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A
TRILINGUAL DICTIONARY;
BEING A COMPREHENSIVE LEXICON
IN
ENGLISH, URDU', AND HINDI',
EXHIBITING THE
SYLLABICATION, PRONUNCIATION, & ETYMOLOGY OF ENGLISH WORDS,
WITH THEIR EXPLANATION
IN
ENGLISH, AND IN URDU' AND HINDI'
IN THE ROMAN CHARACTER.
BY
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PREFACE.



THERE are several Anglo-Hindustáni dictionaries. But none such exists, at present, as is indicated in the Title-page to this Work. D'Rozario's Dictionary makes the nearest approach to it. Yet D'Rozario's, with all its merits, is far behind the age. It is meagre and defective : meagre, because the number of words it gives is very limited ; defective, because syllabication, pronunciation, and etymology—three of the most important elements of a good lexicon—do not enter into its plan. Besides, it is out of print. That there is need of a better and more comprehensive Anglo-Hindustáni dictionary than any one now procurable in the market, few will deny. The establishment of the Indian Universities has opened a new era in the literary history of the Empire. The exclusion of all pleaders ignorant of English from the bar of the High Courts has also acted like electricity. Natives have now been roused from their lethargy. They have learnt from experience duly to appreciate English. They now view it as the only portal to distinction and wealth. The avidity with which English will, hence, be studied not only in Schools, but also at home, all over the country, will be inconceivably great. But, without adequate aids, students will be in no better state than sailors venturing on the pathless sea without a compass, or men trying to build without building materials. Influenced by these and similar considerations, the Printer and Publisher, Dr. E. J. Lazarus, of Benares, suggested to me the expediency of making an attempt to meet the wants of the rising generation. The suggestion had my warmest sympathy. I readily yielded to his wishes. I did not then know my own weakness, nor, indeed, the heavy responsibilities of the task, as experience has since taught me them. I forthwith began. The preparation of a fresh Dictionary, so far as the English portion was concerned, seemed to me to be a work of mere supererogation. Several dictionaries were in existence which might with more or less propriety form the basis of my work. It was only necessary to make a judicious selection of one for use. And I selected Dr. Reid's 'Dictionary of the English Language' for my text-book, as best answering our design. His arrangement of words, perhaps in imitation of Dr. Richardson and Mr. Smart, appears to be exact and philosophical. All the words of the same family are alphabetically arranged under the leading one. As regards the general plan and execution of his work, I let Dr. Reid speak for himself. The following are the rules he laid down for his own guidance.

First, To insert no word which has not been sanctioned by the use of some eminent author, or which has become obsolete; secondly, To give the Spelling and Pronunciation which are supported by the greatest number of competent authorities; thirdly, To denote what appears to be the Root of every word; and, fourthly, To define and explain the words as they are generally employed by the standard writers of the English language.

He further explains himself at large thus:—

In the *spelling* of words, the Compiler has taken as his guide the prevailing usage of the principal lexicographers. A more uniform system might have been introduced by adopting certain general rules, according to which particular classes of words might have been spelled. But every such rule would have led to greater changes in the usual practice than the Compiler felt himself authorized to make. Instead of aiming at uniformity, therefore, he has preferred that mode of spelling each word which he found to be supported by the greatest number of authorities.

He has pursued a similar plan in the *pronunciation* of words. Generally, the system of Walker has been adopted, as being most in accordance with the usage of the educated portion of society; but the Compiler has not hesitated to depart from it, whenever he found it at variance either with the majority of authorities, or with general practice.

In the mode of indicating pronunciation, however, the present Work differs, in various respects, from that of Walker. In the first place, marks have been preferred to figures, as being equally precise and less perplexing. In the second place, the pronunciation is indicated only by the marks and the ordinary sounds of the letters, no attempt being made to render the pronunciation more plain by a different mode of spelling; except in peculiar words, and in such as are pronounced in two different ways, one of which ways is generally indicated by marks, and the other by spelling the word as it is pronounced. In the third place, marks are placed only above the vowels in syllables which have the primary or secondary accent, most of the others being pronounced so obscurely that the sound cannot be exactly indicated.

The most satisfactory way of giving the *derivation* of words, would have been to have taken the most remote root, and traced it, through all its changes, into English. But this was not practicable in a work of limited extent like the present; and, for want of space, the Compiler was forced to adopt a mode of derivation which, while it is sufficient to show the origin of words, at the same time saves all avoidable repetition both of the roots and of their signification. Instead of giving its root after each English word, he has collected into families or groups all words which are derived from the same root, and which begin with the same syllable and have affinity in signification as well as in etymology, placing first, in large letters, what may be called the head of the family or group, and arranging under it, in smaller type, the other derivatives, in alphabetical order. In like manner, instead of explaining each root as it occurs in the body of the Work, he has collected the principal roots into a Vocabulary, in which he has given their signification, and, as examples of their derivatives, the head or first word of every group in the Dictionary.

On this division of the Work, it may be necessary to explain, that when an English word is, in form and signification, the same as its root, the latter is not printed, but only the language to which it belongs is indicated; that, when the root is thus in the same form as the English derivative, and also when the form is different, but the signification the same, the root has not been inserted in the Vocabulary; that roots are not placed after words for which no probable derivation has been assigned; that all doubtful roots are denoted by a point of interrogation; that a few Latin words not purely classical, and some obsolete French words, will be found among the roots; that the roots in the Dictionary, and the radical parts of the words in

the Vocabulary, are printed in italics; that, in Greek words, the grave accent on *e* final (*è*) indicates that it is not silent, as in English; that, in the Vocabulary, *η* and *ω* are generally represented by *ē* and *ō*; and that the quantity has been marked in all Greek and Latin words in which errors in pronunciation were likely to occur.

The most philosophical mode of *explaining* words would have been to have given first their primary signification, as indicated by their derivation, and afterwards, in the order of their connexion with it, all their secondary meanings. But in this, as in derivation, the Compiler has been restricted by want of room; and he has been under the necessity of confining himself to those acceptations which words most commonly bear in speech and writing. It thus not unfrequently happens, that the primary meanings of words have been omitted, because they are not in use, and that secondary meanings are attached to them, which appear to have no connexion with their derivation. Such explanations and definitions as he has given, however, the Compiler has endeavoured to make as perspicuous, and, at the same time, as concise as possible; and he trusts that they will be found sufficient to convey the ordinary acceptations of all the authorized words in the English language.

In every department of the Work, the Compiler is aware that it is chargeable with many faults of both plan and execution. He nevertheless hopes that, as a school-book, it will be found superior to any dictionary at present in use. Nothing has been inserted without authority, and every word has been verified. As has been already stated, the Compiler has not, in any case, deferred merely to his own opinion, but has throughout proceeded on the principle of being guided by the majority of competent authorities. Of course he has exercised his own judgment in deciding what authorities he considered competent; but he is confident that his judgment will be ratified by that of the public, when he adds, that the lexicographers whom he has chiefly followed are, for the authenticity, spelling, derivation, and explanation of words, Johnson, Todd, Richardson, and Webster; for pronunciation, Walker, Jones, Perry, Fulton, Worcester, and Smart, and for Anglo-Saxon roots, Bosworth.

The preceding extracts expound Dr. Reid's principles. I wish it to be understood that though I have followed Dr. Reid in the English part, yet I have by no means been his servile follower. I have not hesitated to deviate from him in pronunciation or explanation, where deviation seemed needful. I have, likewise, made considerable omissions and additions of words. By the advice of a competent judge, I have rejected numerous compounds of *un*, the meaning, in each case, being easily deducible from the prefix and the affix. Etymology alone has not been meddled with. At present, it is not on so secure grounds as desirable. I think I am not under a wrong impression, when I say that first-rate lexicographers are only tyros in this department. They all trace a word only to its Greek, Latin, or Gothic form. They think there is no room left for more remote derivation. But the recent discoveries in the Science of Language have opened vast regions yet untrodden by them. Sanskrit, the 'Language of languages,' has been proved to be an elder sister of all the known Aryan languages. Thus, so long as Sanskrit is ignored, so long will etymology be necessarily false. A fair start has, however, been made in this subject by English as well as European Continental scholars. We

have reasons to hope that, ere long, the deficiency will be supplied. But till it is, we must be contented with the teaching of our present teachers.

With some exceptions in the beginning of the Work, each English meaning of a word—and perhaps a word sometimes happens to bear a dozen meanings—has been represented, in due order, in the Vernaculars either by one equivalent or more than one. This required immense labour. The order of the meanings in the text-book was to be scrupulously observed, and each to be as faithfully explained. But the single English meanings given in a School dictionary like Dr. Reid's, though they might flash through the mind of an English gentleman in their perfect significance at the very first sight, yet do not convey their full force to a foreigner. They, in an isolated form, appear to him dim and hazy. I had, therefore, recourse to the larger dictionaries by Dr. Webster and Dr. Worcester. I carefully went through them in my progress, and thus learnt the precise import of a term from its illustrations, applications, or fuller explanation.

Sanskrit words are given rather profusely in this Work both by choice and necessity : by choice, in order to make it generally useful—that students in the sister Presidencies too might occasionally refer to it without disappointment ; by necessity, because the Hindī Vocabulary is rather poor. Visible objects and some of the ordinary mental affections have, indeed, representatives in Hindī. But the expression of the nobler sentiments and finer sensibilities of a busy mind, and of philosophic and scientific truths, is far beyond its genius and capability. Like a child in the hour of need, it must naturally resort to its parent—the Sanskrit—for help. By Sanskrit, it must be fed and nourished. It needs no foreign aid. Yet we sometimes see foreign aid *forced* upon it. Arabic, Persian, and Urdū words and phrases are arrayed by its side in battalions to support, as it is said, its cause. But its officious and unwelcome supporters forget that a nation which relies on mercenaries only walks on a quicksand, or leans on a broken staff. What should we say of a merchant, who having sufficient funds on hand borrowed money largely on high interest ? I do not mean that Sanskrit terms should be diffusely used in Hindī composition. Far from it. The easiest common Hindī should be employed, wherever it will suffice. But when its resources fail, preference should decidedly be given to Sanskrit over a foreign tongue. There may be instances in which the reverse will hold good. But these instances must form the exception, not the rule. In cases in which the stores of Hindī would answer well, exotic words should not be used in writings professedly Hindī. With every regard for those that differ from me, I aver that their favourite jargon—by no better name can I call their language—the farrago of Arabic, Persian, Urdū, Sanskrit

and Hindí—serves, at best, only to provoke a contemptuous smile in men of taste. But some would perhaps *kill* Hindí. They think it is dismissed from good society, and is, therefore, synonymous with rusticity,—that it leads to no practical good, hence it must needs be discouraged. They should bear in mind that Hindí has retired from the Court and from general society by the force of circumstances. The encroachments of Persian and Urdú have proved too much for it. Its case is analogous to that of English immediately after the Norman conquest. The language of the Conquerors became the language of Law and, likewise, of Society, to a very large extent. But though Hindí, like a modest maid, has withdrawn from the public gaze in towns and cities, yet it has ever been present around our hearths, and amid our family circles. Our mothers and sisters, our wives and daughters, exchange ideas only in genuine forms of Hindí. Gentlemen in the highest walks of life, while in the public hall of audience, do hold converse in elegant Urdú. But when they are by themselves, with their dependents, or among their female relations, the scene is changed. Good home-bred expressions of Hindí then almost exclusively escape their lips or charm their ears. I now ask, Why should Hindí spoken at home by the greatest and the most learned be decried as barbarous? Again, on the ground of utility too, Hindí merits encouragement. Beyond the pale of Law, Hindí is found more useful than Urdú. In ordinary life, the former is more serviceable to Hindús than the latter. It is needed in the pettiest grocer's shop as well as in the most respectable firm. In the rural districts, its use is very general. It does not, indeed, help us to good situations. But that does not warrant us in desiring its extinction. There are far higher ends to be served. The character of the mass of the people is to be raised. They must be taught to read and write—must be made to learn the truths of the West:—not in the language of those by whom they were ill-treated, abused, and oppressed for successive generations, but in the genial speech of their ancestors, which is their invaluable inheritance. National education must be conducted through the *proper* vernacular, if we desire success. I suspect the unfavourable impression in certain quarters concerning Hindí is somewhat caused by the diversity of its nature. It does not appear everywhere in one common form. It presents itself in different phases at different places. There are many dialects of it,—as many, perhaps, as the number of syllables in which it is spoken. It requires a generally recognised and permanent character to be impressed upon it. In this matter, the State has made a good beginning. It now remains for public-spirited Hindi-speaking Natives to come forward, and earnestly do their part.

In the beginning of my labours, not having Shakespear's valuable Anglo-Hindustání dictionary in my possession, I adopted Dr. Forbes's explanation and orthography in Urdú ; but, subsequently, when I obtained Shakespear's dictionary, I gladly followed it in general. In cases in which usage is divided, sometimes both forms of pronunciation have been exhibited, sometimes one particular form has been preferred.

In Sanskrit words, the final *a* has been often omitted in compliance with the wishes of the Publisher, who thought that the omission, however repugnant to Sanskrit propriety, would suit the taste of the public better than the retention.

Phrases do not necessarily form a part of the plan of the Work. They would have, doubtless, greatly enhanced its value. But their insertion would have deferred its completion to a very remote day, and made it too bulky and expensive for those for whom it is principally intended. To increase the utility of the Work, the Publisher has very judiciously added to it abbreviations used in writing and printing, and a dictionary of quotations.

I repeat that I have derived considerable aid from Webster and Worcester. I have occasionally consulted Dr. Richardson and Smart. I have largely availed myself of the dictionaries of D'Rozario, Shakespear, Forbes, and Monier Williams. I must acknowledge that, in the absence of the valuable work of the last-mentioned author, my speed would have been considerably retarded.

I must not omit to own that I have adopted some renderings of scientific terms from the 'Synopsis of Science in Sanskrit and English' by the late Dr. James Robert Ballantyne*, a name that I cannot mention without feelings of profound veneration and sorrow!

I hope it is not too much to say that for terms of ordinary occurrence, the present Work, in its own peculiar sphere, concentrates in itself the utility of the dictionaries of Webster, Richardson, Smart, Worcester, D'Rozario, Shakespear, Forbes, and Monier Williams.

I have incessantly laboured hard for years at this Work. My motive has been no other than to serve the public with my mite. I have abjured all pecuniary profit from the sale. I hope the public will not be disappointed. During my progress, proof-sheets were forwarded to competent judges in different quarters. Their verdict was, I feel happy to state, encouraging. But to satisfy all parties, in all respects, is a moral impossibility. To expect perfection in a human work is to expect infallibility in man. That, therefore, there are numerous faults

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and omissions in the execution of this Work, no one can know better than myself. I have simply toiled as a pioneer in the march of intellect, and if I succeed in removing even a single stone from the path of the Student, I shall consider my labours as amply repaid.

Now remains the grateful task of publicly thanking those that deserve my thanks. My best and warmest acknowledgments, then, are due to Dr. E. J. Lazarus, the Printer and Publisher, who has spared neither expense nor pains on his part to make the Work worthy of the public ; to R. T. H. Griffith Esquire, M. A., Oxon., † in whom I found an obliging and willing Tutor, ever ready to assist me in rightly apprehending the true import of a word, when my principal guides, Webster and Worcester, failed me ; to the distinguished Paṇḍit Bāpú Deva, the accomplished Viṭṭhal Śāstrī, and the courteous Paṇḍit Sītala Prasāda Tiwārī, ‡ for the occasional aid they cheerfully afforded me in their respective departments of mathematics, philosophy, and belles-lettres ; to the Maulavī Hamīdu-d-dīn Ahmad, and Muhammad Ali, ¶ who readily attended to me, whenever I troubled them with questions legitimately falling within their province ; and to Bābús Durgā Prasāda and Keśava Kcole, || at one time my pupils, and, at present, my fellow-labourers, for their untiring diligence and inexhaustible patience in revising, with me, the proof-sheets as they passed through the press. To all these gentlemen, I gratefully acknowledge my obligations.

The last, though not the least, individual, to whom I feel bound to pay my tribute of gratitude is my esteemed pupil, Kuñwar Śambhu Nārāyaṇa Siṅha, son of H. H. the Rājā Deva Nārāyaṇa Siṅha Bahādur, of Saidpur Bhitri. To ensure all practicable typographical accuracy in a work of public utility, this young Nobleman, actuated by a feeling of pure benevolence, *volunteered* his kind aid in revising the proof-sheets with others. A moment's inspection of the accentuation and syllabication of the words in this Volume will indicate the amount of labour he willingly imposed upon himself, and steadily underwent to the end. May he live long, and prove a worthy son of a worthy father !

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December, 1865. }

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TABLE OF SOUNDS, WITH EXAMPLES.

VOWELS.

Sounds. Examples.

Ā	FĀTE
Ă	FĂT
Â	FÂR
Â	FĂLL
Ē	MĒ
Ē	MĒT
Ê	THĒRE
Ê	HER
Ī	FĪNE
Ī	FĪN

Sounds. Examples.

Ī	FĪELD
Ī	FĪR
Ō	NŌTE
Ō	NŌT
Ô	NÔR
Ô	MÔVE
Ō	SŌN
Ū	TŪBE
Ū	TŪB
Ū	PŪLL

Sounds. Examples.

Ÿ	CRŸ
Ÿ	CRŸPT
Ÿ	MŸRH
ŌI	TŌIL
ŌŸ	BŌŸ
ŌŪ	ŌŪR
ĒW	NEW
Æ	} like ē DĒDAL FŒTUS
Œ	

CONSONANTS.

Sounds. Examples.

C	CAN
Ç	ÇEDE
CH	CHAOS
CH	CHAIN
CH	MAÇHINE
G	GET
G	GEM
S	SAIL
Ş	RAIŞE
TH	THIS
TH	THIN
TI	SATIETY
* TI	SATIATE
X	TAX
X	EXIST

Sounds.

Examples.

ÇIAL	} like shal	COMMERÇIAL
SIAL		CONTROVERSIAL
TIAL		PARTIAL
ÇEOUS	} like shus	FARINACEOUS
ÇIOUS		CAPACEIOUS
TIOUS		SENTENTIOUS
ÇEOUS	} like jus	COURAGEOUS
ÇIOUS		RELIGIOUS
SION	} like shun	MISSION
TION		NATION
ŞION, like zhun		CONFUSION
XION, like kshun		CONNEXION
Z, like zh		AZURE, GLAZIER
N-G, like ng-g		LONGER
PH, like f		PHANTOM

* T is aspirated when it comes immediately after the accent, and is followed by the vowels *ia*, *ie*, or *io*, taking the sound, in these cases, of *sh*; as in *partial*, *militia*, *ingrati^a*, *negotiate*, *sati^a*, *patient*, *nation*, &c.

IX ABBREVIATIONS.

<i>n.</i> noun	<i>p. t.</i> past tense	<i>H.</i> Hebrew
<i>a.</i> adjective	<i>p. p.</i> past participle.	<i>Io.</i> Icelandic
<i>pr.</i> pronoun		<i>Ir.</i> Irish
<i>v.</i> verb		<i>It.</i> Italian
<i>ad.</i> adverb	<i>Ar.</i> Arabic	<i>L.</i> Latin
<i>prep.</i> preposition	<i>C.</i> Celtic	<i>P.</i> Persian
<i>con.</i> conjunction	<i>Ch.</i> Chaldee	<i>Port.</i> Portuguese
<i>int.</i> interjection	<i>D.</i> Dutch	<i>S.</i> Anglo-Saxon
<i>sing.</i> singular	<i>Dan.</i> Danish	<i>Sc.</i> Scripture
<i>pl.</i> plural	<i>Fr.</i> French	<i>Sp.</i> Spanish
<i>comp.</i> comparative	<i>G.</i> Gothic	<i>Sw.</i> Swedish
<i>sup.</i> superlative	<i>Gael.</i> Gaelic	<i>T.</i> Teutonic
<i>p.</i> participle	<i>Ger.</i> German	<i>Turk.</i> Turkish
<i>p. a.</i> participial adjective	<i>Gr.</i> Greek	<i>W.</i> Welsh
<i>pr.</i> present	<i>Gr. L.</i> Greek, Latin	

<i>d.</i> = dená	<i>h.</i> = honá	<i>k.</i> = karná	<i>w.</i> = wálá
<i>d. w.</i> = dene wálá	<i>h. w.</i> = hone wálá	<i>k. w.</i> = karne wálá	

TABLE OF CHANGES WHICH LETTERS UNDERGO IN DERIVATION.

VOWELS.

Any vowel or diphthong may be substituted for another: the following are the changes which most frequently occur:—

A is changed into e, i, o, u, ei, ie.

E is changed into a, i, o, u, ai, ie, oa, oe, oo.

I is changed into a, o, u, y, ai, ei.

O is changed into a, e, i, u, ea, eu, ey, oe, oi, ou, ui.

U is changed into a, e, i, o, y, au, ee, eu, ie, oi, ou.

Y is changed into ie.

Ae is changed into ai; ai into ae, oe; au into o, ou; oi into oe, e; ou into u.

CONSONANTS.

Consonants, which are pronounced by the same organs of speech, are transmutable; namely,—

Labials, b, f, p, ph, v, w.

Dentals, d, t, th, s, z, c *soft*.

Palatials, c *hard*, g *hard*, ch *hard*, k, q.

Liquids, l, m, n, r.

The following consonants are also transmutable; b, v, g *soft*; d, g *soft*, j; s, z, u; sc, sh; x, z.

The letters e, h, s, are sometimes prefixed; b, d, g, inserted.

TABLES.

I.—Shewing the Arabic letters in the Roman characters.

1st.—VOWELS.

آ ا ي ا ر ي و ر
au o ai e ú u í i á a

2nd.—CONSONANTS.

ب پ ت ت ث ج ح خ د ذ ر ز
z r r z d d kh h ch j s t t p b
ل گ ق ف غ ع * ظ ط ص ش س
l g k q f g ' z t z s sh s zh
و ي ن م
y v w o ñ n m

* This letter is not sounded by the natives of Hindustán. When *initial*, it is indicated by the mark (') placed before the vowel, and, when medial or final, by the same mark (') placed after the vowel; as, 'a, 'i, 'u—a', 'i, u' &c.

II.—Shewing the Devanágari letters in the Roman characters.

1st.—VOWELS.

Initials. अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ अं अः
Medials. ऌ ड ळ ऴ व ष ऺ ऻ ऽ ा
a á i í u ú ri rí lri lí e ai o au añ ah

The two signs, *Anuswára* and *Visarga*, viz., a dot over and after a letter, and two dots after a letter, denote, respectively, a slight nasal, as अं añ (ang), and a soft aspirate, as अः ah.

2nd.—CONSONANTS.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द
k kh g gh ñ ch chh j jh ñ t th d dh ñ
ध न प फ ब भ म य र ल व श ष स ह ल ञ
dh n p ph b bh m y r l v w ś sh s h ksh jñ

The अ a, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, unless the consonant be final, which is denoted by a mark at its foot, a *viráma*, or 'rest', as क्; or unless it be combined with another consonant, as अच्चा achcha,—Wilson.

III.—The Roman Alphabet.

A	a	آ	अ	sounded short like u in dull or a in woman.
A'	á	آ	आ	as a in art.
AI	ai	آی	ऐ	„ ai in <i>aisle</i> .
AU	au	آو	औ	„ ou in <i>our</i> .
B	b	ب	ब	„ b in <i>bat</i> .
BH	bh	بھ	भ	„ bh in <i>hob-house</i>
CH	ch	چ	च	„ ch in <i>chain</i> .
CHH	chh	چھ	छ	„ chh in <i>church-hill</i> .
D	d	د	द	
DH	dh	دھ	ध	
Ð	ð	ڈ	ड	
ÐH	ðh	ڈھ	ढ	
E	e	ای	ए	„ a in <i>day</i> .
F	f	ف	फ	„ f in <i>find</i> .
G	g	گ	ग	„ g in <i>go</i> .
GH	gh	گھ	घ	„ gh in <i>dog-house</i> .
G'	g'	غ	ग'	
H	h	ه	ह	„ h in <i>hand</i> .
I	i	ی	इ	„ i in <i>mill</i> .
I'	í	ای	ई	„ i in <i>police</i> .
J	j	ج	ज	„ j in <i>just</i> .
JH	jh	جھ	झ	„ geh in <i>college-hall</i> .
N	ñ	ن	ञ	
	k	ک	क	„ k in <i>kind</i> .
CH	kh	کھ	ख	„ kh in <i>black-heath</i> .
CH	kh	خ	ख	„ ch in <i>loch</i> (lake).
L	l	ل	ल	as l in <i>lot</i> .

M	m	م م	म म	„ m in <i>must</i> .
N	n	ن ن	न न	„ n in <i>not</i> .
Ñ	ñ	ن	.	„ ng in <i>sung</i> .
Ń	ń		ङ	„ n in <i>tank</i> .
Ṇ	ṇ		अ	„ n in <i>plunge</i> .
Ŋ	ŋ		ण ण	
O	o	او و	ओ ओ	„ o in <i>go</i> .
P	p	پ پ	प प	„ p in <i>pot</i> .
Ph	ph	په په	फ फ	„ ph in <i>up-hill</i> .
Q	q	ق ق	क क	
R	r	ر ر	र र	„ r in <i>run</i> .
R	ř	رَ رَ	ड ड	
RH	rh	رِه رِه	ढ ढ	
S	s	{ س س }	स स	„ s in <i>so</i> .
Š	š	{ ص ص }	श	
SH	sh	ش ش	ष ष	„ sh in <i>shut</i> .
T	t	{ ت ت }	त त	
		{ ط ط }		
TH	th	تِه تِه	थ थ	
T	ť	تِ تِ	ठ ठ	
TH	th	تِه تِه	ठ ठ	
U	u	أ ا	उ उ	„ u in <i>full</i> .
U'	ú	او و	ऊ ऊ	„ oo in <i>fool</i> .
V	v	و و	व व	„ m vowel.
W	w	و و	व व	„ w in <i>word</i> .
Y	y	ي ي	य य	„ y in <i>yard</i> .
		{ ذ ذ }		
Z	z	{ ز ز }	झ झ	„ z in <i>zeal</i> .
		{ ض ض }		
		{ ظ ظ }		
ZH	zh	ژ ژ		„ z in <i>azure</i> .

ADDENDA.

ĀD'MI-RAL , vrihannausamūhādhipati
 ĀR'BI-TRESS , sālisa.
 BĀT'TLE-MENT , bhīt jismeñ rande bane hoñ^b
 BĒN'E-FICE , nazr-i-ainma.
 BŪR'DEN , astāi^b.
 DŌVE , peñrūkī^b.

ERRATA.

The following Corrections, up to page 415, have been gone over very carefully. It is probable that all the copies have not all the orthographical errors given in the list below, as the diacritical marks occasionally break off after many copies have been printed. In those cases in which the letter *i* has no dot, it may be taken for granted that it should be read as an *i*.

Page	Line	For	Read.	Page	Line	For	Read.
1	49	mublag	mublag	67	36	istibāg	istibāg
3	47	hamal	haml	"	"	gotu	gotu
5	28	mahri-	mahri-	69	45	'umarā	'umarā
6	20	'Alimoi	'Alimoi	"	54	BĀR-O-SCŌPE	BĀR'O-SCŌPE
7	26	AC CŌM-MO-DATE-LY	AC-CŌM'MO-DATE-LY	70	59	qairat	qairat
9	52	bāham	baham	72	25	battes	battos
12	59	ADJŪST'ER,	AD-JŪST'ER,	79	19	n.	n.
12	61	niyamabandhān	niyam. vidhān	81	55	of give,	to give,
13	12	AD-MIN-IS-TRĀ-TOR	AD-MIN-IS-TRĀ-TOR	86	47	Sijāh,	Sijāh,
13	53	tāpnā,	tāranā,	88	9	trument,	strument,
14	1	A-DŌPT	A-DŌPT'	91	48	; n. a &c	; n. a &c
15	11	AD'VENT, n.	AD'VENT, n.	"	57	muthrā k.,	muthrā k ^b .,
19	34	AG-GLŪ-TI-NĀ-TION	AG GLŪ-TI-NĀ-TION	94	11	girdā,	girda,
"	35	AG-GLŪ-TI-NĀ-TIVE,	AG GLŪ-TI-NĀ-TIVE	"	60	a man slave	a female slave
"	41	AG-GRA-VĀ-TION	AG-GRA-VĀ-TION	"	61	a female slave	a man slave
"	50	AG-GRE-GĀ-TION	AG-GRE-GĀ-TION	97	12	chappi	chippi
20	15	ghabrānā ^b	ghabrā-d ^b .,	"	14	chappi,	chippi,
"	"	bahsnā	bahasnā	"	60	mantahā ;	mantahā ;
23	28	vyāvahār	vyavahār	98	15	mukhaiyār	mukhaiyir
28	12	purash	purush	100	33	BRĀNGLE	BRĀ'GLE
31	26	kālaganānāvvyatyay	kālaganānāvvyatyay	"	49	BRĀ'ZEN-FĀCED,	n. BRĀ'ZEN-FĀCED, a.
40	22	lā-galām	lā-kalām	"	57	BRĀVELY	BRĀVELY
41	55	Zahūr,	Zuhūr,	101	23	pasār ^b	pasār ^b , pasrāw ^b ,
44	58	māil,	mail,	101	26	BREAK,	BREAK,
47	8	ek	ek	102	11	'alai-hi	'alai-hi
"	28	mujādila	mubāhāsa,	"	21	hamal	haml
57	22	Sahagamī,	Sahagamī,	"	45	pādrī kī	pādrī ke
"	"	sahachari;	sahachārī;	103	25	Bārātī,	Bārātī ^b ,
"	27	adar.	adar.	104	58	subhāng	subhāng
61	35	virodh	virodhī	106	51	hcārā	chāra
"	38	apriti	apriti	110	25	relating	relating to
62	11	A-VŌWED-LY	A-VŌW'ED-LY	"	38	BŪRLY	BŪRLY
"	"	Barmalā,	Barmalā ^b ,	"	"	-jussa.	-jussa.
67	3	shahr-badar	jilā-vatani, shahr-badarī	112	54	BŪZZARD	BŪZZARD
				113	8	gayā	gayā
				"	12	BŪ-PĀTH	BŪ-PĀTH
				115	23	a.	n.
				116	9	n.	n.
				"	23	be-rahmī,	be-rahmī se,
				"	39	taammul se,	taammul se,

Page	Line	For	Read.
116	41	<i>Taammul,</i>	<i>Tahammul,</i>
120	27	<i>dharapnāsakti</i>	<i>dharapnāsakti</i>
123	15	CARE-LESS-NESS, a.	CARE'LESS-NESS, n.
„	15	<i>tagā-</i>	<i>tagā-</i>
„	23	<i>gamān,</i>	<i>gaman,</i>
„	53	CAR'NAL, v.	CAR'NAL, a.
128	40	<i>girjā ;</i>	<i>girje ;</i>
140	23	<i>band k.,</i>	<i>band h.,</i>
144	66	<i>upaj^h</i>	<i>upaj^h, astāi^h</i>
145	44	<i>teu</i>	<i>cut</i>
147	62	<i>Girjā,</i>	<i>Girja,</i>
152	23	<i>sabbhya,</i>	<i>sabhya,</i>
157	59	<i>poshidagī</i>	<i>poshidagī</i>
„	47	<i>bernā</i>	<i>berhnā</i>
„	65	<i>meñ</i>	<i>meñ</i>
163	43	<i>śavādhar</i>	<i>śavādhar</i>
„	45	<i>śiv</i>	<i>śav</i>
173	47	COM-MÔVE,	COM-MÔVE',
174	15	<i>followship,</i>	<i>fellowship</i>
175	44	<i>tars khinā</i>	<i>tars khinā^h</i>
177	18	<i>civility,</i>	<i>civilly.</i>
178	22	<i>bad-andeshī</i>	<i>bad-andesh</i>
184	59	<i>tābī</i>	<i>tābī h.</i>
190	1	<i>similarity</i>	<i>similarity</i>
193	19	<i>Makhsūsiyat,</i>	<i>Tagdis,</i>
194	15	(<i>L. considero</i>)	(<i>L. considero</i> , from <i>con, sidus</i>)
199	26	<i>barr-i-'azam</i>	<i>barr-i-'azam</i>
206	28	<i>qūz ;</i>	<i>kūz ;</i>
207	41	<i>defense</i>	<i>defence</i>
208	44	<i>Ham-wāris,</i>	<i>Ham-mirās,</i>
„	45	<i>Ham-wirāsāt,</i>	<i>Ham-mirāsī,</i>
„		<i>ham-mirās,</i>	
208	45	<i>kā ham-istihqāq</i>	<i>kā ham-istihqāq</i>
„	56	<i>Koparnikan</i>	<i>Koparnikas</i>
210	29	<i>preys</i>	<i>preys</i>
213	4	<i>uyayukt.</i>	<i>upayukt</i>
228	43	<i>bhar-jānā,</i>	<i>bhar-jānā^h,</i>
229	2	<i>achemist's</i>	<i>a chemist's</i>
233	56	<i>nā-dira</i>	<i>nādira</i>
239	17	<i>makhtār</i>	<i>pur-lim</i>
250	5	<i>Apur atā,</i>	<i>Apurnatā,</i>
252	28	<i>se, uftādagi,</i>	<i>se, uftādagi,</i>
254	20	<i>-gaur,</i>	<i>-gaur,</i>
„	21	<i>andesh se,</i>	<i>andeshi se,</i>
„	66	<i>mandak,</i>	<i>mandak,</i>
257	5	DEM'O-CRATIC,	DEM'OCRATIC,
„	61	DE-MUR,	DE-MUR,
258	11	Dās	

Page	Line	For	Read.
260	20	<i>fathers</i>	<i>feathers</i>
261	62	<i>nugsānt</i>	<i>nugsān</i>
264	13-14	<i>rakhnā yā k.,</i>	<i>rakhnā,</i>
„	30	<i>gut w. k.</i>	<i>gut k. w.</i>
265	17	DĒS-PE-RATE,	DĒS'PE-RATE,
267	14	<i>tasīl k. w.</i>	<i>tafsil k. w.</i>
276	35	<i>ba-mashqat,</i>	<i>ba-mashaqqat,</i>
277	33	<i>ghabrānā</i>	<i>ghabrā-d.</i>
280	12	DĪS-AL-LŌW,	DĪS-AL-LŌW',
285	16	DIS-CRĒTE,	DIS-CRĒTE',
287	13	<i>Laqub</i>	<i>Laqub</i>
288	53	<i>Amaryādapūrvak,</i>	<i>Amaryādapūrvak,</i>
289	52	<i>'irāz</i>	<i>'irāz</i>
291	6	DIS-ŌR DI-NATE-LY	DIS ŌR'DI-NATE-LY
293	29	<i>puting</i>	<i>putting</i>
294	13	<i>vagyuddh,</i>	<i>vagyuddh,</i>
297	56	<i>Āzār,</i>	<i>Āzar.</i>
319	41	<i>atyabhlāshā,</i>	<i>atyabhlāsh,</i>
„	60	<i>goshwārā</i>	<i>goshwārā gosh-wārā</i>
324	47	<i>ghatānā,</i>	<i>ghatānā wā ghatit-k.,</i>
324	49	<i>ghatāne w.,</i>	<i>ghatāne-w. wā ghatit-k. w.,</i>
324	62	<i>ghatānā</i>	<i>ghatānā wā ghatit-k.,</i>
329	39	<i>tagdīrī</i>	<i>tagdīr-i-</i>
337	64	<i>final, doom,</i>	<i>final doom,</i>
339	16	<i>Swattwa</i>	<i>Swatwa</i>
„	17	<i>Swat-</i>	<i>Swa-</i>
342	29	<i>EN-RĀPT,</i>	<i>EN-RĀPT',</i>
344	50	<i>hawbhāw</i>	<i>hawbhāw</i>
352	3	<i>dhadhak,</i>	<i>dhadhak,</i>
355	29	<i>Chimṭā kā</i>	<i>Chimṭe kā</i>
„	„	<i>chimṭā kā</i>	<i>chimṭe kā</i>
366	24	<i>intorductory</i>	<i>introductory</i>
375	29	<i>Āsān</i>	<i>Āsān</i>
376	13	<i>Jalānt</i>	<i>Jalāne kī</i>
380	23	<i>miqdār</i>	<i>miqdār</i>
„	66	<i>FĀRM'ING,</i>	<i>FĀRM'ING,</i>
382	48	<i>mṛityuvasatā,</i>	<i>mṛityuvasatā,</i>
„	55	<i>FĀR'ED,</i>	<i>FĀR'ED,</i>
395	44	<i>Nibernā</i>	<i>Nibernā</i>
396	56	<i>rāj jñāpramān</i>	<i>rāj jñāpramān</i>
„	49	<i>akraman</i>	<i>akraman</i>
415	59	<i>raksharth hotī</i>	<i>phulāsare-bāzī raksharth hotī</i>

MATHURÁ PRASÁD MÍSŔ'S TRILINGUAL DICTIONARY.

The English word, with its meaning in English, is given first, then the Urdú, and lastly the Hindi. To separate the languages, a dash (—) is placed between each, and the Urdú is given in Italics. But as Urdú contains a large number of Hindi terms, mingled with derivatives from Arabic and Persian, many words in Italics are Hindi, though current in Urdú likewise. These are distinguished by a small h ("h") affixed, and, to economize space, are not repeated among the Hindi meanings, though understood as belonging to them as well as to the Urdú.

Ā, the first letter of the alphabet, the indefinite article placed before words beginning with the sound of a consonant; before words beginning with the sound of a vowel, it is written an; as a prefix to many English words, it is equivalent to the preposition in, or on, as asleep, abed—*Āngrezi hurūf-i-tahajji kā pahlā harf ā hai; jin lafzōn ke shurū meñ harf-i-sahih kī āwāz hotī hai unke pahle yah harf-i-tankir likhā jātā hai, aur jin lafzōn ke shurū meñ harf-i-illat kī āwāz hotī hai unke pahle ā kī jagah meñ an lāyā jātā hai; jab lafzōn ke shurū meñ ā hotā hai tab iske ma'ne meñ yā par hote hain, jaisā kī asleep, āram meñ, abed, bichhaune par—Āngrezi vāpamālā kā pratham akshar ā hai; jin śabdoñ ke ādi meñ vyanjan ki dhvani nikaltī hai unse pūr yah auśchāyak likhā jātā hai, aur jin śabdoñ ke ādi meñ swar ki dhvani nikaltī hai unse pūr ā ke sthān meñ an hotā hai; jab śabdoñ ke ādi meñ ā hotā hai, tab iskā arth meñ wā par hotā hai, jaisā kī asleep, nīnd meñ, abed, bichhaune par.*

AA-RŌN'IC, AA-RŌN'I-CAL, a. relating to the priesthood of Aaron—*Imāmōn ke us firce ke mutā'alliq kī jiskā Hārūn sardār thā—Jis purohitavarg kā Hārūn adhyakah thā uskā sambandhi.*

A-BACK', ad. (a. back) backwards, back—*Pichhli taraf, pichhe^h—Pichhlī or.*

AB'A-CUS, n. (L.) a counting table, the uppermost member of a column—*Hāt kī khat-tā, āsānī se hisāb karne ke liye ek qism kā jantar, sūtūn kā sab se upar hīssa—Ganana karne kī pātī, suganātā se ganana karne ke nimitta ek prakār kā pātā, gol khāmshēhē kā sab se ūchā bhāg.*

AB'EST, ad. (S. bastan) behind towards the stern of a ship—*Pichhe^h, jahāz kī pichh ki taraf—Jahāz kī pichh ki taraf.*

AB-ĀL'IEN-ATE, v. to transfer to another—*Apni ālī dāre ko denā—[k.—Tyāg k., tyāg denā.]*

A-BAN'DON, v. to desert, to desert—*Chhōr d., tark*

A-BAN'DONED, v. to desert, to desert—*Chhōr hūā^h, tark kiya hūā, nikāyā, chhōr d., tark kiya hūā.*

A-BAND, v. to desert, to desert—*Tyāgi.*

A-BANDON, v. to desert, to desert—*Tyāgi.*

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[illegible]

AB-LATION, *n.* (L. *ab, latum*) a taking away, a depriving—*Le jáná^h, 'adam, zawál—*haran, apahar.

AB'LA-TIVE, *a.* that takes away, applied to the sixth case of the Latin noun—*Le jáne* *u^h, hálat-i mupáranat*—Jo le jay, apádán kárah.

AB'BLE, *a.* (S. *ably*) having strength or power, skilful, sufficient—*Shahzor, qábil, máhir, káfi, bíq*—Prabál, nípar, dakah, praviñ, samarth, yogya.

AB-BLE-TY, *n.* power, capacity, qualification; *pl.* the powers of the mind—*Táqat, qábilítat, táqat*; *pl. táhát táqat*—Śakti, samarthya, kuśalata, yogya; *pl. man ki śakti, dhí śakti*.

AB-LE-NESS, *n.* power of body—*Tat ki qawwat, baháni táqat*—Ś'irík 'akti, śarír ká bal.

AB-LE, *ad.* with ability—*Le hást a*—Yogya, púrvak, praviñatá púrvak.

AB-LE-BODIED, *a.* strong of body—*Zamán-er tan*—Prabalaśarín.

AB-LI-GATION, *n.* the abiding or remaining away, a disjunction—*Irgát, rokhat*—Pre-

man, bíhad wádur bíh-jat, víhar, víhar.

AB-LI-QUE, *a.* (L. *ab, liquere*) to melt—*Nágh-shóbák h., wáh-muqáir h.*—Azadís h.,

AB-LI-QUE, *a.* (L. *ab, liquere*) to melt—*Jo dár pagat, dhí-er shóbák*.

AB-LI-TION, *n.* the act of melting—*Tat ki dhí, a dhí*—Zamán, abayan.

AB-NU-GATE, *a.* (L. *ab, nuere*) to melt—*Tat ki dhí, a dhí*—Zamán, abayan.

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- AB-RA'SION**, *n.* the act of rubbing off—*Ragap^h, ghisáo^h, ghisáwa^h*. [samapáraswa.]
- AB-BREAST'**, *ad.* (*a, breast*) side by side—*Pahlá-ba-pahlá*—Lago lage, paráwáparáwi.
- AB-RE-NOUNCE'**, *v.* (*L. ab. re, nuncio*) to disown, to disclaim—*Inkár k., tark k.*—*Aswikár k., tyáganá.*
- AB-RE-NUN-CI-ATION**, *n.* the act of renouncing—*Inkár, tark*—*Aswikár. tyág.*
- AB-REPTION**, *n.* (*L. ab. raptum*) the state of being carried away—*Muntaqal kiye jāne ki hālat*—*Bluritavasthā, sañcharitavasthā, uḥā liye jāne ki dāsa.*
- AB-BRIDGE'**, *v.* (*Fr. abréger*) to make shorter, to contract, to diminish—*Chhoṭá k., mukhtasar k., kam k.*—*Saṅkshap k., nyūn k.*
- AB-BRIDG'ER**, *n.* one who abridges—*Mukhtasar k. v.*—*Saṅkshapakarak.*
- AB-BRIDG'MENT**, *n.* the contraction of a work into a smaller compass, a summary—*Ikh-tisār, khulāsa*—*Saṅkshap. saṅgah.*
- AB-BROACH'**, *v.* (*S. u. breech*) to tap, to set abroach; *ad.* in a posture to let out liquor—*Chheduā^h, bedhuā^h, jānā^h 'aray bechāisā kar denā; ad. urhak par^h, jismen^h 'aray ba-hai aisi hāt-d meñ—ad. Jis meñ dravadravya wā madirā bahe aisi dāsā meñ.*
- AB-BROAD'**, *ad.* (*S. broad*) from home, in another country, widely—*Bāhar^h, gair mulk meñ, dūr^h*—*Videś meñ.*
- AB-RO-GATI**, *v.* (*L. ab. rogo*) to repeal, to annul; *p. a.* annulled—*Mansūkh k., bātāl k., raṭd k.; p. a. mansūkh, raṭd*—*Khapdan k., lop k., rahiṭ k., anyathā k., vyarth k.; p. a. khandit, lupt, rahiṭ.*
- AB-RO-GATION**, *n.* the act of repealing—*Mansūkh; mawqūfī*—*Lop karnā, lop, khandan.*
- AB-RUPT'**, *a.* (*L. ab. ruptum*) broken, erratic, sudden, unconnected—*Tūṭ^h, uṣhebh-jarṭ, urhānuk^h, beaṭ*—*Ūṭ^h nich, asambandh.*
- AB-RUPTION**, *n.* a sudden breaking off—*Achānuk tūṭ^h*—*Ākasmiṭ bhāṅjan.*
- AB-RUPTLY**, *ad.* suddenly, hastily—*Achānuk-ek, ekī ek^h, jhatpat^h*. [katwa, twarā.]
- AB-RUPTNESS**, *n.* suddenness, haste—*Nāghānī, utā-dh^h, jhatpat^h, hurbar^h*—*Ākasmiṭ.*
- ABSC-ESS**, *n.* (*L. abs. essentia*) tumour filled with purulent matter—*Pihsechhuā phopā^h.*
- AB-SCIND'**, *v.* (*L. abs. scindere*) to cut off—*Kāt dēluā^h*. [uṣkhrāt—*Sakal.*
- AB-SCISS**, *AB-SCISSA*, *n.* part of the diameter of a conic section—*Juz-i-qutr-i-tarāsh-i.*
- AB-SCISSION**, *n.* the act of cutting off—*Tarāsh—Kāt.*
- AB-SCOND'**, *v.* (*L. abs. condere*) to hide one's self, to retire from public view—*Riqosh h., chhip rahnuā^h*—*Luk rahnuā, dab rahnuā.*
- AB-SCONDER**, *n.* one who absconds—*Chhip bāithue w.^h, bhāpue w.^h*
- AB-SENT'**, *v.* (*L. abs. esse*) to keep away, to withdraw—*Gairhāzīr h. yā k., kināre h. yā k.*—*Avidyaman h., ampathit h., hat jānā.*
- AB'SENT**, *a.* not present, inattentive—*Gairhāzīr, gūṭl, do dilā*—*Avartamān, amano-yog, dochitā, anyāsaktachittā.* [amanayog, dochitāi.]
- AB'SENCE**, *n.* the state of being absent—*Gairhāzīrī, gūṭlī, dodilī*—*Avartamānatā.*
- AB-SEN-TÉE'**, *n.* one absent from his station, employment, or country—*Apnī jagah yā kām yā mulk se gairhāzīr jo ruke*—*Apne sthān wā kārya wā deś meñ jo upasthit na ruke.* [hone kī abhyā.]
- AB-SEN-TÉE'ISM**, *n.* the practice of being away—*Gairhāzīr hone kī 'ābit*—*Amupasthit*
- AB-SENTER**, *n.* one absent from duty—*Apne farz kām se jo gairhāzīr ruke*—*Apnī kartavya kriyā meñ jo upasthit na ruke.* [dyanamānā, dochitāi.]
- AB-SENTMENT**, *n.* the state of being absent—*Gairhāzīrī, dodilī*—*Avartamānatā, avi-*
- AB-SINTHIAN**, *a.* (*L. absinthium*) of the nature of wormwood—*Ek gism ke kapree per kī khāsiyat rakhne w.*—*Ek prakār ke kapree per kī dharm wā gun rakhne w., krimighnavrikshajātiya.* [d.^h—*Mukt k., nirdosh k.*
- AB-SOLVE'**, *v.* (*L. ab. solvo*) to free from, to clear, to acquit—*Āzād k., khulās k., chhor*
- AB-SOLVER**, *n.* one who absolves—*Āzād k. v.*—*Mukt k. w.*
- AB-SOLUTE**, *a.* complete, unconditional, not limited, positive, certain, arbitrary—*Mut-lag, gairmashrūt, be hadd, tā radd, muqarrar, khulās*—*Pūrā, pratibandhahin, bin bandhej, bin meñ, asimā, niyat, niśchit, swechchh chārī, swādhin.* [se, satya.]
- AB-SOLUTELY**, *ad.* completely, positively—*Mutlagan, albatu*—*Niśant, sunischayarūp*
- AB-SOLUTE-NESS**, *n.* completeness, despotism—*Tanāzī, khudswarī*—*Sampūrnatā, swe-chchhichār, swādhinatā.*
- AB-SOLU-TION**, *n.* the act of absolving—*Khulāsi, wajāt*—*Mukti.*
- AB-SOLU-TO-RY**, *a.* that absolves—*Nejātbakhsh*—*Muktakārī.* [Buddhiviruddh, asaṅgat.]
- AB-SO-NANT'**, *a.* (*L. ab. sono*) contrary to reason absurd—*Aṅk ke khilāf, nāma qūl*
- AB-SO-NOUS**, *a.* disagreeing, discordant—*Nimmarāṅg, betāl*—*Asaṅgat, viswar.*
- AB-SORB'**, *v.* (*L. ab. sorbeo*) to suck up, to imbibe; *p. p.* **AB-SORBED'** or **AB-SORPT'**—*Jazb k., pi lenā^h*—*Sokhnā.* [shak; n. shashak dravya.]
- AB-SORBENT**, *a.* sucking up; *n.* a substance that sucks up—*Jāzib*; *n.* *jāzib shai*—*So-*
- AB-SORPTION**, *n.* the act of sucking up—*Jazb, sokh^h*—*Soshan, lay.* [vritta honā, barānā.]
- AB-STAIN'**, *v.* (*L. abs. teneo*) to refrain from, to forbear—*Parhez k., bāz rahnuā*—*Ni-*
- AB-STENTION**, *n.* the act of holding off—*Dastbardāri, barāo^h*—*Nivritti.*

ĀB'STI-NENČE, *n.* refraining from, fasting — *Parhez, gurez, roza, upās^h* — Saṇyam, nivritti, śānti, upavās.

ĀB'STI-NENT, *a.* practising abstinence — *Parhezgār* — Saṇyamī.

ĀB'STĒ-NENT-LY, *ad.* with abstinence — *Parhez se* — Saṇyam se.

AB-STĒ'MI-ŌUS, *a.* (L. *abs, temetum*) temperate, abstinent — *Mu'tadil, kamkhor, parhezgār* — Saṇyamī, jīteन्द्रiya, alpaśāhī, niyatāśāhī. [pūrvak, saṇyam se.]

AB-STĒ'MI-ŌUS-LY, *ad.* temperately, soberly — *I'tidāl se, parhezgārī se* — Niyatāchāra-

AB-STĒ'MI-ŌUS-NESS, *n.* the being abstemious — *Parhezgārī* — Parimitāchāraṇ, saṇyam.

AB-STĒRGE, *v.* (L. *abs, tergeo*) to wipe — *Pānchh dālū^a*.

AB-STĒR'GENT, *a.* having a cleansing quality — *Sāf karne ki khāsiyat rakhne w.* — Parish-kārakārigunavāsiśh, dhone kā guṇ rakhne w.

AB-STĒRSE, *v.* to cleanse, to purify — *Dhōū^a, sāf k.* — Dho dālū. parishkār k.

AB-STĒR'SION, *n.* the act of cleansing — *Safāi* — Dhulāi.

AB-STĒR'SIVE, *a.* having the quality of cleansing — *Jo sāf karne ki khāsiyat rakkhe* — Jo dhone wā parishkār karne kā guṇ rakkhe. [guṇ.]

AB-STĒR'SIVE-NESS, *n.* the quality of cleansing — *Sāf karne kā wazf* — Parishkār karne kā

AB-STĒR'ĀCT, *v.* (L. *abs, tractum*) to draw from, to separate, to abridge — *Khīnchū^a, alag k., intikhāb k.* — Saṅkshēp k.

ĀB'STRĀCT, *a.* separate, existing in the mind only; *n.* an abridgment — *Judā, muḡlaq, zihūi*; *n.* *khulāsa yā ikhtisār* — *Alag, prithak, vishayāpakriśh, vishayavivikt*; *n.* saṅkshēp wā sūrasaṅgrah.

AB-STĒR'CTED, *p. a.* separated, refined — *Judā kiya gayā, sāf kiya gayā, khālīs kiya gayā* — Prithak wā alag kiya gayā, śuddh wā nirmalakrit.

AB-STĒR'CTED-LY, *ad.* simply, by itself — *Sāf, faqat, aklā^a* — Keval, mātr, akelā, ananya.

AB-STĒR'CTED-NESS, *n.* state of being abstracted — *Judāi, judāi ki hālat* — Prithak hone kī avasthāi, prithakāvasthāi.

AB-STĒR'CTER, *n.* one who abstracts — *Judāi k. w.* — Prithak k. w.

AB-STĒR'CTION, *n.* the act of abstracting, absence of mind, inattention — *Judāi, maharī-ḡat, ḡat-i-bazari, khigāl mūḡ ḡarḡ rahū^a, ḡūḡlī, dūḡlī, ḡaḡḡat* — Vibhed, prithakakarāṇ, prithakāya, samādhī, ekāgratā, amanayāg, doehitāi.

AB-STĒR'CT-LY, *ad.* in an abstract manner — *Alāhidā* — *Alag, viviktaprakārase, prithak.*

AB-STĒR'CT-NESS, *n.* a separate state — *Judāi, alāhidāgi* — Prithak awasthā, nyāri daśā, nyāraṇ.

AB-STĒRSE, *a.* (L. *abs, trusus*) hidden, obscure, difficult — *Poshida, muḡlaq, daḡiq, bācīk, lāhell, mushkīl* — Guṇṭ, aprakāśya, rūḡh, kaḡhīn. [tarāḡ se — Gūḡh rūp se.]

AB-STĒRSE-LY, *ad.* obscurely, not plainly — *Muḡlaq tarāḡ se, daḡiq tarāḡ se, nā zāhīr*

AB-STĒRSE-NESS, *n.* obscurity, difficulty — *Iḡlāq, ishḡōl* — Gūḡhata, kaḡhīnatā.

AB-STĒR'SETLY, *n.* that which is abstruse — *Jo muḡlaq hai* — Jo gūḡh hai.

AB-SŪME, *v.* (L. *ab, sumo*) to take away wholly, to destroy — *Sab leḡū^a, nest k.* — Sam-pūḡḡ rūp se leḡū, masht k.

AB-SŪMP'TION, *n.* destruction — *Nasṡ, pācāmālī* — Nās.

AB-SŪRD, *a.* (L. *abs, surdus*) unreasonable, inconsistent — *Nāmū'gūl, khilāf-i-aḡl* — Anarthak, buddhiviruddh, pravāviruddh, asaṅgat.

AB-SŪR'DI-TY, *n.* the quality of being absurd, that which is absurd — *Behūdāgi, khurā-fāt, jo nāmū'gūl hai* — Asaṅgiti, vichāraviruddhatā, anarthak, jo asaṅgat hai.

AB-SŪR'DLY, *ad.* unreasonably, injudiciously — *Nāmū'gūlī se, bewaḡḡī se* — Nyāyavirud-dhatā se, avichār se.

AB-SŪR'D-NESS, *n.* the quality of being absurd — *Behūdāgi* — Vichāraviruddhatā.

A-BŪNDANT, *See* under ABOUN.

A-BŪSE, *v.* (L. *ab, usum*) to make an ill use of, to impose upon, to revile — *Burā istī'māl k., badsulūkī k., jareh k., tharḡmā^a, ḡūḡlī, daḡiq* — Kuyyavahār k., pravārahānī k., gariānā.

A-BŪSE, *n.* ill use, a corrupt practice, rude reproach, contumely — *Burā istī'māl, bad-sulūkī, bad'amālī, bad istī'mālī, zabāndarāzi, ḡālī^a, badzabānī* — Kuyyavahār, kurīt, kuchāl, jhirkī, kaṭavākṡa. [kur saḡen.]

A-BŪSE-ABLE, *a.* that may be abused — *Jiskī bad istī'mālī kar saḡen* — Jiskā kuyyavahār

A-BŪ'SER, *n.* one who abuses — *Bad istī'māl k. w., badzabān, tharḡ^a* — Kuyyavahārak, jībḡarā, pravārahak.

A-BŪ'SIVE, *a.* containing or practising abuse — *Badzabānī-āmez, badzabān* — Kutsāvādī, nīndak. [vyavahār se, kutsāvād se.]

A-BŪ'SIVE-LY, *ad.* in an abusive manner — *Badzabānī se, badsulūkī se, malūmat se* — Ku-

A-BŪ'SIVE-NESS, *n.* the quality of being abusive — *Badsulūkī karne ki khāsiyat, badzabān hone ki sifat* — Nīndakatā, vāḡdushtī.

A-BŪT, *v.* (Fr. *a, bout*) to end at, to border upon, to meet — *Khatm h., mulhaq h., milnā yā shāmīl h.* — Samāpt h., simāsānyog k., sparś k., milnā.

A-BŪT'MENT, *n.* that which borders upon — *Jo dūsr se milā ho^a* — Prāntit, jo simāsānyog kartā ho.

- A-BŪ'R TAL**, *n.* the boundary of land — *Zamīn kī sarhadd* — Bhūmī kī simā.
A-BŪ'SM, *n.* (Gr. *a. businos*) a fathomless depth, a gulf — *Beṭhāyān qār, dahak^h, 'amag* — Athāh gaphā, atadaparsal hāt. [aushadh].
A-CĀ'ṬĀ, *n.* (L.) a shrub, a drug — *Babū^h, ek darā* — Śamī kā per, babūr, ek prakār kī
ĀCĀ'DĒME, *n.* (Gr. *akadēmōs*) one of the ancient schools of philosophy, a learned society — *Falātūn kī madrasa pā hikmat pā'ne 'ilmī qā'ida, maktab, 'ilm qā kunar kī taragī ke liye 'ālīmā kī majlis* — Plato arthāt Falātūn kī pāthālay wā śāstra, śilpavidyā kī ummatī ke nimitta paṇḍitāsabhā.
A CĀ'DĒMY, *n.* a society for the promotion of science or art, a place of education — *'Ilm qā honar kī taragī ke liye 'ālīmā kī majlis, madrasa, maktab* — Śāstra wā śilpavidyā kī ummatī ke nimitta paṇḍitāsabhā, pāthasālā.
ĀCĀ'DĒM AN, *n.* a member of an academy — *Madrasa kī tālīmā-t-'ilm, 'ālīmā kī majlis kī ek jar* — Pāthālayāchhātra, paṇḍitāsabhā kī ek jan.
ĀCĀ'DĒMIC, *a.* relating to an academy : *n.* an academic philosopher, a student — *Madrasa ke gā Falātūn kī hikmat pā'ne 'ilmī qā'ide ke anta'ulliq : n.* Falātūn kī pāra, tālīmā-t-'ilm, madrasa — Pāthasāyī wā Plato arthāt Falātūn ke śāstra kī sambandhī ; *n.* Plato arthāt Falātūn kī mativalambī wā amṣāyī, pāthasāyīachhātra.
ĀCĀ'DĒMICAL, *a.* belonging to an academy — *Madrasa ke gā Falātūn kī hikmat pā'ne 'ilm qā'ide ke anta'ulliq* — Pāthasāyī wā Plato arthāt Falātūn ke śāstra kī sambandhī.
ĀCĀ'DĒMICAN, *n.* a member of an academy — *'Ālīmā kī majlis kī ek raka* — Paṇḍitāsabhā kī ek jan. [arthāt Falātūn kī śāstra.
ĀCĀ'DĒMISM, *n.* the academical philosophy — *Falātūn kī hikmat pā 'ilmī qā'ida* — Plato
ĀCĀ'DĒMIST, *n.* a member of an academy — *'Ālīmā kī majlis kī ek raka* — Paṇḍitāsabhā kī ek jan.
ĀCANTHUS, *n.* (L.) a prickly shrub — *Harjūrā^h, harjūrā^h.*
ACANTHUS, *a.* pertaining to acanthus — *Harjūrā kī^h.*
ACCEDE, *v.* (L. *ad, cedere*) to agree to — *Rāz h., qubūl k.* — Sammati k. wā d., mānuā.
ACCES, *n.* approach, admission, increase — *Rāsāt, pahūch^h, pūth^h, gūzar, dukh, zigādātī* — Āgaman, praveś, vridhī, barhī.
ACCES-SARY, **ACCES-SORY**, *a.* joined to, contributing, additional : *n.* one who helps to commit a crime — *Milā huā^h, madadgar, shāmīl, mulhaq* ; *n.* *sharik-i-jurm* — Sammilī, upakārī, sahāyī, sahayukt, jorā huā ; *n.* *pāpasahayak, pāpasahakārī.*
ACCES-SARINESS, *n.* state of being necessary — *Shāmīl gā madadgar hone kī hālat* — Sammilī wā upakārī hone kī avasthā.
ACCES-SIBLE, *a.* that may be approached — *Mamkin-d-dukhlū, jiske mazid jā sakeh* — Abhigunya, jiske nikāt jā sakeh, sulabhya. [bhayātā.
ACCES-SIBILITY, *n.* the being accessible — *Mamkin-d-dukhlū* — Abhigamyatā, sulā.
ACCES-SION, *n.* the act of coming to, addition — *Pahūch^h, rasāt, jūlūs, masnadnashīn, zigādātī, ilhāq* — Abhigaman, abhishek, rājyaprapṭi, adhikātā, vridhī.
ACCES-SORY, *a.* pertaining to an accessory — *Muta'ulliq-i-sharik-i-jurm* — Pāpasahāya-sambandhī, jo pāpasahakārak se sambandh rakhe.
ACCELERATE, *v.* (L. *ad, celer*) to hasten, to quicken, to increase the speed of — *Jaldī gā shītābī karwānā, chāl tez k.* — Twarā wā śighrakarwānā, chāl wā gātī śighra k.
ACCELERATION, *n.* the act of hastening — *Shītābī, jaldī* — Twarā, vegavridhī, śighratā.
ACCELERATIVE, *a.* increasing the speed — *Chāl tez k. w.* — Gātīśighrakārak.
ACCEND, *v.* (L. *ad, candere*) to kindle, to set on fire, to inflame — *Jalānā^h, āg lagānā^h, sulgānā^h.*
ACCENSION, *n.* the act of kindling — *Jalānā^h.*
ACCENT, *n.* (L. *ad, cantum*) the manner of speaking, the stress of the voice on a syllable or word, a mark to direct the modulation of the voice — *Lahja, talaffuz, lafz gā jaz-i-lafz par jhatkā gā zor, zarb, qirāt, makhraj* — Uchchāran, sabd wā sabda-khand par jhatkā, uchchārapachiln.
ACCENT, *v.* to express or note the accent — *Zarb laṭānā, makhraj k.* — Swarochochāran
ACCENTUAL, *a.* relating to accent — *Talaffuz kī muta'ulliq* — Uchchāranasambandhī.
ACCENTUATION, *n.* the act of placing the accent, marking the accent — *Talaffuz kī nishān denā, zarb kī laṭānā* — Uchchārapachiln kī laṭān, swarochochāran.
ACCEPT, *v.* (L. *ad, capere*) to take, to receive, to admit — *Lenā^h, pānā^h, minnā^h, qubūl k.* — Swīkār k.
ACCEPTABLE, *a.* likely to be accepted, agreeable, pleasing — *Maqbūl hone ke laṭā, pasandpazīr, dīl-tāp* — Grahaṇīya, grāhya, ramaṇīya, manbhīonā.
ACCEPTABLENESS, **ACCEPTABILITY**, *n.* the quality of being acceptable — *Maqbūl gā pasand hone kī khāsiyat* — Grahaṇīya wā ramaṇīya hone kī guṇ, grahaṇīyatā, ramaṇīyatā.
ACCEPTABLY, *ad.* in an acceptable manner — *Mazī ke mutābiq* — Manoram rūp se.
ACCEPTANCE, *n.* reception with approbation — *Qabūliyat, khātirpazīrī, pasand* — Swīkār, angīkār, grahaṇ, mannaṇ, manasantosh.

AC-CEPTATION, *n.* reception, the meaning of a word as it is commonly received—*Istiq-bāl, lafz ke murawaj ma'ne*—Āgat swagat, sathār, kisī śabd kī chālitrāth.

AC-CEPTER, *n.* one who accepts—*Lene w.^b, qabūl k. w.*—Grāhik, swikārik.

AC-CESS. See under ACCRUE.

AC-CIDENT, *n.* (L. *ad, casus*) a property or quality not essential, an unforeseen event, casualty, chance—*Jo khāsiyat yā sifāt zīti yā aslī na ho, un-i-khātāl-i-qiyās, sarqā-zashī, waq'ā, ittifāq*—Aprākriṭ, asahajagun, akasmāt ghatnā, daivayog, daivagati.

AC-CIDENCE, *n.* a book containing the first rudiments of grammar—*Pahile qā'ide kī kitāb, sarf*—Vyākaran kī ādi prakaran grāthī.

AC-CIDENTAL, *a.* not essential, unforeseen, casual; *n.* a property not essential—*Aslī yā zurūrī nahīn, nāpashid, asarh, ittifāq, gailā*; *n.* jo khāsiyat aslī na ho—Asahaj, aprākriṭ, asannavāyī, asūjī, achūrak; *n.* aprākriṭ wā asahajagun. [anichit.]

AC-CIDENTALLY, *ad.* by chance, casually—*Ittifaq n. wāq'ā*—Akasmāt, anebit wā **AC-CLAIM**, *v.* (L. *ad, clamor*) to applaud; *n.* loud applause—*Shābbāshī d., wāh wāh k.*; *n.* shābbāshī, wāh wāh—Dhanyavād k.; *n.* dhanyavād.

AC-CLAMATION, *n.* a shout of applause—*Jay kī, jai-jai kī*. [hāo, chārhaī.]

AC-CLIVITY, *n.* (L. *ad, cilius*) steepness reckoned upwards—*Gravīth, jūrā*. [Chor.]

AC-COLADE, *n.* (L. *ad, collum*) a coronary used in marking knighthood—*Bahādūrī ke khātāb dene men jo rasam aulā hoī hai*—Bahādūrī ke pat dene men jo nag-chār hoī hai.

AC-COMMODATE, *v.* (L. *ad, com, mōdō*) to supply with conveniences, to fit, to adjust; *a.* suitable, fit—*Mufāt chīnā hī chīnā, sarbarāh k., lāq k., a. urāq k.*; *a. murāq, munāsib, lāq*—Uparī padārthān ko jūhānā, yogyā k., banānā, thik k., sudhānā, samān k.; *a.* yogyā, thik. [thik kar takhī.]

AC-COMMODABLE, *a.* that may be fitted—*Jiske murāqī kar sakhē*—disko yogyā wā

AC-COMMODATELY, *ad.* suitably, fitly—*Munāsibat se, durastī se, murāfaqat se*—Yogyā-tā se, upayukt rūp se.

AC-COMMODATENESS, *n.* fitness—*Ligat*—Yogyatā.

AC-COMMODATION, *n.* provision of conveniences, fitness, recommendation—*Sarbarāhī, nābāh bahār pahūchānā, ligat, mudārah, sālā*—Prayojan ke padārth denā wā jūhānā, yogyatā, mīlāp, mel. [—Banāne w., sudhāne w., mīlāp karnā w., jūtāne w.]

AC-COMMODATOR, *n.* one who accommodates—*Mudātāt karāne w., sarbarāh k. w.*

AC-COMPANY, *v.* (L. *ad, com, parīti*) to go with, to join with—*Humārā h., mile rahā*—Sāth wā saing jānā, lag chalnā.

AC-COMPANIMENT, *n.* that which accompanies, or is added as an ornament—*Jo sāth ho yā bī tur zabāsh ke jor dīnā jāy*—Jo saing ho wā sūdhārth jor dīnā jāy.

AC-COMPLICE, *n.* (L. *ad, com, plicō*) an associate in crime, a partner—*Hamjurmā*—Aparādhasahāyak, kushāyuk.

AC-COMPLISH, *v.* (L. *ad, com, plicō*) to complete, to fulfil, to obtain, to adorn or furnish the mind or body—*Tunām k., pūrā k., hāsīl k., kamānā*; *zīnā yā jism ko āvāstā k.*—Sampūrṇ k., siddh k., pānā, upārjan k., man wā sarīr ko parīshkar k. wā sahwārnā.

AC-COMPLISHER, *p.* *a.* complete in some qualification, elegant—*hā-kamāl, mukammal, kāmil, mālīm, khāb*—Sampannā, nishpanna, sughar, uttam.

AC-COMPLISH-ER, *n.* one who accomplishes—*Kāmil k. w., pūrā k. w.*—Siddh k. w.

AC-COMPLISHMENT, *n.* completion, full performance, ornament of mind or body—*Tamāmī, anjām, kamāliyat, zīnā yā jismī khātā*—Siddhī, samāptī, man wā sarīr kī sugharatā.

AC-COMPLY. See ACCORSE.

AC-CORD, *v.* (L. *ad, cor*) to agree, to harmonize; *n.* agreement, union, will—*Murāfaqat k., murāqī k., pā h., mīlānā* [mīlānā]; *n.* murāfaqat, razāmandī, mīlān, mel, itihād, marzi, khushi, khaāshī—Anurūp k. wā h., sammat k. wā h.; *n.* anurūpatā, sammatī, ichelhā, chāhī.

AC-CORDANCE, *n.* agreement, conformity—*Murāfaqat, mutābaqat, ittifāq yā razāmandī*—Mel, anurūpatā, anusār, sammatī.

AC-CORDANT, *a.* consonant, corresponding—*Murāqī, mutābiq*—Anurūp, anusār, [anurūp.]

AC-CORDINGLY, *ad.* agreeably, conformably—*Mutābiq, us murāqī*—Uske anusār, uske

AC-CORDING-TO, *prep.* agreeably to, with regard to, in proportion—*Us murāqī, haqq men, andāzā men*—Anusār, vishay men, parimān men.

AC-CORPORATE, *v.* (L. *ad, corpus*) to unite—*Mīlānā*.

AC-COST, *v.* (L. *ad, costa*) to speak to first, to address—*Pahile bolnā, mutakallīm h.*—Tuknā, pahile sambhāshar k.

AC-COSTABLE, *a.* easy of access, familiar—*Jiske nazdik bā'āsānī rasāī ho suke, mīhrbān, dostdār*—Jiske pās sulabhātā se pahūnch ho sake, prapayī, mīlāsār.

AC-COU-CHEUR, *accou-sheur*, *n.* (Fr.) a man who assists women in childbirth—*Zarīkā janme ke waqt jo shakhs auratōn kī madad kartā hai, mard dāyā*—Prasavā-kārvaidyā, prassavaidyā.

AC-COUNT, *n.* (L. *ad, con, puto*) a reckoning, narration, regard, advantage; *v.* to

reckon, to assign the causes, to esteem—*Shumār, bayān, qadr, lihāz, fāida, bhalāi^h; v. hisib yā shumār k., samjhānā^h, thikānā k.^h, qadr k.*—*Lekhā, lekḥā jokḥā, bakhān, varṇan, saṅkocḥ, ādar, mān, lābh, npakār; v. lekḥā k., bujhānā, batānā, mān k., ginnā.*

AC-COUNT-A-BLE, *a.* liable to account—*Jarābdih, muḥāsaba-dār yā muḥāsaba-talab—*Amu-andhaya, parānyogāllhin. [*dāri, zimma—*Āhwanādhinatā.

AC-COUNT-A-BILITY, *n.* liability to give account, responsibility—*Jarāb-dihī, muḥāsaba-*

AC-COUNT-A-BLE-NESS, *n.* the being accountable—*Jarāb-dihī—*Āhwanādhinatā. [*k. w.*

AC-COUNT-ANT, *n.* one employed in accounts—*Muḥāsib, hisābmārī—*Ganak, aṅkak, lekḥā

AC-COUNTING, *n.* the reckoning up of accounts—*Hisāb kī safāi—*Lekḥe jokḥe kā phar-

chāo wā paishikār.

AC-COUNT-BOOK, *n.* a book containing accounts—*Baḥī^h, khātā^h.* [*gāuthnā,*

AC-COUPLE, *v.* (L. *ad. copulo*) to join together—*Shāmil k., joṛ denā^h—*Sāyog *k.*

AC-COUPLE, *v.* (Fr. *accouter*) to equip—*Sajānā yā sājnā^h, musallāh k.—*Sajānā,

lathiyābandh k., sāstra k. [*Sāj samāj, bhīshay, alankār.*

AC-CO-TREMENT, *n.* equipment, trappings—*Sajāwat^h, sāj sāmān, pushāk, libās, zewār—*

AC-CREDIT, *v.* (L. *ad. credo*) to procure credit or honour to—*Maṭubārī k., sākh karṇā*

*yā karānā^h—*Pramāṇī k. [*karan.*

AC-CREDITATION, *n.* the giving of credit—*Maṭubārī, sākh karṇā yā karānā^h—*Pramāṇī-

AC-CRESCENT, *a.* (L. *ad. cresco*) growing to, increasing—*Bophtā^h, ziyāda hotā—*

Adhikātā.

AC-CRETION, *n.* the act of growing to—*Jamānā^h, baḥtī^h, baḥāw^h.*

AC-CRETIVE, *a.* increasing by growth—*Jamātā^h, baḥtā^h.*

AC-CROACH, *v.* (Fr. *a. croc*) to draw to, to take what is another's—*Khinchnā^h, dīre*

*kī chī, dabā lenā, apnānā^h—*Dīre kī vaṭā dabā lenā. [*phutnā^h, honā^h.*

AC-CRUE, *v.* (Fr. *a. crū*) to be added to, to arise from—*Laṇnā^h, milnā^h, upājnā^h.*

AC-CRUEMENT, *n.* addition, increase—*Bophtī^h, ziyādātī—*Bāḥ. vridhī.

AC-CUBATION, *n.* (L. *ad. cubo*) a lying or reclining—*Letnā yā uṭhāgnā^h.*

AC-CUM-EN-CE, *n.* the state of reclining—*Letnā^h, uṭhāgnā^h, letne yā uṭhāgnē,*

*ne kī hālat—*Letne wā uṭhāgne kī dāśā wā avasthā.

AC-CUM-EST, *a.* leaning or reclining—*Letā yā uṭhāgnā^h.*

AC-CUM-MULATE, *v.* (L. *ad. cumulus*) to heap up, to increase; *a.* heaped up—*Jamā*

h. yā k., farāham k., ziyādātī k. yā h.; a. jamā kiyā gayā, farāham kiyā gayā

*—*Batōrnā, dherī k., jorā, baṭurnā, baḥnā, baḥnā; *a. baṭorā gayā, saichit.*

AC-CUM-MULATION, *n.* a heaping up, a heap—*Baṭor^h, dherī^h—*Baṭurā, rāṣī.

AC-CUM-MUL-TIVE, *a.* that accumulates—*Jo batore yā batore^h, jo baṭhe yā baḥāwe^h.*

AC-CUM-MUL-TOR, *n.* one who accumulates—*Batorne v.^h, dherī k. v.^h.*

AC-CU-RA-CY, *n.* (L. *ad. cura*) correctness, exactness, nicety—*Sikhat, durustī, nazākat,*

*bārīkī—*Suddhatā, yatbārthatā, sūkshmatā. [*sūkshim.*

AC-CU-RATE, *a.* correct, exact, precise—*Sāḥīk, durust, bārīk, thīk^h—*Suddh, yatbārth,

AC-CU-RATE-LY, *ad.* correctly, exactly—*Sikhat se, durustī se—*Suddhatā se, yatbārthatā

se, sūkshmatā se.

AC-CU-RATE-NESS, *n.* exactness, nicety—*Durustī, bārīkī, nazākat—*Suddhatā, sūkshmatā.

AC-CURSE, *v.* (S. *cursum*) to doom to misery, to imprecate evil upon—*Ma'ān k.,*

*tanāt bhējnā—*Sarapnā. [*śapt, atimand, ghrinārha, ghin ke yogya.*

AC-CURSED, *a.* doomed, execrable—*Ma'ān, rānda, karīh, mardūd—*Sarapā gayā, goli.

AC-CUSE, *v.* (L. *atq. causa*) to charge with a crime, to blame—*Muttahim k., būdnām k.,*

*dokhnā^h—*Apavād denā, dosh denā.

AC-CU-SA-BLE, *a.* that may be accused—*Badnāmī ke qābil, mutāzim—*Dokhī, dūshya.

AC-CU-SANT, *n.* one who accuses—*Muhtasib, ilām d. re.—*Doshak. [*kālpān.*

AC-CU-SATION, *n.* the act of accusing, a charge—*Ittihām, dī'vā, ilzām—*Apavād, dosha-

AC-CU-SATIVE, *a.* accusing, applied to the fourth case of the Latin noun—*Ittihām d. w.,*

*maḥ'ul—*Apavādī, karṇmakārak, dwitīyā vibhakti.

AC-CU-SA-TORY, *a.* containing an accusation—*Ittihām-ānez—*Nindak, doshak.

AC-CUSER, *n.* one who accuses—*Mudda'ī, muhtasib—*Doshak.

AC-CUSTOM, *v.* (L. *ad. con, suetum*) to make familiar by use, to habituate—*Kho dāt-*

*nā, 'dāt k., muḥārara k., rabt k.—*Abhyās k., bān dānā.

AC-CUS-TOM-A-BLE, *a.* of long custom—*Mā'mulī—*Vyavahārik, ācharit.

AC-CUS-TOM-A-BLY, *ad.* according to custom—*Dastūr ke mutābiq, rawāj ke muwāfiq—*

Vyavahār ke anusār, chāl wā rīti ke anusār. [*barānurūp, vyavahārik.*

AC-CUS-TOM-A-RY, *a.* usually done, common—*Mutābiq-i-rawāj, mā'mulī—*Ācharit, vyava-

AC-CUS-TOM-A-RY-LY, *ad.* usually, commonly—*Rawāj ke muwāfiq, aksar—*Rīti ke anusār,

vyavahār ke anusār.

AC-CUS-TOMED, *a.* frequent, usual—*Dastūr ke mutābiq, mā'mulī—*Ācharit, vyavahārik.

ACE, *n.* (L. *as*) a unit, a single point on cards or dice—*Ēkan^h, nakkā^h, ekkā^h, pau^h.*

A-CEL-DA-MA, *n.* (H.) a field of blood—*Lokū kā khet^h.*

- A-CĒPH'A-LIST, *n.* (Gr. *a, kephalē*) one who owns no head or superior—*Jo kisi ko apnā barā nahin muntā^h*. [—Karwāi.]
- A-CĒR'BĪ-TY, *n.* (L. *acerbus*) sourness, roughness, severity—*Turahi, rukhāi^h, kuyāi^h*.
- A-CĒS'CENT. See under ACID.
- ĀCHE, *n.* (S. *ace*) a continued pain; *v.* to be in pain—*Dard, pūr^h; v. dard k., pūrā*.
- A-CHĪEV'IE, *v.* (Fr. *à, chef*) to perform, to finish, to gain, to obtain—*Kurnā^h, pūrā k.^h, kamānā^h, pūnā^h*.
- A-CHĪEV'A-BLE, *a.* that may be achieved—*Jo pūrā ho sakē^h—Sādhyā*.
- A-CHĪEV'ANCE, *n.* a performance—*Anjām, iftā, ijrā—Nirvāh, nibāh, nibhā, kām*.
- A-CHĪEV'MENT, *n.* a performance, an action, an esentecheon—*Ijrā, mahimm, kār-i'azīm, khāndān ke martabē ki'ulāmat—Nibāh, nirvāh, siddhi, bhāwī kām, vāṇsamaryātā ke chihn*.
- A-CHĪEV'ER, *n.* one who achieves—*Pūrā k. m.^h—Siddha k. w.*
- ĀCHOR, *n.* (Gr. *achō*) scald head—*tiānj^h, chāin chāin^h*.
- ĀCH-RO-MĀTIC, *n.* (Gr. *a, chroma*) preventing the effect of colours—*Berang, rangon ke antijon ko hā; rakhnērālā—Rangon ke phalon ko roknewālā*.
- ĀC'ID, *a.* (L. *acidus*) sour, sharp to the taste; *n.* a sour, sharp substance—*Tursh, taluk^h; n. tursh shui, khotāi^h—Khattā, chūk; n. khattā pulārth, anla, chūk*.
- A-CHĪD'TY, *n.* sourness, sharpness—*Turshī, taikhi—Khatāi, chūk*.
- A-CHĪD'U-LĒ, *n. pl.* medicinal springs impregnated with acid—*Darā ke chashme jin meñ khotāi chizēn hoñ—Anzhad ke jalākar jin meñ khatte pulārth hoñ*.
- A-CHĪD'U-LATE, *v.* to tinge with acids—*Thorāsā khotāi k.^h*
- A-CHĪD'U-LOUS, *a.* sourish—*Thorāsā khotāi^h*.
- A-CĒS'CENT, *n.* tending to sourness—*Turshī māl—Kuzh khattā wā chūk*.
- A-CHĒT'ORS, *a.* having the quality of vinegar—*Sicke ki khāsiyāt rakhnērālā—Jis meñ sike kī guñ wā dham ho. [ijrār k., swikār k.—Swikār k. āngikār k.]*
- AC-KNOWLEDGE, *ak-nōlēdge, v.* (S. *cauran, lecan*) to own, to confess—*Mōnā^h*.
- AC-KNOWLEDG-MENT, *n.* concession, recognition, confession, attitude—*Qabūl, shikāyah, ijrā, shukryādrī—Aṅgikār, pahchān, swikār, gunāvad. [skān]*
- AC'ME, *n.* (Gr. *akmē*) the highest point—*Top, sab se ānkāt darjā—Urdhabhāg, sab se ūchā*.
- A-COLO'THIST, AC'O-LYTE, *n.* (Gr. *akolouthos*) a servitor in the Romish church—*Rōmī khānqāh kī khitābulār—Rōmī math kī adhyaksh. [Kuchle kī per, māhur, vish]*
- AC'O-NITE, *n.* (Gr. *akonita*) the herb wolfsbane, poison—*Kuchle kī durākh, zehr*.
- ĀCORN, *n.* (S. *ac, corn*) the fruit or seed of the oak—*Balūt per kī phal yā bij^h*.
- ĀCORNEN, *a.* fed with acorns—*Balūt per ke phal yā bij se pulā huā^h*.
- A-CŌC'USTIC, *n.* (Gr. *akouō*) relating to hearing, or the doctrine of sounds—*Samā'at ke mutā'alliq yā 'ilm-i-samā'at ke mutā'alliq—Śrūtisambandhī wā śrutividyāsambandhī*.
- A-CŌF'ISTICS, *n. pl.* the theory of sounds, medicines or instruments to help the hearing—*'Ilm-i-samā'at, samā'at kī madad karne ke ligē darā yā anzār—Śrutividyā, śrūtisāhāyak aushadh wā yāntar. [āgāh k.—Jānānī, samāchār denā]*
- ACQUAINT, *v.* (L. *ad, cogn, notum*?) to make familiar with, to inform—*Wāqif k.*
- ACQUAINT'ANCE, *n.* familiarity, knowledge, a person whom we know—*Āsknāi, shikāyah, wāqifiyat, 'ilm, āsknā—Jān pahchān, vidyā, chihnār*.
- ACQUAINTED, *p. a.* familiar with, well known—*Wāqif, āgāh, mālām—Jāntā, parichit*.
- ACQUEST. See under ACQUIRE.
- ACQUI-ESCE, *v.* (L. *ad, quies*) to rest in, to remain satisfied with, to comply—*Taslim k., rāzi k., qabūl k., manzūr k.—Mānā, santosh k., sammat k.*
- ACQUI-ES'CECE, *n.* consent, compliance—*Itā'āmāndī, manzūri, taslim, qabūl—Sammat, anumati, santosh, paritosh, śānti, kshānti*.
- ACQUI-ES'CENT, *a.* easy, submitting—*Sūkhā^h, mānērātā^h, dobtā^h*.
- ACQUIRE, *v.* (L. *ad, quæro*) to gain, to obtain, to come to, to attain—*Kamānā^h, hāsil k., pānā^h, bāham pakunichānā—Upārjan k., upama k.*
- ACQUIR'A-BLE, *n.* that may be acquired—*Mugassar, hāsil hone ke tāiq—Milan-jog, milne jog, prāpya, labhya. [pādit]*
- ACQUIRED, *p. a.* gained, obtained—*Mahsūla, paidā karidā, pāgā gayā^h—Upārjit, ut.*
- ACQUIREMENT, *n.* that which is acquired—*Iktisāh, tahsil, hāsil—Upārjan, arjan, prāpti*.
- ACQUI-SITION, *n.* the act of acquiring or gaining, the thing acquired—*Kamā^h, mahsūla chiz—Arjan, upārjan, upārjit dravya. [Pāyā huā, prāpt, upārjit, upārjak]*
- ACQUI-SITIVE, *a.* that is acquired, acquiring—*Mahsūla, hāsil kiyā huā, hāsil k. w.—*
- ACQUI-SITIVE-LY, *ad.* by acquirement—*Tahsil se—Upārjan se*.
- AC-QUIST, *n.* the thing gained—*Mahsūla shai—Upārjit dravya*.
- AC-QUIST, *v.* (L. *ad, Fr. quitter*) to set free, to clear from, to discharge—*Rihā k., khaṭṭ k., surkhār k., begunāh thahrānā, chhōṭenā^h, basar lejanā—Mukt k., nirdōshi thahrānā, nibāh lejanā*.
- AC-QUITMENT, *n.* the act of acquitting—*Rihāi—Mukti. [mukti]*
- AC-QUIT-TAL, *n.* deliverance from a charge—*Safāi, gunāh se mahhlasi—Nistār, dosh se*

- ACQUIT-TANCE**, *n.* discharge from a debt—*Qubzu-l-wasūl, qarṣ kī fāriḡ-khatī*—Rina-mukti. [asaṇyam.]
- ACRA-SY**, *n.* (Gr. *a, krasia*) excess, irregularity—*Ziyādatī, badparhezi*—Adhikāi.
- ACRE**, *n.* (S. *acer*) a piece of land containing 4840 square yards—*Ekar ya'ne zamin 4840 gaz murabba gurūb paune do bighe ke*—Bhūmī 4840 gaz vargātinaḥ prāy paune do bighe ko. [parā^h, karwā^h, titā^h.]
- ACRED**, *a.* possessing acres—*Ekarḍār, ekarwālā*. [parā^h, karwā^h, titā^h.]
- ACRID**, *a.* (L. *acer*) hot and biting to the taste, bitter, pungent—*Tez, talḡh, char-* [karāi.]
- ACRIMONIOUS**, *a.* sharp, bitter—*Tez, talḡh, charparwā^h, karwā^h, titā^h*. [karāi.]
- ACRIMONY**, *n.* sharpness, severity—*Tezī, talḡhī, sukḡhī*—Charparīhat, karwāi, kaṭutā,
- ACRIDTASTE**, *n.* an acrid taste—*Talḡh zāiq*—Karwā swād.
- ACRO-A-MATIC**, **ACRO-A-MATIC**, *a.* (Gr. *akroaomaz*) pertaining to deep learning—*Zinādu 'ilm se nisbatdār*—Gambhīravidyāsambandhī.
- ACRONY-CAL**, *a.* (Gr. *akros, usq*) rising when the sun sets, or setting when the sun rises—*Āstāb gurūb hone ke waqt talū' hone w. yā āstāb talū' hone ke waqt gurūb hone w.*—Sūryast ke samay uday hone w. wā sūryoday ke samay ast hone w.
- ACRONY-CALY**, *ad.* at the acronycal time—*Āstāb gurūb hone ke waqt talū' hone ke waqt yā āstāb talū' hone ke waqt gurūb hone ke waqt*—Sūryast ke samay uday hone ke samay wā sūryoday ke samay ast hone ke samay par.
- ACRO-SPIRE**, *n.* (Gr. *akros, speira*) a shoot or sprout from the end of seeds—*Ānkurā^h, gūdh^h, gābhā^h, pāḡ^h*.
- ACRO-SPIRED**, *a.* having sprouts—*Ānkuredār*—Ānkuravīśiṣṭ. [ārpār^h.]
- ACROSS**, *ad.* (a, cross), athwart, from side to side—*Ārā^h, beṛā^h, pār^h, nārpār^h*.
- ACROSTIC**, *n.* (Gr. *akros, stichos*) a poem of which the first letters of the lines make up some name; *a.* relating to an acrostic, containing an acrostic—*Ek shīr jiske misre ke pahle harfūn se koi nām zāhir hotā hai*; *a.* aīśā shīr kī jiske misre ke pahle harfūn se koi nām zāhir hone us shīr se nisbatdār yā wah shīr jis meḡ hore—*Ek kāvya jiske charaṇon ke pahle aksharūn se koi nām prakāśit hove*, prathamāksharabandhī; *a.* aīśā kāvya kī jiske charaṇon ke pahle aksharūn se koi nām prakāśit hove us kāvya kī sambandhī wā jismeḡ wah kāvya hove, ādyāksharabandhasambandhī, ādyāksharabandhaviśīḥ.
- ACT**, *v.* (L. *actum*) to be in action, to perform, to imitate; *n.* a deed, an exploit, a decree, a part of a play—*Kār k., asar k., anjām k., naql yā naqlbāzi k.*; *n.* kār^h, mahimā, hukm, ān, abāt, muqaddimā kī ek hiset—Vyāpār, kām k., karnā, sawāḡ k.; *n.* kām, bhārī kām, sawāḡ kī ek bhāḡ, nāḡk kī ek bhāḡ.
- ACTING**, *v.* the act of performing—*Karnā^h*.
- ACTION**, *n.* state of acting, a deed, operation, gesticulation, battle, a lawsuit—*Karne kī hātāt, kār, amāl, asar, guṣṭā meḡ jism kī harakāt, larāī^h, muqaddamā*—Kriyā, kārya, kām, bhāḡ, aṅgahār, aṅgavikṣep, yuddha, arthavivād.
- ACTIO-A-BILE**, *a.* liable to an action at law—*Nālīsh-kār karne ke qābil, jismen gunjāish nālīsh kī ho*—Abhiyogya, jismen arthavivād ho sake.
- ACTIVATE**, *v.* to make active—*Chust k., chālāk k.*—Phurtilā k. chatak k.
- ACTIVE**, *a.* busy, nimble, quick—*Mushḡūb, chust, chālāk*—Udyogī, phurtilā, chatak.
- ACTIVELY**, *ad.* in an active manner, busily—*Chālāki se, shuḡl se*—Phurti se, udyog se.
- ACTIVENESS**, *n.* quickness, nimbleness—*Chālāki, chustī, jaldi*—Phurti, chatakaī wā chātakwāhī. [lakwāhī.]
- ACTIVITY**, *n.* the quality of being active—*Chālāki, chustī*—Phurti, chatakaī wā cha-
- ACTLESS**, *a.* without spirit, insipid—*Belazzat, bemaza*—Niras, phikā, bin-swād. [karak, naṭ.]
- ACTOR**, *n.* one who acts, a stage-player—*Pā'il, āinī, naḡḡāl, bhāṇ^h*—Kartā, karnewālā.
- ACTRESS**, *n.* a female stage player—*Natī^h, bhāṇrin^h, sawāḡin^h*. [dhruv.]
- ACTUAL**, *a.* real, true, certain—*Haqīqī, rāst, ḡaiṇī*—Sachchā, yathārth, nisḡhit,
- ACTUALITY**, *n.* the state of being actual—*Haqīqat, rāstī*—Sachchā, yathārthatā.
- ACTUALLY**, *ad.* really, in fact—*Muḡarrar, fī-l-haqīqat*—Sach-much, sach-sach. [lekhaḡ.]
- ACTU-ARY**, *n.* a registrar or clerk—*Ādilāt kī munshī yā muḡarrir*—Kachahri kī
- ACTU-ATE**, *v.* to put in action; *a.* put in action—*Tahrik denā, mutaharrīk k.*; *a.* muta-harrīk—Pravritta k.; *a.* pravritta. [hone kī avasthā, pravritti.]
- ACTU-ATION**, *n.* the state of being put in action—*Mutaharrīk hone kī hātāt*—Pravritta.
- ACUTE**, *a.* (L. *acer*) sharp, ingenious, penetrating—*Tez, nokḡdār, zaki, zahīn, zirak, tezfehām*—Tikshu, prakhar, buddhīman, tivrabuddhī, kuśāgrīyamati.
- ACUTE**, *v.* to sharpen; *a.* sharpened—*Tez k.*; *a.* tez kiyā gayā—Tikshu k., pain k., chokhī k.; *a.* tikshukrit, pain kiyā gayā, chokhā kiyā gayā.
- ACUTENESS**, *n.* sharpness at the point—*Nok kī tezi*—Aḡrabhag wā anī kī tikshnatā.
- ACUTE-ATE**, *a.* having a point, prickly—*Nokḡdār, neshḡdār, kaṭilā^h*—Tikshnāḡra.
- ACUTENESS**, *n.* a sharp point, quickness of intellect, discernment—*Tez-nesh, zirakī, frā-sat, intiqāz*—Tikshu anī wā aḡra, buddhīviratā, matitikhnatā, vivechanā, vivek.
- ACUTENESS**, *v.* to rise to a point; *a.* ending in a point, sharp-pointed—*Uḡhte uḡhte ek nok meḡ honā*; *a.* nok par khatm hotā, nokḡdār—Uḡhte uḡhte ek anī wā aḡra meḡ honā; *a.* anī wā aḡra par samāpt hotā, tikshnāḡra.

- A-CU'MI-NA-TED, *a.* ending in a point—*Nok par khatm hotā huā, nokdār*—Ani wā agra par samāpt hotā huā, tikshnāgra.
- A-CU'MI-NĀ'TION, *n.* a sharp point, quickness—*Tez-nesh, tikkhāṭ, tezi*—Tikshn ani wā tikshn agra bhāg, chapalātā, tikshnatā. [tivrabuddhi se.]
- A-CUTE'LY, *ad.* sharply, ingeniously, keenly—*Tezi se, ziraki se, chokhāṭi se*—Paintā se, A-CUTE'NESS, *n.* sharpness, quickness—*(Chokhāṭi, tezi)*—Tikshnatā, chapalātā.
- Ā'YA'HE, *n.* (L. *adagium*) a proverb—*Musal*—Kahāwat.
- A-DĀ'GT-AL, *a.* proverbial—*Zarbu-l-musli*—Kahāwati, kahtūtī.
- A-DĀ'QI-O, *n.* (It.) *in music*, a slow time—*Awāz yā bāje ki sukht yā dhimāṭ*—Swar wā bāje ki laghutā wā dhimāṭ. [karā pathar^h, hīrā^h—Vajra, hīrak.]
- Ā'YA-MANT, *n.* (Gr. *adamans*) a very hard stone, a diamond—*Mās, almās, ek bakut*
- Ā-D-MAN-TE'AN, *a.* hard as adamant—*Mās yā almās sō sukht, hīr sō karāṭ*—Vajra.
- Ā-D-MĀN'TINE, *a.* made of adamant, hard—*Almās kī banā huā, hīr kī banāṭ, soḥt, karāṭ, kalhar^h*—Vajrayay.
- A-DĀPT', *v.* (L. *ad, apto*) to fit one thing to another, to suit, to proportion—*Munāfiq k., thik k.^h, munāsib k., andāz ke mutābiq k.*—Yogya k., upayukt k., parimān ke samān k. [k., upayuktatī.]
- ĀD-AP-TĀ'TION, *n.* the act of fitting, fitness—*Munāsib k., muwāfaqat, hamwari*—Yogya A-DĀP'TION, *n.* the act of fitting—*Mutābiq k.*—Yogya k. [bhāṭāṭ^h, barā k.^h]
- ADD, *v.* (L. *ad, do*) to join to, to increase, to augment, to enlarge—*Jornāḥ, adhik k.^h, ĀD'DI-BLE, a.* that may be added—*Jise jor saktāḥ, mizān diye jāne ke lāq*—Jore jāne ke yogya. [bhāvanā.]
- ĀD-DI-BIL'I-TY, *n.* possibility of being added—*Jore jāne kī imkān*—Jore jāne kī sam-
- ĀD-DIT'A-MENT, *n.* the thing added—*Jo j. rā jāyḥ.*
- AD-DITION, *n.* the act of adding, the thing added, a rule for adding sums together—*Mizān, jumla, jo chiz jori jāy, mizān dene kī qū'ida*—Jorti jor wā thik, jo vastu jori jāy, jorti kī niyam wā rīti, suikalan.
- AD-DITION-AL, *a.* that is added—*Zigādā, mazid*—Adhik.
- AD-DITION-AL-LY, *ad.* in addition to—*Iske upar^h, aur kh^h*—Us se adhik.
- AD-DITION-ARY, *a.* that may be added—*Shāmil hone ke lāq*—Jore jāne ke yogya.
- ĀD'DI-TO-RY, *a.* having the power of adding—*Shāmil karne kī tāqat rakhuwālā*—Jorne kī sakti rakhuwālā. [tatimma, zamima—Jise jorne ko hoṅ, nyūnatāpūrak aṅs.]
- AD-DEN'DUM, *n.* something to be added, an appendix; *pl.* AD-DEN'DA—*Jo jore jāne ko hoṭā,*
- ĀD'DER, *n.* (S. *ardr*) a venomous reptile—*Zahrdār sānp*—Vi-hadhar up, bikhuh isānp.
- ĀD'DICE, *Adz, n.* (S. *adesc*) a cutting iron tool, a kind of axe—*Basālāḥ, kulhārīḥ.*
- AD-DICT', *v.* (L. *ad, dico*) to give up to, to devote, to dedicate—*Santipnāḥ, chhor denāḥ, niyāz k., jidā k., tasadduq k., ādi k., kḥo dānā*—Chāphūnā, wārnā, nichāwar k., bān dānā. [Asaktatā, prasaktatā, nivishatā, bān.]
- AD-DICTED-NESS, *n.* the state of being addicted—*Mūl yā ādi hone kī hālat, jidwiyat*—AD-DICTION, *n.* the act of devoting—*Pidwiyat, jān-nisāri, ādat, kḥo*—Asakti, upasevan, bin. [khālī v. uphal k.^h, kharāb k.—Nishphal, chhūchhā; v. nishphal k., bigarnā.]
- ĀD'DLE, *a.* (S. *adl*) barren, empty; *v.* to make barren, to corrupt—*Shor, aphal^h, tithi,*
- ĀD'DLE-HEAD-ED, AD'DLE-PAT-ED, *a.* having barren brains, of weak intellect—*Tikshnāg, gandamag, beaql, ahmaq*—Buddhiśūnya, śūnyamastak, alpabuddhi.
- AD-DRESS', *v.* (L. *ad, di, rego*) to speak or apply to; *n.* a speaking to, application, courtship, dexterity, direction of a letter—*Bolnāḥ, arz k.; n. bolchāl^h, arzī, ishqbāzi, charbāndi, kāth-chūlāki, sarnāma, nām-o-nishān*—Nivedan k.; *n. bolī bāni, nivedan, vivāharth strīyūśanā, chaturāi, nipunatā wā karadakhshatā, thikānā, pati, patrādeś.*
- AD-DRESS'ER, *n.* one who addresses—*Bolwālāḥ, arz k. v., ishqbāzi k. v., sarnāma likh-ne wālā*—nivedan k. w., strīyūśak, patrādeś k. w.
- AD-DUCE', *v.* (L. *ad, ducro*) to bring forward, to allege—*Lānāḥ, kahnāḥ, batlānāḥ.*
- AD-DUCE'NT, *a.* bringing forward—*Lānewālāḥ.*
- AD-DUC'TION, *n.* the act of bringing forward—*Pesh-kardagi*—Āge lūnā.
- AD-DUCTIVE, *a.* that brings forward—*Jo pesh karē*—Jo sūnne lāwe.
- ĀD-E-LAN-TĀ'DO, *n.* (Sp.) a governor of a province, a lieutenant-governor—*Sūbe kī nāzim, subādār, nāib-na'im*—Desādhipati, desādhipatipratindhi.
- A-DEPT', *n.* (L. *ad, aptum*) one skilled in any art; *a.* skilful, thoroughly versed—*Jo shakhs kisi hunar mein kāmīl hoṅ; a. hunarmand, nāhir, pūkhṭa*—Śilpi, nipun; *a. pekṭā, pravīn, nipun.*
- A-DEP'TION, *n.* attainment, acquisition—*Tahsil, husul*—Upārjan, lābh, prāpti.
- AD'E-QUATE, *a.* (L. *ad, equus*) equal to, proportionate, sufficient—*Barābar, mutā-bāq, bā-andāz, kāfi*—Samān, samaparimān, yathochhit.
- AD'E-QUA-CY, *n.* sufficiency—*Kifāyat, iktifa*—Yatheshatā.
- AD'E-QUATE-LY, *ad.* in an adequate manner—*Andāz se, wafā se*—Yatheshatā se.
- AD'E-QUATE-NESS, *n.* state of being adequate—*Kāfi hone kī hālat, kifāyat, muwāfaqat, munāsabat*—Tulyatā, samatā, yogya hone kī avasthā, yogyatā.

- AD HÉRE'**, *v.* (L. *ad, hæreo*) to stick to, to remain fixed or firm—*Chipakná^h, chinut ná^h, qáim rahná, sábit rahná, mustagil rahná*—*Lagá rahná, drih rahná.*
- AD-HÉRENCE**, **AD-HÉREN-CE**, *n.* the quality of adhering, attachment, tenacity, fidelity—*Chipakne ki khásigat, lagá^h, rijáqat, istiqlál, sábit-qudamí, wafáqári*—*Chipakue ká gun, asang, drihbatá, sachant^h, prabhuhakti.*
- AD-HÉRENT**, *a.* sticking to, united with; *n.* a follower, a partisan—*Chipká^h, chintá^h, mustarassal, mutt'allig*; *n.* *ham-rikáb, pairau, rafiq, sáthi^h, sañgi^h*—*Lagá-liptá*; *n.* *paehli-lagá, anugamí, pakshayáti.*
- AD-HÉRETER**, *n.* one who adheres—*Chipakne alálá^h, dāmaugír*—*Chimatte wáki, sáthi.*
- AD-HÉRETON**, *n.* the act or state of sticking to—*Chaspáni, mawásalat, chaspáduq, pāssas-tagi*—*Liptáo, chipkáo.*
- AD-HÉSIVE**, *a.* sticking, tenacious—*Lashár*—*Lashasá, chipchipi.*
- AD-HÉSIVE-NESS**, *n.* stickiness, tenacity—*Lash^h, lashasáhut^h*. [*maul k.*—*Vyavahár k.*]
- AD-HÉTT**, *v.* (L. *ad, habeo*) to apply, to make use of—*Lagá ná^h, kám meñ láut^h, isti-*
- AD-HÉUTION**, *n.* application, use—*Lagá^h, isti-mál*—*Vyavahár, kám.*
- AD-HORTATION**, *n.* (L. *ad, hortor*) the act of advising, advice—*Saláhlili, satáh, mashahat, mashharat*—*Upades, mantram.*
- AD-HORTATORY**, *a.* containing advice—*Ā-shahutangez*—*Upadesavisishit.*
- AD-APHOROUS**, *a.* (Gr. *a, dia, phero*) indifferent, neutral—*Be-parwá, betarfáur, abah^h, mullah^h*—*Udāsín, apakshapití, ubhayapakshasau.*
- AD-IEU'**, *int.* (Fr. *à Dieu*) farewell—*Khudá hājiz*—*Isaw bhadrá kare.*
- AD-IPŌSE**, **AD-IPŌS**, *a.* (L. *adeps*) fat—*Mez^h.*
- AD-IPŌSÈRE**, *n.* a greasy or waxy substance formed from dead animal bodies—*Ek chabúbir yá nom ke máinud shái jo jāmrarón ká lāsh se bantí hai*—*Ek chikná wá nom ke sadris padárh jo jantaon ke miri sarir se bantí hai.*
- AD-IT**, *n.* (L. *ad, itum*) a passage for water under ground, an entrance—*Sarang^h, zamín ke nich, ahar, ráh*—*Blumí ke niche nal, pāh, márg.* [*Nikatawari, lagá.*]
- AD-JACENT**, *a.* (L. *ad, jaceo*) lying near or close, contiguous—*Nazdik, muttasil*—*Ad-jacen-ty, n.* the state of lying close to—*Qurb, ittisál*—*Naikatya.*
- AD-JECT'**, *v.* (L. *ad, jectum*) to add to—*Shámit k., jor ná^h*—*Yog k.*
- AD-JECTION**, *n.* the act of adding to—*Shawát, jor^h*—*Yog.* [*shan.*]
- AD-JECTIOUS**, *a.* additional—*Zigáda, bálái*—*Adhik, upari.* [*Gunavachakasabd, visé-*]
- AD-JECTIVE**, *n.* a word added to a noun to express some quality or circumstance—*Sifat*—*AD-JECTIVE-ly*, *ad.* like an adjective—*Sifat ke máinud*—*Gunavachakasabd ke sadris.*
- AD-JOIN'**, *v.* (L. *ad, jungo*) to join to, to be contiguous to—*Milá ná^h, milá honá^h, mut tassil kar ná, muttasil honá*—*Lagá dená, lagá honá, jutá honá.*
- AD-JUNCT**, *n.* something united to another; *a.* added to, united with—*Dúre ke sáth lagi hai chiz, mulhay shai*; *a.* *jaṭá huá^h, milá huá^h*—*Sañyukt wá sammilit dravya*; *a.* *sañyukt, sammilit.*
- AD-JOURN'**, *v.* (Fr. *à, joun*) to put off till another time, to defer, to delay—*Dúre wagt tak chhor dená, multari rakhná, maugíf k.*—*Nirijut kál paryant chhor dená, uṭhā rakhná.*
- AD-JOURNMENT**, *n.* a putting off till another time, delay, intermission—*Dúre par-maughí, der, wafsa, tētil, nága, muklat*—*Dúre samay tak uṭhā rakhná, ber, vilamb, chhutá, aijhā, antar, bich.*
- AD-JUDGE'**, *v.* (L. *ad, judex*) to sentence, to decree, to decide—*Patá dená, tahqíqát karke hukm dená, faisal k., tajriz k.*—*Vyavasahá dená, nirijut k., nishpanna k., vichar k.*
- AD-JUDGMENT**, *n.* the act of judging—*Faisál, tajriz*—*Vichar, nirjút, nishpatti.*
- AD-JUDICATE**, *v.* to sentence, to decree—*Tahqíqát karke hukm dená, faisal k.*—*Vyavasthapúrvak vichárná, nishpanna k., nirijut k.*
- AD-JUDICATION**, *n.* the act of adjudicating—*Faisál, tajriz*—*Vichar, nishpatti, nirjay.*
- AD-JURE'**, *v.* (L. *ad, juro*) to impose an oath, to charge solemnly—*Qasam khiláwá yá dená, qasam ke rá se kahná qí hukm k.*—*Sapath dená wá khiláwá, Sapathapúrvak samádes k., sapath dekur ájná dená wá kahná.* [*samádes, sapath dená.*]
- AD-JURATION**, *n.* the act of charging solemnly—*Qasam khiláwá*—*Sapathapúrvak*
- AD-JUST'**, *v.* (L. *ad, jus*) to put in order, to regulate, to adapt—*Murattab k., bá-qir áda k., sádhná^h, thikthák k., huncwár k., barábur k.*—*Yathá kram se rakhná, niyamit k., samán k.* [*niyamit k. w., samán k. w.*]
- AD-JUSTER**, *n.* one who adjusts—*Murattab k. w., sádhne w.^h*—*Yathá kram se rakhne w.,*
- ADJUSTMENT**, *n.* the act of putting in order, regulation, settlement—*Tartib, intisám, árástagi, durnisál, inisál*—*Kram se sthápán, niyamabandhán, niptará.*
- AD-JUTOR**, *n.* (L. *ad, jutum*) a helper—*Madadgár, pushitáán*—*Saháyak, upakárak.*
- AD-JUMENT**, *n.* help, support—*Madad, pushti*—*Saháyatá, upakár.* [*pad wá kám.*]
- AD-JUTANT**, *n.* the office of an adjutant—*Ajitan sáhib ká 'uhda yá kám*—*Ajitan ká sáhib ki madad karta hai, Ajiten*—*Mejar ká saháyak.*

AD'JU-VANT, *a.* helpful, useful—*Mumid, mu'áwin, musfid*—Upakarak, upayogi.

AD-MEAS'URE-MENT, *n.* (1. *ad, metior*) the act of measuring according to rule, dimensions, adjustment of proportions—*Báqá'ula paínásh, miqdár, 'arz-tál-o'-unng, durust-i-amléz*—Niyamánúsar mápi, parinán, lambái-chaupáí-guháí, parasparánuripatá, parasparasádrisrákaram.

AD-MIN'IS-TER, *v.* (1. *ad, minister*) to serve, to supply, to manage—*Kám k.^h, kám áná^h, pulenichaná^h, deová^h, bharti k.^h, sarbaráh k., chalaná^h, nibáná^h, sarbaráhi k.*—Bhānti, nirvāh k.

AD-MIN-IS TRÁ'TION, *n.* the act of administering, the executive part of Government—*Hukmrání, adlgustari, amol, kárguzári*—Rájkaj, rájpat, ráj, rájya, kárammanirvāh, kásan.

AD-MIN-IS-TRA-TIVE, *a.* that administers—*Kárguzár, hukmrán*—Kárammanirvāhak.

AD-MIN IS TRÁ-TOR, *n.* one who administers—*Sarbaráh, wási*—Kárammanirvāhak.

AD-MIN-IS-TRÁ'TRIX, *n.* a female who administers—*Sarbaráhin, jo 'aurat kárguzári kare, wásiya*—Jo sári rájya kare. [—Jaháj samáh ká adhyaksh wá adhipati.

AD-MI-RA-L, *n.* (Fr. *amiral*) the chief commander of a fleet—*Amir-bahr, amir-i-bahr*

AD-MI-RA-L TY, *n.* the power or officers appointed to administer naval affairs—*Bahri kór ke áqám kare ke lipi manparar ikhtiyár qá 'ahdadarán*—Jaháj ke kárya nirvāh kare ke nimitta nigukt shakti wá sachivasamāj.

AD MIRE', *v.* (1. *ad, mire*) to regard with wonder or love—*Tu'ájjub yá pyár se dekhná, qadr yá tu'árf k.*—Áshcharya wá priti se dekhni, prasāsá k.

AD-MI-RA-BLE, *a.* worthy of being admired—*'Ajib, tarfi*—Adbhut, prānāsaniya.

AD-MI-RA-BLE NESS, *n.* state of being admirable—*'Ajibgani, tarfapan*—Anokhapan, adbhutá, prasāsanīyatwa.

AD-MI-RA-BLY, *ad.* so as to raise wonder—*'Ajab tarah se*—Adbhut rīti se.

AD-MI-RÁ'TION, *n.* the act of admiring, wonder—*'Ajib jánuá, tu'árf, tu'ájjub*—Adbhut jūm, vishay, channatkar, prasāsa.

AD-MI-RER, *n.* one who admires, a lover—*'Ajib yá nádir jánuw v., 'áshiq*—Adbhut jánuw w., vishayí, prasāsák, premí, suchí, kámi, murági.

AD-MI-RING LY, *ad.* in an admiring manner—*Qadr kare yá tu'ájjub se dekhne ke taur se*—Prasāsá kare wá vishay wá prem se dekhne kí rīti se.

AD-MIT', *v.* (1. *ad, mitto*) to give leave to enter, to allow, to grant—*Áue d.^h, paithne d.^h, mātáá^h, qabúl k.*—Pravés kare dená, swikár k., angikár k.

AD MIS'SI BLE, *a.* that may be admitted—*Dákhil yá manzúr kiye jáne ke qábil, majáz, mijábi, jiski samá'at ho sake*—Pravés wá angikár kiye jáne ke योग्य, swikarániya, sune jáne ke योग्य. [swikár.

AD-MIS'SION, *n.* the act of admitting—*Darámad, guzar, samá'at, manzúrí*—Pravés, paith,

AD-MIT'TA-BLE, *a.* that may be admitted—*Jiski guzar yá samá'at ho sake, dákhil yá qabúl kiye jáne ke lágy*—Swikarániy, pravés wá angikár kiye jáne ke योग्य. [matí.

AD MIT'TANCE, *n.* permission to enter—*Paithne ki ijázat*—Paithne wá pravés kí anu-

AD-MIT'TER, *n.* one who admits—*Paitháne wálá^h, qabúl kare wálá, manne w.^h*—Pravés karāne w., swikárák, angikárák.

AD-MIX'TION, *n.* (1. *ad, mixtum*) the union of one body with another—*Ek chíz ká dúsrí ke sáth milná, shomúlfyat*—Ek vastu ká dúsrí ke sáth milná wá místí honá, ekatthá.

AD-MIX'TURE, *n.* the substance mingled—*Miláo^h, mili kúshai*—Místrí vastu.

AD-MON'ISH, *v.* (1. *ad, moner*) to warn, to exhort, to reprove gently—*Nasihat d. yá k., targib d., samjhána^h, tambih k., sarzawish k., dántuá^h*—Chetáni, upades d., pravriti jánmáná, tápná k. [upadesak, tápná k. w., shikshá d. w.

AD-MON'ISH-ER, *n.* one who admonishes—*Násih, saláh d. w., dántne w.^h*—Chetáne wálá,

AD-MON'ISH-MENT, *n.* notice of faults or duties—*Nasihat, tambih*—Chetání, upades, dánt, shikshá.

AD-MO-NITION, *n.* the hint of a fault or duty, counsel, gentle reproof—*Nasihat, saláh sarzawish, mulámat*—Chetání, upades, mantramá, parámars, tápná, dánt, shikshá.

AD-MO-NITION-ER, *n.* a general adviser—*'Am násih*—Samánya upadesak. [ue w.

AD-MON'T-IVE, *a.* that admonishes—*Násih, tambih k. w.*—Upadesak, chetáne w., dánt-

AD-MON'T-OR, *n.* one who admonishes—*Násih, tambih yá nasihat k. w.*—Upadesak, shikshak, parámarsak, chetáne w., chetáne w. [w., chetáne w.

AD-MON'T-TO-RY, *a.* that admonishes—*Násih, tambih k. w.*—Upadesak, shikshak, chetáne

AD-NAS'CENT, *a.* (1. *ad, nascere*) growing upon something else—*Kisi dúsrí chíz par jánuw hone yá barhne v.*—Kisi dúsrí vastu par jánuw hone wá barhne w.

AD-NATE, *n.* growing upon—*Upar jánuw hone yá barhne v.^h*

AD-NÓUN, *n.* (1. *ad, nomen*) an adjective—*Sifat*—Gunaváchakaśabd.

A-DO, *n.* (a, do) trouble, bustle—*Tasdi, shorshár*—Kasht, klés, kalah, koláhal.

Á-DO-LES'CENCE, AD-O-LES'GEN-CY, *n.* (1. *ad, oleo*) the state of growing, youth—*Barh-ne ki hálat, shabáb*—Barhne kí avasthá, yauvan, yauvanavasthá, tarupáí.

Á-D-O-LES'CENT, *a.* growing to manhood—*Bulúgat tak barhtá*—Purusahadass tak barhtá.

- A-DOPT, *v.* (L. *ad. opto*) to take as a son or daughter, to receive as one's own—*Betā jā beti kar lenā^h, rās baithānā jā lenā^h, mutubannā ko ikhtiyār k., ikhtiyār k., le lenā^h*
—*Poshyaputra k., swikār k., grahan k.* [*par*—*Poshyaputra wā grahan karnē kī rīti se.*]
- A-DOPTED-LY, *ad.* in the manner of adoption—*Mutubannigat yā ikhtiyār karnē ke taur*
karāi—*Poshyaputranagan, atmasāthkarān, grahan.*
- A-DOPTIVE, *a.* that adopts or is adopted—*Jo mutubannā yā ikhtiyār kartā hai, jo mutubannā yā ikhtiyār kiya jāta hai*—*Jo poshyaputra kartā hai wā kiya jāta hai, jo grahan kartā hai wā grihit hotā hai.*
- A-DORÉ, *c.* (L. *ad. oro*) to worship with external homage, to love intensely—*Thādat k., nihāgat ch. hū^h*—*Pūjā, ādyant prem wā such k.* [*niya.*]
- A-DORABLE, *a.* worthy of adoration—*Parastāh kīp jāne ke qābil*—*Pūjya, archeha.*
- A-DORATION, *n.* divine worship, homage—*Thādāt. pājā^h, qudr, 'īzat*—*Archehā, mar-jāto, prāthitā.*
- A-DORER, *n.* one who adores—*Pūjane w.^h, 'āshiq*—*Pūjak, premī, suchī.*
- A-DORN, *v.* (L. *ad. orno*) to dress, to deck, to embellish—*Arādh denā, zīnat denā, chāish k.*—*Alānkār k., bhūshit k., solhāt k.*
- A-DORING, *n.* ornament, decoration—*Arādh zīnat*—*Sañwār, śringār, [sañwār, śringār.*
- A-DORMENT, *n.* ornament, embellishment—*Zebhish, ārāish*—*Alānkariya, bhushan.*
- A-DIRECT, *ad.* (S. *adirectus*) floating at random, moving without direction—*Bahān ke kī, bāthār bhānē b. hātā^h, bahā bahā phirā^h, itthar udhar bhūtā^h*—*Pravāhādhin.*
- A-DROIT, *a.* (Fr. *a. droit*) dexter, active, ingenious—*Dastkār, huwārūnd, chālik, zirak, zakhm*—*Karadakh. hātā kā dāst, nip m., chatpatiyā, phurtikā, dhīmān.*
- A-DROITLY, *ad.* dexterously, cleverly—*Dastkārī se, b. hāyirī se*—*Karadakhātā se, hātā kī chatkā^h se, chatkā^h se.* [*Karadakhātā, gun, prastutarwa.*]
- A-DROITNESS, *n.* dexterity, skill, readiness—*Chālikdāst, kumar, tāy rī, āmādagī*
- A-DREY, *a.* (S. *adreyon*) thirsty—*Pipāsī^h*—*Pipasit.* [*Upārī, adhik.*]
- AD-SCIENTIFICOUS, *a.* (L. *ad. scientia*) additional, supplementary—*Zāid, k. h. kī, tatimān*
- AD-STRIC-TION, *n.* (L. *ad. stricton*) the act of binding together—*Eka^hā^h bāndhnā^h, bāndh^h, bandhan^h.* [*lopatto.*]
- AD-ULATION, *n.* (L. *adulor*) flattery—*Khushāmādi, chāplūsī*—*Mithyāprasaśa, lal-*
- AD-ULATORY, *n.* flattering—*Khushāmādi, chāplūsī kī*—*Mithyāprasaśak, lallopatto kā.*
- A-DULT, *a.* (L. *adulterio*) grown up; *n.* a person grown up—*Badig; n. bālig, mād*—*Vayastha; a. jo purush kī vāstha ko pahunchē ho, prāptayuvānjan.*
- A-DULTER-ATE, *v.* (L. *ad. alter*) to corrupt, to debase; *n.* corrupted, debased—*Nā-qis chāhō se āmāzish karān, khārāb k.; a. ālāp, khārāb*—*Khojī vastāch se milānā, khojā k.; a. hīnānīśāpādi-hit, khojī.*
- A-DULTER-ATION, *n.* the act of adulterating—*Kh. kī karānā, milānā k.^h*
- A-DULTERER, *a.* a man guilty of adultery—*Zīnātār, fājir*—*Chīnālā.*
- A-DULTER-ESS, *n.* a woman guilty of adultery—*Zīnāgi, fājishā*—*Chīnāl.*
- A-DULTER-INE, *n.* a child born of an adulteress; *a.* spurious—*Fājishāzād; a. harām-zāda, wālad-e-zāgā*—*Jārij, chīnālā kōpēt kā; a. vijānā, kishnapakshi.*
- A-DULTEROUS, *a.* guilty of adultery—*Zīnākār*—*Vyabhičāndoshavāishit.*
- A-DULTEROUS-LY, *ad.* in an adulterous manner—*Zīnākārī se*—*Chīnālā se.*
- A-DULTERY, *n.* violation of the marriage bed—*Zīnā*—*Chīnālā, parabhāryāgaman, parapurnishaganan.* [*Pratichhāyā k. halkā chitra khīnclmā.*]
- AD-UMBRATE, *v.* (L. *ad. umbra*) to shadow out faintly—*Halkī sī taswīr khīnclmā*—*Ad-um-brā-tion, n.* a shadow, a faint sketch—*Halkī nākamāt taswīr*—*Pratichhāyā, kal kā adhūnā chitra, chhāyāpradarān.* [*Thāgī^h*—*Sammilitatwa, sarbhājan.*]
- AD-UN-ATION, *n.* (L. *ad. unus*) the state of being united, union—*Shumūlīgī^h, sam-*
- A-DUN-CILITY, *n.* (L. *ad. unius*) crookedness, form of a hook—*Terhā^h, ānkre yā kan-tiyē kī dūl^h*—*Vakrūtā, ānkre wā kan-tiyē kā ākār.*
- A-DUNQUE, *a.* crooked, hooked—*Terhā^h, ānkri yā kan-tiyā sā^h.*
- A-DUST, *a.* (L. *ad. ustum*) burnt up—*Sokhta, jalā hū^h*—*Paḡdh.*
- A-DUSTED, *a.* burnt, scorched, hot—*Jalā hū^h, j'alsā^h, khushk, garm*—*Sushk, tapt, tāt.*
- A-DUSTION, *n.* the act of burning up or drying—*Jalānā yā mukhānā^h.*
- AD-VANCE, *v.* (Fr. *avant*) to bring or go forward, to improve, to pay before hand; *n.* a going forward, improvement—*Age līnā yā jānā^h, tarāqī k., peshgi denā; n. pesh-rāqī, bahā^h, tarāqī*—*Barhānā, barhānā, vridhhi k., āge wā agtā denā; n. pragaman, sañvardhan, vridhhi.*
- AD-VANCEMENT, *n.* the act of moving forward, preferment, improvement—*Age kī tarf chāl, tarāqī, bikhārī*—*Pragaman, gnnatī, vardhan, vridhhi, barhtī.*
- AD-VANCEER, *n.* one who advances—*Age barhne w. yā barhāne w.^h*
- AD-VANTAGE, *n.* (Fr. *avant*) superiority, benefit, gain; *v.* to benefit—*Buzurgī, fāida, nafā^h, yāft, hāsīl; v. nafā^h k., fāida k.*—*Prādhānya, lābh, phal, arth; v. lābh k., upakār k.*

- AD-VÂN-TAG-A-BLE. *a.* profitable—*Mufid*—Lābhajanak, upakārnak.
 AD-VAN-TĀ'GROUS, *a.* profitable, useful—*Pāḍamand, mufid*—Lābhajanak, phalaśālyak upakāri, hitakāri.
 AD-VAN-TĀ'GROUS-LY, *ad.* conveniently—*Subhite sah*.
 AD-VAN-TĀ'GROUS-NESS, *n.* profitableness—*Pāḍamandi*—Lābhyatā, saphalatwa.
 AD-VÂN-TAG-A-GROUND, *n.* ground that gives advantage or superiority—*Pāḍo-baksh zamīn*—Arthakar bhūmi, lābhādīyat bhūmi.
 AD-VĒNE', *v.* (L. *ad, venire*) to come to, to be added to—*Ānāḥ, mazāj honā, mazid h.*
 AD-VĒ'NI-ENT, *a.* coming from outward causes—*Ferāni bāison se āne v.*—Bāharī karmyon se āne v.
 AD-VĒNT, *n.* coming, the coming of Christ, a season of devotion, including the four weeks before Christmas—*Āmāḥ, Masih ki āmad, 'Isābat kā waqt jianch Masih ki pāḍiāsh ke roz se pahle chār hafte shāmīl hoīn*—Āgaman, Kriśṭāgaman, arehchakāl jianch. Kriṣṭ ke jamanāin se purv chār saptāh antargat hai. [fehriehak, uparī.
 AD-VEN-TIOUS, *a.* accidental, casual—*Āghāṭi, itirāq, bālāi*—Āgantuk, haṭāt. *a.*
 AD-VĒNTIVE, *a.* coming from without—*'Upār h, bāharīḥ*.
 AD-VĒNTUAL, *a.* relating to the advent—*Masih ki āmad ke muta'alliq, Masih ki āmāi se nishātīr*—Kriśṭāgaman-sambandhī.
 AD-VĒNTURE, *v.* (L. *a. l. ventura*) to try the chance, to dare, to risk : *n.* a chance, an enterprise, a hazard—*(Pāḍmāṭī) k. jaur k., himmat k., jukhān, utthānḥ* : *n.* *itirāq, mukhām, jukhānḥ, khṭar*—Sāndīgḍh kām, dāvāllān k., sāhsk k., hīk k. : *n.* dāvāghatānā, kathin kām, dar āpār. [k. ryanavritta, kathinrakamavyaya-āyī.
 AD-VĒNTURER, *n.* one who adventures—*(Pāḍmāṭī) k.*—Sāndīgḍhakamand, sāndīgḍh.
 AD-VĒNTURES, *a.* bold doing—*Itirāq, dhar*—Mandātī, āla ik, sāhsk.
 AD-VĒNTURES-LY, *ad.* boldly, daringly—*Itirāqī, dharī* : *se*—Sāhsk se, nīrbhayatā se, nīrbhāk.
 AD-VĒRE, *a.* (L. *ad, verbum*) a word joined to a verb, an adjective or another ad.
 AD-VĒRTIAL, *a.* pertaining to an adverb—*Zarf se nishātīr*—Kriyāvīśeshapāsam-bandhī, vyayamp.
 AD-VĒRTILLY, *ad.* like an adverb—*Zarf k. m. āmāḥ*—Kriyāvīśesh ke sadrīḥ, avyā.
 AD-VERSE, *a.* (L. *ad, versus*) turned against, contrary, antagonistic, antithetic—*Khilīf, barkhilīf, āpātā, tuklīf h., dukhīḥḥ*—Virodhī, uttā, viparī, klesakar, dukkhādīyak.
 AD-VERSELY, *ad.* in opposition, in enemy—*Ukhīlīf, dushman*—Vipaksh, vairī, śatru.
 AD-VERSATIVITY, *a.* holding opposition or variety—*Mugbālat yā farq yā tarāh ba tarāh ke dhar k. v.*—Virodhapāk śak, vibhīratāpāk śak. [se, durbhāgya se.
 AD-VERSELY, *ad.* oppositely, unreasonably—*Bar-khilīf se, kambāhīṭī se*—Viruddhatā.
 AD-VERSINESS, *a.* opposition—*Mugbālat*—Virodh. [bhāgya.
 AD-VERSITY, *a.* affliction, misfortune—*Tuklīf, bar-khīṭī*—Dukhī, kles, kurbhāgya, dur-
 AD-VERT, *v.* (L. *ad, verto*) to turn or attend to, to regard, to observe—*Mokhātīb yā mutawajjih honā, līk k., gaur k., dukhāḥ*—Abhīnukh wā manoyogi h., mānā, dhy-
 ān k., dhyan d. [dhyān, manoyog.
 AD-VERTENCE, AD-VERTEN-CY, *n.* attention, to—*Tarajjuh, khaṭīf, līk*—Avadhān.
 AD-VERTENT, *a.* attentive, heedful—*Mutawajjih, khabardār*—Manoyogi, sāvadhān, sachet. [—Sūchan k., batānā, jānānā, prakāś k.
 AD-VERTISE, *v.* (L. *ad, verto*) to inform, to give public notice—*Wājīf k., ishtihār k.*
 AD-VERTISE-MENT, *n.* information, intelligence, public notice—*Khabar, itilā, ishtihār*—Sūchan, bōdhān, saivād, samāchār. [dak.
 AD-VERTISER, *n.* one that advertises—*Mukhātīb, itilā k. v.*—Samāchārājñāpak, saivā-
 AD-VERTISING, *a.* giving intelligence, furnishing or containing advertisements—*Itilā k. v., ishtihār k. v., ishtihārānāc*—Samāchārājñāpak, samāchāravisīḥ.
 AD-VISE', *v.* (Fr. *avis*) to counsel, to inform, to consult, to deliberate—*Nasihat d., khabar d., mashwarat k., taammul k., gaur k.*—Upadēś d., saivād d., parāmarś k., vichārānā.
 AD-VISE', *n.* counsel, intelligence—*Salāh, masihat, khabar, itilā*—Upadēś, mantrāpā,
 AD-VIS-A-BLE, *a.* prudent, expedient, fit—*Māqūl, munāsib, lāzīm, zarūr, wājib, lāq,*
thikḥ—Uchit, yogya, uttam, yukt.
 AD-VISED, *a.* prudent, wise—*Māqūl, munāsib, hoshyār, khabardār*—Uchit, yogya, savivek, sāvadhān.
 AD-VISED-LY, *ad.* deliberately, prudently—*Qasdan, būgaur, bātaammul, dānāi se*—Jān-
 bījkar, Vichārāpūrvak, sāvadhānī se. [dhānī, vijñatā.
 AD-VISED-NESS, *n.* deliberation, prudence—*Gaur, taammul, dānāi*—Soch, vichār, sāvā-
 AD-VISEMENT, *n.* counsel, information—*Salāh, mashwarat, khabar, itilā*—Upadēś, parāmarś, samāchār, saivād.
 AD-VISER, *n.* one who advises—*Mushīr, salāhkār, nāsīh*—Mantri, upadēśak, sachiv.
 AD-VISING, *n.* council, advice—*Salāh, mashwarat, nasihat*—Parāmarś, upadēś, mantra.
 AD-VISOR, *n.* advice, consideration—*Salāh, gaur*—Upadēś, vichār, soch.

AD-VĪSO RY, *a.* having power to advise—*Sulāh gā khāber denē ki tāqat rakhne se.*—
Upadēś wā samāchār denē ki śakti rakhne w.

AD-VOCATE, *v.* (L. *adv. voco*) to plead for, to support, to defend : *n.* one who pleads, an intercessor, a defender—*Kisī ke liye taqrir k., wakālat k., mohtī k., buchnā h., dast-giri k. ; n. taqrir k. se., wakīl, shafī, darmiyānī, hāmī, hāqī.*—*Kisī ke nimitta vādā-muṣād k., saharā d. wā k., raksha k. ; n. uttaravādī, parārthaprativādī, madhyasth, rakshak, pratipālak, jaskhī.* [arthprativādī, paksha k.]

AD-VOCATION, *n.* the act of pleading—*Kisī ke liye taqrir k., wakīlat, hifāzat k.*—Par-

AD-VOCACY, *n.* the act of pleading, plea—*Wakālat, 'adv.*—Parārthaprativādī, paksha, uttaravādī. [prativādī kā pāl wā nehit kārya.]

AD-VOCATESHIP, *n.* the duty of an advocate—*Wakīl kā 'ahd gā farz kām.*—Parārthap-

AD-VOUTRY, *n.* (Fr. *adultrie*) adultery—*Zinā—Chhinālā.*

AD-VOUTRER, *n.* an adulterer—*Zinākār—Chhinālā, vyabhihārī.*

AD-VOUTRESS, *n.* an adulteress—*Chhinālā, jāhishā—Vyabhihārīnī.*

AD-VOUTROUS, *n.* adulterous—*Zinākār—Vyabhihārī.*

AD-VOWSON, *n.* (L. *adv. voco*) a right to present to a benefice—*Imām muqarrar kar-ne kā iktigār—Dharmādhyāpak niyukt karne kā adhikār.*

ADZ. See ADDICE.

ADILE. See EDILE.

ÆRIE. See FRYE.

ÆRIAL, *a.* (L. *ær*) belonging to the air, consisting of air, high, lofty—*Harā ke mutā'alliq, harā kā hawā, harā, kachā, baland—Vāyusambandhī, vāyuj, uchha.*

ÆRI-FORM, *a.* having the form of air—*Harā sā, harā ki sārāt par, harā ki sārāt rakhne se.*—*Vāyū ke akār kā, vāyurūp.*

ÆRI-LITE, *n.* a meteoric stone—*Shakāh, shahāb-i-sāqib—Ukopal.* [varman.]

ÆRI-LOGY, *a.* a description of the air—*Bāgh-i-harā, 'ilm-i-harā—Vāyuvidyā, vāyū-*

ÆRI-METER, *n.* an instrument for weighing air, or measuring the mean bulk of gases—*Shahābīnā, harā mīqar kā jūtar, gāh-mā mīl harā ke awas aīyār ke mīqar kā jūtar—Vāyūmīpakayāntar, asālharān vāyū ke madhyam parimān kā mīpakayāntar.* [—Vāyūgāhī parimān, ākāśgāhī parimān.]

ÆRI-NAUT, *n.* one who sails in the air—*Harāran shakhs, harā par chālne w. shakhs,*

ÆRI-NAUTIC, *a.* sailing in the air—*Harāran—Ākāśgāhī, vāyūgāhī.*

ÆRI-STATION, *n.* the science of weighing the air, aerial navigation—*Harā wān karne kā 'ilm, harā par chālne, harārari—Vāyū tathne wā jōkhnē ki vidyā, ākāśgāhī.*

ÆSTHÉTIC, ÆSTHÉTICAL, *a.* (Gr. *aisthētēs*) relating to sentiment or feeling—*Khūsh gā qinās se nishādār—Chittavrittivishayak, chittarāgasambandhī.*

A-FAIR, *ad.* (a. *far*) at or to a distance—*Dūr, dūr tak.*

AFFA-BLE, *a.* (L. *ad. faci*) easy of manners, courteous, complaisant—*Khush amār, khush akhlāq, mutā'azī, bānūwarwat, mālīm—Sisht, suāl, komāb-wabāh.*

AFFA-BILITY, *n.* courteousness, civility—*Hush-i-khul, murawwat, mālīmāt—Sisht, chār, suālāt, komāb, namratā.* [mīyāz,—Sādhyaatī, śishtatā, namratā, suālāt.]

AFFA-BLNESS, *n.* courtesy, condescension—*Kāf, murawwat, takisārī, farātāt.*

AFFA-BLY, *ad.* in an affable manner—*Khush se, murawwat se—Namratā se, śishtatā se.*

AFFAIR, *n.* (L. *ad. faci*) business, concern, transaction, a rencontre—*Amr, kām, sarokār, kārobār, par, āgāz, kāj, prayojan, pyār, baḥār, tāntā.*

AFFECT, *v.* (L. *ad. faci*) to act upon, to move the passions, to affect, to be fond of, to make a show of—*Kārgar, amr k., dil ukhānē, dīlās k., chāt, bāndhnā, shāy h., chāhnā, zāhidārī k., fākr k., māl k.—Vyāpanj phal utpann k., man uk-sānā, mandolānā, tāk wā ghāt lagānā, pyār k., dīlās k.*

AFFECTION, *n.* false show, pretence—*Zāhidārī, fakhr, hālā, nakhs—Dīmāh, dīlās, kshobhāt, dīmāh, dhongī.*

AFFECTED, *p. a.* moved, full of affectation—*Munāz, māl, māl, māl, māl.*

AFFECTEDLY, *ad.* in an affected manner—*Nakhs, māl, māl, māl, māl.*

AFFECTING, *a.* moving the feelings—*Dīlās, rīqat-angēz—Mandolānī, hriday vedhak, chittadrāvak.* [bhānā se.]

AFFECTINGLY, *ad.* in an affecting manner—*Intezār gā rīqat-angēz se—Mandolānī.*

AFFECTION, *n.* desire, love, kindness, state of mind—*Khāśāish, muhabbat, mīhrabāt, man ki hālāt—Chān, pyār, dayā, man kā vikār wā bhār.* [premi, māl.]

AFFECTIONATE, *a.* full of affection, fond—*Shafīq, ulfatī, shāy—Chhōhī, mayānāt.*

AFFECTIONATELY, *ad.* fondly, tenderly—*Muhabbat se, ulfat se, mīhrabāt se—Pyār se, chāh se, dayā se.* [pyār, kripā.]

AFFECTIONATENESS, *n.* fondness, tenderness—*Shāy, ulfat, mīhrabāt—Anurāg.*

AFFECTED, *a.* inclined, mentally disposed—*Māl, rāgīb—Thukā, maphwānā, man-*

AFFECTIVE, *a.* that affects—*Munāz, jōh-nōz—Vyāpanewālā, mandolān.* [bhānā.]

AFFECTER, *n.* one who affects—*Jo amr par gā nāpā karā hai—Jo phal utpann kartā hai wā vyāpatā hai, jo pyār wā dīlās kartā hai.*

AF-FI'ANCE. See under AFFY.

AF-FLDĀ'VIT, *n.* (L.) a written declaration on oath — *Izhār bā kalaf* — Śapathapatra,

AF-FINED', *a.* (L. *ad, finis*) joined by affinity, related to — *Rishta se milā huā, rishta-dār* — Nāte se milā huā, natāt.

AF-FIN'TY, *n.* relation by marriage, connexion, resemblance, attraction — *Byāh ke rū se jo rishtadāri ho, nisbat, mushābahat, kashish* — Byāh se jo nātā hotā hai, lagāo, mel, sambandh, sadriyā, ākarshay, klinchao.

AF-FIRM', *r.* (L. *ad, firmus*) to declare positively, to ratify, to establish — *I'tiqād se zāhir yā bayān k., manzūr k., mustahkam k., qāim k.* — Drīh tā se kahā, porhā wā pusht k., drīh k.

AF-FIRM'A-BLE, *a.* that may be affirmed — *Zāhir yā manzūr kiye jāne ke qōbil* — Kahe jāne wā drīh kiye jāne ke yogya. [— Pakkai, porhāi, vachan.]

AF-FIRM'ANCE, *n.* confirmation, declaration — *Bahāli, manzūri, barqārari, izhār, iqrār*

AF-FIR-MĀ'TION, *n.* the act of affirming, declaration, avement, ratification — *Iqrār, bayān, qaul, manzūri, barqārari, mustahāt* — Drīhātā se kahā, vachan, drīh vachan, pak-kāi, porhāi.

AF FIRM'A-TIVE, *a.* that affirms, positive, *n.* that which contains an affirmation — *Hāmī-kār, I'tiqād se bayān k. w., muqarrar* : *n. jis meñ I'tiqādī qaul rahtā hai* — Astipakshi, drīh vachan kahne w., nischit : *n. astipaksh, jis meñ drīh vachan rahtā hai.*

AF-FIRM'A-TIVE-LY, *ad.* positively — *Yaqīn se, gūjān, hān* — Nischay se, dhruv karke, hūā, astipakshasthāpanpurvak.

AF-FIRM'ER, *n.* one who affirms — *Jo shakhs mustahkam kartā hoī yā I'tiqād se bayān kartā hai* — Jo jan drīh kartā hai wā drīhātā se kahā hai.

AF-FIX', *r.* (L. *ad, fixum*) to unite to the end, to subjoin — *Akhīr meñ joṛnā, piche le jayā deṇā* — Ant meñ joṛnā.

AF-FIX, *n.* something added to the end of a word — *Jo kisi lafz ke akhīr meñ joṛā jātā hai* — Jo kisi śabd ke ant meñ joṛā jātā hai, anubandh, pratyay.

AF-FIX'ION, *n.* the act of affixing — *Akhīr meñ joṛ* — Ant meñ joṛ.

AF-FLĀ'TUS, *n.* (L. *ad, flum*) divine inspiration — *Ihlām, ilqā* — Īśwarasūchanā, daivajñān.

AF-FLICT', *r.* (L. *ad, flictum*) to put to pain, to grieve, to distress — *Taklīf d., ranjida k., satānā* — Pīrā d., dukkh d. [kleś.]

AF-FLICTED-NESS, *n.* the state of being afflicted — *Parēshānī, afsurdagī* — Dukkh, kashī, AF-FLIC'TION, *n.* distress, calamity, misery — *Taklīf, āfat, aziyāt* — Dukkh, vipat, ipadā, kleś, kashī.

AF-FLIC'TIVE, *a.* painful, calamitous — *Purdard, taklīfidih* — Dukhdāi, kashīadāyak.

AF-FLIC'TIVE-LY, *ad.* in an afflictive manner — *Taklīfidihī se* — Dukhdāi rīti se.

AF-FLU-ENCE, *n.* (L. *ad, fluo*) riches, wealth, plenty, abundance — *Dawlat, māi, ifrāt, ziyādāt* — Dhan, sampatti, bahutāyat, bhūlya, adhikāi. [dhyā, dhanī.]

AF-FLU-ENT, *a.* abundant, wealthy, rich — *Bhārī-pūrā, māl'dār, dawlatmand* — Dhanā.

AF-FLUX, *n.* that which flows to — *Jo kisi jagah ki taraf bahtā ho* — Jo kisi sthān ki or bahtā ho.

AF-FLUX'ION, *n.* the act of flowing to — *Kisi or dhānā*.

AF-FÖRD', *r.* (L. *ad, forum*?) to yield, to produce, to grant, to be able to sell, to be able to bear expenses — *Uthānā, paidā k., bakhshnā, bech saknā, kharch kar saknā* — Upajān, utpanna k., dānā, vyay kar saknā. [— Bhūmī ko ban kar dālnā.]

AF-FÖREST', *r.* (Fr. *à, forêt*;) to turn ground into forest — *Zamīn ko jagal kar dālnā*

AF-FÖR-ES-TĀ'TION, *n.* the act of turning ground into forest — *Zamīn kī jagal kar dālnā* — Bhūmī kī ban kar dālnā.

AF-FRĀY', *v.* (Fr. *effrayer*) to terrify : *w.* a quarrel, a tumult, a disturbance — *Dahshat d.* : *n. qaziya, shor-shār, hangāmā* — Darānā : *n. tāntā, daṅgā, kharbārī, halbālī, halchal, hullar.*

A-FRĀID', *a.* struck with fear, terrified — *Khaufzādā, dahshatzādā* — Darā, bhayātūr.

AF-FRIGHT', af-frīt', *v.* (S. *frightan*) to alarm, to terrify : *n.* terror, fear — *Dahshat d., darānā* : *n. dahshat, khāuf* — Bhay denā, dharkānā : *n. dar, bhay, dharkā.*

AF-FRIGHT'ED-LY, *ad.* with fear — *Dahshat se* — Dar se.

AF-FRIGHT'ER, *n.* one who frightens — *Darānā, dāṛā*.

AF-FRIGHT'FUL, *a.* terrible, dreadful — *Khaufnāk, haulnāk* — Bhayānā, darāwānā.

AF-FRIGHT'MENT, *n.* fear, terror — *Haul, haibat* — Bhay, Śānkā.

AF-FRONT', *v.* (L. *ad, frons*) to insult, to offend : *n.* insult, outrage — *Be-izzat k., be-zār k., nārāz k.* : *n. be-izzatī, khafagī, nārāzī* — Apamān k., pānī utarnā, ruthānā : *n. apamān, aprasannatā, krodh.* [rā, galahdā.]

AF-FRONT'ING, *a.* contumelious, abusive — *Zabān-darāz, bad-zabān* — Jībharā, mukhā.

AF-FRONT'IVE, *a.* causing affront — *Nārāz k. w., gustākh, khāf k. w., be-izzat k. w.* — Ap-amān k. w., halkī k. w. [dravya par pānī ke sadriś dhālnā.]

AF-FUSE', *r.* (L. *ad, fusum*) to pour upon — *Kisi kī par pānī kī tarah dālnā* — Kisi

AF-FUS'ION, *n.* the act of pouring upon — *Reziśh* — Dhalnā.

- AFFY**, *v.* (*1. ad. fido*) to betroth, to bind, to trust in, to confide — *Nisbat k., mangni k., bāndhnā^h, i'timād k., i'tibār k.* — Vivāh kā sambandh k., jorñā, viśvās k., pratyay k.
- AF-FID**, *p. a.* betrothed, joined by contract — *Mangni se mansib kiya gayā, qaul-o-igār se nisbatdār* — Roki wā chhidā gayā, jiski tilak charhā ho, likhā pahī se jiska sambandh ho chukā ho.
- AF-FIANCE**, *n.* a marriage contract, confidence; *v.* to betroth, to give confidence — *Byāh kā qaul-o-igār, i'timād; v. mangni yā nisbat k., bharosā d.^h* — Vivāh kā vachan wā lekḥ, bharosā; *v.* rokñā, tilak d., vivāh kī sambandh k., viśvās jāmanā.
- A-FIELD**, *ad.* (*a. field*) to or in the field — *Khet ko yā khet mein.^h*
- A-FIRE**, *ad.* (*a. fire*) on fire — *Ag par.^h*
- A-FLOAT**, *ad.* (*a. float*) floating — *Tairtā^h, utarōtā^h, bahtā^h*. [lit. pracharit, prastut.]
- A-FOOT**, *ad.* (*a. foot*, on foot, in action — *Paidal, jāri, taiyār* — Pāñw-pāñw, prachā.
- A-FGRE**, *prep.* (*S. foran*) before, sooner in time; *ad.* in time past, in front — *Age^h, qabī*; *ad. guzre zamāne mein, samne^h* — Pūrv. samay mein pahile; *ad. pūrv kāl mein, sam-mukh wā sammukh.*
- A-FÖRE-GÖ-ING**, *i. a.* going before — *Peścraft, āgc jānevālā^h* — Pūrvagat.
- A-FÖRHEND**, *ad.* by a previous provision — *Age se taiyār* — *Age se upasthit*. [kathit.]
- A-FÖREMEN-TIONED**, *a.* mentioned before — *Mazkūr* — Pūrv kahā gayā, pūrvokt, pūrva.
- A-FÖRE-NAMED**, *a.* named before — *Sābiqu-z-zikr* — Pūrvokt, pūrvakathit.
- A-FÖRE-SÄID**, *a.* said before — *Mazkūr bāla* — Pūrv kahā huā, pūrvokt, pūrvakathit.
- A-FÖRE-TIME**, *ad.* in time past — *Guzre zamāne mein* — Vyatit kāl mein, bite samay mein.
- A-FRAID**, See under **AFTAY**. [punarvār.]
- A-FRESH**, *ad.* (*a. fresh*) anew, again — *Az-sari-nau, naye sir se^h, phir^h* — Pherkar.
- AFRI-CAN**, *a.* belonging to Africa; *n.* a native of Africa — *Muta'allig-i-Afrīqā; n. Af-rīqā kā mutanattin* — Afrika des kā sambandh; *n.* Afrika kā deśī jān.
- A-FRONT**, *ad.* (*a. front*) in front — *Sānne^h* — Sammukh wā sammukh.
- AFT**, *ad.* (*S. cef*) behind, astern — *Jahāz ki picḥlī tūf* — Jahāz ki picḥlī or.
- AFTER**, *prep.* following in place or time, behind, according to; *ad.* in succeeding time — *Jagah yā waqt mein picḥhe, picḥhe^h, mutābiq*; *ad. āyanda zamāne mein* — Sthān wā samay mein picḥhe, pāschat, aansār; *ad. picḥhe ke samay mein, āgāmī kāl mein.*
- AFTER-ACI**, *n.* a subsequent act — *Picḥhe kā kām^h* — Pāschāt kārya.
- AFTER-AGES**, *n. pl.* succeeding times, posterity — *Āyanda yā pasīn zamāne, naal, pushi* — Parakāl, uttarakāl, santatī, pīrhi. [dhan wā sūkhar wā sikri.]
- AFTER-BAND**, *n.* a future band or chain — *Āyanda bandhan yā zanjir* — Āne wālā ban-
- AFTER-BIRTH**, *n.* the placenta — *Lijh^h, khor^h, jhur^h*. [kaghathanā.]
- AFTER-CLAP**, *n.* a subsequent event — *Pasīn surpūshat, picḥhe kā mājarā* — Pāschāt-kālī.
- AFTER-COST**, *n.* a subsequent expense — *Picḥhe kā kharch* — Picḥhe kā wā pāschāt kāl kā vyay.
- AFTER-COURSE**, *n.* future course — *Āyanda dūr* — Āgāmī gati wā chāl.
- AFTER-CROP**, *n.* the second crop — *Dūsri fasl* — Dūsri ritu kī kheti.
- AFTER-GAME**, *n.* a subsequent scheme — *Picḥhe kā mansūba yā bandish* — Picḥhe kī yukti wā upāy, uttaropāy. [āgimikāl, uttarāvasthā, paralok.]
- AFTER-LIFE**, *n.* future life — *Uqbā, āqibat, bāqī zindagī, āyanda anyāt* — Jīvanāvāśeh.
- AFTER-MATH**, *n.* the second crop of grass — *Ghās kī dūsri fasl* — Ghās kī dūsri utpatti.
- AFTER-MOST**, *a.* hindmost — *Picḥhlā^h, picḥlī^h* — Sab ke picḥhe kī.
- AFTER-NOON**, *n.* time from noon till evening — *Do pahar se shām tok, si-pahar* — Du pahar dhale aparādhna, vaikāl.
- AFTER-PAINS**, *n. pl.* pains after birth — *Larke ke paidā hone ke ba'd 'aurat ko jo dard hotā hai* — Prasavānantar pīr, prasav ke picḥhe kī vyathā.
- AFTER-PART**, *n.* the latter part — *Picḥhlā hissā* — Picḥhlā bhāg.
- AFTER-PIECE**, *a.* a short piece after a play — *Sawāng yā naqlbāzi ke ba'd ek chhotā sa-wāng jo kiya jāta hai* — Sawāng ke picḥhe ek dūsra chhotā sawāng jo kiya jāta hai.
- AFTER-PROOF**, *n.* posterior evidence — *Picḥhe kā subūt* — Picḥhe kā pramān.
- AFTER-STATE**, *n.* the future state — *Āyanda hāl, 'uqbā, āqibat* — Bhavishyat daśā, parāvasthā, paralok.
- AFTER-THOUGHT**, *after-thāt. n.* reflection after the act, expedients formed too late — *Pasāndeshī, pasīkīrī, kām ke ba'd fikr, waqt ke ba'd tadbīr* — Pāchhmat, pāschidbud-dhī, uttarachintā, kāryānantar upāy.
- AFTER-TIME**, *n.* succeeding time — *Āyanda zamāna* — Āgāmikāl, uttarakāl.
- AFTER-WARD**, **AFTER-WARDS**, *ad.* in later or subsequent time — *Ike ba'd, āyanda zamā-ne mein* — Ise picḥhe, parē, āgāmikāl mein.
- AFTER-WIT**, *n.* contrivance too late — *Pasāql, munāsib waqt ke ba'd tadbīr* — Pāchhmatā, uttaropāy, samay bite upāy, kāryānantar upāy. [pati.]
- ĀGA**, *n.* a Turkish military officer — *Rīm kī lashkari sardār, āgā* — Turkistān kā senā-
- A-GAIN**, *a-gēnī, ad.* (*S. agen*) a second time, once more, in return — *Dūsri daf^h, ek bār aur^h, phir^h, dōbārā* — Dūsri bār, punarvār.

A-GAINST', *prep.* in opposition to, contrary—*Bā muḡābil', barḡhīlōf*—Viruddh, munh par, sammukh, viparīt, ultā.

A-GAPE', *ad.* (a, gape) staring with eagerness or wonder—*Shauḡ yā ta'c'ijub se tak-taki lagāye, kawwaḡā*^h—Chāh wā āscharya se taktaki lagāye.

AG'A-RIC, *n.* (Gr. *agarikon*) a kind of mushroom used in physic and dyeing—*ḡāri-ḡūn, ek tarāh kī kukraundhā jiskī isti'māl dawā aur rangne meṅ hotā hai*—Ek prakār kī kukraundhā jiskī vyavahār aushadh aur rangne meṅ hotā hai.

A-GAST'. See AGHAST.

[śesh, ratnavīśesh.

AG'ATE, *n.* (L. *achates*) a precious stone—*Yashb, yashm, sangi-sulaimān*—Manivi.

AG'A-TY, *a.* of the nature of agate—*Yashb yā sangi-sulaimān kī khāsiyat rakhne walā*—Ratnavīśeshadharmak.

AGE, *n.* (S. *āgā*?) any period of time, a generation of men, a hundred years, maturity, decline of life—*Zamāna, 'umr, puskh, ek saū baras^h, bulōḡot, burhōpā, pīr*—Kāl, yug, vayas, āyu, vāy, pīrḡhī, vaṇṣasāenī, ek saū varsh, purushāvasthā, vridhdhāpā.

AGED, *a.* old, stricken in years—*Pīr, sin-rasida*—Būhā, vridhdh, vayogāt.

AG'ENT, *n.* (L. *ago*) one who acts, a substitute, a factor; *a.* that acts—*Kārikun, wā-kī, nāib, gumāshṭā, fū'il, 'amil, arhtiyā*^h; *a. karnē walā*^h—Kārak, pratindhi, pratipu rush, kartā; *a. kārak*.

AG'ENT-Ū, *n.* the state of being in action, the office of an agent or factor—*Shogh, kār-pardāzi, gumāshṭiyā, wakālat, peshkāri, niyābat, āpṭhā*—Kārtritwa, Kāragatwā, pratindhi kā pad, arhtiyāi.

AG'ENT-DA, *n.* business to be done, a memorandum-book, a ritual or service book—*Jo kām hone ko ho, yādāshṭbāhi, jigh yā 'ibādāt kī kitāb*—Kartavya kārya, anuranār-thak bāhi, dharmasānhitā wā upasānā kī pothī.

AG'ENT-SHIP, *n.* the office of an agent—*Niyābat, gumāshṭagari, muḡhtār', wakālat, peshkāri, kārpardāzi*—Pratindhipad.

AG-GLOMERATE, *v.* (L. *ad. glomus*) to gather up in a ball, to grow into a mass—*Jam' karke golē kī sūrat banānā, barḡhkar mejmā' honā*—Ekāṭṭhā karke golē ke ākār banānā, rāsī lagnā, dher honā.

AG-GLOMERATION, *n.* a growing or heaping together, a mass—*Golē kī sūrat mejmā' honā yā karnā, dher*^h—Golē ke ākār ekatra honā wā karnā, dherī. [Lōse se jernā.

AG-GLUTINATE, *v.* (L. *ad. gluten*) to unite one part to another—*Sarā' se jernā*—AG-GLUTINATION, *n.* uniting parts together—*Lōse se ekāṭṭhā jernē walā*^h.

AG-GLUTINATION, *n.* union, cohesion—*Lōse se jor yā jernā walā*^h—Sān aḡ. [samarth.

AG-GLUTINATIVE, *a.* having power to unite—*Jorne kī tūḡat rakhne w.*—Jorne ko

AG-GRAN-DIZE, *v.* (L. *ad. granis*) to make great, to exalt, to enlarge—*Bap' kī, sar-jarā' k. barḡhānā*^h—Chāphārī wā unat k. [rās', 'āzmat, Bayḡṭi, unmatī, barḡhāo.

AG-GRAN-DIZE-MENT, *n.* the act of aggrandizing, the state of being aggrandized—*Sarjā-*

AG-GRATE, *v.* (L. *ad. gravis*) to make worse, to enhance, to increase—*Badtār k., ziyāda sānjh k., mubāḡḡā k.*—Aur burā k., mandatār k., āfuyuktī k., barḡh-sar khabānā.

AG-GRATE-VATION, *n.* the act of making worse—*Badtārī, abtārī, budtār kornā*—Aadhik burā k., aur burā k. [Jo mand kare, burā k. w.

AG-GRATE-VA-BLE, *a.* that may aggravate—*Badtār k. w.*—Jo badtār kare—Mand k. w.,

AG-GRE-GATE, *v.* (L. *ad. grece*) to collect together; *a.* formed of parts collected; *n.* the sum of parts collected—*Majmū'a k., jam' k., dherī k.*^h; *a. majmū'a wānī bohut his-sūn ke jam' hone se murattab kiyā gayā*; *n. majmū' ijtimā', jarāḡam*—Ekāṭṭhā k., sān-chay k.; *a. sanchit, rūśikrit, batōrā huā*; *n. samūh, mot, rāsī, samudāy, aḡh.*

AG-GRE-GATE-LY, *ad.* collectively, taken in mass—*Haigatī-majmū'a, sab mīṭhē*^h, *dher kī dher*^h—Mot meṅ, samudāy meṅ, gāṭhri kī gāṭhri. [karan.

AG-GRE-GATION, *n.* the act of collecting into one—*Ekāṭṭhā*^h, *jimā*—Sānchayān, rāsī-

AG-GRE-GATIVE, *a.* taken together, collective—*Ekāṭṭhā*^h, *mejmū'a*—Sānḡrhit, samāvāyī, sanchit. [sānḡrhitak.

AG-GRE-GATOR, *n.* one who collects into a mass—*Jam' k. w., ekāṭṭhā k. w.*^h—Sānḡrahitā,

AG-GRESS, *v.* (L. *ad. gressum*) to commit the first act of violence—*Pahlē chhēḡnā*^h.

AG-GRESS-ION, *n.* the first act of injury—*Chhēḡḡḡ, chhēḡḡā*^h, *pahlā hamla*—Pratham apakār wā hīnsā wā ākrāmān.

AG-GRESS-IVE, *a.* making the first attack—*Pahlē chhēḡne w.*^h, *pahlē hamla k. w.*—Pahlē apakār k. w., pahlē ākrāmān k. w. [k. w.—Pahlē apakār ākrāmān wā hīnsā k. w.

AG-GRESS-OR, *n.* one who does the first injury—*Chhēḡne w.*^h, *pahlā hamla yā nuḡsān*

AG-GRIEVE, *v.* (L. *ad. gravis*) to give sorrow, to vex, to injure, to harass—*Ranj d., satānā*^h, *nuḡsān k., 'ājis k., tang k.*—Dubbh d., khijhānā, hīnsā k., apakār k., klānt k. klōs d.

AG-GRIEV-ANCE, *n.* injury, wrong—*Nuḡsān, zulm, zarar*—Hīnsā, apakār, hāni.

AG-GROUP', *v.* (Fr. *à grouper*) to bring together into one figure—*Ek shakl meṅ ekāṭṭhā k.*—Ek chhavi meṅ ekatra k.

A-GHAST', *a-gāst', a.* (S. *gust*) struck with horror, amazed, terrified—*Haibat-zada,*

mutahaiyir yā hairot-zada, khauf-zada—Bhayavyākul, vismayākul, hakkā-bakkā, chakrit wā chakit, darā hui.

AG'ILE, *a.* (L. *ago*) active, nimble—*Chust, chālūk*—Chapal, niralasya, phurtilā.

AG'IL'-TY, *n.* activity, nimbleness, quickness—*Chusti, chālāki, tezi*—Chanchalatā, chapalata, phurti, twarā, śighratā.

AG'LO, *n.* (It.) the difference between the value of bank notes and current coin—*Hundi ke dām aur murawajj sikkē ke darmiyān kā farq*—Hundi ke mōl aur prachalit mudri ke bich kā antar.

A-GIST', *r.* (Fr. *gîte*) to take the cattle of others to pasture at a certain rate.—*Auroñ ke marāshi thike par charānā*—Auroñ ke pañu thike par charānā.

A-GIST'MENT, *n.* the feeding of cattle—*Darāboh ki charāi*—Pañuñ ki charāi.

A-GIST'OR, *n.* an officer of the king's forest—*Bādshāhi jagal kā 'uhledār*—Rājā ke ban kā adhkārī.

AGITATE, *r.* (L. *ago*) to put in motion, to disturb, to discuss—*Mutaharrik k., jum-bish d., mustarib k., be-kul k., ghabrānā^b, bahsnā*—Hilānā, dulanā, vyākul k., asthir k., vādānuvād k.

AGITATION, *n.* state of being agitated, discussion, violent motion of the mind—*Jum-bish, hurakat, bahs, mubāhasa, ghabrānā^b, beqarāri*—Hilānā, dulanā, vādānuvād, vichār, udveg, vyākulātā. [dulanā w., vyākul k. w., vādānuvādī.]

AG'ITATOR, *n.* one who agitates—*Mutaharrik yā beqarār yā bahs k. w.*—Hilānā w.

AG'LET, AG'LET, *n.* (Fr. *aiguillette*) a point at the end of a fringe—*Jhālār ke akhīr meñ ek nok*—Jhālār ke ant meñ ek vindu wā upi.

AG'NATE, *a.* (L. *ad, natum*) allied to, akin from the father's side—*Rishtadār, bāp ki taraf se nisbatdār*—Samparkiya, bāp ki or se sambandhi.

AG'NATIC, *a.* relating to descent by the male line of ancestors—*Āhāi, yakjuddi*—Purushapakshasambandhi, purushapakshasambandhi.

AG'NATION, *n.* descent in the male line—*Yakjuddi asi*—Purushapakshasambandh.

AG-NIZE, *r.* (L. *ad, nosce*) to acknowledge, to own, to avow—*Mānnū^b, qubāt k., iqrār k.*—Swikār k., ang-kār k.

AG-NITION, *n.* acknowledgment—*Iqbāl, iqrār*—Swikār, angikār. [pukārnā^b.]

AG-NOMI-NATE, *r.* (L. *ad, nomen*) to name, to call by name—*Nām leā^b, nām lekar*

AG-NOMI-NATION, *n.* allusion of one word to another by sound, an additional name—*Āwaz se ek lafz kā ishāra dūsrē ki taraf, zāid nām, lagab*—Dhwani karke ek sabd se dūsrē kā suchan, upanām, upādhi.

AG'NUS, *n.* (L.) a little image representing Christ in the figure of a lamb—*Ek chhoti mūrat jismēñ ek memne ki surat huzrat 'Isā ki dahulat karne ke liye rahti hai*—Ek chhoti murti jismēñ ek memne kā ākār Isā ke pratimidhi rahtā hai.

A-GO', *ad.* (S. *agan*) in time past—*Peshtar, guzre, hui^b*—Age, bita.

A-GO'ING, *p. a.* in motion—*Mutaharrik, chālā hui^b*—Gativi-śiṣṭ, gatimān, prachar.

A-GONE', *ad.* in time past—*Guzre zamāne meñ*—Vyatit kāl meñ.

A-GOO', *ad.* (Fr. *à gogo*) in a state of desire, strongly excited—*Ārzūmandī ki kālāt meñ, nihāyat mustarib*—Ākēñkshā ki avasthā meñ, atyant chittavegawān.

AG'O-NY, *n.* (Gr. *agon*) violent pain—*Siyasat, jāñkandani*—Yātana, yantrapā.

AG-O-NIZE, *r.* to be in excessive pain, to afflict with agony—*Siyasat yā jāñkandani meñ honā, siyasat meñ dālnā*—Yantrapā wā yātana jānā wā denā, [yantrapā se.

AG-O-NIZ'ING-LY, *ad.* with extreme anguish—*Siyasat se, jāñkandani se*—Yātana se, AG-O-NIS'TIC, AG-O-NIS'TIC AL, *a.* relating to prize-lighting, or athletic combats—*Pahal-wāñ ke muta'alliq*—Mallayuddhasambandhi.

A-GRĀ'RI-AN, *a.* (L. *ager*) relating to fields or grounds—*Khet yā zamīn ke muta'alliq*—Khet wā bhūmī kā, kshetravishayak wā bhūmivishayak.

A-GRES'TIC, *a.* relating to the country—*Dihātī yā dehātī*—Anāgar, grāmīn.

A-GREE', *r.* (Fr. *à, grē*) to be in concord, to concur, to become friends—*Muttohiq honā, milnā^b, dost ho jānā*—Sammat honā, mitra ho jānā. [tsishtikar.]

A-GREE'A-BLE, *a.* suitable to, pleasing—*Muwāfiq, dīlpasand*—Yogyā, manorāñjak.

A-GREE'A-BLE-NESS, *n.* suitableness to, quality of pleasing, resemblance—*Muwāfiqat, dīlpasandagi, khūbī, dīlpasand karne ki khūsiyat, mushābahat*—Yogyatā, rāmyatwa, sadrisatā. [Anusār, anurūp, sukh se, ranayātā se.]

A-GREE'A-BLY, *ad.* consistently with, pleasingly—*Bā-mutābaqat, pasandidu tarah se*—A-GREED', *p. a.* settled by consent—*Ittisāq yā razāmāndī se thahrāyā gayā*—Sammati se thahrāyā gayā. [Sammati, nirbandh, krayavikray kā vachan.]

A-GREEMENT, *n.* concord, compact, bargain—*Ittisāq, 'ahd, kharīd-farokht kā qaul*—AGRI-CUL-TURE, *n.* (L. *ager, cultum*) the art of cultivating the ground—*Zir'at, kishkāri*—Kisāni, krishi. [kshisambandhi, kisāni kā.]

AGRI-CUL-TU-RAL, *a.* relating to agriculture—*Zir'atī, kishkāri ke muta'alliq*—KRI-AGRI-CUL-TU-RIST, *n.* one skilled in the art of cultivating the ground—*Kishkār*—Kisān, krishak.

A-GROÛND', *ad.* (*a. ground*) stranded—*Kināre lagā yā charhā huā*—*Taṭ par lagā wā charhā huā, taṭ par atkā wā phānsā huā.*

AGUE, *n.* (*S. age*) an intermittent fever with cold fits: *v.* to strike as with ague—*Tap-i-larza*; *v. tap-i-larze se marnā*—*Jūri, kitajwar*; *v. jūri wā kitajwar se pirit k.*

AGUED, *a.* struck with ague, shivering—*Tap-i-larza-zada, kānpā huā*^b—*Jūri kā mārā, jūri se pirit, Sitajwaragrast.*

AGU-ISH, *a.* having the qualities of ague—*Kānpā huā^b, tap-i-larza ki khāsiyat r. w.*—*Jūri wā jaraiyā kā dharm r. w., kānpānpā, s tajwarasil.* [charhāo.

AGUE-FIT, *n.* the paroxysm of ague—*Josh-i-tap-i-larza*—*Kampajwarākram, jūri kā*

AGUE-PROOF, *a.* proof against agues—*Jaraiyā rokne w.^b*

AGUE-SPELL, *n.* a charm for the ague—*Jī rī dār karne ke liye tūā^b.*

AH, *ā, int.* noting dislike, contempt, exultation, compassion, or complaint—*Ek lafz jis se higarāt nafrat khushi dardmandi yā shikāyat zāhir hotī hai*—*Ek sabd jis se ghin tiraskār harsh karunā wā vilāp prakās karte hain*

A-HA'! A-HA', *int.* expressing triumph and contempt—*Wāh-rāh, shāhāsh, tauba, chhi-chhi^b*—*Dhanya dhanya, thu-thu.*

A-HEAD', *ad.* (*a. head*) further on—*Agē^b.*

A-HOY', *int.* a sea term used in hailing—*Ek bahri lafz jo salām karne meṁ must'amal hotā hai*—*Ek samudrasambandhi sabd jiskā vyavahār purāṇam karne meṁ hotā hai.*

AID, *v.* (*L. ad. jutna* ²) to help, to assist, to succour: *v.* help, support—*Madad k., dastgiri k., kunak d.; n. madad, pushti*—*Upakār k., sahāy k., sahāyata k.; n. upakār, sahāyati.*

AID'ANCE, *n.* help, support, assistance—*Madad, pushti, kunak*—*Upakār, sahāy, sahā*

AID'ER, *n.* one who brings help—*Madadgīr*—*Sahayak.* [sahavandh, sahayā.

AID'LESS, *a.* helpless, unsupported, undefended—*Lāchār, bemadad, be-kas*—*Vivās.*

AID-DE-CAMP, *ad-de-camp, n.* (*Fr.*) a military officer who conveys the general's orders—*ek lashkari'ahdār jo jeneral sūbh kī hukm ballītā hai, musahib*—*Senāpati kī vjānah.*

AI'GRET, *n.* (*Fr.*) egret, the heron—*Bogā^b.*

AI'GULET. See AG'LET.

[wā pānī, kleś d. wā bhogā.

AIL, *v.* (*S. eglan*) to pain, to trouble—*Taklīf d. yā pīnā, tāsī d. yā ulhānā*—*Pīr d.*

AIL'ING, *p. a.* sickly, full of complaints—*P-mār, kasalmand, mānde*—*Rogī, vyādhipīit.*

AIL'MENT, *n.* pain, disease—*Taklīf, bimār*—*Pīrā, rog.*

AIM, *v.* (*L. astimo* ²) to direct towards, to strive to hit, to attempt to reach: *n.* direction, endeavour, design, conjecture—*Shast bāndhnā, nishānā sādhnā, pahūchne ki koshish k.; n. shast, koshish, magsad, qiyās*—*Laksh k. abhisandhan k., pahūchne k. udyog k.; n. laksh, abhisandhan, udyog, abhipray, amūtm, atāl.*

AIM'ER, *n.* one who aims—*Shast bāndhne w., pahūchne ki koshish k. w.*—*Laksh k. w., pahūchne ki cheshtā k. w.*

AIM'LESS, *a.* without aim or object—*Baqar shast yā magsad*—*Laksh wā abhipray rahit.*

AIR, *n.* (*L. aer*) the fluid which we breathe, gentle wind, the men of a person, a time: *v.* to expose to the air, to warm by the fire—*Hawā, dhimi bagar^b, waz', ravish, ilhān*; *v. harā khilānā, āch denā^b*—*Vāyu, dhimi batās, dhaj, chāl, swar*; *v. vāyu meṁ rakhnā, tapnā, dhikānā.* [ānand, ānād.

AIR'LESS, *a.* exposure to the air, gayety—*Hawādāri, khushmizāi*—*Vāyu meṁ rakhnā.*

AIR'ING, *a.* a short excursion to enjoy the air—*Hawā khāne ke liye thori dūr tak sair*—*Vāyusevan ke liye thori dūr tak bhraman.*

AIR'LESS, *a.* not open to the free air—*Behawā, tūng, khamos^b*—*Nirvāt, bin-vāyu kā.*

AIR'ING, *a.* a thoughtless gay person—*Ek bahār bag bā, shokhs*—*Ek nischint raṅgīlā purush.*

AIR'y, *a.* relating to the air, gay, sprightly—*Hawāi, harā se nishatdār, khushabī, chhabī^b, chahī^b*—*Vayusambandhi, praphullachitta, praphulla, raṅgīlā.* [hūi kuppī.

AIR'BLAD'DER, *n.* a bladder filled with air—*Hawā se bhari hūi kuppī*—*Vāyu se bhari*

AIR'BOIN, *n.* born of the air, fanciful—*Hawā se paidā, qiyāsī*—*Vāyuj, ākāśaj, vāyu se utpanna, kalpit, amūlak.* [nirmīt wā banā huā, amūlak, nirmūl.

AIR'BUILT, *a.* built in the air—*Hawā meṁ banā huā, be-bhūyāt kō, khayālī*—*Vāyu meṁ*

AIR'DRAWN, *a.* painted in the air, visionary—*Hawā meṁ munaggash kiya gayā, khayālī*—*Vāyu meṁ chitrit kiya gaya, kalpit.* [guliprakshepanisushiranāl.

AIR'GUN, *n.* a gun charged with air—*Hawā se bhari hūi bandūq*—*Vāyu se bhari hūi*

AIR'PUMP, *n.* a machine for exhausting the air from vessels—*Bartanō se harā ke nī-kāne kī kal*—*Vāyu nikāne kā yantra, vāyuprakshepakayantra, vātākarshakayantra.*

AIR'SHAFT, *n.* a passage for the air into mines—*khānō meṁ harā ke jāne ke liye rāh*—*Ākarōn meṁ vāyu ke jāne ke liye path wā chhed.* [vāyu na pūth sake.

AIR'TIGHT, AIR'IT, *a.* not admitting the air—*Jis meṁ harā guzar na kar sake*—*Jis meṁ*

AISLE, *il, n.* (*L. ala*) the wing or side of a church, a walk in a church—*Girje kā ek*

bāzā yā tarāf, girje meñ ek rik—Isai bhajanabhawan kā paksha wā pārsāwā, krishtī yabhajanāsikā meñ ek path.

A-JAR', *ad.* (S. *acerran* ?) hali opened—*Āchā khulā^h*.

A-KIN', *a.* (a. *kin*) related to, allied by blood, partaking of the same properties—*Nisbatlār, rishladār, mushābih, hamkhāsiyat*—Sambandhi, swagotrāj, gōū, sadriś, samadharman, samagun.

ĀLA-BAS-TER, *n.* (Gr. *alabastron*) a kind of soft marble; *a.* made of alabaster—*Ābiā^h, ek qism kā narm sangimarmar*; *a.* *abiā^h yā ek qism ke narm sangimarmar kā banā huā*—Ek prakār kā komal patthar; *a.* ek prakār ke komal patthar kā banā huā.

A-LACK', *int.* an expression of sorrow—*Huīhāt, hāy^h, yāh afsos meñ bolū jātā hai*—Hā, yāh śokprakāśak śabd hai. [*hai*—Is śabd se śok prakāś kiyū jātā hai.

A-LACK'DAY, *int.* denoting sorrow—*Hāy hāy^h, bāp re bāp^h, is lafz se ranj zāhīr holā*

A-LAC'RITY, *n.* (L. *alacer*) cheerfulness, liveliness, cheerful willingness, readiness—*Boshshat, zindagī, zaug, āmādagī yā dil-dih*—Hulās, phurtī, chop, ichchhutā, satwaratā, śighratā.

A-LARM', *n.* (Fr. *à l'alarme* ?) a cry of danger, sudden terror; *r.* to call to arms, to excite fear in, to disturb, to surprise—*Gohār^h, āfat kī khabar, achānuk khauf*; *v.* *gohār k^h, darīnā^h, mustarīb k^h, hawā-bākhtā k^h*—Āsannabhayāsūchanā, bhayadhwani, achānchak dar; *r.* yuddh ke liye yoddhāhwan k., bharmānā, vyakul k., chakit k.

A-LARM'ING, *p. a.* terrifying, giving alarm—*Darāne v.^h, bhayānak^h, gohār k. v.^h*

A-LARM'ING-LY, *ad.* in an alarming manner—*Darāne yā gohār karne ke dhab se^h*.

A-LARM'IST, *n.* one who excites alarm—*Darāne v.^h, chaukannā yā gohār k. v.^h*

A-LARM'BELL, *n.* a bell rung to give alarm—*Gohār karne ke liye jo ghanṭā bajāyā jātā hai^h, khauf-dāir karne v. ghanṭā*—Bhayasichakaghant.

A-LARM'POST, *n.* the post or place of meeting in case of alarm—*Āfat ke waqt fauj ke jam' hone kī mī'āqin jagah*—Bhay ke samay meñ senā ke ekatra hone kā nirūpit sthān.

A-LARM'WATCH, *n.* a watch that strikes the hour—*Jehi ghari jo bajtī hoī^h*.

A-LAS', *int.* (Fr. *hélas*;) a word expressing lamentation, pity, or concern—*Hāy hāy^h, afsos, kaif*—Hā, āh.

ALB, *n.* (L. *albus*) a white linen vestment worn by priests—*Sau yā patue kī bani hui sufed پوشاک jo imām puhante haiñ*—San wā patue kā bani huā swet vāstra jo dharm-mādhyaṃak pahīnte haiñ.

ĀL-BI-FI-CĀ-TION, *n.* the act of making white—*Sufed k.*—Śwet k.

AL-BI'NO, *n.* a person unnaturally white—*Ek shukhs jo khilāf-i-tab'at yā khilāf-i-dastūr sufed ho*—Ek jan jo prakriti wā swabhāve ke viruddh gorā ho.

AL-BU-GIN'E-ous, *a.* like the white of an egg—*Ande ke andar kī sufed rangī shai*—Ande ke bhitār kī dhaul; dravadravya wā bahine ke yogya vastu.

AL-BU'NEM, *n.* the white or soft part of wood—*Lakri kā sufed yā narm hissa*—Kāth kī dhaulā wā komal bhāg.

ĀLBUM, *n.* a book for inserting autographs—*Khās hāth ke navishta ke mundarī karne ke liye ek kitāb*—Swadastalekh ke likhne ke liye ek bāhi wā pothī.

ĀLBA-TRÖSS, *n.* a large aquatic bird—*Ek barī bahri chiriyā*—Ek barī samudri chiriyā.

AL-BÉTT, *ad.* (alk. be. it) although, notwithstanding—*Aqareh, būwajūde-ki*—Yadyapi, ispar bhi, uspar bhi.

ĀL'CA-HÉST, ĀL'KA-HÉST, *n.* (Ar.) a pretended universal dissolvent—*Sab chizon ke galānewālī farzi shai*—Sab padārthoñ ke galānewālī kalpit vastu.

AL-CĀID', *n.* (Sp.) a governor or judge in Barbary and Spain—*Barbar aur Spen mulk kā nāzim yā hākim*—Barbar aur Spen des kā rājyādhipkāri wā nyāyādhipati.

ĀL'CHY-MY, *n.* (Ar.) occult chemistry, or that part of chemistry which proposes the transmutation of metals—*'Im-ik miyā yā nī dhāt badalne kā 'im*—Rāsiyanavidyā wā dhātu parivartan karne kī vidyā.

ĀL'CHY'M'ICAL, *a.* relating to alchemy—*'Im-ik-miyā ke mutā'allig, dhāt badalne ke 'im ke mutā'allig*—Rāsiyanavidyāvishayak, dhātu palatne kī vidyā kā sambandhi.

ĀL'CHY'M'ICAL-LY, *ad.* by means of alchemy—*'Im-ik-miyā se*—Rāsiyanavidyā se.

ĀL'CHY-MIST, *n.* one who studies alchemy—*Kimiyāgar*—Rāsiyani.

ĀL'CHY-MIS'TICAL, *a.* practising alchemy—*Kimiyāgar*—Rāsiyani. [ko dūsrī kardālnā.

ĀL'CHY-MIZE, *v.* to transmute—*Khāsiyāt yā shai badal dālnā*—Gūnāntar k., ek vastu

ĀL'CO-HÖL, *n.* (Ar.) pure spirit—*Kuhl yā kuhāl, alkuhāl, phūl-sharāb*—Madyasār.

ĀL'CO-HÖL-LIZE, *v.* to convert into alcohol—*Phūl sharāb yā alkuhāl kar dālnā*—Madyasār kardālnā.

ĀL'CO-HÖL-I-ZĀ'TION, *n.* the act of converting into alcohol—*Phūl sharāb yā alkuhāl kar dālnā*—Madyasār kardālnā. [nadharmmāpustak.

ĀL'CO-RĀN, *n.* (Ar. *al-koran*) the book of the Mohammedan faith—*Qurān*—Yava-

ĀL'CO-RĀN'ISH, *a.* relating to the Koran—*Qurānī, qurān kā*—Yavunadharmmāpustakāvishayak.

- AL-COVE', *n.* (Sp. *alcoba*) a recess in a chamber, an arbour—*Ek kothri mein niraali jagah^h, kunj^h*—*Ek kothri mein ekant sthan, nikunj.*
- AL'DER, *n.* the name of a tree—*Ek per ka nam hai^h.*
- AL'DERN, *a.* made of alder—*Aldar per ka banu hua^h.*
- AL'DER-MAN, *n.* (S. *eald, man*) a magistrate in a town corporate—*Inglistan ke ek shahr ka hakim—Ingland des mein ek nagar ka pradhan purush.*
- AL'DER-MAN-LY, *a.* like an alderman—*Inglistan ke kisi shahr ke hakim ki torah—Ingland des ke kisi nagar ke pradhan purush ke sadris.*
- AL'E, *n.* (S. *ale*) fermented malt liquor—*Ek qism ki sharab jo juu ke pani ko josh dena se banti hai—*Ek madya jo juu se banu hai, yavasura.
- AL'ISH, *a.* resembling ale—*Juu ke pani ke josh khane se bani hai sharab ke manind—*Juu ke pani se bane hue madya ke sadris, yavasurasadris.
- AL'E'BE'NCH, *n.* a bench in an alehouse—*Sharab-khane mein baitane ke liye payadur kuth ka-takha—*Yavasuralay mein kach ki lambi chauki.
- AL'E'BE'RY, *n.* a beverage made of ale, spice, sugar and bread—*Juu ki sharab garam masala chini aur roti ka banu sharbat—*Yavamadya masale chini aur roti ka banu hui ras.
- AL'E'BREW-ER, AL'BRU-ER, *n.* one who brews ale—*Jo juu ki sharab banata hai, juu ki sharab banane wala—*Yavamadya banane wala.
- AL'E'FED, *a.* fed with ale—*Juu ki sharab se palu hua—*Yavamadiri se palu hua.
- AL'E'HOTSE, *n.* a house where ale is sold—*Juu ki sharab ki dukan—*Yavamadyalay.
- A-LEM'BIC, *n.* (Ar.) a vessel used in distilling—*Bhobko^h.*
- A-LERT', *a.* (Fr. *alerte*) on guard, watchful, brisk, pert—*Khabardar, hoshwar, chilaak, jaldab—*Sachet, savadhan, phurta, chanchal.
- A-LERT'NESS, *n.* sprightliness, briskness—*Zindagili, tezi—*Phurti, chanchalata, chapalata.
- AL-EX-AN'DRINE, *n.* a verse of twelve syllables, first used in a French poem called ALEXANDER—*Barah kije ka ek misra jiska isti'mal pahle pahal Alegzander nam ek Fransisi masnuri mein hua tha—*Barah matron ka ek chhand jiska vyavahar pahle pahal Alegzandar nam ek Fransisi kavya mein hui thi.
- A-LEX-I-PHARM'IC, A-LEX-I-PHARM'ICAL, *a.* (Gr. *aleco, pharmakon*) expelling poison—*Zahmar, dawu ki jo zahr ko bahar karti hai—*Vish nikasnewali aushadhi.
- AL'GE-BRA, *n.* (Ar.) a peculiar kind of arithmetic—*Jabr-o-muqabala—*Vijaganit.
- AL'GE-BRA'T-CAL, *a.* relating to algebra—*Jabr-o-muqabale se nisbatdar—*Vijaganitakam-bandhi. [ke dwara.]
- AL'GE-BRA'T-CAL-LY, *ad.* by means of algebra—*Jabr-o-muqabale ke vasile se—*Vijaganit
- AL'GE-BRA'IST, *n.* one skilled in algebra—*Jabr-o-muqabaludun—*Vijaganit ka jamewala, vijaganitajna. [dyu.]
- AL'GO-RISM, AL'GORITHM, *n.* (Ar.) the science of numbers—*Hisab ka 'ilm—*Ankavi
- AL'GUA-ZIL, *n.* (Sp.) a spanish officer of justice, a constable—*Spun ke mulk ka hakim ya munsif, pigada—*Spun des ka nyayadhyaksh, mirdaha.
- AL'LI-AS, *ad.* (L.) otherwise—*'Urf—*Athava.
- AL'T-BI, *n.* (L.) elsewhere, the plea of a person who, when charged with a crime, alleges that he was in another place—*Aur kahin^h, darsi jagah mein^h, jahin gunah hua ho wahin us waqt na rahne ka 'uzr—*Sthanantar, anyatra, dusre sthan mein, jis sthan mein koi aparadh hua ho wahin us samay mein na rahne ka uttaravai.
- AL'IEN, *a.* (L. *alienus*) foreign, estranged from; *n.* a foreigner, a stranger; *v.* to transfer property, to estrange—*Begana, gair; n. begina, ajsabi; v. jaddad muntagal k., mutagayir k.—*Videsiya, virakt; *n.* videsi, anjan; *v.* dravya paravas k., virakt wa vibhinna k.
- AL'IEN-A-BLE, *a.* that may be transferred—*Jo muntagal ho sake, darsi ke harate kije jane ke laiye—*Paravas kiye jane ke योग, paradhin kiye jane ke योग.
- AL'IEN-ATE, *v.* to transfer property to another, to withdraw the affections; *a.* withdrawn from, estranged—*Jaddad muntagal k., muhabbat utha lena; a. kashida, mutagayir kiya gaya—*Pariya k., dravya paravas k., man khinch lena; *a.* vibhinna, virakt, snehanivritti, pariya kiya gaya.
- AL'IEN-A'TION, *n.* the act of transferring property, change of affection—*Intiqal-i-jaddad, mufaraqat, muhabbat utha lena—*Dravya paradhin karna, virag, virakti, snehanivritti.
- AL'IEN-A-TOR, *n.* one who alienates—*Jaddad ko muntagal k. w., muhabbat utha lena w.—*Apne dravya ko paradhin k. w., viragi, sneh utha lena w.
- A-LIGHT', *a-lit', v.* (S. *a. lītan*) to come down, to dismount—*Utaru^h, utarpanu^h.*
- A-LIKE', *a.* (a, like) having resemblance; *ad.* in the same manner or form—*Mushabih; ad. usi taur ya surat se—*Sadris; *ad.* usi prakar wa akur se.
- AL'I-MENT, *n.* (L. *alo*) nourishment, food, support—*Qut, khurak, paricariak—*Push-tai, ahir, adhar. [pushaid.]
- AL-I-MENT'AL, *a.* nourishing, nutritious—*Muqarri, taqatbaksh—*Paushtik, pushhtikar.

- ĀL-I-MĒN'T'AI-LY**, *ad.* so as to nourish — *Tā ki tāqat de—Jis meñ pusht kare.*
ĀL-I-MĒN'T'AI-RY, *a.* belonging to aliment — *Ķhurāk ke mut'a'lliq—Āhārasambandhi,*
pushṭai se jo sambandh rakkhe.
ĀL-I-MEN-T'ATION, *n.* the act of nourishing — *Parvarish—* Pushtī, poshañ, pratipālan.
ĀL-I-MO-NY, *n.* the allowance to a married woman when separated from her husband —
Mahr— Jab vivāhitā stri apne swāmī se alag ho jāy tab jo dhan us stri ko diyā jātā hai.
ĀL-I-QUANT, *a.* (L. *aliquantus*) parts of a number, which, however repeated, will
never make up the number exactly : as 3 is an aliquant part of 10 — *'Adād-i-mutbā-*
qaunt— Anapavartan.
ĀL-I-QUOT, *a.* (L.) parts of a number, which will measure it exactly, without any
remainder : as 3 is an aliquot part of 12 — *'Adād-i-mutdākhu—* Apavartan.
A-LIVE, *a.* (*a. live*) having life, not dead, active, cheerful — *Zinda, murda nahīn, ho-*
shyār, jāri, khush— Jitā, marā nahīn, sachet, chalit, prasanna.
ĀL'KA-LI, *n.* (Ar. *al. kali*) a salt which neutralizes acid : *pl. āl'ka lies—* *Jurākhar^h—*
Amlavijant. [viśiṣṭ.
ĀL KA LĒS'CENT, *a.* slightly alkaline — *Kuchh kuchh jurākhar sā^h—* Kīnchit amlaviparita-
ĀL'KA LINE, *a.* having the qualities of alkali — *Jurākhar sā^h—* Amlaviparitaviśiṣṭ.
ALL, *a.* (S. *all*) the whole, every one, every part : *n.* the whole, every thing : *ad.*
quite, completely, wholly — *Sab^h, har ek, har hissa : n. majma, sab^h, har shai : ad. kull,*
tanām, sarā^h— Sarv, pratyek, pratyek bhāg : *n.* Sarv, pratyek vastu : *ad. sakalatā-*
pūrvak, sampūrṇatā se, sab. [pahlā din.
ĀL-PŌOLS'DAY, *n.* the first of April — *Epril mahine ki pahlī tārīkh—* Epril mahine kā
ĀL-FŌURS, *n.* a low game at cards — *Tūs kā ek n'ch khet^h.* [pām k., mamakār k.
ALL HĀIL, *int.* all health : *v.* to salute — *Mubārak : v. bandagi k., salām k.—* Jay : *v. pra-*
ĀL-HĀIL'LOW-MĀSS, **ĀL-HĀIL'LOW TIDE**, *n.* the term near All-saints-day — *Āl sent^h de ke*
roz gā'ni pahlī Norembar ke nazdik kā vaqt— Āl-sent^h-de arthāt Norembar ke pahile
din ke samip kā samay.
ĀL SĀINTS'DAY, *n.* the first of November — *Pahlī Norembar—* November kā pahlā din.
ĀL-SŌULS'DAY, *n.* the second of November — *Norembar ki dūsri tārīkh—* November
mahine kā dūsra din. [d.—Sthir k., śānt k.
AL-LĀY, *v.* (S. *al. lagan*) to quiet, to pacify, to soothe — *Shāista k., thanḍā k.^h, taskin*
AL-LĀY'ER, *n.* one who allays — *Shāista k. w., taskin d. w.—* Śānt k. w., sthir k. w.
AL-LĀY'MENT, *n.* the act of allaying — *Taskindihī, shāistagi—* Śānti.
AL-LĒGE, *v.* (L. *ad. lego*) to affirm, to declare, to plead in excuse — *Bayān k., iqrār k.,*
'uzr k., hujjat k.— Driṇṭatā se kalmā, prakāś k., uttaravād k.
AL-LĒGE'A-BLE, *a.* that may be alleged — *Iqrār gā' izhār kiye jāne ke qābil—* Drirhatā se
kahe wā prakāś kiye jāne ke yogya. [uttaravād, uttaradān.
ĀL-LE-GĀ'TION, *n.* affirmation, plea, excuse — *Iqrār, 'uzr, hujjat, bahāna—* Driṇh vachan,
AL-LĒ'GHAN'CE, *n.* (L. *ad. ligo*) the duty of a subject to the government — *Bādhshāh*
ke haq meñ wafādāri yā namak-halālī— Itjabbakti, rājā ki or adhinatā wā anurag.
ĀL-LE-GŌ-RY, *n.* (Gr. *allos, agorā*) a figurative discourse, implying something that is
not literally expressed — *Tamsil, ist'āra, majāz—* Rūpak, lākṣhanīkavākya.
ĀL-LE-GŌR'IC, **ĀL-LE-GŌR'IC-AL**, *a.* in the form of an allegory, not literal — *Tamsilī, ma-*
jāzī, mustā'ar— Rūpakamay, lākṣhanīk.
ĀL-LE-GŌR'IC-AL-LY, *ad.* in an allegorical manner — *Tamsilī tarāh se, majāzī tarīq se—*
Lākṣhanīk prakār se, rūpakamay kram se.
ĀL-LE-GŌ-RIST, *n.* one who teaches by allegory — *Tamsil gā' ist'āre se sikhāne w.—* Rūpak
se sikhāne w.
ĀL-LE-GŌ-RIZE, *v.* to turn into allegory — *Tamsil gā' ist'āra lāne—* Rūpak b'indhnā.
ĀL-LE'GRO, *n.* (It.) a sprightly motion in music — *Bāje ki shītālī—* Bāje ki śighratī.
AL-LE-LU'JAH, *āl-le-lū'ya*, *n.* (Heb.) a word of spiritual exultation, signifying PRAISE
God — *Al-hamdu-lillāh—* Dhanya lāwar.
AL-LĒ'VI-ATE, *v.* (L. *ad. lavis*) to make light, to ease, to soften, to extenuate — *Halkā*
k.^h, āram d., bahlānā^h, narm k. mutām k., kom k.— Sukh d., komal k. ghaṭānā, thorāk.
AL-LĒ-VI-ATION, *n.* the act of making light, that which eases pain — *Halkā karnā^h, wah*
chiz jo taklif ko takhfiṭ karti hai— Śānti, jo vastu kashṭ ko śānt karti hai.
ĀL'LEY, *n.* (Fr. *allée*) a walk in a garden, a narrow passage — *Bāg meñ takhne ke liye*
rāh, kūcha, gālī^h— Ūdyānapath, sakarā path.
AL-LI'ANCE. See under **ALLY**.
AL-LI'CIEN-CY, *n.* (L. *ad. lario*) the power of attracting, attraction, magnetism — *Ka-*
shish karne ki quwat, kashish, khāsiyat-i-miqnātis— Khīnchne ki śakti, ākarahana-
śakti, khīnchāo, ākarshā, lohachumbakadharma. [d.^h, nilānā^h.
ĀL-LI-GATE, *v.* (L. *ad. ligo*) to tie together, to join to unite — *Ekotthā bāndhnā^h, jor*
ĀL-LI-GATION, *n.* the act of tying together, a rule of arithmetic — *Bāndhnā^h, ta'ayun-i-*
qimār— Sambandhan, sunyojan, misraganit, arghasankhyāpan.
ĀL-LI-GĀ-TOR, *n.* (L. *lacerta*?) the American crocodile — *Maqar^h, kumār^h.*

- AL-LI'SION, *n.* (L. *ad, lesum*) the act of striking one thing against another—*Ek chí ko díar: par thoakú*—*Ek vastu ko dústri par thoaná*.
- AL-LITER-A'TION, *n.* (L. *ad, litera*) the beginning of several words in succession with the same letter—*Tujná, rad f, us, ek hurf se kai lafzon ká mutawátir shurú h má*—*Usí ex hi anshar se kai sabdon ká kram se árambh honá, anupras.*
- AL-LITER-A-TIVE, *a.* pertaining to alliteration—*Tujnis yá radif se nisbat-dár, musajja', muqúfá*—*Anuprasasambandhi, anuprasa il.*
- AL-LŪ-CATE, *v.* (L. *ad, locus*) to place, to set aside—*Rakhná^h, alag k.^h.*
- AL-LO-CÁ'TION, *n.* a placing or adding to—*Nihád yá páimastagi*—*Sañsthi wá jor.*
- AL-LO-CŪ'TION, *n.* (L. *ad, locutum*) the act or manner of speaking to—*Guftár, guft-gú yá guft-gú ká taríq*—*Báitchit w. bíchít ká dhang.* [ki bhūmí.]
- AL-LŌDŪ-M, *n.* (S. *á dya* tree manor—*Lá khirój tá alhūa, mu'ófi 'alóga*—*Biná kar*
- AL-LŌDŪ-AL, *a.* independent of any superior—*Kisi bayc ke tabí muhín, azád*—*Swádhin, kíai bare le adhin nahín.*
- AL-LŌŪ. See HALLOO. [shná—Bhág k., dená.]
- AL-LŌT, *v.* (S. *hōc*) to give by lot, to distribute, to grant—*Bántná^h, taysin k., bakh-*
- AL-LŌR-MENT, *n.* that which is allotted—*Jo munqesam hōa hai gú bakhshá jatú hai*—*Jo bhūti wá diyí jatú hai.*
- AL-LŌW, *v.* S. *c. tya* to admit, to grant, to permit, to pay to, to make abatement or provision—*Mámná^h, qabúl k., dená^h, íjazat á., ravá-dár k. adá k., kamti yá mujrá k.*—*Swí ár k., singár k., anumatí d. wá k., chuká d., deklána, ghatán, nyún k.*
- AL-LŌW-ABLE, *a.* that may be allowed—*Paró jáz, cágib, manár yá qabúl kíye jáne ke qábíl*—*Swí aráqiy, dharmya, anamodiyegya, nyáyya.*
- AL-LŌW'A-BLE-NESS, *n.* the being allowable—*Jawá, ravá-dári*—*Nyáyyatá, gráhyatá, anumetiyyagatá, swí ara iyatá.* [karáyatá se.]
- AL-LŌW'A-BLE, *ad.* with claim of allowance—*Jaróz yá ravá-dári se*—*Nyáyyatá wá swí-*
- AL-LŌW'ABLE, *n.* permission, sanction, abatement, a grant or stipend—*Íjazat, parwónagi, mansúrí, to híf, muhín, tukhóah, talab, musáhará*—*Anumati, aujma, swikár, nyúmtá, ghatá, battá n. sí, jivná.*
- AL-LŌY, *v.* (L. *ad, ligo*) to delude by mixing; *n.* a baser metal mixed with a finer—*Milóna kharákh; n. achróh dhátu meñ bare ká miláw^h*—*Miláo se khotá k.; n. kudhatu, achróh dhátu meñ ní-rish' dhátu ká miláo.*
- AL-LŪ-DE, *v.* (L. *ad, ludo*) to refer to, to hint at, to insinuate—*Nisbat rakhná, dálat k., imá k., ishíre k., ramz k.*—*Sambandh wá lagáo rakhná, lagúa, jlu-ná, sain k., sañket meñ batána, súchaná k.*
- AL-LŪ-SION, *n.* a reference to something known, a hint, an implication—*Ishára, harála, 'aláya, munshá, kíngya, meí, camz*—*Kisi juát vastu se sambandh, lagáo, sampará, sain, sañ et bát, viva-shá, upala-shya.*
- AL-LŪ-SIVE, *a.* hinting at, having reference—*Ishára k. w., bá-kínáya, má k. w., muta'al-lig, nisbat-dár, murádi*—*Sañ etanári, sain k. w., súchak, sambandhi, sampará, sapek-shya.*
- AL-LŪ-SIVE-LY, *ad.* in an allusive manner—*Imá ramz yá isháre se*—*Súchanapúrvak, sain sañket wá upalakshya se.* [shya.]
- AL-LŪ-SIVE-NESS, *n.* the being allusive—*Nisbat-dári, ramz yá imá*—*Súchakatá, upalak-*
- AL-LŪRE, *n.* (Fr. *lure*) to entice, to decoy, to hold out temptations—*Farih dekar mohá á' khóchná, wargádná, tom' dikhláwá*—*'Chittá arshap k., phuslána, lubhána, lálach di hána.* [b'hár, há, lálach, lobh, phusláhat, chittá, arshap.]
- AL-LŪ-REMENT, *n.* that which allures—*Jo chí ki tom' deti hai, tom'*—*Jo vastu ki*
- AL-LŪ-RE, *n.* one who allures—*Tom' dikhláne w., dí-fareb*—*Lobh dikhláne wá, phusláne w., manchor, chittátarshak.* [láne ki sakti.]
- AL-LŪ-RING, *n.* the power to allure—*Tom' dikhláne ki táqat*—*Lobh di háne wá phus-*
- AL-LŪ-RING-LY, *ad.* in an alluring manner—*Dí-fareb s., dí-rubái s.*—*Lobh se, phuslá-*
- AL-LŪ-VI-ON, AL-LŪ-VI-EM, *n.* (L. *ad, luo*) earth deposited by water—*Daryá-barár,*
- AL-LŪ-VI-AT, *a.* deposited by water—*Daryá-barár, daryá-barámad, deárye kí*—*Kachhár kí.*
- AL-LŪY, *v.* (L. *ad, ligo*) to unite by kindred, friendship, or treaty; *n.* one united by friendship or treaty—*Rishtá dost, sa'h yá 'ahd-o-páimán karána; n. jo dosti yá 'ahd-o-páimán se mi'á ho, rafiq, rishtá-dár*—*Náta maítri wá sandhi arthát paraspar upasár karne kí pratijñá karána; n. mitra, parasparopakári.*
- AL-LŪ-ANG, *n.* relation, a league, a confederacy—*Rishtá-dári, ittíhád, 'ahd-o-páimán, qaul-o-igár, bandish*—*Náta, sandhi, mel, aikya.* [mántaravritta.]
- AL-MA-CÁN'TAR, *n.* (Ar.) a circle parallel to the horizon—*Mogantarát*—*Kshiti-jasa-*
- AL-MA-NAC, *n.* (Ar.) a book containing the days and months, a calendar—*Juntri^h, taqwím*—*Patrá, pañjiká, pañcháng.*
- AL-MIGHT'Y, al-mít'y, *a.* (all mighty) of unlimited power, omnipotent; *n.* the Omni-

potent, God—*Qādir-i-mutlaq*; n. *Haqq ta'ālā*, *Ḳhudā ta'ālā*—Sarvasāktimān, sarva-samarth; n. Parameśvar.

AL-MIGHT-INESS, n. unlimited power—*Qudrat-i-mutlaq*, *qudrat-i-kullī*—Sarvasāktims [twa, sarvasāmarthyat]

AL-MOND, a'mund, n. (Fr. *amande*) the nut of the almond tree—*Bādām*.

AL-MOIDS, n. pl. the glands of the throat—*Zabān ki jar meñ donon taraf jo gosht hotā hai*—Jīb ki jar meñ donon or jo māns hotā hai.

AL-MOST, ad. (all, most) nearly, well nigh, for the greatest part—*Qurib*, 'au-*qarib*, *az-dik tar*, *ziyāda karke*—Pray, nikat, lagbhag, balut karke. [bikh^h—Bhikshā, dān.

ALMS, āms, n. (S. *almes*) what is given to the poor—*Ḳhairāt*, *zakāt*, *sadqa*, *tanadduq*, *ālmo ner*, n. an officer who distributes alms—*Muhattam-i-Ḳhairāt*—*Dāmadhikārī*.

AL-MON-RY, AL-M'RY, n. the place where alms are distributed—*Langar-Ḳhāna*, *Ḳhairāt-Ḳhāna*—*Dāmasālā*, bhikshālāy, bhikh dene kā bira, dharmasālā.

ALMS'GAS-KET, n. a basket for receiving alms—*Bhikh lene ke liye tokri^h*. [kān.

ALMS'DEED, n. an act of charity—*Ḳhairāt kā kām*, *kār-i-sarāb*—*Dāmakārya*, dharm kā

ALMS'GIV-ER, n. one who gives alms—*Ḳhairāt dene w.*—Bhikshā dene w., bhikh idātī, dāridraposhak. [dharmna.

ALMS'GIV-ING, n. the giving of alms—*Ḳhairāt-dihī*, *bhikh denā*—Bhikshādān, dāmad-ALMS'HOUSE, n. a house for the poor—*Laqar-Ḳhāna*, *qarib-Ḳhāna*—*Dharmasālā*, dāridra-poshānasālā.

ALMS'MAN, n. a man supported by alms—*Ḳhairāt-Ḳhor*—Bhikhārī, bhikshopājivī.

ALMUG TREE, n. a tree mentioned in Scripture—*Ek darakhṭ jiskī zikr 'Isāyiyā ki kitāb i nargadbat meñ hai*—Ek per jiski charchā 'Isāyiyā ki dharmapustak meñ hai.

AL'OESE, n. (Gr. *aloe*) a tree, a wood for perfumes, a medical juice—*Chikwār^h*, *agar^h*, *musabbir*.

AL-O-ETIC, a. consisting of aloes—*Chikwār gā agar kā banā huā^h*, *musabbir kā banā huā*.

AL-O-ET'ICAL, a. pertaining to aloes, consisting chiefly of aloes—*Chikwār gā musabbir ke mutalliq*, *Ḳhaskar chikwār gā musabbir kā banā huā*—*Chikwār wā agar kā samandhī*, viśesh karke *chikwār wā agar kā banā huā*.

A-LÖFT', ad. (S. *lufṭ*) on high, in the air—*Bālā*, *buland*, *'ālam-i-bāki*—*Ūpar*, *ūchā*, *ūrdh* meñ, *akās meñ*.

A-LÖNE', a. (all, one) single, solitary—*Tunhā*, *eklā^h*, *jaridā*, *sirf*—*Akelā*, *ekāki*, *chhar*, *keval*. [meñ^h, *sur-tā-pā*, *sarāsar*, *āgē^h*, *barābar*—*Lambāi meñ*, *pārwar*, *agra*.

A-LÖNG', ad. (S. *and*, *long*) at length, throughout, forward—*Lambāi-lambāi^h*, *lambān*—*lōng'sing*, ad. by the side of a ship, side by side—*Jahāz ke pahlū meñ*, *pahlū-be-pahlū*—*Jahaj ki alāng meñ*, *kait kait*, *alāng alāng*.

A-LÖÖF', ad. (all, off) at a distance—*Tafīrūt par*, *alag^h*—*Dūr*, *nyārā*, *nirālā*, *prithak*.

AL-ÖUD', ad. (a. loud) loudly, with a great noise, with a strong voice—*Pukārke^h*, *buland āwāz se*, *ba āwāz-i-buland*—*Chillākar*, *chichiyāke*, *ūche swar se*.

ĀLP, n. (G. *ty*) a lofty mountain in Europe—*Ek ūchā pahār jo Yurop meñ hai^h*.

ALPINE, a. relating to the Alps; mountainous, high—*Ālp pahār kā^h*, *pahār^h*, *ūchā^h*, *ALPHA*, n. the first letter in the Greek alphabet, the first—*Yūnāni alif-be ki takhtī*

kā pahlā harf, *awāl*, *āzāl*—*Griḱ bhāshā ki varṇamālā kā pahlā akshar*, *pratham*, *pahlā*, [takhtī, *ahjad*—*Kisī bhāshā kā kakahrā wā varṇamālā*, *varṇamālā*, *aksharamālā*.

ĀL'PHA-BET, n. (Gr. *beta*) the letters of a language—*Alif-be gā kisī zabān ke alif-be ki*

ĀL'PHA-BET-ĀRI-AN, n. an A. B. C. scholar—*Ahjad kā sikhne w.*—*Varṇamālā kā adhyāyī*, *kakahrē kā sikhne w.* [ahjad ke *silsilā gā taur par*—*Varṇamālā ke kram wā prakār se*.

ĀL'PHA-BET'IC, ĀL'PHA-BET'ICAL, a. in the order or manner of the alphabet—*Alif-be gā*

ĀL'PHA-BET'ICAL-LY, ad. in alphabetic order—*Be-silsilā-i-ahjad*—*Varṇakram ke anusār*, *kakahrē ke anurūp*. [Iske āgē, is samay meñ, is kshay meñ.

ĀL'READY, ad. (all, ready) now, at this time—*Iske pahle hi^h*, *abhi^h*, *ab^h*, *is waqt*—

ĀL'SO, ad. (S. *eub*, *ama*) in the same manner, likewise—*Us mutābiq*, *usī taur se*, *bhi^h*, *niz*—*Usī prakār se*, *tadrūp se*, *evāñ*, *tathā*.

ĀLTAR, n. (L. *altus*) the place where offerings are laid, the communion table—*Qurbān-gīh*, *girje meñ pūrab kināre par ek mez jo is qurāz se banī rahtī hai* ki '*Isāi log uske ind-gīh huzrat 'Isā ki wafāt ki yād-gārī ke liye ek khās rasm adā karvā*—*Vodī*, *yajñavedī*, *Isāi bhujanagrih ke pūrab ant meñ ek chauki jo is hetu se banī rahtī hai* ki '*Isāi log uski chārān or 'Isā ki mrityu ke smaranārth ek viśesh rīti karē*.

ĀLTAR-CLOTH, n. a cloth thrown over the altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai us par kā bichhā huā kaprā*—*Isāi bhajanabhawan meñ kisī viśesh rīti ke karne ke liye jo ek chauki rahtī hai uske upar kā kaprā*.

ĀLTAR-FIECE, n. a painting over an altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai uske upar ki taseer*—*Isāi bhajanabhawan meñ ek viśesh rīti ke karne ke liye jo chauki rahtī hai uske upar kā chitra wā chhavi*.

ĀLTAR-WISE, ad. placed like an altar—*Girjōn meñ ek khās rasm adā karne ke liye jo mez rahtī hai uske māmūd rakkhā huā*—*Isāi bhajanabhawan meñ ek viśesh rīti ke karne ke liye jo chauki rahtī hai uske sadris rakkhā huā*.

- ĀLTER**, *v.* (L. *alter*) to change, to make or become otherwise—*Badalnā, badal jānā, aur kardānā^h, aur ho jānā^h*—Parivartan k., palatnā, palat jānā, aurhī ho jān., aurhī kardānā. [yogya.]
- ĀLTER-A-BLE**, *a.* that may be changed—*Mumkinu-t-tablil*—Parivartaniy, palte jāne ke.
- ĀLTER-ANT**, *a.* producing change—*Tabdil k. w.*—Palatne w., parivartak. [tan, vikār.]
- ĀLTER-ĀTIONS**, *n.* the act of altering—*Tabdil, badal, tabaddul*—Palat, parivar-
- ĀLTER-A-TIVE**, *a.* having the quality of altering—*Badalne ki khāsiyat rakhne w.*—Vikārī, parivartak, palatne kā gum wā dharmna rakhne w.
- ĀLTER-CATION**, *n.* (L. *alter*) debate, strife, controversy, wrangling—*Takrār, jhag-rā^h, bahs, kujjat*—Vādānuvād, tātā, vivād, vitandā. [k. w., pherāpherī se k. w.]
- ĀLTERN**, *a.* (L. *alter*) acting by turns—*Bārī-bārī yā bārā-bārī se k. w.^h*—Osrāosri se
- ALTER-NATE**, *a.* being by turns; *n.* that which happens alternately; *v.* to perform alternately, to change reciprocally—*Bārī-bārī se hone w.^h; n. jo bārī-bārī se ho^h; v. bārī-bārī se karnā^h, mutabaddil k., āpas meñ yā ishtirākan badalnā*—Osrāosri wā pherāpherī se hone w., parasparānuvartī, anyonyānuvartī; *n.* parasparānuvartan, jo osrāosri wā pherāpherī se ho; *v.* pherāpherī wā osrāosri se k., paraspar parivartan k. [pherāpherī se.]
- ALTER-NATE-LY**, *ad.* in reciprocal succession—*Bārī bārī^h, pūrā-pūrī^h*—Osrāosri se.
- ALTER-NATION**, *n.* reciprocal succession—*Pherā-pherī^h, adal-badal*—Parivartan, pher-phār, crāpharī.
- ALTER-NATIVE**, *n.* the choice given of two things; *a.* offering a choice of two things—*Chāra, do chizōñ meñ se ek ko pasand karne kā ikhtiyār; a. do chizōñ meñ se ek ke pasand karne kā ikhtiyār dena w.*—Upāy, do vastu meñ se ek ke swikār karne kā adhikār, vikalp; *a.* do vastu meñ se ek ke swikār karne kā adhikār d. w., vaikalpik.
- ALTER-NATIVE-LY**, *ad.* by turns, reciprocally—*Bārī-bārī se^h, āpas meñ^h, ishtirākan*—Pārīpārī se, osrāosri se, paraspar.
- ALTER-NITY**, *n.* succession by turns—*Adal-badal, bārī^h*—Erāpherī, pherphār, pāri.
- AL-THOUGH**, *āl tho^h, con. all, though* notwithstanding, however—*Is bāt ke hote^h, bāvajāde ki, agarchī, sāth is k^h*—Tathāpi, yadyapi, kimut.
- AL-TITUDE**, *n.* (L. *altus*) height, elevation, superior excellence, highest point—*Samā itifā^h yā bulandī, ūchāi^h, jāugiyat, tajjib, sab se ūchā māqam*—Ūchahat, ūchahatwa, pradhānatwa, sab se ūchā sthān. [swar.]
- AL-TIS-SANT**, *a.* high sounding—*Buland āwāz*—Bare bol kī, ūchhe swar kā, mahā-āl-to-gēth-er, *ad.* (all, to, gather) completely, without exception—*Mutlag, mahāz, sab me^h k^h, bagair istisnā*—Nipat, pūrā, sar^h, mūrā, bin chhūt.
- ALUM**, *n.* (L. *alumen*) a mineral salt—*Phitkari^h*. [muy, phitkarisambandhī.]
- ALUM-INOUS**, *a.* pertaining to alum—*Phitkari-āmēz, mutāalliq-i-phitkari*—Phitkari-
- ALUM-INE**, *v.* having the nature of alum—*Phitkari ki khāsiyat rakhne w., phitkari-māl*—Phitkarīgūnaviśisat, phitkari kā dharm r. w. [dām, kardam—Nitya, sadā, sarvādā.]
- ĀLWAYS**, *ad.* (all, way) perpetually, continually, constantly—*Hamēsha, dīm, mu-*
- ĀM**, the first person singular, indicative mood, present tense, of the verb *to be*—*Hūn^h*
- AM-ABLE-TY**. See under AMABLE.
- A-MAN'**, *ad.* (S. *man*) with force, vigorously, vehemently, violently—*Zor se, tāqat se, be takāshā, bah-shiddat, tundi se*—Bakūtkār se, bal se, prachandatī se, vyagratā wā veg se. [murakkab—Mīritadhātū, milāo, misīritadravya.]
- A-MAL-GAM**, *n.* (Gr. *huma, gamco*?) mixture of metals, a compound—*Mīlī hūi dhāt^h*.
- A-MAL-GA-MATE**, *v.* to mix or unite metals—*Dhātōñ ko mīlānā^h*. [wā mīṣṭan.]
- A-MAL-GA-MATION**, *n.* the act of amalgamating—*Dhātōñ ki āmesish*—Dhātōñ kā mīlāo
- A-MAN-U-EN-SIS**, *n.* (L.) a person who writes what another dictates—*Āiṣā anukarrī ki jo jāisā dūsrī bolī jāy taisā likhī jāy*—Lekhak, jo dūsrī bole tiska lekhak.
- AM-A-RANTH**, *n.* (Gr. *a, maraino*) a flower which never fades—*Hamēsha tar-o-tāza phul*—Kabhī na murjhāne w. phul, anūlanapushp.
- AM-A-RANTHINE**, *a.* consisting of amaranths—*Hamēsha tar-o-tāza phul kā bonā hūā*—Kabhī na murjhāne wāle pushp kā banā hūā, anūlanapushpayukt.
- A-MAR-TITUDE**, *n.* (L. *amarus*) bitterness—*Talkhī*—Kāp-wāhat.
- A MASS'**, *v.* (L. *ad, massa*) to collect into a heap, to accumulate—*Farākeṭo k., jam' k., dher k.^h*—Bāṭornā, sametnā, rāsī k., sauchay k. [samūh, bator.]
- A-MAS-SENT**, *n.* a heap, an accumulation—*Dher^h, farākamī, jam'*—Rāsī, punj, gathī, gathī.
- AM-A-TO-RY**, **AM-A-TŌ-RI-AL**, **AM-A-TŌ-RI-OUS**, *a.* (L. *amatum*) relating to love—*Īshqī, īshq āwēz*—Kāmī, kāmasambandhī, anurāgi, snelī, prītvīśisht, prītijanak.
- AM-A-TŌ-R**, *n.* (Fr.) a lover of any art or science not a professor—*Kisī jāt kā sh'iq na ki kāmīl*—Kisī vidyā wā śilpavidyā kā premī na ki paṇḍit.
- A-MAZE'**, *v.* (a, maze) to astonish, to confound, to perplex; *n.* astonishment, confusion, perplexity—*Mutā'ajjib k., mustarīb k., mutahajir k.; n. b'ājjib, itirāb, hairānī*—Chamatkṛit k., vismūt k., ghabṛānā, vyākul k.; *n.* chānatkar, vismay, ghabṛahat, vyākulātā.

- A-MĀ'ZED-LY**, *ad.* with amazement—*Ta'ajjub yā parashāni se*—Āścharya wā ghabrahāt *se*.
A-MĀ'ZED-NESS, *n.* the state of being amazed—*Parashāni*, *hawās-bāhṭagi*, *hairāni*—*Vismīṭatā*, *vyākulatā*, *ghabrahāt*.
A-MĀZ'EMENT, *n.* astonishment, confusion—*Ta'ajjub*, *hairāni*, *iztirāb*—*Vismay*, *āścharya*,
A-MĀZ'ING, *p. a.* wonderful, astonishing—*'Ajīb*, *'ajūba*, *turfā*—*Adbhūt*, *chamātārī*, *vis-*
mayakārī.
A-MĀZ'ING-LY, *ad.* wonderfully, astonishingly—*'Ajīb tarūh se*, *'ajūba tarū se*—Āścharya.
AMĀ ZON, *n.* (Gr. *a. mazos* a warlike woman, a virago—*Ek jungī 'aurat jhagrālā au-*
rat—*Ek larākī strī*, *bāghīnī strī*, *karkashā*.
AM A ZŪNI'AN, *a.* relating to the Amazons, warlike, bold, of masculine manners—*Jangī*
'auratōn ke mutālā'iq, *jangī*, *dīlēr*, *mardāna atwār kī*—*Karkasāstrisambandhī*, *la-*
rikī, *dhīth*, *sīhasī*, *puraṭh ke ācharaṇ kī*.
AM-BĀ'GES, *n.* (L.) a circuit of words, an indirect manner of expression—*Pechīda ka-*
lām, *lafzī gardīsh*, *pher kī guft-gū*—*Vakrabhāṇit*, *pherwaṭ kī bāt*, *ṭerhī bāt*, *va-*
kroktī.
AM-BĀSSA-DOR, *n.* (S. *ambelt* ?) a person sent in a public manner from one sove-
 reign power to another—*Elchī*—*Rajadūt*. [*elchia*—*Rajadūt kī strī*, *rajadūtīn*.
AM BĀSSA-DRESS, *n.* the lady of an ambassador, a female ambassador—*Elchī kī jorī*.
AMBER, *n.* (Ar. *ambar*) a yellow transparent substance; *a.* consisting of amber; *v.* to
 scent with amber—*Kahrubī*; *a. kahrubī*; *v. kahrubā se mu'attar k.*—*Triṇamanī*,
taila-phatīk; *a. triṇamanīmay*; *v. triṇamanī se sugandh k.*
AMBER CRIS, *n.* a fragrant drug—*Ek khush-bū dār bī tī*, *'ambar*—*Ek sugandh jāri*.
AM BI DĒXTER, *n.* (L. *ambo, dexter*) one who can use both hands alike, one who is
 equally ready to act on either side—*Zū'ul-madāin*, *do-dast*, *jō dōn hāth kī pakṣān k.*
tī māl kar sakṭā hai, *jō tarfīn kī sherkī hme ko mustā'id rahī hai*—*Ubhayakṣasta-*
kuṣṭ, *jō donōn hāth kī nipuṇ hoīā hai*, *dwijakshapātī*, *jō donōn or hme ko prastut*
rahī hai.
AM BI DĒX'TROUS, *a.* using either hand, practising on both sides, double-dealing—*Zū'ul-*
madāin, *donōn hāth kī barābar istī'māl k.*, *v. jū'ubīn se āzīsh rahne w.*, *ripā-k v.*
mokṭār—*Jō donōn hāth kī samān rūp se vyavahār kar sakē*, *ubhayapakshapātī*, *ka-*
pātī, *chālī*, *dwijarmā*, *dwijvarehī*.
AM'BI ENT, *a.* (L. *am, eo*) surrounding, encompassing, investing—*Gherne w.*, *gird k.*
n., *īpṭur me w.*—*Chēr hme w.*, *sab or se chhēne w.*, *veṭhāt*.
AM-BI-GĒ'T-ITY, *n.* (L. *am, apō*) doubtfulness of meaning, double meaning—*Ma'nī kī*
mubāzabī yā mubāṭnī, *mugālatā*, *do-mā'nī*—*Sandigdharth*, *sandihārth*, *doarthā*,
dwyarth.
AM-BIG-U-OUS, *a.* doubtful, having two meanings, of uncertain signification—*Mubāzab*,
mubāṭnā, *mashkūl*, *zā'atā'n*, *mushkūbīh*—*Sandigdh*, *doarthā*, *dwyarth*, *apāshṭ*.
AM-BIG-U-OUS-LY, *ad.* doubtfully, uncertainly—*Idhām se*, *istībāh se*—*Sandēh se*, *sand-*
digdh prak'r se. [*dāyā*—*Kis vastu kī ghōrī wā paridhī*.
AM'BIT, *n.* (L. *am, itum*) the compass or circuit of any thing—*Kis che. kī halqā yā*
AM-BITION, *n.* desire of honour or power—*Hausila*, *hawās*, *hurmūt yā hukūmat kī*
āرز—*Umaing*, *yāsāloih*, *aīśvarya-kān-shā*.
AM-BITION, *a.* desirous of honour or power—*Hausilo-mand*, *'ālī-munish*, *umang*; *h*—
Aīśvarya-kānshī, *utkrishṭapalābhīlā-hī*. [*līch se*.
AM-BITION-LY, *ad.* in an ambitious manner—*Hausile se*—*Umaing se*, *utchehapadābhī*.
AM'BLE, *n.* (L. *ambulo*) to move between a walk and trot; *n.* a pace between a walk
 and a trot—*Yargī chālū, chīyī chālū*, *āxīnī se chālū*; *n. yargī, āxīnī kī chāl*—
Sundar prak'r se chālū; *n. sundar chāl*. [*Ek ghōrā jisko sundar chāl sikhāī jāī hai*.
AM'BLER, *n.* a horse taught to amble—*Ek ghōrā jisko yargī chāl sikhāī jāī hai*.
AM'BO, *n.* (Gr. *ambon*) a reading desk or pulpit—*Parhne kī mez*, *minbar*—*Parhne kī*
mej, *diharmopadēśak kī mañch* arthī tī sīha-an.
AM-BRO'SIA, *n.* (Gr.) the imaginary food of the gods—*Amrit* *h*—*Sudhā*.
AM-BRO'SIAL, *AM-BRO'SIAN*, *a.* of the nature of ambrosia, delicious, fragrant—*Amrit*
kī khāṣīqat kī, *maza-dār*, *khush bē-dār*—*Sudhādharmavī* *ishṭ*, *su-wād*, *sugandh*.
AM'BURY, *n.* (*ambury*) a place where alms are distributed, a pantry—*Khairāt khāna*,
ambūr khāna—*Bhikshālāy*, *dānā-sālī*, *bhānār*.
AMBUS'ACE, *amb'as'*, *n.* (L. *ambo, as*) a double ace—*Dukkā'h*, *dohrā ekkā'h*, *dohrāpan* *h*.
AMBU-LANT, *a.* (L. *ambulo*) walking, moving from place to place—*Tahallū'h*, *muta-*
harrik—*Chālā*, *phirtā*, *sarektā*, *idhar udhar ghūmā*.
AMBU-LANTION, *n.* the act of walking—*Tahallū'h*—*Pāñw p'ñw chālū*, *idhar udhar*
ghūmnā. [*sakne w.*, *mutaharrik*—*Pāñw pāñw chāl sakne w.*, *phirantā*, *jaṅgam*.
AMBU-LA-TO-RY, *a.* having the power of walking, moving from place to place—*Tahal-*
AMBUSH, *n.* (F. *en, bōia*) the place or act of lying in wait; *v.* to place in ambush—
Kamūn-gāh, *kamūn*; *v. kamūn meñ baitṭhānā*—*Ghāt kī thaur*, *ghāt*; *v. ghāt meñ bai-*
ṭhānā.

AN-BUS-CĀDE', *n.* a private station in which men lie to surprise others — *Kamīā-gāh* *jāhān auron par ek-ek tūt parne ke liye log chup-chup baithē rahtē hain* — Ghāt ki jagah, gupt sthān jūh 'n auron par hatit tūt parne ke liye log baithē rahtē hain.

Ām'BUŠH-MENT, *n.* lying in wait, surprise. *Kamīn-gūh mērū nishēst, nūgahī'ni hamla-*
Ghāt mērū baitlīkī, hatāt ākranan k. wā tūt parnā. [kūri kī upayogi vastu.

AM'EL, n. (Fr. *email*) the matter used for enamelling—*Mina-kari ká ashib*—Mina-

A-MEL'TO-RĀTE, *v.* (L. *ad, melior*) to make better, to improve—*Bih-tar k.*, *taragqā denā*, *khāl-tar k.*—Bhadratar *k.*, aur achchhā *k.*, banānā, saṁvārnā, sudhārnā.

A-MĒL IO-RĀ'TION, *n.* the act of making better—*Fih-tari, tarayqi*—Bhadra-tarata, śresh-
thati, bhakī.

A-MĚN', *ad.* (G.) so be it—*Ámín yá amín, aisá k^h*—Tathástu, evamastu.

A-MĒNA-BLE, *a.* (Fr. *a. mener*) liable to account; responsible--*Mukāśubh-dār, jarvā-dih*--Dāvi, parānuyog dīdin, amāśukhēva, abhiyoktavya.

A-MĒND', *v.* (L. *a. mendo*); to correct, to reform, to grow better—*Islāh d.*, *durust k.*, *bih-tar honā*—*Šodhan ī, saddh k.*, *suāwānā, banānā, uttām k.*, *bhalā banānā*.

A-SUM'DMENT, *n.* change for the better, correction, reformation, recovery.—*Lit* *tuṣṭi*,
duṣṭi, *arāṣṭi*, *sikṣā*, *śiṣyā*—Swaidh.w. *kā* aśchheḥa parivartan, śodhan, āchārā-
dhan, *phir* se ārogyatā, parit-śuk.

A-MĒN'S', *n.* recompense, compensation - *Ju'í, bolli, muk'p'á* - Prápipl, pariahtí.
A-MĒN'-TY, *n.* cl. *agap'ur* pleasantness, agreeableness of situation - *Khík, jagah'li*

A-MEN 1-11; n. 01. *napraviti* – to mend, agreeableness of installation = *kritična, jogača i ferbat* – private, sth.m ki napravlja. [n^b.

A-MÈRCE', v. L. *ad, merces* to punish by fine, to inflict a penalty — *Jurman: qā juri-*

manine se suzi d., suzi d. = Aici solvata se tarna k., tarna k., dand d.

A MELICET-A-BUE. *a.* liable to me. frequent - *Qidib:* *ju, mo, mo* - Arthadaplay, gya.

A-MÉRICA-N, *a.* pertaining to AMERICA; *n.* a native of America - *América-li, i-Améri-*

AMBS-AMT. See AMBS-AT.

AMETHYST, *n.* (Gr. *a. methos* a previous state of a violet colour - *Y. Gid. martis* -
 AMETHYSTINE *a.* resembling in colour: *t. - M. p. h. i. i. m. i. t. - Martishma i ke sadri.*
 AMETHYSTINE *the* colour of amethyst: *t. - M. p. h. i. i. m. i. t. - Martishma i ke sadri.*

dil-chap, dil rubi, manik b — Priya, kanya, manohar, manohar, manbhawan, pritiyogya.

ĀM-A BIL'Ī-TY, Ā-MI-A-BIL'Ī-TY, *n.* love-me-s, power of pleasing - *He "dīl' aziz, khush*
karne kī tūqt - Manorūnē, rājānē kī śakti, santuṣṭi karne kī śakti. [yā'ā, ramayātī.

Ā'm A-FLU-NESS, *n.* quality of being amiable—*Makhlāh, mughniyyah, musaddiqah*—*Prī-*
 Ā'm A-BLY, *ad.* in an amiable manner—*Dil chehr tour se, dil-rasand tariq se*—*Prīti-*

AMULANTH, Am 1-AN THUS, n. (G: *a. minino*) an inconstant little mineral like flux -- *Sau*

AMT-CABLE, a. L. *amercer's* (ironing, kind, obliging, peaceable) — *le-st-dor, e-ik-shin*,
ke mánimí ek qism ke acir se zard k'un sh-ti. Sam ke sacris ek adálaya fikar y vastu.

*karina:sihōa, sinēmarāda, o-s'p'p'p'at, k' air k'urak, sulh-tam'ah, sulh-ja—*Ma-
tra, pretisil, dayau, upak'or, si-hi'ch'ar, Sant, nirvirodhi.

AMITY-CABLENESS. *n.* *Āpārahāṣa*, good will — *Post*, *dost-dār*, *khair-khuchī* — *Maitrī*,
bandhuā, sabbachinā, bhāra-bhā, hitachchhā. *tō rūp se, hitakār rūp se, śānti se,*

AM'-CA-BLY, *adj.* in an amicable manner - *Dostāra, khābi s, khir-khirdi s* - Bandhu.
AM'-TY, *n.* friend hip, good will - *ph s, khir-khird, ak-ambish* - Bandhu-ā, mātr.

ĀM'ICE, n. L. *amicus*; the undermost part of a priest's habit — *Pādri ke jubbe ke*

A-MĪD', A-MĪST', *prep.* (S. *aa*, *u* *in* the mid^d, mingled with, among- *Darziqān*,

A-M[īśś', v. (s. *missian*) faulty, wrong, improper; *ed.* in a faulty manner—*Taḡ's-r-wār*,

qasir, brja, qair-munāsib; ad. *ih dā se* — Doshī. anuchit. akartavya; ad. dosh bhūl
wi bhram se.

AM-MÖNI-AC. *n.* (L. *Ammon* a drug—*Samay, hamámú, oshaq*—Gold višesh.

ĀM-MO-NĪ'A-CAL. *a.* pertaining to ammoniac, having the properties of ammoniac—*Mu-ta'ā'liq-i samuq, samu-tā'sir*—Gohdasambandhī, goidagonaviśiṣṭ, Yuddhik sāmagrī.

AM-MU-NITION, *n.* (L. *ad*, munition) military stores—*Sāmān-i-jāngi*, *ashōb-i-jāngi*—
AM'NES-TY, *n.* (Gr. *a*, *amnestis*) an act of general pardon—*Āmm-mu'āfi-nāma*,

A-MŌNG', A-MŌNGST', *prep.* (S. *amang*) mingled with, conjoined with—*Shāmil, darmi-*

AM'O-RET. *n.* (L. *amor*) a lover — 'Ashiq, husn-parast — Kāmī, rasik, anurāgi purush.

AM'O-RIST, *n.* a lover, a gallant — 'Áshiq, husn-parast — Kamí, rasik, anurági purush.

- ĀM'O-ROUS**, *a.* inclined to love—'Ishq-bāz, 'īshq-tan—Rasik, rasiyā, kāmī, kāmākrānt.
ĀM'O-ROUS-LY, *ad.* lovingly, fondly—'īshqāna, shauq yā muhabbat se—Rasikabhāv se, priti-pūrvak, prem se.
ĀM'O-ROUS-NESS, *n.* fondness, lovingness—'Ishq, shauq, muhabbat, 'īshq-bāzī, 'āshiq-tanī—Rasikāī, rasikabhāv, chāl, prem, priti. [vyāpār, upapatti wā upapatti se phaiśāo.
A-MÖR', *n.* an affair of love, an intrigue—'Ishq-bāzī, āshubī—Kāmacharitra, rasikāī kā
A-MÖRPHOUS, *a.* (Gr. *a. morphē*) shapeless, not having a regular form—*Be-shakl*, *be-d-shakl*—Ākārahin, kurūp, kudān.
A-MÖRT', *a.* (L. *ad. mors*) in the state of the dead, dejected, depressed—*Murda, ā-zurda, afsurda, dil-gir, khāsto-khātīr*—Marā, mrīt, nās, udvignaman, dīnaman, khūma.
A-MÖR-TI-ZĀ'TION, **A-MÖR'TIZE MENT**, *n.* the right of transferring lands to mortmain—*Zamīn ko is tarah par manatqul karne kā iktigār ki phir wah na to intaqāl karne wale ke hāth ā sake aur na kisi durgari yā āam kām meñ lag sake*—Bhūmī ko is rīti se dūstre ko dedāhne kā adhikār ki phir wah na to dātā ke hāth ā sake aur na kisi sānsārī wā sādharān kām meñ lag sake.
A-MÖR'TIZE, *v.* to alienate lands—*Zamīn ko manatqul k.*—Bhūmī ke sattuwa ko dūstre ko d.
A-MÖUNT', *v.* (L. *ad. muns*) to rise to, to compose in the whole; *n.* the sum total—*Pakuchānā^h, sab milk ho jānā^h; n. jumla, tādād, jam'*—*n.* Moḡ, gathrī.
AM-PHIBIOUS, *a.* (Gr. *amphi, bios*) having the power of living in two elements, partaking of two natures—*Ham-tari-ham-khushkī, do 'unsar', do 'unsar meñ rahne ki tāqat rakhe w.*—Dwidhātātī, do tāqwa meñ rahne ko samarth.
AM-PHI BÖL'O-GY, *n.* (Gr. *amphi, bollos, logos*) discourse of uncertain meaning—*Zū-mānī bagān, muzabab bagān*—Sandigdhavarnan wā bakhān, dwyarth varnan.
AM-PHI-BÖ LÖT'-CAL, *a.* doubtful, equivocal—*Muzabab, mushkūk, mushtabih, mulham, mutazal-zal*—Sandigd. dwyarth, doarthā, anīśhit.
AM-PHIBÖ-LOUS, *a.* (Gr. *amphi, bollos*) tossed from one to another—*Idhar udhar dā-lā hā^h, idhar udhar phekā hū^h*. [dhārth, bharnikāpan, dwyarthatā.
AM-PHIBÖ-LY, *n.* ambiguity of meaning—*Muzabab, mulham, mutazal-zal*—Sandig.
AM-PHIS-BĒ'ENĀ, *n.* (Gr. *amphis, baine*) a serpent supposed to move with either end foremost—*Do-mūhā sūp^h*.
AM-PHIS'CLĪ, *n.* (Gr. *amphi, skia*) the inhabitants of the torrid zone, whose shadows fall in one part of the year to the north, and in the other to the south—*Mintaqi mahriqa ke lekhinde jinkā sāya sāl ke ek hisse meñ uttar ki taraf parā^h hōi aur dūstre hisse meñ dakhkhī ki taraf*—Ushmakatibandhanivāst jinki parchhāin varsh ke ek bhāg meñ uttar ki or parā^h hai aur dūstre bhāg meñ dakhkhī ki or.
AM-PHI-THEĀ-TRE, *n.* (Gr. *amphi, theatron*) a building of a circular form, with seats all round—*Gol sūrat kā makān jis meñ baithne ke liye chaukī chārōn taraf tagi rahī hū^h, tamāshe kā gol ghar*—Golākār ghar jis meñ baithne ke liye chaukī chārōn or lagi rahī hū^h, golarāng. [māshūn ki māt'ulliq—Golarāngakautukasambandhī.
AM-PHI-THEĀ-TRE-CAL, *a.* relating to exhibitions in an amphitheatre—*Gol makān ke ta-*
AM'PLĒ, *a.* (L. *amplus*) large, wide, extended, liberal, diffusive—*Barā^h, vus^h, phailā^h, fūgūz, kōfī, musharrih, mafassal*—Viśāl, chaurā, prāsāt, yatheshit, bahut, vistrit
AM'PLĒ-NESS, *n.* largeness, extensiveness—*Barā^h, vus^h at, chūpā^h*—Viśalatā, phailāw, vistār.
AM'PLĒ-ATE, *v.* to enlarge, to extend—*Barhānā^h, phailānā^h, kushāda k.*—Barā k.,
AM-PLĒ-ĀTION, *n.* enlargement, diffuseness—*Barhānā^h, barā^h, phailāw^h*—Vridhī, vistār.
AM'PLĒ-FY, *v.* to enlarge, to exaggerate—*Barhānā^h, mahābūga k.*—Barā k., bahut karke
AM-PLĒ-FY-ĀTION, *n.* enlargement, extension—*Barhānā^h, phailāw^h, mahābūga*—Vridhī, adhikāī, vistāratwa, prāsastatā.
AM'PLĒ-FIER, *n.* one who amplifies—*Barhāne w.^h, phailāne w.^h*
AM'PLITUDE, *n.* largeness, extent, capacity—*Barā^h, kalānī, vus^h at, kushādaqī, tāqat, samā^h*—Mahātwa, vistār, ādhārasakti, sāmārthyā, samāw.
AM'PLY, *ad.* largely, liberally, copiously—*Barā^h farākhī zīgādātī kifāyat yā vus^h at se*—Vipulātā viśalatā yatheshitātā wā prāsastatā se. [k., āng ko kāt dālnā.
AM'PU-TATE, *v.* (L. *am. puto*) to cut off a limb—*'Uzr ko kāt dāhū*—Āngacheheda
AM'PU-TĀTION, *n.* the act of cutting off a limb—*'Uzr kā kāt dānū*—Āngacheheda.
AM'U-LET, *n.* (L. *a. molas*) a charm against evil or mischance—*Hirz, tā'ariz, jantārā^h*—Gāndā, gūmrā, kavach.
A-MŪSĒ', *v.* (L. *a. musa*) to entertain, to divert, to deceive—*Bahlānā^h, tafrih d., hila-havāla k., dam d.*—Abhinandit k., man phernā, tālmatol k., bhulānī. [vilās.
A-MŪSĒMENT, *n.* that which amuses—*Bahlāw^h, khel^h, tamāshā*—Manpher, vinod, krīrā,
A-MŪSĒING, *p. a.* entertaining, pleasing—*Mufarrih, farhat-angez, dil-chasp*—Vinodak, manbhāwnā, manorānjak. [chasp—Manpherne wā bahlāne ko samarth, manbhāwnā.
A-MŪSĒING, *a.* having power to amuse—*Mufarrih, tafrih denē kī tāqat rakhe w., dil-*
A-MŪSĒING-LY, *ad.* in an amusive manner—*Mufarrih taur se*—Manbhāwnī rīti se.

AN, (S.) the indefinite article, placed before words beginning with the sound of a vowel—*Jin tafzōh ke shaur' meñ harf-i'llat ki amāz hoti hai uske pahle yah harf-i-tankhā rakhā jāta hai*—*Jin sabkōn ke ādi meñ swaravarṇ ki dhwani nikalti hai muse purv yah anisichāyak dharā jāta hai*.

AN-A-JĀI'TIST, *n.* (Gr. *ana, baptō*) one who re-baptizes, one who maintains that persons baptized in their infancy ought to be baptized again—*Wah jo do-bāra istibāq detā hai, wah jiskā yah 'ayda hai ki jinkā layakpan meñ istibāq digā gayā ho unko phirke istibāq denā munāsib hai*—*Wah jo dūsri bar Isā mat meñ tane kā jalasānskār kartā hai, wah jiskā yah mat hai ki jinkā bachpan meñ jalasānskār hñā ho unkā phirke jalasānskār hona uchi hai*.

AN-A-BĀ'TISM, *n.* the doctrine of Anabaptists—*Do-bāra istibāq denā-wālōn kā 'ayda*—*Punarjalasānskār karnā-harōn kā mat*.

AN-A-BAP'TISTIC, *AN-A-BAP'TIS'TIC*, *a.* relating to Anabaptists—*Aise shakhs ke mutā'alliq ki jiskā 'ayda do-bāra istibāq denā kā hai*—*Punarjalasānskār karnā-harōn kā sambandh*.

AN-A-BĀ'TIS TRY, *n.* the sect of Anabaptists—*Un logōn kā jinhā yah 'ayda hai ki do-bāra istibāq denā munāsib hai*—*Punarjalasānskār karnā-harōn kā panth*.

AN-A-BAP'TIZE, *v.* to rebaptize—*Do-bāra istibāq d.*—*Isā dhamma meñ lunc ke liye punarjalasānskār k.*

AN-ĀCH'Ō RITE, *n.* (Gr. *ana, choros*) a monk who leads a solitary life, a hermit—*Tā-rikh-d-dunyā, zahid, gosha nishā*—*Tyāgi, vanavasi, tapaswī*.

AN-A-CH'Ō RIT'IC, *a.* relating to an anchorite or hermit—*Mutā'alliq-i-tāriku d-dunyā, mutā'alliq-i-zahid*—*Tapasvisambandh*.

AN-ĀCH'Ō NISM, *n.* (Gr. *ana, chronos*) an error in computing time—*Tārikh yā waqt ke shamār ke galatī, ikhtilāf-i-waqt, tazwir-i-hisāb-i-zamān*—*Kālagā, anābharan, kalaganāyayayay*.

AN-ĀCH'Ō NIS'TIC, *a.* containing an anachronism, erroneous in date—*Tazwir-i-hisāb-i-zamān ke mutā'alliq, tārikh yā waqt meñ galat, waqt shamār karne meñ galat*—*Kālagānā meñ āsādhā*.

AN-ĀCH'Ō NIS'TIC, *a.* relating to Anacreon, in the manner of Anacreon—*Anākriān shā'ir se nishāt dār, Anākriān ke mutābiq*—*Anākriānavisambandhī, Anākriān ke āmār*.

AN-A-DEME, (Gr. *ana, deo*) a chaplet or crown of flowers—*Phūl kā sikhā yā tāj*—*AN-A GŌGTIS, n. pl.* (Gr. *ana, agē*) mysterious considerations—*Mughl yā ba'd-ul-jahm khigālat*—*Gūph vichār*.

AN-A-GŌG'IC, *a.* elevated, mysterious—*Bolānī, maghlay, m'annā*—*Ā'nehā, gūph*.

AN-A-GRAM, *n.* (Gr. *ana, gramma*) the change of one word into another by transposing the letters—*Hurūf ke tabdīl se ek lafz ko dūsra kar dānōn, tahrif, qalb*—*Aksharōn ki ulāpāt se ek sabd ko dūsra kar dānā, sabd iksharaviparyāsakalpanām*.

AN-A-GRAM MĀT'IC, *a.* forming an anagram—*Tahrif-kunandā, qalb-kunandā*—*Aksharōn ke parivartan se ek sabd kā dūsra sabd banāne w.*

AN-A-GRAM MĀT'IC-LY, *ad.* in the manner of an anagram—*Tahrif yā qalb ke taur se*—*Aksharōn ke parivartan se ek sabd ko dūsra sabd banāne ki riti se*.

AN-A-GRAM'MA-TISM, *n.* the act or practice of making anagrams—*Tahrif yā qalb banāne kā shauql*—*Aksharōn ke parivartan se ek sabd kā dūsra sabd banāne kā ābhyās*.

AN-A-GRAM'MA-TIST, *n.* a maker of anagrams—*Tahrif banāne w., qalb banāne w.*—*Aksharōn ke parivartan se ek sabd kā dūsra sabd banāne w.*

AN-A-GRAM'MA-TIZE, *v.* to make anagrams—*Tahrif banānā, qalb banānā*—*Aksharōn ke parivartan se ek sabd kā dūsra sabd banānā*.

AN-A-LEP'TIC, *a.* (Gr. *ana, lepsis*) restorative, strengthening—*Shifā-hakshsh, muparri*

AN-ĀL'Ō GY, *n.* (Gr. *ana, logos*) resemblance, similarity, proportion—*Mushābahat, tatābiq yā murāfaqat, tajnis nishāt yā qarīna*—*Sādriyā, sadrisatī, samatā, tulyatā*.

AN-A-LŌG'IC, *a.* having analogy—*Mushābih, mutābiq yā murāfiq*—*Sadris, samān, upamān, abhyapagām, paraspānupatā*.

AN-A-LŌG'IC-LY, *ad.* in an analogical manner—*Mushābahat se, murāfiq yā murāfiq taur se*—*Samān bhāw se, sadrisatā se*.

AN-ĀL'Ō GIZE, *v.* to explain by analogy—*Tajnis yā mushābahat se bayān k., tamsil se samjhānā*—*Sadrisatā se samjhānā, upamā se samjhānā*.

AN-ĀL'Ō GŌUS, *a.* having resemblance—*Mushābih, murāfiq yā mutābiq*—*Sadris, upamā*.

AN-ĀL'Ō GŌUS-LY, *ad.* in an analogous manner—*Mushābahat se, tajnis yā murāfaqat se*—*Sadrisatā se, tulyatā se, samān bhāw se, upamā se*.

AN-A-L'YZE, *v.* (Gr. *ana, luo*) to resolve a compound into its first principles—*Kisi murakkab ko uske usul meñ tafriq k., tafriq yā tashrīh k.*—*Kisi misrit dravya ko uske tattwa meñ vibhinna k., samūh dravya ko uske mūl avayavōn meñ prithak k., mūlatattwa-sodhan k.*

AN-ĀL'YSIS, *n.* the separation of a compound into its constituent parts—*Kisi murakkab*

- ki uske juni hisson mein tafriq ya tashr'h*—Kisi misrit dravya ka uske mul avayavon mein vibhakti, parichehthed, mulatatwasoddhan.
- AN'A-LYST, *n.* one who analyzes—*Tafriq k. w., tashr'h k. w., kisi murakkab ko uske asli hisson mein tafriq k. w.*—Kisi misrit dravya ko uske mul avayavon mein vibhanna k. w., mulatatwasoddhak.
- AN-A-LYTIC. AN-A-LYTICAL, *a.* pertaining to analysis, resolving into first principles—*Usul mein tafriq ya tashr'h ke mutalatiq, tashrihi, usul mein tafriq k. w.*—Mul avayavon mein parichehthedasanbandini wa parichehthedak, mulatatwasoddhanavishayak.
- AN-A-LYTICAL-LY, *ad.* in an analytical manner—*Kisi murakkab ko uske asli hisson mein tafriq k. w. ke tar par*—Kisi misrit dravya ko uske mul avayavon mein prithak karne ki rai purvak, mulatatwasoddhan ki riti se.
- AN'ALYZER, *n.* one who analyzes—*Kisi murakkab ko uske asli hisson mein tafriq k. w., kisi misrit dravya ko uske mul avayavon mein prithak k. w., mulatatwasoddhak.*
- AN'ANAS, *n.* the pine apple—*Ananas*—*Ananas*.
- AN'APEST, *n.* (Gr. *ana, pestis*) a metrical foot containing two short syllables and one long—*Wah shir ki jis mein do chhoti hije aur ek bara hije hui karte hain*—Sagunabaddhi wah ehaul ki jis mein do lagani ek guru kram se rahne hain. *hast.*
- AN'APETIT, *a.* relating to the appetite—*Jis shir mein do chhoti aur ek bara hije rahne hain uss nibhat-dar*—Sagunabaddhi adhyak.
- AN'ARCHY, *n.* (Gr. *a, archē*) want of government, disorder, political confusion—*Bad'amal, chaunat, mulk be-tatizami*—Arāja, rājyah, nat, andher, hadhal, rāj mein dheren, andh dheren ki rāj.
- AN'ARCH, *n.* an author of confusion—*Bad'amal, chaunat, gaddar, bad'amali k. w.*—Arājyal, andh, rāj mein andher an dher dheren wa hadhal k. w.
- AN'ARCHIC. AN'ARCHICAL, *a.* confused, without rule or government—*Altar, be-qā'idā, be-bat-o-ast, be-bat*—Ghaphar, astavyast, niyamarahit, śāsamarahit.
- AN'ARCHISM, *n.* want of government—*Be-bat-o-ast, be-bat*—Niyamahinatā, śāsanahinatā, rāj mein andher.
- AN'ARCHIST, *n.* one who occasions confusion—*Ab-tari k. w., andher*—Astavyastakarak.
- AN'A-SARCA, *n.* (Gr. *ana, sarx*) a kind of dropy—*Ek qism ka jalandhar*—*Ek prakār ka jalandhar, soth.*
- AN-A-SARCOUS, *a.* relating to anasarca—*Jalandhar*—*Sotli.*
- AN-ASTRO-PHE, *n.* (Gr. *ana, strōphē*) a figure by which the order of the words is inverted—*Dukh ka ek qā'idā ki jis se lagani ki tartib utar jati hai, tabdil-i-kark-bul-bat*—*Ek alaukār ki jis se salāh ki kram utar jati hai, padarūnamavyatray.*
- AN-NATHÉ-MA, *n.* (Gr.) an ecclesiastical curse, excommunication—*Machhi be-aat ya be-batā, kail sa ke mutalaidon mein se ikharaj*—*Dharmasambandhi ap, Isai samaj se nikharne k. w., nikharan.* [se nikharan k. w., nikharan.]
- AN-NATHÉ-MA-TISM, *n.* excommunication—*Kal sa ke mutalaidon mein se ikharaj*—*Isai samaj*
- AN-NATHÉ-MA-TIZE, *v.* to pronounce accursed—*Matkab ke bami jib be-nat k. ya bad-du'a d.*—*Dharm ke anusar abhisap dena.*
- AN-NATHÉ-MA-TIZER, *n.* one who pronounces an anathema or curse—*Machab ke bami jib be-nat k. w. ya bad-du'a d. w.*—*Dharm ke anusar abhisap d. w.*
- AN-ATÓ-MY, *n.* (Gr. *ana, temno*) the act of dissecting the body, the structure of the body, a skeleton—*Tashr'h-i-jism, jism ki chir-phir, jism k. tarkib, thorib*—*Sariraparichehthed, sarir ki chir-phir, sarir ki banawat, janjur.* [chichehthedasanbandhi.]
- AN-ATÓ-MICAL, *a.* relating to anatomy—*Tashr'h-i-jism ke mutalatiq*—*Sariravyavaya-*
- AN-A-TÓ-MICAL-LY, *ad.* in an anatomical manner, by means of dissection—*Tashr'h-i-jism ke tar par, chir-phir ke vas se*—*Sariravyavachehthed ki riti se, chir-phir ke dwara.* [ki chir-phir wa banawat janjurwa.]
- AN-ATÓ-MIST, *n.* one skilled in anatomy—*Jism k. chir-phir ki tarkib janne k. w.*—*Sarir*
- AN-ATÓ-MIZE, *v.* to dissect, to lay open—*Chirnat, pharnat, kholat*
- AN'CES-TOR, *n.* (L. *ante, cessum*) one from whom a person is descended—*Jadd, bap-da dā*—*Purkhā, pitra, purvapurnush.* [khon ka.]
- AN'CES-TRAL, *a.* relating to ancestors—*Abā, ajādā, bip dādē k. w.*—*Paitrik, pitrik, pur-*
- AN'CES-TRY, *n.* a series of ancestors, lineage—*Abā-ajādā k. silsilā, gharānā, khāndān*—*Pūvapurnushāvali, vans, kul, gotra.* [gar; v. langar dānā.]
- AN'CHOR, *n.* (L. *anchora*) an iron instrument to hold a ship; *v.* to cast ancor—*Langar*
- AN'CHOR-AGE, *n.* ground for anchoring in, duty paid for liberty to anchor—*Langar-gāh, langar-gāh k. mahsul*—*Langar dāline ki jagah, langar ki jagah k. kar.*
- AN'CHORED, *p. a.* held by the anchor—*Langar par.*
- AN'CHOR-HOLD, *n.* the hold of an anchor—*Langar ki girift*—*Langar ki pakar.*
- AN'CHOR-SMITH, *n.* a maker of anchors—*Langar-sāz*—*Langar banāne w.*
- AN'CHO-RITE. See Anchorite. *Jash stri, sunnyāsin, tapaswini, vairāgin, udāsin.*
- AN'CHO-RESS, *n.* a female recluse—*Khawat-nishin aurat, gosha-nishin aurat*—*Vānap-*

AN-CHŌ-VY, *n.* (Sp. *anchora*) a small fish used as sauce—*Ek chhoṭi machhli jo chatni si khāi jāti hai^b*.

AN'CI'ENT, *a.* (L. *antiquus*) old, of old time; not modern—*Qadīm, devīna, qadīm zamāne kā, jadīd nahīn*—Būrhā, vridhā, prāchīn, prāchīnakālīn, navīn nahīn, nayā nahīn.
[*satat ke lag*—Pūrvakāliniok, pūrvakālīnamānshya.

AN'CI'ENTS, *n. pl.* men of former times—*Qadīmī, asīf, mutaqaddīmīn, qadīm ke lag*.

AN'CI'ENT LY, *ad.* in old times—*Qadīm meṁ, qadīm-lāgīm meṁ*—Pūrvakāl meṁ, prāchīnakāl meṁ.

AN'CI'ENTNESS, *n.* existence from old times—*Qadīmāt*—Prāchīnatā, purāṇatva.

AN'CI'ENTRY, *n.* honour of lineage—*Khāṇān ki hurmat*—*Vaṇśprasthā, kulapriyā*.

AN'CI'ENT, *a.* (L. *insignis*) a flag, the banner of a nag—*Nishān, jhōṛ, b. nishān-bar*.

AN'CI'ETARY, *a.* (L. *curios*) curious—*Dhūndī, modī, qadīmī, n. Gopalāri, bhājprapokārik, acīm*.

AN'CI, *a.* (S.) the particle by which some nouns or terms are joined—*Ap^b*.

AN'CI'RON, and'iron, *n.* *band, iron* the iron at the end of a grate in which the spit roasts or on which wood is laid to burn—*Qadīm, anṛthi kī uch hāt kī jis meṁ lāpī jāti kī āpī chāhi jāti hai*—*L. kī bāsi kī wah bhag kī jis meṁ bakī hāne ke nimittā di-ai jāti hai*. [—*Ek prakār kī lāpī*.

AN'DROGYNE, *n.* (Gr. *andros, quēr*) a kind of hermaphrodite—*Ek gise kī mukhmasa*.

AN'DRO'GYNA, *a.* having two sexes—*M. bhānās, b. sū^b*—*Dviliṅgavi* *isht, do līṅg wālā*.

AN'DRO'GYNITY, *m.* of two sexes—*Mukhmasa kī sērat par, bāpī sū^b*—*Dviliṅgavi-śist*. [—*Upakatha, upākhyān, kahānī*.

AN'EC'DOTE, *n.* (Fr. *a. ek dot*) an incident of private life—*Gissā, afsānā, waq^a*.

AN'EC'DOTAL, *a.* pertaining to anec'dotes—*Nahī, gisse ke mutā'alliq, afsāne se nisbat dār*—*Upakatha-sambandhī, upākhyānāvishayak, Ek gise kī phēl*—*Pushpavishesh*.

AN'EMONE, *n.* (Gr. the wind-flower—*Shaqāqī, n. an'ām, q. shaqāqī-nū'mān*.

AN'EURISM, *n.* (Gr. *eur, tūmō*) a disease in which the arteries become dilated—*Ek bimār jis se angūṭhī phēl jāti hai*—*Ek rog jis se nāri phēl jāti hai*.

A NEW', *ad.* (a. *novus*) over again—*Sue hām, n. sū sū^b, phīr^b*—*Pharvār*.

AN'FRAC'TU'OUS, AN'FRAC'TU'OUS, *a.* (L. *ang. fractura*) full of breaks or turnings—*Phēlā, kī, phēlā bānī^b*—*Ghumāv se banī hūī, phīrāv se banī hūī*.

ANG'EL, *n.* (Gr. *angelos*) a messenger, a spirit, a good coin; *a.* like an angel—*Firishṭā, rāh, anṛthī, a. firishṭi ke nā' hāt*—*swaradhī, ātmā, swarnamudrā; a. Isvaradhī ke sāris, d. vadit kī nūīn*. [—*Devadūtāvi, bayak, Isvaradūtā-sambandhī*.

ANG'ELIC, ANG'ELICAL, *a.* belonging to angels—*Firishṭā ke mutā'alliq, firishṭā-ko*—

ANG'ER, *n.* (L. *angere*) resentment, rage, pain; *v.* to enrage, to provoke—*Kūna, bhag, gussa, gussa, takhī, dard; v. gussa-ak kī, gussa-war kī, chhīnā^b*—*Ākrosh, dwesh, krodh, pīrā; v. krodh kī, bhīṣmā chīrbānī*.

ANG'RY, *a.* affected with anger, provoked—*Darhān-bachān, khāsh-nāk, jhūjhlagā^b*—*Krodhī, kopī, pīrōār, chīnā, krodhī*.

ANG'RY, *ad.* in an angry manner—*Gussa se*—*Kop se, vakop, krodh se*.

ANG'LE, *n.* (L. *angulus*) the space between two lines that meet in a point, a point where two lines meet, a corner—*Zārigā, ok, g. sha*—*Kon, khūnt, konā*.

ANG'LED, *a.* having angles—*Zārigā-dār, gosh-dār, ok-dār*—*Sakon, khūnt sahī*.

ANG'LEME, *a.* having angles or corners—*Zārigā-dār, gosh-dār, kon-dār*—*Konavisishṭ, sakon, khūnt, dhī*. [—*ṭatā*.

ANG'LEMETRY, *v.* the quality of being angular—*Gosh-dārī, kon-dārī*—*Konavisishṭ*.

ANG'LEME, *ad.* with angles or corners—*Goshān kī zārigā se*—*Konoh se, khūntoh se*.

ANG'LEME, *a.* formed with angles—*Gosh-dār banī hūī*—*Konavisishṭ banī hūī*. [—*śiṭ, āṅkī sū*.

ANG'LES, *a.* having corners, hooked—*Zārigā-dār, gosh-dār, āṅkī-dār*—*Konavi-*

ANG'LE, *v.* (S. *angle*) to fish with a rod and hook; *v.* a fishing rod—*Bāsi, lagānā^b; n. bāsi^b*.

ANG'LER, *n.* one who angles—*Bāsi lagānā^b*. [—*nijānatī wā yukti*.

ANG'LING, *n.* the art of fishing with a rod—*Bāsi lagāne kī fann*—*Bāsi lagāne kī*.

ANG'LI-CAN, *a.* pertaining to England—*Anglīstānī, āṅg^a*—*Inglandiya*.

ANG'LI-CISE, *v.* to make English—*Angrezī karā*—*Inglandiya kī*.

ANG'LI-CISM, *n.* an English idiom—*Angrezī, bānī, Lā, āṅkīwara*—*Angrezī bhāshā ke vākya-prayog kī rīti, Inglandiya bhāshā ke vākya kī dhārā*.

ANG'UST, *n.* (L. *angere*) great pain of body or mind; *v.* to torture—*āsmānī, pā, dīlī, pīhāṭ dard, sīqāṭ, āzīm, āzāb; v. sīqāṭ d., āzāb d.*—*Yātānā, sarīr wā man kī tīrā pīrā; v. yātānā d., gātānā*.

ANG'UST, *a.* (L. *angustus*) narrow, strait—*Tong, chust, mukhmasa*—*Sakrā, sakat, suṅkīr*.

ANG'US-TATION, *n.* the act of making narrow—*Tang, chustī*—*Suṅkīrnatā, sakatī, sakrāī*.

- AN-HE-LĀ'TION**, *n.* (L. *ana*, *halo*) the act of panting, difficult respiration—*Hañphā^h, tanaffas ba dīgāt*—Haphhaphī, kashṭ se swās len i, uchchhwasan.
- AN'ILE**, *a.* (L. *anus*) relating to an old woman, imbecile—*Budḍhi se nisbat-dār, majhāt, nā-tawān*—Burhiyā samparkī, nīrbal, kshīp.
- A NĪL'ITY**, *n.* the state of being an old woman, dotage, imbecility—*Budḍhi kī hālat, suthyāhāt^h, majhālī, nā-tawānī*—Burhiyā kī avasthā, hatabuddhi, hatajñān, nīrbal-ātā, kshīnātā.
- AN-I-MAD VĒRT'**, *v.* (L. *animus*, *ad*, *verto*) to turn the mind to, to censure—*Dil rujū k., malāmāt k., chashm-namāi k.*—Kisī or chitta phernā, dokhnā, dosh d., mindā k.
- AN-I-MAD VĒR'SION**, *n.* remark, censure—*Bāt^h, qaul, guftār, malāmāt, chashm-namāi*—Charchā, vachan, nīrīkshan, nīndā, vāgṭand.
- AN-I-MAD VĒR'TER**, *n.* one who animadverts—*Kisī taraf dil rujū k. w., malāmāt k. w., chashm-namāi k. w., bāt kahne w.^h*—Kisī or chitta pherne w., pratinindak, dosh d. w., kahne w., charchā k. w.
- AN'I MAL**, *n.* (L. *a*) a living corporeal creature; *a.* belonging to animal—*Jānwār, jān dār, zī-rāh*; *a.* jānwārī, jān-dārī—Jiv, janta, prānī; *a.* jivī, jantuvishayak.
- AN-I-MĀ'L'ITY**, *n.* a very small animal—*Hashkrātū-ba-z, aḥagāt chhoṭā jān dār*—Ati kshudrajanto.
- AN-I-MĀ'L'ITY LAR**, *a.* relating to animalcules—*Hashkrātū-ba-zī*—Atikshudrajantuvisha.
- AN-I-MĀ'L'ITY**, *n.* the state of animal existence—*Hāt u jān dārī, hāt u jānwārī*—Jiv kī dast, prānī kī avasthā.
- AN'I-MĀTE**, *v.* (L. *animas*) to give life to, to quicken, to encourage; *a.* alive, possess ing animal life—*Zindā k., jān d., himmat d., tazellī d., a.* zinda, jān-dār—Jilānā, sajiv k., dhāphas wā dhāras d.; *a.* jīvā, jivī, sajiv, sapran.
- AN-I-MĀT-ED**, *a.* having life, lively, vigorous—*Zindā, chālāk, so āwaz*—Sajiv, chetan, ut tejī, praphullavadan, chāchāl, prabāl, balawān.
- AN-I-MĀTION**, *n.* the act of animating or enlivening, life, spirit, vigour—*Zindā kurnā, jān, rūh, quwwat, tāqat*—Jilānī, prapadharan, jiv prān, bal, parikram, tej.
- AN'I-MĀ-TOH**, *n.* one that gives life or spirit—*Jān-bakhsh, himmat d. w., yāh-bakhsh*—Prānad, prānapālā, āśwāsak, jivād. [atghrinā, śātrutā, vair]
- AN-I-MŌS'ITY**, *n.* violent hatred, active enmity—*Sakht karāhiyāt, ulāwāt*—Tivrālvesh.
- AN'TSE**, *n.* a species of parsley—*Pādīgān, saunf*—Saunph.
- ANKTER**, *n.* (D.) a liquid measure of ten gallons—*Raṅg chī kī ek māp jo tokhmānan sawā-sāt panserī hogī*—Dravadravya kā ek parimān jo prāy sawāsāt panserī hogī.
- AN'KLE**, *n.* (S. *ankleuō*) the joint between the foot and the leg—*Tuknā^h, shītāleng*—Gulph, pair kī gūth.
- AN'NALŚ**, *n. pl.* (L. *annus*) history related in the exact order of time—*Zamāne ke thik salsile ke mutābiq tawārīkh, tawārīkh*—Samay ke yathārthkram kī anusār itihās, itihās.
- AN'NAL-IST**, *n.* a writer of annals—*Muwarrikh, bā-silsila tawārīkh kī musannaf*—Kramānusār karke itihās kā lekhak wā rachne w.
- AN'NAL-IZE**, *v.* to write annals, to record—*Zamāne kī turtib se tawārīkh tasnīf k., narishka k.*—Kramānusār itihās likhnā, likhnā.
- AN'NATS**, *n. pl.* (L. *annus*) the first fruits—*Pahle phal^h*—Pratham phal.
- AN-NEAL**, *v.* (S. *an*, *alean*) to heat in order to fix colours, to temper glass—*Rang chorhāne ke liye taw dā^h, kānch ko tāwēnā^h*. [dene kī yukti]
- AN-NEAL'ING**, *n.* the art of tempering glass—*Shīše ke tāwne kā fann*—Kānch ko tāw.
- AN-NĒX'**, *v.* (L. *ad*, *nectum*) to unite to at the end, to subjoin, to alix—*Akhīr uch jor denā, paivand k., wāl k.*—Ant mein jorā, lagānā, sahyog k.
- AN-NĒX-ĀTION**, *n.* conjunction, addition—*Ittisāl, paivand, wāl, milāw^h*—Sahyog, jor, anubandhan, upasthāpan.
- AN-NĒX'ION**, *n.* the act of annexing—*Peivand kurnā, milānā^h*—Sahyogakriyā, jortī.
- AN-NĒX'MENT**, *n.* the thing annexed—*Mulhaq shai, paivand chīz*—Jorī hui vastu, sahyuktavasti, anubandh. [—Metnā, nasht k., lop k.]
- AN-NĪHI-LATE**, *v.* (L. *ad*, *nihil*) to reduce to nothing, to destroy—*Nest k., tabākh k.*
- AN NĪHI LA-BLE**, *a.* that may be annihilated—*Q-wil i tabākhī, nesti ke tāq*—Metā jāne ke yogya, nasht kiye jāne ke yogya.
- AN-NĪ-HĪ-LĀTION**, *n.* the act of annihilating—*Tabākhī, halākat*—Nās, kshay, lop.
- AN-NĪ-VĒR'SA-RY**, *n.* (L. *annus*, *versum*) a day celebrated as it returns each year; *a.* returning with the year, annual—*Roz-i-sāl, har sālā roz*; *a.* har-sālā—Sānvatsarika-din, pratīvarshikadivas, pratīvarshikadin; *a.* sānvatsarik, pratīvarshik.
- AN-NĪ-VĒR'SA-RĪ-LY**, *ad.* annually—*Sāl-ba-sāl, har-sāl*—Pratīvarsh, baras baras.
- AN'NO-TATE**, *v.* (L. *ad*, *noto*) to make remarks on a writing, to comment—*Tafsīr k., ta'bīr k., sharh k.*—Tikā likhnā, tippān likhnā, bhāshya likhnā.
- AN-NO-TĀTION**, *n.* a remark, a comment—*Tafsīr, ta'bīr, sharh*—Tikā, tippān.
- AN-NO-TĀTION-IST**, *n.* a writer of comments—*Mufasssīr, shārih*—Tikākār, bhāshyakār, tippānalekhak.

- AN'NO-TĀ-TOR, *n.* a commentator, a scholiast—*Shārik, mufasssīr*—*Tīkākar*. bhishyakār, tippanalekhak. [*mandali k., ishtihār k., ittīlā' d.*—Prakās k., samāchār d., janāna.
- AN-NŌ'UNCE, *v.* (L. *ad, vncio*) to publish, to proclaim, to give notice—*Zāhir k., AN-NŌ'UNCEMENT, n.* the act of giving notice, a declaration, an advertisement—*Ittīlā'-dih, ishār, ishtihār*—*Samāchār, prakās, vijnāpan, khyāpan, sañvād.*
- AN-NŪN-CL-ATE, *v.* to bring tidings, to announce—*Khabar lānā, ittīlā' d., zāhir k., ishtihār k.*—*Sañvād kinā, samāchār kinā, prakās k.*
- AN-NŪN-CL-ATION, *n.* the act of announcing, the anniversary of the angel's salutation of the Virgin Mary, being the 25th of March—*Ittīlā'-dih, ishār, Mārč mahine ki parhison tārīkh ki firisth ur usi tārīkh ko hazrat 'Isā ke paidā hone ki khabar hazrat Mariam ko di thi*—*Sañvād, prakās, vijnāpan, Mārč mahine kā pachiswān din ki iswarādūt ur usi din 'Isā ke janmne kā samāchār Mariam ko diyā thā.*
- AN-NŌ'Y, *v.* (L. *ad, noceo*) to incommode, to vex, to molest; *n.* injury, molestation, trouble—*Tasdi' d., taklif d., mustarīb k., satārāb, chhērnā^h; n. baddi, izā, taklif*—*Dukh d., pīrā d., khijhānā, utpāt k.; n. utpāt, santāp, klēs, dukh.*
- AN-NŌ'YANCE, *n.* that which annoys—*Zulmat, izā^h, khisārat, qābāhat*—*Kantak.*
- AN-NU-AL, *a.* (L. *annuus*) coming yearly; *n.* that which comes yearly—*Har sālā; n. āwad-i-har-sālā*—*Sañvati, baraswār, prativārhik, barsori, sānvatsarik; n. baras baras awanhār.*
- AN-NU-ALLY, *ad.* every year, yearly—*Har sāl, sāl-bo-sāl*—*Prativārsh, baras baras.*
- AN-NŪ-TANT, *n.* one who has an annuity—*Sāligānī-dār*—*Prativārshik vetan pāne wālā, baras baras nūripit dravya pāne w* [dhan diyā jātā hai.
- AN-NŪ-TY, *n.* a yearly allowance—*Sāligānī*—*Prativārshik vetan, baras baras jo nūripit*
- AN-NŪT, *v.* (L. *ad, nullis*) to make void, to abolish, to abrogate—*Radd k., mansakh k., bātīl k., mawājif k.*—*Vyarth k., utthā d., radd k., metna, lup k.*
- AN-NŪ-JAR, *n.* (L. *annulus*) having the form of a ring, pertaining to a ring—*Halq-namā, angusthā-namā, angūthiki matā'atīq*—*Mādalakār, mūdārī wā chhalle ke ākār, mūdārīwī-hayāk.*
- AN-NŪ-LARY, *a.* like a ring, circular—*Chhalle sūb, halq sū*—*Mūdārī ki nān, mūdārī*
- AN-NŪ-LIT, *a.* a little ring—*Ek chhōlī āngūthī^h, chhōlī chhollā^h.*
- AN-NŪ-MERATE, *v.* (L. *ad, numerus*) to add to a former number—*Pahlē ki raqam mēn jor d., shūmīl k.*—*Pahlī saūkhya mēn jor denī, yog k.* [saūkhya mēn jorī wā yog.
- AN-NŪ-MERATION, *n.* addition to a former number—*Pahlē ki raqam mēn jorī*—*Pahlī*
- AN-NŪN-CL-ATE. See under AN-NŪNCE.
- AN-O-DYNE, *n.* (Gr. *an, odynē*) medicine which assuages pain; *a.* mitigating pain—*Dard takhfiy karnē wālī durrā, taskhā takhīh durrā; n. masabbī, dard takhfiy k. w.*—*Dukhkhaharān aushadh, vedānāntik an-leh; a. dukhkhaharān, vedānāntik.*
- A-NŌINT, *v.* (L. *ad, unctum*) to rub over with oil, to consecrate by unction—*Tilā k., ut lagānā^h, sar par tel lagākār makhśās k.*—*Tail-mardan k., abhishēk k.*
- A-NŌINTER, *n.* one who anoints—*Tel lagānē wālā^h, sar par tel lagākār makhśās k. w.*—*Tail-mardan k. w., abhishēk k. w., abhishēchak.*
- A-NŌINTING, *n.* the act of rubbing with oil—*Tel lagānā^h*—*Tail-mardan, abhishēchan.*
- A-NŌINTMENT, *n.* the state of being anointed—*Tilā kiye jāne ki hālat, tel lagākār makhśās kiye jāne ki hālat*—*Abhishiktatā, kritābhīhakatā.*
- A-NŌM-ALY, *n.* (Gr. *a, nomos*) a deviation from the common rule, irregularity—*Khilāf-i-dastūr, khilāf-i-qā'idā, be-dastūrī*—*Aniyam, vidhiviruddhatā.*
- A-NŌM-ALISM, *n.* a deviation from rule—*Be-dastūrī*—*Aniyam, avidhī, [niyamaviruddh.*
- A-NŌM-ALOUS, *a.* out of rule, irregular—*Be-qā'idā, be-dastūr*—*Vidhihin, vidhiviruddh.*
- A-NŌM-ALOUSLY, *ad.* irregularly—*Be-dastūrī se, be-qā'idā*—*Vidhihinātā se, aniyamatā-pūrvak, vidhiviruddhatā se.* [thātīkrām.
- AN-O-MY, *n.* (Gr. *a, nomos*) breach of law—*Āin-chiknī*—*Vyavasthālanghan, vyavas-*
- A-NŌN, *ad.* (S. *on, an*) quickly, soon—*Jald, jald*—*Śīghra, jhat, jhatpāt.*
- A-NŌN-Y-MOUS, *a.* (Gr. *a, onoma*) wanting a name—*Gum-nām, be-nām-o-nishān*—*Bin nām kā, anāmi, anūnak, nāmān.*
- ANŌN-Y-MOUSLY, *ad.* without a name—*Gum-nām, be-nām*—*Binā nām.* [aur^h, aur ko^h.
- AN-ŌTH-ER, *a.* (an, other) not the same, one more, any other—*Dūsrā^h, ek aur^h, koi*
- ANSWER, *an'ser, n.* (S. *answariya*) to speak in return to, to reply to, to be equivalent to, to satisfy; *n.* that which is said in return to a question, a reply, a confutation, a solution—*Kisī ke muqābil bolā^h, jawāb d., mutābiq wā murāfāq k., pīrā k.^h; n. suwāl ke muqābil jo kahā jātā hai, jawāb, irād, ibtāl, hāl, suljhāw^h, inkishāf*—*Pratyuttar d., uttar d., anurūp h., tulyanūp h., sam-pūrn k., nibālina; n. pratyuttar, vākya-khan-dān, vākya-gāt, vākhyā, vikhyāpan.*
- ANSWER-ABLE, *a.* admitting a reply, liable to give account, suitable, proportionate—*Munkinn-i-jawāb, jawāb dih, jawābī, murāfāq, bā-āndāz*—*Jiskā uttar ho sake, uttarā योग्या, parāhwanādhin, parānuyogādhin, anurūp, योग्या, samaparinānak, paraspārānūp.*

AN'SWER-ABLE-NESS, *n.* the quality or state of being answerable—*Mumkinu-l-jawābi, jawāb-dihī, muwāfaqat*—*Uttarayogyatā, parānyogyādhinatā, anurūpatwa.*

Ān'swer-A BLY, *ad.* suitably, proportionately: *Mutabayat* *sc.* *muráfuqat* *sc.* *bá-unláz*—*Yogyati* *sc.* *samaparimanakata* *sc.*

ĀN'SWER ER, *n.* one who answers—*Juráb dii*—Uttar dene w. [ti, Máti.

ANT, *n.* (S. *amut* an emmet, a pismire — *Mor, moreha, dimak, dirak* — Chiuntā, chiun-

ANIMĀLA, *n.*, a little hillock formed by ants—*Dhekar^h*, *deārā^h*, *bimaur^h*.

AN-TĀG'O-NIST, *n.*, (Gr. *anti, agma*) one who contends with another, an opponent; *a.* counteracting, opposing, combating--*Muqābil, mukhālif, harif*; *a. zidd, muqābil, larā'ikī*^h--Buri, pratipakṣ, vairi, virodhi; *a. viruddh, pratibandhak, barta, larak.*

AN-TĀG'o NISAM, *n.* opposition of action — *Muṣṭāḡat, rok^h, muryābala* — *Virodh, prati-*
bandh. | *paksh, viparit,*

AN-TĀG-O-NĪS'TIC, *a.* contending against.—*Mukhūlif*, *bar-khūlif*, *lay-tā^h*—Virodhi, vi

AN TARTHTIC, *a.* (Gr. *anti*, arktos) relating to the north pole—*Jannú quth se nishat-tis*. — *Tak kishk andrakashadhi*.

AN-TE-CEDE' *v.* *cl.* *ante, cedo*; to go before, to precede—*Pish-rari k.*, *peshwá h.*, *muqaddam h.*, *ám yáci*^b—*Agragám h.*, *pratham gramam k.*, *agrasar h.*

ÂN-TEK, 6 DĀ'M (a s, a, gǎng before) — *Peset, au, pushu* — *Agraganui, agragat*.

AN-TE-ÇÉ-DE-ŪCĀ. AN-TE-ÇÉ-DE-ŪCĀ-y, *n.* the act or state of going before, precedence — *Pe-shi, push-raci, push-rāi, tuquddum, tuqdiw, sadirat* — Agravamam, agragati, agravar-titwa.

AN-TI-CH'EN-ET, *a.* going before; *n.* that which goes before, the noun to which a relative pronoun refers—*Peshitā, pesh-ran* : *n.* *mupqu'ām, ism-i-mansil*—*Pūrvvagat,*

agragat ; n. agragam . sarvam utaparanirṣaṇīyapūrvvakāyasthapad.

AN-TE-Ā-DĪKṢĪ-ĪY, *ad.* previously - *Paṭhā* = Prathamā, purvva.
 ĪY-TE-Ā-DĪKṢĪ-ĪY, *a.* one who goes before - *Paṭhā*, *ā* = ācārya, *īy* = ācārya.

— *Posi-jáltaq ná pahli kowá* — Pahli ketheri, nua-já, ewari

ANTE-CHAP El, *n. state, chapel*, the part of a chapel leading to the choir — *Girje ka wah hwaŋ kə jukəw s. wah i kə gəw wəŋ kə jəgəh kə rəh jət hai* — Girje kā wah hwaŋ kə jəkaw s. wah i kə gəw wəŋ kə jəgəh kə rəh jət hai

ΔΝΤΕ ΔΑΤΕ, *n.* *L. ante, antea*, *v.* date before the read time; *n.* prior data - *Pohtë*
Kirgizchidat: *ayr-kachikl =* ayr kachiklu = *ayr kachiku* = *ayr kachim*

ANTE DI L'U'VI AN. a. L. *uad, adiverim* 'existing before the deluge; u. one who lived before the deluge'; *Hazet Noh be tšipš ke pash tar ká*; u. *hozat Noh ke tú fáj ke pash tar ká rašara*. - *Jedkád up se pürvva vartamán*; u. *jedkávam se pürvva* 'a continuation of this'.

ANTE LOPE, *n.* a species of deer - *Ek qim ki harin* - *Ek jiti ki harin*.

AN-TE-LOU-AN, a. (L. ante, a. before) day-light, early. *Nur ke tuike ká, sawere ká^h,
bwe fujr ká* - Prítadhakálin, suryoday se purva ká.

AN-TE-MUNDANE, *n.* (1) *ante*, *mundasi* before the creation of the world — *Qablu-d-dunyā qo'ni jahān ke pa'idishān ke pash-tar kā* — Prithvi ki srishṭi ke pahle ki.

AN-TEN-Ō, *n. pl.* the feelers of an insect—*Kita makaron ke sar ki āge chhotē bāl khurik talāsh karac ke hūq*—Kit ke maastak ke āge chhotē ram āhār khojne ke

AN-TE-NUP-TIAL, *a.* (L. *ante*, *nuptum*, before marriage — *Digāh ke pahle kā* — Vivah

AN-TE PĀS'CHAI, a. *an-te*, Gr. *pascha*, being Easter – *He-er' Isū ke bār i-digē*
sinda hone ki yād-gār ki terhār ki pulhē kō – *Isī ke punarjānmasmaranārthaparvva*

ANTE-PÄST, *n.* (L. *ante, pæstum*) a fore-taste — Äg: *kä maza, pesh-givittugi* — Padile *kä*

AN-TE-PE-NULT, *n* (L. *anti*, *pe*, *n* *ultimus*) the last syllable but two—*Do ehhor-
koo akkiri koge*—Upintyayawahitapuvva.

AN-TE-PEN-ŪLT-I-MATE-*u*, relating to the last syllable but two--*Do cchōr-kar āṭhōr*
hōje rē nishōr dāc—Upāntyaṅya-āhira-purva-sambandhi.
 AN-TE-PEN-ŪLT-I-MATE-*u*, relating to the last syllable but two--*Do cchōr-kar āṭhōr*
hōje rē nishōr dāc—Upāntyaṅya-āhira-purva-sambandhi.

AN TE'N-ŌP, a. (LL.) going before, prior—*Pē sin. pēh-ran, mequldām*—*Pūr vagat.*
 agraṇīṇam pratham, pācva. [Agraṇānam, pūr vagat], agraṇartitwa.
 AN TE'N-ŌP, a. the state of being before.
 agraṇānam, pūr vagat, agraṇartitwa.

ANTE ROOM, *a. ante, room* the room leading to the principal apartment—*Pohlā*
kawā—*Pohlā kothri* 前室

ANTE-TEM-PLĒ. *n.* (L. *ante, templum*) the nave of a church—*Görje ka bich nā AN-TEH-ĀN-TEM-PLĒ* a (Gr. *anti helaina*) destroying worm. *King gāhēh, hā*

AN-THEE-MIN TING, *n.* (Gr. *anti, he-mens*) destroying worms — *Kirm-mukhtik, kirm-hadim* — Krinnukásk.

AN-THOL'O-GY, n. (Gr. *anthos*, *kalpos*) a sacred song or hymn—*Bhajan*.^a
 AN-THER, n. (Gr. *anthos*) the tip of the stamen in a flower—*Phúl ke sût ki phungi*.^h
 AN-THOL'O-GY, n. (Gr. *anthos* *logia*) a collection of flowers or poems—*Gul dasta*.

majmū'au-t-ash'ār, diwān—Phulon kā guchchhā, kāvyasaṅgrah.

- AN-THO-LŌG'-CAL, *a.* relating to an anthology — *Ant'-dust'ke mutā'alliq, majmū'au lash'ār qā dirān ke mutā'alliq* — *Phūlōn ke guchehhe kā sambandh, kāvyasāṃgrahavishayak.*
- AN-THRO-PŌL'O-GY, *n.* (Gr. *anthropos, logos*) the doctrine of the structure of the human body — *Insānī jism kī tarkīb kā 'ilm* — *Manushya ke sarīr kī banāwat kī vidyā.*
- AN-THRŌ-PO-MŌRPHITE, *n.* (Gr. *anthropos, morphē*) one who believes that the Deity has a human form — *Wah jo gah māntā hai kī Khudā insānī sūrat rokhlā hai* — *Wah jiskā yah mat hai kī Iswar mānvi akār dhāran kiyē hai.*
- AN-THRO-PŌP'A-THY, *n.* (Gr. *anthropos, pathos*) the affections of man — *Insān kī mahabbat-aṃsusa utagaira khāsīyatān* — *Manushya ke rāg āhī arthāt man ke dhāv.*
- AN-THRO-PŌP'ŪA-ĠĪ, *a. pl.* (Gr. *anthropos, phagō*) man-eater, cannibal — *Adam-khar, cārchhosh* — *Manushyākhōji, manushyākhuri, rakshas, — pashūn khāne kī chād.*
- AN-THRO-PŌP'ŪA-GY, *n.* the practice of eating human flesh — *Adam-khar, — Manushya ke*
- AN-TIC, *a. cl.* *antiquus* odd, ridiculous, droll; *a. a.* a buffoon, odd appearance — *'Ajih, maskhūrā, tarangī,* ; *itālī* ; *n. maskhūrā, hazzāl, 'ajih sūrat* — *Amūḥā, virup, asūngāt, parihāsanīya, amūkhā, kantukī, hōsya hārikār* ; *n. thāthol, bhāṭh, hāsakharap, virup akār.* — *Thāsyā dhāv se.*
- AN-TIC-LY, *ad.* in an antic manner — *Maskhūrā tarah se, 'ajih tarah se* — *An-khī rītī se.*
- AN-TI CHRIST, *n.* (Gr. *anti, Christos*) the great enemy to Christianity — *'Isāī dīn kī baṛā mukhālīf, dardī* — *Isāī dharmma kī leṛā jān.*
- AN-TI CHRISTIAN, *a.* opposed to Christianity ; *n.* an enemy to Christianity — *'Isāīdīn kī bar-khālīf* ; *n. 'Isāī mazhab kī mī-khālīf* — *Isāī dharmma ke vīrudh* ; *n. Isāī dharmma kī sūrat.*
- AN-TI-CHRISTIAN-ISM, AN-TI-CHRIS-TI-AN-ITY, *n.* opposition or contrariety to Christianity — *'Isāī mazhab se mukhābādā nī bar-khālīfī* — *Isāī dharmma se vīrudh wā vīrudhdhātā.*
- AN-TIC-I-PATE, *a. cl. anti, capio* to take before, to forestall, to preclude — *Push-dastī kī, pihlī se, n. chāṭhī, maharām rokhlā, bā, rokhlā* — *Saurī ke pihlī lenī, pihlī se swād lenī, āpni, sō mā.*
- AN-TIC-I-PATION, *a.* the act of anticipating — *Push-dastī, push-patnā, sub-pat, pihlī se māṛā chāṭhī, pihlī bandī* — *Virvaddhaktī, pūrvaswād, pūrvayajm rok.*
- AN-TIC-I-PAY, *a.* taking before the time — *Push-dast, push-a-sām, pihlī se lenī wāḥ* — *Nīyam kī lenī pihlī se wā, pūrvagrohak*
- AN-TI-CLIMAX, *a. cl.* *ante climax*, sentence in which the last part expresses something lower than the first — *Ek āṇa pūnā tī jiskā awāl hīc kī ba-nīshat ākhī, hōsā mā kachī, ghāt kī bēṇā rāhlā hō* — *Ek vīsa wāḥā kī aske pratham bhūn kī apakshī se hī bhāṛ meṁ kuchh ghātār vīrasā rāhlā hai, dū-hkram, sārābhūkāvāt pakhī, sardānī, usprāthā.*
- AN-TI-DOTE, *n.* (Gr. *anti, dotus*) a medicine to prevent the effects of poison — *Zohr-mahra, tīgāy* — *Vīrahārām uadī, vī hōsānsābādī (sharab, vīshagūhī, vīshagūma.*
- AN-TI-DOTE, *a.* counteracting poison — *Tīgāy, zohr-mahra, tīgāy, pūrvāy, vīrahārām* — *Vī*
- AN-TI-EPISCOPAL, *a.* (Gr. *anti, epi, skopō*) adverse to episcopacy — *'Isāīyōn kī āpni par-batā pihlī kī hōkāmāt kī bar-khālīf* — *Isāīyōn kī mūdālī par pradhāmadharmā dhyaksh ke ādhikār ke vīrudh.*
- AN-TI-MIN-ISTERIAL, *a.* (Gr. *anti, I. minister*) opposing the ministry — *Khālīf-i-awarā, khālīf-i-awarā-i-awar* — *Mantras nāī ke vīpaksh, mantrīsāmūh ke vīrudh.*
- AN-TI-MŌN-AR-CHIST, *n.* (Gr. *anti, monos, archē*) an enemy to monarchy — *Bādshāh-hat kā dushmān, bādshāh kī mukhālīf* — *Ekarājāsāmbādī, ekarājādhipatyādīhī.*
- AN-TI-MŌN-AR-CHY, *a.* against monarchy — *Bādshāh-hat ke khālīf* — *Ekādhipatyā ke vīpaksh, ekarājādhipatyā ke vīrudh.*
- ANTI-MO-NY, *n.* (Gr. *anti, monos*) a mineral substance — *Sargā, kuhl* — *Srōtōjūm.*
- AN-TI-MŌN-IAL, *a.* composed of antimony — *Sargā kī bātī hūā* — *Srōtōjūmāy.*
- ANTI-NŌ-MY, *a.* (Gr. *anti, nomos*) a contradiction between two laws — *Do dīnōn meṁ bar-khālīfī* — *Do vyavasthān meṁ vīrudh, vī chārudway-nayonvīrudh.*
- AN-TI-NŌ-MI-AN, *n.* one who denies the obligation of the moral law; *a.* relating to the sect called Antinomian — *Munkīr-takhlāq* ; *a. mutā'alliq, — munkīr-takhlāq* — *Krīshṭadharma-nūgīkārtrīmatānūyāyī* ; *a. Krīshṭadharma-nūgīkārtrīmatānūyāyīsāmbādī.*
- AN-TI-NŌ-MI-AN-ISM, *n.* Antinomian tenets — *Antinomian nām āpne ke maslā tīgāy qā mat* — *Antinomian nām panth ke mat, Krīshṭadharma-nūgīkārtrīmatānūyāyīyōn ke mat.* — *[thāṭhī, vyavasthā kā nīrādārkārīdhār.*
- AN-TI-NŌ-MIST, *n.* one who disregards law — *Āin nā māne wālā, mukhālīf-i-āin* — *Vyavas-*
- AN-TI-PĀPAL, See under ANTIPPE.
- AN-TI-PĀ-THY, *n.* (Gr. *anti, pathos*) a feeling against, aversion, dislike — *Ghīn, naf-rat, karāhīqāt* — *Swābhāvīk vīrudh, ghurīnā, avajānā, dvesh.*
- AN-TI-PATHETIC, AN-TI-PATHETIC-AL, *a.* having an aversion to, of an opposite disposition — *Naf-rat kī, ghīlīf, tabīyat kā, zātī mukhālīf* — *Virakt, vīrudh, vīrudh swābhāv kā, swābhāvātāviruddh.*

- AN-TI-PHLO-GISTIC**, *a.* (Gr. *anti*, *phlogistos*) counteracting inflammation—*Khilāf-i-ihlirāq, sozish dār k. w.*—Dāhānāsak, jwālaghna.
- AN-TI-PHON**, **AN-TIPHŌ** *NY*, *n.* (Gr. *anti*, *phonē*) alternate chant or singing—*Bārī-bārī se gānā*^b—Pratigān, paraspargit.
- AN-TIPHŌ-NAL**, *a.* relating to alternate singing; *n.* a book of anthems—*Bārī-bārī se gānā ke mutā'allig*; *n.* *mataghat ki kitāb*—Pratigānavishayak; *n.* bhajan ki pothī.
- AN-TIPHŌRA-SIS**, *n.* (Gr. *anti*, *phrasis*) the use of words in a sense opposite to their proper meaning—*Asl mu'ni ke khilāf lafz kā istīmāl*—Šabd kā viparītārthavyavahār.
- AN-TI-PHRAS-TICAL**, *a.* relating to antiphrasis—*Asl mu'ni ke khilāf lafz ke istīmāl ke mutā'allig*—Šabd ke viparītārthavyavahāravishayak.
- AN-TI-PHRAS-TICAL-LY**, *ad.* with antiphrasis—*Asl mu'ni ke khilāf lafz ke istīmāl se*—Šabd ke viparītārthavyavahār se.
- AN-TIPO-DES**, *n. pl.* (Gr. *anti*, *pos*) the people who live on the other side of the globe having their feet opposite to ours—*Sākīnān-i-tahtu-l-arz, matihu-l-arz, jo log kura-i-zamān ki dūsrī taraf rakte hain aur jinke pāw hamārē pāw ke sāmne hote hain, sākīnān-i-muqābil-l-uglām*—Jo log prithivī ke viparīt bhāg meñ bastē hain aur jinke pāw hamārē pāw ke sāmne rakte hain, parasparasannukhapādajan.
- AN-TIPO-DAL**, *a.* relating to the antipodes—*Mausib ba-sākīnān-i-tahtu-l-arz, mutā'allig-i-matihu-l-arz, dūgā ki dūsrī jānib ke bāshind-ū se nisbat-dār, sākīnān-i-muqābil-l-ug-dām se nisbat dār*—Bhūgola viparītābhāgavātījanasambandhī, parasparasannukhapādajan-sambandhī.
- ANTI-POPE**, *n.* (Gr. *anti*, *pappas*) one who usurps the popedom—*Rōm ke sar-dār pādē ki ikhtiyār kā gāzib*—Rōm ke prathamadharmādhyaksh kā adhikāripahārī.
- ANTI-PŌPAL**, **ANTI-PAPIS-TICAL**, *a.* opposing popery—*Rōmī mazhab kā khilāf, Rōm ke sar-dār pādē ki mazhab kā khilāf*—Rōmīyadharmādhyaksh ke mat ke vīroddh.
- ANTI-QUATE**, *v. t.* (*antiqum*) to put out of use, to make obsolete—*Be-rivāj kar dād, qur-istīmāl k.*—Bīn chalan k., aprachalit k.
- ANTI-Q' VRI AN**, *a.* relating to antiquity; *n.* one versed in antiquity—*Salaf, qadīm shai' qā baqā se nisbat-dār, qadīmāt se nisbat dār*; *n.* *hāl-i-salaf dān, salaf kā hāl jānn wālā*—Pūrvakālin, prāchīnakālin; *n.* pūrvakālīnavishay kā paṇḍit.
- AN-TI-Q' VRI AN-ISM**, *n.* love of antiquities—*Salaf ki chīzōn ki muhabbat*—Pūrvakālī kadrayya ki prīti, prakṛ dīkadrayyapriṭi.
- ANTI-Q'UARY**, *n.* a place studious of antiquity—*Jo salaf kā hāl duryāft karne meñ masrūf raktā hai*—Pūrvakālikadrayyānwah.
- AN-TI-QUATE-NES**, *a.* the quality or state of being obsolete—*Be-istīmālī, be-rivājī, qur-muslūmālī*—Bīn chalanī, aprachān, aprachalitwā. [talwā]
- AN-TI-Q'UITY**, *n.* state of being antiquated—(*qur-istīmālī*)—Aprachār, avyavahārī.
- ANTI-QUE**, *a.* ancient, of old fashion—*Derīnā, qadīm, qadīm-rav'ī*—Purānā, purān, chāl kī, aprachāl. [Purānatatwā, prāchīnatwā.]
- ANTI-QUE-NES**, *a.* the quality of being ancient—*Qadīmāt, qadīm hūr ki khāsiyat*.
- AN-TI-QUITY**, *n.* old times, the people of old times, a relic of old times, ancientness—*Salaf, āqīmān-i-salaf, qadīmāt ke log qā shai, qadīmāt*—Prākṛkāl, pūrvakāl, pūrvvakē hāl log wā dharyā, prāchīnatwā, purānatwā.
- AN-TIS-CIAL**, *a. pl.* (Gr. *anti*, *skia*) the people, on different sides of the equator whose shadows at noon project opposite ways—*Jo log khat-i-istīrā ke mukhtalif jānib meñ rakht hain aur jinkī sāyē dā pahar be-ravj muqābil atrāf meñ parṭe hai*—Jo log niraksh rekhā kī bhīnna dīśōn meñ rakht hain aur jinkī ehlāyā dō pahar ko viparīt or parṭe hai.
- AN-TI-SCOR-BŪ-TIC**, **AN-TI-SCOR-BŪ-TICAL**, *a.* (Gr. *anti*, *L. scorbutus*) efficacious against scurvy—*Khānsh dāf k. w.*—Khāf dūr k. w., rakṭapittāsānak.
- AN-TI-SCRIPTURISM**, *n.* (Gr. *anti*, *L. scriptum*) opposition to the Holy Scripture—*Tawrāt-o-injil se bar-khilāf*—Isūdharannapustak se vīroddh.
- AN-TI-SCRIPTURIST**, *n.* one who denies the divine origin of the Holy Scriptures—*Jo shakhs tawrāt aur injil kī banqād-i-irbādānī ko meñhī mātā*—Jo yahi nahīn mātā kī Isūdharannapustak kā mūl iswar hai arnāt uskī utpattī iswar se hai.
- AN-TI-SÉPTIC**, *a.* (Gr. *anti*, *seps*) counteracting putrefaction; *n.* a medicine which resists or corrects putrefaction—*Sarpe ko dāf k. w.*; *n.* *seps ko dāf k. w. dawā*—Sarāwāsak, pūtinivārak; *n.* sarāwāsak aushadh, pūtinivārak aushadh.
- AN-TISTRO-PHE**, *n.* (Gr. *anti*, *strophē*) the second stanza of an ode sung in parts—*Gazal jo shēr ba-shēr qat'a-hi-qat'a, gūi jābī hai uske har-qat'a ke ba'd dūsrā qat'a*—Apasavyaparikramān, jo gīt bhāg bhāg karke gāyā jālā hai uskā dūsrā kavīt.
- AN-TITH-ESIS**, *n.* (Gr. *anti*, *thesis*) opposition of words or sentiments, contrast, *pl.* **AN-TITH-ESES**—*Mu'ārazat, lafzōn yā khayālāt kā mu'āraza*—Virodhābhās, arthāntaranyās. [virodhābhāsansthit.]
- AN-TI-THET-ICAL**, *a.* placed in contrast—*Ba-mu'āraza, ba-muqābala*—Virodhābhāsansthit.
- AN-TI-TYPE**, *n.* (Gr. *anti*, *typos*) that which is prefigured by the type—*Asl*—Mūla-

- anṛtti**, *prativimbamūl*, *pratinṛttimūl*. [tinṛttimūlavishayak.
AN-TYPE-CAL, *a.* relating to the antitype—*Mata'allig-i-asl*—Mūlamṛttivishayak, pra-
ANTLER, *n.* (Fr. *andouiller*) the branch of a stag's horn—*Hiran ke sūng kī shākh*—
 Hiran ke sūng kī śākhā, mrigasringasākhā.
ANTLERED, *a.* having antlers—*Shākh-dār*—Mriga'ringasākhānyukt.
AN-TE'CI, *an-te'ci*, *n. pl.* (Gr. *anti, oikos*) people who live under the same latitude
 and longitude, but in different hemispheres—*Jo bāshinde ham'ar-wāl augar mukh-*
talif nisf-kuroh meṁ rakte haiṁ—Pratīvāsī, kudalāntarasth.
AN-TO-NO-MĀSI-A, *n.* (Gr. *anti, enoma*) the use of the name of some office or digni-
 ty instead of the name of the person—*Shākh ke nām kī jagah meṁ 'ahle gā'ruthe ke*
nām kī istīmūl, sifāt i kāshifa—Vyakti ke nām ke sthān meṁ pad wā māryādā ke
 nām kī vyavahār, pratiyoginamākaran.
AN-TRE, *n.* (L. *antrum*) a cave, a den—*qār, khāḥ*—Dahak, guphā, gulā, garhā.
AN-VIL, *n.* (S. *anḥi*) a smith's iron block—*Nihāl*.
ANX-IETY, *n.* (L. *anxi*) trouble of mind, concern, solicitude—*Fikr, tashawwush,*
iz'arāb—Udveg, chintā, manastāp, cōch, vyagrātā.
ANXIOUS, *a.* uneasy, concerned, careful—*Me tarīb, ūkr mand, mat waddid, mat tēk-*
kīr, be qāwār—Udviṅ, vyagra, utkandhā, chintin, bhāvī.
ANXIOUSLY, *ad.* in an anxious manner—*Fik-me, adī se, tarwādāt se, iz'arāb se, be-qā-*
rārī se—Udviṅgātā vyagrātī utkandhā wā chintī se. [utkandhāitwa, vyagrātā.
ANXI-NESS, *n.* the state of being anxious—*Tēkko, anāshā, be qāwār*—Udviṅgātā.
AN-Y-ONY, *a.* (S. *anyā*, every, who v. r. what-ever) —*Har-ek, koiḥ, jo koiḥ*—Pratyek.
ANY-WISE, *ad.* in any manner—*Ki tārīk se*—Kisi prakār se.
ANYWHERE, *ad.* in any place—*Kisi jagah meḥ, kahīḥ*.
AP-RIST, *n.* (Gr. *a. hōrōs*, an indefinite tense in the Greek verb—*Ell'igōrē mahād-*
ad-zōmān, mōzārī—Aniyamitakā.
A-ORTA, *n.* (Gr.) the great artery which rises immediately out of the left ventricle
 of the heart—*Baṁī shirīgān*—Rōdhāvachānashāyī, Jōhī ke bahar kī baṁī nāṁī.
A-PACE, *ad.* (*a. pace*) quickly, hastily, speedily—*Jald, shītālī se, jād*—Sīkhrā, tu-
 rānt, jhat pad, twarā se. [—*Dalī-khōḥ*—Vīpek-hatīdhakapradarī meḥdhak.
AP-A-COUP-T-CAL, *a.* (Gr. *apa, apo*) showing the absurdity of denying what is affirmed
A PART, *ad.* (*a. part*) separately, distinctly, at a distance—*Judā, ulākhāt, dūr gā*
tafāwat par—Prithak, nyāra, bīlag, bhīna, dūr.
A PARTMENT, *n.* a part of a house, a room—*Kumrā, kothīḥ*.
AP-A-THY, *n.* (Gr. *a. pathos*) want of feeling—*Be-parwā, munda-dil, tajāhūt, be-khabarī*
 —Virag, udāsīnatā, jarātā. [nīhsprīha, udāsīn, sarābhī, jor.
AP-A-THET-IC, *a.* without feeling—*Be-parwā, munda-dil, mōḥūt, be-khabarī*—Viragī.
AP-A-THIST-ICAL, *a.* unfeeling, indifferent—*Be-rahm, be-dard, sāng-dil, be-parwā, be-*
khabar, gāḥl—Nirday, krūr, nirmōḥ, udāsīn, aman-vyagī, nīhsprīha.
AP-P, *n.* (S. *apa*) a kind of monkey, an imitator—*Bardār, bhāṅḥ*.
AP-PISH, *a.* like an ape, foppish, silly—*Bamār ke māmūd, be-wagūf, wā-dān*—Bamār
 sī, ajhān, mūrkh, bāwālā. [bhāw se, mūrkhatā se, ajhānatā se.
AP-PIS-IV, *ad.* in an apish manner—*Māmūd-khoshālī se, be-wagūfī se*—Bāmā ke sadhī.
AP-PISH-NESS, *n.* mimicry, foppery—*Māmūd-khoshālī, bamār-bāz, wagūfī, taqlīd, albelā-*
panḥ, be-wagūfī—Bhamrūtī, bāmratā, bamārpan, ekichhōṁpān.
A-PER-IENT, *n.* (L. *aperio*) opening, gently purgative; *a.* a purgative—*Khōḥc se,*
malatīgīn; *n. malatīgīn dārā*—Rechak, bhedak; *a. rechak, bhedak anshadh*.
A-PER-TIVE, *a.* opening, laxative—*Khōḥc wālī, malatīgīn*—Rechak, bhedak, mala-
 baddhadhākrārak.
AP-ER-TURE, *n.* an opening, a hole—*Sāwākh, gachāḥ*—Chhed, bil, raudhā.
A-PÊTA-LOUS, *a.* (Gr. *a. petalon*) having no flower-leaves—*Be-pāṁkhī*—Daldhīn,
 pushpapataradhūt, binā phul ke dal kā.
AP-EX, *n.* (L.) the tip or point of any thing, *pl.* **AP-EX ES** or **AP-ICES**—*Anj, kisi chiz*
kī nok gā sar—Śikhā, mastak, śīr, agrabhāg, choṭī.
A-PH-ER-E-SIS, *n.* (Gr. *apo, hapreo*) the taking away of a letter or syllable from the
 beginning of a word—*Makzūf-tarwat*—Ādyāksharalop, anḡalarān.
A-PH-EL-ION, *n.* (Gr. *apo, helios*) the part of a planet's orbit most remote from the
 sun—*Nuqtē-i-anj*—Mandochha, kisi grah ke mārg wā kakshā kā wah bhāg jo sūrya
 se atyant dūr rahāt hai. [Mūlavākya, sūtra, vachan, kahāwat.
APH-O-RISM, *n.* (Gr. *apo, hors*) a short pithy sentence, a maxim—*Maqūla, masāl*—
APH-O-RIST, *n.* a writer of aphorisms—*Maqūla-navis, musannif-ul-masāl*—Mūlavākya-
 kār, sūtrakār, kahāwat kī lekḥak.
APH-O-RISTIC, **APH-O-RIST-ICAL**, *a.* having the form of an aphorism—*Maqūle sā, masāl-*
numā—Mūlavākya-rūp, sūtrakār, kahāwat ke ākār kā.
APH-O-RIST-ICAL-LY, *ad.* in the form or manner of an aphorism—*Maqūla-numāī se, masāl*
kī stīrat gā taur se—Mūlavākya-rūp se, sūtra ke ākār wā prakār se.

- ĀPI-A-RY, *n.* (L. *apis*) a place where bees are kept—*Shahd kī makkhī ke rukhu ki jagah*—Madhumākhi ke rukhu kī jagah, madhumakshikārakshaya-thān.
- A-PIĒ(Ē) *ad.* (*a, piece*) to the part or share of each—*Ek ek kah, har-ek ka*—Pratyek ke bhāg se, anśarūp se, vibhāg se.
- A-PITPAT, *ad.* with quick palpitation—*Phardharāhat dharyak gū dhaklhanaki soh*.
- A-PLŪS'TRE, *n.* (L.) the origin carried in ancient ships—*Qadim zamān ke jahāzōn kī jhūdā*—Prāchīn kāl kī nauk ion kī potākā.
- A-PŌC'A-LYPSĒ, *a.* (Gr. *apo, kalupto*) revelation, discovery—*Wahī, inkishāf, ifshā*—Prakāśan, lāwan, paratyādes, dāyabānī, pashītkān.
- A-PŌ-ALYPTIC, A-PŌ-ALYPTIC-AL, *a.* pertaining to revelation—*Wahī se nisbat-dār, lāhūtī*—lāwan, paratyādesī, pashītkaravi-shayak, prakāśavishayak.
- A-PŌC'Ō-PE, *n.* (Gr.) the omission of the last letter or syllable of a word—*Akhīr hāyī gū hī, kī k h g, math-er-fel akhīr*—Sābi ke antyākshar kā lop, antyāksharālop, antyāksharāporānāḥ.
- A-PŌC'RY-THA, *n.* (Gr. *apo, krypto*) books sometimes appended to the sacred writings, but of doubtful authority—*Kitābūn jo lajī ke sāth hain jinhō hotī hain lēkin unki musannaf kī tū'āyiqū hain aur shak hai*—Isūdharmanapustak meñ jo sandighh pramāṇ kī puṭā aīn gūnī joī hain.
- A-PŌ-RY-THAL, *a.* not ascertained, uncertain—*Fi shar', moshakk, qair-mū'ayiqū*—Aśāstra, apcānāyā, sandighh-pramāṇ, anīśhit.
- ĀPŌ-DI'P'TIC-AL, *a.* (Gr. *apo, dikeis*) demonstrative, evident beyond contradiction—*Zāhir, sibt, tā qulām, kī-rāshī*—Spāshī, pratyaksh, pramāṇa-bdh.
- ĀPŌ-Ō-ŒĒ, *n.* (Gr. *apo, gy*) the part of an orbit most remote from the earth—*Kis qutār kī dūr, kī hīssā jo mānū se nikūṭ dūr rakhī hai*—Uchchā.
- A-PŌLŌ-QY, *a.* (Gr. *apo, logos*) a defence, an excuse—*'Uzr, mā'zarat, 'uzr-khawāhī*—Bhīnī, kshamāpārthan, doshadvārak-bhāshan.
- A-PŌLŌ-ŒŒ'IC, A-PŌLŌ-ŒŒ'IC-AL, *a.* id in defence or excuse—*Mut'a'azzī, 'uzr k, w.*—Doshanyūnat-dārśak, kshamāpārthak.
- A-PŌLŌ-ŒST, *n.* one who makes an apology—*'Uzr-khawāh, mā'zarat k, w.*—Kshamāpārthak, kshamī māgnmāhārī, aparādhakshamā māgnmawālā.
- A-PŌLŌ-ŒZE, *v.* to make an apology—*Mā'zarat k, 'uzr-khawāhī k.*—Aparādhakshamī māgnmā, kshamī-māgnmā, bhīnī k.
- ĀPŌ-LŌGUE, *n.* (Gr. *apo, logos*) a fable—*Qissa, hikāyat*—Nītikathā, kahānī.
- ĀPŌPH THEGM, ĀPŌ THEGM, ĀPŌ-THGM, *n.* (Gr. *apo, phthegma*) a remarkable saying—*Kalām-i-maqbūl, kalām-i-mashhūr, qawl-i-mashhūr*—Prasiddhāvākya, anūthī kahāwat, anūthī vachan, anūthī bāt.
- ĀPŌ-THGM-MĀTŌ-CAI, *a.* containing apothegms—*Qawl-i-mashhūr-āma, kalām-i-maqbūl dār*—Prasiddhāvachanayukt, anūthī kahāwat se milā hua.
- ĀPŌ-THGM-TIST, *n.* a collector of apothegms—*Jāmī-i-kalām-i-maqbūl, an'allif-i-qawl-i-mashhūr*—Prasiddhāvākya sāgrāhak.
- ĀPŌ-THGM-TIZI, *v.* to utter apothegms—*Qawl-i-mashhūr baqūn k, kalām-i-maqbūl kahnā*—Prasiddhāvākya kahnā, anūthī vachan kahnā.
- ĀPŌ-PLĒX Y, *a.* (Gr. *apo, phoxis*) a sudden deprivation of sense and motion—*Sakto*—Śarīravibhramāg, anigavibhramāg, [vibhramāsambandhit, anigavibhramāg-vishayak.
- ĀPŌ-PLĒCTIC, ĀPŌ-PLĒCTIC-AL, *a.* relating to apoplexy—*Sakto se nisbat dār*—Śarīra.
- A-PŌS'TA-SY, *n.* (Gr. *apo, stasis*) departure from professed principles—*Turk-i-dīn talāsh, inkishāf-i-mazhab, barg-shahī-i-mazhab*—Swadharmanatyāg.
- A-PŌS'TATE, *n.* one who renounces his religion or principles; *a.* false, traitorous—*Martadd, munkir-i-dīn, munharif-i-dīn, tūrik-i-dīn*; *a.* jhūthā^b, fasqī, bad-nihād, dūgā-bāz, beva'fā—Swadharmanatyāgi, ātmadharmanachyut; *a.* mithyā, asatya, kapāṭī, adharmanā, chhālī.
- ĀPŌ-STĀTŌ-CAI, *a.* like an apostate—*Martadd sā, tūrik-i-dīn ke mānind, munharif-i-dīn ke mānind*—Swadharmanatyāgi ke sadrīś, ātmadharmanachyut kī mānī.
- A-PŌS'TA-TIZI, *v.* to forsake one's principles—*Martadd honā, apne dīn ko terk k, mazhab se munharif honā*—Swadharmanatyāg k, apnā dharmāna chhōrnā, [bharrā huā phorā^b.
- ĀPŌ-STĒME, ĀPŌ-STĒME, *n.* (Gr. *apo, histemi*) a swelling filled with matter—*Pīb se*
- A-PŌS'TEMATE, *v.* to become an aposteme—*Pīb se bharrā phorā honā^b.*
- A-PŌS-TEMATIOS, *n.* the formation of an aposteme, the gathering into an abscess—*Pīb se bharrā hue phorā kā banā^b.*
- A-POSTLE, a-pōs'l, *a.* (Gr. *apo, stello*) one sent to preach the Gospel—*'Isāī rasūl, 'Isāī harārī*—Isūdharmanmasambandhidūt, Isā kā dūt, Isā kī prerit, [ke dūt kī pad.
- A-PŌS'TLE SHIP, *n.* the office of an apostle—*'Isāī rasūlī*—Isūdharmanmasambandhidūtāī, Isā
- A-PŌS'TO-LATE, *n.* the dignity of an apostle—*'Isāī rasūl kā martaba*—Isūdharmanmasambandhidūt kī pad wā mān.
- ĀPŌ-STŌLŌ, ĀPŌ-STŌLŌ-CAI, *a.* relating to an apostle, like an apostle—*'Isāī rasūl se nisbat-dār, 'Isāī rasūl sā*—Isūdharmanmasambandhidūtāvishayak, Isāī dūt ke sadrīś.

AP-O-STŌL'I-CAL-LY, *ad.* in an apostolic manner—'Isāi rasūlī se—Isāidharmavishayaka-dūtāi se.

AP-O-STŌL'I-CAL-NESS, *n.* apostolic authority—'Isāi rasūlī i'tibār—Isāidharmavishayakadūt kā pramāṇ.

AP-ŌSTRO-PHE, *n.* (Gr. *apo, strophē*) a turning from the persons present to address the absent or dead, a mark (') showing that a word is contracted—*Itifāt q'ni hāzīrīn se qāib gā mardān ki toraf itifāt, laf: k' iktisār ki aisi nishān* '—Jo sam-mukh hōi use phirkar anupasthit wā mrit kī or sambodhan, sambodhitānyasambodhan, sabd ke saṅkshēp kā aīśā chihn (') jis se jānā jāta hai kī sabd saṅkshipt huā hai.

AP-ŌSTRO-PHIC, *a.* denoting an apostrophe—*Mosūb-ha-ittifāt, hāzīrīn se qāib gā mardān ki toraf itifāt* *zāhir k. w., laf: k' iktisār zāhir k. w.*—Anupasthit wā mrit kī or sambodhan prakāś k. w., sambodhitānyasambodhanaprakāś k. w., sabd kā saṅkshēp prakāś k. w.

AP-ŌSTRO-PHIZE, *v.* to make an apostrophe—*Itifāt k. q'ni hāzīrīn se qāib ki toraf itifāt k. kisi laf: ko rāhōtī k. kisi laf: k' iktisār k' nishān dēā*—Sambodhitānyasambodhitān kī, jo sammukh hōi use se phirkar arya se kahinā, kisi sabd ko saṅkshēp kī, kisi sabd ko saṅkshēp kā aīśā chihn dēā.

AP-O-STEME. See APOSTEME.

AP-ŌTHET-CA-RY, *a.* (Gr. *apo, thetē*) one who compounds and sells medicines—*Dawā-fārsh, dard sāl*—Asth. In became aur beche wālā, aushadhavikretā.

AP-ŌTHET-IC. See APOSTHETIC.

AP-ŌTHET-IC-S, *v.* (Gr. *apo, theos*) the act of placing among the gods, deification—*Dev dā nā shundār k. devtā kar jānā gā bandhā*^h—Dev dā men ginnā, devagaitā.

AP-ŌTHET-ISIS, *n.* (Gr. *apo, thesis*) the placing of a fractured bone in its right position, a reposition in the primitive churches—*Tūtī haddī ko ba-jā baithānā, sābiq ke girjān me ek jagah*—Tūtī haddī thik baithānā, jō Isābhāgpragrihōi me ek jagah.

AP-ŌT-O-ME, *n.* (Gr. *apo, tomos*) the remainder or difference of two incommensurable quantities—*Tafāzūl-i-qūr-matnāsībīn*—Kamāśīsh.

AP-ŌZEM, *n.* (Gr. *apo, oia*) a devotion—*Jashnīn*—Karbā, kwāth.

AP-ŌZET-IC, *a.* like a devotion—*Jashnīn sāl*—Kāphe sāl, kwāth ke sabrīs.

AP-FĀL, *v.* (L. *ad, pātho*) to frighten, to terrify, to deprecate, to discourage—*Dalshat d. hāibat dikhānā, afsarīn k. dil-tang k. himmat torā*—Dardnā, bhay dikhānā, dabān, nistēj k. jī tornā, man tornā. [*daq*]—Dā se u bāsi, bhay se vyākulātā, trās.

AP-FALMENT, *n.* depression from fear—*Khatī se postī, dahsh d se dil-tangī gā afsar*

AP-FAL NAGI, *n.* (L. *ad, parv*) a band for younger children, sustenance—*Chhotē lap-kōn ke liye zarin, mā'ash, rīz*—Chhotē lap-kōn ke nimitta bhūmī, ājivikā, jivikā.

AP-FAL-TUS, *n.* (L.) instruments necessary for any art or trade—*Kisi hunar gā kār-o-bār ke liye zarūrī sāmān gā ālāt*—Kisi silpavidyā wā vyāpār ke nimitta avasya yaṅtra upakaran wā samagrī.

AP-FĀREL, *n.* (L. *ad, puro*) clothing, dress; *v.* to clothe, to dress—*Lībās, پوشاک*; *v. lībās pahinānā, پوشاک pahinānā*—Kupre, vastra; *v. kupre pahinānā, vastra pahinānā*.

AP-FĀRENT, *a.* (L. *ad, puro*) plain, not doubtful, seeming, visible, evident—*Sāf, qūr-voṣhāk, zāhir-dār gā zāhir-amāl, rāzih, ba'ih, āqān*—Spasht, nishundh, samabdh, dikhān, gachār, prāyak-h, sakshāt.

AP-FĀRENTLY, *ad.* evidently, seemingly—*Zāhirā, zāhiran, sarīhan, zāhir-dārīn*—Spe-hatā se, prāyak-h rūp-se, aik hāt, dikhān rūt se, ābhā, eh iyā, ākār, parv, vetāl.

AP-FĀRTION, *n.* the thing appearing, a gloss—*Zāhir, sūrat, blāḥ, parv*^h—Ābhās, ābhās, dikhāw, dikhāwā, ehāy, ābhā, ābhās, anubhāvanīyatwa, sambhāvanā, hon-

AP-FĀRTION, *n.* a summoner, a messenger—*Tālīb, talīb k. w., paṅgawār, paṅgawār, qāsūl, har-kān*—Bulawandār, āvāhamakārī, ahwātā, dūt, sūndesi, dhātvan.

AP-FĀR, *v.* to be in sight, to be evident—*Nazir dāt, zāhir hōnā, namāl hōnā, mā-lūn h.*—Drisht h., dikhā h., dikhā h. d., pratyaksh wā sakshāt h., jān pānī.

AP-FĀRANCE, *n.* the act of coming into sight, the thing seen, show, probability—*Zāhir, sūrat, shakl, namāsh, zāhir-dār, ā-kān-dārī, itimāl*—Darśan, rūp, ākrti, murti, dikhāw, dikhāwā, ehāy, ābhā, ābhās, anubhāvanīyatwa, sambhāvanā, hon-

AP-FĀRER, *n.* one who appears—*Zāhir hōn hōnā*—Dikhā h. d. w. [bhāri.

AP-FĀRING, *n.* the act of appearing—*Zāhir, zāhir*—Darśan.

AP-FĀL, *v.* (L. *ad, pātho*) to transfer to a higher tribunal, to refer to another as judge or witness; *n.* the removal of a cause to a higher tribunal, an accusation, a call on any one as a witness—*Kisi chhōṭī adālāt ke jaisi se kā-rāz hōkar magdām me ku barī adālāt men rājū k. apil k. overrūp k. dāse ki qasbi gā shahādāt par hōwā k. n. apil, marājū, itihām, ilzām, kisi ko qarāb mānā*—Kisi chhōṭī kachahri ko vichār se aprasanna hōkar dūsrī barī kachahri me vichār kī prarthnā k., dūse ke vichār wā pramāṇ par chhōṭ d.; *n.* arthavivād ko barī kachahri me nūthā lejānā, apavād, kalaūk, dūse ko sakshī mānā.

- AP-PĒAL'A-BLE, *a.* that may be appealed — *Qābil-i-marāfa' yā itihām* — Dūre ke yahan vichār ke nimitta prārthanā ke yogya, apavādayogya.
- AP-PĒAL'ER, *n.* one who appeals — *Mudda'i, marāfa' k. v., kisi ko gawāh mēnne wālā* — Ek se apasanna hokar dūre ke yahan vichār kā prārthak, kisi ko sākshi mānnewālā.
- AP-PĒL'ANT, *n.* one who appeals; *a.* relating to an appeal or to the appellant — *Apilānt, marāfa' k. v., marāfa' kun, mudda'i; a. marāfa' yā marāfa' kun ya mudda'i se nisbat-dār* — Ek jagah se dūri jagah vichār kā prārthak. vāli; *a.* punarvichāra-prārthāsambandhi, vādisambandhi, punarvichāraprārthakasambandhi.
- AP-PĒL'ATE, *v.* relating to appeals — *Murāja'at yā marāfoi se nisbat-dār, apil kā* — Pu-APPĒAR. See under APPARENT. [punarvichāraprārthanāvishayak.]
- AP-PĒASE', *n.* (*L. ad. pac.*) to quiet, to calm, to pacify, to reconcile — *Tasalli d., taskin d., fira k., thandhā k., phir milānā^b, muwāfiq k.* — Śānt k., dhairya d., dilāsā d., samjhānā. bōdh d., manānā, phir ek k. [prāboḍh.]
- AP-PĒASEMENT, *n.* the act of appeasing — *Tashaffi, tasalli, taskin* — Śānti, susthiti, tā.
- AP-PĒL-LATION, *n.* (*L. ad. pello*) a name, a word by which any thing is called — *Ism, jagub* — Nām. upādhi, padavi.
- AP-PĒL'ATIVE, *n.* a common name as opposed to a proper name; *a.* common — *Ism-i-jane; a. 'amm* — Jātivāchak sanjini; *i. sādharan, sāmānya.* [riti se.]
- AP-PĒL'ATIVE-LY, *ad.* as an appellative — *Ism yā lagub k. taur* — Nām wā upādhi ki.
- AP-PĒND', *n.* (*L. ad. pendere*) to hang or attach to, to add — *Latkivā^b, mulhaq k., gahand k.* — Hilgānā wā lagūnā, jorānā. [vastu, jor, anubandh.]
- AP-PĒNTAGE, *n.* something added — *Ilhāq, lahay, ilsiq, āweza, paicand, ākita* — Jori hui.
- AP-PĒNDAGE', *n.* something annexed — *Mulhaq shai, lāhiq, lahay, āweza, dum-gaza, paicand* — Jori hui vastu, lagāyā wā sātā huā padārth, anubandh, jor.
- AP-PĒNDANT, *a.* hanging to, annexed; *n.* a part annexed, an adventitious part — *Latak-tā^b, mulhaq; n. paicand, lāhiq, āweza, 'arizi chiz, hālii hīsa* — Hilagta, avalambi, sambandhi, yukt, jorā huā, lagā huā : *n.* jori wā sātī hui vastu, anubandh, jor, āgan-tuk bhāg, upari bhāg [Jori wā piche se lagāi hui vastu, jor. sātī hui padārth.]
- AP-PĒNDEN-CY, *n.* that which is annexed — *Mulhaq shai, paicand, lahay, ilsiq, āweza* —
- AP-PĒNDIX, *n.* something appended; *pl.* AP-PĒNDICES and AP-PĒNDIX-ES — *Tatimma, zull, zamima* — Jori wā sātā bhāg, sahyuktānā, śeshasaṅgrah.
- AP-PĒRCEPTION, *n.* (*L. ad. per, captum*) perception which reflects upon itself — *Wuqūf, ihūd-i-qāhī, tamiz* — Antarbōdh, antahkaranabuddhi.
- AP-PĒR'TAIN', *v.* (*L. ad. per, teneo*) to belong to, to relate to, to concern — *Muta'alliq h., āliqarakhnā, tā'alliq rukhnā* — Sambandh rakhnā, sampark rakhnā, lagaw rakhnā.
- AP-PĒR'TAINMENT, *n.* that which belongs to — *Ilhāq, lāhiq, mulhaq shai* — Sambandhi-padārth, anubandh. [shai, āweza — Sambandhipadārth, anubandh, lagāi hui vastu.]
- AP-PĒR'TENANCE, AP-PŪR'TENANCE, *n.* that which belongs to, an adjunct — *Mulhaq*
- AP-PĒR'TEXT, AP-PŪR'TEXT, *a.* belonging to, relating to — *Muta'alliq, nisbat-dār, nisbat* — Sambandhi, anubandhi, vishayak. | — Abhilashā, kām, indriyabhogavānchhā.
- AP-PĒTENCE, AP-PĒTEN-CY, *n.* (*L. ad. peto*) desire, sensual desire — *Khwāhish, shukrat*
- AP-PĒTENT, *a.* desiring, very desirous — *Arzū-mand, nihāyat mushtāq* — Abhilāshi, ākānk-shi, kāmātur, lālūn. [kāmya.]
- AP-PĒTIBLE, *a.* that may be desired — *Margūb, dil-chasp* — Abhilashaniya, kāmāniya.
- AP-PĒTIBILITY, *n.* the quality of being desirable — *Lulāfat, arzū kiye jane ki khāsi-yat* — Kāmāniyatī, kāmāyatwā, ishtatwā. [Icchhā, abhilāsh, lālāsā, kshudhī.]
- AP-PĒTITE, *n.* desire, violent longing, hunger — *Arzū, ragbat, barī khwāhish, bhūkh^b*
- AP-PĒTITION, *n.* desire — *Khwāhish, ishtiyyiq* — Vānchhī, chāh.
- AP-PĒTIVE, *a.* that desires — *Khwāhish-mand, mushtāq* — Abhilāshi, ākānkshi.
- AP-PLAUD', *v.* (*L. ad. plaudo*) to praise by clapping the hands, to commend — *Tha-pori bajākar āfrin k., tārif k.* — Thapori bajākar prasaṁsā k., dhanya k., sarāhnā.
- AP-PLAUDER, *n.* one who applauds — *Thapori bajākar āfrin k. v., tārif k. v.* — Thapori-bajākar prasaṁsā k. w., sarāhanhar. [sabd, prapād, barāi, prasaṁsā.]
- AP-PLAUSE', *n.* approbation loudly expressed — *Wāh wāh, shābāshi* — Dhanyavād, jāya.
- AP-PLAUSIVE, *a.* containing applause — *Āfrin-āmez, tārif-āmez* — Stutimay, barāimay.
- AP-PLU', *n.* (*S. apl*) the fruit of the apple-tree, the pupil of the eye — *Seb, ānkh ki putlī^b*.
- AP-PLY', *v.* (*L. ad. plico*) to put to, to suit to, to study, to address to, to have recourse to, to keep at work — *Rakhnā^b, lagānā^b, lagnā^b, muwāfiq k. yā h., mutālā'a k., arz k., kahnā^b, dārkhwāst k., mutawāqqi' h., mashgūl k. yā h.* — Dharmā, chipkānā, jorā, baithālnā, milnā, milānā, samān k. wā h., abhyās k., bolnā, sambhāshan k., prār-thanā k., āsrit h., kām men lānī rakhnā wā lage rahnā.
- AP-PLI'A-BLE, *a.* that may be applied — *Rakkhe-jāne, lagāye-jāne yā milāye-jāne ke liq, thik^b* — Rakkhe wā lagāye jāne ke yogya, yogya. [dārth, upakaran, upāy.]
- AP-PLI'ANCE, *n.* the thing applied — *Jo chiz lagāi jāy, tadhir, ālit* — Lagāyā huā pu-
- AP-PLI-GA-BLE, *a.* fit to be applied — *Lagāye jāne ke liq, lagne ke qābil, munārib, mutābiq, sarā-wār* — Lagāye jāne ke yogya, lagneyogya, yogya, thik.

- AP-PLI-CA-BIL'I-TY, *n.* the quality or state of being applicable — *Mutābaqat, munāsabat* — *Yogyatā, prayogyatwa, sāngatya*. [*baqat* — *Lagāye jāne ki yogyatā, sāngatya, yogyatā*.]
 AP-PLI-CA-BLE-NESS, *n.* fitness to be applied — *Lagāye jāne ki bīyāqat yā qābīlīyat, mutā-lā'a k. w.* — *Upetā, arthi, yāchak, parīśrami, abhyāsi*.
 AP-PLI-CANT, *n.* one who applies — *Lagūne w.^h, sāl, dar-khwāst k. w., shuyl k. w., mutā-lā'a k. w.* — *Upetā, arthi, yāchak, parīśrami, abhyāsi*.
 AP-PLI-CATION, *n.* the act of applying, intense study, great industry — *Lagāw^h, dar-khwāst, 'arzi, shuyl, mutā-lā'a, māshuqat, tan-dihī* — *Yog, prayog, ārop, prārthanā, ni-vedanapatā, abhyās, ghorachintā, abhyasan, parīśram*.
 AP-PLI-CATIVE, *a.* that applies — *Lagāw, tan-dihī yā dar-khwāst se nisbat-dār* — *Yog prayog parīśram abhyās wā prārthanā kā sambandhi*.
 AP-PLI-CA-TO-RY, *a.* including the act of applying; *n.* that which applies — *Lagāw, tan-dihī yā dar-khwāst ke kār ko shāmil k. w.*; *n.* *jo lagai yā lagāwai* — *Yog prayog abhyās parīśram wā prārthanā ke kām ko dhāran k. w.*; *n.* *jo yog karai, prayojak*.
 AP-PLI-CA-TO-RY-LY, *ad.* so as to apply — *Lagne lagāne tan-dihī-karne shuyl-karne mutā-lā'a-karne yā dar-khwāst-karne ke tawar se* — *Yog parīśram abhyās wā prārthanā kārni ki riti se*. [*w.* — *Yog k. w., upetā, prayojak, prārthak, arthi, parīśrami, abhyāsi*.]
 AP-PLIER, *n.* one who applies — *Lagāne w.^h, sāl, dar-khwāst k. w., shuyl k. w., mutā-lā'a k.*
 AP-POG-IA TŪ'RA, *n.* (It. a note in music taken out of the time of another note — *Māsīgi maqām yā parde kā nām* — *Upaswar*.
 AP-POINT', *v.* (L. *ad, punctum*) to fix, to settle, to decree, to furnish — *Muqarrar k., tā'ayun k., munqatī k., raf' k., firmānā, tajwīz k., sar-burāh k., murratab k.* — *Niyukt k., thāhrinā, nipāṭnā, nīkarnā, nirdharan k., thānnā, sajānā, sahwārnā*.
 AP-POINT'ER, *n.* one who appoints — *Muqarrar k. w., munqatī k. w., tajwīz k. w., sar-burāh* — *Nipāṭne w., nirdharan k. w., thānnē w., sajānē w., sahwārnē w.*
 AP-POINTMENT, *n.* the act of appointing, stipulation, decree, direction, equipment — *Muqarrar, tā'ayun, wāḍā, shart, tajwīz, hukm, amr, iḥtīmān, tajārī, ārustayī* — *Niyog, niyojan, niyuktī, niyam, saṅket, vidhī, ājñā, sij, upakaran, sajāwat*.
 AP-PORTION, *v.* (L. *ad, portio*) to divide and assign in just proportion — *Wājib andāz se taqṣīm karke denā* — *Thik parimān mein bānkar denā*.
 AP-PORTIONMENT, *n.* a dividing into portions — *Taqṣīm* — *Bānṭwārā, vibhāg*.
 AP-PO-SITE, *a.* (L. *ad, positum*) proper, fit, well adapted to — *Munāsib, laiq, muwāfiq* — *Yogya, upayukt, thik*. [*Y. gyatā se, upayuktatā se, yathīyogya*.]
 AP-PO-SITE-LY, *ad.* properly, fitly, suitably — *Munāsabat se, muwāfaqat se, liqāqat se* — *AP-PO-SITE-NESS, n.* fitness, suitability — *Līyāqat, muwāfaqat* — *Y. gyatā, upayuktatā*.
 AP-PO-SITION, *n.* addition, the putting of two nouns in the same case — *Zīy, datī, mī-lāw^h, do ism ki ek hi k'lat* — *Jor, adhikāṭī, do sañjhā ki ek hi k'arak mein shabīhī*.
 AP-PO-SITIVE, *a.* applicable — *Lagne yā lagāye jāne ke qābīl, muwāfiq, munāsib* — *Lagne wā lagāye jāne ke yogya, upayukt, uchtī*.
 AP-PRICE, *v.* (L. *ad, pretium*) to set a price upon any thing in order to sale — *Tashkīsh k., qimāt muqarrar k.* — *Mol thāhrinā, āṅknā, jāchnā wā nīrṇay k.*
 AP-PRICE-MENT, *n.* the act of appraising — *Tashkīsh* — *Mol kā nīrṇap, āṅkāw, kūt, jān-chāw*. [*kutnē w.*]
 AP-PRaiser, *n.* one who sets a price — *Nirṇhī, tashkīsh k. w.* — *Āṅknē w., jāchnē w.*
 AP-PRE-CATION, *n.* (L. *ad, precor*) earnest prayer or well-wishing — *Bārī du'ā yā khair-i-khwāhī* — *Bārī prārthanā wā subhachintā*. [*wā subhachintak*.]
 AP-PRE-CA-TO-RY, *a.* praying or wishing good — *Du'ā k. w., nek-andesh* — *Māngalapprārthak*
 AP-PRE-CI-ATE, *v.* (L. *ad, pretium*) to value, to estimate — *Tashkīsh k., qadr k., 'azīz jānnā, andāzu k., qiyās k.* — *Mol thāhrinā, āṅknā, jāchnā*.
 AP-PRE-CI-ATION, *n.* valuation, estimation — *Tashkīsh, samajh^h, rāc, qadr* — *Āṅkāw, jānchāw, kūt, soch, vichār, bodh*.
 AP-PRE-HEND', *v.* (L. *ad, prehendo*) to lay hold on, to seize, to conceive by the mind, to fear, to notice — *Pakarnā^h, dharnā^h, samajhnā^h, darnā^h, dekhnā^h, sochnā^h*.
 AP-PRE-HENDER, *n.* one who apprehends — *Pakarne w.^h, dharne w.^h, samajhne w.^h, darne w.^h, dekhne w.^h, sochne w.^h* [*yā samjhnā jāy^h, jis se darēn^h*.]
 AP-PRE-HENSIBLE, *a.* that may be apprehended or conceived — *Jo pakra dharnā dekhā*
 AP-PRE-HENSION, *n.* the act of apprehending, the faculty of conceiving ideas, fear — *Pakar^h, dhar^h, samajh^h, bijh^h, dar^h*.
 AP-PRE-HENSIVE, *a.* quick to understand, fearful, suspicious — *Taz-fahm, andesha-mand, wahmī* — *Tikshapabuddhi, tikhī buddhi kā, darta, darāk, sandehī, saṅkīnawit*.
 AP-PRE-HENSIVENESS, *n.* the quality of being apprehensive — *Taz-fahmī, andesha-mandī, wahmī-pan* — *Tikshapabuddhitā, saṅkā, sandehpanā, saṅkīnawitatā*.
 AP-PRE-NTICE, *n.* (L. *ad, prehendo*) one bound to learn an art or trade; *v.* to put out as an apprentice — *Koi shakhs jo kisi hunar yā peshe ke sikhne ke liye 'ahd-o-pai-mān kar letā hai*; *v.* *kisi hunar yā peshe ki shāgīrdī mein kisi ko muqarrar k.* — *Jo koi kisi śilpavidyā wā vyāpār ke sikhne ke nimitta bāndhej kartī hai, niyānapat-avad-dhavidyārthī*; *v.* *kisi śilpavidyā wā vyāpār ke sikhne ke liye kisi ko bāndhej se lagānā*.

- AP-PRĒN'TICE-SHIP**, *n.* the state or term of being an apprentice—*Hunar yā peshe meñ shāgirdī yā muddat-i-shāgirdī*—Śilpavidyā vā vyavastay sikhne ki avasthā vā nripitāsamay, antevasthāvakāl, niyamapālavraddhachchātravasthā. [janānā, samāchār d.]
- AP-PRIZE**, *v.* (Fr. *appris*) to inform, to give notice—*Khubar d., ittālā d.*—Batlānā.
- AP-PROACH**, *v.* (L. *ad, proximus*) to draw near; *v.* act of drawing near, access—*Nazdik ānā yā jānā*; *n.* *nazdik-āmad, guzar, rasāi*—*Nikaṭ ānā vā jānā*; *n.* *nikat-āgamān, awāi, paith, paluñch*. [saken, abhiganya, āganya.]
- AP-PROACHABLE**, *a.* that may be approached—*Jiske nazdik yā sukri*—*Jiske nikaṭ jā*.
- AP-PROACHER**, *n.* one who approaches—*Nazdik āne v.*—*Nikaṭ āne v.*
- AP-PROACHMENT**, *n.* the act of coming near—*Nazdik-āmad*—*Nikaṭāgamān, awāi*.
- AP-PROBATION**, *n.* (L. *ad, probō*) the act of approving, attestation—*Pasand, man-zūri, shāhidī, tasdiq*—*Āngikār, prasannatā, manmān, pramān, sākshya*.
- ĀP-PROBATIVE**, *a.* implying approbation—*Pasand man-zūri yā shāhidī ki dolālat k. v.*—*Āngikār manmān sākshya vā pramān kā bodhak*. [ramay pramāṇamay.]
- ĀP-PROBATORY**, *a.* containing approbation—*Man-zūri-āmez, shāhidī-āmez*—*Āngikār*.
- AP-PROPRIATE**, *v.* (L. *ad, proprius*) to take as one's own, to consign to some particular use; *a.* peculiar, fit, adapted to—*Mushakkhās k., apnā k.*, *kisi khās kām ke liye mukhās k.*; *a.* *khās, lāy, murā iq*—*Apnā, kisi viśesh kām men lagānā*; *a.* *apnā, viśesh, yogya, upayukt*.
- AP-PROPRIABLE**, *a.* that may be appropriated or applied to a particular use—*Mukhās kige jāne ke qābil, kisi khās kām meñ lagaye jāne ke lāy*—*Jo apnāyā jāy, jo kisi viśesh kām meñ lagaye jāne ke yogya ho*, *śās*—*Yogyaśāse, yāhāyogya*. *Viśesh kar ke*.
- AP-PROPRIATELY**, *adv.* fitly, peculiarly—*Manasabed se, murāfaqat se, khushmān, khā-*
- AP-PROPRIATENESS**, *n.* peculiar fitness—*Khās liyāqat*—*Viśesh yogyatā*.
- AP-PROPRIATION**, *n.* the setting apart of any thing for one's own use, application to a particular purpose—*Apne khās kām ke liye kisi chez kā toqarrur yā tashakkhās, kisi khās kām meñ isti-māl*—*Apne kām meñ kisi padārth kā lagānā, kisi viśesh prayojan meñ lagāw, upayog*.
- AP-PROPRIATOR**, *n.* one who appropriates—*Jo apnā karā hat, jo kisi chez ko kisi kām meñ lagatā hai*—*Apnāne w.*, *jo kisi padārth ko kisi viśesh prayojan meñ lagatā hai*.
- AP-PROVE**, *v.* (L. *ad, probō*) to like, to be pleased with, to commend, to prove—*Pasand k., musrār k., sūbit k.*—*Chāhānā, prasanna h., sarāhānā, pramāṇī k.*, *sachānā*. [Āngikār manmān prasannatā vā pramāṇ ke yogya.]
- AP-PROVABLE**, *a.* meriting approbation—*Man-zūr pasand yā tasdiq hone ke qābil*—
- AP-PROVAL**, *n.* commendation—*Ta'rif, man-zūrī, qābil*—*Prasāns, āngikār, sammati*.
- AP-PROVANCE**, *a.* approbation—*Man-zūri, pasand*—*Āngikār, prasannatā, pramāṇ, chāh*.
- AP-PROVEMENT**, *n.* approbation, liking—*Man-zūr, pasand*—*Āngikār, sammati, manmān*.
- AP-PROVER**, *n.* one who approves—*Pasand k. v., musrār h. w., ta'rif k. w., sūbit k. w.*—*Chāhānahār, prasanna h. v., sarāhane w., sachelā k. w., pramāṇī k. w.*
- AP-PROXIMATE**, *v.* (L. *ad, proximus*) to bring or draw near to; *a.* near to—*Nazdik lānā yā ānā*; *a.* *nazdik*—*Nikaṭ lānā vā ānā*; *a.* *nikat, nere*. [mukhatyā, samip a.]
- AP-PROXIMATELY**, *a.* a drawing near to—*Nazdik-āmad, nazdiki, qurb*—*Nikaṭāgamān*.
- AP-PULSE**, *n.* (L. *ad, pulsus*) the act of striking again—*Dhokkā, tukkāw, thokā*.
- AP-PRICOT**, *Āp-ricot*, *n.* (Fr. *abricot*) a kind of wall-fruit—*Khānān, zard-ān, shāh-ālā*—*Ek prakār kā chhotā phal*. [hindū, epril mahinā.]
- ĀPRIL**, *n.* (L. *Aprilis*) the fourth month of the year—*Āgprezi baras kā chauthā mō*.
- ĀPRON**, *n.* (Fr. *apron*) a cloth worn before to keep the other dress clean—*Poshāk ke sāf rakhne ke wāste jo kaprā upar sāmnā. kī taraf pahna jātā hai*—*Vāstra nirmal rakhne ke liye jo kaprā upar sāmnā pahna jātā hai, mahāmānāvakaṣṭra*.
- ĀPSIS**, *n.* (Gr.) the point in a planet's orbit at the greatest or least distance from the sun or the earth; *pl.* *Āp's-ēs*—*Āngta-i-ang, angta-i-hāz, kisi saigār ke dūry kā wah angta jo āfāb yā zūlū se nikāyat dūr yā ubhāyut nazdik ho*—*Kisi graha-kakshā kā wah bhāg jo sūryya vā prithwī se atyant dūr vā atyant nikaṭ hotā hai, uchcharekhānt*.
- ĀPT**, *a.* (L. *apto*) fit, liable to, inclined to, ready, quick, qualified for—*Lāy, tābī, māl, musā'id, tez-faim, tez, qābil*—*Yogya, adhin, jhukā vā pravritta, chatak, tawit, upayukt, samarth, kusal*. [upayuktān, jhukāw, sāl, swabhāw.]
- ĀPTITUDE**, *n.* fitness, tendency, disposition—*Liyāqat, ragbat, māl, soliqā*—*Yogyaśā,*
- ĀPTLY**, *adv.* properly, justly, readily—*Wāb tarah se, mūqāliyat se, tezi se, zihānat se*—*Uchit riti se, yathārth rūp se, chautkāsi vā chatakwalī se, chaturāi se*.
- ĀPTNESS**, *n.* fitness, quickness, tendency—*Liyāqat, tez, zihānat, māl, ragbat*—*Yogya-tā, chautkāsi, chatakāi, chaturāi, jhukāw, sātawā*.
- ĀPTE-RA**, *n.* (Gr. *a, pteron*) insects without wings—*Binā pankh yā daine ke kire*.
- ĀPTOTE**, *n.* (Gr. *a, ptosis*) a noun without cases—*Im-i-mabnī*—*Rūpabhedarahita sanjñasābhid*. [—*Panihā, audak, jalachar, jalaj, jalaruh*.]
- A-QUATIC**, *a.* (L. *aqua*) pertaining to water, living or growing in water—*Abi, daryā*.

- ĀQUE-ONS, a.** of the nature of water—*Martāb, āb, pānī sā*—Jalavat, pānī ke sadriś.
ĀQ'UR-DŪCT, n. an artificial channel for water—*Āb-guzar, nahr*—Muhri, jalapranālī.
ĀQ-UA-RŌH'TIS, n. nitric acid—*Tez-āb, tez-āb-i-shorā*—Jivāntakikāmla.
ĀQ-UA-RĒ-GĪ-A, n. nitro-muriatic acid—*Tez-āb-āb-i-shor*—Jalakaraharitikāmla.
AQU'AT'US, n. the water-bearer one of the signs of the zodiac—*Enrj-i-dahr*—Kum-
 bhārāśī, kumbh. [Griddharip, griddha sā, vakra, terhā, ānku ayukt, ānkuś ke ākār.
ĀQ'UI-LINE, a. (L. *aquila*) like an eagle, hooked—*Uqāb sā, ānkru-dār, ānkri sa*^b.
AR'Ā-BIC, a. belonging to *Arabia*; *n.* the language of Arabia—*'Arabī*; *n.* *'Arabā*-
hān—Arabī; *n.* Arabī bhāshā.
AR'Ā-BESQUE, a. in the manner of Arabian architecture and sculpture—*'Arab kī*
mī'mārī aur bat-sāzī ke taur par—Arab dē ki gahṛādī aur mūrṭī banāne kī vidyā
 kī rītī se. [parī—Jotān, jote jāne ke yogya, halya, krishdiyogya.
AR'Ā-BLE, a. (L. *aro*) fit for tillage—*Sālhatu zīr'at, lāp-i-zīr'at, zīr'atī, zīr'at*-
ar'tion, n. the act of ploughing—*Har-choḷānā, kīṣānī*.
AR'Ā'NE-OUS, a. (L. *aranea*) like a cobweb—*Mukri ke jāle sā*^b.
AR'Ā-L-IST. See under ARCHER. [madhyasth.
AR'BI-TEL, n. (L. *a*) judge, an umpire—*Muassif, sālis, panche*^b—Vichārakartā, nyāyak.
AR'BI-TRA-BLE, a. depending on the will, determinable—*Murzi par mauqif, qābil-i-ist-*
sāl—Ichelhā ke adhin, vichārēnī, vichār ke yogya. [namnān, barāw, bachāw.
AR-BIT'RA-MENT, n. determination, choice—*Tajīz, ikhtiyār, pasand*—Vichār, manbhāw.
AR'BI-TRA-RY, a. despotic, absolute—*Sar-khud, kul-nekhtār, apnī murzi kā, be-qā'idā*—
 Swatantra, swachchhand, swādhin, avahit, aniyam.
AR'BI-TRA-RILY, ad. despotically, absolutely—*Sar kundi se, khud-mukhtārī se, apne*
ikhtiyār pā khushi se—Swatantratā se, swachchhandatā se, swādhiyatā se, hinā nī-
 yam ke, apnī ichelhā ke anusār. [atyāchār, rājā, namnān, barāw.
AR'BI-TRA-RINESS, n. tyranny, choice—*Zulm, sar-khudī, ikhtiyār, pasand*—Upadrav.
AR'BI-TRATE, v. to decide, to judge of—*Faisal k., tajīz k., muassifi k.*—Nipāṭnā, nir-
 pay k., nishpatti k., vichārū.
AR-BIT'RETION, n. the determination of a cause by persons agreed upon by the parties
 —*Tajīz ke sālis se vādā kī ichelā, sālis*—Donor or ke mūme huc madhyasth
 se vādā kī nipṭārā, pancheyā, madhyasthī. [vichārakartā, nyāyak.
AR'BI-TRATOR, n. an umpire, a judge—*Sālis, panche*^b, *muassif*—Madhyasth.
AR'BI-TRESS, n. a female umpire—*Sālisā*—Madhyasthin.
AR'BO-UT, n. (L. *arbor*) a shady bower—*Kaṭ*^b. [bandhī, per ke vishay kā.
AR'BO'RE-OUS, a. belonging to trees—*Shajrī, darakhtō se nish d-dār*—Vrikshasam.
AR-BO-RĒS-CENT, a. growing like a tree—*Per sā jānāī pā bharṭā hūā*^b.
AR'BO-UT, n. a small tree or shrub—*Chhotā per, jhōṭ*^b.
AR'BO-RIST, n. one who studies trees—*Shajrē-shinās, darakhtō kā 'ilm rakhne w.*—
 Vrikshavidyā men pandit, per lī vidyā jāpanhār. [kār kā per.
AR'BUTE, n. (L. *arbutus*) the strawberry tree—*Ek qiam kā per, strāberī per*—Ek prā-
 ar bū'te-an, a. of the strawberry tree—*Strāberī per kā*^b.
ARC, n. (L. *arcus*) a segment of a circle—*Q'us*—Chap.
AR-CAD'E, n. a walk arched over—*Mihrah-dār cāh*—Dhanurākār paṭī hūī path.
ARCH, n. part of a circle or ellipse; *v.* to cover with an arch—*Q'us, tāq, mihrāb*; *v.*
mihrāb banānā—Vritakhand, chap; *v.* Dhanurākār pāva. [rākār.
ARCHED, a. in the form of an arch—*Mihrah ke shukl, mihrāb-dār*—Dhanurākār, dhanu-
 ARCH-LIKE, a. built like an arch—*Mihrah-namā, mihrāb sā*—Dhanurākār, dhanurākrit.
ARCHWISE, ad. in the form of an arch—*Mihrah ke mādand*—Dhanu ke sadriś.
AR'CU-ATE, n. bent like an arch—*Mihrah ke mādand khom-dār*—Dhanu ke sa trīs terhā,
 dhanurākār. [chapānī, dihaṇī—Arkeśha deś kā sambandhī, ahiri, gopālī, guṇvāiyā.
AR-CAT-AN, a. relating to *Arctia*, pastoral, rural—*Arctia mulk se nishat-dār*,
AR-CANUM, n. (L. *a*) a secret, *pl.* AR-CAN'A—Rāz—Bhed.
ARCH, a. (Gr. *archos*) chief, principal, roguish, wagwag, sly, shrewd—*Sadr, arwal,*
maqaddam, harif, sharir, zarif, mutafannī, hosh-gār, 'aigār—Pradhān, mukhya,
 natkhat, chulbulā, rasik, dhūrt, sayānā, chatur.
ARCH-CAL, a. chief, primary—*Sadr, maqaddam, arwal*—Mukhya, pradhān, pratham.
ARCH'LY, ad. waggishly, shrewdly—*Khush-tabī se, thathē-bāzī se, hosh-gārī se, 'aigārī*
se—Rasikāī se, thathelpai se, chaturāī se, sayānpai se.
ARCH'NESS, n. shrewdness, sly humour—*Hosh-gārī, 'aigārī, robāk-bāzī, harifī*—Siyāna-
 pan, chaturāī, dhūrtāī, dhūrtatā, pharphand.
AR-CHĀ'IC, a. (Gr. *archaios*) ancient—*Qadīm*—Purānā. [wā dhārī.
AR'CHA-ISM, n. an ancient phrase—*Ek qadīm istilāh yā 'ibarat*—Vākya kī purānī rītī
AR-CHĀ-OL-O-GY, AR-CHĀ-OL-O-GY, n. knowledge of antiquity—*'Ilm-i-qadīmat, 'ilm-i-za-*
mānā-i-salaf—Prichinakālavishayak vidyā, prāchīn kāl kī vidyā.
ARCH-ĀN'GEL, n. (Gr. *archos, angelos*) an angel of the highest order—*Muqarrab*
farišta—Swargī pradhān dūt.

- ÂRCH-AN-GĒ'IC**, *a.* belonging to the archangels—*Muqarrab farishton se nisbat-dār*—Swargiyapradhīnadūtasambandhī.
ÂRCH-BISH'OP, *n.* (Gr. *archos, epi, skopos*) a bishop who superintends other bishops—*Mujtahidōn kā sardār*—Pradhīnadharmādhyaksh.
ÂRCH-BISH'OP-RIC, *n.* the state or jurisdiction of an archbishop—*Mujtahidōn ke sardār kā darja yā tū'alluqa*—Pradhīnadharmādhyaksh ki pad w. adhikar.
ÂR-CHI-E-PIS'CO-PA-ÇY, *n.* the state and dignity of an archbishop—*Mujtahidōn ke sardār kā tū'alluqa aur martaba*—Pradhīnadharmādhyaksh kā adhikār aur pad.
ÂR-CHI-E-PIS'CO-PAL, *a.* belonging to an archbishop—*Mujtahidōn ke sardār se nisbat-dār*—Pradhīnadharmādhyakshasambandhī.
ÂRCH-DEA'CON, *n.* (Gr. *archos, dia, k-meo*) one who supplies the place of a bishop—*Nāib-i-mujtahid*—Dharmādhyakshapratinidhī, dharmādhyakshasahāyāk.
ÂRCH-DEA'CON-RY, *n.* the office jurisdiction or residence of an archdeacon—*Nāib-i-mujtahid kā 'uhda tū'alluqa yā sukūnat*—Dharmādhyakshasahāyāk kā pad adhikār wā nīvās. [Dharmādhyakshasahāyākasambandhī]
ÂR-CHI-DI-ÂC'O-NAL, *a.* belonging to an archdeacon—*Nāib-i-mujtahid se nisbat-dār*—**ÂRCH-DŪKE'**, *n.* (Gr. *archos, L. dux*) a title of some sovereign princes—*Barā nawāb*.
ÂRCH-DŪ'CAL, *a.* belonging to an archduke—*Barē nawāb kā*.
ÂRCH-DŪ'CH'ESS, *n.* the wife, daughter, or sister of an archduke—*Barē nawāb ki begam bēti yā behn*. [yā mulk—*Barē nawāb kā rājya wā deś*.]
ÂRCH-DŪCH'Y, **ÂRCH-DŪKE'DOM**, *n.* the territory of an archduke—*Barē nawāb kā 'amal*
ÂRCH'ER, *n.* (L. *arcus*) one who shoots with a bow—*Tir-andāz, tī-zun, kamān-dār*—Dhanurdhar. [dhanurdhārī, kamthait, dhanuhār. [nurvidyā.
ÂRCH'ER-Y, *n.* the use of the bow—*Tir-andāzi, kamān-dārī, kamnātī*—Kamthait, dhanurdhar.
ÂR'CU-BAL-IST, **ÂR'BAL-IST**, *n.* a cross-bow—*Kamān, qul*—Dhanurviśesh, ek prakār kā dhanu. [dhūrī, dhanurdhar.
ÂR-CU BÂL'IS-TER, **ÂR'BAL-IS-TER**, *n.* a cross-bowman—*Kamān-dār, tīr-zun*—Dhanur-
ÂR'CHE TYPE, *n.* (Gr. *archos, typos*) the original, the model, the pattern—*Binā, asl, namūna*—Mūl, mūlāmūrtī, ādars.
ÂR'CHE-TY-PAL, *a.* original—*Asl*—Mūl.
ÂR-CHI-PĒL'A-GO, *n.* (Gr. *archos, pelagos*?) a sea abounding in small islands—*Chhotē chhotē jāgūn se bhārā samundār*—Kshudradwīpaviśishṭasamudra.
ÂR'CHI-TEC'T, *n.* (Gr. *archos, tekton*) a professor of the art of building, a builder—*Rāj, mīmār, tū'mīr-dān, mīmār-i-mārat*—Gharādī banāne ki vidyā janānhār, grihanirmāyādhyaksh.
ÂR'CHI-TEC-TIVE, *a.* performing the work of architecture, used in building—*Mīmārī kā kām k. w. tū'mīr men kām āne w.*—Gharādī banāne ki kām k. w., gharādī banāne men kām āne w. [mīmārī.
ÂR-CHI-TEC-TŌN'IC, *a.* having skill to build—*Mīmārī men hunar-mand*—Gharādī banāne
ÂR'CHI-TEC-TRE, *n.* the art or science of building—*'Ilm-i-mīmārī, 'ilm-i-tū'mīr*—Ghar banāne ki vidyā, grihānirmānāśilp, grihanirmānavidyā. [nirmānavidyāviśayāk.
ÂR-CHI-TEC-TU-RAL, *a.* relating to architecture—*'Ilm-i-mīmārī se nisbat-dār*—Grīhānirmānavidyā.
ÂR'CHI-TRÂVLE, *n.* (Gr. *archos, L. trabs*) that part of an entablature which rests immediately on the capital—*Mak'ān kā wah hissā jo thik khumbhe par rakhā hai*—Ghar kā wah bhāg jo thik khumbhe par rakhā hai.
ÂR'CHIVE, *n. pl.* (Gr. *archivum*) the place where records or ancient writings are kept—*Daftar, daftar-khāna, qadīm-nawishtā-khāna*—Jis jagah men kagadpatra wā prachīnalekh rahatē hain, lekhapatrāsthān, prachīnalekshasthān.
ÂR'CHON, *n.* (Gr.) the chief magistrate among the ancient Athenians—*Zamāna-i-salaf men Athens kā sadr hākīm*—Prachīn kāl men Athens kā pradhān vichārakartā.
ÂR'C'TIC, *a.* (Gr. *arktos*) northern—*Shimālī*—Uttar kā, utrāhā.
ÂR'CU-ATE. See under **ARC**.
ÂR'CU-BAL-IST. See under **ARCHER**.
ÂR'DENT, *a.* (L. *ardeo*) hot, burning, fiery, vehement, passionate—*Garm, jaltā, ātāshī, tūnd, pur-shauq, sar-garm*—Tapt, bartā, jaljalātā, prachayd, vyagra, anuragi, utsāhī.
ÂR'DEN-ÇY, *n.* heat, warmth, eagerness—*Garmī, har'irat, tapāk, shauq, sar-garmī*—Dhā, dahak, uttāp, utsāh, chāh, ativānchhā. [chāh se.
ÂR'DENT-LY, *ad.* with warmth, eagerly—*Sar-garmī se, ārzū se*,—Uttāp se, utsāh se,
ÂR'DOUR, *n.* heat, fervour, eagerness—*Harārat, garmī, shauq, dīl-sozi*—Uttāp, jwālā, umāng, utsāh, chop, chāh, ativānchhā.
ÂR'DU-OUS, *a.* (L. *arduo*) lofty, hard to climb, difficult—*Buland, chāhne men mīh-nat-talab, dushwār, mushkīl*—Ūnchā, chāhne men dushkar, kathīn.
ÂR'DU-OS-NESS, *n.* height, difficulty—*Bulandī, ishkāl, dushwārī, saṅkṭī*—Ūnchāi, kathīnatī, kathīnāi.
ÂRE, third person plural number indicative mood present tense of to be—*Huñ*.

- ARE-A**, *n.* (L.) an open surface, the superficial contents of a figure—*Sahan, maidán, musattah, masáhat, mukassar*—*Ángan, daur, káhetraphal, garbh.*
ARE-FY, *v.* (L. *areo*) to make dry—*Khashk k.*—*Sukhána.*
ARE-FÁCTION, *n.* the act or state of drying—*Khashki*—*Sukháwat.* [*huá akhárá^h.*]
ARE'NA, *n.* (L.) a place covered with sand for combat—*Retilá akhárá^h, bálu se bichhá*
ARE-NÁ'QOUS, *a.* sandy, like sand—*Retilá^h, bálu^h, bálu sá^h.*
ARE-OP'A-QITE, *n.* (Gr. *Arex, pagos*) a member of the court of Areopagus at Athens—*Zamáni-salaf' m'a shahr-i-Athens ki Eriopeyas nám kachahri ká ch rukn yá ahl*—*Práchnakál men Áibens nagar ki Eriopeyas nám kachahri ká ek jan.*
AR'GENT, *a.* (L. *argenteus*) silvery, bright like silver—*Sáni yá nuqrá, darakhshán, chándi ke mánuind chamaktá*—*Ruphá, chándi ká, rūpe ki bhánt chamaktá.*
AR'GIL, *a.* (L. *argilla*) potter's clay—*Kandár ki mitti^h, piñor^h.*
AR'GIL-Á'QOUS, *a.* of the nature of clay—*Piñor yá chikni mitti sá^h.*
AR'GIL'LOUS, *a.* consisting of clay—*Piñor yá chikni mitti ki^h.*
AR'GO-NAUT, *n.* (Gr. *Argo, nauts*) one who sailed in the ship Argo—*Jo Argo jaház par gayá thá*—*Argo nám nauká men jo gayá thá.*
AR-GO-SÁUTIC, *a.* pertaining to the Argonauts—*Argo jaház par jáne-wálon se nisbat-dár*—*Argo nauká men jáne-wálon ka sambandh.*
AR'GO-SY, *a.* a merchant ship—*Sandágrri ká jaház*—*Bápiya ki nauká.*
AR'GUE, *v.* (L. *arguo*, to reason, to dispute, to debate, to prove—*Hujat k., taqrir k., bahs k., sábat k.*—*Tark k., vivád k., vād-inuvád k., áddha k., pramāñi k.*
AR'GU-ER, *n.* a reasoner, a disputer—*Hujati, taqrir, bahás*—*Tarkí, vivádi.*
AR'GU-ING, *n.* reasoning, argument—*Hujat, mubáhaka, taqrir, dalil*—*Vád, tark, hetu.*
AR'GU-MENT, *n.* a reason alleged, the subject of any discourse, controversy—*Dalil, guff-gú yá tahrir ká mazmún, taqrir*—*Hetu, granthavishay, vishay, vād-inuvád, vád*
AR-GU-MENT'AL, *a.* belonging to argument—*Dalil, bahs, taqrir, mazmún ke muta'alliq*
Hetwásit, vād-inuvádasambandh, granthavishayasambandh. [panyáa.
AR-GU-MEN-TÁTION, *n.* the act of reasoning—*Tahkhus, munázat, mujádila*—*Heti-*
AR-GU-MENT'ATIVE, *a.* consisting of argument—*Hujati, mubáhasi, hujat se bhari huá*
—Hetúpanyásá, háitak.
AR-GU-MENT'ATIVE-LY, *ad.* by argument—*Taqrir se, hujat se*—*Hetúpanyás ke anusár.*
AR'GU-MEN-TIZE, *v.* to debate, to reason—*Bahs k., hujat k., taqrir k.*—*Vād-inuvád k., vád k., tark k., vichár k.* [tikshnabuddhí, tikhá, chatur, rasik.
AR-GUTE, *a.* (L. *argutus*) sharp, witty—*Tez, tez-fahm, zuráf, latifa-báz*—*Tikshn,*
AR-GUTE'NESS, *n.* acuteness, wittiness—*Tezi, tez-fahmi, zuráfut, latifa-bázi*—*Tikshnatá, tikhá, chokhá, chaturá, rasikái.*
ARI-AN, *n.* one of the sect of Arius who denied the divinity of Christ—*Erias jo Hazrat Isá ko Khudá ke baráber nahin mántá thá uská pai-rau*—*Erias jo Isá ko Isáwar ke samán nahin mántá thá uská panthí.*
ARI-AN-ISM, *n.* the doctrine of the Arians—*Erian logón ká mazhab*—*Erianpanth.*
AR'ID, *a.* (L. *areo*) dry, parched—*Khashk*—*Jhura, sukhá, sushk.*
AR'ID'RY, *n.* dryness—*Khashki*—*Sukháwat, jhurawat.* [mekh.
AR'IES, *n.* (L.) the ram, one of the signs of the zodiac—*Burj-i-hamal*—*Mesharási.*
AR-I-E-TÁTION, *n.* the act of butting like a ram—*Meñhe sá tukkar márná^h.*
AR-RIGHT, *a-rit*, *ad.* (*a, right*) rightly—*Rásti se, síkhat se*—*Thikanthik, súddhatá se.*
AR-I-O-LÁTION, *HÄRI-O-LÁTION*, *n.* (L. *haridus*) soothsaying, foretelling—*Fál-goi, pesh-goi*—*Bhavishtyadvákya, bhavishtyadváni, ágon kahná.*
A-RISE, *v.* (S. *arisan*) to mount upward, to get up, to proceed from, *p. t. a-rōšē, p. p. a-rīšen*—*Charhná^h, uhná^h, nikulná^h.*
ARIS-TAR-CHY, *n.* (Gr. *aristos, archē*) a body of good men in power—*Achhe log jo sábh-i-ikhtiyār hon unki jamá'at*—*Bhale log jinko adhikár ho unká samúh.*
AR-IS-TÓC'RA-CY, *n.* (Gr. *aristos, kratos*) government by the nobles, the principal persons in the state—*Umaráon ki 'amal-dári, umarái hukúmat, jamí umará*—*Pradhán logón ká ráj, prádhán jan.*
AR-IS-TO-CRÁT, *n.* one who favours aristocracy—*Dost-i-umarái, saltanat-i-umará-dost*—*Pradhán logón ká pakshapáti, prádhán logón ke ráj ká pakshapáti.*
AR-IS-TO-CRÁTIC, **AR-IS-TO-CRÁT'I-CAL**, *a.* relating to aristocracy—*Umarái saltanat se yá jamí umaráon se nisbat-dár*—*Pradhán logón ke ráj ká, prádhánajanasambandh.*
AR-IS-TO-CRÁT'I-CAL-LY, *ad.* in an aristocratical manner—*Umarái hukúmat se*—*Pradhán-ajanón ke ráj ke anusár.* [bandhí.
AR-IS-TO-TÉ-LI-AN, *a.* relating to Aristotle—*Aristú se nisbat-dár, Aristúi*—*Aristúsam-*
A-RITH'ME-TIC, *n.* (Gr. *arithmos*) the science of numbers—*Hisáb, 'ilm-i-hisáb, siyáq, 'ilm-i-ragam*—*Vyaktaganit, ankaganit.*
AR-ITH-MÉT'I-CAL, *a.* relating to arithmetic—*Hisábí, hisáb ke muta'alliq*—*Ankaganita-sambandhí, vyaktaganitánusár, vyaktaganitasambandhí.*
AR-ITH-MÉT'I-CAL-LY, *ad.* by arithmetic—*Hisáb se*—*Ankaganit se, vyaktaganit se.*

- AR-BITH ME-TI'CIAN, *n.* one skilled in arithmetic—*Muhāsib yā hisāb-dān*—*Ankaganit kā paṇḍit, vyaktaganitajña, vyaktaganit kā paṇḍit.* [naukā.]
- ARK, *n.* (L. *arca*) a chest, a close vessel—*Sandūq, sandūqcha yā kashī*—*Peti, ādhār wā*
- ARM, *n.* (S. *arma*) the limb which reaches from the hand to the shoulder, a bough of a tree, an inlet of the sea—*Bāñh^h, jāñh^h, samūmhar ká solā^h, khāl^h, khārī^h.*
- ARM'FUL, *n.* what the arms can hold—*Jitná donoh bāñh meñ aūt yā amā sake^h, aiskwār^h.*
- ARM'LESS, *a.* without an arm—*Be-bāñh*—*Abinj, bhujāhin, bāñdhin.*
- ARM'LET, *n.* a little arm, a bracelet—*Chhoti bāñh^h, hāth ká karā^h, kharā^h, pahunchi^h, kūtāgā^h, kūtāgā^h.*
- ARM'HOLE, ARM'FIT, *n.* the cavity under the shoulder—*Bagul*—*Kakhrī, kākhi.*
- ARM, *v.* (L. *armō*) to furnish with arms, to take arms, to provide against—*Musallah k., hathigār-band h-mā, kamār-band k.*—*Sasāstra k. wā h., phāñra bāñdhā.*
- ARMS, *n. pl.* weapons of offence or defence, a state of hostility, emblems armorial—*Harba, hathigār^h, jang, dushman, khāndān 'atāmāt*—*Sāstra, āstra, yuddha, yuddhivas-thā, kulachih.*
- ARM'VDA, *n.* (Sp.) a naval armament—*Bahri jang ke wāste ārāsta kī gai fuw*—*Jahāj kī harā ke liye saji hui senā, samudrayuddhārthasajjikitāsenā.*
- AR-MA-DU'LO, *n.* (Sp.) an animal armed with a bony shell—*Ek chhotā jāñwar jiske āpar hapli sip hoti hai*—*Kavachākār-chañmādhārī kshindrajanta.*
- AR-MA-MENT, *n.* a force equipped for war—*Jang ke wāste ārāsta kī gai fuw*—*Yuddha ke nimitta saji hui senā, yuddhārthasajj.kritāsenā.*
- AR-MA-TURE, *n.* armour for defending the body—*Zirah, silāh, buktar*—*Kavach, jhilam.*
- AR-MO'U-TEST, *a.* powerful in arms—*Harbe se zor-mand, jang meñ zor-āwar*—*Sāstra se prāññ, yuddha meñ bāñwān.*
- AR-MIS-TICE, *n.* a cessation from arms—*Jang kī chaul-roz māñgū^h*—*Thore dinoh tak yuddha kī nivritti, thore dinoh tak tarā kī thāñbhāw.*
- AR-MOUR, *n.* defensive arms—*Zirah, silāh, buktar*—*Jhilam, kavach.*
- AR-MOUR-ER, *n.* one who makes or sells arms—*Sāñqal-gar, harba-sāz, harba-furosh, hathigār bāñāne w.^h, hathigār bechne w.^h*—*Sāstrakār, sāstravikrayī.*
- AR-MO'U-RAT, *a.* belonging to the arms or escutcheon of a family—*Khāndān ke nishān se nisbat-dār*—*Kulachihāsambandhī.*
- AR-MO'RY, *n.* the place in which arms are kept—*Silāh-khāna*—*Sāstrāgār, āyudhāgār.*
- AR-MY, *n.* a large body of armed men—*Fauj, lashtar*—*Senā, katak.*
- AR-MOUR-BEAR-ER, *n.* one who carries the armour of another—*Silāh-bardār, buktar-bar-dār*—*Kavachavāñhāk.* [kañgū sā.^h]
- AR-MIL'LA-RY, *a.* (L. *armilla*) resembling a bracelet—*Hāth ke kape sab^h, pahunchi yā*
- AR-MIN'TAN, *a.* relating to the doctrine of Arminius; *n.* a follower of Arminius—*Arminius ke machab se nisbat-dār; n. Arminius ká pairān*—*Arminius ke mat ká sam-bandhī; n. Arminiaspañthī.*
- AR-MIN'TAN-ISM, *n.* the doctrine of Arminius—*Arminius ká mat^h.*
- AR-RŌ'MA, *n.* (Gr.) the fragrant principle in plants—*Pāñdhon meñ jo khush-bū-dār khā-sipāt rāñhi hai*—*Pāñdhon meñ jo sugandhī dharm rāñhi hai, pāñdhon ká gamkilā gun.*
- AR-O-MAT'IC, AR-O-MAT'IC-AL, *a.* spicy, fragrant—*Masāla-dār, khush-bū-dār*—*Gamkilā, mahkilā, sugandhī.*
- AR-O-MAT'IC, *n.* a fragrant drug—*Khush-bū-dār dārā*—*Sugandhī anubāñh.* [gamkilā k.]
- AR-O-MAT-IZE, *v.* to scent, to perfume—*Khush-bū-dār k., mūtāñter k.*—*Sugandhī k.,*
- AR-O-MAT-IZ-ER, *n.* that which perfumes—*Mūtāñter karne-wālī shai, khush-bū-dār karne-wālī chiz*—*Gamkilā k. w. pādārñh, sugandhī k. wālī vastu.*
- A-RŌSE', *p. t.* of ARISE.
- A-RŌ'ND', *ad. (a, round)* in a circle, on every side; *prep.* about, encircling—*Harhe yā dāñre meñ, har-tarāf; prep. gird, chārōñ tarāf*—*Vartul wā chakra meñ, sab or; prep. chāñdhāñ, chaturdik, chahupher.*
- A-RŌUSE', *v. (a, rouse)* to wake from sleep, to raise up, to excite—*Jagānā^h, utthānā^h, uksānā^h, uskānā^h.*
- A-RŌW', *ad. (a, row)* in a row—*Qatār-bandī se saf-bandī se*—*Pāñti meñ, pañkti meñ, pañktipūrvak.*
- A-RŌYNT', *int.* (Fr. *rouger*?) begone, away—*Chale jāñh^h, dūr ho jāñh^h.*
- AR-PÉ'Q'U-O, *n.* (It.) distinct instrumental chords accompanying the voice—*Bāje ke tar ká sur yā get jo git ke sāñh hoti hai.*
- AR-QUE-BŪSE, *n.* (Fr.) a hand-gun—*Chhoti bandūq, qarābīn*—*Chhoti agnyastra.*
- AR-QUE-BU-SADE', *n.* the shot of an arquebuse, a distilled water for wounds—*Chhoti bandūq kī golī, zakhm ke liye 'arūq*—*Chhote agnyastra kī golī, ghāw ke nimitta chulāyā huā pāñi.*
- AR-QUE-BU-SIÈR', *n.* a soldier armed with an arquebuse—*Bandūqchī*—*Agnyastradhārī.*
- AR-RACK, A-RACK', *n.* a spirituous liquor distilled in the East Indies—*Sharāb, 'araq, tārī^h*—*Madirā.*

AR-RAIGN', ar-rān', v. (S. *wregan* ?) to indict, to accuse, to charge—*Nālish k.*, 'illat lagānā, *ilzām denā*, *mākhiāz k.*—Kalañk lagānā, *dosh k.*, *apavād wā dosh denā*.

AR-RAIGN'MENT, n. the act of arraigning—'Illat, *ilzām*, *nālish*—Apavād.

AR-RANGE', v. (Fr. *ranger*) to put in proper order, to adjust, to settle—*Murattab k.*, *sijil k.*, *durust k.*—Yathikram rakhnā, *jahāñ kā tahāñ k.*, *thik thāk k.*, *nipāznā*.

AR-RANGE'MENT, n. the act of putting in order, adjustment, settlement, classification—*Tartib*, *sijil*, *durusti*, *intizām*, *band-o-bast*, *qism-ba-qism rakhnā*—Kram se sthāpan, *vyavasthā*, *niptārā*, *vargakram* se sthāpan.

AR-RANGE'ER, n. one who arranges—*Murattab k. w.*, *durust k. w.*, *band-o-basti*—Kram se rakhnē w., *vyavasthāpak*, *nipātne w.*

AR'RANT, a. (L. *erro* ?) infamous—*Mahaz bad*, *nihāyat kharāb*—Bahut burā, *atimand*.

AR'RANT-LY, ad. infamously, shamefully—*Mahaz badī se*, *sharm-āwari se*, *be-gairati se*—Bahut burāī se, *lajjākar riti se*, *nirlajjātā se*.

AR'RAS, n. a kind of tapestry, manufactured at Arras in France—*Naqsh-nigār kā kaprā jo makāñ ki zebāñh ke wāste diwārōñ meñ lagāte haiñ aur mulk-i-Frans ke shahr-i-Aras meñ bantā hai*—Wah kaprā ki jismēñ būṭe aur chitra nikāle rahte haiñ aur jo gharōñ ki bhītōñ meñ sūbhārth lagāyā jātā hai aur Phrāns deś ke Aras nām nagar meñ bantā hai.

ARRAY', v. (S. *wrgan* ?) to deck, to put in order; n. dress, order—*Zeb d.*, *poshāk pahinānā*, *saf-ārāi k.*; n. *libās*, *saf-ārāi*—Bhūshit k., *acchehe vastra pahinānā*, *vyūh rachanā*; n. *vastra*, *bhūshan*, *vyūh*, *ruchanā*, *kram*.

AR-REAR', n. (L. *ad. retro* ?) that which remains unpaid—*Jo dene ko parā ho*^h.

AR-REAR'AGE, n. the remainder of a debt—*Qarz ki bāqī*, *baqāyā*—Rin kā rahā bhāg, *rin meñ jo dene ko rah gayā ho*.

AR-RECT', a. (L. *ad. rectum*) upright, erect, attentive—*Kharāb*^h, *sidh*^h, *mutawajjih*—Thārth wā thārthā, *sojhā*, *manoyogi*. [chhor^h]

AR-REPT'ION, n. (L. *ad. raptum*) the act of snatching away—*Ainch-khainch*^h, *chhin*—*AR-REP-T'IOUS*, a. snatched away, mad—*Chhinā gayā*^h, *pāgal*^h.

AR-REST', v. (L. *ad. re, sto*) to stop, to obstruct, to seize under a legal process; n. seizure under a legal process—*Roknā*^h, *ārnā*^h, *giriṣṭār k.*; n. *giriṣṭārī*—Chhekñā, *atkāñā*, *rājājñā se pakartiā*; n. *rājājñā ke dwārā pakar*. [nā^h. āñ parñā^h, honā^h.

AR-RIVE', v. (L. *ad. ripa*) to come to a place, to reach, to happen—*A jānā*^h, *pakhunch*—*AR-RI'VAL*, n. the act of coming to a place—*Amad*—Pahunch.

AR-RO-GATE, v. (L. *ad. rogo*) to claim proudly or vainly, to assume—*Gurūr se da'wā k.*, *nā-haqq da'wā k.*, *jis qadr ho us se ziyādā apne taiñ samajhnā*—Dimbh k., *dambh k.*, *jitnā ho us se adhik apne taiñ lagānā*. [yā takabbur—Dimbh, dambh.

AR-RO-GANCE, AR-RO-GAN-CY, n. assumption of too much importance—*Nā-haqq fakhr*—*AR-RO-GANT*, a. assuming, haughty, proud—*Jis qadr ho us se ziyādā apne taiñ jāñne w.*, *mutukabbir*, *magfir*—Jitnā ho us se adhik apne taiñ samajhne w., *dimbhī*, *abhimāni*, *ahankārī*, *dambhī*. [ahañkār se.

AR-RO-GANT-LY, ad. in an arrogant manner—*Nā-haqq fakhr yā takabbur se*—Dimbh se, *AR-RO-GA'TION*, n. the act of arrogating—*Be-jā fakhr yā takabbur*—Dimbh, dambh.

AR-RO-GA-TIVE, a. claiming unjustly—*Nā-haqq da'wā k. w.*, *jis qadr ho us se ziyādā apne taiñ samajhne w.*—Dambhī, *dimbhī*, *jitnā ho us se adhik apne taiñ lagāne w.*

AR'ROW, n. (S. *arwa*) the pointed weapon shot from a bow—*Tir*—Vāñ, *sar*, *bāñ*.

AR'ROW-Y, a. like an arrow—*Tir sā*, *tir ke mānind*—Bāñ sā, *vāñ ke sadris*.

AR'SE-NAL, n. (L. *arz, navalis* ?) a magazine of military or naval stores—*Jangī yā bahri ushāb kā makhan*, *silāh-khāna*—Larāī wā *yuddhanaukā* ki *sāmagri* kā *bhāñḍār*.

AR'SE-NIC, n. (Gr. *arsen*) a mineral poison—*Sankhiyā*^h.

AR'SEN'I-CAL, a. containing arsenic—*Sankhiyā-dār*—*Sankhiyāmay*.

AR'SON, n. (L. *arsum*) the crime of houseburning—*Ghar meñ āg lagāne kā gunāh*, *jurm-i-makāñ-sozi*—*Ghar meñ āg lagāne kā aparadh*, *grihadāhāparadh*.

ART, second person singular indicative mood present tense of to be—*Hai*^h.

ART, n. (L. *ars*) the power of doing, skill, a trade, dexterity, cunning—*Karne ki tāqat*, *hunar*, *fann*, *maharat yā chālākī*, *ṣitrāt*—*Karne kā parākram*, *śilpavidyā*, *kalā*, *nipunatā*, *vyavasāy wā vyāpār*, *chaturāī wā dakshatā*, *dhūrtatā*. [dhūrt, chhali.

ART'FUL, a. skilful, cunning—*Hikmatī*, *hunar-mand*, *'aiyār*, *ṣitratī*—*Nipun*, *gunī*, *ART'FUL-LY*, ad. skilfully, cunningly—*Hunar-mandī se*, *fareb se*, *ṣitrāt se*—*Nipunatā se*, *dakshatā se*, *dhūrtatā se*, *chhal se*. [kalā, dhūrtatā.

ART'FUL-NESS, n. skill, cunning—*Hunar-mandī*, *hunar*, *ṣitrāt*, *robāh-bāzi*—*Nipunatā*, *ART'FUL-CE*, n. trick, fraud, trade—*Hila*, *fureb*, *fann yā pesha*—*Chhal*, *kapaṭ*, *vyavasāy wā vyāpār*.

ART'IFI-CER, n. a mechanic, a contriver—*Kārī-gar*, *tadbiri*—*Śilpakār*, *upāyī*.

ART'IFI-CIAL, a. made by art, not natural—*Tarkibī*, *ma'nūī*, *sākhsa*, *qair-qudrati*—*Kritrim*, *śilpanirmit*, *aswabdhavasiddh*, *pratiyatnapūrvva*.

ART'IFI-CI-AL-I-TY, n. quality of being artificial—*Sākhtagi*—*Kritrimatwa*, *śilpanirmitatā*.

ÂR-TI-F'ÇIAL-LY, *ad.* by art, not naturally — *Hunar se, dast-kâri se, qudrat se nahîn* — Šilp se, kritrim prakâr se, swabhâvasiddhi se nahîn.

ÂRT'I-ĀN, *n.* a mechanic, a handicraftsman — *Kâri-gar, dast-kâr* — Šilpi, šilpakâr, hasta-vyâpâri, hastavyavâsâyi.

ÂRT'IST, *n.* a skilful man, one who practices any of the fine arts — *Hunar-mand, kisî 'umda jamn kâ peshâ-dâr yâ nî munavvar wagarâ* — Nipun, guṇi, kisî uttam vyâpâr kâ vyavâsâyi arthât chitrakâr ityâdi. [niṣhkapat, sidhâ.]

ÂRT'LESS, *a.* unskilful, void of fraud, simple — *Be-hunar, befareb, sâda* — Anârî, bholâ, ÂRT'LESS-LY, *ad.* in an artless manner — *Hunar-mandî bagair, safâi se, sachchâi se* — Anârîpan se, binâ chhal wâ kapaṭ.

ÂRT'LESS-NESS, *n.* want of art — *Safâi, sachchâi* — Sidhâi wâ sudhâi, bholâpan.

ÂRT'SMAN, *n.* a man skilled in arts — *Fanon kâ ustâd* — Šilpi, šilpajña.

ÂRTE-RY, *n.* (Gr. *aer. teren*) a vessel which conveys the blood from the heart to the different parts of the body — *Šhiryân yâ sharyân* — Rudhiravahanâyi. [dhi.]

AR-TÉ'RI-AL, *a.* relating to an artery — *Muta'alliq-i-shiryân* — Rudhiravahanârîsamhan.

AR-THRIT'IC, AR-THRIT'-CAL, *a.* (Gr. *arthron*) relating to the joints or to the gout — *Gânth se nahîn-dâr, nagrasî yâ nigrasî* — Gânth kâ sambandhî, granthil, vataki, vâtarogasambandhî. [ki turkârî.]

ÂRTI-CHÔKE, *n.* (Fr. *artichaut*) an esculent plant, resembling a thistle — *Ek bhânî*

ÂRTI-CLE, *n.* (L. *artus*) one of the parts of speech, a single clause of an account, a stipulation; *v.* to draw up or bind by articles, to stipulate — *Harf-i-ta'rif yâ harf-i-tanqir, bâbat, maddu, raqam, 'ahad-o-paimân*; *v. jude jude maddon men zâhir k., 'ahad-o-paimân k.* — Nîschâyak wâ anîschâyak sabd, bât, vishay, bandhej, sauket, nir-bandh; *v. prithak prithak bâton men prakâs k., bandhej k., sauket k., badnâ.*

AR-TIC'U-LATE, *a.* jointed, distinct; *v.* to utter words distinctly — *Jorâ huâ^h, jorôn se banâ huâ^h, v. sâf-sâf talâfuz k.* — Šudhit, vyakta, spasht; *v. spashtochchâran k.*

AR-TIC'U-LATE-LY, *ad.* in an articulate voice — *Sâf âwâz se* — Špashtochchâranapûrvak.

AR-TIC-U-LÂ'TION, *n.* distinct utterance, a joint — *Sâf talâfuz, mukhraij, jor^h, girah, band* — Špashtochchâran, gânth.

AR-TIL'LER-Y, *n.* (Fr. *artillerie*) missile weapons of war, cannon, ordnance — *Jangi auzâr jo chhore jâte haiñ, topeñ* — Jo sastra chhore jâte haiñ, yuddhâstra, agnyâstra.

A-R'ŪSPICE, *n.* (L. *arusper*) a soothsayer, a diviner by the entrails of beasts — *Fâl-go, jâmwaron ki antriyôn ko dekhkar pesh-goi k. w.* — Âgamabhakhi, bhavishyadvaktâ, paṣuon ki antriyôn ko dekhkar âgam kahne w.

A-R'ŪS'PICY, *n.* the act of prognosticating by inspecting the entrails of sacrifices — *Qurbânôn ki antriyôn ko dekhne se fâl-goi* — Jo paṣu balidân hote haiñ unki ântôn ke dekhne se bhavishyatkathan.

ÂS, *con.* (S. *ase*) in the same or like manner, in the manner that, that; *ad.* similarly, in respect of, for example — *Jaisâ^h, jis-tarah-ki, ki^h*; *ad. jaisâ^h, uske munâfiq, dar-bâb, masalan* — Yathâ, jîm prakâr ki; *ad. yathâ, tulya rip se, vishay men, jaise, yathâ.*

ÂS-A-FETI-DA, *n.* (asa. L. *felidus*) a gum resin of an offensive smell — *Ilîq^h.*

AS-BÊSTOS, *n.* (Gr. *a, stes*) a mineral substance, fibrous and incombustible — *Ek renha-dâr nâ-sokhtanî ma'danî shai* — Ek sûtmay ajwalanî âkarîy jadârth.

AS-BÊSTINE, *a.* pertaining to asbestos, incombustible — *Resha-dâr nâ-sokhtanî ma'danî shai ke muta'alliq, nâ-atash-gir* — Sûtmay ajwalanîy âkarîy jadârth kâ sambandhî, ajwalanîy. [âpur-jânâ^h, uṭhnâ^h.]

AS-CÊND', *v.* (L. *ad, scendo*) to climb up, to move upwards, to rise — *Charhnâ^h.*

AS-CÊN'DANT, *n.* height, elevation, superiority; *a.* superior, above the horizon — *Bulandî, uñchâi^h, fauqiyat yâ tarjîh*; *a. aulâ, ufaq ke âpar* — Uchchatâ, pradhânatâ; *a. pradhân, udît, âkâśakakshâ ke âpar.* [kram.]

AR-CÊN'DEN-CY, *n.* influence, power — *Ikhtiyâr, galba, taqat* — Dâb, dabâw, šakti, parâ-

AS-CÊN'SION, *n.* the act of ascending — *'Urûj*. — Charhâw, uṭhân.

AS-CÊN'SIVE, *a.* rising, tending to rise — *Uṭhâ^h yâ uṭhâlâ^h.*

AS-CÊNT', *n.* the act of rising, an eminence — *(Charhâi^h, ilâ^h.*

AS-CÊN'SION-DAY, *n.* the day on which the ascension of Christ is commemorated — *Âsmân par hazrat 'Isâ ke jâne kâ din* — Swarg men Isâ ke jâne kâ din, Isâ kâ swargârôhanâdivas. [k., qâim k., thahrânâ^h — Jâchnâ, nîschit k., nirpay k., sthîr k.]

ÂS-CÊRTAIN', *v.* (L. *ad, certus*) to make certain, to establish, to determine — *Tahqiq*

ÂS-CÊR-TAIN'-BLE, *a.* that may be ascertained — *Jo ba-khâbî daryâft yâ tahqiq ho sake* — Nirney, nirdhârânîy. [nîschay.]

ÂS-CÊR-TAIN'MENT, *n.* the act of ascertaining — *Tahqiq, inbât* — Nirnay, nirdhârân,

AS-CÊT'IC, *a.* (Gr. *asketes*) employed in devout exercises, austere; *a.* a devout recluse, a hermit — *sakht 'ibâdat men masrûf, sakht*; *n. 'âbid, tapsî^h, faqîr* — kaṭhîn tapasyâ men lagî huâ, rukh wâ kaṭhîn; *n. tapaswî, vânaprasth wâ samnyâsî.*

AS-CÊT'I-CISM, *n.* the state of an ascetic — *Faqîrî, 'ibâdat* — Vairâgya, samnyâs, tap.

ÂS'ÇI-LI, *n. pl.* (Gr. *a, skia*) people living in the torrid zone, who, at certain times of the

year, have no shadow at noon—*Sākinān-i-mintaqā-i-mahrūqā*—Ushṇakṣibandhasth, uṣhṇakṣasth. [Jalaṇḍhar.

AS-CITTES, *n.* (Gr. *askos*) a species of dropsy, a swelling of the abdomen—*Istisqā*—*As-cit'tic*, *As-cit'ti-cal*, *a.* dropsical—*Istisqāi*—Jalaṇḍharī.

AS-CIT'TIOUS, *a.* (L. *ad, scitum*) additional, supplemental—*Zāid*, *'ariyati*, *bālāi*, *satimma*, *paiwand*—*Adhik*, *asamavāyi*, *āropit*, *ūpari*.

A SCRIBE, *v.* (L. *ad, scribo*) to attribute to as a cause, to impute, to assign—*Bā's* *lagānā*, *mansūb k.*, *maḥsūs k.*, *niebat k.*—*Kārap* *ghatānā*, *ṭhahranā*, *denā* *wā* *lagānā*, *āropan k.*, *niyog k.* [bandhaniya.

A-SCRIB'ABLE, *a.* that may be ascribed—*Mansūb hone ke* *lāiq*—*Āropani'ya*, *abhisam-*
A-SCRIP'TION, *n.* the act of ascribing—*Nisbat*, *lagāw^h*—*Āropan*, *adhyārop*, *sambandhan*.

AS-CRIP-TY'IOUS, *a.* that is ascribed—*Maḥsūs yā* *mansūb ki'yā* *gayā*—*Āropit*, *abhi-*
sambandhit. [per *wā* *uski* *lakri*.

ASH, *n.* (S. *āśa*) a tree or its wood—*Ek* *giam* *kā* *darakht yā* *uski* *lakri*—*Ek* *prakār* *kā* *ASH'EN*, *a.* made of ash—*Ash* *per* *ki* *lakri* *kā* *banā* *huā^h*.

ASH'OL-OURD, *a.* between brown and gray, like the bark of ash—*Khāki*, *āsh* *per* *ke* *chhūlke* *ke* *mānind*—*Bhasinavarṇ*, *pāṇṣuvarṇ*, *pāṇḍu*.

A-SHAMED', *a.* (*n.* shame) affected by shame, abashed, confused—*Sharmanda* *yā* *shurminda*, *nālim*, *muztarib*, *be-qarār*—*Lajjit*, *lajjamān*, *ghabrāyā* *huā*, *vyākul*.

ASH'ES, *n. pl.* (S. *āśa*) the remains of any thing burnt, the remains of a dead body—*Khākistur*, *kisi* *murde* *ke* *jalāne* *ke* *piche* *jo* *kuchh* *bach* *rahai*—*Rākh* *chhār* *wā* *bhasm*, *kisi* *murte* *ke* *jalāne* *ke* *paschāt* *jo* *kuchh* *uskā* *bach* *rahai*.

ASH'Y, *a.* like ashes, pale—*Rākh* *ke* *mānind*, *zard*—*Rākh* *sā*, *pāṇṣuvarṇ*, *pilā*.

ASH WEDNES'DAY, *n.* the first day of Lent—*'Isāiyon* *ke* *chille* *kā* *pahlā* *din*—*'Isāiyon* *ke* *chālīs* *din* *ke* *uparās* *kā* *pratham* *divas*.

A-SHORE', *ad.* (*a.* shore) on shore, to the shore, stranded—*Kināre* *par*, *kināre* *ki* *tar-*
raf, *kināre* *lagā* *huā*, *kināre* *par* *charhā* *huā*—*Taṭ* *par*, *tir* *ki* *or*, *tir* *meñ* *lagā* *huā*,
tir *par* *charhā* *huā*.

AS'IAN, *a.* relating to Asia—*Eshia* *se* *nishat-dār*—*Eshia* *sambandhī*.

AS-IA'TIC, *a.* belonging to Asia; *n.* a native or inhabitant of Asia—*Muta'alliq-i-Eshia*; *n.* *Eshia* *kā* *mutuwattin* *yā* *bāshindū*—*Eshia* *sambandhī*; *n.* *Eshia* *kā* *desiyālok* *wā* *nivāsi*.

AS-IA'TI-CISM, *n.* imitation of the Asiatics—*Eshia* *ke* *mutuwattinon* *yā* *bāshindon* *ki* *nagl* *yā* *tuḡlid*—*Eshia* *ke* *desiyālokon* *wā* *nivāsiyon* *kā* *anukarān* *wā* *anuvritti*.

A-SIDE', *ad.* (*a.* side) to one side, apart—*Ek* *tarāf*, *alag^h*—*Ek* *or*, *ekānt* *meñ*.

AS'I-NINE. See under ASS.

ASK, *v.* (S. *ascian*) to beg, to petition, to demand, to question, to inquire—*Darḥwāst* *k.*, *istid'ā k.*, *talab k.*, *istifā' k.*, *pursish k.*—*Yāchanā k.*, *prārthanā k.*, *māngnā*, *chāhnā*, *jijñāsā k.*, *pūchhnā*, *jāchhnā*.

ASK'ER, *n.* a petitioner, an inquirer—*Sāil*, *pursish k. w.*—*Yāchak*, *prārthak*, *māngne-*
w., *prashtā*, *jijñāsk*, *pūchhne w.* [se^h.

AS-KANÇE', AS-KANT', *ad.* (D. *schuin*) sideways, obliquely—*Ek* *or^h*, *tirchhā^h*, *kankhī*

AS-KEW', *ad.* (Dan. *skiew*) obliquely, contemptuously—*Tirchhā^h*, *hiqārāt* *se*—*Ghrinā* *wā* *ghin* *se*, *tiraskār* *se*.

A-SLANT', *ad.* (*a.* slant) obliquely, on one side—*Tirchhā^h*, *ek* *or^h*.

A-SLEEP', *ad.* (*a.* sleep) sleeping—*Sotā^h*, *soyā^h*.

A-SLOPE', *ad.* (S. *aslupan*) with declivity, obliquely—*Dhālū^h*, *dhāl* *se^h*.

ASP, AS'PIC, *n.* (Gr. *aspis*) a poisonous serpent—*Zahr-dār* *sānp*—*Vishadhar* *sarp*, *bikhahā* *sānp*. [darakht jiske patte hilā karte haiñ—*Ek* *prakār* *kā* *per*.

ASP, AS'PEN, *n.* (S. *aspe*) a species of poplar with trembling leaves—*Ek* *giam* *kā* *As'PEN*, *a.* relating to the aspen tree—*Asp* *per* *kā^h*. [sheru.

AS-PAR'A-GUS, *n.* (L.) an esculent plant—*Nūgdāw^h*, *mārchoba*—*Satamūli*, *sātawārī*.

ASPECT, *n.* (L. *ad, spectrum*) look, countenance, view, situation—*Sūrat*, *shahl*, *nazar*, *gizām*—*Ākar*, *vaḍan*, *munh*, *drishtī*, *avasthān*, *sthiti*.

ASPER-ATE, *v.* (L. *asper*) to make rough—*Kharkharā k.*, *nā-hamwār k.*—*Arbikhhar-*
bir k., *khardharā* *wā* *ūchānichā k.* [khāwat, karkasātā, kaṭutā.

AS-PER'RY, *n.* roughness, harshness—*Nā-hamwārī*, *karāi^h*, *talḥī*—*Asamānatā*, *ru-*
As'FER-ous, *a.* rough, uneven—*Kharkharā^h*, *nā-hamwār*—*Khardharā*, *arbikhharbir*,
rūkhā, *asamān*, *ūchānichā*.

A-SPERSE', *v.* (L. *ad, sparsum*) to slander, to calumniate, to cast upon—*Tuhmat* *lagānā*, *'aib* *lagānā*, *harf* *lagānā*, *chhipaknā^h*—*Doshāropan k.*, *kalaṇki k.*, *kalaṇk* *lagānā*, *dālnā*. [nindā, doshāropan.

A-SPER'SION, *a.* a sprinkling, calumny—*Chhip-kāw^h*, *tuhmat*, *būhtān*—*Kalaṇk*, *apavād*,
AS-PHAL'TOS, (Gr.) AS-PHAL'TUM, (L.) *n.* bitumen, Jew's pitch—*Yahūdī* *rāl^h*

AS-PHAL'TIC, *a.* bituminous, gummy—*Yahūdī* *rāl* *kā^h*, *chhipchīpā^h*, *laslūwā^h*.

ASPHO-DEL, *n.* (Gr. *asphodelos*) day-lily—*kañwal^h*.

A-SPIRE', v. (L. *ad, spiro*) to desire eagerly, to pant after, to aim at—*Barī árzú rakhná, mushtāq h., shast bāndhná*—*Lálasá k., tarasaiyá, ták rakhná wá bāndhná, dhukki lagáná.*

A-SPIR'ANT, n. one who aspires, a candidate—*Barī árzú rakhne w., shast bāndhne w., ummed-wár*—*Lálasá k. w., tarasaiyá, ták bāndhne w., arthi, padānweshi.*

Ás'PI-RATE, v. to pronounce with full breath; *a.* pronounced with full breath; *n.* the mark of aspiration—*Shiddat se talaffuz k., hakárná^h; a. shiddat se talaffuz kiya gayá; n. shiddat se talaffuz karne ká nishān*—*Dirghaswās se uchchāraṇ k., pūrṇaswās se uchchāraṇ k., mahāprāṇ se uchchāraṇ k.; a. visargi, mahāprāṇ se uchchārit; n. mahāprāṇ se uchchāraṇ ká chihñ.*

Ás-PI-RĀ'TION, n. a breathing after, an ardent wish, act of pronouncing with full breath—*Kamāl árzú, barā ishtiyāq, shiddat se talaffuz k.*—*Lálasá, barī kámaná, pūrṇaswās se wá mahāprāṇ se uchchāraṇ.*

A-SPIR'EMENT, n. the act of aspiring—*Kamāl árzú, barā ishtiyāq*—*Lálasá, kámaná.*

A-SPIR'ER, n. one who aspires—*Mushtāq, árzú-mand*—*Lálasá k. w., tarasaiyá, tarasne w.*

A-SPIR'ING, n. the desire of something great—*Hausila*—*Umañg.*

ÁS-POR-TĀTION, n. (L. *abs, porto*) the act of carrying away—*Taláw^h, sarkáw^h.*

A-SQUINT', ad. (*D. schuin*) obliquely—*Tirchhá^h, Kankhi se^h.*

ÁSS, n. (L. *asinus*) an animal of burden—*Gadhá^h.*

Ás'-NINE, a. pertaining to an ass—*Gadhe ká^h, gadhe rá^h.*

ÁSS'HĒAD, n. a dull person, a blockhead—*Gadhá-sir^h, ahmaq, ná-dān*—*Mandabuddhi, mūrkh, mūrkh.*

ÁSS-ĀIL', v. (L. *ad, salio*) to fall upon, to attack, to invade—*Eká-ek kisi par tūt par-ná^h, wár k.^h hamla k.*—*Ákraman k., chot wá ághát k., charháí k.*

ÁS-ĀIL'-ABLE, a. that may be attacked—*Jis par hamla yá wár ho sake*—*Ákramaniya, jis par chot ághát wá charháí ho sake.* [mak; *n. chot k. w., ághátak, charháí k. w.*

ÁS-ĀIL'-ANT, a. attacking; *n.* one who attacks—*Hamla-áwar; n. wár k. w.^h*—*Ákrá-*

ÁS-ĀIL'-ER, n. one who attacks—*Hamla-áwar, wár k. w.^h*—*Chot k. w., ághátak, charháí k. w.*

ÁS-ĀIL'MENT, n. the act of assailing—*Hamla, wár^h*—*Chot, charháí, ákraman.*

ÁS-SĀS'SIN, n. (Fr.) a secret murderer—*Chhíp kar yá eká-ek qatl k. w., jo qatíl dagá se már-dáltá hai*—*Jo ghátak chhal se badh kartá hai, guptaghátak.*

ÁS-SĀS'SI-NĀTE, v. to murder secretly—*Dajá se qatl k., eká-ek yá chhípkar qatl k.*—*Chhal se badhaná, guptaghát k.*

ÁS-SĀS'SI-NĀ'TION, n. the act of murdering—*Qatl, khūn, eká-ek yá dagá se qatl, chhípkar*

ÁS-SĀS'SI-NĀ-TOR, n. one who assassinates—*Nāghāni qatl k. w., dagá se eká-ek yá chhípkar qatl k. w.*—*Guptaghátak, chhal se badh k. w.*

ÁS-SĀULT', v. (L. *ad, saltum*) to attack with violence; *n.* an attack, an onset—*Hamla k. zad-o-kob k. n. hamla, zad-o-kob*—*Charháí k.; n. charháí, márpit.*

ÁS-SĀULT'-ABLE, a. that may be assaulted—*Jis par hamla yá zad-o-kob ho sake*—*Jis par charháí wá márpit ho sake, ákramaniya.* [wá márpit k. w., ákrānak, ághátak.

ÁS-SĀULT'ER, n. one who assaults—*Hamla yá zad-o-kob k. w., hamla-áwar*—*Charháí*

ÁS-SĀY', v. (Fr. *essayer*) to try or prove as metals; *n.* a trial, examination—*Parakh-ná^h, táwná^h; n. ayári, ázmáish, imtihan*—*n. Parakh, kas, táw, parikshá.*

ÁS-SĀY'ER, n. one who assays metals—*Sáhib-i'-ayár, 'ayár-shinás,*—*Parkhiyá, jánohne w., táwne w., kasne w.* [Prápti, labhí.

ÁS-SE-CŪTION, n. (L. *ad, secutum*) acquirement, act of obtaining—*Tahsil, husúl*—

ÁS-SĒMBLE, v. (L. *ad, simul*) to bring together, to meet together—*Faráham k. yá k., jam' k. yá h.*—*Batorná wá baturná, ekatthá k. wá h.* [mapdal.

ÁS-SĒM'BLAGE, n. a collection of individuals—*Jamá'at, ijtimá', hujm*—*Samuh, vrind,*

ÁS-SĒM'BLER, n. one who assembles—*Faráham yá jam' k. w.*—*Ekatthá k. w., batorne w.*

ÁS-SĒM'BLING, n. a meeting together—*Jamáw^h, bator^h*—*Samágam, samágati.*

ÁS-SĒM'BLY, n. a company, a convocation—*Guroh, mahfil, majlis, majlis-i-din*—*Sabbá, mandali, samaj, dharmádhyakshasamáj, dharmasambandhisabhá.*

ÁS-SĒM'BLY-RÓOM, n. a room in which persons assemble, especially at public meetings—*Majlis-ghar, mahfil-khāna*—*Samágamasthān, sabhásālā.*

ÁS-SĒNT', v. (L. *ad, sentio*) to agree to, to admit as true, to concede; *n.* the act of agreeing to, consent—*Rási h., qabúl k., taslim k.; n. rasá-mandi, qabúl*—*Sammat h., mánná wá mán lená, swikár k., aṅgikár k.; n. sammati, anumati, swikár, aṅgikár.*

ÁS-SĒN-TĀTION, n. compliance out of flattery—*Khush-ámad ki ráh se rasá-mandi yá ittifāq-i-rás*—*Lallopatto ki riti se sammati.*

ÁS-SĒN'TER, n. one who assents, a favourer—*Rasá-mand hone w., qabúl k. w., jánib-dár, multafl*—*Swikartá, anumantá, mánne w., pakshi.*

ÁS-SĒN'TMENT, n. agreement, consent—*Rasá-mandi, qabúl*—*Sammati, swikár, swikaran.*

ÁS-SĒRT', v. (L. *ad, sertum*) to affirm, to maintain, to claim—*Iqrár k., mahfús*

rakhná, da'wá k. — Kahná wá bolná, sañbhálná, rakshá k., apná sattwa wá adhikár prakás k. [ki rakshá, bāchāw, vachan, vākya.

AS-SER'TION, *n.* the act of asserting, affirmation — *Da'wi ki hifāzat, iqrār* — Apne sattwa

AS-SER'TIVE, *a.* positive, dogmatical — *Yaqīnī, qat'ī* — Nī-chit, sunīschit, nīrpit.

AS-SER'TIVE-LY, *ad.* affirmatively — *Yaqīnan, qat'an, uqbāl se* — Drīh nīschay se.

AS-SER'TOR, *n.* a maintainer, a vindicator — *Hāmī, pushti-bān, rawā-dār, mujawwiz* — Rakshak, pratipadak wá pratipalak, pakshi.

AS-SER-TO-RY, *a.* affirming, supporting — *Iqrārī, aqbālī, mujawwiz* — Drīh nīschay se kahne w., pratipadak, pratipalak.

AS-SESS', *v.* (L. *ad, sessum*) to rate, to fix the proportion of a tax — *Takhmīna k., tashkhis k., khirāj lugānā, hīsa-i-rasadi lagānā* — Kūtnā, āñk-nī, kar lagānā, kar nīrūpan k.

AS-SESS'ION-A-RY, *a.* pertaining to assessors — *Takhmīna-kunandōn tashkhis-kunandōn yā ahāliyān-i-mashwarat ke muta'alliy* — Karānī upakāsambandhī, sabhāsadsambandhī.

AS-SESS'MENT, *n.* the act of assessing, the sum levied on certain property — *Tashkhis-i-khirāj yā jam' lagānā, jam'* — Bāchh, karānīrūpan, kar, lagtī wá lagān.

AS-SER'SOR, *n.* one who assesses, an assistant in council — *Tashkhis-kunand, takhmīna-kunand, khirāj yā mahsūl thahrāne w., mashīr-i-jalsa, ahl-i-mashwarat* — Āñkwaīā, kūtwaīā, karānīrūpak, sabhāsad, pañch.

AS'SETS, *n. pl.* (L. *ad, satis*) goods sufficient to discharge all legal claims — *Wājibu-l-adā ke liye kāfī māl-o-amwāl* — Hīn chukāne ke liye yatheshṭ sampatti.

AS-SEVER, AS-SEVER-ATE, *v.* (L. *ad, severus*) to affirm solemnly — *Ba-hulaf iqrār k.* — Śapathapūrvak kahnā, śapath khākār kahnā.

AS-SEV-ER-A'TION, *n.* solemn affirmation — *Iqrār ba-hulaf* — Śapathapūrvak vachan.

AS-SI-DU'I'TY, *n.* (L. *ad, sedeo*) diligence, closeness of application — *Mashaqqat, mihnāt* — Pārīśram, śram, prayās, udyog. [śramī, prasakt, udyogi.

AS-SID'U-OUS, *a.* constant in application — *Mustaqill, mihnati, musrāf* — Pārīśramī,

AS-SID'U-OUS-LY, *ad.* diligently, constantly — *Mihnāt yā mashaqqat se, istiglāl se* — Śram se, udyog se.

AS-SID'U-OUS-NESS, *n.* constant application — *Mashaqqat, mihnāt* — Śram, udyog.

AS-SIGN', as-sin', *v.* (L. *ad, signo*) to mark out, to apportion, to make over; *n.* one to whom assignment is made — *Makhsūs yā muqarrar k., ta'aīyun k., munqasīm kur-ke denā, hīsa muqarrar k., intaqāl k.; n. muntaqal'-alathī* — nīrūpnā, thahrānā, bāñtnā, bañtwārī k., dedālnā; *n.* jisko sattwa diyā jāti hui.

AS-SIGN-A-BLE, *a.* that may be assigned — *Muntaqal munqasīm yā muqarrar kiye jāne ke qābil* — Nīrdeshtavya, thahrāye bāñte wā dedāle jāne ke yogya.

AS-SIG-NA'TION, *n.* an appointment to meet — *Mulāqāt kā wa'da, mulāqāt ki jagah aur waqt kā ta'aīyun* — Milne kā sañket, Samāgananiyam.

AS-SIGN-EE', *n.* one to whom assignment is made, one appointed or deputed by another — *Muntaqal'-lathī, kārandā, kārindā, mutamad'-ulathī, mukhtār* — Jisko arth wā dravya de dālā jāy, pratinidhī, pratipūrush. [bāñtne wā dedālna w.

AS-SIGN'ER, *n.* one who assigns — *Muqarrar munqasīm yā muntaqal k. w.* — Nīrūpne

AS-SIGN'MENT, *n.* the act of assigning, a transfer of title or interest — *Intaqāl, tugarrurī, intaqāl-i-haqq* — Nīrūpan, nīyojan, samarpān, sattwasamarpan.

AS-SIM'I-LATE, *v.* (L. *ad, similis*) to make or grow like — *Muwāfiq k. yā ho, yaksān k. yā ā.* — Sadrīs k. wā h., samān k. wā h. [sadrīs wā samān kar sakeñ.

AS-SIM'I-LA-BLE, *r.* that may be made like — *Jise muwāfiq yā yaksān kar sakeñ* — Jisko

AS-SIM-I-LA'TION, *n.* the act of assimilating — *Yaksān k., muwāfiq k.* — Sadrīs k., tulyakarañ. [rakhne walā — Sadrīs wā samān karne ko samarth.

AS-SIM'I-LA-TIVE, *a.* having power to assimilate — *Muwāfiq yā yaksān karne ki tāqat*

AS-SIST', *v.* (L. *ad, sisto*) to help — *Madad k., dast-giri k., pushti k.* — Sahāyatā k. wā d., upakār k., sahārā d. [kār, sahārā.

AS-SIST'ANCE, *n.* help, aid, succour — *Madad, kumak, dast-giri, pushti* — Sahāyatā, upa-

AS-SIST'ANT, *a.* helping, aiding; *n.* one who assists, a helper — *Pushti-bān, mumidd; n. madad-gār, kumakī* — Sahāyak, upakārī; *n.* sahāyakartā, sahāy k. w., sahāyak.

AS-SIST'LESS, *a.* without help — *Be-chāra, lā-chār, nā-chār* — Binā bas, upāyarahit, nissahāya.

AS-SIZE', *n.* (L. *ad, sessum*) a court held twice a year to try causes by a judge and jury, a statute for determining weight or price; *v.* to fix a rate of weight or price — *Wah 'adālat ki jismen ek hākīm aur pañch sāl meñ do daf' muqaddamōn ki taj-*

wiz ke liye baithte haiñ, wañ yā bhāw kā nīrkh; v. wañ yā bhāw kā nīrkh muqar-

rar k. — Ek aisi kachahri ki jismen ek nyāyak aur pañch baras bhar meñ do ber

vichār ke nimitta baithte haiñ, taul wā bhāw kā niyam; v. taul wā bhāw kā niyam k.

AS-SIZ'ER, *n.* an officer who inspects weights and measures — *Wañ máp yā bhāw kā nīrkhī* — Taul nāp wā bhāw ká nīrūpak.

AS-SOCI-ATE, *v.* (L. *ad, socius*) to unite with, to join in company; *a.* joined with,

confederate; *n.* a companion, a partner—*Sharik k., muttafaq k., sharik h., suhbat-rakhnā, ittifaq k., rāṣṣat k.; a. Shāmīl, muttafaq; n. ham-suhbat, rafiq, sharik.*—Milānā, milnā, sāth k. wā rakhnā, mel rakhnā, sājhī k. wā h.; *a. milā, saṅyukt; n. sāthi, saṅgi, sājhī.*

AS-SŪ-ḤI-Ā-TIŪN, *n.* a union, confederacy, partnership, connexion, an assembly—*Ittifaq, bundish, shirkat yā shirākat, waal yā pūnūstagi, majlis*—Mel, gañṭhaw, sandhi, sājhā, saṅsarg, saṅyog, saṅgati, sabhā, samāj, mandali.

AS-SŪ-ḤI-Ā-TOR, *n.* a confederate—*Suhbatī, rafiq, sharik*—Sāthi, saṅgi, sājhī.

AS-SŪHĪ, *v.* (*L. ab, solvo*) to solve, to set free, to acquit—*Kholnā^h, hall k., makhlasi d., rihāi d.*—Dhilā k., suljhānā, mukt k., chhornā wā chhor d., chhutkāra k.

AS-SŪRT, *v.* (*L. ad, sort*) to class, to arrange into kinds of like quality—*Tafriq k., tartīb d., qism-ba-qism rakhnā*—barāykar prithak prithak pānti meñ rakhnā, bāchh-
kar kramānusār prithak prithak varg meñ rakhnā.

AS-SŪRT-MENT, *n.* the act of classing, a quantity selected or arranged—*Tafriq, tartīb, qism-ba-qism, k., munakhab yā murattab shai*—Bāchh, prithakkaran, bāchhi hui wā prithak ki gai vastu. [*k.*—Sānt k., ghatānā, nyūn wā thora k. wā h.

AS-SUĀGE, *v.* (*L. ad, suavis*?) to soften, to mitigate, to abate—*Takhf f k., kam k. jā*

AS-SUĀGE-MENT, *n.* mitigation, abatement—*Takhfif, tushin, kamī*—Sānti, ghatāw.

AS-SŪĀSIVE, *a.* softening, mitigating—*Tushin-bākhsh, takhfif k. w.*—Sānti k. w., sāntik, sāntid, ghatane w., nyūn k. w. [*wā chāl, hān wā abhyas, vyavalū.*

AS-SŪE-TUDE, *n.* (*L. ad, suctum*) custom, habit, use—*Dustūr, ādat, istīmāl*—Riti

AS-SŪME, *v.* (*L. al, sumo*) to take to, to take for granted, to arrogate—*Ikhtiyār k., farz k., takabbur yā fakhr k., nā-haqq dā wā k.*—Lenā, dhāran k., māniā wā mān lenā, itrānā, abhinān k., jītnā ho us se upne tuñ adlik samajhnā, dimbh k., dambh k.

AS-SŪME, *n.* one who assumes—*Ikhtiyār k. w., nā-haqq dā wā k. w., farz k. w., fakhr k. w., dimāgi*—Lene w., mān lene w., itrāne w., dimbhī, dambhī.

AS-SŪMING, *p. a.* arrogant, haughty—*Mutakabbir, dināgi, muqrūr*—Dimbhī, dambhī, abhinānī, alankāri.

AS-SŪMP-TION, *n.* the act of taking, supposition, the thing supposed—*Lenā^h, farz k., farzi shai*—Grahān, pramāṇavyatiriktagrahaṇ, mān lenā, mān li gai bāt, pramāṇa-
vyatiriktagrihātāpaksh. [*ichchā se pratijñā, swechchhapratijñā.*

AS-SŪMP-SIT, *n.* the legal term for a voluntary promise—*Qail yā wa'du az-khud*—Apni

AS-SŪRE, *v.* (*L. ad, securus*) to give confidence, to make secure, to assert positively—*Yaqin karānā, tashaffi d., nazbūt k., ūqrār k.*—Viśwās d., bharosā d., dripṭ k., dripṭatī se kahnā.

AS-SŪR'ANCE, *n.* certain expectation, confidence, want of modesty, security—*Unmed, itihār, yaqin, be-sharmi, be-tihāzi, shokhi, gushtāphi, bimā^h*—bharosā, viśwās, nisichay, dhiṭhāi, magrāi, nirlajjātā.

AS-SŪRED, *p. a.* certain, not doubting—*Qāil, mu'taqid*—Sunīchit, asaṅsāy, asandigdḥ.

AS-SŪRED-LY, *ad.* certainly, indubitably—*Ālbattā, yaqinan, beshak, be-shubha*—Nisichay karke, nissandeh. [*chitatā.*

AS-SŪR'ED-NESS, *n.* the state of being assured—*Qāili, mu'taqidi, itiqād*—Sunī-

AS-SŪRE, *n.* one who assures—*Qāil yā mu'taqid k. w., yaqin karāne w., tashaffi d. w., ūqrār k. w., bimā lene w.*—Viśwās wā bharosā d. w., dripṭatī se kahne w.

AS'TER-ISK, *n.* (*Gr. aster*) a star or mark in printing, as *—*Chhāpe meñ sitāra-numā nishān*—Chhāpe meñ nakshatra ke ākār ek chilin.

AS'TER-ISM, *n.* a constellation, an asterisk—*Burj, rūsh, chhāpe meñ sitāra-numā nishān*—Tārāmaṇḍal, tārārāsi, chhāpe meñ tārārūp ohin.

AS'TER-ŌID, *n.* a name of the four small planets between the orbits of Mars and Jupiter—*Mirrikh aur Mushtari ke darmiyan chār chhote chhote sitāre*—*Sūkshmagraha-*
pinḍ.

A-STERN, *ad.* (*a, stern*) at the hinder part of a ship—*Jahāz ki pichhli taraf,* ^{Nauskā}
ki pichhli or. [*dama*—Sānk, śwāsāroḡ.

ASTH'MA, āst'ma, *n.* (*Gr.*) shortness of breath, difficulty of breathing—*Ziqu-n-nafas,*

ASTH-MAT'IC, ASTH-MAT'I-CAL, *a.* troubled with asthma—*Ziqu-n-nafasi, dame ke ārise se taklif-zail*—Saṅkahā, sānki, śwāsāroḡapirit, śwāsakrichehhragrat.

AS-TON'ISH, *v.* (*L. at, tono*) to amaze, to surprise, to confound—*Mutahaiyir k., mu-*
ta'ajib k., muztarib k.—Chakit wā chakrit k., charnatkrit k., vyākul k., ghabranā.

AS-TON'ISH-ING, *a.* wonderful, surprising—*'Ajib, turfa, 'ajūba*—Adbhut, vichitra, cha-
matkāri.

AS-TON'ISH-ING-LY, *ad.* in a surprising manner—*'Ajib tarah se*—Adbhut riti se.

AS-TON'ISH-MENT, *n.* amazement, surprise—*Ta'ajjub, tahaiyur*—Chamatkā, āscharya, vismay, achambhā. [*k., chakit wā chakrit k., achambhit k.*

AS-TŪND, *v.* to strike with amazement.—*Muta'ajib k., mutahaiyir k.*—Vismayakul

ASTRA-GAL, *n.* (*Gr. astragalos*) the moulding round the top and bottom of a column—*Gol khambe ke ūpar niche jo ubhri hui golāi ghumkar hoti hai.*^h

ĀS'TRAL, *a.* (Gr. *aster*) starry—*Sitároñ se nisbat-dúr, kavákib-dúr*—Tárasambandhi. táramay.

A-STRĀ'Y, *ad.* (*a, stray*) out of the right way—*Gum-ráh, be-ráh*—Bhílá, bhaṭká, vipath.

A-STRĪCT', *v.* (L. *ad, strictum*) to bind—*Báidhná*.^b

A-STRĪCTION, *n.* the act of binding—*Qabz, sameṭh*—Bandhan. [gráhi, sikuráú, dharak.

A-STRĪCTIVE, *a.* binding, contracting—*Qabiz, sameṭne w.*,^b *ingibáz k. w.*—Sañkochanañil,

A-STRĪDE', *ad.* (*a, stride*) with the legs apart—*Páñw phailákar*^b—Ṭiñg parárke.

A-STRĪNGE', *v.* (L. *ad, stringo*) to bind together, to contract—*Bándhná*,^b *sikorná*,^b *sameṭná*.^b

A-STRĪN'GEN-QY, *n.* the power of contracting—*Qabziyat*—*Sikuráw*^b, *sameṭh*, *sañkochan*.

A-STRĪN'GENT, *a.* binding, contracting; *n.* medicine which contracts—*Qibiz, ingibáz k. w.*, *sameṭne w.*^b; *n. sameṭne-wáli yá ingibáz k. wáli dawá*—Sañkochanañil, sikuráú, dharak, khinchne *w.*; *n. sikorne khinchne wá ṭanne wáli aushadh*.

ĀS'TRO-LĀBE, *n.* (Gr. *aster, libein*) an instrument formerly used to take the altitude of the sun or stars—*Nábiz meñ úfáb yá sitároñ ká bukaná ma'lim karne ká álá, us-turláh*—Púrvakál meñ súrya wá nakshatroñ kí uñcháí jāñne ká yantra, chakrakrayantra.

ĀS'TRO-L'O-QY, *n.* (Gr. *aster, logos*) the pretended science of foretelling by the stars—*'Ilm-i-nujum*—Tārāphalit, phalit.

ĀS'TRO-L'O-GER, ĀS'TRO-L'O-QI-AN, *n.* one who professes to foretell events by the stars—*Munajjim, nujjumi*—Phalit wá tārāphalit ká pañdit.

ĀS'TRO-L'O-Q'IC, ĀS'TRO-L'O-Q'ICAL, *a.* relating to astrology, professing astrology—*Muta'alliq-i-'ilm-i-nujum, nujjumi*—Tārāphalitasambandhi, phalitavishayak.

ĀS'TRO-L'O-Q'ICAL-LY, *ad.* according to astrology—*'Ilm-i-nujum ke mutábiz*—Tārāphalit wá phalit ke anusār. [*'Ilm-i-haiat*—Jyotish, siddhant.

ĀS'TRO-N'O-MY, *n.* (Gr. *aster, nomos*) the science which treats of the heavenly bodies—*Ās'tro-n'o-mey*, *n.* one skilled in astronomy—*'Ilm-i-haiat-dán*—Jyotishí.

ĀS'TRO-N'O-M'IC, ĀS'TRO-N'O-M'ICAL, *a.* pertaining to astronomy—*Haiati*—Jyotishavishayak, jyotishasambandhi, jyautishik; siddhantavishayak.

ĀS'TRO-N'O-M'ICAL-LY, *ad.* in an astronomical manner, by the principles of astronomy—*Haiati taur se, 'ilm-i-haiat ke nusl se*—Jyautishik ríti se, jyautishik tattwa se.

ĀS'TRO-N'O-MIZE, *v.* to study astronomy—*'Ilm-i-haiat ká mutála'u yá shuḡl k.*—Jyotish parlmá, jyotish ká abhyas k., siddhant parlmá.

ĀS'TRO-THE-ŌI/O-QY, *n.* (Gr. *aster, theos, logos*) proof of a deity founded on the observation of the heavenly bodies—*Sit'ira-hini par jo 'ilm-i-iláhi yá 'ilm-i-tasawwuf qim ho*—Tārāliṅgukáśwarañumán, nakshatroñ ke dwārā brahmanirupāñ.

A-STRŪT', *ad.* (*a, strut*) in a strutting manner—*Akuptá*^b, *akurátá*^b.

AS-TŪTE', *a.* (L. *astutus*) cunning, shrewd, penetrating, sharp—*Fitrati, sayáná*^b, *hosh-yár, zahín, tez-fahm, tez*—Dhūrt, chatur, tikshnabuddhi, tikhá.

A-SŪNDER, *ad.* (*a, sunder*) apart, separately, not together—*Aláhida, judá-judá, alag*^b—Bhinna, nyári nyári, prithak.

A-SŪLUM, *n.* (L.) a place of retreat—*Panáḡ-gáh*—Ásray kí jagah, áśrayasthán, áśray.

A-SŪM'E-TRY, *n.* (Gr. *a, sun, metron*) want of proportion—*Ná-munárabat-i-'uzr, be-qarína, be-andáza*—Anmel, ákár ke avayavón ká binmel honá, anavayavasañhati.

A-SŪM'E-TRAL, A-SŪM'E-T'RI-CAL, *a.* not having symmetry, not agreeing, differing—*Be-andáz, ná-muráñg, mukhtaliḡ*—Binmel, asungat, bhina.

ĀS'YMP-TŌTE, *n.* (Gr. *a, sun, pipto*) a line which continually approaches a curve without ever meeting it—*Mukanaḡḡoru-k-muláqat*—Āsparasasūtra.

A-SŪNDE-TON, *n.* (Gr. *a, sun, deo*) a figure which omits the conjunctions—*Mahzá-fu-l-atf*—Asandhán, asambaddha. [*ko*^b.

ĀT, *prep.* (S. *æt*) denoting nearness, presence, or direction towards—*Pás*^b, *meñ*^b, *par*^b, *ĀT'A-BAL, n.* (Sp.) a kind of tub—*Dhol*^b, *dholkí*^b.

ĀT'A-RAX-Y, *n.* (Gr. *a, taraxo*) calmness of mind, tranquillity—*Itminán, dil-jam'i, kháti-jam'i, áśudagi, rifish yá rafáh*—Kál, chain, swasthata, austhritá.

ĀT'AX-Y, *n.* (Gr. *a, taxis*) want of order, disturbance, confusion—*Be-tartibi, be-inti-zámí, abtari, darhami*—Vyatikram, avyavasthá, khalbali, garbaráhat.

ĀTE, *p. t. of eat*—*Kháyá*^b.

ĀTH-A-NĀ'SIAN, *a.* relating to the creed of *Athanasius*; *n.* a follower of *Athanasius*—*Atheneshias ke mazhab ke muta'alliq*; *n. Atheneshias ká pairau*—*Atheneshias ke*

panth wá nat ká, *Atheneshiaspanthi*; *n. Atheneshiaspanthi*. [*yat, ilhá*—*Nástikátá*.

ĀTHE-ISM, *n.* (Gr. *a, theos*) disbelief in the existence of a God—*Dahriyá-pan, dahri-*

ĀTHE-IST, *n.* one who denies the existence of a God—*Dahriyá, mulhid*—*Nástik, aniswaraváli*. [*siq, káfir*—*Nástiki, aniswarabhakt*.

ĀTHE-IS'TIC, ĀTHE-IS'TI-CAL, *a.* pertaining to atheism, impious—*Dahriyái, mulhid, fá-*

ĀTHE-IS'TIC-NESS, *a.* the quality of being atheistical—*Dahriyá-pan*—*Nástikátá*.

ĀTHE-IS'TI-CAL-LY, *ad.* in an atheistical manner—*Mulhidi yá fásiqi taur se*—*Nástiki bhánti se*.

ĀTME-**OUS**, *a.* ungodly, profane—*Kāfir, nā-pāk*—Devanindak, aniswaravādi, adhārmik, bhrasht.

A-**THIRST**, *ad.* (*a. thirst*) in want of drink—*Pyāsā^h, tishna*—Trishit.

ATH-**LETE**, *n.* (Gr. *athletes*) a contender for victory of strength, a wrestler—*Pahal-wān*—Malla, mallayoddhā. [lawān, mallayuddhasambandhak.

ATH-**LETIC**, *a.* strong of body, vigorous—*Tan kā zor-āwar, kushti-gir, mazbūt*—Bali, ba-

A-**THWART**, *prep.* (*a. thwart*) across, from side to side; *ad.* crossly, wrong—*Pār^h, ār-pār^h*; *ad. diq karne ke taur se, bar-khilāf, be-jā*—*ad.* Khijhāne ki rīti se, viparīt, anuchit rīti se. [orhak par^h.

A-**TILT**, *ad.* (*a. tilt*) in the manner of a tilter, in a raised posture—*Paitare par^h*,

AT-**LAS**, *n.* (Gr.) a collection of maps—*Mulkoñ ke naqshoñ ki kitāb, mujmū'a-i-naq-shajāt*—Deśasānsthānaprakāsākachitrasamūh, deśoñ ke chitroñ ki pustak.

AT-**LAN-TE'AN**, *a.* pertaining to Atlas—*Ātlās nām pahār ke muta'alliq*—*Ātlās-nāmapar-vatasambandhī*.

AT-**LANTIC**, *a.* relating to the ocean on the west of Europe and Africa—*Muta'alliq-i-Bahr-i-zulmāt*—*Atlāntik-samudrasambandhī*.

AT-**MOS-PHERE**, *n.* (Gr. *atmos, sphaira*) the air which encompasses the earth—*Kura-i-būd jo kura-i-zamīn ke gird hai*—*Vāyumaṇḍal jo bhūmaṇḍal ko ghere hai*.

AT-**MOS-PHER'IC**, AT-**MOS-PHER'IC-AL**, *a.* belonging to the atmosphere—*Kura-i-būdī*—*Vāyumaṇḍalasambandhak*.

AT-**OM**, *n.* (Gr. *a. tomos*) an extremely small particle—*Zarra, nihāyat chhoṭā reza*—*Paramāṇu, kaṇikā, kaṇ*. [vishayak, paramāṇuvishayak.

A-**TOM-ICAL**, *a.* pertaining to atoms—*Muta'alliq-i-zarra*—*Paramāṇusambandhak, kapa-*

AT-**OM-ISM**, *n.* the doctrine of atoms—*'Ilm-i-zarra, wah 'ilm ki jiske rū se sab chizain* *buqūir k'hudā ki madad ke zarroñ se-az-khud bani haiñ*—*Paramāṇuvād*.

AT-**OM-IST**, *n.* one who holds the doctrine of atoms—*Yeh mānne-wālā ki sab chizain* *buqūir k'hudā ki madad ke zarroñ se-az-khud bani haiñ*—*Paramāṇuvādī*.

A-**TONE**, *v.* (*at, one*) to make satisfaction for, to expiate, to reconcile—*Badle meñ d., 'iwaz meñ d., kafāra d., takfir d., muwāfiq k.*—*Prāyāschitta k., manāna*.

A-**TONE-MENT**, *n.* expiation, satisfaction—*Takfir, kafāra, razā-mandī*—*Prāyāschitta, pāpakshamāsādhān*.

A-**TOP**, *ad.* (*a. top*) on or at the top—*Ūpar^h*.

AT-**RABI-LARI'AN**, AT-**RABI-LARI'OUS**, *a.* (L. *ater, bilis*) affected with black bile, melancholy—*Safra-i-siyāh se ālūda 'ājiz yū lung, ofsurda*—*Kāle pitta se pirit, kāle pitta se bhārā, udās*. [Masivarn, kālā.

AT-**RA-MENT'AL**, AT-**RA-MENT'OUS**, *a.* (L. *atramentum*) inky, black—*Siyāh, savād*—

A-**TRO'CI-**OUS****, *a.* (L. *atraz*) wicked in a high degree, enormous, outrageous—*Nihāyat sharīr, bahut burā^h, shudhī, qahr-ālūda*—*Ātyant dushṭ, atipātākī, atidoshī, upadravī*.

A-**TRO'CI-**OUS-LY****, *ad.* in an atrocious manner—*Bahut burāi se^h, nihāyut sharārat se*—*Atidushtatā se, durvrittātā se*.

A-**TRO'CI-**OUS-NESS****, *n.* enormous wickedness—*Nihāyat sharārat, barī kharābī*—*Atidush-tatā, atipātākī*. [durātmātā, atipāp

A-**TRO'CI-**TY****, *n.* horrible wickedness—*Barā gunāh, barī sharārat*—*Ātyant dushṭatā, ATRO-PHY*, *n.* (Gr. *a. trepho*) a wasting away—*Sukhandī^h*.

AT-**TACH**, *v.* (Fr. *attacher*) to take, to seize, to fix, to win, to gain over—*Le-lenā^h, zabt k., qurq k., giriftār k., lagānā^h, girwidā k., māl k.*—*Pakarnā, jorñā, sātnā, ri-jhānā, anurakt k., milnā, apnānā*.

AT-**TACH'MENT**, *n.* adherence, fidelity, union of affection, an apprehension—*Girwidagī, wafā, muhabbat, giriftāri, qurq*—*Laggā, helmel, saṅg, prabhubbaktī, sachchāi, prem, pyār, dhar, pakar*.

AT-**TACK**, *v.* (Fr. *attaquer*) to assault, to fall upon; *n.* an assault, an onset—*Ham-la k., kisi par tūt parne^h*; *n. hanla, yūrish, hallū^h*—*Ākramaṇ dhāwā daur wā chaṛh-āi k., chot k., girnā, jarnā*; *n. ākramaṇ, dhāwā, daur, chot*.

AT-**TACKER**, *n.* one who attacks—*Hamla-āwar, jamla k. w., kisi par tūt parne w^h, wār k. w^h*—*Ākramaṇkārī, chaṛhāi dhāwā wā daur k. w., chot k. w.*

AT-**TAIN**, *v.* (L. *ad, teneo*) to gain, to come to, to reach, to arrive at—*Hasil k., ā jānā^h, baham pahnūchnā, pahnūchnā^h*—*Upārjan k., pānā, lābh k., nikatavartī h.*

AT-**TAIN'-**BLE****, *a.* that may be attained—*Yūstani, mumkin-i-husūl*—*Prāpya, prāpanīyā, milnāh*. [prāpaniyatā.

AT-**TAIN'-**BLE-NESS****, *n.* the quality of being attainable—*Mumkin-i-husūl*—*Prāpyatā*

AT-**TAIN'MENT**, *n.* that which is attained—*Tahsil, husūl*—*Upārjan, prāpti, lābh*.

AT-**TAIN'T**, *v.* (L. *ad, tinctum*) to disgrace, to corrupt, to find guilty of treason—*Ruswā k., 'aib lagānā^h, jāvā^h k., sarkar ke sāth namak-harāmī kā mulzim thahrānā*—*Amāryādā k., doshī k., kalaṅki k., rājadroh kā doshī thahrānā*.

AT-**TAIN'DER**, *n.* the act of attainting—*Dāg, 'aib, ruswā, daḡilā yā ruswā k.*—*Kalaṅk, apakirti, ādharshan, rājadroh kā doshī thahrānā*.

- AT-TAINTMENT**, *n.* the state of being attainted — *Ruswā yā daḡilā kiye jāne ki hālat*, *ruswāi* — Dushit hone ki avasthā, adharshit hone ki dāvā, apakīrti, kalañk.
- AT-TAINTURE**, *n.* imputation, reproach — '*Āib, dāḡ, be'izzat*' — Kalañk, apakīrti.
- AT-TĒM'PEH**, *v.* (L. *ad, tempero*) to mingle, to soften, to regulate, to fit to — '*Milōnā^h, narm yā kam k., bā-andāz k., imtizāj d., muwāfiq k.*' — Misrit k., komal k. wā ghaṭnā, suvyaṣasthit k., ṭh k. k., upayukt k. [sār viliht, ṭhik wā upayukt kiya gayā]
- AT-TĒM'FER-ATE**, *a.* proportioned, suited — '*Bā-andāz, muwāfiq kiya gayā*' — Pramānanu-
- AT-TĒMPT'**, *v.* (L. *ad, tento*) to try, to endeavour; *n.* a trial, an attack — '*Qasd k., koshish k.; n. qasd, koshish, hamla, charhā^h*' — Yatn k., udyog k., cheshtā k.; *n.* yatn, udyog, cheshtā, akram, dhāwā, daup.
- AT-TEMP'RA BLE**, *a.* that may be attempted — '*Koshish qasd yā hamla kiye jāne ke qābil*, munkinūl-koshish — Yatn udyog cheshtā akram wā dhāwā kiye jāne ke yogya.
- AT-TEMP'TER**, *n.* one who attempts — '*Qasd yā koshish yā hamla k. w.*' — Yatni, udyogī, ākrāmāk, cheshtā wā dhāwā wā charhāi k. w.
- AT-TEND'**, *v.* (L. *ad, tendo*) to fix the mind upon, to wait on, to accompany — '*Gaur k., dīl d., hāzīr yā maujūl rahni, ham-rāhi k., ham-rāh k.*' — Dhyan d., man lagunā, chit garān, upashit rahnā, sāth janā.
- AT-TENDANCE**, *n.* the act of waiting on, service, the persons waiting — '*Hāzīrī, hāzīr-bāshi, nankari, khidmat, hāzīr-bash, mājraī, mulzim*' — Anugaman, sevā, sevaka-samūh, anuyātri.
- AT-TENDANT**, *a.* accompanying: *n.* one who attends, or is present — '*Ham-rāh, ham-ri-kāb; n. hāzīr-bāsh, ham-rāh-i-rikāb*' — Sahagunī, sahachari; *n.* sevak, nikaṭavartī, amchar.
- AT-TENDER**, *n.* a companion, an associate — '*Sāthī^h, sangī^h*' [manoyogi, tatpar.
- AT-TĒNT'**, *a.* heedful, regardful — '*Khabar-dār, hosh-yār, mutawajjih*' — Sāvadhān, sachet.
- AT-TĒS'TION**, *n.* the act of attending, civility — '*Hosh-yārī, līkh, khabar-dārī, tawajjuh, turāzā, iqdam*' — Chautkasi wā chautkasī, manoyog, dhyan, samān wā samān, ādar.
- AT-TĒS'TIVE**, *a.* full of attention, heedful — '*Hosh-yār, khabar-dār, mutawajjih*' — Chautkas, sachet, manoyogi, tatpar, sāvadhān. [sāvadhānī se, manoyog se.
- AT-TĒS'TIVE-LY**, *ad.* heedfully, carefully — '*Hosh-yārī se, khabar-dārī se*' — Chautkasī se,
- AT-TĒS'TIVENESS**, *n.* state of being attentive — '*Tawajjuh, hosh-yārī, khabar-dārī*' — Chautkasī, sāvadhān. [n. patlā kiya gayā^h.
- AT-TĒN'U-ATE**, *v.* (L. *ad, tenuis*) to make thin or slender; *a.* made thin — '*Patlā k^h; n. patlā k.*'
- AT-TĒN'U-ANT**, *a.* making thin — '*Patlā k. w^h*'
- AT-TĒN'U-ATION**, *n.* the act of making thin — '*Potlā k^h, patlāi^h*'
- AT-TĒST'**, *v.* (L. *ad, testis*) to bear witness to, to affirm, to invoke — '*Tasdiq k., sahih k., istishād k., gurāh mānūā*' — Sākshya wā sākshitā d., pramāni k., kisi ko sākshī mānūā. [shapramān, sākshipramān.
- ĀT-TĒS'TATION**, *n.* testimony, evidence — '*Shahādāt yā shāhidī, tashih, tasdiq*' — Pratyak-
- AT-TĒSTER**, **AT-TĒST'OR**, *n.* a witness — '*Shāhid, gurāh, sākshī^h*' — Sākshī.
- ATT'IC**, *a.* relating to Attica or Athens, elegant, classical; *n.* a native of Attica, the uppermost room in a house. — '*Mut'alliq-i-Attika yā Athenz, khāssa, khūb, āunda, zabān meñ āwāl d rīj kā; n. Attika kā watani, tobyā-i-bādā, mukān ke ūpar kā kamarā, bālā-khāna*' — Attika wā Athens kā sambandhī, sundar, uttam, bhāshī meñ pradhān; *n.* Attika kā desijan, koṭhā, ghar ke ūpar ki koṭhī.
- ĀTTI-CISE**, *v.* to use atticisus — '*Attika ki zabān ke muhāware kā isti'māl k.*' — Attika deī ki v. githrā kā vyavahār k.
- ĀTTI-CISM**, *n.* an Attic idiom — '*Attika muk kā muhāwara*' — Attika deī ki vāgdhārī.
- AT-TIRE'**, *v.* (S. *tier*; to dress, to array: *a.* clothes, dress, the headdress — '*Mulbās k. yā h., poshāk se āristā k. yā h.; n. poshāk, libās, sir kā kaprā^h*' — Kapre pahinānī wā pahinā, alaṅkṛit k. wā h.; *n.* kapre, vastra, mastak kā vastra.
- AT-TIR'ING**, *n.* dress, the headdress — '*Poshāk, libās, sir kā kaprā^h*' — Vastra, kapre, mastakavastra. [Blūā, shithi, āsan.
- ĀTTI-TUDE**, *n.* (L. *apto*) posture, position, gesture — '*Taur, hālat, ānūd, dhuj^h*'
- AT-TOL'LENT'**, *a.* (L. *ad, tollo*) lifting up — '*Uthāne v.*'
- AT-TORN'**, *v.* (L. *ad, torno*) to transfer the service of a vassal or tenant — '*Kisi asāmī ki khidmat yā mulāzamat ko dīre ke hawālā k.*' — Kisi prajā ki sevā dīre ke hāth k.
- AT-TOR'NEY**, *n.* one who acts for another, especially in matters of law — '*Mukhtār*' — Parakāryyasādhak, parakāryyasampādak.
- AT-TOR'NEY-SHIP**, *n.* the office of an attorney — '*Mukhtārī, mukhtār-garī*' — Parakāryyasādhakatā, parakāryyasampādakatā. [Prajā ki naye prabhu ke adhīn-honā.
- AT-TORNMENT**, *n.* the yielding to a new lord — '*Naye ugā ki tarāf asāmī ki tūbī-dārī*'
- AT-TRACT'**, *v.* (L. *ad, tractum*) to draw to, to allure, to entice, to engage — '*Kashish k., fareftā k., girwidā k., ulj'ānā^h*' — Khānehnā, ānehnā, man harlenā, lobhālenā, lagā lenā. [yā girwidā kar sakeñ — Jisko ānehn lobhā, wā lagā sakeñ, ākarshañ-ya.
- AT-TRACTA-BLE**, *a.* that may be attracted — '*Jisko khāneñ yā uljā sakeñ^h, jisko fareftā*'

- AT-TRAC-TA-BYL'-TY**, *n.* quality of attracting—*Khīnche jāne ki khāsiyat*—*Khīnche jāne kā dharmma wā guṇ, ākarshaṇīyatā*. [*Ākarshan khīnchāw wā ākarshaṇasakti*.]
AT-TRAC'TION, *n.* the act or power of drawing to—*Kashish, jazb yā quwwat-i-jāziba*—
AT-TRACTIVE, *a.* drawing to, alluring, inviting—*Khīnchne wālā^b, kashish k. w., dil-rubā, dil-bar*—*Ākarshak, pralobhak, mohi, manohar*.
AT-TRACTIVE-LY, *ad.* in an attractive manner—*Dil-rubāi se, dil-bari se, dil-chasp tariq se, kashish karne ke tar se*—*Khīnchne ki riti se, ākarshak prakār se, manoharatī se*.
AT-TRACTIVE-NESS, *n.* the quality of being attractive—*Dil-rubāi, dil-bari, kashish karne ki khāsiyat*—*Ākarshakatā, khīnchne kā dharmma wā guṇ, manoharatī, manorahjakatā*.
AT-TRACTOR, *n.* one that attracts—*Kashish karne wālā, farasta yā girwida k. w., uljhāne v.^b*—*Ākarshak, khīnchne wālā, lobhāne nīnchne karlene wā lagālene w.*
Ā-TRA-HENT, *n.* that which attracts—*Kashish farasta yā girwida karne wālī shai, uljhāne wālī shai*—*Ākarshakavastu, manoharapadārth*.
AT-TRIBUTE, *v.* (L. *ad, tributum*) to give as due, to ascribe, to impute—*Koi kām sifāt waḡaira kisi se mansūb k., nisbat k., thahrānā^b*—*Koi kām guṇ ityādī kisi se sambandhit k.. sambandhi laginā, āropan k.*
Ā-TTRI-BUTE, *n.* the thing attributed, a quality—*Mansūb ki guī shai, wāsf, sifāt, māhiyat, khāsiyat*—*Abhisambandhit wā āropan vastu, guṇ, dharmma, upakūli*.
AT-TRIBU-TA-BLE, *a.* that may be attributed—*Manasabat yā nisbat ke laiq*—*Āropanīya, abhisambandhaniya, sambandhi ke योग्या*. [*Āropanīya*].
Ā-TTRI-BUTION, *n.* the act of attributing—*Manasabat yā nisbat thahrānā^b*—*Samban-*
AT-TRIBU-TIVE, *a.* expressing an attribute; *n.* a word expressing an attribute—*Sifāt bayān k. v.; n. sifāt*—*Guṇavāchak; n. guṇavāchak*. [*Āropanīya*].
AT-TRITE, *a.* (L. *ad, tritum*) worn by rubbing, grieved for sin—*Ragar khīyā huā^b, mutassif, guṇah pur dil-shikasta-o-nādim*—*Ghisi wā khīyā huā, kshīṇa, anutāpi, pāschāttāpi, santāpi*. [*Saigharsh, ghisiw, anutāpi, pāschāttāp, santāp*].
AT-TRITION, *n.* the act of wearing, grief for sin—*Ragar^b, taussuf, taula, inkisar*—
AT-TUNE, *v.* (L. *ad, tonus*) to make musical, to adjust one sound to another—*Khush-āwāz k., sur milānā^b*—*Suswar k., sur bāndhnā, tāl milānā*. [*pāṇḍuvarṇ, kapiś*].
ĀU'BURN, *a.* (S. *brun*) brown, of a dark tan colour—*Gundam-rang, mai-gūh, bhūrā^b*.
ĀUCTION, *n.* (L. *auctum*) a public sale by bidding, the things sold by auction—*Nilām, n.lām hui chizān*—*Nilāmi vastu*.
ĀUC'TION-ARY, *a.* belonging to an auction—*Muta'alliq-i-nilām, nilām kā*.
ĀUC-TION-EER, *n.* one who sells by auction—*Nilām k. w., nilām-kunanda*.
ĀU-DĀ'CIOUS, *a.* (L. *audax*) bold, impudent, daring, confident—*Diler, gustākḥ yā be-adab yā be-līhāz, be-bāk*—*Nirbhay, dhīth, nirlajja, nīlar, sāhasik*.
ĀU-DĀ'CIOUS-LY, *ad.* boldly, impudently—*Dilērī se, gustākḥi shokḥi be-adabī yā be-līhāzī se*—*Nīlar, nirbhay, nirlajjātī se, dhīthī se*.
ĀU-DĀ'CIOUS-NESS, *n.* boldness, impudence—*Dilerī, be-bākī, gustākḥi, shokḥi, be-līhāzī yā be-adabī*—*Nirbhayātī, dhīthī, nirlajjātī*. [*ubhayātī, dhīthāī*].
ĀU DĀ'C-TY, *n.* boldness, effrontery—*Dilerī, be-bākī, gustākḥi, shokḥi, be-līhāzī*—*Nir-*
ĀU'DI-BLE, *a.* (L. *audis*) that may be heard, loud enough to be heard—*Sunāi dene ke qābil, buland-āwāz, ūnche bol kā^b*—*Sunāi dene ke योग्या, śrotavya*.
ĀU'DI-BLY, *ad.* so as to be heard—*Sunāi dene ke laiq, buland-āwāz se*—*Sunāi dene ke योग्या, ūnche swar wā bol se*.
ĀU'DI-ENCE, *n.* the act of hearing, admittance to a hearing, an assembly of hearers—*Sumāat, bār-yābi, sāmi'n, sunne-wālā^b, ahāliyan-i-majlis*—*Sunāi, śravap, bheṇṭ, darsan, śrotisamāj, śrotigan, sabhāsad*.
ĀU'DIT, *n.* a final account; *v.* to examine and adjust an account—*Hisāb ki nazar-i-sāni, ākhri hisāb; v. hisāb ko nazar-i-sāni-k. tahqīq k. yā sumajhnā*—*Nikās, lekḥā; v. nikās wā lekḥā jānchnā*.
ĀU'DI-TOR, *n.* a hearer, one who examines and adjusts an account—*Sāmi'n, sunne-wālā^b, muhāsib, hisāb samajhne wālā*—*Śrotā, sunwāī, nikās wā lekḥā jānchne w.*
ĀU'DI-TORSHIP, *n.* the office of an auditor—*Muḥ'sib yā hisāb samajhne-wālē kā 'uḥda*—*Nikās wā lekḥā jānchne wālē kā pad*.
ĀU'DI-TORY, *a.* having the power of hearing; *n.* an assembly of hearers, a place where lectures are to be heard—*Sunne ki tāqat rakḥne wālā; n. sāmi'n, sunne-wālān ki majlis, ahāliyan-i-majlis, madrasa*—*Śravaṇasamarth, sunne ko samarth; n. śrotigan, śrotisamāj, sabhāsad, śravaṇasālā, pūthasālī*.
ĀU'DI-TRESS, *n.* a female hearer—*Sunne-wālī^b*.
ĀU'GER, AU'GURE, *n.* (S. *nase-garī*) a tool for boring holes—*Barmā^b, barmī^b*.
AUGHT at, *n.* (S. *alt*) any thing—*Koi chiz*—*Koi dravya wā vastu*.
AUG-MENT, *v.* (L. *augco*) to increase—*Ziyāda k., barḥānā^b*—*Vridhī k., adhik k.*
AUG-MENT, *n.* increase, state of increase—*Ziyādātī, afzāish*—*Adhikāī, vridhī, āgam, sarsāī*.

ĀUG-MĒNT'A-BLE, *a.* that may be increased — *Ziyādati yā afe'āish ke qābil, mumkinu-l-ziyādati* — Vriddhi ke yogya, barhāye jāne ke yogya, vardhaniya.

ĀUG-MEN-TĀ'TION, *n.* the act of increasing, state of being increased, the thing added — *Afzāni, ziyādātī, barhāo^a, bār^h, burkhi^a, jitnā joṛā jāy^b* — Vardhan, vriddhi, jitnā milāya wā adhik kiyā jāy.

ĀUG-MĒNT'A-TIVE, *a.* that augments — *Ziyāda k. w.* — Vardhak, barhāne w., adhik k. w.

ĀUG-MĒNT'ER, *n.* one who augments — *Ziyāda k. w., izāfa k. w.* — Vardhak, barhawāi, barhāne w., adhik k. w.

ĀU'GUR, *n.* (L.) one who predicts by omens, a soothsayer; *v.* to predict by signs — *Shugūniyā, fāl-go; v. āsūroh se fāl kahnā, pesh-goik.* — Śakuniyā, śakunaparikshak, lakṣhaṇ se āgam kahne w., bhavishyadvaktā, āgambhākhi; *v.* lakṣhaṇ se āgam kahnā, śakun d. [*fāl-goī k.* — Lakṣhaṇ se āgam kahnā, āgam bhāklina, bhavishyat kahnā.]

ĀU'GU-RATE, *v.* to judge by augury — *Shugūn yā fāl se dar-yāft yā tajwiz k., pesh-goī yā*

ĀU-GU-RĀ'TION, *n.* the practice of augury — *Fāl-goī, pesh-goī* — Bhavishyatkaṭhan, lakṣhaṇ se āgam bhākhāi.

ĀU-GU'RĀ-L, *a.* relating to augury — *Fāl-goī yā pesh-goī se nisbat-dār* — Bhavishyatkaṭhanasambandhi, bhavishyadanumānavishayak, śakunaparikṣhanasambandhi.

ĀU'GU-ROUS, *a.* predicting, foreboding — *Pesh-go, fāl-go* — Āgambhākhi, bhavishyatkaṭhak, bhavishyadvaktā.

ĀU'GU-RY, *n.* prediction by omens — *Fāl kushāz, shugūn-rāzi, pesh-goī* — Śakunaparikshān, bhavishyadanumān, lakṣhaṇ se bhavi-hyatkaṭhan, āgam bhākhāi.

ĀU-GU'NT, *a.* (L. *augustus*) grand, magnificent, majestic, awful — *'Alīshān, 'azimu-sh-shān, buzurg, 'ālī-jāh, ru'b-dār* — Mālān, mālat, pratāpawān, pratāpi, aiśwaryawān, atimāya, śharāṇiyā, pūjya.

ĀU-GU'ST'NESS, *n.* dignity, majesty — *Buzurgī, shān, 'azmat, hushmat, shaukat, jalāl, tankarūt, ru'b* — Mahimā, gaurav, prabhā, aiśwarya, śrī, pratāp.

ĀU'GU'ST, *n.* the eighth month of the year, named in honour of Augustus Cæsar — *Angrezon kā āthvān mahīnā.*

ĀU-GU'ST'AN, *a.* pertaining to Augustus — *Agustus kā^b*

ĀU-LĀ'RĪ-AN, *n.* (L. *aula*, the member of a hall) — *Ah-lī madrasa* — Pāthashālījan.

ĀULIC, *a.* pertaining to a royal court — *Āulīnā, Lāshakī 'adīlat ke muta'alliq* — Rājā k. kachahri kā, rājavichāraśālasambandhi. [*māsi^a, chāchi, chachchā^b, māmi^a.*]

ĀUNT, *n.* (L. *avuita*) a father's or mother's sister — *Khālā, phūph^a, phūā^b, māusi^a.*

ĀU'HE-ATE, *a.* (L. *aureum*) golden — *Sonakhtī^a, sonakhtā^b.*

ĀU-RE-LIA, *n.* the chrysalis of an insect — *Bādāma* — Kośasth, kośavāsi. [upjāū.

ĀU'RE-ERS, *a.* producing gold — *Sonā paidī k. w., zar-khez* — Swarnotpādak, sonā

ĀU'RI-CLE, *n.* (L. *aurea*) the external ear, an appendage of the heart — *Kān kā girdī, dīl kā parda* — Bāhri kām, hriday kā raktakosh. [Ek prakār kā phūl.

ĀU-RIC'ULA, *n.* bear's ear, a flower — *Gosh ī khīrs, gat-ī-gosh-ī-khīrs, ek gism kā phūl* —

ĀU-RIC'T LAR, *a.* pertaining to the ear, secret — *Kān ke muta'alliq, gosh-zad, kān meñ yā āhistagi se kuh'ī gupā, poshidī yā makhfi* — Śrūta, karnasambandhi, kān kā samparkī, karnagochar, kān meñ japā gayā, sugupī. [rūp se, kān meñ japkar.

ĀU-RIC'T-LAR-LY, *ad.* in a secret manner — *Makhfi tar se, phusphusālat se^b* — Gupta-

ĀU-RŌ'RA, *n.* (L.) the dawn of the day — *Fajr, subh* — Dhok, tarkā, arunoday.

ĀU-RŌ'RA BŌ-RE-NĀ-LIS, *n.* (L.) a meteor seen in the northern hemisphere — *Shafaq-ī-shī-mālī* — Uttari prakāś, wah prakāś jo uttar dhruv ke sanip deśon meñ pratākhāl ke prakāś ke tolya hotā hai. [mā' — Sunāwat, āravap.

ĀUS-CUL-TĀ'TION, *n.* (L. *auris, cultum*) a hearkening or listening to — *Samā'at, isti-*

ĀUSTICE, *n.* (L. *avis, species*) an omen drawn from birds, protection, influence — *Chiriyon ke āsar se fāl yā shugūn, kīmāyat, fāl, iqbal, ta-clawat* — Chiriyon ke lakṣhaṇ se śakunaparikṣhā, āsar, āngrah, prasād, pratāp.

ĀUS'TI-CATE, *v.* to foreshow — *Age se jōt-nā^a, sughēnā^b, bōlānā^b yā dikk'nā^b.*

ĀU-SŪ'GIOUS, *a.* having omens of success, prosperous, propitious, lucky — *Mubārak, bahkt-yār, mutabarrak, sa'id* — Subh, saubhāgyawān, sriyukt, māṅgaladīyak, subhakar. [saubhāgya se.

ĀU-SŪ'GIOUS-LY, *ad.* prosperously — *Achchh shugūn se, nek-bahktī se* — Subh śakun se,

ĀU-STĒRE', *a.* (L. *austerus*) severe, harsh, rigid, stern — *Sakhtī, tund, durusht, karā^b* — Kathin, karkāś, kathor, katū. [kathinai se, kathoratā se.

ĀU-STĒRE'LY, *ad.* severely, rigidly — *Sakhtī yā durushtī yā tundī se* — Kathinatā wā

ĀU-STĒRE'NESS, *n.* severity, rigour, strictness — *Sakhtī, durushtī, khushīnāi, karā^b* — Kathinatā, krūratā, kathoratā, katutā. [Kathinatā, kathoratā, tap, tapasyā.

ĀU-STĒR'ITY, *n.* severity, harsh discipline — *Sakhtī, karāi^b, nafs-kushi, ruhī, jog^b* —

ĀUSTRAL, *a.* (L. *auster*) southern — *Janūbi, dukhanā^b* — Dakshinī, dakshin kā.

ĀU-THĒNTIC, *a.* (Gr. *authentēs*) having authority, genuine, true — *Mutahaqiq, tahqiq, mu'tabar, sanadī, aṣl, sahīh, rāst* — Prāmāṇik, akritrim, sachchā, vāstavik, yathārth, satya.

ÂU-THEŇ'TI-CAL-Ų, *ad.* in an authentic manner—*Sihhat yâ rasti se*—*Sachchâi satyatâ* pramânya wa vâstavatâ se. [Pramânya, pramânatwa, sachchâi.

ÂU-THEŇ'TI-CAL-NESS, *n.* the quality of being authentic—*Asliyat, sihhat, itibâr, rasti*—

ÂU-THEŇ'TI-CATE, *v.* to prove by authority—*Sanad se sahik k., sâbit k.*—Pramâni k.,

satya thahrânâ.

ÂU-THEŇ'TI-Ų, *n.* genuineness, authority—*Râst, sihhat, asliyat, sachchâi, sanad, itibâr*—Vâstavatâ, yathârthatâ, satyatâ, sachchâi, pramânya, pramânatwa.

ÂU-THEŇ'TI-Ų, *ad.* in an authentic manner—*Sihhat yâ rasti se*—*Sachchâi se, pramânya* wa vâstavatâ se. [Pramânya, pramânatwa, sachchâi, vâstavatâ.

ÂU-THEŇ'TI-NESS, *n.* the quality of being authentic—*Asliyat, sihhat, itibâr, rasti*—

ÂU'THOR, *n.* (L. *author*) the beginner or first mover, the writer of a book—*Bârî, mijâl, binikâr, musâhib, musannif, mureallif*—Ârambhak, mûlakartâ, âlikartâ,

granthakâr, granthakârta, mehak.

ÂU'THOR-ESS, *n.* a female author—*Musannifa*—Granthakartî.

ÂU'THOR-Ų, *n.* legal power, influence, rule, support, testimony, credibility—*Iqtidâr, ihtiyâr, iqtidâr, iqtidâr, hukûmat, hukûmi, mutâziri yâ ijtizât, sanad, sâbit, itibâr*—Adhikâr, prabhâv, bad wa dahîw, rîya, prabhutâ, anumati, âjûi, pramâni wa pramânya, sukshya wa sâkh, pramânikatwa. [nâpik.

ÂU'THOR-Ų-TA-TIVE, *n.* having authority—*Hukûmat, sanad*—Sâsanânurûp, prâ-

ÂU'THOR-Ų-TA-TIVE-Ų, *ad.* with authority—*Hukûmat yâ sanad se*—Sâsan se, pramânâ-

ÂU'THOR-Ų-TA-TIVE-Ų, *ad.* with authority—*Hukûmat yâ sanad se*—Sâsan se, pramânâ-

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ÂU'THOR-Ų-TA-TIVE-Ų, *ad.* with authority—*Hukûmat yâ sanad se*—Sâsan se, pramânâ-

kār-gar, pukhta, mazbūt, mufīd—Lābhādāyak, phalādāyak, driph^b, pakkā, guṇakāri, kām kā, upakāri.

A-VĀIL A-BLE-NESS, *n.* power, legal force—*Asar, tāqat, pu'htaqi, āin ke rū se mazbūti gā istihkām*—Śakti, guṇ, vyavahāropayogitā, vyavahārasamarthyā.

AV'A-LAN'CHIE, *n.* (Fr.) a mass of snow sliding down from a mountain—*Barf kī dher jo pahār par se luhak partā hai*—Him kī dher jo pahār par se sarak partā hai

AV'A-RICE, *n.* (L. *avarus*) desire of gain—*Hirs, tam'*—Lālach, lōbh.

AV-A-RICIOUS, *a.* greedy of gain—*Hiris gā hira, tam'*—Lālachi, lōbhi.

AV-A-RICIOUSLY, *ad.* covetously—*Hirs se, tam' se*—Lālach se, lōbh se.

A-VĀST', *int.* hōl, stop, a sea term—*Jahāzī log is tofz kī isti'māl karte haiñ, bas-karo, bas-bas, bas, ruko-ruko*—Thāhlo, thāro, roko.

A-VAUNT', *int.* (Fr. *avant*) hence, begone—*Dūr-ko, chālā jāñ*.

AV'E, *n.* (L.) an address to the Virgin Mary, an abbreviation of *Ave Maria*—*Harat Mariam ko bandagi gā mahārā*—Mariam ko prapin wā abhimandan.

A-VENG'E, *v.* (L. *vincere*) to take vengeance, to punish—*Intiqām lenā, badlā lenā, sazā d.*—Pratiphad d., pratihinsā k., dand d.

A-VENGE-MENT, *n.* vengeance, punishment—*Intiqām, badlā, sazā*—Pratiphad, pratihinsā.

A-VEN'GER, *n.* one who avenges—*Mentagim, badlā lenē wālā*—Pratiphad dene wālā, pratihinsak, pratihantā.

AV'E-NUE, *n.* (L. *ad. vena*) a passage, a way of entrance, an alley of trees—*Rāh, guzāra, darwāza, do-tarja darāhton ke bich kī carāh*—Path, dvar, donon or peyon ke bich kī path.

A-VER', *v.* (L. *ad. verus*), to declare positively, to affirm with confidence—*Iqrār k., pukhta-gi se zāhir k.*—Driphatī se kahāñ, nischayārūp se prakās k. [sthiravachan.

A-VER-MENT, *n.* a declaration, an affirmation—*Iqrār, izhīr*—Driphavākya, driphavachan.

AV'ER-A'GE, *n.* (Fr. *outrage*) a mean number or quantity; *a.* containing a mean proportion; *v.* to reduce to a medium—*Asat*; *a.* *matinassat, sarāsarī*; *v.* *ansat mutawassit gā sarāsarī k.*—Madhyam, madhyamāvasthā, bich kī lekha, ghatbarh; *v.* madhya, bich kī; *v.* madhyamāvasthā mēñ k., bich mēñ k. [kher dātūā^b.

AV-ER-RU'N-CATE, *v.* (L. *ab. e. runc*) to root up, to tear away by the roots—*Jar se u*

AV-ER-RU'N-CATION, *n.* the act of rooting up—*Bāñ Lūn, istisāl*—Samūlotpādan, jar se ukhār.

A-VER'T', *v.* (L. *ad. vector*) to turn from, to put away, to keep off—*Mogāñ^b, dōr' k., bāz*

AV-ER-SION, *n.* hatred, abhorrence—*Nafrat, karāhiyat*—Ghriṇā ghriṇ, pratikūlatā, aniechhā amman. [hī Vipu . ammanā, aniechhōk, pratikūl, virodh.

A-VERSE, *a.* disinclined to, not favourable—*Bar; hitāñ, rō-gardāñ, kashadā, nā-muvā*

A-VERSELY, *ad.* unwillingly, backwardly—*Be dīl se, nā khush-nūd se, kushlūgi se, darej se*—Amman, aniechhā se, nishkāñ, rūtāwā se. [apātī, ghriṇā, ghriṇ.

A-VERSE'NESS, *n.* unwillingness, dislike—*Be-dīlī, nā-khush nēd', mōjrat*—Aniechhā,

A-VERSION, *n.* hatred, dislike, abhorrence—*Nafrat, karāhiyat, ijtināb, tanaghur*—Dwesh, ghriṇā, virodh, pratikūlatā, apriyatā. [ne w. tāñe w., hātane w.

A-VERTER, *n.* one that averts—*Dōr' k. w., mōjrat w., hāz rakhe w.*—Dūr k. w., pher-

AVI-A-RY, *n.* (L. *avis*) an enclosure for keeping birds in—*Chiriyā khāna*—Chiriyōñ kī ghar, pakshisālā. [ā-rā—Lālā b. lōbh, atiprihā, lābas, kshudhā, ākāñkshā.

A-VID'ITY, *n.* (L. *avidus*) greediness, avariness, a petty desire—*Tam', shauq, bhākh^b*

AVO-CĀ'TION, *n.* (L. *ad. voc*) the act of calling away, the business that calls away—*Bulāhat^b, shog^l, kām^b, pesha*—Bulāwā, vyavastī, vyāpār, kārya.

A-VOID', *v.* (L. *evano*?) to shun, to escape from, to evacuate, to annul—*Parhez k., ihtirāz k., dār bhāgnā^b, ek tarāf jāñā, tirk k., radd k., bātīl k.*—Barāw k., bachnā, alag rah-

nā, chhōpā, tyāgnā, lōp k., rahit k., utthā denā.

A-VOID'A-BLE, *a.* that may be avoided—*Dōr rakhe jāñe ke lūq, tirk radd yā bātīl kige jāñe ke qūl*—Barāw bachāw alag tyāg lōp wā rahit kige jāñe ke yogya, pari-

hartavya, tyājya.

A-VOID'ANCE, *n.* the act of avoiding—*Parhez, ihtirāz, tirk, mansūkhī, rudd*—Barāw, tyāg, lōp, varjan. [—Barāw wā bachāw k. w. tyāgi, lōp wā rahit k. w.

A-VOID'ER, *n.* one who avoids—*Dār bhāgnē w., parhez k. w., tirk, radd yā bātīl k. w.*

A-VOID'LESS, *a.* that cannot be avoided—*Nā-guāz, nā-mumkinū-l-ihtirāz, chār-nā-chār, muqarrar, gal'an*—Avārāñy, aparibhārya, avarjanīy, avayābhavāñy.

AV-OIR-DU-POIS', *n.* (Fr. *avoir du poids*) a weight, of which a pound contains sixteen ounces—*Inglistān kī ek bāt kī waise waise 82 ke lagbhag milkar ek man hote haiñ*. [bhagal, bhāgal.

AV-O-LĀTION, *n.* (L. *a. volo*) a flying away from—*Parwāz, firār, guzēz*—Uṇā,

A-VOUCH', *v.* (L. *ad. voco*) to affirm, to declare, to maintain, to vindicate—*Iqrār k., zāhir k., qām k., pushit k., wājib-o-lāzim thāhrānā, sahīb sābit k., haqq-numā k.*—Driphatā se kahnā, prakās k., sañbhālāñ, sañsthāpan k., yāthārthik thāhrānā, prati-

- A-VŌUGH'ER**, *n.* one who avouches—*Iqrār k. w., muqirr, zāhir k. w., pushki-bān, wājib-o-lāzim thahrāne w.*—Driḥatāpūrvak kahne w., prakāśak, sañbhāne w., sañnāthapak, pratipādak. [man wā yathārthavachan.]
- A-VŌUGH'MENT**, *n.* a declaration—*Iqrār, izhār, bayān*—Prakāś, kathan, prakāśan, pra-
- A-VŌW**, *v.* (1. *ad. wren*) to declare openly, to acknowledge and justify—*Iqrār k., zāhir k., qābul k. aur wājib-o-lāzim thahrānā*—Driḥatā se kahne, swikār wā āngikār k. aur yāthārthik thahrānā. [rip kahe wā prakāś kiye jāne ke yogya, vaktavya.]
- A-VŌW'A-BLE**, *a.* that may be avowed—*Iqrār qā bayān kiye jāne ke qābul*—Nischaya-
- A-VŌW'AL**, *n.* a positive or open declaration—*Sāf-iqrār, izhār*—Driḥ vākya, driḥ vachan, prakāś, swikār. [kholke.]
- A-VŌWED-LY**, *ad.* in an open manner—*Barmalā, sāf-sāf*—Khulā khulā, prakat rūp se,
- A-VŌW'ER**, *n.* one who avows or justifies—*Iqrār qā izhār k. w., wājib-o-lāzim thahrāne w., jāiz k. w.*—Driḥatā se kahne w., prakāśak, yāthārthik thahrāne w., pratipādak.
- A-VŌL'SION**, *n.* (1. *a. ruckum*) the act of tearing or pulling away—*Khūchāw^h, ukhāw^h, torāw^h*.
- A-VULSED**, *a.* plucked away—*Khūchā yā torā gayā^h*.
- A-WAIT**, *v. a. wait* to wait for, to expect to attend—*Rūh dekhnā, intizār khīnch-nā, mustāziz rahnā, mustā'id qā han-rāh rahnā*—Bāt wā mārg dekhnā, apēkshā k., jolnā, prastut wā sāth rahnā.
- A-WAKE**, *v.* (S. *arousar*) to rouse from sleep, to cease to sleep; *p. t.* **A-WŌKE'**—*Jagā-nā^h, jagā d^h, jagmā^h, jagmā^h, jāg uṭhnā yā jāg uṭhnā^h*.
- A-WAKE**, *a.* not sleeping, not being asleep—*Jagmā^h, jōgmā^h*.
- A-WAKEN**, *v.* to rouse from sleep—*Jagmā^h, jagmā^h*.
- A-WAKEN-ER**, *n.* one that awakens—*Jagmā w^h, jagmā w^h*.
- A-WAKEN-ING**, *n.* the act of rousing—*Bedārī, dān ke bāb meṁ dil-dihī*—Jagāw, nind kā tūṭnā dharm meṁ chitāi, prabodh.
- A-WARD**, *v.* (S. *ascend*) to adjudge, to determine; *n.* judgment, sentence—*Insāf ke rā se d., insāf k., tajvīz k., haq thahrānā*; *n. faisla, tajvīz, hukm, fatwā*—Vichārāpūrvak denā wā thahrānā, nirṇay k.; *n. vichār, nirṇay, vichārāntar ājūā wā siddhant*. [Vichārāpūrvak d. w., vichārān, nirṇetā.]
- A-WARD'ER**, *n.* one who awards—*Insāf ke rā se d. w., tajvīz k. w., haq thahrāne w.*—
- A-WARE**, *a.* (S. *war*) watchful, vigilant, guarded, apprised—*Balāw, khāsh-dar hosh-yār, āgāh, wāqif, mutallī*—Sāvadhān, sachet, chaitanya, vijñāpit, vijñapt, jāntā.
- A-WAY**, *ad.* (S. *a. weg*) at a distance, absent; *int.* become—*Tarfārut par, fasile par, guṇ hāzīr*; *int. chāl jāw^h*—Dūr, anupasthit; *int. dūr ho jāw*.
- ĀWE**, *n.* (S. *eye*) reverential fear, dread; *v.* to strike with reverence or fear—*Ru'b, dababā, dahshat*; *v. ru'b meṁ lūnī, dahshat k.*—Sambhram, ātāuk, śruddhā sabit bhay, ādarayukt bhay, dhānk, dar; *v. kisi par dhānk bāndhnā, sambhrānt k., darā-nā, bhay dikhānī, ādaratpādan k.* [ghor, dāruṇ, bhayanākar.]
- ĀW'FUL**, *a.* that strikes with awe—*Ru'b-dār, dahshat-nāk, hāl-nāk*—Ādarānyatā, pūjya,
- ĀW'FUL-LY**, *ad.* in an awful manner—*Ru'b yā tū'zim se, khaibat-nāki yā hāl-nāki se*—Ādarānyatā pūjyatā ghoratī wā dāruṇatā se.
- ĀW'FUL-NESS**, *n.* the quality of being awful—*Ru'b-dārī, hāl-nāki, khaibat-nāki*—Ādarānyatā, pūjyatā, ghoratī, dāruṇatā.
- ĀW'LESS**, *a.* void of awe, irreverent—*Be-ru'b, be-adab, be-intiyāz*—Sambhramāhu, bin-dhānk, anādarānārī, avajānākarī. [darā huā.]
- ĀWE'STRICK**, *a.* impressed with awe—*Ru'b-zada, khauf-zada*—Sambhrānt, bhayākul,
- A-WHILE**, *ad.* (a. *while*) for a short time—*Thorā 'arsa, chand mudat*—Kuchh kāl, kīnchit kāl, kuchh ber.
- ĀWK'WARD**, *a.* (S. *overed*?) clumsy, unhandy, unpolite, inelegant—*Be-dhab, nā-mū'qul, nā-dast-kār, be-murawwat, be-salīq, bad-akhlaq, nā-zel, bad-numā, kharāb*—Phūḥar, anārī, asabhiya, gānwār, kulāul, burā, kurūp.
- ĀWK'WARD-LY**, *ad.* in an awkward manner—*Be-dhab, be-daul, anārī-pan se*—Burāi se.
- ĀWK'WARD-NESS**, *n.* clumsiness, inelegance—*Anārī-panā^h, nā-tar-ikhidagi, bad-numāi, kharābī*—Phūḥarpanā, adakshatā, apatutā, akusalatā, burāi, kulāuli.
- ĀWL**, *n.* (S. *awl*) a tool for piercing small holes—*Sutārī^h, sijā^h, sūā^h, naharī^h*.
- ĀWN'ING**, *n.* (G. *kulyan*?) a covering to keep off the weather—*Shāmiyāna, sāya-bān*—Chandwā.
- A-WŌKE'**, *p. t.* of awake—*Jagā^h, jagā^h*.
- A-WRY**, *ad.* (S. *erithan*) obliquely, equivoal—*Tirchhā^h, beṇrā^h*.
- AXE**, *Āx*, *n.* (S. *ax*) a sharp instrument for hewing or chopping—*Kulhārī^h, kulhā-rā^h, tāngā^h, tāngī^h, kudāl^h, kudrā, kudālī^h, kudār^h, kudārī^h*.
- ĀX'HEAD**, *n.* the iron part of an axe—*Wah lohā jo kulhārī meṁ raktā hai^h*. [kānkh kā.]
- AX-IL'LAR**, *AX-IL'LA-RY*, *a.* (L. *axilla*) belonging to the arm-pit—*Baghī—Kakhri wā*
- ĀX'ION**, *n.* (Gr. *axioma*) a self-evident truth—*'Ilm-i-muta'ārafā, badiha*—Sarvasādhā-rasasiddhant, swayāsiddh.

AX-IO-MĀT'I-CAL, *a.* pertaining to an axiom—*Mansūb-ba'ilm-i-muta'arafa, badihi*—*Sarvasādhāranasiddhāntavishayak, swayaṁsiddhasambandhi*.

AX'IS, *n.* (L.) the line real or imaginary on which a body revolves: *pl.* *Āx'ēṣ—Mih-war—Aksh.*

ĀX'LE, ĀX'LE-TREE, *n.* the pin or pole on which a wheel turns—*Dhuri yā dhurā^h*.

ĀY, *ad.* (S. *iā*) yes—*Mān^h*.

ĀYE, *ad.* (S. *aa*) always, for ever—*Hamesha, mudām, har-waqt—Nitya, sadā, sarvadā.*

ĀY'RY. See *EYRY*.

ĀZI-MUTH, *n.* (Ar.) the arch of the horizon between the meridian of a place and any

ĀZ'ŌTE, *n.* (Gr. *a, zōd*) mephitic air, nitrogen gas—*Bād-i-muhlīk—Jivāntakavāyu.*

Ā'ZURE, *a.* (Fr. *azur*) faint blue, sky-coloured; *n.* a blue colour—*Nīl-gūn, āb-gūn, ābi, āsmānī*; *n.* *lā rang—Rueh* nilavarn, ākāśavarn; *n.* nilavarn.

Ā'ZURED, *a.* blue—*Nīlā^h*.

ĀZYME, *n.* (Gr. *a, zomē*) unleavened bread—*Be-ḥamir ki rotī^h*.

B.

BĀĀ, *n.* the cry of a sheep: *v.* to cry like a sheep—*bhēbhīyā^h, mimīgā^h*; *v.* *bhēbhīyā^h, mimīgā^h*.

BĀB'BLE, *v.* (H. *Babel* ?) to talk confusedly, to prattle like a child: *n.* idle talk, senseless prattle—*Baḥarānā^h, aḥbar k^h, baknā^h, bakwāl k^h*; *n.* *baḥbar^h, aḥbar^h, bakwāl^h, bakbak^h*.

BĀB'BLE-MENT, *n.* senseless prate—*Bakwā^h, bakbak^h, baḥbar^h*.

BĀB'BLER, *n.* an idle talker—*Bakwālī^h, bakbakīyā^h, baḥbarīyā^h, baḥbarīyā^h*.

BĀB'BLING, *n.* foolish talk—*Bakwāl^h, bakbak^h*.

BĀBE, *n.* (*ba, ba* ?) an infant, a child—*Shir-khōra bachcha, bahut chhotā larkā^h*—*chhotā*.

BĀ'BER-V, *n.* finery to please a child—*Bachchōn ke khush karne ki koi achchhi chiz—* [sacris, chibolā wā chhuluhlā.

BĀ'BISH, *a.* like a babe, childish—*Shir-khōra bachche sū, tīfānī, chululā^h*—*Siānbalak ke*

BĀ'BISH-LY, *ad.* childishly—*Tīfānā—Larakpan se, chhululhepan se.* [bālak, śīśu.

BĀ'BY, *n.* a young child, an infant—*Shir-khōra bachcha, bahut chhotā larkā^h*—*Chhotā*

BĀ'BY-HOOD, *n.* infancy, childhood—*Bachchagī, tīfī, bach-pan—Siānkāl, bālyavasthā.*

BĀ'BY-IMP, *a.* childish—*Tīfānā, chululā^h*—*Larke sū, chibolā, chhuluhlā.*

BA-BOON', *n.* (*brbe* ?) a large monkey—*Langūr^h*.

BAC'CHA-NAL, *n.* (L. *Bacchus*) a reveller—*Āubāsh, matwālā^h, mast—Piakkar, mā-*

BAC-CHA-NĀ'I-AN, *a.* relating to revelry—*Āubāsh, khar-mast, bad-mast, dhūndhamī^h*—*Kolāhalakārī, kolāhalavishayak.*

BAC'CHA-NAT, *n.* *pl.* drunken feasts or revels—*Āubāshī, khar-mastī, bad-mastī, matwālā^h kā shor-gul—*Kolhāl, piakkaron ki dhūm hulla^h wā utsav.

BACH'E-LOK, *n.* (L. *bacca, laurus* ?) an unmarried man, one who has taken his first degree in the liberal arts, a knight—*Kuārā^h, wī kad khudā, 'ālīmōn kā pahla khitāb gāfīr shukhs, niche darje kā muntāz sarār—*Aubādh jān, jisne vidyālay ki pratham upādhi wā padavī pāi ho, sāwayoddhā.

BACH'E-LOH-SHIP, *n.* the state of a bachelor—*Mujarradī, tajrīd, nā-kad-khudā, 'ālīmōn ke pahle khitāb ki gāfīragī—*Kuārāpan, pīthilay ki pratham upādhi ki prāptāvasthā.

BACK, *n.* (S. *bac*) the hinder part of the body in man, and the upper part in beasts, the hinder part of any thing, the rear: *ad.* to the place left, behind, again: *v.* to mount a horse, to place on the back, to second, to maintain, to move back—*Pīth^h, pichhārī^h*: *ad.* *pichhe^h, phir yā pher^h*: *v.* *ghore par charhnā yā charhānā^h, pāchh k^h, nahārā d^h, mūbhānā^h, hatnā yā hatnā^h*. [ninda k., chawāw k.

BACK'BITE, *v.* to speak ill of the absent—*Chuglī khānā, gibat k.—Pīth pichhe*

BACK'BI-TER, *n.* one who speaks ill of the absent—*Chugul-khor, gammāz, gibatī—Lutrā,*

pīth pichhe nindā karne hārā, chawāw k. w. [chawāw, lutrā.

BACK'BI-TING, *n.* slandering the absent—*Gibat, chugul-khorī—Pīth pichhe nindā,*

BACK'BONE, *n.* the bone of the back—*Rūh^h*.

BACK'DOOR, *n.* a door behind a house—*Chor-khīrī^h, kolki^h*.

BACK'FRIEND, *n.* a secret enemy—*Poshida dushman—Gupt satru, chhipā bairi.* [chāyā.

BACK'GRÖUND, *n.* ground behind, shade—*Pichhe ki zamin, sāya—Pichhārī ki bhūmi.*

BACK'PIECE, *n.* armour for the back—*Pusht kā baktar nīlāh yā zirah—Pīth kā kavach*

wā jhilam.

BACK'ROOM, *n.* a room behind—*Chor-kothrī^h, ghar ke pichhe ki kothrī^h*.

BACK'SIDE, *n.* the hinder part—*Pichhā^h, pichhwārā^h, chūtar^h*.

BACK'SLIDE, *v.* to fall off, to apostatize—*Bar-gashla h., pichhe phisalnā^h, mulhid yā munkir h.—Dignā, dharmachyut h.*

BACK'SLI-DER, *n.* an apostate—*Bar-gashla h. w., pichhe phisalne w^h, munkir, mulhid—Dignewālā, dharmachyut.*

- BÄCK'SLI-DING**, *n.* desertion of duty—*Bar-gashtagi, irtidād, inhīrāf, ilhād*—Swadhar-matyāg. [karte haiñ—Unnatāñ jāne kā ek yantra.
- BÄCK'STAFF**, *n.* a kind of quadrant—*Ek āla-i-munawjīmāna jisse irtijā' i-āftāb daryāft*
- BÄCK'STAIRS**, *n. pl.* private stairs—*Chor-siphī^h*.
- BÄCK'SWORD**, *n.* a sword with one sharp edge, a stick with a basket handle—*Ek-dhārī talwār^h, ek chhapī jiskā nathīā tokri kā hotā hai^h*.
- BÄCK'WARD**, *ad.* with the back forwards, towards the back or the past; *a.* unwilling, hesitating, sluggish, dull, late—*Pichhe^h, p.chhāyī^h, pusht ki taraf, guzrā*; *a. nā-rāz, kash-dā, pas-o-pesh k. w., do-dilā, sust, ahmāq, kund der, dirangy*—Pīth ki or; *a. an-mānī, amehchhuk, āgāpichhā kartā, dochitī, alāsī, dhīla, jarabuddhī, utitakāl*.
- BÄCK'WARD**, *ad.* towards the back—*Pusht ki taraf*—Pīth ki or, nīti.
- BÄK'WARD-LY**, *ad.* unwillingly, perversely—*Nā-rāzāmāndī se, zidd yā sarkashi se, susti se*—Ahmān, hat wā machhā se, dhīl wā vilamb se.
- BÄCK'WARD-NESS**, *n.* dullness, tardiness—*Kundī, susti, dirangī, nā-rāzāmāndī*—Manda-tā, dhīl, aber, vilamb, amehchhā. [—Chāmpar wā chānsar ke sadīā ek khel.
- BÄCK-GÄM'MON**, *n.* (W. bac, gammon) a game with box and dice—*Takhtā-i-nard*
- BÄ'CON**, *baku. n.* (S. bar-un) hog's flesh salted and dried—*Sūr kā namkin aur khushk gosht*—Sūr kā sokhāyā aur lomā kiya hue māns.
- BAD**, *a.* ill, not good, vicious, hurtful—*Kharāb, zabān, 'ahī, 'aib-dār, muzir*—Mand, burā, khotā, dushī, adham, kutsit, ahit, ahitakārī. [buri blāntī se.
- BÄD'LY**, *ad.* in a bad manner, not well—*Be-tarāb, kharāb, bad-dān*—Burā, kudān,
- BÄD'NESS**, *n.* want of good qualities—*Kharābī, khotāi^h, zab-ai*—Burāi, dush'atā.
- BADE**, *p. t. of bid*—*Itkam diyā^h*.
- BÄD'JE**, *n.* (S. baḡl) a mark or token of distinction; *v.* to mark as with a badge—*Nishān-i-tamiz, pahchāne ki 'alāmat*; *v. tamiz yā pahchān ke lige nishān k.*—Pahchān ki chūhānī, pahchāne ke hīce chūhī; *v. pahchān kā chūhīn k.*
- BÄD'LESS**, *a.* having no badge—*Be-nish 'u-i-tamiz, pahchān ke bu-gair*—Pahchān ke chūhīn binā, pahchāne ki chūhānī binā. [bijā^h.
- BÄD'GER**, *n.* an animal that earths in the ground; *v.* to worry, to pester—*Be-ja yā*
- BÄD'GER-LEGGED**, *a.* having legs like a badger—*Jiskī bijā ki sī tāngēn hoī^h, bejā ki sī tāngēn rakhne n^h*. [gū—Laghavākya, hāsavākya, hañsi ki batohit.
- BÄD'I-NA'JE**, *bad'i-nāzh, n.* (Fr.) light or playful discourse—*Haṭki yā hañsi-ki guft-*
- BÄ'F'FLE**, *c.* (Fr. biffer) to elude, to confound, to defeat; *n.* a defeat—*Farēb d., raigūn k., zāg k., hāirān k., maharān k., 'ajiz k.*; *v. hāirānī, maharām, 'ajizī, shikast*—Thagnā, vyarth k., akārath k., ghabrā d., mār d., parast k.; *n. har, parājay, parābhav*. [Thagne w., ghabrā d. w., vyarth wā parast k. w.
- BÄ'F'FER**, *n.* one who baffles—*Farēb d. w., raigūn zāg hāirān maharām yā 'ajiz k. w.*—
- BÄG**, *n.* (S. baḡ) to a sack, a pouch, a purse; *v.* to put into a bag, to load with a bag, to swell like a full bag—*Gon^h, borā^h, thailā^h, thailī^h, batnā^h, jhōlī^h, hamgānī, gāñi-yā^h, torā^h, bāṭra*; *v. bore yā thailē meñ bharnā^h, bore yā thailē se lādā yā bojhnā^h, bhare bore yā thailē sū phūl jānā^h*.
- BÄG'GAGE**, *n.* the luggage of an army, the goods that are to be carried away, refuse-lumber, a worthless woman, a flirt—*Lashkar yā safar kā sāmān, juzla, akhor, agay-bagay^h, fāsīgā, 'aiyāra yā nakhre-bāz*—aurat—Bahār, senā ke sūth ki sāmāgrī derā dānū ityādī, bāt ki sāmāgrī, chhūñ, chhūt, panśchali, chāñchālī.
- BÄG'PIPE**, *n.* a musical wind instrument—*Shah-nāi, bijā jo phūñkne se bajtā hai^h*.
- BÄG'PIPER**, *n.* one that plays on a bagpipe—*Shah-nāi bajāne w.*
- BÄG'A-TELLER**, *n.* (Fr.) a trifle—*Nā-chiz*—Tuchelha wā kshudra vishay.
- BÄG'ING**, *bāñ'yo, n.* (L.) a bathing-house, a brothel—*Hammām, gusl-khāna, kasbi-khāna*—Nahanghar, snāmagrī, veśyālāy, gāñikālay.
- BÄIL**, *v.* (Fr. bailler) to set free on security, to become surety for another's appearance; *n.* surety given for another's appearance—*Zāmānat par chhōrnā, hāzīr-zāmīnī k.*; *n. hāzīr-zāmīn, zāmānat, zāmīn*—Lagnak par mukt k., pratibhū h.; *n. dar-sānapratibhū*. [yogya.
- BÄIL'A-BLE**, *a.* that may be bailed—*Qābil-i-z' nānat*—Lagnak par mukt hone k.
- BÄIL'IFF**, *n.* a subordinate law officer, a steward—*Dastakī, 'adālat ke hukm ki tā'mīl k. w., shukna, saziwāl, gumāshṭa*—Kachahri kā chaprāsī, kāryādhī.
- BÄIL'WICK**, *n.* the jurisdiction of a bailiff—*Dastakī shukna yā saziwāl kā 'alāqa, belif kā 'alāqa*—Kachahri ke chaprāsī wā belif kā adhikār.
- BÄI'MENT**, *n.* delivery of goods in trust—*Supradagi-i-māl ba-taur-i-amānat*—Thātī wā dharohar ki nāñ dravya vastu ityādī kā denā.
- BÄIT**, *v.* (S. batān) to put meat on a hook as a lure, to give refreshment on a journey; *n.* meat set to allure, a temptation, refreshment on a journey—*Chārā lagānā^h, safar meñ nāshṭa chārā yā dāna-pāñi denā*; *n. chārā^h, tamī, safar meñ nāshṭa yā dāna-pāñi*—Ṭop denā, kantīā wā hañsi meñ chārā lagāñī, path meñ āhār wā anāj pāñi denā; *n. māñs kā goñdā^h, ṭop, lobb, lālāch, path meñ āhār wā anāj pāñi*.

- BĀIT**, *v.* (G. *beitan*) to attack, to harass—*Torwānā^h, kaṭwānā^h, hulkārnā^h.*
- BĀIZE**, *n.* a kind of coarse cloth—*Paṭā^h.*
- BĀKE**, *v.* (S. *bācan*) to dry and harden by heat, to dress food in an oven; *p. p.* **BĀKED** or **BĀK'EN**—*Āch se sukḥākar kṛ ā k.^h, seikhnā^h, pakānā^h.*
- BĀK'ER**, *n.* one whose trade is to bake—*Nān-bāi^h—Roti-wālā.*
- BĀK'ER-Y**, *n.* a baker's work-place and oven—*Nān-bāi^h kī kār-khāna aur tandūr—*
Roti-wālā kī vyāpārasthān aur chulhī.
- BĀK'ING**, *n.* the quantity baked at once—*Jo ghān ek ber pakāi jāy^h.*
- BAKE'HOUSE**, *n.* a place for baking—*Tandūr-khāna—Pūpasālā, pakasālā.*
- BAKE'MEATS**, *n.* meats dressed in an oven—*Pakkā khānā^h—*Rasoi, pakwāna.
- BAL'ANCE**, *n.* (L. *bis, lance*) one of the powers in mechanics, a pair of scales, the difference of an account, a sign in the zodiac; *v.* to weigh in scales, to counterpoise, to regulate an account, to make equal, to hesitate, to fluctuate—*Dāny^h, tarāzū, bāgi, baṛ-jī-mizān : v. wazn k., ham-wazn k. yā h., wāzil-biqi k., sīf k., harābar k., pas-o-peesh k., hais-bais mēh k.—*Tuliyānta. taulne kā kāñṭā. seshabbāg arthāt lekhe joke kē nūmā'sh wā adhikānā. tulārā i; *v. taulnā wī taulnā, dhārī bañdhnā wā sādhnā, tulyabhār k. wī h., lekhe wā nikāś kī bīdh milānī, lekḥā dyorhā k., samān wā tulya k., āgipichlā k., dochtitā h., dubdhā k.* [yātā, samātā. tulyātā.
- BAL'AS** *etc.*, *n.* equilibrium, poise—*Ham-waznī, ham-tarāzū—*Tulyabhār, bhāratul-
- BAL'CONY**, or **BAL'CONY**, *n.* (S. *bale*) a frame or gallery before a window—*Bālā-khānā yā bārāmadā—*Varand, indrakesh.
- BALD**, *a.* (Shall^h) wanting hair, unadorned, inelegant, naked—*Be-bāl kī, chandlā^h, mā-zeh, bad-numā, nangā^h, zātī peshish ba-gair—*Kes^h him, gañjā, chandnā, aparishkrit, asanskrit, burī, anavrit, nigra.
- BALDLY**, *ad.* nakedly, inelegantly—*Nangī h. it se, bad-numāi se, mā-zehī se, kharābī se—*Nagnatā se, alaukārahinatā se, aparishkār se.
- BALDNESS**, *n.* want of hair, inelegance—*Be-bālī^h, mā-zehī, bad numāi—*Keshahinatī, gañj, chandnā, asābhyatā, pari-kārahinatā, alaukārahinatā.
- BALD'PATE**, *n.* a head without hair—*Be-bāl kī sar, chandlā sir^h—*Chandnā wā gañjā mūh, keshahinamastak.
- BALD'PATED**, *a.* destitute of hair—*Be-bāl kī, chandlā^h—*Keshahin, gañj, chandnā.
- BAL'DER-DASH**, *n.* (ball, dash) a jargon of words, senseless prate, rude mixture—*Be-hidā-gā, vachiyāt gūst-gū, be-taur milāw—*Anarthakavākya, vrithākathā, dantaku thā, bin samajh kī milāw, binā vichār kī milāw.
- BAL'DRICK**, *n.* (L. *balteus*) a girdle, a belt, the zodiac—*Partalī^h, kamor-band, min-taqatū-l-bariq—*Mekhalā, kaṭibandhan, patkā, rāśichakra, rāsimandāl, lagnamandāl.
- BĀLE**, *n.* (Fr. *ball*) a bundle or package of goods; *v.* to make up into a bale—*Gat-thar^h, gutthā^h, gūth^h, bachukā^h, bachuk^h, wārī : v. gutthar gutthā gūth bachukā yā motri banānā^h.*
- BĀLE**, *v.* (Fr. *bailler*) to lave out water—*L'achnā^h* [kat, kleś, vipat, āpat.
- BĀLE**, *n.* (S. *baal*) misery, calamity—*Taklīf, mis bat, tash^h, pareshānī—*Dukh, sañ-
- BĀLE'FUL**, *a.* sorrowful, destructive—*Parishān, cam g. n. ranjida, zīgān-kār, muzir—*Dukhī, dukkhagrest, sōkanwīt, khedīt, utās, nāśī, nāsak, h-nikārak, ghātak.
- BAL'IS-TER**, *n.* (Gr. *ballo*, a cross-bow—*Ek qisā kī kamān—*Ek prakār kī dhanu, sarāsan.
- BALK**, *n.* (S. *bale*) a ridge of land, a great beam, disappointment; *v.* to disappoint, to frustrate, to elude—*Mēh^h, shaktir, karī^h, nā-unnadi, yās : v. mahram yā māyās k., nā-unnad k., jareh dekar bachnā—*Dāṇṇā, dharan, nirasā, asakhāndan; *v. niras k., asā tornā, dhokhī d.*
- BALL**, *n.* (G. *ball*) a round body, a globe, a bullet—*Golā^h, ghēd^h, golī^h.*
- BALL**, *n.* (Fr. *ball*) an entertainment of dancing—*Nāch^h.* [nāch.
- BĀLL'ED**, *n.* a kind of historical dance—*Raps mutā'alliq-i-tarārikh—*Itihāsasambandhī
- BĀLL'ET**, *n.* (Fr. *ballade*) a song—*Gī^h, rāg^h.*
- BĀLL'AD-ER**, *n.* a maker or singer of ballads—*Kālānwāt^h, kathak^h, bhāt^h.*
- BĀLL'AD-RY**, *n.* the subject or style of ballads—*Sarod kī nazmān yā 'ibarat yā tariqa—*Gīt kī vishay wā dhārī wā riti.
- BĀLL'ATED**, *a.* sung in a ballad—*Gīt mēh gāyā huā^h.*
- BĀLL'AD-MĀK-ER**, *n.* one who writes ballad—*Gīt likhne w^h, gīt banāne w^h, bhāt^h.*
- BĀLL'AD-MÖN-GER**, *n.* one who sells ballads—*Sarod kī kār-o-bār k. w., sarod-jarosh—*Gīt bechnē w.
- BĀLL'AD SING-ER**, *n.* one who sings ballads—*Garaiā^h, gāne w^h, kathak^h, kālānwāt^h.*
- BĀLL'AD-TUNE**, *n.* the tune of a ballad—*Sur^h, lay^h, ter^h, tāñ^h.*
- BĀLL'AD-WRIT-ER**, *n.* a composer of ballads—*Gīt banāne w^h, bhāt^h.*
- BĀLL'AST**, *n.* (D.) heavy matter put in the bottom of a ship to keep it steady; *v.* to put weight in the bottom of a ship, to keep any thing steady—*Wah sangin chiz jo jahāz ko sikhā rakhne ke wāste uski tah mēh rakkhī jāti^h hai; : v. jahāz kī tah mēh*

wazn rakhná tá-ki wah sídhá rahai, kisi chíz ko ham-wazn karke sídhá rakhná.—Wah bhari padárh jo náuká kī pēndī meñ usko sídhī rahne ke nimitta dharte haiñ : r. náuká kī pēndī meñ bhār dharna jismeñ náuká s dhi rahai, kisi vastu ko tulyabhār karke sídhī rakhná.

BAL-LOON, *n.* (Fr. *ballon*) a large round vessel used in chemistry, a ball placed on a pillar, a large bag of silk filled with gas which makes it rise into the air—*Kīmīyáí kām kī mustámal báran, kábas, qubbára*—Ek patra jiská vyavahár rasáyan meñ hotá hai, kása, gubhírā, ákásyán.

BAL'LOT, *n.* (Fr. *ballotte*) a ball used in voting : *v.* to choose by ballot—*Kura jo ráe dene meñ mustámal hotá hai* : *v.* kura se yí ne chíthí nátkar pāsund k. yí ráe d.—Goli jiská vyavahár ánumatī dene meñ hotá hai : *v.* goli ke dwárá ánumatī d.

BAL LO-TÁ'TION, *n.* a voting by ballot—*Kura rakhe-kar yá dákár ráe d.*—Goli ke dwárá ánumatī d.

BALM, *bim*, *n.* (Gr. *balsamon*) an odoriferous plant, a fragrant ointment ; *v.* to anoint with balm, to soothe—*Badrangboyá, balsín, khush-bú-dár, marham* : *v.* khush-bú-dár *marham kagíná, narm k., málám k., takhíf k., tuskín d.*—Sugandhī per, sugandhī wá achchhá mahatá pralep : *v.* achchhá mahatá lep lag n. sant k., upasam k.

BALM, *y.* a. having the qualities of balm, fragrant, soothing, mitigating—*Badrangboyá yá balsín ke moshín, khush-bú-dár, narm k. w., takhíf k. w., tuskín-bakhsh*—Sugandhivrikhagunavishisht, sugandhí, sangandhik, upasamak, sántidáyak, nívarak.

BAL'SAM, *n.* a shrub, a soothing ointment—*Balsán, tuskín-bakhsh yá áram-dih marham*—Sugandhī per, upasamak wá sántidáyak lep.

BAL-SAM, *ic*, **BAL SAM**, *ic*, *a.* having the qualities of balsam, soft, soothing—*Balsín, narm, áram-dih, tuskín-bakhsh*—Sugandhíbhágunavishisht, mridú, komá, sántidáyak, upasamak, sukshakíri.

BAL'NE-AL, *a.* (*balneum*) belonging to a bath—*Hammám yá qusht-khóne ke mutáalliq*—Snánasthánasambandhí, naháinghar ká sambandhí.

BAL'NE-ARY, *n.* a bathing room—*Hammám, qusht-khán*—Snánagrih, naháinghar.

BAL'NE-ATION, *n.* the act of bathing—*Qusht*—Snán, nahán.

BAL'US-TER, *n.* (Fr. *balustre*) a small column or pilaster—*Chhotá khambhá*.

BAL'US-TIERED, *a.* having balusters—*Khambhé-dár*—Chhoté khambhón se yukht.

BAL'US TRADE, *n.* a row of balusters—*Khambhón ká káshrá yá kish giráe*. *khambhón ká pánth, kashghará*.

BAM-BOO', *n.* an Indian plant of the reed kind—*Báns*.

BAM-BOO'ZLE, *v.* to deceive, to mislead—*Thagrá, dhokhá d. h., bhuláwa d. h., bakhíná h.*

BAM-BOO'ZLER, *n.* a tricking fellow, a cheat—*Thag, hakhánc w. h., dhokhá d. w. h., bhuláwa d. w. h.*

BĀN, *n.* (S. *bannan*) a public notice, a curse, interdiction : *v.* to curse—*Ishtihár, k'nat, mumánu'at* : *v.* k'nat d., kosmá—Vijnápan, avadán, sáp, misheh : *v.* sáp d., sarápná. [Dákú, qacait, luterá]

BĀN'DIT, **BAN-DIT'**, *n.* 'It. an outlaw, a robber ; *pl.* **BAN-DIT'**—*Roh'án, qazag*—

BĀNS, or **BĀNSs**, *n.* proclamation of marriage—*Hone-wálí shadí ká ishtihár*—Hone wáde byáh ká dhandhorá.

BĀND, *n.* (S. *banda*) any thing which binds : *v.* to unite, to associate—*Patí, band, guroh, tájfa, jamá'at* : *v.* bándhná, milíná, máná, díare ká síth k.—Bandhan, dal.

BĀN'DAGE, *n.* that which binds, a fillet—*Band, patí*—Bandhan

BĀN'DER, *n.* one who unites with others—*Díare ká síth k. w. h., díare ke síth milne w. h.*

BĀN'DBOX, *n.* a small slight box—*Chhoti patli sandúq*—Chhoti patli petíá wá petári.

BĀN'D-LET, *n.* a flat moulding or fillet—*Imárat meñ patí ká sírat ká nuphá*.—Grih-idi meñ patí ká ákár.

BĀN'DOG, *n.* a large dog—*Ek gism ká bará kuttí*—Ek prakír ká bará kúkar.

BĀN-DO-LÉERS, *n.* wooden cases for powder—*Toshdán*—Síngrá, sengrá.

BAND'RÓL. See under **BANNER**.

BAN'DY, *n.* (L. *pando*) a club for striking a ball : *v.* to beat to and fro, to toss about, to give and take, to exchange—*Geñd márne ká d. ná h.* : *v.* dúnwándol k. yá h., idhar udhar phenkná, ápas meñ den len k., paltá k.

BĀN'DY-LÉG, *n.* a crooked leg—*Kuj-pá*—Terhá pánw.

BĀN'DY-LÉGGED, *a.* having crooked legs—*Kuj-pá*—Terhe pánw ká, terhe pánw w.

BĀNE, *n.* (S. *bana*) poison, mischief, ruin : *v.* to poison—*Zahr, zaur, nugsán, barbádi, kharábi* : *v.* zahr dená yá khiláná—Vish, máhur, hini, apakár, nás, vinás : *v.* vish d., máhur khiláná. [nási, vinásak]

BĀNE'FUL, *a.* poisonous, destructive—*Zahr-dár, muzir*—Bikhhá, vishánwit, vishadhar.

BĀNG, *v.* (D. *bngeler*) to beat, to thump : *n.* a blow, a thump—*Márná, thokná, dhamáká d. h.* : *n.* mār, ghúns, thappá, dhámáká.

BAN'ISH, *v.* Fr. *bannir*) to condemn to leave his country, to drive away—*Jilá-watan k., dūr kar d.*—Desántar k., des se nikál d., hanká d., bhagá d.

BAN'ISH-ER, *n.* one who banishes—*Jilā-watan yā dūr k. w.*—Desántar *k. w.*, *deś se nikāl d. w.*, *bhagā d. w.*, *hanākā d. w.* [*pravāsan, pravās, vivās.*]

BAN'ISH-MENT, *n.* the act of banishing, exile—*Jilā-watan, shahr-badar*—Desānīs *raṇ.*

BANK, *n.* (S. *banē*) a mound or ridge, the ground rising on each side of water, any heap piled up, a bench or seat, a place where money is deposited; *v.* to raise a bank, to put money in a bank—*Pushta, kināra, karārā^h, arārā^h, dhāing^h, tekri dhūā^h, chauki^h, sarraf-khāna*; *v. pushta-bandī k.*, *sarraf-khāne meṇ rūpiye amināt rakhnā*—*Bāndh, tir, dīlā, tilā, machiyā, koṭhī*; *v. bāndh bāndhnā, koṭhī meṇ dharohar wā thātī dharmā.* [*sāhukār^h.*]

BANK'ER, *n.* one who keeps or manages a bank—*Mahūjan^h, kothiwāl^h, hundiwāl^h.*

BANKRUPT, *a.* unable to pay debts, insolvent; *n.* one who cannot pay his debts; *v.* to make insolvent—*Dewaliyā*—*n. dewaliyā*; *v. dewaliyā kardālnā yā banādālnā^h, dewālā nikālānā^h.*

BANKRUPT-CY, *n.* the state of a bankrupt—*Dewālā^h.* [*Jhaṇḍā, patākā, dhvajā.*]

BAN'NER, *n.* (Fr. *brunière*) a military standard, a flag, a streamer—*Nishan, 'alam.*

BAN'NERED, *p. a.* displaying banners—*Nishān-dār. 'alam-dār*—*Jhaṇḍā phahr t.*, *patākāyukt.*

BAN'NER-ET, *n.* a knight made in the field of battle, a little banner—*Jo shakhs mai-dān-i jāy meṇ muntā: sawarān meṇ bharti ho, jhaṇḍ^h.*—*Jo jān larāi ke khet meṇ pratishṭhit āswayoddhiōn meṇ bharti ho, patākā.*

BAN'NER-OL, BĀND ROL, *n.* a little flag—*Jhaṇḍ^h.*—*Patākā.*

BAN'QUET, *n.* (Fr.) a feast, a grand entertainment; *v.* to give a feast—*Ziyāfat, dā'wat*; *v. ziyāfat k.*, *dā'wat d.*, *pā k.*—*Bhoj, jewanr*; *v. bhoj deni, jewanr d. wā k.*

BAN'QUET-ER, *n.* one who feasts—*Ziyāfat yā dā'wat k. w.*, *'unda girā khāne w.*—*Bhoj k. w.*, *utavakartā, utān bhojīn khāne w.* [*jan.*]

BAN'QUET-ING, *n.* the act of feasting—*Ziyāfat, dā'wat*—*Bhoj, jewanr, viśiṣṭānabho-*

BAN'QUET-ROUSE, BĀN'QUET-ING-HOUSE, *n.* a house where banquets are held—*Ziyāfat-khāna, dā'wat-khāna*—*Utavabhawan, jewanrghar, bhojghar.*

BAN'TER, *v.* (Fr. *battuer*) to play upon, to rally, to jeer; *n.* raillery, ridicule—*(Thuhul k^h, hūsi k^h, thathā k^h : n. hūsi^h, chuhul^h, thathā^h.*

BAN'TER-ER, *n.* one who banterers—*Thathol^h, chuhul k. w^h.*

BAN'TER-ING, *n.* jesting, ridicule, raillery—*Thathol^h, hūsi^h, chuhul^h.*

BANT'LING, *n.* a little child, an infant—*Bachcha, shēr-ghar l'pukā*—*Sīn, hūlak.*

BAP'TIZE, *v.* (Gr. *baptō*) to administer the sacrament of baptism—*Istibāq d. yā gota dilānā*—*Snan athawā gūb d.*—*Isādharm meṇ jalasānskā k.*

BAP'TISM, *n.* one of the Christian sacraments—*Istibāq yā gota. 'Isāi mazhab meṇ dākhil karne yā haur k. osm*—*Snan, avagāhan, Isādharm meṇ jalasānskā.* [*dhi.*]

BAP'TIS'IAL, *a.* pertaining to baptism—*Istibāq ke muta'alliq*—*Jalasānskā kī samban-*

BAP'TIST, *n.* one who baptizes, one opposed to infant baptism—*Istibāq d. w.*, *wah jo bachchoṅ ko istibāq nahin detā*—*Snan athawā avagāhan karīne w.*—*Wah jo balakōn kī jalasānskā nahin kartā.* [*sānskā kārne kī aṭhān.*]

BAP'TIS-TER-Y, *n.* a place for baptizing—*Istibāq deni kī jagah*—*Isādharm meṇ jala-*

BAP'TIS'TICAL, *a.* relating to baptism—*Istibāq ke muta'alliq*—*Jalasānskā kī samban-*

BĀR, *n.* (Fr. *barre*) a long piece of wood or metal, something to hinder entrance, a bolt, a gate, a bank at the entrance of a harbour, the place where lawyers plead or criminals stand, an enclosed place in a tavern, a line in music which divides the notes into equal portions in respect to time; *v.* to fasten with a bar, to hinder, to exclude, to except—*Choh. yā filzātī chhar, rukawat^h, beirā^h, phātuk^h, bandar ke muhine par kā char, jīlās yā 'nī udālāt meṇ wakīlōn ke jawāb-o-su'āl karne aur zertajwizōn ke khare hone kī jagah, sharāb-khāne kī ek kamārā, baje meṇ barābar sur karne ke liye ek khūtī*; *v. beirā layānā^h, rokā^h, khārj k.*, *istimā k.*—*Lakri wā dhāt kī chhar, āṛ, dāndī, hurkā, dwār, kol ke muhine par kā char, kachalri meṇ vyavahāris-ustrijhā ke uttar pratyuttar karne aur aparadhiyōn ke khare hone kī jagah, kalawariye meṇ ek kothri, baje meṇ sur wā tāl sam karne kī lakri*; *v. belnā lagānā, āṛnā, nikālānā, chhor d.*

BĀR RUL, *a.* full of obstructions—*Rukawat yā rok se bhārā huā^h.*

BĀR-RI-CADE, *n.* (Fr.) a fortification made in haste to keep off an attack; *v.* to stop up a passage, to fortify—*Qal'a-bandi, nākā-bandi, kūcha-bandi*; *v. qal'a-bandi k.*, *kūcha-bandi k.*, *nākā-bandi k.*, *mazbūt k.*—*Āṛ, garhabandhan*; *v. āṛ k.*, *garhabandhan k.*

BĀR-RIER, *n.* an intrenchment, a defence, a fortress, an obstruction, a boundary—*Khandag, morchil-bandi, panāh, qal'a, rok^h, sar-hadd, hadd-bandi*—*Khāi, gherā, garh, āṛ, dāhri, simā, siwān.*

BĀR-RIS-TER, *n.* a counsellor at law—*'Adūlat kī wakīl*—*Parāthavādānuvādakartā.*

BĀRB, *n.* (L. *barba*) any thing in place of a beard, the points that stand backward in an arrow, armour for horses; *v.* to shave, to jag arrows with hooks, to furnish

horses with armour—*Koi chis jo dārhi ki jagah mein ho, fir ke phire hue phal, ghore ká baktar ya zarah*; v. *hajām dār k.* *tir ko khār-dār b-mānā, ghoron ko baktar se sajānā*—*Dārhi ki jagah mein jo kuchh ho, ban ke phire hue wā terhe phal, prakhar, awasajjā, ghoron kā kavach wā jhilām*; v. *muhrā, ban mein phal wā kānte lagānā, ghoron par kavach wā jhilām dharnā*.

BĀR'BA-TED, *a.* bearded, jagged with points—*Sīnkur-dār, ānkri-dār*—*Sīnkur w., phala-BĀRBER, p. a.* bearded, armed—*Khār-dā, joushtn dār, baktur dār, musallah*—*Ānkri w., ānkriyukt, phalayukt, kavachi, kavachayukt*.

BĀR'BEL, *n.* a species of fish with barbs—*Ek gām ki khār dār muchhli*—*Ek prakār ki bārī machhli jismein kāñhe rahite hain*

BĀR'BER, *n.* one who shaves beards—*Ī-jjām*—*Nāi, nāi, nāpit*.

BARB, *n.* a Barbary horse—*Barbari ghōṛā*.^b

BĀR'BA-CAN, *n.* (Fr. *barbacane*) a fortification before the walls of a town or at the end of a bridge, an opening in a wall for guns—*Marhala-bandi, shahr-panāh ke bāhar ki yā ek pul ke ukhār ki garhī, rawā*^b, *andar se golā yā goli chālāne ke liye dhōār mein sārāh*—*Nagar ki bhītōn ke sāmne kī wā ek pul ke ant ki garhī, mār, hitār se goli chālāne ke liye bhītōn mein chhed*.

BĀR'BA-ROUS, *a.* (L. *barbarus*) rude, uncivil, bad, savage, inhuman, contrary to good use in language—*Nā-tarāshidā, be-tarbiyat, be-sul qā, wahshī, be-rahm, sakht, be-murawwat, bad-muhāwara, khilāf-i-muhāwara*—*Gaiwārī, asabhyā, angārī, āsīht, banē-lā, jāngalī, nishthūr, krūt, nirday, bhāshāsampadāyaviruddh, vagritiviruddh*.

BĀR'BA-RĀN, *n.* a savage, an uncivilized person, a cruel person; *a.* savage—*Wahshī, nā-tarāshidā yā be-tarbiyat shakhs, zālim, be-rahm shakhs*; *a.* *wahshī, dīhyanā*—*Ranē-lā, jāngalī, asabhyā wā āsīht, purush, gaiwār, nirday vyakti*; *a.* *asabhyā*.

BĀR'BA-RĀC, *a.* uncivilized, foreign—*Nā-tarāshidā, wahshī, begānā, qair mulk kā*—*Asabhyā, āsīht, gaiwārī, vidēsi, vidēsi*.

BĀR'BA-RĪSM, *n.* inhumanity, cruelty, ignorance, an impropriety of speech—*Be-rahmī, sang-dil, jūhilat, bad-muhāwara, be-tarbiyat, guft gā*—*Krurātā, kathoratā, nirdayātā, vākya kī āuddhatā, bhāshāsampadāyaviruddhatā*.

BĀR'BA-RĪTY, *n.* savageness, cruelty—*Wahshīpan, wahshīyat, be-rahmī, sang-dil*—*Jāngalīpan, banēlāpan, pasūtā, krurātā, nishthuratā*.

BĀR'BA-RĪZE, *v.* to render barbarous—*Wahshī k., nā-tarāshidā k., be-rahm k.*—*Jāngalī k., banēlā k., asabhyā k., nishthūr k.*

BĀR'BA-ROUS-LY, *ad.* in a barbarous manner—*Nā-tarāshidāgi se, be-rahmī se*—*Asabhyātā se, banēlāpan se, jāngalīpan se, krurātā se, nishthuratā se*.

BĀR'BA-ROUS-NESS, *n.* rudeness, cruelty—*Wahshīpan, nā-tarāshidāgi, sang-dil, be-rahmī*—*Jāngalīpan, banēlāpan, asabhyātā, āsīhtatā, krurātā, nirdayātā*.

BĀR'BE-CŪFE, *n.* a hog dressed whole; *v.* to dress and roast a hog whole—*Ek sūr jo samūchā pakāyā jāyā*^b; *v. ek sūr ko samūchā pakānā*.^b [kavi]

BĀRD, *n.* (C. *barh*) a minstrel, a poet—*Bhāt, kalānwāt, shā'ir*—*Māgadha, vandī, BĀRD'ic, BĀRD'ish, a.* relating to bards—*Shā'irānā*—*Māgadhasambandhī, kavisambandhī, bhāt wā kalānwāt kī*.

BĀRE, *a.* (S. *bar*) naked, without clothes, uncovered, unadorned, poor, mere; *v.* to strip, to make naked—*Barahav, nangā, be-kapre, khulā, be-barg-o-bur, be-bāt-o-par, sādā, be-ārāsh, muftī, khālī*; *v. kaprā utār lenā, nangā k.*—*Nagna, vivāstra, vāstrahīn, anāvrit, vivrit, anālānkrit, abhūshit, dīn, daridra, kāngāl, keval*; *v. anāvrit k., nagna k.*

BĀR'ELY, *ad.* nakedly, poorly, merely—*Barahnagi se, īlās se, muftī se, faqat, sirf*—*Nagnadāś se, nangī avasthā se, daridratā se, kāngālpanē se, keval*.

BĀR'ENESS, *n.* nakedness, loanness, poverty—*Barahnagi, dublāpan, lāgarī, muftī, īlās, mīskīnī*—*Nagnāvasthā, uagnatā, vāstrahīnatā, krisatī, kshīnatā, durbhātā, daridratā, kāngālpanā*. [dublā jan.]

BĀR'EONE, *n.* a very lean person—*Bahut lāgar shakhs*—*Bahut kris vyakti, bahut*

BĀR'EONED, *a.* very lean—*Bahut dublā*. [dhrist, pragalb, dhith]

BĀR'FAGED, *a.* shameless, impudent—*Be-hayā, be-sharm, gusākh, be-intīyāz*—*Nirlājja, BĀR'FAGED-LY, ad.* shamelessly, impudently—*Be-hayāi yā be-sharmī se, gusākhā yā be-intīyāzi se*—*Nirlājjatā se, dhristatā wā dhībāi se*.

BĀR'FAGEDNESS, *n.* effrontery, assurance—*Be-sharmi, be-intīyāzi, gusākhī*—*Nirlājjatā, dhristatā, pragalbhatā, dhībāi*. [ad. *bīnā jūte, khule pānw*.^b

BĀR'FOOT, *a.* having no shoes; *ad.* without shoes, with the feet bare—*Nange pānw*^b; **BĀR'FOOT-ED**, *a.* having the feet bare—*Khule pānw, nange pānw*.^b

BĀR'HEAD-ED, *a.* with the head bare—*Khule-sir, nange-sir*.^b

BĀR'HEAD-ED-NESS, *n.* the being bareheaded—*Sir kī khulā rahnā*.^b

BĀR'LEGGED, *a.* having the legs bare—*Nangi-lāngain, khulī-lāngain*.^b

BĀR'NECKED, *a.* exposed—*Khulā, nangī-gardan*—*Ughārā wā ughār, nange gale*.

BĀR'PICKED, *a.* picked to the bone—*Hadī tak chilhorā gayā*.^b

BĀRE'RĪBBED *a. lean* — *Dublā^h*.

BĀRE, *p. t. of bear*.

BĀR'GAIN, *n.* (Fr. *barguigner*) a contract, an agreement, the thing bought or sold ; *v.* to make a contract, to sell — *Sattā^h*, *'ahd*, *qaul-e-igār*, *shart*, *sauda*, *khar d-fa-rokht*, *kharid* yā *bechi ch z* ; *v. sattā k^h shart k.*, *be' k.*, *jurokht k.* — Bhugtān, *hor*, *pakki bāchit*, *nirbandh*, *kinī wā bechi hui vastu* ; *v. bhugtān wā chukti k.*, *nir-bandh k.*, *bechini*.

BĀR'GAIN-ER, *n.* one who makes a bargain — *Bechne kī sattā k. w^h*.

BĀR'GAIN-ING, *n.* the act of making a bargain — *Sattā^h*, *qaul*, *bar kā 'ahd* — Bhugtān, *hor*, *chukti*, *bechā-bechi kī pakki bāchit*.

BAR'QĒ, *n.* (D. *barqie*) a boat for pleasure or for burden — *Bājra^h*.

BĀR'GER, BARGE'MAN, *n.* the manager of a barge — *Bājre kī mānjhi yā chālāne w^h*.

BĀRQĒ'MĀS-TER, *n.* the owner of a barge — *Kishti kī mālīk* — Bājre kī *sattwadhikārī wā swāmī*, { *ye jātā hai^h*, *jawakhār^h* }

BA-RIL'LA, *n.* (Sp.) a plant cultivated for its ashes — *Ek per jo usk rāl h ke tise lagā-*

BĀRK, *n.* (Dan. *barek*) the rind or covering of a tree ; *r* to strip off bark, to cover with bark — *Baktā^h*, *chhāt^h*, *chhilk^h* ; *v. baktā chhāt yā chhilkā nikolnā mārnā yā wāhānā^h*, *bakte chhāt yā chhilk se dhūkūnā^h* { *may*, *chhiltānāy* }

BĀRK'Y, *a.* consisting of bark — *Bakte-dār*, *chhāt-dār*, *chhilk-dār* — Baktānīy, *chhiltā-*

BĀRK'BARED, *a.* stripped of the bark — *Baktā chhāt yā chhilkā nikolā utarā yā wāhānā^h*, { *n ch*, *jhaun-jhūnā^h* }

BĀRK, *v.* (S. *beoran*) to make the noise of a dog, to clatter — *Bhaukūnā yā bhauk-*

BĀRK'ER, *n.* one that barks — *Bhaukūne w^h*, *jhaun-jhaun k. w^h*, *bhaukūnā^h*.

BAK, BĀRQUE, *n.* (Fr. *barque*) a ship — *Jahāz* — Bārī naukā.

BAK'LEY, *n.* (S. *bre*) a species of grain — *Jau^h*.

BĀR'LEY-CORN, *n.* a grain of barley — *Jau bhur^h*, *jan kī dānā^h*

BARM, *n.* (S. *beorma*) yeast — *Khamir* — Tārī.

BĀRM'Y, *a.* containing barm — *Khamir-dār^h* — Tārīvisisht.

BĀRN, *n.* (S. *berc, ern*) a house for farm produce — *Khēрман*, *ambār-khūnā yā ambār*, *gulla-ghar* — Khaliyān, *amāj-ghar*.

BĀR'NA-CLE, *n.* (S. *bearna ac*) a shell-fish, a bird like a goose, an instrument for holding a horse by the nose — *Ngālāpākā^h*, *hañs ke makhilān ek chiriya*, *ghore ke nathnēñ pukarne kī ek āla* — Jal kī kūrī jo pāñi meñ lakrī utvādi par lag jātā hai, hañs ke sadrī ek chiriya, ghore ke nathnēñ pukarne kī yantra.

BA-RŌM'E-TER, *n.* (Gr. *baros, metron*) an instrument for measuring the weight of the atmosphere — *Mizānu-l-hawā* — Vātāmapakayāntra, vāyumanḍalagurutwamānāyantra.

BĀR-O-MĒT'RICAL, *a.* relating to the barometer — *Mizānu-l-hawā ke mutā'alliq*, *mizānu-l-hawā se nisbat dār* — Vātāmapakayāntrasambandh, vāyumanḍalagurutwamānāyantrasambandhi.

BĀR'ON, *n.* (Fr.) a rank of nobility next to a viscount — *Inglishtān ke umarāon kī darja jo Vāikāunt ke darje ke niche hotā hai* — Ingland meñ kuliñōñ kī pad jo Vāikāunt ke pad ke niche hotī hai.

BĀR'ON-AGE, *n.* the dignity or estate of a baron, the whole body of barons or peers — *Bāran kī darja yā anlāk*, *jamī 'umarā yā Bāran* — Bāran kī pad wā bhūmī, kuliñōñ wā Bāranōñ kī varg.

BĀR'ON-ERS, *n.* a baron's lady — *Bāran kī begam* — Bāran kī patnī wā stri.

BĀR'ON-Y, *n.* the lordship or fee of a baron — *Bāran jo ahūliyān-i-farūng ke amirōñ ke ek darje kī khitāb hai uski milkiyat* — Bāran nām kuliñ kī pad.

BA-RŌ'N-AL, *a.* relating to a baron or barony — *Bāran ke mutā'alliq*, *Bāran kī milkiyat ke mutā'alliq* — Bāran nām kulināsambandhi, Bāran kī bhūmī kī sambandhi.

BĀR'ON-ET, *n.* the title next to a baron — *Bāran ke darje ke ba'd kī darja* — Bāran ke pad ke niche kī pad.

BĀR-O-SCOPE, *n.* (Gr. *baros, skopeo*) an instrument to show the weight of the atmosphere — *Mizānu-l-hawā* — Vātāmapakayāntra, vāyumanḍalagurutwamānāyantra.

BA-RŌ-SCŌP'ICAL, *a.* relating to the baroscope — *Mutā'alliq-i-mizānā-l-hawā*, *mansūb-ba-mizānu-l-hawā* — Vātāmapakayāntrasambandhi, vāyumanḍalagurutwamānāsambandhi. { *rik* — Sainyālay, sainyagār. }

BĀR'RACK, *n.* (Sp. *barraca*) a building to lodge soldiers — *Chhātūnī^h*, *sipāh khānā*, *bā-*

BĀR'RACK-MĀS-TER, *n.* the officer who superintends a barrack — *Sipāh-khāne kī muhtā-*

BAR'KA-TOR, *n.* (Fr. *barater*) an encourager of lawsuits — *'Adūlat meñ dā'ron kī tar-*

BAR'KA-TRY, *n.* foul practice in law — *Dā'ron aur jhagron k. tarqīb dene kī 'adat* — Arthavivād aur tantōñ ke ubhārne kī abhyās.

BĀR'REL, *n.* (Fr. *baril*) a round wooden vessel, any thing hollow and long, a cylin-

der; *r.* to put into a barrel—*Pipá, nāl^h, nāl^h, nāl^h, poṅgá^b, poṅgá^b, choṅgá^b, choṅgá^b*; *v.* *pipe meñ rakhná, poṅgi poṅgi choṅgá yá choṅgi meñ rakhná^b.*

BARREN, *a.* (*S. bar*) not prolific, unfruitful, not copious, uninventive, dull—*Shor, be-sumar yá be-sumara, 'aqima, tang, kam-zih, sust*—Aphala, usar, rehar, banjh, bahel, bandhyá, alp, nirbodh, mandabuddhi, jar, mūrḥ.

BARRENLY, *ad.* unfruitfully—*Shor-se, bāñh-pane se^b*—Nishphalati se.

BARREN-NESS, *n.* want of offspring, unfruitfulness, sterility, scantiness—*'Aqimagi, shor-rigat, shor, tungi*—Bandhyatá, banjham, bahelpan, mishphalati, aphalati, usarai, nyunata, alpata.

BAR-RI CADE. See under BAR.

[*gári^h, ek pahije ki chhoti gári^h, háth-gári^h*

BARROW, *n.* (*S. bereer*) a small hand or wheel carriage—*Háth se kh ekhe ki chhoti*

BARROW, *n.* (*S. bereer*) a hog—*Súar^h.*

BARROW, *n.* (*S. bereer*) a mound—*Tilá^b.*

BARTER, *v.* (*Fr. barater*) to traffic by exchanging, to give in exchange; *n.* traffic by exchange—*Mahádala k., althi-madli k.; n. mahádala, tijarat wá' waz má'awara*—*Patli karke vyápar k., or pheri karke bāñjya k.; n. patli, palte se bāñjya.*

BARTERER, *n.* one who barter—*Mahádala se tijarat^h, or*—*Patli k. w., patli karke vyápar k. w.*

BAR-YTES, *BAR-YTA*, *BAR-YTF*, *n.* (*Gr. baros*) a ponderous earth—*Bhāri mitti^h.*

BAR-YTONE, *n.* (*Gr. baros, tonos*) noting a grave deep sound—*Bhāri aur gambhar áwaz zāñh k. w.*—*Bhāri aur gambhar dhwaní wí' nāl ka prakāsak.* |—*Kali patthar.*

BA-SALT, *n.* (*L. basaltis*) a hard dark-coloured stone—*Sang-i-misá, tetigí patthar^h.*

BA-SALTIC, *n.* pertaining to basalt—*Mutá'ally-i-sang-i-misá*—*Kaishnaprastarazam-bandhi, kále patthar ka sambandhi.*

BASE, *n.* (*L. basis*) the bottom, the foundation, the pedestal of a statue; *v.* to lay the foundation, to found—*Imnād, biná, kursi; v. bāñgād dāñh, qām k.*—*Jar, mul, new, murti ke niche ká dhag, tal; v. new dāñh, sth paná, sth qit k.*

BASELESS, *a.* without a base—*Be-bāñgād, ba-asl*—*Imn jar ká, nirmul.*

BASEMENT, *n.* an extended base—*Lambi chauvi ner^h.*

BASIS, *n.* the foundation, the pedestal of a column, that on which any thing is raised the ground-work or first principle; *pl.* *Bases*—*Bāñgād, biná, kh-vabhe ki kursi, pá-ya, jis par koi chez qām ki jāy, ast*—*Jar, new, khambe ká adhobhag, tattwa, mul.*

BASS, *a.* in music, low, grave, deep—*Gāmbh^h, dh^h, bhar^h.*

BASS-RELIEF, *n.* sculpture, the figures of which do not stand far out from the ground—*Wah sang-tarāñhi ki jiski shaklāñ ká ek rukh matām ho^b*—*Patthar ki wah chitrakāri ki jiski murtiñ ká ek or dekh pare.*

BASSOON, *n.* a musical wind instrument—*Ek tar ki shoduná*—*Ek prakār ki bānsuri.*

BASS-VI-OL, *BĀSE-VI-OL*, *n.* a musical instrument—*Sāringi^h, basai^h.*

BASE, *a.* (*L. basis*) low, vile, illegitimate, without value, deep, grave—*Zāl, dāñ, pá-ji, waladn-z-ziná, harām zāñh, be-qadr, bhūr^h*—*Nien, adham, vijāñmá, kishnapakshi, kutsit, tuchehla, nirgun, gambhar, dhír.*

BASELY, *ad.* in a base or unworthy manner—*Zillat se, be-gairati se, pá-ji-pan se*—*Adhamatá tuchehlatá nichat wá nichat se.*

BASENESS, *n.* meanness, vileness—*Pá-ji-pan, dāñi, kamina-pan, rizāl-pan, be-gairati*—*Adhamatá, tuchehlatá, nichatwa, nichatá, apakrishatá.*

BASERON, *a.* illegitimate, of low parentage—*Harām-zāñh, waladn-z-ziná, razil*—*Vijāt, jāñj, vijāñmá, kishnapakshi, hun jati ká, adham jati ká.* [*ká gherá^b.*]

BASE COURT, *n.* lower court, the farm-yard—*Niche yá pāñhweire ká āñgan^h, khaliyín*

BASE-MIND-ED, *a.* mean spirited, worthless—*Kam-wā-dil, kamina-khātir, zāl, past, be-qadr*—*Nichamatí, adhamamatí, kutsit, apakrishit.* [*tá, man ki nichatá.*]

BASE-MIND-NESS, *n.* meanness of spirit—*Mizāj yá dil ki kamīñgi*—*Mati ki adhamā-*

BASINET, *n.* (*Fr. bassinét*) a helmet or headpiece—*Khod, miñgír*—*Mustakarakshani,*

yuddhá ki top.

BA-SHAW, *n.* (*Ar.*) a Turkish viceroy, an imperious person—*Turkistāñ ke Sultāñ ká sūba-dār, magrār shakhs*—*Turkistāñ des ke rajá ká rájapratinidhi, ahañkār purush*

BASHFUL, *a.* (*L. basus* ?) shamefaced, modest, sheepish, shy, exciting shame—*Nazar-chor, sharmilá, hayi-dār, sharm-gāñ, sharm-nák, kádar^h, buz-dil, sharm-angez*—*Muñh chor, sañkochi, kújawant, lajjáwāñ, lajilá, muñehhipá, darpokná, lajjákar.*

BASHFULLY, *ad.* modestly, in a shy manner—*Sharm gairat yá hayá se, buz-dili se, kádar-pan se^b*—*Lajjá wá sañkoch se, darpoknepan se, kachehe ji se.*

BASHFUL-NESS, *n.* modesty, rustic shame—*Sharm, sharm-gāñ, gairat*—*Lajjá, sañkoch.*

BASHIL, *n.* the slope of a joiner's tool; *v.* to grind the edge of a tool to an angle—*Borhāñ ke hathiyār ki dhār^h; v. hathiyār ko sūñ yá bāñh d.^h*

BA-SILIC, *n.* (*Gr. basilis*) a large hall, a magnificent church—*Bará dāññ, 'ulishāñ girí*—*Bará ghar, Bará Isābhajanabhawāñ.*

BA-SILICA, *n.* the middle vein of the arm—*Bisāliq*—*Bāñh ke bēñh ki nāñi.*

- BA-SŪ'IC**, **BA-SŪ'I CAL**, *a.* pertaining to the middle vein of the arm—*Bāsaliq ke mutā'alliq*—Bāñh ke bich ki nāri kī sambandhī, bāñh ke bich ki nāri kī.
- BA-SŪ'I-CON**, *n.* an ointment—*Mulham. marham*—*Lep*.
- BĀS'Ī-LĪK**, *n.* a erected serpent, a kind of cannon—*Choti-dār sāñp*, *ek qism ki top*—*Chūrayukt sarp. ek prakār sū agnyastrā*.
- BĀS'IN**, *bā'sin*, *n.* (Fr. *bassin*) a small vessel, a pond, a hollow place, a dock—*Chhotī bartān*^h, *tālāb*, *hauz*, *khāñā*^h, *jahāz ke banne gā marāmāt hone ki jagah*—*Bāsun*, *tarāg*, *kund*, *khāl*, *naukā ke banne kī sthān*.
- BASK**, *v.* (D. *buerken*) to lie in warmth, to warm by exposing to heat—*Tāpnā*^h, *tāpnā*^h, *dhūp gā ghām khāñā gā khāñā*^h.
- BĀS'KET**, *n.* (W. *basket*) a vessel made of twigs or rushes—*Tokri*^h, *tokrā*^h, *daurā*^h, *daur*^h, *daligā*^h, *khāñchā*^h, *khāñchā*^h, *khāñchigā*^h.
- BĀS'KET-HILT**, *n.* a hilt which covers the hand—*Māth jis se hāth kī bachāve ho*.
- BĀS'KET-HILT-ID**, *n.* having a basket hilt—*Māth-dār jis se hāth kī bachāve ho*.
- BĀSS**. See under **BAS**.
- BASS**, *n.* (T. *bast*) a mat—*Chatā*^h.
- BĀSS**, *n.* a fish of the perch kind—*Samundar ki ek bari machhli*^h—*Samundri min*.
- BĀS'SET**, *n.* (Fr. *bassette*) a game at cards—*Tās kī khā*^h.
- BĀS'TARD**, *n.* (W. *bastard*) a child born out of wedlock; *a.* illegitimate, spurious—*Harām-zādā, wadūh-z-zinā*; *a.* *harām-zādā, wadūh-z-zinā, nagli, jhūthā*^h—*Jarajantān, vijannā*; *a.* *varnasāṅkar, kṛishnapakshī, kalpit, kritrim*.
- BĀS'TARDIZE**, *v.* to prove to be a bastard—*Kisī ko harām-pillā sābit k.*—*Kisī ko varnasāṅkar wā vijannā thāhronā*—*Kritrim, kalpit, varnasāṅkar, kṛishnapakshī, vijannā*.
- BĀS'TARDLY**, *a.* spurious, illegitimate—*Nagli, jhūthā*^h, *harām-pillā, wadūh-z-zinā*.
- BĀS'TARDY**, *n.* the state of being a bastard—*Harām-zādagi, harām-penā*—*Jarajatwā, upastrijātadā*.
- BĀSTE**, *v.* (Sw. *basa*) to beat with a stick, to drip butter on meat, to sew slightly—*Lakpi se mārā*^h, *chupānā*^h, *dhūgi dālā*^h, *halki sikī k.*^h.
- BĀS'TING**, *n.* the act of beating with a stick—*Lakpi se mār*^h.
- BĀS'T-NĀDE**, **BĀS'T-NĀBO**, *n.* the act of beating with a cudgel; *v.* to beat with a cudgel—*Lāthi se mār*^h; *v.* *lāthi se mārā*^h, *bāthiānā*^h.
- BĀS'TILL**, *n.* (Fr. *bastille*) a fortification, a castle, a state prison—*Shahr-panāh*, *qal'a*, *qal'a jis acā sidiq meñ Frās ke mātā nā qaidī rakhe the*—*Garhi, garh, bandighā, bandhūnā kī ghar*.
- BĀS'TION**, *n.* (Fr.) a mass of earth standing out from a rampart, a bulwark—*Burj, sūf, dundūnā, qal'a*—*Garhi kī bābri bhūt kī se mitā kī dhilā jo rahā hai, garhi kī kothā, garh wā durg*. [*Jis se qaid marte hāñ*^h].
- BĀT**, *n.* (S.) a heavy stick, a club used in playing at cricket—*Bhāri dundū*^h, *daurā*.
- BĀT'LET**, *n.* a piece of wood for beating linen—*Kandī karne kī mugdār*^h.
- BĀT'ON**, **BA-TOON**, *n.* a staff, a club—*Chob, as-i*—*Lāthi*^h, *daurā*^h.
- BAT**, *n.* a small winged animal—*Chaugdayā*^h.
- BĀT'ISH**, *a.* like a bat—*Chaugdayā sū*.
- BĀT'ITY**, *a.* belonging to a bat—*Chaugdayā ke mutā'alliq*—*Chaugdayā kī sambandhī*.
- BĀT'FOWL-ER**, *n.* one who practises bat-fowling—*Rāt meñ jāt se chiriyāñ ko pakarne w.*
- BĀT'FOWL-ING**, *n.* bird-catching at night—*Rāt meñ jāt se chiriyāñ ko pakarnā*^h.
- BATCH**, *n.* (S. *bacan*) the quantity of bread baked at once—*Ghāñ*^h.
- BĀTE**, *v.* (S. *beatan*) to lessen, to lower in price, to take away, to grow less—*Kam k.*, *qimat kam k.*, *lakhāñ k.*, *kam k.*—*Ghāñā, mol ghāñā, kāñ lenā, ryon k. wā h.*, *ghatnā*.
- BĀTE'LESS**, *a.* not to be abated—*Jo ghat nā saktā*^h.
- BĀT'MENT**, *n.* diminution—*Kamī, kamī*—*Ghātī ghataw*.
- BĀTING**, *prep* except—*Siwā, ba-juz*—*Chhor ke*.
- BĀTE**, *n.* (S.) strife, contention—*Jhagrā*^h, *tantā*^h, *bakherā*^h.
- BĀTE'FUL**, *a.* contentious—*Jhagrālū*^h, *bakheriyā*^h.
- BĀTH**, *n.* (S. *beth*) a place to bathe in, a house for bathing, a measure—*Hamnām, qat-khānā, ek painānā*—*Snānagār, nahāngar, ek parimāñ, ek nīp wā mīp*.
- BATHE**, *v.* to wash in a bath, to soiten—*Qat karāñ yā karāñā, hamnām k.*, *nahlāñā*^h, *narm k.*, *mulīm k.*—*Nahāñā, nahāñā, snāñ k. wā karāñā, komal k.*, *mridu k.*
- BĀ'THER**, *n.* one who bathes—*Nahāne w.*^h, *nahlāne w.*^h.
- BĀ'THING**, *n.* the act of washing in a bath—*Qat*—*Nahāñ, snāñ*. [*wā dūbnā*].
- BĀ'THOS**, *n.* (Gr.) a sinking in poetry—*Shū'ri meñ dūbnā*—*Kāvya meñ magna honā*.
- BĀTTAIL-IOUS**. See under **BATTLE**.
- BĀTTEL**, **BĀ'TL**, *v.* (S. *batan*) to render fertile, to grow fat; *a.* fertile—*Zar-khez k.*, *motā*^h; *a.* *zar-khez*—*Upjāñ wā urvarā k.*, *pusht wā sthūl h.*; *a.* *urvarā, upjāñ*.
- BĀTTEN**, *v.* (S. *batan*) to make fat—*Motā k.*, *yā h.*^h.
- BĀTTER**, *v.* (Fr. *battre*) to beat down, to wear out; *n.* a mixture beaten together—

Dhānā^h, girānā^h, girā denā^h, tor denā^h, chalanī k^h, jhānjharī k^h; n. āṭc anṭe aur dūth kī milāw^h.

BATTERER, *n.* one who batters—*Dhāne w^h, girāne w^h, torāṭāne w^h, chalanī yā jhānjharī k. w^h.*

BATTER-Y, *n.* the act of battering, a raised work for caunons, a violent assault—*Dhānā^h, girāw^h, morchu, dandana, mārpat^h, nairkāt^h.*

BATTERING-RAM, *n.* a military engine—*Ek jangī āla jiskā sirā meṃphe ke sir kī tarah hotā thā aur us se sābiq ke log larāī meṃ diwār girāte the*—*Ek yantra jis se pūrvukālīn log yuddha meṃ bhīṭāī girāte the.*

BATTLE, *n.* (Fr. *bataille*) a fight, an engagement; *v.* to contend in fight—*Larāī^h, jang; v. larā^h, mārāḥa k., jang k.*—Yuddh, ran; sāgrām k., larā k., bhīrna.

BATTLE-GRASS, *n.* warli-o—*Jang, kushkari*—*Larānkā, kaṭilā, yuddhasambandhi.*

BATTLE-ARRAY, *n.* battle array—*Saf-ārāī*—*Vyūh.*

BATTLE-LOIN, *n.* a division of an army—*Paltan, sipāhiyon kā guroh pāñch sau se āth sau tak*—Yoddhānā kī dal pāñch sau se āth sau tak.

BATTLE-MENT, *n.* a wall with embrasures—*Fasil, diwār jis meṃ wār ke liye sirākh bane hoī*—*Jis jis meṃ bhīṭar se goḷī chālāne ke liye chhed bane hoī.*

BATTLEMENTED, *a.* secured by battlements—*Fasil-dār*—*Aisi bhīṭ se yakt kī jis meṃ bhīṭar se goḷī chālāne ke liye chhed bane hoī.*

BATTING, *n.* conflict, encounter—*Larāī^h, jang*—*Samar, ran, yuddha.*

BATTLE-AR-RAY, *n.* order of battle—*Saf-ārāī, saf-bu saf, parā-basta*—*Vyūh.*

BATTLE-AXE, *n.* a weapon of war—*Tabar, gāṇsā^h*—*Pharsi, kuthār.*

BATTLE-DOOR, **BATTLE-DORE**, *n.* an instrument used in playing at shuttlecock—*Khel meṃ gēnd mārne kī dandā^h.*

BAT-TOL/O-QY, *n.* (Gr. *bates, logos*) a needless repetition of words—*Takrār-i-alfāz, alfāz-i-mutakarrara gēnī lufson kā kai bār lānā*—*Nirarthak pumarukti, nirarthak vākya.*

BAT-TOL/O-QIST, *n.* one who repeats needlessly the same words—*Muharrir-i-alfāz i-*

BAT-TOL/O-GIZE, *v.* to repeat needlessly—*Takrār-i-alfāz k., alfāz-i-mutakarrara k., taq-rir-i-katīm i-befāida k.*—*Nirarthak pumarukti k., vyarth tākrār ekhi šabd baknā.*

BAY-A-ROOY, *n.* a kind of clock—*Ek tarah kā tabāḍa*—*Ek prakār kā aṅ garkhā upar pūhane ke liye.*

BAY'IN, *n.* a stick for firewood, a fagot—*Ḥudhan kī takrī^h, ānti^h.*

BAY'BLE, *n.* (Fr. *bibole*) a trinket, a gewgaw, a trifle—*Halkā gahnā^h, khilāunā^h, aḥnī ch z.*—*Tuchchhapaḍārth.*

BAYD, *n.* (W. *baw*?) a procurer, or procuress; *v.* to procure, to dirty—*Bharāū^h, ketnā gā kuttā^h, kutnā^h; v. pahūnchānā^h, ramāī pahūnchānā^h, kuttanpanā^h k., burā k^h.*

BAYD'Y, *a.* filthy, obscene, unchaste—*Bad, zabān, kharāb*—*Burā, nich, adham, avāchya.*

BAYD'LY, *ad.* obscenely, lewdly—*Fāhishāna, bad-mastī se*—*Adhamatā se, burāī se,*

lanpatatā se. [phūharpanā, lanpatatā.]

BAYD'NESS, *n.* obscenity, lewdness—*Fahsh, shahwat, bad-mastī*—*Avāchyatā, phūharāī,*

BAYD'RY, *n.* obscenity, unchaste language—*Fahsh, be-sharīf, kī-zabān, bad sukhān*—

Phūharpanā, kuttanpanā, nirlajjātā, kuvachan.

BAYD'BOYS, *a.* descended from a bayd—*Kutnī gā kutne kā jannm^h.*

BAYD'Y-HOUSE, *n.* a house of prostitution—*Kasbi-khāna, chhināl kā ghar^h*—*Veśyālay,*

veśyāgāh, paturāī kā ghar.

BAYD'RICK. See **BALDRICK** [chillānā^h, pukārnā^h, gohrākar kahnā^h.

BAYL, *v.* (S. *bellan*) to cry aloud, to shout, to proclaim as a crier—*Hānk-mārā^h, hānk-mārē a^h, chillāne w^h, pukārne w^h, gohrāne w^h.*

BAY'LEK, *n.* one who bawls—*Hānk-mārne a^h, chillāne w^h, pukārne w^h, gohrāne w^h.*

BAY'Y, *a.* (L. *badine*) brown inclining to chestnut—*Kumāit, surang^h, telig^h*—*Pīngal,*

piṅg. [ghorā, tak lagāne w.

BAY'ARD, *n.* a bay horse, a gazzer—*Kumāit ghorā, ghaurne w^h*—*Ukānā, kiyaḥ, piṅgal*

BAY'ARD LY, *a.* blind, stupid—*Andhā^h, ahmaq, be-wuqif*—*Andh, nirbodh, jar, muph.*

BAY'Y, (S. *bagan*) an arm of the sea—*Khalij*—*Kol*

BAY'SALT, *n.* salt made of sea-water—*Pāngā ton^h.*

BAY-WINDOW, *n.* a window jutting outwards—*Durīcha jo diwār se bahār kī taraf niklā*

ho—*Khīrkī jo bhīṭ se bahār kī or ubhārī ho.*

BAY, *n.* (Gr. *baion*?) the laurel tree—*Tuj^h, ek qism kā kālā पेय jiskī pattiyon kā hār banākar ayle zamānōn ke log tāziman muntāz shakhson ko pahūnāte the*—*Ek prakār kī śyamanrikh jiske patte prāchīn kāl meṃ mānasūchakahār ke banāne meṃ kām āte the.*

BAY, *v.* (Fr. *aboyer*) to bark at; *n.* a stand made by one surrounded by enemies—*Bhauknā^h, bhūknā^h; n. bairiyon se ghīr jāne par dāt jānā yā khaye ho rahnā^h.*

BAY'O-NET, *n.* (*Bayonne*) a dagger fixed to a musket; *v.* to stab with a bayonet—*Sangīn; v. sangīn hūrnā yā hūl d., sangīn se ghāyal k.*

- BA-ZÂAR', Ba-zâr', n.** (P.) a market-place—*Bâzâr—Hât*.
BDELL'IUM, dē'yūn, n. (L.) an aromatic gum—*Gūgal^h*. [*nā^h, ho jānā^h, rahnā^h*.]
BÊ, v. (S. *beon*) to exist, to become, to remain; *pr. Ām; p. t. Wās; p. p. BĒEN—Ho*.
BĒING, n. existence, any thing that exists—*Īstī, wajūd, akwāl, hālat, mutanaffis, jān-dār—Asti, sattwa, prāṇadharan, dāsā, avasthā, bhūt, prāṇi, sariri, dehī, jamī*. [*taṭ*.]
BEAC'H, n. the shore, the strand—*Sāhil, samundar kā kināra—Samudratīr, samudra*.
BEACHED, a. exposed to the waves—*Sāhil par wāqī, jis par mauj lagti ho—Samudra-tīrasth, uttaraing, jis par samudra ki taraingain lagti ho*.
BEACH'Y, a. having a beach—*Sāhil-dār—Tīravīśishṭ, tatayukt*.
BEA'CON, bē'kn, n. (S. *beacen*) something on an eminence to give notice, a light-house; *r. to light up—Koi chiz jo khabar-dīhi ke liye kisi buland jagah par ho, rāt ke waqt jahāz-rānōn ki ruk-numāī ke liye fānūs-dār minār; v. rānahin k.*—*Samāchār* dene ke nimitta ūnche sthān par jo kuchh ho, rāt ke samay meñ nāvīkōn ko path dikhāne ke liye ākāśadīpayukt ūnchā kothā; *r. bārnā*.
BEA'CONED, a. having a beacon—*Khabar-dīhi ke liye 'alāmat-dār, fānūs-dār—Samāchār* dene ke nimitta chīlīnayukt, ākāśadīpayukt.
BEA'CON-AGE, n. money paid for maintaining beacons—*Khabar dene ke liye 'alāmat-dār mukānōn gā sāhil par fānūs-dār minārōn ke bar qarār rakhne ke liye jo zar digā jāy*—*Samāchār* dene ke nimitta chīlīnayukt ūnche gharōn wā samudratāt par ākāśadīpayukt ūnche kothōn ke nirvāh ke liye jo dhūn vyay ho.
BĒAD, n. (S.) a little ball strung upon thread, used for necklaces and rosaries, any small globular body—*Dānā, mudawwar chiz, mukā^h, garīgā^h, golī^h*.
BĒAD'KŪL, n. a list of those to be prayed for—*Jin shakhsōn ke wāste jāp ho unki fihrist—Jin logōn ke liye jāp ho unki parisanakhyā*.
BĒAD'MAN, n. a man who prays for others—*Dusre ke liye jāp k, w^h—Parārthujāpāk*.
BĒAD'WOMAN, n. a woman who prays for others—*Dusre ke wāste jāp karne wālī 'aurat—Dusre ke nimitta jāp karne wālī stri*.
BĒAD'LE, n. (S. *bydle*) a petty officer in a court or parish—*Inglistān meñ ek gism kā piyāda—Ingland dēs meñ ek prakār kā chaprāsī*.
BĒAD'LESHIP, n. the office of a beadle—*Inglistān meñ ek gism kā piyāda-garī—Ingland dēs meñ ek prakār ke chaprāsī kā pād*. [*kuttā*.]
BĒA'GLE, n. (Fr. *bigle*) a small hound—*Ek chhotā shikārī kuttā—Ek chhotā ākheti*.
BĒAK, n. (Fr. *bec*) the bill of a bird, anything like a beak—*Minqār, minqār ke mānūd shūi—Thor, choñch, choñch wā thor sa padārth*. [*visisht*.]
BĒAKED, a. having a beak—*Minqār-dār, choñch-dār—Choñch w., thor w., chāñchu*.
BĒAK'ER, n. (Ger. *becher*) a vessel for drinking, a flagon—*Piyāla, āb-khōra—Pānapātra, pine kā bartan*.
BĒAM, n. (S.) the main piece of timber that supports a building, a part of a balance, the pole of a chariot, a part of a loom, the horn of a stag—*Shaktir, tarāzū ki dandī, gāpī kā jāū^h, haras^h, dhūkā^h, hīrn kā sīng^h—Latthī, lakkar, dharan, tulādand, jāū, vāyadand, vāyadand, unigāsring*. [*Dharan sarikha, dharan ki nāñ, sringī*.]
BĒAM'Y, a. like a beam, having horns—*Shaktir-numā, shaktir ke mānūd, sīng-dār—*
BĒAM, n. (S.) a ray of light; *r. to shine forth, to emit rays—Kīran^h; v. chumaknā^h, kīrand^h*.
BĒAM'LESS, a. emitting no rays of light—*Be-shū'ā—Kīranahīn*.
BĒAR'Y, a. emitting rays, radiant—*Munaw-war, nūrānī, raushan, shū'ā-dār—Kīraṇamay, deḍīpyaman, prabhāwān*.
BĒAN, n. (S.) a species of pulse—*Lohīgā^h, borā^h, sem^h*.
BĒAR, n. (S. *bran*) to carry, to support, to endure, to suffer, to bring forth; *p. t. BŌRE or BĀRE, p. p. BŌRNE, BŌRN—Le-jānā gā le-chalnā^h, sañbhālū^h, suhnā^h, bhognā^h, mānū^h, lenā^h, jānā^h, byānā^h, phalū^h, phal lānā, phal d^h*. [*dhimar, goñr*.]
BĒAR'ER, n. one that bears—*Hāmīl, hammāl, maharā^h—Vāhak, dhārak, kalār, bhoī*.
BĒAR'ING, n. gesture, mien, the place or relation of one object with respect to another—*Waz', hālat, manzar, gīyāf, chikra, bashra, rukh, taraf, simt—Bhaw, dhab, dhaj, chhab, rūp, sūt, diśā, avasthiti, avasthān*.
BĒAR'ING-CLOTH, n. a cloth for covering a child when carried to baptism—*Wah kaprā ki jis se ek bachche ko orhā-kar 'Imā mazhab meñ dākhil karne ko le jāte haiñ—Wah kaprā jis se ek bālak ko orhākar Kṛishṭiyadharmma meñ antargat karne ko le jāte haiñ*.
BĒAR, n. (S. *bera*) a rough savage animal—*Dubb, khirs—Bhālū, richh*.
BĒAR'ISH, a. having the quality of a bear—*Bhālū sā^h, richh sā^h*.
BĒAR'BAIT-ING, n. baiting bears with dogs—*Bhālūōn ko kutōn se torwānā gā kaṭwānā^h*.
BĒAR'GAR-DEN, n. a place for keeping bears—*Khirs-khāna, bhālūōn ke rakhne ki jagah^h—Rikshālay, bhallukāgar*.
BĒAR'HĒRD, BĒAR'WĀRD, n. a keeper of bears—*Bhālū bān, bhālūōn kā rakhwālā^h*.
BĒAR'LIKE, a. resembling a bear—*Bhālū sā^h*.
BĒARJ, n. (S.) the hair on the lips and chin, the barb of an arrow or hook; *r. to*

take by the beard, to oppose to the face—*Rish, tır gá mekh ki phiri hui nok*; v. *dár-
hi nochnú^b, sámmú k^b*, --*Dárhí, ván wá kánte ká phirá hui phal*.

BEARDED, *a.* having a beard, barbed—*Rish-dār*, *rishūl*, *khār-dār*—*Darhiyal*, *dārhi w.*
aikrāyukt, *phalayukt*. [*bīndārhi ká*, *gabru*, *thore vay ká*, *larká*.

BEAST, *n.* (L. *bestia*) a four-footed animal, an irrational animal, a brutal man — *Hai-*

paśu, jānuvar, darāh, haivān-ādorī—Paśu, jāntu, poruṣa paśu, mūrḥ, jar.

BEAST'LIKE, *a.* resembling a beast—*Hairán sú*—Pasúsíl, pasusadriá.

BEASTLY, *a.* like a beast, brutal— *Bhāīm-sīrat, haivān-khushat, yanda, ná-pák, haivān-sá--* Paśūñil, pa. vyavahár, aurūṣh, paśūsubhīś.

BEAST-LINESS, *n.* brutishness. — *Hairānigat, gihāt, vajāsat, gūmāg* = Pasūta, vāsuśātātā, amānuśvātā, mānuśāt, ghināhat. [bandhū, jesusadris, paśu il-

BEST'IAL, *a.* belonging to a beast, brutal—*hūi-rōu-sīrat*, *hūi-rōu*, *wahshī*—Pasum-

БѢСѢ ТИ ЖИТИ ТЫ, *n.* the quality of beasts, unnatural connexion with a beast—*Haidwani-
got, haidwin se shahwut*—*Paśūtā, paśūtwā, paśāśilitā, paśugaman.*

BEŠT'AI-IZI, *r.* to have like a beast—*Hačwān sū k., wahšī k., bahūim-sīrat k.,* —Pašū-
sadrīz k., pašū ki n'ān k., pašū rāp sē.

BESTIALITY, *ad.* in the manner of a beast: *Huirániqui se, huirání tux se*—Pashvat

BEAT, *v.* (S. *butan*) to strike, to bruise, to level a path, to conquer, to dash, to thrash
p. t. BEAT, *p. p.* BEAT'EN -- *Pítuá^h, kòtuá^h, márau^h, kucha^hú^h, kucha^h dáuá^h, má^h*

ná^h, páinw rukhná^h, khunúduhá^h, runúduhá^h, chaháhná, jétná^h, máw-hakimá^h, jhikor ná^h, banwháw márná^h, chahná^h, uchhahná^h, dhuuk dhuuk k^h, tís márná^h, tapahná^h.

BEAT, *n.* a stroke, a striking, a pulsation — *Múr^h, wár^h, chot^h, tís^h, tupa^h, dharak^h*
máre kí chúl^h, [chikná kígú mapi^h, máwá ranádu ná máre huá^h

BEAT'EN, *y.* a. made smooth by treading - *Māne mīndue chathaluc yā khānduluc se*
 BEAT'ER, *n.* one that beats - *Pitar w^h, katar w^h, both chhat^h, mīsal^h, mīnar^h*

BEĀTĪT, *v.* the act of striking, correction—*Zat o-kh, so,ā, īambh*—Markūt, mārpit.
dand, tān.

BE-ÄT'1-FŸ. *v.* (L. *beatus, fari*) to make happy, to bless with celestial happiness—
Äsüsh khush hochshüsh wä ghüä k. bihihtü khushä sr. äsüsh k. —Parasutshkh wä sr.

RE. a-ti-ti-ti. RE. a-ti-ti-ti. a. [disseal] = *Farbat bulb* [manukla]yayak, paramanandak
 RE. a-ti-ti-ti. RE. a-ti-ti-ti. a. [disseal] = *Farbat bulb* [manukla]yayak, paramanandak

BE-A-TIF'IC, BE-A-TIF'ICAL, *ad.* blissful — *Fahat-dah-shi*, *Fahat-dah-pi*, *Fahat-shi* — *Fahat*
BE-A-TIF'ICAL-LY, *ad.* in a blissful manner — *Bayi khushi se*, *kamāl fahat se*, *bihisht*
khushi se, *Paradise khushi se*, *unmarhabat se*

BR-ĀT-Ī-Ī-CŪ'ŦION, *n.* the act of pronouncing a dead person blessed—*Kisi murda*
shabāhā bi-bīkhāt maḥ, and bīkhāt—Swaraḥ maḥ, maḥ, and bi-bī āḥ, āḥ.

Be-āṭ-tūde, n. blessedness, perfect felicity — *Nihāyat fārhat, kamāl asā'ib ghā ḥurām, tashīqāt khushī*. Parvānāyād vāmanāyab, nirahāyāt āshk, āshīqāt āshk kharām.

BEAU, *bā, a.* (Fr.) a man of dress, a fop; *pd.* BEAU, *bāz*—*Bākhā^h, chhākhā^h, chikā^h*

BEAUFISH, *a.* like a beau, foppish — *hákər chhāit gá ekikanigr sá^h, aith^h, chhahilá^h* [*raingil^h*]

BEAC"TY. *n.*, Fr. *beau*, an assemblage of graces, a particular grace or excellence, a beautiful person — *Khūb sūratī, khūb rōi, an'vālī*^b, *khush-namāi, jamāl, khūb-sūrat*

ślokaś, prīti zād—*Saundarātā, saundaryā, lāvāṇyā, rūpalāvāṇyā, chhavi, saundar* *vā*
rūpavān *vyakti*.

BEAŦ'ŦRE-ŦRS, *a. fair, elegant, pleasing*—*KŦhŦk-sŦrat, haŦŦa, taŦŦa, paŦŦs, dil-rabi, nam-
kia, manŦŦil*—Sunder, ripawant, sohanŦ, safonŦ, m amŦŦŦŦ, mamŦŦar, ren dik, 10 ŦŦŦ.

BEAUF'EOUS-LY, *ad.* in a beauteous manner — *Īśāh-viratī se, kṣaṇ se, arachhī tarah se* — *Sundarātī se, suṇdar rup se, suṇdar prakāś se.* [raṇeniyarā, manoharātī.]

BEAŪ'TI-ŪS-NĒSS, *n.* the being beautiful — *Kūh-sūrati*, *Ehsān-rū*, *jumāl* — Kāmratī,
BEAŪ'TI-RŪL, *a.* possessing beauty, fair, elegant — *Kūh-sūrati*, *Ehsān-rū* *hasin tahta*

pák'iza—Ripawm, sunder, livayyawan, charu.
Pav'vut-ri-ti ud in a beautiful manner—*K'hál súvati se kusa se khúh tavah ve*

DESAU TI-PII-LEI. *na*, in a beautiful manner—*hānō sarakā se, nasa se, kōndō karakā se*—
 Smilingly so, kántatā se, andar riti so.
 BEYĀM-Ō-Ō-Ō. *na*, the quality of being beautiful—*kāśōk nōmōō, hōshōōō, hōshōōō*

rati, *jamaḥ*—Kāntadā, lavanya, cchavi, ramaniyatā, surūpatā.
Bhavānī—*śrī*—to make beautiful to look. *Kāntadā*—the one who gives beauty.

Sundar k., springur k., sobhit k., alaukrit k. [—Sobhit, alaukrit wā sobhit k. w.

BEAUTI-FUL. *n.* one that beautifies—*Arastā ya khab-surat k. v., zinat d. v., sh d. w.*
 BEAU-TIFY-ING. *n.* the act of making beautiful—*Zebāish, arāish, arā-tagi*—Sīngār,

BEA'ITY SPŌT, *n.*, a patch, a foil. — *Khāl* — Til, bindki.

BEAVER, *n.* *S. beaver*, an amphibious quadruped, the fur of the beaver, a hat—*l'dbi-law^h, uilbilaw^h kâ bit^h, uilbilaw^h kâ bit^h kâ kharâ top jo* Angrez top dete hui^h.

BEAVERED, *n.* wearing a beaver - *ʔdibilic ke bāt kī tōpi diŋe huč^h* [yā^h.
BEC A-FLOCK, *n.* (Sp.) a bird, the fig-eater - *Lk chhōi chiripi^h*, anjir khine wāli chirī

- BE-CALM**, *be cām*, *v.* (*be, calm*) to still, to quiet—*Faro k.*, *raf k.*, *hawā-band k.*, *tas-kīn d.*—Veg rahit *k.*, nirvāt *k.*, susthīr *k.*, thīrbhūā, baithānā.
- BE-CAME**, *p. t.* of *become*. [*āste ki, kyānkar*—Kāran kī, is hetu se kī.
- BE-CAUSE**, *con.* (*by, cause*) for this reason—*Is wāste kī, is līpē kī^b, līhāzā, kyānki, kis*
- BE-CHANCE**, *v.* (*be, chance*) to happen, to befall—*Wāgē h.*, *itīfīy h.*, *sur-zul h.*, *gu-zurnā*—*Hīnā, ā purnā, ā gīnā, ā jānā, ghaṭnā, honā.*
- BE-CHARM**, *v.* (*be, charm*) to captivate—*Farqā k.*, *utāl k.*—*Mohūā, vās k.*, *phānsā-*
- BECK**, *v.* (*S. beck*) to make a sign with the head to call by a motion of the head: *n.* a sign with the head, a nod—*Sir se ishāra k.*, *sir ke ishāre se bulānā*; *n. sir se ishāra, sir-jhukāw^b*.—*Mastak se sain wāsniket k.*, *mastakasānket se bulānā*; *v. mas-takasānket, mastak kī jhukāw.*
- BECKON**, *v.* to make a sign to; *n.* a sign without words—*Ishāra k.*, *imā k.*; *n. imā, ishāra*—*Sain k.*, *ānkh nāruā, ūgīt k.*; *n. sain, ūgīt.*
- BE-CLOUD**, *v.* (*be, cloud*) to dim, to obscure—*Dhūndhlā k^b, andherā k^b.*
- BE-COME**, *v.* (*S. become*) to enter into some state or condition, to suit, to befit; *p. t.*
- BE-COME**, *p. p.* *Be-come*—*Ho jānā^b, ho-ānā^b, marājīy h.*, *su d.*, *munāsīb h.*—*Honā, rajnā, phānā, sohanā, khūnā, achchhā lagnā.*
- BE-COMING**, *p. p.* graceful, scanty—*Khush-namā, munāzīgā, zab-āwar, lāy, soz-ārār, lūzā*—*Sajilā, Sodbhājanak, sundar, upayukt, yogya, ūchit.*
- BE-COMINGLY**, *adv.* in a becoming manner—*Khush-namāi se, zab-āwār se, ligāyat se*—*Sobhā se, sajilapan se, sundarāb se, yogyātā se, upayuktātā se.*
- BE-COMINGNESS**, *n.* decency, propriety—*Zehāish, āvāstāy, munāsibat, ligāyat, shāista-gī, khush-namā*—*Sundarya, sobhaviśī-htatwā, upayuktātā, yogyātā, ūchitya.*
- BE-CRIPPLE**, *v.* (*be, cripple*) to make lame—*Lāgāyā k.*, *parāyā k^b.*
- BED**, *n.* (*S.*) something to sleep on, a couch, a plot in a garden, the channel of a river, a hollow, a layer, a stratum; *v.* to place in bed, to sow or plant, to lay in order, to stratify, to cobalt—*Bichhāwā^b, saj^b, kīyā^b, tah i-lāyā, andīkā thān thāl yā pā^b, jis pāyāh par se andī bahlī hā^b, khāl^b, parat^b, t th. lāyā*; *v. bichhāwā par baithā^b, bichhāwā par līnā^b, hōnā ropnā yā lagānā^b, maratub k.*, *tah mē rakhnā, hām-līstā k. pā h.*—*Kāundāsir dharmā, parat mē rakhīr, upagun k.*, *ekī bichhāwā*
- BEDDING**, *n.* the materials of a bed—*Bichhāwā^b, bichhāwā^b*. [*par kōnā yā kōnā.*
- BEDCHAMBER**, *n.* a chamber for a bed—*Khwaḥ-gāh, āram-gāh*—*Nidrāālā, sayānagrīh, sayāngrī, sone kī kōthri.*
- BEDCOVERING**, *n.* the coverlet on a bed—*Bichhāwā kī bātā-pash, bichhāwā^b*—*Khat kī*
- BEDFELLOW**, *n.* one who lies in the same bed—*Hām-bī-tac, hām-khwāba, hām-pahung*—*Sahasāyī, dūre ke gāth ekhī khād par sone w.*
- BEDCURTAIN**, *n. pl.* curtains of a bed—*Mosāhī^b*
- BEDMAKER**, *n.* one who makes beds—*Farrākh, bichhāwā bichhāwā^b*.—*Sejakārī.*
- BEDMATE**, *n.* one who sleeps in the same bed—*Hām-bī-tac, hām-khwāba, hām-pahung*—*Sahasāyī, dūre ke sāth ekhī bichhāwā par sone w.*
- BEDPOST**, *n.* the post at the corner of a bed—*Chhapr-khat kī dandā^b.*
- BEDPUSHER**, *n.* a lazy fellow—*Sust chokhs, kāhī shau^b*—*Ālāsī purush.*
- BEDRID**, **BEDRIDDEN**, *n.* confined to bed by age or sickness—*Umr-darāzī yā bīmārī se jo nīh na sakī, sūkh-i-histār*—*Burhāpā wā rog ke kāran bichhāwā se na uth sak-ne w.*, *khat-lharwā, khatlagan.* [*kā ghar, sone kī kōthri.*
- BEDROOM**, *n.* a room for a bed—*Khwaḥ-gāh, āram-gāh*—*Sayānagrīh, nidrāsālā, sone*
- BEDSIDE**, *n.* the side of the bed—*Bistac kī torāf*—*Bichhāwā kī alāng.*
- BEDSTEAD**, *n.* the frame of a bed—*Pukap^b, chār-pāi, khār^b, khatīnā^b, khatū^b.*
- BEDTIME**, *n.* the time to go to bed—*Sone kī waqt, āram kā waqt*—*Nidrākāl, nīnd kā samay, sone kī bekā.*
- BEDWARD**, *adv.* toward bed—*Bichhāwā kī wā^b*. [*chhīte d^b.*
- BE-DAPPLE**, *v.* (*be, dapple*) to wet, to besprinkle—*Bhīgonā^b, bhījānā^b, chhīrāknā^b.*
- BE-DAPPLE**, *v.* (*be, dapple*) to soil with mud—*Kichay mēn bharnā^b, kichay lagānā^b, kichay mēn ghīslānā^b*. [*ichay ke chhīte d^b.*
- BE-DASH**, *v.* (*be, dash*) to wet by throwing water—*Bhīgonā^b, bhījānā^b, pānī yā kī-*
- BE-DASH**, *v.* (*be, dash*) to dash over—*Lagānā^b, tesā^b, patnā^b, bharnā^b*. [*kānā^b.*
- BE-DAZZLE**, *v.* (*be, dazzle*) to make the sight dim by lustre—*Trīvirānā^b, jhakma-*
- BE-DECK**, *v.* (*be, deck*) to adorn, to ornament, to grace—*Arāstā k.*, *zab d.*, *arāish k.*
- yā d.*, *zīnat k. yā d.*—*Saiwārā, sūgīr k.*, *sobhit k.*, *alānkrit k.*, *sājnā.*
- BE-DEW**, *v.* (*be, dew*) to moisten gently—*Nam-ān k.*, *par k.*, *namtar k.*—*Bhigonā.*
- BE-DIGHT**, *be-dī^b*, *v.* (*be, dight*) to adorn, to dress—*Arāish yā zabāish k.*, *arāstā k.*, *libās pahnānā, poshāk pahnānā*—*Bhūshit wā alānkrit k.*, *sājnā, uttan vāstra pahnānā.* [*dhūndhlānā^b, andhlā^b, chūndhlā^b, andherā^b.*
- BE-DIM**, *v.* (*be, dim*) to make dim, to obscure, to cloud, to darken—*Dhūndhlā^b.*
- BE-DIZEN**, *v.* (*be, disen*) to dress out—*Zebāish k.*, *libās yā poshāk pahnānā*—*Sājnā, bhūshit k.*, *uttan vāstra pahnānā.*

- BED'LAM**, *n.* (corrupted from *Bethlehem* an hospital in London) an hospital for lunatics, a madhouse, a madman; *a. mad—Landan shahr meñ majnuñwñ ká shifá-khána, págal-khána, majnuñ yá divánuñ shakhs : a. majnuñ, divánuñ—Landan nagar meñ pagalon ká árogyasála, unmatasála, págal, baurahá ; a. unmatá, págal, un-mád, bailaná, baurahá.* [unmádi, vátal, baurahá, bailaná.]
- BED'LAM-ITE**, *n.* a madman, a lunatic—*Majnuñ yá divánuñ shakhs, págal*ⁿ—[Unmatá, BE-DRA'GGLE, *v.* (*be, drangle*) to soil in the dirt—*Lithánuá^h, kappón kó kichar meñ gharikur mailá k^h.* [lathpath k., bhijáná.]
- BE-DRENCH**, *v.* (*be, drench*) to soak completely—*Tar-ba-tar k., shar-bor k.*—Bhigoná.
- BE-DROP**, *v.* (*be, drop*) to sprinkle over with, to mark with spots—*Chhárakná^h, chhútte d. yá mármá^h, hūndki hūndki yá chhiti lagáná^h.*
- BE-DUCK**, *v.* (*be, duck*) to put under water—*Duboná^h.*
- BE-DUNG**, *v.* (*be, dung*) to cover or manure with dung—*Lid yá gobar dátná^h.*
- BE-DWARF**, *v.* (*be, dwarf*) to hinder in growth, to stunt—*Bárh yá barhāw rokná^h, thumká nála yá chhotá k^h.*
- BE-DYE**, *v.* (*be, dye*) to stain—*Dagail k., dāgi k.*—Dhappá wá dhabhá lagáná, bharná.
- BE-E**, *n.* (*S. bee*) an insect that makes honey and wax—*Shahd kī mukhhi*—Madhumak-shiká, madhukar, madhumákhī, munákhī, i admákhī. [jagah^h.]
- BEE'HAR DEN**, *n.* a place for bee-hives—*Madhumákhī ke chhatte yá chhāte lagāne kī*
- BEE'HIVE**, *n.* a box or case for holding bees—*Madumákhī ká chhattá yá chhotá^h—Madhumakshikápalamasthān.* [w., madumákhī pālne w., madhumakshikápalak.]
- BEE'HOLDER**, *n.* one who keeps bees—*Shahd kī mukhhi pālne w.*—Madhumákhī pālne
- BEE'CH**, *n.* (*S. beech*) a forest tree—*Ek gism ká durakht—Ek prakār ká per.*
- BEE'CHEN**, *a.* belonging to or made of beech—*Bich per ká^h.*
- BEEF**, *n.* (*Fr. beef*) the flesh of an ox, bull or cow; *a.* consisting of the flesh of an ox, bull or cow—*Bail sār yá gáy ká máns^h ; a. bail sār yá gáy ke máns ká^h.*
- BEEVES**, *n. pl.* cattle, oxen—*Maváshi, bul^h—Pasn, bardihe.*
- BEEF'EATER**, *n.* a yeoman of the guard—*Gáy ká gosht khāne w., Juglistān ke hādsháh kī khās cheuki ká sipahi—Gomaisabhakshak, Jugland ke ráji ká nij paricharak.*
- BEEF'WITTED**, *a.* dull, stupid—*Ahmāq, be-wuqūf, kund—Jar, nirbodh, mūrkh.*
- BEE'N**, *p. p.* of *be—Hud^h.* [váb—Yavamaitya, yavasur, jan kī madirā.]
- BEE'R**, *n.* (*S. beer*) a liquor made of malt and hops—*Bozā, bāza, ek gism kī jan kī sha.*
- BEESTINGS**. See **BESTINGS**.
- BEE'T**, *n.* (*L. betan*) a garden veg. table—*Chugundar, sullag, —Pálangasák.*
- BEE'TLE**, *n.* (*S. bgtl*) a heavy wooden mallet, an insect; *v.* to jut out, to hang over—*Bhāri mográ^h, gubratá^h, gubrilá^h ; v. báhar abhótá^h, báhar yá ápar tarakná^h.*
- BEE'TLE-BROW**, *n.* a prominent brow—*Anúdhī pesháni, ubhāri pesháni—Anúdhā lalāt, ubhārā nikkā wá únēhā lalāt.* [lalāt, ubhāre lalāt ká.]
- BEE'TLE-BROWED**, *a.* having prominent brows—*Ubhāri yá únēhī peshāni-dār—Pralamba-*
- BEE'TLE-HEAD-ED**, *a.* dull, stupid—*Be-wuqūf, kund, sust, ahmāq—Nirbodh, jar, mūrkh, mūrkh.*
- BEE'TLE-STOCK**, *n.* the handle of a beetle—*Mogre yá mogri kī máth yá muthigá^h.*
- BE-FALL**, *v.* (*S. be, fallan*) to happen to; *p. t.* **BE-FELL**, *p. p.* **BE-FALLEN**—*Sar-zad h., nāzil h., wāqī^h h.—(Ghatná, hitná, pārná, honá. [h., phubná, solná, chhājnā, sobhná.*
- BE-FIT**, *v.* (*be, fit*) to suit, to become—*Muvāfiq h., munāsib h., lāiq h., zeb d.—Yogya*
- BE-FOAM**, *v.* (*be, foam*) to cover with foam—*Phen se bhur dená^h.*
- BE-FOOL**, *v.* (*be, fool*) to make a fool of—*Khabli ahmāq yá be-wuqūf banáná—Jar mūrkh wá mūrkh banáná.*
- BE-FORE**, *prep.* (*S. be, foran*) farther onward, in front of, in presence of, prior to, superior to; *ad.* sooner than, in time past, previously to, hitherto, farther onward—*Áge^h, sāmne^h, rá-ba-rú, má-qabl, peshtar, afzal, aulātár : ad. peshtar, pahle^h, guzre zamáne meñ. má-qabl, us waqt tak, is waqt tak, tab tak^h, ab tak^h, áge^h—Agre, sam-mukh, sakshāt, pratyaksh meñ. pūrv, sreshth, bará, pradhin; ad. pūrv, pūrv kál meñ, pahle, us kál tak, is kál tak, abhi, agre. [an, peshtar se—Pahle se, áge se.*
- BE-FORÉHAND**, *ad.* in a state of anticipation, previous; antecedently, at first—*Arwāl-*
- BE-FORÉTIME**, *ad.* formerly, of old time—*Sābiq meñ, sābiq, zamāna-i-sulaf meñ, guzre zamáne meñ—Áge, pūrv kál meñ, gat kál meñ, prāchin kál meñ.*
- BE-FORTUNE**, *v.* (*be, fortune*) to happen to, to betide—*Wāqī k., guzarná, wuqū^h meñ únā, sar-zad h.—(Hitná, pārná, honá, jánā, ghatná, á jánā, á pārná, á girnā.*
- BE-FOUL**, *v.* (*be, foul*) to make foul—*Mailá k^h, bhur dátná^h.*
- BE-FRIEND**, *v.* (*be, friend*) to favour, to assist, to countenance—*Dast-giri k., murabbi-gari k., pushki k., madud k., mihir-báni k.—Anugrah k., kripá k., sahāy k., upakār k.*
- BE-FRINGE**, *v.* (*be, fringe*) to adorn with fringes—*Jhālar se sajná^h.*
- BEG**, *v.* (*Ger. begehren*) to ask, to crave, to ask alms, to live upon alms—*Chāhná^h, dar-khwast k., niyāz k., bhiksh māngná^h, gatlai k., gadāi se auqāt-basri k.—Māngná, yāchaná k., prārthaná k., bhikshá k., bhikshá se peṭ kátná wá jī jiláná.*

BĒG'GA-BLE, *a.* that may be begged—*Jo mānge jāne ke lāiṅ ho*—Jo mānge jāne ke yogya ho.

BĒG'GAR, *n.* one who begs, one who lives by begging; *v.* to reduce to beggary, to deprive, to exhaust—*Sāil, darkhwāst k. w., gadā, darweza-gar, be-nawā, khuvirāt-khor; v. faḡir k., iflās yā muḡsi meṅ dālnā, khālī k.*—Prārthak, yachak, māngne w., arthī, bhikshuk, bhikhārī, bhikhmaṅgā, māṅtā; *v.* daridrī k., sarvaswa har lenā, nihāesh k.

BĒG'GAR-LY, *a.* mean, poor; *ad.* meanly—*Kamīna, arzal, muḡsi, tihi-dast; ad. kamīnagi yā iflās se*—Tuchehh, nich, daridrī, nirdhan; *ad.* nich prakār se, daridrātā se.

BĒG'GAR-LI-NESS, *n.* meanness, poverty—*Kamīnagi, khīḡut, zillat, iflās, muḡsi, tang-dastī*—Nichatā, adhamatā, daridrātā, nirdhanatā. [ridratā, nirdhanatā, dāridra.

BĒG'GAR-Y, *n.* great want, indigence—*Iflās, faḡirī, gadā-garī, be-narāi, tung-dastī*—Da-

BE-GĒT', *v.* (*S. be, getan*) to generate, to produce, *p. t.* BE-GĒT' or BE-GĀT', *p. p.* BE-GĒT'TEN or BE-GĒT'—*Janinā yā jannā^h, tawallud k., muwallud k., paidā k.*—Janmā-

nā, utpanna k., upjānā, nikālnā. [utpādak, utpanna k. w.

BE-GĒT'TER, *n.* one who begets—*Janne w^h, paidā k. w., nikālnē w^h*—Janināū, janak,

BE-GILT', *a.* (*be, gild*) gilded over—*Sone se mulammā' kiya huā*—Swarnamanalit kiya huā, sunahlā kiya huā.

BE-GĪN', *v.* (*S. beginman*) to enter upon something new, to do the first act, to commence, *p. t.* BE-GĪN', *p. p.* BE-GŪN'—*Shurū' k. yā h., laḡnā^h, ibtidā k., āḡaz h.*—Pra-

ritta h., ārambh k., wā h. [tak, ārambh k. w., navachhātrā, nauśikhwā.

BE-GĪN'NER, *n.* one who begins—*Bānī, mūjid, nau-āmoz, mubtadi*—Ārambhak, pravā-

BE-GĪN'NING, *n.* the first or original cause, the first part, the rudiments or first grounds—*Āḡaz, ibtidā, shurū', sabab, aṣl, awal hissa, bunyād*—Ādi, ārambh, pratham kā-

ran, prathamānā, prathamabhāḡ, mūl, ādi sūtra, prathamāsūtra.

BE-GĪN'NING-LESS, *a.* without a beginning—*Be-shurū', be-bunyād, be-aṣl, be-ibtidā*—Bin-

jar k., nirmūl, anādī. [BE-GĪT'—*Gher lenā^h, laḡnā^h, bāndhnā^h.*

BE-GĪR'D', *v.* (*S. be, gyrdan*) to surround, to encircle, to encompass, *p. t.* BE-GĪR'D'ED or

BĒG'LER-BĒG, *n.* a Turkish governor—*Turkistān kā ek nazīm*—Turk deś kā ek

adhipati. [nā^h, dānt se kāt khānā^h, kutarnā^h.

BE-GNAW', be-nāw', *v.* (*S. be, gnagan*) to eat away—*Chubānā^h, chābūnā^h, phāp-khā-*

BE-GONE', *int.* (*be, gone*) go away, hence—*Chale jāo^h, dūr ho^h, chālā jā^h.*

BE-GŌT', BE-GŌT'TEN, *p. p.* of *beget*. [wā malin k., kālik se mailā k.

BE-GRIŊE', *v.* (*be, grīne*) to soil with soot or dirt—*Mailā k^h, siyāh-fām k.*—Malin

BE-GRŪDGE', *v.* (*be, grudge*) to envy the possession of—*Husud k.*—Dāh k.

BE-GŪLE', (*be, guile*) to impose upon, to deceive, to amuse—*Farab d., daḡā d., buttā*

d^h, jul d^h, bahlānc^h—Thaḡarī, thaḡai k., chhahā, chhal k., bhulānā.

BE-GŪLER, *n.* one who beguiles—*Farabī, daḡā d. w., jul d. w^h, bahlānc w^h*—Chhalī,

thaḡ, bahlkāū, bahlkāne w., bhulāne w.

BE-GŪN', *p. p.* of *begin*.

BE-HAIF', be-hāf', *n.* (*S. behefe*) favour, cause, interest, account, sake, support—

Tarāf, jānib, fāida, wasta, sabab, khātir, haḡ meṅ—Or, paksh, arth, liye, nimitta,

kāran.

BE-HĀVE', *v.* (*S. be, habhan*) to conduct, to demean, to act—*Waz' ikhtiyār k., ravāya*

ikhtiyār k., chāl ikhtiyār k., sulūk k.—Chalnā, chalanā, nibālnā, niberna, vyavahār k.

BE-HĀV'OUR, *n.* conduct, demeanour—*Waz', ravish, ravāya, rāh-ravish, tariq, nishast*

bar-khāst, sulūk—Chālchāl, chalan, ācharan, vyavahār.

BE-HĒAD', *v.* (*be, head*) to deprive of the head—*Gardān marnā, sir kāt dālnā^h*—Mas-

tak chhednā, mūr kāt dālnā, mātā kūṅā.

BE-HĒLI', *p. t.* and *p. p.* of *behold*.

BE-HĒMŌTH, *n.* (11.) an animal described in the book of Job, supposed to be the

hippopotamus—*Wah jānwār jiskā hayān Jāh ki kitāb meṅ hai, aur jisko log daryāi*

ghorā tusarwar kartē haiṅ—*Wah janta jiskā varṇan Jāb ki pustak meṅ hai, aur*

jisko log samudrī ghorā anumān kartē haiṅ.

BE-HĒNT', *n.* (*S. be, hos*) a command—*Ilkām, amr*—Ājñā, ādeś.

BE-HĒND', *prep.* (*S. be, hindan*) at the back of, following another, remaining after, in-

ferior to; *ad.* in the rear, backwards, remaining—*Pas-qibat, piche^h, pasīn, mā-bā'd,*

bā'd, mutaukhīr, kamtar; ad. piche^h, pusht piche, pas-mānda—Paschāt, pāchhe, anu-

gāmī, dūr parī, piche parā, ghāt, ghaṭkar, niche; *ad. paschāt, picchwāre, pith-*

piche, rakh. [chhānt, picchā, picchmanā.

BE-HĒND'HĀND, *ad.* in arrears, backward—*Baqāyā se, der se, sust, kashida, pas-pā*—Pi-

BE-HŌLD', *v.* (*S. be, healidan*) to view, to see, *p. t.* BE-HĒLD, *p. p.* BE-HĒLD' or BE-

HŌLD'EN—*Nigāh k., nazar k., mushāhada k., dekhnā^h*—Avalokan, niharnā, tāknā.

BE-HŌLD'EN, *int. sec!* lo !—*Dekho^h*—Tāko. [dwārā baddh.

BE-HŌLD'EN, *p. a.* bound in gratitude—*Mamnūn, ihsān-mand*—Kansurā, prāpt upakār

BE-HŌLD'ER, *n.* one who beholds—*Dekhne w^h, dekhwaīyā^h.*

BE-HŌOVE', BE-HŌVE', *v.* (*S. behofan*) to be necessary, to be fit, to become—*Zarūr*

- h., farz h., lāiq h., munāsib h., zeb d., munātiq h.* — *Avāṣya h., uchit h., yōgya h., upayukt h., chihna, phabū, sohrī, sajna.*
- BE-NOOF, n.** profit, advantage, benefit — *Pāida, naṣ', hāsil* — *Lābb, upakār, phal, arth.*
- BE-NOOF-A-BLE, a.** profitable, useful — *Mufid, fāidh-mund, zarār* — *Upakārī, gunakārī, hitakārī, avāṣya.*
- BE-NOOF-EFUL, a.** fit, expedient — *Munāsib, lāiq, zarār, mufid* — *Yōgya, uchit, arthakār.*
- BĒ-ING, n.** See under *Be.*
- BE-LA'BOUR, v.** (*be, labar*) to beat, to thump — *Mārūā^h, pīnūā^h, kīnūā^h, thoṣkūā^h.*
- BE-LACED, a.** *the face* covered with lace — *Kulāhatān se bañdhā huā* — *Goye wā kī-mārī se bañdhī hū.* [k.]
- BE-LATE, v.** (*be, bāt*) to retard — *Rokūā^h, der k.* — *Aṭkānā ārtā belhānā wā vilamb.*
- BE-LATELY, a.** overtaken by night — *Der kīgā gayā, slāk-rasīdī* — *Gamīlchūt, vilamb kīgā gayā, rātrigast.* [dhilwāhī.]
- BE-LAT-ED-NESS, n.** slowness, backwardness — *Dirangi, der, sustī* — *Vilamb, ber, dhil.*
- BE-LAY, v.** (*be, lag*) to block up, to besiege, to fasten a rope — *Rāb rokūā, muḥāsara k., gher levā^h, rasi bāñdhūā^h* — *Path rāñdhūā, gāṣnā, gorī bāñdhūā.*
- BEL-CH, v.** (*S. belch*) to eject wind from the stomach; *n.* the act of throwing out from the stomach, eructation — *Dakārūā, dhakārūā^h, dhakār lenā^h; n. dhakār^h.*
- BELCHING, n.** eructation — *Dhakār^h, rakār^h.* [dakār^h.]
- BEL-DAM, n.** (*Fr. belle, d'ace*) an old woman, a hag — *Euphiyā^h, bad-sarāt 'avrat, glāñh, chupāñh* — *Vridhā stri, kurīgā stri.* [gher lenī, avarodh k.]
- BE-LEAGUER, v.** (*D. belegeren*) to besiege — *Muḥāsara k., gherūā^h* — *Gāṣnā, gāṣ lenā.*
- BEL-IE, v.** (*S. be, liege*) to give the lie to, to slander, to calumniate — *Jāñh k^h, jhōthlāñh^h, bad-pō k., gibel k., tahmat bāñhōt, itihās k., bañhātān lāñh, gā bagāñh* — *Jhūthlāñh, mīthiyā k., apavād lagāñh, mīthiyā kalāñh lagāñh.*
- BELIEVE, v.** (*S. believe*) to credit, to put confidence in, to have firm persuasion of, to exercise faith — *Ṭiqād k., Ṭibār k., pōpī k., bāwar k., gā rakhūā, jāñnā^h, Ṭiqād lāñh, ināñ lāñh* — *Pratay k., pratit k., māñā, patāñā, sach kar jāñnā, vīśwas k., śraddhā k., bhaktī k.*
- BELIEF, n.** persuasion, opinion, the thing believed, faith, religion — *Bāwar, Ṭibār, pōpī, Ṭiqād, rā, Ṭhiyā, ṣafā, āqān, dū* — *Vīśwas, pratitī, pratay, samajh, matī, ākal, amāññ, mat, śraddhā, bhaktī, dharm.*
- BELIEV-A-BLE, a.** that may be believed — *Ṭibār k. lāñh, qābil-i-Ṭiqād, bāwar-pazīr, mūṭhar, mūṭamad* — *Vīśwās, vīśwāsyōgya, raddhīya.*
- BELIEVER, n.** one who believes — *Yōpī k., bāwar k., m., mūṭapīd* — *Vīśwāsī, pratayī, vīśwā k. w., m. one w. ālik.* [be kaddehit.]
- BELIEVE-AT, ad.** *the thing* probably, perhaps — *Shūpāt, gāṭhūā* — *Sandhayanī, ho sake.*
- BELL, n.** (*S.*) a hollow sounding vessel of metal, any thing in the form of a bell — *Ghōṭī^h, ghōṭī^h, ghōṭī-mund shīr* — *Ghōṭī, ghāṭī, gūṣṣakār vastū.*
- BELLERY, n.** the place where a bell is hung — *Ghōṭī ghōṭ^h.* [r^h.]
- BELLFOUND-ER, n.** one who rings or rings bells — *Ghōṭī dhōṭne r^h, ghōṭī bōṭne*
- BELLHANGER, n.** one who hangs bells — *Ghōṭī bōṭne r^h.*
- BELLING, n.** one who rings a bell — *Ghōṭī pāñp^h, ghōṭī bōṭne r^h.*
- BELLMETAL, n.** a mixture of copper and tin used for making bells — *Kāñsā^h, bhōṭ^h, phūṭ^h, ghōṭī bōṭne kī dhāt^h.*
- BELLRING-ER, n.** one who rings bells — *Ghōṭī pāñp^h, ghōṭī bōṭne r^h.*
- BELLROPE, n.** the rope by which a bell is rung — *Ghōṭī bōṭne kī rasi se ghōṭī bōṭnā jāñh*
- BELLFLOW-ER, n.** the plant campanula — *Ghōṭī-mund phūl* — *Ghōṭīkār phūl.*
- BELLWETH-ER, n.** a sheep which carries a bell — *Ghōṭī-dār bh-p kī jiske piche bherāñ kā ghōṭ chōṭā hāt^h.*
- BELLIE, n.** (*Fr.*) a gay young lady — *Aṭhī^h, bāñhī^h, sañgī^h.*
- BELLES-LETTERS, BELLETR, n.** (*Fr.*) polite literature — *Jashī, 'ilm-o-faṣl, 'ilm-o-khwar, fāṭ al-ṭalāt* — *Alaṭṭavīdyā.*
- BELL-LEETER, n.** (*L. bellator, quon*) carrying on war; *n.* a nation at war — *Jang k. w., jangpōr, jāñg; n. jangdār qam* — *Yudhman, jangh, yuddhakārī; n. yuddhakārī-dojan.* [dhakārūā^h, bāñhōṭūā^h, garajūā^h; *n. bhakārūā^h, dhakār^h, garaj^h.*
- BELL-LOW, v.** (*S. bellum*) to make a noise like a bell, to roar; *n.* a roar — *Dhakārūā^h.*
- BELL-LOW-ER, n.** one who bellows — *Dhakārūā dhakār bāñhōṭ gā garajne r^h.*
- BELL-LOW-ING, n.** loud noise, roaring — *Garaj^h, gharajūā^h.*
- BELL-LOWS, n. pl.** (*S. bellus*) an instrument for blowing the fire — *Dhakārūā^h, bhāṭhī^h.*
- BELL-LINE, a.** (*L. bellum*) beastly — *Hāwāñī, hāwāñ sū, hāwāñ-sīrat, bahāñ-sīrat* — *Pañsūl, pañsūdrī.*
- BELL-LY, n.** (*S. belly*) that part of the body which contains the bowels, that part of any thing which swells out; *v.* to swell out — *Shikam, pēṭ^h; v. phūl vñhūā^h, ubhāṣ-āñā^h* — *Udar, jāṭhar.*

- BĒL'LY-ĀCHE, *n.* the colic, pain in the bowels—*Dard-i-shikam, pechish*—*Marorā, udara-*
 BĒL'LY-BĀND, *n.* a girth for a horse—*Ghore kā tūg*. [vedanā, peṭ ki pīrā.]
 BĒL'LY-PŪ, *n.* as much as fills the belly—*Bhar-peṭh, peṭ-bhar*. [khāū.]
 BĒL'LY-GŌD, *n.* a glutton—*Shikam-banda, shikam-parast*—*Peṭū, peṭuk, bhakshak,*
 BĒL'LY-PŪCHEH, *n.* starved—*Fāgu-zada, fāgu-kash*—*Bhūkhmūḍ, marbhukhā, niranna,*
upāsā, kshudhāpīṭ.
 BĒL'LY-SLĀVE, *n.* a slave to the appetites—*Shikam-parast*—*Peṭū, peṭuk, khāū.*
 BĒL'LY-TĪM-BER, *n.* food—*Khorak, giza, qāt*—*Āhār, āchār, bhojan.*
 BĒ-LŌNG', *v.* (1. *belong*) to be the property of, to appertain to, to have relation to—
Mata'alliq h., milk h., 'alāqā dār h., 'alāqā rakhnā, tā'allāq rakhnā—*Romā, sam-*
bandh rakhnā, laghā, lagaw rakhnā.
 BE-LOVED', *p. a.* (be, love) much loved—*Bahut chāhū gā pgar kīyī gūyā*.
 BE-LŌV'ED, *a.* greatly loved, dear—*Āzī, dil-dār, mīshūq, mībhāb*—*Pyārā, priya.*
 BE-LŌW', *prep.* (be, low) under in place, time or dignity; *ad.* in a lower place—
Jaghā wāṅ gā darje meū niche, talā, zer, kamtr; *ad. niche*—*Adhahasth, ghāt*
ghatkar, ulham.
 BĒLT', *n.* (S. *belt*) a girdle, a band; *v.* to gird with a belt, to encircle—*Kumar-band,*
daul, paribāḥ, pūṭ; *v. Kumar-band gā pūṭ se lapetnā, gharnā*—*Katibandh, patākā*;
n. katibandh se lapetnā. [ṭok, ṭuke k., dhajjigīn orānā.]
 BE-MAN'GLE, *v.* (be, mangle) to tear asunder, to lacerate—*Phāpnā, chithāpnā*.
 BE-MĀSK', *v.* (be, mask) to conceal—*Chhipānā, tuknā*.
 BE-MAZE', *v.* (be, maze) to bewilder—*Gābhrānā, bhāṭnā, bhāṭkōnā*.
 BE-MIRE', *v.* (be, mire) to cover with mire, to drag in the mire—*Kichar meū bharnā*,
lathpnā, kichar meū lathpnā. [waṭā k.—*Ṣok k., vilāp k., romā.*
 BE-MOAN', *v.* (S. *be, moan*) to lament, to bewail—*Afsos k., tā'assuf k., nāḥ k., wā-*
be-mōāṅnā, n. lamentation—*Hē-wāṭā, tā'assuf*—*Vilāp, ṣok.*
 BE-MOCK', *v.* (be, mock) to deride—*Hāsā k., thātthā k.*
 BE-MOIL', *v.* (be, moil) to bemire—*Kichar meū bharnā*. [wā vikātarīp k.
 BE-MON'STER, *v.* (be, monster) to make monstrous—*N'ālir gā hant-nāk k.*—*Anuṭhā*
 BE-MOURN', *v.* (S. *be, mourn*) to lament—*Nāla mārā, tā'assuf k., afsos k., wā-wā-*
lā k.—*Ṣok k., vilāp k., romā.*
 BE-MUSED', *v.* (be, muse) overcome with musing, dreaming—*Fikr-o-khāuz se thakā*
huā, khvāb dekhne w.—*Chīntī aur dhyān se thakā, swapna dekhne w.*
 BĒNCH, *n.* (S. *bench*) a long seat, a seat of justice, the persons who sit as judges; *v.*
 to furnish with benches—*Takht, munīf kī wāshat kā ishtā gā chakī, hukām,*
munīfān; *v. takht aur nigī k. gā bāham pahnāpnā*—*Pāṭī, pīṭhā, kāshtāsan,*
viḥārāsan, viḥārakartājan; *v. pīṭhā wā viḥārāsan jūṭnā wā jūṭnā.*
 BĒNCHER, *n.* a senior in the arms of court—*Figh ke mudras ke utwal darje kā shā-*
gird—*Śreṣṭh wā jyeṣṭh viḥārakartā.*
 BĒND, *v.* (S. *band*) to make crooked, to incline, to bow, to subdue, to direct to a
 certain point; *p. t.* and *p. p.* BEST—*Tīkhā k., jhuknā gā jhuknā, nīharānā*
gā nīharānā, bhāṭnā gā bhāṭnā, mōṅ gā mōṅnā, mārānā gā mārānā, jīṭnā,
jh-rnā, h-jīṭnā, h-jīṭnā.
 BEND, *n.* a curve, a crook, a bow, a—*Tīkhā k., bāḥ, bhāṭnā, phīrānā, jhukānā.*
 BENDING, *n.* one that bends—*Tīkhā k., bāḥ, bhāṭnā.*
 BEST, *n.* the state of being curved, inclined, bowed, fixed purpose—*Khāṅgī, ru-*
jū, khīnā, kashish, rogat, ad. mōṅnā—*Nakma, pravriti, jhukawāt, abhipray.*
 BE-NĒATH', *prep.* (S. *be, nēath*) under, lower in place, rank, excellence or dignity,
 unworthy of; *ad.* in a lower place—*Zer, kamtr, nā-ch, nā-murāq; ad. niche*—
Tāl, ghāt, ghatkar, āham, marta, nyogya.
 BĒN-E-DIC'TION, *n.* (L. *ben, dictum*) a blessing, invocation of happiness, thanks—
Dūā, shukr—*Ān vād, dhanyavād.*
 BĒN-E-FAC'TION, *n.* (L. *ben, facio*) the act of doing good to another, a benefit—
Nek-sūlak, uki, nako-kārī, ikṣān—*Upakar, hit, bhāṭ.*
 BĒN-E-FEC'TOR, *n.* one who confers a benefit—*Ikṣān gā uki k. w.*—*Upakarak, hitakar.*
 BĒN-E-FEC'TRESS, *n.* a female benefactor—*Ikṣān gā uki karne wālī*—*Upakārīnī, hita-*
karīnī. [vritti, dharmādhyāpakavrittī.]
 BĒN'E-FICE, *n.* an ecclesiastical living—*Pātrī kī wāṣh gā mīshat*—*Dharmasikshaka-*
 BĒN'E-FICED, *a.* having a benefice—*Pātrī kī wāṣh rakhne w.*—*Dharmasikshakavrittī-*
yukt, dharmādhyāpakavrittī rakhne w. [paropakār.]
 BE-NĒF'CENT, *n.* naive goodness—*Nek-kārī, nako-kārī, fūṅgāzī*—*Dātrīwā, hitakār,*
 BE-NĒF'CENT, *a.* doing good, kind—*Neko-kār, mīh-bān, fūṅgāzī*—*Paropakār, hitakār,*
dātā, dāṭā, kīṅjālu. [Paropakār se, hitakār se, kīṅjā se, anugrah pūrvak.]
 BE-NĒF'CENT-LY, *ad.* in a beneficent manner—*Neko-kārī se, fūṅgāzī se, mīh-bānī se*—
 BĒN-E-FIC'IAL, *a.* advantageous, useful—*Mufid, sāt-mand*—*Gupakārī, upakarak, hita-*
wān.

BEN-E-FY'QIAL-LY, *ad.* advantageously — *Fáida-mandí se, súd-mandí se* — Upakár se, hit se.
BEN-E-FY'QIAL-NESS, *n.* usefulness, profit — *Fáida-mandí* — Upakárákatwa.

BEN-E-FY'QI-A-RY, *a.* holding in subordination to another; *n.* one who has a benefice, a person benefited by another — *Zer, tábt, má-tukt*; *n.* jo *shakhs pádri kí má'ishat rakhtá ho, dúre se fáida útháne wálá, khair-rát-khor* — Parádhin, parásrit; *n.* dhar-mádhyañapanavrittibhāgi, dharmasikshak kí vrittí rakhne w., jiská dúre se upakár huá ho.

BEN-E-FY'QIEN-CY, *n.* kindness, benignity — *Míhr-báni, karam* — Anugrah, kripá.

BEN-E-FY'QIENT, *a.* doing good — *Neko-kár, fuyáz, míhr-bán* — Paropakári, kripálu.

BEN'E-FIT, *n.* a kindness, advantage, use; *v.* to do good to, to gain advantage — *Míhr-báni, naf, fáida*; *v.* *neki k., fáida k., fáida úthána* — Kripa, anugrah, paropakár, upakár, hit, gun; *v.* upakár wá gun k., bhakái k., upakár phal lábh wá hit pána.

BE-NÉV'O-LEN'CE, *n.* (*L. bene, volo*) disposition to do good, kindness, charity — *Nek-andeshi, míhr-báni, fuyázi, níkoí* — Hiteclchhá, paropakárášilata, kripá, sattwa-gun, dán. [*míhr-bán* — Parahit, paropakárášil, hitaishi, sušil, dayásil, dáta.

BE-NÉV'O-LENT, *a.* having good will, kind — *Nek-khichá, khair-andesh, sarwáb-andesh*, *BE-NÉV'O-LENT-LY*, *ad.* in a kind manner — *Míhr-báni se, jazl se* — Kripa se, anugrah púrvak.

BE-NÉV'O-LOUS, *a.* kind, friendly — *Míhr-bán, dost-parwar* — Dayálu, kripálu, hitakári, **BE-NIGHT**, *be-nit*, *v.* (*be, night*) to involve in darkness, to overtake with night — *Tárikí meñ dálná, shab meñ mubtala k., shab-rasída k.* — Ándhere meñ dálná, rátri-grast k. [*muláim* — Kripálu, dayálu, dayásil, sušil.

BE-NIGN', *be-nin'*, *a.* (*L. benignus*) kind, generous, gentle — *Míhr-bán, karim, salim*, *BE-NIGN'LY*, *ad.* kindly, graciously — *Míhr-báni se, karam se* — Dayá se, dayá púrvak.

BE-NIG'NANT, *a.* kind, gracious good — *Karim, shufiq, khulig, míhr-bán* — Kripálu, dayálu, sušil, dayásil. [*dayá*.

BE-NIG'NI-TY, *n.* kindness, graciousness — *Karam, míhr-báni, shafaqat* — Anugrah, kripá,

BEN'I-SON, *n.* (*Fr. béni*) a blessing — *Du'á* — Ásírvád.

BENT, *p. t. and p. p.* of bend.

BÉNT, *n.* a kind of grass — (*ikhásh, dúb*).

[*kathuáná^b, lakri k.^b*.

BE-NÚM', *BE-NÚMB*, *v.* (*S. benumen*) to make torpid, to stupify — *Thithuráná^b, sun k.^b*,

BÉN'ZOIN, *n.* a medicinal resin — *Lobán* — Sumátradesiyagandhidravayavishesh, śilāj.

BE-PÁINT', *v.* (*be, paint*) to cover with paint — *Rang se bharná^b*.

[*chinháni k.*

BE-PINCH', *v.* (*be, pinch*) to mark with pinches — *Chutki ke dág dálná* — Chutki kí

BE-POWDER, *v.* (*be, powder*) to sprinkle or cover with powder — *Bukni ya chíran dálná ya urráná^b*.

[*k.* — Atiprasānsa k.

BE-PRÁISE', *v.* (*be, praise*) to praise greatly or extravagantly — *Had se ziyádu taríf*

BE-QUEATH', *v.* (*S. bequeathan*) to leave by will to another — *De juná^b, wasiyat meñ dená, hiba k., bakshish k.* — Dānapatra ke dwārā d., sañkalp k.

BE-QUEST', *n.* something left by will, a legacy — *Hiba, wasiyat, natríka, tarka, waqf* —

BE-RÁTE', *v.* (*be, rate*) to scold — *Jhirkáná^b*.

[*Dānapatra ke dwārā dān, sañkalp.*

BE-RÁTTLE, (*be, rattle*) to fill with noise — *Shor se bharná* — Koláhal se bharná.

BÉRE, *n.* (*S.*) a species of barley — *Ek qism ká jau* — Ek prakár ká jau.

BE-RÉAVE', *v.* (*S. berepian*) to deprive of, to take away from: *p. t.* **BERÉAVED** or **Be-RÉPT'** — *Chhin-lená^b, lút-lená^b, le-lená^b*.

BE-RÉAVE'MENT, *n.* deprivation, loss — *Nuqsán, zarwál* — Hāni, apahár, viyog.

BE-RHYME', *be-rim'*, *v.* (*be, rhyme*) to mention in rhyme — *Qafíye ya shír meñ bayán k.* — Yamak anuprās wá kavita meñ varman k.

BÉR'LIN, *n.* a sort of couch first made at Berlin — *Ek qism kí gári jo pahle Barlin shahr meñ bani thi* — Ek prakár kí gári jo pahle Barlin nagar meñ bani thi.

BERRY, *n.* (*S. beria*) any small fruit containing seeds or stones — *Koi chhotá phal jis meñ guthli hoti hai^b*.

BÉRTH, *n.* (*birth*) a ship's station at anchor, a room in a ship, a sleeping place — *Langar-jáh, jaház meñ ek kothri, khwáb-jáh* — Jahān nauká langar par rahe, nauká meñ ek ghar, sone kí jagah, sayanasthān.

BÉRYL, *n.* (*L. beryllus*) a precious stone — *Firoza* — Gomed, gomedak.

[*likhná^b*

BE-SCRAWL', *v.* (*be, scrawl*) to scribble over — *Ghasit-kar likhná^b, ghasit dálná^b, burá*

BE-SCREEN', *v.* (*be, screen*) to shelter, to conceal — *Bacháná^b, ár k.^b, chhipáná^b, lukáná^b*.

BE-SCRIBBLE, *v.* (*be, scribble*) to write on — *Burá likhná^b, ghasit-kar likhná^b*.

BE-SEECH', *v.* (*S. be, secan*) to entreat, to beg, to implore: *p. t. and p. p.* **BE-BOUGHT'**.

— *Ajzi k., iltimás k., istid'á k.* — Minti k., bintí wá vinati k., girgiraná, prārthaná k., māngná, chāhná, yāchani k.

[*v.* — Māngne w., girgirāne w., prārthak, yāchak.

BE-SEECH'ER, *n.* one who beseeches — *Sául, darkhwást k. w., guzárish iltimás ya 'arz k.*

BE-SEEM', *v.* (*be, seem*) to become, to be fit, to be decent for — *Manásib h., láiq h., zeb k.* — Yogyā h., uchiit h., phabná, sohná.

- BE-SĒM'ING**, *a. becoming*; *n. comeliness*—*Munāsib, lāiq*; *n. khūb-sūrati, khush-an-dāmī, husn*—*Yogya, uchiṭ, phabṭā, sohtā*; *n. saṭāwat, saundarya, surūpatī*.
- BE-SĒM'LY**, *a. becoming, decent*—*Munāsib, lāiq*—*Yogya, yathochit, yukt*.
- BE-SĒT'**, *v. (S. be, settan) to surround, to enclose, to perplex*: *p. t. and p. p. BE-SĒT'*—*Mukhāsara k., ghermā^h, chheṭkṇā^h, diq k.*—*Veshtan k., rūndhnā, gāns lenā, vyākul k., satānā, khijhānā*. [Sādā chheṭkṇe sāth rahne wā dabāne w.]
- BE-SĒT'ING**, *p. a. habitually attending*—*Hamresha gherne ham-rūh hone yā dabāne w.*
- BE-SHREW'**, *be-shrū'*, *v. (S. be, syroan) to wish a curse upon*—*Bud-du'ā d., kosnā^h*—*Śip d., sarāpnā, burā manānā wā chāhnā*.
- BE SIDE'**, *BE-SIDE'*, *prep. (be, side) at the side of, over and above, not according to*; *ad. moreover, over and above*—*Kin ire, nazdik, 'ulāwa, sivoi, gair-mutabiq*; *ad. māsi-wā, 'ulāwa*—*Nikaṭ, pās, kait meñ, uparint, iske upar, vyatirikt, anusār nahiñ*; *ad. aur bhī, iske upar*.
- BE-SIEGE'**, *v. (be, siege) to lay siege to, to hem in, to beset*—*Mukhāsara k., gher lenā^h*—*Chheṭkṇ lenā. gāns lenā, berh lenā wā berhnā, sānya se veshtan k., gherā dālāi*.
- BE-SIEG'ER**, *n. one who besieges*—*Mukhāsir, gherne w.*—*Chheṭkṇe w., berhne w., veshtak*.
- BE-SMEAR'**, *v. (be, smear) to bedaub, to soil, to overspread*—*Bhar denā^h, bharnā^h, bha-mārnā^h, mailū k., soṇdhnā^h, l'pnā^h, lagānā^h*. [k^h]
- BE-SMUT'**, *v. (be, smut) to soil with smoke or soot*—*Dhuāñ kājāl yā kākak se mnilā* [thochit k., thik k.]
- BE'SOM**, *n. (S. besom) a broom*—*Thārū^h*.
- BE-SORT'**, *v. (be, sort) to suit, to fit*—*Munāsib k., muwāfīq k., lāiq k.*—*Yogya k., ya-*
- BE-SOT'**, *v. (be, sot) to stupify, to dull*—*Be-ḥosh k., sarshūr k., be-khud k.*—*Achet k., jānārāhit k., jar k., mūrḥ k.* [bin sudh, jānārāhit, mūrḥatī wā jāratī se.]
- BE-SOT'TED-LY**, *ad. in a besotted manner*—*Be-ḥoshi se, be-khudi se*—*Binā chet wī sudh,*
- BE-SOT'TED-NESS**, *n. stupidity, infatuation*—*Be-khudi, be-ḥoshi, sarshūri*—*Mūrḥatā, jāratī, sudh budh ki hinatā*.
- BE-SOUGHT'**, *be-sit'*, *p. t. and p. p. of beseech*.
- BE-SPANG'LE**, *v. (be, spangle) to adorn with spangles*—*Afāšn k., sitāre-numā chizōñ se zināt k.*—*Nakshatrākār bhūṣhañ se śobhit k.*
- BE-SPATTER**, *v. (be, spatter) to spirt over with dirt*—*Kicṭar ke chhīṭe dūlnā^h, bhar*
- BE-SPEAK'**, *v. (be, speak) to speak for beforehand*: *p. t. BE-SPŌKE'*, *p. p. BE-SPŌK'EN*—*Age se kah-rakṇā^h, le-rakṇā^h, rok rakṇā^h*.
- BE-SPEAK'ER**, *n. one who speaks*—*Age se kah-rakṇe w^h, rok rakṇe w^h*.
- BE-SPEC'KLE**, *v. (be, speckle) to mark with speckles or spots*—*Ku'ri k^h, chit-kubrāt^h*.
- BE-SPICE'**, *v. (be, spice) to season with spices*—*Masālōñ se baghīrnā^h, masāle bhar-nā^h, masālōñ se achchhe se id kā karnā^h*.
- BE-SPIT'**, *v. (be, spit) to daub with spittle*—*Thiñk se bhar-nā^h, thūk bhar-mārnā^h*.
- BE-SPŌT'**, *v. to mark with spots*—*Kubrā yā chit-kubrā k^h, chunari k^h, dhabbā yā dhappā lagānā yā dīlnā^h*. [rīnā, chhīṭnā, bīṭhīñ yā phailāñ^h]
- BE-SPRĒAD'**, *v. (be, spread) to spread over*: *p. t. and p. p. BE-SPRĒAD'*—*Ūpar chhit-*
- BE-SPRENT'**, *p. a. (S. be, sprengun) sprinkled over*—*Chhirkāyā chhitrāyā yā chhit-tū gayā^h*.
- BE-SPRINK'LE**, *v. (be, sprinkle) to sprinkle over*—*Chhitnā^h, chhitrānā^h, chhit-raknā^h*.
- BE-SPURT'**, *v. (be, spurt) to throw out*—*Chh rñā^h, pi-chkūri pheṭkṇā^h, chhitnā^h*.
- BEST**, *a. (S.) superlative of good, good in the highest degree*; *ad. superlative of well, in the highest degree of goodness*—*Achchhe se achchhī^h, sab se achchhī^h*; *ad. sab se bhalī^h*. [dhappā lagānā^h]
- BE-STAIN'**, *v. (be, stain) to mark with stains*—*Bharnā^h, bhar dālñā^h, dhabbā yā*
- BE-STEAD'**, *v. (be, steud) to profit, to accommodate, to dispose*—*Fāida k., khūbz-giri k., mīl k., rāgiṭ k.*—*Upakār k., guṇ k., sewā k., upakāri dravya se sampāna k.*
- BESTIAL**. See under BEAST. [jhukānā, pherna]
- BE-STICK'**, *v. (be, stick) to stick over*: *p. t. and p. p. BE-STĪCK'*—*Aṭkānā^h, cjhurāñā^h*.
- BE-STIR'**, *v. (be, stir) to put into brisk or vigorous action*—*Sar-garm k., mustā'idd k., ukhāñā^h, uṭhāñā^h, kim meñ lagāñā^h*—*Ūḍam meñ lagāñā wā lagāñā^h*.
- BESTOW'**, *v. (be, stow) of give, to confer*—*Denā^h, de-dālñā^h, lagāñā^h*.
- BESTOW'AL**, *n. act of bestowing, disposal*—*Dāñ^h, denā^h*.
- BESTOW'ER**, *n. one who bestows*—*Dene w^h, lagāne w^h*.
- BE-STOW'EN**, *n. the act of bestowing*—*Dāñ^h, denā^h*.
- BE-STREW'**, *be-strā' or be-strō'*, *v. (S. bi, s'reowian) to sprinkle over*: *p. p. BESTREW-ED' or BE-STREWS'*—*Chhirkāñā^h, chhitnā^h, phailāñā^h, bīṭhīrāñā^h*.
- BE-STRIDE'**, *v. (S. be, stride) to place a leg on each side, to stride over*: *p. t. BE-STRAID'*, *p. p. BE-STRAID' or BE-STRIID'EN*—*Donoñ lāngōñ ke bich meñ karke baithnā^h, charḥ-baithnā^h, phāñd-baithnā^h*.
- BE-STUD'**, *v. (be, stud) to adorn with studs*—*Jarnā^h, phuliyāñā^h, phul jarnā^h*.
- BET**, *n. (S. bad) a wager*; *v. to wager*—*Shart*; *v. shart badnā yā la-jāñi*—*Hor, pañ*; *v. hor ba inā wī lagāñā, pañ k.*

BÉT TING, *n.* the act of wagering—*Shart-bāzi*—*Hor* badāw.

BÉT TON, *n.* one who bets—*Shartī*, *shartī* *ke jāne w.*—*Horī*, *panak*, *hor* badne *w.*

BE-TAKE', *v.* (*S. be, tæcan*) to have recourse to : *p. t.* **BE-TŌOK'**. *p. p.* **BE-TĀK'EX**—*Rujā' k.*, *marif k.*, *lūnā' h.*, *dawānā' h.*, *lojānā' h.*, *lejānā' h.*—*Āsray* lenā, *upiy k.*

BE'TEL, **BE'TLE**, *n.* an Indian shrub—*Pān' h.*

BE-THINK', *v.* (*S. be, thencan*) to call to mind, to consider : *p. t.* and *p. p.* **BE THOUGHT'**—*Yād k.*, *gaur k.*, *khauz k.*, *nā' lūm k.*—*Chot k.*, *smarañ k.*, *man meñ k.*, *vicharāñ*, *vivechāñ k.*, *bijñāñ*.

BE-THUMP', *v.* (*be, thump*) to beat—*P'tnā' h.*, *thoiknā' h.*, *mārnā' h.*

BE-TIDE', *v.* (*S. tide in*) to happen, to befall : *p. t.* **BE-TID'ED**, or **BE-TID'**, *p. p.* **BE-TID'**—*Wāg' h.*, *sar-zad h.*, *ā-pa nā' h.*, *ā-girnā' h.*—*Gha'ānā*, *bitnā*, *ho j-nā*.

BE-TIME', **BE-TIMES'**, *ad.* (*hy. time*) soon, early, seasonably—*Sawere' h.*, *bar-wazg*, *bar-ma-luk*, *manāsib waqt meñ*—*Sighra*, *samay meñ*, *thuk samay meñ*.

BE-TŌ'KEN, *be tō'kn*, *v.* (*be, taken*) to signify, to foreshow—*Batlūnā' h.*, *dalālat k.*—*Jatāñ*, *siñh nā*, *siñhāñ k.*, *ge se jānāñ wā dikh nā*.

BE-TŌOK', *p. t.* of *betake*.

BE-TŌRN', *p. a.* (*be, torn*) torn in pieces—*Tukre tukre kiya gayā' h.*, *chūthārā gayā' h.*

BE-TOSS', *v.* (*be, toss*) to agitate—*Hikinā' h.*, *dulānā' h.*, *nehh' lūnā' h.*, *dlānā' h.*

BE-TRAY', *v.* (*L. trudo* ?) to give up or disul so treacherously, to discover—*Dagā-bāzi se swiṇmā yā batl nā*, *pardā-darī k.*, *be-wafāi k.*, *fish k.*, *Vi-wāsag'āt karke saunp denā wā diā hā denā*, *khol d.*, *chihāñā*, *phornā*, *gopaniyāt prakāś k.*

BE-TRAY'ER, *n.* one who betrays—*Dagā-bāzi se swiṇmā w.*, *dagā-bāzi*, *pardā-dar*—*Chhal se diwre ke hāth saunp denā w.*, *Vi-wāsag'ātāḥ*, *chihāñ*, *bhed prakāś k. w.*

BE-TRIM', *v.* (*be, trim*) to deck, to adorn—*Ārāish yā eb'ish yā zināt denā yā k.*—*Sañwāñ*, *sajāñā*, *sajñā*, *bhūshit k.*, *śobhit k.*, *ālankrit k.*

BE-TROTH', *v.* (*be, troth*) to contract in order to marriage, to affiancé—*Mansūb k.*, *nishat k.*, *mañgnī k. h.*—*Vivāh kā sambandh k.*, *sagū k.*, *roknā*, *chhe'oknā*.

BE-TROTH'MENT, *n.* the act of betrothing—*Shud karne ki ānd-o-pāimāñ*, *byāh kā gaul*, *mañgn k.*—*Vivāhapratijñā kā niyam*, *vivāh karne kī vachan wā nirbandh*, *v. gdm.*

BE-TRUST', *v.* (*be, trust*) to commit to ; to confide—*Sañgnīnā' h.*, *bharosā k. h.*

BÉTTER, *r.* (*S. betian*) to improve, to advance ; *n.* a superior ; *a.* the comparative of good : *ad.* the comparative of well—*Islāh denā*, *biktar k.*, *taqwīqat denā* ; *n.* *buzurg* ; *a.* *biktar* ; *ad.* *aulstar*, *biktar*—*Sudhāñā*, *banāñā*, *sañwāñ*, *sañbh lūnā* ; *n.* *baṇī*, *frechh* ; *a.* *uttamtar*, *adbhik achchhā* ; *ad.* *aur bhālī*.

BE-TŌMBLED, *p. a.* (*be, tumble*) disordered, rolled about—*Gurbar' h.*, *ghamlīyā' h.*, *dhulgīyā' h.*, *dhulkīyā' h.*

BE-TWEEN', *prep.* (*S. be, twegen*) in the intermediate space, from one to another, belonging to two—*Bech' h.*, *bich meñ' h.*, *āpas meñ' h.*, *do ke b'ch' h.* [āpas meñ' h.]

BE-TWIXT', *prep.* in the midst of two, from one to another—*Do ke b'ch yā bich meñ' h.*

BÉVEL, **BÉVEL**, *n.* (*Fr. bevel*) a kind of square used by masons and joiners, inclination from a right line ; *v.* to cut to a bevel angle—*Kaniyā' h.*, *jhukāw yā tirchhā' h.*, *v. tirchhā konā k. h.*, *kāṭkar tirchhā k nā k. h.* [vastu, ras.]

BÉVER-AGE', *n.* (*L. bibo*) drink, liquor—*Sharbat*, *sharb*—*Pāniyadravya*, *pine kī*

BÉV'Y, *n.* (*It. beva*) flock, a company—*Guroh*, *gol*, *tumcn*, *jñum' h.*—*Yūth*, *pāl*, *sañmūh*, *jathī*, [mī, vilip k.]

BE-WAIL', *v.* (*be, wail*) to lament—*Gam k.*, *afsoos k.*, *z'iri k.*, *mātm k.*—*Śok k.*, *bilak*

BE-WAIL'ER, *n.* one who bewails—*Gam k. w.*, *afsoos k. w.*, *z'iri k. w.*—*Śok k. w.*, *vilip k. w.*

BE-WAIL'ING, *n.* lamentation—*Gam*, *afsoos*, *mātm*—*Śok*, *vilip*.

BE-WARE', *v.* (*S. be, warian*) to regard with caution, to take care—*Hosh-yār rahnā*, *khatar-dār h. yā rahnā*—*Sivādhan h. wā rahnā*, *sachet h. wā rahnā*.

BE-WEEP', *v.* (*be, weep*) to weep over—*Ronā' h.* [bharmanā' h., ghabrīnā' h.]

BE-WIL'DER, *v.* (*be, wild*) to perplex, to entangle, to confound—*Bhulīnā' h.*, *bhātkāñī' h.*

BE-WITCH', *v.* (*be, witch*) to charm, to fascinate, to enchant—*Jādī k.*, *furefta k.*, *gir-wāda k.*, *sikr k.*, *afā' n k.*—*Mohit k.*, *moh lenā*, *mugdh k.*, *vās k.*, *toni k.*, *toṭkā k.*, *laṭkā k.*, *mantr chālīnā*.

BE-WITCH'EN, *n.* one who bewitches—*Furefta k. w.*, *girwāda k. w.*, *sikr k. w.*, *afā' n k. w.*—*Mohak*, *mohāñ*, *mohne w.*, *vāṣikartī*, *tonhā*, *toṭkā wā laṭkā k. w.*

BE-WITCH'ING, *n.* fascination, charm—*Jādī*, *afā' n*, *sikr*, *furefta karne kī kḥāsīyat*—*Tōñ*, *toṭkā*, *vās karne kā guñ wā dharm*.

BE-WITCH'FUL, *a.* alluring, fascinating—*Dil-rubā*, *dil-fareb*—*Mohan*, *mohī*, *manohar*.

BE-WITCH'ING, *a.* fascinating, enchanting—*Dil-fareb*, *dil-rubā*—*Ākarshak*, *manoharī*, *manohar*. [prakār se, mohane kī rīti se.]

BE-WITCH'INGLY, *ad.* in an alluring manner—*Dil-rubāi se*, *dil-farebī se*—*Manohar*

BE-WITCH'MENT, *n.* power of charming—*Dil-rubā*, *furefta karne kī kḥāsīyat*—*Vāṣika-rāy*, *vāṣikarapāsakti*, *vās karne kī sākti*.

BE-WRAY', *be-rā*, *v.* (*S. wregan* ?) to betray, to discover, to shew—*Dagā-bāzi se par-*

- da-dari k.*, *batlú dená^h*, *fush k.*, *záhir k.*—*Viśwásaghát púrvak dikhá d.*, *chhal se prakás k.*, *dikhá d.* |—*Chhal se dikhá d. w.*, *viśwásaghátak*, *chhalí*, *prakásuk*.
BE-WRÁY'AN, *n.* a betrayer, a discoverer—*Dagá-bázi se batlú d. w.*, *dagá-báz*, *fush k. w.*
BEY, *n.* a governor of a Turkish province—*Turkistán ká ek názin*, *beg*—*Turkistán des ká ek adhipati*.
BE-YOND', *prep.* (*S. be, geond*) on the farther side of, farther onward than, before, above; *ad. at a distance, yonder*—*Us taraf, uske áge^h*, *sánné^h*, *barákar^h*, *afzal*; *ad. á-r^h*, *udhar^h*—*Pár, us or, us se pare*, *sanmukh*, *agre*, *úpar*, *unchá*, *śreshth*.
BEZ'ANT. See **BYZANT**.
BE'ZEL, *n.* that part of a ring in which the stone is fixed—*Ángúthi ke nagine ká khána*—*Ángúthi ká khor^h*, *ángúthi ke nag ká ghar*.
BE'ZOAR, *n.* (*P.*) a medicinal stone—*Pázahr, zahr-mukra*—*Vishapíthar*.
BÉZ-O-ÁR'DIC, *a.* composed of bezoar—*Pázahr ká baná, zahr-mukre ká baná*—*Vishapátharagunavisisht*. [*kí khashiyat rakhne w.*—*Vishapátharagunavisisht*.]
BÉZ-O-ÁR'TI-CAL, *a.* having the quality of an antidote—*Zahr-mukra-ímez, zahr-mukre*
BI'AS, *n.* (*Fr. biais*) the weight lodged on one side of a bowl, inclination, partiality; *v.* to incline to some side—*Jhukáw^h*, *wazn*, *mail*, *rujá^h*, *taraf-dár^h*, *kashish*; *v. mail k.*, *kashish k.*, *rúp k.*, *taraf-dár k.*—*Jhonk*, *blár*, *ichchhá*, *pravritti*, *abhináy*, *pakshapít*; *v. khinchná*, *lubbháni*, *pakshapáti k.*
BI'B, *v.* (*L. bibo*) to drink frequently, to tipple; *n.* a piece of cloth put on the breasts of children to cover their clothes—*Bahut sh.rah p nā, piyā'u-bizi k.*; *n. bachchoñ ká chhát par ká kaprá^h*—*Atíśay madira piná, atíśay madya pin k.*
BI'B'BER, *n.* a tippler—*Sharábí, nashá-khor*—*Madyapávi*, *madyap*, *piakkar*.
BI'B'LOUS, *a.* absorbing, spongy—*Jázil, áb-kash*—*Sokne w.*, *jalsashak*, *suraklá*.
BI'BLE, *n.* (*Gr. biblos*) the book by way of eminence, the sacred Scriptures—*Íśáiyōñ ká kitáb-i-magadkas*, *Taurat aur Injil*—*ráyōñ ká dharmapustak*.
BI'B-LI-CAL, *a.* relating to the Bible—*Taurat aur Injil ke mutá'alliq*, *Íśáiyōñ ká pák kitáb ke mutá'alliq*—*Íśáiyōñ ká dharmapustak ká samāndhi*. [*Pustakōñ ká jāñne w.*]
BI'B-LI-ŌG'RA-PHER, *n.* one skilled in the knowledge of books—*Kitábōñ ká jāñne w.*—*BI'B-LI-O-GRÁPH'I-CAL*, *a.* relating to the knowledge of books—*Kitábōñ ke 'ilm ke mutá'alliq*—*Granthavidyāsambandhi*.
BI'B-LI-ŌG'RA-PHY, *n.* a description or knowledge of books—*Kitábōñ ká bayāñ yá 'ilm*—*Granthavidyá*, *granthōñ ká varṇan wá bakhāñ*.
BI'B-LI-O-MĀ'NIÁ, *n.* a rage for possessing rare and curious books—*Kitábōñ ká hirs*, *qad m yá nádir*, *Kitábōñ ká shaidi*—*Pustakōñ ká atíśay chop*, *práchin wá durlabh*, *granthōñ ke pine ká vyagrati*.
BI'B-LI-O-MĀ'NI-AC, *n.* one who has a rage for books—*Kitábōñ ká hirs*, *qadīm yá nádir*, *Kitábōñ ká shaidi*—*Pustakōñ ká atíśay chopi*, *práchin wá durlabh*, *granthōñ ke páne ke nimitta vyagra*.
BI'B-LI-ŌP'O-LIST, *n.* a bookseller—*Kitáb-faresh*—*Pustakavikraynakartí*, *pothí bechhne w.*
BI'B-LI-O-THÉKE, *n.* a library—*Kutub-khāna*—*Pustakālay*. [*sambandhi*.]
BI'B-LI-O-THÉ'CAL, *a.* belonging to a library—*Mutá'alliq-i-kutub-khāna*—*Pustakālaya*
BI'B-LI-ŌTH'É-CA-RY, *n.* a librarian—*Muhájiz-i-kutub-khāna*, *kutub-khāne ká dāroga*—*Pustakādhyaksh*, *pustakāgrarakshak*.
BICE, *n.* a blue or green colour—*Nilá yá sabz rang*—*Níl wá hará rañg*.
BI-ČIP'I-TAL, **BI-ČIP'I-TOUS**, *a.* (*L. bis, caput*) having two heads—*Do sirá^h*, *de-sir w^h*. [*Do-murí, do mur w.*, *dwi-irshak*.]
BICK'ER, *v.* (*W. bice*) to skirmish, to fight, to quiver—*Laríná^h*, *jhagá:ná^h*, *lukarná^h*. [*lukarní^h*.]
BICK'ER-ING, *n.* a skirmish, a quarrel—*Laríná^h*, *jhagá:ná^h*, *tantá^h*.
BICK'ERN, *n.* (*beak, iron*?) an iron ending in a point—*Nok-dár lohí*—*Lohá jismēñ sui ká nūñ ahi ho, anjyukt lohá*. [*Dwisingí, do sing w.*]
BI'CORNE, **BI-CORN'OUS**, *a.* (*L. bis, cornu*) having two horns—*Do-sháká, do-s'ing^h*—*BID*, *v.* (*S. biddan*) to command, to desire, to offer, to invite: *p. t.* **BI'D** or **BÁDE**, *p. p.* **BI'D** or **BI'D'ER**—*Hukm k.*, *furmáná, irshád k.*, *lhwásh k.*, *pesh nihád k.*, *q mat dene ko kahni*, *da'wat k.*, *tawázu' k.*—*Ájná k.*, *áde; k.*, *kahná, cháhná, mol dene ko kahná, mol k.*, *áge dharná, nyotná, nyotá d.* [*—Mol dene ká ichchhá k. w.*]
BI'D'ER, *n.* one who bids—*Pesh-nihád k. w.*, *q mat k. w.*, *q mat dene ká lhwásh k. w.*
BI'D'ING, *n.* command, order, offer of a price—*Hukm, furmán, irshád, qimat ká perh-nihád*, *qimat dene ká lhwásh k.*—*Ájná, áde^h*, *mol dene ká ichchhá, mol ká áge dharáw*.
BIDE, *v.* (*S. bidañ*) to dwell, to remain, to continue, to endure—*Šukúnat k.*, *rahná^h*, *qám rahni^h*, *tahmmu' k.*, *bar-disht k.*—*Basná, báñ k.*, *tikná, bane rahni, sabhá*.
BI'D'ING, *n.* residence, habitation—*Šukúnat, muskan, rahne ká maqám, istiqámat, qiyá-mat*—*Vásasthán, Lásá, rahne ká jagah, uivás, tikáw*.
BI-DENTAL, *a.* (*L. bis, dens*) having two teeth—*Do-dantá^h*, *d-dántá^h*, *do-dánt w^h*.
BI-DÉT', *n.* (*Fr.*) a little horse—*Ek chho'á ghorá^h*.
BI-ÉN'NI-AL, *a.* (*L. bis, annus*) continuing two years, happening every two years—

Do-sála, do-sál tak rahne w., do-sál meñ hone w. — Do-barás, do baras tak rahne w., do baras meñ hone w., dwivarshamátrastháyi, dwaivarshik.

BI-ÉNI-AL-LY, *ad.* every two years — *Do do sál meñ* — Do do baras meñ.

BIER, *n.* (S. *bær*) a carriage or frame for carrying the dead — *Janázu, tábit* — *Rathi*.

BIESTINGS, *n.* (S. *byst*) the first milk of a cow after calving — *Pýosi^h, py^{is}^h, phenus^h*.

BI'FID, **BI'FID-Á-TED**, *u.* (L. *bis, fido*) divided into two — *Do-shákha, do-hisson meñ phatá huá* — *Dwithandikrit, dwaidhikrit, do bhágon meñ chirá huá*.

BI'FOLD, *a.* (L. *bis, and fold*) twofold — *Do-rhand, dohrá^h* — *Dwigun*.

BI'FORM, **BI'FORMED**, *a.* (L. *bis, forma*) having two forms — *Do-rukha, do-shakla* — *Do-rangá, do-rúpá, dwirúp, dwimurtimán*.

BI'FORM-Í-TY, *n.* a double form — *Dohri sūrat yá shakt* — *Dohrá rūp wí ákár*.

BI-FRONT'ED, *a.* (*bis, frons*) having two fronts — *Do-muñhá^h, do-mukhre w^h*.

BI-FURCA-TED, *a.* (L. *bis, furca*) having two forks — *Do shákha-dár, do-shákha* — *Do-ani w., agradwayaviśishṭ*.

BI-FUR-CATION, *n.* division into two branches — *Do-shákha meñ taysm* — *Do auiyón wá*.

BIG, *a.* (S. *buggan*?) great, large, huge, pregnant, fraught, distended, inflated — *Kalán, jasín, 'áim, hámika, gábhín^h, ma'múr, pur, phúlá^h* — *Bará, moťá, bhárit, sthúl, vrihat, garbhín, garbhavati, put se, bhárit, purá, bharpir, súja huá, umrá huá*. [*kar^h*]

BIG'LY, *ad.* haughtily, with bluster — *ṭurúr s., shekhi se, ghumand se^h, aínthkar^h, phúl*.

BIG'NESS, *n.* bulk, size — *Jusimat, miydar, gad, mutá^h, bará^h* — *Sthilata, vrihatwa, parimán, dilaal*. [— *Dwipatniswami, dwipatni w., dwibharyádharak*]

BIG'A-MIST, *n.* (L. *bis, Gr. gamen*) one who has two wives — *Do jurá w.*, *do jurá-dár*.

BIG'A-MY, *n.* the crime of having two wives — *Do jurá rahne ká gunáh* — *Ek samay meñ do striyón se viváh karne ká aparádh, dwibharyádharap*.

BIG'GIN, *n.* (Fr. *béguin*) a child's cap — *Backhe ki topi^h*. [*guñrli yá geñrur^h*]

BIGHT, *bit*, *n.* (S. *bugan*) a bend. a bay, a coil of a rope — *Ghumáw^h, khápi^h, rassi ki*.

BIG'OT, *n.* (S. *bigan*) one unreasonably devoted to a party creed or opinion, a blind zealot; *a.* blindly zealous — *Jo shákha ki kis' jánib nuẖh yá nie ki pairavi shid-dat se karti hai, mutá'assib, ta'assubi*; *a. mutá'assib, ta'assubi* — *Swamatágrahi, apne mat ká ha'thi, biná vichár pakshapáti*; *a. swamatágrahi, biná vichár apne mat meñ sthit, biná vichár pakshapáti*. [mat meñ bṭhli. *paramatadweshi, swamatágrahi*]

BIG'OT-ED, *a.* unreasonably zealous — *Mutá'assib, ta'assubi* — *Biná vichár pakshapáti, apne*.

BIG'OT-RY, *n.* blind zeal, great prejudice — *Ta'assub, jehl-i-murakkab* — *Paramatadwesh, biná vichár pakshapáti, apne mat meñ ha'th, swamatágraha*.

BIL'AN-DER, *n.* (*by, land*) a small merchant vessel — *Chhotá saudigari jaház* — *Bipijya wá vyápar ki chhoti nauká*.

BIL'BER-RY, *n.* a small shrub and its fruit, — *Ek chhoti jhápí aur uská phal^h*.

BIL'BÓ, *n.* (*Bilboa*) a rapier, a sword — *Nimcha, talwár^h* — *Kriján, kharg, asi*.

BIL'BOES, *n. pl.* stocks for the feet — *Kúth^h*.

BILE, *n.* (L. *bilis*) a thick yellow bitter liquor separated in the liver and collected in the gall-bladder — *Sufrá, zahra, zard áb* — *Pitta, pit*.

BIL'TA-RY, *a.* belonging to the bile — *Sufre se mutá'alliq* — *Pittasambandhi*.

BIL'TOUS, *a.* affected by bile — *Sufráw^h, zahráw^h* — *Pittahá, paitik*.

BILGE, *n.* (S. *bælg*) the breadth of a ship's bottom, the protuberant part of a cask; *v.* to spiring a leak, to let in water — *Jaház ke tula ki chaurá, pipe ká gunyá, jhib-ká yá ubhár; v. jaház ke tula panchor yá chhed h., panijáná^h, páni lená^h, páni churáná^h*.

BIL'INGS-U-ÁTE, *n.* (from a place of this name in London) ribaldry, foul language — *Fuhá, púchiyát, mujallaz, dush-nám* — *Phakkar, nangai, gili, kutsativákyá, durva-chan*.

BILK, *v.* (G. *bilaikan*) to cheat, to defraud, to elude — *Dagá-bázi k., fareb d. yá k., máyus k., dhokhá d^h* — *Chhalni, thagni, bhuláwá d.*

BILL, *n.* (S. *bile*) the beak of a fowl; to caress, to fondle — *Choiñch^h; v. chummá lená^h, chiumná^h, choñch milná^h, tár-pyár k^h, dulárná^h, dulár k^h*. [*sá^h*]

BILL, *n.* (S. *bil*) a hatchet with a hooked point, a bottle-axe — *Dáro^h, kulhári^h, gahrá*.

BIL'LET, *n.* a small log of wood — *Chhotá kundá* — *Káth ká chhotá dhoká*.

BILL'MAN, *n.* one who uses a bill — *Gahrásá bándhne w^h*.

BILL, *n.* (Fr. *billet*) a written paper, an account of money due, a proposed law — *Navishtá, dain wójib ká hisáb, áin ká musawwada* — *Lekh, lekhapatra, páwne wá chahte ká lekha, vyavasthá ká dhánchá*.

BIL'LET, *n.* a note, a ticket directing soldiers where to lodge; *v.* to quarter soldiers — *Ruq'a, sipáhiyón ki sukunát mugarrar karne ká ruq'á; v. sipáhiyón ko basáná* — *Chitthi, sainya ke vāsasthán nirupane kī chitthi; v. sainya ko basáná*.

BIL'LET-DOUX, **BIL'É-DÚ**, *n.* (Fr.) a love-letter — *'Ashiqána ruq'á* — *Prem ká patra, premavishayakapatra*. [*Anfú-khel^h*]

BILL'ARDS, *n. pl.* (Fr. *billiard*) a game played with balls and maces on a table —

- BILL'ION**, *n.* (Fr.) a million of millions—*Kharban, kharb^h*—Mahāpadma.
- BIL'LOW**, *n.* (S. *baḷā^h*) a wave swollen and hollow; *v.* to swell or roll like a wave—*Bari mauj, hilkorā*; *v. lahrānā, hilkornā^h*—Lahar, tarang. [raṅgit.]
- BIL'LOW'Y**, *a.* swelling, turgid—*Mauj-zan, mawwaj, mutalātīm*—Mahātaraṅgyukt, ta-
- BIN**, *n.* (S.) a place for wine, &c.—*Sharāb waqaire ki kothri*—Madira adi k. bhaṣḍār wā ghar. [nā; *v. do ki banāwat*—Dwi, dwaidh, dwigun.]
- BIN'NA-RY**, *a.* (L. *binus*) two, double; *n.* the constitution of two—*Do, dohrā^h, musan-*
- BIND**, *v.* (S. *bindan*) to confine with bonds, to gird, to fasten to, to tie together, to oblige by kindness, to make costive, to cover books: *p. t.* and *p. p.* BÖUND.—*Bāndhnā^h, patti se bāndhnā yā lapetnā^h, jorā^h, kasnā^h, jakarnā^h, mamūn k., majbūr k., qabz k., munqabiz k., jild bāndhnā, jild-bandi k., jild k.*—Kanaunā k., anugrah se baddha k., baddha k., koshṭhabaddha k., mal wā koṭhā bāndhnā, pothi wā granth ko pithaute se bāndhnā.
- BIND'ER**, *n.* one that binds—*Bāndhne w^h, kasne w^h, jukarne w^h, bandhan^h, kasun^h, patti^h, dori^h, jild-band, jild-bāndhne w.*—Granth wā pothi k. pithautā bāndhne w.
- BIND'ING**, *n.* a bandage, the cover of a book—*Band, patti^h, kasnā^h, jild*—Bandhan, bāndhnā, pothi wā granth k. pithautā. [par dignirajayayantra k. ādhār.]
- BIN'NA-CLE**, *n.* the compass-box of a ship—*Jahūz par qutb-nūmī k. sanūyūq*—Naukā
- BI-NOC'U-LAR**, *a.* (L. *binus, oculus*) having two eyes, employing both eyes—*Do-chakṣuṣ, d-aṅkhā^h*—Dwinyan, dwinetra. [juzain—Dwiyukpad.]
- BI-NOM'I-AL**, *a.* (L. *bis, nomen*) composed of two parts or members—*Murakkabū-l-*
- BI-OG'RA-PHY**, *n.* (Gr. *bios, grapho*) the history or account of a life—*Tazkira, ādmī ki tawārikh*—Charitravarṇan.
- BI-OG'RA-PHER**, *n.* a writer of lives—*Tazkira nāris, nūqil, rāwī, ek shakhs k. muwar-*
- BI-O-GRAP'H-I-CAL**, *a.* relating to biography—*Ek shakhs ki tawārikh ke mutawalliy, muta-*
- BIP'AR-TITE**, *a.* (L. *bis, partitum*) having two correspondent parts—*Do barābar yā mushābih hisson ko rakhtne w., do hisson meñ barābar maqsum*—Do samānāusaviśiṣṭ, dwaidhikrit.
- BIP'ED**, *n.* (L. *bis, pes*) an animal with two feet—*Do-pāya, do-pāya jānwar*—Dwipad, dwipadajantu. [paksh, pakshadwaivīṣṭ.]
- BI-PEN'NATE**, **BI-PEN'NA-TED**, *a.* (L. *bis, penna*) having two wings—*Do-bāzā*—Dwi-
- BI-QUA'DRATE**, *n.* (L. *bis, quadratum*) the fourth power in numbers—*Mālu-l-māl, majzūru-l-majzūr*—Chaturthi. [ghāt.]
- BI-QUA-DRAT'IC**, *a.* relating to the fourth power—*Mālu-l-māl, majzūru-l-majzūr*—Chatur-
- BIRCH**, *n.* (S. *birce*) a tree—*Ek qism k. darakht*—*Ek prakār k. par.*
- BIRCH'EN**, *a.* made of birch—*Barch per k. banā huā^h.*
- BIRD**, *n.* (S.) a general name for the feathered kind, a fowl; *v.* to catch birds—*Tāir, parand. mury, chirigā^h*; *v. chirigā pakarnā yā dharuā^h*—Pakherni, pakshi, paichhi.
- BIRD'BOLT**, *n.* an arrow for shooting birds—*Chirigā mārne k. tīr*—Pakshi mārne k.
- BIRD'CAGE**, *n.* an enclosure to keep birds in—*Pinjā^h.* [vāp.]
- BIRD'CATCH'ER**, *n.* one who takes birds—*Chirī-mār^h, baheliyā^h.*
- BIRD'LIME**, *n.* a glue to catch birds—*Chirigā pakarnā k. līmā yā kampa^h.*
- BIRD'MAN**, *n.* one who catches birds—*Baheliyā^h, chirī-mār^h.*
- BIRD'S'EYE**, *a.* seen from above—*Upar se dekhā gayā^h.*
- BIRTH**, *n.* (S. *beorth*) the act of coming into life, extraction, rank by descent—*Paidā-īsh, tawallud, wiladat, gharānā^h, khāndan, masab, nūl, āhā martaba*—Janma, utpatti, kul, vāṇś, kulinatī. [baras gānth.]
- BIRTH'DAY**, *n.* the day of one's birth—*Janam-din^h, sāl-girah*—Janmadin, janmatithi.
- BIRTH'NIGHT**, *n.* the night of one's birth—*Janam-rāt*—Janmarātri. [janmades.]
- BIRTH'PLACE**, *n.* the place of one's birth—*Watan, maulad*—Janmabhūmi, janmasthan.
- BIRTH'RIGHT**, *n.* the rights to which one is born—*Bapnati^h, irs, haqq-i-awladat*—Patrikādhiḱār, janmamulakādhiḱār, janmahetukādhiḱār.
- BIS'CUIT**, **bis'kit**, *n.* (L. *bis, coctum*) a kind of hard dry bread—*Kapi sikkhi rotī^h.*
- BIS'ECT**, *v.* (S. *bis, sectum*) to divide into two equal parts—*Barābar do hisse k.*—Samān do bhāg k. [do bhāg meñ khaṇḍan.]
- BIS'EC'TION**, *n.* division into two equal parts—*Barābar do hisson meñ taqsim*—Samān
- BISH'OP**, *n.* (Gr. *epi, skopeo*) one of the higher order of clergy who has the charge of a diocese; *v.* to confirm—*Pādriyōn k. peshwā, mujtahid, imām*; *v. qāsim k.*—Dharmādhyaksh, dharmādhipati; *v. sthāpan k.*
- BISH'OP'RIC**, *n.* the diocese of a bishop—*Mujtahid k. ta'alluqa yā qalam-rau*—Dharmādhyakshadhikāradeś, dharmādhipati k. vasiḱbhūt pradēś.
- BIS'MUTH**, *n.* (Ger. *wismuth*) a metal of a reddish white colour—*Phūl-dhāt^h, phū^h.*
- BISON**, *n.* (Gr.) a kind of wild ox—*Ek jangli bāil^h.*
- BIS-SÉX'TILE**, *n.* (L. *bis, sex*) leap year—*Chauthā sāl jis meñ ek roz ziyāda hotā hai*—Chauthā baras jismeñ ek din adhik hotā hai.

BISTOUR-Y, *n.* (Fr. *bistouri*) a surgeon's instrument for making incisions—*Jarráhi chhurí*^h—*Vaidya ká śāstra*.

BISTRE, *n.* (Fr.) a colour made of soot—*Kúlak yá kájal ká baná huá rang*^h.

BI-SÚL/COUS, *a.* (L. *bis, sulcus*) clovenfooted—*Khurí-dár, sun-darida*—*Chirí khur w.*, phatá khur viśiṣh, dwikbayasaph. [*Kutiyá*^h, *kutt*^h, *kúkur*^h].

BITCH, *n.* (S. *bicee*) the female of the dog kind, a name of reproach for a woman—

BITE, *v.* (S. *bítan*) to crush with the teeth, to give pain by cold, to wound, to cheat, *p. t. Bít, p. p. Bít'ten*, or *Bít—Chabá-lená*^h, *ká'-khiná*^h, *pháy kháná*^h, *khutharná*^h, *dasná*^h, *khukár kh.*, *habsakí*^h, *lagná*^h, *dukh d.*^h, *gháw k.*^h, *thugná*^h, *chhalná*^h.

BITE, *n.* seizure by the teeth, the wound made by the teeth, a cheat, a sharper—*Kút*^h, *chabáw*^h, *pakay*^h, *habsk*^h, *thugná*^h, *thag*^h.

BÍT, *n.* a small piece, a morsel, the part of a bridle put into a horse's mouth; *v.* to put the bit in the mouth—*Zarra, parza, lugma, dahamu, lagám*; *v. muuk meū lagám dálná*—*Tuká kachí*, *chú, botí, reyí, kaur, grás, jibhí, hoithí*.

BÍT'ER, *n.* one who bites—*Ká'ne w.*^h, *q'úsne w.*^h, *chabá-khíne w.*^h, *pháy kháne w.*^h, *katá-sí*^h, *muukiel*^h, *thag*^h.

BÍT'ING, *n.* the act of biting; *a.* sharp, severe, sarcastic—*Kát chabáw dukháw yá dukh*^h, *a. tez, sakt, ta'n t-úmez, t-úez-go*—*a. Tikhá, tikshya, karí, vydhigyamán, kaṭu*.

BÍT'ING LY, *ad.* jeeringly, sarcastically—*Tun: se, ta'na se—Vyaṅya se, vyaṅgyaktí se*.

BÍTTA-CLE. See **BINNA-CLE**.

BITTER, *a.* (S. *biter*) biting to the taste, sharp, painful; *n.* any thing bitter—*Kay-rá*^h, *títá*^h, *khurjará*^h, *chaypará*^h, *khattá*^h, *tálh. t.khá*^h, *tez, kará*^h, *dukhá*^h; *n. turshí, khúti*^h, *k'arúti*^h, *jo khattá t t'í g'í karú h.*

BÍTTER-LY, *ad.* in a bitter manner, sharply—*Kay-ráht se*^h, *kará*^h *se*^h, *dukh se*^h.

BÍTTER-NESS, *n.* a bitter taste, sharpness, severity, malice, hatred, sorrow—*Kay-ráht*^h, *tálhí, sa'ht, bugz, kina, nafrat, gam—Chaypar, haṭ, tikhá, titái, kaṭutí, karí, ka* thoratá, *dwesh, in itsarya, ghriyá, śok, dukh*.

BÍTTER-SWEET, *n.* an apple sweet and bitter—*Kh-r-mí'há ser, kha'tá aur mí'há seb*.

BÍT'TERN, *n.* (Fr. *butin*) a bird—*Ek chirig*^h.

BIT'UMEN, *n.* (L.) a kind of pitch—*Nijí yá naft, kofru-t-yahí d*—*Matíyá tel, śilájatn*.

BIT'UMINATE, *v.* to impregnate with bitumen—*Nají mil tuá, k'ifru-t-yahí d milání*—*Matíyá tel miláná, śilájatu miláná, śilájatgarbhit k.* [*śilájatniviśiṣt*].

BIT'UMINOUS, *a.* containing bitumen—*Nají-úmez*—*Matíyá tel may, śilájatgarbhit*.

BIVALVE, *a.* (L. *bis, valv*) having two valves; *n.* that which has two valves—*Do-dra*; *n. d-dra*—*Dwikapáyuktadwáráviśiṣt*; *n. do dwár w.* [*dwáráviśiṣt*].

BIVÁLVULAN, *a.* having two valves—*Do-dra*—*Dwikapáyúviśiṣt, dwi apáyuktá*.

BIVI-OUIS, *a.* (L. *bis, via*) having two ways, leading different ways—*Do-ríh, mut'ifur-rig ráh mé' le-jáne w.*—*Dwim rgí, do path w. bhinna bhinna path meū le-jáne w.*

BIVOUAC, *n.* (Fr.) the guard or watch of a whole army during the night; *v.* to be on watch all night—*Maidín me' sári fany ki shab-bellá*; *v. maid in me' sári fany ki shab-bellá r khná*—*Rát ko sab sáma ki chauki*; *v. rát bhar chauki déná*.

BLAB, *v.* (F. *blabber*) to tattle, to tell tales; *n.* a telltale—*Fásh k. parla dari k.*, *bakná*^h, *'aib-gí k.*, *gibat k.*; *n. lutrá*^h, *chhichhorá*^h—*Gopaniy bát praká*^h *k.*, *bar-bí'ná, gup m'ina, lutráni, lutránaná k.* [*bhedkhol d. w.*].

BLAB'BER, *n.* a telltale, a tattler—*Bar'ipí'á*^h, *b'ikkí*^h, *gappí*^h, *bátuni*^h, *ochhá*^h, *lutrá*^h.

BLACK, *a.* (S. *blac*) of the colour of night, dark, cloudy, dismal, wicked; *n.* a black colour, a negro; *v.* to make black—*i áh*, *am-gí, haibat náh, shar'r*; *n. kúli rang*^h, *habsí*; *v. k'ili kh.*—*Kála, krishna, syáma, śokajarak, ghor, dārun, alham, nikrisht, kutsit*; *n. krishnavarna, syámāṅg*. [*lagíní*—*Káli k.*, *kalanik lagáná, kalaniki k.*].

BLACK'EN, *v.* to make black, to defame—*Sigáhi k.*, *'aib k'ig'í*^h, *muttaham k.*, *harf*.

BLACK'ISH, *a.* somewhat black—*Sigáh-fám, sarmai-rang, káli sá*^h—*Kuchh káli, kíñ-chit káli*. [*se, syámata se, atidushtatá se*].

BLACK'LY, *ad.* darkly, atrociously—*Sigáhi se, t'ir'ki se, bari sharárat se*—*Krishnavarṇa*.

BLACK'NESS, *n.* the quality of being black—*Sigáh*, *gam-g'í*^h, *haul náh*, *shar*—*Krishna-tá, syámata, ghoratá, dārunatá, atidushtatá*.

BLACK'ING, *n.* paste or liquor to blacken shoes—*Júti kúli karne k'í rang*^h.

BLACK'ISH, *n.* a negro—*Habsí, sidi, kála údini*—*Krishniṅg, syámāṅg*.

BLACK'ISH, *v.* to reject in choosing—*Pasand kurne nañ ná-manar k.*—*Burine meū chhúnt d. wí aswikár k.* [*ká kantíia per, phalayuktakāntakagulmavíśesh*].

BLACK'ISH, *n.* the fruit of the bramble—*Ek qism k'í khár-dár dara'ht*—*Ek prakár*.

BLACK'ISH, *n.* a singing bird—*Pik*^h, *blanjang*^h, *koyál yá kóil*^h. [*gáy gurú, pañu*].

BLACK'ISH, *n.* oxen, bulls, and cows—*Baif*^h, *siri*^h, *aur gáy*^h, *marváshi, darwáb*—*Gorú*.

BLACK'ISH, *n.* the heath-cock—*Ek qism ká murgá*—*Ek prakár ká kukkút*.

BLACK'ISH, *a.* having black eyes—*Sigáh-chashm*—*Krishnanayan, nilákshn*.

BLACK'ISH, *a.* having a black face—*Sigáh-rú, sigáh-súrat*—*Kálo muuk ká, krishna-vadan, syámamukh*.

BLÅCK'GUÅND, *n.* a mean wicked fellow — *Luchchā^b, shuhdā^b, āwāra* — Durāchār, durvrit-ta, adhamachār.

BLÅCK'JÅCK, *n.* a leathern cup — *Champe ká piyāla* — Chām ká pānapātra.

BLÅCK'LEAD, *n.* a mineral used for pencils — *Sisā jo lak r khīchne ke kām ātī hai^b*.

BLÅCK'MIL, *n.* a rate paid for protection to men allied with robbers — *Choro^r se hisā-zat ke liye unke sāthiyō^r k^r jo kuchh diyā jātā thī* — Chorō se rakshā ke nimitta un-ke sāthiyō ko jo kuchh diyā jātā thī. [durānū^b, katurvādī.]

BLÅCK'MOUTHED, *a.* using foul language — *Bad-zubān, galchēd^b* — Galjibhā, galmunhā.

BLÅCK'PUD'DING, *n.* a kind of food made of blood and meal — *Lohā aur āte ká halvā*.

BLÅCK'RÖD, *n.* the usher belonging to the order of the Garter — *Gārter ke darje-wālon kī sigāh^b usā rakhs w.* — Gārter nām upādhiyukt logōn ke madhīya jo krishnavārū l^r thī dhārān kiye rahtī hai.

BLÅCK'SMITH, *n.* a smith that works in iron — *Lohār^b*. [per. kanta^r agulmavi^resh.

BLÅCK'THORN, *n.* the sloe tree — *Ek qism ká khār-dār darāhlī* — Ek prakār kī kañtilā

BLAD'DER, *n.* (S. *bladder*) the vessel that contains the urine, a blister, a pustule — *Māsina, shish dān, tumb^b thāl^b, phēpholā^b* — Mū^r kī thālī, phulki, jhalkī.

BLAD'DERED, *a.* swollen like a bladder — *Shash dān tumb^r gī phophole sā phlā^b* — Mūt kī thālī wā phulke sā phlī.

BLADLE, *n.* (S. *blade*) the spike of grass before it grows to seed, a leaf, the cutting part of an instrument, a brisk man — *Ghās ká patā^b, patā^b, dāl^b, chātik chātik*, — Tripanātra, patā, patra, sāstra ká phal, lān^r ā phurtīlī purush.

BLAD'DER, *a.* having blades — *Patte-dār, dār-dār* — Dalwān, patrayukt, dār sahī, phal sahī. [kotā^b.

BLAIN, *n.* (S. *blagen*) a pustule, a blotch — *Pherā^b, phus^b, phaphol^b, dadorā^b, cha-*

BLAME, *v.* (Fr. *blāmer*) to charge with a fault, to censure; *n.* imputation of a fault, crime — *Ilzām d., mulzim k., malūmat k., sarānīsh k.; n. ilzā n., hrf., aib, qasār, ganīh* — Dokhnā, dosh d., apavā l lagūnā, nūndā k., dhirkārūnā; *n.* doshārōq, apavād, nūndā, dosh, aparādh, chūk.

BLAM'ABLE, *a.* fault, culpable — *Qus'r-wār, tūqs'r-wār, gunah gār, mulzim, mujrim* — Doshī, aparādhī, nīndaniy, dū-hya. [D sh twā, nīndatā, aparādhātā.

BLAM'ABLENESS, *n.* state of being blamable — *Qus'r-wār, tūqs'r-wār, gunah gārī* — Blām'v-bley, *ad.* culpably — *Ilzām s., gunah-gārī s.* — Aparādh se, dosh se.

BLAME'FUL, *a.* deserving blame, guilty — *Mulzim, malūmat ke qā'il, sarānīsh ke lūq, qus'r-wār, tūqs'r-wār, gunah-gār* — Nīn lūqī, nīn-lyā, aparādhī, doshī.

BLAME'LESS, *a.* without blame, guiltless — *Be-guāh, be-tūqs'r, be-gunāh* — Nirdoshi, nir-aparādhī, anīndit. [aparādhī wā dosh bīnā, anīndyatā se.

BLAME'LESSLY, *ad.* innocently — *Be-tūqs'r se, be-guāhī s.* — Nirdosh se, niraparādh se, BLAME'LESSNESS, *n.* innocence — *Be-guāhī, be-tūqs'rī* — Nirdoshatā, niraparādhātā, anīndyatā. [— Nīndak, apavādak, doshārōq, dhirkārūnā w.

BLAM'ER, *n.* one who blames — *Ilzām d. w., mulzim k. w., malūmat k. w., sarānīsh k. w.*

BLAME'WORTHY, *a.* deserving blame — *Qābil-i-malūmat, sarānīsh ke lūq, mulzim, qus'r-wār* — Nīndaniy, nīn-lyā, doshī, dhirkārū jūn ke yogya. [yatā, nīndyatā.

BLAME'WORTHINESS, *n.* the quality of deserving blame — *Qābilīyat-i-ilzām* — Nīndanī-

BLANCH, *v.* (Fr. *blanch*) to whiten, to strip or peel, to evade to shift — *Nikkāl-nā^b, ujālā^b, chhilkā utār-nā^b, chhīnā^b, kīnā^b, chhūnā^b*. [niridū, chhikan, naurā.

BLAND, *a.* (L. *blandus*) soft, mild, gentle — *Mulīm, narm, latif, chiknā^b* — Komal,

BLAND'SH, *r.* to smooth, to soften, to cress — *Ma'āim k., phuslānā^b* — Komal k., niridū k., mīthī mī thī bāton se lūknā, lūpyār k. [mīshṭavākya, pyārī bāt.

BLAN'DISH-ING, *n.* expression of kindness — *Nāz-o-nīnāz, mī h bātā^b* — Prīyavākya,

BLAN'DISHMENT, *n.* kind speech, caresses — *Nāz, ulā, Karishma, nakhrā, shā^r īn kām, phuslāwe kī bātā^b, mā'āhūqīyat* — Vilās, hāv, hīwblhaw, chōñchīā, phuslāhat, mīthī bātāin, chātā, dulār. [kolīm — Prīyavākya, chātūktī, phuslāwe kī bātāin.

BLAN'DISO'QUESS, *n.* flattering speech — *Shir ā guft-o-gī, s ī īn kām, khush-āmādī*

BLANK, *a.* (Fr. *blanc*) white, without writing, empty, confused, without rhyme; *n.* a void space, paper unwritten, a lot without value; *r.* to make void, to damp — *Sufel, sūda, khālī, thūshk, zard, mus'ṭarī^b, qār-muq'ṭī^b, n. khālī jūgh, sūda k'gār, khālī chī thī; v. khālī k., radd k., sard k., āsurdā k.* — Ujlā, ujjar, sukla, bīn likhī, alikhīt, korā, ūnya, ghabrayā, ākul, vīsmit, āruprāsahīn, yamakahīn, amitrakshar; *n.* sūn-yastī ān, ūnya jagah, korā kāgād, ūnya chitthī wā golī; *r.* sūnya wā rabit k., uṭhā d., vyākul k., man toṇī, malūn k.

BLANK'ET, *n.* (Fr. *blanchet*) a woollen cover for a bed; *r.* to cover with a blanket, to toss in a blanket — *Kammal^b, kamli^b, r.l^b, loi^b; v. kammal se lape'nā^b, kammal ophānā^b, kammal meū bāndhkar uchhātā^b yā phēknā^b*. [phenkāw^b.

BLANK'ET-ING, *n.* tossing in a blanket — *Kammal^r meū bāndhkar uchhāt^r ul'īl yā*

BLAS-PHE'ME', *v.* (Gr. *blasphēmeo*) to speak impiously of God, to speak evil of — *Katām-i-kufr kahnā, g.bat k., shikūzā k.; —* Iswar-mindī k., nīndā k.

BLAS-PHEM'ER, *n.* one who blasphemes—*Kāfir, murtadd, kalām-i-kufr kahne w., gibat k. w.*—*Iswaranindak, nindak.*

BLAS-PHEM'ING, *n.* the act of blasphemy—*Kufr-goi*—*Iswaranindā.*

BLAS-PHE-MOUS, *a.* containing blasphemy—*Kāfirī, kāfirāna, ilhādī*—*Iswaranindak.*

BLAS-PHE-MOUS-LY, *ad.* impiously—*Kufr-goi se, kufr se*—*Iswaranindā pūrvak, Iswaranindā se.* [*i-kufr*—*Iswaranindā, devanindā.*]

BLAS-PHE-MY, *n.* indignity offered to God by words or writing—*Kufr, kufr-goi, kalām-*

BLAST, *n.* (S. *blast*) a gust or puff of wind, the sound made by blowing a wind instrument, blight; *v.* to strike with a sudden plague, to make to wither, to blight, to injure, to confound, to blow up—*Jhokā^h, mūñh se phūñhkar bajāne ke baje ki āwāz, gerā^h; v. daf'atun mārna, jhulas d^h, murjhānā^h, pazhmurda k., nuqsān k., gārat k., hawās bā^hhtu k., be-hawās k., upen'ī^h*—*Jhikor, jhōñk, vāyuvēg, suñkhadīmān, sūshraśabd, vinās, kshay, jhōlā; v. achāñchak nash^t k., kumbhilānā, jhulsanā, sukhā d., vinās k., hakka bakka k., ghabrā d., urā d.*

BLAST'ER, *n.* one that blasts—*Garul k. w., jhulasne w^h, pazhmurda k. w., urāne w^h.*—*Nash^t k. w., vināsak, marak, jhulsāne w., urā dene w.* [*dhwāñs, būrad se urā d.*]

BLAST'ING, *n.* destruction, explosion—*Bur-būdi, pūc-mūli, ubhār^h, phū^hgn^h*—*N is, vinās,*

BLA'TANT, *a.* (S. *blatant*) bellowing as a beast—*Bhukartā^h, dukartā^h, bōñbātā^h, dūhaktā^h.* [*wād k^h.*]

BLAT'TER, *v.* (L. *blatero*) to make a senseless noise—*Barbarānā^h, bakhak'ina^h, bak-*

BLAZE, *n.* (S. *blaze*) a flame, a stream of light, wide diffusion of a report, a mark like a blaze; *v.* to flame, to publish—*Shu'la, bhabhūbā^h, ishār, ishtihār, ghore ki peshāni ki qashqa; v. shu'la-zu h., shu'la-mārā, bhabhuknā^h, mushat'il h., ishār k., ishtihār k.*—*Jyoti, dīpti, tenu, dhādhiak, dhādhiakār, lapat, prakāśan, prakatīkaran, tiki; v. dhādhiaknā, dhādhiaknā, prakāś k., prakat k.*

BLAZ'ER, *n.* one who spreads reports—*Pardā-dar, fāsh k. w., numiyān k. w.*—*prakāśak, prakat k. w., dhūñdhoriyā, dhūñdhoriyā pitne w.*

BLAZ'ON, *v.* to explain the figures on ensigns armorial, to deck, to display, to celebrate, to make public; *n.* the art of drawing coats of arms, show, publication—*Khāndūn ke nishān k^h bayān k., zeb d., āzāish k., zahir k., mashhūr k., tarīf k., ishtihār k., āshkārā k., mushahhar k.; n. khāndūn ki 'alāmāt ki 'ilm, ishār, numāish, ishtihār*—*Kulīnapad ke chihnoñ ki vyākhyā k., sobhit wā bhūshit k., dikhānā, dikhlanā, prasiddh k., sarādhā, prakāś k., prakat k.; n. kulīnapad ke chihna ki vyākhyā wā vidyā wā likhāi, dikhāw, prasār, prakāś, dhūñdhori.*

BLAZ'ON-ER, *n.* one who blazons—*Khāndūn ke nishānoñ k^h jāñne yā bayān k. w., zeb d. w., mushahhar, zahir k. w.*—*Kulīnapad ke chihna k^h jāñne w. wā vyākhyā k. w., sarādhāne w., sobhit k. w., prakāśak, prakat k. w.* [*ke chihnoñ ki vyākhyā k. w.*]

BLAZ'ON-RY, *n.* the art of blazoning—*Khāndūn ke nishānoñ k^h bayān k. w.*—*Kulīnapad*

BLEACH, *v.* (S. *bleach*) to whiten—*Safed k. yā h.*—*Nikhārā, ujā k. wā h., swet k. wā h.*

BLEACH'ER, *n.* one who whitens—*Dhone w^h, ujā k. w^h, dhobi^h.* [*ujlī karne ki jagah.*]

BLEACH'ER-Y, *n.* a place for bleaching—*Safed karne yā dhone ki jagah*—*Nikhārno wā*

BLEAK, *a.* (S. *bleak*) pale, cold, chill, cheerless, dreary, desolate—*Sard, thandhā^h, rūkhā^h, udās^h, sūnā^h*—*Sital, jūr, rūphā, njhāñk, nirinānd.* [*sthān meñ.*]

BLEAK'LY, *ad.* coldly, in a chill situation—*Sardi se, sard maqām meñ*—*Sitalatā se, sital*

BLEAK'NESS, *n.* dreariness, coldness, chillness—*'Idāsi^h, sunsuni^h, sardi, thandhak^h.* [*nirānand.*]

BLEAKY, *a.* cold, chill, dreary—*Sard, thandhā^h, sūnā^h, udās^h*—*Sital, jūr wā jūr,*

BLEAR, *a.* (D. *blac*) dim with rheum or water; *v.* to make watery or dim—*Chipprā^h, kichrāyā^h, chundhlā^h, kirāyā^h; v. chipprā k., chandhlīyānā^h, kichrānā^h, chipprānā^h, chundhlā^h k^h.*

BLEAR'ED-NESS, *n.* the state of being bleary—*Kichrāpan^h, chundhlāpan^h, chundhlāhat^h.*

BLEAR'ETED, *a.* having sore eyes—*Chipprā^h, chundhlīyā^h, chundhlā^h.*

BLEAT, *v.* (S. *bleat*) to cry as a sheep; *n.* the cry of lambs or sheep—*Bheñbhiyānā^h, mimiyānā^h; n. meñ-meñ^h, bheñ-bheñ^h, mimiyāb^h, bheñbhiyāb^h.* [*yāb^h.*]

BLEAT'ING, *n.* the cry of lambs or sheep—*Meñ-meñ^h, bheñ-bheñ^h, mimiyāb^h, bheñbhi-*

BLEB. See **BLOB.**

BLEED, *v.* (S. *bleed*) to lose or draw blood, to drop as blood, *p. t.* and *p. p.* **BLEED**—*Lohū girnā chātnā yā baknā^h, lohū lenā yā nikālnā^h, tapaknā^h, chhewnā^h, pachhnā^h.*

BLEED'ING, *n.* a running or letting of blood—*Lohū k^h girnā chātnā yā baknā^h.*

BLEM'ISH, *v.* (Fr. *blémir*) to mark with any deformity, to tarnish, to defame, to disfigure; *n.* a mark of deformity, taint—*Bod-nirat k., dugilā k., harf-lānā, 'aib-lagānā, bad-namā k.; n. dāg, nuqs, gubb, 'aib, harf*—*Kudaul k., dhuppi wā dhabbā lagānā, kalāñk lagānā, apayāsī k., kurup k., virup k.; n. battā, khot, dosh, apayāsī, apakirti.* [*chhidra, bin dhabbā, bin dhappi.*]

BLEM'ISH-LESS, *a.* without blemish, spotless—*Be-'aib, qair-nuqs, be-dāg*—*Nirdosh, nā-*

- BLENCH**, *v.* (Fr. *blanc* ?) to shrink, to start back, to give way — *Hichakná^h, thathukná^h, chahukná^h, hutná^h*. [misrit k.]
- BLEND**, *v.* (S. *blendan*) to mingle together — *Ámez k., makhlit k., shámil k.* — *Miláná*, **BLESS**, *v.* (S. *blestian*) to make happy, to wish happiness to, to invoke a blessing upon, to praise, *p. t.* and *p. p.* **BLESSED** or **BLĚST** — *Khujasta k., kisi ke wáste barakat cháhna, du'á d., ta'rif k., hamd k.* — *Sukhi k., bhala manána, maṅgal prarthana k., áshish d., asaná, dhanyavád k., gun wá kirti gána.*
- BLESS'ED**, *a.* happy, holy — *Khush-hál, mutabarrak, mubarak, baht-yár, p'k-* — *Kal-yána, paramasukhi, maṅgal, pavitra, punit.* [se, kalyánasahit.]
- BLESS'ED-LY**, *ad.* happily — *Khushi se, baht-yári se, sn'ádat se* — *Sukh se, paramánand*
- BLESS'EDNESS**, *n.* happiness, divine favour — *Sa'ádat, khushi, fazl-i-iláhi* — *Paramasukh, paramánand, apavarg, paramapad, íswari dayá.*
- BLESS'EN**, *n.* one who blesses — *Du'á-go, hamd-go* — *Ásirvadi, dhanyavadi, kusalaráfi.*
- BLESS'ING**, *n.* a prayer for happiness, benediction, a benefit, divine favour — *Du'á-i-khair, du'á, du'á-go, ganimat, ni'mat, fazl-i-iláhi, Khudú kú karam* — *Ásirvád, áshish, ásirvachan, var, kusal, maṅgal, íswari kripá.*
- BLEW**, *p. t.* of *blow*.
- BLIGHT**, *blit*, *n.* (S. *be. lihtan* ?) mildew; *v.* to corrupt with mildew, to blast — *Gerú^h, geru^h, jholá^h, pátá^h, thúr; v. geru^h lagná^h, mār d., jholá marná^h, jhulsáná^h, kumhiláná^h, murjháná^h.*
- BLIND**, *a.* (S.) wanting sight, dark, unseen; *v.* to make blind, to darken — *Kor, tirik, ná-dida; v. kor k., andhá k^h, tárik k., ánkhoñ mei dhul dálná^h* — *Andhá, netralin. andhara, andekhá, alakshya; v. ánkhi phorna, ánkhoñ mei salá pherna, andherá k.*
- BLINDLY**, *ad.* without sight, implicitly — *Andhoñ ki tarah. be-chán-o-chára, bilú-ta-fá-wut-o-tajáwut* — *Ánkhi mihndke, andhá sá. biná samjhe bújhe. bheriyá dhasean.*
- BLIND'NESS**, *n.* want of sight, ignorance — *Kori, ná-binái, jahl, jihálát* — *Andhati, andh-lápan, andhlái, ajñán, mürkhatá.*
- BLIND'FOLD**, *v.* to hinder from seeing; *a.* having the eyes covered — *Ánkhi m'ádná^h, ánkhi mei patti lagáná^h, andheri d. yá dálná^h; a. chushin-basta, ánkhi-mádná^h, ánkhi mei patti diya^h*. [mudaulá^h, ánkhi-mudaulurá^h.]
- BLIND MAN'S BUFF**, *n.* a play in which one blindfold tries to catch the others — *Ánkhi-BLIND'SIDE*, *n.* weakness, foible — *Kam-zori, naqáhat, kam qurwati, 'aib, rakha, magsán* — *Nirbalatá, ásakti, pay, battá, dosh.* [chhoti vishuulhar wá bikhhabá sóp.]
- BLIND'WORM**, *n.* a small serpent — *Ek gism ká chho'a zahr-dár záip* — *Ek prakár fá*
- BLINK**, *v.* (S. *blican* ?) to wink, to see obscurely; *n.* a glimpse, a glance — *Ánkhi mich-micháná^h, ma'mañáná^h, imkáná^h, thora dekhná^h; n. jhilmiláhu^h, jagmagáhu^h, jhalak^h.*
- BLINK'ARD**, *n.* one who blinks — *Chúndhlá^h, chundhlá^h, upró^h, tyondhá^h.*
- BLISS**, *n.* (S. *blis*) the highest happiness — *Khushi ká ní'áyát martaba, bihihi ki khusi* — *Paramasukh, paramánand, apavarg, moksh, mukti.*
- BLISS'FUL**, *a.* happy in the highest degree — *Niháyát martaba khush, ráhat-anger* — *Paramasukhi, paramánandi.* [ánand se.]
- BLISS'FUL-LY**, *ad.* in a blissful manner — *Niháyát khushi se* — *Paramasukh se, paramánand*
- BLISS'FULNESS**, *n.* exalted happiness — *Barí khushi, niháyát khushi* — *Paramánand, atyantasukh.* [hón, áhládarahit.]
- BLISS'LESS**, *a.* without happiness — *Be-khushi, be-ráhat, be-bashúshat* — *Niránand, sukhá*
- BLISTER**, *n.* (D. *bluyster*) a thin bladder on the skin, a plaster to raise blisters; *v.* to rise in blisters, to raise a blister — *Phapholá^h, chhulá^h, papotá^h, pholá^h, jhalaká^h, papá^h; v. phapholá chhulá papotá pholá yá jhalaká parná^h, phapholá chhulá papotá pholá jhalaká yá papá dálná^h.*
- BLITHE**, *a.* (S.) gay, airy, joyous — *Khush-dil, shigufa-pesháni, khanda-rá, kusháda-pesháni, khush-tab* — *Praphulla, ánandi, áhládi, pulakit.*
- BLITHE-LY**, *ad.* in a blithe manner — *Khush-dili se, shigufa-pesháni se, Khush-tabi se* — *Praphullatá se, ánand se, ámod se.*
- BLITHE'NESS**, *n.* the quality of being blithe — *Khush-dili, khanda-rá, zinda-dili* — *Praphullatá, ánand, áhlád.* [áhládi, áhlásit, pramodi.]
- BLITHE'SOME**, *a.* gay, cheerful, merry — *Khush-tab, khush-dil, khanda-rá* — *Pr. phulla*
- BLÓAT**, *v.* (blow ?) to swell, to puff up — *Phúl jáná^h, phuláná^h, sújáná^h, bhakhráná^h, phaphaná^h, phaphaná^h, bhakhraná^h, sújáná^h.*
- BLÓAT'ED**, *a.* puffed up, turgid — *Phúlá^h, síjá^h, phaphsáyá^h, bhakhráyá^h*. [moti-pan^h.]
- BLÓAT'EDNESS**, *n.* the state of being bloated — *Phaphsáhat^h, bhakhráku^h, sújan^h.*
- BLOB** or **BLEB**, *n.* (Ir. *plub*) a blister, a bubble, a vesicle, a little tumor — *Phapholá^h, jhalaká^h, bulbulá^h, bululá^h, phunsi^h, phorá^h, pirkí^h.*
- BLOB'BER-LIP**, *n.* a thick lip — *Motá honh^h, bará honh^h, motá oñh^h, bará oñh^h.*
- BLOB'BER-LIPPED**, *a.* having thick lips — *Bar-honh^h, bar-onh^h.*
- BLOCK**, *n.* (D. *blok*) a heavy piece of timber, a mass of matter, an obstruction, a

- pulley, a stupid fellow; *v.* to shut up, to obstruct—*Kunda, kākā kā dhokā^h, silli^h, chaṭan^h, kolhuā^h, rok^h, rukāwat^h, ghīrni yā ghīni, gāwdi^h, mūr^h, jar^h; v. nāke-bandī k., muhāsara k., bera d^h, rokā^h—v. Rūndhni, gāhsnā, gher lenā, ārnā, chhenknā.*
- BLOCK-AGE**, *n.* a siege carried on by shutting up a place to prevent relief; *v.* to shut up—*Muhāsara, inhiśār, nāke-bandī; v. nāke-bandī k., muhāsara k., rāh rok lenā—Gāns, gherā, senā kā gherā; v. senā se gher lenā, rūndh lenā, chhenknā, gāns lenā, path ār denā.* [mūr^h, jar.
- BLOCK'ISH**, *a.* stupid, dull—*Be-wuqūf, kund, kund-zihn, sust, ahmaq—Nirbodh, mūrkh, Block'ish-ly, ad.* in a stupid manner—*Be-wuqūfi se, ahmaq-pan se, nā-dīni se—Mūr-khatā se, jaratā se.* [khātā, jaratā, mūrhatā.
- BLOCK'ISH-NESS**, *n.* stupidity, dulness—*Be-wuqūfi, ahmaq-pan, susti, kund-zihni—Mūr-BLOCK'HEAD, *n.* a stupid fellow—*Ahmaq, kaudan, ullā^h—Mūrkh, bilallā, bhakwā, billar, jar, mūrkh.* [nirbodh, jarabuddhi.*
- BLOCK'HEADED**, *a.* stupid, dull—*Be-wuqūf, ahmaq, sust, kund-zihn—Mūrkh, mūrkh, BLOCK'HEAD-ly.* *a.* like a blockhead—*Kaudan sū, ahmaq sū—Mūrkh ki nāin, mūrkh-vat, jar ke sadris.*
- BLOOD**, *n.* (S. *blood*) the red fluid that circulates in the bodies of animals, family, kindred, descent, high birth, murder, a hot spark, the juice of any thing; *v.* to stain with blood, to inure to blood—*Lohū^h, khāndān, rishta-dāni, tawallud yā wilādāt, nesl, barā gharānā^h, khūn, garm chingārī, kisi chiz ki āruq; v. khūn-ālūda k., khūn men dānt dubmā, dānt men khūn lagānā—Rakt, kul, nātā, sambandh, vañs, utpatti, kulinatā, uttam vañs, badh, mamushyahatyā, tatti chingī, kisi vastu kā ras; v. rakt men bharnā, dānton men rakt lagānā, rakt men dānt bornā.*
- BLOOD'y**, *a.* stained with blood, cruel—*Khūn-ālūda, sang-dil, khūni, qātil—Lohū men bharā, lohūlūhān, hatyārī, ghatak, kathor.*
- BLOOD'LY**, *ad.* cruelly—*Sang-dili se, be-rahmi se—Nirdayatāpūrvak, kathinatā se.*
- BLOOD'Y-NESS**, *n.* the being bloody—*Sang-dil, khūn-ālūdagi, khūn-ābi—Lohū men bharā, lohū men dubāw, hatyārāpan, nirdayatā.*
- BLOOD'LESS**, *a.* without blood—*Be-khūn, be-lohū—Nirakt, raktahin.*
- BLOOD'Y-THRED**, *a.* clotted with blood—*Lohū men bharā^h, lohū ke chhiṭ'ōn se bharā huā^h, lohū ke dhabbōn yā dhupōn se bharā huā^h.*
- BLOOD'Y-NESS**, *n.* murder—*Qatl, khūn, Hatyā, nrihatyā, budh, ghāt.*
- BLOOD'HOT**, *a.* as hot as the blood—*Shīr-garm, khūn-sū garm—Gungun, lohū ke sadris tīt wā tapt.*
- BLOOD'HOUND**, *n.* a fierce species of hound—*Shikārī kutte ki ek khūn-khwar zūt—Ākhotī kutte ki ek krūr wā prachand jāti.* [nikālānā.
- BLOOD'LET**, *v.* to bleed, to open a vein—*Faṣl kholnā, khūn nikālānā—Lohū lenā wā*
- BLOOD'LET-TER**, *n.* one who lets blood—*Fussād, rag-zan—Lohū nikālne w., lohū khinchne w.*
- BLOOD'RED**, *a.* red as blood—*Khūn si surkh—Lohū ke rang, lohūt, raktavarṇ.*
- BLOOD'SHOT**, *n.* murder, slaughter—*Qatl, khūn, khūn-rezi, khūn-kharāba—Raktapāt, badh, kaṭā.*
- BLOOD'SHED-DER**, *n.* a murderer—*Khūn-rez, saffāk, qātil—Raktapātak, ghatak, badhak.*
- BLOOD'SHOT**, *a.* filled with blood, red—*Khūn-ālūda, surkh, lāl—Lohūlūhān, lohū men bharā, lohū men bura wā dubā, raktavarṇ.*
- BLOOD'STAINED**, *n.* stained with blood—*Khūn-ālūda—Lohūlūhān, lohū men bharā.*
- BLOOD'STONE**, *n.* the name of a stone—*Hijaru-d-dum, shādinaṭ, shādina—Ek prakār ke patthar ki nām.*
- BLOOD'SUCK-ER**, *n.* a leech, a cruel man—*Joñk^h, jallād, qassāb—Jalaukā, raktapāyī, rudhirapāyī, lohū chūsne w., hatyārā, ghatak.*
- BLOOD'SWOLN**, *a.* suffused with blood—*Khūn-ālūda—Lohūbharā, lohū se bharā.*
- BLOOD'THIRST-y**, *a.* desirous to shed blood—*Khūn-khwar—Lohū kā pyāsā.*
- BLOOD'VESEL**, *n.* a vein or artery—*Rag-i-khūn—Raktavahī, lohū bahne ki nāri, rakta-pravāhakanārī.*
- BLOOD'Y-FLUX**, *n.* dysentery—*Ishāl-i-khūn, atisār^h—Raktātīsār, lohū kā kaṭnā. [kathor.*
- BLOOD'Y-MIND-ED**, *a.* cruel—*Khūn-khwar, khūni, khūn-dost—Raktapremī, kruraman,*
- BLOOM**, *n.* (G. *bloma*) blossom, the opening of flowers, the prime of life, the flush on the cheek; *v.* to yield blossoms, to flower, to be in a state of youth—*Phūl^h, kalī^h, khilnā^h, khilāw^h, shabāb, bahār, nau-jawānī, gālon ki surkhi; v. shigusta h., khilnā^h, maulnā^h, maulnā yā maulānā^h, bahār men ānā, shabāb men h.—Pushp, vikāśanāvasthā, vikāś, tārūnyāvasthā, navayauvan, yauvanāvasthā, gālon par kā raktavarṇ; v. phūlinā, vikāśanā, baurṇā, navayauvan men h. [vikāś, khilā, phulā, propullit, yuvā.*
- BLOOM'ING**, *a.* flourishing with bloom—*Maulāyā huā^h, sar-sab, nau-jawān—Baurā,*
- BLOOM'y**, *a.* full of blooms—*Pur-gul, bahār-dār—Pushpamay.*
- BLO'SOM**, *n.* (S. *bloma*) the flower of a plant; *v.* to put forth blossoms—*Phūl^h, kalī^h, maul^h, baur^h; v. khilnā^h, dāhdāhānā^h, lakhānā^h, baurṇā^h.*

BLĀ's'som-y, *a. full of blossoms*—*Kālī-dār, pur-gul, bahār-dār*—Pushpamay.

BLŌT, *v. (G. blautjan)* to obliterate, to efface, to spot with ink, to stain; *n. an obliteration, a spot or stain, a reproach*—*Melnā^h, kātnā^h, dho-dālnā^h, siyāhi kā dāg dālnā^h, kāli se bharnā^h, mailā k^h, bhar-dālnā^h, dhabbā yā dhappā dālnā^h, bundikīyāhā k^h, n. metāw^h, kulāw^h, dāg, dhabbā yā dhappā^h, chhitā^h, tṛp^h, thop^h, gālī^h, kalink^h.*

BLŌTCH, *n. a spot upon the skin, a pustule; v. to mark with blotches, to blacken*—*Dadarā^h, dadorā^h, chaktā^h*. *v. dadarā yā dadorā dālnā^h, kālī k^h.*

BLŌTTER, *n. one that blots*—*Metne yā dho-dālnē w^h, kāli k^h dhabbā yā dhappā dālnē w^h, mailā k^h, bhar dālnē w^h.*

BLŌTTING, *n. the making of blots*—*Dhabbe yā dhappe dālnā^h, bundikīyāw^h.*

BLOW, *n. (D. blowe)* a stroke, a sudden calamity, the egg of a fly—*Zarb, jhokā^h, ghāsā^h, choṭ^h, bulā-e-nāgahāni, sāi ya'ni gosht men makkhi kā kīre dūlnā*—*Mukkā wā mukki, wār, chapet, achāhchak vipāt, makkhi kā aydā.*

BLOW, *v. (S. blowan)* to make a current of air, to pant, to breathe, to drive by the wind, to inflame with wind, to swell, to sound wind music; *p. t. BLEW; p. p.*

BLOWN—*Bahnā^h, chahā^h, dolnā^h, bahā-le-jārā^h, nār denā^h tukrā denā^h, dāl denā^h, hānpṛnā^h, haipṛhāpṛnā^h, sāns lenā^h, phāṅknā^h, dhāṅknā^h, snāyānā^h, phulā denā^h, phulnā^h, bajnā^h, bajānā^h.*

BLOWER, *n. one who blows*—*Phāṅkne w^h, dhāṅkne w^h, phulā denc w^h, phulāne w^h.*

BLOWING, *n. the motion of the wind*—*Harā kā bahnā, harā ki chāt*—*Vāyū kā bahnā wā dolnā, vāyugati.*

BLOWPIPE, *n. a tube for blowing*—*Dhāṅkne ka liye ek chūnji yā puṇḍī^h.*

BLOW, *v. (S. blowan)* to flower, to bloom; *n. bloom, blossom*—*Phūlnā^h, khilnā^h, lahlahānā^h, dāhdahānā^h; n. phūl^h, kulī^h.*

BLOWN, *n. bloom, blossom*—*Phūl^h, kulī^h, phulāw^h, khilāw^h, lahlahāw^h, rikās^h.*

BLOWZE, *n. (D. blosen)* a ruddy fat faced wench—*Ek aurat jiskā muṅh bhāri aur surkh ho—Ek stri jiskā muṅh bari aur arun ho.*

BLOWZY, *a. fat and ruddy, high-coloured*—*Surkh-rā, moṭā aur surkh, shokh-rang kā—arunamukhi, moṭā aur raktavarṇ, g. r. rang kā.*

BLUBBER, *n. (Ir. plub)* a bubble, the fat of a whale, a sea-nettle; *v. to weep so as to swell the cheeks*—*Hubh, bulbulā^h, whel jānwār ki charbi, ek qian kā samundari jānwār; v. rote rote muṅh phulā denā*—*Bullā, whel jantu kā med, samudri jantu-viseh.*

BLUDGEON, *n. (G. blyggwan)* a short stick loaded or heavy at one end—*Gūṇrāsā^h.*

BLUE, *n. (S. bleo)* one of the seven primary colours; *a. of a blue colour*—*Nilā rang^h.*

BLUELY, *ad. with a blue colour*—*Nile rang se^h.*

BLUENESS, *n. the quality of being blue*—*Nilāi^h, nilā-pan^h.*

BLUISH, *a. blue in a small degree*—*Kuchh kuchh nilā^h, nilā sā^h.*

BLUISHNESS, *n. small degree of blue colour*—*Thori si nilāi^h, thorā sā nilā-pan^h.*

BLUEBOTTLE, *n. a flower, a large fly*—*Ek phūl^h, nile pṛt k. ek bari makkhi^h, gūh-makkhi^h.*

BLUEEYED, *a. having blue eyes*—*Arzq-chashm, kuranjā^h, kunjā^h*—*Nilanayan, nilāksh.*

BLUEVEINED, *a. having blue streaks or veins*—*Nili dhāriyān yā nus rakhne w.*—*Nilāsiri.*

BLUFF, *a. big, surly, obtuse, steep*—*Barā^h, moṭā^h, talkh, sakht, durush, tund, kund, be-nok, khārā^h*—*Stūl, ruksha, rūkhā, karkas, bhotā, bhutlā, ghanāgra, thārḥ.*

BLUFFNESS, *n. the quality of being bluff*—*Barāi^h, mutāi^h, talkhi, sakht, durush, tundi, kundi, khārā^h*—*Stūlātā, rukshatā, karkasatā, bhutrhī, ghanāgratā, thārḥāi.*

BLUNDER, *v. (D. blunderen)* to mistake grossly; *v. a gross mistake*—*Bari bhul k^h, bhālnā^h, chāknā^h; n. bari bhul^h, chāk^h.*

BLUNDERER, *n. one who blunders*—*Bhullā^h, bhullāṛḥ, bhulakkar^h, chūk k. w^h.*

BLUNDERINGLY, *ad. in a blundering manner*—*Bhul yā chūk se^h.*

BLUNDERBUSS, *n. a gun with a large bore*—*Bare muṅh ki bandūq, bari muhre ki ek bandūq, karābin*—*Bare muṅh kā agnyastra.*

BLUNDERHEAD, *n. a stupid fellow*—*Ahmaq, kaudan*—*Mūrkh, jar.*

BLUNT, *a. (T. plomp?) dull on the edge or point, rough, rude, abrupt*—*v. to dull the edge or point, to depress*—*Kund, be-lihāz, be-intiyāz, bad-lihāz; v. kund k., bhōntā bhūtra thilā yā muthrā k., dubā-dnā^h, kam k.*—*Bhōntā wā thothlā, atikshnā, ativra, ruksha, rūkhā, karkas, asabhya, asishṭ; v. thothlā wā dhārāhin k., man denā, alp wā nyūn k.*

BLUNTING, *n. restraint, discouragement*—*Zabt, rok^h, dīl-shikani*—*Atkāw, bādḥā, rukā.*

BLUNTLY, *ad. in a blunt manner*—*Be-lihāzi se, be-intiyāzi se, be-adabi se, guslākḥānā*—*Rukhi se, rukhāwat se, asabhyatā wā asishṭatā se.*

BLUNTNESS, *n. want of edge, abruptness*—*Kundī, muthrāi^h, dhūtrāi^h, be-intiyāzi, be-lihāzi*—*Dhārāhinatā, atikshpatā, asabhyatā, asishṭatā.*

BLUNT WIT, *ad. a dull, stupid*—*Kund, kund-zihā, kaudan gabi*—*Mādamatī, avidag-dha, mūrḥ, jar, saṭh.*

BLÜR, *n.* a blot, a stain; *v.* to blot—*Dág; v. dág lagáná*—Dhappá wá dhabbá; *v.* dhappá wá dhabbá lagáná wá bharná.

BLÜRT, *v.* to utter inadvertently—*Be-taammul kah baithná, be-muhába bolná, be-líhá bol uhná*—Be samjhe bijhe kah baithná.

BLUSH, *v.* (D. *blosen*) to reddens with shame or confusion; *n.* red colour raised by shame, a red colour, sudden appearance—*Sharm yá iztirár yá intishár se chihre ká tamtamáná, zard-rú h.*; *n.* sharm se chihre ki tamtamáhat, surkh rang, nágáh namúd—Lāj wá ghabráhat se muñh ká tamtamáná, lajjit k., muñh ká jhápwar honá; *n.* lāj wá ghabráhat se muñh ki tamtamáhat, raktavarn, hatát prakásh honá.

BLUSHFUL, *a.* full of blushes—*Sharm se zard-rú*—Lajjit, lajjáwán, muñh ká jhínwar.

BLUSHING, *n.* the reddening of the face—*Chihra ki surkhi*—Mukh ki arupatá wí raktavarnatí. [lajjihin.]

BLUSHLESS, *a.* without a blush, impudent—*Be-gairat, be-hayá, be-sharm*—Nirlajja.

BLUSHY, *a.* having the colour of a blush—*Sharm yá ghabráhat se jo chihre ki tamtamáhat hot hai tiste rang ká*—Lajjá wá ghabráhat se jo muñh ki tamtamáhat wá arupatá honí hai tisko rang ká.

BLUSTER, *v.* (S. *blast*?) to roar as a storm, to bully; *n.* noise, tumult, swagger—*Gurrish k., kar-c-far k., láf-zaní k.*; *n.* sl. *r., gul-gupará, shekhi-olíf-zani*—Garajná, bamakná, bhabhakná, gidarbbabhki dikhlaúá, damth k.; *n.* dhúmdham, raulá, kolíhal, bandarbbaháiki, gidarbbabhki. [phariyá, harmushtak, phánkrá.]

BLUSTERER, *n.* a swaggerer, a bully—*Láf-zan, khud-farosh, kalla-zan, shekhi-báz*—Phar-

BLUSTERING, *n.* noise, tumult—*Gul-gupará, shor-ul*—Raulá, kolíhal, bahberá.

BLUSTER-OTS, *a.* noisy, tumultuous—*Shorí, áshobí, dangait*—Dhúmdhamí, bahberiyá.

BO, *int.* a word used to terrify children—*Yah lafz bachchon ke duráne ke liye kám áta hai*—Yah sabd balákon ko bhay dikháne ke nimitta kám áta hai.

BOAR, *n.* (S. *bar*) the male swine—*Nar suar*—Súkar, varíh.

BOAST, *v.* to swinish, brutal, cruel—*Súar ke mánuh, huínáni-khaslat, ná-taráshida, be-rahm, sam-díl*—Súlarasadrís, pasuvat, asabhya, krúr, nirday, káthor.

BOASTSPEAR, *n.* a spear used in hunting boars—*Súur ke shikár karne ká bháú*—Súkar ke ákhet karne ke liye barchhit.

BOARD, *n.* (S. *board*) a flat piece of wood, a table, the deck of a ship, food, entertain-

ment, a council, a court; *v.* to lay with boards, to enter a ship by force, to live at a certain rate for food and lodging—*Takhta, tukhti, safra, dastar-khúání, mez, jaház ki takhta-bandi khurák, kháná*, *majlis, adálat*; *v. takhta-bandi k., tukhti se páiná, takhton ki patautan k., kisi jaház meñ zubar-dastí se ghús júná, dísre ke ghar meñ kháne aur rahne ká kharch muqarrar karke sukúnat k.*—Páturá, pátari, pá i, manch, bhojana-

manch, nāw kī pátan wá patautan, bhojan, áhár, sabhá, kachahri; *v. pátaron se páiná, sahasá karte bal se dúsré kī nauká par charhni, dúsré ke ghar meñ kháne pine aur rahne ká thiká karke wás karná.* [kurte rakhtá hai.]

BOARDER, *n.* one who boards—*Dúsré ke ghar meñ jo kháne pine aur rahne ká thiká*

BOARDING-SCHOOL, *n.* a school where the scholars live with the teacher—*Aisá madrasa jahan shághird utád ke sáth búd-o-básh karte rahé*—Páthasálá jahan chhátra apne adhyápak ke sáth khiyá piyá aur rahá karte haiñ.

BOARDWAGES, *n.* wages allowed to servants to keep themselves in victuals—*Khurák, khuráki ke dām*—Bhojanáthak vetan, bhojan ke nimitta vetan.

BOAST, *v.* (W. *boast*) to brag, to talk ostentatiously, to exalt one's self; *n.* vaunting speech, cause of boasting—*Láf-zaní k., kalla-zaní k., khud-saní k., fukhr k., náz k.*; *n.* khud-faroshí, khud-saní, shekhi, májb-i-shekhi bú-i-i-fukhr—Dambh k., darp k., garv k., galphatáki k., lambi chauri bahkná, baráí k.; *n.* dambh, galphatáki, lambi chauri háñk, ahañkárókti, apní baráí, ahañkár karná, darp wá garv ká hetu.

BOASTER, *n.* one who boasts—*Láf-zan, khud-farosh, khud-san, akar-báz*—Dambhi, ahañkári, apní baráí k. w. [vapúrñ, ahañkári.]

BOASTFUL, *a.* ostentatious, vain—*Mutakabbir, dimógi magrúr*—Dambhi, garvit, gar-

BOASTING, *n.* bragging speech—*Láf-zaní, kalla-zaní, lantaráni*—Galphatáki, apní baráí, ahañkárókti. [garv se, dambh se]

BOASTINGLY, *ad.* ostentatiously—*Láf-zaní lantaráni yá shekhi se*—Darp se, garv wá

BOASTIVE, *a.* presumptuous, assuming—*Dimági, mutakabbir, jitná ho us se apne ko bará samajhne w.*—Dambhi, garvit, ahañkári. [hit, dambhahin.]

BOASTLESS, *a.* without ostentation—*Gair-takabbur, be-gurúr*—Garvahn, abhimánara-

BOAT, *n.* (S. *bat*) a small open vessel, a ship of inferior size—*Nāw kishí, áhólá jaház*—Nauká, dengi. [máñjhi, dāñr]—Kewat, návik.

BOATMAN, *n.* one who manages a boat—*Malláh, kishí-bán yá kishí-wán, nāw w.*

BOATSWAIN, *bō'sn*, *n.* an officer in a ship who has charge of the boats and rigging—*Sarkam, jaház ká ek 'uhda-dar jo malláhon se kám letá hai aur rassiyon ki khabar-giri karta hai*—mukhyanávik, galaiyá, nauká ká ek adhyaksh jo návikon se kám letá hai aur rassiyon ki rákshá karta hai.

BÖB, *v.* to play backward and forward, to cheat, to strike, to cut short; *n.* something that plays loosely, a blow, a short wig—*Jhūnā^b, dōlnā^b, hīlnā^b, hīlānā^b, thagnā^b, dhokhā denā^b, mārñā^b, pīñā^b, katarñā^b, kāññā^b; n. jhūlan^b, laṭkan^b, wār^b, choṭ^b, bāl ki chhoṭī topī^b.*

BÖB'CHER-RY, *n.* a play among children—*Bachchoñ kā ek khel^b.*

BÖB'TAIL, *n.* a short tail, the rabble—*Bāñri pūñch^b, chhoṭe logoñ kī bhī^b.*

BÖB'TAILED, *a.* having a short tail—*Bāñra, bañra^b.*

BÖB'WIG, *n.* a short wig—*Bāl ki chhoṭī topī^b.*

BÖB'BIN, *n.* (Fr. bobine) a small pin to wind thread upon, round tape—*Chhoñchhi^b, sūt lapēne ke liye chhoṭī si phirkī^b, gol nūcār yā patti^b.*

BÖDE, *v.* (S. bodian) to portend, to foreshew, to be an omen—*Peshṭar se dālīlāt k., shugūñ denā, shugūñ honā*—*Pahle se jāṭāñi dikhāñā wā batāñā, pūrvalakshap denā, śakun denā, śakun h.*

BÖDEMENT, *n.* a portent, an omen—*Shugūñ, fāl, pesh-dālīl*—*Śakun, pūrvalakshap.*

BÖD'ING, *n.* an omen, a prognostic—*Shugūñ, fāl*—*Śakun, pūrvaling, subhāsubhalakshap.*

BÖD'KIN, *n.* (bodikīn) an instrument to bore holes or dress the hair, a dagger—*Sīgā^b, chhoñchhi^b, sūñ^b, bāl sañwārñe kī kīl^b.*

BÖD'Y, *n.* (S. bodiy) the material part of an animal, a person, the main part, a collective mass, a corporation, a substance, a system; *v.* to produce in some form—*Badan, shakhs, aslī hissa, mujma^a, zumra, ijma^a, firqa, jasūmat, shai, jism, qā'ida*; *v. sūrat khayī karvī, paidā k.*—*Śarir, deh, purush, jan, pradhinabhag, samuh, vrind, samuday, manjhi, jāthī, murti, vastu, riti, sañsthi; v. rūp kharā k., kisi rūp meñ utpanna k.*

BÖD'TED, *a.* having a body—*Mujassam*—*Śarīri, dehī, aūgi.*

BÖD'T-LESS, *a.* without a body—*Be-jism, be-jasad, rūhāñi*—*Angahīñ, nīrakār, anañg.*

BÖD'T-LY, *a.* relating to the body, corporeal, real, actual; *ad.* corporeally—*Budāñī, jismāñi, huyiqi*; *ad. badan yā tan meñ, budāñi taur par*—*Śaririk, dailik, kāyik, yathārth, sachchā; ad. śarir meñ, deh meñ, śaririk riti se.*

BÖD'ICE, *n.* short stays for women—*Añgiyā^b, choli^b, choliyā^b, kanchukī^b.*

BÖD'Y-CLOTHES, *n.* clothing for the body—*Lībās, peshuk*—*Kapre, vāstra.*

BÖD'Y-GUARD, *n.* a guard to protect the person—*Badāñī mukhij, khāss chaukī*—*Śarī-rarakshak, deharakshak, mukhyarakshak wā chauki.*

BOG, *n.* (Ir.) a marsh, a morass; *v.* to whelm as in mud or mire—*Daldal^b, dhasan^b, phasūw^b; v. dūbonā jaise daldal yā kīchar meñ^b.*

BÖG'GY, *a.* marshy, swampy—*Daldalī^b, daldaliyā^b.*

[*deś meñ vās k. w.*

BÖG'LÄND, *a.* living in a boggy country—*Daldalī mulk meñ rahne w.*—*Daldaliyā*

BÖG'TRÖT-TER, *n.* one who lives in a boggy country, a freebooter, a robber—*Daldalī mulk kā bāshinda, qazzāq, dākū^b, rāh-zan, dūzd, chor^b*—*Daldali deś kā nivāsi, dakait, baimār, choṭṭā, luterī.*

[*chhāyā^b.*

BÖ'GLE, **BÖG'GLE**, *n.* (W. bug) a bughear, a spectre, a goblin—*Hauwā^b, pret^b, bhūt^b, BÖG'GLE*, *v.* to start, to hesitate—*Chauñknā^b, chihñknā^b, jhajhknā^b, hidiyāñā^b, hichknā^b, āgā-pichhā k.^b.*

BÖG'GLER, *n.* one who beggles—*Chauñkel^b, darpoknā^b.*

BÖG'GLISH, *a.* doubtful, wavering—*Hichaktā^b, hidiyātā^b, āgā-pichhā kartā^b.*

BÖ'HEA', *n.* a species of tea—*Chā yā chās kī ek qism*—*Chā kī ek jāti.*

BÖIL, *v.* (L. bulla) to be agitated by heat, to bubble, to heat to a boiling state, to cook by boiling—*Khaulnā^b, khalbalāñā^b, usiñā^b, usinnā^b, ubalnā^b, auñā^b, paknā^b, khaulāñā^b, ubalnā^b, auñā^b, sijhāñā^b, pakāñā^b.*

BÖIL'ER, *n.* one who boils, a vessel for boiling—*Khaulāne ubālne auñne auñāne sijhāne usiñe yā pakāne w.^b, kīrāñ^b, bailochi^b, batuā^b.*

BÖIL'ING, *n.* the act of bubbling, ebullition—*Khalbalāñā^b, khaulīñā^b, ubāl^b.*

BÖIL OR BILE, *n.* (S. byl) a sore angry swelling—*Phorā^b, pirkī^b, phuriyā^b.*

BÖIS'TER-OUS, *a.* (D. byster) stormy, violent, noisy, turbulent—*Tūfāñi, andhīyāñā^b, tund, tez, shorī, pur-shor, kalla-darāz, hangāñi, dange-bāz*—*Vāṭamay, vāṭawāñ, garjātī, prachand, uchchhapd, sabdakāri, dhūmdhāmī, kolāhalakāri, dañgait.*

BÖIS TER OUS-LY, *ad.* violently, tumultuously—*Shiddat se, ba-shiddat, zor-shor se*—*Prachand rūp se, bāṛe sabd se, kolāhal se.*

[*tā, saroshatā, veg.*

BÖIS TER OUS-NESS, *n.* turbulence, violence—*Tundī, tezi, zor, eakhtī, shiddat*—*Prachanda-*

BÖLD, *a.* (S. bald) daring, brave, confident, impudent, striking to the sight—*Diler, bahādur, jawāñ-mard, mustaqī, mu'tajid, shokh, gustākāh, be-sharm, ubhīrā^b*—*Sūr, vir, nirbhay, sāhasī, drīh, vidharak, nirlajja, mūñcharhā, dhīth, utth, niklā.*

BÖLD'EN, *v.* to made bold—*Himmat bandhāñā, hausila denā, diler k.*—*Dhāṛhas denā, nirbhay k., nidār k., sāhasī k., sāhas denā.*

BÖLD'LY, *ad.* in a bold manner—*Dilerāñā, mardāñā, gustākāñā, shokhī se*—*Sāhas pūrvak, nirbhay, binbhay, dhīthāñī se, nirlajjātī se.*

BÖLD'NESS, *n.* courage, intrepidity, confidence, freedom, impudence—*Dilerī, dilāwārī,*

- shujā'at, taqwiyat, istiqlāl, be-bāki, shokhi, gustākhi, be-hayāi**—Sāhas, nirbhayātā, śūratā, viratā, viśwās, bharosā, nidharakpan, nirlajjātā, dhithāi, dhriṣhtatā.
- BOLD/FACED, a.** impudent—*Gustākhi, shokh, sir-chuphā^h, be-sharm*—Nirlajja, lajjāhin, muṛchaphā, dhithāi, dhriṣht.
- BOLE, n.** a kind of earth—*Multānī yā Kābulī maṭṭī^h*.
- BOL'LA-RY, a.** pertaining to bole or clay—*Multānī yā Kābulī maṭṭī ke muta'alliq*—Multānī wā Kābulī maṭṭī kā vishayak.
- BOLL, n.** (S. *bolla*) a round pod or capsule; *v.* to form into a round pod—*Phali^h, thoṭhi^h, dheṇrī^h, dheṇrā^h, tukhm-khāna*; *v.* *tukhm-khāne kū paidā h., phaliānā^h, thoṭhiānā^h*—Vijādhar; *v.* vijadhār h.
- BOL'STER, n.** (S. *bolstar*) a long pillow, a pad; *v.* to support, to hold up—*Barā girdā, gaddī^h; v. tek den i^h, saṅbhānā^h, uṭhānā^h, āsrā denā^h, thāṅbhān i^h*.
- BOL'STERED, a.** swelled out—*Phali hūā^h*. [pakshi, ālambi, poshak.]
- BOL'STER-ER, n.** a supporter—*Pushi-bān, dast-gir, saibhālne w^h*.—Thāṅbhāne w.,
- BOL'STER-ING, n.** support, a prop—*Tik^h, saharā^h, thenk^h, thian^h*.
- BOLT, n.** (S.) an arrow, the bar of a door, a fetter; *v.* to fasten with a bolt, to fetter, to spring out suddenly—*Bān^h, bilāi^h, chhikam^h, billi^h, hukkā^h, beluā^h, beivā^h, kuttā^h, agarī^h, jhar^h, berī*; *v.* *agarī billi^h, chhikānī, belnā yā bīrā lagānā^h, band k., berī dānā^h, nikal-pānā^h, chhikānā^h, jhatpāt se nikānā^h, jhar se nikānā^h, uṭhuknā^h*. [dhīnṛh nikānā^h, alag k^h.]
- BOLT, v.** (Fr. *bluter*) to sift, to separate—*Chālūnā^h, chhānā^h, chhūn k^h, būṅnā^h*.
- BOLT'ER, n.** a sieve—*Chālūnī^h*.
- BOLT'HEAD, n.** a long glass vessel—*Kānch kū lambā bartan^h*.
- BOLT'SPRIT.** See BOWSPRIT. [ki barī golī—Aushadh ki barī golī.]
- BOLUS, n.** (L.) a quantity of medicine to be swallowed at once, a large pill—*Ducā*
- BOMB, būm, n.** (Gr. *bombos*) a loud noise, a hollow iron shell filled with gun-powder to be thrown from a mortar—*Barā shor, bārūt se bhārā hūā golā jo top se chhorne jāne par phūṭkar kharōn tukre ho jātā hai*—Barā śabd, āgneyachūrp se bhārā huā golā jo agnyastra se jab chhorī jātā hai tab phūṭ jātī hai aur uske sahasrōn ṭūk ho jātē huīn.
- BOMB-BARD, v.** to attack with bombs—*Bārūt se bhārā hūā golā jo top se chhorne jāne par phūṭkar kharōn tukre ho jātā hai us se chaphūt k.*—Aise golōn se chrahāī karnā jo āgneyachūrp se bhare rahte haiñ aur jab unko agnyastra se chhortē haiñ tab we phūṭkar sahasrōn ṭūk ho jātē huīn.
- BOMB-BAR-DIER, n.** one who shoots bombs—*Bārūt se bhare hue golōn ko top se chhorne w.*—Āgneyachūrp se bhare hue golōn ko agnyastra se chhorne w.
- BOMB-BIRD MENT, n.** an attack with bombs—*Bārūt ke bhare hue golōn se chaphūtī.*
- BOMB'KETCH, BOMB'VESSSEL, n.** a ship for firing bombs—*Bārūt ke bhare hue golōn ke chhorne kā jahāz*—Āgneyachūrp se bhare hue golōn ke chhorne kī naukā.
- BOMB-BÄ-SIN, n.** (L. *bombyx*) a slight stuff made of silk and worsted—*Kālā atlas*.—Ek prakār kā paṭṭavāstra.
- BOMB-BASTI, n.** stuff of a soft loose texture, fustian, inflated language; *a.* high-sounding, inflated; *v.* to inflate—*Nām jhīr-jhīrī bunam kū kuprā, cēt qism kā rāt-kū-kuprā, mubālaga, be-fāida bare bare lafzūn ki tahrir yā taqrīr; a.* *mubālaga-āmez, be-fāida bare bare lafzūn se bhārā hūi; v.* *phulūnā^h*—Nāmra aur viral bināwat kā kappī, ek prakār kā rūi kī kappī, garvvitavākya, asīravākya; *a.* unarthak bare bare vākya viśisht.
- BOMB-BÄS TIC, a.** high-sounding, inflated—*Mubālaga-āmez. be-mā'ne bare bare lafzūn se bhārā huā, phulū hūā^h*—Nirarthak bare bare śabd viśisht. [bhanak.]
- BOMB-BI-LÄ'TION, n.** (Gr. *bombos*) sound, noise, report—*Awāz, shor*—Śabd, dhvani,
- BOMB-BY'CI-NOUS, a.** (L. *bombyx*) made of silk, of the colour of the silk-worm—*Rosham kī, resham ke kīre ke rang kī*—Paṭṭanirmīt, paṭṭa kī, koshakār wā tantukī ke rang kī.
- BONL, n.** (S.) any thing that binds, a cord, a chain, a writing of obligation; *pl.* imprisonment, captivity; *a.* captive—*Bāndhne-wālī shai, band, rishta, rusi^h, zunjir, sīsilā, tamassuk*; *pl.* *qaid, asīrī, habs, pā-bandī*; *a.* *r. uqayūd, mahbūs, giriftār*—Bāndhne-wālī vastu, paṭṭī, bandhan, nāṭī, sambandh, dori, sīṭṭī, sīrūkhal, ṭip; *pl.* *bandhuai, vaudibhāw; a.* vāndikrit, bāndhū.
- BOND'AGE, n.** captivity, slavery, imprisonment—*Asīrī, qaid, gulāmī, halqa-ba-goshī, habs, giriftārī*—Bāndhūai, vānditwā, dāsātwa, dāsabhāv, vāndibhāv.
- BOND'MAID, n.** a man slave—*Lauṇrā^h, cherī^h, dāsī^h, dāsī^h, bāndī^h*.
- BOND'MAN, n.** a female slave—*Gulām, halqa-ba-gosh*—Dās, kīnkar.
- BOND'SER-VANT, n.** a slave—*Gulām, bandā*—Dās, kīnkar.
- BOND'SER-VIČE, n.** slavery—*Gulāmī, halqa-ba-goshī*—Dāsātwa, dāsabhāv, cherāī.
- BOND'SLAVE, n.** one in slavery—*Gulām, bandū, halqa-ba-gosh*—Cherā, kīnkar, dās.
- BOND'S'MAN, n.** a slave, a surety—*Gulām, bandā, sāmīn, kafīl*—Dās, kīnkar, pratiḥhū.
- BOND'S'WOM-AN, BOND'WOM-AN, n.** a female slave—*Lauṇrā^h, cherī^h, dāsī^h*.

- BONE**, *n.* (S. *ban*) the firm hard substance in an animal body—*Haḍḍī^h, hār^h, haḍḍā^h.*
- BONED**, *a.* having bones—*Haḍḍī-dār*—*Harilā.*
- BONELESS**, *a.* without bones—*Ni-haḍḍī^h, be-haḍḍī, bin hār kā^h.*
- BONY**, *a.* consisting of bones, full of bones—*Haḍḍī kā banā huī^h, mazbūt, qawī, haḍḍī-dār*—*Asthinay, drihāṅg, asthipūrn, harilā.* [vyathā, hār ki pirā.]
- BONEACHE**, *n.* pain in the bones—*Dard-i-haḍḍī, haḍḍī kā dard*—*Asthivedanā, asthi-*
- BONESET** *v.* to set broken bones—*Tīṭī ha-tūṭī baithānā yā jorṇā^h.*
- BONESETTER**, *n.* one who sets broken bones—*Tāṭī haḍḍī baithāne yā jorṇe w^h.*
- BONFIRE**, *n.* (S. *baḷ, fyr* ?) a fire made to express public joy—*Ek ulūw yā dhūnī jo Jāglitān ke log khushī meṁ kartē huīn*—*Harshasūchanārthak mahājwālogni, utsavakāl meṁ dhaṇḍhaktī dh-inī wī agni.*
- BONNET**, *n.* (Fr.) a covering for the head—*Top^h.*
- BONNY**, *a.* (L. *bonus*) beautiful, gay—*Khūb s'rat, hasīn, khush-tab^h, bashshūsh*—*Sundar, rūpawan, surāp, ānandī, pramodī, ullasit, praphulla.*
- BONNELY**, *ad.* handsomely, gayly—*Khūb-sūrātī se, khushī se*—*Ramapiya prakār se, sundaratā se, ānand se, harsh se, pramod se.*
- BONUS**, *n.* (L.) a premium in addition to a privilege or to interest for a loan—*Kisī haq yā qarā ke sud ke 'alūwa jo beshī dī jāti hai*—*Kisī adbhikār wā rīṇ ke byājke upar jo barhī dī jāti hai.*
- BONZE**, *n.* a Japanese priest—*Japān mulk kā ek pādri*—*Japān deś kā ek purohit.*
- BOOBY**, *n.* (Ger. *bube*) a dunce, a bird—*Ahmaq, kaulan, bluch^h, ek qism kī chiriyā*—*Mūrkh, mūrkh, ek prakār kī chiriyā.*
- BOOK**, *n.* (S. *boṛ*) a volume in which we read or write, a literary work, a division of a work; *v.* to register in a book—*Parhne yā likhne kī kitāb, risālā yā tasnīf, kitāb kā bāb*; *v. kitāb meṁ darj yā dākhil k.*—*Parhne wā likhne kī pustak, pothī wā granth, granth kā kāṇḍ wā adhyāy*; *v. pothī wā bahī meṁ tāik lenī wā likh lenā.*
- BOOKFUL**, *a.* full of notions from books—*Kitābōn ke khīyālāt se bhārā huā, kitābī khīyālāt se pur*—*Granthōn kī kalpanā wā mat se pūrṇ.*
- BOOKISH**, *a.* given to books or study—*Kitāb-dost, 'ilm-dost*—*Granthī, pustakī, pustakoṁ wā adhyāyan meṁ lagī huā.*
- BOOKISHLY**, *ad.* in a way devoted to books—*Kitāb-dosti se, 'ilm-dosti se, kitābōn meṁ masrūf rahne ke tarīq se*—*Granthōn meṁ lage rahne kī rītī se.*
- BOOKISINESS**, *n.* fondness for books—*Kitāb-dosti, 'ilm-dosti*—*Granthōn kā pyār, pustakoṁ kī chāh, adhyāyan meṁ prīti, vidyābhyāsa-prema.*
- BOOKLESS**, *a.* without books, unlearned—*Be-kitāb, kitāb-bogair, jāhil, nā-khwānda*—*Pustakahiṇ, biṇ pothī, granth biṇ, ausikhā, anparhā, mūrkh.*
- BOOKBINDER**, *n.* one who binds books—*Mujallid, jilt-band, jilt-gar*—*Pothi ke upar chām wā kaprē kā pīthautā bāndhne w.* [petī, granthabhāṇḍ, granthādhar.]
- BOOKCASE**, *n.* a case for holding books—*Kitāb rakhne kā sandūq*—*Pothi rakhne kī*
- BOOKKEEPER**, *n.* a keeper of accounts—*Hisāb likhne w., jam'-kharach-nawīs*—*Lekhā jokhā likhne w., khātā likhne w.* [jokhā, bahī khātē kī vidyā.]
- BOOKKEEPING**, *n.* the art of keeping accounts—*Hisāb kitāb, khātē kā 'ilm*—*Lekhā-*
- BOOKLEARNED**, *a.* versed in books—*Mullānā, kitābōn se wāqif*—*Pandit, fāstrajna, granthōn ko parhā huā.* [vidyā, pustakoṁ se prāpta hui vidyā.]
- BOOKLEARNING**, *n.* learning acquired from books—*Kitābī 'ilm*—*Pustakī wā granthī*
- BOOKMAKING**, the act of making books—*Kitāb tasnīf karne kā hunar*—*Grantha rachane kī vidyā.*
- BOOKMAN**, *n.* a scholar by profession—*Mu'allim jo kitābōn kā shuḡl kiyā kartā hai*—*Pandit jo granthōn ke parhne kā vyavasāy kartā hai.*
- BOOKMATE**, *n.* a schoolfellow—*Hum-maktab*—*Sam-inasālādhyāyī.*
- BOOKOATH**, *n.* an oath made on the Bible—*Tauṛet aur Injil par qasam*—*Isāiyōn kī dharma-pustak par śapath.* [pustakavikretā, granthavikrayī.]
- BOOKSELLER**, *n.* one who sells books—*Kitāb-farosh, sahāyf*—*Pothi beṁohne w.,*
- BOOKWORM**, *n.* a worm that eats holes in books, a student closely given to books—*Kitāb kā kirā, muta'allim, kitāb-dost*—*Pothi kā kirā, pothī khāne w. kirā, granth-ānakt, granthī, granthōn meṁ laulī rahne w.*
- BOOM**, *n.* (D.) a long pole used to spread out the clue of the studding sail, a pole set up as a mark, a bar laid across a harbour; *v.* to rush with violence, to swell—*Būz pālōn ke niche ke hīse ke phailāne ke liye lakrī, nishān ke tawr par ek lakkar jo jahāz-rānōn kī rah-numāī ke liye kharā kar diyā jāta hai, ek lakrī jo kisī bandar ke ār-pār dhari jāti hai*; *v. gah-gah-kar ānā yā jānā^h, dhaḍ-dhaḍ-kar ānā yā jānā^h, phūl-nā^h*—*Koi koi pālōn ke niche ke bhāg ke phailāne ke nimitta lakrī, māñjhiyōn ko path dikhāne ke liye jo ek lakrī kharī kar dī jāti hai, nāw ke khāt ke ārpār beṁore kī māñ jo ek lakkar dharā jāta hai.*
- BOON**, *n.* (S. *bene*) a gift, a favour—*Bakhshish, 'alā, in'ām, ganimat, 'ināyat*—*Dān, prasād, varadān, var, anugrah.*

- BÓON**, *a.* (L. *bonus*) gay, merry, kind — *Khush-tab', khush-misāj, zinda-dil^h, yúr-bāsh, mīl-r-bān, shafiq* — Amodī, ānandī, rasik, harashit, kripālu, dayālu.
- BÓOR**, *n.* (D. *boer*) a rustic, a clown — *Gañwār^h, wahshī, dihqāni, dihātī* — Gañwallā, gañrū, angār, gañwāinhā, jāngli. | *li, asabhyā, āshīṭ, anochhilā, angār.*
- BÓOR'ISH**, *a.* rustic, clownish — *Gañwārā^h, wahshī, nā-tarāshidā, dihātī, be-tam'z* — Jāng-
- BÓOR'ISH-LY**, *ad.* in a boorish manner — *Dihqāniyat se, nā-tarāshidagi se, wahshī-pan se* — Jānglipan se, gañwārpāne se, asabhyatā se, āshīṭatā se.
- BÓOR'ISH-NESS**, *n.* rust city, clownishness — *Dihqāniyat, nā-tarāshidagi, be-tamīzi* — Asabhyatā, gañwārpān, jānglipanā, āshīṭatā.
- BÓOT**, *v.* (S. *bot*) to profit, to advantage; *n.* profit, gain, advantage — *Fūida pānā yā denā yā karnā*; *n. fūida, hāsīl, naf'* — Phal wā lābh denā, upakār k., hit k.; *n. phal, lābh, arth.* [anarthak.]
- BÓOT'LESS**, *a.* useless, unprofitable — *Be-fūida. li-hīsīl* — Akārath, nishphal, nirarthak, nirarthak.
- BÓOT'LESS-LY**, *ad.* to no purpose — *Be-fūida, lā-hāsīl* — Nirarthak, nishphal.
- BÓOT'Y**, *n.* spoil, plunder — *Gañimat, yagmā* — Lūt, lūtpāt.
- BÓOT**, *n.* (Fr. *botte*) a covering for the foot and leg, part of a coach; *v.* to put on boots — *Moza, gārī ke āge chamrē se marhī kūtī sandūq*; *v. moze charhūnā, moze pahīnnā.*
- BÓOT'ED**, *a.* having boots on — *Moze charhūyē hue, moze pahīne hue.*
- BÓOT'HOSE**, *n.* stockings to serve for boots — *Sūtī yā kūtī moze.* [chhāyā^h.]
- BÓOTH**, *n.* (W. *beth*) a shed of boards or branches — *Kuriyā^h, Chhappar^h, chhān^h, Bō-pēp'*, *n.* a play among children — *Mulkā-mulk^h, jhūnkū-jhūnkū^h.*
- BORAX**, *n.* a salt formed of boracic acid and soda — *Sohagā^h.*
- BORDEL**, *n.* (Fr.) a brothel — *Kusbi-khāna* — Paturiyā kū ghar, gañikāgrih, veśyāgrih.
- BORDER**, *n.* (S. *bord*) the outer part or edge, the exterior limit, a bank round a garden; *v.* to touch at the side or edge, to approach near to, to adorn with a border — *Kināra, hāshiyā. qor. dāman, muqzi, sanjūf, sar-hadd, hadd, khānirān^h, meyr^h; v. muttāl h., paucastā h., qarib h., hāshiyā kināra sanjūf yā muqzi lagānā* — Auñth, chhor, āñchal, kagur, sinā, khāñh, dāñrwārī; *v. dāñrā meyrā^h, lagā h., niarānā, nikaṭ h., auñth āñchal wā chhor lagānā.* [sar-haddī — Siwamūt, siwaniyā, sināvāsi.]
- BOR'DER-ER**, *n.* one who dwells near a border — *Sar-hadd kī rahne w., sar-hadd-nishīn,*
- BORE**, *v.* (S. *borian*) to make a hole, to perforate; *n.* a hole, the size of any hole — *Chhednā^h, bedhnā^h, barmānā^h, nīthnā*; *n. bedh^h, chhed^h, nukri^h, muñh^h, pet^h.*
- BÖER**, *n.* one who bores — *Chhedne w^h, bedhne w^h, barmā^h, barmi^h.* [Bān^h.]
- BÖRE**, *n.* (bear ?) a tide swelling above another tide, a sudden influx of the tide — *BÖRE*, *p. t. of bear.* [uttarā vāyā.]
- BÖRE-AS**, *n.* (L.) the north wind — *Bād-i-shimūl, uttar kī hawā* — Uttarahiyā, uttarā,
- BÖRE-AL**, *a.* northern — *Shimālī, uttar kū^h* — Uttarihā, uttarā.
- BÖRN**, *p. p.* of bear, brought forth — *Paiddā, zāda, janā^h* — Jāt, janit, janmā.
- BÖRNE**, *p. p.* of bear, carried — *Uthā liyā gayā^h, uthāyā gayā^h, lōyā gayā^h.*
- BÖR'OUGH**, bū'ō, *n.* (S. *burh*) a corporate town — *Qaumi majlis ko mukhtār bhejne kī ikhtiyār rakhne w. shahr* — Prajāpratidinidhisabhā ko pratidinhi bhejne kī adbhikār rakhne w. nagar. [garz lenā — Mañgni lenā, udhār lenā, rīp k.]
- BÖR'ROW**, *v.* (S. *borgian*) to take the use of for a time, to ask a loan — *'Ariyatān lenā,*
- BÖR'ROW-ER**, *n.* one who borrows — *Qarz-khūh, qarz-dūr* — Mañgtā, mānganhār, rīpī, rīp lene w., rīn māngne w.
- BÖR'ROW-ING**, *n.* the act of taking in loan — *Qarz lenā* — Rīnagrahan.
- BÖS'CAGE**, *n.* (Fr. *bocage*) wood, woodlands, the representation of woods — *Jangal^h, jangal kī tasvīr* — Ban, ban kū chitra.
- BÖS'KY**, *a.* woody — *Jangalī^h.*
- BÖ'SOM**, *n.* (S. *bosum*) the breast, the heart; *a.* confidential, intimate; *v.* to inclose in the bosom, to conceal — *Sīna, dil*; *a. mut'amad, rūz-dār, ham-dam, ham-dil*; *v. dil meñ rakhnā, poshida k., makhi k.* — Chhātī, hriday; *a. vīswāsi, pratrayī, antarg, ātmīyā*; *v. pet meñ rakhnā, antahkaran wā man meñ rakhnā, chhipānā, gupt*
- BÖSS**, *n.* (Fr. *bosse*) a stud, a knob — *Phūl^h, phūli^h.* [k., lukānā.]
- BÖSS'ED**, *a.* ornamented with bosses — *Phūl-dār, plulōñ se ārasta* — Phūlōñ se yukt, phūliyōñ sahīṭ, phūliyōñ se śoblit. [phūliyōñ sahīṭ, phūliyōñ se jarā huā.]
- BÖ'ST**, *a.* having bosses, studded — *Phūl-dār, gul-mekhoñ se jarā huā* — Phūlōñ se yukt,
- BÖT'ANY**, *n.* (Gr. *botanē*) the science which treats of plants — *'Ilm-i nabātāt* — Aushadhividya, vrikshayurveda, vrikshasāstra.
- Bo-TĀN'IC**, **Bo-TĀN'ICAL**, *a.* relating to plants — *'Ilm-i nabātāt ke muta'alliq, nabātī, nabātātī* — Aushadhividya-vishayak, vrikshayurvedasambandhak, vrikshasambandhī.
- Bo-TĀN'ICAL-LY**, *ad.* according to botany — *'Ilm-i nabātāt ke bamūjib* — Aushadhividya ke anusār, vrikshayurveda ke anusār.
- BÖT'ANIST**, *n.* one skilled in plants — *Nabātāt ke 'ilm meñ kāmīl, nabātāt kī 'ilm jānne w.* — Aushadhividya-pāṇḍit, vrikshayurveda-pāṇḍit, pērōñ kī vidyā jānne w., vrikshasāstrapāṇḍit.

BOTANIZE, *v.* to study plants—*Nabūtāt kā ukhāl daryāft k.*—Vriksho ke dharan gun adi kā ebhān sur vicār k.

BOTCH, *n.* (It. *bozzo*) an ulcerous swelling, a work ill finished; *v.* to mark with botches, to mend awkwardly—*Dāg, mukhān^h, chat^h, buri tarah kā jor yā marammat; v. dāgilā k., mukhān se bharnā^h, buri tarah se marammat k. yā jor lagānā*—Dadorā, phora, berdab pyōndā wā chakti, kañthā; *v.* dhappōn se bhar denā, dadorōn se bhar denā, buri bhānti se jor pyōndā wā chakti lagānā.

BOTCHER, *n.* a mender of old clothes—*Rafū-gar, purāne kapron ki marammat k. w., para-doz*—Purāne kapron meñ pyōndā chakti wā jor lagāne w.

BOTCHERY, *a.* clumsy, patched—*Bul-munā, kharāb, pairand-kāri kiyā huā, pairand lagāyā huā, dāg-dozī yā para-dozī kiyā huā*—Kāñāil, jutā huā, gāñthā huā, thegālī lagāyā huā, chappi wā chakti lagāyā huā.

BOTCHER-Y, *n.* a clumsy addition, patchwork—*Be-dhah jor, para-dozī, dāg-dozī*—Bura jor, thegāl, chappi, pyōndā. [—Dhabhōn se bhara huā, dadorōn se bhara huā.

BOTCHY, *a.* marked with botches—*Dāgilā, dāg-dār, dhappe-dār, mukhān se bhara huā^h*
BOTH, *a.* (S. *ba, tva*) the two, the one and the other; *con.* as well—*Donoh^h; con. usi tarah se, wāsanā^h*—*Abhay; con. tatvā, usi prakār se.* [khijhānā, vyākul k., pirā denā.

BOTHER, *v.* to perplex, to tease—*Diq k., tang k., tāsā denā, hairān k.*—Satānā,

BOTTLER, *a.* (Fr. *botter, eider*) having the form of a bunch of grapes—*Angir ke guchchhe kā sātāt kā*—Dākh ke guchchhe ke ākār kā. [chhote kīce^h, jōikī^h, jōikī^h.

BOTS, *n. pl.* small worms in the entrails of horses—*Chhōn ki antarghon meñ chhote*

BOTTLE, *n.* (Fr. *bouteille*) a vessel with a narrow mouth to put liquor in, the contents of a bottle, a quantity of hay or straw bundled up; *v.* to put into bottles—*Shāba, sorāhi, garābe, kisi shishi sorāhi yā garābe meñ jo ho, sūkhī ghās yā tīnke kā bāghā^h; v. shishi sorāhi yā garābe meñ dālā*—Kāñch ki kuppī, garne wā karawe ke ākār kā bāsan, garne wā karawe ke ākār ke pātra meñ jo ho, sūkhī ghās wā tripi kā bāndhā huā gāñthā; *v. kāñch ki kuppī meñ dālā.*

BOTTLE, *a.* put into bottles, putabesant—*Shishi sorāhi yā garābe meñ dālā huā, motā shikun-dār, ullārā huā^h*—Kuppī meñ dālā huā, tōndār, kam-dār, phulā huā.

BOTTLING, *n.* the act of putting into bottles—*Shishi sorāhi yā garābe meñ dālā*—Kuppī meñ dālā.

BOTTLE-NOSE, *a.* having a large thick nose—*Darā bhāri nās^h.*

BOTTLE-SCREW, *n.* a screw to pull out a cork—*Shishi yā sorāhi kā dūth nikālne kā perk*—Kāñchakuppī kā dāth nikālne kā purivartakayantā.

BOTTOM, *n.* (S. *botm*) the lowest part, the ground under water, the foundation, a dale, a ship, an adventure; *v.* to found or build upon, to rest upon for support—*Talāhi^h, jādā^h, peñdā^h, tah, hundāl, dara, jahāz, gismā-āzādā, khatra; v. hundāl dālā, qām k.*—Tala, peñdā, thāh, jay, new, ghāt, darā wā duri, nāw, jōkhim; *v.* new denā, thāhānā, sthāpit k., sthāpan k.

BOTTOM, *a.* having a bottom—*Tāl-dār, peñd-dār*—Talayaikt, satāl, peñdī sahīt.

BOTTOMLESS, *a.* without a bottom—*Be tah, be-thāh, athāh^h*—Tālahin, agāñh.

BOTTOMRY, *n.* the act of borrowing money on a ship—*Jahāz bandhuk māskar rupye qarz lenā*—Naukā bandhak māskar rupye nūthār lenā.

BOUGH, *boū, n.* (S. *buga*) a branch of a tree—*Shākh, dāl^h*—Dālā, kanawā, kanāī, sākhā.

BOUGHT, *a.* a twist, a bend, the part of a sling which holds the stone—*Bhūñj^h, gāñth^h, lachā^h, dhelwān ki khoñtī, jismēñ dhelā rakkhā jātā hai^h, gopām ki khoñtī^h.*

BOUGHT, *bāt. p. t. and p. p. of buy*—*Kharidā, kharidā gayā*—Mol liyā, mol liyā gayā.

BOUNCE, *v.* (Fr. *housser*) to leap, to spring, to thump, to boast, to lie; *n.* a heavy blow, a sudden noise, a boast—*Kūdū^h, jast k., tappā-khānā^h, uckhānā^h, takkar-khānā^h, dhayānā^h, lāf-zamī k., dān-khānā^h, jhūthī shekhi^h, jhūth bolnā^h; n. bhāri chupet^h, nāgahān shor, lāf-zamī, khud-faroshī, shekhī*—Chhankwā, chankri bharnā, lapaknā, kulāñch mārnā, takrānā, takkar mārnā, dharidhārānā, thalaknā, dīng mārnā, jāmbi chauri hāñkūnā, darp k., mithyā kahnā; *n.* barā āghāt, akasmāt sabd wā dhwanī, dīng, darp, apnī barāī. [—Dāmbhik, dīmbhī, dīng mārne w., pharphariyā, luporā, mithyāvādī.

BOONER, *n.* a boaster, a bully, a liar—*Khud-farosh, lāf-zam, mubālā, akarfūn, jhūthā^h*

BOONING, *v.* *ad.* boasting, with threat—*Lāf-zamē yā khud-faroshī se, shor-pushī se, dbabki se*—Dambh wā gury se, dīng se, dhamki se.

BOOND, *p. t. and p. p. of bind*—*Bāndhā^h, kasā^h.*

BOUND, *n.* (S. *bande*) a limit, that which restrains; *v.* to limit, to restrain—*Hadd, sar-hadd, intihā, matuhā*; *v. sar hadd bāndhnā, mahdūd k., zabt k.*—Simā, dānra-meñrā, siwānā, chhor, ant, avadhī, maryādā; *v. simā nirāpanā, dānra bāndhnā, rokñā, bāndhōj k., dabānā.*

BOUNDARY, *n.* a limit—*Hadd, sar-hadd, raqāba-bandī*—Simā, dānra-meñrā, siwānā.

BOUNDEN, *a.* obliged, appointed—*Mammūn, mashkūr, muqarrar, mahdūd*—Badhā, kanauñrā, nibaddhā, niyat, nirūpit. [bāndhne w., simā.

BOUNDER, *n.* one that limits—*Hadd bāndhne w., mahdūd k. w., hadd, sar-hadd*—Simā

- BÖUND'LESS**, *a.* without bound, unlimited — *Be-hadd, be-intihā, tā-intihā* — *Asimā, binā ant kā, anant.*
- BÖUND'LESS-NESS**, *n.* the being unlimited — *Lā-intihāi, be-intihāi, be-haddi* — *Anantatā.*
- BÖUND**, *v.* (Fr. *bondir*) to spring, to jump, to fly back ; *n.* a spring, a leap — *Kūdānā^h, uchhālānā^h, tappā-khānā^h, tarapnā^h, pallā khānā^h ; n. uchhālā^h, kulānch^h, kūd^h.*
- BÖUND'ING-STÖNK**, *n.* a stone to play with — *Khelne kā patthar^h.*
- BÖUNTY**, *n.* (L. *bonus*) generosity, liberality, munificence, a premium — *Faiz, fazl, lutf, nawāzish, karām, 'ināyat, bukhsish* — *Udaratā, dānasīlatā, dātritwa, prasād, dān, pāritoshik.*
- BÖUN'TE-OUS**, *a.* liberal, kind — *Faiyāz, mukhaiyar, sakhi, karām* — *Dānasīl, datā, udār, kripālū, dayālū.* [dānasīlatā se, udaratā se.]
- BÖUN'TE-OUS-LY**, *ad.* liberally, generously — *Sakhāwat se, faiyāzi se* — *Dātritwa pūrvak,*
- BÖUN'TE-OUS-NESS**, *n.* liberality, munificence — *Faiyāzi, sakhāwat, faiz, dād-dihish* — *Dānasīlatwa, udaratā, dān, prasād, anugrah.* [sīl, datā, kripālū.]
- BÖUN'TI-FUL**, *a.* liberal, generous — *Faiyāz, sakhi, karām-gustar, mukhaiyar* — *Udār, dāna-*
- BÖUN'TI-FUL-LY**, *ad.* liberally, generously — *Sakhāwat se, faiyāzi se, kushāda-dilī se* — *Udaratā se, dānasīlatā se, dātritwa pūrvak.* [latā.]
- BÖUN'TI-FUL-NESS**, *n.* generosity — *Faiyāzi, nā, hāwat, faiz* — *Udaratā, dātritwa, dānasī-*
- BOU'QUET**, *bū'kū, n.* (Fr.) a nosegay — *(fūl-dasta, turra* — *Phūlon kā guchehā.*
- BOUR'GEON**, *v.* (Fr.) to sprout, to bud — *Panapnā^h, kaliyānā^h, kalī-khīlnā^h, dālī phūtnā^h.* [ant.]
- BÖURN**, *n.* (S. *burne*) a bound, a limit — *Sar-hadd, hadd, intihā* — *Sinnā, siwānā, chhor,*
- BOŪSE**, *v.* (D. *buyse*) to drink sottishly — *Be-tī-dād pinā, dhakosnā^h* — *atīsay pinā, atīsay pān k.* [mudhosh — Ummatta, matta, ummad, madānwit.]
- BOŪSY**, *a.* drunken, intoxicated — *Matrālā^h, nashe mein āyā huā, sar-shūr, sar-mast,*
- BOŪT**, *n.* (It. *botta*) a turn, a trial — *daf, martaba, dawra, āzmāish, qasd, koshish* — *Vār, bār, ber, yatn, prayatn, udyog.*
- BÖVINE**, *a.* (L. *bos*) pertaining to oxen — *Gāy bailōn ke mutā'alliq, gāy bailōn kā^h* — *Gāy bailōn kā sambandhī, gāy bailōn kā vishayak.*
- BÖW**, *v.* (S. *bugan*) to bend, to incline towards, to depress, to make a reverence ; *n.* an act of reverence or respect — *Jhuknā^h, jhuknā^h, nihurānā^h, nihurnā^h, dubānā^h, zer k., salām k., kornish k., sijda k. ; n. sulām, kornish, sijda* — *Moṭnā, munṭnā, nawānā, naunā, kuchakānā, kuchaknā wā lachnā, dābnā, dalnā, mastak navānā, prañām k., namaskār k. ; n. namaskār, prañām.*
- BÖW'ER**, *n.* one who bows — *Jhukāne w^h, nurāne w^h, jhukne w^h, nāunc w^h.*
- BÖW**, *n.* (S. *boga*) an instrument for shooting arrows, any thing bent in the form of a curve, an instrument with which stringed instruments are played — *Kamān, qaus, kamānchū* — *Chāp, dhanu, dhanuhī, sarāsan, sārīkā, koṇ.*
- BÖW'YER**, *n.* a maker of bows, an archer — *Kamān-gar, tir-andāz, kamān-dār* — *Dhanuhī banāne w^h, dhanushkar, dhanurdhar, kamathait, dhanuhār.*
- BÖW'BENT**, *a.* crooked like a bow — *Kamān ke mānind kham, kamān sū terhā* — *Dhanu ke sadris vakra wā terhā.*
- BÖW'HAND**, *n.* the hand that draws the bow — *Kamān-dant, jis hāth se kamān khīnchī jāti hai* — *Chāpahast, jis hāth se dhanu khīnchā jāti hai.*
- BÖW'LEG**, *n.* a crooked leg — *Terhī tāng^h.* [pragatajānu, viralajānu.]
- BÖW'LEGGED**, *a.* having crooked legs — *Tri-bhangī^h, kaj-pā, khamida-sūy* — *Terhī tāng kā,*
- BÖW'MAN**, *n.* an archer, one who shoots a bow — *Kamān-dār, kamnait, tir-andāz* — *Dhanurdhārī, dhanurdhar, kamathait, dharmushmān.*
- BÖW'SHOT**, *n.* the distance an arrow may reach — *Ek tīr kā tappā, jitnī dūr ek tīr jā-sake* — *Sāragochar, sārāpat, sārāpātasthān, jitnī dūr par vān jākar giro.*
- BÖW'STRING**, *n.* the string of a bow — *Zih, chilla, kamān kā charhāw* — *Tānt, dhanurgun, dhanu kā charhāw.* [naukā ke agra bhāg se jo lakkar nikalā rahtā hai.]
- BÖW'SPRIT**, *n.* a large boom or spar projecting from the head of a ship — *Sadbharā* —
- BÖW'WIN-DÖW**, *n.* a projecting window — *Ek khīrki io dōwāl ke bāhar niklī rahtī hai* — *Ek khīrki jo bhīt ke bāhar uikalī rahtī hai.*
- BÖW'ELS**, *n. pl.* (Fr. *boyau*) the intestines, the entrails, pity, tenderness — *Āntariyān^h, rodā, riggat, rahm* — *Āntēn, lād, karunā, māyā, moh.* [mohī, bin karunā, bin māyā.]
- BÖW'EL-LESS**, *a.* without tenderness or pity — *Be-rahm, be-riggat, sang-dil* — *Kāthor, nir-*
- BÖW'ER**, *n.* (S. *bur*) a retired chamber, a shady recess — *Kunj^h, guphā^h.*
- BÖW'ER-Y**, *a.* having bowers, shady — *Kunj-dār, sāya-dār* — *Kunjavāish, kunjawān, chhāyāyukt, latāvrit.* [khorā^h, katorī^h, khorī^h.]
- BÖWL**, *n.* (S. *bolla*) a vessel to hold liquid, the hollow part of any thing — *Katorā^h,*
- BÖWL**, *n.* (Fr. *boule*) a ball for playing ; *v.* to roll as a bowl, to play at bowls — *Geñd^h ; v. lurchkānā^h, dhulkānā^h, geñd se khelnā^h.*
- BÖWL'ER**, *n.* one who plays at bowls — *Geñd se khelne w^h, geñd lurchkāne w^h.*
- BÖWL'ING**, *n.* the act of playing at bowls — *Geñd se khel^h.*

BŌW'ING-GREEN, *n.* a level piece of ground for playing at bowls—*Geind se khelne ke liye chauras jagah^h.*

BŌW'DER-STONES, *n.* *pl.* round stones found chiefly on the sea-shore—*Gol patthar jo khās karke samundar ke kināre paye jāte haiñ*—*Gol gol patthar jo viśesh karke samundra ke tat par milte haiñ.* [*Ek rassā jo pāl ko tān rakhne ke kām ātā hai^h.*]

BŌW'LINE, *n.* (*Fr. bouline*) a rope used to make a sloop stand close to the wind—

BŌX, *n.* (*L. boxus*) a tree or shrub—*Shamshād*—*Ek per wā jhār.*

BŌX'EN, *a.* made of box, like box—*Shamshād ki lakri kī banā huā^h, shamshād sā^h.*

BŌX, *n.* (*S.*) a case made of wood, a chest; *v.* to inclose in a box—*Sandūq, sandūqcha*; *v. sandūq meñ band k.*—*Petī, samput*; *v. petī wā samput meñ dhar denā.*

BŌX, *n.* (*W. bock*?) a blow with the fist; *v.* to fight with the fist—*Ghūnsā^h, mukkā^h, thappar^h*; *v. ghūnsē se larnā^h, mukkī larnā^h.* [yodhi.]

BŌX'ER, *n.* one who boxes, a pugilist—(*Ghūnsē-bāz, musht-zan*)—*Mukki larnē w., bāhu-*

BŌX'ING, *n.* the act of fighting with the fist—*Ghūnsē-bāzī*—*Mukki ki larāī, bāhuyuddha.*

BŌY, *n.* (*Gr. pais*?) a male child, a youth—*Larkā^h, Larkā^h, chhokrā^h.*

BŌY'HOOD, *n.* the state of a boy—*Larkā^h, chhokrā-pan^h, Larkā-pan^h.* [*lā^h, halkā^h.*]

BŌY'ISH, *a.* like a boy, childish—*Larkē sā^h, chhokrē sā^h, chhululā^h, chibillā^h, chibāw-*

BŌY'ISH-NESS, *n.* the being like a boy—*Ochhlā^h, ochhlā-pan^h, chibillā-pan^h, halkā^h.*

BŌY'ISM, *n.* the state of a boy, puerility—*Larkā^h, chibillā-pan^h, Larkā-pan^h, ochhlā-pan^h.*

BŌY'PLAY, *n.* amusement of a boy—*Larkā-khel^h, Larkā-khelwār^h.*

BRACE, *n.* (*Gr. brachion*) a bandage, a piece of timber to keep a building from swerving, a crooked line in writing and printing, a pair; *pl.* straps to keep up any part of the dress; *v.* to bind, to tie close, to strain up—*Band, patti^h, bandhan^h, bandh-nā^h, kusan^h, thūnhi yā qāinchi jo ghar ko idhar udhar tasakne nahīñ deti, likhne aur chhāpne meñ ek āsī terhi lakir jaisi yāh —, jorā^h*; *pl. patti yā baddhi jins se kappē sambhale rāhte haiñ^h*; *v. bāndhuā^h, jukarnā^h, kusanā^h, sametnā^h, sikornā^h.*

BRACE, *n.* a bandage, a cincture—*Patti^h, bandhan^h, bandhnā^h.*

BRACE'LET, *n.* an ornament for the arm—*Chūri^h, pukhūchi^h, kārigan^h, kankan^h.*

BRACE'IAL, *a.* belonging to the arm—*Bāzū ke mut'aliq*—*Bāhusambandhi.*

BRACE'ET, *n.* a support fixed to a wall, a crooked line in writing and printing—*Lakri kī thek yā tekan jo bhūt meñ laqī rāhtī hai^h, likhne aur chhāpne meñ terhi lakir jaisē*

BRACE, *n.* (*Fr. braque*) a bitch hound—*Shikāri kutiyā*—*Ākheti kutiyā.* [*yāh* | *J.*]

BRACE'MAN. See **BRAMIN**. [*—Sāukshiptalikhanavidyā, sāketalekhanavidyā.*]

BRA-CHY'G'RA-PHY, *n.* (*Gr. brachus, grapho*) short-hand writing—*Mukhtasar-navisi*

BRA-CHY'G'RA-PHER, *n.* a short-hand writer—*Mukhtasar-navis*—*Sāuketalekhak.*

BRACK, *n.* (*S. brucan*) a breach, a crack—*Darār^h, darkā^h.*

BRACK'EN. See under **BLAKE**.

[*thorā khārā.*]

BRACK'ISH, *a.* (*D. bruck*) rather salt—*Namkīn-māil, kisi qadr khārā*—*Kuchh lonā,*

BRACK'ISH-NESS, *n.* saltiness in a small degree—*Thorā khārā-pan^h, kuchh lonā-pan^h.*

BRAG, *v.* (*D. braggeren*) to boast; *n.* a boast, a game at cards—*Lūf-zanī k., khud-faroshī k., dān lenā^h*; *n. khud sanā^h, lāf-zanī, khud-faroshī, tās ke khel ki ek tarāh*—*Dambh k., dīng mārne, ātmasāghā k.*; *n. dambh, darp, apnī jhūthī barāī, tās kī ek khel.*

BRAG-GA-DŌ'F-O, *n.* a boaster—*Khud-farosh, khud-sanā*—*Ātmasāghī, apnī barāī karne w., apnā sarāhan k. w.* [sarāhan, apnī barāī.]

BRAG'GAR-DISM, *n.* boastfulness—*Khud-faroshī, lāf-zanī, khud-sanāī*—*Ātmasāghī, apnā sarā-*

BRAG'GART, *n.* a boaster; *a.* boastful—*Lāf-zan, khud-farosh khud-sanā*—*Ātmasāghī, apnī barāī k. w.* [han k. w., dīng mārne w.]

BRAG'GER, *n.* a boaster—*Khud-sanā, khud-farosh, khud-tarāsh*—*Ātmasāghī, apnā sarā-*

BRAG'GING-LY, *ad.* boastingly—*Khud-sanāī se, lāf-zanī se, khud-faroshī se*—*Darp se, dambh se.* [*snā^h, binnā^h; n. bunan^h, bināwan^h, goīā^h choī^h, larī^h, benī^h.*]

BRAID, *v.* (*S. braidan*) to weave together; *n.* a texture, a sort of lace, a knot—*Bun-*

BRAIN, *n.* (*brāgen*) the soft whitish mass inclosed in the skull, the understanding, the fancy; *v.* to dash out the brains—*Magz, dimāg, hosh, fahm, khiyāl*; *v. nār-kan magz nikāl dālnā*—*Mastishk, bhejā, mastak kā gūdā, buddhi, matī, dhyān, kalpanā*; *v. mārkar bhejū arthāt mastak kā gūdā nikāl dālnā.*

BRAIN'ISH, *a.* hotheaded, furious—(*Garm-mizāj, tez-mizāj, tund-tab^h, gussa-war, gazaab-nāk*)—*Uttapt, uchchad, prachand, śighrakrodhi.* [durmatī, vicārahin, bhōndhi.]

BRAIN'LESS, *a.* silly, thoughtless—*Be-māg, be-dimāg, nā-dān, be-khabar*—*Nirbuddhi,*

BRAIN'PAN, *n.* the skull containing the brains—*Khoprā^h, khopri^h.*

BRAIN'SICK, *a.* disordered in the understanding—*Ganda-māg, khalal-dimāg, gāfil, be-khud*—*Asthirabuddhi, vibhrāntasīl, chañchalāmātī.*

BRAIN'SICK-LY, *ad.* weakly, giddily—*Ganda-māgī yā khalal-dimāgī se, gāfilī yā be-khudī se, subuk-sārī se*—*Vibhrāntasīlatā se, pramāditwa se, chañchalatā se, asthīrbud-dhi se.*

BRAIN'SICK-NESS, *n.* giddiness, indiscretion—*Gāfilī, be-khudi, subuk-sārī, be-lhāzī, be-imiyyāzī, be-shu'ūrī*—*Vibhrāntasīlatā, pramādyā, chañchalatwa, chapalatā.*

- BRÅKE**, *n.* (S. *bracan*) an instrument for dressing flax, a snaffle for horses—*San taigār karne ká álá, qazai, dahánu*—*San banáne chháne ká yantra, dhattí, mukhayantran.*
- BRÅKE**, *n.* (S. *bracan*) fern, a thicket—*Kañtíle jhāyá ká jangal*^h.
- BRÅ'KY**, *a.* thorny, rough, prickly—*Khār-dār, pur-khār*—*Kañtílā, kañtahā, kañtailā*
- BRÅK'EN**, *a.* fern—*Jhāyá^h, jhāyá^h*
- BRÅM'BLE**, *n.* (S. *bremel*) the blackberry bush, a prickly shrub—*Jhar-berí^h, kañtílā*
- BRÅM'BLEU**, *a.* overgrown with brambles—*Khār-dār, pur-khār*—*Kañtílā, kañtailā.*
- BRÅ'MIN**, **BRÅH'MIN**, *n.* an Indian priest—*Brāhman*—*Brāhman.*
- BRÅ-MIN'-CAL**, *a.* relating to the Bramins—*Brāhman ká, brāhman ke mutā'alliq*—*Brāhmya, brāhmanajīya.*
- BRÅN**, *n.* (W.) husks of ground corn—*Chokar^h, bhūsi^h, kaní^h.*
- BRÅN'NY**, *a.* consisting of bran—*Chokar yā bhūsi ká, chokarmay^h.*
- BRÅN'CH**, *a.* (Fr. *branche*) a bough, a shoot, offspring; *v.* to divide into branches—*Shākh, shākh-cha, anlād, nast; v. phailánā^h, phailánā^h, shākh-dār-shākhk. yā h.*—*Dāl, dūli, śākhā, kulasantān, kulasantatī; v. dālān nikālān, kanāwā phorān, śākhon meñ vibhakt k. wā h., lāludhārā k. wā h.*
- BRÅN'CH'ER**, *n.* one that shoots out into branches, a young hawk—*Shākhēñ nikālne w., kam-sin bāz, bāz ká bāch-cha*—*Śākhā nikāl. e w., dālān nikālne w., kanāwā phorāne w., thore vayas ká syenapakshī.*
- BRÅN'CH'LESS**, *a.* without branches—*Be-shākh*—*Bīn dāl pāl ká, śākhābīn.*
- BRÅN'CH V**, *a.* full of branches—*Shākh-dār, pur-shākh*—*Śākhī, śākhya, dālōn se bhārā, śākhayukt, lotan, jhūplā.*
- BRÅND**, *n.* (S.) a burning piece of wood, a sword, a mark of infamy; *v.* to burn with a hot iron, to mark with infamy—*Jalti lakṛí^h, sokhta lakṛí, talvār^h, dāg, harf; v. garm lohe se dāgnā yā dāg karvā, dāg lagānā, harf lānā*—*Lakṛí, loṭh, lūkat, asī, kharg, apānān ká chihñ, apakirtichihñ, kalañk; v. tapt lohe se ankīt k., tāt lohe se chiln k., kalañk ká tika lagānā.*
- BRÅND'ISH**, *v.* to wave, to shake, to flourish, to play with; *n.* a flourish—*Ghumunā^h, phirānā^h, chamkānā^h, bhāñjānā^h; n. chamkāvat^h, ghumav^h, bhāñjāv^h.*
- BRÅND'LING**, *n.* a kind of worm—*Kēchurā^h, kēchurā^h.*
- BRÅN'DY**, *n.* (brand, wine) a liquor distilled from wine—*Brāndī sharāb, angārī tez araq*—*Dākh kī ugra madirā, madyāsav.*
- BRÅNGLE**, *v.* (be, wrangle) to dispute, to squabble; *n.* a dispute—*Qissa k. yā ma-chānā, qaziya k.; n. qissa, qaziya, jhagrā^h*—*Jhagarnā, vivād k., kalkalānā, jhaurā, tañtā k.; n. kalkalāhat, bakhorā, tañtā, jhaur.*
- BRÅN'GLING**, *n.* quarrel—*Qaziya, qissa*—*Jhagrā, bakhorā, tañtā.*
- BRÅ'SIL**. See **BRAZIL**.
- BRÅSS**, *n.* (S. *brass*) a yellow metal composed of copper and zinc, impudence—*Bīrñj, pital^h, be-sharmi, be-hayāi, be-gairat, gustākhi, shokhi*—*Pitar, nirlajjatā, dhithāi.*
- BRÅ'STER**, **BRÅ'Z'ER**, *n.* one who works in brass—*Thātherā^h, kasarā^h.*
- BRÅ'SSY**, *a.* partaking of brass, impudent—*Bīrñj, pital ká, pital ká^h, be-sharm, be-gairat, be-hayā, shokh, gustākhi*—*Pitalhā, pitalcud, pitalhā, nirlajja, dhith.*
- BRÅZE**, *v.* to solder with brass—*Pital se mainphnā yā jorñā^h.*
- BRÅ'ZEN**, *a.* made of brass, impudent; *v.* to be impudent, to bully—*Bīrñj, gustākhi, be-sharm; v. gustākhi yā be-sharm honā, gustākhi k., gursh k., bahār-ghurkī dī-khānā^h*—*Pitalhā, pital ká banā huā, nirlajja, dhith; v. nirlajja honā, nirlajjatā wā dhithāi k., dhamkānā, dhīrānā.* [wā hajjāhīn jan, dhithā jan.
- BRÅ'ZEN-FÅCE**, *n.* an impudent person—*Be-sharm be-gairat yā gustākhi shakhs*—*Nirlajja*
- BRÅ'ZEN-FÅCED**, *n.* impudent, shameless—*Gustākhi, be-gairat, be-hayā, be-sharm*—*Dhithā, nirlajja, kajjāhīn.*
- BRÅT**, *n.* a child so called in contempt—*Chīngnā^h, laundā^h.*
- BRÅVE**, *a.* (Fr.) courageous, gallant, bold; *n.* a bold man, a boast; *v.* to defy—*Diler, mardānūt, jawān-mard, dilāwar; n. bahādūr, jawān-mard, lāf-zan, khul-faroshī, shekhi; v. ham-chāhñi k., muqābalat k., sar-kashī k.*—*Sāhasī, sāhasik, sūr, vīr; n. sūr, vīr, dambhī, dambh, ātmāśāghā, ahañkār, āng; v. sāmā k., hāñkñā, hañkarnā, lalkārnā.* [Sāhaspūrvak, viratā se, sūrātā se.
- BRÅVELY**, *ad.* in a brave manner—*Dilerūnā, mardānā, bahādurānā, shujāt at se*—*BRÅ'VE'V*, *n.* courage, intrepidity, heroism—*Shujāt at, bahāduri, dilīrī, jawān-mardī, jurāt*—*Sūrātā, viratā, viratwā, sāhas.*
- BRÅ-VÅ'DO**, *n.* a boast, an arrogant threat—*Lāf-zanī, shekhi, dhamkī^h, gidaḥ-bhābki^h*—*dambh, dīng, apñī burāi, bāndarghurkī, bhābki.*
- BRÅ'VO**, *n.* an assassin, a daring villain—*Khāñi, saffāk, qatīl*—*Guptaghatā, ātatāyī.*
- BRÅWL**, *v.* (Fr. *braviller*) to quarrel noisily, to drive away; *n.* a noisy quarrel—*Quziya k., shor-shār k., gul-gupārā karke qaziya k., hañk denā^h, hatā denā^h; n. gul-gupārā, gawgā, khar-khushā*—*Kalāh k., jhagrā k., hañk denā, dūr k.; n. kalāh, jhagra, thuk-kanthukā, gāligalauj.*

BRÄWL'ER, *n.* a noisy fellow, a wrangler—*Gangāi, dangāi^h, khāna-jang, hujjāi*—*Jhag-rāli, larāñkā, bakheriyā, vitandavādī.*

BRÄWL'ING, *n.* the act of quarrelling—*Jhagrā^h, ragrā^h, tantā, bakherā^h, larāi^h.*

BRAWN, *n.* (*S. bar*) the flesh of a boar, the muscular part of the body, the arm—*Sūar kā gosht, badan kā voh jūz jismēn bi-l-kull gosht aur patthā hai, bāzū, pahvā-chā^h*—*Sūkaramāñs, sūar kā māñs, sarīr kā wāl bhāg jismēn māñs aur patthā-rahā hai, bāñh, bāñh.* [mūñsāl, dirhāñg, pōrhā, balawan.]

BRÄWN'ED, *a.* muscular, strong—*Kuñgrā^h, gathikā^h, mazbūt*—*Hurmushā, peñmay.*

BRÄWN'ER, *n.* a boar killed for the table—*Khānc ke liye mārā huā sūar^h.*

BRÄWN'Y, *a.* muscular, fleshy, hard—*(Gathikā^h, kuñgrā^h, hurmushā^h, k'orā^h.*

BRÄWN'NESS, *n.* strength, hardness—*Zor, quercat, sukhlā, kargāi^h*—*Bāl, śakti, śarīradri-*

phatā, pōrhāi.

BRÄY, *v.* (*S. brayan*) to grind small, to pound, to make a harsh noise like an ass; *n.* the noise of an ass—*Kāñā^h, jākūā^h, bukūā k^h, rēkūā^h; n. rēkū^h.*

BRÄY'ER, *n.* one that brays—*Rēkue w^h.*

BRÄY'ING, *n.* clamour, noise—*Shor, gul, āwāz*—*Kalkal, hullay, śabd, hāñk, kolāhal.*

BRÄZE. See under BRASS.

BRA-ZIL', *n.* (*Port. brazā*) a kind of wood for dyeing—*Ek bhāñtī kī lakri jo rangue ke*

BRĒAC'H, *n.* (*S. breccā*) the act of breaking, a gap, a quarrel, an infraction—*Shikāñ, nuph, shikāf, darz, buqāra, buqar, qazig, jhagrā^h, rakhua, faskh*—*Khandan, tūt, bhāñjan, phāt, aedh, dārār, sandhi, bigār, vair, larāi, atikram, ullāghāñ.* [anjal^h.]

BRĒAD, *n.* (*S. bread*) food made of ground corn, support of life—*roti^h, khāñā^h, khāñā pinā^h, BRĒADTH, *n.* (*S. bread*) measure from side to side—*Arz, pahar, pāñsar^h, pāt^h*—*

Chaurāi, chaklāi, vistār. [pātāñ, bin chaurāi kā, bin pāt kā.

BRĒADTH'LESS, *a.* having no breadth—*Be-arz, be-pahar, be-pāt kā*—*Bin chaklāi kā,*

BRĒĀK, *v.* (*S. breccā*) to part by violence, to burst, to crush, to shatter, to tame, to make bankrupt, to discard, to infringe; *p. t. BRĒKE* or *BRĒKE*, *p. p. BRĒKEN*—*Tornā^h, tūñā^h, phorñā^h, phātñā^h, kuchalñā^h, dubāñā^h, purz-purze k., nikālñā^h, dewālā nikālñā^h, nu^h zūl k., bar-tarāf k., faskh k.*—*Khandai k., turkāñā, tarakñā, darkāñā, darakñā, dalhāñā, dar dālñā, dardarā k., tūk tūk k., pachhāñā sādñā, rachāñā, dewālā kārñā, nikāl d., nikās d., pachhyut k., atikram k., ullāghāñ k.*

BRĒĀK, *n.* the state of being broken, an opening, a pause, a line drawn, the dawn—*Shikastagi, tūñā^h, phātñā^h, shikāf, darz, wafā, sukht, ek khāñchā huā khat, fāj, subh, nūr kā tōpā*—*Bhāñjan, tūt, phāñk, darār, vichehd, virāñ, khūñhī lakir, bhor, arupoday.*

BRĒĀK'ER, *n.* one that breaks, a wave broken by a rock or sandbank—*Torne w^h, phorne w^h, mauj jo chhātñā gā char par tukkar khātī hai*—*Khand khand k. w., bhāñjak, bhāñgakar, bhedak, vidārak, halkorā jo chhātñā wā char par tūkrātī hai.*

BRĒĀK'ING, *n.* bankruptcy, dissolution—*Istās, dewālā^h, shikastagi, bar-khāñtī*—*Ripa-sodhanāsakti, rīpamokshapāsāmārthya, nīrhanatī, bhāñjan, khandai, tūñāñ.*

BRĒĀK'ĀST, *v.* to eat the first meal in the day; *n.* the first meal in the day—*Nāshātā k., hāñri khāñā; n. nāshāt, hāñri*—*Kalewā k., jalpāñ k.; n. kalewā, jalpāñ.*

BRĒĀK'NECK, *n.* a steep place—*Gardāñ-top, khār-jugah^h*—*Ghīñch tor, thārāh sthāñ.*

BRĒĀK'WÄ-TER, *n.* a mole to break the force of the waves—*Ek bāñd mauññ kā zor torne ke liye*—*Ek bāñdh hūkorōñ kā bāl torne ke nimittā.*

BRĒĀM, *n.* (*Fr. brème*) a fish—*Ek muchhī^h.*

BRĒĀST, *n.* (*S. breast*) the part of the body between the neck and the belly, the bosom, the heart, the conscience; *v.* to meet in front, to oppose breast to breast—*Sina, chāñchī^h, dil, zamir, quercat-i-tamiz-i-neck-o-bād; v. samne milñā^h, chhātī se chhātī milāñā^h*—*Chhātī, vakshā, stan, hriday, sadāsadvivekasakti.* [hāñdī.

BRĒĀST'BONE, *n.* the bone of the breast—*Sarsina*—*Urosthī, vakshosthī, chhātī kī BRĒĀST'DEEP, *a.* up to the breast—*Chhātī tak^h, chhātī tak gahīrā^h.**

BRĒĀST'HIGH, *a.* up to the breast—*Chhātī lag^h, chhātī tak ūñchā^h.* [hāñ^h.]

BRĒĀST'KNÖT, *n.* a knot worn on the breast—*Kapre kā phūl jisko chhātī par lagāte*

BRĒĀST'PIN, *n.* an ornament for the breast—*Sina-bañtī*—*Chhātībāñdhāñ.*

BRĒĀST'PLATE, *n.* armour for the breast—*Sina-baktar, sinu-zirah, lohe kī takhtī jis-*

ko larāi ke waqt sine par bāñdhte haiñ—*Chhātī kā kavach, urastrāñ, vakshastrāñ.*

BRĒĀST'WORK, *n.* a work as high as the breast—*Sine tak ūñchā morechā*—*Garhī kī bhīt ohhātī tak ūñchī.*

BRĒĀTH, *n.* (*S. breath*) the air drawn in and expelled by the lungs, life, respite, pause, breeze, an instant—*Dam, rūh, jāñ, fursat, wafā, hawā, lahza, lamha*—*Sāñs, swāñs, prāñ, avasār, viśrāñ, virāñ, vāyū, samirāñ, kshāñ, pāl, nimesh.*

BRĒĀTH'LE, *v.* to draw in and expel the air, to live, to pause, to utter privately—*Dam lenā aur chhōññā, dam lenā, zinda-rahñā, thakar kar dam lenā, poshūdagī meñ kahñā*—*Swāñs lenā aur chhōññā, sāñs lenā, jīñā, sustāñā, chupke se kahñā.* [sāñs leñe v.]

BRĒĀTH'ER, *n.* one who breathes—*Dam-kash, dam-dār, dam leñe w.*—*Swāñs leñe w.,*

BRĒATH'FŪL, *a.* full of breath or odour—*Pur-dam yā pur-khush-bū*—Śwāsapūrṇ wā sugandhapūrṇ.

BRĒATH'ING, *n.* respiration, vent, accent—*Tanāfūs, dam lenā, khurūj, makhrāj, qirāt*—Śwāsapraswās, śwās, nikāl, nikāsi, prāṇasūchak chihin, nelchharāṇ kā chihin.

BRĒATH'ING-PLĀQE, *n.* a pause, a vent—*Wagfa, tawagqaf, jursat, makhrāj, khurūj*—*Visrām, virām, rahāw, nikāsi, nikāl.* [nirvritti, virām, upaśam.

BRĒATH'ING-TIME, *n.* relaxation, rest—*Kāhili, tafarruh, ārām, sustān^h, jursat*—*Visrām, BRĒATH'LESS*, *a.* out of breath, dead—*Be dam, kāiphtā^h, bejān, murda*—Śwāsarahit, haiphhaiphātā, prānahin, marā, mrit. [jānā khūl-jānā yā tūt-jānā^h.

BRĒATH'LESS-NESS, *n.* the state of being out of breath—*Haiphhaiphā^h, sāis kā bhar*—**BRĒD**, *p. t.* and *p. p.* of *breed*—*Breed kā māzi-mathuq aur māzi-mā^hlōf*—*alai-hi*—Breed kā samānyabhūt aur pūrnakriyā.

BRĒECH, *n.* (*S. breech*) the lower part of the body, the hinder part of any thing; *v.* to put into breeches, to fit with a breech—*Chūtar^h, pichhā^h*; *v. pāc-jame meñ dālnā, pāc-jame se āraṣṭa k.*—*r.* Suthne meñ dālnā, suthne se sañwariā.

BRĒECH'S BRĒICH'S, *n. pl.* a garment worn by men over the lower part of the body—*Pāc-jāma, jāoghigā^h*—*Santhā, sūthan.*

BRĒECH'ING, *n.* a whipping—*Kora-būzi, chā, nk-būzi*—*Kore se mārā, koriānā,*

BRĒĒD, *r.* (*S. breed*) to procreate, to give birth to, to educate, to bring up, to be with young, *p. t.* and *p. p.* **BRĒD**—*Paidā k., paidā h., jānnā^h, turbiqt d. yā k., tarbiqt pānā, parvarish k., parvarish pānā, hamal se h.*—*Santān jānnānā, jānnānā, utpānna k. wā h., byānā, dhaug d. wā sikhānā, sikhānā, pālā wā pālā, pet se h., garbhavati h.* [Vāñs, santān, santati, apatya, kul, jāti.

BRĒĒD, *n.* a race, offspring, progeny, a kind—*Nash, aulāt, āl, zāt, qism, khāndān*—**BRĒĒD'ER**, *n.* one that breeds—*Janne wā^h, jānnē wā^h, pālne wā^h*—*galla-bān, bacheh-kash*—*Janak, utpādak, suti, jānnā, poshuk, charwāhā, gabhel.*

BRĒĒD'ING, *n.* education, manners, nurture—*Turbiqt, tā^h, ilmi-majlis, raviq, atār, garina, khalq, parvarish*—*Śikshā, dhaug, ācharan, chalan, pālan, poshan.*

BRĒĒSE, *n.* (*S. briosa*) a stinging fly—*Nesh-dār makkhi*—*Dāñs, danśak, bunmakkhi, vanamakkhika.*

BRĒĒZ, *n.* (*Fr. brise*) a gentle gale, a soft wind; *v.* to blow gently—*Dhimā harā, mulāim harā*; *v. dhime dhime buhnā^h, mulāimat se buhnā*—*Mandapawan, suvatās*; *v. mand mand bahnā, dhire dhire bahnā.*

BRĒĒZ'LESS, *a.* without a breeze—*Be-harā^h*—*Nirvāt.*

BRĒĒZY, *a.* fanned with gales, full of gales—*Mulāim harā se thandhā kiya gayā, mulāim harā se bharā huā*—*Suvāt wā mand anil se thandhi kiya gayā, mand anil*

BRĒTH'REN, *pl. of brother*—*Bhāi^h*. [wā dhimi batās se bharā huā.

BRĒVE, *n.* (*L. brevis*) a musical note, a writ, a short note or minute—*Rāje kā ek sur^h, parvāna, ek chhoti chitthi^h*—*Swar, ek lekhatpatra, ek chhotā patra.*

BRĒV'ET, *n.* a commission which entitles an officer to rank above his pay—*Ek sanad jis se ek uhde-dār apni tankhmāh se ziyāda martabē kā gūnā jātā huī, jagut darje ki tarāqi na ki tankhmāh k.*—*Adhik vetan ke binā śreshthapad kī prāpti, padamātra-vridhī aur vetan kī nahīn.*

BRĒV'IA-RY, *n.* an abridgment, an epitome, a book containing the daily services of the Romish church—*Khulāsa, muntakhob, Rūmī pādri kī verd-o-wazife kī kitāb*—*Saūgrah, saūkshepāgranth, Rūmī prārthanāsangrah, Rūmī prārthanāsanhitā.*

BRĒV'TATE, *n.* a short compendium—*Khulāsa, muntakhob*—*Saūgrah, saūkshepāgranth.*

BRĒV'TY, *n.* shortness, conciseness—*Ikhtisār, ijmal*—*Saūkshep, alpatā, laghutā, saūksheptatwa.*

BRĒW, *brū, v.* (*S. brew*) to make malt liquor, to mingle, to contrive; *n.* that which is brewed—*Murakkab chizon kī sharāb banānā, joshanda k., boza-gari k., boza-kash k., shāmīl k., āmez k., makhlūt k., tadbīr k., mansūba bāndhnā*—*Misrit vastuon kī madirā banānā, madirā banānā, milānā, mejharnā, misrit k., upāy k., mathnā, pakānā, bāndhnā, gathnā.*

BRĒW'AGE, *n.* drink brewed, a mixture—*Murakkab chizon kā sharbat yā sharāb, āmezish*—*Nānāsammisradravyanirmimitapāniya, misraṇ wā sammisraṇ, nānā misrita dravyon kī banī huī pīne kī vastu.*

BRĒW'ER, *n.* one who brews—*Boza-kash, boza-gar, kalwār^h, mansūba k. w., tadbīr k. w.*—*Madya banāne w., kālār, upāy k. w.* [madyālay, madirā banāne kī jagah.

BRĒW'ER-Y, *n.* a place for brewing—*Boza-khāna, boza-banāne kī jagah*—*Kalwariyā,*

BRĒW'ING, *n.* the quantity brewed at once—*Boze kī ghān, sharāb banāne kī ghān*—*Madirā kī ghān, madya kī ghān.* [madirā banāne kā sthān, madyālay.

BRĒW'HŪSE, *n.* a house for brewing—*Boza banāne kā ghar, boza-khāna*—*Kalwariyā,*

BRĒBE, *n.* (*Fr. bribe*) a reward given to corrupt the conduct; *v.* to give a bribe, to gain by bribes—*Rishwat*; *v. rishwat d., rishwat se hāzil k.*—*Ghūs, akor, muñh-lharī*; *v. ghūs wā akor d. wā khilānā, ghūs wā akor se pānā.*

- BRI'B-ER**, *n.* one who gives bribes—*Rishwat d. w.*—*Ghús wá akor d. w.*
- BRI'B-ER-Y**, *n.* the giving or taking of bribes—*Rishwat-dihí yá rishwat-khorí*—*Ghús ká den wá len, akor ká den wá len.*
- BRICK**, *n.* (Fr. *bricque*) a squared mass of burnt clay, a small loaf; *v.* to lay with bricks, to place as a brick—*Ínt^h, ek chhotí páw rotí^h, v. ínt bichháná^h, ínt-si rakhná^h.*
- BRICK-BAT**, *n.* a piece of brick—*Rorá^h, ínt ká tukrá^h.*
- BRICK-CLAY**, *n.* clay for making bricks—*Ínt banáye ká pūnror yá chahlá yá gárá^h.*
- BRICK-DUST**, *n.* dust made by pounding bricks—*Ínt ká surkhí*—*Ínt ká chor.* [bhatthí.
- BRICK-KILN**, *n.* a kiln for burning bricks—*Pazáya, pajáwá*—*Áwá, ánwán, bhatthá,*
- BRICK-LAY-ER**, *n.* a brick-mason—*Ráz yá ráj*—*Thawái*
- BRICK-MAK-ER**, *n.* one who makes bricks—*Khishí paz, kumhár^h*—*Ínt w., ínt banáne w.*
- BRIDE**, *n.* (S. *bryt*) a woman about to be married or newly married—*Dulhan^h.*
- BRIDAL**, *n.* a wedding; *a.* belonging to a wedding, nuptial, connubial—*Shádi, byáh^h; n. shádi ke muta'alliq*—*Viváh; a. vaiváhiik, vivahayogya, vivahasantandhi.*
- BRIDE-BED**, *n.* a marriage bed—*Shádi ká bistar, shádi ká palany*—*Vivahanyya, navo-phasayan.*
- BRIDE-CAKE**, *n.* cake distributed at a wedding—*Roti jo ahl-i-Inglistán ká shádi mein bánti jati hai, shádi ká roti yá mithái*—*Mithái jo England desiyon ke viváh mein bánti jati hai.*
- BRIDE-CHAM-BER**, *n.* the nuptial chamber—*Shádi ká kamrá*—*Viváh ká kothí.*
- BRIDE-GROOM**, *n.* a man about to be married or newly married—*Duláh^h, dulhá^h.*
- BRIDE-MAT**, *n.* she who attends on the bride—*Baráti, 'aurat jo shádi ke waqt dulhan ke sath hoti hai*—*Janyá, strí jo viváh ke samay dulhan ke sath hoti hai.*
- BRIDE-MAN**, *n.* he who attends the bridegroom—*Baráti, mard jo shádi ke waqt duláh ke sath hota hai*—*Janyá, jo purush viváh ke samay dulhe ke sath hota hai, sahila.*
- BRIDE-WELL**, *n.* a house of correction so called from a palace near *St. Bride's Well* in London which was turned into a work-house—*Wah qaid-khona jahán quáitiyon ko nek ámal ká ta'lim dete hain*—*Bandhuon ko suchál sikháne ká ghar, wah ghar jismeñ bandhuon ko suchál sikháne hain, kargár.*
- BRIDGE**, *n.* (S. *bryeg*) a building raised over water for convenience of passage, the upper part of the nose, the supporter of the strings of a musical instrument; *v.* to build a bridge over—*Pul^h, bānsā^h, jurārī^h, ghorī^h, ghorañ^h; v. pul bāndhnā^h, pul banānā*—*Setu, nāsāvānsa, tantrālanab.*
- BRIDLE**, *n.* (S. *bridl*) the reins by which a horse is governed, a restraint, a curb; *v.* to put on a bridle, to restrain—*Lagām, bāy^h, makk^h, náth^h, rok^h, rukāwat^h; v. lagām d., atkānā^h, roknā^h.*
- BRIDLER**, *n.* one who bridles—*Lagām d. w., rokne w., atkāne w.*
- BRIDLE-HAND**, *n.* the hand which holds the bridle in riding—*Lagām pakarne ká háth, jis háth se bāy pakarte haiñ^h.*
- BRIEF**, *a.* (L. *brevis*) short, concise, contracted; *n.* a short extract, the statement of a case given to a pleader—*Mukhtasar, mujmal, kotāh, tang; n. ikhtisār, intikhāb, khulāsa, munqatlum ká khulāsa jo rakit ko uski āgāhi ke liye diya jātā hai*—*Saṅk-shipt, alp, hraswa, saṅkuchit; n. saṅkshap, sangrah, sārāns, sārārth, arthavād ká sārāns jo parārthavād ko diya jātā hai, arthatatwajñāpakaputra.*
- BRIEFLY**, *ad.* in few words, concisely, quickly—*Al-garaz, hāsīl i kalām, fil-jumla, qissa-kotāh, qissa-mukhtasar, garaz, ikhtisār se, shifāhi se, jald*—*Thore mein, saṅkshap mein, sighra.* [twa, saṅkshiptatwa, saṅkshap.
- BRIEFNESS**, *n.* shortness, conciseness—*Kotāhi, ikhtisār, ijmāl, tangi*—*Laghutā, alpa.*
- BRILL**, *n.* (S. *brar*) a prickly shrub—*Kaṅtailā jhār^h, kaṅtilā per^h, gokhurā^h.*
- BRIER-Y**, *a.* full of briars, rough—*Kaṅtaila peron se bhārā huā^h, khur-khurā^h, kaṅtilā^h, kaṅtailā^h.* [visistapot.
- BRIG**, *n.* (brigantine) a vessel with two masts—*Do mastulā juhāz*—*Kūpakadwaya.*
- BRIG-ADÉ**, *n.* (Fr.) a division of troops—*Tuman, fauj ká hissa*—*Sainyadal, vyūh.*
- BRIG-ADIER**, *n.* an officer who commands a brigade—*Tuman-dār, fauj ke ek hisse ká sardār*—*Sainyadalapati, vyūhādhyaksha.*
- BRIGAND**, *n.* (Fr.) a freebooter—*Qazzāk, rah-zan, dākū^h*—*Luterā, dakait, chor.*
- BRIG-AN-DAGE**, *n.* theft, plunder—*Duzdī, qazāki, rah-zanī*—*Dakaiti, lūt, chori.*
- BRIG-AN-DINE**, *n.* a light vessel such as was formerly used by pirates, a coat of mail—*Ek halkā jahāz jaisā ki āgle zamānon mein daryāi dākū rakhte the, baktar, zarah, jashan*—*Ek halki nāw jaisi ki āgo ke dinon mein samudri dākū rakhte the, kavach, jhilam.*
- BRIG-AN-TINE**, *n.* a light vessel—*Ek halkā jahāz*—*Ek chhoti naukā.*
- BRIGHT**, *brit, a.* (S. *beorht*) shining, clear, resplendent, evident, illustrious—*Raushan, sāf, tābān, tāb-nāk, jilā-dār, munawwar, zāhir, nām-war*—*Chamkilā, chamaktā, pharchā, vimal, nirmal, swachchha, dīptimān, ujjwāl, ujilā, pratyaksh, yāsī, kīrtimān.*

- BRIGHTEN**, *v.* to make or grow bright—*Rauskan k. yá k., jilá d., jilá k., pharchá huná^b, khal jáná^b, nikháná^b*—(Chamkáná, jhalkáná, ujliná, ujlá h. [kahat wá tej se.])
BRIGHTLY, *ad.* splendidly, with lustre—*Raunag se, rauskaní se*—Dipti káñti cham-
BRIGHTNESS, *n.* lustre, acuteness—*Rauskani, lób-dári, lób, jalwagari, áb-dári, safái, tezi, zirakí, tez-jahni*—Ujjwalatá, jhalak, swachchhatá, pharchá, chamkálut, chamcha-
 máhut, tikshnatá, nijmatá.
BRIQUE, *n.* (Fr.) cabal, intrigue, contention; *v.* to canvass, to solicit—*Bandish, saizish, qaziya, jhaygá^b*; *v. jáchná, cháhná^b máigná*—Kumantraná, kuyuktí, kapa-
 tyarabandhi.
BRILLIANT, *a.* (Fr. *briller*) shining, sparkling; *n.* a diamond of the finest cut—*Raunag-dár, bí raunag, tábá, áb-tábi*; *n. almás, 'unda kírā*—Tejomay, jyotirmay, tojaswí, diptiman, chamkila, jhaljhalatá; *n. uttam bírá.* [bhá, dyuti.]
BRILLIANTLY, *ad.* splendidly—*Raunag se, áb-dári se*—Tej dipti prabhá wá káñti se.
BRIM, *n.* (S. *bryme*) the edge, the upper edge of a vessel, the brink of a fountain
 river or sea; *v.* to fill to the brim—*Lab, kinára, chashme daryá yá samundar ká*
kinára; *v. mulabbab k., lab-á-lab bharná*—Aunth, muñh, dhār, kundi nadi wá samu-
 dra ká tat wá tīr; *v. aunth tak bharná, d. ár wá býr tak bharná.*
BRIMFUL, *a.* full to the brim—*Lab-á-lab, mulabbab, lab-rez*—Muñh-á-muñh, bharpúr,
 býr tak bhari, aunth tak bhari, nakenak.
BRIMLESS, *a.* without a brim—*Be-lab, be-kinára*—Bin aunth ká, bin býr ká.
BRIMMER, *n.* a bowl full to the top—*Lab-rez pyála, lab-á-lab pyála*—Muñh-á-muñh
 básu, aunth tak bhari básu.
BRIMING, *a.* full to the top—*Lab-á-lab, lab-rez*—Muñh-á-muñh, nakenak.
BRIMSTONE, *n.* (S. *bryme, stan*) sulphur—(Gandhak^b).
BRIMSTONY, *a.* full of brimstone—(Gandhak se bhurá^b)—Gandhakamay, gandhakapurn.
BRINDLED, *a.* (S. *bryme*) streaked—*Abloy, lahar-dár, kubrá^b*—Chitrāng, chitravi-
 chitra, chitrit, lahariyá, námavarn. [trātá, lahariyapan, chitrāngatwa, chitratá.]
BRINDLE, *n.* the state of being brindled—*Abloy, lahar-dári, kubrá pan^b*—Chitravichi-
BRINDLE, *a.* streaked, spotted—*Abloy, lahar-dár, kubrá^b*—Chitravichitra, lahariyá,
 chitritkít. [bahar, samundar^b]—Lomá páni, khári páni, samundra, sindhu.
BRINE, *n.* (S. *bryme*) water impregnated with salt, the sea—*Ab shor, namkin páni.*
BRINISH, *a.* saltish, like brine—*Shor, namkin*—Lomá, khári.
BRINY, *a.* salt, like brine—*Shor, namkin*—Khári, lomá.
BRINEY, *n.* a pit of salt water—*Lomá páni ká gupahá^b, kháre páni ká kund^b.*
BRING, *v.* (S. *bringan*) to fetch from, to convey or carry to, to draw along, to procure,
 to attract, to induce, to prevail upon; *p. t. and p. p. BROUGHT*—*Láná^b, le-áná^b,
 lewákur áná^b, ghasi-áná^b, ghasi- láná^b, ghírri láná^b, pahmicháná^b, diláná^b, khínch-
 ná^b, phirará^b, pherá^b, jhukáná^b.* [láne v., phérine pherne yá jhukáne v^b.]
BRINGING, *n.* one who brings—*Láne v^b, le-áne v^b, ghasi láne v^b, diláne v^b, khínch*
BRINK, *n.* (Dan.) the edge, the margin—*Kinára, lab*—Karari, arári, tak, tīr.
BRISK, *a.* (Fr. *brusque*) lively, active, full of spirit, vivid, bright—*Tez, chálak, zinda-
 dí, chust, shokh, bhaktí^b*—Chatakwaí, phurtí, chanchal, satej, chutkila, chatak.
BRISKLY, *ad.* actively, spiritedly—*Chustí se, chálakí se, tezi se, jakhí se, zinda-dí se*—
 Phurti se, chanchalatá se, chatakwaí se, tej se, sigratá se.
BRISKNESS, *n.* liveliness, activity—*Zinda-dili, chustí, chálakí, jáw-dári, chábuki*—
 Phurti, chatakwaí, chatpatáhat, chanchaláhat.
BRISKET, *n.* (Fr. *brechet*) the breast—*Chátí^b.*
BRISTLE, *brist^b, n.* (S. *brist*) the hair of a swine, stiff hair; *v.* to erect as bristles—
Súr ká bá^b, kuyá bá^b; *v. phurakrí lená^b, roiniñ kharí k^b, kharáráná^b, bá^b
 khiráná^b.* [tálá^b, khar-khará^b.]
BRISTLY, *a.* thick set with bristles—*Kharí hue kari bálu se bhara huá^b, kátilá^b, kharí*
BRITISH, *a.* relating to Britain—*Muta'alliq-i mulk-i Britan*—Britan des sambandhi.
BRITON, *n.* a native of Britain—*Akti-Britan, mutawattin-i Britan*—Britan ká de-
 siya jan.
BRITANNIC, *a.* belonging to Britain—*Britan-mulk ke muta'alliq*—Britan ká sambandhi.
BRITTLE, *a.* (S. *brayan*) easily broken—*Zarre men tāt jāwe w., ná-zuk, bārik, tunak*—
 Thore men tūne w., bhāngur, sukhahedya, subhāng, bhurhburá.
BRITTLENESS, *n.* aptness to break—*Nāzuki, bārikí, zarre men tātne ki khāsiyat*—
 Bhauguratá, thore men tūne ká dharm, markāhat, bhurhburāhat.
BRIZE. See BREKEK.
BROACH, *n.* (Fr. *broche*) a spit; *v.* to spit, to pierce, to open, to let or give out—
Sikh; *v. chhehná^b, sālāná^b, kholná^b, kah d^b, battá d^b.*—Lohe ká sikh.
BROACHER, *n.* a spit, one who broaches—*Sikh, lohe ká sikh^b, chhedne sālne kholne yá*
pahile kah d. w^b.
BROAD, *a.* (S. *brad*) wide, large, extensive, open, coarse, obscene—*Wasi g'azim, kalān,*

'*aris, pahan-dār, farākh, khulāsa, zāhir, durusht, galiz, pūch, ganda*—Chaurā, barā, vipul, viśāl, vistīrṇ, phailā huā, khulā, moṭā, nich, phūhar, avāchya.

BROLD'EN, *v.* to grow broad—*Chaklānā^h, chaurānā^h, chaurā ho jānū^h, chaurā honā^h.*

BROLD'EN, *a.* rather broad—*Kuchh chaurā^h, thorā chaurā^h.*

BROLD'LY, *ad.* in a broad manner—*Chaklāi se^h, chaurāi se^h.*

BROLD'NESS, *n.* breadth, coarseness—*'Arz, pakun, kamināgi, gandagi, galiz-pan,*

Chaurāi, chaklāi, pāt, muṭāi, nichpanā, adhamatā, avāchyatā, asabhyatā.

BROLD'CLOTH, *n.* a fine kind of woollen cloth—*Bānāt^h.*

BROLD'SIDE, *n.* the side of a ship, a discharge of all the guns at once from the side of a ship, a large sheet of paper—*Jahāz kī ek pahlu, jahāz ke ek pahlu kī topoṅ kī ek-burgi chhūtnā yā'ni shakḥ, kāgaz kī ek barā takhta*—*Naukā kī ek alaṅ, naukā kī ek alaṅ se topoṅ kī ek hī ber chhūtnā, kāgad kī ek barā tāw.*

BROLD'SWORD, *n.* a cutting sword with a broad blade—*Khānpā^h, chauri talwar^h.*

BROLD'WISE, *ad.* in the direction of the breadth—*Chaurā chaurā^h, chaklā chaklā^h, chaklāi meṅ^h, chaurāi meṅ^h.* [*zar-doz, zari*—*Lappā, bütewālī patṭī, bādā.*]

BRO-CAD'E, *n.* (Sp. *brocado*) a kind of flowered silk—*Kam-khwāb, kim-khwāb, zar-baft,*

BRO-CAD'ED, *a.* woven or worked as brocade, dressed in brocade—*Kam-khwāb kim-khwāb zar-baft zar-doz yā zari sā bentā yā banā huā, zar-baft-posh, kam-khwāb-posh, bādā-posh*—*Lappe wā bütewālī patṭī kī nūn binā wā banā huā, lappā pahne hue, bütewālī patṭī pahne hue.*

BRO'CAFE. See under **BROKE**.

BRO'CŌ-LI, *n.* (It.) a species of cabbage—*Ek qism kī kobi*—*Ek prakār kī kobi, kobi* [kī ek jāti.

BROCK, *n.* (S. *broc*) a badger—*Bejū yā b-jū^h.* [kā raktavarn harin.

BROCK'ET, *n.* a red deer two years old—*Do baras kī 'umr kā surkh hiran*—*Do baras*

BROGUE, *n.* (Ir. *brog*) a kind of shoe, corrupt dialect—*Ek qism kī jūtā, bad mūdā-wara yā talāfuz, kharāb zabān yā bolī*—*Ek bhāntī kī jūti, ek prakār kī charmapā-dukā, bhrashtabhashā, asuddhochchārān, mlechhochchārān.*

BRO'IDER, *v.* (Fr. *broider*) to adorn with figures of needlework—*Kār-chobi k., gul-būtā k.*—*Būtā nikālā, būtā kārhā.* [būtā nikālne w.

BRO'IDER-ER, *n.* one who broiders—*Chikan-doz, gul-kār, būtā-gar*—*Būtā kārhne w.,*

BRO'IDER-Y, *n.* ornamental needlework—*Kār-chobi, chikan-dozī, gul-kārī*—*Būtā karhāi, jāraw karn.* [Jhagrā, jhaujhat, tūtā, bakherā, raindhā.

BROIL, *n.* (Fr. *bruyiller*) a tumult, a quarrel—*Qaziyā, qissa, takrar, kushtam-kushtā*—

BROIL, *v.* (Fr. *brûler*) to cook by laying on the coals, to be in the heat—*Kabāb k., garm k.*—*Bhūnjā, bhūnjā, bhūnjā, jhulānā, jhulānā, dhiknā, tapt h., tāt h.*

BROIL'ER, *n.* one who broils—*Kabāb k. w., garm k. w.*—*Bhūnje w., bhūnjne wā bhūj-ne w., jhulasne w., dhikne w., tapt h. w.*

BROKE, *v.* (S. *brucan*) to transact business for others—*Dallālī k., arhatiyāi k^h.*

BRO'KAGE, **BRO'KAGE**, *n.* profit gained by promoting bargains, dealing in old goods, hire—*Dallāl kī dastūri, dallālī, purāni chizon kī saudāgarī, kirāya*—*Arhatiyā kī parito-shik, āṭhat, purāni vastuon kī vyāpār k., bhūci.*

BRO'KER, *n.* a factor, a dealer in old goods—*Dallāl, purāni chizon kī saudāgar*—*Arha-tiyā, purāni vastuon kī vyāpār k. w.*

BRO'KER-AGE, *n.* the pay or reward of a broker—*Dallālī*—*Āṭhat wā bechauni.*

BRO'KER-LY, *a.* mean, servile—*Kamīnā, pāji, razilā*—*Nich, adham, pāmār.*

BRO'KER-Y, *n.* the business of a broker—*Dallālī^h, arhatiyāi^h.*

BROKE, *p. t.* of break.—*Torā^h.*

BRO'KEN, *p. p.* of break.—*Torā^h, tūtā^h.*

BRO'KEN-LY, *ad.* in an interrupted manner—*Be-sil-sila, shikasta tarā se*—*Binā kram se.*

BRO'KEN-NESS, *n.* the state of being broken—*Shikastagi*—*Tūtan, tūtāw, phūtan, phūtāw.*

BRO'KEN-HEART'ED, *a.* having the spirits crushed by grief or despair—*Shikasta-khātīr, dīl-shikasta*—*Manṭūtā, manmalin, bhagnahriday.*

BRO'KEN-WIND'ED, *a.* having short breath—*Dam-chorā, kam-dam kā*—*Thori sāns kā.*

BRO'NCHI-AL, *a.* (Gr. *bronchos*) belonging to the throat—*Gulū ke mutā'allig, gulū kā*—*Kanṭhasambandhī, kanṭhyā, kanṭh kā.*

BRO'NCHO-CELE, *n.* a tumor in the throat—*Gheghā^h, gheghwā^h, galgand^h.*

BRO'NCHŌ-MY, *n.* the operation of cutting the windpipe—*Nashtar se nari kātnā, nari meṅ nashtar karnā*—*Nari kātne kā vaidyopachār.*

BRONZE, **BRONZE**, *n.* (Fr.) a metal compounded of copper and tin; *v.* to harden as brass, to colour like bronze—*Kānsā^h, phul^h, pital^h*; *v.* *pital sā karā k^h, pital kā rang k^h.*

BROOCH, *n.* (Fr. *broche*) a sort of buckle for fastening the dress, a jewel; *v.* to adorn with jewels—*Kapron kō atkā rakhne ke liye chhātī par ek baksūā^h, gahnā^h*; *v.* *zeewar se ārasṭa k.*—*v.* *Gahne se sōbhīt k., alaṅkār se alaṅkīt k.*

BROOD, *v.* (S. *brod*) to sit as on eggs, to remain long in anxiety, to mature with care; *n.* offspring, progeny, the number hatched at once, a production—*Sewnā^h, der tak*

taraddud meñ rahná, andesha k., taraddud k., útiyát se pukhta k.; n. bachche, aulád, jhol^h, paidá hui chíz—Apñon par baithná, bahukál paryaat chintá meñ rahná, barí saavulháni se jukká k.; *n. santati, santán, pál, byánt, utpanna vastu.*

BRÓOD'Y, *a.* inclined to brood—*Sewne ko rujú', sewne ko mául*—Sewne ko jhuká manvhaná, wá pravritta.

BRÓOK, *n.* (S. *broc*) a stream, a rivulet—*Chhoti nadi^h, nála^h.*

BRÓOK'Y, *a.* abounding with brooks—*Chhoti chhoti nadiyon yá nálon se bhará huá^h.*

BRÓOK, *v.* (S. *brucan*) to bear, to endure—*Bar-dásh k., burá-bári k., tuhammul k., sabr k.*—Salná, sahan k. [háru^h.

BRÓOM, *n.* (S. *brom*) a shrub, a besom—*Jhár^h, jhári^h, jhári^h, barhná^h, buhári^h, bu-*

BRÓOM or *BREAM*, *v.* to clean a ship—*Jaház saf k.*—Nauká parishkár k.

BRÓOM'Y, *a.* full of broom, consisting of broom—*Jhár se bhará huá^h, jhár ká baná huá^h, jhári se bhará yá baná huá^h.*

BRÓOM'STAF, **BRÓOM'STICK**, *n.* the handle of a besom—*Jhári ká muth^h.* [máns ká jús.

BRÓTH, *n.* (S.) liquor in which flesh has been boiled—*Shorbat, shirwá*—Pareh, sup.

BRÓTH'EL, *n.* (Fr. *bordel*) a house of lewdness, a bawdy-house—*Kusbi-khāna, kharábat-khāna*—Veśyālay, veśyāgrih, paturiyá fá ghar.

BRÓTH'EL-ER, *n.* one who frequents brothels—*Kusbi-khāne meñ jānc w.*—Paturiyon ko ghar jānc w., veśyālay meñ jānc w.

BRÓTH'EL-RY, *n.* whoredom, obscenity—*Yār-bāzi, qahbagi, rangá-bāzi, chhínál-pan^h, fahhánhi, shahvut, fahsh*—Veśyāgunan, veśyāvritti, phuharpan, lampatpaná.

BRÓTH'ER, *n.* (S.) one born of the same parents, any one closely united, an associate; *pl.* **BRÓTH'ERS** and **BRÉTH'EN**—*Sagá-bhá^h, birádur, dost, qerábat-mand, rafiq, ham-suhbat*—Bháí, bháti, sahabdar, bandhu, bandhav, sajáti, sahsargi, sáthi.

BRÓTH'ER-MÓD, *n.* the state of being a brother, a fraternity, an association—*Birádurí, cýanagi, firqa, abná-i-jins, ittífar, rifáqat*—Bháichará, bháritrwa, bháipana, bháiyapa, jathá, bandhutá, sahsarg, mel, samáj. [bhrátrihin.

BRÓTH'ER-LESS, *a.* without a brother—*Baqair birádur, birádur baqair*—Bin bhái, **BRÓTH'ER-LIKE**, *a.* becoming a brother—*Birádur ke lágy*—Bháí ke yogya.

BRÓTH'ER-LY, *a.* like a brother, affectionate; *ad.* in the manner of a brother—*Birádar-āna, birádar-sá, shafiq, ulfatí*; *ad.* *birádurāna*—Bhrátriya, bhrátrik, chhohi, ma-

yāwant, snehukári; *ad.* bháipān se, bháichāre se, bhái kí riti se.

BROUGHT, *brat*, *p. t.* and *p. p.* of *bring*—*Lagá^h.*

BROW, *n.* (S. *brow*) the ridge over the eye, the forehead, the edge of any high place; *v.* to form the edge or border of—*Abrú, peshāni, lab, kinúra*; *v.* *kinúra banána, háshiyá banána*—Bhanú, bhrú, bhríkuti, lulát, kapál, parvatádi sthān kí bār wá dhár. [áñkh dikhāná^h.

BROW'BEAT, *v.* to depress by stern looks—*Ghurakná^h, dalkaná^h, dhankáná^h, dabáná^h, ghurkí^h, dhankí^h, áñkh dikháw^h.*

BROW'BEAT-ING, *n.* a depressing by stern looks—*Ghurakí^h, dhankí^h, áñkh dikháw^h.*

BROW'BO'ND, *a.* crowned, having a diadem—*Táj-dár, sahib-i-táj*—Kirití, kiritádhári.

BROW'LESS, *a.* without shame—*Be-hayá, be sharm*—Nirlajja, lajjáhin.

BROWN, *n.* (S. *brown*) the name of a colour; *a.* of a brown colour, dusky—*Gandumí rang, gandumí-pan, bhúra^h; a. bhúra^h, dhímilá^h, tárik*—Gehún ká rang, champai rang, khairá rang; *a. khairá, dhímídhá, káki, maila.*

BROWN'ISH, *a.* somewhat brown—*Kuchh bhúra^h, thora khairá^h, bhúra sá^h, khairá sá^h.*

BROWN'NESS, *n.* a brown colour—*Bhúra-pan^h, khairá-pan^h.*

BROWN-STUD'Y, *n.* deep thoughtfulness—*Álum-i-gaflat, khud-furámoshi*—Sannátí, samádhán, antardhyán, chintákulatá.

BROWSE, *v.* (Gr. *brosko*) to eat tender branches or shrubs; *n.* branches or shrubs—*Chupná^h, tūgná^h, tūgyar k.; n. pullw^h, dál^h, jhár^h, jhári^h.*

BROW'ING, *n.* food for cattle—*Gáy gorá ke tiye hcará^h.*

BRUISE, *v.* (S. *brusan*) to crush or mangle by blows; *n.* a hurt from a blow—*Kuchalná^h, kíñchná^h, dalná^h, yimná^h, chakná-chúr k.; n. kuchláí^h, chot^h, daláw^h, píñw^h.*

BRUI'ER, *n.* one who bruises, a boxer—*Kuchalne v^h, kíñchne w^h, dalne w^h, ghúsá márne w^h.*

BRUIT, *n.* (Fr.) report, rumour; *v.* to noise or spread abroad—*Shukrat, afsák; v. shukrat urána, zahír k., mushhír k.*—Charchá, húlá; *v.* húlá urána. [haimant.

BRÚ'MAL, *a.* (L. *bruma*) belonging to the winter—*Sarmái, zamistáni*—Sítakálin.

BRU'NETTE, *n.* (Fr.) a woman with a brown or dark complexion—*Sánwali 'awrat, gandumí rang kí 'awrat*—Sánwali strí, syátná, bhúre rang kí strí.

BRÚNT, *n.* (S. *byrnan*) the heat or violence of an onset, shock—*Sadma, zor, zarb*—Jhoñk, veg, bhir, bal, dhakká.

BRÚSH, *n.* (Fr. *brosse*) an instrument for cleaning or sweeping, a pencil used by painters, the tail of a fox, an assault, a thicket; *v.* to sweep with a brush, to move with haste—*Kúñchí^h, má-qalam, lomí kí dum, hamla, yurish, jangal^h; v. kíñchí márná, yá pherná^h, kíñchí se saf k., tez chalná, káfúr honá, hawá ho jáná*—Kúñch, potá,

- chitrakār kī kūñchī, lokharī wā lomrī kī pūñchh, charhāī, dhāwā, ban; v. kūñchī se jhārnā, champat ho jānā, khisak jānā, āghra chalnā.
- BRUSH'ER, n. one who brushes—*Kūñchī se jhārne w^h.*, *champat hone w^h.*, *khisakne w^h.*
- BRUSH'Y, a. rough or shaggy, like a brush—*Jhotrailā^h.*, *jhotrahā^h.*
- BRUSH'WOOD, n. low close bushes—*Jhārī^h.*, *jhā^h.*, *jhār-būtā^h.*, *jungāl^h.*
- BRÜSK, a. (Fr. *brusque*) rude, abrupt—*Nā-tarāshidā, be-murawwat, be-adab, nashab-jarāz, nā-hamwār*—Asabhya, gañwār, angarh, ūñchā nichā, arbar.
- BRUSTLE, brūs'al, v. (S. *brustliam*) to crackle, to make a noise—*Taraknā^h.*, *karak-nā^h.*, *chatak-nā^h.*, *garaj-nā^h.*, *kharkharānā^h.*
- BRÜTE, a. (L. *brutus*) senseless, irrational, savage; n. an irrational animal—*Be-his, be-hawās, be-'uql, gair-nātiq, wahshī*; n. *haiwān-i-mutlaq*—Achetan, chaitanyahin, vimurhātmi, ajnāni, jāngali, banailā, krūrkarinasāli, asabhya; n. paśu, jantu.
- BRÜTAL, a. like a brute, savage, cruel—*Haiwāni, haiwān wā, wahshī, be-rahm, sang-dil*—Paśu sarikhā, paśu sā, paśuvyavahār, paśusil, krūr, nirday, kathor, niṭhur, nish-thur, kattar.
- BRÜTAL'ITY, n. savageness, inhumanity—*Haiwāniyat, be-rahmi, sang-dil*—paśutwa, paśusilātā, amanushyatā, krūrātā, krūrāchārātā, nishthurātā.
- BRÜTAL'IZE, v. to make or grow brutal—*Haiwān-sirat k. yā h.*, *bahāim-kho k. yā h.*, *sang-dil k. yā h.*, *be-rahm k. yā h.*—Paśusil k. wā h., paśuvat k. wā h., krūr k. wā h., nishthur k. wā h., nirday k. wā h.
- BRÜTAL'LY, ad. in a brutal manner—*Haiwāniyat se, durushtī se, be-rahmi se, sang-dilī se, haiwān kā sū*—Paśuvat, paśurūp se, kathoratāpūrvak, nirday rūp se.
- BRÜTE'LY, ad. in a rude manner—*Be-ahabī se, nā-tarāshidugī se, be-murawwatī se*—Asabhyatā se, anāripan se, karkas rūp se, asishtatāpūrvak, rukhāī se.
- BRÜTI-FY, v. to make like a brute—*Haiwān-kho k.*, *bahāim-sū k.*, *bahāim-sirat k.*—Paśuvat k., paśusil k.
- BRÜTISH, a. bestial, savage, gross—*Haiwāni, haiwān-sirat, wahshī, fāhish, pūkh*,—Paśu sā, paśu-sarikhā, jāngali, krūr, krūrāchār, asisht, asabhya, kutsit.
- BRÜTISH'LY, ad. in the manner of a brute—*Haiwān kā sū, haiwāniyat se, durushtī se*—Paśuvat, paśu rūp se, jaravat, paśu kī nāin.
- BRÜTISH'NESS, n. savageness—*Wahshī-pan, haiwāniyat, sa'biyat, be-rahmi*—Gañwārpan, anāripanā, asabhyatā, asishtatā, krūrātā, kathoratā.
- BRÜY'Ö-NY, n. (L. *bryonia*) a plant—*Fāshira*—Vimb, vimbikā.
- BÜBBLE, n. (D. *bubbel*) a small bladder of water, any thing empty, a cheat, a false show; v. to rise in bubbles, to run with a gentle noise, to cheat—*Hubāb, koī be-asl chiz, namūd-be-būt, dugā-bāz, fareb, mugābūtā*; v. *hubāb uṭhnā, dhar-dharānā^h, fareb d., dagā d.*—Bulbulā bullā, bulūkā, bhābkar, asārvastu, chhūñchī vastu, thag, vañchak, thagāī, vañchanā, jūl, dhokhā; v. bulbulā bullā wā bulūkā uṭhnā, jhir-jhirnā, kiākhālānā, dhokhā, d., thagnā.
- BÜB'BLER, n. a cheat—*Dagā-bāz, jūl-bāz*—Thag, vañchak, dhūrt.
- BÜB'BLY, a. consisting of bubbles—*Bulbulān kā bawā huā^h.*
- BÜ'BO, n. (Gr. *boubon*) the groin, a tumor in the groin—*Jaighūsā^h.*, *chādḍhā^h.*, *gohi-yā^h.*, *kakhaulī^h.*, *kakharwārī^h.*
- BÜ'BO-NO-CELE, n. rupture in the groin—*Jaighūse yā chādḍhe meḥ ghāv^h.*
- BÜC-A-NIER, BÜC-CA-NEER, n. (Fr. *boucaner*?) a pirate—*Daryāi chor yā dākū*—Samudra kā dakait wā chor.
- BÜCK, n. (Gr. *beuche*) lye or suds in which clothes are soaked or washed; v. to soak or wash in lye—*Sābun se milā huā pāni jismēn kapre bhīyoge yā dhoqe jāte haiṅ*; v. *sābun se mile hue pāni meḥ bhigonā yā dhoṅā*. [kapre dhone ke liye le-jāte haiṅ^h.
- BÜCK'AS-KIT, n. a basket in which clothes are carried to be washed—*Tokrā jismēn*
- BÜCK, n. (S. *bucca*) the male of certain animals as the deer, a dashing fellow—*Hiran^h.*, *harnā^h.*, *khariū^h.*, *chhailā^h.*, *bāukā^h.*, *chikaniyā^h.*
- BÜCK'SKIN, n. leather made from a buck's skin; n. made of the skin of a buck—*Hiran kā chamrā*; a. *harne yā hiran ke chām kā banā huā^h.*
- BÜCK'STALL, n. a net to catch deer—*Hiran pakarne kā jāṭ^h.* [purvat^h
- BÜCK'ET, n. (S. *buc*) a vessel for drawing water—*Dol^h.*, *dolchī^h.*, *moṭ^h.*, *bālī^h.*, *pur^h.*
- BÜCKLE, n. (Fr. *boucle*) an instrument for fastening dress; v. to fasten with a buckle, to prepare for action, to bond—*Bakṣuā*; v. *bakṣuā lagānā^h.*, *kamarbandī k.*, *jang ke liye taiyār honā, jhuknā^h.*,—v. *Bakṣuā kasnā, phāñr bāndhnā, lāne ke liye*
- BÜCK'LER, n. a kind of shield—*Phāl^h.*, *pharī^h.* [utārū h., nihurnā.
- BÜCK'RAM, n. (Fr. *bougran*) a sort of stiffened cloth; a. stiff, precise—*Kalapmālā kappā^h.*; a. *karā^h.*, *kūhin^h.*, *thik^h.* [ahiri.
- BU-CÖLIC, BU-CÖL'I-CAL, a. (Gr. *boukolos*) pastoral—*Chaupāni, dūghāni*—Gañwārū, Bu-cöl'ig, n. a pastoral poem—*Chaupāni masnavi, chaupāni qat'-band, chaupāni gazal*—Gañwārū kāvyā, ahiri gīt.
- BÜD, n. (Fr. *bouton*) the first shoot of a plant, a gem; v. to put forth buds—*Koñ-*

- BUD**, *an̄khuwá^h, t̄is̄i^h, kalí^h*; v. *kaliyáná^h, koṇpal phátná^h, koṇpal nikalná^h*.
BUDGE, v. (Fr. *bouger*) to stir—*Sarakná^h, talná^h, hatná^h, dābná^h*.
BUD'GER, n. one who stirs—*Hatne w^h, talne w^h, sarakne w^h, hatwaiyá^h, talwaiyá^h*.
BUDGE, n. the dressed fur of lambs—*Memnoñ ká achchhá banáyá kuá muláim bál*—Memnoñ ká banáyá huá komal rom.
BUD'GET, n. (Fr. *bougette*) a bag, a stock, a statement respecting finances—*Tharí^h, boqcha, máya, kharána, mahásil ká hieáb*—Borá, gathri, pūñji, ráñ, rájaswa wá rája-ker ká nikás wá jāpanapatra.
BUFFA-LO, n. (It.) a kind of wild ox—*Bhainsú^h, bhains^h*.
BUFF, n. leather made of a buffalo's skin, the colour of buff, a light yellow—*Bhains ká chamrá^h, bhains ke champe ká rang^h, halká zard rang*—Bhains kí khál, bhains kí khál ká varṇ, halká pítavarn.
BUFFET, n. (It. *buffetto*) a blow with the fist; v. to strike with the fist—*Mukki^h, killi^h, thappar^h, dhaut^h, thapera^h, thappar^h, ghuñsá^h*; v. *dhauliyáná^h, ghusiyáná^h, mukki marná^h*.
BUFFET-ING, n. striking, contention—*Mār-pit^h, jhagrá^h, bakherá^h, tantá^h*.
BUFFET, n. (Fr.) a kind of cupboard—*Ek qism kí almári*—Bāsan rakhne ke liye ek prakār ká ādhār.
BUFFOON, (Fr. *bouffon*) a. low jester, a mimic; v. to make ridiculous—*Maskhara, huzāl, zatali*; v. *tazhiki k., qābil-i-tasakhkhur k.*—Bhāñr, thathol, sawāñgi; v. *hañsāu k., upahāsyā k., upahāsavishay k.* [—Bhāñrpanā, bhāñraitī, sawāñg.
BUFFOON-ER, n. low jesting, mimicry—*Tasakhkhur, muskharā-pan, muskharagi, huzl BŪG, n. an insect—*Khatmal^h, khat-kirwá^h, uñrus^h*.
BUG, **Bug'BEAR**, n. (W. *bug*) something that scares or raises absurd fright—*Hauwá^h, gho-gho^h, go-go^h, bhokas^h, dharakká^h, dharallá^h*.
BUGLE, **BŪGLE-HORN**, n. (S. *bugan*) a hunting or military horn—*Shikāri yā jangī karnāc*—Ākhet kí turhī, turhī, siñgi. [kí chamakti guriyā.
BŪGLE, n. a shining bead of black glass—*Kāle kāñch ká chamkilā dāna*—Kāle kāñch BUILD, v. (S. *byldan*) to raise a fabric or edifice, to erect, to construct, to depend on : p. t. and p. p. **BUILT**—*Imārat banāwā, kharā k^h, ta'mir k., itibār rukhnā, ummed rukhnā, itimād rukhnā*—Banāwā, uthānā, bharosā k., avalamb k.
BUILDER, n. one who builds, an architect—*Bāñi, rāz, mīmār*—Bāñāne w., nirmāṇa-kartā, vidhāyak, grihakāri, gharkāri.
BUILDING, n. a fabric, an edifice—*Imārat, haveli, makān, mahāl*—Griha, Ghar, koṭhī. **BULB**, n. (Gr. *bolbos*) a round root—*Gol jar^h, gāñth^h, potí^h, putiyā^h*—Gol mūl.
BULBOUS, a. having bulbs—*Gāñthilā^h, gāñth-dār, potí-dār, putiyā-dār*—Golamūla-viśisht.
BULGE, n. (S. *bolg*) the protuberant part of a cask, a protuberance; v. to swell out, to be protuberant—*Pipe ká ubhrā hissa, ubhār^h, ubhrāw^h*; v. *phul jānā^h, ubhar-jā^h, ubhār jānā^h*—Pipe ká ubhrā bhāg, dhibkā, gumrī.
BULK, n. (W. *bulg*) size, magnitude, the mass, the main part of a ship's cargo, a part of a building that juts out—*Miqdār, qadd-o-qāmat, andāza, 'arzo-tūl, kibārat, kulāñi, qadr, kisi chíz ká ziyāda hissa, bār-i-jahāz ká ziyāda hissa, kisi 'imārat ká ubhrā huā hissa*—Mutāñi, sthūlatā, parimāñ, barāñ, lambāichaurāñ, bit, dīl, dhor, samūh, adhikāñsa, adhik bhāg, naukā kí bhartī ká adhik bhāg, kisi grih wā ghar ká ubhrā huā bhāg. [chaurā.
BULKY, a. of great size—*Jusim, qadd-āwar*—Bhāñi, sthūl, motā, barā, sthūlakār, lambā. **BULKINESS**, n. greatness of size—*Jusūmat, tan-āwari*—Mutāñi, sthūlakāyatī, barāñ, sthūlatā, vrihatwa.
BULK-HEAD, n. a partition across a ship—*Jahāz meñ ār-pār kāñh kí bhāt*.
BULL, n. (Ger. *bulle*) the male of cattle, one of the signs of the zodiac—*Sāñr^h, andā-bail^h, burj-i-saur*—Āñruā barñh, vñish, āñruā, vñisharāñi.
BULLOCK, n. an ox—*Badhiyā^h, budhiyā bail^h, bail^h*.
BULL-BAIT-ING, n. a fight of bulls with dogs—*Bailoñ sur kutton kí larāñ^h*.
BULL-CALF, n. a male calf, a stupid fellow—*Bachharā^h, ahmaq, gabí*—Bāchhā, bhakwā, bhuggā, jar. [aur sāhasī kuttā.
BULLDOG, n. a species of dog—*Ek qism ká qarī jurat-dār kuttā*—Ek jāti ká balawāñ **BULLFINCH**, n. a species of bird—*Qism-i-tāñr, ek qism kí chíñyā*—Sarikā, ek bhāñti **BULLTROUT**, n. a large kind of trout—*Ek barī muchhlí^h*. [kí chíñyā.
BULLRUSH, n. a large rush growing in water—*Barā mothā^h*.
BULL, n. (L. *bulia*) an idiot of the pope, a blunder—*Rūm ke sardār pādri ká hukm-nāma, galatī, khatā*—Rūm ke mahādharmādhyañksh ká prakāñit āññapatra, pramāñ, bhūl, chūñk.
BULLA-RY, n. a collection of papal bulls—*Rūm ke sardār pādri ke hukm-nāmōñ ká majma'*—Rūm ke mahādharmādhyañksh ká prakāñit āññapatroñ ká sañgrah.
BULLIST, n. a writer of papal bulls—*Rūm ke sardār pādri ká hukm-nāma-navis*—Rūm*

ke mahādharmaḍhyakṣh ke prakāśit ājñāpatroṇ ká lekhaḥ.

BŪL'LISH, a. of the nature of a bull or blunder—*Galat*—*Asuddh*.

BŪL'LAḤ, n. a sort of wild plum—*Jangulī khattā bair*^h.

BŪL'LET, n. (Fr. *boulet*) a round ball of metal, shot—*Golī^h, būndā^h, chharā^h*.

BŪL'LE-TIN, n. (Fr.) an official report—*Ilakimāna kairiyat, varihite se kairiyat*—*Adhikārasambandhiyasamachirapatra*.

BŪLL'ION, n. (Fr. *billon*) gold or silver in mass or uncoined—*Zar-o-sim, gair-maskūk yā gair-mazrūb zar-o-sim*—*Ṣonā-chāndī, chāndī-ṣonā, ṣonā-rupā, amudrit ṣonā wā rūpi*.

BUL'LITION, n. (L. *bullitio*) the act of boiling—*Josh*—*Uḃāl, khaul*.

BŪL'LY, n. (L. *bully*) a noisy quarrelsome fellow; v. to bluster, to threaten—*Kāl-la-zun, shekhi-bāz, shēr-qālīn, akār fān*; v. *lā-j-zunī k., gurjish k.*—*Dāngai, pharphariyā, harinushṭak*; v. *dhirinā, dhaukānā*.

BUL'WARK, n. (D. *bolwerke*) a fortification, a security; v. to fortify—*Marhala, burj, sadd, panāh*; v. *mazbūt k., qawī k.*—*Durg, garhī ká koṭhā, garhī kī bābri bhīt kī or mittī ká jo dhus rahtā hai, garh, garhī, surakṣā*; v. *drīph k., porhā k., sabal k.*

BŪM, v. (D. *bonnen*) to make a noise—*Shor k.*—*Sabd k.*

BŪMP, v. to make noise, to strike; n. a swelling, a protuberance—*Bak-bak k^h, shor k., mārṇā^h*; n. *sūjan^h, ubhā^h*—*Sabd k., pīṭṇa, thoṅknā, tāranā k.*; n. *phūlau, phūl-nā, gumfā, dudorā, dhikkā*. [maashikā, bārī madhumākhi]

BŪM'BLE-BEE, or HŪM'BLE-BEE, n. a large bee—*Shahd kī bārī makkhi*—*Bārī madhu*.

BŪM'BŪAT, n. a boat that carries provisions to a ship—*Jahāz par khāne kī chiz wāgaira pahunchāne kī chhoṭī kiṣhtī*—*Bārī nāw par khāne kī sāmagrī pahunchāne ke liye chhoṭī nāw*.

BŪM'KIN, n. a clown, a rustic—*Dihgūnī, be-tumiz, nā-tarūshidā shakhṣ, gañwār^h*—*Lau-thā, dhondhā, gaiwelā, gañwainyā, asabhyā, anārī*. [chaprāsī]

BŪM-BAIL'IFF, n. (*bound, bailiff*) an under bailiff—*Adālat ká piyāda*—*Kachahri ká*

BŪM'PER, n. (Fr. a *bon, père* ?) a cup or glass filled to the brim—*Jām-i-lab rez, lab-ā-lab piyālu*—*Auñṭh bār wā muñh tak bhārī pātra, muñhamuñh pātra, nākenak pātra*.

BŪN, BŪNN, n. (Ir. *bunna*) a kind of cake—*Puā^h, gañdaurā^h, muthuliya^h*.

BŪNCH, n. (Gr. *bunke*) a lump, a cluster; v. to swell out in a bunch—*Guchchkā^h, ghoṇpā^h, jūpī^h, mūhā^h, gaudh^h, pūñjī^h, ganj^h, gadkī^h, pūlī^h, āñī^h, pūlā^h, phāñrī^h, phūl^h, jhūñlī^h*; v. *phailnā^h, guadh bannā^h, guchchkā bannā^h*. [pā sā^h]

BŪNCH'Y, a. full of bunches, like a bunch—*Guchchhe-dūr, chhāñnār^h, gaudh sā^h, ghoñ-*

BŪN'DLE, n. (S. *byndel*) a number of things bound together; v. to tie together—*Āñī^h, gathrī^h, mutrā^h, polṭī^h, pot^h, pulindā^h, bojhā^h, gattā^h*; v. *gathrī^h, bāñdh-nā yā karnā^h, āñṭiyānā^h, kattāḥā bāñdhnā*.

BŪNG, n. (W. *bung*) a stopper for a barrel; v. to stop up a barrel—*Gattā^h, dhatthā^h, dāñṭ^h, dhāt^h*; v. *pipe meñ dhāt gattā yā dhatthā layānā, pipe ká muñh bāñd k., dāñṭ jāpnā^h*.

BŪNG'OLE, n. the hole in the side of a barrel—*Pipe meñ chhed*.

BŪN'GLE, v. (W. *brangler*) to perform clumsily; n. a clumsy performance—*Burī tarāh k., nā-kāra banānā, kharāb k.*; n. *kharāb anjām, nā-kāra kām*—*Bigirni, anārī kī nāñ k., burī bhañṭī k.*; n. *bin dhañg ká kām, phūlar kām*.

BŪNG'LER, n. one who bungles—*Nā-āzmāda-kār, nā-karbi, khām-dast*—*Anārī, phū-har, kūrḥ, mūrkh*. [Kudaul, burā, anārīpan se, bhaddā]

BŪNG'LING-LY, ad. clumsily, awkwardly—*Bad-ustāb, be-hunari se, kharāb, bad-numā*.

BŪNT'ING, n. the name of a bird—*Ek qism kī chiriyā*—*Ek jāti kī chiriyā*.

BUOY, n. (Fr. *bouée*) a piece of cork or wood floating on the water tied to a weight at the bottom; v. to keep afloat, to bear up—*Tirēndā^h, tirēñd^h, langar-mumā, langar ká nishān, lakrī jo langar se bāñdhi ruḥtī hai aur jal ke upar tairā kurtī hai*; v. *tirā-nā^h, utarāñā^h, sañdhāñnā^h, thāññnā^h, nibāñnā^h, thāññhñā^h*—*Kāñṭh jo langar meñ bāñdhā rahtā hai aur pāñi ke upar utarāyā kartā hai*.

BUOY'AN-CY, n. the quality of floating—*Tirōw^h, utarāw^h, bhasāw^h, utirāhaṭ^h*.

BUOY'ANT, a. floating, light—*Utirāw^h, bhasāw^h, utirātā^h, tairātā^h, hulkī^h*.

BŪR, n. the prickly head of burdock—*Ek qism ke khār-dār daraḥṭ kī phumang*—*Ek prakār ke kañṭhile peṛ kī phungi*.

BUR'DEN, or BŪR'THEN, n. (S. *byrthen*) what is borne, a load; v. to load—*Bār*; v. *bojhnā^h, bojh rakhnā^h, lāñnā^h, bujhl k^h*—*Bojhā, bojh, bhār*.

BUR'DEN-IOUS, a. grievous, useless—*Sakht, pur-dard, dard-angez, be-fāida*—*Pirākar, kashtakar, vyarth, nishphal*.

BUR'DEN-SOME, a. heavy, grievous, severe—*Girāñ, wazñi, pur-dard, dard-angez, sakht*—*Garū, guru, bhāri, pirākar, kashtakar, karṛā, karā, kañṭhin*.

BUR'DEN-SOME-NESS, n. weight, heaviness—*Wazñ, girāñi, sakhtī*—*Bojh, bhār, kañṭhin-ātā, guruai, gurutā*. [gāte haiñ—*Āvartaniyāsālok, parivartakaślok*]

BUR'DEN, n. (Fr. *bourdon*) a chorus—*Upaj^h, misra^h yā shēr jo koi log milke ek sūth*

- BU-REAU'**, bu-rō', *n.* (Fr.) a chest of drawers with a writing board—*Likhne kī almāri.*
- BURG-NE'**, Būr'go-NET, *n.* (Fr. *bourguignote*) a kind of helmet—*Ek tarah kī khod yā magfar*—Ek bhāntī kī yuddhasambandhī top, ek prakār kī mastakarakshapi.
- BURGH**, būrg, *n.* (S. *burk*) a corporate town, a borough—*Wah shahr jiske bāshindā ko qawmī majlis meī apne naukhtār bhejne kī iktiyār ho*—Mahāsabhā meī pratinidhī bhejne kī adhkār rakhne w. nagar. [ments—*Paṭṭā*^h
- BUR'GAQE**, *n.* a tenure by which the inhabitants of towns hold their lands or tene-
- BUR'GESS**, *n.* a freeman of a burgh—*Shahri, us shahr kī bāshinda jiske logon ko qawmī majlis meī mukhtār bhejne kī iktiyār ho*—Nagarajan, nagarastha, mahāsabhā meī pratinidhī bhejne kī adhkārī nagar kī jan.
- BUR'GESS-SHIP**, *n.* the state of a burgess—*Shahri kī iktiyār yā 'uhda*—Nagarajanapad, nagarasabhasadadhikar.
- BUR'GHER**, *n.* a freeman of a burgh—*Shahri, us shahr kī bāshinda jiske logon ko qawmī majlis meī mukhtār bhejne kī iktiyār hotā hai*—Nagarajan, nagarastha, jis nagar ke logon ko mahāsabhā meī apne pratinidhī bhejne kī adhkār hotā hai uskī niyati.
- BURG'MOTE**, *n.* a burgh court—*Jis shahr ke log qawmī majlis meī apne mukhtār bhejne kī iktiyār rakhte hain uski kachakri*—Jis nagar ke log mahāsabhā meī apne pratinidhī bhejne kī adhkār rakhte hain uski kach. hri.
- BUR'GO-MAN-TER**, *n.* a magistrate of a city—*Shahr kī hākim*—Nagarādhyaksha, nagar kī adhishṭhātā, puruṣṭhikārī. [pati, garh wā kot kī adhkārī.
- BUR'GRÄVE**, *n.* a governor of a town or castle—*Shahr kī nāzim, gal-a-dār*—Nagarādhi-
- BURG'LAIR**, *n.* (S. *burk*, Fr. *larron*) a thief who breaks into a house by night.—*Nayb-zan*—Seindh lagane w.
- BURG'LA-RY**, *n.* housebreaking by night—*Nayb-zanī*—Seindh. [seindh vishayak.
- BURG-LA'RI-OUS**, *a.* relating housebreaking—*Muta'altig-i-nayb-zanī*—Seindh sambaudhī,
- B. B'GUN-DY**, *n.* wine made in Buryundy—*Baryandī mulk kī anyūrī sharāb*—Bargandī deś kī anyūrī madirā.
- BUR'IAL**. See under BURY. [khodne kī yantra, takshanayantra.
- BUR'INE**, *n.* (Fr. *burin*) a graving tool—*Nagsh-kunī kī āla*—Kāth tāmbe ityadi par
- BURI**, *n.* to dress cloth, as fullers do—*Istri karnā^h, dholbiyon kī nāin kaprā banānā^h.*
- BUR'LER**, *n.* a dresser of cloth—*Dholī^h, istri karne w^h.*
- BUR-LESQUE'**, *a.* (Fr.) tending to raise laughter, jocular; *n.* a ludicrous representation; *v.* to turn to ridicule—*Hānsū^h, zarrāf, muskharagi-angez, hurrāf, zarif, thātthē-bāz; n. tusakhkhur, mazāh, zarāfat-āmez bayān; v. tusakhkhur k., maskharagi k., mazāh k., zarāfat k.*—Parihāsakar, hāsyajanak, hāsotpādak, hānsor, thātthol; *n. hānsī, thātthā, khillī, parihās, upahās, parihāsavakya, parihāsavachan; v. parihās k., hānsī k., thātthā k., khillī k., banānā.*
- BUR'LY**, *a.* (boor, like *t*) big, timid, boisterous—*Jasim, 'azīm-ul-jassa, mutallā^h, shekhī-bāz, zor-shor k. w., tund, lantarānī*—Sthūl, sthūlāsārīr, bārē dīl kī, phulāphālā, phulā hūā, śābdakārī, phakoriyā, pharphariyā.
- BUR'LI-NESS**, *n.* bulk, bluster—*Qudd, miqdūr, mutāpā^h, mutā^h, shekhī, lūf-zanī, khud-faroshī, kalla-zanī, gul-gapārā*—Dīl, parimān, sthūlatā, sthūlāsārīratī, dīmbh, phakoriyāpanā, garāj, tarāj, tarāpī.
- BURN**, *v.* (S. *byran*) to consume with fire, to wound with fire, to be on fire; *p. t.* and *p. p.* **BURNED** or **BURNT**;—*Jalānā^h, jalnā^h, dāhnā^h, dahnā^h, jārnā^h, jarnā^h, bāhnā^h, bārnā^h, bulnā^h, burnā^h, dugdhānā^h, dahaknā^h.* [agnidāh, dāh.
- BURN**, *n.* a wound caused by fire—*Jalne kī zakhm, sukhta yā sokhta*—Jalā, dagdha, **BURN'ER**, *n.* a person or thing that burns—*Jalāne w^h, ātash-angez, ātash-afroz, chirāg*—Dāhāk, jalawaiyā, phukanhārā, dagdhā, tāpak, dipak, diyā.
- BURN'ING**, *n.* fire, flame, inflammation; *a.* flaming, vehement, powerful—*Ātash, sozish, soz, ātash-zanī, ihtirāg; n. sozmulā, soz-nāk, shudīd, tez, tund, sukht*—Āg, dāh, dāhan, jālan, jwālān, jwālā; *a.* jalāū, dāhāk, tāpak, jaltā, ugrā, prachand, karā, karā.
- BURN'ING-GLASS**, *n.* a glass which collects or condenses the sun's rays—*Ātashī shisha*—Sūrajmukhī, sūryakānt.
- BUR'NISH**, *v.* (Fr. *brunir*) to polish, to grow bright; *n.* a gloss, brightness—*Chamaknā^h, jilā denā, saiqal k., sāf k., chamaknā^h, cham-cham k^h; n. chamak^h, jilā, saiqal*—Jhalaknā, opā, mānjnā, chikunā, jhalaknā; *n. jhalak, op, laplapahat.*
- BUR'NISH-ER**, *n.* one that burnishes—*Saiqal-gar, jilā-sāz, jilā dene w. shakhs yā āla, saiqal karne kī āla*—Opnī, tejak, kāntidāyān jan wā yantra.
- BUR'ROW**, *n.* (S. *beorgan*) a hole in the ground for rabbits, &c; *v.* to make holes in the ground—*Bil^h, mānd^h; v. bil banānā^h, mānd banānā^h, bil khodnā^h.*
- BURSE**, *n.* (L. *bursa*) an exchange where merchants meet—*Saudāgaron ke ekatthā hone kī jagah*—Bānikamāgamasthān, baiyariyon ke ekatra hone kī sthān.
- BUR'SAR**, *n.* the treasurer of a college, a student who has an allowance from a fund—*Madrase kī khazānchī, wazife-dār tālibu-l-ilm*—Pāthasāliyadhanādhikārī, pāthasālī kī rokariyā, māsik pāne w. vidyārthī.

BŪR'SAR-SHIP, *n.* the office of a bursar — *Madrasē ki khazānchī-garī, tankhwaḥ-dār tālibu-l'ilm kā darja* — Pāthasāliyahadnādhikār, pāthasālā ki rokariyāi, māsiḱ pāne wāle vidyārthī kā pad.

BŪR'SA-RY, *n.* the treasury of a college, the allowance paid to a bursar — *Madrasē kā khazāna, tālibu-l'ilm kā wazifu* — Pāthasāliyahadnāgrīha, vidyālayidhanāgar, pāthasālā kā rokarghar, vidyārthī kā masik.

BŪRST, *v.* (S. *berstan*) to break or fly asunder, to break open suddenly, to come suddenly or with violence, *p. t.* and *p. p.* BŪRST — *Phūtnā^h, phatnā^h, tūtnā^h, phoynā^h, phūrnā^h, tornā^h, taruknā^h, tarknā^h, chaṭuknā^h, chaṭaknā^h, phūt nikalnā^h, tūt par-nā^h, ek-ek ā-paynā^h.* [phūt^h, tūt^h.

BŪRST, *n.* a sudden disruption, a rupture — *Karak^h, tarap^h, jharap^h, phūtan^h, tūtan^h, BŪR'THEN.* See BURDEN.

BUR'Y, *bōry*, *v.* (S. *birgan*) to put into a grave, to cover with earth, to conceal — *Dafn k., mudfin k., dufanānā, chhipānā* — Mitti d., gāṛ d., gārnā, topni, dhānkā, dhānpnā, lukānā. [mitti d.

BUR'AL, *n.* the act of burying, a funeral — *Dafn, kafan-dafn, tadfin, tajhiz* — Gāṛ top.

BUR'Y-ING, *n.* the act of putting into the grave — *Dafn, tadfin* — Gāṛ top.

BUR'Y-ING-PLĀCE, *n.* a place for graves — *Qabr-gāh, qubristān, goristān, maqbar, maq-hara, darqāh* — Gārne ki jagah, mitti dene ki jagah, mirasavirasthān.

BUSH, *n.* (Ger. *busch*) a thick shrub, a bough; *v.* to grow thick — *Jhūṛ^h, jhāṛī^h, dāl^h, dālī^h; v. jhūṛulā ghanā gā jhūṛā honā^h.*

BŪSŪ'Y, *a.* full of bushes, like a bush — *Jhār-dār, jhār ke māmīnd* — Jhārmay, jhār ke salriḱ, jhāṛulā, jhūmrā, loṭai, ghanā, nivir.

BŪSH'NESS, *n.* the quality of being bushy — *Jhār-dārī, jhūmrāhat^h, jhāṛulā-pān^h — Jhāṛulāhat, nivirātā, ghanatā.* [māmā — Battis ser kā parimān.

BUSH'EL, *n.* (Fr. *boisseau*) a dry measure containing eight gallons — *Battis ser kā pū-bŪSK, *n.* (Fr. *busc*) a piece of steel or whalebone worn in stays — *Faulād, gā uhel mām-darqāyī sab se bāre jānwar ki hadhī ki takhtī jis ko Farangistān ki auratē siar-band meḥ lagāti hūn* — Sārālōh wā whel mām samudrī bāre jāntu ki phūlī jo Yuro-pi-ya striyāḥ upi āngiyōḥ meḥ lagāti hūn.*

BŪS'KIN, *n.* (D. *broeken*) a kind of half boot, a high shoe worn by ancient actors of tragedy — *Nisf-moza, nim-moza, ek qism kā ūchā jūtā jis ko pukhū ke qulīm zamāne ke naqṣl dahslut-nāk bāṭon ki naql kartē the* — Adhā mojī, ek bhāntī ki jūtī jiske prāchīn kāl ke naṭ pahīnte the. [mojā chārḥāye, ūchī panahī chārḥāye.

BŪSKINED, *a.* dressed in buskins — *Nim-moza pukhū huc, ūchī jūtī pahūne huc^h — Ādhā BŪSS, *n.* (L. *basium*) a kiss, a salute with the lips; *v.* to kiss — *Bosa; v. bosa lenā* — Chūmā, chūmī; *v. chūmā lenā.* [ki nāv.*

BŪSS, *n.* (D. *buis*) a boat used in fishing — *Machhli ke shikār ki kishṭī* — Machhli māne

BŪST, *n.* (It. *busto*) a statue of the head and shoulders — *Nim-qudd, nisf-qāmat kī lū'bat, sir se le kandhōḥ tuk ki mīrat^h* — Mastak aur kandhōḥ ki mūrtī, adhe sarir ki pratimā, mastak se le chhātī paryant manushya ki pratimā.

BŪSTARD, *n.* a large bird of the turkey kind — *Barā perā^h, kaḍar^h.*

BUSTLE, *būs'el*, *v.* (S. *brastlin*?) to be busy with quick motion, to be active; *n.* a hurry, a tumult — *Tugā-pū k., dūrā-durish k.; n. tugā-pū, dūrā-durish, jaldī, afrā-tafri, gul-qapāṛā, shor-sharābā, harj-marj* — Daurdhūp k., dhūndhām k., daurdhūp machānā, khalbālī k. wā ṭālū, kām kāj k.; *n.* daurdhūp, dhūndhūn, vyastatā, utāwali, khalbālī, kolāhāl. [jyā, tikshvakarmā.

BŪSTLER, *n.* an active stirring person — *Har-bābī, mīhnatī shakhs* — Kāmkājī, chhatpatī

BUS'Y, *biz'y*, *a.* (S. *biseg*) employed with earnestness, active, officious; *v.* to employ, to engage — *Mashgūl k., mashgūl h., mustagay, sar-garm, pesh-āmudi, fuzūl-khidmat; v. mashgūl k., mashgūl h., mashgūl h., mashgūl h.* — Niyukt, karmanivishṭ, udyami, pravitṭī, karminishṭ, vyavastī, kāmkājī, anadhikāracharchak, parakīryacharchak, parādhikārapaveśak; *v.* kām meḥ niyukt k. wā lūḡānā, kāryyanivishṭ k.

BŪY'LY, *ad.* in a busy manner — *Mashgūlī se, sar-garmī se, chālūki se* — Phurtī se, vyas-tatā se, utāḱ se, abhīnives se.

BŪY'NESS, *biz'ness*, *n.* employment, serious engagement, an affair, concern, trade — *Shuḡl, muhimmā, kār, matlab, mu'āmalā, kām^h, peshā* — Udyami, vyāpār, vyavastī, pravitṭī, barā kām, karm, kāryya, arth, vishay, prayojan, vrittī, jivikā. [kāracharchak.

BŪY'BOU-Y, *n.* a meddling person — *Har-degi-chamchā* — Parakīryacharchak, parādhī-BŪT, *con.* (S. *butan*) except, except that, besides, only, unless, yet; *ad.* no more than; *prep.* except — *Magar, illā, lekin, walekin, amma; ad. sirf, faqat; prep. sirf, juz* — Par, pai, mūl, pun, parantu, kintu, balki; *ad.* nirā, keval, mātra; *prep.* chhorā, chhorākar, ūpar.

BŪT, *n.* (Fr. *bout*) a boundary, a limit; *v.* to touch at one end — *Hadd, sar-hadd, intihā; v. paicasta honā, muttasil honā* — Sīmā, avadhī, dāḥrāmēnṛā, ant; *v.* milā honā, jurā honā, dāḥrāmēnṛe meḥ honā.

BŪT'END, *n.* the blunt end of any thing—*Kisi chiz ká kund sirá yá nok*—Kisi vastu ká bhōntā agrabhāg wā tōnk, sthūlāgra.

BŪT'MENT, *n.* the support of an arch—*Mīkrāb ká punkta*—Toranapadādhar.

BŪTT, *n.* a mark to be aimed at, an object of ridicule, a blow or push; *v.* to strike with the head or horns—*Hadaḥ, nishāna, rish-khand, goe-majlis, dhakkā^h, takkar^h; v. takranā^h, takkar laṇā^h, takkar mārā^h*—Lakṣha, upahāsuṣṭhān, parihāśāpad,

BŪT'SHAFT, *n.* an arrow—*Tir*—Bān, vāṇ. ^h isyabhūmi, thokar.

BŪT'CH'ER, *n.* (Fr. *boucher*) one who kills animals to sell, one who delights in slaughter; *v.* to kill, to murder—*Qassāb, qasāi, zābiḥ* : *v. qatl k., khūn k., halāk k., zabah k.*—Mānsavikrayī, mānsik, ghātak, prānihinsāpar; *v. badh k., hatyā k., mār dālnā.*

BŪT'CH'ER-LY, *a.* bloody, cruel—*Khūni, khūn-khwar, saffāk, be-rahm, sang-dil*—Lohū ká pyāsa, nishthūr, krūr, nirdayī.

BŪT'CH'ER-Y, the trade of a butcher, slaughter, the place where animals are killed—*Qassābi, qatl, qassāb-khāna*—Mānsavikrayī kī vritti, badh, hanan, ghātan, badhasthān, sunā, sunā.

BŪT'LER, *n.* (Fr. *bouteille*) a servant who has charge of liquors, &c.—*Khān-sāwān, mīr-sāmān, sharāb waḡaira chizōn ká muhāfīz*—*Madya ādī ká rakshak, bhandārī.*

BŪT'LER-SHIP, *n.* the office of a butler—*Khān-sāmān-garī, mīr-sāmān-garī, sharāb waḡaira chizōn ke muhāfīz ká 'uhda*—*Madya ādī ke rakshak ká pad, bhandārī ká pad.*

BŪTT, *n.* (S. *but*) a large cask—*Barā pīpā.*

BŪT'TER, *n.* (L. *butyrum*) an oily substance made from cream by churning; *v.* to smear or spread with butter—*Makkhan^h, nainā^h, nēnnā^h* : *v. makkhun chaparnā^h, nēnnān chaparnā^h.*

BŪT'TER-Y, *a.* having the qualities of butter; *n.* a room where provisions are kept—*Rauqanī, ghi ká chiknā^h* ; *n. nī-mat-khāna, modī-khāna, bhandār^h*—Ghiyālā, ghiār, ghritamay; *n. khādyaḍvavāgar.*

BŪT'TER-FLY, *n.* a winged insect—*Titri^h, titli^h, tullī^h.*

BŪT'TER-MILK, *n.* the milk which remains when butter has been made—*Ghol^h, maṭ-thā^h, mātthā^h, chhāchh^h, chhānchh^h, maherī^h.*

BŪT'TER-PRINT, *n.* a stamp to mark butter—*Makkhan par chhīpā karne ká thappā^h.*

BŪ-TY-RAX'GROU, **BŪ-TY-ROUS**, *a.* having the qualities of butter—*Rauqanī, chiknā^h*—

BŪT'TOCK, *n.* (Fr. *bout* ?) the rump—*Chūtar^h*. [Ghiyālā, ghritamay, ghiāhā.

BŪT'TON, *n.* (Fr. *bouton*) a knob or ball for fastening clothes, the bud of a plant; *v.* to fasten with buttons—*Tukma, girih, shigīfā* : *v. tukma bāndhnā, girih denā*—Ghundi, kali; *v. ghundi bāndhnā, ghundi ghānā.*

BŪT'TON-HOLE, *n.* a hole to admit a button—*Tukma ká halga*—(Ghundi ká phāndā.

BŪT'TON-MAK'ER, *n.* one who makes buttons—*Tukma-sāz*—(Ghundi banāne w.

BŪT'TRESS, *n.* (Fr. *bout*) a prop, a support; *v.* to prop, to support—*Pushta, thek^h, saharā^h* ; *v. thek denā^h, saharā denā^h.*

BŪX'OM, *a.* (S. *boesum*) obedient, yielding, gay, lively, brisk, wanton—*Farmān-bar-dār, muti, kush-tab, zinde-dil, chālāk, shokh, 'aiyāsh*—Ajñākārī, adhin, rangilā, rasik, ānandī, chapal, phurtilā, chānchal, lampat.

BŪX'OM-LY, *ad.* obediently, wantonly—*Farmān-bardārī se, shokhi se, be-hayāī se*—Ājñāpālan adhinatā chānchalatā chānchalāī chānchalāhat khelwārpan wā dhiṭhāī se.

BŪX'OM-NESS, *n.* obedience, wantonness—*Farmān-bardārī, shokhi, be-hayāī*—Ājñāpālan, adhinatā, chānchalatā, chānchalāhat, khilārpan, dhiṭhāī.

BUY, *v.* (S. *byegan*) to obtain for money, to purchase : *p. t.* and *p. p.* **BOUGHT**—*Mol lenā^h, kharidnā*—Kinnā, kray k., besahnā.

BUYER, *n.* one who buys, a purchaser—*Khuridār*—Kinne w., kretā, krayī, besahwayā.

BŪZZ, *v.* to hum like a bee, to whisper; *n.* the noise of a bee or fly, a whisper—*Bhin-bhinānā^h, ghunghunānā^h, phusphusānā^h, kānāphūsi k.* ; *n. bhimbhināhat^h, ghun-ghunāhat^h, phusphusāhat^h.*

BŪZZER, *n.* a secret whisperer—*Kānā-phūsi k. w^h, phusphusāhat k. w^h.*

BŪZZARD, *n.* a species of hawk, a blockhead; *a.* senseless, stupid—*Bāz, ahmaq* ; *a. nā-dān, be-vuqūf, kund-zihn*—Śyen, mūrkh; *a. mandmatī, jar, mūrkh.*

BY, *prep.* (S. *be*) denotes the agent way or means, at, near; *ad.* near, beside, in presence, passing—*Se^h, ba-sabab, ke sabab, ke tā'is, par^h, meṇ^h, nazdik*; *ad. nazdik, pās^h, samne^h, gusartā*—Dwāra, us karke, uske hetu, uske kāraṇ, nikat; *ad. nere, nikat, sāksahāt, sanmukh, jātā huā.*

BY, **BYE**, *n.* something not the direct and immediate object of regard, as **BY** the **BY** or **BYE**—*Kahte kahte koi bāt sūjh pare* to by the by *yā* by the bye *kahte haiṇ^h, hān^h, bhālā^h.*

BY'AND-BY, *ad.* in a short time—*Dam bhar meṇ, dam meṇ, thori der meṇ, thori der ke ba'd*—Kuchh kāl piche, ek kṣaṇa piche, thori ber meṇ, kinchit kāl pare.

BY, in composition implies something out of the direct way—*Bāi ká laḡa jab kisī dūre laḡe ke sāth jorā jātā hai tab iske mā'ne sidhī rāh ke bāhar hote haiṇ*—Bāi ká

śabd jab kisī dūse śabd ke sāth joṛā jāta hai tab iskā arth sidhe path ke bāhar hotā hai.

BṬ'COR-NER, *n.* a private corner—*Ek poshida gosha*—*Ek gupt konā*.

BṬ'END, *n.* private interest—*Poshida garaz*—*Gupt hit, gupt arth, swahit, swārth*.

BṬ'GONE, *a. past*—*Guzrā*—*Bitā, vyatit, gat, gaya*.

BṬ'LANE, *n.* a private lane—*Kūcha*—*Gali, chorgali, koli*.

BṬ'LAW, *n.* a private rule—*Qā'idā-i-makhāsūs, khāss qā'idā, poshidagi se yā āpas meṁ muqarrar kiya gāgā qā'idā*—*Upavyavasthā, upavidhi, chupchāp wā āpas meṁ banāyā hua niyam*.

BṬ'NAME, *n.* a nickname—*Laqab*—*Upādhi, upanām*.

BṬ'PAST, *a. past, gone by*—*Gayā^h, guzrā, raft-guzashit*—*Bitā, vyatit, gat*.

BṬ'PATH, *n.* a private path—*Chor-rāh, kūcha*—*Guptapath, pagdāndi, chorgali*.

BṬ'ROAD, *n.* a private road—*Chor-rāh, kūchu*—*Chorgali, koliya, guptapath*.

BṬ'STAND-ER, *n.* a looker on—*Pās khare hokar dekhne w^h*. [pagdāndi, koli.

BṬ'STREET, *n.* an obscure street—*Chor-rāh, kūcha*—*Guptapath, upamārg, chorgali,*

BṬ'VIEW, *n.* a self-interested purpose—*Apni garaz*—*Swahit, swārth*.

BṬ'WALK, *n.* a private walk—*Chor-rāh, kūchu, galī^h*—*Chorgali, pagdāndi, koliyā*.

BṬ'WAY, *n.* a private and obscure way—*Chor-rāh, kūchu, galī^h*—*Chorgali, pagdāndi, koliyā*. [wā bolīholī.

BṬ'WIFE, *n.* a secret stroke or sarcasm—*Poshida wār yā tanz*—*Gupt ghāw wā vyaṅgya*

BṬ'WORD, *n.* a saying, a proverb—*Musal*—*Kahāwat, kahniṭ, kahtūt*.

BṬ'ZANT, **BṬ'ZANTINE**, *n.* a gold coin made at Byzantium—*Bāizānehiam shahr ki*

banī hui ashrafī—*Bāijānehiam nagar kā banā huā sone kā mudrā*.

C.

CAB, *n.* (H.) a Hebrew measure of about three pints—*Qarīo deṛh ser kā Yahūdī paimāna*—*Prāy deṛh ser kā Yahūdī māp*.

CA-BAL', **CA'B'A-LA**, *n.* (H.) Jewish tradition, secret science—*Yahūdiyōn ki rivāyat, poshida 'ilm*—*Yahūdiyōn ki paramparā kahāwat, guptavidyā, gūrhavidyā*.

CA'B'A-LISM, *n.* the science of the cabala—*Yahūdiyōn kā poshida 'ilm*—*Yahūdiyōn ki gūrhavidyā*.

CA'B'A-LIST, *n.* one skilled in Jewish tradition—*Yahūdiyōn ki rivāyat aur poshida 'ilm kā 'ālim*—*Yahūdiyōn ki kahāwat aur gūrhavidyā kā pandit*.

CA'B'A-LIS'TIC, **CA'B'A-LIS'TIC-AL**, *a.* secret, occult—*Poshida, mugla, makhfi*—*Gūrh, gupta, guhya, rahasya*.

CA'B'A-LIS'TIC-AL-LY, *ad.* mysteriously—*Iqlāq se, poshidagi se*—*Gūrhātā se, guptarūp se*.

CA'B'A-LIZE, *v.* to speak like the cabalists—*Yahūdiyōn ki rivāyat aur poshida 'ilm ke 'ālimōn ki tarāh bolnā*—*Yahūdiyōn ki paramparā kahāwat aur gūrhavidyā ke jānne wālōn ke sadris kahnā*.

CA-BAL', *n.* a private junto, an intrigue; *v.* to intrigue—*Khalwat meṁ fasād kā mashwara karne wālī jamā'at. sāzish, bandish*; *v. sāzish k., bandish k. yā bāndhnā, fasād kā mashwara k.*—*Bure kām meṁ gupt ekṛā, gushṭ, guṭ, kumantranā*; *v. gushṭ k., bure kām meṁ gupt ekṛā karke kumantranā k., guṭ k.*

CA-BAL'ER, *n.* one who intrigues—*Fitrati, mustari, bandish k. w., sāzish k. w., fasādi*—*Guṭ k. w., gupt kām meṁ yukti k. w., gupt manorath ke sādhe ke liye gathāw gathne w.* [aswasambandhi.

CABAL-LINE, *a.* (L. *caballus*) belonging to a horse—*Ghore ke muta'alliq*—*Ghore kā,*

CAB'A-RET, *n.* (Fr.) a tavern—*Kalwār-khāna*—*Kalwariyā, madyālay*.

CAB'BAGE, *n.* (L. *caput* ?) a vegetable—*Kobi^h*.

CAB'RAQE, *v.* to steal in cutting clothes—*Kapre ke katar byōnṭ meṁ chorānā^h*.

CAB'IN, *n.* (W. *caban*) a cottage, a small room, a room in a ship; *v.* to live or confine in a cabin—*Jhopṛā^h, jhopṛi^h, kuriyā^h, kuti^h, chhoṭi kothri^h, jahāz ki kothri*; *v. jhopṛi meṁ rahnā^h, ek chhoṭi kothri meṁ rahnā^h*.

CAB'INET, *n.* (Fr.) a closet, a room in which consultations are held, the collective body of ministers of state, a set of drawers for curiosities, a place for things of value—*Khalwat-khāna, mashwara-khāna, arkān-i-daulat, arkān-i-saltanat, 'ajib chizon ke rakhne ki almāri, 'ajāib-khāna*—*Ekiṇṭ kothri, nirālī kothri, vichārāsālā, vichārāgrih, mantranā karne kā ghar, pradhānsachivasamāj, pradhānamantrigaṇ, durlabh padārthōn ke rakhne kā adhār, durlabhadravayādhar, durlabh padārthōn ke rakhne kā sthān*.

CA'B'INET-COUNCIL, *n.* a council of cabinet ministers—*Divān-i-khāss*—*Pradhān mantriyaṇ ki sabhā, pradhānsachivasabhā*. [kā barhiyā kām k. w.

CA'B'INET-MAK-ER, *n.* a maker of fine wood-work—*Barhai kā achchhā kām k. w., barhai*

CAB'LE, *n.* (D. *cabel*) a rope to hold a ship at anchor, a large rope—*Lahās^h, lahāsi^h, langar kā rassā, barā rassā^h*.

CABLED, *a.* fastened with a cable—*Lahāsī se bāndhā huā^b, langar ke rasse se bāndhā huā.*

CARRI-O-LET, cāb'ri-o-lē, *n.* (Fr.) a sort of open carriage commonly shortened into CAB—*Ek qism ki upar se khulī gārī*—*Ek bhānti ki upar se khulī hui gārī.*

CACHEX-Y, *n.* (Gr. *kakos, hexis*) a bad state of body—*Abtar sarisht*—*Śāriradosh, sarir ki durāvasthā.* [see *be-hāl*—*Śāriradosh so pīrit, śārīrakarogavīśiṣṭ.*

CACHECTIC, CA-CHĒCTI-CAL, *a.* having a bad state of body—*Abtar sarisht kā, badan*

CACHIN-NATION, *n.* (L. *cachinno*) loud laughter—*Khilkhilāhat^b.*

CACKLE, *v.* (D. *kaeckelen*) to make a noise like a hen or goose; *n.* the noise of a fowl, idle talk—*Murgī yā bat ki tarah āwāz k., kā-kū k^b, karḱarānā^b;* *n.* *murg ki āwāz, be-hūda-goi, burhūāhat^b*—*Bat wā kukkuṭī ke sadriś śabd k.; n. kukkuṭī wā bat kā śabd, bākbā, aḱbā, sarbār.* [śabd.

CACKLING, *n.* the noise of a hen or goose—*Murgī yā bat ki āwāz*—*Kukkuṭī wā bat kā*
CACO-CHYM-Y, *n.* (Gr. *kakos, chymos*) a bad state of the humours—*Akhlat ki buri*
hālat, abtārī-i-akhlat—*Raktapittādivikār.*

CACO-CHYMIC, CAC-O-CHYM'I-CAL, *a.* having the humours in a bad state—*Abtar afhlāt*
rakkhe w., jiske akhlāt uttar hālat meñ hoñ—*Raktapittādivikāravīśiṣṭ.* [ṭya.

CAC-O-DEMON, *n.* (Gr. *kakos, daimon*) an evil spirit—*'Ifrit, bhūt*—*Pisāch, vetāl, dai-*

CAC-O-ETHES, *n.* (Gr. *kakos, ethos*) a bad custom—*Bad-dastūr, burā dastūr*—*Kurīti,*
kuchāl. [bhul.

CACOGRA-PHY, *n.* (Gr. *kakos, grapho*) bad spelling—*Imle ki galatī*—*Aksharautī ki*
CACOPHONY, *n.* (Gr. *kakos, phone*) a bad sound of words—*Afjāz ki bad-lahzā yā*
bad-āwāz—*Kataṣṭuti, viśwarāpad.*

CADAVEROUS, *n.* (L. *cadaver*) like a dead body—*Murdānī, murdār sū, murda sū*
—*Mare wā mīe ki nāin, mritasuriravat, mare ke sadriś, pretasadriś.*

CADDIS, *n.* (Gael. *cadan*) a kind of tape, a worm or grub—*Ek qism kā fūta, kīrā^b*—
Ek prakār kā phūtā, niwār, kīt.

CADDOW, *n.* a chough, a jackdaw—*Eksamundārī chiriyā^b, kaḱelā^b.*

CADRE, *a.* tame, bred by hand—*Hilā^b, palwā^b, hāth se pālā guṛā^b, hāth se pālā huā^b.*

CADRE, *n.* (L. *cadus*) a barrel or cask—*Pipā.*

CADENCE, *n.* (L. *cadō*) the fall of the voice in reading or speaking, the flow of verses
or periods, the tone or sound—*Parhne yā bolne meñ āwāz kā utār, tarāzū-i-kulām yā*
mīzān-i-kulām, lahjā mawā sadā yā āwāz—*Parhne wā bolne meñ swar kā utār,*
padāyā wā gadāyā ki dhārā, swar, lay.

CADENT, *a.* falling down—*Uṭarā^b, girtā^b.*

CADET, *n.* (Fr.) a younger brother, a volunteer in the army who serves in expectation
of a commission—*Chhotā bhāī^b, jo nau-jawān mard-i-sharīf' uḱle ki ummed meñ*
binā tankhwarāh paltan meñ kām kartā hai—*Lahurā bhāī, jo kulīm yuvā purush pad*
pāne ki ās meñ binā vetan senā meñ kām kartā hai.

CADİ, *n.* (Ar.) a Turkish magistrate—*Turkistān kā qāzī*—*Turk deś kā nyāyādhipati,*
Turk deś kā daūdānyāk. [—*Śighra girne w., niyāt sanay ke pahile girne w.*

CADUCOUS, *a.* (L. *caducus*) falling early—*Sāwēre girne w^b, waqt se peshtar girne w.*

CADUCITY, *n.* tendency to fall, frailty—*Girne ki ragbat, galatī*—*Patanaśilātā, girne*
ki or jhukāw, chūk.

CÆSURA, *n.* (L.) a pause in verse—*Waqfa-i-misra', waqfa-i-shī'r, misra' yā shī'r ke*
wāzn meñ jo waqfu hotā hai—*Virām, avachchhed, vichchhed.*

CÆSURAL, *a.* relating to a cæsura—*Misra' yā shī'r ke wāzn meñ jo waqfu hotā hai us*
ke mutā'alliq, mutā'alliq-i-waqfu-i-misra'—*Virāmasambandhī, vichchhedavishayāk.*

CAGE, *n.* (Fr.) an inclosure for birds or beasts; *v.* to inclose in a cage—*Pinjra^b, ka-*
tahrā^b, kaḱharā^b; *v.* *pinjre meñ dālnā^b.*

CÄIRN, *n.* (G.) a heap of stones—*Pattharōñ kā dher^b.*

CÄITIFF, *n.* (It. *cattivo*) a mean villain, a knave; *a.* base, servile—*Murdād, mal-*
'ian, mūzi, thag^b; *a.* *lū'īn, mal'ūn, mūzi, pōji*—*Khal, dhūrt, durvritta, sūth, durāt-*
mā; *a.* *adhām, nich.*

CÄJOLE, *v.* (Fr. *cajoler*) to flatter, to coax, to delude—*Ḳhush-āmad k., dam d., phus-*
lānā^b, fareb d.—*Lallopatto k., mīthī mīthī bāteñ karnā, jhāns lenā, jhānsnā, bhulā-*
wā donā, thagnā, dhokhā denā. [bhulāwā, thagāi.

CÄJOLERY, *n.* flattery, deceit—*Ḳhush-āmad, fareb, dagā*—*Lallopatto, chhal, kapat,*

CÄKE, *n.* (D. *koek*) a kind of bread, concremented matter; *v.* to form into a cake—*Rotī^b,*
tikki^b, paparī^b; *v.* *rotī banānā^b, tikki banānā^b, sukhānā^b, sūkhnā^b, karrānā^b, pa-*
purīyānā^b.

CÄLÄ-MÄN'CO, *n.* a kind of woollen stuff—*Ek qism ki bānāt*—*Ek bhānti ki banāt.*

CÄLÄ-MINE, *n.* an ore of zinc—*Kachchā dastā^b.*

CÄLÄM'I-TY, *n.* (L. *calamitas*) misfortune, misery, distress—*Bad-bakhti, talā, musī-*
bat, taklīf—*Daurbhāgya, vipat, vipatti, āpat, saṅkat, klēś.*

CÄLÄM'I-TOUS, *a.* full of misery, distressful—*Kam-bakhti, bad-bakht, āfat-xada, āfat*

rasīda, taklīf-dih, pur-taklīf, zabīn, kharāb, taklīf pahuñchāne w. — Abbāgā, dukkhi, āpadgrasta, dukhkhadāyak, śokapūrt, vyathākār.

CAL/A-MUS, n. (L.) a sort of reed — *Gaur gāchh^h, qasbu-z-zarīra, narkat^h, sarpat^h* — Mahaktā beñt, sugandhi beñt, bharui.

CA-LASH', n. (Fr. *calèche*) a sort of open carriage, a kind of hood — *Ek qism kī ūpar se khulī hui gāri, ek qism kī sir kī kaprā* — Ek prakār kī ūpar se khulī hui gāri, ek bhāntī kī unūñ kī kaprā, oṛhni.

CAL-CĀ'RE-OUŠ. See under CALX.

CAL/CE-DO-NY. See CHALCEDONY.

CAL-CINE'. See under CALX.

CAL-COG'RA-PHY. See CHALCOGRAPHY.

CAL/CU-LATE, v. (L. *calculus*) to compute, to reckon, to adjust — *Hisāb k., andāza k., shumār k., hisāb se durust k.* — Giunā, lekḥā k., āñknā, kūtṇā, atkal k., lekhe se ṭhik wā upayukt k.

CAL/CU-LABLE, a. that may be computed — *Shumār kiye jāne ke lāiq, hisāb kiye jāne ke qābil, andāza kiye jāne ke lāiq* — (Gananiy, gine jāne ke yogya, kute wā āñke jāne ke yogya. [qiyās — Ginti, jorti, gapan. lekḥā, atkal, kūt, āñkāv.]

CAL-CU-LĀ'TION, n. a computation, a reckoning — *Hisāb, shumār, andāza, takhmīnā, CAL/CU-LATIVE, a. belonging to calculation* — *Muta'alliy-i-hisāb, hisāb se nisbat-dār* — Gapanāsambandhi, gintivishayak.

CAL/CU-LĀ-TOR, n. a computer, a reckoner — *Muhāsib, hisāb-dān, siyāq-dān, andāza-gir* — Gapsak, sañkhyak, lekḥā karwāiyā, lekḥā k. w., atkal k. w., kūtne w.

CAL/CU-LUS, a. stone in the bladder — *Pathrī^h, pathurī^h*.

CAL/CU-LĀ-RY, a. relating to the stone — *Patharī kī^h, patharī se nisbat-dār* — Patharī kī sambandhi, patharivishayak. [rīlā^h.

CAL/CU-LŌSE, CAL/CU-LOUS, a. stony, gritty — *Patharilā^h, kirkirā^h, ānkariyā^h, kuñka-CAL/DIRON, n. (L. *caldarium*) a large kettle, a boiler* — *Deq, hamdā^h, karūh^h, chirvā^h, charuā^h*. [dhiknā.

CAL/E-FY, v. (L. *caleo*) to grow hot — *Garm k. yā h.* — Tapānā wā tapnā, dhikānā wā CAL/E-FĀ'CTION, n. the act of heating — *Garm k.* — Tapnā, tapnā, dhikāv.

CA-LID'ITY, n. heat — *Garmi, harārāt, tapish* — Tāp, ushnatā.

CAL'I-DUCT, n. a pipe to convey heat, a stove — *Garmi pahuñchāne kī nalī, aṅgīthī^h, bhār^h* — Ushnatā pahuñchāne kī choṅgi wā poṅgi, borsī, bhaṭṭhī, bharsāñin.

CAL/ENDS, n. pl. (L. *calendae*) the first of every month among the Romans — *Ahālī-i-Rom ke darmiyān har mahīne kī gurra* — Rom ke logon meñ pratyek mahīne kī pahilā dīn.

CAL/EN-DAR, n. a yearly register, an almanac; v. to enter in a calender — *Taqwīm, jantri-bahī^h; v. taqwīm meñ darj k., jantri-bahī meñ dākhil k.* — Patrā, pañjikā, pañchāṅg; v. patrē meñ likhnā, pañchāṅg meñ chapḥā denā.

CAL/EN-DER, v. (Gr. *kulindros*) to dress cloth; n. a hot press for dressing cloth — *Kundī k. h., ghōñtā^h, nard par chapḥānā, chiknānā^h; n. kundī karne kī kal^h.*

CAL/EN-TURE, n. (L. *caleo*) a species of fever peculiar to hot climates — *Tap-i-hārr jo khās-kur garm mulkōn meñ hojātī hai* — Jwararogavishesḥ jo ushṇa deśon meñ hotā hai.

CALF, calf, n. (S. *calv*) the young of a cow, a stupid fellow, the thick part of the leg; pl. CALVES — *Bachhwā^h, bachhiyā^h, bhuygā^h, bhaknā^h, jay^h, pīñrlī^h.*

CALF'LIKE, a. resembling a calf — *Bachhwā sā^h, bachhiyā sā^h.*

CALVE, v. to bring forth a calf — *Byānā^h.*

CALV'ISH, a. like a calf — *Bachhwā sā^h, bachhiyā sā^h, parwā yā pariya sā^h.*

CAL'I-BER, CAL'I-BRE, n. (Fr. *calibre*) the bore of a gun, capacity, cast, sort — *Top, bandūq wogaira kī muñh, phulāw^h, chaurāw^h, naqsha, tarur, zāt, qiam* — Agnyastra kī muhri, vistār, chaklāq, sāñchī, dhab, jāti, prakār.

CAL'ICE. See CHALICE.

CAL'I-CO, n. a stuff made of cotton from Calicut in India — *Chhī^h, chhāpā kaprā^h.*

CAL'IF, CAL'IPH, n. (Ar. *khalīfa*) a title of the successors of Mohammed — *Khalīfa* — Khalīphā.

CAL'I-PHATE, n. the office or dignity of a caliph — *Khilāfat* — Khalīphā kī pad.

CAL-I-GĀ'TION, n. (L. *caligo*) darkness — *Tārīkī, āndherā^h* — Andhakār, dhuñdh.

CA-LY'G'NOUS, a. dark, obscure, dim — *Āndherā^h, dhuñdhilū^h.*

CA-LIG'RA-PHY, n. (Gr. *kalos, grapho*) beautiful writing — *Khush-khatt, khush-nawīsī* — Sundaralipi, sundaralekhan, sundaralekh.

CAL-I-GRĀPH'IC, a. relating to beautiful writing — *Muta'allig-i-khush-nawīsī, khush-khatt se nisbat-dār* — Sundaralipisambandhi, sundaralekhanavishayak, sundar likhā kī sambandhi.

CAL-I-PASH', CAL-I-PĒE', n. terms of cookery in dressing turtle — *Kachhue ke pakāne meñ ye lafz bole jāte haiñ* — Kachhue ke rūndhne meñ ye šabd bole jāte haiñ.

- CAL-T-VER**, *n.* (Fr. *calibre*) a hand-gun—*Chhoti bandūq*—*Chhotā agnyastra*.
- CALIX, CAL'YX**, *n.* (L. a flower-cup—*Kāsa-i-phūl*—Pushpegarbh, pushpakosh.
- CALK, csk**, *v.* (S. *cale*) to stop the leaks of a ship—*Darz-mār k.*, *jahāz ke darzeñ band k.*—*Gābhna, gabna, gahnā, nāw ki sandhi mūndnā*.
- CALK'ER**, *n.* one who calks—*Darz-mār k. w.*, *jahāz ke darzeñ band k. w.*—*Gābhne w.*, *gābne w.*, *gāhne w.*, *nāw ki sandhi mūndne w.*
- CALK'ING-IRON**, *n.* a chisel for calking—*Jahāz ke darzeñ band karne ke liye rukhāni yā tānki*—*Naukā ki sandhi mūndne ke liye rukhāni wā tānki*.
- CALL, n.** (L. *calo*) to name, to summon, to convoke, to cry out, to make a short visit; *n.* an address, a summons, a demand, a short visit—*Kahnā^h, nām rakhnā^h, bulā^h bhejnā^h, bulcānā^h, batornā^h, ekatthā k., jorā^h, pukārnā^h, hānk mārā^h, gohrānā^h, pherā k^h, ā-jānā^h, bheñt k^h.*; *n.* *pukār^h, hānk^h, gohār^h, bulāhut^h, bulāvā^h, māng^h, chāt^h, bheñt^h, dekhnā sunnā^h.* [*batorne w^h, ekatthā k. w^h, ā-jāne w^h, bheñt k. w^h*]
- CALL'ER**, *n.* one who calls—*Bulāne w^h, pukārne w^h, gohrāne w^h, hānk mārne w^h.*
- CALL'ING**, *n.* vocation, profession, trade—*Pesha, karb, kār-gāz, roz-gāz*—*Dhāndhā, udyam, vyavasāy, vyāpār*.
- CAL-LID'I-TY**, *n.* (L. *callidus*) craftiness—*Mākā, hila-sāzi*—*Dhūrtatā, khalatā*.
- CAL'LI-PERS**, *n. pl.* (Fr. *calibre*) compasses with curved legs—*Khām-dār parkār*—*Terhe karkātak viśesh, gol padārth kā vyās nāpne ke liye karkātak viśesh*.
- CAL'LOUS**, *a.* (L. *callus*) hardened, insensible, unfeeling—*Sakht, karakht, be-dard, nā-tars^h*—*Kathor, karī, karā, nīthūr, nirday*.
- CAL-LÖS'I-TY**, *n.* a hard swelling without pain—*Ghatthā^h, dhatthā^h*.
- CXL'LOUS-LY**, *ad.* in an unfeeling manner—*Be-dardī se, be-rahmī, nā-tarsi se^h*—*Kathorātā se, nirdayatā se*.
- CXL'LOUS-NESS**, *n.* hardness, insensibility—*Sakhtī, nā-tars^h, sang-dili, be-dardī, be-rahmī*—*Kathināi, karāi, kathorātā, nirdayatā nīthuratā*.
- CAL'LOW**, *a.* (S. *culo*) unfledged, naked—*Be-bāl-o-par, nangā^h*—*Binpankh, pakshahin, ledā, gedā, lūhrā, mūhrā, magna*.
- CALM**, *cām*, *a.* (Fr. *calme*) quiet, serene, undisturbed; *n.* serenity, quiet, repose; *v.* to still, to quiet, to pacify—*Sākin, muhtabī, āhista, hamvār, havā-basta, be-harnak, bā-garār*; *n.* *ihitās, sukūn, havā-bastagi, khamas^h, qarār, āhistagi, rāhat, āsāish, ārām, āsūdagi*; *v.* *shāistu k., sākin k., roknā^h, havā-basta k., band k., taskin d., tasalli d., Rukā, sunsān, sun, sthīr, susthīr, sānta, nīrvāt, nirveg, nīrvittavāyū, nistarāng, nīschal*; *n.* *nīrvāt, vāyunīrvitti, nīrvegatā, nistarāngatā, sānti, sunsān, sukḥ, chain, ānand*; *v.* *thāmbhnā, sānta k., bāithālnā, mīṭhānā, dhairyya d., dilās d., susthīr k., nīrvāt k., nīrveg k.*
- CALMER**, *n.* one that calms—*Band k. w., rokne w^h, shāista k. w., sākin k. w., taskin-bahsh*—*Sāntikar, thāmbhne w., bāithālna w., dilās d. w., susthīr k. w.*
- CALM'LY**, *ad.* serenely, quietly—*Shāistagi se, taammul se, āhistagi se, mulāimat se*—*Sānti se, dhime, dhīre*.
- CALM'NESS**, *n.* tranquillity, mildness—*Taammul, āsāish, ārām, iminān, mulāimat, sukūn, havā-bastagi, havā kā rukāw*—*Sānti, sthīratā, nīrakulatā, avyākulatā, nīrvāt-tatwa, nistarāngatā*. [*Sānta, sthīr, nīrvāt, nīrveg*]
- CALM'Y**, *a.* quiet, peaceful—*Shāista, āhista, havā-basta, be-havā-o-tīfān, bā-garār*—*ke fāqīr*—*Isāiyōn ke Yunāni panth ke sannyāsī*. [*feet*—*Khār-khasak*—*Gokhri*]
- CAL'O-MEL**, *n.* (Gr. *kalos, melas*) a preparation of mercury—*Pāre kā kushta, ek davā jo pāre se taizār hoti hai*—*Ek aushadh jo pāre se bantī hai, pāradābhasm, rasa-bhasm*. [*tejustattwa*]
- CA-LÖR'IC**, *n.* (L. *calor*) the principle or matter of heat—*Garmī, harārāt*—*Ushnatā, CAL-O-RIF'IC*, *a.* causing heat—*Mutakarrir, garm k. w.*—*Ushnakārak, tāpajanak, tāpakar*.
- CA-LÖT'TE'**, *n.* (Fr.) a coif, a cap—*Orhni^h, topi^h*.
- CA-LÖY'ERS**, *n. pl.* (Gr. *kalos*) monks of the Greek church—*Isāiyōn ke Yunāni firqe ke fāqīr*—*Isāiyōn ke Yunāni panth ke sannyāsī*. [*feet*—*Khār-khasak*—*Gokhri*]
- CAL'TROP, CAL'THROP**, *n.* (S. *coltrecpe*) an instrument of war for wounding horses'
- CAL'U-MET**, *n.* an Indian smoking pipe—*Huqqa, gurguri^h*.
- CAL'UM-NY**, *n.* (L. *calumniā*) slander, false accusation—*Tuhmat, iftirā, itihām, buhtān*—*Apavād, kalañk, jhūthī nindā, lim*.
- CA-LŪM'NI-ATE**, *v.* to slander, to accuse falsely—*Tuhmat lagānā, ilzām denā, bad-nām k.*—*Kalañk lagānā, lim lagānā, mithyā apavād k., jhūthī nindā k.*
- CA-LŪM'NI-Ā-TION**, *n.* false accusation—*Tuhmat, bad-nāmī*—*Kalañk, mithyā apavād, jhūthī nindā*. [*āpavādak, kalañk lagāne w.*]
- CA-LŪM'NI-Ā-TOR**, *n.* a slanderer—*Tuhmat lagāne w., nā-haqq bad-go*—*Nindak, mithyā*
- CA-LŪM'NI-A-TO-RT**, *a.* false, slanderous—*Tuhmat-ūmez, gibatī*—*Kalañki, mithyā apavādī, nindak, limmi*. [*Kalañkamay, kalañki*]
- CA-LŪM'NI-OUS**, *a.* falsely reproachful—*Tuhmat-angez, bad-go, tuhmat lagāne w.*—*CA-LŪM'NI-OUS-LY*, *ad.* in a slanderous manner—*Tuhmat se, bad-goī se, bad-go taur se*—*Kalañk se, mithyā nindā se, mithyā apavād se*.

- CAL'LUM'NI-OUS-NESS**, *n.* slanderous accusation—*Tuhmat, ná-haqq bad-námi, ná-haqq bad-goí*—Kalaúk, mithyá apavád, jhúthí nindá. [nám dharmopadesák ká mat.]
- CAL'VIN-ISM**, *n.* the doctrine of Calvin—*Qasis Kálvín ká gaul yá mazhab*—Kálvín
- CAL'VIN-IST**, *n.* a follower of Calvin—*Qasis Kálvín ká mu'taqíd, Qasis Kálvín ká pairau*—Kálvín nám dharmopadesák ke mat ká avalambí, Kálvínpanthi.
- CAL'VIN-IS'TIC**, **CAL'VIN-IS'TI-CAL**, *a.* relating to Calvinism—*Qasis Kálvín ke gaul yá mazhab ke muta'alliq*—Kálvín nám dharmopadesák ke mat ká sambandhí, Kálvínpanthasambandhí. [mittí^h, rákh^h, chhár^h, bang^h, bhasm^h.]
- CÁLX**, *n.* (L.) lime or chalk, powder made by burning: *pl. CÁL'CEs*—*Chúná^h, khari*
- CAL-OÁ'RE-ous**, *a.* of the nature of lime or chalk—*Chúná-giś, áhuk-sifut, khari mitti ki khásiyat ká*—Chúnámáy, chúnágunavíśisht, kharimittimay, kharimittigunavíśisht, khari mitti ke dharm ká. [rákh k., chhár k., bhasm k.]
- CÁL'QINE**, *v.* to burn to a calx or powder—*Khákistar k., kushta k.*—Márná, bang k.,
- CÁL'QI-NA-BLE**, *a.* that may be calcined—*Khákistar yá kushta kiye jáne ke láiq*—Máre jáne ke yogya, bang rákh chhár wá bhasm kiye jáne ke yogya.
- CÁL'QI-NATE**, *v.* to burn to calx or powder—*Khákistar k., kushta k.*—Márná, bhasm k., rákh k., chhár k., bang k. [krap, rákh k.]
- CÁL'QI-NÁ'TION**, *n.* the act of calcining—*Jalákar reza reza k., khákistar k.*—Bhasmi-
- CÁM'BRIC**, *n.* a kind of fine linen from Cambray in Flanders—*San ke mihin kapre ki ek qism jiski ibtidá Flándarz mulk ke Kámbré shahr se hai*—San ke patle kapre ki ek játi jiski utpatti Flándars des ke Kámbré nagar se hai, chandeli.
- CÁME**, *p. t.* of come—*Áyá^h*. [Shutur—Únt.]
- CÁM'EL**, *n.* (L. *camelus*) an animal common in Arabia and other eastern countries—
- CÁM'EL-OT**, **CÁM'LET**, *n.* a stuff made of camel's hair or wool and silk—*Shutur ke bál ká yá ún aur renham ká baná huá kaprá*—Únt ke rom ká wá rom aur paṭṭa ká baná huá vastra, dhussá, dhúsá, paṭṭi.
- CÁM'EL-O-PÁRID**, *n.* (L. *camelus, pardus*) the giraffe, a large quadruped—*Zarāfa, guo-palang, shutur-guo*—Ek prakár ká jantu jo chhote únt ki náin hota hai aur uski lambi ghíñch hoti hai aur uske aúg par chíte ki náin chhoṭi chhoṭi chhittiyán hoti hain.
- CÁM'E-O**, *n.* (It.) a gem on which figures are engraved—*Ek qism ká patthar jis par tasnein khodí játi hain*—Ek prakár ká patthar jis par chittra khode játe hain.
- CÁM'E-RA OB-SCÚ'RA**, *n.* (L.) an optical machine used in a darkened chamber by which objects without are exhibited—*Ek úla jisko andheri kothri mein dharne se báhar ki chizoñ ká 'aks us mein á paṭṭá hai*—Ek prakár ká yantra jisko andheri kothri mein dharne se báhar ke padarthoñ ká pratibimb us mein á paṭṭá hai.
- CÁM'E-RÁ'TION**, *n.* (L. *camera*) a vaulting or arching—*Gumbaz banáná, mihráb banáná*—Torāṇ banáná, torāṇakár dwár wá path lanáná. [rát ká chhápá^h.]
- CÁM-I-SÁ'DO**, *n.* (Fr. *chemise*) an attack made in the dark—*Rát ko chhápá márná^h*,
- CÁM'O-MILE**, *n.* (Gr. *chamai, melon*) a plant—*Bábina*—Aushadhiya aushadhi.
- CÁMP**, *n.* (L. *campus*) the order of tents for an army, an army encamped; *v.* to fix tents, to lodge in tents—*Lashkari dere, khaime, dere^h, khaimeñ meñ pari hui fauj; v. khaime gárne, khaimeñ meñ rahná yá basáná*—Sená ke tambú, parāw par pari hui sená, tambuon meñ purí hui sená; *v.* tambú gárná, derá dálná, tambuon meñ tikhná wá tikháná, tambuon meñ basná wá basáná.
- CÁM-PAIGN'**, **cam-pān'**, *n.* a large open country, the time an army keeps the field in one year; *v.* to serve in a campaign—*Maidán, waki hamwár zamin, wál bhar ke andar wah muddat jismeñ lashkar apne maqám se muhimm par raftá hai; v. muhimm meñ naukari k.*—Samabhūmi, samasthal, paṭapar, baras bhar meñ wah kál jis meñ sená apne niyat sthán ko chhorkar rapakshetra meñ rafti hai; *v.* rapakshetra meñ sevá wá kám k. [jaune w., jañgali.]
- CÁM-PÉS'TRAL**, *a.* growing in fields—*Maidán ká ugne w., khet meñ ugne w^h*—Khet meñ
- CÁM-PÁNTI-FÓRM**, *a.* (L. *campana*) in the form of a bell—*Ghaná-numá, ghanie ki sūrat*—Ghanákrítí, ghanákar.
- CÁM'PHOR**, **CÁM'PHIRE**, *n.* (L. *camphora*) a solid white gum—*Káfúr*—Karpúr, kapúr.
- CÁM'PHIRE**, *v.* to impregnate with camphire—*Káfúr-ámez k.*—Kapúr milána, karpúra-yukt k.
- CÁM'PHO-RATE**, **CÁM'PHO-RA-TED**, *a.* impregnated with camphor—*Káfúr-ámez*—Karpúriya, karpúramay, karpúrayukt, kapúr se milá huá.
- CÁN**, *v.* (S. *cunna*) to be able, to have power; *p. t.* **COULD**—*Sakná^h*.
- CÁN**, *n.* (S. *canna*) a vessel for liquor—*Piyála, qarāba, suráhi*—Chukarí, jalapátra, pání ká bāsan, katorá, khorá.
- CÁN'A-KIN**, *n.* a little cup, a small cup—*Piyáli*—Katorí, khorí, khoríyá.
- CÁ-NÁILLE'**, **ca-náll'**, *n.* (Fr.) the rabble—*Kamíne log*—Adham log, nich log.
- CÁ-NÁL'**, *n.* (L. *canalis*) a water-course made by art, a duct—*Nahr*—Nálá, náli.
- CÁ-NÁ'RY**, *n.* wine brought from the Canary islands, a singing bird, an old dance—

Kaneri jazair ki anguri sharab, khush-awaz ek chiriyā jo ibtidā meñ Kaneri ke jaziron se ai thi, ek qadim nach—Kaneri tāpuñ ká dráksámadya, mīthe bol ki chiriyā jo pahile pahal Kaneri nám tāpuñ se ai thi, ek purānā nāch.

CAN'CEL, *v.* (L. *cancelli*) to blot out, to efface, to obliterate—*Mansūkh k., bātil k., radd k., mitānā^h*—Metnā, dho dālnā, uṭhā denā, pōnchhnā, kāt dālnā, lop k., vyarth k.
CAN'CEL-LA-TEP, *a.* marked with cross lines—*Chār-khāna, jāl-dār*—Āpi beñri lakiron se khinchāyā huā.

CAN'GER, *n.* (L.) a crab-fish, one of the signs of the zodiac, a virulent sore—*Kekarā^h, burj-i-sartān, sartān, nūsār*—Kark, karkat, karkatarāsi, karkarāsi, bāndarghāw, visphot, bhagandar.

CAN'GER-ATE, *v.* to grow cancerous—*Bhagandar kā rogi h., nāsir kā rogi h.*—Bāndar
CAN'GER-OUS, *a.* having the qualities of a cancer—*Nāsir sā, bhagandar-sifat*—Visphotagupavisishṭ, bāndarghāw ki dharm rakhne w.

CAN'DENT, *a.* (L. *canleo*) hot, glowing with heat—*Garm, tābān, munawwar*—Ushpa, daidaktā, damaktā, jāwalyamān, uttaptā.

CAN'DID, *a.* (L. *candulus*) fair, open, frank, ingenuous, sincere—*Sāf, kushād-dil, sāf-dil, sinā-sāf, be-makr-o-farṭ, be-ruiḥ-o-riyā, be-riyā, rāst, sābiq, pāk, rāst-bāz*—Nirmalamati, suddhātahkaraṇa, khule mai. kā, saral, sidhā, nishkapat, sachchā, kharā.

CAN'DID-LY, *ad.* fairly, openly, frankly—*Safai se, sāf-dili se, sadāqut se, rāsti se*—Saralā se, khulākhuli, man kholkar, sachchāi se, kharāi se, sidhāi se, binā kapat.

CAN'DID-NESS, *n.* frankness, ingenuousness—*Safai, sāf-dili, rāsti*—Saralā, kharāi, sachchāi, sidhāi.

CAN'DOUR, *n.* openness, frankness, fairness—*Sāf-dili, safai, rāsti, pāk-bāzi, be-riyāi*—Mankholāw, vimalātmātā, sachchāi, sachchāi, kharāi, sidhāi, saralā.

CAN'DI-DATE, *n.* one who competes for an office—*Ummid-wār, khwāhān*—Padābhilāshī, padānweshī, āsrait. [Sikhtadipak, madhuchehlishatdipak, govapamayadipak.

CAN'DLE, *n.* (L. *candela*) a light made of wax or tallow—*Mom-batti, charbi ki batti*—CAN'DLE-HOLD-ER, *n.* one who holds a candle—*Batti dikhāne w^h, batti pakarne w^h*—Dipadhāri. [batti ki roshni—Dipaprabhā, prādiṇadyanti, diyā kā ujjiyālā.

CAN'DLE-LIGHT, *n.* the light of a candle—*Mom-batti ki roshni, charbi ki batti ki roshni*, CAN'DLE-MAS, *n.* the feast of the purification of the Blessed Virgin, formerly celebrated with lights—*Ilazut Mariam ke chillā nahāne kā din, is roz āye bahut battiyāñ rau-shan hoti thiñ*—Isā Masih ki mātā Mariam ke prasavañch kā parvadin.

CAN'DLE-STICK, *n.* an instrument for holding a candle—*Shum'-dān*—Dipādhār, dipāpidap, varttyādhār. [ki sāmagri.

CAN'DLE-STUFF, *n.* stuff for making candles—*Batti banāne kā masūlih*—Batti banāne
CAN'DLE-WAST-ER, *n.* one that wastes candles—*Batti kharāb k. w., batti be-fāida sarf k. w.*—Batti nishprayojan uṭhā dāne w.

CANDY, *v.* (L. *candeo* f) to conserve with sugar, to grow congealed; *n.* a conserve—*Pāgnā^h, pugnā^h, jam jānā^h; n. pāg^h, pāk^h, murabba*—*n.* Sarkarā.

CANE, *n.* (L. *canna*) a reed, the sugar-plant, a walking-stick; *v.* to beat—*Narkat^h, beṭ^h, beṭ^h, ūkh^h, ūkh^h, jānirā^h, kulā jānirā^h, chhari^h, lāthi*; *v. beṭiyānā^h, lathiyānā^h, beṭ mārānā^h, lāthi mārānā^h*. [narkat yā beṭ kā banā huā^h.

CANY, *a.* full of canes, consisting of canes—*Narkat beṭ ūkh yā chhari se bhārā huā^h*, CA-NINE, *a.* (L. *canis*) having the properties of a dog, pertaining to a dog—*Sag-sifat, kutte ke muta'alliq*—Kukkuriya, kukkurasambandhak. [matārā.

CAN'I-CULE, CA-NIC'U-LA, *n.* the dog-star—*Shi'ra-l'-abūr, shi'ra-l'-yamānā*—Kukkuranā—CA-NIC'U-LAR, *a.* belonging to the dog-star—*Muta'alliq-i-shi'ra-l'-abūr, shi'ra-l'-yamānā* se nishat-dār—Kukkuranāmanakshatrasambandhi.

CAN'IS-TER, *n.* (L. *canistrum*) a small box for tea, a small basket—*Chā kā ḍabbā^h, pitāri^h, tokri^h*.

CANK'ER, *n.* (L. *cancer*) a worm, a disease in trees, a corroding ulcer, any thing that corrupts or consumes; *v.* to corrupt, to decay, to i-fect—*Kirā^h, ghun^h, ek rog jo peron meñ lag jātā hai jis se unke patte aur chhilke narkar gir parṭe haiñ^h, bāndarghāw^h, ghāw^h, larṭon ke munñ meñ jo nāwān hotā hai^h, sarāne khā-dāne bigārne yā meñ dāne w.; v. sarānā^h, bigārānā^h, khā-lenā^h, sarānā^h, bigārānā^h*.

CANK'ERED, *a.* crabbed, morose—*Tund-kho, tursh-rā, durush-kho*—Chirchirā, nakcharhā, karkās. [khilāfi se—Chirchirāhat se, virodh se.

CANK'ERED-LY, *ad.* crossly, adversely—*Durush-khoi se, tund-khoi se, mukhālafat yā bar-*
CANK'ER-OUS, *a.* corroding like a canker—*Kirā yā ghun sā khā-lene w^h*.

CANK'ER-BIT, *a.* bitten by an envenomed tooth—*Zahrile dānt se kātā huā*—Bikhahe dānt se dānsa huā.

CANK'ER-WORM, *n.* a worm that destroys plants and fruit—*Ek kirā jo andar se nadōsāt aur meñon ko khā letā hai*—Ek kirā jo bhitār se pandhoñ aur phaloñ ko khā letā hai.

- CAN'NI-BAL**, *n.* (L. *canis*?) a man-eater—*Ádam-khor*—Manushyabhoji, rákshas.
CAN'NI-BAL-ISM, *n.* the eating of human flesh—*Ádam-khori*—Manushyabhojitwa, manushyamānsabhojan.
CAN'NI-BAL-LY, *ad.* in the manner of a cannibal—*Ádam-khor ke taur par*—Rákshas ke
CAN'NON, *n.* (L. *canna*) a great gun for battery—*Top*—Bará agnyastra.
CAN-NON-ÁDE', *v.* to batter with cannon; *n.* an attack with cannon—*Topen márná*
gole lagáná^b; *n.* *topon ki mār, golon ki mār*^b.
CAN-NON-IER', *n.* one who manages cannon; *v.* to fire upon with cannon—*Gol-andáz*;
v. *topen chhorná, topen márná*—Golá chālāne w., golchālā; *v.* *gole chhorná, golon*
so márná.
CAN'NON-BALL, *n.* a ball for a cannon—*Top ká golá, golá*—Agyastra ká golá.
CAN'NON-PRÓOF, *a.* proof against cannon—*Jis neñ top ká golá asar na kar sake*—Agyastrábhedya, jismeñ agnyastra ká golá paith na sakai.
CAN'NON-SHÓT, *n.* balls for cannon, the distance a cannon will throw a ball—*Top ke*
gole, jis dūri tak top ká golá já saktá hai, gole ká tappá^b—Agyastra ke gole, jis
 antar tak agnyastra ke gole já sakain.
CAN'NOT, (*can, not*) a word denoting inability—*Nahín sakná*^b. [doñgi.
CA-NÓE', *n.* an Indian boat—*Amerika ke aslí logon ká dōñgá*—Amerika ke ádi logon ki
CAN'ON, *n.* (L.) a rule, a law, the books of Holy Scripture, a dignity in cathedrals
 —*Qānūn, qā'idā, raam, áin, kitā'ī-muqaddas. ek qism ká pāulri*—Niyam, vyavasthá,
 riti, Isāiyon ki dharmapustak, ek prakār ká dharmopadeśak.
CAN'ON-ESS, *n.* a woman possessed of a prebend—*Ek aurat jisko kisi girje ki ámadani*
se tankhwaráh milti hai—Ek stri jisko kisi Isāibhajanabhawon se vetan miltá hai.
CA-NÓN'I-CAL, *a.* according to canon, regular—*Qānūn yā mazhabī-qā'idē ke muvāfiq*,
bā-qā'idā—Dharmasāstriya, dharmasāstra ke anusār, vyāvahārik, naiyamik.
CA-NÓN'I-CAL-LY, *ad.* agreeably to canon—*Qā'idē ke muvāfiq*—Vidhi ke anusār, yathā-
 vidhi, vidhipurvāk. [bā-qā'idagi—Dharmasāstriyatwa, vyāvahārikatwa.
CA-NÓN'I-CAL-NESS, *n.* the quality or state of being canonical—*Qānūn ke muvāfiq honā*,
CA-NÓN'I-CALS, *n. pl.* the full dress of a clergyman—*Pādriyon ká muqarrari purá libās*
 —Purohiton ke niyat sakal vastra, purohitavēs.
CA-NÓN'I-CATE, *n.* the office of a canon—*Pādri ká 'uhda*—Purohit ká pad, yājakapad.
CAN'ON-IST, *n.* one versed in canon law—*Faqih, dinī qānūn jāñne w.*—Purohitavyava-
 hārapandit, purohitadharmaśāstrājña.
CAN'ON-IS'TIC, *a.* belonging to a canonist—*Faqih ke mutā'alliq, dinī qānūn jāñne wālē*
ke mutā'alliq—Purohitavyāvahārapanditavishayak, purohitadharmaśāstrājñasam-
 bandhī. [logon meñ sañsthāpit k., kisi sādhu ko siddha junon meñ ganānā k.
CAN'ON-IZE, *v.* to declare a man a saint—*Kisi ko walī yā pir qarār denā*—Kisi ko siddha
CAN'ON-I-ZÁ'TION, *n.* the act of declaring a saint—*Kisi ko walī yā pir qarār d.*—Siddha
 logon meñ kisi sādhu ko sañsthāpitk. [uhda—Purohitasambandhī pad wā jivikā.
CAN'ON-RY, **CAN'ON-SHIP**, *n.* a benefice in a cathedral or collegiate church—*Pādri ká ek*
CAN'O-PEY, *n.* (Gr. *konops*) a covering over the head; *v.* to cover with a canopy—
Sāya-bān, shāmīyānū; *v.* *shāmīyānū tannā, sāya-bān lagānā*—Chāhdawā; *v.* chanda-
 wā tannā.
CA-NÓ'ROUS, *a.* (L. *cano*) musical—*Khusk-áwáz, shirin-lān*—Suswar, mīthe swar ká.
CANT, *n.* (L. *cantum*) a whining hypocritical manner of speech, corrupt dialect, auc-
 tion; *v.* to speak with a whining affected tone, to sell or bid at an auction—*Gingi-*
nāne ki mukt-áwez guft-o-gú, kamsalā, kharāb Urdu, kharāb bolī, nilām; *v.* *gingi-*
nānā^b, *bhinbhinānā*^b, *nilām k., nilām meñ bolnā*—Jhikhe aur kapat ki bāchit,
 bhrashtābhāshā, kubhāshā; *v.* jhikhnā, girgīrānā.
CANTER, *n.* a hypocrite—*Makkār, riyākār, zahid-khusk*—Dimbhi, dhoñgi, kapatavēśī.
CANTING-LY, *ad.* in a canting manner—*Gingīnāhat se^b, bhinbhināhat se^b, jhikhte^b, buri bolī se^b*.
CAN'TI-CLE, *n.* a song, Song of Solomon—*Gīt^b, Sulemán ká banāyā huā gīt^b*.
CAN'TO, *n.* a book or section of a poem—*Nazm ká bāb, fasl, qu'ā*—Kāvya ká kānd,
CAN-ZO-NÉT', *n.* a little song—*Ek chhotā gīt^b*. [adhyaya, skandha, sarg, parv.
CAN-TËN, *n.* (Fr. *cantine*) a tin vessel used by soldiers to carry liquors—*Sufed-*
māil lohe ká bartan jismeñ sipāhī log sharāb wagaira raqīq shai le-jāte hain—Trapu-
 shābhāñd jismeñ sāstradhāri madya ādi le-jāte hain. [v. *poñān chālānā yū chālānā*^b.
CANTER, *n.* (*Canterbury*) an easy gallop; *v.* to gallop easily or gently—*Poñān chāl^b*;
CAN-THÁR-I-DES, *n. pl.* (L.) Spanish flies used to raise blisters—*Zarārīh, sūn-kīrā^b,*
badan meñ phore paidā karne ke liye Spen mulk ki makkhiyān—Bīndī, sārīr meñ
 phore utpannā karne ke nimitta Spen des ki makkhiyāñ. [khañd.
CANTLET, *n.* (L. *quantulum*?) a piece, a fragment—*Pāra, purā*—Tukrā, tūk,
CANTON, *n.* (Fr.) a division of a country; *v.* to divide into little parts—*Zīl, parga-*
nā; *v.* *chhoṭe chhoṭe tukron meñ mungasam k.*—Bhūchakra, bhūpradeś; *v.* *chhoṭe*
chhoṭe tūkon meñ vibhakt k.

- CAN'TON-IZE**, *v.* to divide into small districts—*Chhote chhote zil'oh meñ mungasam k., zil'-bandi k.*—Chhote chhote bhichakron wā bhūpradesoh meñ bāntān. [n^h]
- CAN'TON-MENT**, *n.* a division or district occupied by soldiers when quartered—*Chhāw-*
- CAN'VASS**, *n.* (*L. cannabis*) a coarse hempen cloth, examination, solicitation; *v.* to sift, to examine, to solicit votes—*Vilāyati tāt yā gazi, tahqiqāt, āzmāish, iltimās, dārkhwāst*; *v. daryāft k., tahqiqāt k., āzmāish k., logon se 'uhde par muqarrar hone ke wāste iltimās k.*—*Tāt wā gārā, parikshā, jānchāw, chhanāw, chiriyān, biñti, chiraurī, nivedan, prārthanā*; *v. parikshā k., jānchnā, chhānnā, bhali bhānti dekhbhāl lenā, kisi pad par niyukt hone ke nimitta logon se prārthanā k., logon se kisi pad ke pāne ki prārthanā k.*
- CAN'VASS-ER**, *n.* one who canvasses—*Āzmāish k. w., tahqiqāt k. w., kisi 'uhde par tagar-rur hone ke liye logon se iltimās k. w.*—*Jānchawāiyā, dekhne w., parikshak, logon se kisi pad kī prārthak.* [sir ko dhānpnā^h]
- CĀP**, *n.* (*S. cappe*) a covering for the head; *v.* to cover the head—*Sar-posh, topi^h*; *v.*
- CĀP'FER**, *n.* one who makes or sells caps—*Sar-posh-sāz, sar-posh-farosh, topi-sāz, topi-farosh*—*Topi banāne w. wā bechnē w.*
- CĀP-A-PI'E**, *a.* (*Fr.*) from head to foot—*Sar-ā-rā*—*Sir se pānw tak, nakhsikh.*
- CĀP'CASE**, *n.* a covered case, a chest—*Dhānpā yā mūdā dūbbā^h, peti^h, sandūq.*
- CĀP'PĀ-PER**, *n.* a sort of coarse paper—*Moṭā kaguz*—*Moṭā likhanapatra.*
- CĀP'A-BLE**, *a.* (*L. capio*) able to hold or contain, equal to, qualified for—*Rakhne yā shūmil karne ke lūq, muwājiz, lūq, qābil*—*Dhāranaksham, adānayogya, yogya, upa-yukt, samarth.* [upayogitā, kshamatā, samarthya.]
- CĀ-PA-BIL-I-TY**, *n.* the quality of being capable—*Qābiliyat, liyāqat, isti'dād*—*Yogyatā,*
- CĀ-PA-BLE-NESS**, *n.* the state of being capable—*Liyāqat, qābiliyat*—*Yogyatā, upayogitā.*
- CA-PĀ'Ī-FF**, *v.* to make capable—*Lūq k., qābil k.*—*Samarth k., upayukt k., yogya k.*
- CA-PĀ'ĪCIOUS**, *a.* wide, large, extensive—*Kushāda, farākḥ, wasi'*—*Chaurā, barā, prasast, phailā.* [liyāqat—*Chaurā, chaklā, prasastatā, visālātā, dhārānāsakti.*
- CA-PĀ'ĪCIOUS-NESS**, *n.* the power of holding—*Kushādagi, wasat', rakhe ki tāqat yā*
- CA-PĀ'Ī-TATE**, *v.* to make capable—*Qābil k., liyāqat d., maqdūr bahshnā*—*Samarth k., yogya k., upayukt k.*
- CA-PĀ'Ī-TY**, *n.* room, space, power, ability, state, character—*Gunjāish, maidān, was'at kushādagi, tāqat, maqdūr, huisiyat, liyāqat, qābiliyat, isti'dād, hālat, darja, pesha, khāsiyat*—*Añtāw, samāw, samāi, phailāw, chaurā, vistār, samarthya, śakti, parā-kram, yogyatā, upayuktatī, upayogitā, dāst, avasthā, bhāv, vritti.*
- CA-PĀ'Ī-NON**, *n.* (*Fr. caparaçon*) a covering for a horse; *v.* to dress pompously—*Ghore kī ārāish kī jhūl*; *v. zeh-o-zinat kā kaprā pahinānā, pūzi puttā lagānā*—*Ghore kī barhiyā jhūl, āswasājī*; *v. achchhe achchhe kapre pahinānā, uttam vastroñ se sajanā.*
- CĀPE**, *n.* (*L. caput*) a headland, the neck-piece of a coat or cloak—*Teg-i-koh, binī-koh, rās, girēbān, kurtē kī girēbān*—*Antarip, girvāprachchhad, gale kī vāstra.*
- CĀPER**, *n.* (*L. caper*) a leap, a jump; *v.* to dance, to leap, to skip—*Bakar-kūd^h, uchhāl^h, kūd^h*; *v. nāchnā^h, kūdnā^h, uchhāl^h.*
- CĀPER-ER**, *n.* one who capers—*Kūdne w^h, uchhālne w^h, kudakkar^h.*
- CĀPER-OLE**, *n.* (*Fr.*) a leap without advancing, a dance—*Bakar-kūd^h, nāch^h.*
- CĀPER**, *n.* the bud of the caper-bush used as a pickle—*Ek jhārī kī kali jiskā achār bantā hai^h.*
- CĀP'IL-LA-RY**, *a.* (*L. capillus*) like a hair, small, minute; *n.* a small tube—*Bāl ke mānind, mihīn, bārīk*; *n. chhotī nālī^h*—*Kesopam, kes ke sadris, chhotā, atisūkshma*; *n. sūkshmanālī.*
- CA-PIL'LA-MENT**, *n.* a fine thread or fibre—*Bārīk sūt yā resha*—*Sūkshmasūt.*
- CĀP'I-TAL**, *a.* (*L. caput*) relating to the head, affecting the life, chief, principal; *n.* the upper part of a pillar, the chief city, the principal sum, stock, a large letter—*Sir ke mutā'allig, wājibu-l-qatl, qābil-i-qatl, 'azim, kalān, khāss*; *n. kisi khambhe ke upar kā hisā, sitin ke sir kī kagar, pāe-takht, taḥkī-gāh, dīru-l-khilāfat, dīru-l-saltā-nat, jam', aāl, sar-māya, qalāmī yā chhāpe kā barā harf*—*Mastakasambandhi, mastakiya, muñr kā, badhadandya, badhadand ke yogya, mukhya, pradhān, barā, uttam*; *n. khambhe kā uparī bhāg, stambhasīrsh, khambhe kā mātā, rājadhānī, mūladhan, mūladhavya, pūñji, barā akshar.* [mūladhanādhyā, dhanādhyā.]
- CĀP'I-TAL-IST**, *n.* one who has capital or stook—*Sar-māya-dār, māl-dār, Pūñjiwālā,*
- CĀP'I-TAL-LY**, *ad.* in a capital manner—*Khūbi se, wājibu-l-qatl*—*Uttam prakār se, bhali bhānti se, prāpādān se.*
- CĀP-I-TĀ'TION**, *n.* numeration by heads, taxation on each individual—*Sar-shumārī, har shakhs par kar-bandī*—*Mastakasāukhyā, pratyek vekti par karlagān.*
- CĀP'I-ROL**, *n.* the temple of Jupiter at Rome, a temple, a public edifice—*Shahr-i-Rom meñ Jūpitar kā mandir, mandir^h, but-khāna, sarkārī 'imārat*—*Rom nagar meñ jūpitar kā dewālay, dewālay, mandap, rajasambandhi griha.*

- CA-PIT'-U-LAR, *n.* a statute or member of an ecclesiastical chapter—*Pádríyon kī majlis ká qu'ida yá ek shakhs*—Dharmádhyakshón kī sabhá kī vyavasthāsānhitá wá uská sabhāsád.
[*see*—Dharmádhyakshón kī sabhá kī riti se.]
- CA-PIT'-U-LAR-LY, *ad.* in the form of an ecclesiastical chapter—*Mazhabī majlis ke taur*
- CA-PIT'-U-LAR-Y, *a.* relating to the chapter of a cathedral—*Girje ke muta'alliq pádríyon kī jamá'at se nisbat-dár*—Dharmádhyakshón kī sabhá ká sambandhī.
- CA-PIT'-U-LATE, *v.* to surrender on conditions—*Shartón par mutí' h.*—Kuchh baúdhēj wá niyam karke šatru ke wá meñ honá.
- CA-PIT'-U-LÁ'TION, *n.* the act of capitulating—*Shartón ke sáth mutí' h. yá sarúpná*—Niyamapúrvak šatru ke wá meñ honá wá šatru ko sarúpn dená. [kut.]
- CÁ'PON, *n.* (L. *capo*) a castrated cock—*Khasi murg, ákhta murg*—Vrishanahin kuk-
- CA-POUCH', *n.* (Fr. *capuce*) a monk's hood, the hood of a cloak—*Paqir ke sir ká kaprá, darvesh ká sar-posh, darvesh kī orhní*—Yatí wá udási ke sir dhánpne ká kaprá, vairági kī orhní.
- CA-PRI(C)'E, *n.* (Fr.) whim, fancy—*Wahm, khám-khiyáli, tavahhum, be-sabáti, tazalul, talawwun-mizáji, har-dam-khiyáli*—Sanak, lahar, lalak, tarañg, asthir ichchhá, manolaulya.
- CA-PRÍ'CIUS, *a.* whimsical, fanciful—*Talawwun-taú', talawwun-mizáji, hardam-khiyál*—Ochhá, lahari, sanaki, asthir, chanchalahrída.
- CA-PRÍ'CIUS-LY, *ad.* whimsically—*Talawwun-mizáji se, tazalul se, be-sabáti se, wahm se*—Sanak se, lahar se, lalak se, tarañg se, ochhepan se.
- CA-PRÍ'CIUS-NESS, *n.* whimsicalness—*Talawwun-mizáji, har-dam-khiyáli, tazalul, wahm*—Chanchalata, asthirati, chittatarulata, chapalata. [Makararási, makar.]
- CÁP'RI-CÖRN, *n.* (L. *cuper, cornu*) one of the signs of the zodiac—*Burj-i-jadí, jadi*—
- CÁP'RI-FI-CÁ'TION, *n.* (*caper, ficus*) a method of ripening figs—*Anjir pakáne ká ek taur*—Anjir gúlar wá pipal ke phal ke pakká karne ká ek prakár.
- CAP-SIZE', *v.* to upset, to overturn—*Ulatná^b, ulat d^b, ulátaná^b, ultáná^b, tal-úpar k^b.*
- CÁP'STAN, *n.* (Fr. *cheستان*) a machine to draw up a great weight—*Jurr-i-baqil, langar ká charkh*—Bhári vastu ko úpar khiñchlene kī kal. [karniká.]
- CÁP'SULE, *n.* (L. *capsula*) the seed vessel of a plant—*Tukhm-dán*—Vijakoś, vijaput,
- CÁP'SU-LAR, CÁP'SU-LAR-Y, *a.* hollow like a chest—*Sandúq kī tarah jauf-dár*—Vijakośakar, putikar, petári ke sadris polá. [*Kosasth, kosaparigat.*]
- CÁP'SU-LATE, CÁP'SU-LA-TED, *a.* inclosed—*Aisá band kī goyá sandúq meñ ho, band, giláfi*
- CÁP'TAIN, *n.* (Fr. *capitaine*) the commander of a ship, a troop of horse, or a company of foot, a chief—*Nákhudá, risála-dár, siba-dár, kaptán, sar-dár, sar-guroh, sargana, peshuá*—Nauká athawá sainya ká adhipati, mukhiyá, náyak.
- CÁP'TAIN-CY, *n.* the office of a captain—*Nákhudá, risála-dár, siba-dár, jamá'at-dári, sar-dári, sar-gurohí*—Nauká athawá sainya ke adhipati ka pad, mukhiyái, náyak ká pad.
- CÁP'TAIN-RY, *n.* chieftainship—*Sar-dári, sar-gurohí*—Mukhiyái, pradhánatá.
- CÁP'TAIN-SHIP, *n.* the rank or post of a captain, skill in warfare—*Nákhudái, risála-dári, siba-dári, jamá'at-dári, sar-dári, jungi hunar*—Nauká athawá sená ke adhipati ká pad, mukhiyái, yuddha meñ nipunatá, larái kī kusalatá wá chaturatí.
- CÁP'TION, *n.* (L. *captum*) the act of taking by a judicial process—*Hákim kī taraf se giriftári*—Rájá kī or se dharpakar. [lená, lokaprasānssevan.]
- CAP-TÁ'TION, *n.* the act of catching favour—*Khatir-joi, rozá-talabí, khush-ámad*—Barái
- CÁP'TIOUS, *a.* catching at faults, apt to cavil—*Aib-jo, nukta-chin, hujjati, takrári, qaziya-dallál, tunuk-mizáji, mut'ariz*—Dosh nihárne w., doshagráhi, chhidránweshí, kisi ká chhed dekhone w., jhagrálú, bakheriyá, chirehirá, vitandá k. w.
- CÁP'TIOUS-LY, *ad.* in a captious manner—*Nukta-chini se, aib-jo se, hujjati taur se, qaziya-dalláli se, tunuk-mizáji se*—Dosh nihárne kī riti se, chhidránweshí riti se, chhirepan se.
- CÁP'TIOUS-NESS, *n.* inclination to find fault—*Tunuk-mizáji, kaj-bohsi, nukta-chini*—Doshagráhitwa, chhidránweshitá, vivadáśálatá, dosh nihárne kī ichchhá, jhagrálúpaná.
- CÁP'TI-VATE, *v.* to take prisoner, to charm—*Qaid k., giriftár k., pá-band k., halqa-bagosh k., farefta k., lubbána^b*—Atkána, phānsinā, vandi k., vasibhút k., mohit k., moh lená.
- CÁP-TI-VÁ'TION, *n.* the act of captivating—*Giriftári, pá-bandí, halqa-bagoshi, fareftagi, lubbáw^b*—Vandikarap, dāsikarap, bandhan, grahan, vasikarap, mochan.
- CÁP'TIVE, *n.* one taken in war, one charmed; *a.* made prisoner—*Lorái meñ giriftár huá asir, qaid, banda, gulám, farefta shakhs*; *a. giriftár, muqaiyad, mahbús*—Yuddhalehabavandi, yuddhagrhih, jo šatrujan larái meñ háth lage, bandhuá, vasibhút jan, mohitavyakti; *a. pakarā gayá, vandikrit, šatru ke wá kiyá gayá, šatrudhrit, šatrugraat*. [*—Vasibhutatá, vasyatá, bandhuái, dāsawta, dāspanā, dāsabhāv.*]
- CÁP-TIV'-ITY, *n.* subjection, bondage, slavery—*Tábi-dári, asiri, qaid, giriftári, gulámi*

CAPTOR, *n.* one who takes a prisoner or a prize—*Wah shakhs jo larai men lut kartā hai yā dushman ke ādmī pakartā hai*—Wah purush jo larai men lut kartā hai wā śutrujan pakartā hai, pakarne w., pakarwaiya.

CAPTURE, *n.* the act of taking, a prize; *v.* to take as a prize—*Giriftārī, yaqmā, qanīmat*; *v.* *yaqmā lenā, sar k.*—Pakar, dhar, lut; *v.* yuddha men lut lenā.

CAP-U-CHIN', *cāp-u-shin'*, *n.* (Fr. *capuce*) a cloak with a hood, an order of friars, a kind of pigeon—*Sarposh-dār labāda, faqīrōn kā firqa, ek qism kā kabūtār*—Jhabarā, vairāgiyōn wā udasiyōn kā ek panth wā jathā, ek prakār kā kapot.

CARR, *n.* (L. *carrus*) a small carriage of burden, a chariot of war or triumph—*Chhaskrā^h, jany yā fath ki gārī*—Ladnī gārī, yuddha wā jay ki gārī wā bahal.

CARRMAN, *n.* a driver of a car—*Ārī-bān*—Bahalwān.

[Chhotā agnyastra.

CARRABINE, *CARRBINE*, *n.* (Fr. *carabine*) a short gun—*Qarābīn, chhotī bandūq*—

CARRABIN-ĒER, *n.* a sort of light horseman—*Sulūk-silāh-sawār*—Jo ghurchaphā halke sāstra bāndhe rahtā hai.

CARRACK, *n.* (Sp. *caraca*) a large ship—*Baṛā jahāz*—Bārī naukā.

CARAT, **CARACT**, *n.* (Gr. *keration*) a weight of four grains, a weight that expresses the fineness of gold—*Chār chāwal kā wazn*—Chār chāwal kā bānt. [mūh.

CARAVAN, *n.* (Ar.) a body of travellers—*Kārwān, qāfila*—Pathikagan, pathikasa-

CARAVAN-SARAY, *n.* a house for travellers—*Sarāe, musafir-khāna, kārwān-sarāe*—Pathikon ke tike kā sthān, pathikāstray. [ki naukā.

CARAVEL, **CARVEL**, *n.* (Sp. *caravela*) a sort of ship—*Ek qism kā jahāz*—Ek prakār

CARBON, *n.* (L. *carbo*) pure charcoal—*Nirālā koilā^h*.

CARBONACEOUS, *a.* containing carbon—*Nikhālis koyle-dār, jismen nikhālis koilā ho*—Nirālā koilāmāy, jismen nirālā koilā ho. [sambandhī.

CARBONIC, *a.* pertaining to carbon—*Nikhālis koyle ke mntā'alliq*—Nirālā koyle kā **CARBONACEOUS**, *n.* meat cut across to be broiled on the coals; *v.* to cut for broiling on the coals—*Qina-pāra, patthar ke koylōn par bhūnne ke lūy kātā aur banīyā huā gosht*; *v.* gosht ko koylōn par bhūnne ke lūy kāt-kāt kar banānā—Bhūnne ke yogya kātā aur banāyā huā māns; *v.* māns ko patthar ke koylōn par bhūnne ke yogya kāt-kāt kar banānā. [manī, raktamānik, sarpanmanī, padmarāg, pluṇṇī

CARBUNCLE, *n.* a red gem, a pimple—*Lāl, shal-chirāg, munh par kā mahāsā^h*—Rakta-

CARBUNCLES, *a.* set with carbuncles—*Shul-chirāg se jarā huā*—Padmarāg se jarā huā raktamāni se jarā huā. [tang—Rakṇōn ki sikarī wā pattā.

CARACAS-NET, *n.* (Fr. *carcan*) a chain or collar of jewels—*Jawāhir ki sanjir yā*

CARCASS, *n.* (Fr. *carcasse*) a dead body—*Lāsh, murda*—Loth, mritasarīr, śav.

CARCE-RAL, *a.* (L. *carcer*) belonging to prisons—*Zindān ke mutā'alliq, qaid-khāne se nisbat-dār*—Bāndhuōn ke ghar kā sambandhī, kūrāgārasambandhī, bandhanālayasambandhak.

CARD, *n.* (L. *charta*) a painted paper used for games, a paper containing an address, a note—*Khelne kā tās^h, ek ṭukrā kāgaz jis par nām yā ṭhikānā likhā rahtā hai, chitṭhī^h*.

CARDER, *n.* one who plays at cards—*Tās khelne w^h*.

CARDING, *n.* the act of playing at cards—*Tās kā khel^h*.

CARDMAKER, *n.* a maker of cards—*Tās-sāz*—Tās banāne w.

[manch.

CARDTABLE, *n.* a table for playing cards—*Tās khelne ki mez*—Tās khelne kā phalak wā

CARDMATCH, *n.* a piece of card dipped in melted sulphur—*Gulāye hue gundhak men dubāyā huā tās^h*.

CARD, *v.* (L. *caro*) to comb wool, to mingle, to disentangle; *n.* an instrument for combing wool—*Tūmnā^h, tūmnā^h, dhunnā^h, dhunnā^h, milnā^h, suljūnā^h*; *n.* dhunne kā āla—*n.* Dhunnake wā dhunne kā yantra. dhanukī.

CARDER, *n.* one who cards wool—*Dhuniyā^h, behnā^h, bikhā^h*.

CARDIAC, **CARDIACAL**, *a.* (Gr. *kardia*) pertaining to the heart—*Dili, mutā'alliq-i-dil, mufarrīh, muqawwī*—Hridayasambandhī, pusht. [jwālā.

CARDIAC-GY, *n.* the heart-burn—*Sozish-i-dil, dil kā jalan*—Hridayā kā jalan, hridaya-

CARDINAL, *a.* (L. *cardo*) principal, chief; *n.* a dignitary in the Romish church next in rank to the pope, a woman's cloak—*'Azīm, akbar, awwal*; *n.* *Romī firqe ke nasrāniyōn kā mujtahid jiskā darja sardār pādri ke niche hotā hai, aurat kā labāda*—Pradhān, śreshṭha, mukhya, uttam; *n.* Rom nagar ke mahādharmādhyaresh ke niche dharmādhipati, strīyōn kā uttariyavāstra viresh.

CARDINAL-ATE, **CARDINAL-SHIP**, *n.* the office of a cardinal—*Romī firqe ke Nasrāniyōn ke mujtahid kā 'uḍā*—Rom nagar ke mahādharmādhyaresh ke niche dharmādhipati kā pad.

CARE, *n.* (S. *car*) anxiety, caution, charge; *v.* to be anxious, to have a regard to, to be inclined—*Fikr, andeshā, taraddūd, gaur, hosh-yārī, harāṭā, mahāfazat, ihtimām, hirāsāt*; *v.* *fler k., fler-mand k., andeshā-nāk k., lūhāz k., khīyāl k., khātīr men lānā, māl k., rāgīb k.*—Chintā, bhāvanā, khetkā, gunān, khatkā wā kharkā, avadhīn,

soch, sucheti, rakshá ká bhár, rakshá; v. chintá k., bhávaná k., udvigna h., utkanthit h., man men láná, samajhna, bhatakná, jhukná, dhalná, pravritta h.

CAREFUL, a. anxious, provident, watchful — *Mutaraddid, fikr-mand, dūr-andesh, pesh-bān, khabar-dār, iosh-yār* — Chintit, bhāvit, udvigna, utkanthit, agrasochi, sāvadhān, chaukas, suchet.

CAREFUL-LY, ad. heedfully, providently — *Khabar-dārī se, hosh-yārī se, ihtiyāt se, pesh-bīnī se, dūr-andeshī se* — Sāvadhānī se, chaukasāī se, agrasoch se.

CAREFUL-NESS, n. heedfulness, anxiety — *Hosh-yārī, ihtiyāt, khabar-dārī, dūr-andeshī, āqibat-andeshī, fikr-mandī, undeshā-nāki* — Chaukasāī, sāvadhānī, chintā, bhāvanā, utkanthā.

CARELESS, a. having no care, heedless — *Be-khabar, be-ihitiyāt, gāfil, be-gam, be-fikr, be-andeshā, lā-purwā* — Asāvadhān, asoch, achet, asochī, alhar, nischint.

CARELESS-LY, ad. without care, negligently — *Be-purwā: be-khabarī be-ihitiyātī yā gaflat se* — Asāvadhānī nischintatā wā amanoyog se.

CARELESS-NESS, a. heedlessness, negligence — *Be-khabarī, be-ihitiyātī, gāfilī, gaflat, tagāful, be-purwāī, be-fikrī* — Asāvadhānī, alharpanā, nischintatā, amanoyog. [chintāvayakul.

CARELESS, a. broken with care — *Fikr-zado, fikr ká mārā* — Chintakul, chintāvayagra, CARETUNED, a. mournful — *Gam-gūh, muta'ussif, gam-khez* — Khedayukt, dukhī, vilapi.

CAREEN', v. (L. *carina*) to lay a vessel on one side, in order to repair the other — *Kisi jaház ko ek pahlu ke bal karnā tāki दूसरे pahlu ki marammat ho* — Kisi naukā ko ek knit ke bal karnā jismen दूसरी kait jahān tūpī phatī ho wahān sudhārī jāy.

CAREER, n. (Fr. *carrière*) a course, a race, speed; v. to move rapidly — *Daur^h, sarpa^h, rau, tez-rasi*; v. *tez chalnā, daurnā^h*, — Gati, chāl, gumān, chalan, veg; v. dhāwnā, āghra chaltā.

CARESS', v. (L. *carus*) to fondle, to embrace with affection; n. an act of endearment — *Pyār k^h, dulār k^h, dulārānā^h, saha-jānā^h, dulwārānā^h, chhoh k^h, pyār se gale lagānā^h, pyār se karīyānā^h; n. lāp^h, pyār^h, dulār^h.*

CARET, n. (L.) a mark [^] which shows where something interlined should be read — *Ek nishān [^] jis se yah garaz hai ki kuchh wahān chhūt gayā hai so kahīn hāshiyē waghara par likhā hai usko parhnā chāhiyē* — Ek chihna [^] jis se yah āsay hai ki us sthān par kuchh chhūt gayā hai so kahīn likhā hai usko parhnā chāhiyē.

CARGO, n. (L. *carrus* '?) the lading of a ship — *Bār-i-jahāz* — Bhartī, khep, nāw ki bojhāī.

CAR-ICA-TURE', n. (It. *caricatura*) a ludicrous painting or description; v. to ridicule, to represent ludicrously — *Sawāng ke taur par kisi ki taswīr yā naql*; v. *sawāng ke taur par kisi ki taswīr khīnchnā yā naql k.* — Sawāng ki bhāntī kisi ká chitra wā varnan; v. sawāng ki bhāntī kisi ká chitra khīnchnā wā varnan k.

CAR-ICA-TURIST, n. one who caricatures — *Bhān^h, naqqāl, sawāng ke taur par kisi ki taswīr khīnchne w. yā naql k. v.* — Sawāng ki bhāntī kisi ká chitra khīnchne w. wā varnan k. w. [sarāw.

CARRIES, n. (L.) rottenness of a bone — *Had^h ki bosidagi* — Hār ki sarāwat, hār ká

CARRIOUS, a. rotten — *Bosida* — Sarā.

CARRI-OUS-ITY, n. rottenness — *Bosidagi* — Sarāw, sarāwat.

CAR-MIN-A-TIVE, n. (L. *carmen*) expelling wind; n. a medicine that expels wind — *Hawā nikālne w., bād-hur, bār-hartā^h*; n. *hawā nikālne wāli dawā, bād-hur dawā* — Vātughna, vāyughna, vāyunāsi; n. vāyunāsi aushadh, vātughna aushadh.

CARK, v. (S. *care*) to be anxious — *Mutaraddid h., mutafukkīr h.* — Chintit honā, bhāvit h., chintakul honā, chintāvayakul honā. [kharkā, gumān.

CARKING, n. anxiety, care — *Andesh, fikr, turaddid* — Chintā, bhāvanā, khūtka, CARLE, n. (S. *ceorl*), a strong rude man — *Ek mazbūt nā-tarāshide shakhs* — Ek porhā gañwar. [rang — Raktarang.

CARMINE, n. (Fr. *carmīn*) a bright red or crimson colour — *Ahmar, ek nihāyat surkh*

CARNAL, v. (L. *caro*) fleshly, lustful — *Jismānī, nafsnāī, bulantī, shahwat-parast, tamāsh-bīn, mast, shahwatī* — Śārīrik, dūhik, kāyik, vishayī, vishayāsaktā, kāmī.

CARNAL-IST, n. one given to carnality — *Shahwat-parast, shahwatī* — Kāmī, vishayī.

CARNAL-ITY, n. fleshly lust, sensuality — *Shahwat-parastī, shahwat, mastī* — Kāmāsaktī, vishayāsaktī, vishayākānū. [Kāmī k., vishayāsakt k., vishayī k.

CARNAL-IZE, v. to debase to carnality — *Shahwat-parast k., tamāsh-bīn k., mast k.*

CARNAL-LY, ad. according to the flesh — *Nafsnāniyāt se, jismānī taur se, shahwat se* — Śārīrik bhāw se, kāyik bhāw se, kāmāsaktī se, vishayāsaktī se.

CARNAGE, n. slaughter, havoc — *Qatl, khūn-rezi, tabāhī, qitāl* — Katā, jūjh, sañhār, nāś.

CARNATION, n. a flesh colour, a flower — *Gosht ká rang, gul-nārī rang, gul-nār* — Māns ká rang, mānsavarn, raktavar, mānsavarnaphul.

CARNEOUS, CARNOUS, a. fleshy — *Pur-gosht, farbīh* — Mānsāsil, motā.

CARNIFY, v. to breed or form flesh — *Gosht bannā, barhne ke waqt gosht se bhar ānā* — Māns bannā, barhne ke samay māns se bhar jānā.

CAR-NIV'O-ROUS, *a.* flesh-eating—*Gosht-khor, darinda*—Mānsabhakshī, mānsāhārī.

CAR-NOS'I-TY, *n.* fleshy excrescence—*Massā^h, masā^h, māns kī gulthī yā gūltī^h, batavri^h, tetar^h, illā^h.*

CĀR'NAL-MĪND-ED, *a.* worldly-minded—*Dunyā kī taraf rāgib, jāhān kī taraf māil, dunyāvi tabī'at kī*—Sānsar meñ pravritta, vishayī, vishayasakt, vishayaparāyan.

CĀR'NAL-MĪND-ED-NESS, *n.* grossness of mind—*Dunyā kī taraf ragbat, dunyāvi tabī'at-dārī*—Sānsarik pravritti, laukik pravritti, vishayabuddhi, vishay meñ vasañā.

CAR-NĒL'IAN, *n.* a precious stone—*Surkh besh-qimātī patthar, jauhar*—Bare mol kī raktavarn patthar, ratna.

CĀR'NI-VAL, *n.* a popish feast before Lent—*Ek jashn jo Roman Kāthalik ke mazhab-wālōn ke bich meñ rozon ke dinōn se pahle har sāl mugarrar hai*—Isāiyōn kē mahā upavās ke pahile Romiya matāvalambiyōn kā ek utsav.

CĀ-RŌCHE', *n.* (Fr. *carrosse*), *n.* (It. *carrozza*) a sort of carriage—*Ek tarah kī gari*—*Ek prakāś*—*OL*, *n.* (It. *carola*) a song of joy and exultation; *v.* to sing, to warble—*Khushi kī git*; *v.* *gānā^h, chuhāl k^h, kuhaknā^h, alāpnā^h*—Harshagān, harshagit, āhlādagān.

CĀR'OL-ING, *n.* a song of devotion, a hymn—*Bhajan^h, Khudā kī hamd-āmez gīt*—Bhaktigān, Īśwarastutigit.

CAR-RŌTID, *a.* (Gr. *karos*) a term applied to the two arteries which convey the blood from the aorta to the brain—*Un donōn shiryān ke mutā'alliq jinke vasīle se khūm dāmūg ko pakūnchētā hai*—Un donōn nariyōn kī sambandhi jinke dwārā bridayaprades se mastishk ko rakt kī prachār hotā hai.

CĀ-RŌŪSE', *v.* (Fr. *carroussse*) to drink largely, to revel; *n.* a drinking match—*Kasrat se sharāb pinā, khushi k., jashn k.*; *n.* *mai-noshi kī khel yā mugar-masti*—Atīśay madyapān k., bahut mad pinā, ānand k.; *n.* madyapān kī utsav wā khel.

CĀ-RŌŪ'SAL, *n.* a festival, a revelling—*Shūdi, jashn, ziyāfat, sharāb-khōri, mai-noshi*—Utsav, atīśayamadyapān, bahut mad pinā, atipān.

CĀ-RŌŪ'SER, *n.* a drinker, a toper—*Piakkar^h, ānand k. w^h.*

CĀRPE, *n.* (Fr. *carpe*) a pond fish—*Ek bhānt kī talāv kī machhlī^h.*

CĀRP, *v.* (L. *carpo*) to find fault, to cavil—*'Aib-giri k., khurda-giri k., kaj-bahāi k., nukta-chīnī k.*—Dosh pakarnā, dosh denā, jhagarnā, ulājhnā, vitandā k., vad k.

CĀR'PER, *n.* a caviller, a censorious man—*Takrārī, 'aib-gir, nukhan-chīnī, nukta-chīnī, 'aib-jo, mu'ariz*—Vād k. w., jhagarne w., vitandā k. w., nindak, doshagrāhi, doshānweshī, dosh niharne w., chhidra dekhne w.

CĀR'PING, *a.* captious, censorious; *n.* cavil, censure, abuse—*Hujjatī, takrārī, nukta-chīnī, 'aib-jo, 'aib-gir*; *n.* *takrār, nukta-chīnī, 'aib-giri, 'aib-joī, gibat, nū-haqq ilzām*—Jhagrālū, vādānuvādī, doshagrāhī, nindak; *n.* vitandā, apavād, nindā, doshakalpan, dosh lagānā, gālī, kuvachan.

CĀR'PING-LX, *ad.* captiously, censoriously—*Nukta-chīnī se, 'aib-giri se, harf-giri se*—Apavād se, doshakalpan se, doshānweshan se, chhidranihār se.

CĀR'PEN-TER, *n.* (L. *carpentum*) a worker in wood, a builder of houses or ships—*Burhā^h, sutār^h.*

CĀR'PEN-TRY, *n.* the trade of a carpenter—*Darod-gari, najjārī, burhā kī kām^h.*

CĀR'PET, *n.* (*Cairo*, It. *tapeto*?) a covering for the floor; *v.* to spread with carpets—*Qālīn, shatranjī, farsh, qālīcha yā qālīcha*; *v.* *farsh bikhānā, qālīn shatranjī yā qālīcha bikhānā*—*Ṭāṭ, chāndni, jājam*; *v.* *ṭāṭ chāndni wā jājam bikhānā.*

CĀR'RI-ON, *n.* (L. *caro*) dead putrefying flesh; *a.* relating to carcasses, feeding on carrion—*Sartā murdār gosht*; *n.* *lūsh ke mutā'alliq, murde ke mutā'alliq, murdā-khor, murdār-khor*—Sarātī loth, mritāsarīr kī sarātī māñs; *u.* loth kī sambandhi, mritāsarīrasambandhi, sarā māñs bhakshak.

CĀR-RON-ĀDE', *n.* (*Cannon*) a short cannon—*Ek chhōṭī top*—*Ek kshudra agnyāstra.*

CĀR'ROT, *n.* (Fr. *carotte*) an osculent root—*Gājar^h.*

CĀR'ROT-Y, *a.* like a carrot in colour—*Gājar ke rung kā^h.*

CĀR'RY, *v.* (L. *currus*) to bear, to convey, to transport, to effect, to behave—*Le jānā^h, dhonā^h, bahnā^h, le chalnā^h, pār utārnā^h, kām nikālā^h, jītnā^h, karnā^h, nibūknā^h, chālānā^h, sanbhālānā^h, chāl-chalnā^h, chalan chalnā^h.*

CAR'RIAGE, *cār'rij*, *n.* the act of carrying, a vehicle, behaviour, manners—*Dholā^h, dhovā^h, le jānā^h, sawārī, vāhan^h, bāhan^h, parohan^h, chāl^h, chalan^h, chāl-chalan^h.*

CĀR'RI-ER, *n.* one that carries—*Bār-kash, bār-bardār, hammāl, gāsid*—Vāhak, motiyā.

CĀRT, *n.* a carriage with two wheels for luggage; *v.* to carry or place in a cart—*Larhiyā^h, larhā^h, chhakrā^h, do pahiyē kī ladūī gārī*; *v.* *chhakre meñ lād le jānā^h, larhi meñ dho le jānā^h, larhi meñ lādā^h, gārī meñ lādā^h.*

CĀRT'AGE, *n.* act of carting or charge for it—*Chhakre meñ lādā^h, gārī meñ lādā^h.*

CĀRT'ER, *n.* one who drives a cart—*Gārī-bān, gārī-wān*—Bahalwān, sārathi.

CĀRT'ER-LY, *a.* like a carter, rude—*Gārī-wān kī, gārī-bān ke mānind, nā-tarāshidu, wahshī, gañwār^h*—Bahalwān sarikhā, sārathi ke sadriā, asabhya, angarh, gañwelā, gañwardal.

CART'FUL, *n.* as much as fills a cart—*Jitná ek chhakre meñ amátá hai^h, larhi meñ jitná ahtatá hai^h.*

CART'HORSE, *n.* a horse that draws a cart—*Larhi khinchne ká ghorá^h.*

CART'LOAD, *n.* as much as loads a cart—*Chhakre bhar bojh^h.*

CART'ROPE, *n.* a strong cord—*Porhá rassá^h, larhi par bándhne chháandne ká rassá^h.*

CART'ROUTE, *n.* the track of a wheel—*Gúri ki lik^h.*

CART'WAY, *n.* a way for a carriage—*Gári ki ráh*—*Larhi ki bát, rathamárg.*

CART'WRIGHT, *n.* a maker of carts—*Gári yá larhi banáne wá^h, bapshá^h.*

CART'TEL, *n.* (*L. charta*) an agreement for the exchange of prisoners, a ship commission—*ed to exchange prisoners—Qaidiyon ke mubádale ká 'ahd-o-paimán, qaidiyon ki adlá-badli ki shart-mashrút, qaidiyon ká mubádala karne meñ jo jaház kám áta hai—Bañdhuon ki erápheri ká niyam wá bándhej, bañdhuon ki erápheri karne meñ jo nāv kám áti hai.* [ká chitra, pat.

CAR'TOON, *n.* a drawing on large paper—*Bare kágaz par ki tasvír*—*Bare kágaz par*

CAR'TOON, *n.* a case for powder and ball—*Tos-dán*—*Siingará, señgará.*

CART'HOUSE, *n.* a paper case containing the charge of a gun—*Toñtá^h.*

CART'U-LA-RY, *n.* a register, a record—*Daftar*—*Bahí, smaranáarthak bahi.*

CAR'TESIAN, *a.* relating to the philosophy of *Des Cartes* : *n.* a follower of *Des Cartes*—*De Kárti ke 'ilm-i-hikmat ke mula'alliq* ; *n.* *De Kárti hakim ká pairus*—*De Kárti ke sastra ká vishayak* ; *n.* *De Kárt ká aanayá, De Kárt ká matávalambí.*

CART'LAGE, *n.* (*L. cartilago*) gristle—*Kurri^h chabni hadí^h, murmuri hadí^h.*

CART'LAGEOUS, *a.* consisting of gristle—*Kurri ká^h, chabni hadí ká^h, murmuri hadí ká^h.*

CAR'UNCLE, *n.* (*L. caro*) a small protuberance of flesh—*Masá^h, illá^h, tetar^h.* [rahí.

CAR'UNCULATE, *a.* having a protuberance—*Mase-dár, ille-dár, tetar-dár*—*Illahí, tetar-*

CARVE, *v.* (*S. carfun*) to cut into elegant forms, to cut meat at table, to hew—*Patthar yá káth par naqsh k., kháne ke waqt gosht ko chuk k., taráshni*—*Patthar wá káth par khodkar chitra banána, bhojan ke samay máis ki chhoṭi chhoṭi boṭi kar-dálna, garlná, kútná, kiṭkiṭkar banána.*

CARVER, *n.* one who carves, a sculptor—*Kanda-gar, naqqásh, kháne ke waqt gosht ko kátne w., sang-tarásh, but-sáz, but-tarásh*—*Patthar wá káth par khodkar chitra banáne w., bhojan ke samay máis ki chhoṭi chhoṭi boṭi banáne w., patthar wá káth ki murti banáne w.*

CARVING, *n.* the act of carving, sculpture—*Tarásh, kát^h, naqqáshí, sang-taráshí, naqsh-o-nigár, but-sázi*—*Boṭi boṭi karná, tūk tūk karná, takshan, takshanakarma, patthar wá káth par khodkar murti banáne ki vidyá.*

CAS-CÁDE', *n.* (*L. casum*) a waterfall—*Áb-shár, jharná^h, chídár*—*Nirjhar.*

CASE, *n.* (*Fr. caisse*) a covering, a box, a sheath ; *v.* to put in a case, to cover—*Giláf, sandúq, miyán* ; *v.* *sandúq yá giláf meñ rakhná, giláf se dhánpná*—*Khol, bethan, dabba peti, kosh* ; *v.* *bethau charlná, bethan se lapetná, dabbe wá peti meñ dharná, dháhnká, marlná.*

CASING, *n.* the covering of any thing—*Kisí chiz ká giláf*—*Kisí vastu ká bethan.*

CASEHARDEN, *v.* to harden on the outside—*Báhari or kará^h.*

CASEKNIFE, *n.* a long kitchen knife—*Bávarchi-kháne ki lambi chhuri*—*Lambí chhuri jo rasoiñ ke ghar meñ kám áti hai.* [Goli wá buñdiyo jo kisi peti meñ kase hoñ.

CASESHOT, *n.* bullets inclosed in a case—*Goli yá chharre jo kisi gunj meñ band hoñ.*

CASEWORM, *n.* a worm that makes itself a case—*Ek kirá jo apne liye ek khol baná letá hai^h*—*Koshakár, kosákár, kosásth.*

CASE, *n.* (*L. casum*) condition, state, contingency, question, a cause or suit in court, an inflection of nouns—*Hál, hálat, wáq'a, ittífaq, haiyáqat yá májma, nizá, amr, amr-i-tasfiya-i-talab, muqaddama, nálísh, mu'ámala, ísm ki hálat*—*Dási, avasthá, sañgati, ghatná, jahgra, arthavivád, vád, vibhakti, kárák.*

CASUAL, *a.* accidental, not certain—*Ittífaqí, 'árizi, nághahí, gair-muqarrar*—*Ákas-mik, daivi, daivaghatit, achának, aníschit.* [Hatát, achánchak, anjáne, anchit.

CASUALTY, *a.* accidentally, without design—*Ittífaqan, ná-dida-o-dániata, be-qasd*—

CASUALTY, *n.* accident, chance—*Ittífaq, 'árizu, sar-quasht*—*Daivagati, daivaghat-aná, daivayog.* [—*Khorkasirsh, ardhagolákaraprasádsaríng.*

CASEMATE, *n.* (*It. casamatta*) a kind of vault or covered arch-work—*Gumbaz, qubbá*

CASEMENT, *n.* (*It. casamento*) a window that opens on hinges—*Khirkí^h, jharokhá^h.*

CASEOUS, *a.* (*L. caseus*) resembling cheese, cheesy—*Panir sá, panir ke máinind, panir-sifat*—*Panir ke sadriá, paniragunavíshít.*

CASERN, *n.* (*Fr. caserne*) a lodging for soldiers between the houses of a town and the ramparts—*Qasaba ke makánoh aur gal'a-bandi ki diwáron ke dar-miyán sipáhiyon ki chhawni*—*Kisi nagar ke gharon aur koṭ ke bich sená ki chhawni.*

CASH, *n.* (*Fr. caisse*) money, ready money ; *v.* to turn into money, to pay money for—*Zar-naqd, naqd* ; *v.* *bhañjáná^h, torúná^h, chuká d^h.*—*Rok, rokar.*

- CASHIER**, *n.* one who has the charge of money—*Khazānchī, tahvīl-dār*—Rokariyā.
CASH'KEEP-ER, *n.* one intrusted with money—*Khazānchī, tahvīl-dār*—Rokariyā.
CASHIER, *v.* (Fr. *cassier*) to dismiss from a post, to discard—*Bar-turaf k., m'zūl k., javāb d.*—Nikāl d., chhorā d., nām kāṭnā, dūr k.
CASK, *n.* (Fr. *cague*) a barrel—*Pipā*.
CASK'ET, *n.* a small box for jewels—*Sandūqcha, muqāwā, durjak*—Dabbā, baṭṭā.
CASK, *CASQUE*, *n.* (Fr.) a helmet—*Mīgar, khod*—Yuddhatop, śrastrāp.
CAS'SI-A, *n.* (L.) a sweet spice, a tree—*Taj^h, tejpat^h*.
CAS'SOCK, *n.* (Fr. *casaque*) a loose coat, a vestment worn by clergymen—*Kurta, khirqa, jubbā*—Dhilā jhūlā, purohit kā vāstra wā paridhān.
CAS'SO-WA-RY, *n.* a large bird—*Ek bari chiriyā^h*.
CAST, *v.* (Dan. *kaster*) to throw, to fling, to scatter, to condemn, to compute, to contrive, to found, to warp: *p. t.* and *p. p.* *CAST*—*Phēnkū^h, phēnk d^h, dālnā^h, jhoik-nā^h, girānā^h, jhārnā, chhitrānā^h, bithrānā^h, chhitnā^h, aparādhi thahrānā^h, doshī thahrānā^h, harānā^h, ginnā^h, jorū^h, gānth gānthnā^h, sochnā^h, dhālnā^h, thahrānā^h, bat khānā^h, ciithnā^h, ciith jānā^h, terhā^h*.
CAST, *n.* a throw, a mould, a shade, air or mien, a small statue—*Andākhṭ, sūnchā^h, hukā rang^h, shakt, sūrat, vraz^h, chhotā but*—*Phēnk, phēnkāw, sānch, rang kī thorī ābhā, ākār, rūp, dhab, chhotī murti*.
CAST'ER, *n.* one who casts, a small box or phial for the table, a kind of small wheel—*Phēnkne w^h, jorne w^h, giunc w^h, mez ke liye sandūqcha yā shishi, ek chhotā pahiyā^h*.
CAST'ING, *n.* the act of throwing or founding—*Phēnkū^h yā dhālnā^h, phēnkū^h yā dhālnā^h*.
CAST'ING, *n.* an abortion—*Isqāt-i-hamāl, peṭ-girnā^h*—Garbhapat, garbhasrav.
CAST'AWAY, *n.* an abandoned person, a reprobate; *a.* rejected, useless—*Qayā-guzrā shā'ih, khurāb shakh^h; a. khārij, khurāb, khwār, be-fāida*—Nikamnā purush, mahā-pāṭaki, agrahāyij vektī: *a.* tyagā huā, tyakt, nikamnā, nishphal.
CAST'ING-NET, *n.* a net to be thrown—*Phēnkne kā jāl^h, hātḥ se phēnkne kā jāl^h*.
CAST'ING-VOTE, *n.* the vote which casts the balance when opinions are equally divided—*Qaul-i-qāṭi^h, wah rāc jis se koi guft-gū fāisal pāwe jab mukhtalif buhās ham-shu-mār hoñ gu'ni jab kisi bāb meñ hāñ aur nahin kahne wāle boj shumār meñ burābar hoñ*—Nirṇāyākāmatī, nishpattikārakavachān, wah vachān wā anumatī jo kisi vivād ko tor dālāi jab vādī aur prativādī arthāt kisi vishay meñ hāñ aur nahin kahne wāle jan sūkhīyā meñ tulīyā hoñ.
CAST, *CASTE*, *n.* (Sp. *casta*) a race, a tribe—*Zāt, qaum*—Jāti.
CASTA-NET, *n.* (Sp. *castaneta*) a small shell of ivory or wood which dancers use to keep time with when they dance—*Kartāl^h*.
CASTI-GATE, *v.* (L. *castigo*) to chastise—*Sazā d., tumbīh k., tādīb k.*—Dand d., mārṇā, sāsan k., daman k., tāran k. [tāran, sāsan].
CASTI-GA'TION, *n.* chastisement, correction—*Sazā, tumbīh, tādīb*—Dand, mār, prahār.
CASTI-GA-TOR, *n.* one who corrects—*Sazā d. w., tumbīh k. w., tādīb k. w.*—Dand d. w., tāranā k. w., mārṇe w., prahārṇe w., sāsanakartā. [k. w.].
CASTI-GA-TO-RY, *a.* tending to correct—*Tumbīh k. w., sazā d. w.*—Dand d. w., tāranā k. w.
CASTLE, *cā'sl*, *n.* (S. *castel*) a fortified house, a fortress—*Qal'a, koṭ^h*—Garhī, durg.
CASTEL-LAN, *n.* the governor of a castle—*Qal'a-dār*—Kotapāl, durgādhipati, durgādhyaksha.
CASTEL-LA-NY, *n.* the lordship of a castle—*Qal'a-dāri*—Kotapāl kā pad, durgādhipatipad.
CASTEL-LATED, *a.* adorned with battlements—*Qal'a ke māmūd banā huā, fasīl se āraṣṭa*—Durgakār, koṭ ke sadris banā huā. [koṭ hoñ].
CASTLED, *cā'sled*, *a.* having castles—*Jismēn qal'a hoñ*—Kotayukt, durgayukt, jismēn.
CASTLE-RY, *CAS'TEL-RY*, *n.* the government of a castle—*Qal'a kī 'amaldāri*—Koṭ kā alihikār.
CAST'LET, *n.* a small castle—*Chhotā qal'a*—Chhotā koṭ, garhī.
CASTLE-BUILD-ER, *n.* one who forms visionary schemes—*Khām-khiyālī k. w., hawā-bandī k. w., khiyāl-bandī k. w.*—Anarthakabhāvanā k. w., anarthakavāsanā k. w.
CASTLE-BUILD-ING, *n.* the act of building castles in the air—*Hawā-bandī, khiyāl-bandī, khām khiyālī*—Anarthakavāsanā, anarthakabhāvanā.
CASTOR, *n.* (L.) a heaver—*Udbilāw^h*. [Chhāwṇī karne kā dhab^h].
CAS-TRA-ME-TA'TION, *n.* (L. *castra, metor*) the art or practice of encamping—*CAS-TRATE*, *v.* (L. *castrato*) to geld—*Khasi k., akhta yā akhta k., be-tukhm k., khoja k., be-khūyā k.*—Badhiyā k., vrishanahin k., chhinnavrishana k.
CAS-TRATION, *n.* the act of gelding—*Khasi k., khoja k.*—Badhiyā k., vrishanahin k., vrishanachhed, vrishanotpatan.
CAS'TREL, *n.* a kind of hawk—*Ek qism kā bāz*—Ek prakār kā ūyen.
CAS'U-AL. See under **CASE**.
CAS'U-IST, *n.* (L. *casus*) one who studies and settles cases of conscience—*Faqih, ma-*

sāil-dān, 'ilm-i-muqaddamāt-i-zamīr-dān—Doshādoshaviveki, dharmādharmavichāarak, sadāsatsaṅṣāyanivarttak, dharmādharmavishay meṇ vivādī.

CĀṣ-U-ṬI-CAL, *a.* relating to cases of conscience—*Fiqh ke muta'alliq, masāil-dāni se nisbat-dār, muta'alliq-i-'ilm-i-muqaddamāt-i-zamīr*—Dharmādharmavichāra-vishayak, dharmādharmavishayavivādasambandhi, doshādoshavivechanāsambandhi.

CĀṣ-U-ṬI-TRY, *n.* the science of a casuist—*Masāil-dāni, fiqh, 'ilm-i-muqaddamāt-i-zamīr*—Doshādoshavivechanāvidyā, sadāsatsaṅṣāyanivarttanavidyā, dharmādharmavichāra-vidyā.

CAT, *n.* (S.) a domestic animal—*Billī^h, bilār^h*.

[*korā^h*]

CĀṬ-O-NINE-TAIL, *n.* a whip with nine lashes—*Nau phūndī kī korā^h, nau phūndne kī CĀṬ-S-TĀW*, *n.* the dupe of an artful person—*Jo kisi ke phūnde meṇ ātā hai^h*.

CĀṬ-A-MŌUN-TAIN, *n.* a wild cat—*Junglī billī^h, bun-bilār^h*.

CĀṬ-CĀL, **CĀṬ-PĪP**, *n.* a squeaking instrument—*Bānsri^h, bansi^h*.

CĀṬ-ER-WĀUL, *v.* to make a noise like cats—*Myūn-myūn k., meṇo-meṇo k., ghurrānā^h, gurrānā^h*.

[*yā jāue kī kuppā^h, tāṭ^h*]

CĀṬ-GŪT, *n.* a string for musical instruments, a kind of linen or canvas—*Tūtā^h, sun*

CĀṬ-KIN, *n.* a sort of flower—*Ek gism kī phūl*—*Ek prakār kī phūl*.

CĀṬ-A-BĀPTIST, *n.* (Gr. *kata, baptō*) one opposed to baptism—*Isibāg kī mukhālif*

—Isāijalasaṅskār kī virodhi.

CĀṬ-A-CHRE'SIS, *n.* (Gr. *kata, chresis*) the abuse of a trope—*Tamsil kī bejā ist'māl, ba'idu-l-fahm tamail*—Kuvyanjaka-visesh jaise: kānoṇ se sundararūpawālō śabd ko pite haiṇ.

[*śha, yatnakrit.*]

CĀṬ-A-CHKĒS-TI-CAL, *a.* forced, far-fetched—*Diqqat-talab, ba'idu-l-fahm*—Klishit, vilak-

CĀṬ-A-CHKĒS-TI-CAL-LY, *ad.* in a forced manner—*Diqqat-talabī se, ba'idu-l-fahmā se*—Kṣharūp se, vilaksha bhāv se, vilakshya se. [*bughāni*—Būrā, bāgh, jalaplāvan.

CĀṬ-A-CLYSSM, *n.* (Gr. *kata, kluzō*) a deluge, an inundation—*Sail, sailāb, tūfān*,

CĀṬ-A-COMB, *n.* (Gr. *kata, kumbōs*) a cave for the burial of the dead—*Mardūn ke rakhe kī tah-khānō*—Mitasarir ke dharne kī talgharā, loth dharne kī bluinghar.

CĀṬ-A-DCPE, *n.* (Gr. *kata, doupos*) a waterfall, one who lives near a waterfall—*Jharṇā^h, jharne ke pās rahne w^h*.

[*mār, aṅgavikār, aṅgavikriti.*]

CĀṬ-A-LĒP-SY, *n.* (Gr. *kata, lepsis*) a kind of apoplexy—*Ek tarāh kī sakte*—*Apas-*

CĀṬ-A-LOGUE, *n.* (Gr. *kata, logos*) a list; *v.* to make a list of—*Fihrist*; *v. fihrist banānā*—*Bijak, kharrā, chūṭhā, nāmāvali*; *v. bijak kharrā chūṭhā wā nāmāvali banānā*.

CA-TĀLY-SIS, *n.* (Gr. *kata, lysis*) dissolution—*Bar-bādī, shikastā*—*Nās, tūṭan*.

CĀṬ-A-PHRACT, *n.* (Gr. *kata, phraktos*) a horseman in complete armour—*Sarāṇ jo sar-ā-pā lohe meṇ garq rahtā hai*—*Ghurchaphā jo nakhsikh loh pahine rahtā hai*.

CĀṬ-A-PLĀSM, *n.* (Gr. *kata, plasso*) a poultice, a soft plaster—*Lep^h, luhli^h, loi^h*.

CĀṬ-A-PULT, *n.* (Gr. *kata, peltē*) a military engine for throwing stones—*Patthar phenkne kī ālu*—*Patthar phenkne kī yantra*.

CĀṬ-A-RACT, *n.* (Gr. *kata, raktos*) a waterfall, a disorder in the eye—*Barā jharṇā^h, jāṭā^h, motiyā-bind^h, phūlī^h*.

[*kām, sardī*—*Nāk kī buhnā, śleshmā*]

CA-TARRH, *ca-tār*, *n.* (Gr. *kata, rheo*) a disease in the head and throat—*Nazla, zu-*

CA-TARRH'AL, **CA-TARRH'OUS**, *a.* relating to a catarrh—*Zukāmi, rezishi, muta'alliq-i-nazla*—*Śleshmāvishayak, śleshmāsambandhi*.

CA-TĀSTRO-PHE, *n.* (Gr. *kata, strophē*) a final event, a calamity—*Āqibat, anjām-kār, bad-anjām, āfat*—*Sesh, seshavrittānt, dushpariṇām, āpad, vipad, durgati*.

CĀṬCH, *v.* (Gr. *kata, echō* ?) to lay hold on, to seize: *p. t.* and *p. p.* *CĀUGHT* or *CĀṬCH-ED*—*Dharṇā^h, pakarṇā^h, pakar-lenā^h, phainānā^h*.

CĀṬCH, *n.* seizure, an advantage, a snatch, any thing that catches, a kind of song—*Girift, qabza, fāida, jhapūt^h, qulābo, ek tarāh kī git*—*Pakar, dhar, līh, phal, lapkā,*

chhin, chhor, āukri wā ānki, ek prakār kī git, parivartakagit, parāsparagit.

CĀṬCH-A-BLE, *a.* liable to be caught—*Pakre jāne kī lūq*—*Pakre wā dhare jāne ke yogya*.

CĀṬCH'ER, *n.* one who catches—*Pakarne w^h, dharne w^h*.

[*kāj kī pustak*]

CĀṬCH'PEN-NY, *n.* a worthless publication—*Chhāpe kī māgis kitāb*—*Chhāpe kī bīn kām-*

CĀṬCH'TŌIL, *n.* a sergeant, a bumbailiff—*Ādālat kī piyādu*—*Kachahri kī chaprasāi*.

CĀṬCH'WŌRD, *n.* a word under the last line of a page repeated at the top of the next—*Khārijā, ek safhe kī sab ke niche kī satar ke tale kī lafz jo dūre safhe kī sab se pahilī*

satar meṇ awal rahtā hai—*Parapatragahśabd, ek pithaute kī sab ke niche kī lakir ke tale kī śabd jo dūre pithaute kī pahilī lakir meṇ sab se pahilī ātā hai*.

CĀṬCH'UP, **CĀṬ'SUP**, *n.* a liquor made from boiled mushrooms—*Ras jo kukaravū-dhōn ke ubālne se bantā hai^h*.

CĀṬ'E-CHĪṢE, *v.* (Gr. *kata, echeo*) to instruct by questions and answers, to question, to interrogate—*Suvāl-o-javāb se sikhānā, suvāl k., hāz-purs k.*—*Prasnottarakram se upadēś k., prasnottar se sikhānā, pūchhnā, prasnā k.*

- CAT'E-CHĪ-ER**, *n.* one who catechises—*Suwāl-o-jawāb ke taur se ta'lim k. w., pursān, sāl*—Prasnottarakram se jo sikhātā hai, pūchhne w., prāsna k. w.
- CAT'E-CHĪ-ING**, *n.* interrogation, examination—*Itisfār, pursāsh, imtihān*—Pūchh-pāchh, prāsna, parikshā. [kī pustak, prasnottaramālā, prasnottaravālī.]
- CAT'E-CHĪ-M**, *n.* a book of questions and answers—*Suwāl-o-jawāb kī kitāb*—Prasnottar
- CAT'E-CHIST**, *n.* one who instructs by questions—*Suwāl-o-jawāb ke taur se ta'lim k. w.*
—Prasnottaravidhi se sikhak, prasnottarakram se sikhāne w.
- CAT'E-CHIS'TI-CAL**, *a.* instructing by questions—*Suwāl-o-jawāb ke taur se sikhāne w.*—Prasnottarakram se sikhāne w. [kram se, prasnottar se.]
- CAT'E-CHIS'TI-CAL-LY**, *ad.* by question and answer—*Suwāl-o-jawāb se*—Prasnottara-
- CAT'E-CHĒ'TIC**, **CAT'E-CHĒ'TI-CAL**, *a.* consisting of question and answer—*Suwāl-o-jawāb kī, suwāl-o-jawāb-ūmez*—Prasnottaramay, saprasnottara, prasnottaravisiht.
- CAT'E-CHĒ'TI-CAL-LY**, *ad.* by question and answer—*Suwāl-o-jawāb se*—Prasnottaravidhi-pūrvak, prasnottarakram se.
- CAT'E-CHĒ'MEN**, *n.* one who is yet in the rudiments of Christianity, a pupil little advanced—*Isāi dīn ke 'aqāid kī muttadi, muttadi*—Isāi dharm kī navachhātra, 'sāi dharm kī navāsishtya, navāsishtya, navachhātr.
- CAT'E-GO-RY**, *n.* (Gr. *kata, tyora*) a series of ideas, a class, a predicament—*Silsila-i-khiyālāt, darja jais yā nam', maqūla*—Manahkalpanāsrenī wā bhāvanāsrenī, padārth, samānārbhikarūp wā samānavarg. [nirpāyak, nirdhārak, spashṭ, niyāt.]
- CAT'E-GOR'T-CAL**, *a.* absolute, positive—*Qat'i, mutlaq, sāf, gāt'i*—Binlagāw, sidhā,
- CAT'E-GOR'T-CAL-LY**, *ad.* directly, expressly—*Sarih, sāf-sāf*—Sidhā, khulākhulā.
- CAT'E-NĀ'RĪ-AN**, *a.* (L. *catena*) relating to a chain—*Zeñjir ke muta'alliq, silsile se nisbat-dār*—Śrīnkhalasambandhī, śrīnkhalākār, sikarī kī sambandhī.
- CAT'E-NĀ'TION**, *n.* regular connexion—*Zeñjir-bandī, silsila, 'alāqa, tusalsul*—Śrīnkhalatwa, śrīnkhalatā, sambandhī, lagāw. [Āhār juhānā, bhojan jutānā.]
- CĀ'TER**, *v.* (Fr. *acheter*?) to provide food—*Khāna-dāri k., khāne kī sar-anjām k.*—
- CĀ'TER-ER**, *n.* a provider, a purveyor—*Khāne kī sar-anjām k. w., kharch-bardār, khān-sāmān, ihtimānchī*—Bhāndārī. ābār juhāne w., bhojan jutāne w.
- CĀ'TER-ESS**, *n.* a woman who provides food—*Khāne kī sar-anjām karne wālī, jo 'aurat khānā baham pakūnchātī hai*—Bhāndārīn, jo stri bhojan juhā detī hai.
- CĀTES**, *n.* pl. food, viands, dainties—*Khānā, khurāk, laziz gīzā, nē'mut*—Āhār, bhojan, bhog, uttam bhojan, mishtānna. [shakrī, kosāsth.]
- CĀ'TER-PIL-LAR**, *n.* an insect, a grub—*Kipā, jhāñjhā, bhuā, kamālā*—Kīt, ku-
- CĀTHĀ-RIST**, *n.* (Gr. *katharos*) one who pretends to great purity—*Bārī safāi kī dā'wā k. w.*—Bārī swachchhatā kī abhimān k. w.
- CA-THĀRTIC**, **CA-THĀRTI-CAL**, *a.* purgative—*Jullābī*—Bhedak, rechak, sarak.
- CA-THĀRTIC**, *n.* a purging medicine—*Jullāb, mus-hil*—Rechak aushadh.
- CA-THĒDRAL**, *n.* (Gr. *kata, hedra*) the head church of a diocese; *a.* pertaining to the see of a bishop—*Bisrā girjā; a. mujtahidī*—Pradhānabhajanabhawan; *a.* pradhānadharmādhyaksh ke adhikār kī sambandhī.
- CĀTH'E-DRA-TED**, *a.* relating to the chair or office of a teacher—*Mu'ullim ke 'uhde ke muta'alliq*—Adhyāpak kī gaddī kī sambandhī.
- CĀTH'O-LIC**, *a.* (Gr. *kata, holos*) universal, general, liberal; *n.* a papist—*Kull, kullī, 'amm, 'amīm, āzād-tab'i, kushāda-dil, be-taraf-dār; n. Rom ke sar-dūr pādri kī pūirav*—Sarvasamānya, samānya, sādharan, apakshapātī, sab se prasanna, anyamatā-valambiyon par komal; *n. Rom ke sarvapradhānadharmādhyaksha kī anuyāyi, Romiyamatadhārī.* [nya, sādharan.]
- CA-THŌ'LIC-LY**, *a.* universal, general—*Kull, kullī, 'amīm, 'ām*—Sarvasamānya, samā-
- CA-THŌ'LIC-ISM**, *n.* adherence to the catholic church, universality, liberality—*Kullī mazhab se 'alāqa, kulliyat, 'amūmiyat, be-taraf-dārī, āzād-tab'i, aur mazhab-dārōn ke sāth mulāimāt*—Sarvasādharanamat kī avalamban, sarvasādharanapatā, samānyatā, apakshapāt, anyamatāvalambiyon par komalatā.
- CĀTH'O-LIC-LY**, *ad.* generally—*'Amūman*—Samānyarūp.
- CĀTH'O-LIC-NESS**, *n.* universality—*'Amūmiyat, kulliyat*—Samānyatā, sarvasādharanapatā.
- CA-THŌ'LIC-ON**, *n.* a universal medicine—*Sub bimāriyōn ke liye ek dāwā*—Sab rogoñ ke nimitta ek aushadh.
- CAT-OP'TRICS**, *n.* (Gr. *kata, optomai*) that part of optics which treats of vision by reflection—*'Ilm-i-manāzara-o-marāiyya kī wah hissā kī jismeh 'aks se jo sūratēh bantī haiñ unkā bayān hai*—Drigvidyā kī prativimbavishayak aṅg.
- CAT-OP'TRI-CAL**, *a.* relating to catoptrics—*'Ilm-i-manāzara-o-marāiyya ke us hissē ke muta'alliq kī jismeh 'aks se jo sūratēh bantī haiñ unkā bayān hai*—Drigvidyā kī prativimbavishayakāṅgasambandhī. [pāu.]
- CĀ'TTLE**, *n.* (L. *capitalia*?) beasts of pasture—*Mavāshī, gorū, gāy-gorū*—Godhan,
- CĀU-DAL**, *a.* (L. *cauda*) relating to the tail—*Dum se nisbat-dār*—Pūñchh kī vishayak.
- CĀU'DATE**, *a.* having a tail—*Dum-dār*—Pūñchh w., pūchhahvishṭ.

CÂUDLE, *n.* (*L. calidus*) a warm drink mixed with wine, &c.; *v.* to mix caudle—*Sharáb se milá huá garm shorbá*; *v. sharáb se milá huá garm shorbá banána*—Madirā se milā huá tatta jūs; *v. madirā se milā huá tatta jūs banāna*.

CÂUL, *n.* (*L. caula*) a membrane covering the intestines, a kind of net—*Antariyon ká bethanā, anton ki jhalli, jāli, jāli*. [kullā.]

CÂULI-FLOW-ER, *n.* (*S. cawl and flower*) a species of cabbage—*Phul-kohi, karav*.

CAU'PO-NISE, *v.* (*L. caupo*) to sell wine or victuals—*Sharáb yā khurāk bechnā*—Madirā wā siddhā bechnā.

CÂUSE, *n.* (*L. causa*) that which produces an effect, a reason, a motive, a suit, a side, a party; *v.* to effect as an agent—*Sabab, hā'is, mujib, jihat, wasta, wajh, muqaddama, mu'ama, taraf, pathā; v. karnā, paidā k., jād k.*—Kāran, hetu, nimitta, vād, paksha; *v. jammānā, upjānā, karānā, rachnā, nikālnā, nīhānā*.

CÂU'S-IBLE, *a.* that may be caused—*Jo ho sake, jisko kar sake*.

CÂU'S-AL, *a.* relating to a cause—*Sabab ke mut'aliq, musabbih*—Kāranik, hetuk.

CÂU'S-AL-TY, *n.* the agency of a cause—*Pā'ilīyat*—Kāranatwa, nimittatwa, hetutā.

CÂU'S-AL-LY, *ad.* according to the order of causes—*Sababon ke silsile ke mutābiq*—Kāranon ke kramānusār.

CAU'S-ATION, *n.* the act of causing—*Pā'ilīyat*—Kāranatwa, hetutā.

CÂU'S-ATIVE, *a.* that expresses a cause—*Sabab bayān k. w., hā'is zāhir k. w.*—Kāranaprakāśak, hetudyotak. [prakāśak bhāv se, hetudyotak rīti se.]

CÂU'S-ATIVE-LY, *ad.* in a causative manner—*Sabab zāhir karni ke taur se*—Kāranaprakāśak, hetudyotak.

CÂU'S-ATOR, *n.* one who causes—*Mujid, bāni, jā'il*—Kārak, janak, utpādak, kartā, prayojak. [nishprayojan, akāran, ahelik, hetusūnya.]

CÂUSE'LESS, *a.* having no cause—*Bilā-wasta, be-sabab, nā-haqq, be-mujib*—Nishkāran, Nishkāran.

CÂUSE'LESS-LY, *ad.* without cause—*Be-sabab, nā-haqq, be-mujib*—Akāran, nishprayojan, binā hetu.

CÂUSE'LESS-NESS, *n.* state of being causeless—*Be-sababi, be-mujibi, be-haqqulī*—Nishkāranatā, hetusūnyatwa, nishprayojanatā. [jak.]

CÂU'S-ER, *n.* one who causes—*Mujid, bāni, jā'il*—Kartā, kārak, janak, utpādak, prayo-

CÂU'S-EY, **CÂUSE'WAY**, *n.* (*Fr. chaussée*) a way raised and paved—*Bānd*—Bāndh.

CÂU'TER-Y, *n.* (*Gr. kaulō*) a burning by a hot iron, a searing—*Gosht ko garm lohe se dagān, gul d.*—Tapt lohe se māns ko dagān k.

CÂU'TER-IZE, *v.* to burn, to scar—*Dag d., gul d.*—Tapt lohe se jalānā, dagān k.

CÂU'TER-ISM, *n.* the application of cautery—*Dag d., gul d.*—Tapt lohe se dagān k.

CÂU'TER-I-Z-ATION, *n.* the act of cauterizing—*Garm lohe se gosht ko dagān, gul*—Tapt lohe se māns ko dagān k. [khā lene w.]

CÂUS'TIC, **CÂUS'TI-CAL**, *a.* burning, corroding—*Jalāne wā, khā-jāne wā*—Dāhak,

CÂUS'TIC, *n.* a corroding application—*Muqarrir, mukiriy tez āb*—Dāhak aushadh, dāhak pralep.

CÂUTION, *n.* (*L. cautum*) prudence, care, security, warning; *v.* to warn—*Hazar, ihtiyāt, hosh-gārī, zāmān, kufālat, ambih, masūbat*; *v. āgāh k., khabar-dār k.*—Vichār, vichehanā, chintā, sāvadhnā, soch, rakshā, bandhak, pratyādeś, chetānī, agrasoch, chetānā; *v. chitānā, jānānā*.

CÂUTION-ARY, *a.* given as a pledge, warning—*Girri kiyā gayā, kufālat meū rakkhā gayā, masūbat-āmce, āgāh k. w., khabar-dār k. w.*—Sābandhak, pratyādeśak, chitāne w., jātāne w. [bedār—Suchet, sāvadhnā, satark, chaunkas.]

CÂU'TIOUS, *a.* wary, watchful—*Hosh-gār, khabar-dār, dīr-andesh, āqibat-andesh*.

CÂU'TIOUS-LY, *ad.* warily, prudently—*Khabar-dārī se, hosh-gārī se, dīr-andeshī se, āqibat-andeshī se*—Sāvadhnā se, chaunkasī se, agrasoch se.

CÂU'TIOUS-NESS, *n.* carefulness, watchfulness—*Khabar-dārī, hosh-gārī, ihtiyāt, bedārī*—Sāvadhnatā, chaunkasī, sāvadhnā.

CÂU'TEL-OUS, *a.* cautious, cunning—*Khabar-dār, hosh-gār, dīr-andesh, bedār, fīrati, makār, hila-bāz*—Satark, sāvadhnā, chaunkas, suchet, dhūrt, sayanā.

CÂU'TEL-OUS-LY, *ad.* cautiously, cunningly—*Khabar-dārī se, hosh-gārī se, dīr-andeshī se, bedārī se, fīrat se, makār se, hila-bāz se*—Sāvadhnā se, chaunkasī se, dhūrtatā se, dhūrtī se, sayānapan se. [charhe, yuddhasambandhī ghurecharhī, āswārōhī saimya.]

CÂV'AL-RY, (*L. caballus*) horse troops—*Sawār, turk-sawār, risāla*—Lapānke ghur-

CÂV-AL-C-IDE, *n.* a procession on horseback—*Sawārōn ki sawārī yā jīlau*—Ghurechar-hōn ki chālī srenī wā pañktī.

CÂV-A-LIER', *n.* a horseman, a knight, a gay military man; *a.* gay, brave, haughty—*Sawār, mamtāz sawār, ek khush-tab' sipāhī*; *a. khush-tab', khush-dīl, dīler, magrār*—Ghurecharhā, pratishthit ghurecharhā, kulinasādī, raṅgīlā yoddhā; *a.* rasik, sāhasī, dhīthā, ahaṅkāri, ghamāndī.

CÂV-A-LIER'LY, *ad.* haughtily, disdainfully—*Gurūr se, shekhi se, hīqarat se, ihānat se*—Ghamānd se, ahaṅkā se, ghrīpāpūrvak, ghin se, avamānapūrvak, anādar se.

CÂVE, *n.* (*L. cava*) a hole under ground, a cell, a den; *v.* to dwell in a cave, to make

hollow — *Kahaf, mugāra, gār*; v. *gār meñ rahnā, kahaf banānā, gār banānā* — Khop, khoh, guphā, gulhā, dahak, garahā; r. khoh meñ basanā, guphā meñ rahnā, guphā banānā, khoh banānā.

CAV'ERN, n. a hollow place in the ground — *Gār, kahaf* — Khoh, guphā.

CAV'ERNED, a. full of caverns, hollow, living in a cavern — *Gār-dār, pur-kahaf, mujan-waf, nichāb*, *gār sū banā huā, gār kā ruhne w.* — Khohamay, gahwari, gahwaravisishṭ, guphā ko sādris banā huā, gahirā, khālā, guphāvāsi, khohavāsi, gahwaravāsi.

CAV'ER-NOES, a. full of caverns — *Pur-gār, gār-dār* — Gahwaramay, gahwari, guphāmāy.

CAV'ET-ty, n. hollowness, a hollow place — *Janf, gār* — Gahirāi, khāl, garāha, garbarā, khokhrā, kandarā wā kandulā.

CA'VE-AT, n. (L.) intimation of caution — *Khabar-dār hone ke liye āgāhī* — Sāvadhān hone ke niniṭṭa chatānā, sain, pratyādes. [Machhli kā uchārṇ.]

CA-VI-ARF, ca-ver, n. the roe of the sturgeon and other large fish salted —

CAV'IL, v. (L. cavillor) to raise captious objections; n. a false or frivolous objection — *Nukta-chūnī k., harf-giri k., Pīrāz-i-lā-hāsīl k., nā-haq 'aib pakarnā, takrār k., be-jā 'azr k.; n. nukta-chūnī, harf-giri, nā-haq 'aib-joi, be-jā 'azr, be-hūda 'azr, kharda-giri, Pīrāz-i-lā-hāsīl* — Nirarthak dosh nikālā, ihūthī pay lagānā, mithyā vivād k., vitandā k., vyarth dīshan d.; n. mithyā vivaḷ, vyarth doshagrahan, vitandā, mith-yāpatti.

CAV'IL-TRION, n. the practice of objecting — *Nā-haq 'azr yā takrār karne ki 'adat, Pīrāz-i-lā-hāsīl karne ki 'adāt* — Vitandā karne ki ban, mithyāpatti karne ki ban.

CAV'IL-TER, n. a captious disputant — *Aib-joi, harf-giri, nukta-chūnī, kharda-giri, hujjati, takrārī, muta'ariz* — Doshagrahāk, mithyāpatti k. w., vitandākārī, mithyāvivādī.

CAV'IL-LING, n. frivolous disputation — *Nā-haq takrār, be-hūda hujjat* — Mithyāpatti, vitandā, mithyāvivād.

CAV'IL-LOUS, a. full of vexatious objections — *Pīrāz-i-lā-hāsīl se bharā huā, be-jā 'azr se par* — Mithyāpattimāy, mithyāvivād se bharā huā, vitandāmāy.

CAV'IL-LOUS-LY, adv. in a cavillous manner — *Pīrāz-i-lā-hāsīl ke rā se, be-jā 'azr ke taur se* — Mithyāpattipūrvak, vitandā ke anusār.

CAW, v. to cry as a rook — *Kāh-kāh kḥ, kaurc-sī bolī bolnāḥ*. [khiyā.

CA-ZIQUE', n. an American chief — *Amerika kā ek sur-dār* — Amerika deś kā ek mu-
CEASE, v. (L. cessare) to leave off, to stop, to fail, to be at an end — *Bāz-rahnā, dast-
bar dār h., ruknāḥ, mauqūf h., mauqūf k., turk k., jālā rahnāḥ, ākhir h., tamām h.* —
Thambhūnā, thaharnā, hāth uthānā, chhūṭnā, sānt h., sānt k., chhōṭnā, chuknā, oth
jānā, sesh h. [antar, avirat, anivritta, nitya, amantar, anavarat.

CEASE-LESS, a. without stop, continual — *Bagair rukāw, lagātār, dāim, mudāmi* — Nir-
CEASE-LESS-LY, adv. perpetually, continually — *Dāim, lagātār* — Niranṭar, nitya, anantar,
avirat, anavarat. [thakrāw, nirvriti, visram, virām, vichehed.

CESS-ATION, n. a stop, a rest, a pause — *Tawaqquf, naqṣa, muhlat, farāyat* — Rok, rukāw,
CEC-ITY, n. (L. cecus) blindness — *Nā-bināi, andhlāḥ, andhlā panḥ, kori* — Andhatā,
dristihīnatā, adrishṭī. [tūmur, andhlapan, dhumdhi, durdarsatva.

CE-C' TIEN-ty, n. dimness of sight — *Dhumdhlāḥ, tiragi, kam-bināi, nā-bināi* — Timir,
CEDAR, n. (L. cedrus) a large tree — *Sanaubar* — Devadāru. [sambandhi.

CE'DARK, CE'DRINE, a. belonging to the cedar — *Sanaubar se nishat-dār*, — Devadāru
CE'DRY, a. of the colour of cedar — *Sanaubar ke rang kā* — Devadāruvaruṣa.

CE'DE, v. (L. cedo) to yield, to give up — *Havāla k., de-dālnāḥ* — Swādhiḱar de dālnā,
samarpan k., saupnā. [de dālnā.

CE'S-SION, n. act of yielding, surrender — *Havāla, taslim, tafviz* — Samarpan, pradan,
CE'ST-BLE, a. yielding, easy to give way — *Dabḥḥ, dubne wḥ, chappāḥ, chapne wḥ*.

CE'ST-BLE-ty, n. quality of giving way — *Dabḥḥ-panḥ, chappā-panḥ*.

CE'IL, v. (L. celum) to overlay the inner roof of a building or room — *Bhitārī chhat
banānā yā mayhūḥ, pātun ke tale kī or banānāḥ*.

CE'ILING, n. the inner roof — *Bhitārī chhatḥ, pātun ke tale kī or kī chhatḥ, saqṣ*.

CE'U-L-ATURE, n. (L. celo) the art of engraving, the thing engraved — *Naqqāshī, jis
shai par naqqāshī kī gayī ho so* — Takshapakarmnavidyā, jis vastu par takshapakarm
huā ho so.

CE'LE-BRATE, v. (L. celebrare) to praise, to extol, to honour, to make famous, to dis-
tinguish by solemn rites — *Ta'rif k., hanud k., tawṣif k., ta'zim k., mashhūr k., mebarak
jānnā, mutabarrak jānnā, khushī ke sāth k., bayāḥ kḥ* — Sarāhnā, prasaṁsā k., pratish-
thā k., prasiddha k., kirtimān k., vikhyāt k., mānnā, yathāvidhi harshe se karnā,
vidhipūrvak koī bāt harsh se karnā.

CEL'E-BRA'TION, n. the act of celebrating, praise, renown — *Rusūmāt ke sāth 'amal meñ
lānā, ta'rif, āfrīn, sanā, nām-wari* — Vidhiyat ācharaṇ, prasaṁsā, stuti, kirtī, yās.

CEL'E-BRA-TOR, n. one who celebrates — *Rusūmāt ke sāth 'amal meñ lāne w., sanā k. w.,
ta'rif k. w., nām-war k. w.* — Vidhipūrvak ācharaṇ k. w., mānne w., prasaṁsak, kir-
timān k. w., yāsī k. w.

- CEL-LEB-RI-TV**, *n.* fame, renown, distinction—*Nām-wari, shukrat, ta'zim*—Kirti, yaś, prasiddhi, khyāti, pratiśthā. [sighragati.]
- CEL-LEB-RI-TV**, *n.* (L. *celer*) swiftness—*Shitābī, tez-ravi, subuk-ravi*—Sighratā, veg, [Swargiy, nabhahsth.]
- CEL-LEB-RI-TV**, *n.* a species of parsley—*Ajwāyan khurāsāni*.
- CEL-LEST'IAL**, *a.* (L. *cælum*) heavenly—*Bihishti, jannati, falaki, jirdausi, āsmāni*—
- CELL-AC**, *a.* (Gr. *kōilia*) pertaining to the lower belly—*Perū ke muta'alliq, tal-pet ke mata'alliq*—*Perū wā talpet sambandhi*. [—*Kuārpan, avivāhāvasthā.*]
- CELL-BA-CY**, *n.* (L. *celebs*) single life, unmarried state—*Mujarradi, tajrid, tajarrud*
- CELL-BATE**, *n.* single life—*Tajrid, tajarrud*—*Avivāhāvasthā, kuārpan*.
- CELL**, *n.* (L. *cello*) a small close apartment, a cavity, a cave—*Chhoti band kotlri, guruhā, khokh, guphā*.
- CELLAR**, *n.* a place under ground for stores—*Sharāb waqaira chizon ke rakhne kā tak-khāna*—*Madirā ādi samagri rakhne kā talghar wā bhuñghar*.
- CELLAR-AGE**, *n.* cellars, space for cellars—*Tah-khāne, tah-khāne ke liye jagah*—*Talghar, bhuñghar, talghar ke minitta jagah*.
- CELLAR-ER**, *n.* one who has charge of a cellar—*Tah-khāne-dār, tah-khāne kī mulāfiz*—*Talghar wā bhuñghar kā bhāndāri*. [pūrn madhukoshākār.]
- CELLULAR**, *a.* consisting of little cells—*Khāna-dār, khāna-khāna*—*Sakshmarandhra*
- CELLSI-TUDE**, *n.* (L. *celsum*) height—*Buland*—*U'chāi*.
- CEMENT**, *n.* (L. *cementum*) a substance which makes bodies unite, mortar—*Woh shai jis se do chizon ko tāham jorte hain jaise sirish waqaira*. *leb, rekhtu*—*Wah dravya jis se do vastuon ko jorte hain jaise gond ityadi, let, girā*.
- CEMENT'**, *r.* to unite, to cohere—*Pairwand k, wast k, pairwand h, wast h*—*Chiptānā, jomā, milnā, gūthnā, sātnā, lehnā, jurnā, sātnā*.
- CEMENTATION**, *n.* the act of cementing—*Jurānā, jutānā, sātnā, chiptānā*.
- CEMENTER**, *n.* one that cements—*Jurnā wā, sātnā wā, milnā wā, chiptānā wā*.
- CEMETERY**, *n.* (Gr. *kōimeterion*) a place where the dead are buried—*Rauza, maq-barā, mazar-gāh, gor-istān*—*Loth gūrne kī jagah, mirtaswir gūrne kā sthān*.
- CEMETRIAL**, *a.* relating to a cemetery—*Gor-istān ke muta'alliq*—*Loth arthāt maron ke gūrne ke sthān kā sambandhi, śwasānasambandhi*.
- CENATION**, *n.* (L. *cenā*) the act of supping, a meeting for supper—*Byālū kā, bigiri kā, byālū karne ke liye jamānā*.
- CENATORY**, *a.* relating to supper—*Byālū kā bigiri kā*.
- CENOBY**, *n.* (Gr. *koinos, bios*) a place where persons live in community—*Ek jagah jakūn bahut se log ekathke rakhe hain*. *akhārā, sangat*. [w.]
- CENOBITE**, *n.* one who lives in community—*Sangat meā rahne wā, akhārā meā rahne*
- CENOBIT-CAL**, *a.* living in community—*Sangat meā rahne wā, bairāgiyon ke akhārā meā rahne wā*.
- CENOTAPH**, *n.* (Gr. *kenos, taphos*) a monument for one buried elsewhere—*Rauza jisko faqat yād-giri ke wāste banāte hain, aur us meā koi madfun nahin rakhtā, jiski yād-giri ke wāste banāte hain wah aur kī kahin madfun hotā hai*—*Aur bīkahin mare hue kā smarapārth mandir wā stambh jo kūnya hotā hai*. [kinā.]
- CENSE**, *n.* (L. *candeo*) to perfume—*Mu'attar k, khush-bū-dār k*—*Sugandhi k, mah-*
- CENSER**, *n.* a vessel for burning perfumes—*Bākhār-dān, lakhlakhā, 'ūd-soz, dhūp-dān*—*Dhūpādhār, dhūpapātra*.
- CENSOR**, *n.* (L.) an officer at Rome whose business was to register persons and property and to correct manners, one who finds fault, a scrutinizer—*Sāliq meā Rom kā ek 'uhda-dār jiskā yah kām thā kī logon kā nām aur unkā māl-o-ustāb chūstkar meā likh rakkhe aur unke atvār durust kare, muhtasib, nukta-chīn, 'aib-jo, khāb āzmaish k. w., mumtāhin*—*Prāchinakā meā Rom kā ek adbhikāri jiskā yah kām thā kī logon kā nām aur dhan likhe aur unke ācharon aur vyavahār sudhāre, dosh nikālne w., dosh dekhnē w., chhidra dhūnrhne w., bhālī bhāntī jānchne w., parikshak*.
- CENSORIAL**, *a.* full of censure, severe—*'Aib-jo, 'aib-jo, harf-gir, khurda-gir, sakht*—*Nindak, paradoshak, apavādak, doshagrūhi, karā*.
- CENSORIAN**, *a.* relating to a censor—*Rom ke us 'uhda-dār ke muta'alliq jiskā yah kām thā kī logon kā nām aur māl-o-ustāb likhe aur unke atvār durust kare, muhtasib se nishat-dār, mumtāhin ke muta'alliq*—*Rom ke us adbhikāri kā sambandhi jiskā yah kām thā kī logon kā nām aur dhan likhe aur unke ācharon sudhāro, parikshak-sambandhi, bhālī bhāntī jānchnewāle kā vishayak*.
- CENSORIOUS**, *a.* addicted to censure, severe—*Harf-gir, 'aib-jo, nukta-chīn, sakht*—*Doshānweshi, nindak, apavādak, chhidra dhūnrhne w., doshagrūhi, agunavādi, karā*.
- CENSORIOUSLY**, *ad.* in a censorious manner—*'Aib-jo ke taur, harf-giri ke taur, nukta-chīn kī tarāh, sakhti se*—*Nindāpūrvak, apavādapūrvak, dosh nikālne kī rīti se, chhidra dhūnrhne kī rīti se*. [giri—*Nindakutā, apavādāśīlatwa.*]
- CENSORIOUSNESS**, *n.* disposition to find fault—*'Aib-jo, harf-giri, nukta-chīn, nukta-*
- CENSORSHIP**, *n.* the office of a censor—*Rom ke us 'uhda-dār kā 'uhda jiskā yah*

kām thā ki logon kā nām aur māl-asbāb likh le aur unki chāl-o-chalan durust karē, muhtasib kā 'uhda, mumtāzin kā 'uhda—Rom ke us adhikārī kā pad jiskā yah kām thā ki logon kā nām aur dhau likh le aur unke āchārān sudhārē, āchārādrashtāpad, parikshak kā pad, jānchne wālē kā pad.

CEN'SURE, *n.* blame, judgment, judicial sentence; *v.* to blame, to condemn—*Malāmat, iltām, gila, shikwa, shikāyat, hākim kī tajwiz, fuisla, fatwā, hukm; v. iltām d., mulzim k., mujrim thahrānā, kharāb thahrānā, nā-jāz thahrānā, nā-manzūr k.*—Nindā, apavād, kalañk, nyāyādhipati kī vyavasthā wā nirṇay; *v.* nindā k., dosh d., dosh lagānā, burā thahrānā, doshī k., aparādhi k., agrahya k.

CEN'SURE-ABLE, *a.* deserving censure, blamable—*Ilām ke lāiq, malāmat ke gābil, mulzim—Dūshaniy, nindantiy, aparādhi.* [Nindyatā, nindaniyatā, kaparādhatā.

CEN'SURE-ABLE-NESS, *n.* fitness to be censured—*Qābilīyat-i-iltām, biyāgat-i-mulāmat—*

CEN'SURE-R, *n.* one who censures—*Ilām d. w., shāki, 'aib-go, gila-guzār—*Nindak, apavādak, dosh d. w., dokhwaiyā.

CEN'SURING, *n.* blame, reproach—*Ilām, shikwa, gila, shikāyat, dush-nām, malāmat—*Nindā, apavād, kalañk, tiraskār, durvākya, ghriyā.

CENSE, *n.* a public rate, a tax, rank—*Mahsūl, darja, hālat—*Kar, rājkar, pad.

CENSUS, *n.* an official enumeration of the inhabitants of a country—*Mardum-shumārī, khāna-shumārī—*Log-gintī, janasañkhyā.

CEN'SUAL, *a.* relating to the census—*Mardum-shumārī ke mutā'alliq, khāna-shumārī ke mutā'alliq—*Janasañkhyasambandhi.

CENT, *n.* (L. *centum*) a hundred, an American copper coin—*Sud, Amerika ke mulk kā paisā—*Sau, Amerika deś kī ek paisā.

CENTAGE, *n.* rate by the cent or hundred—*Saikarā kī hisāb—*Saikarā kī lekhiā.

CENTENARY, *n.* the number of a hundred—*Sau kā 'adad, sudī—*Śatak, sau.

CENTENIAL, *a.* consisting of a hundred years—*Sud-sāla, san-sāla—*Sau baras kā, satavarsh, satābī.

CENTENIAL-MAN, *a.* the hundredth—*Sauvātī^h.* [gunā kathopakathan, saugunī bāchit.

CENTLOQUY, *n.* a hundred fold discourse—*Sau pech kī bayān, sau-gunā bayān—*Sau-

CENTPEDE, *n.* a poisonous insect—*Kankajūr^h, gejur^h.* [*v. sau-gunā k^h.*

CENTUPLE, *a.* a hundred fold; *v.* to multiply a hundred fold—*Sau-gunā^h, sud-chand;*

CENTUPLE-CATE, *v.* to make a hundred fold—*Sau-gunā k^h.*

CENTURIAN, CEN'TURIST, *n.* a historian who distinguishes time by centuries—*Wah muawarrikh jo zamānē ko sau san sāl meñ tafriq kartā hai—*Wah itihāsavettā jo samay ko sau san baras meñ vibhakt kartā hai.

CENTURION, *n.* a Roman military officer who commanded a hundred men—*Rom kā afsar jiske tābi^h sau jarān thē—*Rom kā senāpati jiske adhiñ sau yoddhā the, satayoddhādhipati.

CENTURY, *n.* a period of a hundred years—*Sud-sāl, sudī—*Sau baras, śatak, satavarsh.

CENTAURO, *n.* (Gr. *cento, taurus*) a fabulous being half man half horse—*Qantīras, ek aise wujūd kā nām jiskī jism nisf insān aur nisf asp hotā hai—*Narāsua.

CENTRO, *n.* (L.) a composition formed of passages from various authors—*Wah nu-nishta jisko mukhtalif kitābōn se jayrē lkar banāte haiñ, intikhab, tālif—*Prakira-kāvyā, nānāgranthasāngrihitakāvya.

CENTRE, *n.* (Gr. *keutron*) the middle point; *n.* to place on a centre, to collect in a point—*Markaz, madār, nāf; v. markaz par gāim k., ek jā jam^h k., dar-miyān meñ gāim h., ek jā mujlami^h h.—*Kendra, madhya, bich; *v.* kendra par thahrānā, madhya meñ ekatra k., bich meñ thaharnā, ek sthān meñ milnā.

CENTRAL, *a.* relating to the centre—*Markaz ke mutā'alliq, dar-miyānī—*Kendrasambandhi, madhya, madhyavartī, bich kā. [*hone kī hālat—*Madhyatwa, madhyasthā.

CENTRALITY, *n.* the state of being central—*Markaz par hone kī hālat, dar-miyān meñ*

CENTRALLY, *adv.* with regard to the centre—*Bichobich^h, bichobich^h.*

CENTRIC, CEN'TRICAL, *a.* placed in the centre—*Mutawassit, dar-miyānī, dar-miyān meñ gāim—*Madhyasthāyī, madhyavartī, garbhasth, bich 'ā.

CENTRICALLY, *adv.* in a central situation—*Bichobich^h, bichobich^h.*

CEN'TRIFUGAL, *a.* flying from the centre—*Markaz se bhāgne w., gurezanda-az-markaz—*Kendra wā madhya se bhāgne w., kendraatyāgi, madhyatyāgi.

CEN'TRIFUGAL, *a.* tending to the centre—*Markaz ki taraf māt, māt-ba-markaz—*Kendrabhigāmi, kendrabhisāri, madhyābhigāmi, madhyābhisāri.

CERPHALIC, *a.* (Gr. *kephale*) pertaining to the head—*Sar ke mutā'alliq, mutā'alliq-i-sar—*Mastakasambandhi, mastaki.

CERASTES, *n.* (Gr.) a serpent having horns—*Sing-dār sānp—*Śringī sarp.

CERE, *v.* (L. *cera*) to cover with wax; *n.* the naked skin on a hawk's bill—*Mom lagā-nā yā chuparnā; n. bās kī thonh par kī khāl—*Sikth chuparnā; *n. syeu kī thonh par kī khāl.*

CERATE, *n.* an ointment of wax oil, &c.—*Marham, mom-rangun—*Sikth āti kā pralep.

- CERE'MENT, CERE'CLÖTH, n.** cloth dipped in wax or glutinous matter—*Mom-jāma, momi kaprā*—Sikth inen dūbāyā huā kaprā.
- CERE'OUS, a.** waxen, like wax—*Momi, mom kā, mom sā*—Saikthik, sikthakasadrīs.
- C'E-BŪ'MEN, n.** the wax of the ear—*Kān kā khūn^h, kān kā mail^h*. [Dhānyasambandhi.
- CER'E-A'LI-OUS, a.** (L. *ceres*) pertaining to corn—*Anāj yā galle ke muta'alliq*—
- C'E'LE-BRUM, n.** (L.) the brain—*Magz, dimāg*—Bhejā, mastishk.
- CER'E-BRAL, a.** pertaining to the brain—*Magz ke muta'alliq, magzi, dimāg se nisbat-dār*—Mastishkasambandhi. [mastishk kā ek anīs.
- CER'E-BEL, n.** part of the brain—*Magz kā hissa, dimāg kā hissa*—Mastishkabhāg.
- CER'E-MO-NY, n.** (L. *ceremonia*) outward form in religion state or civility—*Itom, adab, rukn, zāhir-dāri shurt, takalluf*—Kriyā, riti, chāl, vidhi, negchār, śishtāchāra-vidhi, ādaropachār, ādarasatkār.
- CER'E-MŌ'NI-AL, a.** relating to ceremony ; n. outward form or rite—*Zāhiri tarigōn ke muta'alliq, zāhiri tariq aur rasmiyāt ki taraf māil, takalluf-mizāj, zāhir-dār-parast ; n. rasm, zāhir-dār, adab, rukn*—Vaidhik, māyamik, āchārik, vyāvahārik ; n. riti, chāl, dhārā, vidhi, negchār, śishtāchāra-vidhi.
- CER'E-MŌ'NI-AL-LY, ad.** according to ceremony—*Hasht-i-rasm, adab ke mutābiq, ba-dast-lār, takalluf ke sāl, zāhir-dārī se, ba-takalluf*—Riti ke anusār, vidhivat, vidhi ke anusār, śishtāchār ke anusār.
- CER'E-MŌ'NI-ŌUS, a.** full of ceremony, formal—*Zāhir-dār, takalluf-mizāj, zāhiri tariq aur rasmiyāt ki taraf māil, zāhir-dārī-parast*—Śishtāchārī, lokāchārī, atisabhyā, sabhyāchāra-śīl, ādaropachāra-śīl, ādarasatkāra-śīl.
- CER'E-MŌ'NI-ŌUS-LY, ad.** formally—*Ba zāhir-dārī, ba takalluf, adab ke mutābiq, hasht-i-rasm, ba-dast-lār*—Śishtāchārapūrvak, bāre ādar se, bāre samān se, lokāchār ke anusār, vidhivat.
- CER'IRUS, n.** (L.) the bitter oak—*Ek qism kā karuā shāh-balūt*—Sindūravrikshabhad.
- CER'IR-AL, a.** relating to the ceruus—*Ek qism ke shāh-balūt ke muta'alliq*—Sindūravrikshabhadhasambandhi.
- CER'TAIN, a.** (L. *certus*) sure, resolved, undoubting, unfailing, regular, some—*Yaqīnī, sahīd, tahqiqī, mutayyiqqīn, muqarrar, yaqīn jānne w., hukmī, kār-gar, mutas-sir, mu'ayyan, muta'ayyan, ba' ; yā ba'z, fadlān*—Dhruv, samīchit, nīchit, nishpāna, mīhsandeh, asandighī, sach māne w., achūk, amogh, kāri, niyat, koi.
- CER'TAIN-LY, ad.** without doubt, without fail—*Be-shakk, ellalla, zarrīr, fhrāk-ma-khūāh*—Sachmūch, sachsach, mīhsandeh, avāsyā.
- CER'TAIN-TY, n.** exemption from doubt or failure, that which is real, truth, fact—*Yaqīn, dāsir, mutas-sir, muqarrar-i-asar, ta'ayyūn, jo shai muqarrar aur sach hai, ta-yayyūn, tahayyūq, haqiqat*—Nischayajñān, asandighdhatā, guṇakāri, jo sach hai, sachchī hāt, satya, yathārthatā, driṇhapramāṇ. [dhruv, mīhsandeh.
- CERT'ES, ad.** certainly, in truth—*Fi-tahqiqat, be-shakk*—Sachmūch, nischayarūp se.
- CER'TI-FY, v.** to give certain information of—*Mutālī k., ayāh k., vādyī k., muqarrar bayān k.*—Nischayarūp se jānānā, samāchār denā, pramāṇī k., pramāṇ denā. [patra.
- CER-TIF-I-CATE, n.** a testimony in writing—*Samad, dast-āwaz*—Pramāṇapatra, nirṇay.
- CER-TI-FI-CATION, n.** the act of certifying—*Muqarrar bayān k., ittillā-dihī*—Nischayarūp se jānānā, pramāṇikarṇ. [asandighdhatā.
- CER-TI-TUDE, n.** freedom from doubt—*Yaqīn, tahayyūq*—Nischay, mīhsandehatwa.
- CER'ULE-AN, CER'ULE-ŌUS, a.** (L. *ceruleus*) blue, sky-coloured—*Nīl-gūn, ābi, āsmā-nī rang*—Nīlavarn, nīlī, ākāśavarn. [nīlā rang utpanna k. w.
- CER-U-LIF'IC, a.** producing a blue colour—*Nīlā rang paidā k. v.*—Nīlavarnopādak.
- CER'USE, n.** (L. *cerussa*) white lead—*Safedā yā safedā, safed sisā*—Śwet sisā, śwet sisā kā chūrn.
- CER'USED, a.** washed with white lead—*Safed sisā se dhoyā gayā, safede se dhoyā huā*—Śwet sisā se dhoyā huā, śwet sisā ke chūrn se dhoyā huā. [ghīnch kā sambandhi.
- CER'VI-CAL, a.** (L. *cerrix*) belonging to the neck—*Gardan se nisbat-dār*—Grāiva.
- CER'SARE-AN, a.** (L. *Cæsar*) the Cæsean operation is the act of cutting the child out of the womb—*Pet rhāk karke larkā nikālne ke muta'alliq*—Garbhochchedan-asambandhi, pet phār kar larkā nikālne kā vishayak.
- CES-PI-TITIOUS, a.** (L. *ceps*) made of turf—*Dūb-chaurē yā chakte kā banā huā^h*.
- CESS, n.** (assess ?) a rate ; v. to rate—*Būchh^h, dāmāsāhī^h, bikhī^h ; v. būchh lagānā^h, bikhī lagānā^h, dāmāsāhī k^h*.
- CES'son, n.** a taxer, an assessor—*Muhsāl lagāne w., khirāj lagāne w., takhmīna-kunand, tashkhis k. w.*—Kar lagāne w., ankwaīyā, kūtne w.
- CES-SATION.** See under CEASE.
- CES'SION.** See under CEDE. [khālā, vivāh kā patkā.
- CESTUS, n.** (L.) the girdle of Venus—*Ratī kā patkā^h, shālī kā kamur-band*—Ratimc.
- CES'URÉ.** See CÆSURA. [Samudrī sab se bāre jāntū kī jāti kā.
- CETACEOUS, a.** (L. *cete*) of the whale kind—*Daryāī sab se bāre jāntū kī qism kā*—

CHĀFE, *v.* (Fr. *chauffer*) to warm by rubbing, to fret, to make angry; *n.* a fret, a rage — *Mālīsh se garm k., malke garm k., shafa k., khafa h., gusse h., khashm-nāk k.; n. josh, garmi, izirāb, khafagi, gussa* — Ragarkar wa ghiske tapanā, khijhānā, rūthnā, krudhā h., krodh k., prakopit h., chirhā, rūthānā, krudhā k.; *n.* chher, chirh, krodh, kop. [barosi.]

CHĀFING-DISH, *n.* a portable grate for coals — *Āngēhī, majmir, ātash-dān* — Borsi,

CHĀFER, *n.* (S. *ceafor*) a sort of beetle — *Gubrautā^h, gubrilā^h.*

CHAFF, *n.* (S. *ceaf*) the husks of grain — *Bhūsi^h, chokar^h, kan^h, phokar^h.*

CHĀFFLESS, *a.* without chaff — *Bīnā bhūsi kā^h, binā chokar kā^h.*

CHĀFY, *a.* full of chaff, li e chaff — *Bhūsi se bhavā^h, chokar-bharā^h, chokar sā^h.*

CHĀFINGCH, *n.* a bird said to like chaff — *Ek chhotī chirigā jisko log kahte haiñ ki bhūsi yā chokar achchhā tūgā hai^h.*

CHĀFTER, *v.* (S. *cepfen*) to treat about a bargain, to haggle, to buy, to exchange — *Kharid-furokht ki guft-gū k., kharid-furokht meñ takrār k., kharidnā, mubādala k., allā-badī k.* — Krayavikray ki tātehit k., bhāw thāhrānā, lenden meñ ragar-jhagor machānā, kūmā, besahū, kray k., erapher k. [jya, vyapar, krayavikray.]

CHĀFER-Y, *n.* traffic, buying and selling — *Tijrat, saudā-gari, kharid-furon,* — Bāpi-**CHA-GRIN**, *shagrīn*, *n.* (Fr. *chagrin*) ill humour, vexation; *v.* to vex, to waste — *Bad-mizājī, bar-hamī, nā-khātī, ranjīdagi, āzardā; v. bar ham k., āzardā k., digg k., mug-nām k.* — Keholh, jhāñjh jhūñjhlahat, kurhān, asantosh, sōk, vyathā; *v. kurhānā, jhūñjhlanā, satānā, khijhānā.*

CHAIN, *n.* (L. *catenā*) a series of connected links or rings, a bond, a fetter; *v.* to fasten or bind with a chain, to enslave, to unite — *Zanjir, silsila; v. zanjir se bāndhnā, halqā-ba-gosh k., gulām k., tābī k., silsila-wār k., be-silsila k., milānā* — Śrīkhal, sikarī, srenī, berī; *v. sikarī se bāndhnā, bāndhnā k., adhīn k., jōgnā.* [kal.]

CHĀIN'SUMP, *n.* a pump used in large ships — *Pape bare jahāzū meñ pāni uthāne ki*

CHĀIN'SHÖT, *n.* bullets fastened by a chain — *Zanjir-golē, zanjir meñ bāndhe huc golē*

— Sikarī meñ bāndhe lūne golē, sikarī meñ nāho lūne golē.

CHĀIN'WÖRK, *n.* work with links like a chain — *Zanjir-namā kām, ek kām jis meñ zanjir ki kariyān ke nāmūd bich bich meñ jagah chhāt jāti hai* — Sikarī ke sadris kām, ek kām jismēñ sikarī ki kariyān ke sadris bich bich meñ jagah chhāt jāti hai.

CHĀIR, *n.* (Fr. *chaire*) a moveable seat, a seat of justice or authority, a sedan — *Kursī, hākīm ki nishast-gāh, munsif ki nishast, pālki^h, nālki^h* — Chaūkī, dharmāsān, nyāyāsān, vicārāsān, chaupālā wā chaupāhlā, sukhāsān, khaṭkharjā.

CHĀIR'MAN, *n.* the president of an assembly, one who carries a sedan — *Mir-majlis, kahār^h, charukī yā pālki dhōne w.* — Sabhapati, goñr, sukhāsān dhōne w.

CHĀISE, *shiz*, *n.* (Fr.) a light carriage — *Ilakī gārī^h.*

CH. L'Œ-Œ-Œ-Œ, *n.* (Chaldean) a precious stone — *Janhar* — Mapi, ratnā.

CHALCŒGRA-PHY, *n.* (Gr. *chalka, grapho*) the art of engraving on brass — *Pital par ki nuqush* — Pital par khodne ki silpavidyā. [dāl.]

CHALDEE, *a.* relating to Chaldea — *Kuldā ke mulk ke mutā allig* — Kuldīadēsasāmban-

CHALDRON, *chā'dron*, *n.* (Fr. *chaudron*) a coal measure of thirty-six bushels —

Patthar ke koylē kā ek parimān jismēñ atthāis man battis ser ke qarib aūtā hai — Patthar ke koylē kā ek parimān jismēñ atthāis man battis ser ke lagbhag samātā hai.

CHALICE, *n.* (L. *calix*) a cup, a bowl — *Piyāla, jān* — Katorī, katorī, khorā.

CHALICED, *a.* having a cup or cell — *Piyāle-dār* — Katorē sahī, khorī sahī.

CHALK, *chāik*, *n.* (S. *ceule*) a white calcareous earth; *v.* to rub or mark with chalk — *Kharī-mitti^h, chhū^h, dūkhī-mitti^h; v. kharī-mitti se patnī yā nishān k.* — *Chhū^h se bhārnā wā aūk k.* [Chhūmāy, chhū^h ke sadris.]

CHALK'Y, *a.* consisting of chalk, like chalk — *Kharī-mitti kā banā huā^h, kharī-mitti sū^h.*

CHALK'ŒTER, *n.* a man who digs chalk — *Kharī-mitti kā khodne w^h, chhū^h khodne w^h.*

CHALK'ŒT, *n.* a pit in which chalk is dug — *Wāh qarakhā jismēñ kharī-mitti khodī jāti*

CHALKSTONE, *n.* a small piece of chalk — *Kharī-mitti k' ek chhotā tukrā^h.* [hū^h.]

CHALLENGE, *v.* (L. *calumnior*) to call to a contest, to accuse, to object, to claim;

n. a summons to a contest, a demand — *Jang māngnā, muqābala chāhnā, ilzām d., tukhāt lagānā, inkār k., 'uzr k., dā'wā k.; n. jang-talabī, jang-joi, dā'wā* —

Larāi māngnā, lalkārnā, dosh denā wā lagānā, na mānnā, aswīkār k., apnā kahkar māngnā, nijaswā chāhnā; n. lalkār, larāi ki māng, yuddhāhwan, apnī vastu ki māng.

CHALLENGE-ABLE, *a.* that may be challenged — *Jis se muqābala chāh-sakēñ, jis se jang māng-sakēñ, jisko ilzām de-sakēñ, jisko inkār kar-sakēñ, jis chiz pur dā'wā kar-sakēñ* —

Jis se larāi māng sakēñ, jisko lalkār sakēñ, jisko dosh lagā sakēñ wā de sakēñ, jisko na mān sakēñ, jisko apnā bolkar māng sakēñ.

CHALLENGER, *n.* one who challenges — *Jang-joi, muqābala chāhne w., 'uzr k. w., inkār k. w., dā'wā k. w.* — Lalkārne w., larāi māngne w., doshak, apavādak, na mānnē w., aswīkār k. w., apnā kahkar māngne w.

CHA-LYBE-AN, *a.* (Gr. *chalups*) relating to iron or steel well wrought or tempered — *Khub banaye ya saht kiye gaye lohe ya fualad ke mutawallig* — Bhali bhanti kamaye wa pakaye lohe ka sambandhi.

CHA-LYBE-ATE, *a.* impregnated with iron — *Lohe ke zarre rakhe w.*, *ahan-amez* — Lohe ke rawa rakhe w., lohavisishit. [*khān* — *Tūran des k. rāja.*]

CHAM, *n.* (P.) the sovereign of Tartary — *Tātūr kā bānshāh*, *Tūran ke mulk kā bādshah*,

CHA-MADE, *shā-mād*, *n.* (Fr.) the beat of the drum for a parley or a surrender — *Tambūr ki awāz jis se shikast pane-wale log fath-mundon ki tābi-dāri qabūl-o-manzūr karte hai* — Dhul kā sād jis se hārnawāle apni har aur jitnewālōn ke adhin hone ki apni ichchhā prakās karte hai.

CHAM-BER, *n.* (L. *camera*) an apartment, a room, a cavity, a court; *r.* to shut up as in a chamber, to be wanton — *Kamarā, khāna, gēr, adālat* : *v.* *band karnā jaise kamare mein*, *bad-mast h.*, *aubāsh ya aiyash h.* — *Koṭhri, sālā wā kuti, gayāh wā bil, kachah-ri* ; *n.* *mūnd denā jaise kisi koṭhri mein*, *lampat h.*

CHAM-BER-ER, *n.* a man of intrigue — *Ashiq-tūn, ishq-bāz* — *Rasīyā, lampatāi kā satrā batlā lagane w.*, *lampat*.

CHAM-BER-ING, *n.* intrigue, wantonness — *Isq-bāzi, randi-lāzī* — *Strigaman, lampatālā*.

CHAM-BER-LAIN, *n.* an overseer of the chambers, an officer of state — *Koṭhriyōn kā dār-rōgā yā nāzr, pādshāhī 'ahdā-dār* — *Koṭhriyōn kā adhkārī, ek rājasambandhi adhkārī*.

CHAM-BER-LAIN-SHIP, *n.* the office of chamberlain — *Koṭhriyōn ki nazārat, ek pādshāhī afsar kā 'ahdā* — *Koṭhriyōn ke adhkārī kā pad, grihādhkārīpad, ek rājasambandhi adhkārī kā pad*. [*subhā*]

CHAM-BER-COUNCIL, *n.* private or secret council — *Dīwān-i-khāss* — *Gūrhāsabhā, mantri-*

CHAM-BER-COUN-SEL, *n.* a counsellor who gives his opinion in private — *Jo raikil tanhāi mein apni rāc detā hai* — *Jo parārthavādī ekānt mein apnā viehār khatā hai*. [*w^b*]

CHAM-BER-FELLOW, *n.* one who sleeps in the same apartment — *Ekhi koṭhri mein sone*

CHAM-BER-MAN, *n.* a servant who has the care of bedrooms — *Ek khidim jiske mutawallig khawāb-gāh ki khidmat hoti hai* — *Ek dāsi jo sayanāgarōn arthāt some kī koṭhriyōn kā kāj-kām karti hai, antahpurachārā*.

CHAM-BER-PRAC-TICE, *n.* the business of counsellors who give their advice privately — *Un sakilōn kā pesh jo apni rāc goshe mein dete hai aur adālat mein nahīn hāzīr hote* — *Un parārthavādīyōn kā vyavasāy jo apnā viehār ekānt mein kāh diyā karte hai aur kachahriyōn mein nahīn jātē*. [*tin^b*]

CHA-MÉTÉ-ON, *n.* (Gr. *chamai, leon*) an animal of the lizard kind — *Girgīh, girgi-*

CHAM-FER, *r.* (Fr. *chancre*) to channel, to flute as a column, to wrinkle — *Khoiyār-dār k.*, *stīn par khoiyār-sāzi k.*, *shikōn dālnā, chin dālnā* — *Prapālī ke sadhi khodnā, stambh par naliyōn ke sadhi lambi lambi rehā banānā, sikornā*.

CHAM-FER, **CHAM-FRET**, *n.* a furrow, a channel — *Kūh^b, nāl^b*.

CHAM-MOIS, *shā-mōis*, *n.* (Fr.) a kind of goat whose skin is made into soft leather

CHAM-O-MILE. See CAMOMILE. [*called shammy* — *Pahāri chheri^b, pahāri bakri*.

CHAMP, *r.* (Gr. *kayto*) to bite with much action, to bite frequently, to chew, to devour — *Chabnā^b, chābnā^b, dānt se phar-khānā yā habab-lenā^b, dānt se kuchalnā^b, bhakusnā^b, habab ker khānā^b*. [*kutarne w^b*]

CHAM-PEE, *n.* a biter, a nibbler — *Dānt se kātne w^b, khutharne w^b, khutakne w^b*,

CHAM-PAGNE, *sham-pān*, *n.* a kind of wine from Champagne in France — *Ek tarāh ki angūri shurāb jo Frāns ke mulk ke Shāmpen zill se āti hai* — *Ek prakār kī drāksbāmadirā jo Frāns des ke Shāmpen pradesukhānē se āti hai*.

CHAM-PAIGN, *shām-pān*, *n.* (L. *campus*) a flat open country; *a.* open, flat — *Maidān*; *a.* *khulā^b, chaurās^b, chaplā^b* — *Patṭar, samān bhūmī kā prades, samapraides, samasthal*.

CHAM-PEE-TY, *n.* (L. *campus, pars*) maintenance of a man in his suit on condition of having part of the thing if recovered — *Qimār-bāzī, kisi shakhs ke muqaddame mein zar se madad is shart par karnā ki agar wah jite to jiti hui shai mein se kuchh apne madad-gār ko dewe* — *Arthavivād mein kisi kī sahāyātā is bānīhej se karnā ki jo wah jite tau jiti hui vastu mein se kuchh apne sahāyāk ko dewe*.

CHAM-PEE-TOR, *n.* one guilty of champerty — *Qimār-bāzī kā mujrim, kisi shakhs ke muqaddame mein is shart par zar se madad k. w. ki jo agar wah shakhs muqaddame ko jite to jiti hui shai mein se kuchh us madad-gār ko de* — *Kisi ke arthavivād mein is bandhej se sahāyātā k. w. ki jo wah jan apne arthavivād ko jite to jiti hui vastu mein se kuchh apne sahāyāk ko de*.

CHAM-PIGNON, *sham-pīn-yon*, *n.* (Fr.) a kind of mushroom — *Ek qism kī kukraundhā* — *Ek prakār kī dharti kī phul, kukraundhā, chubātā*.

CHAM-PI-ON, *n.* (L. *campus*) one who fights in single combat, a warrior, a hero; *r.* to challenge — *Ek pahalwān jo akeli-akelā lartā hai, sūr^b, bir^b*; *v.* *lapāi māngnā^b, lalkārnā^b* — *Vir, bhāt jo akeli akelā lartā hai*.

CHAM-PI-ON-ESS, *n.* a female warrior — *Pahalwānīn, sūrīn^b, birīn^b*.

CHANCE, *n.* (L. *cado*) casual event, accident, fortune; *a.* happening by chance; *v.* to happen—*Ufūd, ittifāq, qismat, nasib*; *a.* *ittifāqī, nāghahānī*; *v.* *waqī' h., nāzil h., ittifāq h.*—*Daivayog, daivaghatana, daivagati, bhāvi, bhāgya*; *a.* *ākasmik, daivāgat, daivik, āgantuk*; *v.* *ā parā, ā jānā, bitnā.*

CHANCE-ABLE, *a.* accidental, fortuitous—*Ittifāqī, nāghahānī, 'arisi*—*Ākasmik, āgantuk.*

CHANCE-ME'D'LEY, *n.* the killing of a person by chance—*Ittifāqan kisi ko mār-dālnā*—*Hatāt kisi ko mār dālnā.*

CHĀN'CEL, *n.* (L. *cancelli*) the eastern part of a church where the altar stands—*Girje ki sharqi taraf jismen wah mez raktā hai ki jis par log Hazrat 'Isā ki taslīb ki yād mein roti khāte aur sharāb pite hain*—*Isāi bhajanaśāla kā pūrvi bhāg jismen wah bhajanamānch raktā hai ki jis par log Isā ki mrityu ke smarakārth roti khāte aur madirā pite hain.*

CHĀN'CEL-LOR, *n.* (L. *cancelli*) a judge or other officer who presides over a court—*Inglistān kā mir-munsif, kisi 'adālat kā sab se barī hākim*—*Ingland kā pradhānnyāyādhipati, kisi kachahri kā pradhān ju.*

CHĀN'CEL-LORSHIP, *n.* the office of chancellor—*Inglistān ki mir-munsafī, kisi 'adālat ke sab se barī hākim kā 'ahd*—*Ingland ke pradhānnyāyādhipati kā pad, kisi kachahri ke pradhān vyakti kā pad.*

CHĀN'QER-Y, *n.* the high court of equity—*Inglistān ki sab se barī 'adālat*—*Ingland ki sab se barī kachahri, mahāvichārasthān.* [Galitakshat, nālivran.]

CHĀN'CLE, shank'er, *n.* (Fr.) a venereal ulcer—*Tānki^h, chū^h, garmi kā glāv*—*CHĀN'OUS*, *a.* ulcerous—*Nāsiri*—*Ghawekī, ghawhā, pirkīyāhā.*

CHĀND'LEH, *n.* (L. *candelo*) one who makes and sells candles, a dealer—*Sham'-sāz, sham'-firosh, shamnā', batti-sāz, batti-firosh, kīr-bārī, saulā-gar, butqāl*—*Batti banāne w., batti bechnē w., vyavasāyī, vyāpārī, baniyā.*

CHAN-DE-LIER, sham-de-li'er, *n.* a branch for candles—*Battiyoṅ kā jāhī^h.*

CHĀND'LER-LY, *a.* like a chandler—*Kār-bārī yā saulā-gar sā, batti-firosh ke mānind, batti-sāz ke mānind, sham'-firosh ke mānind, sham'-sāz ke mānind*—*Batti banāne wāle wā bechnē wāle ke sadris, vyavasāyī ke sadris.*

CHĀND'LER-Y, *n.* the articles sold by a chandler—*Jo chīzṅ batti-sāz yā batti-firosh bechātā hai*—*Jo pulārth batti banāne w. wā batti bechnē w. bechātā hai.*

CHĀND'RY, *n.* a place where candles are kept—*Batti-khāna*—*Battiyoṅ kā ghar, jis jagah mein batti dhari jātī hain.*

CHANG'E, *v.* (Fr. *changer*) to put one thing in place of another, to alter, to make different; *n.* alteration, novelty, small money—*Tahdīl k., 'incaz-mi'awaza k., adā-baillī k., budāhī, badlūnā, badl jānā, mutaqayyar k.*; *n.* *tahdīl, tagayyar, inqilāb, nayā-paṅ^h, nān-tarī, thorā paikā-kurī^h, kuchh zar*—*Paltā k. palatnā, parivartan k., palāt jānā, phir jānā, phernā, erīpherī k., rūpāntar k.*; *a.* *vikriti, vikār, palāt, rūpāntarabāh, vaichitrya, vibhed, navinatā, alpeadhan.*

CHANG'E-ABLE, *a.* subject to change, fickle—*Tahdīl-pāzīr, mutazalzal, gair-mustaqill, mutalawwin*—*Parivartaniya, palte jāne ke योग्य, vikārya, adhur, asthir, asthāyī.*

CHANG'E-ABLE-NESS, *n.* inconstancy, fickleness—*Be-subātī, talawwin, mutazalzali*—*Asthiratā, asthiratā, chāhchelatā, chāhchelitātā.*

CHANG'E-FUL, *a.* full of change, inconstant—*Mutaqayyar, mutazalzal, mutalawwin, talawwin-tub*—*Vikaranay, vikritinay, anitya, asthir, adhir.* [sthir, atal, ahal.]

CHANG'ELESS, *a.* without change, constant—*Gair-tahdīl, tā-tahdīl, mustaqill*—*Bina vikār, CHANG'E-LING*, *n.* a child left or taken in place of another, an idiot, one apt to change

—*Ek larkē ke bulle mein dūsrā larkā jo chhor jātē hain yā le jātē hain, almag, gārdī^h, talawwin-tub^h shukhs, mutazalzal shukhs*—*Ek larko ke palte mein dūsrā larkā jo chhor jātē hain wā le jātē hain, bhakū, asthir adhir wā chāhchelat jān.*

CHĀN'GER, *n.* one who alters, a money-changer—*Tahdīl k. w., mutaqayyar k. w., sarāf, khordiyā*—*Palatne w., parivartak, huplikāpatrasuvārparūpyādiparivartak.*

CHĀN'NEL, *n.* (L. *canalis*) the hollow bed of running waters, a long cavity, a strait, a furrow; *v.* to cut in channels—*Daryā yā wāle ki zamin jiske upar pānī bahātā hai, nālā^h, āb-nāī, kūn^h, khuiyār-sāz*; *v.* *khuiyār-dār k.*—*Nadigarbh, nadi ki wah bhūmi jis par se pānī bhitā hai, prapālī, nārā, nār, jālakūmarunadhiya, khamble par jo lambi lambi rekha nālī ke sadris raktī hain.*

CHĀNT, *v.* (L. *canto*) to sing, to sing the church-service; *n.* a song, a part of the church-service—*Gānā^h, bhajan gānā^h*; *n.* *gil^h, gān^h, bhajan^h.*

CHĀNT'ER, *n.* one who chants, a singer—*Gavāziyā^h, gānc w^h, gā-kar parhne w^h.*

CHĀNT'NESS, *n.* a female singer—*Gānc wālī^h, gā-kar parhne wālī^h.*

CHĀNT'RY, *n.* a chapel for priests to sing mass in—*Ek chhotā girjā jismen mardon ke haqq mein pādri dū'ā māngtē hain*—*Ek chhotā bhajanabhanwan jismen maron ke nimitta purohit arādhnā karte hain.* [kā barā shād k. w.]

CHĀNT'-CLEER, *n.* a cock, a loud crower—*Murg, zor se būng d. w.*—*Kukkut, kukkut*

CHĀ'OS, *n.* (Gr.) a confused mass, confusion—*Be-tartīb majma', huzulā-i-awmālī,*

be-tartibi—Astavyast dheri, ekārṇav, spañchikritabhūtasthiti, bhūtasāṅkar, garbar, astavyastatā.

CHĀ-ŌTIC, *a.* resembling chaos, confused—*Hayulā-i-awvali ke mánind, be-tartib, darham-barham*—Bhūtasāṅkarasadrī, astavyast, ekārṇavibhūt, garbar.

CHĀP, chōp, *v.* (S. *ge-yppan* ?) to cleave, to split, to crack; *n.* a cleft, a chink, a gap—*Phārnā^h, chīrnā^h, tarkānā^h, darkānā^h, taraknā^h, daraknā^h, phatnā^h, karaknā^h; n. dār, shikāf yā shigāf, rakhnā—n. Darar, chir, phānk.* [gal-pharā^h, gal-phay^h.]

CHĀP, chōp, *n.* (S. *ceat* ?) the upper or under parts of a beast's mouth—*Jabrā^h.*

CHĀP'LESS, *a.* without flesh about the mouth—*Kam gosht ká muñh w., ba-gair gosht ká muñh w., khushk-rú, súkhe kalle ká*—Chuchuke muñh ká, súkhā muñh, jiske muñh meñ máns na ho.

CHĀP'FALLEN, *a.* having the mouth shrunk—*Chuchuke muñh ká^h, sikure muñh ká^h, muñh lapkā huā^h, súkhe muñh ká^h, khushk-rú*—Mánavadan, malinamukh, śushkamukh.

CHĀPE, *n.* (Fr.) a catch, a hook, a tip—*Bakue ká kánlā^h, ánkra^h, kañṭiyā yā áñṭi^h, kothī^h.*

CHĀP'LESS, *a.* wanting a chape—*Binā kothī ká^h, binā áñkre ká^h, binā káñte ká^h.*

CHĀP'EL, *n.* (L. *capella*) a place of worship; *v.* to deposit in a chapel, to enshrine—*'Ibādat-khāna, girjā; v. 'ibādat-khāne meñ rakhnā, pāk ján-kar mahfúz rakhnā*—Devālay, devagār, pūjāsālā, bhajanabhawan; *v.* devālay meñ dharnā, pavitra samājh-kar dhar rakhnā. [bhawan ká adhikār.

CHĀP'EL-RY, *n.* the jurisdiction of a chapel—*'Ibādat-khāne ká 'alāqa*—Bhājana-

CHĀP'LAIN, *n.* one who performs divine service in the army or navy or in a family—*Fauj bahr yā kisi khāndān ká pādri*—Senā naukāsamūh wā kisi ke ghar ká áchārya.

CHĀP'LAIN-CY, CHĀP'LAIN-SHIP, *n.* the office or business of a chaplain—*Lashkuri bahri yā kisi ke khāndān pādri ká 'uhda yā kām*—Senā ke wā naukāsamūh ke wā kisi ke ghar ke áchārya ká pad wā kām. [devālay, chhotā bhajanaśālā.

CHĀP'LET, *n.* a small chapel or shrine—*Chhotā girjā, chhoṭā 'ibādat-khāna*—Chhotā

CHĀP'LE-RO, shāp'e-rong, *n.* (Fr.) a kind of hood or cap; *v.* to attend on a lady in public—*Ek gism ká sar-posh yā topi; v. majlis-i-'annam meñ kisi bitī ke sāth h.*—Ek prakār ká top; *v.* sabhā meñ kisi stri ke sāth jānā.

CHĀP'LET, *n.* (L. *caput*) the upper part or capital of a pillar—*Khambhe kī choṭī yā choṭī^h.* [raṭṭā hai^h.

CHĀP'TREL, *n.* a capital which supports a pillar—*Khambhe kī choṭī jis se wah kharā*—CHĀP'LET, *n.* a garland or wreath for the head, a string of beads, a moulding—*Sīhrā^h, tasbīh, diwār waqūroñ meñ lambl ubhari hui lakir*—Pushpamālā, phūl kī mālā, japamālā, jāp kī mālā, bhīt ityādī par laubī ūñchī rekhā.

CHĀP'TER, *n.* a division of a book, an assembly of the clergy of a cathedral, a decretal epistle; *v.* to tax, to correct—*Bāb, fasl, bare girje ke 'alāqe ke pādriyōñ kī jamā'at, shar'i ruq'a, ānu khatt; v. chashm-numāi k., sar-zanish k., malānat k., saṣā d.*—Adhyāy, kānd, sarg, parv, skandh, mahābhajanamandir meñ pradhān purohitōñ kī sabhā, vyavasthasambandhī cihñī; *v.* dāntnā, tāranā k., dand d.

CHĀP'MAN, *n.* (S. *ceap, man*) a dealer—*Kār-bāri, kharidār, mushtari*—Vyavasāyī, vyāpārī, bosahne w., bechhne w.

CHĀR, *n.* a kind of fish—*Ek gism kī machhli*—Ek jāti kī machhli.

CHĀR, *v.* (S. *cerran* ?) to burn to a cinder—*Jalā-kar koylā banānā^h.*

CHĀR'COAL, *n.* coal made by burning wood—*Lakri ke jalāne se jo koylā banē^h.*

CHĀRK, *v.* to burn to a black cinder—*Jalā-kar kālā koylā banānā^h.*

CHĀR, *n.* (S. *cer*) work done by the day; *v.* to work at another's house by the day—*Thike par din ko jo kām ho^h; v. dūre ke ghar par din ko thike par kām k^h.*

CHĀR'WOM-AN, *n.* a woman who does charwork—*Thike par din ko kām karne-wālī^h.*

CHĀR'AC-TER, *n.* (Gr.) a mark, a letter, a personage, personal qualities, reputation; *v.* to inscribe, to describe—*Nishān, harf, shukhs, jauhar, waxf, sijat, khāsiyat, khaslat, māhiyat, ābrū, hurmat, martaba, mansub, shān, nām^h, nām-wari; v. kanda k., naqsh k., ta'rif k., bayān k.*—Āñk, lakshan, chihna, akshar, varṇ, vyakti, jan, bhāv, swabhāv, prakriti, guṇ, charitra, maryādā, yas, kirti, gaurav; *v.* khodnā, varṇan k., bakhānnā.

CHĀR'AC-TER-ISM, *n.* distinction of character—*Jauhar-shināsi, khāsiyat kī tamiz*—Guṇ wā charitra ká bilgāw wā pahichān, guṇavibhed, charitravivēk.

CHĀR'AC-TER-IS'TIC, *n.* that which marks the character—*Nishān, 'alāmat, khāsiyat*—Lakshan, visesh lakshan, liñg, chihna, swabhāv.

CHĀR'AC-TER-IS'TIC, CHĀR'AC-TER-IS'TI-CAL, *a.* constituting or marking the character—*Khāsiyat zāhir k. w., mushakkhkhas k. w.*—Guṇaprakāśak, lakshanik, lakshanya.

CHĀR'AC-TER-IS'TI-CAL-LY, *ad.* in a manner that distinguishes the character—*Khāsiyat zāhir karne ke taur se*—Guṇaprakāśak riti se, lakshanik prakār se.

CHĀR'AC-TER-IS'TI-CAL-NESS, *n.* the quality of being peculiar to character—*Khāsiyat*—Viseshatā.

CHĀR'AC-TER-IZE, *v.* to give a character, to engrave or imprint, to mark with a stamp or token — *Khāsiyat bayān k.*, *kanda k.*, *naqsh k.*, *muhār k.*, *nishān k.*, *mushakhkhas k.* — *Lakṣaṇa lahnā*, *gunaparakās k.*, *gun augun bakhānā*, *khodnā*, *chhāpnā*, *chhāp chārḥānā*, *chīnā dālān*, *chīlnā k.*, *līngī wā ankī k.* [*maryādāhīn*, *lakṣaṇāhīn*.]

CHĀR'AC-TER-LESS, *a.* without a character — *Be-nām-o-nishān*, *be-khāsiyat* — *Alākṣhaṇik*, **CHA-RADE'**, *sha-rād'*, *n.* a kind of riddle — *Ek qism kā mu'ammā*, *chīstān* — *Pahelī*, *bujhauwal*.

CHARGE, *v.* (Fr. *charger*) to intrust, to impute as a debt, to accuse, to command, to enjoin, to load, to make an onset; *n.* care, precept, mandate, trust, accusation, imputation, expense, cost, onset — *Hawāla k.*, *ta'ināt k.*, *zimma k.*, *mahmūl k.*, *kharch meṇ likhnā*, *hīśāb par chārḥānā*, *'illat meṇ mākhūz k.*, *ilzām k.*, *hukm k.*, *tākid k.*, *taqayyud k.*, *bharṇā*, *hamla k.*; *n.* *hawāla*, *hifāzat*, *ihitām*, *talqīn*, *tākid*, *taqayyud*, *hukm*, *amr*, *amānat*, *tahwīl*, *zimma*, *nālīsh*, *'illat*, *dā'wā*, *ilzām*, *kharch*, *lāgaṭ*, *gīmat*, *hamla* — *Suṇhūnā*, *ṭhāhrūnā*, *lagānā*, *nām likhnā*, *apavād k.*, *dosh lagānā*, *ājnā k.*, *ādeś k.*, *samjānā*, *thasnā*, *chārḥāī k.*; *n.* *rakṣa*, *rakṣhan*, *upadeś*, *samjāwan*, *ājnā*, *ādeś*, *nikṣhep*, *bhār*, *apavād*, *kalaṅk*, *doshārōp*, *doshakalpan*, *vyay*, *mol*, *v.ūlya*, *chārḥāī*, *ākraman*.

CHARGE-A-BLE, *a.* imputable, expensive, costly — *Muktamal*, *qābil-i-mākhūzī*, *zimma-wār*, *mansūb hone ke qābil*, *gīmatī*, *beṣh-bahā* — *Āropāṇiya*, *doshī hone ke yogya*, *abhi-yokṭavya*, *vyayakārī*, *bahumūlyā*, *barē mol kā*.

CHARGE-A-BLE-NESS, *n.* expense, cost — *Kharch*, *lāgaṭ*, *gīmat* — *Vyay*, *mol*.

CHARGE-A-BLY, *ad.* expensively, at great cost — *Barē kharch se*, *bhārī gīmat se* — *Bahu vyay se*, *barī lāgaṭ se*, *barē mol par*.

CHARGE-LESS, *a.* cheap, unexpensive — *Kam-bahā*, *arzān* — *Sastā*, *mandā*.

CHĀR'GER, *n.* a large dish, a war horse — *Qāb*, *tashī*, *masghāb*, *tabaq*, *jangī ghōṛā* — *Thāl*, *parāt*, *yuddhāsṭra*, *yuddha kā ghōṛā*.

CHĀRI-LY. See under *CHARY*.

[— *Gūṇī^h*, *ghuṛ-bahāl^h*, *rath^h*.]

CHĀRI-OT, *n.* (L. *carrus*) a carriage of pleasure or state, a car formerly used in war

CHĀR-I-OT-ĒĒR', *n.* one who drives a chariot — *Sārathī^h*, *bahāl-wān^h*, *rath hānkne w^h*.

CHĀR'I-OT-RĀḢE, *n.* a race with chariots — *Rathōn kī daup^h*, *rath-daup^h*.

CHĀR'I-TY, *n.* (L. *carus*) kindness, love, good will, liberality to the poor, alms — *Lutf*, *mīhr-bānī*, *muhabbat*, *nek-andeshī*, *khair-khwāhī*, *khairūt*, *faizāzī*, *zakāt*, *sadqā* — *Kripā*, *anugrah*, *prem*, *chāh*, *pyār*, *hitechchhā*, *paropakāraśīlā*, *darīdrapālān*, *darīdraposhan*, *dānaśīlātā*, *dān*, *bhikṣhā*, *bhīkh*, *punya*.

CHĀR'I-TA-BLE, *a.* kind, benevolent, liberal — *Mīhr-bān*, *karīm*, *nek-andeshī*, *khair-khwāh*, *mukhlaiyār*, *faizāz* — *Kripālūn*, *dayālu*, *hitechchhuk*, *paropakārī*, *darīdrapālāk*, *darīdraposhāk*, *punyaṭmā*, *dānaśīl*, *dātā*. [Dātavya, dānaśīlātā, paropakāraśīlātā.

CHĀR'I-TA-BLE-NESS, *n.* disposition to charity — *Nek-andeshī*, *faizāzī*, *khair-khwāhī* — **CHĀR'I-TA-BLY**, *ad.* kindly, benevolently — *Mīhr-bānī se*, *nek-andeshī se*, *faizāzī se* — *Kripāpūrvak*, *anugrah se*, *hitechchhāpūrvak*, *paropakā aśīl se*. [dayawant.

CHĀR'I-TA-TIVE, *a.* disposed to tenderness — *Mīhr-bānī kī taraf mālī*, *shafiq* — *Kripāśīl*.

CHĀR'LA-TAN, *shār'la-tan*, *n.* (Fr.) a quack, a mountebank, an empiric — *Jhūthā tabīb*, *bāzārī-tabīb*, *ṭhag-hakīm*, *nīm-hakīm* — *Jhūthāvaidya*, *mithyāchikitsuk*, *ṭhagavaidya*.

CHĀR'LA-TĀN'I-CAL, *a.* quackish, ignorant — *Nīm-hakīmī k. w.*, *bāzārī tabābat k. w.*, *jāhil*, *be-wuqūf* — *Jhūthī vaidagī k. w.*, *mithyāchikitsūsambandhī*, *ṭhagavaidagī k. w.*, *jar*.

CHĀR'LA-TAN-RY, *n.* wheedling, deceit — *Dagā-bāzī*, *fareb* — *Phuslāwā*, *ṭhagāī*, *ṭhagāmī*, *chhal*, *kapāt*, *dhokhā*. [Bear — *Dubh-i-akhar* — *Saptarishi*.

CHARLES'S-WAIN', *n.* (S. *carles*, *wān*) the northern constellation called the Great

CHĀRM, *n.* (L. *carmen*) a spell, something to gain the affections; *v.* to bewitch, to delight, to subdue — *Afsūn*, *sūhr*, *tilām*, *jādū*, *farefta karne kī shai*; *v.* *afsūn k.*, *jādū k.*, *farefta k.*, *khush k.*, *moh lenā^h* — *Tonā*, *toṭkā*, *latkā*, *mantravidyā*, *pralobhan*, *lubhānewālī vastu*; *v.* *toṭkā k.*, *ṭonā k.*, *mantra phūṭkūnā*, *jhūṛnā*, *lubhānā*, *mohit k.*, *mohanā*, *ānand denā*, *harshit k.*, *vaśībhūt k.*, *vaś meṇ k.*.

CHĀRMED, *p. a.* enchanted, fortified by charms — *Farefta*, *jādū se muassar kiyā gayā*, *mahzūz*, *khush*, *jādū se mazbūt kiyā gayā* — *Mantra ke dwārā vaśībhūt*, *mohit*, *lubhā huā*, *mantra se porhā kiyā gayā*, *abhimantrit*.

CHĀRM'ER, *n.* one who charms, an enchanter — *Farefta k. w.*, *dīl-bar*, *jādū-gar*, *sāhir* — *Manmohan*, *manohar*, *mohini*, *mugdhā*, *abhichārī*, *ṭonhā*, *ṭoṭkā k. w.*.

CHĀRM'FUL, *a.* abounding with charms — *Ahsan*, *dīl-āwez*, *pur-afsūn*, *pasandīdā* — *Ramya*, *kāntimay*, *abhichāramantramay*.

CHĀRM'ING, *p. a.* pleasing in the highest degree — *Dīl-rubā*, *dīl-chasp*, *khātīr-fareb*, *pasandīdā* — *Manohar*, *atisundar*, *ramāṇiya*, *kamāṇiya*, *sohāwnā*, *manbhāwnā*.

CHĀRM'INGLY, *ad.* in a highly pleasing manner — *Dīl-rubāī se*, *dīl-chaspī se*, *dīl-farebī se*, *bahut hī pasandīdā taur se* — *Ramāṇiyatā se*, *kamāṇiyatā se*, *ramāṇiya prakār se*, *manohar prakār se*. [pūrṇ.

CHĀR'NEL, *a.* (L. *caro*) containing flesh — *Pur-gosht*, *gosht-dār* — *Mānsamay*, *mānsa*.

CHÂN'NEL-HÖUSE, *n.* a place for the bones of the dead—*Murdoñ ki hadqiyon ke rakhne ki jagah*—Maron ki haddiyon ke dharné ká sthán, asthisandhayaisthán.

CHÁRT, *kárt*, *n.* (L. *charta*) a delineation of coasts, a map—*Daryá ke kináre ká naqsha, bahar ke sáhil ká naqsha, naqsha*—Samudra ke tír ká likhá huá paṭ, samudri taṭ ká likhá paṭ, deśálekhyapatra, deśachitra.

CHÁR'TER, *n.* a writing bestowing privileges; *v.* to establish by charter, to let or hire a ship by contract—*Sanad*; *v. sanad ke rú se qáim k.*, *sar-khat ke rú se koi jaház kirá-ye to lená yá d.*—Rájájnápatra, adhikárapatra; *v. adhikárapatra ke dwára pushṭ k.*, thúke meñ koi nauká lená wá dená.

CHÁR'TERED, *p. a.* granted by charter, hired or let—*Sanad ke rú se bukhshá gayá, kirá-ye par liyá gayá yá diyá gayá*—Adhikárapatra ke dwára diyá gayá, bháre par liyá gayá wá diyá gayá.

CHÁR'TU-LÁ-RY. See CARTULARY. [Adhikárapatra ke dwára jo bhúmi ho.

CHÁR'TER-LÁND, *n.* land held by charter—*Sanadí zamín, nanad ke rú se jo zamín ho*—

CHÁR'TER-PÁR-TY, *n.* a contract respecting the hire and freight of a ship—*Jaház ke kí-rá-ye aur bojhai ká íqrár-náma*—Nauká ke bháre aur bojhai ká niyamnapatra.

CHÁ'RY, *a.* (S. *cearyi*) careful, cautious—*Khabar-dár, hosh-yár*—Sávdhán, chaukas, suchet, vichakshan, avalhit.

CHÁ'RI-LY, *ad.* warily, frugally—*Hosh-yári se, kifáyat se, juz-rási se*—Sávdhání se, chaukasi se, alpayvas se, parimitavyayapúrvak. [chaukasi, súkshmatá.

CHÁ'RI-NESS, *n.* caution, nicety—*Hosh-yári, khabar-dári, báriki, bárik-bíni*—Sávdhání,

CHÁSE, *v.* (Fr. *chasser*) to hunt, to pursue, to drive away; *n.* hunting, pursuit, ground where beasts are hunted, bore of a gun—*Shikár k.*, *ta'áqub k.*, *khaderná^h*, *bhagáná^h*, *hákná^h*; *n. khader^h*, *shikár*, *ta'áqub*, *shikár-gáh*, *ramna*, *ná^h*—Aherná, ákhet *k.*, *pichhá k.*, *pichherá k.*, *ragatná*, *khedná*, *rapetná*, *dúr k.*; *n. rapet*, *raged*, ákhet, alher, pichherá, pichhá, mrigayábhumi, mrigayasthán, agnyastra kí nali.

CHÁSE'ABLE, *a.* fit for the chase—*Shikár ke láig*—Ákhet ke yogya, mrigavyayogya.

CHÁSER, *n.* one who chases, a pursuer—*Shikári, ta'áqub k. w.*, *muta'áqib*—Ákhetí, aherí, ákhetak, alher *k. w.*, pachherí, khaderú.

CHÁSE'GUN, *n.* a gun in the fore part or stern of a ship—*Ek top jo jaház par agári yá pichhári ki taraf rakhi hai*—Agyastra jo nauká par agári wá pichhári kí or rahtá hai.

CHÁSM, *n.* (Gr. *chasma*) a cleft, a gap—*Darz, shikáf, shigáf*—Darár, sandhi, chhidra, pháñk. [sandhimay.

CHÁSMED, *a.* having gaps or openings—*Shigáf-dár, shikáf-dár, darz-dár*—Daráramay,

CHÁSTE, *a.* (L. *castus*) pure, uncorrupt—*Pákiza, pák, shusta, pák-dáman, 'afífa*—Yatendriya, avyabichhári, dharinachári, jitendriya, nirmal, súddha.

CHÁSTE'LY, *ad.* in a chaste manner, purely—*Pákizagi se, safái se, shustagi se, pák-dámání se*—Jitendriya bháw se, dharmachári rup se, avyabichhári riti se, súddhatá se, nirmalarúp se. [driyatwa, indriyanigrah, brahmacharya, satitwa, avyabichhár.

CHÁSTE'NESS, *n.* purity, chastity—*Pákizagi, shustagi, pák-dámání*—Súddhatá, jiten-

CHÁS'TI-TY, *n.* purity, freedom from obscenity—*Shustagi, pákizagi, 'ifá, pák-dámání*—Súddhatá, swachchhatá, parishkár, avyabichhár, jitendriyatwa, indriyanigrah, satitwa.

CHASTEN, *chás'n*, *v.* (L. *castigo*) to correct, to punish, to mortify—*Tambíh k.*, *tádíb k.*, *gosh-máli k.*, *sazá d.*, *takbíf d.*—Táraná *k.*, dand dená, pírá dená, kasht dená.

CHÁSTEN-ER, *n.* one who corrects—*Sazá k. w.*, *tambíh k. w.*—Táraná *k. w.*, dand dene *w.*

CHAS'TISE, *v.* to correct by punishment—*Sazá d.*, *tambíh k.*—Dand dená, táraná *k.*

CHÁSTISE-MENT, *n.* correction, punishment—*Tambíh, sazá*—Táraná, dand.

CHAS'TISER, *n.* one who chastises—*Tambíh k. w.*, *chasm-numái k. w.*, *sazá d. w.*—Táraná *k. w.*, dand dene *w.*

CHÁT, *v.* (Fr. *caqueter*) to prate, to talk idly, to converse at ease; *n.* idle or familiar talk—*Bakná^h, be-húda guft-gú k.*; *n. be-húda-goi, be-takalluf kí guft-gú*—Barbaráná, charbar *k.*, gap *k.*, gharbári kí náin báteñ *k.*; *n. gap, bakwad, gharbári kí náin báteñ.*

CHÁ'TY, *a.* full of prate, conversing freely—*Bakbakíyá^h, be-húda-go, be-takalluf guft-gú k. w.*—Barbaríya, bakwadí, gharáú ke sadris báteñ *k. w.*

CHÁ'TER, *v.* to make a noise like birds or with the teeth, to talk idly or carelessly; *n.* noise of birds, idle prate—*Teñ-teñ k^h, cheñ-cheñ k^h, kán-kán k^h, charcharáná^h, raj-ná^h, kaitakáná^h, daglagáná^h, babbakáná^h, bak-bak k., kilkiláná^h, kichkicháná^h, bar-baráná^h; *n. teñ-teñ^h, cheñ-cheñ^h, bak-bak^h, bakwad^h, bar-bay^h, kilkiláhat^h, kichkichá-hat^h.**

CHÁ'TER-ER, *n.* an idle talker, a prattler—*Barbaríyá^h, báchechi^h, bakki^h.*

CHÁ'TER-ING, *n.* idle or unprofitable talk—*Bak-bak^h, barbaráhat^h.*

CHÁ'TER-BÖX, *n.* an incessant talker—*Báw-jhakki^h, bátoñ kí dhun lagáne w^h, bátoñ kí jhar lagáne w^h.*

CHATREAU, shāt'6, n. (Fr.) a castle—*Qal'a*—*Kot*, garh, garhi.

CHĀTEL-LA-NY, n. the district of a castle—*Qal'a kā tā'alluq*—*Kot* ke adhīn bhūmī, garh ke adhīn pradēś.

CHĀTEL, n. (L. *capitalia* ?) any moveable property—*Māl-i-maṅgūla*, *chiz-bast*, *asā-CHĀVEN-DER*, n. the club, a fish—*Ek qism ki machhlī*—*Ek prakār ki machhlī*.

CHĀW, v. (S. *ceowan*) to masticate, to chew; n. the chap—*Chābnā*^b, *chābnā*^b; n. *jab-rā*^b, *galphar*^b, *galpharā*^b.

CHĒAP, a. (S. *ceap*) bearing a low price, of small value, easy to be had—*Kam qimat kā*, *kam-bahā*, *be-gadar*, *arzān*—*Alpamūlya*, *sastā*, *mandā*, *sādhāran*, *sulabh*.

CHĒAP'EN, v. to attempt to buy, to lessen value—*Kharidne ki koshish k.*, *qimat k.*, *qimat ghatānā*—*Kinne ki cheshtā k.*, *besahne kī udyog k.*, *mol k.*, *mol ghatānā*.

CHĒAP'LY, ad. at a small price—*Kam qimat par*, *kam-bahā*, *arzān*—*Sastā*, *mandā*.

CHĒAP'NESS, n. lowness of price—*Kam-qimati*, *arzūnī*—*Mand* i, *sastā*i.

CHĒAT, v. (S. *ceat*) to defraud, to impose upon; n. a fraud, a trick, a deceiver—*Dagā-bāzi k.*, *fareb d.*, *firat larānā*; n. *dagā-bāzi*, *fareb*, *makr*, *dagā-bāz*, *farebī*, *makkūr*—*Thagnā*, *chhalnā*, *pravañchanā k.*, *dhokhā denā*, *dahkāna*; n. *thagāī*, *kapat*, *chhal*, *dhokhā*, *chhālī*, *thag*, *vañchak*.

CHĒAT'ABLE-NESS, n. liability to be cheated—*Fareb meñ āne ki gābīliyat*—*Vañchanī*.

CHĒAT'ER, n. one who practises fraud—*Dagā-bāz*, *makkūr*, *farebī*—*Chhālī*, *kapatī*, *thag*, *vañchak*.

CHĒCK, v. (Fr. *echec*) to repress, to curb, to reprove, to stop; n. stop, restraint, curb, reproof, a term in chess—*Dabānū*^b, *zabt k.*, *sar-zaniṣh k.*, *mauqūf k.*, *band k.*, *roknā*^b, *kisht d.*, *shah d.*, *māt k.*, *band k.*, *rukūnā*^b; n. *rukāwat*^b, *rokh*^b, *zabt*, *sar-zaniṣh*, *mālāmat*, *shah*, *kisht*—*Hatūnā*, *sāsan k.*, *daman k.*, *tārānā k.*, *ārnā*, *atkānā*, *ārnā*; n. *atkāw*, *ār*, *bādhā*, *pratirodh*, *nigrah*, *nivāran*, *tārānā*, *parājay*.

CHĒCK, **CHĒQUE**, n. an order for money—*Tip*^b, *hundī*^b.

CHĒCK'ER, n. one who checks—*Dabāne w.*^b, *calī k. w.*, *sar-zaniṣh k. w.*, *band k. w.*, *roknē w.*^b, *kisht dene w.*, *shah dene w.*—*Haṭāne w.*, *sāsan k. w.*, *tārānā k. w.*, *atkāne w.*

CHĒCK'LESS, a. uncontrollable, violent—*Be-zabt*, *be-qaid*, *shādīd*, *tund*—*Ādamya*, *anivārya*, *abādhaniya*, *prachand*.

CHĒCK'MATE, n. a movement on a chess-board; v. to finish—*Māt*, *shah-māt*, *biṣāt-i-shat-ranj par kī ek chāl*; v. *taṁām k.*, *khātm k.*—v. *Chaturāṅgapaṭṭā wā śāriphalak par kī ek chāl*; v. *pūrā k.*, *samāpt k.* [rang-rang ke chāukor ghar bane rahte haiṁ^b.

CHECK, n. (Fr. *echec*) cloth woven in squares of different colours—*Kapūr jismēh*.

CHĒCK'ER, **CHĒQU'ER**, v. to variegate, to diversify; n. a board for chess or draughts—*Muraqqa' k.*, *gūn-ā-gūn k.*, *rang-ā-rang k.*, *tarah tarah kā k.*; n. *biṣāt*, *biṣāt-i-shatranj*—*Chitravichitra k.*, *nānāraṅgi k.*; n. *chaturāṅgapaṭṭā*.

CHĒCK'ER-WORK, n. variegated work—*Muraqqa'a-sāzi*—*Chitravichitra kām*. [kapol.

CHĒEK, n. (S. *ceac*) the side of the face below the eye—*Rukhsār*, *'āriz*, *'uzār*—*Gāl*.

CHĒEKED, a. brought near the cheek—*Rukhsār ke ruzdik lāyā gayā*—*Gāl ke samip lāyā gayā*.

CHĒEK'BONE, n. the bone of the cheek—*Gāl ki haddī*^b.

CHĒEK'TOOTH, n. the hinder tooth or tusk—*Dārh*^b.

CHĒER, v. (Gr. *chairo* ?) to encourage, to comfort, to gladden, to applaud; n. shout of applause, gaiety, entertainment—*Himmat d.*, *himmat baṁdhānā*, *tar-o-tāza k.*, *dīl-bari k.*, *dīl-dārī k.*, *taskin d.*, *tashaffi d.*, *tasallī k.*, *khush k.*, *khush h.*, *āfrīn k.*, *shābāshī d.*; n. *shābāshī*, *khushi ki āwāz*, *masarrat*, *khurramī*, *'aish*, *'ishrat*, *ziyāfat*—*Dhīrhas denā*, *sāhas denā*, *dilāsā denā*, *dhīraj denā*, *ānand denā*, *hulāsnā*, *barāī k.*; n. *barāī*, *sarāhnā*, *jayadhwani*, *ānand*, *chuhāl*, *āhlād*, *harsh*, *utṣāh kā bhojan*, *āhārasamagri*.

CHĒER'ER, n. one who cheers—*Taskīn-bakhsh*, *ārām-bakhsh*, *farah-bakhsh*, *rāhat-bakhsh*, *himmat d. w.*—*Dhīrhas dene w.*, *dilāsā dene w.*, *ānand dene w.*, *āśwāsak*, *praharshak*. [rās, khush—*Rasik*, *vilāsī*, *harshit*, *pulkit*, *praphullachitta*.

CHĒER'FUL, a. lively, gay, moderately joyful—*Khush-mizāj*, *khush-dīl*, *khanda-rā*, *mas-CHĒER'FUL-LY, ad. in a cheerful manner—*Shauq-zauq se*, *dīl-dīhī se*, *khushi se*—*Harsha-pūrvak*, *ānand se*, *man se*.*

CHĒER'FUL-NESS, n. animation, gaiety, alacrity—*Zinda-dīlī*, *khush-mizājī*, *khush-taḥī*, *khushī*, *masarrat*, *khurramī*, *zauq-shauq*, *shauq-zauq*—*Chāñchalatā*, *harsh*, *ānand*, *sphūrtī*, *phurtī*, *ullās*. [nand, bin chuhāl, harsharāhit.

CHĒER'LESS, a. without gaiety or gladness—*Nā-khush*, *be-dīl*, *be-raunag*—*Udās*, *nirā-CHĒER'LY, a. gay, brisk; ad. briskly—*Khanda-rā*, *khanda-peṣhānī*, *khush-taḥ*, *khush-mizāj*, *zinda-dīl*, *chālāk*, *chust-o-chālāk*; ad. *chālāki se*, *chusti-o-chālāki se*—*Praphulla-chitta*, *pulkit*, *harshit*, *ullāsīt*, *rasik*, *phurtīlā*, *chatakāh*; ad. *phurtī se*, *chatak-wāī se*.*

CHĒER'Y, a. gay, sprightly, making gay—*Khush-taḥ*, *khush-mizāj*, *zinda-dīl*, *chust-o-chālāk*, *khush k. w.*, *masrūr k. w.*—*Praphullachitta*, *rasik*, *ullāsī*, *vilāsī*, *harshit*,

- pulkite, phurtilā, sphūrtimān, chatakāh, pulkāne w., hulāsne w., harahak, harahakar. [chitta se, prasannaman se, harsh se.]
- CHEER'-LY**, *ad.* in good spirits—*Zinda-dili se, dil-dihī se, khurramī se*—Prasanna-
- CHEESE**, *n.* (S. *cyse*) a kind of food made by pressing the curd of milk—*Panir*—*Ek prakār ki kshiravikriti.* [kritigunaviśiṣṭ.]
- CHEE'RY**, *a.* having the nature of cheese—*Panir sā*—Kshiravikriti ke sadris, kshiravi-
- CHEESE'CAKE**, *n.* cake made of curds, sugar, &c.—*Phate hue dūdh aur chini aur makhan kā bani hui ek mithāi*^h.
- CHEESE'MON'-GER**, *n.* one who deals in cheese—*Panir-farosh, panir kā kār-bār k. w.*—Kshiravikriti bechnē w., kshiravikriti kā vyāpār k. w. [vikriti ki sārhi w. kataran]
- CHEESE'PAR'-ING**, *n.* the rind or paring of cheese—*Panir kī sārhi yā kataran*—Kshira-
- CHEESE'PRESS**, *n.* a machine for pressing curds—*Panir banāne kā shikanja*—Kshiravikriti banāne ki kal, panir banāne ke liye wah kal jis se dahi dabāyā jātā hai.
- CHEESE'VAT**, *n.* a wooden case for curds—*Panir kā sūnchā, lakṛī kā sūnchā jismeṁ dahi dabāne ke liye dharā jātā hai*^h. [karkatanakh.]
- CHE'LY**, *n.* (Gr. *chēlē*) the claw of a shell-fish—*Keṅkre kā nākhūn*,—Keṅkre kā nakh,
- CHE-MISE**, *she-miṣe*, *n.* (Fr.) a shift—*'Auratōn kā bhītari kurtā*—Striyōn kā bhītari jhūlā.
- CHEM'IS-TRY**, *kīm'is-try*, *n.* (Ar. *kimia*) the science which shows the nature and properties of bodies—*Kisūyā, 'ilm-i-kimiyā, wah 'ilm jis se aṣhyā ki khāsiyat ma'lūm hotī hai, aṣhyā ki khāsiyat daryāft karne kā 'ilm*—Rasāyanavidyā, wah vidyā jis se dravyagun jānā jātā hai.
- CHEM'IC**, **CHEM'ICAL**, *a.* pertaining to chemistry, made by chemistry—*Kimiyāi, us 'ilm ke mutā'alliq jis se chizon ki khāsiyat ma'lūm hotī hai, kimiyā se banā huā, us 'ilm ke rū se banā huā jis se aṣhyā ki khāsiyat ma'lūm hotī hai*—Rasāyanavidyā-sambandhī, rasāyan se banā huā, rasāyan.
- CHEM'ICAL-LY**, *ad.* by a chemical process—*Kimiyā ke rū se, kimiyā-garī se*—Rasāyanavidyānusār se, rasāyanakriyā se. [daryāft k. w.—Rasāyanī, rasājñā, rasāyanavidyājñā.]
- CHEM'IST**, *n.* one versed in chemistry—*Kimiyā-gar, kimiyā-sāz, aṣhyā kī khāsiyat*
- CHE-MIS'TI'-CAL**, *a.* relating to chemistry—*Kimiyāi, us 'ilm ke mutā'alliq jis se chizon kī khāsiyat ma'lūm hotī hai*—Rasāyanavidyāsambandhī, rasāyanavishayak.
- CHEQU'ER**, *chēck'er*. See under **CHECK**.
- CHE-QUIN'**. See **ZECHIN**.
- CHER'ISH**, *v.* (L. *carus*) to treat with tenderness, to nurse, to support, to shelter—*Nawāzish k., pālṇā, parwarish k., khabar-girī k.*—Lāṛpyār k., chāhnā, sneh k., poshañ k., poshanā, pratipālān k., nibāhnā, āsray denā.
- CHER'ISH-ER**, *n.* one who cherishes—*Ilāmi, murabbī, parwarish k. w.*—Poshak, prati-
- CHE'ISH-ING**, *n.* support, encouragement—*Parwarish, khabar-girī, taqwiyat, himāyat*—Pālān, poshañ, dilāsā, dhārhas, āśwās.
- CHE'RRY**, *n.* (L. *cerasus*) a small stone fruit; *a.* pertaining to a cherry, like a cherry, ruddy—*Alū-bālū, shāh-dānā, kākanj, wilāyati makoy; a. alū-bālū yā shāh-dānē ke mutā'alliq, alū-bālū yā shāh-dānē ke mānind, surkh, lāl*—Yuropiyā makoy kī ek jāti; *a.* cherī phal kā vishayak, cherī phal ke sadris, raktavarn.
- CHE'RRY-PIT**, *n.* a child's play—*Ek bhānt kā tarke kā khel*^h.
- CHE'RSO-NESE**, *n.* (Gr. *chersos, nesos*) a peninsula—*Jazīra-numā*—Prāyadwīp.
- CHE'RT**, *n.* (Ger. *quarz*) a kind of flint—*Chakmākh kī ek qism kā patthar, chaqmaq kī ek qism kā patthar*—Agniprastar wā arāṇi kī ek jāti.
- CHE'RTY**, *a.* like chert, flinty—*Chaqmaq ke mānind, chaqmaqi*—Arāṇi kī nāūn, agni-prastaramay.
- CHE'RU'B**, *n.* (H.) a celestial spirit, an angel: *pl.* **CHE'RU'BS** or **CHE'RU'BIM**—*Firishta, karrūbī yā karūbī*—Swargiyadūt, swargadūt, swargiyajan, kiruv.
- CHE'RU'BIC**, **CHE'RU'BI-CAL**, *a.* pertaining to cherubs—*Firishta-sirat, karrūbiyōn ke mutā'alliq, firishtoṅ se nisbat-dār*—Swargadūtasambandhī, swargiyajanavishayak, swargiy.
- CHE'RU'-BIN**, *n.* an angel; *a.* angelical—*Firishta; a. firishta-sirat, firishte se nisbat-dār*—Swargiyadūt, iswaridūt; *a.* Swargiyadūtasambandhī, iswaridūtavishayak.
- CHE'RU'P**, *v.* (*chirp*) to make a cheerful noise like a bird—*Chūn-chūn k.^h, churagnā^h, kiṅṅā^h, chahchahanā^h.*
- CHESS**, *n.* (Fr. *echec*) a game—*Shatranj, sadranj*—Chaturang.
- CHESS'BOARD**, *n.* a board for playing chess—*Bisāt, shatranj kī bisāt, bisāt-i-shatranj*—Chaturangapaṭṭā, śūripalāh, ashtāpād.
- CHESS'MAN**, *n.* a puppet for chess—*Goṭ^h, goti^h.*
- CHESS'PLAY'-ER**, *n.* one who plays at chess—*Shātir, shatranj-bās*—Chaturang kā khelārī.
- CHESS'SOM**, *n.* mellow earth—*Nam-dār mittī, narm mittī*—Pilpil mittī, komal mritikā.
- CHEST**, *n.* (S. *cyst*) a large box, the thorax; *v.* to lay up in a chest, to place in a

- coffin—*Sandūq, chhātī*^h; v. *sandūq meñ rakhnā; sandūq meñ jam'* k.—Petī, petārā, vakshasthal, ur, vaksh; v. petī meñ dharnā.
- CHEST'ED, a. having a chest—*Sandūq-dār*—Petiyukt, petīshahit.
- CHEST'NUT, chēs'nut, n. (L. *castanea*) a tree, a nut; a. of a bright brown colour—*Shāh-balūt, janz*; a. *blūrā^h khairā^h*—Ek per, supārī.
- CHEV-A-LIER, shēv-a-lēr', n. (Fr.) a knight, a gallant man—*Muntāz sawār, bahādūr, diler shakhs*—Pratishthit ghurehārā, kulīnasādī, mahārath, mahāvīr.
- CHEV'ER-IL, n. (L. *caper*) a kind, kid-leather—*Bukrautā^h, memnā^h, bakrī ká chamrā^h*.
- CHEV'RON, shēv'ron, n. (Fr.) an honourable ordinary in heraldry representing two rafters meeting at the top—*A miron ke khāndān kī 'alāmat-dār dhāt waqairu par aisi do kānriyon kī sirut jo upar jukar milē hoñ*—Vānsamaryyādālakshapātra ká wah bhāg jo saral wā anya rekhañ ke mālhiya meñ hotā hai aur us meñ upar kī or ek vindu meñ milī hui do kānriyon ká ākār rahtā hai.
- CHEV'RONED, a. shaped like a chevron—*Shevran kī sirut ká*—Shevran ke ākār ká.
- CHEW, chū, v. (S. *crocan*) to crush with the teeth, to masticate, to ruminate—*Chabānā^h, chābnā^h, dānt se kuchalnā^h, chabānā^h, jagurānā^h*.
- CHEW'ING, n. mastication—*Chabā^h, chabwā^h, kuchlā^h*.
- CHI-CANE', shi-cāne', n. (Fr.) trick in law proceedings, artifice; v. to prolong a contest by tricks—*Lait-o-la'al, hila-hawāla, hila-sāzi, batole-bāzi*: v. *loit-o-la'al k., hila-hawāla k., batole-bāzi k., hila-sāzi k.*—Tālmātāl, satarpatar, kapāt, chhālma, chhāl; v. tālmātāl k., satarpatar k., chhāl se dhillamdhālī k.
- CHI-CĀ'NER, n. one guilty of chicanery—*Taqirī, kujjati, hila-sāz, farebī*—Mithyāvivādī, mithyātārkik, chārāv, kapātī, chhālī.
- CHI-CĀ'NER-Y, n. trickery, mean artifice—*Jhālī kujjati, nū-haqq taqrir, hila, fareb, daqā-bāzi*—Chhāl, chhālmā, kapāt, mithyāvivād, mithyātārk.
- CHICK, CHYCK'EN, n. (S. *cicēn*) the young of a bird particularly of a hen—*Chīriye ká bachcha, chūza, murgi ká bachcha*—Chūngnā, kukkut ká buchchā.
- CHICK'EN-HEART-ED, a. timorous, cowardly—*Buz-dil, kādūr*—Darpoknā, kauchhe jī ká.
- CHICK'EN-PÖX, n. an eruptive disease—*Kodārā^h, pensā^h, motijā sili^h*.
- CHICK'WEED, n. the name of a plant—*Ek paudh ká nām^h*.
- CHIDE, v. (S. *cīdan*) to reprove, to scold, to find fault: p. t. *Chūd or Chōde, p. p. Chūd or Chūdēn*—*Sar-zanish k., dhankānā^h, jhīraknā^h, nukta-chini k., 'aib-joi k., harf-giri k.*—Tāranā k., dāntnā, ghuraknā, ānkh dikhānā, jhūñjhānā, dosh denā, doshān-weshaj k., dosh pakarnā. [kalarav, kalaswar, nandaswar.
- CHIDE, n. murmur, gentle noise—*Narm-āwāz, kulkulāhat^h, dhīnī āwāz*—Marmar.
- CHIDER, n. one who chides—*Sar-zanish k. w., gila k. w., shukwa k. w., jhīrakne w.^h*—Dāntne w., ghurakne w., nindak.
- CHID'ING, n. scolding, rebuke, contention—*Ghurki^h, dhanki^h, jhīrki^h, jhagrā^h, tantā^h*.
- CHID'ING-LY, ad. in a reproving manner—*Ghurki se^h dhanki se^h, jhīrki se^h*.
- CHIEF, a. (Fr. *chef*) principal, most eminent; n. a commander, a leader, the principal part; ad. principally—*Khāss, awwāl, sadr, muqaddam afzal, bartar*; n. *mīr, peshwā, sar-dār, sar-khail, khāss hissā*; ad. *khāss-karke*—Pradhān, sreshth, agragapya; n. *nāyak, mukhiyā, pati, śirovartī, gaṇapati, viśesh bhāg*; ad. *viśeshakarke, pradhānyapūrvak*.
- CHIEF'LESS, a. without a chief—*Be-sar-dār*—Bin-mukhiyā, anāyak.
- CHIEF'LY, ad. principally, eminently—*Khāss-karke, khusūsan, awwālān*—Viśeshakarke, mukhyakarke, pradhānyapūrvak. [nāyak, gaṇapati.
- CHIEF'TAIN, n. a leader, the head of a clan—*Sar-dār, sar-khail, sar-guroh*—Mukhiyā.
- CHIEF'TAIN-RY, CHIEF'TAIN-SHIP, n. headship—*Sar-dārī, sar-khailī, sar-gurohi*—Mukhiyā, pradhānatā, gaṇapatya. [pichhe kar, prativyakti par kar.
- CHIEF'AGE, CHE'YAGE, n. a tribute by the head—*Fī shakhs pichhe khīrāj*—Prativyakti.
- CHIEF'RIE, n. a small feudal rent—*Thorā khīrāj jo barc zamīn-dār ko diyā jātā hai*—Thorā kar jo koi chhotā apne bare thākūr ko detā hai.
- CHIL'BLAIN, n. (*chill, blain*) a swelling or sore caused by frost—*Biwā^h*.
- CHILD, n. (S. *cild*) an infant, a very young person, a descendant: pl. *CHIL'DREN*—*Shīr-khorā, larṇā^h, tift, farzand, betā^h, betī^h*—Bālak, śisū, bachchā, dhōtā, santān, santati. [bālyāvasthā, larṇā, bālapān.
- CHILD'HOOD, n. the state of children—*Tufūliyat, tiftī, bachagī*—Bachapan, larāpan.
- CHILD'ISH, a. like a child, trifling—*Tiftāna, tift-mizāj, ochhī^h, sabuk yā subuk*—Larke ká sā, bālak kī nāin, halkā, chibāwlā, chhuluhlā.
- CHILD'ISH-LY, ad. in a childish manner—*Tiftāna, larak-pan se^h*—Larṇā se, bālarūp se ochhepan se, halkā se. [larāpan, chibāwlāpan, chhuluhlāpan, chibillāpan.
- CHILD'ISH-NESS, n. puerility, triflingness—*Tiftī, tift-mizājī, chhichhor-pan^h*—Larṇā.
- CHILD'LESS, a. without children—*Lā-walad, be-aulād, be-farzand*—Asantān, nīhsantān, nīshputra, aputra, nirvāñ. [prasav, savan, garbhatyāg.
- CHILD'BEAR'ING, n. the act of bearing children—*Larṇā jannā^h, jannā^h*—Prasavakriyā,

CHILD-BED, *n.* state of a woman in labour—*Janne ki kálat*, —*Prasavavasthá*, *prasavakál*, *prasavavedaná*, *garbhavedanávasthá*.

CHILD-BIRTH, *n.* the act of bringing forth—*Zachagi*, *záchagi*, *larke janná*^h—*Prasav*, *prasúti*, *súti*, *janan*.

CHILD-LIKE, *a.* like or becoming a child—*Tíflána*, *kodaki*, *larke ká sá*^h—*Báleya*, *bálas*.

CHILD-DEB-MAS-DÁY, *n.* the day which commemorates the slaying of the children by Herod—*Sál ká wah roz jismein Hírodás nám Yahúdí pádsáh ne hazrat 'Isá ke shu-bhe se larkeñ ko qatl kiya thá wah din sál-la-sál mána játá hai*—*Wah din jis-meñ Hírod nám Yihúdí rájá ne Isá ki bhránti se larkeñ ko márdálá thá yah parv prati varsh mána játá hai*.

CHILD-AD, *n.* (Gr. *chiliás*) a thousand—*Hazára*, *hazári*—*Sahasra*, *sahasri*. [kshetra.

CHILD-T-A-HE'DRON, *n.* a figure of a thousand sides—*Hazár-pahlú shakl*—*Sahasrabhujá*.

CHILD-ARCH, *n.* a commander of a thousand—*Hazár sipáhiyon ká sar-dár*, *hazári*—*Sahasra jan ki sená ká pati*, *sahasrasainyádhipati*. [sená.

CHILD-AB-CHY, *n.* a body of a thousand men—*Hazár javán ki fauj*—*Sahasra jan ki*

CHILD-AST, *n.* a millenarian—*Wah shakhs jiská yah guft hai ki hazrat 'Isá zumín par phir ákar hazár burus tak saltanat karéngé*—*Wah Isá jiská yah mat hai ki Isá prithwí par phir ákar saba-sa varsh paryant rájya karéngé*.

CHILD-FAC-TION. See under CHYLE.

CHILL, *a.* (S. *cele*) cold, dull, depressed; *n.* cold, a shivering; *v.* to make cold, to depress—*Sard*, *khumuk*, *bárid*, *phiká*^h, *afsúrda*, *sir-faru*, *ázurda*; *n.* *sardí*, *kañp-kapi*^h; *v.* *sard k.*, *afsúrda k.*, *ázurda k.*—*Thandhák*, *sítal*, *rukhá*, *udás*, *adhómukh*, *munhlatká*; *n.* *thandhak*, *thandhak*, *sítalatá*, *phurahrí*, *tharthari*; *v.* *thandhák k.*, *sítal k.*, *siraná*, *ulás k.*, *milán k.*

CHILDLY, *a.* somewhat cold; *ad.* coldly—*Thorá thandhá*^h; *ad.* *thandak yá thandhak se*^h.

CHILDLESS, CHILD'NESS, *n.* coldness, shivering—*Thandak yá thandhak*^h, *thandh*^h, *juravaníyá*^h, *phurahrí*^h, *kañpkapi*^h, *tharthari*^h.

CHIME, *n.* (L. *clamo*?) sound of bells in harmony, concord of sound; *v.* to sound in harmony, to agree—*Thandaká*, *thandaká*, *gajar*^h, *tál*, *tál-mel*^h; *v.* *ek tál h.*, *ham-áhang h.*, *yuk-són h.*, *barábar h.*, *muwáfiq h.*—*v.* *Samatál h.*, *milná*, *anurúp h.*, *sadrís h.*, *sandán h.*

CHI-MÉ'RA, *n.* (Gr. *chimaira*) a wild fancy—*Khiyál-i-lá-táil*, *wahm*, *'unqá*, *kham-khi-yáli*—*Amulák kalpaná*, *asambhav chintá*, *anarthakavásaná*, *tarang*.

CHI-MÉR'I-CAL, *a.* imaginary, fanciful—*Wahmí*, *kham-khiyál*, *khiyáli*—*Kalpit*, *vásaná-kalpit*, *amulák*.

CHI-MÉR'E', *shi mēre'*. See CYMAT.

CHIM'NEY, *n.* (L. *caminus*) a passage for the ascent of smoke, a fireplace—*Dúd-kash*, *dúd-dán*, *bukhári*, *gul-kham*, *átash-dán*, *átash-kaula*—*Dhúnará*, *dhūmapath*, *chulhá*, *agnikund*.

CHIM'NEY-CÖR-NER, *n.* the fireside—*Átash-kade ki atráf aur átash ke bich mein jo jagah rakhi hai*—*Agnikund* *ki alang aur ág ke bich mein jo sthán rakhtá hai*.

CHIM'NEY-PIECE, *n.* a shelf over the fire place—*Átash-kade ke upar ká takhta*, *ektakhta jo zinat ke waste átash-kade ke giról lagáte haiñ*—*Angethi* *ke upar ká patará wá patiyá*, *lakari wá patthar angethi ki chároñ or lagáte haiñ*.

CHIM'NEY-SWEEP-ER, *n.* a cleaner of chimneys—*Dúd-kash sóf k. w.*, *dúd-dán sáf k. w.*, —*Dhúnará jhárne pōchhne w.*, *dhūmapathamárjak*, *dhúnará dhone w.* [vuk.

CHIN, *n.* (S. *cyn*) the lowest part of the face—*Zanakh*, *zaqan*—*Thuddí*, *thorhi*, *chhi*.

CHINNED, *a.* having a chin—*Zanakh-dár*, *zaqan-dár*—*Chivukayukt*, *thorhi sahít*.

CHINA, *n.* porcelain, a species of earthenware made in China—*Chini bartan*^h.

CHI-NÈS, *n.* the language or people of China—*Chini zabán*, *Chin ke log*^h—*Chin des ki bháshá*, *Chin ke desjan*.

CHIN'COUGH, chin'cof, *n.* (D. *kind*, *kuch*) the whooping cough—*Dábá*^h, *habbá-dabbá*^h.

CHINE, *n.* (Fr. *chine*) the back-bone or spine; *v.* to cut into chines or pieces—*Rirh*^h, *kañgor*^h; *v.* *tukre tukre k.*

CHINED, *a.* relating to the back—*Pusht ke muta'alliq*—*Prishthasambandhi*, *pith ká*.

CHINK, *n.* (S. *cina*) a crack, a gap, an opening; *v.* to crack, to open—*Dar*, *shikáf*, *shigáf*, *súrákh*, *rañhna*; *v.* *tarakná*^h, *karakná*^h, *darakná*^h, *phitná*^h, *khul jáná*^h, *bol jáná*^h—*Darár*, *sandhi*, *chbed*, *randhra*, *chhidra*.

CHINKY, *a.* opening in narrow clefts, gaping—*Dar-dár*, *shigáf-dár*, *taráká huá*^h—*Chhidrit*, *chhidrapúr*, *phatá*, *darká*.

CHINK, *v.* to make a sharp sound—*Khankhananá*^h, *chhanchhananá*^h, *jhanyhananá*^h.

CHINTZ, *n.* printed cotton cloth—*Chhit*^h.

CHIOP-PINE', *n.* (Sp. *chapin*) a high shoe—*Únchi jútí*^h.

CHIP, *v.* (D. *kappen*) to cut into small pieces; *n.* a small piece cut or broken off—*Tukrá tukrá k.*^h; *n.* *tukrá*^h, *chailí*^h, *chhilán*^h.

CHIP'PING, *n.* a fragment cut off—*Chailí*^h, *tukrá*^h, *túk*^h.

CHI-RĀG'RI-CAL, *a.* (Gr. *cheir, agra*) having gout in the hand—*Jiske hāth meñ nigris kā marz ho*—Jiske hāth meñ vātarog ho, vātarogīhast.

CHI'RO-GRĀPH, *n.* (Gr. *cheir, grapho*) a writing, a deed, a fine—*Navishta, dast-āvez, kisī mihr-bāni yā ikhtiyār hāsil karne ke liye jurmāna*—Hastalekh, pramānapatra, kisī anugrah wa adhikār pāne ke nimitta arthadaṇḍ.

CHI-RŌG'RA-PHER, *n.* a writer, an officer who engrosses fines—*Muharrir, jurmāna-nawis*—Lekhak, hasta-lekhak, dhanadandalekhak.

CHI-RŌG'RA-PHIST, *n.* one who tells fortunes by the hand—*Dast-shinās, hāth dekhkar qismat batlāne w.*—Sāmudrikavettā, hastarekhā dekhkar jo burā bhālā honewālā hai uskā batlāne w.

CHI-RŌL'O-GY, *n.* (Gr. *cheir, logos*) talking by manual signs—*Dastī guft-gū, hāth ke ishāre ke guft-gū*—Hastasanketavartā, bāth ke saiket kī bāthchit.

CHI'RO-MĀN-CY, *n.* (Gr. *cheir, manteia*) the art of foretelling by inspecting the hand—*Hāth dekhkar qismat kī hāl zāhir karne kā 'ilm, 'ilm-i-kaṭṭ*—Hastasāmudrik, hasta-rekhāvidyā.

CHI'RO-MĀN-CER, *n.* one who foretells by inspecting the hand—*Dast-shinās, hāth dekhkar qismat kī hāl zāhir k. w.*—Sāmudrikavettā, hāth dekhkar honhār kā batlāne w., hastarekhājñātā.

CHIRP, *v.* (Ger. *zirpen*) to make a noise like a bird; *n.* the voice of birds—*Chūñ-chūñ k^h, chūñ-chūñ k^h, churagū^h, chēu-chēu k^h, chahchahānā^h, kūjū^h; n. chiriyōñ kī āwāz*—*n. chiriyōñ kī chahchahāhāt, chiriyōñ kī dhvani*.

CHIRP'ING, *n.* the gentle noise of birds—*Chiriyōñ kī dhvni āwāz yā chahchahāhāt*—Chiriyōñ kī mand chahchahāhāt wā dhvani.

CHI-RŪR'GĒ-ON, *n.* (Fr. *cheir, ergon*) one who cures ailments by external applications, a surgeon—*Jarrāh*—Astrachikitsak, śāstravaidyā.

CHI-RŪR'GĒ-RY, *n.* the art of curing by external applications, surgery—*Jarrāhī*—Astrachikitsā, śāstravaidyak.

CHI-RŪR'GĒ-IC, **CHI-RŪR'GĒ-PAL**, *a.* relating to the art of healing by external applications, surgical—*Jarrāhī*—Astrachikitsāsambandhī, śāstravaidyakarmasambandhī.

CHIS'EL, *n.* (L. *scissum*) an instrument for paring wood or stone, *v.* to cut with a chisel—*Rukhānī^h, ṭānkī^h, chhenī*; *v. rukhānī ṭānkī yā chhenī se kātnā^h, ṭānkī mārnā^h*.

CHIT, *n.* (S. *cith*) a sprout, a shoot, a child; *v.* to sprout, to shoot—*Killā^h, kullā, ainkurā^h, ainkū^h, gābh^h, gābhā^h, kōmp^h, larkā^h, bāluk*; *v. punapnā^h, ugnā^h, ainkū phātnā^h, nikālnā^h*.

CHIT'CHĀT, *n.* (*chat*) idle talk, prattle—*Bātrā^h, bāt-chit^h, gap-shap^h, bol-chāl^h*.

CHIT'TER-LING, *n. pl.* (Ger. *kuttel*) the bowels of an eatable animal—*Halāl jān-wār kā roḍa*—Bhakshaniyā jantu kī āntēn.

CHIVAL-RY, *n.* (Fr. *cheval*) knightlyhood, valour, the body or order of knights—*Bahāduri, dilerī, muntāz savārōñ kā darjā*—Mahārathatwa, kulīnasādhīpad, viratā, śūrātā, suvikran, kulīnasādhīcarg arthāt pratishthit ghureharhōñ kā varg.

CHIV'AL-ROUS, *a.* relating to chivalry, knightly, gallant, warlike, adventurous—*Muntāz savārōñ ke mutā'alliq, bahādurāna, diler, jungī, razm-peshā, jān-bāz*—Pratishthit ghureharhōñ kā sambandhī, mahārathavishayak, suvikrant, mahāvīrya, larānkē, yuddhayogya, kathinakarmanvayavasāyī, kathinakarmanakārī.

CHIVES, *n. pl.* the filaments in flowers—*Phūlōñ ke sūt yā jhotlre^h*.

CHLO-RŌSIS, *n.* (Gr. *chloros*) green sickness—*Ek marz jo 'auratōñ ko hotā hai jis-meñ post zard yā sabz ho jatā hai aur zū'f hotā hai aur dil dharkā kartā hai*—*Ek rog jo striyōñ ko hotā hai jis-meñ śārīr pilā ho jatā hai aur śukti hīn hotī hai aur hriday dharaktā rahtā hai*.

CHLO-RŌT'IC, *a.* affected by chlorosis—*Aise marz ke mutā'alliq jo 'auratōñ ko hotā hai aur jis-meñ post zard yā sabz ho jatā hai aur zū'f hotā hai aur dil dharkā kartā hai*—*Aise rog kā sambandhī jo striyōñ ko hotā hai aur jis-meñ śārīr pilā ho jatā hai aur śukti hīn hotī hai aur hriday dharaktā rahtā hai*.

CHŌC'O-LATE, *n.* (Fr. *chocolat*) a preparation of the cocoa-nut—*Nāriyal kī gari ko aur chizōñ ke sāth milākar jo shukh banāte haiñ aur jisko garm pāni meñ gholkar pite haiñ, 'uray-i-nāriyal*—Nāriyal kī gari ko aur dravyōñ ke sāth milākar jo vastu banāte haiñ aur jisko tapt pāni meñ gholke pite haiñ.

CHŌICE. See under CHOOSE.

CHOIK, *kwir*, *n.* (L. *chorus*) a band of singers, the part of a church where the singers are placed—*Gāne-wālōñ kā tāifa, girje kī wah jagah jahan gāne-wāle baithte haiñ*—Gāyakachakra, gāyakasamūh, gawaiyōñ kā dal, Isābhajanasālā kā wah bhāg jahan gāyakachakra baithtā hai.

CHŌ'RUS, *n.* a number of singers, verses of a song in which the company join the singer—*Gāne-wālōñ kā tāifa, gīt kā wah maqam jahan sab gāne-wāle milke gāte haiñ, upaj^h*—Gāyakachakra, āvartanīyāślok, parivartakāślok.

- CHÖ'RAI**, *a.* belonging to or composing a choir—*Gáne-wáloh ke táife ke muta'allig, gáne-wáloh ká táifa banáne w.*—*Gáyakagapasambandhi, gáyakasamuhakári*
- CHÖ'RAI-LY**, *ad.* in the manner of a chorus—*Gáne-wáloh ke táife ke taur se, gít ke us magám ke taur se jahán sab gáne-wále milke gáte hatí, upaj kí bhánt se*—*Gáyakaga-napúrvak, ávarttaniaslok kí ríti se.*
- CHÖ'RIST**, **CHÖ'RIS-TER**, *n.* a singer in a choir—*Táife meñ gáne w., gáne-wáloh ke táife ká ek gawaiyá*—*Gáyakagap ká ek jan, gáyakachakra meñ gáne w.*
- CHO-BÁ'GUS**, *n.* the superintendent of the ancient chorus—*Zamána-i-sala'* meñ *kalín-watoh yá 'atáiyoh ke táife ká dároga yá názir*—*Práchinagáyakagapádhyaaksh, púrvakálinagáthakasamúhádhiakári.*
- CHÖKE**, *v.* (S. *aceocan*) to suffocate, to stop up, to obstruct, to suppress—*Nareti dáb-ná^h, galá ghoinná^h, galá pháismá^h, bund k., chunwáná yá chunáná^h, táy-lená^h, táy-dená^h, árná^h, rokná^h, riádhná^h, dabána^h.*
- CHÖKE'FULL**, *a.* as full as possible—*Nake-nak^h, ná-k-o-nák^h, muñhá-muñhá^h, dhar-púr^h.*
- CHÖL'ER**, *n.* (Gr. *cholē*) bile, anger, rage—*Safrá, khufagi, gussa, taish, gazab*—*Pitta, CHÖL'ER-A*, *n.* a disease from bile—*Sitras^h, haiza.* [krodh, mahákop.
- CHÖL'ER-IC**, *a.* full of choler, irascible—*Safrái, safrái-mizáj, zúd-ranj, álash-mizáj, gussa-war, khashm-gín*—*Pittapúrñ, pittavegi, krodhi, chirchirá, kopí.*
- CHÖL'ER-IC-NESS**, *n.* anger, irascibility—*Gussa, khufagi, álash-mizáj, zúd-ranjí*—*Krodh, kop, chirchirábat, krodhasálatá, prachandata.*
- CHÖÖSE**, *v.* (S. *ceosan*) to take by preference, to pick out, to select; *p. t.* **CHÖÖSE**, *p. p.* **CHÖÖTEN**—*Pasand k., chun lená^h, muntakhab k.*—*Cháhná, ruchná, chháñt lená, báchh lená, baráy lená, chug lená, bin loná, ubel lená.*
- CHÖÖSER**, *n.* one who chooses—*Pasand k. w., chunne w^h, muntakhab k. w.*—*Cháhne w., bará lene w., chháñt lene w., báchh lene w.* [táw, báchháw.
- CHÖÖTING**, *n.* election, choice—*Pasand, chamáwat^h, intilkháb*—*Cháh, báchhná, chháñ-*
- CHÖÖCE**, *n.* the act or power of choosing, the thing chosen; *a.* select, precious, careful—*Pasand, pasand karne ká ikhtiyár, chun-lene ká ikhtiyár, chamáwat^h, muntakhab shai, chuni gai chíz; a. nádír, tukfa, pasandida, nafis, khássa, besh-gimat, mushkil-pasand, hosh-yár*—*Varán, báchháw, chháñtáw, baráw, vikalp, chháñtne ká adhi-kár, baráne ká adhi-kár, varán kí adhi-kár, barái gai vastu, chháñtkar lí hui vas-tu; a. baráyá huá, sarvottam, suthrá, chokhá, anúthá, baré mol ká, bahumúlya, sávdhán, chaukaas.*
- CHÖÖCE'LESS**, *a.* without power to choose—*Pasand ká ikhtiyár na rakhne w., pasand karne ke ikhtiyár ba-gair*—*Bará lene wá cháhne ká adhi-kár na rakhne w., baráw wá cháhne ká adhi-kár bin, avikalp, avaikalpik.*
- CHÖÖCE'LY**, *ad.* with great care, curiously—*Barí hosh-yári se, ihtiyát se, tukfagi se, khúbi se, nádír-pcn se*—*Barí sávdhání se, anokhi ríti se, uttam prakár se, visishtá-rúp se.*
- CHÖÖCE'NESS**, *n.* nicety, particular value—*Nafásat, báriki, khúbi, tukfagi, lutf, besh-gi-mat*—*Utkrishatá, visishtatá, uttamatá, bahumúlyatá.*
- CHÖÖCE'DRAWN**, *a.* selected with great care—*Barí ihtiyát se muntakhab kiyá gayá, barí hosh-yári se pasand kiyá gayá*—*Barí sávdhání se baráyá gayá.*
- CHÖP**, *v.* (D. *keppen*) to cut with a quick blow, to cut into small pieces; *n.* a piece chopped off, a small piece of meat—*Ek choi se kát dálná^h, ek kát se utár dálná^h, tukrá-tukrá k^h, tuk-tuk k^h, boti-boti k.; n. tukrá^h, dáli^h, boti^h, máns ká lothrá yá tukrá^h, máns kí chhoti boti^h.*
- CHÖP'HÖUSE**, *n.* a house of entertainment—*Wah ghar jismeñ paká gosht biktá hai, nán-bái kí dukan, ziyáfat-khána*—*Bhojanaghar, paká máns beñchne ká sthán, páka-ssála, pakwamánsavikrayasthán.*
- CHÖP**, *v.* (S. *ceap*) to barter, to exchange, to bargain, to bandy—*Mu'ávaza k., mubá-dala k., kharid-farokht k., radd-badal k.*—*Palta k., bechábekhi k., kahákahi k., jaise ke sáth waisá k., muñhámuñhi k.*
- CHÖP'PING**, *n.* act of bartering, altercation—*Mu'ávaza, mubádala, badlá, adlá-badlá, radd-o-kadd, jidd-o-kadd, bahá-bahsi, chakhá-chakhá, takrár*—*Palta, tañta, kahákahi, rá, pahpat, raindhá, khatápatí.*
- CHÖP**, *n.* (chap) a crack, a cleft—*Shikáf, shigáf, darz*—*Dará, chí, sandhi* [sandhimay.
- CHÖP'PY**, *a.* full of cracks or clefts—*Shigáfá, darz-dár*—*Tarká, phatá huá, darká huá,*
- CHÖP'PING**, *a.* stout, lusty, plump—*Farbíh, táza, phulá^h*—*Motá, hrishtapush, sthál.*
- CHÖPS**, *n. pl.* (chaps) the jaws—*Jabrá^h, chauhar^h.*
- CHÖP'FALLEN**, *a.* dejected, dispirited—*Shikusta-díl, shikasta-khátir*—*Udas, dinaman, nistej, manamalin, mlánaman, manutá.*
- CHÖRD**, *n.* (Gr. *chorde*) the string of a musical instrument, harmony in two or more notes, a right line drawn from one extremity of an arc to another; *v.* to string—*Tár, báje ká tár, áam-áwázi, ek tá^h, watr; v. tár chakháná*—*Tánt, ek sur, samatál, púrpañj; v. táñt wá dori chapháná.*

CHO-RE-PIS'CO-PAI, *a.* (Gr. *choros, epi, skopeo*) relating to the power of a local or suffragan bishop—*Kisi jagah ke bare pādri ke ikhtiyār ke muta'alliq—Sthāniya-pradhānadharmādhyaksh ke adhikār kā sambandhī.*

CHO-RŪG'RA-PHY, *n.* (Gr. *choros, grapho*) the art or practice of describing or forming maps of particular regions or countries—*Takht-i-bilād, khāss zil'ōn yā khāss mulkōn kī bayān k., khāss zil'ōn yā khāss mulkōn ke naqsha banāne kā 'ilm—*Viśeshā-desāvārjan, viśesh desāvibhāgōn wā desōn ke chitra banāne kī vidyā.

CHO-RŪG'RA-PHER, *n.* one who describes particular regions or countries—*Khāss zil'ōn yā khāss mulkōn kī naqsha banāne w., khāss zil'ōn yā khāss mulkōn kī bayān k. w.—*Viśeshā-desāvibhāgōn wā desōn kī chitra banāne w., viśesh desāvibhāgōn wā desōn kī vivaraṇ k. w. [raṇakārī, desāvivarāṇasambandhī.]

CHŌ-RO-GRĀPH'IC-AL, *a.* descriptive of countries—*Mulkōn kī bayān k. w.—*Desāviva-
CHŌ-RO-GRĀPH'IC-AL-LY, *ad.* in a manner descriptive of regions or countries—*Mulkōn ke bayān karne ke taur se, zil'ōn ke bayān karne ke tariq se—*Desōn wā desāvibhāgōn ke vivaraṇ karne kī rīti se.

CHŌSE, **CHŌSEN**, *p. t. and p. p. of choose—*Choose ke mūzi aur māzi-ma'tuf-'alai-hi yā fū-i-ma'tuf—Choose ke sūmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CHOUGH, **chūf**, *n.* (S. *ceo*) a sea-bird—*Kawwe ke mānind chiriyā jo duryā ke kinārōn par rahī hai, samundari chiriyā^h—*Kawwe kī jāt kī chiriyā jo samudra ke karārōn meṇ rahī hai, samudari pakshi.

CHŌULE. See **JOWL**.

CHŌUSE, *v.* (Turk. *chiaous* ?) to cheat, to trick; *n.* one who is easily cheated, a trick—*Chhalnā^h, thapnā^h; n. jo butte meṇ ā-jātā hai^h, bhōdnā^h, jo jūt yā chhakke-panje meṇ ā-jātā hai^h, chhal^h, thagā^h, kapūt^h.*

CHRISM, *n.* (Gr. *chrio*) consecrated oil—*Dīni rasmiyāt kī tel—*Dharmaritisambandhī tel. [bandhitelavishayak.]

CHRIS'MAL, *a.* relating to chrism—*Dīni rasmiyāt ke tel ke muta'alliq—*Dharmaritisam-

CHRIS'MA-TŌ-NY, *n.* a vessel for chrism—*Dīni rasmiyāt ke tel kī bartan—*Dharmaritisambandhī tel kī bāsan.

CHRIS'OM, *n.* a child that dies within a month after its birth, a cloth anointed with holy oil which children formerly wore till they were baptized—*Wah larḳā jo apnī paidāish se ek mah'ne ke andar martā hai, ek kaprā jo pāk tel meṇ duboyā jātā thā aur jisko gure zamāne meṇ 'Isāiyōn ke larḳe 'Isāi mazhab meṇ dākhil hone ke peshkar tak pahinte the—*Jann ke pichhe ek mahine ke blitar jo larḳā mar jātā hai, ek kaprī jo pavitra tel meṇ duboyā jātā thā aur jisko pūrvakāl meṇ Isāiyōn ke larḳe Isāi dham meṇ saṅskār hone ke pahile tak pahinte the.

CHRIS'TEN, **krī'sn**, *v.* (Gr. *christos*) to baptize and name—*Isitbāg d., 'Isāi banānā aur nām rakhnā—*Jalasāṅskār ke dwārā Isāi mat meṇ k., jalasaṅskār se Isāi karnā aur nāmakarāṇ k.

CHRIS'TEN-ING, *n.* the act of baptizing and naming—*Isitbāg aur nām rakhnā—*Jala-sāṅskār se Isāi mat meṇ pravēṇ aur nāmakarāṇ.

CHRIS'TEN-DOM, *n.* the countries inhabited by Christians, the whole body of Christians—*We mulk jin meṇ 'Isāi rahte haiṇ, jamī 'Isāi—*We des jin meṇ Isāi baste haiṇ, sab Isāiyōn kī samūh, sab Isāi.

CHRIST'IAN, *n.* a believer in the religion of Christ; *a.* believing or professing the religion of Christ—*'Isāi; a. 'Isāi, 'Isawi, —*Krishṭiyamatāvalambī; *a.* krisṭiya.

CHRIST'IAN-ISM, *n.* the Christian religion—*'Isawi mazhab—*Isāimat, Isāidharm.

CHRIS-TI-AN'I-TY, *n.* the religion of Christians—*'Isawi mazhab—*Isāimat, Isāidharm.

CHRIST'IAN-IZE, *v.* to convert to Christianity—*'Isāi k^h, 'Isāi banānā^h.*

CHRIST'IAN-LIKE, *a.* befitting a Christian—*'Isāi ke lāiq—*Isāi ke yogya.

CHRIST'IAN-LY, *a.* becoming a Christian; *ad.* like a Christian—*'Isāi ke lāiq; ad. 'Isāi ke mānind—*Isāi ke yogya; *ad.* Isāi ke sadris.

CHRIST'IAN-NAME, *n.* name given at baptism—*'Isāi kī wah nām jo isitbāg ke waqt rakhā jātā hai—*Wah nām jo Isāi ko jalasaṅskār ke samay meṇ diyā jātā hai.

CHRIST'MAS, *n.* the festival of Christ's nativity 25th December—*Hazrat 'Isā kī paidāish kī khushi kī roz jo har sāl mah-i-Disambar kī pachisvīn tārīkh ko hotā hai—*Isā kī janmaparv, Isā ke jann kī barā utsav, Isāiyōn kī barā din, Disambar mahine kī pachisvīn din. [dīhish—Isā ke janmaparv kī pāritoshik wā bheṇ.]

CHRIST'MAS-BŌX, *n.* a Christmas present—*'Isāiyōn ke bare dīn kī nazar 'ināyat yā dād.*

CHRO-MAT'IC, *a.* (Gr. *chroma*) relating to colour, relating to music—*Rang se nisbat-dār, mūsīqī ke muta'alliq—*Varnasambandhī, raṅgasambandhī, saṅgītavidyāsambandhī.

CHRON'IC, **CHRON'IC-AL**, *a.* (Gr. *chronos*) relating to time, continuing a long time—*Wagt ke muta'alliq, muzmin, der-pā, sarī'u-l-mī'd, dāmī—*Kālasambandhī, kālik, dīrghakālik, dīrghakālīn.

CHRON'IC-LE, *n.* (Gr. *chronos*) a register of events in the order of time, a history; *v.* to record in a chronicle, to register—*Wagt ke silsile ke mutābiq tawārīkh, tawā.*

rikh; v. *tavārikh* meñ *likhnā*, *daftar* meñ *likh lenā*—*Kālānupūrvak* itihās, *purāvrit-tavīvaran*. v. *kālānupūrvak* itihās meñ *likhnā*, *yathākram vrittāvaran* k.

CHRON'-CLER, n. a writer of a chronicle—*Rāwī*, *muarrikh*—*Itihāsarachak*, *purāvrit-tarachak*.

CHRON'-O-GRĀM, n. (Gr. *chronos*, *gramma*) an inscription in which the date is expressed by numeral letters—*Ek kitāba jisimēñ koi tārikh yā san sangarā abjad ke hisāb se likhā raftā hai*, *kitāba jiske hurūf ke 'ādād se sāl-o-tārikh ma'lūm ho*—*Pāshānālekh* jiske aksharōñ ki saukhyā se sañvat mahinā aur din jāne jāte haiñ, *pāshānālekh wā mudritalekh* jisimēñ aṅkaprakāsak aksharōñ ke dwārā tithi wā kāl kī bodh hotā hai.

CHRON'-O-GRAM-MĀT'-CAL, a. belonging to or containing a chronogram—*Aise kitābe ke mutā'alliq yā aise kitāba rakhne v. jiske hurūf ke 'ādād se sāl-o-tārikh ma'lūm ho*—*Aise pāshānālekh kī sambandhī wā aise pāshānālekh se yukt jiske aksharōñ ki saukhyā se sañvat mahinā aur din jāne jāte haiñ*.

CHRON'-O-GRĀM'-MA-TIST, n. a writer of chronograms—*Aise kitābe kī navis jiske hurūf ke 'ādād se sāl-o-tārikh ma'lūm ho*—*Aise pāshānālekh kī lekhhak jiske aksharōñ ki saukhyā se sañvat mahinā aur din jāne jāte haiñ*.

CHRO-NŌG'-RA-PHY, n. (Gr. *chronos*, *grapho*) the description of past time—*Guzre zamāne kī tavārikh*—*Vyatit kāl kī itihās*.

CHRO-NŌG'-RA-PHER, n. one who writes of past time—*Guzre zamāne kī muarrikh*—*Vya-*

CHRO-NŌL'-O-QY, n. (Gr. *chronos*, *logos*) the science of computing dates or periods of time—*'Ilm-i-tārikh*, *wāridāt kī tārikh daryāft-karne aur guzre waqt shumar-karne kī 'ilm*—*Kālanirūpanavidyā*, *kālanirūpanavidyā*, *kālagapanāvidyā*.

CHRO-NŌL'-O-QER, **CHRO-NŌL'-O-QIST**, n. one who studies or explains chronology—*Tārikh-dān*, *wāridāt kī tārikh daryāft-karne v. aur guzre waqt shumar k. v.*—*Gatakālanirūpā*. *kālagapanāvidyājñā*, *vrittakālanirūpāk*.

CHRON'-O-LŌG'-IC, **CHRON'-O-LŌG'-ICAL**, a. relating to chronology, according to the order of time—*Mutā'alliq-i-tārikh*, *wāridāt kī tārikh daryāft-karne aur guzre waqt shumar-karne ke 'ilm ke mutā'alliq*, *waqt ke silsile ke mutābbiq*, *waqt kī tartīb ke mutābbiq*—*Kālagapanāvidyāvishayak*, *kālanirūpanavidyāsambandhī*, *kālanūsārī*.

CHRON'-O-LŌG'-ICAL-LY, ad. in the order of time—*Ba-tartīb-i-waqt*, *waqt kī tartīb se*—*Kālakramānūsār*, *kāl ke kram se*.

CHRO-NŌM'-ETER, n. (Gr. *chronos*, *metron*) an instrument for measuring time—*Waqt ke andāza karne kī āla*, *gharāḥ*, *ghantāḥ*—*Kālaparimānārthayantra*.

CHRY'SA-LIS, n. (Gr. *chrysos*) aurelia or the form of certain insects before they become winged—*Bādāma*, *kipe kī pihlā tagaigur*—*Gutikā*, *koshakār*, *kosavāsī*, *kosasth*.

CHRY'SO-LITE, n. (Gr. *chrysos*, *lithos*) a precious stone—*Lahaniyāḥ*, *ek qim kī subz yā zard nagina*—*Haritāśūn*, *pitamāṇī*.

CHRY'SO-PRASE, **CHRY-SŌR'-A-SUS**, n. (Gr. *chrysos*, *prason*) a precious stone—*Ek qim kī besh-qimati nagina*—*Ek prakār kī bahumūlyā maṇī*, *nag*.

CHUB, n. a river fish—*Nadi kī ek bhānt kī machhli*. [aur motāḥ.]

CHUBBY, a. like a chub, short and thick—*Nadi kī chub nām ek machhli sāḥ*, *chhotā*

CHUBBY-FACED, a. having a plump round face—*Gal-phulāḥ*, *thothal mothal*.

CHUCK, v. to make the noise of a hen, to call as a hen; n. the noise of a hen—*Kut-kutāḥ*, *kurkurāḥ*; n. *kutkut*, *kurkurāhat*.

CHUCKLE, v. to call as a hen, to fuddle, to laugh convulsively, to laugh inwardly in triumph—*Murgi kī āwāz d.*, *murgi kī tarah se bulāḥ*, *nāz-bardārī k.*, *lūp-pyār k.*, *qahqahā mārḥā*, *dīl meñ haṁsā*—*Kutkutāḥ*, *kukkuṭī kī nāṁ bulāḥ*, *dulārāḥ*, *dulār k.*, *khilkhilākar haṁsā*, *khilkhilāḥ*, *man meñ kalol k.*

CHUCK, v. (Fr. *choquer*) to strike gently, to throw with quick motion; n. a gentle blow—*Dhīre se mārḥāḥ*, *jaldi phenkāḥ*; n. *ek halkā ghīṁsāḥ*, *ek dhīmā ghīṁsāḥ*—*Thapthapāḥ*, *dhīme mārḥā*, *sighragati se phenkāḥ*.

CHUCK'-FAR-THING, n. a game—*Ek khel*.

CHUFF, n. (S. *chf* ?) a coarse blunt clown—*Angharḥ*, *gañwārḥ*. [motā.]

CHUFFY, a. blunt, surly, fat—*Be-tanāz*, *talkh-nizāj*, *farbīḥ*—*Angharḥ*, *gañwār*, *rūkhā*.

CHUFFY-LY, ad. in a rough surly manner—*Be-tanāzi aur talkhī se*—*Gañwārpan aur rūkhāi se*. [kothrī kī rahne w.

CHŪM, n. (*chōmer*) a chamberfellow—*Ham-lajra*, *ham-khāna*—*Sahavāsī*, *sāhsargi*, *ek*

CHŪMP, n. a thick heavy piece of wood—*Kunda*, *chailāḥ*.

CHURCH, n. (Gr. *kurios*, *oikos*) a place of Christian worship, the collective body of Christians, a particular body of Christians, the body of the clergy; ecclesiastical authority; v. to return thanks in church—*Girjā*, *Isāiyōñ kī 'ibādat-gāh*, *jumla-i-'Isāi*, *'Isāiyōñ kī ek khāss girjā*, *jumla-i-pādri*, *dīni ikhtiyār*; v. *girje meñ shukr-gusāri k.*—*Isāiyōñ kī bhajanabhavan*, *Isāiyōñ kī bhajanagriha*, *sab Isāiyōñ kī māndalī*, *sam-pūrñ Isāiyōñ kī samāj*, *Isāiyōñ kī ek vīśesh māndalī wā jāti*, *Isāipurohitassamūh*, *Isāidharmassambandhī adhikār*; c. *Isāiyōñ ke bhajanagriha meñ dhanyavād k.*

CHURCHING, *n.* thanksgiving in church—*Girje meñ shukr-guzari karuná—Isáiyon ke bhajanagriha meñ dhanyavád k.*

CHURCH'NOM, *n.* the authority of the church—*Dini tēkhtiyār, mashahi kutimat—Isáidharmasambandhi adhikār, Isáidharmasambandhi rájātwa wá prabandh.*

CHURCH'LIKE, *a.* becoming the church—*Girje ke láig, 'Isái mazhab ke láig, pádríyon ke láig—Isáibhajanagriha ke yogya, Isáidharm ke yogya, Isái purohitoñ ke yogya.*

CHURCH'MAN, *n.* an ecclesiastic, an adherent of the church, an episcopalian—*Pádrí, 'Isáiyon ki dín-dári ke intizám ká mut'atqid yá pairau, bare pádrí ká pairau—Purohit, Isáiprabandh ká anugámi wá pakshapáñi, pradhánadharmádhyaksh ká anugámi.*

CHURCH'SHIP, *n.* institution of the church—*'Isái mazhab ká intizám yá taqarrur—Isáidharm ká prabandh wá sañsthápan.*

CHURCH'ALE, *n.* a wake or feast to commemorate the dedication of a church—*Kisi girje ke tashakhhkhus ki yát-gári ká tyohár—Kisi Isáibhajanagriha ki pratishthá ke smaran ke liye parv.* [liq ho—Purohitasamúhasambandhi bhúmi.

CHURCH'LAND, *n.* land vested in an ecclesiastical body—*Jo zamin pádríyon ke muta'al-*

CHURCH-MUSIC, *n.* music suited to church service—*Girje ke láig mūsiqu—Isáibhajanabhavan ke yogya sañgit wá gánábajáni.*

CHURCH-FRE-FERMENT, *n.* a benefice in the church—*Girje ke muta'alliq rozí—Isáibhajanagrihasambandhi vritti.*

CHURCH'WARDEN, *n.* an officer appointed as guardian of the concerns of the church and representative of the parish—*Girje ká mulqiz, girje ke kár-bár ká nigah-bán—Isáibhajanagriha ká rakshak, Isáipújásalá ká adhyaksh.*

CHURCH'YARD, *n.* the burial ground of a church—*Girje ke muta'alliq nagbara, goristán jo girje meñ hotá hai—Isáibhajanagrih ke samip maroi ke gárne ká sháhr.*

CHURL, *n.* (S. *coor*) a rustic, a surly man, a miser, a niggard—*Dihqáni, be-tamiz shakhs, bakhlil, sán^b—Gañwár, rukhá mamushya, kuñil purush, kripan, kañjús.*

CHURL'ISH, *a.* rude, harsh, avaricious—*Be-lház, be-tamiz, durusht, talakh-mizaj, saht, bakhlil, khasis—Asisht, kruráchár, duráchár, dushprakti, lálachi, lobhi, kripan.*

CHURL'ISH-LY, *ad.* rudely, brutally—*Be-tamizi se, be-lhází se, durushti se, sang-dilí se, be-rahmí se—Asabhyatá se, gañwápan se, kruráchár se, duráchár se, kathoratá se.*

CHURL'ISH-NESS, *n.* rudeness, niggardliness—*Be-lhází, gustákhi, be-tamizi, karukhtagi, saht, bakhlil, bukhil—Asabhyatá, kuñilatá, asishtatá, kañjusi, kripanatá.*

CHURN, *n.* (S. *ciern*) a vessel used in making butter; *v.* to make butter, to shake or agitate—*Mathane ki náñdi^b, náñdi jisneñ makkhan mathkar nikálá játá hai^b; v. makkhan banáná^b, nainú nikálná^b, mathaná^b, mahná^b.*

CHURN'ING, *n.* the act of making butter—*Makkhan banáná^b, nainú nikálná^b.*

CHURN'STUFF, *n.* the stuff used in churning—*Matháni^b, mathni^b.* [Annaras, annasár.

CHYLE, *n.* (Gr. *chulos*) a milky juice formed in the stomach by digestion—*Kailús—*

CHY-L'A'CEOUS, *a.* consisting of chyle—*Kailúsi—Annarasasambandhi, annasárasambandhi.*

CHY-L-I-FAC'TION, *n.* the act of making chyle—*Kailús 'anáná, kailús ki banáwat—Annaras ká utpádan.* [ne v.—Annarasotpádk.

CHY-L-I-FAC'TIVE, **CHY-L-O-PO-ÉT'IC**, *a.* having the power of making chyle—*Kailús baná-*

CHY'LOUS, *a.* consisting of chyle—*Kailús ká, kailús ká baná huá—Annaras ká, annaras ká baná huá.*

CHYME, *n.* (Gr. *chumos*) food after it has undergone the action of the stomach—*Kaimis—Jathar men paripák ke paschát jo dasá bhojan ki hotí hai, jathar meñ paripakwa anna ki dasá.*

CHY'M-IS-TRY. See CHEMISTRY.

CIC'A-TRICE, *n.* (L. *cicatrice*) a scar—*Zakhm ká nishán—Ghāw ká chihñ.*

CIC'A-TRIZE, *v.* to heal a wound by inducing a skin, to skin over—*Zakhm par gosht láná, champiyáná^b—Ghāw bharná, ghāw puráná, ghāw chañgá k, jhilliyáua, ghāw súkh áua.* [ká bharáw.

CIC-A-TRI-ZÁ'TION, *n.* the act of healing a wound—*Zakhm ká sukhná yá súkhná—Ghāw*

CIC-CE-RO'NE, **chi-che-ro'ne**, *n.* (It.) a guide, one who explains curiosities—*Rah-numá, jo shakhs nádir chizen samjhátá hai—Pathadarshak, jo jan anúthi vastuoñ ká vrittánta hai.* [Sisiro ke sadris suvakta.

CIC-E-RÓ'NI-AN, *a.* resembling Cicero—*Sisiro ke nánind khush-taqir yá fasih—*

CIC-E-RÓ'NI-AN-ISM, *n.* imitation of Cicero—*Sisiro ká tatábu^b—Sisiro ká anukarap.*

CIC'U-RATE, *v.* (L. *cicur*) to tame—*Hiláná^b, sádhná^b, sidhá k, racháná^b.*

CIC-U-RÁ'TION, *n.* the act of taming—*Hiláw^b, rucháw^b, sadháw^b.* [Sev ki madirá.

CÍ'DER, *n.* (Fr. *cidre*) the juice of apples expressed and fermented—*Séb ki sharáb—*

CÍ'DER-IST, *n.* a maker of cider—*Séb ki sharáb banáne w.—Sev ki madirá banáne w.*

CÍ'DER-KIN, *n.* an inferior kind of cider—*Séb ki zabún sharáb—Sev ki apakrisht madirá.*

CÍ-GAR', *n.* (Sp. *cigarro*) a small roll of tobacco for smoking—*Pine ke liye tóbákú yá súrti ki pupli^b.*

GILIA-RY, *a.* (L. *cilius*) belonging to the eyelids—*Papoti māsallā, Pākha sambandhi*.

GILICIOUS, *a.* (L. *cilicium*) made of hair—*Bāloh kā bandā hūh—Lomantirā, lomā*.

GIMETER. See **SCIMITAR**.

GIMMERIAN, *a.* (L. *Cimmerii*) extremely dark—*Bahut andherā^h*.

GINCTURE, *n.* (L. *cinctum*) a band, a belt, a girdle, an inclosure—*Band, bamar-band, gherā^h—Mekhalā, paṭukā, peṭi, kaṭibandh, bandhan, kaṭisūtra*.

CINDER, *n.* (S. *sinder*) matter remaining after combustion, a hot coal that has ceased to flame—*Koylā^h, aṅgārā^h, aṅgār^h*.

CINDER-WENCH, **CINDER-WOMAN**, *n.* a woman who rakes ashes for cinders—*Ek randi jo koylān yā aṅgārān ke liye rākh baṭorti hai^h*. [ke rang kā^h.

CINERE-OUS, *a.* (L. *cinis*) like ashes, having the colour of ashes—*Rākh sā^h, rākh*.

CINERITIOUS, *a.* having the form of ashes—*Khākistar sā, khākistari, khāk kī surat kā—Bhasmarup*.

CINNA-BAR, *n.* (Gr. *kinnabari*) an ore of quicksilver—*Shangarf—Ingur, rassasindūr*.

CINNA-MON, *n.* (Gr. *kinnamomon*) the spicy bark of a tree—*Dār-chini, dāl-chini—Siganthawak, gaudhavakal*.

CINQUE, *n.* (Fr.) the number five—*Panja—Pañchak, pañchatwa, pañch*.

CINQUEPÂCE, *n.* a dance—*Ek nāch^h*.

CION. See **SCION**.

CIPHER, *n.* (Fr. *chiffre*) an arithmetical figure (0), an intertexture of letters as the initials of a name, a secret manner of writing; *v.* to practise arithmetic, to write in occult characters, to designate—*Sifr, nām kā pahilā harf, ramz-nawisi, kam-salā; v. hisāb karnā, kam-salā likhnā, ramz nawisi k., kisi kī khāsiyat bayān k., nishān k.—Sunā, āunya, vindu, nām kā pratham akshar, vijākshar, vij, saṅket kī likhāwat; v. ankavidyā kā abhyās k., vijākshar meṁ likhnā, saṅket meṁ likhnā, lakshān k., chiln k.*

CIRC, **CIRQUE**, **CIRCUS**, *n.* (L. *circus*) an arena for sports with seats around for the spectators—*Tamāshe kī gol-ghar jismeṁ tamāsha dekhne-wālān ke liye gird ā-gird chaukiyān yā tukhte bichhe ruhte hain—Golakrīrāraṅg, golakrīrāṅgan*.

CIR-CEN-STAN, *a.* relating to the circus—*Tamāshe ke gol-ghar ke muta'alliq—Golakrīrāraṅgasambandhi, golakrīrāraṅganavishayak*.

CIRCLE, *n.* (L. *circus*) a line continued till it ends where it began having all its parts equidistant from a common centre, the space included in a circular line, a round body, an orb, compass, a surrounding company; *v.* to move round any thing, to inclose, to surround—*Dāira, halqa, gol shai, kura, ihāta, logān kā dāira; v. kisi ke gird ghūmnā, dāura k., dāir h., muhāsara k., gher lenā^h—Vartul, vritta, kuṇḍal, golakāravastu, chakra, gherā, gol jagah, logān kī maṇḍalī, logān kā maṇḍal; v. kisi ko garernā, kisi kī chārūn or ghūmnā, chakkar mārnā, garernā, garer lenā, ghernā*. [chakrākār.

CIRCLED, *a.* having the form of a circle—*Dāira-numā, dāire kī surat kā—Maṇḍalākār*.

CIRCLET, *n.* a little circle, an orb—*Chhotā dāira, chhotā halqa yā kura—Chhotā vartul, ohlotā vritta wā maṇḍal*. [pariveshtak.

CIRCLING, *p. a.* round, surrounding, inclosing—*Gird, ghere hue^h—Or pās, chārōn or*.

CIRCULAR, *a.* round like a circle, moving round, addressed to a number of persons having a common interest; *n.* a letter or notice addressed to a number—*Dāire ke mānind mudawar, halqa-dār, gird-āwari k. w., kisi jamā'at ke logān ko likhā yā bhejā gayā; v. gashti khatt yā ishtihār—Gol, varttulākār, vrittākār, garerkar ghūmne w., chakkar mārne w., kisi maṇḍalī ko likhā wā bhejā gayā; n. patra wā vijnāpanapatra jo logān ko bhejā jātā hai*.

CIRCULARITY, *n.* a circular form—*Golā^h, gird-ā-girdi—Golākāratwa, chakrākāratā*.

CIRCULARLY, *ad.* in form of a circle—*Gird-ā-gird, tadwīrāna, dāire kī surat par—Chakkarūp se, chakkravat, varttul rūp se*. [hone w.

CIRCULARITY, *a.* ending in itself—*Apne hī par khatm hone w.—Apne hī par samāpt*.

CIRCULATE, *v.* to move round, to spread—*Ghūmnā^h, ghumā-denā^h, ghūmnā^h, phirānā^h, phirā-lānā^h, phirnā^h, dāurnā^h, chalnā^h, chakkar mārnā^h, phailānā^h*.

CIRCULATION, *n.* a moving round, currency—*Gardish, ijrā—Ghumāw, pher, chalan*.

CIRCULARITY, *a.* travelling in a circle—*Dāire meṁ safar yā dāura k. w.—Chakkar meṁ bhraman k. w., varttulabhramanakāri*.

CIRCULARITY, *a.* moving round, circular—*Dāura k. w., gardish k. w., dāire ke mānind mudawar—Chakkar mārne w., chakkar meṁ ghūmne w., gol, varttulākār*.

CIRCUIT, *n.* (L. *circum, itum*) the act of moving round, the space inclosed in a circle, extent, a ring, visitation of judges, the tract of country visited by judges; *v.* to move round—*Gardish, gol jagah^h, was'at, dāira, halqa, hākīmōn kā dāura, jis diyār meṁ hukām dāura kartē hoān; v. gardish k.—Ghumāw, pher, varttul kā garbh, varttul ke bhitār kī jagah, phailāw, vistār, maṇḍal, dharmādhyakshabhraman, dharmā-*

- dhayaksh ká pherá, jis pradeś meñ dharmādhyaksh bhraman karte haiñ, jis deśavibhāg meñ dharmādhyaksh pherá karte haiñ; v. ghúmná, chakkar marná. [kar phirne w.]
- CIR-CUT-EEB', *n.* one who travels a circuit—*Daura k. w.*—Pherá k. w., ghúmghúm—
- CIR-CU-YTION, *n.* a going round, compass—*Daura, gardish, iháta*—Pherá, pheri, ghumáw, gherá, gheráw.
- CIR-CŪ'I-TOUS, *a.* round about, not direct—*Ghúma huá^h, pher kháyá huá^h, sidhá nahú^h.*
- CIR-CŪ'I-TOUS-LY, *ad.* in a circuitous manner—*Ghumáw se^h, pher khá-kar^h.*
- CIR-CUM-AM'BI-ENT, *a.* (L. *circum, am, eo*) surrounding, encompassing—*Muhit, gird-i-gird*—Pariveshtak, ghere hue, parigat. [gaman.]
- CIR-CUM-AM'BI-EN-CY, *n.* act of encompassing—*Gheráw^h, iháta k.*—Pariveshtan, pari-
- CIR-CUM-AM'BU-LATE, *v.* (L. *circum, ambulo*) to walk round about—*Gird áwari k., gird phirná*—Ghúmghám k., parikramá k., chároñ or idhar udhar ghúmná.
- CIR-CUM-CISE, *v.* (L. *circum, caenum*) to cut off the prepuce or foreskin of males—*Khatna k., sunnat k.*—Musalmáni k.
- CIR-CUM-CISE, *n.* one who circumcises—*Khatna k. w., sunnat k. w.*—Musalmáni k. w.
- CIR-CUM-CISION, *n.* the act or rite of cutting off the foreskin—*Khatna, sunnat*—Musalmáni. [Vyarth k., lupt k., rahat k., nishphal.]
- CIR-CUM-DUCT', *v.* (L. *circum, ductum*) to contravene, to nullify—*Bátil k., radd k.*—
- CIR-CUM-DŪCTION, *n.* a leading about, an annulling—*Sáth lekar ghumána wá ghúmná, lop, mitáw, vyarth k., mangúfi, radd*—Sáth lekar ghumána wá ghúmná, lop, mitáw, vyarth k.
- CIR-CUM-FER-ENCE, *n.* (L. *circum, fero*) measure round about, the line that bounds a circle—*Gird, iháta, muhit*—Ghera, gherghumáw, mangal, parináñ, paridhi.
- CIR-CUM-FER-ENTIAL, *a.* relating to the circumference, that surrounds, circular—*Muhit se nisbat-dár, gird-i-gird, dáire ke mánind mudawwar*—Paridhisambandhi, pariveshtak, ghernowalá, vartulákár, gol.
- CIR-CUM-FLEX, *n.* (L. *circum, flectum*) a mark used to regulate the pronunciation of syllables—*Talaifu ká nishán, us talaifu ká nishán jo na bahut zor se na dhre usá kiyá iáta hai*—Swarit, trititý uchchhārapachihai. [tá huá—Gherkar bahtá huá.]
- CIR-CUM-FLU-ENT, CIR-CUM-FLU-ENS, *a.* (L. *circum, fluo*) flowing round—*Gird bah-*
- CIR-CUM-FO-RA'NE-AN, CIR-CUM-FO-RA'NE-OUS, *a.* (L. *circum, fero*) travelling about, wandering from house to house—*Idhar-udhar ghúmtá huá^h, ghar-ghar ghúmtá huá^h.*
- CIR-CUM-FUSE', *v.* (L. *circum, fusum*) to pour round, to spread every way—*Gird dhálná, chároñ taraf phailáná*—Chároñ or dhálná wá phailáná.
- CIR-CUM-FŪ-SILE, *a.* that may be poured round—*Gird dhále jáne ke qábíl*—Chároñ or dhále jáne ke yogya.
- CIR-CUM-FŪ-SION, *n.* the act of pouring round—*Chároñ or dháláw yá phailáná^h.*
- CIR-CUM-GEST-ATION, *n.* (L. *circum, gestum*) the act of carrying about—*Sáth liye liye phirná^h.*
- CIR-CUM-GYRE', CIR-CUM-GY-RATE, *v.* (L. *circum, gyro*) to roll or turn round—*Dhukáná^h, turkáná^h, dh uganána^h, dhangána^h, ghúmná^h, phirána^h.*
- CIR-CUM-GY-RATION, *n.* a rolling or turning round—*Dhukáw^h, turkám^h, dhangáw^h, ghumáw^h, phiráw^h.*
- CIR-CUM-JA'CENT, *a.* (L. *circum, jaceo*) lying round, bordering on every side—*Ghere hué^h, chároñ taraf se muttasil*—Paryantasth, chároñ or para huá, samantasth, upántik, chároñ or se lagá huá.
- CIR-CUM-LO-CŪTION, *n.* (L. *circum, locutum*) a circuit of words, the use of indirect expressions—*Gardish-i-lafzi, túl-i-kalám, pechída kalám*—Vákyaubábulya, vákprapāñch, bahuvákya, atisayokti, vakrokti, vyajokti. [vistirpavákya.]
- CIR-CUM-LŪC-U-TO-RY, *a.* using many words—*Túl-i-kalám, túl-tavíl*—Bahuvákya,
- CIR-CUM-MŌRED', *a.* (L. *circum, murus*) walled round, encompassed with a wall—*Chároñ taraf dūvar se ghirá huá, iháte se ghirá huá*—Chároñ or blit se ghirá huá.
- CIR-CUM-NAV'I-GATE, *v.* (L. *circum, navis, ago*) to sail round—*Jaház par gird-áwari k.*—Náw par chároñ or ghúmná.
- CIR-CUM-NAV'I-GA-BLE, *a.* that may be sailed round—*Jaház par se jiskí gird-áwari ho-sake*—Náw par jiskí chároñ or ghúm sakeñ. [or ghúmná.]
- CIR-CUM-NAV'I-GATION, *n.* act of sailing round—*Jaház par gird-áwari*—Náw par chároñ
- CIR-CUM-NAV'I-GA-TOR, *n.* one who sails round—*Jaház par gird-áwari k. w.*—Náw par chároñ or ghúmné w. [dik—Dhruv kí chároñ or, dhruv ke samú.]
- CIR-CUM-PŌLAR, *a.* (L. *circum, polus*) round or near the pole—*Gyeli ke gird yá naz-*
- CIR-CUM-PŌ-SITION, *n.* (L. *circum, positum*) the act of placing round about—*Chároñ taraf rakhná*—Chároñ or sthiti.
- CIR-CUM-RO-TATION, *n.* (L. *circum, rota*) the act of whirling round—*Chároñ taraf kí gardish*—Chároñ or ká ghumáw, chakravart, ávriti, ávartta.
- CIR-CUM-RO-TA-TO-RY, *a.* whirling round—*Chároñ taraf gardish k. w., chák ke mánind gardish k. w.*—Chakravat ghumne w., ávarttaman, pahiye ke sadri phirne w.

- CIR-CUM-SCRIBE'**, *v.* (L. *circum, scribo*) to inclose, to bound, to limit, to confine—*Gher lená^h, hadd bāndhná*—Chheñkná, gheñná, simá bāndhná. [simá.]
- CIR-CUM-SCRIPTION**, *n.* limitation, bound—*Hadd-bandí, sar-hadd*—Simá ká bāndhej, *Cir-cum-scrip-tive*, *a.* marking the limits—*Hadd-bandí k. w., mahdíul k. w., sar-hadd bāndhne w.*—Simá bāndhne w. [Parimit rūp se, bāndhej se.]
- CIR-CUM-SCRIPTIVE-LY**, *adv.* in a limited manner—*Hudd-bandí se, mahdíul tar se*—
- CIR-CUM-SPECT**, *a.* (L. *circum, spectrum*) watchful on all sides, cautious, prudent—*Hosh-yár, khabar-dár, ihtiyát, zirak, dūr-andesh*—Sāvadhān, satark, suchet, dūradar-ái, chaukas^h, parināmdarái. [ní, sāvadhānatá, satarkatá, chaukasí, chaukasái.]
- CIR-CUM-SPECT'ION**, *n.* watchfulness, caution—*Hosh-yári, khabar-dári, ihtiyát*—Sāvadhā-
- CIR-CUM-SPECT'IVE**, *a.* vigilant, cautious—*Hosh-yár, khabar-dár, dūr-andesh*—Sāvadhān, satark, suchet wá sachet, parināmdarái.
- CIR-CUM-SPECT-LY**, *adv.* watchfully, cautiously—*Hosh-yári se, khabar-dári se, ihtiyát se, dūr-andeshi se*—Sāvadhāni se, chauka-sái se.
- CIR-CUM-SPECT-NESS**, *n.* caution, vigilance—*Dūr-andeshi, ihtiyát, hosh-yári, khabar-dári*—Chaukasí, sāvadhāni, satarkatá, suchetawá.
- CIR-CUM-STANCE**, *n.* (L. *circum, sto*) something attending or relative to a fact, an adjunct, accident, event, condition, state of affairs—*Kisi bāt ke mutá'alliq koi shai, dūsi chiz ke sáth lagi hui chiz, ittifāq, wazū, kaifiyat, mājara, harqat, hālat, hāl, sūrat-i hāl*—Kisi ki sambandhī vastu, dūsi vastu ke sáth lagi hui vastu, sambandh, anubandh, daivayog, daivagati, ghaṭanā, vrittānt, daśā, avasthā, gati, vritti.
- CIR-CUM-STANT**, *a.* surrounding, environing—*there hue^h*.
- CIR-CUM-STANTIAL**, *a.* accidental, not essential, casual, particular, detailed—*Nāghāñ, ittifāq, 'arizi, khāss, mufasssal, tafsil-wār*—Achāñchak, āgantuk, aprakrit, ākasmik, viśesh, vistin, savivaran.
- CIR-CUM-STANTIAL-LY**, *adv.* accidentally, not essentially, minutely, in every circumstance—*Ittifāq, 'arizen, mufasssalan, mashrūhan, tafsil-wār*—Daivayog se, daiva-ghaṭanā se, aprakrit rūp se, sūkshmatāpūrvak, savivaranapūrvak.
- CIR-CUM-STANTIAL-ATE**, *v.* to place in particular circumstances, to describe exactly—*Kisi khāss hālat meñ rakhnā, mufasssalan bayān k., mashrūhan bayān k.*—Kisi viśesh avasthā meñ rakhnā, savivaran varnan k., byore ke sáth bakhān k.
- CIR-CUM-TER-RANE-OUS**, *a.* (L. *circum, terra*) around the earth—*Zamīn ke gird*—Prithwī ki chārōñ or, prithwī ke chaturdik.
- CIR-CUM-VAL-LATION**, *n.* (L. *circum, vallum*) fortification round a place—*Shahr-punāh, kisi jagah ke gird ki morcha-bandí*—Kisi sthān ke chaturdik dirh bhīt, chārōñ or ki bhīt anr khāi.
- CIR-CUM-VENT'**, *v.* (L. *circum, ventum*) to deceive, to cheat, to impose upon—*Fareb k., fareb d., dagā d., 'iwāri k.*—Thagmā, chhalnā, dhokhā d.
- CIR-CUM-VENTION**, *n.* fraud, deception—*Fareb, dagā*—Kapat, chhal, thagāí, dhokhā.
- CIR-CUM-VEST'**, *v.* (L. *circum, vestis*) to cover round with a garment—*Kapre se lapetnā^h*. [Ghumānā^h, ghūmnā^h, phirānā^h.]
- CIR-CUM-VOLVE'**, *v.* (L. *circum, volvo*) to roll round, to put into a circular motion
- CIR-CUM-VO-LU'TION**, *n.* a rolling round—*Ghumān^h, gardish, phirāw^h*—Āvarttan.
- CIR/CUS**. See Circ.
- CIST**, *n.* (L. *cista*) a case, an excavation—*Peñ^h, garhā yā khokhar^h*—Samput, khāt wá khokharā. [jalāsay.]
- CISTERN**, *n.* a receptacle for water, a reservoir—*Hauz, chah-bachcha, āb-gir*—Kund.
- CIT**. See under Cite.
- CITE**, *v.* (L. *cito*) to summon, to quote—*Talab k., 'ilām bhejnā, kisi 'ibārat ko naql k. yā tamsil meñ lānā, iqtibās k.*—Bulā bhejnā, bulānā. āhwan k., drishtānt wá pramāñ d.
- CIT'AL**, *n.* summons, quotation, reproof—*Talabí, kisi 'ibārat kī naql yā tamsil, iqtibās, tumbh, malāmat*—Bulāhat, bulāwā, āhwan, drishtānt wá pramāñ jo kisi granth se liyā jāy, avatāran, upanītavachan, avatāritavākya, jhirkí, ghurkí, bhartsana.
- CIT-ATION**, *n.* summons, quotation, mention—*Talab, talabí, 'ilām, kisi 'ibārat kī naql yā tamsil, iqtibās, bayān, zikr*—Bulāwā, bulāhat, āhwan, kisi granth se li hui lipi, avatāran, upanītavachan, avatāritavākya, varnan, bakhān.
- CIT-TO-RY**, *a.* having power to cite—*Talab karne kī tāqat rakhne w., shāki*—Bulāne ká adhikārí, āhwayak, apavādak.
- CIT'ER**, *n.* one who cites—*Talib, 'ilām k. w., kisi 'ibārat ká naql karne w. yā tamsil meñ lāne w., iqtibās k. w., tumbh k. w., malāmat k. w.*—Bulāne w., āhwatā, kisi granth se vachan le lene w., upanētā, apavādí, nindak. [śesh, tantri.]
- CITH'ERN**, *n.* (Gr. *kithara*) a kind of harp—*Bīn^h, sitār, tambūrā, kiñgrí^h*—Vināvi-
- CIT'RON**, *n.* (L. *citrus*) a kind of lemon—*Turunj*—Chakotarā, jambír, khattā nibú.
- CIT'RINE**, *a.* lemon-coloured, of a dark yellow—*Nibú ke rang ká^h, dhūmlā-pilā^h*.
- CIT-RI-NATION**, *n.* a turning to a yellow colour—*Kuchh pilā-pan^h*.
- CIT'Y**, *n.* (L. *civitas*) a large town, a town corporate; a relating to a city—*Shahr,*

wah shahr jiske bāshindōñ ko qaumī majlis meñ apnī taraf se mukhtār bhējne kī ikhtiyār ho ; a. shahrī, muta'alliq-i-shahr—Nagar, pur, wah nagar jiske nivāsīyon ko desiya mahāsabā meñ apnī or se pratindhī bhējne kī adhikār ho ; a. nagarī, nagarasambandhī, nāgar, nagarasth.

CIT, n. a pert low citizen—*Gustākñ nich shahrī*—Chāuchal adham nagaravāsī.

CIT'A-DEL, n. a fortress in a city—*Shahr kī qal'a*—Nagar kī garh.

CIT'I-QISM, n. the manners of a citizen—*Shahrī ke atvār, ahl-i-shahr ke tarīq*—Nagar ke nivāsī ke icharap, nagar ke nivāsī kī chālchalan. [asambandhī.]

CIT'IED, a. belonging to a city—*Shahrī, shahr ke muta'alliq*—Nagarī, nāgar, nagar-

CIT'I-ZEN, n. an inhabitant of a city, a freeman—*Shahrī, ahl-i-shahr, shahr ke huqūq kī mushṭarik*—Nagarajan, puravāsī, pur ke adhikār rakhne w., purādhikārī. [kar.]

CIT'I-ZEN-SHIP, n. the freedom of a city—*Shahrī huqūq*—Nagarajanādhikār, purādhī-CIV'ET, n. (Fr. civette) perfume from the civet cat—*Zubād, ek qiam kī khusb-bū jo mushk-būlī se paidā hotī hai*—Ek prakār kī sugandh jo mahaktī bilāī se utpanna hotā hai, gandhamājir kī sugandh.

CIV'IC, a. (L. civis) pertaining to a city, relating to civil affairs or honours—*Shahr ke muta'alliq, shahrī, mulkī kām yā 'izzat ke muta'alliq*—Nagarasambandhī, nāgar, purasambandhī, rājavyāparasambandhī kārya wā samman.

CIV'IL, a. relating to the community, political, intestine, complaisant, well-bred—*Mulki, milī, dīwānī, andarīnī, bā-murawwat, mul'im, narm, khalīq, sāhib-i-akhlāq, sāhib-i-sulūk*—Purasambandhī, nagarasambandhī, rājavyāparavishayak, rājakarm-avyavastīyasambandhī, nitisambandhī, gharāū, gharailā, desī, milāpī, sisht, anunayī, suśil, satkāri, sabhya, suvinit.

CIV'ILIAN, n. one skilled in civil law—*Ahl-i-dīn, āin-dāñ, ahl-i-qalam, ahl-i-'adālat*—Nītijā, vyavahāraviddhijā, vyavasthākūśal, rājavyāparī.

CIV'IL-ITY, n. politeness, courtesy—*Ahliyat, khulq, insāniyat, tamalluq, takrim-tawāzū*—Śishtatā, sabhyatā, saujanya, suśilatī, śishtīchār, bhalmansī, āwabhagat, āgatawagat.

CIV'IL-IZE, v. to reclaim from barbarism, to instruct in the arts of regular life—*Admī banānā, insān banānā, tarbiyat k., tā'lim k., shāista k., ārasta k.*—Manushya banānā, śishtachār sikhānā, śisht k., sabhya k., sudhārnā, vyavasthit k.

CIV'IL-I-SĀ'TION, n. the act of civilizing, the state of being reclaimed from barbarism—*T'a'lim-dihī, tarbiyat-dihī, ūlmiyat, tarbiyat, insāniyat, shāistagi*—Śishtachār kī sikhā, sabhyakaran, sabhyatā, śishtachāratwa, śishtatā.

CIV'IL-IZER, n. one who civilizes—*Admī k. w., insān banāne w., tā'lim k. w., tarbiyat k. w., shāista k. w.*—Manushya banāne w., śishtakārī, sabhyakārī.

CIV'IL-LY, ad. in a civil manner, politely—*Akhlāq se, adab se, ūdāb se, bā-murawwat, shāistagi se, admīgi se, insāniyat se*—Suśilatā se, śishtatāpūrvak, śishtatā se, bhalmansī se, sabhyatā se.

CLACK, v. (Fr. claquet) to make a sharp continued noise ; n. a sharp continued noise—*Thankārānā^h, karakarānā^h, kharkharānā^h, jhanjhanānā^h ; n. jhankār^h, jhanjhanānā^h, khar^h, kharkharānā^h, tantnāhat^h*. [kharāne w.]

CLACK'ER, n. one that clacks—*Thankārne w.^h, jhanjhanāne w.^h, thanthanāne w.^h, khar-*

CLACK'ING, n. continual talking, prating—*Lālabāhat^h, lakkak^h, bakwād^h*.

CLAD, p. t. and p. p. of clothe—*Clothe kī māzi aur māzi-mā'ūf'alai-hī yā f'l'i-mā'ūf*—Clothe kī sāmanyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLAIM, v. (L. clamo) to demand of right, to require ; n. a demand as of right, a title—*Da'wā k., taqāzā k., talab k.* ; n. da'wā, istihqāq—Apnā kahke māngnā, apnā bolkar chāhnā, swaswatwa māngnā, chāhnā, māngnā ; n. swaswatwa kī māngnā, abhyarthanā, adhikār, swaswatwa.

CLAIM'ANT, CLAIM'ER, n. one who claims—*Tālib, da'wā-dār, dā'i, mudda'i*—Apnā bolkar māngne w., swaswatwa chāhne w., abhiyoktā.

CLAIM'ANT, a. crying, beseeching earnestly—*Nāla k. w., zārī k. w., 'ijz-o-inkisārī se iltijā k. w.*—Chillāne w., rone w., girgirāne w., chiriyāñ o bintī k. w., prarthanā k. w.

CLAM'OUR, n. outcry, noise, vociferation ; v. to make an outcry, to vociferate—*Josh-kharosh, gul, shor, gaugā ; v. gul k., shor k., gaugā k., chillānā^h*—Chillāhat, haurā, kolāhal, chigghār, chinghār, hānpukār ; v. haurā k., kolāhal k., chillānā, chinghārnā, pukārā, hānpukār k., chichiyānā.

CLAM'O-ROUS, a. noisy, vociferous, loud—*Shorī, shor k. w., gaugāī, buland-āwāz*—Haurā k. w., kolāhalakārī, hānpukār machāne w., ūchā bolne w., mahāsvara.

CLAM'O-ROUS-LY, ad. in a noisy manner—*Gaugāī taur se, shor se, gul se*—Kolāhal se, hānpukār se, hulla se.

CLAM'OUR-ER, n. one who makes an outcry—*Gaugā k. w., gul k. w., shor machāne w.*—Hulla k. w., kolāhal k. w., chinghār mārne w., chigghārne w., chillāne w.

CLAM, v. (S. claudian) to clog with any glutinous matter, to be moist—*Lāsā lagānā^h, tar h., nam h.*—Lāsāsā k., chipchipsā k., ārdra h., gilā h., bhigā h.

CLĀM'MY, a. viscous, glutinous, sticky — *Laslasí^h*, *lasilá^h*, *chipchipá^h*.

CLĀM'MI-NESS, *n.* stickiness, tenacity—*Lasi^h, laslasúhat^h, chipchipáhat^h.*

CLAMBER, v. (climb) to climb with difficulty or with hands and feet—*Mushkil se charhná, hátk páinw ke bal charhná*^h—Kasht se charhná.

CLAMP, n. (D. *klamp*) a piece of wood or iron used to strengthen any thing; v. to strengthen by a clamp—*Pattar^h, lohe ká pattar^h, lakṛi ki paṭari^h; v. pattar jānā^h, pattar lagānā^h.* [maṇḍal]

CLĀN, n. (fr. *clann*) a race, a tribe—*Qaum, zāt, khail, guroh*—Kul, vanš, jāti, śākha, CLĀN'NISH, a. like a clan, closely united—*Qaumī, khail sī, guroh ke mānind, multasil, jutā huā^h*—Jātiva, kul ke sadriś mandali ke sadriś milā huā, lagā huā, guthā huā

CLÁN'SHIP, *n.* state of union as in a clan—*Guroh-bandi, qajila-bandi*—Jathe ká mel, guntháw.

CLĀN'CU LĀR, a. (L. *clām*) secret, private — *Posh'da*, *mal'hi* — Chhiyá, *gupt*, *gopaniya*.
CLĀN'CU LĀR-LY, ad. closely, privately — *Posh'hiyá* & *chun-chán*^h — *gupt rān* & *gopa-*

OBAN-*ca* BAR-*li*, *aa*. closely, privately = *Poshidaghi* *sc*, *chup-chup* = *Gupt* *rup* *se*, *gopa-*
niya *riti* *se*. [Chhiní *gupt* *aparakág* *rahasya*

CLAN-DĒS'TINE, *a.* secret, hidden, private — *Poshida, makhfi, khufya, nihān, pinhān* —

- 'umda, khāssa, muhaqqiq, mu'tabar, Kālvīn ke pairau kī majlisōn kā ek darja rāhir k. w. — Śreṣṭhavarṅgiyagrānthakāravishayak, uttamagrānthakārasambandhi, uttam, aṣṭohā, pratham pad kā, Kālvīnpanthiyōn kī sabhāon kā ek varṅ prakāś k. w.
- CLAS'SIC, n. an author of the first rank — *Awwal darje kā musannif*, 'umda musannif — Śreṣṭh grānthakār, pradhān grānthakār.
- CLAS'SI-CAL-LY, ad. in a classical manner — *Khāsec taur se*, 'umda tariq se, *awwal darje ke taur se* — Uttam prakār se, uttam riti se, uttam varṅ kī riti ke anuṣār.
- CLAS'S-IF, v. to arrange in classes — *Ba-tartīb k.*, *ba-tartīb rakhnā*, *qiem-ba-qiem rakhnā* — Varpakram se raṁhanā, yathāvarṅ rakhnā.
- CLAS-SI-FI-CATION, n. a ranging into classes — *Tartīb*, *zīl-bandī*, *jins-wāri*, *tajnis* — Pratiṁvidhan, varṅakram se vinyās.
- CLAT'TER, v. (D. *klateren*) to make a confused noise; n. a rattling confused noise — *Kharkharānā*^h, *ṭhakṭhakānā*^h, *tartarānā*^h; n. *ṭhakṭhakāhaṭ*^h, *kharkharāhaṭ*^h, *tartarāhaṭ*^h.
- CLAT'TER-ER, n. one who clatters — *Kharkharāne w^h*, *ṭhakṭhakāne w^h*, *tartarāne w^h*.
- CLAT'TER-ING, n. noise, clamour — *Jhanjhanāhaṭ*^h, *kharkharāhaṭ*^h.
- CLAU-DI-CATION, n. (L. *claudus*) a halting or limping, lameness — *Rukāwat*^h, *lang-rā*^h, *lang-rāhaṭ*^h.
- CLAU'SE, n. (L. *clausum*) the words in a sentence between two points, an article or stipulation — *Fiqra*, *jumla*, *shart*, *daf*, *madd* — *Vākyakhaṇḍ*, *niyam*, *bāndhej*.
- CLAU'STRAL, a. relating to a cloister — *Takiye yā hujre ke muta'alliq* — Maḥṣambandhi, kuṭisambandhi, maḥṣambandhi.
- CLAU'SURE, n. act of shutting, confinement — *Hub*, *qaid* — *Atkāw*, *bāndhuai*, *bandhan*.
- CLAV'A-TED, a. (L. *clava*) club-shaped — *Gānthilā*^h, *chayhāv-utār*^h.
- CLAVE, p. t. of cleave — *Cleave kā māzi* — *Cleave kā sāmānyabhūt*.
- CLAV'I-CHORD, n. (L. *clavis*, *chorda*) a musical instrument — *Ek bhānt kā bōjā*^h.
- CLAV'I-CLE, n. (L. *clavis*) the collar bone — *Haṇṣilā*^h, *hāṇs*^h, *hāṇuā*^h — *Grivasthi*.
- CLAW, n. (S.) the sharp hooked nail of a beast or bird; v. to tear with claws, to pull, to scratch — *Nākhūn*, *chaṅgul*; v. *nochnā*^h, *choṭhṇā*^h, *noch dālānā*^h, *bakoṭnā*^h, *nakhi-yānā*^h, *khujlānā*^h, *kharochnā*^h, *khurchnā*^h — n. *Nakh*, *naṇh*, *nakhar*.
- CLAWED, a. furnished with claws — *Nākhūn-dār*, *chaṅgul-dār* — *Nakhawān*, *nakhi*.
- CLAW'BACK, n. a flatterer, a sycophant — *Khush-āmzādi*, *chāplūs* — *Lallopatto k. w.*, *lutrā*, *mithyā prasāṇak*.
- CLAY, n. (S. *clay*) a tenacious kind of earth; v. to cover or manure with clay — *Chikni mitti*^h, *piṇṇor*^h, *chokhlā*^h, *kachlā*^h, *kugil*^h, *gārā*^h; v. *chikni mitti se pur zamin* — *Chikni nā yā pāṇanā*^h, *piṇṇor se lipnā bharnā yā pāṇanā*^h.
- CLAY'Y, a. consisting of clay, like clay — *Matiyār*^h, *matti kā*^h, *mitti sā*^h.
- CLAY'ISH, a. partaking of the nature of clay — *Mitti sā*^h, *matiyār*^h.
- CLAY'Y, a. cold as clay, lifeless — *Mitti ke mānānd sard*, *be-jān*, *murda* — *Mitti ke sadris* *ṭhaṇḍā*, *nirjiv*, *mrit*, *marā*. [mitti wā piṇṇor se bhari hui bhūmi.
- CLAY'GRÖUND, n. ground abounding with clay — *Chikni mitti se pur zamin* — *Chikni*.
- CLAY'PIT, n. a pit where clay is dug — *Chikni mitti kī khān*^h, *piṇṇor kī khān*^h.
- CLAY'MARL, n. a whitish chalky clay — *Chhūṭ*^h, *dūdhī chikni mitti*^h, *khari mitti*^h.
- CLAY'MORE, n. (Gael, *claidhamh*, *more*) a two-handed sword, a broad-sword — *Khān-rā*^h, *kharg*^h.
- CLEAN, a. (S. *clan*) free from dirt or impurity, chaste, guiltless, neat, dexterous, entire; v. to free from dirt, to purify; ad. quite, perfectly, completely — *Sāf*, *pākīza*, *pāk*, *tāhir*, *be-punāh*, *muḥallaf*, *naṣis*, *chālāk*, *dast-gābil*, *musallam*, *sārā*^h; v. *sāf k.*; ad. *tamām-o-kamāl*, *bi-t-kull*, *kull* — *Nirmal*, *vimal*, *śuddha*, *akalmash*, *nirdoshi*, *niraparādhī*, *vimalātmā*, *sutharā*, *swachchha*, *chiknā*, *paṭu*, *nipun*, *dakṣha*, *samūchā*, *akhaṇḍ*; v. *parishkār k.*, *parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *ujlānā*; ad. *sampūrp rup se*, *sakal prakār se*, *samyak riti se*.
- CLEAN'LY, a. free from dirt, neat, pure — *Sāf*, *pāk*, *pākīza*, *tāhir* — *Nirmal*, *vimal*, *swachchha*, *ujlā*, *sutharā*, *pavitra*, *śuddha*, *parishkrit*.
- CLEAN'LI-NESS, n. freedom from dirt, neatness — *Safāi*, *pākīzagi*, *naṣāsat*, *pākī*, *tahārat* — *Nirmalatā*, *vimalatā*, *śuddhatā*, *swachchhatā*, *ujlāi*, *sutharāi*.
- CLEAN'LY, ad. neatly, purely, dexterously — *Safāi se*, *pākīzagi se*, *chālāki se* — *Nirmalatā se*, *vimalatā se*, *pavitratā se*, *swachchhatā se*, *śuddhaprakār se*, *nipunatā se*, *dakṣhatā se*. [malatā, vimalatā, śuddhatā, swachchhatā, ujlāi.
- CLEAN'NESS, n. freedom from dirt, purity — *Safāi*, *pākīzagi*, *naṣāsat* — *Parishkār*, *nir-CLEANSE*, v. to free from dirt, to purify — *Sāf k.*, *pāk k.* — *Parishkrit k.*, *nirmal k.*, *vimal k.*, *śuddha k.*, *swachchha k.*, *ujlānā*.
- CLEAN'SER, n. one that cleanses, a detergent — *Sāf k. w.*, *pāk k. w.*, *ālāish nikālne wāli dawā* — *Ujlāne w.*, *swachchha k. w.*, *śodhak*, *malakāṭ*, *mal nikālne wāli aushadh*.
- CLEAN'SING, n. the act of purifying — *Safāi*, *pākīzagi* — *Parishkār*, *śodhan*, *śuddhi*.
- CLEAR, a. (L. *clarus*) bright, serene, pure, perspicuous, indisputable, manifest, acute,

distinct, innocent, free ; v. to make or grow bright, to free from obscurity or encumbrance, to vindicate, to cleanse, to gain over and above all expenses ; *ad.* plainly, quite — *Barrāq*, *be-abr-o-kohirā*, *pāk*, *shaffāf*, *qat'i*, *qair-qābil-i-tirāz*, *zāhir*, *khu-lāsa*, *mumkinu-l-idrāk*, *fahm-pazīr*, *sāf*, *tāhir*, *be-gunāh*, *āzād*, *khalūs* ; v. *barrāq* k. *yā h*, *zāhir* k., *ruf* k., *āzād* k., *mubarrā* k., *pāk* k., *sāf* k., *pas-andūz* k. ; *ad.* *safai* se, *kamāl*, *bī-l-kull* — Vimal, ujā, nirabhra, anabhra, binbēdal kā, swachchha, akalmasah, a-mal, nirmal, sphaṭikaprabha, pāradarsak, nihsandeh, nirvivād, pratyaksh, suprakāś, spaṣṭārth, sugamā, sugrāhya, spūṣṭ, bhinna, alag, nirdoshi, niraparādhi, śuddha, muṭt, niṣkṣaṇṭak, nirvighna ; v. vimal k. wā h., ujā k. wā h., śuddha k., pariṣhkar k., dūr k., ūṭhā denā, tāl denā, chhorānā, niṣkalaṅki k., nirdoshī k. pariṣhkrit k., nirmal k., bachā rakhnā, nikāl rakhni ; *ad.* spaṣṭarūp se, swachchhatā se, vimalatā se, sampūrṇarūp se, samyak prakār se.

CLĒAR'ANCE, n. the act of clearing, a certificate that a ship has been cleared at the custom-house — *Safai*, *parmit* ki *nikāsi* kī *chitṭhi* — Śuddhi, śodhan, karagrāhī ki *nikāsi* kī *chitṭhi*.

CLĒAR'ER, n. one who clears, a brightener — *Sāf* k. w., *pāk* k. w., *roshan* k. w. — Śodhak, malkāt, vighnanāśak, ujwal k. w., ujā k. w., vimal k. w. [lāṅki ṭhaharānā, śuddhi.

CLĒAR'ING, n. justification, vindication — *Mubarrā* k., *pāk* k. — Nirdoshikaran, niṣhka-

CLĒAR'LY, *ad.* brightly, plainly, evidently — *Barrāqī* se, *chamuk* se^h, *safai* se, *sāf-sāf*, *zāhiran*, *sarikhun* — Swachchhatā se, vimalatā se, spaṣṭarūp se, pratyaksh, pratyaksh bhāw se.

CLĒAR'NESS, n. brightness, transparency, purity, distinctness, sincerity — *Barrāqī*, *chamuk* se^h, *shaffāfī*, *pāki*, *pākizagī*, *safai*, *rāst-būzi*, *rāsti*, *diyanāt* — Ujjwalatā, nirmalatā, swachchhatā, parādarsakatā, śuddhi, spaṣṭārth, sachai, sachautī, kharāī.

CLĒAR'SIGHT-ED, a. discerning, acute, judicious — *Mubassir*, *binā*, *tez-nazar*, *peṣh-bīn*, *dūr-andesh*, *dūr-bīn*, *aqī-mand*, *dānā* — Viveki, śuddhadriṣṭi, t. kṣhadrishṭi, dūr-darśī, vivechak, paripāmadarśī. [śuddhadriṣṭi, t. kṣhadrishṭi.

CLĒAR'SIGHT-ED-NESS, n. discernment — *Peṣh-bīnī*, *dūr-andeshī*, *dūr-bīnī*, *dānāī* — Vivek,

CLĒAR'STARCH, v. to stiffen with starch — *Kalap* k.^h, *kappre* par *māri* denā^h.

CLĒAR'STARCH-ER, n. one who clearstarches — *Kalap* k. w.^h, *kappre* par *māri* denē w.^h.

CLĒAVE, v. (S. *clifan*) to adhere, to hold to, to unite aptly ; p. t. CLĀVE — *Lagā-rakhnā*, *lipā-rakhnā*, *chimat-rakhnā*.

CLĒAVE, v. (S. *clefan*) to split, to divide ; p. t. CLŪVE, CLĀVE, CLĒFT ; p. p. CLŪVEN or CLĒFT — *Phārnā* k.^h, *chirnā* k.^h, *kātnā* k.^h, *phārnā* k.^h, *chirnā* k.^h, *katnā* k.^h.

CLĒAVER, n. an instrument for cleaving — *Kulhārī* k.^h, *chhūrā* k.^h, *pharā* k.^h.

CLĒFT, n. an opening made by splitting — *Durz*, *rakhnā*, *chāk* — Darār, chir, chhed.

CLĒF, n. (Fr.) a character in music — *Mūsiquī* kā *wah* *nishān* *jis* *se* *sur* *ma'lim* *hove* — Saṅgitavidyā meṅ ek *chihn* *jis* *se* *swar* *wā* *sur* *jānā* *jātā* *hai*.

CLĒM'ENT, a. (L. *clemens*) mild, gentle — *Rahim*, *rahm-dil*, *mulāim*, *shafiq* — Dayālu, kripālu, dayāśīl, komal, mridu. [Dayā, kripā, anugrah, komalatā, mridutā.

CLĒM'EN-CEY, n. mildness, mercy, leniency — *Rahm*, *rahm-dilī*, *mulāimat*, *shafaqat* —

CLĒM'ENT-LY, *ad.* in a meroful manner — *Rahm* se, *mulāimat* se, *shafaqat* se — Dayā-pūrvak, anugrah se, kripāpūrvak. [Pāni kī *ghayī*.

CLĒP'SY-DRA, n. (Gr. *klepto*, *hutor*) a kind of water-clock among the ancients —

CLĒR'GY, n. (L. *clericus*) the body of men set apart for the services of religion — *Pādri log* — Purohitasamūh. [— Purohitasambandhi.

CLĒR'GICAL, a. relating to the clergy — *Muta'alliq-i-pādri*, *pādrīyā* se *nisbat-dār* —

CLĒR'GY-A-BLE, a. admitting benefit of clergy — *Pādri* ke *fāida* kā *mustahiqq*, *jismēn* *pādri* *kām* *ā* *sake* — Purohit se lābh *pāne* ke *yogya*, *jismēn* *purohit* *dharma* *karya* *kar* *sake*.

CLĒR'GY-MAN, n. a man in holy orders — *Pādri* — Purohit.

CLĒR'IC, n. a clergyman ; a. relating to the clergy — *Pādri* ; a. *muta'alliq-i-pādri*, *pādri* *se* *nisbat-dār* — Purohit, dharmopadeśak ; a. *purohitasambandhi*, *dharmopadeśaka* *viṣayak*. [— Purohitasambandhi, dharmopadeśakasambandhi.

CLĒR'ICAL, a. relating to the clergy — *Pādriyā* ke *muta'alliq*, *pādrīyā* se *nisbat-dār* —

CLĒRK, clerk, n. a clergyman, a scholar, one employed under another as a writer, one who reads the responses in church — *Pādri*, *ālim*, *mu'allim*, *muharrir*, *navisanda*, *mutasaddi*, *kātib*, *wah* *shakhs* *jo* *girje* *meṅ* *jamā'at* *ke* *āge* *parhā* *jātā* *hai*, *peṣh-namāz* — Purohit, dharmādhyāpek, dharmopadeśak, paṇḍit, vidwān, lekhaḥ, wah *purush* *jo* *isāi* *bhajanagriha* *meṅ* *parhā* *jātā* *hai*. [Paṇḍit ke *sadrī*, vidwān.

CLĒRK'LIKE, a. like a clerk, learned — *Mu'allim* ke *mānind*, *ālim*, *fāzil*, *mu'allim* —

CLĒRK'LY, a. scholar-like, clever ; *ad.* in an ingenious or learned manner — *Mu'allim*, *ālim*, *fāzil*, *koṣh-yār* ; *ad.* *ālimāna* *taur* se, *aqī-mandī* *ke* *taur* se — Vidwān, chatur, nipun ; *ad.* *nipunatā* se, *dakshatāpūrvak*.

CLĒRK'SHIP, n. scholarship, office of a clerk — *Ilmiyat*, *fazilat*, *muharrirī*, *peṣh-namāzī* — Pāṇḍitya, lekhaḥakarm, *isāi* *bhajanabhavan* *meṅ* *parhnewālā* *kā* *pad*.

CLĒV'ER, a. (S. *gleav* ?) dexterous, skilful, ingenious — *Tez-dast*, *chāduk-dast*, *hunar-*

mand, māhīr, qābil, hosh-gār, ārak—*Chālāk, chaṭakwāh, prastut, gupī, guṇawān, chatur, nīpūn, kuṣāl, dakṣha*.

CLEVER-LY, *ad.* dexterously, ingeniously—*Chābuk-dastī se, chālāki se, tez-dastī se, hosh-gārī se, hunar-mandī se, zrakī se*—*Chaṭakwāhī se, chaturāī se, nīpūnatā se, dakṣhatā se, pravīnatā se, dakṣhatā se, pravīnatāpūrvak*.

CLEVERNESS, *n.* dexterity, skill, ingenuity—*Chābuk-dastī, chālāki, tez-dastī, hunar-mandī, qābīlīyat, hosh-gārī, dānāī, zakāwat*—*Chaṭakwāhī, chaturāī, kuṣalātā, nīpūnatā, dakṣhatā, pravīnatā*.

CLEW, *n.* (*S. cliue*) a ball of thread, a guide, a direction; *v.* to guide as by a thread, to direct, to raise the sails—*Sūt kī pechak, ruh-namāī, hīdāyut; v. goyā sūt kī pechak ke wāsīle se ruh-namāī k., hīdāyut k., bād-bān lapetnā*—*Sūt kī pīrī, kukrī, sūt kī goli, pathadarāsakavastu, pathasanchak, uddes, nirdes; v. sūt kī pīrī arthāt kukrī ke dwārā path dikhānā, uddes k., nirdes k., patā batānā, pāl lapetnā*.

CLICK, *v.* (*D. klikken*) to make a small sharp noise; *n.* a small sharp noise—*Khaṭ-khat k^h, thukthuk k^h, thukthukānā^h; n. thukthukāhat^h, khotkhotāhat^h*.

CLIENT, *n.* (*L. cliens*) a dependent, one who employs a lawyer—*Tābī-dār, wā-basta, muwakkil, munāb, asāmī*—*Āsrit, alhīn, vyavahārasachivasānsrit*.

CLIENTAL, *a.* dependent—*Tābī-dār, zer-dast*—*Adhīn, paravas, āsrit*.

CLIENTED, *a.* supplied with clients—*Jiske pās muwakkil hōn, jiske pās asāmī hōn, jiske pās wā-bastā hōn*—*Jiske pās vyavahārasachivasānsrit hōn, jiske āsrit hōn*.

CLIENTELE, *n.* the condition or office of a client—*Tābī-dār yā muwakkil kī hālat yā 'uhda*—*Āsrit wā vyavahārasachivasānsrit dastī wā pad*.

CLIENTSHIP, *n.* the condition of a client—*Tābī-dār yā muwakkil kī hālat*—*Āsrit wā vyavahārasachivasānsrit kī dastī*.

CLIFF, *n.* (*S. cliff*) a steep rock—*Khari pahārī^h, tilā^h, dhānā^h*.

CLIFFY, *a.* broken, craggy—*Tā^h, arbar^h, behar^h, chūchā-nichā^h*. [*tū^h, chī^h, chhed^h*].

CLIFT, *n.* a steep rock, a crack, a fissure—*Khari pahārī yā chuttān^h, darār^h, phānū^h*.

CLIFTED, **CLIFTY**, *a.* broken, craggy—*Tā^h, arbar^h, behar^h*.

CLIMACTER. See under 'CLIMAX'.

CLIMATE, *n.* (*Gr. klima*) a region or tract of country, temperature of the air—*Iqlīm, digār, āb-o hawā*—*Prades, deś, jalavāyū, vāyugun, deśaprakriti*.

CLIME, *n.* a region, a tract of the earth—*Iqlīm, digār, mulk*—*Prades, prithwikhand*.

CLIMAX, *n.* (*Gr.*) gradation, ascent, a figure in rhetoric by which the sentence gradually rises—*Tudrij, darja-ba darja 'arāj, su'āl, ilm-i-farāhat kā ek qā'ida jis se ba-tadrīj jumla kāmīl ho jātā hai, 'ilm-i-samīya-o-badāya kā ek qā'ida jis se jumle yā figure ba-tadrīj kāmīl ho jātā hai jinse main sunbī kōn dekhtā hūn balki samaghtā hūn*—*Kram se viddhī, utthāw, chāhāw, uttarekthār, alānkārāsūstrasanbandhī uttarot-taraviddhī*.

CLIMACTER, CLIMACTERIC, *n.* a progression of years ending in a critical period of human life—*Mizāj yā gismat meñ barā tabaddul paidā k. wāle aiyām*—*Šarīr wā bhāgya meñ barā vikār uppanna k. wāle varshachakra...*

CLIMACTERIC, CLIMACTERICAL, *a.* critical—*Mizāj yā gismat meñ barā tabaddul paidā k. wāle aiyām ke muta'allig, nānak, bānk*—*Šarīr wā bhāgya meñ barā vikār uppanna k. wāle varshachakra kā sambandhī, sūkshma*. [*CLIMAX*—*Uthnā^h, chāhānā^h*].

CLIMB, *clim*, *v.* (*S. climare*) to ascend with labour, to mount; *p. t.* and *p. p.* **CLIMBED** or

CLIMBER, *n.* one that climbs—*Chaphac w^h, chapharāyā^h, bel^h, latā^h, bāwī^h*.

CLIMBING, *n.* the act of ascending—*Chaphāi^h, chaphāw^h*.

CLINCH, *v.* (*D. klinken*) to grasp, to confirm, to fix, to rivet; *n.* an ambiguity—*Mūthī meñ mazbūtī se pakarnā, mazbūt k., rābīt k., pukhta k., mukh se jaynā, pā-band k.; n. muzabzab ma'nī, do mū'nī kā lufz*—*Mūnthī meñ poyhe pakarnā, drīh k., aṭhīr k., gūrnā, bāndhnā, kīl se bāndhnā; n. dwyarth, sandigdharth, dwyarthak śabd*.

CLINGHER, *n.* a cramp, a holdfast—*Lohe kī kīl^h, lohe kī oṅkerī^h*.

CLING, *v.* (*S. clingan*) to hang upon, to adhere, to dry up; *p. t.* and *p. p.* **CLUNG**—*Latakhnā^h, hilagnā^h, chipkhnā^h, chinutnā^h, lajā rahnā^h, sukhānā^h, jharānā^h, mur-jhānā^h*. [*chhaune kā sambandhī, bichhaune kā viśhayak*].

CLINIC, CLINICAL, *a.* (*Gr. klinō*) pertaining to a bed—*Bistar ke muta'allig*—**BI-**

CLINIC, *n.* one confined to bed by sickness—*Bistar par paye rahnewālā mariz*—**BI-**

CLINK, *v.* (*D. klinken*) to make a small sharp sound; *n.* a sharp successive noise—*Jhanjhanā^h, jhanjhanā^h; n. jhanjhanāhat^h, jhanjhar^h, thanthanāhat^h*.

CLIP, *v.* (*S. clippon*) to cut with shears, to cut short, to curtail—*Katarnā^h, kōt dāl-nā^h, chhānt dālnā^h, ghaṭānā^h*. [*nā^h*].

CLIPPER, *n.* one who clips, a barber—*Katarne w^h, chhāntne w^h, ghaṭāne w^h, nāt^h*,

CLIPPING, *n.* a part clipped off—*Kataran^h, chhānt^h*.

CLOAK, *n.* (*S. lach*) a loose outer garment, a cover; *v.* to cover with a cloak, to hide, to conceal—*Fargūl, labāda, parāda, sar-posh; v. fargūl yā labāde se dhāpnā, chhi-*

- pānā^h, poshida k., ikh'fā k.*—Āngarkhā, bethan, dhapnā, dhaknā; *v.* āngarkhe se dhāpnā, lukānā, gopan k. [chupke chupke, chupchāp.
- CLĀK'ED-LY**, *ad.* in a concealed manner—*Posh'dagi se, ikh'fā se*—Chhipākār, lukākār.
- CLĀK'BAU**, *n.* a travelling bag, a portmanteau—*Khurji, juma-dāni*—Batohi kā jhola, kapre kā jhola. [bajitā hā^h, ghur^h, dharam ghari^h, gubritā^h.
- CLÖCK**, *n.* (S. *cluega*) an instrument which tells the hour, an insect—*Augrezi ghanā jo*
- CLÖCK'AK-R**, *n.* one who makes clocks—*Sā'ut-sāz, ghari-sāz*—Gharī banāne *v.*
- CLÖCK'SET-TER**, *n.* one who regulates clocks—*Ghari ki chul' thik k. v.*
- CLÖCK'WÖRK**, *n.* the machinery of a clock—*Ghari kī kām^h, ghuri kī kīntā^h.*
- CLÖCK**, *v.* (S. *clorcan*) to make a noise like a hen; *n.* the sound of a hen calling her chickens—*Geñ prā k., murgi kī āwāz k.; n. murgi kī apne chūzōn ke bulāne kī āwāz*—Kukkutī ke sadris sād k.; *n.* kukkūtī kī apnā bachelchōn ke bulāne kī sād.
- CLÖD**, *n.* (S. *clut*) a lump of earth, a dolt; *v.* to gather into lumps—*Dhela^h, ahmag, nā-dān*; *v.* *Dhela^h kī sīrat meñ kutthā h.*—Londā, dālā, pipd, mūrkh, mūrph, jar; *v.* dalañ ke akār ekatra h.
- CLÖD'DY**, *a.* consisting of clods—*Dhela^h, dhelañ se bhara^h hūā^h*—Londāmāy, dālāmāy, dalañ se bhara^h hūā. [bodh.
- CLÖD'TAT-ED**, *a.* stupid, dull—*Ahmag, nā-dān, le wuqf*—Mūrkh, jar, mandinatī, nir-
- CLÖD'PÖLL**, *n.* a dolt, a blockhead—*Kaudan, ahmag*—Bhakwā, bluchch, mūrkh.
- CLÖD'F**. See **CLOUGH**.
- CLÖG**, *v.* (W.) to load with, to encumber, to obstruct; *n.* a weight, an encumbrance, a wooden shoe—*Lādnā^h, bhora^h, bhārī k^h, atkānā^h, ruknā^h; n. lojh^h, bhār^h, atkāw^h, rok^h, kharān^h, khatmī yā khatnah^h.*
- CLÖG'WIG**, *a.* an obstruction, a hindrance—*Rukāw^h, rokāwā^h, atkāw^h, rok^h.*
- CLÖG'GY**, *a.* that clogs, thick, adhesive—*Rokne yā atkāw^h v^h, bhārī^h, motā^h, lastasā^h, las-dār chipchipā^h.*
- CLÖIS'TER**, *n.* (L. *claustrum*) a monastery, a nunnery, a piazza; *v.* to shut up in a cloister, to confine, to immure—*Khāngāh, takiga, hujra, auratōn kī Khāngāh, satū-nōn ke bal chhat ke niche kī rāh, satūn-bandī, āv'ān, dahliz*; *v.* 'ābidōn ke ghar meñ band k., gaid k., ekau lenā^h—Math, vairāgiyōñ kī akhārī, vairāginīyōñ kī math, khambhōñ ke bal chhat ke tale kī path, dhaunapath, delhālī; *v.* math meñ rakhnā wā mūnd lenā, mūndlenā, chunā lenā
- CLÖIS'TER-AL**, *a.* solitary, reclus—*Tanhā, khalwat-nishīn, goshā-nishīn, mutā'alliq-i-khāngāh*—Mathsambandhī, ekānt, nirālā, sānsāratyāgi, udāsī.
- CLÖIS'TERED**, *a.* solitary, built with cloisters—*Tanhā, goshā-nishīn, khalwat-nishīn, Khāngāh kī rahne w., mut' Khāngāhōñ ke banā hūā, mut' ābid-khānōñ ke banā hūā*—Sānsāratyāgi, ekāntvāsī, mathanivāsī, udāsīn, mathōñ ke sahīb banā hūā.
- CLÖIS'TER-ER**, *n.* one belonging to a cloister—*Khāngāh kī rahne w., ābid*—Mathavāsī, sanniyāsī, vairāgi, udāsī. [vairāgin, mathavāsīnī.
- CLÖIS'TRESS**, *n.* a nun—*Abdhātunī^h, zan-i-khāngāh, Khāngāh kī rahne-wālī*—Sanniyāsīn,
- CLOKE**. See **CLOAK**.
- CLOMB**, *clōm*, *p. t.* and *p. p.* of climb—*Climb kā mūzi aur mūz'-mut' f'alai-hi yā f'l-i-mā'tuf*—Climb kā sāmanayabhūt aur pūrpakriyā wā pūrvakālikakriyā.
- CLOSE**, *v.* (L. *clausum*) to shut, to conclude, to inclose, to join, to coalesce; *n.* conclusion, end, pause, cessation—*Band k. yā h., khatm k. yā h., gher-lenā^h, milānā yā milnā^h, pāwasta k. yā h., jupnā^h; n. khatm, tamāmī, wazf, tawwuzf, rukāw^h—Mūndnā wā mūnd jīnā, samāptī k. wā h., samāptī k. wā h., bernā chhōpnā wā parivrīt k., jōnā jūfānā wā sātnā, jūtnā; n. śesh, samāptī, ant, virām, avasān, nirvriti, thalraw, thanbhāw.*
- CLOSE**, *a.* shut fast, confined, compact, solid, secret, sly, retired, penurious, near to; *ad.* secretly, nearly; *n.* an inclosed place, a field—*Band, mugaiyāl, mahsūr, khamas^h, masdūd, ghanā^h, gunjān, sangūn, kam-sukhan, poshida, āiyār, makkār, goshā-nishīn, tanhā, tung-dil, bukhil, muttasil, pāwasta, nazdik*; *ad.* poshidagi se, ikh'fā se, qarīb, āngurīb; *n.* ghiri hūi jagah^h, bārā^h, khet^h—Mūndā, baddha, bāndhā, atkī, nirvāt, garhā, gajhin, thos, aviral, dabā, chhipi, gupt, rukā, rūkhi, dhūrt, sayānā, ekānt, vivikt, udāsīn, nirālā, kanjūs, lobhī, kripāñ, nikat, samij, lagā, bhirā; *ad.* chupchāp, guptarūp se, lagbhag, nikat, pray.
- CLOSELY**, *ad.* in a close manner, secretly—*Tagaiyul se, qurbat se, pāwastagi se, sangīn hālat se, āiyārī se, bakhilī se, poshidagi se*—Baddharūp se, sate sate, laglag, garbhepan se, thōppane se, dhūrtāi se, guptarūp se, chupchāp, gupchup.
- CLOSENESS**, *n.* the state of being close—*Bastagi, pāwastagi, khamasāhat^h, masdūdi, ghanā-pan^h, āiyārī, robāh-bāzī, bukhil, poshidagi*—Baddhā, samipatā, satūn, lagaw, nirvātātā, ghanatā, garhāpan, dhūrtatā, kārpanya, kanjūsi, gūrhatwa, guptatā.
- CLOSET**, *n.* a small private room, a cupboard; *v.* to shut up in a closet, to conceal—*Khalwat-khānā, almārī, nī-mat-khānā; v. khalwat-khāne wēñ band k., khalwat-khāne meñ makhwarat ke wāste le-jānā, poshida k.*—Gopānāgar, gupt kothrī,

bhandariyā; v. sūni kothri meñ mūndnā, nirjan kothri meñ parāmārś ke nimitta le jānā, ohhipanā, lukānā.

CLŌS'ING, *n.* period, conclusion—*Khatm, tamāmī, akhīr*—Samāpti, ant, śeṣh.

CLŌS'URE, *n.* the act of shutting up, end—*Ihāta, gherā^h, band k., khatīma, tamāmī, akhīr*—Gherāw, veshān, chunāw, mūnd lenā, samāpti, ant. [satā huā, kasā.]

CLŌS'R BŌD-IED, *a.* made to fit the body exactly—*Badan se milā huā, chust*—Śarir se

CLŌS'FIST-ED, CLŌS'E'N'AND-EN, *a.* penurious—*Bad'kul, kharīn*—Kañjūs, sūm, kripāp.

CLŌS'E'STŌOL, *n.* a chamber utensil—*Sone ki kothri meñ jhūrā phirne ke liye ek chank^h.*

CLŌT, *n.* (clot) concretion, coagulation; v. to form clots, to concreate, to coagulate—*Āñhi^h, thakkā^h, chakkā^h; v. āñhi bāñdhnā^h, āñhi honā^h, jam jānā^h, jamnā^h, thakkā honā^h.*

CLŌT'TER, *v.* to concreate, to gather into lumps—*Jam jānā^h, jamnā^h, thakkā honā^h.*

CLŌT'TY, *a.* full of clots, concreted—*Āñī-dār, thakke-dār, jamā huā^h, thakkā^h.*

CLŌT'FOLL, *n.* a thickscull, a blockhead—*Ahmaq, nā-dūn, kaundūn*—Mūrkh, jar, mūrkh, bhakwā.

CLŌTH, *n.* (S. cloth) any thing woven for dress or covering, a covering for a table—*Kaprá^h, pārchā, dastar-khān*—Vastra, vasan, āchchhadan, bhojanādhāravāstra, bhojanamanāch ke upar kā kaprā.

CLŌTH, *v.* to cover with garments, to dress, to invest; *p. t.* and *p. p.* CLŌTHED or CLĀD—*Kaprá pahānā yā pahannā^h, malbās k., lapetnā^h, dhāñpnā^h*—Vastra pahānā wā pahānā, vastra orhānā, gherānā, āchchhādīt k.

CLŌTHES, *n. pl.* garments, raiment, dress—*Kapre^h, libās, poshāk*—Vastra, vasan.

CLŌTH'ER, *n.* a maker or seller of cloth—*Julāhā, kolī^h, korī^h, kaprā bechne w^h, bazār yā bazār*—Vastrakār, patakār, patavikravī.

CLŌTH'ING, *n.* dress, garments, vesture—*Pārchē, libās, poshāk, gilāf, poshish*—Vastra, vasan, kapre, āchchhadan, ohār, beṭhan. [katarak dār k. w^h.]

CLŌTH'SHEAR-ER, *n.* one who trims cloth—*Kaprá sāmnārne w^h, kapre kā jhōñthrá*

CLŌTH'WŌRK-ER, *n.* one who makes cloth—*Julāhā, korī^h, kol^h*—Vastrakār.

CLŌUD, *n.* (S. ge-hlod) a collection of visible vapour in the air, obscurity or darkness, a vein or spot in a stone, a multitude; v. to cover with clouds, to darken, to obscure—*Abr, tārīki, dhuñdlāī^h, patthar par kā asī dāg, kasrat, ifrāt; v. abr se gher lenā, abr se tārīk k. yā h., pardā dālnā, tārīk k. yā h.*—Bādāl, badlī, āñdherā, patthar par kā swābhāvik chihū, bahutāyat, jhuñd; v. badlī se chhā lenā wā gher lenā, āñdherā k., āñdherā honā, chhā jānā, ghīr ānā, ghīr jānā. [huā, ghanghor, āñdherā.]

CLŌUD'Y, *a.* covered with clouds, obscure—*Abr se ghīrā huā, tārīk*—Badlī se chhāyā

CLŌUD'LY, *ad.* with clouds, obscurely, darkly—*Abr se, tārīki se, dhuñdlāī se*—Badlī wā bādāl se, andhakār se, timir se. [dherā, megh kā andhakār.]

CLŌUD'NESS, *n.* the state of being cloudy—*Abr ki tārīk, abr ki tirāgi*—Bādāl kā āñ-

CLŌUD'LESS, *a.* without clouds, clear, bright—*Be-abr, sáf*—Amegh, bin bādāl, pharchā, khulā huā, nirmal.

CLŌUD'CAPT, *a.* topped with clouds—*Choti ki tarāf abr se chhīpā huā, choti par abr se ghīrā huā*—Abhāraekhar, bādāl se śikhar par dhāñpā huā, choti par badlī se ghīrā huā.

CLOUGH, clōf or clūf *n.* (S.) the cleft of a hill, an allowance of weight—*Pahār kā tū-tā huā pahū, pahārī kā shigāf yā shikāf, wazn meñ jo kuchh mujrā diyā jāta hai*—Dārī, kandar, taul meñ jo kuchh chhōr diyā jāta hai, taul kā chhāran.

CLŌUT, *n.* (S. clut) a cloth for any mean use, a patch; v. to patch, to cover with a cloth, to join clumsily, to beat—*Lattā^h, kisi hukke kām ke liye kapre kā tukrā^h, lah-potī^h, lūñgi^h, jhāran^h, ponchhnā^h, āngāuchhā^h, jor^h, theglī^h, chippī^h; v. jor lagā-nā^h, gāñhīnā^h, theglī lagānā^h, kapre se dhāñpnā^h, kaprā orhānā^h, bin-dhang jorā^h, burā jorā^h, mārā^h, ghuñsīyānā^h.* [jamā huā^h, thakkā huā^h.]

CLŌUT'ED, *p. a.* patched, coagulated—*Theglī lagāyā huā^h, jorā huā^h, gāñhī huā^h.*

CLŌUT'ER-LY, *a.* clumsy, awkward—*Be-salīqā, nā tarāshīda, bad-andām, bad-waz^h, bad-daul*—Bhadesal, phūhar, kuḍaul, bin dhang kā.

CLŌVE, CLŌVEN, *p. t.* and *p. p.* of cleave—*Cleave kā māzi aur māzi-ma'tūf, alai-hi yā fī-li-ma'tūf*—Cleave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

CLŌVEN'FOOT-ED, CLŌVEN'HOOFED, *a.* having the foot divided into two parts—*Khurī-dār, phatī sum*—Chire wā phate khur kā, dwīśaph, dwikhandāśaph.

CLŌVE, *n.* (S. clufe) a spice, grain or root of garlic, a weight—*Lauñg^h, laheun kā jawā*

CLŌVER, *n.* (S. claffer) a species of trefoil—*Tīpatiyā ghās^h.* [yā jor^h, ek taul^h.]

CLŌVERED, *a.* covered with clover—*Tīpatiyā ghās se dhārā huā^h.*

CLŌWN, *n.* (L. colonus) a rustic, a coarse ill-bred man, a fool or buffoon—*Dihqānī, nā-tarāshīda shākhs, be-tamīz shākhs, ahmaq yā maskhara*—Gañwār, angārā, as-abbhajan, mūrkh wā bhāñr.

CLŌWN'ER-Y, *n.* ill-breeding, rudeness—*Bad-akhlaqī, be-intīyāzī, be tamīz, nā-tarāshī-dagi, karākhṭagi*—Gañwārpan, asabbhyatā, asīshṭatā, kuśīlatā, rukshatā, rukhāī.

CLŌW'N'ISH, a. coarse, ill-bred, ungainly — *Dilqāni, durusht, rakht, nā-tarāshida, be-tamiz, kaj-aḥlāq, bad-saliqa, bad-andām, bad-daul, bad-waz'* — *Gauwāru, grāmya, grāmī, angaḥ, asabhya, aśishṭ, kuṣil, kudaul, phūhar.*

CLŌW'N'ISH-NESS, n. rusticity, coarseness — *Dilqān-pan, durushti, karakhtagi, kaj-khulqi* — *Gauwāran, angarhpan, grāmyatā, asabhyatā, aśishṭatā.*

CLŌY, v. (L. *claudo*?) to fill to nothing — *Ser k., āsūda k., ser karke muh pher denā* — *Aghwānā, aghwākār jī umthānā, atitript k.*

CLŌY'LESS, a. that cannot cloy — *Wak jis se serī nahīn ho saktī, wah jis se āsūdagi nahīn ho saktī* — *Atriptikārī, wah jis se man nahīn bhar saktā.* [umthāi.]

CLŌY'MENT, n. satiety, surfeit — *Serī, āsūdagi, ughāi'* — *Atitripti, atitushtī, atipurnatā, CLŪB, n. (W. *clupea*) a heavy stick — *Soitā^h, lath^h.**

CLŪBBED, a. heavy like a club — *Soite sā bhāri^h, lath sarikhā bhāri^h.*

CLŪB'FIAT-ED, a. having a large fiat — *Barī mīthī kā^h, barī mutthī w^h.*

CLŪB'FOOT-ED, a. having crooked feet — *Terhe pānw kā^h, terh-pānwān^h, terh-pānw^h.*

CLŪB'HEAD-ED, a. having a thick head — *Bar-sirā^h, bare sir kā^h, bare sir w^h.* — *Baro mūr kā, sthūlāsīrask, bare mastak kā.*

CLŪB'LAW, n. the law of brute force — *Zabar-dastī kā āin yā qānūn, zabar-dastī kī hukūmat* — *Andher kā nīyam, andher kā āsan wā rājya, labed.* [bādhne w.]

CLŪB'MAN, n. one who carries a club — *Chob-dār, 'asā bar-dār, soitā-bar-dār* — *Soitā*

CLŪB, n. (S. *clupan*?) an association of persons contributing each his share; v. to join in a common expense, to contribute to one end — *Mushā'ara, majlis jo kisi kām ke liye huā kartī hai, majlis jiskā har shakhs apne hissē kā kharch detā hai; v. hissā-rasād d., chandā d^h, kisi 'amm kharch meṁ sharakāt k., kisi kām meṁ muttāfiq h. — Samāj, gaṇ, saṁsarg, sabhā jiskā pratyek jūn apne aṁś kā vyayadhan detī hai; v. sarvasādharan dhanavyay meṁ apnā aṁś d., bihārī d., kisi sarvasādharan kām meṁ sahakārī honā.*

CLŪB'BIAT, n. one who belongs to a club — *Ahl-i-majlis* — *Sabhājan, sabhāsad, samājī.*

CLŪB'ROOM, n. a room in which a club meets — *Majlis-khāna* — *Sabhāsthān, sabhāsālā.*

CLŪCK, v. (S. *cluccan*) to call as a hen — *Murgi ke taur par bulānā, kukūtānā* — *Kukūṭī ke sadrīs bulānā, kukūṭ k.*

CLŪE. See CLEW. [be-bartib dher, kudaul dher^h, peṛon kā jhūnd^h, kunj^h.]

CLŪMP, n. (Ger. *klump*) a shapeless mass, a cluster of trees or shrubs — *Kunda, CLŪM'FER, v. to form into clumps or masses — *Thok-thok k^h, jhūnd-jhūnd k^h.**

CLŪM'SY, a. (Ger. *klump*) awkward, heavy, ungainly, unhandy, ill-made — *Be-saliqa, be-tamiz, bhāri^h, bad-daul, bad-waz', bad-saj, nā-mā'qul, bad-andām* — *Anārī, bhaddā, kudaul, bhadesal, phūhar, kurūp.*

CLŪM'SI-LY, ad. in a clumsy manner — *Be-saliqagi se, bad-wazī se, bad-daulī se, nā-mā'qulī se, bad-andāmī se* — *Anārīpan se, bhaddēpan se, kudaulī se, bhadesalpan se.*

CLŪM'SI-NESS, n. awkwardness, ungainliness — *Be-saliqagi, bad-wazī, bad-andāmī, be-kunari, nā-mā'qulī* — *Anārīpan, phūharpan, bhadesalpan, kudaulī.*

CLŪNG, p. t. and p. p. of *clung* — *Clung kā māzi aur māzi-ma'tuf-alai-hi yā f'i-ma'tuf* — *Cling kā samānyabhūt aur pūrpakriya wā pūrvakālikakriya.*

CLŪSTER, n. (S. *clyster*) a bunch, a collection, a body; v. to grow in bunches, to collect in a body — *Khosha, turra, dasta, jamā'at, ijmā', majma'*; v. *khoshe kī sūrat honā, jam' k., jam' h.* — *Guchchā, ghaṇṇ, ghaud, samūh, gaṇ, vrind; v. guchchhe ke ākar h., ghaud bannā, ekatthā k., ek vrind meṁ k., ek samūh meṁ k., ekatra honā, ek vrind meṁ honā.*

CLŪTCH, v. (S. *ge-laccen*?) to seize, to grasp, to gripe; n. grasp, gripe; pl. talons, paws — *Pakarṇā^h, mūthī meṁ pakarṇā^h, hāth meṁ karṇā^h; n. girift, qabza; pl. nākhūn, chaṅgul, paṇja, thāp^h* — *n. Pakar, grahan, gaḥ, mūthī meṁ karṇā; pl. nakh, paṣupad.*

CLŪTTLE, n. (clutter) a noise, a bustle; v. to make a noise or bustle — *Shor, gul, hangāma; v. shor k., gul k., hangāma k.* — *Haurā, kolāhāl, kākākl; v. haurā k., kolāhāl k.* [vastikarm.]

CLŪSTER, n. (Gr. *kluster*) an injection — *Huqna* — *Mal ke path meṁ piclikārī denā,*

CO-A-CERVATE, v. (L. *con, accervus*) to heap up together — *Ambar k., jam' k.* — *Sañchay k., dher lagānā, puñj wā rūsi k.* [yukuran, rūsikaran.]

CO-XC-ER-VĀ'TION, n. the act of heaping up — *Jam' k., ambar k.* — *Yher lagānā, sañcha-*

COACH, n. (Fr. *coche*) a close four wheeled vehicle with seats fronting each other; v. to ride or carry in a coach — *Chār pahiye kī gārī^h; v. chār pahiye kī gārī par charhnā yā le-jānā^h.*

COACH'BOX, n. seat of the driver of a coach — *Gārī-wān ke baithne kī jagah^h.*

COACH'FUL, n. a coach filled with persons — *Ek gārī jo logoṅ se bhārī^h, logoṅ se bhārī*

COACH'HIRE, n. money for the use of a coach — *Chār pahiye kī gārī kā bhārā^h. [gārī^h.*

COACH'HORSE, n. a horse for drawing a coach — *Chār pahiye kī gārī khinchne kā ghorā^h.*

COACH'MAN-ER, n. one who makes coaches — *Gārī banāne w^h, barhai^h.*

COACH'MAN, n. the driver of a coach — *Gārī-wān^h, sārathi^h.*

- COACHMAN-SHIP**, *n.* the skill of a coachman — *Gāri-wāni, gāri-wān kā fann* — *Gāri hānkne* ki vidyā, sārāthividyā. [kār, atyāchār, pramāth.]
- CO-ACTION**, *n.* (L. *con, actum*) compulsion, force — *Zalar-dasti, zor-awari, zor* — *Balāt* — *Co-active*, *a.* compulsory, restrictive — *Zabar-dast, zabīṭ, mānī* — *Balātkārī, pramāthī, nibandhan wā nibandhak, niyāmak, rokne w.* [pramāthī se, bal se.]
- CO-ACTIVE-LY**, *ad.* in a compulsory manner — *Zabar-dasti se, ba-zor* — *Balātkār se*.
- CO-ADJUTANT**, *a.* (L. *con, ad, jutum*) helping, assisting, co-operating — *Madad-gār, mu'āmin, milke kām k. w^h* — *Sahāyak, upakārak, sahakārī, kisi kām moī sāthī d. w.*
- CO-ADJUTOR**, *n.* a fellow-helper, an assistant — *Madad-gār, yāwar, rafiq, mudad* — *Upakārak, sahakārī, sahayak.* [kām k. wālī^h — *Strī sahayak, sahakārīnī, upakārīn.*]
- CO-ADJUTRIX**, *n.* a female fellow-helper — *Aurat madad-gār, zan-hāmi, milkar sāth*
- CO-ADJUVANT**, *n.* concurrent help — *Madad, milke madad-gārī, pushtī* — *Sahakār, milke sahayatā, pratiyogitā.*
- CO-ADUNATION**, **CO-ADUNITION**, *n.* (L. *con, ad, unus*) union of different substances — *Nā-murāfiq chizōn kī āmer yā ittifāq* — *Nyāri nyāri vastuon kī mel wā sahyog.*
- CO-ADVENTURER**, *n.* (L. *con, ad, ventum*) a fellow adventurer — *Ham-qismat-āz nā, ham-jān bāz* — *Sahakāthīnakarmakārī, sahakāthīnaryavasyāyī, kāthīnakarīm meī sāthī, kāthīm vyavasyā meī sāngī.*
- CO-AGENT**, *n.* (L. *con, ago*) an assistant, one co operating with another — *Madad-gār, hāmi, kisi ke sāth milke kām k. w^h* — *Upakārak, sahayak, sahakārī.*
- CO-AGGLUTATE**, *v.* (L. *con, ago*) to force or run into concretions, to change from a fluid into a fixed state — *Jamānā^h, jamānā^h, munjamid k., munjamid h.* — *Jamā denā, jam jānā, thakkā k. wā h.*
- CO-AGGLUTABLE**, *a.* that may coagulate — *Jam jāne ke qābīl* — *Jam jāne ke yogya, thakkā hone ke yogya.* [wāl^h, thakkā^h.]
- CO-AGGLUTATION**, *n.* the act of coagulating, the body formed by coagulating — *Jamā*
- CO-AGGLUTATIVE**, *a.* having power to coagulate — *Jamā d. w^h, thakkā kar d. w^h*.
- CO-AGGLUTATOR**, *n.* that which causes coagulation — *Thakkā kar dāle w^h, jamā d. w^h*.
- COAL**, *n.* (S. *col*) a common fossil fuel, charcoal; *v.* to burn wood to charcoal — *Patthar kī kōylī^h, kōylā^h* : *v. lūkī kī kōylā bandānā^h*.
- COAL/IER**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān^h*. [huā^h.]
- COAL/Y**, *a.* containing coal — *Patthar ke kōyle se bhārā huā^h, patthar ke kōyle se milā*
- COAL/IER**, *n.* a digger of coals, a coal-merchant — *Patthar kī kōylā khod-kar nikālne w^h, kōyle kī len-den k. w^h, kōyle kī bīpārī^h*.
- COAL/IER**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān^h*.
- COAL/Y**, *n.* smut of coal; *v.* to smut with coal — *Kōyle kī kālak*; *v. kōyle se kālā k^h*.
- COAL/BLACK**, *a.* black in the highest degree — *Kōyle sarīkhā kālā^h, bahut hī kālā^h*.
- COAL/BOX**, *n.* a box to carry coals to the fire — *Sandūg jismē patthar kī kōylā bharke āg ke pās le jāte huā^h* — *Kōyle kī petī.*
- COAL/HOUSE**, *n.* a house to put coals in — *Kōylā-ghar^h, kōylā rakkne kī ghar^h*.
- COAL/MINE**, *n.* a mine in which coals are dug — *Patthar ke kōyle kī khān^h*.
- COAL/MINER**, *n.* one who works in a coal mine — *Patthar ke kōyle kī khān meī se kōylā khod-kar nikālne w^h*.
- COAL/PIT**, *n.* a pit in which coals are dug — *Patthar ke kōyle kī khān^h*.
- COAL/STONE**, *n.* a sort of cannel coal — *Patthar kī karā kōylā^h*.
- COAL/WORK**, *n.* a place where coals are dug — *Patthar ke kōyle kī khān^h*.
- CO-ALESCE**, *v.* (L. *con, alere*) to grow together, to unite, to join — *Ekathā h^h, makhilūt h., pairastā h., āmekhtā h.* — *Ekatra h., ek h., milnī, jūnā, jūnā.*
- CO-ALESCENCE**, *n.* act of 'conalescing' — *Pairastagi, āmeksh, ikhtilūt* — *Sāhyog, mel, milāp, sāṅghāt, saṅsurg.*
- CO-ALESCENT**, *a.* joined, united — *Milā huā^h, jūtā huā^h, jurā huā^h, lagā huā^h*.
- CO-ALESTION**, *n.* union in one body, junction — *Ittifāq, āmeksh, mel^h* — *Sāṅg, sāṅgati, sāṅgam, sahyog.* [murāfiq k. — *Samāyog, sahyojan.*]
- CO-ADJUSTION**, *n.* (L. *con, apto*) the adjustment of parts to each other — *Chizōn ko*
- CO-ADJUST**, **CO-ADJUSTATE**, *v.* (L. *con, arcto*) to press together, to straiten, to restrain — *Dabānā^h, tang k., band k., zabt k.* — *Dābnā, chāṛpnā, kasmā, saṅkuchit k., sakranā, atkānā, bāndhnā, rok nā.* [rukāwat, bandhan, pratibandhan.]
- CO-ADJUSTION**, *n.* restraint, confinement — *Zabt, rok^h, qaid* — *Ātkāw, saṅyam, saṅkooh,*
- COARSE**, *a.* (L. *crassus* ?) not refined, not soft or fine, rude, gross, inelegant — *Khām, be-jilā, gunda, molā^h, nā-tarāshidā, durushṭ, zabūn, kharāb, galīz, nā-pāk, nā-mā'gūl* — *Aparishkrit, asaṅskrit, ghanā, sthūl, asabhya, aśīṣṭ, kuṣil, adham, nikriṣṭ, śīla, avāchya, mand.*
- COARSELY**, *ad.* in a coarse manner — *Be-sāṅgīgi se, khāmī se, nā-tarāshidagi se, durushṭī se, kharābī se, nā-pākīgi se* — *Aparishkār se, motēpan se, sthūlātā se, nikriṣṭātā se, mandarup se, śīlātāpūrvak.*

- CŌARSH'NESS**, *n.* rudeness, grossness—*Nā-tarāshidagī, betamizi, kaj-khulqī, durushti, motāi^h, motā pan^h*—*Asubhyatā, āśīshatā, kuśilātā, aparishkā, sthūlatā, ghanatā.*
- CŌAST**, *n.* (*L. costa*) the shore, a border, a limit; *v.* to sail near the coast—*Kināra, lab-i-daryā, sāhil, hadd, sar-hadd*; *v. kiakti ko kināre kināre le-jānā*—*Samudratir, samudratat, simā, bār*; *v. nāw ko tir tir le-jānā.*
- CŌASTER**, *n.* one that sails near the coast—*Jahāz yā kiakti ko kināre kināre le-jāne w., kināra pakay-kar jahāz yā kiakti le-jāne w., jo jahāz kināre kināre jāyū kartā hai*—*Nāw ko tir tir le-jāne w., tir tir jāne wālī naukā.*
- CŌAT**, *n.* (*Fr. cotte*) the upper garment, a petticoat, the hair or fur of a beast, a covering; *v.* to cover, to overspread—*Qabā, aikhūlay, kurti, samūr, gilāf*; *v. astar lagānā, tah chaphānā*—*Āngarkhā, āngī, anarkhī, paśū kā komāl rom, beṭhan, āveshtan, khol, ohār*; *v. puṭ chaphānā, manṛhā.*
- CŌAT'ING**, *n.* the act of covering, a covering—*Astar lagānā, tah chaphānā, gilāf*—*Maṛhāw, jarāw, ohār, beṭhan, puṭ.*
- CŌAX**, *v.* (*Gr. koge?*) to wheedle, to flatter, to persuade by flattery—*Phuslānā^h, dam denā, dam-dilāsā denā, burkhurī k^h, bahlānā^h, lallo-patto se bahlānā yā manānā^h.*
- CŌAX'ER**, *n.* a wheedler, a flatterer—*Dam-dilāsā denā w^h, mithī-mithī bātōn se mohne w^h, lullo-patto k. w^h, phuslāne w^h, bahlāne w^h, burkhurī k. w.*
- CŌB**, *n.* (*S. cop*) the head, any thing round, a coin, a strong pony—*Sir^h, koī gol chiz, sikka, mazbit ghorā*—*Mūh, nastak, koī gol vastū, madrā, porhā tattu.*
- CŌBLE**, *n.* a roundish stone, a pebble—*Gol patthar^h, kankar^h.*
- CŌB'IONS**, *n. pl.* irons with a knob at the end—*Qulāba, lohē kā ḍandā jiskā matthā gol aur bhāri hotā hai^h.*
- CŌB'N'T**, *n.* a boy's game, a large nut—*Larkōn kā ek khel^h, ek bari supārī^h.*
- CŌB'SWAN**, *n.* the head or leading swan—*Wah haṁs jo sab se āge upā jāitā hai^h.*
- CŌB'ALT**, *n.* (*Ger. kobalt*) a mineral—*Ek dhātū kā nām hai^h*—*Madhuchātū, manah-*
- CŌBBLE**, **CŌBLE**, *n.* (*S. cuoble*) a fishing boat—*Machhī māne ki nāv^h.* [silādhātū.
- CŌB'BLE**, *v.* (*Dan. kobler*) to mend coarsely, to do clumsily—*Gānthnū^h, tāknū^h, koī kām bin dhanī kā k^h.* [*w^h, kārṇ^h, anārī^h, bin dhanī kā kamārā^h.*
- CŌB'BLER**, *n.* a mender of shoes, a clumsy workman—*Chumār^h, mochi^h, jūtā gānthne*
- CŌB'WEB**, *n.* (*D. kopiech*) the web or net of the spider; *a.* fine, slight, limsy—*Makrī kā jāl^h*; *a. mihin, patlā^h, pat^h, jhirjhirā yā jhilmilā^h.*
- CŌB'WEBBER**, *a.* covered with spider's webs—*Makrī ke jālōn se chhāyā huā^h.*
- CŌCH'LE-NÉAL**, *n.* (*Sp. cochineillo*) an insect used to dye scarlet—*Qirmiz, kirm-dāna*—*Lākshā, raktavarṇ rūṅgne meṁ jo kirmī kām ātā hai.*
- CŌCH'LE-A-RY**, **CŌCH'LE-AT-ED**, *a.* (*L. cochleo*) in the form of a screw—*Peck-munā*—*Vyāvarttanakilākār, āvarttanakilākār, parivarttanakilākār.*
- CŌCK**, *n.* (*S. coec*) the male of birds, a spout to let out water, part of a gun lock, a small heap of hay, the form of a hat; *v.* to set erect, to strut, to set up the hat, to fix the cock—*Murg, chiriyōn kā aur, murgā, pāni nikālne ki toṭṭī^h, bandūq kā ghorā, kaṭi hui ghās ki dhūrī^h, topi ki sūrat*; *v. sūdhā kharā k^h, ākarnā^h, topi kharī k^h, bandūq kā ghorā, chaphānā*—*Kukkut, pūng pakshī, jāl nikālne ki toṭṭī, nal, agnyastra kā ghorā, kaṭi hui sūkhī ghās ki rāsī, topi kā ek ākar.*
- Cock'ER-ER**, *n.* a young cock—*Murg kā patthā, murg jo hachcha ho*—*Kukkutaśavak, kukkūṭ jo bachchā ho.* [larāī, prānidūt, samāhway.
- Cock'ING**, *n.* the sport of cockfighting—*Murg ki larāī*—*Kukkutayuddha, kukkūṭ ki*
- Cock'AD'L**, *n.* a riband worn in the hat—*Phūl yā phūdnā jo topi meṁ lagāte hai^h.*
- Cock'AD'ED**, *a.* wearing a cockade—*Topi meṁ phūl yā phūdnā lagāye yā pahne huc^h.*
- Cock'A-TŌŌ**, *n.* a bird of the parrot kind—*Kākātū^h.*
- Cock'A-TRICE**, *n.* a serpent supposed to rise from a cock's egg—*Ek sānp jisko log farz karte haiṁ ki murg ke ande se nikaltā hai*—*Ek sānp jisko log anumān karte haiṁ ki kukkūṭ ke ande se nikaltā hai, kukkūṭāndaj sarp.*
- Cock'BRAINED**, *a.* giddy, rash, hair-brained—*Bad-dimāg, be qarār, be-jīkr, gāfil, nim-dī-vāna*—*Āsthir, vibhṛant, chañchal, āśavadhān, pramatta, pramādi.*
- Cock'OBŌW ING**, *n.* the dawn, early morning—*Subh, fajr*—*Arupoday, prātaḥkāl.*
- Cock'FIGHT**, **Cock'FIGHT-ING**, *n.* a battle of cocks—*Murg ki larāī*—*Prānidūt, samāhway, kukkūṭ ki larāī.*
- Cock'HŌRSE**, *a.* on horseback, exulting—*Ghore par savār, fakhr k. w., khush, nāzān*—*Ghore par chaphā huā, āśvārūh, ullasit, atyanandī, sagarv.* [kothā.
- Cock'LOFT**, *n.* the room over the garret—*Makān ke upār kā darjā*—*Ghar ke upār kā*
- Cock'NĀS-TER**, *n.* one who breeds game cocks—*Larāī ke murg pālne w.*—*Yuddhakuk-kutaposhak.* [huā kukkūṭayuddha.
- Cock'MATCH**, *n.* a cockfight for a prize—*Shart lagi hui murgōn ki larāī*—*Pap lagayā*
- Cock'PIT**, *n.* the area where cocks fight, a place on the lower deck of a ship of war—*Murgōn kā akhārā, murgōn ke lārne ki jagah, jāngī jahāz ke niche ke darje ki ek jagah*—*Kukkūṭayuddhabhūmī, bari yuddhanauka ke niche ki pāṭan kā ek sthān.*

- CÖCK'SHÜT**, *n.* the close of the evening—*Shām, āftāb ke gurūb hone kā waqt*—*Sānjh, sayānkāl.* [asandigdha.]
- CÖCK'SÜRE**, *a.* confidently certain—*Yagin k. w., mū'taqid*—*Sunīschit, nihsandeh,*
- CÖCK**, **CÖCK'SÖAT**, *n.* (G. *kogge*) a small boat belonging to a ship—*Jahāz ke sang jo chhoti kishki rahti hai*—*Upanaukī wā kshudranaukā jo barī naukā ke sāth rahti hai.*
- CÖCK'SWAIN**, **kök'sū**, *n.* the officer who has the command of the cockboat—*Jahāz ke mutāallig kī chhoti kishki kā nākhulā*—*Barī naukā ke sāth kī chhotī nāw kā adhi-pati wā pradhān nāvīk.*
- CÖCK'ER**, *v.* (W. *cocru*) to fondle, to indulge, to pamper—*Pyār k^h, nāz-bar-dāri k., nāz-o-nū mat se pālūā, khōb khilīnā pilānā*—*Lār pyār k., dulār k., dularānā, dulār se poshanā, barī chhoh moh se pālkar phulūnā.*
- CÖCK'ERY-ING**, *n.* indulgence—*Nāz-bar-dāri, pyār^h*—*Dulār, lār, poshan, chhoh, moh.*
- CÖCK'LE**, *n.* (S. *coccol*) a weed—*Ghās^h.*
- CÖCK'LE**, *n.* (Gr. *kochlos*) a shell-fish; *v.* to contract into wrinkles like the shell of a cockle—*Ghoighi^h; v. ghoghke k sip sarīkhā sikurnā sikurnā morūā yā murnā^h.*
- CÖCK'LED**, *n.* shelled, twisted, spiral—*Sip dār, āīthā^h, mūrā^h, pech-dār*—*Sipayukt, barārī huā, murkā huā, phirauwān, ghumauwān, āvartī, vyāvartī.*
- CÖCK'NEY**, *n.* (Fr. *cocagne*?) a native of London, an effeminate ignorant citizen—*Landan shahr kā mutavattīn, ek zanīna jāhil shahri*—*Landan nagar kā deśaj, mūrkh nishpurush wā kīpurush puravāsī.*
- CÖCK'NEY-LIKE**, *a.* having the manners of a cockney—*Landan shahr ke mutavattīn ke mānind, zanāne jāhil shahri ke mānind*—*Landan nagar ke deśaj ke sadris, mūrkh nishpurush wā kīpurush puravāsī ke sadris.*
- CÖC'COA**, *n.* (Sp. *coco*) a species of palm-tree and its fruit or nut—*Nāriyal kā per^h, nā-riyal^h*—*Nārikel kā per, nārikel.*
- CÖCTION**, *n.* (L. *cocum*) the act of boiling—*Josh*—*Ubāl.*
- CÖD**, **CÖD'FISH**, *n.* a sea-fish—*Ek samundarī machhī^h*—*Samudrīmatsyaviśesh.*
- CÖD**, *n.* (S. *codd*) a husk, a case, a bag; *v.* to inclose in a bag—*Phul^h, dhenrhi^h, chhimi^h, thaili^h; v. thaili mē rakhnā^h.*
- CÖDE**, *n.* (L. *codex*) a collection of laws—*Āīnōn kā majmū'a*—*Dharmasañhitā, smriti-sāstra, rājānitisāgrah.* [kī upāñg, dānapatra kā upāñg wā anubandh.]
- CÖD'I-GIL**, *n.* an appendage to a will—*Wasīyat nāme kā kutīma*—*Mumūrshujanapatra*
- CÖD-I-GIL'LA-RY**, *a.* of the nature of a codicil—*Wasīyat-nāme ke tatīmme sū*—*Mumūrshujanapatra ke upāñg ke sadris, dānapatra ke upāñg wā anubandh ke sadris.*
- CO-DILLE'**, *n.* (Fr.) a term at ombre—*Tish-bāzi; kī ek istilāh*—*Tās ke khel kī ek bāzī wā sanjhnā viśesh.* [ohurā k.]
- CÖD'LE**, *v.* (L. *calidus*?) to parboil—*N m-josh k., adh-pakkā k^h*—*Ādhī siddhā k., adh-CÖD'LI-N*, *n.* a kind of apple—*Ek qism kī seb*—*Ek prakār kī sev wā sew.*
- CO-EFFI-CA-CY**, *n.* (L. *con, ex, facio*) the power of two or more things acting together—*Ek sath asar karne wāli chizōn kā zor*—*Sahakārī vastūōn kā prabhāv.*
- CO-EP-FY-CIEN-CY**, *n.* co-operation—*Milke kām k^h, kī sī kām mēn itihāj*—*Sahakārī, sānyogitā.*
- CO-EP-FY-CIENT**, *n.* that which unites in action with something else; *a.* co-operating—*Dūre ke sāth milke asar k. w., amāl, sār; a. muttāfiq hokar kām k. w.*—*Sahakārī, dūre ke sāth milkar kārya k. w.; a. sahakārī.*
- CO-EL'DER**, *n.* (L. *con, S. eulder*) an elder of the same rank—*Ham-buzurg, ek hī dar-je kā buzurg, ek hī darje kā ek qism kā pādri*—*Ek hī pad kā gurujan, ek hī pad kā āryajan, ek hī pad kā purohitaviśesh.*
- CÖ'LI-AC**. See **CELIAC**.
- CO-EMPTION**, *n.* (L. *con, emptum*) the act of buying up the whole quantity—*Kīsi chiz ko sab kharid lenā, bi-l-kull kharid*—*Samudayakray, kīsi vastu ko sab kā sab kin lenā.* [chakhnā bilasnā yā bhog k^h.]
- CO-EN-JÖY**, *v.* (con, en, joy) to enjoy together—*Ek sāth lāhnā pānā lenā chākhnā*
- CO-EQUAL**, *a.* (L. *con, equus*) of the same rank or dignity; *n.* one who is equal to another—*Musāwī martabē yā darje kā, ham-rutba, ham-martaba, ham-darja; n. ham-sar*—*Samānapadasth, saman pad kā; n. samānapadasth.*
- CÖ-E-QUÄ'L'I-RY**, *n.* the state of being equal—*Ham-sarī, musāwat, barābarī*—*Samatā, samānāvasthā.* [k. wā anu-āsān k., rok nā.]
- CO-ERCE'**, *v.* (L. *con, arceo*) to restrain—*Zer k., zabt mēn lānā*—*Balātkār se daman*
- CO-ER'CI-ON**, *n.* penal restraint, check—*Sīyāsāt ke rā se zabt, rok^h*—*Dāp ke dwārā da-man wā anusāsan, pratyāsharan, pratirodh, daman, atkāw, rukāw.*
- CO-ER'CI-VE**, *a.* restraining by force—*Ba-zor zabt mēn lāne w., ser k. w.*—*Balātkār se daman k. w., pratirodhī.*
- CO-ER'CI-VE-LY**, *ad.* by constraint—*Jabran, zābar-dastī se, ba-zor*—*Balātkār se.*
- CO-ES-SEN'TIAL**, *a.* (L. *con, esse*) partaking of the same essence—*Ham-jins*—*Sama-vastu, samabhāv.*

- COE-SEN-TIAL-I-TY**, *n.* participation of the same essence—*Ham-jinsiyat*—*Bhāvasa-*
śānātā, *sahabhāvitva*, *samabhāv*. [*Milā huā saśāsthāpan*.]
- CO-E-ESTABLISH-MENT**, *n.* (*L. con, etas*) joint establishment—*Milī hui taqarrurī*—
- CO-E-TANE-AN**, *n.* (*L. con, etas*) one of the same time or age with another—*Ham-*
umr, ham-zamāna, ham-waqt—*Samān kāl kā, savay, tulyavay, samauriyā*.
- CO-E-TANE-OUS**, *a.* of the same age—*Ham-umr, ham-waqt, ham-sinn*—*Samānavayask,*
samauriyā, ek kāl kā.
- CO-E-TERNAL**, *a.* (*L. con, eternus*) equally eternal with another—*Ham-qāim, ham-*
dāim—*Auroh ke sāth sanāta, auroh ke sāth anantakālasthāyī, samānānant*.
- CO-E-TERNAL-LY**, *ad.* with equal eternity—*Ham-dāimi se, ham-davām se, ham-qiyāmi*
se—*Samanityatāpūrvak, samānānantatā se*. [*tyatā, samanityatā, samānānantatā*.]
- CO-E-TERN-ITY**, *n.* equal eternity—*Ham-dāimī, ham-davāmī, ham-qiyāmī*—*Samānani-*
- CO-EVAL**, *a.* (*L. con, ævum*) of the same age with another; *n.* a contemporary—
Ham-jolī, ham-umr, ham-sinn, ham-zād, ham-waqt; *n. ham-waqt, ham-asar*—*Samāna-*
kālin, samānavay, okakālin, tulyavay, samānajanmā; *n. tulyavay, sahabhāvi, savay*.
- CO-EVOUS**, *a.* being of the same age—*Ham-waqt, ham-zamān, ham-asar*—*Samavay,*
samākālin, okakālin.
- CO-EX-IST**, *v.* (*L. con, ex, sisto*) to exist at the same time with another—*Ham-waqt*
honā, ek waqt meñ h.—*Ek kāl meñ jinā, ek samay meñ honā*.
- CO-EX-ISTENCE**, *n.* existence at the same time—*Ham-waqt meñ wujūd, ham-waqt meñ*
h.—*Ek kāl meñ jivan wā vartan, sahavartan, sahajivan*. [*vartī, sahabjivī*.]
- CO-EX-IST-ENT**, *a.* existing at the same time—*Ham-wujūd, ham-waqt hone v.*—*Saha-*
- CO-EX-TEND**, *v.* (*L. con, ex, tendo*) to extend equally with another—*Dūstre ke sāth*
harābar phailnā—*Dūstre ke sāth samānarūp se phailnā*.
- CO-EX-TENSION**, *n.* equal extension—*Burābar phailnē yā phailnāt*—*Samavistār*.
- CO-EX-TENSIVE**, *a.* having the same extent—*Dūstre ke burābar phailā huā*—*Samavis-*
tīrī.
- COFFEE**, *n.* (*Fr. café*) the berry of the coffee-tree, an infusion from the berry—
Qahwa, qahve kā 'araq—*Kahūā, ubālē kahue kā jus*.
- COFFEE-HOUSE**, *n.* a house of entertainment—*Qahwa-khāna, ziyāfat-khāna*—*Kahue kā*
vikrayasthān, atithisatkārasālā, sambhojanasālā.
- COFFEE-MAN**, *n.* one who keeps a coffeehouse—*Qahwa-farosh*—*Kahūā beñchne w.*
- COFFEE-POT**, *n.* a pot for boiling coffee—*Qahwa-dān*—*Kahūā ubālne kā bāsan*.
- COFFEE-ROOM**, *n.* the public room in an inn—*Sarāe meñ ek kothrī jo sab ke kām ā*
sukti hai—*Bhañhiyāre ke ghar meñ ek kothrī jismēñ sab ko ā jā sakte haiñ*.
- COFFER**, *n.* (*Fr. coffre*) a chest, a money chest, a treasure; *v.* to treasure up—
Sandūg, khazāne ki sandūg, khazāna; *v. jam' k.*—*Peṭī, rokar ki peṭī, rokar; v.*
batornā, sañchay k.
- COFFERER**, *n.* one who treasures up—*Jam' k. w.*—*Baṭorne w., sañchayī*.
- COFFIN**, *n.* (*Gr. kophinos*) a chest for a dead body; *v.* to inclose in a coffin—*Tābūt,*
wah sandūg jismū murde ko rakh-kar dafn karte haiñ; *v. tābūt meñ rakhnā yā*
band k.—*Savādhar, wah peṭī jismēñ loṭh wā sāv ko dharkar gār dete haiñ; v.*
savādhar meñ dharnā wā mūnd d.
- COFFIN-MAKER**, *n.* one who makes coffins—*Tābūt-gar, wah sandūg banāne w. jismēñ*
murde ko rakh-kar dafn karte haiñ—*Wah peṭī banāne w. jismēñ loṭh wā sāv ko*
rakhkar gār dete haiñ, savādharakār. [*v^h*.—*Dūstre ke sāth milkar banāne w.*]
- CO-FOUNDER**, *n.* (*L. con, fundo*) a joint founder—*Ham-sūz, kisi ke sāth banāne*
- COG**, *n.* (*G. cogge*) a little boat, the tooth of a wheel; *v.* to wheedle, to cheat—*Ek*
chhotī kishṭī, chakkar ki dāntī jis se dūstre chakkar ko harakat hotī hai; *v. chāplūsī*
k., charb-zabānī se rāzī k., jurēb denā—*Ek chhotī nāv, chakkar ki khūntī; v. phus-*
lānā, phuslā lenā, batolōn se prasanna k., mīṭhī mīṭhī bātōn se phuslānā wā jhañs-
nā, lurkhurī k., ṭhagnā, dhokhā denā, chhālānā. [*kapaṭ, pravañchanā, ṭhagāi*.]
- COGGER-Y**, *n.* trick, falsehood, deceit—*Hila-bāzī, darog, daḡā-bāzī, fareb*—*Chhal, jūṭh,*
Cōg-ging, *n.* cheat, fallacy, imposture—*Daḡā, galat, mugālata, kiṭb, māk, fareb*, *jareb*—
Ṭhagū, vañchakatva, bhāntī, mīṭhīahetū, chhal, kapaṭ, vañchan, pravañchanā.
- CO'GENT**, *a.* (*L. con, ago*) forcible, powerful, convincing—*Muqawwi, qawī, ustunār,*
mazbūt, qāil k. w.—*Bālī, balawān, prabal, nisṭhājanak, vi-vāssakārī*.
- Cō'GEN-CT**, *n.* force, strength, power—*Quwwat, tāqat, zor, istiqrār*—*Bāl, samarthya,*
samarthatā, prabhāw, śaktī.
- Cō'GEN-TLY**, *ad.* forcibly, powerfully—*Ba-zor, tāqat se, quwwat se*—*Balavat, bal se*.
- COGI-TATE**, *v.* (*L. cogito*) to think—*Gaur k., khyāl k.*—*Vichārnā, sochnā, chintā k.*
- Cōg-I-TABLE**, *a.* that may be thought on—*Gaur kiye jāne ke qābil, khyāl kiye jāne*
ke lāiq, jiskā khyāl ho sake—*Vichāranīya, soche jāne ke yogya, jiskī chintā ho*
sake. [*yāt, khyāl kiye jāne ki liyāt*.—*Vichāranīyatā, soche jāne ki yogyatā*.]
- Cōg-I-TA-TION**, *n.* the state or quality of being cogitable—*Gaur kiye jāne ki qābil-*
Cōg-I-TA-TION, *n.* thought, meditation—*Khyāl, andesha, gaur*—*Vichār, soch, chintā*.

- CŌG'I-TA-TIVE**, *a.* having the power of thought—*Khiyāt k. w., andesha k. w., gaur kar-ne ki tūqat rakkhe w.*—*Dhyānapar, chintāpar.*
- CŌG'NATE**, *a.* (*L. con, natum*) allied by blood, related in origin, kindred—*Ham-jin ham-asl, yagāna*—*Sahajāt, sajātī, sagotra, swajan, gotraj.*
- CŌG-NĀ'TION**, *n.* relationship, kindred—*Qurābat, rishta-dārī, yagāniyat*—*Sajātītwā, gotrajatwā, sambandh, sampark.* [vijñān, parijñān.]
- CŌG-NĪ'TION**, *n.* (*L. con, nosce*) knowledge—*Ilm, dānist, dānistagi, khabar*—*Jñān, Cōg'ni-tive, a.* having the power of knowing—*Dānish-mand, āqil, jānne ki tūqat rakkhe w.*—*Jñānawān, prajñawān, jñān.*
- CŌG'NĪ-ZA-BLE**, *a.* liable to be tried or examined—*Tojwiz kiye jāne yā āzmāe jāne ke lāiq*—*Jñeya, bodhya, grāhya, abhiyoktavya, vicharya, vichār kiye jāne ke yogya.*
- CŌG'NĪ-ZANCE**, *n.* judicial notice, trial, a badge—*Adulat ki dāz-pursī, tahqīqāt, tajwiz, nishān, 'alāmat*—*Vichār, anusandhān, nirupan, parikshā, chihni, līng, lakshan.*
- CŌG-NŌS'CESSE**, *n.* knowledge, act of knowing—*Ilm, jānnān*—*Jñān, parijñān.* [jñeya.]
- CŌG-NŌS'CI-PLĒ**, *a.* that may be known—*Daryāft hone ke lāiq*—*Jñāavya, bodhya, CŌG-NŌS'CI-BILĪ-TY*, *n.* the state or quality of being cognoscible—*Daryāft hone ki qābiliyat, daryāft hone ki tūqat*—*Jñāavyatā, bodhyatā, jñeyatā.*
- CŌG-NŌS'CI-TIVE**, *a.* having the power of knowing—*Daryāft karne ki tūqat rakkhe w., daryāft k. w.*—*Anusandhānakārī, jān sakne w.*
- CŌG-NŌM'I-NAL**, *a.* (*L. con, nomen*) having the same name, pertaining to the surname—*Ham-nām, ham-nām, mutā'alliq i-lagab, khitāb-i-khāndān ke mutā'alliq*—*Ek-nāmak, eka-sañjñak, samāsasañjñawān, kulānāmasambandhī, upanāmavishayak.* [nām.]
- CŌG-NŌM-I-NĀ'TION**, *n.* a surname—*Lagab, khitāb-i-khāndān, khitāb*—*Kulānām, upa-*
- CO-HABIT**, *v.* (*L. con, habitō*) to dwell together, to live as husband and wife—*Ek jā rahnā, ham-khwarā h., hum-āgosh h., hum-bistar h., ward aur 'arrat ke taur par ham-bistar rahnā*—*Ekatra rahnā, ekatra sonā, stripurush ke sadris sambhog k.*
- CO-HĀBĪ-TANT** one living in the same place—*Ek jā rahne w.*—*Sahavāsī, ekasthānāvāsī.*
- CO-HĀB-I-TĀ'TION**, *n.* the act of cohabiting—*Ham-bistari, ham-khwarī, ham-āgoshi, ek jā rahnā*—*Sahavās, ekatrawās, sahsarg, sambhog, stripurushasāngam.*
- CO-HEIR**, *co-heir*, *n.* (*L. con, heres*) a joint heir, one who inherits along with others—*Ham-wāris, ham-wārsa*—*Ansi, samādhikārī, samānsahārī, rikthabdhāgi.*
- CO-HEIR'ESS**, *n.* a joint heiress—*Ham-wārisa*—*Samānsini, samānsaharini.*
- CO-HĒ'RE**, *v.* (*L. con, herere*) to stick together, to be united, to fit, to agree—*Bāham lipat jānā, pairasta h., mutābiq h., muwāfiq h.*—*Lipāt jānā, chipak jānā, lag jānā, jut jānā, jur jānā, yoga honā, upayukt h.*
- CO-HĒ'RENCE**, (*CO-HĒ'REN-CY*), *n.* connexion—*Silsila, 'alāqa, bāham jaiwastagi, mutā-bagat*—*Satāw, sahyog, sahlagnatwā, prabandh, avirodh.*
- CO-HĒ'REST**, *a.* sticking together, connected—*Chaspida, busta, mutā'alliq, pairasta, mutābiq*—*Chiptā huā, līptā huā, milā huā, sambaddhā, sahlagna, aviroddha.*
- CO-HĒ'SION**, *n.* the act of sticking together—*Chavnidagi, ta'alluq, 'alāqa*—*Sahyog, sahlagnatwā, satāv.*
- CO-HĒ'SIVE**, *a.* having the power of sticking—*Lasilā^h, laslasā^h, chip-chipā^h.* [het^h.]
- CO-HĒ'SIVE-NESS**, *n.* the state or quality of being cohesive—*Lasilā^h, lassi^h, chipchipā^h.*
- CŌ'HO-BATE**, *v.* to distil again—*Phir chūānā^h, phir chulānā^h, phir khiñchūā^h.*
- CŌ-HŌ-BĀ'TION**, *n.* repeated distillation—*Phir chūāw^h, phir chulāw^h, phirkar khiñchāw^h.*
- CŌ'HORT**, *n.* (*L. cohors*) a body of foot soldiers among the Romans, a troop—*Qadīm zamāne meī Romiyoñ ke piyādōñ ki paltan, sipāhiyōñ kī guroh*—*Prāchīn kāl meī Romiyoñ kī sainyudal, sainyudal.*
- COIF**, *n.* (*Fr. coiffe*) a head-dress, a cap; *v.* to cover or dress with a coif—*Ophni^h, topi^h*; *v.* *ophni ophānā^h, topi puhirānā^h, topi sir par denā^h.*
- CŌIF'URE**, *n.* a head-dress—*Ophnā^h, topi^h.*
- COIGNE**, **CŌYN**, *n.* (*Gr. gonía*) a corner, a wooden wedge—*Konā^h, lakri kī pachchap^h, lakri kī phani^h.*
- CŌIL**, *v.* (*L. con, lego*?) to gather into a narrow compass; *n.* rope wound into a ring, turmoil, stir—*Guhdī banānā^h, guhrlī banānā^h, kuñdī mārānā^h, kuhrlī mārānā^h, gehrur yā gehruri mārānā^h, gehrurā mārānā^h; n.* *lapetī hūi rassi^h, kuñdī^h, guhdī^h, lapet^h, gehrur^h, gehruri^h, jhagrā^h, tantā^h, bakherā^h, haurā^h.*
- COIN**, *n.* (*L. cuneus*) money stamped by authority; *v.* to stamp money, to make, to invent—*Sikka; v.* *sikka k. yā banānā, zarb d. yā zarb mārānā, banānā^h, tjad k.*—*Mudrá; v.* *mudrá thāpuā, mudrá banānā, rachnā, nikālānā, sirajānā.*
- CŌIN'AGE**, *n.* act of coining, money, invention—*Sikka-zanī, sikka-zarbī, sikka, tjad, banāwā^h*—*Mudrānak, mudra, kalpanā, vāsani, srishṭi.*
- CŌIN'ER**, *n.* one who coins, an inventor—*Zarrāb, sikka-gar, dāni, mījid, mulṭtari*—*Taksiliyā, mudrānikak, mudrānirmāpakartā, rachne w., banāne w., nikālne w., sirājane w., kalpak.*

- CÖ-IN-ÇIDE'**, *v.* (L. *con, in, cado*) to fall upon the same point, to concur—*Milnā^h, murañiq h., mutābiq h., muttañiq h.*—*Saṅgam k., sadriś honā, tulya h., sammat h.*
- Co IN-ÇI-DENGZ**, *n.* the act or state of coinciding, concurrence—*Murañiqat, ittisāl, munāsabat, mutābaqat, ittifiq*—*Mel, sampāt, saṅgam, samāgati, sammatī, ekachittatā.* [āsay ki or jhukāw wā pravritti.]
- Co-IN-ÇI-DEN-ÇY**, *n.* tendency to the same end—*Ek hī murañ ki taraf mailān*—*Ek hī Co-IN-ÇI-DENT*, *a.* falling upon the same point, concurrent, consistent—*Milne w.^h, murañiq, muttañiq, mutābiq*—*Sannipatit, sampātī, saṅgami, aviruddha, amasāri, sadriś.*
- CÖ-IN-ÇI-DEB**, *n.* one that coincides—*Milne w.^h, murañiq h. w., muttañiq h. w., mutābiq h. w.*—*Sampāt k. w., saṅgam k. w., sammat h. w., sadriś h. w.*
- CÖISTRIL**, *n.* (*kestrel*) a coward—*Buz-dil, kādar^h*—*Kāyar, darpoknā.*
- CÖIT**. See **QUOIT**.
- CÖI-TION**, *n.* (L. *con, itum*) a going together, copulation—*Bāham jānā, mubāsharat, mujāma'ut, jimā*—*Ekatra jānā, saṅgam, maithun, aṅgasauṅ, sambhog, ratikriyā, rat.*
- CO-JU'ROR**, *n.* (L. *con, juro*) one who swears to another's credibility—*Dūstre ki mut-tabarā ke liye qasam khānē w.*—*Dūstre ki vishvāsapātratā ke nimitta śapath k. w.*
- CÖKE**, *n.* (L. *coqui*?) fuel made by charring pit-coal—*Wah putthar kū koylā jo julākar bujhā tiyā gayā ho^h.*
- CÖLAN-DEB**, *n.* (L. *colo*) a sieve—*Chalanī^h, chaluī^h.*
- CÖLA-TURE**, *n.* the act of straining, filtration—*Chhanār^h, chhān^h, chālnā^h.*
- CÖL-BER TINE'**, *n.* a lace so named from the maker Colbert—*Gotā^h, patthā^h.*
- CÖLD**, *a.* (S. *cauld*) not hot, frigid, chill, indifferent, without passion, reserved; *n.* privation of heat, a disease—*Sard, khumuk, bārid, be-parwā, afsurda, sust, be-tapāk, be-niyāz, kashida, nā-āshnā-mi-āj; n. sardi, zekām, nuzla*—*Thandhā, śital, jūr, virakt, udāsin, dhilā, nihsneh, kñiñchā, rūkhā, an lāpī; n. thāñdhak, thāñdhī, sakharma, khānsī, kapḥ, śleshmā.*
- CÖLDLY**, *ad.* without heat, without concern—*Sardī se, be-parwā se, be-garāzī se, be-tapāk*—*Thāñdhak se, thāñdhī se, viraktī se, udāsinatāpūrvak, binā sneh.*
- CÖLDNE-S**, *n.* want of heat, unconcern—*Sardī, khumukī, be-parwā, afsurdagi, kam-nigāh, afsurda-dilī*—*Thāñdhak, thāñdhā, udāsinatā, viraktī, vairāgya, nihsnehatā.*
- CÖLD'BLÖÖ-ED**, *a.* without feeling or concern—*Sard-mi-āj, be-tapāk, be-rahm, be-parwā*—*Snehahin, nirmohī, udāsin, virakt.* [Udāsin, virakt, nirmohī, nihsneh.]
- CÖLD'HEART-ED**, *a.* indifferent, wanting passion—*Be-parwā, be-tapāk, be-rahm, sang-dil*—*CÖLE*, *n.* (S. *cawl*) cabbage—*Kob^h.*
- CÖLESEED**, *n.* cabbage seed—*Kobī kū biyā^h.*
- CÖLE'WORT**, *n.* a species of cabbage—*Ek qism kī kobī*—*Ek prakār kī kobī.*
- CÖL'IC**, *n.* (Gr. *kolon*) a pain in the bowels; *a.* affecting the bowels—*Qūlinj, qūlanj, bāw-sūb^h; a. qūlinj paitā k. w., qūlinj ke muta'alliq*—*Śul, udaravedanā; a. udaravedan-janak, sūlakar.* [nā^h, pachak jānā^h, bāñh jānā^h.]
- COL-LAPSE'**, *v.* (L. *con, lapsus*) to fall together, to close by falling together—*Pachak.*
- COL-LAPSED**, *p.* a. fallen together, withered—*Pachakā huā^h, bāñhā huā^h, chuchakā huā^h, murchayā huā^h, sikurā huā^h.* [jhūw^h, sikurā^h.]
- COL-LAP'SION**, *n.* falling together or shrinking—*Pachakār^h, pachak^h, chuchakār^h, mur-*
- CÖL-LAR**, *n.* (L. *collum*) something worn round the neck; *v.* to seize by the collar—*Gulī-band, girebān, tauq; v. gulī-band pakarnā, girebān pakarnā, tauq pakarnā*—*Patṭā, milā, hañsī; v. patṭā pakarnā, milā pakarnā, hañsī pakarnā.* [patṭe sahī.
- CÖL'LARED**, *a.* having a collar—*Gulī-band-dār, girebān-dār, tauq-dār*—*Mālāvisishṭ,*
- CÖL'LEB-BÖNE**, *n.* the clavicle—*Hāñs^h, hañsuā^h*—*Grivāsthī, kñiñchastī.*
- COL-LÄT'E'**, *v.* (L. *con, latum*) to lay together and compare, to place in a benefice—*Ekuthā rakh-kar muqābala k., mazhab-dār ke liye de dālnā*—*Dharkar milānā, jāñch-nā, dharmādhyāpak ke nimitta vritti denā.*
- COL-LÄ'TION**, *n.* comparison, the act of placing in a benefice, a repast—*Muqābala, mazhab-dār ko bahshish, nuql, nāshṭā*—*Upamān, milān, milāw, dharmādhyāpak ke nimitta vritti denā, kalewa, jalpān, kñiñchit āhār.*
- COL-LÄ'TIVE**, *a.* able to confer or bestow—*Bahshish k. w., de-dālnē w.^h*—*Vritti dene w., dharmādhyāpak ko vritti d. w.*
- COL-LÄ'TOR**, *n.* one who collates—*Muqābala k. w., bahshish k. w.*—*Milāne w., milā-waiyā, de dālnē w., dharmādhyāpak ko vritti d. w.*
- COL-LÄ'TER-AL**, *a.* (L. *con, latus*) being side by side, not direct, concurrent—*Pah-lū-ba-pahlū, barābar-sarābar, ham-pahlū, sidhā nah^h, bāham, muttañiq*—*Lagelage, anyonyaparśwasth, prasaṅgik, ānushaṅgik, vakra, sahakāri, sambhūyakāri.*
- COL-LÄ'TER-AL-LY**, *ad.* side by side, indirectly—*Pahlū ba-pahlū, pech se, kināyatan, hīlatan*—*Lagelage, kait kait, prasāṅgikram se, sidhā nahīn.*
- COL-LÄUD'**, *v.* (L. *con, laus*) to join in praising—*Ta'rif karne meñ sharik honā, milke ta'rif k.*—*Sharik sarāñhā, milkar prasāñs k.*
- CÖL'LEAGUE**, *n.* (L. *con, lego*) a partner or associate in office or employment—

Hum'uhda, ham-mansab, ham-pesha, kām meñ sharik—Tulyavrittivālā, tulyavyāpāri. ekavishayī, saṅgi, saṅhakāri. [h., sājhī k. wā h., milāna wā milnā.]

COL-LEAGUE, *v.* to unite with—*Sharik h., rafiq k. yā h.*—Sāthī k. wā h., saṅgi k. wā h.

COL-LEAGUE-SHIP, *n.* partnership—*Shirkat, sharakat, rifāqat*—Sāth, sājhā, saṅg.

COL-LECT, *v.* (L. *con, lectum*) to gather together, to gain by observation, to infer—*Jam' k. yā h., ek jā k. yā h., dargāft k., istikhraj k., kisi dalil se ma'lūm k.*—Samet-nā, batornā, ekathā k. wā h., sañchay k., baṭurnā, anubhav k., samajhnā, anumān k., nikālnā. [thanā.]

COL-LECT, *n.* a short comprehensive prayer—*Ek mukhtasar du'ā*—Ek saṅkshēpik prār-

COL-LECTED, *p. a.* gathered, recovered, cool—*Jam', furāham, bā-qarār, bahāt-tab'iyat, dil-jam', mutahammil, khāmsh*—Sañchit, ba-nrā, samitī, avyagra, avyast, nirākul, dhairyawan.

COL-LECTED-LY, *ad.* in one view, coolly—*Ek nazar meñ. ek nigāh meñ, dil-jam' se, khāmsh se, bā-qarār*—Ek dīshī meñ, ek ber dekhne meñ, avyastatā se, dhairyā se.

COL-LECTEDNESS, *n.* state of being collected—*Dil-jam', bā-qarārī, khāmshī, ijim', jam' hone kī hūlat*—Sañchitabhav, ekasthātā, rāsibhūtātā, avyastatā, dhairyā, avyagrātā. [niya, sañcheya, chetavya..]

COL-LECTIBLE, *a.* that may be collected—*Qābil-i-ijmā', jam' kiye jāne ke lāiq*—Chaya-

COL-LECTION, *n.* the act of gathering together, contribution, an assemblage, a compilation, deduction, corollary—*Bātor', jam' k., chandā', ijtimā', majmā', jam'iyat, tālīf, natija, istidlāl*—Sañchay, samet, bihari, bāchh, samūh, vrind, saṅgrah, nigaman, siddhānt. [Rāsibhūt, sañchit, saṅgrihit.]

COL-LECTIVE, *a.* gathered into one body—*Majmū', jam' kiya gayā, furāham-shuda*—

COL-LECTIVELY, *ad.* in a body, not singly—*Haqat-i-majmū', ek sāth', sab milke*—Samūh meñ, vrind meñ, apriṭhakarūp se.

COL-LECTOR, *n.* one who collects, a tax-gatherer—*Jam' k. w., jam', muallif, tahsil-dār*—Bātorī, bātorne w., sañchetā, sañchayī, saṅgrāhak, karagrāhī, ughāne w.

COL-LECTOR-SHIP, *n.* the office of a collector—*Jam' kārne-wālē kī 'uhda, muallifī, tahsil-dārī*—Bātornewālē kī pad, sañchetā kī pad, saṅgrāhakapad, karagrāhakapad, ughānewālē kī pad.

COLLEGE, *n.* (L. *con, lego*) a society of men set apart for learning or religion, a seminary of learning, a house in which collegians reside—*'Im yā dīn kī paivari ke wāntē jo jam'iyat muqarrar rahti hai, dars kī jagah, maktab, madrasa*—Vidyā wā dharm kī vriddhi ke niuittā niyat saḥā wā janāsamūh, pīṭhālay, vidyālay, pāthāśālā.

COLLECIAN, *n.* a member of a college—*Tālib-i-'ilm, tālibu-l-'ilm, madrase ke muta'alliq shāh's*—Vidyārthī, chhātra, vidyālayasth.

COLLECIATE, *a.* containing a college, like a college; *n.* a member of a college—*Madrase-dār, madrase kenutā'alliq, madrase ke mānind; n. tālib-i-'ilm, tālibu-l-'ilm, madrase ke muta'alliq shāh's*—Pāthāśālāvivisṣhṭ, pāthālayasādriś, vidyālayasambandhi; *n.* chhātra, vidyārthī, vidyālayasth.

COLLET, *n.* (L. *collum*) the part of a ring in which the stone is set—*Āngūthī kī khāna*—Āngūthī kī wālā bhāg jisuch uag jarā jātā hai.

COLLIDE, *v.* (L. *con, lido*) to strike against each other, to dash together—*Āpas meñ takrānā yā bhīznā', āpas meñ takkar mārnnā*.

COLLISION, *n.* the act of striking together—*Takkar', thokar', thes', dhakkā'*.

COLLIER. See under COAL.

COLLI-FLOWER. See CAULIFLOWER.

COLLI-GATE, *v.* (L. *con, ligō*) to tie or bind together—*Bāndhnā', kasnā'*.

COLLI-GATION, *n.* a binding together—*Bāndh', chhāndh', bāndhāv', bandhan'*.

COLLI-QUATE, *v.* (L. *con, liquo*) to melt—*Gholnā', ghuṭnā', galānā', galnā', galnā', pighlānā', pighalnā'*.

COLLIQUABLE, *a.* easily melted—*Āsāni se ghulne ke qābil, āsāni se galne ke lāiq*—Drāvya, galāniya, sugamatā se gal jāne ke yogya.

COLLIQUATION, *n.* the act of melting—*Ghulāw', galāw', pighlāw'*.

COLLIQUATIVE, *a.* melting, dissolving—*Galāne wā', ghulāne wā', pighlāne wā'*.

COLLIQUE-FACTION, *n.* a melting together—*Ekathā galāw', ek sāth ghulāw'*.

COLLISION. See under COLLIDE. [rakhnā'; a. ekathā rakkhā huā'.]

COLLOCATE, *v.* (L. *con, locus*) to place together; *a.* placed together—*Ekathā CŌL-LOCATION*, *n.* act of placing together—*Tartīb, ekathā rakhāv'*—Sañsthāpan, eka-tra dharnā, sañsthiti. [māns kī dalī, mānsalay.]

COLLOP, *n.* (Gr. *kollōps*) a slice of flesh—*Gosht kī pārchā, māns kī tukrā'*—Botī,

COLLOQUY, *n.* (L. *con, loquor*) conference, conversation, dialogue—*Gusht-gū, zikr-mazkūr, kalāma-kalām, suwāl-jawāb*—Bāchhit, vārtilāp, kathopakathan, sambhāshan, pūchhpāchh, prasnōttar.

COLLOQUIAL, *a.* relating to conversation—*Gusht-gū ke muta'alliq, ros-marre ke muta'alliq*—Sāilāpī, lāchhit kī sambandhī, kathopakathanasambandhī.

CÖL'LO-QUIST, CÖL-LO-CŪ'TOR, n. a speaker in a dialogue—*Suwāl-jawāb meñ bāteñ k. w.*—*Prasnottar ki riti se bāchit k. w.*

CÖL-LUC-TATION, n. (L. *con, luctor*) contest, contrariety, opposition—*Qaziya, takrār, khilāf, ikhtilāf, muqābala, zidd*—*Taṭṭā, bakherā, jhagrā, virodh, vaiparitya.*

CÖL-LŪDE', v. (L. *con, ludo*) to conspire in a fraud, to act in concert—*Kisi fareb meñ sāzish k., bandish k., ittifaq k.*—*Kisi kapāṭ meñ guṭ k., kapāṭamantra k., pratārapasañket k., kisi ke sāth milkar kām k.*

CÖL-LŪ'DER, n. one who conspires in a fraud—*Kisi fareb meñ sāzish k. w., bandish k. w.*—*Kisi chhal meñ guṭ k. w., kapāṭamantra k. w., pratārapasañket k. w.*

CÖL-LŪ'DING, n. trick, deceit—*Duqā-bāzi, fareb, dujā, māk, hāla*—*Chhal, kapāṭ, pravañchanā.*

CÖL-LŪ'SION, n. secret agreement for fraud—*Kisi fareb ke liye bandish, kisi duqā-bāzi ke waste sāzish*—*Kisi kapāṭ ke nimitta guṭ, pratārapasañket, kapāṭamantra.*

CÖL-LŪ'SIVE, a. fraudulently concerted—*Sāzish se kiyā gayā, bandish se kiyā gayā*—*Guṭ se kiyā gayā, kapāṭaprabandh se kiyā gayā, kapāṭamantra wā pratārapasañket se kiyā gayā.*

CÖL-LŪ'SIVE-LY, ad. in a collusive manner—*Bandish karke, sāzish karke*—*Kapāṭaprabandh se, kapāṭamantra se, pratārapasañket se, milkar chhal karke.*

CÖL'LY. See under *COAL*.

CÖL'O-CYNTH, CÖL'O-QU'NTI-DA, n. (Gr. *kolokynthis*) the bitter apple, a kind of gourd, a purgative drug—*Talkh seb, ek qism kā kadidā, dust-āwar darā*—*Khattā sev wā sew, kumharā wā lauki ki ek jātī, rechak aushadh.*

CÖL'ON, n. (Gr. *kolon*) a point (.), the largest of the intestines—*Ek aīsā nishān jaisā yah (.)*, *sub se bari āntar*—*Ek aīsā chiln jaisā yah (.)* *seb se bari ānt.*

CÖL'ONEL, cōr'nel, n. (Fr.) the commanding officer of a regiment—*Hazāri, sālār, ek paltan kā sub se bari afsar*—*Ek paltan kā swāmi, ek paltan kā adhipati.*

CÖL'ONEL-CY, CÖL'ONEL-SHIP, n. the rank or commission of a colonel—*Hazāri-gari, sālār-gari, ek paltan ke sub se bari afsar kā 'uhda*—*Ek paltan ke swāmi lā pad wā adhikār, vyūhapattitwa.* [*ki qatār, silk-sutūn*—*Samūhā'sreni, stumbhapāṅkti.*]

CÖL-ON-NĀDE', n. (L. *columna*) a range of columns or pillars—*Chhal-sutūn, sutūn*

CÖL'O-NY, n. (L. *colo*) a body of people drawn from the mother country to inhabit some distant place, the country planted—*Admīyān kā guroh jo apne mulk ko chhor-kar kisi dūr ke dūstre mulk meñ jākar rahen, nū'ābād mulk*—*Log jo swadeś ko chhorke dūr pradēś meñ jākar basāin, desāsākhāsthajan, pradē'avasī, swadeś atyāgiyōñ se basā huā pradēś, nayā basā huā pradēś, desāntaras'harājyasāikhā, desāsākhā.*

CO-LŌ'NI-AL, a. relating to a colony—*Nū'ābād mulk ke muta'alliq*—*Desāsākhāsambandhī, desāntarastharājyasāikhāsambandhī, naye base hue pradēś kā sambandhī, navinavasastithānavishayak.* [dht, kisānoñ kā vishayak.]

CO-LŌ'N'ICAL, a. relating to husbandmen—*Kishtkāroñ ke muta'alliq*—*Krishakasamban-*

CÖL'O-NIST, n. an inhabitant of a colony—*Nū'ābād mulk kā bāshanda*—*Naye base hue pradēś kā nivāsi, desāntaravāsi, desāntarastharājyasāikhāvāsi.*

CÖL'O-NIZE, v. to plant with inhabitants—*Nū'ābād k., ābād k.*—*Basānā.*

CÖL'O-NI-ZĀ'TION, CÖL'O-NIZ-ING, n. the act of planting with inhabitants—*Nū'ābādī, ābād k.*—*Basānā, pradēś'vāsan, desāntarādhivāsan.*

CÖL'O-PHON, n. (L.) the conclusion of a book containing the date and place of publication—*Kisi kitāb kā khātina jismēñ us kitāb ke chhapne ki tārīkh aur jagah mundaraj ho*—*Kisi pustak kā ant jismēñ us pothī ke chhapne kā sāvat aur sthān*

CÖL'O-PHO-NY, n. a black resin—*Rāl^h, dhūp^h.* [likhā ho.]

CO-LŌS'SUS, n. (L.) a gigantic statue—*Būt-i-'azīm*—*Bahut bari murtī, vrihatpratimā.*

CO-LŌS'SAL, CÖL'OS-SE'AN, CO-LŌS'SIC, a. like a colossus, gigantic, huge in size—*Bahut bari murtī ke mūnind, 'ifrit-sūrat, 'azīm shakl, qaidd-āwar*—*Bahut bari murtī ke sadrisī, asambhavamurtī, vrihatkāy, dānavākār, bahut barā.*

CÖL'OUR, n. (L. *color*) the hue or appearance of bodies to the eye, the tint of the painter, false show, complexion; *pl.* a standard; *v.* to mark with some hue, to palliate, to make plausible, to blush—*Raṅg^h, raṅg-raṅgan, zāhir-numā sūrat, raṅgaṭ^h; pl. nishān; v. raṅgnā^h, khasposh k., khaṣif k., narm k., zāhir-numā k., sharmānā, sharm khānā*—*Rāg, varṇ, varṇak, lep, dekhāw, jhūthā dekhāw, kapolarāg, rūp; pl. patākā, jhaṇḍā; v. raṅg charṇānā, halkā k., nūn k., satyasadrisī k., lajānā, lajjit h.*

CÖL'O-RATE, a. tinged, dyed, coloured—*Raṅgā huā^h, raṅgin.*

CÖL'O-RĀ'TION, n. the art of colouring—*Raṅg-sāzi*—*Raṅgawāt, raṅgāi.*

CÖL'O-RIF'IC, a. able to give colour—*Kisi chiz ko raṅg dene ke lāg, raṅg paidā k. w.*—*Rāgād, varṇad, raṅg d. w.* [Satyabhāsī, sudrisi, satyasadrisī.]

CÖL'OUR-A-BLE, a. specious, plausible—*Zāhir-numā, sūrat-dār, zāhir-dār, numāishi*—

CÖL'OUR-A-BLY, ad. speciously, plausibly—*Zāhir-numāi se, sūrat-dārī se, zāhir-dārī se*—*Satyabhās se, sudrisiyatā se, satyasadrisātā se.*

CÔL'OURÉD, *a.* streaked, striped, specious — *Raṅgin, raṅg-ba-raṅg, gūn-ā-gūn, zāhir-numā, zāhir-dār* — *Raṅjit, raṅgā huā, varpit, nānāvareprekshāṅkit, sutyasadrīs.*

CÔL'OUR-ING, *n.* the art of applying colours — *Raṅg-sāzi, raṅgini* — *Raṅgawāt, raṅgāi.*

CÔL'OUR-IST, *n.* one who excels in colouring — *Raṅg bharne meñ ustād, jo shakhā raṅgne ke kām meñ kāmīl ho* — *Raṅjak, chitrakar, raṅg chārḥane meñ jo kusal ho, raṅg bharne meñ jo nipuñ ho.* [*hin, pāradarsak, nirmal, swachchha.*]

CÔL'OUR-LESS, *a.* without colour, transparent — *Be-raṅg, shaffāf, musaffā* — *Avart, varṇa.*

CÔL'STAFF. See COWLSTAFF.

CÔLT, *n.* (S.) a young horse, a foolish youth; *v.* to fool, to befool — *Bachherā^h, all-har^h, chhichhkorā^h, v. khelā^h, alol kulol k^h, āndhlānā^h, thagnā^h, chhalnā^h, dhokhā d^h.*

CÔLT'ISH, *a.* like a colt, frisky, wanton — *Bachhere ke mánind, shokh, be-lihāz, be-gairat, be-zab* — *Bachhe ke sadris, alolā, kudakkar, chāṇchal, dhith, swechchhāchārī.*

CÔLT'ISH LY, *ad.* in the manner of a colt — *Bachhere yā chhichhhe ke mánind* — *Bachhere wā allhar ke sadris.* [*Jovanāvasthā ke sukh ki chāh.*]

CÔLT'TOOTH, *n.* love of youthful pleasure — *Ālām-i-shabāb ke 'nish-o'-ushrat kā shaug*

CÔLUM-BA-RY, *n.* (L. *columba*) a dove, a pigeon-house — *Kābuk, kabūtar-ghāna* — *Kapotaṅgar.*

CÔLUM-BINE, *n.* the name of a plant — *Nabāt ki ek gism* — *Paudhe ki ek jāt.*

CÔLUMN, *n.* (L. *columna*) a round pillar, any body pressing perpendicularly on its base, a line of figures, a section of a page, a file of troops — *Rūkn, satūn satūn yā sitūn, pilpāye, shakbāt ki qutār, safhe kā ek zīl, sipāhigūn ki qutār* — *Golastambh, gol khambha, thūmī, chitron ki paṅkti, patrārddhaprishth, prishth kā ek khaṇḍ, sānya-paṅkti, sūchivyūh.*

CO-LŪM'NAR, *a.* formed in columns — *Satūnī satūnī yā sitūhī, sitūn-shakt, pilpāye ki sūrat, gol khambhe ki sūrat* — *Golastambhākār, golastambhākāriti.*

CO-LŪRES', *n. pl.* (Gr. *koloures*) two great circles passing through the poles and the equatorial and solstitial points — *Do bore dāire jo qutb meñ hokar aur nūqtā-i-ḥi-dāl-i-radi nūqtā-i-ḥi-dāl-i-kharīfi nūqtā-i-rāsu-i-satūn aur nūqtā-i-rā-sul-jawī meñ hokar guzarte hain* — *Ādhārāvritta.*

CÔM'A, *n.* (Gr.) lethargy, stupor — *Khvāb-ālūdagi, majhūlī, be-hoshī, be-hissī* — *Nidrā-sīlātā, ghoranidrā, jūgātā, indriya-tambh, vyānol, jāmā.*

CÔM'A-TÔSE, *a.* lethargic, drowsy — *Majhūl, Khvāb-ālūdā, āngāsā^h, nindāsā^h, kāhil* — *Nidrātūr, nidrālu, alsāyā, aūghāyā.*

CO-MĀTE', *n.* (L. *com. S. maco*) a companion — *Sāthī^h, sangī^h.*

CÔM'ATE, *a.* (Gr. *komē*) hairy, like hair — *Bāl sā^h, bāl-pur, mūr sā, mūr-dār* — *Lom ke sadris, lomānāy, lomāwān.*

COMB, *cōm. n.* (S. *cumb*) an instrument for the hair, the crest of a cock, the cavities in which bees lodge their honey, a dry measure; *v.* to divide clean and adjust the hair, to lay smooth and strait — *Shāwa, kanghī^h, tāj-i-khuris, makkhigūn kā shahd-ghāna, sūkhī chiz kā parimān*; *v. bāl jhānā^h, kanghī se sāf k., dhunā^h, āvātā k.* — *Kāngahī, kōsmārajani, kukkutaclurā, kukkutaśikā, madhukosh, madhūnākhī kā chhātā, sūkhī dravyā kā parimān*; *v. kāngahī k., dhunaknā, sānwārnā, chiknānā.*

CÔMB'ER, *n.* one who combs — *Kānghī k. w^h, dhuniyā^h, behnā^h, sānwārne w^h.*

CÔMB'LESS, *a.* without a comb or crest — *Be-choti, be-tāj* — *Churāhin, sūkhābīn.*

CÔMB'MĀK-ER, *n.* one who makes combs — *Kānghī-sāz* — *Kāngahī banāne w.*

CÔM'BAT, *v.* (L. *con, Fr. battre*) to fight, to oppose; *n.* a contest, a battle, a fight — *Larāi k^h, muqābalā k., mukhālafat k.; n. ṭantā^h, jhagrā^h, larāi^h* — *Jhagrā k., larānā, roknā, sānnā k.*

CÔM'BAT-ANT, *n.* one who combats, a champion; *a.* disposed to quarrel — *Larne w^h, bir^h, pahalwān*; *a. jhagrālā^h, larānkā^h* — *Yoddhā, vīr, subhāt.*

COM-BINE', *v.* (L. *con, binus*) to join together, to unite, to agree, to coalesce — *Paiwasta k., milānā^h, paiwasta honā, mīlnā^h* — *Jornā, gānthnā, ek k., jurnā wā jutnā, ek honā.*

COM-BI'NA-BLE, *a.* that may be combined — *Paiwasta kiye jāne ke qābil, milāye jāne ke lāiq, ek hone ke qābil* — *Sandheya, sambhāvya, jore jāne ke yogya, ek hone ke yogya, aviruddh.*

CÔM-BI-NĀ'TION, *n.* union, association — *Ittifāq, rifāqat, mel^h, ittisāl* — *Sāhyog, yog, sandhī, sāṅhātī, sāṅsarg.*

COM-BINER, *n.* one that combines — *Milāne w^h, jorne w^h, jurne w^h, milne w^h.*

COM-BŪST', *a.* (L. *con, ustum*) applied to a planet when apparently very near the sun — *Āstāb ke nihāyat nazdik kā sāryāra* — *Sūryanikatasthagrah, sūrya ke samip kā grah.*

COM-BŪS-TI-BLE, *a.* that may be burnt; *n.* a substance that may be burnt — *Bārūt sā, sozandā, ātash-gīr*; *n. ātash-gīr shai, sozandā chiz* — *Dahaniya, jwālaniya, sabhajwālaniya, sīghradahaniya, sīghrajwālaniya*; *n. sabhajwālaniya dravya, sīghradahaniya vastu.*

COM-BŪS-TI-BŪL'I-TY, **COM-BŪS-TI-BLE-NESS**, *n.* quality of catching fire, aptness to take

fire—*Sozandagi, átarsh-giri, ásaní se jal ułhne ki khashiyat*—Sahajajwalaniyatá, éigh-radlahaniyatá, éighrajwalanaśilatwa. [jwalan.

COM-BUST'ION, *n.* a burning, conflagration—*Sozish, sokhtagi, jalañ, afrokhtagi*—Dáh, COM-BUST'IVE, *a.* disposed to take fire—*Atash-gir*—Jwalanaśil, dahaniya.

COME, *v.* (S. *cuman*) to draw near, to advance towards, to arrive, to happen; *p. t.* CAME; *p. p.* COME—*Áná^h, á jáná^h, áge bephná^h, pahvínká^h, koná^h, á parná^h, parná^h, bitná^h.*

COM'ER, *n.* one who comes—*Ánc w^h, pahvínché w^h, áranhár^h.*

COM'ING, *n.* approach, arrival; *a.* advancing near, ready to come, future—*Ámad, rasid*; *a.* nazdik áta hwa, ánc ko mustá'íl, áyazda, mustaghil—*Awáí, ágam, upasthiti, upasthán*; *a.* ánc w., udyat, suprastut, ánc ko prastut, ágami, bhavishyat, bhávi.

COM'E-DY, *n.* (Gr. *komos, odé*) a play representing the lighter actions and passions of mankind—*Sarúñg^h, naql*—Prahasananáñak.

COM'EDIAN, *n.* an actor of comic parts, a stage-player, a writer of comedies—*Naqqál, naql-ház, bháñg^h, ek qism ká bhát*—Sawáñgi, vaihásik, rañgáji, nat, sawáñgarachak, prahasananáñakarachak.

COM'IC, *a.* relating to comedy, raising mirth—*Muta'allig-i-naql, maskhara, zarif*—Prahasananáñakasambandhi, hañsor, thathol, chuhlá, háskar, kantuki.

COM'ICAL, *a.* raising mirth, diverting, droll—*Hañsáú^h, dil-bahláú, zarif*—Hasyapáñak, manbahláú, vinodak, háskar, kantuki.

COM'ICAL-LY, *ad.* in a comical manner—*Naql házi se, maskharagi se*—Hañsáú riti se, kantuki bháv se, chuhulpan se, hasyaprakar se.

COM'ICAL-NESS, *n.* the quality of being comical—*Naql-házi, maskharagi, zarúfat, khush-tabí*—Thatholi, chuhul, chuhulpan, kantuk, háyatwa.

COM'E'LY, *a.* (S. *cireman*) graceful, decent—*Khub-sírat, khush-numá, hasin, jamil*—Šendar, surup, rūpawán, sudrísya.

COM'E'LI-NESS, *n.* grace, beauty, dignity—*Khub-síratí, khush-numái, husn, shán*—Šan-darya, láwáya, suripatá, sumaratá, sajavat, naryádi, máhárya.

COM'ES-SÁ'TION, *n.* (L. *con, cum*) revelry—*Dhám-dhám se 'nisk-a'akras, dhám ke sath zigáfat*—Áñodapirvak sambhojan, áñavapirvak jawnár.

COM'ET, *n.* (Gr. *komé*) a heavenly body with a train of light and eccentric motion—*Dum-dár saigára, saigára-i dum-dár*—Jhárú, barhani, dhúmaketu, ketutará.

COM'E'RY, *a.* relating to a comet—*Dum-dár saigára ke muta'allig, saigára-i-dum-dár se nisbat-dár*—Jhárú ká sambandhi, barhani ká viśhayak, dhúmaketusambandhi.

COM'ET-LIKE, *a.* resembling a comet—*Dum-dár saigára-numá, saigára-i-dum-dár ke manúñ*—Jhárú ke sadrís, barhani ke sadrís, dhúmaketu ke sadrís.

COM'ET-OU'RA-RIY, *n.* a description of comets—*Bayán-i-dum-dár saigára, dum-dár saigára ká bayán*—Dhúmaketuvarnan, ketuvarnan.

COM'FIT, *n.* (L. *con, factum*) a dry sweetmeat; *v.* to preserve dry with sugar—*Ek qism ki khushk mithái, luddá^h, giláfi, mura, iláñki-dána; v. mithái banána^h, chíni se pápúá^h*—Ek prakár ki śusik mithái, modak.

COM'FIT-URE, *n.* a sweetmeat—*Mithái*.

COM'FORT, *v.* (L. *con, fortis*) to strengthen, to enliven, to console, to cheer; *n.* support, countenance, consolation—*Quwat d., zinda-dil k., tasalli d., taskin d., khátir-dári k., khush k., bashsháh k.; n. taqriyat, quwat, madad, khátir-dári, taskin, tasalli, dil-díhi*—Bhártas d. mar porhá k., satej k., tejawán k., chaták k., dilásá d., áśwasan k., dhíraj d., áñand d., prasanna k.; *n.* áśwasan, dháphas, saháyatá, prabodh, dhíraj, sukh, chain, santosh.

COM'FORT-A-BLE, *a.* giving or admitting comfort—*Áśúda-hál, quwat-dih, taskin-bakhsh, farah-bakhsh*—Sukhi, swasth, sukhad, santoshak, śántid, swasthayañak.

COM'FORT-A-BLE-NESS, *n.* state of comfort—*Áśúdagí, quwat-díhi, taskin-bakhshi, áram, chain^h*—Swasthya, suhlatá, saukhya, sukh. [se, áñand se, santosh se.

COM'FORT-ABLY, *ad.* in a comfortable manner—*Áram se, khushi se, chain se^h*—Sukh

COM'FORT-ER, *n.* one who administers comfort, the title of the Holy Spirit—*Khátir-nawáz, mu'ím, taskin-bakhsh, áram-bakhsh, Rúhu-l-quds yá Rúhu-l-láh ká khitáb*—Áśwasak, santoshad, prabodhak, pavitra átmá ká upanám.

COM'FORT-LESS, *a.* without comfort—*Díktang, dil-shikasta, be-kas, be-chára, be-chain*—Niránand, santoshahin, udás. [áram-díh 'aurat—Áśwasak śtri, prabodhak śtri.

COM'FORT-RESS, *n.* a female who comforts—*'Aurat khátir-nawáz, taskin-bakhsh 'aurat, COM'IC.* See under COMEDY.

CO-MITIAL, *a.* (L. *comitia*) relating to the assemblies of the people of Rome, relating to an order of Presbyterian assemblies—*Rom ke qadím logón ki majlisón ke muta'allig, pádríyon ke ek firqe ki majlisón ke muta'allig*—Rom nagar ke práchín logón ki sabháón ká sambandhi, purohitón ke ek viśesh panth ki sabháón ká viśhayak.

COM'MA, *n.* (Gr. *komma*) a point (,)—*Ek aísá nishán jaisá yah (,)*—*Ek aísá chihñ jaisá yah (,)*.

COM'MA-TISM, *n.* briefness, conciseness—*Iktisār, ijmāl, kotāhi*—Saṅkshiptatā, saṅkshēp, saṅkshipti, alpatwa.

COM-MĀND', *v.* (1. *com, mando*) to govern, to order, to lead as a general; *n.* the right of commanding, order, authority—*Hukūmat k., tahakkum rakhnā, farmānā, hukm d., hukm k., sar-dārī k., sālārī k.*: *n. sar-dārī, hukūmat, tahakkum, hukm, farmān, farmāsh, iktiyār, iqtidār, maqdār k.,* prabhutwa *k., ijñā k. wā d., ādeś k., senāpati h., senā par ādhipatya k.*; *n. ādhipatya, adhyakshatā, prabhutwa, ājñā, ādeś, nirdēś, adhikār, adhikarītwa.*

COM-MAN-DĀNT', *n.* the commanding officer of a place or of a body of forces—*Qal'adār, hākīm, sar-dār, sālār, fanj-dār*—Garhī kā ādhipati, kisi sthān kā senāni, senāpati.

COM-MĀND'A-TO-RY, *a.* having the force of a command—*Hukūmat k. tāqat rakhne w., sar-dārī ke barābar*—Ādhipatya kā adhikārī, prabhutwa kā śakti rakhne *w., ādeś ke tulya.* [ādeśhī, ādhipati, senāni, senādhyaksh, senāpati.

COM-MĀND'ER, *n.* one who commands, a leader—*Hākīm, sar-dār, sipah-sālār*—Ādeśī, COM-MĀND'ER-Y, *n.* a body of knights, the revenue or residence of a body of knights—*Muntāz sawāron ki jam'at, muntāz sawāron ke guruh ki āmadani yā jā-i-sukhāt*—Kulīnasālīvarg arthāt pratishthit ghurcharhon kā samūh. kulīnasālīvarg arthāt pratishthit ghurcharhon ke samūh ki prāpti wā nivāsusthān

COM-MĀND'ING, *a.* controlling, powerful—*Zabt k. w., hukūmat k. w., tāqat-war, muqaw-wi, mazbūt*—Anuśasan *k. w.,* śaktimān, prabāl, balawān.

COM-MĀND'ING-LY, *ad.* in a commanding or powerful manner—*Zabt karne ke taur se, zabt se, tāqat se, zor se*—Anuśasanapurvāk, śakti se, bal se.

COM-MĀND'MENT, *n.* a mandate, a precept—*Hukm, awr, farmān, musht, nasihat, pand*—Ājñā, ādeś, vidhi, nirdēś.

COM-MĀN'DRESS, *n.* a female who commands—*Hukūmat karni-wālī, farmāne wālī, sar-dārīn, hākima*—Adhikāriṇī, adhishthātri, ādhipatyakāriṇī.

COM-MĀRK, *n.* (S. *marg*) a frontier—*Sar-hād, hadd*—Sewānā, simā.

COM-MA-TÉRI-AL, *a.* (1. *com, materia*) consisting of the same matter—*Ham-jus, ek hi shai ki banā huā*—Ekavastu, ekabhāv, ek hi dravya kā banā huā, ekamūrti.

COM-MEAS'U-RABLE, *a.* (1. *com, metior*) reducible to the same measure—*Ham-andāz, munakira-i-ma'sūm-ulāi-hi-mushtarak, ham-icazn*—Sāpavartta, samaparinām, samamātra, samamān.

COM-MEM'O-RATE, *v.* (1. *com, memor*) to preserve in memory, to celebrate solemnly—*Yād-gāri rakhnā, tū'zim yā muhabbat ke sāth kisi shakhs yā majare ki yād-gāri k.*

—Smāraṇ rakhnā, sudh banāye rakhnā, kisi purush wā karm ke smāraṇārth parv mānā, ādar wā prem se kisi ghatnā wā purush ke smāraṇ kā utsav *k.*

COM-MEM'O-RĀ-TION, *n.* public celebration—*Shādī, yād-gāri, yād-dīhi*—Kisi karm wā purush ke smāraṇārth utsavācharaṇ.

COM-MEM'O-RĀ-TIVE, COM-MEM'O-RĀ-TO-RY, *a.* preserving the memory of—*Yād-gār, yād-gāri bar pā rakhne w.*—Smāraṇ, uddeśak, smāraṇ banāye rakhne *w.*

COM-MENC'Y, *v.* (1. *com, in, itum*?) to begin, to enter upon, to originate—*Shurū k. yā h., pāid k., wujūd pakarnā, wujūd pakarnā, hāth lagānā, jād k.*—Ārambh *k. wā h.,* lagnā, hāth dāhnā, nikāhnā, nikāhnā, utpanna *k. wā h.*

COM-MENC'MENT, *n.* beginning—*Shurū, āgāz, ibtilā*—Ārambh, prārambh, upakram.

COM-MEND', *v.* (1. *com, mendo*) to represent as worthy, to praise, to commit—*Sifārisht k., taqrīb k., tārif k., tausif k., sipurd k., harālu k.*—Prasānsā *k.,* sarābnā, barāī *k.,* sauṅpnā.

COM-MEND'A-BLE, *a.* worthy of praise, laudable—*Qābil-i-tārif, qābil-i-tahsin, tārif ke lāiq, mustahsan*—Prasānsaniya, kīrtanīya, prasānsā kiye jāne ke yogya, stutya.

COM-MEND'A-BLE-NESS, *n.* the state or quality of being worthy of praise—*Qābiliyat-i-tārif*—Prasānsaniyatwa, kīrtaniyatā, stutyatwa.

COM-MEND'A-BLY, *ad.* laudably—*Tārif ki qābiliyat se, tahsin ki liqāqat se, qābil-i-tārif ke*—Prasānsaniya prakār se, stutya bhāv *se.*

COM-MEN-DĀ'TION, *n.* praise, eulogy—*Āfrīn, tārif, sitāish*—Prasānsā, stuti, barāī.

COM-MEND'A-TO-RY, *a.* containing praise, holding in commendam; *n.* eulogy—*Pur-tahsin, tārif-ūmez, pādri ki ma'āsh amānatnā rakhne w.*; *n. tārif, tahsin, āfrīn*—Stutimay, prasānsakar, dharmādhyāpakavrittī dharohar ke sadris rakhne *w.*; *n. prasānsā, stuti, barāī.*

COM-MEND'ER, *n.* one who commends—*Sanā-khūān, āfrīn k. w., tārif k. w., madhlāh, sipurd k. w.*—Sārāhne *w.,* prasānsak, barāī *k. w.,* stāvāk, sauṅpne *w.*

COM-MEND'AM, *a.* a benefice held in trust—*Pādri ki ma'āsh jo kisi shakhs ke pās amānat rakhī hai*—Dharmādhyāpakavrittī jo kisi jan ke hāth mein dharohar ke sadris rakhī hai.

COM-MEN-DĀ'TOR, *n.* one who holds a benefice in commendam—*Wah shakhs jiske pās pādri ki ma'āsh sipurd ho*—Wah jan jiske pās dharmādhyāpakavrittī dharohar ke sadris ho.

COM-MEN-SĀ'I-ITY, *n.* (L. *con, mensa*) fellowship at table—*Ek hī mez par khānā, ek sāth khānā*—Sahabhojitwa, ek sāth āhār k., ek sāth bhojan, pañktibhojan, ek pānt meñ bhojan. [Sahabhojan, ek sāth bhojan k.]

COM-MEN-SĀ'TION, *n.* eating at the same table—*Ek hī mez par khānā, ek sāth khānā*—

COM-MEN'SU-RATE, *v.* (L. *con, mensura*) to reduce to some common measure; *a.* reducible to a common measure, equal, proportionable—*Maqsūm-alai-hi tak ghatā-nā, maqsūm-alai-hi-mushṭarak nikālā, ham-andāz k., ham wazn k.; a. mumkinu-l-maqsūm-alai-hi-mushṭarak, ham-andāz, ham-wazn, barābar, muwāfiq, ham-andāz hone ke laiq*—Samaparinān k., samamān k.; *a.* samaparinān, tulya, samamān hone ke yogya. [hi-mushṭarak, ham-andāz, ham-wazn—Samaparinān, samamān.]

COM-MEN'SU-RABLE, *a.* reducible to some common measure—*Mumkinu-l-maqsūm-alai-*

COM-MEN'SU-RĀ-BĪ-L-I-TY, **COM-MEN'SU-RĀ-BĪ-E-NESS**, *n.* capacity of being compared with another in measure—*Qābīlīyat-i-maqsūm-alai-hi-mushṭarak, antāze meñ dāstre ke sāth muqābala kiye jāne ki qābīlīyat*—Parinān meñ dāstre ke sāth milāye jāne ki yogyatā, samaparinānatwa. [inqlār se—Tulya parinān se, samān parinān se.]

COM-MEN'SU-RATE IY, *ad.* with equal measure—*Ham-andāzi se, ham-wazni se, barābar*

COM-MEN'SU-RĀ'TION, *n.* reduction to some common measure, proportion—*Maqsūm-alai-hi-mushṭarak kā nikālā, ham-andāzi, ham-wazni, barābari*—Samaparinānatā, samatā, tulyatā.

COM-MENT, *v.* (L. *com, mens*) to write notes on, to expound, to explain; *n.* annotation, explanation, exposition—*Shurh likhnā, tushrihan baqān k., ma'nī baqān k., ta'wīl qā ta'bir likhnā; n. shurh, ta'wīl, ta'bir*—Tikā likhnā, tipānī likhnā, holkār samjhānā, spāshṭ rūp se prakāś k.; *n.* tikā, tipānī, bhāshya, vyākhyā.

COM-MEN-TA-RY, *n.* an exposition, annotation—*Shurh, ta'bir, ta'wīl*—Tikā, tipānī, vyākhyā, bhāshya. [tikālekhak, bhāshyakār, vyākhyatā.]

COM-MEN-TĀ-TOR, *n.* an expositor or annotator—*Shāriḥ, mujaṣṣir, mu'abbir*—Tikākār,

COM-MEN-TER, *n.* an explainer, an annotator—*Shāriḥ, mu'abbir, mujaṣṣir*—Tikākār, tikālekhak, vyākhyatā, bhāshyakār. [kālpānik, mānasik.]

COM-MEN-TĪ-TUS, *a.* invented, imaginary—*Ījā'atī, khiyālī, wahmī*—Kalpit, kritrim,

COM-MERCE, *n.* (L. *com, merx*) trade, traffic, intercourse; *v.* to traffic, to hold intercourse—*Tijārat, saudāgari, rāh-ravāish, rāh-rasm, tā'alluq, suhbat; v. tijārat k., saudāgari k., rāh-rasm rakhnā, rāh-ravāish rakhnā, tā'alluq rakhnā, 'alāqa rakhnā*—Bānījya, byopār, vyavahār, lokasāṁsurg, gunanāgamū, lokavyavahār, sāṁsarg; *v.* bānījya k., byopār k., kray vikray k., sāṁsurg k. wā rakhnā, vyavahār k. wā rakhnā.

COM-MER-CIAL, *a.* relating to commerce—*Tijāratī, saudāgarīna, muta'alliq-i-saudāgari*—Bānījyasambandhī. [—Bānījya ki drishti se, byopār ki drishti se.]

COM-MER-CIAL-LY, *ad.* in a commercial view—*Tijārat ki nazar se, saudāgari ki nigāh se*

COM-MI-GRĀ'TION, *n.* (L. *com, migro*) removal of a large body of people from one country to another—*Ek mulk se dāstre mulk ko bahal se logon ke guroh kā intiqāṭ*—*Ek des se dāstre des ko bahut se logon kā gunan.*

COM-MI-NĀ'TION, *n.* (L. *com, minor*) a threat, denunciation of punishment—*Dham-kā, ta'nat*—Tarjāt, bhartsan, abhiśāp. [sabhartsan, ākrośak, sāśāp.]

COM-MIN-A-TO-RE, *a.* threatening—*Dhamkī kā, dhamkī d. wā, ta'nat d. wā*—Satarjan,

COM-MIN-GLE, *v.* (L. *com, S. mengin*) to mix into one mass, to blend, to unite—*Ek meñ milānā, ek wā, ekathā k.* [k., bukni k.—Tūk tūk k., chūrn k., piśān k.]

COM-MI-NŪTE, *v.* (L. *com, minuo*) to break into small parts, to pulverize—*Reza-reza*

COM-MIN-U-BLE, *a.* reducible to powder—*Reza-reza kiye jāne ke qābīl, purze-purze kiye jāne ke laiq, safāf kiye jāne ke laiq*—Chūrniya, khandniya, chūr. hone ke yogya, piśe jāne ke yogya.

COM-MI-NŪTION, *n.* the act of breaking into small parts, pulverization, attenuation—*Zarra-zarra k., reza-sāzi, patlī k.*—Chūrnatā, chūrnikaran, mardan, piśāv, piśān k., pātār k. [gam-khwarī k.—Dayā k., anukampā k., mayā k., karuṇā k.]

COM-MIS-ER-ATE, *v.* (L. *com, misce*) to pity, to compassionate—*Rahm k., tars khānā,*

COM-MIS-ER-ABLE, *a.* worthy of compassion—*Qābīl-i-rahm, tarahhum yā riqqat ke laiq*—*Karuṇā ke yogya, anukampā, dayāpatra, dayā ke yogya.* [karuṇā.]

COM-MIS-ER-ATION, *n.* pity, compassion—*Rahm, riqqat, tarahhum*—Dayā, anukampā,

COM-MIS-ER-A-TIVE, *a.* compassionate—*Sāhib-i-dard, sāhib-i-riqqat, naram-dil, shafiq, rahīm*—Karuṇamāy, karuṇātmak, dayāwant, anukampak.

COM-MIS-ER-A-TIVE-LY, *ad.* out of compassion—*Riqqat se, rahm se, shafaqat se*—Karuṇā-pūrvak, karuṇā se, dayā wā mayā se, anukampā se.

COM-MIS-ER-Ā-TOR, *n.* one who has compassion—*Mutarahhim, gam-khwar, rahīm, sāhib-i-riqqat*—Karuṇātmak, karuṇākār, karuṇamāy.

COM-MIT, *v.* (L. *com, mitto*) to intrust, to deposit, to send to prison, to perpetrate, to expose—*Ḥawāla k., sipard k., qaid-khāne ko bhejnā, irtikāb k., khatre meñ dālnā, balā meñ dālnā*—Sauṇpā, denā, rakhnā wā dharmā, samarpay k., dālnā, vandīśālā ko bhejnā, kārigār ko paṭhaunā, karnā, sāṁsāyasth k., bhay meñ dālnā.

COM-MIT'MENT, COM-MIT'TAL, *n.* the act of committing, imprisonment—*Haawála, sipur-dagi, qaid-khāne ko irsāl, irtikāb, qaid, habs*—*Sauñp, kartab, kriyā, ācharan, kārāgar ko pathwāi, kārāgarapraveś, vaudisālāpraveśan, kārāgrilāpreshan.*

COM-MIT'TEE, *n.* persons selected to examine or manage any matter—*Panchāyat^h, logon ki jamā'at jo kisi kām ke kārne ko muqarrar ho*—*Niyuktasabhá, kāryasamupādan ke nimitta niyuktasabhá, karinmasampādikāsabhá.*

COM-MIT'TEE-SHIP, *n.* office of a committee—*Panchāyat kā kām^h*—*Niyuktasabhāpad.*

COM-MIT'TER, *n.* one who commits—*Haawála k. w., sipurd k. w., martakib, qaid k. w., qaid-khāne ko bhejne w.*—*Sauñpue w., kartā, vidhāyī, kārāgar ko bhejne w., vandi-griha ko pathāune w.*

COM-MIT'TI-BLĀ, *a.* that may be committed—*Sipurd kiye jāne ke qābil, kiye jāne ke lāiq, qaid kiye jāne ke qābil, qaid-khāne bheje jāne ke lāiq*—*Sauñpe jāne ke yogya, kartavya, kārāgar men praveś kiye jāne ke yogya, vandi-griha men dāle jāne ke yogya.*

COM-MIS-SA-RY, *n.* a delegate, a deputy, an officer in the army who regulates provision and ammunition—*Nāib, wakil, pesh-kār, lashkari sar-anjām aur rasad kā dāroga*—*Niyogi, pratindihī, senā ke bhojanādī aur yuddhasāmagri kā adhyaksh, bhojanā-dhikārī.*

COM-MIS-SĀ'RI-AT, *n.* the body of officers who regulate provisions and ammunition—*Lashkari sar-anjām aur rasad ke dāroga*—*Senā ke bhojanādī aur yuddhasāmagri kā adhyakshagan, bhojanādirikalpakasamūh.*

COM-MIS-SĀ'RY-SHIP, *n.* the office of a commissary—*Nāibī, niyābat, pesh-kārī, lashkari sar-anjām aur rasad ki dāroga-garī*—*Pratindihīpad, niyogipad, senā ke bhojanādī aur yuddhasāmagri ke adhyaksh kā pad, bhojanādhikāripad.*

COM-MIS'SION, *v.* the act of committing, a trust, warrant, charge, mandate, perpetration, a number of persons joined in a trust or office; *v.* to empower, to appoint—*Sī purdagi, irsāl, amīni, samūd, dast-ārez, mukhtār-nāma, harāla, tafīz, amānat, hukm, farnāish, irtikāb, kisi kām ke anjām ke liye muqarrar panč; v. ikhtiyār d., qulrat d., sanād d., muqarrar k.*—*Sauñp, bhejā, nikshep, nyās, pratyayaptra, ājnapatrā, adhikār, rakshā, ājā, ālōs, samāles, karnā, ācharan, kisi kām ke nimitta niyukt jamasamūh, kisi kārya ke nimitta niyukt panč; v. adhikār d., śakti wā sāmar-thya d., niyukt k.*

COM-MIS'SION-AL, COM-MIS'SION-ARY, *a.* appointing or appointed by a warrant of authority—*Sanād yā parwāne ke rā se muqarrar k. w. yā muqarrar kiyā gayā*—*Pranāpa-patra wā ājnapatra ke dwārā niyukt k. w. wā niyukt kiyā gayā.*

COM-MIS'SION-ARY, *v.* to empower—*Ikhtiyār d., qulrat d., sanād d.*—*Adhikār d., śakti wā sāmarthya d., samarth k.*

COM-MIS'SION-ER, *n.* one empowered to act—*Anān, mukhtār-kār, wakil, gymāshā*—*Niyogi, adhikārawān, adhikārī, karmanirvāh ke nimitta niyukt jan.*

COM-MIS'SURE, *n.* a joint, a seam—*Jor^h, gāth^h, sūcar^h, siā^h, silāi^h.*

COM-MIX', *v.* (*L. con, misceo*) to mingle, to blend, to unite into one mass—*Ek meñ milānā^h, ek k.^h, ekutthā k.^h.*

COM-MIX'TION, *n.* mixture, incorporation—*Āmezish, judē judī ekizon kā milāw, imitājī, mukhlātājī*—*Mikran, sāhyog, sāhsary, milāw.*

COM-MIX'TURE, *n.* the act of mingling—*Milān^h.*

COM-MO'DI-OUS, *a.* (*L. con, modus*) convenient, suitable, useful—*Ma'qūl, khūb, mu-wāfaq, munāsib, munfid, fāidā-bakhsh*—*Yathāyogya, upayukt, upayogi, gunakārī.*

COM-MO'DI-OUS-LY, *ad.* conveniently, suitably—*L'ālū se, khābi se, sathrāi se^h, munāsabat se, murāfaqat se*—*Yathāyogya rūp se, yathochit prakār se, upayukt bhāv se.*

COM-MO'DI-OUS-NESS, *n.* convenience—*Khūbī, āwām, murāfaqat, sathrāi^h*—*Yathāyogya-twa, upayogitā, yuktatā, upayog.*

COM-MO'DI-TY, *n.* interest, advantage, any thing bought and sold, merchandise—*Naf', fāidā, koi chiz jo kharid farokht ho, sandā-sulf, jins, sandāgari kā asbāb, māl-māl'*—*Lābh, arth, pial, prāpti, koi dravya jo kray vikray ho, bāniyadravya, byopār ki sāmagri.*

COM-MO'DE', *n.* a head-dress—*Orhān^h, zanāni topi ki ek qism*—*Striyon kā mastakābharan.*

COM-MO-DORE, *n.* (*Sp. comendador*) the commander of a squadron—*Lashkari bahr kā sar-dār, baharī sipak-sālār*—*Ālayoihādhyaksh, yuddhanaukādhīpati.*

COM-MO'D-U-LĀ'TION, *n.* (*L. con, modus*) measure, agreement—*Andāz, māp^h, ittifaq, munāfaqat*—*Parimān, mel, anurūpatā.*

COM-MO-LI'TION, *n.* (*L. con, mola*) the act of compressing and grinding—*Dabānā^h, COM-MON*, *a.* (*L. con, unus*) belonging to more than one, general, usual, vulgar, mean; *n.* an open public ground; *v.* to share together—*Mashtarak, āmm, rāij, mura'waj, mustā'nal, kam-qadr, aśnā, zulil, kamīna; n. maidān, sāir; v. sharik h.*—*Sāmānya, sādharan, prāyik, vyāvahārik, āchārik, laukik, adham, nich; n. paṭpar, gochār, samānyabhūmi, sādharan kshetra; v. sājlū h.*

COM'MONS, *n. pl.* the common people, the lower house of parliament, food at a common table—*'Awamm, 'amm log, Inglistān meñ jo log rā'iyat ki taraf se wakīl hote hain unki jamā'at, 'amm kā khānā, ek hi mez par khānā*—*Sāmānya log, antyavarn ke log, prajāpratidinidhisabha, pañktibhojan, ekapañktibhojan, gajānna.*

COM'MON-A-BLE, *a.* held in common—*Mushtarak—Sājhe* kā, bahuswāmik, sāmānya.

COM'MON-AGE, *n.* right to a common—*Mushtarak maidān meñ haqq, 'amm maidān meñ istihqāq*—*Sāmānyabhūmi meñ adhikār, sādharan kshetra meñ adhikār, gochārādhikār.*

COM'MON-AL-TY, *n.* the common people—*'Amm log, 'awamm*—*Sāmānya log, antyavarn ke log.*

COM'MON-ER, *n.* one of the common people, a man not noble, a member of the house of commons—*'Awamm kā ek shakhs, 'amm darje kā ek shakhs, Inglistān meñ jo log rā'iyat ki taraf se wakīl hote hain unki jamā'at kā ek shakhs*—*Antyavarn kā ek jan, antyajātiya, akulīn, prajāpratidinidhisabhasad.* *ḥār, bahudhā, bahut ber, pherpher.*

COM'MON-LY, *ad.* usually, frequently—*Aksar, besh-tar, bārūā*—*Prāy, bahut karke, bār.*

COM'MON-NESS, *n.* the state or quality of being common—*Kusrat, aksarīyat, tudāwat, ishārak*—*Sādharanatawa, sāmānyatwa, bābūlya, prachalan.*

COM-MON-COUNCIL, *n.* the council of a city or corporate town—*Kisi shahr ke 'amm majlis—Kisi nagar ki sādharanprajāsabha.* *ḥādhoriqāḥ.*

COM-MON-CRIER, *n.* one who gives public notice of things lost or for sale—*Duggi wḥ.*

COM-MON-HALL, *n.* the place where the inhabitants of a town meet—*Kisi shahr ke bāshindon kā majlis-khānā—Kisi nagar ke māsīyon kā sabhālay.*

COM-MON-LAW, *n.* unwritten law, which has been established by usage—*Ricāj, dastūr, 'umal*—*Deśachār, desavyavahār, vyavaharavidhi.*

COM-MON-PLACE, *n.* a memorandum, a common topic; *v.* to reduce to general heads; *a.* ordinary, trite—*Ḥiqāz, sofina, gād-dāsh, 'amm nazām, 'amm mawzū; v. 'amm jāns gā nū' meñ k.; a. rāj, marwari.* *'Amm—Smaranāarthakaleth, sādharan prasāng, sāmānya prakarañ; v. ek jadya nirdharan k., bahusāmānya k., bahuvyāpak k.; a. sādharan, samanya, chalit, prachalit, prasādhā.*

COM-MON-PLACE BOOK, *n.* a book in which things to be remembered are ranged under general heads—*Ḥiqāz, sofina, gād-dāsh lāhī—Smaranāarthakapustak.*

COM-MON-WEAL, *n.* the public good—*'Awamm ki bhalāi, jūz-i-'amm*—*Prajā kā hit, prajā ki bhalāi, sab kā hit.*

COM-MON-WEALTH, *n.* the state, the public, a government in which the supreme power is lodged in the people, a republic—*Saltanat, 'awamm, jumhūrī saltanat, jumhūr—Rājya, prajā, prajālok, prajāprabhūta, prajābhīpatya, prajāpālīt rājya.*

COM-MON-WEALTHSMAN, *n.* one who favours a republican government—*Jumhūr-parast, jumhūr-parwar, dost-i-jumhūr*—*Prajāprabhutwawādī, prajāpālīt rājya upāsak, prajādhīpatyawahāyak.*

COM-MON-ITIVE, **COM-MON-IT-ORY**, *a.* (L. *con, monitum*) advising, warning—*Salāh dene w., nāsīh, āgāh k. w., khabar dene w.*—*Upadesak, paramarsak, pratyadesak, chetāne w.*

COM-MO-RANCE, (**COM-MO-RAN-CY**, *n.* (L. *con, moror*) residence, habitation—*Maskan, makān, iqānat, hāl-o-bāsh, qigān, musknaat*—*Ghar, vās, nivās.*

COM-MO-RANT, *a.* dwelling, resident—*Sākīn, bāshinda*—*Vāsi, nivāsi.*

COM-MO-RIENT, *n.* (L. *con, morior*) dying at the same time—*Ek hi sāth marne wḥ, ek hi waqt meñ marne w.*—*Ek hi samay meñ marne w.*

COM-MOVE, *v.* (L. *con, moveo*) to put into violent motion, to disturb, to agitate—*Harakat denā, mustarīb k., jumhish denā*—*Chalānā, hilānā, asthīr k., vyākul k., dulanā.* [*jhat, hilāw, khalbālī, balbālī, dīnd, kalāh, ghabrālat.*]

COM-MOTION, *n.* tumult, disturbance—*Harāmāt, tazalul, istirār, halchal*—*Jhāt.*

COM-MOTION-ER, *n.* a disturber of peace—*Fita angz, tujānā, tant-bāz*—*Bakheriyā, kshobhakar, kalahkārī.*

COM-MUNE, *v.* (L. *con, munus*) to converse, to talk together, to hold intercourse—*Guft-gā k., kam-sukhan k., sarokār rukhnā, rāh-rasm rukhnā, rāh-rasmī h.*—*Bāthit k., sambhāshan k., āwāgachah rukhnā, rit bhānt rukhnā, sahsarg rukhnā.*

COM-MUNI-CABLE, *a.* that may be communicated, capable of being imparted—*Zāhir hone ke qābil, fāsh hone ke lāiq, bakhshē jāne ke lāiq*—*Batlāye jāne ke yogya, sañvadaniy, pratipādaniy, diye jāne ke yogya.*

COM-MUNI-CABIL-TY, **COM-MUNI-CABLE-NESS**, *n.* the quality of being communicable—*Zāhir hone ki qābīliyat, fāsh hone ki liyāqat, bakhshē jāne ki qābīliyat*—*Batlāye jāne ki yogyatā, sañvadaniyatā, pratipādaniyatwa, diye jāne ki yogyatā.*

COM-MUNI-CANT, *n.* a partaker of the sacrament of the Lord's Supper—*Hazrat 'Isā ki yād-gāri ke rusmī khāne meñ shurīk hone w.*—*Isā ki mrityu ke smaranāarthak bhojan kā sahabhoji.*

COM-MUNI-CATE, *v.* to impart, to bestow, to reveal, to deliver, to partake of the sacrament of the Lord's Supper—*Kahnāḥ, bakhshnā, zāhir k., denāḥ, hazrat 'Isā ki yād-*

gári ke rasmí kháne meñ sharík h.—Batlāná, samjhaná, de dālná, prakās k., bolná, Isá kí mrityu ká smaraṇārthak bhojan kā sababhojī honá.

COM-MÚ-NI-CĀ-TION, *n.* the act of imparting, conference, conversation, intercourse, a common inlet, passage—*Íshá-i-ráz, dená^b, guft-gú, murá-juráb, 'aláqa, ta'alluq, sarokár, rabt, ráh-rasm, rásta, guzar-gáh*—Bhed kholmá, vijñāpan, sañvad, sandeśavád, samprakān, pradān, bātehit, sambhāshay, ālāp, gamanagaman, sañsarg, samāgum, āwāgachchh, samānyadwar, samānyapath.

COM-MÚ-NI-CĀ-TIVE, *a.* ready to impart, not selfish, not reserved—*Faiqáz, áshná-mizáj, be-garaz, guir-mahjub, be-hijáb*—Sampradānāsil, sañvadanaasil, aswārthadrishṭi, kathānotuk, ākapi, asaṅkochi.

COM-MÚ-NI-CĀ-TIVE-NESS, *n.* the state or quality of being communicative, readiness to impart—*Faiqáz, áshná-mizáj, be-garazi, be-hijáb*—Sampradānāsilatā, sañvadanaasilatā, sañvadāsilatwa, vijñāpakatwa. [w.]

COM-MÚ-NI-CĀ-TO-RY, *a.* imparting knowledge—*Ílm batlāne v.*—Vijñāpak, vidyá d. COM-MÚ-NI-CĀ-TION, *n.* intercourse, fellowship, common possession, union in faith and discipline, celebration of the Lord's Supper—*Amud-raft, amul-shul, ráh-rasm, 'aláqa, sarokár, unsiyat, uns, ham-sar, suhbat, mushtarak gahza, 'awānūm kí milkiyat, ham-din, ham-mahjub, din aur mahjub meñ ittijáf, Nazrat 'Isá kí qid-gári ke kháne-piur kí nishist*—Āwajahi, āwāgachchh, sañsarg, sañgam, āhāp, sājhā, mel, milāp, sarvasādhanāy adhiṅkār, dharm aur ácharaṇ meñ mel, Isá kí mrityu ká smaraṇārthak bhojan.

COM-MÚ-NI-TY, *n.* the commonwealth, the body politic, common possession—*Jamhūr, guroh, khaly, khilqat, khássa-o'amm, 'awānūm kí milkiyat*—Prajāprabhutwa, prajāpalitārājya, prajālok, prajā, janasamūh, sarvasādhanāy adhiṅkār, sadhārasasatwa.

COM-MÚ-TĒ, *v.* (L. *com. mutā*) to exchange, to bargain for exemption—*Tabdil k., badlat dānā, muhādilat k., 'irāz meñ h., rihāu ke lige shart gā baad-o-bast k.*—Parivartan k., palṭā k., herpher k., chhūnkāre wa mukti ke nimitta niyam wā bhugtān k.

COM-MÚ-TĒ-ABLE, *a.* that may be exchanged—*Mumkin-t-tabdil, muhādilat hone ke liq*—Parivartaniya, palṭe ke yogya. [rivartan, palṭā, herpher.]

COM-MÚ-TĒ-TION, *n.* change, alteration—*Tabdil, adlā-badli, 'irāz-mu'āwaza*—Vikār, pa-

COM-MÚ-TĒ-TIVE, *a.* relating to exchange—*Mutā'alliq i-adlā-badli, 'irāz-mu'āwaze ke mutā'alliq*—Herpher wā palṭe ká sambandhī, parivartanavishayak.

COM-MÚ-TĒ-TIVE-LY, *ad.* in the way of exchange—*Adlā-badli se, 'irāz-mu'āwaze se, muhādilat kí surat se*—Herpher se, palṭe kí rita se.

COM-MÚ-TU-AL, *a.* (L. *com. mutuas*) jointly mutual, reciprocal—*Do-tarfi, jānidāin, tarfāin*—Do orā, paras-par, anyonya.

COM-PACT, *n.* (L. *com. pactum*) an agreement, a contract, a league, a union—*Qaul-qa-rār, shart, 'ahad-o-paimān, ittijáf*—Niyam, nirdhāraṇ, bācha, hoṛ, sandhī, aikya, ekarā, mel.

COM-PACT, *v.* to join together, to unite closely, to league with; *a.* firm, solid, close, held together—*Milnā^b, gufs k., pur-kār k., ittijáf k.; n. mazbit, munjamūd, gufs, kasāf, pur, pur-kār, bastā*—Jornā, ghanā k., gāhā k., saghan k., gājhūn k., gāñhina, sandhī k., mel k.; *a.* thos, ghanī, gārhā, nivir, aviral, jukarā hua.

COM-PACTED-LY, *ad.* closely—*Gāfsi se, pur-kārī se, sangini se*—Saghamatā se, gārhepan se, aviradatāpurvak. [porhāpan, ghamatwa, gājhinaī, gārhapān.]

COM-PACTED-NESS, *n.* firmness, density—*Gāfsi, pur-kārī, bastāgi, kasāfat*—Driṇhatā,

COM-PACT-LY, *ad.* closely, densely—*Kasāfat se, Gāfsi se, pur-kārī se*—Gājhinaī se, gārhepan se, nivirāp se, ghamatā se.

COM-PACT-NESS, *n.* firmness, closeness—*Mazhūti, kasāfat, sangini, gufsi, pur-kārī*—Driṇhatā, porhāpan, nivirāt, ghamatwa, gājhinaī, gārhapān.

COM-PACTURE, *n.* close union, structure—*Jokar-bandi, turkib, sākt, bandish*—Gārhā-mel, ghanī banāwat, dāul. [sanas, sañhati.]

COM-PACTNESS, *n.* (L. *a* system of many parts united)—*Murakkab shai*—Samāhār,

COM-PACT-NATE, *v.* to set together—*Ekathā bahthānā gā rakhnā^b, milānā^b, jornā^b.*

COM-PACT-NĀ-TION, *n.* union, structure—*Ittijáf, mel^b, turkib, sākt*—Sañyog, sañhati, banāwat.

COMPA-NY, *n.* (L. *com. panis*?) persons assembled together, fellowship, a band, a society, a body corporate, subdivision of a regiment; *v.* to associate with—*Majlis, rifāqat, ikhtilāt, unsiyat, suhbat, ham-rāhī, tāifa, jamāat, firqa, mardumān kí ijlās jo sar-kar ke hukm se n-murattab hoti hai aur jiskā ikhtiyār aur ytidār ek hi hākim kā sá hotā hai, tuman; v. ham-rāhī k., suhbat rakhnā*—Sabhā, samaj, sañgati, sāth, sañg, sañsarg, sanūh, dal, jathā, mandalī, pañchayat, toli; *v. sāthi h., sāñsi h., sañsarg k.*

COM-PAN-ION, *n.* one who keeps company with another, an associate, a fellow, a mate—*Ham-suhbat, ham-rāhī, ham-dam, ham-nishīn, ham-jalsa, rafiq, sharik, yār-gār*—Sahavartī, sāthī, sāñgi, sakhā, anuchar.

COM-PAN-TION-A-BLE, *a.* social, agreeable—*Áshná-mizáj, majlis-dost, milansār, har-dil' aziz,*

- pasandida*—Milāpī, melī, maitreya, tushṭikar, anukūl, santoshak, raunya, manorañ-jak.
[*kat*—Sañg, sāth, saṅgati, saṅsarg, sājlā.
- COM-PAN'ION-SHIP, *n.* company, fellowship—*Sābhat, rīfūqat, murāfūqat, unsiyat, shira-*
- COM-PARE', *v.* (*L. con, paro*) to estimate one thing by another, to liken; *n.* the state of being compared, similitude—*Muqābala k., tashbih d., mushābahat d.*; *n. muqā-bala, mushābahat*—Milānā, talañā, launiyā d., upamā d., tulya k., sadriś k.; *n. upa-mā, launiyā, tolan, sādrīsha.*
- COM-PAR-A-BLE, *a.* worthy to be compared—*Mumkin-un-tashbih, muqābala kiye jāne ke lāiq, muqābil*—Upameya, tulanīya, launiyā kiye jāne ke yogya, tulypakaraparyogya.
- COM-PA-RABLE, *ad.* of equal regard—*Mushābahat kī qābilitat se, tashbih diye jāne kī biyāqat se*—Upameyatāpūrvak, tulanīyatwāpūrvak.
- COM-PA-RATES, *n. pl.* two things compared—*Do chiz jinhā muqābala ho*—Do vastu jin-kī paraspar launiyā dī jāy, do padārth jo āpas meñ milāye jāyñ.
- COM-PAR'A-TIVE, *a.* estimated by comparison—*Nisbat se takhminia kiya gayā, muqābale se tajvīz kiya gayā*—Launiyā se atkal kiya gayā, upamā ke dwārā nirmit, sāpekshay, anyāpeksh.
- COM-PAR'A-TIVE-LY, *ad.* by comparison—*Muqābali ke rūse, ba-nisbat, nisbatan*—Upamā-
- COM-PAR'ER, *n.* one who compares—*Muqābala k. w., mushābahat deni w.*—Launiyā d. w., tulanā k. w., upamā d. w., tulya k. w.
- COM-PAR'ISON, *n.* the act of comparing, a comparative estimate, a simile, inflection of an adjective—*Tashbih, muqābala, nisbatī andāza, muqābale ke rū andāz, mushā-bahat, tamāsil, gardān-i-sifat yā tafzīl-i-sifat*—Upamā, upamiti, upamān, utprekshā, upamā ke dwārā nirṇay, drishant, viśeshajātalyatā, viśeshajātalan.
- COM-PART', *v.* (*L. con, pars*) to divide—*Khāna-khāna k., taqsim k., judā judā k.*—Vibhāg k., nyārā nyārā k.
- COM-PART, *n.* a member, a division—*Qaf'a, hissa*—Vibhāg, khaṇḍ, aṅś.
- COM-PARTITION, *n.* the act of dividing—*Taqsim, hissa-hissa yā khāna khāna k.*—Vi-bhāg.
- COM-PARTMENT, *n.* a division, a separate part—*Hissa, khāna, judā qaf'a*—Bhāg, parich-
- COM-PART'NER, *n.* a partner, a sharer—*Sharik, hissa-dār*—Sājlī, bātāt, aṅś, bhāgi.
- COMPASS, *v.* (*L. con, passum*) to encircle, to walk round, to besiege, to obtain; *n.* circle, grasp, reach, space, an instrument by which ships are steered; *pl.* an instrument for drawing circles—*Halqa, bāndhnā, ikhāta k., gird-dārī k., mukhāsara k., bāsil k.*; *n. halqa, dāira, dūrra, girda, gardish, girift, rasū, wāṣat, miqdār, qutb-un-nā, qibla-un-nā*; *pl. parigir yā poekār*—Ghera, garera, chheoknā, rūndhnā, pānā, uparjan k., lābh k.; *a. gherā, ghumaū, pariveshan, maplād, pakar, grabah, jadhūch, parimān, vistār, dūnnirupapayantva, samudāyāt hānirupapayantva, dūn nirupapayantva*; *pl. karakātak.*
- COMPASSION, *n.* (*L. con, passum*) pity—*Rahm, tars, rīqat, dard*—Karūṇā, daya.
- COMPASSION-ABLE, *a.* deserving of pity—*Rīqat yā tars ke qābil, rahm yā dard ke līq*—Karūṇātrā, dayāyogya.
- COMPASSION-ATE, *a.* inclined to pity, merciful; *v.* to pity, to commiserate—*Sāhib-i-dard, sāhib-i-tars, sāhib-i-rīqat, shafiq, vashīq, mihr-bān*; *v. rahm k., gam-khāri k., tars khāna*—Karūṇāpā, anukampā, karūṇāwant, dayālū, kripālū; *v. karūṇā k., hānjoli, dekhkar kiel k., anukampā k.*
- COMPASSION-ATE-LY, *ad.* mercifully, tenderly—*Mihr-bānī se, shafiqat se, marm-dilī se, karīmāna, rahm se, tars yā rīqat se*—Karūṇāpūrvak, kripā se, dayā wā mayā se.
- COMPASSION-ATE-NESS, *n.* the state or quality of being merciful—*Sāhib-i-dardī, sha-fiqat, tars, rīqat*—Karūṇāyatwā, dayālūtā.
- COM-PAT'ERNITY, *n.* (*L. con, patern*) relation of a godfather—*Dharam bāp kā udāt*—Dharmapitrīwa, dharmapitā kā bhaw.
- COM-PAT'IBLE, *a.* (*L. con, pto*) consistent with, suitable to, agreeable—*Muwāfiq, munāsib, lāiq, qābil*—Aviruddh, yogya, upayukt, anusri.
- COM-PAT'IBILI-ITY, COM-PAT'IBLE-NESS, *n.* consistency, suitability, agreement—*Murā-fūqat, munāsabat, liyāyat, mutābaqat*—Aviruddhatā, yogyatā, upayuktatī, avirodh, anusarītwā.
- COM-PATIENT, *a.* (*L. con, patiōr*) suffering together—*Ham-gam-khāwār, dūsrē ke sāth tuklīf bar-dāshat k. w.*—Dūsrē ke sāth dukh bhogne w.
- COM-PATRI-OT, *n.* (*L. con, patria*) one of the same country; *a.* of the same coun-try—*Ham-watan, watanī*; *a. ham-watan*—Swadesaj, swadesīya, ekaśeśavāsi; *a. ekadeśīya, swadesaj.*
- COM-PEER', *n.* (*L. con, par*) an equal, a companion; *v.* to be equal with, to mate—*Ham-sar, ham-nartaba, ham-darja, rafiq*; *v. ham-sar k., barābar k. yā h.*—Samāna-padasth, tulyavrittī, sāṅgi, sāthī; *v. tulya h., tulyapudasth k. wā h.*
- COM-PEL', *v.* (*L. con, pello*) to force—*Jabr k., zor yā zabar dastī se koi kām karānā, majbūr k.*—Baladwārā karānā, bal se karānā.

- COM-PÊL'LA-BLE, *a.* that may be forced—*Jo majbûr kiya jāy, jisko majbûr kar sakchē—* Jis se baladwārā karā sakchē, jis par bal chal sakai.
- COM-PÊL'LA-TO-RY, *a.* having power to compel—*Majbûr karne kī tāqat rakhne w., zor yā zabar-dasti se koi kām karāne kī tāqat rakhne w.*—Bal se koi kām karāne ko samarth.
- COM-PÊL'LER, *n.* one who compels—*Majbûr k. w., zor yā zabar-dasti se koi kām karāne w.*—Baladwārā koi kām karāne w., bal se karāne w.
- COM-PÊL'SION, *n.* act of compelling, force—*Zor, zabar-dasti, zor-āwari, ziyādātī, zulm, jabr, tā'addī, hid'at*—Balātkār, bal, pramāth.
- COM-PÊL'SA-TO-RY, COM-PÊL'SIVE, COM-PÊL'SO-RY, *a.* having power to compel, forcing—*Zulmānu, zabar-dast, saḥt, nā-yuzūr, jal'ri*—Balātkārī, baladwārā koi kām karāne ko samarth, prabul.
- COM-PÊL'SIVE-LY, COM-PÊL'SO-RI-LY, *ad.* by force—*Jabran, guhran, ba-zor, zulm se, zabar-*
- COM-PÊL'LAT'ION, *n.* (L. *con, pello*) style or manner of address—*Laqab, khitāb*—Abhāshan, āmantran, abhivād, upādhi, sambodhan kī rīt.
- COM-PÊND, COM-PÊN'DI-UM, *n.* (L. *compendium*) an abridgment, a summary—*Iktisār, ijmal, intikhāb, khulāsa*—Saṅkshēp, saṅgrah, saṅhār, sār, sārasaṅgrah.
- COM-PÊN'DI-OUS, *a.* short, abridged, concise—*Mukhtasar, mujmal, muntakhab*—Saṅkshipt, saṅgrīhit, saṅkshēpik, avistīr, parimit.
- COM-PÊN'DI-OUS-LY, *ad.* shortly, summarily—*Iktisār se, intikhāb se, mukhtasaran, mujmalan*—Saṅkshēp se, thore meṇ, avistārapūrvak.
- COM-PÊN'SI-NESS, *n.* shortness, brevity—*Iktisār, ijmal, intikhāb*—Saṅkshēp.
- COM-PÊN'SATE, *v.* (L. *con, pensum*) to give equal value to, to make amends for—*Ajr yā jazā d., talāfi k., i'waz d., badlā k.*—Pāritoshik d., pratiphal d., pariśodh k., kshatī pūrī k., nyūnatā pūrī k.
- COM-PÊN'SAT'ION, *n.* amends, remuneration—*Jazā, badlā, talāfi, mukāfāt, i'waz, ajr*—Pāritoshik, pratiphal, kshatipūrap, dāp.
- COM-PÊN'SA-TO-RY, *a.* making amends—*Talāfi k. w., jazā d. w., i'waz yā ajr d. w.*—Pāritoshik, pratyupakārī, kshatipūrvak.
- COM-PÊTE', *v.* (L. *con, peto*) to strive for the same thing as another, to rival—*Jis shai ke liye dūsrā koshish karē usī ke ḥasil karne ke waste ap koshish k., kisi chiz ke liye dūsrē ke sath muqābala k., ham-sarī k., ham-chashnī k., barābarī k., riqābat k.*—Jis vastu ke nimitta dūsrā abhilāshī ho usī ke nimitta ap yatna k., paraspar śreshṭh hone kī cheshṭā k., hiskā k.
- COM-PÊT'ION, *n.* rivalry, contest for superiority—*Ham-sarī, muqābala, munāza'at, riqābat, muqāwarat, buzwargī ke liye muqābala*—Hiskāhiskī, paraspar śreshṭh hone kī cheshṭā, sparddhā, parasparābhībhavechhā, saṅgharsh, śreshṭhātā wā utkrishṭatā ke nimitta larāi.
- COM-PÊT'ITOR, *n.* a rival, an opponent—*Ham-sar, ham-magsad, ham-matlab, muqābil, mukhālif*—Ekārthābhilāshī, sparddhī, pratisparddhī, pratipaksha, pratirodhī.
- COM-PÊT'IO-RY, *a.* in competition—*Muqābala meṇ, riqābat meṇ, muqāwarat meṇ, ham-sarī meṇ*—Sparddhā meṇ, hiskā meṇ, paraspar śreshṭh hone kī cheshṭā meṇ, saṅgharsh meṇ, parasparābhībhavechhā meṇ.
- COM-PÊT'RESS, COM-PÊT'RIX, *n.* a female who competes—*Jo aurat ham-matlab ho, jo aurat ham-magsad ho, jo aurat muqābala karē*—Ekārthābhilāshinī, hiskā karne wālī stri, jo stri dūsrē kī apakshā śreshṭh hone kī cheshṭā karē.
- COM-PE-TEXT, *a.* suitable, moderate, qualified—*Lāz, munāfiq, un'tadil, qābil*—Yogyā, upayukt, mit, parimit, sam, samarth, karmaksham, kāryaksham.
- COM-PE-TENCE, COM-PE-TEN-CY, *n.* sufficiency—*Kifāyat, wajhi-kafāf, āsūda hālī, farāgat*—Sāmārthyā, yogyatva, yuktatā, yatheshṭatā.
- COM-PE-TEXT-LY, *ad.* adequately, moderately—*Munāsabat se, ho-qadr-i-zarīwat, ba-qadr-i-ihtiyāj, andāz se*—Tulyā rūp se, upayukt rūp se, yatheshṭatāpūrvak, parimit rūp se.
- COM-PIL'E, *v.* (L. *con, pila*) to collect from various authors, to compose—*Kilāboṇ meṇ se intikhāb k., jam' k., talif k., furāham k., tusūf k.*—Saṅgrah k., saṅchay k., batōrā, likhnā, grahṭh nirmān k.
- COM-PIL'AT'ION, *n.* a collection, an assemblage—*Tālif, muntakhab, majmū'a*—Saṅgrah, COM-PILE-MENT, *n.* the act of heaping up—*Jam' k., furāham k.*—Sanchay, batōr.
- COM-PIL'ER, *n.* one who compiles, a collector—*Muallif, jam'ī*—Saṅgrahakār, saṅchayakārī, sanchayī.
- COM-PLA'CENT, *a.* (L. *con, placeo*) civil, affable, having a desire to please—*Mulāim, sāhib-i-sulūk, murawwat, khaliq, khush karne ko mushtāq*—Śishtāchārī, śisht, suṣīl, ālāpī, tusht karne ko śchehṭk.
- COM-PLA'CEGE, COM-PLA'CE-GE, *n.* pleasure, satisfaction, civility—*Khushī, taskīn, dīl-jam'ī, khātir-jam'ī, razā-mandi, murawwat, uhtiyat, inshāniyat, khulq*—Ānand, ḥarsī, prasannatā, bulās, tushtī, santōh, suṣīlatā, śishtatā.
- COM-PLA'CE-TIAL, *a.* causing pleasure—*Taskīn-baksh, farhat-baksh*—Tushtīkar, santōshakar, āmodak, ānandakar.

- COM-PLA'CENT-LY, *ad.* in a soft or easy manner—*Mulūimat se, narni se, bashshāshi se*—*Komalatā se, maridutā se, śishtatā se, tushṭ man se.*
- COM-PLA'IN', *v.* (L. *con, plango*) to lament, to find fault, to bewail—*Afsos k., shikūyat k., nālīsh k., faryād k., nūla k.*—*Vilāp k., vilāpapurvak apne vishay meñ nivedan k., sasok nivedan k., dosh lagānā, vivād k., hāy hāy k., khed k., rok k.*
- COM-PLA'IN'ANT, *n.* one who urges a suit—*Faryādi, gilū-guzār, nālīsh-mand, nālīshī, mudda'i*—*Vivādārthī, abhiyoktā.* [thī, khed k. w.]
- COM-PLA'INER, *n.* one who complains—*Shāki, nālīshī*—*Vilāpi, hāy hāy k. w., vivādār-*
- COM-PLA'IN'ING, *n.* expression of sorrow—*Nāla, zūri*—*Khedaprakāś, vilāpaprakāś.*
- COM-PLA'INT', *n.* lamentation, malady, accusation, information against—*Gam, ham-o-gam, bināri, kāhili, nālīsh, shikwa, shikāyat*—*Khed, šok, vilāp, rog, vyādhi, vivād, abhiyog, ulāhnā, paśūnya.*
- COM-PLA'ISANT', *a.* (L. *con, placere*) civil, courteous, desirous to please—*Khālīq, sāhib-i-akhlaq, khush-akhlaq, nek nihād, khushkarne ko mushtaq*—*Sabhya, suśīl, śisht, priyavād, tushṭ karne ko ichchhuk.*
- COM-PLAI-SANCE', *n.* civility, courteousness—*Khulq, myaravat, ādam-gari, insāniyat, akhlāq*—*Sabhyatā, suśīlatā, śishtatā, śishtachār.*
- COM-PLAI-SANT'LY, *ad.* civility, politely—*Khulq se, akhlat se, insāniyat se, murawwat se, mulūimat se*—*Sabhyatā se, suśīlatā se, śishtatā se, śishtachār se.*
- COM-PLA'NATE, COM-PLANE', *v.* (L. *con, planare*) to make level—*Chauras k., barā-bar k., chiknānā*—*Sam wā sunān k.*
- COM-PLÉ-MENT, *n.* (L. *con, plere*) the full number or quantity, perfection—*Pūri ti-dād, pūrā miqdār, kamāl yā tamām*—*Parisankhya, puripurak, purisankhya, sampūrṇ parimān, sampūrṇatā, pūrti.* [sampūrṇ k. w.]
- COM-PLÉ-MENTAT, *a.* filling up, completing—*Pūrā k. w., kamāl yā tamām k. w.*—*Pūrak,*
- COM-PLÉ-TE', *v.* (L. *con, plerum*) to fill, to perfect, to finish; *a.* full, perfect, finished, ended—*Pūrā k., kamāl k., kāmīl k., tariām k., anjām ko pahuichānā; a. pūrā, kāmīl, khatm, ākhīr, sar-o-mād*—*Sampūrṇ k., sampanna k., siddh k., samāpt k.; a. sampūrṇ, sampanna, siddh, saṁsiddh, samāpt.* [se, sampannabhāv se, siddh rūp se, nipat.]
- COM-PLÉ-TE'LY, *ad.* fully, perfectly—*Sar-o-sar, tamām se, tamām-o-kamāl*—*Sampūrṇ rūp*
- COM-PLÉ-TE'MENT, *n.* the act of completing—*Kamāl k., kāmīl k., puraūt, tamām*—*Sampūrṇakarṇ, siddhi.*
- COM-PLÉ-TE'NESS, *n.* state of being complete—*Tamām, kamāl, takmīl, intihā, ikhtitām*—*Sampūrṇatā, paripūrṇatā, pūrti, saṁsiddhi, samāpti.*
- COM-PLÉ-TE'N, *v.* fulfillment, perfect state—*Kamāl, takmīl, tamām, ikhtitām*—*Samāpan, sādhan, sampādhan, nīrvāh, siddhi, saṁsiddhi, samāpti, nishpatti, paripāk.*
- COM-PLÉ-TIVE, *a.* making complete, filling—*Kāmīl k. w., tamām k. w., pūrā k. w.*—*Samāpak, sampādak, sādhak, pūrak, paripūrak.*
- COM-PLÉ-TO-RY, *a.* fulfilling, accomplishing—*Pūrā k. w., anjām ko pahuichāne w., tamām-o-kāmīl k. w.*—*Paripūrak, pūrak, samāpak, sampādak, sādhak, siddh k. w., nīberne w.*
- COM-PLEX, *a.* (L. *con, plerum*) of many parts, not simple, intricate; *n.* collection—*Murakkab, pech-dar-pech, pechida; u. ijma', majma'*—*Saṅkarikrit, miśrit, sāmāsik, asaral, uljha; n. samūh, bator.*
- COM-PLÉX'ED-NESS, *n.* compound state—*Murakkab hālat*—*Miśritavasthā, saṅkirnadaśā.*
- COM-PLÉX'ION, *n.* involution, colour of the skin, temperament of the body—*Pech, badan kā rang, mizāj*—*Uljherā, uljhāw, varṇ, sariravarṇ, prakriti, dehaswabdhāv, sarirabhāv.*
- COM-PLÉX'ION-AL, *a.* pertaining to complexion—*Badan ke rang ke muta'alliq, mizāj se nisbat-dār*—*Dehaswabdhāvasambandhi, prakriti, sarirabhāvavishayak, sariravarṇavishayak.* [dehaswabdhāv se.]
- COM-PLÉX'ION-AL-LY, *ad.* by complexion—*Badani rang se, mizāj se*—*Sariravarṇ se,*
- COM-PLÉX'ION-AL-RY, *a.* relating to complexion—*Badani rang ke muta'alliq, mizāj ke muta'alliq*—*Sariravarṇasambandhi, dehasbhāvavishayak, prakritisambandhi.*
- COM-PLÉX'IONED, *a.* having a complexion—*Rang-dār, mizāj-dār*—*Varṇayukt, savarṇ, prakritivishīṭ.* [—Saṅkar, miśritavasthā, miśratā, saṅkirnatā, uljhāw.]
- COM-PLÉX'ITY, COM-PLÉX-NESS, *n.* state of being complex—*Murakkab hālat, pechidagi*
- COM-PLÉX-LY, *ad.* in a complex manner—*Murakkab taur se, pech se*—*Saṅkar se, miśratā se, lapet se, uljhāw se.*
- COM-PLÉX'URE, *n.* involution, complication—*Pech, uljhāw*—*Lapet, uljherā.*
- COM-PLI-ANCE. See under COMPLY.
- COM-PLI-CATE, *v.* (L. *con, plico*) to entangle, to involve; *a.* compounded of many parts—*Lapetnā, uljhānā, phasānā, phādnā*; *a. murakkab, pechida*—*a. Miśrit, saṅkirṇ, asaral.*
- COM-PLI-CATE-LY, *ad.* in a complicated manner—*Pechida taur se, pechidagi se, murakkab hālat se*—*Lapet se, uljhāw se, uljhere se, saṅkar se, miśratāpurvak.*

COM'PLI-CATE-NESS, *n.* the state or quality of being complicated — *Pechida hālat, uljhā hālat, murakkab hālat* — Uljhāw, uljherā, misratā, saṅkar.

COM'PLI-CATION, *n.* a mixture of many things, intricacy — *Murakkab, pechidagi, pech* — Saṅkar, misratā, lapet, uljhāw.

COM'PLI-MENT, *n.* (*L. con, pleo*) an act or expression of civility; *v.* to flatter, to praise, to congratulate — *Mudirāt, mudārā, salām*; *v. khush-āmad k., zāhir-dāri k., ta'rif k., mubarak-bād d., mubārak-bādi d.* — Śishtichār, mānakti, sāntwokti, namas-kār; *v. lalloptle k., mithyā prasaṅsa k., stuti k., sarāhnā, barāi k., dhanyavād k., jayjaykār mānānā. (takallufāna)* — Statistichak, śishtatāprakāśak, stutimay, priyavādi.

COM'PLI-MENT'AL, *a.* implying compliments — *Ta'rif-namā, salām-namā, tamalluḡāna, COM'PLI-MENT'AL-ITY, ad.* by way of civility — *Takrim-tawāzīl se, akhlāq se, iasāniyat se* — Śishtatā se, suśilatā se, āwbhāw se, śishtichār se.

COM'PLI-MENT'AL-ITY, *a.* expressive of compliment — *Tamalluḡāna, takallufāna, ta'rif-āmez, salāmī* — Stutimay, sāntvavād, priyavādi.

COM'PLINE, *n.* (*L. con, pleo*) the last act of worship at night which completes the service of the day — *'Ishā, shām ki namāz* — Sānjh ki pūjā, rātr-pūjā.

COM'PLOT, *n.* (*L. con, S. plōtān* ?) a conspiracy, a confederacy in crime — *Bandish, qarār meñ sāzish* — Gut, kupārāmār, kiṭasānsurg, aparādḥ meñ gut wā ekarā.

COM'PLOT', *v.* to form a plot, to conspire — *Sāzish k., bandish k.* — Gut k., kumantranā k., kiṭasānsurg k., buri riti se ekarā k. [buri bāt kā ekarā.]

COM'PLOT'MENT, *n.* a conspiracy — *Bandish, sāzish* — Gut, kiṭasānsurg, kupārāmār, **COM'PLOT'TER**, *n.* a conspirator — *Bandishi, mānsūbe meñ shayik, ham-sāzishī, bad-andeshī* — Kiṭasānsargī, kiṭasahit, pāpasahit, kumantranāikārak, kumantranā meñ ralne w.

COM'PLY, *v.* (*L. con, pleo*) to yield to, to accord with, to suit with — *Rāzī yā razā-mand h., tābī h., qabūl k., muwāḡiq h.* — Sammat h., dabnā, mānā, āngikār k., upayukt h., milnā, samān h. [kar sake, jo chāhp sake dab sake wā nay sake.]

COM'PLY'ABLE, *a.* that can bend or yield — *Jo qabūl kar sake, jo jhuk sake* — Jo swikār

COM'PLY'ANCE, *n.* the act of yielding, submission, complaisance, performance — *Razā-mandi, istirzā, warzī, tābī-dāri, khulq, insāniyat, khush karne kā shauq, aḡā, tjrā, an-jām* — Sammatī, ammatī, swikār, anurodhī, anuvritti, suśilatā, śishtatā, tushṭi karne ki iechhā, kriyā, nūberi, suśil, sabhya.

COM'PLY'ANT, *a.* yielding, bending, civil — *Qabūl k. w., mulāim, jhukne w., dabtūb, khulq, khush-akhlāq, sāhī-i-khulq* — Anurodhī, swikār k. w., māne w., chāhpū. chāhpne w., vinayī, śisht, suśil, sabhya.

COM'PLY'ER, *n.* one who complies — *Rāzī h. w., qabūl k. w., jhukne w.* — Āngikār k. w., swikār k. w., māne w., chāhpne w., dabne w.

COM'PO'NENT, *a.* (*L. con, ponu*) forming a compound; *n.* an elementary part of a compound body — *Murakkab banāne w.*; *n. jaz, ferd, kisi murakkab kā jaz* — Saṅkara-rachak, saṅkarasidhak; *n.* saṅkaravayav, saṅkarān, saṅkar kā ek khayl.

COM'PO'NEN-CY, *n.* mixture, combination — *Āmezish, ittisāl, paivastagi* — Milāw, sam-melan, miśraṇ.

COM'PORT, *v.* (*L. con, porto*) to agree, to suit, to bear; *n.* behaviour, conduct — *Muwāḡiq h. yā k., mutābiq k. yā h., bar-dāshṭ k., ravish chalnā; n. rāh-ravish, wa'z, atwār, ravish, tariqa* — Yogya k. wā h., upayukt k. wā h., sahuā, chalan chalnā, ācharaṇ k.; *n.* ācharaṇ, chāl chalan, vyavahār.

COM'PORT'ABLE, *a.* suitable, consistent — *Muwāḡiq, munāsib* — Yogya, upayukt, aviruddh.

COM'PORT'MENT, *n.* behaviour, demeanour — *Rāh-ravish, wa'z, ravish, tariqa, atwār* — Ācharaṇ, vyavahār, chāl chalan.

COM'POSE, *v.* (*L. con, positum*) to put together, to form a compound, to write as an author, to calm, to adjust, to settle — *Turtib d., murattah k., murakkab banānā, taswif k., inshā k., taskin d., zabt k., darrast k., isāl d., raf k., tasfiya k., munqati k.* — Ekatra dharmā, saṁsthāpan k., ekatra k., ek meñ milnā, saṅkar k., granth rachnā, granth banānā, dhīraj d., thābhānā, sudhārnā, thikthāk k., saṁwārnā, niptānā, mitānā, niwārnā. [Sānt, dhīr, gambhīr, sthīr, nirudvigna.]

COM'POSED, *p. a.* calm, serious, sedate — *Salimū-t-tab', sanjidā, mustaqill, bā-qarār* —

COM'POSE'D-LY, *ad.* calmly, seriously, sedately — *Salimū-t-tab' se, sanjidagi se, istiqlāl se, bā-qarār* — Dhīr rūp se, gambhīratāpīrvak, sthīratā se, nirudvignatā se.

COM'POSE'D-NESS, *n.* calmness, sedateness — *Salimū-t-tab' se, sanjidagi, istiqlāl, qarār* — Sāntatā, sānti, nirākūlatā, nirudvignatā.

COM'POS'ER, *n.* one who composes — *Musannif, inshā-pardāz, taskin-bakhsh, qarār d. w.* — Granthakār, virachak, rachak, sānt k. w., dhīraj d. w.

COM'POS'ITE, *a.* applied to the last of the five orders of columns because its capital is composed out of those of the other orders — *'Ilm-i-mī'mārī meñ sitūn-bandī ki ākhiri yā'nī pānchvīn vuz' jo qalām chār wa'z'ān se milkar bantī hai* — Grihādinirmāṇasāilp meñ stambh banāne kī antya arthāt pānchvīn riti jo prāchīn chār aur ritoṅ se milkar bantī hai.

COM-PO-SITION, *n.* the act of composing, a mixture, a written work, adjustment, compact, agreement—*Murakkab k., tarkīb, āmezish, tasnif, inshā, uslub, tartīb, 'ahd-o-pā-mān, musālahā, ittifāq, band-o-bast, qaul-qarār*—Sandhi, sahyog, sañsthāpan, milāw, rachanā, grantharachanā, granth, samādhān, sandhān, nishpatti, sañsthiti, niyam, hor, vachan, mel. [thāne w.]

COM-POSITOR, *n.* one who sets types—*Chhāpe ke hurīf baithāne w.*—Mudrākshar bai-

COM-POST, *n.* a mixture, manure; *v.* to manure, to enrich with soil—*Āmezish, khād^h; v. khād dālnā^h, khād ki tarkīb k.*—Milāw, pāns; *v.* pāns dālnā, bhūmi ko pāns dālkar sabal k.

COM-POSURE, *n.* the act of composing, settlement, sedateness, calmness—*Tarkīb, uslub, āmezish, musālahā, milāw^h, tasfiya, qarār, āhistagi, dil-jamⁱ, salim-u-t-tahⁱ, tahnammul, ham-wārī, itimān*—Itchānā, nirmān, banāwat, sahyog, milāw, sandhān, chukti, niptārā, śānti, sthīratā, nīrakulatā.

COM-PO-TATION, *n.* (1. *con. potō*) the act of drinking together—*Subhat meñ ki mai-khurī, hazm ki pyāla-bāzi*—Ek sañg madyapān k., ekatra madyapān, sapiti, sam-piti.

COM-PO-TATOR, *n.* one who drinks with another—*Dūstre ke sāth mai-khurī k. v., dūstre ke sāth pyāla bāzi k. v.*—Dūstre ke sāth pine w., sahapāyī.

COM-POUND, *v.* (1. *con. ponō*) to mingle, to combine, to unite, to adjust—*Maḥlūt k., murakkab k., milānā^h, tarkīb k., musālahā k., banānā^h, band-o-bast k.*—Sammiśran k., ek k., ekatra k., sañkar k., jorñā, niptīrā k., nipitñā, bhugtānā, chukānā, sandhān k.

COM-POUND, *a.* formed out of many ingredients, not simple; *n.* a mass of many ingredients—*Murakkab, manzūj, āmekhta, maḥlūt; n. murakkab shai, tarkīb, āmezish, ikhtilāt*—Miśrit, ekatrikīrt, sañyukt; *n.* milāw, miśritadravyo, yog.

COM-POUNDER, *n.* one who compounds—*Milāne w^h, murakkab k. v., dāwā-sūz*—Sañkar k. w., miśrakārī, sandhāmakartā, aushadh samāne w.

COM-PRE-CATION, *n.* (1. *con. precor*) supplication, public prayer—*Istid'ā, du'ā, n. unāz jo bahut se log khatthā hokar parhē*—Prārthanā, āradhanā, Iswaraprarthanā jo anek log milkar karēn.

COM-PRE-HEND, *v.* (1. *con. prehendō*) to include, to contain, to understand—*Mushtamīl k. yā h., shāmil k., mutazammīn k. yā h., samajhñā^h*—Dhāran k., antargat k., samāviśh k., bujhñā, bodh k.

COM-PRE-HENS-IBLE, *a.* intelligible, conceivable, that may be comprised—*Qābīl-u-l-fahm, mumkin-u-l-fahm, qābīl-i-idrāk, mushtamīl hone ke qābīl, jo mutazammīn hone yā kiye-jāne ke lāiq ho*—Bodhaniyā, maneganyā, avadhāranīyā, samajhe jāne ke yogyā, grahanīyā, grāhiyā. [yatā, manoganyatā, dhigamayatā.]

COM-PRE-HENS-IBLENESS, *n.* intelligibility—*Qābīl-u-l-fahm, qābīl-i-idrāk*—Bodhani-

COM-PRE-HENS-IBLY, *ad.* significantly—*Bā ma'ni, ma'ni ke sāth*—Sārth, arthasahit.

COM-PRE-HENSION, *n.* the act or quality of comprehending, capacity, a summary—*Shumāl, mutazammīn k. yā h., samajh^h, 'aql, zihn, zihni tāqat, ikhtisār, khlāsa*—Grahān, parigrah, samāveś, vyāpti, bīj, bodh, avadhāran, medhā, buddhi, mati, matīśakti, sañkshēp, sañgrah.

COM-PRE-HENSIVE, *a.* comprising much—*Gurjāīshī, bahut mushtamīl, ziyāda mutazam-mīn k. v., qābīl-u-l-faz-kusūr-u-ma'ni*—Bahugrah, bahugrahī, bahwarthī, bahumarmī.

COM-PRE-HENSIVELY, *ad.* with great extent—*Burī kushādagi se, burī wasal se*—Bare vistār se, bare phailāw se, barī lambāi chaurāi se.

COM-PRE-HENSIVENESS, *n.* the quality of including much in narrow compass—*Thore meñ bahut mushtamīl karne ki khāsiyat, gurjāīshī khāsiyat, qābīl-u-l-faz-kusūr-u-ma'ni hone ki khāsiyat*—Bahugrahātā, vyāpakatwa, bahwarthitwa, bahumarmatwa.

COM-PRES-BY-TÉRIAL, *a.* (1. *con. Gr. presbus*) relating to the presbyterian form of ministration—*Kādrin ke mazhab yā la'īm ke mutā'alliq*—Kālvīnmatasambaudhi.

COM-PRESS, *v.* (1. *con. pressum*) to press together, to condense, to embrace—*Dabā-nā^h, dābnā^h, garjhin k^h, ghanā k^h, sametnā^h, god meñ lenā^h, chhātī se lagānā^h, gale meñ liptānā^h.*

COM-PRESS, *n.* a bolster of soft linen cloth—*Gulgul gaddī^h, gulgul torh^h.*

COM-PRESS-IBLE, *a.* that may be compressed—*Samete jāne ke lāiq, ghanā kiye jāne ke lāiq, dabne ke lāiq*—Samete jāne ke yogyā, sañharaniyā, dabanhār.

COM-PRES-SIB-IL-ITY, *n.* the quality of being compressible—*Dabne ki qābīliyat, simatne ki khāsiyat*—Dabne ki yogyatā, simatne ki śakti, sañharaniyatā, sampiraniyatwa.

COM-PRESSION, *n.* the act of compressing—*Dabāw^h, samet^h, dabānā^h, sametnā^h.*

COM-PRESSIVE, *a.* having power to compress—*Dabāne ki tāqat rakhne v., sametne ki tāqat rakhne v.*—Dabāne ko samarth, sametne ko samarth.

COM-PRESSURE, *n.* act of pressing together—*Dabāw^h, samet^h, dabānā^h, sametnā^h.*

COM-PRISE, *v.* (Fr. *compris*) to include—*Mushtamīl h. yā k., mutazammīn h. yā k., lānā^h, dālnā^h*—Dhāran k., antargat k., samāviśh k.

COM-FRYAL, *n.* the act of including—*Shumāl, dukhāl*—Graham, dhāraṇ, samāveś.

COM-PRO-BATE, *v.* (*L. con, probō*) to agree with, to concur in testimony—*Muttaṣṭiq h., tasdiq k., subūt yā dalil ki pushti k.*—Sammāt h., pramāṇi k., kisi pramāṇ ko pusht k.

[—Milā huā pramāṇ, sapramāṇ, pramāṇikaraṇ, sākshitā.

COM-PRO-BYATION, *n.* joint proof, attestation—*Ham-dalīl, milā huā subūt, tasdiq, shahādāt*

COM-PRO-MISE, *n.* (*L. con, pro, missum*) an agreement in which concessions are made on each side; *v.* to adjust a dispute by mutual concessions—*Musālahā, bāham raf-i-dād, bāham raf-i-sharr, sulh k.*—*Āpas meṇ milkar niptārī, ubhay paksh ke milne se jo niptārā ho; v. āpas meṇ milkar niptānā, ubhay paksh ke kuchh kuchh chhor dene se āpas meṇ niptānā.*

COM-PRO-MIT, *v.* to pledge, to promise—*Zabān d., qaul k., iqrār k.*—Vachan d., bāt bārni, pratijñā k.

[*Ham-siha, ham zif*—Ekapradeśasth, ekapradeśiya.

COM-PRO-VINCIAI, *n.* (*L. con, pro, vinco*) one belonging to the same province—

COMPT. See COUNT.

COMPTROL. See CONTROL.

COM-PULSION. See under COMPEL.

COM-PUNCTION, *n.* (*L. con, punctum*) a pricking, remorse, contrition—*Chubhānā^h, tussuf, nadīmāt, tamba*—Kochhā, garona, pachhtāwā, paschāttāp, sautāp, anuśok.

COM-PUNCTION, *a.* repentant, sorrowful—*Muttaṣṭif, pashmān, mustaṣfir*—Paschāt-tāpi, anutāpi, anuśochak, sautāpi.

COM-PUR-GATION, *v.* (*L. con, purgo*) the act of establishing one man's veracity by the testimony of another—*Āpni hurmat ke wasil se dūstre ki nek timat sābit k., dūstre ki rāst bāzi par gawāhi d.*—Ek ke pramāṇ se dūstre ki satyāsilatā kī pramāṇikaraṇ, ek ki sākshitā se dūstre ki satyāsilatā ko pramāṇi k.

COM-PUR-GATOR, *n.* one who bears testimony to the credibility of another—*Dūstre ki rāst-bāzi par gawāhi d.*—Dūstre ki satyāsilatā par pramāṇ d. w. wā sākshī h. w.

COM-PUTE, *v.* (*L. con, putō*) to reckon, to calculate, to number, to count—*Shumār k., hisāb k., jumla-bandī k., ginti k.^h*—Ginnā, ganānā k., parisaṅkhyā k., saṅkhyā k.

COM-PUTA-BLE, *a.* that may be computed—*Shumār hone ke qābil, shumār-pāzīr, qābil-i-tī-dād*—Ganāniya, saṅkhyeya, gine jāne ke yogya.

COM-PUT-RATION, *n.* the act of reckoning—*Ginti^h, tī-dād*—Ganān, ganānā, saṅkhyān.

COM-PUTTER, COM-PUT TIST, *n.* a reckoner—*Muhasib, hisāb-dān, hisāb k. w.*—Ganāk, ginne w., ginti k. w., saṅkhyātā.

[*rafīq*—Sahachar, bandhu, mitra.

COM-RADE, COM-RADIE, *n.* (*L. camera*) a companion, an associate—*Sāthi^h, sangi^h, yār*, CON, *v.* (*S. cunnion*) to commit to memory, to fix in the mind—*Yād k., del-nishīn k., zāhn-nishīn k.*—Ghokhnā, abhyās k.

CON-CAMER-RATE, *v.* (*L. con, camera*) to arch over, to vault, to lay a concave over—*Mihrab banāni, qubla yā gumbaz banānā*—Torāṇ banānā, torāṇakār nirmān k.

CON-CAMER-RATION, *n.* an arch, a vault—*Mihrab, qubba, gumbaz*—Torāṇ, khorāsārah.

CON-CATE-NATE, *v.* (*L. con, catena*) to link together, to unite in a successive order—*Musalsal yā silsila-band k., zanjira band k.*—Sikarī ki kariyōṇ ke sadris jōrnā, sikarī ki kariyōṇ ke kram ke sadris milānā.

CON-CAT-E-NATION, *n.* a series of links—*Silsila-bandī, zanjira-bandī, lar-bandī, tasalsul yā silsila*—Sikarī ki kariyōṇ ke kram ke sadris jor, śrīnkhalatī, śrenī, paṅkti, mālā.

CON-CAVE, *a.* (*L. con, cavus*) hollow, opposed to convex; *n.* a hollow, a cavity—*Khālī, chhūchhi^h, mujuwaj, qausi*; *n. khālī jagah, gār, jauj*—Khokhlā, khokhrā, putākār, gaganākār, gaganākriti; *n. khokhlā, khokhrā, polī jagah, garhā, garbarā.*

CON-CAVI-TY, *n.* hollowness, internal surface—*Jauj, khulū, polā-pan^h, kisi gumbaz ki andarāni sath*—Khokhlāpan, khokhrāpan, gaganākār vastu ke bhitarī bhāg kī ākār, gaganākār vastu. [hone kā^h.

CON-CAVO-UTS, *a.* hollow without angles—*Polī aur binā kone kā^h, khokhlā aur binā CON-CAVO-UTS-LY, ad. with hollowness—Khokhle-pan se^h, polī se^h, pole-pan se^h.*

CON-CAVO-CON-VEX, *a.* concave on one side and convex on the other—*Ek taraf qausi aur dūsrī taraf gumbazī*—Ek or gaganākār aur dūsrī or golaprishtākriti, ardhachandrārūp. [k. lukānā, oṭ k., dhānpnā.

CON-CEAL, *v.* (*L. con, celo*) to hide—*Makhfi rakhnā, chhipānā^h, poshida k.*—Gupt.

CON-CEAL-ABLE, *a.* that may be concealed—*Makhfi rakkhe jāne ke lāiq, poshida kiye jāne ke qābil, chhipaye jāne ke lāiq, pinhān yā khufiyā kiye jāne ke qābil*—Gopaniya, gopya, prachchhādaniya, lukāye jāne ke yogya.

CON-CEALED-LY, *ad.* so as not to be detected—*Aisā ki jismēn zāhir na ho sake, poshi-dagi se*—Aisā ki jismēn khul na sake, aisi riti se ki jismēn prakāshit na ho sake, guptārūp se. [k. w., gopṭā, lukāne w.

CON-CEALER, *n.* one who conceals—*Makhfi rakkhe w., parda-posh, chhipāne w.^h*—Gupt.

CON-CEALING, *n.* a hiding, a keeping close—*Rū-poshī, poshidagi, chhipāw^h, ikhṣā*—Gopān, lukāw.

CON-CEAL'MENT, *n.* a hiding, a hiding-place—*Ikhfá, rá-pushi, chhipáw'h, jác-rá-pushi*
—Gopan, lukáw, lukne kí jagah, chhipno kí jagah.

CON-CEDÉ', *v.* (*L. con, cedo*) to yield, to admit as true, to grant, to allow—*Hawála k., qabíl k., musallam rakkná, jáiz rakkná, rawá rakkná*—Deqálná, mánleuá, swikár k., angikár k.

CON-CES'SION, *n.* act of yielding, a grant—*Hawála, qabíl. marhamat, 'ináyat, ri'áyat*
—Dená, dán, tyág, swikár, angikár, kshamá, sampradán, pradán.

CON-CES'SIVE, *a.* implying concession—*Hawála-namá, qabúl-namá, marhamat zahir k. w., 'ináyat zahir k. w.*—Dánaprakásak, tyágaprakásak, swikáraprakásak, kshamápra-kásak.

CON-CES'SIVE-LY, *ad.* by way of concession—*Hawála ke rá se, qabúl ke rá se, 'ináyat ke rá se, marhamat ke taur se*—Kshamá se, dán kí rítí se, swikárapúravak, tyág kí bhánt.

CON-CEIVE', *v.* (*L. con, capio*) to form in the mind, to imagine, to comprehend, to think, to become pregnant—*Tajríz k., khiyál k., samajhná, qiyás k., hámila h., humat lená*—Vicháraná, sochná, bújhná, bodh k., kalpana k., bhávaná k., atkal k., anubhav k., pet se h., pet rahná, garbhadráran k., garbhavati h.

CON-CEIVE-BLE, *a.* that may be conceived—*Qábíl-i-idrák, mutasarrar, mumkin-i-fahm*
—Manoganya, bodhaganya, dhiganya, samjhe jáne ke yogya, soche jáne ke yogya.

CON-CEIV-ABLE, *ad.* in a conceivable manner—*Mumkin-i-fahm se, samjhe jáne ke taur se*—Manoganyatá se, dhiganyatápurvak, samjhe jáne kí rítí se.

CON-CEIVER, *n.* one who conceives—*Hámila, samjhe w. h., mudrik, qiyás k. w.*—Garbhadráriní, bújhne w., bodh k. w.

CON-CEIV'ING, *n.* apprehension—*Samajh, khiyál, fahm*—Bújh, vichár, soch.

CON-CEIT', *n.* thought, notion, pleasant fancy, self-flattering opinion; *v.* to form a notion, to think, to fancy—*Khiyál, qiyás, let'fa, lahar, khud-parasti, pindár, kibr; v. khiyál k., qiyás k., tasavvar k.*—Káhná, bhávaná, dhyan, chintá, taraúg, smay, átop, darp, ahamat; *v.* chintá k., kalpaná k., bhávaná k., sochná.

CON-CEIT'ED, *a.* having a high opinion of self—*Khud-rár, khud-pasand, khud-bín, khud-parast*—Ahañkárí, atmábhimáni, garvit, darpí, sátop.

CON-CEIT'ED-LY, *ad.* with foolish vanity—*Takalbur se, gurúr se, khud-parasti se, pindár se, khud-pasandí se*—Átmábhimán se, ahañkár se, darp se, átop se.

CON-CEIT'EDNESS, *n.* fondness of self, pride—*Khud-parasti, pindár, khud-pasandí, takalbur*—Átmábhimánatá, ahañkárítwa, nánití, abhimánatá, garv.

CON-CEIT'FUL, *a.* a vessel, a receiver—*Khána, ghar, jagak, bartañ, básan*—Ádhár, pátra, bhájan, ásmay, petí.

CON-CEIT'FUL, *a.* that may be conceived—*Qábíl-i-idrák, qaribu-i-fahm, mumkin-i-fahm*
—Manoganya, bodhaganya, dhiganya, bodhya.

CON-CEPT'ION, *n.* the act of conceiving, notion, image in the mind, purpose, thought—*Hamat, khiyál, qiyás, iráda, idrák*—Pet se h., garbhadrán, garbhagrahan, anubhav, kalpana, vásana, bhávaná, soch, dhyan.

CON-CEPTIVE, *a.* capable of conceiving—*Hámila hone ke láig, khiyál korne ke láig*—Garbhadrán ke samarth, garbhagrahan ke yogya, samajhne ke yogya.

CON-CENT', *n.* (*L. con, cunctum*) harmony—*Samá, ham-árzá, muwáfagat*—Ekatál, ekatán, ekalay, mel, aviruddh, ekatá, anusritá.

CON-CENT'FUL, *a.* completely harmonious—*Ham-ihang, khush-úwáz, ham-nagma, pur-samá, muwáfag, yakshán*—Samaswar, ekatál, ekalay, aviruddha, anusári.

CON-CENT'U-AL, *a.* harmonious, accordant—*Par-samá, ham-úwáz, ham-nagma, muwáfag, yakshán*—Samaswar, ekalay, ekatál, aviruddha.

CON-CENT'RATE, *v.* (*L. con, centrum*) to drive to a common centre, to bring into a narrow compass—*Ham-markaz k., jam' k., ekatrá k., sametrá k., kisi chez ko thori wus-'at mein k.*—Ek kendra mein k., ekágra k., ekatra k., batoriná, alp sthán mein k.

CON-CENT'RATION, *n.* act of concentrating—*Ham-markaz k., sametrá, thori wus-'at mein k.*—Ekatra k., ek kendra mein k., ekágratá, alp sthán mein k.

CON-CENT'RE, *v.* to tend to a common centre—*Ham-markaz k., ek hí markaz kí taraf ruj' h.*—Ek hí kendra kí or jhukná. [dra, samánakendra, sádháranakendra.

CON-CENT'RIC, CON-CENT'RI-CAL, *a.* having a common centre—*Ham-markaz*—Ekaken-CON-CEPTION. See under CONCEIVE.

CON-CERN', *v.* (*L. con, cerno*) to belong to, to affect, to interest, to make uneasy; *n.* business, affair, interest, anxiety—*Aláqa rakkná, muta'allig h., sarokár rakkná, asar k., dil kh'úchná, garaz-mand h., dil-gír k., fikr-mand k., andesha-mand k.; n. mu-'ámala, sarokár, kár-o-bár, 'aláqa, garaz, dil lagáw, fikr, andesha, gam*—Sambandh rakkná, phal utpanna k., niyisht k., man harná wá khúchná, bhávit k., udvigna k., vyagra k., chintit k.; *n.* kárya, vishay, prayojan, vyápar, arth, abhisandhán, sprihá, anurág, lagáw, chintá, khatká, udveg, vyagratá.

CON-CERN'ED-LY, *ad.* with affection or interest—*Ba-garaz, ba-lház, dil-lagáw se*—Sprihá-purvak, anurág se, man lagáw se.

CON-CERN'ING, *prep.* relating to, regarding—*Nisbat meñ, dar-láb, wáste, bábat meñ—Sambandhi, vishay meñ, vishayak, prati.*

CON-CERN'MENT, *n.* business, interest, moment—*Sarokár, kár-o-bár, 'alága, dil-lagáw, garaz, zarárat—Kámkáj, kárya, vyapár, man lagáw, anurág, sprihá, gaurav, gurutwa, prabháv.*

CON-CERT', *v.* (*L. con, certo*) to settle, to contrive, to adjust, to consult—*Ek sáth band-o-bast k., bandish k., tálhír k., mansíba k., durust k., sijil k., musláhat k., mush-ararát k.—Ek sáth milkar nishpatti k., milkar tháhráná, upáy k., cheshtá k., udyog k., thik k., mantrapá k., paramárs k., milke viehár k.*

CÖN'CERT, *n.* agreement, accordance, harmony, a musical entertainment—*Ittífáq, mu-wáfáqat, munásabat, ham-áwáz, samá, táñfa, rág-rang^h—Mel, ekatá, avirodh, anusár, anurupatá, sadrisya, ektál, ekañm, samaswar, gáná bajáná.*

CON-CERT-O, *n.* (*L.*) a piece of music composed for a concert—*Gít yá hújé kí kitáb, gánc yá bajáw ke háth meñ tashá—Sañgitavidyāsambandhi rachaná.* [bakhērā, taitā.

CON-CEIT TÁ-TION, *n.* strife, contention—*Qazíya, munáqasha, nizá, munáza'at—Jhagrá.*

CON-CESSION. See under CONCEDE.

CÖNCH, *n.* (*L. concha*) a shell—*Saúkh^h, kaurá^h—Saúkh.*

CON-CHÓLO-GY, *n.* the science of shells—*Thi-i-saúkh—Saúkhavidyá, saúkhasástra.*

CON-CLIMATE. See under CONCHIL.

CON-CLIMATE, *v.* (*L. concilio*) to win, to gain, to reconcile—*Gírmáta k., hásil k., munéjig k., suth karáná, phir báhar dast banáná, mel karáná^h—Mohit k., moh lená, árádhaná k., anuráñjit k., páná, apáná, apna kar lená, phir ek karáná, phir maitri karáná, phir mitra banáná, milap karáná.*

CON-CLINTATION, *n.* act of conciliating—*Muhabbat qadr yá mihr-báni hásil k., razá-mandí, phir se báham dast banáw, tasfíya, suth, phir se munéjigat karáná—Anu-grah maryádí wá such kí prápti, prasanna k., árádhan, prasádan, anuráñjan, miláp, milaná, phir se mitra banáná.*

CON-CLIN-Á-TOE, *n.* one who makes peace—*Muhabbat qadr yá mihr-báni hásil k. w., rázi k. w., suth ráz, tasfíya k. w., phir se báham dast banáw v.—Pásanna k. w., priti ádar wá dayá páne w., anuráñjak, árádhak, sandhánakartá, mel karáw v., miláp karáw v.*

CON-CLIN-Á-TOE, *a.* tending to conciliate—*Muhabbat qadr yá mihr-báni hásil karne ko rázi yá ráqib, rázi karne ko rázi, suth karáw ko rázi, mel karáw ko wál k. w.—Anuráñjak, árádhak, bhrdayagráhi, miláp karáw v., mel karáw v.*

CON-CLIN'OUS, *a.* (*L. concinuus*) becoming, pleasant, agreeable, suitable—*Mezaiyab, zel-áwár, khush-amá, dil-pasand, khátir pazir, munásib, muwáfiq—Yatháyogya, ma-mabáwan, manohar, manoráñjak, priya, yogya, upayukt.*

CON-CLIN'ITY, *n.* fitness, neatness—*Ligayut, munásabat, gábilíyat, Muab-turí—Yo-gyatá, upayuktatá, sundaratwa, sutharáñjan, uttámatá.*

CON-CLIN-O-NÁ-TOE, *a.* (*L. concilio*) used in discourse to public assemblies—*Wá'z yá 'amr majlis meñ jo bapán hotá hai us meñ mustámal—Dharmopades meñ wá sa-dhárán sabhá meñ jo vákyaprabandh hotá hai us meñ kám áne v.*

CON-CLISE', *a.* (*L. con, cokus*) brief, short—*Mukhtasár, tang, kotáh, mezmál—Saúk-shipt, chunibak, saúhrit, avistír.* [avistíratápirvak, alp meñ.

CON-CLISE'LY, *ad.* briefly, shortly—*Ikhtisár se, thore meñ^h, qissa-kotáh—Saúkshép se,*

CON-CLISE'NESS, *n.* brevity, shortness—*Ikhtisár, íjmál, kotáhi, tangí—Saúkshép, avistírtatá, saúkshiptatá, saúhrití.*

CONC'ISION, *n.* a cutting off—*Kú^h, tarásh—Káram, chhadan.*

CON-CITATION, *n.* (*L. con, cito*) the act of stirring up or putting in motion—*Uk-sánú^h, jumbish d.—Uthápan, uttejan, dolán, elalán.*

CON-CLAMÁTION, *n.* (*L. con, clamo*) an outcry or shout of many together—*Bahu-terán kí ektálhú chihláhat, yá juygákar^h.*

CON-CLAVE', *n.* (*L. con, clavis*) an assembly of cardinals, a close assembly—*Romí jirge ke nasrániyón ke unjladílon kí majlis, poshidu majlis—Rom nagar kí dharmá-dhupatisabhá, gúrhasabhá, gúrhasamáj, guptasamáj.*

CON-CLUDE', *v.* (*L. con, claudo*) to shut, to comprehend, to decide, to end, to infer—*Band k., mushtamíl k. yá h., mutazammín k. yá h., tajwíz k., tasfíya k., tamám k., khatm k., ákhir k., natíja níkálná—Topná, muhúdná, antargat k., nírpay k., nischit k., tháhráná, samápt k., sampúrñ k., anumán k., nigaman k.*

CON-CLUDEN-CY, *n.* logical deduction—*Natíja—Anumiti, nigaman.*

CON-CLU'DENT, *a.* bringing to a close, decisive—*Khatm k. w., tamám k. w., anjám ko pahuncháne w., qatí, qátí—Samápt k. w., purá k. w., nischit, sunischit, nishpat-tikarak, nírpayak.*

CON-CLU'DER, *n.* one who concludes—*Band k. w., mushtamíl k. w., yá h. w., tajwíz k. w., ínfisál k. w., tamám k. w., natíja níkálné w.—Topne w., muhúdné w., antargat k. w., nírpayak, tháhráne w., samápt k. w., anumán k. w., nigaman níkálné w.*

CON-CLU'DING-LY, *ad.* incontrovertibly — *Lā-kulām, qat'an, be-hujjat* — Nirvivād, nih-sandeh.

CON-CLU'SI-BLE, *a.* that may be inferred — *Muntij hone ke qūbil, qūbil-i-istidlāl, tajwiz ke rā se šaḥarne ke lāiq* — Anuraya, uḥaniya, anumān ke dwārā jo siddha hone ke yogya ho.

CON-CLU'SION, *n.* end, close, inference, determination, final decision — *Khātima, ikhtilām, anjām, intihā, tamāmī, ākhirat, kūsail, natija, tajwiz, inṣāṣāl* — Samāpti, avasān, ant, sesh, paripām, nigaman, uḥan. avagam, niśchay, niṣpatti, nirmay, siddhant.

CON-CLU'SIVE, *a.* decisive, ending debate — *Qat'i, qat'i', baḥs yā hujjat khatm k. w.* — Nirmāyik, niśchāyik, vād samāpti k. w., vivādal-hanjak, pramānik.

CON-CLU'SIVE-LY, *ad.* decisively, finally — *Qat'an, ākhir inṣāṣāl yā tajwiz se, kāmilāna* — Nirnay se, siddhāntapūrvak, antyanishpatti se.

CON-CLU'SIVE-NESS, *n.* the state or quality of being conclusive — *Qat'i khāsiyat, qat'i' khāsiyat, baḥs yā hujjat ko khatm karne ki khāsiyat* — Niśchāyakatwa, nirmāyakatwa, pramānya, vivādal-hanjakatā. [— *Bāḥs yā jamānā* — Ekātālā thakkā k.

CON-COAGU-LATE, *v.* (*l. con, con.* ago) to curdle or congeal one thing with another CON-COCT, *v.* (*l. con, coctum*) to digest, to purify, to refine, to ripen — *Haḥm k., sāf k., musaffi k., khāḥis k., pakānāḥ, pakhlā k.* — Pachānī, nirmal k., śodhanā, parishkrit k., paripakwa k., pakkā k. [pakwatā, pāk.

CON-COCTION, *n.* digestion, maturation — *Haḥm, tablil, pakānāḥ* — Pachāw, paripāk, pari-con-coctive, *a.* digesting, ripening — *Haḥm yā tablil k. w., pakkā k. w.* — Pachak, pachan, paripāki, pakānā w.

CON-COM-TANT, *a.* (*l. con, comes*) conjoined with: *n.* an attendant — *Lāhiq, pai-avasta, haw-bastā, shāmīl*: *n.* *lāhiq shai, pavasta yā shāmīl shai, haw-rāḥ* — Saṅyukt, āmushāgik, saḥavartī: *n.* amushāgik, saḥachārī, saḥavartī, saṅgi, sāthī.

CON-COM'T TANGE, CON-COM'T TANG, *a.* a being together with another thing — *Ham-bā-shā, luḥḥān, luhāy* — Saṅyog, saṅg, sith, saḥavartan.

CON-COM'T TANT-LY, *ad.* along with others — *Ancān ke sāthḥ.*

CON-CORD, *n.* (*l. con, con*) agreement, union, harmony, a compact — *Ittifaq, tatābūq, tawāḥuq, melḥ, mawāḥuqat, ham-āḥuq, ham-awāḥ, samā, qat' qarār, shart* — Milāp, sammati, ekachittatā, ekatā, aikya, sādrīṣya ekatā, tālāikya, ekaswar, swarnīkya, ekalay, niṣyan, hor.

CON-CORD, *v.* to agree — *Murāḥiq k., mutāḥiq h.* — Mitnā, ekatā raklānā, sādrīṣ h.

CON-CORDANCE, *n.* agreement, a dictionary of the principal words used in the Scriptures with the book chapter and verse in which they occur — *Ittifaq, murāḥiqat, mutāḥiqat, luḥḥat-i-kitāb i-tawqūdās, Tawrat aur Injil ki luḥḥat* — Mel, aikya, ekatā, sādrīṣya, isāidharmapustakakosh, isāidharmapustakasūchi. [sādrīṣya, ekatā.

CON-CORDANT, *a.* agreeing, harmonious: *n.* that which is correspondent — *Murāḥiq, mutāḥiq, mutūḥiq, mutāḥid, ham-āwāḥ, ham-safir, ham-rāy, ham-suc*: *n.* mawāḥiq shai, mutāḥiq shai — Aamrūp, sādrīṣ, ekatā, ekalay: *n.* amrūp wā sādrīṣ vastu.

CON-CORDANT-LY, *ad.* in conjunction — *Bi ittisāl, ba-mel* — Saṅyog meḥ, yog meḥ.

CON-CORD'AT, *n.* a compact, a convention — *Qat' qarār, 'ahd-o-paimān* — Niṣyan, hor.

CON-CORPO-RATE, *v.* (*l. con, corpus*) to unite into one body or substance — *Jam' k., kisi chiz ko milāke ek dher k.* — Kai vastu ko milākar ek rāsi k., kai vastuon kā ek dher k.

CON-CORPO-RATION, *n.* union in one body — *Kai chizon ki āmezish, kai chizon kā maj-mū'a* — Kai vastuon ki rāsi, kai vastuon kā milkar ek dher.

CON-COURSE, *n.* (*l. con, cursus*) a meeting, an assembly of people, a multitude — *Majlis, jamā'at, hujjāt, anjām, talihām* — Janasamāgam, jamaw, jamāwā, baṭor, lokasabhā, janasamūh, bhīr.

CON-CRE-ATE, *v.* (*l. con, creo*) to create at the same time — *Kisi dāsrī chiz ke sāth ek hi waqt padānā k.* — Kisi dūsrē padārth ke sāth ek hi samay meḥ utpanna k.

CON-CRETE, *v.* (*l. con, cretum*) to coalesce into one mass, to form by concretion — *Munjamid k., munjamid h., basta h., basta k.* — Jamānā, jamnā, bāndhnā, bāndhnā, ek piṇḍ h. wā k. ek rāsi h. wā k.

CON-CRETE, *a.* formed by concretion, not abstract: *n.* a mass formed by concretion — *Munjamid, basta, marakkah, jamid*: *n.* injimād se jo ambār yā dher bane — Jamā huā, piṇḍbhūt, rāsiḥbhūt, ghanā, samavet, avivikt, dharmivāchak: *n.* piṇḍ, dher, jam jāne se jo rāsi banī ho.

CON-CRETE-LY, *ad.* not abstractly — *Jāmidāna* — Dharmivāchakatwa se.

CON-CRE'TION, *n.* act of concreting, a mass — *Injimād, bastagi, ambār* — Jamāw, piṇḍ-karan, ghanīkaran, piṇḍ, ogh, samūh, rāsi.

CON-CRE'TIVE, *a.* causing to concrete — *Jamāne wḥ., thakkā k. w.*

CON-CRE-MENT, *n.* mass formed by concretion — *Injimād se banā huā ambār* — Jamāw se banā huā dher, piṇḍ, rāsi.

- CON-CRĒS'ČENČK, *n.* the act of growing by union of particles—*Ajason ke ekatthā milne se injimān*—Kajon ke ekatra milne se juañaw.
- CON-CU-BINE, *n.* (L. *con, cubo*) a woman who cohabits with a man without being married—*Madkhān, rakheh^h, ughari^h, harām*—Upapatri, upastri, suraitiñ.
- CON-CŪ'NI-NAČK, *n.* the act or state of living as man and wife without being married—*Mulkhādiyat, suraitiñ-parā^h, ughari-pauā^h*—Upastriśevā, upastrigaman, upapatriñ-samhohg. [kāñrū^h, latmardan k^h, gonāñ^h.
- CON-CŪL'CATE, *v.* (L. *con, caleo*) to tread or trample under foot—*Rauidnā^h.*
- CON-CŪ'PIS'ČENČE, *n.* (L. *con, cupio*) irregular desire, lust, carnal appetite—*Shah-wat, masti, nafsāniyat*—Kām, kāmāñi, ratarthitwa.
- CON-CŪ'PIS'ČENT, *a.* libidinous, lecherous—*Shahwat-parat, shaharatī, mast, tamāsh-biñ*—Kāmī, kāmuk, ratarthī, lampat.
- CON-CŪ'PIS'ČULE, *a.* impelling or inclining to carnal pleasure—*Shahwat ki taraf māil k. w., tamāsh-biñ ki taraf rājū k. w.*—Kāmāñi uttejak, kāmāñivardhak.
- CON-CŪR', *v.* (L. *con, curro*) to meet in one point, to agree, to contribute with joint power—*Ek saqte meñ milnā, muttāñij k., muwāñij k., qābil k., ek dil h., bāham mil-kar madad k.*—Ek vindu meñ milna, ekatra sañgam k., sammatā h., ekachitta 'l., swikār k., ekatra milke sabay k., ek sañg milke kām k.
- CON-CŪR'ČENČE, CON-CŪ'R'ČEN-ČY, *n.* union, agreement, combination, assistance—*Itihād, ittifāq, muwāñiyat, tarāñij, ikhtilāt, silsila, sar rishā, kināyat, mudad*—Mel, sam-mat, sammat, swikār, yag, sahsarg, sañhati, sañayātā.
- CON-CŪ'R'ČENT, *a.* acting in conjunction, concomitant; *n.* a joint cause, equal claim—*Muttāñij, mu'tahid, musalsal, lāñij, ham-basta, purasta; n. mushtamil sabab, milā hāt sabab, ham-dā'wā, musāwī dā'wā*—Sahakārī, dūse ke sath milkar kām k. w., sañgi, anushaṅgi, sañyukt; *n.* anushaṅgi kārū, sañyukt kārān, tulyāñi-kār. [mutipūrvak, sammat se, milkar.
- CON-CŪ'R'ČENT-LY, *ad.* with concurrence—*Be-ittifāq, muwāñiyat se, itihād se*—Sam.
- CON-CŪ'SSION, *n.* (L. *con, quassum*) the act of shaking, agitation, a shock—*Jumbish, tazulul, harakat, takka^h*—Hilaw, qulāw, dhakkā.
- CON-DEAN', condemn', *v.* (L. *con, damno*) to pronounce guilty, to doom to punishment, to censure, to blame—*Taqir-wār k., gunah-gār thahrānā, sazā k. fatwā d., shikā-yat k., shikrā k., gilek., radd k., ilzām d., mādmat k., had-nān k.*—Dosh k., aparādhi thahrānā, dānd d., nindā k., nikamā thahrānā, nikāl dāñh, dokhmā, kalañki k.
- CON-DEAN'-NA-BLE, *a.* blamable, culpable—*Taqir-wār kiye jāne ke lāñij, gunah-gār thah-rāñij jāne ke qābil, sazā jāne ke lāñij, taqir-wār, wājibū l-taqir, mulzim*—Dāñdāñiya, nindāñiya, aparādhi, dushiya.
- CON-DEM-NATION, *n.* sentence of punishment—*Sazā k. hukm, fatwā*—Dāñdāñiā.
- CON-DEAN'-TO-RY, *a.* implying condemnation—*Patwā-āwar, fatwā-mazmūn, sazā k. hukm-āmez*—Dāñdāvādī, dāñdāñyaprakāśik. [doshgrāhi, aparādhanirpetā.
- CON-DEMER, *n.* a blamer, a censorer—*Ilzām d. w., gilo-qirār, aib-gi, shakkī*—Nindak.
- CON-DENSE', *v.* (L. *con, densus*) to make or grow more dense; *a.* thick, close—*Gārhā k. yā h., kasif k. yā h., munjamid h. yā k., sangūñ h. yā k.; a. munjamid, kasif, gārhā^h*—Jamānā wā jam jānā, ghanā k. wā h., gajhin k. wā h.; *a.* thakkā, jamā huā, ghanā, gajhin, aviral.
- CON-DEN-SA-BLE, *a.* that may be condensed—*Sangūñ kiye jāne ke qābil, munjamid kiye jāne ke lāñij, kasif kiye jāne ke qābil*—Jamāñye jāne ke yogya, ghanā kiye jāne ke yogya, ghanikarāñiya.
- CON-DEN-SATE, *v.* to make or grow thicker; *a.* made thick, compressed—*Munjamid k. yā h., sangūñ k. yā h., kasif k. yā h.; n. munjamid kiya gayā, kasif kiya gayā, sametā gayā, thupē wusāt meñ kiya gayā*—Jamānā wā jam jānā, gārhā k. wā h., ghanā k. wā h.; *a.* gārhā kiya gayā, ghanikrit, ghanā kiya gayā, thore vistar meñ kiya gayā.
- CON-DEN-SATION, *n.* act of making more dense—*Taksif, jamāñat^h, jamāñ^h*—Ghanā k. wā h., gārhā k. wā h., ghanikarāñ.
- CON-DEN-SEH, *n.* one that condenses—*Munjamid k. w., harā k. mu munjamid k. wālī yā kasif k. wālī kal*—Jamāñye wā, yāyū ko ghanī karne wālī kal.
- CON-DE-SCEND', *v.* (L. *con, de, scando*) to descend from the privileges of superior rank or dignity, to stoop, to yield—*Apne martabē k. khiyāl nu karke apne kḥurdon ke sath, aisi farotani se pesh āñe jo insāf yā riwāj ke rū se wājib na ho, farotani se mihurmā, dabnā^h, qābil k., lāñi*—Apne gaurav pad wā māt ki vichār na karke apne se chhotōñ ke sath aisa sishṭachār karnā jo nyāya wā lokavyavahār ki rīti se kartavya na ho, anugrah se jhuknā, swikār k., vasibhūt h., adhin h.
- CON-DE-SCENDENCE, *a.* a voluntary yielding—*Az-khud apne kḥurd se dab-jānā*—Jān-būjhkar apne mān se apnā gaurav tyāg karke apne se chhote ke sath namratā k.
- CON-DE-SCENDING, *a.* yielding to inferior, courteous, obliging; *n.* act of voluntary humiliation—*Aḥurdon se jaro-tani ke sath pesh āñe w., sahib-i-kḥulq, khalīq, kḥush-akhlaq, amimu-l-ilwān, sahib-i-murawwat*—*n. kḥurdon se az-khud farotani yū inkisār*

- Gaurav chhorkar apne se chhoton ke sath atyant ishhtachar k. w., ishhtachari, ishht, upakari, paropakari; n. gaurav wa man chhorkar apne se chhoton ke sath namratacharan. [Ishhtachar se, vinay sabit, namratapurvak.
- CON-DE-SCENDING-LY, *ad.* courteously—*Khush akhlai se, khul se, garib-nawazi se*—
- CON-DE-SCENDING, *n.* descent from superiority—*Khewdon ke sath aisa farotani jo inaf ya riwaj ke ru se wajib na ho, inkisar*—Apne chhoton ke sath aisa ishhtachar jo kisi riti se uchit na ho, gauravatyag, namrata.
- CON-DE-SCENDING, *a.* courteous, not haughty—*Khalig, garib-nawaz, khush-akhlai, nek-nihad, furo-tan, khak-nishin*—Ishhtachari, misil, naura, vinayi.
- CON-DIGN, *con-din'*, *a.* (L. *con, dignus*) deserved, merited, suitable—*Saza-war, mustajib, laig, munasib, lazim, wajib*—Yathartha, upayukt, yogya, uchit.
- CON-DIGNITY, *n.* merit, desert—*Saza-war, liqayut*—Upayuktata, yogyatā.
- CON-DIGNLY, *ad.* according to merit—*Saza-war ke mutabiq, liqayut ke mutabiq*—Yathayogya, yogyatā ke anusar.
- CON-DIMENT, *n.* (L. *candim*) seasoning, sauce, any thing used to give relish—*Masala^h, chashni, achar^h*—Salan, vyanjan, chatni.
- CON-DITE, *v.* to pickle, to preserve—*Masala d^h, chashni-dar k., achar dalna^h, murabba rukhna^h*—Achar banana, pagna, guramba rukhna. [achar^h.
- CON-DITEMENT, *n.* a composition of conserves—*Gul-gand, murabba, gurambah^h*.
- CON-DITION, *n.* (L. *con, datum*) quality, state, temper, rank, stipulation, terms of contract; *v.* to make terms, to stipulate—*Wusf, khasiyat, kufiyat, halat, 'alam, waz, mizaj, tubat, sirisht, kho, khaslat, darja, martaba, 'ahd-o-paiman, shart, sharait; v. shart badna ya laqani, shart k., 'ahd-o-paiman k.*—Gun, avastha, dasi, gati, sthiti, prakriti, bhav, pad, aspad, suket, hor, niyam, pap, niyamanavakya; *v.* niyamanavakya k., pratijha k., hor k., niyam k.
- CON-DITION-AL, *a.* containing or depending on conditions, not absolute—*Sharti, mash-rut*—Hor sambandhi, niyamasambandhi, pananishit, niyamik, sapratibandhi.
- CON-DITION-AL-ITY, *n.* the state of being conditional—*Sharti halat, mashrut halat*—Hor sambandhi dasi, pananishit avastha. se.
- CON-DITION-AL-LY, *ad.* with certain limitations—*Be shart*—Niyamanavakypurvak, hor
- CON-DITIONED, *p. a.* having a certain state or qualities—*Wusf-dar, khasiyat-dar, kisi halat me rakha gya^h*—Sthit.
- CON-DOLE, *v.* (L. *con, dolere*) to lament with others—*Mutam-parsi k., gam-khawari k.*—Anr ke dukh me sok wa khed k., dusre ke sath sok wa vilap k., samadukhi h., dusre ke sath samasok k.
- CON-DOLEMENT, *n.* sorrow with others—*Mutam-parsi, gam-khawari, ta'zigat*—Dusre ke dukh me sok k., samasokakarun, anr ke sath sok wa vilap.
- CON-DOLENGE, *n.* grief for another's sorrow—*Ta'zigat, mutam, pars, gam-khawari*—Anr ke dukh me sok, dusre ke dukh me sok wa sokasichak vyavahar, samasok.
- CON-DOLING, *n.* expression of condolence—*Mutam-parsi*—Dusre ke dukh me sokakarak, sahasok. [i, amarzish—Aparadhakshama, kshama.
- CON-DONATION, *n.* (L. *con, dono*) a pardoning, a forgiving—*Af, dar-guzar, mu'ar*.
- CON-DUCE, *v.* (L. *con, ducere*) to lead or tend, to contribute, to serve—*Age jana ya mail h., madad k., tayrigat d., qawwal d., pushi d., mumidd h.*—Age chalna wa jhukna wa dhalna, amkul wa sahakari h., sahara d., upakar k., sahayata k.
- CON-DUCEMENT, *n.* a leading to, tendency—*Dan^h, mail, mailan*—Pahunch, jhukaw, dhalaw.
- CON-DUCENT, *a.* tending to, contributing—*Mail, mumidd, mu'arin*—Jhuka hua, dhalai hua, sahayak, upakar. [hua, sahayak, upakari.
- CON-DUCIBLE, *a.* tending to, promoting—*Mail, mumidd, mu'arin*—Jhuka hua, dhalai
- CON-DUCIBILITY, *n.* quality of conducing—*Mil hua ke khasiyat, pushi dene ki khasiyat, mu'awanat, madad karne ki khasiyat*—Dhalne ka dharm, jhukne ka gun, upakar karne ka gun, sahayata karne ka gun. [kari, sahayak, upayik, prayojak.
- CON-DUCIVE, *a.* that may forward or promote—*Mu'arin, madad gar, mumidd*—Upa-
- CON-DUCIVENESS, *n.* quality of conducing—*Mu'awanat, 'anul, pushi d., madad karne ki khasiyat*—Prayojakata, upayikatwa, sampadakata, sahayata.
- CON-DUCT, *n.* management, guidance, command, convoy, behaviour—*Ijra, madar, tadbir, anjam, kar-ravai, ihtimam, rah-numai, sur-dari, laskar-kashi, fauj-kashi, badriga, atwar, ramish, kariya, waz*—Nirvah, path dikhana, adhiakar, sainapatya, senadhipatiwa, parichar, path ka rakshak, acharan, achar, charitra, vyavahar.
- CON-DUCT, *v.* to lead, to direct, to manage—*Le-jana^h, rah-numai k., rah-dikhlanai, sar-dari k., laskar-kashi k., hukm-rani k., kar-ravai k., ihtimam k., ravai k.*—Le chalna, pahunchanai, le ana, path dikhana, marg dikhana, sainapatya k., nirvah k., chalna.
- CON-DUCTIOUS, *a.* employed for wages—*Ajra-dar, mazdur*—Thike ka, bhare ka.
- CON-DUCTOR, *n.* a leader, a chief, a director—*Rah-numa, rah-bar, peshwa, peshrau, sar-*

dār, sipah-nālār, ihtimāmchī, kār-par-dāz—Pathadarśak, path dikhāne w., agūā, vāhak, adhiśhātā, nāyak, mukhiyā, pradhān nirvāhak, chālāne w., sampādak.

CON-DUC'TRESS, *n.* a woman that directs—*Peshrau'aurat, ihtimāmchīn, kār-par-dāzin*—Aragāwīnī, nirvāhikā, nāyikā. [nālī.]

CON-DUIT, *cūn'dit*, *n.* a water-pipe, a canal—*Nālār, āb-rez*—Nāl, pranālī, pranālā, nālā, CŌNE, *n.* (Gr. *konos*) a solid body circular at the base and ending in a point, the fruit of the fir-tree—*Gāw-dum, maḥrūt, maḥrūt-i-mustadīra, deo-dūrū kā phal*—Gopuchchhākritī, sāṅku, sūndākār vastu, devadārūphal.

CŌNIC, CŌN'I-CAL, *a.* having the form of a cone—*Gāw-dumī, maḥrūtī*—Sāṅku-sambandhī, gopuchchhākār, sūndākār.

CŌN'I-CAL-LY, *ad.* in the form of a cone—*Gāw-dum ki sūrat, maḥrūtī dāul se*—Sūndākār se, gopuchchhākār se. [vidyā.]

CŌN'ICS, *n. pl.* the doctrine of conic sections—*'Ilm-i-tarāsh-i-maḥrūt*—Sāṅkuchhīna-Co-NIF'ER-ous, *a.* bearing cones—*Gāw-dum paidā k. w., maḥrūtī phal paidā k. w.*—Sūndākārāphalaprada, sāṅkūphalawān, sūndākārāphalawān. [puchebhākār murti.]

CŌN'OID, *n.* a figure like a cone—*Maḥrūtī yā gāw-dumī shakī*—Sūndākār murtī, go-CŌN'EY. See CONY.

CON-FAB'U-LATE, *v.* (L. *con, fabulator*) to talk familiarly together, to chat, to prattle—*Be-takallufāna bāham guft-gū k., baknā^h, gap hāknā^h*—Āpas meṇ mitravat bāt-chit k., barbarānā, gap mārānā.

CON-FAB'U-LĀ-TION, *n.* familiar talk—*Be-takallufāna guft-gū*—Mitravat pralāp, mitra ke sadrī bātchit, vīsrāmbhakathā, kathopakathan, ālāp.

CON-FAB'U-LA-TO-RY, *a.* belonging to talk—*Be-takallufānu guft-gū ke muta'alliq, guft-gū kā*—Mitravat pralāp sambandhī, ālāpī, kathopakathanasambandhī.

CON-FAR-RE-ATION, *n.* (L. *con, far*) the solemnizing of marriage by eating bread together—*Bāham rotī khāne se nikāh k.*—Ekāṭṭhā rotī khāne se vivah k.

CON-FECT', *v.* (L. *con, fectum*) to make up into sweetmeats, to preserve with sugar—*Mithāī banānā^h, murabba banānā, pāpnā^h.*

CŌN'FECT, *n.* a sweetmeat—*Mithāī^h, murabba.*

CON-FECT'ION, *n.* a sweetmeat, a mixture—*Mithāī^h, murabba, milāw^h.*

CON-FECT'ION-ARY, *n.* one who makes sweetmeats, a preparation of sweetmeats—*Halwāī, mithāī w^h, murabba, mithāī^h.*

CON-FECT'ION-ER, *n.* one who makes or sells sweetmeats—*Halwāī, mithāī w^h.*

CON-FEC'TO-RY, *a.* relating to sweetmeats—*Mithāī ke muta'alliq, murabba ke muta'alliq*—Mithāī kā sambandhī.

CŌN'FIT, CŌN'FI-TURE, *n.* a sweetmeat—*Mithāī^h, murabba.*

CON-FED'ER-ATE, *v.* (L. *con, fectus*) to join in a league; *a.* united in a league; *n.* one united in league, an ally—*Ham-shart k., ham-ahd k., muttāfiq hokar sūzish k., ham-mālāh k.; a. muttāhid, mushārīk; n. mu'āhid, rafiq, shariq*—Sandhi k., parāmārē karke ekarā k.; *a.* sandhit, ekarē meṇ mil' huā; *n.* sandhit jān, sandhi meṇ milā huā jān, parasparopākārī, sāṅgi, sāthī, sājhi.

CON-FED'ER-A-ŌY, *n.* a league, federal compact—*Itihād, ittifāq, bandish, 'ahd-o-paimān, qaul-qarār*—Mel, sandhi, sāṅghaṭṭān, ekarā.

CON-FED-ER-Ā'TION, *n.* league, alliance—*Itihād, bandish, 'ahd-o-paimān, rafāqat, qaul-qarār, muvāfaqat*—Mel, sandhi, parasparopākārāthak sandhi, milāp, banāw, sandhān.

CON-FER', *v.* (L. *con, fero*) to discourse, to consult, to compare, to give, to bestow—*Guft-gū k., mashwara k., khulvat k., muqābala k., nishit d., milānā^h, baḥshnā, marhamat k., ināyat k., 'atā k.*—Sambhashan k., bātchit k., parāmārē k., mantranā k., milāke jāchnuā, laggā lagākār jāchnuā, denā, dān k.

CŌN-FER-ENCE, *n.* formal discourse, an appointed meeting for debate, comparison—*Guft-gū, suwāl-jawāb, muzākara, mukālāma, mubāharā ke liye muqarrar jamāw yā mulaqāt, muqābala, tashbīh*—Bātchit, kathopakathan, mantranā wā bātchit ke nimitta sunīshit sabhā wā jamāwā, launīyā, upamān, milān.

CON-FER'ER, *n.* one who confers—*Guft-gū k. w., mashwara k. w., baḥshkne w., muqābala karke dekhne bhāne w.*—Bātchit k. w., mantranā wā parāmārē k. w., datā, dene w., milākar jāchnē w., laggā lagāne w.

CON-FER'ING, *n.* comparison, examination—*Muqābala, tashbīh, āzmāish, tajwiz, parakh^h*—Upamitī, milān, upamān, jāchē, parikshā.

CON-FESS', *v.* (L. *con, fassum*) to acknowledge a crime, to avow, to grant—*Qusūr iqrār k., iqrār k., qabūl k., qabūlnā, taslim k.*—Āpārādh mān lenā, kahnā, batlānā, prakās k., swikār k., āngikār k.

CON-FESS'ED-LY, *ad.* avowedly, indisputably—*Muqarrar, yaqīnan, qat'an, lā-kalām, be-shubhā, be-shak^h*—Prakās se, swikār pūrvak, nirvīad, nīshit rūp se.

CON-FESS'ION, *n.* acknowledgment, avowal—*Iqrār, qabūl, 'itirāf, ishār*—Swikār, āngikār, prakāsan, pratipatti, batāw, kahā.

CON-FES'SION-AL, *n.* the place where a priest hears the confession of a penitent—*Wah jagah jahān pādri kisi tauba-gar yā mustagfir ke gunāh ká iqrār suntā hai—* Wah aṭhān jahān dharmopadesak kisi anutāpi jan ke aparādh ká prakāśan wā vivaran suntā hai, pāpavivaran sunnewāle āchārya ki kuṭī. [dhi.]

CON-FES'SION-ARY, *a.* belonging to confession—*Iqrār ke muta'alliq—* Swikārasamban-

CON-FES'SION-IST, *n.* one who professes his faith—*Apne dīn aur mazhab ká iqrār k. w., apnā dīn mānne w.—* Swadharmaprakāśak, swadharmānuyāyi.

CON-FES-SOR, *n.* one who professes his faith in the face of danger, a priest who hears confessions—*Khatar-nāk muqām meñ apne dīn par qāim rahne-wālā, shahid, jis pīr ke pās gunāh qabūl kurrā—* Duhkh meñ bhī swadharm mānne w., vipat meñ bhī swadharm ká ācharan k. w., swadharmārth dukkhabhāgi, pāpaswikārasrotā, wah āchārya jiske pās aparādhī apnā aparādh swikār karai, doshaśravanaguru.

CON-FEST', *a.* acknowledged, open, known—*Qabūl kiya gayā, iqrār kiya gayā, mashhūr, fāsh, ma'lūm—* Swikrit, angikrit, mānā huā, pratyaksh, khulā, vidit, jānā huā.

CON-FI-TENT, *n.* one who confesses his faults—*Apnā gunāh qabūlne w., apne gunāh ká iqrār k. w.—* Apne dosh ko kab d. w., apnī aparādh swikār k. w.

CON-FIDE', *n.* (L. *con, fido*) to trust—*Itibār k., i'timād k.—* Pratyay k., viśwās k., bharosā k., bharosā rakhnā.

CON-FI-DANT', CON-FI-DANTE', *n.* one trusted with secrets, a confidential friend—*Rāz-dār, kam-rāz, parda-dār, mutamad dost, dost-i-jāni—* Viśwāsījan, rahasyājan, rahasyapātra, ekāntamitra, viśwāsī mitra, rahasyamitra.

CON-FI-DENCE, *n.* firm belief, trust, boldness—*Itiqād, yaqīn, tayyagun, i'tibār, i'timād, khātir-jam'i, be-bāki, dīleri—* Bharosā, viśwās, pratyay, dhithāi, pragalbhatta.

CON-FI-DENT, *a.* fully assured, positive, trusting, bold; *n.* one trusted with secrets—*Mutaqīd, khulud-pasand, yaqīn jānne w., mustaqīl, shukh, be-bāk; n. rāz-dār, ham-rāz—* Sunīśchit, dīrgh, pratyayi, pratyay k. w., dhithā, pragalb, nidharak; *n.* rahasyājan, rahasyamitra.

CON-FI-DENTIAL, *a.* trusty, faithful, private—*Mutaamad, mutadaiqin, waṣfā-dār, imān-dār, poshida, makhfi—* Viśwāsuyātra, viśwās-yogya, viśwāsya, gupt, gūrh, rahasya.

CON-FI-DENT-LY, *ad.* without doubt or fear—*Be-shukh, be-shubh, be-andesh, be-khauf—* Nihśandeh, niśāuk, nidar, nirbhay. {*k. w., pratyay k. w., bharosā rakhne w.*

CON-FIDUR, *n.* one who confides—*Itibār k. w., i'tmad k. w., bharosā k. w.—* Viśwās

CON-FIGURE, *v.* (L. *con, figura*) to form, to dispose into a certain shape—*Shakl d., sūrat-shakl d.—* Banānā, sākār k., garbnā, ākār d.

CON-FIG-UR-ATE, *v.* to show like the aspects of the planets towards each other—*Saiyārōn ki haiyat ke mānind zāhir k., saiṃārōn ki sūrat jaisi ek dūse ki nisbat rakhi hai us tarāh se zāhir k.—* Grahasṭhiti ke sadris dikhlanā.

CON-FIG-UR-ATION, *n.* form, aspect of the planets—*Sūrat, shakl, tarkib, saiṃārōn ki haiyat yā sūrat—* Ākār, banawat, ākriti, grahasṭhithi, grahōn ki avasthā.

CON-FINE, *n.* (L. *con, finis*) a limit, a border, a boundary; *v.* to border upon—*Sar-hadd, kināra, intihā, hadd; v. hadd lagnā, ihāta lagnā—* Simā, bār, siwānā, sewān; *v.* simā lagnā, dūre meīro honā, siwāne se siwānā chhū jānā.

CON-FINE', *v.* to limit, to shut up, to restrain—*Mahdūd k., hadd bāndhnā, band k., qaid k., zabt k.—* Simā bāndhnā, dūre bāndhnā, mūd d., atkānā, karāgar meñ dāl d., roknā, dabānā. [sehheadaniya, jiski simā ho sake.]

CON-FIN-ABLE, *a.* that may be limited—*Mahdūd kiye jāne ke lāiq—* Parimeya, parich-

CON-FINE-LESS, *a.* boundless, unlimited—*Be hadd, be-intihā, gair-mutanāhi—* Anant, a-pār, niravadhī. [atkāw, pratibandhan, rodh, uirodh, saṃyam.]

CON-FINE-MENT, *n.* imprisonment, restraint—*Qaid, asiri, habs, zabt, rok—* Bāndhua,

CON-FIN-ER, *n.* a borderer, a restrainer—*Sar-hadd ká rahne w., mahdūd k. w., zabt k. w., rokne w.—* Simā ká nivāsī, siwāne ká rahne w., atkāne w., uirodhak, niyamak.

CON-FIRM', *v.* (L. *con, firmus*) to make firm, to fix, to establish, to ratify, to admit fully into Christian communion—*Mashāt k., qāim k., muqarrar k., tahqiq k., sābit k., tasdiq k., bar-qarār rakhnā, bu-dastūr rakhnā, ba-hāl rakhnā, manzūr k., 'Isāi mazhab meñ ba-khūbi dākhil k.—* Dīrgh k., sthīr k., sthāpan k., ṭhahrānā, satya k., pramāṇi k., 'Isāi dharm meñ pravritta k.

CON-FIRM'-ABLE, *a.* that may be confirmed—*Muqarrar hone ke lāiq, qābilu-s-sabūt, dalil-pazīr, qāim kiye jāne ke lāiq, tahqiq kiye jāne ke qābil, tasdiq kiye jāne ke qābil, man-zūr kiye jāne ke lāiq—* Dīrgh kiye jāne ke yogya, sthīr kiye jāne ke yogya, pramāṇi kiye jāne ke yogya.

CON-FIR-MĀ-TION, *n.* the act of establishing, convincing testimony, an ecclesiastical rite—*Tahaqquk, ta'aayun, tahqiq, istikhām, muqarrari, sabūt, dalil, dalālat, 'Isāi mazhab kī ek rasm—* Dīrgh k., saṃstambh, pramāṇi k., dīrghokti, dīrghapramāṇ, 'Isāi dharm meñ pravartan, 'Isāi dharm kī ek riti.

CON-FIR-MĀ-TOR, *n.* one that confirms—*Mazbūt k. w., qāim k. w., muqarrar k. w., tahqiq k. w., sābit k. w., tasdiq k. w., bar-qarār yā ba-dastūr rakhne w., manzūr k. w., 'Isāi*

mazhab meñ ba-khúbi dákhal k. w. — Drīḥ k. w., sthāpan k. w., satya k. w., pramāṇi k. w., Īsāi dharma meñ pravritta k. w.

CON-FIRM'A-TO-RY, *a.* that serves to confirm — *Mazbút k. w., sábit k. w., bar-qarár yá ba-dastúr rukhne w.* — Pramāṇi k. w., drīḥ k. w., drīḥ pramāṇ d. w.

CON-FIRM'ED-NESS, *n.* state of being confirmed — *Mazbút kiye jāne ki hálát, ba-dastúr yá bar-qarár rukhne jāne ki hálát, manzúr tahqīq yá tasdiq kiye jāne ki hálát* — Drīḥ-kritavasthā, pramāṇikritavasthā, satyakritavasthā.

CON-FIRM'ER, *n.* one that confirms — *Mazbút k. w., tahqīq k. w., qáim k. w., muqarrar k. w., bar-qarár ba-dastúr yá ba-hál rukhne w., tasdiq k. w., sábit k. w.* — Drīḥ k. w., pramāṇi k. w., sthīr k. w., drīḥ-pramāṇalātā.

CON-FIRM'ING-LY, *ad.* with confirmation — *Is bāt se, subút se, tahaqquq se, istiqlál se, maz-búti se, dalíl yá dalálat se* — Drīḥ karue se, sanstambh se, pramāṇikaraj se, drīḥ-pramāṇalán se.

CON-FISCATE, *v.* (*L. con, fiscus*) to forfeit to the public treasury : *a.* forfeited — *Zahť k., baitu-l-mál meñ dálna ; a. zabť, baitu-l-mál meñ dálna gayá* — Dand ki riti se koí vitta chhinkar rájádhn k., rájádhn laga lená : *a.* dand ki riti se chhinkar rájádhn kiya gayá. [*dukhál* — Dand ki riti se chhinkar rájádhn k.]

CON-FIS-CÁ-TION, *n.* the act of forfeiting to the public treasury — *Zahť, baitu-l-mál meñ dálna*

CON-FIS-CÁ-TOR, *n.* one who confiscates — *Zahť k. w., baitu-l-mál meñ dálna w., sábit* — Dand ki riti se chhinkar rájádhn k. w. [chhinkar rájádhn k. w.]

CON-FIS-CÁ-TO-RY, *a.* consigning to forfeiture — *Zahť meñ dálna w.* — Dand ki riti se CON-FIT. See under CONFECT.

CON-FI-TENT. See under CONFESS.

CON-FIX', *v.* (*L. con, firmo*) to fix down — *Iapáná^h, japná^h, atkáná^h, gúrná^h, bándh*

CON-FIX'URE, *n.* the act of fastening — *Bándh^h, bandhan^h, gapár^h, japáw^h, atkav^h.*

CON-FLA-GRANT, *a.* (*L. con, flagro*) burning together, involved in a common flame — *Ham-soz, ek sáth jalne w.* — Ekatra wá ek sáth bahne w., mahágni meñ pagá huá.

CON-FLA-GRÁ-TION, *n.* a general fire — *Átash-zadaq, ámm shu'la, lúkrá^h, qyrá^h* — Dáñ, dahan, jwala, mahágni, dáwānāl, prakhyágni. [*Bahut bájoñ ko ek hi sáth bujána^h.*]

CON-FLÁ-TION, *n.* (*L. con, flatum*) the act of blowing many instruments together —

CON-FLICT', *v.* (*L. con, flictum*) to strive — *Mugábala k., quziya k.* — Iarná, jhagarná.

CON-FLICT, *n.* collision, contest, struggle — *Kharákhasha, jang, muqábala, qaziya* — Tañá, yuddha, lapañ, jhagrá, sangrām, kalah.

CON-FLU-ENCE, *n.* (*L. con, fluo*) the junction of several streams, a concourse — *Sangam^h, mutiyon ká sangam^h, melá^h, bhar^h.* [ne w.]

CON-FLU-ENT, *a.* flowing together, meeting — *Ek sáth chalne yá bahne w., ek sáth mil-*

CON-FLUX, *n.* union of several currents, crowd — *Kai ek nadiyon ká sangam yá milná^h, melá^h, chip^h.*

CON-FLU-X-I-BU-LI-TY, *n.* the tendency of fluids to run together — *Saiyál yá rayiq chízoñ ki baham milkar bahne ki raghat* — Dravadravaya ki ekañthā milkar bahne ki pravritti.

CON-FORM', *v.* (*L. con, forma*) to make like, to comply with ; *a.* made like, similar — *Ham-shakl k., muwáfiq k., muwáfiq h., qabúl k., rázi h. ; a. muwáfiq kiya gayá, muwáfiq, manúud* — Ek dand k., anurūp k., sadris k., swikár k., mánna, man lená ; *a.* anurūp kiya gayá, sadris kiya gayá, sadris, sarikhá.

CON-FORM'A-BLE, *a.* having the same form, agreeable, suitable, consistent, compliant — *Ham-shakl, qaksán, muwáfiq, munásib, láiq, muwáfiq, halim, muláim, garib, fermán-bar-dár* — Anurūp, anusári, yogya, yukt, aviruddha, aviparit, saigat, anavartí, anuro-dhi, anuvayi, vinayi. [Anusár, anurūp se, yathávat.]

CON-FORM'A-BLY, *ad.* agreeably, suitably — *Bar-hukm, ba-máñib, mutábiq, muwáfiq*

CON-FORM'ATION, *n.* the act of conforming, the form of things as relating to each other, structure — *Muráfaqat, mutábáqat, tarkib, sarat, banáwa^h* — Sadris k., anurú-patá, sansthan, sanískar, rup, ákriti.

CON-FORM'ER, *n.* one who conforms — *Mutábáqat k. w., muwáfaqat k. w., qabúl k. w.* — Sadris h. w., anusári, swikár k. w., sanmat h. w.

CON-FORM'IST, *n.* one who conforms, one who complies with the worship of the estab-lished church — *Mutábáqat k. w., muwáfaqat k. w., muqarrar rit rasm ko qabúl-*

manzúr k. w., Inqilátán ke muqarrar din ko manne w. — Sadris h. w., anusári, manne w., uiyatadharmanusári, Inqiladiyaniyatadharmanusári.

CON-FORM'I-TY, *n.* resemblance, consistency — *Mushábahat, mutábáqat, muwáfaqat* — Sadrisatá, sadrisiya, anurúpatá, yogyatatá, upayuktatá, avirodh.

CON-FOUND', *v.* (*L. con, fundo*) to mingle, to perplex, to stupify, to destroy — *Makh-lút k., áhtar k., sar-gardán k., mustarib k., pushemán k., be-haváss k., purashán k., gárat k., pte-mál k.* — Miláná, misrit k., vyákul k., ghabrí d., hadiyána, hakkábakká k., sudh budh bar lená, achet k., nasht k., satyanas k.

CON-FUS'ION, *a.* hateful, enormous — *Makrúh, zabán, ná-gavár, ashadd, sañht, shadid*

— Ghriparha, mand, burá, kutsit, aparimit, átimand.

CON-FÜND'ED-LY, *ad.* shamefully, enormously—*Makrühāna, be-sharmi se, zabūni se, ba-shiddat*—Nirlajjatā se, kutsit rūp se, nindit rūp se, nipat, atyant.

CON-FÜND'ED-NESS, *n.* the state of being confounded—*Makhlūtī, abtari, sar-gardāni, iztirub, pashemāni, be-hawāsi, pareshāni, pae-māli*—Mīsrītāvasthā, vyākulātā, ghab-rāhat, achetatā, satyanāsi, nās.

CON-FÜND'ER, *n.* one who confounds—*Makhlūt k. w., abtar k. w., sar-gardāni k. w., muztarib k. w., pashemān k. w., be-hawāsi k. w., pareshān k. w., gūrat k. w., pae-māl k. w.*—Milāne w., mīsrīt k. w., vyākul k. w., ghabrā d. w., sudh budh har lene w., achet k. w., nasht k. w., satyanūs k. w.

CON-FRA-TĒR'NĪ-TY, *n.* (*L. con. frater*) a religious brotherhood, a brotherhood—*Mazhabi firqa, birādari*—Dharmasambandhī jathā, dharmasambandhī sañhati wā samāj, bhāipān.

CON-FRĪ'ER, *n.* one of the same religious order—*Ek hi mazhabī firqa kī shakhs*—*Ek hi dharmasambandhī jathe samāj wā sañhati kī jan.* [ragarā^b, ghassā^b.

CON-FRĪ-CĀ-TION, *n.* (*L. con. frico*) a rubbing against, friction—*Ghissā^b, ragarā^b.*

CON-FRONT', *v.* (*L. con. frons*) to stand face to face, to oppose, to compare—*Rū-ba-rū k., dū-ba-dū k., chār-chashm k., murājahu k., muqābala k., ek chiz ko dūsrī se milānā*—Sāmke k., sammukh k., āmne same khārā k., lagga lagānā, lamiyā d., upanā d., ek vastu ko dūsrī ke sath milākar jāñhīnā. [sāmīnā, milān, upanā.

CON-FRONTĀ-TION, *n.* act of confronting—*Muqābala*—Sammukhā sammukhī, āmnā-

CON-FÜSE', *v.* (*L. con. fusum*) to mix, to perplex, to disorder, to abash—*Makhlūt k., pareshān k., mushawwesh k., mīr tarib k., dar-ham bar-ham k., abtar k., sharmnā, sharmānda k.*—Milānā, mīsrīt k., vyākul k., ghabrā d., garbarānā, uljhānā, lajjit k., hajwānā.

CON-FÜSE', *p. a.* mixed, perplexed, abashed—*Makhlūt, hairān, pareshān, muztarib, dar-ham bar-ham, abtar, sharmānda, sharminda*—Mīsrīt, milā huā, akuliyā, vyākul, ghabrāyā, garl arayā, uljhānūjhā, lajavā, lajjit.

CON-FÜS'ED-LY, *ad.* indistinctly, not clearly—*Tazab^{ub} se, nū-khulūsāi se, nū-safāi se*—Apsasht rūp se, gholmā se, garbar, avyakt rūp se.

CON-FÜS'ED-NESS, *n.* want of distinctness—*Tazab^{ub}, nū-safāi, nū-khulūsāi*—Apsashtatā, avyaktatā, garbarāhat, gholmāijhā.

CON-FÜSION, *n.* irregular mixture, tumult, disorder, overthrow, astonishment—*Abtari makhlūtūgi yā āmzish, qandā, balwā^b, shor-o-shorish, intishār, bar-hamī, bar-bādī, chikast, pae-māli, hairān, pareshāni, hairat*—Garbar, milāw, sañkar, khichrī, andher, gabrā, raulā, harbarī, parājay, parabhav, vinās, vyāknatā, vyastatā, vyagrata, vimay.

CON-FÜTE', *v.* (*L. con. futo*) to convict of error, to prove to be wrong, to disprove—*Qāil k., bātīl k., galat sābit k., radd k., lā jawāb k., kāt dātūā^b*—Harānā, pachhānī, nīruttar k., āsūdīha thāhrānā, jhuthānā, khandan k., kātnā, apramāni k.

CON-FÜ'TA-BLE, *a.* that may be disproved—*Bātīl yā radd kiye jāne ke laiq, galat sābit hone ke qābil*—Khandāniyā, nīrakarāpiyā, jhuthāiye jāne ke yogya, āsūdīha thāhrāye jāne ke yogya.

CON-FÜ'TANT, CON-FÜ'TER, *n.* one who confutes—*Bātīl k. w., radd k. w., qāil k. w., mardūd k. w.*—Khandan k. w., nīrakarāp k. w., āsūdīha thāhrāne w., kātnē w., jhuthā-ne w. [nīrakarāp jhuthāw.

CON-FÜ-TĀ-TION, *n.* the act of confuting—*Butlān, ibtāl, irād*—Khandan, vākyakhandan,

CON-FÜTE'MENT, *n.* disproof—*Radd, ibtāl, butlān*—Khandan, jhuthāw.

CON'GE, *n.* (*Fr.*) act of reverence, bow, courtesy, leave, farewell; *v.* to take leave—*Kornish, salām, bandūgā, tā'zim, tarīzu^b, rukhsat, wūdā yā wudā^b*; *v. rukhsat lenā yā h.*—Pramati, prayām, prapīpat, āwabhagat, ādar, amūjhā, anumati, bidā; *v.* bidā h., chhutūgi lenā.

CON'GE-D'E-LĪRE', *n.* the sovereign's permission to a dean and chapter to choose a bishop—*Barā padri muqarrar karne kī bātshāhī parwanagi*—Pradhān dharmādhyaksh nīyukt karne kī rajjānā.

CON'GEAL', *v.* (*L. con. gelo*) to change from a fluid to a solid state, to concrete—*Munjamād k. yā h., bosta k. yā h., jamānā^b, jam jānā^b*—Thakkā k., thakkā ho jānā, bāndhnā, bāndh jānā. [yogya, thakkā ho jāne ke yogya.

CON'GEAL'ABLE, *a.* that may be congealed—*Munjamād hone ke laiq*—Jam jāne ke

CON'GEAL'MENT, *n.* mass formed by congealing—*Injamād, munjamād hone se jo anbar banē*—Jamāwat, thakkā, jam jāne se jo pind wā rāsi banē. [ānthī.

CON'GE-LĀ-TION, *n.* the act or state of congealing—*Bastagi, injimād*—Jamāwat, thakkā,

CON'GE-NĒR, *n.* (*L. con. genus*) one of the same origin or kind—*Ham-jins, ham-asl, ham-gism*—Sajāti, sīvargī, samānājātiyā. [sajātīwa, jātisamatā.

CON'GEN'ER-A-CY, *n.* similarity of origin—*Ham-jinsiyat, ham-asliyat*—Samānājātīyā,

CON'GEN'ER-OUS, *a.* of the same kind—*Ham-jins, ek-jins*—Sajāti, samānājātiyā, samābhāv, samadharmā, ekajāti.

CON-QĒN'ER-OUS-NESS, *n.* similiarity of origin—*Ham-jinsiyat, ham-asliyāt ek-jinsiyat—Bhāvasamatā, samānajatīwa, sajātīwa.*

CON-QĒN'I-AL, *a.* of the same nature, kindred—*Ham-jins, ham-sūt, muwāfiq, ham-rang—Sadharmā, ekbhāv, samānabhāv, sajāti, samānajatīya.*

CON-QĒN'I-ĀL'I-TY, *n.* state of being congenial—*Ham-jinsiyat, ek-jinsiyat—Samānasīlātā, sajātīwa, sadharmakatwa, ekajātīwa.* [jāt, samakāla].

CON-QĒN'ITE, CON-QĒN'I-TAL, *a.* of the same birth—*Ham-paidā, ham-sād—Sahaj, saha-*

CON'GER, *n.* (Gr. *gongros*) the sea-eel—*Samundar ki bām machhī^h—Samudravyāl.*

CON-GEST', *v.* (L. *con, gestum*) to heap up—*Ambār k., dher lagānā^h—Rāsi k., puñj k., dheri laginī, tāl k., batōrnā.*

CON-GEST'ION, *n.* a collection of matter—*Jamānā^h, dher^h, tūl^h.* [chhotī vastuon ki rāsi.

CON-QĒ'IS-ES, *n.* a mass of small bodies—*Chhoti chhoti chizon kā dher yā tūda—Chhoti*

CON'GLA-RY, *n.* (L. *conglutium*) a gift to the Roman people or soldiers—*Rom ke logon yā sipahiyon ko ek bakhsish—Rom ke nivāsiyon wā yoddhāon ko ek dān wā pari-*

toshik.

CON-GLA'CI-ATE, *v.* (L. *con, glacies*) to turn to ice, to freeze—*Yakh jamnā, yakh k., munjamid h.—Saghanatishār jamnā, saghan tushār bannā, jamnā, jam jānā.*

CON-GLA'CI-Ā'TION, *n.* a freezing, congelation—*Injimāt, yakh kā banāw, jamāw^h—Bāndhāw, thakkā jamāw, jamawāt.*

CON-GL'ÖBE', *v.* (L. *con, globus*) to gather into a ball, to collect into a round mass—*Goliyānā^h, golē sā bannā yā bannā^h.*

CON'GLÖ-BATE, *v.* to gather into a hard firm ball; *a.* gathered into a hard firm ball—*Guthlānā^h, goliyānā^h, karē golē sā bannā yā bannā^h; a. karē golē sā banā huā^h, guthlāyā huā^h.*

CON-GLÖ-BĀ'TION, *n.* collection into a ball—*Golē sā bannā^h, golī sā bannā^h.*

CON-GLÖB'U-LATE, *v.* to gather into a small mass—*Ek chhoti golī sā bannā^h.*

CON-GLÖM'ER-ATE, *v.* (L. *con, glomus*) to gather into a ball; *a.* gathered into a ball—*Goliyānā^h, golā yā golī banānā; a. goliyāyā huā^h, golī sā banā huā^h.*

CON-GLÖM'ER-Ā'TION, *n.* collection into a ball—*Goliyānā^h, golā yā golī sā bannā^h.*

CON-GLÜ'TI-NATE, *v.* (L. *con, gluten*) to glue together; *a.* joined together—*Lāse se jorā^h, jor-jīnā^h, jutānā^h, jut jīnā; a. jorā huā^h, jutā huā^h, jorā huā^h.*

CON-GLÜ'TI-NĀ'TION, *n.* a gluing together—*Lāse se jorū^h, jor^h, jutaw^h.*

CON-GLÜ'TI-NĀ-TOR, *n.* one that glues together—*Lāse se jorūe w^h, jutāne w^h.*

CON-GRĀT'U-LATE, *v.* (L. *con, gratulor*) to wish joy to, to compliment on any happy event—*Mubārak-bād kahnā, mubārak-bādi d., tahniyat k.—Jayjākar manānā, sahānand k., sahānandokti k., sahānandakathan k., dhanyavād k.*

CON-GRĀT'U-LĀ'TION, *n.* an expression of joy—*Mubārak-bādi, tahniyat, mubāraki—Badhāi, badhāw, abhinandan, abhivandan, sahānandokti, sahānandakathan, jayjākar, dhanyavād.*

CON-GRĀT'U-LĀ-TOR, *n.* one who congratulates—*Mubārak-bād kahne w., mubārak-bādi d. w., tahniyat k. w.—Jayjākar manāne w., sahānand k. w., sahānandokti k. w., sahānandakathan k. w., badhāi k. w., dhanyavād k. w.*

CON-GRĀT'U-LĀ-TO-RY, *a.* expressing joy—*Tahniyat-āmez, mubāraki-mazmūn, mubārak-bādi zāhir k. w.—Sahānandasūchak, sahānandaprakāśak, māngalavādī.*

CON'GRE-GATE, *v.* (L. *con, gress*) to assemble, to meet, to collect together; *a.* collected, compact—*Jam' k. yā h., ekatthā k. yā h.; a. jam' kiya gayā, jam' huā, basta, munjamid, sangin—Batōrnā, batūrnā, ekatra k. wā h., samūh k. wā h.; a. ekatribhūt, samūhabhūt, batūrā huā. ghana, thos, jamā huā.*

CON-GRE-GĀ'TION, *n.* an assembly, a collection—*Jam'iyyat, jamā'at, majlis, guroh, batōrn^h, ijma'—Sabhā, samāj, samūh, samāgam, sānchay, samuday, samāhār.*

CON-GRE-GĀ'TION-AL, *a.* pertaining to a congregation, public, general—*Jam'iyyat majlis guroh yā ijma' ke mutā'alliq, 'amm, 'amum—Sabhāsambandhī, sāmājik, sarvasambandhī, pañch kā, samānya, bahusamānya.*

CON'GRESS, *n.* (L. *con, gressum*) a meeting, an assembly, the legislature of the United States—*Jamā'at, majlis, Amerika ki muttafiq sultanaton ki narkār ki qānūn banāne-wālī majlis—Sabhā, samāgam, samāj, Amerika ke sandhit rājyon ki vyavasthāra-chakasabhā.*

CON-GRES'SIVE, *a.* meeting, coming together—*Milne wāle^h, ekatthā h.-wāle yā āne-wāle^h.* [ruddhā, samānjas, yukt, sadris, milne w.

CON'GRU-ENT, *a.* (L. *congruo*) agreeing—*Muwāfiq, mutābiq, muttafiq—Thik, avir-*

CON'GRU-ENCE, CON'GRU-EN-CY, *n.* agreement—*Munāsabat, muwāfaqat, mutābaqat, sazā-wārī—Mel, aikya, sadrisiya, yogyatā, yuktatā, sāngatatwa.*

CON'GRU'I-TY, *n.* agreeableness, consistency—*Muwāfaqat, ittīfiq, munāsabat—Yogyatā, yuktatā, sadrisatā sāngatya.*

CON'GRU-OUS, *a.* agreeable to, consistent—*Muwāfiq, mutābiq, ham-wār, munāsib—Uchit, yogya, yukt, sadris, sāngat, aviruddhā, sambhāvya.*

CON'GRU-OUS-LY, *ad.* suitably, consistently—*Mutabaqat se, ham-wári se, muwáfaqat se, munásabat se*—Yogyatá se, upayuktatá se, saṅgat rūp se, aviruddhatá se.

CON'IC. See under CONE.

CON-JECTURE, *v.* (L. *con, jactum*) to guess; *n.* guess, imperfect knowledge—*Qiyás k., andāza k., kḥiyāl k.*; *n.* *qiyás, andāza, kḥiyāl, takhmina, gumán*—*Ātkal k., anubhav k., anumán k.*; *n.* *atkal, anumán, anubhav, adhūrā bodh.*

CON-JEC'TOR, *n.* one who guesses—*Andāza k. w., kḥiyāl k. w., qiyás k. w., ātkal-báz*—*Ātkal k. w., anubhav k. w.*

CON-JEC'TU-RAL, *a.* done or said by guess—*Kḥiyáli, qiyási, gumáni*—*Ātkali, anumánik.*

CON-JEC-TU-RÁL'TY, *n.* the state or quality of being conjectural—*Kḥiyáli-pan, qiyási-pan, gumániyat*—*Ātkalipaná, anumánikata.*

CON-JEC'TU-RAL-LY, *ad.* by guess—*Kḥiyāl se, qiyás se, andāze se*—*Ātkal se, anubhav se.*

CON-JEC'TU-RER, *n.* one who guesses—*Ātkal-báz, andāza k. w., qiyás k. w.*—*Ātkal k. w., anubhav k. w.* [*lag-jáná^h.*]

CON-JOIN', *v.* (L. *con, jungo*) to unite—*Miláná^h, mīlná^h, jorná^h, jurná^h, lagíná^h, CON-JOINT', a.* united, connected—*Mulhaq, paivasta*—*Saṇyukt, sandhit, milá huá.*

CON-JOINT'LY, *ad.* in union, together—*Bi-l-ittifāq, bi-l-ishtirāk, bāham*—*Milkar, milke, ek sáth.* [*saṅgālishṭ, saṅgat.*]

CON-JUNCT', *a.* united, concurrent—*Mulhaq, paivasta, magrūn, muttafiq*—*Saṇyukt,*

CON-JUNCTION, *n.* union, a connecting word—*Ittisál, paivand, wasl, inzimán, iqtirán, qirán, 'atf, harf-i-'atf*—*Mel, miláw, lagáw, joṛ, sambandh, saṇyog, samuchchay, samuchchayaḥbodhak sabd.* [*Yaugik, saṅgatik, anushangī, milāne w., jorne w.*]

CON-JUNCTIVE, *a.* uniting, connecting—*Wasl k. w., paivasta k. w., mulhaq k. w.*—

CON-JUNCTIVE-LY, *ad.* in union—*Bi-l-ittifāq, bi-l-ishtirāk*—*Milkar, milke, ek sáth.*

CON-JUNCT'LY, *ad.* together, in union—*Bāham, bi-l-ittifāq, bi-l-ishtirāk*—*Ek sáth, milkar, milke.* [*sūkshin samay, avasar,*

CON-JUNCTURE, *n.* union, a critical time—*Ittifāq, mel^h, 'ain waqt, ganū^h*—*Saṇyog, yog,*

CON'JU-GATE, *v.* (L. *con, jugum*) to unite, to inflect verbs; *n.* a word agreeing in derivation with another word—*Miláná^h, tasrif k., gardānná^h; n. sarfī yá gardāni lafz, ham-asl lafz, ham-jins lafz*—*Jorná, saṇyukt k., rūpakhyá k.*; *n.* *sahainulák sabd, samānajatīy sabd, samotpannaśabd.*

CON-JU-GÁ'TION, *n.* a couple, a pair, the form of inflecting verbs, union, assemblage—*Juft, joṛá^h, joṛ^h, gardán, tasrif, ittisál, paivand, wasl, ijtímá, majma'*—*Yugm, yugal, rūpakhyá, rūpakarān, saṇyog, samāhar, samūh.*

CON-JU-GAL, *a.* belonging to marriage—*Zaujī, byáh ke muta'alliq*—*Vivāhavishayak, vivāhasambandhi, vaivāhik.* [*riti se, vaivāhik prakār se.*]

CON-JU-GAL-LY, *ad.* matrimonially—*Zaujī taur se, byáh ke taur se*—*Vivāhasambandhi*

CON-JURE', *v.* (L. *con, juro*) to summon in a sacred name, to enjoin solemnly—*Kisi pák nám ko kahkar talab k., qasam dilákar kahná yá tákid k.*—*Kisi pavitra nám-ochchārān ke dwārā bolána, sapath khilákar kahná wá ádes k.*

CON-JURE, *v.* to practise charms—*Jádú k., sihr k., afsún k.*—*Toná k., totká wá tatká k., jhārphúnk k., chhúchhá k.*

CON-JU-RÁ'TION, *n.* the act of conjuring—*Jádú-garī, sihr-kārī, sáhiri, kisi pák nám ko kahkar talab k., qasam ke rú se tákid*—*Toná, tonhá, totká wá tatká, jhārphúnk, chhúchhá, kisi pavitra námochchārān ke dwārā buláhat, sapath ke dwara ádes.*

CON-JUR-ER, *n.* an enchanter, a juggler—*Jádú-gar, afsún-gar, sáhir, sihr-kár*—*Tonhá, jhārphúnk k. w., totká k. w., indrajálik.* [*—Sapathapúrvak ádes.*]

CON-JURE'MENT, *n.* solemn injunction—*Qasam ke rú se tákid, sanjidiagi ke sáth tákid*

CON-NAS'CENCE, *n.* (L. *con, nascor*) birth of two or more at the same time—*Ham-zádagī, ek waqt meñ do yá ziyade ká paidá h.*—*Sahajatwa, samakál meñ janma, ekakálotpatti, samakálotpatti.*

CON-NATE, *a.* born with another—*Ham-zád, ham-paidá, ek hi waqt meñ dústre ke sáth paidá huá*—*Sahaj, sahaját, samakálaj, ekakálotpanna.*

CON-NÁT'U-RAL, *a.* connected by nature—*Ham-zát, ham-sifat, ham-tah'at*—*Ekabháv, ekaswabháv, swabhávaj, sahaj.* [*ekaswabhávata, sahajata.*]

CON-NÁT-U-RÁL'I-TY, *n.* union by nature—*Ham-jinsiyat, ham-sifatiyat*—*Ekabhávata,*

CON-NÁT'U-RAL-IZE, *v.* to connect by nature—*Ham-zát k., ham-sifat k., ham-jins k.*—*Ekaswabháv k., ekabháv k., swabhávaj k., sahaj k.*

CON-NÁT'U-RAL-LY, *ad.* by nature, originally—*Ham-jinsiyat se, ham-sifatiyat se, bi-l-asálat, asliyat se, apní kḥásiyat se*—*Ekabhávata se, ekaswabhávata se, sahajata se, nijadharmapúrvak.*

CON-NÁT'U-RAL-NESS, *n.* natural union—*Záti ittisál yá paivand, aslí wasl yá ittifāq, ham-jinsiyat*—*Swābhávik mel, ekswabhávata, sahajatwa.*

CON-NECT', *v.* (L. *con, necto*) to join, to unite, to fasten together—*Wasl k., paivand k., miláná^h, bāndhná^h, wasl h., mīlná^h, bāndhná^h*—*Jayná, lagíná, yukt k., saṇyog k., gāñthná, jurná, lagná, yukt h., gāñthná.*

CON-NĒC'TIVE, *a.* joining ; *n.* a conjunction — *Paivand yā wast k. w., milāne w.^b ; n. 'atf, harf-i-'atf* — *Jorne w., yukt k. w., sambandhak, ānushaṅgik ; n. samuchchay, samuchchayabodhakasabd.* [*meñ, sath, ek sath, milkar. milke.*]

CON-NĒC'TIVE-LY, *ad.* in conjunction, jointly — *Bi-l-ittisāf, bi-l-isthirāk, mel meñ^b — Yog*

CON-NĒX', *v.* to join or link together — *Mulhaq k., paivasta k., paivand k., wast k. —*

Milānā, jōnā, sātnā, sahyukt k., gūṭhnā.
CON-NĒX'ION, *n.* union, junction, relation — *Paivastagī, ittisāf, tamassul, paivand, 'alā-qā, ta'alluq, nisbat, jinsiyat, rāsta, ruṭ, sarokār, rishṭa, rishṭa-dār — Mel, jor, yog, sahyog, saṅgam, saṅgat, anway, nātā, bhāichārā, sambandh, sampark, bāndhav, baṇdhu, sambandhī, gotait, bhāi.*

CON-NĒX'IVE, *a.* having power to connect — *Paivand yā wast karne kī lūqat rakhne w., paivasta k. w. — Sambandhak, ānushaṅgik, milāne w., jorne w.*

CON-NIVE', *v.* (L. *con, nico*) to wink at, to close the eyes upon a fault — *Igmāz k., chashm-pushī k., 'aib-pushī k. — Āñkh mūdñā, dekhkar bhī na dekhñā, āñkh chhipāñā, kisi ke dosh ko dekhke bhī na dekhñā. matiyāñā, wā mahtiyāñā.*

CON-NI'VANCE, *n.* voluntary blindness — *Igmāz, chashm-pushī, jāñ bījkar chashm-pushī — Jāñ bījke āñkh chhipāñā, matiyāñā wā mahtiyāñā.*

CON-NI'VE-Ŷ, *n.* pretended ignorance — *Qasli chashm-pushī, jāñkar na jāññā^b — Mahtiyāñā wā mahtiyāñā, jāñ bījkar sun kīñcheñā.*

CON-NI'VENT, *a.* forbearing to see — *Igmāz-dost, chashm-pushī-parast, āñkh chhipāne w.^b — Āñkh mūdñe w., dekhkar bhī na dekhñe w., matiyāñe wā mahtiyāñe w.*

CON-NI'VEY, *n.* one who commives — *Chashm-pushī k. w., 'aib-pushī k. w., igmāz k. w. — Āñkh chhipāne w., dekhkar bhī na dekhñe w., mahtiyāñe wā matiyāñe w.*

CON-NOIS-SEUR', *n.* (Fr.) a judge, a critic — *'Allāmī, lāñā, nukta dāñ, bārik-biñ, nukta-chiñ — Vijnā, parikshak, parkhiyā, parkhī, gupadoshparikshak.*

CON-NŌTE', *v.* (L. *con, noto*) to betoken — *Dalālat k. — Jātāñā, batlāñā.*

CON-NO-TATE, *v.* to imply, to infer — *Dalālat k., natija nikālñā, tajmīz k. — Savīsheshabodhan k., jātāñā, batāñā wā batlāñā, nigaman nikālñā, anumāñ k.*

CON-NO-TĀTION, *n.* implication, inference — *Dalālat yā imā, natija — Savīsheshabodhan, anumiti wā niguman.* [*ke mutt'atliq, nikāhī — Vivāhasambandhī, vaivāhik.*]

CON-NŌ'BI-AL, *a.* (L. *con, nubo*) pertaining to marriage, matrimonial — *Zawjī, hyāh*

CON-NŌ-MER-ATION, *n.* (L. *con, nuncius*) a reckoning together — *Han-shumārī, ek sath hisāb k. — Ek sath gintī k., sahasaūkhyākarañ.*

CON-NŌID. See under CONE.

CON'QUER, *v.* (L. *con, quero*) to gain by conquest, to overcome, to subdue — *Fath se hasil k., fath k., galba k., sur k., dust-burd k., gālib h., tashkir k., shikast d., maqlub k., fero k., zaht k., 'aṇat k. — Jitāñā, harāñā, dalāñā, jay k., parājay k.*

CON'QUER-A-BLE, *a.* that may be conquered — *Sar hanc ke qābil, fath kiye janc ke lāiq, munakinn-i-fath — Jeyā, jayamīy, jayya, damaniyā, parābhavaniyā, jetavyā.*

CON'QUER-OR, *n.* one who conquers — *Fath-mand, gālib, fath-nasib, muzaffar, zafar-yāb, feroz-mand — Jetā, vijayī, jayī, jitne w.* [*stri, jayī stri.*]

CON'QUER-ESS, *n.* a female who conquers — *Fath-mand 'amrat, zafar-yāb 'amrat — Vijayī*

CON'QUEST, *n.* the act of conquering, victory, that which is conquered — *Fath, zafar, tashkir, maqlūbat shai — Jayan, vijayan, vasikaran, jay, vijay, jit, jilā hui vastu, vasī-krit wā parābhūt vastu.*

CON-SAN-GUINE-ŌUS, *a.* (L. *con, sanguis*) of the same blood, near of kin — *Ham-zāt, ham-khāñ, qarīb, gayāñā, khwesh — Ek lohi, ekapind, sagotra, sagarbhī, ekarakṭ, ekavañśajāt, antarañg.* [*trātā, sagarbbhatwa, ekaśarirātā.*]

CON-SAN-GUIN-ITY, *n.* relation by blood — *Ham-zātī, khweshī, qarābat, gayāñagī — Sago-*

CON'SCIENCE, *n.* (L. *con, scio*) the faculty of knowing right from wrong — *Bure bhale kī samajh^b, haqq aur nā-haqq kī tamiz kī quwat, zomir, quwat-i-tamiz-i-nek-o-bad — Doshādoshaññāñ, litāhīt kī jñāñ, antahkaran, antahsanijñā.*

CON-SŶ-ŶTIOUS, *a.* regulated by conscience — *Imān-dār, diyānat-dār, haqq-shinās, sūf-bātīñ, sīna-sāf, āgāh-dil — Śuddhāntahkarañ, śuddhamatī, śuddhātma, nyāyāchār, dharmasīl.*

CON-SŶ-ŶTIOUS-LY, *ad.* according to the direction of conscience — *Imān-dārī se, sūf-bātīñ se, sīna-safāi se, haqq-shināsī se — Śuddhāntahkaranapūrvak, śuddhamatī se, śuddhaman se, śuddhātma se, antahkaranasuddhī se.*

CON-SŶ-ŶTIOUS-NESS, *n.* tenderness of conscience, exactness of justice — *Diyanat-dārī, imān-dārī, haqq-shināsī — Matīśuddhatwa, antahkarnasuddhī, nyāyāchāratwa.*

CON'SŶON-A-BLE, *a.* reasonable, just — *Mā'qūl, rāst-bāz, wājib, munsiif, munāsib — Yathānyāyā, nyāyā, yathārth, thūk, sachchā, kharā.*

CON'SŶON-A-BLY, *ad.* reasonably, justly — *Mā'qūlī se, wājibī se, insāf se — Yathānyāyā se, yathochit, yathārth, dharmanusar, dharmapūrvak.*

CON'SŶIOUS, *a.* knowing one's own thoughts and actions, knowing by mental percep-tion — *Apne khyālat aur kār se wāqif, khud khabar-dār, khabar-dār, muttālī, wā-*

gīf—Apne anubhav aur kritakārya kā jānne w., satark, subodh, sachetan, jānne w., jānāi.

CŌN'SCIOUS-LY, *ad.* with knowledge of one's own thoughts and actions—*Apne khyā-lāt aur kār ki wāqifiyat se, wāqūf se, khud-khahar-dāri se, khud-āgāhi se*—Apne anubhav aur kritakārya ke jñān se, antarjñān se, jñānapūrvak, jān bijñhar.

CŌN'SCIOUS-NESS, *n.* the perception of what passes in one's own mind—*Jo apne zihn meñ guzartā ho uski wāqifiyat, khud-āgāhi*—Jo apne man meñ ho rahā ho uskā jñān, antarbodh, antaschaitanya.

CŌN'SCRIPT, *a.* (L. *con, scriptum*) enrolled; *n.* one enrolled for the army—*Narish-ta*; *n.* *naṇā sipāhi*—Likhit, likhā huā; *n.* *navayoddhā*.

CŌN-SCRIPT'ION, *n.* an enrolling or registering—*Nām likhāi*.

CŌN'SE-CRATE, *v.* (L. *con, sacer*) to make sacred, to appropriate to a sacred use, to dedicate; *a.* sacred, devoted, dedicated—*Muqaddas k., pāk k., kisi pāk kām ke liye makhsūs k., niyāz k., fidā k., nazr k.*; *a.* *pāk, muqaddas, makhsūs kiya gayā, niyāz kiya gayā, fidā kiya gayā, nazr kiya gayā*—Pavitra k., punit k., saṅskār k., pratishthā k., arpan k., samarpan k., saṅkalp k., charhānā, utsarg k.; *a.* *pratishthit, supratishthit, pavitrakrit, arpit, dharmārthasamarpit, abhishikt, viniyojit, charhāyā gayā, utsarg kiya gayā*.

CŌN-SE-CRA'TION, *n.* the act of consecrating—*Makhsūsiyat, fidā, niyāz, pāk k., muqaddas k., kisi pāk kām ke liye makhsūs k.*; *a.* *pāk, muqaddas, makhsūs kiya gayā, niyāz kiya gayā, fidā k., nazr k.*; *a.* *pavitrakārī, saṅskār, pratishthā, supratishthā, abhi-mantran, abhishek, utsarg, saṅkalp*.

CŌN-SE-CRA-TOR, *n.* one who consecrates—*Muqaddas k. w., pāk k. w., kisi pāk kām ke liye makhsūs k. w., niyāz k. w., fidā k. w.*—Pavitrakārī, saṅskartā, pratishthāpak, abhishechak, abhimantran k. w., saṅkalp k. w.

CŌN-SE-CRA-TO-RY, *a.* making sacred—*Pāk k. w., muqaddas k. w., fidā k. w., niyāz k. w.*—Abhimantranakārī, pavitrakārī, abhishechak, saṅskartā, pratishthāpak.

CŌN'SEC-TA-RY, *a.* (L. *con, sector*) following, consequent; *n.* deduction—*Muntaj, muta'āqib*; *n.* *natija*—Anuyāyī, anusārī, ānushāṅgik; *n.* *anushāṅg, nigaman*.

CŌN-SEC-U-TIVE, *a.* (L. *con, secutum*) following in train, successive, consequential—*Mutasalsul, muta'āqib khalaf, mutawātir, muntaj*—Kramāgat, kramānusārī, ānukramik, yathākram, paramajar, kramānuyāyī, ānushāṅgik.

CŌN-SE-CU'TION, *n.* a train of consequences, succession—*Natijon kā silsila, natijon kā tasalsul, tarāṭur, tasalsul*—Prayuktiśreṇī, anumanākram, niḡamanamālā, śreṇī, paramapara.

CŌN-SEC-U-TIVE-LY, *ad.* in succession—*Tasalsul se, pai-dar-pai, ba-silsila, ba-tarāṭur*—Kramānusār se, yathākram, anukram se.

CŌN-SENT', *n.* (L. *con, sentio*) agreement to something proposed; *v.* to be of the same mind, to agree, to yield—*Razā-mandī, qabūl, manzūrī, itifāq*; *n.* *muttafiq h., razā d., qabūl k., rāzī h., manzūr k.*—Sammati, sammat, anumati, anujñā, swikār, grahaṇ; *v.* *sammat h., ek man h., ek jī h., mānnā, swikār k., anigītār k., anumati d., anujñā d.*

CŌN-SEN'SION, *n.* agreement, accord—*Ittifāq, razā-mandī, razā, marzi, qabūl*—Mel.

CŌN-SEN-TĀ'NE-OUS, *a.* agreeable to, accordant—*Mutābiq, muwāfiq*—Anuyāyī, anusārī, yogyā, anurūp, aviruddh, saṅgat.

CŌN-SEN-TĀ'NE-OUS-LY, *ad.* agreeably consistently, suitably—*Mutābiq, muwāfiq, mutābagat se, muwāfaqat se, munāsabat se*—Anusār se, anurūpatā se, sādrisya se, yogyatā-pūrvak, aviruddhatāpūrvak, upayuktatā so.

CŌN-SENT'ER, *n.* one who consents—*Muttafiq shakhs, ek dil yā ek rāe kā shakhs, razā-mand h. w., rāzī h. w., qabūl k. w.*—Māne w., sammat h. w., ek chitta h. w., swikār k. w.

CŌN-SENT'IENT, *a.* agreeing in opinion—*Ek rāe, ek dil, muttafiq-rāe*—Grahmat, ekamat, ekachitta.

CŌN'SE-QUENCE, *n.* (L. *con, sequor*) that which follows, an effect, an inference, importance, influence—*Mā-basal, hāsul, natija, istidlāl, qadr, wazn, 'itibār, mu-zāqa, awar, tāsīr*—Anushāṅg, prayukti, phal, nigaman, apuvāh, yukti, gaurav, gurutā, prabhāv.

CŌN'SE-QUENT, *a.* following as an effect or inference; *n.* an effect, an inference—*Muntaj, muakhhkar, muta'āqib*; *n.* *natija, hāsul*—Prayukt, ānushāṅgik; *n.* *phal, prayukti, nigaman*.

CŌN-SE-QU'ENTIAL, *a.* following as the effect, important, conceited, pompous—*Muntaj, muta'āqib, wazn, qadr kā, khud-bīn, mayrūr, numāishi, 'ālī-shān*—Prayukt, ānushāṅgik, guru, paramaprabhāv, bahuprabhāv, dambhī, darpi, dimbhi, thāthī, dāmbhik, [phal dwārā, anushāṅgapūrvak.

CŌN-SE-QU'ENTIAL-LY, *ad.* by consequence—*Ba-natija, natije se*—Prayukti se, phal se, **CŌN-SE-QUENT-LY**, *ad.* by necessary connexion—*Lihāzā, ba-natija, zarūratan, bi-z-zurūr, khwāḥ-ma-khwāḥ, is wāste*—Is nimitta, is hetu se, iske anusār. [anusārītā.

CŌN'SE-QUENT-NESS, *n.* regular connexion—*Silsila, tasalsul*—Pūrvāparasambandh,

CON-SERTION, *n.* (L. *con, sertum*) junction, adaptation — *Itisāl, paiwand, wasl, munāsib k., murāfiq k.* — Yog, sañyog, jor, mel, yukt k.

CON-SERVE, *v.* (L. *con, servo*) to preserve without loss, to candy fruit; *n.* a sweetmeat — *Mahfūz rakhnā, murabba banānā; n. mīthāi, gul-gand, murabba* — Yāt se dhar rakhnā, rakshā k., hāni se bachānā, pāgnā. [Saṅrakshak, saṅrakshak. pālāk.

CON-SERVANT, *a.* that preserves or continues — *Mahfūz rakhnē w., hāfiz, hifāzat-gar* — CON-SER-VATION, *n.* the act of preserving — *Hifāzat, muhāfazat, nigah-bāni* — Saṅrakshā, saṅrakshan, kshayanivāraṇ, rakshā. [shak, pālāk.

CON-SERVA-TIVE, *a.* having power to preserve — *Hifāzat-gar, hāfiz* — Saṅrakshak, surak — CON-SER-VATOR, *n.* one who preserves — *Hāfiz, muhāfiz, hifāzat-gar* — Saṅrakshak, rakshak, pālāk. [— Rakshāsthān, vastuṇ ko rakshā meṇ dharmē kā sthān.

CON-SERVA-TORY, *n.* a place for preserving — *Ch zoh ko hifāzat meṇ rakhnē ki jagah* — CON-SERVER, *n.* one who conserves — *Habīb, mīthāi banānē w., murabba banānē w., uchār dharmē w.*

CON-SID-ER, *v.* (L. *considero*) to think upon with care, to ponder, to study — *Ba-ihit-gāt gur k., khaṇz k., fikr k., taammul k., mutāla'a k., taulāb, dekhnā* — Dhyān k., sochne, vichānā, nirupnā, vivechanā k., chintā k., sanīkshā k.

CON-SID-ER-A-BLE, *a.* worthy of consideration, respectable, important, more than a little — *Qābil-i-lihāz, gur k. lāiq, ric-dār, namīd, sāhib-i-tilbār, 'azīm, huzurg, qadr kā, wazn, kam nahīn, ziyāda* — Vichārāñya, chintāñya, ādārīya, māñya, bhārī, guru, bahuprabhāv, paramaprabhāv, analp, laghu nahīn, thoṛā nahīn, prachur.

CON-SID-ER-A-BLE-NESS, *n.* importance — *Qadr, wazn, asar, tāsir* — Gaurav, gurutā, prabhāv. [Vichārāñya pariṇā mēṇ, bahut, analp, guru bhāv se.

CON-SID-ER-A-BLY, *ad.* in a considerable degree — *Lihāz ke qābil miqdār meṇ, ziyāda* — CON-SID-ER-ATE, *a.* thoughtful, prudent, quiet — *Mutaammil, dūr-andesh, 'āyibat-andesh, hel. m. sa'm* — Chintāpar, vichārāñil, vichārāñi, pariṇāmadarsī, durādarsī, matinām, śānt, dhīr.

CON-SID-ER-ATELY, *ad.* calmly, prudently — *Hilm se, taammul se, dūr-andeshī se, 'āyibat-andeshī se* — Sāntipurvāk, dhīratā se, pariṇāmadrīṣṭī se, vichār se.

CON-SID-ER-ATION, *n.* the act of considering, prudence, contemplation, importance, compensation, motive of action, reason — *Gaur, khaṇz, khig d., dūr-andesh, 'āyibat-andesh, lihāz, mutāla'az, wazn, riyāz, ric-dār, 'tilbār, 'iwaz, ja ā, rāj, bāis, sabāb* — Chintī, vichār, pariṇāmadrīṣṭī, durādriṣṭī, dhyān, chintā, gaurav, gurutā, prabhāv, pūritoshik, hetu, nimitta, kāraṇ.

CON-SID-ER-A-TIVE, *a.* taking into consideration — *Lihāz k. w., gaur k. w.* — Chintī k. w., vichār k. w. [mutaammil shakhs — Chintā k. w., vichār k. w., sochne w.

CON-SID-ER-A-TOR, *n.* one given to consideration — *Gaur k. w., khaṇz k. w., fikr-mand,*

CON-SID-ER-ER, *n.* one who considers — *Khiyāl k. w., qiyās k. w., gaur k. w., khaṇz k. w.* — Sochne w., vivechak, chintāpar, dhyān k. w., dhyānapar, vichārak, chintak.

CON-SID-ER-ING, *n.* hesitation, doubt — *Par-o-pesh, hai, baīs, shubhā, shuk* — Āgā pichhā, āpichhī, dubhā, surdch, sarśay. [dhyān se, man lagākār.

CON-SID-ER-ING-LY, *ad.* with consideration — *Ra-gaur, ho-lihāz* — Chintā se, vichārapurvāk, CON-SIGN, *con-sin, v.* (L. *con, signo*) to give to another, to transfer, to commit — *Havāla k., munt iqāl k., tafwiz k., dūsr ke zimma k., supurd k.* — Dūsr ko denā, de dālnā, samūpnā. [Samarpṇ, samūpnā, sauṇp.

CON-SIG-NATION, *n.* the act of consigning — *Havāla, tafwiz, supurdāñi, amānat* —

CON-SIGN-MENT, *n.* the act of consigning, the writing by which any thing is consigned — *Havāla, tafwiz, supurdāgi, supurd, amānat, supurd-nāma* — Samarpṇ, sauṇp, samarpṇapatra, chālunapatra.

CON-SIG-NI-FICATION, *n.* (L. *con, signum, facio*) similar signification — *Ham-mā'ni, ham-muddu'ā, ham-mutlab* — Tulyarth, sadrisārth.

CON-SIM-I-LAR, *a.* (L. *con, similis*) having a common resemblance — *Ham-mushābih, ham-murāfiq, mushābih, murāfiq* — Sahasadrīś, ek saikha, sadris, tulya, samān.

CON-SIM-I-LITY, *n.* resemblance — *Mushābahut, murāfiqat* — Sadrīśya, anurūpatā.

CON-SIST, *v.* (L. *con, sisto*) to continue fixed, to be comprised, to be composed, to agree — *Qāim rahnā, bar-qar rahnā, mawjūd h., mazīf h., mukhlūq h., murakkab h., mujassam h., murāfiq h., mutābiq h.* — Ṭaharnā, tishṭhanā, rahna, antargat h., bannā, anukūl h., aviruddh h., saṅgat h.

CON-SIST-ENCE, CON-SIS-TEN-CY, *n.* natural state of bodies, degree of density, substance, agreement with itself — *Hasti, tul'ī hālut, bastagī, injimād, kasāfat, aungini, qiyām, istihkām, murāfuqat, tarwāfug, mutābaqat, munāsabat* — Sthiti, swabhāvīk avasthā, gati, dasā, ghaṇatā, aviralatā, gajhinatā, sthāirya, ṭikāw, anusāritwa, avirodh, anurūpya.

CON-SIS-TENT, *n.* firm, not fluid, uniform — *Qāim, munjamid, kasif, basta, mutābiq, murāfiq, sār-gar, munāsib* — Sthir, achapal, ṭhos, ghaṇā, dīrḥ, aviruddh, aviparīt, saṅgat, yogya.

- CON-SIS-TENT-LY**, *ad.* without contradiction — *Mutabaqat se, lá-kalam, be-takháluf, be-khi-láf* — Aviruddh, saṅgatarúp se.
- CON-SIS-TO-RY**, *n.* (L. *con, sisto*) a spiritual court, an assembly — *Mazhabí 'adálat, díní 'adálat, majlis, jamá'at* — Dharmasambandhí kachahri, dharmádhyakshasabhá, dharmádhyakshasamáj, sabhá, samáj.
- CON-SIS-TÓ-RI-AL**, *a.* relating to a consistory — *Mazhabí 'adálat ke muta'alliq, majlis ke muta'alliq* — Dharmasambandhí kachahri vishayak, dharmádhyakshasamájasambandhí, purohitasamájavishayak, sabhávishayak.
- CON-SIS-TÓ-RI-AN**, *a.* relating to an order of presbyterian assemblies — *Mazhabí ijlás ke muta'alliq, Kávinpanthiyon ki majlis ke muta'alliq* — Purohitasamájasambandhí, Kávinpanthiyon ki sabhá ká vishayak.
- CON-SO-CI-ATE**, *n.* (L. *con, socius*) a partner, an accomplice; *v.* to unite — *Ham-ráh, sharik, rafiq*; *v. milánáb, miluáb, mil-jul ruháb* — Sáthi, sāngi, sājhi.
- CON-SO-CI-ATION**, *n.* alliance, union — *Ittifāq, rafāqat, suhbat, jamāwā* — Saṅyog, yog, saṅgam, sāhsarg, saṅg, saṅgati.
- CON-SOLE**, *v.* (L. *con, solor*) to comfort — *Taskin d., tasalli d., khátir-jam'i d.* — Dhí-raj d., sahārī d., dilāsā d., man ko bodh d., prabodh d., dhārhas d.
- CON-SOL-ABLE**, *a.* admitting comfort — *Dilāsā-pazīr, tasalli-gār hon ke qábil, khátir-jam' hone ke káiq* — Santwaniya, áswāsaniya, prabodhaniya, santoshaniya.
- CON-SOL-ATION**, *n.* comfort, alleviation — *Tasalli, taskin, khátir-jam'i* — Dhārhas, dilāsā, prabodh, dhíraj, áswāsan. [sak, sāntwāvad, dilāsā d. w., dhārhas d. w.]
- CON-SOL-ATOR**, *n.* one who comforts — *Taskin-bakhsh, tasalli-bakhsh* — Prabodhak, áswā-
- CON-SOL-ATION**, *a.* tending to comfort — *ġana-tarāsh, tasalliyāna, taskin-bakhsh, árām-bakhsh, árām-dih* — Sāntwad, santoshak, áswāsak, śokāpahārak.
- CON-SOL-ER**, *n.* one who gives comfort — *Tasalli-bakhsh, taskin-bakhsh* — Áswāsak, prabodhak, sāntwāvad, dilāsā d. w.
- CON-SOL-I-DATE**, *v.* (L. *con, solidus*) to make or grow solid, to form into a compact body, to unite; *a.* formed into a compact body, fixed — *Sakht k. yā h., mun-jamid k. yā h., basta k. yā h., milánáb*; *n.* munjamid, basta, sakht — *Thos k. wā h., ghanā k. wā h., jamānā wā jam jānā, thakkā k. wā h., karā k. wā h., gajhin k. wā h., ok k. saṅyukt k., jorā, jor d.*; *a.* thos, ghanā, thakkā, karā.
- CON-SOL-I-DATION**, *n.* the act of consolidating — *Bastagi, injimad* — Jamāwat, ghanā k. wā h., thos k. wā h., ghanikaran.
- CON-SO-NANT**, *a.* (L. *con, sono*) agreeable, consistent; *n.* a letter which cannot be sounded by itself — *Munāṣiq, mutābiq, munāsib, láiq, sáz-gār*; *n.* horf-i-sahih — Anu^e, sári, yogya, yuk, upayukt, sadris, anugun, aviruddh, aviparit, saṅgat; *n.* vyahjan, hal.
- CON-SO-NANCE**, **CON-SO-NAN-CE**, *n.* agreement of sound, consistency, concord — *Ham-rág, ham-sur, ham-dhawgí, dam-sazi, samā, sur yā tarāz ká mel, munāṣiqat, munāsabat, ittifāq, mel* — Swarunel, surmel, ekatál, ektán, sur kí aikyatā, aviru ldhātā, aviparitatā, saṅgatatwa, aviruddh, anusaritat, anurūpya, aikya, ekatā.
- CON-SO-NANT LY**, *ad.* consistently, agreeably — *Munāṣiqat se, mutābaqat se, munāsabat se, ba-mūjib, mutābiq* — Aviruddhatā se, aviparitatā se, saṅgat rūp se, anusir, anurip.
- CON-SO-PITE**, *v.* (L. *con, sopio*) to lull asleep, to calm; *a.* calmed, quieted — *Solánáb, nind lánáb, lori d.*; *a.* solāyáb, thanthā kiya gayā^b.
- CON-SO-PI-ATION**, *n.* a lulling asleep — *Solánáb, nind lánáb*.
- CON-SORT**, *n.* (L. *con, sors*) a companion, a partner, a wife or husband — *Ham-sar, ham-dam, rafiq, gār, sharik, jor; yā khasam* — Sáthi, sāngi, sājhi, sahavási, sahavartí, patni, bādhi, bharya, pati, bharta, bhatár.
- CON-SORT**, *v.* to associate, to join — *Sukhat k., ham-dam h., rafiq h. yā k., byā h. k., milánáb, málub* — Sáthi k., sáth men lenā, saṅg k., sāngi banānā, vivāh k., sāhsarg k., yog k. [kut, sáth^b — Sāhsarg, saṅgam, saṅg, saṅyog, sājhi.]
- CON-SORT-SHIP**, *n.* fellowship, partnership — *Suhbat, rafāqat, ham-sari, ham-damí, shir-*
- CON-SPIC-U-OUS**, *a.* (L. *con, specio*) obvious to the sight, distinguished, eminent — *Zuhír, 'alāniya, áshkár, munmáz, ma'rúf, azhar, namúd, mashhúr* — Pratyaksh, suprakás, sūspashṭ, khulā, ubhíra, pratishṭhit, dipyamán, dedipyamán, utkishṭ, pramukh, visishṭ, prasiddh, nāni, ujāgar.
- CON-SPI-CU-ITY**, *n.* obviousness, brightness — *Zuhír, saráhat, tanzih, raushni, safiú, táb-dári, julaa* — Pratyakshatwa, spashṭatā, ujálá, chaunkábat, dípti.
- CON-SPIC-U-OUS-LY**, *ad.* obviously, eminently — *Zuhíran, nám-dári se, suríhan yā saráhatan* — Pratyaksh, vyaktarúp se, spashṭ bhāv se.
- CON-SPIC-U-OUS-NESS**, *n.* exposure to the view, obviousness, eminence — *Áshkárā-pan, zuhár, munmáz, nám-dári, nám-wari, buzurgí* — Pratyakshatwa, prakasatwa, spashṭatā, vyaktatwa, prakrishṭatwa, visishṭatā, vikhyátí, prasiddhi.
- CON-SPÍRE**, *v.* (L. *con, spiro*) to concert a crime, to plot, to contrive, to concur — *Kisi gunáh ki bandish bāndhnā, bad-suláh ki sázish k., mansúba k., mastahat k., tadbir*

- k., muttafīq h., ham-salāh h., ek rāc h., ek dil h.*—Kapataprabandh *k.*, dushṭakarmasādhana ke nimitta saṁsarg *k.*, mantranā *k.*, parāmārs *k.*, guṭ *k.*, yatn *k.*, upāy *k.*, kalpanā *k.*, vicārnā, saumāt *h.*, ek chitta *h.*
- CON-SPĪR'A-CY, *n.* a plot, a combination—*Kinī bure kām ke karne ke liye kai-ek yā bahut logon kī sāziśh, bandish, ittifāq*—Dushṭakarmasampādan ke nimitta bahut janon kī saṁsarg, kapataprabandh, kumantranā, guṭ, ekarā, ekā, saṅghāt, mel.
- CON-SPĪR'ANT, *a.* plotting, conspiring—*Bad-kār ke liye bahut log milkar sāziśh k.-rālē, bandish k.-rālē*—Dushṭakarmasampādan ke nimitta bahut jan milke kumantranā *k.* wālē, kapataprabandh *k.* wālē, guṭ *k.* wālē.
- CŌN-SPĪ-RĀ'TION, *n.* agreement to an end—*Kisī murād ke liye ittifāq*—Kisī abhiprāy ke nimitta sannati wā ekavākyatā, guṭ, ekarā.
- CON-SPĪR'A-TOR, *n.* one engaged in a plot—*Bad andesh shakhs, musfid, bad-salāhi, bāgi, bandishi*—Guṭ *k. w.*, kapataprabandh meṁ saṁsargī, kumantranā meṁ sāthī, dushṭakarmasādhana ke nimitta kumantranā *k. w.*
- CON-SPĪR'ER, *n.* one who conspires—*Musfid, bāgi, bandishī, sāziśhī, bad-salāhi*—Guṭ *k. w.*, kapataprabandh meṁ saṁsurgi, dushṭakarin ke nimitta kapataprabandh *k. w.*
- CON-SPĪR'ING-LY, *adv.* by conspiracy—*Ba-sāziśh, ba-bandish, bandish se, bad-salāh se*—Guṭ *se, kapataprabandh se, kumantranā se.* [thakkā *h.*, gārha-pan *h.*]
- CŌN-SPIN-SĀ'TION, *n.* (L. *con, spissus*) the act of thickening, thickness—*Garhān ^h, bādshāhī 'uhdu-dār, kotwāl, thāne-dār, mirdahā, chauki-dār*—Rāja *kā* ek adhikārī, rajapurush, dandapāni, dandadhār, gorāt, chaprāsī.
- CŌN-STA-BLE-SHIP, *n.* the office of a constable—*Ek bādshāhī 'uhdu-dār kī 'uhda, kotwālī, thāne-dārī, mirdahē kī kām, chauki-dārī*—Rāja *ke* adhikārī *kī* pad, dandadhārpad, gorātī.
- CŌN-STA-BLE-WICK, *n.* district of a constable—*Kotwāl thāne-dār yā mirdahē kī 'alāqa*—Dandadhār wā gorāt *kā* adhikār.
- CON-STAB'U-LA-RY, *a.* pertaining to constables—*Kotwāl thāne-dār aur chauki-dāron ke mutā'atīq*—Dandapānisambandhī, dandadhāravishayak.
- CŌN-STANT, *a.* (L. *con, sto.*) firm, fixed, unchanging, steady, certain—*Sābit, mustahkam, mustagim, sābit-qadam, qāim-mizāj, qarārī*—Sthir, sthāyī, aṭal, uchal, driṭh, sthirmatī, dhir, vyavasthiti, niyāt, sthirachitta.
- CŌN-STAN-CY, *n.* firmness, lasting affection—*Subūt, istigrār, usturārī, mazbūtī, qarār, qiyām, istihkām, istiqlāl, sābit-qadamī, wafā-dārī, wafā-purastī*—Sthiratā, dhiratwā, driṭhatā, sansthiti, vyavasthiti, driṭhabhaktī, driṭhabhaktitwā.
- CŌN-STANT-LY, *adv.* perpetually, firmly—*Har-dam, 'ala-d-dawām, bar-qarār*—Nitya, nirantar, sadā, sarvadā, sthiratāpūrvak, driṭhatā *se.*
- CŌN-STEL/LATE, *v.* (L. *con, stella*) to shine with united radiance, to unite in splendour—*Bāhm tez-rushan h., milkar tābān h., ekathā tez-rushan yā tābān k.*—Ek sāth milke chamaknī, ekatra dedīpyamān *h.*, ekatra dedīpyamān *k.*, bahut *se* dedīpyamān padārthon kī prabhā *ko* ek meṁ milā *d.*
- CŌN-STEL-LĀ'TION, *n.* a cluster of fixed stars, an assemblage of excellencies—*Burj, akhtar, tāra-mandāl ^h, majma-i-raushni, majma-i-khubigayn*—Tārāgan, tārārāsī, tāra-samūh, pratāpasamūh, diptasamūh, prabhāgan.
- CŌN-STER-NĀ'TION, (L. *con, sternu*) amazement, surprise, terror—*Haīrat, hairānī, sar-gardānī, ta'ajjub, iztirāb, haul, khauf*—Vyākulātwa, ākulātwa, ākulatā, ghab-rāhat, vismay, chānatkār, āshcharya, bhay, saṅkā, dar, trās.
- CŌN-STI-PATE, *v.* (L. *con, stipō*) to thicken, to condense, to stop up, to make co-tive—*Gufs k., munjanid k., band k., rāh rokkar band k., qab k.*—Gārha *k.*, jamānā, thakkā *k.*, path rūndhnā, ārnā, avarodh *k.*, koshṭhabaddh *k.*, baddhakoshṭh *k.*
- CŌN-STI-PĀ'TION, *n.* condensation, costiveness—*Bastagi, injimād, taksif, qabziyat, inqibāz, qabz*—Jamāwat, bandhāw, thakkā, malāvarodh, koshṭhanibandh, baddhakoshṭh.
- CŌN-STI-TUTE, *v.* (L. *con, statuō*) to make, to establish, to appoint, to depute—*Paidā k., banānā ^h, nasb k., qāim k., muqarrar k., mu'aayan k., mukhtas k., mukhtār k., majās k.*—Nirmān *k.*, rachanā, karnā, vidhān *k.*, kharā *k.*, sansthāpan *k.*, ṭhahrānā, niyukt *k.*, niyog *k.*, pratīndhi niyog *k.*
- CŌN-STI-T'ENT, *a.* forming, composing, essential; *n.* one that constitutes, an elector—*Banāne w ^h, aṭī, khilgī, jibillī, zātī*; *n.* *jism-i-jauhari, aṭ, munib, muwakkil, muqarrar k. w.*—Sādhak, vidhāyī, sansthāpak, nirmāyak, vastav, sārābhūt, swābhāvīk; *n.* sādhan, mūl, aṅg, sār, niyojak, niyukt *k. w.*
- CŌN-STI-T'ETER, *n.* one who constitutes—*Banāne w ^h, paidā k. w., muqarrar k. w.*—Rachak, sādhak, kartā, niyojak, niyukt *k. w.*
- CŌN-STI-T'UTION, *n.* the act of constituting, the frame of body or mind, the system of laws, form of government—*Muqarrari, sirisht, mizāj, tab'iyyat, tab', tinat, jibillat, sirat, khaslat, ādat, nihād, zābita, āin kī qā'ida, majma'i-i-qawānīn, zabt-rabṭ, nazm-o-nasq, intizām, band-o-bast*—Niyojan, pratishṭhāpan, vyavasthāpan, nirmiti, nirmān,

dehaswabhāv, śarīrasthiti, janmaswabhāv, prakṛiti, prakṛtiśwabhāv, vyavasthā, vidhi, rājāriti, rājyavidhi, rājyaniti.

CON-STI-TŪ-TION-AL, *a.* inherent in the constitution, consistent with the constitution — *Khilqī, zātī, ulī, jībīlī, paidāshī, shar'ī, jāz, rawā, hasb-zābita, hasb-qānūn, qānūnī* — Prakṛitik, swābhāvik, rājyavyavasthānusārī, rājyanityanusārī.

CON-STI-TŪ-TION-AL-IST, CON-STI-TŪ-TION-IST, *n.* an adherent to a constitution — *Band-o-bast-dost, nazm-o-nasq-dost, intizām-dost, majmū'a-i-yawānīn-dost* — Rājyavyavasthābhakt, rājyanitibhakt, vyavasthābhakt, rājyaritimitra.

CON-STI-TŪ-TION-AL-ITY, *ad.* legally — *Shar'an, mashrū'an, az-rūe-shar'* — Nyāyānusār, yathānyāy, rājyavyavasthānusār se.

CON-STI-TŪ-TIVE, *a.* that constitutes — *Muqarrar k. w., muta'iyin k. w., asl, bunyādī* — Nirmāyak, saṁsthāpak, niyojak, vāstav, śārabhūt, swābhāvik.

CON-STRAIN', *v.* (L. *con, stringo*) to force, to compel, to restrain, to confine — *Majbūr k., zabar-dastī se kisi kām ko qabūl karānā, dabānā, bīz-rakhnā, zuht k., quid k.* — Kisi se koi kām bal ke dwārā karānā, kisi ammanē jan se koi kām bal ke dwārā karānā, buddh k., avarodh k., roknā, dābnā, atknā, bāndhnā.

CON-STRAIN'-ABLE, *a.* liable to constraint — *Zor yā zabar-dastī se kiye jāne ke lāiq, quid kiye jāne ke qābīl, zuht kiye jāne ke lāiq* — Bal ke dwārā kiye jāne ke yogya, balāt-kārādīn, avarodhanīy, atkāye jāne ke yogya. [dwārā.]

CON-STRAIN'-ED-LY, *ad.* by constraint — *Ba-zor, zabar-dastī se* — Bal se, balāt-kār se, bala-CON-STRAINT', *n.* compulsion, confinement — *Zor, zabar-dastī, zulm, jabr, quid* — Balāt-kār, bal, dabāw, dāb, avarodh, atkāw. [nā^h, sametnā^h, khīnchnā^h.]

CON-STRICT', *v.* to bind, to cramp, to contract — *Bāndhnā^h, thīhrānā^h, akṛānā^h, sikor-CON-STRICT'ION, n.* contraction, compression — *Sikor^h, simṭāw^h, dabāw^h, dāb^h.*

CON-STRICT'OR, *n.* one that constricts — *Sikorne w^h, sametne w^h, sikorne-mālī nas.*

CON-STRINGE', *v.* to compress, to contract — *Dabānā^h, dābnā^h, sikornā^h, sametnā^h, khīnchnā^h.* [dāne w^h, dābne w^h.]

CON-STRI'NGENT, *a.* binding, compressing — *Bāndhne w^h, sikorne w^h, sametne w^h, da-CON-STRICT', *v.* (L. *con, structum*) to build, to form, to compose, to devise — *Ta'mīr k., 'imārat banānā, banānā^h, shakl d., naqsha bāndhnā, tajwīz k., mansūba k.* — Ghar uṭhānā, nirmān k., rachanā k., daul d., garhūā, upāy k., nikālnā.*

CON-STRICT'ION, *n.* one who constructs — *Ta'mīr k. w., 'imārat banāne w., banāne w^h, naqsha bāndhne w., Ghar banāne wā uṭhāne w., daul d. w., rachnā k. w., garhne w., upāy k. w.*

CON-STRICT'ION, *n.* the act of building, fabrication, the connexion of words in a sentence, interpretation — *Ta'mīr, sūkhī, jast-bast, figre meṁ lafzon ki turkīb yā jor-bandī, ta'wīl, ma'nī, mazmūn* — Nirmān, nirmīti, rachanā, virachanā, padānway, vākya-pad-dhati, padāyogjanā, vivakṣhā, arth, abhiprāy, āsāy.

CON-STRICT'ION-AL, *a.* respecting the meaning — *Dar-bāb-i-mazmūn, dar-bāb-i-ma'nī* — Arthavishayak, vivakṣhāvishayak, abhiprāyavishayak.

CON-STRICT'IVE, *a.* by construction, deduced — *Ta'mīr se, jo mazmūn se nikle, jo mat-lab se nikle* — Banāwat se, jo banāwat abhiprāy wā arth se niklai wā jānā jāy.

CON-STRICT'IVE-LY, *ad.* by way of construction — *Ta'mīr se, nazmūn se zāhir hone ke taur se, ma'nī se zāhir hone ke taur se* — Banāwat se, banāwat arth wā āsāy se jān par-ne ke yogya.

CON-STRICT'URE, *n.* an edifice, a fabric — *'Imārat, havelī, qasr* — Griha, ghar.

CON-STRUE', *v.* to arrange words in their natural order, to interpret, to explain — *Lafzon ko unke aslī yā zātī silsile meṁ murattab k., rubt d., ta'wīl k., bayān k.* — Anwayalāpan k., śābdavinyās k., śābdon ko unke swābhāvīk kram meṁ rakhnā, arthavyākhyā k., samjhnā.

CON-STU-PRATE, *v.* (L. *con, stupro*) to violate, to debauch, to defile — *Hurmat lūtnā, harām zinā k., perda lūtnā, kharāb k.* — Balāt-kār se parastṛigaman k., parastṛī kā pānī lenā, parastṛī ko bigār dālnā, bhrasht k.

CON-STU-PRAT'ION, *n.* violation, defilement — *Harām zinā, ālūdagi* — Balitkār se parastṛigaman, stṛiharan, dharshan, dūshan.

CON-SUB-SIST', (L. *con, sub, sisto*) to exist together — *Ekattā h. yā rahnā^h.*

CON-SUB-STANT'IAL, *a.* (L. *con, sub, sto*) having the same essence or nature — *Ham-zāt, ham-jins, ham-asl, yak-sān* — Sujātiya, ekabhav, samabhav, ekayoni.

CON-SUB-STANT'IAL-IST, *n.* one who believes in consubstantiation — *Wah shakhs jo yah mat māntā hai ki hazrat 'Isā ki yād meṁ 'Isā jo rotī khāte hūn aur sharāb pite hain us rotī meṁ hazrat 'Isā kā badan aur sharāb meṁ unkā khūn mil jātā hai* — Jo jan yah mat māntā hai ki Isā ke smarapārth Isāi log jo rotī khāte hain aur madīrā pan karte hain us rotī meṁ Isā kā sarīr aur madīrā meṁ unkā rakt mil jātā hai.

CON-SUB-STAN-TI-AL-I-TY, *n.* existence of more than one in the same substance — *Ham-zātī, ham-jinsiyat, ham-asliyat, ek hi shai meṁ ek se ziyāda kā wujūd* — Samānjātītā, sujātītā, bhāvasamātā, ek hi vastu meṁ anek ki astī.

CŌN-SUB-STĀN'TI-ATE, *v.* to unite in one common substance or nature—*Ham-jins k., ham-zāt k., ham-asl k.*—Samabhāv k., sajātyi k., ekabhāv k.

CŌN-SUB-STĀN'TI-Ā'TION, *n.* the union of the body and blood of Christ with the sacramental elements—*Hazrat 'Isā ki yād meḥ 'Isāi log jo rotī khāte haiṁ aur sharāb pite haiṁ us rotī meḥ hazrat 'Isā ke badan kā aur sharāb meḥ unke khūn kā mil jānā*—Isā ke samarpanarth Isāi log jo rotī khāte haiṁ aur madirā pān karte haiṁ us rotī meḥ Isā ke surir ki aur madirā meḥ unke ruddhir kā mil jānā.

CŌN-SUE-TŪ'DI-NA-RY, *n.* (L. *con., suctum*) a ritual of customs and forms; *a.* customary—*'Uādut-nāma, mazhabī-dastūru-l-'amal ki kibāh; n. murawaj, mā'mūlī, rasmi*—Karmapaddhati, vidhipaddhati, saṅskārapaddhati; *a.* āchārik, vyāvahārik.

CŌN'SUL, *n.* (L.) the chief magistrate in the ancient Roman republic, an officer appointed to protect the commerce of his country in foreign parts—*Zamāna-i-salaf meḥ shahr-i-Rom kā ek mulkī aṣṣar yā hākim, qair mulk meḥ jo shakhs apne mulk ke sandāgarī kām ko anjām dene ke liye unḥīn mugarrar ho*—Prāchīn kāl meḥ Rom nagar kā dāpḥānāyak. vides meḥ swadeśiyabānījyavyāpār ke nirvāh ke nimitta niyukt jan.

CŌN'SUL-AR, *a.* relating to a consul—*Qadīm zamāne meḥ shahr-Rom ke hākim ke iṣṭ-a'lliy, qair mulk meḥ apne mulk ke sandāgarī kām ko anjām dene ke liye mugarrar anḥīn kā iṣṭ-a'lliy*—Pūrvakāl meḥ Rom nagar ke dāpḥānāyak kā sambhāndhī, vides meḥ swadeśiyabānījyavyāpār ke nirvāh ke nimitta niyukt jan kā sambāndhī.

CŌN'SUL-ATE, *n.* the office of consul—*Qadīm zamāne meḥ shahr-Rom ke hākim kā 'ukhṭa, qair mulk meḥ apne mulk ke sandāgarī kām ko anjām dene ke liye mu'awjan anḥīn kā 'ukhṭa*—Pūrvakāl meḥ Rom nagar ke dāpḥānāyak kā pad wā adhikār, vides meḥ swadeśiyabānījyavyāpār ke nirvāh ke nimitta niyukt jan kā pad wā adhikār.

CŌN'SUL-SHIP, *n.* the office of consul or the term of his office—*Rom ki qadīm hākimī yā nskī mu'ād*—Pūrvakāl meḥ Rom nagar kā dāpḥānāyakapad wā dāpḥānāyākādhi-kārakāl.

CŌN-SULT', *v.* (L. *consulo*) to take counsel together, to ask advice of, to regard, to plan; *n.* the act of consulting, determination, a council—*Maslahat k., mashwarat k., sulāh k., maslahat lenā, nasihat yā sulāh lenā, nazār k., kḥiyāl k., tajwiz k., tad-bir yā mansūba k.; n. maslahat, mashwarat, tajwiz, taḥṣīs, mashwarat ki majlis, maslahat ki majlis*—Parāmarś k., mantranā k., parāmarś lenā, mantranā lenā, dhyaū k., vicārnā, nikālnā, upāy k., upāy rachnā; *n.* parāmarś, mantranā, vicār, nir-dhārā, nishpatti, parāmarśsabha, mantranāsabha.

CŌN-SUL-TĀ'TION, *n.* the act of consulting—*Maslahat, mashwarat, sulāh-kḥirāk, mash-warat lenā*—Parāmarś, mantranā, sammantranā, vicār.

CŌN-SULT-A-TIVE, *a.* having power to consult—*Mashwarat lenē kā mukhtār, mashwarat karne kā iḥktiyār rakhne w.*—Parāmarś lenē kā adhikārī, parāmarś karne kā adhikār rakhne w.

CŌN-SULT'ER, *n.* one who consults—*Mashwarat k. w., maslahat k. w., sulāh k. w. yā lenē w.*—Parāmarś k. w., mantranā k. w., parāmarś lenē w.

CŌN-SUME', *v.* (L. *con., sumo*) to waste, to spend, to destroy, to be exhausted—*(Girat k., kḥarch k., sarf k., talaf k., zāt k., pāemāl k., zāt h., zu'f h., auqī h., ghul jānā, pāemāl h.*—Kshay k., vyay k., kūṭnā, nasht k., satyānās k., gulānā, ghaṭnā, nih-śesh h., chuk jānā, gal jānā, sukḥ jānā, kshay h.

CŌN-SUM'ABLE, *a.* that may be consumed—*Zāt pāemāl sarf girat auqīh yā talaf hone ke qābil*—Kshay vyay wā nasht hone ke yogya, nihśesh kiye jāne ke yogya, ghulāye wā gahiye jāne ke yogya.

CŌN-SUM'ER, *n.* one who consumes—*Zāt k. w., pāemāl k. w., girat k. w., sarf yā talaf k. w., musrif*—Kshay vyay wā nasht k. w., nihśesh k. w., ghulāne wā galāne w., nā-śak, kshayakārī, kshayī, dhwānsakar.

CŌN-SUMPTION, *n.* the act of consuming, a disease that wastes away—*Talaf, kḥarj, kḥarch, sarf, sill, chhai-roq*—Vyay, kshay, nās, dhwāns, upayog, kḥapat, kshayarog, kshayakās, jakshma.

CŌN-SUMPTIVE, *a.* wasting, destructive, affected with consumption—*Pāemāl k. w., talaf k. w., zāt k. w., musrif, girat k. w., maslūl, madgūy*—Vyayī, upāy, kshayī, nāsī, nāśak, kshayarogī, yakshmi.

CŌN-SUMPTIVE-LY, *ad.* in a consumptive way—*Pāemāl ke taur se, talaf ke tariq se, sill yā chhai-roq ke taur se*—Vyay, nās, dhwāns wā kshay ke bhāv se, kshayarog wā jak-shan ki riti se.

CŌN-SUM'MATE, *v.* (L. *con., summus*) to complete, to perfect; *a.* complete, perfect—*Tamām k., ākḥir k., pūrā k., ba-sar le jānā; a. tamām, kāmīl, pukṭa, pūrā, pak-kā*—Samāpt k., pūrṇ k., sampūrṇ k., sampanna k., siddh k.; *a.* samāpt, sampūrṇ, paripūrṇ, sampanna, siddh, utkrishṭ.

CŌN-SUM'MATE-LY, *ad.* completely, perfectly—*Tamāmī se, kamāl se, pukṭagi se, pakke-pan se*—Samāptī se, sampūrṇatā wā paripūrṇatā se, siddhi saṁsiddhi wā sampan-natā se.

- CON-SUM-MĀ'TION**, *n.* completion, perfection—*Tamāni, ākhirat, 'āqibat, insirām, sar-anjām, takmil, kamāl*—*Samāpti, nishpatti, sampādan, samāpan, sampūratā, paripurnatā, siddhi.*
[*ke patare lagānā wā bichhānā.*]
- CON-TAB-U-LATE**, *v.* (L. *con, tabula*) to floor with boards—*Takhta-bandī k.*—*Kāth*
- CON-TACT**, *n.* (L. *con, tactum*) touch, close union, juncture—*Chhūw^h, itisāl, ilhāq, mass*—*Sparś, mel, lagāw, yog, milāw.*
- CON-TACT'ION**, *n.* the act of touching—*Chhūw^h, chhūwrat^h, lagāw^h*—*Sparś, saṁsparś.*
- CON-TA'GION**, *n.* communication of disease by contact, infection, pestilence—*Sirayat, 'uṣṇat, tā'afun, wabū*—*Sparśasāñchār, saṁsray, rogākārshan, chhūt, mārī, mahamārī, mari.*
[*re^h.—Sparśasāñchārī, sparś: se lag jāne w.*]
- CON-TA'GIOUS**, *a.* caught by contact—*Jismēn sirāyat ki khāsiyat ho, chhūne se lag-jāne*
- CON-TA'GIOUS-NESS**, *n.* the state of being contagious—*Sirāyat ki khāsiyat, chhūne se lag-jāne ki khāsiyat*—*Sparsasāñchāritwa, sparś: se lag jāne kā bhāv.*
- CON-TAIN'**, *v.* (L. *con, teneo*) to hold, to comprehend, to comprise, to restrain—*Rakhnā^h, shāmil k., mushtamil k. yā k., pī jānā^h, zabt k., roknā^h*—*Dhārān k., thābhānā, antargat k., antarbhūt k., ārnā, vāran k.*
- CON-TAIN'ABLE**, *a.* that may be contained—*Samāne ke qābil, shāmil hone ke qābil*—*Samāno ke yogya, ātne ke yogya, dharāniya, parigrahāniya.*
- CON-TAIN'ER**, *n.* one that contains—*Rakhnē w^h, shāmil k. w., pī jāne w^h, zabt k. w.*—*Dhārak, antargat k. w., ārne w.*
[*gnat. antarbhūt, antaravartī.*]
- CON-TENT'**, *n.* that which is contained—*Mazrīf, mazmūn*—*Purak, bharak, arth, antar-*
- CON-TI-NENCE**, **CON-TI-NEN-CE**, *n.* restraint, self-command, chastity—*Zabt, parhez-gāri, taqāwat, taqwa, shahwat-parastī kā ijtināb*—*Daman, dam, saṁyam, ātmasaṁyam, ātmavak, jitendriyatā, yatendriyatwa, saṁyatendriyatā, avyabhihār, alampatatā.*
- CON-TI-NENT**, *a.* chaste, temperate : *n.* a large portion of land containing several countries—*Mujtānib, muhtariz, be-shahwat, pārsā, parhez-gīr : n. bar-i-'āzam*—*Saṁyatendriya, jitendriya, alampat, avyabhihārī, saṁyatni, mit, parimit : n. muhādwp.*
- CON-TI-NENT'AL**, *a.* relating to a continent—*Muta'alliq-i-bar-i-'āzam*—*Mahādwpasam-bandhī, mahādwpīya.*
- CON-TI-NENT-LY**, *ad.* chaste, temperately—*Ijtināb se, shahwat-parastī ke ijtināb se, taqāwat se, taqwa se, pārsā se, parhez se, parhez-gāri se*—*Yatendriyatā se, jitendriyatwa se, alampatatā se, saṁyam se, parimit rup se.*
- CON-TAM'INATION**, *v.* (L. *contaminare*) to defile, to pollute, to corrupt; *a.* polluted—*Nā-pāk k., galiz k., najis k., mulawvas k., ganda k.* : *a. nā-pāk, najis, mulawvas, galiz, ganda*—*Asuddh k., bhrasht k., chhut k., apavitra k., nasht k., bigar dālū : a. apavitra, asuddh, bhrasht, kahisht.*
[*Bhrashtatā, asaucl, chhūt.*]
- CON-TAM'INATION**, *n.* pollution, defilement—*Nā-pākī, gandaqī, galāzat, najāsāt*—
- CON-TEMN'**, **CON-TEM'**, *v.* (L. *con, temno*) to despise, to scorn, to disregard, to neglect—*Haqir jānnā, ihnat k., makrūh jānnā, karāhiyat k., nā-chiz samajhnā*—*Avajñā k., ghrīṇā k., gbin k., tuchehh jānnā, halkā jānnā, chhotā jānnā, kutsit samajhnā.*
- CON-TEM'NER**, *n.* one who contemns—*Haqir jānnē w., ihnat k. w., makrūh jānnē w., karāhiyat k. w.*—*Avajñā k. w., ghrīṇakār, gbin k. w., tuchehh samajhne w.*
- CON-TEM'PT**, *n.* the act of despising, the state of being despised, scorn, vileness, disgrace—*Ihnat, hiqārat, zilāl, mazammūt, khifāt, mazallat, ibtīzāl, tahqir, subukī, jazihat, ruswā*—*Avamān, avajñā, ghrīṇā, gbin, kutsī, halkāpan, tiraskār, adhamatā, asambhram, apamān.*
[*Tuchehha, avamāniya, kutsit, nich, garhāpi, avajñeya.*]
- CON-TEMPT'BLE**, *a.* worthy of contempt—*Haqir, zalil, khafif, mukhtal, be-qadr*—
- CON-TEMPT'BLE-NESS**, *n.* meanness, baseness—*Kāmīnagi, zulālāt, ibtīzāl, mazallat, subukī, be-qadrī*—*Adhamatī, nichatwa, tuchehhatwa.*
- CON-TEMPT'FULLY**, *ad.* meanly, basely—*Kāmīnagi se, hiqārat se, mazallat se, subukī se*—*Nichatwa se, adhamatapūrvak, tuchehhatwa se.*
- CON-TEMPTU'OUS**, *a.* scornful, apt to despise—*Mutanāfir, mudammig, hiqārat k. w.*—*Avadār k. w., ghrīṇī, gbin k. w., avajñākār, avamānta, avamānī.*
- CON-TEMPTU'OUS-LY**, *ad.* in a scornful manner—*Mutanāfir tur se, mudammigāna, hiqārat karne ke tariq se*—*Avajñākārī bhāv se, ghrīṇī rīti se, avamānī rup se, gbin karne ke prakār se.*
[*mānasīlatā.*]
- CON-TEMPTU'OUS-NESS**, *n.* disposition to contempt—*Qurūr, takabbur-i-mizāj*—*Avā-*
- CON-TEM'PER**, *v.* (L. *con, tempero*) to moderate, to reduce to a lower degree—*Mu'tadil k., tarkīb se durust k., kisi chiz meṁ aur chizōn ko milākar uski tezi yā garmi ko kam k.*—*Madhyam k., kisi vastu meṁ aur vastuōn ko milākar uski ugratā ko nyūn k.*
- CON-TEM'PER-A-MENT**, *n.* degree of quality—*Hālat-i-'itidāl, 'itidāl, darja-i-khāsiyat*—*Parimitatā, madhyamāvasthā, kisi guṇ wā dharm ki nyūnatā, guṇaparimān, guṇadāsā.*
- CON-TEM'PER-ATE**, *v.* to moderate, to temper—*Mu'tadil k., kisi chiz meṁ aur chizōn*

- ko milākaur uski tezi yā khāsiyat ko kam k* — Madhyam k., parimit k., kisi vastu meñ aur vastuñ ko milākaur uske gun wā dharm ko nyūn k.
- CON-TÉM-PER-Ā-TION, *n.* act of moderating — *I'iddāl, kisi chiz ki khāsiyat ko thopā kam k* — Parimitatwa, madhyamāvasthā, kisi vastu ke gun wā dharm ko nyūn k.
- CON-TEM'PLATE, *v.* (L. *con, templum*) to study, to meditate, to consider, to intend — *Mutālā'a k., mulāhaza k., gaur k., taammul k., irāda k., matlab k.* — Dhyān k., dekh-nā, avalokan k., nirūpanā, sochnā, bhāvanā k., chintā k., manasth k., abhiprāy k.
- CON-TEM-PLĀ-TION, *n.* studious thought — *Taammul, gaur, khauz, tasawwur, mulāhaza* — Dhyān, soch, chintā, bhāvanā, avalokan.
- CON-TEM-PLA-TIVE, *a.* given to thought — *Mutaammil, murāqib, mutafakkir, mutālā'a-dost* — Dhyānasil, chintāwān, bhāvitātina, chintanbar, dhyānapar, samādhisth, dhyā-nāsil.
- CON-TEM-PLA-TIVE-LY, *ad.* with deep attention — *Ba-kamāl gaur, ba-khauz, ba-taammul, ba-mulāhaza* — Bhāvanā sahīt, chintā sahīt, dhyān se, samādhipūrvak.
- CON-TEM-PLA-TOR, *n.* one who contemplates — *Gaur k. v., taammul k. w., mulāhaza k. v.* — Bhāvanā k. w., chintā k. w., dhyān k. w., sochne w., dekhne w., dhyānakartā, chintak, vichārī.
- CON-TEM-PO-RARY, *a.* (L. *con, tempus*) living or existing at the same time; *n.* one who lives at the same time — *Ham-waqt, ham-ʿasr, ham-ʿahd; n. muʿāwir, ham-ʿasr, ham-ʿahd, ham-waqt* — Samakālīn, ekakālīn, samanakālīn; *n. samānakālavartī, samānakālāj.* [*ham-ʿahd, ham-zamān* — Samānakālavartī, ekakālīn.
- CON-TEM-PO-RĀ-NE-OUS, *a.* living or existing at the same time — *Ham-ʿasr, ham-waqt,*
- CON-TEM-PO-RĀ-RI-NESS, *n.* existence at the same time — *Ek hi waqt meñ wujūd, ham-waqtī, ham-ʿahdī* — Samakālīnatwa, sahavartan, sahajivan.
- CON-TEM-PO-RISE, *v.* to make contemporary — *Ham-ʿasr k., ham-waqt k.* — Samānakālīn k., samakālīn k., samakālavartī k.
- CON-TEND', *v.* (L. *con, tendō*) to strive, to struggle, to vie, to dispute, to contest — *Koshish k., jidd-o-jahd k., ham-chashmī k., muqābala k., munāqasha k., qaziya k.* — Yātū k., cheshtā k., udyog k., daur dhūp k., hiskā k., spardhā k., laṛnā, jhagarnā, tāntī k.
- CON-TEND'ER, *n.* a combatant, a champion — *Larne v^h, pahalwān, bahādūr* — Yoddhā.
- CON-TENTION, *n.* strife, debate, contest — *Qaziya, munāqasha, muhāwaza, khatish, radd-badal, muqābala, mizā'* — Jhagrā, kalah, vākkalah, vivād, vadānuvad, virodh, larāī.
- CON-TENTIOUS, *a.* given to strife, quarrelsome — *Jang-jo, hujjati, takrārī, jhuygāl^h* — Larānka, vivādī, bakheriyā, kalahakārī, kalahapriy.
- CON-TENTIOUS-LY, *ad.* quarrelsomely — *Qaziya-joi se, jang-joi se* — Jhagrālūpan se, larān-kepan se. [kāpan.
- CON-TENTIOUS-NESS, *n.* proneness to contest — *Qaziya-joi, jang-joi* — Jhagrālūpan, larān-
- CON-TENT', *a.* (L. *con, tentum*) satisfied, easy, quiet; *v.* to satisfy, to please; *n.* satisfaction, acquiescence — *Rāzī, ser, khush, qānī, mutawakkil, muktafi, farigu-l-hāl, khursand, bā-ʿarām, bā-qarār; v. rāzī k., mutawakkil k., khush k.; n. khushi, qānāʿat, seri, tawakkul, rāzā-mandī, bā-qarār imtilhān taslīm kar lenā* — Santushī, paritushī, tript, sukhi, śānt; *v. tript k., tushī k., santushī k., prasanna k.; n. triptī, tushī, śāntī, kāmānūvritti, śāntī, santosh, binā parikshā wā jāiche bijhe mān lenā.*
- CON-TENT'ED, *p. a.* satisfied, not repining — *Rāzī, khush, qānī, sābir, mutawakkil, muk-tafī* — Tript, santushī, tushī, śānt, santoshī. [Tushī se, santosh se, triptī se.
- CON-TENT'ED-LY, *ad.* in a contented manner — *Rāzā-mandī se, qānāʿat se, tawakkul se* —
- CON-TENT'ED-NESS, *n.* state of being content — *Qānāʿat, seri, rāzā-mandī, khushī, tawak-kul* — Triptī, tushī, santoshī, santoshīnatwa. [tushī, paritushī, tript, santoshī.
- CON-TENT'FUL, *a.* perfectly content — *Ser, bā-khūbī rāzī yā khush, qānī, sābir* — San-
- CON-TENT'LESS, *a.* dissatisfied, uneasy — *Nā-khush, be-zār, ranjida, be-chain, be-ʿarām* — Asantushī, atript, tushīlīn, asukhī, śokānwit.
- CON-TENT'MENT, *n.* acquiescence, gratification — *Rāzā-mandī, khushī, seri, qānāʿat, tawak-kul* — Prasannatā, prīti, santosh, tushī, triptī.
- CON-TER'MI-NA-BLE, *a.* (L. *con, terminus*) capable of the same bounds — *Ham-sar-hadd hone ke qābil, ham-hudūd hone ke lāiq* — Sahasimāvantariy, samānasimāvantariya, samasimāvantariya. [wān, samasimāwan.
- CON-TER'MI-NATE, *a.* having the same bounds — *Ham-sar-hadd, ham-hadd* — Samānasimā-
- CON-TER'MI-NOUS, *a.* bordering upon — *Puivasta, mulhaq, laga huā^h, hadd-ba-hadd laga huā* — Simavartī, paryantasth, satā huā, simā se simā laga huā.
- CON-TER-RĀ-NE-AN, *a.* (L. *con, terra*) of the same land or country — *Ham-mulk, ham-watan* — Ekadesiy, ekadesāj, sades.
- CON-TES-SER-ATION, *n.* (L. *con, tessera*) a variety, assemblage, collection — *Tarah ba-tarah, gism ba-gism, jamāʿat, majmūʿa, ijtimā'* — Vichitratā, baṭor, samūh, vrind.
- CON-TEST', *v.* (L. *con, testis*) to dispute, to strive, to contend, to vie — *Hujjat k., tak-rār k., koshish k., jidd-o-jahd k., jang k., muqābala k., munāqasha k., ham-sari k.,*

hiská k^h, ham-chashmí k.—Vád k., vādānuvād k., cheshṭá k., udyog k., yatn k., laráí k., jhagarná, yuddh k., sparadhá k.

CON-TÉST, *n.* dispute, debate, quarrel—*Hujjat, takrár, mubáhasa, jang, munáqasha, kusháí, khalish, nizá'*—Vád, vákkalah, vivád, kalah, yuddh, virodh, jhagrá, bakherá, tañtá. [Kalah, vád, vákkalah, vivád, jhagrá, laráí.]

CON-TÉST-T'ION, *n.* act of contesting, debate—*Hujjat, takrár, mubáhasa, qaziya*—CON-TÉST'ING-I-Y, *ad.* in a contesting manner—*Hujjat qaziye munáqashe yá mubáhase ke taur se*—Kalah jhagre vád vivád wá laráí kí riti se.

CON-TÉST'LESS, *a.* not to be disputed—*Be-mubáhasa, be-takrár*—Nirvivád.

CON-TEXT, *n.* (L. *con, textum*) the series of a discourse, the parts that precede and follow a sentence—*Matn, 'ibárat ká qarína yá silála*—Vákyaprabandh, vákya-prasaṅg. [ekatra biná huá, garhá, ghaná, nivir, gajhin.]

CON-TÉXT', *a.* knit together, firm—*Báham buná huá, sangin, kasíf, gafa*—Gathá huá,

CON-TÉX'TURE, *n.* composition of parts—*Tarkib, bunávuq^h*—Vinyás, sansthiti, banáwat, binái.

CON-TÉX'TU-RAL, *a.* relating to the human frame—*Insáni jism kí tarkib ke muta'alliq, insán ke jism ke muta'alliq*—Mánushikaśarírasambandhí, mánushikadehavishayak.

CON-TIG-NATION, *n.* (L. *con, tignum*) a frame of beams, the act of framing—*Kánriyoh ká dháanchá^h, kánriyoh kó dháanche meñ lagáná^h.*

CON-TIG'U-ŌUS, *a.* (L. *con, tango*) meeting so as to touch, bordering upon—*Muttasil, mulhaq, paivasta, lagá huá^h*—Avyavahit, sannihit, chhne, milá huá, satá, jutá huá.

CON-TI-GŪ'I-TY, *n.* a touching, actual contact—*Ittisál, wasl, paivastagi*—Sannidhán, ásannatá, avyavahitwa, chhuáw, lagáw.

CON-TIG'U-ŌUS-I-Y, *ad.* in a manner to touch—*Ittisál yá paivastagi kí surat se, wasl ke taur se*—Lagá huá, milá huá, ásannatápurvak. [twa, lagáw, chhuáw.]

CON-TIG'U-ŌUS-NESS, *n.* state of contact—*Paivastagi, ittísál*—Ásannatá, avyavahita—CON-TI-NENCE. See under CONTAIN.

CON-TIN'GENT, *a.* (L. *con, tango*) happening by chance, depending on something else; *n.* chance, proportion—*'Arizí, ittífáqí, ná-muyarrar, qair mu'ayyan, qair par munhasir*; *n.* ittífáq, hissá, andáza—Ákasmik, ágantuk, aúischit, daivavás, parádhín, paravás; *n.* daivagati, daivayog, acháñchak ghataná, aṅs, bhág.

CON-TIN'GENCE, CON-TIN'GEN-CY, *n.* the quality of being contingent, a casualty, an accident—*'Ariza, ittífáq, wáq^h a*—Ákasmikatwa, daivayog, daivagati, daivaghataná.

CON-TIN'GENT-I-Y, *ad.* accidentally—*Ittífáqan, ittífáq se*—Daivayog se, hatát, acháñchak, akasmát, daivavás se.

CON-TIN'UE, *v.* (L. *con, teneo*) to remain in the same state or place, to last, to persevere, to protract, to extend—*Ek hál yá já meñ qáim rahná, bar-pá rahná, ba-hál rahná, páe-dár h., der-pá h., sábit-qadam rahná, qáim rahná, khínch le-jáná^h, tawíl k., daráz k., túl d., lambáná^h*—Ek avasthá wá sthán meñ baná rahná, chirastháyi rahná, nibhná, lagá rahná, banáye rahná, nibáhná, barháná, phailáná.

CON-TIN'U-AL, *a.* incessant, uninterrupted—*Be-thánbháw, mudámi, dáim, lagá-tár*—Bin rukáw, avisargí, nitya, nirantar, chirastháyi.

CON-TIN'U-AL-LY, *ad.* unceasingly—*Lagá-tár, be-rok, hamesha, mudám, roz-marra*—Bin thahráw, bin thánbháw, nitya, sadá, sarvadá, nirantar.

CON-TIN'U-AL-NESS, *n.* permanence—*Páe-dári, dawám*—Stháiyitwa, nityatá.

CON-TIN'U-ANCE, *n.* duration, permanence, perseverance, abode, progression of time—*Madáwamat, páe-dári, der-pái, sábit-qadamí, dhun^h, rukúmat, búd-o-básh, daur-i-zamán, daur-i-dahr*—Sthirata, nityatá, stháiyitwa, chirastháiyitwa, abhiniveś, vyavasthítí, nirantaracheshṭásthítí, avasthán, nivas, kílagati.

CON-TIN'U-ATE, *v.* to join closely together; *a.* immediately united, uninterrupted—*Paivasta k., paivand k., wasl k.; a. paivasta, mulhaq, mulawátir*—Jorná, miláná, sátná; *a.* satá huá, milá huá, lagá huá, nirantar, avisargí.

CON-TIN'U-ATE-LY, *ad.* without interruption—*Ilháq se, páe-dári se, mudáwamat se, lagá-tár*—Nirantar rúp se, nitya.

CON-TIN'U-Á'TION, *n.* uninterrupted succession—*Mudáwamat, dawám, hameshagi, istim-rár, ittíqámat, tawátur*—Stháiyitwa, nityatá, śreni, anukram. [tháiy vastu.]

CON-TIN'U-A-TIVE, *n.* that which continues—*Qáim yá ba-hál rahne-wálí shat*—Chiras-

CON-TIN'U-Á-TOR, *n.* one who continues—*Qáim ba-hál yá bar-pá rahne w.*—Banáye rahne w., stháyi rahne w., kram wá śreni banáye rahne w.

CON-TIN'U-ED-LY, *ad.* without interruption—*Lagátár*—Nirantar.

CON-TIN'U-ER, *n.* one who continues—*Ek hí hál yá jagah meñ qáim rahne w., bar-pá ba-hál yá páe-dár rahne w., sábit rahne w., qáim rahne w., khínch le-jáne w.*—Ek hí avasthá wá sthán meñ bane rahne w., chirastháyi rahne w., dhun k. w., nibhne w., nibáhn w., banáye rahne w., barhán w.

CON-TI-NŪ'I-TY, *n.* uninterrupted connexion—*Ilháq, tawátur, paivastagi*—Nairantarya, śnantarya, aparichchhed, avichchhinnatwa.

- CON-TIN'U-ous, *a.* joined without interruption — *Lagátár, mulhaq, paivasta, be-rukáv* — Sannihit, nirantar, anantar, avichchhinna.
- CON-TIN'U-ous-ly, *ad.* without interruption — *Lagátár, mutavátir, ilháq se, paivastagi se, ek tár se* — Nirantar rūp se, anantar bhāv se, avichchhinna rūp se.
- CON-TORT', *v.* (*L. con, tortum*) to twist — *Ainhná^h, marorá^h, umethná^h.*
- CON-TORT'ion, *n.* a twist, wry motion — *Ain^h, aňkar^h, maror^h, marorá^h.*
- CON-TOUR', *n.* (*Fr.*) outline of a figure — *Naqshá, sirat ká daul* — Gherá, rūparekhá, ákárarekhá, ákrti ká báhari dhánehá wá daul.
- CON-TRA-BAND, *n.* (*L. contra, It. banda*) prohibited, illegal : *n.* illegal traffic — *Man', mamná^h, khiláf-i-qánun, ná-ják* : *v.* ná-ják saulágarí, khiláf-i-qánun tijárat — Varjít, nishiddh, rájyavyavastháviruddh, rájyavidhibhñjak ; *n.* rájyavyavastháviruddhabánijya.
- CON-TRACT', *v.* (*L. com, tractum*) to draw together, to lessen, to abridge, to bargain, to betroth, to affiancé, to acquire, to shrink up — *Sikorná^h, sikurná^h, kotáh yá kam k., kotáh yá kam h., mukhtawir k. yá h., tarkhám k., haf k., shart k., qaul-qurár k., nikáh ke fiye mansúh k., byáh ki nishat k., hásil k., chhotá h^h.* — Sametná, sinavt-ná, nyún k. wá h., saňkshep k., saňkshept k., hor k., niyam k., viváh ká vag-dán k., viváhasambandh k., páua, saňkuchit h.
- CON-TRACT', *n.* a covenant, a bargain, a compact, a writing containing an agreement — *Qarár-dád, qaul-qurár, mu'amala, ijára, 'ahul-o-paimán, iqrár-náma, 'ahul-náma* — Hor, niyam, vachan, lenden, byohár, thika wá theká, pap, pratijñan, niyamaupatra, pratijñapatra.
- CON-TRACT'ED, *a.* narrow, mean, selfish — *Kotáh, tang, tang-dil, kamina, khud-garaz, khud-matlab* — Saňkar, saňkará, nich, adham, swárthi.
- CON-TRACT'ED-ly, *ad.* in a contracted manner — *Tungi se, kotáhi se, tang-dil se, khud-garazi se* — Saňkará se, nichlatwapúrvak, swárth se.
- CON-TRACT'ED-NESS, *n.* the state of being contracted — *Tangi, kotáhi, tang-dil, kamina, khud-garazi* — Saňkará, nichlatwa, adhamatá, swárthi bhāv.
- CON-TRACT'IBLE, *a.* capable of contraction — *Ikhtisár-pazir, kotáh yá kam kiye jáne ke qábil, sikurne ke láiq* — Saňkshepaniy, saňkochaniy, chhoṭe hone ke योग्य, sinavt-ne ke योग्य.
- CON-TRACT'IBIL'ITY, *n.* the state of being contractible — *Ikhtisár-paziri, kotáh yá kam kiye jáne ki khásiyat, sikurne ki khásiyat* — Saňkshepaniyatwa, saňkochaniyatwa, sikurno ká dharm.
- CON-TRACT'ILE, *a.* having power to contract — *Simatne w^h, sikurne w^h.*
- CON-TRACT'ION, *n.* the act of drawing together, an abridging, a shrinking, abbreviation — *Simkú^h, kotáhi, jakrúw^h, ikhtisár, haf* — Saňkoch, saňkshep, jakráhat, sikurnáw, saňkshepani. [kartá, niyam k. w., thika lene w., thike w.]
- CON-TRACT'OR, *n.* one who contracts — *'Ahl-o-paimán k. w., ijára-dár* — Hor k. w., papa.
- CON-TRA-DICT', *v.* (*L. contra, dictum*) to oppose verbally, to assert the contrary — *Zabáni-raud k., bar-aks bolná, bar-khiláf kahná, bar-zidd kahná* — Kisi ki bát kátná, kisi ki bát dohrána, viparít kahná, viruddh varnan k.
- CON-TRA-DICT'ER, *n.* one who contradicts — *Radd k. w., khiláf kahne w., bar-khiláf bayán k. w.* — Viparítavádi, pratívádi, kisi ki bát kátna w.
- CON-TRA-DICT'ION, *n.* verbal opposition, inconsistency, contrariety — *Zabáni muqábala, inkár, khiláf-bayáni, mu'araza, tanáqiz, ikhtiláf, zidd, ná-muwáfaqat* — Vachanavirodh, viparítavachan, virodhokti, asaňgati, viruddhatá, asaňsthiti, virodh, viparítatá.
- CON-TRA-DICT'IONAL, *a.* inconsistent — *Bar-khiláf, bar-aks, mukhláf, ná-muwáfaq, mukhtatif* — Viparít, viruddh, asaňgat.
- CON-TRA-DICT'IOUS, *a.* inclined to contradict — *Ikhtiláf-máil, radd karne ko ráqib, bar-khiláf-bayáni ko rujú* — Vachanavirodhasíl, viruddhoktisíl, viparít kahne ko pravritta, kisi ki bát kátna wá dohráne ko manwhána.
- CON-TRA-DICT'IOUS-NESS, *n.* inconsistency — *Bar-khiláfi, ná-muwáfaqat* — Viruddhatá, viparítatwa, asaňgati.
- CON-TRA-DICT'ORY, *a.* opposite to, inconsistent with ; *n.* a contrary proposition — *Bar-khiláf, mukhláf, bar-aks, munáqiz, mukhtatif, ná-muwáfaq ; n. qaziya-i-munáqiz* — Viparít, viruddh, vibhinna, vipaksh, asaňgat, parasparavirodhi ; *n.* udbhavanaparyáptádhi kabádhyabádha kabhavasambandh, viruddhavyavay.
- CON-TRA-DICT'ORY-ly, *ad.* inconsistently — *Bar-khiláfi se, takhluf se, mu'araze se, ná-muwáfaqat se* — Viparít, viruddh, asaňgat, parasparavirodh se.
- CON-TRA-DICT'ORY-NESS, *n.* entire opposition — *Bi-l-kull takhluf, tamám bar-khiláfi, kamál mukhláfat, bi-l-kull ná-muwáfaqat* — Sampúrñ virodh, púrñ viparítatwa, púrñ asaňgati.
- CON-TRA-DIS-TIN'GUISH, *v.* (*L. contra, dis, stinguo*) to distinguish by opposite qualities — *Mukhtalíf ausaf se farq tamíz yá ma'rúf k.* — Viruddh guṇo se pahchánná, viparít guṇo se bhin bhin kar jánná wá aňkit k.

CŌN-TRA-DIS-TINCT', *a.* of opposite qualities—*Bar-aks ausāf ká, mukhtalíf ausāf ká*—Viparít gunōñ ká, viruddh dharmon ká, asaṅgat gunōñ ká.

CŌN-TRA-DIS-TINCT'ION, *n.* distinction by opposite qualities—*Mukhtalíf ausāf se tamiz yá farq k.*—Viparít gunōñ se pahchán, viruddh dharmon se pahchán, viparita gunavaiśiṣṭatá, vaiḷakshanya, vaiparitya, viruddhatá, vipakshatá.

CŌN-TRA-DIS-TINCT'IVE, *a.* opposite in qualities—*Ausāf meñ mukhtalíf, ausāf meñ bar-aks, mukhtalíf ausāf ká*—Gunōñ meñ viparít, viparitagunavaiśiṣṭ, viruddhagunavaiśiṣṭ.

CŌN-TRA-ÍN-DI-CATE, *v.* (*L. contra, in, dico*) to point out a symptom or cure contrary to the general tenor of a disorder—*Kisi marz ke hál ke mukhtalíf ásar yá 'ilāj batláná*—Kisi rog ki dasá ke viruddh lakshan wá aushadh batláná, apathyalakshan k., apathyauśadhalakshan k.

CŌN-TRA-ÍN-DI-CANT, CŌN-TRA-ÍN-DI-CÁ'TION, *n.* a symptom forbidding the usual treatment of a disorder—*Kisi marz ká aisá nishán jis se ma'mulá mu'álaja band kiya jātá hai, kisi bimári ki aisí 'alámat jiske sohab se ma'mulá 'ilāj mauqúf kar dete haiñ*—Kisi rog ká aisá lakshan jiske kárap se na rog meñ jo aushadh dete haiñ so nahin dete, apathyauśadhalakshan, apathyalakshan.

CŌN-TRA-NÁT'U-RAL, *a.* (*L. contra, natum*) opposite to nature—*Khiláf-i-tab'at, khiláf-i-tab', mukhtalíf siráht yá mizáj*—Viparitagrakriti, viruddhprakriti.

CŌN-TRA-PO-SÍ'TION, *n.* (*L. contra, positum*) a placing over against—*Muqábil rakhná yá dharná, muqábale ká rakháw yá dharáw*—Sammukh meñ sthāpan, pratimukh meñ sthāpan.

CŌN-TRA-PÚNT'IST, *n.* (*L. contra, punctum*) one skilled in counterpoint—*Ham-áwázi dam-sázi ham-áhangi yá samá ke durust karne meñ máhír shakhs*—Tál wá súr miláne meñ nípun jan.

CŌN-TRA-RÉG-U-LÁR'I-TY, *n.* (*L. contra, rego*) contrariety to rule—*Khiláf-i-dastúr, kaj-ráwí, gánún-khiláfi*—Niyamaviruddhatá, niyamavaiparitya.

CŌN-TRA-RY, *a.* (*L. contra*) opposite, contradictory, adverse; *n.* a thing of opposite qualities, a contrary proposition—*Muqábil, mukhtalíf, mukhlíf, bar-aks; n. zidd, gaziya-i-munáqiz*—Pratimukh, pratikúl, virodhí, viparít, pratipaksh, abhimukh, vipaksh; *n.* viparyay, viparyás, vyatyay, viparít, pratipaksh, uttarapaksh, udbháwanaparyáptádhiśabádhyabádhakabhávasambandh, viruddhávayav.

CŌN-TRÁ'RÍ-ANT, *a.* inconsistent, opposite—*Mukhlíf, ná-muwa'áf, mukhtalíf, bar-aks*—Asaṅgat, parasparavirodhí, abhimukh, viparít, viruddh.

CŌN-TRA-RÍ'E-TY, *n.* opposition, inconsistency—*Ikhiláf, mukhlálat, zidd, mukhlálat, ná-muwa'áf*—Virodh, viparitatá, vaiparitya, viruddhatá, asaṅgati, parasparavi-rodh. [mutábáqat se—Viruddh, viparít, abhimukh.]

CŌN-TRA-RÍ-LY, *ad.* in a contrary manner—*Ná-muwa'áf* se, *bar-khiláf, bar-aks, ná-*CON-TRÁ'RÍ-OUS *a.* opposite, repugnant—*Mukhtalíf, ná-muwa'áf, bar-aks, gair-mutábíq*—Viruddh, viparít, abhimukh, pratipaksh, asaṅgat.

CŌN-TRÁ'RÍ-OUS-LY, *ad.* oppositely, contrarily—*Ná-muwa'áf* se, *ná-mutábáqat se, bar-khiláf, bar-aks, gair-mutábíq*—Viparít, viruddh, vipaksh, abhimukh.

CŌN-TRA-RÍ-WÍSE, *ad.* conversely, oppositely—*Bar-khiláf, bar-aks*—Viruddh, viparít, abhimukh.

CŌN-TRÁST', *v.* (*L. contra, sto*) to place in opposition so as to exhibit the difference—*Farq záhír karne ke liye muqábulu k.*—Antar wá bhéd dekháne ke nimitta miláná wá paraspar viruddhí rakhná.

CŌN-TRÁST, *n.* opposition, dissimilitude—*Muqábala, ikhtiláf, ham-jins chíṭōñ ká ikhtiláf*—Milán, pratipakshatá, vaiḷakshya, pratyavasthán, paryavasthán, virodh, viparitatá, vaiparitya, viruddhatá.

CŌN-TRA-TÉN-OR. See COUNTERTENOR.

CŌN-TRA-VAL-LÁTION, *n.* (*L. contra, vallum*) a fortification round a city to prevent the sallies of the besieged—*Shahr ke gird qal'a-bandi jo muhásir is garaz se uṭhát haiñ ki andar ke log eká-ek un par tút na parvū*—Nagar ki chāroñ or bhít jo us nagar ke gher lene wále is abhipráy se banáte haiñ ki bhítar ke log achāñchak báhar úth na dauráiñ.

CŌN-TRA-VENE', *v.* (*L. contra, venio*) to oppose, to obstruct, to baffle—*Báz rakhná, rokná, radd k.*—Pratirodh k., nishedh k., árñá, akáráth k., vyarth k.

CŌN-TRA-VÉN'ER, *n.* one who opposes—*Báz rakhné w., rokné w., radd k. w.*—Pratirodhak, nishedhak, árñe w., akáráth k. w., vyarth k. w.

CŌN-TRA-VÉN'TION, *n.* opposition, obstruction—*Mukhlálat, muzáhamat, rok, rokná*—Virodh, pratirodh, pratikár, pratiyatn, nishedh, vyághát, bádhá, pratibandhakatá.

CŌN-TRA-VÉRSION, *n.* (*L. contra, versum*) a turning to the opposite side—*Uṭi or phiráw* [gáw, chhúñá, háth lagáñá].

CŌN-TREC-TÁTION, *n.* (*L. con, tracto*) a touching or handling—*Chhúñá, háth la-*CON-TRÍB'UTE, *v.* (*L. con, tributum*) to give to a common stock, to bear a part—*Kisi*

'*um* piñji meñ madad k., imdād k., chanda dⁿ, chande meñ apnā hissa d. — Kisi sādharan piñji meñ sahāyatā k., sahāyatā k., behri d., behri meñ apnā bhāg d.

CON-TRĪB'-U-*TA-RY*, a. paying tribute to the same sovereign — *Ek hi bādshāh ko khrāj d. w.*, ek hi bādshāh kā muti — Ekarājādhn, ek hi rājā ko kar d. w.

CON-TRĪB'-U-*TION*, n. the act of contributing, that which is given to a common stock — *Bakhshish, hissa-rasad, chandā* — Anśadān, karadān, aṅś, lūhāg, kar, behri.

CON-TRĪB'-U-*TIVE*, a. tending to contribute — *Bakhshish meñ madad karne ko rūgib, chande meñ imdād karne ko rūjū* — Behri meñ sahāyatā karne ko utārū, sahāyak.

CON-TRĪB'-U-*TOR*, n. one who contributes — *Bakhshish yā chande meñ madad k. w.*, *mumidd, madad-gār* — Behri meñ sahāyatā k. w., aṅśadātā, upakāri, pravardhak, sahāyak.

CON-TRĪB'-U-*TO-RY*, a. promoting the same end — *Madad-gār, mumidd* — Sahāyak, upakāri, sampādak.

CON-TRĪT'-E, a. (L. *con, tritum*) worn with sorrow, grieved for sin, penitent — *Afsos se be-hāl, mutaasif, mustagfir, nūdim, pashemān, tāib* — Śokāgnisantapt, kritapaśchāt-tāp, anuśochak, anuśokasantapt, anutāpi.

CON-TRĪ'-*TION*, n. sorrow for sin, penitence — *Tauba, taussuf, nadāmat, pachhtāwā* — Paśchāttāp, anutāp, santāp, anuśok, anuśochan.

CON-TRĪVE', v. (L. *con, Fr. trouver*) to plan, to devise, to invent, to scheme — *Tadbīr k.*, *nuyshu bāndhnā, tajwiz k.*, *ītrat larāwā, kisi kām meñ aī' k.*, *ījād k.*, *mansūba k.* — Upāy k., dāul bāndhnā, yatn k., nikālnā, apnī buddhi se nirmān k., cheshtā k., yukti k.

CON-TRĪV'-*ABLE*, a. that may be contrived — *Tadbīr-pazīr, ijād kiye jāne ke lāiq, mansūba-pazīr* — Prachintaniya, kalpaniy, vidheya.

CON-TRĪV'-*ANCE*, n. the act of contriving, the thing contrived, a plan, a scheme — *Tajwiz, tajwiz ki gayi shai, ijād ki gayi shai, hikmat, tadbīr, mansūba* — Upāyachintan, kalpanā, jo kalpit vīhit wā ghaṭit ho, upāy, cheshtā, yukti.

CON-TRĪV'-*EMENT*, n. invention, contrivance — *ījād, tajwiz, tadbīr, mansūba* — Nirūpan, nirmān, kalpanā, upāyachintan, yuktikalpan, upāy, yukti.

CON-TRĪV'-*ER*, n. an inventor, a schemer — *Mijid, ijād k. w.*, *mansūba-bāz, hikmatī* — Parikalpak, nirūpak, nirmātā, vidhātā, rachak, upāyachintak, upetā, upāy k. w.

CON-TRŌL', n. (Fr. *contre, rôle*) check, restraint, power, authority; v. to check, to restrain, to govern — *Rokⁿ, zabt, ikhtiyār, qābū, hukm, hukumat*; v. *roknāⁿ, tābī k.*, *zabt meñ k.*, *māhkim k.*, *zer k.*, *hukumat k.*, *hidāyat k.* — Nirodh, atkāw, nivāran, daman, prabhutwa, vās, adhikār; v. atkānā, avarodh k., nirodh k., nivāran k., vās k., adhin k., niyam k., anuśāsan k.

CON-TRŌL'-*ABLE*, a. subject to control — *Qābil-u-zabt, niyānat-pazīr, zabt meñ lāye jāne ke lāiq, tābī yā zer kiye jāne ke qābil* — Damaniy, saṅyamaniy, samaniy, pratyāharaniy.

CON-TRŌL'-*ER*, n. one who controls or directs — *Amil, amīn, nazār, hidāyat k. w.*, *zer k. w.* — Anuśāsiti, sāsātā, sāsān k. w.

CON-TRŌL'-*ER-SHIP*, n. the office of controller — *Āmilī, amīnī, nazārat* — Anuśāstritwa, anuśāsanakartāpad. [Anuśāsan, daman, samān, nirodh, atkāw.]

CON-TRŌL'-*MENT*, n. the act of controlling — *Zer yā tābī k.*, *hidāyat, hukm-rānī, rokⁿ* — CON-TRO-*VERT'*, v. (L. *contra, verito*) to dispute, to debate, to contend against — *Mubāhasa k.*, *bahasnā, takrār k.*, *hujjat k.*, *radd-badal k.*, *qaziyu k.* — Vād k., vādānuvād k., vivād k., kalā kahī k., jhagrā k., tañtā k., bakherā k., jhājijhat k.

CON-TRO-*VER-SY*, n. dispute, debate, quarrel — *Mubāhasa, bahs, hujjat, takrār, radd-badal, qaziyu* — Vād, vādānuvād, vivād, vādayuddh, jhagrā, tañtā.

CON-TRO-*VER-SIAL*, a. relating to controversy — *Hujjat-mansūb, bahs se nibat-ulār, mut'alliq-i-mubāhasa* — Vivādī, vādānuvādī, vitarkī, vivādāsambandhī.

CON-TRO-*VER-SIAL-IST*, CON-TRO-*VERT'-ER*, CON-TRO-*VERT'-IST*, n. one engaged in controversy, a disputant — *Hujjati, mubāhasa k. w.*, *bahasne w.* — Vivādārthī, vādī, vivādī.

CON-TRO-*VERT'-IBLE*, a. disputable — *Hujjat-pazīr, mashkūk, mushkūtib, jismēn bahs yā takrār ho sake* — Vivādāniy, vitarkaniy, vitarkya, pratyākhyeya.

CON-TU-*MA-ÇY*, n. (L. *con, tumeo*) obstinacy, stubbornness, perverseness — *Magrāⁿ, machlāⁿ, hathⁿ, hathilā-panⁿ*. [hathilāⁿ.]

CON-TU-*MĀÇIOUS*, a. obstinate, stubborn — *Magrāⁿ, machlāhāⁿ, arclⁿ, arialⁿ, hathiⁿ, hathilāⁿ* — CON-TU-*MĀÇIOUS-LY*, ad. obstinately — *Hath seⁿ, arial-pan seⁿ, magrāⁿ seⁿ*.

CON-TU-*MĀÇIOUS-NESS*, n. obstinacy — *Hathⁿ, hathilā-panⁿ, magrāⁿ, arial-panāⁿ*.

CON-TU-*ME-LY*, n. (L. *con, tumeo*) rudeness, insolence, reproach — *Be-imtiyāzi, be-lī-hāzi, nā-tarāshidagi, be-adabī, shokhī, gustākhi, bad-zabānī, darida-dahani, dush-nām* — Gañwāpan, anāripān, asabhyatā, asishtatā, dhīghāi, dhristatā, uddhati, avinay, pragalbhatā, nishthūravachan, durvākya, gālī.

CON-TU-*MĒ-LIOUS*, a. reproachful, rude — *Darida-dahan, aīd-go, bad-zabān, dush-nām, shikāyat-āmez, nā-tarāshīda, be-murawwat, be-adab, gustākhi, shokh* — Nindak, avamāni, nishthūr, apavādi, galehdā, angārā, gañwār, asabhyā, asisht, kuśil.

CON-TU-*MĒ-LIOUS-LY*, ad. reproachfully — *Dush-nām se, bad-zabānī se, darida-dahani se,*

- gustākhi se, shokhi se*—Nishthuravachan se, durvākya se, nindāpūrvak, avajāṇa se, tiraskār se, gaṇwārpan se, aśiṣṭatāpūrvak.
- CŌN-RU-MĒ-LI-ŌUS-NĒSS**, *n.* rudeness, reproach—*Gustākhi, shokhi, be-adabi, nā-tarāshi-dugi, dush-nām, daridā-dahani, bad-zubāni*—*Dhithāi, asabhyatā, aśiṣṭatā, dhriṣṭatā, gaṇwārpan, nishthuravachan, ninda, tiraskār, durvākya, gālī.*
- CON-TŪṢĒ**, *v.* (L. *con, tūsum*) to bruise—*Kuchalnā^h, kuchal dālnā^h, dalmās dālnā^h.*
- CON-TŪḠION**, *n.* act of beating, a bruise—*Bhātār-mār^h, chaknā-chūr k^h, piān k^h, kuchlās^h, thokar^h.*
- CO-NŪN'DRUM**, *n.* a low jest, a riddle—*Ek nich thatthā^h, pakeli^h, bīj-bujhawwa^h.*
- CON-VA-LĒS'CENT**, *a.* (L. *con, valeo*) recovering health after sickness—*Bimāri ke piche āram pāne w.*—*Rog ke piche chāṅā h. w.*
- CŌN-VA-LĒS'CENTCE**, **CŌN-VA-LĒS'CENT-CY**, *n.* renewal of health, recovery from sickness—*Bimāri ke piche shifā, tan-durasti ki ba-hālī*—*Rogopāśam, rogaukti, swāsthya.*
- CON-VĒNE'**, *v.* (L. *con, venio*) to come together, to assemble, to call together—*Ek jā h., jam' k. yā h., ekathā k. yā h^h.*—*Ekatra milnā, batornā wā baturnā, jornā wā jurnā.*
- CON-VĒN'-BLE**, *a.* that may be convened—*Jinko ek jā kar sakein, jam' kiye jāne ke qābil, jam' hone ke lāzī*—*Jinko batōr sakein, batore jāne ke yogya, baturne ke yogya.*
- CON-VĒN'ER**, *n.* one who convenes—*Jam' k. w., ek jā k. w.*—*Batorne w., ekatra k. w.*
- CON-VĒN'ING**, *n.* the act of coming together—*Jamāw^h, jamāwra^h*—*Batōr, batūrāw, jurāw.*
- CON-VĒN'ENCE**, **CON-VĒN'EN-CY**, *n.* fitness, commodiousness, accommodation—*Munāsabāt, turāfiy, liyāqat, farāqat, āsūdagi, nīmāt, gumāmat, āram*—*Yogyatā, upayogitā, ānand, susthātā, sukhi, saukhya, sopakāratwa, subhītā.*
- CON-VĒN'ENT**, *a.* fit, suitable, commodious—*Munāsib, ma'qūl, wājib, lāzim, sazā-wār, suthrā^h*—*Yogya, upayukt, uchiit, yathāyogya, sopakār.*
- CON-VĒN'ENT-LY**, *ad.* commodiously, fitly—*Munāsabāt se, munāfaqat se, āram se, suthrāi se^h, liyāqat se*—*Yathochit, subhite se, yathāyogya.*
- CON-VĒNT'**, *v.* to call before a judge, to meet—*Ukām ke samne talab k., jam' h., ek jā h., muttāfiq k.*—*Nyāyādhīpat ke sammukh bulānā, ekatra h., milnā, sammat h.*
- CŌN'VENT**, *n.* an assembly of religious persons, an abbey, a numery, a monastery—*Paqiroh ki jamā'at, tukiya, 'auratōh ki khānqāh, khanyāh*—*Dharmachāriyōh ki mandalī, math, vairāginiyōh kā math, vairāgiyōh kā akhārā, āsāram, dharmachāriyōh kā math.*
- CON-VĒNT'U-AL**, *a.* belonging to a convent; *n.* one who lives in a convent, a monk, a nun—*Muta'ulliq-khānqāh; n. darvesh, faqīr, qalandar, rāhib, zar-i-gosha-nishīn, abdhūtani^h*—*Mathāsambandhī, āsāram; n. mathavāsi, sannyaśi, udāsī, vairāgi, vānaprasth, vairāgin, sannyaśini, vairāgini, tapaswini, yogini.*
- CON-VĒN'TI-CLE**, *n.* an assembly for worship—*'Ibādat ke liye majlis*—*Īśwarapūjāsabhā.*
- CON-VĒN'TI-CLEH**, *n.* a frequenter of conventicles—*'Ibādat ki majlis mein āmad-raft k. w.*—*Īśwarapūjāsāmajasevi, Īśwarapūjāsabhāsevi.*
- CON-VĒN'TION**, *n.* an assembly, a contract—*Majlis, jamā'at, qaul-qarār, 'ahd-o-paimān*—*Samāj, sabhā, hor, pratijñā, niyam.*
- CON-VĒN'TION-AL**, *a.* agreed on by compact—*Mashrūt, ma'hūd, muqarrar*—*Sarvasammat, niyamit, naiyamik, sāmāyik.*
- CON-VĒN'TION-ARY**, *a.* acting upon contract—*'Ahd-o-paimān ke mutābiq kār-band, qaul-qarār par qāim*—*Niyamānusāri, niyamānugāmi.*
- CON-VĒN'TION-IST**, *n.* one who makes a contract—*Shart k. w., qaul-qarār k. w., 'ahd-o-paimān k. w.*—*Hor k. w., niyamakārī.*
- CON-VERGE'**, *v.* (L. *con, vergo*) to tend to one point, to incline and approach nearer—*Ek hī markaz ko māl h., ek simt ko māl h., ham-markaz h., nazdik-tar h.*—*Ek hī vindu ki or jhuknā, ekakendrābhimukh h., nikaṭatar h.*
- CON-VĒR'GEN-CY**, *n.* tendency to one point—*Ek hī markaz yā simt ko māl*—*Ekakendrābhimukhātā, ek vindu ki or gamanāśilātā.*
- CON-VĒR'GENT**, **CON-VĒR'GING**, *a.* tending to one point—*Ek hī markaz yā simt ko māl*—*Ekakendrābhimukh, ek vindu wā sthān ki or gamanāśil.*
- CON-VĒRSE'**, *v.* (L. *con, versum*) to hold intercourse, to talk familiarly—*'Ālāqa rakhnā, sarokār rakhnā, shinasāi rakhnā, ham-bistar h., musāhib h., ham-kalam h., ham-sukhan h., guft-gū k., be-takallufāna guft-gū k.*—*Saṅsarg rakhnā, sam-park rakhnā, sambhog k., saṅgam k., sambhashan k., ālāp k., bolnā, bāchhit k.*
- CŌN'VERSE**, *n.* familiar talk, acquaintance—*Be-takallufāna guft-gū, shinasāi, āshnāi, wāqifiyāt*—*Sambhāshan, bolchāl, bāchhit, parichay, jān pahchān.*
- CON-VĒR'SA-BLE**, *a.* qualified for conversation—*Ma'qūl-go, guft-gū ke qābil*—*Ālāpi, sambhāshanayogya, kathopakathanayogya.*
- CŌN'VER-SANT**, *a.* acquainted with, familiar—*Wāqif, āgāh, muttālī, māhir, āshnā*—*Vijñā, vyutpanna, kuśal, nipun, parichit, suvid.*
- CŌN-VE-SĀ'TION**, *n.* familiar discourse, talk—*Guft-gū, suwāl-jawāb, zikr-maekūr, makā-lama, tazkira*—*Bolchāl, bāchhit, ālāp, sambhāshan.*

CŌN-VER-SĀ'TION-AL, *a.* relating to conversation, conversable—*Guft-gū se nisbat-dār, ma'gūl-go, guft-gū ke qābil*—Sambhāshanasambandhī, ālāpasambandhī, ālāpī, bolchāl ke yogya, sambhāshana-yogya, kathapakathanayogya.

CON-VER-SA-TIVE, **CON-VER-SIVE**, *a.* relating to public life, sociable—*Mardum-āmez, majlis-dost*—Janasaṅgāsakt, sambhāshana-priy, janasaṅgapriy.

CON-VER-SAZ-I-Ū'NE, **cōn-ver-sūt-zi-Ū'ne**, *n.* (It.) a meeting of company—*Majlis, bazm, suhbat-dāri*—Samāj, sabhā.

CON-VERT, *v.* (L. *con, verto*) to change into another form or state, to turn—*Badal dālnā, badal jānā, ek sūrat hālat yā dīn se dūsri hālat sūrat yā dīn meñ lānā*—Palat dālnā, parivartan k., palat jānā, ek avasthā ākār wā dharm se dūsri avasthā ākār wā dharm meñ lānā.

CON-VERT, *n.* one who is converted—*Nau-murīd, jisne apnā dīn tark karke dūsre dīn ikhtiyār kiya ho*—Paradharmāsrit, swadharmatyāgi, parinatagrāhī, anyamatāvalambī, swamatatyāgi.

CŌN-VERSE, *n.* an opposite proposition—*Qaziyā-i-munāqiz*—Udbhāwanaparyyāptādhi-kabidhyabādha-kabhāvasambandh, viruddhāvayav. [viparyay se, ulāṭh.]

CON-VERSELY, *ad.* with change of order—*Taghībān, bar-khilāf, bar-aks*—Vyatikram se,

CON-VERSIO, *n.* the act of converting, change into another form or state—*Taghīb, inqilāb, taqallub, istihāla, tabdil*—Vikār, vikriti, bhāvāntaraprapṭi, dharmapari-vart.

CON-VERTER, *n.* one who converts—*Nau-murīd k. v., ek dīn se dūsre dīn meñ lāne w.*—Ek dharm se dūsre dharm meñ lāne w., paradharmāsritakārī.

CON-VERT-I-BLE, *a.* that may be converted—*Taghīb-pazīr, tabaddul-pazīr, jisko tabdil kar sakē*—Parivartaniya, parivartanayogya.

CON-VERT-I-BIL-I-TY, *n.* the state of being convertible—*Taghīb-pazīrī, tabaddul-pazīrī*—Parivartaniyatā, parivartanakshamatā.

CON-VERT-I-BLY, *ad.* reciprocally—*Ishirākān, āpas meñ*—Anyonya, paraspar.

CŌN-VE-X, *a.* (L. *con, rectum*) rising in a circular form, opposed to concave; *n.* a convex body—*Gumbāzī, murg-sina, qubba-dār, gūz*; *n.* *gumbāzī chiz, murg-sina chiz*—Kūrmapriṣṭhākār, madhhyonnat, adhomukhadundubhyākār; *n.* kūrmapriṣṭhākār vastu, madhhyonnat vastu, adhomukhadundubhyākār vastu.

CON-VE-XED, *a.* made convex—*Gumbāzī banā huā, murg-sina banā huā*—Kūrmapriṣṭhākār banā huā, madhhyonnat banā huā, adhomukhadundubhyākār banā huā.

CON-VE-XED-LY, *ad.* in a convex form—*Gumbāzī sūrat meñ, murg-sina shakl meñ*—Kūrmapriṣṭhākāravat, madhhyonnat rūp se, kūrmapriṣṭhākār se.

CON-VE-X-I-TY, *n.* a globular form—*Rākar ki mukhawar sūrat, gumbāz-dāri, qubba-dāri*—Kūrmapriṣṭhākārābhāv, adhomukhadundubhyākārāw.

CŌN-VE-X-LY, *ad.* in a convex form—*Gumbāzī sūrat meñ, murg-sina shakl meñ*—Kūrmapriṣṭhākārābhāv se, madhhyonnat rūp se.

CON-VE-X'O-CŌN-CAVE, *a.* convex on one side and concave on the other—*Jiski bhitari sūrat qausi aur bāhiri sūrat gumbāzī ho*—Arddhachandrakriti, arddhachandrarūp.

CON-VE-Y, *v.* (L. *con, veho*) to carry, to transmit, to impart—*Le-jānā^h, baham pahunchānā iblāg k., irsāl k., intiqāl k., havāla k., bayān k.*—Lechalnā, vahanā, pahunchānā, bhejānā, sañchārān k., de dālnā, arpan k., bechnā, denā, batlānā, batānā.

CON-VE-Y'ANCE, *n.* the act of conveying, that which conveys, a deed for transferring property—*Le-jānā^h, irsāl, bār-bardāst, hiba, intiqāl, markub, intiqāl-nāma, bai-nāma, hiba-nāma*—Dholāī, bechī, dān, samarpān, arpan, sañchārān, chūlan, vāhan, parohān, yān, samarpānapatra, dānapatra, krayalekhyā.

CON-VE-Y'AN-GER, *n.* one who draws deeds for transferring property—*Hiba-nāma intiqāl-nāma yā bai-nāma waqūra husb-i-zābita likhne w.*—Dānapatra bechīpatra krayapatra ityadi kā vidhipūrvak likhne w.

CON-VE-Y'AN-QING, *n.* the act or practice of drawing deeds for transferring property—*Hiba-nāma intiqāl-nāma yā bai-nāma waqūra k. husb-i-zābita likhnā*—Dānapatra bechīpatra krayapatra ityadi kā vidhipūrvak likhnā.

CON-VE-Y'ER, *n.* one who conveys—*Le-jānā w.^h, pakuachāne w.^h, intiqāl k. w., muntaqāl k. w., hiba k. w., bai k. w.*—Le chalne w., dho le chalne w., vāhak, vāhī, sañchārak, de dālnē w., arpan k. w., samarpān k. w., bechī k. w.

CŌN-VI-CIN-TY, *n.* (L. *con, vicinus*) neighbourhood, nearness—*Qurbat, qurb, ham-sāyugi, ham-diwāri, nazdiki*—Paṛos, aṛospaṛos, gweñrā, sānuiddhya, nikatātā, naikatya.

CON-VIN-CE, *v.* (L. *con, vinco*) to make sensible of by proof, to satisfy, to persuade—*Qāil k., qāil-mā'qūl k., kisi bāt ki rāsī par bāwar karānā, subūt se dīl-jam'i k., khātir-nishān k.*—Pramāṇ se swikār wā aṅgikār karānā, viśvās jamīnānā, pratyay karānā, manānā, praoṇh k., nischay karānā, saṅsāy dūr k., samjhānā.

CON-VICT, *v.* to prove guilty—*Gunal-gār sābit k., mulzim sābit k., taqsir-wār thahrānā*—Pramāṇ se aparādhi wā doshī thahrānā.

- CON-VICT**, *n.* one found guilty—*Gunah-gūr, mulzim, taqīr-wār*—Doshagrast, pramānapūrvak aparādhi wā doshi, drishtāparādh.
- CON-VICT'ION**, *n.* the act of proving guilty, the act of convincing, the state of being convinced—*Gunah yā ilzām kā subūt, qāil-ma'qūl, qāilī*—Aparadhashāpan, sāpara-dhikarap, sadoshikarap, viśwās jannāna, pariñān, prabodh, pratayay, viśwās.
- CON-VICT'IVE**, *a.* having power to convince—*Qāil k. w., qāil-ma'qūl k. w.*—Viśwās wā pratayay jannāno ko samarth, pramānapūrvak aṅgikār wā swikār karāno ko samarth, man mianāno ko samarth.
- CON-VICT'IVE-LY**, *ad.* in a convincing manner—*Qāil karne ke taur se, qāil-ma' qūl karne ke tariq se*—Viśwās jannāne ki rīti se, pramānapūrvak aṅgikār wā swikār karāno ki rīti se.
- CON-VINC'EMENT**, *n.* the act of convincing—*Gunah yā qusūr kā subūt, qāil-ma'qūlī*—Pramānapūrvak viśwās jannāna, pratayay karāna, prabodh, doshashāpan.
- CON-VIN'CE**, *n.* one that convinces—*Qāil k. w., qāil-ma'qūl k. w., subūt se dil-jam'ī k. w.*—Pramānapūrvak viśwās wā pratayay jannāne w., pramān ke dwārā aṅgikār wā swikār k. w., pratayay wā viśwās k. w.
- CON-VIN'CI-BLE**, *a.* that may be convinced—*Qāil hone ke lāiq*—Jātaviśwās wā jātanīś-chay hone ke yogya, niruttarikrit hone ke yogya.
- CON-VIN'G**, *a.* persuading by evidence—*Subūt se qāil k. w.*—Pramān se viśwās jannāne w., nischāyāk, nirpayak, viśwāsajanak.
- CON-VIN'G-ING-LY**, *ad.* in a convincing manner—*Subūt se qāil karne ke taur se*—Pramān se viśwās jannāne ki rīti se, jis rīti se pratayay ho us rīti se.
- CON-VIV'IAL**, *a.* (L. *con, vivo*) relating to an entertainment, festive, social—*Ziyāfatī, terkhārī, khush-ikhtilāt, milan-sār, khurram, khush, bashshāsh, musrīr, martūn-amez, majlis-dost, āshnā-mizāj*—Autsavik, sunbhojan, utsavasambandhi, āhlādajanak, utsavakārī, ānandī, milāpī, ālāpī, jamaasargamsambandhi, saṅgamaapriya.
- CON-VIV-I-AL-ITY**, *n.* convivial disposition—*Khush-ikhtilātī, khush-tab'ī, khush-dilī, khurramī, bashshāshī*—Autsavikatwa, ānandī chitta, saṅgamasīlatā, saṅsargasīlatā.
- CON-VÖKE'**, *v.* (L. *con, voco*) to call together, to summon to an assembly—*Bulāke jam' k., jam' k., majlis meñ talab k.*—Bulākar ekatra k., buṭornā, sabhā wā samāj meñ āhwān k. wā bulānā.
- CON-VÖ-CATE**, *v.* to summon to an assembly—*Majlis meñ talab k.*—Sabhā wā samāj.
- CON-VÖ-C'ATION**, *n.* an assembly—*Majlis, iytinā*—Sabhā, samāj.
- CON-VÖLVE'**, *v.* (L. *con, volvo*) to roll together, to roll one part on another—*Bāham lapetnā, ek hisse par dūstre ko lapetnā*—Ekattāhi lapetnā, gurīyānā, ek bhāg par dūstre ko lapetnā. [huā^h, bhānjā huā^h.
- CON-VÖ-ÜT-ED**, *a.* rolled upon itself, twisted—*Lapetā huā^h, gurīyājā huā^h, ainhā*
- CON-VÖ-ÜT'ION**, *n.* the act of rolling together—*Lapet^h, lipat^h, ainh^h.*
- CON-VÖY'**, *v.* (L. *con, reho*) to accompany for defence, to escort—*Muhāfazat ke liye ham-rāh jānā, badriya jānā*—Bachāw ke nimitta sāth jānā, rakshārth saṅg jānā.
- CON-VÖY'**, *n.* attendance for defence, defense—*Muhāfazat ke liye ham-rāhi, badriga*—Bachāw ke nimitta sāth gaman, rakshārth auvrajan, patharakshak, patharakshā.
- CON-VÜLSE'**, *v.* (L. *con, culsum*) to affect by violent motion, to shake—*Maroynā^h, ainhnā^h, ankrānā^h, hilānā^h, dulanā^h.*
- CON-VÜL'SION**, *n.* violent motion, tumult—*Maroyn^h, ainh^h, ankrāw^h, dhūm-dhām^h, halchal, harbarī^h.*
- CON-VÜL'SIVE**, *a.* producing convulsion—*Maroyn^h, ainhne w^h, ankrāne w^h, hilāne*
- CON'Y**, *n.* (L. *conyn*) a rabbit, a simpton—*Khargosh, sāda-lah yā ukmaq*—Kharhā, śasak, murkh wā mūrkh.
- CON'Y-BÜR-RÖW**, *n.* a rabbit's hole—*Khargosh kā bil*—Śasakavil, śasagart, kharhe kā bil.
- CON'Y-ÖTCH**, *v.* to cheat, to trick, to deceive—*Thugnā^h, chhālānā^h, chhal lenā^h, dholehā^h, kapat k^h.* [Kapat kā sā śabd k., kükū k.
- COÖ**, *v.* to cry as a dove or pigeon—*Kabūtār voqaira ki si āwāz nikālā, gutaknā^h*
- COÖ'ING**, *n.* the note of the dove—*Kabūtār ki si āwāz, gutak^h*—Kūjan, kükū śabd, gutāki.
- COÖK**, *v.* (L. *cogno*) to dress and prepare victuals for the table; *n.* one who prepares victuals—*Rindhnā^h, pakānā^h, rasoi banānā^h; n. tabbākhi, bāwarchi, rasoi-dār—n. Sūpakār, rasoi banāne w.*
- COÖK'ER-Y**, *n.* the art of dressing victuals—*Bāwarchi-gari, tabbākhi*—Pākavidyā.
- COÖK'MÄID**, *n.* a maid that dresses victuals—*Bāwurchān, rasoi-dārīn*—Sūpakārī, rasoi banāne wālī. [pākashān, pākāgar.
- COÖK'RÖÖM**, *n.* a place for dressing victuals—*Bāwarchi-khāna, matbakh*—Pākashālā.
- COÖL**, *a.* (S. *col*) somewhat cold, not ardent; *n.* a moderate state of cold; *v.* to make cool—*Kisi qadr sardī, sardī sā, khunuk*; *n. kisi qadr sardī, kuchh sardī, khunuki*; *v. kisi qadr sardī k., sardī sā k., khunuk k.*—Thorā sā thāndhā, thāndhā sā, kuchh thāndhā; *n. thorī si thāndhak wā thāndhī, kuchh thāndhak*; *v. serānā, thorā sā thāndhā k., kuchh thāndhā k.*

- CÓOL'ER**, *n.* one that cools—*Kisi qadr sard k. w., kisi qadr sard karne ká bartan*—Kuchh thandhá k. w., kuchh thandhá karne ká pátra, seráne ká bāsan.
- CÓOL'ISH**, *a.* rather cool—*Kisi qadr sard*—Thorá sá thandhá, kuchh kuchh thandhá.
- CÓOL'LY**, *ad.* without heat or passion—*Kisi qadr sardí se, áhista, taammul se, ánistagi se, bá-garár, ba-hilm*—Kuchh thandhak se, thorí sí thandh se, bina sambhram, sántatá se, avyagrátá se.
- CÓOL'NESS**, *n.* gentle cold, indifference—*Kisi qadr sardí, khunuki, be-purnáí, afsurdagi, afsurda-dili*—Kuchh thandh, thorí sí thandhak, shíratwa, udásinatá, nihsnehatá.
- CÓOL'HĒAD-ED**, *a.* without passion—*Salim-t-tab', halim*—Rágahin, nirág, dhír, sánt.
- CÓOP**, *n.* (L. *cupu*) a barrel, a cage, a pen for animals; *n.* to shut up, to confine—*Pipá, pihrá^h, tápá^h, kháichá^h, darbá^h*; *v.* *qafas meñ rakhná, qaid k.*—*v.* *Múnd d., piñje meñ múnd d., atkāna.* [kashthabhajanakár.]
- CÓOP'ER**, *n.* one who makes barrels—*Pipá-sáz, pipá-gar, barmál-gar*—Pipá banáne w.,
- CÓOP'ER-AGE**, *n.* price for cooper's work, a place where a cooper works—*Pipá-gar kī mazdúrí, pipá-sáz ká kār-khāna*—Pipá banái, káshthabhajanakár ká vetan, pipá banane kī jagah, káshthabhajanakārānīlpasálá.
- CO-OP'ER-ATE**, *v.* (L. *con, opus*) to work together, to labour for the same end—*Bá-ham kám k., ek hí kám ke anjám ke liye mánat ká sharík h.*—Milkar kám k., sahakári h., ek hí kárya kī siddhí ke nimitta pariśram meñ sáthi h., ek hí karm ke sampádan ke nimitta pariśram k.
- CO-OP'ER-ATION**, *n.* the act of working together—*Ek hí kám meñ ittifág, kisi kám ko bá-ham anjám d.*—Sahakár, sahodyog. [mumidd—Sahodyogi, sahakári.]
- CO-OP'ER-A-TIVE**, *a.* promoting the same end—*Ek hí kám ká mudat-gár, ek hí matlab ká*
- CO-OP'ER-ATOR**, *n.* one who co-operates—*Bá-ham kám k. w., ek hí kám ke anjám ke liye mánat ká sharík h. w.*—Sahakári, pratiyogi, milke kám k. w.
- CO-ORDI-NATE**, *a.* (L. *con. ordo*) holding the same rank, not subordinate—*Ham-qadr, ham-martaba*—Samapadasth, samánagaurav.
- CO-ORDI-NATE-LY**, *ad.* in the same rank—*Ham-qadrí meñ, ham-martaba meñ, ham-darja meñ*—Samán pad meñ, samagaurav meñ. [gaurav meñ tulyatá.]
- CO-OR-DI-NATION**, *n.* equality in rank—*Ham-qadrí*—Samapadasthatwa, maryádá wá
- CÓOT**, *n.* (D. *koet*) a small black waterfowl—*Pan-dubb^h, yargá, záynol, záq-i-ábí, báníá^h*—Ek chhotí káli jaláchar chiriyá.
- COP**, *n.* (S.) the head, the top—*Sir^h, choti^h, choti^h*.
- CÓPE**, *n.* a cover for the head, a priest's cloak, an arch; *v.* to cover as with a cope—*Sar-posh, sir kī orhni^h, pádrí ká labáda yá jubba, mihráb*; *v.* *goyá sar-posh yá pádrí ke labáda se dháñpná*—Mastakábharan, máthe kī topi, mastakáchchādan, purohit ká āngarkhá, purohitaparidheya, toran; *v.* mānoñ mastakábharan wá purohitaparidheya se dháñpná wá múndua.
- CÓP'ING**, *n.* the top or cover of a wall—*Muñrerí^h, muñrer^h, bhāt ke upar kī chhán^h*.
- CÓP'ED**, *a.* rising to a top or head—*Upar yá sir tak ul' á yá charhtá huá^h*.
- CÓP'PLED**, *a.* rising in a conical form—*Gāv-dumí yá makhrití sūrat meñ uhtá huá*—Gopuchhákár wá śūṇḍákár rūp meñ upar ko uhtá huá.
- CO-PÁR'CE-NER**, *n.* (L. *con, pars*) one who has an equal share of an inheritance—*Ham-wáris, bapauti meñ barábar wáris*—Samānśi, samānśabári, bapauti ká samānśi.
- CO-PÁR'CE-NARY**, *n.* joint heirship—*Ham-wirásat, ham-mirás, wirásat ká ham-istihqāq*—Bapauti ká samānś, bapauti meñ sājhá. [sājhi ānśi wá bhagi.]
- CO-PÁRT'NER**, *n.* one who has a share in business—*Kisi kám meñ sharík*—Kisi kám meñ
- CO-PÁRT'NER-ISH**, *a.* joint concern in business—*Kisi kám meñ sharíkát yá ishtirák*—Kisi kám meñ sājhá.
- CÓPE**, *v.* (S. *ceipian*?) to contend, to strive, to encounter, to interchange kindness or sentiments—*Jang k., barábari k., ham-sari k., ham-chashmi k., muqábala k., muqábalat k., āpas meñ mihr-baní yá khiválat ká mubádala k.*—Jhagrá k., larái k., sparddhá k., hiská k., udyog k., cheshťá k., sámná k., sammukh h., anugrah wá vichár ká paltá k.
- CÓP'ES-MATE**, *n.* a companion, a friend—*Ham-suhbat, musáhib, sáthi^h, rafiq, yár, dost*—Sāngi, sānsārgi, mitra, snehi, premi.
- CO-PERNI-CAN**, *a.* relating to Copernicus—*Koparnikan ke muta'alliq*—Koparnikansambandhi. [vipul.]
- CÓPI-OUS**, *a.* (L. *copia*) plentiful, ample—*Ziyáda, kasir*—Bahut, paripúrñ, bhūri,
- CÓPI-OUS-LY**, *ad.* plentifully, largely—*Ifrút se, kasrat se, bu-kasrat*—Bahutáyat se, bá-hulya se, adhikái se, vistar se. [táyat, báhulya, vipulatá.]
- CÓPI-OUS-NESS**, *n.* plenty, exuberance—*Ifrút, ziyádati, kasrat, wufur, firánvānī*—Bahu-
- CÓP'PER**, *n.* (L. *cuprum*) a metal, a large boiler; *a.* consisting of copper; *v.* to cover with copper—*Támá^h, tánbá^h, deg, handá^h*; *a.* *tamahá^h, tánbahá^h, tánbór^h*; *v.* *táme yá támbé ke pattar se marhná^h*.
- CÓP'PER-ISH**, *a.* containing or like copper—*Tánbór^h, tánbahá^h, tamahá^h, támbé yá tá-me sá^h*.

COP'FER-Y, *a.* containing copper, like copper—*Tānbra^h, tañbakā yā tamahā^h, tāñbe yā tāme sā^h.*

COP'FER-NŌSE, *n.* a red nose—*Surkh nāk*—*Tāmrañsīkā, lohī nāk.*

COP'FER-PLATE, *n.* a plate on which designs are engraved, an impression from the plate—*Tāñbe kī takhtī jis par naqsha khodā jāta hai, tāñbe kī takhtī par se jo naqsha utārā jāta hai*—*Tāmrapatra jis par chitra khodā jāta hai, tāmrapatra par se jo chitra utārā jāta hai.*

COP'FER-SMITH, *n.* one who works in copper—*Thatherā^h, mis-gar*—*Tāmrakār, tāmrīk.*

COP'FER-WORK, *n.* a place where copper is worked or manufactured—*Jis jagah meñ tāñbe kā kām bantā hai^h.*

COP'FER-AS, *n.* sulphate of iron, green vitriol—*Hīrā kāsī^h.*

COP'PICE, *n.* (Gr. *kopto*?) wood of small growth, wood cut at stated times for fuel—*Jhārī^h, jhār^h.*

COPSE, *n.* a wood of small trees, a place overgrown with short wood; *v.* to preserve underwoods—*Chhote chhote perōñ ká jañgal^h, jañgal yā bun^h; v. ban rakhānā^h, jañgal rakhānā.*

COP'SY, *a.* having copses—*Chhote chhote perōñ ke jañgal se bhārā huā^h, jañgalī^h.*

COP'U-LA, *n.* (L.) the term that unites the subject and predicate of a proposition—*Harf-i-salb-o-jab*—*Uddeśyavidheyasānyojak.*

COP'U-LATE, *v.* to unite, to conjoin, to come together sexually; *a.* joined—*Milānā^h, joinā^h, jurnā^h, milnā^h, muhāsharat k., jīmā^h k.; a. milā huā^h, jurā huā^h, lagā huā^h*—*Sānyog k., lagānā, sānyukt k., lagnā, sānyukt h., stripurushavat sañgam k., maithun k., sambhog k.*

COP'U-LĀTION, *n.* embrace of the sexes—*Muhāsharat, jīmā^h mujāma'at*—*Ratikriyā, ratikarm, maithun, stripurushaprasaṅg, stripurushasambhog.*

COP'U-LA-TIVE, *a.* that unites or couples; *n.* a conjunction—*Milāne w^h, joinne w^h; n. harf-i-ṭaf*—*Sānyogakāri, sañsargakāri, ubhayānwayī; n. samuchchayabodhak śabd, ubhayānwayī śabd.*

COP'Y, *n.* (Fr. *copie*) a manuscript, an imitation, a transcript, a pattern, an individual book; *v.* to transcribe, to imitate—*Dast-navishta, dast-khatt, naql, muskha, namūna, ek 'adad kitāb; v. naql k., naql nuwīn k.*—*Hastulekh, pratilipi, pratirup, ādars, mīl, ek pustak; v. utārā, mīl dekhkar pratilipi k., anurup k.*

COP'Y-ER, COP'Y-IST, *n.* one who copies—*Naql-navis, mututabbi*—*Pratilipikar, anukāri.*

COP'Y-BŌOK, *n.* a book in which copies are written for learners to imitate—*Tā'lim ke mutābiq līkhnā mashq karne kī kitāb*—*Śikshānusār līkhnā abhyās karne kī pustak.*

COP'Y-HŌLD, *n.* a tenure by copy of court roll—*Patā^h.*

COP'Y-HŌLD-ER, *n.* one having right of copyhold—*Patā-dār, patā rakhne w^h.*

COP'Y-RIGHT, *n.* the property which an author or his assignee has in a literary work—*Kisī chhāpe kī kitāb meñ musannif yā uske mukhtār kā haqq, musannif yā uske mukhtār ká kitāb chhāpne ká haqq*—*Mudrāñkitapustak meñ granthakār wá uske pratīdhi ká adhikār wá swatwa.*

CO-QUETTE', *co-kēt' n.* (Fr.) a vain female who endeavours to gain admirers—*Nakhre-bāz 'aurat, 'ashwa-gar, kirishma-bāz, nāznīn, nāz-pardāz 'aurat*—*Choñchlā k. wālī, hāwbhāw k. wālī.*

CO-QUET', *v.* to act the lover from vanity—*Nakhra k., kirishma k., nāz k.*—*Itrānā, choñchlā k., hāwbhāw k.* [bhāw.]

CO-QUET'RY, *n.* trifling in love—*Nakhra, kirishma, 'ashwa-garī, nāz*—*Choñchlā, hāw.*

CO-QUET'TISH, *a.* practising coquetry—*Nakhre-bāz, kirishma-bāz, 'ashwa-gar, nāznīn, nāz-pardāz*—*Choñchlā k. wālī, hāwbhāw k. wālī.* [nāw^h.]

COR'A-CLE, *n.* (W. *curwgle*) a boat used by fishers—*Machhwā-dēñī^h, machhwoñ kī*

COR'AL, *n.* (Gr. *korallion*) a hard calcareous substance found in the ocean, a child's toy; *a.* made of coral—*Mūñgā^h, bussad, chusni^h, gulli^h, chaṭwā^h, larke ká khilāunā^h; a. mūñge ká banā huā^h.*

COR'AL-LINE, *a.* consisting of coral; *n.* a marine production, a sea-plant—*Bussad-āmez, mūñge ká^h; n. bahri shai, bahri nabāt*—*Prabūlamay, prabāl ká; n. samudri padārth, samudrī aushadhi.*

COR'AL-LŌID, COR'AL-LŌID'AL, *a.* like coral—*Mūñge sā^h, mūñge sarīkhā^h*—*Prabālasadrīā.*

CO-RANT', *n.* (L. *curro*) a dance—*Ek bhāñt ká nāch^h.*

COR'BAN, *n.* (H.) an alms-basket, a gift—*Bhikh rakhne kī tokri^h, khairāt, baḥshish*—*Bhikshādhār, bhikshā dhareñ kī tokri, dān, bhikshā.*

CŌRD, *n.* (Gr. *chordē*) a string, a rope, a sinew; *v.* to bind with cords—*Rasā^h, rassi^h, patihā^h, nas; v. rassiyoñ se bāñdhā^h.*

CŌRD'AGE, *n.* a quantity of cords, ropes—*Rasse^h, rassiyoñ^h.* [huā^h.]

CŌRD'ED, *a.* bound with cords, made of cords—*Rasōñ se bāñdhā huā^h, rassiyoñ ká banā*

CŌR-DE-LĒR', *n.* a Franciscan friar—*Sent Frāñsīs ke mat ká qalandar*—*Frāñsispanthī, Frāñsismatāvalambī udāsī.*

COR'bon, cōr'dong, n. (Fr.) a line of military posts — *Jangī nākon ká silsila* — Yud-dhasambandhī addōn kī šrenī.

COR'DI-AL, a. (L. *cōr*) proceeding from the heart, sincere, reviving; *n.* a medicine or drink for reviving the spirits, any thing that comforts or exhilarates — *Qalbī, dīlī, rāst, sādīq, be-riyā, muqawwī, muḥarriḥ, dīl-afzā; n. dawā-i-muqawwī, jawāriḥ, yāqūtī, muqawwīyā* — Nirmalachitta, nishkapat, saral, paushtīk, dhātuposhak, tejas-kar, swasthyajanak; *n.* balavardhak aushadh, ruchak, rochan, swasthyajanak vastu.

COR-DI-ĀL'ī-TY, n. heartiness, sincerity — *Sādīqat, rāstī, rāst-bāzī* — Chittanirmalatā, sa-COR'DI-AL'ī-TY, *ad.* heartily, sincerely — *Ba-dīl, shauq se, rāstī se, sūlq-i dīl se, sadīqat se* — Chittasantosh se, sachāī se, sachautī se, chittanirmalatā se, saralatāpīrvak.

CORE, n. the heart, the inner part — *Dīl, qalb, darīn, darīna, andar, kisi chiz ká bhītari* *hīst* — Hriday, garbh, madhyabhāg, sar.

COR'DO-VAN, n. a kind of leather originally from Cordova in Spain — *Spen ke mulk ke Kārdova shahr ká ek qism ká mīh'n chamrū* — Spen deś ke Kārdova nagar ká ek prakār ká chamrū.

COR'DWAIN ER, COR'DY-NER, n. a shoemaker — *Jūtī banāne wā, mochi, chamār^h.*

COR-RE'GENT, n. (L. *con, rego*) a joint regent or governor — *Ham-nāzīm, ham-nāib, ham-hākim* — Saharājapratidinidhī, saba'āsak, sahadhipati.

COR-RI-ACEOUS, a. (L. *corium*) consisting of leather, resembling leather — *Chamrū ká^h, chamrū se^h, chamrū sarikhā^h.*

COR-RI-ANDER, n. (L. *coriandrum*) a plant — *Kothmīr^h, dhanīyā ká pēṭ^h.*

COR-R'VAL. See CORRIVAL.

CORK, n. (L. *cortex*) a tree and its bark, a stopple; *v.* to stop with corks — *Shole sarikhā ek per aur uskū baklā yā chhilkā^h, dhatthā^h, dattā^h, theipi, dānt; v. dhatthā dattā dānt yā theipi lagānā^h.*

CORK'Y, a. consisting of cork, like cork — *Shole ká^h, shole sarikhā^h.*

CORK'ING-PIN, n. pin of the largest size — *Sab se barī sū^h, sab se barā kūtā^h.*

COR'MO-RANT, n. (L. *corvus, marinus*) a bird that preys upon fish, a glutton — *Māhi-gir paraud, biyār khōr, pur-khōr* — Matsyakhādakapakshi, machhī khāne wālī chipiyā, atyāhārī, khātī, peṭī.

CORN, n. (S.) seeds which grow in ears, grain; *v.* to form into grains, to sprinkle with salt, to preserve with salt — *Galla, anāj^h, ann^h, dāna; v. dānz dāna k., dāna-dār k., namkīn k., namak malnā yā milānā* — Dhānya; *v. rawā rawā k., vijikār k., lavapī k., lavap wā lon wā non malnā wā milānā.* [aunamay.]

CORN'Y, a. containing corn — *Galla-dār, anāj-dār, galla-āmez* — Dhānyawān, annawān,

CORN'CHAND-LER, n. one who retails corn — *Anāj ká khurda furosh, chhotā baqqāl* — Anāj ko thorā thorā karke bechne wā, chhotā haniyā.

CORN'FIELD, n. a field where corn is growing — *Anāj ká khet^h, ann ká khet^h.*

CORN'FLOOR, n. a floor for storing corn — *Anāj rakhne ki gach^h.*

CORN'HEAP, n. a store of corn — *Anāj ká dher^h.*

CORN'MILL, n. a mill to grind corn — *Jūtīkā^h, anāj piene ki chakkī^h.*

CORN'PIPE, n. a pipe made of a stalk of corn — *Anāj ke danthe ki banī hui nālī choṅṅī yā phonphī^h.*

CORN'WAIN, n. a waggon loaded with corn — *Anāj bhari gārī^h, anāj se bhari hui gārī^h.*

COR'NE-OUS, a. (L. *cornu*) horny, resembling horn — *Shākhī, shākh-dār, sīng ke mātīnd* — Sīngilā, sīngamay, sīngī, sīng sa, sīng sarikhā, sīngasadrī.

CORN, n. an excrescence on the feet — *Gatta^h, ghatthā^h.*

CORN'AGE, n. an ancient tenure of lands which obliged the tenant to give notice of invasion by blowing a horn — *Qudim zamāne ká ek qism kī puttā jiske rī se patte-dār ko kisi hantle ki khabar sīngā phānkkar denī partī thī* — Prāchin kāl ká ek patṭā jiske kārān se patte-dār ko kisi charhāī ká samāchar sīngā bujākar denā partā thā.

COR'NE-A, n. the horny coat of the eye — *Ānkh ke agle hisse mein ek purda jisme se ho-kar roshnī ki shu'ā' guzartī hai* — Chakshusuklamanḍal, ānkh ká swetamanḍal.

COR'NI-CLE, n. a little horn — *Ek chhotā sīng^h.*

COR-NIC'U-LATE, COR-NIC'ER-OUS, a. horned — *Sīng-dār, shākh-dār* — Sīngī, sīngamay,

COR-NUTE, v. to bestow horns, to cuckold — *Sīng d. yā lagānā^h, dāyīs banānā, zan-jalab banānā, kisi shākh ki jorū ke sāth dāhnī karnē se usko be-hurmat k., chori k. yār karnē se apne khasam ko be-hurmat k.* — Sīngī k., kisi strī ke sāth pāpamātrī karnē se uske pati ká apamān k., anyapurush ke sāth dushṭamātrī karnē se apne swāmī wā bhatār ká apamān k.

COR-NUT'ED, a. having horns, cuckolded — *Sīng-dār, shākh-dār, dāyīs banāyā huā, apnī jorū ki bad-kārī ke sabab se be-hurmat huā* — Sīngamay, vyabhichārīpibhāryā-wān, jīskī strī puñśchalī ho.

COR-NUT'ED, n. a man with horns, a cuckold — *Dāyīs, zan-jalab, bad-kār 'aurat ká khasam* — Vyabhichārīpī ká swāmī, kulatāpatī, puñśchalipatī.

COR-NŪ-TOR, *n.* a cuckold-maker—*Daiyis banāne w., kisi ki jorū ke sāth āshnāi karne se us shakhs ko be-hurmat k. w.*—Vyabhichārīnibhāryāwān *k. w., kisi ki stri ke sāth pāpasānsarg rakhne se us purush kā apānān k. w., parādāragāmī.* [*k. w.*]

COR-NŪT-TER, *n.* one who extirpates corns—*Gattā ghattū yā thelā kōtne w. yā dūr*

COR-NEL, COR-NEL'IAN TREE, *n.* a plant—*Ek qism ke meve kū darakt*—*Ek phalavriksh.*

COR-NŪ-CŌ-P'IA, *n.* (L.) the horn of plenty—*Ifrāt kā s'ng, ifrāt dalālat karne kā s'ng yā nishān*—Bāhulyasūchak *sing wā chihn, dhānyādi sambandhī bāhulyasūchak s'ng wā chihn, śrīpadma.*

COR-NEL'IAN-STONE. See CARNELIAN.

COR'NER, *n.* (L. *cornu*) an angle, a secret or remote place, the utmost limit—*Gosha, khalwat yā dūr ki jagah, nihayat dūr ki hadd*—*Kona, kon, kon, nirjanadeś, vivikta-deś, dūradeś, kuñj, atyant dūr ki simā.*

COR'NERED, *a.* having corners or angles—*Gosha-dār, kona-dār*—*Sakon, konavisishṭ.*

COR'NER-STONE, *n.* the stone which unites two walls at the corner, the principal stone—*Sang-i-gosha, hajar-i-kīnār, kone kā patthar*—*jo patthar do divārōn ko goshe mein milatā hai, khāss patthar*—*Wah patthar ki jiske hone se do bhitaīn kone mein jū-jātī hai, rukhya patthar.*

COR'NET, *n.* (L. *cornu*) a musical instrument, an officer who bears the standard of a troop of cavalry—*Qarnāc, risālē kā 'alam-bar-dār*—*Ek bājā, turhī, āswikasainyadal kā patākādhārī wā dhwajadhārī.*

COR'NET-CY, *n.* the commission of a cornet—*Risālē ke 'alam-bar-dār kī 'uhda yā iḥtiyār*—*Āswikasainyadal ke patākādhārī kā pad wā adhikār, ghūrcharhe sainyadal ke dhwajadhārī kā pad wā adhikār.* [*w., s'ingā bajāne w.*]

COR'NET-ER, *n.* a blower of the cornet—*Qarnāc-nawāz, qarnāc bajāne w.*—*Turhī bajāne*

COR'NISH, *a.* relating to Cornwall; *n.* the people or language of Cornwall—*Kārnawal ke mutā'alliq*—*n. Mulk-i-Kārnawal ke bāshandī yā wāḥān kī zabān*—*Kārnwaldeśasambandhī*—*n. Kārnwaldeślog, Kārnwaldeśbāshā.*

COR'OL-LA-RY, *n.* (L. *corolla*) a conclusion, an inference, a consequence, surplus—*Natija, kāsīl, mā-kasāl, beshī, fāzil, afzānī*—*Nigaman, anuman, siddhant, bachtī, barhī.*

COR-RŌ'NA, *n.* (L.) the large flat member of a cornice which crowns the entablature—*Khambhe ke ūpar kā hisā jo chiptā aur barā hotā hai*—*Stambh ke ūpar kā bhāg jo chiptā aur barā hotā hai.*

COR'NICE, *n.* the top of a wall or column—*Qarnas, tāj-i-divār, kānpāḥ, sīnkāḥ, divār yā khambhe ke ūpar kā hisā*—*Bhit wā khambhe kā ūparī bhāg.* [*mālā.*]

COR'ONAL, *n.* a crown, a garland—*Tāj, phūt-mālāḥ, hārāḥ*—*Mukut, kirīt, pushpamālā,*

COR-RŌ'NAL, *a.* belonging to the top of the head—*Sir ke ūpar se nisbat-dār, majrīq yā sir kī chūḍī se nisbat-dār*—*Mūn kī chāḍī kā sambandhī, mastakoparīṣṭh.*

COR'ONARY, *a.* relating to a crown—*Tāj se nisbat-dār*—*Kirītī, mukutāsambandhī.*

COR-ONĀ'TION, *n.* act or solemnity of crowning—*Julus, rājātākḥ, talakt par biṭhlāne aur sir par tāj rakhne kī rasam*—*Rājābhishek, mukutādharapāsāṅśak.*

COR'ONER, *n.* an officer who inquires into the cause of any casual or violent death—*Ek 'uhdu-dār jiskā yuh kām hai kī agar kō ātmi nāghahān maūt se marc to uske marne kī sabab o mājarā sab talqīq kare*—*Āpamrityukāranavichārak, āpamrityukāranaparīkshak.* [*kut jo kulīn pahinte hai, kulīnōn ke pahinne kā ek mukut.*]

COR'ONET, *n.* a crown worn by the nobility—*Ek tāj jo 'umarā pahinte hai*—*Ek mu-*

CORPO-RAL, *n.* (Fr. *corpal*) the lowest officer of infantry—*Paltanōn mein sab se chhotā 'uhdu-dār, nīyākḥ, daf-dār*—*Padātikasainya kā sab se chhotā adhikārī.*

CORPO-RAL, *a.* (L. *corpus*) relating to the body, material, not spiritual—*Jismānī, badanī, mujassam, jismī, mādī*—*Śarīrī, dāhik, kāyik, śarīrik, āngik, āngī.*

CORPO-RAL, CORPO-RAL-E, *n.* a linen cloth used to cover the sacred elements in the eucharist—*Haṣrat 'Isā kī nūfat kī yūd-gārī ke liye jo khīnā 'Isāi khāte hai uske dhāṅpne kā kaprā*—*Isā kī mrityu ke smarapārth jo bhojan Isāi khāte hai uske dhāṅpne kā kaprā.*

CORPO-RAL'ITY, *n.* state of being embodied—*Jismiyat, jismānīyat*—*Śarīrikatwa, śarīravatā, dehavattwa, mūrtinattwa.* [*bhāv se, śarīrik rūp se, śarīr mein.*]

CORPO-RAL-LY, *ad.* bodily, in the body—*Jasāmatan, jism mein*—*Śarīrī rūp se, kāyik*

CORPO-RATE, *a.* united in a body, general—*Muttoṣṭiq, 'amm, kullī*—*Samūhībhit, sāmājik, sādharan, sāmānya.* [*riti se, sāmājik rūp se, sādharan bhāv se.*]

CORPO-RATE-LY, *ad.* in a corporate capacity—*Ittiṣāq se, kullī taur se*—*Soṅghātawān*

CORPO-RĀ'TION, *n.* a body politic or society authorized by law to act as a single person—*Mardum kī ijlās jo sar-kār ke hukm se murattab hotī hai aur uskā milke iḥtiyār aur iqtidār ke kī hākīm kā sū hotā hai*—*Grāmāsāṅgh, nagar ke kāryānirke ke nimitta nagarī samāj, pañchāyat.* [*śarīrik, dehi.*]

COR-PŌ'RE-AL, *a.* having a body, not spiritual—*Jismī, jismānī, mujassam, mādī*—*Śarīrī,*

COR-PŌ'RE-AL-IST, *n.* a materialist—*Munkir-i-rūh, jismānīyat kā mutāqīd, jiskā yah*

mat hai ki ruh bhi jismāni hai—Anātmavādī, dehātmavādī, chārvākamatādhārī, chārvākamatāvalambī. [se, śārīrik bhāv se, dehi ākār se.]

COR-PŌRE-AL-LY, *ad.* in a bodily form or manner—*Jasmatan, jismi taur se*—Kāyik rūp
CŌR-PO-RĒ'I-TY, *n.* the state of having a body—*Jismiyat, jismāniyat*—Śārīravatta, deha-
vattwa, mūrtimattwa.

COR-PŌRE-OUS, *a.* having a body, bodily—*Jismi, jismāni, mādī*—Śārīrī, dehi, kāyik.
CORPS, *cūr, n.* (Fr.) a body of soldiers—*Lashkar, paltan, fauj*—Sainyadal.

CŌRSE, CŌRSE, *n.* a dead body—*Murda, lāsh, maigī, mat, loth, māti yā matī*—Śav, mritāśarīr, mritadeh, mūtā, marā.

CŌR'PU-LENCE, CŌR'PU-LEN-CY, *n.* bulkiness of body, fleshiness, excessive fatness—*Tan-
āwari, furbihī, jasamat, motāpū yā mutāpā*—Sthūlakāyatwa, motāi wā mutāi, sthūlātā.

CŌR'PU-LENT, *a.* bulky, fleshy, fat—*Tan-āwar, jasim, farbih*—Sthūlakāy, sthūl, motā.

CŌR'PUS-CLE, *n.* a small body, a particle—*Zarra, reza*—Apu, paramānu, lav, leś, kapikā, apurenu. [wār, reza-wir—Apuvishayak, paramānusumbandhi.]

COR-PŪS'CU-LAR, *a.* relating to corpuscles—*Muta'alliq-i-zarra, reze ke muta'alliq, zarra-*
CŌR-PŪS-CU-LĀ'R-I-AN, *a.* relating to bodies; *n.* an advocate for the corpuscular philoso-
phy—*Jismi, jismāni, muta'alliq-i-jism*; *n.* wah shakhs jo yah muntā hai ki tamām
dunyāvi chizein aur shaklein zarroin ke bā'is se hoti hain—Śārīrī, dehi, śārīravishayak;
n. jo yah māntī hai ki sampūrṇ prākṛitik kautuk arthāt drigvishay keval paramānuon
ki viśeṣ avasthiti aur parivartan se utpanna hote hain.

CŌRSE'LET, *n.* light armour for the body—*Halkā baktar yā zirah*—Halkā jhīlam wā
kavach, halkā varṇ wā tanutrap.

CŌR'SET, *n.* (Fr.) a bodice for a woman—*Angiya, choli*.

COR-RĀ-DI-ATION, *n.* (L. *con, radius*) a conjunction of rays in one point—*Kirnoñ
yā partaon kā ek markaz mein milāw*—Ek vindu mein kirāṇon kā sañyog, kirāṇasañ-
yog.

COR-RĒCT', *v.* (L. *con, rectum*) to make right, to amend, to chastise, to punish; *a.* free
from faults, right, accurate—*Durust k., sahih k., tambih k., tādīb d. yā k.; a. sahih,
durust, tahqiq*—Śodhanā, śuddh k., śudhārnā, śāsan k., tāranā k., dāṇḍ d.; *a.* nirdosh,
śuddh, viśuddh, thik.

COR-RĒCTION, *n.* the act of correcting, amendment, discipline, punishment—*Sikhat,
islāh, durusti, tamh k., tādīb*—Śodhan, śuddhi, śāsar, anusāsan, dand.

COR-RĒCTIVE, *a.* having power to correct; *n.* that which corrects—*Šikhat-rasān, dur-
rust k. w.; n. sikhat-rasān shai, durust k. shai*—Doshanāsak, śodhak; *n.* dosha-
nāsak wā śodhak vastu. [se.]

COR-RĒCT'LY, *ad.* in a correct manner—*Sikhat se, durust se*—Śuddhatā se, śuddharūp
CŌR-RĒCT'NESS, *n.* accuracy, exactness—*Sikhat, durustagi, durusti*—Śuddhatā, nir-
doshatā, śuddhi, śuddhatwa.

COR-RĒCT'OR, *n.* one who corrects—*Sikhat-rasān, durust k. w., sikhat k. w., tambih k.
w., tādīb d. w. yā k. w.*—Śodhak, śuddh k. w., thik ā. w., śāsan k. w., tāranā k. w.,
dāṇḍ d. w., dāṇḍapraṇetā.

COR-RĒCT'OR, *n.* (Sp.) a Spanish magistrate—*Mulke-i-Spen kā qāzi muhtasib yā hākim*
—Spen deś kā vichārakartā wā śāsanakartā.

CŌR-RĒ-CT'BLE, *a.* that may be corrected—*Nusihat-pazir, islāh-pazir, tambih yā tādīb
pāne ke qābil*—Śodhanīy, śāsanīy, dandanīy.

CŌR'RE-LĀTE, *n.* (L. *con, re, latum*) one that stands in an opposite relation—*Lāzim-
malzūm, ham-nisbat*—Parasparasambandhi, anyonyasambaddha.

COR-RĒL'A-TIVE, *a.* having a reciprocal relation; *n.* that which has a reciprocal relation
—*Ham-nisbat, ham-marja', marja', lāzimu-l-izāfat, lāzimu-l-izāfat, ham-malzūm,
ham-nisbat, ham-marja', marja'*—Parasparasambandhi, anyonyānwayī, anyonyāśrit,
parasparāśrit; *n.* parasparasambandhi, anyonyānwayī, anyonyāśrit, parasparāśrit.

COR-REPT'ION, *n.* (L. *con, raptum*) chiding, reproof, reprehension—*Sar-zanish, gosh-
māli, mālamāt*—Jhūki, ghūrki, tāranā, dāṇḍ, apaman.

COR-RE-SPOND' v. (L. *con, re, spondeo*) to suit, to answer, to agree, to be propor-
tionate, to hold intercourse by letters—*Muwāfiq h., mutābiq h., jawāb h., yak-sān h.,
ham-wār h., barābar h., khatt-kitābat rakhnā*—Anurūp h., samān h., milnā, sadriś h.,
tulya h., paraspar chitthī bhejna, āpas mein likhā parhī rakhnā.

CŌR-RE-SPOND'ENCE, CŌR-RE-SPON'DEN-CY, *n.* relation, fitness, intercourse, interchange
of letters or civilities—*'Alāqa, ta'alluq, muwāfaqat, munāabat, muwāfuq, rāh-raam,
sābiqa, khatt-kitābat, khatt-khutūt, navisht-khvānā*—Sambandh, anurūpātā, yogyatā,
sādriyā, saṁsarg, sampark, likhā parhī, patrāpatrī, likhan parhan, patravinimay.

CŌR-RE-SPON'DENT, *a.* suitable, adapted; *n.* one who holds intercourse by letters—*Mu-
wāfiq, munātib, mutābiq, lāiq*; *n.* mukātuba-sāz, khatt-kitābat rakhne w.—Yogya, upa-
yuktī, thik, sādriś, anurūp; *n.* likhā parhī k. w., chitthī patra likhne w., patrāpatrī
k. w., patradwārāsāṁsargakārī.

COR-RE-SPOND-ENT-LY, *ad.* suitably, fitly—*Muwāfaqat se, munāsabat se, liyāqat se, mu-tābaqat se*—*Yogyatā se, upayuktatā se.*

COR-RE-SPOND-ING, *p. a.* answering, agreeing—*Muwāfiq, mutābiq*—*Yogya, anurūp, sa-driś, uyyayukt.* [anurūp.]

COR-RE-SPOND-IVE, *a.* answerable, adapted—*Muwāfiq, munāsib*—*Yogya, upayukt wā*
CÖR'Rİ-DÖR, *n.* (Fr.) a gallery round a building, a covered way round a fortification, a passage, a long aisle—*Makān ke gird ek baramda, gal'a-bandī ke gird ek pati hui rāh, rāh, ek lambā rāstā*—*Ghar kī charōn or ek varāṇḍ, garhi ko garer kar ek patā huā mārg, path, ek lambī gali.*

COR-Rİ'VAL, *n.* (L. *con, rivus*) a fellow rival; *a.* contending; *v.* to vie with—*Ham-sar*; *a. ham-sari yā ham-chashmi k. w.*; *v. ham-sari yā ham-chashmi k.*—*Hiskā k. w.*, pratisparddhī; *a. hiskāhiskī k. w.*, pratisparddhī, sparddhī; *v. hiskāhiskī k.*, sparddhā k. [Hiskāhiskī, sparddhā.]

COR-Rİ'VAL-RY, COR-Rİ'VAL-SHIP, *n.* competition—*Ham-sarī, ham-chashmi, muqābala*—*Kai nadiyōn kā pānī kh'ñch-kar ek meṇ milānā^b.*

CÖR-Bİ-VĀ'TION, *n.* the uniting of waters—*Kai nadiyōn ke pānī kā milnā yā milāw^b.*

COR-RÖB'O-RATE, *v.* (L. *con, robur*) to strengthen, to confirm; *a.* confirmed—*Maz-būt k.*, *mustahkam k.*, *sābit k.*, *tāid d.*; *a. mazbūt yā mustahkam kiya huā*—*Pushk k.*, *porhā k.*, *driṇh k.*, *pramāṇī k.*; *a. porhā, pushk, pramāṇīkrit, pramāṇī kiya gayā.*

COR-RÖB'O-RANT, *a.* giving strength—*Muqawwi yā mustahkam k. w.*, *quwwat-bakshsh, tāqat-dih*—*Pushṭikar, paushṭik, pramāṇī k. w.*

COR-RÖB'O-RĀ'TION, *n.* the act of confirming—*Tūñl, taqwīyat, istihkam, usturārī, sabāt*—*Dirihikarāṇ, sabal k.*, *pramāṇī k.*, *satya k.*, *pramāṇīkarāṇ, dirhāpramāṇadān.*

COR-RÖB'O-RA-TIVE, *a.* strengthening; *n.* that which increases strength—*Muqawwi k. w.*, *mustahkam k. w.*, *mazbūt k. w.*; *n. tāqat-bakshsh shai, quwwat bay'hāne-wālī chiz*—*Paushṭik, pushṭikar, pramāṇī k. w.*; *n. paushṭik wā balawarddhak vastu, pushṭā wā pashtāi.*

COR RÖDE', *v.* (L. *con, rodo*) to eat away by degrees, to prey upon, to consume—*Rafta-rafta khā jānā, khā lenā^b, gulāz k.*—*Dhire dhire khā jānā, kram se nās k.*, *bhakshay k.*, *kshay k.*

COR-RÖ'DENT, *a.* having the power of corroding; *n.* that which eats away—*Rafta-rafta khā jānē w.*, *khā lenē w.^b*; *n. rafta-rafta khā jānē-wālī shai, khā lenē-wālī shoi*—*Kshayakar, aruntud, nāsak*; *n. kshayakarapadārth, nāsakavastu.*

COR-RÖ'DI-ATE, *v.* to eat away by degrees—*Dhire dhire khā jānā^b, khā lenā^b.*

COR-RÖ'DI-BLE, *a.* that may be corroded—*Tahlīl-pazīr, talaf yā zai' hone ke qābil*—*Kshayaniya, nāsya, galaniya.* [qābil-yat—*Kshayaniyatā, nāsya, galaniyatwa.*

COR-RÖ-Sİ-BİL'I-TY, *n.* the state of being corrodible—*Tahlīl-pazīrī, talaf yā zai' hone ki*
COR-RÖ'SION, *n.* act of eating away by degrees—*Ba-tadrij kutāw galāw yā kāt, burrish, hiddat*—*Kram se kshay nās galan wā jāran.*

COR-RÖ'SIVE, *a.* consuming, wearing away, fretting, vexing; *n.* that which consumes—*Hādd, burrinda, kutāw^b, galāw^b, diqq yā bezār k. w., kurhāne w.^b, tez yā talkh*; *n. burrinda yā galāw shai, rafta-rafta khā lenē-wālī shai*—*Kram se khā jānē w.*, *khā-dak, kshayakar, kāt dālnē w.*, *tivra, marmabhedī, ruthāne khijhāne wā chirhāne w.*, *tikshna*; *n. kshayakārī wā khā jānē wālī vastu, marmabhedipadārth.*

COR-RÖ'SIVE-LY, *ad.* in a corrosive manner—*Ba-tadrij khā jānē ke taur se, burrinda ta-rig se, burrish se, hiddat se*—*Kram se kshay karne kī riti se, kram se nās karne kī riti se, dhire dhire kutāw wā galāw se.*

COR-RÖ'SIVE-NESS, *n.* the quality of corroding—*Rafta-rafta khā jānē kī khāsiyat, bur-rish, hiddat*—*Kram se kshay karne kā dharm wā gup. dhire dhire khā jānē kā gup, aruntudatwa, khadakatwa, tivrātā.*

CÖR'RÜ-GATE, *v.* (L. *con, ruga*) to wrinkle, to purse up; *a.* contracted—*Jhuriyānā^b, jhuri lānā^b, sikorjā^b*; *a. jhuriyā^b, jhuri lāyā huā^b, sikorjā yī sikorjā huā^b.*

CÖR-RÜ-GĀ'TION, *n.* contraction into wrinkles—*Jhuri^b, sikorjā^b, sikorjā^b.*

COR-RÜPT', *v.* (L. *con, ruptum*) to change from a sound to a putrid state, to deprave, to pervert, to bribe; *a.* tainted, unsound, vicious—*Sarānā^b, sarjā^b, bigarjā^b, bi-garjā^b, burā k. yā k.^b, ghūs d.^b, akor d.^b*; *a. bigarjā^b, khotā^b, burā^b, sarjā^b, ubhā^b, ghūs khā^b, nash^b, bhrash^b.*

COR-RÜPT-ER, *n.* one who corrupts—*Mukharrib, kharāb k. w., rishwat d. w.*—*Bigārjē w.*, *khotā k. w.*, *nash^b k. w.*, *bhrash^b k. w.*, *bhrāṇśakārī, ghūs d. w.*

COR-RÜPT-I-BLE, *a.* that may be corrupted—*Sarjē w.^b, fanā-pazīr, rishwat-pazīr*—*Bigār-jē ke yogya, sarānhār, sar jānē ke yogya, kshayī, ghūs khāne ke yogya, ghūs ke vās hone ke yogya, dūshapāśham.*

COR-RÜPT-I-BİL'I-TY, *n.* the state or quality of being corruptible—*Sar jānē kī khāsiyat, bigarjāne kī khāsiyat, fanā-pazīrī, rishwat-pazīrī*—*Bigarjāne kā dharm, sar jānē kā dharm, ghūs ke vās hone kā dharm, dūshapāślatwa.*

COR-RŪPT'LY, *ad.* in a corrupt manner—*Kharāb ho jāne yū bigar jāne ke tariq se, is taur se jismēn kharāb ho jāy yā bigar jāy*—Aisi rīti se jismēn bigar jāy wā nashṭ wā bhrasṭ ho jāwe, khotāi se.

COR-RŪPT'ION, *n.* wickedness, perversion, putrescence, taint, bribery—*Bad-zāti, kharābi, mān kā tabaddul, saṛān, āludagi, kundurat, rishwat-dīhī yā rishwat-khorī*—Khotāi, dushṭatā, bhrasṭatā, sarāw, galitātwa, putatā, dūshan, kalaūk, mal, ghūs kā den wā len.

COR-RŪPT'IVE, *a.* tending to corrupt—*Bigarūb, sarāūb, galūūb, pachāūb*.

COR-RŪPT'LESS, *a.* free from corruption—*Be-sarān, be-fanā, gair-tabaddul, pāk, bari az-rishwat*—Nirjar, bin sarāw, akshay, nirmal, aduṣṭ, khotā nahīn, ghūs khāi nahīn.

COR-RŪPT'LY, *ad.* in a corrupt manner—*Kharābi se, bad-zāti se, fanā se, rishwat se*—Buri se, khotā se, dushṭatā se, bhrasṭatā se, ghūs se.

COR-RŪPT'NESS, *n.* the state of being corrupt—*Kharābi, bad-zāti, āludagi, fanā, saṛān, imān-faroshī, rishwat-khorī*—Dushṭatā, bhrasṭatā, khalatā, khotāi, sarāw, galāw, ghūs khānā. [rālū^h, khotā k. wālū^h, bhrasṭ k.

COR-RŪPT'RESS, *n.* a female who corrupts—*Bigārne-rālū^h, burā k. wālū^h, bhrasṭ k.*

COR'SAIR, *n.* (L. *corsum*) a pirate—*Daryāi dākū yā dākait*—Samudri dākū wā dākait.

CORSE. See under CORPSE.

COR'S(NED), *n.* (S. *cors, sard*) the morsel of excretion, a piece of bread to be swallowed as a trial of innocence—*Luqma-i lū'nat, roti kā ek tukrū jo be-jurmi ki āzmāish ke taur par aise shukhs ko khilāte the ki jis par kisi bait kā shubha hotā thā: loy qiyās karte the ki aṣar wah shukhs qusūr-awir ho to wah roti kā tukrū uske haṭq meñ aṭak jāyā aur bimāri paidā karegā*—Śipagrās, roti kā ek tuk jo nirdoshatā ke jāich-ne ki rīti se aise jan ko khilāte the ki jis par kisi khotāi kā sandeh hotā thā: log samajhte the ki jo wah jan doshī ho to wah roti ka tūk uski natai meñ aṭak jāyā aur rog utpanna karegā. [varg, sabacharavarg.

COR-TÈGE, *cor-tāzh*, *n.* (Fr.) a train of attendants—*Mulāzimūn kā porā*—Parichara-

COR-TEX, *n.* (L.) bark, the cover—*Baklū^h, chhilkā^h, dhāipnā^h, dhaiknā^h*.

COR-TICAL, *a.* belonging to the bark—*Bakle kā^h, chhāl yā chhilke ke muta'alliq*—Bak-

le kā sambandhī, twāminay, twāchī. [sarikhā^h.

COR-TICAT'ED, *a.* resembling bark—*Bakle sā^h, bakle sarikhā^h, chhilke sarikhā^h, chhāl*

CO-R'ISCATE, *v.* (L. *corusco*) to flash—*Chamaknā^h, lunknā^h, chamchamānā^h*.

CO-RŪS'CANT, *a.* flashing, glittering—*Lahaktā lanktā chamaktā chamchamūtā yā bha-*

bhaktā huā^h. [chamāhat^h.

CO-RUS-CATION, *n.* a sudden burst of light—*Chamok^h, lunk^h, lahak^h, bhahuk^h, cham-*

COR-VÉTTE, *n.* (Fr.) an advice-boat—*Khubar-rasān juhāz, khabur pahuvichāne ki*

kishti—Samāch r pahuvichāne ki naw. [Pāgal, baurahā, bāwlā.

COR-Y-BAN'TIC, *a.* (L. *Corybantēs*) madly agitated—*Dīvāna, khabṭi, khalal-dimāg*.

COR-Y-PHÉTUS, *n.* (Gr. *κορυφή*) the chief of a company—*Sar-guroh, guroh kā sar-dār*

—Dulaputi, samāj kā mukhiyā.

COS-MÉT'IC, *n.* (Gr. *kosmos*) a preparation to improve beauty: *a.* beautifying—*Ubtan^h, uptan^h, abtan^h, luknā^h* : *a.* deh chiknāne w^h, sundarutā baghāne w^h.

COS-MICAL, *a.* (Gr. *kosmos*) relating to the world, rising or setting with the sun—

Dunyāwī, juhānī, āftāb ke sāth tutū yā qurūsh k. w.—Jagatsambandhī, laukik,

sānsarik, sūrya ke sith udāyī wā ast.

COS-MICAL-LY, *ad.* with the sun—*Āftāb ke sāth*—Sūrya ke sāth. [patti, jagatsrishti.

COS-MŌG'O-NY, *n.* the creation of the world—*Khilqat yā jahān ki āfrinīsh*—Jagadut-

COS-MŌG'O-NIST, *n.* one who describes creation—*Juhān ki āfrinīsh kā bayān k. w.*—Ja-

gatsrishtīvaranānakartā, jagadutpattivyākhatā.

COS-MŌG'RA-PHY, *n.* the science which treats of the general system of the world—*Bay-*

ān-i-jahān, 'ilm-i-jahān, wah 'ilm jismēn kāināt ke marbū hone kā bayān hai—

Prithivivivaranavidyā, jagadvivaran, jagadvarnan.

COS-MŌG'RA-PHER, *n.* a describer of the world—*Kāināt kā bayān k. w.*—Jagadvarnana-

kartā, prithivivivaranarachak.

COS-MO-GRAPH'ICAL, *a.* describing the world—*Kāināt kā bayān k. w., kāināt ke bayān*

ke muta'alliq—Jagadvivaranavishayak, jagadvarnanasambandhī.

COS-MO-GRAPH'ICAL-LY, *ad.* in a manner relating to the structure of the world—*Kāi-*

nāt ke bayān karne ke taur se—Jagadvivaran ki rīti se, jagadvarnan karne ki rīti se.

COS-MO-PLAS'TIC, *a.* forming the world—*Jahān-āfrīn, jahān banāne w.*—Sānsārarachak,

jagat rachane w.

COS-MŌF'O-LITE, *n.* a citizen of the world—*Ahl-i-jahān, wah shakhs jo jahān meñ har*

jagah apnā ghar samajhtā hai aur apne tazīn kahīn nahīn begāna jāntā—Prithivivāsi,

sarvadesavāsi, sarvalokamitra.

COST, *n.* (Ger. *kost*) price, charge, expense, luxury, loss; *v.* to be bought for, to be had

at a price : *p. t.* and *p. p.* **COST**—*Qimat, bahā, saman, dar^h, nirṭh, kharch, 'aiyāshī,*

'*aish-ishrat, nuqān* ; v. *qimat parnā, lagnā yā ānā* — Mol, mūlyā, lāgat, bhāw, vyay, sukhbhog, bhogavilās, bahuvyay, ghātā, hāni ; v. mol parnā, baithnā.

COST'LY, a. without expense — *Be-kharch, muft ká* — Binā vyay, señt ká.

COST'LESS, a. expensive, of a high price — *Qimati, besh-qimat, girān-bahā, girān-qimat* — Mahāngā, bahumūlyā, bare mol ká, bari lāgat ká. [vyayabāhulyā, mahāngāpan.

COST'LI-NESS, n. expensiveness — *Besh-qimati, girān-bahā, girān-qimati* — Bahumūlyatā,

COST'AL, a. (L. *costa*) belonging to the ribs or side — *Pasli yā pahli se muta'alliq* — Pasli sambandhi, panjarasambandhi, pārswiya.

COSTARD, n. a head, a large round apple — *Sir^h, mātā^h, min^h, ek barī gol sew^h*.

COSTARD-MON-GER, COSTER-MON-GER, n. a dealer in apples, a fruiterer — *Seb-furosh, me-wa-furosh* — Sew kā vyāpāri, kn^hjrā.

COST'VE, a. (L. *con, stipō*?) bound in body, constipated, close, cold, formal — *Qabzi, shikam meñ baidhā huā, sukht yā qair-munkinū-l-guzār, kash'ida, karā yā qinānē* — Baddhakoshth, baddhamal, kara apravesaniya wā avyāpya, kñinchā huā wā virakt, kañhin wā rityānusāri.

COST'VE-NESS, n. state of being costive — *Qabziyat, qabz* — Malāvarodh, baddhakoshth.

COS'TOME', n. (Fr. *coutume*) style or mode of dress — *Pahirāw^h, puhirāw^h, kapre pahine ká dhab^h*.

CO-SUFFER-ER, n. (L. *con, sub, fero*) one who suffers along with another — *Dūsre ke sāth nuqsān uñhāne w., qam khāne w., balā har-disht k. w.* — Dūsre ke sāth hāni šok wā kleś sabhe w. [sharik, ham-sar-dār — Sabaprabhu, sapradhāndhikāri.

CO-SU-PREME', n. (L. *con, supremus*) a partaker of supremacy — *Sarwari meñ*

COT, n. (S. *cota*) a small house, a hut, a sheep-fold, a bed, a hammock — *Jhoñprā^h, jhopprā^h, māñrai^h, kuti^h, jhoñpri^h, jhopr^h, bheriyon ká goñrā yā bārā^h, khatiyā^h, hichlawnā^h, nāw par k. jhulā^h*. [goñrā yā bārā^h.

COTE, n. a cottage, a sheep fold — *Jhoñprā^h, jhoprā^h, māñrai^h, kuti^h, bheriyon ká*

COT'TAGE, n. a small house, a hut — *Jhoñpri^h, jhopr^h, jhoñprā^h, jhoprā^h, māñrai^h, kuti^h*.

COT'TAGE, a. having cottages — *Jhoñpre-dār, jhopre-dār, jhoñpri-dār, jhopri-dār* — [ke qābil — Māñrai wā kuti ke yogya.

COT'TAGE-LY, a. suitable to a cottage — *Jhoñpre yā jhopre ke lāñ, jhoñpri yā jhopri*

COT'TA-GER, n. one who lives in a cottage — *Jhoñpri yā jhopri ká rahne w^h, jhoñpre ká rahne w^h*. [w^h.

COT'TER, COTT'IER, n. one who lives in a cot — *Jhoñpri jhopri māñrai yā kuti ká rahne*

CO-TEMP-O-RA-RY. See CONTEMPORARY. [sabhā, mitrasamāj.

COT'TER-IE, n. (Fr.) a friendly or fashionable association — *Doston ki majlis* — Mitra-

CO-TIL'LO, co-til'yong, n. (Fr.) a brisk lively dance — *Chilāki-o-chusti ká ek nāch* — Phurti aur chapalātā ká nāch.

COT'QUEAN, n. (Fr. *coquin*?) a man who busies himself with women's affairs — '*Aura-ton ke kām meñ jo shukhs lagū rahā hui* — Str.kāryacharchak.

COT'TON, n. (L. *cotoneum*?) a plant, the down of the cotton-plant, cloth made of cotton ; a. pertaining to cotton, made of cotton — *Kapās^h, seibā^h, rūi^h, sūti kaprā^h ; a. rūi ká^h, rūi ká banā huā^h*.

COT'TON-ous, COT'TON-Y, a. full of cotton, soft like cotton, downy — *Rūi-dār, pumba-dār, pur-pumba, rūi sā mulāim, narm roci-dār* — Rūimay, tūlamay, rūi sarikhā kornal, mridulomawān.

COT-Y-LE'DON, n. (Gr. *kotulē*) a seed lobe — *Qilāf-i-tukhm* — Vijaveshtan.

COŪCH, v. (Fr. *coucher*) to lie down, to stoop, to repose, to include, to fix a spear in the rest, to remove a cataract from the eye ; n. a seat of repose, a bed — *Letnā^h, nihurnā^h, ghutnōn ke bal baithnā^h, dabak rahnā^h, chhip rahnā^h, letinā^h, chhipā-kar rahnā^h, shāmīl k., bhāle ko tolnā^h, āñkh banānā^h ; n. palang^h, khāt^h — Parnā, par rahnā, lotnā, jhuknā, ghutniyāñ baithnā, gāñthon ke bal baithnā, dhukki mārnā, luk rahnā, phailānā, pasarnā, lotnā, lukākar rahnā, antargat wā antarbhūt k., barchhi ko tek par rahnā, māñrā kāñnā, phūli nikālānā*. [thā huā.

COŪCH'ANT, a. lying down — *Gurba-nisnast, ukri baithā huā^h* — Letā huā, sir uphāye bai-

COUCH'EE, cūsh'ee, n. (Fr.) bedtime — *Sone lā waqt* — Sone ká sainay.

COŪCH'ER, n. one who couches cataracts — *Āñkh banāne w^h, sathiyā^h*.

COŪCH'ING, n. the act of bending — *Nikur^h, nihurāw^h, jhukāw^h*.

COŪCH'FEL-Low, n. a bedfellow, a companion — *Ham-bistar, ham-khwāba, ham-palang, ham-sukbat, sāthi^h* — Sāth sone w., sabaśāyi, ek hi bichhaune par sone w., kisi dūsre ke sāth ek hi khāt par sone w., sāñgi.

COŪCH'GRASS, n. a weed — *Ghās^h* — Triṇ.

COUGH, cōf, n. (D. *kuch*) a convulsion of the lungs ; v. to have the lungs convulsed, to eject by a cough — *Khāñsi^h, khokhi^h ; v. khāñsnā^h, khokhnā^h, khañkhāñnā^h, khañ-khār dālnā^h*.

COULD, cūd, p. t. of can — *Can ká māzi-matlag* — Can ká sāmānyabhūt.

COULTER, n. (L. *cultor*) the fore iron of a plough which cuts the earth — *Phār^h*.

CÖÜN'ÇIL, *n.* (*L. concilium*) an assembly for consultation deliberation or advice, the body of privy counsellors—*Mashwarat yā maslahat ki majlis, ahāliyān-i-diwān-i-khāss, mushīrān-i-d. wān-i-khāss*—Mantrañā vichār wā parāmārś karne ki sabhā, mantrīśabhājānasamūh, gūṛhasabhājānasamūh.

CON-ÇIL'ĀR, *a.* relating to a council—*Mushwarat yā maslahat ki majlis ke mutā'alliq*—Mantrañā vichār wā parāmārś karne ki sabhā kā sambandhi, mantrīśabhājānasamūhaviśhyak.

CÖÜN'ÇIL-LOR, *n.* a member of a council—*Mashwarat yā maslahat ki majlis kā ek ahl yā rāhib*—Mantrañā vichār wā parāmārś karne ki sabhā kā ek jan wā vyakti, gūṛhasabhājan.

CÖÜN'ÇIL-BÖARD, **CÖÜN'ÇIL-TĀ-BLE**, *n.* the table round which a council deliberates—*Mez jiske gird sāhibān-i-majlis baithkar mashwarat karte haiñ*—Mañch jiskī chārōñ or baithke sabhājan mantrañā wā vichār karte haiñ.

CÖÜN'SEL, *n.* (*L. consilium*) advice, direction, consultation, secrecy, an advocate; *v.* to give advice, to advise—*Nasihāt, pand, hukm, mashwarat, maslahat, rāz, mushīr, wakīl*: *v. mashwarat d. yā k., maslahat d. yā k., nasihat d.*—Upadēś, mantra, ādēś, parāmārś, vichār, vivechan, bhēd, gopan, gupt bāt, parārthavādī; *v. parāmārś d. vā k., mantrañā k. wā d., upadēś d.* [upadēśṭavya.

CÖÜN'SEL-TĀ-BLE, *a.* willing to follow advice—*Nasihāt-pazīr, pand-pazīr*—Upadēśagrāhi, **CÖÜN'SEL-LOR**, *n.* one who gives advice—*Mushīr, salāh-kār, maslahatī, mudabbīr*—Upadēśṭā, upadēśak, mantri. [desakapad.

CÖÜN'SEL-LOR-SHIP, *n.* the office of a counsellor—*Mushīr kā 'uhda*—Mantripad, upa-

CÖÜN'SEL-KEEP-ER, *n.* one who keeps a secret—*Rāz dār, mahram rāz, ham-rāz, jo shukh rāz rakh sake*—Viśwastājan, bhēd kā sāthī, jo bhēd rakh sake.

CÖÜN'SEL-KEEP-ING, *a.* keeping secrets—*Mahram-rāz, ham-rāz, rāz rakhne w.*—Bhēd jānkar kisi ko na batāne w.

CÖÜNT, *v.* (*L. con, puto*) to number, to reckon; *n.* number, reckoning, a charge—*Shumār k., tī'dād k., hisāb k.*; *n. tī'dād, shumār, hisāb, taqīr-nāme kā ek jumla*—Ginnā, gintī k., sāñkhyā k., jorñā; *n. sāñkhyā, gintī, gaṇanā, doshavad, abhiyog.*

CÖÜNT'-ABLE, *a.* that may be numbered—*Qābil-i-shumār, shumār hone ke lāiq*—Sāñkhyeya, ganya, gaṇaniya.

CÖÜNT'ER, *n.* a substitute for money used in counting, a reckoner, a shop-table—*Shumār karne ke liye ek qism kā jhūthā sikka, shumār k. w., dūkān ki mez jis par sikkē shumār karte haiñ*—Ginne ke nimitta ek prakār kā jhūthā mudrā, gaṇak, ginne w., ganaiyā, ek mañch wā pataṛā jis par mudrā ginte haiñ. [gaṇaniya.

CÖÜNT'LESS, *a.* that cannot be numbered—*Be-shumār, be-hisāb*—Asāñkhyā, aganya,

CÖÜNT'ER-CĀST, *n.* a delusive contrivance—*Mugūlata dene ki tadbīr, dāgā kā mānsūba*—Dhokhā dene kā upāy, kapaṭ kā upāy. [jokhā likhne w.

CÖÜNT'ER-CĀST-ER, *n.* a book-keeper—*Jam'-kharch-nawīs*: Khātā bahī likhne w., lekḥā

CÖÜNT'ING-HÖÜSK, *n.* room for accounts—*Daftar-khāna, jam'-kharch-khāna*—Lekh-yasthān, khāto bahī kā ghar, khātē bahī ki kothī.

CÖÜNT, (*L. comes*) a foreign title—*England ko chhor-kar Yuroop ke aur mulkoñ kā laqab*—Ingland ko chhor-kar Yuroop ke aur desōñ ke kulinōñ ki upādhi wā khyāti viśēsh. [patnī.

CÖÜNT'ESS, *n.* the wife of an earl or count—*Arī yā Kāunt ki begam*—Arī wā Kāuntī ki

CÖÜNT'Y, *n.* a shire, a circuit or district—*Zīl*—Chaklā.

CÖÜN'TE-NAN'ÇE, *n.* (*L. con, teneo*) form of the face, air, look, composure, patronage, support; *v.* to support, to patronise, to encourage—*Chihra, qiyāfa, rū, sūrat, rū-dārī, chihre ki sanjīdagi, taqwījūh, shafaqat, taqwīyat*; *v. taqwīyat d., pushī d., mihr-bāni k., dast-giri k., parwarish k., dil-dārī k., himmat d.*—Rūp, ākar, muñh, vadan, mukh, ānan, drishti, vadan wā ānan ki sānti wā sthīratā, anugrah, āsray, ādhār, anupālān, anukūlyā, dilāsā, sahāyātā, sahāyya, upakār; *v. ā ray d., sāñbhālā, dilāsā d., pratipālān k., sahāyya k., upakār k., bharosā d.*

CÖÜN'TE-NAN-ÇEH, *n.* one who countenances—*Taqwīyat d. w., mu'āwin, mumidd, himmat d. w., dast-gir, parwarish k. w., dil-dārī k. w.*—Anupālāk, upakārak, sahāyātā k. w., sahāy, bharosā d. w., anugrāhi, āsray d. w. [Uṭī, viparīt, viruddh.

CÖÜN'T'ER, (*L. contra*) contrary to—*Bar-khilāf, bar-'aks, mukhālīf, āla-r-ragm*—

CÖÜN'TER-ACT', *v.* (*L. contra, actum*) to act contrary to, to hinder—*Bar-khilāf k., bar-'aks k., muzāhamat k.*—Uṭā k., viruddh k., viparīt k., roknā, ārnā, bēdhā k.

CÖÜN'TER-ACTION, *n.* opposition, hindrance—*Mugūbala, bar-khilāfī, mugūbalat, mugā-wamat, muzāhamat*—Viruddhakriyā, vipratikār, atkāw, rukāw.

CÖÜN'TER-AT-TRAC'TION, *n.* (*L. contra, ad, tractum*) opposite attraction—*Bar-'aks kashīsh, bar-khilāf kashīsh*—Viparītākārshān, viruddhākārshān, uṭā khīnchāw.

CÖÜN'TER-BAL'ANCE, *v.* (*L. contra, bis, lance*) to weigh against; *n.* opposite weight—*Ham-wazn k., pā-sang k.*; *n. ham-wazn, ham-wazni, pā-sang*—Tulyabhār k., tulyabāl k., samān bhār k.; *n. tulyabhār, samān bhār, tulyabāl.*

COUNTER-BUFF, *v.* (L. *contra*, It. *buffetto*) to repel, to strike back; *n.* a blow in a contrary direction—*Haṭā d^h*, *ṭāl d^h*, *mār ke haṭā d^h*; *n.* *ultā* or *yā piche* *ki* or *dhakkā yā ghūṭā^h*.

COUNTER-CHANGE, *n.* (L. *contra*, Fr. *changer*) reciprocity; *v.* to exchange—*Adlā-badlī*, *mubādala*, *mu'awaza*; *v.* *adlā-badlī k.*, *mubādala k.*, *donoh taraf se k.*—*Paraspar paltā*; *v.* *paltā k.*, *paraspar parivartan k.*

COUNTER-CHARM, *n.* (L. *contra*, *carmen*) that which breaks a charm; *v.* to destroy enchantment—*Afsūn kā kātne w. afsūn*, *jādū par jādū*; *v.* *jādū par jādū k.*, *jādū ko jādū se kātne*, *afsūn ko afsūn se kātne*—*Tone par tonā*, *toṭke par toṭkā*, *tonā torne w. tonā*; *v.* *tone yā toṭke ko tonā*, *ek tone ko dūse tone se kātne*.

COUNTER-CHECK, *v.* (L. *contra*, Fr. *echec*) to oppose, to stop; *n.* a rebuke, a stop—*Muqābala k.*, *roknā^h*; *n.* *sar-zanish*, *malāmut*, *rukāw^h*—*Pratirodh k.*, *pratibandh k.*, *āra*, *atkānā*; *n.* *dānt*, *daṭāṭ*, *ghurki*, *atkāw*, *arāv*.

COUNTER-EVIDENCE, *n.* (L. *contra*, *e*, *video*) opposite evidence—*Khilāf shahādāt*, *bar'aks subūt yā garāhi*—*Pratikūlasākshī*, *viruddha sākshya*, *ultā pramāṇ*, *pratikṣhapramāṇ*.

COUNTER-FEIT, *v.* (L. *contra*, *factum*) to forge, to copy, to feign; *a.* forged, fictitious, deceitful; *n.* an impostor, a forgery—*Libāsi banānā*, *taqlid k.*, *naql k.*, *makk k.*; *a.* *ja'l*, *ja'lī*, *sākhta*, *taqlidī*, *libāsi*, *makkār*, *farebī*; *n.* *makkār*, *dagū-bāz*, *ja'l*, *ja'l-sāzi*—*Kritrim k.*, *jhūṭhā banānā*, *anurūp k.*, *pratirūp k.*, *kaṭat k.*, *kapataves k.*, *chhal k.*, *ohhadim k.*; *a.* *kritrim*, *kalpit*, *jhūṭhā*, *banānā*, *kaṭatī*, *chhalī*; *n.* *thag*, *vanchak*, *chhalī*, *kaṭatālek*, *banānā lek*, *jhūṭhā patra wā lek*, *banānā*.

COUNTER-FEIT-ER, *n.* a forger, an impostor—*Ja'l-sāz*, *makkār*, *dagū-bāz*—*Kaṭatālekhyakārī*, *kritrim lekhyakārī*, *jhūṭhā patra banāne w.*, *thag*, *vanchak*, *chhalī*.

COUNTER-FEIT-LY, *ad.* falsely, fictitiously—*Darog se*, *ja'l se*, *sākht se*, *taqlid se*—*Jhūṭh-inūṭh*, *jhūṭhāi se*, *kiṭ wā kaṭat se*, *kritrim bhāw se*.

COUNTER-FEIT-NESS, *n.* the state or quality of being counterfeit—*Sākht*, *taqlid*—*Kritrimatwa*, *jhūṭhī banāwat*, *kalpitatwa*.

COUNTER-FERMENT, *n.* (L. *contra*, *fermentum*) ferment opposed to ferment—*Josh ke bar-khilāf josh*—*Ubāl ke viruddh ubāl*.

COUNTER-INFLUENCE, *v.* (L. *contra*, *in*, *fluo*) to hinder by contrary influence—*Bur'aks zor yā ikhtiyār se roknā*—*Viparīt bal wā adhikār se ārnā*, *viruddh śakti se pratirodh k.*

COUNTER-MAND, *v.* (L. *contra*, *mando*) to revoke a command—*Hukm tabdil k.*, *radd k.*, *yā mansūkh k.*, *hukm ultānā*, *hukm ke bar'aks hukm d.*—*Pahlā ādes tornā wā anyathā k.*, *ādes ke viruddh ādes k.*, *viparitājnā d.*, *ājnā palātānā*.

COUNTER-MAND, *n.* repeal of a former order—*Tabdil-i-hukm*, *mansūkhī-i-hukm*, *hukm kā ulatnā*—*Viparitājnā*, *viparitādes*, *pratyādes*, *ājnā kā palātānā*.

COUNTER-MARCH, *v.* (L. *contra*, Fr. *marcher*) to march back—*Pichhe laṭnā^h*, *pichhe kūch k.*—*Viparitayātrā k.*, *pratigaman k.*

COUNTER-MARCH, *n.* a marching back—*Pichhe ko laṭnā^h*, *pichhe ko kūch*—*Viparitayātrā*, *COUNTER-MARCH*, *n.* (L. *contra*, S. *meare*) an after mark on goods or coin—*Māl asbāb yā sikke par pichhe kā nishān*—*Sāmāgrī vastu wā mudrā par pichhe kā ohihn*, *pratichihn*, *pratilakshan*.

COUNTER-MINE, *n.* (L. *contra*, Fr. *mine*) a mine to frustrate one made by an enemy; *v.* to defeat secretly—*Naql-bar-naql*, *dushman ki surang ki talāsh ke liye zamin meṅ jo surang khodī jāti hai*, *ultī surang^h*; *v.* *ultī surang mārṇā^h*, *poshidagi se zer k.*—*Sātru ki surang ke viruddh surang*, *viparīt surang*; *v.* *sātru ki surang ke viruddh surang k.*, *chup-chap parājay k. wā mār lenā*. [*dīvāl*—*Bhit ke pichhe bhīt*.

COUNTER-MORE, *n.* (L. *contra*, *murus*) a wall behind another—*Dīvāl ke pichhe*

COUNTER-NOISE, *n.* (L. *contra*, *noxia*) a sound by which any noise is overpowered—*Koī āwāz jo aur shor par gālib ho jāti hai*—*Koī sabd jo aur sabd ko dabā detā hai*.

[*koshish*—*Viparīt upāy*, *viruddh cheshtā wā udyog*.]
COUNTER-PACE, *n.* (L. *contra*, *passus*) contrary measure—*Bar'aks tadbīr*, *bar-khilāf*

COUNTER-PANE, *n.* (counterpoint) a coverlet for a bed—*Palang-posh*—*Palang par kā kaprā*.

[*naql*—*Pallā*, *pratirūp*, *prativimb*, *pratimūrti*.]
COUNTER-PART, *n.* (L. *contra*, *pars*) a correspondent part, a copy—*Jorā^h*, *jawāb*,

COUNTER-LOT, *v.* (L. *contra*, S. *plihān*?) to oppose one plot by another—*Ek sāzish ke muqābil yā zidd meṅ dūsrī sāzish k.*—*Ek guṭ ke viruddh wā jōṭor meṅ dūsrī kumantrapā k.*, *praticheshtā pratiyatn wā pratyupāy k.*

COUNTER-LOT, *n.* a plot opposed to a plot—*Ek sāzish ke muqābil yā zidd meṅ dūsrī sāzish*—*Ek kumantrapā ke viparīt dūsrī kumantrapā*, *ek guṭ ke jōṭor meṅ dūsrī guṭ*, *pratiyatn*, *praticheshtā*, *pratyupāy*. [*pratirodh*, *pratikār*.]

COUNTER-LOT-TING, *n.* the act of opposing—*Muqābalat*, *muqābala*—*Virodh*, *rukāw*, *COUNTER-PÖ-SE, *v.* (L. *contra*, Fr. *peser*) to counterbalance; *n.* equivalence of weight—*Ham-wāzn k.*, *muqābil k.*, *ham-sang k.*, *pā-sang k.*; *n.* *ham-wāzn*, *ham-sang*,*

pā-sang, dharā^h—Tulyabhār k., samabhi^r k., dharā bāndhnā wā sādhnā, tulyabal k.; n. tulyabharatwa, samabharatwa, tulyabalatwa, samabalatwa.

COUNTER-POINT, n. (L. *contra, punctum*) a coverlet woven in squares, the art of composing harmony, an opposite point—*Palang-posh, tūl yā sur milāne kū hunar, ultī tarāf ki nok*—Palang ke upar kā kaprā, tāl wā sur milāne kī vidyā, viparīt dīg, ultī anī agrabhāg wā vindu.

COUNTER-POISON, n. (L. *contra, potio*) an antidote to poison—*Tiryāq, tiryāk, zahr mukhra, bikh-mār^h*—Vishaghñ, prativish, vishanāsak.

COUNTER-PRESSURE, n. (L. *contra, pressum*) opposite force—*Muqābil zor, bar-aks dabāw*—Pratibal, viparīt bal, viruddh bal wā dabāw.

COUNTER-PROJECT, n. (L. *contra, pro, jectum*) an opposing scheme or project—*Muqābil tadbir, bar-aks tudbir, zidd kū mansūba*—Pratyupāy, pratiyatn.

COUNTER-SCARP, n. (L. *contra, It. scarpus*) the exterior slope of a ditch round a fortified place, a covered way—*Fasil, galā ke girā jo khanday rahitā hai uski bāhari yā nī maūdān ki tarāf kī dhāl, patī rāh*—Garh ko gherkar jo khāi rahit hai uski bāhari or kī dhāl, patā hua path.

[k.—Dusre ke sāth chhāp k. *hūi thokar^h*]

COUNTER-SEAL, v. (L. *contra, sigillum*) to seal with another—*Dusre ke sāth rāher*

COUNTER-SIGN, cōun'ter-sin, v. (L. *contra, signum*) to sign what has already been signed by a superior; n. a military watch-word—*Buzurg ke dast-khatt kiye navishke pardast-khatt k.*; n. *chavki-dūron meñ mustūmal ishāre kī bāt*—Bare ke hastākshar se ankīt kiye hue patra par apnā hastākshar likhnā, pahruñ kī saūket, rapasambhāshā.

COUNTER-STATUTE, n. (L. *contra, statutum*) a contradictory ordinance—*Bar-khlāf qā'idā, bar-aks āin*—Ultī vyavasthā, ultī vidhi, viparīt vidhi.

COUNTER-STROKE, n. (L. *contra, S. astrican*) a stroke returned—*Ultī thokar^h, patī*

COUNTER-SWAY, n. (L. *contra, D. zwaaijen*) opposite influence—*Bar-aks tāqat yā iktiyār*—Viparīt bal wā prabhāw, viruddh bal wā ānkti.

COUNTER-TASTE, n. (L. *contra, Fr. tātēr*) false taste—*Bar-khlāf yā galut salīqā, bar-aks pasand*—Viparīt wā mithyā ruchi.

COUNTER-TENOR, n. (L. *contra, tenor*) a part in music between the tenor and the treble—*Māsīqī meñ bich kī hissā*—Udattaviparīt, swaramārg.

COUNTER-TIDE, n. (L. *contra, S. tid*) a contrary tide—*U'ā bhāthā^h, upar ipar jis or ko bahāw ho uski ultī or niche niche bhāthā^h*—Viparītāpravāh.

COUNTER-TIME, n. (L. *contra, S. time*) resistance, opposition, defence—*Rok^h, muqā-bala*—Pratirodh, bādhdā, apāw, virodh.

COUNTER-TURN, n. (L. *contra, S. tyrnan*) the height of a play—*Kisī sawāng kī hadd darjā jis se ummed nungatī ho jātī hai*—Kisī sawāng kī paramānvadhi jis se āsā tūt jātī hai.

COUNTER-VAIL, v. (L. *contra, valeo*) to have equal force or value; n. equal weight—*Ham-quwat h., ham-qimat h., ham-wazn h., ham-sāy h.*; n. *ham-wazn, ham-sāy*

—Tulyabal h., tulyabhār h., tulyamūlyā h., samānabāl h.; n. tulyabhār, samānabal.

COUNTER-VIEW, n. (L. *contra, Fr. vu*) opposition, contrast—*Muqābala, ikhtilāf zāhir karne ke liye do chizon kī muqābala*—Virodh, viruddhasthiti, parasparavirodh, parasparavaiparitya prakāś karne ke nimitta milān.

COUNTER-VOTE, v. (L. *contra, rotum*) to oppose, to outvote—*Muqābala k., rok-nā^h, ziyāda logon kī razā-mandī yā razā-mandī ke nishān se jitnā*—Āpnā, pratirodh k., adhik logon kī sammati ke dwārā kisi ko parājay k. wā harānā.

COUNTER-WEIGH, cōun'ter-wā, v. (L. *contra, S. weigh*) to weigh against—*Ham-wazn k., dharā yā dharū bāndhnā^h, pā-sang k.*—Tulyabhār k., tulyabal k.

COUNTER-WHEEL, v. (L. *contra, S. hweol*) to wheel in an opposite direction—*Ultī ghumānā yā phernā^h*.

COUNTER-WORK, v. (L. *contra, S. weore*) to work in opposition to—*Bar-khlāf kām k., bar-aks kām karne se kisi kī zur tornā*—Kisī ke ultā kām k., kisi ke ultā kām karke uskā bal tornā wā usko roknā.

COUNTRY, n. (L. *con, terra*) a tract of land, a region, one's native soil or residence, rural parts opposed to town or city; a. rustic, rural, rude—*Sar-zamin, mulk, watan, mu'assal, dihāt, diyār*; a. *dihqāni, dihāti, gañwār^h, nā-turāshidā*—Des, prades, jan-mabhūmi, swades, grām, gānw, gañwai; a. *grāmyā, grāmiy, asabhyā, angarh.*

COUNTRY-FIELD, a. rustic, rude—*Dihqāni, dihāti, nā-turāshidā, gañwār^h*—Grāmiy, asabhyā, angarh.

COUNTRY-MAN, n. one born in the same country, a rustic, a farmer—*Ham-watan, ham-mulk, dihqāni, gañwār^h, dihāti, kisān^h*—Swadesī, ekadesāj, gañwelā, grāmyajan, grāmavāsi, krishak, jotihar, jotī.

COUNTY. See under **COUNT**.

COUPLE, n. (L. *copula*) two, a pair, the male and female, man and wife, a chain; v. to join, to marry—*Dō^h, juft, nar aur uski mādā, sāhib-bibi, jorū-khawam, sangir*; v. *jor-nā^h, jurnā^h, juft khānā, byāh k^h*—Dwi, dwandwa, yug, yugal, yugm, jorā, stri-purush,

dampatī, bhāryāpatī, sikarī, sūkārā; v. milānā, saṁyukt k., milnā, maithun k., sambandh k., gaṇṭhbandhan k., vivāh k.

COUP'LE-MENT, n. union—*Milāw^h, mel^h, milnā^h.*

COUP'LET, n. two verses, a pair—*Bait, fard, shēr, fuft, joṛā^h*—Dolā, soṛthā, yugal, yugm, yug. [joṛāw^h, mel^h.]

COUPLING, n. that which couples, junction—*Jor^h, bandham^h, bandhāv^h, milāw^h.*

COUR'AGE, n. (L. cor) bravery, valour—*Ilmimat, dilerī, bahāduri, mardānagi, mardumī, jasārat*—Sāhas, viratā, śūratā, dhithāi.

COUR'AGEOUS, a. brave, daring, bold—*Diler, dil-āwar, mardāna, jawān-mard, shujā'*—Vir, sūr, sāhasī, dhith, nirkhay, nidar.

COUR'AGEOUSLY, ad. bravely, boldly—*Dilerāna, dilerī se, bahāduri se, mardānagi se*—Sāhasapūrvak, sāhas se, viratā wā śūratā se.

COUR'AGEOUSNESS, n. bravery, boldness—*Dilerī, mardānagi, mardumī, jasārat*—Viratā, śūratā, dhithāi, sāhas.

COU-RANT, n. (L. curro) a dance, any thing that spreads quick as a newspaper—*Chusti-o-chālāki kī ek nāch, koi bāt jo jald phailti hai jaise akhār-nāmē kī mazmun*—Ek bhānt kī nāch, koi bāt jo sūghra phail jātī hai jaise samāchārapatra kī saṁvād.

COU'RER, n. a messenger sent in haste—*Qasid, har-kara*—Daurahā, śighragamī dūt.

COURSE, n. (L. cursum) race, career, progress, order, conduct, inclination, ground for racing, track in which a ship sails, number of dishes set on a table at once; pl. the menses; v. to hunt—*Daur^h, rau, raftār, bahāw^h, jaryān, sar-rishta, silsila, waz', tariga, varisish, atār, ragbat, zātī jū khiljī mail jū milān, ghyurdaur kī maidān, jahāz ke chahne kī rāh, jīnī rikābīyān khānc se bhari hui ek bārgī meṁ par lagāi jātī hai*; pl. *hoiz*; v. *daurnā^h, lahnā^h, shikār k., ragdnā^h*—Gati, mārg, chalan, gaman, pragaman, pravāh, kram, prapara, śrenī, avatī, chālehalan, dhaṅg, āchar, ācharan, jhukāw, pravrittī, ghyurdaur kī jagah, naukāmar, naukāpāth, bhojan ke samay jīnī thālī ek hī ber parosī jātī hai; pl. *raj. ritu*; v. *dhāwnā, ākhet k., pichhā k., kha-dornā*.

COUR'SER, n. a swift horse, a hunter—*Bād-pā, tez-ran ghorā, shikārī*—Śighragamī ghorā, achchhā chaluwayā ghorā, ākhetī, ākhetī jan. [lekar ākhet k.]

COU'RING, n. hunting with greyhounds—*Tūzi kutton se shikār k.*—Kukuroh kō sāth

COURT, n. (Fr. cour) the residence of a sovereign, the attendants of a sovereign, a hall or place where justice is administered, an assembly of judges, address, flattery, an inclosed place in front of a house, a space inclosed by houses; v. to solicit, to woo, to flatter—*Bādhāhī mahāl, bār-gāh, takht-gāh, bādhāhī mulāzim, 'adālat, ar-bāb-i-'adālat, majma'-i-kukūm-i-'adālat, khush-karne kī tariga, chāplūsī, khush-āmad, jīlan-khāna, chakr^h, koi mukānōn ke bich meṁ jo maidān ho*; v. *dārkhvāst k., hānī karne kī koshish k., talāsh k., 'ishq-bāzi k., khush-āmad k.*—Rājasālā, rājagrih, rāja-mandir, rājaparijan, kuchahri, dharmmasabhā, vicārahasthān, nyāyādhipatisamūh, dharmādhikārisamūh, ārādhnan, anunay, sewā, bhakti, āngan, gharōn ke bich meṁ jo phailān rahitā hai; v. *chālmā, prārthanā k., vivāh ke nimitta strī kī sewā wā upasānā k., strīyupāsānā k., bhakti k., ārādhnā k., bhajanā*.

COUR'TER, n. one who courts—*'Ishq-bāz, shūdi ke lige 'aurat kī khush-āmad k. v.*—Strī-upāsak, strīyupāsak, vivāharthapārthak, vivāharthayāchak.

COUR'TIER, n. one who frequents court, one who courts favour—*Darbāri, huzūri, muj-rāi, khush-āmadī, mihr-bānī kī istid'ā k. v.*—Rājasābhāsud, rājavallabh, kripāpārthak.

COUR'TLIKE, a. elegant, polite—*Lotif, khūb, khulīq, sulm-i-tab', khush-akhilāq*—Sundar, suthrā, sabhya, śisht.

COUR'TLING, n. a retainer of a court—*Darbāri mulāzim*—Rājavallabh, rājasewak.

COUR'TLY, a. relating to a court, elegant, flattering; ad. in the manner of a court—*Bār-gāhī, darbār ke mutā'alliq, khūb, lotif, mulāzim, shērīn*; ad. *bār-gāhāna, darbār ke taur se*—Rājasābhāsambandhī, rājasābhāsth, sundar, suthrā, sabhya, śisht, priya, manorānjak, manohar; ad. *rājasābhā kī riti se, rājadvār kī bhānt se*.

COUR'TLINESS, n. elegance of manners—*Khush-atvārī, khush-wāzi, dhaṅg kī khūbī*—Sābhyatā, śishtatā, sujanatā, śishtāchāratwā, suśīlatā.

COUR'TSHIP, n. the act of soliciting, the act of making love to a woman—*Mihr-bānī kī dārkhvāst, khush-āmad, 'ashiqī, byāh ke lige 'ishq-bāzi*—Anunay, ārādhnā, bhajan, bhakti, sewā, strīyupāsān, vivāharth strīyupāsān.

COUR'TE-OUS, a. polite, well-bred, civil—*Mulāzim, sāhib-i-akhilāq, nek-nihād, nek-atvār, khush-khulq, khush-akhilāq, sāhib-i-murawwat, salīm*—Sābhyā, śisht, suśīl, śishtā-chārī, anunayī.

COUR'TE-OUSLY, ad. politely, respectfully—*Mulāzim se, khush-akhilāqī se, nek-nihādī se, adab se, mudābānā*—Śishtatā se, sābhyatā se, ādar se, samman wā samman se.

COUR'TE-OUSNESS, n. civility, complaisance—*Murawwat, khush-akhilāqī, nek-nihādī, tā-zīm, iltifāt, hut, tawāzū, mihr-bānī, nawāzish, khulq, akhlāq*—Sābhyatā, śishtatā, suśīlatā, ādar, wābhagat, samman wā samman, anunay, namratā.

- COUR'TE-SY**, *n.* civility, complaisance, respect—*Khulq, murawwat, nek-nihādi, khush-akhlaq, ta'zim, tavāzu'*—Sabhyatā, śīṣṭatā, suśīlatā, ādar, samman, āwābhagat.
- COURTE-SY**, *n.* reverence made by women; *v.* to make a reverence—*Ek qism kā salām jo Farang-istān ki bibiyon ke bich meṁ murawwat hai*; *v.* 'auraton ki tarah salām k., salām k.—Pranām wā ādar kā ek prakār jo Yurop deśī striyon ke bich meṁ prachalit hai; *v.* Yurop deśī striyon ke sadris prapām wā ādar k., prapām k.
- COUR'TE-ZAN**, *n.* a prostitute—*Kasbi*—Vesya, paturiyā.
- COURT-BREED-ING**, *n.* education at court—*Darbār yā 'adālat meṁ ta'līm*—Rājadwār wā kachahri meṁ śikshā.
- COURT-DAY**, *n.* the day on which a court sits—*Darbār yā 'adālat kā roz, jis roz darbār yā 'adālat khule*—Rājasabhā wā kachahri kā din, jis din rājasabhā wā kachahri khulāi.
- COURT-HAND**, *n.* the manner of writing used in records and judicial proceedings—*Jo khatt daftar aur 'adālat ke kāgazon ke likhne meṁ musta'mal hotā hai, 'adālat kā khatt*—Hathauti jo kachahri ke patroṁ ke likhne meṁ kām ātī hai, kachahri ki hathauti.
- COURT-MARTIAL**, *n.* a court of officers for trying offences in the army or navy—*Lash-kari 'adālat*—Sainikanyāyasabhā, saimikadharmaśabhā.
- COUS'IN**, *cūz'n*, *n.* (Fr.) the child of an uncle or aunt, a kinsman—*Chacherā phupherā mamerā yā mamerā bhāi^h, chacheri phupheri mameri yā mameri bakhū^h, natu^h*.
- COVE**, *n.* (S. cof) a small creek or bay, a shelter; *v.* to arch over—*Chhotā nālā yā khalij, panāh-gāh*; *v.* mīhrāb banānā—Chhotā kol wā khlāl, chhoti khārī, āsrayasthān; *v.* torāṁ banānā.
- COVE-NANT**, *n.* (L. *con, venio*) an agreement, a compact; *v.* to bargain, to contract, to agree—*Qaul-qarār, shurt, 'ahd-o-paimān*; *v.* qaul-qarār k., shurt k., 'ahd-o-paimān k., rāzi h., munāzār k.—Niyam, hor, paṁ; *v.* niyam k., hor k., paṁ k., sammat h., mānnā, angikār k.
- COV-E-NANT-EE**, *n.* a party to a covenant—*Qaul-o-igārā kā fariq, 'ahd-o-paimān meṁ wābasta*—Niyamahaddha vyakti, wah jan jiske sath hor ho.
- COV-E-NANT-ER**, *n.* one who makes a covenant—*Qaul-qarār k. w., 'ahd-o-paimān k. w.*—Niyamakartā, niyamakārī, hor k. w.
- COVER**, *v.* (L. *con, operio*) to overspread, to conceal, to hide, to shelter; *n.* a concealment, veil, shelter, defence—*Chhānā^h, pātnā^h, leknā^h, lipnā^h, marhnā^h, chhipānā^h, lukānā^h, mīdnā^h, dhāpnā^h, dhāpnā^h, orhānā^h, jhāpnā^h, chhōpnā^h, bachānā^h; *n.* ohār dhaknā^h, dhāpnā^h, dhaknā^h, oṭ^h, āṭ^h, rok^h, bachānā^h.*
- COVER-CLE**, *n.* a small cover, a lid—*Dhāpnā^h, dhāpnā^h, dhāknā^h, dhaknā^h.*
- COVER-ING**, *n.* any thing spread over, dress—*Poshish, libās*—Āchchhādan, āvarāṇ, beṭhān, vastra, kapre. [kā kaprā, sayyāchchhādan.
- COVER-LET**, *n.* the upper covering of a bed—*Palang-posh, bālā-posh*—Palāṅg ke upar.
- COVERT**, *n.* a shelter, a defence, a thicket; *a.* sheltered, secret, insidious—*Panāh-gāh, panāh ki jagah, hifāzat ki jagah, jhār^h*; *a.* sāya-dār, hawā wāgaira se bachānā kā, poshida, mukhfi, sūrat badle hue, sūrat banāe hue, 'aiyār—Āsray, āsrayasthān, bachāw, āṛ, jhār; *a.* nirvāt, vāyu se āṛ kā, gupt, gūṛh, rūpāntar kiye hue, kapatarūpi, kapatavesī.
- COVERT-LY**, *ad.* secretly, closely—*Poshidagi se, ikhfā se*—Gūṛhatā se, gupt rūp se.
- COVER-TURE**, *n.* shelter, defence, the state of being a married woman—*Panāh, hifāzat, rok^h, sohāyīn-panā^h*—Āsray, bachāw, āṛ, sadhāvāvasthā.
- COVER-ET**, *v.* (L. *con, rotum*) to desire inordinately, to have a strong desire—*Lālach k^h, lobb k^h, lobbhā^h, lūlchānā^h, hirs k., tam k.*
- COVER-ING**, *n.* inordinate desire—*Lālach^h, lobb^h, hirs, tam*.
- COVER-TOUS**, *a.* avaricious, greedy—*Lālach^h, lobb^h, hirs, tam*.
- COVER-TOUS-LY**, *ad.* avariciously, greedily—*Lālach se^h, lobb se^h, hirs se, tam se*.
- COVER-TOUS-NESS**, *n.* eagerness of gain, avarice—*Hirs, tam, lālach^h, lobb^h.*
- COVER-Y**, *n.* (L. *cubo*) a brood of birds—*Jhol^h, pāl^h, jhūnd^h.*
- COV'IN**, *n.* (L. *con, venio*) a deceitful agreement—*Farebi qaul-qarār, fareb kā 'ahd-o-paimān*—Kapatapan, chhal kā hor, kapataniyam.
- COVER-NOUS**, *COVER-I-NOUS*, *a.* deceitful—*Farebi, 'aiyār, dagā-bāz*—Chhali, kapaṭi.
- COW**, *n.* (S. *cū*) the female of the bull—*Gāy^h, gau^h.*
- COWHERD**, *n.* one who tends cows—*Gwālā^h, ahī^h, gopāl^h.*
- COWHOUSE**, *n.* a house in which cows are kept—*Go-shālā^h, gwāl-bāri*—Gośālā.
- COWLÉECH**, *n.* one who professes to cure cows—*Gauṁ kī bimāri dūr k. w.*—Govyādhināsak, gauṁ kā rog dūr k. w.
- COWKEEP-ER**, *n.* one who keeps cows—*Gwālā^h, ahī^h, gopāl^h, gau pālne w^h.*
- COW-LIKE**, *a.* resembling a cow—*Gau sā^h, gau sarikhā^h.*
- COWPOX**, *n.* the vaccine disease—*Go-than-ritālā^h*—Gostanaśitalā.
- COWSLIP**, *n.* a species of primrose—*Bohār kā ek phūl*—Vasant kā ek phūl.

CŌW, *v.* (Sw. *kufwa*) to depress with fear—*Dhamkānā^b, dabaknā^b, darānā yā darwānā*.
CŌWARD, *n.* (Fr. *coward*) one wanting courage, a poltroon; *a. dastardly, timid—Buz-dil, nā-mard, kādar^b*; *a. buz-dilā, nā-mardā—Darpoknā, lenji, gidar; a. kāyar, kātar, bhiru, darālū*.
[taratā, kāyarpanā, bhirutā]

CŌWARD-DICE, *n.* want of courage, fear—*Buz-dilī, nā-mardī, be-jigari—Darpoknapan, kā-*
CŌWARD-LIKE, *a.* acting as a coward—*Buz-dil ke mānind, kādar ke mānind—Darpokne*
sarikhā, kāyar sarikhā.

CŌWARD-LY, *a.* fearful, pusillanimous, mean; *ad.* in the manner of a coward—*Buz-dilā, kādar^b, kamina*; *ad. buz-dilāna, kādar ki tarah—Kāyar, kātar, darālū, adham, nich*; *ad. gidar sarikhā, kāyar sarikhā, darpokne ki nāin.*

CŌWARD-LI-NESS, *n.* timidity, pusillanimity—*Buz-dilī, nā-mardī, be-jigari, kādar-pa-nā^b*—*Darpoknapan, gidarpanā, kāyarpan, kātarutā, bhirutā.*

CŌWER, *v.* (W. *cwian*) to sink by bending the knees, to crouch—*Nihurnā^b, dar se dabaknā yā kukriyānā^b*.
[topt, dolchi^b—Vairagi: wā samyāsī kā top, dol.

CŌWL, *n.* (S. *cufle*) a monk's hood, a vessel for carrying water—*Kulāh, qalandar ki CŌWLED*, *a.* wearing a cowl, hooded—*Qalandarī topi diye hue—Sannyasi kā top diye hue.*

CŌWL-STAFF, *n.* a staff for supporting a cowl—*Do janoñ ke bich meñ ek dolchi yā dol latkāne ke liye lāthi bāis yā lakri^b*.

CO-WŌRK-ER, *n.* (L. *con*, S. *veore*) one engaged in the same work—*Milke kām k. w^b, ek hi kām ke anjām ke liye dūstre ke sāth miñnat meñ sharik h. w.—Sahakāri, ek hi kārya ki sānsiddhi ke nimitta dūstre ke sāth śram k. w.*

CŌW-CŌMB, *n.* (*cock's comb*) a comb formerly worn by licensed fools, a fop—*Tāj-i-khuris ke mānind ek kalā jo ayle zamānoñ meñ mākhare apñi topiyoñ meñ lagāte the, bānkā^b*—*Mayūrasikhiā wā kukkūtasikhiā ke sadris ek phul jo bhañr prāchin kāl meñ apñi topiyoñ meñ lagāte the, chhailā.*

COX-CŌM'I-CAL, *a.* foppish, conceited, vain—*Bānke ke mānind, khud-bīn, khud-numā, magrūr—Chhaile sarikhī, uchhā, chihichhorā, dambhī, dīnabhi, darpī.*

CŌY, *a.* (L. *quies* ?) shy, modest, reserved; *v.* to behave with reserve, to caress, to stroke, to allure—*Kashidā, sharmilā, sharm-gīn, mahjūb, nā-āshnā-mizāj; v. shurmānā, mahjūb h., kashidā rahnā, nuwāzish k., shafaqat k., dulārānā^b, hāth phernā^b, fareb d., lubhānā^b*—*Anmilā, lijuk, sañkochī, lajjauwit, rūkhā, anālapi, muñhechor, alpbahāshi; v. sañkoch k., lajjā k., lāppār k., dulār k., sohrānā, suhrānā, moh lenā, rijhānā.*

CŌY-ISH, *a.* somewhat coy, reserved—*Adak sharmilā yā sharm-gīn, kam-sukhan, nā-āshnā-mizāj—Kuchh lājuk, thorā sañkochī, rūkhā, anālapi, alpbahāshi.*

CŌY-LY, *ad.* with reserve, shyly—*Kam-sukhani se, nā-āshnā-mizāji se, hijāb se, sharm se—Rukhāi wā rukhāwat se, anālāpitwa se, alpbahāshitwa se, anmilansāri se, sañkoch se, lajjā se.*

CŌY-NESS, *n.* reserve, shyness—*Kam-sukhani, nā-āshnā-mizāji, he-murawwat, hijāb, sharm—Rukhāi, rukhāwat, anmilansāri, anālāpitwa, alpbahāshitwa, sañkoch, lajjā, salaajātā.*

CŌY'S-TREL. See **COISTRIL**.

CŌZ, *n.* a familiar word for cousin—*Chacherā phupherā mamerā yā mauserā bhāi^b, chacheri phupheri mameri yā mauseri bahin^b.*

COZEN, *cū'z'n*, *v.* (D. *koenen*) to cheat—*Thagnā^b, dhokhā d^b, chhālnā^b*. [*dhokhā^b*.

CŌZ'EN-AGE, *n.* fraud, deceit, trick—*Thagāi^b, chhāl^b, chhāl-bal^b, kapat^b, dhappā^b*.

CŌZ'EN-ER, *n.* one who cheats—*Thag^b, chhāl^b, kapat^b, dhappā yā dhokhā d. w^b*.

CRAB, *n.* (S. *crabba*) a shell-fish, a wild apple, a peevish person, one of the signs of the zodiac; *v.* to sour—*Kekrā^b, junglī sen^b, tursh-rū yā tunuk-mizāj shukhs, burji-sartāi^b, v. khattā k. yā chirhānā^b, khatānā yā chirchirā h^b*—*[Gegā, karkat, banailā sew, chirehira jan, karkarāsi. [Chirchirā, kitkitiya, karkas, duhsil, karwā, kathin.*

CRA'B-RED, *a.* peevish, morose, difficult—*Tunuk-mizāj, tursh-rū, durusht, mushkil—CRA'B-RED-LY*, *ad.* peevishly, morosely—*Tunuk-mizāji tursh-rū tund-khoi yā jal-tarangī se—Chirchirāhat se, kitkitihāt se.* [chirāhat, kitkitihāt, karkasātā.

CRA'B-RED-NESS, *n.* sourness, asperity—*Turshi, tursh-rū, tundi, durushti—Khatāi, chir-*

CRA'B-RY, *a.* difficult, perplexing—*Mushkil, dushwār—Kathin, uljhāū, jhañjhati.*

CRA'BER, *n.* the water-rat—*Pāni kā chūhā^b, chūhā jo pāni meñ bahut jāyā āyā kartā hai^b*.

CRACK, *v.* (Fr. *craker*) to break into chinks, to split, to burst, to craze, to boast; *n.* a chink, a flaw, a sudden noise, craziness, a boast—*Phārnā^b, phatnā^b, chūkknā^b, tarāknā^b, taraknā^b, tornā^b, tūtnā^b, phornā^b, phūtnā^b, karkānā^b, karaknā^b, adh-pagal k^b, adh-baurahā k^b, adh-bailā k^b, lambi-chauri hānkā^b, apñi barāi k^b, sit-nā^b, sitāi k^b, dīng mārnā^b; *n.* darār^b, phānk^b, darkā^b, chir^b, karkā^b, karkarā-hat^b, chatākā^b, karak^b, adh-bailā^b, adh-baurahī^b, adh-pagala^b, apñi barāi^b, sitāi^b, dīng^b.*

CRACK-ER, *n.* one that cracks, a boaster, a firework, a hard biscuit—*Phārne chūkane tarākane torne phorne yā karakane w^b, dīng mārne w^b, apñi barāi k. w^b, sitāi^b, parākā^b, murrā^b, lauki^b, kari roti^b.*

CRACKLE, *v.* to make slight cracks, to make small and frequent noises—*Chitaknā^h, charcharānā^h, charcharānā^h, machmachānā^h, marmarānā^h, marmarānā^h, bhārīharānā^h* [*hat^h, marmarāhat^h, bhārīharāhat^h*].

CRACKLING, *n.* a small frequent noise—*Charcharāhat^h, machmachāhat^h, marmarāhat^h*.

CRACKNEL, *n.* a hard brittle cake—*Ek kari maraknī bhurbhuri yā churchuri roti^h*.

CRACKBRAINED, *a.* crazy—*Adh-bauruhā^h, adh-jāgal^h, adh-bailā^h*.

CRA'DLE, *n.* (*S. cradle*) a moveable bed in which infants are rocked, a case for a broken limb; *v.* to lay or rock in a cradle—*Hindolē^h, pālnā^h, tūti hui sāng jo baithā dī jāy uske rakhne kī khol^h; v. hindole yā pālne meñ rakhnā yā solānā^h, hindole yā pālne meñ rukhkar hilānā dulanā jhulanā yā solānā^h* [*kappre^h*].

CRA'DLE-CLOTHES, *n.* bed clothes for a cradle—*Hindole yā pālne ke bichhane ke*

CRAFT, *n.* (*S. craft*) named art, trade, fraud, cunning, small ships—*Dastī hirfa, dastī hunar, peshu, dagā, fureh, fitrat, hila bāzi, chhote chhote jahāz*—*Hathkarī, silpevidyā, śilpakarm, vyapar, vyavasāy, thagā, chhal, kapaṭ, dhūrtatā, kuṭilatā, kshudra māukā* [*chhalī, kapaṭī, syānā*].

CRAFTY, *a.* cunning, artful, sly—*Āigār, fitratī, makkār, mātufannī*—*Dhūrt, kuṭī, chāṭī* [*li, ad, cunningly, artfully*—*Āigārī se, fitrat se, makkār se, hikmat se, dagā-bāzi se*—*Dhūrtāī se, dhūrtatā se, kuṭilatā se, chhal wā kapaṭ se, syānepan se*].

CRAFTINESS, *n.* cunning, stratagem—*Āigārī, robāh bāzi, makkārī, hikmat, fitrat*—*Dhūrtatā, kuṭilatā, chhalbāl* [*kār, karmakār*].

CRAFTSMAN, *n.* an artificer, a mechanic—*Kārī gar, peshu-dār, ahl-i-hirfa*—*Śilpi, śilpa-*

CRAFTSMAN-TER, *n.* a man skilled in his trade—*Apne jann meñ ustād, apne jann yā peshu meñ kāmīl*—*Apne vyavasāy wā śilpakarm meñ daksh wā nipun jan*.

CRA'G, *n.* (*C. crag*) a rough steep rock—*Karārā^h, karārā^h, arārā^h* [*nichā^h*].

CRA'G'ED, *a.* full of crags, rugged—*Karārān yā arārān se bhārā huā^h, behar^h, nichā^h*.

CRA'G'ED-NESS, *n.* fullness of crags—*Nā hamwārī, nashch-furāzī*—*Beharpan, unchāi-nichāi, śileyatwa* [*chā, kharbarā, śileya*].

CRA'GY, *a.* rocky, rugged, rough—*Nā-hamwār, nashch-furāz*—*Ahar, behar, unchā-ni-*

CRA'GY-NESS, *n.* the state of being craggy—*Nā-hamwārī, nashch-furāzī*—*Aharāhat, beharpan, unchāi-nichāi, kharbarāhat, śileyatwa*.

CRAM, *v.* (*S. cram*) to stuff, to thrust in by force, to eat beyond satiety—*Thānā^h, thāsnā^h, dhāsnā^h, thāskar bhurnā^h, chhakkar khilānā^h, chhakkar khānā^h, thāskar khilānā^h, thāskar khānā^h*.

CRAMBO, *n.* a play at rhymes, a rhyme—*Qāṭṭa-bāzi, qāṭṭa*—*Kriparūp samasyāpūran, samasyāpūranakrīṇa, yamak, antyāsādhayamak*.

CRAMP, *n.* (*D. cramp*) a spasmodic contraction of the muscles, a restriction, a piece of bent iron; *v.* to pain with spasms, to confine, to bind with cramps; *a.* difficult, knotty, troublesome—*Nas kā charknā, nas kā tamār, thithar^h, akar-bāh^h, akar^h, akayāch^h, atkā^h, rok^h, ānkri^h, kīlā^h; v. akrānā^h, thithrānā^h, ānthnā^h, mararānā^h, rok^h, atkānā^h, ānkri yā kile se bāndhnā^h; a. kathin^h, gathilā^h, kantak^h, atpātāg^h*—*Āngkarsāh, avarodh, kīl, lohāṣandhanī* [*akar jātā hai^h*].

CRAMP'FISH, *n.* the torpedo—*Ek aisi machhī kī rah jis se chhū jātī hai so thithar yā*

CRAMP'IRON, *n.* a piece of bent iron—*Pattar^h, kīlā^h, ānkri^h, kīl^h*.

CRANCH. See CRATCH.

CRANE, *n.* (*S. crane*) a bird, a machine for raising heavy goods, a crooked pipe—*Sāras^h, bhārī bojh uṭhāne kī kal^h, terhi natī^h, terhi paṇṇi yā choṇṇī^h*.

CRANIUM, *n.* (*L.*) the skull—*Khoprā^h, khopri^h*.

CRAN'TOLOGY, *n.* the study of the skulls of animals in connexion with their faculties and propensities—*'Ilm i kisa-i-sar, 'ilm i qiyāfa, rah 'ilm jis se jinnwarān kī khopriyon kī banawat ko ba-gaur dikhne se ankī kō aur saghat kī hūl dar-yāft hotā hai, kapāl-shāstra*—*Kapālavidyā, kapālasāstra, kapālakāṣṭhāpavidyā, kapālasāmudrik*.

CRANK, *n.* (*crane, neck* ?) the end of an iron axis turned down, a bend, an iron brace, a twisting or turning in speech; *v.* to turn, to bend—*Dhūri kā kulū-dār sirā, mor^h, āhnāknā, pech-dār guṭt gā, pechāda guṭt-gā, guṭt-gā kī pechīdāgi; v. phirmā^h, ghūmnā^h, lhaunā^h, murnā^h*—*Dhūri kā tehuṇī wā tihūni ke sadris āgrabhāg, mārg kā ghumāv wā phirāv, ghūmnā phirā wā mūrā huā mārg, lohe kā bāndhanā wā bandhan, vakrokti, vakrabhanit*.

CRANKLE, *v.* to break into bends or angles—*Torkar kone aur mor banā dānā^h*.

CRANK, *a.* (*D. crank*) stout, bold, liable to be overset—*Machūṭ, diler, ulat jāne ke qābil*—*Drīh, porhā, sāhasī, dhīthā, ulat jāne ke योग्य*.

CRAN'NY, *n.* (*L. crena*) a chink, a cleft—*Darūr^h, darkā^h, chir^h* [*chiron se bhārā huā*].

CRAN'TIED, *a.* full of chinks—*Shigūf-dār, shikāf-dār, darz-dār*—*Darāruay, chārmay,*

CRANTS, *n. pl.* (*Ger. krantz*) garlands carried before the bier of a maiden and hung over her grave—*Phūl kī malā jo ek an-byāhī larkī ke janāze ke āge āge log le jāte haiñ aur unkī gahr ke upar latkā dete haiñ*—*Phūl kī malā jo ek kumārī kī rathī ke āge āge log le jāte haiñ aur uske gārne kī jagah ke upar latkā dete haiñ*.

CRĀPE, *n.* (Fr. *crépe*) a thin stuff loosely woven—*Ek qism ká patlá kappá*—*Ek prakár ká jhirjhirá patlá wá viral kappá*.

CRĀP'U-LĀ, *n.* (L.) a surf-seit—*K'hane pine ki ziyádati yá bad-parhezi*—*Ajirn*.

CRĀSH, *v.* (Fr. *craser*) to make a noise as of things falling and breaking, to break, to bruise; *n.* a loud mixed noise—*Churchuráná^h, marmaráná^h, kurkuráná^h, dhār-dhāráná^h, harharáná^h, topná^h, kuchatná^h; n. churchuráhat^h, marmaráhat^h, harharáhat^h, dhurákú^h* [ráhat^h.

CRĀSH'ING, *n.* a violent mixed noise—*Dhārákú^h, churchuráhat^h, kurkuráhat^h, marmarásis*, *n.* (Gr.) the temperament, the mingling of two vowels in one syllable—*Sirisht, mizáj, do hurif-i-illat ká ek rukn yá hije mui báham milná*—*Prakriti, swabháw, do swarón ká ekatra aisá miláná wá milná ki unká uchchāran ek bār meñ ho*.

CRĀSS, *a.* (L. *crassus*) gross, coarse—*Motú^h, patlá nahū^h, mihū nahū^h*.

CRĀS'SI-MENT, *n.* thickness—*Gāphā-pun^h, mutiā^h*.

CRĀS'SI-TUDE, *n.* grossness, coarseness—*Mutā^h motū^h, motā-pun^h*.

CRĀS'SNESS, *n.* grossness—*Mutā^h, motū^h, motā-pun^h* [gharā^h.

CRĀTCH, *n.* (L. *crates*) a frame for hay—*Sikkhi ghās rakhur ká machān yá kuth-*

CRĀTE, *n.* a wicker panner, a hamper—*Tokrá^h, tokri^h, dālā^h, dālī^h, dūwā^h, dawri^h*.

CRĀTER, *n.* (L.) the mouth of a volcano—*Kok-i-ālash-afshān ká dūhānā*—*Jwālā-mukhi ká muñh*, [dūtnā^h.

CRĀUNCH, *v.* (D. *schrauntsen*) to crush in the mouth—*Chubná^h, chubānā^h, chabā*

CRA-VĀT', *n.* (Fr. *cravate*) a neckcloth—*Gintā-band*—*Galāveshtān, gale ká kappā, galā lapetne ká kappā*. [*k*—*Ati anurāg se prārthanā k., lālasā k., barī abhilāshā k.*

CRĀVE, *v.* (S. *crāvan*) to ask earnestly, to long for—*Minnat k., darkhūst k., istidā*

CRĀ'VEH, *n.* one who craves—*Minnat k. w., darkhūst k. w., sāl*—*Prārthak, āti anurāg se wá vinay pūrvak prārthnā k. w.*

CRĀ'VING, *n.* unreasonable desire—*Nū-mā'qūl khvāhish, guir-vājib huwas, hanhā^h*—*Atiāyavāñchā, utkāñchā*.

CRĀ'VEH, *n.* (Fr. *crave*) a coward, a recreant; *a.* cowardly; *v.* to make cowardly—*Baz-dil, nū-mard; n. baz-dilā; v. baz-dil gā nū-mard k.*—*Darpoknā, kāyar; a. kātar, bhūru, darālū; e. kātar wā bhūru k.*

CRĀW, *n.* (Dan. *kroc*) the crop of birds—*Chirigūn ká potā nūyā petā yā hjoj^h*.

CRĀW'FISH, **CRĀY'FISH**, *n.* (Fr. *cravisc*) a small crustaceous fish—*Jhūgā^h, chhotī chingri machhli^h* [chotnā^h, kipe sarikhā chotnā^h, dhire dhire chotnā^h.

CRĀWL, *v.* (D. *krielen*) to creep, to move as a worm, to move slowly—*Reignā^h, pet se*

CRĀWL'ER, *n.* one that crawls—*Reignē w^h, pet se chalne w^h, kipe sarikhā chalne w^h*, [ki ek lekhnī.

CRĀY'ON, *n.* (Fr.) a kind of pencil—*Nūqsh khīnchne ká ek qalam*—*Chhavi khīnchne*

CRĀZE, *v.* (Fr. *craser*) to break, to crush, to disorder the intellect—*Tukre tukre k^h, topná^h, adh-pāgal k^h, baurakū^h, baurānā^h, pāgal k^h*.

CRĀ'ZED-NESS, *n.* state of being crazed—*Tūtī hālat, naqīhat, zūf, khatat-i-dimāg, khushk-nagzi*—*Jirnatā, tūtī avasthā, baurahāpan, vātulātā, pāgalpanā*. [pāgal.

CRĀ'ZY, *a.* broken, disordered in intellect—*Tūtā^h, baurakū^h, bāwrā^h, pāgal^h, adh-*

CRĀ'ZI-NESS, *n.* weakness, disorder of mind—*Nū-tarānī, zūf, dimāngi, khatat-i-dimāg*—*Jirnatā, daurbalya, baurahāpan, pāgalpanā, vātulātā*.

CRĒAK, *v.* (W. *ercian*) to make a sharp harsh grating sound—*Machmachānā^h, char-churānā^h, kirkirānā^h, gharrānā^h, charrānā^h*.

CRĒAK'ING, *n.* a harsh grating sound—*Machmachāhat^h, charchurāhat^h, jhankār^h*.

CRĒAM, *n.* (L. *cremor*) the oily part of milk, the best part of any thing; *v.* to skim off the cream—*Malū^h, tūf, zūbat, lūf; v. malū utārānā^h*—*Sāri, sārhi, sār; v. sāri wā sārhi utārā wā kātā*. [se bhārā hūā, sārhi wā sār sarikhā.

CRĒAM'y, *a.* full of cream, like cream—*Malū se bhārā huā^h, malū sū^h*—*Sārhi wā sāri*

CRĒAM'FACED, *a.* pale, cowardly—*Zard, pilā^h, baz-dilā, nū-mardā*—*Malīn, milānavādan, malīnamukh, darpoknā, bhūru, darālū*.

CRĒASE, *n.* (T. *krocsen*) a mark left by a fold; *v.* to mark by doubling—*Chīn ká nishān; v. chīn ká nishān k.*—*Chunat wā chunan-kā chihñ; v. chunat wā chunan kā ohñn k.*

CRĒ-ATE', *v.* (L. *creatum*) to form out of nothing, to make, to cause, to produce—*Khālq k., hast k., banānā^h, ijād k., paidā k.*—*Srishti k., rachanā, sirājnā, nirmāñ k., utpannā k.* [jāhān—*Srishti, sarjan, utpādan, jagat, vīswa, sañsar*.

CRĒ-ATION, *n.* act of creating, the universe—*Āfrīnīsh, paidāish, khilqat, káināt, dunyā*.

CRĒ-ATIVE, *a.* having the power to create—*Paidā-karne ijād-karne yā banāne ki qudrat rakhne w.*—*Utpādak, vidhāyī, srishṭikaranaksham, nirmāṇasālī, janak*.

CRĒ-ATOR, *n.* the Being who creates—*Khālīq, āfrīnanda, khallāq*—*Srashtā, vidhātā, srishṭikartā*.

CRĒ-ATURE, *n.* a created being, any thing created, an animal, a dependant, a word of contempt or petty tenderness—*Makhūq, khālq, jānwar, haiwān, banda, parwārā*.

is lafe ká isti mál híqarát yá muhabbat zahir karne ke liye bhi hotá hai—*Bhút, ariah vastu, jantu, práni, jivi, ásrít jan, upajívi, is áabd ká vyavahár ghin wá pyár prakás karne ke nimitta bhi hotá hai.*

CRĒA'TU-RAL, *a.* belonging to a creature—*Makhlúq ke muta'alliq, jánwari, hainwáni*—*Bhútasambandhi, pránisambandhi, jivisambandhi.*

CRĒA'TURE-LY, *a.* like a creature—*Makhlút sá, khalq ke mánind, jánwár ke mánind*—*Bhútaradris, pránisadris, jivisadris.* [práridasá, jivadasá.]

CRĒA'TURE-SHIP, *n.* the state of a creature—*Makhlúgiyat, hainwániyat*—*Bhútatwa,*

CRĒED, *n.* (L. *credo*) that which is believed, a summary of the articles of faith—*'Aqáid, dín ke mujmal 'aqáid*—*Mat, víswásaníyavishayasútrasañgrah.*

CRĒ'DENCE, *n.* belief, credit, confidence—*Báwar, 'itibár, 'itiqád, 'itimád*—*Viswás, pratyay, śraddhá.*

CRĒ'DEN-DA, *n. pl.* (L.) things to be believed—*'I'tiqád kí chízein, 'aqáid*—*Jo bátáin pratyay wá śraddhá ke yogya howáin, dharmavishay meñ aváśya śraddhá kí bátáin.*

CRĒ'DENT, *a.* easy of belief, having credit—*Jald 'itiqád k. w., mu'taqíd, mu'tabar*—*Śraddhāwán, śighra mánne w., śighra viswás k. w., pratyayi, pramānik.*

CRĒ'DENTIAL, *n.* that which entitles to credit; *a.* giving a title to credit—*Dast-áwez, sunad; a. mu'tabar k. w.*—*Viswásapatra, pratyayapatra, pratyayakáriní, pramán; a. pramānikakari, pramānakári.*

CRĒ'D-I-BLE, *a.* that may be believed—*Mu'tabar, mu'tamad, 'itibári, báwar-pazir*—*Viśwásyogya, viswása, pramānik.* [pátrata, pramānikatwa, viswásyatwa.]

CRĒ'D-I-BIL-I-TY, *n.* claim to belief—*Mu'tabari, mu'tamadi, 'itimád, 'itibár*—*Viswása-*

CRĒ'D-I-BLE-NESS, *n.* worthiness of belief—*Mu'tabari, 'itimád kí qábiliyat*—*Śraddheyatá,*

viswásapátratá, pramānikatwa. [se, pramānikatwa se.]

CRĒ'D-I-BLY, *ad.* in a manner claiming belief—*Mu'tabari se, 'itibár se*—*Viswásapátratá*

CRĒ'D-IT, *n.* belief, honour, good opinion, faith, trust reposed, influence; *v.* to believe, to trust, to admit as a debtor—*'I'tiqád, 'izzat, qadr, wacn, bharam, nek-námí, 'itimád, imán, 'itibár, ikhtiyár; v. 'itibár k., 'itimád k., báwar k., qayin láná, wám d., qarz d., qarzán d., 'ariyatan d.*—*Pratyay, sambhram, maryádá, sákh, sammán wá sammán, sukhyáti, yas, mányatá, śraddhá, viswás, prabháv, gaurav, chaltá, kahá-suná; v. pratyay k., viswás k., sákh mánná.*

CRĒ'D-I-TA-BLE, *a.* worthy of credit—*Nám-wár, surkh-rú, 'izzat-ulár, rú-dár, 'unda, qábil-i-ta-rif*—*Kirtikar, yashakar, mánya, pújya, prasañsaniyá, uttam.*

CRĒ'D-I-TA-BLE-NESS, *n.* reputation, estimation—*Nám-wari, surkh-rú, rú-dári, mu'tabari, qadr, 'izzat*—*Mányatá, sammányatá, ádar, mán.*

CRĒ'D-I-TA-BLY, *ad.* with credit—*Bá-hurmat, bá-qadr, 'izzat se, nek-námí se, surkh-rú se*—*Mán se, visisht rūp se, baráí kí yogyatá se, sukhyáti se, kirtí se, prasañsaniyatá se.*

CRĒ'D-I-TOR, *n.* one who trusts or gives credit—*'I'tibár k. w., dāin, qarz-dihunda, qarz-khawá*—*Viswás k. w., byohar, mahajan, dhaní, dhanik, rin d. w.*

CRĒ'D-I-TRIX, *n.* a female creditor—*'I'tibár karne-wáli 'aurat, qarz dene-wáli 'aurat, qarz dihandin*—*Viswás karnewáli strí, rin denewáli strí, byoharin.*

CRĒ'D-I-LOUS, *a.* easy of belief—*Sari'u-l-'itiqád, za'ifu-l-'itiqád, sáda-dil, jald 'itibár k. w.*—*Viswásasil, pratyayasail, śraddhāmāy, asañkasail, śighra viswás k. w., bholá.*

CRĒ-DŪ-LI-TY, *n.* easiness of belief—*Za'ifu-l-'itiqádi, sari'u-l-'itiqádi, sáda-dilí*—*Pratyayasilatá, viswásasilatá, śraddhālutá, bholái, bholápan.*

CRĒ'D-I-LOUS-I-Y, *ad.* with easy belief—*Za'ifu-l-'itiqádi se, sari'u-l-'itiqádi se, sáda-dilí se*—*Pratyayasilatá se, viswásasilatá se, śraddhālutá se, bholepan se.*

CRĒ'D-I-LOUS-NESS, *n.* aptness to believe—*Za'ifu-l-'itiqádi, sari'u-l-'itiqádi, sáda-dilí*—*bholái, bholápan, viswásasilatá, pratyayasilatá.*

CRĒĒK, *n.* (S. *crecca*) a small inlet, a bay, a cove, a turn—*Kól^h, kháři^h, nála^h, khál^h, kolki^h, mor^h, ghumáw^h, bānk^h, bhañwāw^h, pher^h, phirāw^h.*

CRĒĒK-Y, *a.* full of creeks, winding—*Kol khári nále khál yá kolki se bhará huá^h, mus-tá^h, ghumaú^h, phirtá^h, bhaun-tá^h, ghúmtá^h, bānkilá^h.*

CRĒĒP, *v.* (S. *creopan*) to move as a worm, to move slowly or feebly, to grow along, to steal in, to fawn in; *p. t.* and *p. p.* **CRĒĒT**—*Regná yá ringná^h, peť ke bal chalná^h, dhire dhire chalná^h, bauñrná^h, boñrná^h, phailná^h, chupke se ghusná^h, an-dekhe yá an-jane áná yá já rahná^h, jigjigi k^h, turkhuri k^h.* [makorá^h.]

CRĒĒF-ER, *n.* one that creeps—*Regnie w^h, peť ke bal chalne w^h, bel^h, latá^h, kirá-*

CRĒĒF-ING-LY, *ad.* slowly, like a reptile—*Dhire-dhire^h, rase-rase^h, kiré-makore sarikhá^h.*

CRĒ-MÁ-TION, *n.* (L. *cremo*) a burning—*Sozish, jalan^h*—*Agnidáh, dáh, dahan.*

CRĒ-MOR, *n.* (L.) a creamy substance—*Dúdh kí maláí aisi chíz*—*Dúdh kí sári wá sárhí aisi vastu.* [nichá katá huá.]

CRĒ-NÁ-TED, *a.* (L. *crena*) notched—*Khandána-dár, dandána-dár*—*Lahriyá, úñchá-*

CRĒ-PŪS-CU-LINE, **CRĒ-PŪS-CU-LOUS**, *a.* (L. *crepusculum*) glimmering—*Shafaq-ámez, roshni-o-tárikí-ámez, jhilmilátá*—*Dhundhlá, kuchh ujera aur kuchh ándhera, tim-timatá.*

- CRĒS'CENT**, *a.* (L. *creresco*) increasing, growing; *n.* the moon in her state of increase, any thing in the shape of the new moon; *v.* to form into a crescent—*Barhtā huā^b, barā hotā huā^b, n. nau-chānd, hilāl, chānd jab taraggi kī hālat men ho, hilāl kī sūrat koi shai, nau-chānd ke mūnind koi chiz; v. hilāl ya nau-chānd kī sūrat banā-nā—Varddhamān, varddhi; n. apūrpachandra, varddhamān chandra, barhtā chandra, barhte hue chandra ko ākār koi vastu, navinachandrakāravastu; v. navina-*
- CRĒS'CHV**, *a.* increasing, growing—*Barhtā huā^b, barā hotā huā^b. [chandrakār banānā.*
- CRĒSS**, *n.* (S. *cerse*) an herb—*Chansur^h. [dip, ulkā.*
- CRĒS'SET**, *n.* (Fr. *croisette*) a light on a beacon, a torch—*Ākās-dīyā^b, mask'al—Ākās-*
- CRĒST**, *n.* (L. *crista*) a plume of feathers, a helmet, the comb of a cock, a tuft, pride, spirit; *v.* to furnish with a crest, to mark with streaks—*Par kā turra yā kalgi, khod, marg kā chūrā, tāj-i-khūrās, tāj yā kalgi, gurūr, shekhī, fukhr, shān, dāleri; v. turra-dār yā kalgi-dār k., lambi lambi luhriyān yā lakhrēn khīnchnā^b—Par kā chūrā wā śikhā, mastak ke liye lohe kā top, śīrastrān, kukkūtachūrā, śikhā, abāñkār, abhī-mān, tej, sahas; v. chūrāwān k., śikhādhar k., dhārīyān khīnchnā.*
- CRĒST'ED**, *a.* having a crest—*Turra-dār, kufchā-dār, kalgi-dār—Chūrāwān, śikhādhar.*
- CRĒST'LESS**, *a.* without a crest—*Be-turra, be-kalgi, be-śīrah, be-baktar—Chūrāhīn, śikhā-hīn, śīrastrānāhīn.*
- CRĒST'FALLEN**, *a.* dejected, dispirited—*Afsandā-dil, mūyās, gam-gūn, be-dil—Muñh-latkā, sir-latkā, udās, malinamukh, khīnna, nistej. [huā^b, kharī mittī sā^b.*
- CRĒ-TA'CEOUS**, *a.* (L. *creta*) abounding with chalk, like chalk—*Kharī mittī se bhā^b.*
- CRĒV'ICE**, *n.* (L. *crepo*) a crack, a cleft; *v.* to crack, to flaw—*Shīgāf, shikāf, sūrākh, darz, rukhna; v. phatnā^b, taraknā^b—Darār, sandhī, darkā, chīr.*
- CREW**, *crū*, *n.* (S. *crew*) a company, a ship's company—*Jamāt, jahāzī, ahl-i-jahāz—Samāj, maujālī, janāsamūh, nankāsambandhijanāsamūh.*
- CREW**, *crū*, *p. t. of crew—Crew kā māzi-mutlūq—Crew kā sāmāyabhūt.*
- CREW'EL**, *crū'el*, *n.* (D. *clerel*) yarn twisted and wound on a ball—*Sāt jo batte par butā hove^b, butā huā sāt^b.*
- CRIB**, *n.* (S. *crib*) a manger, a stall, a cottage, a child's bed; *v.* to shut up, to confine—*Nānd^b, charanā^b, thān^b, go thān^b, jhūppī^b, jhoppī^b, māra^b; v. mūd d^b.*
- CRIB'BA'PE**, *n.* a game at cards—*Tās kī ek bhānt kī khel^b. [bund k., atkānā^b.*
- CRICK**, *n.* (S. *crice*) a painful stiffness in the neck—*Ghīnch yā gule kī ankrahā^b.*
- CRICK'ET**, *n.* (D. *cricken*) an insect—*Jhūngur^b, ghurgurā^b. [dāndā.*
- CRICK'ET**, *n.* (S. *crice*) a game—*Gor chaugān, go bāzī, grand-ṭānde kā khel—Geñd-*
- CRIT'ER**. See under *Chr*.
- CRIME**, *n.* (L. *crimen*) a great fault, a wicked act, an offence—*Barā jurm, zabūn harakat, taqsīr, gunāh—Mahāpātāk, mahāpārādḥ, dushkarm, pātāk, aparādḥ, dosh, chūk, bhūl, ghātī. [pātākī, doshī, anyāyī.*
- CRIME'FUL**, *a.* wicked, contrary to virtue—*Ma'yīb, nā-ma'qūl, muznīb, shamī^b—Pāpī,*
- CRIME'LESS**, *a.* without crime, innocent—*Be-gunāh, be-jurm, pāk, be-sharr—Nira-parādḥī, nirdoshī.*
- CRIM'I-NAL**, *a.* guilty, wicked, relating to crime: *n.* one accused or guilty of a crime—*Gunāh-gār, gunah-gār, taqsīr-wār, ma'yīb, nā-ma'qūl, muznīb, aibi, fauj-dārī, muta'alliq-i-jurm; n. gunāh-gār, gunah-gār, bad-kār, 'āsi, taqsīr-wār, mujrim—Doshī, aparādḥī, pāpī, pātākī, anyāyī, dāyadavidhisambandhī, aparādḥavishayak; n. pāpī, pātākī, aparādḥī. [gārī—Aparādḥitwa, sadoshutwa, pāpitwa.*
- CRIM-I-NAL'I-TY**, *n.* state of being criminal—*Gunāh-gārī, gunah-gārī, mī'ūsiyat, khatā-*
- CRIM'I-NAL'LY**, *ad.* wickedly, guiltily—*Aib se, sharr se, sharārāt se, gunah-gārī se, taqsīr-wārī se—Dushtatā se, anyāy se, dosh se, pātāk se, aparādḥ se.*
- CRIM'I-NATE**, *v.* to charge with crime—*Ilzām d., tukmat lagānā, ittihām lagānā yā d.—Dosh lagānā wā d., aparādḥ lagānā, kalānik lagānā.*
- CRIM-I-NAT'ION**, *n.* accusation, charge—*Ittihām, tukmat, ilzām, 'aib-goī—Doshārop, apavād, kalānik kā lagānā. [mukta-chīn—Apavādak, kalānikakar, nindak.*
- CRIM'I-NA-TO-RY**, *a.* accusing, censorious—*Tukmatī, 'aib go, hāyf-gir, ilzāmī, mukta-gir,*
- CRIM'I-NOUS**, *a.* very wicked, guilty—*Nihāyat sharīr, barā bad-kār, zabūn, gunāh-gār, gunah-gār, taqsīr-wār—Atidusht, atimand, doshī, aparādḥī.*
- CRIM'I-NOUS-LY**, *ad.* very wickedly—*Nihāyat sharārāt se, bahut bad-kārī se—Atidushtatā se, barī khotāī se. [tūī, aparādḥ, dosh, pātāk.*
- CRIM'I-NOUS-NESS**, *n.* wickedness, guilt—*Sharr, sharārāt, gunāh, taqsīr—Dushtatā, kho-*
- CRIMP**, *a.* (S. *acrymman*) easily crumbled, friable, brittle—*Murmurā^b, phuskā^b, thore men chūr chūr h. w^b, dhurbhurā^b.*
- CRIM'PLE**, *v.* (D. *krimpen*) to contract—*Jakrānā^b, aiñhnā^b, jhurīyānā^b, sikorānā^b.*
- CRIM'SON**, *crīm'zn*, *n.* (Ar. *kermes*) a deep red colour; *a.* of a deep red; *v.* to dye with crimson—*Qirmiz, argawānī, surkh, 'albāsi, lāl; a. khūb lāl, nihāyat surkh; v. qirmizi rangnā, surkh rangnā—Lohit, raktimā, aruñimā; a. lohit, raktavar; v. lohit rangnā, aruñ rangnā.*

CRINGE, *v.* (Ger. *kriechen*?) to bow, to fawn, to flatter; *n.* a servile bow—*Zamín-bosi k.*, *salám k.*, *chápáisi*, *tamallug k.*, *khush-ámád k.*; *n.* *zamin-bosi*, *farráshi-salám*, *chápáisi*—*Sáshatágapranám k.*, *jigjigi k.*, *lurkharí k.*, *namratáshár k.*, *dinatábháv k.*, *stávastuti k.*, *lallopatto k.*; *n.* *sáshatágapranám*, *ashatágapranám*, *atyádar*.

CRIN'NTE, *a.* (L. *crinis*) like hair—*Bál sá^h*, *bál sarikhá^h*, *bál aisá^h*.

CRIN'KLE, *v.* (D. *krinkelen*) to wriggle, to bend, to wrinkle; *n.* a wrinkle—*Murná^h*, *bhauiná^h*, *chakkar márná^h*, *jhukná^h*, *chunan chunan ho janá^h*, *sikurná^h*, *sikorná^h*, *chunan chunan banáná^h*; *n.* *chin*, *shikan*, *mor^h*, *pher^h*—*n.* *Chunat*, *bánk*, *ghumaw*, *bhahwaw*, *phiraw*. [gu^h; *a.* *laingrá^h*; *v.* *laingrá k^h*. *pañgu k^h*.

CRIP'PLE, *n.* (D. *krepel*) a lame person; *a.* lame; *v.* to make lame—*Laingrá^h*, *pañ-CRIS'IS*, *n.* (Gr.) a critical time or turn: *pl.* *CRIS'ES*—*'Ain-waqt*, *bukhrán*—*Sukshmakál*, *thik samay*, *subhasubhalagna*, *seshávasthá*.

CRISP, *a.* (L. *crispus*) curled, brittle, friable, brisk; *v.* to curl, to twist—*Aínthá huá^h*, *kurkurá^h*, *churchurá^h*, *tez*, *cháluk*; *v.* *ghurchaná^h*, *ain'hna^h*, *mororná^h*, *sikorná^h*—*Mororá huá*, *ghurchará huá*, *ghuñghará huá*, *ghurchiá huá*, *murmurá*, *bhañgur*, *phuská*, *phurtilá*, *chatakwáh*. [hat^h.

CRIS-PÁ'TION, *n.* the act of curling—*Aínthan^h*, *maror^h*, *ghurchaná^h*, *sikuran^h*, *ghurchá-CRIS'PY*, *a.* curled, brittle—*Aínthá^h*, *marorá^h*, *ghurchaná^h*, *ghuñghará huá^h*, *murmurá^h*, *kurkurá^h*, *churchurá^h*. [yá ghuñghará ke tiye lohá yá kil^h.

CRIS'PING-IRON, **CRIS'TING-PIN**, *n.* a curling iron—*Bál aínthne ká lohá^h*, *bál ghurcháne
CRIS'TER-ION, *n.* (Gr.) a standard by which any thing can be judged: *pl.* *CRIS'TER'IA*—*Kisi chiz ki bhalái burái daryáft karne ki 'alámat*—*Lakshan*, *kisi vastu ki bhalái burái niraay karne ká lakshan*, *ling*, *gunágunalakshan*, *gunágunanirná^h* *akachihna*.*

CRIT'IC, *n.* (Gr. *kritēs*) a judge of merit in literature or art, one who finds fault; *a.* relating to criticism; *v.* to play the critic—*Nukta-dán*, *muhagqig*, *daiyga-sanj*, *bárik-biñ*, *'allámat*, *nukta-chiñ*, *khurda-gir*, *harf-gir*, *'aib-jo*; *a.* *nukta-dáni muhagqig daiyga-sanji yá nukta-chiñ ke nuta'allig*; *v.* *nukta-dán muhagqig daiyga-sanj yá nukta-chiñ ká kám k.*—*Gunágunajña*, *gunadoshaparikshak*, *gunadoshanirvapak*, *doshagrāhi*, *chhidranweshi*; *a.* *gunadoshanirvapanavidyāvishayak*, *gunadoshaparikshavishayak*; *v.* *gunadoshaparikshak wá chhidranweshi ká kám k.*

CRIT'ICAL, *a.* relating to criticism, exact, judicious, censorious, producing a crisis—*Nukta-dáni bárik-biñ muhagqig yá khurda-giri ke nuta'allig*, *bárik*, *názak*, *thik^h*, *váqif-kár*, *hosh-yár*, *aqi-mand*, *'aib-jo*, *harf-gir*, *khurda-gir*, *bukhráni*, *'ain waqt ká*—*Gunadoshajñānavishayak*, *gunadoshanirvapanavidyāsambandhi*, *gunadoshaparikshāvishayak*, *sukshma*, *sayatni*, *sāvadhān*, *śuddhi*, *yathārthi*, *suvicechak*, *viveki*, *gunadoshajña*, *súksmadarsī*, *doshadarsī*, *doshanweshi*, *chhidranweshi*, *parināmadarśnakabhedasambandhi*, *tátkālik*.

CRIT'ICAL-LY, *ad.* in a critical manner, at the exact point of time—*Nukta-dáni bárik-biñ yá nukta-chiñ se*, *bar-waqt*, *bar-mahul*, *'ain-waqt*—*Gunadoshapariksha se*, *sukshmadrishti se*, *thik samay men*, *thik kál men*.

CRIT'ICISE, *v.* to judge, to censure—*Tamiz k.*, *tajwiz k.*, *bárik-biñ k.*, *khurda-biñ k.*, *ilzám d.*, *harf-giri k.*, *'aib-jo k.*—*Vicharān*, *gunadoshapariksha k.*, *gunadoshanirvapak k.*, *chhidra dekhna*, *chhidra dhuñhná*, *dosh nikálná wá d.*

CRIT'IC-ER, *n.* one who criticises—*Tamiz yá tajwiz k. w.*, *bárik-biñ*, *khurda-biñ*, *nukta-dán*, *nukta-chiñ*, *harf-gir*, *khurda gir*, *'aib-jo*—*Sukshmadarsī*, *gunadoshaparikshak*, *chhidranweshi*, *doshadarsī*, *doshagrāhi*.

CRIT'ICISM, *n.* the act of judging, remark, aninadversion—*Khurda-biñ*, *daiyga-sanji*, *nukta-dáni*, *gaul*, *nukta-chiñ*, *harf-giri*, *khurda-giri*, *'aib-jo*—*Gunadoshapariksha*, *gunágunajñān*, *gunadoshanirvapanavidyā*, *bát*, *kahá*, *chhidranwesh*, *doshānusandhān*.

CRIT'IQUE, *n.* a critical examination—*Khurda-biñ ke sūth imtihan yá āzmāish*, *nukta-dáni yá bárik-biñ ke sūth imtihan yá āzmāish*—*Gunadoshanirvapan*, *gunadoshapariksha*, *sukshmadrishti se vichār*.

CROAK, *v.* (L. *crociō*) to cry as a raven or a frog, to make a hoarse noise, to murmur; *n.* the cry of a raven or a frog—*Ká-ká k^h*, *ghar-ghon k^h*, *ghon-ghon k^h*, *tar-toñ k^h*, *tar-tar k^h*, *kar-kor k^h*, *thak-thon lagānā^h*, *thak-dhon k^h*, *kurkurānā^h*, *ghunghunānā^h*, *bhanbhanānā^h*; *n.* *kauwe yá meñdak ká hól^h*.

CROAK'ER, *n.* one who croaks, a murmurer—*Ghar-ghon tar-toñ tar-tar yá kar-kar k. w^h*, *ghunghunāne w^h*, *bhanbhanāne w^h*, *kurkurāne w^h*.

CROAK'ING, *n.* a low hoarse noise, murmuring—*Tar-toñ^h*, *ghar-ghon^h*, *ghon-ghon^h*, *kar-kar^h*, *kurkurāhat^h*, *ghunghunāhat^h*.

CROCK, *n.* (S. *crocca*) an earthen vessel—*Mitti ká bartan^h*, *māti ká bāsan^h*.

CROCK'ERY, *n.* earthen ware—*Mitti ke bartan^h*, *māti ke bāsan^h*.

CROC'O-DILE, *n.* (Gr. *krokodēilos*) an amphibious animal of the lizard kind—*Ghar-riyā^h*, *magar^h*—*Kumbhīr*.

CROC'US, *n.* (L.) a flower—*Za'farān*, *ek bhānt ká pilā phūl^h*—*Kuūkum*. [chhotā khet^h.

CROFT, *n.* (S.) a small field near a house—*Ghar ke pās ká chhotā khet^h*, *goēhre ká*

CROÏ-SÁDE'. See **CRUSADE**.

CRÓNE, *n.* (Ir. *criona*) an old woman, an old ewe — *Burhiyá^b, buddhi^b, búrhi^b, búrhi*
CRÓ'NY, *n.* an old acquaintance, a companion — *Qadim-áshná, qadim-rafiq, ham-suhbat,*
ham-dam — *Puráná jánpahcháñ w., chiraparichit, langotiyá sáthi, chiramitra, sáthi,*
sañgi.

CRÓN'Y-CAL. See **ACRONYCAL**.

CRÓOK, *n.* (D. *crook*) a bent instrument, a shepherd's hook, an artifice; *v.* to bend, to pervert — *Kham-dár ausár, áhki^b, galla-bán ki kham-dár láthi, hila jareb yá fann; v. kham-dár k., kham k., gum-ráh k., bad-ráh k. — Terhá bathiyár, langái, gareyí wá bheriháre ki terhi láthi, meshapálakadand, upay, chhal; v. terhá k., nawána, jhukáni, ánthná, lachána, viparít k., bhraashít k., bigárná.*

CRÓOK'ED, *a.* bent, not straight, curved, winding, perverse, untoward — *Khamída, kham-dár, kham, kaj, bal-dár, pech-dár, bárik-dár, kaj-raftár, ná-rást, kaj-rau, bad-ráh, gum-ráh, ziddi — Terhá, bekhá, terhá berá, ghumaúán, pher wá ghumáw ká, pher kháyá huá, kutíl, bharashtabáiv, kutílasíl, bathilá.*

CRÓOK'ED-LY, *ad.* in a crooked manner — *Kaji se, khani yá khamídagi se, pech se, gum-ráhi se, zidd se — Terhá se, pher wá ghumáw se, kutiláti se, hath se.*

CRÓOK'ED-NESS, *n.* stato of being crooked — *Khami, khamídagi, kají, pech, bárik^b, zidd, gum-ráhi, bad-ráhi — Terháí, vakrutá, ghumáw, pher, bhanwáw, hath, kutílatá, kutílasílatá.*

CRÓOK'BACK, *n.* a person with a crooked back — *Kúz-pusht, pusht-kham — Kubrá, kubjá.*

CRÓOK'BACKED, *a.* having a crooked back — *Pusht-íham, kúz-pusht — Kubrí, kubjá.*

CRÓOK'KNEED, *a.* having crooked knees — *Kaj-zánú, kham-zánú — Terhe ghutnón ká, terhi theuniyón ká.*

CRÓOK'SHOUL DERED, *a.* having bent shoulders — *Kaj-dosh, kham-dosh — Terhe kandhoñ*

CRÓP, *n.* (S.) the first stomach of a bird — *Potá^b, oirá^b, jhojh^b.*

CRÓP'FUL, *a.* having a full belly — *Potá bhará huá^b, ser, áśúda — Jhojh bhará, peñ bharí, agháya, tript.*

CRÓP'FER, *n.* a pigeon with a large crop — *Bare jhojh yá pote ká kabútar^b — Bare pote*

CRÓP'SICK, *a.* sick with excess — *Bad-parhezi se bimár — Kháne pine ke asañyam se rogí.*

CRÓP'SICK-NESS, *n.* sickness from excess — *Bad-parhezi se bimári — Kháne pine ke asañyam se rog.*

CRÓP, *n.* (S.) the harvest, produce; *v.* to cut off, to mow, to reap — *Fasl, paidá-wár, galla; v. khorúná^b, chháñúná^b, nochná^b, túngná^b, kátná^b, kañí k^b — Khetí, anáj, krishiphal, upaj.*

CRÓP'EAR, *n.* a horse with cropped ears — *Kan-kutá ghorá^b.*

CRÓP'EARED, *a.* having the ears cropped — *Kan-katá^b.*

CRÓSS, *n.* (L. *crux*) one straight body laid over another, the ensign of the Christian religion, misfortune, hindrance, vexation; *a.* transverse, oblique, perverse, peevish; *v.* to lay athwart, to sign with the cross, to cancel, to pass over, to thwart, to embarrass; *prep.* athwart, over, from side to side — *Salib, 'Isai mazhab ká ek nishán, hádian, áfat, atkáv^b, rukúv^b, muzáhamat, qabáhat, khalat, diqqat; a. árú^b, tirchhá^b, kuthilá^b, machlá^b, magrá^b, chirchirá^b; v. árú rakhná^b, salib ki khyáli shakl banána, salib ká nishán banána, mansúkh k., red k., qulam khichná^b, qulam marná^b, guzar k., tai k., ubir k., muzáhamat k., man' k., rángán k., bar-bád k., diqq k.; prep. árú^b, pár^b, ek or se dúsi or tak^b, ek along se dúsi along tak^b — Ek vastu jo dúsi par ári dhari hu, krusí wá krusí, 'Isáidharmachihñ, ápad, vipatti, vyághát, vighna, pratirodh, bádhá, kleś, kashít, dukkh; v. árú lagána, krus ká ákar banána, krus ká chihñ banána, kát dálná, vyarth k., metná, anyathá k., utarná, pár k., nángná, vighna dálná, bádhá dálná, rokná, árná, vyághát k., pratirodh k., garbará d.*

CRÓ'SIEB, *n.* a bishop's staff — *Bare pádrí ká 'asú jis par salib hotá hai — Bare dharmá-dhyaksh ká krusáwan dand, krusalakshitadharmmádhayakshadand.*

CRÓ'SLET, *n.* a small cross — *Chhotá salib — Chhotá krus wá krus.*

CRÓSS'ING, *n.* the act of signing with the cross, opposition, impediment, vexation — *Salib ki shakl banáni, salib ká nishán banána, 'halat, muqábalá, rok^b, muzáhamat, diqqat, qabáhat — Krusáchiñ banána, krusákar banána, vyághát, pratirodh, bádhá, vighna, dukkh, kleś, kashít.*

CRÓSS'LY, *ad.* athwart, adversely, peevishly — *Árá^b, zidd se, bar-khilá^b, tunuk-mizóji se, zúd-ranji se — Vyatyast, hañ se, viparít, praukúl, viruddh, chirchirábat se, karkasatá se.*

CRÓSS'NESS, *n.* perverseness, peevishness — *'Aks, zidd, zúd-ranji, tunuk-mizóji — Hath, bhávakratá, kutílatá, kutílasílatá, chirchiráhat, karkasatá.*

CRÓSS'ARMED, *a.* with arms across — *Bázú par bázú dhare hue — Báñh par báñh dhare*

CRÓSS'BARRED, *a.* secured by transverse bars — *Áre chhayón se mahfúz kiya huá — Áre dañdón wá chhayón se surakshit kiya huá.*

CRÓSS'BITE, *n.* a cheat; *v.* to cheat — *Dhokhá^b, chhal^b; v. dhokhá d^b, chhalná^b.*

CROSS-BOW, *n.* a weapon for shooting—*Gucl, kamán*—*Kamthá, dhanuh, dhanu*.
CROSS-CUT, *v.* to cut across, to intersect—*Ár pár kátná^b, ápas meñ kátná^b*.

CROSS-EX-AMINE, *v.* to test evidence by questions from the opposite party—*Mugábil farig ke suwálat se kisi ki shahádat ko jánchná, suwálat-i-tardid k., jirah ke suwálat k.*—*Prativádi ke prashn se sákshtá ki pariksha k.*

CROSS-GRAINED, *a.* having the fibres transverse, perverse, peevish, vexatious—*Ári-ári rag yá reshe ká, haphilá^b, magrá^b, chirchirá^b, dukhdái^b*—*Vilom, pratilom*.

CROSS-LEGGED, *a.* having the legs crossed—*Palthi máre hue^b, palthi márkar baithá huá^b, táng par táng dhare hue^b*.

CROSS-PUZZLE, *n.* a kind of enigma or riddle, a contradictory system—*Mu'ammá, chintán, khilíf iráda, khiláf qá'ida*—*Bujhawál, paheli, viruddh manorath, viparit vyavasthá*.

CROSS-QUESTION, *v.* to cross-examine—*Mugábil farig ke suwálat se kisi ki shahádat ko jánchná, suwálat-i-tardid k., jirah ke suwálat k.*—*Prativádi ke prashn se sákshtá ki pariksha k.* [*játi ha^b, pug-dandá^b, chau-ráha*—*Upápath, chatushpath*].

CROSS-ROAD, *n.* a road across the country—*Ek chhoti sarak jo bari sarak ko katkar*

CROSS-ROAD, *n.* the alphabet—*Ahjad, alif-be ki takhti*—*Varjanamá*.

CROSS-WAY, *n.* a path crossing the chief road—*Ek chhoti ráh jo bari sarak ko katkar chakí játi hai, chau-ráha*—*Ek nuág jo bari sarak ke pár hokar nikal játi hai, upápath, chatushpath*.

CROSS-WIND, *n.* an unfavourable wind—*Bád-i-mukhálif*—*Pratikúl váyu, viruddh váyu*.

CROTCH, *n.* (*Fr. croce*) a hook, a fork—*Aukri^b, kántá^b*.

CROTCHET, *n.* a note in music, a mark in printing, thus [*]*, a fancy, a whim—*'Ilm-i-musiqi meñ ek nishán, chháp meñ ek nishán jaisa yah* [*]*, *khigál, manj*—*Saṅgitavidyá meñ ek chihñ, chháp meñ ek chihñ jaisa yah* [*]*, *man ki bahar, tarañg*.

CROUCH, *v.* (*Ger. kruechen*) to stoop low, to lie close down, to fawn, to cringe—*Bahut jhukná^b, dabak jáná^b, chápási k., tamallug k., páar pagná^b*—*Bahut nilhūpná, jhuk jáná, dabak baithná, jigjigí k., lūrkhlūkí, dīnabhāv prakāś k., ashṭāṅgaprapañam k., dū wā atinamra h.*

CROUP, *n.* (*Fr. croupe*) the buttocks of a horse, the rump of a fowl—*Puthe^b, chūtar^b*.

CRUP-PER, *n.* a strap to keep a saddle right—(*Ghoré ki dūmchi*)—*Aśwapachchhabandhan, ghore ki pūñchh meñ jo chatnā bañdhá rahtá hai*.

CROUP, *n.* (*S. areopan*) a disease in the throat—*Nareti yá natai ká ek rog^b*.

CROW, *n.* (*S. crux*) a large black bird, the cry of a cock, an iron lever; *v.* to cry as a cock, to boast; *p. t.* **CRAW** or **CROWED**—*Kauwá^b, zág, murg ki áwáz, báñg, lohe ká á-bhar sabrá yá sábul^b; v. báñg d., gurjish k., shechi k.*—*Dām-kauwá, kág, kukkutarav, lohádand; v. kukkutarav k., dīng marná, phulphuláñ, dambh k., dīmbh k.*

CROWFOOT, *n.* a flower—(*tokhrá^b, gukhurá^b*).

CROWKEEPER, *n.* a scarecrow—*Kauwói yá chiriyón ke daráne ke live ek mūrāt^b*.

CROW'SFEET, *n.* the wrinkles under the eyes—*Áñkhón ke niche jhūriyāñ yá sikurāñ^b*.

CROWD, *n.* (*S. cruth*) a confused multitude, the populace; *v.* to thrust together, to press close, to fill to excess, to encumber—*Jamá'at, izdihám, a'wám-u-nár; v. thekar bhar d., gunjāñ k., kasrat se bhar d., jam' h., bhar jáná, boj d.*—*Bhīr, melá, samáj, samūh, vrind, sañkul, bahujanasamūh, itar lokasamūh; v. thūskar bharná, dabákar bharná, ghaná k., bahut hí bhar d., relná, bhīr karná, atisay bhar jáná, bharkar sañkará kar d., lūlná*.

CROWD, *n.* (*W. cruth*) a fiddle; *v.* to fiddle—*Sárangí^b; v. sárangí bujāná^b*.

CROWDER, *n.* a fiddler—*Sárangipí^b, sárangí bujāñe w^b*.

CROWN, *n.* (*L. corona*) an ornament worn on the head by sovereigns, a garland, the top of the head, regal power, reward, honour, completion, a silver coin; *v.* to invest with a crown, to dignify, to adorn, to reward, to complete, to finish—*Táj-i-sháhi, phálon ká háñ^b, sir ká chāñd^b, hádsháhi hukúmat yá ikhtiyár, in'am, bakshish, 'izzat, hormat, buzurgi, tamámí, anjám, ihtimám, chāñdi ká ek sikke; v. táj-i-sháhi rakhná, hormat d., 'izzat d., raunag d., in'am bakshish yá juzá d., tamám k., ákhir k., anjám ko pahnáchāñá—Mukut, rájamukut, kirít, pushpamálá, mastak ki chāñdi, rájatwa, rájya, páritoshik, sammán, mán, ádar, siddhi, sañsiddhi, rūpe ká ek mudrá; v. mukut wá kirít mastak par dharná, rájamukutádi se abhishek k., sammán k., ádar k., alaúkrit k., bhúshit k., sobhit k., páritoshik d., sampanna k., sampádan k., paripurn k., sañsiddh k., samápt k.*

CROWNED, *n.* one that crowns—*Táj-i-sháhi sir par rakhe w., hurmat d. w., 'izzat d. w., raunag d. w., in'am yá juzá d. w., tamám k. w., anjám ko pahnáchāñe w.*—*Rája-mukutádi se abhishek k. w., sammán k. w., ádar k. w., páritoshik d. w., alaúkrit k. w., bhúshit k. w., sampanna k. w., sañsiddh k. w., samápt k. w.*

CROWN'ET. See **CORONET**.

[*d., yantraná d.*

CRUCIATE, *v.* (*L. crux*) to torture—*'Uqubat d., azáb d., azúr d.*—*Kles d., atiduhkh*

CRUCIAL, *a.* transverse, intersecting—*Árá^b, ápas meñ kátné-wále^b, bích meñ kátné-wále^b*.

- CRÜ-GI-ĀTION, *n.* torture, agony — *‘Azāb, āzār, ‘uqūbat* — *Klēś, dukh, vyathā, yantranā.*
- CRÜ-GI-BLE, *n.* alchemist's melting pot — *Ghariyā^h, dhāt galāne kā bartan^h, kulhiyā^h.*
- CRÜ-GI-FIX, *n.* an image or painting of Jesus on the cross — *Jīs hāl meñ Hazrat Jō salib par mare the us surat ki taswir yā mūrāt* — *Jīs rīti se Isā krūs par mare the uski pratimā wā mūrti.* [*d., taslib* — *Krūs par bāndhkar dand wā yantranā d.*
- CRÜ-GI-FIXION, *n.* the punishment of nailing to the cross — *Salib par bāndhkar ‘uqūbat*
- CRÜ-GI-FORM, *a.* having the form of a cross — *Salibi, salib sā* — *Krūsākār, krūsākriti.*
- CRÜ-GI-FF, *v.* to put to death by nailing to a cross, to mortify, to torment — *Salib par charhānā, salib par mekh mārke yā bāndhkar mār dālnā, taslib k., salib d., ‘azāb d., ‘uqūbat d., āzār d.* — *Krūs par charhū aur usmeñ bāndhkar mār dālnā, klēs d., vyathā d., yantranā d.*
- CRÜ-GI-FIER, *n.* one who crucifies — *Taslib k. v., salib par mekh mārke yā bāndhkar mār dālnē v.* — *Krūs par charhākar aur us meñ bāndhkar mār dālnē w., yantranā d. w.*
- CRÜDE, *a.* (*L. crudus*) raw, unripe, harsh, indigested, unfinished — *Khām, nā-pukhta, sukht, nā-lacm, qair talīl, nā-tamām* — *Kachchā, nāpakka, apuripakwa, apakwa, kārā, ajirp, asanupūr, asanāpt, aparishkrit.*
- CRÜDELY, *ad.* without due preparation — *Ba qair munāsib taiyārī ke, nā-pukhtagi khāmī nā-tamāmī yā bad hazm se* — *Ayatnupurvak, apak asanāpti wā ajirpāt se.*
- CRÜDENESS, *n.* rawness, unripeness — *Khāmī, nā-pukhtagi, kachchā^h* — *Apak, apakwatā, asiddhatwa, aparishkar.*
- CRÜ-DI-TY, *n.* indigestion, unripeness — *Bad-lacmī, nā-pukhtagi, khāmī, kachchā^h* — *Ajirpātā, ajirpi, apak, apakwatā, aparishkar, asiddhatwa.*
- CRÜ-EL, *a.* (*L. crudelis*) inhuman, hard hearted, savage, ferocious — *Be-dard, be-tars, sang-dil, durukht, be-rahm, zālme, be-milr, be-murawwat, sitam-gar, jallād, khāmī, khān-khāwār* — *Nirday, kathor, nishthur, dayāhiñ, krūr, nākrūr.*
- CRÜ-EL-LY, *ad.* in a cruel manner — *Be-dardi be-rahmi sang-dili yā durukhti se* — *Nirdayati kathoratā nishthuratā wā krūratā se.* [*nishthuratā, krūratā.*]
- CRÜ-EL-NESS, *n.* inhumanity — *Be-dardi, be-rahmī, sang-dili, durukhti* — *Nirdayatā,*
- CRÜ-EL-TY, *n.* inhumanity, barbarity — *Be-rahmī, durukhti, zalm, be-dardi, sang dili, sitam-gari, qasābī, sukhtī, be-murawwati* — *Nirdayatā, nishthuratā, kathoratā, krūratā, nirdayatwa.*
- CRÜ-ET, *n.* (*Fr. cruchette*) a vial for vinegar or oil — *Sirka-dānī, tel-dānī, sirka yā tel rakhne kī shishī* — *Amlaras wā tel dharme kī kachakūpi, amlaras wā tel ke liye kāchh kī kuppī.*
- CRÜISE, *n.* (*L. crux*) a voyage without any certain course; *v.* to rove over the sea — *Idhar udhar safar-i-daryā; v. idhar udhar safar-i-daryā k.* — *Idhar udhar samudrabhraman; v. idhar udhar samudrabhraman k.*
- CRÜISER, *n.* a person or ship that cruises — *Idhar udhar safar-i-daryā k. w. shakhs, jo jahāz idhar udhar lūt kī talāsh meñ phirā kartā hai* — *Idhar udhar samudrabhramanpakārī, jo naukā lūt ke khoj meñ idhar udhar ghūmā kartī hai, jo jan naukā par idhar udhar phirā kartā hai.*
- CRÜM, CRÜMB, *n.* (*S. cruma*) a small particle; a fragment, the soft part of bread; *v.* to break into small pieces — *Reza, zorra, pārchā, tukrā^h, roti kī mayz; v. chūr-chūr k., malnā^h, dalmasul k., misnā^h* — *Ann, kanikā tūk, chūr chūrn, roti kī gūdā.* [*pā h., misnā^h, malnā^h, dalmus dālnā^h, dalmus jānā^h.*]
- CRÜMBLE, *v.* to break or fall into small pieces — *Chūr-chūr k. yā h., tukre-tukre k.*
- CRÜMP, *a.* (*S.*) crooked — *Terhū^h, bānkū^h.*
- CRÜMPLE, *v.* to draw into wrinkles, to shrink up, to contract — *Torū^h, moronū^h, jhol dālnā^h, jhurigānā^h, sikornā^h, sikhonā^h, jhol khānā yā paqnā^h, tātū^h.*
- CRÜ-ÖR, *n.* (*L.*) gore, coagulated blood — *Khūn-i-basta, munjamul-khūn* — *Gārā lohū, jamā huā lohū.*
- CRÜ-EN-TATE, *a.* smeared with blood — *Khūn-ālūda* — *Lohū lohān, lohū se bharā huā.*
- CRÜPPER. See under CROUP. [*piñrlī kā sambandhī, jānghāsambandhī.*]
- CRÜ-RAL, *a.* (*L. crus*) belonging to the leg — *Tāng yā piñrlī se nisbat-dār* — *Tāng wā*
- CRU-SADE, *n.* (*L. crus*) an expedition against the infidels — *Jihād, kāfirōn yā be-dīnōn ke upar ‘Isāiyōn kī charhāī, jo log ‘Isāimazhab nahīn mānte the un par ‘Isāiyōn kī charhāī* — *Jo log Isāi dharm nahīn mānte the un par Isāiyōn kī charhāī, Isāidharmār-thayuddh.*
- CRU-SÄ-ER, *n.* one employed in a crusade — *Jihād meñ sharik, jo log ‘Isāi mazhab nahīn mānte the un par ‘Isāiyōn kī charhāī meñ sharik* — *Jo log Isāidharm nahīn mānte the un par Isāiyōn kī charhāī meñ sathī, Isāidharmārthayoddhā.*
- CRÜ-SES, *n. pl.* pilgrims who carry the cross, soldiers in the crusades — *Salib-dār ziyāratī, jo ziyāratī salib le chalte hain, jihādī sipāhī, jo log ‘Isāimazhab nahīn mānte the un par charhāī karne-wālē ‘Isāi sipāhī* — *Krūsadhārī tīrthasevī, krūsavāhak tīrthayātrī, Isāidharmārthayoddhāgan.*
- CRÜSE, *n.* (*Fr. cruche*) a small cup — *Pyālī, chhotā pyālā yā jān* — *Kātorī, khorī.*

- CRUSH**, *v.* (Fr. *écraser*) to squeeze, to bruise, to subdue; *n.* a rushing together, a collision—*Nichornā^h, masalnā^h, kuchalnā^h, chūr-chūr k^h, for dālnā^h, dālnā^h, dabā d^h, dab jānā^h, harā d^h; n. relā^h, ragrā^h, takkar^h, dhakkā^h, dabāv^h.*
- CRUST**, *n.* (L. *crusta*) an external coat or covering, a shell, a case, the outer part of bread; *v.* to cover with a hard case, to gather a crust—*Kach-kurā^h, paprā^h, papri^h, belhan^h, chhāl^h, chhikā^h, sip^h, sipi^h, khol^h, roṣi kā chhikā^h; v. parat dālnā^h, lapet-nā^h, paparigānā^h, parat parnā^h.*
- CRUS-TAKEOUS**, *a.* shelly, with joints—*Sip-dār, sipi-dār, chhikā-dār, girih-dār, jor-dār*—*Sipawān, chhikāhā, valkawān, guñthilā, jorōn se yukt.*
- CRUS-TATION**, *n.* an adherent covering—*Papra^h, papri, parat^h.*
- CRUS-TRY**, *a.* covered with crust, snappish—*Chhikā-dār, papri-dār, sakht, tursh-rū, tunuk-mizāj, tund-mizāj, bad-kho*—*Baklāwān, valkawān, chhikāwān, kuṛā, karkas, krūrasil, chirchirā.* [bad-khoi se—*Chirchirāhat se, karkasatā se.*
- CRUS-TI-LE**, *ad.* snappishly, peevishly—*Durushlī se, tunuk-mizāj se, tund-mizāj se.*
- CRUS-TI-NESS**, *n.* the quality of being crusty—*Chhikā-dāri, papri-dāri, sakhti, tursh-rū, tunuk-mizāj, tund-mizāj, bad-khoi*—*Papriyāhat, karāpan, chirchirāhat, karkasatā.*
- CRUTCH**, *n.* (S. *crice*) a support used by cripples; *v.* to support on crutches—*Baisakhi^h, bairakhā^h, phirvā^h; v. bāisakhi par saibhālnā^h.*
- CRY**, *v.* (Fr. *crier*) to utter a loud voice, to call, to exclaim, to make public, to proclaim, to weep; *n.* a loud voice, clamour, lamentation, shriek, weeping—*Chillānā^h, bolnā^h, shor k., pukārnā^h, mushhār k., mushtuhar k., manāki k., wāla k., wā-wailā k., giriya k., zārī k.; n. chhllāhāt^h, shor ki āwāt^h, shor-o-gul, gangā, nālā, wā-wailā, chhikh^h, giriya, zārī—Chhllāyānā, gohrānā, hānk marnā, kūknā, hānk mārkar bolnā, prakās k., prachār k., phailnā, dhāndhorā phernā, ronā, phikarnā, biloknā; n. hānk, pukār, gohār, kulkāl, hullār, vilāp, hāhākār, kūk, chinghār, chitkār, chitkār, roṣi, roṣi, Chīer, n. one who cries goods for sale—*Mnācā*—*Dhāndhorīyā.* [rodan, roārahāt.*
- CRYING**, *n.* clamour; *a.* notorious—*Gul, shor, gangā; a. 'alāniya, angusht-numā, 'ālam-nashr*—*Kalkal, hullār; a. lokaprasiddh, prakāt wā pragat.*
- CRYPT**, *n.* (Gr. *krupō*) a cell or cave—*Guphā^h, tal ghār^h, bhvīn-ghār^h, guhā^h.*
- CRYPTIC**, **CRYPTIC-AL**, *a.* hidden, secret—*Poshidā, mukhfi*—*Gupt, chhipā, gūph.*
- CRYPTICALLY**, *ad.* secretly, occultly—*Poshidagi se, ikhḥā se*—*Gūpt rūp se, gūphatā se.*
- CRYPTOGAMY**, *n.* concealed fructification—*Poshidā bar-āwarī, mahji-samar-dāri*—*Gupt phalāw, gūph phulāw phalāw.*
- CRYPTOGAMOUS**, *a.* secretly married, having the fructification concealed—*Poshidagi meñ nikāhā gayā, poshidagi se byāhā gayā, nā-mālūm bar-āwar yā samar-dār, poshidagi se phaltā phaltā*—*Chupchāp byāhā gayā, gupchup byāhā huā, gupt wā gūph rūp se phaltā phaltā huā.*
- CRYPTOGRAPHY**, *n.* the art of writing in secret characters—*Nā-mālūm hurīf meñ likhne kā fann, muglaq nawisht-khawānī*—*Sāñket meñ likhne kī vidyā, aspashtakshar meñ likhne kī vidyā.*
- CRYSTAL**, *n.* (Gr. *krystallos*) a regular solid body, a kind of glass; *a.* consisting of crystal, clear, transparent—*Billaur, ek gism kā shishu; a. billaurin, blauri, sāf, shaffāf*—*Sphatik, ek prakār kā kāñch wā kāñch; a. sphatik, sphatikamay, nirmal, swachchhā, vimal, pāradarsak, prakāśabhedyā.*
- CRYSTAL-LINE**, *a.* consisting of crystal, resembling crystal, bright, clear, transparent—*Billauri, billaurin, billaur sā, billaur ke mānind, sāf, safū, shaffāf*—*Sphatik, sphatikamay, sphatikasādris, sphatik sarikhā, vimal, nirmal, prakāśabhedyā, pāradarsak.*
- CRYSTAL-LIZE**, *v.* to form into crystals—*Qalam k., qalam parnā*—*Sphatikākriti k. wā h.* [kākriti k. wā h.
- CRYSTALLIZATION**, *n.* the act of crystallizing—*Qalam kā karnā yā parnā*—*SphaticūB*, *n.* (L. *cubo*?) the young of a beast, a stall for cattle; *v.* to shut up—*Jānwār kā bachcha, pillā^h, mawāshi yā dawāb kā thān; v. band k.*—*Pa-u ādi kā bachchā, āw, pasusthān, pasuon kā thān; v. mūd d., aikānā, chhehknā.*
- CUBE**, *n.* (Gr. *kubos*) a regular solid body with six equal sides, the product of a number multiplied twice into itself—*Shash-phaltū yā shash-pahal, shash-dār, ka'b*—*Ghan.*
- CUBIC**, **CUBICAL**, *a.* having the form of a cube—*Shash-dār sā, muka'b, shash-phaltū*—*Ghan, ghanasādris.* [—*Ghanavat, ghanarūp se.*
- CUBICAL-LY**, *a.* in a cubical method—*Shash-phaltū ke mānind, shash-dār kī sīrat par*
- CUBICAL-NESS**, *n.* the state of being cubical—*Shash-dārī, shash-phaltū, ka'b kī hūlat*—*Ghanatwā.* [—*Kothri sambandhi.*
- CUBICULAR**, *a.* (L. *cubo*) belonging to a chamber—*Kamare yā kothri ke mutā'allig*
- CUBICULARY**, *a.* fitted for lying down—*Letne ke lāig*—*Letne ke yogyā.*
- CUBIT**, *n.* (Gr. *kubitōn*) a measure from the elbow to the extremity of the middle finger estimated at eighteen inches—*Hāth bhar māp^h, hāth^h.*
- CUBITAL**, *a.* containing the length of a cubit—*Hāth bhar^h.*
- CUBIT-ED**, *a.* having the measure of a cubit—*Hāth bhar^h.*

CUCKING-STOOL, *n.* an engine for punishing scolds and unquiet women—*Jhagrālū aur nā-shāista 'auraton ko sāsā dene kā shikanja*—*Jhagrālū aur kalahī striyon ko dand dene kī ek kal.*

CUCK'OLD, *n.* (*L. cuculus*) one whose wife is false to his bed; *v.* to corrupt a man's wife—*Daiyūs, qaltabān, zan-jalab, wah shakhs jiskī jorū fāhisha ho; v. daiyūs yā qaltabān bwnān, kisi kī jorū ko fāhisha k., aur kisi ke sāth āshnūī karne se apne khasam ko be-khramat k.*—*Jiskī patnī vyabhihārīnī ho, vyabhihārīnīpatī, puñśchalī-patī; v. dūse kī patnī ke sāth vyabhihār k., dūse ke sāth vyabhihār karke apne pati kā pānī utārnā.* [dabbū, darpoknā, kāyar, kātar.

CUCK'OLD-LY, *a.* poor, mean, cowardly—*Pāji, kamīna, luz-dilā*—*Nich, adham, darālū, CUCK'OL-DOM*, *n.* adultery, state of a cuckold—*Zinā-kārī, harām-kārī, zinā, daiyūsī, zan-jalabī*—*Chhinilā, parādāragaman, vyabhihārīnīpatitwa, puñśchalīpatitwa, vyabhihārīnīpatidāsā.*

CUCK'OLD-MÅK-ER, *n.* one who makes a cuckold—*Daiyūs yā qaltabān bwnāne w., fājir, zinā-kār*—*Parādāragāmī, parādārik, chhinalā, kisi vivāhīta strī ke sāth vyabhihār karke uske pati kā pānī utārne w.*

CUCK'OO, *n.* a bird—*Koyal^h, pik^h*—*Kokil.* [dār—*Orhni wā ghūngghat sahit.*

CUC'UI-LATE, **CUC'UI-LA-TED**, *a.* (*L. cucullus*) hooded—*Top-dār, orhni-dār, burga-*

CUC'UM-BER, *n.* (*L. cucumis*) a plant, and its fruit—*Khīrā kā gāchh^h, khīrā^h, kakrī^h, phūt^h, kavālā^h, khaksā^h.* [sāyani bāsan.

CUC'UR BITE, *n.* (*L. cucurbita*) a chemical vessel—*Ek qism kā kimiyātī bartan*—**RACUD**, *n.* (*S.*) food which ruminating animals bring from the first stomach to chew again—*Jugālī^h.*

CUD'WEED, *n.* a plant—*Ek bhāūt kā pandhā^h.*

CUD'DLE, *v.* (*T. cudden*) to lie close, to join in an embrace, to hug—*Sat ke letnā^h, god meñ sonā^h, lipat rahnā^h, chīwat rahnā^h, līptā lenā^h, chhātī se lagānā yā tagnā^h.*

CUD'GEL, *n.* (*W. cugel*) a stick to strike with; *v.* to beat with a stick—*Lāthī^h, lak-kar^h, lāth^h; v. lāthīgānā^h, lāth^h yā lāthī se mār-nā^h.*

CUD'GEL-ER, *n.* one who cudgels—*Lāthīgāne w^h, lath^h yā lāthī se mārne w^h.*

CUD'GEL-PROOF, *a.* able to resist a stick—*Lāthī ko rokne w^h, lāthī kī mār se nahīn bhāgne w^h, lāthī kī mār se lena w^h.* [puchhī, āñchal, sesh bhīg, patā, sauket.

CUE, *n.* (*L. cauda*) the tail, the end, a hint—*Dum, ākhīrī hissā, ishāra*—**Pūñchh**,

CUERPO, *n.* (*Sp.*) the body—*Butan, jism*—*Šarīr, deh, deñh.*

CUFF, *n.* (*Gr. kupto*?) a blow, a stroke, part of a sleeve; *v.* to strike with the fist—*Ghūsnā^h, dhaut^h, thappar^h, kos^h, bāñh kī mār^h; v. ghūsnā mār-nā^h, ghūsnīgānā^h.*

CU'IRASS, *n.* (*Fr. cuirasse*) a breastplate—*Baktar, chār-āina, jaushan*—*Kavach, urastrān.*

CU'IRAS-SI'ER, *n.* a soldier armed with a breastplate—*Baktar-posh, zirah-posh, jaushan-posh*—*Kavachī, jilām-wān, urastrāpawān.* [wā jilām, jānghatrān.

CUISH, *n.* (*Fr. cuisse*) armour for the thighs—*Jāngħ kā baktar*—*Jāngħ kā kavach*

CUL'IN-ARY, *a.* (*L. culina*) relating to the kitchen or cookery—*Matbakhī, bāwarchī-khāne kā, tabbakhī*—*Pākāśūlāsambandhī, pakasambandhī, pakavidyāsambandhī.*

CUL'L, *v.* (*L. con, lego*) to pick out—*Chūnā^h, chugnā^h, binnā^h, bāchhnā^h, biluchnā^h, Ghūsnā^h, dhaut^h, thappar^h, kos^h, bāñh kī mār^h; v. ghūsnā mār-nā^h, ghūsnīgānā^h.*

CUL'LING, *n.* any thing selected—*Muntaqhab shai, chunī hūi chiz*—*Chuni chugi bini bāchhī wā barāī hūi vastu.* [luchchā, durātmā, adham nar, nich jan.

CULL'ION, *n.* (*It. coglione*) a scoundrel, a mean wretch—*Bad-zāt, shuhdā^h, pāji*—

CUL'ION-LY, *a.* mean, base—*Dūn, zulūl, kamīna*—*Adham, nich.*

CUL'LY, *n.* a dupe; *v.* to be fool, to cheat—*Modhī^h, sādū-dil, fareb-khurdā; v. ahmaq banānā, fareb d.*—*Gāwdī, dhūrtavāñchit, jo anāyās thagay jāy; v. mūrkh bauānā, thagnā, chhāl-nā.*

CUL'LY-ISM, *n.* the state of a cully—*Modhū-pan^h, gāwdī-pan^h.* [kā chhānā huā jūn.

CUL'LIS, *n.* (*Fr. coulis*) broth of boiled meat strained—*Chhānā huā shorbā*—**Māns**

CUL-MIF'ER-OUS, *a.* (*L. culmus, fero*) producing stalks—*Dāñth-dār, dāñthā pāsīdā k. w.*—*Nālotpādak, dāñthā utpanna k. w.*

CUL'MI-NATE, *v.* (*L. culmen*) to be vertical, to be in the meridian—*Samtur-rāsī h., sir par ānā^h, kamāl 'urūy ko pahunchnā, nisfu-n-nahār par ānā, dopahriyā nishān par ānā*—*Mastakoparīsthān par pahunchnā, mastak ke upar h., dopahriyā chihn par h.*

CUL-MI-NĀ'TION, *n.* the transit of a planet through the meridian, the top or crown—*Kis sāiyāre kā khatt-i-nisfu-n-nahār par ānā, choti^h*—*Paramonnati, agra āikhā, sir.*

CUL'PA-BLE, *a.* (*L. culpa*) blamable, guilty, criminal—*Mulzim, gunah-gār, gunah-gār, taqīr-nār, mujrīm*—*Nindya, nindā ke yogya, nindaniya, doshī, aparādhī.*

CUL'PA-BLE-NESS, *n.* blame, guilt—*Ilzām, gunah, jurm*—*Nindā, nindiyā, nindaniya-twa, apavād, aparādhitā, dosh.* [Nindā se, nindya rūp se, dosh se, aparādh se.

CUL'PA-BLY, *ad.* blamably, criminally—*Ilzām se, jurm yā gunah se, taqīr-wārī se*—

CUL'PA-TO-RY, *a.* charging with crime—*Ilzām lagāne w., tukmat yā itihām lagāne w.*—*Nindek, apavādak, kalañk lagāne w.*

CŪL'PRIT, *n.* a person accused of a crime—*Ganah-gār, taqsir-wār, mujrim*—Doshi, aparādhi.

CŪL'TER. See COULTER.

CŪL'TI-VATE, *v.* (L. *cultum*) to till, to prepare for crops, to improve—*Jotnā^h, khet banānā^h, durust k., ārstā k., taraggi d., turbiyat d.*—Hal chālānā, khet nikālānā, banānā, sevā k., barhānā, sudhānā, sañwānā.

CŪL'TI-VĀ'TION, *n.* act of tilling, improvement—*Zirā'at, jotā^h, ābādī, durustī, ārstāgi, taraggi*—Khetī, krishī, kisanī, kisanī, jot, banāw, sudhār, sañwār, sevan, parishkar, anupālān, sañvarddhan.

CŪL'TI VĀ-TOR, *n.* one who cultivates—*Kisān^h, kāsht-kār, muzārī, taraggi d. w., durust k. w., ārstā k. w.*—Krishak, jotuā, kuñbī, kāchhī, sudhārne w., sañwārne w., anusevī, anushthāyī, anupālī.

CŪL'TURE, *n.* the act of cultivating, improvement; *v.* to till, to improve—*Zirā'at, jotā^h, durustī, durustagi, ārstāgi, taraggi*; *v. jotnā^h, durust k., ārstā k., taraggi d.*—Kisānī, kisanī, krishī, khetī, jot, banāw, sudhār, sañwār, sevan, parishkar, sañvarddhan, anupālān; *v.* hal chālānā, krishī k., khet nikālānā wā banānā, banānā, sudhānā, anusevā wā sevā k., barhānā.

CŪL'VER, *n.* (S. *culīra*) a dove—*Jangali kabātār*—Jāngulī kapot.

CŪL'VER-HŪ'SE, *n.* a dovecot—*Kabātār-khāna*—Kapotāgār.

CŪL'VER-IN, *n.* (L. *culuber*) a cannon—*Top, bari top*—Burī agnyastra.

CŪMBENT, *a.* (L. *cuabob*) lying down—*Letā^h, solāgi^h, letānā^h, parā^h.*

CŪMBER, *v.* (D. *kommeren*) to embarrass, to load, to busy; *n.* vexation, hindrance, embarrassment—*Pareshān k., mutarib k., tang k., bojhnā^h, mashgūl yā mutaraddid k.*; *n. diqqat, gahūhat, taklif, rok^h, mucāhumat, pareshānī, huirānī*—Ghabrānā, vyākul k., jhānjhat dekar pirā d., lādna, uljhānā wā phānsānā; *n. kleś, dukh, bādhnā, vighna, kankat, kashṭ, vyākulātā, ghabrāhat.*

CŪMBER-SOME, *n.* troublesome, burdensome—*Ranj-āwar, taklif-dih, wazni, sakht, girān*—Dukhdāī, duhkṭhakar, kleśak, kashṭakar, bhārī, karā.

CŪMBER-SOME-LY, *ad.* so as to cumber—*Ranj-āwarī se, taklif-dihī se, sakhtī se, girānī se, tang yā pareshān karne ke taur se*—Ghabrāne vyākul karne pirā dene wā lādne ki rītī se.

CŪMBRANCE, *n.* burden, hindrance—*Bojhā^h, bojh^h, rok^h, rukāwat^h, rukāw^h.*

CŪM'ROUS, *a.* troublesome, burdensome—*Taklif-dih, ranj-āwar, wazni, sakht, girān*—Kashṭakar, kleśak, bhārī, karā.

CŪMBROUS-LY, *ad.* in a burdensome manner—*Taklif-dihī se, ranj-āwarī se, sakhtī yā girānī se*—Kleś wā kashṭ dene ki rītī se, bādhnā dālne wā vighna karne ke bhāv se, bhār se.

CŪMIN, *n.* (Gr. *κuminum*) a plant—*Zira*—Jirā.

[*k.*, sañchay k.

CŪMU-LATE, *v.* (L. *cumulus*) to heap together—*Jamī k., firāham k.*—Bāṭornā, dher CŪMU-LATION, *n.* act of heaping together—*Bator^h, dherī karnā^h.*

CŪMU-LATIVE, *a.* consisting of parts heaped together—*Majmū' hisson kā banā huā*—Bāṭore hue wā sañchit awayavon kā banā huā.

CUNC-TATION, *n.* (L. *cunctor*) delay—*Derī, der, dirangi*—Vilamb, dīrghasūtratā.

CUNC-TĀTOR, *n.* one who delays—*Der k. w., dirangi k. w.*—Vilambakārī, vilamb k. w.

CŪN'NING, *n.* (S.) skilful, artful, sly; *n.* skill, artifice, craft, slyness—*Hunar-mand, hikmatī, hosh-gār, nakkār, fīratī, hila-bāz, 'aiyār*; *n. hunar, hikmat, fīrat, hīrfat, robāh-bāzī, makkārī, 'aiyārī, 'aiyār-pan*—Nipun, chatur, syānā, dhūrt, chhālī, kapatī; *n. naipunya, nipunatā, syānāpan, chaturāī, dhūrttātā, kuṭīlatā, chhāl.*

CŪN'NING-LY, *ad.* skilfully, artfully—*Hosh-gārī se, hunar-mandī se, fīrat hikmat yā hīrfat se, robāh-bāzī yā hila-bāzī se*—Nipunatā se, chaturāī se, dhūrttātā se, chhāl se.

CŪN'NING-NESS, *n.* artifice, slyness—*Hikmat, fīrat, hīrfat, 'aiyārī, robāh-bāzī*—Chaturī, yuktī, syānāpan, dhūrttātā, kapat.

CŪN'NING-MAN, *n.* a fortune-teller—*Ramīmāl, nasībā-go*—Maṅgalkānaṅgalādeśī, śubhāśu-bhadarśanājīva, kīśī ke adriṣṭ kā burā bhalā batlāne w.

CŪP, *n.* (S. *cupp*) a drinking vessel, a draught, a part of a flower; *v.* to draw blood by a cupping-glass—*Pyāla, jān, nosh, shurb, kasa-i-gul*; *v. sīngī lagānā^h, tomrī yā tumbī lagānā^h, pāchhnā^h, pāchhne d.^h*—Kāṭorā, kāṭorī, khorā, khorī, pān wā ekapan, pushpagarbh, pushpakosh.

CŪP'PER, *n.* one who cups—*Sīngī w^h, tomrī yā tumbī lagāne w^h.*

[*liye rahe.*

CŪP'BEAR-ER, *n.* an attendant at a feast—*Sāgi*—Pānapātravāhak, jo pine kā pātra

CŪP'BOARD, *n.* a case with shelves—*Pyāla waghaira rakhne ke liye tānr bhañṛeriyā yā bhandariyā*—Kāṭorā ādī dharne ke nimitta tānr wā bhañṛariyā.

CŪP'PING-GLASS, *n.* a glass used for drawing blood—*Sīngī^h, lohū khīnchne kā purwā^h.*

CŪ'PEL, *n.* (L. *cupella*) a small cup or vessel used in refining metals—*Filizz khālīs karne ki pyālī*—Sōnā ādī dhātū sōdhane ki kāṭorī wā khorī. [*—Dhātūsōdhan.*

CŪ-PEL-LĀ'TION, *n.* the process of assaying and purifying metals—*Filizz kā khālīs k.*

CUPIDITY, *n.* (L. *cupio*) eager desire, covetousness—*Tamannā, kamāl ārzū, hira, havas, tam*—*Abhikāṁkṣā, atysprihā, atiyabhilāṣh, lāṣā, lālach, lobb.*

CÚPO-LA, *n.* (It.) a dome, an arched roof—*Gumbad, qubba*—*Arđdhagolākāraprasāda-āring, harmyaśikhar.*

CÚPPEOUS, *a.* (L. *cuprum*) coppery, consisting of copper—*Tanbāhā^h, tānbe kā^h.*

CÚR, *n.* (D. *kor*) a degenerate dog—*Leirī^h, nikam kutlā^h.* [kililātā^h]

CÚR'RISH, *a.* like a cur, snarling—*Kutte aisā^h, kutle sā^h, gurrātā^h, ghurrātā^h, gurujtā^h.*

CÚR'RISH-LY, *ad.* snarlingly, brutally—*Gurrāhat ghurrāhat yā guraj se^h, kattar-pan se, kathoratā se^h.*

CÚR'RISH-NESS, *n.* moroseness, churlishness—*Bad-khoi, tund-mizāj, tunuk-mizāj, karakhtagi, be-rahmi*—*Chirchirāhat, rukhāi, kuśilātā, kathoratā, nirdayatā.*

CÚR'SHIP, *n.* meanness, ill-nature—*Kaminagi, razilagi, kurakhtagi, bad-khoi, bad-mizāj*

—*Nichatwa, adhamatā, dushaparakriti, kuswabdhāv.*

CÚRA-BLE. See under CURE.

CÚRB, *n.* (Fr. *courber*) part of a bridle, restraint: *v.* to restrain, to check—*Ghore kā thūthan bāndhuc ki zanjir, zabt, muc, rok^h : v. zabt k., muzāhamat k., mam' k., sanbhānā^h*—*Ghore ki thūthni bāndhuc ki kari, nigrah, avarodh, nishedh, atkāw, rukāw ; v. thūnnā wā thābhnā, veg nivāran k., saniyam k., roknā, āpnā, atkānā.*

CÚRB'ING, *n.* restraint, check—*Zabt, rok^h, muzāhamat*—*Avarodh, nigrah, atkāw, āf wā urāw, rukāw.*

CÚILD, *n.* (L. *crudus*?) the coagulated part of milk: *v.* to turn to curds—*Dahi^h, chkenā^h ; v. dahi jamānā yā jamnā^h.* [ā^h, jamānā yā jam jānā^h.

CÚR'DLE, *v.* to change into curd, to coagulate—*Dahi jamānā yā jamnā^h, thakkā k. yā CÚR'DY, a.* full of curds, coagulated—*Dahi se bhārā huā^h, jamā huā^h, thakkā huā^h.*

CÚRE, *n.* (L. *cura*) the act of healing, remedy, the benefice of a clergyman: *v.* to heal, to pickle—*Shifā-bakhshi, shifā, sikkat, āram, chāra, 'ilāj, mu'ālaja, pādri kā 'uhda yā rozī ; v. shifā d., tan-durust k., dīc k., raf' k., mu'ālaja k., 'ilāj k., namak malnā, namak milākār achār dharnā yā mahjā. rakhuā*—*Chikitsā, rogāsūti, rogopāsam, swāsthya, austhatā, aushadh, bhehāj, purohitavritti, purohit kā vyāpār wā adhikār ; v. chaṅgā k., ārogya k., achehā k., bhalā k., rogopāsam k., lavan milnā, lon wā non milākār rakh chhorjā wā achār dharnā.*

CÚRA-BLE, *a.* that may be healed—*Mumkin sh-shifā, qābil-i-shifā, 'ilāj-pazir*—*Chikitsya, swāsthyayogya, swāsthyaksham, chaṅgā h. wā karnē ke yogya, sādhyā.*

CÚRA-BLE-NESS, *n.* possibility to be healed—*Mumkin sh-shifā, 'ilāj-paziri, shifā ki qābilitat*—*Chikitsyatwa, rogopāsamaniyatā, sādhyatā.*

CÚRA-TIVE, *a.* relating to the cure of diseases—*Muta'alliq-i-mu'ālaja, bimāriyon ke 'ilāj ke muta'alliq*—*Rogachikitsāsambandhi, chikitsāvishayak.*

CÚRELESS, *a.* without cure, without remedy—*Be-'ilāj, guir-mumkin sh-shifā, be-chāra*—*Achikitsya, asādhyā, nirupāy.*

CÚRER, *n.* one who cures, a healer—*Shifā-bakhsh, āram k. w., tan-durust d. w., mu-'ālāj, daf' yā raf' k. w., shāfi*—*Chikitsak, rogāsantak, rogahārī, ārogya k. w.*

CÚRATE, *n.* a clergyman hired to perform the duties of another, a parish priest—*Pādri kā 'iwaz, mahalle kā pādri*—*Purohitapratinidhi, tole kā purohit.*

CÚRA-QY, *n.* the office or employment of a curate, a benefice—*Pādri ke 'iwaz kā 'uhda yā kām yā rozī*—*Purohitapratinidhi kā pad vyāpār adhikār wā vritti.*

CÚRATE-SHIP, *n.* the office of a curate—*Pādri ke 'iwaz kā 'uhda*—*Purohitapratinidhi kā pad vyāpār wā adhikār.* |rakshak.

CÚRATOR, *n.* one who has the care of any thing, a guardian—*Dāroga, mahājiz*—*Adhīś, CÚR'FEW, n.* (Fr. *courrier, feu*) an evening bell—*Shām kā ghanā*—*Sāñh k. ghanā.*

CÚRI-OUS, *a.* (L. *curiosus*) inquisitive, accurate, exact, rare—*Rāzjo, mutajassus, mutalāshi, kosh-yār, khabar-dār, bārik-būn, dushcār-jasand, 'amda, bārik, nāzūk, durust, nādīr, 'ajīb-o-qarīb*—*Anusandhānechchhu, apūrvadarsanotsuk, anweshanāsakt, khojī wā khojī, bhediyā, kāvadhān, chaukas, suchet, suthrā, uttam, sūkshn, thāik, anūthā, anokhā, adbhut, vichitra, apūrvā.*

CÚR'IOUS-ITY, *n.* inquisitiveness, a rarity—*Rāz-joi, tafukhus, tajassus, sangāt, tuhfa, kam-yābi, nā-dira*—*Apūrvadarsanotsukatā, śraṇvadarsanotsukatā, anweshanāsakti, khojipan, durlabhadravya, utkrishādravya, kautuk.*

CÚR'IOUS-ness, *a.* a curious person, a virtuoso—*Mutalāshī yā rāz-jo shakhs, 'ajāib-dān*—*Apūrvadarsanotsuk wā anweshanāsakt jan, durlabhadravyanweshī, durlabhadravya-sūgrahī.*

CÚR'IOUS-LY, *ad.* inquisitively, artfully—*Talāsh se, tajassus se, tafakhus se. rāz-joi se, gaur yā tuannul se, bārik se, nazākat se, khūbī se, durust se, 'ajīb tarah se*—*Khoj se, anweshanāsakti se, sochī vichār se, nipunātā se, sūkshmatā se, adbhut ritī se.*

CÚR'IOUS-NESS, *n.* inquisitiveness, nicety—*Tajassus, tafakhus, rāz-joi, hārikī, sabukī, tuhfa, khūbī, nazākat*—*Anweshanāsakti, apūrvadarsanotsukatā, khojipan, suthrāi, sūkshmatā, suthrāpan.*

CŪRI, *v.* (D. *krullen*) to turn the hair in inglets, to twist, to rise in waves; *n.* a ringlet of hair, wave, flexure—*Bāl ko ghurehānā^h, ghurachnā^h, gwārtī banānā yā banā, aīthnā^h, maronā^h, maronā^h, lapetnā^h, liputnā^h, lahrānā^h; n. kākul, zulf, mauj, kham, pech, tūb, shikan—n. Kākapaksh, alak, ghūnglar wā ghūngar, lahar, tarang, laekāw, mor.*

CŪR'Y, *a.* having curls, tending to curl—*Zulf-dār, kākul-dār, pech-dār, pechilā, tād-dār, mauj-dār, aīthtā huā^h*—Ghūnghrālā, ghurehiyālā, alakawān, kākapakshavīshit, tarāngamay, ghurehtā huā.

CŪR'LI-NESS, *n.* the state of being curled—*Zulf-dārī, kākul-dārī, pech-dārī, mauj-dārī, aīth^h*—Ghūnghrālāpan, ghurehiyāhat, kākapakshavīshitātā.

CUR-MŪD'GEON, *n.* (Fr. *curur, wechant*) an avaricious churlish fellow—*Hīrsī khasis shakhs*—Lobhī kahjās jan. [kripan, kahjās.

CUR-MŪD'GEON-LY, *a.* avaricious, churlish—*Hīrsī, tāmt, bakhil, khasis*—Lobhī, lālchī, CUR'RANT, *n.* (*Corinth*) a shrub and its fruit—*Ek chhotā per aur uskā phal^h*.

CŪR'RENT, *a.* (L. *curro*) running, passing, generally received; *n.* a running stream, current—*Ranā, hāl, hāl kī, rāj, jārī, murawaj, rirājī, nāfz, rājū-l uogt; n. āh-i-ranā, āh-i-jārī, rāstār, daup^h*—Chakunān, vīdyanān, vartamān, ab kā, pracharī, prachalit, sañchārī, sarvasammat, sarvagrihit, prāmānik; *n.* srot, bahtī nadi, prāvāh, gati.

CŪR'REN-CY, *n.* circulation, general reception, money or paper passing as money—*Gardish, ravāj, jirā, murawaj paisā rūpiya yā lot*—Ghumāw, pher, chalan, prachār, prachalanmudrā, prachalitānmudrā, pracharītālōt.

CŪR'REN-LY, *ad.* in constant motion, generally—*Hamēsha gardish mēh, 'amāman, 'ala-l'amām*—Sulā daurtā, sulā gati mēh, prachār se, chalan se, sāmānya rūp se, sādharan rūp se. [—Chalan, prachār, sukhochehāran, vākpatutā, vāgdrutātā.

CŪR'REN-NESS, *n.* circulation, fluency—*Gardish, jirā, rirājī, zabān-dāwī, khush-guyū*

CŪR'RI-CLÉ, *n.* an open chaise with two wheels—*Do pahije kī khulī hui gārī^h*.

CŪR'RY, *v.* (L. *corium*) to dress leather, to beat, to rub a horse, to flatter—*Chamā kamānā^h, mārā^h, pātā^h, kharahrā k^h, ghorc ko malnā^h, chiknānā^h, phustānā^h, luykhuyī k., lallo-patto k^h*.

CŪR'RI-ER, *n.* one who dresses leather—*Chamār^h*.

CŪR'RY-ING, *n.* the act of rubbing down—*Mālīsh, ragarūn^h*—Minjāw, ghisāw.

CŪR'RY-COMB, *n.* an iron comb—*Kharahrā^h*.

CŪRSE, *v.* (S. *cursum*) to wish evil to, to execrate, to afflict, to utter imprecations; *n.* malediction, affliction, torment—*Badī yā badā chāhnā, la'nat k., āfat dālnā, taklif d., ranjānā k., bad-du'ā d.; n. la'nat, bad-du'ā, 'azāb, taklif, azīzāt*—Āmaigal wā anīsh chāhnā, dhikkārnā, phītkārnā, kles d., duhk d., satānī, śāp d., kosnā; *n.* śāp, ākrośan, kasht, kles, duhk, yatnā, yantranā.

CŪRSED, *p. a.* deserving a curse, vexations—*La'natī, maf'ūh, la'in, mardād, karih, ranj-āwar, taklif-dih*—Śāpārha, abhīśapt, ākrūshṭ, śāp wā dhikkār ke yogya, kashtakar, duhkdhāyak.

CŪRSED-LY, *ad.* miserably, shamefully—*Ba-zillat, zabānī se, sharm-āwarī se*—Burī se, durgatī se, durdāśāpūrvak, garhanīyaprakār se, lajjit wā adham rūp se.

CŪR'SE-NESS, *n.* the state of being cursed—*Ma'fūh, mardādī*—Garhanīyatā, ghri-nārhatā, dhikkār kī yogyatā. [yā, kosnē w., śāp d. w., dhikkārne w., phītkārne w.

CŪR'SER, *n.* one who utters curses—*Bad-du'ā d. w., bad-du'ā-go, la'nat k. w.*—Koswāi.

CŪR'SING, *n.* the uttering of a curse—*Bad-du'ā-go*—Śāp, ākrośan.

CŪRST, *a.* hateful, peevish, malignant—*Makrūh, karih, zūl-ranj, tunuk-mizāj, bad-andesh, bad-khūrah, sh'rīr*—Ghinārha, chirehīrā, karkasā, dweshī, drohī.

CŪRST-NESS, *n.* peevishness, malignity—*Zūl-ranjī, tunuk-mizājī, bad-andeshī, bad-khūrahī, sh'rārāt*—Chirehīrāhat, karkasātā, dwesh, droh. [twarit, asāvadhān, halkā.

CŪR'SO-RY, *a.* (L. *cursum*) hasty, slight—*Jald, be-lhāz, rawa-ravī kā, thorā^h*—Śighra,

CŪR'SO-RI-LY, *ad.* hastily, slightly—*Jaldī se, shītābī se, sar-ā-sarī, rawā-ravī, majma-lan, thorā sā^h*—Śīgira, twarā se, jhatpat, asāvadhānī se, aībhūrī drishtī se, kuchh kuchh.

CŪR'SI-TOR, *n.* a clerk in the court of chancery who makes out original writs—*Ing-listān kī sadar diwānī 'udālat kā muharrir*—Inglat dēś kī mahāvichārapasabhā kā lekha.

CŪRT, *a.* (L. *curtus*) short—*Mukhtasar, kam*—Chhotā, nyūn, saṅkshipt.

CUR-TAIL', *v.* to shorten, to cut off—*Kotāh k., kam k., mukhtasar k., kamānā, kāpnā^h*—Saṅkshipt k., chhotā k., ghatānī, nyūn k., chhāntnā.

CUR-TAIL'ER, *n.* one who curtails—*Kotāh kam yā mukhtasār k. w., kamānē w., kāpnē w.*—Saṅkshipt k. w., chhotā k. w., ghatānē w., chhāntnē w.

CUR-TAIL'ING, *n.* abbreviation, abridgment—*Iktisār, kotāhī, kam k.*—Saṅkshap, ghatāw, nyūnatā, nyūn k.

CŪRTAL, *n.* a dog or horse with a docked tail; *a.* brief, abridged—*Dum-katā kuttū yī*

- ghorā*; a. *mukhtasar kam yā kotāh kiya huī, muntaḥhab*—Pūnchh kaṭā yā bañrwa kuttā wā ghorā; a. *hraswa, saṅhrit, saṅkshipt*. [rip se, thore meñ.]
- CŪRT'LY, *ad.* briefly, shortly—*Ikhtisār se, al-garaz, fā-l-jumla, hāsil-i-kulam*—Saṅkshēpa.
- CUR'TAIN, *cūr'tin*, n. (Fr. *courtine*) a hanging cloth; v. to hang with curtains—*Ma-sahri*; v. *masahri (āṅgnā^h), masahri se gherā^h*.
- CŪR'TAIN-LĒC-TURE, n. a reproof given in bed by a wife to her husband—*Ta'l'm-i-khil-rati, malāmat jo koi 'aurat apne khusam ki bistare par karti hai*—Jhirkī jo rāt ko.
- CŪRT'SY. See COURTESY. [koi stri apne pati ko bichhāne par deti hai.]
- CŪ'RULE, a. (L. *curulis*) belonging to a chariot, senatorial, magisterial—*Gāri ke muta'alliq, amīrī majlis ke muta'alliq, hākīmāna*—Gāri wā rath kā sambandhī, kulīna-sabbāsambandhī, nyāyādhyakshasambandhī.
- CŪRVE, a. (L. *curvus*) crooked, bent; n. any thing bent; v. to bend—*Munkhū, kham-dār, kaj*; n. *kham, pech, kaj shai*; v. *kham-dār k., kaj k., tephā k^h, buch mā^h, nawā-nā^h, jhukānā^h*—Terhā, aṅkuśākār, bāṅkā, vakra, nawā huā, jhukā huā, bal khayā huā; n. terhī vasti, vakrarekhākṛitī, dhamamārg, terhā, bāṅk; v. vakra k.
- CUR-VĀ'TION, n. the act of bending—*Narār^h, jhukār^h*.
- CŪR'VA-TURE, n. crookedness, bent form—*Terhā^h, terhī sūrat*—Vakratā, vakrākār.
- CŪR'VI-TY, n. crookedness—*Terhā^h, bāṅk^h*.
- CŪR-VI-LĪN'E-AR, a. consisting of a crooked line—*Terhe khatt w., terhe khatt kā banā huā, munhanikhatt w., bā-khatt-i-munhoni*—Vakrarekh, vakrarekhāmay, vakrarekhānirmūt, vakrarekhī wā vakrarekhāñ kā banā huā.
- CUR-VĒT' n. (It. *corretta*) a leap, a bound; v. to leap, to bound—*Kud^h, phānd^h, uckhā^h*; v. *kudnā^h, phāndnā^h, uckhānā^h*. [hor, gaddi.]
- CUSH'ION, *cūsh'um*, n. (D. *kussen*) a pillow for a seat—*Gāo-takiya, masnad*—Bālīs, CŪSH'IONED, a. seated on a cushion—*Masnad par baithā huā, takiya lagāye hue*—Gaddi par baithā huā, bālīs lagāye hue.
- CŪSH'ION-ET, n. a little cushion—*Chhoti takiya yā masnad*—Chhotī bālīs wā gaddi.
- CŪSP, n. (L. *cuspis*) the point or horn of the moon or other luminary—*Chānd waqaira ki nok*—Chandra-sring, ardhachandrakon.
- CŪS'P-DAL, a. ending in a point—*Nok-dār, nokilā*—Sūkshmaṅgra, sūchyagra.
- CŪSTARD, n. (W. *custard*) a composition of milk eggs sugar, &c.—*Ek mithūi jo dūdh, ande aur chini se bani hai^h*.
- CŪSTOD-YY, n. (L. *custos*) imprisonment, care, security—*Qaid, band, nigāh-bānī yā nigāh-bānī, hīrasut, amānut, karālat, hifāzat, solāmat*—Kāragār meñ nirodh, vandi-grih meñ atkāw, rakshañ, rakhvālī, rakshā.
- CŪS-TŌ'D-AL, a. relating to custody, guarding—*Qaid hals nigāh-bānī yā hifāzat ke muta'alliq, nigāh bān, mukāfi*—Kāragār meñ nirodh kā sambandhī, rakshāvishayak, rakshak.
- CŪSTOM, n. (L. *con, suetum*) habitual practice, fashion, manner, a tax or duty on exports and imports—*Kho, 'ādāt, riti, dastūr, rasmi, zābita, rawaiya, rawish, rawāj, tariq, khirāj, maksul*—Abhyās, bān, riti, vyavahār āchār, dhārā, kram, chāl, chalan, sampradāy, kar.
- CŪS'TOM-A-BLE, a. common, habitual—*'Amm, 'amām, dastūrī, rājī, rasmi*—Sādharan, sāmānya, lokasiddh, vyāvahārik, āchārik. [tābiq—Yathāvyavahār, rityānusār se.]
- CŪS'TOM-A-BLY, *ad.* according to custom—*Hasbu-l dastūr, rawāj rasmi yā dastūr ke mu-*
- CŪS'TOM-A-RY, a. conformable to custom—*Mururra, ba-dastūr, m'a'mul, dastūrī, rasmi*—Āchārik, vyāvahārik, vyavahāranukarī, āchāranūyāyī, prāyik, laukik, sampradāyā-nusār.
- CŪS'TOM-A-RI-LY, *ad.* commonly, habitually—*Aksar, aksar aṅgāt, hasbu-l-dastūr, hasbu-l-rawāj*—Prāyik, prāyash, bahudhā, bahut karke, rityānusār se, vyavahāranusār se.
- CŪS'TOM A-RI-NESS, n. commonness, frequency—*Aksariyat, kasrat*—Sāmānyatā, sādharanātā, bahutwa, nityatā, prāyikatā. [sāmānya lokasiddh, sādharan, prāyik.]
- CŪS'TOMED, a. usual, common—*M'a'mul, dastūrī, 'amm, 'amām*—Vyāvahārik, āchārik.
- CŪS'TOM-ER, n. one in the habit of purchasing—*Kharidār*—Gāhuk wā gāhuk, gāhukī.
- CŪS'TUM-A-RY, n. a book of laws and customs—*Āin aur rasmoni ki kitāb, qanūnin aur dastūrāt ki kitāb*—Vyavasthā aur lokaritiyon kā sangrah, vyavasthāsangrah, ritisaṅ-grah. [—*Maksul-ghar, chubūtara^h, chauki^h*—Karasāñchayagrih.]
- CŪS'TOM-HŌ'ISE, n. a house where duties on exported or imported goods are collected
- CŪT, v. (Gr. *kopto*?) to separate by an edged instrument, to divide, to hew, to carve, to pierce: p. t. and p. p. CŪt—*Katnā^h, kit-dālnā^h, katnā^h, alag k^h, do-tuk k^h, chīrnā^h, phārnā^h, khodnā^h, chhednā bedhnā yā phornā^h*.
- CŪt, n. the action of an edged instrument, a wound made by cutting, a part cut off, a near passage, an engraving, fashion, shape—*Tarāsh, zakhm, khatt, tukrā^h, nazdik ki rāk, taswir-i-kamda, chhāpe ki taswir, qat, daul^h, sūrat, shakl*—Kāt, ghaw, tūk, chhānt, khañd, sidhā path, adirghapath, chhāpe ki chhavi, khodī huī murti, dhab, byoñt, ākār, rūp.

CUTTER, *n.* one that cuts, a light sailing vessel—*Burrinda, gāti, kātā, katarā, ek gism ki tez-rau kishī*—*Kātie w., kaṭwaiyā, chibettā, vedhak, halki daurti nāw, laghu-naukā.*

CUTTING, *n.* a piece cut off, an incision—*Tukrā^h, chhūnt^h, kataran^h, chhūntan^h, kāt^h, CUTLASS, n.* a broad cutting sword—*Khānyā^h.*

CUTLER, *n.* one who makes cutting instruments—*Sakkāk, kārd-gar, chhuri waḡaira kā banāne w., lohār^h*—*Chhurikākār, sastrakār, chhuri ādi kā banāne w.*

CUTLER-Y. *n.* a cutler's ware or business—*Lokhar yā lohārī^h.* [chhotā tūk.

CUTLET, *n.* a small piece of meat—*tosht kā ek chhotā tukrā*—*Māns ki dalī botī wā*

CUTPURSE, *n.* a pickpocket, a thief—*Jeb-katrā, kisa-bur, girih-bur, uchakkā^h*—*Gānth-kattā, gānthkattā, chor.*

CUTTHROAT, *n.* a murderer, an assassin; *a.* cruel, inhuman—*Qassāb, gātīl, khūn-rec, jāllād, rāh-zan; a. be-rahm, sang-dil, be-dard, be-tars*—*Galkatā wā galkattā, garkatā, ghatak, prajaghatak, guptaghatāk, baṭpār wā baṭpār; a. krūr, nirday, kāthor, badhodyat, mārānak.*

CUTWORK, *n.* work in embroidery—*Chikan-dozī, kārd-chobi, chikam-kārī, gul-kārī, naḡā-shī*—*Būte ki kām, sūi kā kām, some ke sūt se phūl bōte ki silāi.* [khī^h.

CUTICLE, *n.* (*L. cutis*) a thin skin, the scarf skin—*Patlā chamrā^h, jhīllī^h, chhewar^h,*

CUTICULAR, *a.* belonging to the skin—*Chamre se nisbat-dār, khūl kā^h, jūdi*—*Chamre ki sambandhi, charunni, twaksambandhi.*

CUTICULOUS, *a.* relating to the skin—*Chamre yā khūl se nisbat-dār*—*Chamre kā sambandhi, charūnik, charmasambandhi.*

CUTTLE, *n.* (*S. eudle*) a fish, a foulmouthed fellow—*Sipīyān, bud-zabān, darīda-dahān*—*Ek prakār ki machhī, phenak, samudrapien, durmukh, kaṭubhāshī, mukhar, vagdushī.*

CYCLE, *n.* (*Gr. kuklos*) a circle, a periodical space of time—*Dāira, charḡh, daur, muḡarrar zamāna, daur-i-zamān*—*Chakra, mā dal, kālachakra, kālavritti.*

CYCLOID, *n.* a geometrical curve—*Ilm-i-haudasa me ek khatt-i-munhanī*—*Rokhāganita-sambandhi vaktarakhā.* [tulanāpanavidyā, vrittāpanavidyā.

CYCLOMETRY, *n.* the art of measuring circles—*Dāirān ki pāmāish kā funn*—*Vart-*

CYCLOPÆDIA, *n.* a circle of the arts and sciences, a book of universal knowledge—*Ilm-o-funūn kā dāira, dāira-i-ūlm, kull bāton ki lugat, majmūa-i-ūlm*—*Vidyā-chakra, jñānachakra, vidyāhārāvalī, vidyāmālā, vidyāvanī.*

CYCLOPEAN, **CYCLOPIC**, *a.* (*L. Cyclops*) vast, terrific, savage—*‘Azīm, haṭh-nāk, dahshat-nāk, wahshī*—*Baṭā, vrīhat, bhayānak, bhayānkār, kattar, krūr.*

CYCDER. See **CIDER**.

CYGNET, *n.* (*L. cygnus*) a young swan—*Hans kā bachcha*—*Hansaśvak, bikhañs.*

CYLINDER, *n.* (*Gr. kulindros*) a long round body, a roller—*‘Usturāna-mustādīra, nāl^h, belan^h, dandā^h*—*Lambavartul, vartulustambh.*

CYLINDRIC, **CYLINDRICAL**, *a.* having the form of a cylinder—*‘Usturāna-mansūb, belan sāb, belan sarīkhā^h*—*Lambavartulākār, varttāstambhākār.*

CY-MAR, *n.* (*Fr. simarre*) a scarf—*Orhni^h, ek-patā^h, do-patā^h, ek-loī^h.*

CYMBAL, *n.* (*Gr. kumbalon*) a musical instrument—*Jhāñj^h, majjir^h, kar-tāl^h.*

CYNIC, *n.* (*Gr. kuon*) a surly person, a snarler, a misanthrope—*Durusht-kho shakhs, tursh-rā shakhs, insān-dushman, jins-i-insān ko nafrat k. w.*—*Chirehīrā jan, chirehī-rāhā jan, gurāne wā jhāñw-jhāñw k. w., manushyadweshī, purushadweshī.*

CYNIC, **CYNICAL**, *a.* snarling, satirical—*Durusht-kho, tursh-rā, tanz-go*—*Gurrātāgurajtā wā jhāñw-jhāñw kartā huā, kattar, chirehīrā, kuṭīl, anmīla, anālāpya, vyaṅgi.*

CYNO-SURE, *n.* (*Gr. kuon, ouro*) the star near the north pole by which sailors steer, any thing which directs or attracts attention—*Wah sitāra jo qutb-i-shimālī ke pās waḡī hai aur jisko dekh ke mallākh jahāz chālātē hain, koi cheḡ jo dhyān ko sidhī rāh meñ yā apnī tarāf lagāve*—*Wah nakshatra jo dhruv ke nikat hai aur jisko dekhkar nāvik naukā wā pot chālātē hain, koi vastu jo dhyān ko sidhī mārg meñ wā apnī or lagāve.*

CYPHER. See **CIPHER**. [—*Ek jāti kā per, hok kā ek lakshap wā chihñ.*

CYPRESS, *n.* (*L. cypressus*) a tree, an emblem of mourning—*Sero, mātām ki ‘alāmat*

CYPRUS, *n.* a thin transparent stuff originally made in Cyprus—*Patlī jāli^h, patlā jhīrjhirā kappā^h.*

CYST, *n.* (*Gr. kystis*) a bag containing morbid matter—*Pib ki thailī^h.*

CYSTIC, *a.* contained in a bag—*Thailī meñ samāyā huā^h, thailī meñ kā^h.*

CYTISUS, *n.* (*L.*) a flowering shrub—*Ek phūltā huā jhāḡ^h, ek khilltā huā per^h.*

CZAR, *zar*, *n.* the title of the emperor of Russia—*Rūs ke mulk ke pādshāh kā laḡab*—*Rūs deś ke rājā ki upādhi, Rūsadeśarājopādhi.*

CZARISH, *a.* relating to the czar—*Rūs ke pādshāh se mansūb, Rūs ke pādshāh ke laḡab ke muta‘alliq*—*Rūs deś ke rājā kā vishayak, Rūsadeśarājopādhisambandhi.*

CZARINA, *n.* the empress of Russia—*Rūs ke mulk ki pādshāh-begam*—*Rūs deś ki rānī.*

D.

DĀB, *v.* (G. *danḡjan*) to strike gently with something moist, to slap; *n.* a blow with something moist, a small lump—*Puchārā k^h. yā d^h.*, *chuparnā^h*, *lagānā^h*, *thappar mārñā^h*; *n.* *puchārā^h*, *chhiñā^h*, *chhiñā^h*, *ek dālī yā chhotā tukrā^h*.

DĀB'BLE, *v.* to smear, to spatter, to wet, to play in water, to do any thing in a slight manner, to tamper—*Bharnā^h*, *lipnā^h*, *chhiṛaknā^h*, *bhigonā^h*, *gilā k^h.*, *pānī meṅ khelnā^h*, *daḥ-dūb k^h.*, *koi kām aukhārā k^h.*, *upar-tapkū sarikhī koi kām k^h.*, *hāth dālnā^h*, *hāth lagānā^h*.

DĀB'BLER, *n.* one who dabbles or meddles—*Pānī meṅ khelne w^h.*, *daḥ-dūb k. w^h.*, *upar-*

DĀB'CHICK, *n.* a small water-fowl—*Ek chhotā abī mung*—*Ek chhotā jalacharapakshī*.

DĀB, *n.* (*adep*) one expert at any thing, an artist—*Hosh-yār shakhḡs*, *kārī-yār*—*Nipun*

patu wā dakḡh jan, *śilpakār*.

DĀCE, *n.* a small river fish—*Ek bhāūt kī chhotī machhī^h*.

DĀCTYL, *n.* (Gr. *daktulos*) a poetic foot consisting of one long syllable and two short ones—*Nazm meṅ ek rukn kā nām jismēn tū hīje yā juz hotē hain pūhilā lambā aur dūsrē do chhotē*—*Bhagan*.

DAC-TYLIC, *a.* relating to the dactyl—*Nazm meṅ aise rukn ke mutā'alliq kī jismēn tū hīje yā juz hotē hain pūhilā lambā aur dūsrē do chhotē*—*Bhagavanavishayak*, *bhagavan-*

samlāndhī. [*javilumbitavākya* *kavitā* *archak*.

DĀC-TYLIST, *n.* one who writes flowing verses—*Fasḡh yā tassān shū'ir*—*Vagdrutakavi*,

DĀC-TY-LOI-O-GY, *n.* the art of conversing by the hands—*Anguliyon se khigādn*, *ke bat-*

lāne kā hunar, *hāthōn ke ishārē se guḡ-yā karne kā hunar*—*Angulīsūketa* *bhāshā*,

anguliyon ke sūket se bāteḡhī karne kī kalā, *karapallavibhāshā*.

DĀD, **DĀD'DY**, *n.* (*da*, *da*) father—*Bāp^h*, *tābā^h*.

DĀD'DAL, *d. d. d. l.* (*l.* *Dadulus*) variegated, skillful—*Chūn-ā-gūn*, *rang-ā-rang*, *hosh-yār*,

hunar-mend, *kār-shinās*—*Chitravichitra*, *nānāprakār*, *bahuvīdh*, *dukḡh*, *nipun*, *pra-*

vin, *gunī*. [*jātiyapushp*.

DĀD'FO-DIL, **DĀD'FO-DIL-LY**, *n.* (Gr. *asphodelos*?) a flower—*Nargis*, *hīraq*—*Utpal-*

DAG'GER, *a.* (Fr. *dague*) a short sword—*Khanjar*, *kaḡār^h*, *chhurā^h*, *bichhwā^h*, *bi-*

chhuā^h. [*khiñchanā^h*.

DĀG'GERS-DRAW-ING, *v.* approach to open violence—*Chhurā niklaul^h*, *kaḡār yā bichhuā*

DĀG'GLE, *v.* (Dan. *dag*?) to trail in mire or water, to run through wet or dirt—

Lathernā^h, *k ch yā pīnī meṅ ghasitnā^h*, *sunādnā^h*, *pānī pā kich m. ḡ hokar dāpnā^h*.

DĀG'GLE-TAIL, **DĀG'TAILED**, *a.* bemired, bespattered, trailed in mud—*Kich meṅ bhārā*

DĀILY. See under **DAY**. [*huā^h*, *k-chay meṅ sunādnā huā^h*, *latherā huā^h*.

DĀIN'TY, *n.* (*l.* *dens*?) delicious, nice, squeamish, scrupulous, elegant, affectually fine;

n. something nice or delicate—*Laziz*, *naḡis*, *latīf*, *khush zāyqa*, *mazē-dār*, *bārik*, *dush-*

war-pasand, *mīzā-mīzāj*, *nuk-churpā^h*, *pasand karne meṅ waswāsī*, *sāhib-i-ihitiyāt*,

pākiza, *nāznīn*, *tuhfā*, *nāznuk*, *nakhre-bāzī ke sāth khid yā khāssa*; *n.* *tuhfā*, *nāmat*,

lazī shai—*Suswādn*, *suras*, *sukhādyā*, *sukshu*, *machhlā*, *tiraskiri*, *dustoshapiyā*,

sukshmadarśī, *sukshmadhārī*, *sukḡavi*, *uttam*, *achchhā*, *sukumār*, *sukunār*, *komal*,

banāwat yā aīnth-marer ke sāth achchhā; *n.* *suswādn padārth*, *sukhādyā dravya*.

DĀIN'TI-LY, *ad.* delicately, nicely fastidiously—*Narfūsāt yā nazākat se*, *pūkizagī yā khūbī*

se, *mīzā-mīzājī se*, *khush-dimāg se*—*Komalatā se*, *sukumārī wā sukurārī se*, *suksh-*

matā se, *suthrāī se*, *bhālūī se*, *dustoshaniyatā se*, *nakhchārphāhat se*.

DĀIN'TI-NESS, *n.* delicacy, fastidiousness—*Lazāzat*, *nazākat*, *latāfat*, *khush-dimāgī*, *mīz-*

zā-mīzājī—*Komalatā*, *mridutā*, *lāvanya*, *vilās*, *sukshinatā*, *sukumārī wā sukurārī*,

suswādūtī, *nakhchārphāhat*, *dustoshaniyatā*.

DĀIRY, *n.* (Sw. *dair*) a place where milk is kept and made into butter and cheese, a

milk farm—*Dūdḡh kā ghar^h*, *dūdḡh rakhne aur dahi mathue kā ghar^h*.

DĀIRY-MĀID, *n.* a female servant who manages the dairy—*Ahirī^h*, *ghar ke dūdḡh-dahi*

kī rakḡvātīn^h.

DĀIRY, *n.* (S. *darg*, *cage*) a flower—*Chūl-i-bahār*—*Vasant ritu kā ek viśesh phūl*.

DĀIRYED, *a.* full of daisies—*Chūl-i-bahār se pur yā bhārā huā*—*Vasant ritu ke ek viśesh*

phūl se bhārā huā.

DĀLE, *n.* (D. *dal*) a space between hills—*Darī^h*, *ghātī^h*, *dara yā darra*.

DĀLLY, *v.* (D. *dollen*) to trifle, to fondle, to sport, to dely—*Tāpā-toī k^h.*, *rāv-chāw*

k^h., *dulār k^h.*, *lār-pyār k^h.*, *katol k^h.*, *khelnā^h*, *dhīl k^h.*, *ber k^h.*

DĀL'LI-ANGE, *n.* mutual caresses, acts of fondness, dlay—*Rāv-chāw^h*, *hāv-bhāv^h*, *chūmā-*

chātī^h, *chīmā-chīmī^h*, *dulār^h*, *rang-rās^h*, *dulār-pyār^h*, *lār-pyār^h*, *dhīl^h*, *ber^h*.

DĀL'LI-ER, *n.* a trifier, a fondler—*Tāpā-toī k. w^h.*, *rāv-chāw k. w^h.*, *dulār k. w^h.*,

lār-pyār k. w^h., *hāv-bhāv k. w^h.*, *rang-rās k. w^h.*

DĀM, *n.* (Fr. *dame*) a female parent—*Mā^h*, *matārī^h*, *matārī^h*.

DĀM, *v.* (S. *demman*) to confine water; *n.* a mole or bank to confine water—*Pānī ke*

rok ke liye bāndḡh bāndḡhnā^h, *bāndḡh bāndḡhnā^h*; *n.* *bāndḡh^h*.

DAMAGE, *n.* (L. *damnum*) mischief, hurt, loss : *pl.* compensation for mischief or loss ; *v.* to injure, to impair—*Khasarat, zarar, āsah, khalat, harj, qabāhat, kharābī, pāc-mālī, ziyān, nuqsān* ; *pl. tāwān* ; *v. nuqsān pahunchānā, khasarat k., khalat dānā, ziyān k., kharāb k.*—Burāi, khotāi, kshatī, bigar, apakār, ghātā, tōṭā, hāni ; *pl. dānī, kshatipūran* ; *v. kshatī k., hāni k., bigārnā.*

DAM'AGE-A-BLE, *a.* that may be damaged—*Bigar jāne ke qābil, kharāb ho jāne ke laūq, jāne nuqsān gā ziyān hone kī ihtimāl ho, jiskā nuqsān ho sakē*—*Bigar jāne ke yogya, kshatiksham, jiski hāmī hone kī samblav ho, jis dravya kī hāmī ho sakai.*

DAM'AS-CENE, *n.* (L. *Damascus*) a species of plum—*Ek qism kā ber gā buir*—*Ek jāti kā ber wā buir.*

DAM'ASK, *n.* figured linen or silk : *v.* to form flowers on stuffs, to variegate—*Jām-dānī gā mushajjar* ; *v. mushajjar binū, bāte-dār binū, gān ā-gūn k., rang-ā-rang k.*—*Jis vastra wā pāṭā par phūl bāte kāphe hoñ* ; *v. kapron par phūl bāte kārnā, chitru-vichitra k.*

DAM'AS-KIN, *a.* a salce—*Tegā, teg—Khayr.*

DAM'ASK ROSE, *a.* a red rose—*Ek lāl gul, ek surkh gulāb*—*Raktajavā, hernapuslip.*

DAME, *n.* (Fr.) a lady, a mistress of a family—*Bibi, ahlīq, khānum—Āryā, grihīnī, kārī.*

DAMN, *dām, v.* (L. *damno*) to doom to eternal torments, to curse, to condemn—*Jahannam ko bhejā, maf k., le'nat k., rānda k., nqibat ke qābil yī gunāh-gār thahrinā, haqir gā khaṭī thahrānā*—*Narak meñ jāne kā sāp d., narak meñ parne kā arthāt anant duḥkh bhogne kā sāp d., kosnā, dhikkārnā, phitkārā, doshī aparādhī wā adham thahrānā.*

DAM'NA BLE, *a.* deserving damnation—*Le'natī, makrūh, jahannamī, zabū, jahannam ko jāne ke laūq*—*Narak meñ girne ke yogya, narakadandārha, atidusht, anant kashṭ pāne ke yogya, garhit.*

DAM'NA BLE NESS, *a.* state of being damnable—*Jahannam ko jāne kī ligāqat, le'natī gā makrūh hone kī ligāqat yī hīlat*—*Narak meñ girne kī yogyatā, narakadandārhatā, anant klesh pāne kī yogyatā.*

DAM'NA BLY, *ad.* in a damnable manner—*Jahannam ko jāne kī ligāqat se, karāhiyat se, le'nat se*—*Narak meñ girne kī yogyatā se, narakadandārhatāpūrvak, aisi rīti se kī jismēñ narak meñ parne.*

DAM NĀ'TION, *n.* exclusion from divine mercy, condemnation, state of eternal torment—*Le'nat ī-Khudā, le'nat-ī Dīh, le'nat, bul'āqibat, qair intihā' nqibat*—*Īswar kī kripā se prithakkaray, dhikkār, phitkār, narakaguman, anantayātānā, narakayātānā.*

DAM'NA-TO-UV, *a.* containing condemnation—*Le'nat-ōmez*—*Dhikkāramay, phitkāramay.*

DAM'NED, *p. a.* hateful, detestable, abhorred—*Mal'ūn, le'nat, dozakhī, jahannamī, makrūh, magzūb*—*Chūn kīye jāne ke yogya, garhanīya, giriārha, narakagat, naraka-patit, abhisapt, koshī gayā, dhikkārā gayā, phitkārā gayā.*

DAM'NI-F, *v.* to injure, to cause loss—*Khasarat k., ziyān k., nuqsān pahunchānā*—*Kshatī k., bigārnī k., hāni k.*

DAM'NING-NESS, *n.* tendency to procure damnation—*Le'nat ī-Khudā hāsīl karne kī ragbat*—*Īswar kī kripā se prithakkaray samjadan karne kī pravrittī, Īswar kī kripā se phitkār wā dhikkār samjadan karne kī pravrittī.*

DAMP, *a.* (D.) moist, wet, foggy, dejected ; *n.* moisture, fog, dejection ; *v.* to moisten, to wet, to depress, to discourage—*Nam, martab, tar, kuhāsā-pur, gum-gūn, sir-faro, āzarda* ; *n. tarī, namī, kuhāsā^h, bukhār, khasta-dilī, dil-girī, mahāl* ; *v. nam k., tar k., sard k., dil gir k., āfsurda k., dil toṭnā*—*Odā, ārdra, sīhlāyā, gilā, bhigā, dhuñdhilī, kuhāsā-may, udās, mlān, klānt, muñh laṭkāye* ; *n. ārdratā, sīhlāw, gilāi wā gilpan, odāi wā odāpan, bhāph, vāshp, kuhirā, udāsi, mlānī, mlānatā* ; *v. odā k., ārdra k., gilā k., bhigonā, udās k., man tornā.* [kueh odā, sīhlāyā, gilā.

DAMP'ISH, *a.* inclining to wet, moist—*Kisī qadr mar'ūb, nam*—*Kīnchit ārdra, kueh*

DAMP'ISH-NESS, *n.* tendency to wetness—*Kisī qadr namī gā tarī*—*Kīnchit ārdratā, kueh kueh gilāpan wā odāpan.* [Ārdratī, odāpan, gilāpan, dhuñdhilāpan, ghaṅgoratā.

DAMP'NESS, *n.* moisture, fogginess—*Namī, tarī, rutbat, kuhāsā-purī, dhuñdhilā^h*

DAMP'y, *a.* moist, dejected—*Nam, tar, āzarda, āfsurda*—*Ārdra, odā, gilā, bhigā, udās, mlān.* [aurat, tarī^h—Yuvatī, anbhāhī strī, kumārī, chhokrī.

DAM'SEL, *n.* (Fr. *damoiselle*) a young woman, a girl—*Do-shizā, nau-javān an'yāhī*

DAM'SON, *dām'zn.* See DAMASCENE.

DANCE, *v.* (Fr. *danser*) to leap or move with measured steps ; *n.* a regulated movement of the feet, a motion of one or many in concert—*Nāchnā^h* ; *n. nāch^h.*

DAN'STER, *n.* one who practises dancing—*Nāchn^h v^h, nachwaiyā^h.*

DAN'GING, *n.* a moving with steps to music—*Nāch^h.*

DAN'GING-NAN'STER, *n.* one who teaches dancing—*Nāch sikhāne kī ustād*—*Nāch sikhāne kī guru, nriyāchārya, nriyāśikshak, nriyaguru.*

DĀN'CHING-SCHÖOL, *n.* a place where dancing is taught—*Nāch sikhūne ká ghar^b*—Nrityan-śikshanaśālā, nṛityaśālā. [sikh ke dāt sá hotá hai^b—Sinhaparni.]

DĀN-DE-L'ON, *n.* (Fr. *dent, de, lion*) a plant—*Ek pandhū^b, ek chhotá per jiská pattá*

DĀN'DLE, *v.* (Ger. *tandeln*) to move a child up and down, to fondle, to delay—*Lā-ke ko kúth par hilānā yá uchhālānā^b, dularā k^b, dularānā^b, lūr-pyār k^b, dhāl k^b, ber k^b.*

DĀN'DY, *n.* (Fr. *dandin*) a fop—*Chhailū^b, chikaniyā^b, albelā^b.* [bāwnā.

DĀN'DI-PRAT, *n.* a conceited little fellow—*Ek khud-jū bārnā^b*—Ek dimbhi wā dambhi

DĀNE, *n.* a native of Denmark—*Denmārk ke mulk ká bāshunda*—Denmārk desijan.

DĀ'NISH, *a.* relating to the Danes—*Denmārk ke mulk ke mutā'alliq. Denmārk ke mulk ke bāshandū ke mutā'alliq*—Denmārk desī. Denmārk desijanasambandhi.

DĀNE'GELT, *n.* tribute paid to the Danes—*Ek khirāj yá muhsāl jo Denmārk ke logon ko diyá jātā thā*—Ek kar jo Denmārk desijanon ko diyá jātā thā.

DĀN'GER, *n.* (Fr.) risk, hazard, peril—*Khatra, āfat, khauf*—Jokhim, āpad, vipattī, dar, sukā, bhay, vighna.

DĀN'GER-LESS, *a.* without hazard—*Be khatra, be-āfat*—Binjokhim, nibh-sukā, nirvighna.

DĀN'GER-OUS, *a.* hazardous, perilous—*Khatar-nūk, par-āfat, khauf-nūk, makhtār*—Śaṅkājānak, bhayānikar, jokhim ká, bhayānak, darauna, saṁsayasthi, bhayākrant.

DĀN'GER-OUS-LY, *ad.* hazardously, perilously—*Khatre se, khauf yá dahshat se*—Jokhim se, śaṅkāpūrvak, isi riti se ki jisne bhay wā dar ho.

DĀN'GER-OUS-NESS, *n.* hazard, peril—*Khatra, āfat, khauf, khatar-nūki*—Jokhim, sukā, bhay, dar, bhayānakatwa. [rūhnā^b, picchhā pakre rahnā^b.

DĀN'GLE, *v.* (Dan. *dingler*) to hang loose, to follow—*Latakū^b, hilāgnā^b, piche lage*

DĀN'GLER, *n.* one who dangles or hangs about—*Picch-lagā^b*

DĀNK, *a.* (Ger. *tunken* ?) damp, moist—*Nam, tar*—Odkā, āmlā, silhāyā, gila.

DĀNK'ISH, *a.* somewhat dank—*Kisī qudr nam yā tar*—Kinchit ādrā, kuchh kuchh odā wā gila. [w. parosne w^b.

DĀP'T-FER, *n.* (L. *dapes, ferro*) one who brings meat to the table—*Mez par khānā lāne*

DĀP'PPER, *a.* (I.) little and active, neat—*Nutā aur chālāk, khāssa*—Thiūgnā aur cha-

DĀP'PLE, *a.* (apple ?) marked with various colours, streaked : *v.* to streak, to variegate—*Gūn-ā-gūn, rang-ā-rang, lahar dār* : *v. lahar-dār k., gūn-ā-gūn yā rang-ā-rang k.*—

Nānāvārī, chitravichitra, lahariyā : *v. lahariyā k., chitravichitra k., nānāvārī k.*

DĀRE, *v.* (S. *dear*) to have courage for any purpose, not to be afraid, *p. t.* DŪRST—*Jurat k., himmat yā mardānagi rakhnā, khauf-zulā na h.*—Sāhas k., hiyāw rakhnā, nirbhay h.

DĀRE, *v.* to challenge, to defy—*Hūknā^b, lalkārnā^b, dhāmkanā^b.*

DĀR'ER, *n.* one who dares or defies—*Jurat k. w., himmat yā mardānagi rakhne w., hūkne w.*—Sāhas k. w., hiyāw rakhne w., lalkārne w., dhāmkanē w.

DĀR'ING, *p. a.* bold, adventurous, fearless—*Diler, mardāna, shujā, jari, himmat, be-khauf*—Dhrist, dhithā, sāhasik, sāhasī, nirbhay, nidar.

DĀR'ING-LY, *ad.* boldly, courageously—*Dilerī se, shujā at se, bahādūrāna, himmat se, be-khauf*—Sāhas se, sāhasapūrvak, nirbhay, nidar, dhithāi se.

DĀR'ING-NESS, *n.* boldness, fearlessness—*Dilerī, himmat, mardānagi, be-khaufī, be-bāki*—Sāhas, dhithāi, dhristatā, viratā, nirbhayatwa, dhithāi.

DĀRK, *a.* (S. *deore*) wanting light, not of a vivid colour, obscure, gloomy : *n.* want of light, obscurity—*Tārik, tira, siyāh, muglaq, mushkil, yashā'da, āfānra-dil yā surd-dil k. w., zabān-āsār ká* : *n. tāriki, tūraqi, jahāt*—Andherā, andhakāramay, krishṇ, kālā, gūph, āspashṭ, chhipā, mantor, bure lakshyōn ká : *n. andhakār, gūphatā, āspashṭatā, ajñān.*

DĀR'KEN, *dār'kn.* *v.* to make dark—*Tārik k. yā h.*—Andherā k. wā h.

DĀR'KEN-ER, *n.* one that darkens—*Andherā k. w^b.*

DĀR'KISH, *a.* approaching to dark, dusky—*Kisī qudr tārik, dhūmlā^b*—Kuchh kuchh andherā, dhūndhlā. [wā ujiyārī, tamovartī, andhakāravartī.

DĀR'KING, *a.* being in the dark—*Tāriki mein, be-roshni.*—Andhiyāre mein, bin ujiyālā

DĀR'KLY, *ad.* obscurely, blindly—*Iqlāq se, dushvār-fahmī se, ā-bīnāī se, andhlā-pan se^b*—Gūphatā se, nigūphatāpūrvak, āspashṭ rūp se, āndhvat, āndhlāī se, āndhepan se.

DĀR'NESS, *n.* absence of light, obscurity—*Tāriki, tūraqi, iqlāq, dushvār-fahmī, jahā-lat*—Andherā, andhiyāra, andhakār, timir, gūphatā, āspashṭatā, ajñānatā.

DĀR'NSOME, *a.* gloomy, obscure—*Tārik, tira, dhūmlā^b*—Andherā, andhakāramay, ghor, dhūndhlā.

DĀR'NŌ'IS, *n.* a madhouse—*Pāgal-khāna, dīvāna-khāna*—Unmattālay, pāgalghar.

DĀR'WŌRK-ING, *a.* working in secret—*Poshidagi yā tāriki mein kām kartā huā*—Chhipkar wā andhere mein kām kartā hūi.

DĀR'TING, *a.* (S. *dyre*) beloved, favourite : *n.* one much beloved—*Mahbūb, 'azīz* : *n. chashm-o-chirāg, lakht-i-jigar*—Priyatam, bridayapriya, pyārā, lāl : *n. lārlā, dularā.*

DĀRN, *v.* (W.) to mend a rent or hole—*Chir ko marammat k., rafā k.*—Kapre ki chir ko tākhnā wā bhar d. [rāi wā tākhnāi, phate hue kapron ko tākhnā.

DĀRN'ING, *n.* the act of mending holes—*Refū-yari*—Phate wā jhare hue kapre ki bha-

DĀR'NEL, *n.* a weed—*Ek bhānt ki ghās*^h.

DART, *n.* (Fr. *dard*) a weapon thrown by the hand; *v.* to throw, to emit—*Bhālā^b, barchhī^b, barchhā^b, sāng^b, ballam^b; v. phriknā^b, chulānā^b, chhōgnā^b.*

DART'ER, *n.* one who throws a dart—*Bhālā barchhī sāng yā ballam chulāne w^b.*

DASH, *v.* (Sw. *daska*) to strike against, to break, to besprinkle, to mingle, to sketch in haste, to obliterate, to confound, to fly off, to rush; *n.* collision, a blow, admixture, a mark in writing (—)—*Takkar mārā^b, takrānā^b, putaknā^b, de-mārā^b, tor-nā^b, chār-chār k^b, bhar-dālū^b, chhiraknā^b, milānā^b, mejhānā^b, utāvelī meñ daul banānā yā chitra khīrchnā^b, metnā^b, kūt d^b, gharānā^b, dabānā^b, chhalaknā^b, tūt-papnā^b, jhapnā^b; *n.* takkar^b, thakkar^b, dhakkā^b, milāw^b, likhne meñ ek aisi chin-hānī jaise pah sathī tūkī^b. [ne w^b, utāw^b, harbhariyā^b.*

DASH'ING, *a.* rushing carelessly, precipitate—*Ni-dharyak jhapate yā dardharyate chal-*

DĀSTARD, *n.* (S. *alastriyan*) a cowardly; *a.* cowardly; *v.* to intimidate—*Buz-dil, nā-mard; a. buz-dilā, nā-mardā; v. buz-dil k., kharf dikhānā, himmat tornā*—Darpoknā, kupmush; *a.* kāyar, kātar, bhīru; *v.* darpoknā banānā wā k., darwānā, bhay dikhānā, dhāmknā^b. [dar dikhānā^b.

DĀS'TAR-DĪZE, *v.* to intimidate, to terrify—*Darānā^b, dhāmknā^b, darwānā^b, dahlānā^b,*

DĀS'TARD'LY, *a.* cowardly, timorous, mean—*Buz-dilā, nā-mardā, kāmīna, razila, dār—Kāyar, kādar, kātar, jī kā kachhā, darpoknā, darālū, adham, nēh.* [darpan.

DĀS'TARD-LI-NESS, *n.* cowardliness—*Buz-dilī, nā-mardi*—Darpoknāpan, leñripan, gi-

DĀS'TAR-DY, *n.* cowardliness, timorousness—*Buz-dilī, kādār-pnā^b, nā-mardi—Kāyar-pan, darpoknāpan, jī kī kachhā, kādarāi.*

DĀTE, *n.* (L. *datum*) the time at which a letter is written or an event happens, a stipulated time, duration, continuance; *v.* to note the time, to reckon, to begin—*Tārīkh, mu'ayyan yā muqarrar waqt, darām, khatāw^b; v. tārikh d., shumar k., shūrā^b k.*—Tithi, miti, kisi patra ke likhne ke hone kā kāl, nūrūpī, kāl, uschit samay, kālavadhī, thahraw, tikāw; *v.* tithi wā miti dāhnā wā likhnā, ginnā, ganānā, k., ārambh h. [waqt k—Binā tithi miti wā kisi nūrūpī kāl kā, tithihin.

DĀTE'LESS, *a.* without a date or fixed term—*Be-tārīkh, binā kisi tārikh yā mu'ayyan*

DĀT'ER, *n.* one who dates writings—*Tārīkh likhne w.*—Tithi wā miti chahāne w. wā dāhne w.

DĀ'TA-RY, *n.* an officer of the chancery at Rome, the office of a datary—*Shahr-i-Rom ki bari kachahri kā ek 'uhda-dār, shahr-i-Rom ki bari kachahri ke ek 'uhda dār kā kām*—Rom nagar ki pradhān kachahri kā ek adhkārī, Rom nagar ki pradhān kachahri ke adhkārī kā pad.

DĀ'TIVE, *a.* the epithet of the case that signifies the person to whom any thing is given—*Maf'ul-i-bihī, hālat-i-nasabi*—Sampradānakāarak. bātārthī vibhakti.

DĀ'TUM, *n.* a truth granted; *pl.* DĀ'TA—*Maqbūl, haqiqat, jo haqiqat firz ki jāy*—Jo lāt mān lī jāy, swikrit tattwa.

DĀTE, *n.* (Gr. *daktulos*) the fruit of a species of palm tree—*Khurma—Chuhāri.*

DAUB, *v.* (W. *darbā*) to smear, to paint coarsely; *a.* a coarse painting—*Bharnā^b, les-nā^b, potnā^b, lipnā^b, lagānā^b, kisi chitra meñ adhūre-pn se rang bharnā^b; *n.* kisi chitra meñ adhūre yā nikammī rang bhārā^b. [ne w^b.*

DĀT'ER, *n.* one who daubs—*Bharnē leñne lipnē yā potne w^b, adhūre-pn se rang bhar-*

DĀT'ER'Y, *n.* any thing artful—*Hikmatī yā farabī shai*—Yukti wā chhal kī vastu.

DĀUB'ING, *n.* plaster, mortar, paint—*Lep^b, pot^b, poti^b, lei^b, let^b, rang^b.*

DĀUB'Y, *a.* glutinous, viscous, adhesive—*Chhiphīpā^b, lastānā^b, lablabā^b. [kanyā^b, putrī^b.*

DAUGH'TER, *dā'ter*, *n.* (S. *dohtor*) a female child, a female descendant—*Larkī^b, betī^b,*

DĀUGH'TER-LY, *a.* like a daughter—*Larkī yā betī s^b, betī surikhi^b.*

DĀUGH'TER-LI-NESS, *n.* the quality or state of a daughter—*Betī kī khūsiyat yā hālat—Kanyā kī dāsā wā dharui.* [dāknā^b, dhāmknā^b.

DĀUNT, *v.* (L. *donito* ?) to discourage, to frighten, to intimidate—*Darānā^b, dahlānā^b,*

DĀUNT'LESS, *a.* fearless, bold—*Be-dar, ni-dar^b, ni-dharyak^b, diler*—Nirbhay, sāhasī.

DĀUNT'LESS-NESS, *n.* fearlessness—*Be-bākī, be-khāufī*—Nidharakī, nirbhayatwa, abhay.

DĀUP'HIN, *n.* (Fr.) the heir apparent to the crown of France—*Frāns ke mulk kā wali-ahd—Frāns dōs kā yuvārāj.* [dōs ke yuvārāj kī patni.

DĀUP'HIN-ESS, *n.* the wife of the dauphin—*Frāns ke mulk ke wali-ahd kī bibi—Frāns*

DĀW, *n.* a bird—*Ek bhānt ki chīriyā^b, kagelā^b, kāmū^b.*

DĀW'ISH, *a.* like a daw—*Kawee yā kagele sā^b.*

DĀW'DLE, *v.* to waste time, to trifle—*Waqt bar-bād k., tazī-i-augāt k., khelnā^b—Vrithā kālākshay k., kāl ganwānā, tūpātō k.*

DĀWN, *v.* (S. *dayan*) to begin to grow light, to glimmer, to open; *n.* break of day, beginning, rise—*Subh hone lagnā, nūr kā tarqā hone lagnā yā h., jhilmilānā^b,*

zāhār hone lagnā; *n. subh, nūr kā tarkā, shurā, ibtidā*—Pau phatnā, tarkā h., din nikalnā, bhor h., tūntimānā, kīhlāī parne lagnā, ārambh h.; *n. bhor, tarkā, prātahkāl, arupoday, ārambh, uday*. [kāl, bhor.

DĀWN'ING, *n.* break of day, morning—*Nūr kā tarkā, subh*—Arupoday, tarkā, prātah-DĀY, *n.* (S. *deg*) the time between the rising and setting of the sun, the time from noon to noon or midnight to midnight, light, sunshine, life, an appointed time, an age, a contest—*Āfshā ke tulū se gurūb tak kā zamāna, roz, do-pahar se dīare do-pahar tak kā zamāna, ādhī rāt se āyanda ādhī rāt tak kā zamāna, roshni, dhūp, zindagī, mu'ayyan waqt, ek zamāna, qazīqa, munāqashā*—Din, divas, sūryoday se sūryast tak kā kāl, dopahar se dūsto dopahar tak kā kāl, ādhī rāt se dūstri ādhī rāt tak kā kāl, dīptī, prabhā, ānjor, ghām, āyu, nīschit wā nīrūpit kāl, yug, samay, jhagrā, tahtā.
DĀ'LY, *a.* happening every day; *ad.* every day, very often—*Har-roz, roz-marra*; *ad. har-roz, roz-ba-roz, roz-roz, aksar*—Dinwārī, dainik, ālunik, daivasik, pratidin kā; *ad.* din din, pratidin, bahudhā.

DĀY'BĒD, *n.* a couch for rest during the day—*Din kā bichhāunā, din kā palang*.

DĀY'BOOK, *n.* a daily register of mercantile transactions—*Roz-nāmcha, roz-nāma*—Khasrā.

DĀY'BREĀK, *n.* first appearance of light, dawn—*Subh, tarkā*—Bhor, prātahkāl, arupoday, prabhāt. [kā sapnā, sachet avasthā kā swapna.

DĀY'DREAM, *n.* a vision to the waking senses—*Din kā khwab, be-dārī kā khwab*—Din

DĀY'LĀ-BOUR, *n.* labour by the day—*Din-bhar kā mazdūri yā mīhnat*—Din bhar kā kām, din bhar kā thūke kā kām, dainikakarm.

DĀY'LĀ-BOUR-ER, *n.* one who works by the day—*Mazdūr, rozina-dār mazdūr, din ko kām k. w.*—Dinwārī thikālā, din ko jo thūke par kām kartī hai, dainikakarmakar.

DĀY'LIGHT, *n.* the light of day—*Roz-raushan, āftāb kī roshni*—Din kī jyoti, dinajyoti, sūry kā ujālā.

DĀYS MAN, *n.* an umpire, a mediator—*Sālīs, darmiyānī*—Bichwānī, bichwai, madhyasth.

DĀY'SHINE, *n.* the rise of the day, dawn—*Tarkā, bhor*.

DĀY'STAR, *n.* the morning star—*Subh kā sitāra, zohra, nāhīd*—Bhor kā nakshatra, prabhātānakshatra, sūkra. [waqt—Din kā kāl, dinakāl, ravikāl.

DĀY'TIME, *n.* time in which there is light—*Waqt-i-roz, roz kā waqt, din ko, din ke*

DĀY'WORK, work imposed by the day—*Din bhar kī mazdūri yā mīhnat*—Din bhar kā kām, din bhar kā thūke kā kām, divasakarm, divikarm.

DĀZE, *v.* (S. *dras* ?) to overpower with light, to blind by too strong a light—*Ziyāda roshni se nazar ko rokna, nihāyat kārī roshni se andhā k.*—Adhik jyoti se andhā wā chundhlā k.

DĀZ'ZLE, *v.* to overpower with light, to surprise with splendour, to be overpowered by light—*Ziyāda roshni se nazar ko rokna, nihāyat kārī roshni se andhā k. yā chubhlā, chavāndhiyānā*—Adhik jyoti se andhā wā chundhlā k., tirmirānā.

DĀZ'ZLING, *p. a.* striking with splendour—*Nihāyat kārī roshni se andhā k. w. yā nazar ko rokne w., nihāyat tābān*—Ātītajas, durālok.

DĀZ'ZLING-LY, *ad.* in a manner to dazzle—*Ziyāda roshni se nazar ko rokne ke taur se, nihāyat kārī roshni se andhā karne ke taur se*—Ātitej se chundhlā wā andhā karne kī rīti se.

DEA'CON, *de'kn*, *n.* (Gr. *dia, konco*) one of the lowest order of the clergy, an overseer of the poor, the master of an incorporated company—*P'ādriyon ke sab se niche darje kī ek 'uhda-dār, muhtājōn aur garibōn kī nigāh-bān, ek qism kī jam'at yā guroh kā sar-dār*—Sab se niche varg kā purohit, daridriyōn kā rakshak wā adhikārī, ek prakār ke jathe kā adhishthātā wā mukhiyā. [purohitin.

DEA'CON-ESS, *n.* a female deacon—*Sab se niche darje kī pādriin*—Sab se niche varg kī

DEA'CON-RY, **DEA'CONSHIP**, *n.* the office of a deacon—*Sab se niche darje kī pādri kī 'uhda, muhtājōn aur garibōn kī nigāh-bān kā 'uhda, ek qism kī jam'at yā guroh ke sar-dār kā 'uhda*—Sab se niche varg ke purohit kā pal, din aur daridriyōn ke rakshak wā adhikārī kī pad, ek prakār ke jathe kī mukhiyā.

DEAD, *a.* (S.) deprived of life, inanimate, motionless, dull, still, tasteless; *n.* dead men, a still time, depth—*Murda, murdār, be-jān, be-harakat, sākin, sust, sunh, gārkh, gahirā, be-mazā, be-zāqa*; *n.* mard, nihāyat tirikī yā samātē kā waqt, bīcho-bīch yā bīcho-bīch, gahirā, Mūs, marā, murit, nirjiv, vichetan, prānahin, atal, nīschal, maud, nistej, sunsan, gajhin, gambhīr, phikā, utarā, niras, swādahin; *n.* mare log, mūte log, urit jan, samātē kā samay, madhyakāl, maūhya.

DEAD'EN, *v.* to deprive of force or sensation, to make vapid or spiritless—*Kam-zor k., pazh-murda k., be-hiss k., be-mazā k., be-zāqa k.*—Durbal k., nirbal k., sun k., nistej k., phikā k., niras k. [mitratav.

DEAD'ISH, *a.* resembling what is dead—*Murda sā, murda aisā*—Mūs wā mare sarikhā,

DEAD'LY, *a.* destructive, mortal; *ad.* mortally, implacably—*Qātīl, halākā, muhlik*; *ad. bā-halākī, halākāt se, muhlikāna, qātīl taur se, jānī adawat se, be-rahmī se*—Nāsak, prāpanāsak; *ad.* prāpanāsāpūrvak, mahādvesh se, kathoratā se, atoshanīyatā se.

DEATH-BED, *n.* the bed on which a person dies—*Bistar-i-marg*—*Mṛityuśāyā*, *marapāśāyā*.

DEATH-WARD, *ad.* toward death—*Maut ki taraf*—*Mīch* *ki* *or*, *mṛityu* *ki* *or* *wā* *dig*.

DEATH-BOD-ING, *a.* portending death—*Maut ke āsar dikhāne w.*, *qazā kā āgam jānāne w.*—*Mṛityusūchak*, *mīch* *kā* *āgam dikhāne w.* [*prāṇanāśak*, *prāṇāntak*].

DEATH-DART-ING, *a.* inflicting death—*Maut dālne w.*, *qātil*, *mukhlīk*—*Mīch* *dālne w.*,

DEATH'S-DOOR, *n.* near approach of death—*Maut ki qurīb ūmad*, *qazā kā darwāza*—*Mṛityu* *kā* *āgaman*, *yamadwār*, *mṛityudwār*.

DEATHSMAN, *n.* an executioner—*Jallād*, *qātil*—*Badhakarmādhikārī*, *ghātakajan*.

DEATHSHADOWED, *a.* encompassed by the shades of death—*Maut ke sāya se ghīrā huā*—*Mīch* *wā* *mṛityu* *ki* *chhāyā* *se* *ghīrā* *huā*. [*āgaman* *kā* *lakshan*, *mṛityulakshan*].

DEATH-TÖ-KEN, *n.* a sign of approaching death—*Qazā-i-qurīb ki 'alāmat*—*Mṛityu* *ke*

DEATH-WATCH, *n.* an insect whose noise is supposed to prognosticate death—*Ek qism kā kīrā jiske āwāz se log qiyās karte hain ki maut āwgi*—*Marapasūchakasādhakārī* *kit*, *ek prakār kā kīt jiske sābd se log anuman karte hain ki mṛityu kā āgam jān* *partā* *hai*. [*mahrūm* *k.*—*Bāhar* *k.*, *nīkā* *dālne*, *āyā*, *roknā*, *varjanā*].

DE-BÄR, *v.* (*L. de, Fr. barre*) to exclude, to hinder—*Khārīj k.*, *bāz rakhnā*, *mun' k.*,

DE-BÄSE, *v.* (*L. de, basis*) to lower, to degrade, to adulterate—*Past k.*, *zail k.*, *haqir k.*, *sabuk k.*, *khafif k.*, *be-ābrū k.*, *dagal k.*, *nāqis chizōn se āmezish k.*, *khārāb k.*, *khoṭā k.*—*Nīch* *wā* *adham k.*, *tuchchhā k.*, *halkā k.*, *sthānabhrasht k.*, *padachyut k.*, *laghu k.*, *mīlāunī k.*, *mīlāunī* *karke* *chokhī* *dhātū* *ko* *khoṭā* *k.*

DE-BÄSEMENT, *n.* the act of debasing—*Tazīl*, *be-ābrū*, *sabukī*, *nāqis chiz se āmezish*—*Apakarsan*, *apadhwanā*, *avamanānā*, *sthānabhrashtatā*, *halkāī*, *apamānabhāv*, *mīlāunī*, *mīlāunī* *karke* *chokhī* *dhātū* *kā* *khoṭā* *k.*

DE-BÄSER, *n.* one who debases—*Zail k. w.*, *be-ābrū k. w.*, *nāqis chiz se āmezish karke* *khoṭā* *k. w.*, *khārāb k. w.*—*Nīch* *wā* *adham k. w.*, *tuchchhā k. w.*, *halkā k. w.*, *sthānabhrasht k. w.*, *padachyut k. w.*, *mīlāunī* *karke* *khoṭā* *k. w.*

DE-BÄTE, *v.* (*L. de, Fr. battre*) to dispute, to contest, to deliberate; *n.* a dispute, a quarrel, a contest—*Bahs k.*, *bahasnā*, *takrār k.*, *mubāhasa k.*, *gaur k.*, *taammul k.*; *n.* *mubāhasa*, *qazīya*, *bahs*, *takrār*—*Vādānuvād k.*, *śāstrārth k.*, *kulah k.*, *kachkach k.*, *jhagrā k.*, *vichārānā*, *sochanā*; *n.* *vādānuvād*, *śāstrārth*, *jhagrā*, *taūtī*, *bakherā*, *kalah*. [*jāne* *ke* *qābil*—*Vivadanīya*, *vichārānīya*, *vitarkīya*].

DE-BÄT-A-BLE, *a.* subject to debate—*Mubāhasa-pazīr*, *jis* *par* *bahs* *ho* *sake*, *gaur* *kiye*

DE-BÄTEFUL, *a.* quarrelsome, contentious—*Jhagrālū*, *bakherīyā*, *tante-rālā*.

DE-BÄTEMENT, *n.* controversy, combat—*Mubāhasa*, *takrār*, *jhagrā*—*Vādānuvād*, *taūtī*, *bakherā*, *larāī*. [*vādī*, *vichārak*].

DE-BÄTER, *n.* a disputant, an arguer—*Mubāhasa k. w.*, *bahhās*, *hujjatī*—*Vivādī*, *hotu-*

DE-BÄUCH, *v.* (*Fr. debaucher*) to corrupt, to vitiate; *n.* a fit of intemperance, excess, lewdness—*Khārāb k.*, *khār k.*, *abtar k.*, *āwara k.*, *harām k.*, *zinā k.*; *n.* *be-ītidālī*, *bad-parhezi*, *ziyādātī*, *bad-mastī*, *zinā-kārī*—*Bigārnā*, *pānī* *utārnā*, *dharmabhrasht k.*, *bhrasht k.*; *n.* *asāhyam*, *aparimitāchār*, *kāmāves*, *lampatātā*, *rātāsakti*, *luhpanā*.

DE-BÄUCH'ED-LY, *ad.* in a profligate manner—*Luch-pane se*, *shukhe-pan se*.

DE-BÄUCH'ED-NESS, *n.* intemperance, lewdness—*Bad-parhezi*, *be-ītidālī*, *zinā-kārī*, *bad-mastī*—*Aparimitāchār*, *asāhyam*, *kāmāves*, *lampatātā*, *rātāsakti*, *luhpanā*.

DEB-AU-CHEF, *dēb-o-shēf*, *n.* a drunkard, a man given to intemperance—*Mat-rālā*, *piakkar*, *luhchā*, *lampat*, *shukhlā*. [*w^h*].

DE-BÄUCH'ER, *n.* one who debauches—*Bigārū*, *bigārne w.*, *bigār dālne w.*, *bhrasht k.*

DE-BÄUCH'EN-Y, *n.* intemperance, lewdness—*Bad-parhezi*, *be-ītidālī*, *bad-mastī*, *zinā-kārī*—*Aparimitāchār*, *asāhyam*, *luhpanā*, *lampatātā*, *kāmāsakti*. [*meñ* *dālne*].

DE-BÄUCH'MENT, *n.* the act of debauching—*Bigārṇā*, *bad-rāh k.*—*Bhrasht k.*, *kumārg*

DE-BĒNTURE, *n.* (*L. debeo*) a writing acknowledging a debt—*Ek nawishta jismēn* *qara* *kā* *iqbal* *hotā* *hai*—*Ek* *lekhapatra* *jismēn* *rip* *wā* *dene* *kā* *swikar* *rahtā* *hai*.

DĒB'ILE, *a.* (*L. debilis*) weak, feeble—*Kam-zor*, *nā-tawān*, *zā'if*—*Durbal*, *nirbal*, *śithilāsakti*, *śithil*. [*k.*—*Durbal* *k.*, *nirbal* *k.*, *śithil* *k.*, *śithilāsakti* *k.*, *kshīp* *k.*]

DE-HIL'Y-TATE, *v.* to weaken, to enfeeble—*Nā-tawān k.*, *kam-zor k.*, *nā-quwat k.*, *zā'if*

DE-HIL-Y-TATION, *n.* the act of weakening—*Nā-tawān k.*, *kam-zor k.*—*Durbal* *k.*, *kshīp* *k.*, *nirbal* *k.* [*nirbalatā*, *kshīpatā*, *śithilatā*, *balaśāthīya*, *kshīnāsaktitwa*].

DE-HIL'Y-TY, *n.* weakness, feebleness—*Nā-tawān*, *kam-zor*, *nāqāhat*, *zā'if*—*Durbalatā*,

DĒB'IT, *n.* (*L. debitum*) the debtor side of an account; *v.* to enter on the debtor side of an account—*Hisāb* *ki* *wah* *taraf* *jismēn* *kharch* *likhā* *jātā* *hai*; *v.* *hisāb* *meñ* *kharch* *ki* *taraf* *likhnā*, *kharch* *meñ* *likhnā*—*Lekhe* *khāte* *wā* *bahī* *ki* *wah* *or* *jismēn* *ko* *dhan* *uṭhātā* *hai* *arthāt* *vyay* *hotā* *hai* *so* *likhā* *jātā* *hai*; *v.* *lekhe* *khāte* *wā* *bahī* *meñ* *uṭhāw* *wā* *vyay* *ki* *or* *likhnā* *wā* *chāhānā*.

DEBT, *dēt*, *n.* what one person owes to another, what one is obliged to do or suffer—*Qar*, *farz*—*Rip*, *den*, *udhār*, *dhār*, *lahuā*, *kartavya*, *swakartavya*.

DEBT'OR, *n.* one who owes to another, the side of an account on which debts are charged — *Qurb-dār, dain-dār, hisāb kī wah tarāf jismen kharch likhā jāta hai* — Rīnī, dhartā, rūpgrast, lekḥā bhūī kī wah alaṅg jismen uṭhāw arthāt vyay likhā jāta hai.

DEB-O-NĀIR, *a.* (Fr. *de, bon, air*) elegant, civil, well-bred — *Latif, khush-akhlaq, khalīq, turbigut-jāst, khush-atrār, khush-khulq, majlis-dida* — Chārū, subhag, agrāmya, komalaasvabhāva, aminayī, sabhiya, suśil, suśīlīt.

DEB-O-NĀIR'LY, *ad.* elegantly, civilly — *Khush-akhlaqī se, khush-atwārī se* — Śīṣṭatā se, suśīlatā se, sabhiyatā se. [sabhiyatā, suśīlatā.]

DEB-O-NĀIR'NESS, *n.* civility, complaisance — *Khush-akhlaqī, nek-atwārī, khulq* — Śīṣṭatā.

DECA CHORD, *n.* (Gr. *deka, chordē*) a musical instrument with ten strings — *Ek bijā jismen das tār lage rakhte haiṅ, das tār kā bājū.*

DECADE, *n.* (Gr. *deka*) the sum or number of ten — *Dahāīḥ, dasḥ.*

DECA'DENCE, **DECA'DEN-CY**, *n.* (L. *de, cado*) decay, fall — *Zawāl, tanazzul, utārḥ* — Kshay, ghatāw, kshinatā, girāw. [Dasāwra, dūśakoy.]

DECA-GON, *n.* (Gr. *deka, gonía*) a figure having ten sides — *M'u'akhshar, dah-gonah* —

DECA-LOGUE, *n.* (Gr. *deka, logos*) the ten commandments — *We das hukm jo 'Isāiyān kī kitāb-i-muqaddas meṅ marqūm haiṅ, Khudā ke das hukm* — *We das ājñā wā vidhān jo Isāidharmapustak meṅ haiṅ, dasavidhān, Iswaraprokṭ dasājñā.*

DECA'LOGIST, *n.* an expositor of the decalogue — *Un das hukmōn kā mufasssīr jo 'Isāiyān kī kitāb-i-muqaddas meṅ marqūm haiṅ* — *Dasavidhānatikākār, un das ājñāon kā tikākār wā arthaprakāśak jo Isāidharmapustak meṅ likhī haiṅ.* [jānāḥ.]

DE-CAMIP, *v.* (L. *de, campus*) to shift the camp, to move off — *Derā uṭhāwḥ, chalc*

DE-CANAL, *a.* (L. *decamus*) pertaining to a decanary — *Imām ke wāḥ ke 'ahle yā makān ke muta'alliq* — Pradhānadharmānūyaksḥ meṅ dwitīyapalasth arthāt dūstre padwale ke adhihār wā ghar kā sambandhī. [nāḥ, pasānāḥ.]

DE-CANT, *v.* (L. *de, cantum*) to pour off gently so as to leave the sediment — *Nithār-*

DE-CANT'EN, *n.* a glass vessel for liquor — *Pigāla, pyāla, āghina* — Kāchakūpi, kāchapa-

DE-CAPITATE, *v.* (L. *de, caput*) to behead — *Gardan-mārnā, sir-kāpnāḥ* — Mūrkat

DE-CAPITATION, *n.* the act of beheading — *Gardan-kushi, sir-katonwaḥ* — Mūrka-

DECA-STICH, *n.* (Gr. *deka, stichos*) a poem of ten lines — *Das misrā' kī gusl yā mas-*

DE-CAY, *v.* (L. *de, cado*) to lose excellence, to decline, to impair; *n.* decline, gradual failure — *Tanazzul h., zawāl h., dhalwāḥ, abtar h. yā k.*; *n.* *tanazzul, zawāl, ghisāwḥ, dhalwāḥ* — Bigarṇā, kshay h., utarnā, ghatnā, khiyānā, ghisnā, bigarṇā, ghatnā, māsht k.; *n.* kshay, ghatāw, utār, jirnātā, kshinatā. [dhwastatā.]

DECA'YED-NESS, *n.* state of decay — *Tanazzul* — Jirnātā, kshinatā, śirnatā, galitawā,

DECA'Y'ER, *n.* that which causes decay — *Jo shai tanazzul kare, zawāl-karne-wālī shai* — Kshayakārak vastū, kshīṇakāri paulārth.

DE-CAY'ING, *n.* decline — *Tanazzul, zawāl, dhalwāḥ* — Kshay, utār, ghatāw.

DE-CEASE, *n.* (L. *de, cessum*) departure from life, death; *v.* to die — *Rihlat, intigāl, wafāt, marṭ; v.* *intigāl k., wafāt k., rihlat k.* — Jīvanatyāg, maraṇ, mṛityu; *v.* marnā.

DE-CEIVE, *v.* (L. *de, capio*) to cause to mistake, to impose upon, to cheat, to mock — *Bhaktānāḥ, bhulāwā dḥ, bhulwānāḥ, dhokhā dḥ, thagnāḥ, chhalnāḥ, tor dāl-nāḥ, niras kḥ.*

DE-CEIV'BLE, *a.* that may be deceived — *Dhokhā khāne ke qābil, thage jāne ke laiq, fareb-pazir* — Chhale jāne ke yogya, dhokhā khāne ke yogya, vāñchanīya, pratārāṇīya.

DE-CEIV'BLE-NESS, *n.* liableness to be deceived — *Fareb-khāne kī liyāqat, fareb-pazirī* — Dhokhā khāne kī yogyatā, vāñchanīyatā, pratārāṇīyatwa. [chhalī, vāñchak.]

DE-CEIV'ER, *n.* one who deceives — *Farebī ādmī, dhokhā dḥ, wḥ, muzawwir* — Thag,

DE-CEIV'ING, *n.* the act of cheating — *Thagāḥ, dhokhāḥ, bhukārḥ, bhulāwāḥ.*

DE-CEIT, *n.* fraud, a cheat, artifice — *Fareb, dagā, mukr, hila, jitrāt, hikmat* — Dhokhā, chhal, kapaṭ, pravāñchanā, māyā, chāturi, kūtīl upay.

DE-CEIT'FUL, *a.* full of deceit, fraudulent — *Dagā-baz, farebī, makkār, muzawwir, jitrātī, hila-sāz* — Kapaṭī, chhalī, pravāñchak. [se, māyā wā pravāñchanā se.]

DE-CEIT'FUL-LY, *ad.* fraudulently, with deceit — *Dagā-bāzī se, fareb se* — Kapaṭ se, chhal

DE-CEIT'FUL-NESS, *n.* the state of being fraudulent — *Dagā-bāzī, fareb* — Kapaṭatā, kūtātā, vāñchakatwa, kīpatya.

DE-CEIT'LESS, *a.* free from deceit — *Be-fareb* — Nishkapaṭ, nischhal.

DE-CEIT'LESS, *a.* liable to be deceived — *Dhokhā khāne ke qābil, fareb-pazir, mum-*

kinu-l-fareb — Dhokhā khāne ke yogya, thage jāne ke yogya, vāñchanīya, pratārāṇīya.

DE-CEIT'LESS-TY, *n.* liableness to be deceived — *Dhokhā khāne kī liyāqat yā khāsiyat, fareb-pazirī* — Vāñchanīyatā, thage wā chhale jāne kī yogyatā, pratārāṇīyatwa.

DE-CEIT'ION, *n.* the act of deceiving, fraud — *Thagāḥ, chhal, dhokhāḥ, fareb* [vāñchak.]

DE-CEIT'IOUS, *a.* apt to deceive — *Dagā-baz, farebī, hila-sāz, makkār* — Kapaṭī, chhalī,

- DE-ÇĒP'TIVE, *a.* having power to deceive—*Farebī, daḡā-bās*—Chhālī, kapaṭī.
- DE-ÇĒMBER, *n.* (L. *decem*) the last month of the year—*Angrezi sāl ká ākhiri mahinā*—*Angrezi baras ká śeshamās*.
- DE-ÇĒM'VI-RI, *n. pl.* (L.) ten men appointed to draw up a code of laws in ancient Rome—*Das ādmi jo qadīm zamāne meñ Rom ke shahr meñ āin banāne ke liye muqarrar the*—*Das jan jo pūrvakāl meñ Rom nagar meñ vyavasthā rachane ke nimitta niyukt the*.
- DE-ÇĒM'VI-RAT, *a.* belonging to a decemvirate—*Das hākimoñ ki hukūmat ke muta'alliq*—*Das janōñ ke rājya ká sambandhī, daśajanapālitarājyavishayak*.
- DE-ÇĒM'VI-RATE, *n.* government by ten men—*Das ādmīyōñ ki hukūmat*—*Das janōñ ká rājya, daśajanapālitarājya*.
- DE-ÇĒNT, *a.* (L. *deco*) becoming, fit, suitable, modest, not gaudy or ostentatious—*Munāsib, lūiq, wājib, ma'qūl, mahjūb, sharm-sār, sūla*—*Sohātā, phabṭā, yathā-yogyā, uचित, yogyā, sañkochī, lajilā, śisht, lajjāsīl, saral, sīdhārān*.
- DE-ÇĒN-CY, *n.* propriety, modesty—*Ma'qūliyat, munāsibut, intiyāz, adab, sharm*—*Upayuktatā, auchityā, lajjā, vinay*.
- DE-ÇĒNT-LY, *ad.* in a decent manner—*Shāistagi se, liyāqat yā hayā se, intiyāz se, adab se, ma'qūliyat se*—*Yathochit rīti se, upayuktatā se, lajja se, sañkoch se, śishtatā se*.
- DE-ÇĒNT-NESS, *n.* propriety, due formality—*Ma'qūliyat, intiyāz, takalluf*—*Upayuktatā, auchityā, sabhyaniyanusevan, sabhyarītinīshṭhā*.
- DE-ÇĒN'NIAL, *a.* (L. *decem, annus*) continuing ten years—*Dah-sālu*—*Das-baras, daśavarshik, daśavatsari, daśavarshīñ, daśavarshīy*.
- DE-ÇĒPT, *a.* (L. *de, capsum*) cropped—*Kātā huā^h, kaṭā huā^h, chhāntā huā^h*.
- DE-ÇĒPTION, *n.* a cropping or taking off—*Kāṭ^h, chhānt^h*.
- DE-ÇĒR-TATION, *n.* (L. *de, certō*) strife, contest for mastery—*Qaziya, sar-dāri yā hukūmat ke liye ham-chushmī yā munāqasha*—*Jhagrā, prabhūtā ke nimitta tañṭā*.
- DE-ÇĒSSION, *n.* (L. *de, cessum*) departure—*Kūch, rawānari*—*Bidā, gaman*.
- DE-ÇĒHARM, *n.* (L. *de, carmen*) to counteract a charm—*Jādū ulāṭ d., afsūñ kātā*—*Tonā wā toṭkā ulātā, hṭkā wā toṭkā kātā*.
- DE-ÇĒDE, *v.* (L. *de, cado*) to fix the event of, to determine, to settle—*Muqarrar k., qāim k., qarār d., hukm k., fatwā d., infisāl k., faisal k., tajwiz k., bai k., munqatī k., band-o-bast k.*—*Nischay k., nirnay k., thahrānā, nishpatti k., niverṇā, pharchānā, nipātnā, chukānā, vyavasthā k.*
- DE-ÇĒD'A-BLE, *a.* that may be decided—*Infisāl-pazir, faisal pāne ke lūiq, qarār pāne ke qābil, tajwiz yā band-o-bast kiye jāne ke qābil, munqatī yā raf' hone ke qābil*—*Nirnay kiye jāne ke yogya, pharchā hone ke yogya, nipāte jāne ke yogya, nirpeya*.
- DE-ÇĒD'ED, *p. a.* determined, unequivocal—*Muqarrar, qāim, qatī, nā-mashkūk, saf, gair-mubham*—*Sunīschit, nirpit, nishpanna, vyavasthāpit, suspasht, asandigdhi*.
- DE-ÇĒD'ED-LY, *ad.* in a determined manner—*Bā-iyār, yaqīnān, albatṭa, sarīh, qat'an*—*Nissāndeh, sunīschit rūp se*. [Nirpetā, nishpatikārak, nipāte w.]
- DE-ÇĒD'ER, *n.* one who determines—*Munsif, faisal k. w., tahqiq k. w., tajwiz k. w.*
- DE-ÇĒTION, *n.* determination of a difference, doubt or event, the act of separation—*Infisāl, faisalā, tajwiz*—*Niptārā, chukautī, nirnay, nishpatti*.
- DE-ÇĒSIVE, *a.* conclusive, final, positive—*Qatī, qatī, nātīq, munqatī, kāmīl, muqarrar, yaqīnā*—*Nischāyak, nirnayak, pūrā, nishpatikārak, pramāṇikārak*.
- DE-ÇĒSIVE-LY, *ad.* in a conclusive manner—*Qat'an, yaqīnān, albatṭa, be-shakk*—*Nirnay se, nirnayapūrv, nischit rūp se*. [Nischāyakatwa, nirnayakatwa, nishpādakatā.
- DE-ÇĒSIVE-NESS, *n.* state of being decisive—*Qatī qatī nātīq munqatī yā yaqīnī hulat*
- DE-ÇĒIDENCE, *n.* (L. *de, cado*) a falling off—*Girāw^h*.
- DE-ÇĒID'OUS, *a.* falling, not perennial—*Girne w^h, jharne w^h, jhar parne-w^h, ek baras se thōrā rahne w^h, ek sāl se kam rahne w^h, nā-pāc-dār*—*Patauaśīl, patuk, vidhwānsī, achirasthāyī, asthāyī*.
- DE-ÇĒI-MAL, *a.* (L. *decem*) numbered by ten; *n.* a tenth—*'Ashrī, 'ashrātī, ta'shīrī; n. 'ashār*—*Dasak, dasasāñkhyak; n. dasamālav, dasāmabhāg, dasāñś*.
- DE-ÇĒI-MATE, *v.* to select every tenth—*Dah-yak nikālānā, das meñ se ek nikālānā^h, dah-ek yā dahāi nikālānā^h*—*Dasāñś nikālānā*.
- DE-ÇĒI-MATION, *n.* a selection of every tenth—*Dah-yak ká nikālānā, dah-ek yā dahāi ká nikālānā^h, das meñ se ek ká nikāl enā^h, ta'shīr*—*Dasāñśagrahan*.
- DE-ÇĒI-MATOR, *n.* one who decimates—*Dah-yak nikālne w., dah-ek yā dahāi nikālne w^h, das meñ se ek ká lene w^h*—*Dasāñś nikālne w.*
- DE-ÇĒI-MO-SEXTO, *n.* (L.) a book in which the sheet is folded into sixteen leaves—*Ek ek tāw ke solah solah waraq-wālī kitāb*—*Ek ek tāw ke solah solah patrāwālī pustak*.
- DE-ÇĒIPHER, *v.* (L. *de, Fr. chiffre*) to explain, to unfold, to unravel—*Zāhir k., bayān k., ramz batlānā, ta'bīr k.*—*Batlānā, samjhānā, prakaś k., gūph bat wā akshar ki vyākhyā k., kholnā, kholke batlānā*.

- DE-ÇÏ'PHER-ER**, *n.* one who deciphers—*Zâhir k. w., bayân k. w., rame batlâne w., ta'âlî k. w.*—*Prakāsak, kholke batlâne w., gûph bāt wā akshar ki vyākhyā k. w., vyākshātā.*
- DĒCK**, *v.* (*S. decan*) to dress, to adorn; *n.* the floor of a ship—*Pahinānā^h, ārasta k., zeb d., saiwārna^h, siṅgār k^h;* *n.* *jahāz ki manzil yā takhta-bandi*—*Bhūshit k., śobhit k., alaṅkrit k.;* *n.* *nāw kā paṭautan, nautkāprishth, nautal.*
- DĒCK'ER**, *n.* one who dresses or adorns, a ship having decks—*Pahināne w^h, zebāish d. w., ārasta k. w., manzil-dān jahāz, takhta-bandi-rālā jahāz*—*Saīwārne w., siṅgārne w., bhūshit k. w., alaṅkrit k. w., paṭautanwālī nāw.*
- DĒCK'ING**, *n.* ornament—*Zebāish, ārāish, zeb*—*Bhūshan, alaṅkār, śobhā.*
- DE-CLAIM'**, *v.* (*l. de, clamo*) to speak to the passions, to harangue—*Rahm-angez guft-gū k., fusih kalām k., taqīr jhārnā*—*Vismay wā moh utpanna karne ke nimitta varnan k., alaṅkāramay vākya bolnā, śabdālāṅkārapūrvak vākya bolnā.*
- DE-CLAIM'ER**, *n.* one who declaims—*Rahm-angez guft-gū k. w., fusih kalām k. w., khush-taqīr, guft-gū se dil par asar k. w.*—*Vākya ke dwārā vismayotpādak wā indriyamohak, vāgīs.*
- DE CLAIM'ING**, *n.* an appeal to the passions—*Riqqat-angez kalām yā taqīr, targībāna-guft-gū*—*Karupāvākya, vismay wā karuṇā, utpādan karne kā vākya.*
- DEC-LA-MĀ'TION**, *n.* a discourse to the passions—*Sukhan-goī, fusih kalām yā taqīr, riqqat-angez guft-gū kalām yā taqīr*—*Vismay wā moh utpādan karne kā vākya, karupāvākya, śabdālāṅkāramayavākya.*
- DEC-LA-MĀ'TOR**, *n.* an orator, a rhetorician—*Sukhan-go, khush-taqīr, fusih kalām k. w., riqqat-angez guft-gū yā kalām k. w.*—*Vākya ke dwārā vismay wā moh kā utpādak, vāgīs, suvakṭā, vākpaṭi.*
- DE-CLAIM'A-TO-RY**, *a.* appealing to the passions—*Riqqat-angez, riqqatī, targībāna, targībī*—*Vāgalāṅkāramay, vismayotpādak, indriyamohak.*
- DE-CLARE'**, *v.* (*l. de, clarus*) to make known, to proclaim, to publish—*Zâhir k., iqrār k., 'alāniya k., āshkārā k.*—*Bolnā, kaṭnā, batānā, jānānā, prakās k., prachār k.*
- DE-CLAR'A-BLE**, *a.* capable of proof—*Sābit hone ke qābil, zâhir hone ke qābil*—*Prameya, pramāṇī hone ke yogya, prakāśit hone ke yogya.*
- DEC-LA RĀ'TION**, *n.* an open expression, an affirmation, a proclamation—*Iqrār, izhār, ta'bir, tashrīh, ishtihār*—*Vachan, kathān, drībhavachan, prakāś, prakāśum, prachār.*
- DE-CLAR'A-TIVE**, *a.* proclaiming, explanatory—*Muchīr, muqīr, zâhir k. w., bayân, k. w., muzharīh*—*Khyāpak, jñāpak, prakāsak, bodhak.*
- DE-CLAR'A-TO-RY**, *a.* affirmative, expressive—*Muqīr, muzhīr, wāqif yā zâhir k. w., ba-khūbā bayân k. w.*—*Nivedak, vachak, jñāpak, prakāsak.*
- DE-CLAR'A-TO-RY-LY**, *ad.* by declaration—*Izhāran, izhār yā iqrār se, 'alāniya*—*Vachan se, nivedanapūrvak, vyakt rūp se.*
- DE-CLAR'ED-LY**, *ad.* avowedly, openly—*Izhāran, barmalā^h, 'alāniya, sāf-sāf, sāf iqrār se, āshkārā taur se*—*Drībhavachan se, khulī khulā, spāshṭ rūp se, kholke.*
- DE-CLAR'ER**, *n.* one who declares—*Muqīr, mu'tarif, zâhir k. w., āshkārā k. w.*—*Prakāsak, jñāpak, spāshṭ k. w., kalne wā bolne w.* [jñāpan, vyākhyā.]
- DE-CLAR'ING**, *n.* publication, exposition—*Izhār, tashrīh, ta'bir*—*Prakāsan, prakās.*
- DE-CLINE'**, *v.* (*l. de, clino*) to lean, to fail, to decay, to bring down, to slum, to refuse, to inflect; *n.* a falling off, diminution, decay—*Dhānu^h, jhuknā yā jhukānā^h, kam h., zarvā h., niche k^h, bāz rohnā, ihtirāz k., irāz k., inkār k., tarrif k., gardānā; n.* *utār^h, kamī, zarvā*—*Namā, nihurnā, ghatnā, kshay h., jirn h., nawānā, nihurnā, haṭak rahnā, nakarnā, asvikār k., vibhakti k., pad sādhanā, rūp sādhanā; n.* *ghaṭiw, dhalāw, girāw, ghaṭi, kshay, dhwāns.*
- DE-CLIN'ION**, *n.* tendency to fall, degeneracy, descent, inflection of words—*Tanazzul, kharābī, abtārī, muzūl, tarrif, gardān*—*Girāw, putan, dhwāns, bhrashtatā, utār, pada-sādhān, śabdākhyān, rūpakāran, vibhakti.*
- DE-CLIN'A-BLE**, *a.* that may be declined—*Gardān ke qābil, gardān-pazīr, mutasarrif, sarf-pazīr, qābil-i-tarrif*—*Vibhaktisādhyā, ākheya.*
- DEC-LI-NĀ'TION**, *n.* the act of bending down, descent, variation, deviation, decay, obliquity—*Jhukāw^h, muzūl, tanazzul, inhirāf, farq yā tafārut jaise qutb-numā ke shimāl se aur kisi sitāre kā khut-i-istiwā se, gum-rāhī, de-rāhī, abtārī, zarvā, kaṭī, terhāī^h*—*Nihurāw, nawāw, utār, utarāw, adhogati, krāntī, krānt, utkram, bhresh, antar jaise kisi nakshatra kā mirāksh se, vipatth, kumārg, bhrashtatā, kshay, kshīpatā, jirnātā, vakratā.*
- DEC-LI-NĀ-TOR**, **DE-CLIN'A-TO-RY**, *n.* an instrument used in dialling—*Dhūp-ghaṭī banāne ke jan meṅ ek āla*—*Dhūpghaṭī banāne kā ek yantra.*
- DE-CLIV'ITY**, *n.* (*l. de, clivus*) a gradual descent, a slope—*Utār^h, dhāl^h, nashab*—*Pātuk, nimnatā, pātukabhūmī.* [yā *utārānā^h, churāunā yā churānā^h, pakānā^h.*]
- DE-COCT'**, *v.* (*l. de, coctum*) to prepare by boiling, to digest—*Ubalnā^h, usenā^h, aupnā*
- DE-COCT'ION**, *n.* the act of boiling, a preparation made by boiling—*Josh k. yā d., jo-shānda*—*Unāl, autāw, churāw, kārhā, kvāth.*

- DE-COL/LATE, *v.* (L. *de, collum*) to behead—*Sir kátná^h, mún^r kátná^h, mastak kátná^h.*
 DE-COL-LATION, *n.* the act of beheading—*Sir-katái^h, mún^r-katái^h—Śiraschhedan, śirshaghāt.* [Raṅg kā abhāv, varnābhāv.]
 DE-COL-O-RATION, *n.* (L. *de, color*) absence of colour—*Be-raṅgī, raṅg ki nentī—*
 DE-COM-POSE', *v.* L. *de, com, positum*) to separate the constituent parts, to resolve into elementary principles, to dissolve—*Aslī hisson ko judā judā k., murakkab ko usul meṁ tafriq k., hall k.—*Mūl avayavon ko bilginā wā prithak prithak k., mūla-tattwaśodhan k., galānā. [milāyā huā, punarmiśrit, dwimiśrit.]
 DE-COM-PO-SITE, *a.* compounded a second time—*Naye sir se murakkab huā—*Phir se
 DE-COM-PO-SITION, *n.* a separation of parts—*Murakkab ke hisson ki tafriq—*Mūl avayavon kā bilgāw wā prithakkarap, mūlatattwaśodhan.
 DE-COM-POUND', *v.* to compound a second time; *a.* compounded a second time—*Naye sir se murakkab k., sānī tarkūb d. yā k. : a. naye sir se murakkab huā—*Phir se milānā; *a.* phir se milāyā gayā, punarmiśrit, dwimiśrit.
 DE-COM-POUND/A-BLE, *a.* liable to be decomposed—*Naye sir se murakkab hone ke qābil—*Phir se milāye jāne ke yogya, punarmiśrit hone ke yogya.
 DEC'O-RATE, *v.* (L. *decor*) to adorn, to deck, to embellish—*Zeb d., zināt d., āraūsh d., āraūta k.—*Singārā, singār k., saūwārā, bhūshit k., alaūkīr k., sohhit k.
 DEC'O-RATION, *n.* ornament, embellishment—*Zebāish, zeb, āraūsh, zināt, āraūstagi—*Bhūshan, śūgar, sohhā, banāw, saūwār, saūwār, alaūkār, alaūkriyā.
 DE-CO'ROUS, *a.* becoming, proper, decent—*Munāsib, lāiq, wājib, ma'qūl, shāistā—*Phaṭtā, sohhātā, yathāyogya, uchit, yukt, śishtāchāranusāri, upayukt, suśil.
 DE-CO'ROUS-LY, *ad.* in a becoming manner—*Ma'qūliyat se, liqāyat se, munāsabat se, shāistagi se—*Yathāyogyatā se, upayuktatā se, savimā, suśilātipirvak.
 DE-CO'RUM, *n.* propriety, decency, order—*Intiqāz, shāistagi, liqāqul, salīqa—*Nyāy, aūchitya, sabhyatā, śishtatā, suśilatā, sucharitra, sumiti.
 DE-COR'TI-CATE, *v.* (L. *de, cortex*) to strip off bark, to peel—*Chhilkā utārā^h, nikhornā^h, nikolnā^h.*
 DE-COR-TI-CATION, *n.* the act of peeling—*Chhilke kā utārā^h, nikhornā^h, nikolnā^h.*
 DE-CO'Y, *v.* (I. *koṁi*) to lure into a snare, to entrap; *n.* a lure, a snare—*Phāṭul meṁ dālā^h, phuslānā^h, phuslānū^h : n. lālch^h, lūbh^h, phuslāw^h, dhokhā^h, phandā^h, phāṇā^h.*
 DE-CO'Y'DUCK, *n.* a duck that lures others—*Ek battak jo aur battakon ko bahkū-kar phande meṁ dālā dū hū^h.*
 DE-CREASE', *v.* (L. *de, cresco*) to grow less, to diminish; *n.* state of growing less, decay—*Ghatnā^h, thorā^h, ghatānā^h, thorā^h : n. kamī, kumī, takhfiṣ, nuṣūḍ, zarā^h—*n. Ghaṭī, nyūnatā, kshay.
 DE-CREMENT, *n.* decrease, waste—*Kamī, zarā^h—*Nyūnatā, ghaṭī, kshay.
 DE-CREE', *v.* (L. *de, cretum*) to determine, to ordain, to appoint; *n.* an edict, a law, a determination—*Tajwiz k., infisāl k., hukm d., fatwā d., farmānā, mu'ayyan k., muqarrar k., qāim k. : n. hukm, fatwā, ān, infisāl, tajwiz—*Nirdhāray k., nishpanna k., nishpatti k., ājnā k., vyavasthā k., thahrānā, thāunā; *n.* vidhī, vidhān, niyam, vyavasthā, nishpatti, niptārā.
 DE-CRE'TAL, *a.* pertaining to a decree; *n.* a book of decrees or edicts—*Shar'ī, āinī, hukmī : n. hukm-nāma, shar' qā āin ki kitāb, āinon kā majmū', qawānīn—*Vyavasthāvi-shayak, vyavasthāyak; *n.* dharmasāñhitā, vyavasthāsaṅgrah.
 DE-CRE'TIST, *n.* one who studies the decretal—*Āinon ke majmū' kā parhne w. yā muta'allam—*Vyavasthāsaṅgrah kā abhyāsī wā chintinhār.
 DE-CRE'TIVE, *a.* having the power of decreeing—*Hukm d. yā infisāl karnē kā mukhtār—*Vyavasthā wā niyam wā ājnā karnē ko samarth. [vyavasthāpak.
 DE-CRE-TORIAL, *a.* belonging to a decree—*Hukmī, āinī, shar'ī—*Vyavasthāviśhayak,
 DE-CRE-TORY, *a.* judicial, definitive, critical—*Shar'ī, āinī, āin ke muta'allig, mu'ayyan, qāṭī, muqarrar, qāṭī—*Vyavasthāviśhayak, vicārak, niyat, nishchāyak.
 DE-CRE-TOR-ILY, *ad.* in a definitive manner—*Qāṭon, qāṭī taur se, muqarrar taur se—*Nishchayakāri riti se, nishchit wā niyat prakār se.
 DE-CREP'IT, *a.* (L. *de, crepitum*) wasted and worn by age or infirmity—*Za'if, kam-zor, munhānī, pir-farāt—*Jirn, jarātūr, dokrā, jarāgrast.
 DE-CREP'IT-NESS, DE-CREP'ITUDE, *n.* a broken state of body from age or infirmity—*Pirī, za'ifi—*Jirnatā, jirnāvasthā, jarāvasthā, jarā.
 DE-CREP'ITATE, *v.* to crackle in the fire—*Ag meṁ parparānā yā taraknā^h.*
 DE-CROWN', *v.* (L. *de, corona*) to deprive of a crown—*Tāj se mahrum k., tāj-i-shāhī se mahrum k., tāj-i-shāhī chhīn lenā, takht-i-shāhī se ma'zul k.—*Mukut le lenā, kirīṭ harān k. [kut kā le lenā, rājamukut kā chhīn lenā.
 DE-CROWN'ING, *n.* the depriving of a crown—*Tāj-i-shāhī se mahrumī yā ma'zulī—*Mu-
 DE-CRY', *v.* (L. *de, Fr. crier*) to cry down, to clamour against, to censure—*Bad-nām k., malāmat k., zor-shor se mazammāt k., 'aib lagānā—*Durnām k., akhyātī k., apavād k., dokhnā, nām dharnā, nindā k.

- DE-CH'AL**, *n.* clamorous censure—*Mazammāt, malāmāt, bad-nāmi, kam-qadarī*—*Nām-dharāī, akhyātī, apavād, upakroś, ūñche swar se nindā k.*
- DE-CH'ER**, *n.* one who decries—*Mazammāt k. w., bad-nām k. w., zor-shor se 'aib lagāne w.*—*Ūñche swar se nindā k. w., durnām k. w., akhyātī k. w.*
- DEC-U-BĀ'TION**, *n.* (*l. de, cubo*) the act of lying down—*Letnā^h, paṛnā^h.*
- DE-CŪM'BEŢE, DE-CŪM'BEŢ-Y**, *n.* the act of lying down, the posture of lying—*Letnā^h, hātūt-i-khifānī*—*Par rahnā, lotāw, śayanāvasthā, letne kā bhāv.* [*huā^h.*]
- DE-CŪM'BEŢ**, *a.* lying, leaning, bending—*Letā huā^h, paṛā huā^h, jhukā huā^h, nikurā*
- DE-CŪM'BI-TURK**, *n.* confinement to bed—*Bimārī meñ bistar par paṛe rahnā*—*Rog meñ bichhaune par paṛe rahnā.*
- DEC-U-PLĒ**, *a.* (*l. decem*) tenfold—*Dah-chand*—*Das gunā, daśagun.*
- DE-CŪ'RI-ON**, *n.* a commander over ten—*Das sipāhiyōn kā sar-dār*—*Daśayodhanāyak, das yoddhāñ kā nīyak wā adhipati, daśādhyaksh.*
- DE-CŪ'RY**, *n.* a body of ten men—*Das sipāhiyōn kā guroh, das jarwāñōn kī ṭolī*—*Das yoddhāñ kā samūh, daśayodhasamūh, das janōñ kī ṭolī.* [*daṛtā yā phailtā huā^h.*]
- DE-CURRENT**, *a.* (*l. de, curro*) running or extending downwards—*Niche kī or*
- DE-CŪ'R'SION**, *n.* the act of running down—*Nichi kī or daur^h.*
- DE-CŪ'SSATE**, *r.* (*l. decusso*) to intersect at acute angles—*Zūviya-i-hadda par kāt-nā*—*Nyūnakon par kātñā.*
- DE-CUS-SĀTION**, *n.* the act of crossing—*Zūviya-i-hadda par kātñā, āpus meñ kātāw^h*—*Nyūnakon par kātāw, paraspāravichchhed, paraspāruchhed.*
- DE-DEN-TĪTION**, *n.* (*l. de, dens*) loss or shedding of the teeth—*Dāñtōn kā gīrnā^h.*
- DE-DĪ-GATE**, *r.* (*l. de, dico*) to devote, to consecrate, to inscribe; *a.* devoted, consecrated—*Niyāz k., makhsūs k., waṛf k., madah k., falāne ke nām par banānā; a. niyāz kiṅā huā, makhsūs kiṅā huā, madah kiṅā huā*—*Arpan k., utsarg k., charhāne, pratipāl k., sañkalp karke d., kī jī jan kā nām likhkar grañth ko use arpan k.; a. samarpit, charhāyā huā, sañkalp karke diyā gayā.*
- DE-DĪ-GĀTION**, *n.* the act of dedicating, consecration, an address to a patron—*Tushakhhūs, niyāz, taḡdīs, waṛf, madah*—*Pratishṭhākaran, samarpay, utsarg, sañkalp-karan, charhānā, pratipāl k. k. nām likh ke grañth k. samarpay, pratipāl k. nām māṅgalicharan.*
- DE-DĪ-GĀ-TO-R**, *n.* one who dedicates—*Makhsūs k. w., niyāz k. w., waṛf k. w., madah k. w., murābī k. nām likh kar kitāb niyāz k. w.*—*Sañkalp k. w., utsarg k. w., charhāne w., samarpay k. w., pratipāl k. nām māṅgalācharay k. w., pratipāl k. wā upakāraka-jan k. nām prathmā patra meñ likhkar grañth ko use samarpay k. w.*
- DE-DĪ-GĀ-TO-RY**, *a.* composing a dedication—*Madah-āwez*—*Granthamāṅgalācharapavishayak, upakārakajan wā pratipāl k. nām grañth ko samarpay k. vishayak.*
- DE-DĪTION**, *n.* (*l. de, do*) a giving up, surrender—*Tark, hawāle*—*Tyāg, samarpay, de donā.*
- DE-DŪ-CĒ**, *r.* (*l. de, duco*) to draw from, to infer, to gather—*Nikālñā^h, natija nikālñā, istinbāt k., hāsīl k., istikhrāj k.*—*Nikālñā, lānā, tark ke dwārā nirṇay k., nigaman k.*
- DE-DŪ-CĒMENT**, *n.* the thing deduced—*Natija, hāsīl*—*Nigaman.*
- DE-DŪ-CĒ-BLE**, *a.* that may be deduced—*Natije-āwar, istinbātī, istikhrājī, muntij, tajvīz ke rū se qiyās meñ āne ke qābil*—*Anumeya, ūhāniya, avagāmya, anumān ke dwārā thāhune ke योग्य.* [kātñā.]
- DE-DŪCT**, *v.* to take away, to subtract—*Minhā k., waṛ^h k.*—*Nikāl dāñā, bād d., bād k.,*
- DE-DŪCTION**, *n.* that which is deducted, abatement, inference, conclusion—*Waṛ^h, minḱāī, kamī, kumī, natija, hāsīl*—*Bād, nikāl wā kātā huā bhāg, uddhritabhāg, ghaṭī, ghātā, ghaṭāw. chhūt, battā, kātūt, nigaman sidhānt se parikshā k. sthāpan.*
- DE-DŪCTIVE**, *a.* that may be deduced—*Muntij, tajvīz ke rū se hasil hone ke liṅg*—*Anumeya, ūhāniya, sidhāntenaparikshāsthāpanayukt, anumān ke dwārā nikālne wā sidhā hone ke योग्य, ānumānik, ānushaṅgik.*
- DE-DŪCTIVE-LY**, *ad.* by regular deduction—*Natije se, natije ke rū se, natije nikālne ke rū se*—*Sidhānt se, parikshāsthāpan ke dwārā, nigaman ke dwārā, nigaman nikālne kī rīti se.*
- DEED**, *n.* (*S. deed*) an action, an exploit, fact, a writing containing a contract and the evidence of its execution—*Kirdār, 'amal, f'l, muhimin, kār-i-'azim, haqiqat, daat-āwez*—*Kānī, kārya, karm, adbhutakarm, āścharyakarm, jokhim, vastu, tattwa, lekha-pramān.* [—*Nishkārya, adbhutakarmahin, āścharyakarmarahit, kathinakarmaśūnya.*]
- DEED'LESS**, *a.* without action, without exploits—*Be-kār, sust, be-muhimm, be-kār-i-'azim*
- DEEM**, *v.* (*S. deam*) to think, to judge, to determine, to imagine—*Qiyās k., gaur k., daryāft k., tajvīz k., rāc qāim k., khijāl k., tasawwur k., gumān k.*—*Sochnā, vichārnā, vivechanā k., nirṇay k., anumān k., aṭkal k.*
- DEEP**, *a.* (*S. deep*) extending or being far below the surface, profound, low, entering far, sagacious, insidious, grave, dark-coloured; *a.* the ocean, the most solemn or still part, the midst; *ad.* to a great depth—*Gahirā^h, 'amīq, garq-āb, daḡiq, nichā^h, dūr tak*

- jāne w^h*, *bārīk-bāḥ*, *daḡiḡa-ākināḥ*, *zīrak*, *tez-fukm*, *riyā-kīr*, *stīratī*, *bhārī*^h, *ghor raṅg kāḥ*, *shokh*; *n. samundar^h*, *daryā-i-shor*, *bahr-i-muḥit*, *nihāyat muḥib yā sunsūn hissa*, *bich^h*; *ad. gahirā^h*, *gahirāi meṇ^h*, *gahire-pan se^h*—*Gambhīr*, *agādh*, *agamyā*, *durgam*, *khālā*, *dūr tak paighne wā dhānsne w.*, *tikshṇabuddhi*, *gambhīrabuddhi*, *upajāyā*, *dhūrtā*, *kapaḥ*, *gabhrī*, *dhīr*, *ghan*, *gārḥā*; *n. samudra*, *sāgar*, *sannāṭā*, *atī ghor wā sunsān bhāḡ*, *madhya*. [*darāū āndherā yā kālā k^h*, *aur bhārī k^h*.]
- DEEPEN**, *dēep'n*, *v.* to make or grow deep—*Gahirā k. yā k^h*, *gārḥā k. yā k^h*, *aur*
- DEEPLY**, *ad.* to a great depth, profoundly—*Gahire-pan se^h*, *bahut gahirāi par yā tak^h*, *shokhī se*, *shokh*, *nihāyat*, *kāmilīna*—*Gambhīr*, *gabhrī*, *gambhīratā se*, *atyant*, *nītānt*.
- DEEPNESS**, *n.* profundity, sagacity, craft—'*Uṇuḡ*, *gahirāi^h*', *tez-fukmī*, *zīrakī*, *stīrat*, *hīrfa*—*Gambhīratā*, *gubhīratā*, *agādhatā*, *garḥāpan*, *chaturatā*, *buddhitikshṇatā*, *dhūrtatā*, *siyāpan* *wā syāpan*.
- DEEPLY**, *n.* measure from the surface downwards, a deep place, the middle of a season, abstruseness, obscurity, sagacity—'*Uṇuḡ*, *gahirī juguḥ^h*, *bich^h*', *shabīb-i-aiyīm*, *'ain shabīb*, *ishkāl*, *iglāq*, *hosh-yārī*, *tez-fukmī*—*Gahiraw*, *gahirāi*, *gambhīratā*, *gambhīratā*, *agādhatān*, *madhya*, *gūḥatā*, *nigūḥatā*, *kāḥinatā*, *durgamatā*, *buddhitikshṇatā*, *chaturatā*.
- DEEPDRAUGHT**, *a.* sinking deep into the water—*Pānī meṇ bahut dūbtā huā^h*.
- DEEPLY**, *a.* having a hoarse loud voice—*Bhārī bol kā^h*, *bhārī āwāz-dār*—*Gambhīr dhwani kā*, *gaubhīranāḍī*, *ghanadhvani*.
- DEEPLY**, *a.* thinking profoundly—*Khiyāl meṇ garḡ*, *gaur meṇ dūbtā huā^h*—*Dhyānamagna*, *dhyān meṇ dūbtā huā*, *chintāpar*.
- DEEPLY**, *a.* profoundly versed—*Khūb paṛḥā huā*, *baṛā fāzil*—*Bahut paṛḥā huā*, *sarvāśāstraparāḡ*, *sarvavishayajña*. [mrig.]
- DEER**, *n.* (*S. deer*) an animal hunted for venison—*Hiran yā haran^h*, *āhū*—*Hārīn*.
- DEFACTION**, *v.* (*L. de, facio*) to destroy, to erase, to disfigure—*Gārat k.*, *mismār k.*, *talaf k.*, *hakk k.*, *mahw k.*, *kāt dālne^h*, *kharāb k.*, *bad-sīrat k.*, *bad-namā k.*, *sīrat bigār-dālne^h*—*Nashī k.*, *nās k.*, *vinās k.*, *mitānā*, *meṭnā*, *chhil dālne*, *bigārṇā*, *virūp k.*, *kurūp k.*, *ākārabhaṅg k.*, *rūpabhaṅg k.* [*Bigār*, *mitāw*, *lop*, *vinās*.]
- DEFACEMENT**, *n.* injury, erasure, destruction—*Takhrīb*, *kharāb*, *hakk*, *mahw*, *bar-bāḍī*.
- DEFACER**, *n.* one who defaces—*Gārat k. w.*, *talaf k. w.*, *hakk k. w.*, *mahw k. w.*, *kāt dālne w.*, *kharāb k. w.*, *bad-sīrat yā bad-namā k. w.*—*Vināsak*, *meṭ dālne w.*, *mitāne w.*, *chhil dālne w.*, *lop k. w.*, *virūp wā kurūp k. w.*
- DEFALCATE**, *v.* (*L. de, fule*) to cut off—*Kāt dālne^h*, *chhānt lenā^h*. [truṭi.]
- DEFALCATION**, *n.* diminution, abatement—*Kamī*, *kamī*, *tākhfif*—*Nyūnatā*, *ghaṭī*.
- DEFAME**, *v.* (*L. de, fama*) to slander, to calumniate—*Nā-haqq bad-nām k.*, *jūḥthī tukmat laḡānā*, *be-jā 'aib laḡānā*, *nā-haqq ruswā k.*—*Mithyā apavād k.*, *jūḥthī nindā k.*, *jūḥthā kalaṅk wā lim laḡānā*.
- DEFAMATION**, *n.* slander, calumny—*Jūḥthā ilzām*, *buhṭān*, *nā-haqq itihām bad-nāmī yā iftirā*—*Mithyā apavād kalaṅk wā lim*.
- DEFAMATORY**, *a.* slanderous, calumnious—*Tukmat-āmez*, *tukmatī*, *buhṭānī*, *nā-haqq ilzāmī*—*Kalaṅkakar*, *akirtīkar*, *apavāḍak*, *apaynāsakar*, *gūṇapavāḍak*, *mithyā nindak*.
- DEFAMER**, *n.* a slanderer, a calumniator—*Buhṭān-go*, *'aib-go*, *muṣṭarī*, *tukmatī*, *tufānī*—*Mithyā nindak*, *mithyākalaṅkakar*, *gūṇapavāḍak*.
- DEFATIGATE**, *v.* (*L. de, fatigo*) to weary—*Thakānā^h*. [*yogya*, *thak-jāne ke yogya*.]
- DEFATIGABLE**, *a.* liable to be weary—*Mānda hone yā thak-jāne ke lāiq*—*Thakne ke*.
- DEFATIGATION**, *n.* weariness, fatigue—*Thakā^h*, *māndagi*—*Klānti*, *thakāw*.
- DEFULT**, *n.* (*L. de, fallo*) omission, failure, defect; *v.* to fail in performing—*Qusūr*, *tuḡūr*, *khātī*, *koṭāhī*, *kumṭī*, *'aib*, *nugs*; *v. nugs yā khātā k.*—*Aparādh*, *chūk*, *blūḥ*, *ghaṭī*, *nyūnatā*, *ablav*, *truṭī*, *dosh*, *vyatikram*, *agnu*; *v. ghāṭī aparādh nyūnatā wā*.
- DEFULTED**, *a.* having defect—*Nugs dār*, *qusūr-wār*, *'aib-dār*—*Doshī*. [truṭi.]
- DEFULTER**, *n.* one who makes default—*Qarār khilāf k. w.*, *qarār tor-dālne w.*, *qasīr*, *muḡrīm*, *qusūr-wār*, *biḡī-dār*—*Niyamālāṅghī*, *niyam ko anyathā k. w.*, *doshī*.
- DEFUSANCE**, *n.* (*L. de, facio*) the act of annulling—*Itbāl*, *munāṣūkhī*—*Niyamābhaṅg*, *niyamalop*, *vyarth wā anyathā k.*
- DEFUSIBLE**, *a.* that may be annulled—*Munāṣūkh yā bītīl hone ke qābil*, *radd yā mau-qūf hone ke lāiq*—*Vyarth wā anyathā wā lop kiye jāne ke yogya*, *lopya*, *lopaniya*.
- DEFEAT**, *v.* (*L. de, fectum*) to overthrow, to frustrate; *n.* an overthrow—*Shikast d.*, *hazimat k.*, *bar-būd k. yā d.*, *rāḡān k.*, *zāi k.*; *n. shikast*, *hazimat*—*Harānā*, *mār hatānā*, *bhagānā*, *parājay k.*, *parābhav k.*, *nishphal k.*, *torṇā*, *anyathā wā vyarth k.*; *n. hār*, *parājay*, *parābhav*.
- DEFECATE**, *v.* (*L. de, fec*) to purify, to cleanse; *a.* purified—*Sāf k.*, *mail kāṭnā^h*, *nūḥārnā^h*; *a. sāf kiya huā*, *pākiza kiya huā*—*Parishkār k.*, *nirmāl k.*, *śodhanā*, *vimal k.*; *a. śodhit*, *parishkrit*, *vimal kiya huā*, *nirmāl kiya huā*.
- DEFECATION**, *n.* purification—*Sufāi*, *mail kāṭnā yā kāṭnā^h*, *pākizgi*—*Parishkār*, *śodhan*, *maispakarshan*, *vimal k.*, *vimalikaran*.

- DE-FÉCT', n.** (L. *de, factum*) want, imperfection, fault—*Qasr, nuqs, 'aib, kamí, qusúr, gunáh*—Abháv, nyúnatá, truti, kshati, dúshan, dosh, aparádh, chuk, blúil, gháti.
- DE-FÉCT'-BLE, a.** imperfect, liable to defect—*Ná-tamám, qásir, náqis*—Asampúrñ, adhúra, nyun, doshik, apúr.
- DE-FÉCT'-TI-BL'-TY, n.** the state of failing—*Ná-tamámí, qasr, nuqs*—Apúrnatá, nyúnatá.
- DE-FÉCT'-TION, n.** want, failure, apostasy, revolt—*Qasr, nuqs, 'aib, kamí, irtidád, bagáwat, bar-gashlagi*—Abháv, nyúnatá, truti, kshati, dosh, tyág, swadharinatýág, bhrashtatá, rájadroh, sámanatyág, swaswámityág.
- DE-FÉCT'-TIVE, a.** wanting, full of defects, faulty—*Muqassar, ná-tamám, náqis, ma'yúh, 'aibi, gunáh-gár, gunah-gár*—Asampúrñ, nyún, khandit, dúshapayukt, dúshapanamay, truti se bhara búl, doshi, doshawán, aparádhí.
- DE-FÉCT'-TIVE-LY, ad.** in a defective manner—*Ná-tamámí se, nuqs se*—Asampúrñatá se, khandit rūp se, nyúnatápúrñak, alhúra.
- DE-FÉCT'-TIVE-NESS, n.** state of being defective—*Ná-tamámí, nuqs, qusúr-wári, gunáh-gári, gunah-gári*—Asampúrñatá, nyúnatá, hinatwa.
- DE-FÉND', v.** (L. *defendo*) to protect, to maintain, to fortify, to repel—*Dast-giri k., himáyat k., pushi d., láid k., mustahkam k., mazbút k., hafáá' h., daf' k., raf' k.*—Bacháni, ásráy d., rakshá k., paksh k., saubhálná, pashí k., porhá k., dripí k., árna, dúr k.
- DE-FÉNC'E, n.** protection, guard, vindication—*Hifázat, himáyat, panáh, rakhwáli' h., ta'-arruz, mu'zarat, 'azr, junah*—Rakshá, bachaw, ásráy, ár, chauki, uttar, pratívád, pratyuttar, dosh dúr kame ke nimitta nivedan.
- DE-FÉNC'E-LESS, a.** without defence, unarmed, unprotected, impotent—*Be-hifázat, be-síláh, be-cauzar, be-panáh, za'if, kam-zor*—Arakshit, raksháhin, nihásstra, bin bathiyár, astrálin, niráyudh, asarap, nirásráy, durbal, balahin, nirbal.
- DE-FÉNC'E-LESS-NESS, n.** an unprotected state—*Be-panáhiyat, be-hifázatí*—Raksháhina-twa, arakshitatá, anásrayatwa.
- DE-FÉND'-A-BLE, a.** that may be defended—*Hifázat kiye jáne ke qábil, mahfúz kiye jáne ke láig, mazbút kiye jáne ke qábil, mustahkam kiye jáne ke láig*—Rakshaniya, rakshya, pilaniya.
- DE-FÉND'-ANT, a.** proper for defence, making defence: *n.* a person accused or sued—*Hifázat ke láig, hifázat k. w., rakhwáli k. w., ta'-arruz ya mu'zarat k. w.*: *n.* mudalá'-aláhi—Rakshak, rakshá k. w., árne w., pratívádí; *n.* pratyarthí, pratipakshí.
- DE-FÉND'-ER, n.** one who defends—*Himáyati, háfiz, pushi-dán, hámi, maháfiz*—Rakshak, rakhwál, pálak, bacháne w.
- DE-FÉNS'-A-TIVE, n.** guard, a bandage—*Rakhwáli' h., bacháni' h., ár' h., patij' h.*
- DE-FÉNS'-IBLE, a.** that may be defended—*Hifázat-púrñ, mahfúz ya mustahkam kiye jáne ke qábil, insáf-namá*—Rakshaniya, anpálaníya, parisuddhiksham.
- DE-FÉNS'-IVE, a.** that serves to defend; *n.* a safeguard, state of defence—*Bacháne w., rokne w., árne w.*: *n.* chavki' h., bacháni' h., ár' h.
- DE-FÉNS'-IVE-LY, ad.** in a defensive manner—*Hifázat ke rá se, hifázatan, hifázat ke taur se*—Rakshá ki riti se, bachaw ke bháv se.
- DE-FÉR', v.** (L. *de, fero*) to put off, to delay, to submit—*Mauqúf ya multarí rakhná, ahl-ankári k., dirangi k., susti k., der k., qabúl k., itá'at k., láház k.*—Tál rakhná, utthá rakhná, dhil k., vilamb k., tálmátol k., min lená, ádar k., adhin h.
- DE-FÉR'-ENCE, n.** regard, respect, submission—*Liház, muláhaza, aulab, imtiyáz, ta'zim, tábi'-dári, tal'iyat*—Ádar, samunán, sannunán, prapay, vinay, maryádá, mányatá, adhinatá, vasyatá. [*chávreh, pahwácháne w.*]
- DE-FÉR'-ENT, a.** carrying; *n.* that which carries—*Le-jáne w.*: *n.* jo le-jay ya pahún.
- DE-FÉR'-MENT, n.** delay, postponement—*Dirangi, der, taragqúf, multarí ya pas-andákht k.*—Dhil, vilamb, ber, tál rakhná. [*Dhil k. w., vilamb k. w., tál rakhne w.*]
- DE-FÉR'-ER, n.** one who defers—*Dirangi k. w., der k. w., mauqúf ya multarí rakhne w.*
- DE-FI'ANCE.** See under DEFY.
- DE-FI'CI-ENT, a.** (L. *de, facio*) failing, wanting, imperfect—*Qalil, kam, qásir, kotáh, ná-tamám, khám, níqis*—Nyún, hin, rahit, apúrñ, asampúrñ, adhúra.
- DE-FI'CI-ENCE, DE-FI'CI-EN-CY, n.** want, failing—*Kamti, kami, nuqs, qasr, qusúr, ná-tamámí, khumi*—Ghátá, ghati, nyúnatá, abháv, hinatá, apúrñatá, totá, tút, truti, dosh.
- DE-FI'CI-T, n.** want, deficiency—*Kamí, kamti, qasr*—Ghátí, ghátá, tút, tota.
- DE-FÍLE', v.** (S. *ofylan*) to make foul, to pollute, to corrupt—*Málá k' h., najis k., ná-pák k., álúda k., kharáb k.*—Apavitra k., malín k., bhrasht k., bigárna.
- DE-FÍLE-MENT, n.** pollution corruption—*Ná-páki, gundugi, najisat, álúdagí, kharábi*—Apavitrátá, asauch, kalmash, malínatí, bhrashtatá.
- DE-FÍL'-ER, n.** one who defiles—*Ná-pák k. w., ganida k. w., álúda ya kharáb k. w.*—Apavitra k. w., asauchakári, bigírne w., bhrasht k. w.
- DE-FÍLE', v.** (L. *de, flum*) to go off file by file; *n.* a narrow pass—*Pánti pánti chalná' h., qatár-ba-qatár chalná; n. naká' h., gali' h., paharón ke bich kí sí lámí sakri gali' h.*

- DE-FINE'**, *v.* (L. *de, finis*) to explain, to describe, to determine—*Batláná^h, bayán k., tassik k., izhar k., tufsil k., wasf k., tarif k., shakh k., tashkhis k., hadd bāndhná, hadd k., mahdúd k., mu'aiyan k.*—Samjhāná, vyākhyá k., lakshan wá gun k. vyākhyá k., varnan k., simá bāndhná, nirnay k., nirdhāran k.
- DE-FIN'-BLE**, *a.* that may be defined—*Qābil-i-tashkhis, qābil-i-ta'ayun, qābil-i-bayán*—Nirupāniya, vyākhyeya, nirdhāniya, jiske lakshan ká varnan ho sake.
- DE-FIN'ER**, *n.* one who defines—*Mahdúd k. w., hadd-bāndhne w., tarif k. w., tashkhis k. w., mu'arrif, musharrih, bayán k. w.*—Simá bāndhne w., gunānirupak, lakshanav-yākhyatá, lakshan batlāne w. [nirdisht, parimit, niyat, nirnit, nirdhārit.
- DEF'I-NITE**, *a.* certain, exact, precise—*Muqarrar, mahdúd, mu'aiyan, thik^h*—Nischit, **DEF'I-NITE-LY**, *ad.* in a definite manner—*Muqarrar mahdúd mu'aiyan yá thik taur se*—Nischit nirdisht parimit wá niyat rūp se.
- DEF-I-NIT'ION**, *n.* an explanation, a description—*Tarif, hadd, tashkhis, bayán*—Lakshanav-yākhyá, gunānirupān, varnan, vyākhyá.
- DE-FIN'-TIVE**, *a.* determinate, positive, express; *n.* that which ascertains or defines—*Muqarrar, mu'aiyan, qat'i, qat'i, zahir; n. talhiq mahdúd yá tarif karné-wálí shai*—Niyat, nischit, nirdhārit, nischāyak, nirpāyak, āvaśyak wá āvaśyak, spasht; *n. nischāyak nirpāyak wá lakshanik vastu.* [nischit rūp se, nirpāyapirvak.
- DE-FIN'-TIVE-LY**, *ad.* positively, decisively—*Mukammalan, yūqūnān, qat'an*—Niyat wá
- DEF'LA-GRATE**, *v.* (L. *de, flagro*) to set fire to, to burn—*Ag lagāná^h, jalāná^h, bālná yá bārná^h, urāná^h*. [shabaniya, dāhya, sahajajwalaniya, sīghradalahaniya.
- DE-FLA'GRA-BLE**, *a.* combustible—*Atash-gir, āsāni se jalne w., sozandā*—Jwalaniya, **DEF-LA-GRA-BIL'-ITY**, *n.* combustibility—*Sozandagi, atash-giri*—Sahajajwalaniyatá, sīghradalahaniyatá. [julan^h—Jāb, jwalan.
- DEF-LA-GRĀ'TION**, *n.* burning, combustion—*l'ráw^h, jalná^h, jal-jāná^h, sozish, sokhtagi*, **DE-FLECT'**, *v.* (L. *de, flecto*) to turn aside, to deviate, to bend—*Ek taraf k., sidhi ráh chhor-kar terhi ráh jāná, ek taraf k., sidhi ráh se terhi ráh meñ k., be-ráh h. yá k., bad-ráh h. yá k., ek or jhukná^h—Ek or h. wá k., sidhe path se terhe márg meñ jāná wá k., vipath k., vichalná.*
- DE-FLEC'TION**, *n.* a turning aside, deviation—*Kaj-rari, ek or jhukáw^h, gum-ráhi, be-ráhi, inhiráf*—Vichalan, vipathagaman, vimārgagaman.
- DE-FLOÜR'**, *v.* (L. *de, flos*) to deprive of flowers, to ravish—*Phúl le-lená^h, chirá phúr-ná^h, chirá phurná yá utárná^h, bigár dálná^h, bikh torná*—Kumáritwa har lená.
- DEF-LO-RĀ'TION**, *n.* the act of deflouring—*Phúl le-lená^h, chirá phúr-ná yá utárná^h, bikh torná*—Kumáritwaharan, satitwanāsan. [twanāsak.
- DE-FLOÜR'ER**, *n.* one who deflours—*Bikh-tor, bikh-phor*—Chiráphár, kumárigami, satí-
- DE-FLOW'**, *v.* (L. *de, fluo*) to flow down—*Niche bahi jāná^h*.
- DE-FLUX'**, **DE-FLUX'ION**, *n.* a flowing down—*Niche ki or baháw^h*.
- DEF-CE-DĀ'TION**, *n.* (L. *de, fordus*) the act of making filthy, pollution—*Galiz k., najāsāt, áliudagi*—Mailá k., āsuachakaran, āpavitra k.
- DE-FOR'C'E'**, *v.* (L. *de, fortis*) to keep out of possession by force—*Zabar-dasti se haqq-dār ko be-dakhal yá be-qabza rakhná*—Bal karke sattwādhikāri ko uske sattwa se dūr rakhná, bal karke dūre ki bhūmi chhīn lená.
- DE-FOR'C'E-MENT**, *n.* a withholding by force—*Zabar-dasti ki be-dakhlí, zabar-dasti se dūre ki zamin par qabza k.*—Bal karke dūre ki bhūmi chhīn lená, bal karke sattwādhikāri ko uske sattwa wá bhūmi se dūr rakhná.
- DE-FOR'C-E-ANT**, *n.* one who deforces—*Zabar-dasti se dūre ki zamin par qābiz ho baithne w., zabar-dasti se haqq-dār ko uski zamin se be-dakhal k. w.*—Bal karke dūre ki bhūmi chhīn lene w., bal karke sattwādhikāri ko uski bhūmi se dūr rakhne w.
- DE-FORM'**, *v.* (L. *de, forma*) to spoil the form, to disfigure; *a.* disfigured—*Súrat bigár dálná, bad-numá k., bad-uslub banáná, bad-shakl k.; a. bad-shakl, súrat bigarú hūá, karih-manzar, be-daul, bad-aulám*—Rúp bigár dálná, kudaul banáná, kurúp k., virúp k.; *a. kudaul, virúp, kurúp.*
- DEF-OR-MĀ'TION**, *n.* a disfiguring, a defacing—*Bad-shakl k., súrat bigár dálná*—Kudaul k., rūpabhanjan, rūp wá ákar bigár dálná, virúpakaran.
- DE-FORM'ED**, *p. a.* ugly, crooked, disfigured—*Bad-shakl, bad-haiat, bad-andám, zishti, karih-manzar, bad-súrat*—Kurúp, kudaul, rūpahin, vikritákár.
- DE-FORM'ED-LY**, *ad.* in an ugly manner—*Bad-shakli se, karih-manzari se, bad-súrat se, be-dauli se*—Kudauli se, rūpahinatá se.
- DE-FORM'ER**, *n.* one who deforins or defaces—*Bad-súrat yá bad-shakl k. w., súrat bigár dálne w.*—Kudaul wá kurúp k. w., ákar wá rūp bigár dálne w.
- DE-FORM'-ITY**, *n.* ugliness, crookedness—*Bad-andámi, bad-shakli, karih-manzari, zishti, qubh, kubrá-pan^h, kují*—Kurupatá, virupatá, aparupatá, kudauli, terháí, kubjapan.
- DE-FRAUD'**, *v.* (L. *de, fraud*) to deprive of by trick, to cheat—*Jhāns lená^h, dhokhá de-kar le-lená^h, chhálná^h, thagná^h*.
- DE-FRAU-DĀ'TION**, *n.* privation by fraud—*Thagái^h, dhokhá de-kar le-lená^h*.

DE-FRAUD'ER, *n.* one who defrauds, a cheat—*Thag^h, chhali^h.*

DE-FRAUD'MENT, *n.* privation by fraud—*Thagás^h, thagái^h, dhokhá de-kar le-lená^h.*

DE-FRÁY', *v.* (*L. de, Fr. fraie*) to bear the charges of, to pay—*Khurch yá kharj ki sur-baráhi k., kharch yá kharj adá k., kharch yá kharj k., adá k. — Vyaya ká dhan nirváhi k., vyayadhan chalaná, pari-odh k., vyayaodhan k., uthána, lagána.*

DE-FRÁY'ER, *n.* one who defrays—*Kharch yá kharj ká anjám k. w., kharch yá kharj k. w., kharch yá kharj adá k. w. — Vyayaodhak, dhanavyayaodhak, utháne w., lagáne w.*

DE-FRÁY'MENT, *n.* payment of expenses—*Kharch yá kharj ká adá k., kharch yá kharj ká insivám — Vyayaodhan, vyayanukti, vyayanoksh.*

DÉFT, *a.* (*S. dafte*) neat, fit, ready—*Nafis, latif, liig, chálák, hosh-yár, taiyár — Suthrá, bhalá, yogya, daksh, chaukas, prastut.*

DE-FUNCT', *a.* (*L. de, functus*) dead, deceased; *n.* a dead person—*Marhúm, magfúr, murda; n. murda — Mrit, mará huá, mrit huá; n. mritavyakti, marí jau.*

DE-FUNCTION, *n.* death—*Maut, wafát, fant, marg, rihlat — Mrityu, mitch.*

DE-FÝ', *v.* (*L. de, fido*) to challenge, to dare, to brave—*Lalkárná^h, larái cháhna yá mángná^h, dhiráná^h, angúthá dikhláná^h, kuchh na samajhna^h, sámna^h k.^h.*

DE-FYANCE, *n.* a challenge, a daring—*Lalkár^h, hukár^h, háuk^h, sámna^h, kigárat, khiffut, shámat — Yuddh ke liye buláhat, avajá, angúthá dikhái, halká wá tuchchh jána.*

DE-FY-TO-RY, *a.* bearing defiance—*Lalkárne w.^h, dhiráne w.^h, larái cháhna yá mángná huá^h, angúthá dikhláná huá^h, sámna^h k. w.^h.*

DE-FYER, *n.* one who defies—*Lalkárne w.^h, larái cháhne yá mángne w.^h, angúthá dikh-*

DE-GÉN'ER-ATE, *v.* (*L. de, genus*) to decay in kind or virtue, to become worse; *a.* decayed in good qualities, base—*Mutázal h., tukhm-bad h., bad-zát h., kam-qadr h., náqis h., abtar h., zail h.; a. tukhm-bad, kam-qadr, kam-asl, khwár, kharáb, zail, dán — Múlagupakshin h., múlasattwabhrasht h., múlasattwapatit h.; a. múlagupakshin, múlagupabhrasht, múlasattwabhrasht, múlasattwapatit, kshinadharma, adham, nich.*

DE-GÉN'ER-A-CY, *n.* decay in goodness, a growing worse or inferior, meanness—*Nasab se, uftádagi, ibtizál, kam-qadr, tawazzul, zillat, khissar, khiffut — Múlagupakshinatá, múlasattwaháni, múladharmabhrashtatá, adhamatá, nichpaná.*

DE-GÉN'ER-ATE-LY, *ad.* in a degenerate manner—*Nasab se uftádagi ke taur par, ibtizál se, kam-qadr yá zillat se — Múlagupakshinatápúrvak, múladharmabhrashtatá se, adhamatá se.*

DE-GÉN'ER-Á'TION, *n.* the act of degenerating—*Nasab se uftádagi, ibtizál, kharáb, rus-wái, tukhm-bad h., kam-qadr yá náqis h. — Múlagupabhrasht h., múlasattwapatit h.*

DE-GÉN'ER-OUS, *a.* fallen from goodness, base—*Neki se uftáda, kharáb, khwár, zail, kamínu — Bhrasht, dushkarmánwit, dharmachyut, dharnapatit, patit, adham, nich.*

DE-GÉN'ER-OUS-LY, *ad.* basely, meanly—*Zillat se, kaminagi se, khiffut se, kaminá-pan se — Adhamatá se, nichái se.*

DÉG-LU-TITION, *n.* (*L. de, glutio*) the act of swallowing—*Nigalná^h, líná^h, gatakná^h.*

DE-GRÁDE', *v.* (*L. de, gradus*) to lower in degree, to dishonour—*Muzúl k., niche kar d^h, tagír k., giráná^h, be-hurmat k., kam-qadr k. — Utárna. padabhrasht k., padachyut k., halká k., asambhram k., apamán k., páni utarná wá lená.*

DÉG-RÁD'ATION, *n.* act of degrading, baseness—*Muzúli, niche kar d^h, be-hurmat, run-wái, fazíhat, zillat, kaminagi, khiffut — Padachyuti, adhikárachyuti, padabhrasht, bhrashtatá, apamán, patitwa, utár, adhogati, adhamatá, nichatwa. [bhrasht.*

DE-GRÁDE'MENT, *n.* deprivation of rank—*Muzúli — Padachyuti, adhikárachyuti, pad-*

DE-GRÁD'ING-LY, *ad.* in a depreciating manner—*Fahuk zail yá kam-qadr karne ke taur se — Halká karne ki riti se, laghavakári wá apayáskar bháv se.*

DE-GRÉE', *n.* quality, rank, station, stop, order, measure, descent, a title at a university, the 360th part of a circle, 60 geographical miles—*Martaba, ruba, qadr, páya, nau-bat, qadam, munzilát, darja, qism, jins, miqálar, andáza, nusab, nash, pushé, madrase men ek khitáb, kisi dáire ke tin-sun-sáth juz ká ek juz, tis kos^h — Pad, sthán, avasthá, sthiti, kram, varg, parimán, vañsakram, vañs, pírhí, páthasálá ki ek upádhi wá pad-dhatí, anís, akshans, sáth mil arthát tis kos.*

DÉG-US-TATION, *n.* (*L. de, gusto*) a tasting—*Chukhná^h.*

DE-HÓRT', *v.* (*L. de, hortor*) to dissuade—*Man' k., sabab batlá-kar báz rakhná, dil pher-ná — Man phérna, viparit upades d., niváranáarthak upades d.*

DE-HOR-TÁ'TION, *n.* dissuasion, advice against—*Man', báz rakhne ki saláh, kisi bát ke khiláf nasihat — Nishedhárthak paramars, viparitamantran.*

DE-HÓR-TA-TO-RY, *a.* belonging to dissuasion—*Dil pherne ke muta'allig, man' karne yá sabab batlá-kar báz rakhne ke muta'allig, kisi bát ke khiláf nasihat ke muta'allig — Pratyádesak, viparitaparamarsak, man pherne ká sambandhi.*

DEIGN, *dán, v.* (*L. dignus*) to think worthy, to condescend, to grant—*Láig khigál k., láig samajhná, furótani k., haqq se ziyáda tawajjuh k., mutawajjuh h., bakshná, 'ináyat k., qabúl k. — Yogya samajhná, jitná cháhíye us se adhik shishtáchar wá nam-ratá, prakás k., dená, mánná.*

- DE'I-TY, *n.* (L. *deus*) the divine nature, the Divine Being—*Uláhiyat, Khudá, Alláh*—Devatwa, Íśwaratwa, Íśwar, Parameswar, Paramátna. [ká badh.]
- DE'I-QIDE, *n.* the act of putting Jesus Christ to death—*Hazrat' ísá ko már dálná*—Íśa
- DE'I-FY, *v.* to make a god of, to adore—*Dewtá k.*, *dewtá kar mánná*^h, *parastish k.*—*Dewtá banána*, devapratishthá *k.*, *dev k.*, *dewtá máńkar piúná*, *archá k.*, *piúná*.
- DE'I-FICAL, *a.* making divine—*Dewtá banáne w.*^h, *dewtá kar máńne w.*^h—Devapratishthákarak, *deva ke tulya máńne w.* [devatwadán, devapratishthá.]
- DE-I-FI-CÁTION, *n.* the act of deifying—*Deo-kar júnna*^h, *dewtá banána*^h—Devakaran,
- DE'I-FIER, *n.* one who deifies—*Dewtá banáne w.*^h, *dewtá kar máńne w.*^h—Devapratishthá *k. w.*, *deva k. w.*, *deva banáne w.*, *deva jánne wá máńne w.*
- DE'I-FORM, *a.* of a godlike form—*Deo-súrut, deo-namá*—Devanúpi, devákár, devákriti.
- DE'ISM, *n.* the doctrine or creed of a deist—*Tasawwuf, tauhid, bedánt*^h—Kevaleśwaramat, adwaitavád, ekátmavád.
- DE'IST, *n.* one who acknowledges the existence of God but disbelieves revealed religion—*Mutasawwif, ahl-i-tasawwuf, bedánti*^h, *mulhid, muwáhid, jo shakhs sirf Khudá ko mántá hai aur koí mazhab nahín mántá*—Adwaitavádi, ekátmavádi, kevaleśwaramatavádi.
- DE-IS'TI-CAL, *a.* belonging to deism—*Mutasawwif mulhid yá muwáhid ke mutá'alliq, mulhid*—Adwaitavádavishayak, ekátmavádavishayak, kevaleśwaramatavishayak.
- DE-JECT', *v.* (L. *de, jactum*) to cast down, to grieve, to discourage, to make sad; *a.* cast down, low spirited—*Niche dálná*^h, *sir-faro k.*, *ranjda k.*, *shikasta-dil k.*, *dil-gir k.*, *himmat torná*, *gam-giń k.*, *ázurda k.*; *a.* *sir-faro, sar-nigún, dil-gir, khausta-khátir, ná-khush, afsurda-dil, ázurda*—*Niche phenkna, múnir wá sir nihurána, múnir latkína, udás k.*, *pirá d.*, *man wá ji torná, kurháńá, thaúsána, vishádí k.*; *a.* *múnir wá sir nihuráye, múnir latkáye, udás, thaúsá huá, klánt, mílání*.
- DE-JECT'ED-LY, *ad.* in a dejected manner—*Gum-ná se, ranjdaagi se, afsurda-dili se, ázurdaagi se, dil-giri se*—*Udási se*, *múnir wá sir nihuráye hue, šok se*.
- DE-JECT'ED-NESS, *n.* the state of being dejected—*Gum-gińi, dil-giri, ázurdaagi, afsurdaagi*—*Udási, kókanwítá, vishapatá, avasannatá, klánti, gláni, mílání*.
- DE-JECTION, *n.* lowness of spirits, depression—*Dil-giri, ranj, afsurdaagi, ázurdaagi, malálat, afsurda-khátiri*—*Udási, šok, vishapatá, avasannatá, mílání, gláni, klánti*.
- DE-JECT'ORY, *a.* having power to deject—*Gum-giń k. w.*, *afsurda yá ázurda k. w.*, *dil-gir k. w.*, *dast-áwar*—*Udás k. w.*, *man wá ji torne w.*, *reclak*.
- DE-JECTURE, *n.* that which is dejected or ejected, excrement—*Qalíz, úláish*—*Mal, gub, sariramal, vishthá*. [huá^h.]
- DE-LAPSED', *a.* (L. *de, lapsum*) fallen down—*Girá huá*^h, *phisul pará huá*^h, *khisak pará*
- DE-LAPSION, *a.* a falling down—*Girná*^h, *phisalná*^h, *khisak parná*^h.
- DE-LATE', *v.* (L. *de, latum*) to carry, to convey, to accuse—*Le-jáná*^h, *pahuńcháná*^h, *iltzám d.*, *mukház k.*, *nálsh k.*, *shikayat k.*—*Valána, bahná, dhoná, dho le chalná, apavád lagána wá k.*, *dokhná, vád khara k.* [kayat, dá'wá—*Váhn, ányan, vád, abhiyog*.]
- DE-LÁTION, *n.* conveyance, an accusation—*Le-chalná*^h, *pahuńcháná*^h, *iltzám, iltihám, shi-*
- DE-LÁTOR, *n.* an accuser, an informer—*Bad-nám k. w.*, *iltzám lagáne w.*, *shikayat k. w.*, *nálsh k. w.*, *mukhbir*—*Nindak, apavádak, abhiyogi, dokhne w.*, *bhediyá*.
- DE LAY', *v.* (L. *de, latum*) to put off, to hinder, to stop; *n.* a putting off, stay, stop—*Muttari rakhná, mauqif rakhná. túl k.*, *deri k.*, *túkhír k.*, *arra khinchná yá lagána, man' k.*, *báz rakhná*; *n.* *tauwáquf, dirangi, deri, man', rukáwat*—*muzáhamat*—*Tál rakhná, tálmátol k.*, *uthá rakhna, vilamb k.*, *ber k.*, *árná, rokna*; *n.* *tál, tálmátol, vilamb, ber, vilambáw, aráw, thahráw, ár*.
- DE-LAY'ER, *n.* one who delays—*Muttari rakhne w.*, *mauqif rakhne w.*, *der k. w.*, *man' k. w.*, *báz rakhne w.*—*Tál k. w.*, *tálmátol k. w.*, *ber k. w.*, *árne w.*, *rokne w.*
- DEL'E-BLE. See under DELETE. [Manohar, manoranjak, mananiy, kamanly.]
- DE-LECTA-BLE, *a.* (L. *delecto*) pleasing, delightful—*Margúbí, dil-pazir, dil-chasp*—
- DE-LEO'TA-BLE-NESS, *n.* delightfulness—*Margúbí, dil-paziri, dil-chaspi*—*Manoharatá, manoranjakatá, ramaniyatá, kamaniyatá*.
- DE-LEO'TA-BLY, *ad.* delightfully, pleasantly—*Margúbí se, dil-paziri se, dil-chaspi se*—*Manoranjakatá wá manoharatá se, ramaniyatá se, kamaniyatápiurvák*. [ahlad.]
- DEL-EC-TÁTION, *n.* pleasure, delight—*Khushi, 'ishrat, khursandi*—*Ánand, harsh, sukh,*
- DEL'E-GATE, *v.* (L. *de, lego*) to send on an embassy, to intrust; *n.* one sent to act for others, a deputy; *a.* deputed—*Elchi yá náib kar-ke bhejná, hawála k.*; *n.* *wakil, el-chí, náib, pesh-kar, pesh-dast*; *a.* *náib yá wakil muqarrar kiya gayá, náib yá wakil muqarrar ho-kar bheja gayá, muqarrar kiya gayá*—*Pratinidhi niyukt karke pathána, saupná*; *n.* *pratinidhi, pratipurush, niyogi*; *a.* *pratinidhi niyukt kiya gayá, pratipurush niyukt hokar bheja gayá, niyukt*.
- DEL'E-GÁTION, *n.* the act of delegating—*Elchi yá náib kar-ke bhejná, niyabat, wakálat, hawála*—*Pratinidhi niyukt karke bhejná, niyojan, prerap, samarpan, saupn*.
- DE-LETE', *v.* (L. *deletum*) to blot out—*Máhw k.*, *káfná*^h, *qalam márná, hakt k.*—*Met-ná, mitáná, chhílná, dho dálná, lop k.*

DEL'E-BLE, *a.* that may be effaced — *Mahw kiye jāne ke līq, kāte jāne ke qābil, mum-kīnu-l-mahw, hakk-pazīr* — *Meṭe wā miṭāye jāne ke yogya, dho dāle jāne ke yogya, lopya.*

DE-LĒTION, *n.* the act of blotting out — *Mahw, qalam mārā, hakk* — *Meṭ, miṭāw, lop, dho dālnā, vilopan.*

DEL'E-TO-RY, *a.* that blots out — *Mahw k. w., qalam mārne w., hakk k. w.* — *Meṭne w., miṭāne w., dho dālnē w., lopakāri.* [sāk, ghātuk, kshayakar.]

DEL'E-TE'RI-ous, *a.* deadly, destructive — *Muhlik, halākū, gātil, muzīr* — *Prāpāntak, nā-*

DEL'E-TER-Y, *a.* destructive, poisonous — *Muhlik, halākū, muzīr, ziyān-kār, zahr-dār* — *Nāsak, kshayakar, vishamay, vishadhar.*

DELF, *n.* (S. *deffan*) a mine, a quarry. earthen ware made at *Delft* — *Kān, kān-i-sang, Chini bartan ke mānuṣ bartan* — *Ākar, khān, prastarikar, patthar kī khān, Chin des kī mitti ke bāsan ke sadris bāsan, Chiniṃrittikāpātra-andrīspātra.*

DEL'I-BATE, *v.* (L. *de, libo*) to taste, to sip — *Chukhnā^h, chikhnā^h, chūsānā^h, ghūsānā^h.*

DE-LI-BĀTION, *n.* a taste, an essay — *Maza, zaiqa, koshish, su'i* — *Swād, cheshtā, udyog.*

DE-LI-BER-ATE, *v.* (L. *de, libra*) to weigh in the mind, to think, to consider; *a.* circumspect, wary, slow — *Chur k., khauc k., taammul k., khigāl k.* : *a. hosh-yār, dūr-andesh, mudabbir, sāhib-i-tadbir, sust, kāhil, āhista* — *Vichār k., vichārānā, sochnā, dhyan k.* ; *a. satark, chaunkas, sāvadhān, sachet, dhīmā, dhilā dhilī wā dhilua.*

DE-LI-BER-ATE-LY, *ad.* circumspectly, slowly — *Ba-gaur, ba hosh-yāri, hosh-yāri se, dūr-andeshi se, dūda-o-dānista, taammul se, susti yā kāhili se* — *Soch samajhkar, sāvadhāni se, chaunkasāi wā chaunkasī se, sachet, dhīmejan se, dhīre dhīre.*

DE-LI-BER-ATE-NESS, *n.* circumspection, caution — *Hosh-yāri, dūr-andeshi, ihtiyāt, khabar-dāri* — *Sāvadhāni, parimānacharsan, satarkatā, chaunkasī.*

DE-LI-BER-ĀTION, *n.* the act of deliberating, thought, consideration — *Taammul, gaur, khauc, tafakkur, fikr, andeshā, khigāl* — *Vichār, soch, dhyan, suchitā, chintā.*

DE-LI-BER-A-TIVE, *a.* pertaining to deliberation; *n.* a discourse in which a subject is deliberated or discussed — *Mutā'alliq-i-gaur, khauc ke mutā'allig; n. ek bayān jismen kisi bāt kī ba-khūṭ gaur aur tajwiz hotī hai* — *Vichārak, vichāri, chintak, sochasambandhī; n. ek varṇan jismen kisi bāt kī vichār hotā hai.*

DE-LI-BER-A-TIVE-LY, *ad.* by deliberation — *Gaur se, khauc yā taammul se* — *Soch samajhkar, vichārkar, soch se, vivechanāpūrvak, suchitā se.*

DEL'I-CA-CY, *n.* (L. *delicite*) daintiness, nicety, softness, politeness, gentle treatment, scrupulousness, weakness — *Khush lazzat-dāri, maza-dāri, khush-gu-vāri, khābi, nafasat, nazakat, bārīki, pākizagī, mulāimat, khush-akhilāqī, khush-atvāri, murawwat, nek-sulūki, khush-sulūki, tawakkhum, wadhūn-nāki, kam-zori, nāzuk budāni* — *Suswādutwa, surasatwa, sukhādātwa, mishatā, sūdhātā, sukhmatā, sukslmayā, jhvirjhīrāpan, patlāpan, lā-vāpya, lālitya, komalatā, mridutā, susilatā, śishtāchār, śishtatā, vinay, sneh, nechhā vyavahār, sukslmadrishṭi, sukslmavichār, bharam, hadiyahāt, niralatā, śariramridutā, sukomāratwa, sukwāri.*

DEL'I-CATE, *a.* nice, dainty, fine, soft — *Wahmī, mutawakkhim, nafis, lazzat-dār, maza-dār, khush-dināg, khāssa, nāzin, nāzuk, pākiza, bārīk, nāzuk-tālī, tunīk, tunuk, mulā-im, narm* — *Sūkslmadarśi, bharmī, viśisht, utkrishṭ, uttam, lalit, suwādū, suras, sukhādya, sukslmi, patil, viral, mridusarir, mridū, komal, sukmār, sukwār.*

DEL'I-CATE-LY, *ad.* in a delicate manner — *Nazakat se, pākizagī se, khābi se, lazzat se, tawakkhum se, bārīki se, mulāimat se* — *Sūkslmātā se, lāvāpya se, lālitya se, komalatā se, susilatā se, śishtatā se, sukslmadrishṭi se, bharam se, sukomāratwa se, sukuwari se.*

DEL'I-CATE-NESS, *n.* the state of being delicate — *Nazakat, pākizagī, bārīki, khābi, lazzat-dāri, maza-dāri, mulāimat, narmī, tawakkhum* — *Sukomāratwa, utkrishṭatā, sukslmātā, patlāpan, suswādutwa, surasatā, komalatā, mridutā, bharmipān.*

DE-LI'CIous, *a.* highly pleasing, sweet — *Khush-āyand, nihāyat masgūb, khush-gawār, zaiqa-dār, mulazzaz, khush-maza, laziz, maza-dār, shirīn, mīthā^h, khush-zaiqa* — *Ramānīy, subhag, manoram, modak, manohar, madhur, suswādū, suras, misht.*

DE-LI'CIous-LY, *ad.* pleasantly, sweetly — *Latifāna, dil-chāspi se, khush-gawārī se, maza-dārī se, khush-mazai se, shirīni se* — *Ramānīyatā se, manoramātā se, madhurātā se, mādhurya se, suswādūtā se, mishtatā se.* [Ramānīyatā, suswādūtā, mod, ānand, lahā.]

DE-LI'CIous-NESS, *n.* pleasure, delight — *Khush-gawārī, dil-chupī, khushi, khurramī* —

DE-LIGHT, *de-lit'*, *n.* great pleasure, that which gives great pleasure; *v.* to please greatly, to have pleasure in — *Khurramī, khushi, hazz, masurrat, hazz kā sabab, masarrat kā bā'is* : *v. khush k., masrūr k., masrūr h., khush h., hazz uḥānā* — *Hulās, harsh, ānand, āhlād, mod, nandan, ānandad, harshakar* ; *v. ānand wā sukh d., tript k., rijhānā, āhlādīt k., nihāl k., tript h., ānandit h., āhlādīt h., hulasnā, rijhānā, nihāl h., chāhnā, bilasnā.* [jñe w., nihāl h. w.]

DE-LIGHT'ER, *n.* one who takes delight — *Hazz uḥāne w., masrūr h. w.* — *Hulasne w., ri-*

DE-LIGHT'FUL, *a.* pleasant, charming — *Khush-āyand, dil-chāsp, dil-kush, farah-baksh, pur-bahār* — *Ramya, ramānīy, manoram, manohar, subhag, mandak, modak, sukhad.*

- DE-LIGHT'FUL-LY, *ad.* pleasantly, charmingly—*Khush-āyandī se, dil-chaspi se. bahār se, dil-rubāi se, bahūt hi pasandida taur se*—Sukh se, kamaniyatā se, ramaniyatā se.
- DE-LIGHT'FUL-NESS, *n.* pleasure, satisfaction—*Dil-chaspi, khushi, musarrat, āsādagi*—Ramyatā, ānand, harsh, tripti.
- DE-LIGHT'LESS, *a.* wanting delight—*Be-khushi, be-hazz, jis se kuchh masarrat hāsīl na ho sake*—Nirānand, jis se kuchh bhī harsh wā sukh na mil sake, modarahit.
- DE-LIGHT'SOME, *a.* pleasant, delightful—*Dil-chasp, khush-āyand, farah-bakhsh, pur-bahār*—Ramaniy, runya, subhag, naidak, naidak, amodamay.
- DE-LIGHT'SOME-NESS, *n.* pleasantness—*Dil-āvezi, dil-chaspi, dil-kashī, dil-pasundī*—Kamaniyatī, ramyatī, ramaniyatā, manoramata.
- DE-L-I-GATION, *n.* (L. *de ligo*) a binding up, a bandaging—*Patī bāndhnā^h*.
- DE-LINE-ATE, *v.* (L. *de, linea*) to design, to sketch, to paint—*Naqsha banānā, mukhattat k., tasvīr yā shabih khīchnā*—*Jan banānā, akār utārnā, chitra likhnā wā utārnā, chhavi utārnā*.
- DE-LINE-A-MENT, *n.* a drawing, a painting—*Naqsha, tasvīr*—Chitra, chhavi.
- DE-LIN-E-ATION, *n.* the first draught of a thing, an outline, a representation, a description—*Daul^h, naqsha, shabih, khākā, naql, bayān*—*Dhānālī, ālekhyā, pāndulekhyā, chitrārambh, ādars, chitra, chhavi, varnan, vyākhyān*.
- DE-LINQUENT, *n.* (L. *de, lingua*) an offender, one who has committed a crime—*Gumāh-gār, gumah-gār, taqīr-wār, mujrim, āsi*—*Asirālī, doshī*.
- DE-LINQUEN-CY, *n.* a fault, a misdeed—*Gumāh, taqīr, jurm, qusūr, khatā*—*Aparādh, dosh, chūk*.
- DE-LT-QUATE, *v.* (L. *de, liqueo*) to melt—*Galānā^h, galnā^h, pighlānā^h, pighalnā^h*.
- DE-LIQU-UM, *n.* (L.) a melting or dissolving in the air, a fainting, loss—*Hawā meñ galnā yā pighalnā, be-hoshi, gashī yā gash, zurāl*—*Vāyu meñ galnā wā pighalnā, murchhā, murchhan, nashacheshitā, pralay*.
- DE-LIRI-UM, *n.* (L.) disorder of the intellect, alienation of mind—*Be-hoshi, mad-hoshi, sarān, hazān, be-havāssī, be-khudi, gash yā gashī*—*Achetanātā, achaitanya, chaitanyanā, jñānabhrānti*.
- DE-LIR'A-MENT, *n.* a doting or foolish fancy—*Sanak^h, lahar^h, tarang^h, jhak^h*.
- DE-LIR'I-OUS, *a.* lightheaded, raving—*Be-hosh, be-khud, khālī-dimāg, hazānī, hazānī-zada, be-havāss*—*Kshiptachitta, chaitanyarahit, bhrāntachitta, prakāpakāri*.
- DE-LIR'I-OUS-NESS, *n.* state of being delirious—*Be-hoshi, be-havāssī, be-khudi*—*Jñānabhrānti, achaitanya, chaitanyanā*.
- DE-L-I-TES'Q-ENCE, *n.* (L. *de, luto*) retirement, obscurity—*Gosha-nishīnī, khalwat, tanhāi*—*Guptanivās, ekāntavrittī, ekāntasthān, nirālā sthān, ekāntatā*.
- DE-LIVER, *v.* (L. *de, liber*) to set free, to release, to rescue, to surrender, to give, to utter, to disburden of a child—*Āzād k., najāt d., khalās k., panāh d., mahfūz rukhnā yā k., hawāla k., tafīz k., sipurd k., sipurd k., denā^h, bayān k., bolnā^h, janānā^h*—*Chhor d., mukt k., bachnā, rakshā d. w. k., sauṇpnā, sauṇpn d., arpan k., de dālnā, de denā, kahnā, ākhyān k., varnan k., prasav karṇā*.
- DE-LIVER ANCE, *n.* the act of delivering—*Āzādī, najāt, mukhlasi, hifāzat, panāh, hawāla, tafīz, sipurdagi, sipurdagi, denā^h, bayān, jannā^h*—*Mukti, tarap, nistār, uddhār, rakshā, sauṇpnā, arpan, sanarpan, pradān, varnan, kahnā, uchchāran, garbhachyuti, prasav*.
- DE-LIVER ER, *n.* one who delivers—*Āzād k. w., najāt d. w., hifāzat k. w., mahfūz rakhnē w., hawāla yā tafīz k. w., sipurd k. w., bayān k. w., battline w^h, bolne w^h*—*Mochak, mokshak, chhor d. w., uddhār wā nistār k. w., uddhartā, nistarak, tarak, rakshak, bachnē w., nivedak, kahne w., vijñapak*.
- DE-LIVER-Y, *n.* the act of delivering, release, rescue, surrender, utterance, childbirth—*Khalāsi, rihī, najāt, hifāzat, panāhīyat, sipurdagi, sipurdagi, tafīz, hawāla, bayān, guftār, laqluqa, waz-i-guftār, taqīr, talāfuz, gayā, jannā^h, waz-i-hamal, tavallud, byānā^h*—*Mukti, trān, nistār, uddhār, rakshā, bachaw, sauṇpn, arpan, sanarpan, pradān, de dālnā, kahnā, kathān, uchchāran, varnan karne ki rītī, bolne ki rītī, prasav, prāvacharan, garbhachyuti, garbhanochan*.
- DELL, *n.* (D. *dāl*) a hollow—*Khandaq, wādi, dara, nicānā^h*—*Garhā, gahwar, khāl*.
- DELPH. See DELF.
- DEL'TA, *n.* (Gr.) a triangular tract of land towards the mouth of a river—*Kisi daryā ke muhāne ki taraf musallas-numā diyār*—*Kisi nadi ke muhāne ki or tribhujākār prades*.
- DEL'TOID, *a.* shaped like a delta, triangular—*Musallas-numā*—*Tribhujākār*.
- DE-LUDE', *v.* (L. *de, ludo*) to beguile, to cheat, to disappoint—*Bakhānā^h, bhulānā^h, bakhānā^h, thagnā^h, chhālnā^h, dhokhā d., niras k^h*.
- DE-LUD'A-BLE, *a.* liable to be deceived—*Bakhāye bhulāye bakhāye thag-jāne yā chhāl-jāne ke qābil, dhokhā khāne ke lāiq, fareb-pazīr*—*Dhokhā khāne ke yogya, bakhāye wā bahlāye jāne ke yogya, thag jāne ke yogya, prāvachaniy*.

- DE-LUD'ER**, *n.* one who deludes—*Dagā-bāz*, *bahkāū^h*, *bhulāū^h*—*Thag*, *chhalī*, *pravāṇ-chak*, *bahkāne* wā *bhulāne* w.
- DE-LUD'ING**, *n.* collusion, falsehood—*Dagā-bāzī*, *fareb*, *sāzish*, *darog*—*Kapaṭ*, *ṭhagāī*.
- DE-LU'SION**, *n.* the act of deluding, deception, fraud, false representation, error—*Dagā-bāzī*, *dagā*, *fareb*, *mugālatā*, *khiyāl-i-khām*, *khwāb*, *tiliām*, *dhokhā^h*, *namūd-be-būd*—*Thagāī*, *bhulāwā*, *bahkāwā*, *kapaṭ*, *chhal*, *vañchana*, *moh*, *māyā*, *indrajāl*, *mithyā-mati*, *bhram*, *bhāntī*.
- DE-LU'SIVE**, *a.* tending to deceive—*Fareb-sāz*, *farebī*, *dagā-bāz*, *hila-gar* yā *hila-sāz*, *bahkāū^h*, *bhulāū^h*—*Dhokhā* d. w., *māyik*, *māyāmay*, *bhāntījanak*, *indrajālik*.
- DE-LU'SIVE-NESS**, *n.* tendency to deceive—*Bahkāū-pun^h*, *bhulāū-pun^h*, *dagā-bāzī*—*Māyikatwa*, *bhāntījanakatwa*.
- DE-LU'SORY**, *a.* apt to deceive—*Bahkāū^h*, *bhulāū^h*, *kapaṭī^h*, *chhalī^h*—*Māyik*, *māyā*.
- DÉLU'QUE**, *n.* (L. *diluvium*) an inundation, a flood; *v.* to drown, to overwhelm—*Tū-fān*, *sailāb*, *tūfān-i-ālam-gir*, *tugyānī*; *v.* *garq* k., *mustaqraq* k.—*Jalaplāvan*, *jalamay*, *jalapalāy*, *ekārṇav*; *v.* *dubonā*, *ḍabonā*, *dubānā*.
- DÉLVE**, *v.* (S. *delfan*) to dig—*Khodnā^h*, *gorṇā^h*.
- DÉL'VER**, *n.* one who digs—*Khodue* w^h, *gorue* w^h.
- DÉM'A-GOGUE**, *n.* (Gr. *demōs*, *ago*) a leader of the populace, a popular and factious orator—*Sar-guroh*, *jīṭna-gur*, *mutafannī*, *rah shukhs* jo *khalqu-i-lāh* ke *dūl-pazīr* bā-tēn *bolc* aur *apnī khush-taqīr* se *nā-munāsib kām meṇ* un se *koshish kurāve*—*Adhamavarnapakshapātī*, *hīnajanamāyāk*, *adham logon* kā *dalapati*, *logon* se *mithī mithī* bā-tēn *kalakar* *kalāl* *karīne* kā *utyog* wā *cheshtā* k. w.
- DE-MĀ'IN**, *v.* DEMESNE, de-mēn', *n.* (L. *dominus*), an estate in land, land adjoining a mansion—*Tū'alluqa*, *'aluqa*, *zamin-dārī*, *makān* ke *muttasil zamin*—*Swādhin bhūmī*, *ghar* ke *lagī* hui *bhūmī*.
- DE-MĀND'**, *v.* (L. *de, mando*) to ask or claim with authority, to question; *n.* a claim, a question, a calling—*Talab* k., *da'wā* k., *surāl* k.; *n.* *da'wā*, *talab* yā *talab*, *surāl*, *khurāsh*, *khāirch*—*Adhikārapūrvak māngnā*, *pūchhnā*, *praśn* k.; *n.* *adhikārapūrvak māng*, *pūchh* *pūchh*, *pūchh*, *praśn*, *chāl*, *māng*, *khīrch*.
- DE-MĀND'A-BLE**, *a.* that may be demanded—*Talab kiye jāne* ke *qābil*, *mumkinu t-talab*, *da'wā-pazīr*—*Māngne jāne* ke *yogya*, *yachaniya*, *alhiyoktavya*.
- DE-MĀND'ANT**, *n.* a plaintiff in an action—*Mudda'ī*—*Vāli*, *adhiyogī*.
- DE-MĀND'ER**, *n.* one who demands—*Da'wā* k. *n.*, *tālī*, *khurāsh-mand*, *ūrzu-mand*—*Māngne* w., *adhikārapūrvak māngne* w., *yāchitā*, *prārthak*, *pradhātā*, *pūchhne* w.
- DE-MĀR-CĀ'TION**, *n.* (L. *de, S. mare*) division, separation of territory—*Taqsim*, *his-sa*, *zamin* ki *tafīq*, *hadd-landī*, *raqaba-bandī*—*Vibhag*, *bānt*, *avachchhed*, *sinā* *bāndhnā*.
- DE-MĒAN'**, *v.* (L. *de, Fr. mener*) to behave, to conduct, to lessen—*Wā'z* k., *rawish* k., *chalan* *chulnā^h*, *zālī* k., *kāmīna* k., *be-qadr* k., *muttazal* k.—*Ācharan* *chalanā*, *halkā* k.
- DE-MĒAN'OUR**, *n.* behaviour, carriage—*Wāz*, *rawish*, *waṭra*, *chalan^h*—*Ācharan*, *qhaṅg*, *āchār*, *vyavahār*.
- DE-MĒN'TATE**, *v.* (L. *de, meus*) to make mad; *a.* mad, infatuated—*Divāna* k., *shoridu* k.; *a.* *divāna*, *mujnān*—*Bāwlā* k., *unmatta* k., *pāgnl* k.; *a.* *bāwlā*, *unmatta*, *pāgnl*.
- DE-MĒN-TĀ'TION**, *n.* the act of making mad—*Divāna-garī*, *mujnīn* k.—*Bāwlā* *banānā*.
- DE-MERGE'**, *v.* (L. *de, mergo*) to plunge into, to sink down—*Dūbnā^h*, *dubānā^h*, *pānī* *meṇ* *niche* *bahīnā^h*.
- DE-MERSED'**, *a.* plunged into, drowned—*Dulāyā* *huā^h*, *dubā* *huā^h*.
- DE-MER'SION**, *n.* a plunging into, a drowning—*Dubār^h*, *dībnā^h*, *dubānā^h*.
- DE-MER'IT**, *n.* (L. *de, meritum*) ill desert, fault—*Nā-īqī*, *'adom-i-liyāqat*, *nā-sazā-wārī*, *khatā*, *gunāh*—*Nirṇp*, *gunābhāw*, *dosh*, *chūk*, *aparādh*.
- DE-MESNE'**. See DEMAIN.
- DĒM'I-DĒV-IL**, *n.* (L. *dimidium*, S. *devil*) half a devil—*Nim-shaitān*, *nim-dev*, *chhoṭā shaitān*—*Ardhapiśich*, *ardhdhāmav*, *narapiśach*.
- DĒM'I-GOD**, *n.* (L. *dimidium*, S. *god*) a deified hero—*Nim-devtā*, *jo bahātūr devtā* *kar mānā jāy*—*Ardhdhadov*, *naradev*, *jis sūr* *kī devapratishṭhā* *hūi* *ho*, *jo vīr dev* *ke samān mānā jāy*.
- DĒM'I-LANCE**, *n.* (L. *dimidium*, *lancea*) a short spear—*Ek chhoṭī barchhī* yā *sāṅg^h*.
- DĒM'I-NĀTURED**, *a.* (L. *dimidium*, *natum*) partaking half the nature of another animal—*Dūre jān-var* *kī ādhī khāsiyat* *rakhne* w., *nim-khāsiyat*—*Ardhdhāwabhāwak*, *dūre jāntu* *kī ādhī prakriti* *rakhne* w., *arddhaprakriti*.
- DĒM'I-RĒP**, *n.* (demi-reputation) a woman of suspicious chastity—*Wah 'aurat* *jiski pāk-dāmāni* *par shakk* *paidā ho*—*Wah strī* *jiske satitwa* *par sandeh* *hove*.
- DE-MISE'**, *n.* (L. *de, missum*) death, decease; *v.* to grant by will—*Rihlat*, *wafāt*, *intiqāl*; *v.* *hiba* k., *wasīyat* k.—*Mrityu*, *mīch*, *maran*; *v.* *de* *marnā*, *apnī ichohā* *se* *kisī dhan* *wā satitwa* *ke vishay* *meṇ* *kisī* *ke* *n.* *in* *likhā* *parhī* *kar* d.
- DE-MIS'SION**, *n.* degradation, depression—*Be-'izzatī*, *be-kurmatī*, *na'sūlā*, *kam-qadri*,

- tanazzul, niche ki taraf dabāw*—Padachyuti, adhikārachyuti, niche ki or dabāw,
DE-MISS, DE-MISSIVE, *a. humble*—*Past, zalil*—Din. [adhogati.]
- DE-MŌC'RA-ČY, *n.* (Gr. *demos, kratos*) government by the people—*Jumhūr, ra'iyat*
ki bādhāhi yā hukūmat, hukūmat-i-jumhūr, jumhūri sultānat—Lokaprabhutwa,
lokādhipatya, sāmānyajanakarikarājya, lokarājya, prajāpālitarājya.
- DĒM'O-CRĀT, DE-MŌC'RA-TIST, *n.* one devoted to democracy—*Hukūmat-i-jumhūr-dost,*
ra'iyat ki bādhāhi yā hukūmat kā dost yā pairau—Sāmānyajanakarikarājyavālam-
bi, prajāprabhutwāvalambī, lokaprabhutwamgrāhī, lokādhipatyopakarak.
- DĒM'O-CRĀT'IC, DĒM'O-CRĀT'IC-AL, *a.* relating to a popular government—*Hukūmat-i-*
jumhūr se nisbat-dāḥ, mutā'alliq-i-jumhūri sultānat—Lokādhipatyasambandhī, loka-
prabhutwasambandhī, lokarājyavishayak.
- DĒM'O-CRĀT'IC-AL-LY, *ad.* in a democratical manner—*Hukūmat-i-jumhūr ke taur par,*
jumhūri sultānat ke taur se—Lokarājya ki riti se, lokādhipatya ki riti se.
- DE-MŌL'ISH, *r.* (L. *de, molere*) to throw down, to destroy—*Misnār k., girānāḥ,*
dhā dḥ., tor dāhnā, torāḥ, njarāḥ—Nās k., vidhwāns k.
- DE-MŌL'ISH-ER, *n.* one who demolishes—*Munhawim k. w., bekh-kan, njarāḥ*—Nirmūla-
karak, dhwānsakāri, vināsak.
- DE-MŌLISH-MENT, *n.* destruction, ruin—*Bar-bādi, virānī*—Nās, dhwāns.
- DĒM'O-L'ITION, *n.* the act of demolishing—*Pac-māli, virānī, inhidām*—Nās, vinās,
ujmā, tor dāhnā, dhā dḥ., sañhār, dhwāns, pradhwāns, utpāṇ. [bhūt, pret, dānav.]
- DE-MŌN, *n.* (Gr. *daimon*) a spirit, an evil spirit, a devil—*Jinn, shaitān, 'ifrit*—Piśāch,
DE-MŌN-ESS, *n.* a female demon—*Pisāchinḥ, bhūtinḥ, pretinḥ.*
- DE-MŌN'IC, DĒM'O-N'IC-AL, *a.* belonging to demons, devilish—*Jinn-sirat, shaitāni,*
'ifriti—Piśāchik, āsurī. [grast, bhūtaviśt, bhūt lagā, bhūtopahat, pretavāhit.]
- DE-MŌN'IC, *a.* one possessed by a demon—*'Ifrit girifta, dew-zada, āseb-zada*—Bhūta-
DE-MŌN'IC-AN, *a.* of the nature of demons—*Jinn-sirat, shaitān-sirat*—Piśāchī, āsurīḥ.
- DE-MŌN'ŌL'ATHY, *n.* the worship of demons—*Shaitān-parastish, 'ifrit-parastish*—Piśā-
chapijā, bhūtārchā.
- DĒMŌN'ŌL'GY, *n.* a treatise on demons—*Shaitānōḥ yā 'ifritōḥ ke bāb meḥ kitāb*
yā risāla, 'ilm-i-shaitān—Bhūtapīśāchādivishayakagranth, bhūtapretādivishayakavi-
dyā. [ādhinavyakti, bhūtavaśjan.]
- DE-MŌN'O-MIST, *n.* one subject to demons—*Shaitānōḥ kā tābi-dār yā ra'iyat*—Pret-
DE-MŌN'O-MY, *n.* the dominion of demons—*'Ifritōḥ yā shaitānōḥ ki sultānat yā hukū-*
mat—Bhūtarājya, pretaprabhutwa, piśāchādhipatya.
- DĒMŌN-SHUN, *n.* the state of a demon—*Shaitāni hālat*—Bhūtadaśā, pretāvasthā.
- DE-MŌN'STRATE, *r.* (L. *de, monstrari*) to show plainly, to prove with certainty—
Dalālat k., mudallāl k., sābit k.—Dikhlānā, pratyaksh dikhlānā, pramāṇ ke dwārā
nīschit wā siddh k., prajāpālan k.
- DE-MŌN'STRA-BLE, *a.* that may be demonstrated, that may be proved beyond doubt or
contradiction—*Dalālat-pazīr, qābil-i-sabūt*—Pratipādanīya, sādhyā, prameya, pramāṇ
ke dwārā nīschit wā siddh hone ke योग्य.
- DE-MŌN'STRA-BLE-NESS, *n.* the quality of being demonstrable—*Dalālat-pazīri, qābili-*
yat-i-sabūt—Pratipādanīyatā. Sādhyatā, prameyatwa, pramāṇ ke dwārā nīschit wā
siddh hone ki योग्यता. [se, spashatarup se.]
- DE-MŌN'STRA-BLY, *ad.* evidently, clearly—*Zāhiran, sarihan, sāf-sāf*—Pratyaksharūp
- DĒMŌN-STRĀ'TION, *n.* the highest degree of evidence, certain proof—*Dalīl, isbat, sabūt,*
burhān, dalālat—Pramāṇ, sādhan, upapādan, pramāṇya.
- DE-MŌN'STRA-TIVE, *a.* invincibly conclusive—*Mubarrhan, mudallil, mushit, burhān*—
Upapādak, pramāṇik, nīschayak, nirmāyak, siddhāntakāraṇ.
- DE-MŌN'STRA-TIVE-LY, *ad.* clearly, plainly—*Zāhiran, zāhirāna, sarihan, sāf-sāf*—Sa-
pramāṇ, siddhipurvak, spashatarup se, pratyaksharup se.
- DĒMŌN-STRĀ-TOR, *n.* one who demonstrates—*Sābit k. w., dalīl k. w., dalālat k. w.,*
ballāne w.—Pramāṇakartā, siddhāntī, pratyaksh dikhlāne w., pramāṇ ke dwārā siddh
wā nīschit k. w., nirdoshṭā.
- DE-MŌW'AL-IZE, *r.* (L. *de, mos*) to render corrupt in morals—*Akhilāq bigarnā, bad-*
akhilāq k.—Āchar ācharaṇ wā vyavahār bhrasht k., bhrasht k., durvritta k.
- DE-MŌR-AL-I-ZĀ'TION, *n.* destruction of morals—*Bad-akhilāqī, akhlāq kā biyār-jānā*—
Ācharabhrashtatā, vyavahāradushtatā, dharmabhrashtatā.
- DE-MŌL'CENT, *a.* (L. *de, molceo*) softening, mollifying—*Narm k. w., mulāim k. w.*—
Komal k. w., mridukārī, śamuk, śāntik.
- DE-MŪR, *r.* (L. *de, mora*) to delay, to pause, to hesitate; *n.* doubt, hesitation—*Deri*
k., dirangi k., taraguf k., pas-o-pesh k., muzabab k., hais-bais meḥ h.; n. shakk,
shubhā, pas-o-pesh, hais-bais—Vilamb k., ber k., gauṇ k., atakū, āgāpichhā k.,
dubhā k. *n.* sandeh, saṁsay, dubhā, āgāpichhā wā āgāpichh.
- DE-MŪR'AGE, *n.* an allowance paid for detaining ships beyond the appointed time—
Jahāz ki gahri yā gahiri—Naw ki gahri wā gahiri.

- DE-MŪR'ER**, *n.* one who demurs — *Deri k. w., tawagquf k. w., pas-o-pesh k. w., shakk yā shu-bha k. w.* — Vilamb k. w., ber k. w., atkāv k. w., agpāchh wā agāpichhā k. w., dubdhā wā sandeh k. w. [*mahjūb, sharm-sār* — Dhir, dhirā, gambhir, bhāri, saṅkochi, lajjit.
- DE-MŪRE'**, *a.* (Fr. *des, mœurs*) sober, grave, affectedly modest — *Sanjida, mudbir,*
- DE-MŪRE'LY**, *adv.* with affected modesty — *Mahjūbāna, sanjidagi yā hijāb se* — Saṅkoch wā lajjā se, gaurav se, gambhīratā se. [dhairya, saṅkoch, lajjā.
- DE-MŪRE'NESS**, *n.* soberness, gravity — *Sanjidagi, hijāb* — Dhiratā, gambhīratā, gaurav,
- DEN**, *n.* (S. *dena*) a cavern, the cave of a wild beast; *v.* to dwell in a den — *Garhā^h, guphā^h, gār, bil^h, thar^h, mānd^h*; *v. garhe thar guphe bil yā mānd meṇ rahnā^h* — Gahwar, kandar, guhā, dari, vivar, vil.
- DEN'A-RY**, *n.* (L. *denarius*) the number of ten — *Das kā 'adad^h* — Dās ki saṅkhyā.
- DENATION'AL IZE**, *v.* (L. *de, natum*) to deprive of national rights — *Qaumi huquq*
- DENI'AL**, See under **DENY**. [*se ma'zūl k.* — Jātiya adhikārōn se hīn k.
- DENI-GRATE**, *v.* (L. *de, niger*) to blacken — *Kālā k^h.*
- DENI-GRATION**, *n.* a blackening — *Kālā k^h.*
- DENI-ZEN**, *n.* (W. *dinasaldyn*) a freeman; *v.* to make free — *Ba-ikhtiyār shahrī, kisi shahr yā mulk ke loguṇ kī istihqāq-dār*; *v. āzād k., kisi shakhs kō kisi mulk yā shahr ke loguṇ kī ikhtiyār yī istihqāq d.* — Swatantrajan, kisi deś wā nagar ke loguṇ ke adhikār se yukt jan; *v. swatantra k., swaas k., kisi jan kō kisi deś wā nagar ke nivā-siyōn kā adhikār d.*
- DENI-ZA'TION**, *n.* the act of making free — *Kisi shakhs kō āzād k., kisi shakhs kō kisi mulk yā shahr ke loguṇ kī ikhtiyār yā istihqāq d.* — Swatantra k., kisi jan kō kisi deś wā nagar ke loguṇ kā adhikār d. [*gab k., nām d^h.* — Nām rakhnā, kahnā, bolnā.
- DENOMI-NATE**, *v.* (L. *de, nomen*) to name, to give a name to — *Musammā k., mulaq-*
- DENOMI-NATE**, *a.* that may be named — *Lugab-pazir, muluqqub yā musammā hone ke lāiq* — Nām rakhe wā diye jāne ke yogya, nām se kaho wā bole jāne ke yogya, ā hīyē.
- DENOMI-NA'TION**, *n.* the act of naming, a name, an appellation, a class — *Nām rakhnā^h, ism, laqab, darja, jirya* — Nām d., nām dharnā, nām, sanjñā, upādhi, varg, jathā.
- DENOMI-NATIVE**, *a.* that gives a name — *Nām rakhe yā dharnē w^h, nām d. w^h, khitāb-gar* — Nāmakārī, sanjñā-dāyak, akhyāyak.
- DENOMI-NATOR**, *n.* the giver of a name, the number below the line in a vulgar frac-tion — *Nām d. w^h, nām rakhe w^h, nusab-numā* — Nām-lātā, har, chhed.
- DEN-ŌTE'**, *v.* (L. *de, noto*) to mark, to be a sign of, to betoken — *Nishān d., batlānā^h, 'alāmat h., jātānā^h, dalālat k.* — Chilm k., chinkhāni d., lakshap h., samjhanā, bujhā-nā, dikhānā, dikhlanā, sūchanā k.
- DEN-ŌTA-BLE**, *a.* that may be denoted — *Nishān diye jāne ke qābil, batlāye jāne yā 'alā-mat hone ke lāiq, dalālat-pazir* — Sūchanīy, aūkit hone ke yogya, samjhayē wā di-khāyē jāne ke yogya, lakshanīyā, aūkanīyā, vāchyā, nirdeśyā. [sūchan, nirdeś.
- DEN-ŌTA-TION**, *n.* the act of denoting — *Nishān-dīkī, d'ālāt* — Chilmakārān, lakshap,
- DEN-ŌTA-TIVE**, *a.* having power to denote — *Nishān d. w., batlānē w^h, 'alāmat k. w., da-lālat k. w.* — Chilmakārak, sūchak, upalakshak, darsak, vāchak.
- DEN-ŌTE'MENT**, *n.* sign, indication, token — *Nishān, izhār, dalālat, 'alāmat* — Chilm, chinkhāni, sūchan, sūchanā, lakshap, līng.
- DEN-ŌUNCE'**, *v.* (L. *de, nuncio*) to threaten publicly, to inform against, to accuse — *Barnalā dhamkānā^h, shikāyat k., bad-nām k.* — Dhamkī d., dhirānā, dosh d., apavād lagānī wā d. [Dhirānā, dosh d., apavād lagānā wā d., prakāśabhartsan.
- DEN-ŌUNCE'MENT**, *n.* the act of denouncing — *Dhamkī denī^h, shikāyat k., bad-nām k.* —
- DEN-ŌUN'ER**, *n.* one who denounces — *Dhamkānē w^h, shikāyat k. w., bad-nām k. w.* — Dhamkī d. w., dhirānē w., doshādāyak, apavādak.
- DEN-ŌUN'CI-ATE**, *v.* to threaten, to denounce — *Dhamkānā^h, shikāyat k., bad-nām k.* — Dhirānā, dosh d., apavād d. wā lagānā.
- DEN-ŌUN'CI-ATION**, *n.* the act of denouncing, a public menace, proclamation — *Dham-kānā^h, barnalā dhamkī^h, ved'at, ishtihār-i-dhamkī, ishtihār, izhār* — Dhirānā, pragat jhirkī, prakāśatarjan, prakāśabhartsan, abhī-āp, prakāś, prachār.
- DEN-ŌUN'CI-TOR**, *n.* one who denounces — *Dhamkānē w^h, shikāyat k. w., bad-nām k. w.* — Dhirānē w., anaṅgalaparakāsak, abhisāpak, doshādāyak, apavādak.
- DENSE**, *a.* (L. *densus*) thick, close — *Kasif, munjamid, sangif* — Ghan, ghanā, thos, gārha, nivr. [nivrātwa, ghanatwa, ghanatā.
- DEN-SI-TY**, *n.* closeness, compactness — *Sangini, inj'mād, kasūfut* — Gārhapān, garhāi,
- DENTAL**, *a.* (L. *dens*) relating to the teeth — *Dandāni* — Danti, dantya.
- DEN-TIC-U-LATION**, *n.* the state of being set with teeth — *Dandāna-darī, khandānā-paṇ^h* — Dantitwa, danturātā.
- DENT-FRICE**, *n.* a powder for the teeth — *Manjan^h, sanūn* — Missī, dantaśodhan.
- DENT'IST**, *n.* one who cures diseases of the teeth — *Dānt kā tabīb, dānt ki bimārī dār k. w.* — Dantavaidya, dantchikitsak, dānt ke rog dūr k. w.

DEN-TY'TION, *n.* the breeding of teeth—*Dāntōn ká baphná yá nikalná^h, dādāh ke dānt ká nikalná^h.*

DE-NÓDE', *v.* (*L. de, nudus*) to make naked, to strip—*Nangá k^h, kapre utár lená^h.*

DE-NÓ'DATE, *v.* to strip, to divest—*Nangá k^h, kapre utár lená^h.*

DEN-U-DÁ'TION, *n.* the act of stripping—*Kapre utár lená^h, nangá k^h.*

DE-NÝ', *v.* (*L. de, nego*) to contradict, to refuse, to disown—*Radd k., inkár k., ná k^h, nafí k., munkir h., mukarná, na mánná^h—Kátná, khandan k., nakárná, nahín k., aswikár k., aúgikár na k.* [*qábil—Aswikárya, khandaniya.*]

DE-NÁ-BLE, *a.* that may be denied—*Qábil-i inkir, radd hone ke láig, radd kiye jāne ke*
DE-NÍ'AL, *n.* negation, refusal, abjuration—*Radd, nafí, radd-i-kalám, inkár, gasam par inkár yá tark—Khandan, pratyákhyān, nakár, aswikár, śapath ke dwārā tyág wá aswikár.*

DE-NÍ'ER, *n.* one who denies—*Radd k. w., khláf bayān k. w., inkár k. w., ná k. w^h, munkir, mukarne w., na-mānne w^h—Khandan k. w., kátna w., nakárne w., nahín k. w., aswikár k. w., aúgikár na k. w.* [*kevat hatá d^h.*]

DE-OB-STRÚCT', *v.* (*L. de, ob, structum*) to remove obstructions—*Rok to dūr k^h, ru-*

DE-ŌB'STRU-ENT, *a.* removing obstructions; *n.* that which removes obstructions—*Rok dūr k. w^h, rukáwat hatá d. w^h; n. rok dūr karne-wálí shai, rukáwat hatáne-wálí chíz—Pratibandh ko dūr k. w., nirvighnakári; n. nirvighnakári vastu.*

DE-O-DÁND, *n.* (*L. Deus, do*) a thing forfeited to the king for pious uses—*Wah chíz jo bádsháh ke yáhín díní kár ke tiye zabt ho jāy, sadqa—Wah vastu jo rájá ke yabán panyakárya ke nimitta lag jāy, devadāya, devopahār.*

DE-ŌP'I-LÁTE, *v.* (*L. de, ob, pīlo*) to clear from obstructions—*Ráh saf k., rok dūr k^h.*
—*Pratibandh hatána, rukáwat dūr k., nirvighna k., bát wá márg jhár dálni.*

DE-ŌP'I-LÁ'TION, *n.* the act of clearing from obstructions—*Rok dūr k^h, rukáwat hatána^h.*

DE-ŌP'I-LÁ-TIVE, *a.* removing obstructions—*Rok yá rukáwat dūr k. w. yá hatáne w^h.*

DE-ŌS-CU-LÁTION, *n.* (*L. de, osculum*) the act of kissing—*Chúmná^h.*

DE-PAINT', *v.* (*L. de, pingo*) to picture, to describe—*Tusir kh-chná^h, naqsha banána, bayān k., zahir k.—Chitra banána, chhavi banána, varnan k.*

DE-PÁRT', *v.* (*L. de, pars*) to go away, to leave, to die—*Chalá júná^h, kúch k., chhor d^h, mar júná yá marwá^h, rihlat k.* [*apagam, bilgaw, bichhuráw, viyog.*]

DE-PÁRT'ING, *n.* a going away, separation—*Raw' nagí, julái—Chalá jáná, gaman.*

DE-PÁRT'MENT, *n.* a separate office or division—*Judá 'uhda khidmat 'aláqa mahál yá qismat—Prithak karm pad adhikár vishay aúg prakaran vibhág wá bhág.*

DE-PÁRT-MÉNT'AL, *a.* belonging to a department or province—*Jude 'uhde 'alíqe khidmat mahál yá qismat ke muta'alliq—Prithak karm pad adhikár vishay aúg prakaran vibhág wá bhág ká sambandhi.* *gunan, chalá jáná, murtiyu, marau.*

DE-PÁRT'URE, *n.* a going away, death—*Raw' nagí, kúch, rihlat, mant, wafát—Prasthān,*

DE-PAST'URE, *v.* (*L. de, pascere*) to eat up, to feed, to graze—*Kháná^h, charná^h, Nirdhan*

DE-PAUPER-ATE, *v.* (*L. de, pauper*) to make poor—*Muhtáj k., muhtáj k.—Nirdhan k., daridri k., kangál k.* [*lá^h, chipchípá^h, loslósá^h.*]

DE-PÉCTI-BLE, *a.* (*L. de, pecto*) tough, clammy, tenacious—*Kapá^h, chimrá^h, lasi-*

DE-PÉND', *v.* (*L. de, pendeo*) to hang from, to rely on—*Lutakná^h, muta'alliq h., dāman pakarná, ummed rakhná, yagín junná, mauqúf h., inmahsir h.—Hilagná,*

avalamb k., parádhin h., bharosá rakhná.

DE-PÉN'DANT, DE-PÉN'DENT, *a.* hanging down, subordinate, relying on; *n.* one subordinate, a retainer—*Lutaká yá lutá huá^h, mutábi, furmān-bardár, zer-i-hukm, mut-hag, munhasir, mauqúf, mutawakkil, mutawakkil; n. tábi-dár, wabasta, lawáhiq, dāman-gir, banda—Hilgá wá hilagá hna, avalambit, adhin, parádhin, paravas, ásrít; n. paravas jan, ásrít, parádhin vyakti, anujivi, picbh'agá, bhritya.*

DE-PÉN'DENCE, DE-PÉN'DEN-CY, *n.* state of being subordinate, connexion, reliance—*Tábi-dári, itá'at, 'aláqa, it'alluq, silsila, ummed, 'itimád, 'itibár—Adhinatá, paravasitwa, parádhinatá, sambandh, sunpark, lagáw, mel, ásráy, avalamban, viewás, pratyay, bharosá.*

DE-PÉN'DER, *n.* one who depends—*Tábi-dár, dāman-gir, lawáhiq, ummed, 'itibár yá 'itimád k. w.—Paravas jan, parádhin jan, ásrít, picbh'agá, bharosá k. w., bharosá rakhne w.*

DE-PÉR'DIT, *n.* (*L. de, per, do*) any thing lost or destroyed—*Jo chíz kho gai ho yá bar-bád ho gai ho—Koi vastu jo hiráy gai ho wá nasht ho gai ho.*

DE-PER-DY'TION, *n.* loss, destruction—*Nupsin, ziyān, zawál, bar-bádi—Kshati, hāni, nās, kahay, dhwañs.*

DE-PHLĒG'MATE, *v.* (*L. de, Gr. phlegma*) to clear from phlegm—*Balgam daf k., zukám dūr k., jism ki rutúbat saf k.—Kaph chhātná wá dūr k., sleshmá nā k.*

DE-PHLEG-MÁTION, *n.* the separation of phlegm—*Balgam ká daf k., rukám ká dūr k., jism ki rutúbat ki safái—Kaph ká chhātna wá dūr k.*

- DE-PICT'**, *v.* (L. *de, pictum*) to paint, to portray, to describe—*Naqsha k., taswīr khīnch-nā, taswīr k., bayān k.*—Chitra banānā, chhavi banānā, varṇan k.
- DE-PICTURE**, *v.* to represent in colours—*Raṅg bhar-kar taswīr khīnchnā*—*Raṅg bharkar chitra wā chhavi banānā.* [Romaharāṇ, nishkeśīkarāṇ.]
- DE-PLA'TION**, *n.* (L. *de, pilas*) the act of pulling off the hair—*Be-bāl yā be-mū k.*—**DE-PLA'-TO-RY**, *a.* taking away the hair—*Be-bāl yā be-mū k. w.*—Romahārī, keśanāśak.
- DE-PLETION**, *n.* (L. *de, pletum*) the act of emptying—*Ķhālī k., tihī k.*—Chhūnchhā k., śūnya k. [k., *hasrat k., gīriya k.*—Vilāp k., ronā, hāyāy k., khed k.]
- DE-PLÖRE'**, *v.* (L. *de, ploro*) to lament, to bewail, to mourn—*Afsos k., zāri k., taussuf*
- DE-PLÖ'-RA-BLE**, *a.* lamentable, sad—*Mātam-angez, nāla-sāz, qābil-i-gīriya, afsos karne ke lāiq, kam-bakht*—*Sokanay, vilāpaniya, duhkhanjanak, kleśad.*
- DE-PLÖ'-RA-BLE-NESS**, *n.* state of being deplorable—*Mātam-angezī, kam-bakhtī, nāla-sāzī*—*Vilāpaniyatā, daurgatya.* [se, *daurgatya se, duhkhi se, kleś se.*]
- DE-PLÖ'-RA-BLY**, *ad.* lamentably, miserably—*Afsos se, nāla-sāzi se, kam-bakhtī se*—*Vilāp*
- DEP-LO-RÄ'TION**, *n.* the act of deploring—*Gīriya, taussuf, zāri, nāla, āh-zāri*—*Vilāp, ronā, rodan, sok.*
- DE-PLÖ'-BER**, *n.* one who deplores—*Afsos k. w., zāri k. w., taussuf k. w.*—*Vilāpakāri, rone w., kled k. w.* [līnā^h.]
- DE-PLÖ'Y**, *v.* (L. *de, plico*) to display, to open, to extend—*Dikh-lānā^h, kholnā^h, phai-*
- DE-PLÖME'**, *n.* (L. *de, pluma*) to strip of feathers—*Par ukhāp-tenā^h, par noch-tenā^h, be-par kar d.*—*Nishpakshī k., paṅkhhān k.*
- DE-PÖNE'**, *v.* (L. *de, pono*) to lay down as a pledge, to bear testimony—*Gīran rakhnā, shart lagānā, gawāhī gā shahādāt k.*—*Bāndhak dharmā, paj wā hor lagānā, sākshya d.*
- DE-PÖ'NENT**, *n.* a witness, an evidence; *n.* having a passive form with an active signification—*Gārāh, shāhid*; *n.* ek jīl jiskī sūrat jīl i-majhūl kī zī hotī hai aur jiske ma'ne jīl i-mutāddī ke hote hain—*Sālihi, sākshī; n.* ek dhātuprayog jiskā ākār karmapratyayānt ke tulya ho aur arth sakarmak ke tulya ho.
- DE-PÖPU-LÄTÉ**, *v.* (L. *de, populus*) to unpeople, to lay waste—*Wīran k., tākht-o-tārāj k., zer-zabar k., girāt k., nīrjan k., śūnya k., naraśūnya k., ujārnā, tahasmanas k.*
- DE-PÖP'-LÄ'TION**, *n.* destruction, waste—*Wīranī, tabahī, pāc-mālī*—*Deśavināś, ujār, deśa ujār, tahasmanas.*
- DE-PÖP'-ULÄ-TÖR**, *n.* one who depopulates—*Wīran k. w., tākht-o-tārāj k. w., zer-zabar k. w., girāt k. w.*—*Ujār k. w., deś ujār k. w., deśavināśakāri, tahasmanas k. w.*
- DE-PÖRT'**, *v.* (L. *de, porto*) to carry, to demean, to behave; *n.* demeanour—*Le jānā^h, chalan chalnā^h; n.* chāl-chalan^h. [han, *pravasan, vivāsan, deś chhuranā.*]
- DEP-ÖR-TÄ'TION**, *n.* a carrying away, exile—*Le jānā^h, jīl-i-watan, mulk chhuranā*—*Va-*
- DE-PÖRT'-MENT**, *n.* conduct, demeanour—*Raštār, tarīq, ma'z, rawish*—*Chāl, chāl-chalan, dhanīg.*
- DÉ PÖSE'**, *v.* (L. *de, positum*) to lay down, to degrade, to bear witness—*Pālnā^h, ma'zūl k., tag r k., mauqif k., gawāhī d., shahādāt d. gā k.*—*Dāld, utārnā, pad wā adhikār se utār d., padachyut k., pramān, sākshitwa d., sākshya d.*
- DE-PÖS'A-BLE**, *a.* that may be deposed—*Qābil-i-ma'zūlī, qābil-i-tagīrī*—*Utār diye jāne ke yogya, padachyut kiye jāne ke yogya.* [padachyut k., utār d., rājyapattan.]
- DE-PÖS'AL**, *n.* the act of deposing—*Ma'zūlī, ma'zūl k., tagīrī, mauqifī*—*Padachyuti.*
- DE-PÖS'ER**, *n.* one who deposes—*Ma'zūl k. w., tagir k. w., mauqif k. w.*—*Utār d. w., pad wā adhikār se utārne w., padachyut k. w.* [ch yuti, *rājyabhang, rājyapad se utārā jānā.*]
- DE-PÖS'ING**, *n.* the act of dethroning—*Tukht se ma'zūlī, badshāhat se tagīrī*—*Rājya-*
- DE-PÖS'IT**, *v.* to lay down, to lodge in trust; *n.* any thing lodged in trust, a pledge—*Dharnā^h, dālnā^h, jānī k., siparī k., supard k., amānat rakhnā, zimma k., hawāla k., gīran rakhnā, gīran rakhnā, rīhan rakhnā; n.* amānat, wāl'et, rīhan, gīran, kofālat—*Rakh chhormā, dāl d., pāt d., sauṇpna, thātī dharnā, dharohar dharnā, bāndhak dharnā, gahne dharnā wā mārna; n.* dharohar, thātī, jākar, bāndhak.
- DE-PÖS'IT-Ä-RY**, *n.* one with whom any thing is lodged in trust—*Amānat-dār, amān, amānat-guzār, khāzānchī*—*Dharohariyā, nyāsadhārī, nyāsagrahī.*
- DÉP-O-S'ITION**, *n.* the act of depositing—*Tukht se ma'zūlī, bālshāh ko tukht se utārnā, shahādāt, izhār, zabān-bandi, gawāhī, jānī hāt khāt, jo chāz par jāy*—*Rājyachyuti, chhatrabhang, rājyapad se utārnā, sākshitwa, sākshya, jo vastu par jāy wā baith jāy.*
- DE-PÖS'IT-TO-RY**, *n.* a place for lodging any thing—*Amānat-khānū*—*Dharohar kī jagah, kothī.*
- DE-PO'T**, *de-pō'*, *n.* (Fr.) a place for stores, a magazine—*Zakhīra, kharānā, silāh-khānā, makhzan*—*Ganj, bhāndār, astrāgār, yuddhadravayāgār, yuddhasamagri kā bhāndār.*
- DE-PRÄVE'**, *v.* (L. *de, pravus*) to vitiate, to corrupt, to contaminate—*Ķharāb k., ta-bāh k., fāsīd k.*—*Bigarnā, bhrasht k., nasht k., khotā k., burā k.*
- DÉP-RA-VÄ'TION**, *n.* the act of depraving—*Ķharābī, tabānī, burāi^h, kharāb k.*—*Khotāi, bhrashtatā wā dushatā, khotā bhrasht wā dushl k., bigarnā.* [wā *dushatātā se.*]
- DE-PRÄVED'LY**, *ad.* in a corrupt manner—*Ķharābī se, burāi se^h, khotāi se^h*—*Bhrashtatā*

- DE-PRĀVEDNESS, *n.* corruption, taint—*Ḥharābī, ālūdagi, khotā^h, burā^h*—Bhrashtatā, dushatātā. [tātā, bhrashtatā, dushatbhavatā.]
- DE-PRĀVE'MENT, *n.* vitiated state, corruption—*Ḥharābī, tabāhī, khotā^h, burā^h*—Dush-DE-PRĀVE'ER, *n.* one who depraves—*Ḥharāb k. w., tabāh k. w., khotā k. w.*—Bigarū, bigāre w., bharā^h-akārī, bhrasht k. w., burā k. w., dush k. w.
- DE-PRĀV'ITY, *n.* corruption, wickedness—*Bigarū^h, ḥharābī, tabāhī, khabāsāt*—Bhrashtatā, dushatātā, dushatbhavatā, antardushatātā.
- DEPRĒ-CATE, *v.* (L. *de, precor*) to beg off, to pray that evil may be averted—*Istigfār k., shaf'āt k., 'uzr k., ma'zarat k., 'uzr-khwāh k., taklīf se najāt māngnā*—Kshamā māngnā, kshamā kī prārthanā k., dukkhanivāraṇ ke nimitta prārthanā k., klēs se mukti chāhnā. [atyant anisht w. anākaṅkshaniya.]
- DEPRĒ-CABLE, *a.* to be averted—*Daf' kiye jāne ke lāg, nihāyat karh*—Varjaniya,
- DEPRĒ-CĀTION, *n.* prayer against, entreaty—*Istigfār, isti'ār, isti'fā, shaf'āt, 'uzr-khwāh, iltijā, dar khwāst, iltimās*—Klesanivāraṇ ke nimitta prārthanā, kshamā kī prārthanā, chiranī, bintī.
- DEPRĒ-CATIVE, DEPRĒ-CATORY *a.* that serves to deprecate, apologetic—*Istigfār k. w., 'uzr-gā 'uzr-khwāh k. w., muta'azzir*—Anishtanivāraṇarthaprārthanāvisishṭ, klēs wā vīraj ke dūr karne ke nimitta prārthanā k. w., dukkhanivāraṇarthaprārthanākārī, anishtanivāraṇ, aparādha^h kshamā māngne w. [naprārthanākārī aparādha^h kshamā māngne w.]
- DEPRĒ-CATOR, *n.* one who deprecates—*Shaf' mustagfir 'uzr-khwāh*—Dukkhanivāra-
- DEPRĒ-CIATE, *v.* (L. *de, pretium*) to lessen the price, to undervalue—*Qimat ghatānā, kam-qadr k., kam-qimat jānnā, sabuk k.*—Mol nūm k., mol ghatānā, heṭhā jānnā, hulkā samajhnā, laghu mānnā, nūm wā alp jānnā, apkarāh k.
- DEPRĒ-CIATION, *n.* the act of lessening the price or value—*Qimat kā ghatānā, kam-qadrī, kam-q matī, sabukī*—Mol kā nūm k., mol kā ghatānā, heṭhā laghu wā nūm jānnā, apkarashay, gūnpatā^h arshay, brās.
- DEPRĒ-CIATOR, *n.* one who depreciates—*Qimat ghatāne w., kam-qimat k. w., kam-qadr k. w., sabuk k. w.*—Mol nūm k. w., mol ghatāne w., heṭhā hulkā wā laghu jānnē w.
- DEPRĒ-DATE, *v.* (L. *de, praedo*) to rob, to pillage, to spoil—*Qarat k., tākht-o-tārāj k., tabāh k., kharāb k., khāk-siyāh k.*—Lūtnā, lūtpāt k., har lenā, tabasnahas k., bārahāt k., nasht k. [tabāhī—Lūt, lūtpāt, tabasnahas, upudrav.]
- DEPRĒ-DATION, *n.* a robbing, a spoiling, a spoiling—*Qarat, tākht-o-tārāj, khārā, ḥharābī,*
- DEPRĒ-DATOR, *n.* a robber, a spoiler—*Qazzāk qā qazzāq, girāt k. w., tākht-o-tārāj k. w., tabāh k. w., kharāb qā khāk-siyāh k. w.*—Lūtnā, lūtpāt k. w., tabasnahas k. w.
- DEPRĒ-DI-CATE, *v.* (L. *de, pro, dico*) to proclaim, to commemorate—*Mashhūr k., yād-gārī rakhnā*—Prachār wā prakās k., pratishṭhā k. wā smarṇarth utsavādi k.
- DEPRĒ-HE'ND', *v.* (L. *de,prehendo*) to catch, to discover—*Giriftār k., inkishāf k., zāhir k.*—Pakarnā, dharnā, dhūmīh nikālā, kuo^h nikālā, prakās k.
- DEPRĒ-HE'NSIBLE, *a.* that may be caught—*Qābul-i-giriftārī*—Pakare jāne ke yogya, dhar payne ke yogya, grabaniya, dharaniya. [karat, prakas, dhūmīh nikālā.]
- DEPRĒ-HE'NSION, *n.* a catching, a discovery—*Giriftārī, inkishāf, ifshā*—Dharan, pa-
- DE-PRESS', *v.* (L. *de, pressum*) to press down, to humble, to deject—*Dabānā^h, past k., zer k., sarf k., afsurda k., dīl tang k.*—Dabnā, jhuk nā, nawānā, apakrisht k., adham k., ghatānā, udās k., ulān k., mau toṇā.
- DE-PRES'SION, *n.* the act of pressing down, abasment, dejection—*Dabā^h, pastī, zillat, dīl-tangī, afsurdagi*—Pachak, dabānā, apakrishtakaran, apakarashay, u che k., ghatāw, ndās, ndās k., mlānī, glānī, vishād, avasād, avasamatā.
- DE-PRES'SIVE, *a.* tending to depress—*Dabāne w., past k. w., zālī k. w., afsurda yā dīl-tang k. w.*—Dābne w., adham wā apakrisht k. w., jhukāne w., udās k. w., avasādak.
- DE-PRES'SOR, *n.* one that depresses—*Zālīm, dabāne w., past yā zālī k. w., zer k. w., afsurda yā dīl-tang k. w.*—Upadravī, dābne w., adham wā apakrisht k. w., nawāne w., ndās k. w., mlān k. w., mau toṇe w., avasādak.
- DEPRĒ-MENT, *a.* pressing down—*Niche ko dabā d. w.*
- DEPRĒ-VE', *v.* (L. *de, privo*) to take from, to bereave, to debar—*Le-lenā^h, mahrum k., ma'zūl k., rokna^h, khārij k.*—Har lenā, chhin lenā, arnā, bāhar k. wā rakhnā.
- DEPRĒVABLE, *a.* liable to deprivation—*Qābil-i-ma'zūlī yā mahrumī, ma'zūl yā mah-rām h.me ke lāg, khārij h.me ke qābil*—Bāhar kiye jāne ke yogya, āre jāne ke yogya, nikāl diye jāne ke yogya, apaharaniya.
- DEPRĒ-VATION, *n.* act of depriving, loss—*Chhin-chhān-lenā^h, 'ar-tarafī, ma'zūlī, 'adam, nuqsān, zarāt*—Chhin chhin, haran, apahār, lop, bharās, dhwaṅs nikāl d. wā bāhar k., parityag, nās, kshatī, hānī. [rahitatwa, apahritatā.]
- DEPRĒ-VE'MENT, *n.* the state of losing—*Ma'zūlī, mahrumī, nuqsānī*—Hinatā, parihinatā,
- DE-PRĒ-VE'ER, *n.* one who deprives—*Le-lene w., ma'zūl yā mahrum k. w., khārij k. w., rokne w.*—Chhin lene w., har lene w., harttā, āre w., bāhar k. w.
- DEPTH. See under DEEP.
- DE-PULSION, *n.* (L. *de, pulsio*) a driving away—*Haikā d^h, khader d^h.*

- DĒP-U-RATE**, *v.* (L. *de, purus*) to purify, to cleanse; *a.* purified, cleansed—*Sāf k., mail kāmā yā chhāntā^h*; *a. sif, be-mail, nirmal^h*—Vimal k., nirmal k., śodhanā, swachchha k.; *a. vimal, swachchella, śodhit.* | Nirmalikarap, śodhan, malāpatarshap.
- DĒP-U-RĀ'TION**, *n.* the act of purifying—*Safā, pāk zagi, mail kā kāmā yā chhāntā^h*—
- DE-PŌTE**, *v.* (L. *de, puto*) to send with a commission, to empower to act, to appoint—*Wakīl yā amin karke bhejnā, wakālat d., muhtār muqarrar k., kisi kām ke anjām ke liye ikhtiyār d. muta'ain yā muqarrar k.*—Pratinidhi niyukt karke bhejnā, kisi kārya ke nrvāh ke nimitta kisi ko adhikār d. niyukt k.
- DĒP-U-TĀ'TION**, *n.* the act of deputing, the persons deputed—*Nāib muqarrar karke bhejnā, wakālat, niyābat, amīn, amīn nāib wakīl yā muhtār log*—Pratinidhi niyukt karke bhejnā, pratinidhigan, niyuktajamasamūh.
- DĒP-U-TY**, *n.* one who transacts business for another, a lieutenant, a viceroy—*Gumāsh-tā, nāib, wakīl, pesh-kār, jā-nishīn*—Pratinidhi, pratipurush, pratirup.
- DE-IC(Ā'I-NATE**, *v.* (L. *de, radix*) to pluck up by the roots—*Ukhār dālnā^h, ukhār-nā^h, upārd^h, jay se kholnā^h*.
- DE-RANGE**, *v.* (L. *de, Fr. ranger*) to disorder, to embarrass—*Dar-ham-bar-ham k., ultā-paltā k.^h, paveshn k., ahtar k.*—Ghālmel k., ulāt pulāt k., avyavasthit k., asta vyast k., galpānā, ghabrā d., vyākul k.
- DE-RANGE'MENT**, *n.* disorder, insanity—*Be-tartībī, paveshnī, dūwīnagi, sandā*—Golmāl wā ghōlmel, agarbagar, garbarāhat, avyavasthā, vyutkrām, unmāc, unmattatā, chit-tavibhram, bawlāpan. [*dila-o-dānīta chhorā gayā*—Jān bijlikar chhorā gayā.
- DĒRE-LĪCT**, *a.* (L. *de, re, linguo*) wilfully relinquished—*Qasdam tark kiyā gayā*,
- DĒRE-LĪCT'ION**, *n.* the act of forsaking—*Tark*—Tyug.
- DE-RIDE**, *v.* (L. *de, ridere*) to laugh at, to mock, to ridicule—*Istihzā k., sukhra k., tamaskhur k., tasmakhkhar k.*—Hañsi k., hañsa, thātthā mārñā, upahās k., parihās k.
- DE-RĪ'DER**, *n.* a mocker, a scotter—*Istihzā k. w., sukhra k. w., tanz-go, ta'na-zun*—Upahāsak, parihāsak, thātthol, thātthā karnehārā.
- DE-RĪ'DING-LY**, *ad.* in a jeering manner—*Istihzā karne ke taur se, sukhra ke taur se, tanz yā ta'na ke taur se*—Upahās ki riti se, parihās ki lāñtī se, thāttho ki riti se.
- DE-RĪ'SION**, *n.* the act of deriding, scorn—*Istihzā, sukhra, muskharagi, hijārat, nafrat, karāhigat, istihzār*—Thātthā, thātthol, hañsi, uphās, parihās, avajñā, ghni, ghripā.
- DE-RĪ'SIVE**, *a.* mocking, scoffing—*Mashhara, istihzā k. w., ta'na-zun*—Upahāsak, parihāsakar, hāsakar, thātthā k. w.
- DE-RĪ'SIVE-LY**, *ad.* in a derisive manner—*Mashhara-pan se, istihzā se, ta'na-zanī se*—Upahās se, parihās se, avajñāpūrvak, avajñān se. [upahāsak, hāsakar.
- DE-RĪ'SO-RY**, *a.* mocking, ridiculing—*Mashhara, ta'na-zan, sukhra k. w.*—Parihāsak,
- DE-RIVE**, *v.* (L. *de, rivus*) to draw from, to deduce, to receive—*Nikālñā^h, akh k., mushtaq k., masdar se nikālñā, nasab k., hāsīl k.*—Lāñā, mūl se nikālñā wā lāñā, vyutpatti k., pāñā.
- DE-RĪ'VA-BLE**, *a.* that may be derived—*Qābil-i-istihzā'g, qābil-i-istikhzāj, hāsīl hone ke qābil*—Vyutpādaniya, yauktik, utpādaniya, prāpaniya, milne ke yogya.
- DĒR-I-VĀ'TION**, *n.* the act of deriving, the tracing of a word from its original—*Nikāl-nā^h, istihzāj, istikhzāj*—Lāñā, āññā, utpatti, sabdotpatti, dhātuvyutpatti.
- DE-RĪ'VĀ-TIVE**, *a.* derived from another; *n.* the thing or word derived from another—*Far^h, mushtaq, masdar*; *n. muslūr yā mushtaq lafz*—Yauktik, autsargik, niklā huā, vyutpanna; *n. vyutpannasābd, utpannasābd, mūl se niklā huā sābd.* [se, sabdotpatti se.
- DE-RĪ'VĀ-TIVE-LY**, *ad.* in a derivative manner—*Istihzāj se, istikhzāj se*—Dhātuvyutpatti
- DE-RĪ'VER**, *n.* one who derives—*Mūdda yā masdar se nikālne w., bunyād se nikālne w.*—Mūl se nikālne w., vyutpattikārak, ānyanākartā.
- DĒR'O-GATE**, *v.* (L. *de, rogo*) to take away, to detract; *a.* degraded—*Kam k., be-qadr k., be-waqr k., haqār k.*; *a. zalīl, haqir, be-waqr*—Nyūn k., ghañnā, laghu k., halkā k., tuchchha k.; *a. apamānit, ghatāyā gayā, laghu wā halkā kiyā gayā, tuchchha kiyā gayā.*
- DĒR'O-GATE-LY**, *ad.* in a manner to derogate—*Haq r zalīl yā be-waqr karne ke taur se*—Laghu apamānit tuchchha wā halkā karne ki riti se.
- DĒR-O-GĀ'TION**, *n.* the act of taking away from reputation or honour, detraction—*Ruwāī, be-qadrī, be-waqri, bad-nāmī, hijārat, sabukī*—Apamān, halkāī, halukāī, apayās, akhyātī.
- DE RŌG'A-TO-RY** *a.* detracting, lessening—*Buhtān-sāz, khafif k. w., be-qadr yā be-waqr k. w., kam k. w., kamāne w.*—Akirtikar, apayāsakar, akhyātikārak, apamānakārī, ghatāne w., nyūn k. w., laghukārak.
- DE-RŌG'A-TO-RĪ-LY**, *ad.* in a detracting manner—*Khafif karne ke taur se, be-qadr yā be-waqr karne ke taur se, kam karne ke taur se*—Tuchchha karne ki riti se, halkā nyūn wā laghu karne ke bhāv se. [Turk des kī saannysī wā yogī.
- DĒR'VIS**, *n.* (P.) a Turkish monk—*Darvesh yā darvesh, faqir, khīrqa-posh, jogī^h*—
- DĒS'CANT**, *n.* (L. *de, cantum*) a song or tune in parts, a discourse—*Surod, barod, taqrīr, bayān, bañā*—Gān, rāg, gīt, vād, anukathan, varnan.

- DES-CANT', v. to sing in parts, to discourse—*Gānā^h, taqrīr k., bayān k., baḥa k., guft-gā k.*—Gān k., git gānā, vistār karke kaḥnā, kathopakathan k.
- DES-OANT'ING, n. remark, conjecture—*Qaul, maqūla, qiyās, kḥiyāl, gumān, andāsa*—Vachan, kabā, lāt, atkal.
- DE-SCEND', v. (L. *de, scando*) to go or come down, to fall, to sink—*Uṭarnā^h, nāzil h., niche jānā yā ānā^h, nikulnā^h, gurnā^h, pahuichnā^h, dhalnā^h, dhalaknā^h, dūbnā^h.*
- DE-SCEND'ANT, n. the offspring of an ancestor—*Nasl, aulād*—Vaṇs, santān, santati.
- DE-SCEND'ENT, a. coming down, falling—*Uṭartā huā^h, girtā huā^h, niche ātā yā jātā huā^h, dūbtā huā^h, dhaltā huā^h, dha'uktā huā^h.* [dhalakne w^h, dūbne w^h.
- DE-SCEND'ER, n. one who descends—*Uṭarne w^h, niche jāne yā āne w^h, dhalne w^h.*
- DE-SCEND'-BLE, a. that may be descended—*Jis par se utarā jāy^h, jis par se utar sakeṇ^h, buzurgon se kḥurdon yā wārison ko pahuichne ke lāiq*—Purkhon se larḥon ko pahuichne ke yogya, dāyayogya.
- DE-SCEND-I-BIL'-TY, n. the state of being descendible—*Buzurgon se kḥurdon ko pahuichne ki kḥāsiyat*—Purkhon se larḥon ko pahuichne kā dharm gun wā bhāv.
- DE-SCEN'SION, n. a going downward—*Uṭār^h, girār^h.*
- DE-SCENT', n. the act of descending, progress downwards, declivity, invasion, birth, extraction—*Nuzul, tamazzul, utār^h, dhāl^h, gūrish, hamla, tuwallud, paidāish, nasl, kḥundān*—Uṭarnā, niche jānā, adhogati, adhogaman, dhālū jagah, abhikram, ākrānti, janma, utpatti, vaṇi, kul.
- DE-SCRIBE', v. (L. *de, scribo*) to delineate, to mark out, to represent by words—*Banānā^h, kḥuichnā^h, naqsha banānā, bayān k., taqrīr k., wasf k., batlinā^h*—Nirmāṇk, chitra banānā, dikhānā, varṇan k., bakhāmnā, bakhān l., vyākhyā k.
- DE-SCRIB'A-BLE, a. that may be described—*Qābil-i bayān, bayān kiye jūne ke qābil, bat-lāye jūne ke lāiq*—Varṇaniya, vyākhyā, nirvachaniya, jiskā varṇan ho sake.
- DE-SCRIB'ER, n. one who describes—*Bayān k. w., banāne w^h, kḥuichne w^h, taqrīr k. w., batline w^h*—Nirmāṇ k. w., nirmatā, dikhāne w., varṇan karnehārā, vyākhyāti.
- DE-SCRIPTION, n. the act of describing, representation, delineation, definition, a sort—*Bayān, naql, sirat, naqsha, tawṣif, ta'rif, tawr, tarah*—Bakhān, varṇan, vivaraṇ, chitra, ākriti, ākār, vyākhyā, lakṣaṇ, prakār.
- DE-SCRIPTIVE, a. containing description—*Mubaiẓin, muzḥir, naql-kunanda, ta'rif k. w.*—Nirdēshak, vāchak, varṇanākārī, vivaraṇvāishik.
- DE-SPY', v. (L. *de, Fr. erier* ?) to spy at a distance, to detect, to discover—*Dekh-pānā^h, tuknā^h, nirakhnā^h, paka-pānā^h, dhūnḥ-nikālnā^h.*
- DE-SPY'ER, n. one who descries—*Tāknē w^h, nirakhne w^h, dekh-pāne w^h, paka-pāne w^h, dhūnḥ-nikālne w^h.*
- DES-ECRATE', v. (L. *de, sacer*) to divert from a sacred purpose, to profane—*Nā-pāk k., āluda k., palid k.*—Apavitra k., pratishṭhālopan k., saṅskāradūshap k., asuddh k., bigādnā, bhrasht k. [th dlop. apavitra k., pratishṭhādhwāns, bhrasht k.
- DES-ECRAT'ION, n. the act of desecrating—*Āludag, nā-pakīzagi, ībtāl-i-niyāz*—Pratishṭhā-
- DE-SERT', v. (L. *de, sertum*) to forsake, to leave, to abandon—*Tark k., firār h., chhor bhāgnā^h*—Tajānā, tyāganā, chhor d., chhor ar bhāg jānā.
- DES'ERT, n. a wilderness, solitude, waste; a. wild, waste, uninhabited—*Bayābān, bādīya, wirāna, wādi*; a. walshi, bayābāni, wirān, pāe-māl, nā-ābād—Jaṅgal, aranya, marubhūmi, marusthal; a. aranyak, jaṅgali, banailā, ū-ar, nirālā, ujār, nirjan.
- DE-SERT'ER, n. one who deserts—*Tarik, firārī*—Chhor d. w., tyāgane w., tyāgi, yud-dhatyāgi, senātyāgi, bhagorā, bhaggu. [tyāg, yuddhatyāg, bhaghag.
- DE-SERT'ION, n. the act of deserting—*Firār, tark, rawā-rawī*—Tyāg, parityāg, senā-
- DE-SERVE', v. (L. *de, servio*) to be worthy of, to merit—*Sazā-wār h., lāiq h., qābil h., mustahiq h., muqtāzī h., mustahiq h.*—Yogya h., upayukt h., uchit h.
- DE-SERT', n. merit or demerit, reward—*Sazā-wārī, liyaqat, qadr, jazā, badlā*—Yogyatā, guṇagun, punyāpunya, upayuktatā, gun, pratiphal, phal.
- DE-SERT'FUL, a. meritorious—*Wājib-u-l-ajr, mustahiqq-i-nāyat, saza-wār*—Gunī, guṇa-wan, upayukt, yogya. [ayogya.
- DE-SERT'LESS, a. without merit—*Nā-lāiq, nā-kāra, be-hunar*—Nir-gun, anupayukt,
- DE-SERT'LESS-LY, ad. undeservedly—*Nā-haqq, nā-sazā-wārī se, gair-wājib*—Ayogyatā se, anupayuktatāpūrvak. [tātā se, uchit riti se, nyāy se.
- DE-SERV'ED-LY, ad. according to desert—*Liyaqat ke mutābiq haqq se, insāf se*—Upayuk-
- DE-SERV'ER, n. one who deserves—*Sazā-wār yā mustahiqq shakhs, lāiq shakhs*—Yogya wā upayukt vyakti. [tātā, guṇagun, punyāpunya, dharmādharm.
- DE-SERV'ING, n. degree of merit or demerit—*Bhālī yā burī liyaqat, nekī yā bādī*—Upayuk-
- DE-SERV'ING-LY, ad. worthily—*Liyaqat se, mustawjibāna, mustahiqqāna*—Gupavāishish-tatā se, yogyatā wā upayuktatā se.
- DE-SIC'CATE', v. (L. *de, sicco*) to dry up, to grow dry—*Khushk k. yā h., rutūbat khīchnā^h*—Sushk k. wā h., sukhānā wā sūkhnā, jhurinā. [dravya.
- DE-SIC'CANT, n. that which dries up—*Sukhā dālne-wālī shai*—Sukhānewālī vastu, soshak-

DES-TO-CĀ'TION, *n.* the act of making dry — *Sukhāvāt^h, sukhā^h, sukhā^h*.

DE-SŪ'CA-TIVE, *a.* having the power of drying; *n.* that which absorbs moisture — *Sukhāne w^h*; *n.* *rukūbat khāchue-wāli chiz* — *Soshak, sushk k. w.*; *n.* *śoshakavastu, sushk karnewālī vastu*.

DE-SID-ER-ATE, *v.* (*L. desidero*) to want, to miss, to desire — *Kisī bāt yā chiz ki āرزū k., maktūj k., khwāhish k.* — *Kisī vastu ki ichchā k., na rukhnā, akānkshā k., abhilāshā k.*

DE-SID-ER-Ā'TUM, *n.* that which is desired or wanted: *pl.* **DE-SID-ER-Ā'TA** — *Jo chiz mau-jūd na ho magar uske liye āرزū yā khwāhish ho* — *Avartanān vāchhanīy vishay, avi-dyānān abhishīt vastu, jo vastu upasthit na ho parantu uske liye akānkshā wā abhilāshā ho.*

DE SIGN', *de sin'*, *v.* (*L. de signo*) to purpose, to intend, to plan, to project, to sketch out; *n.* a purpose, an intention, a scheme, a plan, a sketch — *Irāda k., matlab rukhnā yā k., mau-saba bāndhnā yā k., talbīr k., bandish k., naqsha banānā*; *n.* *irāda, matlab, mau-saba, bandish, talbīr, naqsha* — *Abhiprāy k., manorath k., manaskāmanā k., vāñchā k., upāy rukhnā wā k., yukti k., jugat bāndhnā, dhāñchā banānā*; *n.* *abhiprāy, manaskāmanā, manorath, vāñchā, upāy, yukti, jugat, dhāñchā, katkanā.*

DE-SIGN'-ABLE, *a.* that may be designed — *Mau-saba bāndhe jāne ke lūg, mau-saba-paz' r. talbīr yā bandish kiye jāne ke qābil, talbīr-parāz, naqsha khāne jāne ke qābil, nishān kiye jāne ke lūg, munakim-l-naqsha, dikhlāye jāne ke qābil* — *Upāy kiye jāne ke yogya, dhāñchā wā katkanā banāye jāne ke yogya, ankaniya.*

DES'IG-NATE, *v.* to point out, to distinguish — *Nishān k^h, dikhlānā^h, intigāz k., tamiz k.* — *Añkit k., chihnit k., jānānā, viśesh k., bilgwā, prithak k.*

DES-IG-NA'TION, *n.* the act of pointing out, that which distinguishes, appointment — *Nishān se dikhlānā, izhār, 'alāmāt, laqab, taqarrurī, ta'ayun* — *Nirdes, sūchan, lak-shan, upalakshan, chihni, sunjhā, ākhyā, viśeshan, niyog, niyojan, niyukti.*

DE-SIGN'-ED-LY, *ad.* purposely, intentionally — *Qasdan, 'amdan, dida-o-dānista* — *Jān-būjhkar, ichchāpūrvak.*

DE-SIGN'ER, *n.* one who designs, a plotter — *Mau-saba-bāz, naqsha banāne w., fīratī, wāzishī* — *Upāyī, upāyachitak, dhāñchā wā katkanā banāne w., kumantranakāri, gut w. k.*

DE-SIGN'ING, *p. a.* insidious, treacherous; *n.* the art of delineating — *Fīratī, rigā-kār, farebī, dūgā-bāz*; *n.* *taswir-kashi, mau-sawiri* — *Dhūrt, ghātī, kupaṭī, chhālī*; *n.* *chitra-kāri, chitralekhan.*

DE-SIGN'LESS, *a.* without design, inadvertent — *Be-mau-saba, be-irāda, be-khabar* — *Abhi-prāyāhin, nishprayojan, nirutthak, amanayogi, asāvadhān.*

DE-SIGN'LESS-LY, *ad.* inadvertently, ignorantly — *Be-khabarī se, garāt se, nā-dānī se* — *Asāvadhānī se, amanayogī se, ajānatī se.*

DE-SIGN'MENT, *n.* purpose, scheme, sketch — *Irāda, mau-saba, naqsha* — *Manorath, manaskāmanā, abhiprāy, upāy, yukti, dhāñchā, katkanā.*

DES'IGN'ING, *n.* (*L. de signo*) a close — *Ikhitām, tamāmī* — *Samāptī, ant.*

DES'IGN-ENT, *a.* ending, extreme, lowermost — *Ākhir, ākhīr, sab se niche kā^h* — *Antyn, antim, atyant, adharasth, adharatam.*

DE-SIRE', *v.* (*L. desidero*) to wish, to long for, to ask; *n.* wish, eagerness to obtain or enjoy — *Khwāhish k., āرزū-mand k., darkhwāst k.*; *n.* *khwāhish, āرزū, marād* — *Chāhnā, abhilāshā k., kāmānā k., ākānkshā k., tarasnā, lālānā, māngnā, prārthanā k., yāchanā k.*; *n.* *chih, chop, lālās, lalak, ākānkshā, abhilāsh, ichchā, sprihā, kāmānā.* [*niy, ākānkshanīy, prārthanīy, kāmīy, kāmānīy, manohar, manorānjak.*]

DE-SIR'ABLE, *a.* worthy of desire, pleasing — *Margib, dil-pasand, dil-chasp* — *Vāñchha-*

DE-SIR'ABLE-NESS, *n.* the state of being desirable — *Margibi, pasandidagi, dil-pasandī* — *Vāñchhanīyatā, kāmānīyatā, kāmīyatā, smādaratā, manoharatā, manorānjakatā.*

DE-SIR'ER, *n.* one who desires — *Khwāhish, khwāhish-mand, āرزū-mand, darkhwāst k. w., sāl* — *Kāmānā k. w., vāñchā k. w., abhilāshī, prārthak, prārthanā k. w.*

DE-SIRE'LESS, *a.* without desire — *Be garaz, ba qūr kisī khwāhish yā āرزū ke* — *Nisprīha, manorathahīn, kāmānarahit.*

DE-SIR'OUS, *a.* full of desire, eager — *Mushtāq, rāgib, mutamanni, khwāhish-mand, shāiq, shaqīq* — *Kāmuk, ichchhuk, ichchhāwan, ākānkshī, abhilāshī, laulīn.*

DE-SIR'OUS-LY, *ad.* with desire, eagerly — *Āرزū-mandī se, shāiqāq se, khwāhish se* — *Ich-chhāpūrvak, ākānkshā sprihā wā abhilāsh se, lālās se, chop wā chāh se.*

DE-SIST', *v.* (*L. de sisto*) to cease from, to stop, to forbear — *Bāz-yahnā, dast-bar-dār k., parhez k.* — *Nivritta h., virat wā vigat h., ruk jānā, rah jānā, lāth uthānā.*

DE-SIS'TANCE, *n.* a stopping, cessation — *Dast-bardārī, parhez, tawayquf* — *Nivritti, nirvritti, viram, rukāv, thanbhāw.*

DESK, *n.* (*S. disc*) an inclined table for writing or reading — *Likhne yā parhne ki dhāl-wān mez* — *Likhanaphalak, lekhasādhanaḥār.*

DES'O-LATE, *a.* (*L. de solus*) without inhabitants, laid waste, solitary; *v.* to lay waste, to make desert — *Wiran, pāc-māl, be-charāg, khālī, tankā, mufroṭ, wāhīd*; *v.*

- wirān k.*, *pāc-māl k.*, *be-charāg k.*, *tākht-o-tārāj k.*—Nirjan, ujār, tahasnahas, akelā, eklā; v. *ujārnā*, *ujār k.*, tahasnahas k., nirjan k., vasatihin k.
- DĒS'O-LATE-LY**, *ad.* in a desolate manner—*Wirāni se*, *pāc-mālī se*, *be-charāgi se*, *tanhāi se*—Ujār se, ujārne ki riti se, nirjanabbāw se, akele.
- DĒS'O-LĀ-TER**, *n.* one who desolates—*Wirān k. w.*, *pāc-māl k. w.*, *tākht-o-tārāj k. w.*, *ujārūh*—Ujārne w., tahasnahas k. w., nirjan k. w.
- DĒS'O-LĀ'TION**, *n.* destruction, waste—*Wirāni*, *khārābi*, *pāc-mālī*, *bar-bādī*, *tākht-o-tārāj*—Ujār, nirjanikaran, nāsā. [ujārne w., nāsak.]
- DĒS'O-LĀ-TO-RY**, *a.* causing desolation—*Bar-bād k. w.*, *wirān yā pāc-māl k. w.*—Ujārū, **DE-SPĀIR'**, *n.* (*L. de, spero*) loss of hope; v. to be without hope, to despond—*Nā-ummedi yās*, *māyūsī*; v. *nā-ummed k.*, *māyūs k.*—Nirāsā, nairāsya, āśāhinatā; v. *nirās h.*, *nirās h.*, āśāhin h., hāth dhonā.
- DE-SPĀIR'ER**, *n.* one without hope—*Nā-ummed yā māyūs shakhs*—Āśāhin jan.
- DE-SPĀIR'ING-LY**, *ad.* in a despairing manner—*Māyūsī se*, *nā-ummedi se*, *yās se*—Nirāsā se, āśāhinatā se, bin āśā. [māyūm yā be-bāk shakhs—Sāhsik ātātāyī wā nidār jan.]
- DĒS-PE-RĀ'DO**, *n.* one who is desperate—*Gussa-war khashm-nāk be-dard himmat-war*
- DĒS-PE-RATE**, *a.* without hope, furious—*Nā-ummed*, *māyūs*, *be-tawakkul*, *be-daul*, *be-hāl*, *tabāh*, *khashm-nāk*, *majnūn*, *divāna*—Nirās, āśāhin, nirupāyī, apratikār, sāhasik, nirbhay, nidār, ugrā, duhsāhasī, ummatta.
- DĒS-PE-RATE-LY**, *ad.* furiously, violently—*Khashm-nākī se*, *be-bākī se*, *tahawwur se*, *gazab-nākī se*, *ātash-mizājī se*, *turidī se*, *ba-shiddat*—Ugratā se, kop se, tivrātā se, prachandārūp se.
- DĒS-PE-RATE-NESS**, *n.* madness, fury—*Dirānagi*, *junūn*, *gazab*, *gussa*, *tahawwur*, *khashm-nākī*—Ummād, bāwāpan, ummattatā, kop, ugratā, prachandatā.
- DĒS-PE-RĀ'TION**, *n.* hopelessness, fury—*Nā-ummedi*, *māyūm*, *gazab*, *gussa*, *tahawwur*—Nirāsā, nairāsya, āśāhinatā, ugratā, kop, prachandatā.
- DE-SPĀTCH**, *v.* (*Fr. dépêcher*) to send away hastily, to perform quickly, to conclude, to kill; *n.* haste, speed, an express, a message—*Jald rawāna k.*, *daurānā*, *jald anjām d.*, *kisi kām ko jald tamām k.*, *ākhir k.*, *hulāk k.*, *mār-dālānā*: *n. jaldi*, *shitābī*, *ta'jil*, *chābuki*, *qasid*, *harkāra*, *kharitā*, *khatt*, *payām*, *paigām*—Sighra bhejnā wā pathānā, sīghra kar dālānā. samāpt k., budh k.; n. twarā, sīghratā, utawli, chaṭakwāī, dhāvak, daurtā dūt, patra, samāchār, saṁdes wā saṁdesā.
- DE-SPĀTCH'ER**, *n.* one that despatches—*Jald rawāna k. w.*, *daurāne w.*, *jald amal k. w.*, *jald anjām d. w.*, *kisi kām ko jald tamām k. w.*, *khatm k. w.*, *halāk k. w.*, *mār-dālne w.*—Sīghra bhejne w., koi kārya sīghra kar dālne w., samāpt k. w., badhak.
- DE-SPĀTCH'FUL**, *a.* bent on haste—*Jald*, *jald-bāz*—Utiawlā, sīghrakārī, avilambī.
- DE-SPĪSE**, *v.* (*L. de, specio*) to scorn, to disdain, to contemn—*Hiqārat k.*, *nafrat k.*, *tazīl k.*, *haqir jānnā*—Ghin k., avajñā k., ghrinā k., tuchchha jānnā.
- DĒS'PI-CA-BLE**, *a.* contemptible, vile, worthless—*Haqir*, *khafif*, *khawār*, *zalil*, *kamīna*, *multazul*, *be-waqr*, *be-qadr*, *nā-chiz*—Ghin ke yogyā, apamānya, garhanīya, avajñeya, adham, nich, kutsit, apakrishṭ, tuchchha, halkā, nikriṣṭ, nikamīnā.
- DĒS'PI-CA-BLE-NESS**, *n.* meanness, vileness—*Kamīnagi yā kamīna-pan*, *danāat*, *zillat*, *ihānat*, *be-qadri*, *be-waqri*, *pasti*—Nichatwa, tuchchhatwa, adhamatā, apakrishṭatā.
- DĒS'PI-CA-BLY**, *ad.* meanly, vilely—*Kamīnagi se*, *kamīna-pan se*, *pāji-pan se*, *zillat se*, *danāat se*, *hiqārat se*, *pōji sū*—Adhamatā se, nichatwa se, tuchchhatā se, apakrishṭatā se. [yogyā, apamānya, garhanīya, adham, tuchchha, nich, kutsit.]
- DE-SPĪS'ED-NESS**, *a.* contemptible, despicable—*Makrūh*, *kamīna*, *zalil*, *past*, *dūn*—Ghin ke **DE-SPĪS'ED-NESS**, *a.* state of being despised—*Makrūh hone ki hūlat*, *zillat*—Apamānitatwa, avamānitatwa, garhitatwa, ghin kiye jāne ki avasthā.
- DE-SPĪS'ER**, *n.* one who despises, a scorner—*Hiqārat k. w.*, *nafrat k. w.*—Ghin k. w., ghrinākarī, avajñātī, tuchchha jānne w., halkā samajhne w., avamantā.
- DE-SPĪS'ING**, *n.* scorn, contempt—*Hiqārat*, *nafrat*—Ghrinā, avajñā, kutsā.
- DE-SPĪTE**, *n.* (*L. de, spectum*) malice, defiance; v. to vex, to offend—*'Ādāwat*, *bad-andeshi*, *mukhālafut*, *ragm*, *zidd*, *aks*; v. *be-zār k.*, *nā-khush k.*, *tasdi' d.*, *khafa k.*—Droh, dweesh, pratirodh, virodh; v. *satānā*, *chhernā*, *khijhānā*, *kurhānā*.
- DE-SPĪTE'FUL**, *a.* malicious, full of spleen—*Bad-khawāh*, *bad-andesh*, *kina-war*, *pur-nisāq*, *ziddī*—Dweeshī, drohī, hīnsākārī. [*bad-khawāhī se*—Droh se, dweesh se, hīnsāpurvak.]
- DE-SPĪTE'FUL-LY**, *ad.* maliciously, malignantly—*Kina-wari se*, *kina se*, *bad-andeshī se*, *DE-SPĪTE'FUL-NESS*, *n.* malice, hate, malignity—*Kina*, *'ādāwat*, *nafrat*, *hiqārat*, *aks*, *bad-andeshī*, *bad-khawāhī*, *kina-wari*—Droh, ghrinā, avajñā, ghin, dweesh, daurjanya.
- DE-SPŌIL'**, *v.* (*L. de, spolio*) to rob, to deprive, to divest—*Lūt-lenā*, *chhin-lenā*, *le-lenā*. [Nirās h., nirās h., nirāsā h., āśāhin h., bharosāhin h.]
- DE-SPŌND'**, *v.* (*L. de, spondeo*) to lose hope, to despair—*Nā-ummed h.*, *māyūs h.*—**DE-SPŌN'DEN-QY**, *n.* hopelessness, despair—*Nā-ummedi*, *māyūsī*, *yās*—Nirāsā, nairāsya, āśāhinatā. [āsāhin.]
- DE-SPŌN'DENT**, *a.* hopeless, despairing—*Māyūs*, *nā-ummed*—Nirās, nirās, bharosāhin,

- DE-SPŌN'DENT-LY**, *ad.* without hope—*Nā-ummedi se, māyūsi se, yās se*—*Nirāsa se, bin bharos, nairāsa se.*
- DE-SPŌN'DER**, *n.* one who desponds—*Nā-ummed yā māyūs shakhs*—*Nirās wā bharosā.*
- DE-SPŌN'DING-LY**, *ad.* in a hopeless manner—*Nā-ummedi se, māyūsi se*—*Nairāsa se, bin bharos, nairāsa se.*
- DĒS-PON-SĀ'TION**, *n.* (L. *de, sponsum*) the act of betrothing—*Maingnā^h, hyāh ká qaul-qarir*—*Vagdan, virāhārthapratijñau.*
- DĒS'POT**, *n.* (Gr. *despotes*) an absolute prince, a tyrant—*Bādshāh-i-mutlag, khud-mukhtār bādshāh, bādshāh-i-mustaqill, zālim, jābir*—*Swatantrārājā, swādhinārājā, adhirāj, swayamprabhu, upadravi, prajāpirak.*
- DESPŌTIC**, **DE-SPŌT'I-CAL**, *a.* absolute in power, arbitrary, tyrannical—*Mukhtār-i-kull, kull mukhtār, mustaqill, be-zabt, be-qā'ida, zālim, zulmī, sitamī*—*Swayamprabhutwākārī, swatantrārājākārī, niyamarahit, swechchhachārī, swachchhand, abadhyā, anyā-yakārī, prajāpirak, prajopadravi.*
- DE-SPŌT'I-CAL-ly**, *ad.* in an arbitrary manner—*Be-zabtī se, khud-mukhtārī se, apne ikh-tiyār yā khushi se, zulm se, zālimāna*—*Swatantrātā se, swachchhand, krūprabhu twa se, anirbandhāsān se.*
- DĒS'TO-TISM**, *n.* absolute power, tyranny—*Khud mukhtārī, kull-mukhtārī, bādshāh-i-mustaqill kī saltanat, zulm, sitam*—*Swechchhaprabhutwā, swatantraprabhutwā, anir-bandhāsān, anyāyāsān, upadravirājā, kusāsan, prajāpiran, prajopadrav, nish-thurātā.*
- DĒSPŌT'IMATE**, *v.* (L. *de, spuma*) to throw off in foam, to froth—*Phen-anā^h, phen*
- DĒS-PU-MĀ'TION**, *n.* foam, froth, scum—*Phen ká anā^h, phen^h, mail^h.*
- DEŚ-SĒCT'**, *n.* (L. *de, servio*) fruit served after meal—*Khānā khāne ke bād jo mena khāte hui, nūgi*—*Bhojanāntaraphalāhar. bhojanottaraphalāhar.*
- DĒST'INE**, *v.* (L. *destino*) to doom, to appoint, to devote—*Muqaddar k., maqsum k., mu'ayyan k., muqarrar k., muta'ayyin k., mahsūs k*—*Pūrvaniyog k., pūrvaniyojan k., pūrvakalpanā k., thahrānā, nirūpan k.*
- DĒST'IMATE**, *v.* to design for any end—*Makhsūs k., kisi kām ke liye muqaddar yā mu-qarrar k.*—*Kisi kārya ke nimitta nirūpan k., kisi vi-esh kārya ke nimitta thahrānā.*
- DĒS-TI NĀ'TION**, *n.* purpose, end, design, the place to which a thing is appointed, the place intended to be reached—*Muqsad, maqsūd, niyat, irāda, matlub, nārjā, man-zil-i-maqsūd*—*Abhipray, āsay, manorath, niyuktavishay, niyuktasthān, nirūpitasthān.*
- DĒS-TI-NY**, *n.* fate, invincible necessity—*Taqdir, qismat, nasib, qazā, sar-nawisht, bhāg^h*—*Karmaphal, karmayog, daivadasa, bhāgya, adrisht, bhavitavyatā.*
- DĒS-TI-TŪTE**, *a.* (L. *de, statuo*) friendless, in want—*Ājiz, lā-chār, be-nawā, be-dost, be-kasāna, be-kas, muhtāj, be-maqdir, tiki-dast, be-bahra, muftis*—*Nirāray, anāth, bandhuhin, mitrahin, nirdhan, arthahin, hin, kaṅgāl, daridra.*
- DĒS-TI TŪ'TION**, *n.* want, poverty—*Lā-chārī, be-nawā, muhtājī, tiki-dastī, tang-dastī, ifās, le-maqārī*—*Abhāv, śūnyatā, dukhīn, kaṅgālata, da-drātī, dāridrya, dhanābhāv.*
- DE-STŌY'**, *v.* (L. *de, struo*) to ruin, to lay waste, to kill—*Bar-bād k., nest k., nest-nā-būd k., mismir k., khāk k., wirān k., pāc-māl k., halāk k., mār-dūnā^h*—*Vinās k., nashk k., dhā d., tor dāna, ujārā, ujār d., badh k., prāpant k.*
- DE-STŌY'ER**, *n.* one who destroys—*Bar-bād k. w., nest k. w., wirān k. w., bigārū^h, ujārū^h, pāc-māl k. w., halāk k. w., halākū*—*Vināsakārī, nāsak, dhwaṅsakārī, ujārne w., ghatī, mār dāne w.*
- DE-STŌY'ETI-BLE**, *a.* liable to destruction—*Nest hone ke qābil, bar-bād hone ke laiq, wirān hone ke qābil, fanā-pazir*—*Nā'aniy, dhwaṅsaniy, nashk hone ke yogya.*
- DE-STROY**, *n.* the act of destroying, ruin, murder, eternal death—*Halākī, ihlāk, bar-bādī, talaf, kharābī, mirwārī, inhidām, pāc-mālī, w-rānī, tabāhī, qatl, khūn-rezi, khūn, fanā*—*Nās, vinās, kshay, saihār, māran, badh, pralay, lay, mahāpralay, prakritipralay.*
- DE-STROY'TIVE**, *a.* that destroys, ruinous—*Muhlik, hālik, halākī, muzirr, ziyān-kār*—*Nāsak, vināsak, dhwaṅsī, saiharak, ghatuk, ghātī, hinsak, hānikar, apakarak.*
- DE-STROY'TIVE-LY**, *ad.* in a destructive manner—*Muhlik taur se, muzirr yā ziyān-kār taur se, mazarrat se*—*Vināsak prakār se, dhwaṅsī bhāv se, hinsak wā apakarak riti se, ghatuk riti se, vinās se.*
- DE-STROY'TIVE-NESS**, *n.* the quality of destroying—*Mazarrat, mufsidī, muhtlik yā muzirr hone kī khāsiyat, bar-bād karne kī khāsiyat*—*Nāsakatwā, ghatukatwā, apakarakatā.*
- DĒS'UE-TUDE**, *n.* (L. *de, suetum*) cessation of use, disuse—*Be-isti-mālī, 'adam-i-isti-māl, be-ruwāji*—*Riti kī nivrittī, nivrittī, nirvrittī, nivarttan.*
- DĒS'UL-TORY**, *a.* (L. *de, saltum*) roving from one thing to another—*Be-tartīb, be-zabt, be-rabt, be-sarrihta, be-taur, be-qā'ida*—*Lol, taral, dāmādol, chañchal, asthir, niyamamat, akramik.*
- DĒS'UL'FO-RI-LY**, *ad.* without method—*Be-sarrihstagī se, be-taur, be-zabt, be-tartībī se, be-qā'idagī se*—*Lolatā se, dāmādolī se, chañchalatā wā asthiratā se, binā niyam se.*

- DES'UL-TO-BI-NESS**, *n.* the state or quality of being desultory—*Be-sarriahatgi, be-tauri, be-turbāhi, be-gi'idagi*—Dāmādoli, chanchalatā, asthiratā, niyamābhāv.
- DE-TACH'**, *n.* Fr. *détacher* to separate, to send off a party—*Judā k., ek gol ko kisi kām ke liye rawāna k.*—Prithak k., alag k., algāni, ek tōli wā dal ko kisi viśesh kām ke nimitta bhejna.
- DE-TACHMENT**, *n.* a party detached—*Ek gol jise fauj se judā karke kisi khāss kām ke liye rawāna karēh, gol, guroh, risāla*—Ek tōli wā dal jisko kisi viśesh kām ke nimitta bhejain, bhejā huā sainyadal, jathā.
- DE-TAIL',** *v.* (L. *de. Fr. tailler*) to relate particularly; *n.* a particular account—*Mufassal mashrūhan yā sharh-wār bayān k., tafsil k.*: *n.* *tafsil, mufassal bayān*—Viśesh varṇan k., vrittāntavivarṇan k., byore se batānā, vistārapūrvak varṇan k.; *n.* vrittāntavivarṇan, byore ke sāth varṇan, vistārapūrvak varṇan.
- DE-TAIL'ER**, *n.* one who details—*Mufassal bayān k. w., mashrūhan yā sharh-wār bayān k. w., tasil k. w.*—Byore ke sāth varṇan k. w., vrittāntavivarṇanakarta.
- DE-TAIN'**, *v.* (L. *de. teno*) to keep back, to withhold, to restrain—*Bāz rakhnā, atkānā^h, roknā^h, chheknā^h, qaid rakhnā, band k.*—Dīb rakhnā, atkā rakhnā, uljhā rakhnā, pakar rakhnā, rok rakhnā, āṇā, dhar rakhnā, biṭhlā rakhnā.
- DE-TAIN'ER**, *n.* one that detains—*Bāz rakhne w., atkāne w.^h, rokne w.^h, chheknē w.^h, qaid rakhne w.*—Dīb rakhne w., atkā rakhne w., uljhā wā pakar rakhne w., rok rakhne w., āṇe w., biṭhlā rakhne w.
- DE-TENTION**, *n.* the act of detaining—*Atkā^w, uljhā^w, rukāw^h, giristagi, qaid, habs*—Dīb rakhnā, chheknāw, āṇāw, nirodh wā nirodhan, bandhuai.
- DE-TIN'VE**, *n.* a writ against a person that detains unlawfully—*Ek parwāna jo aise shakhs par nikaltā hai jo kisi ki chiz nā-huq atkā rakhtā hai*—Kachabri meṁ buli-bat ko nimitta ek patra jo aise jan ke nām se nikaltā hai jo kisi ki vastu anyāya-pūrvak dāb rakhtā hai.
- DE-TTECT'**, *v.* (L. *de. tectum*) to discover, to find out a crime or artifice—*Zuhir k., dargāft k., mal'um k., dekhnā^h, pakarnā^h, gunāh yā fureh fāsh k.*—Prakās k., dekh pānā, aparādh chūk dhūrtatā wā chhal pakar pānā.
- DE-TECT'ER**, *n.* one who detects—*Zuhir k. w., gunāh yā fureh dekh-pāne w. fāsh-k. w. yā pakar-pāne w. kashif-*—Prakāś k., dekh pāne w., pakar pāne w., aparādh chūk dhūrtatā wā chhal pakar pāne w. wā prakās k. w.
- DE-TECTION**, *n.* discovery of guilt or fraud—*Khatā-giri, zuhūr-ikkhatā, zuhūr-i fureh, dargāft-i-gunāh, girift, dargāft, kashf*—Chūk wā aparādh kā pakar pānā wā prakās k., kapaṭ kā pakar pānā wā prakās k.
- DE-TECT'**, *v.* (L. *de. terreo*) to discourage by terror, to prevent—*Khauf dikhlā-kar be himmat k., bāz rakhnā, roknā^h*—Dār dikhākar man toṛnā wā āṇā, bhay dikhākar nivritta karānā.
- DE-TERMENT**, *n.* the act or cause of deterring—*Khauf dikhlā-kar himmat-shikani k., bāz rakhnā, roknā^h, khauf dikhlā-kar himmat-toṛne bāz-rakhne yā rokne kī bā'is*—Bhay dikhākar man toṛnā wā nivritta karānā, bhay dikhākar man toṛne wā nivritta karāne kā karān.
- DE-TERGE'**, *v.* (L. *de. tergeo*) to cleanse—*Sūf k., badan yā ghāw ki ālāish sūf k. yā nikālūnā*—Dhonā, parishkar k., sarir wā ghāw ke mal ko dhonā.
- DE-TERGENT**, *a.* having the power of cleansing; *n.* that which cleanses—*Sūf k. w., ālāish nikālne w.*; *n.* *wah dūrā jo ghāw yā badan ke andar ki ālāish ko nikāl-detī hai yā sūf kar-dāltī hai*—Dhone w., ṣodhak, mal kātne w.; *n.* wah aushadh jo sarir wā ghāw ke mal ko kātkar dālī hai.
- DE-TERSION**, *n.* the act of cleansing—*Jirāhat ki mail sūf k., ghāw ki ālāish kātūnā, sajjāi*—Ṣodhan, parishkar, ghāw kā mala-odhan.
- DE-TER'SIVE**, *a.* cleansing; *n.* a medicine which cleanses—*Sūf k. w., ghīm ki mail dār k. w.^h; n.* *sūf k. wā dūrā, wah dūrā jo ghāw muqaira ki ālāish nikāl-dāltī hai*—Ṣodhak, parishkārik, dhone w., ghāw ityadi kā mal kātne w.; *n.* mala-ṣodhak aushadh, wah aushadh jo ghāw ādi ke mal ko kāt detī hai.
- DE-TERI-ORATE**, *v.* (L. *detrior*) to make or grow worse, to impair—*Abtar k. yā h., bad-tar k. yā h., kharab k. yā h.*—Bigarnā, bigarnā, khorā k. wā h.
- DE-TERI-O-RATION**, *n.* act of making or growing worse—*Ab-tari, bad-tari, kharab k. yā h.*—Apakarsh, vikar, bhrāshṭatā.
- DE-TER'MINE**, *v.* (L. *de. terminus*) to fix, to settle, to conclude, to bound, to resolve, to decide, to direct or influence—*Ta'aṇun k., qāim k., qarār d., tashkīk k., muqarrar k., khatm k. yā h., ākhir k. yā h., ihāta k., mahdūd k., hadd bāndhnā, qasḍ k., 'azm k., tasīm k., mazbūt irāda k., faisal k., tajwiz k., takrik d.*—Thābrānā, atthir k., siddh k., nirūpanā, nirdhāran k., samāpt k. wā h., simā bāndhnā, sasim wā saparimān k., man meṁ saṅkalp k., thānnā, drish manorath k., vichārā, nirṇay k., nipātnā, nibetā k., pharchā k., pharyānā, elukānā, niptārā k., pravritta k.
- DE-TER'MI-NA-BLE**, *a.* that may be decided—*Faisal hone ke lāiq, infisāl pāne ke qābil,*

gābil-i-raḥ' — Nipāte jāne ke yogya, nipāṭā pāne ke yogya, nirdhāraṇiya, nirṇeya, vivechaniya.

DE-TĒR'MI-NATH, *a.* fixed, limited, definite — *Muqarrar, musammam, ma'hūd, mahūd, mū'ayyan, mushakkkhas* — Nirpāt, nischit, niyat, sasim, simāsahit, nibaddh, nirdhārit, nirdiaht, vyavasthit.

DE-TĒR'MI-NATE-LY, *ad.* resolutely, definitely, certainly — *Qaadan, 'amdan, muqarrar, yaqīnan* — Driḥ saṅkalp wā manorath se, nirṇayapūrvak, nirṇay se, nischay se, nis-sandeh.

DE-TĒR-MI-NĀ'TION, *n.* resolution, decision — *'Azm, nīyat, irāda, qasd, intiqlāl, tajwīz, faisala, infisāl* — Driḥ manorath, driḥ vichār, nirdhāran, nischay, nirṇay, nipṭarā, niberā. [nischāyak, nirṇayak.]

DE-TĒR-MI-NA-TIVE, *a.* directing to an end — *Ta'aiyun k. w., muqarrar k. w.* — Nirdhārak,

DE-TĒR-MI-NĀ-TOR, *n.* one who determines — *Ta'aiyun k. w., muqarrar k. w., qāim k. w., khaṭm k. w., hadd bāndhne w., qasd k. w., 'azm k. w., mazbūt irāda k. w., faisal k. w., tajwīz k. w.* — Nirṇāyak, nischāyak, ṭhāhrāne w., siddh k. w., samāpt k. w., sasim wā saparimāp k. w., ṭhānne w., man meṇ saṅkalp k. w., driḥ manorath k. w., nipāṭne w., nipṭarā k. w.

DE-TĒR-MINED, *p. a.* firm in purpose, resolute — *Sābit-qadam, mustaqill, bar-qarār, irāda meṇ mazbūt, ulū-l-'azm, ulū-l-'azm* — Manorath meṇ driḥ, driḥamāt, sthiramāt, āṭal, driḥsaṅkalp, vajrasaṅkalpi, teki.

DE-TĒR'MI-NER, *n.* one who determines — *Ta'aiyun k. w., qāim k. w., musammam irāda k. w., hadd bāndhne w., faisal k. w., tajwīz k. w.* — Ṭhāhrāne w., siddh k. w., sthir k. w., samāpt k. w., nirūpak, nirṇetā, nischāyakāri, sasim k. w., man meṇ saṅkalp k. w., driḥ manorath k. w., ṭhānne w., nipāṭne w., niberā k. w., pharchāne w.

DE-TĒR-RĀ'TION, *n.* (L. *de, terra*) a taking out of the earth — *Koi chiz jo garī ho us-ko khod-kar nikāl lenā* — Koi vastu jo garī ho usko khod kar nikāl lenā.

DE-TĒST', *v.* (L. *de, testis*) to hate extremely, to abhor — *Karāhiyat k., karāhat k., makrūh jānnā, nafrat k.* — (ghin k., ghriṇā k., avajñā k., dweshi vair wā bair rakhnā.

DE-TĒST'-ABLE, *a.* extremely hateful, odious — *Karīh, makrūh, nafrat-angz* — Dweshā-niya, ghriṇārha, garhaṇiya, ghin kiye jāne ke yogya.

DE-TĒST'-BLY, *ad.* hatefully, abominably — *Kurāhiyat se, karāhat se, nafrat se* — Ghin se, ghriṇārhatā se, avajñā se.

DE-TĒST'-ABLE-NESS, *n.* the quality or state of being detestable — *Makrūh hone ki hālat* — Ghriṇārhatā, garhaṇiyatā. [ghriṇā, dwesh.]

DE-TĒS-TĀ'TION, *n.* hatred, abhorrence — *Nafrat, istikrāh, karāhiyat, kurāhat* — (ghin,

DE-TĒST'-ER, *n.* one who detests — *Nafrat k. w., makrūh jūnne w.* — Ghriṇākāri, ghin k. w., dweshi, avajñākāri.

DE-THRONE', *v.* (L. *de, thronus*) to remove or drive from a throne — *Bādshāh ko takht par se utārā, be-tāj-o-takht k.* — Rājā ko sīnhāsān par se utārā, sīnhāsān-chyut k. [takht k., bādshāh-gardi — Rājā ko sīnhāsān par se utārā, rājyabhraṇā.

DE-THRÖNMENT, *n.* the act of dethroning — *Bādshāh ko takht par se utārā, be-tāj-o-*

DE-THRÖN'ER, *n.* one who dethrones — *Bādshāh ko takht par se utārne w., be-tāj-o-takht k. w.* — Rājā ko sīnhāsān par se utārne w., rājyabhraṇā k. w.

DE-TIN'UE. See under DETAIN.

DE'TO-NATE, DE'TO-NIZE, *v.* (L. *de, tono*) to explode — *Karkūnā^h, tarḳānā^h, dharākā^h, karaknā^h, taraknā^h, dharuknā^h, chatchatānā^h, charcharānā^h.*

DE'TO-NĀ'TION, *n.* the act of exploding — *Karkāhat^h, tarak^h, tarḳāhat^h, dharākā^h, karākā^h, tarākā^h, chatchatāhat^h, charcharāhat^h.*

DE-TÖRT', *v.* (L. *de, tortum*) to twist, to wrest, to pervert — *Aiñhā^h, marornā^h, marornā^h, ulatnā^h, ultānā^h.*

DE-TÖR'TION, *n.* a wrestling, perversion — *Aiñh^h, maror^h, maror^h, ultān^h.*

DE-TÖUR', *n.* (Fr.) a turning, a circuit — *Ghumāw^h, phiraw^h, pher^h, chakkar^h.*

DE-TRACT', *v.* (L. *de, tractum*) to take away, to derogate, to defame — *Khīnchnā^h, zalil k., be-qadr k., 'izut yā qulr kam k., ruswā k., 'aib-goī k., 'aib lagānā, tuhmat lagānā* — Le lenā, ghaṭānā, dūre ke mān wā yās kī hāni k., nindā k., apavād lagānā, kalaṅk lagānā.

DE-TRĀCT'ER, DE-TRĀCT'OR, *n.* one who detracts — *Zalil k. w., dūre kī 'izzat qadr yā nek-nāmi kam k. w., ruswā k. w., 'aib lagāne w., tuhmatī, gibatī* — Guṇaghatī, guṇ-āpavādak, nindak, apavādi, dūre ke mān wā yās kī hāni k. w.

DE-TRĀCT'ING-LY, *ad.* so as to defame — *Ruswāi ke taur se, 'aib lagāne ke taur se, rus-wā karne ke taur se* — Nindā karne kī rīti se, apavād lagāne kī rīti se, kalaṅk lagāne kī bhāṭti se.

DE-TRĀCT'ION, *n.* a taking away, slander — *Ghaṭānā^h, khāḥif k., 'aib-goī, bad-nāmi, zamm, gibat* — Hras, byim k., alp k., guṇanindā, guṇaghat, guṇāpavād, kalaṅk.

DE-TRĀCT'IVE, *a.* tending to detract — *'Aib-go, gibat-go, ruswā k. w., tuhmatī* — Apavādak, kalaṅkakar, guṇaghatī.

- DE-TRAC'to-ry, a. defamatory, derogatory—*Takmatī, bad-nām k. w., ilzāmī, 'izut qadr yā nām ko kam k. w., vuswā k. w.*—Akirtikar, durnām k. w., lim lagane w., kalaṁk lagane w., apamānakāri, mān wā nām ko ghaṭine w.
- DE-TRAC'tRESS, n. a censorious woman—*Bad-nām karne-wālī 'aurat, tuimat laḡane-wālī 'aurat*—Nindā karne wālī strī, spavādinī, nindākiriṇī, kalaṁkakāriṇī.
- DE'TRI-MENT, n. (L. *detrimentum*) loss, damage, harm—*Nuqsān, khalal, ziyān, khasārat, mazarrat*—Hāni, kshatī, anisht, apakār, hūsa, nās.
- DE'TRI-MENT'AL, a. causing loss, injurious—*Nuqsān k. w., nuqsān-kunanda, muzirr, mukhill*.—Hīnikar, hānikar, apakārak, khatikīrak, hīnsak.
- DE-TRIT'ION, n. (L. *de, tero*) a wearing off—*Ghisāw^h, ghisāwat^h*.
- DE-TRIT'US, n. earthy substance worn away by attrition or the action of water—*Shai jo raḡar yā pāni ke bū'is ghis-kar judā ho jāy*—Vastu jo raḡar wā pāni ke kāraṇ se ghiskar alag ho jāy. [*d^h, n'che dabā-ā^h*].
- DE-TRUDE', v. (L. *de, trudo*) to thrust down, to force into a lower place—*Niche dāl*.
- DE-TRU'SION, n. the act of thrusting down—*Niche ko pheṅk d^h, niche dālne yā dabānā^h*.
- DE-TRUN-CAT'ION, n. (L. *de, truncus*) the act of lopping or cutting off—*Kāt^h, chhāṅ^h*.
- DE-TUR'PATE, v. (L. *de, turpis*) to defile, to pollute—*Āluda k., nā-pāk k., kharāb k.*—Bhrasht k., bigāṇā.
- DEUCE, n. (Fr. *deux*) two—*Do^h, dūā^h, durī^h*.
- DEU-TER-OG'A-MY, n. (Gr. *deuteros, gamos*) a second marriage—*Pahle khasam yā jorū ke mar-jāne ke ba'd dūari shādī*—Pahile pati wā patnī ke mar jāne par dūsarī vivāh.
- DEU-TER-OG'A-MIST, n. one who enters into a second marriage—*Dūarī shādī k. w. yā karne-wālī*—Dūsarī vivāh k. w. wā karnewālī.
- DEU-TER-ON'O-MY, n. (Gr. *deuteros, nomos*) the recapitulation of the law, the fifth book of Moses—*Mūsā ke āin kī muqarrar bayān, Mūsā kī tasmīf kī hui pānchvīn kitāb*—Mūsā kī vyavasthā kā dwtiyavivaraṇ, Mūsā kī banāī hui pānchvīn pustak.
- DE-VAST'ATE, v. (L. *de, vasto*) to lay waste—*Wīraṇ k., talāb k., bur-bād k., pae-māl k.*—Ujāṇā, ujār k., talashnahas k., dhwāns k., nās k. [hāni, kshatī, nās, vinās].
- DE-VAS-TAT'ION, n. waste, havoc, desolation—*Tabāhī, nuqsānī, wīraṇ, pae-mālī*—Ujār.
- DE-VÉL'OP, v. (Fr. *développer*) to unfold, to uncover, to unravel—*Kholnā^h, zakhir k., wāsih k., hall k., suljhāna^h*—Prak s k., nikālūā, ughāṛnā, utpādan k., prakaṭ wā pragat k. [Prasāraṇ, prakāśan, vistaraṇ, vikāśan, prakaṭ k., prakatikaraṇ].
- DE-VÉL'OP-MENT, n. an unfolding, disclosure—*Kholnā^h, suljhān^h, mukāshafa, ichār*—
- DE'VI-ATE, v. (L. *de, via*) to wander from the right way, to err—*Gum-rāh h., bad-rāh-yā be-rāh jānā, munharif h., inhirāf k., tajāwuz k., khatā k., gumāh k.*—Bhatakānā, bhātbatānā, vipath jānā, vichalan, kupath jānā, bhrami k., bhūlmī, chuknā.
- DE-VI-AT'ION, n. a wandering from the right way, error, sin, variation—*Gum-rāhī, bad-rāhī, be-rāhī, khatā, gumāh, inhirāf, tajāwuz, farg, tajāwut, turk*—Satpathatyaḡ, kupathagamāni, bhūl, chūk, bhram, aparadh, vichalan, tyag.
- DE'VI-ous, a. out of the common track—*Gum-rāh, be-rāh, bad-rāh, munharif, rū-gar-dān, kuj-rau*—Bhrānt, bhramī, vipathagāmi, kupathagāmi, supathavahirbhūt.
- DE-VI'CE'. See under DEVISE.
- DE'VIL, n. (S. *deofol*) a fallen angel, an evil spirit, Satan—*Bihisht se khārīj kiyā huā jirāhta, khabis, iblis, shaitān*—Swarg se nikālā huā īśwaradūt, bhūt, pret, vetāl, piśach. [dharmak, piśachasadris, piśachik, durāchārī, dushṭ].
- DE'VIL-ISH, a. like a devil, wicked—*Dew-sirat, shaitān, zabān, sharir, bad-zit*—Bhūta.
- DE'VIL-ISH-LY, ad. in a devilish manner—*Shaitān-pane se, bad-zāti se, shurūrat se*—Bhūt sarikhā, piśachavat, dushṭatā se, durāchār se. [chikatwa, dushṭatā].
- DE'VIL-ISH-NESS, n. the quality of a devil—*Shaitān-pānā, sharr*—Piśachapanā, piśā-
- DE'VIL-SHIP, n. the character of a devil—*Iblis yā shaitān kī khāsiyat yā sirat*—Bhūt wā piśach kā charitra.
- DE-VISE', v. (L. *di, risum*) to contrive, to invent, to plan—*Mansūba k., mansū'a dau-rānā, tajwiz k., ikhtirā' k., ijād k., tadbir k.*—Upāy k., kalpanā karke nikālā, vivechānā k., yukti k., yatn k.
- DE-VI'CE', n. a contrivance, a design, invention, an emblem, a spectacle—*Mansūba, fikr, gumān, hikmat, tajwiz, tadbir, ijād, nishānī, 'alāmat, taqna, tamāshā*—Upāy, kalpanā, yukti, jugat, manorath, abhiprāy, āśay, rachanā, nirmāṇ, banāwat, chihn, chihnānī, kulinapadachiṇn, dekhāw, līlā, kautuk.
- DE-VI'CE'RUL, a. full of devices, inventive—*Hikmatī, pur-hikmat, pur-tadbir, pur-tagma, mājīd, bānī, zakhin*—Upāyī, upāyakusāl, upāyamāy, kulinapadachiṇnamāy, yuktimān, nirmāṇakāri, kalpanā karke nikālne w.
- DE-VI'CE'RUL-LY, ad. in a deviceful manner—*Mansūba yā ijād kiye jāne ke lāiq, tadbir yā ijād*—Upāyakusālātā se, yuktimānatāpūrvak.
- DE-VI'S'ABLE, a. that may be devised—*Mumkinu-t-tadbir, mumkinu-l-ijād, mansūba-pazir*—Upāy kiye jāne ke yogya, kalpanā se nikālne ke yogya, kalpaniā.
- DE-VI'S'ER, n. a contriver, an inventor—*Fitrātī, tadbiri, mansūba-bāz, mājīd, ijād k. w.*

bhāṣā, mukhtārī — Upāyī, upāyachintak, upāyajña, parikalpak, kalpanā karke nikālne w. utjādak.

DE-VIŠE, *v.* (L. *divinum*) to grant by will; *n.* the act of bequeathing by will — *Hiba k., vasiyat k.*; *n.* *hiba, was-yat, hiba-nāma, was-yat-nāma* — De marnā, chhor jānā, apni icchēhā se d., dānapatra ke dwārā d.; *n.* dānapatra ke dwārā rikthapradān.

DE-VIŠ'A-BLE, *a.* that may be granted by will — *Hiba yā was-yat kiye jāne ke qūbīl, vasiyat-pazir, mukhtārī-hiba* — Dānapatra ke dwārā diye jāne ke yogya. [ke dwārā d. w.

DE-VIŠ'ON, *n.* one who grants by will — *Wasiyat-kumanda, vasiyat k. w., nāsi* — Dānapatra

DE-VOIDY, *a.* (L. *de, viduus*) empty, destitute, free from — *Khālī, tikhā, mu'arrā, 'arī* — Śūnya, rahit, vivarjit, hin, vihin.

DE-VOIR, *dev-war', n.* (Fr.) service, an act of civility or respect — *Mulāzamat, aḥlāq, adab, ādāb* — Sevā, satkāra, samādar, saumān, ālar.

DE-VOLVE, *v.* (L. *de, rolvo*) to roll down, to pass from one to another — *Girānā^h, luphkanā^h, dhulkanā^h, gīrnā^h, luphkanā^h, dhulkanā^h, ek ke hāth se dūsr ke hāth jānā qū ā pahūchēnā^h, hāthōn bāth ānā yā pahūchēnā^h, [dūsr ke hāth jānā yā pahūchēnā^h, DEVO-LUTION, *n.* the act of devolving — *Luphkanā^h, gīrnā^h, dhulkanā^h, ek ke hāth se**

DE-VOTE, *v.* (L. *de, votum*) to dedicate, to addict, to doom — *Pidā k., niyāz k., mukhās k., qurbān k., tasadduq k., masrīf k., hawāla k., lu'nat k., mardūd k.* — Chaphāc, samarpay k., lagānā, arpan k., saṅkalp k., saṅipnā, kosnā, śūp d.

DE-VOTE-NESS, *n.* state of being devoted — *Fidūiyat, jai-nisāri* — Samarpan, utsarg, saṅkalpkaray, bhakti, āsakti, upasevan, upāsakatā wā upāsana, nishṭhā.

DEV-O-TÉE, *n.* one given wholly up to religion, a superstitious person, a bigot — *Zāhid, riḡāzat, 'ābid, ahl-i-mad-i-batīl, muta'assib, to'assibi* — Vairagi, yogi, samnyāsi, tapaswi, tāpas, mithyadharmānibandhi, mithyadharmānirat, swannatāgrahi.

DE-VOTEMENT, *n.* the act of devoting — *Riḡāzē, zuhd, 'ibadat, sar-garmi, dil-sozi, shugl, masrīf, muhabbat, fidūiyat, jai-nisāri* — i warasevā, īśwarabhakti, dharmakriyā, tap, tapasyā, yog, bhakti, āsakti, anurāg, upāsana.

DE-VOTER, *n.* one who devotes — *Pidā k. w., niyāz k. w., masrīf k. w., tasadduq k. w., hawāla k. w., 'ābid* — Chaphāne w., samarpay k. w., lagāne w., saṅkalp k. w., saṅipne w., pujāri.

DE-VOTION, *n.* piety, worship, prayer, strong affection, ardour, disposal — *Riḡāzat, zuhd, 'ibadat, jap-tap, parastish, namāz, bar, muhabbat, sar-garmi, dil-sozi, iḥtiyār, qūbā* — Bhajana-śilatā, īśwarabhakti, īśwarasevakriyā, tap, puja, jap, īśwaraparthana, deva-prarthana, bhagavatprarthana, anurāg, āsakti, yog, upāsana, utsāh, uttāp, vyagrata, adhinatā, vā, adhikār.

DE-VOTION-AL, *a.* pertaining to devotion — *Mazhabī, dāni, 'ibadati, namāzi, parastish ke muta'alliq, barī muhabbat kī, sar-garm* — īśwarapūjāviśayak, dharmaviśayak, tapamay, dharmapar, bhajanāśil, anurāg, āsakti, utsāh.

DE-VOTION-AL-IST, DE-VOTION-IST, *n.* one formally or superstitiously devout — *Zāhid, 'ābid, bātīl-parast* — Dharmāniviṣṭ, tapaswi, mithyādharmānirat, mithyādharmānibandhi.

DE-VOT', *a.* pious, religious, earnest — *'Ābid, pārsā, muta'abbid, namāzi, dīn-dār, mush-tāq, shaug-mutad, sar-garm* — Bhakt, bhaktimān, bhajanāśil, īśwarānishṭh, tapaswi, dharmi, dharmātmā, dhārmik, anurāg, utauk, vyagrachitta.

DE-VOT'LY, *ad.* piously, religiously, earnestly — *Zāhidānā, 'ābidānā, khudā-tarsī se, 'ibadat, se, dīn-dāri se, sar-garmi se, shaug se, tapāk se* — īśwarabhaktipūrvak, īśwarasaddhāpūrvak, dhārmikatā se, dharmāśilatā se, anurāg se, utāh se.

DE-VOT'NESS, *n.* the state of being devout — *'Ābidī, pārsā, iḥtiyār, shaug, sar garmi* — Bhakti, bhajanāśilatā, īśwarānishṭhā, dhārmikatā, anurāg, utāh.

DE-VOUR', *v.* (L. *de, voro*) to eat up ravenously, to consume — *Bhukonā^h, khā-jānā^h, upi-dīnā^h, upi-d^h*. [zū' k. w., pūr-māl k. w. — Bhakshak, khādak, nāsak, upāi.

DE-VOUR'ER, *n.* one who devours — *Bhukone w^h, khā-jāne w^h, khāne w^h, upi-dīne w^h.*

DEW, *n.* (S. *deu*) moisture, a thin cold vapour; *v.* to wet with dew, to moisten — *Shab-nam, tall*; *v.* *shab-nam se tar k., tar k., ram k.* — Os: *v.* os se bhigonā wā glā k., olā k.

DEW'y, *a.* partaking of dew, like dew — *Shab-namī, shab-nam sā* — Osilā, os sarikhā.

DEW'BENT, *a.* bent by dew — *Os se jhukā huā^h.*

DEW'BE-SPRENT, *a.* sprinkled with dew — *Os se sīnchā chhirkū bhigoyā yā bligī huā^h.*

DEW'DROF, *n.* a drop of dew — *Dīna-i-shab-nam, shab-nam kā qatra* — Os kī būnd.

DEW'DROF-PING, *a.* wetting as with dew — *Mānōn os se bhigone w^h.*

DEW'LAP, *n.* the flesh which hangs from the throat of an ox — *Gāw yā bail kī gab-gab* — Gan wā bail ke gale kī jhiltā huā māns, galakambal. [tā māns w.

DEW'LAPT, *a.* furnished with dewlaps — *Gab-gab-dār* — Galakambalayukt, gale meṇ jhūl-

DĒX TEL, *a.* (L.) the right — *Dāhin^h, dāhinā^h dāhinā^h, dahnā^h.*

DEX-TER'ITY, *n.* readiness, activity, skill — *Chābuki, chusti, zūd-dasti, dast-kāri, charb-dasti, chālāki, usādī, humar* — Chatakwaī, chapalatā, chaṭpaṭi, dakshtā, hasta-

- kauśalya, karadakhshatā, naipuniya, paṭutā, nipunatā, chāturya.**
DĒK'TER-ŌUS, a. expert, ready, active—*Chālāk, chust-chālāk, chābuk-dast, tez-dast, āmadā, chust, tez*—Pakā. daksha, karadakhsh, chatur, nipun, chapal, chatpatiyā.
DĒK'TER-ŌUS-ŪY, ad. expertly, skilfully—*Bā-chusti, ch'iliki se, kīri-gar' se, dast kārī se, chaturāi se, hunar-mandī se*—Chapalatāpūrvak, chanchelatā se, chatpatī se, dakshatā se, nipunatā se, kūsulatī se, chāturya se.
DĒK'TER-ŌUS-NESS, n. skill, expertness—*Hunar, dast-kārī, kārī-garī, rihlak-dast, tezi, chālākī, chusti, chaturāi*^b—Nipunatā, dakshatā, karadakhshatā, chapalatā, chatpatī, chanchelatā, chāturya, svānāpan.
DĒK'TRAL, a. the right, not the left—*Dāhinā^b, dāhin^b, dāhinā^b, dāhā^b.*
DEX'TRĀL'TY, n. the state of being on the right side—*Dāhini yī dāhi taraf h., dāhinī jūmh-dāri*—Dāhini or h. wā rahnā, dakshinasthatā, dakshinapūrvasthatā.
DĒY, n. formerly the title of the governor of Algiers—*Ag'e zam'ur meū Aljīez ke nāzim kā khitāb yā laqab*—Prāchin kāl meū Aljīez deś ke adhipati ki upālhi wā padavi.
DI-A-BĒ'TES, n. (Gr.) a morbid copiousness of urine—*Silsil-i-bud, salsal-i-bud*—
DI-A-BŌL'IC, DI-A-BŌL'IC-AL, a. (Gr. *diabolos*) devilish, atrocious—*Shaitāni, shaitān-sūt, bad-kār, zabūn, sharīb, pāśāchi, pāśāchī, bhūt sarikhā, pretavat, dushṭ, apakrīshṭ, alimand, bahut burā.*
DI-A-BŌL'IC-AL-ŪY, ad. in a diabolical manner—*Shaitāni taur se, shaitān-pane se, sharārāt se*—Piśāchpane se, pi ācharat, bhūt sarikhē, dushṭatā se, bari burā se.
DI-A-BŌL'IC-AL-NESS, n. the quality of a devil—*Shaitān-panā, bad-kārī, sharīb*—Piśāchpanā, bhūtpanā, dushṭatā, dārinatā.
DI-ĀN'O-LISM, n. the actions of a devil, possession by a devil—*Shaitān ke 'āmāl yā kām, shaitān kā laqmā yā churhā, 'ifrit-giriftāni, āsh-ṣadāgi*—Piśāchakarm, bhūt ke kām, piśāchavās, bhūtvās, bhūtabālā, piśāchalādhā. [mal k w. lep.
DI-ĀCH'Y-LOŪ, n. (Gr. *dia, chulos*) a mollifying plaster—*Narm k. w. marham*—
DI-A-CŌ'DI-UM, n. (Gr. *dia, kodeia*) syrup of poppies—*Duyūqiza, khashkhash yā khashkhāsh kā shira*—Khashkhas kā kwāh, khashkhas kā piz.
DI-ĀC'O-NAL, a. (Gr. *dia, konos*) pertaining to a deacon—*Mukhtājōn ke khabar-gir ke muta'alliq, sab se niche darje ke pādri ke muta'alliq*—Davidrōn kā rakshakasambandhī, upadharmādhyāpakasambandhī, purohitasahāyasambandhī, sab se chhōṭe purohit kā vishayak.
DI-A-CRĪ'TIC, DI-A-CRĪ'TIC-AL, a. (Gr. *dia, krites*) distinctive—*Furq-kumanda, fāriq, tamiz k. w. mumaiyiz*—Viśeshak, prithakkārī, prabhedasūchak.
DI-A-DEM, n. (Gr. *dia, deo*) a crown, an ensign of royalty—*Tāj-i-shāhi, tāj, kulāh-i-shāhi, kulāh*—Mukut, kirīt.
DI-A-DEMED, a. adorned with a diadem—*Tāj-dār, kulāh-dār*—Kiritādhārī, mukutādhārī.
DI-A-DROM, n. (Gr. *dia, dromos*) a course, a vibration—*Raftār, qucar, jumshī, dū-lāw^b*—Gati, chāl, jhulāw, tharthari.
DI-ĀRE-SIS, n. (Gr. *dia, haireo*) the mark [..] used to separate syllables, as, *āer—Lafz ke hīje judā karne kā nishān jisā yāh [..]*—Swaravicheliḥed kā chihn jisā yāh [..]
DI-AG-NŌSTIC, n. (Gr. *dia, gnosko*) a distinguishing symptom—*'Alimat-i-marz, marz*
DI-ĀG'O-NAL, a. (Gr. *dia, gonio*) reaching from angle to angle; *n.* a line from angle to angle—*Ek zīrijē se dūare zīrijē tak pahūchne w., az gosha-tā-ba-gosha; n. qutr yī watr*—Karnākriti, karnarekhākriti, konagūni; *n.* karnarekhā, karn.
DI-ĀG'O-NAL-ŪY, ad. in a diagonal direction—*Qutr yā watr ke rukh me, qutr yā watr ki sūt par*—Karnavat, karnarekhā ke sālriā.
DI-A-GRĀM, n. (Gr. *dia, gramma*) a figure drawn for demonstration—*Kisī snibūt ke liye shakl yā nuqsha, 'ilm-i-riyāzi ki shakl*—Chitra, kshetra, chakra, ākriti.
DI'AL, n. (L. *dies*) an instrument for measuring time by the sun—*Dhūp-gharī^b, miqī-yār*—Sānkhyāntara. [banāne ki vidyā, sānkhyāntarānirmānavidyā.
DI'AL-LING, n. the art of constructing dials—*Dhūp-gharī banāne kā hunar*—Dhūpgharī
DI'AL-IST, n. a constructor of dials—*Dhūp-gharī banāne w^b*—Sānkhyāntarānirmātā.
DI'AL-PLATE, n. the plate on which the hours or lines are marked—*Gharī ki wah patrī jis par gharī jatāne ke liye lakirē khīnchī rahi hātī^b*—Sānkhyāntara.
DI'A-LĒCT, n. (Gr. *dia, lego*) a peculiar form or idiom of a language, speech, manner of speaking—*Zabān, bolī^b, tarz-i-kalām, muhāvarā*—Bhāshā, desābhāshā, vāgdhārā.
DI-A-LĒCTICS, n. pl. the art of reasoning—*'Ilm-i-mantiq*—Tarkavidyā, nyāya.
DI-A-LĒCTIC, DI-A-LĒCTIC-AL, a. logical—*'Ilm-i-mantiq ke muta'alliq, mantiqī*—Tarka-vidyāvishayak, tārki, nyāyī. [sār, tarkasāstra ki riti se.
DI-A-LĒCTIC-AL-ŪY, ad. logically—*'Ilm-i-mantiq ke taur yā rā se*—Tarkavidyā ke anu-
DI-A-LĒCTICIAN, n. a logician, a reasoner—*Sāhib-i-mantiq, mantiqī, bahhān, muhāhis*—Nāivāvik, tarkī.
DI'A-LŌGUE, n. (Gr. *dia, logos*) a conversation, a conference; *v.* to discourse with

another, to confer—*Mukúlama, muzákara, guft-gú, suwál-jawáb*; v. *mukúlama muzákara yá guft-gú k., suwál-jawáb k.*—Bátechit, batkahaw, parasparyláp, kathopakathan, prasnottar, uttarapratyuttar; v. bátechit k., batkahaw k., kathopakathan k., parasparyláp k., bolná.

DI-A-10G'T-CAL, a. pertaining to dialogue—*Muzákara guft-gú yá suwál-jawáb ke muta'alliq*—Kathopakathan wá prasnottar ká vishayak wá sambandhi.

DI-XL-O-GISE, v. to discourse in dialogue—*Suwál-jawáb ki surat meñ guft-gú k.*—Prasnottararup se bátechit k., uttarapratyuttar ki riti se kathopakathan k.

DI-XI-O-GISM, n. speech between two or more—*Do yá ziyáda shukhsón ke dar-miyán guft-gú*—Do wá adhik janón ke bich meñ batchit kathopakathan wá uttarapratyuttar.

DI-XI-O-GIST, n. a speaker in a dialogue, a writer of dialogues—*Suwál-jawáb-ámez bátechit k. w. yá lithne w.*—Prasnottarakram se kathopakathak, prasnottarariti se bátechit k. w., prasnottarakram se kathopakathanarachak, prasnottarakram se bátechit k. w. wá likhne w.

DI-XI-O-GIST'I CAL, a. speaking in dialogue—*Suwál-jawáb-ámez bátechit k. w., suwál-jawáb-ámez-guft-gú-nimá*—Prasnottarakram se bátechit k. w., uttarapratyuttarakar, sañvadarup, prasnottararup.

DI-XI-O-GIST'I CAL-LY, ad. in the manner of a dialogue—*Suwál-jawáb-ámez guft-gú ke taur se*—Prasnottarakram se, uttarapratyuttar ki riti se.

DI-AM'E-TEIL, n. (Gr. *dia, metron*) a line which passes through the centre of a circle and divides it into two equal parts—*Qutr, dáire ke bich ká khatt, wah khatt jo dáire ke markaz par se guzar-ke us dáire ke do hisse barábar kar dewe*—Vyás, vrittárdharekhá, vyásarekhá, garbhasútra.

DI-AM'E-THAL, a. relating to the diameter, diametrical—*Qutri, qutr ke muta'alliq*—Vyásasambandhi, vyásarupi, vyásakram se viparitagnat.

DI-AM'E-THAL-LY, ad. in direct opposition—*Sidhe waqúbalc meñ, thik bar-khiláf*—Vyásakram se viparit, viparit, abhimukh, pratikúl, viruddh.

DI-A-MET'RI-CAL, a. describing a diameter, direct—*Qutri, qutr banáne w. sidhá*^b—Vyásanrupak, vyásasambandhi, thik viparit, vyásakram se viparitagnat.

DI-A-MET'RI-CAL-LY, ad. in a diametrical direction, in direct opposition—*Basurat-i-qutr, thik bar-khiláf*—Vyásakram se, thik viparit, thik viruddh.

DI'A-MOND, n. (Gr. *adamas*) the hardest and most valuable of all the gems; a. consisting of diamonds, resembling a diamond—*Ilirá^b, almás*; a. *hire ká baná huá^b, hire surikhá^b*. [sarikhá vargátnakákár wá chatushkon, hire kí náin chaukoná.

DI'A-MOND-EN, a. in squares like diamonds—*Almás ke mánind murabboñ meñ*—Hire DI-A-PÁ'ÑON, n. (Gr. *dia, pas*) an octave in music—*Mús-yi meñ áth mukhtalif surón ká áthwán sur, áthwán sur*—Ashtam swar.

DI'A-PER, n. (Fr. *diapre*) linen cloth woven in flowers or figures; v. to draw flowers on cloth, to variegate—*Jámdáni, natwá^b, khes^b*; v. *rushajjar binná, búte-dár binná, rang-á-rang yá gun-á-gun k.*—v. *Phul búte kárlná, chitravichitra k., nánávarn k.*

DI-APH-A-NOUS, a. (Gr. *dia, phaino*) transmitting light, transparent—*Shaffáf, jiske ár-par roshni guzar sake*—Prakásabhedya, paradarśak.

DI-A-PHA-NÉ'I TY, n. transparency—*Shaffáfí*—Prakásabhedyatá, paradarśakatá.

DI-A-PHÁN'IC, a. transparent, pellucid—*Shaffáf, síf*—Prakásabhedya, paradarśak.

DI-A-PHO-RÉT'IC, a. (Gr. *dia, phoreo*) promoting perspiration; n. a medicine that promotes perspiration—*Pasíná láné wá^b*; n. *pasíná láné-wálí dawá*—Swedakar, swe-dajanak; n. swedan, swedajanak aushadh.

DI-A-PHRAGM, di'a-gram, n. (Gr. *dia, phragma*) the midriff—*Parda-i-shikam jo chhátí aur perú ke bich meñ lui*—Chhátí aur perú ke bich ki mánsapeśi wá mánsusírá.

DI-AR-RHÉ'A, di-ar-ré'a, n. (Gr. *dia, rheo*) a purging, a flux—*Is-hál, jaryán-i-shikam, sungrahni^b*—Atisár, sañgrahani, grāhāni.

DI-AR-RHÉT'IC, a. purgative—*Dust-áwar, mus-hil, jullálí*—Rechak, sarak, bhedak.

DI'A-RY, n. (L. *diēs*) an account of daily events, a journal—*Roz-náma, roz-námcha, ávárja yá ávárja*—Dinavrittalekh, dinacharitralekh.

DI-ASTO-LE, n. (Gr. *dia, stello*) dilatation of the heart—*Dil ká phailná*—Hriday ki praphullatá, hriday ká phailná.

DI-ÁTRI-BE, DI'A-TRIBE, n. (Gr.) a continued discourse, disputation—*Lagá-tár bayán yá muháham*—Anantar varnan wá vivád. [sáhar^b.

DI'B'BLE, n. (D. *dípfel*) a pointed instrument used in planting—*Kudálí^b, khurpi^b*.

DI-CAÇ'I-TY, n. (L. *dico*) pertness—*Shokhi, gustákhi, fuzúl-goi*—Dhithái, pragalbhatá, avinay, vachalatá, atisayokti.

DICE. See DYE. [do kar-ke alag k.—Manahkalpaná ko do do karke prithak k.

DI-CHÓT'O MY, n. (Gr. *dicha, temno*) distribution of ideas by pairs—*Khayálat ko do do*—DI-CHÓT'O-MIZE, v. to separate, to divide—*Judá k., taqsim k.*—Prithak k., alag k., vibhag k.

- DICTATE**, *v.* (L. *dictum*) to deliver with authority, to tell what to say or write; *n.* a command, an order, a rule—*Hukumat ke sath kahná, farmáná, hukm d., 'ibarat batáná, jo kahne yá likhne ko ho use batáná'*; *n.* hukm, farmán, irshád, qá'ida yá qáwín—Prabhutá ke sath kahná, ájñá d., batáná, líkháná wá líkhwáná, jo kahne wá líkhne ko ho usko kahná; *n.* ájñá, ádes, nides, nirdes, prerap, vidhi, niyam, vidhán.
- DICTATION**, *n.* the act of dictating—*Farmán, hukm ke sath kahná, jo kahne yá likhne ko ho use batáná, 'ibarat batlá-kur líkháná'*—Ájñá, ádes, kahatavya wá líkhatavya ko kahná, líkhwáná, batlákar líkhwái.
- DICTATOR**, *n.* one who dictates, one invested with absolute authority, a magistrate in ancient Rome—*Farmáne w., jo kahne yá likhne ko ho uská batláne w., 'ibarat batlá-kur líkháne w., wák shakhs jisko sab se bará iktiyár ho, sab se bará hákim, qadím zamáne meñ Rom shahr ká kull-mukhtár hákim'*—Ájñá d. w., ádesák, kahatavya wá líkhatavya ká batáne w., paramádhikárayuktajan, paramaprabhu, práchin kál meñ Rom nagar ká bandhanádhinásasta wá apratibandhádhi-kári.
- DICTATORIAL**, *a.* authoritative, overbearing—*Bá-hukimat, hukmi, jábir, mutakabbir, magrár*—Adesák, nirdesák, uddhat, dhrisht, pragalb, garvit.
- DICTATORSHIP**, *n.* the office of a dictator—*Sab se baré hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda'*—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinásasta wá apratibandhádhi-kári ká pad.
- DICTATORY**, *a.* overbearing, dogmatical—*Mutakabbir, jábir, khud-numá, khud-hukmi, khud-ráe*—Uddhat, dhrisht, pragalb, garvit, swamatábhimáni, swamatávalambí, swamatavádi, matágrahí, hathavádi.
- DICTATOR**, *n.* the office of a dictator—*Sab se baré hákim ká 'uhda, qadím zamáne meñ Rom shahr ke kull-mukhtár hákim ká 'uhda'*—Paramádhikárayuktajan ká pad, paramaprabhupad, práchin kál meñ Rom nagar ke bandhanádhinásasta wá apratibandhádhi-kári ká pad.
- DICTION**, *n.* (L. *dictum*) language; style—*Zabán, 'ibarat, muháwara*—Bháshá, vápi, vákyavyápir, vágdhárá, vágvrittí, ábdarachaná, vágvýápir.
- DICTIONARY**, *n.* a book containing the words of a language explained in alphabetical order, a lexicon, a vocabulary—*Lugat, farhang*—Ábdakosh, ábdasañgrah, kos, kosh.
- DID**, *p. t. of do*—*Do ká mázi-mutlag*—Do ká sámányabhút.
- DI-DACTIC**, **DI-DACTICAL**, *a.* (Gr. *didasko*) instructive—*Nasihát-ámez, pand-ámez, budh-dei'*—Upadesák, síkshak, síkshákar.
- DI-DACTICALLY**, *ad.* in an instructive manner—*Nasihát-ámezi se, pand-ámez tariq se, pand-ámezi se*—Upadesák rúp se, síkshákar bháw se.
- DI-DASCTIC**, *a.* instructive, preceptive—*Nasihát-ámez, pand-ámez, budh-dei'*—Síkshákar, síkshak, upadesák, upadesarúp, upadesátmak.
- DIDAPPER**, *n.* (*dip*) a bird that dives into the water—*Pan-qubbi'*, *ek chiriyá jo páni meñ dubki márti hai'* [dagmagáná].
- DIDDLE**, *v.* to totter as a child—*Jaise ek bálak chalne meñ dagmagátá hai waise*
- DIDUCTION**, *n.* (L. *di, ductum*) a drawing apart—*Alag khtincháw'*.
- DIE**. See **DYE**.
- DIE**, *v.* (Sw. *döe*) to lose life, to expire, to perish—*Faut h., halák h., sard h., khusk h., wafát h., wafat páná, má'dim h., rest-ná-bid h.*—Mará, múná, kumhláná, súkh jáná, mích páná, sánt h., prápánt h., nashť h.
- DYING**, *p. a.* pertaining to death; expiring or perishing, mortal; *n.* death—*Fauti, maut ke muta'alliq, mártá huá'*, *fáni, famá-páir*; *n.* maut, faut, wafát—Mrityu-sambandhi, maranavishayak, kanthagatapráp, ásanamrityu, násidhin, mrityuvás; *n.* mrityu, mích, marap.
- DYINGLY**, *ad.* as at the point of death—*Goyá qaribu-l-marg*—Mánon kanthagatapráp.
- DIE**, *n.* (Fr. *dé*) a small cube used in gaming, hazard: *pl.* *Díce—Pásá'*, *jokhim'*.
- DICE**, *v.* to game with dice—*Páson se khelná'*.
- DICER**, *n.* a player at dice—*Páse-báz*—Akshadyút, akshakrírak, pásá khelne w.
- DICEBOX**, *n.* a box for throwing dice—*Sandúq jis se páse pheinke játe haiñ*—Petí jis se páse nikákar pheinke játe haiñ.
- DIE**, *n.* a stamp used in coining—*Sikka, thappá'*—Mudrá, chháp wá chhápá.
- DIENT**, *n.* (Gr. *dieta*) food, mode of living prescribed for the health; *v.* to feed, to eat by rule—*Khorák yá khurák'*, *gizá, path'*; *v.* *khiláná yá kháná'*, *path lená'*, *pathná'*—Áhár, bhojan, pathya, pathyánna; *v.* bhojan karáná wá k., pathya lená.
- DIER**, *n.* one who prescribes diet—*Path karwáne-wálá yá batláne-w'*—Pathya karwáne w. wá batláne w.
- DIERETIC**, **DIERETICAL**, *a.* relating to diet—*Khurák yá gizá ke muta'alliq, path ke muta'alliq*—Bhojanasambandhi, pathyavishayak, pathyánnavishayak.
- DIERING**, *n.* the act of eating by rule—*Path k'*—Pathya k.
- DIERINE**, *n.* medicated liquors—*Kóphá'*—Aushadhiyasal, pathyapání, kwáth.

DIF'ET, *n.* (L. *diē*) an assembly of princes or states—*Majlis-i-umará*, *majlis-i-ādālin*—*Kulīnasabhá*, *rajasabhá*, *mandeśwarasabhá*.

DIF'FER, *v.* (L. *dis, fero*) to be unlike, to disagree, to dispute, to quarrel—*Farg rakhná*, *mutafarrig k.*, *ná-muwáfiq k.*, *ná-sáz k.*, *ikhtiláf rakhná*, *mukhtalíf k.*, *ihláf k.*, *mubáhaza k.*, *takrár k.*, *qazíya k.*—*Prithak k.*, *bhinna k.*, *asadriá k.*, *asamán k.*, *asammati k.*, *asamnat k.*, *bhinnamat k.*, *viparitaman k.*, *vádánuvád k.*, *jha-garhá*.

DIF'FER-ENCE, *n.* state of being different, dissimilarity, dispute, distinction; *v.* to cause a difference or distinction—*Ná-muwáfaqat*, *ná-sáz-gári*, *ikhtiláf*, *bahs*, *mubáhaza*, *qazíya*, *takrár*, *farg*, *tafáwut*; *v.* *farg tafáwut yá tamiz k.*—*Virodh*, *viruddhatá*, *viparitátá*, *asadriya*, *asámya*, *anmel*, *matiprabhed*, *vimati*, *vivád*, *kalah*, *jha-grá*, *bhed*, *prabhed*, *antar*, *bhinnatá*; *v.* *bhinnatá bhed wá antar k.*

DIF'FER-ENT, *a.* distinct, unlike, dissimilar—*Judá*, *'aláhida*, *ná-muwáfiq*, *mukhtalíf*, *mukhtalíf*, *mutafarrig*—*Nyári*, *alag*, *bhinna*, *vyatirikt*, *viparit*, *asam*, *asadriá*, *asamán*.

DIF'FER-ENT-LY, *ad.* in a different manner—*Aur tarah se*, *aur waz se*, *mukhtalífan*—*Aur bháut se*, *bhinna riti se*, *amya prakár se*.

DIF'FER-ENT-TIAL, *a.* infinitely small—*Be-intihá chhotá*, *juziyát*—*Atyan chhotá*.

DIF'FI-CULT, *a.* (L. *dis, facilis*) not easy, hard to be done, troublesome, laborious—*Mushkil*, *'asar*, *daqiq*, *dushwár*, *sa'b*, *kuthin*^b, *sukht*, *mihmat-talab*—*Asigam*, *dushkar*, *dusáálhya*, *kashákar*, *klesáda*, *kashásádhya*, *śramasádhya*, *dukhhasádhya*.

DIF'FI-CULT-LY, *ad.* with difficulty, hardly—*Be-sakhti*, *ba-dushwári*, *ba-diqqat*, *diqqat se*, *mushkil se*—*Kaptak se*, *jhanjhat se*, *dukhk se*, *kathinatá se*, *káthinya se*.

DIF'FI-CUL-TY, *n.* hardness to be done, that which is hard to be done, distress, perplexity, objection—*Ishkál*, *dushwári*, *sakhti*, *su'ibat*, *mushkil shai*, *diqqat*, *musibat*, *takht*, *paresháni*, *haurini*, *ta'arruz*, *mu'arazat*, *'itiráz*—*Kathinatá*, *káthinya*, *dushkaratwa*, *kantak*, *jhanjhat*, *gárh*, *dukhk*, *kleś*, *vyákulatá*, *vyagrátá*, *virodh*, *bádhá*, *ákshep*, *ásauká*, *pakar*.
[—*Aviśwás k.*, *viśwás na k.*

DIF-FIDE, *v.* (L. *dis, fido*) to distrust—*I'tiqád na rakhná*, *bávar na k.*, *'itiqád na k.*

DIF-FI-DE-NCE, *n.* want of confidence, distrust—*Wahn*, *shubha*, *waswás*, *be-himmatí*, *hijáb*, *shakk*, *'adam-i-'itiqád*—*Lajjá*, *ásauká*, *dharká*, *sañkoch*, *apratyay*, *aviśwás*.

DIF-FI-DE-NT, *a.* distrustful, not confident—*Shakki*, *waswási*, *wahm*, *be-himmat*, *sañkoch*^b—*Aviśwási*, *apratyayí*, *ásauk*, *sañdehaśil*, *lajjāwán*, *adhrisht*, *apragulbh*, *asāhast*.

DIF-FI-DE-NT-LY, *ad.* in a diffident manner—*Shakk waswási wahn be-himmatí hijáb yá 'ulam-i-'itiqád se*—*Lajjá ásaúká sañkoch wá aviśwás se*. [or *baháw k.*

DIF'FLU-ENCE, *v.* (L. *dis, fluo*) a flowing away on all sides—*Chároṇ*.

DIF'FORM, *a.* (L. *dis, forma*) not uniform, irregular, dissimilar—*Ná-hamwár*, *ekśá-nahín*, *yak-rang nahín*, *be-tartib*, *ná-muwáfiq*, *mukhtalíf*—*Ek dawl nahín*, *ekákár nahín*, *asam*, *asamán*, *asadriá*.

DIF-FORM-I-TY, *n.* irregularity, of form—*Be-daulí*—*Kurúpatá*, *virúpatá*.

DIF-FUSE, *v.* (L. *dis, fusum*) to pour out, to spread abroad, to scatter—*Phálná*^b, *urelná*^b, *urelná*^b, *dharkaná*^b, *baháná*^b, *phailáná*^b, *bikheráná*^b, *chhitráná*^b.

DIF-FUSE, *a.* widely spread, not concise—*Phailá huá*^b, *muntashar*, *mufussal*, *musharrah*, *tawil*—*Bithrá*, *bikherá huá*, *chhitrá wá chhitráyá huá*, *bikherá huá*, *bithrá huá*, *vistárit*, *vistir*, *vistrit*, *asañkshipt*. [atkáv^b

DIF-FUSED, *p. a.* spread, loose, wide—*Phallá huá*^b, *muntashir yá muntashar*, *chhitrá*, *huá*^b, *chhutlá*^b, *khulá*^b, *biná-rok*, *biná-atkáv*^b. [atkáv^b

DIF-FUS-ED-LY, *ad.* in a diffused manner—*Phailáw se*^b, *chhitráw se*^b, *chhutlá*^b, *biná*.

DIF-FUS-ED-NESS, *n.* state of being diffused—*Phailáw^b*, *chhutlá-pan^b*.

DIF-FUS-ELY, *ad.* widely, not concisely—*Phailáw se*^b, *bá-farágat*, *kushádagi se*, *mufussalan*, *mashrihan*, *túl se*—*Vistár se*, *vistirit rúp se*, *asañkshipt rúp se*, *asañkshipt se*. [bikherne w.

DIF-FUS-ER, *n.* one who diffuses—*Pháline w^b*, *wárelne w^b*, *baháne w^b*, *phailáne w^b*, *phailáne w^b*, *phailáne w^b*, *phailáne w^b*.

DIF-FUS-ION, *n.* a spreading, dispersion—*Phailáw^b*, *túl*, *intishár*—*Prasar*, *prasárap*, *prasaran*, *vistár*.

DIF-FUS-IVE, *a.* spreading, scattered, dispersed, copious, prolix—*Phailne w^b*, *chhitrá huá*^b, *bikherá huá*^b, *chhitráyá*^b, *tawil*, *mufussal*—*Vistir*, *vistir*.

DIF-FUS-IVE-LY, *ad.* widely, extensively—*Phailáw se*^b, *kushádagi se*, *túl se*, *intishár se*—*Vistár se*, *lambái chaurai se*, *vistirit rúp se*.

DIF-FUS-IVE-NESS, *n.* extension, dispersion—*Phailáw^b*, *túl*, *túláni*, *chhitráw^b*—*Vistár*, *prasaraśilatá*, *vágvistár*, *prasár*, *prasárap*.

DIG, *v.* (S. *dic*) to work with a spade, to turn up the earth, to excavate: *p. f.* and *p. p.* *Digger* or *Dū*—*Khodná*^b, *gorná*^b, *khañdná*^b, *khanná*^b.

DIG-GER, *n.* one who digs—*Khodne w^b*, *khañdne w^b*, *khanne w^b*, *gorne w^b*, *bel-dér*.

DI-GASTRIC, *a.* (Gr. *dis, gaster*) having a double belly—*Do-shakmi*—*Do petwálá*.

DI-GEST, *v.* (L. *di, gestum*) to distribute, to arrange, to dissolve in the stomach, to reduce to a plan—*Mungasín k.*, *tagelm k.*, *murattab k.*, *arásat k.*, *tartib se rakhná*.

DIK, *n.* **DIKIL** *k.*, **DIKIL** *d.*, **DIKIL** *s.* — **Prithak prithak k.**, **DIKIL**, **Kram se dharne**, **ārenipūrvak rakhnā**, **pachānā**, **pachā dānā**, **sudhānā**, **ḍaul meñ lānā**, **ḍāik kram se banānā**.

DIGAM, *n.* a collection or body of laws — **Āinok hā majmū'a**, **majma't-āin** — **Vyavas-thāsāhita**, **smṛitissāhita**, **smṛitisāgrah**. [vak.]

DIGEST *ED-LY*, *ad.* in a methodical manner — **Tartīb se**, **ba-tartīb** — **Kram se**, **ārenipūr-**

DIGESTER, *n.* one that digests — **Murattib**, **tartīb d. w.**, **nāsim**, **ārasta k. w.**, **muhallil**, **hāzim**, **hazm k. w.** — **Kram se dharne w.**, **ārenipūrvak rakhne w.**, **ḍaul meñ lāne w.**, **sudhāne w.**, **pachāne w.**, **pāchak**.

DIGESTIBLE, *a.* that may be digested — **Hazm hone ke lāiq**, **hazm kiye jāne ke qābil**, **guvār guvārā yā guvārā** — **Paktavya**, **pachne ke yogya**, **pachaniya**.

DIGESTIBILITY, *n.* the state of being digestible — **Hazm hone ki liyāqat**, **hazm kiye jāne ki qābilyat**, **tahlil-pazīri** — **Paktavyatā**, **pachaniyatā**, **pachne ki yogyatā**.

DIGESTION, *n.* the act of digesting — **Tartīb-dihī**, **intizām**, **hazm**, **pukhtagi**, **tahlil** — **Kram se sañsthiti**, **sudhārāw**, **niyam se banāw**, **pachāw**, **pāchan**, **pāk**, **paripāk**.

DIGESTIVE, *a.* causing digestion — **Hāzim**, **murattib**, **tartīb d. w.** — **Pāchak**, **paripākī**, **pachāne w.**, **agnivardhak**, **sudhāne w.**, **niyam wā kram meñ lāne w.**

DIGHT, *dit. v.* (S. *diktan*) to dress, to deck — **Poshāk pahnānā**, **ārasta k.**, **zeb d.** — **Vas-trālanākār pahinānā**, **bhūshit k.**, **sohbit k.**

DIGIT, *n.* (L. *digitus*) three-fourths of an inch, the twelfth part of the diameter of the sun or moon, any number under ten — **Paun inch^h**, **āftāb yā mahtāb ke qutr kā bārāh-wān hisso**, **āhād**, **koī ānk jo das se kam ho^h** — **Ek inch ki tūn chauthāī**, **kalā**, **ānā**, **sūrya wā chandramā ke vyās kā bārāh-wān bhāg**, **ānk**, **gunanikā**, **das ke niche kā koī ānk**.

DIGITAL, *n.* branched out like fingers — **Ānguliyōn sarikhā phūt-kar niklā huā^h**.

DIGLADIATE, *v.* (L. *di, gladius*) to fence, to quarrel — **Arnā^h**, **bachānā^h**, **jagurnā^h**, **glā-di-ā-tion**, *n.* a combat, a quarrel — **Jagrnā^h**, **lūqā^h**, **ṭunā^h**, **kulāh^h**, **lārpnā^h**.

DIGNITY, *n.* (L. *dignus*) honour, rank, elevation, grandeur — **Izzat**, **āb-rū**, **hurmat**, **qadr**, **wag**, **marṭaba**, **rutba**, **darjā**, **munsab**, **pāya**, **bar-pan^h**, **bar-pāp^h**, **sar-furāz**, **shān**, **rū dār**, **julāī**, **kuḥumat**, **shaukat** — **Maryādā**, **mān**, **gaurav**, **ūchā pad**, **mahimā**, **utkrishṭatā**, **utkrishṭapad**, **pradhānatā**, **unnatī**, **prabhaw**, **pratāp**, **tej**, **aiśwarya**.

DIGNIFY, *v.* to honour, to promote — **Izzat d.**, **hurmat d.**, **aiśm-o-utkrīm k.**, **taragqī d.**, **marṭaba d.**, **sar-furāz k.** — **Mān k.**, **maryādā k.**, **ādar k.**, **sohḥāviśishṭ k.**, **barhānā**, **unnat k.**, **ūchhe pad par k.**

DIGNIFY, *p. a.* invested with dignity — **Shān-dār**, **Izzat-dār**, **zi-shaukat**, **sāhib-i-tamka-nat**, **sāhib-i-shaukat** — **Maryādāpanna**, **gauravaviśishṭ**, **pratāpī**, **aiśwaryawān**, **utkrishṭapadayukt**.

DIGNIFICATION, *n.* exaltation — **Sar-furāzī**, **taragqī** — **Unnatī**, **mahimā**, **barhtī**.

DIGNITARY, *n.* a clergyman of rank — **Mu'azzaz pādri**, **barṭe marṭabe kā pādri** — **Utkri-shṭapadayuktapurohit**, **ūchhe pad kā purohit**.

DIGRESS, *v.* (L. *di, gressum*) to turn aside, to wander — **Kanāre h.**, **asl mazmūn ko tark k.**, **asl mazmūn ko tark kar-ke aur bātoñ kā bayān k.**, **gurez k.**, **ūdūl k.**, **bhataknā^h** — **Ek or h.**, **kagar h.**, **vākyaprasaṅg chhoṛnā**, **mūlavishay chhoṛkar aur aur bātoñ kā varṇan k.**, **vichalnā**.

DIGRESSION, *n.* a turning aside, a deviation from the main subject — **Gurez**, **kanāre ho-jānā**, **asl mazmūn kā tark o aur bātoñ kā bayān**, **bhataknā^h**, **ūdūl** — **Kagar h.**, **vichalan**, **vakra-gaman**, **mūlavishayatyāg**, **vākyaprasaṅgatyāg**, **āvantarakathā**, **vākyakramabhāṅg**.

DIGRESSIONAL, *a.* not pertaining to the main design, deviating — **Asl mazmūn tark k. w.**, **ba'īdu-l-asl-mazmūn**, **bhataknē w^h**, **phīrantā^h**, **ghumanā^h** — **Mūlavishaya-tyāgi**, **nirvishay**, **bhramapakāri**.

DIGRESSIVE, *a.* turning aside, deviating — **Kanāre h. w.**, **bhataknē w^h**, **asl mazmūn ko tark kar-ke aur bātoñ kā bayān k. w.**, **ba'īdu-l-mazmūn** — **Kagar h. w.**, **ek or h. w.**, **mūlavishayatyāgi**, **vākyaprasaṅgatyāgi**, **vākyakram torṇe w.**, **nirvishay**, **ananwit**, **vichalne w.** [k., vichār k.]

DIJUDICATE, *v.* (L. *di, iudex*) to determine, to decide, to judge — **Tajwiz k.** — **Nirṇay**

DIJUDICATION, *n.* judicial distinction — **Tajwiz** — **Nirṇay**, **vichār**.

DIKE, *n.* (S. *dīc*) a ditch, a bank, a mound; *v.* to secure by a bank — **Garahā^h**, **nālā^h**, **khāt^h**, **karārā yā kagurā^h**, **khānwān^h**, **tilā^h**, **bānd**, **bāndh^h**, **pushṭa**, **men^h**; *v.* **khātūnā^h** **se ghernā^h**, **bānd yā pushṭe se mazbūt k.**, **bāndh bāndhnā^h**, **bāndh se porhā k^h**.

DILACERATE, *v.* (L. *di, lacer*) to tear asunder, to rend — **Chīrnā^h**, **phārnā^h**, **chī-thāpnā^h**, **tukre-tukre k^h**, **dhajjī urānā^h**.

DILACERATION, *n.* the act of rending — **Chīhār^h**, **chīr^h**, **phār^h**. [tukre k^h.]

DILANIATE, *v.* (L. *di, laniō*) to tear, to rend in pieces — **Phārnā^h**, **chīrnā^h**, **tukre-**

DILAPIDATE, *v.* (L. *di, lapid*) to go to ruin, to decay, to waste — **Wīrān h.**, **bar-bād jānā**, **khārāb k. yā h.**, **tabāh k. yā h.** — **Chhinna bhinna h.**, **dhāhnā wā dhāhānā**, **kshay k. wā h.**, **nashṭ k. wā h.**, **gīrnā wā gīrnā**. [dhwañs, kshay, ujāj.]

DILAPIDATION, *n.* ruin, decay, waste — **Bar-bādī**, **zanāl**, **khārābī**, **tabāhī**, **wīrānī** — **Nāś**,

- DI-LĀ'Y-DĀ-ROH**, *n.* one who causes dilapidation—*Tābāh yā wirān k. w., bar-bād k. w., yājārā, tor-dāine w.*—Nāsak, ohinna bhinna k. w., dhabāne w.
- DI-LĀTE**, *v.* (L. *di, lotus*) to extend, to spread out, to enlarge, to widen, to speak largely; *a.* extensive—*Phailānā^h, khōlnā^h, dārhānā^h, phulānā^h, chaurānā^h, phailnā^h, dārhānā^h, phulnā^h, chaurā^h h^h, tūl bayān k., mufussal kahānā, mashrūhūn bayān k.; a. kushāda, chaurā^h—Pasārā, pasārā, prasāt k. wā h., vistārīt k. wā h., bagārānā, chākāl k. wā h., chaklānā, vistārapūrvak vyākhyā k., kholkar kahānā, aiyukti k.; a. chākāl, chaklā, prasāt, lambā chaurā.*
- DI-LĀ'TA-BLE**, *a.* capable of extension—*Phailne ke lāiq, phailāye-jāne ke lāiq, phul-jāne ke qūbil, barhne ke qūbil*—Pasārne ke yogya, pasare wā phailiye jāne ke yogya, phailne ke yogya, phul jāne ke yogya, vivānaksham, vivārapiya, vitatikanariya.
- DI-LĀ-TA-BIL'TY**, *n.* the state of being dilatable—*Phailne ki liyāqat, phailāye-jāne ki qūbilyat, phul-jāne ki liyāqat*—Vistārāniyatwā, phailne wā pasārne ki yogyātā, phailāye jāne wā pasāre jāne ki yogyātā, phul jāne ki yogyātā, vivārāniyatwā, vivārakshamātā. [*barhāw^h, pasārāw^h.*]
- DI-LĀ-TĀ'TION**, *n.* expansion, extension—*Phailāw^h, phulāw^h, chaurāw^h, chaklāw^h.*
- DI-LĀ'TER**, *n.* one who enlarges or extends—*Barhāne phailāne chaklāne yā phulāne w^h.*
- DI-LĀ'TON**, *n.* that which widens or extends—*Barhāne phailāne chaklāne yā phulāne wāli shai*—Barhāne phailāne wā phulānevālī vasti.
- DI-LĀ'TION**, *n.* (L. *di, latum*) delay—*Der, dirangi*—Vilamb, dhil, ber.
- DIL'A-TO-RY**, *a.* slow, tardy, loitering—*Sust, āhista, kūhil, der k. w.*—Dhīlā, dhīmā, vilambī, dirghasūtri, mand. [*lamb se, dhimepan se, dhire dhire.*]
- DIL'A-TO-RI-LY**, *ad.* in a dilatory manner—*Susti se, dirangi se, kūhili se*—Dhīl wā vi-
- DIL'A-TO-RI-NESS**, *n.* slowness, sluggishness—*Susti, kūhili, āhista*—Dhīnāpan, dirghasūtrā, chīrakārītā, dhīlāpan, mandatā. [*prein, priti, anugrah.*]
- DI-LECT'ION**, *n.* (L. *di, lectum*) the act of loving, kindness—*Pjār^h, mihr-bāni*—Sneh.
- DI-LEMMA**, *n.* (Gr. *dis, lemma*) a difficult or doubtful choice—*Dubdhā^h, hais-bais, muhtamili-z-ziklān*—Vikalp, ubhaya-sambhāv, sandeh.
- DIL-ET-TĀN'TE**, *n.* (It.) a lover of the fine arts: *pl.* *Dil-ET-TĀN'TI*—*Umda hunarōn kā khwāhān yā shāiq*—Uttamā-silpavidyā kā aurāgi vyakti.
- DIL'T-GENT**, *a.* (L. *di, lego*) constant in application, assiduous—*Tan-dih, mustaqill, sar-garm, shagil, mihnati*—Dhumi, udyukt, udyogi, vyavasāyi, udyami, śrami.
- DIL'T-GENGE**, *n.* industry, assiduity—*Mihnāt, tan-dih, mashaqqat, koshish, sur-garmi, kadd-o-kānīsh*—Prayas, śram, udyog, dhun, udyam.
- DIL'T-GENT-LY**, *ad.* with assiduity—*Mihnāt se, ba-mashaqqat, ba-tan-dih, koshish se*—Parishram se, dhun se, udyog se, udyam se.
- DI-LŪTE**, *v.* (L. *di, luo*) to make thin, to make weak; *a.* thin, weakened—*Patlā k^h, raqīq k., za'if k., kam-zor k.; a. patlā^h, za'if, raqīq, kam-zor*—Jal milānā, pātār k., tej ghatānā; *a.* tanūkīrīt, pītār, balahīn, tejahīn, nyūmatejāsak.
- DI-LŪ-ENT**, *a.* making thin or more fluid; *n.* that which makes thin—*Patlā yā ziyādā raqīq k. w.; n. patlā yā ziyādā raqīq karnē-wāli shai*—Kshīpakārī, tanūkārī, adhik jalavat k. w.; *n.* kshīpakārī vastu, tanūkārī vastu, adhik jalavat k. wāli vastu, vidrā-
- DI-LŪ'TER**, *n.* one that makes thin—*Patlā k. w^h, jal milā-kar patlā k. w^h.* [*van.*]
- DI-LŪ'TION**, *n.* act of making thin or weak—*Patlā k^h, raqīq k., tarqīq, za'if k., kam-zor k.*—Tanūkārān, kshīpakārān, kshīkarān, tejj ghatānā, jalāmīsrān.
- DI-LŪ'VI-AN**, *a.* relating to the deluge—*Tūfāni, tūgūni se musāb*—Jalaprālayasambandhī, jalaplāvanavishayak. [*lay ke sadris phailnā.*]
- DI-LŪ'VI-ATE**, *v.* to spread as a flood—*Sail-āb yā tūfān ke mānūil phailnā*—Jalaprā-
- DĪM**, *a.* (S.) not seeing clear, obscure; *v.* to cloud, to obscure—*Dhundhā^h, dhundhlā^h, dhundhlā yā dhundhlā^h, andhlā^h, chundhlā yā chundhlā^h, andhā^h, dhumlā^h, kund-nigāh, andherā^h, be-nūr, be-āb; v. dhundhlānā^h, chundhlānā^h, dhundhlā yā chundhlā^h k^h, be-nūr k., be-āb k., andhlā k^h.*—Nyūnadrishtī, nyūnājyoti, malīnaprabh, nishprabh; *v.* satimīr k., aprabh k., aspasht k., malīn k. [*dherā^h.*]
- DIM'TSI**, *a.* somewhat dim—*Kūchh kūchh dhumlā^h, dhundhlā chundhlā andhlā yā andhlā^h.*
- DIM'LY**, *ad.* not clearly, obscurely—*Dhundh se^h, dhundhlā^h, andhlā yā chundhlā^h se^h, dhundhle-pan yā chundhle-pan se^h.*
- DIM'NESS**, *n.* dulness of sight, obscurity—*Dhundh^h, dhundhlā^h, andhlā^h, chundhlā^h, dhundhlā-pan^h, andhlā-pan^h, chundhlā-pan^h, dhundhlā^h, andhlā^h, dhumlā^h, kund-nigāh, andherā^h, be-nūr, be-āb; v. dhundhlānā^h, chundhlānā^h, dhundhlā yā chundhlā^h k^h, be-nūr k., be-āb k., andhlā k^h.*—Nyūnadrishtī, nyūnājyoti, malīnaprabh, nishprabh; *v.* satimīr k., aprabh k., aspasht k., malīn k. [*dherā^h.*]
- DIM'SIGHT-ED**, *a.* having weak eyes—*Kund-nigāh, tūrik-chashm, kam-nazar*—Dhundhlā,
- DI-MĒN'SION**, *n.* (L. *di, mensum*) space, bulk, extent, capacity—*Wus'at, miqdār, 'ar-z-tūl-umūq, phulānā^h, masāhat*—Vistār, parimān, mān, lambāi chaurāi gahīrāi, parīsār, pasār. [*parimān kā.*]
- DI-MĒN'SION-LESS**, *a.* without definite bulk—*Bagair-mi'āyan-miqdār*—Binā nīschit
- DI-MĒN'SI-TY**, *n.* extent, capacity—*Wus'at, miqdār, phulānā^h, masāhat*—Vistār, pasār, pasār.

- DI-MĀS'SIVE, *a.* marking the boundaries—*Mahādū k. w., hadā bāndhne w.*—Parimāna-nirūpak, simā bāndhne *w.* [*rakkne w.*—Dwiranavritta, dwivritta.]
- DIME-TER, *a.* (Gr. *di, metron*) having two poetical measures—*Nuzm ke do wazn*
- DI-MID'I-ATE, *v.* (Gr. *di, medius*) to divide into two equal parts—*Do barābar hison meñ taqim k.*—Do samān bhāgōñ meñ vibhakt *k.*, do tulya khaṇḍ *k.*
- DI-MIN'ISH, *v.* (L. *di, minor*) to make or grow less, to impair, to degrade—*Kam k., yā h., kotāh k. yā h., darje se utārnā, tagir k., zulil k.*—Nyūn *k. wā h., ghaṭānā, ghaṭnā, chhoṭā k. wā h., utārnā, pad se utārnā, padabhrāñ k.*
- DI-MIN'ISH-ER, *n.* one who diminishes—*Kam k. w. yā h. w., darje se utārne w.*—Nyūn *k. w. wā h. w., ghaṭāne w., ghaṭne w., padabhrāñ k. w., pad se utārne w.*
- DI-MIN'ISH-ING-LY, *ad.* so as to lessen—*Kam-karne yā kam-hone ke taur se*—Nyūn *karne wā nyūn hone ki riti se, ghaṭāne wā ghaṭne ki riti se.*
- DI-MIN'U-ENT, *a.* lessening—*Kam k. w. yā h. w., kotāh k. w. yā h. w.*—Ghaṭāne *w. wā ghaṭne w., chhoṭā wā thorā k. w. wā h. w.*
- DIM-I-NŪ'TION, *n.* the act of making less, the state of growing less, discredit, degradation—*Kamār, kam k., kam h., kamī, taqil, tasqir, zillat, m'zūlī*—Nyūn *k., ghaṭānā, hrās, nyūnatā, ghaṭī, kshay, kshiti, mān ki hāni, maryadābhāṅ, padachyuti, padabhrāñ, adhikarachyuti, maryādānā.*
- DI-MĒN'O-TIVE, *a.* small, little, contracted; *n.* a word formed to express littleness—*Chhoṭā^h, nānh^h, nannā^h, kotāh, kūchak, mukhtasār; n. ek lafz jo kotāhi yā chhoṭāi zāhir karne ke liye benāyā jātā hai*—Alp, laghu, kshudra, sukshu; *n. ek śabd jo chhoṭai wā laghuta prakāś karne ke nimitta lanāyā jātā hai.*
- DI-MIN'U-TIVE-LY, *ad.* in a diminutive manner—*Kotāhi kūchaki yā tungi se, kotāh yā tang taur se*—Alp bhāv *se, chhoṭai se, laghutā se.*
- DI-MIN'U-TIVE-NESS, *n.* smallness, littleness—*Chhoṭai^h, nannāi^h, chhoṭā-pan^h, nannā-pan^h, kūchaki, tungi*—Alpatā, kshudratā, laghutā.
- DI-MIT', *v.* (L. *di, mitto*) to send away—*Bhej d^h, pathwā d^h.*
- DI-MIS'SION, *n.* leave to depart—*Chale jāne ki chhutti^h.*
- DIM'IS-IO-RY, *a.* granting leave to depart—*Chale jāne ki chhutti d. w^h.*
- DIM'I-TY, *n.* (Gr. *di, mitos*?) a kind of cotton cloth—*Poriyā^h, gimī^h, parkāla.*
- DIMPLE, *n.* (S. *dyut*?) a hollow in the cheek or chin; *r.* to sink in small cavities—*Gul yā thuddi kā garhā^h, chāh-i-zanakh, zanakh-dān; v. gul yā thuddi par garhā parnā^h, dhāmā^h, garhā parnā^h, pachaknā^h.* [*garhā parā huā^h.*]
- DIM'PLED, *p. a.* set with dimples—*Gul yā thuddi garhōñ se bhari huī^h, pachkā huā^h, dim'ply^h, a. full of dimples—Gul yā thuddi garhōñ se bhari huī^h, garhōñ se bhari huā^h.*
- DIN, *n.* (S. *dyne*) a loud noise; *r.* to stum with noise—*Shor, gul, gul-gupārā; v. shor se ghabrānā yā bahirā k.*—Kolāhal, chitkār, barī dhwani, haurā; *r. haure se bahirā k. wā kān ki chaili ujanā.*
- DINE, *v.* (S. *dyan*) to eat or give a dinner, to feed—*Khānā khānā^h, khānā khilānā^h*—Bhojan *k., bhojan karānā, bhojan d. wā khilānā.* [*bhojan, madhyāhnikāhar.*]
- DIN'NER, *n.* the chief meal of the day—*Khānā^h, din kā khānā^h*—Bhojan, madhyāhna-
- DIN'ING-ROOM, *n.* the room for dining—*Chāst-gāh, khānc kā kamārā, mihmān-khāna*—Bhojanagrih, bhojanasālā, āhāsthan.
- DIN'NER-TIME, *n.* the time for dining—*Khāne kā waqt, khānā khāne kā waqt*—Bhojanakāl, bhojanasamay, āhārakāl, madhyāhna-bhojanakāl.
- DI-NĒ'TI-CAL, *a.* (Gr. *dinē*) whirling round—*Dauwār, gardish kartā huā*—Ghūmtā huā, phirtā huā, chakkār mārta huā. [*nā^h, garojnā^h, halbalānā^h, tartarānā^h.*]
- DING, *v.* (S. *denegan*) to thrust or dash with violence, to bluster—*Putak d^h, de-mār-*
- DIN'GLE, *n.* (S. *dene*) a hollow between hills, a dale—*Wādī, dara*—Ghāṭī, dari, kaudar.
- DIN'GY, *a.* (S. *dun*) dark, soiled—*Kālā^h, mailā^h, mailā-kuchelā^h.* [*kuchelā-pan^h.*]
- DIN'GY-NESS, *n.* the state or quality of being dingy—*Kālā-pan^h, mailā-pan^h, mailā-*
- DINT, *n.* (S. *dynt*) a blow, a mark, force; *r.* to mark by a blow—*Zarb, zurh kā nishān yā garhā, zor, qūwat yā quwat; v. zarb yā choṭ se nishān yā garhā k.*—Choṭ, ghāw, choṭ wā ghāw kā chilhu pachak wā garhā, āghāta-chilhu, bal, śakti; *r. āghāt se chilhu k., choṭ wā ghāw se chilhu k. wā pachkā d.*
- DIO-CESE, *n.* (Gr. *dia, oikos*) the jurisdiction of a bishop—*Sur-dār pādri kā qalam-rau yā tā'alluqa*—Pradhānadharmādhyakshādhi-nadeś.
- DI-OC-E-SAN, *n.* a bishop as he stands related to his clergy or flock; *a.* pertaining to a diocese—*Sar-dār pādri; a. sar-dār pādri ke qalam-rau ke mutā'allig*—Pradhānadharmādhyaksh, pradhānadharmopadesak; *a. pradhānadharmādhyakshādhi-nadeśasambandhi, pradhānadharmopadesakādhi-napradesasambandhi.*
- DI-OP'TRIC, DI-OP'TRI-CAL, *a.* (Gr. *dia, optomai*) aiding the sight, pertaining to dioptrics—*Madad-gār-i-basarat, madad-gār-i-bīnāi, 'ilm-i-basar yā 'ilm-i-manāzīr-o-marā-yā ke us hissē ke mutā'allig jismēñ inhirāf-i-shū'ā kā bayān hai*—Dūradrasanapakārak, dūradrishtyupakārak, dūrasthavadrishtyaviśayakachakshushasāstra-prakārapasambandhi.

- DĪ-Ō-TRICS**, *n. pl.* that part of optics which treats of the refraction of light—'Ilm-i-manāzīr-o-marāyā kī wah hissā jismēn inkirāf-i-shu'ā kā bayān hai—Dūrastha-vastudrīṣṭīvishayakachākushasāstraprakaraṇ. [Lakṣhaṇavyākhyā, bhed.]
- DĀ-O-RĪSHM**, *n.* (Gr. *dia, horos*) definition, distinction—Hadd, ur'if, tamiz, farq—
- DĪ-O-RĪSH'TIC**, *a.* defining, distinguishing—Mahādūl-kunanda, tamiz yā farq k. v.—Lakṣhaṇavyākhyatā, vīśeṣlak, prithakkārī. [Pañchchedak wā prithakkārī ritise.]
- DĪ-O-RĪS'TI-CAL-LY**, *ad.* in a distinguishing manner—Tamiz yā farq karne ke taur se—
- DĪP**, *v.* (S. *dyppan*) to put into any liquor, to immerse, to sink, to enter slightly; *n.* inclination downward—Dubānā^h, gota d., gota mārṇā, gurq k. yā h., dūbū^h, rawā-ravī dekhṇā, sarānsari dekhṇā; *n.* niche ki or jhukāw^h—Borna, oor lenā, dubo d., dubki d., pāni meñ baith jānā, būrnā, kiñchit praveś k., idhar udhar thorā bahut dekh lenā. [lene w^h.]
- DĪP'PER**, *n.* one who dips—Dūbne w^h, dūbki mārne w^h, dūbāne w^h, boṛne w^h, boṛ
- DĪP'CHICK**, *n.* a small bird that dives—Ēk chhoti chiriyā jo dūbki mārti hai^h, chhoti pan-lubbi^h.
- DĪPHTHONG**, *dīp'thong*, *n.* (Gr. *dis, phthongos*) a union of two vowels in one sound—Do harf-i-illat ki milī hui āwāz, lūfif-i-mayrūn—Sandhiswar, yuktadwiswar.
- DĪ-PLŌ'MA**, *n.* (Gr.) a writing conferring some privilege—Sanud, munshūr, altamgā—Adhikārapatra, padālīyakaṇpatra.
- DĪ-PLŌ'MA-CY**, *n.* a privileged state, forms of negotiation, body of envoys—Ikhtiyār pāne ki hālat, pāge hue ikhtiyār kī hālat, elchiyōn ke mu'āmalon ke dastūrāt, bādshāhī elchiyōn kī jam'at yā guruh—Prāptādīhikārāvasthā, prāptādīhikārāpāl, rājādūtā-vyavahār, rājādūtāsamūh, rājādūtāmūdal. [kāryayukt k.]
- DĪ-PLŌ'MATE**, *v.* to invest with a privilege—Ikhtiyār d. yā bakhshṇā—Adhikār d., ndhi-
- DĪ-PLŌ-MAT'IC**, *a.* pertaining to diplomas or diplomacy—Sanud ke muta'alliq, pāge hue ikhtiyār ke muta'alliq, bādshāhī elchiyōn ke dastūrāt yā tariyōn ke muta'alliq, bādshāhī elchiyōn ke guruh se nisbat-dār—Adhikārāp dīrasambandhī, prāptādīhikārāvasthā-sambandhī, prāptādīhikārāpadāvisahayak, rājādūtāvyavahārasambandhī, rājādūtāsamūhaviśahayak, rājapratinidhīkārnaviśahayak.
- DĪ-PLŌ'MA-TIST**, *n.* one versed in diplomacy—Bādshāhī elchiyōn ke mu'āmalon se raqīf shakhs, jo shakhs bādshāhī elchiyōn kī mu'āmalu yā kām khūb samjhe yā jāne—Jo jan rājādūtāvyavahār jāntā ho, jo vyakti rājapratinidhīkārn jāntā ho.
- DĪP'SAS**, *n.* (Gr.) a serpent whose bite produces a mortal thirst—Ēk sānp jiske kātne se aisi gyaas lagti hai ki wah jāti nahīn aur uske mārē maran hotā hai^h.
- DĪPTYCH**, *n.* (Gr. *dis, ptychō*) a register of bishops and martyrs—Sar-dār yādri aur shahīdōn ke nāmōn kī fihrist—Pradhānadharmādhyaksh aur swadharmarthaprapātyāgyōn ke nāmōn kī bahi. [dārūn, ghor, bhayaṇkār, bhayaṇk.]
- DIRE**, *a.* (L. *dirus*) dreadful, horrible—Khauf-nāk, hault-nāk, haibat-nāk—Bhayaṇkār, dārūn, ghaur.
- DIRE'FUL**, *a.* terrible, dismal—Haul-nāk, muhib, khauf-nāk—Bhayaṇkār, dārūn, bhayā-nak, ghaur. [fandratā, ghoratā, bhay.]
- DIRE'FUL-NESS**, *n.* dreadfulness, horror—Haul-nākī, haibat-nākī, khauf—Bhayaṇkatwa,
- DIRE'NESS**, *n.* dismalness, horror—Haibat-nākī, haul-nākī, haibat, khauf—Dārūnatā, dārūnatwa, bhimatā, bhay, dar, mālāsāṇkā.
- DĪ-RECT'**, *v.* (L. *di, rectum*) to aim or drive in a straight line, to point, to regulate, to order, to superscribe with the name and residence of the person to whom something is sent; *a.* straight, open, plain—Nishān k., dīkhlānā^h, intizām k., band-o-bast k., ihtimām k., durust k., sūkhṇā^h, hidāyat k., tariqa batlānā, tajwīz k., farmanā, irshād k., hukm k., sar-nāma aur nām-nishān likhṇā; *a.* rāst, 'aim, mustawī, sūdhā^h, mustaqīm, sarīh, sāf, zālīr—Abhisandhān k., lakṣī k., tāk bāndhnā, batānā, dīkhlānā, ritī-baddha k., vidhivat k., thik k., vyavasthit k., anūsāsan k., chālāūs, nirdes k., path batānā, mārgapradarsan k., thāhrānā, ājnā k., ādes k., nām aur patā thīkhnā likhṇā; *a.* rījū, sūdhā, avakra, khulā, vyakt, spashṭ.
- DĪ-RECT'ION**, *n.* aim, order, superscription—Nishān, sumt yā taraf, hukm, farman, irshād, sar-nāma, nām-nishān—Sandhān, abhisandhān, or, diśā, ājnā, ādes, nirdes, patā, thīkānā, patrādes, patra kā patā wā thīkānā.
- DĪ-RECT'IVE**, *a.* having power to direct—Rāh-numā, rah-numā, hidāyat-kunanda, hukm d. w., intizām karne kī tāqat rukhne w.—Uddesak, nirdesak, ādesī, darsak, sūchak, pathadarśak.
- DĪ-RECT'LY**, *ad.* in a straight line, immediately—Sīde khatt meñ, sūdhā^h, fī-l-faur, isī-dam—Saral rekhnā meñ, sojhā, sūdhā, sūdh meñ, jhāt, jhātpat, usī kshap, tatkahān.
- DĪ-RECT'NESS**, *n.* straightness, straight course—Rāstī, sūdhā^h, sūdhī rāh—Sojhāī, sūdhāī, sūdhā path.
- DĪ-RECT'OR**, *n.* one who directs, a rule—Kār-kun, kār-pardāz, mukhtār-i-kār, rāh-numā, rah-numā, rāh-bar, rah-bar, mushīr, salāh-kār, qā'ida, dastūr—Sampādak, adhih-thātā, kāryanirvāhak, adhyaksh, anūsāsak, mantrī, pathadarśak, adhikārī, ādesī, niyam, vidhī.

DI-REO-TÓ'RI-AN, *a. giving direction, belonging to directors*—*Farmāne w., hidāyat k. w., kār-pardāzon ke mutū allig*—*Ādesī, nirdeshṭā, ādeshtā, ādes k. w., adhiṣṭhātāgapa-vishayak, kāryanirvāhakasamūhasambandhi*.

DI-RĒC'TO-RY, *n. a book of directions, a guide, a board of directors; a. guiding, commanding*—*Kitāb-i-hidāyat, hidāyat-nāma, dastūru-l-'amal, rāh-bar yā rāh-bar, rāh-numā, kār-kunōh yā kār-pardāzon ki majlis; a. rāh-numāi k. w., hidāyat k. w., hukm k. w., irshād k. w.*—*Paddhatigranth, paddhati, pathadarśak, mārgadarśak, adhiṣṭhātāgapa-sabḥā, kāryanirvāhakapa-sabḥā; a. pradarśak, darśak, ādesak, ādesī*.

DI-RĒC'TRESS, DI-RĒC'TRIX, *n. a female who directs*—*Kār-pardāzin, kār-kunā, intizām k. wālī*—*Adhikāriṇī, kārya nirvāh karnewālī stri, anuśāsan karnewālī stri*.

DI-RĒMPTION, *n. (L. dis, emptum) separation*—*Julāi, mufāraqat*—*Viyog, bilgaw, prithakkaran*.

DI-RĒPTION, *n. (L. di, raptum) the act of plundering*—*Lūt^h, iūt-pāt^h*. [git.

DIRGE, *n. (L. dirige)* a mournful ditty, a funeral song—*Mursiya, māṭami git*—*Šoka-Dīrk, n. (Gael. dūre) a dagger*—*Chhurā^h, khujjar, katār^h*.

DIRT, *n. (D. dryt) mud, filth, mire, earth; v. to foul, to bemire*—*Kīchar^h, kīch^h, mail^h, chahlā yā chihlā^h, dhūl^h, mittī^h, māti^h; v. mailā k^h, bhar-dālā^h, kīch meṣ bhar-dālā^h*.

DIRTY, *a. foul, nasty, filthy, sullied, mean, base; v. to foul, to soil*—*Mailā^h, nā-pāk, najis, galiz, ālūla, dūn, zalil, kamīnā; v. mailā k^h, bhar dālā^h*—*Malin, malin kalmash, kalush, samal, malawān, bhārā huā, kīch wā mail meṣ bhārā huā, nich, kutsit, adham*.

DIRTY-LY, *ad. nastily, filthily, meanly*—*Maile-pan se^h, kuchele-pan se^h, nich-pane se^h*.

DIRTY-NESS, *n. nastiness, meanness*—*Mailā-pan, najasat, gilāzat, pāji-pan, kamīnagi, nā-pāki, ālūlgi*—*Malinātā, malinātā, samalātā, kalushatwa, adhamatā, nichāi, nichatwa*. [k., za'if k.—*Āsakt k., asāmarth k., dūrlab k., balahin k.*

DIS-ABLE, *v. (L. dis, S. abul) to deprive of force, to weaken*—*Nā-tawān k., be-tāqat*

DIS-A-BIL-ITY, *n. want of power, weakness*—*Nā-tawānī, nā-tāqatī, be-qudratī, za'ifi, za'if, lā-chāri, be-muqḍirī*—*Āsaktī, asāmarthya, śaktihinātā, daurlalya*.

DIS-A-BLE-MENT, *n. weakness, impediment*—*Nā-tawānī, kam-zorī, 'adam-liyāqat, nā-lāiqi ān ke rū se rok*—*Āsaktī, asāmarthya, vyavasthā ke anusār pratibandhi*.

DIS-A-BUSE', *v. (L. dis, ab, usum) to mislead, to set right*—*Mugālate se bachānā, hosh-gār k., durust batānā*—*Bhram se chhūrānā, dhokhe se bachānā, ṭhik batānā*.

DIS-AC-COM-MO-DATE, *v. (L. dis, ac, com, modus) to put to inconvenience*—*Taklif yā digg-dāri d.*—*Pirā d., kashṭ d., kleś d.* [wā ayogyatā.

DIS-AC-COM-MO-DATION, *n. state of being unfit*—*Taklif yā 'adam-liyāqat*—*Kashṭ kleś*

DIS-AC-KNOWLEDGE, *dis-ak-nōl'edge, v. (L. dis, S. enawen, lecyen) to deny, to disown*—*Inkār k., mukarnā^h, munkir k.*—*Naṭnā, na mānnā, aswikār k.*

DIS-A-DORN', *v. (L. dis, ad, orno) to deprive of ornament*—*Zewar utār lenā, rebāish dūr k.*—*Alaṅkāṛ utār lenā, śobhārahit wā śobhāhin k.*

DIS-AD-VANTA'GE, *n. (L. dis, Fr. avant) loss, injury to interest; v. to injure*—*Nuqsān, ziyān, zarar, khalāl; v. ziyān k., nuqsān pahunchānā*—*Hāni, ghāṭī, apakār, kshati, ahit, anisṭ; v. hāni kshati wā apakār k.*

DIS-AD-VAN-TA'GEUS, *a. unfavourable*—*Be-fāida, lā-hāsīl, muzirr, quir-mufid, be-sūd*—*Hānikar, apakārī wā apakārak, kshatikarak, pratikūl, amaṅgal*.

DIS-AD-VAN-TA'GEUS-LY, *ad. unfavourably*—*Be-fāida, lā-hāsīl*—*Pratikūlatā se, amaṅgal se, apakār wā ahit se*. [ahit, amaṅgal, anisṭ.

DIS-AD-VAN-TA'GEUS-NESS, *n. loss, injury*—*Nuqsān, ziyān, zarar*—*Hāni, kshati, apakār*.

DIS-AF-FECT', *v. (L. dis, ad, factum) to fill with discontent, to dislike, to disorder*—*Be-dil k., bad-gumān k., bad-khwāh k., nafrat k., nā-pasand k., darham-barham k., abtar k.*—*Durmanas k., vīmanas k., dūse ke prati virakt wā asantusṭ k., ghin k., vair k., agar bagar k., astavyast k.*

DIS-AF-FECT'EN, *p. a. alienated, unfriendly*—*Be-dil, bad-dil, dil-phirā-huā, bad-zann, bad-bar, bad-gumān, bad-khwāh, bad-andesh*—*Durmanas, vīmanas, virakt, ahitaiṣhi, ahit, vipriy*. [bad-buri, bad-andeshī—*Viraktatā, vipriyatā, ahitatwa*.

DIS-AF-FECT'ED-NESS, *n. the state of being disaffected*—*Be-dili, bad-dili, bad-khwāhī*.

DIS-AF-FECTION, *n. alienation, dislike*—*Mufāraqat, be-gānagi, bad-khwāhī, bad-gumānī, bad-andeshī, nafrat, karāhat*—*Virakti, virag, daurmanasya, vaimanasya, ghrinā, ghin, vair, dwesh, vipriyatā*.

DIS-AF-FECTION-ATE, *a. not well disposed*—*Bad-khwāh, bad-andesh, bad-gumān*—*Vairī, virakt, vipriy, vīmanas, durmanas, ahitaiṣhi*.

DIS-AF-FIRM', *v. (L. dis, af, firmus) to contradict, to deny*—*Bar-'aks kahā, radd k., bar-khilāf kahā, inkār k.*—*Viparīt kahā, kāṭ d., khandan k., naṭnā, aswikār k.*

DIS-AF-FIRM'ANCE, *n. denial, confutation*—*Inkār, itāṭ, radd*—*Aswikār, nakār, khandan, pratyakhyān*. [ke liye khol d^h.

DIS-AF-FOR-EST, *v. (L. dis, Fr. a, forêt) to throw open a forest*—*Kiśi jangal ko sab*

DIS-A-GREE', *v.* (L. *dis*, Fr. *a, gré*) to differ, to be unsuitable—*Nā-muvāṣṣq* h., *mu-khālāf* h., *mukhtaliṣ-rāc* h., *nā-nāz* h., *be-mel* h.—*Asammat* h., *anaikya* h., *biphar-nā*, *biphar-nā*, *ayogya* h., *viruddh* h.

DIS-A-GREE'A-BLE, *a.* unsuitable, unpleasing—*Nā-muvāṣṣq*, *nā-lāṣq*, *nā-pasand*, *nā-ga-wār*, *bad-maza*, *nā-muṣṣūl*—*Ayogya*, *viruddh*, *viparīt*, *pratikūl*, *apriya*, *amanohar*, *aruchi*, *aniṣṭ*, *asukhad*. [*bad-mazgi*—*Viruddhatā*, *apriyatā*, *vipriyatā*, *aramyatā*.]

DIS-A-GREE'A-BLE-NESS, *n.* unpleasantness—*Nā-muvāṣṣagut*, *nā-pasandūlagi*, *nā-gawāri*.

DIS-A-GREE'A-BLY, *ad.* unpleasantly—*Nā-pasandūlagi* *se*, *nā-gawāri* *se*, *bad-mazgi* *se*—*Apriyatā* *se*, *vipriyatā* *se*, *aniṣṭ rūp* *se*.

DIS-A-GREE'MENT, *n.* difference, contrariety—*Nā-muvāṣṣagut*, *cidid*, *muḥhālāfut*, *iḥti-lāf*—*Bhod*, *bhinnatā*, *antar*, *asammatī*, *virodh*, *viruddhatā*, *viparitatā*.

DIS-AL-LŌW, *v.* (L. *dis*, S. *a*, *lyfan*) to deny, to refuse permission—*Inkār* k., *nā-man-zār* k., *nā-gubūl* k., *ruṣā* *na* k., *ijāzāt* *na* d., *parwānaji* *na* d., *man'* k.—*Nāhiṇ* k., *na-hiṇ* k., *makārnā*, *batnā*, *na* *mānnā*, *nishedh* k., *batāknā*.

DIS-AL-LŌW'A-PLE, *a.* not allowable—*Nā-munkīnu-t-marzūri*, *qābil-i-inkār*, *nā-jāiz*, *gair-mubāh*—*Ananujneya*, *pratyākhyey*, *adharmya*. [*nakār*, *pratirodh*.]

DIS-AL-LŌW'ANCE, *n.* prohibition—*Inkār*, *man'*, *imtinā'*, *mumāna'at*—*Nishedh*, *hatak*, **DIS-ANT-MATE**, *v.* (L. *dis*, *animus*) to deprive of life, to discourage—*Mār* *dālnā*^h, *jīn lenā* *yā* *mārnā*, *afsurda* k., *ndas* k^h—*Nirjiv* k., *man tornā*, *man chhotā* k.

DIS-ANT-MATION, *n.* privation of life—*Jān-halāki*, *be-jāni*—*Prāṇaharan*, *prāṇanāś*.

DIS-AN-NŪL', *v.* (L. *dis*, *ad*, *nullus*) to make void—*Mauqūf* k., *radl* k., *bātīl* k.—*Mitā* d., *metnā*, *lop* k., *khaṇḍan* k., *nishphal* k., *anyathā* k.

DIS-AN-NŪL'EN, *n.* one who makes void—*Mauqūf* k. *w.*, *radl* k. *w.*, *bātīl* k. *w.*—*Mitā* d. *w.*, *met dāne* *w.*, *lopakārak*, *nishphal* *wā* *anyathā* k. *w.* [*anyathākaran*.]

DIS-AN-NŪL'ING, *n.* the act of making void—*Radd*, *mansūkhī*, *mauqūfi*—*Khaṇḍan*, *lop*.

DIS-AN-NŪL'MENT, *n.* the act of making void—*Radd*, *mauqūfi*, *mustardi*, *mansūkhī*—*An-yathākaran*, *nishphalakaran*, *lop*, *khaṇḍan*.

DIS-A-NOINT', *v.* (L. *dis*, *ad*, *unctum*) to render consecration invalid—*Niyāz* *yā* *taqdis* *ko* *bātīl* k.—*Saṅskār* *pratishthā* *wā* *abhishek* *ko* *anyathā* k.

DIS-AP-PAREL, *v.* (L. *dis*, *ad*, *paro*) to disrobe, to disorder—*Poshāk* *yā* *libās* *utār* *lenā*, *be-tarīb* k., *darham-barham* k., *nā-durust* k.—*Kapre* *utār* *lenā*, *naṅgā* k., *vivāstra* k., *astavyast* k., *garbarānā*, *ultā* *pultā* k.

DIS-AP-PEAR', *v.* (L. *des*, *ad*, *pareo*) to be lost to the view, to vanish—*Kāfur* *ho* *jānā*, *gāib* h., *gum* h.—*Adriya* h., *apratyaksh* h., *jātā* *rahnā*, *champat* h., *bilāy* *jānā*.

DIS-AP-PEAR'ANCE, *n.* removal from sight—*Gāib* *yā* *gum* h., *lop*^h—*Antardhān*, *adarśan*, *alokan*.

DIS-AP-POINT', *v.* (L. *dis*, *ad*, *punctum*) to defeat expectation, to balk—*Nā-ummed* k., *māyūs* k., *mahrūn* k.—*Nirās* k., *nirās* k., *āsī* *tornā*, *āsābhaṅg* k., *dānt* *khatte* k.

DIS-AP-POINT'MENT, *n.* defeat of expectation—*Nā-ummedi*, *māyūsi*, *yās*, *nā-murādī*, *nā-kāmi*—*Āśīkhaṇḍan*, *nairāśya*, *āsābhaṅg*.

DIS-AP-PROPRI-ATE, *v.* (L. *dis*, *ad*, *proprius*) to withdraw from an appropriate use; *a.* not appropriated—*Kisi khāss kām se* *judā* k.; *u.* *gair-makhsūs*, *kisi khāss kām* *ke* *liye* *makhsūs* *nahīn*—*Kisi* *viśesh* *kārya* *se* *dūr* k. *wā* *khūnch* *lenā*; *a.* *kisi* *kārya* *meñ* *viśesh* *karke* *nahīn* *lagāyā* *gayā*.

DIS-AP-PROVE', *v.* (L. *dis*, *ad*, *probo*) to dislike, to censure—*Nā-pasand* k., *nā-man-zūr* k., *ilzām* k. *yā* d., *mazammāt* k.—*Aswikār* k., *grahāṇ* *na* k., *na* *chāhnā*, *ghriṇā* k., *nindā* k., *apavād* k., *dokhnā*, *dosh* d.

DIS-AP-PRO-BATION, *n.* dislike, censure—*Nā-pasandi*, *nafrīn*, *nā-manzūri*, *nafrat*, *kar-āhat*, *ilzām*, *mazammāt*—*Apriti*, *aswikār*, *ghriṇā*, *ghinā*, *niudā*. [*apriti*, *nindā*.]

DIS-AP-PROV'AL, *n.* censure, condemnation—*Nā-manzūri*, *nafrīn*, *mazammāt*—*Aswikār*, *Aswikār*.

DIS-ARM', *v.* (L. *dis*, *armo*) to deprive of arms, to divest—*Hathyār* *chhīn*-*lenā*^h, *be-silāh* k., *khālī* k., *le-lenā*^h—*Sāstrahīn* k., *nirāyudh* k., *nihāstra* k., *utār* *lenā*, *har* *lenā*.

DIS-ARM'ER, *n.* one who disarms—*Hathyār* *chhīn* *lene* *w*^h, *be-silāh* k. *w.*, *khālī* k. *w.*, *le-lene* *w*^h—*Sāstrahīn* k. *w.*, *nihāstrakārī*, *utār* *lene* *w*.

DIS-ARM'ING, *n.* deprivation of arms—*Hathyār* *kā* *chhīn* *lenā*^h—*Nihāstrakaran*.

DIS-AR-RANGE', *v.* (L. *dis*, *ad*, Fr. *ranger*) to put out of order, to unsettle—*Be-band-o-bast* k., *darham-barham* k., *abtar* k.—*Astavyast* k., *garbar* k., *garbarānā*.

DIS-AR-RANGE'MENT, *n.* disorder, confusion—*Be-tarībī*, *be-intizāmī*, *darhamī*, *abtari*—*Vyutkram*, *kramabhaṅg*, *ulatpulat*, *garbarāhat*.

DIS-AR-RAY', *v.* (L. *dis*, *ad*, S. *wigan*?) to undress, to overthrow; *n.* undress, disorder, confusion—*Poshāk* *yā* *libās* *utār*^h, *shikast* d., *hazimat* d.; *n.* *be-libāsi*, *be-po-shāktī*, *abtari*, *be-tarībī*—*Kapre* *utār*^h, *vivāstra* k., *harānā*, *mār* *bhagānā*; *n.* *vastra-hīnatā*, *vivāstratā*, *vyutkram*, *ulatpulat*, *garbarāhat*. [*thak* k.]

DIS-AS-SŌC'I-ATE, *v.* (L. *dis*, *ad*, *socius*) to disunite—*Judā* k.—*Alag* k., *algānā*, *pri-*

DIS-ASTER, *n.* (L. *dis*, *astrum*) misfortune, calamity, misery; *v.* to blast, to injure, to afflict—*Bad-bakhtī*, *āfat*, *hādīsa*, *musibat*; *v.* *gūrat* k., *ziyān* k., *nuqsān* *pahūh*.

- cháná, taklif d., izá d.*—Abhāgya, duradrishṭ, vipad, vipatti, upadrava, āpad, ut-pāt, dukhkh, kleś; *r. nashṭ k., hāni k., apakār k., pirā d., kleś d.*
- DIS-ĀS'TROUS**, *a.* unlucky, calamitous—*Kam-bakht, bad-bakht, āfut-raṇḍa, musibat-zado, muzir, ziyān-kār, manhiś*—Durbhāgya, abhāga, āpatprāpt, vipadgrast, dukhkhī, apakārak, hānikarak, ānāṁgal, anishṭ.
- DIS-ĀS'TROUS LY**, *ad.* in a disastrous manner—*Bad-bakhtī se, kam-bakhtī se*—Vipad se.
- DIS-AUTHORIZE**, *v.* (L. *dis, auctor*) to deprive of authority—*Ikhtiyār se ma'zūl k., be-mu'tabar k.*—Adhikār chhin lenī, bin sakḥ kā k.
- DIS-A-VŌUCH'**, *v.* (L. *dis, ul, roco*) to retract profession, to disown—*Mukarnā^b, in-kār k.*—Kalkar naṭ jānā, nāhiñ k., nāhiñ k., na mānnā.
- DIS-A-VŌW'**, *v.* (L. *dis, ul, rocco*) to disown, to deny—*Inkār k., makarnā^b*—Na mānnā, aswikār k., naṭ jānā, nāhiñ k., nāhiñ k.
- DIS-A-VŌW'AL**, *(L. dis, a-vōw'ment, n. denial)*—*Inkār*—Aswikār, nakār.
- DIS-BAND'**, *v.* (L. *dis, S. banda*) to dismiss from service, to disperse—*Gol bar-taraf k., tashkar ko tor dātūā, bar-taraf k., jurāb d., chhitrānā^b, judā h.*—Senā Ko yuddhakarū se chhūrā d., sāinyabhaug k., bikhernā, bithrānā, alag h. [utarnā.
- DIS-BARK'**, *v.* (L. *dis, Fr. barque*) to land from a ship—*Jahāz se utarnā*—Nāw se
- DIS-BELIEVE'**, *v.* (L. *dis, S. gelyfau*) not to believe—*I'tihār na k., i'tiyād na k.*—Na mānnā, viśwās na k., apratyay k., aviśwās k.
- DIS-BELIEF'**, *n.* refusal of belief—*Be-i'tihāri, be-i'tiyādi*—Apratyay, aviśwās.
- DIS-BELIEVER**, *n.* one who refuses belief—*Munkir, qutir-mu'tiyād, nā-mu'tiyād, kāfir*—Apratyayakāri, viśwās na k. w., nāstik. [pad se nikāl d.
- DIS-BENCH'**, *v.* (L. *dis, S. bench*) to drive from a seat—*Kisi 'nhdā se ma'zūl k.*—Kisi
- DIS-BOW'EL**, *v.* (L. *dis, Fr. boyau*) to take out the intestines—*Antū jā antariyān nikāl lenā^b.* [nā^b.
- DIS-BRANCH'**, *v.* (L. *dis, Fr. branche*) to separate or break off—*Dūl-kātūā^b, chhāt-*
- DIS-BURDEN**, *v.* (L. *dis, S. byrthen*) to ease of a burden, to unload—*Bajh utarnā^b, bajh yākalūā^b, harkā k^b.* [—Vyay k., uṭhā d., uṭhānā, lagānā.
- DIS-BURSE'**, *v.* (L. *dis, bursa*) to spend or lay out money—*Sarī k., kharch k., kharc k.*
- DIS-BURSEMENT**, *n.* a disbursing, the sum spent—*Sarī, maseq, khārc, kharch, kharch kiya, gupā mahlag, mukhārij*—Vyay, dhamavyay, uṭhāyā hua rupiyya, vyayitdham.
- DIS-CALCEATE'**, *v.* (L. *dis, calceus*) to put off the shoes—*Jātā utarnā^b.*
- DIS-CALCEATION**, *n.* a pulling off the shoes—*Jātā utarnā^b.*
- DIS-CANDID**, *v.* (L. *dis, candeo*) to melt—*Ghuhā^b, galnā^b.*
- DIS-CHARGE'**, *v.* (L. *dis, charta*) to dismiss from service or employment—*Bar-taraf k., ma'zūl k., daf k., dūr k^b.*—Padachyut k., kisi kām se chhōṛā d., nikāl d.
- DIS-CARNATE**, *a.* (L. *dis, caro*) stripped of flesh—*Ni-gushtā, be-gusht*—Mānśahīn, nirmāns, amāns. [utarnā^b.
- DIS-CASE'**, *v.* (L. *dis, Fr. coisec*) to strip, to undress—*Nangā k^b, udhegnā^b, kappe*
- DIS-CAPTATION**, *n.* (L. *dis, captum*) controversy, disputation—*Mubāhaza, bahs, takrār, hajjat*—Vādānuvād, vād, vivād.
- DIS-CERN'**, *v.* (L. *dis, cerno*) to discover, to distinguish, to judge—*Zāhir k., daryāft k., mu'tim k., imtiyāz k., tamiz k., farq jinnā, tajrīz k.*—Dekhnā, bājhnā, tārnā, sādḥ k., ṭhikanā lagānā, jānā, pahchānā, vivechānā k., vichārānā, ṭhārānā.
- DIS-CERN'**, *n.* one who discerns—*Daryāft k. w., zāhir k. w., tamiz jā imtiyāz k. w., nazār-bāz, nāzrā, tamīzī, mubassir, tajrīz k. w.*—Dekhnē w., dekhwaiyā, tārne w., ṭhikanā lagānē w., pahachānē w., vivek k. w., vivechak, vivechānā k. w.
- DIS-CERN'BLE**, *a.* that may be discerned—*Daryāft hone ke qābil, tamiz hone ke lāiq, dekh-pārne ke lāiq, mamkin-i-imtiyāz, zāhir, khulā^b*—Drisya, drishtigochar, pratyakṣ, sanjhe jāne ke yogya, pahachāne jāne ke yogya. [spuṣṭ, vyakt, khulā khulā.
- DIS-CERN'BL**, *ad.* perceptibly, apparently—*Zāhirā, zāhira, āshkāra*—Pratyakṣ.
- DIS-CERN'ING**, *n.* the power of distinguishing; *p. a.* judicious, knowing—*Tamiz karne ki tāqat, imtiyāz karne ki quwat, quwat-i-tamiz*; *a.* 'aql-mand, hosh-gār, sāhib-i-imtiyāz, zārak, fahmida, rāqīf, āgāh—Vivechānāsakti, vivekāśakti; *a.* vivekī, dirghadrishṭī, purīnamadarśī, vijñā.
- DIS-CERN'ING-LY**, *ad.* judiciously, acutely—*'Aql-mandi se, tez-fahmi se, zāraṁ se*—Buddhi-māni se, tikṣhātā se, tikṣhābuddhi se.
- DIS-CERNMENT**, *n.* power of distinguishing, judgment—*Tamiz karne ki tāqat, idrāk, imtiyāz, bānīsh, shu'ūr, zāraṁ, fahm*—Vivechānāsakti, vivek, vichār.
- DIS-CERI'**, *v.* (L. *dis, carpo*) to tear in pieces, to separate—*Chithārānā^b, chīrānā^b, phārnā^b, alag k^b.*
- DIS-CERN'TI-BLE**, *a.* separable, frangible—*Judāi pazir, āsāni se ṭūṭne ke lāiq*—Khaṇ-daniya, alag hone ke yogya, ṭūṭne ke yogya, bhaṅgur, bhedyā.
- DIS-CERN'TI-BIL'ITY**, *n.* the state or quality of being separable—*Judāi paziri, ṭūṭne ki hīyāqat*—Khaṇdaniyatā, alag hone ki yogyatā, ṭūṭne ki yogyatā, bhaṅgurātā, vibhe-
- DIS-CERN'TION**, *n.* the act of pulling to pieces—*Ṭukre-ṭukre k^b.* [dyatā.

DIS-CHARGE, *v.* (L. *dis*, Fr. *charger*) to disburden, to unload, to pay, to execute, to dismiss, to release, to break up; *n.* a vent, explosion, dismissal, release, ransom, payment, execution—*Bojh utārnā^b, bojh khālī k., dāgnā, adā k., be-bāq k., anjām d., ba-jā lānā, bar-taraf k., mauqūf k., jawāb d., rihā k., khālās k., makhlasī d., shikast h. ; n. nikāś^b, dhārākā^b, shaly, shalkh, bar-tarafi, mauqūfī, rihāī, makhlasī, chhoyanti^b, adī, be-bāqī, ba-jā-āvari*—Bhar utārnā, bhar nikālā, chhalinā, chhorna, chukānā, chukā d., nibāhnā, nirvāh k., chhalinā, chhorī d., mukt k., chhor d., phat jānā, tūt jānā; *n.* nikāl, karākā, bhārākā, padachyuti, kisi pad wā adhikār se bāhar k., mukti, chhutkānā, nistār, uddhārarthamūlyā, chhōrāne kā mol, pariśodhan, pariśuddhi, nirvāh, nibāh, nishpatti.

DIS-CHARGE, *n.* one who discharges—*Bojh utārne w^b, bojh khālī k. v., dāgne w., adā k. v., anjām d. w., bar-taraf k. v., rihā k. v., khālās k. w., shikast h. v.*—Bhar utārne w., bhar nikālne w., chhalne w., chhorne w., chukāne w., nibāhne w., nirvāh k., chhorā d. w., mukt k. w., chhor d. w., phat jāne w., tūt jāne w.

DIS-CHURCH, *v.* (L. *dis*, Gr. *kurios, oikos*) to deprive of the rank of a church—*Girje ke darje se khairī k.*—Isābhajnamābhawan ke pad se bāhar k.

DIS-CIDE, *v.* (L. *dis*, *scindo*) to cut in two, to divide—*Do-tuk k^b.*

DIS-CIPLE, *n.* (L. *discipulo*) a scholar, a follower; *v.* to train—*Shāgird, murid, talim, pai-rau ; v. tarbiyat k., talim k.*—Śishya, chela, pachhlaguā, paselādgami, anuyāyi; *r. śiksha d., sikhānā.* [vidyārthīwa, anuyāyitwa.

DIS-CIPLESHIP, *n.* the state of a disciple—*Shāgirdī, muridī, pai-rau-garī*—Śikshyatwa, **DIS-CIPLE LIKE**, *a.* becoming a disciple—*Shāgird murid yā pai-rau ke tāiq*—Śishya chela wā anuyāyi ke yoga.

DIS-CIPLINE, *n.* education, rule of government, military regulation, subjection, punishment, external mortification; *v.* to educate, to regulate, to keep in order, to punish—*Tarbiyat, tadib, talim, band-o-bast k. qā'idā, intizām, zabt-o-rabī, jangī qā'idā yā intizām, fanj ke qawā'id, zabt, ihtiyār, tamhīh, saza, jismānī taklif, tapasgā^b, jog^b ; v. tarbiyat k., talim k., band-o-bast k., intizām k., zabt meā rakhnā, ba-qā'idā rakhnā, sa'ā d. yā k., tāzīr k. qā'id., saza se durast k.*—Śiksha, upades, adhyāpan, rājanitī, yuddha-ikshā, yuddhamitī, yuddhavyavasthī, yuddhābhyās, vāsūbhūtātā, vāsātā, sāsan, dāman, dand, śāstradand, nigrah; *r. śiksha k. wā d., sikhānā, sikhānī, vidhivat k., niyam k., sāsan k., vyavasthit k., yathākram se rakhnā, dand d., tapanā k.*

DIS-CIPLINABLE, *a.* capable of instruction—*Tarbiyat-pāzr*—Śāsanīya, Śikshaniya.

DIS-CIPLINABLENESS, *n.* capacity of instruction, state of subjection—*Tarbiyat-pāzīrī, talim-pāzīrī, istāh-pāzīrī, zabt, tāhī-dārī*—Śāsanīyatā, śikshaniyatā, vāsātā.

DIS-CIPLINANT, *n.* one of a religious order so called from their practice of scourging themselves or other rigid discipline—*Paṣṣīr jo apne badan ko takī f dawe*—Yogi wā tapaswī jo apne śarīr ko dand dawe.

DIS-CIPLINARY, *a.* pertaining to discipline; *n.* one strict in discipline—*Tarbiyat se manāsh, band-o-bast-ke-qawā'id lashkā-qawā'id zabt yā saza ke muta'alliq ; n. qā'idā-dān, hukm-rān, qawā'id-dān*—Śiksha rājanitī yuddhaśiksha vāsātā wā dand kā sambandhī; *n.* niyamak, śāsītā, sāsan k. w., yuddhamitījānā.

DIS-CIPLINARYRY, *a.* pertaining to discipline—*Tālim ke muta'alliq, qawā'id intizām zabt tamhīh yā band-o-bast ke muta'alliq*—Śikshavishayak, rājanitīvishayak, yuddhābhyāsambandhī, śishṭīvishayak, sāsanavishayak.

DIS-CLAIM, *v.* (L. *dis*, *clamo*) to disown, to deny, to renounce—*Munkīr h., inkār k., tark k.*—Nāhīn yā nāhīn k., aswīkār k., aūgīkār nā k., parityāg k., chhor d.

DIS-CLAIMER, *n.* one that disclaims—*Munkīr, inkār k. v., tark, tark k. v.*—Nāhīn yā nāhīn k. w., aūgīkār nā k. w., aswīkartā, chhor d. w.

DIS-CLAIMATION, *n.* the act of disclaiming—*Inkār, tark*—Nakār, aswīkār, tyāg.

DIS-CLOSE, *v.* (L. *dis*, *clausum*) to uncover, to reveal, to tell—*Kholnā^b, fash k., āsh-kār āshkāra yā āshkāra k., kahānā yā kah-d^b.*—Ughārnā, prakās k., pratāt wā pragat k., batānā wā batānā.

DIS-CLOSE, *n.* one who discloses—*Kholne w^b, fash k. v., āshkār āshkāra yā āshkāra k. v., kahne w^b.*—Ughārne w., prakās k. w., prakāśak, batāne w.

DIS-CLOSURE, *n.* a revealing, discovery—*Izhār, pushida bāt ko huwāulā yā āshkāra k., mukāshafa, zuhūr, ifshā, inkishāf*—Prakatikaran, pratāt k., prakās, prachāran.

DIS-CLOSION, *n.* a throwing out, emission—*Bāhar phūkāv^b, khurāj, ikhrāj*—Utkshapan, nirasān, utsarg.

DIS-COLOUR, *v.* (L. *dis*, *color*) to change the colour, to stain—*Bad-rang k., rang badalnā, dāg-dān yā dagilā k., dāg dālnā*—Vivarn k., dhabbā dīlnā, bhar dālnā.

DIS-COLORATION, *n.* change of colour, stain—*Bad-rangī, dāg*—Varnavikār, vivarnatwa, dhabbā.

DIS-COLOURED, *a.* having various colours—*Bad-rang, gūn-ā-gūn, rang-ā-rang*—Vivarn,

DIS-COMFIT, *v.* (L. *dis*, *con*, *figo*) to defeat, to vanquish; *n.* defeat—*Shikast d.,*

fath k., maqlúb k.; n. shikast, hazimat — Harána, jítná, jít lená, paríst k., parájit k.; *n. hár, parájay, parábhav.*

DIS-COM'FI-TURE, *n.* defeat, overthrow — *Shikast, hazimat* — Hár, parábhav, parájay.

DIS-COM'FORT, *n.* (1. *dis, com, fortis*) uneasiness, sorrow; *v.* to grieve, to sadden — *Be-chaini, gam, ranj*; *v. ranj d., gam-gin k.* — Asukh, asantushatá, pirá, kleś, santáp, šok, khed; *v. kurháná, dukh d., píra d., khedit k., udás k.*

DIS-COM'MEND', *v.* (1. *dis, com, mendo*) to blame, to censure — *Ilzám, malámat k., shikáyat k., had nám k.* — Dosh d., dokhná, aprasáhi k., apavád k., nindá k.

DIS-COM'MEND'ABLE, *a.* blamable — *Qábil-i-malámat, qábil-i-ilzám, mutzám* — Doshaníy, aprasáhsaníy, dokhe jáne ke yogya. [nindá, kalañk.]

DIS-COM-MEN-DÁ'TION, *n.* blame, reproach — *Ilzám, malámat, had-námí, dosh*, [nindá, kalañk.]

DIS-COM-MIS'SION, *v.* (1. *dis, com, missum*) to deprive of a commission — *Kisi ikhtiyár se mu'zíl k.* — Kisi adhikár se rahit k.

DIS-COM'MO-DATE, DIS-COM-MODE', *v.* (1. *dis, com, modus*) to put to inconvenience — *Taklíf d., tasdí d., zá d., diqqat d.* — Kleś d., píra wá kushí d.

DIS-COM-MÓ'DI OUS, *a.* inconvenient — *Ná-muráfiq, ná-munasib, be-mang'a, taklif dih* — Anupayukt, ayogya, kashákár, aswasthyajanak.

DIS-COM-MÓ'DI OUS-NESS, DIS-COM-MÓ'DI-TY, *n.* inconvenience, disadvantage — *Ná-murá-faqat, qobákut, taklif, tasdí, unqsán, ziyán, harj* — Thakhtak, archan, ayuktatá, háni, apakár.

DIS-COM'MON, *v.* (1. *dis, com, munus*) to deprive of privileges — *Huqúq le lená, kisi jagah ke huqúq se na'zíl k.* — Adhikár le lená, kisi sháhn ke adbhikáron se rahit k.

DIS-COM-POSE', *v.* (1. *dis, com, positum*) to disorder, to disturb, to vex — *Darkam-barham k., ahtar k., be-tartib k., mustarib k., hairón k., be-zár k., diqq k., tasdí d.* — Garbarána, ulat pulat k., ghabrána, vyákul k., asthír k., khijháná, satína.

DIS-COM-POSE-NESS, *n.* perturbation — *Ístiráb, be-qarári, tashvish, hairáni, intishár* — Ghabráhat, vyákulatá, ákulatá, asthiratá.

DIS-COM-PÓ'SURE, *n.* disorder — *Darkami, barhami, ístiráb, be-qarári, hairáni, intishár* — Garbaráhat, ghabráhat, vyákulatá, ákulatá.

DIS-COM'PERT', *v.* (1. *dis, com, certo*) to unsettle, to defeat — *Mustarib k., be-qarár k., shikast k., bigárahá* — Vyákul k., asthír k., tor dálná, vrithá k.

DIS-COM-FORM'I-TY, *n.* (1. *dis, com, forma*) want of agreement — *Ná-ittifáq, be-mel, ná muráfagat* — Anmel, asádrísyá, asángati, viruddhatá.

DIS-COM-GRO'I-TY, *n.* (1. *dis, com, grun*) disagreement — *Ná-muráf'gat, ikhtiláf, ná-mel* — Anmel, asádrísyá, asángati, viparitátá. [Alag k., prithak k.]

DIS-COM-NECT', *v.* (1. *dis, com, neco*) to dis-unite, to disjoin — *Judá k., 'aláhida k.* — [Alag k., prithak k.]

DIS-COM-NEC'TION, *n.* disunion — *Judá, 'aláhidaqí* — Viyog, asanyog.

DIS-COM-SENT', *v.* (1. *dis, com, sentio*) to disagree, to differ — *Ná-muráfiq h., mukhta-lif-rác h., khiláf h.* — Asángat h., viruddh h., asannat h.

DIS-COM'SO-LATE, *a.* (1. *dis, com, solor*) comfortless, sorrowful — *Afsurda, dil-gir, malál, gam-gin* — Udás, mlán, niranand, khedit, šokánwit.

DIS-COM'SO-LA-CY, *n.* want of comfort — *U-dási*. [niranand, khed se.]

DIS-COM'SO-LATE-LY, *ad.* comfortlessly — *Afsurdaqí se, dil-giri se, gam-gini se* — U-dási se, [Alag k., prithak k.]

DIS-COM'SO-LATE-NESS, *n.* the state or quality of being comfortless — *Afsurdaqí, dil-girí, gam-gini, malál* — U-dási, khed.

DIS-COM-SO-LÁ'TION, *n.* want of comfort — *Dil-giri, gam-gini, malál* — U-dási.

DIS-COM-TENT', *n.* (1. *dis, com, tentum*) want of content; *v.* to dissatis-fy, to make uneasy — *Be-qaná'ati, ná-kámi, be-sabri, ná-rázi, ná-khushi; a. be-qaná'at, ná-ráz, ná-khush, ná-kám, be-sabr; v. ná-ráz k., ná-khush k., ranjída k., be-táb k., be-kal k., be-qarári k.* — Asantosh, asantushatá, atriptatá, atripti, aprasannatá; *a.* asantushat, udás, niranand, aprasannat; *v.* asantushat k., aprasanna k., asukhí wá udvigna k.

DIS-COM-TENT'ED, *a.* dissatisfied, uneasy — *Be-qaná'at, ná-kám, be-sabr, ná-khush, ná-ráz, be-táb, be-qarár, be-kal* — Asantushat, udás, aprasanna, asukhí, udvigna.

DIS-COM-TENT'ED-LY, *ad.* with dissatisfaction — *Be-qaná'ati se, be-tábi se, ná-rázi se, ná-khushí se* — Asantushatá se, asantosh se, aprasannatá se.

DIS-COM-TENT'ED-NESS, *n.* dissatisfaction — *Ná-rázi, ná-khushí, ranjidaqí* — Asantushatá, atripti, aprasannatá, asantosh.

DIS-COM-TENT'MENT, *n.* uneasiness — *Ná-khushí, ná-rázi, be-qaná'ati, be-tábi, be-kali, be-qarári, be-chaini* — Asantosh, asantushatá, aprasannatá, aparitripti, udveg, asukh, aswasthya.

DIS-COM-TIN'UE, *v.* (1. *dis, com, teneo*) to leave off, to cease — *Mauqúf k. yá h., munqatí k. yá k., bund k. yá k.* — Chhorná, Chhor d., rokná wá rukná, nivritta k. wá h.

DIS-COM-TIN'U-ANCE, *n.* cessation — *Nága, waqfa, mauqúfi, band k.* — Virám, nivritti, ru-káv, anjhá, vichched. [chhed, algów.]

DIS-COM-TIN-U-Á'TION, *n.* disruption — *Faq, judá, tafriqa, fásila* — Bich, antar, vich-

DIS-CON-TIN'-U-ER, *n.* one who discontinues—*Manqūf-kunanda, band k. w.*—Rokne w., nivritta k., w., chhor d. w. [algaw, nyārāpan.]

DIS-CÖN-TI-NĒ'-T-Ų, *n.* disunity of parts—*Judāi, 'alāhidagi, nā-pairastagi*—Vichehied,

DIS-CON-TIN'-OUS, *a.* broken off, wide—*Manqūf, munqatī, m'attai, judā, kushāda*—Nivritta, vichehliina, rokā hua, chhor diya gayā, pasarā, chaurā, algāya hua.

DIS-CÖRD, *n.* (L. *dis, cor*) disagreement, mutual anger; *v.* to disagree—*Ikhilāf, nā-ittifāqī, nā-munāfuqat, be-tāli, nā-sāzi, chakhā-chakhī, khalish, qaziya*; *v.* *nā-munāfuqat h.*—Bhed, viruddhatā, vaiswarya, annel, phūt, virodh, bigar, jhagra; *v.* paras-par viruddh h.

DIS-CÖR-DANCE, **DIS-CÖR-DAN'-CY**, *n.* disagreement, opposition, inconsistency—*Nā-munāfuqat, nā-sāzi, munābala, nā-munāsalat*—Annel, vibhinmatā, vinnati, asammatti, virodh, viruddhatā, viparitātā, asāngati.

DIS-CÖR-DANT, *a.* inconsistent, inharmonious—*Nā-munāsib, nā-munāfag, bar'aks, mukhtā-lif, nā-sāz gar, be-tāli*—Asāngat, viśwar, aswar, vaitālik, kuswar.

DIS-CÖR-DANT-LY, *ad.* in a discordant manner—*Nā-munāfuqat se, nā-munāsalat se, mukhtālafat se, be-tāli se*—Asāngati se, viruddhatā se, viparitātā se, virodh se, viśwar, kuswar.

DIS-CÖRD-FÜL, *a.* quarrelsome, contentious—*Jhagrālūh, larākūh, larānkūh*.

DIS-CÖUNT, *n.* (L. *dis, con, puto*) deduction, an allowance—*Battāh, phirtāh*.

DIS-CÖUNT', *v.* to pay back, to deduct—*De-denāh, chukā-d'h, kūt-lenāh, battā kūt-lenāh, battā nikālāh, bāj kūt-lenāh*.

DIS-CÖUNT-ER, *n.* one who discounts—*Battā kūt-lene w., bāj kūt-lene w.*

DIS-CÖUNT'-E-NANCE, *v.* (L. *dis, con, tenco*) to abash, to discourage; *n.* cold treatment—*Shermāda k., be-dil k., khātir nu k., dabā d'h.*; *n.* *be-ittifātī*—Lajwānā, la'jit k., man torṇā, anukūl na h., anādar k., kisi bāt se muhi pher lenā; *n.* anādar.

DIS-CÖUNT'-E-NAN-CE-R, *n.* one who discourages—*Be-dil k. w., khātir nu k. w., be-ittifātī k. w.*—Man torṇe w., anukūl na h. w., anādar k. w.

DIS-CÖUR-AGE, *v.* (L. *dis, cor*) to dishearten, to depress, to deter—*Be-dil k., himmat torṇā, dabā rakhnāh, dahshat de-kar bāz rakhnāh*—Man torṇā, man chhotā k., dabānā, dabā d., bhay dekar hatā d. wā rokṇā.

DIS-CÖUR-AGE-MENT, *n.* the act of disheartening, that which disheartens—*Dil-shikanī, khātir-shikanī, dil-shikan*—Manobhang, mantūtāw, wah jo ji ko torṇi.

DIS-CÖUR'-AGE-R, *n.* one who discourages—*Be-dil k. w., himmat torṇe w., dabā rakhne w., dahshat dikhā-kar bāz rakhne w.*—Man torṇe w., man chhotā k. w., dabāne w., bhay dikhākar hatā dene w.

DIS-CÖURSE, *n.* (L. *dis, cursum*) conversation, a speech, a sermon, a treatise; *v.* to converse, to treat of, to reason—*Guft-gū, qil-o-qāl, zabāni bayān, kutima, wa'z, risāla; v. guft-gū k., bayān k., bahs gū taqrir k.*—Bātehit, sambhāshan, ālāp, kathopapakathan, sālanākarvākya, dharmakathan, dharmopdeśavishayavākya, lekḥ, granth; *v.* bātehit k., sambhāshan k., ālāp k., vyākhyā k., turk k., vichī r k.

DIS-CÖURSE-R, *n.* one who discourses—*Guft-gū k. w., zabāni bayān k. w., mutakallim, goyānda, wa'z k. w., bahs gū taqrir k. w.*—Bātehit k. w., sambhāshan k. w., vaktā, ālāpi, kathak, vādī.

DIS-CÖUR-SING, *n.* the act of conversing—*Guft-gū*—Bātehit, ālāp, sambhāshan.

DIS-CÖUR-SIVE, *a.* reasoning, conversable—*Taqrir k. w., muhāsi, hujjati, mu'qāl-go*—Tarki, ālāpi.

DIS-CÖURTE-ONS, *a.* (L. *dis, Fr. cour*) uncivil, rude, impolite—*Bad-khulq, be-murawwat, nā-tarāshida, durush, bad-akhilq, be-adab*—Asabhiya, asisht, rukhā, kusil.

DIS-CÖURTE-ONS-LY, *ad.* uncivilly, rudely—*Bad-khulq se, be-murawwati se, durushī se, bad-akhilq se*—Asabhiyatāpūrvak, asishtatā se, rukhā se.

DIS-CÖURTES-SY, *n.* incivility, rudeness—*Bad-akhilqī, be-adabi, shokhi, gustākhi, be-murawwati*—Kusilātā, duhsilātā, asishtatā, asabhiyatā, rukhāi.

DIS-CÖVER, *v.* (L. *dis, con, operio*) to show, to expose, to reveal, to espy, to find out, to detect—*Dikhānāh, ayān k., fūsh k., namūd k., āshkārā k., zāhir k., dekhnāh, daryāft k., ikhtirā k., ijād k., ma'lim k., dhāirh-nikālāh, pakar-pānāh*—Dekhānā, prakāś k., vyakt k., kholnā, kah d., tāknā, nirakhnā, sunajh jānā, bījh jānā, nikālāh, pānā, dekh pānā.

DIS-CÖV'-ER-A-BLE, *a.* that may be discovered—*Zāhir hone ke qābil, daryāft hone ke tāiq, dekh parṇe ke tāiq*—Prakāt wā pragat hone ke yogya, jān parṇe ke yogya, dekh parṇe wā dekke jāne ke yogya.

DIS-CÖV'-ER-ER, *n.* one who discovers—*Dekhāne w., ayān k. w., fūsh k. w., kāshif, kashshāf, zāhir k. w., mājid, daryāft k. w., dhāirh-nikālne w., pakar-pāne w.*—Dekhāne w., prakāt wā pragat k. w., prakāśak, vyakt k. w., nikālne w., nirakhne w., dekh pāne w.

DIS-CÖV'-ER-Y, *n.* the act of discovering, that which is discovered—*Inkishāf, ifshā, daryāft, zāhir ki huī shai, jo bāt daryāft hoti hai*—Prakāśan, nirūpan, anusan-

dhān, prakāśit vastu, jo bāt prakāṣ ki jāy.

DIS-CREDIT, *n.* (L. *dis, credo*) ignominy, reproach, disgrace; *v.* to deprive of credit, to disgrace—*Bad-nāmī, be-ētibārī, be-hurmatī, ruswāī, fazihat*; *v.* *be-ētibār k., bāwar na k., be-izzat yā khayf k., bad-nām k., be-ābrā k.*—Akhyatī, durnām, apamān, asambhram, amaryāda; *v.* *apramān k., avīśwās k., prāmānya laghu k., avīśwās k., akirti k., apamān k., mānāhat k., halkā k.*

DIS-CREDIT-A-BLE, *a.* disgraceful, reproachful—*Ma'yāb, ruswā, nā-shāista, zabān*—Akirtikar, kalañkakar, apamānakārī, ayasaskar.

DIS-CREET, *a.* (L. *dis, cretum*) prudent, cautious, modest—*'Āqil, 'āqibat-andesh, hosh-yār, fahmīda, bā-hayā, sharm-sār, sharm-nāk, bā-tamīz*—Paripārnadarsī, sāva-dhān, chaunkas, sañkochī, kajlī, vinayī, vinit.

DIS-CREETLY, *ad.* prudently, cautiously—*'Aql se, dānāī se, hosh-yārī se*—Vivechanā-pūrvak, paripārnadrishtī se, sāva-dhānī se.

DIS-CREETNESS, *n.* quality of being discreet—*'Aql-mandī, hosh-yārī, bā-hayāī, sharm-sārī*—Vivechanā, paripārnadrishtī, sāva-dhānī.

DIS-CRETE, *a.* distinct, disjoined—*'Alāhīda, judā*—Nyārī, prithak, alag.

DIS-CRETION, *n.* prudence, wise management, liberty of acting according to one's own judgment—*'Āqibat-andeshī, 'aql, im'iyāz, tamīz, 'aql-mandī k. bād-o-bast, ikhtiyār, marzī*—Samajh, bījh, vivechanā, vichār, vijñatā, vivechanāpūrvak, niravāhan, prasaṅgānusāravarttanadhikār, swatantratā.

DIS-CRETION-AL, *a.* left to discretion or choice—*Ikhtiyārī, marzī ke mutābiq*—Ich-chā ke anusār, svechchhānusārī, vichārādhiin. [chhānusār, svechchhand.]

DIS-CRETION-AL-LY, *ad.* at pleasure or choice—*Khushī yā ikhtiyār ke mutābiq*—Svech-

DIS-CRETION-A-RY, *a.* unlimited, unrestrained—*Nā-muqtīqad, mutlaq, mutlaq-e-'inān, be-hadd, be-quād*—Swādhiin, svechchhand, niravādhī, bin sinā kā, aniyat, bin bandhēj.

DIS-CRETIVE, *a.* separate, distinct—*Judā, 'alāhīda*—Nyārī, prithak, alag.

DIS-CRETIVE-LY, *ad.* in a discretive manner—*Judāī se, 'alāhīda tarāh se*—Nyārī rīti se, prithak bhāw se.

DIS-CRE-PANT, *a.* (L. *dis, crepo*) different, disagreeing, contrary—*Mukhtalīf, mukhtalīf, nā-sāz, nā-muvāfaq, bar-khilāf, bar-aks*—Bhinna, viruddh, viparīt.

DIS-CRE-PANCE, **DIS-CRE-PAN-CE**, *n.* difference—*Faq, ikhtilāf, nā-muvāfaqat*—Bhed, bhinnatā, virodh, viruddhatā.

DIS-CRIM-I-NATE, *v.* (L. *dis, crimen*) to distinguish, to separate, to make a difference; *a.* distinguished—*Imtiyāz k., tamīz k., judā yā 'alāhīda k., faq k.*; *a.* *imtiyāz kiya gayā, tamīz kiya gayā, 'alāhīda kiya gayā*—Pachānna, viśesh k., alag k., prithak k., lakshān k., bhed k.; *a.* *viśeshit, viśesh kiya gayā, prithak kiya gayā.*

DIS-CRIM-I-NATE-LY, *ad.* distinctly, minutely—*Bā-imtiyāz, muṣṣasālāna, tafsilāna*—Nyārī rīti se, prithakurūp se, viśesh bhāw se, sūksmarūp se.

DIS-CRIM-I-NA-TION, *n.* the act or faculty of distinguishing, distinction, a mark—*Imtiyāz, tamīz, tafriq, faq k. nishān*—Vivek, vivechanā, algāw, prithakkaraṇ, bhēd, bhēdachihīn. [viśeshak, prabhedakār.]

DIS-CRIM-I-NA-TIVE, *a.* marking distinction—*Tamīz k. v., faq k. v., munāyiz*—Vivekī, **DIS-CRIM-I-NA-TIVE-LY**, *ad.* with discrimination—*Bā-imtiyāz, bā-tamīz, bā-tafriq*—Vivek se, vivechanāpūrvak, vichār sahī.

DIS-CO-BI-TO-RY, *a.* (L. *dis, cado*) leaning, inclining—*Jhukā huā^b.*

DIS-CUM-BEN-CE, *n.* the act of leaning—*Jhukār^b.*

DIS-CUL-PATE, *v.* (L. *dis, culpa*) to clear from blame—*Be-gunāh thāhrānā, be-jurm sābit k.*—Nirdoshī wā niraparādhi thāhrānā. [halkā k.^b]

DIS-CUM-BER, *v.* (L. *dis, D. kommeren*) to unburden, to disengage—*Bojh utār lenā^b.*

DIS-CURSION, *n.* (L. *dis, cursum*) a running or rambling about—*Daur-dhūp^b, idhar udhar daurnā yā ghūmnā^b.*

DIS-CURSIST, *n.* an arguer, a disputer—*Bakhās, takrārī, taqrirī*—Vādī, tarkī, vivādī.

DIS-CURSIVE, *a.* moving about, desultory, argumentative—*Ghūmtā^b, phirtā^b, ramtā^b, be-tartīb, be-rabt, be-zabt, qābil-i-hujjat, dalīlī*—Bhrānapāsil, lōl asthīr wā niyama-rahit, hetūpanyāsaśil, tarkī.

DIS-CURSIVE-LY, *ad.* in a discursive manner—*Ghūmta-phirta^b, be-silāla, be-tartībī se, taqrir yā bahs se*—Ramte ramte, bhrāman karte, binā niyain, lolatā se, asthīratā se, hetūpanyāsaśilatāpūrvak, tark se.

DIS-CURSIVE-NESS, *n.* the state or quality of being discursive—*Ghūmta-phirne ki hālat yā khāsiyat, be-tartībī, be-rabtī, qābilīyat-i-hujjat*—Bhrānapāsilatā, lolatā, niyama-rahitatwa, hetūpanyāsaśilatā.

DIS-CUR-RO-RY, *a.* argumental, rational—*Bahsī, dalīlī, hujjat ke mutā'allig, ma'qūl, bakhās, hujjatī, qābil-i-hujjat*—Tārkik, vitarkī, vivādī, nyāyānusārī.

DIS-CUS, *n.* (L.) a quoit—*Chakra^b, khelne ke liye chakkar^b.*

DIS-CUSS, *v.* (L. *dis, quassum*) to examine, to debate, to disperse—*Tajmīz k., talqīq*

- k.*, *bakasná*, *mubúhasa k.*, *tahlíl k.*, *phailáná^b*, *baitháná^b* — *Vichárná*, *dekhná bhálná*, *vivechaná k.*, *jānehná*, *tark k.*, *vādānuvād k.*, *rasadosh nasht k.*, *utárná*, *phailá d.*
- DIS-CUS'SER, *n.* one who discusses — *Tajwíz k. w.*, *tahqíg k. w.*, *bahhás*, *phorá waqúra baithálne w.*, *tahlíl-kumanda* — *Dekhne bhálne w.*, *vivechak*, *jānehne w.*, *tarkí*, *vádí*, *rasadoshanásak*, *rasa utár d. w.*, *phailá d. w.*
- DIS-CUS'SION, *n.* examination, disquisition, dispersion — *Tajwíz*, *imtihán*, *tahqígát*, *tahqíg*, *mubúhasa*, *tahlíl* — *Parikshá*, *vichár*, *samíkehá*, *vivechaná*, *vitark*, *vādānuvād*, *vidrávay*. [*Rasadoshanásak*, *dushbarasavidrávak*, *phorá baithá dene ko samarth.*]
- DIS-CUS'SIVE, *a.* discutient — *Phorá waqúra baithá dene ki táqat rakhne w.*, *muhallíl* —
- DIS-CU'TIENT, *dis-cú'shent*, *a.* dispersing morbid matters; *n.* a medicine which disperses humors — *Phorón ko baithá d. w.*, *bure ras ko phailá-kar dír kar d. w.*, *muhallíl*; *n.* *phorón ko baithá dene-vádí dawa*, *muhallíl dawa* — *Sothlaghna*, *visphotaghna*; *n.* *sothlaghna aushadh*, *visphotaghna aushadh*.
- DIS-DÁIN', *v.* (*L. dis*, *dignus*) to think unworthy, to scorn; *n.* scorn, contempt — *Khafif yá haqir jānā*, *ná-cház samajhná*, *ihánat k.*, *haqárat k.*, *haqárat k.*; *n.* *ihánat*, *haqárat*, *tahqír*, *karáhiyat* — *Halká wá tuchehha samajhná*, *avajná k.*, *anádár k.*, *ghripná k.*, *ghin k.*; *n.* *ghripná*, *ghin*, *avajná*, *nirákaran*.
- DIS-DÁIN'FUL, *a.* scornful, contemptuous — *Ihánat-numái*, *haqárat k. w.*, *mudammag*, *magrír*, *mutakabbír* — *Ghrinávísisht*, *ghripákári*, *avajnákári*, *abaukári*, *avamáni*.
- DIS-DÁIN'FUL-LY, *ad.* with haughty scorn — *Mudammagána*, *haqárat se*, *ihánat se* — *Ghrinápúrvak*, *ghin wá abaukár se*. [*Ghrinávísishtá*, *sommathatá*, *auddhatyá*.]
- DIS-DÁIN'FUL-NESS, *n.* haughty scorn — *Magrírí*, *takabbur*, *haqárat*, *ihánat-numái* —
- DIS-DÁIN'ING, *n.* scorn, contempt — *Haqárat*, *ihánat* — *Ghriná*, *ghin*, *avajná*.
- DIS-EASE', *v.* (*L. dis*, *Fr. aise*) distemper, malady; *v.* to afflict with disease, to infect — *Marz*, *maraz*, *ázar*, *bimári*; *v.* *mariz k.*, *bimár k.*, *ázár d.* — *Rog*, *vyádhi*; *v.* *rogí k.*, *rogart k.*, *vyádhi-grast k.*
- DIS-EASE'D, *p. a.* affected by disease — *Mariz*, *bimár*, *ázárí* — *Rogí*, *rogagrast*, *rogártta*.
- DIS-EASE'D NESS, *n.* sickness, morbidness — *Bimári*, *be-áramí*, *ázár* — *Rog*, *vyádhi*.
- DIS-EASE'FUL, *a.* abounding with disease — *Pur-marz*, *ázár yá bimári se bhará huá* — *Rogamay*, *vyádhi se bhará huá*.
- DIS-EASE'MENT, *n.* trouble, inconvenience — *Be-chainí*, *taklif* — *Asukh*, *kleś*, *saúkat*.
- DIS-EDGE', *v.* (*L. dis*, *S. ecy*) to blunt — *Dhár murná yá moti k.*, *bhoithará k.*, *bhoithá k.*. [*utárná yá utárná^b* — *Utárná*, *utárná*.]
- DIS-EM-BARK', *v.* (*L. dis*, *in*, *Fr. barque*) to land, to put on shore — *Juház se kanáre*
- DIS-EM-BARRASS, *v.* (*L. dis*, *Fr. embarras*) to free from embarrassment — *Jhanjhat se chhuráná^b*.
- DIS-EM-BAY', *v.* (*L. dis*, *in*, *S. bayan*) to clear from a bay — *Kháry yá kol se nikálná^b*.
- DIS-EM-BITTER, *v.* (*L. dis*, *in*, *S. biter*) to free from bitterness — *Kupwánikál dálná^b*.
- DIS-EM-BODY', *v.* (*L. dis*, *in*, *S. body*) to divest of body, to discharge — *Be-jism k.*, *be-badan k.*, *nuuqíf k.*, *bar-taraf k.* — *Ásarí k.*, *anaúg k.*, *dehalín k.*, *chhorá d.*
- DIS-EM-BOD'IED, *p. a.* divested of the body — *Be-jism yá be-badan kiya huá* — *Anaúg*, *ásarí*, *dehátí*, *vidh*, *tyaktadh*, *muktadh*, *dehalín kiya huá*.
- DIS-EM-BÖGUE', *v.* (*L. dis*, *in*, *Fr. bouche*) to pour out, to discharge, to flow out — *Dhálná^b*, *ucálná^b*, *gíráná^b*, *chhurná^b*, *huk jānā^b*, *phót-nikálná^b*.
- DIS-EM-BÖŠOM, *v.* (*L. dis*, *in*, *S. bosom*) to separate from the bosom — *Chhúti se alag k.*. [*nikálná^b*.]
- DIS-EM-BÖWEI', *v.* (*L. dis*, *in*, *Fr. boyau*) to take out the bowels — *Ántari yá ántari*
- DIS-EM-BROIL', *v.* (*L. dis*, *in*, *Fr. broniller*) to free from perplexity — *Balú yá diqqat se rihá k.* — *Nirupát k.*, *nirupadrav k.*, *jhanjhat se mukt k.*
- DIS-EN-ÁBLE, *v.* (*L. dis*, *in*, *S. ubal*) to deprive of power — *Be-maqdúr k.*, *ná-táqat k.* — *Asamarth k.*, *saktihin k.*
- DIS-EN-CHÁNT', *v.* (*L. dis*, *in*, *cantum*) to free from enchantment — *Jádú kálná*, *jhárná^b*, *toná utárná^b*, *afsin se mahfúz rakhná* — *Toná kálná*, *mantramukt k.*, *ablichárabhang k.*. [*Jhárne w.*, *tone totke ko kátne w.*, *ablichárabhangak*.]
- DIS-EN-CHÁNT'ER, *n.* one who disenchants — *Jádú kálne w.*, *afsin se mahfúz rakhne w.* —
- DIS-EN-CUM'BER, *v.* (*L. dis*, *in*, *D. kommeren*) to free from encumbrance — *Bár se rihá k.*, *halká k.* — *Bhár se mukt k.*, *bojh utárná*, *nirvighna k.*
- DIS-EN-CUM'BRANCE, *n.* freedom from encumbrance — *Bár se rihái* — *Bhár se mukti*, *nirvighnatá*.
- DIS-EN-GÁGE', *v.* (*L. dis*, *in*, *Fr. gager*) to separate, to extricate, to withdraw, to release, to free — *Judá k.*, *suljháná^b*, *nikálná^b*, *uháná^b*, *ázád k.*, *khalás k.* — *Alag k.*, *nyára k.*, *kholná*, *chhurá lená chhurá d. wá chhurá láná*, *uþhá lená*, *mukt k.*, *ud-dhár k.*
- DIS-EN-GÁGED', *p. a.* separated, released, vacant, at leisure — *Rihá*, *khalás*, *khalí*, *be-shugl*, *fárig* — *Alag*, *mukt*, *śūnya*, *nirvyāpār*, *vypārasūnya*. [*Muktí*, *chhutkārā*, *śūnyatā*.]
- DIS-EN-GÁGEMENT, *n.* release, vacancy — *Makhlasí*, *rihái*, *farāqat*, *fursat*, *be-shuglí* —

- DIS-EN-NÓBLE**, *v.* (L. *dis, in, nobilis*) to deprive of what ennobles—*Zulil k., pust k.*—Adham k. [*kátná*—Kharre se nám *kátná*, nám *kátná*.]
- DIS-EN-RÓLL**, *v.* (L. *dis, in, Fr. rôle*) to erase from a roll or list—*Fikrist se nám*
- DIS-EN-SLÁVE**, *v.* (L. *dis, in, Ger. slave*) to free from bondage—*Ázúd k., rihái d., khalás k.*—Mukt k., bañdhan se chhorána, bañdhuai se uddhár k.
- DIS-EN-TÁN'GLE**, *v.* (L. *dis, in, S. tang* ?) to unravel, to disengage—*Suljháná^b, jhan-jhat se chhuráná^b, ulag k^b.*
- DIS-EN-TÁN'GLE-MENT**, *n.* disengagement—*Suljhár^b, algá^b v^b.*
- DIS-EN-THRÁL**, *v.* (L. *dis, in, S. thral*) to set free—*Ázúd k., rihái k., rihái d., khalás k.*—Mukt k., bañdhuai se chhuránt.
- DIS-EN-THRÓNE**, *v.* (L. *dis, in, thronus*) to depose from sovereignty—*Be-táj-o-takht k., takht se utárná*—Sinhásan se utárná, rájapadachyut k.
- DIS-EN-TITLE**, *v.* (L. *dis, in, titulus*) to deprive of title—*Lagáb yá haqq se mahrá^m* k.—Padavi wá adhikár se rahit k.
- DIS-EN-TRANCE**, *v.* (L. *dis, in, Fr. transe*) to awaken from a trance—*Be-hoshi se hosh yár k., be-dár k.*—Jagáná, murchchhá se jagána.
- DIS-ESPOUSE**, *v.* (L. *dis, e, sponsum*) to separate after sponsal—*Tulág d., kat-hu-dái ke 'aqd se ázúd k.*—Stri purush ko paraspar prithak k.
- DIS-E-STEEM**, *n.* (L. *dis, estimio*) want of esteem, slight regard ; *v.* to regard slightly—*Be-'izzati, subki, haqárat k., be-'izat k., halká jámná^b*—Anádar, avamán, avajhá, ghín ; *v.* anádar k., avajhá k.
- DIS-ES-TI-MÁ'TION**, *n.* disrespect—*Be-quadr, be-'izzati*—Avamán.
- DIS-FÁ'VOUR**, *n.* (L. *dis, favor*) slight displeasure, dislike ; *v.* to discountenance, to deform—*Chukhú-chukhi, ná-ráz, ná-khushi, kuráhat ; v. ná-iltifátí k., ná-mihr-bán h., bad-sírat k.*—Aprasannatá, anaukúlat, apriti, aruchi ; *v.* aprasanna h., anukúl na h., kudaul k.
- DIS-FÁ'VOURER**, *n.* one who disfavours—*Ná-iltifátí k. w., ná-mihr-báni k. w.*—Anukúl na h. w., aprasanna h. w., anugrah na k. w.
- DIS-FIGURE**, *v.* (L. *dis, figura*) to change to a worse form, to deface—*Bad-sírat k., sírat bigárná, bad numá k.*—Virup k., kudaul k.
- DIS-FIG-URÁ'TION**, *n.* act of disfiguring—*Bad-shakli, bad síratí, bad numá^b, bad-sírat k., bad-numá k.*—Kudaul k., kurupakaran, virupakaran. [patá, kudauli.]
- DIS-FIG-URE-MENT**, *n.* change to a worse form—*Bad síratí, bad shakli*—Virupatá, kurupatá.
- DIS-FÓR'EST**. See **DISAFFOREST**.
- DIS-FRÁN'CHISE**, *v.* (L. *dis, Fr. franc*) to deprive of privileges—*Be-haqq k., be-istih-gác k., haqq se mahrá^m k.*—Adhikárahin k. [rij k.—Adhikáraháni, adhikáraháp.]
- DIS-FRÁN'CHISE-MENT**, *n.* the act of depriving of privileges—*Be-istihgác, haqq se khá-*
- DIS-FÚR'NISH**, *v.* (L. *dis, Fr. fournir*) to deprive of furniture or apparatus, to strip—*Asbáb se mahrá^m k., samán le-lená, chhín lená^b*—Sámagri le lená, utár lená, nañgi k.
- DIS-GAR'NISH**, *v.* (L. *dis, Fr. garnir*) to strip of ornaments—*Gáhná utár lená^b.*
- DIS-GÁR'NISH**, *v.* to deprive of a garrison—*Qafá kí fánj se mahrá^m k., qafá kí fánj ko utá lená*—Durgasainya se rahit k., kot wá garhi ko sená se hin wá rahit k.
- DIS-GLÓR-I-FÝ**, *v.* (L. *dis, gloria*) to deprive of glory—*Be-'izzat k., be-hurmat k.*—Apamán k., anádur k.
- DIS-GÓRGE**, *v.* (Fr. *de, gorgie*) to vomit, to eject, to discharge—*Qai k., radd k., dhál-ná^b, urelná^b*—Vaman k., chhánt k., pheikná, girání, chhorna.
- DIS-GÓRGE-MENT**, *n.* the act of disgorging—*Qai, radd, dháláw^b, pheikáw^b*—Chhánt, vaman, urel, chhoráw.
- DIS-GRÁ'CE**, *n.* (L. *dis, gratia*) state of being out of favour, dishonour, shame ; *v.* to put out of favour, to dishonour—*Taq ri, má'zúli, zillat, khífat, be-'izzati, faz'hát, ruswái, rá-sipáhi ; v. má'zúl k., tugir k., zúli k., be-'izat k., áh rá utárná, ruswá k.*—Anádar, apamán, apayás, akhyáti, asambhram ; *v.* anádur k., pud se utárná, apamán k., páni utárna. [Lajjákár, apamanajanak, adham, nich.]
- DIS-GRÁ'CE-FÚL**, *a.* shameful, ignominious—*Má'yúb, ná-má'qúl, ná-sháista, qabáh, zalil*
- DIS-GRÁ'CE-FÚL-LY**, *ad.* shamefully—*Má'yúbi se, ruswái se, taf'zih se, zillat se, ná-sháistagi se*—Lajjákár rup se, apamanajanak bháv se, apamán se. [amanajanakatá, kalañk.]
- DIS-GRÁ'CE-FUL-NESS**, *n.* shamefulfulness—*Má'yúbi, zillat, ruswái, taf'zih*—Lajjákaratwa, ap-
- DIS-GRÁ'ÇER**, *n.* one who exposes to shame—*Zalil-kunanda, be-'izzat k. w., ruswá k. w.*—Apamánakári, apayásakári, páni utárne w.
- DIS-GRÁ'ÇIOUS**, *a.* unpleasing, ungracious—*Ná-gawír yá ná-gawír, ná-pasand, ná-mihr-bán, be-iltifát*—Asantoshajanak, vimukh, abhishish, ananukúl, pratikúl.
- DIS'GRE-GATE**, *v.* (L. *dis, grex*) to separate, to disperse—*Alag k^b, chhitráná^b.*
- DIS-GUISE**, *v.* (Fr. *de, guise*) to conceal by an unusual dress, to hide by a counterfeit appearance, to disfigure ; *n.* a counterfeit dress, a false appearance—*Bhes-badal-ná, sírat-banáná, jhúthi sírat se chhipáná, bad-sírat k. ; n. banáwá bhes^b, jhúthi sírat*

— Anyavés pahinná, kapatavés banáú, kuḍaul k. ; n. anyavés, vesántar, kapatavés, bhagal wā bhaggal.

DIS-GUI'S-ED-LY, *ad.* so as to be concealed—*Jismē chhip-sake^h, banau bhes meñ^h.*

DIS-GUI'S-EMENT, *n.* dress of concealment—*Chhipne ká libás, banau bhes^h—Chhipne ká ves, kapatariṇagrahān, kapatavésadhāran, kapatavés, cihadma-ves.*

DIS-GUI'S-ER, *n.* one who disguises—*Bhes-badalne v., sūrat-banāne v.—Kapatavésadhārak, anyavés banāne v., vesántar k. w. [—Bhes banānā^h, bahurupiṇā-pan^h, savāṅg^h.*

DIS-GUI'S-ING, *n.* the act of giving a false appearance, theatrical mummery or masking
DIS GUST', *n.* (L. *dis, gustus*) distaste, dislike, aversion ; *v.* to offend the taste, to excite aversion—*Bad-mazgi, bad-zaiṇagi, karāhat, nafrat, karāhiyat ; v. ji ko umthānā yā umthānā^h, man ko bhagānā uchātnā yā phernā^h, kurhānā yā chiphānā^h, bezār k., nā-khush k.—Aruchi, apriti, ghriṇā, ghin.*

DIS-GUST-FUL, *a.* offensive to the taste—*Nā-gurār yā nā-gurār, bad-maza, bad-zaiṇa, nā-gubūh, karīh, mukrūh—Aruchi, vibhatsajanak, ghriṇotpādak, kutsit, garhya.*

DIS-GUST-ING, *p. a.* nauseous, offensive—*Bad-maza, nā-pasand, nā-gubūh, nā-gurār yā nā-gurār, zabūn, karīh—Aruchi, apriya, ghriṇotpādak, bibhatsajanak, garhya.*

DIS-GUST-ING-LY, *ad.* in a manner to disgust—*Bezār karne yā uchātna ke taur se, man umthāne ki riti se^h, karāhat se—Man ko umthāne bhagāne wā pherne ki riti se, kurhāne ki riti se, aruchi se.*

DISH, *n.* (S. *disc*) a vessel for serving up food, food : *v.* to serve or put in a dish—*Rikāhi, thālī^h, khānā^h, bhojan^h ; v. parasnā^h, parasnā^h, thālī meñ nikālā yā*

DISH-CLÖT, *n.* a cloth to wipe dishes—*Thālī pōchhuc ká kaprā^h. [kārhā^h.*

DISH-WATER, *n.* water for washing dishes—*Thālī dhuc ká pānī^h.*

DIS-HABIT-ED, *n.* (Fr. *des, habiller*) undress, loose dress—*Phitā kaprā^h, dhile kapre^h.*

DIS-HABIT, *v.* (L. *dis, habitus*) to drive from a habitation—*Be-maskan k., ghar se nikālā^h, njarā^h—Vasasthān se nikāl d.*

DIS-HEART-EN, dis-hartēn, *v.* (L. *dis, S. hearte*) to discourage, to deject—*Shikasta-dil k., himmat torā^h, dil-gir k., gac-gā k.—Man torā^h, ji cihotā k., man mārnī, udās k.*

DIS-HEIR, dis-ār, *v.* (L. *dis, heres*) to debar from inheriting—*Irs se khārij k., be-irs k.—Añsāhīn k., paitrikadhañ se rahit k., paitrikadhañhīn k., paitrikarikthāhīn k.*

DIS-HEIR-SON, *n.* the act of disheiring—*Irs se ikhrāj—Paitrikadhikāralop, paitrikarik-thalop, dāyanadhikārikarāy.*

DIS-HEIR-TO, *v.* to cut off from inheriting—*Irs se khārij k., mirās se nikālā^h, be-nāvis k.—Añsāhīn k., paitrikadhañ se alag wā rahit k., paitrikadhañhīn k., paitrikarik-thāhīn k. [yatī, paitrikadhikārahānī.*

DIS-HEIR-TANCE, *n.* the state of being disheirited—*Mirās se ikhrāj—Paitrikarikthāñm-DI-SHEV-EL, v.* (Fr. *de, cherer*) to spread the hair in disorder, to spread in disorder—*Bāl bhakherā yā khānā^h, khale taluknā yā phailnā^h.*

DIS-HON-EST, dis-ōn'est, *a.* (L. *dis, honor*) void of honesty, faithless, fraudulent—*Bad-digānat, nā-rāst, farchi, be-mān, dagā-bāz—Adharmī, adharmik, ghatiyā, pravāchak, chhālī, kapūti. [nat se—Anyāyā, iryak, ghatiyai se, adharm se.*

DIS-HON-EST-LY, *ad.* without honesty—*Be-imānī se, bad-digānati se, nā-rāsti se, khiyā—Dis-hon-est-y, n.* want of honesty—*Be-mānī, bad-digānati, nā-rāsti, khiyānat—Adharm, ghatiyai.*

DIS-HON-EST-Y, *n.* want of honesty—*Be-mānī, bad-digānati, nā-rāsti, khiyānat—Adharm, ghatiyai.*

DIS-HON-OUR, *n.* reproach, disgrace, ignominy, shame ; *v.* to disgrace, to bring shame upon, to treat with indignity—*Be-ābrū, be-harmatī, bad-nāmī, rās-siyāhī, ruswāi, be-izzatī ; v. be-izzat k., be-ābrū k., be-harmat k.—Timsārī, apamān, anādar, apayās, apakirti, apratishthā, amaryādā ; v. apamān k., amaryādā k., pānī lenā wā utārnā, avajñā k., anālar k.*

DIS-HON-OUR-A-BLE, *a.* shameful, reproachful—*Mā'yūh, be-ābrū, be-harmat, zabūn, nā-shāsta, nā-sāz, ruswā-sāz, zillī—Apamānajanak, akirtīkar, apayāsakar, lajjākar.*

DIS-HON-OUR-A-BLY, *ad.* ignominiously—*Mā'yūhi se, ruswāi se, zillat se, fazīhat se—Amaryādapūrvak, apamān se, apayās se.*

DIS-HON-OUR-ER, *n.* one who dishonours—*Be-izzat k. se, be-ābrū k. se, ruswā k. se.—Apamānakārī, pānī utārne w., anādanakartā.*

DIS-HUM-OR, dis-n'mor, *n.* (L. *dis, humor*) ill humour, peevishness—*Bad-mizājī, chichīnīhat^h—Prakritikāṭutwa, prakritikarkasātwa, kuṣīlatā. [k.—Aur burā k.*

DIS-IM-PROVE, *v.* (L. *dis, in, probo*) to reduce to a worse state—*Ab-tar yā bad-tur*

DIS-IM-PROVE-MENT, *n.* reduction to a worse state—*Ab-tari, bad-tari—Aur burā.*

DIS-IN-CAR-CE-RATE, *v.* (L. *dis, in, carcer*) to free from prison—*Qaid-khāne se rihā k.—Bāndhuai se chhor d., kāragār se mukt k.*

DIS-IN-CLINE, *v.* (L. *dis, in, clino*) to produce dislike, to make disaffected—*Muta-nafrī k., dil phernā—Vimukh k., man phernā, virakt k., nihsprih k., apravritta k., nirabhlāsh k.*

DIS-IN-CLINATION, *n.* dislike, aversion—*Karāhat, gurez, nafrat, nā-pasandī, 'adam-i-mayalān, be-khwāhishī, 'rās—Aruchi, anichchhā, apriyatwa, viraktī, ghin, vimukhatā.*

- DIS-IN-CÔR-PO-RATE**, *v.* (L. *dis, in, corpus*) to deprive of corporate powers — *Panchâyat se nikâlnâ yâ alag k^h*. [yat se nikâl yâ algaw^h.]
- DIS-IN-CÔR-PO-RÂ'TION**, *n.* deprivation of the privileges of a corporate body — *Panchâ-*
- DIS-IN-GEN'U-OUS**, *a.* (L. *dis, ingenium*) unfair, meanly artful — *Nâ-râst, makâr, riyâ-kâr* — *Khotâ, kapaṭi, kuṭṭaswabdhav*. [ohhal.]
- DIS-IN-GE-NÛ'I-TY**, *n.* meanness of artifice — *Makr, riyâ-kârî, hila-bâzi* — *Khotâi, kapaṭ,*
- DIS-IN-GEN'U-OUS-LY**, *ad.* unfairly — *Nâ-râstî se, riyâ-kârî se, makr se, sṭrat se, hila-bâzi se* — *Kuṭṭatâ se, kapaṭ se*. [kapaṭ, dhurtatâ.]
- DIS-IN-GEN'U-OUS-NESS**, *a.* mean subtlety — *Hila-bâzi, riyâ-kârî, makr* — *Khalatâ, kuṭṭatâ,*
- DIS-IN-HÂB'IT**. See **DISHABIT**.
- DIS-IN-HER'IT**, *v.* (L. *dis, in, heres*) to cut off from an inheritance — *Be-wâris k., mirâs ke istihqâq se khârîj k., irs se khârîj k., mahjûb-ul-irs k., mahrum-ul-irs k.* — *Paṭrikâdhikâr se rahit k., aṣṣahin k., anaṣi k., paṭrikadhan se rahit wâ alag k., paṭrikarikthahin k.*
- DIS-IN-HER'IT-WON**, *n.* the act of disinheriting, the state of being disinherited — *Mirâs se ikhrâj* — *Dâyânadhikârikaran, pitridhanavibhâgikaran, paṭrikarikthalop, paṭrikâ-dhikârahani*.
- DIS-IN-TER'**, *v.* (L. *dis, in, terra*) to take out of the grave, to unbury — *Qabr se mur-de ko khod-nikâlnâ, gari hui chiz ko khod-kar nikâlnâ* — *Samâdhistan se khodkar ni-kâlnâ, gari hui vastu ko khod nikâlnâ*.
- DIS-IN-TER'MENT**, *n.* the act of unburying — *Khod-kar nikâlnâ^h*.
- DIS-IN'TER-EST**, *n.* (L. *dis, inter, esse*) disadvantage, indifference to profit; *v.* to disengage from private interest — *Nuḡān, ziyân, fâide ki taruf be-parwâi; v. be-garaz k.* — *Hâni, kshati, lâbhi ki or nihsprihatâ wâ udâsinatâ; v. nihswârthi k., aswârthârthi k.*
- DIS-IN'TER-EST-ED**, *a.* free from self-interest — *Be-garaz* — *Nihswârthi, aswârthârthi*.
- DIS-IN'TER-EST-ED-LY**, *ad.* in a disinterested manner — *Be-garazi se* — *Nihswârthi wâ a-swârthârthi bhâv se*. [swârthârthitwa, nirnamatwa, nishkâmatwa, nirhatâ.]
- DIS-IN'TER-EST-ED-NESS**, *n.* freedom from self-interest — *Be-garazi* — *Nihswârthitwa, a-*
- DIS-IN'TER-EST-ING**, *a.* wanting interest — *Gair-dil-chasp* — *Amānoranjak*.
- DIS-IN-URE'**, *v.* (L. *dis, in, uxor* ?) to deprive of practice or habit — *Dastûr se khârîj k., rawâj se manqûṣ k.* — *Vyavahâr se rahit k.*
- DIS-IN-VITE'**, *v.* (L. *dis, invito*) to retract an invitation — *Nerfâ lautâr yâ pher lenâ^h*.
- DIS-IN-VOLVE'**, *v.* (L. *dis, in, rolvo*) to uncover, to disentangle — *Kholnâ^h, parat khol-nâ^h, suljhânâ^h*. [— *Alag k. wâ h., prithak k. wâ h., nyârâ k. wâ h.*]
- DIS-JOIN'**, *v.* (L. *dis, jungo*) to separate, to disunite — *Judâ k. yâ h., 'alâhida k. yâ h.*
- DIS-JOINT'**, *v.* to put out of joint, to separate a joint, to break in pieces; *a.* separated — *Jor se alag k^h, jor alag k^h, tukre-tukre k. yâ h^h; v. alag kiya gayâ^h*.
- DIS-JOINT'LY**, *ad.* in a divided state — *'Alâhidagi se, judâi se* — *Prithak rūp se, vibhakt wâ niyâri riti se*.
- DIS-JUNCT'**, *a.* disjoined, separated — *Judâ, 'alâhida* — *Alag, nyârâ, prithak*.
- DIS-JUNCTION**, *n.* disunion, separation — *Judâi, 'alâhidagi* — *Algaw, viyog, asanyog*.
- DIS-JUNCTIVE**, *a.* separating, disjoining; *n.* a word that disjoins — *Judâ k. w., 'alâhida k. w.; v. harf-i tardid* — *Algine w., prithak k. w., prithakkârî, viyogi, vibhedakar; v. vibhedakarasabd, prithakkârî-sabd*. [visanyog se, visanyukt, prithak.]
- DIS-JUNCTIVE-LY**, *ad.* distinctly, separately — *Judâi se, 'alâhidagi se* — *Viyog se,*
- DISK**, *n.* (Gr. *diskos*) the face of the sun or a planet, a quoit — *Qurr, girda, tabaq, chamber* — *Vinba, mandal, chakra*.
- DIS-KIND'NESS**, *a.* (L. *dis, S. cyn*) want of kindness, injury — *Nû-mihr-bâni, zarar, nuḡān* — *Akrîpâ, apriti, apakâr, hâni*.
- DIS-LIKE'**, *n.* (L. *dis, S. lic*) disinclination, aversion; *v.* to disapprove, to regard with aversion — *Nû-gurârî yî nâ-gurârî, karâhat, gurez, 'adam-i-muḡallân, nâ-pasandî, nafrat, 'irâz; v. nâ-pasand k., nafrat k., 'irâz rakhnâ* — *Aruchi, apriti, anisohhâ, vimukhatâ, ghriṇâ, ghîn; v. apriti k., na châhnî, dwesh k., ghriṇâ k., ghîn k.*
- DIS-LIK'EN**, *v.* to make unlike — *Nâ-muwâfiq k., nâ-mushâbih k.* — *Asmân k., asadri k.*
- DIS-LIKE'NESS**, *n.* want of resemblance — *Khilâf, nâ-mushâbahat* — *Asadriyâ, asadritâtâ*.
- DIS-LIK'ER**, *n.* one who dislikes — *Nû-pasand k. w., nafrat k. w.* — *Aprithakarak, dwesh k. w., ghîn wâ ghriṇâ k. w.* [nâ^h, jor yâ gâṇth se ukhâpnâ yâ tâlnâ^h.]
- DIS-LO-CATE**, *v.* (L. *dis, locus*) to displace, to put out of joint — *Sarkânâ^h, haddî tâl-*
- DIS-LO-CÂTION**, *n.* the act of displacing or putting out of joint, luxation, a joint displaced — *Huddî kâ sarkâw^h, jor yâ gâṇth kâ ukhar jânâ^h, jor se haddî kâ sarak jânâ^h, sarkâ hui jor^h*. [bâhar k^h.]
- DIS-LODGE'**, *v.* (L. *dis, S. logium*) to remove from a place — *K'isi jagah se nikâl d^h, DIS-LOY'AI*, *a.* (L. *dis, lex*) not true to allegiance, faithless — *Bâgi, sar-kash, namak-harâm, be-wafâ, be-imân, bad-diyânât* — *Râjavairi, râjadrohi, viśwāsaghât, adharmî*.
- DIS-LOY'AL-LY**, *ad.* faithlessly, treacherously — *Be-wafâi se, bagawat se, namak-harâmî se, dagâ-bâzi se* — *Râjadroh se, viśwāsaghât se, adharm se, kapaṭ chhal wâ ghatiyâi se*.

DIS-LŌŪ'AL-TT, *n.* want of fidelity — *Be-wafāi, namak-karāmi, bagāwat, dagū-bāzi* — Rājā-droh, viśwasaghat, adharm, kapat.

DIS'MAL, *a.* (L. *dis, malus*) sorrowful, gloomy, dire, dark — *Qam-gin, ranjida, dil-gir, lag-o-dag, siarā^b, hañt-nāk, haibat-nāk, tārīk* — Udās, kbedit, sunsan, nīrānaud, bhayānāk, bhayaṇak, duramā, ghor, dāruṇ, andherā.

DIS'MAL-LY, *ad.* sorrowfully, horribly — *kanjidaḡi se. qam-gin se, hañt-nāki se, haibat se* — Udāsī se, śok se, bhayaṇirvak, dāruṇ wā ghor rūp se.

DIS'MAL-NESS, *v.* gloominess, horror — *Sansānī^b, tārīki, hañt-nāk, afsardagi, haibat, khauf* — Udāsī, andherā, bhayānakatwa, ghoratwa, dāruṇatā.

DIS-MAN'TLE, *v.* (L. *dis, mantle*) to strip, to divest, to break down, to deprive of outworks or forts — *Naṅgā k^b, utār-lenā^b, tor-dānā^b, shaher-parāh tornā* — Nagar kī chārōn or kī bhītān aur durg tornā. [Kapaṭaveś utārā, kritrimamukh utārā.

DIS-MASK, *v.* (L. *dis, Fr. masquer*) to divest of a mask — *Be-parda k., birqa^b utārā* —

DIS-MAST, *v.* (L. *dis, S. masti*) to deprive of masts — *Be-mastāt k., mastāt tor-dānā* — Kujak tornā, gunavrikshakān k.

DIS-MAY, *v.* (L. *dis, S. margin*) to terrify, to discourage; *n.* terror — *Khauf-zulā k., dahshat dikhānā, be-dīk k., himmat tornā*; *n.* *khauf, dahshat* — Darānā, bhay dikhānā, mar-tornā, jī tornā; *n.* trās, bhay.

DISME, *dēm*, *n.* (Fr.) a tenth, tithe — *Daswān-hissa* — Dasāms, dasam, daswān bhāḡ.

DIS-MEM'BER, *v.* (L. *dis, membrum*) to divide, to separate to mutilate — *Taqsim k., judā k., acm'zar gā^b arā kātā, baat-band judā k.* — Bāḡnā, vibhakt k., alag wā prithak k., sāḡabhaṅg k., aḡ kātā. [alḡaw, prithakkaran.

DIS-MEM'BER-MENT, *a.* division, separation — *Taqsim, judāi, 'alāhidagi* — Bantwār, bhāḡ.

DIS-MISS, *v.* (L. *dis, missum*) to send away, to discard, to despatch — *Rukhsat k. gā d., jarāb d.; bar-taraḡ k., m'āl k., khirij k., rorānā k.* — Bilā k., dūr k., nikāl d., chharaḡ d., chhurānā, bhuj d., pathwā d.

DIS-MISSAL, *a.* sending away, discharge — *Rukhsatī, rukhsat, bar-khāst, bar-tarfi, tagiri, m'ālī* — Vidyā, bidāi, prerap, ulūkār se nīrakaran, padachyūti.

DIS-MISSION, *n.* the act of sending away — *Rukhsatī, rukhsat* — Bidāi, prerap.

DIS-MISSIVE, *a.* giving leave to depart — *Rukhsat k. w. gā d. v.* — Bilā k. w., jān ke nimitta chhātā d. w. [chhātās k., gīra chhurānā — Gahan chhūnā.

DIS-MORT'GAGE, *v.* (L. *dis, mors*, Fr. *gager*) to redeem from mortgage — *Bandhānā*

DIS-MOUNT, *v.* (L. *dis, mōns*) to throw or alight from a horse — *Ghore par se girānā*

utārā gā utārā^b. [harbat se khālī — Suchalām, vālsalyarahit.

DIS-NAT'URED, *a.* (L. *dis, natura*) devoid of natural affection — *Karakht, zālī ma-*

DIS-O-BÉY, *v.* (L. *dis, obediō*) to neglect or refuse to obey — *Nā farmān k., 'ulāl-hukmī k., sar-kashī k.* — Nā mānā, kalmā na rāmā, ājābhāṅg k.

DIS-O-BÉD'ENCE, *n.* neglect or refusal to obey — *Nā farmānī, 'ulāl hukmī, nā farmān-bardāri, sar-kashī* — Ājābhāṅg, ājābhāṅgi, mādeśakar, nā māne w., haṭhī.

DIS-O-BÉD'ENT, *a.* refusing to obey — *Nā farmān-bardār, nā farmān, sar-kash, mutamarid* — Ājābhāṅhi, ājābhāṅgi, mādeśakar, nā māne w., haṭhī.

DIS-O-BL'IG, *v.* (L. *dis, ob, ligō*) to offend, to displease, to release from obligation — *Bezār k., ranjida k., ihsān na k., farz se khalās k.* — Kutānā, kirhānā, apasamāna k., rusht k., khijhānā, nihorā na k., avayakaritavyatā se mukt k.

DIS-O-BL'IGATION, *n.* offence, cause of disgust — *Ranjidagi, nā-khush, nā-khushī gā nā-rāzī kī bā'is* — Aparādh, apakār, anupakār, rushtatā ka karan.

DIS-O-BL'IG-TO-REY, *a.* releasing obligation — *Ihsān gā farz chhurān v.* — Nihorā wā avayakaritavyatā chhurān v. [Nihorā na k. w., ruthānē w., rusht k. w.

DIS-O-BL'IG'ER, *n.* one who disobeys — *Ihsān ut k. v., nā-khush k. v., ranjida k. v.* —

DIS-O-BL'IG'ING, *p. n.* offensive, uncivil — *Nā-khush gā nā-rāzī k. w., be-murawwat, bad-khulq, durusht* — Apriyakar, asantoshakar, duhsil, kuśl, asabhyā, rūkhā, anupakāri, anupakārasil.

DIS-O-BL'IG'ING-LY, *ad.* offensively, uncivilly — *Nā-rāz gā nā-khush karne ke taur se, be-murawwatī se, bad-khulqī se* — Asantoshakar wā apriyakar riti se, duhsilātā se, kuślātā se. [Apnī kākshā wā māntal ke bāhar kiya gayā.

DIS-OR'BED, *a.* (L. *dis, orbit*) thrown out of its orbit — *A pne dāire ke bāhar kiya gayā*

DIS-OR'DER, *n.* (L. *dis, ordo*) want of order, confusion, irregularity, tumult, sickness; *v.* to throw into confusion, to disturb, to discompose, to make sick — *Be-tar-tīb, darhamī, iztirāb, be-āntizāmī, hangāmā, bimāri* : *v.* darham-barham k., mustarīb k., abtar k., pareshān k., ranjida k., bimār k. — Agarbagar, ulatpulat, vyatikram, avyavasthā, khabālī, kolāhāl, rog, vyādhi; *v.* garbar k., ulatpulat k., ākul k., vyākul k., asthir k., asvasth k., rogi k., vyādhighrast k.

DIS-OR'DERED, *a.* irregular, deranged, indisposed — *Abtar, be-tar-tīb, darham-barham kiya kuā, pareshān, mustarīb, mariz, bimār* — Avyavasthit, ulatpulti, agarbagar, kramahin, asavyast, asvasth, rogagrast, rogi.

DIS-OR'DER-LY, *a.* confused, tumultuous, lawless; *ad.* without order, without law —

Abtar, darham, darham-barham, be-tartib, áwára, be-qá'ida, be-zab; *ad. abtar, ab-tari se, darham-barham, be-qá'ida*—Ulatpultá, garbar, anavasthit, avyavasthit, avasá, dharmanrodhi, adharma; *ad. kram biná, biná kram, agarbaga, garbar, niyanavi-ruddhi*. [chári.]

DIS-ÓR-DI-NATE, *a. living irregularly*—*Bad-waz'*, áwára—Duráchári, niráchár, vyabhi-DIS-ÓR-DI-NATE-LY, *ad. irregularly, viciously*—*Bad-waz'i se, bad-awári se*—Duráchár se, vyabhihár se.

DIS-ÓR-GA-NIZE, *r. (L. dis, Gr. organon) to destroy order or system*—*Abtar k., darham-barham k., be-tartib k.*—Ulatpultá k., avyavasthit k., garbar k.

DIS-ÓR-GAN-I-ZÁ'TION, *n. subversion of order*—*Abtari, be-tartibi, darhami*—Ulatpultá, garbar, samsthānabhaug, kramabhaug. [phérá huá—Thik diśá se phérá huá.]

DIS-ÓRI-ENT-ED, *a. (L. dis, orior) turned from the right direction*—*Kást samt se*

DIS-ÓWN', *r. (L. dis, S. upon) to deny, to renounce, not to allow*—*Inkár k., munkir k., tark k., qabúl na k.*—*Aswikár k., naqá, chhópná, angikár na k., na máná, na-bhá k.* [alag k.]

DIS-PÁIR', *r. (L. dis, par) to separate a pair or couple*—*Jore ko jadá k.*—*Yug ko*

DIS-PÁ-RATÉ, *a. separate, dissimilar*—*Judá, mukhtalíf ná-muwáfiq*—*Alag, prithak, bhinna, asadriś.*

DIS-PÁ-RATES, *n. pl. things unlike*—*Ná muwáfiq chizú*—*Asadriś vastu.*

DIS-PÁ-RIT-TY, *n. inequality, difference*—*Ná-hamwári, ná-buráburi, tafawut, farq*—*Asa-mánatá, asumatá, atulyatwa, bhed, prabhed, antar.*

DIS-PÁ-RÁQE, *r. (L. dis, par) to injure by comparison, to undervalue, to vilify*—*Muqábale se ziyán k., kam-gadr k., khauf k., harf láud*—*Tulaná se háni k., halká k., laghu k., jithá ho us se nyún jénná, apamán k., gun ki mindá k.*

DIS-PÁ-RÁGE-MENT, *n. injurious comparison, reproach, disgrace, indignity*—*Muzírr muqábala, aisé muqábala jis ke zarar pahúnche, ná-munásib muqábala, malúmat, ikánat, be-gadri, zillat, fuzihat*—*Kujor, ayogyatulaná, tiraskár, avajhá, gunápavád, paradoshavád, kalsáikakaran, mindá, apamán, análar, amaryádá.*

DIS-PÁ-RÁ-GER, *n. one who disparages*—*Muqábale se ziyán k. w., kam-gadr k. w., khauf k. w., harf láud k. w.*—*Tulaná se háni k. w., ayogyatulaná k. w., halká k. w., apamán k. w., gunagbáti, mindak.*

DIS-PÁ-RÁ-GING-LY, *ad. so as to disparage*—*Muqábale se muqsán karne ke taur se, kam-gadr yá khauf karne ke taur se*—*Tulaná se háni karne ki riti se, halká karne ki bhánti se, apamán karne wá gun ki mindá karne ki riti se.*

DIS-PÁRK', *r. (L. dis, S. parareo) to throw open, to set at large*—*Khol d^h, chhor d^h, rikhá k., mukhlasi d.*—*Niravarodh k., sab ke nimitta sāmánya k., mukt k.*

DIS-PÁRT', *r. (L. dis, pars) to divide, to separate, to break, to burst*—*Do-túk k. yá h^h, alag k. yá h^h, torná^h, phorná^h.*

DIS-PÁ'SSION, *n. (L. dis, passio) freedom from passion, apathy*—*Hawá-o-hawas se ázádí, sakau-t-tahí, be-parwá, murda-lili*—*Sánti, nirudveg, audásya, virág, vairág.*

DIS-PÁ'SSION-ATE, *a. cool, calm, impartial*—*Salmu-t-tahí, kulm, be-zahra, be-kawá-o-hawas, rást-báz, dá'il, be-taraf-dár*—*Sánt, samachitta, tháná, udásin, rághín, virakt, apakshapáti.* [Sántatá se, samachittatá se, nirudveg se, sánti se.

DIS-PÁ'SSION-ATE-LY, *ad. coolly, calmly*—*Salmu-t-tahí se, taammul se, hilm se*—

DIS-PÁ'SSIONED, *a. free from passion*—*Be-hawá-o-hawas, be-zahra, hálím, salmu-t-tahí*—

DIS-PÁ'TCH'. See **DISPATCH**. [Nirudvegi, samachitta, sánt, virakt, rághín.]

DIS-PÁU'PER, *r. (L. dis, pauper) to deprive of the claim of a pauper*—*Muflis ko jái kháta haq se mahróom k.*—*Daridri ko kisi vishesh adhikár se bábar k.*

DIS-PÉL', *r. (L. dis, pello) to drive away, to scatter, to dissipate*—*Dúr k^h, daf k., bhagánu^h, uránu^h, raf k., mánánu^h.*

DIS-PÉND', *r. (L. dis, pendio) to lay out*—*Kharach k., kharj k., lujáná^h*—*Vyay k.*

DIS-PÉNC', *n. cost, charge, profusion*—*Kharach, kharj, fuzul-kharchi*—*Vyay, bahuvyay.*

DIS-PÉNSE', *r. (L. dis, pensum) to deal out, to distribute, to administer, to excuse, to free from obligation*—*Taqsim k., bhánu^h, áall k., insáf k., mu'áf k., furz se harí k., kisi furz se rikhá k.*—*Báht d., bhág k., demá, niti ke anusar uyáy k., kshamá k., kisi avasákyatá wá kartavyatá se mukt k.*

DIS-PÉNSA-BLE, *a. that may be dispensed with*—*Dúr kiye jáne ke qabíl, tark kiye jáne ke láiq, chhore jáne ke láiq*—*Chhore jáne ke yogya, tyáge jáne ke yogya.*

DIS-PÉNSA-BLE-NESS, *n. the capability of being dispensable*—*Dúr kiye jáne ke qabíli-yat, tark kiye jáne ke hijáyat*—*Chhore jáne ke yogyatá, tyáge jáne ke yogyatá.*

DIS-PÉNSA-RE, *n. a place where medicines are dispensed to the poor*—*Garibon aur muhtájon ke liye dará-khána, aisi jagah jahan garibon aur muhtájon ko must meñ dará di jati hai*—*Daridriyon ke nimitta aushadágár, aisé sthán jahan daridriyon ko aushadh sent di jati hai.*

DIS-PEN-SÁ'TION, *n. distribution, method of providence, an exemption from some law*—*Taqsim, ádmijon ke haq meñ Itáhi marz, rúhat yá taklif jo Khudá insán ko detá*

- hai, kisi áin se mu'áfi yá rihái*—Bánt, man' ushyon ke prati ísawar kí gati vyavahár wá pravritti, ísawarakarttrikasukhadukhkhaniyog, vidhimukti, niyamamukti, kisi vidhi wá niyam se mukti.
- DIS-PÉN'SA TIVE**, *a.* granting dispensation—*Kisi áin se mu'áfi yá rihái bakhshne w.*—Kisi vidhi wá niyam se muktakarak, vidhimuktidáyak.
- DIS-PÉN'SA-TIVE-LY**, *ad.* by dispensation—*Taqsim se, kisi áin se mu'áfi yá rihái ke taur par*—Bánt se, vidhimukti se, niyamamukti se.
- DIS-PEN-KÁ-TOR**, *n.* one who dispenses—*Taqsim k. w., bántne w^h, 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bánt d. w., vibhágakalpák, níti ke anusár nyáy k. w., kahamá k. w., kisi kartavyatá se mukt k. w.
- DIS-PÉN'SA-TO-RY**, *a.* granting dispensation; *n.* a directory for making medicines—*Kisi áin se mu'áfi yá rihái bakhshne w.; n. kitáb-i-mushkhaját, alfazu-l-adwiyá*—Vidhimuktidáyak, niyamamuktidáyak; *n.* aushadhasańskáravishayakagrath, aushadh banáne ká grath.
- DIS-PÉN'SER**, *n.* one who dispenses—*Taqsim k. w., 'adl k. w., insáf k. w., mu'áf k. w., farz se bari k. w.*—Bántne w., vibhág k. w., vibhágakalpák, níti ke anusár nyáy k. w., kisi kartavyatá se mukt k. w.
- DIS-PEOPLE**, *v.* (L. *dis, populus*) to empty of people, to depopulate—*Wírán k., tákht-o-tárúj k.*—Ujár k., ujárna, nirjau k., naraśmíya k.
- DIS-PEOPLER**, *n.* a depopulator, a waster—*Wírán k. w., tákht-o-tárúj k. w.*—Ujár k. w., ujárne w., nirjau k. w.
- DIS-PERSE**, *v.* (L. *dis, spargere*) to scatter, to dissipate, to distribute—*Phailáná^h, chhitráná^h, chhitkáná^h, bithráná^h, bakherná^h, uráná^h, báitná^h.*
- DIS-PERS-ED-LY**, *ad.* in a dispersed manner—*Muntashar taur se, 'ulúhidagí se*—Chhitráw se, prithak rúp se. [*sháni*—Vibhinmatá, vikshiptatá, vighatitawá.
- DIS-PERS-ED-NESS**, *n.* state of being dispersed—*Intishár, parágundagí, fafriga, pave*—*DIS-PERS-ER*, *n.* a scatterer, aspreader—*Chhitráne w^h, chhitne w^h, phailáne w^h, bakherne w^h, bithráne w^h.* [*parágundagí.*
- DIS-PER'SION**, *n.* the act of dispersing—*Chhitráw^h, chhitkám^h, phailám^h, intishár,*
- DIS-PER'SIVE**, *a.* having power to disperse—*Chhitráw^h, phailám^h, parágunda k. w^h.*
- DIS-PIRIT**, *v.* (L. *dis, spiro*) to discourage, to dishearten, to deject—*Shikasta-díl k., be-díl k., díl torná, ázurda k., afsurda k.*—Man torná, sáhas torná, utsáhabhańg k., udás k., mlán k., muńh latká d.
- DIS-PIRIT-ED-NESS**, *n.* want of spirit—*Be-dílí, be-himmatí, ázurdagí, shikasta-dílí*—Sáhasahinatá, sáhasasúnyatá, vishayatá, khinnatá.
- DIS-PLACE**, *v.* (L. *dis, Fr. place*) to put out of place, to remove—*Be-já rukhná, be-mauqá rukhná, ulat-pulat k^h, tagír k., mauqíg k., ma'zúl k., dúr k^h.*—Kutáaur dharná, kutháńw rukhná, sarkáná, báhar k., chhúráná.
- DIS-PLÁ-CEN-CY**, *n.* (L. *dis, placco*) incivility, dislike—*Durushtí, be-muraawati, bad-akhláqí, ná-khushí, nafrat, karáhat, gurez*—Ásishtatá, kusílatá, duhsílatá, ghripa, ghin, avajńa, tiraskar, apriti, vimukhtatá.
- DIS-PLANT**, *v.* (L. *dis, planta*) to remove a plant, to strip of inhabitants—*Per ukháur dálná^h, per sarkáná^h, níkat-d^h, njár-d^h.*
- DIS-PLAN-TATION**, *n.* the act of displanting—*Darakht hatáná, báshandoń ko níkat-ná*—Per ukháur dálná wá hatá d., vástathán se logón ko nisárna.
- DIS-PLÁT**, *v.* (L. *dis, W. plecth*) to untwist, to uncurl—*Áinthan kholná^h, udhegná^h.*
- DIS-PLÁY**, *v.* (L. *dis, plico*) to spread wide, to exhibit, to set out ostentatiously; *n.* an exhibition, a show—*Phailáná^h, pasáráná^h, kholná^h, dikhná^h, dikhláná^h; n. phailáw^h, pasárá^h, dikhnám^h, dikhláwá^h, íshár, namúcl, numáish.*
- DIS-PLÁY-ER**, *n.* one that displays—*Phailáne w^h, pasárne w^h, kholne w^h, dikhnáne w^h, dikhláne w^h.*
- DIS-PLEASE**, *v.* (L. *dis, placco*) to offend, to make angry, to disgust—*Ná-khush k., kusháná^h, bezár k., khaśa k., mukanaśir k.*—Aprasanna k., asantushk k., krudhdha k., khijháńá, rufháńá. [Atushtikar, asukhad, kutsit, ghripotpádak, apriya, aruchir.
- DIS-PLEAS-ANT**, *a.* offensive, unpleasant—*Zisht, karih, zabún, ná-guwar yá ná-gawár*—**DIS-PLEAS-ANT-LY**, *ad.* in an unpleasant manner—*Ná-guwar yá ná-gawár tar'iq se, ná-gawári se*—Apriyabháw se, aruchir rúp se. [—Aprasannatá, asantushatá.
- DIS-PLEAS-ED-NESS**, *n.* the state of being displeased—*Ná-khushí, kushida-khatiri, ná-rázi*
- DIS-PLEAS-ING-NESS**, *n.* offensiveness—*Ná-gawári*—Apriyatá.
- DIS-PLEAS-URE**, *n.* offence, anger, uneasiness, pain, state of disgrace—*Ranjish ká sabab, khaśagí, ázurdagí, taklif, zillat, khiffat*—Aparádh, kop, krodh, rosh, atushtí, udveg, dukkh, asukh, apmán, anádar.
- DIS-PLÓDE**, *v.* (L. *dis, plando*) to disperse with a loud noise—*Chhorná^h, tarkáná^h, chatkáná^h, phorná^h, phúná^h, phainá^h, chatakná^h, tarakná^h.* [*charaká^h.*
- DIS-PLÓTION**, *n.* the act of disploding—*Phúwan k., chaták^h, tarak^h, karáká^h, karak^h.*
- DIS-PLÓME**, *v.* (L. *dis, pluma*) to strip of feathers—*Par noch lená^h, par ukháur lená^h.*

DI-SPONGE', v. (L. *di, spongia*) to discharge as from a sponge—*Goyā infanj se nichor-nā*—*Mānon jāsāshak samudri vastu se nichornā.*

DIS-PORT', v. (L. *di, Ger. sport* ?) play, pastime; *v.* to play, divert—*Khel^h, tamāškā, tafarruj, dā-bahlāo*; *v.* *khehnā^h, dīl bahlānā*—*Krīpā, vihar, vilās*; *v.* *krīpā k., vihar wā vilās k., man phirnā, man bahlāw.*

DIS-POSE', v. (L. *dis, positum*) to place, to arrange, to regulate, to adapt, to incline, to employ, to bestow, to sell—*Rakhnā^h, durnat k., murattab k., ārasta k., murāfiq k., lāiq k., rāqib k., māl k., murāf k., mashgūl k., harāla k., dīsrē ke ikhtiyār k., bui k., farokht k.*—*Dharmā, sañwārnā, rachnā, sudhārnā, kram se rakhnā, thik k., yogya k., pravritta k., lagūnā, denā, bechnā.*

DIS-POSE-A-BLE, a. free to be used or employed—*Masrif hone ke qābil, mashgūl hone ke lāiq*—*Lagāye jāne ke yogya, kām āne ke yogya.*

DIS-POSE-AL, n. control, regulation, management—*Ikhtiyār, qabza, qābū, intizīm, band-o-bast*—*Adhīnatā, vās, vās-dā, adhikār, vihiān, nirvāh, vyavahartritwā.*

DIS-POSER, n. one who disposes, a director—*Rakhnā v^h, murattib, murāfiq k. v., rāqib k. v., masrif k. v., mashgūl k. v., harāla k. v., farokht k. v., bakhshuc v., bakhshanda, mudazim, nāzim*—*Dharmē w., sañwārnē w., rachnē w., sudhārnē w., kram se rakhnē w., vyavasthāpak, thik wā yogya k. v., pravarttak, lagānē w., dātā, denē w., bechnē w., vidhātā, viniyantā, adhishthātā.*

DIS-POS-ITION, n. order, distribution, fitness, tendency, temper, inclination—*Tortih, band-o-bast, ārastagi, intizām, taqsim, bakhshish, liqāyat, ragbat, mizāj, talī, sirat, fih, munish, mailān yā magālān*—*Vinyās, vyavasthāpan, vidhān, vyūhan, bantāi, bāht, vilhāg, parikalpan, yogyatā, upayuktatā, pravīnatā, pravāh, pravānyā, swabhaw, silatā, prakriti, pravritti.*

DIS-POS-URE, n. management, direction—*Intizām, ikhtiyār, sar-barāhi, idhtinām*—*Vyadhis-POS-S-ESS', v.* (L. *dis, possessum*) to put out of possession, to deprive—*Be-dakhil k., khārīj k., maharām k., be-qabza k.*—*Adhikār wā swattwa se nikāl dī, adhikār wā swattwa har lenā.*

DIS-POS-S-ION, n. a putting out of possession—*Be-dakhil, ikhrāj*—*Adhikārabharishā-*

DIS-PR-ISE, n. (L. *dis, prtium*) blame, censure; *v.* to blame, to censure—*Bad-nā-mi, malāmat*; *v.* *bad-nām k., malumat k.*—*Aprasāns, āyās, apavād, nindā, tiraskār*; *v.* *aprasāns k., āyās k., nindā k., tiraskār k.*

DIS-PR-ISE, n. one who dispraises—*Bad-nām k. v., malumat k. v.*—*Aprasānsak,*

DIS-PR-ISING-LY, ad. with blame—*Bad-nāmi se, malumat se*—*Aprasānsapurvak, nindā se, tiraskār se.*

DIS-PR-ÉAD', v. (L. *di, S. sprēdan*) to spread around, to extend—*Phailānā^h, chhit-*

DIS-PR-ÉAD-ER, n. a publisher, a divulger—*Muntashar k. v., fāsh yā āshkārā k. v.*

—*Prakat wā pragat k. w., prakās k. w., prakāśak.*

DIS-PR-IZE', v. (L. *dis, pretium*) to undervalue—*Kam-qimat yā kam-qadr k., haqir jānū.*—*Jitnā ho ns se nyūn jānū, chhotā wā halkā jānū.*

DIS-PR-OF-IT, n. (L. *dis, pro, factum*) loss, damage, detriment—*Nuqsān, ziyān, khsā-*

DIS-PR-OF-IT. See under DISPROVE.

DIS-PRO PORTION, n. (L. *dis, pro, portio*) unsuitableness of one thing to another, want of symmetry, disparity *p. v.* to join things unsuitable in quantity or form—*Ek dīsrē se nā-muwāfaqat, tafāwut, be-dauli, bad-anlām, nā-ham-wārī, nā-barābarī,*

be-andāzagi; *v.* *jo chhizī sirat yā sirat meī nā-murāfiq hoī unko milānā, be-andāza k., bad-astāb k.*—*Ek dīsrē se ammel, ayogyatā, kudauli, asamatā, atulyatā, asamānā-tā, chhotāī barāī*; *v.* *jo vastu gun wā rūp meī asadris wā asamān hoī unko milānā, ayogya sambandhan k., anyuktasambandhi k.*

DIS-PRO-PORTION-A-BLE, a. unsuitable—*Nā-murāfiq, nā-barābar, be-andāz*—*Ayogya,*

DIS-PRO-PORTION-A-BLE-NESS, n. unfitness—*Nā-muwāfaqat, nā-ham-wārī, be-andāzagi*—*Asamatā, ayogyatā, atulyatā.*

DIS-PRO-PORTION-A-BLY, ad. unsuitably—*Nā-muwāfaqat se, nā-ham-wārī se, be-andāzagi*

DIS-PRO-PORTION-AL, a. without proportion—*Be-andāza yā be-andāz*—*Asam, ayogya, visham.*

DIS-PRO-PORTION-AL-ITY, n. want of proportion—*Be-andāzagi, nā-muwāfaqat, nā-ham-*

DIS-PRO-PORTION-AL-ITY, ad. unsuitably—*Nā-muwāfaqat se, nā-barābarī se, be-andāz*—*Asamatā se, atulyatāpurvak, ayogyatā se.*

DIS-PRO-PORTION-ATE, a. unsuitable—*Be-andāz, nā-murāfiq, nā-ham-wārī, gair-mu'tadil*

—*Ayukt, ayogya, asamān, vishamaparimānak, nyūnādhik, atulya, visham.*

DIS-PRO-PORTION-ATE-LY, ad. unsuitably—*Be-andāzagi se, nā-muwāfaqat se kam-o-beh,*

be-andāz, chhotāī-barāī se^h—*Ayukt rūp se, ayogya wā asamān bhāv se, vishamaparimānak rūp se, nyūnādhik bhāv se, asamatā se, vishamatā se.*

DIS-PRO-PORTION-ATE-NESS, n. unsuitableness—*Be-andāzagi, nā-ham-wārī, nā-muwā-*

faqat, chhotāī-barāī^h—*Asamatā, ayogyatā, vishamaparimānakatā, nyūnādhikātwā.*

DIS-PR-OF'E', v. (L. *dis, probō*) to prove false or erroneous, to confute—*Jhūthā vādī*

- k.*, *jhuthānā*, *galat thahrānā*, *bātīl k.*, *radd k.*—*Jhūthī wā aśuddh thahrānā*, *khandan k.*, *kāna wā kāt d.*
- DIS-PRŪVE**, *n.* one who disproves—*Jhūtkā sābit k. w.*, *jhuthānā* ^{rh.}, *galat thahrānā* ^{rh.}, *bātīl k. w.*, *radd k. w.*—*Jhūthā wā aśuddh thahrānā w. khandan k. w.*, *kāt d. w.*
- DIS-PROOF**, *n.* confutation, refutation—*Itāt, butlān, radd*—*Khandan, vākyakhandan, pūshighāt, pratyākhyān, asattwasthāpan.*
- DIS-PUNG(E)**, *v.* (1. *dis, punge*) to blot out, to erase—*Mitā-dh.*, *chhēt-dānā*, *nikāl-* ^[dānā]
- DIS-PUN'ISH-ABLE**, *a.* (1. *dis, punēn*) that may not be punished—*Nā-qābil-i-sazā*, *jō mōā pūne kē lūg nā kō*—*Adandya, asāsanīy.*
- DIS-PUTE**, *v.* (1. *dis, puto*) to argue, to debate, to contend; *n.* argument, controversy, contest—*Bahasnā, bahs k.*, *mubāhasa k.*, *hujjat k.*, *takrār k.*; *n.* *hujjat, bahs, mubāhasa, takrār, mujādatā, munāzara*—*Vādānuvād k.*, *vād. k.*, *vākkalah k.*, *kalah k.*, *jhagarna*; *n.* *hetu, vād, vādānuvād, vivād, vāgyuddh, vākkalah, kalah, jhagrā.*
- DIS-PUTABLE**, *a.* that may be disputed—*Jiske bāb mēn bahs hujjat yā takrār ho sake, munāzara-bahs, munāzara-takrār*—*Vivādānīy, vitarkya, pratyākhyey, jiske vishay mēn vivād wā vākkalah ho sakat.*
- DIS-PUTATIVENESS**, *n.* proneness to dispute—*Mubāhasa kī taraf vaghat yā magatān*—*Vivādānīlātā, vākkalahāt lātā.*
- DIS-PUTANT**, *n.* an arguer, a controvertist—*Bahās, takrārī, mujādatī, hujjatī*—*Tarkī,*
- DIS-PUTATION**, *n.* the act of disputing—*Bahs, mubāhasa, hujjat, takrār*—*Vivād, vādānuvād, vādāprativād, vākkalah, kalah.*
- DIS-PUTATIVE**, *a.* inclined to dispute—*Takrārī, hujjatī, bahs kī taraf mūl*—*Vādānu-*
- DIS-PUTATION**, *a.* disposed to debate—*Takrārī, hujjatī, mubāhasa kī taraf mūl*—*Vādānuvādānīl, tarkapriy.*
- DIS-PUTER**, *n.* one who disputes—*Hujjatī, bahās, takrārī, mujādatī*—*Vādī, vivādī,*
- DISQUALIFY**, *v.* (1. *dis, qualis*) to make unfit, to disable, to deprive of a right—*Nā-lūg k.*, *nā-qābil k.*, *nā-skāsta k.*, *be-māpūr k.*, *kisi haqq se khārij yā mahrum k.*—*Ayogya k.*, *apātra k.*, *amānyukt k.*, *kisi adhikār se dūr k.*, *wā rukhna.*
- DISQUALIFICATION**, *n.* that which disqualifies—*Nā-lūgī, nā-lūgātī, be-māpūratī, nā-sazā-rārī*—*Ayogyakaran, apātrikaran, ayogyatwa, asāmānyā.*
- DISQUIET**, *n.* (1. *dis, quies*) uneasiness, restlessness, anxiety; *a.* uneasy, restless; *v.* to make uneasy, to disturb—*Be-kālī, be-chainī, be-qarārī, tasharish, fikr, taraddud*; *a.* *be-qarār, munzarib, be-kāl*; *v.* *be-kāl k.*, *be-chain k.*, *munzarib k.*—*Udveg, chittodveg, chittavednā, mānasivyathā, vyastatā, asthiratā, chintā*; *a.* *asthir, vyākul, udvigna, vyast*; *v.* *udvigna k.*, *asānt k.*, *chintī k.*, *asthir k.*, *vyast k.*, *vyākul k.*
- DISQUIETED**, *n.* one who disquiets—*Be-kāl yā be-chain k. w.*, *munzarib k. w.*—*Asthir k. w.*, *udvigna k. w.*, *asānt wā asthir k. w.*, *chintit wā vyākul k. w.*
- DISQUIETEDLY**, *ad.* producing uneasiness—*Be-kāl yā be-chain k. w.*, *munzarib k. w.*—*Udvegakārī, chittodvegakārī, asthiratājanak, chintājanak.*
- DISQUIETEDLY**, *ad.* without rest, anxiously—*Be-ārām, be-qarār, tasharish se, fikr se, taraddud*—*Asāntī se, udveg se, chintā se.*
- DISQUIETEDNESS**, *n.* uneasiness, restlessness—*Be-kālī, be-chainī, be-qarārī*—*Udveg, chittodveg, mānasivyathā, vyastatā, asthiratā, asāntī.*
- DISQUIETEDNESS**, *n.* uneasiness, anxiety—*Be-chainī, be-kālī, tasharish, taraddud, fikr*—*Mānasivyathā, chittodveg, manastāp, asthiratā, vyastatā, chintā.*
- DISQUIETITION**, *n.* (1. *dis, quiescitum*) a discussion, examination—*Mubāhasa, lajwiz, munāzara, tafish, tafakkus*—*Vitark, vādāprativād, parikshā, vivechanā.*
- DISREGARD**, *n.* (1. *dis, re, Fr. garder*) slight notice, neglect, contempt; *v.* to slight, to neglect, to contemn—*Be-iltifātī, be-tamizī, bad-lihāzī, alam-i-khātiri, kam-nigāhī, gāfl, be-parrwāī, haqārat, khifāt*; *v.* *be-iltifātī k.*, *be-tamizī k.*, *gāfl k.*, *tarah d.*, *nafrat k.*, *haqārat k.*—*Anādar, amānyog, avajnā, avamān, ghin wā ghinā*; *v.* *anādar k.*, *amānyog k.*, *tuchchh jānā, avajnā k.*, *ghrinā wā ghin k.*
- DISREGARDED**, *n.* one who slights or contemns—*Be-iltifātī k. w.*, *be-lihāzī k. w.*, *bad-tamizī k. w.*, *gāfl k. w.*, *mutanāfir, haqārat k. w.*, *nafrat k. w.*, *avajnākārī, ghinā wā ghin k. w.*
- DISREGARDEDLY**, *a.* negligent, contemptuous—*Be-iltifāt, bad-lihāz, gāfl, mutanāfir, maqūr, mutakabbir*—*Amanoyogī, nirapeksh, avamānī, ghripākārī, ghaunāhī.*
- DISRELISH**, *n.* (1. *dis, re, Fr. lécher*) distaste, dislike, nauseousness; *v.* to dislike, to make nauseous—*Nā-gawārī, nafrat, karāhat, gurez, karāhīyat*; *v.* *nafrat k.*, *be-zauq mā līm k.*, *bad-muza k.*, *be-zauq k.*—*Kuswād, aruchi, aprīti, ghripā, ghin*; *v.* *ghrinā wā ghin k.*, *aruchi k.*, *apritī k.*, *na chāhnā, kuswād k.*, *apriy k.*
- DISREPUTATION**, *n.* (1. *dis, re, puto*) discredit, dishonour; *v.* to bring into discredit or dishonour, to disregard—*Ruswāt, bad-nāmī, fuzihat, be-izzatī*; *v.* *ruswā yā bad-nām k.*, *fuzihat k.*, *be-izzat k.*, *be-qudr k.*, *be-tamizī k.*, *be-lihāzī k.*, *haqārat k.*—*Akhyatī, apayās, apayās, ak'rti, apakirti, amaryādā, apratishthā, apamān*; *v.* *akhyatī k.*, *apayās k.*, *apakirti k.*, *apamān k.*, *amaryādā k.*, *avajnā k.*, *ghrinā wā ghin k.*

- DIS-REPUTABLE**, *a.* not creditable, mean—*Rusvā, mā'yūb, kamīna, dān*—*Ākirtikar, apakirtikar, apayāsakar, aprāśāsanīy, adham, nich*. [*amaryādā, mār'yādāhāni.*]
- DIS-REPUTATION**, *n.* disgrace, dishonour—*Zillat, khāṭat, be-izzatī*—*Āpakirti, apamān, asaminān, asamān, apamān, tirā-kār, asabhyatā, kuśilatā, dhiṭhū*.
- DIS-RESPECT**, *n.* (L. *dis, re, spectum*) want of respect, incivility—*Be-illijāt, be-adabī, be-imi'yāzī, gushtakhi, shokhi, tark-i-adab, bad-akhlaqī*—*Anādar, amaryādā, asaminān, asamān, apamān, tirā-kār, asabhyatā, kuśilatā, dhiṭhū*.
- DIS-RESPECTFUL**, *a.* uncivil, irreverent—*Be-likhāz, bad-likhāz, be-adab, be-murawwat, be-tamīz, be-imi'yāz*—*Āsishit, asabhiya, anādarakārī, apamānī*.
- DIS-RESPECTFULLY**, *ad.* uncivily, irreverently—*Be-likhāzī se, be-adabī se, be-murawwatī se, be-tamīzī se, be-imi'yāzī se, be-mukhābā*—*Asabhyatā se, āsishitatā se, dhiṭhātatā wā kuśilatā se, anādar se, avajhā se, tirāskārapūrvak*. [*khol-d^h, nangā k^h.*]
- DIS-ROBE**, *v.* (L. *dis, Fr. robe*) to undress, to uncover, to strip—*Kappē utār lenā^h*.
- DIS-ROBER**, *n.* one who disrobes—*Kappē utār-kenē w^h, khol d. w^h, nangā k. w^h*.
- DISRUPTION**, *n.* (L. *dis, ruptum*) the act of breaking asunder—*Darūdagi, phūṭan^h, phūṭ^h, tūṭan^h, tūṭ^h*—*Bhang, vidāran*.
- DIS-SATISFIED**, *v.* (L. *dis, satis, facio*) to make discontented, to displease—*Nā-khush k., nā-rāz k., bezār k.*—*Asantushit k., atript k., aprasuma k., rithnā^h, kuryhānā*.
- DIS-SATISFACTION**, *n.* discontent, uneasiness—*Nā-khushī, nā-rāzī, be-chaṭai, be-imi'yāzī, b' khol*—*Atushitī, atriptī, asantosh, atriptatā, asutī, vyastatā, chittodveg, mānasivyathā, manastāp*. [*tīc-pastad*—*Atushitkar, asantoshajanakā, atriptikar*.]
- DIS-SATISFACTORY**, *a.* unable to give content—*Nā-khush-āyand, qair-math^h, a-r-kā*.
- DIS-SATISFACTORYNESS**, *n.* inability to give content—*Nā-khush-āyandi, nā-khātir-pasandī*—*Atushitkaratā, asantoshajanakatā, atriptikaratā*.
- DIS-SEAT**, *v.* (L. *dis, sedes*) to put out of a seat—*Kis jagah se hatinā yā dār k^h*.
- DIS-SECT**, *v.* (L. *dis, sectum*) to cut in pieces, to divide and examine—*Parze-parze k., tushrīh k., kāt-kar intihān k.*—*Tukre tukre k., kāt-kar jāuchnā, khaṇḍ khaṇḍ kar-ke parikshā k.*
- DIS-SECTABLE**, *a.* that may be dissected—*Parze-parze hone ke lāiq, tushrīh kige jāne ke qābil, jisko kūt kar intihān kar sakhī, mukimū-t-tushrīh*—*Khaṇḍaniy, tukre tukre hone ke yogya, jisko tukre tukre kar-ke jāuch sakāin*.
- DIS-SECTION**, *n.* the act of dissecting—*Tushrīh, lāt-kar intihān*—*Āngachhed, kātāw, sūkslmāparikshā, mūlatattwasādhanaṭṭhaprithakkarān*.
- DIS-SECTOR**, *n.* one who dissects—*Parze-parze k. w., tushrīh kumanda, kāt-kar intihān k. w., Tukre tukre k. w., āngachhedak, sūkslmāparikshak*.
- DIS-SEIZE**, *v.* (L. *dis, Fr. saisir*) to dispossess wrongfully, to deprive—*Zabar-dasti se be-dakhl k., milk-o-māl chhīn lenā*—*Adhikārachyut k., amadhikār k., kisī kā adhikār wā dhan har lenā*.
- DIS-SEIZING**, *n.* unlawful dispossession—*Zabar-dastī se dusre kī milkiyat-o-māl chhīn lenā, be-dakhlī-nā-jūz, be-dakhlī-bi-l-jahr*—*Parādhikārahārān*.
- DIS-SEIZOR**, *n.* one who dispossesses another—*Wah shakhs jo nā-haq kisī ko uski milk se be-dakhl karā hai, be-zabar-dastī dusre kī milkiyat dakhl k. w.*—*Parādhikārahārāk, anyāy se apaharānakārī*.
- DIS-SEMBLE**, *v.* (L. *dis, similia*) to disguise, to play the hypocrite—*Poshida k., bhes badalnā, bhes h mānā^h, makt k., rigā k.*—*Chhipanā, rūpbananā, kapat k., chhadnā k.*
- DIS-SEMBLANCE**, *n.* want of resemblance—*Gair-mashābahat, nā-murāfaqat*—*Asadrisātā, asādrīyā*. [*dhongī, kupaṭī, dāmbhik, kapataveśī, chhadnāveśī*.]
- DIS-SEMBLER**, *n.* one who dissembles—*Maktār, rigā-kār, murāb, zamānu-sāz*—*Dimbhī*.
- DIS-SEMBLING**, *n.* fallacious appearance—*Banauā yā jhūṭhā bhes^h*—*Kapataveś, chhadnāveś, kritrimaveś, bhagat wā bhagat*.
- DIS-SEMBLINGLY**, *ad.* with dissimulation—*Rigā-kārī se, makt se, zamānu-sāzī se*—*Dimbh se, dhong se, chhadn se, kapat se, kritrimatā se, dāmbh se*.
- DIS-SEMINATE**, *v.* (L. *dis, semen*) to scatter as seed, to sow, to spread—*Chhitrānā^h, chhīṭā^h, bonā^h, phūṭānā^h, pasānā^h*. [*pasār^h*.]
- DIS-SEMINATION**, *n.* act of disseminating—*Chhitrānā^h, chhīṭānā^h, bonā^h, phūṭānā^h, pasār^h*.
- DIS-SEMINATOR**, *n.* one who disseminates—*Chhitrānā^h, chhīṭānā^h, bonā^h, phūṭānā^h, pasār^h*.
- DIS-SENT**, *v.* (L. *dis, sentio*) to disagree in opinion, to differ; *n.* disagreement, difference of opinion—*Mukhtalīf-rāc h., ikhtilāf rakhnā, nā-murāfaq h.; n. ikhtilāf, nā-murāfaqat, ikhtilāf-i-rāc*—*Asammatī k., bhīnamat h., maṭāntar h., viparit h.; n. viparitātā, asammatī, vimatī, bhīnamatādharān*.
- DIS-SENTION**, *n.* disagreement, strife, discord—*Nā-ittifāqī, ikhtilāf, mukhālafat, nifāq, qazīya, nizā, jīna, fusūl*—*Asammatī, vimatī, virodh, kalah, jhagrā, ṭāṭā, bakherā*.
- DIS-SENSITIOUS**, *a.* quarrelsome, contentious—*Jhagrālā^h, bakherīgā^h*.
- DIS-SENSITIVE**, *a.* disagreeable, contrary—*Nā-guvār yā nā-gavār, khilāf-tāb, bar-khilāf*—*Apriya, virodh, viparit*.
- DISSENTER**, *n.* one who dissents, one who does not conform to the established church

—*Mukhālīf*, *mukhtalif-rāe ká shakhs*, *má ikir*, *din-i-rāj ká mukhír*, *mashab-i-muqarrara ká mukhālīf*—*Bhinnamatadhāri*, *matāntarāvālambi*, *sādhārapadharmavirodhi*, *upādharmasevi*.

DIS-SĒNT'IENT, *dis-sēn'shent*, *a. disagreeing*; *n. one who disagrees*—*Nā-murāfiq*, *mukhālīf*; *n. munkir*, *mukhālīf*—*Asammāt*, *vimat*; *n. asammāt*, *matāntarāvālambi*.

DIS-SĒRT', *r. (L. dis, sero)* to discourse, to dispute—*Bayān k.*, *bahasnā*, *bahs k.*—*Vyā hyā k.*, *vivaraṇ k.*, *vād k.* [vād, lekḥ, granth.

DIS-SER-TĀ'TION, *n. a discourse, a treatise*—*Bayān*, *taqrīr*, *risāla*—*Vyākhyā*, *vivaraṇ*,

DIS-SER-TĀ-TOR, *n. one who discourses or debates*—*Bayān k. w.*, *taqrīr k. w.*, *bakhās*—*Vyākhyātā*, *vivaraṇakartā*, *tarkī*, *vādī*, *vād k. w.*

DIS-SĒRVE', *r. (L. dis, servio)* to injure—*Zarar k.*, *nuqsān pahuñchānā*—*Hāni k.*, *apakār k.*

DIS-SĒR'VICE, *n. injury, mischief*—*Nuqsān*, *zarar*, *ziyān*—*Apakār*, *hāni*, *kshati*.

DIS-SĒR'VICE-A-BLE, *a. injurious, hurtful*—*Muzirr*, *nuqsān-rasān*, *ziyān-kār*—*Apakārak*, *hānikārak*, *apakārī*, *kshatijānak*.

DIS-SĒR'VICE-A-BLY, *ad. so as to injure*—*Jismēn zarar gū nuqsān'pahuñche*, *zarar pahuñchāne ke taur se*—*Jismēn apakār wā hāni howe*, *hāni karnē ki riti se*.

DIS-SĒR'VICE-A-BLENESS, *n. injury, hurt*—*Nuqsān*, *ziyān*, *zarar*—*Apakār*, *hāni*, *kshati*.

DIS-SĒVER, *r. (L. dis, Fr. severer)* to part in two, to divide—*Do hisse k.*, *do-pāra k.*, *judā k.*—*Do tūk k.*, *dwibhāg k.*, *alag k.*, *bhinna wā prithak k.*

DIS-SĒVER-ING, *n. separation*—*Judāi*—*Algāw*, *bilgāw*.

DIS-SI-DENT, *a. (L. dis, sedeo)* not agreeing; *n. a dissenter*—*Nā-murāfiq*; *n. munkir*, *mukhālīf*, *muqarrar dīn ká mukhālīf*—*Viparīt*, *viruddh*; *n. bhinnamatadhāri*, *sādhārapadharmavirodhi*.

DIS-SI-LĀTION, *n. (L. dis, solio)* the act of bursting open—*Phatnā^h*, *phūtan^h*.

DIS-SIM'I-LAR, *a. (L. dis, similis)* unlike—*Nā-murāfiq*, *mukhtalīf*—*Asadrīs*, *bhinna*, *visham*. [bhinmatā, vishamatā, vishamnya, asadrīsya.

DIS-SIM-I-LĀR'ITY, *n. unlikeness*—*Nā-murāfiqat*, *ikhtilāf*, *nā-barābari*—*Asadrīsātā*,

DIS-SI-MIL'ITUDE, *n. want of resemblance*—*Nā-murāfiqat*, *ikhtilāf*, *nā-barābari*—*Vai-*

shamnya, *asadrīsya*, *bhinmatā*, *asadrīsātā*.

DIS-SIM-I-LĀ'TION, *n. the act of dissembling, hypocrisy, false pretension*—*Poshādagi*, *ripī*, *riyā kārī*, *igmāz*, *mudrā*, *ripī ki tabdil*, *mukr*—*Chhipāw*, *gopan*, *dambh*, *dhimbh*, *kapatāvā*, *kritimāvac*, *hamnā rūp*, *bhagol wā bhaggal*.

DIS-SI-PATE, *r. (L. dissipo)* to scatter, to disperse, to squander—*Phailānā yā phail-*

nā^h, *urā-d^h*, *ur-jānā^h*, *surf k.*, *bar-bīd k.*—*Chhitarānā*, *chhitarājānā*, *chhitkānā*, *chhitnā*, *urānā*, *kshay k.*, *virthā vyay k.*

DIS-SI-PA-BLE, *a. liable to be dissipated*—*Phailāye jāne ke qābil*, *urāye jāne ke lāiq*, *surf gā bar-bād hone ke qābil*—*Chhitrāye jāne ke yogya*, *chhitarā jāne ke yogya*, *kshay hone ke yogya*, *virthā vyay hone ke yogya*.

DIS-SI-PĀ'TION, *n. dispersion, dissolute living, prodigality*—*Phailān^h*, *intishār*, *aubāshī*, *āwārāgi*, *isrāf*—*Chhitarāw*, *urāw*, *dushtāchār*, *strisambhoganirityagitā*, *lasevan*, *vesanītā*, *dhamaṇyay*. [k., *chhapanā^h*, *Alagānā*, *alag k.*, *prithak k.*, *asānilaga k.*

DIS-SO'CI-ATE, *r. (L. dis, socius)* to separate, to disunite, to part—*Judā k.*, *'alāhida*

DIS-SO'CI-A-BLE, *a. not well associated*—*Achchhi bhānt se milā nahīn^h*, *an-milā^h*.

DIS-SO'CI-AL, *a. disinclined to society, not social*—*Gair-majlis-dost*, *an-milā^h*—*Anālāpi*.

DIS-SO'CI-AL-IZE, *r. to make unsocial, to disunite*—*An-milā k^h*, *alag k^h*. [pitā.

DIS-SO'CI-A-BIL'ITY, *n. want of sociability*—*Gair-milān-sāri*, *nā-āshnā-parastī*—*Anālā-*

DIS-SO'CI-Ā'TION, *n. separation, division*—*Judāi*, *'alāhida*—*Algāw*, *prithak bhāv*, *asān-*

lagmatā. [ghulnā^h, pighlānā^h, alghānā^h, *alag k. yā k^h*.

DIS-SŌLVE', *r. (L. dis, solvo)* to melt, to disunite, to separate—*Gālnā^h*, *galānā^h*, *pi-*

DIS-SO-LU-BLE, *a. that may be dissolved*—*Gālnē-jog^h*, *pīghālnē-jog^h*, *gudāz hone ke qābil*, *alag hone ke lāiq*—*Gālnē wā pighālnē ke yogya*, *galānīy*, *drāvya*, *alag hone ke yogya*.

DIS-SO-LU-BIL'ITY, *n. liableness to be dissolved*—*Gudāz hone ke qābilitiyat*, *gudāz-jāne ke li-*

qāqat, *alag hone ke liqāqat*—*Galānīyatā*, *gal jāne ke yogyatā*, *alag wā prithak hone ke yogyatā*.

DIS-SO-LŪTE, *a. loose, debauched, vicious*—*Bad-wāz*, *rindānā*, *bad-kār^h*, *aubāsh*, *āwārā*—*Bhrashtāchārī*, *durāchār*, *lampat*, *kāmāsakt*, *bhogāsakt*, *kāmukā*, *vyasanī*, *vishayī*, *dusht*.

DIS-SO-LŪTE-LY, *ad. loosely, in debauchery*—*Bad-wāzī se*, *bad-kārī se*, *āwārāgi se*, *au-*

bāshī se—*Bhrashtāchār se*, *durāchār se*, *lampatātā se*, *kāmāsaktī se*, *bhogāsaktī se*.

DIS-SO-LŪTE-NESS, *n. looseness, debauchery*—*Bad-wāzī*, *āwārāgi*, *bad-kārī*, *aubāshī*—*Bhrashtāchār*, *durvrittātī*, *durāchār*, *vishayāsaktī*, *kāmāsaktī*, *lampatātā*, *vyasanītā*.

DIS-SO-LŪ'TION, *n. the act of dissolving, destruction, death, dissipation, the act of breaking up an assembly*—*Gudākhṭiyā*, *gudāz*, *zawāl*, *bar-bād*, *halīkī*, *nestī*, *maut*, *nā-būdī*, *aubāshī*, *bad-wāzī*, *bar-bhāt*, *bar-khāstāgi*—*Pighlānā^h*, *galāw*, *drāv*, *nāz*, *vi-*

- nās, kahay, dhavās, pralay, mṛityu, mīch, bhrashtāchār, kāmāsakti, lampatātā, sabhābhāṣāg, saṁskṛit.
- DIS-SOLV'A-BLE, *a.* that may be dissolved—*Galan-hār^h, galne-jog^h, mumkinu-l-tahlil*, [tahlil-pazir—Galaniy, dravya.]
- DIS-SOLV'ENT, *a.* having power to dissolve; *n.* that which has power to dissolve—*Galāne w^h, galānā^h; u. galāne-wālī shai*—Drāvakar, vidrāvak, pighlāne w.; *n.* drāvakar vastu, pighlānēwālī vastu.
- DIS-SOLV'ER, *n.* one that dissolves—*Pighlāne w^h, galāne w^h, pighlān^h, galān^h.*
- DIS'SO-NANT, *a.* (L. *dis, sono*) harsh, unharmonious, discordant—*Sakht, bad-āwāz, nā-sāz, be-mel, nā-muwāfaqat, be-tāl*—Karkash, amel, viswar, parasparaviruddh, visaṅgat.
- DIS'SO-NANCE, *n.* discord, disagreement—*Sur ki nā-muwāfaqat, nā-sāz-gārī, nā-khush-āwāzi, nā-muwāfaqat, ikhtilāf, be-tālī*—Viswaratā, aparav, swar kā amel, anaiya, vai-paritya, visaivād.
- DIS-SUĀDE, *v.* (L. *dis, suadco*) to advise or exhort against—*Bāz rakhnā, man' k., dil phernā*—Man phernā, rokhnā, viparīt parāmarā d., nivāraṇopadeś k., samjhā bujhākar kisi viśeṣ karm se nivṛtta k.
- DIS-SUĀDER, *n.* one who dissuades—*Bāz rakhne w., man' k. w., dil pherne w., mānī, muzākhim*—Man pherne w., viparīt parāmarā d. w., viparītamāntrapadātā, samjhā bujhākar kisi kām se rokne w., nivāraṇopadeśak.
- DIS-SUĀ'SION, *n.* advice against—*Mumānā't, imtinā', kisi bāt ke bar-khilāf salāh*—Viparītamāntrap, udyamabhāṣāg ke nimitta prabodh, nishedhārthaparāmarā, nivāraṇopadeś.
- DIS-SUĀ'SIVE, *a.* tending to dissuade; *n.* a reason or argument that diverts from any purpose—*Mānī, kisi kām yā bāt ke khilāf salāh d. w., bāz rakhne w.; n. koi bā'is yā tagīr jo kisi kām se dil pher dwe*—Viparītamāntrapakārī, rokne w., samjhā bujhākar kisi kām se rokne w.; *n.* hetu jo kisi viśeṣ kārya wā manorath se man pher dewe. [kī lufz—Dwyaksharāśabd, dwiswarasabd.]
- DIS SYLLA-BLE, *n.* (Gr. *dis, syllabē*) a word of two syllables—*Do rukn hīc yā hisse ke lufz ke muta'al-līq*—Dwyaksharāśabdasambandhī, dwiswarasabdasambandhī.
- DIS-TAFF, *n.* (S. *distef*) the stuff from which flax is drawn in spinning—*W'ah dandā jismēn sun yā patnā lupet dete hain aur kātne meṁ us se sūt nikaltā hai^h*—Tarkūt, sūtratarkūtī. [bad-rang k.—Dhabbā dālnā, blur dālnā, mail k.]
- DIS-TAIN', *v.* (L. *dis, tingo*) to stain, to blot, to sully—*Dogilā k., dhuppā dālnā^h*, DISTANCE, *n.* (L. *di, sto*) space between two objects, remoteness of place, space of time, respect, reserve; *v.* to place remote, to leave behind in a race—*Tafāwut, mufāsala, mufāraqat, furq, muddat, adab, kashī lagī, mahjūbi*; *v. tafāwut par rakhnā, daur meṁ piche chhorṇā^h*—Antar, vyavadhān, dūrī, dūratā, tappa, pallā, kālāvadhi, kālāntar, sammān, māryādā, rukāw, rukāwat, khīrch; *v. dūr dharnā, dūr k., piche dālnā, daur meṁ piche dālnā wā āge nikal jānā.*
- DIS-TANT, *a.* remote in place or time, not allied, reserved, slight, faint, not obvious—*Bād, jagah yā zamāne meṁ bād, 'alāhida, jūdā, kushīdā, wā-āshnā-mizāj, mahjūb, halkū^h, kisi qadr, za'if, muzabab, sāf-sāf nahīn*—Dūr, sthān wā kāl meṁ dūr, alag, nyārā, anālāpī, annilā, kinchit, kuchh kuchh, laghu, thorā thorā, aspasht, khulā khulā nahīn. [—Dūri par, antar par, tappe wā pallē par.]
- DIS-TANT-LY, *ad.* at a distance, remotely—*Tafāwut par, mufāsala par, mufāraqat par*
- DIS-TASTE', *n.* (L. *dis, Fr. tater*) disrelish, aversion, dislike, disgust; *v.* to dislike, to loathe—*Bad-mazagī, bad-zāgi, nafrat, karāhiyat, karāhat, gurez, istikrāh, tamāffur, haqarat*; *v. karāhat k., haqarat k., nafrat k., karāhiyat k.*—Kuswād, aruchi, dwesh, virakti, apriti, aniechhā, ghriṇā, ghīn; *v. ghīn k., ghriṇā k., avajñā k., apriti k.*
- DIS-TASTE'FUL, *a.* nauseous, offensive—*Nā-guwar yā nā-guwar, bad-maza, mustakrih, zubān*—Apriya, aruchir, aswādū, ghinaunā, asukhad, aramya.
- DIS-TASTE'FUL-NESS, *n.* disagreeableness—*Bad-mazagī, nā-guwarī yā nā-guwarī, nā-pasandidagi*—Apriyatā, aruchiratā.
- DIS-TAS'TIVE, *n.* that which causes distaste—*Bad-mazagī paidā karne-wālī shai*—Apriyatā wā aruchiratā utpanna karnehārī vastu, kuswādotpādak, aruchijanak.
- DIS-TEMP'ER, *n.* (L. *dis, tempero*) a disease, a malady, ill humour; *v.* to disease, to disorder, to disturb—*Azār, bimārī, maraz, bad-mizājī, bad-nihādi*; *v. bimār k., 'alīl k., mustarīb k.*—Rog, vyādhi, chirchirāhat, dushprakriti; *v. rogī k., vyādhihīnat k., pīrīt k., vyākul k., udvigna k.* [mātrikī, rogī.]
- DIS-TEMP'ER-ATE, *a.* immoderate, diseased—*Gair-mu'tadil, mariz*—Asānyamī, niya-
- DIS-TEMP'ER-A-TURE, *n.* bad temperature, perturbation, confusion indisposition—*Sardī yā garmi ki shiddat, iztirāb, be-gurūri, pareshānī, be-tartībī, darhamī, bārhamī, kasal-mandi kasāla, halkī bimārī*—Ākāśavāilakshapya, śīt wā uṣṇatā ki adhiakā, vyākulatā, udvignatā, chittodveg, ghabrāhat, garbarāhat, aswāsthya, aswasthatā, śarīraswāsthya, thoī śārīrik pīrā. [sārnā^h, phailānā^h, phulānā^h.]
- DIS-TEND', *v.* (L. *dis, tendo*) to stretch out, to spread apart—*Tannā^h, bārhanā^h, pa-*
- DIS-TENT', *a.* stretched out, spread apart—*Tanā huā^h, bārhayā huā^h, phailāyā huā^h,*

- pasará huá^h, phuláyá huá^h.*
- DIS-TEN'SION, *n.* the act of distending — *Phailáw^h, bapáw^h, phuláw^h, pasár^h.*
- DIS-TER', *v.* (L. *dis, terra*) to banish from a country, to exile — *Kisi mulk se khárij k., jilá-watan k.* — *Kisi deś se nikál d.*
- DIS'TICH, *n.* (Gr. *dis, stichos*) two poetic lines, a couplet — *Brit—Dohá, sorathá.*
- DIS-TIL', *v.* (L. *di, stillo*) to drop, to flow gently, to extract spirit — *Chúná^h, lapakná^h, rasná^h, chhúná^h, chúná^h, tapkíná^h, chuláná^h, khinchíná^h.*
- DIS-TIL'LA-BLE, *a.* that may be distilled — *Jisko chúá chulá tapká yá khinch sakeñ.*
- DIS-TIL-LA'TION, *n.* the act of distilling — *'Araq-kashí, áb kári, chuáw^h, chuláw^h—Sañ dhán, khincháw, tapkáu, chulái.*
- DIS-TIL'LA-TO-RY, *a.* belonging to distillation — *Mutá'allig-i-'araq-kashí, áb-kári ke mutá'allig, chuáw yá chuláw se nisbat-dár—Sandhánasambaudhí, khincháw ká sambandhí, tapkáu ká vishayak.* [sarákár, sundí, kalawár, sthíri.]
- DIS-TIL'LER, *n.* one who distils — *'Araq-kash, áb-kár—Madirá chúnáw w., sandhik.*
- DIS-TIL'LER-Y, *n.* a place for distilling — *Kalawariyá^h, madirá chúnáw kí jagah^h, 'araq khinchne kí jagah—Sandhání, madyasandhánasslá.*
- DIS-TIL'MENT, *n.* that which is distilled — *So chulá yá khinchá jáy^h.*
- DIS-TINCT', *a.* (L. *di, stinguo*) different, separate, clear, specified — *Mutá'farrig, judá, 'aláhida, mufassal, saf, záhir, wázih, muqarar, mashakkhsh, mu'iyán—Bhimna, prithak, nyári, alag, khulá, spash, nirdisht, viśeshit.*
- DIS-TINC'TION, *n.* difference, separation, notation of difference, preference, discernment, eminence, honourable estimation — *Fary, tafawut, tafriq, qismat, judá, fary ká nishán, tashkhis, fariyáq, tafzil, is'fáq, tamiz, sar-faráz, manzalat, shán, 'izzat—Antar, bhed, bhinnatá, vil-bhinnatá, algáu, viśeshalakshan, adhikaru-ehi, adhikānūrāg, vivek, vivechan, samunnatí, śreṣṭhātá, viśishtatá, sambhram, gār, muryákā, samán, samán.*
- DIS-TINC'TIVE, *a.* that marks distinction — *Fariq, munayiz, judá k. w.—Viśeshan, viśeshak, prithakkári, nyári k. w., algáu w.*
- DIS-TINC'TIVE-LY, *ad.* particularly, plainly — *Mufassalan, mashráhan, tafsilán, tafsíl-wir, záhirán, saf saf—Prithak rūp se, viśeshatápūrvak, spash, pratyakh, khulá khulá.* [tafsil-wár, judá-judá—Spash rūp se, khulá khulá, prithak prithak.]
- DIS-TINC'T'LY, *ad.* clearly, not confusedly — *Saf-saf, bá intiyáz, mufassalan, tafsilán.*
- DIS-TINC'T'NESS, *n.* the state of being different, clearness, precision — *Tafawut, fary, safái, intiyáz, durastí—Bhinnatá, párthakya, spashatá, suddhatá.*
- DIS-TIN'GUISH, *v.* to note the difference, to make distinction, to separate, to discern, to constitute difference, to make eminent — *Fary k. yá jáná, tamiz yá intiyáz k., judá k., tajwíz k., tafawut k., sar-faráz k., namál k., nam-war k., mashhár k., mum-táz k.—Bhed k., antar k., nyári k., prithak k., algáu, vivechan k., viśeshalakshan k., prasiddh k., námi k., ntkrishit k.*
- DIS-TIN'GUISH-A-BLE, *a.* that may be known — *Pahicháne jáne ke qábil, judá kiye jáne ke láq, munánu-l-intiyáz, munánu-l-fary—Pahicháne jáne ke yogya, prithak wá nyári kiye jáne ke yogya, viśeshaniy, bhedaniy.*
- DIS-TIN'GUISHED, *p. a.* eminent, celebrated — *Mumtáz, sar-faráz, nám-war, mashhár—Utkrishit, viśisht, khyát, námi, prasiddh.*
- DIS-TIN'GUISH-ER, *n.* a judicious observer — *Kháb tamiz k. w., bārik-būn, 'aql-mand gamr karne w.—Buddhiman viveki.* [se, viśishtatá se.]
- DIS-TIN'GUISH-ING-LY, *ad.* with distinction — *Tamiz se, 'izzat se—Viśeshatá se, sambhram.*
- DIS-TIN'GUISH-MENT, *n.* act of distinguishing — *Tamiz, intiyáz, fary k.—Antar k., bhed k.*
- DIS-TIT'LE, *v.* (L. *dis, titulus*) to deprive of right — *Be-haq k., kisi ká haq le-lená, haq se khárij k.—Adhikár se dúr k.*
- DIS-TORT', *v.* (L. *dis, tortum*) to twist, to deform, to wrest — *Ma'orná^h, marorná^h, ku-daul k^h, ku-rúp k., machorná^h, umethná^h, aithná^h.*
- DIS-TORT'ION, *n.* act of distorting, perversion — *Ma'orná^h, marorná^h, pech yá pechish, khilaf-sazi, ingiláb—Ainthan, ainth, machor, ma'orá, marorá, virupatá, ultá k., ulat-pulat.*
- DIS-TRACT', *v.* (L. *dis, tractum*) to draw apart, to separate, to perplex, to make mad; a. mad — *Ek taraf khinchná, judá k., 'aláhida k., mustarib k., 'ájiz k., pareshán k., hāirán k., diwána k.; a. diwána—Ek alag wá or khinch lená, alag k., prithak k., udvigna k., vyákul k., vyast k., unmatta k., págul k., baurahá k.; a. baurahá, págul, unmatta.*
- DIS-TRACT'ED-LY, *ad.* madly, frantically — *Diwānagi se, diwāna-wár, saudái-pan se, maj-nún sá—Unmattatápūrvak, págulpan se, vikshiptatí se, bāwlá sá, sir se.*
- DIS-TRACT'ED-NESS, *n.* state of being distracted — *Diwānagi, saudái-pan—Unmattatá, vikshiptatá, sir, baurahat, baurahāpan.*
- DIS-TRACT'ER, *n.* one that distracts — *Ek taraf khinchne w., mustarib k. w., pareshán k.*

w., *dāṛāna yā majnūn k. w.* — Ek or khūchne *w.*, *vyākul k. w.*, *udvigna k. w.*, *unmatta vikshipt wā pāgl k. w.*

DIS-TRAC'TION, *n.* separation, confusion, perplexity, disorder, madness — *Judāi*, *'alāhidagī*, *iztirāb*, *pareshāni*, *hairāni*, *ablari*, *darhami*, *barhami*, *diwānagi*, *āshuftagi* — *Algāw*, *vibhed*, *vidāran*, *ghabrāhat*, *vyākulatā*, *vyastatā*, *ghālmel*, *agāḥbagar*, *niyamābhāv*, *unmattatā*, *viksliptatā*, *sir*, *baurahāpan*, *baurāpan*.

DIS-TRAC'TIVE, *a.* causing perplexity — *Hairān k. w.*, *pareshān k. w.*, *mustarib k. w.* — *Vyākul k. w.*, *vyast k. w.*, *udvigna k. w.*

DIS-TRAIN', *v.* (L. *di*, *stringo*) to seize for debt, to make seizure — *Qarḥ ke adā ke liye qurq k.*, *qurq k.* — *Rin ke kāran kisi kā dhan wā sāmagri atkānā wā roknā*, *roknā wā atkānā*. [Ihan wā sāmagri atkāye wā roke jāne ke yogya.]

DIS-TRAIN'ABLE, *a.* that may be distrained — *Qurq hone ke qūbil* — *Rin ke kāran kisi kā*

DIS-TRAIN'ER, *n.* one who distrains — *Qurq-kunanda*, *qurq k. w.* — *Rin ke nimitta kisi ki sāmagri rokne wā atkāne w.* [gri ko atkānā wā roknā.]

DIS-TRAIN', *n.* seizure for debt — *Qurqī*, *qarḥ ke liye qurqī* — *Rin ke kāran kisi ki sām-*

DIS-TRÉSS', *n.* (Fr. *détresse*) misery, misfortune, affliction, seizure; *v.* to afflict, to harass, to make miserable — *Musibat*, *taklif*, *kam-bukhti*, *izā*, *tasdi*, *tangi*, *pareshāni*, *qurqī*; *v. tasdi* *d.*, *taklif d.*, *pareshān k.*, *hairān k.*, *kam-bukht yā bad-bukht k.* — *Klēś*, *dukhli*, *āpad*, *vipad*, *vijatti*, *durmatya*, *duravasthā*, *kashṭ*, *saṅkat*, *rin ke hetu kisi ke dhan ko roknā wā atkānā*; *v. klēś wā dukhli d.*, *vyākul k.*, *vyast k.*, *udvigna k.*, *dukhliit wā pīṭ k.*

DIS-TRÉSS'FUL, *a.* full of trouble, miserable — *Taklif-āwar*, *pur-dard*, *pur-taklif*, *taklif-dih*, *shikasta hāl*, *pareshān-hāl* — *Klēśad*, *pirākar*, *dukhhamay*, *pīṭ*, *atidukhli*, *atidukhliat*.

DIS-TRÉSS'FULLY, *ad.* in a miserable manner — *Shikasta-hāli se*, *pareshān-hāli se*, *taklif se*, *musibat se* — *Atidukhli bhāv se*, *atidukhliat rūp se*, *durdāśi se*, *pirā se*, *klēś se*.

DIS-TRÉSS'ING, *a.* afflicting, painful — *Taklif-dih*, *pur-dard*, *pur-taklif* — *Klēśad*, *dukhha-*

DIS-TRIBUTE, *v.* (L. *dis*, *tributum*) to divide, to deal out, to dispense — *Hissa k.*, *qism-ha-qism k.*, *taqsim k.*, *hissa kar-ke d.*, *baḥshkunā* — *Bāntnā*, *bhāg k.*, *prithak prithak k.*, *bhāg karke d.*

DIS-TRIBUT-TER, *n.* one who distributes — *Taqsim kunanda*, *taqsim k. w.*, *qāsim*, *baḥshshne w.* — *Bāntne w.*, *baṅtwaiyā*, *vibhāgakartā*, *dātā*, *dene w.*

DIS-TRI-BU'TION, *n.* the act of distributing — *Taqsim*, *baḥshshish* — *Baṅtāi*, *bānt*, *vibhāg*, *vibhāgakarun*, *dān d.*

DIS-TRIBUT-IVE, *a.* that distributes — *Taqsim-kunanda*, *taqsim k. w.*, *qāsim*, *baḥshshne w.* — *Bāntne w.*, *vibhāgākārī*, *aṅsākārī*, *dene w.* [bānt se, vibhāg se.]

DIS-TRIBUT-IVE-LY, *ad.* by distribution — *Bi-taqsim*, *taqsim se* — *Baṅtwaiyā se*, *baṅtāi se*,

DIS-TRIBUT-IVE-NESS, *n.* desire of distributing — *Taqsim-karne yā baḥshshne ki khwāhish* — *Bāntne wā dene ki ichchhā*, *vibhāg karne ki ākāṅkshā*.

DISTRICT, *n.* (L. *dis*, *strictum*) a province, a territory, a circuit — *Pargana*, *zīl*, *mahāl*, *talūq*, *'amal* — *Chaklā*, *pradeś*, *mandal*.

DIS-TRUST', *v.* (L. *dis*, *S. *tyrosian**) not to trust, to doubt, to suspect; *n.* doubt, suspicion, discredit — *Bāwar na k.*, *'itiqād na rakhnā*, *'itimād na k.*, *shubha k.*, *shakk k.*; *n. shubha*, *shakk*, *be-'itiqādi*, *be-'itimādi*, *be-'itibārī* — *Viśwās na k.*, *na mānnā*, *pratyay na k.*, *śūnkā k.*, *sandeh k.*; *n. śaṅkā*, *sandeh*, *aviśwās*, *apratyay*, *apratiti*.

DIS-TRUST'FUL, *a.* apt to distrust, dissident — *Shakki*, *bad-gumān*, *waswās*, *mutawahlīm* — *Apratyayī*, *sandelī*, *śaṅkāśil*, *sāśaṅk*, *sāśaṅk*. [— *Apratiti se*, *aviśwās se*.]

DIS-TRUST'FUL-LY, *ad.* in a distrustful manner — *Shakki taur se*, *bad-gumānī se*, *shakki se*.

DIS-TRUST'FUL-NESS, *n.* the state of being distrustful — *Bad-gumānī*, *shakki-pan* — *Śaṅkā-śilātā*, *sāśaṅkatwa*. [śaṅkā wā sandeh na k. w.]

DIS-TRUST'LESS, *a.* without suspicion — *Bāwar k. w.*, *shakk yā shubha na k. w.* — *Pratyayī*,

DIS-TURB', *v.* (L. *dis*, *turba*) to perplex, to disquiet, to interrupt — *Mustarib k.*, *be-kāl k.*, *diqq k.*, *harj k.*, *khālul dālnā*, *harakat k.*, *roknā^h* — *Vyākul k.*, *khijhānā*, *udvigna k.*, *āsānt k.*, *vyagra k.*, *vyast k.*, *vyast k.*, *bādhā dālnā*, *chihnā*, *bhaṅg k.*, *vighna k.*

DIS-TUR'BANCE, *n.* confusion, tumult — *Iztirāb*, *hairāni*, *harakat*, *harj-marj*, *hangāma*, *shor-o-fasād*, *kharkhasha* — *Vyastatā*, *kshobh*, *vyagratā*, *vyākulatā*, *bhaṅg*, *vichchhed*, *hullar*, *taṅtā*, *daṅgā*, *bakherā*.

DIS-TUR'BEH, *n.* one who disturbs — *Mustarib k. w.*, *hairān yā pareshān k. w.*, *ranj-āwar*, *mukhlīl*, *harīj*, *fitna-angez*, *dange-bāz* — *Vyākul k. w.*, *khijhāne w.*, *āsānt k. w.*, *vyagra k. w.*, *kahobhakar*, *vichchhedakārī*, *vighnakar*.

DIS-U-NITE', *v.* (L. *dis*, *unus*) to separate, to divide, to part — *Alag k. yā h.*, *judā k. yā h.*, *'alāhida k. yā h.* — *Nyārā k. wā h.*, *prithak k. wā h.*, *algāna*, *bilgānā*, *bhinna k. wā h.*, *bipharnā*, *bilagnā*.

DIS-UN'ION, *n.* separation, disjunction — *Judāi*, *'alāhidagī*, *nā-ittifāqī*, *be-ittihād*, *mufāraqat* — *Algāw*, *bilgāw*, *phor tor*, *blinnatā*, *viyog*, *vichchhed*, *asaṅhyog*.

- DIS-Ū-NI-TY**, *n.* a state of separation—*Judái, mufáragat*—*Bhinnatá, pártlakya*.
- DIS-ŪSE'**, *v.* (L. *dis, usum*) to cease to use—*Matruk k., isti'mál chhorna, tark-i'amal k., be-isti'mál k., be-ravaj k.*—*Vyavahár na k., uthá d., urá d., chhor d., abhyás chhorná.* [*vyavaháranivritti, abhyásavichched, ácharatyág.*]
- DIS-ŪSE'**, *n.* cessation of use—*Be-isti'máli, be-rabti, be-ravái, be-mashqi*—*Avyavahár, Dis-Ū'AGE*, *n.* cessation of custom—*Be-isti'máli, be-mashqi, be-rabti*—*Anabhyás, vyavaháranivritti, ácharatyág, abhyásavichched.*
- DIS-VÁL'UE**, *n.* (L. *dis, valco*) to set a low price upon, to disesteem; *n.* disesteem, disregard—*Kam-qímat k., be-qadr k.; n. be-qadri, be-waqri*—*Thorá mol lagáná, halká wá laghu jánna, anádár k.; n. anádár, apratishthá.*
- DIS-VÁL-U-Á'TION**, *n.* disesteem, disgrace—*Be-qadri, be-waqri, zillat, fazihat, ruswái*—*Anádár, apratishthá, amaryádá, apamán.*
- DIS-VÓUCH'**, *v.* (L. *dis, voco*) to destroy the credit of, to contradict—*Be-ítibár k., bad-nám k., be-ítimád k., radd k., khiláf kahná*—*Sákh bigápná, kápná, khandan k., viruddh kahná.*
- DIS-WONT'**, *v.* (L. *dis, S. unian*) to deprive of wonted usage—*Ravni-i-mi'máli se kháir k., hamsha ke dastár se mahrim k.*—*Sarvadá ke vyavahár se nág wá rabti k.*
- DIS-WORSHIP**, *n.* (L. *dis, S. ueorthsripe*) cause of disgrace—*Zillat ya fazihat ká sabab*—*Apamán ká káran.* [*nálá^b; v. khái yá nálá banáná^b.*]
- DITCH**, *n.* (S. *diç*) a trench cut in the ground, a moat; *v.* to make a ditch—*Khái, DITCH'ER*, *n.* one who digs ditches—*Khái khodne w., loniyá^b, noniyá^b, dhángur^b.*
- DITHE-ISM**, *n.* (Gr. *dis, theos*) the doctrine of two Gods—*Do Khudá mánné ká mat*—*Do íswar mánné ká mat, dviśwaravád.* [*no w., dviśwaravád.*]
- DITH-IST**, *n.* one who believes in two Gods—*Do Khudá mánné w.*—*Do íswar mánné w.*
- DITHE-ISTIC, DITHE-ÍS'TI-CAL**, *a.* pertaining to ditheism—*Do Khudá mánné ke mat ke mutáallig*—*Do íswar mánné ke mat ká sambandhi, dviśwaravádavishayak.*
- DITH-Y-RÁMB, DITH-Y-RÁM'IC**, *n.* (Gr. *dithurambos*) a hymn in honour of Bacchus—*Bákas nám dewtá ká bhajan^b.* [*unmatta, unmádáwán, utsuk, vyagra.*]
- DITH-Y-RÁM'IC**, *a.* wild, enthusiastic—*Be-qaid, be-zab, mutáallig^b, sar-garm*—*Prachand,*
- DITTA-NY**, *n.* (Gr. *diktamnos*) a plant—*Ek bhánt ká paudhá^b.*
- DITTO**, *ad.* (L. *dictum*) as said, the same—*Blackúr, áizan*—*Púrvokt, tathá, wahí.*
- DITTY**, *n.* (L. *dictum*?) a poem; a song—*Gáne ke qábil mukhtasar shír yá gazal, gith, sarod*—*Gáne ke yogya kávyabandh, gán.* [*bañane ke yogya.*]
- DITTYEN**, *a.* sung, adapted to music—*Gáya gayá^b, gáye jáne ke qábil, báje ke láiq*—*Gáne*
- DI-U-RÉ'TIC**, *a.* (Gr. *dia, ouron*) promoting urine; *n.* a medicine that promotes urine—*Mudirr, idrár-áwar, mutáú^b; n. mutáú-dawá, mudirr dawá, idrár-áwar dawá*—*Mútravardhak, mutrotpádak; n. mútravardhak aushadh.*
- DI-ŪRN'AL**, *n.* (L. *diēs*) relating to the day; *n.* a day book, a journal—*Yaumi, rozina; n. roz-námcha, roz-náma*—*Áhnik, daivasik, prátayahik, din ká; n. ghatanádi ke likhne ki bahi, pratidin ká samácharapatra, ek ek din ke krayavikray ki bahi.*
- DI-ŪRN'AL-IST**, *n.* one who writes a journal—*Roz-námcha-navis, roz-náma-navis*—*Daini-kapustakakartá, prati din ká samácharapatra likhne v.* [*din din.*]
- DI-ŪRN'AL-LY**, *ad.* daily, every day—*Roz-roz, har roz*—*Pratidin, pratyá, pratidivas, Di-U-TŪRN'AL*, *a.* lasting, of long continuance—*Páe-dár, der-pá*—*Chirasthayi, chira-kálik, bahukálasthayi.*
- DI-U-TŪRN'NI-TY**, *n.* length of duration—*Páe-dári, der-pái*—*Chirasthayitwa, chirakálikatá.*
- DI-VÁN'**, *n.* (Ar.) the grand council of Turkey, a hall—*Diwán, diwán-khána, diwán-i-'ámm*—*Turk deş ki rájasabha, mahásabha.*
- DI-VÁR'I-CATE**, *v.* (L. *di, varico*) to divide into two, to open, to stride—*Do-shákha k. yá h., do hisse k. yá h., do shákhoñ ke taur par phárná yá phatná*—*Dwiśákhárup k. wá h., do tük k. wá h., do khand k., dwiśákhárup phárná wá phatná, bilgáná wá bilagná.*
- DI-VÁR-I-CÁ'TION**, *n.* partition, division—*Do hisse k., taqsim, judái*—*Dwidhákaran, dwikhandikaran, vibhinuati, bhág.*
- DIVE**, *v.* (S. *duftan*) to sink under water, to go deep, to penetrate—*Gota lagáná yá márná, garq h., dúbná*—*Dubki márná, búrná, burki márná, dhánsá wá dhasná, paithná.* [*wá burki márne w.*]
- DIVER**, *n.* one who dives—*Gota-zan, gota márne w., gota-khor*—*Burá, dúbiyá, dubki*
- DI-VÉL'**, *v.* (L. *di, vello*) to pull asunder—*Khinch lená^b, khinch-kar alag k^b.*
- DI-VŪL'SION**, *n.* the act of pulling asunder—*Khincháw^b.*
- DI-VŪL'SIVE**, *a.* having power to pull asunder—*Khinch lene w^b.*
- DI-VERGE'**, *v.* (L. *di, vergo*) to tend various ways from one point—*Ek nok se níkal-kar muntashar h., paráganda h.*—*Ek vindu se níkal-kar chhitarná phailná pesarná wá phútná.*
- DI-VER'GENCE, DI-VER'GEN-CY**, *n.* tendency to various parts from one point—*Ek nok se níkal-kar phailáw yá intishár*—*Ek kendra wá vindu se níkal-kar chhitráw wá phailáw.*
- DIVER'GENT**, *a.* tending to various parts from one point—*Ek nok se níkal-kar phailne*

yá muntashar hone w.—Ek kendra wá vindu se nikalkar chhitarne wá phailne w.
DI-VERT', *v.* (L. *di, verto*) to turn aside, to amuse, to entertain, to exhilarate—*Mun-*
harif k., pherná^h, khush k., bahláná^h, maház k.—Mor d., phiráná, tushť k., rijháná,
ramáná, ánanđit k.

DI-VERS, *a.* several, sundry, more than one—*Kaí^h, koi koi^h, kúí ek^h.*

DI-VERSE, *a.* different, unlike, various—*Mutafarriq, mukhtalíf, rañg-ba-rañg, gún-á-gún,*
anwá—Bhinna, vibhinna, nyára, asadris, asam, asamán, atulya, nánárúp, nánaprakár,
nánávidh.

DI-VÉR'SI-FY, *v.* to make different, to vary—*Tufriq k., tarah-ba-tarah k., gún-á-gún k.,*
rañg-á-rañg k., tabdil k.—Vibhinna k., prakárántar k., bhinnarúp k., nánárúp k.,
chitravichitra k., nánávidh k., rúpabháv ádi ká parivartan k.

DI-VÉR-SI-FY-C'ATION, *n.* variation, change—*Tajayir, tabaddul, tabdil*—Vibhinnatá,
vaichitrya, nánaprakárákaran, nánárúpakaran, parivartan.

DI-VÉR'SION, *n.* a turning aside, sport, play—*Ishiráf, ek taraf se dúari taraf ko phiráw,*
tufarriq, dil-lagi, tamashá, bikh-ir^h, khel^h—Kisi márg se muřáw wá phiráw, vinod, vi-
hár, vilás, kántuk, lila, kivrá.

DI-VÉR'SI-TY, *n.* difference, variety—*Tufáruť, farg, ikhtiláf, gún-á-gún, rañg-ba-rañg,*
anwá tarah, nau—Bhed, bhinnatá, vichitratá, vaichitrya, bhedábhled.

DI-VERSE-LY, *ad.* in different ways, variously—*Judá-gána, farg se, mutafarriq taur se,*
anwá tarah se, rañg-ba-rañg se—Nánaprakár se, bhinnaprakár se, nánárúp se.

DI-VÉR'TEN, *n.* one that diverts—*Munharif k. w., pherne w^h, bahláne w^h, khush k. w.*—
Morne w., kisi márg se mor d. w., rijháne w., ramáne w. [k., ánanđit k.]

DI-VÉR'TISE, *v.* to please, to exhilarate—*Khush k., bahláná^h, maház k.*—Rijháná, tushť

DI-VÉR'TISE-MENT, *n.* pleasure, delight—*Ilazz, khushi*—Ánanđ, vinod, vilás.

DI-VÉR'TIVE, *a.* amusing, exhilarating—*Dil-chasp, khush k. w.*—Manoranjak, ramaník,

DI-VĚST', *v.* (L. *di, vestis*) to strip—*Uárná^h, nangá k^h.* [Ánanđikári, praharshak.]

DI-VĚST'RE, *n.* the act of putting off or stripping—*Uárná^h, nangá k^h.*

DI-VĚDE', *v.* (L. *divido*) to part, to separate, to sunder, to deal out—*Hissa k., 'alá-*
hida k. yá h., phutá^h, do hiss k., taqsim k., hiss taqsim—Bhág k., aná k., algána,
alag k. wá h., prithak k. wá h., bilgána, do tuk h., do khand k. wá h., phutná, bātná.

DI-VĚD'ABLE, *a.* that may be divided—*Munqasim hone ke qábil*—Vibhájya, vibhedyá,
bānte jáno ke yogya. [alag.]

DI-VĚD'ED-LY, *ad.* separately—*Judá-gána, 'aláhidána, 'aláhidagi se*—Prithak rúp se, alag

DI-VĚD'END, *n.* a share, a part allotted in a division, a number to be divided—*Hissa,*
bakhrá, maqsim—Bhág, aná, bhájya. [jak.]

DI-VĚD'ER, *n.* one that divides—*Qásim, maqsim-'alai-hi*—Vibhágakalpák, bhedak, bhá-
di-vĚD'ING, *n.* separation—*Judá*—Algáw. [krit, vibhakt, bāntá gayá.]

DI-VĚD'ING, *a.* shared, participated—*Munqasim, taqsim yá hiss kiyá gayá*—Aná-

DI-VĚS'T-BLE, *a.* that may be divided—*Munqasim hone ke qábil, qábil-i-taqsim, taqsim-*
pazir—Bhájya, vibhájya, anániy.

DI-VĚS'I-BIL'I-TY, *n.* the state or quality of being divisible—*Qábiliyat-i-taqsim, munqasim*
hone ki qábiliyat, taqsim paziri—Vibhájyatá, anániyatwa, sāvayavatwa.

DI-VĚS'I-BLE-NESS, *n.* quality of being divisible—*Taqsim-paziri*—Anániyatá, vibhájyatá.

DI-VĚS'ION, *n.* the act of dividing, that which divides, the part separated, disunion—
Taqsim, qismat, parda, hissá, bakhrá, farg, ikhtiláf, bigár^h, an-banáw^h, be-mel—
Vichohed, khandan, prithakakaran, bhájan, vibhág, oť, bhág, khand, aná, viyog,
visahyog, anmel.

DI-VĚS'IVE, *a.* creating division or discord—*Ikhtiláf yá fasád bar-pá k. w.*—Viyogot-
pádak, vichohhedak, anmel anbanáw wá taťti utpauna k. w.

DI-VĚS'OR, *n.* a number that divides—*Maqsim-'alai-hi, qásim*—Viyojak, hárak, anka-
hárak, bar, hár, bhájak.

DI-VINE', *a.* (L. *divus*) pertaining to God, godlike, heavenly; *n.* a minister of the
gospel, a clergyman, a theologian; *v.* to foretel, to presage, to conjecture—*Rabbáni,*
Iláhi, Rahmáni, bihišti; *n.* *Injil ká sikháne w., Injil-i-dán, murshid, pádri, ahl-i-*
'ilm-i-iláhi, ahl-i-fiqh, ahl-i-'ilm-i-ma'rifat; *v.* *pesh-гой k., fál kahná, fál-bandi k.,*
gáib-dáni k., sochná^h, qiyás k.—Íswariy, Íswaratulya, Íswaramúrti, devarúpi, swar-
giy; *n.* Ísáidharmopadesak, dharmádhyápak, purohit, śrotriy, śrúťadhyanasamp-
anna; *v.* bhavishyat kahná, ágam kahná wá bhákhná, pahle se kahná wá suchaná k.,
atkal k., anumán k., tárná.

DI-VĚN'ATION, *n.* the act of divining—*Fál-гой, pesh-гой, raml, kihínat, 'ilm-i-gaib*—
Bhavishyat kathan, bhavishyadanumán, śubhásubhakatathan, púrválakshapaparikshá,
bhavishyatsúchan, śakunaparíkshan.

DI-VĚN'ATOR, *n.* one who professes divination—*Fál-гой, pesh-гой, gáib-dán, rammál,*
shugúníyá—Bhavishyadvaktá, bhávikathak, ágam kahne w., śakunaparíkshak.

DI-VĚN'ATOR-Y, *a.* professing divination—*Fál-гой k. w., pesh-гой k. w.*—Bhavidársak,
bhavishyatsúchak.

- DI-VINE'L.Y.** *ad.* by the agency or influence of God, in a divine manner, excellently — *Ilāhi tūstir yā qudrat se. Rabbāni tariq se, nihuyat khūbī se* — Īswarī prabhāv wā sakti se. Īswarīy prakār se, ati uttam rūp se.
- DI-VINE'NESS**, *n.* participation of the divine nature, supreme excellence — *Khudāī, ilāhiyat, nihuyat khūbī* — Īswaratwa, bhagavattwa, ati uttamātā.
- DI-VIS'EN**, *n.* one who professes divination — *Pāl-go. pesh-go, kāhin, rammāl* — Bhavishyatsichak, bhavishyadvaktā, śakunaparīkshak, āgambhākhi, anumān k. w., atkal k. w.
- DI-VIS'ITY** *n.* the state of being divine, the nature or essence of God, the Deity, a false god, a celestial being, the science of divine things, theology — *Ilāhiyat, khudāī, khudā, devatā, bihištī jo khudā se ghat-kar magar insān se burh-kar hotā hai, 'ilm-i-ilāhi, 'ilm-i-mo'rifat, 'ilm-i-tasawwuf, fīqh* — Īswaratwa, bhagavattwa, Īswar, bhagawān, devatā, dev, devi, swargīy vyaktī jo Īswar se ghatkar parantu manushya se burhkar hotā hai, paramētharvidyā, Īswaravishayakavidyā, śrutividyā, pāramārthikavidyā.
- DI-VOR'C'E**, (*L. di, verbo*) to dissolve the marriage contract, to separate; *n.* the legal separation of husband and wife — *Katkhudāī ke 'aqd se āzād k., talāq d., judā yā 'alāhida k.; n. āin ke rū se jorū o khasam ki jud ī, āin ke rū se katkhudāī ke 'aqd se khudāisi yā 'azād, talāq* — Dharmānusār vivāhasambandhī tornā, vivāhasambandhan se mukt k., dharmānusār apni stri ko tyāg d. wā apne pati ko chhor d., alag k., prithak k.; *n.* dharmānusār vivāhasambandhanukti, vivāhasambandhanmochan, dāmpatyamukti.
- DI-VOR'CEMENT**, *n.* dissolution of marriage — *Katkhudāī ke 'aqd se āzādagi yā khudāisi, hājā ke 'aqd kī tānā, jorū o khasam ki judāī, talāq* — Dāmpatyamukti vivāhasambandhanmochan, dharmānusār stri purush kā viyog.
- DI-VOR'CER**, *n.* one that divorces — *Katkhudāī ke 'aqd se āzād k. w., āin ke rū se jorū o khasam ko judā k. w.* — Vivāhasambandhanbedak, stri purush kā vichchhed wā viyog karāne w., dharmānusār stri purush ko prithak k. w.
- DI-VOR'CIVE**, *a.* having power to divorce — *Katkhudāī ke 'aqd se khulās k. w., āin ke rū se jorū o khasam ko judā k. w.* — Dharmānusār stri purush ko prithak karne ko samarth.
- DI-VUL'GE**, *r.* (*L. di, vulgus*) to make public, to make known, to proclaim — *'Ayān k., fāsh k., 'alāniya k., bar-natā k., i-shā k., zāhir k.* — Vidit k., prakās k., pratāt wā pragat k., prachār k., sab se kah d.
- DI-VUL'GATE**, *r.* to publish; *a.* published — *Zāhir k., 'alāniya k., 'ayān k.; a. 'alāniya, 'ayān, mushtahar, āshkāri kiya gayā, manshūr, fāsh* — Vidit k., pratāt k., prachār k.; *a.* pratāt, prakāsit.
- DI-VUL'GATION**, *n.* the act of publishing — *Izhār, ishtihār, ilān, intishār* — Prakāśan.
- DI-VUL'GER**, *n.* one who divulges — *Mushtahar, zāhir k. w., 'alāniya yā 'ayān k. w.* — Prakāśak, pratāt k. w.
- DI-VUL'S'ON**. See under **DIVEL**. [alanūkrit k., susobhit k.]
- DIZ'EN**, *di-zu. r.* to dress, to deck — *Arāsta k., seh-o-zinat d.* — Banāw k., singār k.,
- DIZ'ZY**, *a.* (*S. dysi*) giddy, thoughtless, whirling; *r.* to make giddy — *Sar-gardān, mad-hosh, be-khabar, gardān, ghūmtā^h; v. sar-gardān k.* — Bhramari, ghurparogi, bhramī, sir ghumtā, chakchandiā, ghurnāvamān, pramādi; *r.* sir ghumanā.
- DIZ'ZARD**, **DIZ'ARD**, *n.* a blockhead — *Ahmaq, ullū^h* — Mūrhi, jar.
- DIZ'ZI-NESS**, *n.* giddiness, vertigo — *Daurān-i-sar, sudā, doār yā dauwār* — Ghumrī, ghumtā, tiwāndh, ghūmī, bhramar, bhrāmār.
- DŌ**, *v.* (*S. don*) to practise, to perform, to execute, to exert to transact, to finish, to answer the purpose; *p. t. DŌD*, *p. p. DŌNE* — *'Amal meñ lānā, ba-jā lānā, adā k., ko-shish k., zor mārānā, anjīm k., tanīm k., ākhir k., kāfi h., kifāyat k.* — Karnā, banānā, rachanā, cheshatā k., sūchanā, sampanna k., siddh k., pirā h., honā, bannā, yatheshat h.
- DŌ'EN**, *n.* one who does, an agent — *Fā'il, kunānda, 'āmil* — Karne w., kartā, karanhār, kārak. [Kām, kartūt, kriyā, vyāpār.]
- DŌ'INGS**, *n. pl.* things done, transactions — *Af'āl, harakāt, kirdār, kār, mu'āmalāt* —
- DŌAT**. See **DOTT**. [śikshanīy.]
- DŌC'ILE**, *a.* (*L. docen*) teachable — *Tarbiyat-pazīr, islāh-pazīr* — Sikhhanār, sikhshāsīl,
- DŌC'IBLE**, *a.* easily taught, tractable — *Tarbiyat-pazīr, āsāni se sikhāye jāne ke qābil, sadhne ke lāiq* — Anāyas se sikhāye jāne ke yogya, sikhshanīy, sikhshya, vāsag, vāsya, vāsytāmā, vās meñ āne ke yogya.
- DŌC'IBLE-NESS**, *n.* readiness to learn — *Tarbiyat-pazīrī, sikhne kī tez-zihnī* — Sikhshāsīl-twa, sikhne kī chapel buddhi. [niyatwa.]
- DO-QL'I-TY**, *n.* aptness to be taught — *Islāh-pazīrī, tarbiyat-pazīrī, sakhāwat^h* — Sikhsha-
- DŌCK**, *n.* (*S. doce*) a plant — *Ek bhānt kī paudhā yā per^h*.
- DŌCK**, *n.* (*G. dok*) a place for building or laying up ships — *Jahāzōn ke banāne yā maramat karne kī jagah* — Guddī, naukāvasthān, naukādhār, naukāgar, naukā banāns wā sudhārne kī sthān.
- DŌCK'YARD**, *n.* a place where ships are built and naval stores reposed — *Jahāz ke ba-*

- nāne aur bāhri jins rakhne ki jagah*—Naukānirmānāsthān, nāvika bhāndāgar.
- DÖCK, v.** (W. *tociao*) to cut off, to cut short; *n.* the stump of a tail—*Kātūā^h, chhoṭā k^h, lundā k^h; n. kati pūchh^h, bāhri pūchh^h.*
- DÖCI'ET, n.** a label or direction on goods, a list of cases in court; *v.* to mark with titles, to mark the contents of a paper on the back—*Nishān o pate kā rū'ju jo ushāb par bāndh dete haiñ, 'adālat meñ mu'addamoñ ki fihrist; v. chūṭhi ki pusht par lhu-lāsa likhnā, aṣṭ aṣṭ bātēñ pusht par likh d.*—Sāmāgrī ke upar kā aṅkapatra, kacchāhri meñ vivādon kā nāmāvalipatra; *v.* kisi patra ke āśay kā saṅgrah uski pith par likhnā, mukhya mukhya bātāñ pith par likh d.
- DÖCT'OR, n.** (L. *doctum*) a title in divinity physic law &c., a physician, a learned man—*Figh tibb āñ waqaira kā ek khitāb, tabīb, hakim, fugih, moufiri, mu'allim, 'allāma*—Paramārthavidyā vaidyakaśāstra dharmasāstra ādi kī ek padāvi, vaidya, chikitsak, paṇḍit, āchārya.
- DÖCT'OR-AL, a.** relating to the degree of doctor—*Figh tibb āñ waqaira ke mu'allim ke khitāb ke muta'allig, mu'allig yā 'allāma ke khitāb se nisbat dār*—Āchārya-adasambandhi, vaidyapadavishayak.
- DÖCT'OR-AL-LY, ad.** in the manner of a doctor—*Mu'allim ke tur par, fāṭih tabīb 'ālim yā 'allāma ke turig par*—Āchārya kī riti se, paṇḍit kī riti se, āchāryavat, paṇḍitavat, vaidyavat.
- DÖCT'OR-ATE, n.** the degree of a doctor; *v.* to confer the degree of doctor—*Mu'allim tabīb hakim fugih yā 'allāma kā khitāb; v. mu'allim tabīb fugih yā 'allāma kā khitāb d.*—Āchārya paṇḍit wā vaidya kī padāvi; *v.* āchārya paṇḍit wā vaidya kī padāvi d.
- DÖCT'OR-ESS, n.** a female physician—*Baidin^h.* [paṇḍit ke sadriś, paṇḍitavat.
- DÖCT'OR-LY, a.** like a learned man—*'Ālim ke mūnind, fāzil sā*—Āchārya ke sadriś,
- DÖCT'OR-SHIP, n.** the rank of a doctor—*Mu'allimī, maulariyat, mullāi, hukimī, tabībī*—Āchāryatā, āchāryapad, paṇḍitapad, vaidyapad.
- DÖCT'RINE, n.** what is taught, a principle of belief, a truth of the gospel, instruction—*Jo sikhāyā jāti hai^h, 'ilm, mazhab ki aṣṭ bāt, mazhab, mazhab, Injil kī bāt, ta'lim*—Jo sikhāyā jāti hai, vidyā, mat, tattwa, Isā dharm kā tattwa, śikshā, upadēś, upadēś.
- DÖCT'RINAL, a.** containing doctrine, pertaining to the act of teaching; *n.* something that is part of doctrine—*Maslak-mansūb, ta'lim āwez, ta'limī; n. koi chiz jo mazhab kī aṣṭ bāt kā hissa ho, maslak yā ta'lim kā hissa*—Tattwopadēśak, tattwopadēśi, tattwaśikshak, śikshāvishayak; *n.* dharmopadēś kā avayav, mat kī avayav, śikshāvayav.
- DÖCT'RINAL-LY, ad.** in the form of doctrine—*Maslak yā ta'lim ke tur par*—Dharmopadēś ke rūp se, tattwopadēś ke rūp se, śikshārūp.
- DÖCT'UMENT, n.** precept, instruction, a written evidence; *v.* to instruct, to direct, to furnish with documents—*Nasihāt, paṇḍit, bidāyat, narishat dāḍil, sanad, dast-āwez; v. ta'lim k., sikhānā^h, bidāyat k., sanad yā dast-āwez d.*—Upadēś, śikshā, ādēśalipi, lekhyapramāṇ; *v.* śikshā k. wā d., upadēś d., lekhyapramāṇ d.
- DÖCT'UMENTAL, a.** belonging to instruction—*Bidāyat nasihat ta'lim yā dast-āwez ke muta'allig, ta'limī, dast-āwezi*—Ādēśaviśiṣṭ, upadēśasambandhi, lekhyapramāṇaviśayak.
- DÖCT'UMENTARY, a.** pertaining to documents—*Dast-āwezi, sanadi*—Lekhyapramāṇya.
- DÖD'DER, n.** (Ger. *dotter*) a plant—*Bel ki ek qism, akāś-bel^h*—Latāvriksha viśesh.
- DÖD'DERED, a.** overgrown with dodder—*Ek qism ki bel se bhārā huā, akāś-bel se bhārā huā^h*—Viśesh latāvriksha se bhārā huā.
- DO-DÖC'A-GON, n.** (Gr. *dodeka, gonía*) a figure of twelve equal sides—*Ek shakl jiske bārah barābh zil hoiñ, shakl-i-dwāzdah azlū*—Dwādasāśra, dwādasakop.
- DÖDGE, v.** (*dog f*) to use craft, to shift place, to play fast and loose—*Fereb k., kaniyā-nā^h, jugah tabdil k., dagā d.*—Thāgnā, pravañchāñ k., dhokhā d., katrāñā, sthāñ ko hatāt chhorkar anyatra jāñā, bhārā wā jhāñsā d.
- DÖN'GER, n.** one who dodges—*Fereb k. w., kaniyāñ w., jugah tabdil k. w., dagā d. w., jhāñse-bāz*—Thāg, pravañchak, katrāñ w., jhāñsā d. w., bhārā d. w., kapaṭi.
- DÖD'GER-Y, n.** trick—*Fereb, jhāñsā^h*—Chhal, dhokhā.
- DÖD'KIN, n.** (D. *duit*) a little dobt—*Ek chhotā nikka*—Ek chhotā mudrā.
- DÖD'MAN, n.** a crustaceous fish—*Ek bhāñt ki machhli jiske kachkapā hotā hai^h.*
- DÖ'DO, n.** a large bird—*Ek bhāñt ki bari chiriyā^h.*
- DÖE, n.** (S. *du*) the female of a buck—*Harni^h, mrigi^h.*
- DÖFF, v.** (*do, off*) to put off, to strip—*Tāl rakhnā^h, uṭhā-rakhnā^h, ber k^h, dār k^h, utār-d^h, utār-lenā^h, nangā k^h.*
- DÖG, n.** (Ger. *dogge*) a domestic animal; *v* to follow as a dog—*Kuttā^h, kūkar^h; v. kuttie sā piche lagnā^h, kūkar kī nāñ piche-piche jāñā^h.*
- DÖG'ED, a.** sullen, sour, morose—*Sag-sirat, sag-tinat, tursh-rū, bad-kho, durusht, karakht*—Karkasabhāv, kīkṛtiyā, chirchirā, chirchirāhā, machlā, magrā, rūkhā.
- DÖG'ED-LY, ad.** sullenly, sourly, morosely—*Tursh-rū se, karakhtagi se, durushti se*—

Karkasatá-púrvak, kiṭkiṭiyāpan se, chīrchirāl t se, rukhāi se.

DŌG'GUD-NESS, *n.* sullenness, moroseness—*Tursh-rút, karakhtagi, bad-khoi, bad-mizáji, durushí*—Karkasatá, karkasáya, kiṭkiṭiyāpan, rukhāi, chīrchirāhaṭ, chīrchirāpan, inachlāi, magrái.

DŌG'GER-EL, *a.* loose, irregular, vile, mean; *n.* a loose irregular kind of verse—*Be-gaid, be-gá'idā, pūch, haqir*: *n.* *zatal-qá'ya, kharāb o be-wazn bahr ki ek qism, shikasta-bahr*—Sithil, niyamardhit, aniyam, kutsit, adham; *n.* kukavitā, mandakavitā, nicha-kavitā.

DŌG'GISH, *a.* churlish, brutal—*Durusht, karakht, bad-kho, bahāim-khaslat*—Karkas,

DŌG'GRIER, *n.* the brier that bears the hip—*Jawá-phúl, sadá-gulāb*—Javápushp, kantakagulma.

DŌG'CHEAP, *a.* cheap as dogs' meat—*Kutte ke gosht ki mánínd sastá, niháyat sastá, mitti ke mol*^h—Kúkar ke máns ke tulya sastá, balut sastá.

DŌG'DAYS, *n. pl.* the days in which the dogstar rises and sets with the sun—*We din jinmei suhail jai shíra-l'abir ústāb ke sath tulá yá gurāb hotá hai*—We din jinmei kukurasanjā dīnāyá. ke sath udit wá ast hōá hai. kukurasanjā dīn.

DŌG'FIGHT, *n.* a battle between dogs—*Kuttoñ ki lapañ*^h.

DŌG'KEEPER, *n.* one who takes care of dogs—*Kuttoñ ká rakhwál*^h. [hāngar.

DŌG'FISH, *n.* a species of shark—*Ek qism ká nuhang yá nihang*—Ek prakār ká grāh wá

DŌG'FLY, *n.* a voracious biting fly—*Ek buri makkhí jo kútti hañ*^h.

DŌG'HEARTED, *a.* cruel, pitiless, malicious—*Sag-dil, song dil, be-rahm, be-dard, kina-war, bud-kharāb*—Kukkurāriday, kathor, mirdayí, karunārahit, karunāsūnya, drohi, āti-dweshí.

DŌG'HOUSE, *n.* a mean habitation—*Kuttoñ ke ruhne ke qābil jagah, niháyat burá makān*—Kukkuragartā, śwāvivar, atikutsit vāsansthān, adhamasthān.

DŌG'KENNEL, *n.* a house for dogs—*Kuttoñ ke rakhne ke liye ghar yá jhoprā*^h, *tāzi-khāna*—Kukkurālay, kukkuragrih.

DŌG'LEECH, *n.* a dog doctor—*Tabib jo kuttoñ ká mu'ālañ kartá hai*—Kukkuravaidya, vaidya jo kuttoñ ki chikitsā kartá hai.

DŌG'MAD, *a.* mad as a dog—*Kutte sá págál*^h, *kutte sarikhá págál*^h.

DŌG'ROSE, *n.* the flower of the hip—*Sadá gulāb*—Javápushp, juwáphul.

DŌG'SEALS, *n. pl.* the corners of leaves of books folded down—*Kitābōñ ke waraṇōñ ke kone jo mure hōñ*—Pustakapatrōñ ke kone jo mure hōñ.

DŌG'SICK, *a.* sick as a dog—*Kutte ke mánínd hūnār*—Kúkar ke sadriś rogi.

DŌG'SKIN, *a.* made of the skin of a dog—*Kutte ki khāl ká baná huá*^h.

DŌG'SLEEP, *n.* pretended sleep—*Sag-khwál*—Kúkar-mind, kukur-mind.

DŌG'SMEAT, *n.* refuse, offal, vile stuff—*Júthá*^h, *jūthā, ākhor, kharāb chhutá huá khānā*—Uchchishistāna, bhojan se chhutá anna, kukkuramāns, kukkurāhar, kutsitabhojan.

DŌG'STAR, *n.* the star Sirius—*Shíra-l'abir, shíra-l-yamāñ, suhail*—Kukkurāstāra.

DŌG'TROT, *n.* a gentle trot like that of a dog—*Kutte ki chāl*^h, *kúkar-chāl*^h.

DŌG'TEETH, *n.* the teeth next the grinders—*Dārhoñ yá dārhoñ ke awlák ke dānt*—Dārhoñ wá dārhoñ ke nikat ke dānt.

DŌG'TRICK, *n.* an ill turn, surly treatment—*Buri harakat, bad-sulák*^h—Kucheshitá, du-DŌG'WEARY, *n.* excessively weary—*Bahut hí thaká huá*^h. [riachar, kuyyavahār.

DŌG'E, *n.* (It.) formerly the title of the chief magistrate of Venice and Genoa—*Sábib meñ Venis aur Jenoí shahroñ ke bare hákim ká laqab*—Púrvakál meñ Venis aur Jenoí nagarōñ ke pradhánādhyaksh ki padavi.

DŌGMA, *n.* (Gr.) an established principle, a settled opinion, a doctrinal notion—*Qá'idā, qánūn, mañ, tá'lim*—Mūlatattwa, tattwavākya, tattwa, niyam, vyavassthā, nirdes, ādes.

DŌG-MAT'IC, DŌG-MAT'ICAL, *a.* authoritative, positive, magisterial, arrogant—*Bar-wajih-i-hákim, há-hukumat, samad, khud-hukm, khud-rāe, yaqini, hukimāna, hákimí, mutakalbir*—Śāsanānurup, prāmāṇik, ādesak, nirdesak, swamatābhimāni, swamatāvalambí, nischayārth, drih, prabhuvāt, ahañkārī, garvit.

DŌG-MAT'ICAL-LY, *ad.* positively, arrogantly—*Yaqinan, yaqini taur se, gurúr se, takabbur se*—Ādesak prakār se, drih nischay se, drihokti se, matābhimān se, ahañkār se, garv se.

DŌG-MAT'IC-NESS, *n.* the quality of being dogmatical—*Khud-numái, khud-rāe, yaqini sirat*—Ādesakatā, swamatābhimānitwa, swamatāvalambitwa, nischayarthatwa.

DŌG-MATISM, *n.* positiveness in opinion—*Khud-rāe, apni rāe par tayaqqun*—Swamatāvalamban, swamatābhimān, drihokti.

DŌG-MATIST, *n.* a positive asserter—*Khud-rāe, apni rāe istihkām se sikhāne w., wah shakhs jo apne mat ke sikhāne par mustahkam hō*—Swamatavādī, swamatābhimāni.

DŌG-MATIZE, *v.* to assert positively—*Yaqinan doyan k., hákimāna taur se kahná, apni rāe istihkām aur takabbur se sikhānā*—Swamatavād k., drihokti se apnā mat sañsthapān k.

DŌG-MATIZER, *n.* one who dogmatizes—*Khud-rāe, apni rāe istihkām aur takabbur se*

- sikkhane* w. — Swamnatavādi, swamnatābhiniāni, apnā mat dīrībhokti se sañsthāpan k. w.
DÖLY, *n.* a species of woollen stuff — *Ek qism kā pashmī kaprā* — Ek prakār kā ūni kaprā. [chhotā mudrā.]
- DÖLT**, *n.* (D. *duit*) a small piece of money — *Ek qism kā chhotā sikka* — Ek prakār kā
- DÖLĒ**, *v.* (S. *dalan*) to deal to distribute; *n.* the act of dealing, any thing dealt out, a portion, charity — *Taqsim k., hissā k.*; *n.* *taqsim, jo chēz taqsim karke dē jāy, hissā, bhakhrā, khairāt* — Bāñthā, bhāg karke d.; *n.* bañtāi, vibhāg, aūs, bhāg, dān, dāna-dharm.
- DÖLĒ**, *n.* (L. *dolet*) grief, sorrow — *Afsos, ranj* — Šok, dukkh.
- DÖLĒFUL**, *a.* sorrowful, dismal — *Ranjida, afsurdā, malāl, dīl-gīr, gam-nāk, gam-angez, haal-nāk* — Šokart, soki, udās, dukkhī, šokajanak, dārup, khedajanak.
- DÖLĒFUL**-LY, *ad.* sorrowfully, dismally — *Ranj se, afsos se, afsurdagi se, gam-nāki se, mātām-angez se, haal-nāki se* — Šok se, dukkh se, udāsī se, dārunmā se, khedajanaka-twapīrvak. [dukkh, udāsī, dārunmā.]
- DÖLĒFUL**-NESS, *n.* sorrow, melancholy, dismalness — *Ranj, afsos, gam, haal nāki* — Šok,
- DÖLĒSOME**, *a.* melancholy, gloomy — *Afsurdā, gam-gū, ranjida, gam-nāk, mātām-angez, haal-nāk, dhūmlā* : *v.* — Šokart, dukkhī, udās, ghor, dārup.
- DÖLĒSOME**-NESS, *n.* gloom, melancholy — *Dhūmlāi, tārīkī, ranj, afsos* — Dhaundh, dhuñ-dhlāi, šok, udāsī, dukkhī. [dukkh.]
- DÖLLOU**, *n.* grief, lamentation, pain — *Gam, andoh, afsos, malāl* — Šok, vilāp, udāsī,
- DÖLLOU**-ER-OUT, *a.* producing pain — *Taklīf rasāi, gam rasāi, afsos-angez, ranj-āwar* — Vyathākar, dukkhajanak. [taklīf dāh — Šokajanak, pīrākar, vyathākar.]
- DÖLLOU**-ING, *a.* causing grief or pain — *Gam-rasāi, gam-angez, ranj-āwar, taklīf-rasāi*,
- DÖLLOU**-OUS, *a.* sorrowful, dismal, painful — *Gam-rasāi, ranj-āwar, mātām-angez, haal-nāk, dard-angez, pur-dard* — Šokanwīt, šokart, šokamay, dārup, ghor, dukkhāmay, pīrāmay. [Šok se, pīrā se, dukkh se, khed se.]
- DÖLLOU**-OUS-LY, *ad.* sorrowfully, mournfully — *Afsurdagi se, malāl se, ranj se, afsos se* —
- DÖLL**, *n.* (*idol*?) a child's puppet or baby — *Gūtiyā, pūthā*. [mudrā.]
- DÖLLAR**, *n.* (Ger. *thaler*) a silver coin — *Ek qism kā rīmī sikka* — Ek prakār kā rūpya-
- DÖLPHIN**, *n.* (Gr. *delphin*) a fish — *Ek qism kī samudari murchhī* — Ek prakār kī samudri machhī.
- DÖLT**, *n.* (S. *dot*) a heavy stupid fellow — *Ahmaq, kaudan, gārdī* — Mūrī, jar, mūrkh.
- DÖLT**-ISH, *a.* stupid, dull — *Kurd, ahmaq, kaudan, kund-zih* — Mūrī, jarabuddhī, nandamati. [rhatā.]
- DÖLT**-ISH-NESS, *n.* stupidity — *Kund-zihni, hamāqat, be-wuqūfī* — Jaratā, mūrkhātā, mūd-
- DO-MĀIN**, *n.* (L. *dominus*) dominion, estate, land about a mansion-house — *Pādshāhat, mamlukat, saltanat, milk, amlik, kisi amir ke makān ke nazdik ki zamin* — Rājya, deś, bhūmī, kisi kulīnapulasth ke ghar ke nikāt kī bhūmī.
- DÖME**, *n.* (L. *domus*) a building, a house, an arched roof, a cupola — *Imārat, makān, havelī, qubba, gumbaz* — Griha, ghar, ardhagolākaraprāsādhārīng, harmyasikhar.
- DÖMAL**, *a.* pertaining to a house — *Ghar ke mutāalliq* — Grihasambandhī.
- DO-MĒS**-TIC, *a.* belonging to the house, private, tame, not foreign; *n.* one kept in the family, a servant — *Khāngī, khāss, puskida, khāna-parwardā, dast āmoz, palā huā, desi, gār-mulk kā nahū*; *n.* *khāna-zid, wā-basta, khidmat-gār* — Gharāi, gharailā, grihasambandhī, nij kā, chhipā, aprakāśya, palua, hila, swadesī; *n.* grihavasī, gharailā jan bhritya, sevak, parichar, dās.
- DO-MĒS**-TICAL, *a.* belonging to the house — *Khāngī* — Gharailā, gharāi. [bhāntī se.]
- DO-MĒS**-TICAL-LY, *ad.* in a domestic manner — *Khāngī taur se* — Gharailā rīti se, gharāi
- DO-MĒS**-TICATE, *v.* to make domestic, to tame — *Khāna-parwardā k., khāngī k., wā-basta k., rachānā, ramānā* — Gharailā k., gharāi banānā, paluā k.
- DÖM**-TICLE, *n.* a house, a residence — *Makān, ghar, rahuc kī jagah* — Griha, vāsanthān.
- DÖM**-TICLED, *a.* having an abode — *Makān-dār* — Kritavās, kritālay, ghar w.
- DÖM**-TICLI-ARY, *a.* pertaining to an abode, intruding into private house — *Makān se nisbat-dār, khāngī makānāi meī bu-gār ijāzat yāsne* w. — Grihasambandhī, gharāi, logh ke nij ke gharāi meī binā anumati ghusne w.
- DÖM**-TICLI-ATE, *v.* to render domestic — *Gharāi yā gharailā k.*
- DÖM**-T-NATE, *v.* (L. *dominus*) to rule, to govern, to prevail over — *Hukūmat k., amal k., farmān rawāt k., gālīb k., sar-dārī k.* — Śāsān k., kartritwa k., ādhipatyā k., dāmān k., dabā d.
- DÖM**-T-NANT, *a.* ruling, governing, prevailing — *Hukūmat k. w., amal k. w., farmān-rawāt, gālīb k. w.* — Śāsānakāri, prabhūtā k. w., ādhipatyā k. w., dāmān k. w., dabāne w., prabhūt, pradhān, prabāl.
- DÖM**-T-NATION, *n.* power, dominion, tyranny — *Tūqat, sar-dārī, hukūmat, zabar-dasti, zulm* — Prabalatā, prabhūtā, śāsān, ādhipatyā, atyāchār kā śāsān, upadāy, dāurātānya.
- DÖM**-T-NATIVE, *a.* governing, imperious — *Hukūmati. hukūmat k. w., mutakabbī, zālīm* — Śāsānakāri, prabhūtā k. w., ādhipatyakāri, pragallāh, bhartsānakāri.

- DÖM'I-NĀ-TOR**, *n.* a ruler, an absolute governor—*Hākīm, zālīm, kull-mukhtār hākīm*—Adhipati, prabhu, śśānanakartā, swayamprabhu, swādhīnarāj.
- DÖM-I-NĒER**, *r.* to rule with insolence—*Zor-o-zulm se hukūmat k., sar-hangi k., takabbur se sūhīb k., zabar-dastī k.*—Atyāchār se śśāsan k., uddhati wā avinay se adhipatyā k.
- DO-MĪ'ŌN**, *n.* sovereign authority, power, government, territory, region, district—*Pādshāhāt, saltanat, iktiyār, tūhakkum, hākīmī, 'amal-dār, hukūmat, mamlukat qalam-rān, mulk, diyār*—Adhipatyā adhikār, rājyatwa, prabhutwa, śśāsan, rājya, deś, pradēś.
- DO-MĪN'I-'ĀI**, *a.* (L. *dominus*) noting the Lord's day or the Lord's prayer—*Khudā ke din yā namāz ke muta'alliq, itwār kā h., itwār ki namāz k.*—Prabhudivasavishayak, śśāwanadivasavishayak, ravivārasambandhī, prabhuhajanavishayak, bhagavadbhajanavishayak. [deś ke kulīn ki upādhi.]
- DÖN**, *n.* (L. *dominus*) a Spanish title—*Spen ke mulk ke ashraf kā jagah*—Spen
- DÖS'SHIR**, *n.* the rank of a gentleman or knight—*Shurif yā muuntāz sawār kā darja*—Kulīn wā pratishthit ghurecharhe kā pad.
- DÖN**, *r.* (to, on) to put on—*Pahīnā h.*
- DO-NĀ'TION**, *n.* (L. *donum*) the act of giving, a grant, a gift—*Bakhshish, dihiish, dād-dihish, 'atā, nisar, nazarāna*—Dān, pradān, datta, sampadān.
- DÖ'NĀRY**, *n.* a thing given to sacred uses—*Wah shai jo dūnī kāmōn ke liye dā jāti hai*—Dharmārthadatta. Śśāwara ke nimitta datta vastu.
- DÖS'A-TIVE**, *n.* a gift, a present, a largess—*Dād-dihish, bakhshish, nazar, 'atā, nisar*—Dān, pradān, datta, pāritoshik. [jūti hai—Dānagrāhī, dānagrāhitā.]
- DO-NĒE'**, *n.* one to whom any thing is given—*Bakhshish pane w., jisko bakhshish di*
- DÖ'NÖU**, *n.* one who gives any thing—*Bakhshanāla, wāhib, dihandā, देने w.*—Dātā, dāyak, dānakartā. [pūrvakālikakriyā.]
- DÖNE**, *p. p.* of do—*Do kā mazi-mā'tif alai-hi yā fī lī mātif*—Do kā pūrvakriyā wā
- DÖN'JON**, *n.* (Fr.) a strong tower—*Ek mazbūt burj yā qal'*—Porhā kothā wā koṭ.
- DÖOM**, *r.* (S. *dom*) to judge, to condemn, to destine; *n.* judicial sentence, condemnation, destruction—*Tajrīz k., fatwā d., saza kā hukm d., muqarrar k., muqaddar k. : n. fatwā, saza kā hukm, bar-bādī, pāc-māli, hukūki*—Vichār k., dandājñā d., thāhrāna sthīr k., nirpay k.; *n.* nirpay, vichār, dand, dandājñā, kshay, nāś.
- DÖÖM'ÖU**, *a.* full of destruction—*Bar-bādī halāki yā tabāhi se bhārā huā*—Nāśamay, dhwānsamay. [vichārudin, jagat ke śśēsh meñ mahāvichārādīvas.]
- DÖÖM'S'DĀY**, *n.* the day of final judgment—*Roz-i-qiyāmat, roz i 'āqibāt, mukshar*—Mahā-
- DÖÖM'S'DĀY-NÖÖK**, *n.* a book made by order of William the Conqueror in which the estates of England were registered—*Inglistān ki sah zumūn-dāriyōn ki likhne ke liye William dī Kānkarur nām pādshāh ke hukm se jo ek kitāb banī thi*—England ke sab khetōn aur bhūmī ki likhne ke nimitta William dī Kānkarur rājā ki ājñā se jo ek pustak banī thi. [dar, rāh, guzar—Dwār, praveś, path, mārg.]
- DÖÖR**, *n.* (S. *duru*) the entrance into a house or apartment, a passage—*Darwāzā,*
- DÖÖR'CASE**, *n.* the frame of a door—*Darwāze kā chau-kuthā*—Dwār kā chaukuthā.
- DÖÖR'KEEP-ER**, *n.* one who keeps a door—*Darbān yā darwān, derghī-hān, derghī-dār*—Dwārpal, dwārarakshak.
- DÖÖR'POST**, *n.* the post of a door—*Darwāze ki thūni*—Dwārastambh, dwār ki thūni.
- DÖÖR'STEAD**, *n.* entrance of a door—*Darwāze ki jagah*—Dwār ki jagah.
- DÖQUET**. See DOCKET.
- DÖ'RI-AN**, *a.* pertaining to Doris—*Mulki-i-Doris ke muta'alliq*—Dorisdeśasambandhī.
- DÖR'IC**, *a.* pertaining to Doris, denoting one of the orders of architecture—*Mulki-i-Doris ke muta'alliq, mā-mūri ki ek maz' yā taur se mansūb*—Dorisdeśasambandhī, grihanirupān ke ek viśēś mārg wā riti kā sambandhī.
- DÖR'I-QISM**, *n.* a phrase of the Doric dialect—*Mulki-i-Doris ki zabān ki istilāh yā sukhan*—Dorisdeś ki bhāshā kā vākya.
- DÖR'MANT**, *a.* (L. *dormio*) sleeping, at rest, not used, concealed, leaning—*Khwābida, khusht, kāhil, sust, gar-musta'mal, m'attal, poshida, nakhfī, jhukā h.*—Sotā, supt, dhīlā, nirudyogi, chhipā huā, gupt, uthāngī huā.
- DÖR'MANT**, **DÖR'MAR**, *n.* a large beam, a sleeper—*Shaktir, khwābida*—Kārī, dharan, sone w., sūtnē w., sowaiyā. [shudh.]
- DÖR'MI-TIVE**, *n.* a soporific medicine—*Nīnd lāne-wālī dawā*—Nīnd lānewālī au-
- DÖR'MI-TO-RY**, *n.* a place to sleep in, a burial place—*Khwāb-gāh, gor-istān*—Sayanā-gār, nidrāśālā, sone wā sūtnē kā ghar, samādhisthān.
- DÖR'MÖUSE**, *n.* a small animal—*Ek qism ki chhotā jūn-war jo jāre bhar sotā rahitā hai*—Ek prakār kā chhotā jantu jo jāre bhar sotā rahitā hai.
- DÖRP**, *n.* (D.) a small village—*Ek chhotā gāw h.*
- DÖRR**, *n.* a kind of flying insect—*Ek bhūnt kā urne-wālā kirāḥ.*
- DÖR'SĀL**, *a.* (L. *dorsum*) relating to the back—*Pushi ke muta'alliq*—Prishthasambandhī, pith kā sambandhī.

- DORSEL, DORSEK, n.** a pannier, a basket—*Tokri^h, khānchā^h, jhawā^h, dālā^h, daurā^h.*
- DÓSE, n.** (Gr. *dosia*) the quantity of medicine taken at one time; *v.* to give in doses—*Dawā ki mu'tād, mu'tād, kharāk, jitni dawā ek bār mein pine jā khāne mein āve, mūqār; v. mu'tād mein d.*—Aushadhamātrā; *v. mātrā karke d.*
- DÖT, n.** (S. *dyttan*?) a small point or stop; *v.* to mark with dots, to make dots—*Nuqtā, bindi^h; v. nuqtā se nishān k., nuqte d., nuqte banānā—Śūnya, vindu; v. vinduon se ankī k., vindu banānā.*
- DÖTAL, a.** (Gr. *dos*) relating to the marriage portion of a woman—*Jahezī, jahez-mansūb—Stridhanavishayak, yantukasambandhi.*
- DO-TĀ'TION, n.** the act of endowing, endowment—*Jahez-dihī, jācdād-bakhshī, khairāt ke liye jācdād-bakhshī, waqf—Stridhanadān, devaswadān, devaswa.*
- DÖTE, v.** (1. *doten*) to have the mind impaired by age or passion, to be silly, to love extremely, to decay—*Burhāpe jā 'ishq se hawās-bākhṭa h., nihāyat pyār k., muhabbat mein gurr k., zarāl k., tazazzul h., ablah h., farefta h., shefta h.*—*Vridhdhāpā wā prem ke kārān se mandmatī wā hatabuddhi h., sathiyānā, abudh h., mūrḥ h., atyant prem k., atyantānūrakt h., sneh mein dūb jānā, jīm h., kshay ko prāpt h.*
- DÖTAGE, n.** imbecility of mind, silly fondness—*Burhāpe ke sahab se 'aql ki nuqsān jā za'ifi, sathiyahat^h, fareftagi, sheftagi—Vridhdhāpā ke kārān se buddhi kā nās, buddhinās, hatabuddhitwa, buddhikshinātā, barā dulāp-pyār, atyantaprem, atyantānūrāg.*
- DÖTARD, n.** one whose mind is impaired by age—*Zāilu-l-'aql, kkarif, wah shakhs jiskī 'aql kharāb gā h., pīr-i-ablah—Kshinābuddhi, hatabuddhi, burhāpe se hatabuddhi.*
- DÖTARD-LY, ad.** like a dotard, stupid, weak—*Zāilu-l-'aql ke māwind, jis shakhs ki 'aql kharāb gā ho uske māwind, pīr-i-ablah ke māwind, kund, be-waṣūf—Vridhdhāpā se hatabuddhi ke sadris, mūrḥ, jarābuddhi, mandamatī.*
- DÖTTER, n.** one who dots, one weakly fond—*Burhāpe jā 'ishq se hawās-bākhṭa, kharif, be-waṣūf shakhs 'ishq mein shefta jā gurr shakhs, farefta shakhs—Vridhdhāpā wā prem ke kārān se mandamatī wā hatabuddhi, sneh mein dūbe w., atyantānūrāg, atyant prem k. w.*
- DÖTING-LY, ad.** by excessive fondness—*Nihāyat muhabbat se, fareftagi se, sheftagi se—Ātyantānūrāg se, atyant prem se.*
- DÖTTARD, n.** (doddered?) a tree kept low by cutting—*Per jis chhāt kar burhne*
- DÖTTER-EL, n.** (dote) a bird—*Ek bhāt ki chiriyā^h.*
- DOU-A-NIEV, n.** (Fr.) an officer of customs—*Rusūm kā 'uhda-dār, maksūl kā 'uhda-dār—Kor kā adhyaksh, karādhyaksh.*
- DOUB'LE, a.** (L. *duplex*) two of a sort, twice as much, twofold, deceitful; *ad.* twice over; *v.* to add as much more, to increase to twice the quantity, to repeat, to fold, to pass round; *n.* twice the quantity or number, a trick a shift—*Dūnā^h, dūgnā^h, dūnālā^h, do-chand jā du-chand, muzā'af, dohrā^h, chhal^h, kapṭi^h; ad. dūgnā^h, dūnā^h; v. dūnā k. jā h., dūgnā^h, dūgnā^h, dūgnā h. jā k., dohrānā dohrā k., mūrṇā jā mūrṇā^h, ghām-kar jānā jā le jānā^h; n. dūnā^h, dūgnā^h, dūnādān^h, musannā, al-muzā'af, muzā'af, dhokhā^h, chhal^h.*
- DOUB'LE-NESS, n.** the state or quality of being double, duplicity—*Taz'if, dohrānā^h, riya, du-raṅgi, riya-kārī—Dohrajan, dwaṅgunya, ubhayatwa, dwivyavahāritwa, chhal, kapat.* [w^h, ghām-kar jāne w^h]
- DOUB'LER, n.** one that doubles—*Dūgnāne w^h, dohrāne w^h, dūnā k. w^h, mūrṇe*
- DOUB'LET, n.** a waistcoat, two, a pair—*Āngarkhā^h, do^h, jī rā^h.*
- DOUB'LING, n.** the act of making double, a fold, an artifice, a shift—*Dohrānā^h, parāb^h, dhokhā^h, chhal^h, tāt-matol^h.* [se, dagā bāzi se—Dūnā, dwigun, chhal wā kapat se.
- DOUB'LY, ad.** in twice the quantity, deceitfully—*Dūgnā, do-chand jā du-chand, fareb*
- DOUB-LÖÖN', n.** a Spanish coin—*Spen ke mūk kā ek sikka—Spen de kē ek mudrā.*
- DOUB'LE-BIT-ING, a.** cutting on either side—*Har do taraf kātne se—Donon ko kātne w.*
- DOUB'LE-DEALER, n.** a deceitful person—*Du-raṅgā, do-raṅgā, furbi, makkār—Dwiyā-pāri, dwivyavahārī, kapatī, chhalī.* [khā, kapat, chhal, dwivyavahāritwa, dwiyāpār.
- DOUB'LE-DEAL-ING, n.** artifice, duplicity—*Fareb, riya, māk, du-raṅgi, do raṅgi—Dho-*
- DOUB'LE-DYE, v.** to dye twice over—*Dohrā-kar raṅgnā^h.* [patākār, kapatarūp.
- DOUB'LE-FYED, a.** with a deceitful aspect—*Farebi rukh kā, dagā-bāzi ke rukh kā—Ka-*
- DOUB'LE-FACED, a.** deceitful, hypocritical—*Farebi, dagā-bāz, riya-kār, makkār, do-rukhā, do-rā—Chhalī, dwimukh, ubhayatomukh, kapatī, dāmbhik.* [do ākār kā.
- DOUB'LE-FORMED, a.** having a mixed form—*Do-rukhā, do-rukh kā—Dwīrūp, dwākār.*
- DOUB'LE-FOUNT-ED, a.** having two sources—*Do aśl kā, do aśl rakhne se—Do mūl kā, do mūlwālā, dwimūlak.* [raṅg se sonahlī k.
- DOUB'LE-GILD, v.** to gild with double colouring—*Dohre raṅg se tilā-kārī k.—Dohre*
- DOUB'LE-HAND-ED, a.** having two hands—*Do-dast—Do-hathā, dwihast.*

- DOUB'LE-HEART-ED**, *a.* having a false heart—*Dagá-báz, makkár, farehí*—*Kapaṭi, chhali, se band k.*—*Dohri porhái k., dohri porhái se múnḍná.*
- DOUB'LE-MIND-ED**, *a.* unsettled, wavering—*Be-qurúr, do-dilá, pas-o-pesh k. w.*—*Asthir, duchitá, dwimanask, ágápichá k. w., ágápihá k. w.*
- DOUB'LE-MOUTHED**, *a.* having two mouths—*Do mukhá^b.*
- DOUB'LE-NÄ-TURED**, *a.* having a two fold nature—*Do-sírat-dár, do-khásiyat-dár*—*Dwi-dharmavíśisht, dwigunayukt, dwibhāv, dwilhātu.*
- DOUB'LE SHADE**, *c.* to double natural darkness—*Tab'í yá zúti túríki ko do-chand k.*—*Swábhávik andhakár ko dwigun k.* [*gun prabhá se chamaktá huá.*]
- DOUB'LE-SHIN-ING**, *a.* shining with double lustre—*Do-chand dh-dári se ranshan*—*Dwi-*
- DOUB'LE-TONGUED**, *a.* deceitful—*Dagá báz, du zabán, farehí, rigá-kár*—*Chhali, kapaṭi.*
- DOUBT**, *dōūt, c.* (L. *dubitō*) to waver, to hesitate, to suspect, to question; *a.* uncertainty of mind, hesitation, suspense, suspicion, difficulty—*Pas-o-pesh k., huis-bais k., shash-o-panj k., shubha k., ishtibáh k., shokk k.; n. shubha, ishtibáh, pas-o-pesh, shash-o-panj, huis-bais, khar'ká, chintá, tazab-zab, shakk, gumán, wasarás, 'uzr, 'itiráz, ish'kál*—*Ágápihá k., ágápichá k., sandeh k., sañsáy k., sañká k.; n. chittavibhāp, chittavibhān, aniray, ágápichá, ágápihá, dubḍhá, sandeh, sañsáy aviśwas, sañká, bāḍhá, kaṭit, bāḍh.* [*ay ho sakai.*]
- DOUB'TA-BLE**, *a.* that may be doubted—*Jis par shakk ho sake*—*Jis par sandeh wá sañ-*
- DOUB'TER**, *a.* one who doubts—*Shakkí, shash-o-panj k. w., huis-bais k. w., wahmí, was-*
- DOUB'TFUL**, *a.* not settled, ambiguous, obscure, uncertain, hazardous, suspicious, not confident—*Do-dilá, shakk', wasarás, gur-anqarrar, mazab-zab, mushtabih, mushkák, khatar náq, andeshu-nak, shubh ká, par shakk, wahmí, kháif, andeshu-mand*—*Anavas-*
- DOUB'TFUL-LY**, *ad.* in a doubtful manner—*Shubhe se, shakk se, mushkák taur se*—*Sandeh se, sañká se, sañsáyapurvak.*
- DOUB'TFUL-NESS**, *a.* suspense, ambiguity—*Huis-bais, pas-o-pesh, sash-o-panj, ishtibáh, bhām*—*Dubḍhá, ágápichá, ágápihá, sandighatá, sañkaniyatwa, sandehárh, aspshtárh.* [*sañsáy, jhānjhat.*]
- DOUB'T-ING**, *a.* scruple, perplexity—*Shakk, shubha, parh-o táb, hairáni*—*Sandeh, sañká,*
- DOUB'T-ING-LY**, *ad.* in a doubting manner—*Shubhe meñ, shakk meñ, pas-o-pesh se*—*Sandeh meñ wá se, sañsáy, sañsáy sahít.*
- DOUB'T-LESS**, *a.* secure; *ad.* unquestionably—*Makfú, be-khanf; ad. be-shakk, be-shubha, lá-raib*—*Sukashit, biná bhay; ad. nirsandeh, sañsáy lina, sunis'hit.*
- DOUB'T-LESS-LY**, *ad.* unquestionably, certainly—*Be-shubha, bi shokk, gayáan, lá-raib, albatá*—*Nirsandeh, nirsañsáy, sunis'hit.*
- DOU'CE-CEUR**, *n.* (Fr.) a bribe, a lure—*Rishwat, tu'ma*—*Ghús, akor, lohh.*
- DOUGH**, *do, n.* (S. *duh*) uncooked paste—*Gúndhe máñ, yá saná huá átá^b.*
- DOUGHY**, *a.* like dough, soft, unhardened—*Gúndhe hue áte sa^b, komal^b, kará nahín^b, píl'pílá^b.* [*miridú.*]
- DOUGHY-KED**, *a.* unfinished, soft—*Ná-tonán, muláim, píl'pílá^b*—*Asamāpt, komal,*
- DOUGHY-KNEAD-ED**, *a.* soft, like dough—*Muláim, gúndhe hue áte sa^b, píl'pílá^b*—*Namra, komal, miridú, gúndhe wá mañre hue áte sa.*
- DOUGH'TY**, *dō'uty, a.* (S. *dohitig*) brave, valiant, noble, eminent—*Diler, ja'wán-mard, mardana, shujá, shurij, 'áli-nasab, 'áli-shán, buzurg*—*Sáhasi, vir, súr, kulm, utkrisht, sreshth.*
- DOUGH'TY-NESS**, *a.* valour, bravery—*Dilerí, shujá'at, gázi-mardí*—*Viratá, sáratá, síhas.*
- DOUSE**, *c.* (Gr. *duo*?) to plunge into water, to fall suddenly into water—*(fota d., dukhi máñwá, gata kháñwá, yak-á-yak pani meñ girná*—*Chabho d., dubáná, dóbna, akasmát pani meñ girná.*
- DOVE**, *n.* (S. *dawa*) a pigeon—*Kabútar, fákhta*—*Kapot, kapotiká.* [*gár.*]
- DOVE'COT**, **DOVE'HOUSE**, *a.* a place for doves—*Kabútar-khána, káñuk, kabák*—*Kapotá-*
- DOVE-LIKE**, *a.* resembling a dove—*Kabútar sa*—*Kapotavat, kapot rá, kapot sarikhá.*
- DOVE-SHIP**, *n.* the quality of a dove—*Kabútar yá fákhta kí khásiyat*—*Kapotagun, kapotadharm.* [*sadrí, nirdoshi, niraparádhi, bhola.*]
- DÓVISH**, *a.* like a dove, innocent—*Kabútar kí máñind, be-gunáh, be-jurm*—*Kapot ke*
- DÓVE-TAIL**, *n.* a form of joining two bodies; *v.* to join by dovetail—*Qulfi*; *v. qulfná, qulfi d.*—*Ek prakár ká joñ wá granthan, kapotabálakárahkashthasandhi; v. ek vi-*
- DÓV'ER**, **DÓV'ER-Y**, **DÓV'RY**, *n.* (Gr. *dos*) the property which a wife brings to her husband, a widow's portion, endowment—*Daher, juhaz, mahar, ba'khsish*—*Stridhan, yautuk, vidhavádhan, dán, pradán.*
- DÓW-A-BLE**, *a.* that may be dowered—*Jisko dahez yá jahez mil-sake, jise mahar mil sake*

—Jisko stridhan mil sakai, jo yautukavati ho sakai.

DŌW'A-GER, *n.* a widow with a jointure, a lady who survives her husband—*Mahr-dār beva*, *bātskhāh yā amiroi ki beva*—Yaukukaviśishṭavidhavā, stridhanayuktavidhavā, vidhavā rānī, kulin ki randā.

DŌW'EREN, *a.* furnished with a dower—*Jahez-yāfta, mahr-yāfta, mahr-dār*—Yautukaviśishṭ, yautukavati, yautukapripta. [dhanarabit.

DŌW'ER-LESS, *a.* without a dower, unportioned—*Be-jahz, be-mahr*—Yautikahin, stri-

DŌW'DY, *n.* (Gael, *dudh*?) an awkward ill dressed woman; *a.* awkward—*Ju 'anrat phūhar ho aur huri tarah se kapre pahine ho*; *a. phūhar*^h—Phūhar durveshīni, jo stri-phūhar ho aur huri bhāntī se kapre pahine ho.

DŌW'LAS, *n.* a kind of coarse linen—*Ek qiam kā motā mazbūt kaprā, qazi, gūzina, gīrhā*^h—Ek prakār kā motā porhā kaprā.

DŌWN, *a.* (Dan, *down*) soft feathers or hair, any thing that soothes—*Narm par gā roen, taskin-bukhsh shai*—Komal pañkh wā rom, āśwāsak vastā, mridupakṣa, mridulom. [se bhārā huā, mridupakṣh wā mridulom se bhārā huā.

DŌWNED, *a.* stuffed with down—*Narm par gā roen se bhārā huā*—Komal pañkh wā rom

DŌWN'Y, *a.* covered with down, soft—*Roen dār, pusha-dār, mulāim, narm*—Mriduloma-

DŌWN, *n.* (S. *down*) a flat on the top of a hill, a large open plain—*Pahāri ke ūpar kā maidān, ek barā wastī maidān*—Pahāri ke ūpar ki samabhūmi, bahut dūr tak sama-

DŌWN, *prep.* (S. *adun*) along a descent, from a higher to a lower place, towards the mouth of a river; *ad.* to a lower place or state, on the ground; *a.* plain, dejected; *v.* to descend, to conquer—*Niche^h, tale^h, leth^h, kisī nālī ke muhāne ki or^h*; *ad. tale^h, niche^h, bhām yā khāmī par^h*; *a. sālā^h, thic^h, udās^h*; *v. utarā^h, parhārā^h, marā^h, niche^h, k^h*. [—*Niche ki taraf, nashrb me^h*—*Niche ki or, utār me^h*.

DŌWN'WARD, DŌWN'WARDS, *ad.* from a higher to a lower place, in a descending course

DŌWN'WARD, *a.* tending down, dejected—*Niche ki taraf jhukā, dhātā yā dhātāwā^h, dil-shikasta, ūfāda, pat*—*Niche ki or jhukā, adhogāmi, adhomukh, munh laṭkāye hue, ndās*.

DŌWN'CAST, *a.* bent down, dejected—*Jukā^h, afsarda, sar-nigūn, sharm-gū, mahjūb, dil-gir*—Nihurā, udās, adhomukh, lajila, munh laṭkāye hue, dimmukh.

DŌWN'FAL, *a.* ruin, calamity, a sudden fall—*Tabāhi, kharābī, kharābī, tūhūdām, mis-mārī, munsbat, ūfat, ūghānā se girnā*—Dhwāns, wās, vipat, āpat, haṭāt girnā wā jatan. [uiche girnā huā, adhahpatit.

DŌWN'FALLEN, *a.* ruined, fallen—*Bar-bād huī, tabāhi, girā huā^h*—Nashṭ huā, dhwānsit,

DŌWN'GIVEN, *a.* hanging down loose—*Niche totaktā huā^h*.

DŌWN'GLID, *a.* declivity; *a.* sloping—*Chār^h, dhāt^h*; *a. dhāt^h, dhātāwā^h*.

DŌWN'LOOKED, *a.* gloomy, sullen, melancholy—*Dil-g-r, dil-tang, nā-khush, tira-zam'r, malāl*—Udās, udvigna, dinaman, khinna. [sayanakal, nidrākāl.

DŌWN'LY-ING, *a.* the time of repose—*Arām kā waqt, sone kā waqt*—Sone kā samay,

DŌWN'RIGHT, *a.* plain, open, direct, unceremonious; *ad.* straight down, in plain terms, completely—*Sada, rāst, sāf, sāhir, mahz, sarīh, be-takalluf*; *ad. sidhā niche^h, khattī-mūl ke tuar par, khayā^h, sarīhan, sāf sāf, tanvīm, kull, kullu-hum*—Thik, saral, khulā, spashṭ, sidhā, bina šil saṅkoch kā; *ad.* lambarip se, sidhā, khulā khulā, thik thik, spashṭarip se, sampurnarip se sab.

DŌWN'RIGHT LY, *ad.* in plain terms, bluntly—*Sāf sāf, sarīhan, be-intigāzī se, nā-shi-nāsāna, be-murawarati se*—Khulā khulā, spashṭarip se, bina šil saṅkoch.

DŌWN'RIGHT-NESS, *a.* plainness, bluntness—*Sādagi, be-sākhtagi, safāi, rāsti, sidhā^h be-takalluf, be-intigāzī, be-murawarati, be-tihāzī*—Kharāī, spashṭatā, āsūtā, rukhāī, anāripur asabhiyāt.

DŌWN'SIT-TING, *n.* the act of sitting, rest—*Baithuā^h, āram*—Baithab, baithak, viśrām.

DŌX-ŌL-O-GY, *n.* (Gr. *doxa, logos*) a form of giving glory to God—*Khulā ki hamd karne kā ek tar*—Parameśwar kā mātātmyaprakāśakastatīvīśi.

DŌX-O-ŌG-I-CAL, *a.* giving praise to God—*Khulā ki hamd-amez, k'ulā ki hamd k. w.*—Parameśwar kā mātātmyaprakāśak, Parameśwar ki stuti k. w.

DŌX'Y, *n.* a prostitute; *a.* sweetheart—*Kusbi, yārni, mā'shūja, mahbūba*—Paturiyā, veśyā, dhemni, urhārī.

DŌZE, *v.* (Dau. *doser*) to slumber, to sleep lightly, to stupify, to spend in idleness—*Jhapki lenā^h, ānkh lujānā^h, ūghnā^h, āksānā^h, ūghnā^h achet k^h*.

DŌZY, *a.* sleepy, drowsy, sluggish—*Nīndāsā^h, ūghnāsā^h, āskati^h, dhilā^h*.

DŌZI-NESS, *a.* sleepiness, drowsiness—*Nīndāsā^h, ūghnāsā^h, ūghnā^h*.

DŌZING, *n.* a slumbering, sluggishness—*Nīnd^h, solā^h, āskat^h, dhilā-pan^h, ālās^h*.

DOZEN dūzn, *a.* (Fr. *douzaine*) twelve; *n.* the number twelve—*Bārāh*; *n. bārāh ki gintī^h*. [phūhar^h; *v. paturiyon kā sang k^h*.

DRA, *n.* (S. *drabbe*) a slut, a strumpet; *v.* to associate with strumpets—*Paturiyā^h,*

- DRĀB'BINU** *n.* a keeping company with drabs—*Paturiyōn yā phūharon ká sang k^b*.
DRĀB *n.* (Fr. *drap*) a kind of thick woollen cloth; *a.* of a dun colour like drab—*Ek bhānt ká gūrhā nīnī kaprā^b*; *n.* *tānbe ke rang ká^b, kálā^b*.
DRACHM, *drām*, *n.* (Gr. *drachmē*) a Greek coin. the eighth part of an ounce—*Yunāniyōn ká ek qadim sikkā, ek qism ká wazn, dirham*—Yavānōn ká ek rūpyamudrá viśesh ek parimān viśesh.
DRĀFF *n.* (D. *druff*) refuse, leek, dregs—*Sītki^b, khūd^b, phok^b, khoi^b khālī^b*.
DRĀF'FISH, **DRĀF'FY**, *a.* dreggy, worthless—*Sīthī-dār, khūd-dār, guillā^b, nā kāra, nā-bakār*—*Sīthimay, khūd phok khoi wā khālī se bhārā huā, mā-lā, malin, malin, asār*,
DRAFT. See **DRAUGHT**. [gunarahit, adham]
DRĀG *v.* (S. *dragan*) to pull along by force, to draw along, to trail on the ground, to proceed heavily; *n.* a kind of net, a hook, a ear, whatever is drawn—*Tānnā^b khūch h-jānā^b, ghasitū^b, ghasit h-jānā^b, dhīre dhīre chabū^b, karkhilā^b, karkhile jānā^b*; *n.* *ek bhānt ká jāl^b, ek kōntō ānkṛā unkarā yā ānkṛī^b, ek chhakṛā yā gārī^b, jo kuchh khūchā yā ghasitū jātā hai^b*.
DRĀG'MAN, *n.* a fisherman who uses a dragnet—*Machhrā jo mahā-jāl dāltā hai^b*.
DRĀG'NET, *n.* a net which is drawn along the bottom of the water—*Mahā-jāl^b, jo jāl pānī ke neche bichhā-kar khūchā jātā hai^b*.
DRĀG'O MAN *n.* (Ch. *terpman*) an interpreter in Eastern countries—*Sharqi mul-kōn kī muturjīm*—*Pūrvī deśōn ká dohbhashiyā*.
DRĀG'ON *n.* (Gr. *drakon*) a kind of winged serpent, a fierce violent person—*Ek qism ká par-dār sānp, azhdahā, ek durasht aur taund-m-zij shakhs*—*Pakshayuktasarp, ek ruksh aur prachand jān*. [Ek chhotā pakshayukt sarp.
DRĀG'O-NET, *n.* a little dragon—*Ek qism ká chhotā par-dār sānp, ek chhotā azhdahā*—
DRĀG'O-ISIL, *a.* in the form of a dragon—*Ek qism ke par-dār sānp kī sūrat ká, azhdahē kī sūrat ká*—*Pakshayukt sarp ke ākār ká, pakshayuktasarp-sūrp*.
DRĀG'ON-LIKE, *a.* furious, fiery—*Gazab-nāk, tund, ātashī*—*Kopawān, atikrudh, ugraswabhaw, agniswabhaw*.
DRĀG'ON-FLY, *n.* a fierce stinging fly—*Ek bhayānak makkhī jo kōṭī hai^b*.
DRĀG'ON'S-BLOOD, *n.* a resin—*Rūḥ, dhina^b, dhāp^b*.
DRĀ-GŌON, *n.* (Gr. *drakon*) a soldier who serves either on horseback or on foot; *v.* to compel to submit—*Sandār yā pīnāḥa*; *v.* *ba-zor tāhī k, tāhī hone ko majbūr k*.—*A-wārohi yoddhā wā padatikasainya, ghurechahā yoddhā, padatikayoddhā*; *v.* *hul dwārā adhin k, hul dwārā vās meñ kṛā*. [wānā.
DRĀG OON **ADR'**, *n.* a ravaging by soldiers—*Sipāhiyōn se lōṭānā*—*Yoddhāōn se lōṭ*.
DRĀIN, *v.* (S. *dreknigan*) to draw off gradually to make dry; *n.* a channel for water, a watercourse, a sink—*Chhāmā^b, nichrā^b, pānī nikāl-dūnā^b, chūs-lenā^b, sukhlānā^b, ankhlānā^b*; *n.* *nāl^b, muhrī^b, moñhrī^b, pan-bāhāw^b, panālā^b, panārā^b, panālā^b, panārā^b*.
DRĀKE, *n.* the male of the duck—*Bat-nar*—*Hāns*.
DRĀM, *n.* (Gr. *drachmē*) the eighth part of an ounce in apothecaries' weight and the sixteenth in avoirdupois, a glass of spirituous liquor—*Ek paināūsh, dirham, pyāla bhar sharāb, ek bār pīnē kī murāṭyī sharāb*—*Ek parimān vēśesh, ek kaṭorā bhar madirā wā ek bār pīnē ke tulya madirā*. [play—*Naql, nātak^b, sarāng^b*.
DRĀ'MA, **DRĀ'MA**, *n.* (Gr.) a poem accommodated to action, a tragedy, a comedy, a drama—*MĀT'IC*, **DRĀ MĀT'I-CAL**, *a.* pertaining to the drama, represented by action—*Nā-DRA MĀT'I-CAL-I-Y*, *ad.* by representation—*Nā-tak yā sarāngī^b*. [paki^b, sarāngī^b.
DRĀM'A-TIST, *n.* a writer of plays—*Nā-tak yā naql ká musannif*—*Nātakaruchak, nātaka-*
DRĀNK, *p. t. of drink*—*Drink ká matī mutlag*—*Drīnk ká sāmānyabhit*. [kartā.
DRĀPE, *v.* (Fr. *drap*) to make cloth—*Kapṛā himā^b*. [vastravikretā.
DRĀ'PR, *n.* one who sells cloth—*Pūrchā-jarosh, hazzāz yā bazār*—*Kapṛā bechne w.*
DRĀ'PER-Y, *n.* the trade of making or selling cloth, cloth, the dress of figures in painting and sculpture—*Bazzāz, kapṛe himne yā bechne ká pushi, kapṛā^b, taswir kī libās yā hanāw*—*Kapṛe ká vyavasāy, kapṛe binne wā bechne ká vyāpār, vastrādi-krayavikray, vastrakarūn, vastra, chitṛa ká kapṛā, chitṛa ke orhāne ká vastra, parich-chhad*. [chhapal, plurtilā.
DRĀSTIC, *a.* (Gr. *drao*) powerful, active—*Mazbūt, zor-āwar, chālāk*—*Balawān, prabal*,
DRAUGHT, **draift**, *n.* (S. *dragan*) the act of drinking, the quantity drunk at once, the act of drawing, the quantity drawn delineation, sketch, a detachment, the depth to which a vessel sinks in water, an order for money; *v.* to draw out—*Pīnā^b, ghīnṭ^b, jīnā ek bār meñ piyā jāy^b, kashish, khainch^b, kashida mīqdār, naqsha, musawwada, fauj ká ek guroh, wah gahrāi jis tak ek nāv yā jahāz pānī meñ dūbā rahtā hai, hund^b*; *v.* *musawwada banānā*—*Pān, ekapān, khinchāi, khinchāw, ākarshap, karshit wā ākrishṭ parimān, ālekhyā, ālekan, dhānchā, kharrā, khākā, chitṛa sānya kī ek toli, jītnē parimān tak nāv pānī meñ dūbī rahtī hai, rupaiye kī chittī*; *v.* *rachanā, banānā, dhānchā banānā, kharrā banānā*.

- DRAUGHTS**, *n. pl.* a game resembling chess—*Shatranj ke mánind ek khel, nard—Chaturang ke sadris ek khel.* [dálne ká ghar.]
- DRAUGHT-HOUSE**, *n.* a house for refuse or filth—*Katwār-khāna—Malágār, kūya karkat*
- DRAUGHTSMAN**, *n.* one who draws writings or designs—*Musawwada banāne w., naqsh khinchne w., naqqish—Lekhak, álekhyakār, chitrakār, dhānchā wā kharrā banāne w.*
- DRAW**, *v.* (*S. dragan*) to pull along, to pull out, to bring by force, to attract, to inhale, to extract, to extend, to derive, to deduce, to allure, to compose, to delineate, to move, to advance, to shrink or contract: *p. t. DREW, p. p. DRAWN—(ghasitnā^b, bīhar nikāl lenā yā khinch lenā^b zabir-dasti se yā ba-zor lānā, kashish k., jazb k., dam lenā, istikhraj k., usār k., bāghānā^b, hāsīl k., istimbāt k., hāsīl istikhraj k., talchīnā^b, phuslīnā^b, tasrif k., likhnā^b, taswir khinchnā. naqsha banānā, naqqāshī k., chalnā^b, āge barhnā, sīnatnā^b—(Ghisiyānā wā ghislānā, tannā, ānchnā, nikānā, bal dwārā lānā ākarshān k., swās lenā, khinchnā, tānnā, chaklānā, chaurānā, phailnā, pānā nigannān k., lubhnā, molnā, rijhānā, radhnā k., chitrakārī k., chitra utārnā, saraknā, gannān k., āge ko chalnā, nikāt jānā wā ānā, sotārnā.*
- DRAW-A-BLE**, *a.* that may be drawn—*Khinchne jāne ke qābīl, muntinn-e-l-kashish—Khinchne jāne ke yegya, ākarshaniy.*
- DRAW-EE**, *n.* one on whom a bill is drawn—*Wah jis par hundi kotī hai yā kī jāti hai^b.*
- DRAW-ER**, *n.* one who draws, a sliding box in a case or table—*Khinchne w., ghasitne w., nikālne w., hundi likhne w., ghar^b, peñ^b.*
- DRAW-ERS**, *n. pl.* a close under garment—*Pae-jama—Jānghiyā, sūthan.*
- DRAWING**, *n.* delineation, representation—*Naqqāshī, naqsh-o-nigār, naqsh—Álekhyā, chitra, chitrakarm, chitrawidyā.* [Samān, t., lyn, samān lālī rakhne w.]
- DRAWN**, *a.* equal, having equal advantage—*Barābar, musarī, barābar fāida rakhne w.—*
- DRAW-BACK**, *n.* money paid back or returned—*Jo rūpiya pher dēgā jāta hai^b, chhūt^b, phirtā^b.* [utā^b lenā aur jab chāhēn tab girā yā luttā den, utānnā^b pul^b.]
- DRAW-BRIDGE**, *n.* a bridge made to be lifted up—*Ek āmā pul kī jise jab chāhēn tab*
- DRAWING-ROOM**, *n.* a room for company—*Dīwān-i-āram, darbar, baithak-khāna—* Baithak, sabhābhawan, logon se bhēnt karne kī kothī, darśanasālā.
- DRAWL**, *v.* (*D. draulen*) to utter slowly; *n.* slow protracted utterance—*Chabā-chabā ke bolnā^b, dhīre-dhīre bolnā^b; n. dhīrā bol^b.*
- DRAY**, *n.* (*S. dragan*) a low cart—*Ek uchā chhakrā yā rath^b.*
- DRAY-HORSE**, *n.* a horse which draws a dray—*Ek uchā chhakrā yā rath khinchne kā ghorā^b.* [lūy sārathī^b.]
- DRAY-MAN**, *n.* a man who attends a dray—*Ek uchē chhakre yā rath kā bahal-wān*
- DREAD**, *n.* (*S. dread*) great fear, terror, awe; *a.* awful, terrible frightful; *v.* to be in great fear, to fear—*Bārī dahshat, khauf, haibat, rūb; a. rūb-dār, rūb-bīta, muhib, haul-nāk; v. dahshat khānā, khauf-zada h., khauf k.—* Trās, bhay, dar, ādaraprayuktābhay: *a.* ādaraprayuktābhay, otāpālak, ādaraniy, pūjya, trāsakar, bhayānak; *v.* DREADER, *n.* one who dreads—*Darne w.* [bhay k., dārnā.]
- DREADFUL**, *a.* terrible, awful—*Khauf-nāk, dahshat-angēz, muhib, haul nāk, rūb-dār—* Bhayānāk, bhayānak, dāruy, trāsakar, ghor, ādaraprayuktābhay, otāpālak, ādaraniy.
- DREADFULNESS**, *n.* terribleness—*Haul-nākī, khauf-nākī, dahshat nākī—* Darunatā, ghoratwa, ugratwa. [nakarip se, dārunatā se, ghoratwa se.]
- DREADFULLY**, *ad.* terribly, frightfully—*Haul-nākī se, nihāyat khauf-nākī se—* Bhayā-
- DREADLESS**, *a.* fearless, intrepid—*Be-bāk, diler—* Nidar, nirbhay, dlithī, sāhasī.
- DREADLESSNESS**, *n.* fearlessness, intrepidity—*Be-bākī, dilerī—* Nirbhaynatā, trāsahī-natā, dlithī.
- DREAM**, *n.* (*D. dream*) thoughts in sleep, idle fancy; *v.* to have thoughts in sleep, to imagine, to idle, to see in a dream—*Khwāb, khayāl-i-khām; v. khwāb dekhnā, khayāl k., sustī k., sust h., khwāb meñ dekhnā—* Swapna, swapnadarsan, sapnā, sapan, anarthakachintā, anarthakābhāvanā, durvāsānā, vrithāvāsānā, āsambhāvakālpānā, tarāng, lālār; *v.* swapna sapnā wā sapanā dekhnā, sochnā, chintā k., kālpnā k., vrithāvāsānā k., anarthakachintā k., ālasya k., vrithakālākshep k., swapna wā sapne meñ dekhnā.
- DREAMER**, *n.* one who dreams—*Khwāb-bīn, khwāb dekhne w., wahmī, khayālī, sust—* Swapnadarsak, swapna wā sapnā dekhne w., vrithāvāsānākārī, anarthakachintākār.
- DREAMINGLY**, *ad.* sluggishly, negligently—*Susti se, gafil se—* Ālasya se, dhilāī se,
- DREAMLESS**, *a.* free from dreams—*Be-khwāb—* Nirawapna. [dhil se, āsāvādhanī se.]
- DREAR**, *a.* (*S. drearig*) dismal, gloomy—*Haul-nāk, tārīk, sunsān^b, dil-gir k. w., laqq-o-dagq—* Bhayānak, bhayānāk, ghor, āndherā, nirjan, udās.
- DREARY**, *a.* dismal, gloomy, mournful—*Haul-nāk, muhib, haibat-nāk, tārīk, sunsān^b, laqq-o-dagq, dil-gir k. w., malūl k. w.—* Bhayānāk, bhayānak, āndherā, ghor, nirjan, nirānand, udās, dñhkhajānak.
- DREARILY**, *ad.* dismally, gloomily—*Haul-nākī se, haibat-nākī se, tārīkī se, sunsānī se h—* Dārunatā se, ghoratā se, nirānandatā se, nirjanatā se, śūnyatā se, āndhere meñ.

- DREAR'-NESS**, *n.* dismalness, gloominess—*Haul. āki. kaibat-nāki, tāriki, sunsāni^h, mal-lal*—Dārapatā, ghoratā, āndherā, nirjanatā, nirmamushayatā, śūnyatā, niranandatā, udasi.
- DREDGE**, *n.* (Fr. *drège*) a kind of net: *v.* to gather with a dredge—*Ek bhūit kē jā^h; [v. jā^h se batōrā yā pakarnā^h.*
- DRED'GER**, *n.* one who fishes with a dredge—*Jāl se machhēl, pakarnē n^h.*
- DREDGE**, *v.* to scatter flour on meat while roasting—*Jab māns pakā^h ho tab us par ā^h bhurkhurānā^h.*
- DREDS**, *n. pl.* (Ger. *drecks*) sediment of liquors, lees, refuse—*Talchhat^h, tirchhat^h, tarchhat^h, khāl^h, sāth^h, khāl^h, māl^h, kāt^h, utār^h, chhātān^h, chhāt^h.*
- DREDCASU**, *n.* foul with lees—*Mālā^h, gudā^h, mukaddar*—*Malin, malin, talchhat wā tarchhat se bhari hū.* [malin, malin, samal.
- DREDCAY**, *a.* containing dregs, muddy—*Sāthi-dār, gullā^h, mukaddar, mullā^h*—*Sithimay,*
- DRENCH**, *v.* (S. *drenan*) to wet thoroughly, to soak, to purge violently: *n.* a draught, a swill—*Tar-hatar k., bhigunā^h, karā gullā^h d^h; n. ghāt^h, galgalatā^h, bahut pēlā^h gā pēlā^h*—*Bhigānā, bhijānā, jhārā karānā, malaśuddhi karānā.*
- DRESS**, *v.* (Fr. *dresser*) to clothe, to adorn, to deck, to cook, to cover a wound, to put in order, to arrange in a line: *p. t.* and *p. p.* **DRESSED** or **DREST**—*Pahanū^h yā pah-nānā^h, ārstā k., ārstā^h d., zebāish yā zūat d., tāigār k., pakānā^h, zakhm bāndhnā^h, marham rakhnā^h, durust k., ek qatār meñ marattab k.*—*Pahimā wā pahinānā, paharnā wā pahirānā, śobhit k., sahwarnā, singarnā, alaṅkrit k., sijhānā, rūndhnā, ghāw bāndhnā, ghaw par jātti bāndhnā, thikthik k., kram se dharnā, ek paṅkti meñ kram se rakhnā.*
- DRESS**, *n.* clothes, garment, habit—*Poshāk, libās, banā^h*—*Vastra, kapre, pahrāwā, veś.*
- DRESSES**, *n.* one who dresses, a kitchen table—*Pahnāwē n^h, ārstā k. n., murattih, bāvarchi-khāwē kī me^h*—*Āchchhādak, pahirne w., sahwarnē w., sahwāranhār, thik-thik k. w., sajawanhār, annasāhkāmphehāk, pakasālā kā pātā.*
- DRESS'ING**, *n.* attire, ornament, application to a wound, labour or manure upon land—*Poshāk, libās, zebāish, ārstāsh, marham, zamīn par mīhāt yā pāns*—*Vastra, vastrā chchhādān, kapre, banāw, singār, sajaw, ghāw par kī jātti, bhūmī par śram wā khālā^h wā khāl.*
- DRESS'ING-ROOM**, *n.* a room for dressing in—*Poshāk-khānā, poshāk yā libās pahirne kā ghar*—*Vastraparidhānāsālā, vibhūshanāgār, kapre wā bhoshan pahirne kā ghar.*
- DREW**, *drū, p. t.* of *draw*—*Draw kā nāz-mulag*—*Draw kā sāmanyaabhiūt.*
- DRI'B**, *v.* (S. *dropen*) to crop, to cut off, to defalcate: *n.* a drop—*Chhātānā^h, kāt-lenā^h, kāt-dālā^h; n. ek bānd^h.*
- DRI'BLE**, *v.* to fall in drops—*Tapaknā^h, chīnā^h, bāndigūnā^h, thopiyanā^h.*
- DRI'BLING**, *n.* a falling in drops—*Tapkan^h, chūdā^h, bāndigūnā^h, thopiyanā^h.*
- DRI'LET**, *n.* a small quantity or sum—*Khurda, rezū, chhotā mīgdār, thopā mulag*—*Tav, loṣ, kay, kanikā, alpabhāg, chhotā parimān, dhanaleś, kinchiddhan, thore mu-*
- DRI'ER**. See under **DRY**. [drā.
- DRI'FT**, *n.* (S. *driftun*) any thing driven at random, a heap driven together, design, scope, impulse, force, course: *v.* to drive, to throw together in heaps, to float or be driven along upon the water, to be driven into heaps—*Koi chiz jo be-qasṭ bah-jāti hai yā nē-jāti hai, tūda yā ambār jo kisi chiz ki nē kar jām^h hone se bantā hai, māq-sad, qaraz, qalaba, zor, chāl^h; v. hālā^h yā dānānā^h, up-kar tūda yā ambār banānā, bah jānā^h, nē-kar tūda yā ambār banānā*—*Koi vastu jo binā sandhān ke bah jāti hai wā nē-jāti hai, rāsi wā dheri jo kisi vastu ke utkar ekatra hone se bantī hai, tātparyā, abhiprāyā, āśay, veg, bal, gati; v. bānkānā, chālānā, upkar rāsi punj wā nikar banānā, bhas jānā, utratē chālā jānā, upkar rāsi punj nikar wā dher banānā.*
- DRI'L**, *v.* (S. *thirlan*) to pierce with a drill, to bore, to exercise troops, to train, to sow in rows, to flow gently, to muster: *n.* an instrument for boring holes, a small brook, military exercise, a row of grain, an ape, a baboon—*Barme se sārākh k., sāl-nā^h, jagmā qawā'id sikhānā, tālīm k., qatār hū-qatār bonā, dhire-dhire bahnā, qawā'id ke liye jānē h.; n. barnā^h, ek chhotā nālā^h, jagmā qawā'id, boye hue arāj kī qatār, bandarā, jagmā^h*—*Barme se chhednā, bedhnā, sāinya ko śāstrasikshā wā rapasikshā sikhānā, yuddhavidyā sikhānā, sikhānā, paṅktikram se vij bonā, mund mānd bahnā, rapasikshā wā yuddhavidyā ke nimitta bāturnā wā ekatra h.; n. vedhānī, barnī, chhotā naḍī, śāstrasikshā, yuddhābhyās, śāstrābhyās, sāinyavyāyām, boye hue anna kī paṅkti, bānar, kapi.*
- DRINK**, *v.* (S. *drinc*) to swallow liquors, to quench thirst, to be a habitual drunkard, to absorb: *p. t.* **DRANK**, *p. p.* **DRUNK**—*Pina^h, pyās bājhānā^h, ptyā k^h, piakkār huā k^h, chōs-lenā^h pi-lenā^h kh nch-lenā^h.* [vya, peya, pāniya, madya, madirā.
- DRINK**, *n.* liquor to be swallowed, beverage—*Sharbat, shurb, nonh, sharāb*—*Peyadra, DRINK'-ABLE*, *a.* that may be drunk—*Noshidār, piye jāne ke qābil, pine-jog^h*—*Peya, pāniya, āchamaniya.*
- DRINK'ER**, *n.* one who drinks, a drunkard—*Pine w^h, piakkār^h.*

- DRINK'ING**, *n.* the act of quenching thirst the habit of taking strong liquors to excess — *Píná^h, pyás bujháná^h, piakkar-pan^h.*
- DRINK'MON-EX**, *n.* money given to buy liquor — *Sharbat shurb yá sharáb kharídne ke liye jo mublag diyá jay* — *Peyavastu kray karne ke nimitta jo dhan wá arth diyá jay.*
- DRIP**, *v.* (S. *dripan*) to fall or let fall in drops; *n.* that which falls in drops — *Tapak-ná^h, chiná^h, tapkáná^h, chuláná^h, chuíná^h*; *n.* jo *tapak-kar girtá hai^h, tapkan^h.*
- DRIP'ING**, *n.* fat that falls from roast meat, that which falls in drops — *Kabá^h se jo churbí tapak-kar girti hai, jo tapak-kar girtá hai^h, tapkan^h* — *Pachyamán máns se jo med tapakkar girtá hai, mánsaningatasár, prasaravan, srav, sráv.*
- DRIVE**, *v.* (S. *drifan*) to force along, to urge forward, to impel, to force, to carry on, to guide, to rush with violence, to pass in a carriage, to tend, to aim, to deal a stroke: *p. t.* **DRÖVE**, *p. p.* **DRIV'EN** — *Khaderná^h, khedná^h, bhayáná^h, dauráná^h, hákná^h, hákná^h, dhasiná^h, thoinná^h, márná^h, górná^h, kurná^h, chuláná^h, dag-ráná^h, dhurdhurá-kar yá hurhará-kar chalná^h, gári hákná yá gári par jáná^h, jhukná^h, ták lagáná^h, wár k^h.* [bhranaj wá vihar.
- DRIVE**, *n.* passage in a carriage — *Gári par savár hokar ghúmná yá jáná* — *Gári par*
- DRIV'ER**, *n.* one who drives, a coachman — *Khaderne w^h, bhayáne w^h, dauráne w^h, hákne w^h, gári-wán^h, bulat wán^h, sárthí^h.*
- DRIV'EL**, *driv'el* *v.* (*dríble?*) to slaver to be weak, to dote; *n.* slaver an idiot — *Rál yá lár tapkáná chuáná yá giráná^h, báwla yá pígal k^h, bará lár-pyár k^h, bará dulár k^h; n. rál yá lár^h, pígal k^h báwla^h.* [w^h, pígal^h, báwla^h.
- DRIV'EL-ER** *n.* a slaver, an idiot, a fool — *Lár yá rál giráne w^h, lár yá rál tapkáne*
- DRIZ'ZLE** *v.* (G. *driusan*) to fall in small drops; *n.* small rain or snow — *Phúh par-ná^h phúh girná^h, phuhigáná^h, jhisi parná yá girná^h, jhisiyáná^h*; *n.* *phúh^h, jhisi^h.*
- DRIZ'ZLING**, *n.* the falling of small drops — *Phuhigáhat^h, jhisiyáhat^h.*
- DRIZ'ZLY**, *a.* shedding small rain or snow — *Phuhigáhat^h, phuhigáhat^h, jhisiyáhat^h.*
- DRÖIL**, *v.* (D. *druilen*) to drudge, to plod; *n.* a drudge, a slave — *Gulámi k^h, mihnat k^h; n. mazdúr, gulám* — *Kathin tahal k^h, parisram k^h; n. taliká, kamára, dás.*
- DRÖLL**, *a.* (Fr. *drôle*) comical, odd, merry; *n.* a jester, a buffoon, a farce; *v.* to play the buffoon, to jest, to cheat — *Mazhik, zarif, 'ajib, 'ajab, khush-tab^h*; *n.* *maskhara, hazzál, pekhná^h*; *v.* *maskhará-pan k^h, maskharayá k^h, tumaskhur k^h, khill-bázi k^h, fareb d., dugá-bázi k^h* — *Hásakar, upahasya, asángat, aparúp, vismayayanaak, achambhe ká, adbhut, risik, vinodí; n. thathoi, bháñr, sawáñg, bhairái; v. bháñrai k^h, sawáñg k^h, thathái k^h, hañsi i., parihás k^h, thagná, chhálna, dhokhá d.*
- DRÖLL'ER**, *n.* a jester, a buffoon — *Hazzál, maskhara* — *Thathol, bháñr, sawáñg.*
- DRÖLL'ER-Y**, *n.* idle jokes, buffoonery — *Mazhaka, hazl, hazzál, mazákh, maskharayá* — *Khilli, thatholi, hañsi, parihás, bháñrai, sawáñg.*
- DRÖLL'ING**, *n.* low wit, buffoonery — *Hazl, hazzál, maskharayá* — *Thatholi, bhairái.*
- DRÖLL'ING-LY**, *ad.* in a jesting manner — *Mazhaka yá hazl ke taur se, muzhik tariq se* — *Khilli hañsi wá thatholi ki riti se.*
- DRÖLL'ISH**, *a.* somewhat droll — *Kisi qadr muzhik maskhara 'aji^h yá khush-tab^h* — *Kuchh kuchh hásakar aparúp vismayayanaak wá risik.*
- DRÖME-DA-RY**, *n.* (Gr. *dromas*) a species of camel — *Sáurná^h.*
- DRÖNE**, *n.* (S. *dran*) the male of the honey bee, a sluggard, an idler, a low humming sound; *v.* to live in idleness, to emit a low humming sound — *Shahel ki makkhi ká nar, majhúl shakhs, sust ádmí, áwáz-i-zambir, ek dhimi-o-khush áwáz; v. susti meñ augát kátná, ek dhimi-o-bhári áwáz d.* — *Madhmakshikáñar, punmadhukar, punmadhmakshiká, nishkarná, nithallú, álasí, ek dhimi gungunáhat wá bhimbhináhat; v. álasya meñ kál kátná, vrithakalakshay k^h, álasí rahná, bhimbhináñ, bhramar ki dhvani d.*
- DRÖN'ISH**, *a.* idle, indolent, sluggish — *Sust, majhúl, káhil* — *Dhíla, álasí, áidhi, álasyaail.*
- DRÖN'IS-NESS**, *n.* laziness, inactivity — *Susti, káhilí, kahálat, majhúli* — *Álasya, nirud-yogata, nirvyápar, álasatí.*
- DRÖOP**, *v.* (S. *dripan*) to languish, to faint, to sink — *Pazhmurda h., z'á'f h., ná-tawán h., gash-áná, be-hosh h., dab-jáná yá dhas-jáná^h* — *Murjiláná, kumbhláná, malin wá malin h., morebhit h., nirtal h., tejarahit h., kshin h., sithil h.*
- DRÖP**, *n.* (S. *dropa*) a globule of liquid, a very small quantity of liquor, an earring; *v.* to pour or fall in drops, to let fall, to quit, to die — *Qatra, náñd^h, áweza, bulí^h, bála^h*; *v. qatra-ba-qatra giráná yá girná^h, giráná^h, girná^h, mauqúf h. yá k^h, tark k^h, marná^h* — *Búñdí, vindu, jhumká, kundal, lolak; v. búñd búñd giráná wá girná, tapkáná wá tapakná, chuáná wá chúná, chhojnë, tyág k^h, dehatyág k^h, múná, mar jáná.*
- DRÖP'LET**, *n.* a little drop — *Chhotá búñd^h, búñdí^h, chhotá jhumká yá kundal^h.*
- DRÖP'PING**, *n.* that which drops — *Wah chiz jo qatra qatra girtí hai, taqátúr* — *Wah vastu jo búñd búñd girti hai, tapkan, chuán.* [yá jalandhar^h — *Jalodar, udakodar.*
- DRÖP'SY**, *n.* (Gr. *hudor, ops*) a collection of water in the body — *Istisqá, jalandar*

- DRÖP'SI-CAL**, *a.* diseased with dropsy, tending to dropsy, of the nature of dropsy—*Mustaqi, jalandari^b, jalandhari^b, jalandar-mâl, jalandar-sirat*—Jalandari, jalodharagrast, jalodarasîl, jalodarasâdris. [Jalodharagrast, jalodar rog se pîrit.
- DRÖP'SIED**, *a.* diseased with dropsy—*Jalandari^b, jalandhari^b, jalandar se kairân*—
- DRÖSS**, *n.* (S. *droes*) the scum of metals, rust, refuse—*Mâl^b, jilizz, rim, zang, juzla*—Mal, kit, morehâ wâ murehâ, khad, chhâut tarehhat talchhat wâ terehhat.
- DRÖS'SI-NESS**, *n.* foulness, impurity, rust—*Qilâzat, mailâ-quan^b, kudîrat, zang*—Mal, malînat, samadati, kalushatwa, morehâ wâ murehâ.
- DRÖS'SY**, *a.* full of dross, worthless, foul—*Mâl^b, mukaddar, nâ-kâra, najis*—Malin, malin, samal, malakîshîst, nihsar, sarâhin, adham, nikrishî.
- DROUGHT**, *drôat*, *n.* S. *deuphothe* dry weather, want of rain, thirst—*Khusk-sâli, khushki, insik i birân, tishuqi*—Sushkakâl, jhûrâ, sûkhâ, anâvrishî, avrishî, jalâbhâv, trishâ, pipâsâ, piyâs wâ pyas.
- DROUGHTY**, *a.* wanting rain, sultry, thirsty—*Be-bârân, khushk, piyâsâ yâ pyâsâ^b*—Anâvrishî, vrishîshînya, sushk, sâlî, pipâsit, trishart, tarshit.
- DROVE**, *p. t.* of *drive*—*Drive kâ mazi-mulq*—Drive kâ samânyabhit.
- DROVE**, *n.* (S. *drafi*) a number of cattle, any collection of animals, a crowd—*Nâr^b, lûbhâ^b, pâl^b, jhand^b, bhâr^b*.
- DROVER**, *n.* one who drives cattle—*Charwâh^b, charwâh^b, baldiyâ^b, bardîyâ yâ bardiyâ^b*.
- DROWN**, *v.* (S. *drucan*) to suffocate in water, to overwhelm in water to overflow, to inundate, to immerge—*Dubâ-mirûâ^b, dubâ-d^b, sâl-âh k., par-âh k., gurq k., dûb-mar-nâ^b*—Bor marnâ, burâ marnâ, boruâ, burânâ, jalamay k., dubo banânâ, majjit wâ magna k., bîr marnâ.
- DROWNED**, *n.* one that drowns—*Dîdne w^b, bîgne w^b, dubâ d. w^b, burâ d. w^b*.
- DROWSY**, *v.* (D. *drusen*) to make heavy with sleep, to slumber, to look heavy—*Nînd ke mâre sust k., ûngûnâ^b, son^b, sust dekh paynâ*—Nidrâlû k., nidrâsîl k., nînd ke mâre alâsa, anûghânâ, nîndâsî h., jhapki lenâ, dhîlâ lagnâ, alsâyâ dekh paynâ.
- DROWSY**, *a.* sleepy, heavy, dull—*Kharûb âlûlû, anûghâsâ^b, majhûl sust, kâhil*—Nîndâsî nidrâsîl, nidrâlû, dhîlâ, nistej, mand.
- DROWSY LY**, *ad.* sleepily, heavily, lazily—*Kharûb âlûlûgi se, anûghâsâ se, majhûl se, kâ-hîl se, sust se*—Nîndâsî se, nidrâsîlâ se, dhîlâ se, mandatâ se, âlâsya se.
- DROWSY-NESS**, *n.* sleepiness, sluggishness—*Engles^b, anûgh^b, anûghâ^b sustî, kâhîl*—Nîndâs, nidrâlûta, âlâsya, dhîlâi.
- DROWSY HEAD LD.**, *a.* sluggish, heavy—*Sust, kâhil, majhûl*—Âlâsî, dhîlâ.
- DRUB**, *v.* Sw. *drub* to beat, to thrash; *n.* a blow, a thump, a knock—*Mîrnâ^b, pîrnâ^b, thoknâ^b; n. muk^b, mukâ^b, ghîksâ^b, thapper^b*.
- DRUBBING**, *n.* a beating, a thrashing—*Mâr-pî^b, kîd pî^b, thok thok^b*.
- DRUDGE**, *v.* (S. *dragun*) to work hard, to labour in mean offices; *n.* one employed in mean labour, a slave—*Sakht mîhnat k., gulâmî k., mazdûrî k.; n. mazdûr, gulâm*—Barâ parîsam k., nich kân k., adham tahal k.; *n. kamera, tahalnâ, das*.
- DRUGGERY**, *n.* mean labour, hard work—*Mazdûrî, sakht mîhnat, gulâmî*—Nichakarm, nich kân hinavrittî, desatwa, nitya-sram, barâ sram, nirantarâyâs.
- DRUGGING LY.**, *ad.* laboriously, toilsomely—*Mashqut se, mîhnat se*—Sram se, bare sram se, bare tash wâ kles se.
- DRUG**, *n.* (Fr. *drogue*) any substance used in medicine, any thing without value; *v.* to season or tincture with drugs—*Durâ, durâ kî chiz, be hâqiqi chiz; v. durâ kî chiz se milânâ*—Aushadh, aushadhiyadravya tuchehha vastu, nihsar, nikammî vastu; *v. aushadhiyadravya se milânâ*.
- DRUGGIST**, *n.* one who deals in drugs—*Attâr, pansârî^b*—Aushadhavikretâ aushadh beehne w. aushadhakar. [prakar kâ moâ unî vâstra.
- DRUGGET**, *n.* (Fr. *droguet*) a kind of woollen stuff—*Ek qism kâ mafâ pushmîna*—Ek
- DRUID**, *n.* (Gr. *drus*) an ancient Celtic priest—*Inglistân kâ qadim imâm yâ murshid*—Ingland des kâ porvakâlîn âchârya wâ purohit.
- DRUID-CAL**, *a.* pertaining to the druids—*Inglistân ke qadim imâm yâ murshid se nisbat-dâr*—Ingland des ke piurvakâlîn âchârya wâ purohit kâ sambandhî wâ vishayak.
- DRUIDISM**, *n.* the religion of the druids—*Inglistân ke qadim imâmân yâ murshidoân kâ mazhab*—Ingland des ke piurvakâlîn âchâryoân wâ purohitoân kâ dharm.
- DRUM**, *n.* (D. *troum*) an instrument of military music, the tympanum of the ear, a large concourse of visitors; *v.* to beat a drum, to expel with beat of drum—*Tabl, tamâr, kân kî parda, mulâqâtîyoân kî jamâ'at, bari majlis yâ mahfil; v. tabl bajâna, tamâr thoknâ, tamâr yâ tabl hujâ-kar nikâl d.*—Dhol, duggi, dugdugi, damarn, huruk, dânkâ, karnodar, âravapodar, karnadundubhî, bheñtawajyoân kâ batâr, bari sabhâ wâ mandalî; *v. dhol duggi huruk wâ dânkâ bajâna dhol duggi wâ dânkâ bajâkar nikâl d.* [holyâ, pakhawajî, duglugiyâ.
- DRUMMER**, *n.* one who beats a drum—*Tambûrchî, tabl-nawâz, naqqârchî*—Dholî,
- DRUM-MAJOR**, *n.* the chief drummer—*Sar-dâr tambûrchî, sadr naqqârchî*—Pradhân wâ

- mukhya dholi wā dholiyā. [dañkā bajāne kā dāñā-
DRUM'STICK, *n.* a stick for beating a drum—*Tambūr yā naqqāre kā chōi*—Dhol wā
DRUM'BLE, *v.* (S. *drum*?) to be sluggish—*Majhūl yā kihil h.*—Dhilā wā ālas h.
DRUNK, *a.* (S. *drinc*) intoxicated with liquor, saturated with moisture—*Mast, makh-
 mār, sar-shār, sar-mant, tar, nam*—Matwalā, matta madommatta piye hue bhijā,
 bhigā. [panāsakt.
DRUNK'ARD, *n.* one habitually drunk—*Sharābī, mai-khor, khammār*—Piakku, madya-
DRUNK'EN *a.* intoxicated with liquor—*Makhmūr, sar-shār, sar-mant*—Madommatta,
 matwalā piye hue [madommattatā se.
DRUNK'EN-LY, *ad.* in a drunken manner—*Makhmīrāna, mastāna*—Matwāopan se,
DRUNK'EN-NESS *n.* intoxication, inebriation—*Nasha-khorā, sharāb-khaurī, mastī, nasha,
 nasha-bāz, moi khorī*—Matwāāpan, madyommattatwa.
DRY, *a.* (S. *dry*) not wet, not rainy, not juicy, arid, thirsty, barren, plain, cold, sar-
 castic; *v.* to free from moisture, to drain, to grow dry—*Sukhā^h be-hārish, be-ras,
 khushk, tishna, pīpāsā qā pīpāsā^h, bad maza qā le zeb, khālī, sāda be-namak, sukht,
 talh, ta'na-zun qā ta'wa-ame; v. sukhānā^h, khushk k., pāni nikāl, /-lū^h khushk
 h.*—Jhūrā, nirjal, avrishi, niras wā niras, sushk, pīpāsīt, trishāt, phikā, aras.
 ālakārahin, śūnya, rūkhā, aruntud, tēkhā, tikshna, karūā, vyaūgy, m y; *v. sukh-
 lānā, jhurwānā, sushk k., pāni khīnch lenā pāni bādā d., sushk h., jhur wā jhūrā h.,
 jhurānī.*
DRY'ER, *n.* that which absorbs moisture—*Khushk k. w., jāzib, sukhāne w^h.*—Sukhlāne
w., jhurwāne w., soshak. [jhurepan se, rukhāi se, rukshatāpūrvak.
DRY'LY, *ad.* without moisture, coldly—*Khushkī se, rukhāwat se^h*—Sushkatā se,
DRY'NESS, *n.* want of moisture, barrenness—*Khushkī, rukhāwat^h, bad-muzgi, be-namaki,
 sādagi, phikāwat^h*—Sukhāwat, sushkatā, sosh, rukhāi, arasikatwa aruntudatwa,
 arasatwa, nirasatā.
DRY'NURSE, *n.* a woman who brings up and feeds a child without the breast—*Dāi-
 khilāi, āgā*—Jo stri bālakoñ ko khilāti pilāti aur pālī hai parantu uskā kām
 dūdh pilāne kā nahīn hotā, śiṣṣālikā.
DRY'SALT-ER, *n.* a dealer in dried meats, &c.—*Sukhlāye hur gosht waqaire kā peshā k. w.,
 —Sushkamaṣṣavikretā, sukhāye hue māns ādi kā vyāpār k. w.*
DRY'SHOE, *a.* without wet feet—*Sūkhe pāur^h, sūkhe jūton*—Jhūre pāw, śushkapād
 śushkaoharān.
DRY'AD, *n.* (Gr. *deus*) a wood-nymph—*Jangal kī devī^h.*
DUAL, *a.* (L. *duo*) expressing the number two—*Musannā, tasniya, do ko zāhir k. w.
 —Dwivachak, dwivachanānt, dwisaukhyak.*
DUALITY, *n.* the state of being two, that which expresses two—*Tasniyat, do ko zāhir
 k. w.*—Dwitwa dwaita, dwivachak.
DUB, *v.* (S. *dubban*) to make a man a knight, to confer any dignity, to make a quick
 noise; *n.* a blow, a knock—*Muntāz sawār kī khitāb d., kisi ko kōi martaba yā khitāb
 d., ek jalā dīvāz k.; n. ghūṣā^h, mukkā^h, thokar^h, thappar^h*—Pratishthit ghurchaphe
 kī padavī d., kisi ko kōi navinapad wā mītanapadavī d., ek āghra ābd d.
DUBIOUS, *a.* (L. *dubius*) doubtful, uncertain, not plain—*Mushkūk mushtabih,
 gair-muqarrar, saf nahīn*—Sandigdih, saṁśayaasth, saṁkanīy, anīshīt, āspasht, avyakt,
 aprakāś, apratyaksh.
DUBIOUS-LY, *ad.* uncertainly, doubtfully—*Shu'he se, hā-shakk*—Saṁśay se, sandeh se.
DUBIOUS-NESS, *n.* uncertainty, doubtfulness—*Shakk shu'ha*—Saṁkā, saṁśay, sandeh.
DUBITABLE, *a.* doubtful, uncertain—*Mushkūk, mushtabih gair-muqarrar*—Sandigdih,
 saṁkanīy, anīshīt.
DUBITANTY, *n.* doubt, uncertainty—*Shubha shakk*—Sandeh, saṁśay.
DUBITATION, *n.* the act of doubting—*Shubha k., ishtibāh*—Saṁśay k., sandeh.
DUCAL. See under DUKE.
DUCK, *n.* (Ger. *ducken*) a water-fowl, a declination of the head, a dip under water; *v.*
 to dive or put under water, to drop down the head, to cringe—*Bat, sir jhukānā^h
 dubk^h; v. dubānā^h, dubkī mārānā^h, gotā lagānā, sir jhukānā^h, khāya-bardārī k., khush-
 āmad k., chāplīst k.*—Battak, kalahāns, hāis, hāis mastak mīhurānā, mastak jhukānā,
 dūb, burkī; *v. bōrnā burkī mārānā, mastak akasmīt nawānā wā jhukānā, jigjigī k.,
 lallopatto k.* [Būruī, burkī mārne w., jigjigī k. w., lallopatto k. w.
DUCK'ER, *n.* a diver, a cringer—*Ghota-khor, dubkī mārne w^h.* *khush-āmadi, chāplīs*—
DUCK'LING, *n.* a young duck—*Bat, kā bachcha*—Hānsaśavak.
DUCK'ING-STOOL, *n.* a stool to duck scolds—*Sazā ke liye jhagrālū 'auraton ko bāndhkar
 pāni meñ ghota dene kī ek chaukī*—Dand ke nimitta jhagrālū striyon ko bāndhkar
 pāni meñ dubkī dene kī ek chaukī.
DUCK-LEGGED, *a.* short-legged—*Kotāh-sāq, chhotī tāngon kā^h.*
DUCT, *n.* (L. *ductum*) guidance, a passage, a canal, a tube—*Rāh-bari, rah-barī, rāh*
 —Pathadarśan nirdes, mārg, bāt, paṇālā, nālī, choṅgī, poṅgī, śirā.

- DŪC'TILE**, *a.* easily drawn out, pliable—*Jo kñīchne se bā-āsāni barh sake, chīmra^h, mulāim yā mulāyam, dam-dār—Sukhakarshaniy, kñīchne se barhne wā phailne ke yogya, uridu, komal.*
- DŪC'TILE-NESS**, *n.* flexibility, ductility—*Dam-dāri, mulāyamāt yā mulāimat, chīmra^h, kñīchne jāne se phailne kī liyāqat—Mridutā, komalatā, namanīyatwa, sukarshaniyatā, kñīchne jāne se phailne kī yogyatā.*
- DUC-TIL'ITY**, *n.* capacity of being drawn out without breaking, compliance—*Kñīchne jāne se phailne kī liyāqat, dam-dāri^h, mulāimat—Sukarshaniyatā, kñīchne jāne se phailne kī yogyatā, namanīyatwa, mridutā, komalatā.*
- DŪD'GEON**, *n.* (Ger. *degen*) a small dagger, anger, sullenness, ill-will—*Ek chhoti katāri^h, khufiyi, nī-khushi, ranjish, bāz-khwāhi bad-andeshi—Katār, krodh, rosh, kop, dwesh.*
- DŪE**, *a.* (L. *debeo*) owed, that ought to be paid or done, proper, exact; *ad.* directly, exactly; *n.* that which belongs to one, a debt, right, just title, custom, tribute—*Dādāni, haqq-dāni, wājib, ma'gūl, lāzīq, thik^h; ad. rāsāt, thik^h; n. haqq, qarṣ, istihqāq, haqq-i-wājib, mahsūl, tashūr rusūm, marsūm, zābitāna—Dāniy, pratidey, sōdhanīy, pariso-dhanīy, sañsōdhīya, kartavya, uclit, yogya, yathāyogya, yathochit; ad. sidhā, sūdh; n. swārth, deya, rīn, adhikār, yatharthaswatwa, lāgat, kar, śulḥ.*
- DŪ'LY**, *ad.* in due manner, properly, fitly—*Jaisā chāhiye^h, achchhī tarah se, wājibi se, kamā-haggu-hu—Thik thik, yathāniyāy, yathochit, yathāyogya.*
- DŪ'RY**, *n.* what one is bound to perform, obedience, service, tax, impost, custom—*Kām jo kisi ko karnā lāzim aur nā-guzir hai, furz, tābi-dāri, itā'at, khidmat, mahsūl, lāgat^h, rusūm—Kartavya, swakartavya, swadharman, kritya, vasibhūtātā, vasatā, sevā, kar, lagūn, śulḥ.*
- DŪ'RE-ous**, *a.* obedient, respectful—*Mutī, tābi-dār, farmān-bardār, muaddab—Ājñā-pālak, ājñānuyāyi, ājñākāri, ādarakāri, ādara-sil, sumāni, mānakāri.*
- DŪ'RI-FUL**, *a.* obedient, submissive—*Farmān-bardār, tābi-dār, mutī—Ājñākāri, bhakt, bhaktimān, ājñāpālak, vāsya, vāsānug, vāsāvartī, vāsāyātmā.*
- DŪ'RI-FUL-LY**, *ad.* obediently, respectfully—*Farmān-bardāri se, itā'at se, muaddabāna—Ājñāpālakātī se, ājñākāritāpūrvak, bhakti se.*
- DŪ'RI-FUL-NESS**, *n.* obedience, submission—*Farmān-bardāri, itā'at, tābi-dāri—Ājñā-nuvarṭan, ājñānusarup, ājñāpālan, bhakti, vāsyalā, adhinatā.*
- DŪ'EL**, *n.* (L. *duellum*) a combat between two; *v.* to fight a single combat—*Do ki larāi^h; v. akeli-akelā larāi^h—Dwandwayuddha; v. dwandwayuddha k.*
- DŪ'EL-LEI**, *n.* a single combatant—*Akeli-akelā lārne-vālā^h—Dwandwayoddhā.*
- DŪ'EL-LING**, *n.* the custom of fighting duels—*Akeli-akelā kī larāi kī chāt—Dwandwayuddha kā prachār.*
- DŪ'EL-LIST**, *n.* one who fights in single combat—*Akeli-akelā lārne wā^h—Dwandwayoddhā.*
- DŪ'EL'LO**, *n.* (It.) the rule of duelling—*Akeli-akelā larāi kā qā'idā—Akeli akelā larāi kā niyam, dwandwayuddhanīyam.*
- DŪ'EN'NA**, *n.* (Sp.) an old woman who guards a younger, a governess—*Wah burhīyā jo ek jarwān 'aurat ki pās-bāni kartī hai, ustāni—Wah burhīyā jo ek yuvatī ki rakshā kartī hai, gurwān. [—Ek rag jisko do jan milke gāweñ.]*
- DŪ'ET'**, *n.* (L. *duo*) an air for two performers—*Ek rag jise do shakhs mil-kar gāweñ.*
- DŪ'G**, *n.* (L. *deggia*) the pap of a beast—*Than^h, chūchhi^h.*
- DŪ'G**, *p. t. and p. p. of dig—Dig kā māzi-matlay aur māzi-matīf-alai-hi yā fī'l-i-ma-tīf—Dig kā sāmanīyabhūt aur purvakriyā wā pūrvakālikakriyā.*
- DŪKE**, *n.* (L. *duco*) one of the highest order of nobility, a prince, a chief—*Sab se bāre martabē kā amīr, salātin, yādshāh, sar-dār—Kulīnavargon mein sab se pradhān varg kā kulīn, rājā, adhipati.*
- DŪ'CAT**, *a.* pertaining to a duke—*Sab se bāre martabē ke amīr se nisbat-dār—Kulīnavargon mein sab se pradhān varg ke kulīn kā sambandhī, pradhānakulīnapada-sambandhī.*
- DŪC'AT**, *n.* a coin struck by dukes—*Ek qism kā sikkā jise sab se bāre martabē kā amīr zarb dilvātā hai—E^h, prakār kā mudrā jisko sab se pradhān kulīn jan thapwātā hai.*
- DŪCH'ESS**, *n.* the lady of a duke—*Sab se bāre martabē ke amīr kī begam yā bābi—Sab se pradhān kulīn jan kī patni.*
- DŪCH'Y**, *n.* the territory of a duke—*Sab se bāre martabē ke amīr kī mamlukāt yā milk—Sab se pradhān kulīn jan kā rājya wā bhūmī.*
- DŪKE'DOM**, *n.* the possessions title or quality of a duke—*Sab se bāre martabē ke amīr kī amlak yā martabē—Sab se pradhān kulīn jan kā rājya ādhipatiya adhikār wā pad.*
- DŪL'CET**, *a.* (L. *dulcis*) sweet, melodious—*Shirīn, khush-awāz, khush-ilhān—Mīthā, madhur, suswādū, suswar.*
- DŪL'CI-FF**, *v.* to make sweet—*Shirīn k.—Mīthā k., madhur k.*
- DŪL'CI-FI-CATION**, *n.* the act of sweetening—*Mīthā k^h.*
- DŪL'CI-MEB**, *n.* a musical instrument—*Ek qism kā bājā—Ek prakār kā bājā.*

DUL/CO-RATE, *v.* to sweeten — *Shirín k.* — Mithá *k.*, madhur *k.*

DUL/CO-RATION, *n.* the act of sweetening — *Mithá k.*^b.

DULL, *a.* (S. *dol*) stupid, sluggish, blunt, awkward. not quick, sad, gross, not bright, drowsy; *v.* to stupify, to blunt, to sadden, to damp, to make heavy, to sully — *Ahmaq, sust, kund, be-wuqúf, mujhúl, káhil, afsurda, ná-shád, be-hiss, dhímá^b, tez-roshun nahín, dhuñdhilá^b, aindhilá^b, khwúb-áláda, khwáb-ník, waghásá^b; v. ahmaq *k.*, be-wuqúf *k.*, kund *k.*, afsurda *k.*, ná-shád *k.*, pásh-murda *k.*, munda *k.*, sust *k.*, dagilá *k.*, mailá *k.*^b, dauñdhilá *k.*^b, aindhilá *k.*^b — Mandabuddhi, mūrḥ, mand, mandagati, bhoñthrá, bhoñtá, kunthit, mandanati, jar, dhlilá, udás, vishádli, sun, achetan, malin, dhumlá, mandakánt, mandtēj, mandadyuti, nil-trálu, niñdásá, alsáya; *v.* jar wá mūrḥ *k.*, bhoñthrá bhoñtá wá kunthit *k.*, udás *k.*, vishádli *k.*, man torná, mand wá mandagati *k.*, dhlilá *k.*, malin *k.*, mandakánt *k.*, dhappá dālmá, malin *k.*, dhūmlá *k.**

DUL/LARD, *n.* a blockhead; *a.* stupid — *Ahmaq; a. be-wuqúf — Mūrḥ, jar; a. mandamati, mandabuddhi.*

DUL/LER, *n.* that which makes dull — *Sust kund afsurda be-hiss dhímá yá waghásá kar-ne-wálí chíz — Mūrḥ mandagati bhoñthrá jar udás achetan malin wá niñdásá kar-ne-wálí vastu.*

DUL/LY, *ad.* stupidly, slowly, sluggishly — *Be-wuqúfi se, hamáqat se, susti se, káhilí se — Mandamati se, jaratá wá mūrḥatá se, dhlil se, askat se, mandagati se.*

DUL/NESS, *n.* stupidity, heaviness, bluntness — *Hamáqat, be-wuqúfi, kaudaní, susti, ká-hilí, majhálí, kundi — Jaratá, mūrḥatá, alsáya, gatimandutá, askat, dhlilápan, dhlil, atikshnatá, ativrátá, muthrái, bhoñtápan.*

DULL/BRAINED, *a.* stupid, doltish — *Be-wuqúf, ahmaq — Jar, mūrḥ.*

DULL/BROOD, *a.* having a gloomy look — *Be-wuqúf, ahmaq — Jar, mūrḥ.*

DULL/EFED, *a.* having a downcast look — *Dil-gir, sir niche jhukáye hue^b — Duhkhit, vishádí, tunih niche latkáye hue.*

DULL/HEAD, *n.* a blockhead, a dolt — *Kaudan, gárdí^b, ahmaq — Mūrḥ, mūrḥ.*

DULL/SIGHT-ED, *a.* having weak sight — *Kund-nigih, kotah-nigih — Chuñdhilá, dhuñdhilá, mandadrishí. [gup-chup^b, góñgá^b, guñg^b, chupká^b; v. chup *k.*^b, gup-chup *k.*^b.*

DUMB, *dūm, a.* (S.) mute, not able to speak, silent; *v.* to silence — *Chup^b, an-bol^b,*

DUMB/LY, *ad.* mutely, silently — *Chup-chup^b, gup-chup^b, chup-chup se^b.*

DUMB/NESS, *n.* incapacity to speak, silence — *Be-zabám, góñga-pud^b, khamoshí — Guñgáí, múkatá, vákstambhatá, vákstambh, mam, góñgi, chuppi, chup.*

DUMB/FOOND, *v.* to make dumb, to confuse — *Chingá *k.*, ghabrá^b-d^b.*

DUMP, *n.* (Ger. *dumm*) sadness, melancholy, sorrow, a melancholy luno — *Malál, malolá, gam, gam-angez rág, ranj paidá *k.* w. rág — Udási, vishád, khed, mláni, kheda-janak rág, udási ká rág. [dukhhit, khedit.*

DUMP/ISH, *a.* sad, melancholy, dull — *Gam-gin, ranjida, afsurda, dil-gir — Udas, vishádi, DUMP/ISH-LY, ad.* in a moping manner — *Afsurdagi ke taur se, afsurdána — Udási se, sok se.*

DUMP/ISH-NESS, *n.* sadness, melancholy — *Afsurdagi, gam, ranj — Udási, khed, sok.*

DUMP/LING, *n.* a sort of pudding — *Ek qism ká gulgulá yá puá — Ek prakár ká gulgulá wá puá.*

DUMP/Y, *a.* short and thick — *Chhotá aur motá^b, nálá aur motá^b.*

DUN, *a.* (S.) a colour partaking of brown and black, dark, gloomy — *Mis-rang, ashhab, bhiará aur kulá milá huá^b, tíra, kálí^b — Kapiś, piñgal, lámrakrishnavarn, krishna, syam. [chit lámrakrishnavarn, kuchh kuchh krishna.*

DUN/NISH, *a.* inclining to a dun colour — *Bhiará-kálá máil, tíra-máil, kálá-máil — Kin-*

DUN, *v.* (S. *dynan*) to claim a debt importunately; *n.* an importunate creditor — *Mu-hassilí *k.*, kará tajázá *k.*; n. sakht mutajází, kará tajázá *k. w.*, qera-khwáh, mu-hassil — Bár bár páwná mángná, dharná d., dhama d., bár bár páwná mángue w., dharná d. w., dhama d. w., dharnait.*

DUN/NER, *n.* one employed in soliciting the payment of debts — *Tajázá *k. w.*, sazawál, jo shakhs garz tahsilne ke liye mugarrar rahitá hai, muhasil — Rip wá páwná ugáhne w. jo jan páwná ugáhne men lagayá jatá hai.*

DUN/QUE, *n.* (Ger. *dum*) a dolt, a dullard — *Ahmaq, gárdí^b, kaudan — Mūrḥ, mūrḥ, jar.*

DUN/GER-Y, *n.* stupidity, dullness — *Hamáqat, be-wuqúfi, kund-zilní, kaudaní — Mūrḥka-tá, mūrḥatá, jaratá.*

DUN/G, *a.* (S.) the excrement of animals; *v.* to void excrement, to manure — *Gúh^b, lid^b, gobar^b, leirí^b, meigní^b, bíth^b; v. lid gobar yá bíth *k.*^b, leirí yá meigní hagná^b, lid gobar yá leirí kí khád dālmá^b, khád dālmá^b, páns dālmá^b, pánsná^b.*

DUNG, *a.* full of dung, mean, worthless — *Mailá^b, dūn, kamina, be-qadr — Lid gobar adi se bhará huá, nich, adham, nihsar, nikamma.*

DUNG/HILL, *n.* a heap or accumulation of dung; *a.* sprung from the dunghill, mean — *Gohrá^b, gaudaur^b, ghír^b, gobar ká dher^b; a. gohrár yá ghír se upjá huá^b, nich^b.*

DUNG/YARD, *n.* the place of a dunghill — *Ghír yá gaudaur kí jagah^b.*

- DUN'GEON**, *n.* (Fr. *doujon*) a close dark prison; *v.* to shut up as in a dungeon—*Siyāh-chāh, zindān, quid-khāna*; *v. siyāh-chāh yā quid-khāne meñ band k.*—Andhakup, karāgar; *v.* andhakup wā karāgar meñ dāl d.
- DŪ'O**, *n.* (L.) a song in two parts—*Ek git jiske do hisse hoñ*—*Ek git jiske do bhāg hoñ.*
- DŪ-O-DEŪ'I MO**, *n.* a book in which a sheet is folded into twelve leaves; *a.* having twelve leaves to a sheet—*Ek ek takhte ke bārah bārah paray ki banī huī kitāb*; *a. jismēñ ek ek takhte ke bārah bārah paray hoñ*—*Ek ek tāw ke bārah bārah patrōñ ki banī huī pustak*; *a. ji-mēñ ek ek tāw ke bārah bārah patra hoñ.*
- DŪ-O-DEŪ'I PLE**, *a.* consisting of twelves—*Bārah bārah kā banā huā^h*. [do kā rījya.
- DŪ-FM'YI-RATE**, *n.* government by two—*Do ki hukūmat*—*Do kā sāsan, do ki prabhutā,*
- DŪ'PE**, *n.* (Fr.) a credulous person, one easily tricked; *v.* to trick, to deceive—*Za'ifu-l-ṭīqat shakhs, surī u l-ṭīqat shakhs, sūda-dil, jo shakhs āsiri se fareb meñ ā jātā hai*; *v. farab d., dūgā d.*—*Viśwāsūñ jan, jo jan kisī bāt ko sīghra meñ letā hai, modhū, sulhā jan, jo jan anāyās dhokhe meñ atā hai, sukhavanchanī*; *v. ṭhagnā, dhokā d.*
- DŪ'PLE**, *a.* (L. *duo, plico*) double—*Dohrā^h, dugnā^h, dūnā^h*.
- DŪ'PLI-CATF**, *v.* to double, to fold; *a.* double, twofold; *n.* an exact copy, a transcript—*Dohrā k^h, do-tah k.*; *a. dohrā^h, musannā, do-chand*; *n. naql, musannā*—*Doh-rānā, dwigun k., dughnā, dūgnā k., dīmā k., dōlārā k.*; *a. dūgnā, dūnā, dōlārā, dwigun*; *n. pratilipi, pratrīp, utār*. [nāw. dwigunīkaran, parat.
- DŪ'PLI-CATION**, *n.* the act of doubling, a fold—*Dohrān^h, dohrā^h, tashdīl, tah*—*Dug*
- DŪ'PLI-CATFIRE**, *n.* a fold, any thing doubled—*Tah, koi chez ko dohrāñ yā dūgnāñ jāy*—*Bhāñj, parat, koi vastu jo dūgnāñ wā dohrāñ jāy*. [mūhāpān, chhāl, kapat.
- DŪ'PLI-CITY**, *n.* doubleness, deceit—*Do-zabān, do-rangī, farb, rigā*—*Dwīyājār, dūi*
- DŪ'RE**, *v.* (L. *dūrā*) to last, to continue—*Pāc-dār rahnā, qām rahnā, sābit rahnā*—*Tikā, thāharī, bonā rahnā*. [chirakālīk, akshay.
- DŪ'RA-BLE**, *a.* lasting or continuing long—*Pāc-dār, der-jā, qām, dīmī*—*Chirasthāyī,*
- DŪ'RA-BILI-TY**, *n.* the power of lasting—*Pāc-dārī, der-pāi, istiqāmat, dawām*—*Chirasthāyitwā, sthīratā, sthāyitwā, akshyatā*. [sthīratā.
- DŪ'RA-BLE-NESS**, *n.* the power of lasting—*Pāc-dārī, der-pāi*—*Chirasthāyitwā, sthāyitwā,*
- DŪ'RA-BLY**, *ad.* in a lasting manner—*Pāc-dārī se, der-pāi se, ustwārī se, istiqāmat se*—*Chirasthāyī rūp se, sthīratāpūrvak*. [khatw. atkāw karāgarabandhan, bañdhuai.
- DŪ'RANCE**, *n.* continuance, imprisonment—*Pāc-dārī, quid*—*Chirasthāyitwā, tikāw,*
- DŪ'RATION**, *n.* continuance, length of time—*Pāc-dārī, qiyām, istimrār, istiqāmat, mī'ād*—*Tikāw, khatw, sthāyitwā, sthīratā, chirasthāyitā, kālaparimāñ.*
- DŪ'RSSE**, *n.* imprisonment, constraint—*Quid, habs, āsiri, zabar-dastī, jabr*—*Atkāw, kā-rīg arabandhan, bañdhuai, balātkār, bal.*
- DŪ'RING**, *prep.* for the time of continuance—*Meñ, bich^h, hote^h, rakht^h, bhar^h*.
- DŪ'RING**, *p. t. of dare*—*Dare kā mātī-mutlāq*—*Dare kā samānyabhoit.*
- DŪSK**, *n.* (Ger. *düster*) tending to darkness, dark-colour; *n.* tendency to darkness, darkness of colour—*Kuchh kuchh āndherā^h, kālā^h, dhūmlā^h, dhūndhlā^h*; *n. go-dhūr^h, mūh-āndherā^h, go-dhūli^h, kālā^h, dhūmlā-pan^h, dhūmlā^h*.
- DŪS'KI-NESS**, *n.* incipient darkness—*Dhūmlā^h, dhūndhlā pan^h, kuchh āndherā yā kālā^h*.
- DŪS'KISH**, *a.* inclining to darkness—*Kuchh kālā yā dhūmlā^h*. [pan se^h.
- DŪS'KISH-LY**, *ad.* darkly, cloudily—*Go-dhūr sā^h, go-dhūli sā^h, dhūmlāi se^h, dhūndhle-*
- DŪS'KISH-NESS**, *n.* approach to darkness—*Kuchh kālā^h, dhūmlā-pan^h, dhūndhlā^h*.
- DŪS'KY**, *a.* tending to darkness, gloomy—*Kuchh kālā^h, dhūmlā^h, dhūndhlā^h*.
- DŪST**, *n.* (S.) earth or other matter reduced to powder; earth, the grave; *v.* to free from dust, to sprinkle with dust—*Khāk, qubār, mittī^h, qabr, mazar*; *v. dhāt jhārnā^h, phatakā^h, jhārnā^h, dhāt jhārnā^h, dhāt bhār-bharānā^h, dhūriy-mā^h*—*Dhūl wā dhūr, raj, matṭi, māṭi, sāvagart, sāvavās, mīṭāsārīrasthān, loth ke garne kā garhā.*
- DŪST'ER**, *n.* that which frees from dust—*Jhārū^h, jhāran^h, jhīrne kā kaprā^h*.
- DŪST'Y**, *a.* filled or covered with dust—*Khāk-ālāda, qubār-ālāda, gard-ālāda, khāki, pur-dhūl*—*Dhūlimay, dhūr se bhārā huā, pāñsur, pāñsul*.
- DŪST'Y-NESS**, *n.* state of being covered with dust—*Khāk-ālādagi*—*Dhūl se bhārāw, dhūliprachurātā, dhūliyuktatā*. [te-jāne m^h.
- DŪST'MAN**, *n.* one who carries away dust—*Jhārū d. w^h, buhārū^h, dhūl mittī jhār-kor*
- DŪT'Y**, *n.* the people and language of Holland; *a.* belonging to Holland—*Hāland ke bāshand aur wahāñ kī zabān*; *a. Hāland ke mulk se nisbat-dār*—*Hāland deś ke log*
- DŪT'CHESS**. See DUCHESS. [aur wahāñ kī bhāshā; *a. Hāland deś se sambandhi.*
- DŪ'TY**. See under DUE.
- DWARF**, *n.* (S. *dwerg*) a person below the usual size; *a.* below the usual size; *v.* to hinder from full growth—*Bāvnā^h, banthū^h, baunā^h*; *a. nātā^h, ṭhīngnā^h, ṭhumkā^h*; *v. nātā yā ṭhīngnā k. yā rakhnā^h, bēghne na d^h*.
- DWARFISH**, *a.* below the natural size—*Nātā^h, ṭhumkā^h, ṭhīngnā^h, bāvnā^h*.

DWARFISH-NESS, *n.* littleness of stature—*Nātū-pan^h, thumkā^h, thingnā-pan^h.*

DWELL, *v.* (Dan. *dwæler*) to live in a place, to reside, to remain: *p. t.* and *p. p.* DWELT or DWELLED—*Tiknā^h, basnā^h, rahnā^h.* [*w., rahunhār.*]

DWELLER, *n.* one who lives in a place—*Bāshanda, sākin, muqīm*—*Vāsi, nīvāsi, rahne*

DWELLING, *n.* place of residence, habitation—*Maskan, khāna, makān, maqām*—*Vās, vāsasthān, ghar.*

DWELLING-HOUSE, *n.* the house where one lives—*Harēli*—*Kothī, ghar, grih, bhavan.*

DWELLING-PLACE, *n.* a place of residence—*Maskan, makān*—*Vāsasthān, nīvāsasthān.*

DWIN'DLE, *v.* (S. *drinon*) to shrink, to grow less, to fall away, to make less—*Sūkha-jānā^h, sūkhnā^h, sukarnā^h, sinatnā^h, ghatnā^h, gholnā^h, utarnā^h, ghatānā^h.*

DYE, *v.* (S. *deyau*) to tinge, to colour, to stain: *n.* hue, colouring matter—*Raigñā^h, raig charhānā^h, raig d^h, bhar-dānā^h; n. raig^h.*

DYE'ING, *n.* the art of colouring cloth—*Raigñā^h.*

DYER, *n.* one who colours cloth—*Raig-rez, sabhāg*—*Raigwaiyā, rañjak.*

DY'ING. See under DYE.

DYKE. See DIKE.

DY-NAM'ICS, *n.* (Gr. *dunamis*) the science of mechanical powers—*'Ilm-i-jarr-i-saqil kā wah hissā jismān quwwat-i-ajsāw-i rawān kā bayān hai, 'ilm-i-quwwat-i-ajsāw-i rawān*—*Gatvidyā*

DYNASTY, *n.* (Gr. *dynastes*) government, a race or succession of rulers—*Hukumat, saltanat, shāhi khāndan yā nasab, nās-i-malikān*—*Ādhipatyā, rājya, rājyañs, rājākul, rājāvali, khilt, khilt ki bari hālat*—*Raktādī kā dusht bhāv.*

DYS'CRASY, *n.* (Gr. *dus, krasis*) an ill habit or state of the humours—*Kasrat-i-*

DYS'SEN-TER-Y, *n.* (Gr. *dus, enteron*) looseness, bloody flux—*Is-hāl, jaryān-i-shikm, jiryān-i-shikam, ānw ki bimāri*—*Amatisār, amarakt, ānw kā rog.*

DYS-ENTER'Y, *n.* relating to dysentery—*Is-hāl yā jiryān-i-shikam ke muntā'alliq, ānw ke marz ke muntā'alliq*—*Amaraktesambandhi, ānw ke rog kā sambandhi.*

DYS'PEP-SY, *n.* (Gr. *dus, pepto*) difficulty of digestion, indigestion—*Bād-hazmi, be-hazmi, kam-hazmi, sigl*—*Ajruatā, apak, mandāpek, mandāgūi.*

DYS'UR'IA, *n.* (Gr. *dus, ouron*) difficulty in voiding urine—*'Asaru-l-baul, habsu-l-baul, tagtir*—*Mitrarodh, mītrakriehhira, mātne meñ karkari.*

E.

EACH, *a.* (S. *ole*) either of the two, every one of any number—*Do meñ se koī^h, har ek*—*Udhay meñ se koī, pratyek, ek ek.*

EAGER, *a.* (L. *acer*) ardently desirous, vehement, impetuous, sharp, keen—*Mushātāq, ārzā-mund, shauq, sar-garm, shud d, jald, tez, sakht, tund*—*Laulin, atyākāñkshī, atyābhilāshī, utsuk, ugra, vyagra, kutihali, vegawān, tikshn, tikhā, karā, prachand, uechhand.*

EAGER-LY, *ad.* ardently, keenly—*Sar-garmi se, shauq se, tund se, tezi se*—*Laulinatā se, ngratā se, vyagrātā se, prachandātā se, atyābhilāshā se, tikshnatā se, tikhā se.*

EAGER-NESS, *n.* ardent desire, impetuosity—*Sar-garmi, nihāyat ārzā-mundi, shauq, tund, jald*—*Atyābhilāshā, atyākāñkshī, laulinatā, uttāp, tikshnatā, tikhā, ngratā, prachandātā, veg, sigratā, vyagrātā, uechhandātā.*

EAG'LE, *n.* (L. *aquila*) a bird of prey, a military standard—*'Uqāb, humā, jangi nishān yā jhaudā*—*Utkroś, gridhra, gid, larāi kā jhaudā, yuddhapatākā.*

EAG'LET, *n.* a young eagle—*'Uqāb yā humā kā bachcha*—*Utkrośāsāvāk, gridhrāsāvāk, gid kā bachchā.*

EAG'LE-EYED, *a.* sharp sighted as an eagle—*'Uqāb yā humā ke mūnind tez-nazar yā tez-nigāh*—*Utkrośadrishitī, gridhradrishitī, gid srikhā sūksmadarsī, tikshnadrishitī.*

EAG'LE-SIGHT-ED, *a.* having quick sight—*Tez-nigāh, tez-nazar, dūr-bān*—*Sighradrishitī, tikshnadrishitī, sūksmadarsī.* [*srikhī sighragati, gid ki sī sighragati.*]

EAG'LE-SPEED, *n.* swiftness as of an eagle—*'Uqāb ki sī tez-rari*—*Utkroś wā gridhra ki*

EAG'LE STONE, *n.* a kind of stone—*Ek qism ki patthar*—*Ek prakār kā patthar.*

EAG'LE, *n.* (S. *egor*) a tide swelling above another tide—*Ek bhāthā yā jawār jo dūsrē*

EAN. See YEAN.

EAR, *n.* (S. *care*) the organ of hearing, the power of judging of harmony—*Gosh, kāñ^h*

—*Karṇ, śrotra, śravānapath.* [*budhir.*]

EARLESS, *a.* without ears, deaf—*Be-gosh, be-kāñ, būchā^h, kan-katā^h, bahirā^h*—*Karṇabin,*

EAR'MARK, *n.* a mark on the ear—*Kāñ par ek nishān*—*Karṇ par ek chihñ, kāñ par ek*

chihñāñi.

EAR'RING, *n.* an ornament for the ear—*Jhumkā^h, goshwarā āweza dur kundal wāgaira kāñ ke zewarāt*—*Lolak gujiyā karnaphūl bālā o bālī ādī kāñ ke gahne.*

EAR'SHOT, *n.* reach of the ear—*Kāñ ki pakūñch^h, jis tafāwut par lafz sun pare, sunte bhar meñ^h, partāb-i-āwāz, āwāz kā ṭappā*—*Karṇagochar, śrutiparyant, wah antar jis*

par sabd sun parai.

EAR-WAX, *n.* cerumen of the ear—*Kān kī mail^h, khān^h*. [*kan-phusā^h, kan-lagwā^h*.

EAR-WIG, *n.* an insect, a whisperer—*Kan-paithwā kīrā^h, kan-gojār^h, phusphusuhā^h*.

EAR-WIT-NESS, *n.* one who attests what he has heard—*Samⁱ gawāh, suni hui bāt kā shāhid yā gawāh*—Śrutasākshi, apne kām se suni hui bāt kā sākshi.

EAR, *n.* (S.) that part of corn which contains the seeds; *v.* to shoot into ears—*Kho-sha; v. khosha h.*—Bāl, dhānyasīrshak, śasyamanjari; *v.* bāl phūtā, bāl h.

EAR, *v.* (S. *erian*) to till, to plough—*Jotā^h, chāsnā^h, halwāki h^h, hal chalanā^h*.

EAR-A-BLE, *a.* that may be ploughed—*Jotā^h, jisko jot sake^h, jo joti jiy^h*.

EAR'ING, *n.* a ploughing of land—*Chis^h, jot^h, halwāki h^h, halāhi^h, jotāi^h*.

EARL, *n.* (S. *eorl*) a title of nobility—*Inglistān ke tīsre darje kā amīr*—Kūlinapadasth, tritiyakūlinapadasth. [Tritiyakūlinapad, tritiyakūlinapadasth kā adhikār.

EARL'DOM, *n.* the dignity of an earl—*Inglistān ke tīsre darje ke amīr kā martaba*.

EARL-MAN'SHAL, *n.* one of the great officers of state who has the superintendence of military solemnities—*Mukhtam-i-jang*—Yuddhotsavādhyaksh.

EARLY, *a.* (S. *ar*) soon, being in good time or season; *ad.* soon, betimes—*Jald, shīlāb, savar kā^h, bar-wagt*; *ad.* jald, savarē^h, bar aiyām, bar-mahal—Śighra, samayachit, uchitakāl, kālānūrūp, avasara-prāpt; *ad.* jhaⁱ, sakāl meñ, samay meñ, avasār meñ. [twārā.

EARLY-NESS, *n.* the state of being early—*Savarā^h, shīlābī, jāulī, zūfī*—Śighratā, avilamb.

EARN, *v.* (S. *earnian*) to gain by labour, to obtain, to deserve, to merit—*Hāsil k., pūlā k., suzānār h., mustahiq h.*—Upārjan k., śram se lābh k., kāmānā, yogya h., upayukt b.

EARN'ING, *n.* that which is earned—*Kamā^h, upārjan^h*.

EARN'ENT, *a.* (S. *earnest*) ardent, zealous, eager; *n.* seriousness, pledge, first fruits, money given in token of a bargain—*Dil-soz, sar-garm, sā'i, mustā'id, shaugān, mushāy; n. sanjīdayi, tahammul, kufūl, chāshī, bat-ānā*—Utsak, kutūhali vyagra, utsahi, uchchapad, atyanurāgi, atyabhilāshī, atyākīnāshī; *n.* aparīhās, gaurav, alighav, dhīratva, upāndhī, upanyās, pūrvabhukti, bāngi, pūrvadattamūlya, kray arthāt kime meñ jo mudrā wā dhan pahile diya jātā hai jismēn bāt pakki ho jāy.

EARN'EST-LY, *ad.* warmly, eagerly, zealously—*Sar garmī se, ishīyāy se, shaug se, dil-sozi se, tan-dihī se, josh se*—Uttap se, atyabhilāsh se, atyākīnāsh se, chittasakti se, utsāh se, amurāg se.

EARN'EST-NESS, *n.* eagerness, seriousness—*Ishīyāy, shaug, dil-sozi, sar-garmī, sanjīdayi, tahammul*—Ātyākīnāshā, atyabhilāshā, chittasakti, uchchapātā, utsāh, gaurav, dhīratva, aparīhās.

EARTH, *n.* (S. *eorthe*) the matter which composes the globe, soil, the ground, the terraqueous globe, the world; *v.* to hide in the earth, to bury, to cover with earth—*Wah shai jis se dunyā bani hai, mitti^h, khākī, zamīn, kurū-i-zamīn, dunyā, jāhān, 'ālan; v. zamīn meñ chhipnā yā chhipnā, dafn k., malām k., zamīn meñ gārnā, māti chāpānā*—Wah vastu jiski prithvi bani hai, n. āti, bhūmī, bhūgol, bhūman-dal, prithvi; *v.* bhūmī meñ chhipnā wā chhipnā, gārnā, māti se topnā.

EARTH'EN, *a.* made of earth or clay—*Mitti kā^h, māti kā^h, māti kī^h, mātikā^h, mātiyā^h*.

EARTH'LING, *n.* an inhabitant of the earth—*Zamīn kā bāshanda*—Prithivivāsī, prithivīstha, sūnsārī.

EARTH'LY, *a.* belonging to the earth, not spiritual, vile, mean, carnal—*Zamīn ke motā'allig, dunyāvi, khākī, zalil, kamāna, dān, jismāni, nafsāni*—Pārthiv, sūnsārīk, laukik, alihik, sārīrik, adham, nich, dūhik, kāyik, vishayī.

EARTH'Y, *a.* consisting of earth, resembling earth, relating to the earth, gross—*Mitti^h, mitti ke māmūd, khākī, zamīn ke motā'allig, zamīni, dunyāvi, motā^h, bārīk nahīn*—Māti kī banā huā, māti kī, mātikā, mitti ke sadriā, mitti se, prithivīsambandhī, pārthiv, sūnsārīk, sthūl, asūksma, kutsit.

EARTH'Y-NESS, *n.* the state or quality of being earthy, grossness—*Dunyāvi-sifat, khākī-pan, motā-pan^h*—Bhāmatwa, pārthivatwa, māheyaatā, sthūlatā.

EARTH'BOARD, *n.* the board of a plough that turns over the earth—*Hāl kā paṭarā jo mitti ko ulāt-detā hai^h*.

EARTH'BORN, *a.* born of the earth—*Zamīn kā paidā huā, dunyā kā paidā huā*—Bhūmīsambhav, bhūmij, kshītij, prithivī kā upjā wā utpanna huā.

EARTH'BOUND, *a.* fastened by the earth—*Zamīn meñ yā zamīn se bandhā huā*—Prithivī meñ wā prithivī se bandhā huā, bhūbadbha.

EARTH'BRED, *a.* low, abject, grovelling—*Past, zalil, dūn, pāji*—Nich, adham, kshudra.

EARTH'CRE-AT-ED, *a.* formed of earth—*Mitti kī banā huā^h, matikā^h*. [tuchchha.

EARTH'FED, *a.* low, abject—*Past, zalil, dūn*—Adham, nich, tuchchha.

EARTH'FLAX, *n.* a kind of fibrous fossil—*Ek qism kī kāmī shai jismēn reshe yā sūt hote hai*—Ek prafār kī ākariy vastu jismēn sūt hote hai.

EARTH'LY-MIND-ED, *a.* having a mind devoted to earthly objects—*Dunyāvi chīzōn kī*

- taraf mail, dunyāwī chizon meñ masrūf*—Vishayī, vishayāsaktachitta, sañsarāsaktaman.
- EARTHLY-MIND** ED-NESS, *n.* devotedness to earthly objects, grossness, sensuality—*Dunyāwī chizon ki taraf mailān yā mayalān, naṣāniyat, shahawat parasti, hawas*—Sañsarāsaktatā, sañsarāsakti, vishayāsakti, bhogāsakti, kāmāsakti.
- EARTH-NUT**, *n.* a root like a nut—*Supāri si ek jar yā kand^h*.
- EARTHQUAKE**, *n.* a convulsion of the earth—*Zalzala, zamin kā larza, tazalsul*—Bhūchāl, bhūchāl, hālidola, bhūndol, bhūkamp, bhūchal.
- EARTHSHAKING**, *a.* shaking the earth—*Zamin yā dunyā hilāne w.*—Prithivī hilāne w.
- EARTH-WORM**, *n.* a worm bred under ground, a mean sordid wretch—*Kharaṭin, kamina, pāji shakhs*—Keñchūā wā kechūā, nichajan, tuchehhajan.
- EASE**, *n.* (Fr. *aise*) quiet, rest, facility : *v.* to free from pain, to relieve—*Āram, rahat, āśāsh, āśidagi, tufarruh, furāgat, suhūlat, āsāni* : *v.* *runj-o-dard ko dūr k.*, *ārām d.*, *halkā k^h*.—Chain, kal, sukh, ānand, viśram, sānti, swāsthya, susthatā, saugamya, saukarya, sukaratwa, anāyās, sugamatā ; *v.* *vyathā dūr k.*, *dukhk wā kleś harnā, sānt k.*, *laghu k.* [nirupadrav, nishkantak.
- EASEFUL**, *a.* quiet, peaceful—*Āśida, sākin, pur sulh, hā-garār*—Sānt, prasānt, swasth.
- EASELESS**, *a.* wanting ease, deprived of rest—*Be kal, be-chain*—Sukhasunya, niranand, bin kal, bin chain, viśramarahit. [sāhāya, sukh, ānand.
- EASEMENT**, *n.* relief, convenience—*Madad, āram, rifāhiyat, farāgat, āśulagi*—Upakār.
- EASY**, *a.* not difficult, quiet, free from pain, complying, free from want, not formal, light—*Āsān, sahl, salis, khush-hāl, bā-ārām, halim, mutahammil, mulāim, fāriq, muraffah, be-takalluf, halkā^h*—Sugam, susādhyā, sukhāsādhyā, akathin, sānt, swasth, nirudveg, anukūl, dukkhañ, sukhi, saral, aguru, suvah.
- EASYLY**, *ad.* without difficulty, readily—*Āsāni se, suhūlat se, fauran, dil se, āmādagī se, khushi se*—Sugamatā se, anāyās, binā dukhk wā kleś, jhaṭ paṭ, turant, ichchhā se, prasannatāpūrvak.
- EASINESS**, *n.* the quality of being easy—*Āsāni, suhūlat, salāsāt, āsāniyat, āram, āśidagi, mulāimat, hilm, tahammul*—Susādhyatā, sugamatā, kal, chain, swasthatā, swāsthya, anukūlatā, sānti, dhiratā. [gāne kā qātib—Chitrakār ke tāt bāndhne kā patarā.
- EASEL**, *n.* the frame on which a painter places his canvass—*Naqqāsh ke tāt la*.
- EAST**, *n.* (S) the quarter where the sun rises, the eastern parts of the earth ; *a.* from or towards the rising sun—*Mashriq, sharg* ; *a.* *shargi, mashriqi*—Pūrab ; *a.* pūrbī.
- EAST-ER-LING**, *n.* a native of the east—*Mashriqi bāshunda, mashriq kā mutawattin, sharg kā watāni*—Pūrab kā desijjan.
- EAST-ER-LY**, *a.* coming from the east, lying towards the east, looking eastward—*Purwī^h, shargi, mashriqi, shargi rukh kī, mashriq-rū*—Purwaiyā, pūrbī, prāmukh.
- EASTERN**, *a.* being in the east, oriental—*Mashriqi, shargi*—Pūrbī, pūrvvadesiya.
- EASTWARD**, *ad.* towards the east—*Pūrab-taraf, pūrab kī taraf, mashriq-rū*—Pūrab muhl, prāmukh, pūrab kī or.
- EASTER**, *n.* (S.) the festival which commemorates the resurrection of Jesus Christ—*Hazrat 'Isā ke bār-i-digar zinda hone kī yād-gāri kā tewhār*—Īsā ke punarutthān ke smaran kā parv, krishṭapunarutthānaparvva.
- EAT**, *v.* (S. *etan*) to chew and swallow, to take food, to devour, to consume, to corrode : *p.* *ĀTE* or *ĒAT*, *p.* *p.* *ĒAT* or *EATEN*—*Chābnā^h, chabānā^h, khānā^h, bhachhnā^h, dhakosnā^h, bhakosnā^h, khā-jūnā^h, khā-dālnā^h*.
- EATABLE**, *a.* that may be eaten ; *n.* any thing that may be eaten—*Khāne-jog^h, khāye-jāne ke qūbil, jise khā sake^h* ; *n.* *vah chiz jisko khā sakeñ, khurdani*—Khādya, khādaniy, bhakshya, bhakshaniy, bhojya, bhojaniy ; *n.* *khādyadravya, bhakshya-vastu*. [bhakshak, bhoktā, marmabhedī.
- EATER**, *n.* one that eats, a corrosive—*Khuranda, khāne w^h, khā-jāne w^h*—Khādak.
- EATING**, *n.* the act of chewing and swallowing—*Khānā^h*—Khādan, bhakshan, bhojan.
- EATING-HOUSE**, *n.* a house where provisions are sold ready dressed—*Pake hue khāne kī dukan, dukan jameñ pakā huā khānā biktā hai, bhāthiyār-khāna*—Siddhāna bikne kā sthān, bhojanavikrayasthān.
- EAVES**, *n. pl.* (S. *efese*) the edges of the roof of a house—*Orī^h, oltī^h, orautī^h*.
- EAVES'DROP**, *v.* to listen under windows—*Oltī lag ke sunnā^h, dhukkā lag ke sunnā^h, khipki ke niche se sunnā^h*.
- EAVES'DROP-PEER**, *n.* an insidious listener—*Oltī lag ke sunne w^h, kaule lag ke sunne w^h*.
- EBB**, *n.* (S. *ebbe*) the reflux of the tide, decline, decay ; *v.* to flow back towards the sea, to decline, to decay—*Jar, tanazzul, zawāl* ; *v.* *samundar kī taraf phir bah-jānā, dhāthā lagnā^h, bhāthiyānā^h, tanazzul h.*, *zawāl h.*, *kam h.*—Bhāthā, utār, khiskāw, ghatāw ; *v.* *bhāthā h.*, *utarnā, dhalnā, khisaknā, ghatnā*.
- EBBING**, *n.* the reflux of the tide—*Bhāthā^h*.
- EBONY**, *n.* (Gr. *ebenos*) a hard black wood ; *a.* made of ebony—*Ābnūs* ; *a.* *ābnūsi*—Ek prakār kī karī kālī lakri, kendu, kovidār, kshitīsarāk, tīnduk, kulak ; *a.* *kenduk, ek prakār kī karī kālī lakri kā banā huā*.

ĒB'ON, *a.* made of ebony, dark, black — *Abnāsi, sayāh, kālā* — Kendu wā tinduk ká banā huā, ek bhānti ki karī kali lakṛi ká banā huā, āyam, kṛishṇ.

E-BRI'E TY, *n.* (L. *ebrius*) drunkenness — *Mud-hoshi, sar-shāri, sar-masti* — Unmattatā, madyomnattatwa, matawālpan.

Ē-BRI'Ō' TY, *n.* habitual drunkenness — *Sadā ká matawālā-pan*.

E-BULL'IENT, *a.* (L. *e. bullio*) boiling over — *Ubalne w^b, ubal-kar utrā jāne w^b.*

E-BULL'IES-Ū, *n.* a boiling over — *Ībāl^b.*

ĒB-UL-I'Y'Ō'N, *n.* the act of boiling — *Ībāl^b, josh, joshish* — Khaulāw.

EC-CEN'TRIC, **EC-CEN'TRI-CAL**, *a.* (Gr. *ek, kentron*) deviating from the centre, not having the same centre, irregular, anomalous; *n.* a circle not having the same centre as another, that which is irregular or anomalous — *Tārik-i-markaz, wahi ekhi markaz n. a rukhne-māle, jiskā ek markaz na ho, mukhtalifatu-l-markaz, be-dastūr, be-qā'ida; n. ek aīsā dāira jiskā markaz dūstre dāire ká markaz na ho, dawāir-i-mukhtalifatu-l-markaz, jo be dastūr gī be-qā'ida ho* — Kendrapagāmi, madhyasthānatyāgi, kendra-parānmukh, asamakendra, vishamakendra, vipathagāmi, avyavasthit, anyabhāchāri, niyamavahirgat, niyamavahirbhūt; *n.* ek aīsā vritta ki jiskā kendra dūstre vritta ká kendra na ho, prativritta, jo avyavasthit wā niyamavahirgat ho.

ĒC-CEN'TRI'CY, *n.* deviation from a centre, deviation from what is usual, irregularity — *Markaz se inhiraḥ, kaj-ravī, khaṭ, khilāf-dastūri, be-zābitagi* — Kendratyag, kendra-parānmukhatā, madhyasthānatyāg, asamakendrati, lokāchāravirodh, vidhivirodhatā, lokamaryādāvyabhichār, lokamaryādātikram, vidhivirodh, anyam, vyatikram.

EC-CHY-MOSIS, *n.* (Gr. *ek, chmo*) a livid spot in the skin — *Khāl par nilō-pilā til^b.*

EC-CLES-I-ASTIC, **EC-CLES-I-AS-TI-CAL**, *a.* (Gr. *ekklesia*) relating to the church — *Imānat-masūb, mazhabī, dīni* — Purohitasambandhī, purohit, purohityasambandhī, dharmopadeśavishayak, [pāuri] — Purohit, dharmādhyāpaka, dharmopadesak, āchārya, yājak.

EC-CLES-I-ASTIC, *n.* a clergyman, a priest — *Khādīm-i-dīn, imām, pesh-namāz, jūghī.*

EC-CLES-I-ASTI-CAL-LY, *ad.* as to the church — *Darbāb-i-mazhab, mazhabī taur se* — Purohitakarūn ke vishay mein, dharmopadeśavishayak rīti se.

EC-CLES-I-AS'TES, *n.* a book of Holy Scripture — *Kitāb-i-muqaddas ki ek Kitāb, taurat ká ek hissa* — brāhmarupastak ká ek bhāg wā ang.

EC-CLES-I-AS'TERS, *n.* a book of the Apocrypha — *Īn bibhōn mein ek bāb jo kitāb-i-muqaddas ke sath ham-jild hote hain lekin unke musannif ke tādāyūn hote mein shakk hai* — Un kāydn mein se ek kāydn jo isādnarupastak ke sath rahte hain parantu unke grahakarā ke vishay mein sambhōn hai.

E-CHIN'US, *n.* (L. *a*) a hedgehog, a shell fish set with prickles, a prickly head — *Khār-puht, sip-dār, machhī jo khār-dār hī ho, khār-dār sar* — Sāhi, sakapī, kakamūn, sthāmatyā, kantakayuktanastak, kantiālā sīr.

ĒCH'NATE, **ĒCH'NATE**, *n.* a set with prickles — *Khār dār* — Kantiālā, katilā, kantiālā.

ĒCHO, *n.* (Gr.) the reverberation of a sound; *v.* to send back a sound, to resound — *Avāz-i-bāz-gushī, sūtā; v. āvāz-i-bāz-gushī d. ānā qā b. sūtā k.* — Gūnj, pratidhwani, pratind, pratisabd; *n.* gūnjā, pratisabd k., pratidhwani k., pratidhwani h.

E-CLAR'CISE-MENT, *e-clur'cis-māng*, *n.* (Fr.) explanation, the act of clearing up an affair — *Bāyān, tasfīf* — Vyākhyā, vivaraṇ, parīśodhan.

E-CLAT, *e-clā*, *n.* (Fr.) applause, renown, splendour, show, lustre — *Āfrīn, tārif, nām-ravī, shukhrat, raunaq, shān-o-shaukat, numāish, ūb-dāri* — Praśaṁsā, stuti, barāi, sukhyāti, nām, kirtī, yāś, pratāp, sōbhā, dikhāw, prabhā, dīpti.

EC-LECTIC, *a.* (Gr. *ek, lego*) selecting, choosing; *n.* one of the sect of Eclectics — *Intikhab k. w. pasand k. v.; n. wah shukhs jo khāss kisi mat ke pā-band nahīn thā lekin mutafarrīq mazhabōn mein jo bātein use durust aur ma'qūl mālūm hotā unko mutakhalab kar letā* — Chāhūt, lena v., chunne v.; *n.* wah jūn jo kisi vesesh mat ká anuyāyī na thā parantu bhinna matōn se jo bātāin usko achehī jān partīn unko chunkar saṅgrah kartā.

E-CLIPSE, *n.* (Gr. *ek, leipo*) the darkening of one heavenly body by the shadow of another, darkness obscuration; *v.* to darken, to obscure — *Chāhan^b, tarīkī, andherā^b; v. gahan lagānā^b, tārīk k., andherā k^b* — Grahan, andhakār, andhiyārā; *v.* grahan lagānā, andhakār k., andhiyārā k.

E-CLIP'TIC, *n.* a circle which marks the sun's path in the heavens; *a.* described by the ecliptic line — *Mintagatu-l-burūj, rāh-i-āftāb, tariyū-sh-shams; a. mintagatu-l-burūj se banā huā, rāh-i-āftāb se banā huā* — Krāntimāṇḍal krānti, krāntikakshā, ravimārg; *a.* krāntikakshā se banā huā, krānti wā krāntimāṇḍal se banā huā.

ĒC'LOGUE, *n.* (Gr. *ek, lego*) a pastoral poem — *Chāvpān waqayōn ki git, dīhqānī gazal* — Charwāhōn ki git, gānwāyōn ki git wā kavītā, grāmyākavītā.

E-CŌ'NO-MY, *n.* (Gr. *oikos, nomos*) thrifty management, frugality, arrangement, regulation, system — *Girhistī, kīfāstī, jūz-rasī kīfāyat-shī'arī, kīfāyat, tartīb, band-o-last, intizām, insirām, qā'ida, āin* — Grihākāryanirvāh, gurhasthya, alpavay, parimitavay, virachan, saṁvidhān, vinyās, niyam, vyavasthā, vidhī, nīti.

ĒC-O-NŌM'IC, **ĒC-O-NŌM'IC-AL**, *a.* pertaining to economy, frugal, thrifty—*Girhisti yā girhisti ke muta'alliq, kifāyatī, juz-ras, kifāyat-shī'ār*—Grihakarmanirvahasambandhi, gārhaṣṭhyavishayak, parimitavyayi, alpavyayi.

ĒC-O-NŌM'IC-AL-LY, *ad.* with economy—*Juz-rasi se, kifāyat-shī'āri se*—Parimitavyay se, alpavyay se.

ĒC-O-NŌM'ICS, *n. pl.* household management—*Girhisti^h, grihastī^h*—Gārhaṣṭhya, grihakar-

ĒC-ŌN'O-MIST, *n.* a good manager of affairs, one who writes on economy—*Achchhā muntazim, juz-ras shakhs, mulki yā khānagi insirām yā intizām ke bab meṁ musannif*—Nipun kāryanirvāhal, parimit vyayi, nitijna, nitividyakūsal, nitisūstrachak.

ĒC-ŌN'O-MIZE, *v.* to use with economy—*Kam-kharch k., i'tidāl se kharch k., kifāyat k.*—Alpavyay k, parimit vyay k, sāvadhāni se vyay k. [rukavat ko halā d. w.^h]

EC-PHRAC'TIC, *a.* (Gr. *ek. phratto*) dissolving, removing obstructions—*Gulāne w.^h*

EC'STA-SY, *n.* (Gr. *ek. stasis*) excessive joy, rapture, enthusiasm, a trance; *v.* to fill with rapture—*Nihayat khushi, wajd, kunāl khushi, be-khudī; v. nihayat khush k., kumāl khush k. khushi ke mare be-khud k.*—Atyant āhlād, ati ānand, paramānand, harṣanimagatā, harṣanomatatā, mohāvastā; *v.* atyant ānand d., harṣanomatā k., harṣamohit k., praharṣit k.

EC-STĀT'IC, **EC-STĀT'IC-AL**, *a.* rapturous—*Wajd-āwar, be-khud k. w., nihayat khush k. w., khushi ke mare be-khud k. w.*—Atyant āhlādajanak, mohakāri, paramānandad, mohan, mohak, paramāhlādajanak.

ĒCTYPE, *n.* (Gr. *ek. typos*) a copy—*Naql*—Pratirūp, prati.

ĒCTY-PAL, *a.* taken from the original—*Anql kiya huā*—U'tārā huā.

EC U-MĒN'T-CAL. See **ŒCUMENICAL**.

Ē-DAC'TY, *n.* (L. *edo*) voracity—*Jū-i-baqari, mar bhukhā^h*—Haukā, atibhojan, [petūpanā.

ĒD'DY, *n.* (S. *ed. ea*) a contrary current, a whirlpool; *a.* whirling, moving circularly; *v.* to move as an eddy—*Gird-āb; a. chakkar-dār, chakkar ke mānind ghūmtā huā, phirkī ke mānind phirtā huā; v. gird-āb ke mānind ghūmrā*—Bhānivar, bhānūrī, bhānūtī; *a.* bhānūrātā huā, chakrātā, bhānūtā huā, chakāi ke sadri phirtā huā; *v.* bhānwar ke sadri ghūmrā, phirkī ke sadri phirmā. [dārī^h, mustaqī—Sūjā, jaladār.

E-DEM'A TOSE, **E-DEM'A TOS**, *a.* (Gr. *oideo*) swelling, dropsical—*Phulā huā^h, jalam-*

ĒDEN, *n.* (H.) paradise—*'Adn bihišt*—Swarg, vaikunth.

ĒDEN-IZED, *a.* admitted into paradise—*'Adn meṁ dākhil, bihišt meṁ dākhil*—Vai-

kunth meṁ pravishit, swarg meṁ paithāyā huā.

ĒDGE, *n.* (S. *egy*) the cutting part of a blade, the border, the brink, keenness; *v.* to sharpen, to give an edge, to border, to incite to move sideways—*Hiddat, dhār^h, kunāra, qor, zih, luḥ, tez, āb-dārī; v. hīrakkhā^h, tez k. hīr d^h, hāshiyā lugānā, kanāra lugānā, tarjīb d., kunāre ke bal sarkānā, katrānā^h, katrā-kar jānā^h*—Bār, simā, kachchha, ṭir, taṭ, kāl, tikshnatā; *v.* painā k., paināna, tikshn k., jhālār wā kor lagānā, barhāwā d., pravritti jamānā, pravartta k., tīrchhāy ke sarkānā, tīrchhiyānā.

ĒDGED, *p. a.* sharp, keen, not blunt—*Barān, tez, kund nahīn*—Painā, tikshn, tikshnā-dhār, chokhā.

ĒDGE'ING, *n.* a border, a fringe—*Kunāra, qor, hāshiyā, jhālār^h*—Kor, sunth, ānchal.

ĒDGE'LESS, *a.* blunt, obtuse, not sharp—*Kund, be-dhār, nā-tez, nī-dhār^h*—Bhoṇthrā, bhoṇthī, kunthit, adhār, atikshn.

ĒDGE'TOOL, *n.* a tool with a sharp edge—*Āb-dār yā tez anzār*—Painā lokhar, chokhā wā

ĒDGE'WISE, *ad.* with the edge forward—*Dhār kī or se kharā^h, dhār ke bal^h*.

ĒD'I-BLE, *a.* (L. *edoj*) fit to be eaten—*Khwarāni, jisko khā saken^h*—Khādyā, khādāniy, bhojya, bhakshaniy, bhojaniy.

ĒDICT, *n.* (L. *e. dictum*) a proclamation, a command, a law—*Ishtihār, ishtihār-nāma, hukm, farman, dīn*—Vijñāpan, vijñāpanapatra, ājñā, ādeś, vyavastha, niyam, vidhi.

ĒD'I-FY, *v.* (L. *edec, facio*) to build, to instruct, to improve—*Ta'mir k., ta'lim d., tarbiyat k., durust k.*—Banānā, sikhlanā, śikshā d. wā k., sudhārnā.

E-DĪF'ICANT, *a.* building, constructing—*Ta'mir k. w., ta'mir-kunanda*—Banāne w., ghar uṭhāne w.

ĒD-I-FI-CĀTION, *n.* instruction, improvement—*Ta'lim, tarbiyat, tahzib, 'ilm-o-daulat ki taraggi, bihtari*—Upadēś, sikhāi, śikshā, vidyā aur dhan kī vridhī, bhalāi, uday, vridhī.

ĒD-I-FI-CĀ-TO-RY, *a.* tending to edification—*Ta'lim d. w. yā k. w., tarbiyat k. w., durust*

ĒD'I-FICE, *n.* a building, a structure—*Havelī, 'imārat, makān*—Grih, dhām, ghar.

ĒD'I-FI-CIAL, *a.* relating to edifices—*'Imārati ke muta'alliq, makānōn ke muta'alliq*—Grihādisambandhi, gharōṅ kā sambandhi. [śikshak, sikhlanē w., upadēśak.

ĒD'I-FIER, *n.* one who edifices—*Ta'lim k. w., tarbiyat k. w.*—Śikshā k. w. wā d. w.,

ĒD'I-FY-ING, *n.* instruction—*Tarbiyat, ta'lim*—Śikshā, upadēś. [sikhlanē kī riti se,

ĒD'I-FY-ING-LY, *ad.* in an instructive manner—*Ta'lim-sāzi se*—Upadēś dene kī riti se,

ĒDILE, *n.* (L. *edec*) a Roman magistrate who had charge of buildings, &c.—*Qadīm zamāne meṁ Rom shahr kā ek hākīm jiske iktiyār meṁ sarkārī 'imārati rahī thiṅ*

—Prāchin kāl meñ Rom nagar kī ek adhyaksh jiske adhīn grīhādī rahte the.

EDIT, v. (L. *e, do*) to superintend the publication of a book, to publish — *Kisī kitāb yā navishṭa kī chhapāī kī nigāh-bānī k., chhāpnā^h, muntashar k.* — Kisī granth wā lekḥ kī chhapāī dekhnā bhālnā, kisī lekḥ wā granth ko śodhakar prakāś k., prachalit k., prakāṣ k., prakāśit k.

EDITION, n. publication of a book, the whole impression of a book, republication — *Chhāpnā^h, ek pothī kī jīnī pothī kē bār chhāpī jāyā^h, dūsrā chhāpnā^h, dohrā-kar chhāpnā^h.*

EDITOR, n. one who superintends the publication of a literary work — *Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai, wah shakhs jiski nigāh-bānī se koi kitāb yā navishṭa chhāpnā jātā hai, muallif, jāmi* — Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai, wah jan jiske adhīn koi granth wā lekḥ chhāpnā jātā hai, śodhanapurvakagranthaprakāśak.

EDITORIAL, a. belonging to an editor — *Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai uske muta'alliq, jiski zer-niyāḥ koi kitāb yā navishṭa chhāpnā jātā hai us se nisbat-dār, muta'alliq-i-jāmī, muallif-mansūb* — Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai uskā sambandhī, śodhanapurvakagranthaprakāśakasambandhī.

EDITORSHIP, n. the office and duty of an editor — *Jo shakhs kisī kitāb yā navishṭa ko siḥhat se chhāptā hai uskā 'uhda aur kām, muallif yā jāmi kī 'uhda aur kām* — Jo jan kisī granth wā lekḥ ko śodhakar chhāptā hai uskā pad aur kārya, śodhanapurvakagranthaprakāśakapad, śodhanapurvakagranthaprakāśan.

EDUCE, v. (L. *e, duco*) to bring out — *Nikālnā^h, khīncnā^h, bāhar nikālnā^h.* [*nīkṣ* v^h]

EDUCATION, n. the act of bringing out — *Nikāl^h, nikāś^h, khīnch^h, khīnchāw^h, nikur^h.*

EDUCATE, v. to bring up, to instruct — *Parwarish k., tā'lim k. yā d., tarbiyat k.* — Pratipālān k., pālānā. poshan k., poshnā, sikhānā, sikhānā, śikshā k. wā d., upadeś k. wā d.

EDUCATION, n. the act of bringing up, instruction, formation of manners — *Parwarish, tā'lim, tarbiyat, utṭar kī durustī* — Poshan, pālān, pratipālān, pratipāl. śikshā, upadeś, ācharaṇasuddhi. [*muta'alliq-i-tarbiyat* — Śikshāvisṭayak, upadeśasambandhī.]

EDUCATIONAL, a. pertaining to education — *Tā'lim se nisbat-dār. tā'lim ke muta'alliq.*

EDUCATOR, n. one who instructs youth — *Tā'lim-kunanda, tarbiyat k. w., tā'lim k. w. yā d. w.* — Śikshak, upadeśak.

EDULCORATE, v. (L. *dulcis*) to sweeten — *Shirīn k.* — Mithā k.

EDULCORATION, n. the act of sweetening — *Shirīn-garī* — Mithā k.

EKE. See EKE.

EEL, n. (S. *eel*) a serpentine slimy fish — *Bām machhlī^h.*

EFTABLE, a. (L. *ex, fari*) utterable — *Bayān kiye jāne ke lāiq, jiskā bayān ho sake, mumkinu-l-bayān* — Kathānīy, vachānīy, nirvachānīy, vāchya.

EFFACE, v. (L. *ex, facio*) to blot out, to erase, to destroy, to wear away — *Kāt-dālnā^h, uṭhā-dālnā^h, chhīl-dālnā^h, dho-dālnā^h, metnā^h, mīṭ-dālnā^h, bḥulānā^h, bhūlnā^h, nikāl-dālnā^h.*

EFFECT, n. (L. *ex, factum*) that which is produced by a cause, consequence, event, purpose, completion, reality; pl. goods, moveables — *Asar. tāsir, natīja, amal, samāra, wāq'ia, mājarā, matlah, garaz, irāda, kumāl, tamīmī, huqūqat; pl. māl-o-mālū, māl-i-manqālā, māl-o-amāl* — Kisī kām kī guṇ, phal, karīmaphal, ghaṭanā, vrittānt, manorath, prayojan, abhiprāy, siddhī, nishpatti, vastu, satyaṭvishay, satya; pl. jāṅgam padārth wā samagrī, asthāvaradravya, asthāvaradhan.

EFFECT, v. to bring to pass, to produce — *'Amal meñ lānā, ba-jā lānā, usar k., paidā k.* — Karnā, ghaṭanā, utpādān k., siddh k., nishpanna k.

EFFECTER, **EFFECTOR**, n. one who effects — *'Amal meñ lāne w., ba-jā lāne w., asar k. w., paidā k. w.* — Kartā, karne w., ghaṭāne w., utpādak, siddh k. w., nishpanna k. w.

EFFECTIBLE, a. practicable, feasible — *Kārdanī, mumkin, shudānī* — Sādhyā, sādhanīy, karānīy, śakya, sambhāvanīy.

EFFECTIVE, a. having power to produce, operative, active, able, useful — *Kār-gar, muassir, qawī, mujarrub, mufīd* — Sādhak, kārak, sampādak, kāryasādhak, laṅne mārne w., prabāl, balawan, sanārtī, upayogī, hitakārī, guṇakārī.

EFFECTIVELY, ad. with effect, powerfully — *Muassirāna, qarār-wāq'ī, kamā-yambaqī, mazbūtī se* — Saphalapūrvak, guṇ sahit, bal se. [vyarth.]

EFFECTLESS, a. without effect, useless — *Be-asar, be-tāsir, be-fāida* — Nishphal, nirguṇ.

EFFECTUAL, a. producing effect — *Muassir, kār-gar, hukmī, tir-ba-hadaf, mujarrab* — Phalotpādak, sārthak, guṇakārī. [vak, guṇ se.]

EFFECTUALLY, ad. in an effectual manner — *Muassirāna, qarār-wāq'ī* — Saphalapūrvak.

EFFECTATE, v. to bring to pass, to fulfil — *Ba-jā lānā, 'amal meñ lānā, purā k^h.* — Karnā, ghaṭanā, siddh k., nishpanna k.

EFFECTIMATE, a. (L. *ex, femina*) womanish, soft, tender, voluptuous; v. to make or grow womanish or weak — *Zan-sifat, nā-mard, zanāna, nihāyat nāznīn, bahut nāznik, ārām-talab, 'ariyah; v. nā-mard zanāna nihāyat-nāznik yā kam-zor k., nā-mard zanāna nihāyat-nāznik yā kam-zor k.* — Strain, stridharmi, strivyavahārī, komal, su-

kumār, vilāsi, viśhayāsakt; v. straiṇ k. wā h., nishpurush k. wā h., nirbal k. wā h., rahdī banānā wā h.

EF-FĒM'-NA-ÇY, n. softness, unmanly delicacy—*Mulāimat, nā-mardī, sanāna-pan, nāz-ni-pan, nihāyat nazākat*—Komalatā, mridutā, saukumārya, stritwa, stridharmasevā, rāndipānā.

EF-FĒM'-NATE-LY, ad. softly, weakly—*Mulāimat se, nazākat se, nā-mardī se, kam-zori se*—Mridutā se, komalatā se, saukumārya se, strī rūp se, nirbalatāpūrvak.

EF-FĒM'-NATE-NESS, n. unmanly softness—*Nihāyat nazākat, nā-mardī, sanāna-pan*—Strī ki si komalatā, strivyavahāritwa, stritwa.

EF-FĒM'-NĀ'TION, n. womanish weakness—*Nā mardī*—Stritwa, rāndipānā.

EF-FER-VESÇE', v. (L. ex, *ferreo*) to be in commotion, to bubble, to work—*Phadphadānā^h, khalakhalānā^h, khadkhadānā^h, phenānā^h, khalbalānā^h, uṭhū^h, ubalnā^h, usaknā^h, ubāl-khānā^h, [dāhat^h ubāl^h, phenāhat^h.*

EF-FER-VESÇENCE, n. commotion, bubbling—*Phadphadāhat^h, khalbalāhat^h, khadkha-*
EF-FER-VESÇENT, a. gently boiling or bubbling—*Phadphadātā^h, khalbalātā^h, khad-*
khadātā^h, phenātā^h, ubāl-khātā^h.

EF-FĒTE' a. (L. ex, *fetus*) barren, worn out—*Shor, 'aqima, bānjh^h, be-jin, gayū-guzrā, behal, muznahill*—Ūsar, bhūg, ruhāg, lonā, bahel, bandhyā, nishphalā, jirn, jarjar.

EF-FI-CĀ'ÇIOUS, a. (L. ex, *facio*) productive of effects, powerful—*Muassir, kār-gar,*
EF-FI-CĀ'ÇIOUS-LY, ad. so as to produce effects—*Asar paidā karne ke taur se, muassi-*
rāna, qarār-wāqī'i—Phalotpālak bhāv se, phal wā gun utpanna karne ki riti se, saphalapūrvak.

EF-FI-CĀ-ÇY, n. power to produce effects—*Quwwat-i-asar, asar, tāsir-garī*—Prabhāv, bal,
EF-FY'ÇENCE, EF-FY'ÇIENT-ÇY, n. the act or power of producing effects, agency—*Asar-*
numā, tāsir-garī. *quwwat-i-asar, kār-kunī*—Kāryasampādakatwa, karmasāmarthya, karmakshamatā, kartritwa.

EF-FY'ÇIENT, a. causing effects, producing; n. an active cause, one who makes—*Mu-*
assir, kār-saz, jū'ith, fū'ṭhiya, kārī, gābil; n. bā'is, sabah, fū'ih, kurne v^h.—Phalotpā-
dak, kāryasādhak, kāryasampādak, kāryaksham, utpādak, sampādak; n. kāraṇ,
balawān hetu, kartā, banāne w.

EF-FY'ÇIENT-LY, ad. with effect, effectively—*Muassirāna, qarār-wāqī'i*—Siddhipūrvak,
EF-FI-ÇY, n. (L. ex, *imago*) an image, a likeness, resemblance, representation—*Mūrat^h, shakl, surat, shabih, tāsīr*—Mūrti, pratimā, prātirip, pratikāy, chhavi, chitra.

EF-FY'ÇI-AT, a. exhibiting an effigy—*Mūrat-numā, surat-numā, taswir-numā*—Mūrti-
prakāśak, pratimāprakāśak, chhaviprakāśak.

EF-FY'ÇI-ATE, v. to form in semblance, to image—*Mūrat banānā^h, pulli banānā^h.*

EF-FLĀTE', v. (L. ex, *flatum*) to puff up—*Phulānā^h, phisūk-kar phulānā^h.*

EF-FLĀ'TION, n. a breath, a small blast—*Sāns^h, dhukār^h, hukū jhukorā yā dhīmā jhakolā^h.*

EF-FLO-RĒSÇENCE, EF-FLO-RĒSÇEN-ÇY, n. (L. ex, *flor*) production of flowers, an ex-
crescence, an eruption—*Shigfā-āvarī, pātī^h, anbhoriyā andhori^h, ghamauri^h, phorā^h*
—Khilāwat, phulāwat, pushpotpādan, dudārā, pirkī, chakotā.

EF-FLO RĒSÇENT, a. shooting out like flowers—*Shigfā*—Phul sā phūltā huā.

EF-FLU-ENT, a. (L. ex, *fluo*) flowing out—*Bahtā huā^h, bah-kar nikaltā huā^h.*

EF-FLU ENÇE, n. that which flows out—*Khurīj, rawānī, dūsrī shui se niklī hui chiz*—
Nihsār, nihsrāv, nirgam, pravālī, jo vastu dūsrī se niklī.

EF-FLŪ'VI-UM, n. a minute particle flying off from a body, vapour: pl. EF-FLŪ'VI-A—
Chholā zarra yā reza jo kisi jism se nikal-kar urtā hai, bukhār—Paramānu jo kisi
vastu se nikaltī hai, bhāṣh, vashp, gandhaparamānu.

EF-FLUX, n. the act of flowing out, effusion—*Khurīj, bar-āmad, bahāv^h, phūt-bahnā^h, rezish*—Nihsrāv, nihsār, prasrāv, sahsrāv, pravāh.

EF-FLŪ'XION, n. the act of flowing out—*Bahāv^h, phūt-bahnā^h.*

EFFORT, n. (L. ex, *fortis*) a struggle, exertion, strain, endeavour—*Mihnat, jidd-o-ja-*
hd, sa'ī, koshish—Daurdhūp, udyog, prayās, atiyatn, atisāyayāt, cheshtā, prayatn,
upakram.

EF-FŌS'SION, n. (L. ex, *fossus*) the act of digging up—*Khod-kar nikālnā^h.*

EF-FRŌNTER-Y, n. (L. ex, *frons*) impudence, shameless boldness—*Gustākhi, shokhi,*
be-hayā, be-sharmi—Auddhatya, dhithāī, dhrishatya, pragalbhatā, nirlajjātā.

EF-FULÇE', v. (L. ex, *fulgeo*) to send forth lustre, to shine with splendour—*Jhalaknā^h, chamaknā^h, damaknā^h.*

EF-FŪLÇENCE, n. lustre, brightness—*Jhalak^h, chamak^h, damak^h.*

EF-FŪLÇENT, a. shining, bright, luminous—*Tāb-nāk, tābānda, lāmī, munir, nīrānī,*
jilā-dār, nūri, tez-raushan—Chamkilā, dedīpyamān, atidīptimān, tejomay, prabhāwān.

EF-FŪŞE', v. (L. ex, *fusum*) to pour out—*Phālnā^h, urelnā^h, dhalkānā^h, dharkānā^h, bahānā^h.*

EF-FŪ'ŞION, n. the act of pouring out, a shedding, waste, that which is poured out—

- Bahāw**, *rezish*, *rezī*. *bar-bādī*, *jo shai dhāli jāu hai*, *jo chíz bahāí jāti hai*—*Þharkāw*, *dhālāw*, *ureliw*, *nihsāran*, *srāv*, *kshay*, *srāvít vastu*, *dharkái bahái wá dháli hui vastu*.
EFFUSIVE, *a.* pouring out, dispersing—*Dharkān^h* *bahāí^h*, *dharkāne w^h*, *bahāne w^h*, *Þhailāne w^h*.
EFFET, *n.* (S. *efeta*) a newt—*Ek bhāūt kī chhipkali yā tiktiki^h*.
E-ËEST, *v.* (L. *e. gestuo*) to throw out—*Bāhar pheiknā^h*.
E-ËESTION, *n.* the act of throwing out—*Bāhar pheiknā^h*, *bāhar pheiknā^h*.
EGG, *n.* (S. *ay*) that which is laid by feathered and some other animals from which their young is produced, spawn—*Andā^h*, *marshkī ká andā^h*.
EGG, *v.* (S. *eggian*) to incite—*Targab d.*, *tahrik d.*, *tahris d.*, *ishtī'ālak k. yá d.*—*Uskā-nā*, *pravritti jamānā*, *barhāwā d.*
EGGING, *n.* incubement—*Targab*, *tahrik*, *tahris*—*Uttejān*, *preran*, *uskān*, *barhāwā*.
EGYPTIAN, *n.* (Fr. *egyptien*) a species of rose, sweet-brier—*Nurrin*, *scuti^h*—*Arap-yajva*.
EGO-IST, *n.* (L. *ego*) one who doubts every thing but his own existence—*Wah shakhs jo apne vujod ke sirā aur har bāt meñ shakk-o-shubhā kartā hai*—*Aisā jān jo apne jivan ko chhokkar aur pratyak bāt ke vishay meñ sandeh kartā hai*.
EGO-TISM, *n.* talking much of one's self—*Khud faroshi*, *anāniyat*, *khud-goī*, *khud-sitāī*, *khud-sarāī*—*Ātmasāghā*, *ātmastuti*, *apni barāī*, *ātmā^h*.
EGO-TIST, *n.* one who talks much of himself—*Khud farosh*, *khud sanā*—*Ātmasāghī*, *ātmaprāsānsak*, *apni barāī k. w.* |—*Ātmaprāsānsak*, *ātmāsāghī*, *apni barāī k. w.*
EGO-TISTICAL, *a.* praising one's self—*Khud-farosh*, *apni āfrīn-o-tā'rif k. w.*, *khud-sanā*.
EGREGIOUS, *a.* (L. *e. grex*) remarkable, eminent, extraordinary, enormous—*Mash-hār*, *nām war*, *bucury*, *'ajab*, *'ajīb*, *be-andāz*, *'azīm*, *shudat*, *sakht*—*Prasiddh*, *nāmi*, *ut-krisht*, *khyāt*, *adhbūt*, *anokhā*, *amīthā*, *atyant*, *bahūt hī barā*, *vrihat*.
EGREGIOUSLY, *ad.* remarkably, eminently—*Nikāyat*, *ba shiddat*, *sakht*, *'ajab taur se*—*Nipāt*, *atyant*, *adhbūt riti se*.
EGRESS, *n.* (L. *e. gressum*) the act or power of going out, departure—*Khurūj*, *nikāl^h*, *bar-āmad*, *rawānaqī*—*Nikās*, *nihsāran*, *nisār*, *bāhargaman*, *nirgam*, *prasthān*, *gaman*, *chalchalāw*, *chalnā wā chālāwā*.
EGRESSION, *n.* the act of going out—*Khurūj*, *rawānaqī*, *nikāl^h*—*Nikās*, *nisār*, *nihsāran*, *prasthān*, *gaman*, *chalnā wā chālāwā*.
EGRET, *n.* (Fr. *ayrette*) a kind of heron—*Ek gism ká baglā*—*Ek prakār ká baglā wā*.
EGRIOT, *n.* (Fr. *ayrie*) a sort of cherry—*Ek bhāūt ká phul^h*, *muk-sā ek phul^h*.
EIDER, *n.* (Sw.) a species of duck—*Ek gism kī bat*—*Ek bhāūt ká hāis*.
EIDEN-DOWN, *n.* the down of the eider duck—*Ek gism kī bat ká narm roivān*—*Ek bhāūt ke hāis ká kumāl rom wā roivān*.
EIGHT, *āl. a.* (S. *ahta*) twice four—*Āth^h*.
EIGHTH, *a.* the ordinal of eight—*Āthvān^h*.
EIGHTHLY, *ad.* in the eighth place—*Āthvān jagah meñ^h*.
EIGHTEEN, *a.* eight and ten—*Āthvān^h*.
EIGHTEENTH, *a.* the ordinal of eighteen—*Āthvānvān^h*.
EIGHTY, *a.* eight times ten, fourscore—*Assī^h*, *chār kopī^h*.
EIGHTY-ETH, *a.* the ordinal of eighty—*Assīvān^h*, *assīvān^h*.
EIGHTFOLD, *a.* eight times the quantity—*Āth-gunā^h*, *āth gunā^h*, *āth-gun^h*.
EIGHTSCORE, *a.* eight times twenty—*Āth kopī^h*, *ek sau sāth^h*.
EITHER, *a.* (S. *aygher*) one or the other, one of the two, each; *con. or*—*Do meñ se koi^h*, *do meñ ká ek^h*, *do meñ ká koi ek^h*; *con. yā con.* *Wā*, *athvān*.
EJECT-ULATE, *v.* (L. *e. jacio*) to throw out, to cast, to shoot, to dart—*Pheiknā^h*, *nikāl pheiknā^h*, *chhornā^h*, *chhiiknā^h*.
EJECT-ULATION, *n.* the act of throwing out, a short occasional prayer—*Pheiknā^h*, *pheik^h*, *du'ā*, *gūh gūh yā ittifāqī du'ā*—*Utkshap*, *ākasmuk prārthana*.
EJECT-ULATE TO-RY, *a.* throwing out, sudden—*Pheiknā^h*, *chhornā^h*, *chhiiknā^h*.
EJECT, *v.* (L. *e. jacio*) to throw out, to cast forth, to expel—*Pheiknā^h*, *chhāñnā^h*, *gīvnā^h*, *dūr k^h*, *nikāl d^h*, *bāhar k^h*. [karay, bāhar k., nishkāsan].
EJECTION, *n.* the act of casting out—*Ikhrāj*, *nikāl^h*—*Nikās*, *nihsāran*, *nisār*, *vahish*.
EJECTMENT, *n.* expulsion, a writ commanding an inhabitant or tenant to depart—*Nikāl^h*, *ikhrāj*, *ikhrāj-nāma*—*Nikās*, *nisār*, *nihsāran*, *nishkāsan*, *nishī'āsanapatra*, *nihsāranapatra*. [nauha—*Hāhākār*, *vilāp*, *ronā*, *rodan*.]
EJULATION, *n.* (L. *ejulo*) outcry, wailing, lamentation—*Wā-wailāb*, *sāri*, *nātām*, *Ekke*, *v.* (S. *evan*) to increase, to supply, to protract; *n.* an addition; *con.* also, likewise, moreover—*Ziyādu k.*, *sar-ba-rāk k.*, *baham pakurichānā*, *tūt d.*; *n.* *ziyādat*; *con.* *bhā^h*, *usī taur se*, *'alāwa*—*Barhānā*, *viddhi k.*, *jutānā*, *julhānā*, *dirgh k.*; *n.* *barhtī*, *barhāw*, *jor*, *jōrtī*; *con.* *aur*, *tadrūp se*, *usī bhānt se*, *iske upar*.
ELABORATE, *v.* (L. *e. labor*) to produce with labour, to improve by successive operations; *a.* finished with great labour—*Mihnat se banānā*, *mukammāl k.*, *mukal-*

laf k.; *a. bari mīkhat se banāyā huā, mukammal, mukallaḥ*—Bare pariśram se siddh k., mahāyatn se pariśkrit k.; *a. bare śram se pariśkrit kiya gayā, mahāyatn se siddh kiya gayā.*

E-LĀB'O-RATE *LY*, *ad.* with great labour or study—*Barī jān-fishānī diqqat mīkhat yā takalluf se, bari quw-o-shuḡl se*—Bare pariśram se, mahāyatn se pariśkār se.

E-LĀB'O-RATE-NESS, *n.* state of being elaborate—*Barī mīkhat se mukammalī yā tamāmī*—Mahāyatn se pariśkritatā.

E-LĀB'O-RĀ'TION, *n.* the act of elaborating—*Barī mīkhat se mukammal yā tamām k., mukallaḥ k.*—Mahāyatn se pariś kār sūlhan nishpādan wā nirmān.

E-LĀNÇË, *v.* (*L. e. lanceo*) to throw out—*Pheiknā^h, chālānā^h, chhōrnā^h.*

E-LĀPSE, *v.* (*L. e. lapsus*) to glide away—*Guzarnā, guzar-jānā—Jīvā rahmā, honā, vyatit h., bitnā.*

E-LĀSTIC, **E-LĀS'TI-CAL**, *a.* (*Gr. elao*) springing back, returning to the form from which it is bent, pressed or extended—*Dam-dār, lachilā^h—Lachlachā, sthitisthāpakā-viśiṣṭ, chūmṭā.* [—*Lachlak, chīmṛān, sthitisthāpakadharm.*

E-LĀS'TI-CITY, *n.* the property of springing back to its original form—*Dam, lachilā-par^h*

E-LĀTÈ, *a.* (*L. e. lotum*) flushed with success, lofty; *v.* to puff up, to elevate—*Murād ke hāsīl hone se phulā huā, buland, mogrār*; *v. phulānā^h, buland k., mogrār k.*—Ishasiddhī se praphullachitā, hrishīchitā, ullāsīt, unnat, praphulla; *v. praphulla k., ullāsīt k., unnat k., utthāt k.*

E-LĀTÈ-LY, *ad.* in a proud manner—*Gurūr se—Ahaṅkār se. praphullatā se.*

E-LĀ'TION, *n.* pride of prosperity—*Kām-gābī kī gurūr, īqbāl-mandī kī ghamand—Jaya-garv, unmatigary, chittasamomnatī.*

ELBOW, *n.* (S. *elugo*) the next joint of the arm below the shoulder, an angle; *v.* to push with the elbow, to jut out in angles—*Kuhnā^h, kohnā^h, tihunā^h, konā^h*; *v. kuhnā yā kohnā se dhakelnā^h, kuhnāgnā^h, kohnāgnā^h, tihunāgnā^h, ubhāgnā^h, ubhār-kar nikelnā^h, konā hokar nikelnā^h.* [ni wā tihunī rakhne ke nimitta hātḥ-wālī chāukī.

ELBOW CHAIR, *n.* a chair with arms—*Pukhādār chāukī, pukhādār kursi—Kuhnī koh-*

ELBOW-KOON, *n.* room to extend the elbows—*Kuhnī kohnī yā tihunī phulāne ko jagah^h.*

ELD, *n.* (S.) old age, old people—*Būhāpā^h, bēpḥe bup^h.*

ELDER, *a.* surpassing another in years; *n.* one more advanced in years, an ancestor, an office-bearer in the presbyterian church—*‘Tum gā sū meḥ dūre se barā*; *n. jo shakhs dūre se sū meḥ baryā hote hū, anzam, jald, girjā meḥ ek qism kī ‘uhle-dār—Jethā, jyesṭh, vayo-jyeshṭh*; *n. jethā, purkhā, pūrvapurush. Isāilḥajjanabhawan meḥ ek prakār kī aadikārī.*

ELDER-LY, *a.* bordering upon old age—*Adher^h, adhībūhā^h, pīrānā.*

ELDER SHIP, *n.* seniority, office of an elder—*Sir meḥ kulānā yā kuzurgī, girjā meḥ ek qism kī ‘uhle-dār—Jethā jyesṭhātā, Isāilḥajjanabhawan meḥ ek prakār ke adhyaksh*

ELDEST, *a.* most aged, oldest—*Sab se bēhā^h, sab se barā^h.* [kā pad.

ELDER, *n.* (S. *elarna*) a tree—*Ek bhātī kī par^h.*

E-LEÇT, *v.* (*L. e. lectum*) to choose, to pick out, to prefer; *a.* chosen—*Pasand k., chun-leḥ, iktiyār k., tarjīh d.*; *a. pasandāda, barguzīda, magbūl, mujtabā, muntakhab—Barāy lenā, bāch lenā, chhān lenā, ubh lenā, ek kī apeskha dūre ko aachhān jānā, dūre se uttamatar samajhānā.* *a. barāyā bāchhā wā chhānā hua, grāhā.*

E-LEÇTION, *n.* the act or power of choosing—*Barguzīdagi, pasandīdagi, magbūliyat, iktikhāb, pasand karne kī iktiyār—Barāw, bāchh wā bāchhaw, varān, chunāw, barā lenā wā bāchh lenā kī adhikār wā samarṭhānā.*

E-LEÇTION-EERING, *n.* arts used at an election—*‘We tadhīrcḥ yā hīkmatā jo is murād se kī jāti hain kī koi khāss shakhs kisi ‘uhle par muqarrar hone ke liye pasand kiya jāve—We yatn jo is ābhīprīy se kiye jāte hain kī jismen koi vīṣeh jan kisi pad par nī, ukt hone ke nimitta barāyā chumā wā bāchhā jāvāi.*

E-LEÇTIVE, *a.* bestowed by election—*Intikhābī, iktiyārī, pasand par maugūf, pasand kar-ke diya jāne w.*—Varānjadhikaravīṣṭ, parāśrayādīn, barāykar wā bacḥkar diya jāne w. [namun se, chunāw se, bāchhne se, varān se.

E-LEÇTIVE-LY, *ad.* by choice—*Pasand se, pasand par, intikhāb se, iktiyār se—Rījh se,*

E-LEÇTOR, *n.* one who has a vote at an election, the title of certain princes in Germany—*Pasand k. w., rak shakhs jo Jarmanī ke mulk ke bādshāh ko pasand kartā hai, Jarmanī ke chand chhote chhote salātīmōn kī khitīb—Barān w., bāchhne w., chhotā rājā jo Jarmanī deś ke mahārāj ke niyukt hone meḥ apnī anumati dene kī adhikārī hai kī anumuk vyaktī niyukt ho wā nahīn, Jarmanī deś ke chhote chhote rājāon kī upādhi wā padavī.*

E-LEÇTO-RAL, *a.* pertaining to an elector—*Mulk-i-Jarmanī ke bādshāh ke pasand karne-wāle ke mutā‘alliq, Jarmanī ke ek chhote bādshāh ke mutā‘alliq—Jarmanī deś ke mahārāj ke barānewāle wā bāchhnewāle jan kī sambandhī, Jarmanī deś ke ek chhote rājā kī sambandhī.* [sultanat—Jarmanī deś ke ek chhote rājā kī rājya.

E-LEÇTO-RATE, *n.* the territory of an elector—*Mulk-i-Jarmanī ke ek chhote bādshāh kī*

- E-LĒC'TRESS**, *n.* the wife or widow of an elect or—*Mulk-i-Jarmani ke ek chhote bādhāh ki begam yā bewa*—Jarmani deś ke ek chhote rājā ki rānī wā vidhwā rānī.
- E LĒC'TRE**, *n.* (Gr. *elektron*) amber—*Kah-rubā*—Triṇamanī, tailasphaṭik.
- E-LĒC'TRIC**, **E-LĒC'TRI-CAL** *a.* pertaining to electricity, containing electricity—*Quwwat-i-kahrubā se nisbat-dār, quwwat-i-kahrubā-dār, kah-rubāi, bargi, jāzib*—Triṇamanīśaktisambandhī, triṇamanīśaktivishayak, vidyutvishayak, triṇamanīśaktivīśiṣṭ, triṇamanīśaktinay, vidyutwān. [*rubā kā shuṅṭ k. v.*—Triṇamanīśaktivetā.
- E-LĒC'TRICIAN**, *n.* one who studies electricity—*Quwwat-i-kah-rubā-dān, quwwat-i-kah-*
- E-LĒC'TRIC'ITY**, *n.* a property of bodies which causes repulsion and attraction—*Quwwat-i-kah-rubā, ek aisi khesiyat jiske bā is se chizeṃ milī hōī to dūr dūr ho jāyē aur agar dūr dūr hōī to mil jāyē*—Triṇamanīśakti, ek aisi dharm wā gun jiske kāraṇ se vastu jo milī hōī to dūr dūr ho jāyē aur jo dūr dūr hōī to mil jāyē.
- E-LĒC'TRI-FY**, *v.* to charge with electricity, to give an electric shock, to excite suddenly—*Quwwat-i-kah-rubā d. yā pahuñchānā, bargi yā quwwat-i-kah-rubāi dhamak d., yak-ā-yak harakat d., yak bargi uksānā*—Triṇamanīśakti d., triṇamanīśaktivishayak dhakkā chaṭkā wā dhamak d., ekā eki uksānā uksānā wā uttejī k.
- E-LĒC'TRI-FY-CATION**, *n.* the act of electrifying—*Quwwat-i-kah-rubā d. yā pahuñchānā, bargi yā quwwat-i-kah-rubāi dhamak d.*—Triṇamanīśakti d., triṇamanīśaktivishayak dhamak d. [*A valeh, avaleha aushadh.*
- E-LĒC'TU-ARY**, *n.* (Gr. *ek, leicho*) a soft compound medicine—*Ma'jūn, nosh-dārā*
- EL-ĒE-MÖSS'Y-NA-RY**, *a.* (Gr. *eleemosunē*) given in charity, depending on charity; *n.* one who lives on charity—*Khairāt yā sudaqe meṃ diyā gayā, khairāt-khor; n. khairāt-khor*—Bhikṣā meṃ diyā gayā, dān kiyā gayā, bhikṣā se jīne w., bhikṣhopajivī; *n.* jo jan bhikṣā wā dān se apnā peṭ jilātā hai, bhikṣhopajivī.
- ĒL'E GANT**, *a.* (L. *e, lego*) choice, pleasing, neat, beautiful—*Nihāyat 'umda, nādīr, dīl-pasand, dīl-chasp, mīf, laṭf, khāssa, tuḥfa, khush-qat, khush, khush-memā, khūb-savat*—Utkrīṣṭ, barē mōl kā, manohar, manoranjak, suṭhrā, suṇdar, lalī, lāvā-nyawān, surūp.
- ĒL'E-GANCE**, **ĒL'E-GAN-CY**, *n.* beauty, propriety, grace, neatness, symmetry—*Khūb-sarvī, husn, khūbī, durustagi, zebāish, zebāi, tuḥfagi, tuḥf, lūṭf, lūṭfāt, nazākat, khush-qat, khush-daulī, garma*—Saundarya, lāvanya, yathāyogyatā, upayuktatā, sōbhā, līlītya, suṭhrā, suḥgrāī, sūndhātā, parīshkā, sūdanī. [*rup se. uttam rup se. līvanya se.*
- ĒL'E-GANT-LY**, *ad.* with elegance gracefully—*Latāfāt se, nazākat se, khūb se*—Sundar
- ĒL'E-GY**, *n.* (Gr. *elegion*) a mournful poem, a funeral song—*Marsiya, roz gudāz kā qasida, mātami gīt*—Kārunīkagīt, śokagān, śokasūchakagīt.
- ĒL'E-GI'AC**, *a.* a pertaining to elegy, mournful; *n.* elegiac verse—*Marsiya se nisbat-dār, mātami, gam-nāk; n. marsiya*—Kārunīkagītasambandhī, śokasūchakagītavishayak, śokasūchak; *v.* kārunīkagīt, śokasūchakagīt.
- ĒL'E-GI'ANT**, **ĒL'E-GIST**, *n.* a writer of elegies—*Marsiya-naivis*—Kārunīkagītārachak, śokasūchakagītakartā. [*kā ajñāptra.*
- E-LĒ GIT**, *n.* (L.) a kind of writ—*Ek qism kā parwana yī dastak*—Nyāyādhipatī
- ĒL'E-MENT**, *n.* (L. *elementum*) a first or constituent principle, an ingredient, proper state or sphere, rudiments of knowledge; *v.* to compound of elements, to constitute—*'Unsur, astūg, juz, munāsib hālat yā jā, 'ilm-i-usūl*—Mūlavastu, aīs, bhāg, avayav, thīkānā, uchit bhāw wā sthān, tattwa, mūlasūtra.
- ĒL'E-MĒNT'AL**, *a.* pertaining to elements—*'Unsurī*—Maulīk, mūlavastusambandhī.
- ĒL'E-MEN-TĀL'ITY**, *n.* composition—*'Anāsir ki tarkīb yā āmezish*—Mūlavastuon kā milāw, bhūtabhāvātā.
- ĒL'E-MĒNT'ARY**, *a.* primary, simple, uncompounded, pertaining to elements—*Asli, muf-rad, basī, gair-murakkab, 'unsurī*—Mūlīk, prāthamīk, pabīk, amīśrit, avyākrit, nir-avayav, mūlavastuvishayak.
- ĒL'E-MEN-TĀR'ITY**, *n.* uncompounded state—*Mufrad hālat*—Amīśritāvasthā, amīśraṇ.
- E-LĒNCH**, *n.* (Gr. *elenchos*) a sophism—*Jhūṭhī dalīl, baḥs-i-be-haqīqat*—Mithyā hetu, vākchhal, hetwābhās.
- E-LĒNCH'ICAL**, *a.* serving to confute—*Baḥs-i-be-haqīqat se nisbat-dār, jhūṭhī dalīl ke muta'alliq, qūl k. v.*—Mithyāhetusambandhī, vākchhalavishayak, hetwābhāśasambandhī, jhūṭhāne w. [*kāri, dantī, kunjar.*
- ĒL'E-PHANT**, *n.* (Gr. *elephas*) the largest of quadrupeds—*Hāthī, fil, pil*—Hastī, gaj,
- ĒL'E-PHANT'INE**, *a.* pertaining to the elephant—*Hāthī ke muta'alliq, hāthī se nisbat-dār, fili*—Hasteyak, hāthī kā, hastisambandhī, gajavishayak.
- ĒL'E-PHAN-TI'ASIS**, *n.* a species of leprosy—*Ek qism kā korh, fil-pā*—Ek prakār kā korh, dushchārmatwa, twagrog.
- ĒL'E-VATE**, *v.* (L. *e, levio*) to raise up, to exalt; *a.* raised, exalted—*Buland k., sar-farāz k., hurmat d.; a. buland kiyā gayā, mu'allā, sar-farāz, mumtāz, murtaf*—Uṭhānā, uñchā k., barhānā, sambhāraṇ k., unnat k., utkrīṣṭ pad meṃ niyukt k.; *a. uṭhāyā gayā, uñchā kiyā gayā, barhāyā gayā, unnat, utkrīṣṭ pad meṃ niyukt kiyā gayā.*

- EL-E-VĀ'TION**, *n.* the act of raising up, exaltation, dignity, height, altitude—*Buland k.* bulandī, irtifā', taragqī, sar-farāzī, martaba, rutba, 'urīj, su'ūd—Üchā k., utthāpan unnatī, bahatī, sambhram, utkrishatapad, uchāī, uchchatā.
- E-LEV'EN**, *e-lēv'n*, *a.* (S. *endhifon*) ten and one—*Igarah^h*, *gyārah^h*.
- E-LEV'ENTH**, *a.* the next in order to the tenth—*Igarahwān^h*, *gyārahwān^h*.
- ELF**, *n.* (S.) a fairy; *v.* to entangle hair—*Pari*, *khātūn^h*, *bhūt^h*; *v.* *jatā banānā^h*, *bāl ko jatāyānā yā latāyānā^h*—Vidyādhari, apadevatā, vetāl, rākshasī.
- ELF'IN**, *a.* relating to fairies—*Pari se nisbat-dār*, *pariyon ke mutā'alliq*—Vidyādhari-sambandhī, rākshasīsambandhī. [Vidyādhārisambandhī, vetālāvishayak.]
- ELF'ISH**, *ELV'ISH*, *a.* relating to elves—*Pari se nisbat-dār*, *pariyon ke mutā'alliq*—*ELF'LOCK*, *n.* a knot of hair twisted—*Jatā^h*, *lat^h*.
- ELIC'IT**, *v.* (L. *e, lacio*) to draw out, to strike out; *a.* brought into act—*Khinchnā^h*, *khinch-nikātnā^h*, *nikātnā^h*, *jhārnā^h*; *a.* *mustā'mal*, *kām meñ jāyā guzā^h*—*a.* *Vya-*
- ELIC'ITATION**, *n.* the act of eliciting—*Khinchnā^h*, *nikātnā^h*, *nikā^h*. [vahrīt.]
- ELIDE**, *v.* (L. *e, lido*) to cut off—*Haiz k.*, *kāt-dūnā^h*—*Lop k.*
- ELISION**, *n.* the act of cutting off—*Haiz*, *izālā*—*Lop*, *aksharatyag*.
- ELI-GIBLE**, *a.* (L. *e, lego*) fit to be chosen, worthy of choice, preferable—*Pasand* *kiye jāne ke qābil*, *pasand ke lūg*, *tarjih ke qābil*, *bih-tar*, *aulā*, *mustahsan*—*Barāye jāne ke yogya*, *varāy*, *grāhya*, *grahanyī*, *adhikagrahya*.
- ELI-GIBILITY**, *n.* fitness to be chosen—*Pasand kiyē jāne kī liyāqat*, *maqūb yā man-shūr hone kī qābiliyat*—*Varānyatā*, *grahaniyatā*, *grāhyatā*.
- ELIMINATE**, *v.* (L. *e, limo*) to put out of doors, to expel, to discharge—*Darwāze ke bahār k.*, *dūr k.*, *khārij k.*—*Dwār ke bihār k.*, *nikāl d.*, *chhorā d.*
- ELIMINATION**, *n.* the act of expelling—*Nikāl d.*, *nikāl^h*.
- ELISION**. See under ELIDE. [phudphadihat^h, khaulāhat^h, sijhāw^h, vsināw^h.]
- ELIX-ATION**, *n.* (L. *e, liro*) the act of boiling or seething—*Ubbāl^h*, *khadhkhadhāt^h*.
- ELIX'IR**, *n.* (Ar.) a liquid medicine, refined spirit or cordial—*Aks r. iks r.*, *'unulā 'araq*, *ab-i hayāt*, *yaqūtī*, *dawā-i muqawwi*—*Drava ausbadh*, *hir*, *sūrasas*, *pushtikar ausbadh*, *toj bahānawālā ausbadh*, *tejovardhan*.
- ELK**, *n.* (S. *elch*) a species of stag—*Ek bhāūt kī bārah sūnā^h*.
- ELL**, *n.* (S. *elua*) a measure—*Ek bhāūt kī māp^h*—*Ek visesh parimāp*.
- EL-LIP'SIS**, *n.* (Gr. *el, lipso*) an omission, an oval figure—*pl. EL-LIP'SIS*—*Turk. hazf*, *taqdīr-i kalām*, *muqaddar-mukh*, *shakl-i-bā'ari*—*Truti*, *chhor*, *tyag*, *vyanjana*, *vyangya*, *lakshana*, *padanyūnatā*, *vakyanyūnatā*, *padakānksha*, *padapeksha*, *vakyā-kānksha*, *apākar*, *andākriti*.
- EL-LIPTIC**, **EL-LIPTIC AL**, *a.* defective, having the form of an ellipsis, oval—*Nā-tamām*, *nāpis*, *taqdīr-i kalām ke mutā'alliq*, *baiza shakl*, *baizawī*—*Āpurp*, *padanyūnatāsambandhī*, *vakyanyūnatāvishayak*, *vakyā-kānkshāsambandhī*, *apākar*, *andākriti*.
- EL-LIPTIC AL LY**, *adv.* with an ellipsis—*Nā-tamām se*, *nyoge se*, *hazf se*, *taqdīr-i kalām ke mutā'alliq*, *baizawī shakl kī mutā'alliq*—*Āpurpadāpurvak*, *truti se*, *vakyanyūnatā se*, *andākar ke anusār*, *andākriti ke anusār*.
- ELM**, *n.* (S. *elim*) a forest tree—*Ek bhāūt kī barā jānglī pep^h*.
- ELMY**, *a.* abounding with elms—*Ek bhāūt ke bare jānglī pep se bhārā huā^h*.
- EL-O-CATION**, *n.* (L. *e, locus*) a removal, a departure—*Intiqāl-i-sukūnat*, *nayl-i-makān*, *khilāf-i-dādāri*—*Nivāsaparivartan*, *vāsasthanatyag*, *ek vāsasthān se dūre ko jānā*, *vidhichyuti*, *ritityag*, *niyamatyag*, *tyag*.
- EL-O-CUTION**, *n.* (L. *e, locutum*) pronunciation, utterance—*Talaffuz*, *makhraj*, *laqlaqa*, *lassanī*, *fāsāhat*, *zabān-āwari*, *sūkhan-wari*—*Uchchāran*, *uchchar*, *vaktrita*, *vaktritwasakti*, *vakpatutā*.
- EL-O-CUTIVE**, *a.* having eloquent expression—*Pur-zabān-āwari*, *pur-sūkhan-wari*, *fāsāh*, *shirīn-zabān*, *lassān*—*Vaktritwasaktiwan*, *vakpatutayisish*. [kānā^h.]
- EL-O-GY**. See ETCLOGY.
- E-LOIGNE**, *e-lōin'*, *v.* (L. *e, longus*) to remove to a distance—*Dīr hatānā^h*, *tāl-d^h*, *khās-*
- E-LOIGN'ATE**, *v.* to remove—*Uthānā^h*, *dūr hatānā^h*, *tāl-d^h*, *sarkānā^h*.
- E-LOIGN'ATE**, *n.* remoteness, distance—*Fāsāla*, *tafāwut*—*Dūri*, *antar*, *dūratā*.
- E-LONGATE**, *v.* (L. *e, longus*) to lengthen, to draw out, to protract, to go off to a distance—*Lambānā^h*, *lambā k^h*, *khinch-kur lambānā^h*, *barhānā^h*, *tān-kur barhānā^h*, *dūr chalā jānā^h*, *hutānā^h*. [kar barhāw^h, tān-kur lambā k^h, dūrf^h, hatnā^h.]
- ELON-GATION**, *n.* the act of lengthening out, distance, recession—*Lambāw^h*, *khinch-*
- E-LOPE**, *v.* (S. *hlepān*) to run away clandestinely, to escape privately—*Chup-chāp bhāgnā^h*, *chori se champat ho-jānā^h*, *chup-chāp nikāl-jānā^h*. [chup chāp nikāl jānā.]
- E-LOPEMENT**, *n.* a running away clandestinely—*Pirār*, *gurez*, *rū-poshī*—*Bhig*, *bhagāw*, *E-LOPS*, *n.* (Gr. *elops*) a sea-serpent—*Samundari sūrp^h*—*Samudri sarp*.
- EL-O-QUENT**, *n.* (L. *e, loquor*) the art of speaking well, fluent and elegant speech—*Fāsāhat*, *khush-taqirri*, *khush-goi*, *goyāyī*, *shirīn-guftāyī*, *balāgat*, *lassāniyat*, *lūfzūz*—*Vaktritwasakti*, *vakpatutā*, *sadvaktritā*, *vagvidagdhatā*.

EL'O-QUENT, *a.* having the power of speaking with fluency elegance and animation — *Fasāh, khush-go, khush-guftār, khush-taqir, lassān, shirīn-kulām, shīrīn-zabān, sukhan-dān, bulq, lufūz, lussān* — *Vakpaṭa, vākya-vivārad, sadvaktā, vāgyavidagdḥ, mithibolā.* [— *Vaktrivāśakti se, vākpaṭa se.*]

EL'O-QUENT-LY, *ad.* in an eloquent manner — *Fasāhat se, khush-goī se, shirīn-guftāri se*
ELSE, *a.* (S. *elles*) other, one besides; *ad.* otherwise, beside, except — *Dūsrā^h, aur^h*;
ad. wa-gar-na, illā, sivā — *ad.* Nahiñ to, athawā, anyathā, aur bhī.

ELSEWHERE, *ad.* in another place — *Aur kahīñ^h, ante^h, kahīñ aur^h.*

E-LŪ'QI DATE, *v.* (L. *e. lux*) to make clear, to explain, to illustrate — *Sāf k., wāzih k., bayān k., raushan k., tashriḥ k.* — *Spasht k., kholna, samjhanā, prakāś k., drish-tānt dekar vyākhyā k.* [khyā, vivarañ.]

E-LŪ'QI-DĀTION, *n.* explanation, exposition — *Bayān, ta'bir, tashriḥ, lauzih* — *Vyā-E-LŪ'QI-PĀ TOR*, *n.* one who explains — *Shāriḥ, musharriḥ, ta'bir yā bayān k. w.* — *Vyā-khyatā, prakāśak, vivaranakartā.*

EL-ŪC TĀTION, *n.* (L. *e. lutor*) a bursting forth, escape — *Phūtan^h, bhāgar^h, bhājar^h.*

E-LŪDE, *v.* (L. *e. ludo*) to escape by stratagem, to evade — *Hikmat-i-'amali se gurez k., farēh de-kar bachnā, hile se bachnā* — *Dhokhā dekar bhāgnā, nikal bhāgnā, khisaknā, chhal se bhāgnā.*

E-LŪ'DI-BLE, *a.* that may be eluded — *Jis se farēh de-kar bhāg sakēn, jis se hikmat-i-'amali se gure: kar-sakn yā bach sakn* — *Jis se dhokhā dekar bach sakain, jis se chhal ke dwārā bhāg sakain.*

E-LŪ'SION, *n.* escape by artifice, evasion — *Farēh de-kar firār h., hikmat-i-'amali se firār yā gurez, mugālatā, hila-sāzi, bahāna* — *Dhokhā dekar urān, chhal se nikal jānā, dhokhā, urājhai, tālmāt.* [mukr-dmez, khān, dagā-bāz — *Balikān, bhulāū, chhalī.*]

E-LŪ'SIVE, *a.* practising elusion, deceptive — *Farēhī, hila-sāz, farēh de-kar gurez k. w.,*

E-LŪ'SO-RY, *a.* tending to elude, deceitful — *Farēh de-kar nikal jāne w., hikmat-i-'amali se firār h. w., makr-dmez, khān, hila-sāz, dagā-bāz* — *Dhokhā dekar bhāg jāne w., chhalī, E-LŪTE, *v.* (L. *e. luo*) to wash off — *Dho-dalnā^h.* [mayi.]*

E-LŪ'TRI-ATE, *v.* to decant, to strain off — *Nithrānā^h, chhānnā^h.*

E-LŪ'TRI-ATION, *n.* the act of straining off — *Nithrān^h, chhānnā^h.*

E-LŪST-UM, *n.* (L.) the place assigned by the heathen to happy souls after death — *Bihisht, jannat* — *Vaikunṭh, swarg.*

E-LŪST-AN, *a.* pertaining to Elysium, exceedingly delightful, deliciously soothing — *Bihishtī, jannatī, nihāyat farēh-baksh yā dīl-pasand, rahat-dāer, nihāyat arām-dih* — *Vaikunṭhī, swargī, paramānand, paramapriya, atyantasukhad.*

E-MĀ'CI-ATE, *v.* (L. *e. macco*) to waste, to grow lean, to pine; *a.* wasted — *Dublā k. yāh^h, lāgar k. yā h., ghulā-dalnā yā ghul-jānā^h* — *a. ghulā huā^h, lāgar, nahif, dublā^h* — *Sukhīnā wā sukhnā, kris k. wā h., māns kshay k., gahnā; a. dāngar, galā huā, krisāg, kshīnamūns.* [Sārīrakshīnatā, krisāta, sārīrasoshān, mānsīkshay.]

E-MĀ'CI-ATION, *n.* the act of making or growing lean — *Dublāi^h, nahī jut, lāgarī* —

E-MĀ'CI-LATE, *v.* (L. *e. maculo*) to take out spots, to make clean — *Dag uthā lenā, sāf k.* — *Dhabbā wā dhappā dūr k., swachchh k.*

ĒMA-NATE, *v.* (L. *e. nuno*) to flow from — *Nikalnā^h, nikasnā^h, nisarnā^h.*

ĒMA-NANT, *a.* issuing or flowing from — *Nikalne w^h, nikasne w^h, nisarne w^h.* — *Nih-arit, nirgat.*

ĒMA-NĀTION, *n.* the act of issuing from that which issues, an efflux — *Khurīj, jāri h., wah chiz jo jāri hoti hai, har-āmāl* — *Nihār, nihāran, nisār, nikās, jo vastu nir-gat hoti hai wā nikastī hai, nihsarā.* [— *Niharit, nirgat.*]

ĒMA-NĀ-TIVE, **ĒMA-NĀ-TO-RY**, *a.* issuing from — *Nikasne w^h, nikālne w^h, nisarne w^h.*

E-MĀN'CI-PATE, *v.* (L. *e. manas, capio*) to set free from servitude — *Gulāmi yā girif-tāri se āzād k., gulāmi se khalūs k., āzād k., khalūs k.* — *Bāndhna wā dāatwa se mukt k., bandhai se uddhār k.* [ti, mochan, uddhār.]

E-MĀN'CI-PĀTION, *n.* the act of setting free — *Rihāi, āzādī, āzādī, khalūsī* — *Muk-*

E-MĀN'CI-PĀ-TOR, *n.* one who sets free — *Rihā k. w., āzād k. w., khalūs k. w.* — *Mukt k. w., uddhār k. w., chhōṛ d. w.*

E-MĀS'CU-LATE, *v.* (L. *e. mas*) to castrate, to deprive of virility; *a.* unmaned — *Akhta yā ākhtu k., nā-mard k., khoja banānā; a. ākhta yā ākhta, nā-mard kiya gayā* — *Apdāchhed k., puñstwanās k., napuñsak k., puñsaktilin k.; a. napuñsak kiya gayā, badhiyā kiya gayā.* [— *Apdākoshaledhan, badhiyā k., randipan.*]

E-MĀS'CU-LATION, *n.* castration, effeminacy — *Ākhtagi, khasi k., nā-mardī, zanāna-pan*

EM-BĀLE, *v.* (Fr. *en, balle*) to pack, to bind — *Gaṭṭhar bāndhnā^h, gathari yā motri banānā^h, bāndhnā^h.*

EM-BALM, *em-bām*, *v.* (Gr. *en, balsamon*) to impregnate with aromatics to pre-vent putrefaction, to preserve from decay — *Sārne se mahfūz rakhne ke liye khush-bū-dur chizēn bhār-nā, zawād se mahfūz rakhnā* — *Sārne se bachāne ke nimitta sugan-dhidravya bharnā, kshay se bachā rakhnā.*

EM-BÁL'M'ER, *n.* one who embalms—*Sarne se mahfúz rakhne ke liye khush-bá-dár chizeñ bharne w.*, *zawál se mahfúz rakhne w.*—*Sarne se bachhane ke nimitta sugandhidravya bharne w.*, *kshay se bachá rakhne w.*

EM-BÁR', *v.* (*Fr. en, barre*) to shut, to inclose, to block up—*Band k.*, *gher-lená^h*, *mu-húsara k.*, *náká-bandí k.*—*Porhe lagá dená, chheinkná, gánsná wá gáns lená, rūndhná.*

EM-BÁ'RGÓ, *n.* (*Sp.*) a prohibition to sail; *r.* to prohibit from sailing—*Kishti kholne yá chaláne ki manáhi*; *v.* *kishti kholne yá chaláne ko man' k.*—*Naw kholne wá chaláne ká niváran*; *v.* *naw kholne wá chaláne ko niváran k.* wá *árná.*

EM-BÁRK', *v.* (*Fr. en, barquer*) to put or go on shipboard, to engage—*Jaház-nishín k. yá h.*, *jaház par chapáná yá chapná, mashgúl k. yá h.*, *sharik k.*, *shámil k.*, *rafiq h.*, *mudákhalat k.*, *qadam márná*—*Nauká par chapáná wá chapná, sáthi k. wá h.* *lagáná wá lagná, háth dálná.*

EM-BAR KÁ'TION, *n.* the act of embarking—*Jaház-nishín, kishti-nishín, jaház par chapáná yá chuphná*—*Naukárohan, nauká par chapná wá chapáná.*

EM-BAR RASS, *v.* (*Fr. embarras*) to perplex, to distress, to entangle—*Muztarí k.*, *hairán k.*, *tasdi d.*, *tang k.*, *taklif d.*, *darham-barham k.*, *phasáná^h*—*Vyákul k.*, *pirá d.*, *uljhána.*

EM-BAR RASS-MENT, *n.* perplexity, trouble—*Istiráb, hairáni, taklif, tasdi*—*Uljhara.*

EM-BAS-SY, *n.* (*S. ambasht*?) the message of an ambassador a solemn message—*Elchi-gari, paigám, purám*—*Ditái. rájadit ká sañhesá, sañhesá.*

EM-BAS'SA-DOR. See AMBASSADOR.

EM-BÁ'T'TLE, *v.* (*Fr. en, bataille*) to range in order of battle—*Saff-árái k.*, *saff-bandi k.*—*Vyúh racháná, yudh ke nimitta sená ko kram se sajáná.*

EM-BÁ'T'LED, *a.* furnished with battlements—*Fasil-dár*—*Vájáñdhi chhoñe ke nimitta chhidrayukt bhít visisht, raudáyukt bhít visisht.*

EM-BÁY', *v.* (*en, S. bogan*) to inclose in a bay, to landlock—*Khal'j meñ band k.*, *zamin se gher lená*—*Kol meñ atkáná, bhúmiveshtit k.*, *bhúmi se gher lená.*

EM-BÉD', *v.* (*en, S. bed*) to lay as in a bed—*Mano bichharne meñ letáná yá dálná^h.*

EM-BÉL'LISTH, *v.* (*L. in, bellus*) to adorn, to beautify, to decorate—*Árásta k.*, *zeb yá zebáish d.*, *khúsh-sárat k.*, *árúsh d.*, *zínat d.*—*Singárná, sañwárná, sóbhit k.*, *alañkrit k.*, *sundar k.*, *bhúshit k.* *bhúshit k. w.*, *singarne w.*

EM-BÉL'LSHER, *n.* one who embellishes—*Árásta k. w.*, *árúsh d. w.*—*Sóbhit k. w.*, *EM-BÉL'LSH-MENT*, *n.* ornament, decoration—*Zeb, zebáish, zínat, árúsh*—*Alañkár, singár, sajawat, sóbha, bhúshan.*

EMBERS, *n. pl.* (*S. empyrian*) hot cinders or ashes—*Ángúr^h, ángúre^h, bhauk^h.*

EM-BER-WEEK, *n.* a week in which an emberday or day of humiliation falls—*Wah haf-ta jisméñ dú^h máñgne aur istigfár karne ká din partá hai*—*Wah saptáh jisméñ íswar ki kripá aur anugrah ki prarthana karne ká din partá hai.*

EM-BÉZZLE, *v.* (*Fr. embler*) to appropriate by breach of trust—*Khiyánat k.*, *gabn k.*, *tasarruf k.*—*Saunpi hui vastu wá dravya ko viswásaghat karke khá jáná, viswásaghat karke urájána chátjání nigaljána wá jakárajáni.*

EM-BÉZZLE-MENT, *n.* the act of embezzling—*Khiyánat, gabn, toqallub, tasarruf, kisi ki zimma ki hui daulat yá máil ká tasarruf*—*Par dhan viswásaghat se urájána, saunpi hui vastu ko chhal se uráni.*

EM-BLÁ'ZIE, *v.* (*en, S. blase*) to adorn with glittering embellishments—*Jhaluk-dár shai se árásta k.*—*Jhalukána, chamukána, alañkár se sóbhit k. wá jhalukána.*

EM-BLÁ'ZON, *v.* to adorn with figures of herakley, to deck in glaring colours—*Amiri darje ke nisháñon se zeb d.*, *chamak-dár rang lagí-kar zeb d.*—*Kulinapad ke chihñ likhkar sóbhit k.*, *chatkile rang se sóbhit k. wá singárná.*

EM-BLÁ'ZON-ER, *n.* one who emblazons—*Amiri darje ke nisháñon se zeb d. w.*, *chamak-dár rang lagá kar árúsh k. w.*—*Kulinapad ke chihñ likhkar sóbhit k. w.*, *chatkile rang se singarne w.* *[shán—'P'háñon par chitra wá kulinapad ke chihñ.*

EM-BLÁ'ZON-RY, *n.* pictures on shields—*Dhaléñ par taswíreñ yá amiri darjón ke ní-*

EM-BLEM, *n.* (*Gr. emblemata*) enamel, a picture, a figure, a representation; *v.* to represent by similar qualities—*Míná, jild, taswír, shakl, sírat, 'alámat, nishán, imá, shabih*; *v. mushábih khássiyyatón se záhir k.*—*Jarúñ káñ, chitra, murti, ákar, chihñ, lakshan, nidarsán, ádará*; *v. sadris dharin wá gup se prakás k.*

EM-BLE-MÁ'T'IC, **EM-BLE-MÁ'T'-CAL**, *a.* comprising an emblem, using emblems, allusive—*'Alámat-dár, nishán-dár, ramz-dár, imá k. w.*—*Chilnakári, nidarsanakári, liugi, lákshanik, suchak, uddeshak.*

EM-BLE-MÁ'T'-CAL-LY, *ad.* by emblems—*'Alámatán, isháratan*—*Lákshanik prakár se, nidarsanakram se, sucháná karne ki riti se.* *[sañket ka nirupak.*

EM-BLEM'A-TIST, *n.* an inventor of emblems—*'Alámatón ká mójid*—*Chihñ lakshan wá*

EM-BLEM'A-TIZE, *v.* to represent by an emblem—*'Alámat se záhir k.*, *ramz yá imá se bayán k.*—*Chihñ lakshan wá sañket se prakás k.*

EM-BLEMENTS, *n. pl.* (*Fr. en, blé*) profits arising from lands sown—*Ábád zamin ká*

faida, joti bōi huā ārazi kā manāfi—Jo arth. wā lābh utthi bhūmi se hotā hai.

EM-BOD'Y, *v.* (en, *S. bodig*) to form into a body, to incorporate—*Mujassam k., ek saṅg jorū yā milānā^b*—Ekāngi k., ek śariri k., saṅgrah k., ekatra k., ek k.

EM-BOLD'EN, *v.* (en, *S. bald*) to make bold, to encourage—*Diler k., himmat d., khā-tir-jam' k.*—Dhithā wā dhith k., dhīrhas d.

EM'RO LUS, *n.* (Gr. en, *ballo*) something inserted or acting in another—*Koi shai jo dūsi ke andar dālī jātī hai yā kār kartī hai*—Koi vastu jo dūsi ke bhitār patlāī jātī hai wā kām kartī hai.

EM-BO-LISM, *n.* insertion of days or years to produce regularity of time, intercalation—*Din yā sūl kī milānā jismen waqt meṁ barābari hō jis tarāh se adhik mās yā malmās*—Din wā baras kā milā denā jismen samay ke bih meṁ garbar nā hō, adhikadivasanivesan, adhikavarshanivesan.

EM-BO-SOM, *v.* (en, *S. bosum*) to hold in the bosom, to inclose, to surround—*Chhūti se lā jātā^b, god meṁ lenā^b, gale lagānā^b, gherū^b, gher-lenā^b, qavarna^b*.

EM BOSS', *v.* (Fr. en, *basse*) to form with protuberances, to engrave with relief—*Gul jā, wā, phul jārū^b, munābbat k., khul kar yā kūt-kar naqsha banānā*—Phūli jārū, khodkar wā katkar ubhri huā kām banānā.

EM-BOS'SMENT, *n.* a prominence, raised work—*Gul jārū, naqqāshi kī pāchū kām, ubhri hui naqqāshi*—Phūli, phul, butā, khodkar ubhri huā kām jo banayā jātā hai.

EM BOTTLE, *v.* (Fr. en, *bouteille*) to put into a bottle, to confine in a bottle—*Ek shishi meṁ band k.*—Ek kachhapār meṁ mūdnā, kāchh kī kuppī meṁ mūdnā.

EM-BOW', *v.* (en, *S. bowan*) to bend, to arch, to vault—*Jhukānā^b, mīhrīb banānā, qah-ba banānā*—Nawānā, dhanurīkār banānā, khopre wā haṁṁi ke ākār banānā, torajā-kār banānā.

EM-BOW'EL, *v.* (Fr. en, *boyau*) to take out the entrails, to sink in another substance—*Āitri nikālā^b, dūsi shai meṁ dūbanā yā gāpnā*—Āit nikālā, peṭ chīrnā, dūsi vastu meṁ gāpnā wā dhasnā.

EM-BOW'ELER, *n.* one who embowels—*Āitri nikālne w., dūsi chiz meṁ dūbanā yā gāp-ne w.*—Āitnā nikālne w., dūsi vastu meṁ gāpne wā dhasane w.

EM-BOW'ER, *v.* (en, *S. bow*) to place in a bower, to lodge, to build—*Ek kunj meṁ basānā yā rukhnā^b, raknā^b, banānā yā ghar uṭhānā^b*.

EM-BRACE', *v.* (Fr. en, *brachion*) to hold fondly in the arms, to seize ardently, to comprehend, to comprise, to take; *n.* fond pressure in the arms, clasp—*Bagul-giri k., āgosh k., hāre shuq aur sar-garmi se pakarnā, shāmīl k. yā h., mushāmīl k. yā h., mundaṛaj k., lenā^b n. ham-āgoshī, bagul-giri*—Kauriyānā, ebbātī se lagānā, gale lagānā, god meṁ lenā, milānā, bari chāh se pakarnā, antargat k., samāvishit k., grahaṇ k.; *n.* ālīngan, galbānī, kolī wā kaulā. [samāves, antargapanā]

EM BRACE'MENT, *n.* clasp, comprehension—*Bagul-giri, āgosh, shāmīl*—Ālīngan, galbānī, EM-BRACE'ING, *n.* one who embraces—*Bagul-giri k. w., āgosh k. w., shāmīl k. w., lene w.*—Ālīngan k. w., kauriyāne w., antargat wā samāves k. w., grahaṇ k. w.

EM-BRACE'ING, *n.* attempt to corrupt a jury—*Panchon ko milā lene kī koshish*—Pañ-choṇ ko milā lene kī ndyog.

EM-BRASS'URE, *n.* (Fr. en) an aperture for cannon, a battlement—*Top kī jharokhā, fasīl*—Agyastra chhorne ke liye bhūt meṁ rāndā, rānd-ō se yukt bhūt.

EM-BRO-CATE, *v.* (Gr. en, *brecho*) to moisten and rub a diseased part—*Badan ke jis hisse meṁ bināri ho usko tar kar-ke malnā, tatārnā^b, tūā k.*—Jis āng meṁ rog ho use bhīgākar malnā.

EM-BRO-CATION, *n.* the act of embrocating, the lotion used for embrocating—*Tūā, zamād, tatār^b, darā yā āraq jis se badan malā jātā hai*—Jis śarīrāng meṁ rog ho use anushadhiyāj se malnā, alejan, lep, anushadhiyāj.

EM-BROIDER, *v.* (Fr. en, *broder*) to adorn with figured needle-work—*Kār-chohī k., gul-bātī k.*—Būā nīlānā, būā kārīnā. [kārlne wā nikālne w.]

EM-BROIDERER, *n.* one who embroiders—*Gul-kār, zar-dāz, chikan-dāz, kār-choh*—Būā EM-BROID'ERY, *n.* ornamented needle work—*Gul-kārī, būā-kārī^b, chikan-dāzī, kār-chohī, zar-dāzī*—Būā kī kām.

EM-BROIL', *v.* (Fr. en, *brouiller*) to disturb, to confuse, to entangle—*Muztarīb k., darham-barham k., phasānā yā phasānā^b*—Vyākul k., ghabrā dī, uljhanā.

EM BROIL'MENT, *n.* confusion, disturbance—*Istirāb, darham, barhamī, fasād, hangāma*—Ghabrābat, vyākulātā, barbarī, halehāl, dāmādol.

EM-BROU'. See IMBROU.

EM'BRY-ON, EM'BRY-ON, *n.* (Gr. en, *bryo*) the offspring yet imperfect in the womb, the rudiments of any thing unformed; *a.* yet imperfect or unfinished—*Janin, paidā h. w., bachche kī pahli sūrat qabl hone ke, kisi chiz kī pahli hīlat qabl hone ke; a. nāqis, nā-tamām*—Gābh, garbh, garbhasthabālāk ke pratham avayav, kisi vastu kā ārambh, banne ke pahle kisi vastu kī pratham daśā; *a.* khaḍit apūrṇ wā asamāpta, adhūrā.

- E-MEND**, *v.* (L. *e. menda*) to correct—*Durust k., sahik k., islāh k.*—Thik *k.,* śodhanā.
EM-EN-DĀ'TION, *n.* correction improvement—*Durustī sikkhat, islāh, ārastagi, bih-tari*—*Śodhan, suddhi, parishkar, śreyastwa.*
EM'EN-DĀ-TOR, *n.* a corrector, an improver—*Durust k. w., sahik k. w., islāh k. w., bih-tar k. w.*—Śodhak, saśodhak, utamatar *k. w.*—sudhārne wā saśwārne *w.*
E-MĒN-DA-TO-RY, *a.* contributing correction—*Durust k. w., islāh k. w., sahik k. w.*—*Śodhak.* [zibarjāt, sabz raṅg kṛ jārāhīr—Patnā, marakat.
EM'E-RALD, *n.* (Fr. *emeraude*) a precious stone of a green colour—*Zumurrud, sobza.*
E-MĒR'IE', *v.* (L. *e. mergi*) to rise out of, to issue, to proceed—*Hulat-i-garqi se ūpar ānā, talūk h., hūdiā h., nikālūā, ānā*—*Magnāvasthā se ūpar ūthnā, udhī h., nikasnā, ūthnā, nisarnā.*
E-MĒR'GENCE, **E-MĒR'GEN-CY**, *n.* the act of emerging, a sudden occasion—*Hulat-i-garqi se ūpar ūthnā, uchhat^h, tāqira i raṅg, zarīrat i-nagahānī, ājāl, hūdiā*—*Magnāvasthā se ūpar ūthnā, udhī, ūthnā, ākasnik*—*prayujan, ākasnik kārya wā avayākatā, āpad, vipad, bhīṣ, khānīch wā khīnīch.*
E-MĒR'GENT, *a.* rising out of, sudden, casual—*Ūpar nikālūā huā^h, nāṣih, itīfāqī*—*Ūpar ūthnā huā, munājjan, ākasnat utpanna, ākasnik, daivik.* [ūpar ūthnā.
E-MĒR'SON, *n.* the act of rising out of—*Hulat-i-garqi se ūpar ūthnā*—*Magnāvasthā se*
E-MĒR'TT-ED, *a.* (L. *e. meritum*) having done sufficient service—*Kūfi khāmat-guzārī gā kār-guzārī kar-chukar w.*—*Yatheshit sevā kar chukar w.*
EM'ER-ODS, *n. pl.* (Gr. *leitmot, rho*; hemorrhoids, piles—*Ducāsīr*—*Ar-arog.*
EM'ER-Y, *n.* (Fr. *emeri*) a mineral used in cutting gems and polishing steel—*Kīranj kīranj, sambādā*—*Maṇi kāṭne aur lohā parishkar karne kā dhātū, mahāloh.*
E-MĒT'IC, **E-MĒT'ICAL**, *a.* (Gr. *emco*) causing to vomit—*Qai-āwar, muqaygi*—*Vamanakāri, vāntid, chhānt karāne w.*
E-MĒ'IC, *n.* a medicine that causes vomiting—*Qai kī dawā, muqaygi dawā*—*Vaman-otpādak ausadhī, vaman wā chhānt kī ausadhī.* [ho.
E-MĒT'ICAL-LY, *ad.* so as to cause vomiting—*Jismēn qai ho*—*Jismēn vaman wā chhānt*
EM-I-CĀTION, *n.* (L. *e. mico*) a sparkling, a flying off in particles—*Chankāw^h, jhalkā-haṭ^h, chingārī gā chhotē chhotē tuk ho-kar ānā^h.*
EM'IC-TION, *n.* (L. *e. mictum*) urine—*Prakū^h, mūt^h*—*Mūtra.*
EM'I-GRATE, *v.* (L. *e. migro*) to remove from one's native country—*Watan ko chhor-kar dāre mulk meṁ jā rahū^h, jilā-ratn h.*—*Apne deś ko chhor dāre deś meṁ jā rahnā, swadeś ko chhor-kar deśantar meṁ jā basnā, apnā deś chhornā.*
EM-I-GRANT, *n.* one who emigrates; *a.* removing from one country to another—*Wah shakhs jo apnā watan chhor-ke dāre mulk meṁ bīl-o-bīsh karē, shahr-bāzār; a. he-watan, ek mulk ko chhor-kar dāre mulk meṁ jā-ke rahne w.*—*Swadeś ko chhor-kar deśantar meṁ jā basne w., jo jan apne deś ko chhor paraleś meṁ jā base; a. swa-deśatyagi, ek deś ko chhor dāre meṁ jā basne w., anyadeśavāsī.*
EM-I-GRĀTION, *n.* the act of emigrating—*Nagī-i-ratn, apnā mulk chhor-ke dāre mulk meṁ jā rahnā, jilā-ratn*—*Swadesatyag, deśantar meṁ basne ke nimitta swadesatyag.*
EM'I-NENT, *a.* (L. *eminere*) high, dignified, conspicuous, remarkable—*Buland, āla, ālī, mū'alkī, muntāz, nām-war, bu-urg, bu-urg-war, murti'ī, nām-zad, mish-hār*—*Ūcha, nāmī, pratapi, pramukh, ukrisht, viśiṣṭ, samunnat, sukhyat, yasī, nāmī, prasiddh.*
EM'I-NENCE, **EM'I-NEN-CY**, *n.* loftiness, height, summit, fame, distinction, a title of honour—*Bulandī, ūchāī^h, qullū, choṭ^h, nām-warī, uk-mami, nām-īdat, qadr, bu-urg, raj'at, 'izzat kī khitāb, huzrat, huzār*—*Uchchātā, uchchatwa, phung, śikhar, chūṇā, sukhyatī, yas, nām, prasiddhī, utkrishṭatā, samunnatī, viśiṣṭatā, pradhānatwa, sambhram, mār्याdānchak upādhi wā padavī, mahārāj.*
EM'I-NENT-LY, *ad.* highly, conspicuously—*Ligādā, bahut^h, zāhīran, muntāzī se, nām-warī se*—*Adhik, atisay rūp se, utkrishṭ rūp se, pratapi wā nāmī rīti se, sukhyatī se.*
EM'IR, *n.* (Ar.) a title of dignity among the Turks—*Amīr*—*Turk deś ko kulīnō kī*
E-MĪT', *v.* (L. *e. mitto*) to send forth—*Bhejnā^h, chhornā^h, nikālūā^h, denā^h.* [padavī.
EM'IS-ARY, *n.* one sent on a mission, a spy, a secret agent; *a.* looking about, prying—*Har-kārā, koi shakhs jo kisi kām ke liye bhejē jātā huā, jāsūs, khujyā karandā, poshādā gumāshṭā; a. idhar udhar dekhtū huā^h, jāsūsī kartū huā*—*Jo jan kisi kārya ke nimitta bhejē jātā hai, sandeśhar, dut, bhediya, guptadūt; a. idhar udhar tāktā huā, bhed lagān, bhed lagātā huā.* [nirasān, chhūtnā, srāv, utsarg, utkshep.
E-MĪ'SION, *n.* the act of sending out—*Isrāl, ikhrāj, khurāj*—*Pathāw, pāthwanā, nikal,*
EM'MET, *n.* (S. *emet*) an ant, a pisuine—*Chyūnt^h, chyūt^h, mātā^h.*
EM-MEW', *v.* (Fr. *en, mwe*) to coop up—*Piñjre wāgaira meṁ band k., qaid k., qafas meṁ band k.*—*Piñjre meṁ dāl d., atkānā.*
E-MOLL'IENT, *a.* (L. *e. mollis*) softening; *n.* a medicine which softens—*Mulāyīn, mollāim k. w.; n. mulāyīn dawā, mulāim karne-wālī dawā*—*Komalakāri, suigdhakāri, mridu; n. komalakāri ausadhī, snehan, ālep, abhyāñjan.*

- ÉMOL-L'TION**, *n.* the act of softening—*Narm k., muláim k. —Komal k., mridu k.*
- EMOLU-MENT**, *n.* (L. *e. mola*) profit, advantage, gain—*Naf', súd, manáfi', fáida, hásil—Labb, phal, arth, labhā, prāpti.* [Lābhajñanak, phaladāyak, hitakāri.]
- EMOLU-MENT'AL**, *a.* yielding profit—*Fáida-bakhsh, fáida-mand, súd-mand, mufid—*
- EMOTION**, *n.* (L. *e. motum*) a moving of the feelings, passion, agitation—*Jumbish-i-dil, josh-i-dil, josh, joshish, malola, garmi, qalay, iztirāb, iztirāb—Man kā dulāw, manovikar, chittavritti, chittavikār, manorag, antahkshobh, chittakshobh, antarveg.*
- EM-PÁLE**, *v.* (L. *in. palus*) to fence with a pale, to put to death by fixing on a stake—*Tutti yā ár se gherná^h, kuth-ghare se gherná^h, súlī d^h, sili charhána^h.*
- EM-PÁLE-MENT**, *n.* the act of empaling—*Tutti yā ár se gherár^h, kuth-ghare se gherár^h.*
- EM-PÁN-NEL**. See **IMPANNEI**.
- EM-PARK**, *v.* (in S. *pearroc*) to inclose—*Gherná^h, gherá banána^h.* [sidi d. yā charhána^h.]
- EM-PÁSSION**. See **IMPASSION**.
- ÉMTHA-SIS**, *n.* (Gr. *en. phasis*) stress of the voice on a word or sentence, force impressed by pronunciation: *pl. ÉM'THA-SIS—Lafz par zor yā zarb, talaffuz meñ lafzāñ par zor, tákid—Gurmelechāran, dirghochechāran, uchchāran meñ sabdon par jhatkā.*
- EM-THÁT'IC**, **EM-THÁT'IC-AL**, *a.* uttered with emphasis, forcible, striking—*Zor se talaffuz kiya huá, tákidī, zor-dār, muassir—Gaurav se uchchārit, jhatke se uchchārit wā uchchāran kiya guya, tejawān, prabul, gaurav se ukt., tikshy, vismayotpādak, vismāpak, chittaharī.* [Dirghochechāran se, gaurav se, avadhāran se, veg se.]
- EM-THÁT'IC-AL-LY**, *ad.* with emphasis, forcibly—*Ba-tákid, zor se, duráz talaffuz se—*
- ÉM-PHY-SEMA**, *n.* (Gr.) a puffy tumour—*Pick^h, phoyá^h.* [ráyá^h.]
- EM-PHY-SÉM'A** TOUS, *a.* bloated, puffed—*Phepsahá^h, phaphsá^h, phulá^h, sūjá^h, bhulh.*
- EM-PIRE**, *n.* (L. *imperium*) the dominion of an emperor, supreme power—*Mamlukāt, bádshebāt, saltanat, shāhan-shāhi, sultān, talakkum, nihāyat hari hukumat—Adhirājya, rājya, rājadhikār, prabhutwa.*
- ÉM-TER-OR**, *n.* a monarch superior to a king—*Shāh-m-shāh, sultān—Mahārāj, rājādhirāj, mahārājadhīrāj, māṇḍaleswar, chakravartī, sarvabhaum.*
- EM-PRESS**, *n.* the wife of an emperor, a female who governs an empire—*Malika, shāhan-shāh ki begam, jo 'aurat shāhan-shāhī kure, wah 'aurat jo bádshebāt par hukm-rāni karti hai—Rājādhirāj ki patni, mahārājapatni, mahārāni, jo stri adhirājya karai.*
- EM-PIR'IC**, *n.* (Gr. *en. peiran*) a quack—*Nim-hakim, kachchá tabib—Kajhbaid, kach-chā baid, mithyā chikitsak, chhadnavaidya.*
- EM-PIR'IC**, **EM-PIR'IC-AL**, *a.* versed in experiments, known only by experience—*Tajri-ba-kār, sirf tajribe se jānā guya, sirf āzmūda-kāri se daryāft huá—Parikshak, kewal parikshā se jānā guya.*
- EM-PIR'IC-AL-LY**, *ad.* by experiment—*Tajribe āzmāish yā āzmūda-kāri se—Parikshā se.*
- EM-PIR'IC-ISM**, *n.* dependence on experience without knowledge or art, quackery—*Baqar 'im yā humar ke sirf tajribe yā āzmūda-kāri par bharosā yā takiya, nim-hakimī, kach-chā baid—Binā vidyā wā gun ke kewal pr'ikshā abhyās wā bodh par avlamban, kach-chi vaidgi, mithyā chikitsā.*
- EM-PLASTER**, *v.* (Gr. *en. plasso*) to cover with a plaster—*Potná^h, lep charhána^h, lep-lagāná^h, chónā kari k^h, lipná^h, lepná^h, lsná^h, thopná^h.*
- EM-PLÁST'IC**, *a.* viscous, glutinous, adhesive—*Laslasá^h, lasul^h, chipchiquá^h.*
- EM-PLŌY'**, *v.* (L. *in. plico*) to keep at work, to exercise, to use; *n.* business, occupation, agency—*Mashgūl rakhnā, naukari meñ lagāná, khidmat d., muqarrar k., mas rif k., sarf k., shuql k., istimāl k., mustāmal k., istimāl meñ lánā; n. shuql, kār-bār, roz-gúr, ishtigūl, khidmat, lagár^h, kār-kunī, 'ulda, manab—Niyukt k., kām meñ lagāná, lagāná, bajhāná, rakhnā, pravartta k., vyavahār k., kām meñ lánā; n. kām, kārya, vyāpār, kām vritti, kāryodyog, bajhāw, abhyās, pad.*
- EM-PLŌY'-A-BLE**, *a.* that may be employed—*Mashgūl rakhe jāne ke qābil, istimāl meñ laye jāne ke qābil, muqarrar kiye jāne ke lāiq, kām yā khidmat ke lāiq, masrif hone ke lāiq—Niyukt kiye jāne ke yogya, lagāye jāne ke yogya, kārya wā vyavahār ke yogya.*
- EM-PLŌY'TH**, *n.* one who employs—*Kām yā khidmat meñ mashgūl k. w., kār-farmā, āqī, munib, masrif k. w., shuql k. w.—Karmadātā, kām d. w., kām meñ niyukt k. w., lagāne w., vyavahār k. w., kām meñ lagāne w.*
- EM-PLŌY-MENT**, *n.* business, occupation—*Shuql, kār-bār, roz-gúr, ishtigūl, masrif, lagāw^h—Kārya, kām, kām, vritti, kāryodyog, vyāpār, vyavahār, bajhāw.*
- EM-POÍ-SON**, **em-pŏ-zin**, *v.* (L. *in. potio*) to destroy by poison, to taint with poison—*Zahr de-kar mār-dālnā, zahr-ālūda k.—Vish dekar prān lenā wā mār dālnā, vish milāná, māhur milāná.* [Māhur dekar mār dālnē w., māhur milāne w.]
- EM-PŌÍ-SON-ER**, *n.* one who poisons—*Zahr de-kar mār-dālnē w., zahr-ālūda k. w.—*
- EM-PŌÍ-SON-MENT**, *n.* the act of poisoning—*Zahr de-kar mār-dālnā, zahr-ālūdagī—Vish dekar mār dālnā, māhur kā milāná.* [Bāñiyasthān, bāth wā hāt, arāng.]
- EM-PŌRI-UM**, *n.* (L.) a place of merchandise, a mart—*Saudā-garī ki jagah, bāzār—*

EM-POVER-ISH. See IMPOVERISH.

EM-POWER, *v.* (Fr. *en, pouvoir*) to give power to, to authorize—*Ikhtiyār d., mukhtār k.*—Adhikār *d.,* sāmārthya wā sakti *d.,* sāmārth *k.*

EM-PRISE, *n.* (Fr. *en, pris*) an attempt of danger, an enterprise—*Khatār-nik kām ki koshish yā usī, mukhim*—Sahasā, durgakarm kā udyog, dushkar karm kī cheshṭī, jokhim. [besahānā, besahan, kiunā wā kinab.]

EMPTY, *n.* (L. *emptum*) the act of buying—*Kharid*—*Kray*, krayakarap, krayan, *EMPT*, *a.* (S. *empti*) containing nothing, void, unfurnished, barren, vain; *v.* to exhaust, to become empty—*Khālī, tihī, be-samān, be-anbāḥ, wā rān, shor, nā-baromand, tā-hānīl, be-jāida, mukhīl, be-mā'ni*; *v. Khālī k. yā h., tamām k. yā h.*—*Sūnya, sinā, chhūnchhā, binā, asajjit, asajja, rikt, sajāya hua nahīn, usar, nishphal, aphal, ocinā, vyarth, anarthak*; *v. nihsatwa k. wā h., chhūnchhā k. wā h.* [k. w.]

EMPTY-ER, *n.* one who empties—*Khālī k. w., tamām k. w.*—*Sūnya k. w., chhūnchhā* *EMPTI*-NESS, *n.* state of being empty, want of substance, unsatisfactoriness—*Khālī yā tihī hone kī hādāt, khulā, khulā, nā-khātir-pasandī, rāzi karne kī nā-tigīyat, be-hādāyī*—*Sūnyatā, riktatā, nihśarādā, asārātwa, asantoshakatā, atushṭijanakatā.*

EM-PURPLE, *v.* (L. *in, purpura*) to make of a purple colour—*Aqwa'ani k., baiñjani rañg k.*—*Baiñgani rañg k.* [punj.]

EM-PY-EMA, *n.* (Gr. *eu, puon*) a collection of purulent matter—*Pib kī ijwā'*—*Pib kī* *EM-PYRE*-AL, *a.* (Gr. *eu, pur*) formed of pure fire or light—*Khālīs dātsh yā roshnī k. bānā huā*—*Nirmal agni wā prakās k. bānā huā.*

EM-PY-RE'AN, EM-PY'RE'AN, *a.* formed of pure fire; *n.* the highest heaven—*Sāf yā khālīs ūg k. bānā huā*; *n. jalaku-l-afāk, 'arsh*—*Swachchha agni k. bānā huā*; *n. sūkslmāgnīsthan, uttamawarg.* [yā bā—*Jale hne tel k. swād wā gandh.*

EM-PY'RE-UM, EM-PY-RE'UM, *n.* the taste or smell of burnt oils—*Jal hne tel k. zūqa* *EM-PY-RE-MATIC, EM-PY-REUM-MATIC*-AL, *a.* having the taste or smell of burning—*Jalne k. zūqa yā bā rakhne w.*—*Jalne k. swād wā gandh rakhne w.*

EM-PY'RICAL, *a.* containing the combustible principle of coal—*Patthar ke koele k. dātsh gīr jūz rakhne w.*—*Patthar ke koele k. jwālaniy sār rakhne w.* [pralayāgni.]

EM-PY-ROSIS, *n.* conflagration, general fire—*Atash-zadgi*—*Dāh, mahāgni, dāwanāl,* *EMU*-LATE, *v.* (L. *amatus*) to rival, to strive to equal or excel—*Muqābalat k., muqā-*

balat k., tarābarī k., ham-sarī k., ham-chashmī k., ham-sar yā ujāl hone k. koshish k.—*Sparddhā k., hiskā k., samān hone wā jitne k. udyog k.*

EMU-LATION, *n.* rivalry, contest—*Ham sari, tarābarī yā sabqat kī khwāhish, ham-chashmī, muqābalat*—*Sparddhā, āsparddhā, hiskā, dūsrē ke samān hone wā use jitne kī ichchhā wā cheshṭā.*

EMU-LATIVE, *a.* inclined to emulation—*Hiskā k. w., ham sari kī khwāhish k. w., sabqat-khwāh*—*Sparddhā, dūsrē ke samān hone k. udyog k. w., dūsrē ke jitne k. udyog k. w.*

EMU-LATOR, *n.* a rival, a competitor—*Muqābalat k. w., mu'ariz, ham-talab, muqābil, sabqat-khwāh, dūsrē se bach jāne kī khwāhish yā tadbar k. w.*—*Sparddhākārī, dūsrē ke samān hone wā uske jitne k. udyog k. w.*

EMU-LATRESS, *n.* a female rival—*Ek 'aurat jo ham-sarī karē, sabqat-khwāh 'aurat*—*Sparddhākārī strī, dūsrē ke samān hone wā uske jitne k. udyog karne wā strī.*

EMU-LOUS, *a.* desirous to excel, rivalling—*Sabqat-khwāh, dūsrē se barh jāne k. khwāhish, ham-sarī yā ham-chashmī k. w.*—*Dūsrē ke jitne k. abhilāshī, dūsrē se barh jāne k. ākānkshī, hiskā k. w., sparddhākārī.*

EMU-LOUS-LY, *ad.* with desire of excelling—*Sabqat-khwāhī se, dūsrē se barh-jāne kī khwāhish se*—*Dūsrē ke jitne k. ākānkshā se, dūsrē se barh jāne kī ichchhā se.*

EMUL'GENT, *a.* (L. *e, mulgeo*) milking or draining out—*Dhalne w., dūh-lene w., dūhan-hārāḥ.*

EMUL'SION, *n.* a soft liquid medicine—*Ek mulāim raqīq dārā*—*Pīne kī anshadh.*

EMUNCTORY, *n.* (L. *e, muneum*) a secretory gland, a duct—*Badan kī glāndāt ke nikulne kī rāh, nālīḥ*—*Śarīramālapath, sāuranakulwār, nāl, sirā.*

EMUSCATION, *n.* (L. *e, muscus*) the act of freeing from moss—*Kāi chhūrānāḥ.*

EN-ABLE, *v.* (en, S. *abal*) to make able, to empower—*Qawwat d., taqwīyat d., qudrat d., lūq k.*—*Samārth k., sakti d., sāmārthya d., kshamatā d.* [Samārthya k. d.]

EN-ABLE-MENT, *n.* the act of enabling—*Qawwat-dihī, taqwīyat-dihī, tūqat-bakhshī*—*ENACT*, *v.* (L. *in, actum*) to perform, to establish by law, to decree—*Karnāḥ, bu-tawr āin ke hukm k., āin ke rū se muqarrar k., thahrānāḥ, fatwā d., farmānā, amr k.*—*Sādhana, vyavasthā ke dwārā nishpanna k. wā siddh k., vyavasthā k., ājnā k., vhidhān k.*

d.—*Kisi vyavasthā ke dhānche wā kharre ko vyavasthā thahrānā* *ENACTMENT, n.* the passing of a bill into law—*Kisi āin ke musawwade ko āin qarār* *ENACTOR, n.* one who enacts—*Āin jāri k. w., karne w., kisi āin ke musawwade ko āin qarār d. w.*—*Sādhak, kartā, vyavasthāpak, kisi vyavasthā ke dhānche wā kharre ko vyavasthā thahrīkar prachalit k. w.*

EN-ĀI/LA-GE, *n.* (Gr.) a figure making some change in the mode of speech—*Ek tariqa jiske rā se roz-marra ki guft-gū meñ kuchh farq par jātā hai—*Alaūkar ki ek riti jiske anusār sādharan bātehit ki dhārā meñ kuchh vikār ho jātā hai.

EN-AM'BUSH, *v.* (Fr. *en, bois*) to hide in ambush—*Ghāt meñ chhip-kar baithnā^h.*

EN-AM'EL, *v.* (Fr. *en, email*) to inlay, to variegate with colours, to form a glossy surface; *n.* a substance used in enamelling, the smooth hard covering of the teeth—*Minā-kārī k., gūn-ā-gūā k., rang-ā-rang k., jilā yā āb d.; n. minā, āb, jilā, dāntōn ke upar jo chikni aur sahīt shai hoti hai—*Jarāū kām k., rang dekar chitra-vichitra k., pāni d. wā chaphānā; *n.* jarāū kām ke liye ek kachavat dravya viśesh, wah chikni aur kari vastu jo dāntōn ke upar hoti hai.

EN-AM'EL-LEB, *n.* one who enamels—*Minā-kar, kost-gar—*Jarāū kām k. w.

EN-AM'EL-LING, *n.* the art of inlaying—*Minā-kārī, kost-garī—*Jarāū kām.

EN-AM'OUR, *v.* (L. *in, amor*) to inflame with love, to charm—*'Ashiq k., farefta k., shefta k.—*Kāmasakt k., premiasakt k., mugdh k., mohit k., moh lenā, laṭṭā k.

EN-AM O-TĀ'DO, *n.* one deeply in love—*Wah shakhs jo 'ishq meñ garq rahitā hai—*Atyant kāmiasakt jan.

EN-NĀTE', *a.* (L. *c, natum*) growing out—*Phūt-kar nikaltā hūā^h.*

EN-CAGE', *v.* (Fr. *en, cage*) to shut up, to coop up, to confine—*Piñjre meñ band k., qafas meñ band k., quid k.—*Piñjre meñ mūnd d., atkānā, piñjre meñ dāl d.

EN-CAMP', *v.* (L. *in, campus*) to pitch tents, to form an army into a camp—*Khima yā khaima k. yā dāhnā, luskhar ko khime yā khaima meñ mugim k.—*Derā dāhnā wā k., senā ko dere meñ bāznā.

EN-CAMP'MENT, *n.* the pitching of tents, a camp—*Khima k. k. yā dāhnā, mukhaiyam, khare hue khim—*Parāv, dere kī dāhnā wā k., khare hue dere. [bethan charhānā.

EN-CASE', *v.* (Fr. *en, caiser*) to inclose or hide as in a case—*Gitāf k., band k.—*Lapetnā,

EN-CAUSTIC, *a.* (Gr. *en, kain*) burnt in; *n.* the art of enamelling—*Andar jalā hūā; n. minā-kārī—*Bhitar jalā hūā; *n.* jarāū kām.

EN CAVE', *v.* (L. *in, carus*) to hide as in a cave—*Goyā kisī gār meñ band k. yā chhipnā—*Manōñ kisī guphā meñ mūndnā wā lukānā. [a. pet se^h, lapkōrī^h.

EN-CEINTE', *ang-sant', n.* (Fr.) inclosure; *a.* with child, pregnant—*Gherā^h, bairā^h;*

EN-CHAFE', *v.* (Fr. *en, chauffer*) to enrage, to irritate, to provoke—*Khafā k., diqq k., chhernā^h—*Krudh k., rusht k., chaphānā, khijhānā.

EN-CHÄIN', *v.* (Fr. *en, ceder*) to fasten with a chain, to bind—*Zanjira-band k., bāndh-nā^h—*Sikl se bāndhnā, baddh k., atkānā.

EN-CHÄNT', *v.* (L. *in, cantare*) to act upon by sorcery, to charm, to delight—*Afsūn k., jādū k., farefta k., girvīda k., nihagat khush k.—*Tonā k., totkā k., mohnā, moh lenā, mohit k., man har lenā, laṭṭā k., pāsama k. [latkā k. w., andrajālīk, māyākār.

EN-CHÄNT'ER, *n.* a magician, a sorcerer—*Sāhir, jādūgar, afsūn-gar—*Tonabā, totkā wā

EN-CHÄNT'ING, *p. a.* charming, delighting—*Farefta k. v., girvīda k. v., dil-kash, dil-fareh, dil-rubāi, dil-bar, dil-chasp—*Manchar, manorā'ak paramaharshakar, paramānandak mohi. [ke taur se—

EN-CHÄNT'ING-LY, *ad.* in a charming manner—*Dil-kashānā, dil-rubānā, girvīda karne*

EN-CHÄNT'MENT, *n.* magical charms, spells, incantation, irresistible influence, delight—*Afsūn-garī, jādū-garī, sihr, dil-farehī, dil-rubāī, dil-barī, khushī—*Tonā, totkā latkā, māyā, andrajālī, mantramohan, mohan, harsh. [māyini, molini.

EN-CHÄNT'NESS, *n.* a female who enchants—*Jādū-garnī, afsūn-garnī, sāhira—*Tonahin,

EN-CHARGE', *v.* (Fr. *en, charger*) to give in charge or trust—*Howāla k., sijard k.—*Saipnā wā saupnā.

EN-CHASE' *v.* (Fr. *en, caisser*) to infix, to adorn by embossed work, to engrave—*Jarā^h jar-kar sundar k^h, jarān kām se sundar k^h, lakri patthar yā dhāt par rukhnā yā chheri se khol-kar koi kām banānā^h.*

EN-CHILD'RON, *n.* (Gr. *en, cheir*) a little book for the hand, a manual—*Ek chhotī kitāb jisē bāth meñ bā-āsānī le-chal sakeā—*Ek chhotī pustak jisko lāth meñ le chal sakeāin.

EN-CIRCLE', *v.* (L. *in, circus*) to surround, to environ—*Mohāsara k., ihātū k., halqa bāndhnā—*Ghernā wā gher lenā, berhnā, rūndhnā wā rūndh lenā, pariveshtit k.

EN-CIRCLET, *n.* a small circle, a ring—*Ek chhotā dāira yā halqa—*Ek chhotā manḍal vartul wā gherā.

EN-CLIT'IC, *n.* (Gr. *en, klino*) a particle which throws back the accent upon the preceding syllable—*Harf-i-sād jiske sabab se talāfuz karne meñ zor peshin rukn yā hije par partā hai—*Ek sabd wā sabdāvayav jiske kārān se uchcharān karne meñ jhatkā purv avayav par partā hai.

EN-CLOISTER, *v.* (L. *in, claustrum*) to shut up as in a cloister—*Goyā kujre goshe yā takye meñ band k.—*Mānōñ mānrihī wā kuti meñ mūnd d.

EN-CLOSE', *v.* (L. *in, clausum*) to shut in, to surround, to encompass—*Band k., gird k., ihātā k., halqa-bandi k., halqa bāndhnā—*Mūndnā, ghernā wā gher lenā, berhnā, lapetnā, rūndhnā, barā bāndhnā, pariveshtit k.

EN-CLOS'ER, *n.* one who encloses—*Band k. w., gird k. w., ilāta k. w., halqa bāndhne w.*—*Mūndne w., gherne w., berhne w., rūndhne w., pariveshit k. w.*

EN-CLOS'URE, *n.* the act of enclosing, the thing enclosed or which encloses—*Halqa-bandī, gird k., gherī hui shai, malfīf, muhawata, sahn, raqaba, ihāta, hisār, halqa, chār-divāri, lifāfa*—*Gherāw, āvarān, āveshtān, veshān, bethān, veshit wā gherī hui vastu, bāra.*

EN-COFF'IN, *v.* (Gr. *en, kophinos*) to inclose in a coffin—*Takfin k., sandūq yā tībūt meñ band k.*—*Savādhār wā savabhājan meñ mūndnā wā dharnā, mritāsarirabbājan meñ dharnā.* [sāhsī, bārīi.]

EN-CO'MI-UM, *n.* (L.) praise, panegyric—*Ta'rif, takhsīn, āfrīn. madh*—*Stuti, pra-*
EN-CO'MI-AST, *n.* a panegyrist, a praiser—*Muddāh, sanā-khwān, mu'arraf, mādh*—*Gupā-prasānsak, stutikārī, bārī k. w.*

EN-CO-MI-ASTIC, EN-CO-MI-ASTI-CAL, *a.* containing praise, laudatory—*Ta'rif-āmez, takhsīn-āmez, āfrīn k. w.*—*Stutimay, ślāghāmāy, prasānsak, kirtiprasānsak, guṇaprasānsak.*

EN-COM'PASS, *v.* (L. *in, com, passum*) to enclose, to surround, to go round—*ihāta k., halqa bāndhnā, gher-lenā^h, gird k. yā jānā, gird-āvari k.*—*Bārī bāndhnā, berhnā, rūndhnā, āvarān k., pariveshit k., lapetnā, parikramā k., pherī k. wā d.*

EN-COM'PASS-MENT, *n.* act of encompassing—*Gherāv^h, gherā^h, pherī^h.*

EN-CORE', ang-cōr', *ad.* (Fr.) again; *v.* to call for repetition—*Phir^h, pher^h, pher-pher^h; v. phir māgnū^h, pher chānū^h.*

EN-COUN'TER, *n.* (L. *in, contra*) a fight, a battle, a contest a meeting; *v.* to attack, to engage, to fight, to meet—*Jang, jadāl, qaziyā, khar'khasha, muqābala, mulāqāt; v. hamla k., jadāl k., jang k., muqābala k., mulāqāt k.*—*Jarāī, yuddh, saṅgrām, jhagrā, tañtā, baṭbherā, jhurnūt, samāgam samāgati; v. charhāi k., yuddh k., lapnā, samar wā saṅgrām k., milnā.*

EN-COUN'TER-ER, *n.* one who encounters—*Hamla k. v., hamla-āvar, muqābala k. w., dushman, mukhālif, harif*—*Charhāi k. w., yuddh wā lapnā k. w., āstru, vairi.*

EN-COUR'AGE, *v.* (L. *in, cor*) to give courage to, to animate, to incite—*Himmat d., dil-āvar k., mustaqill k., jurat d., dil-dārī d., tahrīk d., targīb d.*—*Dhārhas d., dilāsā d., bārhwā d., bārī d.*

EN-COUR'AGE-MENT, *n.* incitement, support—*Tahrīk, targīb, taqwīyat, himāyat, madad*—*Bārī, bārhwā, uttejan, tejovardhan, dilāsā, sūhāyya, upakār, anugrah.*

EN-COUR'AGE-ER, *n.* one who encourages—*Himmat d. v., jurat d. v., mustaqill k. v., dil-āvar k. v., tahrīk yā targīb d. v., muharrik, qadr-dān, khātīr-dār*—*Dhārhas d. v., dilāsā d. v., bārī d. v., bārhwā d. v., gungānhak, guṇagrāhāk.*

EN-COUR'AGE-ING, *p. a.* giving hope of success—*Kām-yābi ki ummed d. v.*—*Manorathā-*
EN-CREASE'. See INCREASE. [siddhī ki āsā d. w.]

EN-CROACH', *v.* (Fr. *en, croc*) to intrude, to invade, to advance by stealth—*Be-jā mudākhlat k., dūre k. istihqāq dukhl k., qadam mār'nā, hudd to'nā, charhāi k^h, āhista āhista nā-haq āge bār'nā*—*Par kī adhikār wā bhūmī dabā lenā, anyāy se ghus par'nā wā hāth dālnā, chāp jānā, kram se apne adhikār kī simā ko dāngkar dūre ke adhikār par charh chālnā wā bārī chālnā.*

EN-CROACH'ER, *n.* one who encroaches—*Dast-darāz, be-jā mudākhlat k. v., dūre k. istihqāq dukhl k. v.*—*Kram se parādhikārāgrāsak parādhikārakrānak wā parādhina-dravyagrāsak, dūre kī adhikār wā dravya dāb lene w.*

EN-CROACH'MENT, *n.* unlawful intrusion—*Dūre ke istihqāq yā māl ko be-jā dukhl k., dast-darāzi, be-jā mudākhlat*—*Anyāy se paith wā dabāw, kram se parādhikārāpraveś, parādhikārākramān wā parādhina-dravyagrāsān.*

EN-CUM'BER, *v.* (En. *D. kommen*) to clog, to load, to impede—*Bojh d^h, bojh'nā^h, bhar-mār'nā^h, lād'nā^h, dhārī k^h, phānsānā yā phusānā^h, atkānā^h, rok'nā^h, ārnā^h.*

EN-CUM'BRANCE, *n.* clog, load, impediment—*Bhār^h, bojh^h, atkāw^h, rukāw^h, rok^h, bād'hā^h.* [chakravat.]

EN-CYC'LI-CAL, *a.* (Gr. *en, kuklos*) circular—*Mudawwar, halq-dār, gher-dār*—*Gol,*

EN-CYC'LO-PÆ'DI-A, *n.* (Gr. *en, kuklos, paidia*) the circle of the sciences, a dictionary of instruction or knowledge—*Dāira-i-ilm, jāmi'u-l-ulum, maima'u-l-ulum, lugat*—*Vidyāchakra, vidyāmaṇḍal, vidyāvalī.*

EN-CYC'LO-PÆ'DI-AN, *a.* embracing the whole circle of learning and science—*Dāira-i-ilm, jāmi'u-l-ulum*—*Vidyāchakramay, vidyāchakravishayak.*

EN-CYC'LO-PÆ'DIST, *n.* one who assists in compiling an encyclopædia—*Muallif-i-dāira-i-ilm, dāira-i-ilm ke taiyār karne meñ madad d. w.*—*Vidyāchakrakartā, vidyāchakra ke banāne meñ sahāyak.* [dālā huā^h.]

EN-CYST'ED, *a.* (Gr. *en, kystis*) inclosed in a vesicle or bag—*Thaili meñ lapetā yā*
END, *n.* (S. *ende*) conclusion, termination, extremity, limit, death, final, doom, purpose, design; *v.* to terminate, to conclude, to finish, to cease, to die—*Ikhitām, khātīma, tamāmī, ākhir, kanāra, hadd, maut, rihlat, āqibat, maqsad, matlab, garaz,*

murād ; v. *tamām k. yā h.*, *khatm k. yā h.*, *ākhir k. yā h.*, *sar-ajām d.*, *mauqūf k. yā h.*, *nest k. yā h.*, *ma'dām k. yā h.*, *hulūk h.*, *marnā^b*—*Samāpti*, *nirvritti*, *avasān*, *ant*, *śesh*, *sira*, *or* *chhor*, *toṅk*, *agra*, *śikhā*, *sinā*, *avadhi*, *maran*, *nāś*, *vināś*, *dehā-kshay*, *mṛityu*, *pariṇām*, *śāsy*, *abhiprāy*, *arth*, *manorath* ; v. *samāpt k. wā h.*, *śesh k. wā h.*, *chukāna wā chuknā*, *pūrā k. wā h.*, *nivṛtta h.*, *jātā rahna*, *mṛityu pānā*, *śarīr tyāg k.*

END'ING, *n.* conclusion, termination—*Khātima*, *tamāmī*—*Śesh*, *ant*, *samāpti*.

END'LESS, *a.* without end, perpetual—*Be-intihā*, *be-hadd*, *nā-nutanāhi*, *mudāmī*, *dāim*—*Anant*, *apar*, *aparyant*, *nirantar*.

END'LESS-LY, *ad.* incessantly, perpetually—*Lagū-tār^b*, *hamesha*, *'ala-d-dawām*—*Nirān-*

END'LESS-NESS, *n.* endless extension or duration—*Be-huddī*, *be-intihāi*, *dawām*, *hame-shagi*—*Anantata*, *aparyantatā*, *anant vistār*, *nityatā*.

END'LONG, *ad.* length ways, in a line—*Lambā-lambā^b*, *lambān meñ^b*.

END'WISE, *ad.* on end, erectly—*Khapū^b*.

EN DAM'AGE, *v.* (*L. in, damnum*) to injure, to harm, to prejudice—*Nuqsān k.*, *zarar*, *pahnūchānā*, *khalāl k.*—*Vyāghāt k.*, *kshatī k.*, *hāni k.*, *apakār k.*

EN DAM'AGEMENT, *n.* injury, loss—*Nuqsān*, *zarar*, *lhalāl*—*Hāni*, *apakār*, *kshatī*.

EN-DAN'GER, *v.* (*Fr. en, danger*) to put into hazard, to bring into peril—*Khatre meñ dālnā*, *āfat yā khauf meñ pheknā*, *makhātara k.*—*Samsayāpanna k.*, *sāṁsa-yasth k.*, *sandehasth k.*, *jokhin meñ dālnā*.

EN-DAN'GER-MENT, *n.* hazard, peril—*Khatra*, *āfat k.*, *khauf*, *bīm*—*Saṅkat k.*, *bhāy*, *vi-pat k.*, *sāṁsay*, *jokhin*.

EN-DEAR, *v.* (*en, S. dyre*) to make dear, to make beloved—*'Azīz k.*, *pyārā^b*.

EN-DEARMENT, *n.* cause of love, affection—*Muhabbat k.*, *mujīb*, *ulfat k.*, *subub*, *ulfat*, *muhabbat*—*Premakāraṇ*, *snehakāraṇ*, *priyatā*, *prem*, *sneh*, *anurāg*.

EN-DEAVOUR, *n.* (*Fr. en, devoir*) an effort, an attempt ; *v.* to attempt, to try—*Sa'i*, *jidd-o-jahd*, *qasd*, *koshish* ; *v. sa'i k.*, *qasd k.*, *koshish k.*—*Udyog*, *cheshṭā*, *yatn*, *upakram* ; *v. udyog k.*, *cheshṭā k.*, *yatn k.*

EN-DEAVOUR-ER, *n.* one who endeavours—*Sa'i*, *koshish k. w.*, *qasd k. w.*—*Udyogi*,

EN-DEMIC, **EN-DEM'I-CAL**, **EN-DE'MI-AL**, *a.* (*Gr. en, demos*) peculiar to a country—*Kisī mulk ke liye khāss*—*Viśesh deś meñ vyāpt wā utpanna*, *kisī deś ke nimitta-viśesh*.

EN-DEN'T-ZEN, *v.* (*W. dinazdlym*) to make free, to naturalize—*Kisī gair mulkī ko apne mulk k.*, *āstihqāq* *bakhshna*, *kisī gair mulkī ko apne mulkiyōn meñ dākhil kar lenā* *sharik k. yā shāmīl k.*—*Kisī videsī ko apne deś k.*, *adhikār d.*, *kisī videsī ko*

EN-DITE. See **INDITE**.

EN-DORSE, *v.* (*L. in, dorsum*) to write on the back of a bill of exchange, to assign by writing on the back, to give sanction or currency to—*Hundī k.*, *pusht par dast-khatt k.*, *pusht par likh-kar muntaqal yā farokht k.*, *manzār yā rāj k.*—*Hundī k.*, *pith par likhnā*, *sakārnā*, *hundī k.*, *pith par likhkar bechī* ' *grahan k.*, *wā prachalit k.*

EN-DORSEMENT, *n.* the act of endorsing, that which is written on the back of a bill—*Hundī k.*, *pusht par likh-kar farokhtagi*, *hundī k.*, *pusht par jo navishta hotī hai*, *'ibārāt zahri*, *tahrir zahri*, *dast-khatt zahri*—*Hundī k.*, *pith par likhkar bechī*, *hundī k.*, *pith par k.*, *lekh*, *sakār*.

EN-DORSE-ER, *n.* one who endorses—*Hundī sakārne w.*, *yā bechne w.^b*

EN-DOW, *v.* (*L. in, dos*) to furnish with a portion, to settle upon, to enrich—*Jahez d.*, *waqf k.*, *bakhshnā*—*Yautuk d.*, *stridhan d.*, *vṛtti d.*, *devaswadān k.*, *denā*, *yukt k.*

EN-DOWMENT, *n.* the act of settling upon, the fund settled, a gift of nature—*Jahez-dihī*, *jāc-dād*, *bakhshī*, *waqf*, *niyāz*, *khudā-dād*, *waqf yā jawhar*—*Yautukadān*, *stridhanadān*, *vṛtti*, *devaswa*, *nibandh*, *swābhāvik guṇ*, *wā sekti*.

EN-DUE, *v.* (*L. into*) to supply with, to invest with, to furnish—*Sar-ba-rāh k.*, *bakhshnā*, *atā k.*, *'ināyat k.*—*Denā*, *sampanna k.*, *yukt k.*

EN-DURE, *v.* (*L. in, dures*) to bear, to sustain, to last, to remain—*Bar-dāshṭ k.*, *sabr k.*, *angzānā*, *der-pā rahnā*, *qāim rahnā*—*Titikshā k.*, *sahmā*, *khatānā*, *ṭiknā*, *tishṭhānā*, *chirasthāyī rahnā*, *rahnā*.

EN-DURANCE, *n.* continuance, patience—*Mudāwamat*, *der-pāi*, *qiyām*, *bar-dāshṭ*, *sabr*, *tāb*—*Khativ*, *ṭikāw*, *sthiti*, *sthāyitwa*, *titikshā*, *sahan*, *sahanasilātā*.

EN-DUR-ER, *n.* one who endures—*Sābir*, *bar-dāshṭ k. w.*, *angzānē w.*, *der-pā rahne w.*, *qāim rahne w.*—*Sahanhār*, *sahane w.*, *khatāne w.*, *ṭikne w.*, *chirasthāyī*.

EN'E-MY, *n.* (*L. in, amicus*) a foe, an adversary, an opponent—*Dushman*, *mukhālīf*, *'adū*, *harīf*, *muddā'i*—*Śatru*, *ripu*, *ari*, *vairī*, *dveshī*, *pratirodhi*.

EN'ER-QY, *n.* (*Gr. en, ergon*) power, force, vigour, efficacy, spirit—*Quwwat*, *qūmat*, *tāqat*, *zor*, *qudrat*, *asar*, *mātānat*—*Bal*, *śakti*, *paurush*, *sāmārtiyya*, *prabhāw*, *ras*, *tej*.

EN-ER-GET'IC, **EN-ER-GET'I-CAL**, *a.* forcible, active, vigorous, powerful, efficacious—*Ma-bāt*, *chust-o-chālūk*, *quwī*, *zor-āwar*, *qādir*, *mūsir*, *matīn*—*Balawān*, *phurtilā*, *prabal*, *saktiman*, *tejaswī*, *viryawān*, *gunakārī*.

EN-ER-GÉT-CAL-LY, *ad.* in an energetic manner—*Quwwat se, qudrat se, aasr se, matá-nat se*—*Sákti so, bal se, paurush se, tej se.*

EN-ER-GÍZE, *v.* to give energy, to excite action—*Táqat bakhshná, mutaharrík k.*—*Sáktimán k., sákti d., ukhána, kám meñ pravritta k.*

EN-ER-GÍZ-ER, *n.* one that gives energy—*Táqat yá quwwat bakhshne w., táqat-bakhsh, mutaharrík k. w.*—*Sákti d. w., sáktidatá, kisi kám meñ pravartak.*

EN-ÉR-VATE, *v.* (L. *e, nervus*) to weaken, to make feeble; *a.* weakened—*Kam-zor k., ná-tawáñ k., za'if k., ná-quwwat k., ná-mard k. ; a. za'if, ná-tawáñ*—*Durbal k., áithil k., kshin k., sáktihín k. ; a. kshin, áithil, durbal.*

EN-ER-VÁ'TION, *n.* the act of weakening—*Ná-tawáñ k., ná-tawáni, za'ifi, zu'f, kam-zori, ná-quwwatí*—*Áithil k., tejoharan, sáktiháni, viryakshay.*

EN-ÉRVE, *v.* to weaken, to render feeble—*Kam-zor k., ná-tawáñ k.*—*Áithil k., durbal k., sáktihín k.* [k., nihákti k., sáktihín k., áithil k.]

EN-FÉE'BLE, *v.* (Fr. *en, foible*) to weaken—*Kam-zor k., ná-tawáñ k., za'if k.*—*Durbal k., jác-dáñ d.*—*Swatwad d., vrittidán k., samíná.* [twadán, vrittidán, samín, samarpan.]

EN-FÉOFFMENT, *n.* the act of enfeoffing—*Qabza-díhi, hamála k., jác-dáñ-bakhshí*—*Swat-EN-FI-LÁDE, n.* (L. *in, filum*) a straight passage; *v.* to pierce in a straight line—

Sidhi ráh ; v. sidhe khut meñ chhedná—*Sudhá márg bat wá path ; v. sudhi lakir meñ chhedná wá bedhna.*

EN-FÓRCE, *v.* (L. *in, fortis*) to strengthen, to urge with energy, to put in execution—*Mazbút k., qawi k., mustahkam k., taqriyat d., takú k., 'amal meñ láná, jári k., ta'mil k.*—*Porhá k., pusht k., driph k., ágrah wá driphatí se kahná, chalaná, balse chalaná.*

EN-FÓR'CED-LY, *ad.* by violence—*Jabran, bezor, zabar-dastí se*—*Bal se, balátkár se.*

EN-FÓRCE'MENT, *n.* the act of enforcing, compulsion, sanction, anything which compels—*Qawát-díhi, taqriyat díhi, ta'mil, íjrá, zabar-dastí, zor-áwarí, hukm, jo shai maj-búr kare, majbúr karne-wálí chíz*—*Driph k., chalaná, balátkár, bal se pravartan wá nishpáñan, driphapramán, baddh karnewáli vastu, bal se wá balátkár se pravritta karnewáli vastu.*

EN-FÓR'CE, *n.* one who enforces—*Majbúr k. w., zabar-dastí se k. w., jári k. w., 'amal meñ láná w.*—*Baddh k. w., balátkár se pravritta k. w., bal wá balátkár k. w., chalané w.*

EN-FRÁN'CHISE, *v.* (Fr. *en, franc*) to make free, to admit to the privileges of a freeman, to liberate, to naturalize—*Ríhá k., khalás k., ázák k., shahrí ke huqúq meñ dúkhil k., kisi shahr ke kháss huqúq yá ikhtiyár d., mukhlási d., kisi gair-mulk ke báshande ko apne mulk ke istihqáq yá ikhtiyár bakhshná, watani banána, kisi shahr ke loqni meñ shamíl k., rais banána*—*Mukt k., chíhoj d., mochan k., kisi videsi ko apne nagar ke adhiikár d., swádhín k., swatantra k., uddhár k., bepi káñná, kisi videsi ko swadesiyoñ meñ ginná wá antargat k., swadesi banána.*

EN-FRÁN'CHISE-MENT, *n.* the act of making free, admission to the privileges of a freeman—*Ríhá, khalási, mukhlási, kisi gair-mulkí ko apne shahr ke ikhtiyár d.*—*Mukti, uddhár, bandhanamoksh, paurajanádhiikárwán, kisi videsi ko swadesiyoñ ke adhiikár d.*

EN-GÁGE, *v.* (Fr. *en, gager*) to bind by contract, to enlist, to embark, to gain, to attack, to employ, to encounter—*Shart k., qaul-qarár k., áhd-o-paimán k., naukar rakhná, dálná^b, pháñsáñ^b, jhónkná^b, husil k., kashish k., chaspáda k., hamla k., mashqúl k., masraf k., maidán k., muqábala k., jang k.*—*Hor k., niyam wá prati-jñá se baddh k., pan k., bharti k., rakhní, niyukt k., atkáñá, uljháná, dhasáná, laptáná, apne úpar lená, moháná, ákarshan k., khínchná, charháñ k., ákraman k., lagáñá, pravritta k., yudh k., karná, samághát k.*

EN-GÁGE'D-LY, *ad.* with attachment—*Chaspídagi se*—*Anurág se, lagáw se.*

EN-GÁGE'MENT, *n.* the act of engaging, obligation, employment, fight, conflict—*Páe bandí, muqarrari, ta'inát, dálná^b, pháñsáñ^b, furz, shart, qaul-qarár, shugl, mashqala, larár^b, muqábala, jadál, jang*—*Niyukti, atkáw, uljhaw, dhasaw, laptiw, prati-jñá, niyam, hor, pan avayankartavya, lagáw, bajhaw, pravritti, pravartan, yuddh, samá-grat, samághát, samar.* [k. w.]

EN-GÁ'GER, *n.* one who engages—*Qaul-qarár k. w., shart k. w.*—*Prati-jñá k. w., pan*

EN-GÁ'GING, *p. a.* winning, attractive—*Dil-rubá, dil-chasp*—*Manohar, manoranjak,*

anuranjak. [se, manoharatá se.]

EN-GÁ'GING-LY, *ad.* in a winning manner—*Dil-rubái se, dil-chaspi se*—*Manoranjakatá*

EN-GÁR'LAND, *v.* (Fr. *en, guirlande*) to encircle with a garland—*Phúl ki málá se gher lená^b.*

EN-GÁR'RI-SON, *v.* (Fr. *en, garnison*) to protect by a garrison—*Qul'a kí mukáfazat ke tiye sipáhi muqarrar yá ta'inát k., qul'a ke sipáhiyoñ se hífázat k.*—*Durg wá kot kí rakshá ke nimitta sená niyukt wá sthápít k., durg wá kot ke janoñ se bacháná.*

EN-GÉN'THE, *v.* (L. *in, genna*) to beget, to produce, to cause, to be caused or produced—*Páñdú k., janná^b, lar-pá k., maujúd k., paidá k.*—*Janmáni, utpanna k., újina, karná, utpanna h.*

EN-GEN'DER-ER, *n.* one who engenders—*Paidā k. w., dar-pā k. w.*—*Jaumāne w., utpādak, upjāne w., karnie w.*

EN-GILD', *v.* (*en, S. gild*) to brighten, to illuminate—*Chamkánā^h, jhalkánā^h, chaṭak-EN-GINE, n.* (*L. ingenium*) a machine—*Kal^h.*

EN-GI-NEER', *n.* one who constructs or manages engines, one who directs artillery—*Kal-saz, top-khāne ká kár-kun yá kár-guzār*—*Yantrakār, kal banāne w., kalājna, agnyastrakāryanirvāhak.*

EN-GI-NEER'ING, *n.* the art of an engineer—*Kal-sāzi, top-khāne ki kár-guzāri yá kár-kuni*—*Yantrakār ka vyāpār wā karm, kal banāne ki vidyā, agnyastrakāryanirvāhak ki vidyā.*

EN-GINE-RY, *n.* the act of managing engines, artillery, machination, device—*Kalon ká chālāni^h, top-khāna, sāsish, banūlish, fitrat, tadbir*—*Yantroñ ká chālāni, agnyastrādi yuddhasambandhi sāstra, bure kārya ke sādhu ke nimitta yatnachintan, drohachintan, yatin, upāy.*

EN-GIRD', *v.* (*en, S. gyrdan*) to encircle, to encompass, to surround—*Ilalqa bāndhnā, muhāsarak k., gird k., thāta k., ghernā^h*—*Maṅḍal bāndhnā, berhnā, chāron or se rūndhnā, pariveshit k., gher lenā.*

ENG'LISH, *English, u. belonging to England: n.* the people or language of England—*Inglistāni, Aṅgrezi; n. aṅli-i-Inglistān, Aṅgriz, Inglistāni zabān, Aṅgrezi zabān*—*Inglanddesi, Inglanddesasambandhi; n. Inglanddesanivāsi, Ingland ke log, Inglanddesabhashā, Ingland ki bhāshā.*

EN-GLUT', *v.* (*L. in, glutio*) to swallow, to fill, to pumper, to glut—*Nigalnā^h, līlnā^h, thīsnā^h, phulnā^h, thāsnā^h, muhān-muhā bharnā^h, chhāk-kar khānā yá khilānā^h.*

EN-GORGE', *v.* (*Fr. en, gorge*) to swallow, to devour, to gorge—*Nigalnā^h, līlnā^h, habāk-kar khānā^h, habaknā^h, muhān-muhā khānā^h, nāk-o-nāk bharnā yá khānā^h.*

EN-GRAFT'. See **INGRAFT**.

EN-GRAIN', *v.* (*S. geyrain*) to dye in grain, to dye deep—*Jigar tak raṅgnī, raṅg pānāsta k.*—*Raṅg bhinānā wā pacheli k., pakkā raṅg k.*

EN-GRAVE', *v.* (*Gr. en, grapho*) to cut figures on metals wood or stone, to impress deeply: *p. p. EN-GRAVED' or EN-GRAVEN'*—*Dhāt lakri yā patthar par kamda kar-ke sūratē banānā, qulam-kārī k., naqqāshi k., naqsh k.*—*Dhāt kāth wā patthar par khodkar mūrten wā chitra banānā, bhali bhānt garonā garānā wā chhāpnā.*

EN-GRAVEMENT, *n.* the work of an engraver, an engraving, the act of engraving—*Kanda-gar ká banāyā huā kām, naqsh yā naqsha, qulam-kārī*—*Dhāt kāth wā patthar par khodkar banāyā huā kām, chitrakhodak ká banāyā huā kām, khodā huā chitra, chitra ká khodnā.*

EN-GRAVER, *n.* one who engraves—*Kanda-gar, qulam-kār, muhr-kar*—*Dhāt kāth wā patthar par khodkar mūrten wā chitra banāne w., takshak, chitrakhodak.*

EN-GRAVING, *n.* the art of cutting on metals wood or stone, the picture engraved—*Kandan, kanda-gari, dhāt lakri yā patthar par kamā gari yā qulam-kārī, taswir-i-kanda, naqsh, chhāpē ki taswir*—*Dhāt kāth wā patthar par khodkar mūrten banāne ki śilpavidyā, chitrakhodak ki vidyā, takshak, khodā huā chitra, mudrā.*

EN-GRIEVE', *v.* (*L. in, gravis*) to vex—*Ranj d., tasdi d. izā d., satānā^h*—*Kurhānā, khijhānā, dukh ká pirā d.*

EN-GROSS', *v.* (*L. in, crassus*) to increase in bulk, to seize in the gross, to take the whole, to copy in a large hand—*Motā yā barā k^h, bi-l-kull pakarnā, ek qulam lenā, saf kar ke bare khatt meñ likhnā*—*Sthul k., parimāñ meñ barhānā, sab ká sab pakarnā, sab le lenā, spashṭ rūp se barī lipi meñ likhna.*

EN-GROSSER, *n.* one who engrosses—*Bi-l-kull lenē w., ek qulam kharid lenē w., bare khatt meñ saf-saf likhne w.*—*Sab ká sab lenē w., sab ká sab pahile se kray karne wā kinne w., spashṭ rūp se barī lipi meñ likhne w., suvryaktalipikār.*

EN-GROSSMENT, *n.* the act of engrossing—*Sab ká sab le-lenā^h.*

EN-GULF', *v.* (*Gr. en, kolpos*) to throw into a gulf, to swallow up, to absorb—*Khaliy meñ phenknā, nigalnā^h, jaz k.*—*Khāl meñ dālnā, līlnā, pi lenā wā sokhnā.*

EN-HANCE', *v.* (*Fr. en, hausser?*) to raise, to advance, to increase—*Ziyāda k., izād k. yā h., qimat ziyāda k., ziyāda qimat laḡinā, sangin k., sakht k.*—*Charhānā wā charhānā, barhānā wā barī nā. ruol wā bhāw barhānā, adhik k., bhāri k.*

EN-HANCEMENT, *n.* increase, aggravation—*Ziyādātī, izifu, besht, sangini*—*Vridhhi, vardhan, barhti, ādhikya, gurutā.*

EN-HAN'CEER, *n.* one who enhances—*Ziyāda k. w., qimat ziyāda k. w., ziyāda qimat laḡāne w., sangin k. w.*—*Barhāne w., bhāw wā mol barhāne w., bhāri k. w.*

EN-HARMON'IC, *a.* (*Gr. en, harmonia*) that proceeds by very small intervals—*Nihāyat thorā thorā waḡfa kar-ke chalne w.*—*Atyant laghu virām karke chalne w.*

EN-IG'MA, *n.* (*Gr. ainigma*) a riddle, an obscure question—*Chīstān, mu'ammā, luḡ-*

Paheli, bujhauwal, guñ praśna, ślesh, dishukūtak. [aspashṭarth, samligdhārth.

EN-IG-MAT'IC, **EN-IG-MAT'ICAL**, *a.* obscure—*Gūmitz, daḡiq, mugluq, rame-amez*—*Gūph*

- EN-IG-MAT'-CAL-LY, *ad.* obscurely—*Ramz-amesi se, iglāq se*—Gūrhata se, aspeštār-thatā se. [kabne w., bujhauwal kabne w.]
- EN-IG'MA-TIST, *n.* one who deals in enigmas—*Lugs-go, mu'ammā-go, rammāz*—Paheli
- EN-JŌIN', *v.* (L. *in, jungo*) to direct, to order, to prescribe—*Kahnā^h, farmānā, hukm k., tākid k.*—Ājnā k., ādes k., vidhān k. [des, vidhān.]
- EN-JŌIN'MENT, *n.* direction, command—*Farmān, hukm, tākid, amr*—Ājnā, ādes, nir-
- EN-JŌY', *v.* (Fr. *en, joie*) to feel or perceive with pleasure, to delight in—*Khushi ke sāth ma'lum k., pānā^h, kisi shai meñ khushi k.*—Ānandapūrvak bodh k., bhog k., lahānā, bilasnā, kisi vastu kā ras lenā, kisi vastu meñ ānand k.
- EN-JŌY'A-BLE, *a.* that may be enjoyed—*Khushi ke sāth kām ānc ke lāq, jisko bhog sakeñ^h*—Bhogya, upabhogya, subhogin.
- EN-JŌY'ER, *n.* one who enjoys—*Bhog k. w.^h, pāne w.^h, kisi shai meñ khushi k. w.*—Bhogi, upabhogi, bhoktā, lahne w., bilasne w.
- EN-JŌY'MENT, *n.* pleasure, happiness, fruition—*Aish, khushi, āram, āsāish, maza, hazz, bahār, tamattu', wusul, kusul, fauz, bhog-bilās^h*—Ānand, hulās, chain, harshī, āmod, sukh, bhog, bhukti, sukhāswād, sukhabhog. [phānkūnā^h, bhārkānā^h.]
- EN-KIN'DLE, *v.* (L. *in, candeo*?) to set on fire, to inflame—*Jalānā^h, āg-lagānā^h,*
- EN-LARD', *v.* (L. *in, lardum*) to grease, to baste—*Charbi mahui, ruqan lagānā, rau-gan chuparnā*—Med wā telidi mahui, ghi wā telidi chuparnā.
- EN-LARGE', *v.* (L. *in, largus*) to make greater, to increase, to extend, to amplify, to dilate, to expatiate, to set free—*Kalān k., zipādā k. yā h., kushāda k. yā h., was' k. yā h., farākh k. yā h., tūl-i-kalim k., tafsil-wār kahā, āzād k., khalās k.*—Barī k., barhānā wā barhānā, chaklānā, chaurānā, phailānā wā phailānā, vāgvistār se vyākhyā k., vistār pūrvak varṇan k., chhor d., mukt k. [Adhikvapūrvak, vistārapūrvak.]
- EN-LAR'GED-LY, *ad.* in an enlarged manner—*Ziyādātī kushādāgi yā tūl-i-kalāmī se*—
- EN-LARGE'MENT, *n.* increase, augmentation, expansion, release, copious discourse—*Ziyādātī, afzāish, kushādāgi, farākhī, rihūi, āzādāgi, khalāsi, tūl-i-kalāmī, mubālaga*—Vridhhi, barhāw, barhti, phailāw, vistār, mukti, chhutī, chhutkāra, vāgvistārapūrvak vyākhyā, vistār se varṇan.
- EN-LAR'GER, *n.* one who enlarges—*Ziyāda kalān kushāda yā farākh k. w., mubālaga k. w., tūl-i-kalām k. w.*—Barhāne w., adhik k. w., chaklāne wā chaurāne w., vāgvistārapūrvak vyākhyātā, vistār se varṇan k. w. [munawar k.—Ujlā k., ujjwal k.]
- EN-LIGHT', *en-lit'*, *v.* (S. *on, līktan*) to supply with light, to illuminate—*Raushan k.,*
- EN-LIGHT'EN, *v.* to supply with light, to illuminate, to instruct, to cheer—*Raushan k., munawar k., nūrānī k., raushan-tub' k., tarbiyat k., 'aql d., khush k.*—Ujlā k., ujjwal k., sikhā k., sikhānā, upadeś d., ānand d., prasanna k., hulsānā.
- EN-LIGHT'EN-ER, *n.* one who enlightens—*Raushan k. w., munawar k. w., raushan-tub' k. w., tarbiyat k. w., 'aql d. w.*—Ujjwal k. w., ujlā k. w., npadeśk, sikhshak.
- EN-LINK', *v.* (Ger. *gelenk*) to chain to—*Zanjir se band k., bāham bāndhnā*—Sikrī se bāndhnā, ekatra jorā wā milānā.
- EN-LIST', *v.* (Fr. *en, liste*) to enrol, to register, to engage in public service—*Ism-nawā-ai k., khrist yā daftar meñ nām dikhū k., noukar k. yā h., chihra likhnā yā likhnā^h*—Nām likhnā, nām chaplā lenā, bharti k. wā h. [bharti.]
- EN-LIST'MENT, *n.* the act of enlisting—*Ism-nawāsi, chihre kī likhnā*—Nām likhnā,
- EN-LI'VEN, *en-li'vī*, *v.* (en. S. *lij*) to make alive, to animate, to excite, to gladden—*Zinda k., himmat d., turgīb d., ubhārānā^h, chālāk k., tez k., khush k., bushshāish k.*—Jilānā, sajjv k., sāhas d., qharhas d., barhāwā d., uksānā, jagānā, satej k., chatāk wā phurtilā k., ānand d., ānandit k., prasanna wā tushṭ k., hulsānā.
- EN-LI'VEN-ER, *n.* one that enlivens—*Zinda k. w., himmat d. w., turgīb d. w., ubhārne w., chālāk k. w., tez k. w., khush k. w.*—Jilāne w., qharhas d. w., barhāwā d. w., uksāne w., jagāne w., satej k. w., ānandit k. w., ānand d. w., hulsāne w.
- EN-MESH', *v.* (en. Ger. *musche*) to entrap, to entangle—*Phande meñ phānsānā^h, jāl meñ pakarnā^h, phānsānā^h, phāūsānā^h.*
- EN-MI-TY, *n.* (L. *in, amicus*) unfriendly disposition, hatred, malice—*Dushmanī, 'adawat, mukhālafat, nafrat, khusianat, bug-, kina, bad-khrahī*—Virodh, satrutā, bair, vair, riputā, aritā, ghrīpā, ghin, dvesh, lūg.
- EN-NŌBLE, *v.* (L. *in, nobilis*) to make noble, to dignify, to exalt—*Umrāw k., amīrī darja d., mu'azzaz k., musharrāf k., muhtarim k., sar-farāz k.*—Kulīn banānā, kulīn pad d., samman k., utkarsh k., unnati k., barhānā, utkrištāpadasth k.
- EN-NŌBL'E-MENT, *n.* the act of ennobling—*Umrāw k., amīrī-darja-dihī, mu'azzazi, musharrāfi, sar-farāzi*—Kulīnapadadān, utkarsh, padāvridhhi, padasamunnati, barhti.
- ENN'UI, ān'wē, *n.* (Fr.) weariness, lassitude, disgust—*Māndagi, susti, zu'f, nafrat, karāhiyat*—Thakāi, glāni, klānti, sithilātī, śrānti, ghrīpā, ghin, aruohi. [kholnā.]
- EN-O-DĀ'TION, *n.* (L. *e, nodus*) the act of untying a knot—*Girih-kushāi*—Gāuth
- EN-NŌRMŌUS, *a.* (L. *e, norma*) beyond rule or measure, excessive, very wicked—*Bē*

- andās*, *be-andāsa*, *lā-intihā*, 'azīm, *nihāyat*, *bahut hi ziyāda*, *shadīd*, *sakhti*, *nihāyat zabūn yā kharāb*—Aparimit, atyant, atidusht, atimand, bahut burā, mahāpāpi.
- E-NŌR'MI-ṬY**, *n. depravity, atrocious crime*—*Zabūn*, *khubūn*, *kharāb*, *bad-usūb*, *khlāf-d'ustūr*, *gunāh-i-kubra*—Atyachār, atidushtatā, aghoratā, atipātak, mahāpātak, atipāp, mahāpāp.
- E-NŌR'MOUS-ṬY**, *ad. beyond measure*—*Be-andās*, *lā-intihā*—Aparimit rūp se, atyant.
- E-NŌR'MOUS-NESS**, *n. the state or quality of being enormous*—*Be-andāzagi*, *lā-intihā*, *bahut hi ziyādāt*, *shiddat*, *sakhti*, *nihāyat zabūn yā kharāb*—Aparimitatwa, atyantatā, atidushtatā, atimandatā.
- E-NOUGH**, *c-nūf*, *a. (S. genog) that satisfies desire, sufficient; ad. in a sufficient degree; n. a sufficiency*—*Kāfi*, *vāfī*; *ad. kāfi*, *az-bas*; *n. kifāyat*, *vafū*, *iktifū*, *mufūr*—Yatheshṭ, prachur, bas; *ad. bas*, yatheshṭ wā prachur rūp se; *n. ya-*
- E-NŌW**, *a. the old plural of enough*. [theshtatwa, prachurya.]
- E-NŌŪN(Ā)**, *v. (L. e. nuncio) to declare*—*Zāhir k.*—Prakāsīt k., prakat, wā pragat k.
- E-NŪN'CI-ATE**, *v. to declare, to express*—*Zāhir k.*, *bayān k.*—Prakās k., bolnā, kahnā.
- E-NŪN CI'ATION**, *n. declaration, expression, manner of utterance, intelligence*—*Izhār*, *bayān*, *talūfz kā tarz*, *talūfz*, 'aql, *fahm*, *khabar*—Prakāsan, varjan, khyāsan, uchcharan, samajh, buddhi, jñān, medhā, vijñātā.
- E-NŪN'CI-ATIVE**, *a. declarative, expressive*—*Mugirr*, *mushir*, *ba-khib* *bayān k. v.*—Vyaktakāri, uchchhārak, khyāpak, prakāsak, suspashṭakāri.
- EN-QUIRE**. See **INQUIRE**. [k., prakopit k., bharkānā, jalānā.]
- EN-RAGE**, *v. (Fr. en, rage) to irritate*—*Qazab-nāk k.*, *barham k.*, *khaṣī k.*—Krudith.
- EN-RANK**, *v. (Fr. en, rang) to place in ranks or order*—*Saf men rukhnā yā tartīb d.*—Pañtī wā pañtī men rukhnā, suvārnā.
- EN-RAPTURE**, *v. (L. in, raptum) to transport with pleasure, to delight highly*—*Khushi ke mare be-khud k.*, *khushi se be-ikhtiyār k.*, *vajd men dālnā yā k.*, *bāg-bāg k.*, *nihāyat khush k.*—Param harsh se murechhit k., paramānand ke kārap se achet k., nibāl k., pulkānā, romānchit k., paramānandit k.
- EN-RĀPT**, *a. thrown into an ecstasy*—*Nihāyat khushi se be-khud be-ikhtiyār yā be-hawāss*—Harshamohit, harshomatta.
- EN-RĀV'ISH**, *v. (Fr. en, ravir) to throw into ecstasy, to transport with delight*—*Nihāyat khushi se be-ikhtiyār be-khud yā be-hawāss k.*, *vajd men dālnā yā k.*, *bāg-bāg k.*—Paramānand se achet k., harshomatta k., harshamohit k.
- EN-RĀV'ISU-MENT**, *n. ecstasy of delight*—*Nihāyat khushi se be-khudi be-ikhtiyār yā be-hawāss*—Param harsh se murechhitā, paramaharsh se sudh ka har jāna, harshāveś.
- EN-RICH**, *v. (en, S. ric) to make rich, to fertilize, to store, to supply*—*Tālī-war yā tālī-mand k.*, *tavangar k.*, *daulat-mand k.*, *gani k.*, *pur-zor k.*, *tāzi k.*, *jayid k.*, *zar-khez k.*, *ma'mūr k.*, *bakhshnā*, *ārasta k.*, *khūb-sirāt k.*—Dhanādhyā k., dhani wā dhanawān k., phalavati k., prabāl k., bharnā, sōbhīt k., denā.
- EN-RICH'MENT**, *n. the act of making rich*—*Tālī-war k.*, *ta-rangar k.*, *pur-zor yā jayid k.*, *ma'mūr k.*, *bakhshnā*—Dhani wā dhanawān k., phalavati wā prabāl k., bharnā, sō-
- EN-RIDGE**, *v. (en, S. rig) to form into ridges*—*Alcar yā tilā banānā*. [bhit k.]
- EN-RING**, *v. (en, S. ring) to bind round*—*Ghermā*, *gher-kar bāndhnā*.
- EN-RŌBE**, *v. (Fr. en, robe) to dress, to clothe*—*Līās pahirānā*, *poshāk pahānā*—Vastra pahānānā, kapre pahānā.
- EN-ROL**, *v. (Fr. en, rôle) to insert in a roll or register, to record*—*Daftar yā fihrist men mundaarj k.*, *daftar yā fihrist men dākhil k.*, *ism-nawis k.*—Nām likhnā, nāmā-valipatra men likhnā, nāmāvarisanikhyāpatra men nām chaphānā.
- EN-RŌI'MENT**, *n. the act of enrolling, a register*—*Ism-nawisi*, *daftar*, *fihrist*—Nām likh-nā, nāmāropan, nāmāvalipatra. [thānā^b.]
- EN-ROOT**, *v. (en, Sw. rot) to fix by the root*—*Jar se lagānā gāpnā yā ropnā*, *jār bai-*
- EN-ROUND**, *v. (L. in, rotundus) to environ*—*Ghermā*.
- EN-SAMP'LE**, *n. (L. exemplum) a pattern*—*Nāmānā*, *nazir*—Ādarś, pratimā, upamā.
- EN-SAN'GUINED**, *ad. a. (L. in, sanguis) stained or covered with blood*—*Khūn-ulīda*, *pur-khūn*—Lahū se bhara, lohlohān, rudhiramay.
- EN-SCHED'ULE**, *en-shēd'ule*, *v. (Gr. en, schedē) to insert in a schedule*—*Fard yā fihrist men mundaarj yā dākhil k.*—Sāmāgripatra men chaphānā wā likhnā, likh rukhnā. [hisār se mukfūz k., mukfūz k.—Mānōh kot wā garh se rakshā k., bachānā.]
- EN-SCŌNCE**, *v. (en, Ger. schanze) to cover us with a fort, to secure*—*Ginyā gal'ā yā*
- EN-SEAL**, *v. (L. in, sigillum) to impress*—*Nishān k.*, *mukh k.*—Ānk wā chihñ k., mudrāñk k., mudrāchihñit k., mudrābaddh k.
- EN-SEAM**, *v. (en, S. seam) to sew up*—*Tānkūnā*, *s'nā*, *sī d^b*. [jalānā.]
- EN-SEAR**, *v. (en, S. scariam) to cauterize*—*Dāg d.*, *gul d.*—Dagdh k., tant lohe se
- EN-SEMBLE**, *ang-sām'ble*, *n. (Fr.) all the parts taken together*—*Moṭ^b*, *guthrā^b*, *sa^b* mil-kar^b. [ārṇā^b, bāchnā^b.]
- EN-SHIELD**, *v. (en, S. scyld) to cover, to protect*—*Dhānkūnā*, *dhānpnā*, *dhāl se*

EN-SHRINE', *v.* (*en*, *S. scrio*) to preserve as sacred—*Pák ján-kar mahfúz rakhná—*
Paṭita samajhkar surakshit rakhná wá bachá rakhná. [*bachaná* ^b.

EN-SHRÓUD', *v.* (*en*, *S. scrud*) to clothe, to invest, to shelter—*Lapetná^b, dhāpná^b,*
 EN'SIGN, *en'sin*, *n.* (*L. in, signum*) the flag or standard of a regiment, the officer
 who carries a standard, a badge—*Ek paltan ká nishán, 'alam-bardár, nishán-bardár,*
'alámāt, patá^b— *Sená ká jhándá wá patáká, patákálhārī, patákávāhāk, dhawajadhārī,*
chihni, lakshay. [*bardārī—* *Patákádhārī ká pad, dhawajadhārī ká pad.*

EN'SIGN-QY, *n.* the office of an ensign—*Nishán-bardārī, nishán-bardār ká 'uhda, 'alam-*
 EN'SIGN-BEARER, *n.* one who carries a flag—*Nishán-bardár, 'alam-bardár—* *Patákáivā-*
hāk, dhawajadhārī.

EN-SLAVE', *v.* (*en*, (*Ger. slave*) to reduce to slavery, to deprive of liberty—*Gulám k.,*
halqa-ba gosh k., asir k., quid k.— *Dās banáná. vās k., bañdhua k., swādhinatwa-*
chayut k., parādhiin k. [*goshī, asirī—* *Dāsyā, dāsatwa, dāsabāw, cheriū.*

EN-SLAVEMENT, *n.* servitude, slavery—*Gulám-sāzi, gulāmī, laṭwārī-panā^b, halqa-ba-*
 EN-SLAYER, *n.* one who enslaves—*Gulām k. w., halqa-ba-gosh banāne w., asir k. w.,*
quid k. w., giriftār k. w.— *Dās banāne w., vās k. w., bañdhua k. w., swādhinatwa-*
chayut k. w., parādhiin k. w.

EN-SNARE', *v.* (*en*, (*Dan. snare*) to entrap, to allure, to take by guile—*Phand se*
pakarnā, wargulānā, fareb se giriftār k.— *Phānsna, phāndnā, phānsānā, lubhānā,*
bañhānā, chhāl kapaṭ wā lobh dikhākar pakarnā.

EN-SNARKIN, *n.* one who ensnares—*Phānsān w.^b, phānsne w.^b, phāndne w.^b, phāslāne*
w.^b, lubhāne w.^b, bañhāne w.^b, lālach yā lobh dikhākar pakarne w.^b.

EN-SÖBER', *v.* (*L. in, sobrius*) to make sober, to compose—*Parhez gār k., sanjida k.*
 —*Parimitāchārī k., amatta k., sānt wā dhīr k.* [*rakhnā^b, gol banānā^b.*

EN-SPHERE', *v.* (*Gr. en, sphaire*) to place in a sphere, to make round—*Gole meñ*
 EN-STAMP', *v.* (*en, D. stampen*) to impress as with a stamp—*Thāpnā^b, chhāpnā^b.*

EN-SÖP', *v.* (*L. in, sequor*) to follow—*Pichhe h.^b, ā-jānā^b, ā-parnā^b, konā^b.*

EN-SURE', *v.* (*L. in, securus*) to make certain or secure. See INSURE—*Zimma k.,*
qām k., gayin k., muqarrar k., be-khatar k.— *Bīmā k., sumiśhit k., sthīr k.*

EN-SWEEP', *v.* (*en, S. sepjan*) to pass over rapidly—*Khūch le-jānā^b, uṭhā le-jānā^b,*
jhūr le-jānā^b.

EN-TAB'LA-TURE, *n.* (*L. in, tabula*) the architrave, frieze and cornice of a pillar—
Sitān ke sir ká nupshā— (*Ghar ke stānabh ká agraṭhāg, ghar ke stāmbh ke mastak*
kā ābharan ālī.

EN-TAIL', *v.* (*Fr. en, tailler*) to settle the succession of an estate so that it cannot
 be bequeathed at pleasure; *n.* an entailed estate, the rule that limits the succe-
 sion—*Jāc-dād ki wirāsāt ke bah meñ aīsā band-o-bast karnā ki jismēñ wah upnī mūrā*
ke mutāhiq hiba na ho-sake; n. jāc-dād jo kis khāss wāris ke liye muqarrar ho, jāc-dād
jo kis khāss shart-i-wirāsāt se chālī ātī ho, wirāsāt ká mahāūd karnē-wālā qā'idā,
wah qā'idā jis se wirāsāt mahāūd hotī hai, wirāsāt ká qā'idā— *Sthāwar dhan ke*
vishay meñ aīsā niyām karnā ki jismēñ wah jisko chāhēn usko na de sakeñ, sthāwar
dhan ko vishēñ kramāgamānūsār se sthīr k.: n. kramāgatārikth, sthāwar dhan jo
kramāgamānūsār se chālī ātī ho, kramāgamāvidhī, uttārādhikāravīdhī, dāyādhikā-
ravidhī. [*Paluā k., sūdhā k., vās k., daman k.*

EN-TAME', *v.* (*en, S. tamian*) to make tame, to subdue—*Hilānā^b, rachānā^b, tūbi^b k.—*

EN-TAN'GLE, *v.* (*en, S. tang* ?) to involve, to twist, to confuse, to perplex—*Phasānā,*
phañsānā^b, uljhnā^b, bhañwar-jāl meñ dālnā^b, ghernā^b, lapetnā^b, ghubrā d.^b, har-
barā d.^b, uljherā dālnā^b. [*ghubrāhat^b, karbarāhat^b.*

EN-TAN'GLE-MENT, *n.* involution, perplexity—*Lapāw^b, uljherā^b, phañsāw^b, phañsāwat^b,*
 EN-TENDER, *v.* (*L. in, tener*) to make tender, to mollify—*Narm k., mūlāim k.—*
Komal k., thāndhā k., sānt k.

ENTER, *v.* (*L. intro*) to go or come into, to initiate, to set down in writing—*Dākhil*
h., andar jānā gā'ānā, dākhil k., dar lānā, āgāz karānā, mundaraj k., qalam-band
k.— *Blītar jānā yā ānā, paithnā, dhasnā, ghūsna, pravēs k. wā karānā, pravritta k.,*
tānk lenā, likh lenā.

EN'TER-ER, *n.* one who enters—*Andar jānē yā ānē w., dākhil h. w., dākhil k. w., dar*
lānē w., āgāz karānē w., mundaraj k. w., qalam-band k. w.— *Blītar jānē wā*
ānē w., paithnē w., ghūsne w., pravēs k. w., pravēs karānē w., pravritta k. w., tānk
lenē w., likhne w. [*mārg, path, bāt, dwār.*

EN'TER-ING, *n.* passage into a place—*Paithnē kī rūh, rūstā, darwāza—* *Paithnē kī*

EN'TRANCE, *n.* the act of entering, the passage for entering, initiation—*Āmad, dakhil,*
dar-āmad, rasūi, idkhāl, paithnē kī rūstā, darwāza, āgāz, ibtidā— *Ānā, pahunch,*
āvēs, paith, dwār, pravēs, prārambh.

EN'TRY, *n.* passage, the act of entrance, the act of setting down in writing, beginning—
Rūstā, darwāza, āmad, dar-āmad, rasūi, bāryābī, dākhilā, navāshā, āgāz, shurū— *Mārg,*
bāt, dwār, gamanāgamanapath, paith, pravēs, lekh, abhīlikhan, ārambh, prārambh.

EN-TER-PAR-LANCE, *n.* (L. *inter*. Fr. *parler*) mutual talk, conference—*Āpas meṁ guṣṭ-gā, suvāl jawāb*—*Āpas meṁ bāṭchit, paraspār sambhāṣhaṇ, vārtulāp.*

EN-TER-PRISE, *n.* (L. *inter*, Fr. *pris*) an undertaking of hazard, an arduous attempt; *v.* to undertake, to attempt—*Muḥimm, sakhtī yā 'azim kām ke liye sa'ī, sakht kām, kār-i-'azim; v. zimma lenā, 'azimat k., sa'ī k., koshish k.*—Jokhim, durgakarm, kathin karm, kathin karm ke nimitta cheshtā wā udyog; *v. uṭhā lenā, pānw dālāna, ārambh k., udyog wā cheshtā k.*

EN-TER-PRIS-ER, *n.* a man of enterprise—*Muḥimm k. w., sakhtī yā 'azim kām ke liye sa'ī k. w., sakht kām k. w., kār-i-'azim k. w.*—Kathinakarmavyavasāyī, kathinakarmapravritta. [Jokhimī, kathinakarmavyavasāyī, drirh, sāhasī, hiyāi.]

EN-TER-PRIS-ING, *p. a.* adventurous, bold—*Jān-bāz, dil-chal, sāhib-i-himmat, diler*—

EN-TER-TAIN', *v.* (L. *inter, teneo*) to treat with hospitality, to keep, to hold in the mind, to amuse, to divert—*Mihmānī k., ziyāfat k., rakhnā^h, naukar rakhnā, dil meṁ rakhnā, khush k., dil bahlānā*—Pāhuṁ kā saktār k., sevā meṁ rakhnā, man meṁ rakhnā, rījhānā, ramānā, man phernā, man bahlānā.

EN-TER-TAIN'ER, *n.* one who entertains—*Mez-būn, mihmān-dār, naukar rakhne w., dil bahlāne w.*—Saktārī, pāhuṁ kā saktārī, bhritya rakhne w., man meṁ rakhne w., rījhāne w., prasanna k. w., ramāne w., man pherne w., jī bahlāne w.

EN-TER-TAIN'ING, *p. a.* amusing, diverting—*Dil-chasp, mufarrīh, furhat angez, dil bahlāū*—Vinodak, vinodajanak, manoranjak, ramya, man bhāū, man bhāwnā, man bahlāū. [ne ramāne wā man bahlāne kī rīti se.]

EN-TER-TAIN'ING-LY, *ad.* so as to amuse—*Khush karne yā dil bahlāne ke taur se*—Rījhā-

EN-TER-TAIN'MENT, *n.* hospitable treatment, a feast, amusement, diversion—*Mihmānī, mihmān-dārī, tawāzū, ziyāfat, dil-luḡī, tafarruj, savād, dil-bahlāw*—Atithisevā, atithisatkriyā, saktār, utsav, sambhojan, sahabhojan, vinod, vilās, man pher, jī bahlāw.

EN-THRĀL'. See INTHRĀL.

EN-THRĀL', *v.* (en, S. *thirliān*) to pierce, to penetrate—*Chhednā^h, bedhnā^h, chubhnā^h* [sālnā^h.]

EN-THRONE', *v.* (L. *in, thronus*) to place on a throne—*Takht par baithānā, bād-shāhī darjā d.*—Sinhāsan par baithānā, rājā banānā.

EN-THŪ'SI-ASM, *n.* (Gr. *en, theos*) heat of imagination, ardent zeal—*Sar-garmī, josh, fharosh, tezi, wajd, ta'assub, shauq*—Uttāp, ugratā, āvās, atyutsāh, atyāsakti, paramotsāh.

EN-THŪ'SI-AST, *n.* one of a heated imagination elevated fancy or ardent zeal—*Sar-garm, le-hūda khayāl k. w., pur-shauq yā pur-josh shakhs, muta'assib, abdāl*—Uttāpabuddhi, vyagrābuddhi, atyutsāhī āvāsī atyāsakt wā paramotsāhī jan.

EN-THŪ'SI-ASTIC, EN-THŪ'SI-ASTIC-AL, *a.* having enthusiasm, ardently zealous—*Sar-garm, pur-josh, pur-shauq*—Vyagra. uttāpt, āvesī, atyutāhī, atyāsakt, paramotsāhī. [se, āvās se, atyāsaktī se, atyutāhī se, paramotsāhī se.]

EN-THŪ'SI-ASTIC-AL-LY, *ad.* with enthusiasm—*Sar-garmī; josh se, ta'assub se*—Uttāp

ENTHY-MEME, *n.* (Gr. *en, thumos*) a syllogism of which one of the premises is understood—*'Ilm-i-mantiq meṁ ek dulīl jiska ek qaziya mahzif yā muqaddar rahī hai*—Nyāyākār jismēn ek awayav hūpt wā upalakshit rahī hai, nyūnaikāvayavanāyāvisesh.

EN-TICE', *v.* (S. *tihtan* ?) to allure, to attract, to tempt, to incite—*Lubhnā^h, kashish k., khinchnā^h, turqīb d., vargalānnā, takris k. yā d.*—Lobhnā, phuslānā, ākarshan k., bahknā, lālchānā, puchikārnā, jagānā, uthānā, baḥlāwā d, pravritti jāmnānā.

EN-TICE'MENT, *n.* alluremeut, blandishment—*Igwā, dil-furebī, dil-rubāi, nāz, karashma, 'ashwa, nakhra*—Phuslāhāt, ākarshan, pralobhan, lālan, lobhadarsan, choṅṅulā wā chochlā, hāv, hawbhāv.

EN-TICE'ER, *n.* one who allures to ill—*Phuslāne w^h, bahkāne w^h, bure kām kī or bahkā-*

EN-TICE'ING-LY *ad.* in an alluring manner—*Dil-furebī yā dil-rubāi ke taur se, vargalānne ke taur se*—Phuslāne wā bahkāne kī rīti se.

EN-TIRE', *a.* (L. *integer*) whole, undivided, complete, full—*Kullī, musallam, kāmīl, tamām*—Sab, sakal, samagra, akbaṇḍ, akhil, sampūrṇ, sārā.

EN-TIRE'LY, *ad.* in whole, completely, fully—*Bi-kull, sar-ā-sar, sar-ba-sar, ek-galam*—Sarvās, sampūrṇ rūp se, nihśesh rūp se, sārā, akhil prakār se, samagrātā se.

EN-TIRE'NESS, *n.* completeness, fulness—*Kullīyat, takmīl, tamām, tamāmī, tamāmīyat*—Sampūrṇatā, samudayī, samastatā, samasti.

EN-TIRE'TY, *n.* completeness, the whole—*Kullīyat, tamāmīyat, tamāmī*—Sampūrṇatā, akhandatwa, samagrya, samastatā.

EN-TITLE, *v.* (L. *in, titulus*) to give a title or right to, to dignify with a title—*Zī-haqq k., mustahiqq k., haqq-dār k., khitāb d.*—Adhikārī k., adhikār wā swattwa d., nāmadheya k., padavī d.

EN-TI-TY, *n.* (L. *ens*) being, existence—*Hastī, wujūd*—Sattwa, sattā, bhūt, vastu.

EN-TÖIL', *v.* (L. *in, tela*) to enenare—*Phānenā^h, phāndnā^h, phande yā jāl meṁ pakarnā^h.*

- EN-TOMB'**, en-tôm', *v.* (Gr. *en, tombos*) to put into a tomb, to bury—*Gor d., dafn k.*
—Samādhi meñ dharnā wā gārnā, gārnā. [gār top.]
- EN-TOMB'MENT**, *n.* burial—*Dafn, tadfin, gor meñ dafn*—Gār top, garāw, samādhi meñ
- EN-TO-MŌL'O-QY**, *n.* (Gr. *entoma, logos*) the natural history of insects—*Hasharātū-larz-nāma, husharāt-nāma, kīre-makorōn kā bayān*—Kīṭavarjan, kīre patāṅgōn kā varṇan.
- EN-TŌR-TI-LĀ'TION**, *n.* (L. *in, tortum*) a turning into a circle or round figure—*Ek dāira halqā yā mudawwar shakl lō jānū*—Ek vartul wā maṇḍalākār ban jānā.
- ENTRAILS**, *n. pl.* (Gr. *entera*) the bowels—*Āṭriyān^b, āntariyān^b, rode, āntēn^b.*
- ENTRANCE**. See under ENTER.
- EN-TRAN'CE**, *v.* (Fr. *en, transe*) to put into a trance. to put into ecstasy—*Qushī meñ dālānū, sakte yā wajl meñ dālānū, be-khud k.*—Murchelkhāpanna k., murchelhit k., achet k., sudh har lenā.
- EN-TRĀP'**, *v.* (en. *S. treppe*) to catch in a trap, to ensnare—*Phāūsānā^b, phande meñ phāūsānā yā bujhānā^b, phāi-dhū^b, phande meñ pakarnā^b, jāl se pakarnā^b.*
- EN-TREAT'**, *v.* (L. *in, tractum*) to beg earnestly, to beseech, to use—*Ilṭijā k., 'arz k., iltimās k., dar-khūst k., istid'ā k., sulūk k., guft-gū k.*—Ghīghiyāwā, prārthanā k., girgiranā, samay prarthana k., bintī k., chiraaurī k., nivedan k., ācharaṇ k., vyavahār k., bāchhit k.
- EN-TREAT'EN**, *n.* one who entreats—*Ilṭijā k. w., 'arz k. w., istid'ā k. w., sulūk k. w., guft-gū k. w.*—Prārthak, bintī k. w., chiraaurī k. w., nivedan k. w., vyavahār k. w., bāchhit k. w.
- EN-TREAT'IVE**, *a.* pleading, treating—*Ilṭil lānc w., 'arz k. w., 'arz k. w., sulūk k. w., guft-gū k. w.*—Bintī k. w., vinyapūrvak prārthanā k. w., ācharaṇ k. w., vyavahār k. w., bāchhit k. w. [dar-khūst]—Prārthanā, vinatī, bintī, yāchanā, chiraaurī, nivedan.
- EN-TREAT'Y**, *n.* petition, prayer, request—*Ilṭija, istid'ā, mīnat, guzārish, 'arz, iltimās,*
- ENTRE-METS**, ang'tre-mā, *n.* (Fr.) small dishes set between the principal ones at table—*Chhoti chhoti rikābiyān jo mez par bari bari rikābiyōn ke bich meñ chuni jāti haiñ*—Chhoti chhoti thaliyān jo bhojan ke samay bari bari thaliyōn ke bich meñ dhari jāti haiñ.
- ENTRE POT**, ang'tre-pō, *n.* (Fr.) a magazine, a warehouse—*Makhzan, ganj, ganjīna, jīm-khāna, asab-khāna*—Bhāṇḍikār, bhāṇḍār, vikrevadravyasālā.
- ENTR'Y**. See under ENTER. [aiṭhnā^b, batnā^b, maronā^b, lapetnā^b, lipatnā^b.
- EN-TWINE'**, *v.* (en. *S. twine*) to twine or wreath round—*Baṇṇiyānā^b, bhāṇjānā^b,*
- EN-TWIST'**, *v.* (en. *D. twisten*) to twist or wreath round—*Baṇṇiyānā^b, lapetnā^b, aiṭhnā^b, latnā^b, maronā^b, lipatnā^b.*
- EN-Ō'CLEATE**, *v.* (L. *e, nucleus*) to clear, to explain, to solve—*Sāf k., bayān k., tufāir k., hall k.*—Spasht k., samjhānā, batānā, bujhānā, kholnā, suljhānā.
- EN-Ō'MER-ATE**, *r.* (L. *e, numerus*) to reckon up singly, to number—*Ek ek kar-ke shumār k., hisāb k., shumār k.*—Ek ek karke ginnā, saṅkhyā k., ginnā, gāṇanā k.
- EN-Ō-MER-Ā'TION**, *n.* the act of numbering—*Shumār, hisāb*—Ginti, gāṇanā, saṅkhyā, parigāṇanā, parisaṅkhyā. [gāṇanā k. w., gāṇanākārī, gyaṅak.]
- EN-Ō-MER-A-TIVE**, *a.* reckoning up, counting—*Shumār k. w., hisāb k. w.*—Ginti k. w.,
- ENUN'CI-ATE**. See under ENOUNCE.
- EN-VĒL'OP**, *v.* (Fr. *envelopper*) to inwrap, to cover, to hide, to surround—*Lapetnā^b, malfūf k., dhāṇpnā^b, dhāṇknā^b, chhippnā^b, gherṇā^b.*
- EN-VE-LOP**, ang've-lōp, *n.* a cover, a wrapper—*Lijāfa, qilāf*—Beṭhan, pariveshtan, āveshtan, oḥār, uḥār wā uḥār, āchchhādan.
- EN-VĒL'OP-MENT**, *n.* perplexity, entanglement—*Pech-o-tāb, mār pech, itirār, phānsāw^b*
—Ghabrīhat, laptāw, uljheṛā, atkāw.
- EN-VĒN'OM**, *v.* (L. *in, venenum*) to taint with poison, to poison, to enrage—*Zahr-āldū k., zahr-dār k., gazab-nāk k., barham k.*—Vishayukt k., vish milānā, bikh milānā, prakopit k., krudh k.
- EN-VĒR'MELL**, *v.* (Fr. *en, vermeil*) to dye red—*Surkh raṅgnā*—Raktavarṇ raṅgnā.
- EN-VĒRON**, *v.* (Fr. *en, river*) to surround, to encompass, to invest—*Gird k., gherṇā^b, ihātu k., mūhāsara k.*—Gher lenā, rūḍhnā, pariveshtan k., āveshtan k., āvrit k.
- EN-VĒRONS**, *n. pl.* places adjacent—*Gird-pesh kī jagah, pairāman, gird-nawāh, nawāh, jawānib, atrāf, sawād, jawār qā jawār*—Parisar, gweṇrā, paros, nerī kī jagah.
- EN-VŌY**, *n.* (Fr. *envoyé*) a public minister sent from one power to another—*Bādshāh kā wakīl, elchī, safir*—Rājādūt, rājachār. [Rājādūtāpad.]
- EN-VŌY-SHIP**, *n.* the office of an envoy—*Bādshāh kī wakīl, elchī-garī, shāhī wakālat*—
- EN-VY**, *v.* (L. *in, video*) to hate another for excellence lapiness or success, to grieve at another's good, to grudge; *n.* pain or vexation at another's good—*Hasod k., rashk k., hasrat k., nā-rāzī se d., be-khushī se d.; n. hasad, rashk, hasrat*—Dāh k., irshā k., dhūre kī bhālāfī par jalnā, anichchhāpūrvak d., anman d.; *n. dāh, irshyā, irshā, mātsearya, parotkarshāsishputī.*

EN'VI-A-BLE, *a.* exciting envy, desirable—*Hasad-pazir; hāsīdāna, wājibu-l-hasad, margāb, dil-pasand*—*īrshyaniy, īrshyotpālak, dāh kiye jāno ke yogya, ākāṅkshāniy, abhīlāshāniy.*

EN'VI-ER, *n.* one who envies—*Hasad gū rashk k. w., kāsīd*—*Dāhī, īrshyī.*

EN'VI-OTS, *a.* full of envy, malicious—*Hasīd, hasūd, bad-chashm, kīna-rear, bad-andesh*—*lālū, mātsumī, īrshyī, dweshī, dūse kā anīstacheshīk, drohī.*

EN'VI-OTS LY, *ad.* with envy—*Hasad se, hāsīdāna*—*Dāh se, īrshyāpūrvak.*

EN-WHEEEL, *v.* (*n.*, *S. wheel*) to encompass—*(ghernā)^h.*

EN-WOMB, *en wōm', c.* (*n.*, *S. womb*) to make pregnant, to bury, to hide—*Hāmila k., dafā k., پوشیدا k.*—*Pet se k., gārnā, huknā, chhīpānā.*

EN-WRAP, *en-rāp', v.* (*n.*, *wrap*) to involve. See *ISWRAP*—*Lapetnā^h.*

EN-WRÄPMENT, *a.* a covering, a wrapper—*Lifāfa, dust-bagcha, gīlāf*—*Bethan, lapetan, pariveshgan, nīhr wā ohār.*

E-OLIC, *a.* pertaining to *Eolia*—*Iolia mull. ke matā'alliy*—*Ioliadeśāsambandhī.*

E-OLIAN, *a.* pertaining to *Eolus* or the winds—*Iulus gū harā ke matā'alliy, Iulus gū harā se nīshat-dār*—*Pawanadevatāsambandhī.* [*mulī gū tūti bagī ho^h.*]

E-OLIPILE, *n.* (*L. Eolus, pile*) a hollow ball with a pipe—*Ek pulā golā jismā*

E'PACT, *n.* (*Gr. epī, ago*) the excess of the solar month and year above the lunar—*Shawab mahine aur sāl kī zīqādātī qamari mahinā aur sāl se*—*Saur mās aur vatsar kā ālūhiya chāndra mās aur vatsar se.*

EP-E-NÉTIC, *a.* (*Gr. epī, ainos*) laudatory, bestowing praise—*Sarā-khrān, maddāh, tahsīn gū tarīf k. w.*—*Prāsānsīkārī, stutīvāk, stutīkārī.*

EP'AU-LÉT, *n.* (*Fr. epaule*) a shoulderknot, an ornament for the shoulder—*Phūlūnā gū jhābā jo zīqādhīn kī kaudhī par rakhtī hai^h, jhābā^h, phūlūnā^h.*

ÉTHIA, *n.* (*Il.*) a Hebrew measure—*'Ibrānī gū Yakhūl mēp*—*Yihudiya deś kā parimān vīshē.* [*jītā hai^h, wah kīqā jo jis dīn hotā hai usī dīn martā hai^h.*]

E-PHÉM'ERA, *n.* (*Gr. epī, hēmera*) an insect that lives only a day—*Kīqā jo ek hī dīn*

E-PHÉM'E-RAL, E-PHÉM'E-RIC, *a.* beginning and ending in a day, short-lived—*Jis dīn hōr usī dīn mārū^h, thōrē dīn raknē gū jūr^h, khar-zīst, qalīlū-khayāt*—*Aikdīk, ekilamāstrasthīyī, alpīyū, adūrghajīyī, kshapajīyī.*

E-PHÉM'E-RIS, *n.* an account of the daily motions and situations of the heavenly bodies—*p. EPHEMÉRIDēs*—*Saigārōn kā roz-nāmcha, ājānī-jahāzī kī roz-roz kī harākat aur māyām kā hīsāb gī bagān, tayrīn*—*Nakshatroṅ aur grahōṅ ke pratidīn kī gati aur sthīti kī pustak wā lekhnā, wah pustak jismēn nakshatroṅ aur grahōṅ ke pratidīn kī gati aur sthīti likhī jāti hai, patrā.*

E-PHÉM'ERIST, *n.* one who consults the planets—*Munājījīn, saigārōn ke lāb mēn shaghl k. w.*—*Nakshatra aur graha ālī ke vishay mēn abhyās k. w., phalūt jānne w., phā-litavettī.* [*pitābhār jo hriday par hotā hai, swapnakalpitānūthīyāsānā.*]

ÉPI-LAL'TES, *n.* (*Gr.*) the nightmare—*Kābūs*—*Ājīrpanayuktaswapnā, swapnakal-*

ÉPI'OD, *n.* (*Il.*) an ornament worn by the Jewish priests—*Yahūdīyōn ke padmā kā zewar*—*Yihudiyōn ke āchārya wā yājak kā bhūshan.*

ÉPIC, *a.* (*Gr. epos, narrative, heroic*; *n.* an epic poem—*Pūstān, hikāyatī, bahādurī āmez, bahādurīnī, dīlchīzī*; *n.* *masnawī jismēn mawtīz aur mawshhār loghā kī bahādurī kī bagān ho*—*Nītilāsīk, vīracharītrakathak, kathīk, sūravittāntavishay, sūratāsambandhī, vīradāvishayak, vīryawān, vikrānt*; *n.* *vīracharītravishayak kāvyā.*

ÉPI-CÉDE, *n.* (*Gr. epī, kados*) a funeral song or discourse—*Marsīgā, mātunā gīt gū gūzāl*—*Śokasūchak gīt, kārmīk gīt, śokagān.*

ÉPI-CÉMIAN, *a.* elegiac, mournful—*Mātunā, marsīgē ke matā'alliy, mātunā-angez*—*Śokasūchak, kārmīk, kārmānāy, vilāpī.*

ÉPI-CENE, *a.* (*Gr. epī, koinos*) common to both sexes, of both kinds—*Dogmā, domnā jismā ke liye āmū, kāmīs-o-īkārī mēn mawshhārak*—*Sāmānyalīng, nībhayalīng.*

ÉPI-CURE, *n.* (*L. Epicurus*) one given to the luxuries of the table—*Shikam-purwar, shikam-boudā, 'aigish, tamāsh-bān, shikam-parast*—*Petn, chātorā, jībhlukā, vishaya-sevī, vishayāsakt, nīharapūryan.*

ÉPI-CUR'AN, *n.* one of the sect of Epicurus; *a.* pertaining to Epicurus, luxurious—*Epiyurus hakīm ke mat kā pāi-ran*; *n.* *Epiyurus hakīm kī matā'alliy, 'aigish, shoh-ratī, mawshhār*—*Epiyurus pūndīt kā matānīyīyī, Epiyurus-pantnī, Epiyurus kā matāvalambī, Epiyurus kā mat mānne w. jān*; *a.* *Epiyurassambandhī, Epiyurus-vishayak, vishayī, sūrīrikasukhasevī, bhogaparāyan.*

ÉPI-CUR'ISM, *n.* the doctrine of Epicurus—*Epiyurus kā mat^h.*

ÉPI-CUR'ISM, *n.* luxury, sensual enjoyment, the doctrine of Epicurus—*'Aish, 'aigashī shahwat, mawshhār khashī, Epiyurus kī mat^h*—*Vishayasevā, sūrīrikasukhānūrg, Epiyurus kā tattwā wā panth.*

ÉPI-CUR'IZE, *v.* to incline like an epicure, to profess the doctrines of Epicurus—*Shik-un-purwar ke mānīnd khānā pīnē gū 'aish k., Epiyurus ke mat kā pāi-ran h., Epiyurus ke mat ke matā'ibī chālō*—*Chātorā wā jībhlukā ke sadrīs khānā pīnē,*

udarnapāraṇ jan ke sadriś viśhayasevā k., Epikyuras kī mat mānnā, Epikyuras ke panth meñ chalnā.

ĒPI-ŪY CIE, n. (Gr. *epi, kuklos*) a little circle whose centre is in the circumference of a greater — *Ek chhotā dāira jiskā markaz bare dāire ke muhū meñ hotā hai* — Ek chhotā vartul jiskā kendra bare vartul kī paridhi meñ hotā hai, prākchakra, nichochelavritta.

ĒPI-DĒMŪC, ĒPI-DĒMŪC-Ū-CAL, a. (Gr. *epi, demos*) affecting great numbers, generally prevailing — *Alan gir, āma, jahān-gir, bahuteron ko giriftār k. w., aksar kar-ke phail-ne w.* — Bahujanāsānāya, sarvatrag, bahut phailne w., bahuvyāsq, ghar ghar kā.

ĒPI-DĒMŪC, n. a disease generally prevailing — *Jo bimārī bahuteron ko hotā hai, mahā-mārī* — Bahujanāsānāya rog, jo rog bahut janon ko hotā hai, marak, mārak.

ĒPI-GRAM, n. (Gr. *epi, grammā*) a short poem ending with a witty thought — *Kof gazal jiske akhir meñ zarāfat kī bāt rahī hai, latīfa* — Ek laghu rasikakāvya, mukri, sarasalaghukāvya.

ĒPI-GRAM-MĀTŪC, ĒPI-GRAM-MĀTŪC-Ū-CAL, a. belonging to epigrams, like an epigram, concise, pointed — *Aisi gazal ke mutāʿalliq kī jiske akhir meñ zarāfat kī bāt rahī hai, latīfa se nisbat-dār, latīf ke māʾūl, mukhtasr, nakht-par, latīfa-āmez, nokilā* — Laghurasikakāvya sambandhī, rasikakāvītāsambandhī, rasikakāvītāsambandhī, laghurasikakāvya ke sadriś, alp, laghu, rasik, rasawān, saras, chokhā, painā, tikshya.

ĒPI-GRAM-MĀTŪC, n. a writer of epigrams — *Aisi gazal kā musavvir jiske akhir meñ zarāfat kī bāt rahī hai, latīfa-āmez, nokilā* — Laghurasikakāvya sambandhī, rasikakāvītāsambandhī, laghurasikakāvya ke sadriś, alp, laghu, rasik, rasawān, saras, chokhā, painā, tikshya.

ĒPI-LEP SY, n. (Gr. *epi, lepsis*) the falling sickness — *Mirgi, mirgi, sar, apasmār* — ĒPI-LEPŪC, ĒPI-LEPŪC-Ū-CAL, a. affected with epilepsy, pertaining to epilepsy — *Mir-gi, mārī, mirgi ke mutāʿalliq* — Apasmāragrast, apasmāraprit, apasmārasambandhī, apasmārī, bhramārī. [saukhyā, gūṇārī.]

EPILOGISM, n. (Gr. *epi, logos*) computation, enumeration — *Shumār, hisāb* — Gintī, ĒPI-LOGUE, n. (Gr. *epi, logos*) the poem or speech at the end of a play — *Nag-bāz kī akhir gazal gā tuqrir, khātām* — Nāṭk wā jātrā kī antastok wā samāpakavākya, antavākya. [— Nāṭk wā jātrā kī antastok wā samāpakavākya ke sadriś.]

ĒPI-LOGŪC, n. of the nature of an epilogue — *Nag-bāz kī akhir gazal gā tuqrir gā* — ĒPI-LOGŪC, ĒPI-LOGŪC, v. to pronounce an epilogue — *Nag-bāz kī akhir gazal gā tuqrir kahā* — Nāṭk kī antastok wā samāpakavākya kahā.

ĒPI-PHĀNY, n. (Gr. *epi, phaino*) a Christian festival held on the 12th day after Christmas — *Ek ʿIsī tārkh jo Hara ʿIsī kī roz ī tawallud se gin-ke bārahwē roz hotā hai* — ʿIsī mahotsavadin jo ʿIsī ke jannmāpurn se pure bārahwē din partā hai.

ĒPIPHONĒMA, n. (Gr. *epi, phoni*) an exclamatory sentence — *Tāʿajjub-o-gam-par jhpa, aisi jhpa jis se tāʿajjub-o-gam zīdār hotā hai* — Āshcharyāprakāśik vākya, dubhī wā klesachak vākya.

ĒPIPHŪSIS, n. (Gr. *epi, phusi*) accretion, the part added by accretion — *Dūsri chiz meñ shāmīl ho-ke bagh-jātā, jo hissa dūser chiz meñ shāmīl kar diyā jātā hai* — Dūsri vastu meñ jutne se barh jānā, jo bhag dūsri vastu meñ jor diyā jātā hai.

ĒPISCO-PACŪY, n. (Gr. *epi, skopos*) government by bishops — *ʿIsīyon ke jhpe par imām gā sar-dār pātri kī hukūmat* — ʿIsīyon par dharmādhyaksh kī adhikār, ʿIsīyon meñ dharmādhyakshādhipatyā, dharmādhyakshakartrik ʿIsī samājjanitī.

ĒPISCO-PAL, a. belonging to a bishop — *Sar-dār pātri kī mutāʿalliq* — Dharmādhyakshādhipatyā, adhyaksha ke adhikār wā sāsan so.

ĒPISCO-PAL-LŪ, ad. by episcopal authority — *Sar-dār pātri kī hukūmat* — Dharmādhyakshādhipatyā, adhyaksha ke adhikār wā sāsan so.

ĒPISCO-PAL-LŪ, n. belonging to episcopacy; n. an adherent of episcopacy — *ʿIsīyon ke jhpe par imām gā sar-dār pātri kī hukūmat* — ʿIsīyon par dharmādhyaksh kī adhikār, ʿIsīyon meñ dharmādhyakshādhipatyā, dharmādhyakshakartrik ʿIsī samājjanitī.

ĒPISCO-PAL-LŪ, n. the office of a bishop — *Hukūmat, sar-dār pātri kī ʿuhda* — Dharmādhyakshādhipatyā, dharmādhyakshādhipatyā, dharmādhyakshādhipatyā.

ĒPISCO-PAL-LŪ, n. survey, superintendence — *Nigāh, mazar, nigāh-bānī* — Nirikshan, nirikshā, ālochan, darsn, kāryālāsan, adhyakshatā, kāryādhisatā, adhikār, adhikarm.

ĒPI-SODE, n. (Gr. *epi, eis, hodos*) an incidental narrative, digression — *Qissa-dar-gissa, bālāi bayān* — Bāt meñ bāt, upākhyān, upakathā, prasaṅgavākya, prasaṅgikavākya, mulavishayavahirgat kathā, prastutatyā, vachanakramatyā, vākya-prasaṅgatyā, vākya-kramabhūg, vākyaantar, vichalan.

ĒPI-SODE, ĒPI-SODE-Ū-CAL, a. contained in an episode, pertaining to an episode — *Qissa-dar-gissa meñ shāmīl, bālāi bayān meñ shāmīl, bālāi bayān ke mutāʿalliq, qissa-dar-gissa se nisbat-dār* — Prasaṅgik, upākhyān meñ antargat, prasaṅgavākya meñ antargat, upakathāsambandhī, vākyaantaravishayak.

ĒP-I-SŌD'I-CAL-LY, *ad.* by way of episode—*Qisse-dar-qisse ke taur se, bālās bayān ke taur par*—Upākhyān ki riti se, prasaṅgik bhāv se, upakathā ki riti se.

E-PIS'TLE, *e-pis'tl*, *n.* (Gr. *epi, stello*) a letter, a writing sent—*Āhatt, shugga, ruq'a, mursala*—Chitthi, patri, putrikā, patra, jo lekḥ bhejā jāy.

E-PIS'TLER, *n.* a writer of letters—*Āhatt-navīs, shugga-navīs, āhatt yā ruq'a likhne-w.*—Patra likhne w., chitthi likhne w. [patravishayak.

E-PIS'TO-LA-RY, *a.* relating to an epistle—*Āhatti, maktūth*—Patriya, patrasambandhi,

ĒP-I-STŌL'I-CAL, *a.* having the form of an epistle—*Āhatt-numā, shugga-numā, shuqqe kī sirat kā*—Chitthi ke akār kā, patri ke rūp kā.

E-PIS'TO-LIZE, *v.* to write letters—*Āhatt ruq'a yā shugga likhnā*—Chitthi wā patra

ĒP'I STYLE, *n.* (Gr. *epi, stulos*) an architrave—*Sitān kā uparī hissa*—Stambh ke upar kā bhāg. [Mritajan ki samādhi ke upar ki lipi wā lekḥ, chaityoparisthalipi.

ĒP'I-TAPH, *n.* (Gr. *epi, taphos*) an inscription on a tomb—*Kitāba, kitāba-i-qabr*—

ĒP'I-TAPH'IAN, *a.* pertaining to an epitaph—*Kitābe se nisbat-dār, kitāba-i-qabr ke muta'alliq*—Mritajan ki samādhi ke upar ki lipi kā sambandhi, chaityoparisthalipi-sambandhi.

E-PIT-A-SIS, *n.* (Gr.) the progress of the plot in a play or poem—*Naql-hāzī yā gazal waqair meḥ jāuhar yā tautiya ki toraqī*—Nājak wā kāvya ki vastu kā agragāman wā agrasan.

ĒP-I-THA-LĀMI-UM, *n.* (Gr. *epi, thalamos*) a nuptial poem or song—*Shādāna-gīt, jāire kī gīt, shādī kī gīt*—Vaiśālikagīt, vivāhasamay meḥ māṅgalikagīt.

ĒP'I-THEM, *n.* (Gr. *epi, tilthomē*) a fomentation or poultice—*Sauk'h, lep'h*.

ĒP'I-THET, *n.* (Gr. *epi, thetos*) an adjective denoting a quality—*Sifat, wasf, ta'rif, ek lafz jo koi sifat wasf yā ta'rif zahir kartā hai*—Visheshan, gunāgunavāchakasādh. [mijaz, mukhtasar, khulāsa—Saṅkshap, sārasaṅgrah, sārasaṅhītā.

E-PIT-O-ME, *n.* (Gr. *epi, temno*) an abridgment, a compendium—*Ikhtisār, intikhāb*,

E-PIT-O-MIST, **E-PIT-O-MIZ-ER**, *n.* an abridger—*Ikhtisār k. w., intikhāb yā khulāsa k. w.*—Saṅkshēpti, sārasaṅgrahakartā, sārālekḥak.

E-PIT-O-MIZE, *v.* to abridge, to reduce—*Avantakhab k., mijaz k., mukhtasar k., kam k.*—Saṅkshap k., saṅkshipt k., saṅkshap karke likhnā sārasaṅgrah k.

ĒP'OCH, **ĒPOCU**, *n.* (Gr. *epi, epocha*) a time or period from which dates are numbered, any fixed time or period—*Ek zamāna jis se tarīkh kī chumār hotī hai, san, tarīkh, sākā'h, koi muqarrar waqt yā zamāna*—Sak, sāk, saivat, kālāvalhī, nirmītakāl.

ĒP'ODE, *n.* (Gr. *epi, odē*) the stanza following the strophe and antistrophe—*Qaside kī tīsrā yā akhīr tukrā*—Ek pralār ke gīt kā tritiyā arthāt ant bhāg.

ĒP'O-PEE', *n.* (Gr. *epos, poion*) an epic or heroic poem—*Wāḥ musavvī jismēn mem-tāz bahāduron ki bahādari kā bayān rīchtā hai*—Viracharitravishayakāvya, mahā-kāvya. [bhojan.

ĒP-U-LĀTION, *n.* (L. *epulum*) a feast—*Ziyāfat*—Utsav, utsavabhojan, mishtānna.

ĒP-U-LŌT'IC, *a.* (Gr. *epi, ulos*) cicatrizing; *n.* a cicatrizing medicament—*Zakhm par gosht lāne w., mundāmīl; n. dūrā-i-jāzib, ek gism ki dūrā jis se zakhm par gosht ho jātā hai*—Ghāw chāngī k. w. ghāw bharne w. wā pūrī k. w.; *n.* ghāw chāngī karnēwālī aushadh, ghāw bharne wālī wā pūrī karnēwālī aushadh.

E'QUAL, *a.* (L. *aequus*) having the same extent bulk qualities degree or value, even, uniform, just, adequate; *n.* one of the same age rank or merit; *v.* to make equal, to be equal to—*Ek hī us'at qudd māsāf darja yā qimat kā. ham-us'at ham-gadd ham-usāf ham-darja yā ham-qimat. ham-wār, yak-sāh, barābar, rāst, kīfī, lāiq, mu-wāfiq; n. ham-unir, ham-jolī, ham-sinn, ham-darja, ham-sar, ham-liyāqat; v. barābar k., musāwī k., yak-sāh k., musāwī yā yak-sāh h., barābar h.*—Eklū vistar parimān gun pad wā mol k. chauras. tulya, samān. ekakar, nyāyī, thik, yogya, yathesht; *n.* samān vāy pad wā yogyatā kā jan, samānavayusk, samānapadusth, samānagunavishist; *v.* samān k., tulya k., chauras k., samān tulya wā chauras h.

E'QUAL-LE, *a.* equal to itself, even, uniform—*Hamesha yak-sāh yā barābar, musāwī, ham-wār*—Sarvādā ek rūp, samān, ekākār. tulya.

E-QUA-BIL'I-TY, *n.* evenness, uniformity—*Ham-wārī, musāwāt, yak-sānī, barābarī*—Samatā, samānatā, tulyatā, ekarūpatā, ekākāratwa, samānarūpatā.

E'QUA-BLY, *ad.* uniformly, evenly—*Musāwāt se, ham-wār yā musāwī taur se*—Samatā-pūrvak, ekarūpatāpūrvak, samānarūpatā se, tulyatā se, samānatā se.

E-QUĀ'I-TY, *n.* likeness, uniformity—*Muvāfaqat, barābarī, musāwāt, ham-wārī, yak-sānī*—Samatā, samānatā, ekarūpatā, tulyatā, samānarūpatā.

E'QUAL-IZE, *v.* to make equal, to make even—*Ham-wār k., musāwī k., barābar k.*—Tulya k., samān k., sam k. [tā, samānatā.

E'QUAL-I-ZĀ'TION, *n.* state of equality—*Ham-wārī, musāwāt, barābarī*—Tulyatā, sama-

E'QUAL-LY, *ad.* in the same degree, uniformly—*Barābar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā se, samānarūpatā se. [Tulyatā, samatā, samānatā.

E'QUAL-NESS, *n.* the state or quality of being equal—*Ham-wārī, musāwāt, barābarī*—

E-QUA'TION, n. a making equal, the reduction of extremes to a mean proportion—*Ham-wār yā musāwat k.*, *i-tidāl-i-haqiqi, musāwat*—Tulyakaran, samānakaran, samikarān, samikriyā.

E-QUA'TOR, n. a great circle passing round the middle of the globe at an equal distance from the two poles—*Khatt-i-istiwā, khatt-i-i-tidāl*—Niraksha, vishuvavritta, vishuvarekhā, bhūmadhyarekhā.

E-QUA-TORIAL, a. pertaining to the equator—*Muta'alliq i-khatt-i-istiwā, i-khatt-i-istiwā ke muta'alliq*—Nirakshasambandhi, nirakshavishayak, vishuvavrittāsambandhi, bhūmadhyarekhasambandhi. [Niraksh wā vishuvarekha ki disā meñ.

E-QUA-TORIAL-LY, ad. in the direction of the equator—*Khatt-i-istiwā ke rukh meñ*—

E-QUITY, n. justice, right, impartiality—*Insāf, 'adl, haqq, rāsti, be-taraf dāri*—Nyāy, nyāyatā, dharm, yāthārthya, apakshapāt.

E-QUITY-BL, a. just, right, impartial—*Ādil, haqq, rāst, munisif, be-taraf dār*—Nyāyī, dhārmik, nyāyakārī, yāthānyay, vipakshapāt, apakshapātī, samadarśī.

E-QUITY-BLY, ad. justly, impartially—*Munisifān, insāf se, be-rāsti, rāst-bāzi se, be-taraf-dāri se*—Nyāya se, yāthānyay, binā pakshapātī apakshapāt se.

E-QUANIMITY, n. evenness of mind—*Dil ki surj-dagi yā ham-wārī, qarār*—Samachittatwa, samabuddhita, samānavritti.

E-QUANGULAR, a. consisting of equal angles—*Barābar zāwiyōn kā, mutasāwī-l-zāwiyā*—Tulyakōn, samān kōn kā, jiske sab kōn samān hōn.

E-QUICRURAL, a. having legs of equal length—*Barābar pāngōn kā, jiski pāngōn barābar lambī hōn*—Samān tūngūn kā.

E-QUIDISTANT, a. being at the same distance—*Ham-fāsila, ham-dūr, barābar fāsile kā*—Samāntar, samādūr, tulyāntar, ek hi pallē kā. [antār, samān dirī.

E-QUIDISTANCE, n. equal distance—*Barābar fāsila, ham-dūri*—Samān antār, tulya

E-QUIDISTANTLY, ad. at the same distance—*Barābar fāsile par, ham-dūri par*—Samān pallē par, samān antār par, tulya antār par.

E-QUIFORMITY, n. uniform equality—*Yak-sīn ham-wārī yā musāwat, hamesha yak-samī yā ham-wārī*—EKarup tulyata, ekakar samatā, swāśāmatā.

E-QUILATERAL, a. having the sides equal—*Mutasāwī-l-azlā, har-jānib barābar, musāwīn azlā*—Samabhuji, samānabahu, samapāśwa. [wā sam k.

E-QUILIBRATE, v. to balance equally—*Ham-wazn k.*, *barābar k.*—Tulyabhar k., satwān

E-QUILIBRATION, n. even balance, equipoise—*Ham-waznī, ham-sangi, barābar zor*—

Bhāratulyatā, tulyabharatwa, samatolatwa.

E-QUILIBRIOUS, a. equally poised—*Ham-wazn*—Tulyabhar, samabhar, tadit, samatol.

E-QUILIBRIOUSLY, ad. in equipoise—*Ham-waznī meñ, ham-sangi meñ, barābar zor meñ*—Tulyabharatwa meñ, samabhar meñ, tulya balatwa meñ. [bhar k. w.

E-QUILIBRIST, n. one that balances equally—*Ham-wazn k. w.*—Tulyabhar wā sama-

E-QUILIBRIUM, n. equality of weight—*Ham-waznī, ham-tāwāzī, mu'ādulat, i-tidāl*—Tulīsamata, bhāratulyatā, samatolatwa, samānagurutwa.

E-QUINOX, n. the time when the days and nights are equal about the 21st of March and 22nd of September—*i-tidāl-i-lail-o-nahar, wah zamāna jab rāt dīn barābar hote hain qā'at Mārch mahine ki ekkiswīn tārikh aur September mahine ki bāiswīn tārikh ke qarīb*—Vishuv, vishup, wah samay jab rāt dīn tulya hote hain arthāt

Mārch mahine ke ekkiswīn dīn aur September mahine ke bāiswīn dīn ke lagbhag.

E-QUINOCTIAL, a. pertaining to the equinox; n. the great circle in the heavens corresponding to the equator on the earth—*i-tidāl-i-lail-o-nahar ke muta'alliq, us zamāne ke muta'alliq kī jab rāt dīn barābar huā kartē hain*; n. *āsmān kā wah barā dūira jo kura-i-zamān ke khatt i-istiwā ke mutābiq hotā hai, khatt-i-i-tidāl-i-lail-o-nahar*—Vishuvāsambandhi, vishuvi, us samay kā sambandhi kī jab rāt dīn tulya

hote hain; n. *ākāś kā wah chakra wā vartul jo niraksh ke anurup hotā hai, vishuvachakra*. [Vishuv kī or, vishup kī disā meñ.

E-QUINOCTIAL-LY, ad. in the direction of the equinox—*i-tidāl-i-lail-o-nahar kī taraf*—

E-QUINUMERANT, a. having the same number—*Ham-'adad, ham-shumār, barābar shumar kā*—Samānasamīkhyā, samasamīkhyā.

E-QUIPONDENCY, n. a hanging in equipoise—*Ham-waznī meñ lataknā, barābar zor meñ lataknā*—Tulyabhar meñ lataknā, samabharatwa wā samatolatwa meñ lataknā.

E-QUIPOISE, n. equality of weight or force—*Ham-waznī, ham-sangi, barābar zor yā tāqat*—Bhāratulyatā, tulyabharatwa, samatolatwa tulyabalatwa.

E-QUIPOLLENCE, E-QUIPOLLENCY, n. equality of force or power—*Tāqat yā zor kī barābarī, ham-tāqatī*—Samabalatwa, tulyasaktitwa, bal kī samatā.

E-QUIPOLLENT, a. having equal force or power—*Tāqat yā zor meñ barābar, ham-tāqat, ham-zor, musāwī-l-qiwat*—Tulyabal, tulyāsakti, samasakti.

E-QUIPOLLENTLY, ad. of the same force—*Barābar yā ek-hī zor se*—Tulyabalatwa se, samasaktitwapūrvak. [samabharatwa, samatolatwa.

E-QUIPONDENCY, n. equality of weight—*Ham-waznī, ham-sangi*—Bhāratulyatā,

- E-QUI-PŌN'DER-ANT**, *a.* equal in weight—*Ham-waen, waen yá bér meñ barábar*—Tulya-bháar, samatol, samánabhár.
- E-QUI-PŌN'DER-ATE**, *v.* to be of equal weight—*Ham-waen h., musáwú-l-waen h., bér yá waen meñ barábar h.*—Tulyabhár h., samatol h., samánabhár h.
- E-QUIV'A-LENCE**, *n.* equality of power or worth—*Ham-táqatí yá ham-qadrí, quwwat yá táqat meñ barábarí*—Samánasaktitwa wá samánamúlyatwa, tulyayogyatá.
- E-QUIV'A-LENT**, *a.* equal in value merit or power; *n.* a thing of the same value—*Ham-qímat ham-qadr ham-ligát yá ham-táqat : n. ham-qímat shái*—Samánamúlya samánnyogyatá samánajátrata wá samánasakti; *n.* samánamúlya vastu, samán mol kí vastu.
- E-QUIV'A-LENT-LY**, *ad.* in an equal manner—*Barábar, barábar taur se*—Samánarúp se.
- E-QUIV'O CAL**, *a.* doubtful ambiguous—*Mashkúk, mushkúsh, muham, muzabab, do-ma'ni-dár, qair-tá'aigun ma'ni ká*—Sandigh, anisheit, sandigháarth, aspashtáarth, dwyarth, vikálárthak.
- E-QUIV'O CAL-LY**, *ad.* doubtfully, ambiguously—*Shuk se, shubh se, íbhám yá muzabab se, qair-tá'aigun ma'ni se*—Sandeh se, anisheit rúp se, aspashtabháv se, sandigh-dháarth rúp se, dwyarth prakár se.
- E-QUIV'O-CAL-NESS**, *n.* double meaning—*Do-ma'ni, dohre ma'ni, íbhám*—Dwyarthatá, do arth, aspashtatá, sandigháarth, arthasandeh.
- E-QUIV'O-CATE**, *v.* to use words of double meaning, to speak ambiguously—*Do-ma'ni-dár alfáz ká isti-mát k., pech-pách kí bát kalná, íaq'ish k., muham yá muzabab bát bolná*—Dwyarth wá sandigháarth shábdon ká vyavahár k., gol gol líkhná wá bolná, aspashtatá wá arthasandighatá se bolná.
- E-QUIV'O-CÁ-TION**, *n.* ambiguity of speech—*Do-ma'ni kí bát, pech-pách kí bát, muham-kalámi, muzabab-kalámi*—Vakrokti, arthavaikalp, vákya kí dwyarthatá, vákya-vakratá, vákelhal.
- E-QUIV'O-CÁ-TOR**, *n.* one who equivocates—*Muham-kalám-go, muzabab-kalám-go, pech-pách yá do-ma'ni kí bát k. v.*—Dwyarthavaktá, dwyarthavádí, vakravákya-vádí, pher phár wá do arth kí bát kalne w.
- E'QUI-VÔKE**, **E'QUI-VÔQUE**, *n.* a quibble—*Thám, muqálatá, forfand, íbhám, pech-pách kí bát*—Vakrokti, kutókti, dwyarthavákya.
- E'QUER-Y**, **E'QUERRY**, *n.* (Fr. *equier*) an officer who has care of horses—*(Ghoron ká dáruga yá nigóh-bén, mir-istabal, mir ákhor—Áswapál, ghoron ká rakhwál.*
- EQUÉSTRÍ-AN**, *a.* (L. *eques*) pertaining to horses or horsemanship—*(Ghoron ke mutá'allig yá ghoron kí swará ke ján ke mutá'allig—Áswasambandhi, áswiya, áswik, áswárahapáridyáshayak, ghoron par charhne kí vidya ká sambandhi.*
- EQUIP'**, *v.* (Fr. *équiper*) to fit out—*Áristu k., taigár k., siz-osámán se durust k.*—Sajána, sáj osámagri se prastut k.
- E'QUI-PÁGE**, *n.* the furniture of a horseman, furniture, attendance, retinue—*Swár ká asháb, sámán, sar-anjám, sáz, siz-sámán, larázima, swará, í, jítan*—Gharachaphe kí sá-magri, upakaran, sáj, súth kí tháth bát, parijan, parichar, pariharavarg.
- E-QUIP'MENT**, *n.* the act of equipping, furniture, accoutrement—*Taigárí, árastagi, larázima, sámán, sáz, asháb, jangí sáz-bá: yá larázima*—Sajawat, sáj, upakaran, yuddhupakaran, yuddhasajjá, yuddh ká sáj.
- E'RA**, *n.* (L. *era*) a point or period of time, an epoch—*Zamána jis se tárikh ká shumar hotá hai, sun, koi mugarrar waqt, sákáb, tárikh*—Sák, shak, sahwat.
- ERÁ'DI-ATE**, *v.* (L. *e, radius*) to shoot like a ray, to beam—*Shu'á' d. yá dálná, shu'á' ke mánind nikalná*—Kiran phútá, kiran ke sachís nikalná wá dálná, kiran ko sá-drís phút nikalná.
- ERÁ-DI-ÁTION**, *n.* emission of radiance—*Kharáji-shu'á'*—Kiran ká phút nikalná.
- ERÁ'DI-CATE**, *v.* (L. *e, radix*) to pull up by the root, to exterminate—*Beñh-kani k., isti-sál k., bunyád khod-nikalná, nest k.*—Jar se ukhár dálná, jar se khod dálná, mitáná, mitá d. [samulotpatan jar se khod dálná, vinás.]
- ERÁ-DI-CÁTION**, *n.* the act of eradicating—*Istisál, beñh-kani, nestí*—Jar se ukhár,
- ERÁ'DI-CÁ-TIVE**, *a.* that eradicates—*Beñh-kani k. v., isti-sál k. v.*—Jar se khodú, jar se ukhár wá khod dálné w., samulotpatanakári.
- ER-ÁSE**, *v.* (L. *e, rasum*) to rub or scrape out, to obliterate, to efface—*Hakk k., mahv k., nikál-dálná*—Chhil dálná, dho dálná, met dálná, kát dálná, urá d., poñelh dálná, har lená, malnet k. [kút kút, dhoaw. vinás.]
- ER-Á-SUNE**, *n.* the act of erasing—*Nakh, mahv, hakk*—Chhilehál, mitáw, chhiláw,
- ER-Á-SION**, *n.* the act of erasing, obliteration—*Hakk, mahv, pác-máli*—Chhiláw, mitáw, kít-kút, vinás, vilapan. [Púrv, áge, pahle; prep. pahile, púrv, áge.]
- ÈRE**, *adv.* (S. *er*) before, sooner than; *prep.* before—*Pesh-az-m, pesh-tar*; *prep.* qabl—
- ÈRE-LONG**, *ad.* before long—*Thore zamáne meñ, chand mudat meñ, thore 'arise meñ, bahut roz guzarne ke pesh-tar hí*—Thore dinon meñ, alp kál meñ, bahut din bitne ke pahile hí.

ÈRE-NÔW, *ad.* before this time—*Pesh-az-în, qabl-az-în, is waqt ke pesh-tar*—Isko áge, is samay ke pahilo.

ÈRE-WHILE, *ad.* some time ago—*Thore roz guze yá áge*—Thore din bíte wá áge.

E-RECT, *v.* (L. *e, rectum*) to place upright, to raise, to build, to exalt; *a.* upright, directed upwards, bold, intent—*Istáula k., gáim k., nash k., 'imárat banána, tá'mír k., fíeráz k., buland k.; a. istáula, mustaqim, násib, mustaqill, be-bák, sí'í, nazhúl*—*Khará k., sílhá kharrá k., úthná, grih banána, minat k., únchá k.; a. sílhá, kharrá, úrdhawannukh, úpar kí or muh kiye hue, nidar, sílhasi, nivisht, nirat, tatpar, dirih.*

[*Uthán, pratishthápan, nttápan, grih.*]

E-RECTION, *n.* the act of raising, a building—*Istáduq, 'istáduq, tá'mír, 'imárat*—**E-RECTNESS**, *n.* uprightness of posture—*Istáduq, sárat yá shak kí kharrá yá únchá*—*Rúp aur ákar kí kharrá, minatá wá únchá.*

E-RECTOR, *n.* one that erects—*Sálhá kharrá k. w^h, fíeráz k. w^h, banáne w^h.*

ÈRE-MITE, *n.* (Gr. *eremos*) a hermit—*Gosha nishín, sahrá-nishín, záhul*—*Vanavási, vánaprasth, ndási, tipes, tapaswí, nirjanasthán-vási.*

ÈRE-MIT-AGE, *n.* the residence of a hermit—*Hajra, g^h-ha-nishín kí khilwat-khane*—*Aranyavás, ásrám, muniwás, muni-sthán.*

ÈRE-MIT-CAL, *a.* solitary, secluded—*Gosha-nishín, sahrá-nishín, tashái dost*—*Ekánta-vási, nirjanasthán-vási, víjanasth, nirjanasth, janasamsargarahít, ekánt.*

ÈR'GO, *adv.* (L.) therefore—*Is-ráste, líh á, is-líq^h*—*Is nimitta, is hetu se, káran se.*

ÈR'GO-TISM, *a.* a logical inference—*Mantíqí natíq*—*Nigaman.*

E-RISTIC, **E-RIS-TIC-AL**, *a.* (Gr. *eris*) controversial—*Bahs dár, bahsí, hujjat-mansúb*—*Vitandaniy, vitarkaniy.*

ÈR-MINE, *n.* (Fr. *hermine*) a species of animal, the fur of the ermine—*Ek chhotá ján-war gá uská búl, qáqum*—*Ek prakár kí kshudrajantu, ek játi ke kshudra jantu kí komal lon wá rou.*

[*rou kí baná hua vástá pahine hue.*]

ÈRMINE, *a.* clothed with ermine—*Qáqum-posh*—*Ek játi ke kshudra jantu ke komal*

E-RODE, *v.* (L. *e, rodo*) to eat away—*Khá-janá^h, kátná^h, kát-áilná^h.*

E-RÖ'SION, *n.* the act of eating away, canker—*Khá-janá gá kát-áilná^h, ek kírá jo jis-*

se-lyá hui use khá-játá ká^h. [*—Premasambodhi, kámi, kámvishay.*]

E-ROTIC, **E-RÖT-I-CAL**, *a.* (Gr. *eros*) relating to love—*'Ishqí, mohabbat ke mutá'alliq*

ÈRR, *v.* (L. *erro*) to wander, to miss the way, to stray, to mistake—*Gur-ráh h., bud-ráh h., rást-ráh bhúk-ke ghómná, khatá k., galatí k.*—*Bhraman k., sílhá path*

bhúkar idhar udhar bhraman k., vipathagami h., bhatakna, bhatakkar dásri or níkal jáná, bhárat h., chukná, bhúhá, bhram k., bháratí k. [*mutwa, bhramádhinatá.*]

ÈRRABLENESS, *a.* liableness to err—*Khatí-príce, galatí karne kí ínkán*—*Bhramántí*

ÈRRANT, *a.* wandering, roving, vile, bad—*Ghómná huá^h, phirtá huá^h, áwara, sar-gar-dán, zafí, dún, kharrá, zabán*—*Bhramanákári, bhramí, phirne w., phirantá, adham, nich, mand, bura, dushí.*

[*uran, bhramanavásthá.*]

ÈRRANTRY, *n.* an errant state—*Ghómná kí hálat, sar-gar-dáni*—*Bhraman, paribhara*

ÈRRATIC, **ÈRRÁT-I-CAL**, *a.* wandering, irregular, uncertain—*Ghramantá^h, ghramtá huá^h, sar-gar-dán, chadantá^h, be-qá'ida, qáir-anqarar*—*Bhramapásh, paribhramí, chukhal, ramatá, aniyam, asthir, anúshít.*

[*Aniyam, zarpar.*]

ÈRRAT-CAL-LY, *adv.* without rule or order—*Be qá'ida be tartíh gá be-band-o-bast*—**ÈRRATUM**, *n.* an error in writing or printing; *pl.* **ÈRRATA**—*Likkhe yá chhúpe meá*

galatí—*Likkhe wá chhúpe meá bhul, asubhí, asubhí.*

ÈRROR, *n.* a mi-take, a blunder, a sin—*Galatí, khatí, qasír, ganáh*—*Bhul, chuk, asuddhí, bhram, bhramntí, dosh, aparádh.*

[*ayatháarth, bhramanay, asatya, mithya.*]

ÈR-RÖNE-ous, *a.* mistaken, wrong, false—*Galat. ná-sahí, ná durast, jhúthá^h*—*Asuddhí*

ÈR-RÖNE-ous-LY, *adv.* by mistake, not rightly—*Galatí se, galatan, khatáan, sahwan, ná-durastí gá ná rástí se*—*Bhil wá chuk se, bhram se, ayatháarth rip se.*

ÈR-RÖNE-ous-NESS, *n.* state of being erroneous—*Ná-durastí, galat hálat, galatí, darog-íyat*—*Áyatháarthya, asatyatá, ayatháarthatá, bhramntimattwa, pramádavatwa.*

ÈR-RAND, *n.* (S. *arend*) a message—*Paigám, paigán*—*Sandesa, samachár, sandes wá sandes.*

[*ánc kí sunghní^h.*]

ÈRRHINE, *n.* (Gr. *en, rhin*) a medicine for the nose, medicinal snuff—*Nás^h, chhínk*

ÈRSE, *n.* the language of the Scotch Highlanders—*Mulk í-Skátland ke paháriyon yá ní-uttar taraf ke báshandón kí zabán*—*Skátland des ke paháriyon arthát úttar ke ní-vásiyon kí bháshá.*

[*iske pahile^h, ab tak^h.*]

ÈRST, *adv.* (S. *erst*) first, at first, formerly, till now—*Pahile^h, áge^h, agle dinó meá^h,*

E-RÜCTATE, *v.* (L. *e, ructo*) to belch—*Dakárná^h, dhakárná^h.*

E-RUC-TATION, *n.* the act of belching—*Dakár^h, dhukár^h.*

[*vyutpanna.*]

ÈRU DÍTE, *a.* (L. *e, rudis*) learned—*Álim, jázíl*—*Vidyáwan, vidwán, pánit,*

ÈRU-DITION, *n.* learning, knowledge—*Ílm, fasilat, qábiliyat*—*Vidyá, vyntpatti,*

pánditya.

E-RÜ'GI-NOUS, *a.* (L. *erugo*) of the substance or nature of copper—*Tánbe ká^h, tánbe*

- E-RUPTION**, *n.* (L. *e, ruptum*) the act of breaking forth, a violent emission, a sudden excursion, a breaking out of humours, efflorescence or redness of the skin—*Phitun^h, ubhar^h, dhudak^h, phuphkār^h, churhāw yā chaphāi^h, khaarā^h, khujk^h, phusit^h, dadrā^h, khā^h, phurā^h, phuriyā^h, chām yā khāl ki sūjan yā lālī.*
- E-RUPTIVE**, *a.* bursting forth, having eruption—*Phit-nikalne w^h, ubhar-nikalne w^h, khaarā^h, khuj dād phusit yā phorā se bhurā huā^h.*
- ER-Y-SIPE LAS**, *n.* (Gr.) a disease called St. Anthony's fire—*Surkh-bāda—Dadrā.*
- ER-Y-SI-PĒLA TOUS**, *a.* having erysipelas—*Surkh-bāda-dār—Dadrāhā.*
- ES-CA-LADE**, *n.* (L. *scala*) the act of scaling the walls of a fortification—*Kamand-andāzi, guṭe ki dūār par chaphār—Durgalainghan, koṭ ki bhīt par chaphār.*
- ES-CAL'OP**, scallop. See SCALLOP. [ki aniyam gati.]
- ES-CA-PADE**, *n.* (Fr. irregular motion of a horse—*Ghoṛe ki be-qū'ile harakat—Ghoṛe*
- E-SCAPE**, *v.* (Fr. *échapper*) to flee from, to avoid, to get out of danger, to pass unobserved, to evade; *n.* flight, a getting out of danger, evasion, sally, mistake—*Bhūg-nā^h, bach-nikalnā^h, bachnā^h, dar yā jōkhim se nikal jānā^h, ānkh barchnā^h, ānkh churānā yā chhipānā^h, bach rahnā^h, bach parānā^h; n. bhūgar^h, bhūjar^h, bhūgāw^h, dar yā jōkhim se bachar^h, tāt-matū^h, utar jh irān^h, urān^h, jhapar^h, ubhār^h, bhūd^h, chūk^h.*
- E-SCAP'ING**, *n.* avoidance of danger—*Dar yā jōkhim se bachar yā bhūgar^h.*
- ES-CARP**, *v.* (Fr. *escarp*) to slope—*Dhāt banānā^h, dhāt jayā banānā^h.*
- ES-CHA-LOT**, sha lot *n.* (Fr.) a species of small onion or garlic—*Ek qism ki chhotī phūās—Ek jāti ki chhotā lahsun.*
- ES-CHAR**, *n.* (Gr. *eschara*) a crust or scab caused by a caustic application—*Jalne kī dāg, ghār kī dāg—Jalne kī chūlm, jalne wā ghāw kī chūlkī.*
- ES-CHA-RŌT'IC**, *n.* caustic; *n.* a caustic application—*Tez, hād, gosh, jalāne w.; n. tez-āb, māqarīk, gosh jalāne-wādī shui—Mānsadāhak, jāki dāne w.; n. mānsadāhak pralep, kshār.*
- ES-CHEAT**, *n.* (Fr. *echoir*) property that falls to the lord of the manor by forfeiture or for want of heirs; *v.* to fall to the lord of the manor, to forfeit—*La-wāris māt, baita-lmāt; v. baita-lmāt h., la-wāris parnā, zabt h. yā k.—Uttarādhiṭī ke abhāv meñ bhoiswāmi ke hāth meñ bhūmi wā khet kī jūmī; v. bhoiswāmi ke hāth meñ parnā, Uttarādhiṭī ke abhāv meñ bhoiswāmi ke hāth meñ phir parnā.*
- ES-CHEAT'OR**, *n.* an officer who observes escheats—*Baita-lmāt kī 'phāt-dār, la-wāris māt kī 'ahle-dār—Uttarādhiṭī ke abhāv meñ jo bhūmi bhoiswāmi ke hāth meñ phir par jāti hai uskā adhyaksh. [jūmī, elhor jūmī, tyāgnā.*
- ES-CHEW**, *v.* (Ger. *schauen*) to shun—*Bāz rakhnā, kanāra k., tark k.—Bhūgnā, bachā*
- ES-CŌRT**, *n.* (Fr. *escorte*) a guard—*Badropt, rāh kī nigāh-ban—Rakhsāl, rakshak, parichar, rakshīrth sānyadal, rā shārth anuvrajan.*
- ES-CŌRT**, *v.* to attend as a guard—*Rāh par urkhājzāt ke liye sāth jānā, badraga jānā*
- ESCOT**. See SCOT. [—Rakshīrth sāng jūmī, rakshī kārke pahunchānī.]
- ES-CRI-TOIRE**, *es-cri-twār*, *n.* (Fr. *errata*) a box with implements for writing—*Qalam-dān, ek qism kī likhne kī sandūgha—Lakhsānān idhār, lipisājjīdār, likhne kī sūmagi kī chhotī pitra.*
- ES-CU-AGE**, *n.* (L. *seutum*) a kind of tenure by knight's service—*Ek qism kī patā jiske bā'is se patte dār ko apne mālīk ke sāth larā par jūmī patā thā—Ek prakār kī patā jiske kīrān se patte dār ko apne bhoiswāmi ke sāth karā par jūmī patā thā.*
- ES-CU-LĀ PI-AN**, *n.* (L. *Esenapius*) pertaining to the heading art—*Shīfā-bākhsh fann ke mud'alliq—Rogusāntīkānakavidyāsāntandhī.*
- ES-CU LENT**, *a.* (L. *esca*) good for food, eatable; *n.* something fit for food—*Khur-dān, khūye jāne ke qābil; n. khardān shai—Bhojan ke liye achchhī, bhakshānīy, khādiya, khādānīy; n. khādānīy vastu, khādīyavastu.*
- ES-CŪT'(CHEON**, *n.* (L. *scutum*) the shield of a family, ensigns armorial—*Khāndānī dhāt, bare gharāne kī nishān dār dhāt—Kisī kul kī dhāt, kulachīnnapatra, vaṇs-maryādīlakshnāpatra. Kulīn gharāne kī chitrayukt dhāt.*
- ES-CŪT'(CHEON**, *a.* having an escutcheon—*Khāndānī dhāt rakhne w., bare gharāne kī nishān-dār dhāt rakhne w.—Kul kī dhāt rakhne w., kulachīnnapatravisishit.*
- ES-ŌPI-AN**, *a.* pertaining to *Esop*, in the manner of *Esop*—*Esop ke mutā'alliq yā bar par—Isip sambandhī, Isip ke anusār.*
- ES-O-TÉRIC**, *a.* (Gr. *esot*) secret—*Poshidā—Gupt, gūrh, guptokt, ekāntopadishit.*
- ES-O-TÉRI-CAL-ly**, *ad.* secretly—*Poshidagi se, ilhā se—Gupt rūp se, gūrhātā se.*
- ES-O-TER-y**, *n.* secrecy, mystery—*Poshidagi rūz, bhed^h—Guptatā, gūrhātā.*
- ES-PĀL'TER**, *n.* (L. *pallus*) a tree trained on a frame or stake—*Havā ke rokne ke wāste koi darakt jo kisi dhūnche yā khambh se lagā-kar bāndhā rahtā huā—Vāyu ke ārne ke nimitta kashudrā vriksh jo kisi dhūnche wā khambh se lagākar bāndhā rahtā hai.*
- E-SPEC'IAL**, *a.* (L. *species*) principal, chief, partienlar—*Sar-dār, afzāl, khāss, mukhās—Mukhya, pradhān, viśeshya. [se, pradhān rūp se, viśeshatā se, viśesh kārke.*
- E-SPEC'IAL-Ly**, *ad.* principally, chiefly—*Awsalan, qālibān, khūsūs, khūsūsan—Mukhyatā*

E-SP'IAL, *v.* (Fr. *espier*) to spy—*Qa'e ke sūmne ká mai-dān*—*Koṭ ke sūmne ká sam sthal, durg ke sanmukh ká sam sthal.*

ES-PLA-NADE, *n.* (Fr.) an open space before a fortification—*Qa'e ke sūmne ká mai-dān*—*Koṭ ke sūmne ká sam sthal, durg ke sanmukh ká sam sthal.*

ES-POUSE, *v.* (L. *e, sponsum*) to betroth, to marry, to maintain—*Byāh kī nishāt yā māngū k.*, *byāh k.*, *hāmī h.*, *pushtī d.*, *tāid k.*—*Vivāhpratiñā k.*, *vivāh ká vāg-dīn k.*, *vivāh k.*, *aṅgikār k.*, *anupālan k.*, *pakshapāt k.*, *pakshapāti h.*

ES-POUSAL, *n.* the act of espousing, adoption, protection; *pl.* a contracting of marriage—*Byāh kī māngū^h, ikhtiyār, qabūl, hāmīyat, parvarish, pushtī, hifāzāt*; *pl. nikāh, shādī*—*Vivāh kī vāg-dīn, vivāhpratiñā, vivāhasambandh, grahaṇ, swikār, anupālan, rakshā, pakshapāt*; *pl. vivāh.*

ES-POUSAL, *a.* relating to the act of espousing—*Nikāhī, shādī-mansūb, shādī ke mu-ta'alliq*—*Byāhī, vivāhī, vivāhasambandhī, vivāhavishayak.*

ES-POUSER, *n.* one who espouses—*Byāh kī māngū k.* *w.*, *nikāh k. w.*, *hāmī h. w.*, *pushtī d. w.* *yā k. w.*, *tāid k. w.*, *qabūl k. w.*—*Vivāh kī vāg-dīn k. w.*, *vivāh kī pratiñā k. w.*, *vivāh k. w.*, *rakshak, pakshapāti, aṅgikār k. w.*, *anupālan k. w.*

ES-PI'Y, *v.* (Fr. *espier*) to see at a distance, to discover, to watch—*Tafseer se dekhnā, sāhīr k.*, *nigāh-bāni k.*—*Dūr se dekhnā, dhūnīh nikāhī, pragat k.*, *tākmī, chaukī d.*

ES-PI'YAL, *n.* a spy, observation, discovery—*Jāsūs, nigāh, mulāhaza inkishāf, ifshā*—*Bhedīyā, avalokan, ilokan, alochan, prakāśan, amśandhān.*

ES-PI'YER, *n.* one who watches as a spy—*Jāsūs*—*Bhedīyā.*

ES-PI-O-NAGE, *n.* the practice of a spy—*Jāsūsī*—*Bhedīyāpan.*

ES-QUIRE, *n.* (L. *scutum*) the attendant on a knight, a title of courtesy—*Mumtāz suvar ká ham-rāh yā mulāsim, ek khilāṭ jo muravbat ke rā se lagūn ko diyā jatā hai*—*Pratishthit ghurehar ke sevak, ek padavi jo śishtīchar se lagūn ko di jāti hai.*

ES-SAY, *v.* (Fr. *essayer*) to attempt—*Koshish k.*, *qosd k.*, *āzmāish, kismā^h*—*Udyog k.*, *cheshmā k.*, *parikshā k.*, *tāwā.*

ES-SAY, *n.* an attempt, a short treatise—*Koshish, qosd, āzmāish, risāle*—*Udyog, cheshmā, yati, kisi vishay mein lekhyabandh, kīh, aprasān.*

ES-SAYER, *n.* one who writes essays—*Risāle-navis*—*Lekhyābandh, lekhyakartā.*

ES-SAY-IST, *n.* a writer of essays—*Risāle-navis, ek chek te risāle ka musannif*—*Lekhyābandh, lekhyachak.*

ESSENCE, *n.* (L. *ess*) the nature, substance or being of any thing, existence, or time, scent; *v.* to perfume, to scent—*Jahar, zat, khāssīyat, mahīyat, wajūd, nafs, asl, ātē, khāsh-bāshir chiz*; *v. mūtāte k.*, *khāsh-bāshir k.*—*Sī, mulāvastā, bhāv, adbhūt, sattwā, astī, vās, sugandībhāyat*; *v. sugandī k.*, *sugandībhāshī k.*, *mahkānā.*

ESSEN'IAL, *a.* necessary to existence, very important, pure, highly rectified; *n.* being, a first principle, the chief point—*Jahar, zat, asl, ātē, zat, bhāv, khāssīyat, bahūt saf, nihāyat hatīf*; *v. wajūd, hasti, mahā, asl, bat*—*Atyāvāsyak, atiprayojanārth, āvāsyak, bāp, pradhān, swachchh, nirmal, atisubhīt*; *n. sattwā, astī, mūl, tattwā, paramārth, pradhānārth.*

ESSEN'TIAL-ITY, *n.* the state or quality of being essential—*Aslīyat, jouhar, za-rūrāt, bhāriyat, safā, nihāyat latāfat*—*Atyāvāsyakatā, āvāsyakatā, bāpāpan, pradhānatwā, swachchhatā, atisubhītyatā.*

ESSEN'TIAL-LY, *ad.* in an essential manner—*Zarūratan, lī-zatī-hī, aslāt*; *n.*—*Vastutāt.*

ESSEN'TIATE, *v.* to become of the same essence—*Ek hī jawhar yā zāt ká h.*, *ham-mā-hīyat ham-asl yā ham-khāssīyat h.*—*Ek hī sār ká h.*, *samānasār wā samānabhāv h.*

ES-SOIN, *n.* (L. *ex, onis*) excuse, exemption; *v.* to excuse, to release—*Exc.*, *mū'āfi, rihāi*; *v. mū'āf k.*, *khalās k.*, *rihāi yā āzād k.*—*Kshamāprārthan, kshamā, bachāw, chhutkārā*; *v. kshamā k.*, *chhornā, mukt k.*

E-STABLISH, *v.* (L. *stō*) to settle firmly, to fix, to ratify, to confirm—*Qāim k.*, *muqarrar k.*, *tā'ayun k.*, *bar-pā k.*, *marbūt k.*, *bahāl rakhnā, bar-qarār rakhnā*—*Nir-dhāran k.*, *khārā k.*, *sañsthāpan k.*, *nirnay k.*, *nischay k.*, *thaharīnī, sthīr k.*, *drīh k.*, *pramāṇī k.*

E-STABLISH-ER, *n.* one who establishes—*Qāim k. w.*, *muqarrar k. w.*, *bar-pā k. w.*, *marbūt k. w.*, *bahāl rakhnā w.*, *bar-qarār rakhnā w.*—*Nir-dhāran k. w.*, *sañsthāpan k. w.*, *khārā k. w.*, *nirnay k. w.*, *nischay k. w.*, *sthīr k. w.*, *drīh k. w.*, *pramāṇī k. w.*

E-STABLISH-MENT, *n.* that which is established, fixed state, confirmation, settled regulation, foundation, income—*Jo shai muqarrar hotī hai, bastī^h, qiyām, taqarrur, tā'ayun, bahāl, bar-qarārī, tūzām, band-o-bast, bīvā, bungād, mushāhara, āmad, tankhāwā*—*Jo vastu sañsthāpīt hotī hai, sañsthāpan, vyavasthāpan, sañsthīthī, sthīti, drīhīkarān, pramāṇīkarān, vyavasthā, nischīt niyam, new, vetan, māsik, pūptī.*

ES-TA-FETTE, *n.* (Fr.) a military courier—*Palāni harkārā, jungī harkārā*—*Yud-dhāvishayak dhāvāk dauridhā wā dūt.*

E-STATE, *n.* (L. *statum*) condition, property, rank, the government—*Ilālat, hāl, milk, amlak, mirās, jāe-dād, mīlkīyat, haqīyat, darjā, martaba, surkār, bādshāhat*—

E-THER-EAL, *a.* formed of ether, celestial — *Khālīs hawā kā banā huā, hawā-i-khālīs kā banā huā, asirī, āsmānī* — *Ākāśaj, ākāśasambhav, atisūksham, bahut śodhā huā, ākāśīy, vā' av.* [Ākāśaj, ākāśasambhav, ākāśīy, vāyav.

E-THER-EOUS, *a.* formed of ether, heavenly — *Īhawā-i-khālīs kā banā huā, āsmānī* —

E-THER-EAL-IFY, *v.* to convert into ether — *Īhawā-i-khālīs banānā, nihāyat bārik raqīq shai banānā* — *Ākāś banānā. atisūksham dravadravya banānā.*

ETHIC, **ETH'-IC**, *n.* (*Gr. ethos*) relating to morals, treating of morality — *'Ilm-i-akh-lāq ke mutā'alliq, akhlāq se mansūb, nasihat-mansūb* — *Nitivishay, nitividyaishayak, nitīśāstrasambandhī, nitīśāstrīy.* [Nīti ke anusār, nitividya ke anusār.

ETH'-ICAL, *ad.* according to ethics — *'Ilm-i-akh-lāq ke mutābiq, akhlāq ke mutābiq* —

ETH'-ICS, *n. pl.* the doctrines of morality, the science of moral philosophy — *'Ilm-i-akh-lāq, nasihat nāma, paud-nāma* — *Nitividya, nitīśāstra.*

ETH'-IO, *n.* a native of Ethiopia, a blackamoor — *Ithiopia mulk kā mutarattin, zangī, sidi, habshi* — *Ithiopia des kā jan, kalā mamushya, syāmāng, syāmādeh, kishīpāng.*

ETH'-NIC, **ETH'-NIC**, *n.* (*Gr. ethnos*) heathen, pagan — *Shirkī, mushrik, but-parastī-mansūb, but-parast. bejāma, gair-mulk kā, gubr* — *Potalāśādhak, murtīkāśādhak, murtī-pūjak, anyādēśīy, bhīmādeśīy, devārchchakasambandhī, devapūjakasambandhī, murtipūjāvishayak.* [devārchchak, devapūjak, videśī.

ETH'-NIC, *n.* a heathen, a pagan — *Mushrik, but-parast, gair-mulk kā ādmi* — *Murtīpūjak,*

ETH'-NICISM, *n.* heathenism, paganism — *Shirk. but-parastī* — *Murtīpūjā, devapūjā, de-vārchchā.* [gān — *Mamushyājātiyon kā vīvaran, mīkulavidyā, nīritīvidyā.*

ETH'-NO'-O-GY, *n.* treatise on races of men — *Qaumon kā risāla, insān kī qaumon kā ba-*

ET'-IO'-O-GY, *n.* (*Gr. aition, logos*) an account of the causes of any thing — *Mūjibāt kā baqān, sababon kā baqān* — *Kisī padārth kā hetuvīvaran, kisī vastu ke kārapon kī vyākhyā, kāramavād.*

ET'-I-QUETTE, **ET'-I-kēt'**, *n.* (*Fr.*) forms of ceremony or decorum — *Ādab, ādāb, takal-luf* — *Sajanāchāravidhī, vīnyavidhī, śīśhtāchāravidhī, saujanya, sunīti, śāhyachā-rarīti.* [kā kosh.

ET'-U, *n.* (*Fr.*) a case for tweezers — *Chintā kā gūlāf* — *Chintā rakhmē kā ghar, chintā*

ET'-Y-MO'-O-GY, *n.* (*Gr. etymos, logos*) the derivation of words — *Ishtiqāq-i-alfāz, waḡh-i-tasmiya* — *Śabdāsūlhan, śabdasādhanaavidyā, śabdavyutpattividya.*

ET'-Y-MO'-LŌG'-ICAL, *a.* relating to etymology — *Ishtiqāq, alfāz ke tashayyiq ke mutā'al-lig* — *Śabdāsādhanaishayak, śabdasādhanaavidyāsambandhī, padābhājanavishayak.*

ET'-Y-MO'-LŌG'-ICAL, *ad.* according to etymology — *Ishtiqāq ke mutābiq, alfāz ke tashay-yiq ke mutābiq* — *Śabdāsādhanaanusār, śabdasādhanaavidyā ke anusār.*

ET'-Y-MŌ'-O-GIST, *n.* one versed in etymology — *Ishtiqāq-dān, alfāz kā ishtiqāq-dān* — *Śabdāsādhanaakūśal, śabdavyutpattikūśal, śābdik.*

ET'-Y-MŌ'-O-GIZE, *v.* to derive words from their roots — *Alfāz ko unke masdaron se nikāl-nā, alfāz kā ishtiqāq k.* — *Śabdavyutpatti k., śabdāsūlhan k., padābhājan k.*

ET'-Y-MON, *n.* an original or primitive word — *Aslī lafz, masdar* — *Mūlasab, dhātū.*

EUCHA-RIST, *n.* (*Gr. eu, charis*) the act of giving thanks, the sacrament of the Lord's Supper — *Shukr-guzārī, adā-i-shukr, Hazrat 'Isā kī wafāt kī yād-gārī ke liye khānā khānā* — *Dhanyavād, Isā kī mrityu ke smaran ke nimitta bhojan, Kriśṭmriti-yusmaranārthlakabhojan.*

EUCHA-RIS-TIC, **EUCHA-RIS-TI-CAL**, *a.* relating to the sacrament of the Lord's Supper — *Hazrat 'Isā kī wafāt kī yād-gārī ke khānē ke mutā'alliq, shukr-guzārī-mansūb* — *Isā kī mrityu ke smaran ke nimitta jo bhojan tiskā sambandhī, Kriśṭnmritiyusmaranārthlakabhojanasambandhī, dhanyavādārthak.*

EU-CHŌ'-O-GY, *n.* (*Gr. euche, logos*) a formula of prayers — *Namāz kā qānin-nāma yā 'aqūd-nāma* — *Isvaraparthanāvidhī, devaparthanāvidhīhigrauth.*

EUCRA-SY, *n.* (*Gr. eu, krasis*) a good habit of body — *Dadan kī khūb 'ādat* — *Śarīr kā suandar blāv.* [prārthak.

EUCTI-CAL, *a.* (*Gr. euche*) suppliant — *Multanis, niyāz-mand, multayī* — *Vinayī,*

EUC-DI-OME-TER, *n.* (*Gr. eudios, metron*) an instrument for ascertaining the purity of the air — *Īhawā kī sufāt dargast karne kā ālu* — *Vāyu kī swachchhātā kā thūkānā jagmānē kā yantra, vāyuswachchhātāmāpakayantra.* [stuti, prasaśa, barāi, ślāghā.

EU-LŌG'-I-UM, **EU'-LO-GY**, *n.* (*Gr. eu, logos*) praise, panegyric — *Ta'rif, sanā, madh* —

EU'-LO-GIST, *n.* one who praises or commends — *Ta'rif yā sanā k., sanā khicān, mādih* — *Prasaśak, stutipāthak, vandi, barāi k. w.* [k., barāi k., ślāghā k.

EU'-LO-GIZE, *v.* to praise, to commend — *Ta'rif yā sanā k., madh k.* — *Prasaśa k., stuti*

EU'-NUCH, *n.* (*Gr. eunē, echo*) a man who has been castrated — *Khōja, khwāja-sarā, khāsī, be-khāya* — *Hijrā, chhīmmavrishan, napuṃsak.*

EU'-NU-CHATE, *v.* to make a eunuch — *Khōja banānā* — *Hijrā banānā.*

EU'-NU-CHISM, *n.* the state of a eunuch — *Khōja-pan. khwāja-sarā* — *Hijrāpanā, chhīm-navrishanātā, napuṃsakatva.* [— *Yathārth sparśibodh, yathārth bodh, thūk jñān.*

EUPA-THY, *n.* (*Gr. eu, pathos*) right feeling — *Durust lāmē yā lāmisa, durust khayāl*

- EUPHEMISM**, *n.* (Gr. *eu, phēmē*) a delicate way of expressing what might offend — *Jis bāt se shāyud koi nā-rāz ho usko mulāyamat se kalnā, narm-goī* — Apriya bāt ko amdar wā komal rūp se kalnā. suvākya, akatubhūshan.
- EUPHONY**, *n.* (Gr. *eu, phonē*) an agreeable sound, smooth enunciation — *Khush-āwāzī, uksin-i-talaffūz* — Suswar, suśabī, suklar uchchāran.
- EUPHONIC**, **EUPHONICAL**, *a.* agreeable in sound — *Khush-āwāz* — Suswar, suśrītya, śrītisukh.
- EUPHRA-SY**, *n.* (Gr. *euphrasia*) the herb eye-bright — *Ek qism kā chhūtā per* — *Ek*
- EURIPUS**, *n.* (L.) a strait where the water is much agitated — *Ek āb-nāc jiskā pāni bahut ukhaltā hai* — *Ek jalā-tamarumadhya jiskā pāni bahut bilā dolā kartā hai.*
- EUROPEAN**, *a.* belonging to Europe : *n.* a native of Europe — *Parangistānī, Parangi, Afranjī, Yūrop mulk kī, Yūrop mulk ke mutā'alliq* : *n.* *Parangistānī, Parangi, Afranjī, Yūrop mulk kā mutawallīn* — Yūropī, Yūropdesasamūndhī, Yūropdesāj ; *n.* Yūropī ke desjān. [andāz, qurīn, khush-daulī — Mcl. parimān, sudaulī.]
- EURYTHMY**, *n.* (Gr. *eu, rhythmos*) harmony, proportion, symmetry — *Musāfiqat*.
- EUTAXY**, *n.* (Gr. *eu, taxis*) established order — *Mugarrar banī-o-bast intizām yā tartīb* — Shīr vyavasthā wā nīyām.
- EUTHAN-ASIA**, **EUTHAN-ASY**, *n.* (Gr. *eu, thanatos*) an easy death — *Āsān maut, āsānī kī maut* — Sugam mrityu, binā kashī wā kleś kī mīch.
- EVA-CU-ATE**, *v.* (L. *e, vaco*) to make empty, to discharge, to quit — *Khālī k., ikhrāj k., takhlīq k., tark k.* — Śūnya k., nikāha, chhāṇṇa, chhornā, chhurānā, chhor jānā, tyāganā.
- EVA-CU-ATION**, *n.* the act of emptying, discharge, abolition, a withdrawing from — *Khālī k., ikhrāj, takhlīq, dust, radd, manqifi, musikkī, tark, hā-anād* — Śūnyakārān, nikāl, jhār, jhārā, malotsarg, malamūtratyāg, chhorāw, khaṇḍan, lop, uṭhā d., tyāg, sidhārā, chhor jānī, chhora jānā, uṭhā lenā.
- EVA-CU-Ā TOU**, *n.* one who makes void — *Khālī k. w., ikhrāj k. w., takhlīq k. w., tark k. w.* — Śūnya k. w., nikāha w., chhornē w., chhurānē w., chhor jānē w., tyāganē w.
- EVA-DVE**, *v.* (L. *e, rado*) to elude, to avoid, to escape, to slip away — *Tālūā^h, urānūā^h, hārār rukhnūā^h, buchūā^h, dūr bhāgnūā^h, buchnūā^h, nikāl jānūā^h, nikāl bhāgnūā^h.*
- EVA-SION**, *n.* subterfuge, artifice — *Bahāna, hīla, hīla-hawāla, fureb, fibrat, hīla-bāzī, mugālatā* — Talmaṭ, mājhihūn, tālā tālī, urān, chhahua, chhal, vākelhal.
- EVA-SIVE**, *n.* using evasion, elusive — *Dhokhe-bāz, hīla-ād, bāt se fureb d. w., furebī, musabab* — Dhokhā d. w., chhālī, vācheek, vakpravāchak, bāt se dhokhā d. w., bahkān. [musabab taur se — Chhāl se, dhokhe se, vākelhal se, vakrokti se.]
- EVA-SIVE-LY**, *ad.* by evasion, elusively — *Hīla se, fureb se, hīla bāzī yā hīla-bāzī se.*
- EVA-GATION**, *n.* (L. *e, vagor*) the act of wandering, excursion, deviation — *Gusht, sair, hē rāhī, gum rāhī* — Bhrāmān, paribhrāmān, bhramā, vichalan.
- EVA-NESCENT**, *a.* (L. *e, vanes*) vanishing, fleeting, passing away — *Gūb h. w., naqsh hā-ē, gur-jānē w., kūjār ho-jānē w., zawāl-pāc* — Asthāyī, achirasthāyī, bhānūr, kshay bhānūr, kshapamāstrasthāyī, śighra chāl jānē w., ur jānē w.
- EVA-NES-CECE**, *n.* disappearance — *Kūfūr ho-jānā, gūb ho-jānā* — Urāw, ur jānā, adarsan, apratyakshatī.
- E-VAN-TO**, *a.* faint weak, evanescent — *H. lā^h, kachhū^h, ur-jānē w^h.*
- E-VAN-ISH**, *v.* to disappear, to vanish — *Kūfūr ho-jānā, gūb ho-jānā* — Ur jānā, adrisya ho jānā, apratyakshī. [Injīl — Maṅgalasamāchār, susānvād, Isāidharmapustak.]
- E-VAN-GEIL**, *n.* (Gr. *eu, angellos*) good tidings, the gospel — *Mushda, khush khabarī,*
- EV-ANGELIC**, **EV-ANGELICAL**, *a.* according to the gospel, contained in the gospel — *Injīl ke mutābiq, musāfiq-i-Injīl, Injīlī* — Susānvādīnusārī. Isāidharmānusārī, Isāidharmānuṣāyī, Isāidharmapustakāntargat. [dharmaṇustakānusār.]
- EV-ANGELICAL-LY**, *ad.* according to the gospel — *Injīl ke musāfiq yā mutābiq* — Isāi-
- E-VANGELISM**, *n.* promulgation of the gospel — *Injīl kā wāz ishtihār yā izhār* — Susānvād kā prachār, maṅgalasamāchār kā prachār, Isāidharm kā prachār.
- E-VANGELIST**, *n.* a writer of the history of Jesus Christ, a preacher of the gospel — *Hazrat Isā kī tarārikh likhne w., Injīl-nawīs, Injīl kā wāz ishtihār yā izhār k. w., Injīl kā khatīb* — Ischharitrachak, maṅgalasamāchārālekha, susānvādprachārak, maṅgalasamāchārprachārak, Isāidharmaprachārak.
- E-VANGELIST-ARY**, *n.* a selection from the gospels to be read in divine service — *Injīl kī intikāh* — Maṅgalasamāchār kā saūkshēp, Isāidharmapustak kā saūkshēp.
- E-VANGELIZE**, *v.* to instruct in the gospel — *Hazrat Isā ke musabab ko jānī yā zāhīr k., Injīl kā wāz k., Isāī mazhūb kī tālīm k.* — Isāidharm kā npadēś k., maṅgalasamāchār kā prachār k., Isāidharm kā prachār k.
- E-VAPOR-ATE**, *v.* (L. *e, vapor*) to fly away in vapour, to waste insensibly — *Bukhār shāmū^h, bukhar baw-kar ur-jānā, bukhar banānā, kūjār ho-jānā, hawā ho-jānā, sūkh jānā^h, sukūā^h(tālūā^h)* — Vāshph., vāshp hokar ur jānā, vāshparūp se ur jānā, bhāph hokar ur jānā, bhāph banānā, sushk k. wā h.

E-VĀP-O-RABLE, *a.* easily dissipated in vapour—*Bukhār kī sīrat meñ urāye jāne ke qābil, jise bā-āsānī bukhār banā-kar urā sakeñ*—Vāshp wā bhāph ke ākār meñ urāye jāne ke yogya, jisko vāshp wā bhāph banākar urā sakañ.

E-VĀP-O-RĀTION, *n.* the act of flying away in vapour, conversion into vapour—*Bukhār ho-ke urnā, bukhār h., tabakhkhur*—Vāshp wā bhāph hokar ur jānā, vāshp wā bhāph h.

EVĒ, **E'VEN**, **ē'vn**, (*S. even*) the close of the day, the evening before a holiday—**E'VEN-ING**, *n.* the close of the day, the latter end of life; *a.* toward the close of day—*Shām, piri; a. shām kā*—Sāñjh, burhāpā, vridhāpā; *a.* sāñjh kā.

E'VEN-SONG, *n.* form of worship for the evening—*Shām kī dū'ā yā namāz yā mazhabī gīt*—Sāñjh kā bhajan, sāñjh kā dharmagīt.

E'VEN-TIDE, *n.* the time of the evening—*Shām kī raqt*—Sāyañkāḷ, sandhyakāḷ.

E'VEN, **ē'vn**, (*a. (S. even)* level, uniform, smooth, equal, parallel, calm, capable of being divided into equal parts; *v.* to make even, to level; *ad.* exactly, verily, likewise, so much as—*Ham-wār, mustawī, yak-sāñ, musattah, barābar, mutawāzī, thandhā^b, dhīrā^b, sanjūta, jūst, zanj; v. ham-wār k. musattah k.; ad. bi'-ainih, bi'-aini-hi, waqīf, musākhā^b, bhī^b, yakhūn tak^b*—Sam, samān, ekakār, samasth, chauras, chaupat, baṭākhār. tulya, samānāntar, śānt, samahāv, samavrittī, yugma; *v. sam k., chauras k., baṭākhār k.; ad. thik, satya, hān, sach, usī rīti se, tathā, itnā kī.*

E'VEN-LY, *ad.* equally, uniformly—*Barābarī se, sarāsar, ham-wārī se, yak-sānī se*—Tulyatā se, samānatā se, chaurasā se, ē' ākār rūp se.

E'VEN-NESS, *n.* the state of being even—*Ham-wārī, barābarī, rāstī, dhīrā-pan^b, sanjidaṇī*—Tulyatā, samatā, samānatā, śāntī, samachittatva, samānavrittī, samabhāv.

E'VEN-AND-ED, *a.* impartial, equitable—*Pi-taruf-dār, munisif, be-guzar, rāst, sādīq, 'ādīl*—Apakshapātī, vipakshapāt, samadarśī, ubhayaśam, nyāyī, nyāyakāri, nyāyavartī.

E-VENT, *n.* (*L. e, ventum*) that which happens, an incident, consequence—*Sar-guzashī, hādīsā, vāqiyā, mājirā, natijā, samarā*—Chātunā, vritta, vrittānt, phal, parinām.

E-VENT'FUL, *a.* full of events, momentous—*Par-mājirā, par-sar-guzashī, girān, sangīn, bhārī^b*—Bahughṭanāmay, bahughṭanāvīśiṣṭ, bahuvrittavīśiṣṭ, gurughṭanāvīśiṣṭ.

E-VENT'U-AL, *a.* happening as a result—*Qat'ī, 'ārizī, ākhīrī*—Anuvartī, ānushāngik, anusārī, antya, antin.

E-VENT'U-AL-LY, *ad.* in the event—*Natijē meñ, ākhīr ko*—Phal meñ, ant meñ, ant ko.

E-VENTER-ATE, *v.* (*L. e, reater*) to rip open, to disembowel—*Pet-shir-dāhnā^b, pet chēr-kar āntēn nikālnā^b*.

E-VENT'I-LATE, *v.* (*L. e, ventus*) to winnow, to sift out, to discuss—*Chhāmnā^b, chāl*—*Even-til-ation*, *n.* the act of ventilating—*Jhāmnā^b, chālnā^b, chhān^b, chhāmnā^b*.

EVER, *ad.* (*S. ever*) at any time, always—*Kudhī^b, hamesha*—Kabhi, kisi samay meñ, kadāpī, sadā, sarvadā.

EV'ER-BURN-ING, *a.* unextinguished—*Mudām roshan*—Sadā jalā huā.

EV'ER-DUR-ING, *a.* eternal—*Dāimī yā dāim, mudāmī yā mudām, azalī-o-abadī*—Nitya, sanātan, anādyant, anantakālasthāyī.

EV'ER-GREEN, *a.* green throughout the year; *n.* a plant always green—*Hamesha tar-o-tāz, hamesha sahī, sadā bahār; n. sadā-bahār nabāt*—Sadā harā, sarvadā amlān aur āushk; *n. sadā harā pandhī, sarvadā amlānushadhi*.

EV'ER-LĀST'ING, *a.* lasting without end, perpetual, immortal, eternal; *n.* eternity—*Dāimī yā dāim, qīm, lā-zavāl, mudāmī yā mudām; n. hameshagī, dāwām*—Anantakālasthāyī, nityasthāyī, akshay, anāśya, ajar, anant, nitya; *n. nityatā, anantatā, anādyantatā*.

[—Nitya, anant kāl tak, anantatā se.

EV'ER-LĀST'ING-LY, *ad.* without end, eternally—*Hameshagī se, lā-zavālī se, dāwām se*—*EV'ER-LĀST'ING-NESS*, *n.* eternity, perpetuity—*Lā-zavālī, dāwām, hameshagī*—Nityatā, anantatā.

[*mudāmī yā mudām*—Nitya, akshay, ajar, anant, lagatār.

EV'ER-LY-ING, *a.* eternal, immortal, incessant—*Dāim yā dāimī, lā-zavāl, lā-zavāl, be-zavāl*, **EV'ER-MOR'I'**, *ad.* always, eternally—*Hamesha, mudām*—Sadā, sarvadā, nitya.

E-VERT', *v.* (*L. e, verto*) to overthrow—*Bar-bād k., nest-o-nābūd k.*—Ulatpūlat d., nās k., ukhār dālnā.

[pūlat, ukhār, nās, dhvāns.

E-VER'SION, *n.* overthrow, destruction—*Bar-bādī, nest-o-nābūdī, zavāl, inhidām*—Ulat-**EV'ER-Y**, *a.* (*S. efer, alē*) each one—*Har, har ek*—Ek ek, pratyek.

[sāmpradāyik.

EV'ER-Y-DOWN, *a.* common, usual—*'Ama, mē'mālī, rājī*—Sādhārān, sāmānya, vyavahārik, **EV'ER-Y-WHERE**, *ad.* in every place—*Har jagah, har kuhīn*—Sarvatra, sab thaur.

E VICT', *v.* (*L. e, victum*) to take away by a sentence of law, to dispossess—*Qānūnī hukm se le-lenā, be-daḥl k.*—Vyavasthā ke anusār chhīn lenā, britādhikār k., adhikār wā swattwa har lenā.

[nirākarañ wā valishkarañ, pramāñ.

E-VIC'TION, *n.* dispossession, proof—*Be-daḥhlī, daḥl*—Swattwaharañ, adhikār se **EVI-DENT**, *a.* (*L. e, video*) plain, apparent—*'Ayāñ, zāhīr, 'alāmīya, wāzih, hucaidā, numāyāñ, āshkārā*—Khulā, pratyaksh, spasht.

EV-I-DENCE, *n.* testimony, proof, a witness; *v.* to prove, to show, to evince—*Gawāhī, shāhīdī, shahādāt, dāḥīl, dalālat, sabūt yā subūt, wuzūh, qawāh*; *v. sabūt k., shahādāt d., dalālat k.*—Sākshīta, pramāṇ, sākshī; *v. pramāṇī k., dīrīh k., dikhānī, pratyaksh k., prakāś k., spāshṭ k., sujhānā, sūchānā k.* [pramāṇavīśishṭ.

EV-I-DENT, *ad.* affording evidence or proof—*Dāḥīl d. w., dalīl-āwar*—Pramāṇ d. w., **EV-I-DENT-I-Y**, *ad.* plainly, obviously—*Zāhīran, sarīḥan, zāhīrā, sāf-sāf*—*Khulākbulī, pratyaksh rūp se, spāshṭ wā vyakt rūp se, sākshāt.*

EV-IL, *ēvl, a.* (S. *afel*) not good, bad, wicked, corrupt; *n.* wickedness, injury, calamity; *ad.* not well, injuriously—*Barāḥ^b, bad, zabān, kharāb*; *n. barāḥ^b, badī, zabān, khubs, khabāsut, nuqsān, kharābī, zīgān, balā, āfat*; *ad. zabānī se, kharāb tarū se, nuqsān yā kharābī se*—Maul, abhadra, amanigal, dushṭ, jāpī, khal, sāth, adham, kutsūt; *n. dushṭatā, khalatā, sāthatā, daurātmya, daurjanya, arishṭ, anishṭ, ahit, hānī*; *ad. maul rūp se, barā se, dushṭatā se, apakār se, hinsapūrvak.*

EV-IL-LY, *ad.* not well—*Barā se^b, barāḥ^b.*

EV-IL-NESS, *n.* badness, viciousness—*Kharābī, zabānī, khubs, khabāsut, shurūrāt, sharr, quāḥ-gārī*—*Barāī, maṇḍatā, dushṭatā, daurjanya, daurātmya.*

EV-IL-DO-ER, *n.* one who does evil—*Bad-kār, harām-kār, quāḥ-gār, bad-fīl, bad-kir-dār*—*Kukarnī, asatkarnā, pāpakārī, durvritta.*

EV-IL-EYED, *a.* having a malignant look—*Bad-nigāh, bad-andeśh-nigāh, manhīs-nigāh*—*Kurādrishṭī, pāpdrishṭī, asuddrishṭī.*

EV-IL-FACED, *a.* ill-countenanced—*Bad-sārat, bad-shakl*—*Kurūp.*

EV-IL-FACED-NESS, *n.* deformity—*Bad-sāratī, bad-shaklī*—*Kurūpatā, virūpatā.*

EV-IL-MIND-ED, *a.* malicious, wicked—*Bad-bātin, bad-andeśh, bad-kho, bad-zāt, khabīs*—*Dweshī, drohī, pāpātmanā, durātmanā.* [Pārmindā, apavād, durvachan, durālāp, kalauk.

EV-IL-SPEAK-ING, *n.* slander, calumny—*Bad-goī, ātib-goī, zīṭār, tuhmat, ātchām*—

EV-IL-WORK-ER, *n.* one who does wickedness—*Bad-kār, bad-fīl*—*Pāpātmanā, durāchārī.*

E-VINCE, *v.* (L. *e, vinco*) to prove, to show, to manifest, to make evident—*Sābit k., zāhīr k., aqān k., āshkārā k.*—*Pramāṇī k., dīrīh k., dikhānī, dikhānā, jāṭanā, bat-lānā, spāshṭ k., vyakt k., prakāś k., jangat k., pratyaksh k.*

E-VIS-IBLE, *a.* capable of proof—*Sābit hī nū ke gubīl, dalālat-pazīr, qābīl-i-sabūt*—*Sūchya, nirdeśānīya, pramānya, pramāṇī kiyē jīne ke yogya.*

E-VIS-IBER-ATE, *v.* (L. *e, viserao*) to take out the entrails, to disembowel—*Āṭṭarī nī-kālāḥ, peṭ chīr-kar āṭṭarīgān nīkālāḥ.* [baclī jānā.

E-VITE, *v.* (L. *e, rito*) to avoid—*Bāz rahnā, gurez k., rīz k.*—*Hīr rahmā, barī jānā.*

EV-I-TABLE, *a.* that may be avoided—*Jis se bāz rah sūkū, jis se gurez kar-sūkū*—*Jis se bhāg wā bach sūkū, jis se barīw wā bachāw kar sūkū, pariharānī, varjaniya.*

EV-I-TATE, *v.* to avoid, to shun, to escape—*Barānāḥ, bachānāḥ, bachā-jānāḥ, bhāgnāḥ, nīkal bhāgnāḥ, nīkal-jānāḥ.*

EV-I-TATION, *n.* the act of avoiding—*Barānāḥ, bachānāḥ, nīkal, bhāgnāḥ.*

E-VOKE, *v.* (L. *e, roco*) to call forth—*Bulānāḥ, pukārṇāḥ, khīchnāḥ.*

EVO-CATE, *v.* to call forth—*Bulānāḥ, pukārṇāḥ, khīchnāḥ.*

EV-O-CATION, *n.* a calling forth—*Bulānāḥ, pukārṇāḥ, khīchnāḥ.*

EV-O-LATION, *n.* (L. *e, volo*) a flying away—*Uṭṭānāḥ, up-jānāḥ.*

E-VOLVE, *v.* (L. *e, volvo*) to unfold, to open, to disclose, to expand—*Udghrṇāḥ, suljānāḥ, kholnāḥ, ughrṇāḥ, dikhānāḥ, bolnā, phoṇnāḥ, phailānāḥ, pasārṇāḥ.*

EV-O-LUTION, *n.* the act of unfolding—*Kholnāḥ, ughrṇāḥ, kholnā yā ughrṇāḥ, dikhānāḥ, bolnāḥ, phoṇnāḥ, phailānāḥ, pasārṇāḥ.*

EV-O-MITION, *n.* (L. *e, vomio*) a vomiting—*Qā, radā*—*Vaman, chhān, nchhār.*

E-VULSION, *n.* (L. *e, vulsum*) the act of plucking or tearing out—*Uḥkārṇāḥ, khasoṭṇāḥ, uḥā-dānāḥ, noch-dānāḥ.*

EW-E, *n.* (S. *cowā*) a female sheep—*Bherṇāḥ, mērhīḥ, bherṇāḥ.* [tolāḥ, āṭṭānā, āṭṭānā.

EW-ER, *n.* (S. *hwer*) a kind of pitcher—*Karwāḥ, bulṇnāḥ, purwāḥ, sorāhī, jhārīḥ.*

EX-AC-TER-BATE, *v.* (L. *ex, acerbo*) to imbitter, to increase malignant qualities—*Kuphānāḥ, alāwat-barhānāḥ*—*Khījānāḥ, khījānī, kurkūnā, chīphānā, dwesh barhānāḥ.*

EX-AC-ER-BATION, *n.* increase of malignity—*Adāwat kī ziyādātī*—*Dwesh wā droh kī vriddhī.*

EX-ACT, *a.* (L. *ex, actum*) nice, accurate, strict, methodical, punctual; *v.* to require, to demand, to extort—*Bāzīk, durust, mukammal, sāhīl, sukht, murattab, musuttam, sāṭhā-shīr, usūb-dār, sūdiy, rāst, wa'da-wafā*; *v. talab k., da'wā k., taqāzā k., istihqāq k., da'wā k., zahar-dustī se lenā, jabran lenā*—*Sūksmī, yathārth, yāthārthik, dosharahit, suḍḍh, kāṭhī, niyamasīl, kramasīl, kramānugat, sayatn, apramā-dī, kharā, sachchī*; *v. māṭṭnā, adhikār pūrvak chhīnā, dabā lenā, aīnṭh lenā, chhīn lenā.*

EX-ACT-ER, **EX-ACT-OR**, *n.* one who exacts—*Talab k. w., tālib, mutaṭāzī, muṭtaṭāzī, ziyā-da-talab, jabran lenē w.*—*Māṭṭnē w., adhikār pūrvak chhīnē w., dabā lenē w., chhīn lenē w., aīnṭh lenē w.*

- EX-AC-TION**, *n.* extortion, unjust demand — *Dast-darāst, zabar-dast se lenā, bejā da'wā taqāzā yā mutālaba* — Paraswādān, dabā lenā, anyāyapūrvak lenā, anyāy māṅg.
- EX-AC-TITUDE**, *n.* nicety, exactness — *Bārīkī, durustī, takmil* — Sūksmatā, yathārthatā, yāthārthya, sūddhatā. [Sūddhatāpūrvak, sūksmatā se, thik thik, thik.]
- EX-AC-TLY**, *ad.* accurately, nicely, precisely — *Sihhat se, bārīkī se, hā-ba-hū, bi'-aini-hi* —
- EX-AC-TNESS**, *n.* accuracy, nicety, regularity — *Durustī, sihhat, bārīkī, nāzūkī yā nazākat, sijil-bandī, qarīna-bandī* — Sūddhatā, yāthārthya, yathārthatā, sūksmatā, bandhān, bandhej, kramānusār, samatā.
- EX-AC-TRESS**, *n.* a female who exacts — *Jo 'aurat tūlīb mutaqāzī mutlāzī yā jabran le-lene wālī hotī hai* — Jo sūri adhikār pūrvak māṅgnevālī dabālenewālī wā chhīnlenewālī wā anyāy se adhik lenewālī hotī hai.
- EX-AG-GER-ATE**, *v.* (L. *ex, agger*) to heap up, to heighten by representation — *Dher taqānā, zigāda kar-ke bagān k., mubālaga k.* — Rāsi lagānā, barhānā, sāncay k., adhik karke wā barhikār kahā, ativarmān k., atyukti k., vāgvistār k.
- EX-AG-GER-ATION**, *n.* amplification, hyperbole — *Ad' se zigāda kar-ke bagān, tūl-tavīl bagān, mubālaga* — Ativarmān, vīkyabādhya, vāgādhyā, atyukti.
- EX-AG-GER-ATO-RY**, *a.* containing exaggeration — *Pur-mubālaga, pur-tūl-tavīl bagān* — Ativarmānāy, atyuktināy.
- EX-ALT**, *v.* (L. *ex, altus*) to raise, to elevate, to extol, to magnify — *Tūhānā, sar-farāz k., buland k., tarāqqī d., tarīf k., rasf k., sanā-khrānī k., barī k.* — Chārānā, barhānā, ūchā k., ūmat k., praśnsī k., barī k., stutī k., śhīghā k.
- EX-AL-TATION**, *n.* the act of exalting, elevation — *Tarāqqī, sar-farāzī, rasf, sanā-khrānī, tarīf, sar-bulandī, irtifā, 'urāj* — Ūmatī, chārānā, barhānā, praśnsī, stutī, uchchātā, ūchhā, ūchā k.
- EX-AL-TEDNESS**, *n.* state of dignity or greatness — *Sar-farāzī, muntāzī, mufakkhkhārī, fakhr, 'azīmsh-shānī* — Ūmatī, muntā, prādhatā, mahimā, aīswarya.
- EX-ALT-ER**, *n.* one who exalts — *Sar-farāzī k. v., tarāqqī d. v., buland k. v., tarīf k. v.* — Ūmat k. v., ūchhā w., chārānā wā barhānā w., praśnsī k., ūchā k. w.
- EX-AM-EN**, *n.* (L. *inquiry*, disquisition — *Tahqīqāt, pūrish, mānāzara, taftish* — Jijñāsā, parikshā, anweshān, vichār, vitark, anusandhān.
- EX-AM-INE**, *v.* to search into, to question, to try, to scrutinize — *Talāsh k., surāt pūchhānā, āzmānā, intihān k., tahqīq k., wizar-āmbī k., qar k., tījirī k., taftish k.* — Khojā, dūhūphā, praśna k., pūchhānā, parikshā lenā, parakhnā, kasnā, vichār k., jāchhānā chhīnānā.
- EX-AM-I-NA-BLE**, *a.* that may be examined — *Jiskī talāsh āzmāish intihān tahqīqāt tajwīz yā taftish ho-sake, munimā-intihān, munimā-taftish* — Jiskā khoj parikshā kasnā vichār jāchhānā wā chhīnānā ho sake, parikshāniyā, anweshāniyā, vichārāniyā, mirikshāniyā. [honevālī ho.]
- EX-AM-I-NANT**, *n.* one to be examined — *Jiskā intihān hone-wālā ho* — Jiskī parikshā
- EX-AM-I-NATE**, *n.* the person examined — *Intihān d. v., muntahān* — Parikshā d. w.
- EX-AM-I-NATION**, *n.* the act of examining — *Talāsh, āzmāish, pūrish, intihān, tahqīqāt, tajwīz, taftish, just-o-jā* — Khoj, dūhūphā, pūchhā pūchhā, parikshā, parakh, vichār, jūch, chhān, anusandhān, mirikshān.
- EX-AM-I-NEE**, *n.* one who examines — *Talāsh k. v., talāshī, tījirā-kār, muntahān, mutafakkhīsh, tahqīqāt k. v., tajwīz k. v., taftish k. v., muntāsib* — Khojue w., khojī, pūchhāwāiyā, parikshak, parkhāiyā, kasne w., vichārne w., vichārak, jāchhāne w., jāchhāwāiyā, chhīnne w., chhīnā karne w.
- EX-AM-PLE**, *n.* (L. *exemplum*) a copy, a pattern, a model, an instance, a specimen, a precedent, an illustration — *Nāql, nāmāna, qālib, qidwa, misāl, bāngī, nazir, tamāl, tabīr, tabīr* — Pratrūp, pratimā, ādars, drishānt, udāharan, nidārsān, pūrvadrishānt, pūrvamūlāsan, utprekshā, pradarsan, vyākhyā.
- EX-AM-PLEE**, *n.* a pattern, a sampler — *Nāmāna, bāngī* — Pratrūp, ādars, nidārsān.
- EX-AN-GU-LOUS**. See EXANGUOUS.
- EX-AN-I-MATE**, *a.* (L. *ex, animā*) lifeless, dead, spiritless, depressed — *Be-jān, murda, afsarida, pach-murda, dīl-tang* — Nirjīw, ajīw, vichetān, prāpālin, mūtā, mrit, mistej, mirt-sāh, man tūtā, bhagnaman, udās. [japratindhi.]
- EX-ARCH**, *n.* (Gr. *ex, archos*) a viceroy — *Bādshāh kā wāib, nawwāb, siba-dār* — Rā-
- EX-AR-CHATE**, *n.* the office of an exarch — *Bādshāh ki niyābat, siba-dārī, nawwābī* — Rājapratindhitwa, rājapratindhiya.
- EX-AS-PE-RATE**, *v.* (L. *ex, asper*) to provoke, to enrage; *a.* provoked — *Khafā k., nā-khush k., diqq k., gussa-nāk k.* : *n. khafā yā gussa-nāk kiya gayā* — Khijhānā wā khujhānā, kurhānā, chhurnā, rughānā, krudhā k.; *a. khujāyā kurhāyā rughāyā wā krudhā kiya gayā.* [gussa angēzī — Chher, prakop, krodhakaran, kopakaran.]
- EX-AS-PE-RATION**, *n.* provocation, irritation — *Khijhāhā, chir yā chirh lā kām, khafagī.*
- EX-AUC-TORATE**, *v.* (L. *ex, auctor*) to dismiss from service, to deprive of a benefice — *Bar-taraf k., nā-karī se mauzūf k., nā-mustahiqq k., nazr-i-aimma chhīnlenā* —

Chhorá d., pad wá adhikár se dúr k. wá chh grá d., vritti haran k., dharmasikshaka-vritti chhin lená.

EX-ÁUC-TO-RÁ-TION, n. dismission, deprivation—*Bar-tarafí, mauqífí, ma'zúlí, istiḥqáq ká chhíná jáná*—Adhikár wá pad se nirákaran, adhikárahutyá, padachyuti, vritti upaharan, vritti wá dharmadhyápakajiviká ká chhíná jáná.

EX-ÁU-TIO-RATE, v. to dismiss from service—*Naukarí se bar-taraf mauqíf yá ma'zúl k.*—Adhikár wá pad se chhorá d.

EX-ÁU-TIO-RÁ-TION, n. deprivation of office—*Bar-tarafí, mauqífí, ma'zúlí*—Adhikár wá pad se nirákaran, padachyuti. [be-ikhtiyár k.—Adhikárahin k., adhikárahut k.]

EX-ÁU-TIO-RIZE, v. to deprive of authority—*Ikhtiyár chhin lená, ikhtiyár se ma'zúl k.*
EX-CÁRNATE, v. (L. *ex, caro*) to clear from flesh—*Be-gosht k., gosht chhoráná*—Mānsa-hin k., nirmāns k., māns chhoráná.

EX-CA-VATE, EX-CÁ-VATE, v. (L. *ex, carus*) to hollow, to cut into hollows—*Kornáḥ, kakornáḥ, khodnáḥ, khokhtá kḥ, pulá kḥ, kūt-kar gurkhá kḥ.* [kholoráḥ, gurkháḥ.]

EX-CA-VATION, n. act of hollowing, a cavity—*Khodnáḥ, korarḥ, khokhtáḥ, khokharḥ, áx (ÉED) v* (L. *ex, cedo*) to go beyond, to go too far, to surpass, to excel—*Kisi ke áge jánáḥ, burh jánáḥ, bahut-hi dúr jánáḥ, zigáda h., afzál h., sabqat k., tarjih rakhná, pesh-qadam h., kisi se bih-tar h.*—Nāghná wá lāghná, atyant dúr jáná, adlik h., barhkar h., barhiyá h., sreshth h., charhtá h., saras h.

EX-ĀED'ER, n. one who exceeds—*Pesh-qadam h. v., afzál h. v., sabqat k. v., kisi se bih-tar h. v., tarjih rakhne v., zigáda h. v.*—Áge barh jáne w., nāghne wá lāghne w., barhiyá h. w., sreshth h. w., charhtá h. w., adlik h. w.

EX-ĀED'ING, p. a. great in extent quantity or duration; *ad.* in a very great degree; n. the act of going beyond bounds—*Zigáda, zaid. niháyat, ba-shiddat; ad. niháyat-há; n. zigádutí*—Bahut, nipat, atyant, atisay, atikramak; *ad.* bahut hi; n. adhikáí, maryádá ullāghan. [utánt.]

EX-ĀED'ING-LY, *ad.* greatly, very much—*Ba-shiddat, niháyat*—Nipat, atyant, atisay, EX-ĀEL', v. (L. *excello*) to onto in good qualities, to surpass, to be eminent—*Fiq h., sabqat k., fauqyat le-jáná, tarjih rakhná, sharaf rakhná, afzál h.*—Sreshth h., barhiyá h., charhtá h., saras h., nikaltá h., utkrishṭ h.

EX-ĀEL-ENG'CE, EX-ĀEL-EN'CY, n. the state of excellent, good quality, dignity, high rank in existence, a title of honour—*Fauqyat, tarjih, sharaf, fazilat, khidá, lutf, barzagi, qadr, 'alí mawlaḥ, hazrat, júnáḥ, júnáḥ-i-'alí*—Chokhá, sarasáí, suthráí, utkrishṭatá, utkarsh, prakarsh, autkarshya, bhakáí, sreshthatá, uttamatá, utkrishṭ gup. máhátya, samman, pratáp, prabhá, pradhinatá, utkrishṭ pad. maharaj, áryya.

EX-ĀEL-ENT, a. eminent in any good quality—*Khób, kháso, lutf, tukfa, bih tar, pákiza, ma'qúl, sharif, fazil, náílí, fauq, muamtá, afzál, mustasná*—Uttam, sreshth, achchhá, bhakáí, suthráí, elokhá, saras amthá, utkrishṭ. [achchhi bhánti se, sreshthatá se.]

EX-ĀEL-ENT-LY, *ad.* well in a high degree—*Ba-khób, kháso tarak se*—Uttam riti se, EX-ĀEPT', v. (L. *ex, capto*) to leave out, to object; *prep.* exclusively of, unless—*Farz-gizashṭ k., tark k., istisná k., mustasná k., 'itiráz k., 'azr k., chhín-ochirá k.; prep. sívá yá síváḥ, ba-juz, ba-gair, illá, agar, magar*—Chhorná, chhor d., jáne d., bhín k., tonkná, bádhá k., aswikár k., khandun k., kátná; *prep.* chhorákar chhorkar wá chhorke, biná, jo, yadli. [ke wá chhoráke, chhorkar wá chhorákar, biná.]

EX-ĀEPT'ING, *prep.* with exception of—*Sívá, ba-juz, qul-mazur, ba-gair, hidán*—Chhor-

EX-ĀEPT'ION, n. the act of excepting, exclusion, the thing excluded, objection, cavil—*Tark, istisná, tukhshí, shkáz, jo shui tark ki játi hai, 'itiráz, nuqs, 'aib-joi, 'aib-giri, nukta-chini*—Tyág, vyatirek, chhin, chhoráw, rok, rukáw, nipátn, chhori hui vastu, jovastu chhor di jay, varjit vastu, bádhá, aswikár, rok tok, doshakalpan, chhidránwesh, vákyakhandun. [*'itiráz, giriftan*—Varjaniya, pariharapiya, agráhya, bádhya.]

EX-ĀEPT'ION-ABLE, a. liable to objection—*Írād-patr, jiské báḥ men 'itiráz ho-sake, gabil*—

EX-ĀEPT'ION-ER, n. one who makes objections—*'Ítiráz k. w., 'aib-go, 'aib-gir*—Bádhá k. w., doshakalpak, chhidránweshí. [chirá, tóhtí, doshakalpak, chhidránweshí.]

EX-ĀEPT'IOUS, a. peevish, full of objections—*Tunuk-máz, 'Ítiráz k. w., 'aib-gir*—Chir-

EX-ĀEPT'IOUS-NESS, n. peevishness—*Tunuk-máz, zád-ranji*—Chirehírálat.

EX-ĀEPT'IVE, a. including an exception—*Istisná-tanez, istisná-dár, dákhil-i-istisná*—Var-

janavishist, nishedhavisist, vyatirekasuchak, dokhe jáne ke yogya.

EX-ĀEPT'OR, n. one who makes exceptions—*Mustasní, girift-kun, 'aib-jo*—Chhor d. w., jáne d. w., chhidránweshí, doshakalpak.

EX-ĀERN', v. (L. *ex, cerno*) to strain out—*Chlánnáḥ, chhán lenáḥ.*

EX-ĀERP', v. (L. *ex, carpo*) to pick out—*Chun-lená yá chup-lenáḥ, chunnáḥ, chugnáḥ.*

EX-ĀERT'ION, n. a selecting, the thing selected—*Chun-lenáḥ, chunnáḥ, chugnáḥ, jisko chun lenḥ.*

EX-ĀERT'OR, v. a picker, a culler—*Chun-lene wḥ, báchhne wḥ, báchh lene wḥ.*

EX-ĀESS', n. (L. *ex, cessum*) more than enough, superfluity, intemperance—*Ziyádati, kasrat, írávāni, ífrát, tugyáni, be-'itidáti, bad-parkezi*—Adhikáí, ádhikya, báhulya,

ātyantikātā, bahutāyat, bahutāt, niyamātikram, atyāchār, asānyam.

EX-CHĒS'SIVE, *a.* beyond due bounds—*Ziyāda, nihāyat, fuzūl*—Adhik, bahut, nitānt, atisay, nipat.

EX-CHĒS'SIVE LY, *ad.* in an extreme degree—*Be-hadd, hard se ziyāda, nihāyat, ba-shid-*

EX-CHĀNGE', *v.* (L. *ex*, Fr. *changer*) to give one thing for another; *n.* the act of exchanging, barter, balance of money, a place where merchants meet—*Badalnā, adlā-badli k.*, *i'waz mu'āwaza k.*, *mu'āwaza k.*; *n.* *adlā-badli, mu'āwaza, mubādala, badlāl, badl, adl-badl, badlā, battā^h, kardā^h, sandū-gurūn ke bāham jam' hone kī jagah*—Erāpheri *k.*, erpher *k.*, paltā *k.*; *n.* erāpheri, erpher, paltā, bārbā, phirtā, pher, chauk, baniyon ke ekatra hone kā sthān. [w., erpher *k.* w., paltā *k.* w.]

EX-CHĀN'GER, *n.* one who exchanges—*Mubādala k. w.*, *mu'āwaza k. w.*—Erāpheri *k.*

EX-CHEQ'UER, *ex chēck'er, n.* (Fr. *echec*) the court into which the public revenue is paid; *v.* to sue in the court of exchequer—*Inglistān kī wah kachahri jismen kharāj dākhil hotā hai, sar-kārī khuzna, khālisa*; *v.* *khālisa men nālish dār k.*—

Ingland kī wah kachahri jismen rājakar diyā jātā hai, rājadbanāgar, rājaswakosh; *v.* *koshādhyaksh wā koshādhis kī kachahri men wā mahāvichārsthan men vyavahārabhiyog k.*

EX-CISE', *n.* (L. *ex*, *cassum*) a tax on commodities; *v.* to levy excise—*Saudū-garī kī chizon par mahsūl*; *v.* *saudū-garī kī chizon par mahsūl lagānā*—Bānījyadravya par *kar*, rājakar; *v.* *bānījyadravya par kar lagānā*.

EX-CISE-ABLE, *a.* liable to excise—*Jispar mahsūl lag-sake, mahsūlī*—*Jis par kar lag sakai.*

EX-CISE'MAN, *n.* an officer who inspects commodities and rates the excise upon them—*Saudū-garī kī chizon par mahsūl thahrine w.*, *mirdhā, dāroga-i-mahsūl*—Bānījyadravya par *kar* thahrine *w.* *karānirūpak, karādhyaksh.*

EX-CISE'ON, *n.* a cutting off, extirpation—*Tarāsh, beh-kani, bar-bād*—*Kāt, chīrpār, uchehbed, atpātān jir se khot dālnā, cinās.*

EX-CITE', *v.* (L. *ex*, *cito*) to stir up, to rouse, to animate, to stimulate—*Jumbish d.*, *harakat d.*, *angūzā, bedār k.*, *istiqāl d.*, *himmat beidhānā, targīb d.*, *tahrik d.*, *tahrik k.*—*Uksānā, uthānā, ubhīpnā, jagānā, dhārhas d.*, *bārḥ d.*, *uttejit k.*, *pravartit k.*, *protsāhit k.*, *utthāpit k.*, *khārā k.*

EX-CITE'BLE, *n.* easily excited—*Bā āsānī bedār kiye jāne ke qābil, jisko āsānī se targīb tahrik yā tahris hō-saktī hai, tahrik-pazir, tarīb-pazir, zūd-ranj, tunuk-mizāj*—*Uttejani, uddipani, pravartani, sigbrakopi.*

EX-CITE'BLE, *n.* the state or quality of being easily excited—*'ald bedār hone kī qābilīyat, targīb-pazirī, tahrik-pazirī, tunuk-mizāj, zūd-ranj*—*Uttejanīyatā, uddipaniyatā, sigbrapravartaniyatā, sigbrakopitwa.*—*Uddipak, chittotapakārī, utthāpak, uttejak.*

EX-CIT'ANT, *a.* stirring up, animating—*Tahris-kun, targīb d. w.*, *muharrīk*—*Dipak, EX-CIT'ATION, n.* the act of exciting—*Tahris, tahrik, jumbish*—*Uttejan, protsāh, uddipau, uksāw.*

EX-CIT'ATIVE, *a.* having power to excite—*Tahris tahrik yā targīb dene ke qābil*—*Uksāne uthāne wā bārḥ dene ko samarth, uttejit wā pravartit karne ko samarth.*

EX-CITE'MENT, *n.* the act of exciting, the state of being excited, that which excites—*Tahris, tahrik, targīb, jumbish, josh, bā'is-i-targīb, sabab-i-tahrik, jis se targīb yā tahrik hō*—*Uttejan, utthāpan, uddipti, chittotāp, uttejānakārī, jo uksāwā wā uttejit karai.*

EX-CIT'ER, *n.* one who excites—*Muharrīk, mushtāhī, targīb tahris yā tahrik d. w.*—*Uddipak, uttejak, uksān, uksāne w.*, *protsāhak, pravartak.*

EX-CLAIM', *v.* (L. *ex*, *clamo*) to cry out—*Chillā-uthnā^h, chillānā^h, hānk-pukārnā^h, pukār-uthnā^h, bol-uthnā^h, pukārnā^h.* [pukārcāc w^h, bol-uthnāc w^h.]

EX-CLAIM'ER, *n.* one who exclaims—*Chillā-uthnāc w^h, chillānāc w^h, pukār-uthnāc w^h.*

EX-CLAM'ATION, *n.* outcry, clamour, a sentence passionately uttered, a mark (!) indicating emotion—*Shor, gūl, faryād, wā-wailā, mīla, nānā mār-kar jo fīqra bolā jātā hai, ta'ajjub-o-gam kā nishān jaisā kī yah (?)*—*Chillāhat, chitkār, chighghār, jo vākya chillākar bolā jātā hai, āscharyasūchak wā sokasūchak chihn jaisā kī yah (!).*

EX-CLAM'ATORY, *a.* containing exclamation—*Shor dār, bā faryād-o-zārī, ta'ajjub-pur, pur-gam*—*Chitkāravisisht, āschary ādī bodhak, chillāhatmay.*

EX-CLUDE', *v.* (L. *ex*, *clando*) to shut out—*Khārij k.*, *bāz rakhnā, mahrūm k.*, *mustasnā k.*—*Bāhar k.*, *nikāl wā nikās d.*, *niskār d.*, *alag k.*, *alag rakhnā, varjanā.*

EX-CLU'SION, *n.* the act of shutting out—*Ikhraj, bāz-dārī, khurīj, irtidād, dūr-sāzi, rukāw^h*—*Nikāl, niskār, vahishkaran, nishkāsān, nivāran, vāran, varjan, vyatirek.*

EX-CLU'SION-IST, *n.* one who excludes—*Bāz rakhnāc w.*, *mahrūm k. w.*, *khārij k. w.*—*Bāhar k. w.*, *dūr rakhnā w.*, *alag k. w.* *wā rakhnā w.*

EX-CLU'SIVE, *a.* shutting out, debarring—*Gair kī shirkat ko bāz k. w.*, *bilā-shirkat-i-gair, qu'ī-nazar, 'alāwa, ba-istisnā, mā-simā*—*Nivārak, bādhak, nishedhak, binā dūstre ke sājhe ke, ananyagrāhya, anyagrāhya, chhor ke, chhōrkār.*

EX-CLU'SIVE-LY, *ad.* without admitting or comprehending others—*Sirf, ba-gair dūstre kī shirkat ke*—*Keval, dūstre kisi ke sājhe ke binā.*

EX-COCTION, *n.* (L. *ex, coctum*) the act of boiling—*Khaulānā^b, ubālnā^b, khaulāha^b.*

EX-COGITATE, *v.* (L. *ex, cogito*) to strike out by thinking, to contrive, to invent—*Gaur kar-ke nikālānā, mansūba k., ijād k.*—Sochkar nikālānā, kalpanā k., upāy k., kalpanā karke navin vastu banānā. [parikalpanā, parikalpan, rachanā.]

EX-COGITATION, *n.* contrivance, invention—*Mansūba, tadbīr, ijād*—Upāyachintan,

EX-COM-MUNI-CATE, *v.* (L. *ex, com, munus*) to eject from communion with the church; *a.* excluded from the church; *n.* one excluded or cut off—*Mardūd k., ma'ūn k., mazhab-dārōn ki musāhabat se khārij k., 'Isāi mazhab ke huqūq se khārij k.; a. 'Isāi mazhab se khārij kiya gayā, mardūd kiya gayā; n. jo shakhs mardūd kiya jātā hai, ma'ūn kiya huā shakhs, jo shakhs 'Isāi mazhab se khārij kiya jātā hai—Isāi samāj se nikāl d., Isāi dharmādhikār se nikāl d. wā bāhar k., jāt ke bāhar k., jāt se nikāl d.; o. Isāi samāj wā dharmādhikār se nikālī huā, jāt se bāhar kiya gayā; n. Isāi samāj wā dharmādhikār se nikālī huā jan, jāt se bāhar kiya gayā jan.*

EX-COM-MUNI-CABLE, *a.* liable or deserving to be excommunicated—*'Isāi mazhab ke huqūq se yā 'Isāiyōn ki suhbat se khārij kiye jāne ke qābil, mardūd yā ma'ūn kiye jāne ke lāij—Isāi samāj wā dharmādhikār se nikālīe jāne ke yogya, jāt se nikālīe jāne ke yogya.*

EX-COM-MUNI-CATION, *n.* exclusion from the fellowship of the church—*'Isāiyōn ki suhbat se khārij yā ikhrāj, 'Isāi mazhab se khārij yā ikhrāj, mardūdī—Isāi samāj wā dharmādhikār se nishkisan vahishkaran wā nirākaran, jāt se nisir wā nikāl.*

EX-COR-IATE, *v.* (L. *ex, corium*) to strip off the skin, to flay—*Chamrā udhepnā ukhnā yā raqar-dāhnā^b, chhīnā^b, raqarnā^b, ghīsnā^b, khat khīchnā^b.*

EX-COR-IATION, *n.* act of flaying, abrasion—*Khat khīchnā^b, raqar^b, ghīsnā^b, kharish.*

EX-CRE-MENT, *n.* (L. *ex, crerno*) that which is discharged from the animal body—*Gālīz, ālāish, gūh^b, gobar^b—Sārīramal, vishā, vishā, vit.*

EX-CRE-MENTAL, *a.* that is voided as excrement—*Alāishī, gūlīzī, gūhī^b—Vishāsam-bandhī, Sārīramalavishayak.* [Vishāsamay, Sārīramalamay, vit se bharī huā.]

EX-CRE-MENTIOUS, *a.* containing excrement—*Alāish-pur, gālīz-pur, gūh-bharā^b.*

EX-CRE-TE, *v.* to send out by excretion—*Gālīz yā ālāish khārij k.*—Malamūtra tyāg k., vit k. [gālīz waguire kā ikhrāj, ikhrāj-i-ālāish—Malamūtratyāg, vityāg.]

EX-CRE-TION, *n.* separation of animal matters—*Gālīz ālāish gūh yā gobar kā khurīj.*

EX-CRE-TIVE, *a.* that separates and ejects—*Alāish-guzar, gālīz-guzar, gūh yā gālīz chhor-ne ki tāqat rakhne w.*—Sārīramalavahishkārak, malarechak, utsargakārī.

EX-CRE-TORY, *a.* having power to excrete; *n.* a duct or vessel that excretes—*Gālīz chhorne ki tāqat rakhne w., ālāish bāhar karne ki tāqat rakhne w.; n. wāl nālī jiske wasīle se ālāish nikālī huī—Sārīramalavahishkārak, Sārīramalarechak, utsargakārī; n. Sārīramalavahishkārakanaal.*

EX-CRE-SCENT, *a.* (L. *ex, cresco*) growing out of something else—*Kisi dūsri chīz se phāt-kar nikalne w.*—Kisi anya padārth wā vastu se nikalne w.

EX-CRE-SCENCE, EX-CRE-SCENCY, *n.* that which grows out, a tumor, a protuberance—*Jo phāt-kar nikālī huā, phorā^b, phunsi^b, gūth^b, ma ā^b, ugdā, girih, dadorā^b, gūth^b.*

EX-CRUC-IATE, *v.* (L. *ex, cruci*) to torture—*Āzūr d., āzab d., aziyat d.*—Yātanā d., vyāthī d., pīr d., tivravedanā d. [thā.]

EX-CRUC-IATION, *n.* torture, torment—*Āzūr, āzab, aziyat—Yātanā, tivravedanā, vyā-*

EX-CUL-PATE, *v.* (L. *ex, culpa*) to clear from the imputation of a fault—*Be-gunāh thak-rānā, be-jurm thakrānā, nir-dukhi thakrānā^b—Nirdoshi thakrānā, niraparādhi thakrānā.* [yā be-jurm k.—Doshamuktī, niraparādhiakaran, doshamoehan.]

EX-CUL-PATION, *n.* act of clearing from blame—*Khatā yā gunāh se makhlasī, be-gunāh*

EX-CUL-PA-TORY, *a.* clearing from blame—*Be-gunāh yā be-jurm thakrāne w., khatā yā gunāh se makhlasī d. w.*—Doshamoehak, nirdoshakārī.

EX-CUR-SION, *n.* (L. *ex, circum*) a ramble, an expedition, a digression—*Sair, tākht, yūrish, ast mazmūn kā tark—Bhraman, paribhraman, daur, charhāi, pathatyāg, vi-chalan, mukhyavishayatyāg, vākyaprasangatyāg.* [ghumanā, phirānā.]

EX-CUR-SIVE, *a.* rambling, wandering—*Sair k. w., gashī k. w., saiyār—Bhramanakārī,*

EX-CUR-SIVE-LY, *ad.* in a wandering manner—*Sair yā gashī ke taur par—Bhramana-kārī riti se, ghūmnephirne ke bhāv se.* [saiyār-pan—Bhramanakāritwa.]

EX-CUR-SIVENESS, *n.* the state or quality of being excursive—*Gashī, sair, yūrish,*

EX-CUSE, *v.* (L. *ex, causa*) to pardon, to free, to disengage, to remit—*Mu'af k., dar-guzar k., rihā k., khalās k., bakhshnā, 'afū k.*—Kshamā k., mukt k., chhorānā, chhor-nā, chhor d.

EX-CUSE, *n.* a plea, an apology, the act of excusing, the cause of being excused—*Huj-jat, 'uzr, ma'arar, pozish, bahāna—Doshachhādan, aparādhachhādan, vyapades, kshamā, prārthan, doshaparihārakabhāshan.*

EX-CUSE, *n.* one who excuses another—*Dūsre ke liye 'uzr k. w., muta'azzir, mu'af k. w., khatā-bakhsh—Pakshapāti, dūsre ke nimitta uttaravādī, kshantā, kshamā k. w.*

EX-CUSELESS, *a.* having no excuse—*Be-'uzr, nā-mumkin-i-'afū—Niruttar, akshamapiy.*

EX-CŪṢ'A-BLE, *a.* admitting excuse, pardonable—'Uzr-pazīr, wājibu-r-rī'āyat, mu'af kiye jāne ke lāiq, munkmnu-t'afū, qāhil-i'-afū—Kshamaniy, kshantavya, mārjanīy, mochanīy. [*jāne ki liyāyat, wājibu-r-rī'āyatī—Kshamaniyatā, mārjanīyatwa.*]

EX-CŪṢ'A-BLE-NESS, *n.* the state or quality of being excusable—'Uzr-pazīrī, mu'af kiye

EX-CŪṢA-TO-RY, *a.* pleading excuse—'Uzr yā mu'zarat k. w.—Vyapadesākārī, doshamārjanākārī, aparādhaśodhak, doshaparihārakabhāshan k. w.

ĒX'E-CRATE, *v.* (L. *ex. sacer*) to curse, to imprecate ill upon, to abominate—La'nat k., sarāp d^h, istikrah k., mal'ūn k., nafrat k.—Kosnā, abhishāp d., śāp d., amāngal manānā, atighrīnā k., dwesh E.

ĒX'E-CRA-BLE, *a.* accursed, hateful, detestable—Mal'ūn, mardūd, la'in, makrūh, karūh—Ākrośanīy, śūyārha, gūhanīy, dweshanīy, gūrinārha.

ĒX'E-CRA-BLY, *ad.* cursedly, abominably—Mal'ūnī se, la'nat se, karāhigat se—Ākrośanīy rūp se, śūyārha rūp se, dweshanīy prakār se, atikutsit rūp se, barī buri rīti se.

ĒX'E-CRĀ'TION, *n.* curse, imprecation of evil—La'nat, nafri'n—Ākroś, śūp, abhishāp.

ĒX'E-CRA-TO-RY, *n.* a formula of execrations—La'nat kā qānūn-nānu—Śāpavidhi.

EX-ECT'. See EX-ECT.

EX'E-CŪTE, *v.* (L. *ex. secutum*) to carry into effect, to perform, to put to death—Jārī k., tā'mil k., nāq k., anjām ko pahuichānā, 'amal me'n lānā, ba-jā-lānā, udū k., qatl k., halāk k.—Siddh k., nishānū, karnā, bandūt, mār dilnū, prāpadand k., badhadand k.

ĒX'E-CŪ-TER, *n.* one who executes—Jārī k. w., anjām ko pahuichāne w., ba-jā-lāne w.—Siddh k. w., karne w., nishpādak, sālthak.

ĒX'E-CŪ'TION, *n.* performance, practice, effect, seizure, capital punishment—Kār-ravāī, par-dākt, ikhtibām, bajā-āvarī, kār-guzārī, udū, 'amal, tā'mil, shaghl, asar, qatīr, qurqī, qatl, halākot—Siddhi, sālthan, karnā, sampādān, nishpādān, nishpatti, anushāhan, ācharān, phal, harān, gūhan, prāpadand, mārān, prānahanān, phānī.

ĒX'E-CŪ'TION-ER, *n.* one who inflicts capital punishment, one who kills—Jallād, qātil, —Badhakarmādhikārī, badhyapamush, ghātakajon.

EX-ĒCŪ-TIVE, *a.* having power to execute; *n.* the power in the state that administers the government, executive authority—Kār-ravāī, kār-guzār, hukm-rān, kār-farmā; *n.* hukmān, 'amīl, kār-kun—Nishpādak, nirvāhak, rājyanīyamapravartak, rājyavidhi-pravartak, rājyanīyamapravartamādhikārī; *n.* rājyanīyamapravartak, rājyavidhi-pravartak, mritakarmādhikārī.

EX-ĒCŪ-TOR, *n.* one who executes a will—Wasi—Mritalekha-pravartak, mrityulekha-

EX-ĒCŪ-TOR-SHIP, *n.* the office of an executor—Wasi kā 'uhda—Mritalekha-pravartakapad, mritakarmādhikāripad.

EX-ĒCŪ-TO-RY, *a.* relating to execution—'Amal ke mutā'allig, kār-guzārī ke mutā'allig, anjām se nishat-dār—Nishpādānasambandhī, nirvāhavishayak.

EX-ĒCŪ-TRIX, *n.* a female executor—Wasiya—Mritalekha-pravartak strī, mritakarmādhikārīnī, mritalekhaadhikārīnī strī.

EX-E-GŒSIS, *n.* (Gr.) exposition, explanation, interpretation—Sharh, tafsīl, tafsīr, bayān, tā'bīr—Vyākhyā, varṇan, vīvaran, arth k., samjhinā.

ĒX-E-GŒT'I-CAL, *a.* expository, explanatory—Musharrih, sharh-rār, bayānī, tafsīlī—Vāchak, uddeśak, prakāśak, bodhak. [khyātkram se, vīvaran se.]

ĒX-E-GŒT'I-CAL-LY, *ad.* by way of explanation—Sharh tafsīr yā bayān ke taur par—Vyā-

EX-ĒM'PLAR, *n.* (L. *exemplum*) a pattern—Namūna, nuskhā, namūdār, nazīr, misāl—[ranayogyā, drishṭāntayogyā.]

ĒX-EM-PLAR-Y, *a.* worthy of imitation—Qābil-i-pai-ravī, khūb, nek—Anukarānīy, anuka-

ĒX-EM-PLA-RI-LY, *ad.* in an exemplary manner—Qābilyat-i-pai-ravī se, khūbī se, qābil-i-pai-ravī taur se—Anukarānīyaprakār se, anukaranayogyarūp se.

ĒX-EM-PLA-RI-NESS, *n.* state of being exemplary—Qābilyat-i-pai-ravī, khūbī—Anukarānīyatā, anukaranayogyatā.

ĒX-EM-PLĀR'I-TY, *n.* a pattern to be imitated—Namūna—Pratirūp, ādarā.

EX-ĒM'PLI-FY, *v.* to illustrate by example—Tamsīl k., misāl de-kar bayān k.—Drishṭānt se spashṭ wā prakāś k., udāharan d.

EX-EM-PLI-FI-CĀ'TION, *n.* illustration, copy—Tamsīl-āmeś bayān, misāl se tafsīr, nagl—Drishṭānt ke dwārā vyākhyā, udāharanayuktavīvaran, drishṭāntayuktavyākhyā, ut. prekshā, samudāharan, pratirūp, pratilipi, ādarā.

EX-ĒM'PLI-FI-ER, *n.* one who exemplifies—Tamsīl se bayān k. w., misāl de-kar samjhāne w.—Drishṭānt ke dwārā spashṭ k. w., udāharan dekar vīvaran k. w.

EX-ĒMPT', *v.* (L. *ex. emptum*) to free from; *a.* free by privilege, not liable—Āzād k., khālās k., rihā k., barī k. : *a.* mu'af, mubarrā, barī, gair-mutā, gair-mustarjīb—Chhor d., bachā rakhnā, chhorā rakhnā, mukt k.; *a.* chhūtā, bachā, bāhar, mukt, rahit, śūnya, vīgat, vīvarjīt. [chhutkāra, mukti, koi vīshesh adbhikār.]

EX-ĒMPTION, *n.* freedom from immunity—Rihāī, mu'afī, koi khāss ikhtiyār—Bachāw, **EX-ĒNTER-ATE**, *v.* (Gr. *ex. enteron*) to take out the entrails, to disembowel—Antei nikālā^h, peṭ chīr-kar antariyān nikālā^h.

- EX-ĒN-TER-Ā'TION**, *n.* a disembowelling—*Añtar joñ ká nikálná^h, peñ chír-kar ántēñ nikálná^h.*
- EX-E-QUIES**, *n. pl.* (L. *ex, sequor*) funeral rites, the ceremonies of burial—*Kafan, dafn, kafan-dafn ki rasm, tajhiz-o-takfin*—*Mritasārīrakarm, pretakarm, śavakarm, śrāddhādī karu, kriyā karam.*
- EX-E-QUI-AL**, *a.* relating to funerals—*Kafan-dafn ke mutā'allig, kafan-dafn ki rasm se mansūb, mutā'allig-i-tajhiz-o-takfin*—*Mritasārīrasatkarmasambandhī, pretakarma-vishayak, śavakarनाविशयक, kriyākaram ká sambandhī.*
- EX-ER-CISE**, *v.* (L. *ex, arceo*) to employ, to train, to practise, to exert, to keep busy; *n.* labour, practice, use, employment, task, an example for practice—*Mashq k., shuql k., sikhlaná^h, istī'māl k., koshish k., chālānā^h, mashgūl rakhnā; n. mīlmat, kar-rat, shuql, istī'māl, muhāwara, ishṭigāl, harakat, sa'ī, 'amāl, muqarrar kām, shuql ke liye tawānā yā subhāq*—*Niyukt k., sādhnā, śikshā k., abhyās k., karmā, cheshṭā k., lagā rakhnā; n. śram, paristram, abhyās, vyavahār, vyavasyā, udyam, udyog, cheshṭā, prayog, sevān, blīr, kartavya, abhyasan wā āvritī ke nimittā pāth wā śikshā.*
- EX-ER-CISE-ER**, *n.* one who exercises—*Mashshāq, shuql k. w., sikhlanē w.^h, koshish k. w., chālānē w.^h, mashgūl rakhnē w.*—*Niyukt k. w., sādhnē w., śikshā k. w., abhyās k. w., karmē w., cheshṭā k. w., lagā rakhnē w.*
- EX-ĒR-Ā-TĀ'TION**, *n.* practice, use—*Mashshāqī, rat, mashq, shuql, istī'māl*—*Abhyās, vyavasyā, vyāpār, udyam, vyavahār.*
- EX-ERT**, *v.* (L. *ex, sectum*) to use with effort, to put forth, to perform—*Koshish k., zor-mārnā, jidd-o-jahd k., tan-dihā k., maqdūr-bhār k., ba-jā-tānā*—*Udyog k., cheshṭā k., yātñ k., daur bhār k., karmā.* [*jidd-o-jahd*—*Prayātñ, cheshṭā, udyog.*]
- EX-ERTION**, *n.* the act of exerting, effort—*Koshish, sa'ī, tan-dihā, tag-o-dar, mīlmat.*
- EX-ES-ION**, *n.* (L. *ex, esum*) the act of eating out or through—*Khā-dānā^h.*
- EX-ES-TU-ATION**, *n.* (L. *ex, eustus*) the state of boiling, ebullition—*Uḥāl^h, khad khadāhat^h, khamāhat^h.*
- EX-FÓ-LI-ATE**, *v.* (L. *ex, folium*) to scale off—*Chhīl-jānā^h, chhīlkā utarnā^h.*
- EX-FÓ-LI-ATION**, *n.* the act of scaling off—*Chhīl-jānā^h, chhīlkā utarnā^h.*
- EX-FÓ-LI-A-TIVE**, *a.* causing exfoliation—*Chhīlkā utarnē w.^h, chhīlnē w.^h.*
- EX-HÁLE**, *v.* (L. *ex, halo*) to send or draw out in vapour, to evaporate—*Bukhār ki sūrat meñ urānā yā khīnchānā, bukhār k., bukhār banā^h*—*Vā-ḥp wā bhāph ke ākār meñ urānā wā khīnchānā, vāshp wā bhāph banānā wā k., bhāph banā.*
- EX-HÁLE-BLE**, *a.* that may be exhaled—*Bukhār ki sūrat meñ urānā yā khīnchē jānē ke āg, mankūn-e-urān, bukhār kiye jānē ke qābil*—*Vāshp wā bhāph ke ākār meñ urānē wā khīnchē jānē ke yogyā, utnē ke yogyā, bhāph banne ke yogyā.*
- EX-HÁ-LATION**, *n.* the act of exhaling, vapour—*Tabkhīr, bukhār ki sūrat meñ urānā yā khīnchānā, urān, bukhār*—*Vāshp wā bhāph ke ākār meñ urān wā khīnchānā, vāshp wā bhāph.*
- EX-HÁLE-MENT**, *n.* matter exhaled, vapour—*Jo shai bukhār ki sūrat meñ urānā yā khīnchē jāti hai, bukhār*—*Jo vastu bhāph ke ākār meñ urān wā khīnchē jāti hai, vāshp, bhāph.*
- EX-HÁUST**, *v.* (L. *ex, haustum*) to drain, to draw out totally, to consume—*Khālī k., sab khīnch lenā^h, sarf k., kharch k., kharj k.*—*Śūnya k., sukhānā, chūs lenā, khīnch lenā, sab nikāl lenā, urānā, kshay k., vyay k., sok lenā.*
- EX-HAUST-ER**, *n.* one who exhausts—*Sukhānē w.^h, soknē w.^h, chūs-lenē w.^h, sab khīnchne w.^h, sab nikāl-lenē w.^h, urān dānē w.^h.*
- EX-HAUST-I-BLE**, *a.* that may be exhausted—*Zurāf-pazīr, sarf yā khālī kiye jānē ke qābil, kharch yā kharj kiye jānē ke qābil*—*Uḥsē khīnchē urānē wā sōkē jānē ke yogyā, śūnya wā vyay kiye jānē ke yogyā.*
- EX-HAUSTION**, *n.* the act of exhausting—*Khālī k., khīnchānā^h, sukhānā^h, chūsānā^h, sarf*—*Soshān, sarvasārahārān, kshay, nās, śūnyatā.*
- EX-HAUSTLESS**, *a.* that cannot be exhausted—*Be-zawāl, sarf yā tanānā hone ke āg na-hīn, khālī hone ke qābil nahīn*—*Śūnya hone ke yogyā nahīn, chuk jānē ke yogyā nahīn, akshay, avināśī, anāśya.*
- EX-HAUSTMENT**, *n.* drain, diminution—*Khīnchānā^h, chūsānā^h, sukhānā^h, ghatānā^h.*
- EX-HERÉ-DATE**, *v.* (L. *ex, heres*) to disinherit—*Ā-irās ke istihqāq se khārīj k., be-irās k.*—*Paṭrikādhikārahīn k. anśahīn k.*
- EX-HERÉ-DATION**, *n.* a disinheriting—*Ā-irās ke istihqāq se ikhrāj, be-irās*—*Anśahīn-karan, paṭrikādhikārahīnākaran, paṭrikarīkthalop.*
- EX-HIBIT**, *v.* (L. *ex, habeo*) to offer to view, to show, to display—*Dikhlanā^h, namūd k., rāhīr k., āshkārā k.*—*Pragat k., prakāś k., pratyaksh k., kholnā.*
- EX-HIBIT-ER**, *n.* one who exhibits—*Dikhānē w.^h, namūd k. w., zāhīr k. w.*—*Darśak, prakāśak, dikhānē w., pragat k. w., pratyaksh k. w.*
- EX-HIBITION**, *n.* the act of exhibiting, display, public show, benefaction to maintain a scholar at a university—*Izhār, namūdārī, inkishāf, tamāshā, sar-kārī madrasē*

meñ tālibu-l'ilm kā wazifa—Dikhlāī, dekhāw, prakāśan, sawāng, kautuk, rājavidyālay meñ chhātra kī vritti.

EX-HIBITION-ER, *n.* one maintained at a university by exhibition—*Sar-kārī madrase meh wazife-dār tālibu-l'ilm*—Rājavidyālay meñ wah chhātra kī jisko kuchh vritti hotī hai.

EX-HIBITIVE, *a.* serving to exhibit, displaying—*Zāhir k. w., namūdār k. w., āshkāra k. w.*—Dekhāne w., pragat wā prakat k. w., prakāśak, pratyaksh k. w., khol d. w.

EX-HIBITIVE-LY, *ad.* by representation—*Namūdārī yā izhār se*—Dikhlāw se, prakāśan wā padarśan se. [—Prakāśak, pradarśak, pragat wā prakat k. w., dekhāne w.

EX-HIBIT-TO-RY, *a.* setting forth, showing—*Zāhir k. w., namūdār k. w., āshkāra k. w.*

EX-HIL/A-RATE, *v.* (L. *ex, hilaris*) to make cheerful, to enliven, to gladden—*Khush k., shād k., khurram yā masrūr k., hāg-bāg k.*—Hulsini, pulkani ānandit k., āhlādīt k.

EX-HIL-A-RATION, *n.* the act of exhilarating—*Tufrih, jārhat, khurramī, masrūrī, khūshī*—Hulās, harsh, ānand, praphullatī.

EX-HORT, *v.* (L. *ex, hortor*) to advise or incite to good, to admonish—*Neki kī targīb d., bhalā karnē kī targīb yā tahrīk d., nasihat d. yā k.*—Bhale kām kī or pravrittī k., bhalā kām karnē kī nimitta pravrittī jannāni, upadēś d., mantrapī d., śikshā d.

EX-HORTATION, *n.* the act of exhorting, advice—*Neki kī targīb yā tahrīk, nasihat, pand*—Bhale kām kī or pravartan, prabodhan, upadēś.

EX-HORTATIVE, *a.* containing exhortation—*Neki karnē kī tārj targīb dih, pand-āmez, nasihat-gar*—Bhale kām kī or pravartak wā pravrittī jannāne w., prabodhak, upadēśak.

EX-HORT-TO-RY, *a.* tending to exhort—*Nek kām kī tarj tahrīk-dih, nasihat gar, pand-āmez*—Bhalā kī or pravartak, prabodhak, upadēśak.

EX-HORTER, *n.* one who exhorts—*Achheh kō n. kī tarj targīb d. w., nasihat-gar, nāsikh*—Bhalā kī or pravartak, prabodhak, upadēśak.

EX-HUC MATION, *n.* (L. *ex, hucus*) the act of unburying, disinterment—*Qabr se murde kō khod-kar nikālā, khod-kar nikālā*—Mritā-arit kō khodkar nikālā, savot.

EX-ICATE. See EXISCATE. [khanan.

EX-IGENT, *a.* (L. *ex, ago*) pressing; *n.* pressing business, a kind of writ—*Ba-jidd, zarūrī*; *n.* zarūrī kām, hākam-ānām—Dabīn, āvāsyak; *n.* āvāsyak kām, vichārakartā kī ājnāpatra.

EX-IGENCE, EX-IGENCY, *n.* demand, want, need, pressing necessity, sudden occasion—*Talab, ihtiyāj, hājat, dūrkar, zarūrāt, tajāz, muqtazā, tarjī, mā-jahānī kī zarūrāt*—Māng, elāh, āvāsyakatā, prayojan, nimitāvāsyakatā, āchan, ākasnik kārya.

EX-IGU-OUS, *a.* (L. *exiguus*) small—*'Chhotā* b.

EX-I-GUITY, *n.* smallness—*Chhotāi* b.

EX-ILE, *n.* (L. *exilium*) banishment, the person banished; *v.* to banish—*Jilā-watani, shahr-badārī, shahr-badār, wah-shakhs jo apne mulk se nikālā jātā hai, mulk-rinda be-watān*; *v.* *jilā-watan k., shahr-badār k.*—Swadēś se nikāl wā nirākarān, swadēś se nikālā gayā purush, vipravāst, jo jan apne deś se nikālā jātā hai; *v.* deś se nikāl d., swadēś se bāhar k.

EX-ILEMENT, *n.* banishment—*Shahr-badārī, jilā-watani*—Swadēś se nikāl wā nirākarān.

EX-ILE, *a.* (L. *ceilis*) small, slender—*'Chhotā* b., *patlā* b.

EX-ILITY, *n.* smallness, slenderness—*'Chhotāi* b., *chhotā-pan* b., *patlāi* b., *patlā-pan* b.

EX-ILITION, *n.* (L. *ex, salio*) the act of leaping or springing out—*Kūd* b., *kūdā* b.

EX-IM'IOUS, *a.* (L. *eximius*) excellent—*'Umda, khūb*—Achhehā, uttam. [kūdān b.

EX-INSATION, *n.* (L. *ex, inanis*) an emptying, privation, loss—*'Khālī k., salb, ādam, nūqsān*—Śūnyatā, abhav, leinī.

EX-IST, *v.* (L. *ex, sisto*) to be, to have being, to live, to remain, to endure—*Honā* b., *wujūd pakarnā, zinda h., hād-o-bāsh k., maujūd raknā*—Vartamān h., vīdyamān h., jīnā, rahnā, tikhī, tishthanī. [astī, sthiti, jīvan, jiv.

EX-ISTENCE, *n.* state of being, a being—*Hastī, hast, bād, wujūd, zindaḡī, hayāt*—Sattā

EX-ISTENT, *a.* having existence or being—*Zinda, maujūd, bā-wujūd*—Hotā, vartamān, vīdyamān, jīvī, jītā.

EX-ISTENTIAL, *a.* having existence—*Maujūd*—Hotā, vartamān.

EXIT, *n.* (L. *a*) going out, departure, decease, a way or passage—*Ravānagī, kūch, rihlat, maūt, rah*—Gaman, bāhar jānī, prasthān, mich, murtiyu, bāt, path, mārg.

EX-ITIAL, EX-ITIOUS, *a.* (L. *ex, itum*) destructive to life, fatal—*Muhlik, qatīl, hālākū*—Prāgnāhīk, prāgnāśak.

EX-ODE, *n.* (Gr. *ex, hodos*) the concluding part of a dramatic entertainment—*Naql-bāzi kā akhīr hissā*—Sawāng wā nātak kā śesh bhāg.

EX-OUS, *n.* departure from a place, the second book of Moses which describes the departure of the Israelites from Egypt—*Ravānagī, safar, kūch, Taurēt kā dūsra bīb jismēñ bānī-ī-Izrā'īl kā safar, Mīsr mulk se Yahūdīyōñ ke mulk tak māz-kūr hai*—Yātrā, prasthān, bāhar jānī, Isāī dharmapustak kā dūsra adhyāy jismēñ Mīsr deś se Yihūdī deś tak Isrā'īl logōñ kī yātrā kī varṇan hai.

EX-ŌN'ER-ATE, *v.* (L. *ex, onus*) to unload, to disburden, to free from a charge—*Bār utārnā, be-bār k., sabuk-bār k., kisī tukmat yā taqīr se khalās k., mubarrā k.*—Bojh utārnā, bhār uṭhā lōnā, nīrbhār k., halkā k., nirdoshī thahīrnā.

EX-ŌN'ER-ĀTION, *n.* the act of exonerating—*Bār se rihāī, tukmat yā taqīr se khalāsi yā āzādī*—Bhār se mukti, kalañk wā doṣh se mukti.

EX-Ō-RABLE, *a.* (L. *ex, oro*) that may be moved by entreaty—*'Ucr-mā'zarat se mulām h. w., 'arz se narm h. w.*—Sāntwaniy, chiraūri bintī se pighalne w.

EX-ŌR'BI-TANT, *a.* (L. *ex, orbis*) enormous, excessive, extravagant—*Be-andāz, be-hadd, nihāyat, ziyāda, he-qiyās, fuzūl*—Aparimit, adhik, atyant, atīśay.

EX-ŌR'BI-TANCE, **EX-ŌR'BI-TAN-CY**, *n.* deviation from rule or right, enormity, extravagance—*Be-rāhī, gum-rāhī, bad-rāhī, be-andāzi, ziyādātī, fuzūlī*—Vichalan, aparimitatwa, dūhikya, atyāchār. [Aparimit rūp se, dūhikya se, adhikī se, atyāchār se.]

EX-ŌR'BI-TANT-LY, *ad.* beyond rule, excessively—*Be-andāz, ziyādātī se, fuzūlī se*—**EX-ŌR'BI-TATE**, *v.* to go out of the usual track—*Gum-rāh h., be-rāh h.*—Vichalā, kupaṭh jānī, vipathagānī h. [Jhārnā, phāṅkūṭ, bhūt utārnā yā chhurānā.]

EX'OR (**ĪSE**), *v.* (Gr. *ex, horkos*) to adjure by some holy name, to expel evil spirits—**EX'OR-ĪSE**, *n.* one who exorcises—*Jhārn-phāṅkūṭ w., bhūt utārn yā chhurāne w.*

EX'OR-ĪSM, *n.* expulsion of evil spirits—*Jhār-phāṅk, jhār, phāṅk, bhūt kā utārnā yā chhurānā.*

EX'OR-ĪST, *n.* one who expels evil spirits—*Bhūt jhārne yā utārne w., bhūt chhurāne w.*

EX-ŌR'BI-UM, *n.* (L.) the beginning, the introduction, the preface—*Shurū, ibtidā, tamhīd, fātiha, matla', dībācha, dibāja, muqaddama*—Ārambh, prārambh, vākya-rambh, paribhāshā, prastāv, ābhāsh.

EX-ŌR'DI-AL, *a.* introductory—*Tamhīdī, dībācha-mansūb, shurū kī, fātiha yā matla' ke mula'alliy*—Pravesak, paribhāshik, prāthamik, prastāvanarūp.

EX-ŌSSE-OUS, *a.* (L. *ex, os*) without bones—*Bi-hadī*—Nirasthikrit, asthirahit.

EX-O-TÉR'IC, **EX-O-TÉR'I-CAL**, *a.* (Gr. *exo*) external, public—*Berūnī, sūri, zāhīrī, āmm, mashhūr*—Bāhīrī, sūlūhīrān. pragat. [sūlūhīrān ho.]

EX-O-TÉR-Y, *n.* what is obvious or common—*Jo zāhīr yā 'āmm ho*—*Jo pratyaksh wā*

EX'OT'IC, *a.* foreign; *n.* a foreign plant—*Gair-mulki, ajnabī*; *n.* *gair-mulki darukht*—Videśī, paradesī; *n.* videśī pet, paradesī vriksh.

EX-PĀND', *v.* (L. *ex, pando*) to spread, to lay open, to dilate, to diffuse—*Phailānā yā phail'nā, khol d., phul'nā, chauṛānā, chauṛā k., chakl'nā, pasārnā, pasurnā.*

EX-PĀNSE', *n.* a wide extent of space or body—*Phailānā, pasār, pasārā, phulārat, bichhāw, sath*—Vistār. [sath, jo phailāne se phail sakē.]

EX-PĀN'SI-BLE, *a.* capable of being expanded—*Jisko phailā phulā chaklā yā pasār*

EX-PĀN-ST-ĪL'I-TY, *n.* capacity of expansion—*Phailāne se phail jāne kī gābīhīyat*—Vistārīyatī, vistārākshamatī. [bichhāw, vistār, pasār, pasār.]

EX-PĀN'SI-ON, *n.* the act of spreading out, extent—*Kushātāqī, vus'at, darāzi*—Phailāw,

EX-PĀN'SIVE, *a.* having power to expand—*Phailāū, pasārī, phailāne kī tāqat rakhne w., phailne w.*—Vistārak, pasārī.

EX-PĀTI-ATE, *v.* (L. *ex, spatium*) to range at large, to enlarge upon—*Bā-farāgat sair k., sharh-wār kahnā, tafsīl-wār kahnā, tūl-kalām k.*—Be rok tok phirnā wā ghūmnā, vistār pūrvak vyākhyā k., vāgvistār k.

EX-PĀT'I-Ā-TOR, *n.* one who expatiates—*Bā-farāgat sair k. w., sharh-wār kahne w., tūl-kalām k. w.*—Bhramnapakāri, swechchhā ghūmne w., vistārāpūrvakavyākhyātā, vāgvistār k. w. [jilā-vaṭan k.—Swadeś se nikāl d., deśāntar k.]

EX-PĀ'TRI-ATE, *v.* (L. *ex, patria*) to banish from one's country—*Shahr-ba-dar k.,*

EX-PĀ'TRI-ĀTION, *n.* banishment, emigration—*Shahr-badhī, jilā-vaṭan, naql-i-maskan*—Swadesanishkṛān, apnō deś se nikāl wā nisār, pravās, deśāntaranivās, swadesātyāg.

EX-PĒCT', *v.* (L. *ex, spectro*) to look for, to wait for, to apprehend—*Rūh dekhnā, ummed rakhnā, intīzār k., muntazir h., sochnā*—Bāt nihārnā, pratikshā k., pratyāsī k., jōhnā, apekshā k., anubhav k. [Jiskī pratyāsī ho saktī hai, apekshya, apekshanīy.]

EX-PĒCT'ABLE, *a.* that may be expected—*Jiskī ummed ho-saktī hai, mumkin-i-ummed*—**EX-PĒCTANCE**, **EX-PĒCTAN-CY**, *n.* the act or state of expecting, something expected—*Intīzār, chashm-dāsh, ummed, ummed-wārī, tarassud, wah shai jiskī ummed ho*—Pratyāsī, apekshā, wāl vastu jiskī apekshā wā pratyāsī kī jāy.

EX-PĒCTANT, *a.* waiting in expectation, *n.* one who waits in expectation—*Muntazir, mutarassid*; *n.* *ummed-wār, mukarraqqī, muntazir*—Apekshak, pratyāsī; *n.* pratikshī, apekshī, jōhne w., bāt dekhne w.

EX-PĒCTĀTION, *n.* the act of expecting, the object expected, prospect of good to come—*Intīzār, chashm-dāsh, jis shai kī taravagū' ho, bih-tarī kī ummed, tarassud, tarag-qub*—Pratikshā, apekshā, jis vastu kī āsī ho, bhalāī kī pratyāsā wā nirikshā, bhalāī kī āsī. [kshak, pratyāsī, jōhne w., bāt nihārne w.]

EX-PĒCT'ER, *n.* one who expects—*Muntazir, ummed-wār, mutarassid*—Apekshak, prati-

EX-PĒCTO-RATE, *v.* (L. *ex, pectus*) to discharge from the breast by coughing—

Khakhār phenāⁿ, kuf girānā, khañkhānāⁿ, kaph chhāññāⁿ.

EX-PĒO-TO-RĀ-TION, *n.* discharge by coughing—*Balgam kā chhāññā, kaf-shikani, kaph kā chhāññāⁿ, khakhār kā gērāⁿ.*

EX-PĒO-TO-RĀ-TIVE, *a.* promoting expectoration—*Balgam bāhar k. w., balgam chhāññe w., kaf-shikani*—*Kaph nikālkar dūr k. w., kaphanāsak, kaph chhāññe w.*

EX-PĒ-DI-ENT, *a.* (*L. ex, pes*) fit, proper, convenient, suitable; *n.* means to an end, shift, device—*Lāq, wājib, munāsib, sazā-wār, lāzim, ansab, awlā, murāfīq; n. tadbīr, 'ilāj, chāra*—*Yogya, upayukt, arthayukt, prayojaniy, uchiit, thik; n. upīy, sādhan, upakram, upakaran.*

EX-PĒ-DI-ENCE, **EX-PĒ-DI-EN-CE**, *n.* fitness, propriety, convenience, snitableness—*Liyāgat, maslahat, munāsabat, wujūb, luzūm, sazā-wārī*—*Yogyatā, auchitya, yāthārthya, upayuktatā, upayogitā, yathūyogyatā.*

EX-PĒ-DI-ENT-LY, *ad.* fitly, conveniently—*Liyāgat se, munāsabat se, sazā-wārī se*—*Yogyatā se, upayuktatāpūrvak, upayogitāpūrvak.*

EX-PĒ-DITE, *v.* to hasten, to facilitate, to despatch; *a.* quick, hasty, easy, active—*Jald k., tajil k., āsan k., sahl k., shīlābi se bhejāⁿ: a. jald, shīlāb, āsan, sahl, chālāk, tez*—*Śighra k., sural k., sugam k., śighra bhejāⁿ, daurīnā; v. śighra, satwar, twardwān, sugam, plūrtīlī, chatakwalī.* [*śighra, twarāpūrvak, chatakwalī se.*]

EX-PĒ-DITE-LY, *ad.* with quickness, hastily—*Jaldi se, shīlābī se*—*Śighratāpūrvak,*

EX-PĒ-DITION, *n.* haste, speed, activity, a march or voyage, an enterprise—*Jald-bāzī, shīlāb-kārī, shīlābī, chālākī, chosī, kūch yā daryāī safar, mukhīm, āzimat, tākht*—*Twarā, śighragati, plūrtī, chatakwalī, yātrā, jaldyātrā, bhāri udyam, kathinakarm.*

EX-PĒ-DITION, *a.* speedy, quick, nimble—*Jald-bāzī, jald, shīlāb-kār, chālāk, chust*—*Śighrakārī, śighra, satwar, śighragānī, plūrtīlī, chatakwalī.*

EX-PĒ-DITION-LY, *ad.* speedily, nimbly—*Shīlābī se, tezi se, jaldi se, chālākī se, chustī se*—*Śighratī se, twarāpūrvak, jaldpat, plūrtī se, chatakwalī se.*

EX-PĒ-DITIVE, *a.* performing with speed—*Shīlāb-kār, jald-bāzī se k. w., jald k. w.*—*Śighrakārī, plūrtī se k. w., chatakwalī se k. w.*

EX-PĒ-DITATE, *v.* (*L. ex, pes*) to cut off the balls or claws of a dog's fore feet—*Kutti ke agle pāw ke nāñh kāt-dālnāⁿ.*

EX-PĒ-DITATION, *n.* mutilation of a dog's feet—*Kutti ke pāw kāt-dālnāⁿ.*

EX-PĒL, *v.* (*L. ex, pellō*) to drive or force out, to eject, to banish—*Hāñkā-dⁿ, khārīj k., daf' k., nikāl-dⁿ, rāñdā k., jilā-watan k., shahr-badār k.*—*Khadermā, khader d., bāhar k., nisār d., dūr k., desūtār k., swasē se nikās d.*

EX-PĒLER, *n.* one that expels—*Hāñkā-d. wⁿ, khārīj k. w., jilā-watan k. w.*—*Khaderne w., bāhar k. w., nisār d. w., desūtār k. w.*

EX-PĒN, *v.* (*L. ex, pendō*) to lay out, to spend, to disburse, to employ, to consume—*Masrif k., kharch k., khārj k., tasarruf k., sarf k., be-bāq k., talaf k.*—*Vyay k., uthānī, chukānī, lagānī, khapānī.*

EX-PĒN-DITURE, *n.* cost, disbursement—*Molⁿ, khārj, kharch, sarf, lāgatⁿ*—*Vyay, uthān, khapāw.* [*—lāgat, vyay, uthān, khapāw, jo dhan vyay ho.*]

EX-PĒNSE, *n.* cost, charge, money expended—*Molⁿ, khārj, sarf, jo mablag kharch ho*

EX-PĒNSELESS, *a.* without cost—*Be-sarf, be-dām, nī-kharcha, be-gimat, muft*—*Nirvyay, nirmūlyā, sent.*

EX-PĒNSIVE, *a.* given to expense, costly—*Khārjī, fazūl-kharch, mubazzir, musrif, qimātī, girāñ-bahā*—*Vyayasīl, bahuvyayī, upātī, bahumūlyā, mahañgī, bahuvyay.*

EX-PĒNSIVELY, *ad.* with great expense—*Baṛc kharch se, baṛc dām se, baṛī qimat se*—*Bari ligat se, bahuvyay se, baṛc mol se.*

EX-PĒNSIVENESS, *n.* extravagance, costliness—*Fazūl-kharchī, ziyāda-khārjī, girāñī*—*Ativyay, mahāvvyay, bahumūlyatā, mahañgī.*

EX-PĒRI-ENCE, *n.* (*L. experī*) trial, practical knowledge; *v.* to try, to practise, to know by practice—*Imtihan, tajriba, waṛif-kārī, āzmūda-kārī, tajriba-kārī, kār-dāmī; v. imtihan k., āzmāish k., tajriba k., mashq se jānnā, dekhnāⁿ, pānāⁿ, khūnāⁿ*—*Parikshā, anubhāv, vyavahār ke dwārā jo jāññ hotā hai, paripak, anubhūti; v. parikshā lenā wā k., anubhāv k., vyavahār ke dwārā jāññā, bhogñā.*

EX-PĒRI-ENCED, *p. a.* skilful or wise by practice—*Tajriba-kār, kār-dām, wāqif-kār, jāhān-dā, āzmūda*—*Bahudrisht, bahudarsī, vyutpanna, paripakwabuddhī.*

EX-PĒRI-ENCER, *n.* one who makes trials—*Āzmāish k. w., imtihan k. w.*—*Parikshak, parikshā k. w.*

EX-PĒRI-ENT, *a.* having experience—*Kār-āzmūda, tajriba-kār*—*Bahudarsī.*

EX-PĒRI-MENT, *n.* trial, practical proof; *v.* to make experiment, to try—*Āzmāish, tajriba, imtihan; v. tajriba k., āzmāish k.*—*Parikshā, parakh, anubhūti; v. parikshā k., kasnā, parakhnā.*

EX-PĒRI-MENTAL, *a.* founded on experiment—*Tajriba par mauqūf, imtihan par qāim, āzmāish ke rū se pāyā gayā*—*Parikshā par avalambit, parikshā se pāyā gayā, parikshā-labdh, parikshāmūl.*

EX-PER-I-MENT-AL-IST, EX-PER-I-MENT-ER, n. one who makes experiments — *Imtihānī, taj-rībā-kār* — Parikshak, parikshakāri, parikshapakāri: [— Parikshā se, parakh se.

EX-PER-I-MENT-AL-ITY, ad. by experiment — *Tajrībē se, imtihānān, āzmāish se, imtihān se*

EX-PERT, a. (L. *expertum*) skilful, prompt, ready, dexterous — *Māhīr, wāqif-kār, chust, chālāk, taiyār, mustā'id, āmāda, tez-dast, hosh-yār* — Prāvīn, kuṣal, nipuṇ, tat-par, udyat, satwar, daksh, phurtīlī, paṭu.

EX-PERT-Y, ad. skilfully, dexterously — *Mahārat se, wāqif-kārī se, hosh-yārī se, chustī se* — Prāvīnatā se, kuṣalātā se, nipunātā se, phurtī se.

EX-PERT-NESS, n. skill, readiness, dexterity — *Mahārat, wāqif-kārī, istī'dād, āmūdagi, hosh-yārī, tez-dastī, chālākī, dast-kārī* — Nipunatā, naipunya, dakshatā, pravinatā, kuṣalātā, phurtī. [nā. tauha k. — Pāpaprīyaśchitta k., prīyaśchitta se pāp dhond.

EXPIATE, v. (L. *ex. pias*) to atone for — *Kaṣṭhā yā kaṣṭhā d., takfīr k., gunāh mi-lā-*

EXPI-ABLE, a. that may be expiated — *Kaṣṭhā-pazīr, takfīr-pazīr, jiskā kaṣṭhā yā takfīr ho sake* — Prīyaśchitta ke dwārā mochanīy kshamanīy wā sōdhaniy.

EXPI-ATION, n. act of expiating, atonement — *Kaṣṭhā, takfīr* — Prīyaśchitta, pāpāso-lan, pāpamochan, pāpāsūriti. [v. — Pāpāsochak, pāpamochak, aghānāsak.

EXPI-ARY, a. having power to expiate — *Takfīr-kunāda, kaṣṭhā-garā, gunāh mi-lāne*

EXPIRE, v. (L. *ex. spiro*) to breathe out, to emit the last breath, to die — *Dam-chhor-nā, akhīr dam chhor-nā, faut h., mādām h.* — Sāns chhorna wā nikālānī, swās tyāg k., prān tyāg k., marnā.

EXPI-RATION, n. the act of breathing, emission of breath, death, evaporation, cessation, conclusion — *Dam-zanī, tanāghus, mant, wafāt, tabkhār, bukhār h., manqūfī, tamāmī, ākhīrat, ingizā, ikhtilāf* — Nibswās, prakāś, udgār, mṛityu, mich, vāshp wā bhāṣhā hamā, avasān, nirvṛiti, samāpti, śesh.

EXPLAIN, v. (L. *ex. plinus*) to make plain, to expound, to illustrate — *Zāhīr k., sharh k., tafsīr k., bayān k., tashrīh k., samjhānā, batlānī, bujhānā, sujhānā, suljhānā, vyākhyā k.* [mumkin l. bayān — Vyākhyey, pravaktavya

EXPLAIN-ABLE, a. that may be explained — *Zāhīr kiye jāne ke qābil, bayān hone ke lāz,*

EXPLAIN-ER, n. one who explains — *Samjhāne w., batlānī w., bujhānī w., suljhānī w., vyākhyā, tashrīf, kushshūf, infassir, shārīh* — Vyākhyātā, prakāśak, pravaktā.

EXPL-ATION, n. the act of explaining, the sense explained, adjustment of a differ-ence — *Bayān, tafsīl, sharh, mā'nī, tashyā, musālahā* — Vyākhyā, vīvaran, samjhautī, arth, tilak, tīkā, mīkī, vācāskānti, punarnaitī, phīr se naitī wā śeṣh.

EXPL-AN-TO-RY, a. containing explanation — *Tafsīl, tashrīf-wār, bayānī, musharrīh* — Bodhak, prakāśak, arthdātā, vīvaranpakāri, vyākhyākarī.

EX-PL-ITION, n. (L. *ex. pletum*) accomplishment, fulfilment — *Tamāmī, anjān, adā, wafā, baṣṭī-īwārī* — Siddhī, nishpatti, nīrvāh, samāpti.

EX-PL-ITIVE, a. filling up, adjoined for supply or ornament: *n.* a word used to fill a space — *Pūrā k. w., jagah bharnē gā zinat ke liye jorī huā; n. ek liye jo jagah bharnē ke liye istī'māl mein adā hai, sāthun-takīyā, takīyī-kulām* — Pūrak, bhartī wā alaṅkāir ke nimitta mīlīyā huā; *n.* pūlapīran, pūdaprakāśabd.

EX-PL-TO-RY, a. filling up, taking up room — *Pūrā k. w., bhār-d. w., jagah chheh-k-lene w. gā le-lene w.*

EXPLI-CATE, v. (L. *ex. plico*) to unfold, to explain, to clear, to interpret — *Khulāsa k., bayān k., sāf k., vāzīh k., zāhīr k., sharh k.* — Khol d., samjhānā, spashṭ k., vyākhyā k., batlānā, sujhānā, tilak wā tīkā k.

EXPLI-CABLE, a. that may be explained — *Hall-pazīr, samjhāne jāne ke qābil, jiskī sharh gā tafsīl ho sake, mumkin-l. sharh. mumkin-l. tafsīl* — Samjhāne jāne ke yogya, spashṭ kiye jāne ke yogya, vyākhyey, pravaktavya. [vyākhyā, vīvaran,

EXPLI-CATION, n. explanation, interpretation — *Tashrīh, tafsīl, bayān, sharh* — Varnan,

EXPLI-CATIVE, a. tending to explain — *Bayān k. w., zāhīr k. w., vāzīh k. w., sharh k. w., musharrīh* — Vīvaranarthak, prakāśak, vāchak.

EXPLI-C-TO-RY, a. tending to explain — *Sharh k. w., bayān k. w., zāhīr k. w., tafsīl-wār, musharrīh* — Prakāśak, vāchak, vīvaranarthak, vīvaranpakāri. [sidhā.

EX-PLI-CIT, a. plain, clear, direct — *Sāf, zāhīr, vāzīh, sarīh, thīk* — Spashṭ, khulā, prakat,

EX-PLI-CIT-LY, ad. plainly, directly — *Sāf-sāf, tafsīl-wār, bayān-wār, zāhīran, zāhira, sarīhan* — Spashṭ rūp se, byān se, suvyakt prakār se, sidhī rīti se.

EX-PLI-CIT-NESS, n. the state of being explicit — *Safāī* — Spashṭatā, spashṭarthatwa.

EX-PL-ODE, v. (L. *ex. plaudo*) to burst forth with noise, to drive out, to reject — *A wāz ke sāth phūt nikalnā, zor se nikal-paṛnā, khārij k., be-ravāij k., nā-pasand k., natrūk k., tār k.* — Uṛnā, karakū, bhak se uṛnā, chhūṭnā, dharāke se phūt nikalnā, dūr k., aswīkār k., ghrīnā k., avajñā k. [w., aswīkārak, ghrīnā k. w., avajñā k. w.

EX-PL-OD-ER, n. one who explodes — *Khārij k. w., be-ravāij k. w., natrūk k. w.* — Dūr k.

EX-PL-ORION, n. a sudden bursting with noise and violence, a discharge — *A wāz-o-zor ke sāth phatnā phūṭnā yā chhūṭnā, tasādum, dharākā, tarap, thāhākā* — Mahāśabd se phūṭnā phatnā wā chhūṭnā, urāw, karak, jhārākā, bharākā.

- EX-PLŌ'SIVE**, *a.* bursting with noise and violence—*Urne w^h.*, *karakne chhūne yā phūt-kar-nikāne w^h.*, *dharākā yā dharākā k. w^h.*, *phūrne yā phor-dāne w^h.*
- EX-PLŌIT'**, *n.* (*L. ex, pletum*) a great action, a heroic deed, an achievement—*Muhimm, dileri kā kām, kar-i-āzim, jurat*—*Mahākarm, sāhasakarm, adbhut karm, prāsānsany karm.*
- EX-PLŌRE'**, *v.* (*L. ex, ploro*) to search for making discovery, to examine—*Inkishāf ke hīne tajussus k., just-o-jū k., talāsh k., āzmānā, imtihān k.*—*Chihān mārān, dhūnṛh mārān, dhūnṛhān, khoj, parakhnā, parikshā k.*
- EX-PLO-RĀ'TION**, *n.* search, examination—*Just-o-jū, tajussus, talāsh, imtihān, āzmāish*—*Anweshān, amśandhān, khoj, dhūnṛh, parikshā, parakh.*
- EX-PLO-RĀ'TOR**, *n.* one who explores—*Tajussus k. w., talāsh k. w., imtihān k. w., āzmāish k. w.*—*Anweshi, dhūnṛhne w., khojne w., parikshak.*
- EX-PLŌR'A-TO-RY**, *a.* searching, examining—*Talāshī, imtihānī, imtihān yā āzmāish k. w.*—*Anweshi, khojī, dhūnṛhne w., parikshak.* [*Chītanānpak, ghāṭadyotak, dyotak.*]
- EX-PŌNENT**, *n.* (*L. ex, pōno*) the index of a power in algebra—*Quwwat numā*
- EX-PORT'**, *v.* (*L. ex, porto*) to carry or send out of a country—*Ek mulk se bāhar le-jā-nā yā bhej-nā*—*Ek des se bāhar le jīnā wā bhej-nā.*
- EX-PORT**, *n.* a commodity sent abroad—*Ruṭī-ī, sandā-garī asbāb-o-māl jo gair-mulk ko bhejī jātā hai*—*Pāṇjyavastu jo desantar bhejī jīt hai.* [*bhej-nā.*]
- EX-PO-RĀ'TION**, *n.* the act of exporting—*Gair-mulk ko bhej-nā*—*Videś wā de-āntar*
- EX-PORT'ER**, *n.* one who exports—*Ek mulk se bāhar le-jāne yā bhejne w.*—*Ek des se bāhar le jāne wā bhejne w.*
- EX-POSE'**, *v.* (*L. ex, positum*) to lay open, to disclose, to put in danger—*Kholuāḥ, fāsh k., āshkānā k., parda-darī k., baymālā k^h.*, *khātre meṁ dālu*—*Ughānā, prakāś k., pragat k., vyakt k.* [*Maṭe wā bay meṁ dālū phekānī wā jhōknā.*]
- EX-PO-SITION**, *n.* explanation, interpretation—*Lagān, tafsīl, tashrīh, sharh, tafsīr*—*Vyākhyā, vivaraṇ, tīlak, tīkī.*
- EX-PO-SITIVE**, *a.* explanatory, laying open—*Sherh wār, tafsīlī, mush-wrīh, khol-d. w^h.*—*Bodhak, prakāśak, vichak, samjhāne w., ughār d. w.*
- EX-PO-SITOR**, *n.* an explainer, an interpreter—*Musharrīh, mu'āni parāz, layān k. w., shāḥīh, mu'āni amū, tashrīh k. w.*—*Samjhāne w., vyākhyātā, prakāśak, arthapariśodhak.*
- EX-PO-SI-TO-RY**, *a.* explanatory—*Musharrīh, sharh-wār, tafsīlī*—*Vachak, arthaparakāśak, uddeśak.*
- EX-PO-SURE**, *n.* the act of exposing, the state of being exposed, the situation of a place as to sun and air—*Ishā, i-bār, parda-darī, ughrē w^h.*, *dikhāwāt, dikhāw^h.*, *idā meṁ grīṭh k.*, *dhōp aur hōrā k.* [*bāb meṁ kisi jo mah kā rukh*—*Vivaraṇ, prakāśan, vāyu ghāṇ ādī meṁ parā, vāye guām ke vī-lay rōḥ ko jagah lī slīṭī.*]
- EX-POUND'**, *v.* to explain, to interpret—*Lagān k., sharh k., tafsīl yā tafsīr k., tashrīh k.*—*Vyākhyā k., samjhānī, bujhānī, batānī, vivaraṇ k.*
- EX-POUNDER**, *n.* an explainer, an interpreter—*Shāḥīh, musharrīh, tashrīh, tafsīr yā tafsīl k. w.*—*Samjhāne w., bujhāne w., batāne w., prakāśak, bodhak, vyākhyātā, arthaparakāśak.*
- EX-POSTU-LATE**, *v.* (*L. ex, postulo*) to reason earnestly, to remonstrate—*Takrār k., radd-o-badal k., kujat k., shikāyat-ūmc: 'ar: k., gila-guzārī k., jidd-o-kadd k., guft-o-sharīd k., 'ar-i-shikāyat k.*—*Āpatti k., aswīkār nivedan k., dīrghatā se viparīt vākya kahnā, anyāyākarī lī nīndā k.*
- EX-PO-SU-LĀTION**, *n.* reasoning, remonstrance, debate, altercation—*Takrār, taqrīr, radd-o-kadd, jidd-o-kadd, sharīd-jarḥ, bahs, radd-o-badal*—*Tark, āpatti, anyāyākarī kī nīndā, nīshedhīrthakaprabodhāvākya, uttarapratyuttar, vād, pratīvād, kahā kahī, kahī sunā, vāgyudāh, vivād.*
- EX-PO-SU-LĀ-TO-RY**, *a.* containing expostulation—*Shikāyat ūmc: radd-o-kadd yā jidd-o-kadd se bhārā huā*—*Nīndāmāy, āpattimāy.*
- EX-PRESS'**, *v.* (*L. ex, pressum*) to press out, to utter, to represent, to denote; *a.* plain, in direct terms, used for a particular end: *n.* a messenger or message sent on purpose—*Per-kar yā dātā-kar nikālūḥ, uchchānāḥ, adā k., zikr k., zāhīr k., dāḍat k., nīshān d.*; *n.* *zāhīr, sāf, āshkānā, nāṭīq, sarīh, khāss kār meṁ kām āne w.*; *n.* *qāsid, paṭigam, paṭigam*—*Nichornā, gārnā kahnā, bolnā, uchchāran k., uchchārā k., dekhānā, sujhānā, upalakshān k., chīlū k.*; *a.* *spāshīt, sidhā, spāshītārth, vīśeṣ kārya meṁ upayogi*; *n.* *dāḥwak, dāurhā, pāyik, sāndesā, prerit sānvād.* [*jāne ke lūp*—*Kathānī, nirvachan y., nichore jāne ke yogya, nīshkarshānī.*]
- EX-PRESS'IBLE**, *a.* that may be expressed—*Qābil-i-īshār, bayān pazīr, adā-pazīr, nichore*
- EX-PRESS'ION**, *n.* the act of expressing, utterance, a phrase or mode of speech—*Nichor^h, per-kar nikālūḥ, bayān, īzhār, udā, talāfuz, qaul, sukhān, kalima, muhāvāra*—*Gārnā, garāw, per ke nīśārūt, vījṛāpan, prayachan, uchchāran, vā'yā, vākyaṛitī, vākyaḍhārā.*
- EX-PRESS'IVE**, *a.* serving to express—*Zāhīr h. w., ba-khūbī bayān k. w., dāl, thīk ma'nī-numā, pur-matlab*—*Vāchak, sūchak, uddeśak, pūrpārth, arthawān.*

- EX-PRĒS'SIVE-LY**, *ad.* in an expressive manner—*Ba-khūbi bayān karne ke taur se, zāhīr karne ke taur se, thik ma'ni-numāi se*—Vāchak wā sūchak riti se, sārthatwa se.
- EX-PRĒS'SIVE-NESS**, *n.* power of expression—*Thik ma'ni-numāi, pur-matlābi, zāhīr karne ki tāqat, matānat*—Vāchakatwa, pūrpārthatwa, sārthatwa.
- EX-PRĒSS'LY**, *ad.* plainly, in direct terms—*Sāf-sāf, zāhīran, sarīhan, tākidan*—Spasht rūp se, kholkar, sidhi bāton meñ.
- EX'PRO-BRATE**, *v.* (L. *ex, probrum*) to upbraid, to censure, to reproach—*Malāmat k., ulām d., bad-nām k., sar-zanish k.*—Jhīraknā, jhīhkārnā, dokhnā, nindā k., tiraskār k. [durvākya, bhartsanavākya, tiraskār.
- EX-PRO-BRĀ'TION**, *n.* upbraiding, reproach—*Malānat, sar-zanish*—Jhīrkī, jhīhkār, **EX'PRO-BRĀ-TIVE**, *a.* upbraiding, reproaching—*Malāmat-sāz, sar-zanish k. w.*—Jhīrakne w., jhīhkārne w., upakrosāk, tiraskārī.
- EX-PRŌPRI-ATE**, *v.* (L. *ex, proprius*) to hold no longer as one's own, to give up—*Apni chiz dūre ko de-dālnā, tark k.*—Apni vastu dūre ko d., chhor d., tyāg k.
- EX-PRŌ-PRI-ATION**, *n.* the act of giving up—*Apni chiz kā dūre ko de-dālnā, tark*—Apni vastu kā dūre ko de-dālnā, swattwatya, chhor, tyāg.
- EX-PUGN'**, *ex-pūn'*, *v.* (L. *ex, pugno*) to conquer, to take by assault—*Fath k., hamla kar-ke lenā*—Jitnā, jay k., ākraman wā charhāi karke lenā.
- EX-PUG-NĀ'TION**, *n.* act of taking by assault—*Hamla se lenā, hamla-āwari kar-ke lenā*—Charhāi wā ākraman karke lenā.
- EX-PULSE'**, *v.* (L. *ex, pulsus*) to drive out, to force away, to expel—*Khadernā^b, bhagā^b, hāuk-d^b, khed-d^b*—Nikāl d., nisār d., bāhar k. [Nishkāsan, nihāsan.
- EX-PUL'SION**, *n.* the act of driving out—*Nikāl^b, nisār^b, bāhar k.^b, istikhraj, ikhrāj*—**EX-PULSIVE**, *a.* having power to expel—*Khārīj karne ki tāqat rakhe w., nikāl-dene ki tāqat rakhe w.*—Nikāl dene ko samarth, bāhar karne ko samarth.
- EX-PUNGE'**, *v.* (L. *ex, pungo*) to blot out—*Mitānā^b, ghis-dālnā^b, chhilnā^b, dho-dāl-nā^b, urā-d^b*. [kāi-kūt^b, chhil-chhāl^b.
- EX-PUNCT'ION**. **EX-PŪN'GING**, *n.* the act of blotting out—*Mitānā^b, ghisāw^b, chhilāw^b, chhilāw^b*. [parishkār.
- EX-PUR'GATE**, *v.* (L. *ex, purgo*) to purge away, to cleanse, to purify, to expunge—*Sāf k., pāk k., shusta k., mitā-dālnā*—Suddh k., nirmal k., pavitra k., parishkār k., dho-dālnā, chhil dālnā, ghis dālnā. [parishkār.
- EX-PUR-GĀ'TION**, *n.* the act of cleansing—*Sāfāi, pākizagi, shustagi*—Sodhan, pavitra k., **EX-PUR-GA-TOR**, *n.* one who expurgates—*Sāf k. w., pāk k. w., shusta k. w.*—Sodhak, pavitra k. w., parishkār k. w., nirmalakārī. [pāwak, pāwan, pavitra k. w., nirmal k. w.
- EX-PUR-GA-TO-RY**, *a.* cleansing, purifying—*Khālis k. w., sāf k. w., pāk k. w.*—Sodhak, **EX'QUI-SITE**, *a.* (L. *ex, quasitum*) excellent, complete, choice, extreme—*Nafis, nādīr, latif, kāmīl, khīb-tar, khīb-tar, 'umla, shadīd, ziyāda*—Utkrishṭ, bahut achchhā, pūrā, uttam, śisht, tikshn, ātyant, bahut.
- EX'QUI-SITE-LY**, *ad.* completely, nicely—*Kamāliyat se, latāfat se, nafāsat se, khūbī se, bārīkī se*—Saunpūrnarūp se, uttam rūp se, bhalī bhānt se, sūksham rūp se.
- EX'QUI-SITE-NESS**, *n.* nicety, perfection—*Nafāsat, latāfat, tuhfagi, pākizagi, kamāliyat, kamāl*—Sūkshmatā, uttamātā, utkriṣṭatā. [hin.
- EX-SAN'GUI-OUS**, *a.* (L. *ex, sanguis*) having no blood—*Be-ḥīm*—Bin lohū, rudhira-
- EX-SCIND'**, *v.* (L. *ex, scindo*) to cut off—*Kāt-dālnā^b*.
- EX-SECT'**, *v.* (L. *ex, sectum*) to cut out—*Kāt-dālnā^b, kāt-kar bāhar k.^b*
- EX-SĒC'TION**, *n.* the act of cutting out—*Kāt^b, kāt-kar bāhar k.^b*
- EX-SIC'CATE**, *v.* (L. *ex, sicco*) to dry—*Sukhānā^b, khushk k.*—Sushk k.
- EX-SIC'CANT**, *a.* having power to dry—*Sukhāne w.^b, khushk k. w.*—Soshak, sushk k. w.
- EX-SIC-CĀ'TION**, *n.* the act of drying—*Sukhāw^b, khushkī*—Sosh, sushk k. [sushk.
- EX-SUC'COUS**, *a.* (L. *ex, succus*) without juice, dry—*Be-ras, khushk, sūkhā^b*—Niras,
- EX-SUC'TION**, *n.* (L. *ex, suctum*) a sucking out—*Chis-lenā^b, chusak-lenā^b*.
- EX-SU-DĀ'TION**. See under EXUDE.
- EX-SUF-FLĀ'TION**, *n.* (L. *ex, sub, flatum*) a blowing from beneath, a kind of exorcism—*Niche se phūnk jhōnkā yā jhakarā^b, jhār-phūnk^b, bhūt kā utārnā^b*.
- EX-SŪPER-ANCE**, *n.* (L. *ex, super*) excess—*Ziyādātī*—Adhikāi, ādhiḷya.
- EX-SŪS-CI-TĀ'TION**, *n.* (L. *ex, sub, cito*) a stirring up, an awakening—*Ukānā^b, jagānā^b*.
- EX'TANT**, *a.* (L. *ex, sto*) standing out to view, now in being, not lost—*Nazar ke āge, maujūd, bāqī, gum nahīn*—Drishtī ke sāmnē, ubhār huā, vidyamān, vartamān.
- EX'TAN-CY**, *n.* the state of standing out—*Age ubhāw yā niklāw^b, sab se ūpar charhāi^b*.
- EX'TA-SY**. See ECSTASY.
- EX-TĒM'PO-RE**, *ad.* (L. *ex, tempus*) without previous study or meditation—*Be-taam-mul, be-gaur, jī-l-bādīha, bagair pahle se soche-bhāle bagair pesh-andesh ke*—Binā pahle se soche vichāre, pūrv chintā binā, pūrv dhyān binā, avichārit, anāyās se.
- EX-TĒM'PO-RAL**, *a.* uttered at the moment—*Fī-l-bādīha kahā gayā, jī-l-jaur kahā gayā*—Jhapṭā kahā gayā, binā pūrv chintā wā dhyān ke kahā gayā, avichārit, achāntit.

EX-TĒM'PO-RAL-LY, *ad.* without premeditation—*Ba-gair peshtar gaur kiye, ba-gair pesht-andeshi ke, fi-l-badiha*—Pūrv chintā wā vichār binā.

EX-TĒM-PO-RĀ'NE-OUS, **EX-TĒM'PO-RA-RY**, *a.* unpremeditated, sudden, quick—*Fi-l-badiha, be-taammul yā be-gaur kahā huā, nāgahān, yak-ā-yak fi-l-faur, jald, fūran*—Pūrv-vichārāhīn, samayakalpī, samayopasthī, binā pahile se vichārā huā, ākasmik, achintit, akalpik, āghra, twarit.

EX-TĒM'PO-RIZE, *v.* to speak extempore—*Fi-l-badiha kahnā, be-gaur yā be-taammul bolnā, peshtar se ba-gair gaur kiye bolnā*—Jhatpat bolnā, binā pahile se soche vichārē bolnā.

EX-TĒND', *v.* (L. *ex, tendo*) to stretch out, to expand, to enlarge, to continue—*Khān-chnā^h, tānnā^h, jānā^h, puhūichnā^h, lambānā^h, pasārnā^h, bichhānā^h, phailānā^h, barhānā^h, barhā-d^h, rahne-d^h* [rahne-d. w.^h]

EX-TĒND'ER, *n.* one that extends—*Tānne w.^h, lambāne w.^h, phailāne w.^h, barhāne w.^h*,
EX-TĒN'DI BLE, *a.* that may be extended—*Jisko tān-sakeh lambā-sakeh phailā-sakeh chaurā kar-sakeh barhā-sakeh yā rahne-dene sakeh^h*.

EX-TĒN'SI-BLE, *a.* capable of being extended—*Phailāye bichhāye yā barhāye jāne ke lāiq*—Vistārānīy, prasārānīy, phailāye laubhāye chaklāye wā barhāye jāne ke yogya.

EX-TĒN-SI-BIL-ITY, *n.* the state or quality of being extensible—*Phailāye barhāye yā pasār jāne ki qābilitiy*—Vistārānīyatā, phailāye wā barhāye jāne ki yogyatā, pasārē jāne ki yogyatā. [*dupi, jurākhī, darāzi, tūl*—Phailāw, pasār, vistār, chaurāī, barhāw.

EX-TĒN'SION, *n.* the act of extending, the state of being extended, enlargement—*Kushā-*
EX-TĒN'SIVE, *a.* wide, large—*Kushāda, wāsi, tawāl, barā^h*—Chaurāī, chaklā, vistār, vipul, visāl, vikāt. [vistār rūp se, visālātpūrvak, vikāt rūp se.

EX-TĒN'SIVE-LY, *ad.* widely, largely—*Kushādagī se, barāī se^h*—Chaurāī se, chaklāī se, **EX-TĒN'SIVENESS**, *n.* wideness, largeness—*Kushādagī, darāzi, tūl, barāī^h*—Chaurāī, chaklāī, vistār, phailāw, vistārātā, pasār, visālātā.

EX-TĒN'SOR, *n.* a muscle that extends—*Phailāne yā tānne w. patihā^h*.

EX-TĒNT', *n.* space, bulk, compass—*Wusūt, miq-dār, andāzu, kushādagī*—Vistār, pasār, parimān, phailāw.

EX-TĒN'U-ATE, *v.* (L. *ex, tenuis*) to make thin, to lessen, to palliate—*Raqīq k., dub-lā k.^h, kam k., takhfīf k., mukhaffīf k., 'uzr se khaffīf k.*—Patlā k., dāngar k., krisāng k., ghatānā, nyūn k., hetu dikhākar hālā wā nyūn k.

EX-TĒN-U-ATION, *n.* palliation, mitigation—*'Uzr se gunāh kī takhfīf, gunāh kī kamī, takhfīf*—Hetu dikhākar pāpasānti, hetu dikhākar aparādh ghatānā, nyūnatā, lāghav.

EX-TĒN'U-ATOR, *n.* one who extenuates—*Raqīq k. w., dublā k. w.^h, kam k. w., takhfīf k. w., 'uzr se mukhaffīf k. w., mukhaffīf*—Patlā wā dāngar k. w., krisāngakārī, ghatāne w., hetu dikhākar nyūn k. w., nyūn k. w.

EX-TĒ'RI-OR, *a.* (L. *ex, terminus*) outward, external, extrinsic; *n.* outward surface or appearance—*Bāharī^h, berūni, zāhiri, 'arizi*; *n.* berūni turaf, zāhiri sūrat—Vāhya, vāhishth, vāhirbhūt, uparī; *n.* vāhirbhāg, vāhyabhāg, upar kē dikhāw.

EX-TĒ'RI-OR-LY, *ad.* outwardly, externally—*Bāharī or se^h, bāhar se^h*.

EX-TĒR'NAL, *a.* outward, visible, foreign—*Berūni, bāharī^h, zāhiri, sūfi, gair-mulki*—Vāhirbhūt, vāhya, pratyaksh, drīṣya, darsanīy, vidēsi, paradesī.

EX-TĒR'NĀL-ITY, *n.* outwardness—*Berūni-hālut*—Bāharī dasā, vāhyatā.

EX-TĒR'NAL-LY, *ad.* outwardly, apparently—*Berūni turaf se, zāhīran, zāhir meh, sūratan*—Bāhar, bāharī or se, dekhne meh, pratyaksh.

EX-TĒR'MI-NATE, *v.* (L. *ex, terminus*) to destroy, to extirpate, to abolish—*Bar-bād k., tabāh k., nest-o-nāhūd k., istisāl k., bekh-kani k., be-bekh k., mitā-d^h*—Nashī k., nās k., kshay k., nirmūl k., jar se ukhār dālnā, uthā d.

EX-TĒR'MI-NATION, *n.* destruction, excision—*Bar-bādī, pāe-mālī, nestī, istisāl, bekh-kani*—Nās, dhwaṇs, sarvanās, samūlotpātān, jar se ukhār.

EX-TĒR'MI-NA-TO-RY, *a.* causing destruction—*Bekh-kan, be-bekh k. w., pāe-māl k. w.*—Jar se khod dālnē w., sarvanāsak. [chūnā^h—Tapkāw, vindu vindu chūnā.

EX-TIL-LATION, *n.* (L. *ex, stillo*) the act of falling in drops—*Taqātūr, būnd-būnd*
EX-TINCT', *a.* (L. *ex, stinguo*) put out, abolished, dead—*Gul, mungatī, mā'dūm, gum, nest, murda*—Bujhā, butā huā, sant, nashī, nirvritā, mitāyā huā, marā marī.

EX-TINC'ION, *n.* act of putting out, destruction—*Itfā, nestī, fanā, 'adam, ingitā, mah*—Bujhāw, butāw, nās, vināś, kshay, sanhār.

EX-TIN'GUISH, *v.* to put out, to destroy—*Bujhānā^h, gul k., maugīf k., nest k., nā-būd k.*—Butānā, mitānā, uthānā wā uthā d., nashī k.

EX-TIN'GUISH-A-BLE, *a.* that may be put out—*Bujhāye jāne ke qābil, fanā-pasir, nest-o-nāhūd kiye jāne ke lāiq, bekh-kani-pazir, mumkinu-l-istisāl*—Butāye jāne ke yogya, nāśya, nāśanīy, mitāye jāne ke yogya, samūlotpātānīya.

EX-TIN'GUISH-ER, *n.* one that extinguishes, a hollow cone used to put out a candle—*Mutāfī mulgi, bujhāne w.^h, mitāne w.^h, gul-gir, gul-tarāsh, gul kharne kī shai*—Butāne w., uthā d. w., nirvāpak, nirvāpakārī, dīpanirvāpak, dīyā bujhaunī.

EX-TIN'GUISH-MENT, *n.* suppression, destruction, abolition — *Bujhāw^h, dabāw^h, itfā, fanā, 'adam, mauqif, nesti* — Butāw, śānti, nirvāpan, sañhār, kshay, nās, vināś, utthā d., mitāw.

EX-TIR'PATE, *v.* (L. *ex, stirps*) to root out — *Bekh-kani k., be-bekh k., bunyād se khod-*

EX-TIR'PA-BLE, *a.* that may be rooted out — *Be-bekh kiye jāne ke qābūl, bunyād se khod-*

EX-TIR-PĀ'TION, *n.* the act of rooting out — *Istisāl, bekh-kani, fanā* — Samūlotpātaniya, jar

EX-TOL', v. (L. *ex, tollō*) to praise, to exalt, to magnify, to celebrate — *Tārīf k., sanā k., sanā-kharān k., āfrīn k., humd k., sitāish k.* — Sarāhmā, prasaṁsā k., barāi k., śāghā k., stūti k.

EX-TOL'LER, *n.* one who extols — *Maddāh, mādih, sanā-kharān, wassāf* — Prasaṁsak,

EX-TORT', v. (L. *ex, tortum*) to take by force, to wring from, to gain by violence — *Bar-*

EX-TORTION, *n.* illegal exaction — *Dast-darāz, saḥkt-gīr, sitam-gar* — Chhin lene w., chhor

EX-TORTION-ER, *n.* one who extorts — *Dast-darāz, saḥkt-gīr, sitam-gar* — Chhin lene w., chhor

EX-TORTIOUS, *a.* oppressive, unjust — *Zūlim, jābir, qad-dār, be-imān, jafā-kār* — U-pa-

EX-TRACT', v. (L. *ex, tractum*) to draw out, to take from, to select — *Istikhraj k., nichornā^h, nikāl-lenā^h, intikhāj k.* — Khīnchmā wā khīnch lenā, nisār lenā, chhīnt

EXTRACT, *n.* that which is extracted, a passage taken from a book, essence, tincture — *Jo*

EXTRACTIVE, *a.* that may be extracted — *Khīnche jīne ke qābūl, munkimū-l-istikhraj*

EX-TRACTOR, *n.* the act of drawing out, lineage, derivation — *Istikhraj, asl, zūt, jins,*

EX-TRACTORIAL, *a.* (L. *extra, judex*) out of the regular course of legal procedure —

EX-TRACTORIAL, *ad.* in a manner out of the regular course of legal procedure —

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- EX-TRĀV-A-GANT-LY**, *ad.* widely, wastefully—*Bad-tariqagī se, bad-wazī se, fazūlī se, fazūl-kharjī se, musrifāna*—*Atyāchār wā vyabhihār se, ativyay wā bahuvyay se.*
- EX-TRĀV-A-GĀ'TION**, *n.* excess—*Ziyādātī*—*Atyāchār vyabhihār, niyamātikram, adhikya.*
- EX-TRĀV-A-SATE**, *v.* (L. *extra, vas*) to force out of proper vessels—*Alunāsib rug se utārān jāise khūn ko*—*Thik wā uhit nāri se utārān jāise lohū ko.*
- EX-TRĀV-A-SĀ'TION**, *n.* the act of forcing out of the proper vessels—*Munāsib rag se utār*—*Thik wā uhit nāri se utār wā nikās, raktotsarg.* [*Nāri se bāhar kiya gayā.*]
- EX-TRA VĒNATE**, *a.* (L. *extra, venā*) let out of the veins—*Rug se nikālā gayā*—
- EX-TRA-VĒRSION**, *n.* (L. *extra, versum*) the act of throwing out—*Bāhar phenknā^h.*
- EX-TREME**, *a.* (L. *extra*) utmost, greatest, last, most pressing, rigorous; *n.* the utmost point, the highest degree—*Nihāyat, gāyat, 'azīm, ziyāda, ākhiri, ashadd, ba-jidd, shaddid, sakht*; *n.* *sirā^h, nihāyat, intihā*—*Atyant, atisay, antya, antim, param, bahut dabān, barī kathin*; *n.* *śeshabhiḡ, agrabhiḡ, chhor, tonk wā tonkā, ātyant-tikātī, ātyantatī, atiseyatī.* [*shadd*]—*Nipāt, aiyant wā atisay karke, nitānt.*
- EX-TREME-LY**, *ad.* in the utmost degree—*Nihāyat, ba shiddat, ba darja-i-tamām, be-*
- EX-TREMIT-Y**, *n.* the utmost point or part, necessity, emergency, distress—*Ākhir, ākhīrat, pāyān, intihā, hadd, nihāyat, ziwārat, ihtiqāj, nā-chārī, be-magdwārī, ājzi, tangī*—*Ant, chhor, tonkā, agrabhiḡ, samī, avadhī āvāyaktā, prayojan, sankat, atyantaklē, atyantabulh.*
- EX-TRI-CATE**, *v.* (L. *ex, trica*) to free from perplexity, to disentangle—*Istirāb yā pech se khalās k.* [*azāl k., rihā k., suljhānā^h*—*Sankat wā vyākulātā se bachānā wā mukt k., nikamī, chhupāt.*]
- EX-TRI-CATE**, *a.* that may be extricated—*Khalās hunc ke gābil, mumkin-i-rihāi*—*Bachāye nikālā wā chhupāye junc ke yogya, ndiharāyī, mochanīy, [nistār, muktī.*
- EX-TRI-CATION**, *n.* the act of extricating—*Takhīla, rihāi, āzādīyā*—*Uddhār, rakshā,*
- EX-TRIN-SIC**, **EX-TRIN-SICAL**, *a.* (L. *extra, scire*) outward, external—*Ārizī, zāhiri, siri*—*Bāhar, vāhya, uparī, āsamubadhī, vāhishtha.*
- EX-TRIN-SICAL-LY**, *ad.* from without—*Bāhar se^h, āpar se^h.*
- EX-TRUDE**, *v.* (L. *ex, trudo*) to thrust off—*Thakā^h, dhakigānā^h, nikāl-d^h, dhakelnā^h.*
- EX-TRU-SION**, *n.* the act of thrusting off—*Dhakkā dākar hōnā d. yā nikāl-d^h.*
- EX-TU-BER-ANT**, *a.* (L. *ex, tubere*) swelling—*Phātā hōnā^h, ubhā hōnā^h.*
- EX-TU-BER-ANCE**, **EX-TU-BER-AN-CY**, *n.* a swelling—*Sāpā^h, phorā^h, gāth^h.*
- EX-TU-BER-ANT**, *a.* (L. *ex, abere*) abundant, luxuriant, plentiful—*Firācān, ziyāda, lab-rez, kusī, wājir*—*Paripūr, bahut, prachur, adhik.*
- EX-TU-BER-ANCE**, *n.* abundance, luxuriance—*Kasrat, ijrāt, firācān*—*Bāhulya, paripūr, adhihiyā, bahutiyāt, adhikāī.* [*Bāhulya se, bahutiyāt se, adhikāī se.*]
- EX-TU-BER-ANT-LY**, *ad.* abundantly, copiously—*Kasrat se, bahusrat, ijrāt se, ziyādātī se*
- EX-TU-BER-ATE**, *v.* to bear in great abundance—*Is-kasrat h., ijrāt se h.*—*Bahutiyāt se h., adhikāī se h., bahut h.*
- EX-UBER-ANT**. See **EXUBERANT**.
- EX-UDATE**, **EX-UDE**, *v.* (L. *ex, sudo*) to sweat out, to issue out, to emit—*Pasīnā lānā^h, pasīnā^h, risānā^h, rasiqānā^h, chhānā^h, nikālānā^h, nisārnā^h, nisārnā^h, nikālānā^h, chhānā^h.* [*chhānā^h, pasirā^h, tirāwisk.*]
- EX-UDATION**, *n.* the act of sweating out—*Pasīnā^h, pasīnā chhētānā^h, risānā yā risānā^h.*
- EX-UL-CER-ATE**, *v.* (L. *ex, ulcers*) to cause an ulcer, to become ulcerous—*Phore kā ghāw k. yā h^h.*
- EX-UL-CER-ATION**, *n.* the act of causing ulcers—*Phore kā ghāw k. yā h^h.*
- EX-ULT**, *v.* (L. *ex, saltum*) to rejoice exceedingly, to triumph—*Nihāyat khush h., fakhir k., mahzūz h.*—*Hulasānī, bilānī, āmand se piad jīnā.*
- EX-ULTANCE**, **EX-ULTAN-CY**, *n.* transport—*Khushi ke sabab se be-khudi, nihāyat bashā-shat*—*Paramānand ke kāram se marchhīā, paramaharsh.*
- EX-ULTANT**, *a.* rejoicing, triumphing—*Nihāyat khush yā mahzūz, fakhir k. w.*—*Paramānandī, atyānandī, ullasit.* [*Paramānand, harsh, hulās, bilās, atyānand*]
- EX-ULTATION**, *n.* joy, triumph, delight—*Khushi, fakhir, bashāshat, khurramī, hazz*—
- EX-UN-DATION**, *n.* (L. *ex, unda*) overflow, abundance—*Sāhib, lab-rez, fazūlī, kasrat, ziyādātī, firācān*—*Bārh, jalavridhī, bahutiyāt, adhikāī, bāhulya.*
- EX-UPER-ANCE**. See **EXSUPERANCE**.
- EX-USTION**, *n.* (L. *ex, ustum*) a burning up—*Jalāw^h, jalnā^h, barnā^h.* [*chhilkā^h.*]
- EX-OVI-E**, *n. pl.* (L.) east skins or shells—*Keichul^h, keichul^h, chhori huī khāl yā*
- EYĀS**, *n.* (Fr. *niais*) a young hawk; *a.* unfledged—*Bāz kā bachcha*; *a.* *be-par*—*Śyena-āvak*; *a.* *ajātapaksha, anagatapakh.*
- EYĀS-MUS-KET**, *n.* an unfledged sparrowhawk—*Be-par bāz*—*Ledā wā gedā śyen, ajāta-*
- EYE**, *n.* (S. *eage*) the organ of vision, sight, look, aspect, notice, a small perforation, a small loop or catch; *v.* to watch, to keep in view—*Ānkh^h, nigāh, sūrat, chīlra, tihāz, mulāhaza, nūkā^h, ek chhōlā chhedī^h, sūfār, takma, halqa yā qulāba*; *v.* *nigāh k., nazar k., nazar meī rakhnā, nigāh meī rakhnā*—*Nayan, lochan, netra, chakshu, drishṭi,*

darśan, rūp, ākūr, avalokan, nirīkshā, chhidra, randhra, ek chhotī phalī wā ākūrī; v. dekhna, avalokan k., drishṭi meñ rakhnā.

EYED, a. having eyes—*Chashm-dār, ānkh-dār*—Nayanayukt, netrayukt.

EYER, n. one who eyes—*Dekhne w.*

EYELESS, a. deprived of sight—*Be-chashm, andhā, nir-ānkhā, nā-bīnā*—Achakshū, achakshu, vichakshū, anyan, drishṭihīn.

EYELET, n. a small hole for light, a perforation—*Roshni ke liye ek chhotā chhed, roshan-dān, randa, sirākh*—Gavāksh, ujyāre ko nimitta ek chhotā mokhā, chhidra, EYLAD, n. an ogling glance—*Tirchhi-nigāh*—Kankhī. [jharokhā, randhra.

EYEBALL, n. the apple of the eye—*Mardum-i-chashm, mardumak, ānkh kī puttī*—Netrapiṇḍ, chakshuhpiṇḍ, netrakosh, akshigol.

EYEBEAM, n. a glance from the eye—*Nazar*—Drishtipāt, drishtivān.

EYEBRIGHT, n. the plant euphrasy—*Ek qism kā pūdāh yā chhoṭā per*—Ek jāti kā pandhā wā chhotā per, oshadhi wā anshadhi vīesh.

EYEBROW, n. the hairy arch over the eye—*Abrū, bhaui*—Bhrikūṭī, bhūlatī, bhrū.

EYEDROP, n. a tear—*Ānsū, ānsh*—Āsru, nayanavinulu, netrajal.

EYEGLANCE, n. quick notice of the eye—*Jald nigāh yā nazar*—Sighra drishtipāt, sighra drishtivān. [upakarakakāch.

EYEGLASS, n. a glass to assist the sight—*Āinuk, chashma, chashmak*—Upanetra, drig-eyēlāsh, n. the hair that edges the eye—*Barnī, baromī, pupnī*. [akshipuṭ.

EYELID, n. the membrane that shuts over the eye—*Parda-i-chashm*—Papotā, palak,

EYESALVE, n. ointment for the eyes—*Ānkh kā anjan*.

EYESER-VICE, n. service performed only under inspection—*Jo kām sirf tākid yā dīkre kī nigāh ke bī'is se hotā hai*—Jo kām keval prabhu ke dekhne se hotā hai, jo kām keval prabhu ke sam mukh hotā hai.

EYESHÖR, n. glance of the eye, view—*Nigāh, dīd, nazar*—Drishtigochar, drishṭi.

EYESIGHT, n. sight of the eye—*Bīnāī, nār-i-chashm, nār-i-dīdā, dīdār*—Drishṭi, darśanaśakti, jot wā joti [kā kūtī, chakshuhpīrā, nayanaklesāvastu.

EYESORE, n. something offensive to the sight—*Nā-dilānī, ānkhon kī khār*—Ānkhon

EYESTRING, n. the tendon which moves the eye—*Wah nus jis se ānkh harakat kartī hai*—Wah śīrābandhan wā nāī kī jis se ānkh hiltī hai.

EYETOOTH, n. the tooth in the upper jaw next to the grinders, the canine tooth—*Wah dānt jo ūpar ke masīqe yā jabre meñ sāmne ke dānton ke pās hotā hai*.

EYEWITNESS, n. one who testifies what he has seen—*Shāhid-i-hāl, shāhid, garwāh-bachashm dīd*—Pratyakshadarśī, sākshādarśī, apnī ānkhon dekhnewālī.

EY'OT, n. (S. *iggath*) a little island—*Ek chhotā tāp*.

EYRE, n. (L. *iter*) a court of justices itinerant, a circuit—*Daura ke hukām kī kachah-rī, dāir-sār kī kachah-rī, dāir-sār, daura*—Desabbhramanākūrī vichārakartāon kī kachah-rī, bhraman, dharmādhyakshābhyūgaman.

EY'RY, n. (S. *ay*) a place where birds of prey build and hatch—*Wah maqām jahān shikārī chiriyān ghosnā banātī haiñ aur apne bachche sevī haiñ*—Wah jagah jahān balibhuk wā balipriya chiriyān ghosnā banātī haiñ aur apne bachchon ko sevī haiñ.

F.

FABLE, n. (L. *fabula*) a feigned story, a fiction; v. to feign, to write fiction—*Qissa, afsāna, naql; v. naql k.* qissa likhnā yā kahnā—Kahānī, mithyākathā, mithyā-rachanā, prabandhakalpanā; v. kalpanā k., kahānī kahnā, mithyākathā kahnā, kahānī wā mithyākathā likhnā. [kathā meñ kahā huā.

FABLED, p. a. celebrated in fables—*Qisse yā naql meñ kuhā-gayā*—Kahānī wā mithyā-

FABLER, n. a writer or teller of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil, qissa-go*—Kahānī likhne w., mithyākathārachak, kahānī kahne w., mithyākathā kahne w.

FAB'ULOUS, n. a writer of fables—*Afsāna-sāz, qissa-nawīs, naql-gar, nāqil*—Kahānī-rachak, mithyākathārachak. [mithyākathāmay, kritrim, kalpit, bandyā huā.

FAB'ULOUS, a. full of fables, feigned—*Qissa-pur, sākhā*—Kahānī se bharā huā, mi-

FAB'ULOUS-LY, ad. in a fabulous manner—*Qissa-pur yā sākhā taur se*—Mithyākathāmay rūp se, kritrim prakār se, kalpanāpūrvak. [mayatwa, kritrimatwa, kalpitatwa.

FAB'ULOUSNESS, n. quality of being fabulous—*Qissa-purī, sākhāgi*—Mithyākathā-

FAB'RIC, n. (L. *faber*) a building, a structure, a manufacture; v. to build—*Imarat, makān, havelī, sākhī yā banāwat, kaprā*; v. 'imarat banānā—Ghar, griha, bhawan, dhām, sālā, nirmān, ākṛitī, vastra; v. ghar wā griha banānā.

FAB'RICATE, v. to build, to construct, to forge—*Imarat banānā, ta'mīr k.*, banānā, sākhī k.—Ghar uṭhānā, nirmān k., garhnā, kalpanā k., mithyārachanā k.

FAB'RI-CÅTION, n. act of building, construction—*Ta'mīr, sākhī, banāwat*—Grihanirmān, nirmatī, rachanā, kalpanā. [nirmānākārī, rachak.

FAB'RI-CÅTOR, n. one who fabricates—*Ta'mīr k. w.*, banāne w.—Ghar uṭhāne w.,

FACE, n. (L. *facies*) the visage, the countenance, the surface, the front, appearance,

boldness; v. to turn the face, to meet in front, to oppose with confidence, to stand opposite to, to cover—*Chikra, rukh, rú, sath, agwára^b, pesh, sirat, manzar, dilerí, shokhí; v. rukh pherná, dú-ba-dú h., rú-ba-rú h., muqábalá k., muqábil h., dhánpná^b*—*Munh, mukh, vadan, ánan, prishth, pith, tal, ágá, sámna, akár, rūp, dhithái; v. munh phorná, sámne wá sammukh milná, sámna k., sammukh h., sámne h., dhákná, ávrit k.* [Oriha wá ghar ká ágá.]

FAÇADE^a, n. the front of a building—*Imárat ká rukh yá pesh, ghar ká agwára^b*—

FAÇET, n. a small surface, a little face—*Ek chhotí sath, ek chhotá chikra*—*Chhotí prishth, kan, chhotá munh.*

FAÇIAL, a. pertaining to the face—*Chikre ke muto'alliq*—*Mukhasambandhí, munh ká.*

FAÇING, n. a covering, ornamental covering—*Poshish yá gor, zebáish ke tiye poshish, sámna yá astur-kári*—*Ávaran wá vastrañchal, sobhá ke nimitta ávaran mukh wa upalepan.*

FAÇECLOTH, n. a cloth laid over the face of a corpse—*Ek kaprá jo murde ke chikre par rakkhá jatá hai*—*Ek vastrá jo sav wá uritásarir ke munh par dhará jatá hai.*

FAÇEPAINTING, n. the art of painting portrait—*Tusvir khúkhuc ká fann, rung-sázi, 'ilm-i-muqáshí, taswir kashí*—*Chitra khúkhuc ki vidyá.*

FAÇÈTE^a, a. (L. *facet*) cheerful, witty—*Khush-mizáj, khurrám, zaríf, latifa-go*—*Prasanna, ávandit, anandí, rasik.* [Ámundí, prasanna, bahor, thathol, rasik.]

FAÇETIOUS, a. merry, jocular, witty—*Khush, khush-tabí, thathie-báz, latifa go, zaríf*—

FAÇETIOUSLY, ad. merrily, wittily—*Khush se, khush-tabí se, latifa-go se, zaráfat se, latifan*—*Anand se, prasannatá se, rasik prakár se, thatholi se.*

FAÇETIOUSNESS, n. cheerful wit, mirth—*Zaráfat, latifa go, khush-tabí, khurrámí, khushi*—*Rasikatí, rasikátwa, ullasatí, ullis, harsh, pranod, namna, mridin, anukul.*

FACÍLE, a. (L. *facilis*) easy, pliant—*Ásán, sahí, narm, malám*—*Sugam, susádhya,*

FACÍLELY, ad. easily, pliantly—*Ásani se, narmi yá malágamat se*—*Sugamatá se, susádhya rup se, namratá wá mridutá se, anukulatá se.* [Íti wá anukulatá.]

FACÍLENESS, n. easiness to be persuaded—*Mál hone ki ásaní*—*Mán jáne ki sugama-*

FACÍLITATE, v. to make easy—*Ásán yá sahí k.*—*Sugam wá susádhya k., sukar k.*

FACÍLITATION, n. the act of making easy—*Ásán k.*—*Sugamakaran, sukar k.*

FACÍLITY, n. easiness, readiness, dexterity, ready compliance, easiness of access—*Ásani, ásanigat, subhigat, tayyári, maláka, shísh-kári, ást-cháláki, tezi, hosh-qúrí, há-ásani yá fawzan razá-mandi, malágamat, khulq, insánigat*—*Sugamatá, susádhya, pratyuppannatá, prastutwa, dakshatá, karadákshatá, anukulatá, anurodhatá, shishtatá, shishucharan, mridutá.* [Íti-á, dushit, kursit.]

FACÍN'OROUS, a. (L. *facinus*) atrociously wicked—*Niháyat kharáb, bad-zát*—*Páp-*

FACT, n. (L. *factum*) a thing done, reality, deed, truth—*Fíl, haqiqat, ash, máhiyat, kárm, harakat, rásti, kufiyat*—*Kárm, tatwa, karm, kritavasun, satyatá, yathárthatá.*

FAC'TION, n. a party in a state, dissension—*Jamát jo kisi saltanat mein hoti hai, mulki fariq, fasad, fitna*—*Rájya mein tar wá dal, virodh, dwardwa, bhed.* [wa dal ká jan.]

FAC'TION-ARY, n. one of a faction—*Saltanat mein ek fariq ká shukhs*—*Rájya mein ek tar*

FAC'TION-IST, n. one who promotes faction—*Fitna-angez yá fusádí shukhs*—*Kalahakári, upadravi.*

FAC'TIOUS, a. given to faction, turbulent—*Fitna-angez, muftari, muftid, fusád, fatariyá*

FAC'TIOUSLY, ad. in a factious manner—*Fitna-angez se, fusád se*—*Bakhere se, upa-*

FAC'TIOUSNESS, n. inclination to faction—*Fitna-angez, muftidí*—*Kalahakáritwa,*

FAC'TITIOUS, a. made by art, artificial—*Amali, tayladi, masnu, rákhta*—*Kritrim, kalpit, rachit, silpik, silpanirmit.* [dusre ki or se kámkáji.]

FAC'TOR, n. an agent for another—*Gumáshta, kár-kun, náib kárandá*—*Pratinidhi,*

FAC'TORY, n. a house or residence of factors, the body of factors in a place, a place where any thing is made—*Kothi^b, kisi jagah mein gumáshton yá kár-kunon ki jamát, kár-khána*—*Árhat ká ghar, wah ghar jismein dusre ki or se kámkáji tikáin, kisi sth in mein dusre ki or se kámkájiyon wá pratinidhiyon ká samúh, wah sthan jis-*

FAC'TURE, n. the act or manner of making—*Banáne ká fann yá hunar*—*Banáne ki*

FAC'TULTY, n. a power of mind or body, ability, dexterity, a body of professional men—*Zihni yá badni quwat, isti dáad, tiyáqat, qabiliyat, hosh-yári, kisi fann ke ustádon ká firqá*—*Man wá sarir ki shakti, योग्यता, dakshatá, nipunatá, vyavasáiyon ki mandali,*

FAC'TORY, n. an exact copy—*Thik-naql*—*Yatháarth pratilipi, thik hastáksharaprat-*

FAC'TORY, n. a servant employed to do all kinds of work—*Har-kári, wah naukár jis se sab tarah ká kám anjám ho-sake, har-bábi*—*Sarvakarmá, sarvakarmakar, sab kám k. w.* [Vákpattu, vágí.]

FACUND, a. (L. *facundus*) eloquent—*Lassán, fasih, shirin-sabán, sukhán-dán*—

FADE, v. (L. *vado* ?) to lose colour, to wither, to languish, to vanish; a. faint—*Utar-jáwá^b,*

phikā ho-jānā^b, murjānā^b, kumhlānā yā kv ilānā^b, dublā h^b, ur-jānā^b, jālā-rahnā^b.

FADE LESS, *a.* not liable to fade—*Jo murjāy kumhlāy yā jhurāy nahū^b.*

FAD ING-NESS, *n.* liability to fade—*Zawāl-pazīri*—Kshayishputā.

FAD Y, *a.* wearing away, decaying—*Kumhlāyā^b, murjāyā^b, utarā yā phikā^b.* [milnā.

FAD GE, *v.* (S. *fegan*) to suit, to agree—*Murāfiq h., mutābiq h., mutāfiq h.*—Thik h.,

FAD CES. See **FECS**.

FAG, *v.* (L. *fatigo*) to grow weary, to drudge; *n.* one who works hard, a slave—*Thaknā^b, māida h., mihtat k.; n. saht mihtat k. v., gulām*—Thausnā, thauss jānā, ati parisram k.; *n.* ati sram se nichakarnakūrī, dās, tahlud.

FAG END, *n.* the end of a web or rope, the refuse or meaner part of any thing—*Kisī pārehe yā rasse kā kanāra, fuzla, kisi chī kā khurāb hissa*—Kisī thūn wā rasse kā chhor wā tūnk, nchchihisht, avasishit, kisi vastu kā kutsit bhāg.

FAG OT, *n.* (W. *fagot*) a bundle of sticks for fuel; *v.* to tie up—*Jalāni lakrī ki dātī^b, mīchan ki lakrī ki dātī, āntī^b, āntigā^b* : *v. āntigānā^b, bāndhnā^b.*

FAIL, *v.* (L. *fallō*) to be deficient, to cease, to decay, to miss, to miscarry, to desert, to disappoint; *n.* deficiency, omission, miscarriage—*Kam h., wāgis h., qarir h., manqī^b h., manqī^b h., mā-dim h., zurāl h., ghatnā^b, khatī^b h., ghatī^b pārnā, nā-rast h., kār-qar wā h., kāmgāb nā h., tark k., nā-murād k., yā h., mubrām k., yā h., nā-tarwad k., yā h.; n. kamī, kamī, kotābī, qillat, tark, gāhī, gūlat, qalam-amlāzī, nā-rastī, nā-sar-bacāhī, bad-ānjāmī*—Nym h., nivrīta h., jātirahut, rah jintī, nashī h., dhalnā, kshay h., chukrī, chūk k., siddhī nā h., nishphal h., vyarth h., chhor dī, tyāg k., nirs k. wā h.; *n.* nyūmatā, totā, trutī, tyāg, asevan, amanushthān, asiddhī, nishphalātī. [Nymatā, ghatī, dosh, aparādhī, agun.

FAIL ING, *n.* deficiency, fault, lapse—*Kotāhī, kamī, qarir, ghatī, tūpī, wāgis, ghatī*—

FAIL URE, *n.* deficiency, cessation, omission, insolvency, a lapse, a fault—*Kotāhī, kamī, manqī^b, inqītā^b, qūbat, khatī, bad-ānjāmī, nā-tārī, darāligā h., darāligā pārnā^b, nā-kām-gāb, tūpī, qarir*—Nyūmatā ghatī, chitī, totā, nivrīta, hūmatā, lōp, parit-tyāg, asevan, amanushthān, parik-ūgatī, grīhachand, a dādhī, aparādhī, dosh.

FAL N, *a.* (S. *fālan*) glad; *adj.* gaily—*Khush, mīchān*; *n.* *khush se*—Praphullachittā, tūst; *adj.* tūstī se, ānand wā ānand se, relchhāpūrvak.

FAL T, *v.* (Fr. *faul*) to decay, to grow feeble, to sink motionless and senseless; *a.* languid, weak, cowardly, dejected—*Zarāl h., tūmā, wā h., sust yā afārda h., gāh h., nā-tarwā h., zōif h., b. tōh h., qash mīch āntī, b. kōst h.*; *n.* māida, mīghī, nā-tarwā, zōif, buz-dil, afsardā, dīl qūr—Murjānā, ghatī, jatirahut, yā jīnā, nīrbal wā sīthil b., sattwarahit h., murchchhīgat h., murchchhī h.; *a.* mlōn glān, klōt, sīthilabāl, nīrbal, darpoknī, kāyar, nēlis vishīti wā dānāmāch. [Nyūmatā.

FAL T ING, *n.* a swoon, syncope—*Goshī, gashī, be-hoshī*—Murchchhī, chitāmāhī, chaitā-

FAL T ISH, *a.* somewhat faint—*Kuchh gash mīch, kise-qarir be-hosh yā māida*—Ishad-murchchhī, kuchh sīthil wā nīrbal.

FAL T ISH-NESS, *n.* slight degree of faintness—*Thōp gashī, kisi qārīr be-hoshī yā nā-tarwā*—Kuchh mlōn glānī dāurbalya wā āngasū lūlyā, kuchh murchchhī.

FAL T LY, *adj.* feebly, languidly, timorously—*Zōif se, nā-tarwā se, sustī se, dīl qārī se*—Dāurbalya se, sīthilātī se, dhūm, mlōnī wā glānī se, kāyarpan se, dārpoknepan se.

FAL T NESS, *n.* the state of being faint—*Zōif nā-tarwā, gosh, sustī, dīl qārī, buz-dīl*—Dāurbalya, mlōnī, glānī, sīthilātī, murchchhī, māndatī, nēlis, kāyarpan.

FAL TY, *a.* weak, feeble, languid—*Kom-zor, zōif, nā-tarwā, sust*—Nīrbal, sattwarahit, sīthilabāl, sīthilīng, mlōn, glān, dhūmā.

FAL T HEART ED, *a.* timorous, cowardly—*Baz-dīl, kuchchā-dīl, dārpoknā^b*—Kāyar, kātar.

FAL T HEART ED-LY, *adj.* timorously—*Baz-dīlī se*—Kāyarpan se, kātaratī se.

FAL T HEART ED NESS, *n.* cowardice—*Baz-dīlī*—Kāyarpan, kātaratī.

FAIR, *a.* (S. *fāgerī*) beautiful, white, clear, favourable, equal, just, open, mild, civil; *adj.* openly, civilly, gently, equitably, on good terms; *n.* the female sex—*Khīb-sīrat, shakīl, hasīn, safīd^b, gul-rā, safī, b. nērad, murāfiq, māqūd, wājib, rast, ādil, imān-dār, khalāsā, khatā^b, mālām, narm, khatī^b* : *adj.* zūhirnā, safī-safī, safī se, bī-akhilāq, mul-yamat se, ādī se, insāfīn, dostānā, bā-murāfiqat : *n.* auratī yā auratīn, mastā-rāt—Surūp, rūpawān, gorā, gauravār swachchhā, nīrmal, vīmal, anukūl, sam, saral, nyāyā, nyāyavartī, sīdhī, mīridū, komal, nāpā, sīstī : *adj.* khulī khulā, saral-rūp se, sīstīyatā se, mīridutā wā nāmratā se, nyāy se, yathānyāy, prīti se, maitrī se; *n.* ramānigau, strīyān, strīyarg.

FAIR LY, *adj.* beautifully, commodiously, openly, candidly, justly, completely—*Khīb-sīratī se, mūnā-sabā se, safī se, mukhlisānā, safī-dīlī se, rāstī se, insāf se, tamānī se, bī-l-kull*—Sundaratā se, sulhite se, khulī khulī, pratyaksharūp se, saralatāpūrvak, bīnā kapāt, yathānyāy, dharm se, sampūrn rūp se.

FAIR NESS, *n.* beauty, honesty, clearness—*Khīb-sīratī, husn, imān-dārī, rāst-bāzī, safī-dīlī, shaffāfī, scfāī, gorā^b*—Lāvānyā, saundaryā, kāntī, kharāī, sachautī, dharmyatā, nyāyatā, nishkapātāwā, swachchhatā, nirmalatā, vīnalatā, gorāpan, sūklatā.

FAIR'SPO-KEN, *a.* civil, courteous, plausible—*Shirtā-zabān, khalīq, khush-akhīāq, charb-zabān, rāstī-numā, namāishī*—Priyavādī, śisht, sabhya, satyābhāsarup, ābhāsavādī.

FAIR, *n.* (L. *forum* ?) a stated market—*Melū^h, hāt^h, hāth, penth^h*.

FAIR'ING, *n.* a present given at a fair—*Mele yā hāt meñ jo tuha diya jāy*—Mele wā hāt meñ jo bheñt di jāy.

FAIR'Y, *n.* (Fr. *fée*) a kind of fabled being or spirit, an elf, an enchantress; *a.* belonging to fairies, given by fairies—*Pari, pari zūd, shaitān, jinn, jādū-garnt, sāhira; a. pariyoñ se mansūb yā muta'alliq, pariyoñ kā diya huā*—Yogini, māyini, rākshasi, bhūt, rākshas, tōnahin; *a.* paśīchik, yoginisambandhi, yoginiyōñ wā rākshasōñ kā diya huā.

FAITH, *n.* (L. *fides*) belief, trust, confidence, fidelity, honour, sincerity, doctrine believed, revealed truth—*Ṭiqād, imān, i'timād, i'tibār, diyānat, waḡ, qaul, qarār, hurmat, sidq, rāstī, 'aqida, mazhab, 'Isāī dīn*—Viśwās, bharosā, nischay, pratyay, sachāī, kharāī, vachan, pratishthā, sachautī, satyatā, mat, panth, path, śaī dharma.

FAITH'FUL, *a.* firm in belief, loyal, constant, upright, true, worthy of belief—*Dīn-dār, waḡ-dār, namak-halāl, imān-dār, mutadaiyīn, diyānat-dār, rāst-bāz, sādiq, mu'tabar, mu'tamad*—Dharmik, dharmimān, śraddhāwān, prabhūbhakt, driṇ, kharā, satyātmd, sachchā, viśwāsya, viśwāsaniy.

FAITH'FUL-LY, *ad.* in a faithful manner—*Diyānat se, sadāgat se, waḡ-dārī se, rāstī se, sidq se*—Bhaktī se, driṇbhābhaktī se, kharāī se, sachāī se, śraddhāpūrvak, yathār-tharūp se.

FAITH'FUL-NESS, *n.* honesty, veracity, loyalty—*Diyānat-dārī, waḡ-dārī, rāstī, imāndārī, namak halāl, fermān bardārī*—Kharāī, sachautī, sachāī, driṇbhābhaktī, prabhūbhaktī.

FAITH'LESS, *a.* without faith, perfidious, disloyal, false, neglectful, deceptive—*Lā-mazhab, be-dīn, be-imān, bad-diyānat, namak harām, be-waḡ, khān, be-murawwat, bad-ahd, be-qaul, siyāh-chashm, farbanda, furebi*—Śradhārahīb, viśwāsghātī, prabhūbhaktihīn, abhaktā, a viśwāsya, mithyāpratijñā, a viśvāhān, pramādi, dhokhā d. w., māyī.

FAITH'LESS-NESS, *n.* want of faith, perfidy—*Be d'ni, lā-mazhabī, dagā-bāzī, namak-harāmī, be-waḡī, bad-ahdī, be-qaul, khīyānat*—A'isāidhā, dharm meñ aśradhā, chhal, kapāt, prabhūbhaktihīnatā, abhaktī, viśwāsghāt, pratijñābhāg, vṛatalopan, chhal. [Yogi, samnyāsī.]

FĀ'KIR, FĀ'QUIR, *n.* (Ar.) a sort of wandering monk or dervis in India—*Faqir*—

FĀL'CHION, *n.* (L. *falx*) a short crooked sword, a scimitar—*Ṭnā, ṭugā*—Kripāñ kharg.

FĀL'GATED, *a.* bent like a sickle, hooked—*Haisue iā terhā^h, jhukā huā^h, terhā^h*.

FĀL'GATION, *n.* crookedness, form of a sickle—*Khamī, kajī, haisue ki sūrat*—Ṭerhāī, vakratā, haisue kā ākār.

FAL'CON, *falcon*, *n.* (L. *falco*) a hawk trained for sport—*Shāhīn, shāh-bāz, bāz, jurrā, bisha, shikra, baharī, bishān*—Mṛigayī i.e. nimitta śikshī śyenapākshī. [pālak.]

FAL'CON-ER, *n.* one who trains hawks—*Shāhīn-parvar, bāz-dār*—Śyenāśikshak, śyena-

FAL'CON-RY, *n.* the art of training hawks—*Shāhīn-parvarī, bāz-dārī*—Śyenāśikshā, śyenapālān.

FĀL'CO NET, *n.* a sort of cannon—*Ek qism ki top*—Ek prakār kā agnyastra.

FĀLD'STOOL, *n.* (*fold, stool* ?) a stool on which the king kneels at his coronation, the chair of a bishop, within the altar, a folding-chair—*Ek tripiṇī jis par bādschāh bar-waḡt tukht-nishīni ke dū-zānā baithtā hai, gije meñ sor-dār dār rījā chautī, ek qism ki chauki jis par insān bā ārām baithtā hai*—Ek tripiṇī jis par rījā rījābhishēk ke samay ghutne tēktī hai, śītibhajanābhawān meñ pradhānadharmādhyaksh ki chauki, ek prakār ki sukhād chauki.

FĀLL, *v.* (S. *feallan*) to drop down, to decline, to decrease, to sink, to ebb, to die, to happen: *p. t. FĒLL, p. p. FĀLLEN*—*Girāw^h, jhuknā^h, kam h., baithnā^h, zavā^h, bhāthigānā^h, waḡt pāwī, waḡī^h h., nūl yā sālir h.*—Paruṇ, gir paruṇ, jharnā, dhalnā, dhuṇnā, dhuṇaknā, ghaṇnā, utarnā, khisāknā, bhāthī lagnā, marnā, ā pārnā, ā jānā, honā.

FĀLL, *n.* the act of falling, overthrow, destruction, diminution, cadence, a cataract, autumn—*Girāw^h, uḡḡādagi, shikast, pūc-mālī, kharāb, tanazzul, gārat, kamī, zavā^h, utār^h, āb-shār, khizān*—Pachhāḡ, patan, pūtan, pūt, dhwañ, vidhwañ, nās, ghaṭī, kahay, nyūnatā, nirjhar, prapūt, varipravāh, saratkāl, jharnā, patijhar.

FĀLL'EN, *n.* one who falls—*Jo girtā hai^h, girne wā^h*.

FĀLL'ING, *n.* act of falling, that which falls—*Girāw^h, pachhār^h, utār^h, jo girtā hai^h*.

FĀLL'ING-SICK-NESS, *n.* epilepsy—*Mirgi, sar*—Apasmār, mīrechhivādy, bhramār.

FAL-LĀ'CIOUS, *a.* (L. *fallō*) producing mistake, deceitful, sophistical—*Galat-kār, hila-āmez, farebi, dhokhā-āmez, jhūthā^h, nakr-āmez*—Bhramajanak, māyī, vañchak, a viśwāsaniy, asatya, mithyā, ābhāsātmd, satyābhāsi.

FAL-LĀ'CIOUS-LY, *ad.* in a fallacious manner—*Makr-āmezi se, hila-bāzi se, fareb se*—Dhokhe se, māyā se, bhramajanak rūp se, jhūthī riti se.

FAL-LÂ'CIUOUS-NESS, *n.* tendency to deceive — *fala-bâzi, makr-âmrazi, farab dene ki ragbat, jhuthâi* — Bhṛāntijanakatwa, vañchakatā, asatyatā.

FAL-LÂ'Q, *n.* deceitful argument, dishonest — *Mugālata, nifāq, talhās, bahs-i-be-haqiqat* — Mithyāhetu, hetwābhās. [bhramapātra, bhramayogyā, vañchaniy.

FAL-LI-BLE, *a.* liable to error — *Mumkinus-sahw, mukhī, khatā-pazīr* — Chūkne yogya, FAL-LI-BLE-ty, *n.* liability to error — *Khatā-pazīrī, sahū-pazīrī, qābilyat-i-khatā* — Chūkne ki yogyatā, bhramayogyatā, vañchaniyatā, bhramasīlatā, mohādīnatā.

FAL-LOW, *a.* (*S. falo*) pale red or yellow, ploughed but not sown, uncultivated; *n.* land ploughed but not sown; *v.* to plough without sowing — *Kuchh surkh yā kuchh zard, jotā huā par boyā nahīn, nā-mazrū*; *n.* jo zamīn jotī gai ho magar boi na gai ho, nā-mazrū zamīn; *v.* jotnā par bonā nahīn — *Kuchh raktavarp wā kuchh pilā, jotā huā parantu boyā nahīn, partī wā partī*; *n.* jo bhūmī jotī gai ho parantu boi na gai ho, bāñjar, partī bhūmī; *v.* jotnā parantu bonā nahīn, pārnā, pūr dīlnā.

FAL-LOW-ING, *n.* act of ploughing without sowing — *Jotnā par bonā nahīn, pārnā*.

FAL-LOW-NESS, *n.* state of being fallow — *Shorīqat, nā-mazrū* — Bāñjarpan, partipan.

FAL-SE, *a.* (*l. falsum*) not true, counterfeit, unfaithful, dishonest, treacherous, unreal; *ad.* not truly, not honestly — *Darog, hātī, taqlīdī, libāsi, be-wafā, but-ahd yā but-gant, but-dīqānat, daqā, khūn, namak-harīm, daqā-bāz, riqā-kār, kāzīb, muzaw-wir, nā-rast, laqā*; *ad.* darog se, nā-rāstī se, daqā-fuslī se, daqā-bāzī yā be-wafāī se, be-imānī se — *Jhuthā, khotā, kritrim, adharmī, kapatī, chhalī, vīśwāsghātī, avāstāv, asatya*; *ad.* jhuthmūth, mithyā, asatya, adharm wī kapāt se.

FAL-SE-HOOD, *n.* want of truth, dishonesty, treachery, a lie, a false assertion, counterfeit — *Darog, but-dīqānatī, be-imānī, daqā-bāzī, daqā-fuslī, khīqānat, kizb, jhuthā gant, makr, taqlīd, jīl sū-i, farab* — Asatyatā jhuthī, adharm, chhal, kapāt, vīśwāsghāt, asatya, jhuth, jhuth hūk, vyāj, kutātā, dhokhā.

FAL-SE-LY, *ad.* not truly, perfidiously — *Darog se, nā-rāstī se, daqā-bāzī se, riqā-kārī se* — Jhuthmūth, mithyā, asatya, kapāt wī adharm se.

FAL-SE-NESS, *n.* want of truth, deceit, perfidy — *Darog, farab, daqā-bāzī, riqā-kārī* — Jhuth wī jhuthī, asatyatā, chhal, kapāt, vīśwāsghāt.

FAL-SIFY, *v.* to prove false, to counterfeit, to violate, to tell lies — *Darog thahrānā, jhuthā sūbī k., taqlīdī k., libāsi k., muqallīdī k., fasāh k., radd k., darog kahūnā* — Jhuthā thahrānā, jhuthhāt, kritrim k., banānā banānī, torī, jhuth bolnā.

FAL-SI-FI-CATION, *n.* the act of falsifying — *Jhuthhālā, tor-dālnā, banānā banānā*.

FAL-SI-FI-CATOR, *n.* one who falsifies — *Jhuth bolne w., taqlīdī yā libāsi k. w., muqallīd, radd k. w.* — Mithyābhrīshi, kapatakārī, jhuthā banāne w., tor dālnē w.

FAL-SI-FI-ER, *n.* one who falsifies — *Jhuthā sūbī k. w., taqlīdī yā libāsi banāne w., muqallīd, darog-w.* — Jhuthhālne w., kritrim banāne w., mithyābhrīshi, jhuthā.

FAL-SI-TY, *n.* an untruth, a lie, an error — *Nā-rāstī, darog, qab-ī, khatī* — Asatya, jhuth, chūk, bhūl.

FAL-SET'TO, *n.* (*It.*) a feigned voice — *Sikhta-āwāz, banāī hū āwāz* — Banānā swar.

FALSE-FACED, *a.* hypocritical, deceitful — *Riqā-kār, makkār, farabī, daqā-bāz* — Dambhī, kapatī, chhalī. [kapatī, chhalī.

FALSE-HEARTED, *a.* treacherous, perfidious — *Daqā-bāz, khūn, be-imān* — Vīśwāsghātī,

FALSE-HEARTED-NESS, *n.* perfidiousness — *Daqā-bāzī, riqā-kārī, khīqānat* — Kapāt, chhal, vīśwāsghāt.

FAL-TER, *v.* (*l. fallo*) to hesitate in speech, to fail, to tremble — *Haklānā, laybarānā, hichkichānā, larkhānā, totlānā, chūknā, kāpnā, thartharānā yā tharthārānā*.

FAL-TER-ING, *n.* feebleness, deficiency — *Nā-tawān, zu'f, kam-zorī, wuq, kamī* — Nir-balatā, sattwahīnatī, nyūnatī, totī.

FAL-TER-ING-LY, *ad.* with hesitation or difficulty — *Luknat se, hichkichānā se, dush-wārī se* — Hakkhāt yā totlānā se, kathīnatī se.

FAME, *n.* (*l. fama*) renown, report, rumour; *v.* to make famous, to report — *Nām-wārī, nām, shukrat, afwāh*; *v.* nām-wār k., mashhūr k., shukra k. — Yās, khyātī, kirtī, lūhā, charchā, lokavārtā; *v.* yāsī wā prasiddhī k., lūhā wā charchā k.

FAMED, *p. a.* renowned, celebrated — *Mashhūr, nām-wār, ma'rūf* — Prasiddh, yāsī, nāmī, vikhyāt, kirtimān. [akirtimān, yasahīn.

FAME-LESS, *a.* having no fame, without renown — *Gair-mashhūr, nā-nām-wār* — Aprasiddh.

FAMOUS, *a.* renowned, celebrated, noted — *Nām-dār, nām-wār, mashhūr, ma'rūf, namūn, ālam-nashr* — Prasiddh, vikhyāt, nāmī, yasaswī, yāsī, kirtimān.

FAMOUS-LY, *ad.* with great renown — *Shukrat se, nām-wārī se* — Kirtī se, yās se, prasiddharūp se. [prasiddhī, yasaswītī, kirtimattwa.

FAMOUS-NESS, *n.* renown, celebrity — *Shukrat, nām-dārī, nām-wārī* — Vikhyātī, nām,

FAM'I-LY, *n.* (*l. familia*) a household, a race, a generation, a class — *Gharānā, ghar-bār, 'iyāl-atfāl, āl-o-'iyāl, khāndān, qaum, nasab, nasl, muht, zāt, jins, qism, qabīl* — Kutumb, kurmā, kumbā, grihajan, kul, vanā, gotra, santatī, pīrī, jātī, varg.

FA-MĪL'AR, *a.* domestic, affable, free, well known, accustomed, common; *n.* an intimate, a demon — *Khānagi, gharāū^b, halim, khush-go, murawwātī, be-takalluf, khālā-mālā, mā'rūf, mā'lūm, rasmi, mā'mūl, 'amm, rūjī, mālūf*; *n.* āshnā, dost, shaitān — *Grihaj, kutumbasambandhī, śisht, suśil, priyavādī, komalasavabhāva, nirgaurav, ādarahin, milā julā, prasiddh, suvidit, abhyast, sādhanā, prākṛit, laukik*; *n.* suhrīd, superichit, mitra, bhūt, piśāch.

FA-MĪL'AR-ĪTY, *n.* intimate converse, acquaintance, affability, easy intercourse — *Irti-bāt, ikhtilāt, suhbat, raht, wāqifiyat, āshnāt, husn-i-khulq, kilm, mulāyamat, be-takallufī* — *Susānsarg, āsāg, parichay, parijñān, suśilātā, śishtatā, gauravahinatā, abhiganyatā, gharānū*. [parichay k., abhyast k., niranter abhyās se sugam k.]

FA-MĪL'AR-IZE, *v.* to make familiar — *Kho gar k, 'ādī k, rahtī k*. — *Sūlhanā, hilānā, FA-MĪL'AR-ĪY*, *ad.* in a familiar manner — *Be-takallufāna, āshnāi se, āsānī se* — *Binā gaurav, ghargharantī se, chiramitravat, sadā ke mitra surikhā, sugamātī se*.

FAM'INE, *n.* (L. *fames*) scarcity of food — *Qaht, girānī* — *Ākāl, durbhiksh, mahaṅgi*.

FAM'ISH, *v.* to die of hunger, to starve — *Bhūkhoī marnā^b, bhūkhoī marnā^b*.

FAM'ISH-MENT, *n.* extreme hunger or thirst — *Baṛī bhūkḥ gā pās^b*.

FAN, *n.* (S. *fān*) an instrument used by ladies to cool themselves, an instrument used to winnow corn; *v.* to cool with a fan, to ventilate, to winnow — *Hāth-pankhā^b, pankhā^b, benā^b, siṛ^b*; *v.* *pankhā k^b, benā dulanā^b, wāṛ se thandā k^b, phatakā^b, pachhā^b*.

FAN'NER, *n.* one that fans — *Pankhā k. w^b, benā dulanē w^b, pachhōne w^b*.

FA-NĀT'IC, **FA-NĀT'ICAL**, *a.* (Gr. *phaino*) wildly enthusiastic — *Muta'assib, majzūb* — *Ātīsraddhāvyaṅṛ, devadhaktiyyagrā, uttapābuddhī, uchchāyabuddhī*.

FA-NĀT'IC, *n.* a wild enthus last, a visionary — *Majzūb, muta'assib, āhlāt, khayāl-fāsid, man-maujī* — *Ātīśyadevabhaktaseunnāh jan, mithyābhaktiūnā, laharī wā tarāngī jan*.

FA-NĀT'ICAL-LY, *ad.* with wild enthusiasm — *Tā'assub, se, dīnī-harārat se* — *Devadhaktiyyagrātī se, ātibhaktiyyagrātī se, ātīsraddhāprayukt īmmattatā se*.

FA-NĀT'ICAL-NESS, *n.* religious frenzy — *Tā'assub, dīnī harārat* — *Ātīsraddhāprayukt īmmattatā, ātibhaktiyyagrātī*. [īmmattatā, ātibhaktiyyagrātī, ātīsraddhāvyaṅṛātī]

FA-NĀT'ICISM, *n.* wild enthusiasm — *Tā'assub, dīnī-harārat* — *Ātīsraddhāprayukt, īmmattatā*.

FAN'CY, *n.* (Gr. *phaino*) the power of forming images in the mind, a notion, taste, inclination, whim; *v.* to figure in the mind, to imagine, to like — *Khayāl, tasawwur, wahm, tarakkhum, qiyās, sulq, shawq, pasand, mail, talak^b, man-mauj, manj*; *v.* *tasawwur k., khayāl k., chāhna^b* — *Kāṇānī-śakti, bhāvanā, manogā, kalpanā, chintā, dhāt, dāul, ruḥ, chād, lahar, tarāng*; *v.* *bhāvanā k., kalpanā k., chintā k., aṭkal k., jī daupnā, lahrīyānā, rijhānā*.

FAN'CI-FUL, *a.* dictated or influenced by fancy, imaginative, visionary, whimsical — *Khayālī, qiyāsī, wahmī, gumānī, tasawwur, tarakkhum, talawwur mizāj, har-dam-khayālī* — *Mānasik, manahkalpī, parikalpā, bhāvanāpār, avāstāvik, manobhav, manoj, amūlak, laharī, tarāngī, chapal, kol*.

FAN'CI-FUL-LY, *ad.* in a fanciful manner — *Khayāl se, tarakkhum se, gumān se, lahar se^b* — *Kāṇānik prakār se, anarthakachintāpūrvak, buddhichāpalya se, tarāng se*.

FAN'CI-FUL-NESS, *n.* the being fanciful — *Khayālī-pan, watarakkhīmī, talawwur-mizājī, qiyāsī hone ki hālāt* — *Māyāvātīwa, mithyāsānkāḥayātīwa, manolaulya, lolābuddhitwa*.

FAN'CY-FRAMED, *a.* created by fancy — *Gumānī, qiyāsī, khayālī* — *Manahkalpī, mānasij, manoj, manorathasrisht, mānasik*.

FAN'CY-FREE, *a.* free from the power of love — *Ishq gā muhabbat ki tāqut se āzād, be-ishq* — *Amurūg wā kām ki śakti se mukt, pratīśaktirahit*.

FAN'CY-MON-GER, *n.* one who deals in tricks of imagination — *Man-maujī, khayālī* — *Tarāngī wā laharī jan*. [buddhī]

FAN'CY-SICK, *a.* unsound in the imagination — *Khalat-damāq, wahm-zada* — *Vikṛita-FANE*, *n.* (L. *fannus*) a temple — *Girja, dewāl^b, masjid* — *Devūlay, mandap, mandir*.

FAN'FARE, *n.* (Fr.) a flourish of trumpets — *Turhīyōn kī bajānā^b*.

FAN'FA-ROUS, *n.* a bully, a blusterer — *Kallū-zan, shekhī-bāz, khud-farosh, lāf-zan, akay-fān* — *Parphariyā, phakorā, batphakorā, phānkṛā*.

FAN'FA-RO-NADE, *n.* bluster, parade — *Kallū-zanī, lāf-zanī, khud-faroshī, khud-sūzī, shekhī* — *Gidarbhabkī, bahdarghurkī, tīmām, thātāt, sitāī, apnī barāī*.

FANG, *v.* (S. *fangan*) to seize, to catch; *n.* the tusk of an animal, a claw or talon — *Pakarnā^b, dharnā^b*; *n.* *nāb, bīr^b, panja, nākhun, barā dānt^b, khāḡ^b, nakh^b, naḡh^b*.

FANGED, *a.* furnished with fangs — *Nāb-dār, bīr-dār, panje-dār, nākhun-dār* — *Khagailā, bare dānt w., dirghadantī nakhī, naḡh w.*

FANG'LESS, *a.* without fangs, toothless — *Be-nāb, be-bīr, be-panje, be-nākhun* — *Bin khāḡ kā, nirdant, nakhahin*. [kā udyog, nīrarthak cheshtī]

FAN'GLE, *n.* (S. *fangan*) a silly attempt — *Nikammi koshīsh, be-wuqūfī ki sa'ī* — *Mūrkhatā*

FAN'GLEN, *a.* gaudy, ridiculously showy — *Bhāṛkīlā^b, be-hūda, zahīr-numā, numāishī* — *Chatkīlā, upatāṅg, bharāngī, dikhāū, ādambarī*.

FAN'NEL, FAN'ON, *n.* (Fr. *fanon*) an ornament like a scarf worn by a priest—*Pádrí ke orhne ke do-patte ki qism ká kaprá*—Dharmádhiakári ká ekpatá.

FAN'TA-SY, *n.* (Gr. *phaino*) fancy, imagination, idea, humour; *v.* to like—*Khayál, qiyás, gumán, wahm, namúd-be-búd, man-mauj*; *v.* *cháhná*^h—Bhāvaná, kalpaná, chintá, taraṅg, lahar.

FAN'TA-STD, *a.* filled with fancies—*Wahmí, har-dam-khayáli*—Vrithāvasanāakári, bhā-

FAN-TÁS'TIC, **FAN-TÁS'TIC-AL**, *a.* irrational, imaginary, fanciful, whimsical, capricious—*Be-aql, be-húda, qiyási, khayáli, wahmí, maskharána, har-dam-khayáli, talawun-mizáj, be-garár*—Buddhihín, nyāvaruddh, asāngat, mānasik, manahkalpit, mānasij, lahari, taraṅgi, ochhí chibāwli, chhinakbuddhi, chalachitta, asthír, lol.

FAN-TÁS'TIC, *n.* a whimsical person—*Lahrí^h, taraṅgi^h*.

FAN-TÁS'TIC-AL-LY, *ad.* in a fantastic manner—*Be-húda-qiyási yá maskharána-taur se, talawun-mizáj se*—Asāngat bhāv se, mānasik lahari wá lol riti se, ochhepan se, chibāwlepan se, aparipatá se, manolaulya se.

FAN-TÁS'TIC-AL-NESS, **FAN-TÁS'TIC-NESS**, *n.* humorousness, whimsicalness, caprice—*Maskhará-pun, talawun-mizáj, be-sabáti, har-dam-khayáli, man-mauj*—Bhāshāi, aparipatá, taraṅgi, lahar, chibāwli, ochhípan, chibāwlipan, manolaulya.

FAN-TÁS'TIC-LY *ad.* whimsically, irrationally—*Talawun-mizáj se, be-sabáti se, be-húda-gi se*—Lahar se, taraṅg se, ochhepan se, chibāwlepan se, asāngat rūp se.

FAN'TOM. See PHANTOM.

FÁ'QUIR. See FAKIR.

FÁR, *a.* (S. *fēr*) distant, remote: *ad.* at a distance, remotely, in great part, by many degrees, to a certain point—*Dúr^h, ba'id^h*; *ad.* *dúr^h, ba'id^h, ziyáda, bare miqdár meṁ, kisi khāss dūrje tak*—Dūrasth, dūravartí; *ad.* antar par, tappe par, palle par, bahut, atyant, atisay, kisi vishesh purimán tak.

FÁR'MOST, *a.* most distant, remotest—*Sab se dūr^h, bahut hī dūr^h*.

FÁR'NESS, *n.* distance, remoteness—*Dūr^h, pall^h, tappá^h*.

FÁR'THER, *a.* more remote: *ad.* more remotely—*Ba'id-tar*; *ad.* *ziyáda dūr yá ba'id*—Aur dūr, dūratar; *ad.* dūratar, aur dūr.

FÁR'THEST, *a.* most distant or remote: *ad.* at or to the greatest distance—*Dūr-tarín*; *ad.* *nihāyat tafārut par yá tak*—Dūratam, sab se dūr; *ad.* atyant dūri par wá paryant.

FÁR'FUTCHED, *a.* brought from a remote place, studiously sought, forced, strained—*Dūr se láyá huá^h, gaur-ekhawz se talásh, kiya gayá, bari diyyat se láyá huá, bare taraddud se nikálá huá, ba'idu-l-fahm*—Dūr se láyá gayá, klishí, pratiyatnapūrv, khīnekhānchār kiya gayá, kriitrín, asambhav.

FÁR'CE, *v.* (L. *farce*) to stuff, to fill with mingled ingredients, to swell out; *n.* a ludicrous play—*Thāsná^h, bharná^h, phulāná^h*; *n.* *sawāṅg^h, pekkná^h, bhāshā^h, pekkhne ká khel^h*.

FÁR'CI-CAL, *a.* belonging to a farce, ludicrous—*Naql-Jāzi yá sawāṅg ke muta'alliq, tabassum-āwar, mustahzír, khanda-angez*—Sawāṅg wá pekkhne ká sambandhí, sawāṅgi, hāsakar, upahāsyā, risik. [se, hāsakar wá upahāsyā hīw se, sawāṅg se.

FÁR'CI-CAL-LY *ad.* in farcical manner—*Sawāṅg ke taur se, tabassum āwarí se*—Pekkhne

FÁR'CIING, *n.* stuffing, forced meat—*Masālih. masālih dār gosht*—Vayāñjan, vyañjana-yuktamāis.

FÁR'DEL, *n.* (Fr. *fardeau*) a bundle, a little pack; *v.* to make up in bundles—*Guthrí^h*,

FÁRE, *v.* (S. *farén*) to go, to pass, to travel, to happen well or ill, to be in any state good or bad, to feel, to eat; *n.* price of conveyance, food, provisions—*Jāná^h, guzar-ná, safar yá safir k., wāj^h k., wuqū^h meṁ aná, angút bar-w k., khāná píná^h*; *n.* *khushí yá turí k. rást se jāne ke liye mukab ká kirāya, khāná^h, khene^h, kirāya, khāná^h, khurák, khurāsh*—Chālót, gamau k., yātrá wá bhramṇ k., bitná, ā parná, nibāhná, dīn kátrín, bhojan k., áhár k.; *n.* thal wá jal ke mārg se jāne meṁ parohan ká bhār, taramūlya, tárik, bhojan, áhár, bhakshya, khādya, sāmagri.

FÁRE-WELL, *ad.* adieu, the parting compliment—*Rukhsat ke waqt ká salám, al-widá^h, widá^h, Khudá háfte*—Biddá ke samay meṁ kusālavíd wá prāptán.

FÁRE-WELL, **FÁRE-WELL**, *n.* leave, departure; *a.* leave-taking—*Rukhsat, rawánagi*; *a.* *widá^h ká*—Biddá, āmantrān, gamín, prasthán; *a.* biddá ká.

FÁ-RÍ'NA, *n.* (L. *ri*) the pollen or fine dust in the anthers of plants, flour—*Phúlón kī dhúl, phúlón ke bhētar kī dhúl, átu^h*—Puríg, pushpareṇu, pisin.

FÁR-I-NÁ'GROUS, *a.* consisting of meal or flour, containing meal, like meal—*Áte ká baná huá^h, áte se bhārā huá^h, áte sá bhushbhūá^h*.

FÁRM, *n.* (S. *feorm*) land let to a tenant, land under cultivation; *v.* to lease or let, to cultivate land—*Mustājirí, ijára, mazra'*; *v.* *ijára d., zamín jotná boná*—Bhūmí jo thike par dī jātí hai, joti boi hui bhūmí, jot; *v.* thike par d., bhūmí jotná boná.

FÁR'MER, *n.* one who cultivates a farm—*Ijára-dár, mustājir, kásh-t-kár*—Thikedár, jotár, jotíhar, jotú, kisan.

FÁR'MING, *n.* cultivation of land—*Kásh-t-kári*—Kisáni, kriahi.

FAR-RĀ'GO, *n.* (L.) a medley — *Pañch-mel^h, khichri^h.*

FAR-RĀ'G-NOUS, *a.* formed of various materials — *Pañch-mel^h, pañch-mel^h, khichri^h.*
FAR'RĪ-ER, *n.* (L. *ferrum*) one who shoes horses, one who cures diseases of horses — *Na'l-band, sālotari^h, baitār* — *Aśwapādūkākār, aśwapādūkābandhā, aśwachikitsak, aśwavaidya.* [pādūkābandhanakārya, aśwachikitsā.]

FAR'RĪ-ER-Y, *n.* the business of a farrier — *Na'l-bandī, sālotari^h baitār kā fañn* — *Aśwa-FAR'ROW*, *n.* (S. *fearh*) a litter of pigs; *v.* to bring forth pigs — *Suar kā jhol^h; v. suar biyānā^h.*

FAR'THER. See under FAR.

FAR'THING, *n.* (S. *fourth*) the fourth part of a penny — *Ek tāñbe kā sikkā jo ek penī sikkā kā chauthāi hotā hai aur bārāh penī mil-kar āñh āñe ke barābur hote haiñ* — *Tāmramudrā jo pen. nāmak mudrā ki chaturthiñs hotā hai aur bārāh penī āñh āñe ke tulya hote haiñ.*

FAR'THINGS-WORTH, *n.* as much as is sold for a farthing — *Jitnū ek fārdīng ko biktā hai^h.*

FAR'THIN-GALE, *n.* (Fr. *retuyale*) a hoop to spread the petticoat — *Lahuñgā yā ghaghārā phailāñe ke liye chakkar yā mairrā^h.*

FAS'CES, *n. pl.* (L.) rods tied up in a bundle anciently carried before the Roman Consuls as a mark of authority — *Chharigīñ jinko ekathā bāñdh-kar agle zamāñe meñ Kānsal nām Rom ke hākīm ke āge āge hokūmat dalāñt kar-ñe ke liye le-chalte the* — *Chharigīñ jinko ekathā bāñdhkar purv kāl meñ Rom nagar ke Kānsal nāmak adhyaksh ke āge āge praharīwa jatāñe ke nimittā lechalte the.* [samūh.]

FAS'CI-CLE, *n.* a bundle, a collection — *Bastā, bagchā, jīñcā, junc* — *Gathri, moñri, mot,*

FAS-GING, *n.* a fugot — *Āñh n k lakyi k āññi^h, ek āññi likri^h.*

FAS-CI-ATION, *n.* (L. *fascia*) a binding — *Paññi^h.*

FAS'CI-NATE, *v.* (L. *fascinare*) to bewitch, to enchant, to charm, to captivate — *Jādū k., afsūñ k., jureftā k., jureftā k.* — *Tori k., tōñā k., manār chālāñi, mohnā, moh lenā, mohit k., chitta har lenā.*

FAS'CI-NĀTION, *n.* the power or act of bewitching, inexplicable influence — *Jādū-garī, afsūñ-garī, jādū, afsūñ, sīhr, dīl-kushī* — *Tōñā, tōñkī, abhimantrap, parimohan, vimohan, chittīkarshāñ.*

FASH'ION, *fash'ion, n.* (L. *facio*) make, form, mode, custom, general practice, rank; *v.* to form, to mould, to adapt — *Shakl, sūrat, turkīb, tarā, vāñ. turqī, dastūr, rawāj, shāñ, sharāfat, najībāt; v. banāñā^h, garhñā^h, dhāññā^h, dāññ gā dhab banāñā^h, thik k^h, barābur k.* — *Ākār, ākrti, rūp, prakār, dhab, vidhī, rītī, laukikachār, lokachār, lokavyavahār, kaimatī, pradhīmatī.*

FASH'ION-A-BLE, *a.* made according to the prevailing mode, established by custom, observant of the fashion, genteel — *Rājī, murawāj, rawājī, rasmi, rawāj ke mutābiq chahñe v., āmil-karāj, najīb, ashraf, sharif* — *Laukik, vyāvahārik, āchārik, vya-vahārasiddh, lokachārīrūsār, lokamrīgāñnyāyī, sabhya, sishṭ, suñil.* [sundaratī.]

FASH'ION-A-BLE-NESS, *n.* modish elegance — *Āññ dārī* — *Laukik saundarya, vyāvahārik*

FASH'ION-A-BLY, *ad.* in a fashionable manner — *Āññ-dārī se, chalan-o-rawāj ke mutā-biq, dastūr ke mutābiq* — *Laukik saundarya se, lokarīti se, lokachārīrūsār se.*

FASH'ION-ER, *n.* one who forges or shapes — *Banāñe v^h, garhñe v^h, dhāññe v^h.*

FASH'ION-MON-GER, *n.* one who studies fashions — *Chhail-chhailā^h, chhailā^h, chhail-chhikanigā^h.*

FĀST, *v.* (S. *fiestan*) to abstain from food, to mortify the body by religious abstinence; *n.* abstinence from food, religious humiliation, time of fasting — *Fāq-kash k., fāq k., roza rukhñā; n. fāq, roza, roze kā nūqt* — *Laughāñ k., upās k., upavās k.; n. laughāñ, upās, upavās, upavāsakāl, upavāsasamay.*

FĀSTER, *n.* one who abstains from food — *Fāq-kash, roza-dār, sām* — *Upāsī, upavāsī.*

FĀST'ING, *n.* religious abstinence — *Roza-dārī, siyām* — *Upavās.*

FĀST'DĀY, **FĀST'ING-DĀY**, *n.* day of religious fasting — *Roz-i-roza* — *Upavāsadin.*

FĀST, *a.* (S. *fast*) firm, strong, fixed, sound; *ad.* firmly, closely, nearly — *Mustah-kam, ustuvār, mazbūt, pukhta, qām, bhārī^h; ad. mazbūtī se, ustuvārī se, kas-kar^h, kas-ke^h, qarīb, nazdīk* — *Drīñh, porhī, achal, āñal, gāñhā; ad. drīñhatā se, porhe, jākārke, gāñke, pās, paros meñ, nikat, lagbhag.*

FĀST'EN, **fās'āñ**, *v.* to make fast, to make firm, to hold together, to cement, to link, to fix itself — *Mazbūt k., ustuvār k., band k., mustahkam k., kasnā^h, joñnā^h, vāñ k., musalal k., chīñvāñā^h, chīñmatnū^h* — *Porhī k., drīñh k., bāñdhñā, jākarñā, utghāññā, orhkanā, gāññhñā, sātñā, mīlññā, lagāññā, lagnā.*

FĀST'EN-ING, *n.* that which fastens — *Bandhan^h.*

FĀST'LY, *ad.* surely, firmly, closely — *Mazbūtī se, ustuvārī se, kas-ke^h* — *Drīñhatāpūrvak.*

FĀST'NESS, *n.* the state of being fast, strength, security, a strong place — *Mazbūtī, istihkām, ustuvārī, pāc-dārī, qiyām, qal'a* — *Drīñhatā, porhāñ, sthīratā, achalatā, koñ, garh.* [Lobhī, kripāñ, lāñchī.]

FĀST'BĀND-ED, *a.* avaricious, covetous — *Tang-dīl, tāññ, khāññ, harīñ, bakhīl, hīññi* —

FĀST, *a.* (W. *fast*) speedy, quick, swift; *a. .* swiftly, quickly, frequently—*Jald, tez-ran, tund, tez*; *ad. tezī se, jaldī se, jald*—*Śighragāmi, twaritagati, vegawān*; *ad. śighratā se, veg se, śighragatī se, twarit*.

FĀS-TID'IOUS, *a.* (L. *fastus*) disdainful, squeamish, nice, difficult to please—*Muta-nafir, mutakabbir, nā-khush-mizāji, bārik-bīn, nukta-dān, mirzā-mizāji, khush-dimāg, ba-mushkīl rāzi h. w.*—(Ghin k. w., nakcharhā, naksandhit, atisukshmadrishtī, dustoshapīy, kuthinatā se triptī h. w.

FĀS-TID'IOUS-NESS, *n.* disdainfulness, squeamishly—*Nafrat se, takabbir gurūr yā maqrūrī se, mirzā-mizāji khush dimāgi yā nā-khush-mizāji se*—*Ghrīpāpūrvak, ghin se, abaṅkār se, nakcharhā se, dustoshapīyatā se.*

FĀS-TID'IOUS-NESS, *n.* disdainfulness—*(gurūr, maqrūrī, haqārat, mirzā-mizāji, khush-dimāgi—Avamānesatā, machlahat, dustoshapīyatā, nakcharhā.*

FĀSTU OUS, *a.* proud, haughty—*Mutakabbir, maqrūr—Ahaṅkāri, garvī, uddhat.*

FĀSTU OUS LY, *ad.* proudly, haughtily—*Takabbir se, maqrūrī se, gurūr se—Ahaṅkāra-pūrvak, garv se.*

FĀSTU OUS-NESS, *n.* pride, haughtiness—*Takabbir, gurūr, maqrūrī—Ahaṅkāri, garv.*

FĀS-TIG'ATE, **FĀS-TIG'ATE**, *a.* (L. *fastigium*) roofed, narrowed to the top—*(Chhāyā huā^h, āpar tak saṅkarpā kīgī huā^h.*

FĀT, *a.* (S. *fat*) plump, fleshy, gross, rich; *n.* the inelusive part of animal flesh, the best or richest part of any thing: *v.* to make or grow fat—*Farbīh, jāsm, taiyār, tāzu, gūz, charb, zar-khez, motā'at-bakhsh*; *n. charbī, raqan, sab se umla hīsa*; *v. farbīh k. yā h.*—*Motā, shul, mūsāl, medaswi, kutsit, kīlnakar, lūbhajamak, urvarī*; *n. med, kisi vastu ki sarvottam bhāg, hīr*: *v. motā k., motānā, motī h., chiknānā.*

FĀTLING, *n.* a young animal fed for slaughter—*Jān war kī bachcha jo khāne ke liye khilā-pilākar tāza kīgī jāti hai*—*Kisi paṣu kī bachchī jo khāne ke nimitta khilā-pilākar motā kīgī jāti hai.*

FĀTNER, **FĀTNER**, *n.* one that fattens—*Motā'at, phulān^h, farbīh k. w., zar-khez kar-*

FĀTNESS, *n.* the state or quality of being fat—*Motā'at, motāpā^h, farbīkī, jāsmāt, zar-khez—Shulātā, pinātā, sphītī, urvarātwa.* [urvarā k.

FĀTTEN, *v.* to make or grow fat—*Motā k. yā h., motānā^h, zar-khez k.*—*Shul k. wā h.,*

FĀTTY, *a.* having the qualities of fat—*(Charbī-dār—Medaswi.*

FĀT'Y-NESS, *n.* grossness, greasiness—*Motā'at, motāpā^h, chiknā'at, chiknāhat^h.*

FĀT'DRAINED, *a.* dull of apprehension—*Bud-zīhn, kand-zīhn, ahmaq—Mandabuddhi, shulādhi, jar, mūh.* [shulādhi, jar, mūh.

FĀT'WIT-RED, *a.* heavy, dull, stupid—*Sust, kund-zīhn, ahmaq—Mand, mandabuddhi, FĀT.* See **VAT**.

FĀTE, *n.* (L. *fatum*) destiny, final event, death, destruction, cause of death—*Tagdir, qismat, akhīr majarā, qazī, mant, hālākī, bar-bāti, mant kī sabab, jis sabab se mant ho—Bhāgya, adrisht, antya ghaṭanā, mṛityu, mēh, nā, mṛityu kī kirān.*

FĀTAL, *a.* deadly, mortal, destructive—*Qātil, muhlik, hālākā, muzīr—Prāpaghātak, prāpnāsak, mārak, nāsak.*

FĀTAL-ISM, *n.* doctrine of inevitable necessity—*Qazā-o-qudr kī mat, taqdir par ī tiqād—Daiyāddhināt, daiya par bhārōsī, daiyaparayāyatā.*

FĀTAL-IST, *n.* one who believes in fatalism—*Qā'il-i-taqdir, jabarī, taqdir par ītibār k. w.*—*Daiyapariyān, daiyachintak, daiyāyatā, bhāgya par bhārōsī k. w.*

FĀTĀL'ITY, *n.* invincible necessity, decree of fate, tendency to danger, mortality—*Sar-muwisht, qismat, taqdir, qazā, hādise kī tarīf muqālān, hālākī, fanā, mant—Bhāvitāyatā, āvāsyakatā, adrisht, bhāgya, arisht wā vipat kī or pravṛitti, mṛityuvaśātā, mṛityudharm, mṛityu, mara, nā.*

FĀTAL-LY, *ad.* mortally, destructively, necessarily—*Muhlikāna, hālākī yā mant se, taqdiran, qazāan—Prāpnās se, prāpaghāt se, mēh wā mṛityu se, daiyanyog se.*

FĀT'D, *a.* decreed by fate, destined—*Qismat meṁ likhā huā, muqaddar—Daiyaniyukt, daiyanirdisht, bhāgya wā lilāt meṁ likhā huā, daiyik, adrishtādhin.*

FĀT'FŪT, *a.* bearing fatal power—*Qātil tāqat rakhne w., muhlik—Prāpnāsakāsaktī-dhārak, mārak wā nāsak.* [darsak, bhāviśyadvachak.

FĀT'FŪT-CAL, *a.* having power to foretell—*Paigambarāna, gaib-numā—Bhāviśyatpra-*

FĀTHER, *n.* (S. *father*) the male parent, the first ancestor, one who creates inuenta or forms, one who acts with paternal care, one reverend for age learning or piety, the First Person of the Trinity; *v.* to adopt, to own as a child, to ascribe to any one as his offspring or production—*Bāp^h, pidar, pakilā jadd yā buzurg, nūjid, bāni, marab-bī, valī-nī'mat, gila-gāh, murshid yā pīr-murshid, taslis yā sālis-sālāse kī Amcal Shakhsh*; *v. ikhtiyār k., mutabannā k., apne larke wā qabūl k., kot larke yā tasnīf kī shakhsh se mansūb k., kisi larke yā tasnīf ko kahnā kī fulān shakhsh kī hai—Pitā, ādipurush, prathamapurush, ārashtā, rachak wā nirmātā, rachane w., kalpanā karke nikālne w. wā banāne w., pratipālak, rakshak, guru wā śāhāya, vyaktitrayātmaka-devatā wā vyaktitrayaikatwa kī Pratham Jan*; *v. swikār k., le pālnā, rās lenā wā*

- baithāná, apná putra karke mánná, kisi larke wá lekharachaná ko kabná ki amuk jan ká hai, putráropan k., lekhabandháropan k. [bháv, pitripád.]
- FÁ'THER-HOOD, *n.* the state of being a father—*Abúwat, pidarí-hálat*—Pitritwa, pitri-
- FÁ'THER-LESS, *a.* without a father—*Be-pidar, yatim*—Pitrihin. bin báp ká, bápniá, anáth.
- FÁ'THER-LY, *a.* like a father, paternal, tender; *ad.* in the manner of a father—*Pitarāna, pidarí, muláim, míhr-bán, shafiq*; *ad. pidarāna*—Báp ká sá, pitrivat, patrick, kripálu, kónal; *ad. pitrivat, janakarup se.* [priti wá kripá, pitá ká anugrah.]
- FÁ'THER-LI-NESS, *n.* the tenderness of a father—*Pidarí míhr-báni yá shafaqat*—Báp ki
- FÁ'THER-IN-LAW, *n.* the father of one's husband or wife—*Sasur^h, khumar^h, khumar.*
- FÁTH'OM, *n.* (S. *fathom*) a measure of six feet; *r.* to try the depth of, to sound, to penetrate—*Chhu fut ká ek máp^h, chár háth ká ek máp*; *v. thaháná^h, tháh lená yá lagáná^h, pahachháná^h, dhaishná^h.*
- FÁTH'OM-A-BLE, *a.* that may be fathomed—*Tháh lagne jag^h, jiskí tháh lag-saktí hai^h.*
- FÁTH'OM-LESS, *a.* that cannot be fathomed—*Átháh^h, be tháh, ániq.*
- FA-TIGUE, *r.* (L. *fatigue*) to weary, to tire; *n.* weariness, lassitude, toil—*Thakáná^h, mánda k., ruháránd^h, ruháru^h, chakalú^h, thausáná^h*; *n. mándagi, susti, mīkhat*—*n. Thakáí, thakwai, sītilatí, kīntí, parīśram.*
- FÁ'T-GATE, *r.* to weary; *a.* wearied—*Thakáná^h, mánda k.*; *a. thaká^h, mánda.*
- FÁ'T-I-GÁ'TION, *n.* weariness—*Thaká^h.* [mārī, bhoñdí.]
- FÁ'T-U-OUS, *a.* (L. *fatuus*) weak, silly—*Be-ruqíq, áhmaq, sūda-lauh*—Māmandatí, jar,
- FA-TÚ-TY, *n.* weakness of mind, imbecility—*Be-ruqíqí, hamáqat, sūda-laukí*—Mugdhatá, mīrhatá, jaratí, mīrkhatá.
- FÁU'CET, *n.* (Fr. *faucet*) a pipe inserted in a vessel to give vent to liquor—*Ek nālí jo kisi bartan ke andar ke pāni yá áraq níkhne ke wāsté usmēn lagi rāhtí hai*—*Ek nālí jo kisi bāsan ke bhitar ká pāni níkhne ke nimittā usmēn lagi rāhtí hai.*
- FÁU'CTION, FÁU'CHION. See FALCION.
- FAUGH, *fa, íut.* (S. *fa*) an interjection of abhorrence—*Tauba-tauba, lá-haul, úf,*
- FÁU'CON. See FALCON.
- FAULT, *n.* (L. *falla*) offence, slight crime, defect; *r.* to charge with a fault—*Qusúr, taqsír, quāsh, halká jurm, khatá, áib, unqs, battá^h*; *v. áib lagáná, qusúr-wár thakrá-ná*—Aparádhí, behupáq, dosh, trúti, agun; *r. dosh lagáná, nūndí k.*
- FÁULT-ER, *n.* one who commits a fault—*Taqar-wár, khatá gar, mujrim*—Aparádhí, doshí, trútikári. [quāsh se bhavá huá—Doshamay, jāpanay aparádhí se bhavá huá.]
- FÁULT-FUL, *a.* full of faults or sins—*Pur-quāsh, pur-jurm, pur-khatá, khatá unqs yá*
- FÁULT-LESS, *a.* without faults, perfect—*Be áib, be-taqír, lá jurm, be-unqs, kāmíl, sakih*—Nirdosh wá nirdoshí, nīraparádhí wá nīraparádhí, pírá, akalmash, sindha.
- FÁULT-LESS-NESS, *n.* freedom from faults—*Be áib, be taqsírí, lá-jurmí, be unqsí*—Doshahinatá nīraparádhata, visuddhatá.
- FÁULTY, *a.* guilty of fault, wrong, defective—*Taqír wár, qásír, qusúr-wár, galat, ná-durust, náqis, áib-dár, ná-káat, zabih*—Aparádhí, doshí, áśuddha, sadosh, khañ-dit, khotá, apūrn. [se, sadosh, trúti se, áśuddhatí se, chūk se.]
- FÁULT-I-LY, *ad.* defectively, erroneously—*Unqs se, kutáhi se, galatí se, khotáta*—Dosh
- FÁULT-I-NESS, *n.* badness, defect—*Kharádhí, zabihí, unqs, khotáí^h*—Buráí, dosh, agun.
- FÁULT-FIND-ER, *n.* a censurer, an objector—*Áib jo, áib-go, girift-gír, mutáriz*—Doshagrádhí, doshagrāthak, chhidrámsūf, chhidrámweshí, viruddhahetuvádí.
- FÁUN, *n.* (L. *faunus*) a rural deity—*Ek jagdí devatá^h.*
- FÁUNIST, *n.* one who pursues rural studies—*Kharássu-lashyá-dān, jagdí bátón ká jānuce w^h*—Jangal wá gánwān ká bátón ká jānuce w.
- FA-VIL'LOUS, *a.* (L. *farilla*) consisting of ashes, resembling ashes—*Rákh ká baná*
- FÁ'VOUR, *r.* (L. *favore*) to regard with kindness, to support, to countenance, to assist; *n.* kindness, support, lenity, good will, advantage any thing worn as a token—*Míhr-báni k., parvarish k., pashtí d., qadr-dān k., madad k.*; *n. míhr-báni, taráíjuh, jāwazí, taqríqat, pushtí, mulámanat, rahm, nek-andeshí, khaír-kharásh, fáida, m'ám bakhsish, áta, koi chiz jo muhabbat ke nishān ke tawir par pahíní jātí hai*—Anugrah k., kripá k., pratipálan k., sambhálná, anukúl h., upakár k.; *n. anugrah, áśray, sneh, anurodh, prítí, hitechchhí, subhítí, upakár, hit, koi vasta jo prítí ke chihñ ke tulya pahíní jātí hai.*
- FÁ'VOUR-A-BLE, *a.* kind, propitious, friendly, convenient, advantageous—*Míhr-bán, bīh-bar, mamnád, madad-gár, láiy, munásib, muráfat, musíq, fáida-bakhs*—Dayálu, kripálu, hitakám, priyakár, subhít, anukúl, upakarak.
- FÁ'VOUR-A-BLE-NESS, *n.* kindness, benignity—*Míhr-báni, shafaqat, muráfaqat*—Anugrah, kripá, anukulatá, anurodh. [Anugrah se, kripá se.]
- FÁ'VOUR-A-BLY, *ad.* with favour, kindly—*Míhr-báni se, narázakāna, shafaqatāna*
- FÁ'VOURED, *p. a.* regarded with kindness, featured—*Míhr-báni kíyá huá, r'áyatí, maqbúl, mamnín, khub-sírat yá bad-sírat*—Anugrihit, upakrit, kanaurá wá kanaurá, jispar kripá ká jáy, sudaul wá kudaul.

- FA'VOURED-NESS**, *n.* appearance—*Sírat, shakl*—Rúp, ákár.
- FA'VOUR-ER**, *n.* one who favours—*Murabbi, multaft, hámi, jánib-dár, pachchhi*^b—Anugráhi, anugráhak, upakarak, anupálak, pakshi.
- FA'VOUR-ITE**, *n.* a person or thing regarded with favour; *a.* regarded with favour—*Maqbúl shakhs yá shai, 'aziz, dost, musáhib, pyári shai; a. manzúr-nazar, margúb, khátir-khará, 'aziz*—Priya, snehapatra, nák kí bál, mitra; *a.* priya, abhisht.
- FA'VOUR-IT-ISM**, *n.* act of favouring, partiality—*Shafaqat, mihr-bán, jánib-dári, taraf-dári*—Anukúlát, suah, anugrah, pakshapatití, pakshatnugrah.
- FA'VOUR-LESS**, *a.* without favour, unpropitious—*Be-mulad, be-murabbi, ná-mihr-bán, ná-mucáftig*—Biná ásrar lá, mitrahin, sabáyalin, amanágal.
- FÁU'TOR**, *n.* a favourer, a supporter—*Hámi, munidd, jánib-dár*—Anugráhak, pakshi.
- FÁU'TRESS**, *n.* a female favourer—*Jo 'aurat hámi yá jánib-dár ho*—Jo stri anugrah karai.
- FÁWN**, *n.* (Fr. *faon*) a young deer; *v.* to bring forth a fawn—*Áhú-bacha, gazál, hírn ká bachchu*^b; *v. áhú-bacha byáná, hírn ká bachchu byáná*^b—Harnautá, mrigasávak; *v.* harnautá wá mrigasávak byáná.
- FÁWN**, *v.* (S. *fagnan*) to court servilely, to cringe; *n.* a servile cringe—*Cháplúsí k., kháya bar-dári k., khush-ámad k., tajáut k.*; *n. chíplúsí, kháya-bar-dári, khush-ámad*—Lurkhuri k., jigjigí k., upásaná k.; *n. lurkhuri, jigjigí, upásaná*.
- FÁWN'ER**, *n.* one who fawns—*Cháplúsí, kháya-bar-dár, khush-ámadí*—Jigjigiyá, lurkhuriyá, lurkhuri k. w. [lurkhuri, apakrisht rup se upásaná.]
- FÁWN'ING**, *n.* gross or low flattery—*Cháplúsí, kháya-bar-dári, khush-ámad*—Jigjigí, FÁWN'ING-*LY*, *ad.* in a cringing servile way—*Cháplúsí se, kháya-bar-dári se*—Lurkhuri se, jigjigí se, apakrisht rup upásaná se.
- FÁY**, *n.* (Fr. *fee*) a fairy, an elf—*Parí, jinn*—Vidyávlhari, píśachi, yogini, rákshasi.
- FÉ'AL-TY**, *n.* (L. *fides*) duty to a superior lord, loyalty—*Parná-bar-dári jo bare zamán-dár ke haq meñ wájib ho, wafá-dári, wafá. namak-hulálí*—Prabhubhakti, swámibhakti, prabhubhaktatá.
- FEAR**, *n.* (S. *fār*) dread, terror, awe, anxiety, the cause or object of fear; *v.* to make or be afraid, to dread, to reverence—*Khauf, dahshat, ru'b, tahluka, andesh, dagdaga yá dagdegá, hánf ká bú'is yá chíz; v. dahshat zada k. yá h., dahshat d. yá rákhuat, dahshat kháná, takrím yá tá'zim k.*—Trás, sañká, dar, bhay, śradhdháyuktá-bhay, dhák wá dhák, dharká, khatkí, bhay kí káray wá vishay; *v. darwáná wá darwá, bhay k., álar k., máni k.*
- FEAR'FUL**, *a.* timorous, afraid, terrible—*Dahshat-zada, khauf-zada, khauf. buz-díl, dahshat-angar, muhú, hól náik*—Partá, bhayáutta, bhayátra, trast, bhayáukar, bhayának, darwáná.
- FEAR'FUL-*LY***, *ad.* timorously, terribly—*Buz-dili se, ná-mardí se, khauf se, khauf-náki se, muhúbána*—Káyarpane se, bhay se, sañká se, dartá, dárup rup se, bhayának wá bhayának rup se.
- FEAR'FUL-NESS**, *n.* timorousness, awe, dread—*Buz-dili, ná-mardí, ru'b, tahluka, khauf, dahshat*—Káyarpaná, bhíruti, sambhaytawá, darpokhápan, śradhdháyuktábhay, dar, bhay. [rak, nirbhay, sañak, dhithá.]
- FEAR'LESS**, *a.* free from fear, intrepid—*Be-bák, be-khauf, díler, ján-bú*—Nidár, nidha-
- FEAR'LESS-*LY***, *ad.* without fear, intrepidly—*Be-báki se, be-khaufi se, díleriná, díleri se*—Nidár, nidharak, nirbhay, nibháuk, dhithí se. śúrati se.
- FEAR'LESS-NESS**, *n.* freedom from fear, courage—*Be-báki, be-khaufi, díleri*—Nidári, nirbhayatwa, abhay, dhithí, śauryya, śúrati.
- FÉ'Á-SI-BLE**, *a.* (L. *facio*) that may be done—*Umkin, shudani, kardani, hon-hár*^b—Súdhya, sambhavaní, hone ke yogya, śakya. [vyatí, śakyatá.]
- FÉ'Á-SI-BIL'I-TY**, *n.* the state of being practicable—*Imkán, hon-hári*^b—Súdhayatí, sambhá-
- FÉ'Á-SI-BLE-NESS**, *n.* practicability—*Imkán, hon-hári*^b—Sambháyatá, śakyatá, sádhayatá.
- FÉ'Á-SI-BLY**, *ad.* practicably—*Hon-hári se*^b—*umalan*—Súdhayatí se, śakyatápurvak.
- FÉAST**, *n.* (L. *festum*) a sumptuous entertainment, something delicious to the palate, a ceremony of rejoicing, a festival; *v.* to eat or entertain sumptuously, to delight, to pamper—*Ziyáfat, mihmání, dáwat, nímat, koi láiz shai, jashn, tewhár*^b; *v. ziyáfat k., 'aish k., shádi k., khushi k., khush k., farhat bakhshná, ná-z-o-nímat se pálná*—Sambhojan, sahabhojan, jewanár, suswádnastu, utsav, parv; *v. uttam bhojan k., utsav k., uttamáhar khiláná, satkár k., ánand d., tushk k., chhakkar khiláná, khilákar phuláná*.
- FÉAST'ER**, *n.* one who feasts—*Ziyáfat k. w., khúb khiláne w., shikam-parast*—Jewanár k. w. wá karáne w., utsav k. w., uttam bhojan k. w. wá karáne w.
- FÉAST'FUL**, *a.* festive, joyful, luxurious—*Ziyáfatí, khush, mahzúz, 'aigúsh*—Utsavakári, utsav ká, ánandí, vilási, vishayásakt. [bhojan, utsav, chahal pahal, jewanár.]
- FÉAST'ING**, *n.* an entertainment, a treat—*Ziyáfat, mihmání, náw-nosh, dáwat*—Saha-
- FÉAST'RITE**, *n.* custom observed at feasts—*Ziyáfat kí rasm*—Utsav kí riti.
- FÉAT**, *n.* (L. *factum*) an act, a deed, an exploit, a trick; *a.* ready, skilful, neat; *v.*

to form, to fashion — *Kār^b, fīl, muhimm, kār-i-azm, bāz-garī* : a. *taiyār, musta'id, hosh-gar, māhār, pākizā* : v. *banānā^b, shakt-d.* — *Kām, kārya, charitra, adbhutakarm, barā kām, natavidyā* : a. *upasthit, prastut, chatur, gunī, suthrā, swachchha* ; v. *daul d., garhmā* [—Suthrāi se, nipunatā wā dakshatā se.

FEATH'LY, *ad.* neatly, dexterously — *Pākizagī khūbī yā safāi se, chālākī yā hosh-yārī se*

FEATHER, *n.* (S. *fyther*) the plume of birds, species, an ornament ; v. to dress or cover with feathers, to enrich, to adorn — *Par, zāt, qism, zebāish, zinat, zewar, jauhar* ; v. *par se dhānpā, par dār k., dardat-mand k., zinat d., ārstā k.* — *Pañkh, pakhnā, jātī, prakār, alaṅkār, galunī* : v. *pañkh se sañwārnā wā dhānpā, sapaksh k., dhani k., dhamawān k., suñwārnā, sajānā, bhūshit k.*

FEATHERED, *a.* clothed or fitted with feathers, swift, winged, smoothed — *Par dār, tez-rav, dāim dār, parandā yā parand, chiknā^b* — *Pakshayukt, pakshawīn, śighragūnī, sapaksh, chikkan.* [kā, pūkhahin.

FEATHERLESS, *a.* having no feathers — *Be-par o-hāt, be-par* — *Pakshahin, binā pañkh*

FEATHER-LY, *a.* resembling a feather — *Par sū* — *Pakshasudhī, pañkh sarikhā.*

FEATHER-Y, *a.* clothed or covered with feathers, resembling a feather — *Par-dār, par-namā, par-sū* — *Pakshayukt, pakshatītya, pañkh sarikhā.*

FEATHER-BED, *a.* a bed stuffed with feathers — *Par kā bichhawānā* — *Pakshasāyī, pañkh se bhārī hūī bichhawānā.* [parishkār k. w.

FEATHER-DEIVER, *n.* one who cleans feathers — *Par sāf k. w.* — *Pañkh ko jhārkār*

FEAT'URE, *n.* (L. *factum*) the cast or make of the face, a lineament — *Shakl, rukh, khatt-o-khāt, chher kā ek hisā* — *Vadānākritī, vadānīkār, mukharekhā, mukhāvayav, mukharekhā, vadānarekhā, mukhalakshān, mukbachhīm.* [rekhwān.

FEAT'RID, *a.* having features — *Shakt dār, khatt-o-khāt dār* — *Vadānākṛawān, mukha-*

FEB'RILE, *FEB'RILE*, *a.* (L. *febris*), pertaining to fever, indicating fever — *Tap-mansāb, tap-nishatī, tap-unmā* — *Jwarasambandhi, jwari, jwaraprakāśak, jwarastichak.*

FEB'RI'LE, *a.* tending to produce fever — *Tap pañhā k. w., tap-āwar* — *Jwarakṛuk, jwarotpalak.*

FEB'RI-FUGE, *a.* a medicine to allay fever ; a. having power to cure fever — *Tap-mār dard, tap dār karne ki dard* : a. *tap āram yā dōr k. w., tap-mār* — *Jwaraghna wā jwarānāśak anshadhī* : a. *jwarānāśak, jwarānāśak, jwaraghna.* [mahinā^b.

FEB'RU-ARY, *n.* (L. *februus*), the second month in the year — *Angrēzi baras kā dūsarā*

FEB'RU-ATION, *a.* purification — *Pākizagī, safāi* — *Parishkār, sōd. m., suddhi.*

FEC'ES, *n. pl.* (L. *feces*) dregs, excrement — *Kudārat, mailā^b, sūth^b, ālāish, birāz* — *Mal, guh wā guh, vishthā, vit.*

FEC'ULENCE, **FEC'ULEN-CY**, *n.* muddiness, sediment, lees, dregs — *Kudārat, gilāzat, talchhat^b, dard, ālāish* — *Samaulatā, itlū, mal, uchchishit, tichhat, khūd, kāt.*

FEC'ULENT, *a.* foul, dreggy, muddy — *Mailā^b, par-kudārat, ālāish se bhārā hūī, dard-dār, ālāish* — *Samal, malawān, sūthī se bhārā hūī, kāt se bhārī hūī, malin wā malin, maladūshit, gadlī.*

FEC'UND, *n.* (L. *fecundus*) fruitful — *Musallid, bachcha-kush, kasṛu-l-ajjūl, bār-dār, musmīr, bār āwar, jāgīd* — *Bhātī, abandhya, bahupraj, bahwapatyā, phalanti, phalawān, balmphalad, urvarī.*

FEC'UNDATE, *v.* to make fruitful or prolific — *Mawa dār k., bār-āwar k., bār-dār k., zarkhez k., musmīr k., sangarī k.* — *Bachcha-kush k., balmphalad k., phalanti wā urvarī k., abandhyā k.*

FEC'UNDATION, *n.* act of making fruitful — *Musmīr-sāi, mawa-dār k., sangarī^b, kasṛu-l-ajjūl k.* — *Saphalīkaran, abandhīkaran, phalawatī wā urvarī k., bahwapatyakaran.*

FEC'UNDITY, *n.* fruitfulness, prolificness — *Bār-dār, bār-āwar, zarkhez, bachcha kush, quinnat i-lūlāl* — *Phalawattā, phalotpalakatwā, splitī, abandhyatī, janakatā, prasavan, santānotpalakatwā, prajānīshūtā, bahwapatyatwā.*

FED, *p. t. and p. p. of feed* — *Feed kā mī-matīf aur mī-matīf-ūlā-hī yā fīl i-matīf* — *Feed kā sāmānyabhūt aur pūrnakriyā wā pūrnakālikakriyā.*

FEDER-AL, *a.* (L. *fœdus*) pertaining to a league or contract — *'Ahd-mansib, mutā'al-īq-i-itīfīq, shart, qarārī* — *Sandhivishayak, niyamaghatit.*

FEDER-ATE, *a.* league'd, joined in confederacy — *'Ahd-o-paimān meñ sharik, muttāfiq, ham-mashwrat, mutā'ahade meñ sharik* — *Sandhit, sañghātawān, sandhi meñ milā hūī.*

FEDER-ATIVE, *a.* joining in league, uniting — *'Ahd-o-paimān meñ milāne w., ham-maslahat k. w., muttāfiq k. w., mutā'ahade meñ milāne w.* — *Sandhi meñ gāñthne w., sandhit k. w., sāthe w.* [sāñt.

FEDER-ATION, *n.* a league — *'Ahd-o-paimān, mutā'ahade, itīfīq* — *Sandhi, sañghāt, gāñth-*

FEE, *n.* (S. *feoh*) reward, recompense, payment, a tenure by which property is held ; v. to reward, to pay, to bribe, to hire — *Ucāz, ajr, mazdūrī, mīhnat-āna, jazā, āshra, adā, denā^b, pattā^b* : v. *ajr d., ajūra d., adī k., rishrat d., kirāye par rakhnā yā lenā* — *Pāritoshik, śulḱ, vetan, chukāw, parisodhan, pattī* ; v. *pāritoshik d., śulḱ wā vetan d., chukānā, denā, ghus d., akor d., bhāre par rakhnā wā lenā.*

- FEE'FARM**, *n.* tenure by which lands are held—*Pattā^b, zamīn-dārī^b*.
- FEE'BLE**, *a.* (Fr. *foible*) weak, infirm—*Kam-zor, nā-tawān, nā-gurwat, naṭh, za'if, be-tāb*—*Nirbal, balahin, sithilatal, śaktihin*. [*natī, asāmārthya, balasāthilya*].
- FEE'BLE-NESS**, *n.* weakness, infirmity—*Zu'f, nā-tawān, naṭhāt*—*Nirbalatī, śaktihī*.
- FEE'BLY**, *ad.* weakly, without strength—*Zu'f se, nā-tawānī se, naṭhāt se*—*Nirbalatā se, asāmārthya se, śaktihinatā se*.
- FEE'BLE-MIND-ED**, *a.* weak of mind—*Kam-aql*—*Alpabuddhi*.
- FEED**, *v.* (S. *fedan*) to supply with food, to take food, to nourish, to supply, to graze, to delight, to prey : *p. t.* and *p. p.* **FEED**—*Kharāk d., kh'mā^b, parwarish k., zurūrī chīz biham pahuichīnā, rasad pahuichīnā, chugānā^b, chugnā^b, khush yā ter k., guz-rān yā shīr k.*—*Khilnā, khilnā pilnā, bhojan d., āhar wā bhojan k., pālnā wā posnā, poshānā, bhartī k., bhārī, purī k., āvāyak vastu pahuichīnā, charānā, charnā, tūngnā, tūngnā āmand d., thānā^b k., jupwānī, nibhānā wā nirvāh k., jī pilnā*.
- FEEB**, *n.* that which is eaten, act of eating—*Kharāk, khurdanī, dāna, sahā, khānā^b, chārā^b, khurdā*—*Bhokshya, bhojya, khādya vastu, jo vastu khāī jāy, bhakshan, bhojan k.* [*madī yā gharnā jo dōsrī madī yā jhāl mēn pānī pahuichīnā^b, khāne w^b*].
- FEELER**, *n.* one that feels—*Khilāne w^b, khilānān-hār^b, khilā^b, muṭī, charwāhā^b*.
- FEEL'ING**, *n.* pasture—*Charānā^b*.
- FEEL**, *v.* (S. *feelan*) to perceive by the touch, to be affected, to have the sense of, to try, to experience : *p. t.* and *p. p.* **FELT**—*Chhōnā^b, lām yā mass k., muassar h., riṭṭat k., qurāt-khārī k., dil se ma'lem k., ma'lem k., āmānā, imtihan k., pānā^b*—*Spars k., tatvān, tonā, tatvānā, karuṇā k., upabhatī. jānī, samajhī, paraklmā, parikshā k., anubhav k.* [*muṣ, masās*—*Sparsendriya, spars-jñan, spars*].
- FELT**, *n.* the sense of feeling, the touch—*Qawwat-i-lāmisa, dhas, hiss, lams, lāmisa*.
- FELTER**, *n.* one that feels, horn of an insect—*Chhōne w^b, tatvāne w^b, lāmī, kire-pāṅge ke sir par ch chhōnā se tūng jās se uoh chhōnā aur tatvānā hai^b*—*Spars k. w., kit ke hastak par ek chhōnā tā tūng jās se wah spars kartā hai*.
- FEEL'ING**, *p. a.* expressive of sensibility, easily affected ; *n.* the sense of touch, perception, sensibility—*Rōḡat yā dū sozī zāhir k. w., juld riṭṭat-anger muassar yā dīl-soz h. w. ; n. qurāt-i-lāmisa, hiss, lhas, lams, lāmisa, riṭṭat, dīl-soz*—*Karunaprakāśak, māyāprakāśak, rūṣawān, bhāvīk, karuṇā wā māya se śūdra drav jāne w. ; n. sparsendriya, sparsajñan, spars, bodh, jñan, anukampā, karuṇā*.
- FEEL'ING-LY**, *ad.* in a feeling manner—*Ṭiṭṭat yā dīl-sozī se*—*Saras, sarāg, anukampā-pūrvak, dīl-ratī se kī jī-mēn karuṇā utpānna ho*.
- FEE'LY**, *pl.* of *foot*—*Aḡlām, pātī^b*—*Pañw, charaṇ, pād*.
- FEE'LESS**, *a.* being without feet—*Be-pātī, be-pānī*—*Charapahin, pādahin*.
- FEIGN**, *v.* *l.* *ingui* to invent, to relate falsely, to make a show of, to pretend—*Ijād k., ikhtirā^b k., darog taḡān k., libāsi banānā, taḡlīd k., bahāna k.*—*Kalpanā k., bādhānā, lāmāz, jūnā, mīthya rachanā k., jhūthā vāṇan k., bhagāl k., chhadma k.*
- FEIGN'LY**, *ad.* in fiction, not truly—*Ekhtirāgī se, darog se, bahāne se, haṡiyat mēn nahīn*—*Mīthya, banīwat, acatya*.
- FEIGN'ED-NESS**, *n.* fiction, deceit—*Jhōṭī^b, banāwān^b, chhōṭī^b, kapāṭ^b*.
- FEIGN'ER**, *n.* one who feigns—*Ijād k. w., ikhtirā^b k. w., darog bayān k. w., taḡlīd k. w., bahāna k. w., hika-bāz, mu-assar*—*Kalpanā k. w., kajastī, jor jorkar kahne w., mīthya rachanā k. w., jhūthā vāṇan k. w., bhagāl k. w., chhadma k. w.*
- FEIGN'ING**, *n.* a false appearance—*Libāsi-sūrat, hika-bāzī*—*Bhagāl, banīwat kā bhes*.
- FEIGN'ING-LY**, *ad.* with false appearance—*Libāsi-sūrat yā hika-bāzī se*—*Bhagāl se, banāwat ke bhes se*.
- FEINT**, *n.* a false appearance, a mock assault—*Hīla, bahāna, libāsi yā taḡlīdī-sūrat, muṡlī yā jhūthā hanu*—*Bhagāl, banīwat kā bhes, mīthyakraman, mīthyaghāt*.
- FELICITATE**, *v.* (L. *felice*) to make happy, to congratulate ; *a.* made happy—*Kush k., mubārak-bād d. yā kahnā, mubārakī d. yā kahnī ; a. khush, kiyā gayā*—*Hulsnā, āmandī k., māṅgalkavād k., dōsrē kā māṅgāl jānkar uske sīth utsav k. ; a. hulsiyā wā bilāyī gayā, āmandī kiyā gayā*. [*vūl, abhivandan*].
- FELICITATION**, *n.* congratulation—*Mubārakī, mubārak-bād*—*Dhanyavād, māṅgala*.
- FELICITOUS**, *a.* happy, prosperous—*Khush, khurram, baḡht-āwar, bahra-mund, iqbāl-mand*—*Paramānandī, paramasukhī, atikalyān, bhūgyawān*.
- FELICITOUS-LY**, *ad.* happily—*Khushi yā khurramī se*—*Āmand se, sukh se*.
- FELICITY**, *n.* happiness, prosperity—*Khushi, furhat, khurramī, iqbāl-mandī, baḡht-garī*—*Paramānand, paramasukh, sukh, chain, samriddhi, samvridhī, śreya, sambhāgya*.
- FELINE**, *a.* (L. *felis*) like a cat, pertaining to a cat—*Billī ke mānind, billī-sā^b, billī-kā-sā^b, billī ke mutā'atī, gurba-kho yā gurba-mansūb*—*Vairād, billī ke sadrī, mārjāriya, billī kā sambandhī*. [*rahm, dursuht, wahshī*—*Nielthur, krūr, mirday, dārun, kattar*].
- FELL**, *a.* (S.) cruel, inhuman, savage—*Sang-dīl, khān-khwar, be-dard, be-tars, be-*

FELL'NESS, *n.* cruelty, savageness, fury—*Sang-dili, be-rahmī, be-dardī, durushī, wah-shī-pan, qahr, gazab*—Nishthuratī, nirdayatī, dārunatī, krūratī, kattarpan, kop.

FELL'LY, *ad.* cruelly, inhumanly, savagely—*Sang-dilī se, be-rahmī se, be-dardī yā be-tarsi se, durushī se, wahshī-pan se*—Nishthuratī se, krūratī se, nirdayatī se, dārunatī, kattarpan se.

FELL, *n.* (Ger. *fels*) a hill, a mountain—*Pahārī^h, pahāp^h*.

FELL, *n.* (S.) a skin, a hide—*Chamrā^h, khāl^h, chām^h, charsā^h*.

FELL'MON-GER, *n.* a dealer in hides—*Charm-farosh, chamār^h*—Charmakūr, pasuchar-mavikretā, pasucharmavyavasāyī. [gīrānā^h]

FELL, *v.* (S. *jyllan*) to knock or cut down—*Girā d. yā kūt-dālī^h, mār-gīrānā yā kūt-*

FELL'ER, *n.* one who knocks or cuts down—*Mār-gīrānē yā kūt-gīrānē w^h*.

FELL, *p. t. of fall*—*Fall kā mān-naṭṭaṭ*—Fall kā sāmānyabhūt.

FELL'LOE, FELL'LY, *n.* (S. *fælga*) the outward part or rim of a wheel—*Chakkar kā gher meṭṭrā yā putikī^h*.

FELL'LOW, *n.* (G. *fellow*) a companion, an associate, an equal, one like to another, a mean person, a privileged member of a college: *v.* to mix with, to match—*Ham-suhbatī, rafiq, sharik, ham-chashm, ham-sar, ham-joli, barābar, jarāb, sānī, mardak, ek madrasē kā aīsh shakhs jisko wahān se kuchh waṭṭe ke tuar pur milī kartā hai; v. milānā^h, jor lagā-ke milānā^h, barābar k.*—Sāhī, sāngī, sahabarī, samavayask, tulayadasth, sajātī, yugmak, jorā, dūārā, jorī, goyārā, palā. jor, mānavak, manushyak, vidyalay meṭṭ wah jan kī jisko wahān se kuchh milī kartā hai, vidyalay meṭṭ lābh-lābhīgi.

FELL'LOW-SHIP, *n.* companionship, association, partnership, frequency of intercourse, social pleasure, establishment in a college—*Sahbat, was, unsat, ulfīq, charābrī, ikhtilāf, āmad-rīqt yā rāh-rābī pī kassat, qarāḍish, aīsh-īshrat, madrasē meṭṭ waṭṭe dārī*—Sāhī, sāngī, saṅgh, bahut āwāz chānba pī jahi wā ānā jānī, vilās, utāh, vidyalay meṭṭ āvādhigatā vrittī wā lābh-lābhīgi.

FELL'LOW-LIKE, FELL'LOW-LY, *a.* like a companion—*Ham-suhbat yā ham-chashm ke mā-nind, rafiq yā*—Sahavartī ke sāras, sāngī wā chūhī ke sāras.

FELL'LOW-CITY-ZEN, *n.* one who belongs to the same city or estate—*Ham-shahr, ham-watan*—Ekamānasth, ekapurāwās, ekadēśī, ekadēśī.

FELL'LOW-COMMON, *n.* one who is the same in right of common, a commoner at a university who dines with the fellows—*Ekā shakhs jo dīnre ke sāl mānām kā haqq barābar rakhtā hai, wah tāqīdī hī jo mānām meṭṭ, wāḍhīn ke sāl mānām khātā hai*—Sarasāmānyabhūmī kā sāmānadhikārī, rājavidyārāṅg meṭṭ āchāryagan ke sāl bhōjan k. w.

FELL'LOW-JOINTEL-LOR, *n.* a member of the same council—*Ham-sashtwarat-khāna, ek-hī jagah kī mushīr, ham-mushīr*—Sahamantī, samasachī.

FELL'LOW-CREATURE, *n.* one who has the same creator—*Ham-khūqat, ham-jhalq, ham-jins*—Sāmānjātī, sajātī, samājīyā, sajātīyā.

FELL'LOW-FEELING, *n.* sympathy, joint interest—*Ham-sozī, ham-gamī, ham-dardī, sharakat, hama-gurazī*—Samaduhiktesukhatwa, samaduhikhatwa, anukampā, karuṇā, sājhā, saharāg, sahasambandhī, ehadūarāg. [—Samānāsī, samānāsī dārī, samādhikārī.

FELL'LOW-HEIR, *n.* a partner of the same inheritance, a coheir—*Ham-wārīs, ham-mīrās*

FELL'LOW-HELPER, *n.* one who concurs or helps in the same business—*Ek-hī kām meṭṭ madad-gār*—Sahakārī, ek hī kām meṭṭ sahakārī.

FELL'LOW-LABOURER, *n.* one who labours in the same business or design—*Ham-mīh-nat, ham-mushq, ham-masāqqat, ek-hī kām yā masābbē meṭṭ masāqqat k. w.*—Ek hī kām wā upīy meṭṭ sām k. w, sabharā, i, ekakarmakārī.

FELL'LOW-MEMBER, *n.* a member of the same body or society—*Ham-jamī'at, ham-majlis*—Sahamandālī, sahasamāj. [Sahavyavasāyī, ekhī vyāpār k. w.

FELL'LOW-MINISTER, *n.* one who serves the same office—*Ham-kāḍmat, ham-pesha*—

FELL'LOW-PEER, *n.* one who enjoys the same privileges of nobility—*Jo shakhs amīrōn ke haqq dūārē ke barābar rakhtā hai*—Jo jan kufūnōn ke adhikār dūārē ke tuiyā rakhtā hai. [wā—Ekakārāsthīyī, sahayandī, sāhī bandhūf.

FELL'LOW-PRISONER, *n.* one confined in the same prison—*Ham-zindān, ham-qaid-khā.*

FELL'LOW-SCHOOLAR, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—Sāhidhyāyī, sahabhātra, sahasishya.

FELL'LOW-SERVANT, *n.* one who serves the same master—*Ek-hī āgā kā naukār, ham-khīdmat, ham-pesha*—Sahadīs, ekaprabhuasvak, sahasasvak, sahabhritya.

FELL'LOW-SOLDIER, *n.* one who fights under the same commander—*Ham-fauj, ham-lashkar, ek hī sar-dār ke zer lagne w.*—Sahayoddhī, sahasainya.

FELL'LOW-STUDENT, *n.* one who studies in company with another—*Ham-dars, ham-maktab*—Sāhidhyāyī, sahabhāthak, sahabhātra.

FELL'LOW-SUBJECT, *n.* one who lives under the same government—*Ham-saltanat, ek-hī āmal-dārī kī rā'iyat*—Ekarājabbakt, ekarājādhīn, ekarājavarāsī.

FEL-LOW-SÚF-FER-ER, *n.* one who shares in the same evils—*Ham-dard, ham-ázár, ham-safir*—Sahadukhi, sahabhogi, samadukhabhāgi. [gimi, sahabathik.

FEL-LOW-TRÁV-EL-ER, *n.* one who travels in company with another—*Ham-ráh*—Saha-

FEL-LOW-WÓRK-ER, *n.* one employed in the same occupation or design—*Ham-pesha, ham-khidmat*—Sahakarini, sahakár, ekakarmakári.

FEL-LOW-WRÍTER, *n.* one who writes at the same time or on the same subject—*Ek-hi mat qá ek hi mat má par likhne w.*—*Ek hi samay wá vishay mein likhne w.*

FEL'ON, *n.* (Fr.) one guilty of felony; *a.* cruel, fierce, malignant, traitorous—*Jo shakhs aise jurm ká gunah-gár hota hai jiske liye uská mál zabt kar-líyá-játá-hai*; *a. saiq-dil, be-rahm, durnshít, kínu-war, bad-andesh, bad-khrah, dagá-báz, be-wafá, pád-sháh dushman*—Aisi aparádhí ki rájá uská dhan har le, mahápatáki, mahá-parádhí; *n.* níshthur, krur, káttár, dárum, dweshi, dáhi, drohi, ahit, rájadrohi.

FEL'OUS, *a.* wicked, malicious, perfidious—*Zabán, shavár, káw-war, bad-andesh, dagá-báz, ríyá-báz*—Dusht, durákhári, áttáiyi, dweshi, drohabuddhi, kapáti, chhali.

FEL'OUS-LX *ad.* in a felonious manner—*Sharáratán, bá-qad-záti, fásídána*—Dushtáti se, drohabuddhi se, dushmanatipúrvak.

FEL'OV, *a.* a crime which incurs the forfeiture of life or property, a capital crime, an enormous crime—*Jurm qábil qatl yá zabt-i mál ke. jurm-i-wájb-i-qatl, jurm-i-kabíra, jurm-i-shodid, jurm-i-saqín*—Prámadap wá sarvadhmadap ke yogyaaparádh, badhadap ke yogya pítak, mahápitak, mahápip, maháparádh.

FÉLT, *p. t.* and *p. p.* of *feel*—*Feel ká mázi-matlúq aur mázi-mat'íf' alai-hi yá f'el-i-mat'íf*—*Feel ká samáyabháut aur párnakriyá wá púrvakálikakriyá.*

FÉLT, *n.* (S.) cloth or stuff made without weaving; *v.* to unite without weaving—*Ek káppá jaise kambal yá pat'ik jo biná biane ke dáb-kar banáya játá hai*; *v.* biná biane ke dáb-kar káppí sá banáya. *kambal yá pat'ik banáya*.

FÉLTER, *v.* to clod together like felt—*Dáb-kar jánáya aur biná nahá*.

FÉL'ÁK-ER, *n.* one who makes felt—*Jo káppí dáb-kar banáta hai aur bintá nahá*.

FÉL'ÚC'CA, *a.* (It.) small open boat—*Ek chhot-khóti úc'*.

FÉ'MÁLE, *n.* (L. *femina*) one of the sex that brings forth young; *a.* not male—*Máda, mádmá, mádmá*; *a.* máda, amána—*Stri, nári, manushi, vanitijáti*; *n.* strain, strisambandhi. [vanitidharm.

FÉM-I-NÁL-ITÁ, *n.* the female nature—*Aucati khássiqat, zamáni-sírat*—Náridharm.

FÉM'INÉ, *a.* relating to females, soft, tender, delicate—*Aucati, zamána, nurat-numá, muannas, mal'ina, náznín, áizak*—*Strai, strisambandhi, stridharmá, komal, mridul, sukumár, sukumar*. [stri, pativati, byáhi stri

FÉME-CO VERT, *a.* a married woman—*Shadár dár, byáhi' áucát*—*Sohágan, viváhitá*

FÉM'O-RÁL, *a.* (L. *femur*) belonging to the thigh—*Ráni, jáng'hí*, *jáng'hí ke mutá'alláq*—*Jáng'hí ká, jáng'hasambandhi*.

FÉN, *n.* (S. *fenn*) a marsh, a bog—*Daldál^h, jhábárh^h, pank yá pánk^h, dhasan^h*.

FÉN'Y, *v.* marshy, boggy—*Daldál^h, jhábárh^h, pank yá pánk se bhará huá*.

FÉNCE, *n.* (L. *defensio*) guard, inclosure, a hedge, the art of fencing, skill in defence; *v.* to guard, to inclose, to fortify, to practise fencing—*Muháfizat, iháta, parda, chár-dará, panáh, iháta-bandí, lakri-bázi, hathiyár-bázi*; *v.* *muháfizat k., hínáqat k., iháta bandá, mazhá k., hathiyár-bázi k., lakri-bázi yá pate-bázi k.*—*Bachaw, rakshí, ár, ó, gherá, bhiti, tattí, berá, tatri, thathrá, gherá bandw, lakri phenkna, patí jhírná*; *v.* *ár k., bacháw k., gherná, rúndhná, porhá k., patí jhírná, lakri phenkna, lakri yá pate se larná*. [k. w.

FÉNCE'FUL, *a.* affording protection—*Panáh-bakhsh, hífázat-bakhsh*—*Rakshíkar, bacháw*

FÉNCE'LESS, *a.* without inclosure, open—*Be iháta, be-parda, khulá*—*Bini gherá, bin ár, biná tatre tattí wá thathre ká, an ivrit*.

FÉN'GER, *n.* one who practises fencing—*Lakri bázi, hathiyár-bázi, pate-bázi sikháne w.*—*Lakri phenkne w., patí jhírne w., lakri wá pate kí jhírná sikháne w.* [shaniya.

FÉN'GIBLE, *a.* capable of defence—*Bacháye ján ke qábil, munkin-i-hifázat*—*Rak-*

FÉN'GING, *n.* the art of defence by weapons—*Hathiyár bázi, lakri-bázi, pate-bázi*—*Patí jhírná, lakri phenkna*.

FÉN'GING-MÁSTER, *n.* a teacher of fencing—*Lakri bázi pate-bázi yá hathiyár bázi ká ustád*—*Patáit, lakri patí banéhi wá hathiyár se larná sikháne w., áyudhavidyopa-desak, yashitkripásikshak*.

FÉN'GING-SCHOOL, *n.* a school where fencing is taught—*Akhárá*.

FÉND, *v.* to keep off, to shut out, to dispute—*Maqúf rakhná, bázi rakhná, bahs k.*—*Niváran k., dur k. wá rakhná, rokna, árni, rúel k., kathaní k.*

FÉND'ER, *n.* a utensil placed before the fire—*Atash-khúne ke sámné kí ár jo dhát kí baní rahi hai*—*Ángíron ke rokne ke nimitta dháta kí ár, ág kí jwálá wá chingári-yon ke rokne ke nimitta dháta kí ár, ángarávaráni, ángarávarodhak*.

FÉN-ER-ÁTION, *n.* (L. *foenus*) usury—*Byáj-khóri, súd-khóri, súd-ná-jáiz*—*Kusíd, adhik byáj khána, adhik byáj*.

FE-NĒSTRAL, *a.* (L. *fenestra*) belonging to windows—*Khirkīyōñ ke mutā'alliq—* Khirkīyōñ kā, khirkīyōñ kā sambandhī.

FĒN'NĒL, *n.* (S. *fenol*) a plant—*Ek paudhūⁿ, ek chhotā perⁿ.*

FEOD, *fūd.* See **FEUD**.

FEOFF, *v.* (L. *fidēs*) to put in possession, to invest with right—*Qabza-o-dakhl d., mustahiq k.—* Kshetrādīhikār samarpān k., bhūmī kī adhikār d., adhikārī k., adhikār se sampanna k. [*pāne se.—* Bhūmī kī adhikār pāne w., bhūswattwabhogī.

FEOF'FEĒ, *n.* one put in possession—*Jāgīr dār, āima-dār, tā'athya-dār, qabza-o-dakhl FEOF'FEĒ, FEOF'FOR.* *n.* one who feoffs—*Jāgīr-bekhs, qabza-o-dakhl d. w., mustahiq k. w.—* Bhūmī kī adhikār d. w., bhūswattwadātī, adhikārasamarpak.

FEOF'MENT, *n.* the act of granting possession—*Jāgīr-bekhsī, qabza-o-dakhl dīhī, istih-qāq dīhī—* Bhūdān, bhūnyadīhikārasamarpān, bhūmī ke adhikār kī denā.

FE-RĀ'(CIOUS, *a.* (L. *ferō*) fruitful—*Pār-dār, mewa-dār, zar-khez, sangar^h—* Phalad, phalawatī, phaladīyak, urvarī. [*bahuphalotpādakatwa, urvarātwa.*

FE-RĀ'(CTY, *n.* fruitfulness, fertility—*Pār-dārī, sangarī^h, zar-khezī^h—* Phalawattwa,

FĒRAL, *a.* (L. *feralis*) funereal, mournful—*Tadfin-mausāb, jorāza-mausāb, gaungin, maguām, mātām—* Śmāśānīk, mṛityusambandhī, sokasīchak, vīkṣī.

FĒR'E-TORY, *n.* (L. *feretrum*) a place for a bier—*Jorāza-gāh, tābūt-gāh, jorāza yā tābūt rakhsē kī jagah—* Sivikāśālān, śayavālmāsthān, śayavāthan wī sivikā rakhsē kī sthān. [*dīnōñ ke mutā'alliq—* Tawhīr ke dīnōñ wī sīdhārān dīnōñ kī sambandhī.

FĒTL'AL, *a.* (L. *feriēs*) pertaining to holidays or to common days—*Tevhār yā ānim*

FĒR'E-TION, *n.* the act of keeping holiday—*Tō'til mānū, tevhar gā parab ke dīn ko mānū^h—* Tawhīr wā parvādīvas ko mānū. [*Jaṅgālī, paśuāl, bamālā, kuttār.*

FĒR'INE, *a.* (L. *ferō*) wild, savage—*Wahshī, darinda ya darandā, bahām-sirāt—*

FER'INENESS, *n.* wildness, savageness—*Wahshat, bahām-sirātī—* Jaṅgālī, jaṅgālīpan, bamālīpan, paśuśilātī.

FĒR'ITY, *n.* cruelty, barbarity, wildness—*Sang-dīlī, bahām-sirātī, bi-rānī, durushī, wahshat—* Nishthuratī, kṛantī, kṛantīnīwā, paśutā, paśuśilātī, jāñ alīpan.

FĒR'MENT, *v.* (L. *ferre*) to excite internal motion, to work, to elyvece—*Josh de-kor ūthānū, josh ke sōth ūthō, josh khānū, khāmīr h.—* Ūthānū, ūthkār ūthānū, ūthī khānū, ūthī ke sōth ūthū, phūphānū. [*pāk, tātī, bakherī, ūrī.*

FĒRMINT, *n.* internal motion, tumult, yeast—*Josh, khamīra, balā^h, khāmīr—* Ūthī.

FĒR-MEX-TATION, *n.* an internal motion of the small particles of a mixed body—*Josh, takhmīr, autār gī arānū^h—* Ūthī, pāk, phū, hāv.

FĒR-MĒNTATION, *n.* causing fermentation—*Josh-awar, khāmīr-saz, mukhammīr—* Ūthī k. w., phūphū d. w., autāne w., anyne w.

FĒRN, *n.* (S. *ferān*) a plant—*Ek paudhū gī chhotā per^h.*

FĒRN'Y, *a.* overgrown with fern—*Fern nām ek paudhū gī chhotē per se bhārā huī^h.*

FĒR'OCIOUS, *a.* (L. *ferōs*) fierce, savage—*Karakhtī, khām-khāwī, darinda yā durand, wahshī, bahām-sirāt—* Kuttār, nishthūr, atikrāñ, jaṅgālī, paśuāl, bamālī.

FĒR'OCIOUSLY, *ad.* in a savage manner—*Karakhtī s., khām-khāwī se, wahshat se, bahām-sirātī se—* Kuttārpan se, paśuśilātī se, atikrāntī se.

FĒR'OCIOUSNESS, *n.* fierceness, savageness—*Karakhtī, khām-khāwī, bi-dardī, sang-dīlī, wahshat—* Atikrāntī, raudatī, kuttārpan, jaṅgālīpan, paśuśilātī.

FĒR'OCITY, *n.* fierceness, savageness—*Karakhtī, bi-dardī, sang-dīlī, khām-khāwī, wahshat—* Raudatī, atikrāntī, kuttārpan, jaṅgālīpan, paśuśilātī.

FĒR'REOUS, *n.* (L. *ferreus*) pertaining to iron, like iron, made of iron—*Lohe ke mutā'alliq, āhan sī, āhanī, āhan kī banī huī—* Lauha, lohe kī sambandhī, lohe ke sadrī, lohe kī banī huī.

FĒR'REOUSNESS, **FĒR'REOUS-NESS**, *a.* partaking of iron, containing particles of iron—*Āhan-sifat, āhan-dār, āhan-ām—* Lohavīśīst, lohamay.

FĒRRULE, *n.* a metal ring to keep from cracking—*Chhallā mūndarī yā kari jo lāthī saagīra kīśī chz mēñ pahīnī dēt hātā ta kī wah phantē uathū—* Chhallā mūndarī wā kari jo lāthī dī kīśī vastu mēñ dēt dete hātī jismēñ wah tarkāī na.

FĒRTILE, *n.* (L. *ecceus*) an animal of the weasel kind; *v.* to drive out of lurking places—*Nawal kī ek qīm; v. kāmū gāh se nikāl-d.—* Nawal wā naurī kī ek jāti; *v.* hukmē wī dhukmē kī jagah se bhār kar d.

FĒRRY, *v.* (S. *feraw*) to carry or pass over water in a boat; *n.* the place where a boat passes over water—*Nāw par pār utārā yā utarnā; n. guzar-gāh, mā'bar, ghāt^h—* n. Ūthī.

FĒRRY-BÖAT, *n.* a boat for conveying passengers—*Guzārē kī nāw—* Utārē kī nāw.

FĒRRY-MAN, *n.* one who keeps a ferry—*(thāt-mānjhī^h, guzar-bān, mallāh—* Kewat.

FĒR'TILE, *a.* (L. *ferō*) fruitful, abundant—*Zar-khez, zar-rez, jāyūd, sar-sahz, paitāishī, mā'mūr—* Ūrvarī, bahuphalad, bahuphalotpādak, upjūñ, phalawīñ, bhārī, purī, prachur, vipul. [*pādakatwa, phalawattwa.*

FĒR'TILENESS, *n.* fruitfulness, fecundity—*Zar-khezī, sangarī^h—* Ūrvarātwa, bahuphalot-

- FÉR'TY'-TY**, *n.* fruitfulness, abundance—*Zar-khezí, sanggarí^b, ma'múrí*—Phalawat-twa, urvará-twa, bahuphalotpádakatwa, báhulya, prachuratwa.
- FÉR'TIL'-IZE**, *v.* to make fruitful—*Zar-khez k., jainid k., sanggar k.^b*—Urvárá k., bahuphalotpádák k., upjái k.
[—*Larkón ko hatheli par mārne ki ek lakrī^b*]
- FÉR'U-IA, FÉR'ULE**, *n.* (*I. ferula*) an instrument for punishing children on the hand
- FÉR'VE'NT**, *a.* (*L. ferreo*) hot, boiling, vehement, ardent, earnest—*Garm, josh kháyá-hná, tez, tund, dil-soz, sar-garm, shaugín, mushtáy*—Ushpa, tapt, khaulá huá, ubal-tá huá, vyagra, uchehapd, utsuk, atyanurági, anurakt.
- FÉR'VE'N-CY**, *n.* heat of mind, ardour, zeal—*Dil-garmí, dil-soz, sar-garmí, shaug, dil-dihí*—Uttáp, ngratá, autsukya, chittísakti, utsáh, atyanurág.
- FÉR'VE'N-LY**, *ad.* ardently, vehemently, eagerly—*Sar-garmí se, tezi pá tundi se, dil-sozi se, shaug se, dil-dihí se*—Uttáp se, uchehandatá se, vyagratápurvak, utsáh se, chittísakti se, ati anurág se. [datá, utsáh, chittísakti, atyanurág.
- FÉR'VE'N-NESS**, *n.* ardour, zeal—*Sar-garmí, dil-sozi, dil-dihí, shaug*—Uttáp, uchehap-
- FÉR'V'D**, *a.* hot, burning, vehement—*Garm, jaltá-huá^b, tez, tund*—Uttapt, ushpa, bartá huá, vyagra, prachand, uchehapd.
- FÉR'V'D-NESS**, *n.* ardour of mind, zeal—*Dil-garmí, dil-sozi, sar-garmí, tapák, shaug*—Uttáp, uchehandatá, chittísakti, atyanurág, utsáh.
- FÉR'VOUR**, *n.* heat, warmth, zeal, ardour—*Harárat, garmí, sar-garmí, tapák, shaug, dil-sozi*—Ushmatá, uttáp, utsáh, atyanurág, chittísakti.
- FÉS'CEN-NINE**, *a.* (*L. Fescennin*) a licentious song : *a.* licentious—*Ná-sháista g't ; a. be-zabí, be-lagám, harám-kár, shokh*—Phúbar gít : *a.* atyá-dhírí, kámichhírí, lampat.
- FÉS'CUE**, *n.* (*L. festuca*) a small wire to point out the letters to children learning to read—*Parhne ke waqt larkón ko horf dekhán ke liye ek chhotá tar*—Jo larke parhna sikkhe hain unko akshar batane ke nimitta ek chhotá tar.
- FÉS'TAL**, *a.* (*L. festum*) pertaining to a feast, joyous, gay, mirthful—*Tekhári^b, ziyá-futí, khush, khurram, mesrír, bishshák, mahzúz*—Parvasambandhi, anandí, prasan-nachitta, mudit, máláit, hrishtachitta.
- FÉS'TI-VAL**, *a.* pertaining to a feast, joyous, mirthful : *n.* a time of feasting and joy—*Tekhári^b, mesrír, mahzúz, khurram* : *n.* ziyáfat aur khush ká waqt, tekhá^b—Utsa-vasambandhi, anandí, prasan-nachitta, mudit, máláit, hrishtachitta : *n.* sahabhojan aur anand ká kál, utsavakál, parvakál.
- FÉS'TIVE**, *a.* relating to a feast, joyous, gay—*Tekhári^b, khurram, khush, mahzúz, mas-rír*—Utsavasonbandhi, hrishtachitta, prasan-nachitta, mudit, anandí.
- FES'TIV'-TY**, *n.* social joy, gaiety, mirth—*Jasín, áish, shírat, khushí, khurramí, bishshák*—Mahótsav, samutsav, anand, anand, barsh.
- FESTE'LE**, *v.* to raille, to corrupt—*Ghar pokna^b, sarná^b, garba h.*
- FES'TOON**, *n.* (*Fr. feston*) an ornament in the form of a wreath—*Málá pá hár ki shírat ek gíra ke zádák jo gharón aur imáratón pá bandi hai*—Málá ke ákár jo kuchh bhúshapátrí ghóh mên khodkar ban té hai.
- FESTU-CINE**, *a.* (*L. festuca*) of a straw-colour between green and yellow—*Tinke khar gú ghás ke rang ká haré aur pále ke bich mên^b*.
- FES-TÚ'COUS**, *a.* formed of straw—*Ghás pá khar ká baná huá^b*
- FÉ'TCH**, *v.* (*S. ferre*) to go and bring, to bring, to draw to reach—*Já kar láná^b, le-kar-áná^b, le-áná^b, pahuncháná^b, láná^b, khúch-láná^b, pahunchná pá jáná^b*.
- FÉ'TCH**, *n.* (*S. facies*) a trick, an artifice—*Fírat, fírm-o-fírah, hila, nakr, mār-pech, hikmat*—Dhokhá, chhal, kapat, vyáj, vupadós.
- FÉ'TID**, *a.* (*L. fetio*) having a strong and offensive smell, rancid—*Bad-bi-dár, muta-áffín, gandá^b*—Durgandhu, sará, gandháilá.
- FÉ'TOR**, *n.* a strong and offensive smell—*Bad há*—Durgandh, kutsitagandh.
- FÉ'TLOCK**, *n.* *feet, lock* a lock of hair that grows behind the pastern joints of horses—*Ghorón ke thehrn ki pichhli or ká wál^b*.
- FÉ'TTER**, *n.* (*S. fetter*) a chain for the feet : *v.* to bind, to enchain, to tie—*Berí^b, pái-kar^b* : *v.* bándhná^b, berí dálná^b, pái-karé bharná^b, atkáná^b.
- FÉ'TTER-LESS**, *a.* free from restraint—*Be-zanjír-i-pá, ázád, quá-pác band*—Bin berí ká, bin atkáv ká, mukt, chhutá.
- FÉ'TUS**, *n.* (*L.*) an animal yet in the womb, any thing unborn—*Jo bachcha pet mên rahitá hai^b, jo chiz paidá na huí ho*—Garbh, garbhasthabálák, jo vastu utpanna na bhái ho.
- FÉ'UD**, *n.* (*S. fecthe*) a deadly quarrel—*Ji-már jhagrá^b, bakherá^b, jhagrí^b*.
- FEÜD**, *n.* (*L. fides*) a right to land on condition of military service—*Zamín-dári is shart par ki agar saltanat ke málík ko kisi se jang karná púye to us waqt zamín-dár uski kumak karé aur uski taraf se laye*—Bhúmi ká adhikár is sandhi wá niyam par ki jo bhúswámi ko kisi se yuddh karná parai to jo bhúmi pátá hai wah apne bhú-swámi ká sáth de.
- FEÜ'DAI**, *a.* pertaining to feuds, relating to tenures by military service—*Aisi zamín.*

dāri ke mutā'alliq jo is shart par milti hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski kumak kare aur uski taraf se lape—Aisi bhūmi ke adhikār kī sambandhī jo is niyam wā sandhī par milti hai ki yadi bhūpati ko kisi se yuddh karnā parai to jo bhūmi pātā hai wah apne bhūpati kī sāth de.

FEUDALISM, *n.* the feudal system—Wah band-o-bast jis-men zamīn-dāri is shart par milti hai ki agar saltanat ke mālīk ko kisi se jang karnā pure to us waqt zamīn-dār uski taraf se lape—Wah vyavasthā jis-men bhūmi is niyam par milti hai ki yadi bhūpati ko kisi se lape parai to jo jan bhūmi pātā hai wah apne bhūpati kī sāth de.

FEUDALITY, *n.* feudal form or constitution—[Iske upar ke lafz kī mā'nā dekho—Pār-vagat sālā kī arth dekho.] [trādhikārī.]

FEUDALRY, *a.* holding land of a superior—Jāgīr-dār, patte-dār—Bhūswāmyadhināshke-

FEUDALRY, **FEUDALRY**, *n.* one who holds land on condition of military service—Wah zamīn-dār jo is shart par zamīn pātā hai ki agar saltanat ke mālīk ko kisi se jang karnā ho to us waqt woh zamīn-dār uski taraf se lape—Wah kshetrādhikārī jo is niyam wā sandhī se bhūmi pātā hai ki yadi bhūpati ko kisi se lape parai to wah uski sāth de.

FEDIST, *n.* a writer on fiefs or tenures—Jāgīr-navis, jo shakhs jāgīrōn kī bayān likhā hai—Bhūswāmyadhināshketra kī vivaranakārī wā yamun likhne w.

FEEBLE-MORTEL, *n.* (F.), the colour of a faded leaf, a yellowish-brown colour—Marjhaue yā kumhāue patte ke rang, kachā pālī dhūrā rang.

FEVER, *n.* (F.), a disease characterized by quick pulse, increased heat and thirst; v. to put into a fever—Bukhār, jar, tap, tab, hummā; v. bukhār men dāl-d, bukhār kar-d.—Jwar, tip; v. jwar wā tip chapā d.

FEVERISH, *a.* diseased with fever, tending to fever, hot, burning, inconstant—Bukhār-girifta, bukhār-māl, garm, sarā, be-qarār yā be-sabāt—Jwaritūr, jwarapit, ishāj-jwaragrust, jarāsi, nām, jāhā, asthir. [bhav.]

FEVERISHNESS, *n.* tendency to fever—Bukhār-mālī, bukhār kī taraf majālūn—Jwar-

FEVEROUS, *a.* affected with fever—Bukhār-girifta, tap-girifta—Jwarapit, jwaragrust,

FEVERY, *a.* diseased with fever—Tap-girifta—Jwaragrust. [jwaritūr.]

FEW, *a.* (S. *fewa*) not many—Chāl, qalī—Thore.

FEWNESS, *n.* smallness of number—Qilāt, kamā—Thoqā, alpata.

FEWEL. See FUEL. [k., vāgdān k.]

FIANCE, *v.* (F.), to betroth—Engāh kī nishāt k., mutāgnī k.—Yivāh kī nishāndh

FIAT, *n.* (L.) an order, a decree—Hukm, fatwā—Vijā, ālās, nishā.

FIB, *n.* (L. *fibula*) a lie, a falsehood; v. to tell lies, to speak falsely—Jhūth^h, jhūth bat; v. jhūth bolā^h, jhūth kahā^h.

FIBRE, *n.* (F. *fibra*) a small thread or string, a filament—Patlā chhoṭā sāt yā patlī chhoṭī rassa^h, khujhrā^h, jhothrā^h, tir^h, āns^h resha, rag.

FIBRE, *n.* a small fibre—Bakht patā sūt, khujhrā^h, jhothrā^h, āns^h, resha, rag.

FIBRILLOUS, *a.* relating to fibres—Āns ālā^h, sūt-ālā^h, āns yā sūt kī^h.

FIBROUS, *a.* composed of fibres—Bakht-dār, nassān, raqīlā—Jhothrikā, khujhrā^h, uttrī, tantunay, sūtī, sukshmanāpī^h isth.

FICKLE, *a.* (S. *fiṣṭ*) changeable, inconstant, wavering, unsteady—Mut-dawarī, mutāzīl, be-qarār, be-sabāt, nā-pā-dar—Asthiyī, asthir, chānchāl, ochhā, loi, adhār, anavasthī.

FICKLENESS, *n.* changeableness, inconstancy—Nā-pā-dārī, be-qarārī, be-sabātī, be-istiqbālī, behawarī—Asthāyī, asthāyī, loṭā, chānchālātī, anavasthī.

FICKLY, *ad.* without firmness or steadiness—Be-istiqbālī yā be-sabātī se—Asthiratā wā chānchālātī se, baṭā se.

FICTION, *n.* (L. *fiṭion*) the act of feigning or inventing, an invented story, a lie—Iktirā^h qisṣā, nā-pā-sakhtā, afsāna dar-q—Kāpanī, banāwat, banāī bāt yā jhūthī kahāī, jhūth.

FICTILE, *a.* moulded into form—Daul men kīyā huā^h, dāuliyā huā^h.

FICTITIOUS, *a.* counterfeit, false, imaginary, not real, not true, allegorical—Taqlīdī, jhūthā^h, qiyāsī yā khaṭṭī, āṭṭī, nāṭī, mukhtārā^h, sukhtā^h, tamsilī mutashābih majāzī yā mutā^hār—Kritrim, banāwī, ayathīrth, kalpit, asāṭya, mithyā, lākshānik wā rupakamay.

FICTITIOUSLY, *ad.* falsely, counterfeitedly—Darog se, sakhtogī se, taqlīd se—Jhūth-

FICTITIOUSNESS, *n.* feigned representation—Sakhtā bayān—Banāī wā jorī hui bāt, kalpit wā jhūthī bakhān.

FIDDLE, *n.* (S. *fithele*) a stringed instrument, a violin; v. to play on a fiddle—Sā-rangī, kīngār, chikārā^h; v. sārangī yā chikārā bajānā^h.

FIDDLER, *n.* one who plays on a fiddle—Sārimā-nawāz, sārangī-nawāz—Sārangiyā.

FIDDLESTICK, *n.* a bow used by a fiddler—Mīrāb, kamāncha—Sārangī bajāne kī dhanwī.

- FID'DLE-STRING**, *n.* the string of a fiddle—*Sārangi kā tār^h*.
- FID'DLE-PAD'DLE**, *n.* trifles; *a.* trifling—*Wāhigāt, nā-chiz bātēn, adnī-bātēn; a. khafis, nā-chiz, be-hūda*—Dantakathā, vrithakathā, nirarthak wā halki bāt; *a. halkā, tuch-chha, trimapay*.
- FIDELITY**, *n.* (*L. fides*) faithfulness, loyalty, honesty, veracity—*Digānat, wafā-dārī, namak-halālī, jibīrigāt, rās-bāzī, sadīqāt, imān-dārī, vāsī*—Viśwasatā, drīṣha-bhaktitwa, prabhūbhakti, satyaśīlatā, dhārmikatwa, satyavādītwa.
- FID-Ū'CHAL**, *a.* confident, undoubting—*Mudaguggin, mu'taqūl*—Sthirapratyayī, drīṣha-viśwas k. w., asandīgth.
- FID-Ū'CHALLY**, *ad.* confidently, undoubtingly—*Yugūvan, ī'tiqād se, ba-qair shakk kiye hue*—Drīṣh viśwās se, nīschay rāp se, binā sandeh kiye hue.
- FID-Ū'CHABBY**, *a.* confident, undoubting, held in trust; *n.* one who holds in trust—*Mudaguggin, mu'taqūl, amānatān rakhā hūā; n. amānat-dār*—Pratyayī, drīṣh viśwās k. w., asandīgth, viśwās meṁ dharā hua, dharohar dharā hūā; *n. dharohariyā*.
- FIDGLE**, **FID'GET**, *v.* (*Sw. jika*) to move about in fits and starts, to be restless—*Jhūm-jhūm kar chalaū^h, be-parār chalaū, be-parār h.*—Chūlbulāna, kalmalānā, chanchāl h., asthīr h.
- FID'GET**, *n.* irregular motion, restlessness—*Chūlbulānā^h, kalmalānā^h*. [wān.]
- FID'GET Y.**, *a.* restless, impatient—*Be-parār, be-sabr*—Chanchāl, asthīr, adhīr, adhīrya-
- FIEEF**, *n.* *L. fides* an estate held on condition of military service—*Zamīn-dārī jo is short par rakht hai ki jis waqt saltanat ke malik ko kisi se lapā parā us waqt zamīn-dār uski tarāf se lap.*—Bhūmī jo is miyān wā sandhī se millī hai ki jisko mile wah yuddh ke samay meṁ bhūpati kā sāth de aur upakār karāi.
- FIELD**, *n.* (*S. fīlā*) a piece of land inclosed for tillage or pasture, the ground of battle, space, compass, extent—*Khet^h, jagūgūh gā rām gūh, mūraka, notidān, wusāt, gūda, kushāngī, tūl*—Kshetra, rapabdhūi wā yuddhakshetra, vīstār, gherā, prākār, wā pasār, phalāv. [kshetra wā rapabdhūi meṁ parā hūā.]
- FIELD'ED**, *a.* being in field of battle—*Jagūgūh gā rām gūh meṁ parā hūā*—Yuddha-
- FIELD'ED**, *n.* a bed for the field—*Khet par ke tūp bichhāwā^h*.
- FIELD'FAR**, **feld'fāre**, *n.* a fard—*Ek bhāt ki chiyā^h*.
- FIELD'MARSHAL**, *n.* the commander of an army, an officer of the highest military rank—*Sipah sālār, sab se barā lashkāri 'ahda-dār*—Senābhūpati, senāpatī.
- FIELD'MOUSE**, *n.* a mouse that lives in the fields—*Khetūn kā chūda^h, chūda jo khetūn meṁ rakht hai^h*.
- FIELD'OFFICER**, *n.* an officer above the rank of captain—*Lashkāri 'ahda-dār jo kaptan se upar hotā hai*—Wah jan jiskā pad senā meṁ Kaptān ke upar hotā hai.
- FIELD'PIECE**, *n.* a small cannon used in battle—*Ek ekhotī top jo lapā meṁ kām ātī hai*—Ek kāmādrāgīyāstra.
- FIELD'PREACH-ER**, *n.* one who preaches in the open air—*Pādri jo khulē maidān meṁ wāz kortā hai*—Dharmāsikshak jo khulī jagah meṁ dharmopades kartā hai.
- FIELD'PREACH-ING**, *n.* the act of preaching in the open air—*Khulē maidān meṁ wāz k.*—Khulī jagah meṁ dharmopades k.
- FIELD'SPOT**, *n.* open space—*Khulī jagah^h*.
- FIELD'SPORTS**, *n. pl.* shooting and hunting—*Maidān ke khet masalan sāyigālī aur shī-kār k.*—Khetūn ke khet jāise aur wā ākhet ādī.
- FIEND**, *n.* (*S. fīnd*) a devilly enemy, the devil, an infernal being—*Dushman-i-jānī, shaitān, bhūt^h*—Jinār vāirī, prapghatak śatru, piśāch, vetāl, danay, asur, daitya.
- FIEND'FUL**, *a.* full of devilish practices—*Shaitānī 'amāl se bhārā hūā*—Piśāchī kāmōn se bhārā hūā. [piśāchī, vaitālīk.]
- FIEND'ISH**, *a.* having the qualities of a fiend—*Shaitānī, shaitān-sirat*—Piśāchīk.
- FIEND'ISH-NESS**, *n.* the quality of a fiend—*Shaitān-siruti, shaitān-pandī*—Piśāchātwa, āsurātwa, rākshasatā, ātishūyātā. [rākshas wā asur ke sadrīś.]
- FIEND'LIKE**, *a.* resembling a fiend—*Shaitān ke mūnind, shaitān-sirat*—Piśāchavat.
- FIEND'LY**, *a.* (*L. feror*) savage, ravenous, violent, furious, vehement—*Wahshī, bahām-sirat, khūn khvār, tūnd, gazab-nāk, sukht darusht gā ātash-mizāj*—Jūngalī wā katṭār, atikrūr, vegawān tikshn wā tikhnā, kopākūl, kopajwalit, tīvra wā prachand.
- FIEND'LY**, *ad.* violently, furiously—*Tūndī se, tezi se, gazab-nākī se*—Kṛūrātā tikshmatā wā tīvratā se, mahāt kop se.
- FIEND'NESS**, *n.* savageness, fury, violence—*Wahshat, durushtī, khūn-khvārī, gazab, qubr, tūndī gā tezi*—Atikrūrātā, katṭārjan, kopomnatātā, kopajwalitwa, tikshmatā, tīvratā, prachandātā.
- FIER-Y**, *a.* consisting of fire, hot, vehement, ardent. See **FIRE**—*Ātashī, garm, ātash-mizāj, tūnd, dil-soz*—Agnimay, ushṇ, uttapt, tikshnā, prachand.
- FIFE**, *n.* (*Fr. fifre*) a small pipe or flute—*Nai, algūza*—Murlī, bhānsī bhānsurī wā bhānsarī
- FIF'ER**, *n.* one who plays on a fife—*Nai-nawās*—Vāṇsavādak, murlīwālā, bhānsī baja-wāiyā.

FIFTH. See under FIVE.

FÍG, n. (*L. ficus*) a tree and its fruit—*Anjir ká per^h, anjir ká phal^h.*

FÍG'LEAF, n. the leaf of the fig-tree—*Anjir ke per ká pattá^h.*

FIGHT, fit, v. (*S. feohtan*) to contend in battle, to war against, to combat, to strive, to struggle : *p. t.* and *p. p.* **FOUGHT**—*Jang k., maidán k., muqábala k., zor márná, jáh-jáhání k., jidd-o-jahd k.*—*Larái k., yuddh k., sámná k., rokná, udyog k., chesh-tá k., háth páhw márná.*

FIGHT, n. a battle, a combat—*Jang, razm, mujádala, larái^h*—*Yuddh, samar, rap.*

FIGHT'ER, n. one who fights—*Jang-áwar, mubáriz, mulbíríh, larne w^h.*—*Yoddhá, laran-hár, yodhi.*

FIGHT'ING, p. a. fit for battle ; *n.* contention—*Jang-áwar, jang yá larái ke láiq ; n. larái^h, jhagrá^h*—*Yuddhakarmayogya, yuddhopayukt ; n. tañtí, bakherá.*

FÍG'MENT, n. (*L. fingo*) an invention—*Iktirá', naql-i-sákhta, naql-i-bátíl*—*Kalpita-kathá, kalpitavákya, banái yá jori hui bát.*

FIGURE, n. (*L. fingo*) form, shape, semblance, a statue, an image, eminence, splendour, a character denoting a number, a diagram, a type, a mode of speaking or writing ; *v.* to form into any shape, to show by a resemblance, to adorn with figures, to imagine, to make figures, to be distinguished—*Shakl, sūrat, mushá'ahat yá shakhl, taswír sanam yá sūrat-i-az-sung, but, buz'ari yá sar-farāzi, raunag jalwa num-áish yá shaukat, adud ragam yá handasa, shakl-i-handasa yá naqsha, ulāmat yá ni-shān, guft-gū yá tahrir ká ek tariq yá muhāwara ; v. sūrat banāná, but yá taswír se zá-hír k., sūratón se sūrat d., gūyās yá khaqál k., munaqqash k. yá shakhl banāná, mumláz yá nám-war h.*—*Ákár wá ákriti, rūp, ábhās wá pratirūp, pratimá, mūrti, larái wá pratishthá, pratáp wá mahāteji, ánk chitra wá kshetra, lakshap chihw wá líng, holne kí ek vishesh riti ártihit rūpak ; v. kisi dāul meñ lānā, ákár banāná, pratimá wá chitra ke dwārā dikhāná, nānā chihw wá nānā chitra se alāñkrit k., kalpanā k. wá sochanā, chitra pratimá wá ákár banāná, prasiddh vishí-sh^h wá vikhyát h.*

FÍG'U-RA-BLE, a. capable of being formed—*Sūrat-pazir, mawkin-i-shakl*—*Kisi dāul meñ láye jāne ke yogya, kisi ákár meñ āne wá banne ke yogya.* [*se dikhlāyā gayā.*]

FÍG'U-RAL, a. represented by figure—*Sūrat yá shakl se záhir kiya gayā*—*Ákár wá rūp*

FÍG'U-RATE, a. having a determinate form—*Mushakkal, shakl-dār*—*Ákárāwān, sūkār, mūrtimān wá ákárādharí.*

FÍG'U-RAT-ED, a. of a determinate form—*Mushakkal, shakl-dār*—*Ákárāwān, sūkār, mūrtimān, rūpakarap.*

FÍG'U-RATIVE, a. representing something else, typical, metaphorical, full of figures—*Kuchh aur hí záhir k. w., naqli yá tamsili, raúnag, mujāzi murādi yá istilāhi, pur-tamsil*—*Vyanjuk, dwabanit wá lakshayuk, rūpak, rūpakamāy.*

FÍG'U-RATIVE-LY, ad. by a figure, not literally—*Tamsilan yá misálan, mujāzan yá intilāhan*—*Rūpak se, vyanjanāpūrvak wá lakshayuk bhāw se.*

FÍG'URED, p. a. adorned with figures—*Munaqqash, musawwar, shakhl se árásta kiya huá*—*Nāñāchitrāñkrit, chitrit, nāñtrekhāñkrit.*

FÍG'U-RIST, n. one who makes figures—*Sūrat shakl but yá naqsha banāne w.*—*Ákár pratimá mūrti wá chitra banāne w.* [*ká banā huá.*]

FÍL-Á'CEOUS, a. (*L. filum*) consisting of threads, composed of threads—*Sūti^h, sūt*

FÍL'A-MENT, n. a slender thread, a fibre—*Patlá sūt^h, resha, nus*—*Mahin dhāgá wá tágá, khujhrá wá jhothrá, āns.*

FÍL'A-MÉNT'OUS, a. like a slender thread—*Patle sūt sá^h.*

FÍL'AN-DEUS, n. a disease in hawks—*Bázón kí ek bimári*—*Švenapakshí ká ek rog.*

FÍL'BERT, n. a species of hazel nut—*Pindūq jindaq yá bindūq*—*Anjākriti phal jis-ke bhitar suswādū gūdā rahtí hai.*

FÍLCH, v. to steal, to pilfer, to rob—*Choráná^h, urá-lená yá har-lená^h, múná^h.*

FÍLCH'ER, n. a thief, a petty robber—*Chor^h, chottá yá hath-lupak^h.*

FILE, n. (*L. filum*) a line or wire on which papers are strung, a roll, a series, a line of soldiers ; *v.* to string on a line or wire, to march in file—*Ek tár yá síkh jismēñ kágaz natthí kar-diye-jāte-hain, filrist yá fard, qatár, sipāhíyon kí qatár yá saf ; v. ek tár par natthí kar d^h, shutur-qatár chalná*—*Ek saláká wá tár jismēñ lekhyapatra kram se natthí kar diye jāte hain, parisaukhyápatra, pañkti wá šrení, sainyāšrení ; v. ek saláká wá tár meñ pironā, šrenivyūh karké chalnā.* [*v. retná yá retiyāná^h.*]

FILE, n. (*S. feol*) an instrument for smoothing and polishing ; *v.* to smooth—*Retí^h ;*

FÍL'ING, n. pl. particles rubbed off by a file—*Retne se jo chūr nikalte hain^h, chūr yá*

FÍL'E'UT-TER, n. a maker of files—*Sohau-gar, retí-gar*—*Reti banāne w.* [*retan^h.*]

FÍL'E-MOT. See **FÉUILLE-MORTE.**

FÍL'IAL, a. (*L. filius*) pertaining to a son or daughter, befitting a child—*Bete yá beti ke mutá'alliq, farzandí yá pisarí*—*Putrasambandhí putrya putriyá wá putrisam-bandhí, putrayogya wá putriyogya.*

FIL'IAL-LY, *ad.* as becomes a son or daughter—*Jaisā beṭā yā beṭī ko chāhiye^h, farzan-dāna, dukhtarāna*—Putratvat, putrivat.

FIL-I-Ā'TION, *n.* the relation of a child to a father—*Bāp se bete yā beṭī ki nisbat*—Putratwa, sutatwa, bāp se putra wā putrī kā nātā.

FIL'I-GRĀNE, **FIL'I-GRĒE**, *n.* (L. *filum, graminum*) delicate work in gold and silver in the manner of threads or grains—*Some aur chāndī par patle-patle aur chhote-chhote sūton aur dānon kā kāyhnā yā nikālnā^h*.

FILL, *v.* (S. *fyllan*) to make or grow full, to satisfy, to glut, to store, to occupy ; *n.* as much as fills or satisfies—*Par k. yā h., āsāda k. yā h., ser k. yā h., mā'miśk. yā zakhira k., amal k. yā mashgūl rakhnā^h ; n. peṭ-hār^h, bhūṭ-peṭ^h, seri—P'ūrā k. wā h., tript k. wā h., aghwānā wā aghānā, sañchay k. wā bhārnā, laginā wā lagā rakhnā^h ; n. triptī, pūrtī.*

FILL'ER, *n.* one that fills—*Bhurne w^h, jagah chhūnk lenē w^h, bahut kar-ke jukhāne w^h.*

FIL'LET, *n.* (L. *filum*) a band for the hair, a bandage, the fleshy part of the thigh ; *v.* to bind with a bandage or fillet—*Sir-band choti-band yā mubāf, zamād yā band, jaṅghe kā gusht-dār hissā ; v. zamād-band mubāf yā sir-hund se bāndhnā^h—Choti-bandhan chāuṛī wā nīrā, paṭṭī, jaṅghe kā wālī bhāg jismēn māns rāhtā hai ; v. choti-bandhan wā nūre se bāndhnā.*

FIL'LI-BEG, *n.* (Gael. *filleadh, beg*) a dress reaching only to the knees worn in the Highlands of Scotland instead of breeches—*Jāṅghiyā yā jāṅghiyā jo Skotland ke pahārī log suthnī ki jagah meṁ pahinte hai^h*.

FIL'LIP, *v.* to strike with the nail of the finger ; *n.* a jerk of the finger from the thumb—*Angulī ke naūh se mārṇā^h, chutkī bajānā^h ; n. chutkī^h.*

FIL'L-Y, *n.* (W. *filawg*) a young mare, a flirt—*Bachherī^h, chhichhoriṭṭī^h, laṭkī^h.*

FILM, *n.* (S.) a thin skin or pellicle ; *v.* to cover with a thin skin or pellicle—*Jhillī phūlī māṅṛā yā jālā^h ; v. jhillī yā jāle se chhā lenā^h.* [huā^h.

FILMY, *a.* composed of pellicles—*Jhillī yā phūlī kā banā knā^h, māṅṛe yā jāle se chhāyā*

FIL'TER, *n.* (S. *felt*) a strainer for clearing liquids ; *v.* to strain, to percolate—*Chhān-ṇā^h, wāh jis se chhāncū yā nīthārcū^h ; v. chhānṇā yā chhānṇā^h, nīthārnā yā nīthar-ṇā^h.*

FIL'TRATE, *v.* to strain, to percolate—*Chhānṇā^h, nīthārnā^h.*

FIL'TRATION, *n.* the act or process of filtering—*Chhānṇī yā nīthāṛī^h.*

FILTH, *n.* (S. *fyllth*) dirt, nastiness—*Ālāish yā gūlīz, malūmat kasāfat yā gilāzat*—Mal karkat wā kalwār, malinātā malinātā wā apavitrātā.

FILTH'Y, *a.* nasty, foul, polluted—*Mailā^h, najis yā galiz, ganda nā-sāf yā nā-pāk*—Malin malin wā apavitrā, chikkat wā samal, malachūshit wā bhrashṭ.

FILTH'I-LY, *adv.* nastily, foully, grossly—*Gilāzat se, kasāfat yā kulūrat se, najāsāt yā nā-pāki se*—Malinātā wā malinātā se, apavitrātā wā bhrashṭatā se, kutsit prakār se.

FILTH'INESS, *n.* nastiness, foulness, pollution—*Gilāzat, kasāfat yā kulūrat, najāsāt yā nā-pāki*—Apavitrātā, malinātā wā malinātā, āsūdhātā wā bhrashṭatā.

FIMBRI-ATE, *v.* (L. *fimbria*) to fringe—*Jhālār lagānā^h.*

FİN, *n.* (S.) the member by which a fish balances its body and moves in the water—*Machhli kā par, machhli kā dainā^h*—Matsyapakah.

FİN'LESS, *a.* without fins—*Be daine yā be-par, [yah lafz sirf machhli ke liye musta'mal hai]*—Paksharahit, pakshalin [yih śabd keval machhli ke nimitta vyavahār meṁ ātā hai.] [śhasadriś.

FİN'LIKE, *a.* resembling a fin—*Machhli ke par sā^h, machhli ke daine sā^h*—Matsyapak-

FİN'NED, *a.* having fins—*Par-dār yā daine-dār [yah lafz sirf machhli ke liye musta'mal hai]*—Pakshayukt wā daine rakhte hue, [yah śabd keval machhli ke nimitta vyavahār meṁ ātā hai.]

FİN'NT, *a.* furnished with fins—*Par-dār yā daine-dār, [yah lafz sirf machhli ke liye musta'mal hai]*—Pakshayukt wā daine rakhte w., [yah śabd keval machhli ke liye vyavahār meṁ ātā hai.]

FİN'ROOT-ED, **FİN'TOED**, *a.* having a membrane between the toes—*Pānū ki āṅgūliyon ke bich meṁ ek jhillī rakhe w^h, wasl pā*—Pānū jorī, jālapād.

FİN'A-BLE. See under FINE.

FİN'AL. See under FINE. [wā rājaswa, rājakarādī wā kulk.

FİN'ANCE', *n.* (Fr.) revenue, income—*Māl-guzārī yā khirāj, āmad yā mahāsīl—Āya*

FİN'ANCIAL, *a.* respecting finance—*Māl-guzārī khirāj āmad yā mahāsīl ke mutā'alliq*

—Rājaswasambandhī wā rājakarādisambandhī.

FİN'ANCIER, *n.* one who understands or manages the public revenue—*Jo shakhs sar-kārī māl-guzārī aur mahāsīl ke kām ko samajhtā aur kartā hai, sar-kārī māl-guzārī aur mahāsīl ke kām kā samajhne aur karne w., sar-kārī sab mahāsīl kā dīwān—Rājakosādhyaṅksh, rājaswapālak.*

FİNCH, *n.* (S. *finch*) a small bird—*Ek bhānt ki chhotī chiriya^h.*

FIND, *v.* (S. *findan*) to obtain by searching or seeking, to discover, to gain, to come to, to meet with, to determine by verdict, to furnish : *p. t. and p. p.* **FÖUND**—*Khoj-nikālnā^h, daryāft k. yā mā'lūm k., hāsīl k. yā paidā k., pakūchnā^h, milnā^h, hukm k.,*

futwā-d. yā tujwiz-k., sar-barāh k. mukaiyā k. yā maujūd k.—Dhūrūh nikālnā, pakar-pānā dekhnā wā jānnā, pānā lūth ānā wā uparjau-k., jānā, bhenṭānā wā hāth-lagnā, thairānā wā pañchayat se nirṇay k., pahūñchānā juhanā wā jutānā.

FIND'ER, *n.* one who finds—*Pāne v.^{b.}, khoj-nikālnē v.^{b.}*

FIND'ING, *n.* discovery, verdict of a jury—*Inkiāsh, pañchayat kā faisala tajwiz yā hukm*—Prakāsan wā anusandhān, pañchayat kā nirṇay.

FIND'FAULT, *n.* a censurer, a caviller—*Gila-gazir shūki yā 'aib go, 'aib-jo harf-gir yā nukta-chūn*—Nindak wā dosh d. w., doshagrāhak wā chhadrānweshak.

FINE, *a.* (Fr. *fin*) small, thin, not coarse, pure, keen, nice, artful, elegant, showy; *v.* to purify—*Chhūtā^b, mihin, birik, khālis pākiza yā sāf, tez yā burrān, nāzuk, 'ariyār harraf yā farebī, latāf khūb yā nāfis, jilā-dār yā namūdār : v. khālis yā sāf k.*—Nanhi, patli wā jhirhira, asthūl wā motā nahiñ, swachchha wā nirmal, tikshy chokhā wā pānā, sūkshn, dhūrtā wā kapātī, sunder surūp wā uttam, bharkilā wā tā-rāwe w.; *v.* swachchha k., nirmal k., śuddhānā.

FINE'LY, *ad.* beautifully, elegantly, well—*Khūb-siwatī se, tuh fūgi nāzākat yā nāfāsāt se, khūb se*—Sundaratī se, sunder rūp se, uttam prakār se.

FINE'NESS, *n.* elegance, delicacy, purity—*Nāfāsāt tuh fūgi latāfat yā chustagi, nāzākat yā bārīki, pakizagi safsāf yā shaffāfi*—Uttamata utkrishṭatā samdarya wā kanti, sūkshmatā, swachchhatā wā vimalatwā. [*sāf-yar*—Dhātusōdhak, dhātuparishkarak.

FIN'ER, *n.* one who purifies metals—*Dhāt wagaure ko gulā-ker khālis yā sāf k. v.*

FIN'ERY, *n.* show, splendour, gaiety—*Tāp tāp^b, raunay yā jilā, arāish zebāish yā zeb-zūat*—Thūṭ bāt, tarak bharak, banaw sajaw sahwār wā singār.

FIN'ESSK', *n.* artifice, stratagem—*Fitrat, fann-fareb yā mār-pech*—Dhokhā wā chhal, kapāt wā chhahūnā. [*chikaniyā^b*—Halki bātōñ meñ sūkshmadarāī, chhailchhabilā.

FIN'I-CAL, *a.* nice in trilles, foppish—*Sabuk bātōñ meñ bārīk-bīn yā nāzūk, chhail-*

FIN'I-CAL-NESS, *n.* extreme nicety, foppery—*Nihāyat nāzākat yā bārīk-bīn, albelā-pau yā chhail-chikaniyā-pau*—Ātisūkshmatā, bāhkāpan wā chhailchhabilāpan.

FINE'SPO-KEN, *a.* using fine phrases—*Latif sukhān kā ist'ād k. v.*—Utkrishṭ vākya kā vyavahār k. w. [*mihīn*—Chaturāī se banniyā huā, sūkshn wā patlā.

FINE'SPUN, *a.* ingeniously contrived, minute—*Hunar-mandī se banāyā gayā, bārīk yā*

FINE, *n.* (L. *finis*?) a pecuniary punishment, a mulct; *v.* to impose a fine—*Jarīmāna, gunāh-gārī ; v. jarīmāna k. yā layānā*—Dhanadand, arthadand; *v.* dhanadand k. wā lagānā.

FIN'A-BLE, *a.* admitting or deserving a fine—*Jarīmānc ke lāiq*—Dhanadandaniy wā arthadandaniy. [*saṁāpti*.

FINE, *n.* (L. *finis*) the end, conclusion—*Ākhir, tamāmī yā ikhtitām*—Ant wā śesh,

FIN'AL, *a.* last, conclusive, mortal—*Ākhiri yā akhīr, kāmil nāiq qātī yā qatī, mukhlik yā qātīl*—Antya wā picṭhā, saṁāptik wā ujṇāyak, prānantak wā prānanāsak.

FIN'AL-LY, *ad.* lastly, in conclusion, completely—*Ākhirash, ākhīrū-l-amr yā ākhīr-ko, kāmīlāna*—Ant k., śesh meñ, saṁāpti rūp se. [*ti wā ant, bāje kā antya sahwār*.

FIN'AL'K, *n.* the close, the last piece—*Tamāmī yā ikhtitām, bāje kā ākhiri sur*—Saṁāp-

FIN'ISH, *v.* to bring to an end, to complete, to perfect; *n.* the last touch, the last polish—*Khatm k., tamām k., kāmil k. yā anjām ko pahūñchānā ; n. ākhiri zeb-dihī, ākhiri jilā yā ārāstagi*—Niberā bhūgtānā niptānā wā śesh k., purā k. wā saṁāpt k., siddh k. wā parishkrit k.; *n.* saṁāpti meñ hāth lagānā wā sahwār, antyaparishkār. [*Niberā wā nibāhū, saṁāpt purā wā siddh k. w.*

FIN'ISH-ER, *n.* one who finishes—*Tamām yā khatm k. v., anjām ko pahūñchānē v.*—

FIN'ISH-ING, *n.* completion, the last touch—*Tamāmī yā anjām, ākhiri zeb-dihī yā zināt-dihī*—Saṁāpti wā siddhī, antya sahwār wā sajaw, antyaparishkār.

FIN'ITE, *a.* limited, bounded, terminated—*Mahdūd, mutanāhi, andāza-dār yā pūyān-dār*—Parimit, sināvishit, ādyantawān.

FIN'ITE-LESS, *a.* without bounds, unlimited—*Be-hadd, qair-mahdūd*—Aparimit, asīmak.

FIN'ITE-LY, *ad.* within certain limits—*Andāze se*—Parimit rūp se.

FIN'ITE-NESS, *n.* limitation—*Tahdūd yā hadd, dhātu, takhsīs*—Parimitatā, sādyantatwā.

FIN'GER, *n.* (S.) one of the extreme parts of the hand, the hand, a small measure; *v.* to touch lightly, to handle, to pilfer, to play on an instrument—*Aṅgūlī aṅgī yā uṅgī^b, hāth^b, aṅgūl^b : v. hulkā hāth lagānā yā dhire se chhūnā^b, tatobā uṅgīyānā yā hāth-lagānā^b, chorānā chhurānā mīsū yā hāth-lupaki k.^b, chhernā yā bajānā^b.*

FIN'GERED, *a.* having fingers—*Uṅgī-dār yā aṅgī-dār yā aṅgūlī-dār*—Aṅgūliyukt, aṅgūlī sahī.

FIN'GER-ING, *n.* the act of touching lightly, the manner of touching an instrument of

FIN'GER-BOARD, *n.* the board at the neck of a musical instrument where the fingers act on the strings—*Sundarī^b.*

FIR, *n.* (W. *fyr*) the name of a tree—*Sanohar*—Devadāru.

FIRE, *n.* (S. *fyr*) the igneous element, any thing burning, a conflagration, flame, light, lustre, ardour, spirit, passion; *v.* to set on fire, to take fire, to kindle, to discharge

firearms—*Ātash*, *koi jaltī shai*, *ātash-zadagi*. *shu'la*, *roushni yā roshni*, *raunaq yā jalwa*, *dil-sozī yā sor-garmi*, *jān chāluki tundi yā ūb-dāri*, *qazab yā muhabbat*; v. *āg-lagānā*^b, *āg-lagūnā yā jānā*^b, *sulgānā yā kushānā*^b, *chhorānā mārānā yā chālānā*^b—*Agni āg anal wā pāwak*, *abrā lukā wā koi jaltī vastu*, *lukwāi agwāhi wā dāhan*, *bhābhūkā lawar wā lapat*, *dipti dyuti wā prakās*, *pratāp*, *uttāp wā uchchandatā*, *tej wā sattwa*, *rāgādi*. [w., plūnk d. w. wā grihadāhak.

FIRE, *n.* one who sets on fire, an incendiary—*Ātash-afroz*, *ātash-angez*—*Ag* lagāne

FIRE, *n.* fuel, discharge of firearms—*fūdhān*^b, *topōn kā chhūnā yā chālānā*^b, *ādi*.

FIRE, *n.* pl. guns, muskets, &c.—*Topōn bandūqīn wāgaira*—*Agnyastra* bhusūndī

FIRE, *n.* a ball filled with combustibles—*Ātash-golī*. *ek golā jo bārūt wāgaira se bhārī rāhtā hai aur jāng ke waqt jab dushman ke dūrmīyān chhorā jātā hai tab phūt-kar burā musān kartī hai*—*Agnigol*, *lohe kā golā jo śighradāhiya vastūon se bhārā rāhtā hai aur yuddh ke samay jab sātru ke bich chhorā jātā hai tab phūt-kar barī hūnī kartā hai*.

FIRE, *n.* a piece of wood kindled, an incendiary. one who inflames factions—*Jaltī lak*^b, *ātash-afroz yā ātash-angez*, *jitna-angez*—*Lukthī lukṭī lukat* *lūkā luāth wā luwāth*, *grihadāhak wā phūnk d. w.*, *jhagra lagāne w.*

FIRE, *n.* a brush to sweep the hearth—*Ātash-dān sūf karne ki jhāyū*—*Chūlhā bh* *rsāū borsī ādi jhāne k jhāyū wā burhūi*.

FIRE, *n.* a fiery serpent, an ignis fatuus—*Ātashī sānp*, *gul-i-bayābānī yā āg-shaitānī*—*Aguimayasarp wā āg kā sānp*, *pisāchadīpikā lūk wā luk*. [kalā^b.

FIRE, *n.* a machine to extinguish fire—*Āg bujhāne yā butāne ki kal^b*, *dam-Fire*, *LOCK*, *n.* a soldier's gun, a musket—*Pathar-kulā^b*, *bandūq*.

FIRE, *n.* one employed to extinguish fires—*Ātash-kash qā'ūi wah ādmī jo ātash-zadagi ke bujhāne ke liye muqarrar rāhtā hai*—*Agninirvāpākārī arthāt wah jān jo āg bujhāne wā butane ke nimitta niyukt rāhtā hai*.

FIRE, *n.* an office of insurance from fire—*Āg ke bime ki kachahri^b*.

FIRE, *n.* a pan for holding fire—*Āngthī yā borsī^b*.

FIRE, *n.* a ship filled with combustibles to fire the vessels of the enemy—*Ek juhāz jo dushman ke juhāzōn ke jalā-d-ne ke waiste ātash-gīr chizōn se bhārī rāhtā hai*, *juhāz-i-ātash-zan*—*Ek naukā jo sātru ki naukāon meñ āg lagā dene ke nimitta śighra-jwalanīyapadarthōn se bhārī rāhtī hai*, *śighradāhiyavastūon se pūrit yuddhamaukā*.

FIRE, *n.* an instrument for taking up or removing hot coals—*Āngār ūthāne yā sarkāne ke liye kalchhulā chintā yā sānsā^b*.

FIRE, *n.* the hearth, home—*Chūlhā^b*, *ghar^b*. [lukṭi^b.

FIRE, *n.* a lighted stick or brand—*Luāth turāth lukṭhā yā lukwārī^b*, *lūkat^b*, *lūk^b*.

FIRE, *n.* wood for fuel—*Jālūpe ki lakṭi^b*, *indhan^b*.

FIRE, *n.* pl. shows of fire—*Ātash-bāzī*—*Agnikrīrā wā agnitārādikrīrā*.

FIRE, *n.* (S. *four*) a vessel containing nine gallons, a small vessel—*Ragīq shai ki pānīnāsh kā bartan jismeñ talhārinan battīs se aur das chhatānik amātā hai*, *ek chhotā bartan*^b—*Pānī nīsi vastu ke mapne kā bāsan jismeñ battīs se aur das chhatānik ke lagbhag amātā hai*, *ek chhotā bāsan wā pātra*.

FIRE, *n.* (L. *firmus*) strong, fixed, constant, compact, solid; v. to fix; n. a partnership in business—*Mazbūt*. *bar-qarār qāim yā pāc-dār*, *mastayill wāsiq yā sābit-pā*, *tāhūth*, *gājs munpamid sangin yā bostā*; v. *mazbūt yā mustahkam k. yā bar-qarār yā ba-hāl rukhūā*; n. *makājūgi kothā*^b—*Porhā, ātal*, *drīph sthir achal wā dhairyawān*, *ghan ghanā wā gāphā*, *thos*; v. *pushṭ drīph achal wā ātal k*.

FIRE, *ad.* strongly, steadily, constantly—*Mazbūtī se*, *bar-qarārī yā pāc-dārī se*, *sābit-qadamī istīqlal yā ustwārī se*—*Porhupan se*, *drīphatā wā mīshalatā se*, *ātal wā sthir rūp se*.

FIRE, *n.* stability, solidity, constancy—*Qiyām mazbūtī yā pāc-dārī*, *sakhtī sanginī yā bastagi*, *istīqlāl istihkām yā ustwārī*—*Nīshalatā drīphatā wā sthāvaratwa*, *thospan wā gāphāpan*, *sthiratā wā dhriti*. [antarīksh.

FIRE, *n.* the sky, the heavens—*Āsmān*, *falak*—*Ākās* wā *khagol*, *gagan wā FIRE, *n.* pertaining to the firmament, celestial—*Āsmānī*, *falakī*—*Ākāsī*, *gaganīy*, *gaganāsth wā nabhlāsth*. [yā sanul—*Rājājñāpatra*, *raj jñāpramān*.*

FIRE, *n.* (Ar.) a passport, a license—*Farmān yā purwāna-i-rāk-dārī*, *hukm-nāma*

FIRE, *n.* (S. *first*) earliest in time, foremost in place, highest in dignity; ad. before any thing else—*Wāqt jagah yā ruthe meñ muqaddam yā awwal*; ad. *sab se pahile yā āge^b*—*Samāj sthān wā pad meñ āge pahile wā āgaganya*.

FIRE, *n.* the first produce or offspring—*Pūhilā buchcha^b*—*Prathamajātasantān*, *prathamaprasūtasantāni*. [yā sab se jethā tapkū^b.

FIRE, *n.* eldest; n. the eldest child—*Pahlāuthā^b*, *sab se jethā^b*; n. *pūhlāuthā*

FIRE, *n.* pl. earliest produce, first profits—*Samarā-i-awwal yā awral phal*, *pahlā naf*^b—*Prathamotpanna wā pūhilā phal*, *pratham wā pahlā lābh*.

FIRTH. See *FRITH*.

FISC, *n.* (*L. fiscus*) a public treasury—*Sar-kāri khazāna*—Rājakosh.

FISCAL, *a.* pertaining to the public treasury or revenue; *n.* revenue, a treasurer—*Muta'alliq-i-sar-kārī khazāna yā māl-guzārī*; *n.* *māl-guzārī āmadani madākhil yā hāsil, khuzānchī yā tahvīl-dār*—Rājakośasambandhi wā rājakarādisambandhi; *n.* rajaswa wā rājakarādi, kōśādhī wā kōśidhyaksh.

FISH, *n.* (*S. fīsc*) an animal that inhabits the water; *v.* to attempt to catch fish, to seek by artifice—*Machhlī^h, mūhī*; *v.* *machhlī kā shikār k.*, *fīrat-o-hikmat se talāsh k.*—*Matsya min wā machchha*; *v.* *machhlī pakarnā wā mārnā, chhalbal se khojnā wā dhūrnā*.

FISH'ER, *n.* one who fishes—*Māhi-gūr*—*Machhwā jaliyā dhimar wā dhiwar*.

FISH'ER-Y, *n.* the business or place of fishing—*Māhi-gūr yā māhi-shikār, māhi-gāh*—*Dhiwarakarm matsyagrahan wā machhlī-pakarnā, matsyagrahanasthān wā machhlī pakarne ki jagah*. [pakarnā wā matsyagrahan.

FISH'ING, *n.* the art or practice of catching fish—*Māhi-giri yā mūhi-shikār*—*Machhlī*

FISH'Y, *a.* consisting of fish, like fish—*Māhi-dūr, machhlī ke mānind, machhlī sū^h*—

Mātsik mainik wā machhlī rakhne w., *matsyasādrīs wā machhlī ke sadrīs*.

FISH'ER-BOAT, *n.* a boat used in fishing—*Machhlī mārne ki nāw yā machhwā kī nāw^h*.

FISH'ER-MAN, *n.* one employed in fishing—*Māhi-gūr*—*Machhwā jaliyā dhimar wā dhiwar*. [bharā huā.

FISH'FUL, *a.* abounding with fish—*Māhi pur. pur-māhī*—*Matsyannā wā machhlī se* **FISH'GIG**, **FIZ'GIG**, *n.* a dart for striking fish—*Ek bhālā yā barchhā jo machhlī par chālāyā jātā hai^h*.

FISH'HOOK, *n.* a hook to catch fish—*Machhlī mārne ki bānsī yā kaṭṭiyā^h*.

FISH'KET-TLE, *n.* a kettle for boiling fish—*Māhi-tāba, māhi pakāne kā deg*—*Matsyapa-* *chani wā machhlī rūndhne kī batā: karāh wā hāmla*. [machhlī ke sadrīs.

FISH'LIKE, *a.* resembling fish—*Machhlī sū^h, machhlī ke mānind*—*Matsyasādrīs wā*

FISH'MON-GER, *n.* a dealer in fish—*Māhi-farosh, machhlī mol-ene aur bechne wā^h*—*Machhlīwālā matsyavikrētā wā matsyavikrayopajivī*. [jilāne kā tarāg wā tāl.

FISH'POND, *n.* a pond for keeping fish—*Machhlī jilāne kī tīlāb*—*Mūnsāy, machhlī*

FISH'SPEAR, *n.* a spear for striking fish—*Machhlī par chālāne kā bhālā yā barchhā^h*.

FISH'WIFE, **FISH'WOM-AN**, *n.* a woman who sells fish—*Māhi-faroshin yā jo 'aurat machhlī bechti hai*—*Machhlīwālī wā matsyavikrayopajivī*.

FIS'SURE, *n.* (*L. fissura*) a cleft, a narrow chasm; *v.* to cleave—*'Chāk shikāf yā shigāf, dar; v. shikāf yā shigāf k., phārnā^h*—*'Chidra wā randhra, chir dari sandhi wā tarak; v. sandhi k., tarkānā wā chirmā*. [chire jāne ke yogya, phatne ke yogya.

FIS'SILE, *a.* that may be split or cleft—*Darid pāzir, phāre jāne ke qābil*—*Bhidur,*

FIST, *n.* (*S. fist*) the clinched hand; *v.* to strike with the fist, to gripe—*Mūhī ghūsā yā mukki^h*; *v.* *mukki mārni ghūsāgnā mukkiānā gathānā^h, mūhī meh pakarnā^h*.

FIST'CUFFS, *n. pl.* blows with the fist—*Ghūsān-ghūsā ghūsawāl yā mukki-mukki^h*.

FIST'FUL-LA, *n.* (*L.*) a deep narrow ulcer—*Nāsūr*—*Bhagandur wā bāndarghāw*.

FIST'FUL-LATE, *v.* to make hollow like a pipe—*Pupli yā pōngi sū polā k^h*.

FIST'FUL-LOUS, *a.* having the nature of a fistula—*Nāsūrī*—*Bhagandari*.

FIT, *n.* (*W. fit*) a sudden and violent attack of disorder, a convulsion, a paroxysm, a temporary affection, interval—*Ek-bārg bināri kī sākh gatāba, mār or yā tashan-nāy, bināri kā josh yā 'ālam, luhār yā thori der kī qutāba, usfā yā 'arsa*—*Ekākei rog kā veg se charhāw. ānūh, rog kī pāri āves āramān wā charhāw, jha-jhak tarāng wā thori ber kī ākrāmān, antar wā virām*.

FIT'FUL, *a.* varied by paroxysms, full of fits—*Bināri ke josh se be-qorrār be-istiqlāl yā mutalawwīn, luhār se bhārā huā^h*—*Rog kī pāri ke ākrām se chānchal wā asthir, lol tarāngi tarāngannā wā lahārī*.

FIT, *a.* (*L. factum*) qualified, proper, suitable; *v.* to adapt, to suit—*Lāiq yā sazi-wār, munāsib wājib yā lāzim, durust yā mā'qūl; v. ārasta lāiq qābil sazi-wār yā munāsib k. yā h., durust mā'qūl yā muwāfiq k. yā h.*—*Ksham wā karmaksham, uchit wā yogya, upayukt wā thik; v. yogya k. wā h., ksham karmaksham uchit upayukt wā thik k. wā h* [Yathochit, yathayogya thikthik wā jaisā-chāhiye.

FIT'LY, *ad.* properly, suitably—*Munāsibat yā durustī se, muwāfaqat-se yā muwāfiq*—

FIT'NESS, *n.* propriety, suitability—*Qābiliyat liqāqat shāistagi shāyastagi yā durustī, munāsibat muwāfaqat yā sazi-wārī*—*Kshamatā, nyāyatī, pātraka wā uchitawā, yogyati upayuktatā wā sāngatwā*. [Karmaksham uchit upayukt wā thik k. w.

FIT'NER, *n.* one who confers fitness—*Ārasta lāiq munāsib lāzim yā durust k. w.*—

FIT'TING-LY, *ad.* properly, suitably—*Munāsibat yā durustī se, muwāfaqat-se yā muwāfiq*—*Yathochit, yathayogya thikthik wā jaisā-chāhiye*.

FITCH, *n.* (*L. ficia*) a kind of pea—*Matar kī ek qism*—*Matar kī ek jāt*.

FITCH'AT, **FITCH'EW**, *n.* (*D. fisse*) a pole-cat—*Newal kī qism kī ek jān-war jiske badan se bad-bū nikaltī hai*—*Newal wā neure kī jāt kī ek jantu jiski deh se bārī durgandh nikaltī hai*.

FIVE, *a.* (S. *ff*) four and one—*Pāñch^h*.

FIFTH, *a.* the ordinal of five—*Pāñchwān^h*.

FIFTHLY, *ad.* in the fifth place—*Pāñchwān jagah meñ^h*.

FIFTEEN, *a.* five and ten—*Pandarāh yā pandrah^h*.

[*dravān^h*]

FIFTEENTH, *a.* the ordinal of fifteen—*Pandarāhwān pandrahān pañdrahwān yā pan-*

FIFTY, *a.* five times ten—*Pachās^h*.

FIFTIETH, *a.* the ordinal of fifty—*Pachāsivān^h*.

[*dukakirā^h*]

FIVES, *n.* a game with a ball—*Gend-bāzi yā gendā-bāzi*—Gendkhel gendākhel wā kan-

FIVEBARRED, *a.* having five bars—*Pāñch dande-wālā yā jismēñ pāñch dande hon^h*.

FIVEROLD, *a.* having five times as much—*Pāñch-gunā^h*.

FIVES VIVES, *n.* a disease of horses—*Ghorōñ kī ek bimāri*—Ghorōñ kī ek viśesh rog.

FIX, *v.* (L. *fixum*) to make fast firm or stable, to settle, to establish, to rest—*Mustah-*
kam mazbūt yā pāc-dār k., raf^h k. yā mu'ayyan k., qām k., gārnā yā muqarrar k.,
iqāmāt k.—Porhā driph wā sthāyi k. arthāt lagāni luptānā jarnā bañdhūt thasānā
thōknā chupānā wā atkānā, chukānā niptānā nischay k. wā nirpay k., sthapan k.,
thaharni wā rahnā.

FIXATION, *n.* act of fixing, stability, firmness—*Mustahkam yā pāc-dār k., pāc-dāri*
istihkām yā qiyām, mazbūtī—Garīw lagīw bandhāw antkāw wā atkāw, sthiratā wā
sthāvaratwa, driphatā porhāt wā pushitatā.

FIXEDLY, *ad.* certainly, firmly, steadfastly—*Yaqīnan, mazbūtī se, istihkām yā istiqlāl se*
—Nischay se, driphatā wā porhāt se, sthiratā wā sthāvaratwa se.

FIXEDNESS, *n.* stability, firmness, solidity—*Pāc-dāri, mazbūtī, sangīni yā injimād*—
Sthāvaratwa wā sthiratā, porhāt wā driphatā, thosāt thospan ghanatā wā adratatā.

FIXITY, *n.* coherence of parts—*Injimād, sangīni, ujā kī bastagi*—Sañlagmatwa, sañs-
losh, avayavon kā jakriw. [*yār yā jor dīyā jātā hai^h*]

FIXTURE, *n.* any thing fixed to a place or house—*Kisi jagah yā ghar meñ jo kukh*

FIXURE, *n.* position, firmness—*Istihkām, mazbūtī*—Sthiti, driphatā wā porhāt.

FIZGIG. See under *FISH*.

FIZZ, *FIZZLE*, *v.* to make a hissing sound—*Sansanānā yā sannānā^h*.

FLABBY, *a.* (D. *flabby*) soft, not firm, easily shaking, hanging loose—*Pilpilā^h, dhilā^h,
thulthulā jhurjhurā yā pich pichā^h, lataktā yā jhālā^h*.

FLACCID, *a.* (L. *flaccid*) soft, loose, lax—*Pilpilā, dhilā yā thulthulā^h, jhurjhurā^h*.

FLACCIDITY, *n.* laxity, want of tension—*Dhilā-pen^h, pilpilāhat pichpichāhat thul-*
thulāhat yā jhurjhurāhat^h.

FLAG, *v.* (S. *flagan*) to hang loose, to grow spiritless, to grow weak; *n.* a water plant,
a military or naval ensign—*Dhilā h. yā lataknā^h, pazh-murda yā afsarda h., za'if yā*
nā-tawān h.; n. kuglā yā nī ek qism kī chhotā per jo pānī meñ hotā hai, jagmā yā bahri
nishān—Sithil h. wā jhūlā, udās wā bīn jī kā h., nirbal wā śaktihīn h.; *n.* sweetlau-
bbā golomī wā ek prakār kā chhotā paudhī jo jal meñ hotā hai, yuddhasambandhī
wā yuddhanaukāsambandhī patikā wā jhāndā.

FLAGGY, *a.* weak, lax, insipid—*Kam-zor, dhilā^h, phikā^h*—Nirbal wā śaktihīn, sithil pil-
pilā wā thulthulā, niras wā swādahīn.

FLAGOFFICER, *n.* the commander of a squadron—*Fauj yā bahri-jangi ke ek hisse kā*
sar-dār—Senā wā yuddhanaukāsamūhī ke ek khaṇḍ kā adhyaksh.

FLAGSHIP, *n.* the ship which bears the admiral—*Wah jahāz jismēñ amīr-ul-bahr*
rahtā hai—Wah naukā jismēñ jāyodhādhipati rahtā hai.

FLAGSTAFF, *n.* the staff that elevates the flag—*Chhur yā bāns jismēñ patākā yā*
jhāndā phahratā hai^h, dandā^h.

FLAGWORM, *n.* a worm bred among flags—*Ek kirā jo jal ke ek chhotē per meñ hotā hai^h*.

FLAG, *n.* (C. *flagan*) a broad flat stone—*Chatān chhatān yā patiyā^h*.

FLAGELLANT, *n.* (L. *flagello*) one who whips himself in religious discipline—
Wah dīn-dār jo gunāh dūr karne ke liye apne ipar kore-bāzi kartā hai—Aisā
tapaswī jo papamochan ke nimitta apne tañi korōñ se mārta hai.

FLAGELLATION, *n.* a whipping or scourging—*Kore-bāzi yā chābuk-bāzi*—Kore kī mār.

FLAGGRO-LET, *n.* (Fr. a musical instrument—*Bansī yā būnsari^h*).

FLAGITIOUS, *a.* (L. *flagitium*) wicked, villainous, atrocious—*Bad-zāt, sharīr, ni-*
hāyat kharāb yā zabūn—Atidusht, atidurvyritā wā mahāpātākī, atidoshī ghor dārun
wā mahāpāpi. [*yā gunāh-i-azīm se*—Atidushtatā se, mahāpāp wā mahāpātāk se.

FLAGITIOUSLY, *ad.* wickedly, atrociously—*Sharārat yā bad-zātī se, nihāyat kharāb*

FLAGITIOUSNESS, *n.* wickedness, villany—*Sharārat, bad-zātī yā bad-kārī*—Atidush-
tatā wā dāurātīnā, durvyritatā mahāpātāk wā mahāpāp.

FLAGGON, *n.* (S. *flaze*) a drinking vessel—*Surāhī yā kūza*—Jhāñjhar jhūri wā garuā.

FLAGGRANT, *a.* (L. *flagro*) burning, ardent, glowing, eager, notorious—*Sozāñ, sar-*
garm, tāh-nāk, tapāk-kī yā tez, zahīr āshkāra yā mashhūr—Jwālant, utsuk uchi-
chand wā utsāhī, lālahatā dahaktā tamtamātā wā damaktā, vyagra ugra wā lūksph,
prasādh wā lokavidit.

FLA'GRANCE, FLA'GRAN-CY, *n.* burning, heat, fire, notoriousness, enormity—*Sozish*, *hararāt*, *ātash*, *angusht-nimāi yā mashkhūrī*, *nihāyat shararāt yā bad-zātī*—Jwālān wā jālān, ushpatā, āg wā agni, sarvaprakāsātā, atidushtatā wā ghoratā.

FLA'GRANT-LY, *ad.* ardently, notoriously—*Sar-garmī yā tajāb se, zāhiran angusht-nimāt-se yā bad-zātī-se*—Uttāp uchchandatā wā vyagratā se, prakāś sarvaprasiḍḍhi wā atidushtatā se.

FLA'GRATE, *v.* to burn, to injure by fire—*Jalānāḥ*, *phūk dḥ*.

FLA-GRAT'ION, *n.* a burning—*Sozish*, *julān*^h—Dōh wā jwālā.

FLAIL, *n.* (L. *flagello*) an instrument for threshing grain—*Khīrman-kal*, *ek āla jis se khīrman meū galle ko pitte haiñ tā-ki dānū bhūse se alag ho jāy*—Anāj kāhīne wā māhīne kā yantra wā pītā.

FLAKE, *n.* (S. *flacca*) a small portion of snow, any thing held loosely together, a layer; *v.* to form into flakes—*Thorā sū barf*, *guchchāḥ*, *tah yā tabaq*; *v.* *guchchha banānāḥ*, *tah yā tabaq banānāḥ*—Himalay wā himākap, pahal wā gālā, parat wā part; *v.* pahal gālā wā parat banānā. [pahal kī.]

FLAKY, *a.* consisting of flakes or layers—*Tah-dār yā tabaq-dār*—Partilī, kūt part wā FLAM, *n.* (L. *flin*) a whim, a falsehood; *v.* to deceive with falsehood—*Manj yā khayāl*, *darog*; *v.* *jāṭh kah-kar thuyā yā dhokhā-dḥ*—Taraūg bahar wā lalak, jhūṭhī.

FLAME, *n.* (L. *flamma*) light emitted from fire, fire, blaze, ardour, violence; *v.* to shine as fire, to burn—*Shu'la*, *ātash*, *bhābhukāḥ*, *sar-garmī dīl-sorī yā 'ishq*, *tundi yā tezi*; *v.* *dhalbhakūḥ bhābhukāḥ yā damaknāḥ*, *jālūḥ*^h—Agnisikhā tem lapak wā lapak, āg wā agni, bhābhak wā jwāhīnī, uttāp uchchandatā utsāh vyagratā wā atyanurīg, veg. [bahūt bārī aur motā bartā hūā kāfīkī.]

FLAM'BEAU, FLAM'bū, *n.* (Fr.) a lighted torch—*Ma'kāl yā fakī*—1 ānār wā ukā, FLAME'LESS, *a.* without flame, without incense—*He-shu'la*, *he-bukhār*—Binā tem wā agnisikhā, binā dhūpdī.

FLAM'ING, *a.* brilliant, red, gaudy, violent, vehement; *n.* a bursting out in flame—*Tāb-dār yā mushbūl*, *sarkh*, *zorqī-bargī*, *tez*, *tund yā garm*; *n.* *bhābhukāḥ*—Chāṭkīlā, lohīt wā raktavarī, bhārkīlā, vegarī wā prachap, tikshī tivrā wā ugrā.

FLAM'ING-LY, *ad.* brilliantly, vehemently—*Tāb-dārī se*, *tez* *yā tundi se*—Dīptī wā chat-kilepan se, tikshmatā tivrātā wā ugratā se. [agnivarī pakshī, marāl.]

FLAM'INGO, *n.* a bird of a red colour—*Sarkh rang kī ek chīrīgā*—Ek raktavarī wā FLAM'MA-BLE, *a.* that may be set on flame—*Atash-gīr yā sozish-pāzīr*, *jālūḥ jāne ke qā-bīl*—Dahaniyā wā jwālaniyā. [qābīlīgāt—Dahyatī dahaniyatā wā jwālanaśīlatā.]

FLAM MA-BIL'ITY, *n.* the state of being flammable—*Sozish parīrī yā ātash-gīrī kī* FLAM-MAT'ION, *n.* the act of setting on flame—*Atash-zanī yā shu'la-zanī*—Dahan wā dāhan.

FLAM'ME-OUS, *a.* consisting of flame, like flame—*Shu'la-dār yā shu'le kā banā huā*, *shu'le ke mānūd*—Agnisikhāmāy wā tem kā banā huā, tem sarikhā wā agnisikhā ko sadīrā. [rangī-rang—Bhābhaktā, bartā, agnisikhavarī wā tem ke rang kā.]

FLA'MY, *a.* blazing, burning, flame-coloured—*Shu'la-zan*, *jālūḥ*, *shu'la-rang yā nā* FLAME'COL-OUR, *n.* the colour of flame—*Shu'le kā rang*, *nāranjī-rang*—Agnivarī wā agnisikhavarī, tem kā rang. [tem ke rang kā.]

FLAME'COLOURED, *a.* of a bright yellow colour—*Shu'la-rang*, *nāranjī-rang*—Agnivarī, FLAME'FEED, *a.* having eyes like flames—*Shu'la-chashm*, *sarkh-chashm*—Agnivarīna-chakshu, bhābhūke sarikhī ānkhwālā.

FLA'MEN, *n.* (L.) a priest—*Pādri*—Purohit.

FLA-MIN'T-CAL, *a.* belonging to a priest—*Mutā'aliy-i-pādri*—Purohitasambandhī.

FLANK, *n.* (Fr. *flanc*) the part of an animal between the ribs and the thigh, the side of an army or fleet; *v.* to attack the side, to secure on the side, to border—*Kōkhā yā kukhḥ*, *pahlū-i-lashkar yā kamar-i-bahr*; *v.* *kamar yā bāzū mārānā yā pahlū-i-lashkar yā kamar-i-bahr par hamla k.*, *bāzū yā pahlū par mazbūt k.*, *pārwastā yā muttasil h.*—Pārswā wā pakshabhāg, senā wā yuddhanaukasamūh kā pārswabhāg; *v.* behrā mārānā tīr-hā mārānā wā pārswabhāg par dhāwā wā ākrānāp k., pārswā wā pakshabhāg par porhā wā drīḥ k., chhī-jānā lagā-h. wā pārswabhāg meñ h.

FLANK'ER, *n.* a fortification which commands the side of an assailing body; *v.* to defend or attack sideways—*Qal'a-bandī yā shahr-parāh jo dushman kī fanj ke rokne ke liye ho hai*; *v.* *pahlū kī taraf se bachānā yā hamla k.*—Durg wā kot jāhān se ākrāmak wā charhāi karnewālī senā ke pārswabhāg ko mār sakte haiñ; *v.* pārswā kī or se ārnā wā charhāi k. [Ek prakār kī upavastā.]

FLAN'NEL, *n.* (W. *gylan*) a soft woollen cloth—*Ek qism kā ūnī yā pashmī kaprā*—

FLAP, *n.* (D. *flappe*) any thing that hangs broad and loose, the motion or noise of a flap; *v.* to beat or move with a flap—*Jo koi chiz chaurī aur dhīlī latkī huī ho jaise dāman jhūl wāgaira*, *jhūl dāman yā chaurī aur dhīlī latkī huī chiz kī jumbish yā āwāz*; *v.* *jhalnā jhatknā jhatknā phatakānā yā phatphatānāḥ*—Jo vastu chaurī aur dhīlī lataktī ho jaise jhūl ādī, chaurī aur dhīlī lataktī huī vastu kā hildol wā sābd.

- FLÄP'PER**, *n.* one that flaps, a fan—*Jhalne juaṭ kne phatkāne phatkāne yā phatphatā-ne w^h, pānkā yā benā^h.*
- FLÄP'DRÄG-ON**, *n.* a kind of play or game; *v.* to devour—*Ek khel^h; v. nigalnā^h.*
- FLÄP'EARED**, *a.* having loose and broad ears—*Phile aur chauṛe kān w^h.*
- FLÄP'JACK**, *n.* an apple-puff—*Pāpaṛ yā sohāri^h.*
- FLÄP'MOÜTHED**, *a.* having loose lips—*Phile latakte oñh w^h.*
- FLÄRE**, *v.* (*D. flectere* ?) to give an unsteady light, to glitter with transient lustre; *n.* an unsteady glaring light—*Digdigātī yā hīti chamak se jalnā^h, thoṛi ber tak damaknā yā chamaknā^h; n. digti yā hīti chamak^h.*
- FLÄSH**, *n.* (*Gr. phlox* ?) a sudden blaze, a sudden burst of wit, a short transient state; *v.* to burst out into a sudden flame or light, to rise in flashes—*Bhahhak^h, zarāfat kē lahar, be bunyād yā chand-roza hūlut; v. bhahhaknā yā dhathhaknā^h, shu'la uhnā*—Lahak dhadhak kāmūdnā wā akasmāddipti, rasikā ki jhajhak wā taraṅg, kshapik wā thoṛi ber ki avasthā; *v. lahaknā lauknā kāmūdnā wā akasmāt prakāś d., prajwal*
- FLÄSH'Y**, *a.* showy without substance, gay—*Bharkilā^h, rangilā yā chatkilā^h.* [h.]
- FLÄSK**, *n.* (*S. flacc*) a kind of bottle, a powder-horn—*Qarāba yā nī ek qism ki shīs-ke-suyāhi, bārūd-dān*—Ek prakār ki kanch ki kuppi wā kupi, seṅgrā.
- FLÄS'KET**, *n.* a vessel in which viands are served—*Thālī yā parāṭ^h.*
- FLÄT**, *a.* (*D. plat*) level, smooth, dull, depressed, peremptory, not sharp; *n.* a level, a plain, a shallow, a mark of depression in music; *v.* to mark or grow flat—*Musattah, ham-wār, be-maza be-kaifiyat yā be-namak. afsurda yā dil-gir, sāf yā qātī, bhārī^h; v. jāc-musattah yā ham-wār jāyath, maidān, jal ki sath ke niche kā chur, misiq meū sur kā ek nichā nishān; v. ham-wār musattah afsurda be-namak yā be-kaifiyat k. yā h.*—Batādhār wā chapṭā, chauras wā sam, niras viras wā phikā, udās wā nistej, khulā spashṭ wā dū tūk, maud wā gambhīr; *n. samasthal, patpar wā samalbhūmī, retal wā reti jo pāni ke upar se thoṛi hī dūr par niche hoti hai, anudātachilū; v. batādhār chauras udās niras wā phikā k. wā h.*
- FLÄT'LY**, *ad.* in a flat manner, peremptorily—*Ham-wārī be-kaifiyatī yā be-namakī se, sarīhan sif sif nātīqan yā qātīan*—Chaurasāi alavayya wā nirasatā se, do-tūk khol ke wā spashṭ rūp se.
- FLÄT'NESS**, *n.* evenness, dullness, dejection—*Ham-wārī yā barābarī, be-kaifiyatī ōr namakī yā be-mazgī, afsurdagī yā dil-girī*—Chaurasāi wā samatā, nirasatā nihswā dutā wā alavayya, udāsī wā tejohmata.
- FLÄT'TEN**, *v.* to make even or level, to depress—*Ham-wār yā musattah k. yā h., dil-gir yā afsurda k.*—Batādhār wā chauras k. wā h., udās wā tejohm k.
- FLÄT'TISH**, *a.* somewhat flat, rather flat—*Kisī qadr musattah, musattah-māl, chapṭā sū^h*—Kuchh chapṭā wā chauras, chauras sī. [—Samatā].
- FLÄT'BÖT-TOMED**, *a.* having a flat bottom—*Chapṭī peñdī kī^h, chapṭī yā chauras peñdī w^h.*
- FLÄT'LÖNG**, *a. or ad.* with the flat downwards—*Pat^h.*
- FLÄT'NÖSED**, *a.* having a flat nose—*Chapṭī nūk m^h, nak-chapṭā^h.*
- FLÄT'WISE**, *a.* with the flat downwards—*Pat^h.*
- FLÄT'TER**, *v.* (*Fr.*) to soothe with praises, to praise falsely, to raise false hopes—*Khush-āmad k., chāplūsī k., jhūthī nimed bārhnā*—Atiprasānsī stutivākya wā madhurvacan se santuṣṭ k., lallopatto wā mithiyāprasānsī k., mithiyā sāsā bārhnā.
- FLÄT'TER-ER**, *n.* one who flatters—*Khush-āmadī, chāplūsī*—Mithiyāprasānsak wā chātuvādī, jigjigī wā burkhurī k. w.
- FLÄT'TER-ING**, *a.* obsequious, pleasing, artful—*Khāya-har-dūr, dil-chasp himmat-bakhsh yā tuskīn-dih, rigā-kār yā dhokhe bāz*—Vasāvartī wā atyanurodhī, paritoshak āswāsak dilāsā d. w. wā bharosī d. w., māyī wā chhālī.
- FLÄT'TER-ING-LY**, *ad.* in an obsequious manner—*Khāya-har-dūri yā chāplūsī se*—Atiprasānsī chātuvādī wā atyanurodh se.
- FLÄT'TER-Y**, *n.* false praise, adulation—*Chāplūsī yā khush-āmad, dam-bāzī lajājat phū-lāre-bāz yā tamallug*—Mithiyāprasānsā wā atiprasānsī, ślaghā chātukār wā chātuktī.
- FLÄT'U-LENT**, *a.* (*L. flutuu*) windy, vain—*Bādi yā pur-havā, phulphulā phulā-havā yā khālī dimāg*—Vātik wā vāyu se bhārā huā, phulka phepsa phapphas phaphal wā nihār.
- FLÄT'U-LENCE**, **FLÄT'U-LEN'CY**, *n.* windiness, emptiness, vanity—*Bāi bāw rih yā havā-dūri, khālā yā tikh-dimāgī, behudagī yā khayāl-i-khānā*—Vātikatwā wā vayupur-patā, chhūnchhūpan wā sūnyatā, vyarthatā wā abhimān.
- FLÄT'US**, *n.* wind, a breath, a puff—*Havā, dam yā nafs, havā-kā-jhikorā yā phūnk*—Vāyu, sūns wā swās, vāyu kā jhōnk wā jhōnkā.
- FLÄUNT**, *v.* (*It. flana* ?) to display ostentatiously, to flutter, to carry a pert or saucy appearance; *n.* any thing loose and airy, an ostentatious display—*Bharak dekhānā^h, phatphatānā phapharānā yā pharkānā^h, akarnā yā chhātī phulā-kar chalnā-phirnā^h; n. jo kuchh dhilā aur bharkilā ho^h, bharak tarakbharak yā dekhānā^h.*
- FLÄ'VOUR**, *n.* (*Fr. flair* ?) relish, taste, odour; *v.* to give taste or odour—*Maza yā*

zāiga, lazat yā rauq, khush-bū; v. zāiga yā khush-bū d.—Ras wā ruchi, swād, sugandh wā suvās; v. swād wā sugandh d.

FLĀ'vor-ous, a. pleasant to the taste, fragrant—*Maz-dār yā zāiga-dār, khush-bū-dār*—Suras wā suswād, sugandh suvās wā saugandhik.

FLĀ'voured, a. having a fine taste—*Maz-dār yā zāiga-dār*—Saras suras wā suswād.

FLĀW, n. (S. *flōh*) a crack, a defect, a sudden gust, a tumult; v. to crack—*Dar-darār shikāf yā shigāf, nuq' aih qusūr yā dāg. hanā kā yak-ā-yuk jhukorā, hangāma yā gulgapārā; v. tornā tarkānā chitkānā yā darkānā*—Chir, dosh, battā wā pay, andhār wā vāyū kā jhoikā, hullār halbālī wā baherā.

FLĀW'less, a. without cracks or defects—*Be shigāf yā be-dars, be-'aib yā be-dīg*—Nishchidra wā bin chir kō, nirdosh wā nishkalāṅk. [per', san'.]

FLĀX, n. (S. *flax*) a fibrous plant, the fibres of flax cleansed and combed—*San kā*

FLĀX'yn, a. made of flax, like flax, fair—*San kā banā-huā^h, sun-sū^h, achelchā pilā yā gorā^h.*

FLĀX'y, a. like flax, of a light colour—*Sam sā^h, phike yā hulke rang kā^h.*

FLĀY, v. (S. *fleam*) to strip off the skin, to take off the surface—*Khalīgānā yā khāl udhrynā yā khīchnā^h, nikolnā yā ukelnā^h.*

FLĒA, n. (S.) a small insect—*Pisā yā pissā^h, kuik, ek kāṭne vālā kīrā^h.*

FLĒA'bīte, n. the red mark caused by a flea—*Pisā yā pissā ke kāl kū dudorā yā dadrā^h.*

FLĒA'bīt-ten, a. stung by fleas, mean—*Pisā yā pissā kā kālā huā^h, nich^h, [sīt^h, gān'h^h.*

FLĒAK, n. (S. *flucca*) a small lock thread or twist—*Lat^h, jhoṭī^h, pahāl^h, phāhā^h.*

FLĒCK, n. (Ger.) to spot, to streak—*Chhīkī-d. yā būte yā būti banānā^h, lah-riyān*

FLĒCTION. See FLEXION. [yā dhāriyān banānā^h.

FLĒDGE, a. (S. *flcogan*) feather-red, able to fly; v. to furnish with feathers or wings—*Pur-dār, urne ke qābil; v. pur-dār yā daine-dār k.*—Sapaksh pū shayukt wā pakshawān, urne ke yogya urāk wā urāū; v. pakshayukt wā pakshawān k., daine d.

FLĒE, v. (S. *fleem*) to run from danger, to depart, to avoid; p. t. and p. p. **FLĒD**—*Ji le kar bhūgnā saraknā yā ṭalnā^h, chālā-junā yā ram-jānā^h, dār-rahnā yā bachā-jūnā^h.*

FLĒECE, n. (S. *flēs*) the wool shorn from one sheep; v. to clip off, to strip, to plunder—*Ek mesh se jo ān katari jāti hai yā ek mesh se jo ān ek ber meñ katari jāti hai^h; v. katarnā^h, mūrṇā^h, lūṇā^h.* [wā romamay.]

FLĒEced, a. having a fleece—*Pashm-dār yā in-dār*—Lomawān lomaviśīshṭ romawān

FLĒE'cer, n. one who strips or plunders—*Luterī yā mūrṇe w^h.*

FLĒE'cy, a. covered with wool, like a fleece—*Pashm-dār in-dār yā īnī, pashm-sā yā īn-sā*—Meshalomaviśīshṭ lomamay romawān lomās wā romās, meshalom ke sadriā.

FLĒER, v. (Ic. *flyer*) to mock, to gibe, to leer, n. mockery, a deceitful grin—*Muñh-bānānā yā birānā^h, bolī-mārnā hañsi k. yā ṭaṭhī k^h, kankhiyōn dekhnā^h; n. ṭaṭhī chīrhāw yā muñh-bānāw^h, chhal yā kapat kī khis yā dānt-dikhāt^h.* [k. w.]

FLĒER'ner, a. a mocker, a fawner—*Muñh-bānānē w., chīrhān yā birānē-w., lallo-patto*

FLEET, n. (S. *flēt*) a company of ships—*Bahr*—Mahānaukāsamūh.

FLEET, a. (Ic. *flōtr*) swift of pace, nimble; v. to fly swiftly, to vanish, to skim—*Tez rau bād-raṭṭār yā bād-pā, jald tez yā chālāk; v. jald chālā-jānā, gāib k., sath par se jald guzār jānā*—Sighragāmi wā drutagāmi, āsukārī chapalān wā phurtīlā; v. drutagati wā veg se chālā-jīnā, satakni wā adrisyā^h, ūpar se -ighra nikal jānā.

FLEET'ly, ad. swiftly, nimbly—*Tez-raui se jald yā jaldi se, tezi yā chālīki se*—Drutagati se wā sīghra, phurtī se. [satwaratā wā phurti, sīghragati wā veg.

FLEET'ness, n. swiftness, speed—*Jaldi yā jald-būzi, tezi shīlābi yā tez-ruxi*—Sighratā

FLEET'foot, a. swift of foot—*Tez-raui*—Sighragāmi.

FLESH, n. (S. *flesh*) the muscular part of the body, animal food, human nature, corporeal appetites, a carnal state, mankind, kindred; v. to initiate, to glut—*Goshṭ, gīzī-lahmī, bushriyat yā insāniyat, nafsāni ragbatēn yā shakwat, nafsāniyat yā nafsāni hālāt, bant ādam yā jns-i-bashur, khwāsh; v. pahile shurū k. yā karānā, ser yā āwāda k.*—Mān, mānsṭhār, manushyatwā, śārīrikaviśhayōn kī ativāñchhā, viśhayāsakti wā śārīropasevā, manushyājātī, swajān wā sagotra; v. laggā-lagīnā laggā-lagwānā prārambh k. wā prārambh karīnā, tript k.

FLESHED, a. having flesh, fat—*Pur-goshṭ, farbiḥ yā jastm*—Mānsal, motā wā pushtāṅg.

FLESH'y, a. full of flesh, plump—*Pur-goshṭ, jasim yā farbiḥ*—Mānsal, motā wā pushtāṅg. [gatwā wā śārīrasthūlatā, motāpā wā pinatā.

FLESH'y-ness, n. plumpness, fatness—*Jasāmat, farbiḥ yā motāi*—Mānsatwā pushtāṅg.

FLESH'less, a. without flesh—*Be-goshṭ yā lāgar*—Mānsahin wā dāngar.

FLESH'ly, a. carnal, not spiritual—*Badani yā nafsāni, dunyāwī*—Śārīrik wā viśhayī, sānsārīk wā laukik. [sakti wā viśhayāsakti.

FLESH'li-ness a. carnal passions or appetites—*Shakwat yā mastī*—Śārīropasevā kumā-

FLESH'MENT, n. eagerness from initiation—*Shurū karnē se jo shauq hotā hai*—Arambh

karnē se jo lālās wā ativāñchhā hotī hai.

FLESH-BRUSH, *n.* a brush to rub the skin—*Thāl ragarne ke liye kunchā*.

FLESH-COL-OUR, *n.* the colour of flesh—*Gosht kē rang*—*Mānsavarn*.

[*mānsabhojan*].

FLESH-DI-ET, *n.* food consisting of flesh—*Gosht kī khurāk*, *gizā-lahmī*—*Mānsāhar wā*

FLESH-FLY, *n.* a fly that feeds on flesh—*Māns khāne-wālī makkhī*.

[*kā kāntā*].

FLESH-HOOK, *n.* a hook to draw up flesh—*Kisi haide se māns khinch-lene yā nīkal-lene*

FLESH-MEAT, *n.* animal food—*Gizā-lahmī*—*Mānsāhar wā mānsabhojan*.

[*mānsavikrayī*].

FLESH-MON-GER, *n.* one who deals in flesh—*Gosht-furosh*—*Māns kā vyavassay k. w.*

FLESH-POT, *n.* a vessel for cooking flesh—*Gosht pakāne kā bartan*—*Māns rūndhne kī*

bāsan.

[*pankh laginā*].

FLETC'H, *v.* (Fr. *fleche*) to feather an arrow—*Tir meḥ par laginā*—*Vān wā bān meḥ*

FLETCHER, *n.* a maker of bows and arrows—*Kamān-o-tir banāne w.*—*Dhanuk aur bān*

FLEW, *p. t. of fly*—*Fly kī māzi mutlaq*—*Fly kā samānyabhūt*.

[*banāne w.*

FLEWED, *a.* chapped, mouthed—*Alvīkā*, *mutīh w.*

FLEX-IBLE, *a.* (L. *flexum*) that may be bent, pliant, yielding, tractable—*Jhukāye*

jāne ke qabil, *mulāim*, *dam-dār*, *varn yā hukm pazir yā hukm-har-dār*—*Namanīy wā*

nawāye jīne ke yogyā, *lāchilī*, *namanāsil wā komaḥ*, *vāsyā wā śānīy*.

FLEX-I-BIL-I-TY, **FLEX-I-BLE-NESS**, *n.* the quality of being easily bent, easiness to be per-

suaded, pliancy—*Bā-āsānī jhukāye jāne kī qābilitiyat yā khāssiyat*, *tahrik pazirī yā tar-*

gīb-pazirī, *dam-dārī mulāyumat yā mulāimat*—*Namanīyatā wā anāyās jhukāye jāne*

kī yogyatī, *sugamātī se manāye jīne kī yogyatī*, *lāchilāpan wā mridutā*.

FLEX-ILE, *a.* easily bent, obsequious—*Narm yā āsānī se jhukāye jāne ke lāg*, *hukm-har-*

dār yā hukmī-bandū—*Namanāsil wā lāchilī*, *atyanurudhī wā ājākārī*.

FLEX-ION, *n.* the act of bending, a turn—*Jhukāne yā tarhkarī*, *ghumāne yā bānk*.

FLEX-OR, *n.* a muscle which bends a joint—*Ek wāthā jo gānth ko jhukā detā hai*.

FLEX-U-OS, *a.* winding, bending, wavering—*Pichlū yā peh khā kar jātā huā*, *jhukā*

yā jhukā hūā, *he qarār yā hiltā*—*Bhāntūī vakragānī wā pher khākar jātā huā*, *te-*

rah hotā huā, *digā hūā*.

FLEX-URE, *n.* a bending, a joint—*Jhukāw tarhkarī yā morḥ*, *gānth*.

FLICKER, *v.* (S. *flitter*) to flutter, to move the wings, to fluctuate—*Pharpharānā*

yā phatphatānā, *par jhānā*, *pankh phatkārānā*, *laharānā yā idhar udhar hīlānā*.

FLICKER-MOUSE, *n.* a bat—*Chamgīdar*.

FLIER. See under **FLY**.

FLIGHT, *lit.* (S. *flit*) the act of flying or fleeing, a flock of birds, a volley, a sally,

an excursion, a series of stairs—*Par-wā: tairān*, *toparān gurez yā firār*, *chiriyā kī*

gol, *shalkh yā shalag*, *manj*, *khayāl*, *zina-bandī yā kard bān*—*Uṣīn upār bhāgar bhā-*

gar bhāgar wā bhāgar, *pak-bhūālā wā pak-bhūāl kī jhūāl*, *bāgh*, *lahar*, *tarāng wā*

vīlās, *paīrhī wā sīrhīyon ke dānde jo niche se upar tak lagē rahte hain*.

FLIGHTY, *a.* fleeing, unsettled, wild—*Tē-ran*, *he qarār*, *har-dam-khayālī wā wahmī*

—*Sighragāmī*, *asthir chapal wā chāchāl*, *bhrāntabuddhī wā chāpalamātī*.

FLIGHT-NESS, *n.* the state of being flighty—*Be-qarārī har-dam-khayālī wahm yā be-*

khudī—*Buddhībhrāntī bndhīvibhram wā matichāpalyā*.

FLIGHT-SHOT, *n.* the distance an arrow flies—*Tir ka topkā*, *jīnī dūr tīr jātā huī*—*Bān*

kā pallā, *jīnī dūr bān jātī hai*.

FLIM-FLAM, *n.* (ie. *flim*) a freak, a trick—*Lahar*, *dhokhā*.

FLIM-SY, *a.* (W. *flimsy*) weak, feeble—*Kam zor*, *zū'f*—*Nirbal sārāhīn wā nistej*, *sīthil*.

FLIM-SI-NESS, *n.* weakness of texture—*Patilā-pau jhīrjhīrā pan yā dhīlī bināwā*.

FLINCH, *v.* (S. *flinch*?) to shrink, to withdraw from, to fail—*Hulāl talwā yā hich-*

kichānā, *mūnā katrānā phīnā yā konīgūnā*—*thaus-jānā hār-jānā yā rah-jānā*.

FLINCH-ER, *n.* one who shrinks or fails—*Hutne hichkīchāne mūne thaus-jāne yā rah-*

jāne w.

FLING, *v.* (S. *flinch*?) to cast from the hand, to throw, to dart, to flounce: *p. t.* and

p. p. **FLUNG**—*Phēknā*, *girā-d*, *dānā yā putānā*, *chalānā*, *uchhalnā yā du-*

latī chhānā yā mānā.

FLING, *n.* a throw, a cast, a gibe, a sneer—*Phēk*, *andākt*, *ta'na*, *ramz yā āwāza-*

kaśhī—*Nīkshap*, *prākshap*, *bolī thōlī wā thātthā*, *mīlnā thēnī thērā wā tasrī*.

FLINT, *n.* (S.) a hard stone, a stone for striking fire, any thing very hard—*Sāht*

patthar, *sang-i-chuqmaq*, *koi shai jo nihāyut sakht ho*—*Rū'ā patthar*, *aguprasthar*

arthāt wah patthar jiske jhārne se āg nikaltī hai, *koi bahut nī karī padārth*.

FLINTY, *a.* made of flint, hard, cruel—*Sang-i-chuqmaq kā*, *sokht*, *sā'ī-dīl*—*Agupras-*

taramay, *karī wā kathīn*, *pāshūnahriday kathīnahriday wā kathor*.

FLINT-HEART-ED, *a.* having a hard heart—*Sang-dīl*—*Kathīnahriday wā kathor*. [*paniya*].

FLIP, *n.* drink made of beer and spirits—*Sharāb kā sharbat*—*Madyayavasurādīn*, *ita-*

FLIPPANT, *a.* (W. *lipanu*?) nimble of speech, talkative, pert, petulant—*Jald-go*,

ziyāda go, *shokh*, *gustākḥ yā be-lagām*—*Vāchāl wā lablabā*, *bakki bātūnī wā bata-*

kar, *dīthī wā pragalbī*, *lol chāchāl wā avīnt*.

FLIPPANT-CY, *n.* talkativeness, portness—*Ziyāda-goi yā bisyar-goi*, *shokhī gustākḥī yā*

be-intiyāzi—Vachalātā wā batakarpand, pragalbhatā, dhithāi lolatā wā anavasthiti. **FLIP-PANT-LE**, *ad.* in a flip-pant manner—*Bisār-goi se, be-intiyāzi se—Vachalātā se, dhithāi lolatā wā chanchalātā se.*

FLIRT, *v.* (S. *flirtān*?) to throw with a jerk, to move suddenly, to jeer, to run about, to coquet; *n.* a sudden jerk, a jeer, a pert girl a coquette—*Khīch-kar mārna yā chhipraknā^h, ekāki chulanā^h, hanst thātīhā thesrā yā taurā k^h, idhar udhar daurnā yā daurā phirnā^h, ahlā-kar yā itā-kar chalnā^h; n. uchhal kiā yā jharjharā-hat^h, tā na yā āwā-n-kashī, 'aiyārī larkī, nathre bāz choichele-bāz karashma bāz kirishma-bāz yā 'ishwa-gar 'aurat—n. Akasnikakshp, thātīhā thesrā mihnā wā tasrā, dhithī wā chanchal larkī, premakhelākārīnī līlīm wā vilāsīm.*

FLIR-TATION, *n.* act of flirting, coquetry—*Taurāwī kī ek taur, nāz nakhra kirishma yā karashma—Sighragatī kī ek pratār. choichele premakhelā wā hāwīhāt.*

FLIT, *v.* (Ic. *flit*) to fly away, to dart along, to flutter to remove—*U-jānā^h, tarap-jānā, phatphatānā yā phuypharānā^h, ek jagah chhor-kar dūsrī jagah jī-rahnā^h.*

FLIT-TINESS, *n.* unseduliness, levity—*Be-sabāti yā be-qarārī, subkī—Asthiratā wā chanchalātā, hālāī ochhāpan wā bilāpanā.*

FLITCH, *n.* (S. *flice*) the side of a hog salted and cured—*Sār ke pahlā kā namak-ālūdā gosht—Sūkar ke pāsāwā kī sushk aur lavayayuktā mās.*

FLOAT, *v.* (S. *floatan*) to swim on the surface, to move lightly, to cover with water; *n.* a body swimming on the water, a cork or quill on a fishing-line—*Utarānā yā tairnā^h, bhasnā yā bahnā^h, dubonā bahā d. yā jal se bhar-d^h; n. bejā yā gharṇā^h, tircūd yā tircūd^h.*

FLOAT-ER, *n.* one who floats—*Utarānē tairnē bahnē yā bhasnē w^h.*

FLOAT-Y, *a.* swimming on the surface, buoyant—*Utarātā yā bahāt^h, hālā yā utarān^h.*

FLOTA, *n.* (Sp.) a fleet of merchant ships—*Sandī garī bahar—Ranjī, anaukāsamūh.*

FLO-TILLA, *n.* a fleet of small vessels—*Chhotē jōhātī kī bahr—Kshudranaukāsamūh.*

FLOCK, *n.* (S. *floor*) a company of birds or beasts; *v.* to gather in crowds—*Galla gāl yā halpā; v. jūn^h h., baturnā^h—Pal rewār thātī jūnūl wā dal; r. tūtnā tūt-purnī jūnūl wā caktīhī h.*

FLOCK, *n.* (L. *floccus*) a lock of wool—*U^h kī pahal^h.*

FLOQ, *v.* (L. *flagro*) to whip, to lash—*Karīnū^h, kopā mārṇā^h.*

FLOOD, *n.* (S. *flod*) a great flow of water, the sea, a deluge, flux; *v.* to deluge—*Sailāb, dargā yā bahar, tefān yā treggīn, sūlān yā mudī; v. sūlāb yā garā k., Bārḥ wā bupā, samudra, jalapraday wā ekūpā, vāg chachaw jowār wā jowār; r. dubonā bornā wā bahānā.*

FLOOD-GATE, *n.* a gate to stop or let out water—*Utiāh kī phūtāk^h, pām ke rokne yā*

FLOOR. See **FLOOR**.

FLOOR, *n.* (S. *floor*) that part of a building or room on which we walk, a platform, a story of a house; *v.* to lay a floor—*Gāch^h, machan chabūtā chaurā yā choutarā^h, kothā yā khand^h, manzil; v. guc^h k^h.*

FLOORING, *n.* the bottom of a building or room—*Fars^h—Gāch.* [bandhī.]

FLO-RA-L, *a.* (L. *flor*) relating to flowers—*Gul-mansāb, phūl kā^h—Paushp, pushpasam-*

FLO-RET, *n.* a little flower—*Ek chhotā phūl^h.*

FLO-RET-AGE, *n.* bloom, blossom—*Kūlī^h, ph. P^h.*

FLO-RI-D, *a.* covered with flowers, flushed with red, embellished, splendid, brilliant—*Gul-dār, kīl yā sukḥ, āraṭā, raṅgīn^h, 'unda—Pushpasamay, pushpavarn, raktavarn wā*

bhabhukā, sōbhā wā alankrit, raṅgīt, pushpit wā vāgalankāramay. [chatkīlāpan.]

FLO-RI-TY, *n.* freshness of colour—*Sarkhē yā raṅg kī tōzagi—Raktatā wā raṅg kī*

chatkīlāpan.

FLO-RI-TY, *ad.* in a showy manner—*Tarak-bhoyak se^h, chatkīlāpan se^h.*

FLO-RI-TY-NESS, *n.* freshness, embellishment—*Raṅg kī tōzagi, raṅgīnī yā āraish—Raṅg*

kā bhabhukāpan wā chatkīlāpan, sōbhā vāgalānūh wā vāgalānūyī.

FLO-RIST, *n.* a cultivator of flowers—*Gul kār yā gul-chīn—Mīlī.*

FLO-RI-LOUS, *a.* composed of flowers—*Chhotē chhotē phuloṅ kī banā-huā^h.*

FLO-RIN, *n.* a coin first made at Florence—*Ek sikkā jo pahlē-pahul Plārēns shahr*

mē banā thā—Ek pratār kī mudrā jo pratham Plārēns nagar mē banā thā.

FLO-TA. See under **FLOAT**.

FLOUNCE, *v.* (D. *plonssen*) to move or struggle with violence, to deck with flourishes;

n. a loose trimming—*Talaphnā chhatpatānā lotnā yā hāth-pānē mārṇā^h, jhālār lagā-*

nā^h; n. jhālār^h.

FLOUN-DE, *v.* to struggle with violent motion—*Chhatpatānā yā lotnā^h, talaphnā^h.*

FLOUN-DEL, *n.* (Ger. *flunder*) a flat fish—*Ek chapṭī machhī^h.*

FLOUR, *n.* (L. *flor*) the edible part of grain reduced to powder, meal—*Ālā^h, pisān^h.*

FLOUR-ISH, *v.* (L. *flor*) to grow luxuriantly, to thrive, to be prosperous, to use florid language, to brandish, to embellish; *n.* vigour, beauty, ostentatious embellishment, a musical prelude—*Tur-o-tāzū h., sar-sabz h., kām-yāb yā īqbāl māyū h., raṅgīn k. yā 'bārāt-ārāī k., chamkānā yā ghumānā^h, āraṭā k. yā zeb d.; n. tāqat, kh-b-sarātī yā*

arāish, numāish chamkāhat yā 'ibārat-ārāt, garh—Phalnā phūlnā tahtahānā dādhāhānā wā barhānā, panapnā, samriddh h., vāgalānkār k. wā vāgalānkāramayavākyā kā vyavahār k., bhājīnī wā phirānā, śobhit wā alaṅkṛit k.; n. bol. saundarya wā lāvanya, dekhāw chamkāw śobhā wā alaṅkriyā, ghunghunāhat bājā wā tāl.

FLOURISH-ER, n. one who flourishes—*Kām-yāb, iqbal-mand h. w., raṅgin k. w.*, *chamkāne w.*, *ārāsta k. w.*—Panapne w. wā samriddh h. w., pushpit k. w., bhājīne w., śobhit k. w.

FLOURISH-ING, a. thriving, prosperous—*Sur-sabz yā tar-o-tāza, iqbal-mand yā kām-yāb*
FLOURISH-ING-LY, ad. ostentatiously—*Numāish yā hashmat-numāi se*—Dekhāw wā ādambar se.

FLOUT, v. (S. *flitan*) to mock, to insult, to sneer; n. a mock, an insult—*Muñh banānā^h, ihānat yā malōmat k. ta'na-zanī yā āwāza-kashī k.*; n. *ta'na yā tazhik, malōmat yā tanz*—Birānā wā chiphānā, thaṭhā karke tiraskār wā apamān k., nak-charhīnā thaṭhā thesrā wā tasrā k.; n. upahās wā haṁsi, avājīnā apamān wā tiraskār.

FLOUTER, n. one who flouts—*Muñh-chirhāū^h, ta-na-zan yā zahik*—Muñh birāne w., tasarilā.

FLOW, v. (S. *flowan*) to run as water, to rise as the tide, to melt, to proceed, to glide smoothly, to be full, to hang loose and waving, to inundate; n. the rise of water, a stream, abundance—*Bahnā^h, madit h. yā charhānā, galnā^h, paidā h., narmī se bahnā yā jūnī, bhar-pūr h.*, *phāvrānā^h, saṭlīb se garq k.*; n. *madī yā chahār, tarrārī yā dhārā^h, ifrāt yā kasrāt*—Bah chalnā, barhūnā wā jawār wā juwār anā, pighalnā taghīl-nā wā pighalkar bahnā, nikalnā, anā wā utjanna h., dhīre dhīre chalnā bahnā wā dhalalnā. muñhāmūñh wā nakenak h. arthāt bhar jūnā, lahrīnā wā lahar ke samān hīlnā, dubo-bharnā, bōrnā wā bahīnā: n. bāph jawār wā juwār, pravāh jala-vāhan wā srot, adhikāi wā bāhulya.

FLOWING, n. the rise of water—*Pānī kē chahār yā bār^h*. [vāksarānī.]

FLOWING NESS, n. a stream of diction—*Goyīn k. dhārā lassānīyūt*—Vāgdhārā wā

FLOWER, n. (L. *flor*) the blossom of a plant, an ornament, the prince, the most excellent part; v. to be in blossom, to adorn with flowers—*Phūl yā gul, zeb yā zūnat, bahār jawānī yā 'urāj, nihāyūt 'unda hīssa*; v. *shigūfta h. gul-kārī k. yā phūlōn se ārāsta k.*—Pushp wā kusum, gahnā wā alaṅkār navaṇṇavan wā yauvanāvasthā, sār wā sarvottamābhīg; v. phūlnā khīlnā lahlahānā dāhīdāhīnā wā vikāsnā, pushp-ārī alaṅkār se śobhit k., phūl kīrhnā.

FLOWER-ET, n. a small flower—*Chhotā phūl^h*. [pamāy pushpit wā alaṅkṛit.]

FLOWER Y, a. full of flowers—*Gul-dār gul-zār pur-gul yā raṅgin*—Pushpaviśīṣṭ push.

FLOWER-INESS, n. the state of being flowery—*Gul-dārī gul-zārī yā raṅgīnī*—Pushpaviśīṣṭ pushpamayawa wā alaṅkṛitātā.

FLOW-ING, n. state of blossom—*Bahār yā shigūftagī*—Vikās lahlahāhat wā dāhī-

FLOWER-LESS, a. without a flower—*Be-gul yā be-phūl*—Apushpak wā apushp.

FLOWER-GARDEN, n. a garden for flowers—*Phul-wā yā phul-wārī^h*—Pushpavāṭī.

FLOWN, p. p. of *fly*—*Fly kā māzi-nu'āf 'alū-hī yā, 'l-i-ma'āf*—Fly kī purvakriyā wā pūrvakālikakriyā.

FLUCTU-ATE, v. (L. *fluō*) to roll hither and thither, to be unsteady—*Lahrānā^h, be-qarār yā be-sabāt h. yū kam-besh h.*—Hilkornā, dāwāndol asthīr anavasthīt wā ghatbarh h. [rītā kulbulūtā wā lolawān, chānchal asthīr wā anavasthīt.]

FLUCTU-ANT, a. wavering, uncertain—*Mauj-zan, be-istiqlāl, be-sabāt yā be-qarār*—Lah-

FLUC-TU-ATION, n. motion hither and thither, unsteadiness, violent agitation—*Lahrāw yā tamawonj, be-sabātī yā be-qarārī, tazulzūlī yā jumbish*—Hilkor wā dōlāya-mānatā, asthīratī wā chānchalatā, āloran wā dāwāndolī.

FLUE, n. a chimney or pipe—*Dūd-dān yā dūd-kash*—Dhūndārā wā dhūnwārā.

FLOW-ENT, a. (L. *fluō*) liquid, flowing, copious, voluble; n. a flowing quantity—*Raṅgī, ramān yā jāri, lassān yā fusih, zabān-āwar*; n. *hisāb-i-juz'iyūt-o-kullīyūt*—Drav, bahātā wā dhalaktā, vāgdrut, twarītavāk wā vākapatu; n. vailakshana-purītaganīt, vahan. [wā vāgdrutatā.]

FLU-ENT, n. copiousness of speech—*Lassānīyat, zabān-āwarī yā fasīhat*—Vākapatā

FLU-ENT LY, ad. with ready flow, volubly—*Kuwin wā sij, lassānīyūt yā fasāhat se*—Bin-ākhāw wā bin-lā; ād wā sarpat, drutavākya wā twarītavāchā se.

FLUID, a. running as water, liquid, not solid; n. any thing not solid, a liquid—*Ravān jārayān yā jīryān, raṅgī, suiyāl yā gair-munjamīd*; n. *gair-munjamīd yā suiyāl chīz, araq yā raṅga*—Baltā, drav, anjannā arthāt thas nahīn; n. dravadraya wā dravastu, pānī wā drav. [būhāw.]

FLU-ID-ITY, n. the quality of flowing readily—*Saiyālī rīqqat yā rīqāqat*—Dravātā wā

FLU-ID-NESS, n. the state of being fluid—*Saiyālī yā rīqqat*—Dravātā wā dravāvasthā.

FLÜKE, n. (S. *floc*) a flounder—*Ek chupī nachhī jo samundar meñ hotī hai^h*.

FLÜKE, n. (Ger. *flug*) the part of an anchor which fastens in the ground—*Langer kā kōhāt jo zamīn pakar letā hai*—Laṅgaradant wā laṅgarabhuj.

FLUMMER-Y, *n.* (W. *Uymry*) a sort of jelly, flattery — *Halwā firnī fālūda yā māqūst, khusk-ṭmad yā chāplūst* — Lapsi wā mohanabbog, mithyāprasānsā wā lallopatto.

FLONG, *p. t.* and *p. p.* of *fling* — *Fling ká māst-mullaq aur māst-ma'ṭif alai-hi yā flī-i-ma'ṭif* — Fling ká sāman-yabhūt aur pūrnakriyā wā pūrvakālikakriyā.

FLU'OR, *n.* (L.) a fluid state, a mineral — *Saizālī yā riqāqat, kāni yā khāni chiz* — Dravāvastha, skariyadravya, dhātu wā dhāt.

FLURRY, *n.* (Ger. *flugs* ?) a sudden blast, hurry, agitation ; *v.* to agitate — *Jhatākā yā jhatkā^h, harbari^h, harbarāhat yā garbarīhat^h ; v. harbari-d. yā garbarā-d^h.*

FLUSH, *v.* (Ger. *fliesen*) to flow suddenly, to glow, to redden, to elate ; *a.* fresh, glowing, affluent, conceited ; *n.* flow, bloom, growth, abundance — *Yuk-i-yak bahna yā dawna^h, tamtaminī^h, naghān surkh h. yā k., bāg-bāg h. yā k. ; a. tāza, tamtamātā^h, gani yā ma'mūr, khud-bin yā khud-pasand ; n. bahar^h, jhulak yā shiguf-tagī, roddagi, bālidagi yā taragqī, ifrāt yā kusrat* — Ek eki bahna, damaknī wā tamaknā, akasmāt lohit wā arun wā raktavarṇ h. wā k., harsh se phulnā wā phulnā ; *a. taṭkā, damaktā wā tamaktā, dhanāthyā wā bharāpūra, dāmbhik wā dimbhi ; n. pravaḥ wā pravriti, dahdahāhat lalbahāhat wā vikās, barhī bārḥ wā bārḥaw, bāhulyā wā samriddhi.* [narakatwa, muṇh ki arunatā wā mukhārunimā.

FLUSH'ING, *n.* glow of red in the face — *Chihre par ki tamtamāhat yā surkhī* — Vada-
FLUSTER, *v.* (Ger. *flugs* ?) to hurry, to be in a bustle or heat ; *n.* hurry, agitation — *Shitābi k. yā mustarib k., mustarib yā nim-mast yā garm h. ; n. harbari^h, harbarāhat yā ghabrīhat^h* — Harbarā d. wā ghabrā d., ghabrī-jānā ummatta h. wā utapt h.

FLUSTERED, *a.* heated, agitated, confused — *Garm yā nim-mast, mustarib, be-tub yā darham-bar-ham* — Ushp wā ummatta. ākul wā vyākul, ghabrayā wā vyagra.

FLUTE, *n.* (L. *flutum*) a musical instrument, a channel in a pillar ; *v.* to play on the flute, to form channels in a pillar — *Alqān qā nai, khamboḥ par jo lambi lambi lakireh khod-kar banī jīṭi hain^h ; v. alqān qā nai b-jānī, khamboḥ par lambi-lambi lakireh khod-kar banānā* — Murali bānsī yā vāṣī, stambharekha wā stambhasitā ; *v. murali bājī, stambharekhi banī.*

FLUTTER, *v.* (D. *flodderen*) to move the wings rapidly, to move about with bustle, to agitate, to disorder ; *n.* quick and irregular motion, hurry, confusion — *Pharpharānā^h, josh yā zor se phutphatānā, mustarib k. yā h., be-garār k. yā h. ; n. pharpharāhat phutphatūkat yā dard-darāhat^h, harbari yā hulālī^h, harbarāhat yā ghabrīhat^h* — Paikh jhānī, tarphān wā idhar udhar daṇḍ phirā, vyākul k. wā h., ghabrā d. wā ghabrā jānī. [vyākulatā wā harbarāhat.

FLUTTER'ING, *n.* tumult of mind, agitation — *Itirāb, be-tub yā be-garārī* — Ghabrāhat.

FLUX, *n.* (L. *fluxum*) the act of flowing, issue, dysentery, fusion ; *v.* to melt — *Sulān jarayān yā jiryān, kharāj, jiryān-i-shikān yā is-hān, gahar yā gulāz ; v. galānā^h, taghilānā yā pighlānā^h* — Bahāw, nisār wā nikās, āw ka rog wā āmatāsār, pighlāw wā tighilāw.

FLUX'ATION, *n.* the act of passing away — *Ravānagi yā ghar* — Bahāw wā chalāchalāw.

FLUX'IBLE, *a.* that may be fused — *Pighlāye yā taghilāye jāne ke qābil* — Dravya, galanīy, galāye jāne ke yogya. [gāhiliyat — Galaniyatā wā dravyatwa.

FLUX'IBILITY, *n.* the state or quality of being fluxible — *Pighlāye yā taghilāye jāne ki*

FLUX'ILITY, *n.* possibility of being fused — *Taghilāye yā pighlāne ki qābiliyat* — Dravatwa villinatā wā galaniyatā.

FLUX'ION, *n.* the act of flowing, the matter that flows : *pl.* the analysis of infinitely small variable quantities — *Sulān jarayān yā jiryān, jo shai bahtī hai : pl. hisāb-i-juziyāt-o-kulliyāt* — Bahāw wā pravāḥ, jo vastu bahtī hai : *pl.* vahan, vailakshānapūritaganit. [navishayak, vahanasambandhi, vaila-shānapūritaganit, sambandhi.

FLUX'ION-ARY, *a.* relating to fluxions — *Mutā'alliq-i-hisāb-i-juziyāt-o-kulliyāt* — Vaha-

FLUX'ION-IST, *n.* one skilled in fluxions — *Hisāb-i-juziyāt-o-kulliyāt-dān* — Vahanajna, vailakshānapūritaganitajna.

FLY, *v.* (S. *neogan*) to move with wings, to pass swiftly, to part with violence, to depart, to escape, to flutter, to shun, to quit, to cause to fly : *p. t.* **FLÉW**, *p. t.* **FLÉW** — *Par-wāz k., tair k., tayarān yā tairān k., tezi se jānā, taraknā^h, rawāna h., firār h. yā gurez k., phahrānā^h, parhez k., turk k., urānā^h* — Ūrnā, veg se jhapatkar wā śighra jānā, karakkar phūṭnī, chālī jānī, bhāgnā wā bhāg jānā, pharpharānā, kaniyānā katrānā wā barāw k., chhor d., urwānā.

FLY, *n.* a small winged insect — *Makkhi^h*. [khavisarpi, bhagorā.

FLY'ER, **FLY'ER**, *n.* one that flies — *Tair yā parand, firārī yā gurez-pā* — Ākāsagami wā

FLY'BLÖW, *n.* the egg of a fly ; *v.* to taint with the eggs which produce maggots — *Makkhi ki andā^h ; v. makkhi ke ande dāl-kar kyon se bhar d^h.*

FLY'BOAT, *n.* a light sailing vessel — *Ek halki nāv^h, bhautiyā^h.*

FLY'CAUGH-ER, *n.* one that hunts flies, a bird — *Makkhi-mār^h, ek chiriya^h.*

FLY'FLAP, *v.* to angle with flies for bait — *Bānsi meṁ makkhi lagā-kar machhli pakarnā^h.*

FLY'FLAP, *n.* fan to keep off flies — *Murchhal chānwar yā makkhi hānkne kā paṅkhā^h.*

FLYING-FISH, *n.* a small fish which flies—*Parand-machhlī yā māhi-parand*—*Urne-wālī machhlī wā ākāśagamanāśīlamatya*.

FOAL, *n.* (*S. foal*) the young of the horse or ass; *v.* to bring forth a foal—*Rachherā yā bachherā*^h, *ghore yā gadhe kā bachchā*^h; *v. bachherā yā bachherā byānā*^h, *ghore yā gadhe kā bachchā junnā*^h.

FOAM, *n.* (*S. ſum*) froth, spume; *v.* to froth, to gather foam, to be in a rage—*Kaf*, *kaph*^h, *phen*^h; *v. phenānā*^h, *phen uhnā yā nikhānā*^h, *āg h*^h.

FOAM'y, *a.* covered with foam, frothy—*Kaf-dār*—*Phenahī phenī wā phenawān*.

FÖB, *n.* a small pocket—*Ek chhotī jeb*—*Ek chhotī khisī wā khalitī*.

FÖB, *v.* (*Ger. foppen*) to cheat, to trick—*Thagnā*^h, *dhokhā d. jatnā yā kapat k*^h.

FÖ'BLE, *n.* (*Fr. fucile*) the greater or less bone of the arm or leg—*Bānh yā lāng kī bari yā chhotī hūldī*^h.

FÖ'CUS, *n.* (*L.*) a point where rays of light meet, a point of convergence: *pl.* *Fö'cy*—*Nagta jahān roshnī kī kīrnā jam hōtī hōtī*, *ham-markazī kā nūqta*—*Kīranasamudayavindu wā kīranasamūpūmsthāl arthāt wāh vindu wā kendra jahān tej kī kīrapen ekatthā mīttī hānī*, *ekakendrābhīmakhatī kā vindu*.

FÖ'CAL, *a.* belonging to the focus—*L's nūqte se mauzūh jahān roshnī kī kīrnā jam hōtī hōtī*, *ham-markazī kī nūqte se nīkāt-dār*—*Kīranasamudayavindusambandhī arthāt nā vindu wā kendra kā sambandhī jahān tej kī kīrapen ekatra mīttī hānī*, *ekakendrābhīmakhatī kī vindu kī sambandhī*.

FÖ'DDER, *n.* (*S.*) dry food stored up for cattle; *v.* to feed with dry food—*Chāra yā chārā*^h; *v. sokhā chārā d*^h, *sikkhā ghās-pāt khilānā*^h. [*rijn*, *vairī wā ari*].

FÖE, *n.* (*S. fah*) an enemy, an adversary—*Dushman, ganīm yā mukhālif*—*Satru wā*.

FÖE'LIKE, *a.* like an enemy—*Dushman yā ganīm kī manānā*—*Satruvāt wā vairīsādīś*.

FÖEMAN, *n.* an enemy in war—*Jagū dushman, jang mē dushman*—*Yuddhasatru*.

FÖETUS. See *FETUS*.

FÖG, *n.* (*le. fug*) thick mist—*Kohāsā yā kuhāsā*^h, *dhuādh*^h.

FÖ'GY, *a.* misty, cloudy, dull—*Pur-kubāsī, abī pī tārī, be-angūf yā ahmaq*—*Kuhāsē se bhārī hūī*, *ghaughor dhuādhī wā bādāl se ghārā hūī*, *jor wā mūhī*.

FÖG'GLY, *ad.* mistily, cloudily, darkly—*Kuhāsē pen se*^h, *dhuādhātī yā budhī se*^h, *andhe-re mēn yā wī dhare-pen se*^h.

FÖ'G'N *NESS*, *n.* the state of being foggy—*Kuhāsī-pān yā dhuādhātī*^h.

FÖG, *n.* (*W. fog*, after grass—*J. ghīs phīs se jānūī hōī yā hōī mēhī jātī*^h).

FÖH, *int.* (*S. fah*) an exclamation of abhorrence or contempt—*Chhī-ehh*^h.

FÖI'BLE, *n.* (*Fr.*) a weakness, a failing—*Āh yā rakhna khātā gasār yā nuqs*—*Hīnātī wā pay*, *aparīth dōsh kāhātā wā truī*.

FÖIL, *v.* (*Fr. effiler*) to defeat, to puzzle, to blunt; *n.* a defeat, a blunt sword used in fencing—*Shikast d. yā rāid k. hōicān k. kaud k.*; *n. shikast gāharārdī, ek kaud talār jo patē hātī mēn māl gadhē kē kām ātī hātī*—*Hārīnā parāst k. wā vyarthī k.*, *ghabrī d.*, *thothhā bhōtī wā bhōtthā k.*; *v. hārī hōicān wā bhōtī*, *gadkī wā patī*.

FÖIL, *n.* (*L. folium*, leaf; *gō'ling*, a coat of metal on a looking glass, something to heighten lustre or set off to advantage—*Harāq yā patlā, tilā-kārī yā zar-niyāī, āine mēh jo dhāt rāhtī hātī, kōi zūat-shī shūī*—*Dhātupatra pīt wā patarī, some kī pīnī jo padārthōn par sōbhārth kiyā jātī hātī*, *darpan mēh jo dhātupatra rāhtī hātī kīntivardhak*.

FÖIN, *v.* (*It. punge*) to push in fencing; *n.* a thrust, a push—*Patā ghōrav yā lakrī phōkne mēn dhōtēl d*^h; *n. bhōk yā khōchā*^h, *thel yā dhokkī*^h, [*adhikāī, bāhulya*].

FÖISON, *n.* (*L. fusio*) plenty, abundance—*Īfrāt, karāt*—*Bahūtīyat bahūtāt wā*.

FÖIST, *v.* (*Fr. fausser*) to insert wrongfully or without warrant—*Jāt-sāzī se ilhāq k. yā mīlā d.*—*Chhāl wā ī pat se ghūser d. wā sīnā wā jor d.*

FÖIS'TER, *n.* one who foists—*Jāt-sāz yā be-gōir ikhtiyār ilhāq k. w.*—*Chhāl se jor de-nō w. wā sāt done w.*, *kapāt se kīsi lek kō bhītar kuchi banā wā likh done w.*

FÖIS'TY. See *FERTY*.

FÖLD, *v.* (*S. fealdan*) to double one part over another, to close over another, to inclose, to shut in a fold; *n.* a double, a plait, an inclosure for sheep—*Tah k. yā tāhānā, kīsi chīz ko dūsrī par laud k.*, *ghernā*^h, *bāre mēn band k.*; *n. tah chīn yā shikān, bāq yā bherī-khānā*—*Tornā mornā dugunā wā dubrīnā, kīsi vastu ko dūsrī kē ūpar lagā d.*, *lapetnā wā vyāvartan k.*, *berhnā wā bherōn ko gōnrē wā berhē mēn pahān d.*; *n. part wā parāt, chūnat wā bhānj, gōhrā berhī wā meshāśālā*.

FÖLD'ER, *n.* one that folds—*Tahāne w.*, *gherne w*^h.—*Tornē mornē lapetne dugunāne wā dohrāne w.*

FÖLD'ING, *n.* a doubling, the keeping of sheep in folds; *a.* closing over another—*Tah yā chīn banānā, bāron mēn bherōn ko band k.*; *a. ek dūsrē par lag jānē yā mūnd jānē w.*—*Dugnāw mor bhūnj wā dohrāw, bherōn ko berhnā wā gōnrōn mēn pahān d.*

FÖLI'AGE, *n.* (*L. folium*) leaves, a cluster of leaves; *v.* to furnish with leaves—*Pattiyān*^h, *barg-dānā*; *v. barg-sāz k.*, *barg banānā*—*Patte wā vrikshapatra, pārpasamūh wā patōn kā guchehhā*; *v. patte banānā*.

- FOL-LĀ'QROUS**, *a.* consisting of leaves—*Barg-dār*—*Patramay*.
FOL-LĀ'QRA, *v.* to beat into leaves—*Warag banānā*—*Piṭkar patra wā patte banānā*.
FOL-LĀ'TION, *n.* the act of beating into leaves—*Warag-sāzi yā aurag-dāri*—*Piṭkar dhātupatra banānā*. [*hātut*—*Piṭkar dhātupatra banāye jāne ki avasthā*.]
FOL-LĀ-TURE, *n.* the state of being beaten into leaves—*Piṭkar warag banāye jāne ki*
FOL-LĀ-ER, *n.* goldsmiths' foil—*Dhāt kā warag*—*Dhātupatra*.
FOL-LĀ-O, *n.* a leaf or page, a book in which the sheet is folded into two leaves—*Warag yā kitāb kā warag*, *with kitāb jo ek ek taw ke do do warag kar-ke bantī hai*—*Pustakapatra*, *aisi pustak ki jo ek ek taw ke do do patra karko bantī hai*.
FOL-LĀ-US, *a.* leafy, thin, insubstantial—*Barg-dār yā patte-dār*, *patil^h*, *be-wujūd yā be-sabūt*—*Patramay*, *patlā*, *avastav*.
FOL-LĀ-O-MORT. See **FOL-LĀ-MORT**. [nav ki ek jāti.
FOL-LĀ-OT, *n.* (It. *folletto*) a kind of demon—*Ek qism kā dew yā jinn*—*Rākshas wā dā*.
FOLK, *fok*, *n.* (S. *folc*) people—*Log^h*.
FOLK-LAND, *n.* copyhold land—*Patte ke rā se jo zamīn rahī hai*—*Patte ke dwārā jo bhūmī rahī hai*. [*Lokasamāj*.]
FOLK-MOTE, *n.* a meeting of people—*Logon kā ijamā' yā ijtīmā'*—*Lokasamāgam wā*
FOL-LĀ-CHLE, *n.* (L. *follicle*) a little bag, a cavity, a seed vessel—*Ek chhotā thailī^h*, *gār*, *zari-i-tukhān*, *wah mahātī shai*, *jismen tukhān rahī hai*—*Ek chhotā kosh wā ādhar*, *guphā wā garahī*, *vijakosh ki vijakoś*.
FOL-LĀ-TOW, *v.* (S. *folgan*) to go or come after, to pursue, to attend, to succeed, to imitate, to result—*Pirhe jānū yā ānū^h*, *picchā k^h*, *ham rah h.*, *mutavātir h.*, *naql k.*, *natija h.*—*Pāschādgraman k.*, *ragednā*, *sāth h.*, *sāth lagnā*, *anugūni h.*, *dūse ke pratirūp k.*, *nikalnā wā honā*.
FOL-LĀ-TOW-ER, *n.* one who follows, a disciple—*Pas-rau pāi-rau dīman-gir yā mutatabbī^h*, *shāgird yā murād*—*Pachhlazā picchhazā anugūni aniyāyī sahachar sevak wā anujivi*, *panthi anushāngi bhakt wā śishya*.
FOL-LĀ-V. See under **Fool**.
FO-MENT, *v.* (L. *fovere*) to cherish with heat, to bathe with warm lotions, to encourage, to promote, to instigate—*Garm k.*, *sookhā^h*, *himmāt d.*, *targīb k.*, *targīb yā tahrik d.*—*Tapt wā ushūp k.*, *tutārnā wā takornā*, *bāh d.*, *machānā wā barhānā*, *uksānā*.
FO-MEN-TĀ-TION, *n.* the act of fomenting, a warm lotion, encouragement, instigation—*Seuk^h*, *ghāw magirā sāf karm ke tūp garm rang shai*, *himmāt-dihī yā tahris*, *targīb yā tahrik*—*Sweden*, *reukāw wā ushūp panti se antulepan wā sechan*, *ushūpā-dhī wā ushūpalep*, *bāh wā uddipan*, *uttejān wā uksāw*. [*lagāne w.*, *bhedakār*.]
FO-MEN-TĀ-ER, *n.* one who foment—*Mahāt jīvan āgē: pā muftārī*—*Āg lagāne w.*, *jhaḡrā*
FOND, *a.* (It. *fuente*) foolish, silly, foolishly tender, relishing highly; *v.* to caress, to dote on—*Be-wuqūf*, *nā dīn yā be-soch*, *nāz-bar-dār*, *sharīq yā ushūq*; *v.* *nāz-bar-dārī k.*, *ishq wā shūfāc h.*, *wā mukhabbat wā qay h.*—*Maudamati*, *mūh wā mūghī atyanurakt*, *anurakt wā anuragi*; *v.* *dulār wā bāpūār k.*, *atyamrīg k.*, *wā prem meṁ mūghī h.* [*yā pūr ke mōre chhōṭī se lipṭānā^h*.]
FONDLE, *v.* to treat with tenderness, to caress—*Lāp-pār k.*, *yā dulār k^h*, *dulārū*
FOND'LING, *n.* a person or thing fondled—*Lāp-pār wā dulārā^h*.
FOND'LY, *ad.* foolishly, with great tenderness—*Be-wuqūfī se*, *nihāyat nawāzish yā nāz-bar-dārī se*—*Jarāyat wā murlavat*, *atipīpīrūvak wā atī such se*.
FOND'NESS, *n.* weakness, foolish tenderness—*Be-wuqūfī yā nā-dīnī*, *nāz-bar-dārī faref-tagi yā āshēf-tagī*—*Mūhātī wā jarāyī*, *atyant prem wā atī anurag*.
FONT, *n.* (L. *fons*) a basin for water used in baptism, an assortment of printing types of one size—*Pānī kā baston jo istīmā' dōn ke waqt kām ātā hai*, *ek qadd ke chhāpe ke hūrif kī raqam*—*Pānī kā bāsan jo* *īstīdhar-masāmbandhī jalasānskārk ke samay kām ātā hai wā* *īstīdhar-masāmbandhī jalasānskāraprayuktajalādhār*, *samaparmāna-mudrāksāraparīksākhāyā*.
FON-TA-NEL, *n.* a discharge opened in the body—*Jism kī kharūb rutībāt nikālne ke liye badan meṁ ek chhed*—*Śarīr ke vikrīt ras ādī ke nikālne ke nimitta ek chhed*.
FON-TANG'E, *n.* (Fr.) a knot of ribands on the head—*Sir ke ipar paṭī yā nūroḥ kā phūḥ^h*.
FOOD, *n.* (S. *foda*) meat, victuals, provisions, any thing that nourishes—*Khānā yā gicā*, *ta'ām yā khurīsh*, *khurāk*, *qūt*—*Bhojan*, *āhār*, *khādyadravya*, *jivanak arthāt bhojansāmagri*.
FOOD'FUL, *a.* full of food, supplying food—*Pur-khurāk*, *khurīsh-dihī yā qūt-bahsh*—*Āhārapūrṇ*, *bhojanādīyak wā bhojanadātī*. [*sāmagri wā āhār na d. w.*, *ūsār*.]
FOOD'LESS, *a.* not affording food, barren—*Khurāk yā khurīsh na d. w.*, *shor*—*Bhojana*.
FOOL, *n.* (Fr. *fol*) one of weak understanding, an idiot, one who thinks and acts unwisely, a wicked person, a jester, a buffoon; *v.* to trifle, to deceive—*Ahmaq*, *be-wuqūf shakhs*, *nā-dān shakhs*, *sharīr ādmī*, *khillī-bāz yā latifa go*, *maskhara*; *v.* *lahw-*

la'b k., fareb d.—Mūrkh wá jar, mūrkh wá jhakuwá, abuddhi wá gáwdi, durjan wá duratind, thañhol, bháur; *v.* makkhi márná wá vrithákslakshap *k., gñhálná wá thagná.*

FÓL'LY, n. want of understanding, weakness, absurdity, depravity—*Be-wuqúft, hamá-gat, ná-dánt yá behúduft, kharábi yá sharárat*—Mūrkhata, mūrhatá wá jaratá, nyávaviruddh wá vícháviruddh kám, antardushtatá wá swabhávadaurjanya.

FÓOL'ER Y, n. habitual folly, an act of folly—*Be-wuqúft, khar-masti yá púch karakat*—Mūrkhata wá mūrhatá, mūrkhakarm wá mūrkhakriyá.

FÓOL'ISH, a. void of understanding, unwise—*Be-wuqúf be-khabar yá ahmaqána, ná-dán púch yá beh da*—Nirbodh mūrkh mūrkh wá ajñan, nirbuddhi buddhihín durmati wá usángat.

FÓOL'ISH-LY, ad. unwisely, weakly, wickedly—*Be-wuqúft se, ná-dánt hamá-gat yá behúduft se. shavirat yá khabásat se*—Mūrkhata wá mūrhatá se, jaratá wá bilallop n se, dushtatá wá swabhávadaurjanya se.

FÓOL'ISH-NESS, n. want of wisdom, absurdity—*Be-wuqúft, ná-dánt yá behúdagt*—Mūrhatá wá mūrkhata, bilallopán wá mūrkhakarm.

FÓOL'BORN, a. foolish from the birth—*Paidúish se be-wuqúf*—Janma se mūrkh.

FÓOL'HÁF-PY, a. lucky without contrivance—*Bu-qair tudbir ke bāht-úwar yá iqbal-mand*—Biná upáy wá ndyog ke bhágyawán wá bhágya áli.

FÓOL'HÁR-DY, a. daring without judgment—*Anjar anjar akkhar yá ni-dharyak^b.*

FÓOL'HÁR-DI-NESS, n. courage without sense—*Anjar-paná ukkhar-paná yá ni-dharyak-paná^b.*

FÓOL'TRAP, n. a snare to catch fools—*Gáwdiyon yá bilalloñ ke pakarne ká phandá^b.*

FÓOL'SCAP, n. (*folio. shupe?*) a kind of paper of small size—*Chhote qism ká kágaz*—Chhoti bhánt ká likhanapatra wá kágad.

FÓOT, n. (*S. fot*) the part on which an animal stands, that by which any thing is supported, the base, the end, a measure of twelve inches, a certain number of syllables in a verse; *pl.* FEET—*Qadam, páya, dáman yá haziz, ákhir, ek máp jis-meh bārah inch ya'ni bārah tassú hote haiñ, juz yá rukn*—Pāñw pair gor wá pād, ádhār áśray upastambh wá gorá, jar tal wá adhobhāg, ant wá ehhor, manushyapadapari-māp wá ek parimāp jo bārah inch arthāt bārah tassú ke samān hotá hai, kavita ká charan wá pād.

FÓOT, v. to dance, to walk, to make a foot; *n.* infantry, state, scheme, motion, step, —*Nachná^b, chalná^b. páñw jorñá yá lagáná^b; n. puidal yá piyáde, hálat, mansúba harakat, qadam*—*n.* Pádāt wá pādátikasainya, avasthá, upáy, gati, phal dag wá phalás.

FÓOT'ED, a. shaped in the foot—*Pair yá páñw meñ banáyá huá^b.*

FÓOT'ING, n. ground for the foot, support, foundation, place, settlement, state, entrance, tread, dance—*Qadam rakhne ki zamin, páya, pushti-bán yá pushti-báni, bun-yád, jagah^b, pte-dári, hálat, dakhl, qadam-zan yá raftár, rays*—Pāñw dharme ká thaur, ádhār upastambh wá gorá, tal jar wá adhobhāg, sthān wá sthal, sañsthití wá chirasthāyitwa, avasthá, pañh, praveś, chāl, nāch.

FÓOT'LESS, a. without feet—*Be-pair*—Pádahín wá bin páñw ká.

FÓOT'BALL, n. a ball driven by the foot, the sport or practice of kicking the football—*Pāñw se khelne yá chakine ká geind^b, páñw se geind chulānc ká khel^b.*

FÓOT'BÖY, n. a menial, an attendant in livery—*Rawanná yá naukur-i-amrad, chaprá-si^b*—Bālasevak wá yuvasevak, bhritya.

FÓOT'BREADTH, n. the breadth of the foot—*Pāñw bhar chaurái yá chaklís^b.*

FÓOT'BRIDGE, n. a bridge for foot passengers—*Pāñw páñw chalne-walon ke utarne ke liye ek chhotá pul^b.*

FÓOT'CLOTH, n. a sumpter cloth—*Ludue tañlá yá khachchar ká kaprá^b.*

FÓOT'FALL, n. a trip of the foot, a stumble—*Lachak yá jhuk^b, thes yá thokar^b.*

FÓOT'FIGHT, n. a fight or battle on foot—*Puidal ki laríi*—Pudikayuddh, páñw páñw ki laríi. [*dār*—Padagarakshak, pādátikasainya.

FÓOT'GUARDS, n. pl. guards of infantry—*Pá-piyáde mukáft yá nigáh-bán yá chauki*—**FÓOT'HOLD, n.** space to hold the foot—*Jis par pair jam-kur thahartí hai^b.*

FÓOT'LICK-ER, n. a mean flatterer—*Pair chātne w^b, kamína khush-ámadi*—Páda-sevak charanasevak wá adhamachātukár. [wak ká gun.

FÓOT'MAN, n. a soldier who marches and fights on foot, a runner, a servant in livery—*Pá-piyáda sipáhi, harkára. naukár yá chaprási*—Pádátikayoddhá, páyik wá dháwak, sevak parichar wá kíukar. [wak ká gun.

FÓOT'MAN-SHIP, n. the art or faculty of a runner—*Harkára-garí*—Páyikapaná, dhá-

FÓOT'PAD, n. a highwayman who robs on foot—*Pá-piyáda ráh-zan yá dákait*—Batmár wá thag jo páñw páñw lút letá hai.

FÓOT'PATH, n. a path for foot passengers—*Pag-dandi^b.*

FÓOT'POST, n. a post that travels on foot—*Pá-piyáda harkára*—Pádátikadháwak arthāt jo páyik páñw páñw chaltá hai.

- FŐR'SÖL-DIER**, *n.* a soldier that serves on foot—*Pá-piyáda sipíhi*—*Pádátikayoddhá*.
FŐRSTÉP, *n.* trace, track, token, mark—*Putá^h*, *naqsh-i-pá*, 'alámat, *nishán*—*Chihn*, *padachihn* *padáuk* *wá* *padapút*, *lakshan*, *aúk*.
FŐRSTÓOL, *n.* a stool for the feet—*Páw rakhne ki chauki machiyá yá morhá^h*.
FŐP, *n.* (L. *veppa*) a man fond of dress and show, a coxcomb—*Chhailchikaníyá chhailchhabá yá bání^h*, *chhailá yá báníká^h*.
FŐPLING, *n.* a petty fop—*Ek chhotá chhallá báníká yá chhailchikaníyá^h*.
FŐPPER Y, *n.* vanity in dress and manners—*Albelá-pan^h*, *báníká-pan^h* *chhailá-pan^h*.
FŐPFISH, *a.* vain in dress and manners—*Chhailá chhailchikaníyá yá báníká^h*.
FŐPFISH-LY, *ad.* with foolish vanity—*Albelá-pan báníká-pan yá chhailá-pan se^h*.
FŐPFISH-NESS, *n.* foolish vanity in dress—*Báníká-pan chhailá-pan yá albelá-pan^h*.
FŐLT, *prep.* (S.) because of, with respect to, in place of, for the sake of; *con.* because, on this account that—*Ba-salab*, *hay-meñ ráh-se yá ráh-se*, *wáste 'icaz yá ba-jáe*, *ba-lí-ház yí khátir*; *con.* *kyúiki*, *is sabab se ki*—*Karáp yá hetu se*, *prati*, *sthán meñ*, *arth wá nimitta*; *con.* *is kárap wá hetu se ki*. [hetu se].
FŐR'AS-NÚCH, *ad.* in regard that—*Az-án-já-kí az-bos ki yá chúnki*—*Jis kárap se wá jis*.
FŐR'AGE, *n.* (Fr. *fouirage*) food for horses and cattle, search for provisions; *v.* to wander in search of provisions, to ravage, to plunder—*Chárah*, *chára ki talish*; *v.* *cháre ki talish meñ idhar udhar ghúmná*, *táraj k.*, *gárat k.*—*Chárá aswádan wá gawádan*, *cháre ki khoj wá aswádlíhojanánweshan*; *v.* *cháre ke khoj meñ idhar udhar phirná*, *lútná wá mír lená*, *dukáiti k.* [Khátyadravya wá chárá jutáne w.].
FŐR'AGER, *n.* one who provides food or forage—*Kháná yá chára mukhái yá k. w.*—*FŐR'AGER*, *n.* roving in search of provisions—*Cháre ki talish meñ idhar udhar ghúmná*—*Cháre ke khoj meñ idhar udhar phirná*.
FŐR'AMINOUS, *a.* (L. *form*) full of holes, perforated, porous—*Pur-súrákh*, *chhedá-hná^h*, *masám-dír masámítí yá sirákh dár*—*Kshudrachhidramay*, *bedhá gayá*, *súksamarandhrayukt wá súksamarandhrapúrp*.
FŐR-BEÁR, *v.* (S. *for*, *bevan*) to cease from, to stop, to abstain; *p. t.* **FŐR-BÖRE**, *p. p.* **FŐR-BÖRE**—*Muqqif k.*, *tawagqif k.* *yá tháhor jíná*, *báz-rahná* *dást bar-dár h.* *gam-kháná yá dar-guzarhá*—*Nivritta h.* *rah jáná wá ruk jíná*, *baclá-rahná jáne-d.* *wá chhoj d.*
FŐR-BEARANCE, *n.* the act of forbearing, intermission, command of temper, patience—*Dar-guzar yá purhe, tawagqif wá yá wafá*, *mufáyyamat hilm yá ahlíyat*, *sabr táb yá bar dásh*—*Bacháw nivritti wá tyág*, *vram wá viráti*, *dam átnasanyam wá sanyam*, *kshamá kshánti sahan wá dhíraj*.
FŐR-BEARER, *n.* one who forbears—*Tawagqif k. w.*, *báz-rahne w.*, *dar-guzarne w. yá gam-kháne w.*—*Nivritta h. w.*, *rah jáne w.*, *ruk jáne w.*, *bachá rahne w. wá jáne d. w.*
FŐR-BID, *v.* (S. *for*, *bidan*) to prohibit, to interdict, to oppose; *p. t.* **FŐR-BÁDE**, *p. p.* **FŐR-BIDDER** or **FŐR-BID'**—*Man' k.*, *báz-rakhná*, *rokná^h*—*Hatkáná wá hatakáná*, *váran k.*, *ápná wá nishedh k.*, *rokná wá bádná*. [wá virodh].
FŐR-BID'DANCE, *n.* prohibition, edict against—*Man'*, *mumána'at*—*Nishedh*, *váran*.
FŐR-BID'DEN, *p. a.* prohibited, interdicted—*Mamná*, *mumtana'*—*Nishedh*, *nivárit*.
FŐR-BID'DEN-LY, *ad.* in an unlawful manner—*Gair-shar'í taur se*, *ná-jáiz taur se*—*Vidhiviruddh wá dharmasástraviruddh*. [rokne wá nishedh k. w.].
FŐR-BID'DER, *n.* one who prohibits—*Man' k. w.*, *báz-rakhne w.*, *rokne w^h*.—*Hatkáne*.
FŐR-BID'DING, *p. a.* repulsive; *n.* hindrance—*Kar'h yá makrúh*; *n.* *rok yá rukáwá^h*—*Apritiyak trásajnak wá ghripotpádk*; *n.* *nishedh wá bádná*.
FŐRCE, *n.* (L. *fortis*) strength, vigour, might, violence, compulsion, virtue, efficacy, argument; *v.* to compel, to constrain, to urge, to storm, to ravish—*Zor*, *quwwat*, *táqat*, *zulm yá sinu-zori*, *jabr*, *khássiyyat yí wusf*, *tásir*, *layá ke liye árástú fawj*; *v.* *majbúr k.*, *zor yá zabar-dásti se karáná*, *ba-jidd-h.* *taqá^h* *yá tákid k.*, *halla k. yá hamla kar-ke lená*, *ba-zor hurmat-lená yá kharáb k.*—*Bal wá šakti*, *samarthya*, *tej wá parikram*, *baláktir*, *pramáth wá prasabh*, *prabháv*, *gun wá pratáp*, *yuddh ke nimitta saji hui soná*; *v.* *dabáná dhakelná wá baddh k.*, *bal karke niyukt k. wá niyukt karáná*, *uttejan k. wá úksíná*, *dháwá k. wá chál hui karke lená*, *baláktár se páni utirná wá bhrasht k.*
FŐRCEFUL, *a.* violent, strong, impetuous—*Tez*, *maz'út*, *tund*—*Vegawán*, *porhá wá balawán*, *vegí*, *uchchand wá tikshu*. [virbal, áśakt wá parákrmahin].
FŐRCELESS, *a.* weak, feeble, impotent—*Kam-zor*, *ná-tawán*, *be-quwwat*—*Nihéśakti*.
FŐR'ER, *n.* one that forces—*Majbúr k. w. yá zabar-dásti se koi kám karáne w.*—*Dabáne w.*, *dhakelne w.*, *baddh k. w.*, *bal ke dwára lagáne wá karáne w.*
FŐR'CI-BLE, *a.* strong, mighty, violent, impetuous, efficacious, active, powerful—*Maz-bút*, *qawí*, *tez*, *tund*, *kár-gar yá muassir*, *mujarrab*, *kárt yá zor-áwar*—*Sáktimán*, *samarth wá tejomán*, *vegawán*, *tíkshu* *uchchand wá vegí*, *saprabháv*, *gunakári wá karmí*, *balawán wá amogh*.
FŐR'CI-BLY, *ad.* strongly, powerfully, by force—*Mazbúti se*, *quwwat yá táqat se*, *ba-zor*

yā jabran yā jabran-qahran—Porhāi se, sāmārthya ^{ḥakṭi} wā bal se, balāṭkar wā
pramāth se. [sāk kā chimṭā, kaṅkamukh.]

FÖR/CEPS, n. (L.) a surgical instrument—Jarrāh kā chimṭā, zambār—Astraohikī-
FÖR/CI-PA-TED, a. formed like pincers—Chimṭe sā banā huā^h.

FÖR-CI-PATION, n. a tearing with pincers—Chimṭe se chir-phā^h.

FÖRD, n. (S.) a shallow part of a river; v. to pass a river without swimming—Pā-yāb,
pāe-āb, daryā kā wah hissa jise chalne se pār kur-sakeṅ; v. pā-yāb utar-jānā, pāni
meṅ hal-kar yā pānw-pānw chal-kar pār k^h.—Thāh arthāt uadī kā wah bhāg jisko
halkar wā mañjhākar pār kar sakaiṅ; v. halkar wā mañjhākar pār k., mañjhā jānā.

FÖRD'A-BLE, a. passable without swimming—Pā-yāb, pānw-pānw chalne se pār kiye
jāne ke qābil—Halkar wā mañjhākar pār kiye jāne ke yogya, utlīkī.

FÖRE, u. (S.) coming or going first, not behind; ad. in the part that goes first—
Awal yā aglī, pahilā pesh yā peshīn; ad. qubl pahile yā pesh—Pūrva wā agra, pūr-
vavartī purvavartī wā purvagat; ad. pūrva.

FÖRE-AD-MON'ISH, v. (S. fore, L. ad, moneo) to counsel before the event—Pahile se
nasihat d.—Age se upadeś d. wā samjhā d.

FÖRE-AD-VISE', v. (S. fore, Fr. aviser) to counsel before the time of action—Pahile
se salāh yā nasihat d.—Age se samjhā d. wā upadeś d.

FÖRE-AL-LĒ(IE)', v. (S. fore, L. al. lego) to mention or cite before—Pesh-tar se maz-
kīr k. yā tawṣil meṅ lauā—Pahile se kahnā wā pramāṅ d.

FÖRE-ARM', v. (S. fore, L. armo) to arm beforehand, to prepare for attack—Pesh-
ar-waqt musallah k., pesh-tar se hanṭa ke liye taiyārī k.—Pahile se yuddh ke nimitta
sajānā, charhāi ke nimitta sajjānā wā praṣṭut k.

FÖRE-BODE', v. (S. fore, bodium) to foretell, to foreknow—Pesh-goī k., pesh-tar se
ma'liam k.—Lakshan ke dwārī pahile se anunnān k. wā lahni, pahile se jān jānā.

FÖR BÖD'ER, n. one who forebodes—Pesh-go, fū' go—Bhaviṣyadvaktī purvalakshapājña
wā pūrvastichak.

FÖR-BÖD'ING, n. perception beforehand, presage—Pesh-goī yā fūl-goī, fūl yā shugūn
—Pūrvalakshan ke dwārī anunnān, pūrvastichanā wā pūrvaling.

FÖRE-CAST', v. (S. fore, Dan. kaster) to contrive beforehand, to form schemes—
Pesh-bandī 'iqibat-andeshī yā dār-andeshī k., pesh-tar se tadbīr yā mansūba k.—Agra-
kalpanā agravivechanā wā agranirūpan k., pahile se upāy rachnā.

FÖRE-CAST, n. contrivance beforehand—Pesh-bandī 'iqibat-andeshī—Pūrvakalpanā
dirghadrishṭi wā agranirūpan. [kī hissā, qalṭhī^h—Nāw kā āgā wā pūrvabhāg.]

FÖRE/CAS-TLE, for/cās-tl, n. (S. fore, castl) the fore part of a ship—Jahāz ke āge
FÖRE/CIT-ED, a. (S. fore, L. cito quoted before or above—Mazkīr, mausiim, mar-
qūm, mastūr, masdūra-bāla—Pūrvalikhit wā pūrvavijñāpit, pūrvokt.

FÖRE-CLOSE', v. (S. fore, L. clausum) to shut up, to preclude, to prevent—Band
k., bāz-rakhnā, man' k.—Mūndnā, rokūnā wā pratibandhī k., nishedh k. wā āpnā.

FÖRE-CON-CEIVE', v. (S. fore, L. com, capio) to imagine beforehand—Pesh-tar se
khaṭā' yā qiyās k.—Pūrvavivechanā k. wā pahile se chintā k.

FÖRE-DATE', v. (S. fore, L. datum) to date before the true time—Pahile kī tārikh
dālnā yā d.—Pahile kī titlī likhnā denā wā dālnā.

FÖRE/DECK, u. (S. fore, decan) the fore part of a deck or ship—Jahāz ke agā'ī kī
manzil yā hissa—Naukāprishṭhī kā pūrvabhāg wā agrabhāg.

FORE-DE SIGN', för de-sin', v. (S. fore, L. de, signo) to plan beforehand—Pesh-bandī
k. yā pesh-tar se mansūba k.—Pūrvavivechanā k. wā pahile se upāy bāndhna.

FORE-DE-TERMINE, v. (S. fore, L. de, termino) to decree beforehand—Pesh-tar se
tajwiz k. yā tadbīr nā—Pahile se niśchit wā nirṇit k.

FÖRE-DOOM', v. (S. fore, doom) to doom beforehand; n. previous doom—Age se mu-
qarrar yā muqaddar k.; n. qarār-i-muqaddim yā taqdīr—Pūrvavichār k. wā pahile
se nirṇit k.; n. pūrvanirūpan wā pūrvanirdhāran. [yī sirā^h.]

FÖRE/END, n. (S. fore, ende) the end which precedes, the anterior part—Āgā^h, mātā^h
FÖRE-PATH'ER, n. (S. fore, fester) an ancestor—Juddī, buzurg, mūris—Pūrvapurush.

[k., bāz rakhnā, mahfūz rakhnā—Vāran k., rokūnā yā āpnā, dūr k., bachānā.]
FÖRE-FEND', v. (S. fore, L. defendo) to prohibit, to avert, to secure—Man' yā daf'

FÖRE/FIN-GER, n. (S. fore, finger) the finger next the thumb—Angusht-i-shahādāt,
sabbāba—Pradesani wā tarjani. [hāth^h.]

FÖRE/FOOT, n. (S. fore, fot) the anterior foot of a quadruped—Aglā pānw^h, aglā
FÖRE/FRONT, n. (S. fore, L. frons) the foremost part—Āgā agā'ī yā muhrā^h.

FÖRE/GAME, n. (S. fore, gamen) a first game, the first plan—Awal khel, awal
mansūba yā tadbīr—Pahilā khel, pahilā upāy.

FÖRE-GO', v. (S. fore, gan) to quit, to give up, to resign—Turk k., chhōrnā^h, dast-bar-
dār k.—Tyāganā wā tyāg k., jāne d., tajnā wā chhōr baitṭhna.

FÖRE/GÖ-ER, n. one who goes before another or forbears to enjoy—Qabl jāne w. yā
dast-bardār hone w. yā dar-guzarne w.—Dūsre ke āge jāne w. wā chhōr baitṭhne w.

FORE'GROUND, *n.* (S. *fore*, *grund*) the part of a picture which seems to lie before the figures—*Forwār ká ágá yá uske sāmne kī jagah*—Chitrāgatabhūmi ká agrabhāg arthāt chitra ká ágá wá uske sāmne kī jagah.

FORE'HAND, *n.* (S. *fore*, *hand*) the part of a horse which is before the rider; *a.* done sooner than is regular—*Ghore ká wah hissā jo sawār ke sāmne rahtā hai*; *a.* *mut'āyīn waqt ke āge ya'ni bahut jaldī meñ kiya huā*—*Ghore ká wah bhāg jo ghurchahe ke āge wá sāmne rahtā hai*; *a.* *niyamit kāl se pūrv arthāt bahut śighra kiya huā*.

FORE'HAND-ED *a.* early, timely, seasonable, formed in the fore parts—*Savere^h, bar-waqt, bar-āyām yā bur-mahal, agle hisson meñ banāyā huā*—Sakāl wá niyamit kāl ke pahile, uchit kālīn, kālānukūl kālānusūtrī wā sāmāyik, pūrv wā agle bhāgōn meñ banā huā. [*nī yā jabīn*—Lalāt lalātapattā lalātataṭ wā bhāl.

FORE'HEAD, *n.* (S. *fore*, *head*) the part of the face which is above the eyes—*Peshā-FÖRE'HEAR'*, *v.* (S. *fore*, *hear*) to be informed before—*Pesh-tur se gosh-guzār waqif yā āgāh k.*—Pahile se vijnāpit jñāpit wā suchit h.

FORE'HEW', *v.* (S. *fore*, *hew*) to cut in front—*Sāmne tarāshnā*—*Āge kī or kātā.*

FORE'HORSE, *n.* (S. *fore*, *hors*) the foremost horse in a team—*Jo ghorā sab ke āge jātā ruhtā hai*.

FORE'IGN, *för'in*, *a.* (L. *foris*) belonging to another nation or country, alien, remote, extraneous, not to the purpose—*Gair qaum yā gair mulk ká, ajnabi, ba'id, 'arizā yā bā'id, be-ulāqa wā bakīr yā be-huda*—*Videśī, paradesī wā anyadesī, dūr, ūparī wā bālārī, asaūgat asaūbandhī wā asaūparkī.*

FORE'IGNER, *n.* one born in a foreign country, not a native, a stranger—*Jo shakhs gair mulk meñ paidā huā ho, gair-watan, ajnabi*—*Jo jan bhinnades meñ janmā ho, videśī wā paradesī, valhiraṅg āparichit wā anjān.* [bandhī.

FORE'IGN-NESS, *n.* want of relation—*Ajnabīgāt yā begānagī*—*Asampark wā asaū-FÖRE-I-MAG'INE*, *v.* (S. *fore*, L. *imago*) to conceive or fancy before proof—*Pesh-tur se yā isbāt ke pesh-tur khayāl k.*—Pahile se wā pramāṇ ke pahile sochnā wā chintā k.

FORE'JUDGE', *v.* (S. *fore*, L. *judex*) to judge before hearing facts and proof—*Waqif aur isbāt sunne ke pesh-tur tajvīz k.*—*Vrittānt aur pramāṇ sunne ke pahile vi-chār wā nirṇay k.*

FORE'JUDGMENT, *n.* judgment formed beforehand—*Huqūqat aur isbāt sunne ke pesh-tur kī tajvīz*—*Vrittānt aur pramāṇ sunne ke pahile ká vi-chār wā nirṇay.*

FORE-KNOW', *för-nō'*, *v.* (S. *fore*, *know*) to have previous knowledge of, to foresee—*Pesh-tur se ma'lūm k., pesh-bīn k.*—Pahile se jānā, āge se dekhnā.

FORE-KNOWN'ABLE, *a.* that may be foreknown—*Pesh-tur se ma'lūm hone ke gāhīl*—Pahile se dekhne jāne ke yogya, pūrvajñeya, pūrvajñātavya. [Pahile se jān jāne w.

FORE-KNOWN'ER, *n.* one who foreknows—*Pesh-tur se ma'lūm k. w., pesh-bīn k. w.*

FORE-KNOWLEDGE, *n.* knowledge of what is to happen, prescience—*'Ilm-i-gāib, gāib-dāni yā pesh-bīn*—*Pūrvajñān, bhavishyajñān wā bhavijñān.*

FORE'LAND, *n.* (S. *fore*, *land*) a promontory, a headland, a cape—*Daryā meñ barh-kar niklī hui zamin kī nok, tūg-i-koh, rās*—*Bhūmī ká bhāg jo samudra meñ ubhar wā nikāl jātā hai, bhūmināsikā, antariṇ.*

FORE-LAY', *v.* (S. *fore*, *legen*) to lay wait for, to prevent, to lay beforehand—*Kamīn-gāh meñ baithālnā, man' k., pesh-tur se rakhnā*—*Ghāt meñ baithālnā, rokūā, pahile se dharnā.* [se apnī dekhā dekhī kōi bāt karāwē^h.

FORE-LEADER, *n.* (S. *fore*, *ledan*) one who leads others by his example—*Jo auron*

FORE'LOCK, *n.* (S. *fore*, *loc*) the hair on the forehead—*Peshānt ke ūpar ká bāl*—*Lalāta-keś mastakāgras bhiramarālak wā lalāt ke ūpar ke keś.* [bīnī k.—Pahile se dekhnā.

FORE'LOOK', *v.* (S. *fore*, *locian*) to see beforehand—*Pesh-tur se dekhnā ya'ni pesh-*

FORE'MAN, *n.* (S. *fore*, *man*) the first or chief person—*Sar-dār yā mīr yā peshwā*—*Pradhān wā mukhya vyakti, mukhiyā.*

FORE'MAST, *n.* (S. *fore*, *mast*) the mast nearest the head of a ship—*Jahāz ke agāyī ká mastūl*—*Naukā ke agrabhāg ká gunavrikshak.* [masdīra-bālā—Pūrvokt.

FORE-MENTIONED, *a.* (S. *fore*, L. *mentio*) mentioned or recited before—*Mazkūr,*

FORE'MOST, *a.* (S. *fore*, *mast*) first in place or dignity—*Awal yā sadr*—*Pradhān āgra wā mukhya.*

FORE'MOTHER, *n.* (S. *fore*, *modor*) a female ancestor—*Jadda*—*Dādī, parādīdī.*

FORE'NAMED, *a.* (S. *fore*, *nama*) named or mentioned before—*Mazkūr yā mazbūr*—*Pūrvokt wā pūrvābhūt.*

FORE'NOON, *n.* (S. *fore*, *nom*) the time from morning to mid-day—*A awal-i-do-pahar, do-pahar se pahile ká waqt*—*Pūrvāhna wā pūrvāhna-kāl, dopahar se pahile ká samāy.*

FORE'NOTICE, *n.* (S. *fore*, L. *noto*) notice of an event before it happens—*Kisī mājare yā sur-guzasht kī pesh-āgāhī yā pesh-ittilā', pesh-khabarī*—*Pūrvavijñāpan wā pūrvasūchan.* [lūq—Kachaharī ká sambandhī.

FO'REN'SIC, *a.* (L. *forum*) belonging to courts of judicature—*Adālaton ke muta'al-*

- FORE-OR-DĀIN'**, *v.* (S. *fore*, I. *ordo*) to ordain beforehand, to predestinate — *Pesh-tar se muqarrar k., muqaddar k.* — Pahile se nirūpan *k. wā nirūpanā*, pahile se nir-dhāran *k. wā sthir-k.* [wā pūrvanirūpan, agranīśchay wā pūrvanirūpan.]
- FORE-ŌN-DĪ-NĀTION**, *n.* predestination — *Tagdīr, qarār-i-muqaddam* — Pūrvanirdhāran
- FOREPART**, *n.* (S. *fore*, I. *pars*) the part first in time or place — *Waqt yā jagah kā avcāl hissa, aqlā hissa, agrāpā^b* — Kāl wā sthān kā prathamabhāg, prathamabhāg wā agrabhāg. [guzrā ^h — Kisī nirūpit kāl se pūrv vyatit.]
- FOREPAST**, *a.* (S. *fore*, L. *passum*) past before a certain time — *Kisī waqt ke qabl*
- FORE-POS-SESSED'**, *a.* (S. *fore*, I. *possessum*) holding formerly in possession — *Sā-biq meñ yā pesh-tar doḥl meñ rakhne v.* — Age wā pūrvakāl-meñ adhikār meñ rakh-ne *v.* [yā dām thahrānā — Pahile se bhāw *k. wā* mol thahrānā]
- FOREPRIZE**, *v.* (S. *fore*, L. *pretium*) to rate beforehand — *Pesh-tar se qimat lagānā*
- FORE-PROMISED**, *a.* (S. *fore*, I. *pro, missum*) promised beforehand — *Pesh-tar se iq-rār yā qaul kiya gayā, pesh-ma'hūd, pes-man'ūd* — Pūrvapratijñāt.
- FORE-RANK**, *n.* (S. *fore*, Fr. *rang*) the first rank, the front — *Arwāl darja yā saf-i-avcāl, pesh-pāh* — Agrapad prathinnapad wā prathamāśreṇī, mukhā mukhā sūnnā wā agrabhāg. [vapatthan wā pūrvādhyayan.]
- FORE-READ'ING**, *n.* (S. *fore*, *readan*) previous perusal — *Pesh-tar kā mutālā'a* — Pūrv-
- FORE-RE-CEIVED**, *a.* (S. *fore*, L. *re, cito*) mentioned or recited before — *Mazhūr, mazhūr, mastūr, masdūra-bālā* — Pūrvokt wā pūrvābhīhit.
- FORE-RE-MEMBERED**, *a.* (S. *fore*, L. *memor*) called to mind before — *Pesh-tar se yād kiya gayā* — Pūrvasmrit, pahile se chetā gayā.
- FORE-RIGHT**, *for'rit*, *a.* (S. *fore*, *riht*) ready, forward, quickly; *ad. forward* — *Kam-mar-basta yā amāda, mustā'idd, tez yā juld*; *ad. āye yā burh-ke^h* — Prastut, utārū, śighra wā utāwlā. [ānā^b, āye laṭhānā^b, āye jānā^b.]
- FORE-RUN**, *v.* (S. *fore*, *rennan*) to come before, to advance before, to precede — *Age*
- FORE-RUN'NER**, *n.* a messenger sent before, a harbinger, a predecessor, a prognostic — *Jo har-kāra pesh-tar blej diya jātā hai, pesh-ran, peshūn, 'alāmat pesh-numā yā pesh-khabarī* — Jo dhāwak pahile bhoj diya jātā hai, agresar wā agresar, pūrvādhikārī pūrvabhogi wā agrag, pūrvalakshap wā pūrvasūchakācchiḥ.
- FORE-SAIL**, *n.* (S. *fore*, *segl*) the sail of the foremast — *Jahāz ke agāpī ke mastil kā pāl* — Naukā ke agrabhāg ke gunavriksh kā pāl.
- FORE-SAY**, *v.* (S. *fore*, *segun*) to predict, to prophesy, to foretell — *Pesh-goī k., gaib ki khabar kahnā, āyande ki bat kahnā* — Bhavishyat kahnā, āgam kahnā wā bhākhnā, āge se jātinā wā kahnā. [— Pūrvokt wā prāgukt.]
- FORE-SEID**, *a.* described or spoken of before — *Mazhūr, mazhūr, mastūr, masdūra-bālā*,
- FORE-SEE**, *v.* (S. *fore*, *seon*) to see beforehand, to foreknow — *Pesh-bīnī k., pesh-tar se ma'lūm k.* — Pahile se dekhnā arthāt anāgat paripān wā bhavishyat dekhnā, pahile se jānnā. [anāgatadarśī pūrvadarśī wā bhavishyadarśī.]
- FORE-SEER**, *n.* one who foresees — *Pesh-bīnī k. v., pesh-tar se ma'lūm k. v.* — Agradarśī
- FORE-SEIZE**, *v.* (S. *fore*, Fr. *saisir*) to grasp before-hand — *Pahile se pakarnā^b*.
- FORE-SHADOW**, *v.* (S. *fore*, *secud*) to signify beforehand, to typify — *Pesh-tar se batlānā, pesh-tar se dalālat k. yā 'alāmat kar-ke dikhlanā* — Pahile se jātinā wā pūrvavarnan *k., pūrvamūrti k.* arthāt cihni wā lakshap ke dwārā dikhlanā.
- FORE-SHIP**, *n.* (S. *fore*, *seip*) the fore part of a ship — *Jahāz ke agāpī kā hissa* — Naukā kā pūrvabhāg wā agrabhāg.
- FORE-SHORTEN**, *fūr-short'n*, *v.* (S. *fore*, *scort*) to shorten projecting parts of figures in drawing — *Taswiron ke ubhāre hue hisson ko chhotā k. se, pichhe ke dekh-parein* — Chitron ke ubhāre hue bhāgōn ko chhotā *k.* jismēn pichhārī ke dekh parāin.
- FORE-SHORT'EN-ING**, *n.* the act of shortening projecting parts of figures in drawing — *Taswiron ke ubhāre hue hisson ko chhotā k.* — Chitron ke ubhāre āge nikale hue bhāgōn ko chhotā *k.*
- FORE-SHOW**, *v.* (S. *fore*, *sceavian*) to show or represent beforehand, to predict — *Pesh-numāī k., pesh-goī k.* — Pūrvalakshap *d., bhavishyatsūchan k. wā* pūrvavarnan *k., āgam bhākhnā wā* bhavishyat kahnā. [w. bhavishyatsūchak, āgambhākhī.]
- FORE-SHOW'ER**, *n.* one who foreshows — *Pesh-numāī k. v., pesh-go* — Pūrvalakshap *d.*
- FORE-SIDE**, *n.* (S. *fore*, *side*) the front side, a specious outside — *Āgā yā sāmne ki taraf, zāhir-numā sūrat yā nī jo sūrat dekhne meñ archehī ma'lūm ho* — Agwār wā agrabhāg, bāhari or jo dekhne meñ acchehī lagai.
- FORE-SIGHT**, *fōr'sīt*, *n.* (S. *fore*, *gesight*) the act of foreseeing, foreknowledge — *Pesh-bīnī yā dūr-bīnī, gaib-dīnī yā 'ilm-i-gaib* — Pūrvadrishṭī wā paripāmadrishṭī, agrājñān pūrvajñān wā bhāvijñān.
- FORE-SIGNIFY**, *v.* (S. *fore*, L. *signum, facio*) to betoken, to foreshow, to typify — *Dalālat k., pesh-numāī k., zāhir k. yā 'alāmat kar-ke dikhlanā* — Jatinā batlānā wā pūrvalakshap *d., bhavishyatsūchan k., pūrvamūrti k.* arthāt cihni wā lakshap ke dwārā pahile se dikhlanā.

- FORESKIN**, *n.* (S. *fore, seth*) the prepuce—*Nāni ke muñh ke upar ká champá*—Liṅ-āgratwak *hāgracharm* wá śiśnāgratwak.
- FORESKIRT**, *n.* (S. *fore, Dan, skirt*) the loose part of a coat before—*Pesh-dāman yā bālā-bar*—*Āge ká anchal, paridhān ká agrāñchal, vastrāñchal.*
- FORE-SPEAK**, *v.* (S. *fore, speak*) to predict, to foretell, to forbid—*Pesh-goī k., pesh-tar se kahná, man' k.*—*Bhaviśhyat kahni āgam bhākinā, vāraṇ wā nishedh k.*
- FORE-SPEAK'ING**, *n.* a prediction—*Pesh goī*—*Bhāvikanthān wā bhaviśhyatkathan.*
- FORE-SPENT**, *a.* (S. *fore, spendan*) past, bestowed before, wasted—*Guzrá yā gu-zashā, pesh-tar diyā huá, mānda yā zu'if*—*Vyatit, pūrvadatta, kshīṇabāl wā khinna.*
- FOREST**, *n.* (Fr. *forêt*) a tract of land covered with trees; *a.* sylvan, rustic—*Jan-gal^h; a. jungal^h, dihqāni*—*Araṇya, van wā ban; a. āraṇyak, grāṇya wā grāmiya.*
- FOREST-ED**, *a.* supplied with trees—*Darakhtoñ se bhavā huá, pur-darakht*—*Vrikshamay.*
- FORESTER**, *n.* the keeper of a forest, an inhabitant of a forest, a forest tree—*Jungal ká amin yā rakhrāla, jungal ká bāshānda, jungal ká darakht*—*Araṇyādhyaksh wā aranyarakshak, vanavāsi vanasthīyī wā aranyavāsi, vanavriksh wā ban ká per.*
- FORESTALL**, *v.* (S. *fore, stall*) to take beforehand, to anticipate—*Pesh-dastī k., sabqat yā pesh-qadamī k.*—*Āge se le rakhnī, pahile se grahan k.*
- FORESTALL'ER**, *n.* one who forestalls—*Pesh-dastī sabqat yā pesh-qadamī k. w.*—*Āge se le rakhne w., pahile se grahan k. w.*
- FORE-TASTE**, *v.* (S. *fore, Fr. tâter*) to taste before, to anticipate—*Pesh-tar maza yā zūga lenā, pesh-dastī sabqat yā pesh-qadamī k.*—*Pūrvāsādan k. wā pahile swād lenā, āge se lenī.*
- FORE-TASTE**, *n.* a taste before, anticipation—*Pesh-tar maza yā zūga ká lenā, pesh dastī tasawwur yā chūshnī*—*Pūrvāsawā wā pūrvāsādan, pūrvāmbhav pūrvajñān wā pūrvagrahan.*
- FORE-TEACH**, *v.* (S. *fore, taccan*) to teach before, to inculcate aforetime—*Pesh-tar ta'im k., waqt ke pesh-tar sikhānā*—*Pahile sikhānā, sunay ke pahile sikhā k.*
- FORE-TELL**, *v.* (S. *fore, tellan*) to predict, to prophesy, *p. t. and p. p.* **FORE-TELL'**—*Pesh-tar kahná, pesh-goī k. yā gāñh ki bāt battānā*—*Āge jatānā wā kahná, āgamabhākh-nā wā bhaviśhyat kahni.* [bhāvivaktā.]
- FORE-TELL'ER**, *n.* one who foretells—*Pesh-go, jāl-go*—*Agravādī āgamabhākhī wā*
- FORE-TELL'ING**, *n.* prediction—*Pesh-goī yā jāl-goī*—*Pūrvakathan bhāvikathan wā bhaviśhyatkathan.*
- FORETHINK**, *v.* (S. *fore, thencan*) to anticipate in the mind, to contrive before—*Pesh-tar se gūyās k., pesh-bandi āgibat-andeshī yā dār-andeshī k.*—*Āge se sochnī, pūrvavivechanā k. wā pahile se upāy bāñḍlā.*
- FORETHOUGHT**, *n.* prescience, provident care—*Gāñh dānī yā pesh-bīnī, āgibat-andeshī yā pesh-bandi*—*Pūrvavivechanā wā pūrvajñān, pūrvadrishṭī wā paripānadrishṭī.*
- FORE-TOKEN**, *for-tō'kn, n.* (S. *fore, tacan*) a previous sign; *v.* to foreshow—*Dālā-lat yā pesh-tar ki ālāmāt; v. dālālat k. yā pesh-tar se dikhānā*—*Pūrvachihn pūrvā-lakshan wā pūrvāling; v. pūrvalakshan d. wā pahile se dikhānā wā batānī.*
- FORETOOTH**, *n.* (S. *fore, toth*) a tooth in the fore part of the mouth—*Āglā-dāñh^h, pesh-dandān*—*Agradant rājadant wā sanmukhadant.*
- FORETOP**, *n.* (S. *fore, topi*) the hair on the forehead, the fore part of a head-dress—*Peshāni ke upar ká bāl, orhni ke āgr ká hissa*—*Mastakāgrakes arthāt kapāl ke upar ká keś, mastakavāstra wā orhni ká agrabhāg.*
- FOREVER**, *ad.* (S. *for, afer*) at all times, eternally, without end—*Har-hamesh, hamesh, mudīm yā dūimū*—*Nitya, sadā wā sarvadā, anantakāl.*
- FORE-VOUCHED**, *a.* (S. *fore, L. rozo*) affirmed before, formerly told—*Pesh-tar kahā huá, āñhī meñ kahā huá*—*Āge kahā huá, pūrvakāl meñ kahā huá.*
- FORE-WARN**, *v.* (S. *fore, warnian*) to admonish beforehand, to caution against—*Pesh-tar se nūshat yā salāh d., khabar-dār yā āgāh k.*—*Pahile se upadē wā pūrvā-lakshan d., āge se jatānā wā chetīnā.* [Pūrvopadē wā āge ká chetānā.]
- FORE-WARN'ING**, *n.* previous admonition—*Pesh-nashat pesh-āgāhī yā pesh-tambh.*
- FORE-WISH**, *v.* (S. *fore, wiscan*) to desire beforehand—*Pesh-khwāhī k., pesh-tar se ārzū yā tanānnā rakhnā*—*Pahile se ichchhā wā ākāñkshā k.*
- FORE-WORN**, *a.* (S. *fore, wearian*) worn out, wasted by time or use—*Be-jān yā be-hāl, gayā-guzrá yā malā*—*Jiry, jarjar wā silput.*
- FORFEIT**, *v.* (L. *foris, fectum*) to lose by some offence; *n.* fine for an offence—*Tāwān jarimāna yā guñāh-gārī d., guñāh ki sazā meñ khonā; n. tāwān jarimāna yā guñāh-gārī*—*Dapd meñ d. wā khont; n. dapd.* [tanīy wā apaharāniya.]
- FORFEIT-ABLE**, *a.* subject to forfeiture—*Zabṭī ke qābil, qābil-i-zabṭī*—*Dapdya apavar-*
- FORFEIT-URE**, *n.* the act of forfeiting, the thing forfeited, a fine, a mulct—*Zabṭī yā qurqī, zabṭ yā qurq ki gai skai, tāwān, jarimāna*—*Apahār wā apavartan, apahrit vastu, dapd, dhanadapd wā arthband.*
- FORFEX**, *n.* (L.) a pair of scissors—*Mīqrāz yā qāñchī*—*Katarnī.*

FOR-GAVE', *p. t. of forgive*—*Forgive ká mázi-mullaq*—*Förgive ká sámányabhtú*.

FÖRGE, *n. (Fr.) a place where iron is wrought, a place where any thing is made; v. to form by the hammer, to beat into shape, to counterfeit, to falsify*—*Lohár-khāna, koi jagah jahān koi chiz banti hai, āhan-gar-khāna; v. garhnā^b, thōnk-thōnk-kar banāna, libāsi banāna, ja'l k. yā ikhtirā k.*—*Lohār ki bhatthi, koi nirmāpasthān; v. hathaure se thōnkkar banāna, pīpātīkar banāna, chhāl karke mithyā banāna, jhūthā banāna.* [pīpātīkar banāne w., kritrim wā jhūthā banāne w.]

FÖR'GER, *n. one who forges, a falsifier*—*Garhne w^b, ja'l-sāz*—*Thōnkthānkkar wā*

FÖR'GER-Y, *n. the crime of falsifying*—*Ja'l yā ja'l-sāzi*—*Kritrimalekhakaran wā kūtātā.*

FOR-GÉT', *v. (S. for, getan) to lose memory of, to neglect; p. t. FOR-GÖT', p. p.*

FOR-GÖT'TEN or **FOR-GÖT'**—*Parāmosh k., gūfāt k.*—*Bhūlū bisarnā bisarnā wā avamarshan k., anavadhān avajūnā wā amanoyog k.*

FOR-GÉT'FET, *a. apt to forget, heedless*—*Parāmosh-gār yā nashān, gūfīl*—*Bhullū bhu-*

lakkar bisrū vismaranāsīl wā vismrāk, asoch wā asavndhān.

FOR-GÉT'FELNESS, *n. loss of memory, neglect*—*Parāmoshi yā nisgān, gūfāt*—*Bhul bhu-*

lāhat bisrāhat vismrīti vismaranāsīlatā wā asmarān, anavadhān avajūnā wā amanoyog.

FOR-GÉT'TER, *n. one who forgets*—*Parāmosh k. w., gūfāt k. w.*—*Bhūlne w., bisarne w.,*

bisarne w. wā vismrīti k. w. [dhūn wā amanoyog se.]

FOR-GÉT'TING-LY, *ad. without attention*—*Gūfāt be-khūbari yā be-parvāi se*—*Anava-*

FOR-GIVE', *v. (S. for, giften) to pardon, to remit; p. t. FOR-GAVE, p. p. FOR-GIV'EN*—

Mu'af k., afā k., bukhshānā yā dar-guzarnā—*Khamā k., chhōrū wā jāne d.*

FOR-GIVE'NESS, *n. the act of forgiving, pardon*—*'Afī, dar-guzar yā mu'af*—*Kshamā,*

kshānti wā aparādīhakshamā. [Kshamākārī.]

FOR-GIV'ER, *n. one who forgives*—*Khatā-bakhsh, āmūr-gār, gūfār yā bukhshanda*—

FOR-GIV'ING, *p. a. disposed to forgive*—*Khatā-bakhsh bukhshanda yā gūfūr*—*Kshamā-*

wān.

FOR-GÖT', *p. t. and p. p. of forget*—*Forget ká mázi-mullaq aur mázi-na'tif'alaí-hi*

yā j'l-i-na'tif'—*Forget ká sámányabhtú aur pūrvakriyā wā pūrvakālikakriyā.*

FOR-GÖT'TEN, *for-göt'tn, p. p. of forget*—*Forget ká mázi-na'tif'alaí-hi yā j'l-i-na-*

tif'—*Forget ki pūrvakriyā wā pūrvakālikakriyā.* [paradeśī.]

FOR-RIN'SE-CAL, *a. (L. foris, secus) foreign, alien*—*Gair-mulk ká, ajnabí*—*Videśi,*

FÖRK, *n. (S. fore) an instrument divided at the end into two or more points or*

prongs; v. to shoot into blades, to divide—*Kat shākhon ká kántā; v. shākh nikalnā,*

do-shākhā yā muqasim h.—*Anekaśūlavisisht kántā wā astra; v. sūl wā kántā nikalnā,*

prithak wā bhinna h. [wā kantakār.]

FÖRK'ED, *a. opening into two or more parts*—*Shākh-dār yā kānte-dār*—*Sākhāvisisht*

FÖRK'EN-NESS, *n. the quality or state of being forked*—*Shākh-dārī*—*Sākhāvisishtatā wā*

kantakākratva. [sākhāvisisht.]

FÖRK'Y, *a. opening into two or more parts*—*Shākh-dār yā kānte-dār*—*Kantakākār wā*

FOR-LÖRN, *a. (S. for, leoran) forsaken, helpless, destitute, desperate; n. a lost,*

forsaken, solitary person—*Tark-kiyā-gayā tanhā y. sunān, lū-chār yā be-kas, be-*

maqḍūr yā 'ājiz, nā-ummūd; n. be-nawā-o-tanhā shakhs—*Tyakt chhōr-diya-gayā akelā,*

wā sunā, sahāyahin wā nīrāsay, gutihīn wā daridrā, niravalamb wā nīrāw; n. anāth

aur ekāki purush.

FOR-LÖRN'NESS, *n. destitution, misery, solitude*—*Be-maqḍūrī 'ājizi yā musīsi, be-kasī*

yā shikasta-hāli, tanhā yā khalwat—*Dāridrya wā bandhūhinatā, durgati wā*

gārhadhkh, ekāntatā ekākiti wā nirjanatā.

FÖRM, *n. (L. forma) shape, figure, beauty, order, stated method, empty show, cere-*

mony; v. to make, to shape, to model, to plan, to arrange—*Sūrat, shakl, khūb-sūratī,*

tarbiyā yā intizām, rasm dastūr yā zābita, numāish yā zāhir-dārī, takalluf yā qū'ida;

v. banānā^b, garhnā^b, naqsha k., munsibā k., taizār yā murattab k.—*Ākār wā rūp,*

ākriti wā murti, saundarya wā lāvanya, kram, niyam riti iclār wā vyavahār, dekhāw

wā ūparī dekhāw, sishatichār wā vidhi; v. nirmān k., dauliyānā, rachanā, bāndhnā

wā vidhān k., kram se rakhnā sahwarnā wā sajānā.

FÖRM, *n. a long seat, a class, seat of a hare*—*Ek gism ki lambī chauki, tālibu-l-'ilmōn ká*

darya, khargosh ká bistar—*Ek prakār ki lambī chauki, chhātravarg arthāt sabādhya-*

viyōn ki pañkti, sāsakāsan wā sāsakasayyā arthāt kharāhe ká bichhānā.

FÖRMAL, *a. ceremonious, precise, exact, regular, methodical, external*—*Takalluf-mi-*

zāj, saht yā rasmī, qānūnī, āint, shar'ī, zāhiri—*Niyamāsīl wā āchārāsevi, karā wā*

ritanyayāi, thik wā yūthārthik, niyamānusārī, kramānukārī wā kramānusārī, bāharī

wā ūparī.

FÖRMAL-IST, *n. an observer of forms only*—*Faqat rasm yā dastūr mānne w., zāhir-dār*

—Niyamātrasevi ritimātrachārī vāhyopachārī wā vāhyadharmanishth.

FÖRMAL'TY, *n. ceremony, order, method*—*Takalluf yā tamalluq, tarbiyā yā intizām,*

dastūr zābita yā rasm—*Sabhyaritinishthā, kram wā vyavasthā, niyam vidhi vyava-*

hār wā riti.

FÖRMAL-ly, *ad.* in a formal manner, precisely — *Bā-qā'ida yā rasm ke muraqāf, hasb-zā-bita ba-sābhatyā bi'asni* — Sabhyaniyamānusār wā yathāvidhi, thikthik wā ritya-nusār.

FÖR-MÄTION, *n.* the act of forming, production — *Tarkib yā sākhṭ, paidāish yā ijād* — Banāwat banāw nirmān wā rachanā, utpādan wā utpatti.

FÖR-MA-TIVE, *a.* giving form, plastic — *Shakl tarkib yā sūrat d. w., naqsha-band* — Akārakāri, rūpakāri wā rūpakar. [rachak wā srashtā, kartā wā kārak.

FÖR-MER, *n.* one who forms, a maker — *Banānc w^h, karne w^h* — Nirmatā vidhāyak

FÖRM-FÜL, *a.* ready to form, imaginative — *Banānc ke liye āmādu yā taiyār, pur-khayāl* — Nirmāṇsāl wā rachanc ke nimitta upasthit, vibhāvanāsil. [nirākār.

FÖRM-LESS, *a.* without regular form, shapeless — *Be-dhāt, be-dān* — Kudāul, arūp wā

FÖRM-U-LA, *n.* a prescribed form or order — *Zābita dastūr yā qā'ida* — Vidhi niyam wā paripīṭi. [— Niyamagranti vidhipaddhati wā kriyāpaddhati.

FÖRM-U-LA-RY, *n.* a book of stated forms — *Qānūn-nāma 'uqūd-nāma yā dastūru-l-amal*

FÖR-MER, *a.* (S. form) before another in time, mentioned before another, past — *Dūsr ke pesh-tar, dūsr ke pesh-tar mazkūr, guzrā* — Samay meṁ dūsr se purv wā pahile, dūsr ke pahile ukt wā kahī gayā, gatakālin wā vyatit.

FÖR-MER-ly, *ad.* in time past, of old — *Pesh-tar yā awwal meṁ, sābiq meṁ* — Gatakāl meṁ wā āge ke dīnā meṁ, pūrvakāl meṁ wā āge.

FÖR-MI-CÄTION, *n.* (L. formica) a sensation as of ants creeping over the skin — *Radan par chhūntiyōn kā reṅgnā aisi mā'tiān h.* — Śavir par chhūntiyōn kā reṅgnā aisi jān parni.

FÖR-MI-DÄ-BLE, *a.* (L. formido) exciting fear, terrible, dreadful, tremendous — *Mulih, haibat-nāk, haṭ-nāk, kh.uf-nāk* — Bhaya-janak, bhayānūk, bhayānak, trāsakar wā dāruṁ. [bhayānakatva wā dāruṁyā.

FÖR-MI-DÄ-BLE-NESS, *n.* the state of being formidable — *Haibat-nāki yā haṭ-nāki* —

FÖR-MI-DÄ-BLY, *ad.* in a formidable manner — *Haibat nāki yā haṭ-nāki se* — Bhayaṅkar prakār se. [wī vyabhihār k.

FÖR-NI-CÄTE, *v.* (L. fornic) to commit lewdness — *Zinā yā zinā kārī k.* — Chhīnālā

FÖR-NI-CÄTION, *n.* incontinence or lewdness of unmarried persons — *An-byaḥi 'aurat yā an-byaḥe mard ki zinā-kārī, zinā* — Kuḥīrī strī wā kuḥāre puruṣ ki lampaṭā, vyabhihār. [lampat wā vyabhihārī.

FÖR-NI-CÄTOR, *n.* one who commits fornication — *Zinā jāsir yā zinā-kār* — Chhīnālā

FÖR-NI-CÄ-TRESS, *n.* an unmarried woman guilty of lewdness — *Zāniya jāsira fāhishu yā fājira* — Chhīnālā pūṣṣhalī wā vyabhihārīṇi.

FÖR-RAY, *v.* (forage) to ravage, to spoil a country : *n.* the act of ravaging — *Tikht-o-tārāj k., kisi mulk ko tābh yā wārān k.* : *n. tikht-o-tārāj* — Lūṭpīṭ k. kisi deś ko ujārmā : *n. ujār wā lūṭpāt.*

FÖR-SÄKE, *v.* (S. for. accan) to leave, to desert : *p. t. FOR-SÖÖK*, *p. p. FOR-SÄ'KEN* — *Tark k., chhōpnā^h* — Tyāg wā parityāg k., tājnā.

FÖR-SÄKEN, *n.* one who forsakes — *Tark k. w., tārīk, chhōr d. w^h* — Tājne w., tyāgi.

FÖR-SÖÖTH, *ad.* (S. for, soth) in truth — *Fi-t-haq, qal, fi-l-wāqf, haqiqatan, nafs-u-l-amr meṁ, yaqinan* — Sachmuch, satya.

FÖR-SWEÄR, *v.* (S. for, swerian) to renounce or deny upon oath, to swear falsely : *p. t. FOR SWÖRE*, *p. p. FOR-SWÖRN* — *Qasam yā haf par tark yā inkār k., khilāf qasam khānā yā jhūth half k.* — Śapathapūrvak tyāganā wā aswikār k., mithyā śapath k. wā jhūthī kīriyā wā soḥh khūnā.

FÖRT, *n.* (L. fortis) a fortified place — *Qal'a yā hisār* — Koṭ wā garh. [rakshit.

FÖRT'ED, *a.* guarded by forts — *Qal'a se mahfūz* — Kōṭā wā garhōṁ se pusht wā su-

FÖRT'EN, *v.* to strengthen, to confirm, to fix — *Mazbūt k. yā qal'a-bandī k., mustahkam k., muqarrar k.* — Pusht wā porhā k., dīrīh k., sthīr k.

FÖR-TI-FI-CÄTION, *n.* the science of military architecture, a place built for strength — *Qal'a-bandī kā 'ilm yā sunn, qal'a-sāzi, qal'a yā hisār* — Durgaparikārirāchanavidyā arthāt koṭ wā garh bānne ki vidyā, koṭ durg wā garhī.

FÖR-TI-FIER, *n.* one who fortifies — *Qal'a-bandī k. w. yā mazbūt k. w., mustahkam k. w.* — Pusht wā porhā k. w., dīrīh wā sthīr k. w.

FÖR-TI-LÄGE, *n.* a little fort, a block-house — *Chhotā qal'a, hisār* — Chhotā koṭ, garhī.

FÖR'TIN, *n.* a little fort to defend a camp — *Chhotā qal'a jo kisi khaimē ki muhafazat ke liye hotā hai* — Chhotā garhī jo kisi dēre ke raksbūth hotā hai.

FÖR-TI-RÜDE, *n.* courage, strength to endure — *Jawān-mardi yā dilērī, jurat istiqbāl yā bardāshṭ karne ki tāqat* — Sīhas sūratā wā viratā, dhairyya dhriti wā sahne ki śakti.

FÖR-TRESS, *n.* a fortified place ; *v.* to guard — *Qal'a ; v. qal'a-bandī k. yā mahfūz k.* — Koṭ wā garh ; *v. koṭ se pusht wā surakshit k.* [bāhar^h ; prep. meṁ se^h, se^h.

FÖRTH, *ad.* (S.) forward, onward, abroad, out ; *prep.* out of — *Age^h, samne^h, bāhīr yā*

FÖRTH-CÖM'ING, *a.* ready to appear — *Hāsīr hone par, maujūd hone ko taiyār* — Ane par, upasthāyī, āne ko upasthit.

FÖRTH-IS/SU-ING, *a.* coming out—*Bāhar ātā huā yā nikālā huā^h.*

FÖRTH-RIGHT, *ad.* straight forward—*Sidhā^h.*

FÖRTH-WITH, *ad.* immediately, without delay—*Fī-l-faur yā fī-l-hāl, usi waqt yā isi waqt*—*Jhat, tadānantar tatksan wā binā vilamb.*

FÖRTI-ETH. See under FORTY.

FÖRTNIGHT, *förtnit*, *n.* (*fourteen, night*) the space of two weeks—*Do-hafta, ādhā-mahinā^h*—*Dwisaptāh, ardhmaṣ, paksh wā pakhwārī.*

FÖR-TÖ-TÖUS, *a.* (*L. fors*) happening by chance, accidental, casual—*Ittīfāq, 'ārizi nāghān yā nāghānī*—*Ākasmiḥ, ākasmitdūtanna wā daivayatta, daivik wā daivādhiṇ*

FÖR-TÖ-TÖUS-IV, *ad.* by chance accidentally—*Ittīfāqan, nāghān yā 'ārizan*—*Ākasmat, daivat wā daivayog se.* lyog.

FÖR-TÖ-TÖUS-NESS, *n.* chance, accident—*Ittīfāq, 'ārizā*—*Ākasmiḥ ghatanā, daiva-*

FÖR-TÖ-TÖUS-IV, *n.* chance, accident—*Ittīfāq, ārizā*—*Daivayog wā daivādhiṇatā, ākas-*

mitatwa.

FÖRTUNE, *n.* (*L. fortuna*) the good or ill that befalls man, chance, success, event, estate riches, a portion: *v.* to befall, to happen—*Taqdir nasib qismat yā baḥkt, ittīfāq yā roz-gār, kām-yābi barakat yā 'uhda-barāt, sar-qizast yā mājarā, māl yā milk, dāulat, jāh:*—*v. gn:armā, sādīr yā sar-zād h.*—*Brigya wā adriṣṭ, daivayog, arthasiddhi wā saphalatā, ghatana, rikth wā dhan, vitta wā sampatti, stridhan wā dājā: v. āpānā, homā bīnā wā ājīnī.*

FÖRTU-NATE, *a.* lucky, happy, successful—*Nasīb-war khush-nasīb tālī-mand yā baḥkt-ā-war, khush khurram yā ībāl-mand, mayṣad-war kām-rān yā kām-yāb*—*Saubhā-gyāwān wā śrīmān, sukhi wā sukh-bhāgi, śriyukt kalyāṇayukt wā kuśalsāli.*

FÖRTE-NATE-IV, *ad.* luckily, successfully—*Khush nasīb yā nek-baḥktī se, baḥkt-yārī yā kām-yābi se*—*Saubhāgya wā subhādrisṭ se, lalyān wā arthasiddhi se.*

FÖRTU-NATE-NESS, *n.* good luck, success—*Khush-nasīb nek-baḥktī yā nasīb-warī, kām-yābi yā kām-rān*—*Saubhāgyavattā wā mātūgalyān, arthasiddhi wā saphalatā.*

FÖRTUNED, *a.* supplied by fortune—*Qismat yā nasib se mubāyā kiṇā gayā:—**Bhāgya wā adriṣṭ se jutyā wā juhāya gāvā.*

FÖRTUNE-LESS, *a.* luckless, without fortune—*Bād-nasīb bād-baḥkt kām-baḥkt yā be-nasīb, be-paḥt*—*Abhāgi nī bhāgya wā ānāgal, bīnī dājā wā strīdhanābīn.*

FÖRTUNE-BOOK, *n.* a book of future events—*Tālī-nāma, āyande māyavān ki kitāb, Bhavishyadghaṭanapustak*—*athāt ek pustak jisāo dekhkar bhavishyat ghaṭanāon kā ṭhikānā kartē hain.*

FÖRTUNE-HÜNT-ER, *n.* a man who seeks to enrich himself by marrying a woman with a fortune—*Wah shokhs jo dāulat-mand yā jāh: dār 'awrat ke sath apnā byāh kar-ke māl-dār hone ki khvāhish nūr koshish kartā hai*—*Wah jan jo dhanavatī strī ke sath apnā vivāh karke dhanādhiya hone kā udyog kartā hai.*

FÖRTUNE-TELL, *v.* to pretend to reveal futurity—*Nasīb-go: yā fāl-go: kā dā'wā k.*—*Bhavishyadghaṭanā wā subhāsubh kāhne kā dāmbh wā dimbh k.*

FÖRTUNE-TELL-ER, *n.* one who pretends to reveal futurity—*Kammāl munajjim yā nasīb-go*—*Daivajña, māṅgalamāṅgalādesī, subhāsubhā kāhne kā dāmbh wā dimbh k. w.*

FÖRTY, *a.* (*S. fencer, tig*) four times ten—*Chālīs yā chālīs^h.*

FÖR-TI-ETH, *a.* the ordinal of forty—*Chālīs-rān yā chālīs-rān^h.*

FÖRUM, *n.* (*L.*) a public place in ancient Rome where lawsuits were decided, a tribunal—*Qadīm zamānē wā Rom shahr ki 'adālat, 'adālat*—*Prāchīn kāl meū Rom nagar ki kachahri, kachahri wā vichārāsālī.*

FÖRWARD, *ad.* (*S. fore, ward*) toward a part or place before, onward; *a.* ready, ardent, bold, advanced, quick, anterior: *v.* to hasten, to advance, to send forward—*Sānnē^h, āgē^h*—*a. tūpār yā mustā'id, dīl-saz yā sar-garm, shokh dīl-chalā mardāna yā mī-tajīd, pesh-ras yā pesh-rau, jāld, muqaddam yā pesh-raft; v. jāld k., taragqā d. yā madad k., rāzā yā parvāna k.—a.* Udyat prastut wā upasthit, uchchand wā vya-gra, nirlajja dhīthi manchālā wā dhīp, ākālīk wā apūrpakāl, śighra wā oḥapal, āgra; *v. śighra k., bārīnā wā upakār k., pathwānā wā bhejnā.*

FÖRWARD-IV, *ad.* eagerly hastily, quickly—*Topāk sar-garmī yā shauq se, shītābī se, jāld*—*Uchchandatā wā ātmanurag se, śighra, jhāt.*

FÖRWARD-NESS, *n.* eagerness, quickness, earliness, boldness—*Tapāk, sar-garmī yā shauq, jāld yā tezī, pesh-rasī yā shītābī, shokh dīl-chalāi yā dīleri*—*Vyagrata udyuktatā utsāh wā tikshnatī, twarā wā śighratā, āgratwa prāgbhāv wā pūrvapakwātā, dhīthāi wā pragalbhatī.*

FÖR'WARDS, *ad.* straight before, progressively—*Sidhe-sānnē^h, āgē^h.*

FÖSSE, *n.* (*L. fossum*) a ditch, a moat—*Khandaq, poigār*—*Khūi wā khānīn.*

FÖS-SIL, *a.* dug out of the earth; *n.* a substance dug out of the earth—*Zamin se khod-kār nikālā gayā; n. zamin se khod-kār nikālī hui chiz yā'nī kānī yā mā'danī shai*—*Utkhāt wā bhūmī se khodkar nikālā gayā; n. utkhātadravya, akariyapadārth, bhūmī se khodkar nikālī hui vastu.*

FOS'IL-IST, *n.* one versed in fossils — *Jo shakhs zamīn se khod-kar nikālī hai ohiṣān kī hāl ba-khūbī jāntā ho* — *Silsilādravyagunadharmādītattwajñā* arthāt jo vastu bhūmī se khodkar nikālī jāti hai unka guṇ aur dharm jānne w.

FÖSTER, *v.* (*S. fostrian*) to nurse, to feed, to support, to cherish, to pamper — *Dāt-gari k., parwarish k., parwarda k., nawāzish yā khabar-giri k., nāz-o-nīmat se parwarish k.* — *Pālnā, khilānā pilānā, pratipālan k., posnā wā poshan k., bape dulār pyār se pālnā wā khilānā.*

FÖSTER-AGE, *n.* the charge of nursing — *Dāt-gari kā mushāhara yā ajr* — *Dhāī karm kā FÖSTER-ER*, *n.* one who fosters, a nurse — *Parwarish k. w., khabar-gir, dāt yā dāyā* — *Pālak wā pratipālak, poshak wā dhāī.*

FÖSTER-LING, *n.* a foster-child, a nurse-child — *Mutabannā. parwarda bachcha* — *Poshya-putra wā poshyaputri, pālā huā betā wā pālī hui betī.*

FÖTRESS, *n.* a female who nourishes, a nurse — *Jo 'aurat parwarish kartī hai, dātī* — *Pratipālīkā wā jo stri pālī hai, dhāī.* [astanāpāyibhrāt, dhātṛiputra.]

FÖTTER-BROTHER, *n.* one nursed at the same breast — *Dūdḥ-bhāī^h, ham-shēr* — *Ek-*

FÖTTER-CHILD, *n.* a child nursed or bred by one who is not its parent — *Mutabannā yā parwarda bachcha* — *Poshyaputra wā poshyaputri.*

FÖTTER-EARTH, *n.* earth by which a plant is nourished though not its native soil — *Wah zamīn jismēn koi darakht ba-khūbī lag jāy hālān-kī wah uski aslī jagah nā ho* — *Dhātṛimrittikā, poshanābhūmī, wah bhūmī kī jismēn koi per bhālī bhāntī lag jāti hai yadyapi wah uski ādī bhūmī nā ho.*

FÖTTER-FATHER, *n.* one who brings up a child in place of its father — *Murabbī yā wah shakhs jo garī ke larkē kī parwarish kartā hai* — *Annadātā, pratipālak, pālākapitā.*

FÖTTER-MOTHER, **FÖTTER-DAM**, *n.* a nurse — *Dūdḥ-pālī-dāī, dūdḥ-mā^h* — *Upamātā, pālākamātā, dhāī jo kisi aur ke larkē wā larkī ko dūdḥ pilākar pālī hai.* [shyaputra.]

FÖTTER-SON, *n.* one brought up as a son though not a son by nature — *Mutabannā* — **FOÜTH-ER**, *n.* (*S.*) a weight of lead — *Sine kā ek batkharā yā bānī^h.*

FOUGHT, *fat*, *p. t.* and *p. p.* of *fight*.

FÖÜL, *a.* (*S. ful*) dirty, filthy, impure, muddy, stormy, wicked, unfair, coarse, gross : *v.* to make filthy, to dirty, to daub, to defile — *Meilā^h, mulawwas yā ālūda, najis yā nā-pāk, palid yā nā-sūf, ganda-bahār. kharāb zabūn sharīr yā karīh, nā-rāst yā harām, zisḥ, ganda yā galiz ; v. mailā k^h, ālūda k., mulawwas yā ganda k., najis galiz yā nā-pāk k.* — *Malin wā malin, maladushit wā kalush, asuddh wā apavitra, paṅkil wā gadlā, ananukūl, dusht kutsit wā garhit, adharmik wā vyavahāraviruddh, nishiddh, mand ; v. malin wā malin k., samal k., bhar dālū, bhrasht asuddh wā apavitra k.*

FÖÜL'LY, *ad.* filthily, odiously, not fairly — *Najāsāt yā gulāzāt se, karāhiyat se, nā-rāstī se* — *Asuddhatā apavitrātā wā mal se. ghrīpāpūrvak wā dwesh se, dharmavirodh wā anyāya se.*

FÖÜL'NESS, *n.* filthiness, impurity, ugliness — *Galāzāt yā ālūdagī, najāsāt yā nā-pākī, bad-sūratī yā bad-dāntī* — *Samalātā wā malinatā, asuddhatā wā apavitrātā, kuḍaulī wā kurūpatā.* [wā kutsitākār.]

FÖÜL'FACED, *a.* having an ugly visage — *Bad-shakht karīh-manzar yā zisḥ-rū* — *Kurūp*

FÖÜL'FEED-ING, *a.* feeding grossly, gross — *Harām-khor, ganda yā galiz* — *Malabhojī wā kutsitāhūrabhojī, kutsit wā mand.* [kharā galenhdā wā katubhāshī.]

FÖÜL'MOÜTHED, *a.* using scurrilous language — *Bad-zabān yā saḥt-go* — *Jibhārā mu-*

FÖÜL'SPÖ-KEN, *a.* contemptuous : slanderous — *Darida-duhan yā zabān-darāz, tukmat-āna* — *Durmukh katubhāshī wā galenhdā, apavādak wā kalāukī.*

FOÜ'MART, *n.* (*fowl, marten*) a polecat — *Nawal kī qism kē ek jān-war jis se barī bad-bū nikālī hai, bad-bū-dār billī* — *Nawal wā neure kī jāti kī jantu jis se barī durgandh nikālī hai, pūtīsārijī, gandhamārjār.*

FÖÜND, *p. t.* and *p. p.* of *find* — *Find kā māzi-mutlaq aur māzi-ma'tuf 'alai-hi yā fl-i-ma'tuf* — *Find kā samānyabhūt aur pūrnākriyā wā pūrvakālikakriyā.*

FÖÜND'LING, *n.* a child deserted or exposed — *Bāt-bahān larkā^h, wah larkā jiske bāp mā kā thikānā nā ho^h.*

FÖÜND, *v.* (*L. fundo*) to lay the basis of, to build, to establish, to fix firmly — *Bunyād dālū, tā'mir k., qāim k., mustahkam yā mazbūt k.* — *New niw wā ne dālū, uṭhānā wā banānā, ṭhahrānā, jar gārū.*

FÖÜN-DÄ'TION, *n.* the basis of an edifice, first principles or grounds, original, establishment, endowment — *Bunyād yā bekh, usul, asl yā shurū^h, istiḥkām mugarrarī yā binā-bandī, jāgir waqf yā ju'edād-bakhshī* — *New niw wā ne. tattwa, mūl wā ādī, ṭhahrāw saṁsthāpan wā bandhān, devaswadān vrittiddān wā devaswa.*

FÖÜN-DÄ'TION-LESS, *a.* without foundation — *Be-bunyād, be-asl, be-jāgir, be-waqf* — *Bina new kā, cirmūl, devaswahin.* [— *Pratishṭhāpak wā ādikartā, nirmātā wā uṭhāne w.*

FÖÜN'DER, *n.* one who founds, a builder — *Bānī yā mājīd yā bunyād-dāline w., tā'mir k. w.*

FÖÜN'DRESS, *n.* a female who founds — *Jo 'aurat bunyād-dālī hai tā'mir kartī hai yā jāgir yā waqf detī hai* — *Jo stri new dālī hai banātī hai wā devaswadān kartī hai.*

FÖUND, v. (L. *fundo*) to form by melting and casting into moulds, to cast—*Dhāt ko galā-kar aur sānche meñ dhāl-kar banānā^h, dhālnā dharnā^h yā bhart k^h.* [banāne w^h.

FÖÜN'DER, n. one who casts metals—*Kasērā^h bhartiya^h, dharaiya^h, sānche meñ dhāl-kar FÖÜN'DER-y, n.* a place where metals are cast—*Lohār-khāna yā kaserā-khāna*—Wah jagah jabāñ dhāt ko galī ke sānche meñ dhālte haiñ, lohādīvilayanāsāñ.

FÖUN'DER, v. (L. *fundo*) to sink to the bottom, to fail, to cause soreness in a horse's foot—*Mārā-jānā dūb-jānā yā tale bañh-jānā^h, chūkñā tūtñā yā na sadhnā^h, ghore ko lañgrā k.* [phūtā^h.

FÖÜN'DER-ÖUS, a. failing, ruinous—*Dhañstā-huā yā dhañs jāne wālā^h, ujār yā thātā.*
FÖÜNT, FÖÜN'TAIN, n. (L. *fons*) a spring, a well, a jet, a source, a first cause—*Chashma, kūtā^h, fawwāra, aśl yā bunyād, aśl sabab yā bā'is*—*Sotā wā jharnā, kūp, jalot-kshēp wā jalotsek, mūl wā yonī, ādī wā pratham hetu.* [wā jalākaraśunya.

FÖÜN'TAIN-LESS, a. having no fountain—*Be-chashma yā be-hauz*—*Sotāññin jharnāññin FÖÜN'TAIN, a.* full of springs—*Chashma-pur yā pur-chashma*—*Sotāmāy wā jalākaraśunishṭ.*

FÖÜN'TAIN-HEAD, n. primary source—*Aśl yā bunyād*—*Mūl wā jar.*

FÖÜLK, a. (S. *fever*) twice two—*Chār^h.*

FÖÜRTH, a. the ordinal of four—*Chauthā yā chauth^h.*

FÖÜRTH'LY, ad. in the fourth place—*Chauthē^h, chauthī jagah meñ^h.*

FÖÜR'TEEN, a. four and ten—*Chaulah^h.*

FÖÜR'TEENTH, a. the ordinal of fourteen—*Chaudahvāñ yā chaulahāñ^h.* [gunā.

FÖÜR'FÖLD, a. four times as much—*Chār-chand yā chahār-chand*—*Chaturgun wā chau-*

FÖÜR'FÖÖT-ED, a. having four feet—*Chahār-pā yā chār-pāyū*—*Chatushpād wā chatushpād.*

FÖÜR'SÖÖRE, a. four times twenty, eighty—*Chār-korī^h, aśṣī^h.*

FÖÜR'SQUARE, a. having four equal sides and angles, quadrangular—*Murābbā', chaugosha*—*Samachaturbhuj, samachaturbhuj wā vargitmak, chauhūññī wā chatusah-*

FÖÜR'WHEELS, a. having four wheels—*Chār pahiyē kī^h.* [kon.

FÖÜWL, n. (S. *fowl*) a winged animal, a bird; v. to kill birds for food—*Tāir, parand*
chamung; v. chiriyōñ kī shikār k.—*Pakshi, khaḡ wā chiriyā; v. chirimāri k. wā khūne ke nimittā chiriyā uññīñ.*

FÖÜWL'ER, n. a sportsman who pursues birds—*Chirī-mār yā baheliyā^h.*

FÖÜWL'ING, n. the act of shooting birds—*Chiriyōñ kī shikār k.*—*Chirimāri, golī se chiriyōñ ko mārñā.* [Chirimāri karne kī agnyastra.

FÖÜWL'ING-PIECE, n. a gun for shooting birds—*Chiriyōñ ke shikār karne kī bandūy.*

FÖÜX, n. (S.) an animal remarkable for cunning, a sly cunning fellow—*Robāh, robāh-bāz*—*Lomrī lokhari wā lokhari, dhūrt jan.* [chhālī wā kapṛṭī.

FÖÜX'ISH, FÖÜX'LIKE, a. cunning, artful—*Robāh-bāz, riyā-kār mukkār yā farabi*—*Dhūrt,*

FÖÜX'LY, a. having the qualities of a fox—*Robāh-sirāt, robāh ke māñind*—*Lomaśī-dharin, lomrī ke sadris.* [fīrat—*Lomrī kī dharm wā gun, dhūrtāñ.*

FÖÜX'SHIP, n. the character or qualities of a fox—*Rob' h kī kho yā khāññiyat, robāh-bāzi,*

FÖÜX'y, a. belonging to a fox, wily as a fox—*Robāhī yā robāh ke mutā'alliq, robāh-bāz*—*Lomrisambandhi, lomrī ke sadris dhūrt.*

FÖÜX'CASE, n. a fox's skin—*Lomrī kī khāl^h.*

FÖÜX'CHASE, n. pursuit of a fox with hounds—*Lomrī-kā-shikār yā shikāri kuttōñ se lomrī kī pichhā k.*—*Lokhari wā lomrī kī ākhet arthāt kuttōñ ko lekar lomrī kī pichhā k.*

FÖÜX'GLOVE, n. a plant, the digitalis—*Ek gism kī paudhā yā chhotā per*—*Oshadhibhed, ek prakār kī paudhā.* [lomrī kī shikār kartē haiñ—*Lomrī ke ākhet karne kī kuttā.*

FÖÜX'HÖÜND, n. a hound for chasing foxes—*Lomrī ke shikār karne kī kuttā, jis kutte se*

FÖÜX'HÜNT-ER, n. one who hunts foxes—*Robāh-shikār, lomrī kī shikāri*—*Lomaśākhetaḡ,*
lomrīmār, lomrī kī ākhet k. w.

FÖÜX'TRAP, n. a snare for catching foxes—*Lomrī pakarne kī phandā^h.*

FÖÜX, v. (G. *foxo*) to deceive, to stupefy, to intoxicate—*Thaḡnā^h, be-hosh yā sar-gāññā^h*
k., mast yā makhmūr k.—*Chhalnā, sudh-budh har-lenā, matwālā k.*

FRACT, v. (L. *frango*) to break—*Torñā^h.*

FRACTION, n. a breaking, part of an integer—*Tukṛā yā tūtā huā hissa, kasr yā maksūr*—*Tor bhañjan vidāray wā bhāḡ, bhinnarāśī bhinna wā apūrñāñk.*

FRACTION-AL, a. belonging to fractions—*Maksūr, mukussur, kasr-mansūb*—*Bhinnarāśī-sambandhi bhinnasambandhi, apūrñāñkavishayak.*

FRACTIONOUS, a. cross, peevish, fretful—*Zūd-ranj, tunuk-mizāj, khafā bezār yā ātash-mizāj*—*Chirchirā, nakaharhā wā śighrakrodhī, risālū khūññīñ wā śighrakopī.*

FRACTIONURE, n. a breaking; v. to break—*Darār, rukhna, shikast; v. torñā phorñā tarkāñā yā chāñkāñā^h*—*Tūt tūtā tarāk wā chatak.*

FRAILE, a. easily broken, brittle, weak—*Nāzuk ya'ñī bā-āsāññī tūtne ke laḡ, shishā-bāññā, kam-zor*—*Subhāñ wā sukhapāññiya, bhañgur phuskā wā bhurbhurī, phus-phusahā arthāt porhī nahīñ.*

FRAGILITY, n. brittleness, weakness—*Nāzākat nāzuki yā bārīkī, kam-zorī*—*Bhañ-*

- guratwa subhaṅgata wā sukhaṇḍaniyatā, phuskāpan bhurbhurāpan wā kṣhinatā.
FRA'GMENT, *n.* a part broken off, a piece—*Pārcha yā purza, pāra rea yā qī'a*—*Tukrā wā tūk, chhānt chūr bhāg wā aṅs.* [*banā-huā*—*Khaṇḍamay, tukron se banā huā.*]
FRA'GMENT-ARY, *a.* composed of fragments—*Pārche-dār, pāre-pāre se jam'-huā yā*
FRA'GOR, *n.* a noise, a crack, a crash—*Karak^h, tarak^h, chatak yā charcharāka^h.*
FRA'GRANT, *a.* (*L. fragrans*) having a sweet smell, odorous—*K^hush-bo-dār, mī'attar*
 —*Suvāsik wā saugandhik, gamakilā wā mahkilā.* [gamak wā mahak.
FRA'GRANCE, **FRA'GRAN-CEY**, *n.* sweetness of smell—*K^hush-bo, su-bās^h*—*Sugandh suvās*
FRA'GRANT-LY, *ad.* with sweet smell—*K^hush-bo se*—*Sugandh suvās gamak wā mahak se.*
FRAIL, *a.* (*L. fragilis*) weak, infirm—*Zu'f kam-pā yā nā-pāe-dār, nā-tawān fānī nāzuk*
tunuk yā suri'n-s-anvil—*Asakt adriph wā asthāyi, bhaṅgur kshayī kshinabal wā nirbal.*
FRAILNESS, *n.* weakness, instability—*Zu'f nā-tawānī yā kam-zori, kampāi nā-pāe-dārī*
fanā āzūki nāzakat yā tunuki—*Nirbalatā daurbalya wā bhaṅguratā, asthāyitā*
anīyatā wā kshayitā. [balya wā asakti, nirbalatā wā sthīlātā.
FRAILTY, *n.* weakness, infirmity—*Nā-tawānī yā nāzūki, kam-zori yā nāzakat*—*Daur-*
FRĀIL, *n.* a basket made of rushes—*Narkat yā sarpat ki tobrī yā daurī^h.*
FRĀME, *r.* (*S. fremman*) to form by uniting several parts, to make, to fit, to regulate,
 to contrive: *n.* a structure composed of parts united, a fabric, order, scheme, con-
 trivance, shape—*Tā'mir k., banānā^h, murāṅg k., durust k., ijād yā tajwīz k.; n.*
'imārāt qālib-khānā yā thātthar, tā'mir, tartīb yā durustī, mannaba napsa yā tariq,
taḍbīr, sirāt wa' yā shakī—*Nirmān k., garhnā gāṭhṇā wā rachanā, anurūp wā*
yogya k., thik k. wā sidhnā, bāndhnā wā upāyachintan k.; n. dhānchā thātth chāu-
 kath chāukathā wā thāthri, bāniwāt wā nirmān, vyavasthā nīyam wā kram, yukti,
 upāy, ākāś akriti wā rūp. [rachak virachak kartā wā bānāne w.
FRĀMER, *n.* one who frames, a maker—*Sāzandā, bānī yā mījād*—*Nibandhā wā kārak,*
FRĀMEWORK, *n.* work done in a frame—*Jō iparī kām kisi dhānche yā chāukaṭhe mē*
banā ruṭhā hai^h.
FRĀNCHISE, *n.* (*Fr. franc*) privilege, right, exemption; *r.* to make free—*Haqq, istih-*
qāq yā ikhtiyār, mu'āfi yā āzādī; v. āzād mī rihā k.—*Paurajanaḍhikār, swatwa*
wā satāḍ, mukti mochan moksh wā chhutkāri; r. mukṭ k. wā chhōṭ d.
FRĀNCHISEMENT, *n.* release, freedom—*Rihāi, āzādī yā mu'āfi*—*Mukti, mochan ban-*
dhanamukti wā swādhīnatā. [subhaṅg wā sukhaṇḍaniy.
FRĀNGIBLE, *a.* (*L. fragilis*) easily broken—*Nāzūk, kam-pā, shisha-bāshā*—*Bhaṅgur*
FRĀN-GI-BLITY, *n.* state of being fragile—*Nāzūk nāzūki yā kam-pāi*—*Bhaṅgura-*
tā subhaṅgata bhurbhurāpan phusphusāpan wā sukhaṇḍaniyatā.
FRĀNK, *a.* (*Fr. franc*) free, liberal, open, ingenuous; *r.* to exempt from postage; *n.*
 a letter which pays no postage—*Sāf, sakhi yā kushādu-dīl, sāf-dīl, sinā-sāf; v. khatt*
yā chitthī ko be-mahsūl k.; n. be-mahsūl khatt—*Nishkapāt, udār, vimalātmā, sara-*
laswabhiāv wā māyābhī; r. kisi patra ko dāk ke vyay se mukṭ k. arthāt kisi patra
ke upār likh d. ki yah patra rājasambandhī hai is nimitta iske liye dāk kā vyay na
lagāigā; n. jō patra binā dāk ke vyay ke bhejī jātā hai, dākavyayamuktapatra.
FRĀNKLY, *ad.* freely, liberally, openly—*Safāi se, bī-sakhāwat yā kushādu-dīl se, dīl-*
khol-kar yā sāf-dīl se—*Nishkapāt, udārātā se, man-kholkar wā khol ke.*
FRĀNKNESS, *n.* plainness, openness, liberality—*Safāi sādagi yā sāf-dīl, sinā-safāi,*
sakhāwat yā kushādu-dīl—*Suralatā wā vimalātmātā, nishkapātātā kapataḥinatā*
wā māyāḥinatā, udārātā wā audārya. [kā adbhikār.
FRĀNKCHASE, *n.* liberty of free chase—*Shikār korne kā haqq yā ikhtiyār*—*Ākhet karne*
FRĀNKINCENSE, *n.* an odoriferous drug—*Iobān yā lubān, bakhr*—*Kunduru kuudu*
rasdī wā dhūp. [—*Swādhīnabhimīdhāri, karmanirvāhak.*
FRĀNKLIN, *a.* a freshokler, a steward—*Zamīn dār yā jāgir-dār, kār-bārī yā iḥtimānchi*
FRĀNTIC, *a.* (*Gr. phren*) mad, furious—*Majnūn yā saudāt, gazab-nāk yā gusse se dī-*
swāna—*Ummatta baurahī bīwā wā sīrī, vyastachitta wā kop se vikshipt.*
FRĀNTICLY, *ad.* madly, distractedly—*Dīwāna-wār yā junūn se, dīwānagi se*—*Ummatta-*
wā ummād se, bailai sīr wā chittavyastātā se.
FRĀNTICNESS, *n.* madness, fury, distraction—*Junūn yā dīwānagi, gazab, shoridagi*—
Ummattatā wā ummād, kop, bailai chittavyastātā wā chittavikshiptatā.
FRĀTERNAL, *a.* (*L. frater*) brotherly—*Barādarāna yā barādari, bīrādarāna,*
bīrādar-sā—*Bhrātrīsambandhī bhrātriya wā bhrātrik.*
FRĀTERNITY, *n.* brotherhood, a society—*Barādari yā bīrādari, firga yā ham-jinsiyat,*
maghīa yā suhbat—*Bhāichārā bhāiwād wā bhrātritwa, bandhutā sahakārijanasamūh*
wā jathā. [sadrīs sahsarg k.
FRĀTERNIZE, *r.* to associate as brothers—*Barādarōn ke taur suhbat k.*—*Bhāiyon ke*
FRĀTERNIZ-ATION, *n.* union as of brothers—*Barādarāna suhbat yā itīfāq*—*Bhrātri-*
saḥsarg wā mel.
FRĀTRI-CIDE, *n.* the murder of a brother, one who kills a brother—*Barādar-kushi barā-*
dar-kush—*Bhrātribatyā bhrātribadh wā bhrātrighāt, bhrātrighātak wā bhrātrighātī.*

- FRAUD**, *n.* (L. *fraus*, deceit, artifice — *Fareb yā dagā, štrāt* — Kapaṭ wā cħħal, mǎyā wā cħħadina. [wā dhurt.]
- FRAUDFUL**, *a.* treacherous, artful — *Dagā-bāz, fareb yā štrāt* — Cħħali wā kapaṭi, mǎyi
- FRAUDULENCE**, **FRAUDULENCY**, *n.* deceitfulness, trickishness, proneness to artifice — *Dagā-bāzi, fareb-kārī, ħila-bāzi ħila-sāzi yā jul-bāzi* — Kapaṭatā, kūtātā, dhirtatā.
- FRAUDULENT**, *a.* full of fraud, done by fraud — *Dagā-bāz ħila-bāz jul-bāz yā farebī, fareb yā dagā se kiya huā* — Kapaṭi cħħali mǎyi wā pravānchak, kapaṭ wā dbokhe se kiya huā. [— Cħħal wā cħħalbal se, kapaṭ mǎyi ṭhaḡai wā dbokhe se.]
- FRAUDULENTLY**, *ad.* by fraud, deceitfully — *Dagā-bāzi se, jul-bāzi ħila-bāzi yā fareb se*
- FRAUGHT**, *frāt, a.* (Ger. *fracht*) laden, charged, filled, stored — *Ladā-huā^b, bojā-huā^b, bharā-huā^b, bhar-pūr^b*.
- FRAY**, (*Fr. effrayer*) a broil, a quarrel, a fight; *v.* to fright, to terrify — *Qaziya yā kushām-kushā, hungāma yā kharkhasha, jaug; v. dahshut d., khauf-dekhlānā* — Kalah taṭāṭ wā bakherā, jhaḡrā raḡrā vīrodh bigēr jhañjhat wā uljherā, larāi yud-dha wā samar; *v.* dārānā wā dahlānā, bħarīmānā wā bhay dikhānā.
- FRAY**, *v.* (L. *frico*) to rub, to wear — *Raḡarā^b, ghīnā^b*.
- FRAY'ING**, *n.* the peel of a deer's horn — *Hiran ke sing kā cħħilkā yā kholrā^b*.
- FREAK**, *n.* (Ger. *freck*) a whim, a fancy — *Maṭṭ yā walm, khayāl* — Lahar wā tarāḡ, manolaulya. [chal ocħhā wā cħhibīwā, lahari wā tarāḡ.]
- FREAKISH**, *a.* capricious, humoursome — *Har-dam-khayāli yā wahmī, man-maṭṭī* — Chan-
- FREAKISHNESS**, *n.* capriciousness — *Wahm har-dam-khayāli yā talawar-mīzājī* — Ocħhā-pan, cħhibīwāpan, cħāñchalya, manolaulya, laulya, chapalatā.
- FREAK**, *v.* (Ger. *fleck* ?) to variegate — *Gūn-ā-gūn yā raṅg-ā-raṅg k.* — Chitravichitra *k.*
- FRECKLE**, *n.* a yellowish spot in the skin — *Badan par ik pitā sū dāḡ, magas, khāl* — Til. [Tilachhīnit.]
- FRECKLED**, *a.* marked with yellowish spots — *Magas-dār maḡsi khāl-dār yā dāḡ-dār* —
- FRECKLED-FACED**, *a.* having freckles on the face — *Magas-dār yā khāl-dār cħhīre w.* — Tilachhīnitavadan.
- FREE**, *a.* (*S. free*) having liberty, not enslaved, unrestrained, open, frank, liberal, innocent, exempt. *v.* to set at liberty, to rescue, to clear, to rid from — *Āzād, be-ḡaid, mubarrā yā be-sūt, khulā yā sab ke liye amm. sāf-dil be-riyā yā sīna-sāf, kushāda-dil yā sāḡ, pūk yā be-jurm, bari yā farig yā rihā; v. āzād k., khālās k., sāf k., rihā k.* — Swādhīn swa'antra wā mukt, ābaddh, awās wā nirvantrī, sarvasāmānya wā sarvasādhāran, nishkapaṭ wā vimalātmā, udār, nirdosh wā niraparādh, varjit vivarjit rahit wā lū; *v.* mukt *k.*, cħħorā *d.*, nirdoshī *k.*, vimukt wā nirvighn *k.*
- FREEDOM**, *n.* liberty, independence, privilege, exemption, facility, frankness, license, familiarity — *Āzādagī āzādī yā ikhtiyār, khud-mukhtārī, haṅg, najāt makhlasī yā rihāi, sukhāt yā āsātī, sāf-dilī yā sīna-sāfī, ijāzat yā purvāna, gusṭākhī yā be-ta-kallufī* — Mukti wā moksh, swādhīnatā wā swatantratā, adhikār, rahitatwa sūnyatā wā ābhāv, saralatā sugamatā wā sulabhatā, nishkapatatā wā kapatahīnatā, anujā sājā wā anumati, vinayātikram mār्याdātikram wā għīthāi.
- FREELY**, *ad.* with freedom, frankly, liberally — *Āzādī se, sāf-dilī yā sīna-sāfī se, kushāda-dilī yā sakhāwat se* — Bin-atkaw khule-bandhan swādhīnatā-se wā niravarodh-se, mankholkar wā binā kapaṭ wā binā mǎyā, udaratā se.
- FREENESS**, *n.* the state of being free, openness, candour, generosity, liberality, gratuitousness — *Āzādī, sāf-dilī, sīna-sāfī rāsṭ-bāzi yā sādagi, sakhāwat, kushāda-dilī yā fāyāḡ, muftī-panā yā cħhushī se bakħshish* — Niravarodhatā wā ābādhakatā, nishkapatatā, agurhāsilatā kapatahīnatā wā māyāhīnatā, udaratā, muktaḡastatwa wā dānaśīlatā, nirmūlyatā wā dharmārthaktawa.
- FREEBOOTER**, *n.* a robber, a plunderer — *Qazzāk yā qazzāḡ, ḡarat-gar* — Luṭerā, dakaṭ.
- FREEBOOTING**, *n.* robbery, plunder — *Qazzākī yā qazzāḡī, tākhṭ-o-tārāj* — Dakaṭī, lūṭ.
- FREEBORN**, *a.* free by birth — *Paidāish se barābar āzād. āzād kā farzand āzād* — Janm se swatantra wā anādhīn, adāsāj, kulīnāj.
- FREEDOM**, *n.* freedom from expense — *Muftī, kharch se rihāi* — Nirmūlyatā.
- FREEDOMZEN**, *n.* a citizen; *v.* to make free — *Huḡuḡ-dār shahrī; v. āzād k.* — Adhīkārāyukt purājan; *v.* mukt *k.* wā purājanādhikār *d.*
- FREEDMAN**, *n.* a slave manumitted — *Gulām jo āzād kar diyā jātā hai* — Muktajan muk-tadās wā dāsyaṃukt.
- FREELIBERTED**, *a.* frank, liberal, generous — *Sādiḡ yā sāf-dil, sākhī yā kushāda-dil, fāyāḡ* — Nishkapaṭ wā vimalātmā, udār, dānaśīl wā muktaḡast.
- FREELHOLD**, *n.* property held in perpetual right — *Jāḡir* — Swādhīnabhūmī.
- FREELHOLDER**, *n.* one who has a freehold — *Jāḡir-dār* — Swādhīnabhūmīdhārī.
- FREEMAN**, *n.* one who enjoys liberty, one not a slave or vassal, one possessed of peculiar rights or privileges — *Āzād-marāṭ, wārasta shukhs, sākhī-i-huḡuḡ* — Swādhīn swatantra wā aparādhīn, adās, adhīkārāvāsiḡt jan.
- FREEMASON**, *n.* one of the fraternity of masons — *Sang tarāshōñ yā mī'marōñ kā ek*

firq, āpus meñ mudad karne-wāle logon ki jamā'at kā ek shakhs—Patthar aur int ke kam karne wāle logon kā ek jathā, paraspar upakār karnewāle janon ke gañ kā ke jan.
FREE'IND-ED, *a.* unperplexed, without care—*Be-andehā gair-muztarib yā gair-āsurdā, be-fir yā be-purwā*—Avyākulachitta, chintāsūnyaman.

FREE'SCHOOL, *n.* a school where no fees are paid—*Khairātī maktab ya'ni wah maktab jahāñ loṛkon ko kuchh denā nahīn partā*—Dharmārtha pāthashālā arthāt wah pāthālay jahāñ loṛkon ko kuchh denā nahīn partā. [Man kholkar kahne w., ayatavāk.]

FREE'SPOKEN, *a.* speaking without reserve—*Saf-go, be-bāk-go, dil khol-kar kahne w.*—**FREE'STONE**, *a.* a kind of stone easily wrought—*Ek qism kā patthar jo bā-āsāni chhedā aur kūtā jātā hai*—Ek prakār kā komal patthar jiske kātne meñ kuchh kathinatā nahīn partī. [—Nāstik, dharmanindak wā aniswaravādī.]

FREE'THINK-ER, *n.* an unbeliever, an infidel—*Āzād-tub' yā dahriyā, mulhid yā kāfir*
FREE'THINK-ING, *a.* unbelief, infidelity—*Āzād-tub' yā inkār-i-mazhab, kufr shirk yā dahriyāt*—Nāstikya nāstikatā wā dharmābhaddhā, aniswaravādī.

FREE'TONGUED, *a.* speaking freely and openly—*Be-lugām saf-go yā dil khol-kar bolne w.*—Man kholkar kahne w., ayatavāk.

FREE-WILL, *n.* the power of directing our own actions. voluntariness, spontaneousness—*Apne kāmōn ko jis taur par chāheñ us taur se karne kā ikhtiyār, khud-marz yā khud-pasandī, khud-rarī*—Swachchhandatā, swechchhā, swakām.

FREE'WOMAN, *n.* a woman not enslaved—*Āzād-'aurat ya'ni jo 'aurat giriftār ho-kar halya-ba-gonhi meñ na ho*—Swādhīnastri swairachārīni wā adāsi.

FREEZE, *v.* (S. *freeze*) to be congealed by cold, to harden into ice, to chill: *p. t.*

FROZE, *p. p.* **FROZEN**—*Sardī se munjamid h., sardī se basta munjamid yā yakh k., sard k.*—Thāndhak se jam jānā, thāndhak se jamā-d. thāktā-bāndhinā wā saghanatushār k., thāndhī k. wā thithurā d.

FREIGHT *trūs. n.* (Ger. *fracht*) the cargo or lading of a ship, the money due for transportation of goods; *v.* to load a ship with goods: *p. t.* **FREIGHT'ED**, *p. p.* **FREIGHT'ED** or **FRUGHT**—*Jahāz ki bhartī yā bojhai, jahāz kā naut yā kirāya; v. jahāz ko bojhnā yā jahāz par lādhnā*—Nāw ki bhartī wā bojhai, nāw kā bhārā; *v. nāw ko bojhnā, nāw ki bhartī k. wā nāw par lādhnā.*

FREIGHT'AGE, *n.* transportation of goods—*Jahāz par saudā-garī asbāb ki rawānī*—Nāw par bāpijyadravya ki chālān. [bojhāi ladāi wā bhartī k. w.]

FREIGHTER, *n.* one who freights a vessel—*Jahāz ko bojhne w.*—Naukāpirak, nāw

FRENCH, *a.* belonging to France; *n.* the people or language of France—*Parāsini ya'ni Frāns mulk k.; n. Frāns ke mulk ke bāshande yā Frāns ke mulk ki zabān, Parāsini log yā Parāsini zabān*—Frāns deśī; *n.* Frāns deśī log wā Frāns deśī bhāshā.

FRENCH'EN, *v.* to make French, to infect with the manner of the French—*Parāsini k., Parāsini wā' se kharāb k.*—Frāns deśī k., Frāns deśī ācharaṇ se bhrasht k.

FRENCH'LIKE, *a.* imitating the French—*Parāsiniyōn ke taur ki naql k. w.*—Frāns deśī ācharaṇ wā riti kā anukaraṇ k. w.

FRENZY, *n.* (Gr. *phren*) madness—*Junūn yā dīwānagī*—Bāwlāi, paglāi, unmad, sir.

FRENETIC, *a.* mad, distracted—*Divāna, suudāi*—Bāwlā wā bīṭul, pāgal baurahā wā unmatta. [matta.]

FREQUENT'AL, *v.* approaching to madness—*Divāna yā suudāi*—Pāgal bāwlā wā un-

FREQUENT, *a.* (L. *frequens*) often done seen or occurring. full, crowded—*Aksar-ya ya'ne aksar kiya gūyā yā dekhā gayā yā nazar āyā huā, ma'mūr, bhārā-huā*—Bār bār kiya gayā wā dekhā gayā wā bitā huā, purā wā purn, bhīr se bhar āyā huā

FREQUENT, *v.* to visit often, to resort to—*Aksar jā-kar dekhnā, āmad-raft k.*—Bārbār jākar dekhnā, āyā k. wā jāyā k. wā āyā jāyā k. [meñ ānā—Bār bār h., punahpunastwa.]

FREQUENCY, **FREQUENT**, *n.* occurrence often repeated—*Aksariyāt, kasrat aksar wuqū'*

FREQUENT'ABLE, *a.* conversable, accessible—*Ashnā-mizā, mumkin-i-dukhūl*—Ālpi wā milki, abhigamya arthāt jiske lag jāyā jāy wā pahunch ho sakai.

FREQUENT'ATION, *n.* act of visiting, resort—*Aksar jānā, aksar āmad-raft*—Bār bār jākar dekhnā, punahpunahgaman wā āwājāi.

FREQUENT'ATIVE, *a.* denoting frequency—*Aksariyāt ki dalālat k. w., aksar wuqū' zāhir k. w.*—Yanlugant wā yaṅgant arthāt bār bār ki ghaṭnā prakās k. w.

FREQUENTER, *n.* one who frequents—*Aksar jāne w. yā āmad-raft k. w.*—Bār bār jāne w. wā āwājāi k. w. [bār wā bahubār, prāyā wā punahpunah.]

FREQUENT-LY, *ad.* often, commonly—*Aksar yā aksar-augāt, bār-bār yā besh-tar*—Bār

FRESCO, *n.* (It.) coolness, shade, a painting on fresh plaster—*Kuchh thāndhā, sāya yā tārik, tāzi kaḡil wā āhak par taswīr khīncne kā ek taur*—Kuchh sītālātā, chhāñh wā āndherā, taṭke gārē wā gach par chitra khīncne kā ek prakār wā māpōdak wā māpōdakachitra.

FRESH, *a.* (S. *fersa*) cool, not salt, new, recent, vigorous, healthy, brisk; *n.* water not salt, overflowing of a river—*Thāndhā yā sardī, phikā alonā yā shirā, tāza yā tar-ō-tāza, nayā*, mazbūt, sar-sabz shādāb sairāb surkh-ō-safed yā bāshāhāsh, tund yā sor-

- āvar* ; n. *mīthā pāni^h*, *nadi ki bār^h*—*Sītal wā jūr*, *alavan wā mīthā*, *taṭkā wā korā*, *navin wā nūtan*, *tāñh wā porā*, *anlān aklānt navavarp wā raktavarp*, *karī wā prabal*.
FRESH'EN, v. to make or grow fresh—*Tāzu k. yā h.*, *alonā yā shirīn k.*, *alonā yā shirīn h.*, *tund yā zor-āwar h.*—*Ṭaṭkā k. wā h.*, *alavan wā mīthā h.*, *alavan wā mīthā h.*, *karī wā prabal h.*
FRESH'ET, n. a stream of fresh water—*Shirīn-charh^{ma}*—*Mīthe pāni kī nadi*.
FRESH'LY, ad. coolly, newly, ruddily—*Thaundhāi se^h*, *naye-sir-se yā dusrā-kaar^h*, *tāzagī se yā surkhi se yā bashakhāshi se*—*Sītalatī se*, *phir se wā dohrākar*, *lahlahatā wā navavarp-se wā raktavarp-se*.
FRESH'NESS, n. the state of being fresh—*Sardī*, *thandhāi^h*, *tāzagī*, *tar-o-tāzagī*, *tari*, *tarāwat sabzi yā sar-sabzi*, *surkhi*, *surkh-o-safedi*, *mīthās^h*, *tundī*—*Sītalatī*, *taṭkāpan*, *nūtanatā wā navinutā*, *ambūnatī*, *aklāntī*, *navavarp*, *raktavarp*, *mīshatwa*, *sablatatī wā tikshapatī*.
FRESH'BLOWN, a. newly blown—*Tāza khilā huā*—*Ṭaṭkā khilā huā*.
FRESH'MAN, n. a novice, one in the rudiments, one of the youngest class of students—*Nau-āmoz*, *mohṭawī*, *nau-āgāz*, *shāgird*—*Nausikhawī wā navasishya*, *prathamakal-pik*, *navagāthātra*.
FRESH'MANSHIP, n. the state of a freshman—*Nau-āmozi*—*Navasishyāvasthā*.
FRESH'WATER, a. raw, unskilled—*Kuchchā^h*, *anār^h*. [*chhipkā gayā^h*].
FRESH'WATERED, a. newly watered—*Ṭaṭke-pāni se yā phir-se yā dohrā-kr sīnchā yā*
FRET, v. (*S. fretari*) to corrode, to rub, to wear away, to agitate, to vex, to form into raised work, to variegate ; n. agitation, irritation, raised work, the stop which regulates the vibrations of a musical instrument—*Khājā^h*, *ragar^h*, *ghis-dālnā yā ghis-jānā^h*, *maztarāb k. yī h.*, *khafā bezār yā diqq k. yā h.*, *gul jarā yā āpar ubharā huā kām yā mīshā banānt*, *gun ā gūn yā rang-rang k.* ; n. *iztirāb yā iztirār*, *diqqat*, *khurāsh yā gussa*, *ek qism kī ubharā huā kām*, *mīstī kī ek nishān*—*Khāḍālnā*, *dāreñā*, *ragar^h*, *karāy k. wī khīyānt*, *garbārī d.*, *kurhūtī kurhā rūthnā rūthnā chīphānā wā chīphnā*, *phūlī jarā wā khodkar ūnchā nikālī huā kām banānt*, *chitravichitra k.* ; n. *garbārīhāt wā ghabrīhāt*, *ātmanakleś ris wā krodh*, *jo kām khodkar ūnchā banāyī jāti hai*, *saṅgitavidyā kā ek chīlm* [*nakeharūt wā chīrchīrā*].
FRET'FUL, a. disposed to fret, peevish—*Atash-mizāj*, *nā-khush-mizāj*—*Sighrakopī*, *FRET'FUL-NESS*, n. peevishness, ill-humour—*Nā-khush-mizājī*, *bad-mīhāzī yā bad-bāzī-nī*—*Chīrchīrāhāt wā chīrchīrāpan*, *dushprakritī wā prakritivakratī*.
FRET'TING, n. agitation, commotion—*Iztirār yā iztirāb*, *hangāmā*—*Garbārīhāt wā ghabrīhāt*, *kolāhāl wā halchal*.
FRI'A-BLE, a. (*L. frius*) easily crumbled—*Qābil-i-safūf*, *suhwat se bukni yā chār hone ke tāiq*—*Bhurhūrahāt wā suchūrpānīy*, *churnayogya*.
FRI'A-BLY, n. the quality of being easily crumbled or reduced to powder—*Safūf hone kī yābilīyat*—*Bhurhūrahāt suchūrpānīyatī wā chūrpāyogyatī*.
FRI'AR, n. (*L. frater*) a brother of some monastic order, a monk—*Qalandar*, *zāhid yā darvesh*—*Samyāsī wā tapaswī*, *yogi wā vairāgi*, [*tapaswī wā vairāgi ke sadris*].
FRI'AR-LY, **FRI'AR-LIKE**, a. like a friar—*Qalandar yā darvesh ke mānind*—*Samyāsī*
FRI'ARY, n. a monastery ; a. like a friar—*Khāngah* ; a. *qalandar yā darvesh ke mānind*—*Māth wā samyāsīyon kī akhārī* ; a. *samyāsī wā vairāgi ke sadris*.
FRI'BLE, v. (*L. frivolus*) to trifle, to totter ; a. trifling, silly, frivolous—*Makkhi-mānāyā yā khclnā^h*, *harāznā mutazāl-h*, *yā jumbish-khānā* ; a. *sīḥā yā saluk*, *be-shūr yā nā-dān*, *bād-harūī yā be-haqīqat*—*Chībillāī wā tūpātī k. wā kāl gawānā*, *dagmā-gānā wā talmālnā* ; a. *halkā wā ochhā*, *anārī wā bilillā*, *chhichhorā*.
FRI'BLEY, n. a trifter—*Sīḥā yā bād-harūī shakhs*—*Ochhā wā chhichhorā jan*.
FRI'ASS-SEE', n. (*Fr.*) a dish made by cutting chickens rabbits or other small animals in pieces and dressing them in strong sauce ; v. to dress in friassee—*Qaliya* ; v. *qaliyo pukānā*—*Māns kī sīlan* ; v. *māns kī sīlan rūdnā wā banānā*.
FRI-CATION, n. (*L. frico*) act of rubbing—*Ragor yā ghisāwat^h*. [*yā ragar^h*].
FRICTION, n. the act or effect of rubbing—*Ghisāw ghisāwat mālan*, *malāī dālan*, *dālāī*
FRI'DAY, n. (*S. frig-day*) the sixth day of the week—*Jum'ā*, *suk^h*—*Sukravār*, *sūkravār wā bhiguvār*.
FRIEND, n. (*S. freond*) one joined to another by affection, an intimate acquaintance, a companion, a favourite ; v. to favour, to countenance, to support—*Dost*, *yār*, *āshnā yā rafīq*, *mushfīq*, *dast-gīr yā mīhr-bān* ; v. *mīhr-bānī k.*, *madad k.*, *pushtī k.*—*Snehi wā premi*, *mītra*, *sakhā sāthī wā sāngī*, *hitakārī* ; v. *anugrah k.*, *kripā wā upakār k.*, *sahāyatā k. wā sahārā d.* [*Snehi wā anurāgi*, *suhrit wā suhit*].
FRIEND'ED, a. inclined to love, well disposed—*Dost-dār yā mīhr-bān*, *khair-andesh*—*FRIEND'LESS*, a. without friends, destitute—*Be-āsh nā be-dost yā be-yār*, *be-kas be-chārā yā musī*—*Mītrahīn wā anāth*, *nirāśray wā niravalamb*.
FRIEND'LIKE, a. like a friend, kind—*Dostānu yā yārāna*, *mīhr-bān*—*Mītravat wā mītra ke sadris*, *dayālū wā kripdlū*.

FRIENDLY, *a.* having the disposition of a friend, kind, favourable, salutary; *ad.* in the manner of a friend—*Dost-mizāj. mihr-bān. munāsil munāsib bih-tar yā murāfiq, mufīd*; *ad. dostāna yā yārāna*—*Suhrit, dayālu wā anugrahī, hitakāri suhasil wā niravirodh, anukūl wā upakāri*; *ad. mitratvat, mitra sarikhā.*

FRIENDLI-NESS, *n.* disposition to friendship—*Dost-dāri āshnā-parasti yā dost-parwari*—*Mitratva mitratā wā mitrā.*

FRIENDSHIP, *n.* intimacy united with affection, personal kindness, affinity, assistance—*Dosti āshnā yā yāri, mihr-bāni yā shafāqat murāfiqat yā mutābaqat, madad*—*Mitratā wā maitrī, anugrah, sambandh, sāhiyātā wā upakār.*

FRIEZE, *Frieze, n.* (*Fr. frise*) a coarse woollen cloth, the flat member between the architrave and the cornice—*Motā ūni kaprā^b, mīmāri meñ ek qism kī naqsha yā sāz*—*Moṭi patṭī sthūla-sitak wā motā ūrūi vāstra, gharoñ meñ khambohñ ke upar bhitoñ meñ jo lambi lambi ubhari hui rekhā chālī jātī haiñ aur jin ke upar nānā jantuñ kī pratimā khudī rahtī haiñ.*

FRIEZE-LIKE, *a.* resembling a frieze—*Mote pashwinē ke mānind, mīmāri meñ ek qism ke naqsha yā sāz ke mānind*—*Mote univāstra ke sadriś, gharoñ meñ khambohñ ke upar bhitoñ meñ jo lambi lambi ubhari hui rekhā chālī jātī haiñ aur jin ke upar nānā jantuñ kī pratimā khudī rahtī haiñ unkā sambandhī.*

FRI(G)ATE, *n.* (*Fr. frigate*) a ship of war smaller than a ship of the line—*Ek qism kā chhotā jangi jahāz*—*Ek chhotī yuddhanaukī.*

FRIGHT, *frit, r.* (*S. frighten*) to terrify, to daunt, to dismay; *n.* sudden terror—*Dahshat d., khauf-dekhlānā, haibat d.*; *n. khauf yā dahshat*—*Darīnī wā darwānī, bhārkānī wā dahlānī, bhay d. wā bhay dikhānī*; *n. bhay dar wā trās.*

FRIGHTEN, *v.* to terrify, to shock with dread—*Dahshat d., darānā yā darwānā^b*—*Bhay dikhānī, dahlānī.* [Bhayānak, darāwānā wā darwānī.

FRIGHTFUL, *a.* terrible, dreadful—*Haul-nāk yā haibat-nāk, khauf-nāk yā muhib*

FRIGHTFUL-LY, *ad.* dreadfully, horribly—*Muhibāna, haul-nākī yā haibat-nākī se*—*Bhayānak rūp se, bhayanākar wā dārim rūp se.* [Dārumatī, ghoratā, raudratī.

FRIGHTFUL-NESS, *n.* quality of impressing terror—*Muhibi haul-nākī yā haibat-nākī*

FRI(GB)ID, *a.* (*L. frigens*) cold, dull—*Sard, phikā^b, be-namaki yā be-sar-garmī-kā*—*Thāndhā sital wā jūr, rukhī niras wā nistej.*

FRI(GB)ID-NESS, *n.* coldness, dullness—*Sardi, phikā-pan^b, be-namaki yā be-sar-garmī*—*Thāndhak wā sitalatā, rukhāi rasahinatā wā tejahinatā.*

FRI(GB)ID-LY, *ad.* coldly, dully—*Sardi se, phike-pan se^b, be-namaki yā be-sar-garmī se*—*Thāndhak wā sitalatī se, rukhāi rukhāwat rasahinatī wā tejahinatī se.*

FRI(GB)ID-NESS, *a.* causing cold—*Sardi-dār yā sardi-rasān*—*Sitajanak sitotpādak wā thāndhā k. w.*

FRINGE, *n.* (*Fr. frange*) an ornamental border of loose threads, edge, margin; *v.* to adorn with fringes—*Jhālār^b, hāshiyā, kamāra*; *v. hāshiyā lagānā*—*Ānchal wā ānchal, awāñh wā awāñh, got*; *v. jhālār lagānā wā jhālār se solhit k.*

FRINGY, *a.* adorned with fringes—*Hāshiyā-dār yā jhālār-dār*—*Ānchalayukt, jhālār awāñh wā got se yukt.*

FRINGENAK-EIT, *n.* a manufacturer of fringes—*Jhālār-sāz*—*Jhālār banāne w.*

FRIPPER, *n.* (*Fr. friper*) a broker—*Dallāl*—*Aṭhiyā.*

FRIPPERY, *n.* old clothes, a place where old clothes are sold; *a.* trifling, contemptible—*Purāne kaprē^b mah jāyeh jahāñ purāne kaprē bikte haiñ^b, gudar-hattā^b*; *a. nā-chiz yā sabuk, hūqir*—*a. Tucheḥha wā adham, ghripārha wā nich.*

FRISK, *v.* (*Ger. frisch*) to leap, to skip, to gambol; *n.* a frolic; *a.* lively—*Kudaknā yā kīdnā^b, neḥḥalnā yā phudaknā^b, chutbulānā chunchalānā yā katol k. n. khel yā kalol^b*; *a. chunchal chopal yā alolā^b.*

FRISKER, *n.* one who frisks, a wanton—*Kudakkar^b, alolā albelā yā chutbuliyā^b.*

FRISKFUL, *a.* full of gaiety—*Khush-tab^b zindā-dīl yā hushhūsh*—*Raṅgilā albelā wā*

FRISKING, *n.* frolicsome dancing—*Kalol yā alolkalol^b.* [hañsor.

FRISKY, *a.* frolicsome, gay, airy—*Chunchal^b, khush-tab^b yā khurram, chutbulā^b*—*Kirāwāñ khelwāñi khelāñi wā hañsor, raṅgilā praphulla wā ānandī, albelā wā kalolī.*

FRISKY, *n.* a frame to confine the sheets of paper in printing—*Ek halkā dhānchā jāmeñ kāgāz kā tūn chhāpne meñ rukhā jātā hai^b.* [muhānā^b.

FRITH, *n.* (*L. fretum*) a narrow passage of the sea, an estuary—*Khārī^b, nākā yā*

FRITH, *n.* (*W. frith*) a woody place—*Ban yā jungal^b.*

FRITTER, *n.* (*L. frietum*) a small piece cut to be fried; *v.* to cut or break into small pieces—*Ek chhotā tukrā jo talne yā bhājne ke liye kāt-liyā jātā hai^b*; *v. tukre-tukre yā boti-boti k^b.*

FRIVOLOUS, *a.* (*L. frivolus*) slight, trifling, of little worth or importance—*Sabuk, nā-chiz adnā yā sugir, nā-kāra yā be-qadr*—*Halkā wā laghu, tucheḥha nich wā adham, anarthak nirarthak wā nikanamā.*

FRIVOLITY, *n.* triflingness—*Subkī yā subkai, khifāt*—*Halkāi laghutā wā tucheḥḥatī.*

- FRI**'O-LOUS *LY*, *ad.* triflingly, without weight—*Subki se, be-wazni yā be-qadari se—*
Tuchchhatī wā adhamatā se, halkāī wā laghutā se. [laghutā wā tuchchhatā.
FRI'O-LOUS *NESS*, *n.* want of importance—*Subki be-wazni khiffat yā be-qadari—Halkāī*
FRIZZ, *v.* (*Fr. friser*) to curl, to crisp—*Ghurchiyānā^h, aṭhṇā yā umethnā^h.*
FRI-ZZUR, *n.* (*Fr.*) a hair-dresser—*Bāl durust k. w.—Bāl saṅwāne w.*
FRI'ZLE, *v.* to curl; *n.* a curl—*Ghurchiyānā yā umethnā^h; n. zulf yā k'kul—n. Ghūn-*
ghar ghurchī alak wā kākapaksha.
FRO, *ad.* (*S. fra*) backward—*Pichhe^h. [larkhū kā kurta, kapre^h.*
FROCK, *n.* (*Fr. froc*) a kind of coat, a gown for children, a dress—*Aṅgā yā āngarkhā^h,*
FROG, *n.* (*S. frog*) a small amphibious animal, a kind of tassel—*Meṇḍak beng me-*
jhukā yā mejhukī^h, jhalbā yā phūndnā^h.
FROL'IC, *a.* (*S. froco, lic*) gay, full of levity; *n.* a prank; *v.* to play pranks—*Khush-*
tab yā bhashhāsh, oekhā^h; *n. khel yā kalol^h; v. khelnā yā kalol k^h.—Ānandī*
raṅgīlā wā albelā, chānchal wā halkāī.
FROL'IC-LY, *ad.* with mirth and gaiety—*Bashshāshi aur khurramī se, chuhul aur cha-*
halpahal se^h—Raṅgas aur vilās se, hāsyavinod aur ullās se.
FROL'IC-NESS, *n.* wild gaiety, pranks—*Khurramī yā bashshāshi, khel kūd-phānd yā*
kalol^h—Chuhul wā chahalpahal, kirā līlī wā kantuk.
FROL'IC-SOME, *a.* full of wild gaiety—*Khush, khurram, haṁsoṛ^h, chānchal yā khelārī^h*
—Vilāsi līlāwān kīrāwān wā vihārī. [phūnd^h—Raṅgas wā vilās, kirā wā līlā.
FROL'IC-SOME-NESS, *n.* wild gaiety, pranks—*Chuhul yā chahalpahal^h, kalol yā kūd-*
FROM, *prep.* (*S. fram*) noting privation distance absence or departure—*Adam tafā-*
wat gair-hāziri yā rukhsat ke zāhir karne meṇ yuh lafz kām ātā hai^h; se^h, le^h,
te^h—[Abhāv antar avidyamānatā wā prasthān ke prakās karne meṇ yah śabd ātā hai.]
FROND, *n.* (*L. frons*) a leafy branch—*Berg-dār shākh—Pattewālī dālī.*
FRON-D'A'TION, *n.* a lopping of trees—*Peroṇ kā chhāṇnā^h.*
FRONT, *n.* (*L. frons*) the forehead, the face, the van of an army, the fore part of any
thing; *v.* to oppose face to face, to stand foremost—*Peshānī, chihra, karāwat yā*
pesh-i-lashkur, pesh-gāh yā kisi chiz ke āge kā hissā; v. rā-bar-rā k. yā h., muqābil k.
yā h., dū-ba-dū yā chār-chasm h.—Lalāt, muṇh wā mukh, senā kā muṇhā senāmukh
wā senāgra, sinuī āgī agwārā wā agrabhūg.
FRONT'AL, *a.* relating to the forehead; *n.* any thing applied to the forehead—*Peshānī*
ke mutā'alliq; n. peshānī-band ya'ni jo chiz peshānī meṇ lagāī jāy—Lalātasambandhī;
n. lalāṭabandhanī wā jo vastu lalāt meṇ lagāī jāy. [ho.
FRONT'ED, *a.* formed with a front—*Pesh-dār yā muṇhā-dār—Mukhavisishṭ, jiske āgā*
FRONT'IER, *n.* the limit, the border, the utmost verge of a country; *a.* bordering—
Hadd, sar-hadd, mulk kī sar-hadd; u. muttasil—Simā, sewānā, deśānt arthāt kisi deś
kā dānāmeharā; a. saṭī wā lagā huā, simāvartī.
FRONT'IERED, *a.* guarded on the frontiers—*Sar-hadd par mahfūz—Simā par surakshit.*
FRONT'LESS, *a.* void of shame, impudent—*Be-huayā, guslākh yā shoḥh—Naktā wā nir-*
lajja, dhīṭh wā pragalbī.
FRONT'LET, *n.* a bandage worn on the fore-head—*Sar-band ya'ni ek patṭī jo peshānī*
par ba-taur zebāish ke bāndhī jāti hai—Lalāṭapatṭa, lalāṭavethan, ek patṭī jo sobhārth
lalāt par bāndhī jāti hai.
FRONT'BOX, *n.* a box in the theatre from which there is a direct view of the stage—
Nāch-ghar meṇ ek chawki jo sab ke āge ruṭhī hai aur jis par se sab kuchh sāme dekh
partā hai^h.
FRONT'IS-PIECE, *n.* an ornament or picture fronting the first page of a book—*Zebāish*
yā taswīr jo kisi kitāb ke pahile safhe meṇ lagi ruṭhī hai. sar-daftar—Chitra wā
chhavi jo kisi pustak ke pahile pithaute meṇ sobhārth lagā dete haiṇ, granthāgras-
thachitra. [kā agelā, ghar meṇ jo kothrī āge ruṭhī hai.
FRONT'ROOM, *n.* a room in the fore part of a house—*Pesh-dālān yā pesh-khāna—Ghar*
FROST, *n.* (*S. frost*) the power or act of freezing, a fluid congealed by cold—*Sardī ke*
sabab se jamā dene-wālī tāyat ya'ni pālā, sardī se jam jānā, koi ragiq shai jo sardī
se jam jāti hai—Pālā arthāt thār, thāndhak se jam jānā, koi dravadravya jo thān-
dhak se jam jāti hai. [noṇ pālā se bhart wā dhaṇp huā.
FROST'ED, *a.* as if covered with hoar-frost—*Mānoṇ pālā se dhaṇkā huā^h—Mānoṇ wā jā-*
FROST'Y, *a.* producing or containing frost, resembling frost, very cold, hoary—*Pālā-*
āwar yā pālā-dār, pālā ke mānānā, nihāyat sard, suṭed yā safed—Pālā utpanna k. w.
wā pālāmāy, pālā sarikhā wā pālā ke sadriā, bahut thāndhā, swet wā śukla wā dhaulā.
FROST'Y-LY, *ad.* with frost, very coldly—*Pālā se^h, bart thāndhak se^h.*
FROST'BIT-TEN, *a.* nipped by the frost—*Sarmā-zada yā pālā-zada—Pālāmārā.*
FROST'NAIL, *n.* a nail driven into a horse's shoe, to prevent it from slipping on the
ice—*Ek kāṭā jo ghore ke na'l meṇ is wāste thoṅk diyā jāta hai ki wah yakḥ par*
phisal na parē—Ek kāṭā jo ghore ke khuratrāp meṇ is hetu se thoṅk dete haiṇ
ki wah saghanatushār par phisal na parāi.

FROST-WORK, *n.* work resembling hoar-frost—*Jháron par jo pála girtá hai uská sá kám^h.*

FRÖTH, *n.* (Gr. *aphros*) foam, spume, empty show; *v.* to foam, to cause to foam—*Phen yá phená^h, jhág^h, úpari yá jhúra dekháw^h; v. phenána yá phen-úthná^h, phen úthána^h.*

FRÖTH'Y, *a.* full of foam, soft, empty—*Kaf-dár yá pur-kaf, narm. kháli lá-húsi yá sabuk*—Phenáshá wá phenamá, komal phulphulá wá phapphal, oohhá balká wá chhúñchhá.

FRÖTH'Y-NESS, *n.* the state of being frothy, emptiness—*Kaf-dári pur-kufi yá narmi, be-húlagi yá subki*—Phenamayatwa wá phulphuláhat, súnyatá asáratá wá anarthakatá.

FRÖUNCE, *v.* (Fr. *froncer*) to frizzle, to curl; *n.* a curl, a wrinkle, a plait—*Ghurchi-yána^h, úñthná yá umethná^h; n. zulf, shikan, tah yá pech*—*n.* Kákapakh wá alak, sikor sikor wá jhúri, chunat part wá parat.

FRÖUNCE'LESS, *a.* without wrinkle—*Be-shikan, be-tah, be-pech*—Bin sikor, biná jhúri ká.

FRÖÚ'SY, *a.* fetid, musty, dim, cloudy—*Sayá yá gándhilá^h, ubá bisáñhúá yá bisáñdhá^h, dhuindhá yá dhúñdhá^h, ghatá se gherá huá^h.*

FRÖWARD, *a.* (S. *frayward*) perverse, peevish, refractory, ungovernable—*Sar-kash, zúd-ranj yá tunuk-mizáji, munharif mutamarrid yá gardan-kash, be-lagám muñh-zor yá be-zabí*—Kutíl bathilá hatíl machilá wá teñti, chirehira, magrá wá ullañghitaśasān, adānya avāsyā wá dñhāsān.

FRÖWARD'LY, *ad.* perversely, peevishly—*Sar-kashi khud-rái yá zidd se, zúd-ranj yá tunuk-mizáji se*—Kutílatí hāh wá teñtīpan se, chirehiraḥat se.

FRÖWARD'NESS, *n.* perverseness, peevishness—*Sar-kashi khud-rái yá zidd, zúd-ranj yá tunuk-mizáji*—Adāmyatwa vakra-śilatá hāh wá machilá, chirehiraḥat wá karkasāśilatá.

FRÖWER, *n.* a cleaving tool—*Baisulá yá árā^h.*

FRÖWN, *v.* (Fr. *froncer*) to look stern; *n.* a look of displeasure—*Chín-ba jalín-h. chín-abrá-h. kuj-abrá-h. yá tursh-rái k.; n. chín-abrá jabín-chín yá chín-bajabín*—Bhawé terhi k. áñkh-dikhñi bhāñ-chāphāná wá ghurñkñ; *n.* bñrñkti bñrñkti bñrñkti bñrñkti ghurki wá ghurki. [Bñrñkti wá ghurki se.

FRÖWN'ING-LY, *ad.* with a look of displeasure—*Chín-abrá jabín-chín yá tursh-rái se*—*Sardi se munjamid, sard, khunuk yá bárid, pilá-kháyá-huá^h*—Thañdbak se jamá wá thakkāññ, śital, thañdhá wá jūr, thār khāyá huá. [dñśt, thañdhak.

FRÖZEN-NESS, *n.* the state of being frozen—*Munjamid hālat, sardi*—Jamāw, jamí huí

FRÖCTI-FY. See under **FRUIT**.

FRÖGAL, *a.* (L. *fruges*) thrifty, sparing, economical, not lavish—*Jaz-ras, kifáyati, kifáyat-shí'ar, kam-khurch yá munúsib-khurch*—Parimitavyayi, wára k. w., mitavyayi, swalpayayi. [Parimitavyay, swalpayay wá wára.

FRÖGAL'ITY, *n.* thrift, economy—*Jaz-rasi yá rájib-khurchi, kifáyat yá kifáyat-shí'ari*

FRÖGAL'LY, *ad.* thriftily, sparingly—*Jaz-rasi yá rájib-khurchi se, kifáyat yá kifáyat-shí'ari se*—Parimitavyay se, swalpayay wá wāre se.

FRÖGFEROUS, *a.* bearing fruit—*Bar-áwar yá meva-dár*—Phalantá phalotpádak phalawān wá phaladíyi.

FRUIT, *n.* (L. *fructus*) the product of a tree or plant in which the seed is contained or which is used for food, the offspring of an animal, production, effect or consequence; *v.* to produce fruit—*Mewa yá bar, kisi ján-war ká bachecha, hásil natija yá samara; v. meva phalná*—Phal wá vrikshádiphāl, bachechá wá santati, utpanna, karmaphāl parināñ wá pratiphāl; *v.* phalná wá pharná.

FRÜTI-FY, *v.* to make fruitful, to bear fruit—*Bar-áwar k., phalná^h*—Phalantá saphāl upjáú wá urvárá k., pharná. [karan, phalantá k.

FRÜTI-FI-CÁ'TION, *n.* the act of fructifying—*Bar-áwar-karden, phalná^h*—Saphali-

FRÜTUS, *a.* fertile, causing fertility—*Bar-áwar yá zar-khez, zar-khez-bakhsh yá zar-khez-kunanda*—Phalawān phalad phalantá wá urvárá, urvárakñrak wá urvárátwádyak.

FRÜT'AGE, *n.* fruit collectively, various fruits—*Mewa-ját, mutafarriq yá mukhtulif meve*—Phalasamūh wá phalaphalári, bhāñt bhāñt ke phal wá nāñá prakár ke phal.

FRÜT'ER-ER, *n.* one who trades in fruit—*Mewa-farosh*—Kunjrá, phalphalári w.

FRÜT'ER-Y, *n.* fruit collectively, a place for fruit—*Mewa-ját, meva-khāna*—Phalasamūh wá phalaphalári, phaligár wá phal ká bhāñdár.

FRÜT'FUL, *a.* fertile, prolific, plenteous—*Zar-khez kasir-samar bar-áwar bār-dár phal-dár munmír yá jayid, bachecha-kash janne-wáli yá sangur, rájir yá kasir*—Urvárá bahuphāl phalawān phalantá wá upjáú, bahuprasañti gabhel larkori wá abandhyá, bahut vipul wá prachur. [hulya wá adhikár se.

FRÜT'FUL-LY, *ad.* abundantly, plenteously—*Kasrat se, ifrát se*—Bahutáyat se, bá-

FRÜT'FUL-NESS, *n.* fertility, productiveness—*Zar-khez bar-áwar yá bār-dári, paidá-sazi yá sanguri*—Urvárátwa phalawattwa wá phalotpádakatwa, utpádakatá wá janakatá. [wá bāñjh, nishphāl, nirarthak wá vyarth.

FRÜT'LESS, *a.* barren, vain, unprofitable—*Be-bar, be-fáida, be-súd*—Aphal phalabin

- FRUIT'LESS-LY**, *ad.* vainly, idly, unprofitably — *Be-fáida, ná-hagg, lá-hásil* — Nishphal, vrithá, vyarth wá nirarthak.
- FRUIT'LESS-NESS**, *n.* barrenness, vanity — *Be-bari be-samari ná-bár-dári yá ná-sansgari, be-húdagí be-hásilí yá be-faidagí* — Nishphalatá aphabetwa wá phalahinatá, vyarthatá wá anarthakatwa. [dátá, phalotpáda, phal utpanna k. w.]
- FRUIT'BEAR-ER**, *n.* that which produces fruit — *Bar-dár meva-dár yá bar-áwar* — Phala-
FRUIT'BEAR-ING, *a.* producing fruit — *Bar-áwar musmir bár-dár yá meva-dár* — Phalot-
 páda phalantá phaladáyí wá phalawán. [perón ká kuñj.]
- FRUIT'GROVE**, *n.* a plantation of fruit-trees — *Bar-áwar darakhthón ká bág* — Phalante
FRUIT'TREE, *n.* a tree that produces fruit — *Bar-áwar darakhth, meva-dár yá phal-dár*
dara'hi — Phalantá per, pharnewála per.
- FRU'ITION**, *n.* (L. *fruitum*) enjoyment — *Husúl wusúl tasarruf fauz yá bar-khurdári* —
 Bhogvilás phalabhog bhog wá sukhánubhav. [paribhoktá paribhogi wá adhikári.]
- FRU'ITIVE**, *a.* enjoying, possessing — *Mutasarrif, qabiz yá bar-khurdári* — Phalabhogi.
- FRU'MENT-TY**, *n.* (L. *frumentum*) food made of wheat boiled in milk — *Kár yá go gehún*
aur dúdh se banti hui^b. [thathá^b, hañsi^b.]
- FRUMP**, *v.* to mock; *n.* a joke — *Biráná muñh-banáná chirháná yá thathá k.^b*, *u.*
FRUSH, *v.* (Fr. *froisser*) to bruise — *Kuchalná^b, kuchal-dáñná^b, masulná^b*.
- FRUSTRATE**, *v.* (L. *frustra*) to defeat, to disappoint, to nullify; *a.* vain, ineffectual,
 null, disappointed — *Shikast k., mahrim máyus yá ná-ummed k., bátíl rágán yá radd*
k.; *a.* be-júda, be-hásil yá be-tásir, rágán bátíl yá radd, máyus mahrim yá ná um-
 med — Torná, nirs k., vyarth nishphal wá nirarthak k.; *a.* vyarth, nishphal wá ni-
 rarthak, vrithá nirbal anarthak wá rahit, niris.
- FRUS'TRA-GE-OUS**, *a.* vain, unprofitable — *Rágán yá lá-hásil, be-súl yá be-fáida* — Vrithá
 wá vyarth, nishphal wá nirarthak.
- FRUS'TRATION**, *n.* disappointment, defeat — *Mahrim máyus yá yús, shikast* — Ásábhāng
 wá áśābandan, khandan bhañg nishphalikaran vritháikaran wá hār.
- FRU'STRA-TO-RY**, *a.* that makes void — *Rágán bátíl yá radd k. v.* — Vyarthakári ni-
 rarthakakári nishphalakári wá vrithákári. [khand.]
- FRUSTUM**, *n.* (L.) a piece of a solid body cut off — *Makhri i-nágis* — Súchyadhara-
FRU'TI-CANT, *a.* (L. *frutex*) full of shoots — *Gābhā gābh dālī yá karil se bhará huá^b*.
- FRY**, *v.* (L. *frigo*) to dress in a pan on the fire, to be roasted in a pan, to melt; *n.* a dish
 of any thing fried — *Karāhi yá karāh men bhinná bhājná yá talná^b, karāhi men*
bhājná bhinná yá talá jiná^b, gulná yá taghliná^b; *n.* jo kuchh karāhi men bhinná yá talá
 jāy uskā bhōjan yī khānā^b.
- FRY'ING-PAN**, *n.* a pan for frying food — *Karāhi yá karāhi^b*. [jhun^b.]
- FRY**, *n.* (Fr. *frei*) a swarm of little fishes — *Chhoti chhoti machhliyon kī jāñk yá*
FÜB, *n.* (Ger. *fuppen*) to delay, to cheat — *Tālmā yá tāl-mat k.^b, thāmā yá dhokhā d.^b*
- FÜCUS**, *n.* (L.) paint, disguise — *Potr yā lagāne ká rañ^b, jhūthā bhek^b*.
- FÜCATE**, **FÜCAT-ED**, *a.* painted, disguised — *Rungā huw yá rung se potā huá^b, jhūthā*
bhek bāñye huc^b.
- FÜD'DLE**, *v.* to make drunk, to intoxicate — *Mad-hosh k., mahmur k., bahut sharāb*
pīnā — Matwālī k., mad men chūr k., matwālā h. wā atisay madyapin k.
- FÜD'DLER**, *n.* a drunkard — *Shurābī yā mai-khor* — Piakkar wā madyapināsukt.
- FÜDGE**, *int.* an expression of contempt — [*Haqarat zāhir karnē men yāh lafz mustā-*
mal hutā hai,] *chhi^b, uh yā uf* — [*Yah sabd ghrinā prakāsak hai,*] *thūthū, thū.*
- FÜ'EL**, *n.* (Fr. *feu*) the matter or aliment of fire; *v.* to feed with combustible matter,
 to store with firing — *Indhan jalāwan yā tāwan^b; v. indhan d. dāñná yā taganā^b,*
indhan se pātā^b.
- FÜ'EL-ER**, *n.* one that supplies fuel — *Indhan jutāne w^b, indhan juhāne w^b*.
- FÜ-GÄ'CI-ÖUS**, *a.* (L. *fugio*) flying away — *Ur-jāne w. yā bhāg jāne w^b*.
- FÜ-GÄ'CI-ÖUS-NESS**, *n.* quality of flying away — *Ur-jāne yā bhāg-jāne kī sifat yā khāssiyat*
 — *Ur jāne wā bhāg jāne ká dharm wā gun, palāyanaśilāt.*
- FÜ-GÄ'CI-TY**, *n.* volatility, uncertainty — *Kāfir-sifat, be-qarāri yā be-sabātī* — Atisighra-
 vāyuparināmasilātā arthāt sīghra vāyū men ur jāne ká dharm, asthiratā wā anisohay.
- FÜ'GI-TIVE**, *a.* apt to fly away. volatile, unstable, fleeting, wandering, perishable; *n.*
 a runaway, a deserter — *Bhag-jāne yā ur-jāne ke qūbil. Kāfir-sifat, be-sabūt yā be-*
qarār, hubhī āris yā chad-roza, āwara saiyār yā dar-ba-dar, qābil-e-zarāf yā
fāni; n. bhagorā^b, gurez-pā rū-gardān yā firāri — Bhāg jāne wā urjāne w., atisighra-
 vāyuparināmasil, asthir wā achirasthāyī, chāl-jātī urtā bahtā wā kshapamātra-
 sthāyī, bāwdandī dēwāñdol wā ramtāphirtā, nāsavās wā nāsāil; *n.* bhaggi, palāyī.
- FÜ'GI-TIVE-NESS**, *n.* volatility, instability — *Kāfir-sifat, be-qarāri be-sabātī yā nā-pae-*
dārī — Vāyuparināmasilātā arthāt ur jāne ká dharm, asthiratā asthāyitwa wā chañ-
 chalatā. [men ek mazmūn ká mutarātār ānā] — Sañgit men ek vishay ká bār bār ānā.
- FUGGE**, **fug**, *n.* a succession or repetition of parts in a musical composition — *Mūsiqu*
FÜGH, *int.* (S. *fah*) an expression of abhorrence — *Chhi^b, thū-thū^b*.

FÜL'CRUM. *n.* (L.) a prop. a support—*Tek tekni yā āṛ^h, pushtī-bān pāya yā markaz-i-harakat*—*Ādhār wā thānīb. avalamban ālamb tek wā uttolanādhār.*

FÜL'CI-MENT. *n.* a prop. support—*Tek tekni yā āṛ^h, pushtī-bān pāya yā markaz-i-harakat*—*Ādhār wā thānīb. avalamban ālamb wā uttolanādhār.*

FÜL-FİL. *v.* (S. *full, fyllan*) to accomplish, to perform, to complete—*Bajā-lānā yā bar-lānā, adā k. yā wafā k., tamām k.*—*Siddh k. wā sādhanā, karnā kar-lenā wā kar-dā-l-nā, purā k.*

[*k. w. sādhanē w., kar dānē w., purā k. w., purak.*

FÜL-FÜL'LER. *n.* one who fulfils—*Bajā-lānē w., adā k. w., tamām k. v.*—*Sādhak, siddh*

FÜL-FÜL'LING. *n.* completion, accomplishment—*Tamāmī, anjām sar-anjām sar-barāhī yā insirām*—*Samāpti wā sampūrnatā, siddhi wā sādhan.*

FÜL-FÜL'MENT. *n.* accomplishment, performance, completion, execution—*Insirām yā anjām, adā ifā yā 'uhda-barī, tamāmī, kār-guzārī*—*Siddhi wā sahsiddhi, nirvāh wā nishpādan, pūrnatā wā samāpti, nishpatti, niberā wā sādhan.*

FÜL'GENT. *a.* (L. *fulgent*) shining, bright—*Utrakhshān yā tābān, raushan shu'la-war tūb-nā yā julwa-gar*—*Chamakātā laukit jagagāit wā dīptimān, dyutimān prabhāwān wā tejomay.*

[*Prabhī patāpī, wā dīptī, tej dyuti wā kari chhamchamāhat.*

FÜL'GOK. *n.* splendour, dazzling brightness—*Julwa, tūb-dārī yā nihāyat kari roshni*—**FÜL'LIQ'I-NOUS.** *a.* (L. *fuligo*) sooty—*Kālā^h, kōylā-sā^h, dhuān-sā^h, kalautā^h, kājāl*

se dhurā huā^h. [*Kajjalamay avasthā meñ, dhūmradasā meñ.*

FÜL'LIQ'I-NOUS LY. *ad.* in sooty state—*Kājāl se bhari hui hālat meñ. pur-dīd hālat meñ*—

FÜL'I-MART. See **FOUMART.**

FÜLL. *a.* (S.) having no empty space, replete, abounding, supplied, plump, saturated, complete, large, strong, mature : *n.* complete measure, the whole : *ad.* quite, exactly, directly—*Pur, mā mīr, umajrāt-huā^h, khālī-nahīn. tāza pur-goshṭ yī, taiyār, āsīda ser yā lab ā-lab, musallam yā kāmīl, bhārī barā yā āsīda k. v., sakht yā buland, pakhta yā rusīda :* *n.* *kāmīl, kulliya yā majmū^h :* *ad.* *bi-l-kull yā be-kam-o-kāst, bi-nimī-hi bi-nimīn yā hī-ba-lū, sarīhan*—*Pūrā, pūrī wā paripūrī, bhārā, kūnya nahīn, motā wā phūlīphūlī aghāyā tript wā nakenak, akhand wā samagra, nikhlī hui wā yatheshṭ, ūnchā kara wā spashṭ, pakkā wā sampanna :* *n.* *pūrnatā, sākalya ; ad.* *sarvathā, thīk, siddhā.*

FÜLLY. *ad.* completely, entirely—*Bi-l-kulliya, bi-tamāmī-hi*—*Nipāt, sampūrī rūp se.*

FÜLL'NESS. *n.* the state of being full, completeness, abundance, satiety, plenty—*Mā mīrī, kamāl yā tamāmī, ifrāt yā kasrat. serī yā āsīdagī, fawqat yā ziyādātī*—*Pūrnatā wā paripurnatā, siddhi wā sampannatā, bahutīyat, triptī wā santushṭī, bāhulya.*

FÜLL'N-CORNERED. *a.* fed full with acorns—*Shāh-bulūt ke tukhm yā mewe se bhar-peṭ khilāyā huā*—*Sinduravriksh ke bij wā phal se bhar peṭ khilāyā huā.*

FÜLL'BLÓOMED. *a.* having perfect bloom—*Pur-bahār*—*Taṭṭahāyā, khilā huā, navayayuvanavishīst.*

FÜLL'BLÓWN. *a.* fully expanded or distended—*Khilā-huā yā phūlā-huā^h.*

FÜLL'BÖT-TOMED. *a.* having a full bottom—*Bhārī yā bārī pēndī-walā^h.*

FÜLL'BÜT. *ad.* directly and with violence—*Sidhā aur zor se*—*Sidhā aur veg se.*

FÜLL'CHARGED. *a.* charged to the utmost—*Nak-e-nak yā thīs-kar bhārā huā^h.* [*yā^h.*

FÜLL'CRAMMED. *a.* crammed to satiety—*Nāk tak khilāyā-gayā^h, thīs-kar khilāyā-ga-*

FÜLL'DRESSED. *a.* dressed in form—*Banā-thana yā sub kapre pakine hue^h.* [*huā.*

FÜLL'DRIVE. *a.* driving with full speed—*Barē zor se hānkā huā*—*Barē veg se hānkā*

FÜLL'EARED. *a.* having heads full of grain—*Galla-pur-ṭhoshā-dār*—*Jiskī bālī meñ anāj bhārā ho, anāj se bhari hui bālīwalā.*

FÜLL'FED. *a.* fed to fullness, sated, fat—*Bhar-peṭ khilāyā huā^h. ser yā āsīda, taiyār yā farībī*—*Chhakkār khilāyā gayā, paritript, motā wā bhrīshṭapushṭ.*

FÜLL'FRAUGHT. *a.* fully stored—*Bhar-pūr^h.* [*khilāyā gayā.*

FÜLL'GORGED. *a.* too much fed—*Be-andāza khilāyā-gayā*—*Bīnā-parimān wā chhakkār*

FÜLL'GRÖWN. *a.* completely grown—*Barhā-huā yā barh-chukā^h.*

FÜLL'HEART-ED. *a.* full of confidence—*Dhūrhas se bhārā huā^h.*

FÜLL'HÖT. *a.* heated to the utmost—*Nihāyat garm kiya huā, nihāyat garmāyā huā*—*Atyant prachand wā ugra kiya huā.*

FÜLL'LÄ-DEN. *a.* laden to the full—*Bhar-pūr lādā huā^h.*

FÜLL'MÄNNED. *a.* fully furnished with men—*Ba-ḥi-bī ādmiyon se bhārī huā*—*Sam-pūrī rūp se manushyon se bhārā huā.*

[*wā karē bol kā.*

FÜLL'MOUTHED. *a.* having a strong voice—*Buland yā sakht āwāz kā*—*Ūnche wā bhārī*

FÜLL'ORBED. *a.* having the orb complete—*Pure qur kā*—*Akhandamaṇḍal.* [*huā.*

FÜLL'SPRÉAD. *a.* spread to the utmost extent—*Khūb phailā huā*—*Sampūrī rūp se phailā*

FÜLL'STÖM-ACHED. *a.* crammed in the stomach—*Pur-shikam*—*Peṭbhārā.* [*huā^h.*

FÜLL'STUFFED. *a.* filled to the utmost extent—*Thīs-kar bhārā huā^h, nak-e-nak bhārā*

FÜLL'SUMMED. *a.* complete in all its parts—*Musallam, sar-ā-pā kāmīl*—*Akhand.*

FÜLL'WINGED. *a.* having large or strong wings—*Barē yā masbūt dānē-dār*—*Barē wā porhe dānē w.*

- FÜLL**, *v.* (S. *fullian*) to cleanse and thicken cloth in a mill—*Chakki mein kapre ko dhonā aur motā k^h*.
[aur motā kartā hai^h.]
- FÜLLER**, *n.* one whose trade is to full cloth—*Dhobi^h, chakki mein kapre ko jo dhotā hai*
- FÜLL-ER-EARTH**, *n.* a kind of clay—*Sajji-matti^h, rehi yā reh^h*.
- FÜLLING-MILL**, *n.* a mill for fulling cloth—*Kapre ke dhone aur mote karne ki chakki^h*.
- FÜLMI-NATE**, *v.* (L. *fulmen*) to thunder, to explode, to denounce—*Gurojnā^h, karaknā^h, la'nat ke sath malāmat k.*—Ghaharnā wā ghaharnā, tarupnā, garajkar kosnā wā sāp d.
[Ghaharāhat, tarap, garaj ke sath abhisip kā d.
- FÜLMI-NĀTION**, *n.* the act of fulminating—*Garaj^h, karak^h, la'nat ke sath malāmat*—
- FÜL-MINE**, *v.* to thunder, to shoot—*Garajna karaknā yā tarapnā^h, chalinā yā pheknā^h*.
- FÜLMI-NA-TO-RY**, *a.* thundering, striking horror—*Garajne w. yā tarapne w^h, ghaharāne w^h*.
[nā-pasand—Ghriṇāṛīha wā ghriṇājanak, kutsit wā aruḥir.
- FÜLSOME**, *a.* (S. *ful*) nauseous, offensive—*Karāḥ yā makrūh, nā-guṛār nā-guṛār yā*
- FÜLSOMELY**, *ad.* nauseously, offensively—*Karāḥiyat se, nā-guṛār yā nā-pasandī se*—*Ghriṇāḥatāpīrvak wā garhya bhāv se, aruḥirātī wā kutsitātwa se.*
- FÜLSOMENESS**, *n.* nauseousness, foulness—*Karāḥiyat yā nafrat, ḡlāzat yā najāsat*—*Garhyat wā aruḥirātī, kutsitātwa wā apavitrātwa.* [diya.
- FÜLVID**, *a.* (L. *fulvus*) yellow, tawny—*Zāfrānī, zard*—*Kuṇkumavarn wā piā.*
- FÜMBLE**, *v.* (D. *fommelen*) to attempt awkwardly, to handle much, to puzzle—*Anāḡi-pan se kām k^h, bahut hāth-dālnā yā hāth-lagānā yā tapālnā^h, ghabrā-d^h*.
- FÜMBLER**, *n.* one who fumbles—*Anāḡi yā blunch^h*.
- FÜMBLINGLY**, *ad.* in an awkward manner—*Anāḡi-pan se^h*.
- FÜME**, *n.* (L. *fumus*) smoke vapour, rage, idle conceit; *v.* to smoke, to rage—*Dūd, bukhār, gazaḥ gussa yā quḥr, br-hiḍa khaḡil*. *v.* *dūd-nthnā yā dūd se mātātur k. yā hawā-ho-jānā, gazaḥ yā josh-kharosh mein k.*—*Dhūnān wā dhūm, vāshp, wā bhāph, kop wā krodh, vyarth tarāṅ; v.* *dhūnān uṭhnā wā dhūm se sugandhī k. wā ur jānā, kop wā krodh k.*
- FÜ-MĀDO**, *n.* a smoked fish—*Dhūnān se sukhlāi kūtī machhli^h*.
- FÜMA-TO-RY**, **FÜMI-TER**, *n.* a plant—*Pū-pāpyā^h*.
- FÜ-MÉTTE**, *n.* the scent of meat—*Mās ki mahak yā gamak^h*.
- FÜMID**, *a.* smoky, vaporous—*Pur-dūd, dukhānī yā pur-bukhār*—*Dhūmamay wā dhūn-āndhār, vāshpamay wā bhūphamay.*
- FÜMI-GATE**, *v.* to smoke, to perfume—*Baphārā lenā yā denā^h, bāsnā yā mahkānā^h*.
- FÜMI-GĀTION**, *n.* scent raised by smoke—*Baphāre ki gamak mahak yā bās^h*
- FÜMING**, *n.* the act of scenting by smoke—*Baphāre se mahkānā^h*.
- FÜMISO-LY**, *ad.* angrily, in a rage—*Gusse se, gazaḥ yā quḥr mein*—*Krodh se, kop mein.*
- FÜMISH**, *a.* smoky, hot, choleric—*Pur-dūd, garm, gussa-war*—*Dhūmamay wā dhūnān-dhār, tap wā tāt, krodh wā risāhī.* [wā dhūmotpādak.
- FÜMOUS**, **FÜMY**, *a.* producing fumes—*Dūd-nāz dūd-āwar yā dhūnān-gar*—*Dhūmajanak*
- FÜMET**, *n.* (L. *funus*) the dung of deer—*Il-ran ki le.ri yā meḡni^h*.
- FÜN**, *n.* (S. *ḡayn*?) sport, merriment—*Khel^h, chukul yā chahul-pahā^h*.
- FÜN'NY**, *a.* droll, comical—*Shādī-angez yā maskharā yā tunāshe-kā, tabassum-āwar yā zarif*—*Kartuki wā hāsyajanak, hāsukar wā rasik.*
- FÜ-NĀMBU-LIST**, *n.* (L. *funis, umbulo*) a rope-dancer—*Russe par nāchne w^h*.
- FÜ-NĀMBU-LA-TO-RY**, *a.* like a rope-dancer—*Russe par nāchne-wāle sarikhā^h*.
- FÜNCTION**, *n.* (L. *functus*) employment, office, occupation, power—*Kām^h, kḡid-mat yā 'uhda, peshā yā roz-gār, quḡwat yā qābilyut*—*Karm wā kārya, pad vritti wā adhikār, vyāpār wā vyavasāy, śakti.* [kūri wā adhikāri.
- FÜNCTION-ARY**, *n.* one who holds an office—*'Uhda-dār yā kām-dār*—*Pādasth karmā-*
- FÜND**, *n.* (L. *fundus*) stock, capital, money lent to government; *v.* to place in a fund—*Pūñjī^h, māya yā sarmāya, sar-kār mein sūd par zar-amānat*; *v.* *sūd par dharmā, kahin sūd par jam' kar d.*—*Sānchay wā pūñj, mūladhan, jo dhan rājakosh mein byāj par diyā jatā hai*; *v.* *kahin byāj par lagā d.*
- FÜND-AMENT**, *n.* (L. *fundus*) foundation, the lower part of the body, the seat—*Bunyād yā būnā, gāṇṇ^h, chūtār^h*—*New wā jar, gud wā maladwār, adhobhāḡ wā adhodes.*
- FÜN-DA-MĒNT'AL**, *a.* serving for the foundation, essential, important; *n.* a leading principle, an essential part—*Bunyādī, aslī, zarūri*; *n.* *madda aslī yā jauhar, zarūri yā aslī hissā*—*Mūlik, vāstāv wā pradhānārth, āvāsyak*; *n.* *mūlatattwa wā pradhānatattwa, sār.* [sār se, jar wā mūl se.
- FÜN-DA-MĒNT'AL-LY**, *ad.* essentially, originally—*Asl se, bunyād se*—*Mūlatattwa wā*
- FÜNER-AL**, *n.* (L. *funus*) burial, interment; *a.* pertaining to burial, mourning—*Tadfn yā takfīn, tajhiz yā dafn*; *n.* *dafn-mansūb, mātami*—*Gārtop, bhūmisamarpan*; *a.* *gārtopsambandhī, vilāpī wā śokasūchak.*
- FÜNE'RI-AL**, *a.* belonging to funerals—*Dafn-mansūb*—*Gārtopsambandhī.*
- FÜNE-RĀTION**, *n.* the act of burying—*Tadfn yā dafn*—*Gārtop.*

FU-NĒ'RE-AL, a. relating to a funeral, mournful—*Tadfin-mansūb, mātani mātam-zada yā gam-gin*—Gārtopsambandhi, vilāpī wā śokasūchak wā nīrānand.

FUN'GUS, n. (L.) a mushroom, an excrescence—*Kukur-mātā yā kukraundhā^b, masā^b*.

FÜNQE, n. a blockhead, a dolt, a fool—*Ghāmar yā ullū^b, gāwā^b, bhuchch^b*.

FUN-GŌS'-TY, n. soft excrescence—*Masā gulmā yā gillī^b*.

FÜN'GŌUS, a. excrescent, spongy—*Kisī dāsre se phūt-kar niklā huā^b, gulgulā pulmilā yā polā^b*.

[*bad-bū k.*—Durgandh; v. gandhānā wā durgandh k.

FÜNK, n. an offensive smell; v. to emit an offensive smell—*Bad-bo yā bad-bū^b*; v.

FÜN'NEL, n. (W. *fynel*) an inverted cone with a pipe, a passage, the shaft of a chimney—*Purni yā choigū^b, rāh, dūd-kash*—Nali wā pupli, mārg wā path, dhuñ-śhrā wā dhūnapath.

FÜR, n. (Fr. *fourrer*) skin with soft hair; a. made of fur; v. to cover with fur—*Samūr, narm pashm*; a. *samūr yā narm pashm kā ba-ā huā^b*; v. *samūr yā narm pashm lagānā*

—Salomacharm, komal pašulom; v. komal pašulom lagānā wā salomacharm lagānā.

FÜR'RI-ER, n. a dealer in furs—*Samūr-furosh*—Pañi-mavyavasiyī wā salomacharmavyavasiyī.

[*sucharm.*

FÜR'RI-ER-Y, n. furs in general—*Samūr*—Pašulom salomacharm wā lomaviśiṣṭapa-

FÜR'RY, a. covered with fur, consisting of fur—*Samūri yā samūr-posh, samūr yā pashm kā*—Komal pašulom wā komal salomacharm pahine huq, komalapašulom wā salomacharm kā banā huā.

FÜR'RE LÖW, n. fur or trimming round the lower part of a woman's dress; v. to adorn with furbelows—*Peshwā: kā chikan-dār kanāra*; v. *peshwāz kā chikan-dār kanāra lagānā*—Ghāghare ki aūth wā kor jismen chunat ralti hai; v. ghāghare meñ aisi aūth wā kor lagānā ki jismen chunat ralti hai. [wā komalalom kā banā huā.

FÜR'WROUGHT, a. made of fur—*Samūr yā narm pashm kā banā huā*—Salomacharm

FÜR'BISH, v. (Fr. *fourbir*) to burnish, to polish, to rub to brightness—*Saiyat k., sāf k. yā jilā-d., mā-kun chenkā d^b*.—Jhalkānū, ujā wā ujjwal k., ragarkar chamechamā d.

FÜR-CĀTION, n. (L. *furca*) division like a fork—*Shākh nikalnā, kāi-muñhe kānte ke tar par munqasim h.*—Dāl nikalnā, kāi phalwāle kānte ke sadris ūyārā wā prithak h.

[*rūsī^b*.

FÜR'FUR, n. (L.) husk, scurf, dandruff—*Chhilkā yā bhūsi^b, chamre par ki papri^b*,

FÜR'RI-ŌUS. See under *FURY*.

FÜRL, v. (Fr. *ferler*) to draw or wrap up—*Khūchnā yā lapet-jānā^b*.

FÜRLONG, n. (S. *fur, lang*) a measure of length, the eighth part of a mile—*Lambāi kā nāp^b, ek mil kā āthwāñ hissa yā nī ek kos kā solahvāñ hissa*—Lambāi kā māl wā parimān, ek mil kā āthwāñ bhāg arthāt ek kos kā solahwāñ bhāg. [Chhutti.

FÜRLOUGH, fūr'lo, n. (D. *verlof*) a temporary leave of absence—*Rukhsat yā rizā*.

FÜR'MEN-TY. See *FURMENTY*. [*thī^b, bhār yā bharsāñ^b*.

FÜR'NACE, n. (L. *fornax*) a place for melting metals, an inclosed fireplace—*Bhat*.

FÜR'NISH, v. (Fr. *fournir*) to supply, to store, to fit up, to equip—*Sar-barāh k. yā baham-pahūñchānā, mā'mūr k., murattab k., ārāsta k. yā sās-o-sāmān se taiyār k.*—Juhānā jutānā wā pahūñchānā. bhārā, sañwārā, sajānā.

FÜR'NISH-ER, n. one who furnishes—*Sar-barāh k. w., baham-pahūñchānē w., mā'mūr k. w., murattab k. w., ārāsta k. w.*—Juhānē w., sañwārne w., sajānē w.

FÜR'NISH-ING, n. a sample, a show—*Namūna, numūish*—Bāngī, dekhāw.

FÜR'NI-TURE, n. moveables, goods, equipage—*Asāsū-Lūit yā lawāzima, asbāb, sās-o-sāmān*—Asthāwaravastu wā asthāwaradravya, sāmagrī wā aṭālā, sāj wā alaṅkriyā.

FÜR'ROW, n. (S. *fur*) a small trench made by a plough; v. to cut in furrows—*Kūār^b harāi^b, reghārī^b*; v. *kūār harāi reghārī yā nūri banānā^b*.

FÜR'ROW FĀCED a. having a wrinkled face—*Shikan-dār chihre w., pur-shikan chihre kī*—Rekhañkitavadan, jhūriyā muñhwilā.

[*hai^b*.

FÜR'ROW-WEED, n. a weed growing on ploughed land—*Jote hue khet par jo ghās jamī*

FÜR'THER, a. (S. *forth*) at a greater distance; ad. to a greater distance; v. to promote, to advance, to assist—*Dūr-tar yā ziyāda*; ad. *dūr-tar*; v. *tarāqī yā taqwīyat d., barhānā^b, madad d.*—Dūratar, aur dūr, adhik; ad. dūratar wā aur dūr; v. sahayatā k., āge k., upakār k.

[*wā upakār, sahayatā.*

FÜR'THER-ANQE, n. promotion, advancement—*Tarāqī, taqwīyat yā madad*—Vridhdhī

FÜR'THER-ER, n. a promoter, an advancer—*Tarāqī yā taqwīyat d. w., barhānē w^b*.—Upakāri upakārak wā sahayyakartā, pravardhak wā sañvardhanakāri.

FÜR'THEST, a. at the greatest distance—*Dūr-tarin, sab se dūr^b*—Dūratam, atyantadūr.

FÜR'THER-MŌRE, ad. moreover, besides—*Tis par bhī^b, 'alāwa yā sūwā-iske*—Is par bhī wā aur bhī, iske ūpar.

FÜR'TIVE, a. (L. *fur*) stolen—*Churāyā-huā yā chorī-kā^b*.

FÜ'RY, n. (L. *furo*) madness, rage, passion, frenzy, a raging woman—*Divānagi yā junūn, qahr yā qazab, taish yā josh-kharosh, saudā, jhagṛālā aur tund-mizāj 'aurat*—Bailāi unmād wā krodh, ugratā, śir wā vikshiptatā, kalahkārī aur prachand stri.

- FŪ'RI-OUS**, *a.* mad, raging, violent—*Dīwāna yā majnūn, qazab-nāk yā barham, tund yā shadīd*—Unmatta pāgal wā sirī, krudh kopākul krodhākul wā risalā, ugra wā uchchāṇḍ.
- FŪ'RI-OUS-LY**, *ad.* madly, violently—*Dīwānagī yā junūn se, tundī yā shiddat se*—Unmattatā kopākulatā wā sir se, ugratā wā mahaveg se.
- FŪ'RI-OUS-NESS**, *n.* madness, frenzy—*Dīwānagī, junūn yā josh-kharosh*—Unmattatā, ugratā kopākulatā uchchāṇḍatā wā unmād.
- FŪ'RUN-CLE**, *n.* an angry pustule, a boil—*(Chhālā yā phapholā^h, phorā^h).*
- FŪ'RY-LIKE**, *a.* raging, raging, violent—*Majnūn, qazab-nāk, tund*—Sirī, kopākul wā krodhākul, ugra wā uchchāṇḍ.
- FŪ'RZE**, *n.* (S. *firs*) a prickly shrub, whin—*Kaṇṭailā jhār^h, kaṇṭailā jaṅgī per^h.*
- FŪ'RZY**, *a.* overgrown with furze—*Kaṇṭailē jhār se bhārā huā^h.*
- FŪS-COUS**, *a.* (L. *fuscus*) brown, dark—*Bharā^h, kilā^h.*
- FŪSE**, *v.* (L. *fusus*) to melt, to liquefy—*Galānā yā galnā^h, pighlānā taghilānā pighlānā yā taghilānā^h.* [taghilne ke yogya.]
- FŪ-SI-BLE**, *a.* that may be melted—*Gudāzanda, galne-jog^h*—Galaniyā dravaniyā wā
- FŪ-SI-BIL'-TY**, *n.* quality of being fusible—*Gudāzandagī, gal jāne kī khāssiyat*—Galaniyā dravaniyātā wā taghil jāne kī yogyatā.
- FŪ-TLE**, *a.* capable of being melted, flowing—*Gudāzanda, rawān yā saiyāl*—Galaniyā wā dravaniyā, dravya wā bahtā.
- FŪ-TION**, *n.* the act of melting, fluidity—*Gudāz yā gudāzhtagī, saiyālī*—Pighlāw wā taghilāw, bahaw wā dravyatwa.
- FŪ-SEE'**, *n.* (L. *fusus*) the cone round which the chain of a watch is wound—*Gharī ke andar ek gār-dumā kāñṭā jismē zanjir lapetī jāti hai*—Gharī meṇ ek suī jismēṇ sikrī lapetī jāti hai.
- FŪ-SEE'**, *n.* (Fr.) a musket, a pipe for firing a bomb—*Bandūq, fulitā yā palitā*—Patharkalā wā kslundra āgneyanārī, āgneyachūrpavīśishtanālī. [patharkalā.]
- FŪ-SIL'**, *fu-zē'*, *n.* a musket, a firelock—*Bandūq, tupak*—Āgneyanārī, wā agnyastra.
- FŪ-SI-LEER'**, *n.* a soldier armed with a musket—*Bandūq-chī yā bandūq-band*—Patharkalā bāndhne w.
- FŪSS**, *n.* (S. *fus*) a bustle, a tumult—*Daur-dhūp yā dhūm-dhām^h, bhukheyā haurā*
- FŪST**, *n.* (Fr. *jāt*) the shaft of a column, a strong smell; *v.* to become mouldy—*Tana-i-sitiā yā sitūn, bad-bū yā bad-bo*; *v.* *bhukuriyānā^h, phaphūndiyānā^h*—Stann-bhadand stambh wā khaunbhi, durgandh wā kutsitagandh; *v.* basānā, bisāendhā h.
- FŪST'ED**, *a.* mouldy, having a bad smell—*Phaphūndiyāhā yā bhukuriyāhā^h, bisāendhā yā basātā huā^h.*
- FŪST'Y**, *a.* ill-smelling, mouldy—*Bisāendhā yā basātā^h, phaphūndiyāhā phaphūndiyāhā huā yā bhukuriyāhā^h.*
- FŪST'-NESS**, *n.* mouldiness, bad smell—*Phaphūndiyāhā^h, bisāendhā yā dur-gandh^h.*
- FŪST'IAN**, *n.* (Fr. *fustine*) a kind of cloth, an inflated style of writing, bombast; *a.* made of fustian, bombastic—*Ek qism kī kaprā, mubālaga, lāf-zamī*; *a. ek qism ke kapre kī banā huā, raṅgin yā mubālaga-āmez*—*Ek bhāntī kī motā kaprī, atisayokti, darpavākya wā garvitavāgyriti*; *a. ek bhāntī ke mote kapre kī banā huā atisayoktivyāsisht wā anarthak aur bare bare vākyon se bhārā hua.*
- FŪST'IAN-IST**, *n.* a writer of bombast—*Mubālaga-navis*—Atisayoktirachak.
- FŪSTIC**, *n.* (L. *fustis*) a kind of dye-wood—*Ek lakrī jis se pilā raṅg raṅgī jālā hai^h.*
- FŪSTI-GATE**, *v.* (L. *fustis*; to eudgel)—*Soñṭiyānā yā lāthiyānā^h, soñṭe mā:nā^h*. [ki mār.]
- FŪS-TI-GĀ-TION**, *n.* a beating with a cudgel—*Soñṭe-bāzī yā lāth-bāzī*—Soñṭe wā lāthī
- FŪ-TILE**, *a.* (L. *futilis*) trifling, worthless—*Sabuk yā nā-chiz, nā-kāra nā-bakār yā be-qadr*—Tuchchhā wā halkā, asūr wā nirarthak.
- FU-TIL'-TY**, *n.* triflingness, want of weight—*Khīṣṭat le-haqiqatī yā be-qadrī, subhī*—Tuchchhātā wā asrātī, halkāpan halkāī wā līghav.
- FŪ-TURE**, *a.* (L. *futurus*) that is to be or come hereafter; *n.* time to come—*Mustaqbil yā āyanda*; *n.* *istiqbāl yā nī āyanda-zamāna*—Bhāvi bhavishyat wā āgāmī; *n.* bhavishyatkal wā bhavishyat.
- FŪ-TU-R'ION**, *n.* the state of being future—*Istiqbālī*—Bhavishyattwa.
- FU-TŪ'RI-TY**, *n.* time or event to come—*Āyanda-zamāna yā āyanda-mājarā*—Bhavishyatkal wā bhavishyadghatanā.
- FŪZZ**, *v.* to fly out in small particles—*Zarra zarra ho-ke urnā*—Kap wā paramānu hokar ur jānā.
- FŪZZ-BALL**, *n.* a kind of fungus—*Ek bhānt kī kukur-mūtā yā kukraundhā^h.*
- FŪZZLE**, *v.* to make drunk—*Pilā-kar matwālā^h.*
- FŪY**, *int.* (S. *fian*) a word which expresses blame dislike or contempt—*Yah lafz mazammāt nafyat yā haqarat ke zāhir karne meṇ mustamāl hotā hai jaise fah yā ūh, chhī-chhā^h, lā-haul, tauha*—Yah šabd nindā aruchi wā ghrīpā ke prakāś karne meṇ bolā wā likhā jātā hai jaise dhikdhuk, thūthū, thurīthūr.

G.

- GĀB**, *v.* (S. *gabban*) to talk idly, to prate; *n.* loquacity—*Barbarānā^b, baknā yā bak-wād k^b*; *n.* *barbarāhat bakwās yā bakwād^b*.
- GĀB'BLE**, *v.* to talk without meaning, to utter inarticulate sounds; *n.* talk without meaning—*Baknā barbarānā yā bakwād k^b, gheñ-peñ k. yā aisi boli bolnā jo samajh meñ na āve^b*; *n.* *barbarāhat bakhak yā aṭhar^b*.
- GĀBAR-DĪNE**, *n.* (Sp. *gabardina*) a coarse frock, a mean dress—*Ek qism kā moṭā aṅgarkhā yā jānu, pēch libā*.—*Ek bhāūt kā moṭā aṅgarkhā, kutsit vastra*.
- GĀ'BEL**, *n.* (Fr. *gabelle*) a tax—*Muhsūl*—*Šulūk wā kar*. [dhyaksh.
- GĀ'BEL-LER**, *n.* a collector of taxes—*Muhsūl kā tahsil-dār*—*Kar baṭorne w. wā suikā*.
- GĀ'BJ-ON**, *n.* (Fr.) a basket filled with earth used in fortification—*Tukrā durā yā daurī jismēñ muṭī bhar-kar loy usko garhī meñ dhar dete haiñ aur larī meñ uskī ār meñ rahṭe haiñ^b*.
- GĀ'BLE** *n.* (Ger. *giebel*) the triangular end of a house—*Pākhā yā pakhwā^b*.
- GĀD**, *n.* (S.) a wedge, a stile or graver—*Pachchap^b, sū yā chhenī^b*.
- GĀD'PLY**, *n.* a fly that stings cattle—*Dāns^b*.
- GĀI**, *v.* (S. *gai*?) to ramble about—*Harza-phirā, harza-gardī k.*, *churkh-mārānā*.—*Dāwān-dol phirī rāṭ, rāṭ wā idhar udhar phirī*. [wān-dol phirantī.
- GĀ'D'ER**, *n.* one who goes about idly—*Harza-gard, kūcha gard, āwārā*—*Bāw-dandī, dā*.
- GĀ'D'ING**, *n.* a going about—*Harza-gardī kūcha-gardī yā āwārāgi*—*Dāwān-dol bhraman*.
- GĀ'D'ING-LY**, *ad.* in a gadding manner—*Harza-gardī yā āwārāgi se*—*Dāwān-dol bhraman se*.
- GĀ'ELIC**, *n.* (L. *Gallia*) a dialect of the Celtic language; *a.* pertaining to the Gaelic language—*Selt wā Kelt logon kī ek zabān*; *a.* *Gelik qu'ni Selt yā Kelt logon kī ek zabān ke mutāullig*—*Selt wā Kelt logon kī ek bhāshā wā boli*; *a.* *Gelik arthāt Selt wā Kelt logon kī ek bhāshā kā sambandhī wā vishayak*.
- GĀ'FFER**, *n.* (S. *gāfer*) an old rustic—*Ek bīṭhā guṇwrelā^b*.
- GĀ'FFLE**, *n.* (S. *gaff*) a lever to bend a cross-bow, an artificial spur for a cock—*Kamān jhūdār wā tipē ch dandā, harīṭke murg kō tirkā, kāṭā*—*Dhanush jhukāne ke nimittā ek dandī, lapāṅke kukkū kī kītrīm kīṭā*.
- GĀG**, *v.* (S. *cegi*) to stop the mouth; *n.* something to stop speech—*Muñh-band-k.*, *muñh-dhatthīnā yā muñh meñ dhatthā d^b*. *n.* *muñh band karne kā dhatthā dhatthā nā dattā*.
- GĀG'ER**, *n.* one who gags—*Muñh band k. w.*, *muñh meñ dhatthā d. w^b*.
- GĀ'GE**, *n.* (Fr.) a pledge, a pawn, a measure, a rule; *v.* to pledge, to measure—*Short, girau nā rān, māy^b, khott-kash*; *v.* *short k. yā girau rakhnā, māpnā^b*—*Pap wā hor, bandhak, nāp wā parimānāvadhī, mīpanayantra wā lakir khīnchne kā yantra*; *v.* *pan k. wā hor badhā wā bandhak dharmā, nāpnā*.
- GĀ'GGLE**, *v.* (D. *gagelen*) to make a noise like a goose—*Kān-kān yā ghon-ghon k^b*.
- GĀ'GLING**, *n.* a noise made by geese—*Kān-kān ghon-ghon yā bat-kā-bol*.
- GĀI'E-TY**. See under **GAY**.
- GĀIN** *v.* (Fr. *gagner*) to obtain, to win, to attain, to have advantage or profit, to advance; *n.* profit, advantage—*Hāsil k.*, *jitnā^b, tahsil k. yā paṇā k.*, *naṭ^b-uthānā yā qālib h. yā pesh-raft-lejānā, mazīk yā pesh jānū*; *n.* *naṭ^b yā hāsi^b, fāṭā yā sūd*—*Kamīnā, pānā wā parājay karke lenā arjau wā upārjan k.*, *lābh uthānā, āge barhnā wā uikat jānū*; *n.* *lābh, phal wā arth*. [māu, arjanahar, arjak, upārjak, prāpak, labdhā.
- GĀIN'ER**, *n.* one who gains—*Bahra-yāb, mustafā, bahra-war nā f-yāb*—*Ka*.
- GĀIN'FUL**, *a.* advantageous, lucrative—*Sūd-mand yā muṭīd, fāida-baksh gunjāishī yā pur-naṭ*—*Phalad wā arthajanak, libhajanak*. [lābh se.
- GĀIN'FULLY**, *ad.* profitably, advantageously—*Bā-fāida, muṭīlīnā*—*Phal wā arth se*.
- GĀIN'FUL-NESS**, *n.* profit, advantage—*Fāida yā sūd, naṭ^b yā hāsil*—*Arth wā phal, lābh*.
- GĀIN'LESS**, *a.* unprofitable, of no advantage—*Be-fāida, be-gunjāish be-sūd yā lā-hisil*—*Nishphal, nirarthak*. [anupayog.
- GĀIN'LESS-NESS**, *n.* unprofitableness—*Lāhāsīlī yā nā-bukārī*—*Nishphalatā vyarthatā wā*.
- GĀIN'LY**, *ad.* handily, readily, dexterously—*Kāri-yarī se, chustī se, chālākī se*—*Dakha-tāpūrvak, phurtī se, nipunatī wā chātūrī se*.
- GĀIN'SĀY**, *v.* (*agaṇṇat, say*) to contradict, to oppose, to dispute, to deny—*Radd-o-badal k.*, *mubāhaza k.*, *hujjat yā buks k.*, *inkār k.*—*Viparīt-kahnā bāt-duhrānā wā bāt-kāṭ-d. vād k.*, *vitandā wā vādānūvād k.*, *nakārna nahīñ k. wā naṭnā*.
- GĀIN'SĀY-ER**, *n.* one who contradicts—*Radd-badal k. w.*, *bar-khilāf kahne w. yā bar'aks kahne w.*—*Viparītavādī, vādī, virodhī, viparīt-kahne w.*, *bāt-duhrāne w.*, *bāt-kāṭne jhūṭhlāne w.* [wā viparītavād.
- GĀIN'SĀY-ING**, *n.* opposition—*Radd-badal taḥkāluf mu'ārāza yā ta'arruz*—*Virodh vād*.
- GĀI'RISH**. See **GARISH**.
- GĀIT**, *n.* (D. *gat*) a way, march, the manner and air of walking—*Rāh, safar yā kūch, raftar yā rawish*—*Mārg wā path, gati wā gaman, chāl chalan wā sarañ*.

GAI'ED, *a.* having a particular gait—*Khās rawish-dār, khās-raftār-dār*—*Viśesh chāl w., viśesh chalen kā.*

GAI'TER, *n.* (Fr. *gaitre*) a covering of cloth for the leg; *v.* to dress with gaiters—*Tāng ke liye sūtī moza*; *v. tāng meñ sūtī moza pahinānā*—*Tāng ke liye kapre kā moja*; *v. tāng meñ kapre kā moja pahinānā.*

GALA, *n.* (Sp.) show, festivity—*Shān-o-shaukat yā namūd, parab*^b—*Bhārak tarāk-bhārak wā dikhaw, utsava utsavadin wā parv.*

GAL-AGE'. See GALOCHE.

GAL'AX-Y, *n.* (Gr. *gala*) the milky way, a splendid assemblage—*Kahkashān, raunaq-dār jamū'at*—*Mandākini ākāsagarīgā swargāngā wā nāgavithī, śobhanavastumandāl wā suprabhavasutasmūh.*

GAL'BA-NUM, *n.* (L.) a resinous gum—*Birijā birzad yā qinna*—*Sugandhī goñd.*

GALE, *n.* (Ir. *gab*) a strong wind—*Tund bād*—*Karī bayār.* [Loṭpoṭ diye hue.

GAL'E-A-TEI, *a.* (L. *galea*) covered as with a helmet—*Khod-posh yā miqfar-posh*—

GAL'EN-ISM, *n.* the doctrine of Galen—*Jālinūs kā mat yā panth*^b.

GAL'EN'IC, GAL'EN'-CAL, *a.* relating to Galen or his method of treating diseases—*Jālinūs ke mut'adliq yā Jālinūs ki tabābat se mansūb*—*Jālinūs sambandhī wā Jālinūs ki chikitsā kā vishayak.* [anushaṅgi wā bhakt.

GAL'EN-IST, *n.* a follower of Galen—*Jālinūs kā pai-rau, Jālinūs-panthī*^b—*Jālinūs kā GALL, n.* (S. *gallu*) the bile, anything very bitter, bitterness of mind, rancour, anger—*Safra, nihāyat karūi yā talakh shu, khafagi tursh-mizāji yā mizāj ki talakh, bug: yā kina-mari, gussa yā gazab*—*Pit, atyant karūā padārth, krodh wā swabdhā wā karūpan, dwesh wā droh, kop wā ris.*

GAL'LESS, *a.* without gall or bitterness—*Bagair turshi yā bagair talakhī*—*Binā karūāī kā. GALL'y, a.* like gall, bitter as gall—*Safre ke mānind, safre ke mānind talakh yā karūā*—*Pit sarikhā, pit sarikhā karūā.* [dhi, dweshi wā drohi.

GAI'SOME, *a.* angry, malignant—*Khafa gussa-war yā gazab-nāk, bhy: yā kina-war*—*Kro-GALL, v.* (Fr. *galer*) to fret the skin by rubbing, to tease, to vex; *n.* a slight hurt—*Ruqar-ruqar chhīl-dānā yā ghis-kar chumrā chhīnā^b, chhepnā^b, satānā yā khijhānā^b*; *n. halkī-chot yā ruqar se chamre par halkā ghāw^b.*

GALL, *n.* (L. *gallu*) an excrescence on the oak tree—*Mājū jhal*^b.

GAL'LANT, *a.* (Fr. *galant*) gay, splendid, brave, high-spirited, noble, courtly—*Khush-tab', mukullif raunaq-dār yā tāb-dār, diler, juwān-mard yā jān-bāz, sharif, sāhib-i-ādāb yā sāhib-i-akhlāq*—*Rasik, bhārakilā wā rangilā, sūr wā vir, māhātunik wā jigar, kulin, sabhya wā suśil.*

GAL'LANT', *a.* polite and attentive to ladies; *n.* a gay, sprightly man, a wooer; *v.* to pay attention to ladies—*Bihiyō ki taraf nuaddab aur mukhātib*; *n. khush-tab' aur chālāk shukhs, 'ishq-bāz yā 'ashiq-tan*; *v. 'ishq-bāzi k.*—*Stryupāsūnāl wā strypupachā-rūāl*; *n. rasik wā rasiyā jān, strypupachā kāmuk wā mīyāk*; *v. strypupāsānā k.*

GAL'LANT-LY, *ad.* bravely, nobly, splendidly—*Juwān-mardi se yā dilerāna, sharifāna yā najībāna, raunaq se*—*Sūratī wā viratā se, māhātunya wā māhāpratāp se, māhātē se.* [dhi nipunatā wā parishkāf.

GAL'LANT-NESS, *n.* elegance, accomplishment—*Khūbī, kumūd*—*Sobhā wā lāvanya, sid-GAL'LANT-RY, n.* show, bravery, nobleness polite attention to women, lewdness—*Shān-o-shaukat yā numūsh, dilerī yā juwān-mardi, fāyūzi yā sharāfat, 'ishq-bāzi mastī yā shahwat*—*Tarāk bhārak wā dikhaw, viratā wā sūratī, udīratā wā māhātunya, strypupāsānā wā strypupachār, kāmāsukti wā lampatātā.*

GAL'LER-Y, *n.* (Fr. *galerie*) a passage leading to several apartments, a balcony round a building, a long room—*Ek rāh jo kūtī kamārōn ko jūtī hai, bālā-khūnā yā barāma-da, ek lambā kamārā*—*Ek mārg jo kāfī kōṭhriyōn ko jūtī hai, ghar ke chahūn or kā chhajjā, ek lambī kōṭhri.*

GAL'LEY, *n.* (L. *galea*) a vessel navigated with sails and oars, a place of toil and misery—*Ek qism kā jahāz jo pāl se chaltā hai aur kheyā bhī jūtā hai, mihnat aur taklīf ki jagah*—*Ek bhūt ki bari naukū jo pāl aur dāñr se chaltī hai, parisram aur kles kā sthān.*

GAL'E-AS, *n.* a heavy low-built vessel—*Ek jahāz jo bhāri hotā hai par nichā banā rakhtā*—*GAL'LE-ON, n.* a large Spanish ship—*Spen kā bārā jahāz.* [hai.

GAL'LI-OT, *n.* a small galley—*Ek chhotā jahāz jo pāl aur dāñr se chaltā hai.*

GAL'LEY-POIST, *n.* a barge of state—*Shān-o-shaukat kā bajrā*—*Tarāk-bhārak ki nāw.*

GAL'LEY-LAYE, *n.* a person condemned to row in the galleys—*Ek quidi jisko aise jahāz par khene ke liye hukm hotā hai jo pāl aur dāñr se chaltā hai*—*Ek bāndhuā jisko aisi naukā meñ khene ke nimitta dījnā hotī hai jo pāl aur dāñr se chaltī hai.*

GALL'LARD, *a.* (Fr. *gaillard*) brisk, gay, lively; *n.* a gay man, a sprightly dance—*Chust-o-chālāk, khush-tab', zinda-dil*; *n. khush-tab' yā bāg-bāg admī, ek qism kā tez nāch*—*Phurtilā wā chatak, rangilā rasik wā albelā, hrisht wā praphulla*; *n. rasiyā wā rangilā jān, chatakwaī kā ek nāch.* [rasrang.

GAL'LIARD-ISE, *n.* merriment, gaiety—*Bashāshat, khurramī*—*Chahalpahal wā chuhāl,*

GAL'LARD-NESS, *n.* gaiety, cheerfulness—*Shādmāni, bashāshat yā khurramī*—Vilās wā utav, āhlād praphullatā chuhāl chahālpahāl wā ānaud.

GALL'IC, **GALL'ICAN**, *a.* (L. *Gallia*) French—*Frāns mulk kā, Farāsī*—Frānsdeśa-sambandhī, Frānsdeśī.

GALL'ICISM, *n.* a French idiom—*Farāsī zabān kā mukāwara*—Frānsdeśī vāgrīti wā **GALL'ICAS'KINS**, *n. pl.* (L. *caliga, Vasconum*) large open hose—*Baye moze yā jur-rāb, barī jānghiyā*—*Ūni wā sūtī pādatrip, bhārī jānghiyā*.

GALL'LI-MĀT'IA, *n.* (Fr. *galimatias*) nonsense, talk without meaning—*Wāhiyāt, behū-da guftū*—Nirarthakavākya, anarthakabhāshap wā vrithakathā.

GALL'LI-MĀU'FRY, *n.* (Fr. *galimafrée*) a hotch-potch, a hash, a medley—*Rānch-mel^h, gurguj yā ghūmel^h, khichrī^h*.

GALL'LI-NĀ'CEOUS, *a.* (L. *gallus*) denoting birds of the pheasant kind—*Paluc murg yā talavur ki qism ki chiriyān zūhir k. w.*—Paluc kukkut ki jāti ki chiriyōn kā vāchak, grihyakukutavāchak. [*bartan*—Ek bhūnt ki chūni bāsan.

GALL'LI PŌT, *n.* (clay, pot) a small earthen pot painted and glazed—*Ek qism kā chūni*

GALL'LION, *n.* (L. *lugena* ?) a liquid measure of four quarts—*Luqī chiz kā ek paimāna jo takhminan tū ser aur das chhatānk hotā hai*—Dravadravya arthāt paṇi sarikhi vastuon kī ek māp jo atkal se tin ser das chhatānk hogā.

GALL'LŌON, *n.* (Fr. *galon*) a kind of close lace—*Kolāhātūn^h, goṭā^h*.

GALL'LOP, *v.* (Fr. *galop*) to move forward by leaps, to move very fast; *n.* the swiftest motion of a horse—*Sarpūt jānū^h, darpū^h*; *n.* *bagchhāt darp^h, ghore ki bari darp^h*.

GALL'LOP-ER, *n.* one that gallops—*Sarpūt jānū^h, darpū^h*.

GALL'LO-WAY, *n.* a horse of small size originally from Galloway in Scotland—*Chhoṭe qudd kā ghōṛā*—Chhoṭe dīl kī ghōṛī.

GALL'LOW-GLASS, *n.* an ancient Irish foot-soldier—*Qulūn camāne meū mulk-i-Āyar-lan kī pūṭā*—Prachīn kāl meū Āyarlān dōs kā palātīkayādhī.

GALL'LOWS, *n.* (S. *galga*) a beam on which malefactors are hanged—*Phānsī kā kham-bhā^h, phānsī kā lokyā^h, gal yā sūlī^h*. [mukt wā baclā hū.

GALL'LOWS-TREE, *a.* exempt from being hanged—*Phānsī se barī qā āsād*—Phānsī se

GALL'LOWS-TREE, *n.* the tree of execution—*Phānsī denc kī darokht*—Phānsī denc kī per.

GAL'LO'HE, gal'losh, *n.* (Fr.) a shoe worn over another shoe—*Jūtā jo diṛe jūtē ke āpar pahīna jūtā hai*. [*i-kahrubā*—Ek bhūnt kī tripanamāṣakti wā bijli.

GAL'VA-NISM, *n.* (It. *galvani*) a species of electricity—*Ek qism kī bijli yā quwat-*

GAL'VANIC, *a.* pertaining to galvanism—*Ek qism kī bijli yā quwat-i-kahrubā ke mu-tāliq*—Ek bhūnt kī tripanamāṣakti wā bijli kī sambandhī.

GAL'VAN-IZE, *v.* to affect by galvanism—*Ek qism kī bijli yā quwat-i-kahrubā se muas-*

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GĀM'MER, *n.* (S. *gemedar*) an old woman - *Burhiyā^h*.

GĀM'MON, *n.* (It. *gambo*) the thigh or buttock of a hog salted and dried - *Sūar ki namak-ālāla khushk rān* - *Sūkar* wā sūar ká lavapayukt aur sushk jānglā wā putthā.

GĀM'MON. See **BAOGAMMON**.

GĀM'UT, *n.* (Gr. *gammā*) the scale of musical notes - *Sarigam^h, sur^h*.

GĀN'CH, *v.* (It. *gancio*) to drop upon hooks - *Kāntōn par dāl-d. girā-d. yā chhō-d^h*.

GĀN'DER, *n.* (S. *gundra*) the male of the goose - *Batā, hāns^h, rājahāns^h*.

GĀNG, *n.* (S.) a troop, a company, a band - *Tolī yā dāl^h, jāthā^h, jhūmī yā jūth^h*.

GĀNG'WĀY, *n.* a passage, a thoroughfare - *Rāh, guzar-gāh* - Path wā mārg, bāt wā dharrā.

GĀNG'WEEK, *n.* rogation week - *Rōze aur namāz ká hafta* - Vrat aur bhajan ká saptāh.

GĀN'GLI-ON, *n.* (Gr.) a tumor in the tendinous parts - *Nasili jagah ká phorā yā gumrā* - *Sirā nāpī wā patthē par ká phorā wā gumrā*.

GĀN'GRENE, *n.* (Gr. *gungraina*) a mortification; *v.* to become mortified - *Sarān yā sarāw^h*; *v. sarānā yā sar-jōnā^h*.

GĀN'GRE-NATE, *v.* to produce a gangrene - *Sarānā^h*.

GĀN'GRE-NOUS, *a.* mortified, putrefied - *Sarā^h, pachā yā galā^h*.

GĀN'T'LET. **GĀN'T'LOPE**, *n.* (D. *gant, loopen*) a military punishment in which the criminal running between the ranks receives a lash from each man - *Ek jāngī sazā jismēn tagīr-wār dō sāfōn kē darmiyān se dāwāyā jātā hai aur dāwne kē waqt dōnō sāfōn ká har shāhs usko ek ek korī mārta hai* - Yuddhasambandhī dand jismēn aparādhi dō manushyasāreniyōn kō bich se dāwīyī jātā hai aur dāwne kō samay un donōn sārēyōn ká pratyak jan nsko ek ek korī mārta hai.

GĀN'ZA, *n.* (Sp.) a kind of wild goose - *Jangli lat* - Banailā hāns.

GĀOL, *n.* (Fr. *geole*) a prison, a place of confinement; *v.* to imprison - *Quil-khāna, bandī-khāna yā cindin*; *v. quīl k* - *Kāragār, bandhānagār* wā bandhūn ká ghar; *v. kāragār* men dīnā wā bāndhnā.

GĀOL'ER, *n.* a keeper of a prison - *Quil kī inc ká dāroga, bandī-khāne yā cindān ká nigūh-bān* - *Kāragārādhyakshī, bāndhūn kē ghar ká rakhwāl wā rukshak*.

GĀOL-DE-LIV'ER-Y, *n.* the judicial process which clears gaols by trying the prisoners - *Qaidiyōn kē jurm kī tahqīqāt yā tajrīz kar-kē quīl-khāne kē sāf kārne ká fārmān yā hukm-nāma* - *Bāndhūn kō āpārādhi ká vicār karke kāragār kē suddhī kārne ká rājā-jnāpatra*.

GĀPE, gāp, *v.* (S. *geapan*) to open the mouth wide, to yawn, to open, to crave - *Muñh pasārānā bagārānā phailānā yā bānānā^h, jamhānā yā jamhāi-lenā^h, taraknā phatnā yā khat-pāpnā, māngnā^h*. [*sirākḥ* - Phātān wā darār, sandhī wā randhra, chhed wā bil.

GĀP, *n.* an opening, a breach, a hole - *Shigāf shikāf yā chāk, shayq darz yā rakhna*.

GĀP'ER, *n.* one who gapes - *Muñh pasārne-w. yā phailāne-w^h, karcāne w^h, jamhāne w. yā jamhāi lenē w^h, māngne w^h*.

GĀP'ROOTHER, *a.* wide between the teeth - *Dāntōn kē bich mēn chaurā^h*.

GĀRB, *n.* (Fr. *garbe*) dress, clothes, habit, fashion of dress, exterior appearance - *Lībās, poshāk, bhes^h, bānā^h, bīhārī sūrat* - *Vāstra, kapre, ves wā vesh, puhirīwā, bāhārī rūp wā ākār*. [*uchchhiṣṭ wā jūthān, mal sithi wā thālī par jo anna chhūt jātā hai*.

GĀRBAGE, *n.* bowels, offal, refuse - *Āntariyān^h, fuzla, pas-khurdā yā ākhor* - *Āntōn*.

GĀR'BLE, *v.* (L. *cribello*) to sift, to pick out what may suit a purpose - *Chhānnā chānā yā pachhōpnā^h, chunnā chun-lenā bāchhnā yā burānā^h*.

GĀR'BLEE, *n.* one who garbles - *Chhānne w. chālnē w. yā pachhōrne w^h, bāchhne w. chunne-w. yā burāne w^h*.

GĀR'DEN, gār'dn, *n.* (Ger. *garten*) a piece of ground inclosed for the cultivation of herbs flowers and fruits; *v.* to cultivate a garden, to lay out a garden - *Bāg bāg-cha yā bāgich, shikhsār, chamanzār*; *v. bāg banānā, bāgicha tūgār k* - *Udyān wā vātika, phulwārī, phulwāī, bārī, bārī*; *v. udyān banānā, vātika lagānā wā vātika kō sewanā*. [*koerī, udyānarakshak, vātikasewak*.

GĀR'DEN-ER, *n.* one who cultivates a garden - *Bāg-bān, chānan-band, māli^h* - *Kāchhī, GĀR'DEN-ING*, *n.* the cultivation of a garden - *Bāg-bānī, māli-gārī, chānan-kārī* - *Udyān-nakarap, vātikasevan, phulphalārī utpanna kārne kē karm*. [*mittī*.

GĀR'DEN-MOULD, *n.* mould fit for a garden - *Bāg kē lāq mittī* - *Udyān wā vātika kē yogya*.

GĀR'DEN-PLOT, *n.* a plot laid out in a garden - *Zamīn kā pārchā jismēn per lagāe jāte hain* - *Bhūmibhāg jismēn per lagāe jāte hain*.

GĀR'GAR-IZE, *v.* (Gr. *gargarizo*) to wash the mouth with medicated liquor - *Raqiq dawā se muñh kē andar sāf k* - *Kullī k. arthāt drav aushadh se muñh kō bhītar dhonā*.

GĀR'GA-RISH, *n.* a wash for the mouth - *Muñh kē andar sāf kārne kē liye raqīq dawā - Mukhamārjanajal, muñh kē bhītar dhone kē nimitta drav aushadh*.

GĀR'GET, *n.* (L. *gurgus*) a distemper in cattle - *Ek mūrā jo dawāb yā mawāshī kō hotā hai* - *Ek rog jo pasuon kō hotā hai*.

GĀR'GLE, *v.* (Ger. *gurgel*) to wash the throat; *n.* a liquor for washing the throat—*Gargara k.*, *halq sāf k.*; *n.* *halq sāf karne ke liye ek raqīq shai*—*Kulikulān kullī-k.* wā muhih ke bhitar nareṭī dhonā; *n.* *kullī karne arthāt muhih ke bhitar nareṭī dhone ke nimitta jālūdi*.

GĀR'ISH, *a.* (S. *gearwian*) gaudy, showy—*Muzaiyāh muzaiyan mukallaf yā sarqī, ramnaq-dār namūdār yā nūnāishī*—*Bhar'kilā wā chaṭ'kilā, bhar'angi raṅgīlā dāmbhik ādambari wā sōbhāmātrasevī*.

GĀR'ISH-LY, *ad.* gaudily, splendidly—*Bhar'ak se^h, chaṭ'ak yā tarāvā se^h*.

GĀR'ISH-NESS, *n.* gaudiness, showy finery—*Bhar'ak^h. tar'ak tarāvā yā chaṭ'ak^h*.

GĀR'LAND, *n.* (Fr. *guirlande*) a wreath of branches or flowers; *v.* to deck with a garland—*Mālā gajarā yā hār^h*; *v.* *mālā gajarā yā hār pahirā-kar sajānā^h*.

GĀR'LIC, *n.* (S. *garleac*) a plant—*Lahsun^h, lalsun^h*.

GĀR'LIC-EAT-ER, *n.* a mean fellow—*Kamīnā yā rarīlā shakhs*—*Adham wā nich jan*.

GĀR'MENT, *n.* (Fr. *garvir*) a covering for the body, clothes, dress—*Poshish posh yā jānu, poshāk, libās*—*Paridhān wā ūchehḥādān, vāstra, kapre*.

GĀR'NER, *n.* (L. *granum*) a place where grain is stored; *v.* to store as in a garner—*Ambār-khānā yā gulla-khānā*; *v.* *ambār-khānā meṁ bharnā*—*Bhar'yār dhānyāgār yā bhāndāgār*; *v.* *bhar'yār dhānyāgār wā bhāndāgār meṁ bharnā*.

GĀR'NET, *n.* (L. *granum*) a mineral or gem of a red colour—*Nāqāt*—*Raktamanī*.

GĀR'NISH, *v.* (Fr. *garvir*) to adorn, to embellish; *n.* ornament, embellishment—*Arāstī k.*, *yā zināt k.*, *zabāish k.*, *yā zeb d.*; *n.* *arāish yā zabāish, zināt*—*Sōbhit k.* wā sajānā, alāukrit k. wā saḥwārnā; *n.* *sōbhi wā alāukār, sajāwat wā bhūshan*.

GĀR'NISH-MENT, *n.* ornament, embellishment—*Zabāish, zināt yā arāish*—*Sōbhit wā sajāwat, alāukār wā bhūshan*. [sāj wā grīhasāmāgrī, sōbhit alāukār wā sajāwat.

GĀR'NI-TURE, *n.* furniture, ornament—*Ashāb yā harāzīmā, zabāish yā zināt*—*Ghar kā*

GĀT'OUS, *a.* (L. *garum*) resembling pickle made of fish—*Maḥkhi kē arḥār sā^h*.

GĀR'RET, *n.* (Fr. *guérite*) a room on the floor immediately under the roof—*Ūpar ki kothri^h, kothā^h*. [kothē w.

GĀR'RET-ED, *a.* protected by turrets—*Mīnār-dār, burj-dār*—*Koṭhō se surakshit*.

GĀR'RET-ER, *n.* an inhabitant of a garret—*Ūpar ki kothri kā rahne wā^h, kothē kā rahne wā^h*.

GĀR'RISON, *n.* (Fr. *garrison*) soldiers for the defence of a town or fort, a fortified place; *n.* to place soldiers in garrison, to secure by fortress—*Qal'a kī fauj ahl-i-qal'a yā kisi shahr yā qal'a kī hifāzāt ke liye sipāhī, qal'e*; *v.* *qal'a meṁ sipāhī muqarrar k.*, *yā bharnā, qal'a se muhāfazāt k.*, *yā qal'a-bandī se hifāzāt k.*—*Durgasthasainyā durgasthasainyā durgarakshak wā nagarakshak, durg garh wā koṭ*; *v.* *durg wā garh meṁ sentī niyukt k.*, *koṭ se rakshī k.* wā durg se surakshit k.

GĀR'RON, *n.* (Ir.) a small horse—*Ek chhotā ghorā^h*.

GĀR'RU-LOUS, *a.* (L. *garrio*) talkative—*Barbari'yā^h, gappī^h*. [haknās^h.

GĀR'RUL-ITY, *n.* talkativeness, loquacity—*Bak'ukāhat yā barbarāhat^h, bakvād yā*

GĀR'TER, *n.* (G. *garter*) a string or ribbon to hold up the stocking, the badge of an order of knighthood; *v.* to bind with a garter, to invest with the garter—*Mozaband, bahādūri ke ek darje kī nishāni yā 'alimat*; *v.* *moza-band se bahāndhnā, bahādūri ke ek darje kī 'alāmāt bahāndhnā*—*Paṭṭī wā dori, kulīnapadachihān*; *v.* *paṭṭī se bahāndhnā wā kasnā, kulīnapadachihān d.*

GĀS, *n.* (S. *gast*) an aeriform fluid—*Qair-ma'mul harā*—*Asādhāranavāyūn*. [vāyurūp.

GĀS'E-OUS, *a.* having the form of gas—*Qair-ma'mul harā kī shaktī kā*—*Asādhāranā-*

GĀ-SOM'E-TER, *n.* an instrument to measure gas, a reservoir of gas—*Qair-ma'mul harā-paimā yā nī ek anzār jis se qair-ma'mul harā mēpī jāti hai, qair-ma'mul harā kā hanz*—*Asādhāranavāyūmīpanayantra, asādhāranavāyūnkuṇḍ*.

GĀS'CON, *n.* a native of Gascony—*Mulk-i-Gāskānī kā mutawattin*—*(Gāskānī kī deśiyan)*

GĀS'CON-ADB, *n.* a hoast; *v.* to hoast—*Shekhi yā lāf-guzāf*; *v.* *shekhi k.*, *yā lāf-guzāf mārnnā*—*Ahaūkārōkti ātmā-lighā wā galphaṭ'ki*; *v.* *ahaūkārōkti k.*, *atmaslaghā k.*, *banaknā*.

GĀSH, *v.* (Fr. *hacher* ?) to cut deep; *n.* a deep cut, a gaping wound—*Gahrī ghāw k^h, bhārī kāt kātnā^h*; *n.* *barā ghūr^h, zaḥm-i-kārī*—*n.* *Gambhir ghūr, gabirā ghāw*.

GĀS'E-UL, *a.* full of gashe, hideous—*Pur-zakhm-i-kārī yā nī zaḥm-i-kārī se bhārā huā, muhih huṇḍ-nāk yā huḥut-nāk*—*Gambhirakshatamay, bhāyanāk wā bhayānkar*.

GĀS'KINS. See GALLIGASKINS.

GĀSP, *v.* (Dan. *gisper*) to open the mouth to catch breath; *n.* a catch for breath—*Dam lenē ke liye muhih kholnā*; *n.* *dam*—*Sūs lenē ke nimitta muhih bagārnā bāw-nā pasīrnā wā kholnā*; *n.* *sūs wā āwās*.

GĀS'TRIC, *a.* (Gr. *gaster*) belonging to the belly or stomach—*Shikam ke muta'alliq*—*Udariyā andarīk wā peṭasambandhī*.

GĀS'TRIL'O-QUIST, *n.* one who speaks as if his voice came from another person or place—*Wuh shakhs jo is taur se bolā hai ki goyā uski āwās qair-shakhs yā dūri jagah*

se áti ho—Wah jan jo is riti se boltá hai ki mánoñ uská bol dúre jan wá dúre
sthán se áti ho. [janvidyá.]

GAS-TRÓN'O-MY, *n.* the science of good eating—*Khush-khurák ká 'ilm*—Uttamabho-
GÁT, *p. t. of get*—*Get ká mázi-mullaq*—*Get ká sámányabhút*.

GÁTE, *n.* (S. *gate*) the door of a city or large building, a frame which opens and
closes the passage into an inclosure, an opening, a way—*Kisi shahr yá bare makán*
ká bará durwáza, latár^h, dar, ráh—*Kisi nagar wá bare ghar ká phátaq, tatti, dwár,*
path márg wá bit.

GÁTER, *a.* having gates—*Phátaq-dár, darwáza-dár*—*Phátaq w.*, phatakoñ se yukt.

GÁTEWÁY, *n.* the way through a gate—*Phátaq men se ho-kar ráh*—*Phátaq men se ho-*
kar path wá bát.

GÁTH'ER, *v.* (S. *gaderian*) to collect, to assemble, to pick up, to pluck, to pucker,
to deduce, to increase, to generate matter; *n.* a pucker, cloth drawn together—
Faráhum k. yá h., jam' *k. yá h., chumá yá chum-lená^h, torná^h, shikan dálná,*
matija níkalná, sijada k. yá ragairá paidá k.; n. shikan, jhol^h—*Ékatthá k. wá*
sañchay k., baturná wá baturná, bichh-lená bichh-lená wá baráy-lená, khasotni wá
choituná, chumát k. wá jhol dálná, nigaman níkalná, barhná, páb ádi utpanna k.; n.
chumát, kaprá jo sikur jálá hai wá samut jítá hai.

GÁTH'ER-Á-BLE, *a.* that may be gathered—*Faráhum hone yá faráhum kiye jáne ke láiq*
—*Baturne wá batore jáne ke yogya.* [baturne *w.*, sañchayi, sañgrahitá, sañgráhak.

GÁTH'ER-ER, *n.* one who gathers—*Jam', jam'* *k. w., faráhum k. w.*—*Batoru wá*
GÁTH'ER-ING, n. an assembly, a collection—*Jamát yá majlis, jam' yá talasí*—*Samúh*
sanágam wá sabhá, batór.

GÁUD, *n.* (L. *gaudeo*) a pleasing trifle, a toy, a bauble; *v.* to exult, to rejoice—*Khi-*
laná yá kheluná^h; v. khush h., bág-bág h.—*v. Ánand k. wá Ánandit-h., hulasma.*

GÁUD'ER-Y, *n.* finery, ornaments—*Áráish yá zeb-o-zinat, zewarát*—*Sajáwat wá sañwár-*
singár, bhúshap wá alákár. [Chatkilá, bharkilá wá rangilá.

GÁUD'ER, *a.* showy, ostentatiously fine—*Mukallaf mutaqib yá numúdr, zarqí-bargí*—

GÁUD'LY, *ad.* showily, finely—*Numáish se, áráish yá zebáish se*—*Bharyak chatak wá*
dekháw se, banáw wá sajáwat se. [dekhiw, tapáwi banáw wá sajáwat.

GÁUD'NESS, *n.* showiness, finery—*Numáish, áráish yá zinat*—*Chatak bharyak wá*

GÁUGE, *v.* (Fr. *jauge*) to measure capacity or power; *n.* a measure, a standard—
Samái ko mápná^h; n. máp^h, náp^h.

GÁUD'ER, *n.* one who measures vessels—*Pipe yá aur baytanon ki samái mápné w^h.*

GÁUL'ISH, *a.* relating to Gaul or France—*Gál ya'ni Fráns ke mulk ke muta'alliq,*
Paráisi—*Gál wá Fráns des sambandhi.*

GÁUNCH. See GANCH.

GÁUNT, *a.* (S. *gemian*?) thin, lean—*Patlá^h, dublá yá dūngar^h.*

GÁUNT'LET, *n.* (Fr. *gant*) an iron glove—*Áhami dustána*—*Lohe ká hastatríp, loha-*
nirmitalastatríp. [Kapardhul.

GÁUZE, *n.* (Fr. *gaze*) a kind of thin transparent silk—*Niháyat bárik reshmi kaprá*—

GÁVE, *p. t. of give*—*Give ká mázi-mullaq*—*Give ká sámányabhút.*

GÁVEL-KIND, *n.* (S. *gifan, eall, cyn*) a tenure by which lands descend from a
father to all his sons in equal portions—*Qabza ki ek sírat jis se báp ká zamín uske*
larkon men barábar munqasim ho jātí hai—*Bhūmíswatwa ká ek prakár jis se báp ki*
bhūmí uske beton men samánarup se bañt jātí hai.

GÁVOT, *n.* (Fr. *gavotte*) a kind of dance—*Ék Nách^h.*

GÁWK, *n.* (S. *gac*) a cuckoo, a fool—*Koyal yá koel^h, gáwli bhakrá yá bhuch^h.*

GÁWK', *a.* awkward, ungainly, clownish—*Anápi^h, phúhar yá phúhar^h, gáwli yá*
ujad^h.

GÁY, *a.* (Fr. *gai*) airy, cheerful, merry, fine, showy, specious; *n.* an ornament—
Bashhásh yá khurram, shád-mán, bág-bág yá khush-tab^h, nufis, zarqí-bargí, rumnagi
yá áráish, numáish yá záhir-numá; n. zewar yá zinat—*Ánandí wá pulakit, prap-*
hullachit, brishatriday hulási ullásit vilási wá rasik, uttam, chatkilá wá bharkilá,
dekhná; n. gahná bhúshap wá alákár. [banáw sajáwat bharyak yá tapáwá^h.

GÁY'RY, GÁY'TY, *n.* cheerfulness, finery—*Chohal chuhul chuhul yá chahal-pahul^h,*

GÁY'LY, GÁY'LY, *ad.* merrily, cheerfully, finely—*Khurramí se, shád-máni yá bash-*
sháshí se, áráish yá bharyak se—*Hulás wá ullás se, harsh ánand wá vilás se, banáw*
chatakmaták wá tapáwe se. [yá sajáwat^h.

GÁY'NESS, *n.* cheerfulness, finery—*Chohal chuhul yá chuhul^h, tapáwá bharyak banáw*

GÁY'SOME, *a.* full of gaiety—*Bashhásh, shád-mán, khush-tab^h*—*Praphullachit pulakit*
wá rasiyá.

GÁZE, *v.* (S. *gasean*) to look intently and earnestly; *n.* intent regard, a fixed look—
Ghurná^h, ghurná^h, fak-bárdhná^h, fak-lagáná^h, ánk-h-lagáná^h, dekh-rahná^h; n.
tak^h, taktaki^h.

GÁZE'RÚL, *a.* looking intently—*Taktaki lagá-kar dekhne w^h.*

GAZ'ER, *n.* one who gazes—*Taktaki lagāne w^h.*

GAZE'HOÜND, *n.* a hound which pursues by the eye and not by the scent—*Ek shikāri kutā jo dekhkar na ki sūnghkar un jantuon kā pichhā kartā hai jinkā wah ākhet kartā hai.*

GAZ'ING-STÖCK, *n.* a person or object gazed at—*Jis shakhs yā shai par taktaki lagti hai, nazar-gāh, angusht-numā*—Wah jan wā vastū jis par taktaki bandhiti hai. [biran.]

GA-ZĒL', *n.* (Fr. gazelle) an Arabian deer—*'Arab kā hiran*—Arab deś kā haran wā

GA-ZĒTTE', *n.* (It. gazetta) a newspaper; *v.* to insert in a gazette—*Akhbār, akhbār-nāma, akhbār kā kāgaz, khabar kā kāgaz*; *v.* khabar ke kāgaz meñ chhāpnā yā darj k.—*Samāchārāpatra*; *v.* samāchārāpatra meñ likhnā wā chhāpnā.

GAZ-ET-TĒER', *n.* a writer or publisher of news, a newspaper, a geographical dictionary—*Akhbār-nāma yā akhbār kā chhāpne w., akhbār akhbār-nāma yā khabar kā kāgaz, 'ilm-i-jugrāfiyā kā 'lughat*—*Samāchārāpatravachak wā samāchārāpatra kā chhāpne w., samāchārāpatra, bhūgolavidyāsambandhikosh.*

GEAR, *n.* (S. gearvān) furniture, accoutrements, ornaments, stuff, goods—*Ashūb, jungi kiz, zewarāt, پوشاک yā libās, māl-o-mut'ā yā chiz-bast*—Ghar ki samagri, yuddh kā sij, alaukik wā bhūshan, kapre wā vāstra, ashvivaravastu.

GEËSE, *pl.* of *goose*—*Goose kā jam'*—Goose ka bahuvachan.

GĒL'A-TINE, (GĒ-LĀT'I-NOUS, *a.* (L. gelu) formed into a jelly, resembling jelly—*Lāsāsi^h, chīpchīpā yā gāghā^h.*

GĒLI, *v.* (S. gylle) to castrate—*Khāc nikāl dālnā, khasi k., be-tukhm k. yā be-khāya k., khoja k., akhta yā akhti k.*—*Andakosh nikālvi, badhiyā k.*

GĒL'DER, *n.* one who gilds—*Khāc kātne w., be-khāya k. w., khasi-gar*—*Andakosh nikāl-dāne w., āūr kāt-dāne w., badhiyā k. w.*

GĒL'DING, *n.* a castrated horse—*Akhta yā akhta kiyā huā ghorā, be-khāya ghorā*—*Binā āūr kā ghorā, wah ghorā jiskā āūr kāt dāla jātā hai.*

GĒL'ID, *a.* (L. gelu) very cold—*Nihāyat sarā*—*Bahut thāndhā.*

GĒL'LY. See **JELLY**.

GĒM, *n.* (L. gemma) a jewel, a precious stone, a bud; *v.* to adorn with jewels, to put forth the first buds—*Gauhar, javāhīr yā jawāh, shugīfu shugīfā shugīfā kalgā yā gumcha*; *v.* gauhar yā javāhīr se ārasta k., kalgā-nikālū yā shugīfā-khīnā—*Māni, ratn, kali kōnpal wā akhlwā; v. māpi wā ratn se alaukik k., solhit k. wā sajānū, kaliyānū wā kōnpal nikālā.* [—*Mañivishayak, ratnasambandhi.*

GĒM'MA-RY, *a.* pertaining to gems or jewels—*Gauhar se mansūb, javāhīr ke mutā'alliq*

GĒM'ME-OTS, *a.* of the nature of gems—*Gauhar-khāssiyat, javāhīr-khāssiyat*—*Mañi-dharmavishisht, ratnagunavishisht.* [dyoti.]

GĒM'MY, *a.* resembling gems—*Gauhar sū, javāhīr sū*—*Mañisadrīś, māpimay, ratna-gēm'EL, *n.* (L. gemellus) a pair—*Jorā^h.**

GĒM'I-NATE, *v.* (L. gemino) to double—*Doharānā^h, dugmānā^h, dohrā k^h, dugnā k^h.*

GĒM'I-NATION, *n.* repetition, reduplication—*Taqarrar, dohrāw^h*—*Punarukti dwirukti punarvād wā punarivriti, dwigun, karap wā dugunāw.*

GĒM'I-NI, *n.* (L.) one of the signs of the zodiac—*Jauzā*—*Mithun.*

GĒM'I-NOUS, *a.* double, existing in pairs—*Dohrā dīnā yā dugunā^h, jorā^h.*

GĒM'I-SY, *n.* twins, a pair, a couple—*Tuamān yā tuwāmān, juṣṭ, jorā^h*—*Yamak yamal wā jorīyā lūke, yugal, yug wā dwaya.*

GĒN'DER, *n.* (L. genus) a kind, a sex, distinction of sex; *v.* to beget, to produce—*Qim yā nan', jins. tānīs tazkīr yā jins ki tamiz*; *v. paidā k., janmānā^h*—*Blūnti bhañt w. jāti, lūg, lūgabhed*; *v. janmūnā, janma denā wā utpanna k.*

GĒN'E-ĀL'O-Q'Y, *n.* (Gr. genos, lagos) history of the descent of a person or family—*Nasab-nāma, asal-o-nas' kā bayan*—*Vāñsāvali vāñsāvali wā vāñsāvivarān.*

GĒN'E-A-LÖG'I-CAT, *a.* pertaining to descent—*Nasabī, nāsī*—*Vāñsāvalivishayak, vāñsāvivarānasambandhi.* [vāñsāvalijñā, vāñsāvalirachak.]

GĒN'E-ĀL'O-GIST, *n.* one who traces descents—*Nasab-dān, nasl-tān, nasab*—*Kulajñā, GĒN'ER-AL, *a.* (L. genus) relating to a whole kind or order, public, common, usual;*

n. the whole, the commander of an army—*Kull qim yā darje ke mutā'alliq, shāmīl yā mushtarak, 'amm, murawwaj yā murawwaj*; *n. kulliyā yā mujmū'a, sālār sipāh-sālār yā sipāh-sālār*—*Sampūrñ jāti wā varg kā vishayak, sarvasādharan sarvajanīya sarvajanik wā sārvalaukik, sādharan wā sāmānya, prāyik āchārik wā prachalit*; *n. samudāya wā sākalya, senāpati senāni wā senādhip.*

GĒN'ER-AL-IS'I-MO, *n.* the supreme commander, the commander in chief—*Mir-sipāh-sālār, mīr-sipāh-sālār*—*Pradhānasenāpati, mukhyasenāni, pradhānasainyādhyaksh.*

GĒN'ER-ĀL'I-TY, *n.* the main body, the bulk—*Kulliyat, aksur hissa*—*Sādharāpatwa wā pradhānabhāg, pradhānāsūn wā adhikabhāg.*

GĒN'ER-AL-IZE, *v.* to reduce to a genus, to arrange under general heads—*Ek jins meñ ghaṭānā yā lānū, jins-wār murattab k.*—*Anugatadharmakalpānā k., prithak prithak parajāti meñ k.*

GEN-ER-ĀL-I-ZĀ'TION, *n.* the act of generalizing—*Ek jins meḥ ghaṭāw, ek jins meḥ lānā*
—Anugatadhammakalpanā.

GEN-ER-AL-LY, *ad.* in general, commonly—*Aksar, 'umīman—Sādhāraṇ rūp se, prāyah*
prāy wā bahudhā. [vyāpakatwa, sādhāraṇatwa wā sāmānyatwa.

GEN-ER-AL-NESS, *n.* wide extent, commonness—*Phailāw, aksariyat—Vistar wā*
GEN-ER-AL-SHIP, *n.* the conduct of a general—*Sipāh-sālārī sipāh-sālārī—Senāpatitwa.*

GEN-ER-AL-TY, *n.* the whole, the totality—*Kulliyat, mujmū'a—Sākalya, samudaya.*

GEN-ERIC, **GEN-ERIC**, *a.* pertaining to a genus or kind—*Jinsi, jirgī, qaumi, zāti,*
amm—Vargī, jātiya, anugat, jātivāchak, jātisambandhī.

GEN-ERIC-ALLY, *ad.* with regard to the genus—*Jinsī, jinsiyat ki nisbat se, jins ke*
hisāb se—Parajātisambandhī se, jātisambandhī se, vargasambandhī se.

GEN-ER-ATE, *v.* (L. *gens*) to beget, to produce, to cause, to propagate, to form—
Jannā, upjannā, karmā, jannanā yā bharṇā, bandanā.

GEN-ER-ABLE, *a.* that may be produced—*Jo upj sake yā ho sake, jo janme.*

GEN-ER-ANT, *n.* the productive power—*Paidā karm-vaṭī tīyāt, taulidī quwat—Utpā-*
dhakasaktī, janakasaktī.

GEN-ER-ATION, *n.* the act of begetting, a race, offspring, a single succession, an age—
Taulidī tawallud yā phailāish, nasab nasab yā gh-ramā, awlād, pushī, zamānā yā
deur—Jann utpādan wā utpatti, kul vaṇś wā prawar, santān wā santatī, pīrhī wā
vaṇśasreṇī, yug.

GEN-ER-ATIVE, *a.* producing, prolific—*Muvallid yā taulidī, bachcha-kash yā kasīru-l-*
aulad—Janak wā utpādak, byātī phalanti bahupraj wā bahuprasav.

GEN-ER-ATOR, *n.* one who produces—*Paidā k. w., upjann w., jannāne w., karme w.,*
—Utpādak, janak, jannalāta. [—Sishnādī, bhūgūlī, jannanūg

GEN-ER-ALS, *n. pl.* the parts of generation—*Ālat, a'zā-i-lanā'ul, satr, shurm-yāh, ling*

GEN-ER-ATIVE, *a.* applied to a case of nouns expressing property or possession—*Izafat yā*
hakat-i-jarri sāhir k. w.—Sambandhavāchak sambandh wā shashlhi-vibhaktī k.
dyotak. [madatī.

GEN-ER-ATOR, *n.* a sire, a father—*Bīp, pidar yā wālid—Pitā, janak jannad wā jan-*
GEN-ER-ATURE, *n.* generation, birth—*Tawallud yā taulid, paidāish—Utpatti, jann.*

GEN-ER-OUS, *a.* (L. *gens*) of honourable birth, noble, magnanimous, liberal, strong—
Asīl yā 'ālī-nasab, shurīq 'azīm sh-shān yā 'amda, buland-himmat yā 'ālī-himmat,
faizāz karīm kushāda-dīl karīm-bakhsh yā karīm-gustar, mubīn yā zor-āwar—Kulīm
wā saktulīn, āshūh, sūmūn wā utkrishī, mahatmā mahātmanik wā mahāsay, udār
udārahārī wā dānāshī, sūr pushī wā porhā.

GEN-ER-OS-ITY, *n.* magnanimity, liberality—*'Āli-himmatī yā buland-himmatī, kushā-*
da-dīlī faizāzī faiz yā saḥāwat—Mahātmanikā mānomahimā wā matimahattwa,
udārātā aulārya wā dānāshatī.

GEN-ER-OUS-LY, *ad.* nobly, liberally—*Sharīfīna najībāna yā 'ālī-himmatī-se, faizāzī*
yā saḥawatī se—Utkrishatī sreshṭhatī wā mahātmanikā se, udārātī se.

GEN-ER-OUS-NESS, *n.* the state or quality of being generous—*'Āli-himmatī, 'azīm-sh-*
shānī, faizāzī, jawān-mardī—Mahātmanikā, mānomahimā, udārātī, sūratī.

GEN-ER-SIS, *n.* (Gr.) the first book of Scripture—*Taurat yā taurit kā pahilā bāb—*
Isādharmapustak kī pahilī kāṇḍ wā parv.

GEN-ET, *n.* (Fr.) a small Spanish horse, an animal of the weasel kind—*Spen ke mulk*
kā ek chhotā ghōṛā, neval kī qism kī ek jānvar—Spen deś kī ek chhotā ghōṛā, ne-
val kī jāti kī ek jāntu.

GEN-ETH-LIA-CAL, *a.* (Gr. *γενεθλι*) pertaining to nativities—*Paidāish ke waqt*
maqām yā taur se mansūb—Jann ke kāl sthān wā prakār kī sambandhī wā
viśayak.

GEN-ETH-LIA-IC, *n.* one who calculates nativities—*Paidāish ke waqt maqām yā taur*
kā andāzā yā hisāb k. w.—Jannakāl jannasthān wā jannaprakār kī ganak wā
vichāro w. [—Ek qism kī shurāb—Ek bhānt kī madirā.

GEN-ETH-LIA, *n.* (Fr. *gendere*) a spirit distilled from grain or malt with juniper berries

GEN-ER-AL, *a.* (L. *gigno*) causing production, natural, enlivening, gay—*Muvallid yā*
paidā k. w., tubī zātī yā khilqī, zinda k. w. tasallī-dene w. yā bashkash k. w.,
khurram yā khush—Utpādak prasavakārī wā prasūtiyādhak, swabhāvik wā prakri-
tik, jilāne w. tejovardhak ānandakar wā manoram, praphullachitta wā ānandī.

GEN-ER-AL-LY, *ad.* naturally, cheerfully—*Bī-z-zāṭhī yā khud-ba-khud, khushī yā khurramī*
se—Swabhāvanusār se wā āp-se-āp, ānand wā harsh se. [granthil.

GEN-ERIC-U-LAT-ED, *a.* (L. *genu*) jointed—*Girah-dār yā jor-dār—Gathilā ganthilā wā*
GEN-ERIC-U-LATION, *n.* a jointing, knottiness, the act of kneeling—*Girah-dārī, jor-dārī,*
do-zānī baithnā—Gathilāpan, granthilātwa, ghuṭnōn ko bal baithnā.

GEN-ER-US, *n.* (L.) peculiar turn of mind, great mental power, a man of great mental
power, nature, disposition—*Tabī'at kī taqāzā yā siyāq, fahm idrāk zihn yā za-*
kāwat, sāhrīb-i-lab' zahīn yā zaki, khoṭnat kharlat yā sūrat, mizāj—Man kī viśesh

virtú, dhīśakti buddhīśakti wā buddhīśāmarthya, guṇi buddhīśaktimān wā dhīśak-
tiyukt, prakriti, swabhāv wā śil.

GEN'US, *n.* a spirit, *pl.* GEN'I-I—*Bhūt^h, dānaw^h, asur^h, daitya^h.*

GEN'TEEL, *a.* (L. *gens*) polite, elegant, civil, graceful, elegantly dressed—*Khalīq, latīf, khush-akhlaq khush-atwār yā sāhib-i-sulūk, shusta yā zarīf, khush-pośhāk yā khush-lībās*—*Sīst* wā sabhya, chārū wā lalit, suāl sādhuvrīta wā sīstāchārī, sajlā wā sundar, banā-thunā suveś wā suvasan.

GEN'TEELY, *ad.* elegantly, politely—*Intf yā nazīkat se, khulq yā khush-akhlaq se*—*Chārutā wā sundaratā se, sīstātā sabhyatā wā sīstāchār se.*

GEN'TEELNESS, *n.* elegance, politeness—*Nazākat zarāfat Intf yā khūbi, khulq shāstagi shāyastagi yā khush-atwārī*—*Sundaratā lāvanya wā chārutā, sabhyatā sīstātā su-śīlatā wā sujanatā.*

GEN'TIL-ITY, *n.* dignity of birth, elegance of behaviour, gracefulness of mien, gentry—*Najābat yā asālat, khush-atwārī tahzīb ahliyat ahliyat insāniyat yā insāniyat. khush-wazī, shurafā*—*Kulīnatā wā mahākulatwā, sīstāchārātwa sabhyachārātwa wā suśīlatā, sujanatā saujanya wā sādhuvrītatwā, kulīnalok.*

GEN'TLENESS, *n.* dignity of birth, mildness—*Asālat, mulāimat mulāyamat narmā hilm yā gurbat*—*Kulīnatā, mridutā komalatā wā saumyatā.*

GEN'TLY, *ad.* softly, meekly, tenderly—*Mulāimat mulāyamat yā āhīstagi se, narmā yā gurbat se, dard-mandī se*—*Mridutāpūrvak, dhīmēlhimē dhīredhīre wā haule, nam- ratā vinay saumyatā wā dīnatā se, karuṇā se.*

GEN'TRY, *n.* a class of people above the vulgar—*Shurafā, najabā, ruasā*—*Kulīnalog wā kulīnalok, kulīnavarg.* [kulīnalok wā kulīnalog.]

GEN'TLE-FOLK, *n.* persons above the vulgar—*Najābat, shurafā, ruasā*—*Kulīnavarg.*

GEN'TLE-MAN, *n.* a man raised above the vulgar by birth education or profession—*Murde-ādmi, miyān-ādmi, ashraf-zādā*—*Bhālāmāns, mahāsāy, kulīnajan.*

GEN'TLE-MAN-LIKE, GEN'TLE-MAN-LY, *a.* becoming a gentleman, honourable, polite—*Murde-ādmi yā miyān-ādmi sī, shurīf yā hurmat dār, khaliq yā khush-atwār*—*Bhālē- māns sī, pūjya wā dārapāya, sabhyachārī suāl wā sīst.*

GEN'TLE-MANSHIP, *n.* quality of a gentleman—*Murde-ādmiyat, ashraf-zādagi*—*Bhāl- mānsī wā bhālāmānsat, kulīnatā.*

GEN'TLE-WOM-AN, *n.* a woman above the vulgar, a female attendant—*Bhālī-bābi bhālī- ādmi ashraf-zādī yā nek-bakht, laubī^h*—*Bhālīmānāin bhālīmānāi wā kulīn strī, dāsi.*

GEN'TIAN, *n.* (L. *gentiana*) a plant—*Jantigānā*—*Kirīt kirītatikt chīnātik wā kāndatiktak.*

GEN'TILE, *n.* (L. *gens*) a pagan, a heathen; *a.* belonging to pagans or heathens—*Jo ādmi Yahuđi na ho yā nī but-parast, mushrik; a. but-parast, but-parastān ke muta- 'alliq*—*Jo jan Yihūdi na ho arthāt pratimāpūjak, pratimāsevi; a. pratimāpūjak, pratimāsevi.* [pūjak.]

GEN'TIL-ISH, *a.* heathenish, pagan—*But-parast, mushrik*—*Devapratimāsevi, pratimā-*

GEN'TIL-ISM, *n.* heathenism, paganism—*But-parastī, shirk*—*Pratimāpūjā, pratimāsevá.*

GEN'TILITIOUS, *a.* peculiar to a people or nation, national, hereditary—*Kisī qaum ke līge khāss, qaumi, mauṛisi yā ābāi*—*Kisī des ke logon ke nimitta viśesh, desiya wā jātiya, paramparagat wā pātrik.* [pratimāsevi ke sadrīs rahnā.]

GEN'TILIZE, *v.* to live like a heathen—*But-parast ke mānind rahnā*—*Devatāpūjak wā*

GEN-U-FLEC'TION, *n.* (L. *genu, flecto*) the act of bending the knee—*Ghulnā jhu- kinā^h, nihurū^h.*

GEN-U-INE, *a.* (L. *genuinus*) free from adulteration, not spurious, real, true—*Asīl khālīs yā gair-ālūda, asī, haqiq, rāst yā sahīh*—*Suechā wā kharā, akritrim wā akalpit, sachchī wā vāstavik, thik satya wā yathārth.*

GEN-U-INELY, *ad.* without adulteration, truly—*Gair-ālūdagī se, rāstī yā sīhhat se*—*Bīnā milāmī se wā kharī se, sachchī sachchūtī wā yathārthatā se.*

GEN-U-INE-NESS, *n.* freedom from adulteration, purity, reality, natural state—*Gair-ālū- dagī, pākī yā asūtāt haqiqat rāstī yā sīhhat, zātī yā asī hātāt*—*Kharī wā chokhāi, svechchhatā wā nirmalatā, satyatā yathārthatā wā sachchī, vāstavikatā akritrimatā wā prakritatwa.* [Parajāti.]

GENUS, *n.* (L.) a class of beings comprehending many species: *pl.* GEN'ERA—*Jins*—*GE-O-CEN'TRIC, a.* (Gr. *ge, kentrum*) having the earth for its centre—*Jiskā markaz kura-i-zamīn ho*—*Jiskā kendra prithivī ho.*

GE'ODE, *n.* (Gr. *ge*) earth-stone—*Matijā-patthar^h.*

GE-O-DET'ICAL, *a.* (Gr. *ge, daio*) relating to the art of measuring surfaces—*Sath ki paimāsh ke muta'alliq, muta'alliq-i-humar-i-masāhat-i-sath*—*Frishthabhabgāmā- panasambandhi.*

GE-OG'RA-PHY, *n.* (Gr. *ge, grapho*) a description of the earth, a book containing a description of the earth—*Ilm-i-jugrāfiya yā haiatu-l-arz, jugrāfiya ki kitāb*—*Bhū- golavidyā, bhūgolavidyā ki pustak.*

GE-Ō-RA-PHEB, *n.* one versed in geography — *Jugrāṣṭya-dāh* — Bhūgolāsāstra-jña wā bhūgolavidyājña. [— Bhūgolavishayak bhūprishṭhasambandhi wā bhūgolāsāstriya.

GE-O-GRĀPHI-CAL, *a.* relating to geography — *Jugrāṣṭya-mansūb*, *jugrāṣṭya ke mutā'alliq*

GE-O-GRĀPHI-CAL-LV, *ad.* in a geographical manner, according to geography — *Jugrāṣṭya ke rī se*, *jugrāṣṭya ke mutā'alliq* — Bhūgolāsāstra ke anusār se, bhūgolavidyā ki rīti se.

GE-ŌL-O-QY, *n.* (Gr. *ge*, *logos*) the science which treats of the structure of the earth — *'Ilm-i-tarkīb-i-dunyā*, *'ilm-i-tarkīb-i-zamīn* — Bhūgarbhavivechananāmakavidyā, bhūstaravidyā, prithivividyā, bhūstaranirūpapavidyā, kṣhitrachanāsāstra, bhūkavachasāstra.

GE-O LŌG'I-CAL, *a.* relating to geology — *'Ilm-i-tarkīb-i-zamīn ke mutā'alliq* — Bhūgarbhavivechananāmakavidyāsambandhi, bhūgarbhavivechananāmakavidyāvishayak.

GE-ŌL-O-GIST, *n.* one versed in geology — *'Ilm-i-tarkīb-i-zamīn-dān*, *aḥl-i-'ilm-i-tarkīb-i-dunyā* — Bhūgarbhavivechananāmakavidyājña, bhūstaravidyājña, bhūstaranirūpak.

GE-O-MAN-QY, *n.* (Gr. *ge*, *manteia*) divination by figures or lines — *Shaklōn aur kṣhātōn se fāl-goi k.* — Kṣhetrōn aur rekḥōn se bhavishyatkathan.

GE-O-MAN-QEI, *n.* a fortune-teller, a diviner — *Nasīb-ge, ramālī* — Maṅgalāmaṅgalādeśī wā subhāśānbhakatḥak, śukumarikṣhik wā daivajña.

GE-O MĀN'TIC, *a.* pertaining to geomancy — *Ramālī yā fāl-goi ke mutā'alliq* — Bhavishyatkathanavishayak, subhāśānbhakatḥasambandhi.

GE-ŌM'E-TRY, *n.* (Gr. *ge*, *metron*) the science which treats of the dimensions of lines surfaces and solids — *'Ilm-i-handasa*, *muhandisī*, *'ilm-i-masāhat* — Rekḥāganit, rekḥāganitāsāstra, kṣhetravidyā kṣhetramiti.

GE-ŌM'E-TER, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *aḥl-i-handasa*, *'ilm-i-masāhat dān* — Rekḥāganitājña, rekḥāganitāsāstradarśī, kṣhetravidyājña.

GE-O-MĒTRIC, **GE-O MĒTRI-CAL**, *a.* pertaining to geometry, according to geometry — *'Ilm-i-handasa se nisbat-dār*, *'ilm-i-masāhat ke mutā'alliq* — Rekḥāganitāsambandhi, kṣhetravidyānusārī. [nusār se, rekḥāganit ke anusār.

GE-O MĒTRI-CAL-LV, *ad.* according to geometry — *Handasa ke mutā'alliq* — Kṣhetravidyā-
GE-ŌM'E-TRI-CIAN, *n.* one skilled in geometry — *Handasa-dān*, *muhandis*, *'ilm-i-masāhat-dān* — Rekḥāganitāsāstradarśī, kṣhetravidyājña. [ganit ke anusār karnā.

GE-ŌM'E-TRIZE, *n.* to perform geometrically — *Handasa ke mutā'alliq koi kām k.* — Rekḥā-
GE-O-PŌN'TICS, *n. pl.* (Gr. *ge*, *pomos*) the art or science of cultivating the earth — *Kisht-kārī kā hunar yā 'ilm* — Krīshividyā. [krīshividhyak.

GE-O-PŌN'T-CAL, *a.* relating to agriculture — *Kisht-kārī ke mutā'alliq* — Krīshīsambandhi,
GEORGE, *n.* a figure of St. George worn by knights of the garter, a brown loaf — *Jāry nām ek realī ki tasvīr jo ek khāss darje ke bahādūr pahinte haiñ, gundunī rang kā rot* — Jāry nām ek sant wā sādhī ki chhavi jo ek vīśesh varg ke kulīnajan pahinte haiñ, bhūmī rotī.

GEOR'GIC, *a.* (Gr. *ge*, *ergon*) relating to agriculture; *n.* a rural poem — *Kisht-kārī ke mutā'alliq*; *n.* *kisht-kārī ke bāb mein gacāl qasīdā yā masnawī* — Krīshīvishayak wā krīshīvidyāvishayak; *n.* krīshīvidyāvishayakakāvya, krīshīsambandhīkāvyā.

GEOR'GI-UM SITUS, *n.* (L.) one of the planets called also Herschel or Uranus — *Ek sayāre kā nām hai use Harshal yā Yūrenas bhi kahte haiñ* — Ek grah kā nām hai usko Harshal wā Yūrenas bhi kahte haiñ.

GERTAL-CON, *jēr'tā-kn*, *n.* (Ger. *geier*, *falke*) a bird of prey — *Shikār karne-wālī chīrīyā, shikārī parand yā tāir* — Bālbhuk pakshi, bālipriyapakshi, jo chīrīyā aurōn ko bhakṣap kartī hai. [gābh yā gībhā^h, kalī^h, jūr^h.

GĒRM, *n.* (L. *germen*) a sprout, a shoot, the seed-bud of a plant, origin — *Añkhūā^h*,
GĒRMI-NANT, *a.* sprouting, branching — *Panapne w^h*, *añkhūāne w.* yā *kalīyāne w^h*, *dālī phēkne w^h*.

GĒRMI-NATE, *v.* to sprout, to shoot, to bud — *Añkhūānā^h*, *kansiyānā^h*, *kalīyānā^h*.

GĒRMI-NĀTION, *n.* act of sprouting, growth — *Añkhūānā yā kansiyānā^h*, *bāgh yā panapnā^h*.

GĒRMAN, *n.* (L. *germanus*) a brother, one nearly related; *a.* related — *Birāday*, *qarābātī yā khwesh*; *a.* *rishta-mand* — Bhāī wā bhrātā, sagā kuṭumbī wā gotraj;

a. sambandhi wā samparkī.

GĒRMAN, *n.* a native of Germany, the language of the Germans; *a.* relating to the people or language of Germany — *Jarmanī ke mulk kā mutawattīn yā aḥl-i-Jarmanī*, *Jarmanī ki zabān*; *n.* *Jarmanī ke logōn yā Jarmanī ki zabān ke mutā'alliq* — Jarmanī deś kā jān, Jarmanī deś ki bhāṣā; *a.* Jarmanīdeśājānasambandhi, Jarmanīdeśabhāṣāsambandhi. [bhāṣāsampradāy.

GĒRMAN-ISM, *n.* a German idiom — *Jarmanī ki zabān kā muḥāwara* — Jarmanīdeśa-
GĒRUND, *n.* (L. *gerundium*) a kind of verbal noun in Latin grammar — *Lāṭīn ki zabān ke macdar ki ek qām* — Lāṭīn bhāṣā kā ek kriyāvachak śabd.

GĒST, *n.* (L. *gestum*) a deed, a show — *Fīl*, *numāish yā tamāshā* — Kām wā kāryā, sawāṅg kautuk wā līlā.

GES'TIC, *a.* legendary, historical—*Afsāna-wār yā rivāyatī, tavārīkhī yā tārikhī*—Paurāṇik, aītihasik.

GES-TA'TION, *n.* (L. *gestum*) the act of bearing the young in the womb—*Peṭ meḥ bachcha bar-dārt, hāmīlu k.*—Garbhadhāraṇ, garbhavahan, garbhpinibhāv.

GES-TO-TO-RY, *a.* that may be carried—*Jo le-jāyā jāy^h.*

GES-TIC-U-LATE, *v.* (L. *gestum*) to make gestures or motions, to act, to imitate—*Badanī-jumbish k. yā hāth-pair-hilānā, maskharā-pan yā naql-bāzī k., taqlīd yā naql k.*—Hāw-bhāw *k. wā aṅgavikshop k., sawāṅg k., anurūp k. anukaraṇ k. wā dekhā-dekhi k.*

GES-TIC-U-LA'TION, *n.* the act of gesticulating, gestures, motions, antic tricks—*Naql-bāzī, adā waz' yā hālat, badanī-jumbish, maskharā-pan yā tamaskhar*—Bhāvakarāṇ, hāw-bhāw *wā cheshṭī, aṅgavikshop wā hastādivikshop, sawāṅg.*

GES-TIC-U-LA-TOR, *one* who gesticulates—*Badanī-jumbish k. w., hāth pair pheṅkne w^h, naql-bāzī k. w., naql k. w., naqṣāl*—Aṅgavikshopak, hastādivikshopak, hāw-bhāw *k. w., sawāṅg k. w., tat.*

GES-TIC-U-LA-TOR-Y, *a.* representing by gestures—*Badanī jumbish se yā hāth pair ke hilāne se zāhir k. w.*—Hāw-bhāw *se bhāvakarāṇ se wā aṅgavikshop se prakas k. w.*

GES-TURE, *n.* action or posture expressive of sentiment, movement of body; *v.* to accompany with action—*Adā waz' yā hālat jis se khayāl zāhir hutā hai, badanī jumbish ye'nī hāth pair waqūva kā hilānā dolānā; v. naql-bāzī yā hadnī-jumbish ke sāth k.*—Cheshṭā aṅghārī hāw-bhāw aṅgasthīti wā aṅgavinyās jis se nian ki kalpanā jūnī jāti hai, aṅgavikshop; *v. saṅgavikshop k. wā sahasavikshop k.*

GET, *v.* (S. *getan*) to procure, to obtain, to gain, to receive, to learn: *p. t.* GÖT, *p. p.* GÖT or GÖT-TEN—*Baham pahunchānā, mugassar k., hāsīl k., pānā^h, paidā k., tahsil k. yā yād k.*—Jupūdā wā jubādā, upārjan *k., kamūdā, hastagat k., arjan k., wā sampādan k., sikkā.*

GETTER, *n.* one who gets or obtains—*Pāne w^h, kamāne w^h.* [lābh, arth.

GETTING, *n.* acquisition, gain, profit—*Tahsil yā hāsīl, sūd, naṣ'*—Upārjan wā kamāi,

GEW'GAW, *n.* (S. *gagaf*) a showy trifle, a toy, a bauble: *a.* showy without value—*Khilānā yā khelānā^h, kath-puṭlī^h, gurīyā gurūrā yā hukki-gaṇā^h; a. bhayānā^h.*

GHOSTLY, *ghostly, a.* (S. *gust*) like a ghost, pale, dismal, horrible—*Bhūt sā^h, sard hant-nāk, muhi yā haibat-nāk*—Bhūtasarūp wā pretasarūp, jasi wā śarvasavarī, ghor wā dāruṇ, bhayānak. [bhayānakatwa se.

GHAST'FUL-LY, *ad.* frightfully, dreadfully—*Hant-nāki se, khauf-nāki se*—Dāruṇatā se,

GHAST'FUL-NESS, *n.* frightful aspect, paleness—*Hant-nāk sīrat, sarī^h ke khushkī yā be-rangnā^h*—Dāruṇarūp wā vikātarūp, vivarnatā pilāi wā mukhavaivarnya.

GHOST, *gōst, n.* (S. *gust*) the soul, a spirit—*Rūh, bhūt^h*—Atmā, pret paret vetāl wā mīstīchar.

GHOSTLESS, *a.* without spirit or life—*Be-rūh yā be-jān*—Nīratmā wā nirjiv. [thik.

GHOSTLY, *a.* relating to the soul, spiritual—*Rūhī, rūhīnī yā dīnī*—Ātunik, pāramār-

GHOST'LIKE, *a.* withered, ghostly—*Sākhā murjhāyā yā jhūrāyā^h, bhūt-sā bhayānak yā darunā^h.* [vikāṭasarīr, vrihatkāya.

GI'ANT, *n.* (Gr. *gigas*) a man of extraordinary stature—*Mard-i-'azīm-tan*—Vikātarūp,

GI'ANT-ESS, *n.* a female of extraordinary stature—*'Aurat-i-'azīm-tan, 'azīm-tan ki 'aurat*—Vrihat sarīr ki strī, rākshasī, vrihatkāya. [mahān, sthūl wā bhārī.

GI'ANT-LIKE, GI'ANT-LY, *a.* huge, vast, bulky—*'Azīm, kalīn, jasmī*—Barā, vrihat wā

GI'ANT-SHIP, *n.* quality or character of a giant—*Dew-sīrat*—Vikātarūpadharm, rāksha-sadharm. [vikāṭasarīr, ātal.

GI-GAN-TE'AN, *a.* like a giant, irresistible—*Qari-haikal, dew-sā arak^h*—Vrihatkāya wā

GI-GAN'TIC, *a.* like a giant, very large—*Dew-sā 'ifrit-sīrat yā qari-haikal, nihāyat 'azīm*—Vikātarūp wā vikāṭasarīr, bahut barā wā atī-mahān. [jautu.

GIB, *n.* an old worn out animal—*Būrhā aur nihāyat zu'if jānvar*—Būrhā aur jarjar

GIB'CAT, *n.* a he cat, an old cat—*Billā yā bīlarā^h, būrhā billā^h.*

GIBBER, *v.* (S. *gabban*) to speak rapidly and inarticulately—*Halbal-halbal k^h, gal-bal-galbal k^h, harbarī ke sāth aīsā bolnā ki kuchh samajh na parē^h.*

GIBBER-ISH, *n.* talk without meaning; *a.* unmeaning, unintelligible—*Be-mā'nī guft-gū, wāhīgāt guft-gū, mumtanā'i-l-fahm guft-gū; a. be-mā'nī, mumtanā'i-l-fahm*—Anarthakavākya, asambadhavākya, vrihākathā, barbarī; *a. anarthak nirarthak wā asaṅgat, abodhya arthāt samajh na parne ke yogya.*

GIB'BET, *n.* (Fr. *gibet*) a gallows; *v.* to hang and expose on a gibbet—*Phānsī kā khambhā yā lakkar^h, phānsī^h, sūlī^h; v. phānsī par latkā d^h.*

GIBBOUS, *a.* (L. *gibbus*) convex, protuberant, swelling, crook-backed—*Qubba-dār yā nurg-sina, ulḥā huā^h, phūlā huā^h, kūz-pusht yā khamida-pusht*—Kūrmaphishthākār wā adhomukhadundubhyākār, gumrā huā wā niklā huā, uṭhā huā wā ūchā, kubrā wā kubjā.

GIB-BOS'ITY, GIBBOUS-NESS, *n.* convexity, protuberance—*Qubba-dārī gumbas-dārī yā*

murg-sinat, ubhāp^h—Kūrmāpriah^h bhākaratwa wā sdomukhadundubhyākratwa, dhibkā wā phulāwat.

GIBE, *v.* (S. *gubban*) to sneer, to scoff, to taunt, to deride; *n.* a scoff, a taunt—*Āwāsa-phenkā, tā'na-zan^h k., tā'na mārā, tasakhkhur yā maskhari k.; n. tā'na, tā'na-zan tasakhkhur yā rama-bāzi*—Nāk charhānā wā nāk sikornā, thattā k. wā āngū-thā^h lekhlānā, mihnā phenkā, hañsī avajñā wā ghrinā k.; *n.* mihnā upahā wā thā^h bhā, boli^h tholi vyangya wā thesrā.

GIBER, *n.* a sneerer, a scoffer—*Ramz-bāz yā tā'na-zan, tā'in hazzāl yā zāhik*—Nakcharhā wā thesrāhā, thatholiyā wā upahāsak. [se—Avajñāpūrvak, ghrinā wā ghin se.

GIBING-LY, *ad.* scornfully, contemptuously—*Haqārat se yā mutakabbirānā, karāhiyat*

GIB'LETS, *n. pl.* (Fr. *gibier* ?) the parts of a goose which are cut off before it is roasted—*Hans ke me usū jinko uske kabāb karne ke peshtar kāt-dālte hañ*—Hans ke aūg jinko usko bhūñjne ke pahile kūt dālte hañ.

GID'DY, *a.* (S. *gidig*) having in the head a sensation of circular motion, whirling, inconstant, heedless; *v.* to make giddy, to render unsteady—*Sar-gardān yā sar-gashta, dāir, be-qarār yā gair-rābit, gāñl be-khabar yā be-khūd; v. sar-gardān yā sar-gashta k., be-qarār k.*—Bhrāmari bhrāmī wā ghūrnarogī, ghūmtā phirtā wā bhāiwatā, asthir chanchal anavasthit wā chapal, achet wā asavadhān; *v.* bhrāmari wā ghūrnarogī k., asthir anavasthit wā chanchal k.

GID'DI-LY, *ad.* inconstantly, carelessly—*Be-qarārī se, gadat se*—Asthiratā chanchalatā wā bhrāmāragagastatī se, asavadhānī se.

GID'DINESS, *n.* the state of being giddy—*Daurān-i-sar, sar-gardānī, be-qarārī, doār, dāurār*—Bhrāmār, bhrāmār, vilhram, glumri, chauñdhi, tewart, chauñdhiyāhat, asthiratā, lolatā, chanchalatā. [achet wā aparipāmadarsī.

GID'DY-BRAINED, *a.* careless, thoughtless—*Be-khabar, gāñl yā be-fkr*—Asāvadhān, **GID'DY-HEAD**, *n.* one without thought—*Be-khabar yā be-tumiz shakhs*—Alhar, asāvadhān jan, aparipāmadarsī jan.

GID'DY-HEAD-ED, *a.* heedless, unsteady—*Be-khabar yā gāñl, be-qarār yā be-sabāt*—Achet asāvadhān wā aparipāmadarsī, asthir anavasthit wā chanchal.

GID'DY-PACED, *a.* moving irregularly—*Dagmagatā chalne w^h, latpatatā chalne w^h, larkharatā chalne w^h*. [prakār kī gridhra wā gidh.

GIEREA-GLE, *n.* (Ger. *geier*, L. *aquila*) a kind of eagle—*Ek qism kī 'uqāb*—Ek **GIFT**. See under **GIVE**.

GIG, *n.* (Fr. *gigue*) any thing whirled round, a light carriage drawn by one horse, a ship's boat, a dart or harpoon—*Koi chiz jo khel meñ ghumāt jāti hai, gāri jise ek ghorā khinchātā hai^h, jahāz ke aūg kī kishī, bhātā yā ballam^h*—Phirki phirihī wā aur koi vastu jo khel meñ phirātī jāti hai, do pahīye kī halkī gāri jisko ek ghorā khinchātā hai, samudrī barī naukā ke sāth kī chhotī nāw, barchhā wā sāūg.

GI-GANTIC. See under **GIANT**.

GIG'GLE, *v.* (S. *gagāl*) to laugh idly, to titter; *n.* a kind of laugh—*Khilkhilānā^h, hāhiyānā khikhiyānā dānt-khisornā yā dānt-nikālnā^h; n. khilkhilāhat^h, khilkhili^h*.

GIG'GLER, *n.* one who giggles, a titterer—*Khilkhiliyā yā khilkhilā-kar hañne w^h, dānt-khisorne w^h, hāhiyāne w^h, yā hāhā-hihi k. w^h*.

GIG'LOT, *n.* (S. *gagol*) a wanton, a lascivious girl; *a.* giddy, inconstant, wanton—*Yār-bāz 'aurat, shahwat-parast yā mastāna 'aurat; a. be-fkr yā mast, be-qarār, be-hayā yā be-zabt*—Punēchali wā lālinī, kāmī wā kīmāsakt yuvastri; *a.* anavasthit, asthir wā chanchal, kāmuk kāmī wā nirlajja.

GILD, *v.* (S. *gildan*) to overlay with gold, to adorn with lustre, to brighten, to illuminate: *p. t. and p. p.* **GILD'ED** or **GILT**—*Sone kī mulamma' k., ārustā k., raushan k., munawwar k.*—Sunahlī k., sone kī pānī dhārā wā sone ke patra se mañrhānā, bhūshit k., chamkānā, jhalkānā wā ujānā.

GILDER, *n.* one who gilds—*Tilā-kār mulamma'-sāz yā koft-gar*—Sunahlī kām k. w., sone kī pānī dhārne w., sone ke patra se mañrhne w.

GILD'ING, *n.* the art of overlaying with gold, gold laid on the surface for ornament—*Tilā-kārī koft-garī yā sar-nigārī, sone kī pānī^h*—Swarnamāndan wā swarnparāñ-jan, jo sonā upar mañrhā jāti hai.

GILT, *n.* gold laid on the surface—*Jo sonā upar marhā jarā yā lagāyā jāti hai^h*.

GILL, *n.* (L. *gula*) the organ of respiration in fishes, the flap below the beak of a fowl, the flesh under the chin—*Galpharā kankhalā yā kanais^h, chāyā kī choñch ke niche kī lataktī māñs lolā yā lothrā^h, ihuddī yā ihorhī ke niche kī māñs^h*.

GILL, *n.* (Ic. *gil*) a fissure in a hill—*Pakār kī darār^h*.

GILL, *n.* the fourth part of a pint, ground-ivy, malt liquor medicated with ground-ivy, a wanton girl—*Raqiq shāi kī ek nāp jo ādh-pāw ke qarīb hotī hai, ek qism kī bel, ek qam kī bel ko dāl-kar banī hui sharāb, be-zabt be-hayā yā shahwat-parast 'aurat*—Dravadravya kī ek parimān jo prāyah ādhpāw ke tulya hotā hai, ek prakār kī latā, ek prakār kī latā ko dālkar banī hui madirā, punēchali wā lālinī.

- GILL'SÖÖS, n.** a house where gill is sold—*Ek ghar jahān ek gism kī bel ko dāl kar banī hui sharāb biktī hai*—*Ek ghar jahān ek prakār kī latā ko dālkar banī hui*
- GIL/LY-FLOW-ER, n.** (Fr. *giroflée*) a flower—*Ek phūl^h*. [madirā biktī hai.
- GIM'GRACK, n.** a trivial mechanism—*Ek halkā khilāunā^h, ek halkī banāwat^h*.
- GIM'LET, GIM'BLER, n.** (Fr. *giblet*) a borer with a screw at the point—*Barmā yā barmī^h*.
- GIM'MAL, n.** device or machinery—*Koi hikmat yā kal^h*—*Koi upāy kalpanā wā yantra*.
- GIMP, n.** a kind of silk lace—*Reshmī dāman kor got yā kanāra*—*Patt kī got wā kor*.
- GIN, n.** (engine) a trap, a snare; *v.* to catch in a trap—*Phandā^h, phānd yā jāi^h*; *v. phānde meñ pakarnā phānsānā yā phānsnā^h*. [kār kī chuāi hui madirā.
- GIN'G (Fr. genre)** a distilled spirit—*Ek gism kī sharāb, chuāi hui sharāb*—*Ek pra-*
- GIN'GER, n.** (L. *zingiber*) a plant or root of a hot spicy quality—*Ad ādi yā adrak^h*.
- GIN'GER-BREAD, n.** a sweet cake—*Sonthorā yā sonthaurā^h*.
- GIN'GER-LY, ad.** cautiously, nicely—*Hosh-yārī yā khabar-dāri se, nafāsāt se*—*Sāva-*
dhāni se, sundar rūp se. [mānsasambandhī, masūre kī sambandhī.
- GIN'GI-VAL, a.** (L. *gingiva*) belonging to the gums—*Masūre se nisbat-dār*—*Danta-*
- GIN'GLE, v.** (Ger. *klängen*) to emit or cause a sharp tinkling noise; *n.* a sharp tinkling noise—*Thanjhanānā^h, khar'kharānā^h, thankānā^h, jhannānā^h, jhankānā^h, than-*
thunānā^h, tantanānā^h; n. jhaujhanānāhat^h, khar'kharānāhat^h, jhankār^h, thankār^h, tan-
kār^h, thanthanānāhat^h, tantanānāhat^h. [Dwārasandhī wā chūl ke sadriś.
- GIN'GLY-MÖID, a.** (Gr. *ginglomos, eidos*) resembling a hinge—*Qabcē yā qulābe sā-*
- GIP'SY, n.** (Egyptian) one of a race of vagabonds supposed to have come originally from India, a name of slight reproach to a woman; *a.* denoting the language of the gipsies, denoting any jargon—*Un khāna-ba-doshōñ kā ek shukhs jo gīyas meñ ātā hai kī avatāl meñ Hind se gaye the, natīn^h; a. khāna-ba-doshōñ kī zabāñ zāhīr k. w., koi kachehī-boli yā kath-bhūkhā zāhīr k. w.*—*Un phirante logōñ kā jan jo ātkāl meñ ātī hai kī ādi meñ Bhāratavarsh se gaye the, natūī wā chupail; a. phirantōñ kī bhūshā prakās k. w., koi āsambaddhabhāshā wā misritābhāshā prakās k. w.*
- GIR'ER-ISM, n.** the state of a gipsy—*Naṭ kī hālāt*—*Naṭ kī dāsī, natāitī*.
- GIRD, n.** (S. *gyrd*?) a twitch, a pang; *v.* to break a scornful jest, to gibe, to sneer—*Jhatak chilak yā naror^h, pir yā sankath^h; v. tā'na-zanī k., āwāz-phēknā, mihnā-mānā^h*—*v. Thattā^h k., hañsi wā upahās k., thesrā k. ṭasrā k. bolī-ṭholī k. wā nak chaphānā*.
- GIRD'ER, n.** a satirist—*Hajo-go, hajo-gur, hajo-navis*—*Doshopahāsnk, durāchāropahāsi*.
- GIRD, v.** (S. *gyrdan*) to bind round, to invest, to dress, to encompass; *p. t. and p. p.*
- GIRD'ED or GIRT**—*Lapētnā yā lapet-bāndhnā^h, chheñk-lenā yā gherñā^h, pahīnānā yā pahīrānā^h, gher-lenā^h*.
- GIRD'ER, n.** the principal timber in a floor—*Shaktīr*—*Bārī dharan*.
- GIRD'ING, n.** a covering—*Uparnā yā ghatā-top^h, uhār yā olār^h*.
- GIR'DLE, n.** a band, a belt, inclosure, the zodiac; *v.* to bind as with a girdle, to inclose—*Kamar-band miyān-band, ihata, mintaqatu-l-burīj; v. goyā kumar-band se bāndhnā, gherñā^h*—*Paṭukā wā paṭkā, mekhalā kaṭibandhānī wā kardhānī, gherā maṇḍal valay wā pariveshtan, rāsichakra; v. mānoñ paṭukā wā mekhalā se bāndhnā, gher lenā wā pariveshtan k.* [wā kardhānī banāne w.
- GIRD'LER, n.** a maker of girdles—*Kamar-band-sāz*—*Mekhlākār, kaṭisūtrakārī, paṭukā*
- GIRT, n.** a circular bandage, compass—*Petī^h, gherā^h*.
- GIRTH, n.** a band by which a saddle is fixed on a horse, compass; *v.* to bind with a girth—*Taṅg pushṭang zer-taṅg yā bāt-taṅg, gherā^h; v. taṅg se bāndhnā*—*Petī, valay wā maṇḍal; v. petī se kasnā wā bāndhnā*.
- GIRL, n.** (L. *gerula*?) a female child, a young woman—*Chhotīrī, lar'kī^h*.
- GIRL'HOOD, n.** the state of a girl—*Lar'kī kī hālāt, kuānr-pan^h*—*Kanyāitwa, kumārītwa*.
- GIRL'ISH, a.** suiting a girl, youthful—*Kanizāna, jawān*—*Kanyāgyogya wā kumārī-*
- GIT'TERN.** See CITHERN. [yogya, yuvā wā tarup.
- GIVE, v.** (S. *gīfan*) to bestow, to confer, to yield, to grant, to allow, to utter—*Bakhshnā, 'ināyat k., tark yā hawāla k., ijāzat d., parwānagī d. yā rawā-rakhnā, kahnā^h*—*De-*
dānā, deus, ehlornā wā saunpnā, anumati d., anujūs d., bolnā.
- GIFT, n.** a thing given, the act of giving, an offering, a bribe, power, faculty; *v.* to endow with any power or faculty—*Nazr in'ām yā bakhshish, 'ināyat dād-dihish 'atā yā marhamat, niyās yā qurbān, rishwat, qiwat yā quwwat, qudrat yā tāqat; v. qudrat-mand k. yā tāqat d.*—*Dattavastu, dān wā pradān, bali wāran wā nichhāwar, ghūs wā akor, śakti, guṇ; v. guṇī k., guṇ wā śakti se sampanna k.*
- GIFT'ED, a.** endowed with eminent powers—*Qudrat-mand yā sāhib-i-maqdūr*—*Ishṭa-guṇaviśisht, ishṭaguṇasampanna, guṇī*.
- GIFT'ED-NESS, n.** the state of being gifted—*Qudrat-mandī, sāhib-i-maqdūri, sāhib-i-awazī*—*Ishṭaguṇaviśishṭatā, ishṭaguṇasampannatā*. [dāyī wā dewaiyā.
- GIV'ER, n.** one who gives, a donor—*Bakhshanda, dālanda*—*Dātā wā deus w., dāyak wā*

GIV'ING, *n.* the act of bestowing—*Dād-dikish*—*Dān wā pradān*.

GIVES. See GIVE.

GIZ'ZARD, *n.* (Fr. *gésier*) the strong muscular stomach of a fowl—*Murg wagaire ká potā yā andarūnī pet*—*Kukkuṭīdī ká antarjathar wā udar*.

GLA'BROUS, *a.* (L. *glaber*) smooth—*Chiknā^h*. [natushār h., ṭhañḍī se jam jānā.

GLA'CI-ATE, *v.* (L. *glacies*) to turn into ice—*Yakh h., sarḍī se munjamīl h.*—*Sagha-*

GLA'CI-AL, *a.* icy, consisting of ice, frozen—*Yakh-dār, yakh-āmez, sarḍī se munjamīl yā yakh-bastā*—*Saghanatushārārūp, saghanatushāramay, ṭhañḍī se ṭhakā wā jamf hūa*. [jamāw, saghanatushār h.

GLA'CI-TION, *n.* the act of turning into ice—*Yakh-bastagī, yakh kā h.*—*Ṭhañḍhak se GLA'CI-ER, n.* a field or mass of ice—*Āmbār-i-yakh, yakh-āmbār*—*Saghanatushārāwistī-rnāsi, saghanatushārāpunj*.

GLA'CI-OUS, *a.* icy, resembling ice—*Yakh-dār yā pur-yakh, yakh-sū*—*Saghanatushārārūp wā saghanatushāramay, saghanatushārasulrā*. [or kā ḍhāl.

GLA'CIS, *n.* (Fr.) a sloping bank—*Pushta, qal'a kī bāhri taraf kā ḍhāl*—*Koṭ kī bāhri*

GLAD, *a.* (S. *glad*) cheerful, pleased, gay, bright; *v.* to make glad, to exhilarate—

Khurram, masrūr yā shād, khush yā khush-tab, bhurkilā^h; *v. khush k., mahzūz yā masrūr k.*—*Praphullachitta, prasanna, ānandī ānandit tushṭī āhlādīt wā rasik, chat-kilā*; *v. tushṭ k., prasanna praphullachitta wā āhlādīt k.*

GLAD'DEN, *v.* to make glad, to delight—*Khush k., masrūr yā mahzūz k.*—*Tushṭ wā āhlādīt k., ānandīt wā prasanna k.*

GLAD'DER, *n.* one that makes glad—*Khush k. w., farhat-bukhsh*—*Tushṭikar, ānandak, ānandakārī, sukhtad*. [wā āhlādāpīrvak.

GLAD'LY, *ad.* with gladness, joyfully—*Khushi se, hā-khushi*—*Ānand se, harshāpīrvak*

GLAD'NESS, *n.* joy, cheerfulness, exhilaration—*Khushi, khurramī, shād-mānī, surūr masarrat yā farhat*—*Ānand, harsh, ulkās hukās āmod āhlād wā chittaprasannatā*.

GLAD'SOME, *a.* pleased, gay, causing joy—*Khush masrūr khurram yā khush-tab, masarrat-bukhsh*—*Praphullachitta wā chittaprasanna, āhlādīt wā pulakīt, ānandajanak wā tushṭikar*. [wā āhlād se.

GLAD'SOME-LY, *ad.* with joy, with delight—*Khushi se, masarrat se*—*Ānand se, harsh*

GLAD'SOME-NESS, *n.* joy, delight—*Khurramī yā shād-mānī, surūr yā masarrat*—*Ānand wā āmod, hukās wā harsh*. [bich kī khulī hui jagah^h.

GLADIE, *n.* (L. *gladius*) an opening in a wood—*Jungal meṁ khulī hui jagah^h, peyon ke*

GLAD'I-ATOR, *n.* (L. *gladius*) a sword-player, a prize-fighter—*Shamsher-bāz, shamsher-zan yā saiyāf*—*Āsikrīrak wā āsik, talwariyā mulla wā māl*.

GLAD'I-ATOR-IAL, *a.* relating to prize-fighters—*Shamsher-bāz se nisbat-dār, saiyāf ke muta'alliq*—*Āsikrīrakasambandhī, āsikavishayak*.

GLAD'I-ATOR-Y, *a.* belonging to prize-fighters—*Shamsher-bāz yā shamsher-zan se nisbat-dār, saiyāf ke muta'alliq*—*Āsikrīrakasambandhī, āsikavishayak*.

GLAIR, *n.* (S. *glare*) the white of an egg, any viscous transparent substance—*Ānde ke bhitār kā dūdh yā ras^h, koi las-dār aur shayāf shai*—*Ānde ke bhitār kā śukla ras, koi chipchīpī aur pāradārak vastu*.

GLA'RE-ous, *a.* consisting of viscous transparent matter—*Las-dār aur shayāf shai āmez*—*Āndaśuklarsagun, chipchīpī aur pāradārak vastu kī banā hūa*.

GLANCE, *n.* (Ger. *glanz*) a sudden shoot of light, a darting of the eye, a quick view; *v.* to dart a sudden ray of light, to look with a rapid cast of the eye, to fly off obliquely, to hint—*Jhalak^h, nazar, jalāl nigāh*; *v. jhalaknā^h, jhatpat nazar k., chhitaknā yā chhitaknā^h, ranz k. yā āwāz-phēknā^h*—*Chamak wā dyutipāt, nayanapāt avalokan katiksha netrakatiksha wā drishṭivān, ishādṭarsan wā ishādṭrishiṭī*; *v. chamaknā, drishṭipāt k., drishṭivān-dālūnā wā netrakatiksha k., tīrchlā jānā, saṅket meṁ batānā sain k. wā sūchanā k.* [wā bhartsand.

GLAN'CI-NG, *n.* censure by oblique hints—*Kināye se malāmat*—*Saṅket dwārā nindā*

GLAN'CI-NG-LY, *ad.* by glancing, transiently—*Chhitak-kar yā chhitak-kar^h, nā-yāe-dārī se*—*Tīrchlā jākar wā phisalkar, achirāntāyī rūp se wā kshanik bhāw se*.

GLAND, *n.* (L. *glans*) an organ formed by the convolution of a number of vessels—*Giltā^h, gultā^h, gultī^h, āngaurī^h, kavri^h*.

GLAN'DU-LAR, *a.* pertaining to the glands—*Giltī ke muta'alliq, gultī se nisbat-dār, gultī yā kavri se mansūb*—*Giltīsambandhī, gultīvishayak, gultīsambandhī, kavri kā*.

GLAN'DULE, *n.* a small gland—*Chhotī giltī^h, chhotī gultī^h, chhotī gultī yā kavri^h*.

GLAN'DULOUS, *a.* pertaining to the glands—*Giltī ke muta'alliq, gultī yā kavri se nisbat-dār, gultī se mansūb*—*Giltīsambandhī, gultīvishayak, gultīsambandhī*.

GLAN'DERS, *n.* a contagious disease in horses—*Ghorōn kī bimāri jismēn nathnōn se bud-rubāt nikaltī hai*—*Ghorōn kā rog jismēn nathnōn se durgandhamāl nikaltī hai*.

GLAN'DERED, *a.* having glanders—*Kanār-dār*—*Nathnōn kā rogī*. [Supārī phalne w.

GLAN-DIF-ER-ous, *a.* (L. *glans, fero*) bearing acorns or mast—*Jauz phalne w.*

GLARE, *v.* (D. *glaren*) to shine with a dazzling light; *n.* a bright dazzling light—*Jhaljhalānā^b, nihāyat kari roshni se chamaknā; n. jhaljhalāhāt^b, shu^a, tāshish, tapish, nihāyat kari roshni*—Bare karo tej se chamaknā, aise tej se chamaknā ki ānkh na thakrai; *n.* barā kari tej, ujjawaladyuti, prakarāditi, driehṭisatāpaka-dyuti. [Suspashṭ sarvaparakā^a wā suprakās, dhihṭhā wā nirlajja.

GLĀR'ING, *a.* notorious, barefaced—*Zāhir yā mushhūr, fūsh be-hayā yā barā shavir*—**GLĀR'ING-LY**, *ad.* notoriously, evidently—*Zāhiran, surīhan*—Suprakās rūp se, spushṭa-rūp se wā khulikhulā.

GLASS, *n.* (S. *glas*) a hard brittle transparent substance, a glass vessel, a mirror, a telescope; *a.* made of glass; *v.* to cover with glass—*Shisha, shishe kā piyāla yā pyāla, ghāṭā dhār-jān; a. zujāṭi, shishe-kā; v. shisha jaynā*—Kāñch wā kach, kachabhitjan wā kachapātra, darpan wā ālārā, dūrādarsakyantra wā dūrādarsanayantra; *a.* kachamāy kachanirmit wā kāñch kā; *v.* kāñch jaynā, kachūnuit k.

GLĀSS'Y, *a.* made of glass, like glass—*Zujāṭi yā shishe kā, shishe ke mānind*—Kachamāy kachanirmit wā kāñch kā, kachopani wā kāñch ke sadriś. [chiknāf.

GLĀSS'NI-NESS, *n.* smoothness like glass—*Shishe ke mānind chiknāṭ*—Kāñch ke sadriś

GLAZE, *v.* to furnish or cover with glass, to incrust with a vitreous substance, to over-lay with something smooth and shining—*Shishe jaynā, shisha marhā, rangen k., mahra k. yā lak phernā*—Kāñch jaynā, kāñch marhā, kalap k.

GLĀZ'EN, *a.* resmoulding glass—*Shishe ke mānind*—Kachopani, kāñch ke sadriś.

GLĀZ'IER, *n.* one who glazes windows—*Darwāzān yā khikiyān meñ shisha jaynā w.*—Kachabandhak, khikiyān meñ kāñch jaynā w.

GLĀZ'ING, *n.* vitreous substance—*Shishe si shuṭ*—Kāñch si vastu. [kāñch banāne w.

GLĀSS'BLÖW-ER, *n.* one who fashions glass—*Shisha gur, shishe-sāz*—Kachadbanak,

GLĀSS'FÖL, *n.* as much as a glass holds—*Piyāla bhār, pyāla bhār*—Kachapātrabhar, kachapātrapuran.

GLĀSS'FURN-ACE, *n.* a furnace for making glass—*Kāñch banāne ki bhatthi^b.*

GLĀSS'GĀZ-ING, *a.* finical, conceited, vain—*Khash-poshāk, khud-rāc yā khud-bū, mag-rāp yā sīla*—Chhailā wā chhail-chhikāniyā, dāmbhik dāmbhī wā ahaikāri, chhululhā wā chhulohlā.

GLĀSS'GRIND-ER, *n.* one who polishes glass—*Shisha sāf-k. w., shishe ko ghis-kar sāf-k. w.*—Kachaparishkārik, kachatejaskāri, kāñch ke ujwal karnā kā vyavastāyī.

GLĀSS'HOUS-E, *n.* a house where glass is made—*Shishat-oānī ragairā banāne kā ghar, shisha-khāna*—Kachanirmitāśālā, kachāśālā, kāñch banāne kā ghar.

GLĀSS'LIKE, *a.* resembling glass, clear—*Shishe ke mānind, sīf*—Kachopani wā kāñch ke sadriś, swachchhā wā vimal. [kuchavyavastāyī.

GLĀSS'MAN, *n.* one who sells glass—*Shisha-farosh*—Kachavikretā, kachadrayavikrayī,

GLĀSS'METAL, *n.* glass in fusion—*Gulā huā shisha*—Dravibhūtakāñch, galī hui kāñch.

GLĀSS'WORK, *n.* a manufactory of glass—*Shishe kā kār-khāna*—Kachanirmitāśālā, kachadrayanirmitāgār, kāñch banāne kā sthān. [kām ātā hai^b, chāk^b.

GLĀSS'WORT, *n.* a plant used in making glass—*Ek pandhū yā per jo kāñch banāne ke*

GLĀU-CŌMA, *n.* (Gr.) a disease in the eye—*Āñkh ki ek bimāri*—Āñkh kā ek rog.

GLAU-CŌUS, *a.* (Gr. *glaukos*) of a sea-green colour—*Sannudar sū sabz, halkā-sabz-rangā*—Sannudravarna, sannudra kā sī harā.

GLĀVE, **GLĀIVE**, *n.* (L. *gladius*) a broad sword, a falchion, a lance—*Ek qism ki chauṛī talavār, tegā, blāṭā^b*—Kripiyā wā aśī, unā wā kharg, barchhā wā barchhī.

GLĀY'MORE. See **CLAYMORE**.

GLAZE. See under **GLASS**.

GLEAM, *n.* (S.) a shoot of light, a ray, brightness; *v.* to shine suddenly, to flash—*Jhalak^b, partan yā parto, roshni yā tāh; v. huknā kanindhnā yā ek-ek chamak-nā^b, lapaknā bhuchhaknā yā chamchamānā^b*—Lapak chamak akasmāddipti wā akasmātsphuran, kiran, tej wā pralīṭi.

GLEAM'ING, *n.* a sudden shoot of light—*Jhalak yā ek-ek chamak^b, lapak^b*. [ktā^b.

GLEAM'Y, *a.* flashing, darting light—*Lapakṭā huā^b, chamkilā chamchamātā yā jhala*.

GLEAN, *v.* (Fr. *glaner*) to gather after reapers, to gather what is thinly scattered; *n.* a collection made by gleauing—*Khosha-chini k., chinnā^b; n. khosha-chini se jo jam ho*—Lawan ke piche jo khet meñ chhitrayā parī ho usko binne, binnā; *n.* lawan ke piche jo khetnā anna khet meñ chhitrayā parī ho uske binne se jo baturai.

GLEAN'ER, *n.* one who gleans—*Khosha-chin, chinnē w^b*—Lawan ke piche anna binne w., binne w. [piche anna ki bināi, jo anna lawan ke piche binā jūtā hai.

GLEAN'ING, *n.* act of gleauing, thing gleaued—*Khosha-chini, chini hui chiz*—Lawan ke

GLEBE, *n.* (L. *gleba*) turf, soil, ground, land belonging to a parish church or benefice—*Chapṛā^b, mitṭi^b, zamin, girje ke mutā'allyi zamin yā nazr-i-aima*—Chakṭā wā chakṭatā, mritṭikā, bhūmī, dharinā, lhyāpakabhūmī wā dharinādhyaṇyāpakasṭetra.

GLE'ET, *a.* turf, cloddy—*Chapṛe-dār yā pur-chapṛā, dhelon se bharā huā^b*—Chapṛamāy chakṭamāy wā chakṭāmāy, dhelāmāy wā loṣṭāmāy.

- GLEDE**, *n.* (*S. glida*) a kind of hawk—*Ek gism ká báz*—*Syen wá ghátipakshí kī ek jātī*.
- GLEE**, *n.* (*S. glee*) joy, merriment, gaiety, a sort of song or catch sung in parts—*Khusht, khurram, chahal yá chohal^h, khayál*—*Anand wá ahlád, harsh pramod ullás wá hulás, rangras chahalpahal wá utsav, tappá*.
- GLEEFUL**, *a.* gay, merry, cheerful—*Khusht yá khush-tab^h, khurram, bashahásh yá shád-mán*—*Anandí wá pramodí, praphullachitta, áhládit pulakít wá harshít*.
- GLEESOME**, *a.* full of merriment, joyous—*Khurram yá khush, bashahásh*—*Praphullachitta, anandí harshít wá áhládit*.
- GLEEN**, *v.* (*Gr. glenos* ?) to shine—*Chamakná^h, ujál honá^h, jhalakná^h*.
- GLEET**, *n.* (*S. glidan*) a thin matter running from a sore; *v.* to ooze, to run slowly—*Ghaw se jo panchhá chháltá hai^h; v. rasná yá jhayná^h, dhire dhire bátaná^h*.
- GLEET'Y**, *a.* thin, limpid—*Patlá^h, shaffí yá musaffí*—*Drava, nirmal wá swachchha*.
- GLENN**, *n.* (*S.*) a valley, a dale—*Daru, do pahār ke bich kī zamin*—*Dari wá daribhūmí*.
- GLEW**. See **GLUE**. [do parvat ke bich kī bhūmí]
- GLIB**, *a.* (*L. glaber* ?) smooth, voluble; *v.* to make smooth, to castrate—*Chikná yá khiláhá^h, zabán-duráz yá zabán-chálak; v. chikná k^h, khasi ákhta akhta yá be-khaya k.*—*Chikkan phislahá bichhlahá wá pichhlahá, liblibá batchal wá vákchopal; v. chikkan k, bin ánr ká k. wá andakosh kát-dilmá*.
- GLIS'LY**, *ad.* smoothly, volubly—*Chiknáhat yá phislahat se^h, zabán-durází yá zabán-chálakí se*—*Snigdhatá khiláhat pichhláhat wá bichhláhat se, batchali wá vákchopalatá se*. [chálakí—*Snigdhatá, batchali liblibáhat wá vákchópalya*]
- GLIB'NESS**, *n.* smoothness, volubility—*Chiknáhat yá chikná^h, zabán-durází yá zabán-*
- GLIDE**, *v.* (*S. glidan*) to flow gently, to move swiftly and smoothly; *n.* the act of moving swiftly and smoothly—*Narmi se bahná, tezí se guzarná; n. sarsuríhat yá sarvátá^h*—*Dhime bahná, sarsarákar jáná*.
- GLIDER**, *n.* one that glides—*Sarsarā-kar jāne w^h*.
- GLIM'MER**, *v.* (*Ger. glimmen*) to shine faintly; *n.* a feeble light, a mineral—*Jhilmiláná^h, jagmagáná^h, tīmtīmāná^h; n. jhilmiláhat jagmagáhat yá tīmtīmáhat^h, dhāt^h*. [chánw^h]
- GLIM'MER-ING**, *n.* faint or imperfect view—*Tīmtīmáhat^h, jhilmiláhat^h, jagmagáhat^h*.
- GLIM'PSE**, *n.* faint light, a flash of light, a short transitory view, short fleeting enjoyment; *v.* to appear by glimpses—*Jhilmiláhat^h, lapak^h, niháyat halki nazar, thori der ká nazu; v. tīmtīmāná^h, jagmagáná^h, jhilmiláná^h*—*'tīmtīmáhat wá jagmagáhat, jhalak chamchamáhat wá kshapaprabhá, ishaddarsan wá ishaddrishtí, thori ber ká bhog*. [damakná jhalakná lahakná yá chamchamáná^h]
- GLIST'EN**, *glis'm, v.* (*S. glisian*) to shine, to sparkle with light—*Chamakná^h*.
- GLIS'TER**, *v.* to shine, to be bright; *n.* lustre—*Chamakná^h, darakhshán yá roshan k^h, n. roshni*—*Chamchamáná, prakāsamán wá kāntimán h; n. dyuti, dipti wá kánti, prabhá wá pratáp*.
- GLIT'TER**, *v.* (*S. glitentan*) to shine, to sparkle, to gleam; *n.* lustre, splendour—*Chamakná^h, chamchamáná damakná yá lahakná^h, jhalakná^h; n. táb, darakhsháni tajallí yá raunag*—*n. Dyuti dipti wá kánti, prabhá wá pratáp*.
- GLIT'TER-ING**, *n.* lustre, gleam—*Táb yá darakhsháni, jhalak^h*—*Dyuti dipti wá kánti, chamak wá damak*.
- GLOAT**, *v.* (*Sw. glutta*) to stare with eagerness or desire—*Bure zauq yá khwáhish se tukhákí luyáná*—*Bari abhilásh wá cháh se tukhákí bándhkar dekhna*.
- GLOBE**, *n.* (*L. globus*) a round body, a ball, a sphere, the earth; *v.* to gather round—*Mudawwar shai, golá^h, kura, jahán; v. goliyáná^h, gole sá banáná^h*—*Vartul wá chakra, gol, mandal, blūgol wá bhūmandal*. [vartulákr.]
- GLOB'E'S**, **GLOB'OUS**, *a.* round, spherical—*Mudawwar, kurai*—*Gol, mandalákr wá*
- GLOB'OS'ITY**, *n.* roundness, sphericity—*Mudawwarí, golá^h*—*Golatwa, mandalákratwa wá mandalatwa*.
- GLOB'ULE**, *n.* a small round particle or body—*Ravá^h, gol dána*—*Chhotí goli, vindu*.
- GLOB'U-LAR**, *a.* in the form of a sphere, round—*Kurai, mudawwar*—*Golákr wá mandalákr, gol*. [mandalákr.]
- GLOB'U-LOUS**, *a.* in the form of a small sphere—*Chhote kure kī sūrat, kurai*—*Golákr, Golákr*.
- GLOB'Y**, *a.* round, orbicular—*Mudawwar, kurai yá mustadr*—*Mandalákr, gol golákr wá chakrákr*. [banáná^h, gol bándhná^h]
- GLOM'ER-ATE**, *v.* (*L. glomus*) to gather into a ball or sphere—*Ekathē kar-ke gol*
- GLOM'ER-ATION**, *n.* act of forming into a ball—*Gol k^h, golá bándhná^h*.
- GLOOM**, *n.* (*S. glomung*) partial darkness, obscurity, melancholy, sullenness; *v.* to be dark, to be melancholy, to look dismally—*Tárikí, tiragí, malál malálat yá ranj, ná-khusht yá barhami; v. tárik h., malúl yá ranjida h., tárik yá hawl-nák dekh-payná*—*Dhumlái wá dūndh, andherá wá andhiyará, udási wá udásinatá, aprasannatá wá antakrodh; v. andherá h., udás h., andherá ghangher wá dāruq dekh payná*.

GLÓOM'Y, a. obscure, dismal, melancholy — *Tárik, tira, dil-gir yá malúl* — *Ándherá, dhumlá, udási*. [— *Dhumlá* se, ghor rūp se, udási se.

GLÓOM'LY, ad. dimly, dismally, sullenly — *Tárikí se, tiragí se, malál malálat yá ranj se* GLÓOM'NESS, n. obscurity, melancholy — *Tárikí tiragí yá zulmat, malálat malál kulfat yá ranj* — *Ándherá wá dhumlá, udási vishád wá nirānandátá*.

GLÓRY, n. (L. gloria) praise, honour, renown, splendour; v. to boast, to exult — *Hamá tárif tahán tabáh tahmíd yá sitáish, ázmat fakhr yá hurmat, nám-war, nám-dári yá shukrat, jalál raunag yá nūr*; v. *názán h. fakhr-k. náz-k. yá zū'm-k., khush khurram yá maerúr h.* — *Prasānsá wá stuti, mán sammán wá pūjā, kirti yá nám sukhýati kirtan wá mahimá, pratáp wá tej*; v. *garv wá ghamāñ k., hulāsá pulskná wá bará ānand k.*

GLÓRI-FY, v. to make glorious, to praise, to extol, to honour, to exalt to glory — *'Ázim yá jamil k., hamá yá tárif k., sitáish k., tá'zim-o-takrim k., sar-faráz k. jalil-k. mu'azzaz k. yá bihišt meñ dákhil k.* — *Utkrisht yásaswí wá pratápi k., prasānsá kirtan wá dhanyavád k., stuti k., mán k. sammán k. pūjya k. wá maryādáwán k., paramapad kó pahuñcháná wá swarg meñ charháná*.

GLÓRI-FI-CĀTION, n. elevation to glory — *Sar-furází, jal-lu-l-qadr-k., bihišti banáná* — *Urddhawagati, awargárohan, swargugati, paramapadapripti*.

GLÓRI-OUS, a. noble, illustrious, excellent — *'Ázim yá mu'azzaz, jalil jalilu-l-qadr yá Au-l-jalál, majid jamil' umda yá pākiza* — *Utkrisht, kirtimán ya-aswí srínán pratápa-wán tejáswí wá pratápi, úttam*. [— *Mahápratáp se, kirti sukhýati wá yás se*.

GLÓRI-OUS-LY, ad. splendidly, illustriously — *Jalál-o'-azamat se, nám-wari yá shukrat se* GLÓRI-OUS-NESS, n. state of being glorious — *Jalilu-l-qadri* — *Pratápawánatwa*.

GLÓRI-ING, n. the act of exulting — *Khurramí, fakhr* — *Hulás, harsh*.

GLÓSS, n. (S. glosa) a comment, a superficial lustre, specious interpretation; v. to explain by comment, to make smooth and shining, to give a specious appearance — *Sharh, jila, záhir-numá tafsír yá bayán*; v. *sharh k. yá sharh-wár bayán k., jila d., záhir-numá yá sūrat-hurám k.* — *Tiká wá tippani, op kalap wá upari-chamak, satyá-bhāsi vivaran wá ābhāsi vyākhyā*; v. *tikā k. wá tikā ke dwārī spruht k. wá sam-jhāná, op-dend chiknāná wá ghotná, úpar se baná-chuná-dend sundar k. wá chuparná*. GLÓSSA-RY, n. a vocabulary, a dictionary — *Furhang, lugat* — *Abhidhān, kosh wá sabda-kosh*. [dako-lavishayak, paribhāshaprakāśak.

GLOS-SĀRI-AL, a. relating to a glossary — *Lugati, furhang yá lugat ke muta'alliq* — *Sab-GLÓSSA-RIST, n. a writer of comments, one who writes a vocabulary* — *Shārih yá shā-rh-navis, furhang-navis lugat-navis yá muallif-i-lugat* — *Tikākār, sabdakoshalekhak* [shyākār. *śabdāsangrahakārī wá śabdakoshurachak*.

GLOS-SĀ'TOR, n. a writer of comments — *Sharh-navis, shārih, mufassir* — *Tikākār, bhā-GLÓSSER, n. a commentator, a scholarat* — *Shārih yá sharh-navis, mufassir muhashshá yá hāshiya-navis* — *Tikākār, bhāshyakār*.

GLÓSSIST, n. a writer of glosses — *Shārih, sharh-navis* — *Tikākār, bhāshyakār*. [tikākār.

GLOS-SŌG'RA-PHER, n. a commentator — *Shārih, mufassir, sharh-navis* — *Bhāshyakār, GLÓSS'Y, a. smooth and shining, specious* — *Jilá-dār, numāishi záhir-numá yá sūrat-harām* — *Chikná aur chamaktá, vahirdarāniya arthāt úpar kí or sōbhit wá sundar*.

GLÓSS'Y-NESS, n. superficial lustre, polish — *Jilá-dārí, safáí yá muhra-dārí* — *Chiknáí chiknāhat váhyasobhá wá úparí chamak, parishkár wá op*.

GLÓZE, v. to flatter; n. flattery, specious show — *Khush-āmad k.; n. khush-āmad, záhir-numá raunag* — *Lurkhurí k., jhūthí stuti k.; n. lurkhurí wá jhūthí stuti, bharak wá úpari chatakmatāk*.

GLÓZER, n. a flatterer, a liar — *Khush-āmadí yá chāplús, jhūthá* — *Chātukār chātuvadí lurkhurí k. w. wá jhūthí stuti k. w., mithyāvadí*. [chhā ho.

GLÓZ'ING, n. specious representation — *Záhir-numá bayán* — *Varpan jo dekhne meñ ach-GLÓTTIS, n. (Gr.) the opening of the larynx or windpipe* — *Nari natāi yá nareṭi ká muñh*.

GLÓVE, n. (S. glos) a cover for the hand; v. to cover as with a glove — *Dastāna*; v. *goyá dastāne se dhāñkná, dastāna charháná* — *Hastatrān, hastaparidhān, karavehātan, hastāchchhādan*; v. *hastatrān karaveshtān wá hastāchchhādan se dhāñpná, hastatrān charháná*.

GLÓW, v. (S. glowan) to shine with intense heat, to burn, to be hot, to feel passion; n. shining heat, brightness, passion — *Dahakná dhakdhakná yá dhadhakná, jalná, garm h., sar-garm h.; n. dahak yá dhadhak, roshni yá táb-dārí, sar-garmi yá dil harárat* — *Bhabhakná dagdagáná wá jaljaláná, barná, dhikná wá uttapt-hóná, manovikár manovritti wá manorág bodh k.; n. bhabhak wá jaljalāhat, dīpti dyuti wá tej, manorág manovikár wá manovritti*.

GLÓW'ING-LY, ad. brightly, with passion — *Roshni yá āb-dārí se, dil harárat se* — *Dīpti dyuti tej wá chamkāhat se, manorág wá manovikár se*. [Khadyot, prabhākit.

GLÓW'WORM, n. a small grub which shines in the dark — *Shab-táb, shab-chirág, jugnū* —

GLOZE. See under **Gloss.**

GLUE, n. (L. *gluten*) a viscous substance by which bodies are held together, a cement; v. to join with a viscous cement, to unite—*Suresh yā sirish, wāh ekiz jis se do chizō ko būham jorē haiñ*; v. *suresh yā sirish lagānā yā suresh yā sirish se jorūā, wāt k.*—*Lāst, kōl lāsī jis se do vastu jorī jāti haiñ*; v. *hīsā lagānā wā hīsē se jorñā, jorñā.*

GLŪ'RY, a. viscous, adhesive—*Lastasā yā lijijā^h, chipchipā^h.*

GLŪ'IM, a. having the nature of glue—*Lastasā^h.*

GLŪ'TI-NOUS, a. viscous, tenacious—*Chipchipā^h, lastasā^h.*

GLŪ'TI-NOUS-NESS, n. viscosity, tenacity—*Chipchipā^h, lastasā^h.*

GLŪM, v. (gloom) to look sullen; n. sullenness of aspect; a. sullen—*Nā-khush yā tursh rī dekh parñā*; n. *tursh-rūi*; a. *nā-khush yā barham*—*Udās dekh parñā*; n. *udāsī*; a. *udās.* [dhundhlā wā dhūnāl.

GLŪN'NY, a. sullen, dark, dismal—*Nā-khush yā barham, tārīk, tārā*—*Udās, āndhorī,*

GLŪ'T, v. (L. glutio) to swallow, to cloy, to saturate: n. more than enough, superabundance, plenty even to loathing—*Nigalñā yā muhāñ-muhāñ bharnā^h, ser k., āsīda k.*; n. *barī karat, ziyādatī, ifrāt, yā serī*—*Chaknā gatakñā līlñā wā habakñā, ātyant tript k., nāk tak khilāñ wā bharpur k.*; n. *ūtāsyya wā ūdhikya, atibahulya, atitriptī.*

GLŪ'TON, glūt'n, n. one who eats to excess—*Bisgar-khor, khurāki, jū'ul-baqar, akkāl, shikam-laudā*—*Petū, khāñ, atyāhārī, āparimītāhārī.* [atyāhār k., atibhojan k.

GLŪ'TON-IZ, v. to eat to excess—*Be-andāz khīnā, bisgar-khorī k.*—*Āparimītāhār k.,*

GLŪ'TON-OUS, a. given to excessive eating—*Bisgar-khor, jū'ul-baqar, akkāl, shikam-laudā*—*Āparimītāhārī, atyāhārī, atibhojī.*

GLŪ'TON-Y, n. excess in eating, voracity—*Bisgar-khorī, ziyāda-khorī yā jū'ul-baqarī*—*Atyāhār wā āparimītāhār, atibahulakshī wā atibhojan.*

GLŪ'TI-NOUS. See under **GLUE.**

GLY-CŌNI-AN, GLY-CŌN'ic, a. denoting a kind of verse in Greek and Latin poetry—*Yānkai aur Lātīn zabīn mēñ ek qism kā shēr zāhīr k. w.*—*Grik aur Lātīn bhāshā mēñ ek prakār kī kavītā kī dyotak.*

GLYPTŌ'GYA-PHY, n. (Gr. *glyptos, grapho*) a description of the art of engraving on precious stones—*Jawāhirōñ par kanda-garī yā qalam-kārī kā bayāñ*—*Rātnoparī-takshasāñilpavīvaran, rātnōñ ke ūpar khodnē ke kām kī varṇan.*

GLYPTŌ-GRĀPH'ic, a. describing the methods of engraving figures on precious stones—*Jawāhirōñ par kanda-garī yā qalam-kārī ke tarīqōñ kā bayāñ k. w.*—*Rātnōñ ke ūpar khodnē ke kām kī varṇan k. w., rātnoparī-takshasāñilpavīvaranmakatā.*

GNAR, GNAEL, nār, nār. n. (S. *gnorae*) to growl, to murmur, to snarl—*Gurānā yā gurrānā^h, kurkurānā yā ghunghunānā^h, jhiknā yā jhūknā^h.*

GNARLED, a. full of knots, knotty—*Pur-girah yā girih-dār, qanṭhīlā yā gāṭhīlā^h*—*Gāṭhōñ se bhārī huī, granthīl.*

GNASH, nāsh, v. (D. *knuschen*) to strike together, to grind the teeth, to rage—*Kha-khat yā ghatkhat k., dāñt-pisnā yā dāñt-kurkurānā^h, kichkīchāñā yā risīnā^h.*

GNASH'ING, n. act of grinding the teeth—*Dāñtōñ kā pisnā^h, dāñt-pisnā^h, dāñt-kurkurā-*

GNAT, nāt, n. (S. *gnat*) a small insect—*Marchbhār^h.* [nā^h.

GNAT'SNÄP-FER, n. a bird—*Ek chirgā jo machchār pakartī hai^h.*

GNAW, nā, v. (S. *gnagan*) to eat by degrees, to bite off, to corrode, to waste—*Chābnā yā chabānā^h, dāñt se kūt-lenā kutarnā yā kutarnā^h, khā-jānā^h, khāñā yā ghis-lātūā^h.*

GSÄWER, n. one that gnaws—*Chabāñe w^h, dāñt se kūt-lenē w^h, kutarnē w^h, khutarnē w^h, khā-jāñē w^h.*

GNOME, nōm, n. (Gr. *gnomē*) a brief reflection or maxim, an imaginary being—*Ek chhotā maqūla, ek qiyāsī jāñ-dār*—*Ek chhotī kahāwat kahnut wā kahūt, ek kālpanik wā kalpit bhūtāvishē.* [bharā huā.

GNŌM'IC-AL, a. containing maxims—*Maqūla-īmez*—*Kahāwatmay, kahnut wā kahūt se*

GNŌMŌ'ic GR, n. a collection of maxims—*Majma'ī-maqūla, maqūlōñ kā majma'*—*Vākya-saṅgrah, vachanasaṅgrah, kahāwatsaṅgrah, kahūtōtsaṅgrah.* [wā kil.

GNŌMON, nō'mon, n. (Gr.) the hand or pin of a dial—*Miqyas*—*Dhūpgharī kā kāñtā*

GNŌMŌN'ic, GNŌMŌN'IC-AL, a. pertaining to the art of dialling—*Dhūpgharī banāñē ke*

ilm ke mutā'alliy—*Dhūpgharī banāñē kī vidyā kā sambandhī, dhūpgharīnirmānavi-*

dyā-sambandhī. [karne kī vidyā.

GNŌMŌN'ICS, n. the art of dialling—*Dhūpgharī banāñē kā 'ilm*—*Dhūpgharī nirmāñ*

GNOSTIC, nōst'ic, n. (Gr. *gnostikos*) one of an early sect in the Christian church; a. relating to the heresy of the Gnostics—*Awal-zamāñē kā ek 'Isawī firqa*; a. *awwal-zamāñē ke ek 'Isawī firqe ke ilhād ke mutā'alliy*—*I'rāchīnakāl kī ek Krishṭiyya sākhā wā panth*; a. *prāchīnakāl ke vishēsh Krishṭiyyāndstikōñ kā sambandhī.*

GNŌT'ICISM, n. the heresy of the Gnostics—*Awal zamāñē ke ek 'Isawī firqe kā ilhād*—*Prāchīnakāl kī vishēsh Krishṭiyya sākhā kī nāstikatā.*

GŌ, v. (S. *gan*) to walk, to move, to travel, to proceed, to depart, to pass, to extend,

to contribute : *p. t. WĒNT, p. p. GÖNE—Pair pair jānā^h, chalnā^h safar k., barhānā^h, kich k. yā rawāna h., guzarānā, pahūchānā^h, madad k. yā shāmil h.*—Pāñw pāñw chalnā, gaman k., bhraman k., āge jānā, sidhārnā wā uṭh chalnā, chalā jānā wā jāta-rahnā, phailnā, milnā wā pārnā.

GÖ'ER, *n.* one who goes—*Jāne w^h, chalne w^h, jawaiyā^h, chahoiyā^h.*

GÖ'ING, *n.* the act of walking, departure—*Raftār, rawānagi yā kūch*—Gaman gati wā chāl, chalā chalachālāw wā prasthān.

GÖ'BR-TWĒEN, *n.* an interposing agent—*Darmiyānī, dallāl*—Madhyasth, bichwai.

GÖ'BY, *n.* a passing by, evasion, artifice—*Dar-guzar, hila-harālū yā pech-pāch, fīrat yā bandish*—Gaman wā atikram, urān urānjhānā wā tālā, katkanā wā chhal.

GÖ'CAKT, *n.* a machine to teach children to walk—*Ek kal jis se tapke chalnā sikhete hain^h, larkein ko chalnā sikhāne ke liye ek kal yā gāri^h.*

GO-RÖ', *int.* come come—*Āo-ā^h, chalo^h, chalo-chalo^h.*

GOAD, *n.* (*S. gad*) a pointed stick to drive oxen; *n.* to drive with a goad, to incite—*Arāi^h, pūnī yā pahn^h; v. arai mārānā yā chubhānā^h, uksānā uskānā yā jagānā^h.*

GÖAL, *n.* (*Fr. gaulle*) the point to which racers run, a starting post, a final purpose—*Nishān yā munzil juhāñ tak daur hoti hai, nishān yā munzil juhāñ se daur shuru^h hoti hai, maqsad yā garaz*—Thikānī juhāñ tak daur hoti hai, daur āram^h hone kā thikānī, abhiprāy wā śoshābhiprāy.

GÖAIL, *n.* (*lc. geir*) a slip of cloth inserted to widen a garment—*Kapre kā tukrā jo aigarkhā chaurā karne ke liye jor diyā jāta hai^h.*

GÖARISH, *a.* patched, mean, doggerel—*Gūnthi kau^h, halkā^h, nick^h.*

GÖAT, *n.* (*S. gat*) an animal—*Bakrā^h, bakri^h, chhagrā^h, chhagri^h, chhāgal^h, chheri^h.*

GÖAT'ISH, *a.* resembling a goat—*Bakre sā^h.*

GÖAT'HEND, *n.* one who tends goats—*Gūneriyā, gaycriyā^h.*

GÖAT'SKIN, *n.* the skin of a goat—*Bakre ki khāl yā cham^h.*

GÖB, *n.* (*Fr. gobe*) a quantity, a lump, a mouthful—*Miqdār, qher^h, luqma*—Parimāñ, alpapind, grīs kawal wā kaur.

GÖN'NET, *n.* a mouthful, a lump—*Kawal yā kaur^h, qher^h.*

GÖN'BLE, *v.* to swallow hastily with noise, to make a noise as a turkey—*Bhakośnā bhakośnā gap-gap khānā yā lap-lap khānā^h, perū yā perū sarikhā bolnā^h.*

GÖB'LET, *n.* (*Fr. goblet*) a bowl, a cup—*Pigālū yā pyālū, jām*—Katorī, pānapātra.

GÖBLIN, *n.* (*Gr. kobalos*?) an evil spirit—*Bhūt^h, jinn, shaitān*—Pret, pisich, nīśchar, yetil, asur, rūkshas. [Īśwar Paramēśwar wā Paramātmā, dev devatā wā sur.

GÖD, *n.* (*S.*) the Supreme Being, an idol—*Khudā Allāh yā Rubb, but yā sanam*—GÖD'NESS, *n.* a female divinity—*Devī^h, debī^h, dewtīn^h.*

GÖD'HEAD, *n.* deity, the divine nature, a god or goddess, the Supreme Being—*Khudāi, Ilāhiyat, dewtā yā debī^h, Khudā*—Devatwa, Īśwaratwa wā brahmatwa, dev wā devī, Paramēśwar.

GÖD'LESS, *a.* impious, wicked, atheistical—*Be-dīn yā nā-Khudā-tars, sharir yā zabān, kāfir mulhid yā nā-Khudā-shinās*—Adhārmik, atidusht, nāstik wā anāśwāravādī.

GÖD'LESS-NESS, *n.* state of being impious—*Be-dīnī, nā-Khudā-tarsi, nā-Khudā-shināsi*—Nirdharmatī, anīśwaratwa, nīstikatwa. [devamūrti.

GÖD'LING, *n.* a little god or idol—*Chhotā sā dewtā yā but*—Chhotā devatā wā chhotī

GÖD'LY, *a.* pious, religious; *ad.* piously—*Muttaqi sālih Khudā-tars yā Khudā-dost, Khudā-parast dīn-dār yā namāzi*; *ad.* Khudā-tarsi yā taqāwat se—Dhārmik dharmā-chārī wā bhaktimān, Īśwarasevī Īśwarabhakt wā Īśwarapūjāk; *ad.* dhārmikatwa wā Īśwarabhakti se.

GÖD'LI-LY, *ad.* piously, religiously—*Taqāwat yā Khudā-tarsi se. dīn-dārī yā Khudā-parastī se*—Dhārmikatwa wā Īśwarabhakti se, Īśwarasevā wā Īśwarapūjā se.

GÖD'LI-NESS, *n.* piety, a religious life—*Taqāwat yā Khudā-tarsi, Khudā-parastī yā dīn-dārī*—Dharmasevā wā punyāśilitā, Īśwarasevā Īśwarabhakti Īśwarasāradhā wā Īśwara-

GÖD'SHIP, *n.* the rank or character of a god—*Dewtā^h*—Devatwa wā devabhāv. [pūjā.

GÖD'WARD, *ad.* toward God—*Khudā ki taraf*—Īśwara ki prati wā or.

GÖD'LIKE, *a.* divine, supremely excellent—*Rubbānī yā Ilāhī, nihāyat khūb*—Īśwari-ya wā Īśwaratulya, paramotkrishit.

GÖD'NESS-LIKE, *a.* resembling a goddess—*Debī sā yā debī si^h*—Devisādrīś, devirūp.

GÖD'CHILD, *n.* one for whom a person becomes sponsor at baptism—*Dharam betā^h, dharam betī^h*—Dharmaputra, dharmaputrī, dharmasut.

GÖD'DAUGHTER, *n.* a female for whom one becomes sponsor at baptism—*Dharam-larķī^h, dharam-betī^h*—Dharmaputrī, dharmasutā.

GÖD'FATHER, *n.* a male sponsor at baptism—*Dharam bāp^h*—Dharmapitā.

GÖD'MOTHER, *n.* a female sponsor at baptism—*Dharam mā^h*—Dharmamātā.

GÖD'SMITH, *n.* a maker of idols—*But-sās, mīrat-banānc w^h*—Devamūrtikār.

GÖD'SON, *n.* a male for whom one becomes sponsor at baptism—*Dharam betā^h*—Dharmaputra, dharmasut.

GÖD'WIT, n. (S. *god, wite*) a bird—*Ek bhānt ki chiriyā^h*—Pakshibhed, dirghachañchu, dirghamukh. [ki ichchhā.

GÖG, n. (W.) haste, desire to go—*Shitābt yā jaldī, jāne ki khwāhish*—Sighratā, jāne

Göc'GLE, v. to roll or strain the eyes; n. a stare, a bold or strained look: pl. blinds for horses, glasses to protect the eyes; a. staring, having full eyes—*Ānkh nachānā yā dubānā^h, tīrchhā dekhā^h; n. taklakī^h, tīrchhī nazar; pl. ghore ki andhīyārī^h, ānkhon ki hifāzat karne ke liye āinak; a. ghūrtā huā^h, bare chashmī n.*—n. Ghūri wā taktakābat, tiryagdrishitī wā tīrchhī chitawan; pl. ghoron ki ānkh ke liye patī, drigupakīrakakāch; a. tak lagāye hue wā tāktā hūt, barī ānkhwālā. [ye-hue^h.

Göc'GLEd, a. prominent, staring—*Niklā-huā ubhrā yā barā^h, ghūrtī tāktā yā yak-lagā-*
Göc'GLE-EYED, a. having rolling prominent or distorted eyes—*Nāchti-ānkh n^h, barī ānkh n^h, teondhā yā bheingī^h.* [swarnsuvarṇ kanak wā kañchan, dhan arth wā dravya.

GÖLD, n. (S.) a precious metal, money—*Zar yā tilā, naqṭ mahlag yā dāulat*—Sonā

GÖLD'EN, a. made of gold, of the colour of gold, bright, splendid, excellent, happy—*Tilāi tilāyāna zarina yā zurrin, tilā ke rang kī chamkilā^h, raunaq-dār yā 'umda, khūssa, khush*—Swarnamāy wā sonā ki sonahī, chatkīlī, bharkīlī wā utkrishit, uttam, sukhlī. [kilpan wā bhayrak se, ānaud wā harsh se.

GÖLD'EN-LY, ad. splendidly, delightfully—*Raunaq-dārī yā khūbi se, khushī se*—Chat-
GÖLD'EN-EN, a. covered with gold, gilded—*Zar-andūl yā mīrassa', mūlammā'*—Swarnamāṇḍit, sonahlī kiya-huā.

GÖLD'EN-ER, n. one who beats gold—*Zarkob, sonc kā waraq-sāc*—Swarnapatrakār.

GÖLD'EN-ED, a. encompassed with gold—*Sone se mūyīhā yā gherā huā^h.*

GÖLD'EN-ER, n. a singing bird—*Ek qism kī khūb-sūrat aur khush-āwāz chiriyā*—Ek prakār kī sundar aur swarnavīshītī, pakshī.

GÖLD'FIND-ER, n. one who finds gold—*Sonā pāne n^h.*

GÖLD'FINDER, a. proof against bribery—*Jo rishwat na lewe*—Jo ghūs wā akor na le.

GÖLD'LEAF, n. gold beaten into a thin leaf—*Waraq-i-tilāi, talay*—Sone kī pattar, swarnapatra, kanakapatra. [varṇ sūbhādayak tel.

GÖLD'size, n. a glue of a golden colour—*Tilāi rang kī rogūn*—Somhīnī lep, swarna-

GÖLD'SMITH, n. a worker in gold—*Sonār yā sunār^h.*

GÖR'DY-LOCKS, n. a plant—*Ek qism kī pandhā*—Ek jāti kī pandhā wā chhotā per.

GÖLF, n. (D. *kolf*) a game played with a ball and a club—*fiend aur ḡande kī ek khel^h.*

GÖND'OLA, n. (Ib.) a boat used at Venice—*Ek qism kī nāv jo Venis meñ musta'mal hotī hai*—Ek prakār kī nāv jiskī chāl Venis meñ hai.

GÖN'DO-LEU, n. one who rows a gondola—*Venis kī ek qism kī nāv kī khene w.*—Venis kī ek bhānt kī nāv kī khewat. [pūrvakālikakriyā.

GÖNE, p. p. of *go*—*Go kā mās-mā'tūf-ai-hi yā fīl-i-mā'tūf*—Go kī pūrvakriyā wā

GÖN'FA-LON, GÖN'FA-NON, n. (Fr.) an ensign, a standard—*Nishān, jhandā^h*—Pātikā, dhujā.

GÖN'FA-LO-NIEN, n. a chief standard-bearer—*Sardār nezā-bardār, sardār jhandā-bardār*

GÖNG, n. a sort of metal drum—*Kānsi^h, ghan^h, ghunṭi^h.*

GON-OR-RHEA, gōn-or-rē'a, n. (Gr. *gonos, rheo*) a morbid running or discharge in venereal complaints—*Sosāk*—Mūtramārgarog, dhātuksharāṇ.

GOÖD, a. (S. *god*) not bad, not ill, proper, wholesome, useful, convenient, sound, valid, skilful, happy, honourable, cheerful, considerable, elegant, kind, handsome; n.

benefit, advantage, welfare; pl. moveables, property, merchandise; ad. well, not ill, not amiss—*Khūb, khūssa, munāsib, sikkat-awar yā gurāra, musfil, mū'qul, durust, mustahkam yā mustahkam, humar-mand, khush yā āsāda-hāl, 'i-zat-dār, khurram, barā^h, tufā yā nafis, mīhr-hān, jamil yā khūb-sūrat; n. fīda-hāsi yā naf', khair-n-afīyat yā salāmātī; pl. ghar kī ashūb, māl amwāl yā malū', saradā-garī kī chiz; ad. khūb, bīh-tar, khair yā durust*—Achehā, bhālā, uchit, śarīrahitakārī pathya wā ūrogyavardhak,

upakārī, yogya wā subhite kā, akshat wā adūshit, dharmya wā drīh, daksh wā nipuṇ, sukhlī, pūjya, ānandī wā praphullachitta, mahān wā prachur, uttam, hit hitakām wā kripāl, sundar wā rūpawān; n. līlī, arth, kshemakusāl; pl. grihasūmagrī wā asthā-

waradravya, dravya wā vastu, bīpūjadravya; ad. achehā, bhālā, thīk.

GöÖD'LY, a. beautiful, graceful, handsome—*Khūb-sūrat, khush-daul, khūb-rū khush-numā yā jamil*—Sundar, saūdal, suthrā wā surūp.

GöÖD'LI-NESS, n. beauty, grace, elegance—*Khūb-sūratī, husn, khūb-rū yā jamāl*—Saundarya, rūpālavanyā, sunderatā wā rūpawattva.

GöÖD'NESS, n. excellence, kindness—*Khūbi, nekī nikoi lutf yā mīhr-bānī*—Bhālāi uttamātā wā utkrishitātā, sujanatwā dayā wā kripā.

GöÖD'Y, n. a low term of civility—*Yah lafz kamīnā meñ mudārāt ke liye musta'mal hai*—Yah shabd nichon meñ śishtāchār ke nimitta vyavahrit hotā hai.

GöÖD-BREED'ING, n. elegance of manners—*Khush-ā'khlag, husn-i-khulq*—Sabbhyatā, suśīlatā, vinay.

GöÖD-BYE, ad. a mode of bidding farewell—*Salām*—Namaskār, prapām.

- GOÓD-CON-DY'TIONED**, *a.* being in a good state—*Khush-hál*—Susthit, suvritta.
- GOÓD-FRĪ'DAY**, *n.* a fast in the Christian church to commemorate the crucifixion of Christ—*'Isa jo salib par charhāye gaye the us bāt kī yād-gārī ke liye ek rose kā roz—Isa jo krūs par charhāye gaye the us bāt ke jatāne ke nimitta ek malā upavāsadin.*
- GOÓD-HŪ'MOUR**, *n.* cheerfulness of mind—*Khush-tab'i*—Chittaprasannatā, sadbhāv, suswabhāv, satprakriti.
- GOÓD-HŪ'MOURED**, *a.* of a cheerful temper—*Khush-tab'*—Prasannaswabhāv.
- GOÓD-HŪ'MOURED-LY**, *ad.* in a cheerful way—*Khush-tab'i se*—Prasannaswabhāv se.
- GOÓD'MAN**, *n.* a rustic term of civility, a familiar term for husband, the master of a family—*Yah lafz dihgāniyān meñ mudārāt ke liye mustā'mal hai, ghar-wālā^b, ghar kā mālīk*—Yah sabd gañwārān meñ śištāchār ke nimitta vyavahrit hotā hai, swāmī, kutumbī.
- GOÓD-NĀ'TURE**, *n.* mildness, kindness—*Nek-śnati mulāyamat yā mulāimat, nek-khoī nek-dilī yā mihr-bānī*—Susīlatā suswabhāv wā satprakriti, sadbhāv wā dayā.
- GOÓD-NĀ'TURED**, *a.* mild, kind, benevolent—*Nek-tinat yā śhāista-mizāj, nek-mizāj yā mihr-bān, nek-kho khair-khwaś yā nek-andesh*—Suśīl wā sādhuśīl, kripdū wā suprakriti, śābhachintak wā suhrday.
- GOÓD-NĀ'TURED-LY**, *ad.* mildly, kindly—*Śhāista-mizājī mulāyamat yā mulāimat se, mihr-bānī yā nek-tinatī se*—Susīlatā satprakriti wā komalatī se, sadbhāv wā dayā se.
- GOÓD'NŌW**, *int.* an exclamation of surprise—*Wāh wāh, wāh-ji*—*Are.*
- GOÓD WIFE**, *n.* the mistress of a family—*Chur kī sāhibā yā mālīkā*—Gharwālī, grihīnī.
- GOÓD'WILL**, *n.* benevolence, kindness—*Nek-andeshī yā khair-khwaśī, mihr-bānī*—Śābhachintā wā hitechchhā, dayā wā kripā.
- GOÓD-WŌM'AN**, *n.* the mistress of a family—*Chur kī mālīkā yā sāhibā*—Gharwālī, grihīnī.
- GOOSE**, *n.* (S. gos) a water-fowl: *pk.* GĒESE—*Hāns yā hans^b, bat.*
- GOŚ'LING**, *n.* a young goose—*But kī bachcha, hāns yā hans kī bachchā^b*—Hansāsāvak.
- GOOSE'BERRY**, *n.* a common fruit, a shrub—*Ek qism kā mewa, jhāp^b*—Karaundā wā.
- GOOSE'CAP**, *n.* a silly person—*Ahwaq*—Mūrkh. [ek prakār kā phal, jhāpī.
- GOOSE'QUILL**, *n.* the quill of a goose—*Hans kā qulam*—Hans kī lekhanī wā kalam.
- GORDIAN**, *a.* (L. Gordius) intricate, difficult—*Pechilā yā pech-dār, mushkil yā dushwār*—Vakra wā kutīl, kathin.
- GORE**, *n.* (S. gor) clotted blood, dirt, mud; *v.* to stab, to wound with a horn—*Khūn-ibasta, khāk, kichar^b*; *v.* bhōknā yā koñchnā^b, huliyanā yā sīng dhānsānā—Ghanarakt arthāt gūrhā lohī, mittī, pañk.
- GŌ'RING**, *n.* a puncture, a wound—*Chobh yā chhed^b, ghāv^b.*
- GŌ'RY**, *a.* covered with clotted blood, bloody—*Khūn-ālūda yā lohū meñ tar-batur, khūnī*—Lohū-khān wā gūrhe lohū se bhārā huā, mūrītnak wā krūr.
- GŌR'BEL-LY**, *n.* a big belly—*Toñd^b, burā pet^b.*
- GŌR'BEL-LIED**, *a.* having a big belly—*Toñdail^b, toñdailā^b.* [khāne wālā kauwā.
- GŌR'CRŌW**, *n.* the carrion crow—*Murdār gosht khāne-wālā kauwā*—Akhāya māñs.
- GORE**. See GORE.
- GŌR'GE**, *n.* (Fr.) the throat, the gullet; *v.* to swallow, to glut, to satiate, to feed—*Nareli yā natū^b, galā^b*; *v.* bhakosnā nigulnā gapaknā yā gatuknā^b, gale tak yā nake-nak bharnā^b, natāi tak dhūsnā^b, khōsnā^b.
- GŌR'GED**, *a.* having a gorge or throat—*Natāi w^b, nareli w^b, galā-dār*—Galavisishṭ.
- GŌR'GET**, *n.* a piece of armour defending the neck—*Gule kī hifāzat ke liye silāh*—Gala-trān, grivātrān. [yā muzzayab—Chamkilā wā chatkili, bhārkilā, atisundar.
- GŌR'GEOUS**, *a.* splendid, showy, fine—*Raunaq-dār, numāishī, 'azimu-sh-shān 'ālī-shān*
- GŌR'GEOUS-LY**, *ad.* splendidly, magnificently—*Raunaq-dārī yā raunaq se, 'azimu-sh-shānī shān yā 'azamat se*—Turak-bhārak se, chatak matak se wā mahāpratāp se, atisōbhā wā aīswaryā se.
- GŌR'GEOUS-NESS**, *n.* splendour, magnificence—*Raunaq yā tūb, 'azimu-sh-shānī shān 'azamat yā tajammul*—Mahāpratāp mahātej wā bhārak, atisōbhā wā aīswaryā.
- GŌR'GON**, *n.* (Gr.) a fabled monster which turned beholders to stone, any thing ugly or horrid—*Ek hikāyatī 'ajāib-khilqat jiske dekhne-wālē patthar ho jātē the, koi bad-śūrat yā haibat-nāk shai*—Ek kalpit vikatarūp jiske dekhne-wālē patthar ho jātē the, koi kurūp wā bhayañkar vastū. [Ek kurūp wā bhayañkar vikatarūp ke sadrīs.
- GŌR'GŌN'AN**, *a.* like a gorgon—*Ek bad-śūrat yā haibat-nāk 'ajāib-khilqat ke mānind*—
- GŌR'MAND**, *n.* (Fr. gourmand) a greedy eater, a glutton—*Bhakosne w. gapakne w. yā gapak-kar khāne w^b, khān yā petū^b.*
- GŌR'MAN-DIZE**, *v.* to eat greedily or to excess—*Bhakosnā gapaknā yā natāi tak khānā^b.*
- GŌR'MAN-DIZ-ER**, *n.* a voracious eater, a glutton—*Khān^b, petū^b.*
- GŌRSE**, *n.* (S. gorst) furze, a prickly shrub—*Ek junglī per^b, ek kantelā jhāp^b.*
- GŌ'RY**. See under GORE. [kā āyen.
- GŌSHĀWK**, *n.* (S. gos, hafoc) a kind of hawk—*Ek qism kā bāt*—Śyenabhed, ek jāti.
- GŌS'LING**. See under Goose.

GÖS'PEL, *n.* (S. *god, spell*) the evangelical history of Jesus Christ, the word of God, divinity, theology, any general doctrine; *v.* to fill with sentiments of religion—*In-jil, Khulāś kā kalam yā gaur, Khulāś yā Ilāhiyat, 'ilm-i-ma'rifat, ek 'amm masla yā mazhab; v. mazhab ki tā'līm d.*—Isāi viśvayak itihās, Iswaravākya, Iswaratwa, paramārthavidyā, sūdhārān mat; *v.* dharmasāikshā d.

GÖS'PEL-LA-RY, *a.* theological—*Muta'alliq-i-'ilm-i-ma'rifat, 'ilm-i-ilāhī ke muta'alliq*—Paramārthavidyāvishayak, paramārthavidyāsambandhī.

GÖS'PEL-LEN, *n.* an evangelist, a Wickliffite—*Injil-navis mubashshir yā Injil kā wā'iz, Wiklif kā pairan*—Isācharitrarachak wā Isāidharmapraehārak, Wiklip kā anuyāyi wā Wiklip-panthī. [—Isivishayak itihās mein śikshā d., Isāi dharm śikhānā.

GÖS'PEL-LIZE, *v.* to instruct in the gospel—*Injil mein tā'līm d., Isāi mazhab śikhānā*
GÖSS. See **GÖRSE**.

GÖSSA MER, *n.* (L. *gossipion*) the down of plants, a thin cobweb—*Pandhoñ kā roāñ yā sūt jo upē kurtā hai^h, mācri kā ek puttā jālī^h*. [jhirā^h.

GÖSSA-MER Y, *a.* like gossamer, light, flimsy—*Ma'krī ke jāle sā^h, halkā^h, puttīl yā jhir-*

GÖSSIP, *n.* (S. *god, sib*) a sponsor, a neighbour, an idle tattler, trifling talk; *v.* to chat, to tattle, to tell idle tales—*Dharam-bāp^h, parosī^h, guppi^h, gap^h; v. bāt-chī^h Ek^h, bukāñ yā bakwād k., gap-mārnā^h*—Dharmapitā, samipavāsī, bakwādī wā barhārī-

GÖSSIP-ING, *a.* a prating, a tattling—*Gap^h, bakwād^h*. [yā, bakwād^h.

GÖSSIP-RED, **GÖSSIP-RY**, *n.* spiritual affinity—*Isibāgī rishta, dinī rishta*—Isāi dharm mein jalasānskāravishayak samyuk, dharmasambandhī samyuk. [bhritya.

GÖSSOON, *n.* (Fr. *garçon*) a boy, a servant—*Larkā^h, naukar*—Chhokrā, sevak wā

GÖT, *p. t.* and *p. p.* of *get*—*Get kā māzi-muttāñ aur māzi-ma'tūf-alai-hi yā fī l-i-ma'tūf*—*Get kā sim nyābhūt aur pūrnakriyā wā pūrvakālikakriyā.*

GÖT-REN, **GÖT-tā**, *p. p.* of *get*—*Get kā māzi-ma'tūf-alai-hi yā fī l-i-ma'tūf*—*Get* kī pūrnakriyā wā pūrvakālikakriyā.

GÖTH, *n.* one of the people called *Goths*, a barbarian, an ignorant person—*Gāth nām ek gamak kā ek shukhs, dikhāñ, be-wuqūf*—*Gāth nām ek jāti kā ek jan, guñwār, mūrkh wā j-r.* [bat-dār, gawwār^h—*Gāth sambandhī.*

GÖTHIC, **GÖTH-ICAL**, *a.* relating to the *Goths*—*Muta'alliq-i-Gāth, Gāth logon se nis-*

GÖTHIC, *n.* the language of the *Goths*—*Gāth logon kī zabāñ*—*Gāth logon kī bhāshā.*

GÖTH-ISM, *n.* a Gothic idiom—*Gāth logon kī zabāñ kā muhāvazā*—*Gāth logon kī vāgri.*

GÖTH-ÇISE, *v.* to bring back to barbarism—*Phir gawwārū yā junglī kar dālnā^h.*

GÖUHE, *n.* (Fr. *a chisel*) a chisel with a round edge; *v.* to scoop out as with a gouge—*Ek gol tāūki yā rukhtāñ^h; v. rukhtāñ se khakhornā kornā yā khol k^h.*

GÖURD, *gourd*, *n.* (Fr. *courge*) a plant—*Laukī^h, kumhrā^h, tumbī^h, peilhtā^h.*

GÖURMAND. See **GÖHMAND**.

GÖÜT, *n.* (L. *gutta*) a painful disease—*Nagris yā nigris*—*Vāt vātarog, vātavyādhi.*

GÖÜT'y, *a.* diseased with gout—*Nagris-dār, nigris-dār, nagrisi nigrisi*—*Vātarogī, vātā-grast.* [phulī huā.

GÖÜT'SWÖLLEN, *a.* inflamed with gout—*Nagris yā nigris se phulā huā^h*—*Vātarog se*

GÖUT, *gā*, *n.* (Fr. *taste*, *relish*)—*Zāiq, maza yā lazzat*—*Swād ras wā ruchi.*

GÖV'ELN, *v.* (L. *gubernā*) to rule, to direct, to manage, to exercise authority—*Hukūmat k., hidāyat k. yā fermānā, sunbhālnā^h, hukm-rānī k.*—*Sāsān k., ādes k. wā ājāñ k., nirvāñ k. wā chaknā, rājya rājākriyā wā rājyavyavahār k.*

GÖV'ERN-A-BLE, *a.* that may be governed—*Hukm-pazīr, hukmī, hukm-bar-dār*—*Damya, sāsaniya wā ājñādhīn.*

GÖV'ER-NANCE, *n.* direction, rule, control—*Hidāyat yā hukūmat, hukm-rānī yā hākimi, tahakkum yā siyāsat*—*Anusāsan wā ādes, rājyasāsān wā ādhīpatya, daman wā vās.*

GÖV'ER-NANT, **GÖV'ER-NANTE**, *n.* one who has the charge of young ladies—*Ātīm yā ātī, nau-juwāñ 'auratōñ kī hifāzat karne-wālī*—*Yuvatiyōñ kī rakshikā, yuvā striyōñ kī rakshā karne wālī.* [—*Sāsānakārī stri, upadesini wā śikshākārī stri.*

GÖV'ERN-ESS, *n.* a female who rules or instructs—*Hukūmat karne-wālī, ustāñ yā ātīm*

GÖV'ER-MENT, *n.* direction, control, exercise of authority, executive power—*Hukūmat, siyāsat yā tahakkum, hukm-rānī 'āmili yā hākimi, sarkār hukm-rān yā 'āmil*—*Anusāsan, daman wā vās, rājyavyavahār rājyapālān wā rājyasāsān, anusāsak nirvāhak wā rājyādhipkāri.* [adhyāpak, rājyasāsak wā rājyādhipkāri.

GÖV'ER-N-OR, *n.* one who governs, a ruler—*Nāzim yā atāliq, hākīm yā 'āmil*—*Sāsak wā*

GÖWK. See **GÖWK**.

GÖWN, *n.* (W. *gown*) a woman's upper garment, a long loose upper garment, a loose robe worn by professional men—*Peshwāz, jāma, labāda*—*Lahangā, jhulā, paridhāna-vīshah.* [wā paridhān pahīne hue.

GÖWNED, *n.* dressed in a gown—*Peshwāz-posh, jāma-posh, labāda-posh*—*Lahangā jhulā*

GÖWN'MAN, **GÖWN'S'MAN**, *n.* one whose professional habit is a gown, one devoted to the arts of peace—*Wah shukhs jo jāma yā labāda pahīnā-kartā hai, 'ilm-o-hunar*

kā pesha-dār—Wah jan jiskā pahirāwā jhūlā wā kurtā hotā hai, śilpevidyā aur rājanitī ityādī kā abhyāsi. [marnā^h.

GRAB'BLE, *v.* (L. *grabellen*) to grope, to sprawl—*Talolnā^h, lotnā yā hāth pānw*
GRACE, *n.* (L. *gratia*) favour, kindness, pardon, mercy, privilege, beauty, elegance, embellishment, divine influence on the mind, religious disposition, a short prayer, a title of honour: *pl.* FAVOR—*Isf, mihr-bāni, bakhshish najāt yā mu'āfi, rahm yā karam, haqq yā istihqāq, husn jamāl yā khūb-rūi, khūbī, zabāish yā zīnāt, dil par Khudā kā fuzl yā ilāhī-tāyāt, dir-i muhabbat, chhotī mīmāz, huzrat yā janāb-i-ālī*; *pl.* *suiz tanfiy yā 'ināyat*—**ANUGRAH**, *kripā, kshamā, dayā, adhikār, saundarya, lavanya wā sundaratā, śobhā wā banwī, man par Iswari śakti, dharmavāsanā wā dharmapriti, bhagawat prārthanā, maktūrāj*; *pl.* *kripā wā anugrah.*

GRACE, *v.* to adorn, to dignify, to embellish, to favour, to honour—*Ārāish d., hurmat d., zeb d., mihr-bāni k., 'izzat k.*—*Saṁwānā, samman k., suśobhit k., kripā k., maryādā k.*

GRACEFUL, *a.* beautiful with dignity, elegant—*Zi-martaba yā mu'azzaz, khāssa khūb zehā yā khush-adī*—*Susobhit wā sulāṭit, sajilā su-ānand sundar wā lavanyawān.*

GRACEFUL-LY, *ad.* elegantly, with dignity—*Khūbī se, mu'azzazān*—*Lāvanya wā saundarya se, maryādā wā dhaṛ se.* [zabāi—*lālitya śobhā wā kī.*

GRACEFUL-NESS, *n.* elegance of manner—*Nek-sulūkī, khush-raftārī, mu'azzazān atwār.*

GRACELESS, *a.* void of grace, abandoned—*Kam bakhtī, rānda bi dīn shorīr dātar mar-dūt yā bad-zāt*—*Durbhāgya wā Iswaraprasādavahishkrit, antardushṭabhai durachārī wā atidushṭ.* [prasād ke bīnī, durbhāgya se.

GRACELESS-LY, *ad.* without grace—*Kam bakhtī se, Khādī ke fact ke ba-qaīr*—*Isware-*

GRACELESS-NESS, *n.* want of grace, profligacy—*Kam bakhtī, shorīr dātar bad-zātī bedīnī yā atārī*—*Durbhāgya, antardushṭatī durachārātā wā nashātāt.*

GRACIOUS, *a.* merciful, benevolent, favourable, kind, acceptable, virtuous, good—*Rahīm, nek-andesh yā khīr-khrah, mulām yā shofiq, mihr-bān mutphīl yā khātīr-khūb, nek-kār yā nek-bakht, nek-kho yā nek*—*Dayāwīn, parqakārān, anukūl, kripālu wā anugrahī, grahāṇiya wā priya, dhārmik wā punyasil, sūdhayitā wā sūtiwik.*

GRACIOUS-LY, *ad.* kindly, mercifully—*Nawāzish yā mihr-bāni se, rahīmī karam yā karīmī se*—*Anugrah wā kripā se, dayā kārke.*

GRACIOUS-NESS, *n.* mercifulness, condescension, pleasing manner—*Rahīmī rahmānī karam yā karīmī, mulāyamat mulāmat yā furatātī, khush-atwārī*—*Dayālutwā, abhi-mānatyāg wā naurātā, sumit wā sundar prakār.* [wā śreṇī.

GRADE, *n.* (L. *gradus*) rank, degree—*Martaba, darja*—*Avasthā wā pad, kram varg*

GRADUATION, *n.* regular progress, order, series—*Tadrij, darja yā tartīb, silsilā*—*Par-amparā wā anukram, kram, śreṇī.*

GRADUATE-TO-TO, *a.* proceeding step by step—*Tadrijī, silsilā-wār*—*Ānukramik, ānupūrvik.*

GRADIENT, *a.* walking, moving by steps; *n.* deviation from a level to an inclined plane—*Chalne w., ba-tadrij chalne yā chāpne w.*; *n.* *Jhukāw^h*—*Jāne w., kramamān arthāt pad pad wā kram se chalne w.*

GRADUATE, *a.* proceeding by degrees, advancing step by step; *n.* an order of steps—*Rafta-rafta, darja ba darja*; *n.* *silsilā, tadrij*—*Ānupūrvik, ānukramik wā ānupādik*; *n.* *śreṇī.* [anukramap.

GRADUATE-TY, *n.* regular progression—*Tadrij, darja ba-darja taraqqī*—*Ānukram,*

GRADUATE-LY, *ad.* by degrees, step by step—*Rafta-rafta, darja-ba-darja yā qadam-dar-qadam*—*Kram se, dhīre dhīre.*

GRADUATE, *v.* to dignify or to be dignified with a degree or diploma, to divide into degrees, to advance by degrees; *n.* one dignified with a degree—*Laqab yā sanad se sur-furāz k. yā h., darja-ba-darja nishān denā, darja-ba-darja taraqqī denā*; *n.* *wah shakhs jo qā'ide ke mutābiq madrase se darja yā laqab pāye ratā hai*—*Vidyālay meṁ pad wā upādhi d. wā pāmī, ānukramikachihm se aṅk k., kram se baṛhānā*; *n.* *wah jan jo rājavidyālay meṁ pad wā upādhi pātā hai.*

GRADUATE-SHIP, *n.* the state of a graduate—*Us shakhs kī hālat jo qā'ide ke mutābiq madrase se darja yā laqab pāye ratā hai*—*Us jan kī avasthā jo rājavidyālay meṁ pad wā upādhi pātā hai.*

GRADUATION, *n.* regular progression, the act of marking with degrees, the act of conferring degrees—*Tadurrij tadrij yā darja-ba-darja taraqqī, darja-sāzī yā nī darja-ba-darja nishān denā, sanad yā laqab se sur-furāzī*—*Kramagatī, ānukramika-chihmānkan, vidyālay meṁ pad wā upādhi d.*

GRAFF, **GRAFT**, *v.* (S. *grafen*) to insert a shoot of one tree into the stock of another; *n.* a shoot inserted into another tree—*Qalam lagānā, pāiwand lagānā*; *n.* *qalam, pāiwand*—*Ek per kī dāl dūre per meṁ lagānā, kalam lagānā*; *n.* *ek per kī dāl jo dūre per meṁ lagāī jātī hai, kalam.* [w., kalam lagāne w.

GRAFTER, *n.* one who grafts—*Qalam lagāne w.*—*Ek per kī dāl dūre per meṁ lagāne*
GRAIL, *n.* (L. *gradus*) a book of offices in the Romish church—*Darūd-nāma, munājāt kī kitāb*—*Prārthnāpaddhati, prārthanāsahitā.*

GRAIN, *n.* (L. *granum*) a seed, a corn, a minute particle, the smallest weight—*Takhn, galla, dāna zarra yā reza, ek nihiyat chhola wazn*—Bij wā vij, anj ann wā dhūnya, kap reṇu lav wā aṇu, kapikā wā kikiñi.

GRÄNS, *n. pl.* husks of malt after brewing—*Bora bunāne ke liye jo jau bhiḡoyā jāta hai uskā phokar gā phok*—Yavānadirā banāne ke nimitta jo jau bhiḡoyā jāta hai uskā phokar wā chokar. [golā, dhūnyāgar, śasyāgar.

GRÄN'ARY, *n.* a store house for grain—*Ambir-khāna, galla-khāna*—Bakhlāri, khānū, GRA-NIV'O-ROUS, *a.* living upon grain—*Galla-khor, dāna-khor*—Śasyabhakshak, dhūnya-bhakshak, anj khāne w.

GRÄIN, *n.* (S. *greṇiān*) the direction of the fibres, temper, disposition—*Rag reshu yā janhar, mizij, sirat yā tab'*—Kāstharekhā wā lakri-ki-āns, swabbāv, prakriti.

GRÄINED, *a.* rough, made less smooth—*Khar-kharā^b, dardarā urbiṇ yā rūkhā^b.*

GRÄINING, *n.* indensation—*Khundāna, khar-kharā^b, dānt^b.*

GRÄIN, *n.* (S. *greṇiān*) dyed substance—*Rāṅgi hui chiz*—Rāṅgi hui vāstu.

GRÄINED, *a.* dyed in grain—*Janhar rag reshe gā jiyar meñ rahyā huā*—Kāstharekhā arthāt lakri ki āns meñ rāṅgi huā.

GRÄMIN'E-OUTS, *a.* (L. *gramen*) grassy—*Ghasilā^b, ghās sā^b.*

GRÄM-NIV'O-ROUS, *a.* living upon grass—*Choraula, kāh-khor*—Triṇabhakshak, ghās-lāri, ghāskhāt, charanhar.

GRÄM'MAR *n.* (Gr. *gramma*) the art of speaking or writing correctly, a book containing the principles and rules of grammar—*Sarf-o-naho gā kisi zabān kā qā'idā, sarf-o-naho ki kitāb*—Vyākaraṇ wā vyākaraṇasāstra. vyākaraṇasāstra ki pothi.

GRÄM'MÄTHAN, *n.* one versed in grammar—*Sarfi, mālhi, sarf-o-naho-dān, qā'idā-dān, sarfi mālhi*—Vyākaraṇ. vyākaraṇasāstrājña, śābdik.

GRÄM'MÄTHIC, GRÄM'MÄTHICALLY, *a.* belonging to grammar, taught by grammar—*Sarf-o-naho-mānsab gā sarf-o-naho ke mutābiṇ, sarf-o-naho ke mutābiṇ sikhilāyā huā*—Vyākaraṇasambandhi, vyākaraṇasāstri wā vyākaraṇ ki rīti se sikhilāyā gayi.

GRÄM'MÄTHICALLY, *ad.* according to grammar—*Sarf-o-naho ke mutābiṇ, bā-qā'idā*—Vyākaraṇasāstr se, vyākaraṇ ki rīti se. [dāmbhik.

GRÄM'MÄTHICASTER, *n.* a mean verbal pedant—*Ālim-i-khul-farosh*—Tucheliḡ vidyā.

GRÄM'MÄTHICISE, *v.* to render grammatical—*Sarf-o-naho ke mutābiṇ k.*, *sarf-o-naho ke mutā'allig k.*, *bā-qā'idā k.*—Vyākaraṇasambandhi k., vyākaraṇasāstrī k.

GRÄM'MÄTHIST, *n.* a pretender to grammar—*Sarf-o-naho kā jhūthā dā'wā k. w.*—Vyākaraṇ ki dāmbhik. [muchhli—Ek jiti ki bari machhli.

GRÄM'TUS, *n.* (Fr. *graul, poisson*) a large fish of the cetaceous kind—*Ek qism ki bari*

GRÄNÄDO. See GRENADÉ.

GRÄN'ARY. See under GRAIN.

GRÄND, *a.* (L. *grandis*) great, illustrious, splendid, magnificent, principal, sublime, old—*'Ā'im, muntāz yā zī-shān, raṇay-dār yā mujallā, 'ā'ī-shān yā 'azīm-sh-shān, aṇwāl yā kabīr, buland 'ālī gā unāl, bīrkā^b*—Mahi wā bari, ujwal wā tejaswī, pratipī, dedipyanān wā atisobhāwān, pradhān wā mukhya, atyutkrishṭ wā atyunnat, vridh. [tapadasth, kulīnajan.

GRÄN'DÉE, *n.* a man of great rank or power—*Amir, huzurg*—Uchchhapadasth, utkrishṭ.

GRÄN'DÉE'SHIP, *n.* rank or estate of a grandee—*Amir kā darjā yā milk*—Kulīnajan kā pad wā dhan.

GRÄN'DEUR, *n.* greatness, state, splendour—*'Āzamat yā buzurgi, hashmat shukoh shikoh shān yā shaukat, jalāl julca yā rannay*—Mahimā wā mahattwa, prabhāv wā aīswaryya, pratipī vibhūti vaibhav wā ujwal-ti. [Darjavākya, garvitavākya, atisayokti.

GRÄN'DILOQUENCE, *n.* lofty speaking—*Mahālaya-gai, raṅgin' ibarat yā raṅgin bagān*—GRÄN'DO, *ad.* sublimely, loftily—*Mā'azzānā, bulandī se*—Atyutkrishṭatāpūrvak, pratāp aīswarya wā mēhli se.

GRÄN'DNESS, *n.* greatness, magnificence—*'Āzamat yā buzurgi, hashmat shān yā jalāl*—Mahattwa wā mahimā, pratāp aīswaryya wā vaibhav.

GRÄN'DAM, *n.* a grandmother, an old woman—*Dādī yā nānā^b, burhiyā^b*. [beti ki beti^b.

GRÄN'DCHILD, *n.* the child of a son or daughter—*Bete kā betā^b, beti kī beti^b, beti kī betā^b, beti kī beti^b*.

GRÄN'DDAUGHTER, *n.* the daughter of a son or daughter—*Bete kī beti^b, beti kī beti^b*.

GRÄN'DFATHER, *n.* a father's or mother's father—*Dādā^b, nānā^b*.

GRÄN'DMOTHER, *n.* a father's or mother's mother—*Dādī^b, nānī^b*.

GRÄN'DSIRE, *n.* a grandfather, an ancestor—*Dādā yā nānā^b, purkhā^b*.

GRÄN'DSON, *n.* the son of a son or daughter—*Bete kī betā^b, beti kī betā^b*.

GRÄNGE, *n.* (L. *granum*) a farm, a granary—*Chakhasta mahāl wā alluqa yā ijāra, ambār-khāna yā galla-khāna*—Khet, dhānyāgar khātā wā bakhāri.

GRÄN'ITE, *n.* (L. *granum*) a hard rock—*Kārā patthar yā chātān^b*.

GRÄ-NY'IC, *a.* pertaining to granite—*Kure patthar yā chātān kā^b*.

GRÄ-NIV'O-ROUS. See under GRAIN.

GRÄNT, *v.* (Fr. *garantir*) to give, to bestow, to admit, to allow, to concede; *n.* any

thing granted, a gift, a boon—*Bakhshná, 'atá k. 'ináyat k. yá marhamat k., farz k., musallam rakhná, qabúl k. ; n. bakhshish yá in'am, hiba yá marhamat, 'ináyat yá 'atá—Dand, de dálná, swikár k., anujná d. wá aúgikár k., inánná ; n. dattavastu arthát d. hai vastu, dān, var prasād wá varadān.*

GRANTABLE, *a.* that may be granted—*Bakhshé jāne ke laiq—Diye jāne ke yogya.*

GRANTÉE, *n.* one to whom a grant is made.—*Leue w^b, mauhub-ilāih, mauhub-ilāih—Dānagrahita, dānabhogi.* [dānakartā, d. w.

GRANTOR, *n.* one by whom a grant is made—*Wākib, bakhshanda, hiba-k. w.—Dāta,*

GRANTULE, *n.* (L. *granum*) a particle—*Reza, zurra, chhotā dāna—Rawā, kanikā, lav, apu.* [lavamay, anumay.

GRANTULAR, *a.* consisting of grains—*Dāna-dār, rarā-dār—Rawānay, kānikāmay,*

GRANTULARY, *a.* resembling a grain—*Dāna sā, dāna-namā, —Sasyavijakar, vijatulya, rawā sarikhā.*

GRANTULATE, *v.* to form or break into grains—*Dāna-dār k., angūr lānā, dāna-dār ke-jānā, dāna-dāna ho-jānā, angūr ānā, angūr ho-jānā—Vijakar k., kshudrapind k., vijākār h., sūkshmapind h.* [h.—Vijakū apindabandhan, kshudrapindabandhan.

GRANTULATION, *n.* act of forming into grains—*Dāna dāna-shudaji, dānā dāna k. yā*

GRAPPE, *n.* (Fr. *grappe*) the fruit of the vine—*Angūr, tāk—Dikh, drākshā.*

GRATELESS, *a.* wanting the flavour of the grape—*Angūr ke maze ba-guir, angūr ke zāiqe se khārij—Drākshā-widāshinya, dākh ke swād se rahit.*

GRATEY, *a.* full of grapes, made of the grape—*Pur-angūr, angūrī gū'nī angūrī kī banā huā—Drākshāmay arthāt dākh se bhārā huā, drākshānirmīt arthāt dākh kī banā huā.*

GRAPESTONE, *n.* the stone or seed of the grape—*Angūr kī gūthī—Dākh kī gūthī.*

GRAPESHOT, *a.* a combination of small shot put into a thick canvass bag—*Tāt kī thāilī meñ bhucc kuc chhotē chhotē chharre^b.*

GRAPHIC. GRAPHICAL, *a.* (Gr. *grapho*) well described or delineated—*Mubāshir, musharrak, ba-khābē bagān Kiyā huā, mauqquash—Suvarpit, sunirdish, sukathit, sulikhit, suchitrit.*

GRAPHICALLY, *ad.* in a graphic manner—*Khush-bagīnī se, mousharrah taur se, ach-chhe naqshē se—Suvarpan se, sunirdes se, suvaran se, suchitritarūp se.*

GRAPHOMETER, *n.* a surveying instrument—*Paīmāish kī anzār—Bhūmipanayantra.*

GRAPPLE, *v.* (S. *gripan*) to seize, to lay fast hold of, to contest in close fight; *n.* a seizing, close fight, an iron instrument—*Pakarū^b, machātī se pakarū^b, kashī k. ; n. pakar^b, kashī, lohe kī anzār—Dharnā, porhe dharnā, burmushī wā bāthā-būhīn k., dharpakar k. wā bāhuyudh k. ; n. dhritī wā dhar, bāhuyudh burmushī wā bāthā-būhīn, kāntā arthāt lohe kī yantra.*

GRAPPLE, *n.* a small anchor, a grappling iron—*Chhotā langar, pakar leue ke liye ankri^b.*

GRASP, *v.* (Lt. *graspere*) to hold in the hand, to seize, to catch; *n.* seizure of the hand, hold—*Hāth se pakarū^b, gaku^b, dharū^b yā dhar-leū^b ; n. hāth se pakar^b.*

GRASPER, *a.* one who grasps—*Pakarū^b w^b, dharū^b w^b, girif k. w.* [dhar^b.

GRASS, *n.* (S. *gers*) the common herbage of the fields, a plant; *v.* to cover with grass—*Ghās^b, khar^b ; v. ghās se chhā d. yā bur d^b.*

GRASSLESS, *a.* wanting grass—*Be-ghās—Bin ghās, bintrin, binikhar.*

GRASSY, *a.* abounding with grass—*Ghasilā^b, ghās yā khar se bhārā huā^b.*

GRASSGREEN, *a.* green with grass—*Ghās se harā^b.*

GRASSGROWN, *a.* grown over with grass—*Ghās se harā-bharā^b, ghās se bhārā huā^b.*

GRASSHOPPER, *n.* an insect—*Tidā^b, phangā^b, ānk-phorā^b.* [jagah^b.

GRASSPLOT, *n.* a plot covered with grass—*Ghās se harī-bharī jagah^b, ghās se bhari hui*

GRASSATION, *n.* (L. *grasum*) progress, procession, a ranging about—*Raftār, thāt thamak se chālū^b, idhar-udhar ghūmū^b—Chil, dhūmdhām se chālū, idhar udhar dhramap.* [which fires are made—*Jhūjhari^b, āngēthi^b.*

GRATE, *n.* (L. *crates*) a partition or frame made with bars, a range of bars within

GRATED, *a.* furnished with a grate—*Jhūjhari-dār, āngēthi-dār—Lohajālyukt.*

GRATING, *n.* a partition of bars—*Jhūjhari^b.*

GRATE, *v.* (Fr. *grutter*) to rub hard, to wear away, to make a harsh noise, to fret—*Ghina yā ragarū^b, ghis-dālū yā ragar-dālū^b, kirkirānā kīrrānā yā charcharānā^b, chhīrānā yā khijhānā^b.*

GRATER, *n.* a rough instrument to grate with—*Ek qism kī sohan—Retī.*

GRATING, *a.* fretting, irritating, harsh—*Ragarū^b w^b, rag-dih yā nā-khush-gar, sakht yā durukht—Ghise w., chherne w. yā khijhāne w., kārā rūkhī wā karkas.*

GRATEFUL, *a.* (L. *gratus*) thankful, pleasing, acceptable, delightful—*Shukr-guzār ihsān-mand mashkūr yā haqq-shinās. Khush-guzār, maghūl, dil-kush yā farah-bakhsh—Kritajñā wā upakārmartā, ramya wā manohar, ramapiya wā priya, bhāwnā suh-āwanā manoran wā ruchir.* [upkārmaran se, ramya wā ruchir bhāw se.

GRATEFULLY, *ad.* in a grateful manner—*Shākirāna, shukr se, khushi se—Kritajñavat,*

GRATEFULNESS, *n.* thankfulness, pleasantness—*Shukr-guzāri, dil-pasandī yā khūbi*
—Kṛitajñatā wā upakāśmaran, ramyatā wā ramanīyatā.

GRATIFY, *v.* to indulge, to please, to delight—*Nāz-bar-dāri k., khush k., rāzi k. yā mahzūz k.*—Dulārīnā wā lāpvyār k., santuṣh k., āmodit wā praphullaahita k.

GRATIFICATION, *n.* pleasure, delight—*Khushī furhat yā khātir-dāri, tufrih khurramī yā khātir-khoshī*—Santosh, ānand. [tuṣh k. w.]

GRATIFYER, *n.* one who gratifies—*Nāz-bar-dāri k. w., khush k. w.*—Dulārane w., san-
GRATITUDE, *n.* thankfulness—*Shukr, shukr-guzāri, haqq shīnānī, ihsān-mandī*—Kṛita-
jñatā, upakāśmaran. [binīmūlyā wā phokaṭ meñ.]

GRATIS, *ad.* (1.) for nothing, without reward—*Muṣṭ, bilā-icaz yā yuṣh*—Sent,
(GRA-TU)-TOUS, *a.* free, granted without claim or merit, asserted without proof—*Ikh-
tigāri, muṣṭi yā in-ānī, be-īshāt*—Aichehhih, sentment diyā huā arthāt dharmārthak,
adhetak nirmimitta wā pranāpasūnya. [phokaṭ meñ wā dharmārth, bimī pramāñ.]

(GRA-TU)-TOUS-LY, *ad.* freely, without proof—*Muṣṭ meñ yā bilā-icaz, bilā-īshāt*—Sent
(GRA-TU)-TY, *n.* a free gift, a present—*Bakhshish, in-ām yā in-āyat*—Dān wā pradān,
bhōṣṭ. [Jayjaykār manānā, abhinandan wā kalyāṇavād k.]

GRATULATE, *v.* to wish or express joy—*Mubārak-bād kuhū, mubārak-bādi k. yā d.*—
GRATULATION, *n.* expression of joy—*Mubārak-bād, mubārak-bādi, tahnīyat*—Kalyā-
ṇavād abhinandan. [Kalyāṇavādī, abhinandak.]

GRATULATE TO-HY, *a.* expressing congratulation—*Mubārak-bādi-āmez, tahnīyat-āmez*—
GRAVE, *n.* (S. *graf*) a pit for a dead body, a sepulchre, a tomb—*Qabr, mazār, gor yā*
dar-gūh—Samādhi, mṛitāsarīrsthān, śavavās wā śavagartā.

GRAVELESS, *a.* without a tomb, unburied—*Be-qabr yā be-mazār, nā-mudfūn yā be-
dafn-e-kufan*—Samādhihīn wā bimī śavagartā, angarī.

GRAVE-CLOTHES, *n.* the dress of the dead—*Kufan*—Śavavastra, mṛitāsarīraparidhān.

GRAVE-DIGGER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhihikanak, śava-
gartakhanak, samādhi khamane w., samādhi khodne w.

GRAVE-DIGGER, *n.* one who digs graves—*Qabr-kān, gor-kān*—Samādhihikanak, śavagart-
takhanaḥ, samādhi khamane w. wā khodne w.

GRAVESTONE, *n.* a stone placed over a grave—*Qabr kā pathhar*—Samādhiprastar,
śavagarttaprastar, mṛitajanmasmaranaprastar.

GRAVE, *v.* (S. *grafen*) to dig, to carve, to write or delineate on hard substances : *p. t.*
GRAVED, *p. p.* GRAVED or GRAVEN—*Khodnā^h, kaudā k., naqsh k.*—Khamanā, mudrādī
kāṭhī, kisi karī vastu par khod kar likhnā.

GRAVER, *n.* one who engraves, a graving tool—*Kanda-gar, chhenī^h*—Khodne w. wā
takshak, khodne wā takshapakarm kā yantra. [khodāī kām, mudrā wā chhāp.]

GRAVING, *n.* carved work, an impression—*Kanda-garī, naqsh*—Takshapakarm wā
GRAVE, *a.* (L. *gravis*) solemn, serious, sober, not showy, not acute in sound—*Sanjida,
muṣṭaṭṭā yā mudabbir, āhista yā mutṭaṭṭā, sāda, bhārī*—Guru wā dhīr, bhārī, achāh-
chāh, alankārahīn wā sādharan, gaumbhīr.

GRAVELY, *ad.* solemnly, seriously, soberly—*Sanjidaṭṭī se, mudabbirāna, tahammul
yā āhistagi se*—Gaurav se, dhīratā se, gaumbhīratā se. [gambhīratā.]

GRAVENESS, *n.* solemnity, seriousness—*Sanjidaṭṭī, tahammul yā āhistagi*—Gaurav,
GRAVE-OLENT, *a.* strongly scented—*Bul-bū, kari bū kū*—Durgandhī, kari gandhī kā.

GRAVID, *a.* pregnant, being with child—*Hāmila, bār-dār yā ummed-se*—Pet se, gar-
bhawati wā garbhīnī. [jhuṭknā.]

GRAVITATE, *v.* to tend to the centre—*Markaz ki taraf mījū yā mūl h.*—Kendra ki or
GRAVITATION, *n.* the act of tending to the centre of attraction, the force by which
bodies are attracted—*Markaz-i-kashish ki taraf mīlān yā mayālān, kashish yā*
gaurav-i-jāziba—Ākarṣhaṇ keendra ki or jhukāw, ākarṣhanasakti.

GRAVITY, *n.* weight, tendency to the centre of attraction, force of attraction, solemn-
ity, atrociousness—*Wazu yā sigl, markaz-i-kashish ki taraf mīlān yā mayālān,
kashish yā gaurav-i-jāziba, sanjidaṭṭī, sangīn*—Bojh gurutwa wā bhār, ākarṣhaṇ ke
kendra ki or jhukāw, ākarṣhanasakti, gaumbhīratā, gurutā wā atidhīratā.

GRAVEL, *n.* (Fr. *gravelle*) hard rough sand, sandy matter in the kidneys and blad-
der : *v.* to cover with gravel, to stick in the sand, to puzzle—*Kamkar^h patharī^h : v.*
kamkar bichhānā yā dālā^h, bālū meñ gārnā yā phānsānā^h, ghabrā d^h.

GRAVELLY, *a.* full of gravel—*Kaṭkīlā^h, phathīlā^h.* [kā jūs.]

GRAVY, *n.* juice of roasted meat—*Ab-i-yoshl, yakhnī*—Mānsayīsh, mānsajūsh, māns.

GRAY, *a.* (S. *gray*) white with a mixture of black, hoary, dark : *n.* a gray colour—
Siyāh-safed, safed, khākistārī : n. *siyāh-safed rang*—Śuklakṛishṇ wā kabrī, dhawal
dhawāl wā pakkā, dhūlīvarṇ kṛishṇ wā dhūndhīl : *n.* pāñsūvarṇ, dhūnsaravarn.

GRAYISH, *a.* approaching to a gray colour—*Siyāh-safed si, kuchh khākistārī*—Kuchh
śuklakṛishṇ wā kabrā, ishāt-pāñsūvarṇ. [ishāt-pāñsūvarṇatā, ishātśuklakṛishṇatā.]

GRAYNESS, *n.* the state of being gray—*Siyāh-safed si hālāt, khākistārī hālāt*—
GRAYBEARD, *n.* an old man—*Bār-hā^h, budhdhā^h.*

GRÁZE, *v.* (S. *grasian*) to eat grass, to supply grass, to feed on, to move on devouring, to touch or rub slightly in passing—*Charná^h, charáná yá chugáná^h, chugná^h, bhakos-tá-huá bhakostá-huá yá habak-kar-khátá-huá jáná^h, chhútá-huá yá ragartá-huá jáná^h.*

GRÁZ'ER, *n.* one that feeds on grass—*Charne w^h, chugne w^h.*

GRÁZ'IER, *n.* one who feeds cattle—*Charáne w^h, charwáh yá charwáhá^h.*

GRÉASE, *n.* (Fr. *graisse*) animal fat in a soft state, a disease in the legs of horses—*Charbi, ghoron ki tángon ki ek bímári*—Med wá mánša-dár, ghoron ki tángon ká ek rog.

GRÉASE, *v.* to smear or anoint with grease—*Charbi laginá yá múná*—Med lagáná, [ghritádi chuparná, chiknái lagáná.

GRÉAS'Y, *a.* smeared with grease, fat, gross—*Rangun-álida, charbi-dár yá farbi, ná-má gúl yá ná-sazá-wár*—Chiknái arthút ghritádi se chuprá lua, sthul, kutsit wá ayogyá. [Chiknáhat chiknái wá med se, ayogyatá wá asishtatá se.

GRÉAS'ILY, *ad.* with grease, grossly—*Charbi se, ná-sazá-wári yá be-impitádi se*—**GRÉAS'INESS**, *n.* oiliness, fatness—*Chiknái^h, charbi-dári yá furbihi*—Chiknáhat wá tániavattwa, medaswiti wá sthulatá.

GREAT, *a.* (S.) large, vast, important, principal, eminent, noble, magnanimous; *n.* the whole, the gross—*'Azim. kabir, bhári^h, sar-dár, buzurg yá nám-wár, sharif yá 'unda, 'ali hámmat*; *n.* kull yá kulliga, majmú yá jumla—Bari, visál, guru, pradhdn wá nukhya, námi wá prasiddh, kulin wá utkrisht, mahátma; *n.* sákalya, samudáy.

GREATLY, *ad.* in a great degree, nobly, bravely—*Niháyat yá bu-shiddat, bháshána yá amirána, dílarána yá jwán-mardí se*—Nipat wá bahut, kulin rūp se wá utkrish-tatá se, sūratá wá viratá se.

GREATNESS, *n.* state or quality of being great—*'Azamat, buzurgí, kaláni, jasámat, 'umdagí, ziyádutí*—Bari mahattwa wá mahimá, visálatá, vistirnatá, utkrishatá, aiswaryya wá vaibhav, udáratá, kulnatá. [garbhini, pet se.

GREAT BEL-LIED, *a.* pregnant, teeming—*Hámila, bachcha-bar-dár*—Garbhavati wá **GREAT HEART-ED**, *a.* high-spirited, undejected—*'Ali-hámmat yá sáhib-i-hausila, bashahásh yá khurram*—Mahátma wá udíracharit, praphullachitta.

GREAVES, *n. pl.* (Fr. *grèves*) armour for the legs—*Tángoñ ke liye baktar yá siláh*—Tángoñ ká kavach, janghadrápi, janghákavach.

GRECIAN, *a.* relating to Greece; *n.* a native or inhabitant of Greece—*Yúnáni*; *n.*—*Yúnán ká mutawattin bāshanda yá bāshinda*—Grikadesiya, Grikadesaj, Yavana-desiya; *n.* Grikadesvasi, Yavan. [ulthá k.

GRECISE, *v.* to translate into Greek—*Yúnáni zabán meñ tarjama k.*—Grikabháshá meñ

GRECIISM, *n.* an idiom of the Greek language—*Yúnáni zabán ká muhāwara*—Grikabhá-shāsampradāya, Yavanadesiyavāgriti.

GREEK, *n.* a native of Greece, the Greek language; *a.* belonging to Greece—*Yúnán lá mutawattin, Yúnáni zabán*; *a.* Yúnáni—Yavan wá Grikadesavási, Grikabháshá; *a.*

GREEKISH, *a.* peculiar to Greece—*Yúnáni*—Yavanadesiya, Grikadesiya. [Grikadesiya.

GREEKLING, *n.* an inferior Greek writer—*Ek adná Yúnáni musunnif*—Grikabháshá ká ek chhoṭí granthakartá.

GREED'Y, *a.* (S. *greedig*) ravenous, voracious, eager to obtain, vehemently desirous—*Mar-bhukhá, jū'u-l-baqar yá jū'u-l-kalb, haris, tamamí yá tami^h*—Bhukmá wá bubhukshu, kháu petn wá bahut-bhakshak, lobhí wá kichí, atyabhilāshí wá atyá-kānkshí. [risana—Hauka se wá atibubhukshá se atyabhilāsh wá atyākānkshá se.

GREED'ILY, *ad.* voraciously, eagerly—*Jū'u-l-baqarí yá jū'u-l-kalbí se, shauq se yá ha-*

GREED'INESS, *n.* ravenousness, eagerness—*Jū'u-l-kalbí yá jū'u-l-baqarí, hirs tama yá shauq*—Hauka atibubhukshá wá gridhratá, atyākānkshá wá atisprīhā.

GREEN, *a.* (S. *grene*) verdant, flourishing, fresh, undecayed, new, not dry, unripe; *n.* green colour, a grassy plain, leaves, herbs; *v.* to make green—*Subz yá sar-sabz, tar-o-tāzu, tāza rutb yá shudāb, guir í taluf yá be-zarwál, nayā^h, tar. ná-pukhta yá khām*; *n.* subz yá pistai rang, sabza-zar yá murg-zar, barg, nātātāt; *v.* sahs k.—Hará harilá wá hariyáli, varidhamán wá barhtá, hariyar wá harerá, akhāñ wá aširn, navin wá taṭká, gilá wá odá, kacchā; *n.* harit wá hará rang, haritasthal wá ghasli jagah, patte, hareri hariyári wá ghāspāt; *v.* hará k, harit k.

GREEN'ISH, *a.* somewhat green—*Subzi-māil*—Hará sá, kuchh harit.

GREEN'LY, *ad.* with a greenish colour, freshly—*Subzi-māil rang se, tūzagi yá tar-o-tāzagi se*—Hará sá wá kuchh harit varu se, hareri wá taṭkepan se.

GREEN'NESS, *n.* state or quality of being green—*Subzi, sar-sabzi, tūzagi, tar-o-tāzagi, khāmi, ná-pukhtagi*—Haritatwa wá hareri, harāpan, gilāpan, kacchāi.

GREEN'LOTHE, *n.* a board or court held in the counting-house of the king's household—*Inglistān ke bādsāh ke khāngi hisāb-khāne ká darbār yá kacchārt*—Ingland des ke rājā ke gharāu lekhhāghar ká kacchārt.

GREEN'COL-oured, *a.* pale, sickly—*Zard yá be-rang, bímár*—Pild, rogí.

GREEN'ETED, *a.* having green eyes—*Arzāq chashm*—Kanjá.

GREEN'FINCH, *n.* a kind of bird—*Sabz dāne ki chípiyá*—Haritapakshayuktapakshí.

- GREEN-HOUSE**, *n.* a house for preserving plants—*Chhote peron ko tar-o-tara rakhne ká makán*—*Chhote peron ko hará rakhne ká ghar.*
- GREEN-SICK-NESS**, *n.* chlorosis, a disease—*Nau-jawán 'auraton kī ek bimāri jismeñ we kam-zor aur zard ho jātī haiñ aur unki huiz bund ho jātī hai*—*Ek rog jismeñ yuvā-strī nirbal aur pīlī ho jātī haiñ aur unkā stridharm arthāt kapron se bonā ruk jātī hai.* [jis par ghās ugtī hai^h
- GREEN-SWARD**, *n.* turf on which grass grows—*Ghās ká chaprá^h*, *chaprá yā chakuttā*
- GREEN-WOOD**, *n.* wood when green as in summer; *a.* pertaining to the greenwood—*Hari-lakṛī^h*; *a.* *hari-lakṛī ká^h.*
- REET**, *v.* (*S. gretan*) to address at meeting, to salute, to congratulate—*Salām-alaik k.*, *salām k. yā sahīb salāmat k.*, *mubārak-bād kahñ yā mubārak-bādī-d.*—*Bheñ hone par prapñam wā śishāchār k.*, *namāskār rām-rām wā juhūr k.*, *mañgalavād k. wā diare ká mangal jānkur us se dhanyavād k.*
- REETING**, *n.* salutation, compliments—*Salām, sahīb-salāmat salām-alaik yā bandagi*—*Namāskār wā prapñam, rām-rām juhūr wā vandamī.*
- REFFIER**, *n.* (*Gr. graphē*) a recorder—*Munshi, mubarrir, daftar-navis*—*Lekhak.*
- REGARIOUS**, *a.* (*L. græx*) going in flocks or herds—(*Golī, wsi*)—*Yūthachārī, anekachār, sañghachārī.* [Sāmānya jātī tā, sūtharān.
- REGRIAN**, *a.* of the common sort, ordinary—*'Amn qism ká, 'amn yā mā'mulī*—**RENADE**, (*GRENADE*), *n.* (*Fr. grenade*) a hollow ball filled with gunpowder—*Bārūt se bharā huā golā*—*Āgneyachūrp se bharā polā.*
- RENADIER**, *n.* a tall foot soldier—*Lambī sipāhī*—*Lambī pādātīkayoddhā.*
- REW**, *p. t.* of *grow*—*Grow ká māzi-mutlāq*—*Grow ká sāmānyabhūt.*
- REY**. See **GRAY**. [shikār-kuttī—Ākhetī kuttā, urigayā kukkur.
- REYHOUND**, *n.* (*S. grig-hund*) a tall fleet dog kept for the chase—*Tazī-kuttī,*
- GRIDE**, *v.* (*It. gridare*) to cut, to pierce—*Kānā^h chhidnā yā bedhnā^h.*
- GRIDE-LIN**, *a.* (*Fr. gris de lin*) of a purplish colour; *n.* a purplish colour—*Shahābī-māil, gul-fām sā, gulābī*; *n.* *gul-fām yā shahābī-māil rūñ, gulābī rūñ*—*Suklarakt, dhawalrakt, baingani wā baingani*; *n.* *baingani wā baingani rūñ, suklaraktavarn.*
- GRIDIRON**, *gridiron*, *n.* (*W. gridiron*?) a portable grate on which meat is laid to be broiled—*Māns pakāne ke ligr lohe kī āñgū^h.*
- GRIEF**, *n.* (*L. gravis*) sorrow, trouble—*Afsos gam yā mātām, ranjish yā kulfat*—*Sok khed wā manastāp, vyathā pīrā wā kles.*
- GRIEVE**, *v.* to afflict, to lament, to mourn—*Gum-denā be zīr k. yā ranj-d., gam-khānā, afsos k.*—*Kurhnā talmalnā satnā kles-d. dukh-d. wā pīrā-d., vilāp wā khed k., kurhnā jhānkhnā wā kalāpnā.*
- GRIEVANCE**, *n.* a wrong suffered, an injury—*Sakhtī yā bud'at, jabr jāur zulm ziyān yā āzār*—*Apakār, aparādh anyāya khatī wā hāni.* [jan wā vastu, sok k. w.
- GRIEVER**, *n.* one who grieves—*Tuklf-dih shukhs yā shai, afsos yā gam k. w.*—*Klesād*
- GRIEVINGLY**, *ad.* in sorrow, sorrowfully—*Gam mein, afsos se*—*Sasok, khed wā sok se.*
- GRIEVOUS**, *a.* afflictive, painful, atrocious—*Ranj-āwar tuklf-dih yā ranj-rasāñ, purdard yā sakht, nihāyat shudh*—*Klesak klesād wā pīrakar, vyathākar kashṭakar wā khedjānak, māhā bhāri wā ghor.*
- GRIEVOUSLY**, *ad.* painfully, vexatiously—*Pur-dardī yā sakhtī se, tuklf-dihī yā ranj-rasāñ se*—*Pīrā se wā khedjānak rup se, klesād rīti se.*
- GRIEVOUSNESS**, *n.* sorrow, pain, enormity—*Ranj yā gam, tuklf yā dard, shiddat yā ziyādat*—*Khed wā sok, pīrā wā vyathā, ghoratā wā gurntwa.*
- GRIEVOUS**, *a.* pierced with grief—*Gam-zada*—*Sok ká māñī huā, sokopahat.*
- GRIFFIN**, *Griffon*, *n.* (*Gr. grups*) a fabled animal with the upper part like an eagle and the lower like a lion—*Ek naglī jān-war jiske badan ke upar ká hissā 'uqāb sā hotā hai aur niche ká hissā sher sā.*—*simurg*—*Ek kalpit jantu jiske upar ká bhāg utkrōs ke sadrīs hotā hai aur niche ká bhāg sīnha ke sadrīs.*
- GRIFFON-LIKE**, *a.* resembling a griffon—*Simurg sā, aise naglī jān-war ke mānind jiske upar ká hissā 'uqāb sā hotā hai aur niche ká hissā sher sā*—*Aise kalpit jantu ke sadrīs jiske upar ká bhāg utkrōs sā hotā hai aur niche ká bhāg sīnha sā.*
- GRIK**, *n.* a small eel, a merry creature—*Chhotī bām nāchhlī^h, khush-jānwar*—*Kashudra bām, harashit jantu.*
- GRILL**, *v.* (*Fr. griller*) to broil—*Biriyāñ yā kabāb k.*—*Bhūnnā wā bhūnnā, bhūñjā.*
- GRIM**, *a.* (*S.*) frightful, hideous, ugly—*Haibat-nāk, mukh, bad-shakl*—*Bhayānak, bhayānak, karāl ghor vikaṭ wā darāunā, kudāl wā kurūp.*
- GRIMLY**, *ad.* horribly, hideously, sourly—*Haibat se, hiddat yā karāhiyat se, durushtī karukhtugi yā tursh-rūi se*—*Ghoratā se wā karālarp se, bhayānak wā ghriñārha rup se, krūratā wā udāsī se.* [rupatwa, ugramukhatwa.
- GRIMNESS**, *n.* frightfulness of visage—*Tursh-rūi, zisht-rūi*—*Karālamukhatwa, vikata.*
- GRINACE**, *n.* distortion of face, affected air—*Bandar-bhāw khis yā muñh-banāñ^h, aññh-maror^h*—*Mukhavakratā wā mukhavikritī, kriterimabhāw wā banāuā bhāw.*

GRIM'FACED, *a.* having a stern countenance—*Zisht-rú, tursh-rú*—Ghoravadan, karálavadan, karálmukh, ugramukh. [rumamukh, ghoravadan.

GRIM'VIS-AGED, *a.* having a grim countenance—*Zisht-rú, tursh-rú*—Karálavadan, dā-GRI-MÁL'KIN, *n.* (Fr. *gris*, and *malkin*) the name of an old cat—*Búhí billí^h, búshá billá^h*. [kájál^h; v. *mailá k^h, bhar-dálná^h*.

GRIME, *n.* (S. *hrum*) dirt deeply insinuated : *v.* to dirt, to sully deeply—*Mail^h, kálak^h, GRIMY, a.* full of grime, dirty, foul—*Mailá^h, kuchelá^h, chikkaṭṭ yá mail-bhará^h*.

GRIN, *v.* (S. *gremian*) to set the teeth and open the lips ; *n.* the act of setting the teeth and opening the lips—*Khis-nik^hlná^h, dānt-niporná^h, dānt-nikáśná^h, dānt-kú-kiláná^h, kachkacháná^h ; n. *khis^h, dānt-niporí^h*. [dānt-niporne w^h.*

GRIN'SER, *n.* one who grins—*Khis-khisáú^h, dānt-nikáú^h, dānt-nipor^h, his-nikáúne w^h, GRIND, *v.* (S. *grindan*) to reduce to powder, to sharpen, to make smooth, to rub, to*

oppress ; *p. t.* and *p. p.* GRÖND—*Pisná dálná bikná misná yá bāntná^h, bārh-rakhná^h, chiknáná yá chikná k^h, k^hṭṭarānā kṭṭarā^h i rogorná yá ghisná^h, satáná dabáná yá topná^h.*

GRINDER, *n.* one who grinds, an instrument for grinding, a back or double tooth—*Paan-hárú pisan-harú pisan hári yá pisanhrí^h, loṭhí batá silaut silavat mīsal okkari yá chokkí^h, dērh^h. [sang-i-fsai^h—Sān, sān, sānaprastar.*

GRIND-STONE, GRINDLE-STONE, *n.* a stone on which edged tools are ground—*Sān^h, GEIPE, v.* (S. *gripan*) to hold hard, to grasp, to clutch, to pinch, to squeeze, to feel

colic ; *n.* grasp, hold, squeeze, oppression : *pl.* colic—*Payle-pakarná^h, gahná^h, mūhí mū pakarná^h, wāṭṭenā noṭhā kálnā bakatná yá pīsná^h, dābná dabáná yá chāpūpná^h, murorá murorá k. gū pet pīrānā^h ; *n.* pakar^h, qah yá dhar^h, nichor ma-chor yá chape^h, andher dabār yá upadrav^h : *pl.* murorá^h, kurkurí^h, pet kī pīr^h.*

GRIPPER, *n.* an oppressor, an extortioner—*Zōlim yá jāir, dast-darāz saht-gīr yá sitan-yar*—Upadravi wā durātmi, puraswagrāhak arthār anyay wā hal karke dūstre ki vastu aiñth len : *w.*

GRIPING-LY, *ad.* with pain in the bowels—*Marore se^h, kurkurí se^h, pet kī pīr se^h*

GRI-SETTE, *n.* (Fr.) the wife or daughter of a tradesman—*Baniyá kī jorá yá betí—Baniṭ kī patni wā puttá.* [yanṭkar wā bhayānak, dārun karāl ghor wā darauná.

GRIS'LY, *a.* (S. *grislic*, frightful, hideous—*Haibat-wāk, khauf-nik yá muhīb—Bha-GRIS'LYNESS, n.* frightfulness, hideousness—*Haibat wāk, khauf-nik*—Dārunpatí, ka-

GRIST, *n.* (S.) corn to be ground—*Pisne ke lige anāj^h*. [rālatā ghoratā wā raudratā.

GRISTLE, gristl, *n.* (S.) a part of the body next in hardness to a bone, a cartilage—*Kurrí^h, chabni yá muroraví hadd^h, [haddí se bhará huá^h.*

GRIS'TLY, *a.* made of gristle, cartilaginous—*Kurrí ká haná huá^h, kurrí yá murmuri*

GRIT, *n.* (S. *grit*) the coarse part of meal—*Kant^h, kanní^h, dhūsi^h, chokar^h.*

GRIT, *n.* (S. *groat*) sand, gravel—*Bilá^h, kankar^h.*

GRITTY, *a.* containing grit, sandy—*Ankariyá^h, rētilá balvá kirkirí yá khishkhisá^h.*

GRITTYNESS, *n.* state of being gritty—*Ankariyáhaṭ^h, kirkirāhaṭ, khishkhisáhaṭ^h.*

GRIZ'ZLE, *n.* (Fr. *gris*) gray—*Siyāh-safed rang, khākistari rang—Dhusaravarṇ, pān-ānvarṇ.* [krisly, dhūsar, blasmaravṇ.

GRIZ'ZLED, *a.* interspersed with gray—*Siyāh-safed, khākistari, khākī-rang-dār—Sukla-*

GRIZ'ZLY, *a.* somewhat gray—*Siyāh-safed-māil, khākistari-māil—Kuchh kuchh sukla-*

GRÖAN, *v.* (S. *grānian*) to breathe or sigh as in pain ; *n.* a deep sigh from sorrow or

pain, any hoarse dead sound—*Kahurná^h, kánkhná^h, karáhná^h ; n. āh zār zārī nála yá nála-kashí, wāwailá—Ārtanād dirghaniśwās wā dirghaniśwās, chinghār wā chitkar.* [wā vilāp, ārtanād wā dirghaniśwās.

GRÖAN'ING, *n.* lamentation, a deep sigh—*Zār zārī yá wāwailá, āh^h—Chinghār chitkar*

GROAT, *n.* (Ger. *grot*) four pence—*Ek sikkā jiskī gimat qarī paunc tin āne ke hoti hai—Tāūbe kī ek mudrá jo paunc tin āne ke lag bhag hotā hai.*

GRÖ'CEIR, *n.* (L. *grossus*) a dealer in tea sugar spices &c.—*Panāri yá pasārí^h.*

GRÖ'CEIR-Y, *n.* grocers' ware—*Kirānā^h, [se mīlī hui madirā, surā, madirā,*

GRÖG, *n.* a mixture of spirits and water—*Sharāb aur pāni kī āmezish, sharāb—Pāni*

GRÖG'RAM, GRÖG'KAN, *n.* (Fr. *gros, grain*) stuff made of silk and mohair—*Ek gism ká kaprá jo rehām aur pashm ká bantā hai—Patta aur ún ká baná huá kaprá.*

GRÖIN, *n.* (G. *grin*) the part next above the thigh—*Jaighúsá^h.*

GRÖOM, *n.* (D. *grom*) a servant, a waiter, a man or boy who tends horses—*Naukar, chākar, sās—Sevak, anuchar wā cherá, āswapālak wā āswasavak.*

GRÖOVE, *v.* (S. *grafan*) to cut hollow ; *n.* a hollow, a channel cut with a tool—*Jauṭ banáná^h ; n. jauṭ, nālí^h, khāna—Sīnká banáná^h ; n. sīhka, sitá wā stambharekha.*

GRÖPE, *v.* (S. *grapiān*) to feel where one cannot see, to search by feeling—*Tāṭolná^h, toná yá tātót k^h.*

GRÖSS, *a.* (L. *crassus*) thick, bulky, indelicate, coarse, stupid, fat ; *n.* the main body, the bulk, twelve dozen—*Moṭá^h, jasim, fāhish galiz yá mugallaza, pur-kār nā-ma'gul*

nā-shāista durusht yā bad-daul, be-wuqūf, tan-āwar yā farbīh; *n. majmū'a, kull, ek sau chauālīs 'adad*—*Sthūl, sthūlakāya, asuddh wā kutsit, asūkshma nivir aparishkrit avāchya wā āshish, mūrīh wā jar, pīn piwar wā medaswī*; *n. pradhānāsā wā pradhānabhāg, samudāy wā sākālya, ek sau chauālīs*.

GRÖSS'LY, *ad.* bulkily, coarsely, greatly—*Jasāmat yā tan-āwari se, pur-kāri be-sharmī be-īmīyātī nā-ma'gūlī yā bad-daulī se, nihāyut yā ba-shiddat*—*Moṭapā wā sthūlatā se, nivrātā asūkshmatā aparishkar wā āshishatā se, bahut kar ke*.

GRÖSS'NESS, *n.* thickness, coarseness, enormity—*Moṭai wā mutāi^h, fuhsh durushtī karakhtuṭī nā-shāyastagi yā nā-shāistagi, ziyādātī yā shiddat*—*Sthūlatā, asuddhi wā āshishatā, atyantatā wā bahutāyat*.

GRÖT, **GRÖT'RO**, *n.* (S. *grut*) a cave, a place for coolness and refreshment—*Kahaf yā gār, hujra yā sard-khāna*—*Gulī wā gahwar, kuñj*.

GRO-TESQUE, *a.* (Fr.) whimsical, fantastic, ludicrous; *n.* fantastic figures or scenery—*Khayālī, be-ravāj yā 'ajīb, khawla-angez*; *n. 'ajīb shukleḥ, 'ajīb tamāshā*—*Asāngat wā aparūp, vilakshan, hāsyarūp wā hāsyajanak*; *n. hāsyajanak chitra, asaṅgatākār dṛishṭipāṭavishayarachanā wā jalatrinavrikshādīsansthā*.

GRO-TESQUE'LY, *ad.* in a fantastic manner—*'Ajīb turah se, masīharagi se*—*Asāngat rūp se, hāsyarūp se*.

GRÖUND, *n.* (S. *grund*) earth, land, territory, floor, bottom, foundation, first principle, fundamental cause or primary reason, principal colour: *pl. LEES*—*Zamīn, mitti^h, mulk yā diyār, farah, talā^h, bunyād, aṣl, hā'is mujīb yā sabab, urwal rang*: *pl. talchhat^h, mail^h*—*Dhartī dharaṇī wā prithivī, bhūmī, des, gach wā chhat, penḍā wā thāh, new jar wā mūl, tattwa, ādikāraṇ ālileḥ wā hetu, pradhānavarṇ wā ādivarṇ*.

GRÖUND, *v.* to place or fix, to found, to settle—*Qāim k., binā qāinā, nuqarrar k.*—*Gārnā, saṁsthāpit k., ṭhahranī*.

GRÖUND'AGE, *n.* a tax paid for a ship in port—*Bandar meṁ jahāz ke liye jo mahsūl diyā jutā hai*—*Naubandhanakhāt meṁ naukā ke nimitta jo kar lagā hai*.

GRÖUND'LESS, *a.* wanting ground, void of reason—*Be bunyād, be-mujīb be-sabab be-bā'is yā nā-haq*—*Nirmūl, ahetuk nishikāraṇ wā anarthak*.

GRÖUND'LESS'LY, *ad.* without reason or cause—*Be-sabab, be-mujīb*—*Nishikāraṇ wā akāraṇ, hotu binā*. [nirhetutā.]

GRÖUND'LESS-NESS, *n.* want of just reason—*Be-bunyādī, 'adam-i-mujīb*—*Nishikāraṇatwa*.

GRÖUND'LING, *n.* a fish which keeps at the bottom of the water, a mean person—*Machhli jo pāni ke tūle rakhtī hai^h, pīji ādmī*—*Machhli jo paṅk meṁ rakhtī hai, adham wā nich jan*.

GRÖUND'ASH, *n.* sapling of ash—*Āsh per kī praudhā^h*. [jūtā hai^h.]

GRÖUND'BAIT, *n.* a bait allowed to sink—*Machhli ke liye chūra jo pāni ke tūle buiḥ*.

GRÖUND'FLOOR, *n.* the lower part of a house—*Ghar kī sab se niche kī gach^h*.

GRÖUND'FVY, *n.* the plant alehoof—*Ek bitā yī bel^h*. [pauḍhā.]

GRÖUND'OAK, *n.* a sapling of oak—*Shāh balut yā balūt kī pauḍhā*—*Sindūravriksh kī grōund'plōt*, *n.* ground occupied by a building—*Kursī, zamīn jis par 'imārat banī hai*—*Grihabhūmī, bhūmī jis par ghar banā hai*. [juwat^h.]

GRÖUND'RENT, *n.* rent paid for the ground on which a building stands—*Ghar kī par-grōund'roōm*, *n.* a room on the ground—*Jo kothri zamīn par ho, niche kī kothri^h*.

GRÖUND'RODM, *n.* a room on the ground—*Jo kothri zamīn par ho, niche kī kothri^h*.

GRÖUND'RODM, *n.* timber next the ground, a plant—*Lakri jo 'imārat meṁ zamīn par rakhtī hai, pauḍhā^h*—*Ghar meṁ jo lakri bhūmī par lagi rakhtī hai, per kī pōi*.

GRÖUND'WORK, *n.* foundation, first principle—*Bunyād yā binā, aṣl*—*Mūl jar wā new, tattwa*. [fī-lī-ma'tūf—*Grind kī samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.]

GRÖUND, *p. t. and p. p. of grind*—*Grind kī māzi-mulluq aur māzi-na'tūf 'alav-hi yā GRÖUP, *n.* (Fr. *groupe*) a cluster, a collection; *v.* to form into a group—*Majmū'a, guroh zumra majma' ijtīmā' yā jam'iyat*; *v. jam' k.*—*Vrind samūh wā gap, samudāy sañchay wā ogh*; *v. ekatra k., samūh wā vrind banīnā*.*

GRÖUSE, *n.* (S. *gorst*?) heath-fowl—*Juṅgli murg*—*Juṅgli pakshī*.

GRÖVE, *n.* (S. *groef*) a small wood—*Kuñj^h, peron kī jhūnd^h, durāḥt-istān*—*Upavan, vrikshavāṭikā, vrikshakhaṇḍ*.

GROVEL, **GRÖV'L**, *v.* (lc. *gruva*) to lie prone, to creep on the earth, to be mean—*Paṭ letnā^h, zamīn par reigñā, zulīl yā kḥufīf h.*—*Āuidhā parṇā, reigñā, nich adham wā tuchehh h.*

GRÖV'EL-LEE, *n.* a mean person—*Pūjī yā sifa ādmī*—*Nich jan, adhamajan*.

GRÖW, *v.* (S. *growan*) to vegetate, to increase, to improve, to advance, to extend, to become, to raise by culture; *p. t. GRĒW*, *p. p. GRÖWN*—*Ugnā panapnā lagnā yā ho-anā^h, barḥnā yā chārḥnā^h, achchhā ho-junā^h, āge barḥnā^h, phaiṇā^h, honā yā ho-GRÖW'EE, *n.* one who grows, a farmer—*Uppāne wā kisan^h*. [jānā^h, upjānā^h.]*

GRÖWTE, *n.* vegetation, product, increase—*Roidagi yā bālidagi, paidāish yā hāsil, ziyādātī yā taragī*—*Bārḥ ugāw wā jamāw, utpatti wā phal, vriddhi, varddhan wā riddhi*.

GRÖWL, v. (Ger. *grollen*) to snarl, to murmur, to grumble; n. snarl—*Ghurráná yá jhinkná^b*, *ghunghuniná yá kurkuráná^b*, *bhunbhunána barbarána yá țarțarána^b*; n. *gurráhat^b*, *kurkuráhat^b*, *ghurráhat^b*.

GRUB, v. (Gr. graban) to dig up, to root out; n. a kind of worm, a dwarf—*Khod-dálná*^a, *ukhár-dálná*^b; n. *ek chhotá kirá*^b, *báwná*^b.

GRŮB'BLE, *v.* to feel in the dark, to grope—*Andhere meñ toná^h, tatolná^h.*

GRŪDGE, v. (W. *grug*) to envy, to murmur, to repine: *n.* envy, ill-will—*Hasad k.*, *kur-kurānā*, *nā-rāz-honā yā gam k.*; *n.* rashk, bad-kh-rāhi bad-andeshi *yī kina*—*Lāh k.*, *ghunghunānā kurhānā wā pachhānā*; *n.* dāh wā irshyā, *dweh wā droh*.

GRÜDĠĠER, n. one who grudges — *Husad k. w.* *kuk-kurāne w^h*, *gam k. w.* *yā nā-rāz h.*
w. — *Dāhi*, *ghunghunāne w.*, *kursid w.*, *pachhtāne w.*

GRÜNDUNG, n. discontent, reluctance — *Nā-rāzi yā nā-khushi, kashidagi dareg yā be-dili*
— *Atushti wā asantoshi, anichchhā wā khinch.* Binman wā aprasannatipūrvak.

GRŪ'ING-LY *ad.* unwillingly, reluctantly — *Nā-rázi se, kashidagi dureq yá be-dili se* —
GRŪ'EL, *n.* (Fr. *gruau*) food made by boiling oatmeal in water — *Lapsi^h, mánn^h.*

GRÚFF, *a.* (D. *grof*) surly, harsh, stern—*Talkh yá tarsh, sakht, durusht*—*Karwá*
karwá wa karkas, kathor, kathin wá kará.

GRUFF'LY, *ad.* harshly, ruggedly, roughly—*Sukhti se, durushti se, talkhi yā tundi se—*
KARASATĀ karāi wa katutwa *se*, kathoratā *se*, kathinatā nishthuratā wa rukhāi *se*.

GRUFFNESS, *n.* harshness of manner or look—*Karakāhli, dūmshī, sakhī, turshī, talhī, tursh-rūi*—Karkasatwa, rukshatā, rukhā, nishthurātā, vadamarukshatā, muṇh ki rukhā. [karwā wā karkas, nishthur ruksh wā rukhā, kathin kathor wā kara.

GRÜM, a. (*grim*) sour, surly; severe — *Talkh yâ tursh, durnisht yâ tünd, sakht* — *Katu GRÜMBLE, v. (D. grimme)n* to murmur with discontent, to growl, to growl — to snarl — *Kur-*

ghurráná, kutte sá ghurerná^h - Barbařána ghunghumaná wá bhunbhuná, | ne w^h.

GRŪM'BLER, *n.* one who grumbles — *Kurkayāne w^h.. kurkayā^h, ghurā^hne w^h., gurw^h.*

GRŪM'BLING, *n.* a murmuring, a grudge — *Kurkayā^hat^h, ghurghurā^hat^h; yā bhunbhunā^hat^h.*

GRÜBLING LY. ad. with grumbling. — *Kurkupahat ghunghunahat baybahahat yā bhun-*
GRŪMOUS, a. (L. *grumus*) thick, clotted — *tiarkhāⁿ, thakkāⁿ* [bhunahat *soⁿ*.

GRÜM'SSEL. See GROUNDSEL. [qhurúna^h. káukhná yá kaharná^h.

GRÜNT, GRÜNTLE, *v.* (S. *gruan*) to murmur as a hog, to utter a short groan—*Ghur-*
GRÜNT, *n.* the noise of a hog—*Ghurghur-that^h.*

GRÜNTING, *n.* the noise of a hog—*Ghurghurachah*.^h
GRÜTCH. See GRUDGE.

GRÝ, *n.* (Gr. *gru*) a small measure—*Ek chhoti nāp yā māp^h*.
GRÝPH'ON. See GRIFFIN.

GUAR-AN-TEE', GUAR-AN TY, *n.* (Fr. *gar-ant*) a power that undertakes to see stipulations performed, surety for performance; *v.* to secure performance, to warrant—

zīmna-kār k., zīmna k. yā kafil, zamānat zīmna yā kafalat; v. zīmna-dār yā zīmna-kār k., zīmna k. yā muhaqqaq k. — Pratibhū wā madhyasth, prātibhāvya wā

pratyakāriṇi; v. pratibhū wa pratinidhi h., pratibhāvyā k. prātyayik-d. wā
pakka k.

GUARD, *v.* (Fr. *garder*) to protect, to defend, to secure, to watch: *n.* a man or body of men employed for defence, that which defends, protection, care--*Muháfazat yâ*

hifazat k., himāyat k. yā pushti d., hirasat k. yā salāmat rakhnā, pās binu k. kha-
bur lenā yā nigah-bāni k. ; n. pās bān nigah-bān yā chauki-dar, panāh, hifazat yā

muhi-fazat, khabar-dāri wā hosh-yāri — Bachūnā, rakshāk, sambhālān, agorna chauki.
d. pahrā-d. wā rakhwālī k.; *n. pahrūā rakhwāl wā rakshivarg, triān wā bachāw,*

GUARD'A-BLE, *a.* that may be guarded — *Mahfūz hone ke qābil, hifāzat kiye jāne ke lūq.*

GUARD'ED, *a.* cautious, circumspect — *Khabar-dār, hosh-yār* — Chaukas, sāvadhān.

GUARD ED-LY, ad., cautiously, circumspectly — *Ihtiyāt ya khabar-dāri se, hosh-yāri se* — *Chaukasī wā chaukasī se, sāvadhāni se.*

GUARDER, n. one who guards—*Nigāh-bān yā nigāh-bān, pās-bān, muhāfiz*—Rakshak, rakhwāl, pabruā. [vadbān.]

GUÂN'DŪL, *n.* wary, cautious—*Khabar-dâr, hosh yâr*—Chaukas suchet wá sachet, sá.
GUÂN'PI-AN, *n.* one who has the care of an orphan, a protector; *a.* performing the

office of a protector — *Murabbi sar-parust yā wali. muhāfẓ hāmi amin nigāh bān yā nigāh-bān*; a. *hāfẓ, hāmi* — Pitristhān matripitristhān wā nāth, rakshak wā pālāk

GUARD'CHAM-BER. GUARD'RÓOM, *n.* a room for the accommodation of guards—*Nigah-bán-khána, muháfiz-khána*—Sainyasthán, sainikashála, rakshakashála.

GU-BÉR-NÁTION, *n.* (*L. gubernó*) government, rule, direction—*Hukúmat, hukm-rání, tahakkum yá ihtimám*—Rájyasásan, ráj, adhikár. [sáisan k. w.]

GU-BÉR-NÁ-TÍE, *a.* governing, ruling—*Hukm-rái, hukúmat k. w.*—Rájyasásan k. w.

GÚD'(GEON, *n.* (*Fr. gonjon*) a small fish, a person easily cheated, a bait, an iron pin on which a wheel turns—*Ek chhotá machhli^h, bhuchh yá gándá^h, láluch yá machhli kí chára^h, kí yá dhurí^h.*

GUÉR'DON, *n.* (*Fr.*) a reward, a recompense: *v.* to reward—*Ajr yá nkrat, jazá; v. nkrat yá jazá d.*—Pratiphál, páritoshik; *v.* pratiphál wá páritoshik d.

GUÉS'S, *v.* (*D. gissen*) to conjecture, to hit upon by accident: *n.* a conjecture—*Atkal-ná yá atkal k^h, tórú yá lakh jáná^h; n. atkal^h.* [bhakkar.]

GUÉS'SER, *n.* one who guesses—*Atkal-báz, táp-báz*—Atkalí, atkal k. w., tápne w., búgués'sing-ly, *ad.* by way of conjecture—*Atkal se^h, atkal-pachchú^h.*

GUEST, *n.* (*S. grest*) one entertained by another, a stranger, a visitor—*Mihmán, zaif, wárid-u-sádir qir jile*—Páhu, báhuwila wá atithi, abhyáyat.

GUEST'CHAM-BER, *n.* chamber of entertainment—*Mihmán-khāna, wah kothri jismein mihmán khilayr pilāye jāte hoín*—Atithisthā, atithisatharavogyasāli, páhuon ke khāne pine kí kothri.

GUEST'RITE, *n.* kindness due to a guest—*Mihmán-dāri, mihmānī, mihmán-parwari*—Páhu kí sakkár, atithisakkár, atithisevī. [atithivat.]

GUEST'WISE, *ad.* in the manner of a guest—*Mihmán ke tour par*—Páhu kí riti se.

GUIDE, *v.* (*Fr. guider*) to direct, to govern, to regulate: *n.* one who directs—*Hidāyat ráh-numái ráh-numái yá hukm k., hukm-rái k., intizám yá ihtimám k.; n. ráh-numá yá rah-numá, ráh-bar yá rah-bar, pash-ran*—Páti dekhání wá vidhán k., anusásan k., nayan k. nirdesh k. wá chakín: *n.* pithakarsak, nirdeshak, anusásak, upadesak.

GUID'A BLE, *a.* that may be guided—*Hidāyat par, rah-numái pāzír yá rah-numái-pāzír*—Śikshāpiya, upadeśya.

GUID'ANCE, *n.* direction, government—*Rah-numái ráh-numái hidāyat yá ihtimám, hukúmat yá hukm-rání*—Páthadarśan nirdesh wá vidhán, anusásan.

GUIDE'LESS, *a.* having no guide—*Be rah-numái, be rah-numái, be-rah-bar, be-rah-bar*—Páthadarśakāhu, nirdeshakāhu, anusásakāhu.

GUID'ER, *n.* a director, a regulator—*Rah-numái ráh-numái yá pír, zāhít ráhít yá muhtamim*—Páthadarśak wá nirdeshak, anusásak wá vyavasthāpek.

GUIDE'POST, *n.* a directing post—*Rah-numái yá rah-numái ke lige khambhá*—Páthadarśan ke nimitta khambhā. [sahakurijanasamūh.]

GUID'D, *n.* (*S. gídh*) a corporation—*Pirqu-jmá'at, guroh*—Jathá, mandalí, hapikasamáj,

GUID'A BLE, *n.* liable to tax—*Lāiq-i-khīraj*—Karāluh, karayogya.

GUID'N'ALL, *n.* the hall in which a corporation usually assembles, a town-hall—*Jamá'at-khána yá guroh-khána, shahr ke logon ke jum' hane ka makán*—Bāpikasamáj wá sahakurijanasamūh kí samāgamasāli, nagarakirya-saropálu ke niraita samāgamasāli. [Kapat wá chhal, dhirtatá kutilatá wá khalatá.]

GUILE, *n.* (*S. riglian* ?) craft, cunning—*Hila yá fitrat, 'aiyári robih-bāzi yá fareb*—Guile'FUL, *a.* wily, insidious, artful—*Fareh, fitratí yá robih bāz, jul-bāz hila-bāz yá makkúr*—Kapatí wá chhali, kutíl wá khal, dhirt wá māyāvī.

GUILE'FUL-LY, *ad.* insidiously, craftily—*Fitrat yá robih-bāzi se, fareb 'aiyári yá 'aiyár-pan se*—Kutilatá wá khalatá se, kapat júl wá dhirtatá se.

GUILE'LESS, *a.* free from guile, artless—*Be-rigá, sidhá yá bholá^h*—Nishkapatí chhalarahit wá māyālin, saral wá vimālitma.

GUILL'OTINE, *n.* (*Fr.*) a machine for beheading; *v.* to behead by the guillotine—*Sir kátné kí ek kal^h; v. ek kal se sir kátná^h*—Sirsachhedanayantra; *v.* sirsachhedanayantra se mūr kátná.

GUILT, *n.* (*S. gílt*) criminality, sin—*Gunah-gári gunah-gári khatá-gári yá ma'ásíyat, qusír taqír khatá yá gunáh*—Aparádhítá pāpavattwa wá doshavattwa, dosh pāp pátak wá aparádh. [Nirdosh wá nishpāp, niraparídh wá anaparídhí.]

GUILE'LESS, *a.* free from crime, innocent—*Be-gunáh yá be-taqír, pák yá ma'sím*—GUILE'LESS-LY, *ad.* without guilt, innocently—*Be-gunáhí se, be-jurmí pákí yá ma'símíyat se*—Biná aparádh, biná dosh wá biná pāp. [nishpāpatwa, nirdoshatwa.]

GUILE'LESS-NESS, *n.* freedom from crime—*Be-gunáhí, be-jurmí, pákí*—Niraparádhítá, GUILE'Y, *a.* justly chargeable with a crime, not innocent, wicked, corrupt—*Qusír-wár gunah-gár yá mulzim, taqír-wár yá mujrim, sharir, bad*—Aparádhí wá pátkí, doshí, dushí, pápí. [khatá se—Sadosh, sūparídh.]

GUILE'LY, *ad.* in a criminal manner—*Taqír-wári se, gunah-gári se, be-jurmí, gunah-o*

GUILE'NESS, *n.* the state of being guilty—*Taqír-wári, gunah-gári yá gunah-gári*—Aparádhítá, sadoshatá.

GUILE'FOCK, *a.* diseased by guilt—*Gunáh ke sabab se bimár*—Aparádh ke kārān se rogí.

GUITY-LIKE, *ad.* as if guilty — *Goyā taqīr-wār* — *Māno aparādhī*.

GUIN'EA, *n.* a gold coin valued at twenty-one shillings first made of gold from Guinea — *Ek qism ki Ahgrezi ashrafī jiskī qimat qarīb sārhe das rupaye ke hotī hai* — Suvarnamudrā jiskī mol sārhe das rupaye ke lag bhag hotī hai.

GUIN'EA-DRÖP-PEN, *n.* a kind of swindler — *Ek qism kī mal-i-mardum-khor* — *Ek prakār kī paraswāpahārī*. [wā dhaj, veś vesh wā vāstra.

GUISE, *n.* (Fr.) manner, dress — *Taur wa' yā sērat, libās yā پوشاک* — Vyavahār rīti

GUI-TAR, *n.* (Gr. *kithara*) a stringed instrument of music — *Sitār, qūtār* — *Vīṇā*.

GÜLES, *a.* (L. *gula* ?) red, a term in heraldry — *Sarkh*, [yāh lūfā sunn-i-unsāb-i-nawāsi aur tagma-bīnī meñ ātī hai] — Raktavarṇ, [yāh śabd kulīnapadachihnavishayakavidyā wā vānsāvalivishayakavdyā meñ ātī hai.]

GÜLF, *n.* (Gr. *kolpos*) an arm of the sea extending into the land, an abyss — *Khālīj, be-pūyūn yār* — Khāt, agādhātārī wā atālā-parāskhat.

GÜLFY, *a.* full of gulfs or whirlpools — *Par-khālīj, khālīj se bhurā huā, gird-ābūn se bhurā huā* — *Khātāmāy, bhāwārimāy*.

GÜLL, *v.* (D. *kullen*) to trick, to cheat, to defraud; *n.* a trick, one easily cheated — *Thagūā, dhokhā jūt yā butlā d^h, chāwānā^h*; *n.* *dhokhā yā butlā^h, bhuchhē gārdī yā*

GÜLL-CATCHER, *n.* a cheat — *Thag^h*. [ju butle meñ ā jātā hai^h.

GÜLL, *n.* (W. *gryllm*) a sea bird — *Samundari baylā^h* — *Samudriyā baglū*.

GÜLLET, *n.* (L. *gula*) the throat — *Trāz ki nālī^h, mureṭ^h, mūṛī^h*. [bhojī.

GÜLIST, *n.* a glutton — *Bisqār-khor, jūn-i-baqar, jūn-i-kāb* — *Khānū, petū, atyāhārī, atī-*

GÜLST-TR, *n.* gluttony — *Bisqār-khor, zīgārā khori* — *Atibhojan, atyāhār*.

GÜLLY, *n.* (L. *gula* ?) a channel or hollow formed by running water — *Nālī^h*.

GÜLP, *v.* (D. *gulpen*) to swallow eagerly; *n.* as much as can be swallowed at once — *Gutaknā^h, gapak jānā^h, til-jānā^h*; *n.* *jītnā ek bar gutkā yā tīlī jīg^h*.

GÜM, *n.* (S. *goma*) a viscous juice of certain trees, the fleshy covering that contains the teeth; *v.* to close or wash with gum — *Gōnd yē gāb^h, masūrā^h*; *v.* *gōnd se jorṇā chiptānā yā chuparnā^h*. [mag-sifat.

GÜM-MOTS, *a.* of the nature of gum — *Gōnd sū^h, gūd sarikhā^h, luslāsū^h, chipchīpā^h, sa-*

GÜM-MOS'ITY, *n.* the nature of gum — *Chipchīpāhat^h, luslāsū^hhat^h*.

GÜM'NY, *a.* consisting of gum — *Gōndī^h, gōnd kā^h, gōnd se bhurā^h, luslāsū^h, chipchīpā^h*.

GÜM'N-NESS, *n.* state of being gummy — *Luslāsūlū^h, chipchīpāhat^h*.

GÜN, *n.* (engine ?) a general name for fire-arms, a musket; *v.* to shoot — *Top, bandūq*; *v.* *chhōpnā^h, chhālānā^h, mārṇā^h* — *Āgnyāstra, gulikaprakshapanī rohanājī*.

GÜN'NER, *n.* one who manages artillery — *Gōl-andāz, top chī* — *Āgnyāstrādihārī, gōl-chālī wā gūl-chālā*. [Āgnyāstravidyā, lohanājīdwārī gōlī chālānē kī vidyā.

GÜN'NER-Y, *n.* the art of managing artillery — *Gōl-andāzī, top andāzī, 'ilm-i-top-andāzī* —

GÜN'POW-DER, *n.* the powder put into guns — *Barūd* — *Āgnyāchūrn, śighradāhnyachūrn*.

GÜN'SHÖT, *n.* the reach or range of a gun; *a.* made by the shot of a gun — *Gōle kī tappī^h, gōlī kā tappā^h*; *a.* *gōlī ke mār se kiyā huā^h*. [nirmatā.

GÜN'SMITH, *n.* one who makes guns — *Top sūz, bandūq-sūz* — *Āgnyāstrakār, āgnyānārī-*

GÜN'STICK, *n.* a rammer or ramrod — *Top kā gūz, bandūq kī gūz* — *Āgnyāstrasambandhī lohadānī, lohadānī jīs se āgnyāstra meñ āgnyāchūrn thāsi jātā hai*.

GÜN'STÖCK, *n.* the wood in which a gun is fixed — *Top kī kunda, bandūq kī kunda* — *Āgnyāstrādānī, kāth jismēñ āgny-śītrālohanārī jāri rāhtī hai*.

GÜN'STÖNE, *n.* the shot of cannon — *Gōlā^h*.

GÜN'WALE, *gūn'wāl*, *n.* the upper part of a ship's side from the half deck to the fore-castle — *Jahāz kī sīmā-panāh* — *Nāpānīswadhārī, nānāzī kī donon alāngōn ke ghērē*

GÜRGE, *n.* (L. *gyrges*) a whirlpool — *Gīrd-āb* — *Bhāwār*. [kā kāth.

GÜR'GLE, *v.* to flow as water from a bottle — *Harharā-kar pānī sū gīrnā yā bahnā^h*.

GÜR'NARD, **GÜR'NET**, *n.* a kind of fish — *Ek qism kī machhlī* — *Ek jātī kī machhlī*.

GÜSH, *v.* (Ger. *giessen*) to flow or rush out with violence; *n.* a sudden flow — *Phūt-nikalnā^h, dhārḍharā-kar nikalnā^h, harharā-kar nikalnā^h, phūt-bahnā^h, umāñr-ke nikalnā^h, umāñrṇā^h*; *n.* *dhārḍharā-kar bahūw^h, ekā ek bahūw^h*.

GÜSSET, *n.* (Fr. *gousset*) an angular piece of cloth at the upper end of a shirt sleeve — *Kapre kī tī-konā tukrā jo Āngrezi kurte kī bāñh kī ūparī or rāhtī hai*.

GÜST, *n.* (L. *gustus*) taste, relish, enjoyment, pleasure; *v.* to taste, to relish — *Zāiqā, lazzat, maza, hazz*; *v.* *zāiqā lenā, lazzat yā maza lenā* — *Swād, ruḥī, bhog, sukh wā ānand*; *v.* *chakhnā wā chikhnā, swād lenā*.

GÜST'ABLE, *a.* that may be tasted — *Chikhe jāne ke lāiq* — *Chikhe jāne ke yogya*.

GÜST'FUL, *a.* tasteful, well-tasted — *Khush-zāiqā, shīrīn yā maza-dār* — *Suswādū, ruḥīr wā surās*. [sātā.

GÜST'FUL-NESS, *n.* pleasantness to the taste — *Maza-dārī* — *Ruchiratā, suswādatwa, sura-*

GÜST'LESS, *a.* tasteless, insipid — *Be-zāiqā, be-maza yā be-namak* — *Swādāhīn wā niras, phikā*. [prīti.

GÜS'to, *n.* (It.) relish, taste, liking — *Lazzat, zāiqā, pasand* — *Ruḥī, swād, chāh wā*

GÜST, *n.* (Dan.) a violent blast of wind, a sudden burst of passion—*shakorā jhikorā yā jhokā^h, phuphkār yā jhajhak^h.*

GÜSTY, *a.* stormy, tempestuous—*Āndhiyāhā^h, tūfāni*—*Vātawān, ativātamay.*

GÜT, *n.* (Ger. *kuttel*) the internal passage for food, the stomach, a passage; *v.* to take out the bowels, to eviscerate, to plunder of contents—*Ānt^h, mīdā, rah^h; v. ānteh nikālā^h, āntari nikālā^h, lūt-lenā^h*—*Āntari, ojh wā jhojh, mārg wā path.*

GÜTTLE, *v.* to swallow greedily—*Mur-būukhe sū khānā^h, habuk-habuk kar khānā^h, gapaknā^h gataknā^h.*

GÜTTER, *n.* (Fr. *gouttière*) a passage for water, a channel; *v.* to cut in small holes—*Nāh-dān, nālā^h; v. chhole chhole nāle banānā^h*—*Prapālī wā jalāmārg, nār wā nārī.* [būnd sī.]

GÜTTU LOUS, *a.* (L. *gutta*) in the form of a small drop—*Qatra sū*—*Būnd srikhā,*

GÜTTU RAI, *n.* (L. *guttur*) belonging to the throat, pronounced in the throat—*Halī, halī se talūfuz hone w.*—*Kanṭhya, kanṭh se uchchārit.*

GÜZZLE, *v.* (It. *guzzo*) to swallow greedily, to feed immoderately; *n.* an insatiable person or thing—*Mar-bhukhī sū khānā^h, bahut hī khānā^h; n. na-ser shakhā yā be-ḡybe.* See **GIBE**. [hadd shai—*n.* Atoshanīya jan, atibhojī, atipāyī, dushpur vastu.

GYM NĀSI UM, *n.* (Gr. *gymnos*) a place for athletic exercises, a school—*Kushī-gāh yā warzish-gāh, madrasa*—*Akhārā vyayāmasālā mallayuddhasālā wā mallasālā, pāṭhā-hay wā pāṭhasālā.*

GYM NAST, **GYM NASTIC**, *n.* one who teaches or practises athletic exercises—*Kushī waqaira kī kasrat kī ustād*—*Vyayāmasikshak wā mallayuddhasikshak, vyayāma-bhyāsi.*

GYM NASTIC, *a.* pertaining to athletic exercises—*Kushī-mansīb, kushtī waqaira kī kasrat ke mutū'alliy*—*Vyayāmi, vyayāmasambandhī, mallayuddhasambandhī.*

GYM NASTICALLY, *ad.* athletically—*Kushī ke taur se, kushtī waqaira kī kasrat ke taur se*—*Mallayuddhapurvak, vyayāmapurvak.* [fann—*Vyayam, vyayāmavidyā.*

GYM NASTICS, *n.* gymnastic art or exercise—*Warzish, kushtī waqaira kī kasrat kī*

GYMNIC, **GYMNICAL**, *a.* pertaining to athletic exercises, performing athletic exercises—*Kushī waqaira kī kasrat ke mutū'alliy, kushtī waqaira kī kasrat k. w.*—*Vyay mi wā vyayāmasambandhī, vyayāmābhyāsi wā mallayuddhā k. w.* [layuddhā.

GYMNICS, *n.* athletic exercises—*Warzish, kushtī waqaira kī kasrat*—*Vyayām, mal-*

GYMNOPIHIST, *n.* (Gr. *gymnos, sophos*) one of a sect of Indian philosophers—*Hindhistān kī hakīm yā faikūf*—*Bhāratavarshiyatattwajña, bhāratavarshiyajñāni.*

GYNECOCRACY, **GYNOCRACY**, *n.* (Gr. *gynē, kratos*) female government—*Āurat kī hukm-rānī yā saltanat*—*Strī kī rājyasīsan, strīrājya-āsān.*

GYNEARCHY, *n.* (Gr. *gynē, archē*) female government—*Āurat kī hukm-rānī yā saltanat*—*Strī kī rājyasīsan, strīrājya-āsān.* [chhui wā dudhī-mattī.

GYPSUM, *gypsum*, *n.* (L.) plaster-stone—*Ek qism kī kharī-mittī*—*Ek bhānt kī ḡyphreous, ḡyphsine, a.* relating to gypsum—*Ek qism kī kharī-mittī ke mutū'alliy*—*ḡypsy.* See **GIPSY**. [Ek bhānt kī chhui wā dudhī mattī kī sambandhī.

GYRE, *n.* (Gr. *gyros*) a circular motion, a circle; *v.* to turn round—*Gardish yā chak kar-gardi, hulqe yā dāira; v. ghumānā^h, phirānā^h*—*Chakrāvartta chakragatī wā parivarttan, mandūl wā vartul; v. chakkar d.*

GYRATION, *n.* the act of turning about—*Gardish*—*Parivarttan, chakragatī, ghumāw.*

GYVE, *n.* (W. *geryn*) a fetter, a chain for the legs; *v.* to fetter, to shackle—*Berī^h, paī-kay^h; v. berī dālnā^h, paī-kay^h bhurnā^h.*

H.

HĀ, *int.* an expression of wonder surprise sudden exertion or laughter—*Hān^h, hāy^h, ā-hī^h, āh^h, hāy hāy^h, ohō^h, hā^h, aho^h, ahah^h.*

HĀBE-AS CŌRPUS, *n.* (L.) a writ by which a gaoler is ordered to produce the body of a prisoner in court—*Ek parvāna jiske rū se quid-khāne ke dārga ko yah hukm hotā hai kī falān quidī ko kucheherī meñ hāzīr karo*—*Ek ājnāpatra jismeñ karādhayaksh ko yah ājnā hotī hai kī amuk bañdhūā ko kacheherī meñ lao.*

HĀBER-DĀSH-ER, *n.* (Ger. *habe, tauschen*?) a dealer in small wares—*Bisāṭī^h.*

HĀBER-DĀSH-ER-Y, *n.* small wares—*Bisāṭī kī māl*—*Bisāṭī kī sāmagri.*

HA-BERGEON, *n.* (S. *huls, beorgan*) armour for the neck and breast—*Gardan aur chhātī kī sī'āh*—*Gale aur chhātī kī kavach, urastrān, kanṭhasthakavach.*

HĀBIT, *n.* (L. *habeo*) dress, garb, custom, inveterate use, state of any thing; *v.* to dress, to accoutre, to array—*Libās, poshāk, dastūr 'ādat shewa yā mā'mūl, khaslat khūssa kho yā rawish, kisi chiz kī hālāt; v. libās yā poshāk puhinānā, sujnā^h, ārustā k.*—*Vastrī, bānā wā vesh, vyavahār wā riti, chaskā tyōn bān parak wā abhyās, avasthā bhiv wā dāsā; v. kapre puhinānā, thāṭhnā, saṅwārnā.*

HA-BIL'MENT, *n.* dress, clothes, garment—*Poshāk, libās, kapre^h*—*Veś wā vesh, vāstra wā vāsan, prachchhādan wā āchchhādan.*

HAB'I-TA-BLE, *a.* that may be dwelt in—*Jismē sukīnat yā istiḡāmat ho sake*—Jismē nivās ho sake, vāsāyogya.

HAB'I-TA-BLE-NESS, *n.* capacity of being dwelt in—*Jismē istiḡāmat yā sukīnat ki* [gābīliyat ho—Vāsāyogyaṭā.

HAB'I-TANT, *n.* a dweller, a resident—*Sākin, bāshanda yā bāshinda*—Vāsī, nivāsī.

HAB-I-TĀ'TION, *n.* place of abode, dwelling—*Muqām maqām yā makān, maskan*—Vāsasthān wā nivās, ghar vāsā wā dhām.

HAB'I-TED, *a.* clothed, accustomed, usual—*Poshāk-pahine-hue mulabbas yā malbūs, 'ādī yā kho-gar, mā mūli*—Kapre pahine hue wā vāstrichchhādīt, abhyast, vyavahārik wā vyāvahārik.

HAB'I-T-AL, *a.* formed by habit, customary—*Musāwāt, dastūri rivājī rawājī rasmi yā mā mūli*—Abhyāsī wā abhyast, āchārik ācharit vyāvahārik vyavahārik wā rityā-nuāri. [aksar-augāt—Abhyās se, yathāvyavahār yathārīti wā nitya.

HAB'I-T-AL-LY, *ad.* by habit, customarily—*Dastūr yā kho se, rawāj se rivāj se yā*

HAB'I-T-ATE, *v.* to accustom, to make familiar; *a.* inveterate by custom—*'Adī k., kho-gar k.; a. 'ādī, kho-gar*—Abhyast k., abhyāsī k.; *a.* abhyāsī.

HAB'I-TUDE, *n.* long custom, habit, state—*Purānā dastūr, 'ādāt kho rawāj yā rivāj, hālat*—Pūrichin vyavahār āchār rīti wā chāl, tyañ bān wā abhyās, avasthā wā dasā.

HACK, *v.* (S. huccan) to cut, to chop, to cut clumsily; *n.* a notch, a cut—*Kātnā^b, tukre tukre k^b, khutharnā yā khuthar-tālnā^b* ; *n.* chhed khandānā yā kāṭ^b, chhuri k^b ghāv^b. [rc k^b.

HACK, *n.* (Fr. haquenē) a horse let out for hire; *a.* hired—*Bhāre k^b ghorā^b* ; *a.* bhā-

HACKNEY, *n.* a nag, a hired horse, a hireling; *a.* let out for hire, much used, worn out; *v.* to use much, to carry in a hackney-coach—*Tattā^b, bhāre k^b ghorā^b, thikāhā^b* ; *a.* kirāye par diyā huā, bahut mustā'mal, be-jān ; *v.* ziyādāt istīmāl meñ lānā, kirāye ki gārī meñ le jānā—*a.* Bhāre par diyā hui, bahut vyavahārī arthāt vyavahār meñ bahutāyā huā, jīrp wā jarjar ; *v.* vyavahār meñ bahut lānā, bhāre ki gārī meñ le jānā.

HACKNEY-COACH, *n.* a carriage let out for hire—*Bhāre k^b gārī^b*. [hānkue w^b.

HACKNEY-COACH-MAN, *n.* the driver of a hired or hackney-coach—*Bhāre k^b gārī*

HACKNEY-MAN, *n.* one who lets horses for hire—*Jo bhāre par ghore diyā kartā hai^b*.

HACKBUT, *n.* a hand-gun, a culverin—*Bandūq, top*—Agyastra. [lā.

HACKBUTTER, *n.* one who fires a hackbut—*Bandūq-chī, gul-andāz*—Gulchalā, gulcha-

HACKLE, *v.* (Ger. hechel) to dress flax; *n.* a comb for dressing flax—*San sāf k.* ; *n.* san sāf karne k^b auzār, dhunkī^b—San jhūmā ; *n.* san jhūmne k^b yantra, sanamūrajāi, sanamūdrjak.

HAD, *p. t.* and *p. p.* of have—*Harc k^b mīzi-mutlaq aur mīzi-mā'tūf'alai-hi yā fl-i-mā'tūf*—Have k^b samānyabluūt aur pūrvakriyā wā pūrvakālikakriyā.

HAD'DOCK, *n.* a sea-fish of the cod kind—*Ek qism k^b samānī aur machhī*—*Ek jāti k^b samudri machhī*. [gahza lagānā—Būt, mūth ; *v.* beñt lagānā, mūth jānā.

HAF, *n.* (S. hafṣ) a handle, a hilt; *v.* to set in a haft—*Dast, gahza* ; *v.* dastā yā

HAG, *n.* (S. heges) a witch, a fury, an ugly old woman; *v.* to torment, to terrify—*Jādū-garīn yā jādū-garī, dāin yā chupail^b, bad-sīrat burhīyā ; v. astānā yā dukh denā^b, darwānā yā darwānā^b*—Tonahīn wā tonahī, dūkinī, kurūpī vridhdhā stri.

HAGGED, *a.* like a hag, lean, ugly—*Jādū-garīn yā dāin ke mūnīnd, lāgar, bad-sīrat*—Tonahī wā chupail ke sadris, dubkī, kurūp. [wā chupail ke sadris, kurūp.

HAGGISH, *a.* like a hag, deformed—*Jādū-garīn yā dāin ke mūnīnd, bad-sīrat*—Tonahī

HAGSHIP, *n.* the state or title of a hag—*Jādū-garīn k^b hālat, jādū-garīn k^b lagab*—Tonahī k^b avasthā wā upādhi. [zād—Tonahī wā chupail se jānūm.

HAGBORN, *a.* born of a witch or hag—*Jādū-garīn yā dāin se paidī, jādū-garīn*

HAGGARD, *a.* (Fr. lugard) lean, pale, rugged, wild; *n.* any thing wild, a hawk—*Lāgar, zarā, na-hamīrār, jagīl^b* ; *n.* koi bad-sīrat yā jānglī shai, bāz—Dublā wā kashīnāvadan, pīlā, arbar wā kharbarī, banālī ; *n.* koi kudāl wā banālī vastu, gēn.

HAGGARD-LY, *ad.* palely, deformedly—*Zardī se, bad-sīratī se*—Dublē wā pilepan se, kurūptā se. [des k^b ek prakār k^b bhojan.

HAGGIS, *n.* (hack) a Scotch dish—*Mulk-i-Skātland k^b ek qism k^b khānā*—Skātland

HAGGLE, *v.* (hack) to cut, to chop—*Kūt-kūt k^b, tukre tukre k^b*.

HAGGLE, *v.* (Fr. harceler) to be difficult in making a bargain—*Kharid-o-farokht meñ jhanjhat k.*—Kinne wā bechhuc meñ ragar jhagar machānā.

HAGGLES, *n.* one who haggles—*Kharid-o-farokht meñ jhanjhat k. w., jhanjkutiya^b*—Kinne wā bechhuc meñ ragar jhagar k. w.

HAG-I-OG'RA-PHA, *n. pl.* (Gr. hagios, grapho) sacred writings, a name given to part of the books of Scripture—*Kitāb-i-muqaddas, kitāb-i-muqaddas ke ek juz k^b nām*—Dharmmagranth wā dharmmasāstrasanhitā, Isāi dharmmapustak ke ek khaṇḍ k^b nām hai.

HAG-I-OG'RA-PHAL, *a.* relating to the writings called hagiographa—*Kitāb-i-muqaddas ke muta'alliq, kitāb-i-muqaddas ke ek khāssā juz ke muta'alliq*—Dharmmagranthasam-

'bandhi wā dharṃmaśāstrassāhitaśviśayak, śāśidharṃmapustak ke ek viśeṣ khaṇḍ ká viśhayak. [grantharachak.]

HAG-I-ŪG/RA-PHER, *n.* a sacred writer—*Kitāb-i-muqaddas ká likhne w.*—Dharṃma-HAGUE/BUT. See HACKBUT.

HAI, *hi*, *int.* an expression of surprise or effort—*Hā^h, hā-hā^h, ahaha^h, á^h, a^h.*

HAIL, *n.* (S. *hægel*) drops of rain frozen in falling; *v.* to pour down hail—*Olá^h, patthar^h, binauli^h, banauri^h; v. ole parná^h, patthar girná^h yā parná^h, binauli yā banauri^h barasná^h.* [banauri yā binauli se bharā huā^h.]

HAIL, *v.* a. consisting of hail, full of hail—*Ole yā patthar ká banā huā^h, ole patthar HAIL'SHÖT, n.* small shot scattered like hail—*Chhote chhote chharre jo ole yā binauli sarikke chhitrā gāte hui^h.*

HAIL-STONE, *n.* a particle or single ball of hail—*Ek olā patthar banauri yā binauli^h.*

HAIL, *int.* (S. *hail*) a term of salutation; *v.* to salute, to call to; *a.* healthy, sound—*Salām, mubārak; v. salām yā sāhib salāmat k., pukārnā^h; a. bhalā-chaṅgā^h, achchhā^h.*—Nannaskār wā prapām; *v.* nannaskār wā prapām k., bulānā bhānk-marnā

HAIL-ELL-Low, *n.* a companion—*Sāthi^h, sangi^h.* [wī tōṅkūi.]

HAIR, *n.* (S. *hær*) a small filament issuing from the skin, any thing very small—*Hāl^h, koi nihāyat chhoti chiz.*—Keś lom wā rom koi atyant chhoti vastu.

HAIRED, *a.* having hair—*Muc-dār, bāl-dār.*—Keśi, keśavān.

HAIR'LESS, *a.* wanting hair—*De-bāl, chandlā^h.*—Bimbāl kī, akēś, lomarahit, keśahin.

HAIR'Y, *a.* covered with hair—*Muc-dār, pashmī, pur-bāl, jhabrā^h.*—Lomaś, romaś, keśi, lomawān, lomamay, lomapūrn. [lomaśwā.]

HAIR'Y-NESS, *n.* state of being hairy—*Pur-mūi, bāl-dāri.*—Bahulomatwā, romaśatwā,

HAIR'BREADTH, *n.* a very small distance—*Bāl bhar tafāwut, sar-i-mū, nihāyat kam fāsila.*—Bil bhar antar, bāl bhar bich, atī alp antar, atyapāntar.

HAIR'CLOTH, *n.* stuff made of hair—*Bil ká kaprā^h.*

HAIR'HUNG, *a.* hanging by a hair—*Bāl se latkā huā^h.*

HAIR'LACE, *n.* a fillet for tying up the hair—*Narā^h, mūir ká dorā^h.*

HAIL'BERD, *n.* (Fr. *haultbarde*) a battle-axe fixed to a long pole, a kind of spear—*Gaṇrāsā^h, bhālū yā barchhī^h.* [the h^h.]

HAIL'BER-DIER, *n.* one armed with a halberd—*Gaṇrāsā bāndhne-w^h, jo gaṇrāsā bān-*

HAIL'CY-ON, *n.* (Gr. *halkoon*) the kingfisher; *a.* placid, quiet, still—*Machhrūgā^h, rām-chiriyā^h; a. sākin, sākit, be-abr be-tāfān mubārak yā be-harakat.*—*a. Śūnt, praśānt* sthir wā nirākul, nirveg wā nirvāt.

HAIL'CY-ŌN-AN, *a.* peaceful, quiet, still—*Bā-sūth yā sākin, sākit, be-abr be-tāfān yā be-harakat.*—Śānt wā akshubdh, swasth praśānt sthir wā nirākul, nirveg wā nirvāt.

HAILÉ, *a.* (S. *hāl*) healthy, sound, hearty—*Tin-darust, musallam-o-sākh, sukhu-badān.*—Nirogi wā nirog, bhalā chaṅgī, adbhivyābhirahit.

HAILÉ, *v.* (Fr. *haler*) to drag by force—*Ghasīlnā^h, kaphīlānā^h.*

HAILÉ, *hāl*, *n.* (S. *healf*) an equal part of any thing divided into two, a moiety: *pl.*

nisf *nisf*; *ad.* equally, in part; *v.* to divide into two equal parts—*Nisf, nim:* *pl.* *nisf hisse;* *ad.* *nisfa-nisfi, jizwi;* *v.* *nisfā-nisf k.*—Arddhānś wā ūdhā, arddhabhāg; *pl.* arddhabhāg; *v.* *do-tuk k., ādho ūdh k.*

HAIL'ER, *n.* one who has only a half—*Nisf-wālā, ek nisf rakhne w.*—Arddhānśi, arddhabhāgi, jiske kewal arddhabhāg hotā hai. [ādhi k., do samabhāg k.]

HAILVE, *v.* to divide into two equal parts—*Nisfā-nisf k.*—Ādho-ūdh k., adhiyānā, do

HAIL'BLÖÖD, *n.* one born of the same father or of the same mother but not of both—*Jo ek hi bāp yā ek hi mā se paidā ho lekīn ek hi mā bāp se paidā na ho, santelā bhāt^h, santelā bhai^h.*—Bhinnodar, vaimātra, jo dūsrē bāp se ho.

HAIL'BLÖÖD-ED, *a.* mean, degenerate—*Pāji, zalūl.*—Nich, adham wā nikriśit.

HAIL'OLP, *n.* a cap slightly moved—*Topi jo ādhe sir par rakhi hui^h.*

HAIL'DEAD, *a.* almost dead—*Adh-marā^h, adh-muā^h, nim-murda.* [ho^h.]

HAIL'FACED, *a.* showing only part of the face—*Jiski thoyā hī sā munh dekh partā*

HAIL'FATCHED, *a.* imperfectly hatched—*Adhūrā seyi huā^h.* [da—Alpeśrut.]

HAIL'FHEARD, *a.* not heard to the end—*Adh-sunā^h, jo sab na sunā gayā ho^h, nim-shani-*

HAIL'LEARNED, *a.* imperfectly learned—*Kam-ilm.*—Alpajñā, alpajñāni.

HAIL'LOST, *a.* nearly lost—*Kam-beṣh gayā guzrā, qarībū l-zawāl.*—Nashāpūriy.

HAIL'MOON, *n.* the moon with its disk half illuminated, any thing in the shape of a half-moon, a crescent—*Ādhā chānd^h, koi shai jo ādhe chānd kī shakl ho, hīlāl.*—Arddhachandra, arddhachandrākār, apurnachandra wā chandrārddh.

HAIL'PART, *n.* equal share—*Nisf, barābar hissa.*—Arddhānś, samabhāg.

HAIL'PEN-NY, *bēpen-ny, n.* a copper coin—*Ek qism ká tāndhe ká sikkā jiski qimāt āngrezī chār pāi yā nē ek āne kī tihāi ke barābar holi hai.*—Tāmramudrāviśeṣh jiskā mol ek āne ke tritiyānś ke tulyā hotā hai.

HAIL'PIKE, *n.* a small pike carried by officers—*Chhoti barchhī^h.* [alpajñā.]

HAIL'READ, *a.* superficially informed—*Kam-ilm, thoyā parhā huā^h.*—Kinchijñā,

- HALF'SCHÖL-AR**, *n.* one imperfectly learned — *Nim'-ālim, kam'-ilm* — *Alpajñani, kñichij-ña, alpajña*.
- HALF'SIGHT-ED**, *a.* seeing imperfectly — *Kund-nigāh, za'ifu-l-nazar* — *Alpadrik, adūra*.
- HALF'STARVED**, *a.* almost starved — *Bhūkh ke māre adh-marā^h*.
- HALF'TRAINED**, *a.* half-bred, imperfect — *Kam tarbiyat yāfta yā kam shāista, nā-kāmil* — *Durāchār durāchari wā duhshil, adhūrā*. [nikat ki larāi, nikatayuddha.]
- HALF'SWORD**, *n.* close fight — *Nazdik ki larāi, hāthōñ hāth ki larāi^h* — *Nere ki larāi*.
- HALF'WAY**, *a.* equidistant; *ad.* in the middle — *Ham-fāsila, ham-dūr*; *ad.* *ādhi rāh meñ, darmiyān meñ* — *Samānūtār, tulyāntar, samāntarasth*; *ad.* *ādhi dūr, bich meñ, madhyapatni meñ, arddhamārg meñ*.
- HALF'WIT**, *n.* a blockhead, a foolish fellow — *Akmaq, be-wuqūf shakhs* — *Mūrkh, mūrkh*.
- HALF'WITTED**, *a.* foolish, weak in intellect — *Be-wuqūf, kam-aql* — *Alpabuddhi, bāwlā*.
- HALT-BUT**, *n.* a large flat fish — *Ek barī aur chapṭi machhli^h*. [wā jar]
- HALT'DOM**, *n.* (*S. halig, dom*) an adjuration by what is holy — *Qasam* — *Sāpath*.
- HAL'L**, *n.* (*S. heal*) a court of justice, a manor-house, a public room, a large room, a collegiate body — *Adālat yā dār-u-l-ādālat, zamīn-dār ká nakān, dīwān-i-amm yatash-khāna yā dīwān-khāna, aīrān yā bār-gāh, madrasa* — *Kachahri wā vichārā-kālā, bhūpati wā kisi thikur ká ghar, baṭlūkā wā barī kotlari, pāṭhshālā*.
- HAL-LE-LU'JAH**, *hal-le-lū'ja*, *n.* (*H.*) a song of thanksgiving — *Tashih-o-tahlil, al-hamdu-lillāhi* — *Īswar ká dhanyavād, stutivād*.
- HAL-LE-LU-JĀ'IC**, *a.* denoting a hallelujah — *Tashih-o-tahlil se mansūb, al-hamdu-lillāhi ke mutā'alliq* — *Stutivādaprakāśak, Īswar ke dhanyavād ká sambandhi*.
- HAL'L'ARDS**, *HAL'TARDS*, *n. pl.* ropes or tackle to hoist or lower a sail — *Pāl uṭhāne yā nichā karnē ke liye russe^h*.
- HAL'LOU'**, *int.* expressing encouragement or call; *v.* to cry, to encourage — *Huskār yā bulkā^h*; *v.* *chillānā yā lulkārā^h, huskārnā yā bulkārnā^h*.
- HAL'LOU'ING**, *n.* a loud and vehement cry — *Lulkār^h, pukār^h*.
- HAL'LOW**, *v.* (*S. halig*) to make holy, to consecrate, to reverence as holy — *Pāk k., miquddas k., mutabarrak miwūd* — *Pavitra k., pratishṭhā k. wā dharmarthasamarpan k., pūjanā wā pūjya mīmā*.
- HAL'LOW-MAS**, *n.* the feast of All-souls — *Ek terhār^h*.
- HAL-LŪ'CI-NATE**, *v.* (*L. hallucinor*) to blunder, to err, to mistake, to stumble — *Khatā k., galat yā gulatī k., bhūl k^h, thokur khānā^h* — *Chūknā, bhūlmā, bhrānti k., thes khāni*. [bhrānti.]
- HAL-LŪ'CI-NĀTION**, *n.* error, blunder, mistake — *Bhūl^h, chūkh^h, khatā* — *Vyāmoh, bhraim*.
- HAL'LO**, *n.* (*L.*) a bright circle round the sun or moon — *Hālā* — *Sūrya wā chandra ki chārōñ or diptimādal*.
- HAL'SER**, *hā'ser*, *n.* (*S. hals, serl*) a rope less than a cable — *Nāv ká chhotā rassā^h*.
- HAL'T**, *v.* (*S. health*) to limp, to stop, to hesitate; *a.* lame, crippled; *n.* the act of limping, a stop in a march — *Laṅgrina^h, thaharwā kharā-rahnā ruknā yā thamaknā^h, āgā-pichhā k^h; a. laṅgrā^h, pangrā^h; n. laṅgrāha^h, tikāw thahrāv rukāw yā utārā^h*.
- HAL'TER**, *n.* one who halts — *Laṅgrā^h, laṅgrāne w^h, thaharne w^h, tikne w^h, āgā*.
- HAL'TING-LY**, *ad.* in a slow manner — *Phire dhire^h*. [pichhā k. w^h.]
- HAL'TER**, *n.* (*S. halfter*) a rope to hang malefactors, a rope for leading or confining a horse, a strong cord; *v.* to bind with a cord — *Phānsi-dene-kā-rassā yā phānsrī^h, ghore kī bāg-dor upāri yā paghā^h, porhā russi yā dorī^h; v. rassi se bāndhnā^h*. [paghe se bāndhnā^h.]
- HALVE**, *hāv*. See under **HALF**.
- HAM**, *n.* (*S.*) the hip, the thigh of an animal salted and dried — *Rān, namak-ātūda-rān* — *Putṭhā kulī jāngh wā jānghā, javān se milākar sukṭayā huā jānghā*.
- HAM'STRING**, *n.* the tendon of the ham; *v.* to cut the tendon of the ham — *Rān kī nas yā pai*; *v. rān kī nas kūt-kur laṅgrā k.* — *Jānghāsirā*; *v. jānghāsirā kākhar laṅgrā k.*
- HAM'A-DRY-AD**, *n.* (*Gr. hamu, drus*) a wood-nymph — *Ban-dēlī^h, ban-dextā^h* — *Vanadevatī, Aranyadevatī, vanadevi*.
- HAMATIS**, *a.* (*L. hamus*) hooked together — *Ānkri-āār, ānksi-dār* — *Ānkri w., ānksi w., ānkrivisishṭ, ānksivishṭ*. [ānkriyukt.]
- HAM'AT-ED**, *a.* hooked, set with hooks — *Ānkri-dār, kāntōñ se jarā huā^h* — *Ānkrivisishṭ*.
- HAM'LET**, *n.* (*S. ham*) a small village — *Chhotā gāw^h, chhoti bastī^h, kherā^h, purwā^h*.
- HAM'MER**, *n.* (*S. hamur*) an instrument for driving or beating; *v.* to beat with a hammer, to form with a hammer, to work in the mind — *Hathaurā^h, kathaurā^h*; *v. hathaurē se thōknā^h, kathaurē se garhnā^h, sochnā yā nan meñ k^h*.
- HAM'MER-CLOTH**, *n.* the cloth which covers a coach-box — *Kapṛā jo sārathī ke baithne kī jagah par raitā hai^h*.
- HAM'MER-MAN**, *n.* one who works with a hammer — *Hathaurē se kām k. w^h*. [dūlārā^h.]
- HAM'MOCK**, *n.* (*Sp. hamaca*) a swinging bed — *Bichhaunā jo jhalne sarkhā hotā hai^h*.
- HAMP'ER**, *n.* (*S. hneep*) a large basket, a kind of fetter; *v.* to shackle, to impede — *Tokrā yā daurā^h, berī^h; v. berī dālnā^h, roknā uljhānā yā atkānā^h*.

HAN'A-PER, *n.* a basket, a treasury—*Tokri^b, khazāna*—Daurā daurī yā dālā, dhana-kosh. [—Andākār toraṇ ke chhor wā tōṅk.]

HAN'CES, *n. pl.* (L. *ansa*) the ends of elliptical arches—*Baizavi mīhrabōh ke kināre*

HAND, *n.* (S.) the palm with the fingers, a measure of four inches, side, act, skill, a workman, form of writing; *v.* to give, to transmit, to lead—*Dast, chār tassū yā tassū ká máp^b, turaf, kār, mahārat yā dast-kārī. kārī-gar yā dast-kār, khatt^b: v. hāthōh-hāth sauipnā^b, denū yā pahūichānā^b, hāth pakar-ke le-jinā^b*—Kar wā hāth, karatala-parinān, alaig wā paksh, kriyā, nipunatā wā karadakshatā, śilpakār wā karmmakār, līpi wā swahastākshar. [śisht, sahas.]

HAND'ED, *a.* having the use of the hand—*Bā-dast. jo hāth se kām kar sake^b*—Karavi-

HAND'ER, *n.* one who hands or transmits—*Hāthōh hāth dene yā pahūichānā w^b.*

HAND'FUL, *n.* as much as the hand can contain—*Mutthi yā mutthi bhar^b.*

HAND'LE, *v.* to touch, to manage, to treat; *n.* that part of any thing which is held in the hand, that of which use is made—*Hāth-lagānā^b, māmala k., sulūk zikr yā bagān k.: n. dasta yā qabza, auzār*—Chhūnā tonā wā spars-k., ācharaṇ k. wā chālānā, vyavahār k. wā varjan k.; *n.* beṅt, mutthiyā mutthi wā karā, sādhan upakaraṇ wā hathiyār

HAND'LESS, *a.* without a hand—*Be-dast, lūlā^b, tundā^b*—Bin-hāthi, ahasat, akar, vihasat.

HAND'LING, *n.* touch, execution, cunning—*Hāth-lagānā^b, kār-rawāi, fitrat*—Chhūnā wā chhulāi, kuryanirvāh, dhūrtāi wā dhūrtatāi.

HAND'y, *a.* ready, dexterous, convenient—*Taiyār, chālūk-dast yā dast-kār, mu'qūl*—Upasthit wā prastut, karadaksh wā nipun, upayukt.

HAND'y-LY, *ad.* with skill, with dexterity—*Kārī-garī se, chālūk-dasti dast-kārī yā san'at se*—Nipunatā se, karadakshatā wā hastakau-alya se.

HAND'yNESS, *n.* readiness, dexterity—*Taiyārī āmādagi yā shītāb-kārī, dast-kārī yā charā-dasti*—Prastutatā wā pratyutpannatā, dakshatā wā karadakshatā.

HAND'yBALL, *n.* a game with a ball—*Geid ká khel^b, geid se ek khel^b.*

HAND'BAIR-BOW, *n.* a frame carried by hand—*Hāth-gārī^b, gārī jo hāth se chālāi jāti*

HAND'BAIS-KET, *n.* a portable basket—*Hāth-tokri^b, tokri jo hāth se le-jā sakein.* [hai^b.]

HAND'BELL, *n.* a bell rung by the hand—*Ghanti^b, ghanti jo hāth se bujāi jāti hai^b.*

HAND'BOW, *n.* a bow managed by the hand—*Hāth-dhanuk^b, dhanuk jo hāth se chālāi jāti hai^b.* [chavā^b.]

HAND'BREADTH, *n.* a space equal to the breadth of the hand—*Hāth bhar chaurāi^b.*

HAND'GUFF, *n.* a fetter for the wrist, a manacle; *v.* to manacle, to fetter with handcuffs—*Hāth-karī^b: v. hāth-karī lagānā^b, hāth-karī d'itā^b.* [sarpat^b.]

HAND'GALL-LOP, *n.* a slow easy gallop—*Ghore kī dhire dhire kī daur^b, poiyān^b, dhīmī*

HAND'GREENADE, *n.* a ball filled with powder—*Bārūt se bhara hūā gūlā*—Agneya-chūrp se bhara hūā golā. [stra jo hāth se chhorā jāti hai.]

HAND'GUN, *n.* a gun wielded by the hand—*Bandūq jo hāth se chhorī jāti hai*—Agnya-

HAND'I-CRAFT *n.* work performed by the hand—*Dast-kārī, kārī-garī*—Hastavyāpār hastavyavastī hastakarm wā śilp. [ri, hastavyavastī.]

HAND'I-CRAFTS-MAN, *n.* a manufacturer—*Kārī-gar, dast-kār*—Śilpi, śilpakār, hastavyāpāri-

HAND'I-WORK, *n.* work done by the hand—*Kārī-garī, dast-kārī, hāth ká kām^b*—Hastakarm, hastavyāpār. [—Aṅgauchhāi.]

HAND'KER-CHIEF, *n.* a piece of cloth used to wipe the face or cover the neck—*Rāmāt*

HAND'MAID, *n.* a maid that waits at hand—*Lauṛī^b, d'isi^b, khidmat-garīnī, sahelī^b, dāi^b.*

HAND'MAID-EN, *n.* a maid servant—*Lauṛī^b, dāsi^b.* [jāntā^b.]

HAND'MILL, *n.* a mill moved by the hand—*Hāth-chukki^b, chakki^b, darcuti^b, duleti^b.*

HAND'SAILS, *n.* sails managed by the hand—*Pāl, jiskā kam hāth se hotā hai^b.*

HAND'SAW, *n.* a saw manageable by the hand—*Ari^b.*

HAND'SMOOTH, *ad.* with dexterity or readiness—*Chālūk-dasti yā taiyārī se*—Karadakshatā wā udyuktatā se.

HAND'SPIKE, *n.* a kind of wooden lever—*Lakri ká dandā^b.*

HAND'STAFF, *n.* a javelin—*Barchhi^b, bhālā^b.* [rahtā hai^b.]

HAND'WEAPON, *n.* a weapon in the hand—*Hāth ká hathiyār^b, hathiyār jo hāth meī*

HAND'WRIT-ING, *n.* the form of writing peculiar to each hand or person, an autograph—*Dast-khatt, khāss hāth ká navishtā*—Swahastākshar, swahastalekh wā swahastalipi.

HAND'Y-BLOW, *n.* a stroke by the hand—*Thapra^b, thuppar^b, ghūnsā^b, hāth kī mār^b*—

HAND'Y-DAND-Y, *n.* a play among children—*Larkōn ká ek khel^b.* [Hastāghāt, karāghāt.]

HAND'Y-GRIPE, *n.* seizure by the hand—*Hāth se pakar^b.*

HAND'Y-STROKE, *n.* a blow by the hand—*Ghūnsā^b, mukkā^b*—Karāghāt, hastāghāt.

HAND'SEL, hān'sel, *n.* (S. *hand, syllan*) the first act of using any thing, a gift, an earnest; *v.* to use any thing for the first time—*Pahilā istī māl, bakhshish, buhnī yā bohnī^b: v. pahile pahil kisi chiz ká istī māl k.*—Prathamavyavahār prathamaprayog wā prathamakarma, dān, prathamavikray wā ādivikray ká dām; *v.* prathamavyavahār k., prathamaprayog k., anwānā.

HAND'SOME, *a.* (S. *hand, sum*) well formed, beautiful, graceful, elegant, ample,

liberal, generous—*Khush-daul, khūb-sūrat, qabūl-sūrat shakīl yā khush-rā, khush-qat' khush-hāl yā khūb, bahūt yā burā^h, faiziyā yā latif, sukhi yā 'umda*—Sndaul, sundar, kamaniya, suthrā salonā sohāwan wā sūghar, vipul wā vīṣil, udār wā ut-krisht, akripan wā uttān.

HAND/SOME-LY, *ad.* gracefully, generously—*Khūb-sūrati se, kushāda-deli yā 'ālī-himmati* [se—Suthrā wā lāvanya se, udārātā se.

HAND/SOME-NESS *n.* beauty, grace, elegance—*Khūb sūrati, husn, jamāl yā khūbi*—Sundarātā wā saundaryya, lāvanya, suthrā chārūtā wā sōbhā.

HANG, *v.* (*S. hangūn*) to suspend, to put to death by suspending, to cover with something suspended, to depend, to dangle, to decline; *p. t.* and *p. p.* **HANGED** or **HUNG**—*Latkānā yā hūgnā^h, phānsi chārhanā yā tūgnā^h, latkā-kur bhar-denā yā marh-denā^h, rahnā thaharnā yā latahnā^h, hilagnā yā jhūlnā^h, jhūknā yā jhuknā^h.*

HANG'ER, *n.* one that hangs, a short sword—*Phānsi chārhanē w. yā āweza, nimcha*—Phānsi par latkā denē w. wā latkān, laghu kharg wā hraswakripan.

HANG'ING, *n.* drapery hung or fastened against the walls of a room, death by a halter, display; *a.* foreboding death by a halter—*Kapra jo kisi kamre ki divārōn par khūbi ke liye latkā dete hai, phānsi se marut, nūn-īsh . a. phānsi se marut pahile se zāhir k. v.*—Javanikā chitrajavanikā prachelhad-paṭ arthāt vastra jo kisi kotlī ki bhītōn se lagākar sōbhārth latkā dete hai, phānsari wā phānsi se mich, dikhāī wā dekhāw; *a.* phānsi se mich pahile se jutāne w.

HANG'BY, **HANG'ER ON**, *n.* a servile dependant—*Dīman-gir, must-khor, tukar-khor*—Piehlagā, rotī-tornē w., anujivī, parānuabhojī.

HANG'MAN, *n.* a public executioner—*Jallād, dār-kash*—Phānsiyārā, dandapāsīk.

HANK, *n.* (1.) a skein of thread, a tie, a check; *v.* to form into hanks—*Phēṭī āṇṭī yā lachhlā^h, gāṇṭh^h, rōṭ^h; v. phēṭī bṛūnā^h.*

HANK'ER, *v.* (*D. hankeren*) to long with keenness, to linger with expectation—*Nihā-yūt Khwāish k., der tak ho-ummed rahnā*—Lālasā k. jī-daurānā wā atyākānsh k., āsī wā abhilāsh meñ her tak rahnā.

HANK'ER-ING, *n.* a longing, strong desire—*Armān yā ishtigāy, nihāyat khwāish yā shauq*—Chāh chāt wā hīlāsī, sprihā abhilāsh wā utkāṇṭhā.

HĀP, *n.* (*W.*) chance, fortune, accident, casual event; *v.* to befall—*Ittisāq, qismat, wāq'ia, nāyahānī yā nāyah-surguzasht; v. ā-parnā^h, ā-jānā^h, bitnā^h*—Daivayog, bhāgya wā adhi-shṭ, daivagatī, daivaghatanā.

HĀ'LESS, *a.* unhappy, unfortunate, luckless—*Kam-bakht, bad-nasīb yā bad-bakht, be-nasīb*—Abhagī wā bhāgyahīn, durbhāgya wā mandabhāgya, ha-abhāgya.

HĀ'LY, *ad.* perhaps, it may be, by chance—*Shāyad yā shāid, aisā-ho^h, ittisāqan yā ittisāq se*—Kadīchit, ho-saktī hai, daivayog wā daivaghatanā se.

HĀ'PEN, **HĀ'PIN**, *v.* to come to pass, to chance—*Guzarnā, sarzud h. yā sūtir h.*—Bītnā dīnā āpārnā wā āgirnā, akasmāt honā.

HĀ'PY, *a.* lucky, fortunate, in a state of felicity, blessed, ready, harmonious—*Khush-nasīb sa'id bukh-yār yā nasīb-car, himāyā bahra-mand be-lār-bakht khujistā kām-rān kām-yāb yā tāht-āwar, āsīda-hāl, farrukh yā bihišt-nasīb, āmāda yā taiyār, bā-mihabbat-o-bā-muwāfiqat*—Bhāgyawān, saubhāgyawān wā bhāgyasālī, sukhi wā ānandī, paramasukhbhāgī wā prāptaswarg, daksh wā prastut, aviruddh arthāt prem meñ pāge hue aur mil-julkar rabne wāle.

HĀ'PI-LY, *ad.* fortunately, in a state of felicity—*Khush-qismatī yā khush-nasīb se, āsīda-hālī khushi yā khush-waqtī se*—Saubhāgya wā kalyān se, sukhi wā ānand se.

HĀ'PI-NESS, *n.* good fortune, felicity—*Khush-qismatī khush-nasīb sa'idat yā bakht-āwarī, āsīda-hālī khushi kām-rānī yā khush-waqtī*—Saubhāgya, sukhi wā ānand.

HĀ'PĪZ'AND, *n.* chance, accident—*Ittisāq, wāq'ia yā nāyah-surguzasht*—Daivayog, daivaghatanā wā akasmādghatanā.

HA-RĀNGUE, *n.* (*Fr.*) a speech, an oration; *v.* to make a speech, to address—*Zabānī bayān, zabānī taqrir yā wa'z; v. zabānī bayān yā taqrir k., wa'z k. yā sukhān-sāz honā*—Alānkāramayavākya jisko bahujanāsamāj meñ kahnē, sāluākāramayavākya; *v. bahujanāsamāj meñ alānkāramayavākya kahnā, kahnā.*

HA-RĀNG'UER, *n.* an orator, a public speaker—*Sukhan-pardās sukhān-sāz yā khush-taqrir, 'amm majlis meñ zabān-āwar sukhān-war mutakallim yā wa'iz*—Vāgīsuvaktī wā sabhāvaktī, sabhāvīdī.

HĀ'ASS, *v.* (*Fr. harasser*) to waste, to fatigue, to perplex; *n.* waste, disturbance—*'jārnā yā tuhasnahas k^h, thakānā yā daurā mīrnā^h, satānā khijhānā yā dukh-denā^h; n. wājā^h, garbarāhat^h.* [mārne w., satāne w. yā dukh-d. w^h.

HĀ'ASS'ER, *n.* one who harasses—*Ujārne w. yā tahasnahas k. w^h, thakāne w. yā daurā*

HĀ'BIN-GER, *n.* (*S. here, beorga*) a forerunner, a precursor—*Pesh-yau, harkāra*—Agragānī agrasar wā agresar, prāggānī wā dūt.

HĀ'BOUR, *n.* (*S. here, beorgun*) a lodging, a port or haven for ships, an asylum; *v.* to lodge, to shelter, to entertain—*Mukān, bandar, māman yā panāh-gāh; v. basnā yā basānā^h, panāh-lenā yā panāh-denā, rakhnā^h*—Vāsasthān, naurakshapasthān wā

naukásay, ásraya wá ásrayasthán; v. tikná wá tikána, ásray-lená wá ásray-dená, man men baithne wá paithne dená. [ya wá ásrayasthán, satkár wá khilái-tikái.

HÂR'BOUR-AGE, n. shelter, entertainment—*Panáh yá kifázat-gáh, mihmán-dári*—Ásra-HÂR'BOUR-ER, n. one who harbours—*Panáh d. w., mihmán-dári k. w.*—Ásrayakartá, ásraya d. w., tikána w., tikáwanhá.

HÂR'BOUR-LESS, a. without harbour or shelter—*Be-panáh*—Nirásray, ásrayahin.

HÂRD, a. (S. *hard*) firm, not soft, difficult, laborious, painful, severe, unfeeling, unjust, powerful, avaricious, impregnated with lime; ad. close, near, diligently, laboriously, earnestly, nimbly, violently—*Thos^h, sangin, mushkíl, dushwár yá mihnat-talah, pur-dard, shadíd yá sakht, be-rahm durusht sang-díl yá kurakht, gair-wájibi yá ná-má'gú, qálib yá mazbút, hâris yá khasis, chíuní-ámec yá áhak-ámes*; ad. nazdik, qarib, bá-mashagqut, mihnat se, shung yá sur-garmí se, chálaki se, zor yá shiddat se—Ghaná, driph, dushkar, áramasádhya wá kashásádhya, pirákar wá duhsádhya, kathin, kathor wá nishthur, anyáyya wá nyáyaviruddha, balawán, lobhí wá kripan, chíuná-may; ad. níkat, kamip, sram se, kashí se, atyanurag se, phurtí wá síghratá se, bal se.

HÂRD'EN, hárd'n, v. to make or grow hard—*Sakht k. yá sakht ho jáná, puthrána^h*—Kará k. wá kará h., káthiin k. wá kathin h.

HÂRD'LY, ad. not softly, not easily, scarcely—*Sakhtí se, dushcáwí mushkíl yá diqqat se, sház z yá kam-tar*—Driphatá wá ghanatá se, káthinatá wá kashí se, viralatá se wá birlá.

HÂRD'NESS, n. the quality of being hard—*Sakhtí, sangini, mazbúti, ishkál, dushwári, sang-díl, durushtí, kurakhtí, juz-rasi*—Karái, káthoratá, driphatá, káthinatá, duhsá-dhyatá, nishthuratá.

HÂRD'SHIP, n. toil, fatigue, injury, oppression—*Sakht mihnat, koft kasála yá mashaqqat, zorar yá nuqsán, zulm yá bú'at*—Sram, thakái wá saríraklé, háni wá kshati, utpát wá upadrav.

HÂRD'y a. firm, strong, brave, bold, stout—*Mazbút, shahzor, mardána, díler yá gusták, qawí yá furbíh*—Driph, porhá, súr, vír wá dhihtá, driphadeh driphasurir wá sthúli. [shahzori—Suratí viratá wá dhihtí, porhá wá saríradriphatá.

HÂRD'HÓOD, n. boldness, stoutness—*Díleri shajá'at shujá'at yá gustákí, mazbúti yá*

HÂRD'NESS, n. firmness, stoutness, courage—*Mazbúti, shahzori yá tázuqi, díleri mardánagi shajá'at yá shujá'at*—Porhá, driphatá wá saríradriphatá, viratá. [ne w.

HÂRD-NE-SÉT TING, a. closely surrounding—*Nazdik se mukásara k. w.*—Níkat se glier-HÂRD'NÓUND, a. costive—*Búndhá^h, jakrá^h.*

HÂRD'EARNED, a. earned with difficulty—*Dushwári se hásil kiya gayá, diqqat se hásil huá*.—Sram se upárijit, kashí se kamáyá huá. [Kurip, kutsitakar, kudaul.

HÂRD'FA'VOURED, a. coarse of features—*Zisht-rú, karáh-manzar, tursh-rú, bad-shakl*—

HÂRD'FA'VOURED-NESS, n. coarseness of features—*Karáh-manzari, bad-shakli*—Kuripatá, kudauli. [kripan.

HÂRD'FIST-ED, a. covetous, close-handed—*Hirsi yá túmí, khasis*—Lobhí wá lálchi,

HÂRD'FOUGHT, a. vigorously contested—*Mazbúti yá sakhtí se lará-gayá*—Káthinatá wá porphean se lará gayá. [mihnat se káth lagá—Bare sram se upárijit wá milá-huá.

HÂRD'GUT-TEN, a. obtained by great labour—*Bari mihnat se hásil kiya gayá, sakht*

HÂRD'HAND-ED, a. coarse, severe—*Ná-taráshída yá durusht, sakht*—Kará, kará.

HÂRD'HEAD, n. collision of heads—*Sir ki takarawal^h, sir ká khatákhat^h.*

HÂRD'HEART-ED, a. cruel, pitiless, unfeeling—*Sang-díl, be-dard, be-rahm*—Káthinahri-day, nirday, níthur wá nishthur.

HÂRD'HEART-ED-NESS, n. cruelty, want of tenderness, want of compassion—*Sang-díli, be-rahmi, be-dardi*—Káthinahridayatá, nishthuratá wá níthuratá, nirdayatá.

HÂRD'LÁ-BOURED, a. elaborate, studied—*Bahut mihnat se kiya huá, kámil yá pukhta*—Mabáyatn se kiya huá, pakká wá púrvakalpit. [drihnamukh.

HÂRD'MÓUTHEN, a. not obedient to the bit—*Muñh-zor, be-zabt, bad-ingám*—Adamay,

HÂRD'WÁRE, n. manufactures of metal—*Lohe waqaira ki chízeñ, lokhar^h*—Lohá ádi dháti kí bani hui vastu jaise karáhi chhuri ityádi.

HÂRD'WÁRE-MAN, n. a dealer in hardware—*Lohár^h, kaserá^h, thatherá yá thather^h.*

HÂRE, n. (S. *hara*) a small quadruped, a constellation; v. to fright—*Khargosh, burj yá akhtar*; v. *daráná^h, darwáná^h*—Kharhá shás wá chaugará, tárasamúh wá tarárási.

HÂRE'BELL, n. a flower—*Ek gíam ká phúl*—Ek játi ká phúl.

HÂRE'BRAINED, a. volatile, giddy, wild—*Símáb-tab' yá be-garúr, be-khud, mast*—Chañ-chal, anavasth wá anavasthit, lol wá adhir. [śāsakákhetí.

HÂRE'HUNT-ER, n. one who hunts hares—*Khargosh ká shikári*—Kharhe ká ákhetí,

HÂRE'HUNT-ING, n. the hunting of hares—*Khargosh ká shikár*—Śāsakákhet, kharhe

HÂRE'LIP, n. a divided upper lip—*Katá huá upar-ká onth^h.* [ká ákhet,

HÂRE'PIPE, n. a snare for catching hares—*Kharhá pakarne ká phandá^h.*

HÂ'REM, n. (P.) the part of the house allotted to females in the East—*Haram, ha-ram-sarâ*—Antahpur, strigriha, kalatrâvâs.

HAR'I-COT, hār'i-co, n. (Fr.) a kind of ragout of meat and roots—*Ek qism ká qaliya—*
Ek prakār ká sálan.

HARK, v. (*hearken*) to listen; *int.* hear!—*Sunná^h; int. suno suno^h, kán deo^h.*

HARL n. the filaments of flax or hemp—*San yá patue ke sūt yá jhothre^h.*

HAR'LE-QUIN, n. (Fr.) a buffoon, a merry-andrew—*Mas̄hara, tamásha-gar—* Bhāñr,
parihāsavadi wá sawūng k. w.

HAR'LOT, n. (W. *herlodes*) a prostitute; a. lewd; v. to practise lewdness—*Fāhisha,*
fāsiqa, fājira, zāniya; a. mast, shahwati; v. masti zinā yá shahwat k.— Vyabhichā-
rini vāringanā wá vesyā; a. kāmāsakt, kāmātūr; v. vyabhichār wá kāmāsakti k.

HAR'LOT RV, n. ribaldry, lewdness—*Zinā-kāri yá fuksh, masti shahwat yá kasbi-gari—*
Phakkar naing wá vyabhichār, vesyāvritti vesyavyavasāy chihinalā wá kāmāsakti.

HARM, n. (S. *hearm*) injury, crime, mischief, hurt; v. to injure, to hurt—*Zarar,*
gunāh yá taqsir, ziyān, nuqsān tuklif yá izā; v. nuqsān puhunchānā, zarar puhun-
chānā yá tuklif d.— Hāni, aparādḥ pap wá dosh, kshatī, apakār pirā wá vyathā; v.
hāni k. wá kshatī k., apakār k. wá pirā d. [karak, hīnsikar kshatījanak wá dusht.

HARM'FUL, a. hurtful, mischievous—*Ziyān-kār, zabūn yá nuzirr—* Apakārak wá hāni-

HARM'FUL-LV, *ad.* hurtfully, noxiously—*Ziyān-kāri se, zarar yá nuqsāniyat se—* Kshatī-
pūrvak hānīpūrvak wá hīnsāpūrvak.

HARM'LESS, a. innocent, not hurtful, unhurt—*Be-gunāh. gair-muzirr, be-zarar be-nuqsān*
yā be-dosh— Bholā nirdosh wá nishpāp, apakārak wá hanikārak, aprāptāpakār akshat
wá bīnchoḥ. [Bīni aparādḥ wá bīni dosh, bīni koi hāni wá apakār kiye.

HARM'LESS-LV, *ad.* innocently, without hurt—*Be-gunāhi se, be-gair koi nuqsān kiye—*

HARM'LESS-NESS, n. quality of being harmless—*Mā'samīyat, be-nuqsāni, be-taqsi-ri—*
Bhōlapan wá nirdoshatwa. amapakārakatā, ahīnsakatwa.

HARM'NO-NY, n. (Gr. *harmonia*) concord of sound, agreement, consonance—*Samā'*
tārāna khush-āhangī khush-āwāzi dam-sāzi yā ham-sāzi, murāfaqat, mutābaqat yā
āwāz-kī mel— Ekataīl ekalay tāluikya wá swaraikatā, mel ekatāī sādriśya wá avirodh,
swaraikya aikya wá āmurūpya.

HAR-MON'IC, HAR-MON'ICAL, a. relating to music or harmony, concordant, musical—
Māsiqī yā samā' ke mutā'allīq, murāfiq sāz-gār yā ham-āhang, ham-naḥ khush-āwāz
yā khush-āhang— Saṅgitavidyāsambandhi wá ekatālavishayak, sadriś aviruddh wá
ekatāī, suswar wá śrutisukh.

HAR-MON'ICAL-LV, *ad.* in a harmonical manner—*Samā' se, ham sāzi se, khush-āwāzi se,*
murāfiqat se, dam-sāzi se— Ekataīl se, sādriśya wá avirodh se, suswaratā se.

HAR-MON'IOUS, a. concordant, musical—*Murāfiq ham-naḥ yā ham-āhang, khush-āwāz*
khush-āhang yā khush-nagma— Sadriś aviruddh wá ekatāī, suswar wá sukhnarav.

HAR-MON'IOUS-LV, *ad.* with harmony—*Murāfiqat se, ham-āhangī yā ham sāzi se, samā'*
se, khush-āwāzi se, khush-āhangī se— Sādriśya se, ekatāī se, suswaratā se, avirud-
dhataī se.

HAR-MO-NIST, n. a musician, a harmonizer—*Māsiqī-dān mutrib yā muqanni, mutābiq*
k. w. yā khush-āwāz k. w.— Kalāhwat, milāne w. sadriś k. w. wá suswar k. w.

HAR-MO-NIZE, v. to adjust in fit proportions, to make musical, to agree, to correspond
— Munāshib awlāz se dardst k. ya'nī murāfiq k., khush-nagma yā khush-āwāz k., mu-
wāfiq h., mutābiq h.— Milānā wá sadriś k., suswar wá śrutisukh k., milnā, sadriś h.

HAR-MO-NIZE, n. one who harmonizes—*Murāfiq yā mutābiq k. w., khush-āwāz yā*
khush-nagma k. w.— Milāne w. wá ek kar-d. w., suswar k. w., kalāhwat.

HAR'NESS, n. (Fr. *harnois*) armour, furniture for horses; v. to put on harness—
Silāh yā jang-kā-sāz, ghoron kā sāz yā sāman; v. jang ke sāz se ārastu k. yā silāh
pahinānū, ghoron par sāz rukhnā— Kawach arthāt yuddh kā sāz, ghoron kā sāz; v.
yuddh kī sāz pahinānā, ghore par sāz dharnā.

HARP, n. (S. *hearp*) a musical instrument, a constellation; v. to play on the harp,
 to dwell on, to affect—*Bin^h, ek harj yā ahtar; v. bin bajānā^h, ratnā^h, muassar k.*
— Vinā, tāritrīsi wá tārasannih; v. vinā bajānā, atiprasaṅg k. wá bār bār kahnā,
sprishṭ wá upshat k. [vādak.

HARP'ER, n. one who plays on the harp—*Bar'at-narāz, bin-kār^h—* Bin bajāne w., vinā-

HARP'IST, n. a player on the harp—*Barbat-narāz, bin-kār^h—* Bin bajāne w., vināvādak.

HARP'S-CHORD, n. a musical instrument—*Ek qism ká bājā jo kuchh kuchh bin kī mā-*

nind hotā hai— Ek prakār ká bājā jo kuchh kuchh bin ke sadriś hotā hai.

HAR-POON, n. (Fr. *harpon*) a dart to strike whales with; v. to strike with a har-
 poon—*Bhālā jo sab se bāre daryāī jān-war par phenk-kar mārte hai; v. bhāle se*
mārnā^h— Ballam wá barchhā jo sab se bāre samudri jantu par phenk kar mārte
hai; v. ballam se mārnā, barchhe se mārnā.

HAR-PO-NEER, HAR-POON'ER, n. one who throws the harpoon in whale-fishing—*Daryāī*
sab se bāre jān-war ke mārne ke waqt bhālā chalāne w.— Samudri sab se bāre jantu
ke mārne ke samaye ballam wá barchhāī chalāne w.

HAR'PING-I-RON, n. a bearded dart—*Bhālā jiske muñh par kānte jare rahit hai^h.*

HAR'PY, n. (Gr. *harpua*) a fabulous winged monster, an extortioner—*Ek khayālī par-dār rāchhas, silam-gar yā sakht-gir*—*Ek kalpit pakshayukt rākshas, bal kar ke HĀRQUE-BUSS.* See *ARQUEBUSE.* [paraswagrāhak.

HĀR-KA-TĒN', n. a kind of cloth—*Ek qism kā kaprā*—*Ek prakār kā kaprā.*

HĀR'RI-DAN, n. (Fr. *haridelle*) a decayed strumpet—*Ek būrhi paturiyā^b.*

HĀR'RI-ER, n. (*hare*) a dog for hunting hares—*Khargosh kā shikār karne ke liye kuttā*—*Sakākhatakakukkur, kharhe kā ākhet karne ke liye kuttā.*

HĀR'ROW, n. (Ger. *hurke*) a frame of timber set with teeth to break clods and cover seed; *v.* to break or cover with a harrow, to tear up, to disturb—*Heigā^b, sarāwan yā sarāwan^b; v. hūgānā yā heigā phernā^b, phāpnā yā chīrnā^b, satānā chhepnā yā khijhānā^b.*

HĀR'ROW-ER, n. one who harrows—*Heigā pherne w^b, phārne w^b, satāne w^b.*

HĀ'RY, r. (S. *hergian*) to plunder, to pillage, to harass, to tease, to vex—*Lūtānā^b, dukātī^b, satānā^b, chhepnā^b, khijhānā^b.*

HĀ'RSĤ, a. (Ger. *harsch*) austere, sour, rough, crabbed, rugged, rigorous—*Sakht, tursk yā talkh, nā-mulāim, tund-kho yā tursk-mizāj, nā-hamwār, durusht yā karakht*—*Krūr wā karā, karānā wā khatā, kharakharī, chīrchīrā, arbaṭ wā behaṭ, karer karkas nishthūr wā kathīn.*

HĀRS'LY, ad. austere, sourly, severely—*Sakhtī se, turskī yā talkhī se, durushtī karakhtagi yā karakhtī se*—*Krurātā se, karuāi wā khattepan se, karkasātā wā nishthurātā se.*

HĀRS'NESS, n. sourness, roughness, severity—*Turskī yā talkhī, nā-mulāimat nā-mulāimat yā nā-hamwārī, sakhtī durushtī karakhtī yā karakhtagi*—*Khatāi wā karūdat, kharakharāpan wā arbaṭāpan, karāi wā kathīnā.*

HĀRT, n. (S. *heart*) the male of the roe—*Harān yā hiran^b, harnā^b, āhū.*

HĀRT'S'HORN, n. the horn of the hart, a drug—*Harān yā hiran kā sūng^b, ek dawā*—

HĀRT'S'TOUCHE, n. a plant—*Ek pawlūhā yā chhoṭā per^b.* [Mrigasring, ek anushadī.

HĀR'VEST, n. (S. *harvest*) the season of reaping and gathering the crops, corn ripened and gathered, the product of labour; *v.* to reap and gather—*Wagt-i-dirau yā dirau, kharīmān yā dirau kā anāj, mihnat kā hūsil yā samarā; v. dirau karke jam' k., anāj kūt-kar khatthā^b.*—*Sasyalavanasamay* arthāt laune kā kāl, saigrīhita-sasya wā lūnasasya, śram kā phal; *v.* anāj kātār ekatra k.

HĀR'VEST-ER, n. one who works at the harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Anāj kātār ekatra k. w., anāj kātne w., sasyasaigrāhak, sasyalavak, laune w.* [nit yā ziyāfāt—*Laune arthāt anāj kātne par kā git wā mulā utsav.*

HĀR'VEST-HŌME', n. the song or feast at the conclusion of harvest—*Fast kāṇe par kā HĀR'VEST-LŌRD, n.* the head reaper at harvest—*Wagt-i-dirau meṁ sardār kāṇe w., kharif kā sardār jam' k. w.*—*Mukhya laune w., pradhān sasyalavak, mukhya sasyasaigrāhak.*

HĀR'VEST-QUEEN, n. an image formerly carried about on the last day of harvest—*Ek but jisko sābiq meṁ log wagt-i-dirau ke akhir roz idhar-udhar liye phirte the*—*Ek murti jisko prachīn kāl meṁ log laune ke antya divas meṁ idhar udhar liye phirte the.*

HĀR'VEST-MAN, n. a labourer in harvest—*Dirau k. w., dirau karke jam' k. w., kharif jam' k. w.*—*Laune w., anāj kātār ekatra k. w., anāj kātne w., sasyasaigrāhak, sasyalavak.* [ekavachān.

HĀS, third person singular of hare—*Harē kā wāhid qāib*—*Harē ke anyapurush k.*

HĀST, second person singular of hare—*Harē kā wāhid hāzir*—*Harē ke madhyamapurush k.* [ekavachān.

HĀSH, r. (Fr. *hacher*) to mince, to chop into small pieces; *n.* minced meat—*Qima k., pāra-pāra k. yā parze-parā k.; n. qima*—*Khapl khapl k., tukre tukre k. wā khutharā; n. vyāñjanādī ke sāth sidh kiā huā khandmāns.*

HĀS'LET, HĀS'LET, n. (lc. *hustle*) the heart liver and lights of a hog—*Sūar kā dil jiger aur antariyān*—*Sūar kā hriday yakrit aur āntēn.*

HĀSP, n. (S. *harp*) a clasp folded over a staple; *v.* to shut with a hasp—*Kapī^b, koṅ-rhā^b; v. kapī lagānā^b, koṅrhā lagānā^b, kapī se jakar d^b, kapī yā koṅrh se bāndh d^b.*

HĀS'SOCK, n. (Sw. *hass, sack*) a thick mat for kneeling upon—*Ek qism kā musal-lī, sajjādu*—*Bhajanāsālā meṁ ghutnōn ke bal jhukkar ārādhnā karne ke nimitt āsan wā āsan.*

HĀSTE, n. (Ger. *hast*) hurry, speed, precipitation; *v.* to move with speed—*Uṭāwī^b, shītābī, jaldī yā tājī; v. jaldī k., dūrānā^b, jald jānā*—*Twarī, sāghratī, drutata* kshīpratā wā harbārī; *v. sāghra chakīnī, sāghra jānī.*

HĀSTEN, hās't, r. to make haste, to urge on—*Jaldī k., jald k. yā jald karānā*—*Uṭāwī k., sāghra k. wā sāghra karānī.* [k. w., sāghra k. w., sāghra karāne w.

HĀS'TEN-ER, n. one that hastens—*Jald k. w., jald-bāz, jald karāne w.*—*Uṭāwī, utāwī*

HĀS'TY, a. quick, speedy, vehement, rash—*Jald, shītāb-bāz, tund, tund kho yā jald-mī.*

- zāj, be-līhūz*—Utāwīlā wā satwar, śighra wā kshipra, śighrakopī wā ugra, duhsśhai aparināmadarsi wā avichāri. [se, kshipratā wā utāwīlī se.
- HAS'RI-LY*, ad. with haste, speedily, quickly—*Jaldī, jaldī se, shītābī se*—Śighra, śighratā
- HAS'RI-NESS*, n. speed, hurry, irritability—*Jaldī, shītābī, ātash-mizājī yā tund-khoi*—
- Śighratā, twarā wā utāwī, śighrakopitwa wā chirchirāhat.
- HAS'TING*, n. pl. early peus, early fruit—*Maṭar jo pesh-az-waqt hotī haiṇ, mewa jo apne waqt ke pahile hotā hai*—*Maṭar jo samay ke pahile hotī haiṇ, phal jo apne kāl ke pahile hotā hai.* [Dūdh yā pānī kī lapsīḥ.
- HAS-TY-PUD'DING*, n. a pudding made of water or milk and flour boiled together—
- HĀT*, n. (S. *hat*) a cover for the head—*Ṭopī*ḥ.
- HĀT'EN*, a. wearing a hat—*Ṭopī dīye kucḥ*. [w., *topī beñchne w.*
- HĀT'TER*, n. one who makes or sells hats—*Kulāh-sūz yā kulāh-farosh*—*Ṭopī banāne*
- HĀT'BAND*, n. a string tied round the hat—*Ṭopī meṇ jo dorā ghumā-kar bāndhā jātā haiṇ*. [dharne kī peṭī wā peṭīrī.
- HĀT'BOX*, *HĀT'CASE*, n. a box or case for a hat—*Ṭopī dharne kī yā kā sandāq*—*Ṭopī*
- HĀT'CH*, v. (Ger. *hecken*) to produce young from eggs, to plot: n. a brood—*Ande se bachcha nikālā seonā yā seonāḥ, bāndhna gānthna yā sochnāḥ*; n. *jhol*ḥ.
- HĀT'CH'ER*, n. a contriver—*Bāndish bāndhne w., mansūba yā tadbīr k. w.*—*Upāy rachne w., yukti nikālne w.*
- HĀT'CH*, n. (S. *hara*) a half door: pl. the openings in a ship's deck—*Ādhā darwāza*: pl. *jahāz kī chhat yā mauzil kī darwāza*—*Ādhā dūār*: pl. *nāw kī paṭautan kī dūār*.
- HĀT'CH'WĀY*, n. the way through the hatches—*Jahāz kī mauzil ke darwāze meṇ se ho-kar rāh*—*Naukodargamanāgamanapath, nāw kī paṭautan ke dūār meṇ hokar path.*
- HĀT'CH*, v. (Fr. *hacher*) to shade by lines in drawing and engraving—*Musawwari yā naqqāshī meṇ khatt khīnch-kar chhān-dhūp bharnā*—*Chitrakārī wā takshanapakarm meṇ rekha khīnch kar chhān-dhūp bharnā*. [prakār kā chitra wā takshanapakarm.
- HĀT'CH'ING*, n. a kind of drawing or engraving—*Ek qism kī taswīr yā naqqāshī*—*Ek*
- HĀT'CH'EL*, n. (Ger. *hechel*) an instrument for beating flax; v. to beat flax—*San kānne kī moṅgīḥ*: v. *san ko kānāḥ, san ko moṅgī se kānāḥ*.
- HĀT'CH'ET*, n. (Ger. *hacke*) a small axe—*Chhotī lathāḥḥ, baṇsālāḥ*.
- HĀT'CH'ET-FACE*, n. a prominent ill-formed face—*Puinā aur kn-daul manḥḥ*.
- HĀT'CH'EMENT*, n. (achievement) an armorial esentcheon—*Ṭhāl jis par khāndānī toṛmaḥ*—*Dhāl jis par kukachīn rāhte haiṇ*.
- HĀTE*, v. (S. *hatian*) to dislike greatly, to detest, to abhor; n. great dislike—*Dushmanī rakhnā, nafrat k., mukrūh jānā*: n. *karāhiyat, nafrat, bad-khwāhī, 'adāwat*—*Dwesh k., ghrīṇā wā ghīn k., awājū k. wā tuchehī jānū*; n. *dwesh, ghrīṇā, ghīn, bair, vair*. [—*Ghrīṇārha, garhaniya, ahit wā drohī.*
- HĀTEFUL*, a. odious, detestable, malignant—*Makrīh, karīh, bad-khwāh yā bad-andesh*
- HĀTEFULLY*, ad. odiously, malignantly—*Karāhiyat yā nafrat se, bad-andeshī yā bad-khwāhī se*—*Ghrīṇāpūrvak wā ghrīṇārha rīti se, dwesh wā droh se.*
- HĀTEFULNESS*, n. odiousness—*Karāhiyat*—*Dweshyatā, dweshaniyatā, ghrīṇārhatwa.*
- HĀTER*, n. one who hates—*Nafrat k. w., mukrūh jānne w.*—*Ghrīṇakārī, dweshī, virodhī*. [bairī ghrīṇā, droh wī virodh.
- HĀ'TRED*, n. great dislike, enmity—*Kamāl nafrat yā karāhiyat, dushmanī*—*Dwesh wā*
- HAU'BERK*, n. (S. *hals, beorgan*) a coat of mail without sleeves—*Ba-gīr āstīn kī silāh*—*Bīnā bāñh kī kavach*. [kāri wā ghamāndī.
- HAUGHT*, *hāt*, a. (L. *altus*) high, proud—*Buland yā baland, magrūr*—*Ūchā, ahañ*
- HAUGHTY*, a. proud, disdainful, arrogant—*Magrūr, mutanagīḥ, mutakabbīr*—*Ghamāndī, ghrīṇī wā tuchehhājūmākārī, ahañkārī wā aṭgarvit.*
- HAUGHT'LY*, ad. proudly, arrogantly—*Gurūr se, dimāq zū'm takabbur yā kibr se*—*Ghamāndī se, garv wā ahañkār se.*
- HAUGHT'INESS*, n. pride, arrogance—*Gurūr yā dimāq, zū'm takabbur yā kibr*—*Ghamāndī, ahañkar garv wā darp*. [mān, ahañkār.
- HAU'TEUR*, n. (Fr. *pride*, haughtiness—*Gurūr takabbur yā dimāq, zū'm yā kibr*—*Abhi*
- HAUL*, v. (Fr. *hater*) to pull, to draw, to drag by force, to carry or convey in a cart or other vehicle; n. a pull, a draught—*Khīchnā yā khīnchnāḥ, khāiṇchnā yā āiṇchnāḥ, glasiṇā ghīrānā yā tharrānā, lād-le-jānāḥ*; n. *khīnchḥ, āiṇchḥ*.
- HĀUM*, n. (S. *healm*) straw, stubble—*Puār yā pairāḥ, dānthā dānthī narai yā bichālīḥ*.
- HĀUNCH*, n. (Fr. *hanche*) the thigh, the hip—*Jāngḥ yā janghāḥ, kulā yā putthāḥ*.
- HAUNT*, v. (Fr. *hanter*) to frequent, to be much about; n. a place much frequented—*Bārḥā āmad-o-raft k., hamesha āyā-jāyā k.*; n. *addāḥ, akhāḥḥ, bahut āne-jāne kī jagahḥ*—*Vārānāv ānā jānā, nityagaman k. wā bahut gamanāgaman k.*
- HĀUNT'ER*, n. one who haunts—*Bārḥā āmad-o-raft k. w., hamesha āne-jāne w.*—*Gamanāgamanakārī, bār bār āne jāne w.*

HAUT'BOY, ho'bōy *n.* (Fr. *haut, bois*) a wind instrument—*Nai, shahnac, shahnāt, surnāc*—Ek prakār kī bajā jo muñh se bajāyā jātā hai, ek bhīnt kī bānsī murī wā bānsī.

HAVE, *v.* (S. *habhan*) to possess, to hold, to enjoy, to maintain, to require, to procure, to contain; *p. t.* and *p. p.* HĀV—*Rakhnā^h, jānnā yā rakhnā^h, bhuj k. kṛtsnā yā lahnā^h, samajhnā yā mānā^h, cāhnā yā māngnā^h, pāna lenā lānā nikālā^h jūtānā yā juhānā^h, dharnā yā pakapnā^h*. [bindhne ke yogya khat.

HĀ'VE, hā'vū, *n.* (S. *hafin*) a port—*Bandar, kol^h*—Naurakshasthān, nāv ke HĀ'VE *er*, *n.* an overseer of a port—*Hikm-i-bandar, shāh-i-bandar, bandar kī dāroga*—Naurakshasthān kī alihkāri, nāv ke bāndhne ke yogya jo khat tisk adhyak h.

HĀV-ER-SĀCK, *n.* (Fr. *havre sac*) a bag in which soldiers carry provisions—*Sipāhī-gah kī jhūtā jis meñ wē apnā asbāt le-jāe khatin*—Sastrajiviyōn kī jhūtā jis meñ wē apnī sinagri le chalte hātī.

HĀV'OC, *n.* (S. *hafice*) waste, devastation; *v.* to fly waste, to destroy—*Wīrañt yā kharabā, fanā yā kō'āh*; *v. wirān k. tūāh yā bar-bād k.*—Ujīr, sarvvanā sābhar wā mahāshay; *v. ujīrēn k. tāshān dās k. sarvvanā k. wā mahānā k.*

HĀW, *n.* (S. *haya*) the berry and seed of the hawthorn—*Ek qism ke khatīle darakht kī phal aur tukhā*—Ek khatīle per kī phal aur vīj.

HĀW'THORN, *n.* a thorn which bears haws—*Ek khatīlā per jis meñ phal hote hātī^h*.

HĀW, *v.* (Ger. *hauhe*) to speak slowly and with hesitation—*Phar-dhār aur rak-rak-kar bolnā^h, hichkīchā kar bolnā^h, hān-hān yā kōh-hōh k.*

HĀWK, *n.* (S. *hafice*) a bird of prey; *v.* to fly hawks at fowls, to fly at—*Jurā, hāz, shikrā, shāhān, bātrī^h, bāsā^h*; *v. parānd yā bār par bāz chhorā^h, hāz parā^h*.—*Syen*; *v.* Pakshiyōn par syen chhōmī, jhapatī. [chōmī ke sāras tārī hūn.

HĀWKED, *a.* formed like a hawk's bill—*Ek kī chōch ke manīnd tanā hūn*—*Syen kī*

HĀWK'ER, *n.* a falconer—*Baz-dār, shāhī parvār, shikār*—*Syenajivī, syenaposhak, syenap'dak, syenashikshak*. [khat.

HĀWK'ING, *n.* the diversion of flying hawks—*Ek kī urāne kī khat*—*Syen urāne kī*

HĀWK'NOSE, *a.* having an aquiline nose—*Hā: kī sī māt rathnē n.*—*Syen kī sī māt*

HĀWK, *v.* (Ger. *hauhe*) to force up and gun with a noise—*Khōchh'irā^h*. [rakhe w.

HĀWK, *v.* (Ger. *hauken*) to utter for sale by crying in the streets—*Becht*; *phēnā^h, bhānīrī yā phēn k., dāhī dāh k.* [ast-jaroh.

HĀWK'ER, *n.* one who hawks goods—*Phar-māl^h, bāh'ī phīrnā w^h, dāhī dāh k. w^h*.

HAW'SER. See HALEL.

HĀY, *n.* (S. *hoy*) grass dried for fodder—*Sukhā ghās chare kī tīg^h, sūkhī ghās^h*.

HĀY LĒT, *n.* lot to put hay in—*Sāhī chūs rakhne ke kothā^h*.

HĀY'MĀR-ER, *n.* one employed in mowing hay—*Chār ke tīg qīs kāt kar rakhnē w^h*.

HĀZ'ARD, *n.* (Fr. *hazard*) chance, danger, a game at dice; *v.* to try the chance—*Itīfāq, khātir makhātānā yā wā'ishā, qimār bāz*; *v. khatre meñ gīrnā, bālī-āzmān k., bāh'ī-bāz k.*—*Dāvagatī, jōkhīm, dyutakrīdā wā jūā*; *v. jōkhīm meñ jaynā, kōī bāt dāvādīn k.*

HĀZ'ARD-A-BLE, *a.* liable to hazard—*Itīfāq, jōkhīm*—*Dāvādīn, sāhāyasth*.

HĀZ'ARD-ER, *n.* one who hazards, a gambler—*Qimār-āzmā yā jān-bāz, qimār bāz*—*Jōkhīm meñ jaynē w. arthāt kōī sāhāyasth bāt k. w. jūān*.

HĀZ'ARD-OUS, *a.* exposed to hazard, dangerous—*Makhātār, khatār-nāk*—*Jōkhīm, sāh*

HĀZE, *n.* (C. *haz*?) fog, mist—*Kohīsh^h, kharā^h*. [jāyasth w. bhayahetuk.

HĀ'ZY, *a.* foggy, misty, dark—*Dhōābhā^h, kaharē s. khurā hāt^h apthā^h*.

HĀ'ZEL, hā'zī, *n.* (S. *hazl*) a shrub which bears nuts; *a.* like hazel, light brown—*Ek jhār jis meñ phal hotā hai*; *a. matīgā yā matīgā^h, bhārā sā^h*.

HĀ'ZEL-LY, *a.* of the colour of hazel nut—*Bhārā sā^h, matīgā yā matīgā^h*.

HĀ'ZEL-NUT, *n.* the nut or fruit of the hazel—*Phere rāyā kī phal jo ek jhār meñ*

HĒ, *pr.* (S.) the man, the person—*Wah muakkār*—*Wah (pānlīng)*. [hotā hai^h.

HĒAD, *n.* (S. *heafal*) the part of an animal which contains the brain, the chief, the principal, the first place, understanding, front, fore part, top, source, topic of discourse, power, crisis; *a.* chief; *v.* to lead govern or command, to form a head, to decapitate, to fit with a head or to put a head on—*Sar, sardār, nīr, awwal jāyāh, wāl, rā, pesh-gāh, āpār kī hīssā, sar-i-chashmā yā mabūdā, bayān yā gusfīq kī mazmūn, tūyāt yā zor, bukrān yā 'ain rayāt*; *a. awwal yā muqaddam*; *v. sardār h. rā hukm-rānī k, shurū^h h. yā wajūat-pakapnā, sir kātā^h, sar yā parībn lagānā*—*Sir wā mūñr, mukhiyā, pradhān jān, agrasthān, budhī, āgā, agrabhāg, sirā wā mātā^h, mūl jāy wā prabhav, prakāray wā prasāng, bal, sukshmakal sūbhūsnubhadagna wā śeshavasthā*; *a. pradhān, mukhya*; *v. nāyak bāmnā, nikālā wā uṭhā, mūñr kāt-nā, bhāl wā mātā^h lagānā*.

HĒAD'ED, *a.* having a head or top—*Sir-wālā^h, choṭī-wālā^h*. [lagāne w.

HĒAD'ER, *n.* one who heads—*Sardār hone w., sir bunāne w.*—*Nāyak hone w., sir*

HĒAD'LESS, *a.* having no head—*Besar*—*Bīn sir kī, mastakahīn*.

HEADSHIP, *n.* chief place, authority—*Awval jagah, sardāri yā iḥtiyār*—*Agrasthān, mukhyatā wā pradhānatā.*

HEAD'Y, a. rash, hasty, violent—*Be-lihíz yá be-taammul, jald-báz, tund yá tund-kho*—*Aparimundarí wá duhsahaj, utáwla, ucheland wá sighrakopí.*

HEAD-1-NESS, *n.* rashness, precipitation. — *Be-lihāzi, yā te-tuammuli, shi-wāhi yā shi-tāb-kārs* — Dubs-shāas wā amarinamadrishiti. utāwli.

HĒAD'ĀCHE, *n.* pain in the head — *hard-i-sar* — Mūir kī pīri, śirovadana.

HEAD'BAND, *n.* a fillet for the head — *Qasaba, sar-band* — *Sir ki pattī, mastakabandhanī.*

HEADBOROUGH *n.* a constable—*Mirdhā*—Nagararakshakajin. gojati, chaprasi,
dandapāni. {*takabhuśhan, mukut, kirī,*

HĚAD'DRĚSS, *n.* a covering for the head · *Maur^b, sar kī poshiak* — *Mastakābharan, mas-*

HEAD GEAR, *n.* the dress of the head--*Sar kī پوشاک, sir kī topī*—Mastakābharāṇ, mūhār ka kaprā.

HEADLAND, *n.*, a promontory, a cape. *Zamān kā nok-dār kīssā jo doryā ki taraf nikal-jātā hai, nās—*Bhūmibhāg jo samudra meñ barhkar nikal jātā hai, bhūmināsikā mahādweepbhāgā wī antarip.

HEAD-LŌNG, a steep, rash, sudden: *ad.* with head foremost, rashly, hastily — *Khaph*, be like; *nā* be-liking; *adānā* *nā* *ma'ānā*; *ad.* *sar-nānā*, 'e *lihasi* *ya* be-liking; *se*, *ahitānā* *nā* *jūl-dānā* *se* — Theinā, duhsān *asī* *kshiprakū* *wā* *aparimā* *adarsī*, achintit āka-nik *wā* *alakshī*; *ad.* *anūthā* *mūnbbharū* *mūnēbālā* *wā* *mūnē* *ke* *bal*, *duhsān* *wā* *aparimā* *ad-rishī* *se*, *ut* *ad* *se*.

HEAD'MĀN. *n.* a chief, a leader—*Sardār, mār*—Mukhiyá, pradhán jan.

HÉAD MÒN-ÉY, *a*, a capitation tax -- *Jé-ga gé-jé-ga* -- Éc ek jan jw kar, janháí kar.

HEADPŪṢṬI, *n.* abhimet, understanding — *ḥ* *h* *od*, *ayl* — Sirastrāy sirshak wā śirsharaksh, dhīśakti wā buddhi.

HĒVQUR-TEFIS, *n. pl.* the quarters of the chief commander of an army, the place from which orders are issued — *Sipah-sadar ká sular maqám, sadár maqám jahán se hukm jiré holé hoñ* — *Senáptiniñket* — *Senáptivásasthán*, and *wa paráw jaháu se kol adúnáñ ájha karta hai*.

HĪR'ŌSHĀKE *n.* a significant shake of the head—*Sir ká hīlānā^h.*

HEADSMAN, *n.* an executioner—*Jallād, qūtīl*—Badhakarmmādhikāri.

HEAD SPRING, *n.* fountain, origin — *Chushma, ast yi bunyad* — Seta, jar wá mól.

HEAD-STAIL, *n.* part of a bride—*Sar-darā, pūzi-patla, ghore ká sar-band*—Ghore kí mohri, ghore ka ma takad-suthan.

HEADSTONE, *n.* the capital stone, a grave-stone—*Bongpāl ká usl patthar, qabr ká patthar*—Now *ká mukhya patthar, mritasamarasthān ká patthar*.

HEÁPSTRÖNG á a. ungermáble, obstinate — *Sau-kash sau-zor mawh-zor yá sar-zor, nusirr yá jiddi* — A. bathila bathi wá magrá.

HEADPIECE, *n.*, attire for the head—*Sar kī poshāk*—Mastakābharan, mūñr ká kaprá.

HEAD-WORK-MAN. *v.* the chief workman — *M-r kārī-yar*, *mazduron ká sardár* — Pradhūn
sūpī, kāmron wā gharāniyōn ká mukhiyā.

HEAL, *v.* (S. *herlan*) to cure, to grow well - *Changá kh.*, *changá honá'h.*

HEALER, *n.* one who heals.—*Shafá-bakhsh* *ya* *shifá-bakhsh* *sháfi*, *sihhat-bakhsh*—*Changá kauri w.*, *roga-sintak*.

HEALING, *n.* the act or power of curing; *a.* tending to cure, mild, mollifying -- *Shafā-bakhsh*, *sikhkh bakhshī* *kā* *īlāj*, *shifā-e-ā-bhī*, *shifā*, *mā'ālaj*; *n.* *shifā-bakhsh* *shifā-bakhsh* *gā* *shifā*, *nurm*, *mālūm* -- *Rogānti*, *chikitsā*, *rogasāntikarāntik*; *a.* *rogā-bakhsh* *rogasāntik* *rogahar* *w.* *rogahān*, *nurūn*, *kunāl* *w.* *santik*.

HEALTH—freedom from bodily pain or sickness, a sound state, purity, salvation, wish of happiness—*Tan dhavati, sikhati 'āyat ya khairiyat, paki ya niki, najāt ya Khudā ād fazi, arām ya āsula-hālī ki dī'ā*—Rogabhiav wa niramāyā, sukhī dā sūsthihi, śuddhata va punavā, nakti wa kṣvati daya, sukh ki prīrtiāna.

HEALTH-FUL, *a.* free from sickness, serving to promote health, wholesome, salutary—*Tan-durast, sikhut-āvar, gowāra gowāra gā murāṅg, sufid yā jāida-mund*—Nirogi wā arogi, ārogyakar, śarīrahitakāri wā dūṣṭhik, hitakāri. [see śarīrahitakar se.]

HĒALTH'FUL-LY, *ad.*, in health, wholesomely — *Tin-durusti meñ, sihhat-āvari se* — Nirog

HEALTH'FUL-NESS, *n.* the state of being well, wholesomeness. salubrity—*Tan-durustī,*
sikhut-āwari, muwājā-jat-yā khusht-gawāri—*Arogiṭā, śārirahitakār, hitatā wā aro-*
gyamukutā. [pal. asakt.]

HEALTHLESS, *a. sickly, weak, infirm*—*Bimār, kam-zor, nā-tarān nā za'if*—Regi. nir-

HEALTH LESS, a. sickly; weak, *hūmī*—*hūmī*, *kūh-zor*, *ku-nān* *yā* *zā*—*koṭi*, *nir-*
HEALTHY, a. enjoying health, conducive to health, sound, wholesome, salubrious—
Tan-durast *yā* *sakhū-l-bālan*, *sikhat-ārur*, *sukh-o-sūlim*, *khush-gawāra* *yā* *mucāṭiq*,
myid—*Nirogi*, *arogyajauak*, *bhālā-claṅgā*, *śarirahitakāri* *wā* *pausbtik*, *hitakāri* *wā*
śrosvakar.

HEALTH(-NESS, *a.* the state of health—*Tan-durastí*—Rogábhāv, ārogya, arogitā.

HEAP. *n.* (S.) a pile, a mass, an accumulation; *v.* to pile, to accumulate—*Ambár*.

- ganj^b, tūda yā toda ; v. jam^b k., gānjnā^b**—Rāsi, dher dheri wā atālā, puñj wā samūh ; v. dher wā rāsi lagānā, pātnā batornā wā ekatthā k. [nichayi, pindī.]
- HEAR^t, a** lying in heaps—*Ambār yā ganj ki sūrat parā huā*—Dher ke akār parā huā.
- HEAR^t, v.** (S. *hyan*) to perceive by the ear, to listen, to be told, to give audience, to attend ; p. t. and p. p. **HEARD**—*Sunnā^b, kār-lagānā^b, gosk-zan honā, istimā^b k. yā mukhātī honā, līhās k. yā mutawajjih h.*—*Bravān k., kār d., samāchār-pānā, sun-wāi k., dhyān denā.* [shandū—Srotā.]
- HEAR^tER, n.** one who hears—*Sunne w^b, sunwaigā^b, sunan-hār^b, sāmī, shinwā, nigū-HEAR^tING, n.* the sense by which sounds are perceived, audience, a judicial trial—*Qumrat-i-sāmī^a, samā^a at yā istimā^a, hākīm ki tahqiqūt yā tajrīz*—*Sravanendriya, sunwāi, vicār wā dhammavivechan.* [wā samī hūi bāt.]
- HEAR^tSAY, n.** report, rumour—*Afwāk, shuhra shuhrat yā samā^a-i-bāt*—*Hūhā, charchā*
- HEAR^tKEN, hār^ku, v.** (S. *heorēnīan*) to listen, to attend, to pay regard—*Kār-deni^b, mutawajjih h., līhās k.*—*Sunnā wā kār lagānā, dhyān d. mānnā.*
- HEAR^tKEN-ER, n.** one who hears—*Shinwā, sāmī, mutawajjih h. w., līhās k. w.*—*Srotī, sunne w., sunan-hār, dhyān d. w., mānne w.*
- HEARSE, n.** (Fr. *herse*) a carriage to convey the dead ; v. to inclose in a hearse—*Ek qism ki gāri jis meñ mardū le-jātē hain ; v. murīd le-jāne wālī gāri meñ rakhnā yā band k.*—*Sāvavāhan, sāva le-jāne ki gāri ; v. sāvavāhan meñ rakhnā, sāva le-jāne ki gāri meñ dharnā.* [kī ohār wā rhār.]
- HEARSE^tCLOTH, n.** a cloth to cover a hearse—*Murda le-jāne ki gāri kī ohār*—*Sāvavāhan*
- HEARSE^tLIKE, a.** suitable to a funeral—*Mātami*—*Vilāpi, śokasūchak.*
- HEART, n.** (S. *heorte*) the primary organ of the motion of the blood in an animal body, the vital part, the chief part, the inner part, courage, spirit, affection ; v. to encourage, to animate—*Dil yā qā^b, jūn yā zabrā, aslī yā aurwāl hīssā, magz yā andarānī-hīssā, dilēri, himmat, makhṣbat yā naṣṣ ; v. himmat yā dil-dārī d., tahrik d. yā k.*—*Hriday wā antahkaran, marmma wā marmma-sthal, pradhān bhāg, garbh udar wā bhitar, sūratā, sattwa wā paurnsh, such bhāv wā rag ; v. dhyāhas d. w., barhāwā wā dilāsā d.* [hriday meñ garā huā.]
- HEART^tED, a.** seated or fixed in the heart—*Dil meñ garā huā, dil-nishīn*—*Hridayasthit,*
- HEART^tED-NESS, n.** sincerity, warmth, zeal—*Rāstī, tapāk, josh yā shauq*—*Sachantī, ut-tāp, atyutkantiā wā uchchāṇṇatā.*
- HEART^tEN, hārtⁿ, v.** to encourage, to animate—*Himmat yā dil-dārī d., tahrik yā qum wal d.*—*Dhyāhas wā sāhas d., dilāsā wā barhāwā d.* [dilāsā d. w.]
- HEART^tEN-ER, n.** one that animates—*Tahrik d. w., himmat-bakhsh*—*Dhyāhas d. w.,*
- HEART^tLESS, a.** void of affection, spiritless—*Be-rahm yā sang^a dil, be-dil be-himmat buz-dil yā nā-mard*—*Kāthīnahriday wā nirday, nirvir klivahriday wā kāyar.*
- HEART^tLESS-NESS, n.** want of affection or spirit—*Sang^a-dili yā be-rahmī, be-dili buz-dili yā nā-mardi*—*Nirdayati wā kāthīnahridayatā, viryāhīnatā wā klivati.*
- HEART^tY, a.** cordial, sincere, zealous—*Muqawwī yā muṣfirih, rāst yā sādīq, dil-soz yā sar-garm*—*Pāushṭik, saral nirmalachitta wā nishkapat, atyanurāgi wā atyanurakt.*
- HEART^t-LY, ad.** from the heart, sincerely—*Rā-dil ba dil dil-n-jān-se yā dil se, sādīq-i-dil se yā rāstī se*—*Hriday chitta wā antahkaran se, sachantī wā kapātahīnatā se.*
- HEART^t-INESS, n.** sincerity, zeal, eagerness—*Sādīq yā rāstī, sar-garmi yā dil-sozi, shauq*—*Sachantī wā chittanirumalatā, atyanurāgi wā uchchāṇṇatā, atyutkantiā wā atya-bhīlāsh.*
- HEART^tACHE, n.** sorrow, pang, anguish—*Ranj yā dard-i-dil, koṭṭ yā nihāyat-dard, andoh-i-khātīr yā siyāsāt*—*Hridayavyathā wā antahkaranavedanā, ativedanā wā ativyathā, yātānā.* [marmmanabhedī.]
- HEART^t-FALL-ING, a.** dismaying the heart—*Dil ko khauf d. w.*—*Hriday dahlāne w.,*
- HEART^tBLOOD, n.** the blood of the heart, life—*Khūn-i-dil, jūn*—*Hriday kā rakt, prān.*
- HEART^tBREAK, n.** overpowering sorrow—*Dil-shikan, nihāyat-gam*—*Hridayabhedī, atyant śok.* [d. w.—Māntor, jī tor, hridayabhedī, marmmanabhedī, atyant śok se tor d. w.]
- HEART^tBREAK-ING, a.** overpowering with sorrow—*Dil-shikan, khātīr-shikan, gam se tor*
- HEART^tBRED, a.** bred in the heart—*Dil meñ palā huā*—*Hriday meñ palā huā.*
- HEART^tBRO-KEN, a.** overpowered with grief—*Dil-shikast, khātīr-shikast, gam-sada*—*Māntatā, jūtūtī, śokārtā, bhīnnabriday.*
- HEART^tBURN, n.** an affection of the stomach—*Pet ki jalan^b, pet ki pīr^b, kaleje ki jalan^b, waja^a u-l-fuwād, dard-i-mī^a-da*—*Aulapitta.* [Jiskā hriday phulā aur pīratā ho.]
- HEART^tBURNED, a.** having the heart inflamed—*Jiskā dil phulā aur dard kartā ho*
- HEART^tBURN-ING, n.** pain in the stomach, discontent, enmity ; a. causing discontent—*Dard-i-mī^a-da, nā-khushi yā ranjīdayt, dushmanī ; a. nā-khush k. w.*—*Jāṭharavedanā wā udaravyathā, asantushṭī wā asantosh, dwesh wā droh ; a. asantoshājauak, atush-tīkar.* [hriday.]
- HEART^tCHILLED, a.** having the heart chilled—*Dil kī sard*—*Śītārttahriday, tejohina-*
- HEART^tCON-SUM-ING, a.** destroying the peace—*Man ke chain yā sukḥ ko dār k. w^b.*

- HEART'DEAR**, *a.* sincerely beloved—*Aziz-tarín, jân-barâbar—Atipriya, barâ pyará, hridayapriya.* [meñ garâ huâ]
- HEART'DEEP**, *a.* rooted in the heart—*Dil meñ naqah yâ garâ huâ, dil-nishîn—Hriday*
- HEART'EASE**, *n.* quiet, tranquillity—*Dil kâ âram, âsâish yâ âsûdagi—Hridayaswasthya wâ hridayasukh, hridayasâuti wâ man kû sukh.* [sântikar.]
- HEART'EAS-ING**, *a.* giving quiet—*Dil-âram, râhat-bakhsh—Hridayasukhajanak, manah*
- HEART'EAT-ING**, *a.* preying on the heart—*Dil-resh, dil-khar—Hridayakhâlak, marimabkhakshak.* [w.]
- HEART EX-PAND-ING**, *a.* opening the feelings—*Dil-kushâ—Hridayavikâsi, man kholne*
- HEART'FELT**, *a.* felt at heart, deeply felt—*Dili yâ dil-nishîn, bhâri barâ yâ gambhir—Chittabhav, hridayajât.* [yapirâ, hridayavedanâ.]
- HEART'GRIEF**, *n.* affliction of the heart—*Dili gam, darî-i-dil, andoh-i-khâtir—Hrida-*
- HEART'HAR-DENED**, *a.* obdurate, impenitent—*Nâ-tars, gair-mutaussif nâ-mustagfir yâ be-tauba—Nishthur wâ pashûpahriday, paschûttipahin.*
- HEART'OF-FEND-ING**, *a.* wounding the heart—*Dil-shikan—Manthor.*
- HEART'QUELL-ING**, *a.* conquering the affection—*Man jûne wâ.*
- HEART'REND-ING**, *a.* overpowering with anguish—*Dil-âzâr, dil-resh, dil-shikan—Man-*
- tor, marimabhedî, marimabhedî, hridayabhedî.**
- HEART'RÛB-BING**, *a.* sealing the affections—*Dil-rubâ—Manohar.*
- HEART'SEASE**, *n.* a plant—*Ek poudhâ, ek chotâ perâ.* [marî, man dukhî, âturachitta.]
- HEART'SICK**, *a.* pained in mind or heart—*Afsûda-dil, ranjide-khâtir, dil-tang—Man-*
- HEART'SORE**, *n.* that which pains the heart; *a.* violent with pain of heart—*Dard-i-dil, qalb-i-dard; a. ranjide-khâtir—Hridayapirâ, man ki vyathâ; a. âturachitta, marmarâ,*
- HEART'SOR-ROW-ING**, *a.* sorrowing at heart—*Afsûda-dil—Âturachitta.* [kshatahriday.]
- HEART'SPRINGS**, *n. pl.* the tendons or nerves supposed to brace and sustain the heart—*Rag-i-dil—Hritpîndaparigat-sirâh, hriday ki sirâ.* [dhausi wâ garî huâ, bhayâtur.]
- HEART'STRUCK**, *a.* driven to the heart, dismayed—*Dil-nishîn, kharf-zûdâ—Chitta meñ*
- HEART'SWELL-ING**, *a.* rankling in the heart—*Dil meñ khatâkne w.—Chitta meñ khatâk-*
- wâ, hridayakampakârî, chittakshobhakârî.**
- HEART'WHOLE**, *a.* with the vitals yet unimpaired, not in love or with affections un-
- touchd—Nâ-shikast-dil, be-'ishq—Akshatahriday wâ avikalachitta, anamurâgawân**
- wâ kâmasakt.** [se bhârî huâ—Kamatur wâ sôkatur, prem wâ sôk se bhârî huâ.]
- HEART'WOUND-ED**, *a.* filled with love or grief—*'Ishq-zûdâ yâ gam zailâ, 'ishq yâ gam*
- HEART'WOUND-ING**, *a.* filling with grief—*Dil-shikan, dil-resh, dil-âzâr, gam se bhârne w.—Hridayabhedî, sôk se bhâr d. w., manthor.*
- HEARTH**, *n.* (S. *hearth*) a place for a fire—*Chûlha^h.*
- HEARTH-MAN-ER**, **HEARTH-PEN-ER**, *n.* a tax on hearths—*Chûlhoñ par kar^h.*
- HEAT**, *n.* (S. *hata*) the sensation produced by a hot substance, caloric, hot air, flush, excitement, agitation, passion, ardour, a course at a race, a single effort; *v.* to make hot, to warm—*Garmi, harârât, garmî yâ garm huâ, chihre par ki surkhi, josh, itirâb, sozish yâ qazab, dil-soz yâ sar-garmî, dard^h, ek-hi koshish; v. garm k., gar-mânâ—Ushnata, ushn wâ ushnâ, tûti-bayâr wâ gishma, kapalarâg, uttâp, vyagrata, mad krodh wâ ugratâ, uchchâdhatî wâ prachandatâ, charyyâ wâ daurân, ek-hi pra-yatn; v. tapt wâ ushn k., tapana dhikana wâ tâwnâ.*
- HEATER**, *n.* one that heats—*Garmâne w., garmâne-wâlî yâ garm-karne-wâlî chîz—Tâpine wâ dhikane w., tapane-wâlî vastu.*
- HEAT'LESS**, *a.* cold, without warmth—*Sard, thanhâ^h—Sital, jûr wâ jûrâ*
- HEATH**, *n.* (S. *heath*) a shrub, a place overgrown with heath, a wild tract—*Jhâr^h, jhâr^h, jhâr se bhârî huâ jagah^h.*
- HEATH'ER**, *n.* a shrub, heath—*Jhâr^h, jhârî yâ jhâr se bhârî huâ jagah^h.*
- HEATH'Y**, *a.* full of heath—*Jhâr-dâr—Jharmay.* [ha^h.]
- HEATH'COCK**, *n.* a bird that frequents heaths—*Ek chiriyâ jo jhârôn meñ jâyâ karti*
- HEATH'POUT**, *n.* a bird—*Ek bhânt ki chiriyâ^h.*
- HEATHEN**, *hē'th, n.* (S. *heathen*) one ignorant of the true God, a pagan, a gentile, the gentile nations; *a.* pagan, gentile—*Mushrik, but-parast, kâfir, but-parast gaum; a. mushrik, but-parast—Asaddharmamasevi, pratimâpûjak, murttipûjak, murttipûjak jâti; a. pratimâpûjakasambandhi, murttipûjakasambandhi.*
- HEATHEN-ISU**, *a.* belonging to the heathens—*But-parastôn ke muta'alliq—Murtti-*
- pûjakasambandhi, pratimâpûjakasambandhi.**
- HEATHEN-ISU-LY**, *ad.* in the manner of heathens—*But-parastôn ke taur par, but-parastî*
- se—Murttipûjakôn ki riti se, pratimâsevakôn ki riti se.**
- HEATHEN-ISU-NESS**, *n.* state of the heathens—*But-parastôn ki hâlat, but-parastî—Murttipûjakôn ki dasâ, pratimâpûjâ.* [pûjâ, pratimâpûjâ.]
- HEATHEN-ISM**, *n.* paganism, gentilism—*But-parastî, but-parastish yâ shirk—Murtti-*
- HEATHEN-IZE**, *v.* to render heathenish—*Mushrik yâ but-parast k.—Asaddharmamasevi-*
- k., murttipûjak k.**

HĒAVE, *v.* (S. *hebban*) to lift, to raise, to throw, to cause to swell, to swell or rise, to pant; *p. t.* HĒAVED or HŌVE, *p.p.* HĒAVED or HŌVEN—*Uthānā^h, ubhārnā yā un-arnā^h, pheknā yā dābnā^h, phulanā^h, phulanā yā uthnā^h, hāphnā^h.*

HĒAVE, *n.* a rising, a swell, an effort—*Uthān^h, phulan^h, koshish*—*Unchān ubhār wā uthāw, phulāwat, cheshtā wā prayās.*

HĒAVER, *n.* one who heaves—*Uthane w^h, ubhārne w^h, unārne w^h.*

HĒAV'ING, *n.* a panting, a rising, a swell—*Hauphā^h, uthān uichān yā ubhār^h, phulan yā phulāwat^h.* [charhāwā^h.

HĒAVE'ŌF FER-ING, *n.* an offering among the Jews—*Yahūdiyōn ke bich meñ ek bali yā*

HEAVEN, *hēv'n, n.* (S. *heaven*) the expanse of the sky, the regions above, the habitation of God and the blessed, the Supreme Power—*Falak yā āsmān. 'ālam-i-bālā, bihišt yā jannat, Allāh*—*Gagan, nālī vyom wā antarikh, swarg panyalok vaikunth wā baikuñth, Paramēśwar wā Paramātmā.*

HĒAV'EN-LY, *a.* resembling heaven, celestial, supremely excellent; *ad.* in the manner of heaven, by the influence of heaven—*Bihišt yā jannat, fūlki qā āsmān, nā-hāgat khūb*—*ad. bihišt tār se, Allāh ki tāqūt yā qudrat se*—*Swargiya vaikunth wā baikuñth, antarikh wā nabhalstha, param utam; ad. swargiya riti se, īśwari śakti se.*

HĒAV'EN-LI-NESS, *n.* supreme excellence—*Nihāgat khūb*—*Utannatī, paramottannatī.*

HĒAV'EN-WARD, *ad.* towards heaven—*Bihišt ke tārāf, āsmān ke tārāf*—*Swarg ki or, antarikh wā gagan ki or.*

HĒAV'EN-BORN, *a.* descended from heaven—*Jannat-zāda, bihišt-zāda*—*Swargajāt,*

HĒAV'EN-BRED, *a.* produced in heaven—*Bihišt meñ paidū huā*—*Swargotpanna.*

HĒAV'EN-BUILT, *a.* built by divine agency—*Ilāhī tāqūt se banā huā, Khudā ki qudrat se banā huā*—*īśwari śakti wā prabhāw se bana huā.*

HĒAV'EN-DIRECT-ED, *a.* raised toward heaven, taught or directed by heaven—*Āsmān ki tārāf uthā huā, rashid*—*Gagan wā ākāś ki or uthāyā huā, paramātmāperit wā īśwaropadišt huā.* [datta.

HĒAV'EN-GIFT-ED, *a.* bestowed by heaven—*Khudā-dād*—*īśwar kā diyā huā, īśwara*

HĒAV'EN-LY-MIND-ED, *a.* having the affections placed on heaven and spiritual things—*Bihišt aur dīn chizōn ki tarāf rāqib*—*Paramārthabuddhī, paramārthasakt.*

HĒAV'EN-LY-MIND-ED-NESS, *n.* the state of having the affections placed on spiritual things—*Bihišt aur dīn chizōn ki tarāf rāqib*—*Paramārthasaktī, paramārthabuddhī.*

HĒAV'EN-WAR-RING, *a.* warring against heaven—*Allāh se lāgne w.*—*īśwar se lāgne w.*

HĒAV'Y, *a.* (S. *heavy*) weighty, ponderous, sorrowful, dejected, afflictive, burdensome, sluggish; *ad.* with great weight—*Wazn, girān, gungūn pā malāl, afsordā, rāw-rāsen, sahit, sust pā kihil*—*ad. bāre wazn se, girān se*—*Bhāri, bhārāwān, sōkārta wā sōkār-wit, udās, dukhakar wā pīrkār, duhsah wā kashyākar, dhīma wā māmā; ad. bāre bhār se.*

HĒAV'T-LY, *ad.* with great weight—*Bāre wazn se, girānī se*—*Bāre bhār se.*

HĒAV'T-NESS, *n.* weight, depression—*Wazn bār girānī yā saqālat, afsordagi sustī yā gun-girī*—*Bhīr, udāsī.*

HĒB'DO-MAD, *n.* (Gr. *hebdomas*) a week—*Hafta, sāt-dīn^h*—*Saptāhī, saptadin.*

HĒB'DO-MAD, HĒB'DO-MAD-RY, *a.* weekly—*Har hafta, hafta-hafta*—*Saptāhik.*

HĒB'DO-MAD-RY, *a.* weekly—*Har hafta, hafta-hafta*—*Saptāhik.*

HĒB'ET-ATE, *v.* (L. *hebes*) to dull, to blunt—*Kund-zihā k., kund k.*—*Jar wā mūrth k., bhoñthā bhoñthā wā bhota k.* [wā bhoñthā.

HĒB'ET-IDE, *n.* dullness, bluntness—*Kund-zihā, kandi yā kaudanī*—*Mūrthatā, jaratā.*

HĒBREW, *hēbrū, n.* (H. *Eber*) an Israelite, a Jew, the Hebrew language; *a.* relating to the people or language of the Jews—*Ibrānī, Yahūdī, 'Ibrānī zabān yā Yahūdī zabān*; *a. 'Ibrānī, 'Ibrī, Yahūdī, 'Ibrānī zabān ke mutā'alliq*—*Ibrānī, Yihudiya wā Yahūdī, Yihudiyabhāshā wā Yahūdī bhāshā; a. Yahūdī lokavishayak, Yahūdī bhāshāsambandhī, Yihudiyabhāshāvishayak.*

HĒBREW-ESS, *n.* an Israelitish woman—*Yahūdī 'aurat*—*Yahūdī wā Yihudī strī.*

HĒBREW-ISM, *n.* a Hebrew idiom—*Yahūdī zabān kā muhāvāra*—*Yahūdīyōn ki vāgritī wā vāgdhārā, Yihudiyabhāshānsūtrī vāgyapār.*

HĒBREW-IST, HĒBREW-ICIAN, *n.* one skilled in Hebrew—*'Ibrānī-dān, Yahūdī zabān meñ māhir shakhs*—*Yahūdī wā Yihudī bhāshā meñ nipūn jan, Yihudiyabhāshāvyyutpanna.* [bail ki qurbānī—*Sau bail kā bali, sātagomēdh.*

HEC'A-TOMB, *hēc'a tōm, n.* (Gr. *hekaton, bonus*) a sacrifice of a hundred oxen—*Sau*

HEC'TIC, *hēc'tic, a.* (Gr. *hexis*) habitual, constitutional, morbidly hot—*Ma'mūlī, zātī yā paidāshī, nadīq*—*Vyavahārik wā vyāvahārik, swābhāvīk, jwari wā jwarī.*

HEC'TIC, *n.* a hectic fever—*Tap-dīqq*—*Dhātusthajwar, kshayajwar.*

HĒC'TI-CAL-LY, *ad.* constitutionally—*Sarišt yā sirīšt se*—*Swābhāv se.*

HĒCTOR, *n.* (Gr.) a bully; *v.* to bully—*Shēkhī-bāz, akār-fūn, kallā-zan, lāf-zan; v.*

dhirānā^h, dhamkānā^h, kulla-zanī lāf-zanī yā gursh k.—Pharphariyā, phānkā^h, hurmushtak.

HĒC'TO-LY, *a.* blustering, insolent—*Kalla-zan akar-fīn yā lāf-zan, gustākh yā shokh*—Mukhar dhūmadhānī wā kalahakāri, pragalbh wā uddhat.

HĒD(JE, *n.* (*S. hege*) a fence made of thorns or shrubs; *v.* to inclose with a hedge, to surround, to hide, to skulk—*Kāntē yā jhāyon kī tattī bār yā gherā^h*; *v. kāntōn yā jhāyon kī tattī se gherā^h, rūndhā^h, ghernā^h, chhāpnā^h, lūknā yā dabaknā^h.*

HĒD'ET, *n.* one who works at hedges—*Kāntōn yā jhāyon kī tattī bāndhuc wā^h, bār bāndhuc wā^h.* [wā adbhānājātiya, aprasiddh.]

HĒDGE'BORN, *a.* of mean birth, obscure—*Kāmīnā yā kam-nasab, gūm-nām*—Hīnavarn.

HĒDGE'NŌG, *n.* an animal set with prickles—*Khār-pusht, darrā^h, dul-dul, sāhi^h*—Sallaki.

HĒDGE'NOTE, *n.* a term for low writing—*Yah lafz pēch nurishṭa ke ḥiye ba-taur haqārat ke mustāmal kotā hai*—Yah sābd adham lekh ke nimitta ghrīnāsūchan karne mōn kam ātī hai.

HĒDGE'PIC, *n.* a young hedgehog—*Sāhi kā bacheha^h*—Sallaki arthāt sāhi kā sūvak.

HĒDGE'ROW, *n.* a row of trees or bushes—*Darakhtōn yā jhāyon kī qatār*—Peyōn wā jīariyōn kī pāntī, vriksh gaṇṭkī.

HĒDGE'PAR ROW, *n.* a bird—*Ek chīrīqā jo jhāyon kī atīiyōn mēn jāyā kartī hai^h.*

HĒDGE'PILL, *n.* a hook for cutting hedges—*Jhāyon kī jītiyōn yā bār ke kāṭne kā dūc yā hātūā^h.*

HĒED, *v.* (*S. hodon*) to mind, to regard, to attend; *n.* care, caution, notice—*Khayāl k., ḥiāz k., dīl d. gaur k. yā itīfāt k.*; *n. khabar-dārī, hosh-yārī, dhāz yā khayāl*—Dhyān-rakṣā dhyān d. wā dhyān k., mānūā, kāhī mānūī wā mān lagānā; *n. sāva-dhānī, chaukasi, wā chaukasi, manoyog.* [Sachet wā sachet, savadhān, manoyogi.]

HĒED'FUL, *a.* watchful, cautious, attentive—*Khabar-dār, hosh-yār, mutawajjih*.

HĒED'FULLY, *ad.* attentively, carefully—*Tuwajjah se, itīfāt khabar-dārī yā hosh-yārī se*—Manoyog se wā mān lagātār, savadhānī chaukasi wā chaukasi se.

HĒED'FULNESS, *n.* caution, vigilance, attention—*Hosh-yārī, be-āḥāt yā khabar-dārī, mutawajjih*—Savadhānī, chaukasi wā chaukasi, manoyog wā mān lagaw.

HĒED'LESS, *a.* negligent, inattentive, careless—*Ghātī, be-itīfāt, be-khabar be-parwā yā be-fikr*—Pramādi dhūā asoch wā achet, amanoyog, asavadhān.

HĒED'LESSLY, *ad.* carelessly, inattentively—*Ghātī yā be-khabarī se, be-itīfātī yā ādam-tuwajjah se*—Asavadhānī se, amanoyog se wā binā mān lagāye.

HĒED'LESSNESS, *n.* carelessness, neglectance—*Be-khabarī be-parwā yā be-fikrī, gāḥāt yā be-itīfāt*—Asavadhānī, amanoyog wā pramāttatā.

HĒEL, *n.* (*S. he*) the hind part of the foot; *v.* to dance, to add a heel—*Er^h*; *v. nāchhā yā nāchhā^h, erī jōrnā yā erī togamā^h.*

HĒEL'PIECE, *v.* to put a piece of leather on a shoe-heel; *n.* a piece fixed upon the heel—*Jete kī erī ke āpar chamre kā ek tukrā lagānā^h*; *n. tukrā yā erī ke āpar jor dīgā jatī hai^h.*

HĒFT, *n.* (*haan*) heaving, effort—*Hāphī^h, koshish yā jumbish*—Haphhaphāhāt, udhārīn, *n.* heaved, expressing agitation—*Uḥāyā gayā^h, ghabrāyā^h.*

HĒG'IRA, **HĒ'IRA**, *n.* (Ar.) the Mohammedan epoch or era reckoned from the day of Muhammad's flight from Mecca July 16, A. D. 622—*Sun-i-hijrī*—Yāvanikaśikā, Musalmānī sāk.

HĒL'FER, *n.* (*S. hehfer*) a young cow—*Bachhīgā^h, kalor^h, osor^h.*

HĒIGHT, *n.* (*haan*) expressing languor or uneasiness—*Ah^h, oh^h, are are^h, oho^h.*

HĒIGHT, *hū, n.* (*S. haan*) elevation, altitude, summit, high place, utmost degree—*Balaadī raf'at itīfāt yā baladī, anj, sar, ūchī-jayāh pahār yā tūlī^h, haad-āwja yā itīfāt*—Uchhātī, ūchāī, chāī sikhār wā sring uchchasthān jikrā tekār tekār.

HĒIGHT, *dhūhā wā parvat, paramvadhī.*

HĒIGHTEN, *hit' n.* to raise high, to improve—*Fūrchā k^h, taragqī-d. yā bīh-tar k.*—Unnat k. wā ūthānī, ūtkrīsh k. sudhārmā wā banātī.

HĒIGHTENING, *n.* improvement, aggravation—*Taragqī yā durustī, ziyādātī*—Sudhārwā wā banāw, vriddhī.

HĒINOUS, *a.* (Fr. *haine*) atrocious—*Kāḥira, shadīd, saḥt, zabān, sharīr*—Ghor, dā-HĒINOUS-LY, *ad.* atrociously, wickedly—*Be-shiddat yā saḥtī se, shurārat yā zabūnī se*—Dāruṇ rūp se wā atyāchārāpūrvak, atidushtatā se.

HĒINOUSNESS, *n.* atrociousness, wickedness—*Shiddat saḥtī yā zabānī, nihāyat sharīrat yā bad-zātī*—Ghoratī dāruṇatī wā atyāchār, atidushtatā wā patak.

HEIR, *ar, n.* (*L. heres*) one who inherits or succeeds to the property of another; *v.* to inherit—*Wārīs*; *v. wārīs honā, irs yā mirās lenā*—Uttarādhikāri, rikthubhāgi, anubhāri; *v. uttarādhikāri h., uttarādhikākar se pānt.*

HĒIR'DOM, *n.* the state or possession of an heir—*Wirāsāt, mirās*—Uttarādhikāritā.

HĒIR'ESS, *n.* a female who inherits—*Wārīsa, zan-i-haqq-dār*—Uttarādhikāriṇī, dāyādī.

HĒIR'LESS, *a.* without an heir—*Lā-wārīs, be-wārīs*—Adāyik, dāyādahin.

- HĒIR**/SHIP, *n.* the state of an heir—*Mīras, vīrasāt*—Uttarādhikāritā.
HĒIR/LOOM, *n.* any furniture or moveable which descends by inheritance—*Mauriś māli-mangūla*—Jo patirik asthāwaradhan vaṇsakram se miltā hai.
HĒLD, *p.t.* and *p.p.* of *hold*—*Hold kā māzi-mullag aur māzi-mā'ūf-alai-hi yā jī-i-mā'ūf*—Hold kā sāmānyabhūt aur pūrnakryā wā pūrvakālikakriyā.
HE-LĪ'A-CAL, *a.* (Gr. *helios*) emerging from the light of the sun or entering it—*Aftāb ki roshni se nikalne w. yā us meñ pahilne w.*—Sūrya ko prakāś se nikalne w. wā us meñ pahilne w.
HE-LĪ'A-CAL-LY, *ad.* as if emerging from the light of the sun—*Goyā dīp ki roshni se nikaltā huā*—Jānōn sūrya ke prakāś se nikaltā huā.
HĒ'LI-O-TROPIC, *n.* (Gr. *helios, trepo*) a plant which turns towards the sun, the sunflower, a mineral—*Ek gism kā pandhū jiskā rukh āflūb ki taraf phirā raktā hai, gul-i-āflūb, kānī yā mā'dani shai*—Ek chhotā per jo sūrya ki or phir jātā hai, sūryyakamal, ākariyadravya. [ghumanwā rekhā, marori wā bhaūwāw.
HĒL'IX, *n.* (Gr.) a spiral line, a winding—*Pech-dār khatt, pech*—Alakākār rekḥā wā
HĒL'Y-CAL, *a.* spiral, winding—*Pech-dār, pechilā yā pech-dar-pech*—Ghumanwā, bhaūwatā.
HĒLL, *n.* (S.) the place of the devil and wicked souls—*Dozakh, jahannam, saqar, jahīm, dār-ul-bawir*—Narak, narak, pātāl, rasitāl, nāgalok, adholok
HĒLL'ISH, *a.* relating to hell, infernal—*Dozakhī, jahannamī*—Narakīyā wā narakī, narakī wā pātālīyā. [piśachavat wā dushatātā se.
HĒLL'ISH-LY, *ad.* infernally, wickedly—*Dozakhī taur se, sharārat se*—Narakī rīti se,
HĒLL'ISH-NESS, *n.* extreme wickedness—*Nihāyat sharārat, shaitānīyat*—Atidushatātā,
HĒLL'WARD, *ad.* towards hell—*Dozakh ki taraf*—Narak ki or. [piśachavat wā.
HĒLL'Y, *a.* having the qualities of hell—*Dozakhī, jahannamī*—Narakī, narakī.
HĒLL'BLACK, *a.* black as hell—*Dozakh ke mānind kūtā, jahannam sā kūtā*—Narak sarīkhā kūtā, narak ke sadris kūtā. [mā huā.
HĒLL'BORN, *a.* born in hell—*Dozakh meñ paidā huā*—Narakotpanna, narak meñ jan-
HĒLL'BRĒD, *a.* produced in hell—*Jahannam meñ paidā huā*—Narak meñ utpanna huā. [gayā.
HĒLL'BREWED, *a.* prepared in hell—*Dozakh meñ taiyār kiya gayā*—Narak meñ banāyā
HĒLL'BRÖTH, *n.* an infernal composition—*Fire kīm ke liye pakāyā huā khānā*.
HĒLL'CAT, *n.* a witch, a hag—*Dūin, chupail yā chureḥ*.
HĒLL'DOOMED, *a.* consigned to hell—*Dozakh meñ dūtā gayā, dozakhī*—Narakagāmī, narakī, narak meñ dūtī huā.
HĒLL'HAG, *n.* a hag of hell—*Dozakh ki dūin yā chupail*—Narak ki dūin wā chupail.
HĒLL'HATED, *a.* abhorred like hell—*Dozakh ke mānind nakrah, jahannam ke mānind nafrat kiya gayā*—Narak ke sadris ghrīnī kiya gayā.
HĒLL'HAUNTED, *a.* haunted by the devil—*Bhūtāḥ*.
HĒLL'HOUND, *n.* a dog of hell, an agent of hell—*Sag-i-jahannam, dozakh kā gumāshda*—Narak kā kutṭā, narak kā kuryādhis.
HĒLL'KITE, *n.* a kite of infernal breed—*Jahannamī chīl*—Narakī chīl.
HĒLL'LE-BÖRE, *n.* (Gr. *hellebore*) a plant—*Pandhū yā ek chhotā pr*.
HĒLL'LE-BO-RISM, *n.* a preparation of hellebore—*Kutki ki dorā*—Kutki ki aushadh.
HĒLL'LE-NIC, *a.* (Gr. *Hel'ra*) Grecian—*Yūnānī*—Yavaniyā, yavanadeviyā.
HĒLL'LE-NISM, *n.* a Greek idiom—*Yūnānī muhāwara, Yūnānī zabān kā muhāwara*—Grikabhāshānusāri vigyāpār, Grikabhāshā ki vāgrīti.
HĒLL'LE-NIST, *n.* one skilled in the Greek language, a Jew who spoke the Greek language—*Yūnānī zabān meñ nūhār yā ālīm shakhṣ, Yahūdī jo Yūnānī zabān bolṭā thā*—Grikabhāshā meñ nūpār jan, Yahūdī wā Yihudiya jo Grikabhāshā bolṭā thā.
HĒLL'LE-NISTIC, **HĒLL'LE-NIS'TI-CAL**, *a.* pertaining to the Hellenists—*Un logon yā Yahūdiyon ke muta'alliy jo Yūnānī zabān bolṭe the*—Un logon Yahūdiyon wā Yihudiyon kā sambandhī jo Grikabhāshā bolṭe the. [mutābiq—Grikabhāshā ke anusar.
HĒLL'LE-NIS'TI-CAL-LY, *ad.* according to the Hellenistic dialect—*Yūnānī muhāwara ke*
HĒLL'LE-NIZE, *v.* to use the Greek language—*Yūnānī zabān kā istīmāl k.*—Grikabhāshā kā vyavahār k. [vān; v. chālānā.
HĒLM, *n.* (S. *helma*) the instrument by which a ship is steered: *v.* to steer—*Pat-*
HĒLM'SMAN, *n.* one who steers a vessel—*Sukkān-gir, sukkānī*—Mānjhi, patwār pakarne w.
HĒLM, *n.* (S.) armour for the head—*Khod, magfar yā migfar*—Śirastra, mastakarak.
HĒLMED, *a.* furnished with a helm—*Khod-dār*—Śirastraviśiṣṭ, mastakarakahanīviśiṣṭ, mastak meñ lohe kā ṭop diye hue. [mastakarakahanī.
HĒL'MET, *n.* armour for the head, a head-piece—*Khod, magfar yā migfar*—Śirastra,
HĒL'MET-ED, *a.* wearing a helmet—*Khod-dār, magfar yā migfar diye hue*—Mūnir meñ lohe kā ṭop diye hue, mastakarakahanīviśiṣṭ, śirastraviśiṣṭ. [dās.
HĒL'OT, *n.* (Gr. *helos*) a Spartan slave—*Spārīā shahr kā gulām*—Sprātī nagar kā

HĒLP, *v.* (S. *helpan*) to assist, to support, to aid, to relieve, to remedy, to prevent, to avoid; *n.* assistance, aid, support, succour—*Madad k.*, *pushti k.*, *imādā d. yā k.*, *kam yā taklīf k.*, *chāra-sāzi yā tadbīr k.*, *bāz-rakhnā yā raf k.*, *parhez k.*; *n.* *madad*, *imādā*, *pushtī*, *himāyat dast-giri madad-gārī isti'ānat yā taqwiyat*—*Sahāyatā k.*, *sahābhānā*, *upakār k.*, *ghatānā wā halkā k.*, *upāy k.*, *dūr k.* wā *roknā*, *bachānā wā barāw rakhnā*; *n.* *sahāyatā*, *upakār*, *sahūrā*, *ūsrāy wā upāy*.

HĒLP'ER, *a.* one who helps, an assistant—*Madad-gār yā mumidd*, *mu'āwin yā pushtī-bān*—*Upakārī wā upakārak*. *sahāyak wā sahakārī*.

HĒLP'FUL, *a.* giving help, useful, salutary—*Madad-gār*, *mufid*, *sihhat-āwar yā fāida-mand*—*Sahāyak*, *upakārī wā upayogi*, *hitakārī wā śarirahitakārī*.

HĒLP'FUL-NESS, *n.* assistance, usefulness—*Madad*, *sūd-mandī yā fāida-mandī*—*Sahāyatā*, *upayogitā*.

HĒLP'LESS, *a.* wanting help or support—*Be-chāra*, *lā-chār*, *be-murabbī*, *be-yāwar*, *be-mag-dūr*, *be-bāl-o-par*, *lā-'ilāj*—*Nirupāy*, *nirāśray*, *asahāy*, *niravālab*, *vivas*, *abas*.

HĒLP'LESS-LY, *ad.* without help or support—*Be-chārāgi se*, *be-magdūri se*, *lā-chārāgi se*—*Binā upāy*, *binā āśray*, *nirāśrayatwa se*.

HĒLP'LESS-NESS, *n.* want of ability or succour—*Lā-chārāgi*, *be-chārāgi*, *be-magdūri*—*Nirāśrayatwa*, *upāyahintā*, *nirupāyatwa*.

HĒLP'MATE, *n.* a companion, an assistant—*Sāthī^h*, *madad-gār*—*Saūgi*, *sahāyak*.

HĒL'TER-SKĒL'TER, *ad.* (L. *hilariter*, *celeriter* ?) in hurry and confusion—*Harbārī aur ghabrāhat me^h*.

HĒL'VE, *n.* (S. *helf*) the handle of an axe—*Kulhārī lā brēt^h*.

HĒM, *n.* (S.) the edge of a garment doubled and sewed, a border; *v.* to form a hem, to border, to inclose—*Sanjās yā magzī*, *gor kināra yā kināra*; *v.* *sanjās yā magzī layānā*, *kināra-mirānā*, *ghor-lenā^h*—*Anchal wā goṭ*, *kor wā kagar*; *v.* *turpanā lū-hiyānā wā anchal lagānā*, *kor wā goṭ lagānā*, *ghernā wā chheknā*.

HĒM, *n.* (D. *hemmen*) a sort of voluntary cough; *v.* to utter a hem; *int.* hem!—*Apne se khānsnā yā khakhirānā^h*; *v.* *binā khānsī ke khakhirānā yā khānsnā^h*; *int.* *he^h*.

HĒM'T-CY-CLĒ, *n.* (Gr. *hemisus*, *kuklos*) a half circle—*Nisf-dāira*, *nīm-dāira*—*Arddhavratta*, *arddhachakra*.

HĒM'T-SPHĒRE, *n.* (Gr. *hemisus*, *sphaira*) half a sphere or globe—*Nisf-kura*, *nīm-kura*.

HĒM'T-SPHĒR'IC, **HĒM'T-SPHĒR'IC-AL**, *a.* containing half a sphere, half round—*Nīm-kura*, *nisfu-t-kura*—*Arddhamanḍali*, *arddhagolīkār*.

HĒM'T-STICH, *n.* (Gr. *hemisus*, *stichos*) half a verse, a verse not completed—*Misrā'*.

HĒM'T-STICH-AL, *a.* pertaining to a hemistich—*Misrā' yā misrā' ke mutā allig*—*Arddha-ślokasambandhi*, *ślokararddhavishaynā*.

HĒM'LOCK, *n.* (S. *hemleuc*) a plant—*Shukrān*—*Tīkshy aushadhi viśesh jismēn*.

HĒM'OR-RHAGE, **HĒM'OR-RHA-GY**, *n.* (Gr. *haima*, *rhagma*) a flux of blood—*Jiryān-ī-khān*, *ru'āl*, *ankisr*, *sailu-d-dam*—*Raktasrāv*, *rudhirasrāv*, *raktaprayāh*.

HĒM'OR-RHOIDS, *n. pl.* (Gr. *haima*, *rheo*) the piles, emoroids—*Bacāsir*—*Arāsarog*, *arā*.

HĒM'OR-RHOID-AL, *a.* relating to hemorrhoids—*Bacāsir ke mutā allig*—*Arāsarogavisha*.

HĒMP, *n.* (S. *hemp*) a fibrous plant—*Patācā yā putnā^h*, *pāt^h*.

HĒMP'EN, *a.* made of hemp—*Patācā patnā yā pāt kā^h*.

HĒMP'Y, *a.* resembling hemp—*Patācā sū^h*, *pāt sarīkhā^h*.

HĒN, *n.* (S.) the female of birds, the female of the domestic fowl—*Māda*, *murgī yā mākiyān*—*Pakshīnī*, *kukkutī*.

HĒN'BANE, *n.* a poisonous plant—*Zahr-dār nobāt*—*Ek paundhā jismēn viśh hotā hai*.

HĒN'HEART-ED, *a.* cowardly, dastardly—*Buz-dil*, *nē-mard*—*Darpoknā*, *kūdar wā kāyar*.

HĒN'PECKED, *a.* governed by a wife—*Zan-murid*, *zorā kā mutī*—*Strivas*, *strijit*, *stri ke adhin wā ādhūn*.

HĒN'ROOST, *n.* a place where poultry roost—*Murg-khāna*—*Kukkutālay*, *kukkutanivāsa*.

HĒNCE, *ad.* (S. *hence*) from this place, from this time, from this cause—*Yahān se yā is jagah se^h*, *ab se^h*, *se-tiye^h*.

HĒNCE-FORTH, *ad.* from this time forward—*Ab se^h*, *āge^h*, *ba'd iskr*.

HĒNCE-FORWARD, *ad.* from this time forward—*Ab se^h*, *āge^h*, *ba'd iske*.

HĒN-DE-CA-SYLLA-BLE, *n.* (Gr. *hendeka*, *syllabē*) a metrical line of eleven syllables—*Ek misrā' jismēn lafz ke gūrah juz rahte haiⁿ*—*Ek pad jismēn igarah śab-dakhaṇd rahte haiⁿ*.

HE-PĀT'IC, **HE-PĀT'IC-AL**, *a.* (Gr. *hepar*) belonging to the liver—*Jigari*, *ka'dī ya'nī jigar ke mutā allig*—*Yakritsambandhī*.

HĒPTA-GŌN, *n.* (Gr. *hepta*, *gonia*) a figure with seven angles and sides—*Haft-pahlū*, *haft-gosha*, *masabha*—*Saptakon*, *saptabhuj*.

HEP'TAGŌ-NAL, *a.* having seven angles—*Haft-pahlū*, *haft-gosha*—*Saptabhuj*, *saptakon*.

HEP-TĀM'ER-EDE, *n.* (Gr. *hepta*, *meris*) that which divides into seven parts—*Jo shai sāt hisson meⁿ taqīm kartī hai*—*Jo sāt bhāg meⁿ bāntai*.

HĒPTAR-CHY, n. (Gr. *hepta, archē*) a sevenfold Government—*Ek hi waqt sāt bādshāhoñ ki baham mil-ke ek mulk per hukumat*—*Ek-hi kāl meñ sāt rājāoñ kī milkar rāj.*

HEP-TĀR'CHIC, *a.* denoting sevenfold rule—*Ek hi waqt mein sāt bādshāh ki bāham mil-ke ek mulk par hukūmat zāhir k. w.*—*Ek hi kāl mein sāt rājān kē milkar rāj prakāś k. w.*

HEPTAR-CHIST, n. one of seven rulers—*Un sāt bādsháhon mein se ek bādsháh jo bāham mil-ke ek hi waqt mein ek hi mulk par hukumat karte haiñ-- Un sāt rājāon mein se ek rājā jo milkar ek hi kāl mein ek hi des mein rāj karte haiñ.*

HER, pr. (S. hyre) belonging to a female, the objective case of *shr*—*Iská yá uská^b, isko yá usko^b, [yah tafz ism-i-muannas ke tigr áta hai]*—[Yah šabd strilíng ke nimitta áta hai.] [šabd strilíng ke nimitta áti hai.]

Hĕn, the possessive case of *she*—*T ská'h*, [*yah lafz ism-i-muannas ke liye áta hai*]= [*Yah Hĕn-sĕl'*, *pr.* the emphatic and reciprocal form of *she* and *her*—*Wah áph'*, *áp hĕ'h*, [*yah lafz ism-i-muannas ke liye áta hai*]= [*Yah šel' stril'ng ke nimitta áta hai.*]

HÉRALD, *n.* (Ger. *herald*) an officer whose business is to carry messages between princes and to regulate all matters at public ceremonies, a proclaimer, a forerunner; *v.* to introduce as by herald—*Elehi ná áwmi rasoón ká mukámáni, múnádi, pesh-ran: v. ba-tawr elehi ke wasile se dákhil k. ná mu'áqút karínú*—Rájadút wá rájaghaták, dhíndhoriyá, ágrasar ágrasar wá ágrasámi; *v. máineh rájádút ke dwára praves k. wá bhént karínú.*

HE-RAĪ' *dic.*, a. relating to heraldry — *Fann-i-unsāh-narisi aur tagma-dāni ke maw'alliq, eleki-gari ke mata'dliq, 'aam rasmon ke ihtimam ke mata'dliq* — Kulnapadachulhna-vishaynakavidyāsambandhi, kulnapadachulhnavishayak, vañśāvalisicak, rāj-dutavi-dyāvishayak, rājadūtupadavishayak, rājghatakakāryasambandhi, rājghatakapada-vishayak.

HERALD-ry, n. the art or office of a herald, blazonry — *Elch'garī mā 'āmm rasmon ke*
iktīmānchī kā 'uhda, jāun-i-ansāh nūrsī aur taqīm-dān — Rājadhūtvidyā rājadhūta-
 pad rājaghatākakāryya wā rājaghatākapaḍ, kulin-paḍachihnavishayakavidyā.

HERALD-SHIP, n. the office of a herald.—*Elchi-gari*, ämm. rasmön ke mihtemim *kä*
nhdga—*Räjalütapad*, *räjahatakapad*.

HERB, ěrb, *n.* (*L. herba*) a plant with a soft or succulent stalk, a vegetable—*Nabát, rustani*—Aushadhi wa oshadhi, buti iara sák, buti wi lata.

HER-BĀ'Ū = *herba*, *a.* belonging to herbs - *Nabātātī*, *nabāti* — Aushadhivishayaḥ: wā osha-
dhivishayaḥ. Sūkṛatrinādīvishayaḥ. [Nabātātrinādī, dhīs. ghās-nat-

HĒR/BAGE. *n.* herbs collectively. grass—*N-dūtāt, sahzu*—Sākūli anshadhi oshadhi wa
HĒR/BAGE. *a.* covered with grass—*tihās sū bhura kūa^h*

HÉR'BALE, *n.* covered with grass—*hr̥asā si m̥atā h̥āle*.
HÉR'BALE, *n.* pertaining to herbs; *n.* a book on plants, a collection of preserved plants—*Nabātātī, nabāti*; *n. nabātāt kī kitāb, sākhī jārī h̥itī k̥ā majma'*—*Aushadhi-vishayak, osuadhivishayak, śāstratrinādivishayak*; *v. aushadhipustak trīnādivishayak-agranth* wa *tripadivivaraṇavrikṣhapustak, śuśhkatrinādisamūhī wā śuśhika-aushadhi-samūh*.

HER'BA-RIST, HER'BA-RIST, *n.* one skilled in herbs — *Nabūtāt kā kāl jānne w., nabūtāt ka*
khāssiyat jānne w., nabūtāt-dān — Śakatripādivishayasastrajāṇa, ośadhitrīpādināma-
guṇādittattvajña.

HER BA-RĪZE, *r.* to gather herbs—*Nabātāt jam' k.*—Aushadhī wā jarī-būti ekaṭra k.

HĒN'BA-RY, *n.* a garden of herbs—*Nabítát ká háq*—Aushadhvatika, oshudhivátiká,
jari-bútí kí vátiká. [aushadhi, kshudra lati.]

HER-BE-LET, *n.* a small herb—*Ek ekhoti nabūt, ek chhoti jayī*—*Ek chhoti buti wa*
 HER-BESS, *a.* destitute of herbs—*Be nabūtāt*—*Aushadhibin, oshadhibin, jāshīn, binā*

HER-RO-RI-ZĀ' TION, *n.* the appearance of plants in mineral substances.—*Kani chizon*

HĒR'Y, *a.* having the nature of herbs - *Nabāt-sū*, *nabāt ki khāssiyat kā* - Aushadhi-guṇavaiśiṣṭ ośadhiguṇavaiśiṣṭ, aśādhiguṇavaiśiṣṭ. [śakt trjagbhāḍak]

HER-BIV-O-ROUS, *a. feeding on herbs* - Nabut-khor, charand yá charanda - Trinablak
Hĕr-b'wôm, *a. a woman who sells herbs* - Sâw-wâk, hui-ni - Sâw-wâk, hui-ni-nih, hui-ni-nih

HERB WOM-AN, *n.* a woman who sells herbs — *Sag-waŋ* ¹. *kuŋjɪrɪ* *yá* *kuŋjɪrɪn* ², *koerɪn* ³, *káčhán* ⁴.
HER-CC'LE-AN, *a.* like *Hercules*, very strong, large, massy — *Harkyúliz* *ke* *mánin* ⁵, *bahut* *mázhut*, *bará* ⁶, *kalán* *yá* *'azim* — *Harkyúliz* *ke* *sadrís*, *bará* *bulawán*, *vrihat*, *bhari* *wá* *sthułarup*.

HERD, n. (*S. heard*) a number of beasts together, a drove, a company, a keeper of cattle: *v.* to run in herds, to associate, to put into a herd—*Gall.* *ool. muroh. ool.*

HERÉ, *ad.* (her) in this place or state—*Yahūn^h, is 'ālam meñ yā is zindagi meñ—* Ithā, is lok meñ.

HERÉ'A-BŪT^h, **HERÉ'A-BŪTS**, *ad.* about this place—*Kahīn-idhar^h, kahīn-yahān^h.*

HERÉ-Ā'FER, *ad.* in time to come, in future; *n.* a future state—*Min-bā'd yā iske bā'd, āyanda yā āinda yā 'āqibat meñ; n. 'āqibat, 'uqbā—*Iske piche, parakāl meñ, paralak meñ; *n.* parakāl, parakāl.

HERÉ-ĀT^h, *ad.* at this—*Is par^h.*

HERÉ-BY^h, *ad.* by this—*Is se^h.*

HERÉ-IN^h, *ad.* in this—*Is meñ^h.*

HERÉ-IN'TO, *ad.* into this—*Iske andar—*Iske bhitār.

HERÉ-OF^h, *ad.* of this, from this—*Is-lā^h, is se^h.*

HERÉ-ON^h, *ad.* upon this—*Is par^h, is par^h.*

HERÉ-OUT^h, *ad.* out of this place—*Iske bāhar^h, is jagah ke bāhar^h.*

HERÉ-TO FŌRE^h, *ad.* formerly, anciently—*Pesh tar yā qabl is waqt ke, sūbiq meñ—*Āge wā pūrvād meñ, pūrv gatakāl meñ wā gaye dinōn meñ.

HERÉ-TO, *ad.* to this—*Yahān tak^h.*

HERÉ-UP-ON^h, *ad.* upon this—*Is par^h.*

HERÉ-WITH^h, *ad.* with this—*Iske sūth^h.*

HERÉ-DI-TA-RY, *a.* (L. *heres*) descending by inheritance—*Maurāsī, ābāi—*Pāitrik, pitripripi, pitrikramiyat, dāyābādhi, bapanti kī.

HERÉ-TA-BLE, *a.* that may be inherited—*Maurāsī hone ke qābil, maurās-shudani—*Pitripripya, uttarādhikāropabhogya, pitriputrāparamparābhogya.

HERÉ-DIT-AMENT, *a.* hereditary estate—*Is, māt-i-maurās—*Pāitrik rikth, gotrarikth, bapanti. [rikthādhikār se, dāyādhikār se.

HERÉ-DI-TA-RILY, *ad.* by inheritance—*Is se, mīrās se—*Bapanti se, uttarādhikār se,

HERÉ-TA-BLE, *a.* capable of being inherited—*Maurāsī hone ke qābil, maurās-shudani—*Pitriputrāparamparābhogya, pitripripya, uttarādhikāropabhogya.

HERÉ-TAGE, *n.* an inheritance, an estate—*Is mīrās pī mīrās, gītī-mangūla jācād—*Bapanti pāitrikādhikār wā pāitrikādhān, sthāvarādhān wā ajāṅgamaadhān.

HERÉ-MITE. See **HERMIT**.

HERÉ-SY, *n.* (Gr. *haires*) a fundamental error in religion, an unsound opinion—*Ilhād hī'at rafz shirk yā gun rāhī-bān, nā pa'kta rāc—*Vaidharmma parādharm-māvalamban āpathagamaan wā matāntarāpaves, kachēhī mat.

HERÉ-SI-ĀCH, *n.* a leader in heresy—*Mulhidōn kī sar-dār, ilhād kī sar-dār, kāftrōn kī sar-dār—*Vaidharmmanāyik, dharmmatyāgyapravartak.

HERÉ-SI-ĀCHY, *n.* principal heresy—*Arcal yā bā'ā ilhād—*Pradhānavaidharm-masevī, pradhānamatāntarāpaves.

HERÉ-TIC, *n.* one who entertains erroneous opinions in religion—*Mulhid, kāftr, bid-'atī, rafzī, gum-rāh—*Vaidharmmaivalambī, vidharmmasēvī, matāntarāvalambī, mūstik.

HERÉ-TI-CAL, *a.* containing heresy—*Ilhādī, kāftrī—*Vaidharmmik, vipāthagāmī, dharm-maviruddh.

HERÉ-TI-CAL-LY, *ad.* in an heretical manner—*Ilhādī yā kāftrī taur se—*Vaidharmmik

HERÉ-TOT, *n.* (S. *here, gotan*) a fine paid to the lord of a manor at the decease of a landlord or vassal—*Khīrāj nā jarimāna jo kīn āsīm ke mar jāne par zamīn-dār ko diyī jātā hai—*Kar wā dand jo kīnī prajā ke mar jāne par bhūswāmī ko diyā jātā hai.

HERÉ-O-TA-BLE, *a.* subject to the fine of heriot—*Āsīm ke mar jāne par zamīn-dār ko khīrāj yā jarimāna dene ko majbūr—*Kīnī prajā ke mar jāne par bhūswāmī ko kar wā dand dene ke vāstāwā adhīn.

HERÉ-TA-BLE. See under **HEREDITARY**.

HER-MĀPH-(O)D TE, *n.* (Gr. *Hermes, Aphrodītē*) an animal or plant uniting the distinctions of the two sexes—*Jān-var yā nabāt jismēn nar aur mādā in donoñ jin-son kī aslī khāssiyatēn rāhtī haiñ. khūsā, hīprā^h—*Jantu wā aushadhi jismēn purush aur strī in donoñ ke mukhya dharmma rahte haiñ, klīv.

HER-MĀPH-RO-DÉ-TY, *n.* the union of the two sexes in one individual—*Nar aur mādā in donoñ jinson kī aslī khāssiyatēn kī ek hi meñ āmezish, hīprā-pan^h—*Purush aur strī in donoñ līngōn ke mukhya dharmmon kā ek hi meñ yog, klīvātwa.

HER-MĀPH-RO-DÉ-TIC, **HER-MĀPH-RO-DÉ-TI-CAL**, *a.* partaking of both sexes—*Nar aur mādā in donoñ jinson kī khāssiyat rāhtne w.—*Purush aur strī in donoñ līngōn ke dharmma rāhtne w., klīvā.

HER-MĀPH-RO-DÉ-TI-CAL-LY, *ad.* after the manner of a hermaphrodite—*Us jān-var yā nabāt ke taur par jismēn nar aur mādā in donoñ jinson kī khāssiyatēn rāhtī haiñ—*Us jantu wā aushadhi kī riti se jismēn purush aur strī in donoñ līngōn ke dharmma rāhtne haiñ.

HER-MÉTIC, **HER-MÉT-I-CAL**, *a.* (Gr. *Hermes*) chemical, perfectly close—*Kīmīyāi, ba-khūbī band—*Rasāyanīya, drīghabaddh wā chārōn-or-se bhālī bhāntī-se mūdā-huā.

HER-MÉT-I-CAL-LY, *ad.* chemically, closely—*Kīmīyā se yā kīmīyāi taur se, chārōn taraf*

se ba-khūbi band—Rasāyan se wā rasāyaniya riti se, chūron or se bhalī bhānti mūdā huā.

HĒR-ME-NEŪ^{TI}C, **HĒR-ME-NEŪ^{TI}-CAL**, *a.* (Gr. *Hermes*) interpreting—*Samjhāne w^b*.

HĒR-MIT, *n.* (Gr. *eremos*) one who secludes himself from society, a recluse—*Takiya-nishīn yā gosha-gīr, gosha-nishīn khalwat-nishīn yā khalwat-guzīn*—Lokatyāgi wā vānaprasth, sānsāratyāgi wā sannyāsi. [sālā.]

HĒR-MI-TAGE, *n.* the habitation of a hermit—*Hujra, sanmā'a*—Munivās, āsram, pāpā-

HĒR-MI-TA-RY, *n.* a cell annexed to an abbey—*Kisi khānqāh ke muttasil hujra yā sanmā'a*—Kisi math se lagā huā āsram. [vairāgin.]

HĒR-MI-TESS, *n.* a female hermit—*'Aurat jo gosha-nishīn hoti hai*—Sannyāsin, tapaswini,

HĒR-MIT¹-CAL, *a.* suitable to a hermit—*Gosha-nishīn ke lāiq, khalwat-nishīn ke muwāfiq*

HĒRN. See **HERON**. [—Lokatyāgi wā sānsāratyāgi ke yogya.]

HĒR-NI-A, *n.* (L.) a rupture—*Fataq yā fatq, bāt-khāya*—Antravriddhīrog, antra-

vriddhī. [pahlawān yā gāzi mard]—Śūr, vir.

HERO, *n.* (Gr. *heros*) a man eminent for bravery, a great warrior—*Bahādūr, shujā'*

HER-O¹-CAL, *a.* relating to a hero, like a hero—*Bahādūranā, gāzi-mard ke mānānd*—

Śūrasambandhī, śūr ke sadrisā. [kī riti se.]

HER-O¹-CAL-LY, *ad.* in the manner of a hero—*Bahādūr yā gāzi-mard ke taur se*—Śūr

HER-O¹-IC, *a.* pertaining to a hero, reciting the acts of heroes, brave, magnanimous; *n.*

a heroic verse—*Bahādūranā yā bahādūr ke mutā'alliq, jurān-mardān ke shujāt*

kā bayān k. w., diler, gāziyānā; n. bahr-i-muntazārīb—Vīrasambandhī, vīracharitra-

kathak arthāt śūron kī śūratā kā varṇan k. w., sāhasik wā vīryawān, madhatmā; *n.*

vīracharitravishayak kāvya charaṇ wā śloka. [ke yogya, śūravat.]

HER-O¹-LY, *ad.* suitably to a hero—*Jurān-mardānā, dilerānā*—Śūr kī yogyatā se, vir

HĒR-O¹-INE, *n.* a female hero—*Bahādūrnī, bahādūr 'aurat*—Vīryavati, śūrī arthāt

śūr stri. [vīrī, rustamī]—Vīratā, śūratā, sāhas.

HĒR-O¹-ISM, *n.* qualities or character of a hero—*Dilerī, bahādūrnī, shujāt, jurat, pahlā-*

HĒR-O¹-SHIP, *n.* the character of a hero—*Bahādūrnī, dilerī*—Śūratā, vīratā.

HER-O¹-CŌM¹-IC, **HER-O¹-CŌM¹-ICAL**, *a.* consisting of the heroic and the ludicrous—*Ba-*

hādūranā aur khanda-angaz chīzōn kā banā huā—Śūrasambandhī aur hāsyajanak

HER¹-ON, *n.* (Fr.) a large bird—*Baglā^b*—Vak. [bātōn kā banā huā.]

HĒR¹-ON-RY, *n.* a place where herons breed—*Wah jagah jahān bagle ane de hai^b*

HĒR¹-ON-SHAW, **HĒRN¹-SHAW**, *n.* a heron—*Baglā^b*—Vak.

HĒR¹-PES, *n.* (Gr.) a cutaneous disease—*Pāth^b, khā^b*, *khasrā^b*.

HĒR¹-RING, *n.* (S. *haring*) a fish—*Ek chhūlī machhlī^b*.

HERSE. See **HEARSE**.

HĒS¹-TATE, *v.* (L. *hesum*) to be doubtful, to delay, to pause—*Shakk rakhnā, der k.,*

pas-o-pesh k. hais-bais men k. yā ruk-jānā—Sandeh wā sāukā k., vilamb k., āgāpichhā

k. wā thāhar jānā. [piechhā wā dūbdhā.]

HĒS¹-TAN¹-CY, *n.* uncertainty, suspense—*Shakk, pas-o-pesh yā hais-bais*—Sandeh, āgā-

HĒS¹-TANT, *a.* pausing, wanting fluency—*Rukne w^b, luknatī*—Āgā-pichhā k. w., hakhlāhā.

HĒS¹-TAT¹-ION, *n.* doubt, a stammering—*Shakk yā pas-o-pesh, luknat*—Āgā-pichhā wā san-

deh, hakhlāhat wā larbarāhat. [amal—Videśī kā rāj.]

HĒTER¹-ĀR-CHY, *n.* (Gr. *heteros, archē*) the government of an alien—*Ajnabī kā*

HĒTER¹-O-CLITE, *n.* (Gr. *heteros, klitos*) an irregular word; *a.* irregular—*Be-qā'ida*

lafz, jo lafz 'amm qā'ide ke mutābiq nahīn hotā; a. be-qā'ida, khilāf-i-dustūr—Sādhā-

raṇavidhiviparitasabd; *a.* sūdhāraṇavidhiviparīt.

HĒTER¹-O-CLIT¹-ICAL, **HĒTER¹-ŌCL¹-TOUS**, *a.* irregular, anomalous—*Be-qā'ida, khilāf-*

i-dustūr—Sādhāraṇavidhiviparīt, vidhiniparīt.

HĒTER¹-O-DŌX, *a.* (Gr. *heteros, doxa*) differing from the established opinion, not

orthodox, heretical, erroneous—*Ilhādī, jhūthā^b, kāfirī bid'atī mushrik yā rafzī, gum-*

rāh yā galat—Satmataviparīt, dharṃmaviruddh, satpathaviparīt, asuddh.

HĒTER¹-O-DŌX, *n.* erroneous doctrine, heresy—*Ilhād, rafz, bid'at shirk yā dīnt gum-*

rāhī—Asatmat, vidharṃma paradharmāvalamban wā matāntarapraves.

HĒTER¹-O-GENE, **HĒTER¹-O-ĠĒ¹-NE-AL**, **HĒTER¹-O-ĠĒ¹-NE-OUS**, *a.* (Gr. *heteros, genos*) of

a different kind or nature, dissimilar—*Gair-jins, mukhtalif yā nā-muwāfiq*—Vijātiya

wā bhinnajātiya, vividh prithagvidhī wā asadrisā.

HĒTER¹-O-ĠĒ¹-NE¹-RY, **HĒTER¹-O-ĠĒ¹-NE-OUS-NESS**, *n.* opposition or difference of nature—

Qim yā jins kā ikhtilāf, gair-jinsiyat—Vijātiyatā, jātibhed, gunabhinnatā.

HĒTER¹-ŌS¹-CIAN, *a.* (Gr. *heteros, skia*) having the shadow falling only one way—

Jiskā sāya sirf ek hi taraf parīā hai—Jiskī parchhāin kewal ek hi or parīā hai.

HEW, *v.* (S. *heaven*) to cut as with an axe, to hack, to chop, to make smooth, to form; *p. p.*

HEW¹N or **HEW¹ED**—*Kulhārī se kātnā^b, tukre-tukre k^b, chūr-chūr k. yā khuthar*

qālmā^b, chiknānā yā chiknā k^b, garhnā yā banānā^b. [kātnē w., barhāi.]

HEW¹ER, *n.* one who hews—*Sang-tarāsh yā hezan-kash*—Patthar garhne w. wā patthar

HEX¹-A-GŌN, *n.* (Gr. *hex, gonía*) a figure with six sides and angles—*Shash-pahlā,*

- shash-gosha, shakli-musaddas**—Sharbhuj, shatkon, shat konā murti. [sharbhuj.]
HEX-AG'O-NAL, a. having six sides and angles—*Shash-pahlū, musaddas-numā*—Shatkon.
HEX-AG'O-NY, n. a figure with six angles—*Shakli-musaddas, shash-pahlū*—Sharbhuj.
HEX-AM'E-TER, n. (Gr. *hex, metron*) a verse of six metrical feet; a. having six feet—*Musaddas*; a. *musaddas-numā*—Shatpadislok, shatpadavisishtaslok; a. shatpadavisisht, shatpadi. [hiā, musaddas-numā—Shatpadi, shatpadavisisht.]
HEX-A-M'E'TRIC, **HEX-A-M'E'TRIC-AL**, a. consisting of hexameters—*Musaddas kā banā*
HEX-AN'GU-LAR, a. (Gr. *hex, L. angulus*) having six angles or corners—*Shash-gosha*,—Shatkon. [kī jān-war—Shatpadi jantu, chha pānw kī jantu.]
HEX'A-P'OD, n. (Gr. *hex, pous*) an animal with six feet—*Shash-pāya jān-war, chha pair*
HEX'A-STICH, n. (Gr. *hex, stichos*) a poem of six lines—*Chha misrā' kā qanida yā gazul*—Chha pad kī shlok, shatpadislok. [ohhō.
HEY, int. (*high!*) an expression of joy or mutual exhortation—*Jay-jay^h, ahā^h*,
HEY'DAY, int. an expression of frolic exultation or wonder; n. a frolic, wildness—*Wāh-wāh, shāshish, kyā khūb*; n. *khel^h, chunchalāha^h*—Khel āhlād wā vismay bodhak avyay, hāhū, hū, āha, aho, ahaha.
HI-Ā-TUS, n. (L. a gap, a chasm)—*Shigūf yā shikūf, darz*—Darz, chhed wā chhidra.
HI-BERN'ATE, v. (L. *hiberno*) to winter—*Jārū kātnā^h*.
HI-BERN'AL, a. belonging to the winter—*Sarmāt, zamistānā, jāyōn kū^h*—Haimaut, śitakīlasambandhi.
HI-BER N'ATION, n. act of passing the winter—*Jāye kā kātnā^h, jārū kātnā^h*.
HI-BERN'IAN, n. (L. *Hibernia*) a native of Ireland; a. relating to Ireland—*Āyarland kī mutawattin*; a. *Āyarland ke mutawattiq*—Āyarland kī desī-jan; a. *Āyarland desā-sambandhi*, Āyarlanddesavishayak.
HIC'COUGH, hik'kōf, **HIC'UP**, n. (D. *hicken*) a spasmodic affliction of the stomach; v. to utter a hicough—*Hickkū^h, hikkū^h*; v. *hickki-tenā^h, hickkijānā^h*.
HI-DĀL'GO, n. (Sp.) a Spanish nobleman—*Spēn ke mulk kī shawīf*—Spēn des kī kulīn.
HIDE, v. (S. *hydrae*) to conceal, to cover, to protect: p. t. **HID**, p. p. **HID'DEN**—*Luknā luknā chhipnā yā chhipānā^h, dhūpnā dhūknā yā mūdānā^h, bachānā^h*.
HIDER, n. one who hides—*Luknā w^h, chhipnā w^h, lukne w^h, chhipne w^h, dhūknā w^h, dhūpnā w^h*, concealment—*Pashidagi, rū-pash*—Chhipiw, gopan. [w^h, buehāne w^h.
HIDE'AND-SEEK, n. a game—*Ānkhumudawā^h, ānkhumudawā^h, chor-mudawā^h*.
HIDE'ING-PLACE, n. a place of concealment—*Chhipne kī jagah^h, lukne kī jagah^h*.
HIDE, n. (S. *hyde*) the skin of an animal, a certain quantity of land—*Bail ghore wāqira kī khāl, zamīn kī ek pārchā*—Charā chām chamrū wā pūsuchamma, bhūmī kī ek viśesh parimān.
HIDE'BOUND, a. having the skin close—*Jiskā chamrū us se satā ho^h*.
HIDE'OUS, a. (Fr. *hideux*) horrible, frightful, dreadful, shocking—*Mahūb, haibat-nāk, khauf-nāk, nafrot azgar zisht yā makrūh*—Bhayānak, daraunā, karāl wā ghor, ghrip-ārha wā bibhatsakar.
HIDE'OUS-LY, ad. horribly, dreadfully—*Haibat-nāki se, khauf-nāki se*—Bhayānak rūp se, karāl rūp se. [dratā wā ghoratwa.
HIDE'OUS-NESS, n. horribleness, dreadfulness—*Haibat-nāki, khauf-nāki*—Karālātā, rau-
HIE, v. (S. *higan*) to hasten—*Jald jānā, shītābi k*—Sighra jānā, utāwli se jānā.
HIE'RARCH, n. (Gr. *hieros, archē*) the chief of a sacred order—*Pīr, mutabarrak logōn kī sar-dūr*—Purohitagampati, āchāryyavargādhipati.
HI-E-RARCH'AL, **HI-E-RARCH'ICAL**, a. belonging to sacred or ecclesiastical government—*Mutabarrak hukūmat ke muta'alliq, dīnī intizām se mansūb*—Purohitādhipatyasambandhi, purohitādhipikārasambandhi.
HI-E-RARCH-Y, n. order or rank of celestial beings, ecclesiastical government—*Firishte yā firishtōn kā darja, dīnī intizām yā mutabarrak hukūmat*—Swargadūtassamūh wā swargadūtāpad, purohitādhipatyā wā pāramarthik rājya.
HI-ER-O-GLYPH, **HI-ER-O-GLYPH'IC**, n. (Gr. *hieros, glupho*) a symbolical character, the art of writing in picture—*Naqshi yā 'alāmātī harf, harfōn yā lafzōn kī jagah meñ tasvīr likhne kī fann*—Śabdasūchakagūrhachihn wā gūrhākshar, śabdasūchaka-chitra likhne kī vidyā.
HI-ER-O-GLYPH'IC, **HI-ER-O-GLYPH'ICAL**, a. emblematical, expressing by pictures—*Naqshī yā 'alāmātī, tasviroñ se zāhīr k. w.*—Gūrhākshariya wā śabdasūchakagūrhachihna-sambandhi, chitroñ ke dwārā prakāśak. [Gūrhachihn ke dwārā, gūrhākshar se.
HI-ER-O-GLYPH'IC-AL-LY, ad. emblematically—*'Alāmātī yā naqshī taur se, 'alāmāt se*—
HI'ER-O-GRAM, n. (Gr. *hieros, gramma*) a kind of sacred writing—*Ek qism kī muqaddas nawishta*—Ek prakār kī pavitralekh.
HI-ER-O-GRAM-MĀ'TIC, a. denoting a kind of sacred writing—*Ek qism kī muqaddas nawishta zāhīr k. w.*—Ek prakār kī pavitra lekh prakāś k. w. [tralekhak.
HI-ER-O-GRAM'MA-TIST, n. a sacred writer—*Muqaddas nawisanda*—Punyalekhak, pavi-
HI-ER-O-GRAPH'IC, **HI-ER-O-GRAPH'ICAL**, a. (Gr. *hieros, grapho*) pertaining to sacred

writing—*Muqaddas navishta ke muta'alliq, pāk navishte se mansūb*—Pavitralekha-sambandhi, pavitrarachanāvishayak.

HIER-O-PHANT, n. (Gr. *hieros, phaino*) a priest, one who teaches religion—*Murshid yā imān, pīr*—Purohit wā mahapurohit, achāryya wā mahāguru.

HIGGLE, v. (*haggle*?) to chaffer, to peddle—*Len-den mein jhagarnā yā jhanjhat k^h, pheri kar-ke bechnā^h*.

HIGGLER, n. one who higgles—*Len-den mein jhanjhat k. w.^h, pheri w^h*.

HIGH, hi, a. (S. *heah*) elevated, exalted, difficult, proud, lofty, noble, violent, full, exorbitant; *ad.* aloft, aloud, greatly, powerfully; *n.* an elevated place—*Buland yā baland, murtafā, mushkil, mulakabbir, 'ālī, amir yā zi'izzat, tund yā sakht, pūrā^h, girān*; *ad.* buland yā bālā, buland āwāz se, ziyāda, zor se; *n.* buland jagah—*Ūchā. umnat, kathīn, ghamandī wā abhimānī, urddhwa, kulīn, prachand wā prabal, pūrp, mahangā; ad.* upar wā ūchā, chillākar wā ūche-bol-se, bahut, prabalya se; *n.* ūchī jagah. [karke.

HIGHLY, ad. aloft, in a great degree—*Bālā, nihāyat yā ziyāda*—*Ūpar, upat wā bahut*
HIGHNESS, n. elevation, loftiness, dignity, excellence, a title of princes—*Bulandī, irtifā, manzalat yā martabat, khūbī, bādsahūn kī khitāb jaise qibla-i-ālam hazrat yā jan-ab-i-'ālī waqairā*—*Uchebatā, ūchāi wā urddhatwa, utkrishṭapad, utkrishṭatā, rājāon kī padavī jaise bhagawān maharāj maharāj ityādi.*

HIGHLAND, n. a mountainous region—*Kohistan, pahāri mulk*—*Pahāri dēś.*

HIGHLANDER, n. an inhabitant of mountains—*Pahāri, pahāriyā^h, parbatiyā^h.*

HIGHLANDISH, a. denoting mountainous land—*Pahāri mulk kī*—*Pahāri dēś kā.*

HIGHWAY, n. a public road—*Shāh-rāh, shāri-āmm*—*Bāri sarak, rājamārg, dharrā.*

HIGHWAY-MAN, n. a robber on the highway—*Rāk-zan, qa-āk, gā-zag*—*Batpar, batmār, thag.* [kī, mahasay, mahābhiprāy.

HIGHLYMED, n. having lofty designs—*Buland hausila yā buland-hawasā*—*Ūche man*

HIGHLYARCHED, a. having lofty arches—*'Ūchī mihrāb kī*—*Ūche toran kā, uchebatoran.*

HIGHLYEST, a. supremely happy—*Nihāyat khush yā āsūdā-hāl*—*Parmanasukhī.*

HIGHLYBLOWN, a. much inflated—*Bah ut phūtā^h.* [Mahākulaj. satkulajāt, kulīn.

HIGHLYBORN, a. of noble extraction—*Amir-zādā, 'ālī-nasab, 'ālī-khāndān, buzurg-zāda*—

HIGHLYBUILT, a. of lofty structure—*Ūchā banā-huā^h.*

HIGHLYCLIMBING, a. difficult to ascend—*Charhne mein mushkil*—*Charhne mein kathīn.*

HIGHLYCOLOURED, a. having a deep colour—*Shokh*—*Garhā. atiranjit.*

HIGHLYLY, a. fine, befitting a holiday—*Khūb, terhar ke lāiq*—*Uttam, utsavalinayogya wā parvva ke yogya.*

HIGHLYDESIGNING, a. having great schemes—*Bare mansibē bāndhne w., buland-hausila, buland-hawasā*—*Bare upāy rachne w., mahasay, mahābhiprāy.*

HIGHLYEM-BOWED, a. having lofty arches—*'Ūchī mihrāb kī*—*Ūche toran kā, uchebatoran.*

HIGHLYEX-CEN-DERED, a. fortified aloft—*Ūpar banā huā^h, harā mein banā huā*—*Sūnya wā āk ōs mein banā huā.*

HIGHLYFED, a. fed luxuriously, pampered—*Khūb khī'āgā pil'āgā huā, nāz-parvanda*—*Bhālī bhāntī se khilā-pil kar pālī huā, supusht wā hrishṭa, misht.*

HIGHLYFLAMING, a. throwing flame high—*Bāri ūchāi tak dūl-thaktā huā^h.*

HIGHLYFLYER, n. one extravagant in opinion—*Pechāda gumīn shakhs, buland-khayāl*—*Asambhāvitakalpanākārī.* [ghair-wājibi—*Ummat, abhimānī, aparimit.*

HIGHLYFLOWS, n. elevated, proud, extravagant—*Murtajā yā murtafā, magrūr, fuzūl yā*

HIGHLYFLUSHED, a. elevated, elated—*Ūchā^h, phūtā huā^h.*

HIGHLYFLYING, a. extravagant in opinion—*Buland-khayāl, be-hūda-gumīn, buland-parwāz*—*Aparimit, atikrāntamaryād, asambhāvitakalpanākārī.*

HIGHLYGAZING, a. looking upwards—*'Ūpar kī or tak in'āye huā^h, ūpar kī or dekhtā huā^h.*

HIGHLYGOING, a. moving rapidly—*Tez-ran, jald jānā hūn*—*Sighragamī, sīghra chaltā huā.*

HIGHLYGROWN, a. having the crop grown—*Jiskī fasl barhī ho*—*Jiskā dhunya wā kshe-traphal barhā ho.* [dher taje huā^h—*Atisañchit, mahārasībūt.*

HIGHLYHEAPED, a. covered with high piles—*Ūche dheron se bharī huā^h, bare bare*

HIGHLYHEARTED, a. full of courage—*Dīr, jawān-mard, jān-dār, jān-bāz*—*Sūr, dhīṭha, sāhasī.*

HIGHLYHEELED, a. having high heels—*Buland-pāshwa, ūchī erī-w^h, jiskī erī ūchī hō^h.*

HIGHLYHUNG, a. hung aloft, elevated—*Ūchā latkāyā huā^h, ūpar utthāyā-gayā^h*—*Ūrd-dhwabadh.* [mahasatwa, vyagra.

HIGHLYMÉT-TLED, a. having high spirit—*'Āli-dimāg, sar-garm, tez, jān-dār, jān-bāz*—*Satej,*

HIGHLYMIND-ED, a. proud, magnanimous—*Mulakabbir, buland-himmat 'ālī-himmat 'ālī-dimāg yā 'ālī-māzāj*—*Ghamandī wā garvvit, mahāmanāsk mahātma wā udāracharit.*

HIGHLYPLACED, a. elevated in situation or rank—*'Āli-jāh, 'ālī-mayān yā 'ālī-qadr*—*Uchhapadasth, ūche pad kā.*

HIGHLYRAISED, a. raised aloft, elevated—*Ūchā utthāyā gayā^h, ūpar utthāyā gayā^h.*

HIGHLYREACHING, a. reaching upwards, aspiring—*Ūpar pahunchitā huā^h, buland-nazar*

- yá 'áhi-himmat—Úpar játi huá, aiswaryyaprepsu wá utkrishtapadaprepsu.
- HIGH'REARED, *a.* of lofty structure—*Únchi banáwat ká^h, únche baná-huá^h.*
- HIGH'RED, *a.* of a deep red colour—*Niháyat surkh—Atrakt, ghanarakt.* [atisthiramati.
- HIGH'RE-SOLVED, *a.* very resolute—*Bahut mustaqill yá sábit-qadam—Atidrirhanishchay,*
- HIGH'ROOFED, *a.* having a lofty roof—*Únchi pátan ká^h.* [dit kiya huá.
- HIGH'SEA-SONED, *a.* enriched with spices—*Masále-dár, khush-maza—Masálon se suswá-*
- HIGH'SEAT-ED, *a.* fixed above—*Úpar baidháyá yá qará huá^h.*
- HIGH'SIGHT ED, *a.* always looking upwards—*Sadú úpar dekhá huá^h.*
- HIGH'SPIR-IT ED, *a.* bold, daring, insolent—*Sar-qarm yá díler, tez yá jawán-mard, gustákh yá be-líház—Súhasi wá mahisattwa, sat-j wá nirbhay, dhith wá avinay.*
- HIGH'STOM-ACHED, *a.* proud, obstinate—*Ghamandí^h, khatlá yá khatlí^h.* [ghamandí^h.
- HIGH'SWELL-ING, *a.* swelling greatly, inflated—*Bahut phultá huá^h, phulá-huá^h yá*
- HIGH'SWOLN, *a.* swollen to the utmost—*Bahut hí phulá huá^h.*
- HIGH'TAST-ED, *a.* having a strong relish—*Talkh, charpará^h—Katu, titá, karwá.*
- HIGH'TOW-ERED, *a.* having lofty towers—*Beland minar ká, únche burj ká—Únche únche*
- HIGH'VICE, *a.* enormously wicked—*Niháyat kharáb yá bad—Atipápitma, jkothón ká.*
- HIGH'WROUGHT, *a.* inflamed to a high degree, accurately finished—*Bahut sulgáyá yá*
julá huá^h, ba-khishí gaphá yá banágu huá—Samuttejit wá uddípt, sumirmit wá
parishkrit. [Bharpur juwár wá jawár.
- HIGH'WATER, *n.* the utmost flow of the tide—*Bhári juwár yá jawár^h, kamá^h madd—*
- HI-LAR'Y-TY, *n.* (L. *hilaris*) mirth, gaiety—*Chahal^h, khushi yá khurrámí—Ullás wá*
chahalpahal, harsh ámod wá ámod. [aur káyar purush.
- HILL'ING, *n.* (S. *hylan*) a mean cowardly person—*Kamína laz-dilshakhs—Adham*
- HILL, *n.* (S.) an elevation of ground less than a mountain, an eminence—*Pahári yá*
chhotá pahárp^h, tilá^h.
- HILLED, *a.* having hills—*Pahár-dár, tilé-dár—Pahárimay, chhote chhote paháron ká.*
- HILL'ING, *n.* an accumulation—*Majmú^h, ijlimí^h—Pheri wá dher, samúh.*
- HILL'OCK, *n.* a little hill—*Chhoti pahárp^h—Kshudraparvat.*
- HILL'Y, *n.* full of hills—*Paháripón yá chhote chhoté paháron se bhara huá^h, koki, koh-sár*
—Saparat, parvatamay, parvatíya.
- HILT, *n.* (S.) a handle—*Qabza, dasta—Múth.* [sahit.
- HILTED, *a.* having a hilt—*Qabza-dár, dasta-dár—Mush'tivísiht, múthavísiht, mútha-*
- HIM, the objective case of *he*—*Usko^h, isko^h (yá muzakkar hai)—(Yah puñling hai.)*
- HIM-SELF, *pr.* the emphatic and reciprocal form of *he* and *him*—*Áp^h, áp-kí^h, áp-hé-áp^h,*
apne-táin^h, apne kó^h (yá muzakkar hai)—(Yah puñling hai.)
- HIN, *n.* (H.) a Hebrew measure—*Ek Yahudi: móp^h.*
- HIND, *n.* (S. *hinde*) the female of the stag—*Harri^h, bárah-singí^h.*
- HIND, *a.* (S. *hindan*), backward—*comp. HIND'ER; sup. HIND'MOST or HIND'ER-MOST—*
Pichhlá^h, comp. aur pichhlá^h; sup. sab se pichhe ká^h, sab se pichhlá^h.
- HIND'ER, *v.* (S. *hindriyan*) to stop, to obstruct, to impede, to retard, to prevent—
Rokná^h, mazáhamat ká, atkáná^h, máná^h h. yá harj ká, man' k.—Ápná, chhekná,
avarodh k., vyághat wá bádlat dálná, hatkíná varan k. wá nívárán k.
- HIND'ER-ANCE, HIND'ERANCE, *n.* obstruction—*Átkárah, mazáhamat, mumána'at, rukáw^h,*
roktó^h, rukáwará^h—Avarodh, vyághat, bádlat, nírodh, pratibandh, nívárán, vighn.
- HIND'ER-ER, *n.* one that hinders—*Mazáhamat k. w., mu'nána'at k. w., rokne w^h, atkáne*
m^h, káil—Vighnakári, nívárak, pratibandhak, bádhat.
- HIN'FE, *n.* (S. *hanguin*) a joint on which a door or gate turns, a governing principle;
v. to furnish with hinges, to turn upon—*Darwáze ká qabza yá qulába, arwal mádda;*
v. qabza yá qulába lagáná, phirna yá mangúf^h h.—Dwár ká chúl, mukhya tattwa;
v. dwár ká choil lagáná, ghumná wá thaharná.
- HINT, *v.* (S. *hintan*) to mention slightly, to allude to; *n.* slight mention, distant
 allusion, suggestion—*Ishtára k., úná kináya ramz yá áwáza k.; n. ishára, imá,*
kináya ramz yá áwáza—Súchaná k., úgit wá saiket k.; n. súchaná, úgit saiket
wá sain, upanyás.
- HIP, *n.* (S. *hipe*) the joint of the thigh, the haunch; *v.* to sprain the hip—*Kulá yá*
putthá^h, chutará^h; v. kile yá putthe wén moch kháná^h, kulá yá putthá ukharná^h.
- HIP'SHOT, *a.* having the hip dislocated—*Kulá talá huá^h, kile yá putthe ká jor ukhryá huá^h.*
- HIP, *n.* (S. *hiop*) the fruit of the dog-rose—*Sadá-quláb ká phal—Jarápushp ká phal.*
- HIP, HIPPED, HY'PISH, *a.* (hypochondriac) low in spirits, melancholy—*Afsurda-dil,*
dil-gir yá pazhmurda-dil—Vishádi wá man-mará, udas. [ghorá.
- H PPO-CÁMP, *n.* (Gr. *hippos, kampè*) a sen-horse—*Samundari ghorá^h—Samudri*
- HIP-PO-ÇEN TAUR, *n.* (Gr. *hippos, kenteo, tauros*) a fabulous monster—*Naqli 'ajáib-*
khilqat—Kalpit vikatákár. [madirá.
- HIP-PO-CRÁN, *n.* (Fr.) a medicated wine—*Darwá-ámez sharáb—Aushadhavíshishata-*
- HIP-PO-DRÔME, *n.* (Gr. *hippos, dromos*) a course for chariot and horse races—*Rathôn*
aur ghorôn ke darwne ká chakkár^h.

HÍPPO-GRÍFF, *n.* (Gr. *hippos*, *grups*) a winged horse—*Par-dár ghorá*—Kavikalpita-pakshawínaswa. pakshawán ghorí. [ká ghorá. vidu. gráh.

HĪP-PO-PŌT'A-MUS, n. (Gr. *hippos*, *potamos*) the river-horse—*Daryái ghorá*—Nadi

HIRE, *v.* (S. *hyrian*) to engage for pay, to let, to bribe; *n.* reward, wages — *Kirāye par lenā* yā *rakhnā* yā *nuukar-rakhnā*, *kirāye par denā*, *rishwat denā*; *n.* *kirāya* yā *yvrat*, *mazdūri* yā *mihnat-āna* — *Thike* yā *bhāre* *par lenā* yā *rakhnā*, *bhāre* yā *thike* *par denā*, *cljus denā*; *n.* *paritosliuk* yā *bhāra*, *vetan* yā *bhriti* — *bināg-paritosliuk*.

HĪR'LESS, *a.* without hire, unrewarded—*Bc-kiráya*, *bc-ajr yá bc-njrat*—*Biná-vetan*,

HIRE'LING, *n.* one who serves for wages, a mercenary; *a.* serving for hire, mercenary

— *Ajūra-dār yā mazdūr, ajūr yā rozīna-dūr*; a. *ajūra-dār yā mazdūr, ajūr yā rozīna-dār*—Thikahā, bhritak wā vaitanik; a. *thikahā, bhritak wā vaitanik*.

HIR'ER, n. one who hires—*Bharait^h, thike par rakhne-wálá^h, bhāre par lenē-wálá^h, kirāya-dār.* [ará^h.

HIR-SŪTĒ, a. (L. *hirsutus*) rough, shaggy—*Kharkharú yá ríkháⁿ, jhabrá yá ron-*

HIR-SŪTE'NESS, *n.* hairiness, roughness—*Jhabrá-pun^h, kharkharáhat yá rukhávat.*

HIS, the possessive case of *he-Ušká^h, iská^h, apná^h (Yah muzakkar hai)-(Yah pun-ling hai).*

HĪS'PID, *a.* (L. *hispidus*) rough—*Kharkhará*^h, *rúkhá*^h.

HİSS, v. (S. *hysian*) to make a sound by driving the breath between the tongue and the teeth, to express contempt or disapprobation by hissing; *n.* the sound made by driving the breath between the tongue and the teeth, an expression of contempt — *Sâip sâ phuphikârâ^h, phuphikâr sâ hayqârât hîqârât wâ nufârât zâhir k.*; *n. sânp kî sâ phuphikâr^h, hîqârât wâ hîqârât kî âwâr* — Sarpanad sarpaşabab wâ bîtkîr k., kar-kaşabab wâ sîs-şabab ke dwârâ ghîrîna wâ apîrtî suchanâ k.; *n.* sarpanad wâ sarpa-şabab. kar-kaşabab wâ sîs şabab.

HISS'ING, *n.* the sound of a hiss—*Sánp k'í sí phuphkár^h, sunsanáhat^h.*

HIST, *int.* an exclamation commanding silence—*Chup^h, chup-raho^h.*

HISTO-RY. *n.* (Gr. *historia*) a narrative of past events, knowledge of facts and events, relation, description — *Tawārikh yā tārīkh, hikāyat, dāstān, bayān* — Itihās. parivrita wā upākhyān, vrittānt, varṇan wā yivaran.

HIS-TŌ'RI-AN, *n.* a writer of history — *Muṣarrrikh, sāhib-i-tūrikh, tavārīkh-dān, tūrikh-nawīs, rūwī* — *Aitihāsik, itihāsarachak, purāvrīttarachak, charitraklekhaḥ.*

Ḥis-tōr'ic, **Ḥis-tōh'ic**—*n.* relating to history — *Tārīkh*, *tārīkh* *yi* *tawārīkh* *se* *man-
sūb* — *Itihāsas* *sanbandhī*, *aitihāsik*, *vrittarachanāsambandhī*.

HIS-TÖR'İ-CAL İ.Y. *ad.* in the manner of history — *Parîkhan, tarîkîh ke rû se* — İtihasa-kram se, itihâs kî rîti se. [wâ yarnan k., itihâs men lîkhnâ.

HIS-TÖR'Í-FŦ, *v.* to relate, to record in history — *Bayin k., tārīkh men tikhná* — Vivaran

HIIS-TO-RI-ÔG-RĀ-PHER, *n.*, a writer of history — *Muwarriḡh, tārīḡh-navis* — Itihāsarachak, aitiḥāsik, purāvrittārachak.

HIS-TRI-ŌN'IC, HIS-TRI-ŌN'IC-AL, a. (L. *histrío*) relating to the theatre—*Naql-khāne ke muta'alliq, khānrañ aur sarāñgñ se nisbat-dār*—Nāṭyasālāsambandhi, nāṭakiya, nāṭyasambandhī, rañgasambandhī.

IS-TRI-ŌN'TI-CAL-LY, *ad.* theatrically — *Bhāṣṛon aur sawāṅgon ke taur se, nagl-bāzi ke taur se* — *Nāṭakīy rīti se. nāṭyaśālisambandhī rīti se.*

IS-THI-O-NISM, *n.* theatrical representation — *Nayqáti, nayt-bázi* — Sawáŋ, bñáñrón ká káutuk.

ИТ, r. (L. ictum?) to strike, to clash, to reach, to suit; p. t. and p. p. ИТ—Мáрнá
 лагáна yá лагáна^h, тáкрáна yá кáтáкáтáна^h, пáкáчáна yá чáкáчáна^h, мáлáна yá
 тáкá-кóна^h.
 [śubhagati vā śubhaghataná.

Ūr, n. a stroke, a lucky chance—*Zurb, khúb ittífāq*—*Āghāt mūr wā choī, sudaiv*
[ITCH. r. (*S. hicaun*)] to move by jerks, to be caught: n. an impediment, a catch—

*Hickke yá hachke mártse chalmá^h, atukná yá phahs-júná^h; n. rukár rok yá rukáwá^h,
phanda. bacher wáksi ná áukti^h.*

ITH'ER, *ad.* (S. *hider*) to this place; a. nearer, towards this side—*Idhar^h, yakhūn-tak^h* : a. *aur nazdik wā nazdik-tar, is taraf—a.* Aur nikat. is or. [bahut nikat.

ITH'ER-MÖST, *a. nearest on this side* — *Is taraf-ke nazdik-tarin, bahut-idhar^h* — *Is or*
 OTH'ER-tö, *ad. to this time, yet till now* — *Ab-tak^h, abhi^h, abhul ahtori ai-tak vä ai-lag^h*

HIVE *n.* (*S. huſe*) a place for bees: the bees in a hive: *n.* to collect into a hive—

—Zambūr-khāna, zambūr-khāne k zambūr; v. zambūr-khāne men jam' k. yā jam' h.
—Chhattā madhumakṣikāḍḍīr wā madhumakṣikāy. chhattā kī madhumakṣika: v.

chhatte maḍhumakshikāññāṃ wa maḍhumakāññāy, chhatte ki maḍhumakshika, v. chhatte meñ baṭoññā wā baṭuññā, maḍhumakshikādhār meñ ekatra k. wā ekatra h. *liver. n. one who puts bees into a hive* — *Zambūr-khāne meñ zambūroñ ko am' k. v.*

—Chhatta meñ madhumākṣhiyōñ ko baṭorne w., madhumakṣhikādhār meñ madhumakṣhikāñ ko ekatra rakhne w.

HŌ, Hō'ā, int. commanding attention—*Ajī^h, ho^h, are^h, hot^h.*

HÖAR, a. (S. *har*) white, white with frost, gray with age, mouldy; n. antiquity—*Sufed sufed yā sufaid, pāle se safed, sufed-bāl yā safed-bāl-dār, phaphuñdiyāhā*; n. *qadāmat*—*Dhaval dhaulā wā swet, pāle se dhaulā, dhavalakēs wā pakwakēsī, bhukriyāhā*; n. *purātanatwa wā prāchinatwa*.

HÖARED, a. mouldy, musty—*Phaphuñdiyāhā^h, ūsā yā sarā^h*.

HÖAR'Y, a. white, gray with age—*Sufed sufed yā sufaid, safed-bāl yā sufed-bāl-dār*—*Dhaval dhaulā wā swet, dhavalakēs wā pakwakēsī*.

HÖAR'Y-NESS, n. the state of being hoary—*Sufedi, pukhta-mūs, shāib, sufed-bāl-dārī, kab-rāī^h*—*Dhavalatā wā gauratā, kēsāpakwatā wā kēsāsuklatā*.

HÖAR'FRÖST, n. dew frozen—*Pālā^h*.

HÖAR'HÖUND, n. a plant—*Ek qism kī nabāt*—*Ek paudhā, aushadhivīśesh*.

HÖARD, n. (S. *hord*, a store laid up, a treasure; v. to lay up a store—*Ganj māya zāhī-ra yā jam*, *khizāna yā khazāna*; v. *jam' k.*—*Pūñjī pūñj sañchay wā sañgrah, nīhī nīdhān wā kosh*; v. *batornā wā sañchay k.* [kāri.]

HÖARD'ER, n. one who hoards—*Jam' k. w.*, *bā'orne w. yā batorā^h*—*Sañchayī. sañchaya-*

HÖARSE, a. (S. *has*) having the voice rough, having a rough sound—*Ghargharātī āwāz kā yā baithī āwāz kā, gulū-giriftā yā sakht āwāz kā*—*Rukshaswar, baithē-gale-kā wā swarabhagna*.

HÖARSE'LY, ad. with a rough voice—*Ghargharātī āwāz se, baithī āwāz se, giriftagi-āwāz se*—*Rukshaswar se, bhagnaswar se, baithē gale se, swararukshatā se*.

HÖARSE'NESS, n. roughness of voice—*Giriftagi-i-āwāz, giriftagi-i-gulū, āwāz kī sakhtī*—*Swararukshatā, swarabhagnatā*.

HÖAX, n. (S. *lucce*) an imposition, a deception; v. to impose upon, to deceive—*Dhokhā^h, chhāl^h*; v. *dhokhā denā^h, thagnā yā chhālū^h*. [pisāchī.]

HÖB, n. a clown, a fairy—*Dihqānī yā ahmaq, parī*—*Gāwālī wā gānwār, vidyādhari wā HÖB'NĀIL, n. a nail with a thick head, a clown—*Gulmekh, dihqānī yā ahmaq*—*Kil jiskā matthā bhāiri aur motā hotā hai, gāwdī wā gānwār*.*

HÖB'NĀILED, a. set with holnails—*Gulmekh se jarā huā*—*Kil se jarā huā*.

HÖB'HİSM, n. the opinions of Hōbbs—*Hābs ke āqāid*—*Hābs kā mat*.

HÖB'IST, n. a follower of Hōbbs—*Hābs kā pairau*—*Hābspanthī, Hābsmatāvalambī, Hābs ke mat kā anuyāyī*.

HÖBLE, v. (S. *hoppān*) to walk lamely, to limp; n. uneven awkward gait, a difficulty, perplexity—*Lāghpānā^h, mataktā chalnā yā laighpātā chalnā^h*; n. *matāk^h, jhan-jhāt^h, thakthak yā jānjāl^h*.

HÖB'BY, n. (G. *hoppie*) a strong active horse, a child's horse, a favourite pursuit—*Ek mazbūt tez-ran ghorā, lakri kā ghorā jispar turke chaphte hai^h, koi chiz jiskī pairāvi lag bare shay se karte hai^h*—*Prabā aur kighragānī ghorā, kāh kā ghorā jispar bātāk chaphte hai^h, priyavastu*.

HÖB'BLER, n. a kind of horse-soldier—*Ek qism kā sawār*—*Ek prakār kā āswārōhī yoddhā*.
HÖB'BY-HÖRSE, n. a wooden horse on which children ride, a favourite object or pursuit—*Lakri kā ghorā jispar turke chaphte hai^h, pyāri shay yā koi chiz jiskī pairāvi lag bare shay se karte hai^h*—*Bālā'ōh kā kath-ghorā, priyavastu*.

HÖB'RY, n. (Fr. *hubereau*) a kind of hawk—*Ek qism kā bāz*—*Šyenabhed, utkrośabhed*.

HÖB'GÖB-LIN, n. (Robin goodfellow?) a fairy, a frightful apparition—*Parī yā bhātūnī, haul-nāk sirāt*—*Vidyadhari wā pisāchī, pret retāl pi-āch wā bhayānkar-ākār*.

HÖB'NÖB, ad. (S. *habban, nabhan*?) a familiar call in drinking—*Apas meū sharāb pine ke wāste bulāne ke liye yah lafz mustā'mul hotā hai*—*Madirā pān karne ke nimitta*

HÖ'BOY. See HOUTBOY. [bulāne ke liye yah šabd kām ātā hai.]

HÖCK. See HOUTH.

HÖ-CUS-PÖ-CUS, n. (Ochus Bochus) a juggler, a cheat; v. to cheat—*Nat thag yā natak-chātāk-k. w.*, *tonā-tānā^h jhūp phūñk^h dhokhā yā natak-chātāk^h*; v. *thagnā dhokhā-denā yā natak chātāk k.*

HÖD, n. (Ger. *hütte*) a kind of trough for carrying mortar—*Kāth-rā^h*.

HÖDGE'PÖDGE. See HOUTCH-POUCH.

HÖ-DI-ER'NAL, a. (L. *hodie*) of to day—*Āj kā^h, im-roz kā*—*Ādyatan, varttamānādīva-*

HÖE, n. (Ger. *haue*) an instrument for cutting weeds and loosening the earth; v. to cut with a hoe—*Kudārī^h, kudārī^h, phaurā^h*; v. *gornā^h, kudārī se kītā yā khotā^h*.

HÖG, n. (W. *huch*) a swine—*Šār^h, khinzir, khūk*—*Šūkar*. [ravāt, apavitra.]

HÖG'GISH, a. having the qualities of a hog—*Šār-sā^h, galiz, najis*—*Šūkarasagun, šūka-*

HÖG'GISH-LY, ad. in the manner of a hog—*Šār ke taur par*—*Šār kī bhānti se*.

HÖG'CÖTE, n. a house for hogs—*Šār kā ghar^h, khinzir-khāna, khūk-khāna, šār-khāna*—*Šūkarālay*.

HÖG'HÖRD, n. a keeper of hogs—*Šārōn kā rakhvāl^h*—*Šūkarapālāk wā šūkarapāl*.

HÖG'HEAR-ING, n. much ado about nothing—*Binā sir kī jhanjhat^h*.

HÖG'ERY, n. an inclosure for hogs—*Šār kā ghar^h, khinzir-khāna, khūk-khāna, bad-salī, šār-khāna, bakhō^h*—*Šūkarālay, šūkarasthān*.

HOG wāsh, *n.* draff given to swine—*Sīhi khoiyā yā chhānt jo sūaron ko digū jātā hai*^h
HOGS HEAD, *n.* (D. ockshood) a measure of 54 gallons, a large cask—*Raqiq shai kā ek mōp jo takhmīnan pānch man ke qarib hogā, ek barā pipā*—Dravadravya kā ek parimāṇ jo atkal se pānch man ke lagbhag hogā, kāthī kā ek barā bāsan jo dhol ke ākār hotā hai.

HOLDEN, hō'dn, *n.* (W. hoeden) a rude awkward girl; *a.* rustic, inelegant, rude; *v.* to rounp indecently—*Phūhar anārīn larī*^h; *a.* guñcār^h, phīkar^h, anār^h; *v.* guñcārī aur phūhar khel khelā^h. [*charhānā yā incha-k*^h, *ūpar khīnchnā*^h.

HOLISE, Hō'ist, *v.* (Ger. hassen) to raise up on high, to lift, to draw up—*Ūpar ūthānā*^h, Hō'ist, *n.* the act of raising up, a lift—*Ūthāi*^h, *ūthān yā chayhāw*^h.

HOLT, *v.* (lc. hanta) to leap, to caper—*Kūdnā*^h, *uchhālnā*^h.

HOTTY-tōi-TV, *int.* expressing surprise—*Is lafz se tā'ajjub zāhir kiya jātā hai*—Yah šabd vismayaprakāśak hai.

HOLD, *v.* (S. holdan) to grasp, to keep, to retain, to maintain, to consider, to receive, to contain, to possess, to stop, to refrain, to endure; *p. t.* and *p. p.* **HELD**—*Thānhnā yā pakarnā*^h, *rakhnā*^h, *atka-rakhnā*^h, *karnā bachānā lagā-rakhnā yā smbhālnā*^h, *jānā yā sochnā*^h, *pāsnā*^h, *p-jānā*^h, *lenā yā hāth-karnā*^h, *roknā*^h, *āpnā yā rah-jānā*^h, *nibāhnā*^h *tiknā thaharnā nīknā yā chālā*^h.

HOLD, *n.* grasp, support, catch, power, custody, a prison, a fort—*Girift, āsrā yā thek*^h, *pakar yā ankri*^h, *magdūr yā ikhtiyār, qaid yā humālat, qaid-khīna, qal'a*—Dhriti wā dharan, ālamb wā ālūkar, ānksi grahap wā dharan, vāś ā adhikār, rakkhan wā bandhan, kāragār, garh. [Dhārak, grāhak, grāhi, ānksi.

HOLDER, *n.* one that holds—*Qābiz, pakarne wā, ānkri*^h, *jis se koi chiz pakri jāy*—**HOLD**ING, *n.* tenure, farm, influence—*Ālāqa, ijāra, ikhtiyār*—*Paṭā, thike kī bhūmī*, **HOLD**ER, *n.* hinderance, restraint—*Rukārat yā rukāw*^h, *ruk*^h. [vās wā adhikār,

HOLDER-FORTH, *n.* a haranguer, a preacher—*Sukhan-pardāz, wā'iz*—*Vāgīś wā bahujan-samāj meñ alaukīk-rāmayavīkyavakti, dharmmakāthak*.

HOLDFAST, *n.* that which holds, a catch, a hook—*Ankri*^h, *ānksi*^h, *kūntā yā kilā*^h.

HOLE, *n.* (S. ho) a cavity, a perforation, a cell; *v.* to form a hole, to go into a hole—*Garhā yā kandarā*^h, *chhed*^h, *kunj bil yā mānd*^h; *v.* *garhā chhed yā bil banānā*^h, *garhe chhed yā bil meñ jānā*^h.

HOLLOW, *a.* excavated, not solid, deep, low, not faithful; *n.* a cavity, a den, a pit, a channel; *v.* to make hollow—*Mujarraf, khālī, bhārī, dhīmī, be-wafā yā riyā-kār*; *n.* *gār, mūd*^h, *chāh, jūf*; *v.* *khālī k, kakarnā*^h—*Khokhrā khunrā phophrā phokar wā pulkhā, chhūchhā wā polā, zambhīr, mānd, jūthā wā chhālī*; *v.* *gahwar kandarā wā guhā, vīwar wā bil, garhā gartā wā dārī, prapālī*; *v.* *chhūchhā k, kōnrrānā, khokhrā phophrā wā polā k*. [kūntā wā kapāt se.

HOLLOW-LY, *ad.* unfaithfully, insincerely—*Be-wafāī se, riyā yā dūrangī se*—*Chhāl se*, **HOLLOW**-NESS, *n.* state of being hollow, deceit—*Gambhīrā khulī yā jāuf, riyā dorangi yā dūrangī*—*Māndatā sūnyatī wā khol, chhāl wā kapāt*.

HOLLOW-EYED, *a.* having the eyes sunk—*Baithi ānkhn kāh, dhānī ānkhn wā*.

HOLLOW-HEARTED, *a.* insincere, dishonest—*Be-wafā, riyā-kār yā be-imān*—*Kutīl wā*

HOLD-DAY. See under **HOLY**. [kapātī, chhālī wā adhārumik.

HOLLA', **HOL**-LO', **HOL**-LOA', **hol**-lā', *int.* (S. hloran) a word used in calling; *n.* a shout; *v.* to call out loudly—*Are*^h, *ajī*^h, *ho*^h, *kyā ho*^h; *n.* *jayjaykār yā pukar*^h; *v.* *pukarnā*^h, *chillā-kar bulānā*^h.

HOLLOW, *v.* to shout, to hoot—*Pukarnā*^h, *hū-hū k. yā lalkarnā*^h.

HOLLAND, *n.* fine linen originally made in Holland—*San kā achchhā kaprā jo pahile pahil Haland meñ banā thā*^h.

HOLLLY, *n.* (S. holer) a tree—*Ek qism kā darāht jo hamesha sabz rahātā hai, sadā-harī-per*^h—*Ek prakār kā per jo sadā harā rahātā hai*. [mahāvrikshabhed.

HOLM, **hōm**, *n.* the evergreen oak—*Shīh-bāl-t jo hamesha sabz rahātā hai*—*Chirasthāyī*

HOLLY-HOCK, *n.* (S. holihor) a plant—*Ek qism kī nabūt, pāulhī*^h—*Oshadhibhed*.

HOLM, **hōm**, *n.* (S.) a river island, low flat land on the banks of a river—*Nadī kā tāpū*^h, *nadī ke kināre par kī nichī musattah zamīn*—*Char wā nadī-kā-char, nadī ke tīr par kī nichī aur sam bhūmī*.

HOLO-CAUST, *n.* (Gr. holos, kaustos) a whole burnt sacrifice—*Bal jise jalā dewen*^h, *gurbānī jise jalā dete hai*n—*Hōm, hut, hutahom, āhut*.

HOLO-GRAPH, *n.* (Gr. holos, grapho) a deed written by the grantor's own hand—*Ek dastāwez jise bā/hshanda yā hila-k. w. khud apne hāth se likhtā hai*—*Ek pramānapatra jisko dānakartā apne hāth se likhtā hai*.

HOLSTER, *n.* (S. heolter) a case for a horseman's pistol—*Qubūr-i-bandīqcha*—*Gulikā-prakshepapī hastanāpī rakhne ke liye jo charmmādhār-ghore ke sāj meñ lagā rahātā hai*. [yā chhotā pahār^h.

HOLT, *n.* (S. holt) a wood, a grove, a hill—*Jangal yā ban*^h, *kunj yā kunj-ban*^h, *pahārī*

HOLY, *a.* (S. haliq) good, religious, pure, hallowed, consecrated, sacred—*Nek, dān-dār*

- tākīr musallī yā pārsā, pāk yā muta'arrak, mutahkar, nīyēz kiya gayā yā kīnī nek kār ke liye makhās kiya gayā, muqaddas*—Vimal punya wā sādhu, dhārmik wā dharm-masīl, śūchi, saṅkalpit, dharmamārtasamarpit, pavitra. [masīlatā se, pavitratā se.
- HOL'I-LX, *ad.* piously, with sanctity—*Pārsūi se, taqaddas se*—Pūyāsīlā'ā wā dharm-
- HOL'I-NESS, *n.* sanctity, piety, sacredness, a title of the pope—*Pāki yā taharat, pārsāi, taqaddus yā taqawāt, janāb-i-muqaddas yā hazrat*—Śūchitā, dharmmasīlatā wā puṇyatā, pavitratā, Pop nāmak mahādharmmādhyaṅksh ki upādhi.
- HOL'I-NĀM, *n.* an ancient oath—*Qalīm qasam*—Prāchin śapat.
- HOL'I-DĀY, HOL'I-Y-DĀY, *n.* a festival day, a day of rest or joy; *a.* befitting a holiday, gay, cheerful—*Tevhār^h, ārām yā khushi kā roz*; *a.* *khushi ke roz yā tevhar ke lāg, khush, khurram yā masrūr*—Pūyadin wā parvāh, viśrāmadivas wā utsavadin; *a.* pūyadin viśrāmadivas wā utsavadin ke yogya, ānandī, prapṛhullachitta.
- HOL'I-Y-GHŌST, *n.* the Third Person of the Trinity—*Ruhul-l-quds, ruhul-l-lāh*—Īsāī trayaikatwā kā tritīy puruṣh.
- HOL'I-Y-ŌNE, *n.* an appellation of the Supreme Being, an appellation of Jesus Christ, one consecrated to the service of God—*Khudā, Ilā-rat Īsā, jo Khudā ki khidmat ke liye makhās kar diyā jātā hai*—Paramatmā, Īsā, jo jan Parameśwar ki sevā ke nimitta niyukt kar diyā jātā hai. [ke pahile kā saptāh.
- HOL'I-Y-WEEK, *n.* the week before Easter—*Istar tevhar ke pahile kī hafā*—Istar tevhar
- HOM'AGE, *n.* (L. *homo*) service, fealty, duty, respect: *v.* to profess fealty—*Farmān-dār-dārī yā khidmat, tāhī-dārī yā itā'at, furz yā wājib-kīm, taslim*; *v.* *itā'at yā taslim k.*—Sewā, prabhūbhakti, swādharmma kartavya wā upāsana pūjā satkār wā samman; *v.* pūjana, samman satkār wā upāsana k.
- HOM'AGE-A-BLE, *a.* subject to homage—*Tā'ib-dār*—Sewak, [Sewak, pūjak, sammanakārī.
- HOM'AGER, *n.* one who pays homage—*Farmin-bardār, tāhī-dār, itā'at yā taslim k. w.*
- HOM'E, *n.* (S. *homo*) one's own house habitation or country: *a.* domestic, native, close; *ad.* to one's own habitation, closely, to the point—*Makān, maskan, watan yā apnā mulk*; *a.* *khāngī, wātani, saṅkṣī*; *ad.* *apne makān ko, saṅkṣī se yā nazdik, nuk-dārī yā nokile par se*—Swagēh swagrīh wā ghar, swadēś; *a.* gharailā wā gharāū, swadēśī, kuthīn wā tikshya: *ad.* *apne ghar ko wā swagrīh ko, nikāt, tikshnatā se.*
- HOM'ELESS, *a.* without a home—*Be-makān*—Nirālay, bin ghar.
- HOM'E-LY, *a.* plain, not elegant, coarse—*Sāda, nā-zeb yā nā-zebā, nā-tarāshida*—Sād-haraparūp, asundar, bhaddā anchhilā motā angārā wā aparishkrit.
- HOM'E-LI-NESS, *n.* plainness, coarseness—*Sādagi, nā-tarāshidagi yā bād-sūrati*—Asaundaryya wā madhyamarūpātā, aparishkar.
- HOM'EWARD, HOM'EWARDS, *ad.* towards home—*Makān ki taraf*—Ghar ki or.
- HOM'EBOEN, *a.* native, domestic, not foreign—*Watanī, khāngī yā khānagi, gair-mulk kī nahīn*—Swadēśī wā swadēśaj, swagrīhaj wā gharāū, vidēśī nahīn.
- HOM'EBOED, *a.* native, plain, domestic—*Watanī yā zāti, sāda, khānī yā khānagi*—Swadēśī swābhāvik wā swadē-aj, sādharaparūp wā aparishkrit, swagrīhaj wā gharāū.
- HOM'E-FOELT, *a.* felt within, inward, private—*Ma'līm kiya gayā, darūni yā andarūni, poshida*—Antarbhūt, anturasth, anturastam wā chhipā.
- HOM'EKEEPING, *a.* staying at home—*Ghar meñ tāhī rahne n^h.*
- HOM'E-MADE, *a.* made at home—*Ghar kī anā hui^h, apne des kī banā hui^h*—Grihanimmit, swadesanimit. [gūṇakārī bātchit.
- HOM'E-SPEAK-ING, *n.* plain and forcible speech—*Sūdi aur muasir guft-gū*—Saraḷ aur
- HOM'E-SPOUN, *a.* spun or wrought at home—*Ghar kī banā yā banā hui^h.*
- HOM'E-STALL, HOM'E-STEAD, *n.* the place of a house, native seat—*Makān ki jagah, asli*
- HOM'ER. See OMER. [makān—Vāsasthān, ādyavāsthan.
- HOM'I-CIDE, *n.* (L. *homo, caedo*) the killing of a man, a manslayer—*Qatl-shībḥ khūn yā mardum-kushī, mardum-kush*—Nrihatyā manushyabadh wā manushyaghat, nri-bhātā wā manushyaghat. [dhavishayak, manushyaghatavishayak, manushyaghatī.
- HOM'I-CTAL, *a.* pertaining to homicide—*Khūnī, qatl-shībḥ ke muta'alliq*—Manushyaba-
- HOM'I-LY, *n.* (Gr. *homilos*) a discourse—*Wa'z, muwā'izat*—Pūjāsālā meñ dharmma-vishayakavākya. [Sāhsargasīl wā sāṅgapriy, milāpī wā alāpī.
- HOM-I-LĒT-I-CAL, *a.* social, conversable—*Āshnā-mizāj yā majlis-dost, mardum-amez*—
- HOM-I-LIST, *n.* a preacher—*Wā'iz*—Dharmmakathak, dharmmapravaktā.
- HOM-O-GE'NE-AL, HOM-O-GE'NE-OUS, *a.* (Gr. *homos, genos*) having the same nature—*Ham-jins, ek-jins, hum-khilqat*—Samānājātiy, samadharma, sajāti.
- HOM-O-GE'NE-AL-NESS, HOM-O-GE'NE-TY, HOM-O-GE'NE-OUS-NESS, *n.* sameness of nature—*Hum-jinsiyat*—Samānājātītā, sajātītā, jātisamātā.
- HOM-O-GE'NY, *n.* joint nature—*Mushkarak khāssiyat, hom-jinsiyat*—Saṅvibhaktadharmma, sāmānyadharmma, sajātītā. [andāz—Paraspar samaparimān.
- HOM-OLOGOUS, *a.* (Gr. *homos, logos*) proportional to each other—*Apus meñ bā-*
- HOMONY-MY, *n.* (Gr. *homos, onoma*) equivocation, ambiguity—*Ibhām yā tazabūb, do-mā'ne yā musabab mā'ne*—Vākobhā wā vākya-vakratā, dwyarthatā.

HO-MŌN-Y-MOUS, *a.* equivocal, ambiguous—*Muzabzab, mudham*—*Aspeahṭ wā sandig-dhārth, dwarth.*

HŌNE, *n.* (*S. hēnan*) a whetstone—*Sān^h—Sān, sān.*

HON'EST, *on'est, a.* (*L. honestus*) upright, just, true, sincere, creditable—*Rāst-mu'ā-mala, rāst-bāz, rāst, diyānat dār mutadaiyan bā-wafā yā ādiq, mu'tabar*—*Kharū, nyāyāchār wā dhārmik, sachchā, nishkāpat, sammānya.*

HON'EST-LY, *ad.* uprightly, justly—*Rāst-mu'āmalagṭ se, rāst-bāzi yā rāstī se*—*Kharū se, nyāy se wā dharmapūrvak.*

HŌN'ES-TY, *n.* justice, truth, frankness—*Rāstī, sidq imān-dāri yā diyānat-dāri, sūf-dilī*—*Kharāī wā nyāyitā, sachchā wā satyaśilātī, kapālahinatī wā vimalātmātī.*

HŌN'EY, *n.* (*S. huniy*) a sweet juice collected by bees, sweetness, lusciousness; *v.* to talk fondly, to sweeten—*Shūd, shirīnī, mīthās^h*; *v. pyār se bāt-chit k^h, mīthā k^h.*
—*Madhu, mīthāi, madhuratī.*

HŌN'EY-LESS, *a.* being without honey—*Be-shahd*—*Binmadhu, madhuraht.*

HŌN'IED, *a.* covered with honey, sweet—*Shahd-ālūda yā pur-shahd, shirīn*—*Madhu-may, mīthā wā madhur.*

HŌN'EY BĀG, *n.* the stomach of the bee—*Shahd kī mukhī ke pet ke andar shahd rakhe ne kī thailī*—*Madhumakshukī ke pet ke bhitar madhu rakhe kī thailī.*

HŌN'EY-COMB, *n.* cells of wax for honey—*Shahd khāna, chhattā^h, ghuriyā^h, shahd rakhe ke liye mom ke bauc hae chhote chhote ghar*—*Madhukosh.*

HŌN'EY-COMBED, *a.* having little cells—*Sārākh-dār, shahd-khāne-sā sārākh-dār*—*Madhukoshākār, madhukosh ke sadris sūksheerandhravishēṭ.*

HŌN'EY-DŌW, *n.* sweet dew—*Mīthā ras^h, ras^h*. [madhu.]

HŌN'EY-HĀN-VEST, *n.* honey collected—*Mojmā'a shahd*—*Sahehitamadhu, batorā huā*

HŌN'EY-MŌON, HŌN'EY-MŌNTH, *n.* the first month after marriage—*Khushi kī mahinā, byāh ke bād kī pahilī mahinā*—*Anandamīs vivāh se pure kī prathamamās.* [bhāshī.]

HŌN'EY-MŌTHERED, *a.* using homed words—*Mūh kī mīthā^h, shirīn-zabān*—*Madhura,*

HŌN'EY-STALK, *n.* clover flower—*Ti-jatīgā ghās kī phū^h.*

HŌN'EY-SŪC-KLE, *n.* woodbine—*Ek gism kī nabāt*—*Latvīvisesh.* [mīthā.]

HŌN'EY-SWEET, *a.* sweet as honey—*Shahd se shirīn yā mazo-dār*—*Madhu ke sadris*

HŌN'EY-TONGUED, *a.* using soft speech—*Shirīn-zabān*—*Madhuravādi, madhurabhāshī.*

HON'OUR, *on'ur, n.* (*L. honor*) dignity, rank, reput. from fame, magnanimity, reverence, respect, a title; *v.* to reverence, to dignify, to glorify—*Shān shukohiyā shikoh, darjā pāyā yā martaba, waqr wiqār'izzat yā nok-nānī, nām-wārī yā nām-dāri, ālī-him-matī yā dīl-o-dimāq, ta'zim, adab yā gubr, ek 'aqab jais hazrat; v. takrim yā ta'zim k., m'azzaz yā sar-jarūs k., hamd k. yā nām-wār k.*—*Pradhānatā utkarsh wā āresh-thātwa, pradhūnpad utkrishṭapad wā kulīnpad, kirtī wā sukhyātī, yās wā vikhyātī, mahāśaywatwa mahātmatā wā mahāmatā, samman wā pūjī, sambhram ādar wā maryādā, ek upādhi jaise mahāśay wā sriman; v. sauman k. wā pūjani, mān k. wā utkrishṭ pad ko pahūnchānā, vikhyāt wā yāgaswī k.*

HŌN'OR-A-RY, *a.* conferring honour—*'Izzat-bakhsh, fākhīrū, 'izzatī*—*Sammānakar, kirt-tikar, sammānanātrāṭ, kirtimātrakar.*

HŌN'OUR-A-BLE, *a.* having honour, conferring honour, illustrious, noble, magnanimous—*'Izzat-dār sāhib-i-hurmat yā mauwaffar, 'izzat bakhsh yī hurmat-bakhsh, nām-wār yā mu'azzaz, sharif yā musharraf, 'ālī-himmāt*—*Pūjyā ādarapīyā wā maryādāwān, kirt-tikar wā sammānakar, pratāpī wā ya-aswī, kulīn, mahātma mahāśay wā mahāmātī.*

HŌN'OUR-A-BLE-NESS, *n.* the state or quality of being honourable—*Mumtāzī, nām-wārī, 'izzat-bakhshī, 'azimat*—*Pūjyatā wā ādarapīyatā, sammānakaratwa, mahātmatā.*

HŌN'OUR-A-BLY, *ad.* with honour, generously—*Bā-hurmat yā 'izzat se, sharifāna*—*Mariyyādāpūrvak wā sammānapūrvak, udārachittatwa se wā mahātmatā se.*

HŌN'OUR-ER, *n.* one who honours—*Tā'zim-o-takrim k. w., 'izzat dene w., sar-farūs k. w.*—*Sammān wā sauman k. w., ādar k. w., utkrishṭ pad ko pahūnchānē w.* [hīn.]

HŌN'OUR-LESS, *a.* without honour—*Be-hurmat, be-'izzat*—*Mariyyādāhīn, mānāhīn, yāsā*

HŌOD, *n.* (*S. hod*) a covering for the head; *v.* to dress in a hood, to cover—*Orhnī^h, pichhaurī^h, top^h, topī^h*; *v. orhnī orhnā yā top denā^h, mīndnā dhūpnā yā dhānknā^h.*

HŌOD'WINK, *v.* to blind, to cover, to deceive—*Ānkh mīndnā^h, chhipānā yā dhānpnā^h, chhalnā thagnā yā ānkhon mēn dhāl dātū^h.*

HŌOF, *n.* (*S. hof*) the horny part of a beast's foot; *v.* to walk as cattle—*Sum*; *v. mā-wāshī yā dawāh ke taur chalnā*—*Khur*; *v. pāsuwat chalnā.*

HŌOFED, *a.* furnished with hoofs—*Sum-dār*—*Khurayukt, khuri.*

HŌOK, *n.* (*S. hoc*) any thing bent so as to catch hold; *v.* to catch, to bend—*Āhkrī^h, ahkrī^h, ahlsī^h, lagi^h, kāntiyā^h, banst^h, kāntā^h, koñhlā^h, koñhī^h*; *v. kāntiye se pakṛnā^h, jhuknā yā terhā honā^h.*

HŌOKED, *a.* bent, curved, aquiline—*Jhukā^h, āhkrī-sā yā bānkā^h, terhā^h.*

HŌOK'NŌPED, *a.* having an aquiline nose—*Terhī nāk kā^h, tote kī-sī nāk kā^h.*

HŌOP, *n.* (*S. hop*) any thing circular, a band of wood or metal; *v.* to bind or fasten

- with hoops, to encircle—*Chakkar yá jo kuchh muhdari-sá gol ho^h, kúth yá dhát ká mehrará yá gherá^h*; v. *káth yá dhát ke mehrare yá ghare se bándhná^h, gherná^h*.
- HÓOF'ER**, n. one who hoops, a cooper—*Káth yá dhát ká gherá lagáne w^h, pipá-sáz—Lohavalayabandhá wá káshthavalayabandhá, káshthabhapdakár*.
- HÓOP**, v. (G. *wopyan*) to shout, to drive with shouts; n. a shout—*Lalkárná wá hú-hú k^h, hú-hú kar-ke níkal dená^h*; n. *hú-hú^h, talkár^h*—Chitkár k., chitkárásabd karke níkal dená; n. chitkár.
- HÓOF'ING-OÖÖN**, n. a convulsive cough—*Dáhu^h, dabbá^h, habbá dabbá^h*.
- HÓOT**, v. (W. *hant*) to shout in contempt, to cry as an owl; n. a shout of contempt—*Dhikkárná yá dut-kárná^h, hú-hú k^h*; n. *dhikkár yá dut-kár^h*.
- HÓOT'ING**, n. a shouting, clamour—*Shor, gul*—Chitkár, dhúm wá koláhal.
- HÓP**, v. (S. *hoppan*) to dance, to skip, to leap on one leg; n. a dancer, a jump, a leap on one leg—*Náchná yá náchná^h, kúdná^h, ek táng se kúdná yá kudakná^h*; n. *nách yá náchn^h, kudak yá kúdn^h, ek táng se kudak yá kúdn^h*.
- HÓP'FER**, n. one who hops, a box or frame into which corn is put to be ground—*Kudakkár yá ek táng se kúdné w^h, daurí yá dhánu jismen anty pisme ke liye dhara jātá hai^h*. [tor yá jamáwra^h]
- HÓP'PING**, n. a dance, a meeting for dancing—*Nách yá náchn^h, nách ke liye jamáw ba-*
- HÓP**, n. (D.) a plant used in brewing; v. to impregnate with hops—*Ek gism ká per jo sharáh banvne meñ kám áta hai*; v. *Háp nám per miltáw^h*—Ek latá jo madirí banáne meñ upayogi hoti hai.
- HÓP'BIND**, n. the stem of the hop—*Háp nám per kí dáñth yá dñl^h*.
- HÓP'ICK-ER**, n. one who gathers hops—*Háp nám per kí batorne w^h*.
- HÓP'LAND**, n. ground on which hops are planted—*Zamin juhán Háp nám per lagáyá jātá hai*—Dhūmí jispár Háp kí per lagáyá jātá hai.
- HOPE**, n. (S. *hopa*) desire joined with expectation; v. to live in expectation—*Umméd, tarawqí, ásrá^h, ásh^h*; v. *umméd rakhná, ummed-wár honá—Ásá, pratyásá, ásaísá, ákúkshtá, bharosí*; v. *ásá rakhi wá k., bharosá k.*
- HÓP'FUL**, a. full of hope, promising—*Umméd wár yá mutawaqí, ummed-bakhsh—Ásiwán ásbaddh wá pratyáñi, ásijanan ástikári wá bonhír*. [ásáñsipúrvak]
- HÓP'FUL-LY**, ad. in a hopeful manner—*Honhár taur se, ummed wárt se—Ásipúrvak,*
- HÓP'FUL-NESS**, n. promise of good—*Phaláñ kí ummed, ummed-bakhshí—Ásávatwa, sapratyáñatwa*. [ásáñin, ásbahit wá hatás]
- HÓP'LESS**, a. wanting hope, despairing—*Ná-ummed, bi-tawaqí yá máyús—Niráś wá*
- HÓP'LESS-LY**, ad. without hope—*Ná-ummed, bi-ummed—Bímá áñi, bímás*.
- HÓP'LESS-NESS**, n. state of being hopeless—*Ná-ummedí, máyúsi yá yús—Nairásya, nirásatá, áñiñinatí*. [úñi rakhe w.]
- HÓP'ER**, n. one who hopes—*Umméd wár, ummed k. w., ummed rakhne w.—Ási k. w.,*
- HÓP'ING-LY**, ad. with hope—*Umméd se—Ásá se*. [—Mauhúrttik, ghatikávíshayak]
- HÓ'RAL**, a. (Gr. *hora*) relating to an hour—*Sá'uti, sá'at-mansab, ghante ke muta'alliq*
- HÓ'RA-RY**, a. relating to an hour, noting the hour, continuing for an hour—*Sá'ati yá ghante ke muta'alliq, sá'at-namá ná ghante zahir k. w., ek ghante tak rahne w.—Mau-*
- HÚRTTIK** wá ghatikávíshayak, ghatikáñyotak, gharí bhór rahne w.
- HÓR'DE**, n. (S. *hord*) a clan, a multitude—*Firqa, qair-sákin-o-wahshí logon ká guroh*—Dal, ásthiravásiyon ká gan jathá wá samúh.
- HÓR'IZON**, n. (Gr. *horos*) the line which bounds the view, an imaginary line equally distant from the zenith and the nadir which divides the globe into two hemispheres—*Ásmán ká gherá, ufúq yá ufq—Drishthimaryyáñá wá diñgmanñal, kshitiñ wá ákása-*
- KAKSHÁ**. [barábar—Digantasán wá kshitiñjasamasútra, sam wá sapát]
- HÓR-I-ZÓN'TAL**, a. parallel to the horizon, level—*Ufqi yá ufúq ke barábar, ham-wár yá*
- HÓR-I-ZÓN'TAL-LY**, ad. in a horizontal direction—*Ufq ke barábar, ham-wári se—Samá-*
- NARIP** se, ákúśakaksha kí samatá ke auusár.
- HÓRN**, n. (S.) a hard pointed substance growing on the heads of some animals, a wind instrument of music, a drinking cup; v. to bestow horns upon—*Sing^h, qarnáe, pyála yá piyála*; v. *sing dená yá lagáñi^h*—Sring, turhí wá singí, pínápátra.
- HÓRN'ED**, a. furnished with horns, like a horn—*Shúkh-dár yá sing-dár, sing ke máñind*—Sringí, sringákár.
- HÓRN'ED-NESS**, n. appearance of a horn—*Sing kí sírat—Sringákáratwa*.
- HÓRN'ER**, n. one who works or deals in horn—*Shákh-gar, sing ká kár-gar—Sing ká kám k. w., sringavyavásiyí*. [sing ke sadris, kuñh kuchh sringákár]
- HÓRN'ISH**, a. somewhat resembling horn—*Kisi qadr sing ke máñind—Kuchh kuchh*
- HÓRN'LESS**, a. having no horns—*Be-sing, be-shákh, munda^h, munda^h, múnra^h, mún-*
- LÁ^h**—Sringahin, asring. [gun]
- HÓRN'Y**, a. made of horn, like horn—*Sing ká baná huá^h, sing-sá^h*—Sringamay, sringa-
- HÓRN'BOOK**, n. the first book for children—*Larkon ke pahle áikhe ke liye kitáb, larkon*
- KÍ PAHLÍ KITÁB**—Bálakon kí árambháputak, larkon kí prathamapáñagranth.

- HÖRN'FOOT**, *a.* having hoofs, hoofed—*Sum-dár, khur-dár*—Khuri, khurayukt.
- HÖRN'PIPE**, *n.* a dance, a wind instrument—*Ek qism ká nách, ek qism ká gárnáe*—Nri-tyavísesh wá ek prakár ká nách, turhi wá sîngá.
- HÖRN'SHAY-ING**, *n. pl.* scrapings of deer horns—*Hiran ke sîng ká ohholan*^b.
- HÖRN'SPOON**, *n.* a spoon made of horn—*Sîng ká baná huá chamcha*—Sîng ki bani hui karchhi. [ká kopavísáht garh.]
- HÖRN'WORK**, *n.* a kind of angular fortification—*Ek qism ká goshe-dár gal á*—Ek prakár
- HÖRN'NET**, *n.* (*S. hyrnet*) a kind of wasp—*Zambúr, bar*^b, *bírní*^b—Varalabhed.
- HÖR'O-LOGE**, *n.* (*Gr. hora, logos*) an instrument that indicates the hour—*Sá'at-numá, ghari*^b—Kálaghatiká, gháti.
- HÖR'O-LO** (I-O-GRAPHIC), *a.* (*Gr. hora, logos, grapho*) pertaining to dialling—*Dhúp-ghari banáne ke 'ilm se mansúb*—Dhúpghari banáne ká vidyá ká vishayak.
- HO-RÖME-TRY**, *n.* (*Gr. hora, metron*) the art of measuring hours—*Sá'at yá waqt ke andáza karne ká kumar*—Kálamápanavidyá.
- HÖKO-SCOPE**, *n.* (*Gr. hora, skopeo*) aspect of the planets at the hour of birth—*Táli-náma, záicha, janam-puttar yá janam-patrí*^b—Janmapatra, janmapatriká, janma-nakshatrapatra, lagunakundali.
- HÖR'ROLL**, *n.* (*L. horreo*) terror mixed with hatred. a shuddering, gloom—*Nafrat se milí hui dukshat, haul haibat yá khauf se kánpná, táríki yá khauf-nák-sírat*—Ghripáyuktabhay, bhayakamp, ghor wá andhakár. [huá^b, báhar ko díkhátá huá^b.]
- HÖR'REST**, *a.* bristled, pointing outwards—*Róin khará kige hue yá phuráhrí láyá*
- HÖR'RIBLE**, *a.* dreadful, terrible, shocking—*Muhíl, haibat-nák, zisht yá mukrúh*—Bháyának, dárup vikát wá karál, atikutsit bíbhatsakar wá trásajanak.
- HÖR'RIBLE-NESS**, *n.* dreadfulness, hideousness—*Haibat-náki, wahshat angezi 'ibrat-angezí haul-náki yá zabúni*—Ghoratá wá dárupatá, karálatá vikatatá wá kutsitatwa.
- HÖR'R-BLY**, *ad.* dreadfully, hideously—*Khauf-náki se, wahshat-angezí 'ibrat-angezí haul-náki yá zabúni se*—Ghoratá wá dárupatá se, karálatá wá kutsitatwa se.
- HÖR'RID**, *a.* hideous, dreadful, shocking—*'Ibrat-angezí wahshat-angezí zabún yá haul-nák, khauf-nák, mukrúh yá zisht*—Atikutsit wá ghor, dárup wá bháyának, bíbhatsakar wá trásajanak.
- HÖR'RID-LY**, *ad.* dreadfully, shockingly—*Haul náki yá khauf-náki se, 'ibrat-angezí wahshat-angezí zishtí yá karáhiyat se*—Ghoratá wá dárupatá se, karálatá wá atikutsitatwa se. [shúdkat—Dárupatá wá ghoratá, bhayánakatwa wá kutsitatwa.]
- HÖR'RID-NESS**, *n.* hideousness, enormity—*Haul-náki yá zishtí, zabúni wahshat-angezí yá*
- HÖR'RIFIC**, *a.* causing horror—*Muhíl, haibat-nák, wahshat angez, 'ibrat-angez, zisht*—Bháyának, bhayánakar, karál, kutsit.
- HÖRSE**, *n.* (*S. hors*) a quadruped, cavalry; *v.* to mount on a horse—*Ghorá^b, sawár; v. ghore par charhána^b*—Áswa hay turag váji váh sámíllav wá turag, áswik áswa wá ghurcharhe; *v.* áswáruñ k. [púth^b—Áswapriśth, ghore par charhá.]
- HÖRSEBACK**, *n.* the state of being on a horse—*Ghore par sawár, ghore-sawár, ghore ki horseBÉAN*, *n.* a small bean given to horses—*Lobiya borá yá sem jo ghoron ko dete hai^b*. [sais—Ek laká jo ghoron ki rakhwáli kartá hai, áswapálak.]
- HÖRSEBOY**, *n.* a boy who dresses horses—*Ek larká jo ghoron ki khabar-girí kartá hai*, **HÖRSEBREAKER**, *n.* one who tames horses—*Cháruk-sawár, sawár-kár*—Áswáshak, áswáshiksháji, ghoron ko súdhne w.
- HÖRSECHÉST-NUT**, *n.* a tree and its nut—*Ek per aur uská phal^b*.
- HÖRSECOUR-SER**, *n.* one who runs horses—*Ghore dárúne w^b*.
- HÖRSE'DRENCH**, *n.* physic for a horse—*Ghore ke wáste dawá*—Ghore ke liye aushadh.
- HÖRSE'FLESH**, *n.* the flesh of horses—*Ghoron ká másh^b, ghore ká gosht*—Áswamáns.
- HÖRSE'GUARDS**, *n. pl.* cavalry of the king's guard—*Bádsháh ke kháse sawár, bádsháh ki hízáat ke liye sawár*—Rájá ki rakshá ke liye ghurcharhe, rájásarírarakshak áswáruñ.
- HÖRSE'HAIR**, *n.* the hair of horses—*Ghoron ke bá^b, ghore ke bá^b*. [rhasainya.]
- HÖRSE'KEEPER**, *n.* one who takes care of horses—*Sús, ghoron ká khabar-gir*—Áswarakshak, áswapálak, ghoron ká rakhwál. [thathákar hánsi.]
- HÖRSE'LAUGH**, *n.* a loud rude laugh—*Qahqahá*—Attahás, khilkhili wá khilkhilshat.
- HÖRSE'LEECH**, *n.* a large leech, a farrier—*Ek qism ki bari jonk, ghoron ká hukm yá tabib*—Bháinsaliyá jonk, sálotari áswavaidyá wá áswachikitsak.
- HÖRSE'LIT-TER**, *n.* a carriage hung upon poles borne between two horses—*Ek gárt jo do ghoron ke bich mein dandon par lalki hui játi hai^b*. [vake^b.]
- HÖRSE'LOAD**, *n.* as much as a horse can carry—*Ek ghore ká boj^b, jítná ek ghora le-já*
- HÖRSE'MAN**, *n.* a rider, one skilled in riding—*Sawár, shah-sawár sawár-kár yá khud-aspá*—Ghurcharhá áswáruñ wá áswároh, hayavidyávisárad. [pavidyá.]
- HÖRSE'MAN-SHIP**, *n.* the art of riding—*Shah-sawári, sawár-kári*—Ghurcharhi, áswároha.
- HÖRSE'MEAT**, *n.* provender for horses—*Ghoron ke liye chára yá chára^b*. [chalí há^b.]
- HÖRSE'MILL**, *n.* a mill turned by a horse—*Ghurchakki^b, chakki jo ghore ke ghumáne se*
- HÖRSE'MUS-CLE**, *n.* a large muscle—*Ek bari patlá^b*.

HORSE-PLAY, *n.* coarse rough play—*Khar-masti, khira-bāst*—Gaṇwārū khel.

HORSE-POND, *n.* a pond for horses—*Ghorōṅ ke liye táláb, ghorōṅ ke dhōne aur pāni pi-lānte ke liye táláb*—*Āswatarāg, āswarāpi*.

HORSE-RACE, *n.* a match of horses in running—*Ghur-daur^b*.

HORSE-RAD-ISH, *n.* a root of a pungent taste—*Sahajānā sahajānā yā sahajñā^b*.

HORSE-SHOE, *n.* a shoe for horses—*Na'l-i-asp, ghore kā na'l*—*Āswakhuratrāp, āswakhu-ratra, āswakhurabandhan*. [hartī.

HORSE-STEAL-ER, *n.* a thief who steals horses—*Āsp-duzd, ghur-chor^b*—*Āswaharak, v.iji*.

HORSE-WAY, *n.* a road for horses—*Ghorōṅ ke liye sarāk^b*—*Āswamārg, āswapath*.

HORSE-WHIP, *n.* a whip to strike a horse with; *n.* to strike or lash with a horsewhip—*Ghore ke mārne ke liye kopū^b; v. kore se mārñū^b, koṛiyāñū^b*. [kya.

HOR-TATION, *n.* (L. *hortor*) advice—*Salāh, nasihat*—*Upadeś, mantran, upadesavā-*

HOR-TA-TIVE, n. exhortation; *a.* encouraging—*Pam-ṣih, nasihat; a. tarqiyat-dih, tar-gib-dih, musihat-dih*—*Upadeś, prabodh; a. prabodhak, tejaskar*.

HOR-TA-TO-RY, *a.* encouraging, animating—*Īmmat-dih, tarqib-dih*—*Prabodhak wā dhārās dene w., tejaskar uttejak wā uksine w.*

HOR-TENSIAL, *a.* (L. *hortus*) fit for a garden—*Bāg ke liq*—*Udyān ke yogya*.

HOR-TU-LAN, *a.* belonging to a garden—*Bāg ke mutt'alliq, gulistāni*—*Udyānasam-bandhi*. [gul-kari—*Udyānavidyā, udyānakaranavidyā*.

HOR-TI-CULT-URE, *n.* art of cultivating gardens—*Bāg-bāni, chaman-bandī, māli-gari*.

HOR-TI-CULT-U-RAL, *a.* relating to horticulture—*Bāg-bāni ke mutt'alliq, chaman-bandī se munsih*—*Udyānavidyāsambandhi, udyānakaranavidyāvishayak*.

HOR-TI-CULT-U-RIST, *n.* one skilled in the culture of gardens—*Chaman-bandī kā hunar-jānne w., jo shakhs mālī-gari yā bāg-bān meñ māhir ho*—*Udyānavidyājñā, udyānakaranavidyājñā*. [Sukhkaushāthiśāgrih, sul-haye hue chhote peton kā sāṅgrah.

HORTUS-SIC-CEUS, *n.* (L.) a collection of dried plants—*Sukhlāt hui nabātāt kā majmū'*—*HORT-TARD, n.* a garden of fruit trees, an orchard—*Sumaristān, meṃṃh kā bāg*—*Phala-vrikshodyān, phalavrikshon ki baṛī*. [—*Dhanya īśwar, īśwar kā dhanyavād*.

HO-SAN-NA, *n.* (Gr.) an exclamation of praise to God—*Al-humdu-illāhi, subhān-allāh*

HOSE, *n.* (S. *hos*) stockings, covering for the legs: *pl. HOS-ES or HOS-ES*—*Moze, jurrāb-yā piē-tāle, pūcjāma*—*Īrāmāyapādātrīn wā aurnapādātrīn, jaughīparidhān wā jānghiyā*. [pādātrānavikrayī, ūrāmāyapādātrānavikrayī.

HOS-TER, *n.* one who sells stockings—*Moze-furush, jurrāb-bīf, jurrāb-farosh*—*Aurjā-*

HOSPI-TA-BLE, *a.* (L. *hospes*) receiving and entertaining strangers, kind to guests—*Garīb-nawāz sayyāh-dost musāfir-parvar yā musāfir-dost, mihmān-nawāz mihmān-dār yā mihmān-parvar*—*Ātithisewak ātithipūjak wā ātitheya, priyāitih sat-ārasīl wā pūhunoṅ par dayālū*. [dost—*Ātithisewā, ātithisatkar*.

HOSPI-TA-BLE-NESS, *n.* kindness to strangers—*Garīb-nawāzī, musāfir-parwarī, sayyāh-*

HOSPI-TAL-ITY, ad. with kindness to strangers—*Garīb-nawāzī se, musāfir-parwarī se, sayyāh-dostī se*—*Ātithisewā se, ātithisatkar se, ātithipūjā se*.

HOSPI-TAL-ITY, *n.* the act or practice of entertaining strangers or guests—*Musāfir-parwarī, garīb-nawāzī, sayyāh-dostī mihmān-parwarī, mihmān-nawāzī, mihmān-dārī*—*Ātithisewā, ātithisatkar, ātithipūjā, satkar, satkriyā, pūhunoṅ par kripā*.

HOSPI-TAL, *ospi-tal, n.* a building for the reception of the sick or the poor—*Shafā-khāna, shifā-khāna dāru-sh-shifā, dāru-sh-shafā, bimār-khāna*—*Rogisālā, chī itsāsālā, rogopachārāsālā, dharmma-sālā*. [masīl jānoṅ ke varg kā kulīn.

HOSPI-TAL-ER, *n.* a knight of a religious order—*Din-dār firqē kā ek bahādur*—*Dharm-*

HOSPI-TAL-ER, n. one who entertains, a landlord—*Mez-bān yā mihmān-dār, sihib-i-khāna*—*Sat-kārī ātithyakrit wā ātithisewak, uttaranāgrihaswāmī wā bhāṭhiyārā*.

HOSPI-TAL-ER, *HOSPI-TAL-ER, n.* an inn—*Bhāṭhiyār-khāna, sarāe, musāfir-khāna*—*Uttaranāgrih, uttaranāsthan, chatti*.

HOSPI-TAL-ER, *n.* a female host, a landlady—*Mez-bān aurat yā mihmān-dār aurat, bhāṭhiyā-rin yā bhāṭhiyārī^b*—*Ātithyakarīnī wā sakkārīnī, uttaranāgrihaswāmīnī*.

HOSPI-TAL-ER, *n.* the character of a hostess—*Bhāṭhiyārī kā kām^b*.

HOSPI-TAL-ER, *osler, n.* one who has the care of horses at an inn—*Bhāṭhiyār-khāne kā sāis, musāfir-khāne meñ jo log utharte haiñ unke ghorōṅ ki khabar-giri k. w.*—*Uttara-nāgrih meñ jo jan utharte haiñ unke ghorōṅ kā rakshak, uttaranāsthān meñ āswa-pālak*.

HOST, *n.* (L. *hostia*) the sacrifice of the mass in the Romish Church—*Īsāiyōṅ ke ek khāss firqē meñ ek fidā yā qurbān jismch log rotī aur sharāb charhāte haiñ aur yah samajhte haiñ ki rotī dar-haq-yat hazrat 'Isā kā jism ho-jātī hai aur sharāb unkā khān*—*Viśesh īsāiyōṅ meñ ek bali wā charhāwā jismch log rotī aur madirā oharhāte haiñ aur yah jānte haiñ ki rotī īsā kā sarīr ho-jātī hai aur madirā unkā rudhir*.

HOSPI-TAL-ER, *n.* a consecrated wafer—*Charhāī hui rotī^b, muqaddas rotī*—*īsāiyōṅ meñ samarpit rotī*. [chamū wā anīk, samūh wā gap.

HOST, *n.* (L. *hostis*) an army, a multitude—*Laṅkar yā fauj, dal yā jhund^b*—*Senā*

HÖST'AGE, n. (Fr. *otage*) one given as a pledge for the performance of conditions—*Yargamāl, kafil*—Ol, sarirabandhak.

HÖST'ILE, a. (L. *hostis*) belonging to an enemy, adverse, opposite—*Dushman ke mut'atiliq, mu'ariz, mukhālif* *yā bad-andesh*—Satrusambandhi, vairi wā vipaksh, viruddhi viruddh pratikūl wā viparīt.

Hos TIL'ITY, n. state of war, act of an enemy—*Larāi*^h, *dushmani mukhālafat* *yā adawat*—Yuddh wā yuddhawasthā, vair dwesh wā sātutā.

HÖS'TIL-IZE, v. to make an enemy—*Dushman k.*—Vairi wā satru k.

HÖT, a. (S. *hat*) having heat, fiery, furious, ardent, eager, acrid—*Garm, hār* *yā ātashi, sakhi* *yī qazab-nāk, garm-mizāj* *yī ātash-mizāj*, tez *sur-garm* *yā nushtaq, tulkh*—Tapt, ushna wā ugra, ghor bhāri wā barā, sīghrakopī, utsuk wā uchchhapd, kaṭu karwā wā charjara.

HÖT'LY, ad. with heat, ardently, violently—*Harārat se, sar-garmi se, shauq-se tezi-se* *yā ba shiddat*—Utap wā ushpata se, tikshuati wā tivrata se. ugrata wā uchchhapdatā se.

HÖT'NESS, n. heat, violence, fury—*Harārat* *yā garmi, tundī* *yā tezī, qazab* *yā josh-kharosh*—Ushpata, vyagrata tikshipati wā tivrata. uchchhapdatā.

HÖT'NED, n. a garden bed fermented by dung—*Gobar* *yā bul dāl-kar garm ki hūt* *bāg ki kigāri*—Gobar wā lid se ushna ki hui kiyāri. [ghrakopī, uchchhapd.]

HÖT'BRAINED, a. violent, furious—*Garm mizāj, ātash-mizāj* *tez tund* *yā qazab-nāk*—*Si-*

HÖT'HEAD-ED, a. vehement, passionate—*Tez mizāj tund-mizāj garm-mizāj* *yā tund, tund-tāb* *yā gussa-war*—Uchchhapd, sīghrakopī.

HÖT'HÖUSE, n. a place kept hot for rearing plants and ripening fruits—*Ek mazin jise lage hue durakhton ki hifāzat ke wāste aur phalon ke pakhla hone ke wāste hamisha garm rakhte haiñ*—Ek sthān wā ghar jisko lage hue pholn ki raksha ke nimitta aur phalon ke pakne ke nimitta sadā ushna rakhte haiñ,

HÖT'MÖTHED, a. headstrong, ungovernable—*Muh zor* *yā sar-zor, sar-kash be-lāqām* *yā be-zabt*—*Arail arel* wā bathi. adanya.

HÖT'SÜR, n. a violent precipitate man; a violent, impetuous—*Tez aur be-lihāz ādmī*; a. *tund, sīna zor tund tāb* *yā jald-bāz*—Uchchhapd aur utāwā jau, tikshnaswabbāv jan; a. ugra wā uchchhapd, tikshnaswalhāv wā utāwā.

HÖT'SÜRRED, a. vehement, rash, heady—*Tund* *yā tez, be-lihāz* *yī be-andeha, sar-zor sīna-zor* *yā tund tāb*—Uchchhapd wā ugra, pramatta wā avichāri, bathilā tikshnaswalhāv wā sīghrakopī. [i. yā ghāt-mūh, garbar dherh.]

HÖT'CH'POTCH, n. (Fr. *hochepot*) a mixture of ingredients, a confused mass—*Khuch-*

HÖT'COC'KLES, n. pl. (Fr. *hautes coquilles*) a childish play—*Larkon kī ek khet*^h.

HÖ'TĒL, n. (Fr.) an inn, a lodging-house—*Sarāi, musāfir-khāna* *yā bhathiyār-khāna*—Uttaranagrih wā uttarapasthān, chatti uttarapasthā wā prayasjagrih.

HOUGH, hōk, n. (S. *hoh*) the joint of the hinder leg of a beast; v. to hamstring—*Jān-war kī picchhi lūng kī jor* *jō rān se milā rahitā hai*; v. *rān kī nas* *yā pāi kūt-kar lai-grā k.*—Pasū ki picchhali lūng kī jor jō jāngh se milā rahitā hai, jānghāsandhibandhan; v. jānghāsira ko kātkar lūngā k.

HÖUND, n. (S. *hund*) a dog used in the chase; v. to set on the chase, to hunt—*Shikā-ri kuttā*; v. *kulkārnā*^h, *shikār k.* *yā picchā k.*—Mrigayā knkkar, mrigavyakukur, ākhetī kuttā; v. āket ke hyc huskārnā wā lalkārnā, ragednā khadepnā aher k. wā ākhet k.

HOUR, ōur, n. (Gr. *hora*) the twenty-fourth part of the natural day, sixty minutes, a particular time—*Din rat ke chauris barābar hisson kā ek hissa* *yī nī ghari ghantā* *yā sāt. sāth minit*^h, *koi khāss waqt* *yā zānānc*—Din rat ke chauris sanabhog kā ek aūs arthāt ghatikā ghantā wā ghari, shashti minit, koi vishesh samay wā kāl.

HÖUR'LY, a. happening or done every hour, frequent; ad. every hour, frequently—*Ghari ghari* *kā*^h, *aksariya*; ad. *sāt-at-ba-sāt* *yā har ghari, aksar aksar-waqt* *yā daf-atan*—Pratidand kā, vāranvār kā wā bahuvār kā; ad. pratidand, bahudhā barbar vāranvār wā bahuvār.

HÖUR'GLASS, n. a glass containing sand for measuring time—*Bālā kī ghari*^h.

HÖUR'HAND, n. the hand or pointed pin which shows the hour on a clock or watch—*Ghante kā kīñā*^h, *ghante kī sūā*^h, *ghari ke upar wah sūi jis se ghari kī atkal jānti jāti hai*^h. [chhoti lakīrcā kīñchī rahit haiñ^h.]

HÖUR'PLATE, n. the dial of a clock or watch—*Ghari ke upar kī parī jis par chhoti*

HÖUR'I, n. a Muhammadan nymph of paradise—*Hūr* *yā hūrī*—Swarvesyā, divyāngadā, swargakanyā.

HÖUSE, n. (S. *hūs*) a place of abode, a family, a race, a legislative body—*Makān khāna* *yā haveli, khān-dān, nāl, qānūn-sāzon kā guroh* *yā mujawizān-i-qānūn*—Ghar grih geh bhawan ālay āgur wā niket, pariwār wā kuṭumb, kul wā vanā, vyavas-thāvidhāyī samāj wā vidhihsthāpakamāpdālī.

HÖūg, v. to harbour, to shelter, to reside—*Parāñ denā, makān meñ rakhnā* *yā sāya denā, rahnā*^h—*Āsray denā vāstasthān denā* wā ghar meñ rakhnā, ṭiknā wā banā.

- HÖUSE'S LESS, *a.* without a house or abode—*Be-ghar, be-dar, be-khān-o-mān*—Binghar, nirvās, grihahin. [mūh, vās wā vāsasthān.]
- HÖUSE'ING, *n.* houses collectively, habitation—*Makānāt, sukūnāt yā hawelī*—Grihasā-
- HÖUSE'BREAK-ER, *n.* one who breaks into a house to steal, a burglar—*Naqab-zan yā naq-bzan, sendhiyā^h*—Sendlmār, sendhchor wā sandhichaur.
- HÖUSE'BREAK-ING, *n.* the crime of breaking into a house to steal, burglary—*Naqab-zanī yā naq-bzanī, sendh-mārī^h*—Sendhiyāī, chhat tornā wā bhīt phornā. [kuttā^h.]
- HÖUSE'DOG, *n.* a dog kept to guard a house—*Ghar kā kuttā^h, ghar kī rakhwālī kā*
- HÖUSE'HOLD, *n.* a family living together—*Khāndān, gharānā^h*—Grihajan, parijan, pariwar. [i-khāna—Gharbārī. grihasth. grihaswāmī, gharwālā, grihī.]
- HÖUSE'HOLD-ER, *n.* an occupier of a house—*Khāna-dār, ahl-i-khāna, makān-dār, sāhib-*
- HÖUSE'HOLD-STUFF, *n.* furniture of a house—*Ghar kā asbūb*—Ghar kī sāmagri, grihasāmagri.
- HÖUSE'KEEP-ER, *n.* one who keeps a house, a servant who has the charge of a house—*Khāna-dār yā ahl-i-khāna, ek lauñī jo ghar kī khabar-giri kartī hai*—Grihasth grihī gharbārī gharwālā wā grihaswāmī, grihīnī gehinī wā kutumbinī arthāt ek strī jispār ghar kā sab bhār raktā hai. [karnā^h—Grihavyāpār, gārhashtya, grihasthātā.]
- HÖUSE'KEEP-ING, *n.* management of a house—*Khāna-dārī, girhastī^h, ghar-bārī^h, ghar*
- HÖUSE'LEEK, *n.* a plant—*Ek nabāt*—Ek aushadhī wā latā.
- HÖUSE'MAID, *n.* a female servant employed to keep a house clean—*Dānī jo ghar ko*
- jhārā buharā kartī hai^h*—Grihadāsī. grihaparishkārinī. [chā wā sudhā kapot.]
- HÖUSE'PIGEON, *n.* a tame pigeon—*Paluā kabūtār, sudhī yā rachā kabūtār*—Paluā ra-
- HÖUSE'RAIS-ER, *n.* one who builds a house—*Ghar banāne w^h*.
- HÖUSE'ROOM, *n.* room or place in a house—*Ghar mein jagah yā thaur^h*.
- HÖUSE'WIFE, *n.* mistress of a family, a female economist—*Ghar kī khā-*
- vindinī, jo 'avrat kī fāyat-shī'ār ho*—Grihīnī gehinī wā purkhin, grihavyāpārakusālā wā grihakarmmanipunā.
- HÖUSE'WIFE-LY, *a.* pertaining to domestic economy, economical—*Khāna-dārī se man-*
- sūb, kī fāyat-shī'ār*—Gārhashtyavishayak wā grihakarmmanirvābhavishayak, parimita-vyayi. [grihakarmmanipunātā.]
- HÖUSE'WIFE-RY, *n.* domestic economy—*Khāna-dārī, girhastī^h*—Grihavyāpārakusālātā.
- HÖUSE'ING, *n.* (Fr. *housse*) a saddle-cloth—*Zin-posh*—Āswasajjāvāstra.
- HÖVE, *p. t. of* *heave*—*Heave kū māzi-mutlaq*—Heave kā sāmānyabhiūt.
- HÖVEL, *n.* (S. *hof*) a shed, a cottage, a mean habitation; *v.* to shelter in a hovel—*Chhappan^h, jhoprā yā jhopprā^h, kutī kuriyā yā maharā^h; v. chhappar ke tale rakhnā^h, jhopre mein karnā rakhnā yā tikanā^h.*
- HÖV'ER, *v.* (W. *horiaw*) to hang fluttering in the air, to wander about a place—*Mairrānā mairrānā thirthirānā yā thiraknā^h, kisi jagah mein ghūmnā phirnā yā erā-pheri-lagānā^h*. [mein ghūmne v. phirne v. yā erā-pheri k. w^h.]
- HÖV'ER-ER, *n.* one who hovers—*Mairrāne w^h, thirthirāne w^h, thirakne w^h, kisi jagah*
- HÖW, *ad.* (S. *hu*) in what manner, to what degree, in what state—*Kis tarah yā kyonkar, kujā-hudī yā kuhān tak, kis hālāt mein*—Kaise wā kis prakār se, kahān-talak kahān-lag wā kahān tūn, kis awasthā mein.
- HÖW-ÉV'ER, *ad.* in whatsoever manner, at all events, nevertheless—*Kaisāhī^h, ba-har-sūrat yā ba-har-hāl, lekin magar tāham yā amā^h*—Kitnāhī kitnāhī wā kittāhī, sab riti se wā jo-chāhai-so-ho, tisparbhi taubhī tathāpi wā kintu.
- HÖW-so-ÉV'ER, *ad.* in whatsoever manner—*Kaisāhī^h, kitnāhī^h, kittāhī^h, kittāhī^h.*
- HÖW'ITZ, HÖW'ITZER, *n.* (Ger. *haubitze*) a kind of mortar or cannon—*Ek qism kī top*
- Golā chālāne kī ek prakār kī bārī lohanārī, ek prakār kā golāsau.
- HÖWL, *v.* (Ger. *heulen*) to cry as a wolf or dog, to wail, to roar; *n.* the cry of a wolf or dog, a cry of distress or horror—*Bheriye yā kutte sā chillānā yā kūknā^h, phikar-nā bilbilānā yā ronā^h, garajnā^h; n. bheriye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h.*
- HÖW'ING, *n.* the cry of a wolf or dog, a cry of distress, a loud or horrid noise—*Bheriye yā kutte kī kūk^h, bilbilāhat yā phikarnā^h, barā yā bhārī haurā^h.* [naukā.]
- HÖWK'ER, HÖOK'ER, *n.* a Dutch vessel—*Dachch logon kā jahāz*—Dachch logon kī
- HÖW'LET, *n.* (Fr. *hulotte*) an owl—*Ullū^h*.
- HÖY, *n.* (Fr. *heu*) a small vessel—*Ek chhotī nāw^h, ek chhotā jahāz.*
- HÖY, *int.* ho! stop!—*Ho^h, chup^h.* [hullar^h.]
- HÜBBÜB, *n.* noise, tumult, riot—*Hūnk-pukār^h, halchal yā kharbār^h, batharā yā*
- HÜCKLE, *n.* (Ger. *höcker*?) the hip—*Puthā^h, kūlā^h, chūtār^h.*
- HÜCKLE-BONE, *n.* the hip-bone—*Puthē kūle yā chūtār kī hadhī^h.*
- HÜCK'STER, *n.* (Ger. *hucke*) a retailer, a pedlar; *v.* to deal in petty bargains—*Khurda-farosh, dast-farosh yā paikār; v. khurda-faroshi dast-faroshi yā paikārī k.*
- Kshudrabānījyakārī, pheri-wālā wā bisātī; *v. kshudrabānījya k., pheri-wālē wā*
- HÜCK'STER-AGE, *n.* dealing, business—*Len-den yā byohār^h, kām-bāj^h.* [bisātī kā kām k.]
- HÜDDLE, *v.* (Ger. *huden*) to do in a hurry, to throw together in confusion; *n.* crowd,

- tumult, confusion—*Sarāsari k. yā sarāsari banāna, makhliṭ k. yā darham-barham k. ; n. bhīr^h, bakherā halchal yā kharbarī^h, harbarī yā uljherā^h*—Jhatāpatī wā utāwli meṇ karnā, astavyast k. wā ekatthā agarbagar dāl d.
- HUṆ'DLEH**, n. one who huddles, a bungler—*Sarāsari banāne w. yā makhliṭ k. w., khām-dast yā nā-āmūda-kār*—Jhatāpatī wā utāwli meṇ banāne w. wā astavyast k. w., anāṛī wā bhuchoh.
- HUE**, n. (S. *hio*) colour, tint, dye—*Raṅg^h, laun, gūn yā gūna*—Varp, rāg, raṅg.
- HUED**, a. coloured—*Raṅgā huā^h.*
- HUE**, n. (Fr. *huer*) a shouting, an alarm—*Chillāhat^h, kānk-pakār^h.*
- HUFF**, n. (Sp. *chufa*) a swell of sudden anger or arrogance, a boaster; v. to swell, to bluster, to bully—*Tuṣh kharfagī yā kharfī, khul-farosh khul-sanā lāf-zan yā khul-sitā*; v. *phulānā yā phulnā^h, bamaknā bhahaknā akrā-takrī k. yā phānpān k^h, jharjharānā dhīrānā yā dhankānā^h*—Krodhāvēs chīrchīrāhat wā tāw, siṭṭu dambhi uddhat wā darpādhumāt.
- HUFFER**, n. a blusterer, a bully—*Khul-farosh yā khul-sitā, akarfūn lāf-zan yā kalla-zan*—Dāmḥik wā bhahakne w., pharphariyā wā jharjharīne w.
- HUFFINESS**, n. petulance, arrogance—*Chīrchīrāhat yā tāw^h, ghamand^h.*
- HUG**, v. (S. *hegian*) to embrace closely, to hold fast; n. a close embrace—*Gale lagānā yā chhātī se lagānā^h, muzbūtī se pakarṇā*; n. god yā godī^h, anīkār^h, kanīyā^h—God k. wā kauriyānā, porḥo pakarṇā.
- HUGE**, a. (D. *hoog*) very large, vast—*Kalān, 'a:im*—Bahut barā, ativiśāl wā atimahān.
- HUGELY**, ad. immensely, enormously—*Be-huḍl yā huḍl se ziyādā, hadl se bāhur*—Atyant, aparimitarūp se. [vrihattwa, ativiśālā wā vrihattwa.
- HUGENESS**, n. enormous bulk, greatness—*Jasāmat. kalānī*—Vrihatkīyatwa wā kāya-
- HUGGER-MUGGER**, n. secrecy, a bye-place—*Parda-poshī, gonha yā takhliya*—Itahās, guptasthān wā ekānt. [naukā, naukā kā sthūlabhāg peṭ kāya khol wā koṭhī.
- HULK**, n. (Gr. *holkas*) a ship, the body of a ship—*Jahūz, jahūz kī koṭhī yā peṭ*—Bari
- HULL**, n. (S. *hal*) a husk, the body of a ship; v. to take off the hull, to float—*Chhil-kā, jahūz kī koṭhī yā khol*; v. *chhil-kā chhōṛānā yā ukeinā^h, bahnā yā tairnā^h*—Baklā twak wā put, naukā kā sthūlabhāg kāya kothī wā khol.
- HUM**, v. (Ger. *hummeln*) to utter the sound of bees, to sing low; n. the noise of bees, a low dull noise—*Bhīnbhīnānā bkinaknā gūjīnā yā manmanānā^h, ghunghunānā gungunānā yā mūnḥ meṇ gānā^h*; u. gūjī bhīnak bhīnbhīnāhat yā manmanāhat^h, gungunāhat yā ghunghunāhat^h. [gungunāhat yā ghunghunāhat^h.
- HUMMING**, n. the sound of bees, a low noise—*Bhīnak bhīnbhīnāhat yā manmanāhat^h, HUM'BLE-BEE*, n. a buzzing wild bee—*Bharūrā^h*. [jar wā mūṭh.
- HUM'DUM**, a. dull, drowsish, stupid—*Kund, sust, almarq*—Matimand, mand wā dhimā,
- HUMMING-BIRD**, n. a very small bird—*Ek bahut chhotī ekiriyā^h.*
- HUMAN**, a. (L. *homo*) having the qualities of a man, belonging to man—*Insānī, basharī*—Mānavī, mānuslik wā mānushyajātiy.
- HUMANE**, a. kind, benevolent, tender—*Mīhr-bān, nek-kho yā nek-unleṣh, halīm salīm narm-dīl rahm-dīl mulāim yā dard-mand*—Dayālū, paropakārī paralītakām wā paralītaishī, anukampī karuṇādrā karuṇātmā wā komal.
- HUMANELY**, ad. kindly, tenderly—*Mīhr-bānī se, mulāimat mulāyamat rahm-dīlī yā dard-mandī se*—Dayā wā kripi se, karuṇā wā komalawabhāw se.
- HUMANIST**, n. a philologist, a grammarian—*Ilm-gauhar-sanj yā zabūn-dān, sarfī yā nahwī*—Śabdasastravyatjāna wā śūbdlik, vaiyākaraṇ.
- HUMANITY**, n. the nature of man, mankind, benevolence, tenderness, philology—*Insāniyat yā ālmīyat, banī-ādam yā jins-i-ādām, nek-anteshī nek-khwāhī yā nikoī, dard-mandī mom-dīlī mulāyamat yā mulāimut, 'ilm-i-sarf-o-nahō yā zabūn-dānī*—Mānushyatwa mānavatwa wā mānushyatā, mānushyajāti, paralītechchhā wā paropakarāśalitā, bhalimānsī anukampā karuṇā wā karuṇadrātā, śabdasastra wā śabdopattividyā.
- HUMANIZE**, v. to render humane, to soften—*Insān yā ālmī banānā yā ahl-i-murawwat k., mulāim narm-dīl yā dard-mand k.*—Vinit suṣīl wā śūsl k., sabhya wā komal k.
- HUMANLY**, ad. after the manner of men—*Insānoī ke taur par, ādmī ke mānind*—Mānushyavat, mānushya ki riti se.
- HUMAN-KIND**, n. the race of man—*Ādam-zād, banī-ādam, jins-i-ādām*—Mānushyajāti.
- HUMBLE**, a. (L. *humilis*) lowly, modest, not proud, submissive; v. to make humble, to crush, to subdue—*Khāk-sār miskīn past yā 'ājiz, halīm farotan yā mulāim, be-takabbur, hukmī yā mutī*; v. *past halīm yā khāk-sār k., tor-dālnā^h, zer yā mutī k.*—Nirabbimān wā agarv, vinit wā vinayī, nirahmākar, naurāṣīl vūṣyā wā vāsavartī; v. naurā apakrīṣṭ wā adham k., dābī denī, daman k. wā vās k.
- HUMBLENESS**, n. absence of pride—*Gurbūt, khāk-sārī, hilm, be-takabburī, inīsīrī*—Naurāṣīlatī, darpahīnatā, vinay. [gurībī yā 'ājizī se—Savīnay, dīnatā se.
- HUMBLY**, ad. without pride, modestly—*Bā-gurbūt gurībānū yā farotanī-se, khāk-sārī*

HUM'BLE-MÖÜTHED, *a.* mild, meek—*Muláim, khák-sár farotan yá hálím*—Komalaswa-bháv wá suáíl, síshṭ vinit wá namráíl.

HUM'BUG, *n.* imposition; *v.* to impose upon—*Chhal yá dhokhá^b*; *v.* *dhokhá dená yá chhalná^b*. [wá odá k., bhigóná.]

HU-MECT', HU-MECTATE, *v.* (L. *humeo*) to wet, to moisten—*Tar k., nam k.*—Árdra HU-MEC-TATION, *n.* the act of moistening—*Tar yá nam k.*—Bhigóná.

HU-MECTIVE, *a.* having power to moisten—*Tar yá nam kurne ki qudrat yá táqat rakhe w.*—Bhigone kí śakti rakhe w., bhigáne ko samarth.

HU'ME-RAL, *a.* (L. *humerus*) belonging to the shoulder—*Dosh ke muta'alliq, kandhe se mansub*—Skandhasambandhi, kándhe wá morhe ká sambandhi.

HU-MI-CU-BATION, *n.* (L. *humus, cubo*) the act of lying on the ground—*Zamin par letná*—Bhūmi par letná.

HU'MID, *a.* (L. *humco*) moist, damp—*Martub, tar yá nam*—Árdra, odá wá gila.

HU-MID-I-TY, *n.* moisture, dampness—*Nami nam-náki yá rutubát, taráwat yá tarí*—Árdratá, odápan wá gilápan.

HU-MIL-I-ATE, *v.* (L. *humilis*) to lower in condition, to depress, to humble—*Zalil k., khufif k., past yá 'ajiz k.*—Apakrishṭ k., tor dālná wá dabá dená, adham k. wá darpamardan k.

HU-MIL-I-TION, *n.* the act of humbling, descent from greatness, abasement—*Zalil k., zillat, khiffat*—Abhibhav wá abhibhūti, mānahaní wá padachyanti, apakarsh daman wá hetthi. [Darpahinatá wá vinay, dīnatá dainya wá namráśilatá.]

HU-MIL-I-TY, *n.* lowliness, modesty—*Haṭimī farotani yá gurbat, inkisārī yá 'ajist*—HUM'MOCK, *n.* a hillock, a mound—*Chhoti pahārī^b, tili yá dháká^b*.

HU'MOUR, húmur, *n.* (L. *humco*) moisture, any fluid of the animal body, temper, disposition, caprice, peevishness, facetiousness; *v.* to gratify, to indulge—*Nami yá turí, jismání khilt yá mādā, kho, mizāj, man-manj, zūd-ranjī yá tunuk-mizājī, khush-tab'ī yá zarafat*; *v.* *khush k. yá dil-darī k., marzi rakhná yá khātir rakhná yá nāz-bardārī k.*—Árdratá wá gilápan, śáirík ras wá dhātū, swabháv, prakriti, tarāng lahar wá manolaulya, chirchirāhat, rasikatá wá rasitá; *v.* santushṭ k. wá anurodh k., man rakhná.

HU'MOR-AL, *a.* proceeding from the humours—*Jismání akhlūt yá marwād se paidá yá niklá huá*—Śáirík ras wá dhātū se utpanna wá niklá huá.

HU'MOR-IST, *n.* a whimsical person, a wag—*Talawwun-mizāj shakhs, maskhara yá hasríf*—Chalachitta jan, thāthol rasik wá bhāñr.

HU'MOR-OUS, *a.* whimsical, jocular, playful—*Talawwun-mizāj, khush-tab'ī yá zarif, alolá^b*—Chalachitta wá tarāngi, thāthol hañsor wá rasik, lol wá kautuki.

HU'MOR-OUS-LY, *adv.* whimsically, jocosely—*Talawwun-mizājī se, khush-tab'ī yá maskhara-gi se*—Tarāng wá lahar se, rasikaprakār se wá thātthe kí riti se.

HU'MOR-OUS-NESS, *n.* jocularity, peevishness—*Khush-mizājī yá zarafat, zūd-ranjī yá tunuk-mizājī*—Thātholī rasikatwa wá parihāsāśilatá, chirchirāhat.

HU'MOR-SOME, *a.* peevish, petulant, odd—*Tunuk-mizāj yá zūd-ranjī, shokh zidd yá be-imitiyāz, 'ajib yá zarif*—Chirchirā wá vakrasíl, dhith magari wá chalachitta, adbhut wá rasik. [se—Chirchirāhat se, magari wá vakrasílatá se.]

HU'MOR-SOME-LY, *adv.* peevishly, petulantly—*Tunuk-mizājī se, zūd-ranjī yá be-imitiyāz*

HUMP, *n.* (L. *umbo*?) a protuberance—*Kúz, kub^b, kohán*—Kúbar, garu, sthagu, kakud.

HUMP'BACK, *n.* a crooked back—*Kúc pusht*—Kubrí pith. [kubbá, vakraprishṭh.]

HUMP'BACKED, *a.* having a crooked back—*Kúc-pusht, pusht-kham*—Kubrá, kubjī,

HUNCH, *n.* (Ger. *huschen*) to strike, to push; *n.* a blow, a push—*Kuhniyáná yá márná^b, dhakelná yá kuhni se dhukká dená^b*; *n.* *ghúsá yá ghúsoá^b, dhakká^b*.

HUNCH, *n.* (Ger. *hücker*) a protuberance—*Kúc, kohán*—Kúbar, garu, sthagu, kakud.

HUNCH'BACKED, *a.* having a crooked back—*Kúc-pusht, pusht-kham*—Kubrá, kubjī, kub-bá.

HUN'DRED, *a.* (S.) ten multiplied by ten; *n.* the number of ten multiplied by ten, a division of a county—*Sau^b*; *n.* *saiṭrá^b, zil' yá paryana*—Śat; *n.* śat wá śatak, desakhand.

HUN'DRED-TH, *a.* a jurymen in a hundred, the bailiff of a hundred—*Zil' ká panch, zil' ká saẓmāl shakna yá nāzir*—Desakhand ká panch, desakhand ká chaprási wá danda.

HUN'DREDTH, *n.* the ordinal of a hundred—*Saiwán yá sawwán^b*. [nāyak.]

HUNG, *p. t.* and *p. p.* of *hang*—*Hang ká názi-mutlaq aur mázi-ma'tíf-alai-hi yá f'l-i-ma'tíf*—Hang ká samānyabhūt aur pūrnakriyá wá pūrvakálikriyá.

HUN'GER, *n.* (S.) desire of food, pain felt from fasting; *v.* to feel hunger—*Bhúkh^b, gursinagi yá gursanagi*; *v.* *bhukhná^b, bhúkhá honá^b, bhúkh lagná^b*—Kshndhá, khará wá bhúkh ke mare śāton ká jalná.

HUN'GRED, HUN'GRED, *a.* famished, starved—*Mar-bhukhá^b, upśoá^b*.

HUN'GRE-LY, *a.* wanting food or nourishment; *adv.* with keen appetite—*Bhúkhá gursina yá gursana*; *adv.* *baṛi bhúkh se^b, mar-bhúkhá sá^b, gursina-wár*.

- HUN'GRY**, *a.* feeling pain from want of food — *Bhúkhá^h, mar-bhukhá^h, gursina yá gur-sana* — Kshudhárta, kshudhit, kshudhápírit, kshudhátur.
- HUN'GRY-LY**, *ad.* with keen appetite — *Bári bhúkh se^h, mar-bhúkhá sá^h, gursina-wár.*
- HUN'GER-STÁRVED**, *a.* starved with hunger — *Mar-bhúkhá^h, dhákhoñ ke máre mártá huá^h* — Kshudhárdit, kshudhávāsanna, kshudhápírit.
- HUNKS**, *n.* (Ic. *hunksur*) a miser — *Khabis, bakhil shakhs* — Kañjús, kripán.
- HUNT**, *v.* (S. *huntian*) to chase, to pursue, to search for; *n.* chase, pursuit — *Shikár k., tá'áqub k. yá darpai honá, just-o-jú yá talásh k.; n. shikár, just-o-jú tá'áqub yá pai-ravi* — Mrigayá aher wá ákhet k., khaderná ragedná wá pichhá k., herná khojná wá dhúñrhá; *n.* aher ákhet wá mrigayá, pachherá dhúñrh khoj wá anudhāwan.
- HUNTER**, *n.* one that hunts — *Saiyad, shikár-báz, shikári* — Ákhetak wá ákheti, aheriyá wá aheri. [mrigayákrirá.]
- HUNT'ING**, *n.* the diversion of the chase — *Shikár, shikár ká khel* — Mrigayá, ákhet.
- HUNT'RESS**, *n.* a female hunter — *Shikárin, shikár karne-wáli* — Ákhetaki, mrigavá-káripí, aherini. [aheri, mrigayákári.]
- HUNTS'MAN**, *n.* one who practises hunting — *Shikári, shikár-báz, saiyad* — Ákhetak.
- HUNTS'MAN-SHIP**, *n.* qualifications of a hunter — *Shikár ká fann, shikári ká fann* — Ákhetavidyá, mrigayávidyá.
- HUNT'ING-HORN**, *n.* a bugle used in hunting — *Narsingá yá narsingá^h*. [ghorá.]
- HUNT'ING-HORSE**, *n.* a horse used in hunting — *Shikári ghorá* — Aheri ghorá, ákhetak.
- HUNT'ING-SEAT**, *n.* a temporary residence for the purpose of hunting — *Shikári derá, shikár ke liye chand-roza derá yá makán* — Ákhet ke nimitta vāsasthán, aheri derá.
- HURDLE**, *n.* (S. *hyrdel*) a texture of twigs, a crate; *v.* to inclose with hurdles — *Tattar thaitthar tattí yá dhaddhá^h, tokri yá tokri^h; v. tattar thaitthar yá tattí se*
- HURDS**, *n.* (S. *heordas*) refuse of flax — *San yá jutue ká chhāntan^h*. [gherná^h.]
- HURDY-GUR-DY**, *n.* a strunged instrument — *Ek bájá jismeñ tánt bál yá dōrt lagi rahit hai^h, chikará^h, kingri^h, sārangi^h*.
- HURL**, *v.* (G. *hurra*) to throw with violence, to move rapidly; *n.* act of throwing — *Zor se phenkná, jald chalná; n. phenkāv^h, phenk^h, paikán^h* — Veg se phenkná dál-dení wá girá-dení, síghra chalná. [chalne w. — Veg se phenkne w., kshepak, síghragami.]
- HURL'ER**, *n.* one who hurls — *Zor se phenkne w., dál-dení w^h, girá-dení w^h, jald*
- HUR'LY**, *n.* tumult, confusion, bustle — *Tántá yá bakhērā^h, halchal garbar yá harbar^h, dhām-dhām hullar bhāp-bhāp yá khalbāl^h*.
- HUR'LY-BUR-LY**, *n.* commotion, tumult; *a.* tumultuous — *Khalbāl halchal yá har-bar^h, tántá bakhērā yá hullar^h; a. dangait^h, halchal^h, bakhēriyā^h*.
- HUR-RAH**, *int.* a shout of joy or triumph — *Jay-jay^h*. [ándhī^h, ándhī yá andhar^h.]
- HUR'RI-CANE**, *n.* (Sp. *huracan*) a violent storm, a tempest — *Jhakkar yá bārī bhāri*
- HUR'RY**, *n.* (Gr. *hurra*) to hasten, to drive forward; *n.* a driving forward, bustle — *Jaldí k., shitáb-tar chalná; n. dāwā-dāwī yá áge ko jhapat yá dāw^h, bharbhará-hat kalhaláhat harbari halbāl hullar yá khalbāl^h* — Harbari utáwli wá twará^h, utáwli se le-janá wá síghra le-janá. [kelne w., síghra le-jáne w.]
- HUR'RI-ER**, *n.* one who hurries — *Jaldí k. w., shitáb-tar chalne w.* — Utáwli k. w., dha-
- HURT**, *v.* (S. *hyrt*) to harm, to wound, to injure, to damage; *p. t. and p. p.* **HURT** — *Nuqán pahuncháná, zakhmí k., zavar k. yá zavar-pahuncháná, ziyán k.* — Háni k., lagná chotiyaná ghāw k. ghāil k. ghāyal k. wá ghauhá k., apakár k., kshati wá hiñsá k. [khisāra — Háni, ghāw, ághāt wá kuchlū, kshati apakár wá hiñsá.]
- HURT**, *n.* harm, wound, bruise, injury — *Nuqán, zakhm, choñ^h, zavar ziyán khisāra yá*
- HURT'EN**, *n.* one who hurts — *Ziyán-kár, zavar-rañán, nuqán pahuncháne w., zakhmí k. w.* — Kshatakári, choñ wá ghāw k. w., apakári, hiñsák.
- HURT'FUL**, *a.* injurious, mischievous — *Muzír yá mukhíl, ziyán-kár* — Kshatakári wá abít, hánijanek apakári anishtajanek wá ghátuk.
- HURT'FUL-LY**, *ad.* injuriously, perniciously — *Ziyán-kári se, mazarrat yá zavar se* — Háni-púrvak wá hánikári riti se, kshatipúrvak wá kshatijanek bhāv se.
- HURT'LESS**, *a.* harmless, innoxious — *Gair-muzír yá be-mazarrat, gair-mukhíl* — Ahin-sák wá akshatikar, anapakári wá aghátuk.
- HURT'LESS-LY**, *ad.* without harm — *Be-zavar, be-nuqán, be-ziyán* — Biná háni, biná kshati.
- HUR'GLE**, *v.* to clash, to push with violence — *Takráná^h, dhakelná yá dhakká-d^h*.
- HUSBAND**, *n.* (S. *hus, buan*) a man joined to a woman by marriage, an economist, a farmer; *v.* to supply with a husband, to manage frugally, to till — *Shauhar khasam khāwind yá zuij, kifāyat shi'ar kifāyat yá juz-ras, kish-kár yá mazári*; *v. shauhar yá khasam kar-d., shitiyāt yá kifāyat-shi'ar se chalaná, kish-kári yá gulbārāni k.* — Pati var bhartá bhatr wá kánt, parimitavyayi, krishak wá kishn; *v. pati wá var kar-d., parimitavyay k. wá parimitavyayapúrvak chalaná, kishni wá kriahi k.*
- HUSBAND-LESS**, *a.* without a husband — *Be-shauhar, be-khasam* — Patihín, nirpáth, bin bhatr ká.
- HUSBAND-LY**, *a.* frugal, thrifty — *Juz-ras, kifāyat-shi'ar* — Parimitavyayi, alpavyayi.

- HŪS'BAND-MAN**, *n.* one who tills the ground—*Mazārī, khaht-kār, khetihār^h, khetiyār^h, kisān^h, jotahā^h*—Krishak, krishak, krishik, krishijivi.
- HŪS'BAND-RY**, *n.* tillage, frugality—*Kiaht-kārt yā zir'at, juz-rasī yā kifāyat-shī'ārī*—Kisāni krishi kisai wā krishikarmma, parimitavyay.
- HŪSH**, *int.* silence! be still! *a.* silent, still; *v.* to be or make silent, to suppress—*Chup^h, chup-raho^h; a. chup^h, chupkā yā chup-chāp^h; v. chup h. yā chup-chāp k^h, dabānā yā thandhā k^h.* [*karne ke liye ghūs^h.*]
- HŪSH'MŌN-ŒY**, *n.* a bribe to secure silence—*Muñh-marāt^h, muñh-bharī^h, chup-chāp*
- HŪSK**, *n.* (D. *huldsch*) the covering of certain fruits; *v.* to strip off the husk—*Chhilkā^h, baklā^h, bhūsi^h, chhāl^h, pholar^h, post; v. nikholnā^h, nikhornā^h, chhilkū yā baklā utārnā^h, nikolnā^h.*
- HŪSK'R**, *a.* abounding with husks, rough—*Chhilkē-dār post-dār yā bhūsi-dār, āwāz-girifta gulū-girifta yā rūkhā*—Satash tushamay twāmāy wā chhilkāmāy, rukh karkās wā rukshaswar. [*rukhā^h*—Tushamayatā, rukshatā wā rukshaswaratā.
- HŪSK'R-NESS**, *n.* the state of being husky—*Chhilkā-dārī, post-dārī, āwāz-giriftagī*
- HŪS'SĀR'**, *n.* (Ger. *husar*) a kind of horse-soldier—*Ek gīm kū sawār, ghōr-sawār sipāhī*—*Āswārūrhasainya, ghūrcharhā yoddhā.*
- HŪSTINGS**, *n. pl.* (S. *hus, thing*) a council, a place of meeting for electing a member of parliament—*Majlis, qaumi majlis kā rukn muqarrar karne ke liye majlis-gāh*—*Sabhi. prajāpratinidhisabha kā jan niyukt karne ke nimitta sabhāsthān.*
- HŪS'WIFE**. See **HOUSEWIFE**.
- HŪS'Y**, *n.* a worthless woman—*Chhichhori^h, phūhar 'aurat, chhināl^h*—Dusht strī.
- HŪT**, *n.* (Ger. *hutte*) a cottage, a shed—*Shoprā yā jhoiprā^h, chhappar kuriyā mahrai yā kuti^h.*
- HŪTCH**, *n.* (S. *hucca*) a chest, a box, a coffer; *v.* to hoard—*Sandūq, sandūqcha, kothī^h; v. jum' k.*—Kothilā, petī, dabbā wā samput; *v.* batōrnā, saichay k.
- HUZ ZĀ'**, *huz-zā, int.* an exclamation of joy or triumph; *n.* a shout of joy; *v.* to utter a shout of joy, to receive or attend with shouts of joy—*Wāh-wāh, shābāsh, āfrīn-o-sād-āfrīn; n. shābāshi, khushi-āmez āwāz; v. shor-shagub ūhānā yā khushi-āmez āwāz ūhānā, shābāshi khushi-āmez āwāz yā shor shagab' se lenā*—Jayjay; *n.* jayjaykār, jaykolihāl, jayanād, jayasabd; *v.* jayjaykār wā jayasabd k., jayjaykār wā jayanād se lenā.
- HŪ'A-CINTH**, *n.* (Gr. *huakinthos*) a flower, a gem—*Sambul sambul yā ābrūd, ek gīm kū jāuhar*—Sugandhapushpa-oshadhibhed wā sugandhikusumā, ek prakār kā manī wā ratn.
- HŪ'A-CINTHINE**, *a.* made of hyacinth, resembling hyacinth—*Sambul sambul yā ābrūd kā banī huā, sambul yā ābrūd ke mānind*—Sugandhikusumāmāy, sugandhikusumāsādris. [*rāsi, varshajauakātārāsi.*]
- HŪ'A-DEŞ**, **HŪ'ADŞ**, *n. pl.* (Gr. *hades*) a constellation—*Ad-dubārān, ek burj*—*Ek tarā.*
- HŪ'A-LINE**, *a.* (Gr. *hualos*) glassy—*Zujāji, shishr kū, shisha sā, shisha-numā*—Kāchamāy wā kūnchamāy, kāchanirumit wā kūnchānirumit, kāchasādris, kūnch sā.
- HŪ'BRID**, *n.* (Gr. *huvris*) an animal or plant produced from a mixture of species; *a.* produced from different species—*Mujannas jānvar yā nabāt; a. mubannas, har-jinsā*—*Saṅkarajāt jantu wā aushadhi; a. saṅkarajāt, dwijātīy.*
- HŪ'BRI-DOUS**, *a.* of a mixed breed, mongrel—*Mujannas, har-jinsī yā do-naslā*—*Saṅkarajāt, dwijātīy wā khachhar.* [*hue jhalke yā phaphole^h.*]
- HY-DAT'I-DEŞ**, *n. pl.* (Gr. *hudor*) little transparent bladders of water—*Pāni se bhare*
- HY'DRA**, *n.* (Gr. *hudor*) a water-serpent, a monster with many heads—*Pānīhā yā pānī-kā sānp^h, bahul sir kū sānp^h*—*Jalavyāl wā jalabhujāng, kavikalpitābahumastakā-viśishṭajalavyāl wā śeshanāg.*
- HY-DRĀU'LICS**, *n.* (Gr. *hudor, aulos*) the science which treats of the motion and force of fluids—*'Ilm-i-āb-i-ravānī, āb ke zor kū 'ilm*—*Udakagatīvidyā, jalagatī-āstra.*
- HY-DRĀU'LIC**, **HY-DRĀU'LI-CAL**, *a.* relating to hydraulics or to the conveyance of water through pipes—*'Ilm-i-āb-i-ravānī se mansūb, āb ke zor ke 'ilm se nishāt-dār yā naliyōn kī rāh se pānī chālāne ke 'ilm se nishāt-dār*—*Jalagatīvidyāsambandhī, jalagatīśāstrāsambandhī, nālādwarājālachalanavishayak.*
- HY'DRO-ÇELE**, *n.* (Gr. *hudor, kelē*) a watery tumor—*Āb-nuzūl, nuzūl-i-mā, and-soṭh^h, āb-i-nuzūl*—*Koshavridhī, jaladosh, pānī kā utarnā.*
- HY'DRO-ÇEPH'ALUS**, *n.* (Gr. *hudor, kephalē*) dropsy in the head—*Sir par pānī kā chaphnā^h, ek rog jo sir par pānī ke chaphne se hotā hai^h*—*Jalamastak.*
- HY'DRO-GEN**, *n.* (Gr. *hudor, gennao*) a gas which is one of the elements of water—*Yake az' anāsir-i-āb, ek gas kū nām hai*—*Jalakar, jalakaravāyū, jalajanakavāyū.*
- HY-DRŌGRA-PHY**, *n.* (Gr. *hudor, grapho*) the art of measuring and describing seas, lakes, rivers and other waters—*Bahr jhl daryā wāgaira ke māpne aur bayān karne kī jann*—*Samudra jhl nadi ādi ke māpne aur vivarap karne kī vidyā, samudranādivivarap, samudranādyāpīpatralikhan.*

- HY-DRŌG'RA-PHEN**, *n.* one versed in hydrography, one who draws maps of the sea—*Bahr jhāl daryā waqaira ke nāpne aur bayān karne kā jann jānne w., bahr aur uske jazirōn aur kināre ke shahrōn kā nazsha khīnchne w.*—Samudrapratralekhak wā samudralekhak, samudra aur uske tūpuon aur taṭ par ke nagarōn kā chitra banāne w.
- HY-DRO-GRĀPH'IC-CAL**, *a.* relating to hydrography or the description of water—*Bahr jhāl daryā waqaira ke nāpne aur bayān karne ke funn ke muta'alliq, bayān-i-āb ke muta'alliq*—Samudralikhanasambandhī, samudravivarāṇavishayak.
- HY'DRO-MAN-CY**, *n.* (Gr. *hudor*, *manteia*) divination by water—*Pāni se peah-goi k.*—Jalādilakshay se śubhāśubhadarsan wā bhāvivishayapradarsan.
- HY'DRO-MĒLI**, *n.* (Gr. *hudor*, *meli*) a liquor made of honey and water—*Shahd-āba, shahd aur pāni kā sharbat*—Jalasānśrīṣṭamadhū, jalamadhū, madhū aur jal kā ras.
- HY-DRO-PHŌBI-A**, *n.* (Gr. *hudor*, *phobos*) dread of water, canine madness—*Khāuf-i-āb yā pāni kā khauf, bināri jo pāgul kutte ke kātne se hotī hoi*—Jalabhay, rog jo pāgul kutte ke kātne se hotī hai. [udari, udakodar.
- HY'DROP-SY**, *n.* (Gr. *hudor*, *ops*) dropsy—*Istisqā, jalandhar yā jalandar^h*—Jalodar, Hy-DRŌT'IC, Hy-DRŌT'IC-CAL, *a.* dropsical—*Istisqā, mustaq, jalandar^h*—Jalodari.
- HY-DRO-STĀT'ICS**, *n.* (Gr. *hudor*, *statikē*) the science which treats of the weight of fluids or their properties when at rest—*Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf kā 'ilm*—Udakasthitiyā, sthāvarajalavishayakavidyā, udakasthitiśāstra.
- HY-DRO-STĀT'IC**, **HY-DRO-STĀT'IC-CAL**, *a.* relating to hydrostatics or the weighing of fluids—*Sākin pāni waqaira raqīq chizōn ke wazn aur ausāf ke 'ilm se nisbat-dār, sākin raqīq chizōn ke wazn se nisbat-dār*—Udakasthitiśāstravishayak, udakasthitiyāvishayak.
- HY-DRO-STĀT'IC-CAL-LY**, *ad.* according to hydrostatics or hydrostatic principles—*Sākin raqīq chizōn ke wazn aur ausāf ke 'ilm ke mutābiq*—Udakasthitiyā ke anusār, udakasthitiśāstra ke anusār.
- HY-DRŌT'IC**, *n.* (Gr. *hudor*) a medicine which purges off water or phlegm—*Dawā jo pāni aur balgam ko nikāl detī hai*—Aushadh jo jal aur kaph ko nikāl detī hai, ka-phaghna aushadh.
- HY'DRUS**, *n.* (Gr. *hudor*) a water-serpent—*Panikhā sūnp^h, pāni kā sūnp^h.*
- HY'E-MAL**, *a.* (L. *hiems*) belonging to winter—*Sarmāi, sarmā ke muta'alliq*—Śita-kālīn, haimant wā haimantik, jāye kā. [shuk.
- HY'E'NA**, *n.* (Gr. *húaina*) a fierce animal—*Kaftār, lakṣyabhāḥ^h*—Taraksha, tarak.
- HY'GĒIAN**, *a.* (Gr. *hygieia*) relating to health—*Tan-durusti se nisbat-dār, muta'alliq-i-sikhat-ladani*—Ārogyavishayak, arogitāvishayak.
- HY-GRŌM'E-TER**, *n.* (Gr. *hugros*, *metron*) an instrument for measuring the moisture of the atmosphere—*Nami-i-hād-paimā, bād-nami-paimā, tari-i-hād-paimā*—Kledapari-māpakayāntra, temaparināpakayāntra.
- HY'GRO-SCOPE**, *n.* (Gr. *hugros*, *skopeo*) an instrument for showing the moisture of the atmosphere—*Nami-i-hād-paimā, bād-nami-paimā, tari-i-hād-numā*—Temadarśa-kayāntra, kledadarśakayāntra, temaparināpak.
- HY-gro-scōp'ic**, *a.* imbibing moisture—*Nami-jāzib, tarāwat khīnchne w.*—Temaśo-shak, kledaśośhak, ādratā pi-jāne w., gilāi sok jāne w.
- HY-LĀR'CHI-CAL**, *a.* (Gr. *hulē*, *archē*) presiding over matter—*Sarshai, shai par bālā, khudāvānt-i-jism*—Vastupati, vastunāyak, vastwadbhishthātī.
- HY-LO-ZŌ'IC**, *n.* (Gr. *hulē*, *zōē*) one who believes matter to be animated—*Wah shakhs jo yah māntā hai kī sab shai meī jān hai*—Wah purush jo yah māntā hai kī vastu mātra meī prān wā jīv hai.
- HY'MEN**, *n.* (Gr. *hymen*) the god of marriage—*Byāh kā devatā^h*—Vivādhadhishthātā.
- HY-ME-NĒ'AL**, **HY-ME-NĒ'AN**, *a.* pertaining to marriage; *n.* a marriage song—*Byāh kā, shādī-mansūb*; *n.* *byāh kā gīt^h*—Vaivāhik, vivāhīy; *n.* vaivāhikagīt.
- HYMN**, *hīm*, *n.* (Gr. *hymnos*) a song of praise, a divine song; *v.* to worship with hymns, to sing in praise—*Hamd-āmez gīt, Ilāhī hamd-āmez gīt*; *v.* *hamd-āmez gīt se parastish k.*, *hamd-āmez gīt gānā*—Stutigit wā stutigān, īśwarastutigit bhaktigit wā bhajan; *v.* stutigit wā īśwarastutigān se pūjā k., stutigān bhaktigān īśwarastutigit wā bhajan gān. [—Bhajanavishayak, īśwarastutigānavishayak.
- HYM'NIC**, *a.* relating to hymns—*Ilāhī gīt se mansūb, Ilāhī hamd-āmez gīt se nisbat-dār*
- HYM-NŌI'O-GY**, *n.* a collection of hymns—*Hamd-āmez gīt kā majma', Ilāhī hamd-āmez gīt kā majma'a*—Bhajanasaṅgrah, stutigitasaṅgrah, īśwarastutigānasaṅgrah.
- HYP**, *v.* (hypochondriac) to make melancholy, to depress the spirits—*Malāl k., afsurda-dīl yā pazhmurda-khātīr k.*—Udās k., man-mān k. jī-tornā wā man-chhotā k.
- HY-PER-ASP'IST**, *n.* (Gr. *huper*, *aspis*) a defender—*Muhāfiz, hāfiz, hāmī*—Rakshak, bachāne w.
- HY-PER-BA-TON**, *n.* (Gr. *huper*, *baino*) a figure which inverts the natural order of words and sentences—*Ek muhāwara jis se lafzōn aur shayrōn kī muqarrar yā sāti tartīb ulāt jātī hai*—Alaṅkāri kī ek rītī jis se śabdoṅ aur vākyōṅ wā padoṅ kā swābhāvik wā yathāsyogya kram ulāt jātī hai.

- HY-PÉR/BO-LA**, *n.* (Gr. *hyper, ballo*) a section of a cone—*Ba'idu-l-baizawi shakl—Únakalachhinna.* [bandhi.]
- HY-PÉR/BOL/IC**, *a.* belonging to the hyperbola—*Ba'idu-l-baizawi—Únakalachhinna sam-*
- HY-PÉR/BO-LE**, *n.* (Gr. *hyper, ballo*) a rhetorical figure which represents things as greater or less than they really are—*Mubálaga, igraq—Atyukti, atisayukti, adhikokti, vákyabáhulya.*
- HY-PÉR/BOL/ICAL**, *a.* relating to hyperbole, exaggerating or extenuating—*Mubálaga-maisháb yá mubálaga-amez, igraq-amez—Atisayoktimay wá adhikoktivisthayak, vákyabáhulyavishishit.* [Atisayoktipúrvak, vákyabáhulya se, adhikoktipúrvak.]
- HY-PÉR/BOL/ICAL-LY**, *ad.* with exaggeration or extenuation—*Mubálaga se, igraq se—*
- HY-PÉR/BO-LIST**, *n.* one who uses hyperbole—*Mubálaga-go—Vákyabáhulyavaktá, atisayoktívakti.* [k., vákyabáhulya k., adhikokti k.]
- HY-PÉR/BO-LIZE**, *v.* to use hyperbole—*Mubálaga ist'mál k., mubálaga-goí k.—Atisayokti*
- HY-PÉR/BO-REAN**, *a.* (Gr. *hyper, borcas*) northern, frigid—*Shimáli, sard—Uttariy uttará wá uttar-ki, thaúdhá wá sítal.*
- HY-PÉR/CRITIC**, *n.* (Gr. *hyper, kritis*) one who is critical beyond measure or reason—*Harf-gir, 'aib-gir, hukik-bin, nukta-chín, mûshigáf—Vitandak, atisay karke gunadoshaparikshak, doshagrâhi.*
- HY-PÉR/CRIT/ICAL**, *a.* critical beyond reason—*Harf-gir, mûshigáf, 'aib-gir, nukta-chín—Vitandak, doshagrâhi, atisay karke gunadoshaparikshak.*
- HY-PÉR/DOLIA**, *n.* (Gr. *hyper, douleia*) a superior kind of service to the Virgin Mary in the Romish Church—*Mariam ki 'unda 'ibâdut yâ pûjâ—Meri námak Isâ ki miti ki uttam upâsanâ wá pûjâ.*
- HY-PÉR/DUL/ICAL**, *a.* relating to hyperdulia—*Mariam ki 'amla 'ibâdut se nisbat-dâr—Meri ki uttamapûjâvishayak, Meri ki uttamapûjâsambandhi.*
- HY-PÉR/ICON**, *n.* (Gr.) a plant—*Nabât, ek chhotâ per yâ paúulhâ—Anshadhivishesh.*
- HY-PÉR/ME-TER**, *n.* (Gr. *hyper, metron*) any thing greater than the standard—*Koi chiz jo namûne nirkh yâ andîze se barî hu—Koi vastu jo binâgi bhâw wá parimân se barî ho.* [sinigât—Alaukik. mânushasâdhya.]
- HY-PÉR-PHY/ICAL**, *a.* (Gr. *hyper, physis*) supernatural—*Fanqûl-'adat, fanqûl-'il-*
- HY-PÉR-SAR/CÓSIS**, *n.* (Gr. *hyper, sarx*) the growth of fungous flesh—*Masâ yâ masâ^h.*
- HY'PHEN**, *n.* (Gr. *hupo, hen*) a note of conjunction thus [-]—*Nishân-i-fâsila, ek nishân jaise ki yah [-] jo lafz me ke jo me ke lige unke bich meñ kar diya jâtâ hai—Sam-*
- HY-PHON**, *n.* (Gr. *hypo, phôn*) a medicine that induces sleep, a soporific—*Khusab-ânur darâ, solâû 'ilâj—Nidrikarak aushadh, nidrijanak aushadh.*
- HY'PO-CÁUST**, *n.* (Gr. *hypo, kaín*) a place for a stove under a bath or hot-house—*Hammâm yâ garm-makân ke niche bhatthi ki jagah—Sudnasâlâ wâ ushûqasâlâ ke niche bhatthi ki jagah.*
- HY'P-O-CHONDRIA**, *n.* (Gr. *hupo, chondros*) melancholy, depression of spirits—*Khafayân mukhál'iyâ yâ malûl, afsurdagi yâ ázurdagi—Kupitavâyú vishâd wâ vishanât, udâsi vishâlavrittí ghni wâ mlâni.*
- HY'P-O-CHONDRE**, **HY'P-O-CHÖN-DRY**, *n.* one of the two spaces which contain the liver and the spleen—*Jin donon muqânûn meñ jigar aur pilâi haiñ un meñ se koi ek kokhâ, kokhâ^h, kokhâ^h—Jin donon stânûn meñ yakrit aur pilâi haiñ un meñ se koi ek kokh.*
- HY'P-O-CHÖN-DRAC**, *a.* pertaining to hypochondria, melancholy, producing melancholy; *n.* one who is melancholy—*Khafayân yâ malûl ke muta'alliq, pazhmurda-dil zi-mâkhûliyâ afsurda-khâtir yâ malûl, afsurdagi-angez yâ malâl-angez; n. malûl zi-mâkhûliyâ yâ afsurda-dil shukhs—Vishâdavishayak, vishâdi khinna wâ udâs, kheadajank wâ sokajanak; n. vishâdi khinna wâ udâs jan.*
- HY'P-O-CHON-DRIC/AL**, *a.* pertaining to hypochondria, melancholy, depressed in spirits—*Khafayân yâ malâl ke muta'alliq, malûl yâ zi-mâkhûliyâ, afsurda-dil—Vishâdavishayak, vishâdi khinna wâ sadâkhedî, udâs dinachetan wâ klântaman.*
- HY'P-O-CHON-DRIC/ISM**, **HY'P-O-CHON-DRIC/IST**, *n.* melancholy—*Malâl, afsurda-dil, mákhûliyâ—Vishâd, khed, sok, udâsi, klîmatâ.*
- HY-POC'RISY**, *n.* (Gr. *hupo, krino*) dissimulation, deceitful appearance—*Riyâ yâ makr, du-rangî do-rûi yâ fureb—Dambh wâ ñimbi, kapaṭves chhadmaves wâ kapaṭadharma.*
- HY'P-CRITIC**, *n.* a dissembler in religion—*Mazhab meñ makkâr, din meñ riyâ-kâr, do-riyâ, do-rang, munnâf, murâi—Kapaṭadharma, dambhi, ñimbi, kapaṭaves.*
- HY'P-CRIT/IC**, **HY'P-CRIT/ICAL**, *a.* counterfeiting religion, dissembling, insincere—*Zâhir-parast yâ ñin meñ makkâr, riyâ-kâr do-rûi yâ do-riyâ, fareb yâ do-rang—Kapaṭadharma, dambhik dambhi wâ ñimbi, kapaṭi chhadmaves wâ chhali.*
- HY'P-CRIT/ICAL-LY**, *ad.* with dissimulation—*Zâhir-parasti se, riyâ-kâr se, fareb yâ do-rang se, makr se—Kapaṭadharma se, dambh wâ ñimbi se, kapaṭ se.*

- HYP-O-GÄSTRIC**, *a.* (Gr. *hypo, gaster*) situated in the lower part of the belly—*Perü meñ wāqī*—*Perü meñ sthit*. [vyaktitā wā vyaktitwa.]
- HY-PÖSTA-SIS**, *n.* (Gr. *hupo, stasis*) substance, personality—*Shai, shakhsyat*—*Shai, shakhsyat*.
- HY-PO-STÄT-I-CAL**, *a.* personal—*Shakhsī, zātī, makhsūs*—*Viśeshavyaktisambandhī*.
- HY-PO-STÄT-I-CAL-LY**, *ad.* personally—*Shakhsīyat se, bi-z-zāt, asālātān, khud*—*swayam, vyaktitwa se*.
- HY-PÖT-E-NÖSE**, *n.* (Gr. *hupo, teino*) the line which subtends a right angle—*Wat-i-musallas-i-ziviyi-i-qāima, wat-i-musallas-qāimu-z-zāviya*—*Karñ, vishamakarp*.
- HY-PÖTH'E-CATE**, *v.* (Gr. *hupo, thekē*) to pawn, to pledge—*Girau rakhnā, rihñ rakhnā*—*Baudhak rakhnā, gahne mārñā*.
- HY-PÖTH-E-CÄTION**, *n.* the act of pledging—*Girau rakhnā, rihñ*—*Bandhak*.
- HY-PÖTH'E-SIS**, *n.* (Gr. *hupo, thesis*) a supposition, a system or theory formed upon some principle not proved—*Qiyās yā khayāl, qiyāsī qā'ida*—*Anumāñ kalpanā anubhav upanyās wā ātkal apramānapūrvva upanyās wā nishpramāñ karke upanyās*.
- HY-PO-THÉT-I-CAL**, *a.* including a hypothesis or supposition, conditional—*Qiyās-ūncē yā qiyāsī, mushrūt yā shartī*—*Anumāñik wā kalpanik, nibaddh wā panānischit*. [nyāsakram se, nishpramāñ se.]
- HY-PO-THÉT-I-CAL-LY**, *ad.* upon supposition—*Farzan, bi-l-farz, ba-farz*—*Anumāñ se, upa-*
- HÿSSOP**, *h'isop*, *n.* (Gr. *hussopos*) a plant—*Zūfā, zūfī*—*Kaṭurasaviśiṣṭ oshadhi*.
- HÿS-TÉR'ICS**, *n. pl.* (Gr. *hysteria*) fits or nervous affections peculiar to women—*Ek qism ká murchhā yā murchhā rog jo 'auratōñ ko hotā hai*—*Ek prakār ká murchhā rog jo strivōñ ko hotā hai*.
- HÿS-TÉR'IC**, **HÿS-TÉR'I-CAL**, *a.* troubled with fits—*Gash-zada, murchhā-zada, gash yā murchhe se kharāñ*—*Murchchlagrast, murchchhanopahat, murchchhā ho se pirīt*.
- HÿSTE-RON-PRÖTE-RON**, *n.* (Gr.) a figure of speech by which that is said last which was done first—*Ek mukāwara jis se wah sab ke piche kahā jatā hai jo sab ke pahle huā ho*—*Alāñkār kī ek rīti jis se wah sab ke piche kahā jatā hai jo sab ke pahle ho chukā ho*.
- I.**
- I**, *pr.* (S. *ic*) one's self—*Mai^b*.
- I-ÄMBUS**, *n.* (L.) a poetic foot consisting of a short and a long or an accented and an unaccented syllable—*Nazm meñ ek qism ká rukñ jismen pahile hisse yā hije ká talāfuz chhotā aur dūre ká lambā hotā hai, nazm meñ ek wazñ jismen pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai*—*Pāñchachāmār, laghu-guru laghu-guru is kram se jo pād ho*.
- I-ÄMBIC**, *a.* composed of iambic feet; *n.* a verse composed of iambic feet—*Nazm meñ us wazñ ke mutā'alliq jismen pahilā hissa yā hije chhotā aur dūsrā lambā hotā hai; n. aīzā wazñ jismen pahilā hissa yā hije chhotā ho aur dūsrā lambā ho*—*Pāñchachāmār-sambandhī, pāñchachāmār-abaddh; n. pāñchachāmār-abaddhupād, pāñchachāmār-abaddhachhand*.
- I-BIS**, *n.* (Gr.) an Egyptian bird—*Mīr ke mulk kī ek chiriyā*—*Mīr deś kī ek chiriyā*.
- ICE**, *n.* (S. *is*) water or other liquid made solid by cold; *n.* to cover with ice—*Yakh, yakh ke sāth jamā huā dūdh waqāru; v. yakh se dhāñpnā dhāñknā yā pāgnā*—*Saghanatushār, ghanajal, ghanadravadravya; v. saghanatushār se dhāñpnā dhāñknā wā pāgnā*.
- I'CR-ÖE**, *n.* a pendent shoot of ice—*Barf ká qalam, barf ká lambā tukrā jo lataq partā hai*—*Saghanatushār ká kalam, saghanatushārakan, saghanatushār ká lambā tukrā jo lataq partā hai*.
- I'QING**, *n.* a covering of concreted sugar—*Chīñī se pāgnā^b, chīñī ká lep^b*.
- I'QI**, *a.* full of ice, made of ice, cold, frosty—*Pur-yakh, yakh ká banā huā, sard, pālē ká-sā^b*—*Saghanatushāramay, saghanatushārānirmmit, thāñdhā wā sītāl, pālē ke sadriś*. [—*Saghanatushārāparvvat, ghanajalārsī*.]
- I'Q'BERG**, *n.* a mountain or great mass of ice—*Yakh ká pakār yā majma, yakh-pakār*.
- I'Q'BUIT**, *a.* formed of heaps of ice—*Yakh-ke dherōñ ká banā huā, yakh ká banā huā*—*Saghanatushārānirmmit, ghanajalārsīnirmmit*.
- I'Q'HOUSE**, *n.* a place for keeping ice—*Yakh-khāna, yakh rakhne kī jagah*—*Saghanatushārāsālā, saghanatushārālay, saghanatushār rakhne ká sthān*.
- I'QY-PÄARLED**, *a.* studded with spangles of ice—*Yakh kī tikkīyōñ yā tikkīyōñ se jarā huā*—*Saghanatushār kī tikkīyōñ wā tikkīyōñ se jarā huā*. [newal wā neurā.]
- ICH-NEÜ-MON**, *n.* (Gr.) a small animal—*Ek qism ká newal yā neurā*—*Ek jāti ká*.
- ICH-NEÜ-MON-PL'Y**, *n.* an insect—*Ek kirā^b, ek qism ká kirm*—*Kīṭ wā krinī*.
- ICH-NÖG'RA-PHY**, *n.* (Gr. *ichnos, grapho*) a ground-plot, a platform—*Kursī, chabūtārā^b*—*Grihabhūmī, māñch*.
- ICH-NO-GRÄPH'I-CAL**, *a.* representing a ground-plot or platform—*Kursī-numā, chabūtārā numā, kursī yā chabūtārā zāhir k. w.*—*Grihabhūmīprakāśak, māñchaprakāśak*.

I'CHOR, *n.* (Gr.) a thin watery humour—*Zard-áb, zahráb, gháw ká páni^a, kachlohá^a—Pávarakt, panchhá.*

I'CHOROUS, *a.* like ichor, watery, serous—*Zard-áb yá zahráb ká-sá, ábi, pur-áb—Pávarakt kachlohá wá gháw ke páni ke sadriá, panihá, patlá wá pansa.*

ICH'THY-OL'O-GY, *n.* (Gr. *ichthys*, *logos*) the science of fishes—*Machhliyon ká 'ilm, wah 'ilm jismen machhliyon ki qism-o-khassiyat waqaira ká bayán rahá hai—Matsya-vidyá, matsyajátigunádivishayakavidyá.*

I'CON, *n.* (Gr. *eikon*) an image—*Múrat^a, taswir, shabih, but—Múrtti, pratimá.*

I-CÓN-O-CLÁST, *n.* a breaker of images—*But-shikan, múrat-to^a—Devatápratimábhañjak, devatámúrttibhañgakar, múrtti torne w.*

I-CÓN-O-CLÁSTIC, *a.* breaking images—*But-shikan, múrat-to^a—Devatámúrttibhañjak.*

I-CO-NÓG-RA-PHY, *n.* a description of images—*But-náma, butón ká bayán, múratón ká bayán—Múrttivivaran, pratimávyakhyá.*

IC-TÉR'IC, *IC TÉN'I CAL.* *a.* (L. *icterus*) affected with jaundice—*Yargáni, kahwal-dár—Pápdurogi, pipulurogagrast, kahwal se pírit.*

I-DE'A, *n.* (Gr.) a mental image, notion, conception, thought, opinion—*Tasawwur, khayál, idrák, gaur yá ghyas, ráe—Manahkalpaná, bodh wá bhávaná, manogat wá dhyán, chintá wá anumán, mati wá mat.* [k ípanik wá manahkalpit.

I-DE'AL, *a.* mental, not perceived by the senses—*Khayáli, ghyási yá farzí—Mánasik.*

I-DE'AT-LY, *ad.* mentally, intellectually—*But-díl díl-se yí khayál se, tasawwur yá idrák se—Man men wá man se, buddhi samajh wá chintá se.*

I-DE'AL-IZE, *v.* to form images in the mind—*Díl men taswir banáná, tasawwur k., khayál k.—Man men kalpaná k., manahkalpani k.*

I-DE'AL-ISM, *n.* the doctrine of ideal existence—*Wah mat jiske mutábíg jahán men sirf khayál hi khayál hai aur iske síwá aur koi shai nahín hai, máyá^a—Vishayábhívaubuddhi, amúritvad.* [nyatá, abhinnatá, samatá.

I-DENTITY, *n.* (L. *idem*) sameness—*Yak-sáni, mutábíqat, ham-hasti—Ekáí, ana-*

I-DENT'IC, **I-DENT'IC-AL**, *a.* the same—*Yak-sán, wahí^a—Ananya, abhinna, abhed.*

I-DENT'IC-AL-ITY, *ad.* with sameness—*Yak-sáni yí ek-sáni se—Ananyatá wá abhinnatá se.*

I-DENT'IFY, *v.* to make or prove the same—*Wahi k^a, ekhi k^a, yak-sán yá ek-sán k., wahí yá ek-sán sabót k., wahí yá ekhi honá^a, ek-sán yá mutábíq h.—Ananya wá abhinna k., sam k., ananya wá abhinna bharáni, ananya wá abhinna honá, sam honá, sarúp honá.* [Ekikaran, ananyatá ká pramán, abhinnatásthápan.

I-DENT'IFI-CÁTION, *n.* proof of identity—*Ek-sáni ká sabót, mutábíqat ká sabót yá sabót*

IDES, *n. pl.* (L. *idus*) a term of the Roman calendar denoting the 13th day of each month except March May July and October in which it was the 15th—*Rúmiyon ki tugán men Márch Me Julái aur Áktobar mahinón ki pandrahín táríkh aur búqí mahinón ki terahín táríkh—Romiyapanjika men Márch Me Julái aur Áktobar mahinón ki pandrahín dín aur sesh mahinón ki terahín dín.*

ID'IDOM, *n.* (Gr. *idios*) a mode of expression peculiar to a language—*Muháwara, istiláh, tarz-i-kalam—Vágriti, vágdhará, bháshasampradíy.*

ID-I-O-MÁ'TIC, **ID-I-O-MÁ'TIC-AL**, *a.* peculiar to a language, phraseological—*Bá-muháwara, istiláhi yá majá-i—Visheshavágrityanusári, bhásháritvanusári.*

ID-I-O-TISM, *n.* peculiarity of expression—*Muháwara—Vágriti, vágdhará.*

ID-I-ÓP'A-THY, *n.* (Gr. *idios*, *pathos*) a primary disease, peculiar affection—*Asli bímári, khássa khayál yá samajh—Adi rog, vishesh jñán wá bodh.*

ID-I-O-SYN'CRÁ-SY, *n.* (Gr. *idios*, *sun*, *krasis*) peculiar temperament—*Kháss mizáj, khássa tabíyat—Prakritiswabháw, jítiswabháw.*

ID-I-O-SYN-CRÁ'TIC, *a.* peculiar in temperament—*Kháss tabíyat ká, mizáj men khássa—Vishesh prakritiswabháw ká, jítiswabháw men vishesh wá asidhāran.*

ID-I-OT, *n.* (Gr. *idios*) one without reason, a fool—*Be-wuqúf shakhá yá'ní jo shakhá paidáish se ahmaq ho, ablah yá ná-dán—Jar mürh wá mürkh, gíwdí bilallá ajná wá bhakwá.* [máqat—Jaratá wá mürkhata, mürhatá wá ajnatá.

ID-I-O-QY, *v.* want of reason, imbecility—*Ahmaqí ablahí yá be-wuqúfi, himáqat yá ha-*

ID-I-ÓT'IC, **ID-I-ÓT'IC-AL**, *a.* foolish, stupid—*Be-wuqúf, bi-aql yá kund-zihñ—Jar wá mürh, ajná wá nirboddh.* [Jaratá wá mürkhata, mürkhata wá ajnatá.

ID-I-O-TISM, *n.* folly, imbecility—*Be-wuqúf yá ablahí, himáqat hamáqat yá ahmaqí—*

ID-I-O-TIZE, *v.* to become stupid—*Be-wuqúf yá bi-aql h.—Jar wá mürh h.*

I'DLE, *a.* (S. *idel*) lazy, not employed, useless, trifling; *v.* to spend in idleness—*Majhúl káhlí yá sust, be-kár yá mu'attal, be-jáida, be-ma ní púch yá be-húda; v. susti yá káhlí^a men kátná—Alási karmmavimukh wá karmmadveshi, baithá nirudyog wá avyápári, nirarthak vyarth wá nishprayojan, tuchchh; v. álasya wá anudyog men kátná.* [anudyog, káryyáshinyatá, baitháw, baithaki.

I'DLE-NESS, *n.* the state of being idle—*Susti, káhlí, majhúl, be-kári, be-húdag—Álasya,*

I'DLER, *n.* a lazy person, a sluggard—*Majhúl yá sust ádmí, káhlí yá áram-talab shakhá—Alási jan, álasyasil wá nithallú.*

'DLY, *ad.* lazily, carelessly, vainly—*Kāhili yā susti se, be-parwāi yā gaḥat se, rāgān*
*'abas yā be-fāida—*Ālasya se, amanoyog wā asāvadhāni se, vrithi wā nirarthak.

【DLE-HEAD-ED, a. foolish, unreasonable—*Be-wuqúf, be-húda yá ná-ma'qúl*—Ja wá mǐrh, anyiya. [nirbodh wá nirt ni.

Í'DLE-PĀT-ED, a. foolish, stupid — *Be-wuqúf, aḥmaq yí kund-zīh* — *Jaḥ mūḥ wá mūrk*,

ĪDOL, n. (Gr. *cidos*) an image worshipped as a god, one loved to adoration — *But ya samam*, 'aziz shakhs yā malbūb — Devatāpratimā devapratimā vā devamūrti, atipriva vrakti. [Devapratimāpijak, pratimāpijak, pratimāsevi.]

I-DOL'-A-TER, *n.* a worshipper of idols — *But-parast, shaman, mushrik, mûrat-pûjak*^h —

Ī-DŌLA-TRESS, *n.* female idolater – *But-parast* 'aurat, *but-parastin*, *múrat-pujerin*^h – Pratinásevitri, pratináseviní, pratinápijyitri.

I-DO-LĀT'RI-CAL, *a.* tending to idolatry — *But parastī kī tarāf mā'il* — Prati māpūjāsīl.

I- **DŮLA-TRĪZE**, v. to practise idolatry – *But-parasti k.*, *but pájú* – Pratinápújá k.,
pratinápévá k. [mápaták, pratinápújiváśhiṣṭ, pratinápújāsambandhi]

I-DŌL'A-TROUS, *a.* pertaining to idolatry — *But-pari st, but pari-sti ke muta'ul'iq* — Prati-

Ī-DŌL'A-TROU -LY, *ad.* in an idolatrous manner - *Ēt parasti ke taur se* - Pratināpijā
 kī rīti se. ! Pratināpijā, pratināx vā, deva ratināpijā, mūrttisevā.

Ī-DŌL'A-TRY, *n.* the worship of idols — *but-parast*, *but-parastish*, *mūrat-p'jā'*, *shirk* —

IDOL-ISM. *a* pertaining to idolatry — *But parasta ke manta'aliq* — Pratiṃ īpūjāsambandhī, devapratiṃāseyaśambandhī.

ÍDOL-ISM, n. idolatría — worship — *Rut-parasti* — Pratinipujá. [mápújak.

Īdol-ist, *n.* a worshipper of images—*Bat parast, sh tōda* - Murtipūjak, devatāprati-

ĪDOL ĪZE, *v.* to love or reverence to ad. nation — *Ī dā jī mabb-ē jānno, dertā jānnā*
yī dertā m īnn īb — Atyant anurakt honī, atipremit, behut chhānī devavat pujanī.

IDOL-İZ-ER, *n.* one who idolizes - *Atı: gı mül'h k' jıncı n. dıstı jıane w^h, dıntı mın nı w^h - Atırem n. w. atant anıakt h. w. de:avıd nıjane w.*

I-DŌ'NE-ŌUS a (L. *i* *l* *o* *n* *e* *n* *s* *.* *f* *i* *.* *p* *r* *o* *p* *e* *r* — *Th* *o* *n* *e* *.* *s* *p* *e* *n* *s* *i* *t* *h* — *Y* *u* *A* *.* *y* *o* *g* *y* *a* *.*

ITYL, n. (Gr. *eidulion*) a short poem — *Mukhl' ev nasvor* — Chhoyi kavya.

IF, con. (S. *gi'* supposing that, allowing that, whether or not — *dār yī farz kar-ke* ki, *kāsh yī mán kar-ke ki, yē nāhī* — Yali wā mānke ki, jo wī swikār karke ki, wā nahiñ wā i j nahiñ.

IGNITION. — (*L ignis*) consisting of fire, containing fire, resembling fire—*Ātashī yānī*, āg-*yānī-hūā*, ātash-d-ir yā ātash khissiyat, ātush-si—*Ágneya aguimay wā ag kē*, hui, agni-tsin, agni-naya wa agnis maharav wa āg sarikhri.

la'ni-² ²to form into fire—*Atash-sā k., āy-sā k.^h, ālūsh k. sarat k.*—*Agnirūp k.,*
agnirat k., āg sarikhī k. [*āg satarāni^h*]

Yo'NITE, v. to set on fire, to take fire—*Juláná phéuknái bérnái yá áq-lagání^h, julná*

IGNITION, *n.* the act or state of igniting—*Atash giri, sozidagi, solhtagi*—Jwala, dahan.

IG-NĪP'O-TENT, *a.* presiding over fire—*khud-i-wand-i-nār*, *átush par bāb*—*Āgnya-*

IG-NĪV'O-MOUS, *a. vomiting fire*—*Ātash qai* *P. w.*, *āg uqāne a^h*, *ātash-rez*, *ātash-khez*—*Agovimamuk'ir*, *agvutk-lu-pak*. *Piščhadhikā*, *mithyā-dṛṣṭi*, *mithyāgni*.

IG'NIS P'ĀT'U-US, n. (L.) a fiery meteor — *Gāl-i-b'ayihānī, āg shakānī, lāk y'i lūkāⁿ* —

IG-NŌ'BLE, a (I. *is*, *no* *is*, not noble, mean of birth, worthless—*Kuminda ya pájji faro-máya dún kam-zarj surl rí-zila bad-así yi bz l-nasl. ná-kárn ná-bakár yá ná-chiz*

—Niarisht wi han, ahunin binajiti wi nich, n sit tuchebha wi nirgun.

IG NŌ'BLE-NESS. *a.* want of dignity, meanness — *Es-waqri, kaminiagi yi řazilat* — *Nichatá wá anáryyati, adhemati i tuchehhata wá piénarati*

IG-NŌ'BLY, *ad.* me only, dishonourably -- *Kamīnagi yā piñt-pan se, nā-mardi mā'yūbi yā*
he-āh-rūi se -- Adharmatā se, nich wā apamārya prakār se.

IG'NO-MIN-Y, n. (*L in, novet*) disgrace, shame, reproach, dishonour, infamy—*Be-hu-mat' fashat* (murder) *shilat* (to be beaten) *hah'ni* (to be) Aramin araini mi' tsichuni

narman, jaman, rusia. Zana yit n-kan, narman - Ajman, avanti wa tejonani, marvyidhani, aprati hiki wa ameryadi. abhayi a cirti v.g apakirti.

16-NO-MIX TOUS. a. skamnetut, dishonourable – *da yib yi qin, k. paji yana zabun yi ruwa-
sáz* – Lajjakar wa akirtakar, kutsin nich gari, it wa anayyya.
Ya na maza-farwa, wa ma ya yi ni maza-farwa. (Lajjakar wa akirtakar, kutsin nich gari, it wa anayyya.)

16-NO-MIN IOUS-LY, *ad.* me only, dig. actually — *Kaminagi ya khifat se, zillat ya be-hur-*
mati se — Adhamañā wā pamaratī se, apamāñ wā apatishthā se.

IGNORANT, *a.* (L *ignorans*) wanting knowledge; *n.* a person wanting knowledge
 — *Jāhīl*, *nā-khivānda*, *nā-dīnistā*, *be-khabar*, *n-i-dīn*; *n.* *jāhīl nā-dīn yī nā-dānistā*

lo-no-RĀMUS, *n.* an ignorant person -- *Ajhaḥ, ahaṃyā, bhakṣā yā bhakṣiṇī* -- *Mūrkh, ajāṇaḥ*.

ILE. See AILE.

[Āntri', perū kā sambandhi wā viśayaḥ.

IL'I-AC, a. (L. *ilia*) relating to the lower bowels — *Perū kāḥ*, *perū ke mutā'aliq* —

ILK, a. (S. *yic*) the same, each — *Wahiḥ*, *ek-ek*.

ILL, a. (S. *yell*) bad, not good, sick; n. wickedness, misfortune, misery; ad. not well, not easily, with difficulty — *Kharāb*, *bad yī zabān*, *bimīr nā-sāz kasāl-mand yā 'alil*; n. *zabān* *badī yā kharābī*, *shūnat bālī yī āfat*, *khwāri yā shikasta hālī*; ad. *kharāb yā kharūb-tarāḥ se*, *ishkāl se*, *dīqat se* — *Burā wā dushit*, *mand wā abhadra*, *rogagrast rogārūta asustha vī aswasthi*; n. *dushitātā mandatā khalātā wā burā*, *vī-patti āpad durgatī wā durbhāgya*, *kleś haṣṭ wā dūrdaśā*; ad. *burā wā burī rīti se*, *ka hinatā se*, *kaṣṭ se*.

ILL'NESS, n. badness, sickness, wickedness — *Kharābī*, *bimāri āz īr marz yā maraz*, *zabānī shurārāt yā khabāsat* — *Burā*, *rog wā vyādhī*, *dushṭatī kukarūma wā dushkurūma*.

ILL'FACED, a. having an ugly face — *Ziḥl-rē*, *karīh manār* — *Kurūp*, *kutsitarūp*.

ILL-FA'VOURED, a. ugly, deformed — *Bau-sirāt*, *zishṭ-rē* — *Kurūp*, *asundar*.

ILL-FA'VOURED-LY, ad. with deformity, roughly — *Bad-sirātī se*, *nā-burāshidagī se* — [— *Kurūpatā*, *apūripatā*.

ILL-FA'VOURED-NESS, n. ugliness, deformity — *Bad-sirātī*, *karīh-manzarī yā bad-shaklī*

ILL'LIVEN, a. leading a wicked life — *Ka-chilīḥ*, *pāpī*.

ILL-NAT'URE, n. bad temper, malevolence — *Bad mīzājī ba l-sirātī bad-khoī yā bad-bātīnī*, *bad-hwāhī yā bī l-andeṣhī* — *Swabnāravakratā wā prāritivakratā*, *drohachintan ahi-tochchhā wā ahi-hyechchhā*.

ILL-NAT'URED, a. cross, peevish, fractious — *Tunuk mīzājī*, *zād-ranjī*, *nā-khush-mīzāj yā bad-mīzāj* — *Chīpeliḥī ka-uswabhī vī wī kn'il nakīh*, *rūtī jhanjhanā dushṭaswabhāw wā karkasabhī vī*, *be-shufonātī se* — *Chīpī gīhāt wā jhanjhanādhāt se*, *apritī wā akripā se*.

ILL-NAT'URED-LY, ad. crossly, unkindly — *Zād-ranjī yā tunuk-mīzājī se*, *nā-mīhr-bānī se*.

ILL NAT'URED NESS, n. crossness, unkindness — *Zād-ranjī*, *yā tunuk-mīzājī*, *nā-mīhr-bānī* — *Chīpeliḥī that wā kar-asa-swabhī vī*, *apritī adayā wā akripā*. [bhāgya.

ILL'STARRED, a. fated to be unfortunate — *Bad-bakht*, *kum bakht* — *Durbhāgya*, *hata*.

ILL-WILL', n. enmity, malevolence — *Dra-ṣṇa*, *bad kṛādāhī yā ba l-andeṣhī* — *Vair bair wā śatrutā*, *drohachintan wā ahi-tochchhā*. [— *Drohachintak*, *asubhachintak*.

ILL-WILLER, n. one who wishes ill to another — *Bad kṛādī*, *dṛṣṭe ki burāī chāhne wā*.

ILL-LAPSE', n. (L. *in lapsu*) a sliding in, a falling on, a sudden attack — *Saraknāḥ*, *ūpar gīrāḥ*, *nigrahāḥ* — *Khisiknī*, *ūpar tu nī alasmik ākraman wā ektēk ki chārḥāī*.

ILL-LAPSE BLE, a. not liable to fall — *Gīrac ke lāq nahān* — *Gīrne ke yogya nahūn*, *gīrne ke ayogya*. [phāṣṇāḥ, *bajhānāḥ*.

ILL-LA'QUE-ATE, v. (L. *in laqueo*) to entangle, to entrap, to ensnare — *Ujḥānāḥ*.

ILL-LA'QUE-ATION, n. the act of ensnaring — *Phaṣṭīc*, *baḥ wāḥ bajhānāḥ*. [gaman.

ILL-LA'TION, n. (L. *in latum*) an inference — *Natija*, *hāsil* — *Anumān*, *anumitī*, *nī-*

ILL-LA-TIVE, n. that may be inferred, denoting inference; n. that which denotes inference — *Mantij*, *hāsil yī natija zihir k. w.*; n. *nat-ja yā hāsil zihir k. w.* — *Uhamya anumitī wā ānu hāṣṭik*, *nigamanadyotak wā anumānaprakāśak*; n. *nigamanadyotak*, *anumānaprakāśak*. [ujāḥ se, *nigaman se*.

ILL-LA-TIVE-LY, ad. by illusion or inference — *Natje se*, *hāsil se* — *Anumān se*, *oḥan wā*

ILL-LAUD'A-BLE, a. (L. *in laus*) not worthy of praise, deserving censure — *Nā qābīl-i-ta'rif yā gair-mustahsan*, *qābīl-i-ṭāḥ yī lāq i-māṭat* — *Apra ān-saniya*, *nirdaniya*.

ILL-LAUD'A-BLY, ad. without deserving praise — *Gair-mustahsan taur se*, *baqair ta'rif ke lāq* — *Apra ān-saniya rup se*, *prāṣaṣa ke hīnī yogya*.

ILL-E'GAL, a. (L. *in, lex*) contrary to law — *Nā-mashrū'i*, *gair-shar'i*, *gair-jāiz*, *khlāf-i-shar'*, *nā-haqq*, *harām* — *Vādhiviruddha*, *vyavasthāvīruddha*, *smritiviruddha*, *vyavahāraviruddha*, *śāstrāvīruddha*, *vidhāvīruddha*.

ILL-E'GAL-TY, n. contrariety to law — *Mukhāḥfat-i-shar'*, *nā-mashrū'i*, *nā-durustī* — *Smritivirōdh*, *śāstrāvīrōdh*, *vyavahāravīrōdh*, *vyavasthāvīrōdh*, *vyavahāritikrām*, *dharma-virōdh*.

ILL-E'GAL-LY, ad. in a manner contrary to law — *Mukhāḥfat-i-shar'* se, *nā-mashrū'i se*, *nā-haqq* — *Smritivirōdh se*, *śāstrāvīrōdh se*, *vyavahāravīrōdh se*, *vyavasthāvīrōdh se*, *dharma-virōdh se*.

ILL-E'GAL-BLE, a. (L. *in, lego*) that cannot be read, indistinct, defaced — *Nā-khwāndānī yā bad-khattī*, *nā-sāf*, *māḥ wī gīrat kī hūā* — *Durvachya*, *aspaṣṭīkshar wā aspa-*

sthatv rī, *aspaṣṭ*, *bīgnā wā mīā hūā*.

ILL-E'GAL-BLY, ad. in a manner not to be read — *Nā-khwāndānī taur se* — *Durvachyatā-purvak*, *aspaṣṭ rīti se*, *nā rīti se ki jīsmen parhā na jāy*, *aspaṣṭatī se*.

ILL-E'GAL-MATE, a. (L. *in, lex*) unlawful, not born in wedlock, not genuine; v. to render or prove illegitimate — *Nā-mashrū'i yā khlāf-i-shar'*, *harām-zada yī waladu-z-zīnā*, *nā-durust*; v. *waladu-z-zīnā k.*, *waladu-z-zīnā sībī k.* — *Vyavahāraviruddha*, *śāstrāvīruddha wā nishiddha*, *jīraj upastrijāt vījanmā wā kṛishnapakṣhī*, *kṛitrim*

kalpit wā nyūyaviruddha; v. *jāraj k.*, *upastrijāt wā kṛishnapakṣhī* *ṭhārdnā*.

IL-LE-GYT'-MA-CY, *n.* state of bastardy — *Harām-zādagi, harām-sariḥti yā harām-sirīḥti* — *Vijanma, anaurasatī, vijātātā*. [*sirīḥti se* — *Vijanma se, anaurasatā se*.]

IL-LE-GYT'-MATE-LY, *ad.* not in wedlock — *Harām-zādagi se, harām-sariḥti yā harām-*

IL-LE-GYT'-MATION, *n.* the state of being born out of wedlock, want of genuineness — *Harām-zādagi harām-sirīḥti yā harām-sariḥti, nā-durueti* — *Vijanma wā anaurasatā, kritrimatwa wā nyāyavirodh*.

IL-LÉV'-I-A-BLE, *a.* (*L. in, levīs*) that cannot be levied — *Jam' hone ke nā-gābil, jo uth nahin saktā* — *Baturne ke ayogya, jo batur na sakai*.

IL-LIB'-ER-AL, *a.* (*L. in, liber*) not liberal. not generous, sparing, mean — *Tang-dil tang-chashm yā dū-i-himmat, be-fuiz, baḥlīl, kamīna* — *Kshudramanask arthāt nīch man kā, anudār wā adānasil, kripap, kutsit wā adham*.

IL-LIB-ER-AL'-ITY, *n.* meanness, parsimony — *Past-himmat dū-i-himmatī tang-dilī tang-chashmī yā kaminagi, baḥlīl yā baḥlīlī* — *Buddhinichatā wā adhamatī, kripapatā kārpanya wā anudārātī*.

IL-LIB-ER-AL'-LY, *ad.* meanly. parsimoniously — *Tang-dilī dū-i-himmatī yā kaminagi se, baḥlīl yā baḥlīlī se* — *Buddhinichatī wā adhamatā se, kārpanya wā kripapatī se*.

IL-LIC'-IT, *a.* (*L. in, licitum*) unlawful — *Ni-mashrū, nā-rawā, nā-jāiz, mannū* — *Vyavaharaviroddha, dhammaviroddha, nishiddha*.

IL-LIC'-IT-LY, *ad.* unlawfully — *Mukhālafat-i-shur' se, nā-jāiz, nā-rawā, nā-haqq* — *Vyavaharavirodh se, dhammavirodh se*. [*dhammavirodh, vyavasthāvirodh, āstravirodh*.]

IL-LIC'-IT-NESS, *n.* unlawfulness — *Mukhālafat-i-shur'*, *nā-jāiz* — *Vyavaharavirodh,*

IL-LIM'-I-TA-BLE, *a.* (*L. in, limēs*) that cannot be bounded or limited — *Be-hadd, be-pāyān, be-intihā* — *Anantya, amant, asīmak*.

IL-LIM'-I-TATION, *n.* want of certain bounds — *Be-haddī, be-intihāī* — *Anantatā*.

IL-LIM'-IT-ED, *a.* unbounded, interminable — *Be-hadd, be-intihā* — *Aparimit niravadih wā asīmak, amant wā aparyyant*.

IL-LIM'-IT-ED-NESS, *n.* exemption from bounds — *Be-intihāī, be-haddī* — *Anantatī*.

IL-LIT'-ER-ATE, *a.* (*L. in litera*) unlettered, untaught, unlearned — *Jāhil, nā-āmokhta yā be-tālim, nā-khwāḍa* — *Nirakshar wā anakshar, asikshit, avidyā vidyāhīn wā apāṇḍit*. [*Vidyāhīnatī, avidyā, vidyābhāv*.]

IL-LIT'-ER-ACY, *n.* want of learning — *Jihl yā jahil, jīhālāt yā jūhālāt, nā-khwāḍagi* — *IL-LIT'-ER-AL*, *a.* not literal — *Lafz nahin, harfī nahin, nā lūfī* — *Asabhlānusārī, asabdhār-thānusārī, anaksharī*. [*Avidyā, vidyābhāv, vidyāhīnatā, apāṇḍitya*.]

IL-LIT'-ER-ATE-NESS, *n.* want of learning — *Jihl yā jahil, jīhālāt yā jūhālāt, nā-khwāḍagi*

IL-LIT'-ER-A-TURE, *n.* want of learning — *Jihl yā jahil, jīhālāt yā jūhālāt* — *Avidyā, apāṇḍitya*.

IL-LŌG'-I-CAL, *a.* (*L. in, Gr. logos*) contrary to the rules of logic — *Qair-mantiq, khilāf-i-aql* — *Nyāyaviroddha, nyāyaviparīt ātarkī, anyāyānusārī*.

IL-LŌG'-I-CAL-LY, *ad.* in an illogical manner — *Qair-mantiqī-taur se, mantiq ke khilāf* — *Nyāyavirodh se, anyāyānusār se*. [*Nyāyavirodh*.]

IL-LŌG'-I-CAL-NESS, *n.* contrariety to logic — *Mukhālafat-i-mantiq, ikhlāf-i-mantiq* —

IL-LŪDE', *v.* (*L. in, ludo*) to deceive, to mock, to try pose on, to play upon by artifice — *Thaḡnāh, lūḥḥānā lūḥḥānā yā lūḥḥānā, chhahvīh, dhokhā dūhā*.

IL-LŪSION, *n.* false show, mockery, error — *Namūd-be-būl, dhokhā, bhūl* — *Māyā wā indrajāl, kapāt kūt wā chhal, bhram wā bhraṇṭī*. [*Jālik*.]

IL-LŪSIVE, *a.* deceiving by false show — *Fareh-dih, būlīl-nūmā* — *Māyāvī, māyik, indra-*

IL-LŪS-O-RY, *a.* deceiving, fraudulent — *Fareh-dih, be-asl yā būlīl* — *Dhokhā bhraṇṭī-*

janak wā vañchak, māyī jālik wā chhalī. [*jwalit k., prakāśit k.*]

IL-LŪME', *v.* (*L. in, lumen*) to enlighten — *Jalwa denā, munawwar k., raushan k.* — *Uj-*

IL-LŪMI-NATE, *v.* to enlighten, to adorn, to illustrate; *a.* enlightened; *n.* one pretend-

ing to superior knowledge — *Raushan yā munawwar k., āraṣṭa k. yā zināt denā, tash-*

rīh k. yā sif k.; a. raushan munawwar yā tāb-nāik; n. lā-sinī ilm jānne kā dāwā

k. w. — *Ujālā k. ujāgar k. wā ujwalit k., saiwarnā wā suṣobhit k., prakāśit wā*

spāshit k.; a. ujāgar ujwalit wā pradipit; n. auokhī wā anūkhī vidyā jānne kā gha-

maṇḍ k. w.

IL-LŪMI-NĀ'TI, *n. pl.* the name of a sect of heretics, the name of an association of

infidels — *Mulhūdōn ke ek khāss firqē kā nām hai, kāfirōn kī ek jam'iat kī nām hai* —

Nāstikōn ke ek vīśesh panth kā nām hai, aniswaravādīyōn kā jathī wā sahsang.

IL-LŪMI-NĀ'TION, *n.* the act of illuminating, display of light as a token of joy, bright-

ness, knowledge, inspiration — *Darakhshānī, roshnī yā raushnī jo kisi tewhār meḥ*

kurtē haiṅ, nūr jary tawhīr yā tujālī, 'ilm, ilham yā ilqā — *Pradīpan wā ujwalan,*

utsavakāl meḥ harshāśūchak dipamālīkā, dyuti chamak wā diptī, vidyā, īśwar, pre-

raṇā īśwaraprayuktajñān wā dāivajñān. [*dīpak*.]

IL-LŪMI-NĀ-TIVE, *a.* giving light — *Jalwa-gur, afrozanda, farog-bāḥsh* — *Dyutikar, pra-*

IL-LŪMI-NĀ-TOB, *n.* one who gives light — *Munawwir, farog-bāḥsh, jalwa-gur, afrozanda*

— *Prakāśak, diptikartā*.

IL-LŪ'ṢṢṢ, *v.* to enlighten, to adorn — *Raushan roshan munawwar yā tāb-nāk k.*, *ārasta k. yā āinat denā* — *Ujlāl wā ujwalit k.*, *sañwārnā wā susobhit k.*

IL-LŪ'SION. See under ILLUDE.

IL-LŪSTRATE, *v.* (L. *in, lustro*) to make clear, to brighten, to explain, to elucidate — *Sāf k.*, *raushan roshan yā tāb-nāk k.*, *mubaiyan mashrūh yā munkashaf k.*, *wāzih k. zāhir k. yā sāf bayān k.* — *Vimal k.*, *prakāśit wā ujāgar k.*, *sanjhnā wā vyākhyā k.*, *kholnā wā suspasht k.* [*ta'bir* — *Vyākhyā*, *nidarśan wā pradārśan*].

IL-LUS-TRATION, *n.* explanation, elucidation — *Bayān*, *tashrīh tasrīh tauzīh taujih yā*

IL-LUS-TRA-TIVE, *a.* tending to illustrate — *Mubaiyin*, *musharriḥ*, *tāb-nāk roshan yā raushan k. w.* — *Prakāśak*, *nidarśak*, *vyākhyā-kāri*, *prakāśaman wā ujāgar k. w.*

IL-LUS-TRA-TIVE-LY, *ad.* by way of explanation — *Tafsiḥan*, *tashriḥan*, *tauziḥan*, *bayān ke taur se* — *Vyākhyā kī riti se*, *nidarśan kī chāl se*.

IL-LUS-TRA-TOR, *n.* one who illustrates — *Munawwir*, *musharriḥ*, *mufassir*, *mu'abbir* — *Prakāśak*, *arthaprakāśak*, *arthavyākhyātā*, *arthapradārśak*.

IL-LUS-TRIOUS, *a.* conspicuous, eminent, noble — *Mumtāz mashhūr yā 'izzat-bakhsh*, *namid buland yā zi-shām*, *sharif yā buzurg-wār* — *Śrīmān* *vikhyāt yāsaswī wā yāsakar*, *unnat utkrishṭ viśiṣṭ mahān wā kirtimān*, *śreshṭh wā uttam*.

IL-LUS-TRIOUS-LY, *ad.* conspicuously, eminently — *Shukrat nek-nāmī yā nīm-wārī se*, *buzurg-wārī jāh-o-jalāl yā awj-mauj se* — *Mahiyās wā mahākirtti se*, *utkrishṭ viśiṣṭ wā prasiddha rūp se*.

IL-LUS-TRIOUS-NESS, *n.* eminence, grandeur — *Buzurgī jāh-o-jalāl yā awj-mauj*, *shikoh shukoh kashmat yā shūn* — *Utkristatī* *wā vikhyātī*, *viḥhātī wā aīswariyā*.

IL-LUX-URI-OUS, *a.* (L. *in, luxus*) not luxurious — *Qabr-nufs-parast*, *nā-aiyāsh* — *Sukhabhogisakt nahfū*, *avilāsī*.

IM'AGE, *n.* (L. *imago*) a statue, an idol, a likeness, an idea; *v.* to form a likeness in the mind — *Mānūḥ*, *but yā sūnam*, *shabl yā shabih*, *khayāl yā tasawwur*; *v.* *tasawwur k.*, *dil meṁ shabih banānā k.* — *Mūrti*, *devatāpratimā*, *pratirūp wā prativimb*, *manahkalpanā*; *v.* *manahkalpanā k.*, *man meṁ kisi vastu kī pratirūp wā prativimb banānā*.

IM'AGR-ER, *n.* sensible representations, pictures, statues, show, forms of fancy, figures of speech — *Pittlā*, *taswīr*, *mārat*, *namūnā*, *numūnā*, *khayāl-i-bātil yā wahm*, *khush-bayān* — *Pratirūp wā ālekhyā*, *chitra*, *mūrti*, *dikhlāwā wā dikhlāwā*, *manahkalpanā wā manovāsana*, *vyājan*, *ivrittī*.

IM'AGINE, *v.* to form ideas in the mind, to combine mental images, to conceive — *Tasawwur k.*, *khayāl k.*, *qiyās k.*, *yā mā'lūm k.* — *Manahkalpanā k.*, *chintā wā manovāsana k.*, *sochne vicharne bijhne sanajhnā wā bodh k.*

IM'AGI-NABLE, *a.* possible to be conceived — *Mutasawwir*, *khayāl nishān*, *qiyās yā khaqāl kiye jāne ke qābil* — *Bhāvanīyā*, *manahkarmīyā*, *bodhaniyā*, *bodhya*, *chintaniyā*, *chintya*. [*Kāprik*, *manahkalp*, *mānasik*, *manogat*].

IM'AGI-NARY, *a.* existing only in imagination — *Tasawwur*, *mānūḥ*, *khayāl*, *qumān*.

IM'AGI-NATION, *n.* the power or faculty of forming mental images, an image in the mind, idea, conception, contrivance — *Qawāt-i-mutakhila*, *tasawwur*, *khayāl*, *qumān*, *qiyās yā takhūl*, *mūnasaba* — *Kāpānāsaktī wā bhāvanāsaktī*, *manovāsana*, *manahkalpanā*, *bodh chintā soch wā bijh*, *upāy wā yukti*.

IM'AGI-NATIVE, *a.* full of imagination, forming imaginations, fantastic — *Pur-khayāl*, *qiyās k. w.*, *wahmī yā qumānī* — *Manahkalpanāmay*, *bhāvanāpar wā kalpak*, *tarangi*.

IM'AGI-NER, *n.* one who imagines — *Mutasawwir*, *mutakhayil*, *qiyās k. w.* — *Sochne w.*, *vicharne w.*, *kalpanā k. w.*, *kalpak*. [*Kāpānā*].

IM'AGI-NING, *n.* fancy, imagination — *Khayāl*, *qiyās yā tasawwur* — *Soch wā bhāvanā*.

IM'AG-WOR-SHIP, *n.* the worship of idols — *But parastī*, *but-parastish* — *Devatāpratimā-pūjā*, *mūrtipūjā*.

IM-BANK, *v.* (S. *in, banc*) to inclose with a bank, to defend by banks — *Pushte se ghermī*, *pushte se mazbūt k.* — *Būndh se ghermā*, *bāndh se pusht wā porhā k.*

IM-BANKMENT, *n.* inclosure by a bank — *Pushta*, *pushta-bandi* — *Būndh*.

IM-BASE. See EMBASE.

IM-BASTARDIZE, *v.* (L. *in, W. bastardit*) to convict of being a bastard — *Waladu-zina yā harāmī-pillā sābit k.* — *Vijammā wā krishnapakshi tahrīmā*.

IM-BATHE, *v.* (S. *in, bath*) to bathe all over — *Sab nahlānāḥ*, *nahlānāḥ*, *dhonāḥ*.

IM-BE-CHILE, *a.* (L. *imbecillis*) weak, wanting strength of either body or mind — *Kamzor yā nā-tawān*, *zā'ifu-l-tan yā zā'ifu-z-zihn* — *Alpāsakti wā nirbal*, *kshinabal wā alpabuddhi*. [*Saktihin asamarth wā āthil k.*]

IM-BE-CHIL-TATE, *v.* to weaken, to render feeble — *Kamzor k.*, *nā-tawān k.* — *Nirbal k.*,

IM-BE-CHIL-TY, *n.* weakness of body or mind — *Nā-tawānī*, *kam-zorī*, *tan yā zihn kī nā-tawānī* — *Nirbalatā*, *asamarthya*, *āthilātā*, *śarir wā buddhi kī āthilātā*.

IM-BED. See EMBED.

IM-BEZ-ZLE. See EMBEZZLE.

IM-BIBE, *v.* (L. *in, bibo*) to drink in — *Jazb k.*, *munjazab k.*, *qabūl k.* — *Pi lenā*, *sok lenā*,

[*ohis lenā*, *grahap k.*]

IM-NIB'ER, *n.* one that drinks in—*Jāzib, munjazab k. w., sok lene w^b.*—Pi lene *w.*, chūs-lene *w.*, śoshak.

IM-BIT'TION, *n.* the act of drinking in—*Jazb, sok^b.*—Śoshap.

IM-BIT'TEIT, *v.* (S. *in, biter*) to make bitter, to make unhappy, to exasperate—*Talkā k., munaggas k., barham yā diqq k.*—*Karwā wā kaṭu k., nirānand wā duhkhi k., ugra tivra wā prakopit k.*

IM-BIT'TER-ER, *n.* one that makes bitter—*Talkā k. w., munaggas k. w., barham yā diqq k. w.*—*Karwā k. w., nirānand wā duhahi k. w., ugra wā prakopit k. w.*

IM-BLĀ'ZON. See EMBLazon.

IM-BOD'Y. See EMBODY.

IM-BOD'DEN. See EMBOLDEN.

IM-BORDER, *v.* (S. *in, bord*) to bound—*Hadd bāndhnā—Simā bāndhnā, gherṇā.*

IM-BOSK', *v.* (Fr. *en, bœrige*) to lie concealed, to hide—*Luknā yā chhipnā^b, dā'uknā yā [dhuknā^b.*

IM-BO'SOM. See EMBOSOM.

IM-BOUND', *v.* (S. *in, bande*) to inclose—*Gherṇā^b.*

IM-BOW'. See EMBOW.

IM-BOWER. See EMBOWER.

IM-BRAN'GLE, *v.* (L. *in and brangle*) to entangle—*Phāṇsānā^b, phāṇsānā^b, uljhānā^b.*

IM-BREED', *v.* (S. *in, breedan*) to produce—*Paidā k.—Upama k., upjāt.*

IM-BRI-CATE. **IM-BRI-CĀT ED**, *a.* (L. *inbrex*) laid one under another as tiles—*Khap-yā sā tāle upar rakhnā yā gāḥ^b.*

IM-BRI-CĀTION, *n.* a laying of one under another, concave indentation—*Kist chiz ko dōsri ke tāle rakhnā^b, qasā sh skl—Ek vastu ko dōsri ke tāle rakhnā, gaganācār wā kīrmanprishhakār*

IM-BROWN', *v.* (S. *in, brun*) to make brown—*Bhāṇā rang k^b, gandum k.—Tāmrā-*

IM-BRUE', *v.* (Gr. *en, bruchō*) to steep, to soak—*Tar k., sorbor k.—Dubonā dabonā*

IM-BRUTE', *v.* (L. *in, brutus*) to degrade to the state of a brute—*Huicān-sā za'il k.,*

IM-BUE', *v.* (L. *inbuo*) to tincture deeply, to cause to imbibes—*Gephā rang rangnā^b,*

IM-IT-ATE, *v.* (L. *imitor*) to copy, to endeavour to resemble, to counterfeit—*Naql k.,*

IM-IT-BLE, *a.* that may be imitated—*Munkinū l-azl, munkinū l-aḥz, tatabbū'-pasir—Anukāramy anugamany, anuvartanīy.*

IM-IT-BIL-ITY, *n.* quality of being imitable—*Tatabbū'-pasiri, munkinū l-naql—Anu-*

IM-IT-ATION, *n.* the act of imitating, a copy—*Tatā hu' pāi rari yī iqtidā, naql—Anu-*

IM-IT-ATIVE, *a.* inclined or tending to imitate—*Matatabū', naql, taqlidi, muqallid—*

IM-IT-ATOR, *n.* one who imitates—*Nāql, matatabū', muqallid, ākhiz. pas-rau, pāi-rau,*

IM-IT-ATOR-SHIP, *n.* the office of an imitator—*Naql yā matatabū' kā 'uhdu, muqal-*

IM-MAC'U-LATE, *a.* (L. *in, macula*) spotless, pure, undefiled—*Be-dūg, be-'aib yā be-*

IM-MAC'U-LATE-NESS, *n.* spotless purity—*Pikizgi be-'aibi, piki yā aṣṣi—Vinnalatā,*

IM-MAILED, *a.* (Fr. *en, maille*) wearing mail or armour—*Baktur yā jaushan pahine*

IM-MAL'LE-A-BLE, *a.* (L. *in, mal'leus*) not to be extended by hammering—*Gair-kof-*

IM-MAN'A-CLE, *v.* (L. *in, manns*) to fetter—*Be-ḍ-ḍma^b.* [wā kaṭtar, bahut barā.

IM-MANE', *a.* (L. *immanis*) fire-re, huge—*Wahshī yī durusht, kulān yā 'azim—Kvūr*

IM-MAN'EY, *ad.* monstrously, cruelly—*Kalānī yā jāsānat se, durushtī yā sang-dili se*

IM-MAN'T-IV, *n.* barbarity, savageness—*Be-raknā, wahshat yā nā-ādmiyat—Nishthu-*

IM-MA NENT, *a.* (L. *in, maneo*) inherent, intrinsic, internal—*Zāti, aslī yā haqiqi,*

IM-MAR-ÇES'SI-BLE, *a.* (L. *in, marcesco*) unfading—*Humesha tāza, be-zawāl—*

IM-MAR'TIAL, *a.* (L. *in, mars*) not warlike—*Nā-jangāna, nā-jangī—Asamarik, asāḡrā*

IM-MASK', *v.* (Fr. *en, masque*) to disguise — *Burqa' lagāná, bhes badalná, sūrat badalná* — *Kapatavés dhāraṇ k., kapatavés k., dūsrā rūp k.*

IM-MAT'CH'A-BLE, *a.* (L. *in, S. macu*) that cannot be matched, peerless — *Lā-sānt, be-nazir* — *Anokhā wā atulya, anūthā anupam wā adwitiy.*

IM-MA-TÉ-RI-AL, *a.* (L. *in, materia*) not material, incorporeal, unimportant — *Be-jasad yā gair-mādhi, be-wujūd yā be-jism, be-gair be-waṣn yā gair-zurūri* — *Asāriri adāhiḥ wā ātmīy, anārttik amūrttīmān wā niravayav, alpaprabhāv halkā laghū anāvāsyak wā nishprayojan.* [*rūhi* — *Ātmastitwa, ātmastitwavad, ātmastitwamat.*]

IM-MA-TÉ-RI-AL-ISM, *n.* spiritual existence — *Rūhāni hasti, be-jism, wujūd-i-rūhāni, i'tiqād-i-*

IM-MA-TÉ-RI-AL-IST, *n.* one who believes in immateriality — *Mu'taqid-i-rūhāni, jism se 'alaihidiyā kā mu'taqid* — *Ātmavādī, nīrīkāravādī, amūrttivādī.*

IM-MA-TÉ-RI-AL-ITY, *n.* the quality of being distinct from matter — *Be-jasadi, be-jismi, jism se 'alaihidiyā* — *Niravayavatwa, mūrttīmāni, nīrīkāratwa.*

IM-MA-TÉ-RI-AL-LY, *ad.* in a manner not depending on matter — *Gair-māddī taur se, aise taur se jismēn jism se 'aliqu na rahē* — *Niravayavatwa se, mūrttīmāni se, nīrīkāratwapiṛvak.* [*wā bhinna.*]

IM-MA-TÉ-RI-AL-IZED, *a.* distinct from matter — *Jism se judā* — *Sākārayastu se pīthak*

IM-MA-TÉ-RI-ATE, *a.* not consisting of matter — *Be-jism, be-jasad* — *Amūrttīmān, asīririk, amūrttīmāy.*

IM-MA-TURE, *a.* (L. *in, maturus*) not ripe, not perfect, too early — *Khām yā nā-pukhtā, nā-tamām yā nā-jis, peshā wā wāḡ yā wāḡ ke pīthē* — *Asidhā kachhā apakwā wā apāk, apam āsampanna wā āsampan, atī-gīḥā wā apūr nikāl.*

IM-MA-TURE-LY, *ad.* too early, too soon — *Peshāz-e-yaḡ, bahut jald* — *Āsampūrpakāl meṇ wā pūr akāl se pūrvva, atī-jar.*

IM-MATU-NESS, **IM-MATU-RITY**, *n.* immaturity, incompleteness — *Nā-pukhtagī yā khām, nā-tamām* — *Ka hū apā wā ā-pīthī wā apīrīk, apūrsatā.*

IM-MENSUR-ABLE, *a.* (L. *in, mēns*) that cannot be measured, immense — *Be-pā-yān be-hadd yā be-intihā, be-andāzā be-andāz yā gair-mutanāhi* — *Aparimey aney aparimit wā amit, nēn wā aparimit.* [*aparimit.*]

IM-MENSUR-ABLY, *ad.* beyond all measure — *Be-intihā, be-hadd, be-andāzā* — *Atyant, IM-MENSURED*, *a.* exceeding common measure — *Be-hadd, be-intihā* — *Amit, aparimāp.*

IM-ME-CHANICAL, *a.* (L. *in, Gr. mechē*) not mechanical, not according to the laws of mechanism — *Kāḥē gair-mutāhī, 'ilā-i-jarā, wā se gīr be ke ne-khilāf* — *Ayātīk asīlīk wā yāntīr sambhūllā-nahī, yāntīr āraviparīt, yāntīr ravidyaviruddh.*

IM-ME-DI-ATE, *a.* (L. *in, mēdius*) with nothing intervening, proximate, instant — *Be-wāsita yā be-wāsita, marjūd qarī, nā-bīl-i-fisli, hāzīr-bīl-i'l yā sīl-jaw* — *Anantar avyavahit wā avyavadhīn, upasthit sāmparīk wā nikāt, tātkālīk wā vart-tamān.* [*sīl-i, avyavadhānāsakti.*]

IM-ME-DI-ATE-POWER, *n.* immediate power — *Bīl-i-wāsita tīqat, be-lā aḥī tīqat* — *Avyavahita-*

IM-ME-DI-ATE-LY, *ad.* directly, instantly — *Bīl-i-wāsita yā bī-z-zat, sīl-faur yā fauran* — *Sadya, jhāt tātkāl wā tātkāban.*

IM-ME-DI-ATE-NESS, *n.* presence with regard to time, exemption from intervening causes — *Fīl-hā, yā sīl-faur, be-wāsitagi* — *Sādyasakatā wā tātkālikatwa, anantaryya wā nairantaryya.*

IM-ME-DI-CABLE, *a.* (L. *in, mēdi-*) not to be healed, incurable — *Lā-mumkinu-sh-sha-fā yā muntanā'ul-sh-fā, lā'ilāj be'itāj yā lā-dwā* — *Achikitsya, asādhyā wā achikitsaniy.* [*hān, karīn-ud* — *Kuswar, viswar wā aswar.*]

IM-ME-LÓ-DIOUS, *a.* (L. *in, Gr. melos, odē*) not melodious, unmusical — *Karīh-ā-*

IM-ME-MÓ-RI-AL, *a.* (L. *in, mēmor*) past the time of memory — *Be-yād, yād ke bāhar, qadīm, maddat kā* — *Smaratīkīrīt, smarapitig, anārttā.*

IM-ME-MÓ-RI-AL-LY, *ad.* beyond memory — *Be-yād, yād ke bāhar yā bāhar* — *Smarapā-tīkīrītārūp se, asmārttārūp se.*

IM-MENSE, *a.* (L. *in, mēns*) unlimited, unbounded, very great — *Be-hadd, be-intihā yā gīr-mutanāhi, be-andāzā yā nihāyat bāḡ* — *Anant, aparimān wā niravadhī, ātīmān wā bahūt bāḡ.* [*bāhar* — *Atyant, nītant wā atīśay karke.*]

IM-MENSE-LESS, *ad.* infinitely, without measure — *Be-hadd, hadd se ziyāda yā hadd se*

IM-MENSE-NESS, *n.* unbounded greatness — *Be-intihā kulīm* — *Anantavīrīhatwa, atyan-tavīrīhatwa.* [*yā be-pāyāni* — *Aparimānatwa wā anantavīrīt, atyantatā wā anantatā.*]

IM-MENS-ITY, *n.* unlimited extension, infinity — *Be-hadd phūlār, be-haddi be-nihāyātī*

IM-MENSUR-ABLE, *a.* not to be measured — *Be-pāyān, be-andāzā, be-hadd, lā-intihā* — *Aparimey aney wā amit.*

IM-MENSUR-ATE, *a.* unmeasured — *Be-hadd, be-pāyān, be-hisāb* — *Aparimit, amit.*

IM-MERGE, *v.* (L. *in, mergo*) to plunge into a fluid, to enter the light of the sun — *Gurq k. mustagraq yā mustagraq k., aḡlāb kī rashnī yā roshnī meṇ gurq honā yā nī gurīb ho jānā* — *Dubonā dubānā wā bōrnā, sūryya ke prakāś meṇ dubnā arthāt ast hōnā.*

IM-MĀRĀṢ, *v.* to put under water, to plunge, to sink, to engage deeply; *a.* sunk deep — *Garq k., mustagraq yā mustagriq k., ḡubonā^h, nihāyat maarīf k.; a. garq, mustagraq yā mustagriq* — *Dubānā wā ḡabonā, bornā, magna k., lin wā nivishā^t k.; a. dubā, birt, magna, lin, nivisht.*

IM-MĀR'SION, *n.* the act of immersing, the state of being immersed, the act of entering the light of the sun — *Garq k., garq yā gota, āftāb ki roshni meḡ garq yā nī gurūb* — *Dob, majjan wā nimajjan, sūryya ke prakās meḡ praveś.*

IM-MĒ-THŌD'I-CAL, *a.* (L. *in*, Gr. *meta*, *hodos*) being without method or system — *Be-saltqa, be-tartib, be-raht, be-uslub, be-band-o-bast, be-dastūr* — *Ākramak, avyavasthit, kramābhīn, kramaviruddha.* [Kram ke binā, niyam ke binā.]

IM-MĒ-THŌD'I-CAL-LY, *ad.* without method — *Be-tartibi se, be-dastūri se, be-band-o-basti se* —

IM-MĒ-THŌD'I-CAL-NESS, *n.* want of method — *Be-tartibi, be-band-o-basti, be-uslubi be-saltqagi* — *IM-MĒW.* See **ENMEW.** [— Kramahīnat, avyavasthitatwa.]

IM-MI-GRATE, *v.* (L. *in*, *migro*) to go to dwell in a place, to remove into — *Kisi maqām meḡ rahne ke liye jānā, kisi mulk meḡ jā kar rahnā* — *Kisi sthān wā deś meḡ rahne ke nimitta jānā, deśantī meḡ jikar vās k.*

IM-MI-GRĀ'TION, *n.* the act of immigrating — *Ġair-mulk meḡ jā-kar rahnā* — *Pradeśādhi-vīsan, deśāntarādhiyāsan.*

IM'MI-NENT, *a.* (L. *in*, *minor*) impending, threatening, near — *Sir par latkā huā^h, me'ullaq, qarib wā nazdik* — *Mūñr par lataktā huā, upasthit samupasthit wā upasthiy, nikatavartī samipavartī wā ā-annavartī.*

IM-MI-NENCE, *n.* impending danger — *An-qarib balā, sir par latki huā āfat* — *Mūñr par latki huā āpādi, upasthit vipatti.* [— Mīśit k., khichī kar-dālnā.]

IM-MIN'GLE, *v.* (S. *in*, *mengun*) to mix, to unite with numbers — *Milīnā^h, imeḡhta k.*

IM-MI NŪ'TION, *n.* (L. *in*, *minor*) decrease, diminution — *Kamī yā kamī, mīnhāi takhfiy yā taḡlīl* — *Ġharī wā ḡharī w, nyūnatā hrās wā aprelay.*

IM-MIT', *v.* (L. *in*, *mitto*) to send in — *Andur bhejnā, andar paḡhālānā* — *Bhitar bhejnā, bhitar paḡhālānā wā ḡhusnā.* [san, pravesan.]

IM-MI'SION, *n.* the act of sending in — *Ilkhāl, duḡhāl* — *Bhitar nikshepan, bhitar nive-*

IM-MIT-GABLE, *a.* (L. *in*, *mitis*) that cannot be mitigated — *Nurm hone ke qābil nahīn, nā-takhfiy-pazir, nā-takīn pazir* — *Āsamāniy, āsūnya, āmupāsanya.*

IM-MIX', *v.* (L. *in*, *miscere*) to mingle — *Milānā^h, milā dā'mē^h.* — *Amiśraṇiy, ayojanīy.*

IM-MIS'CI-BLE, *a.* that cannot be mingled — *Mamtaṇī^h ul-ikhilāt, nā-āmezish-pazir* —

IM-MIX'ABLE, *a.* not capable of being mixed — *Mamtaṇī^h ul-ikhilāt, nā-āmezish-pazir* — *Amiśraṇiy, miśrikarānāyegya, ayojanīy.*

IM-MIXED, **IM-MIXT'**, *a.* unmixed — *An-milā^h, khālīs* — *Amiśrit.*

IM-MŌD'I-TY, *n.* (L. *in*, *morro*) resistance to motion, unmovableness — *Be-harakatī, 'admi i harakat yā sukūn* — *Nisāh latwa wā aḡhalatwa, sthīyavatwa wā sthīratī.*

IM-MŌD'ER-ATE, *a.* (L. *in*, *modus*) exceeding due measure, extravagant — *Be-andāza, be-hadḡ gūr-mū'adil yā ziyādī* — *Aparimit wā anit, atyant nifāt wā niyamitirikt.*

IM-MŌD'ER-A-CY, *n.* excess — *Be-ītidālī, ziyādātī* — *Ātyantikātī, adhikātī wā bīhulya.*

IM-MŌD'ER-ATE-LY, *ad.* in an excessive degree — *Be-andāz, be-ītidālī se, be-andāza se* — *Aparimit rūp se, atyant, nitūt, atīsy karko.*

IM-MŌD'ER-ATE-NESS, *n.* excess, extravagance — *Be-ītidālī yā ziyādātī, be-andāzagi* — *Ātyantikātī wā adhikātī, nīyamitīkram wā aparimitatī.*

IM-MŌD'ER-ATION, *n.* want of moderation — *Be-ītidālī, ziyādātī* — *Aparimitatwa, mary-yādātī ram, ityantīkatī.*

IM-MŌD'EST, *a.* (L. *in*, *modus*) wanting modesty, unchaste, obscene — *Be-hijāb be-ḡairat be-sharm yā be-hayā, nā-pik-dāman yā fāsīda, zabūn pāch yā ḡaltz* — *Nirlajja*

lajjābhīn wā alajja, kāmuk vyabhiḡhīrī wā vyabhiḡharinī, āsuddha wā avāchya.

IM-MŌD'EST-LY, *ad.* in an immodest manner — *Be-hayā se, be-hijābi se, be-ḡairatī se, nā-pāk-dāman se, nā-pābi se* — *Nirlajjātī se, vinayavirodh se, ānūchi se.*

IM-MŌD'EST-Y, *n.* want of modesty, indecency — *Be-hayātī be-ḡairatī be-hijābī nā-pāk-dāmanī yā be-sharmī, be-intīḡāzī yā nī-sh-yastagi* — *Vyasam vyabhiḡhār nirlajjātī wā lajjābhīnātī, āsuddhātī āsūchitā wā avāchyatī.* [chārḡhānā, balidān k.]

IM-MŌ-LATE, *v.* (L. *in*, *mola*) to sacrifice — *Qurbān k., zahh k.* — *Bal d., bal k., bal*

IM-MŌ-LĀ'TION, *n.* act of sacrificing, sacrifice — *Qurbānī, qurbān* — *Balidān, balī wā dal.*

IM-MŌ-MĒNTŌUS, *a.* (L. *in*, *momentum*) unimportant — *Nā-chiz, be-haḡiqat, ādnā* — *Laghū, hālā, tūchelha.*

IM-MŌR'AL, *a.* (L. *in*, *mos*) not moral, wicked, vicious, dishonest — *Khilāf-i-shar' yā mā'yūb, bad zabūn yā kaj-waz', bad-kirdār yā bad-f'ī, bad-diḡānat bad-mā'ash yā be-imān* — *Dharmaviruddha, duḡhṡ wā āsādhu, pāpī wā vyāsani, adhārmīk wā*

adharmīnāchārī

IM-MŌ-RĀL'ITY, *n.* want of virtue, wickedness — *Bad-kirdārī, badī zabūnī 'aib bad-mā'ashī yā shar' ke bar-khilāf kām* — *Adhārmīkatwa adharmatwa apūnyatā wā āsūchitā, duḡhṡātī vyabhiḡhār wā duḡsharītratī.*

IM-MO-RIG'ER-OUS, *a.* (L. *in, mos, gero*) rude, uncivil, disobedient—*Gustākḥ nā-tarā-shida nū-shāsta yā karakht, be-murawwat, nā-farmān-bardar*—*Asabhya wā asishṭ, dubāil wā kuāil, ajnālāngḥi*.

IM-MÖRTAL, *a.* (L. *in, more*) exempt from death, everlasting, perpetual—*Be-marg yā lā-zawāl, mudām mudām dām yā dāim, mustamirr yā istimrārī*—*Amar sadājivi wā maraparāḥit, avināsi ajar wā nityasthāyī, nitya sanātan wā sarvvakālīu*.

IM-MÖR-TÄL'I-TY, *n.* exemption from death—*Be-margi, baqā, hayāt-i-tabadi, hayāt-i-jāwē-dāni, lā-yemūt*—*Amaratā, ajaratā, sadāsthāyitwa, nityatā, akshayatā*.

IM-MÖR-TÄL'I-ZE, *v.* to make immortal—*Bāqi rakhnā, lā-zawāl k., be-marg k., dāimi k.*—*Amar k., akshay k., ajar k.* [*se*—*Amaratwa se, akshayatā wā ajaratā se*].

IM-MÖR-TÄL'I-Y, *ad.* with exemption from death—*Lā-yamūt, abud-tak, hamesha, be-margi*.

IM-MÖR-TI-FI-CÄTION, *n.* (L. *in, more, ficio*) want of subjection of the passions—*Nā-kar-i-nafa, nā-nafs-kushi, nā-nafs-shikant*—*Ajitendriyatwa*.

IM-MÖV'ABLE, *a.* (L. *in, moreo*) that cannot be moved, fixed, firm—*Gair-mulḥawrik yā be-harakat, qāim, mustaqill*—*Sthāvar wā atal, aḥal wā nirḥol, nisḥal wā ājaigam*.

IM-MÖV'ABLEY, *ad.* in a state not to be moved—*Be-harakatī se, istiqlāl se*—*Achal rūp se, atal bhāw se, sthāvaratwa se*. [*wā* *apavitra*].

IM-MÖND', *a.* (L. *in, mundus*) unclean—*Nā-sūf, nā-pāk*—*Apharchā, samal, asuddha*.

IM-MUN DĪC'I-TY, *n.* uncleanness, impurity—*Nā-sūfi yā nā-sofāt, nā-pāki*—*Sannalatā wā apharchāi, asuddhatā wā apavitrātī*.

IM-MÖNI-TY, *n.* (L. *in, munus*) privilege, exemption, freedom—*Haqq yā istihqāq, mō'ajī yā mukhlāt, āzādī rihāt yā najāt*—*Adhikār, chhutkārā muktī wā moksha, sūnyati abhāv wā nirmok*.

IM-MÖRE, *v.* (L. *in, muros*) to inclose within walls, to shut up, to confine—*Chun-lenā', band k., qutl k.*—*[Chunwā d., miind-lenā wā miind lena, atkōnā wā kārigār meñ rakhnā]*. [*band-sur nā-sāz-gār nā-sāz-kār yā be-rāy*—*Kuswar, karkasāswar*].

IM-MÖS'ICAL, *a.* (L. *in, musa*) not musical, inharmonious—*Be-mūsīqī, bad-alḥān*.

IM-MÖT'ABLE, *a.* (L. *in, mutō*) unchangeable, invariable, unalterable—*Be-tabdil, be-tabaddul, bilā-taḡayir yā qair-mutaḡayir*—*Aparivartaniy, nirvikalp wā nirvikār, avikāryya schir wā nitya*. [*gur*—*Aparivarttan, avikāratwa, nityatī, sthīratī*].

IM-MÖT'ABLE-TY, *n.* exemption from change—*Be-tabdili, sabāt, ek-hālī, 'adām-i-taḡai-ir*—*Be-tabdil, bilā-taḡayir yā qair-mutaḡayiri se, 'adām-i-taḡayir se*—*Aparivarttan se, avikāryyatī wā nityatī se*. [*vikār wā viparyyay*].

IM-MÖT'ATION, *n.* change, alteration—*Tabaddul yā tabdil, taḡayir*—*Parivarttan, IM-MÖT'E*, *v.* to change, to alter—*Badalnā, tabdil k.*—*Parivarttan k. wā bhinnarūp k., palatnā*.

IMP, *n.* (S. *impan*) a seion, a son, a puny devil; *v.* to graft, to lengthen—*Shākh yā ḡalam, farzand, bḥātūnā^h; v. ḡalam taḡanā, barḥānū^h*—*Pallo wā kalam, beṭi, kshudra nisḥabar wā piāṭeh; v. kalam taḡanā, lanbānā*. [*sūnya, asāntwanīy, atoshaṇīy*].

IM-PÄ'CA-BLE, *a.* (L. *in, patē*) not to be appeased or quieted—*Nā-taskin-pazir*—*A-*

IM-PÄCT', *v.* (L. *in, patian*) to drive close—*Sukhtī se pūḥḥānā, dāb-kar jōrnā yā baithimā^h*—*Kaske milānā, dīrḥa karke jōrnā*.

IM-PÄINT', *v.* (L. *in, pingō*) to colour—*Rāḡnā^h, raḡg bhurnā^h, raḡg d^h*.

IM-PÄIR', *v.* (L. *in, pejor*) to make worse, to diminish, to weaken—*Kḥarāb k., kam k., kam-zor yā zā'if k.*—*Bigārnā wā mand k., gḥatānā wā nyūn k., nirbal k. sithil k. wā tej har-lenā*. [*ḡṭne w., mand k. w., gḥatāne w., nirbal k. w., tej har lene w.*].

IM-PÄIR'ER, *n.* one that impairs—*Kḥarāb k. w., kam k. w., kam-zor yā zā'if k. w.*—*BI-IM-PÄLE'*. See **EMPALE**.

IM-PÄL'PA-BLE, *a.* (L. *in, palpo*) that cannot be perceived by the touch—*Gair-masās, nā-qābilu-l-lans, nir-ḥḥuā^h, jo ḥḥāne se jān na paṭe^h*—*Aspriśya, asparśaniy, sparśāvayakt*. [*yatā*].

IM-PÄL'PA-BL'I-TY, *n.* state of being impalpable—*Gair-masāsī*—*Aspriśyatā, asparśanī-*

IM-PÄ'NATE, *v.* (L. *in, panis*) to embody with bread; *a.* embodied in bread—*Rotī ke sāth miyassam k.; a. rotī ke sāth miyassam*—*Rotī ke sāth ekāḡi k.; a. rotī ke sāth ekāḡi*.

IM-PÄ'NÄTION, *n.* the supposed subsistence of the body of Christ in sacramental bread—*ḡabar-rakī rotī meñ hazrat 'Isā ke badan kī farzī maujūdatī*—*Mahiyājnasambandhī rotī meñ 'Isā ke šarīr kī kalpit upasthīti*.

IM-PÄ'NĒI, *v.* (Fr. *en, punneau*) to enrol a list of jurors—*Ek fḥrist meñ panchōḥ ke nām likhnā*—*Nāniwālipatra wā nūmāparisaukḥyāpatra meñ panchōḥ ke nām likhnā*. [*yā bihišt meñ rakhnā*—*Sukḥadhām wā vaikunṭh meñ rakhnā*].

IM-PÄRA DISE, *v.* (Gr. *en, paradeisos*) to put into a place or state of felicity—*Jannat*

IM-PÄRAL-LELED. See **UNPARALLELED**.

IM-PÄR'DON-ABLE, *a.* (L. *in, per, dono*) that cannot be pardoned—*Nā-'uzr-masmū', nā-'uzr-pazir, nā-qābilu-l-'afū, qair-munkinu-l-mu'af*—*Ākshantavya, akshamārḥa, akshamaṇīy*.

IM-PÁR'T-ty, *n.* (L. *in, pars*) inequality, disproportion, difference—*Ná-barábari, be-andásagi yá ná-muwáfagat, tafáwut yá farq*—Asamatá asamanatá wá asámya, vishamatá wá asamanjás, antar wá atulyatá.

IM-PÁRL, *v.* (Fr. *en, parler*) to have delay in law for mutual adjustment—*Kisi muqaddame ko ápas meñ fuisala karne ke liye muhlat páná*—Kisi arthavivád ko ápas meñ níptáne ke nimitta avakás páná.

IM-PÁR'LANÇE, *n.* licence for delay of trial—*Rási-náme ke liye muqaddama multari rakhná*—Vádi pratívadí ke ápas meñ samajbhújkar mel kar lene kí apekshá meñ arthavivád ke nyáyapúrvak vichár karne meñ vilamb.

IM-PÁRT', *v.* (L. *in, pars*) to grant, to give, to make known, to communicate—*Ináyut k., bakhshná, zahir k., batláná*^h—Pradán wá dán k., dená, vidit k. vyakt k. wá prakás k., kahná janána samjhaná wá bolná.

IM-PÁRT'-BLE, *a.* that may be imparted—*Bukhshe jáne ke láig, zahir kiye jáne ke qábil, batláye jáne ke láig*—Diye jáne ke yogya, batáye jáne ke yogya.

IM-PÁRT'MENT, *n.* communication, disclosure—*Batláná*^h, *izhár yá zahir*—Vijápan, prakásan prakás wá vivarap.

IM-PÁR'TIAL, *a.* (L. *in, pars*) not partial, not favouring one more than another—*Munsif yá ádil, rást sádiq be-tarf-dár yá donoi jánib ko barábar dekhne w.*—Apakshapáti pakshapátarahit wá pakshapútahin, samadarí ubhayasam wá ubhayasá-mánya. [dekhne w.—Apakshapáti, ubhayasam, samadarí jan.

IM-PÁR'TIAL-IST, *n.* one who is impartial—*Ádil shahís, munsif, donoi jánib ko barábar*

IM-PÁR-TIAL-ITY, *n.* equitableness, justice—*Adl yá rásti, insáf yá sáiq*—Apakshapát wá nyayátá, nyáy. [rásti se—Apakshapát se wá bini pakshapát ke, nyáy se.

IM-PÁR'TIAL-ly, *ad.* without bias, equitably—*Be-gurazi yá be-jánib-dári se, 'adl insáf yá yá maslúh, gair-dukhú yá ná-mumkinu-t-yuzár*—Agamya wá agamanyí, apraveśya wá apraveśniy.

IM-PÁR'SA-BLE-NESS, *n.* the quality or state of being impassable—*Be-nikásti, ná-mumkinu-t-quzári, gair-dukhúli*—Agamyatí wá agamaniyatí, apraveśyatí wá apraveśniyatí.

IM-PÁR'SI-BLE, *a.* (L. *in, passum*) incapable of suffering, exempt from pain—*Jis par taklif usar na kar sake, taklif yá dard se ázád yá mubarrá*—Achetan wá duhkháshani, klesháin wá kleshaduhkhádihin.

IM-PÁR-SI-BIL'-TY, **IM-PÁR'SI-BLE-NESS**, *n.* exemption from pain or suffering—*Dard yá taklif se ázádlagi yá bacháw*—Kleshaduhkhádihinatá, kleshaduhkhádi se chhutkírá, šokaduhkhádyakshamatí. [tan.

IM-PÁR'SION-ATE, *a.* without passion or feeling—*Be-josh yá be-hiss*—Rágháin wá ach-

IM-PÁR'SIVE, *a.* exempt from pain or suffering—*Dard yá taklif se ázád yá mubarrá*—Kleshaduhkhádihin, achetan. [Kleshaduhkhádihinatá, kleshaduhkhádi se chhutkírá.

IM-PÁR'SIVE-NESS, *n.* state of being impassive—*Dard yá taklif se ázádlagi yá bacháw*

IM-PÁR'SION, *v.* (L. *in, passum*) to move with passion, to affect strongly—*Shahrati yá gussa-war k., bará asur k. yá muassar k.*—Sairakt wá sarág k., bará phal utpanna k. wá kshobhit k.

IM-PÁR'SION-ATE, *v.* to affect powerfully; *a.* powerfully affected—*Bará asar k., muassar k.; a. khúw muassar*—Bará phal utpanna k., kshobhit k.; *a.* upahat wá kshobhit. [Lei banána^h, gárhá rang jamána lagáwú yá charhína^h.

IM-PASTE', *v.* (Fr. *en, pâte*) to make into paste, to lay on colours thick and bold—

IM-PÁ'TIENT, *a.* (L. *in, patior*) not able to endure, fretful, hasty, eager; *n.* one who is not able to endure—*Be-sabr ná-sabr yá be-táb, be-zár yá diqq, jald-báz, tez yá sar-garm; n. be-sabr shukhs*—Asahamán wá asahanašil, chirchirá, utáwalá, ugra wá utsuk; *n.* asahanašil jan.

IM-PÁ'TIENCE, *n.* want of patience, uneasiness under suffering, restlessness, eagerness—*Be-sabr, iztirábi, be-qarari yá be-istiqláli, jald-bázi yá sar-garm*—Asahan wá asahish-púti, duhkhádi sahan karne meñ akshamatá, vyagrasilatá, uttáp wá prachandatá.

IM-PÁ'TIENT-ly, *ad.* in an impatient manner—*Be-sabr se, be-istiqláli se, iztirábi se*—Asahanašilatá se, asahishputá se, uchchandatá wá veg se.

IM-PÁ'TRON-IZE, *v.* (Gr. *en, pater*) to gain to one's self the power of a signiory, to put in possession of a signiory—*Ta'alluqa-dárt hásil k., ta'alluqa par gábis k.*—Adhipatitwa páná, grámeswarabhúmi kí adhikári k.

IM-PÁWN', *v.* (L. *in, pignus*) to pledge—*Marhún k., girau-rakhná*—Bandhak rakhná.

IM-PÉACH', *v.* (L. *in, pes*) to hinder, to accuse by public authority, to bring into question; *n.* trial, accusation—*Rokná^h, hukúmat ke rú se muttáhim yá mákhús k., shakk dálná*—Árná wá nishedh k., rájyádhikár kí riti se doshí k., dosh-dená kalañk lagána pai lagána wá sandeh k. [shicáyat ke láig—Doshí, dúshya, abhiyoktavya.

IM-PÉACH'-BLE, *a.* liable to impeachment—*Mákhúzi ke qábil, ilám yá tuhmat ke qábil,*

IM-PÉACH'-ER, *n.* one who impeaches—*Rokne w^h, ilám yá tuhmat d. w., mákhús k. w., shakk dálné w.*—Árne w., doshí k. w., dosh d. w., kalañk lagáne w., batá wá pai lagane w.

IM-PĒAČH'MENT, *n.* hinderance, the act of impeaching, public accusation, imputation — *Rok yā rukāwat^h, itihām yā mākhūst, sarkār 'uhde-dār par nālish, tukmāt yā buktān* — *Ār wā nishhedh, dosh lagānā wā dosh denā, sarvvalokasambandhī wā rājyasambandhī adbhikārī par apavād, abhiyog wā kalañk.*

IM-PĒARL, *v.* (*S. in, pearl*) to make like pearls, to adorn with pearls — *Moti ke mānind banānā, moti se ārustā k.* — *Moti ke sadris banānā, moti se sañwānā wā susobhit k.* [*aiḥ pāk yī be-gunāh* — *Nishpāp, apāp pāpātīt wā pāpālin.*]

IM-PĒC'CA-BLE, *a.* (*L. in, pccō*) not liable to sin, not subject to sin — *Be-khatā, be-IM-PĒC-CA-BIL'I-TY, n.* exemption from sin — *Pāki, pākizagi, be-gunāh, be-khatāt, gunāh se āzādagi* — *Nishpāpātwa, pāpāhinatā, pāpākshamatā.*

IM-PĒC'CAN-CY, *n.* exemption from sin — *Be-gunāhī, khatā yā gunāh se āzādagi* — *Nishpāpātwa, pāpāhinatā.* [*dhā dālnā, avarodh k.*]

IM-PĒDE, *v.* (*L. in pes*) to hinder — *Roknā^h, band k., bāz-rakhnā* — *Atkānā, ārnā, bā-*

IM-PĒD'I-MENT, *n.* hinderance, obstruction — *Atkāw rok yā āp^h, tā'arruz mānī hāil sadd luknat yā lagziḥ* — *Ātak rok-ṭok wā avarodh, rukāwat rūkiw bādhā vighn prati-bandh wā haklāhat.*

IM-PĒD-I-MENT'AL, *a.* hindering, obstructing — *Rokne w^h, ālkāne w. yā ārne w^h.*

IM-PĒD'I-TIVE, *a.* causing hinderance — *Rokne w^h, ārne w^h.*

IM-PĒL, *v.* (*L. in, pello*) to urge forward — *Chalānā^h, daurānā^h, tākid k.* — *Āge ko thelnā, huriyānā, ragar k., prerānā k., pravritta k.*

IM-PĒL'ENT, *n.* a force that drives forward — *Āge chalāne-wālī tāgat, daurāne-wālā zor, dhakkā jo āge ko dhakel de^h* — *Āgo thelne wālī sakti, āge ko dhakelne wālā bal.*

IM-PĒL'ER, *n.* one who impels — *Āge chalāne w^h, tākid k. w.* — *Āge ko thelne w., huriyāne w., prerak, pravarttak, prachodak.* [*mūnd rakhnā.*]

IM-PĒN, *v.* (*S. in, pyndan*) to shut up — *Band kar-d., qaid k.* — *Mūndnā, mūnd d.,*

IM-PĒND, *v.* (*L. in, pendeo*) to hang over, to threaten, to be near — *Ā-latak-rahnā^h, qarib h., nazdik pihuchnā* — *Sir par latakānā, upasthit h., ā-pahuchnā wā nikāt h.*

IM-PĒN'DENCE, **IM-PĒN'DEN-CY**, *n.* the state of hanging over, near approach — *Ā-latak rahnā^h, nazdik āmad* — *Sir par latak rahnā, nikāt āgamāu wā upasthiti.*

IM-PĒN'DENT, *a.* hanging over, pressing closely — *Sir par laṭkā huā^h, nazdik āne w.* — *Sir par pahuchnā hua, upasthit wā nikātavartī.*

IM-PĒN'E-TRA-BLE, *a.* (*L. in, penetro*) that cannot be pierced, not to be affected — *Be-naḥ; be-guzārā yī gair-mumkinu-d-dukhūl, gair-muassār* — *Avedhya abhedya abhed-dānī wā apraveśya, aspriṣhṭ wā anupahat.*

IM-PĒN'E-TRA-BIL'I-TY, **IM-PĒN'E-TRA-BLE-NESS**, *n.* the state or quality of being impenetrable — *Gair-mumkinu-d-dukhūlī, imtinū-i-tadākhūl, gair-muassārī* — *Avedhyatā, abhedyatā, apraveśyatā, aspriṣhṭatā wā anupahatatā.*

IM-PĒN'E-TRA-BLY, *ad.* so as not to be penetrated or affected — *Gair-mumkinu-d-dukhūlī se, gair-muassārī se, imtinū-i-tadākhūl se* — *Abhedya rūp se, abhedyatā se, aspriṣhṭatā se.*

IM-PĒN'I-TENT, *a.* (*L. in, penā*) not penitent; *n.* one who does not repent — *Gair-muluassif, be-taubā; n. gair-muluassif shukhs, jo shukhs gēnāh ke liye tauba na kure* — *Ananūtīpī, pāschāttāpāhīn; n. ananūtīpī wā pāschāttāpāhīn jan.*

IM-PĒN'I-TENCE, **IM-PĒN'I-TEN-CY**, *n.* want of repentance, obduracy, hardness of heart — *Be-taassufi yī be-nadāmātī, sakhtī nā-tarsī yā nā-pashemānt, sang-dilī yā be-rahmī* — *Ananūtāp pāschāttāpāhīnatā wā ananūsok, nishthuratā, nirdāyatā.*

IM-PĒN'I-TENT-LY, *ad.* without repentance — *Be-taassufī se, be-nadāmātī se, nā-pashemānī se* — *Binā pāschāttāp, ananūtāp se, ananūsok se.* [*hīn.*]

IM-PĒN'NOUS, *a.* (*L. in, pennu*) wanting wings — *Be-par, be-dāine* — *Bin-dāine, dāine-*

IM-PĒO'PLE, *v.* (*L. in, populus*) to form into a community — *Basānā^h.*

IM-PĒR-ATE, *a.* (*L. impero*) done by impulse or direction of the mind — *Man ke zor yā hidāyat se kiya gayā* — *Man ke veg wā prerāp se kiya gayā.* [*pak, ādeśak, ādeśī.*]

IM-PĒR'A-TIVE, *a.* expressive of command — *Hukmī, hūkimātī, hākimānā, amrī* — *Ājñā-*

IM-PĒR'A-TIVE-LY, *ad.* with command — *Hukm se, amr se, hākimānā* — *Ājñā se, ādeś se.*

IM-PĒR-ČĒP'TI-BLE, *a.* (*L. in, per, capio*) that cannot be perceived; *n.* that which cannot be perceived — *Lā-mā'lūm, gair-mahsūs, gair-namūd; n. lā-mā'lūm shai, gair-mahsūs shui* — *Avyakt, apratyaksh, agochar, atindriya, indriyātīt; n. avyakt agochar wā indriyātīt padārth.*

IM-PĒR-ČĒP'TI-BLE-NESS, *n.* the quality of being imperceptible — *Gair-mahsūsiyat* — *Indriyātītata, atindriyatā, agocharatwa, apratyakshatā.*

IM-PĒR-ČĒP'TI-BLY, *ad.* so as not to be perceived — *Lā-mā'lūm, bilā-ijbār, bilā-iḥsās, be-mā'lūm* — *Apratyaksharūp se, alakshyabhāv se, jismēn dekh wā jān na parai.*

IM-PĒR-ČĒP'I-ENT, *a.* not having perception — *Nā-hassā, nā-mudrik* — *Avishayagrāhak, avishayagrāhī, ananubhāvī, avishayagrahanassamarth.*

IM-PĒR'DI-BLE, *a.* (*L. in, per, do*) not to be destroyed or lost — *Lā-zavāl, nā-mumkinu-lfanā* — *Anāśya, avināśī, akahay.*

IM-PĒR-DI-BIL'I-TY, *n.* state of being imperdible — *Lā-zavāh* — *Anāśyatā, akahayātā.*

IM-PER-FECT, *a.* (L. *in, per, factum*) not perfect, not finished, defective—*Nā-kāmīl, nā-tamām, nāgis nim-taiyār yā khām*—Asampūrṇ wā apūrṇ, asiddha asampanna wā asamāpt, adhūrā khaḍit nynn wā doshi.

IM-PER-FECT-ION, *n.* defect, failure, fault—*Nuqs naqs yā 'aib, rakhna yā qasr, qusūr*—Dosh kshatī wā dūshan, truṭī wā nyūnatā, aparādhi chūk wā bhūl.

IM-PER-FECT-LY, *ad.* in an imperfect manner—*Nā-tamāmī se, khāmī se, nuqs yā naqs se, 'aib se*—Asampūrṇatā se, apūrṇatā se, asiddhi se, truṭī se, chūk wā bhūl se.

IM-PER-FECT-NESS, *n.* state of being imperfect—*Khāmī, nā-tamāmī, nuqs yā naqs, qasr, 'aib*—Dūshan, dosh, kshatī, asiddhi, asampūrṇatā, asampamattī, asamāptī, nynnātā.

IM-PER-FO-RATE, IM-PER-FO-RAT-ED, *a.* (L. *in, per, foro*) not pierced through—*An-bedhā^b, an-chedhā^b*—Nirandhra, nīschhidra, achlidrit.

IM-PER-I-AL, *a.* (L. *impero*) relating to an empire or emperor. royal—*Saltanātī khāqānī yā shāhanshāhī, sultānī yā shāhī*—Ādhirājyasambandhi wā ādhirājik, mahārājakiy wā rājayogyā.

IM-PER-I-AL-IST, *n.* one belonging to an emperor—*Shāhanshāhī mulāzim, shāhī mutawassil, shāhanshāh se 'alāqa rakhne w.*—Mahārājādhir: vyakti, ādhirājādhi, mahārājānuchār. [mahārājyasambandhi.]

IM-PER-I-AL-IZED, *a.* belonging to an emperor—*Shāhanshāhī, sultānī*—Ādhirājik.

IM-PER-I-AL-TY, *n.* imperial power—*Shāhanshāhī ikhtiyār, shāhī qudrat*—Ādhirājik śakti, mahārājakiy śakti.

IM-PER-I-OUS, *a.* commanding, arrogant—*Sāhibāna hākīmāna amīrāna yā hukūmatī mutakabbir yā magrūr*—Prabhuwasāchak wā ādeśak, ghānaṇḍi uddhat wā ahaṇkārī.

IM-PER-I-OUS-LY, *ad.* in an imperious manner—*Ru'inat se, takabbur se, qurūr se, jabr yā zulm se, hukūmat se*—Ghānaṇḍ se, ahaṇkār se, ājṇā wā śāsan kī riti se.

IM-PER-I-OUS-NESS, *n.* air of command—*Takabbur, qurūr, jabr*—Uddhati, ghānaṇḍ, ahaṇkār. [meṇ dālṇā, sāṇṇayath wā bhayasth k.]

IM-PER-IL, *v.* (L. *in, periculum*) to bring into danger—*Khattr meṇ dālne*—Jokhim

IM-PER-ISH-A-BLE, *a.* (L. *in, per, eo*) not liable to perish—*Lā-zawāl, be-halāk, nā-murdārī*—Akshay, akshayī, avināśī, anāśya, ajar, nirjar, akshayānī.

IM-PER-MANENT, *a.* (L. *in, per, maneo*) not permanent, not enduring—*Nā pār-dār nā-der-pāi yā nā-qāim, nā-istimrārī yā nā-mustahkam*—Asthāyī, asthāvar wā anitya.

IM-PER-MANENCE, IM-PER-MAN-ENCY, *n.* want of duration, instability—*Nā-pār-dārī yā nā-der-pāi, nā-istimrārī be-istigālī yā be-sabātī*—Asthāyitwa, asthāvaratwa asthiritā wā anityatā. [nā-mumkinu-l-guzār, guir-jazib—Apraveśya, apravesaniy.]

IM-PER-ME-A-BLE, *a.* (L. *in, per, meo*) that cannot be passed through—*Gair-dukhāl, nā-mumkinu-l-guzārī, guir-jazilī*—Apraveśyatā, apravesaniyatā.

IM-PER-ME-A-BIL-ITY, *n.* the quality of being impermeable—*Gair-dukhālī, nā-mumkinu-l-guzārī, guir-jazilī*—Apraveśyatā, apravesaniyatā.

IM-PER-SON-AL, *a.* (L. *in, persona*) not varied according to the persons—*Amr-i-qāib, sge ke mutābiq jo baḍā nā-jāy*—Bhāvavāchak, akarttrivāchya, purush ke anūsār jiskā rūp paltā nā jāy. [aprithagātmikā.]

IM-PER-SON-AL-ITY, *n.* want of personality—*Gair-shakhsīyāt, gair-tashakhhūs*—A vyakti.

IM-PER-SON-AL-LY, *ad.* without personality—*Gair-shakhsīyāt yā gair-tashakhhūs se, amr-i-qāib ke taqr par*—A vyakti se, aprithagātmikā se, akarttrivāchya kram se, bhāvavāchyānusār se. [nūnī, chetanaḥbhāv wā chetanaḍharmanā denā.]

IM-PER-SON-ATE, *c.* to personify—*Shakhs (shukūnā, furzi sh ikhs banānā)*—Vyakti thah.

IM-PER-SPI-CU-ITY, *n.* (L. *in, per, specio*) want of perspicuity or clearness—*Nā-shafāī, guir-shafāī, nā-salāsūt*—Aspāshatā, avyaktatā.

IM-PER-SU-ASI-BLE, *a.* (L. *in, per, suasum*) not to be moved by persuasion—*Gair-targīb-pazir, guir-tahrīb-pazir*—Aprabollhanīy, aprarochanīy, apravarttanīy.

IM-PER-TI-NENT, *a.* (L. *in, per, teneo*) not pertaining to the matter on hand, intrusive, meddling, rude: *n.* a meddler—*Nā-ba-kār nā-ma'qil behāla yā be-'alāqa, be-īmīyāz yā be-likāz, be-jū mudākhalat k. v. yā nā-huq hāth-dālne v., gustākḥ be-adab yā shokḥ*—*n. har-degī chamcha, be-jū mudākhalat k. v., nā-huq hāth-dālne v.*—

Aprāsāṅgik nirvishay wā asambandhi, pragalbḥ wā anadhikāracharchī, parādhikāracharchak, aśišt wā kuśil; *n.* parādhikāracharchak, parādhikāravyāpārī, paravyā-pārāntargūmī.

IM-PER-TI-NENCE, IM-PER-TI-NEN-CY, *n.* that which does not belong to the matter on hand, intrusion, rudeness—*Be-'alāqagī, be-jū mudākhalat, be-likāzī be-īmīyāzī yā gustākḥī*—Aprāsāṅgikatwa nirvishayatā wā asambandhi, parādhikāracharchā wā parādhikārapraveś, aśištātā wā dūśilātā.

IM-PER-TI-NENT-LY, *ad.* intrusively, rudely—*Be-jū mudākhalat se, gustākḥāna shokḥī-se yā be-adabī se*—Parādhikārapraveś se, aśištātā avinay wā kuśilātā se.

IM-PER-TRAN-SI-BIL-ITY, *n.* (L. *in, per, trans, eo*) unpassableness—*Nā-mumkinu-l-guzārī*—Apraveśyatā, agamyatā, durgamyatā.

IM-PER-TURB-A-BLE, *a.* (L. *in, per, turba*) that cannot be disturbed—*Gair-mustarīb, qāim-misāj*—Akashobhya, akashobhanīy, anākulachitta, athiramati.

IM-PER-TUR-BÄ'TION, *n.* calmness, tranquillity—*Tuhammul yā sanjida-mizāji, rāhat yā iminān*—Anākulachittatā, avyagrata.

IM-PER'VI-IOUS, *a.* (*L. in, per, via*) that cannot be passed through, impenetrable—*Benafz yā be-guzār, gair-dukhūl nā-mumkinu-l-yuzār yā gair-jāzib*—Apraveśya abhedya avedhya wā avyāpya, apraveśanīy.

IM'PE-TRATE, *v.* (*L. impetro*) to obtain by entreaty; *a.* obtained by entreaty—*Ghi-ghiyā-kar lenā^b, māng lenā^b, bā-minnat hāsīl k.;* *a. bā-minnat hāsīl kiyā huā, ghighi-yāne se milā-huā^b*—(Girgīrkar lenā, vinatī chiriyān wā chiraurī se pānā, prārthā-nā kārke pānā; *a. prārthānā se prāpt, vinatī wā chiraurī se milā huā.*

IM-PE-TRÄ'TION, *n.* act of obtaining by entreaty—*Bā-minnat hāsīl k.*—Prārthanā se prāptī wā prāpan. [thanā wā vinatī se pāne w.

IM'PE-TRÄ-TIVE, *a.* obtaining by entreaty—*Itijā lajājat yā iltimās se hāsīl k. v.*—Prār-
IM'PE-TRA-TO-RY, *a.* entreating, beseeching—*Itimās yā lajājat k. v., guzārish itijā yā arz k. w.*—Girgīrāne w. wā chiraurī k. w., prārthānā wā vinatī k. w.

IM-PET'U-IOUS, *a.* (*L. in, peto*) violent, forcible, vehement, passionate—*Tund, tez, sakht yā shadīd, gurm yā gussa-war*—Tivra tikshp wā uchchhand, prabal vegī wā vega-wīn, prachand wā vyagra, ugra wā krodhī.

IM-PET'U-ÖS'ITY, *n.* violence, vehemence—*Tezi jaldi zor yā tundī, sakhti garmī shiddat yā harārat*—Veg, tikshpatī tivratā uchchhandatā wā ugratā.

IM-PET'U-ÖS-IV, *ad.* violently, vehemently—*Tezi jaldi zor yā tundī se, sakhti harārat yā shiddat se*—Veg se, tikshpatī tivratā uchchhandatī wā ugratī se.

IM-PET'U-ÖS-NESS, *n.* violence, fury—*Tezi jaldi zor yā tundī, guzab taish yā josh-kharosh*—Veg wā mahāveg, kop ugratā wā uchchhandatā.

IM'PE-TUS, *n.* violent tendency to any point—*Kisī taraf ko sakht mail yā mayalān, surrat, tez-rati, zor-i-tez rari*—Kisī or ko prabal pravriti, veg, gatisakti.

IM-PICTURED, *a.* (*L. in, pictum*) painted, impressed—*Rūqia gayā^b, chhāpā gayā yā thiṇā gayā^b* [chubhānā dhaxīnā yā bedhnā^b.

IM-PIERCE, *v.* (*Fr. en, percer*) to pierce through, to penetrate—*Ar-pār chhednā^b, im-piergā-ble*, *a.* not to be pierced—*Jo chhede jāne ke lāq na ho, gair munkinu-d-dukhūl*—Abhedya, avedhya, uchchedanīy.

IM-PINGE, *v.* (*L. in, pango*) to fall against, to strike against, to dash upon—*Ūpar girnā^b, laṅgā^b, takkar khinā yā takrūnā^b*.

IM'PI-ÖUS, *a.* (*L. in, pius*) irreligious, ungodly, wicked, profane—*Be-din, Khudā-dush-man fāsiq yā nā-Khudā-tars, zabih, mulhid kāfir yā nā-pāk*—Dharmmahīn, deva-nindak wā anīswararohit, pāpi wā dush, apunya wā asadh.

IM-PİE-TY, *n.* ungodliness, profaneness—*Nā-Khudā-tarsi, nā-pāki fīq ilhād yā kufir*—Dharmmahīnatā wā devanindā, apunyātī asādhutā wā sapāpatwa.

IM'PI-ÖS-IV, *ad.* profanely, wickedly—*Nā-pāki be-din yā nā-Khudā-tarsi se, kāfirāna yā sharārat se*—Adharmīna apunyātwa asādhutā wā sapāpatā se, dushatā se.

IM'PI-ÖS-NESS, *n.* profaneness, wickedness—*Nā-Khudā-tarsi yā nā-pāki, sharārat yā kufir*—Apunyātwa asādhutā wā dharmmahīnatā, dushatā wā sapāpatwa.

IM-PLÄ'CA-Bİ-E, *a.* (*L. in, placeo*) not to be appeased, inexorable—*Sakht yā gair-taskin-pazir, nā-'uzr-pazir gair-'uzr-shinawā yā be-rahm*—Asāmiya asāmāniy wā atoshanīy, asūtwanīy anārāthanīy wā kathorachitta. [tā.

IM-PLÄ'CA-Bİ-Lİ-TY, *n.* irreconcilable enmity—*Jāni dushmanī*—Hār-bair, paramasātru-

IM-PLÄ'CA-Bİ-E-NESS, *n.* state of being implacable—*Sakhti, gair-taskin-pazirī, nā-'uzr-pazirī, be-tarsi*—Asīnyatā, atoshanīyatā, asūtwanīyatā.

IM-PLÄ'CA-Bİ-Y, *ad.* in an implacable manner—*Jāni dushmanī se, be-tarsi se, nā-'uzr-pazirī se*—Asāmīyatā se, atoshanīyatā se, hār bair se, paramasāstrutā se.

IM-PLÄNT, *v.* (*L. in, planto*) to infix, to insert, to ingraft, to set—*Gāpnā yā bonā^b, dālū^b, haithālū^b yā ropnā^b, rakhnā^b*.

IM-PLAN-TÄ'TION, *n.* the act of implanting—*Bithālū^b yā baithālū^b, gāpnā^b*.

IM-PLÄU'Sİ-Bİ-E, *a.* (*L. in, plausum*) not plausible or specious—*Nā-khush-numā, nā-pasandīdā, nā-mū'qūl*—Sudrīśya nahīn, amanorāniya, aswikāryya.

IM-PLEAD, *v.* (*Fr. en, plaider*) to accuse—*Mākhūz k., muttāhim k., ilzām yā tukhat lagānā*—Dosh d., aparādh lagānī.

IM-PLEAD'ER, *n.* an accuser—*Muddā'i, mākhūz yā muttāhim k. v.*—Vādī, doshak, apa-

IM'PLE-MENT, *n.* (*L. in, pleo*) an instrument, a tool, a utensil—*Auzār, ālat, bāzun yā bartan^b*—Hathiyar, yantra upakaraṇ wā sādhan, bhānd wā pātra.

IM-PLE'TION, *n.* (*L. in, pletum*) a filling—*Pūrā k^b, bhurnā^b, bhārāw^b, bhartī^b* [dālū^b, sānnā^b, milānā^b.

IM'PLI-CATE, *v.* (*L. in, plico*) to involve—*Lapetnā^b, uljhānā^b, phasānā yā phāsānā^b*, *im-pli-cā'tion*, *n.* involution, inference—*Pech, ishāra imā yā kināya*—Lapet uljhāw phāsāw wā lagāw, anumān wā upalakshya.

IM'PLI-CÄ'T-IVE, *a.* having implication—*Imā-āmez, pech-dār*—Anumānavīśishṭ, uljhāu.

- IM-PLI-CAT-IVE-LY**, *ad.* by implication — *Pech se, ishāre yā imā se, ishāratān, kināyatan* — *Lapet wā uljhāw se, upalakshya anumān wā vivakshā se.*
- IM-PLI-QUE**, *a.* entangled, inferred, trusting to the word or authority of another — *Phah-sā huā^h, mutazamman murādī muhasal mafhūm yā muntaj, be-usr yā ni dūre ki bāt yā sanad par ittibār k. w.* — *Liptā sanā wā uljhā huā, anumit wā tarkasiddh, anūsānit asānkītmak arthāt dūre ki bāt wā pramān par vīs wā k. w.*
- IM-PLI-QUE-TY**, *ad.* in an implicit manner — *Ishāratān, kināyatan, yaqīnan, be-chūn-o-charā^h* — *Anumān se, asānsayapūrvak, ūñkh mūdkar.* [pikatwa.]
- IM-PLI-QUE-TY-NESS**, *n.* state of being implicit — *Be-uzrī, mafhūmī* — *Anūsānkītmak, avāikal-*
- IM-PLI-QUE**, *v.* to involve, to contain by inference — *Lapetnā^h, ishāra k. dākilat k. mā ne rakhnā natiju-rakhnā yā murād-rakhnā* — *Uljhānā wā guhriyānā, vivakshā sūchanā wā upalakshya k.* [vakshā se, dhwanitārth se.]
- IM-PLI-QUE-TY**, *ad.* by implication — *Ishāratān, kināyatan, zimman* — *Upalakshya wā vi-*
- IM-PLOR-E**, *v.* (L. *in. ploro*) to entreat — *Arzū k., ājizt k., ījz k., iltijā k., istidā k., minnat-o-zārī k.* — *Ghūghiyānā, girgirānā, vinātī k., bintī k., vinayapūrvak prārthanā k., māḡnā.* [yā arzū — *Vinātī wā bintī, prārthanā.*]
- IM-PLOR-ATION**, *n.* supplication, solicitation — *Illijā ījz minnājāt yā minnat, istidā ājizī*
- IM-PLOR-ER**, *n.* one who implores — *Mustadī, iltijā k. w., ījz k. w., minnat-o-zārī k. w.* — *Prārthak, yāchak.*
- IM-PLUNGE**, *v.* (Fr. *en, plonger*) to immerse — *Dubā denā^h, dūbānā^h.*
- IM-POISON**. See **EMPOISON**.
- IM-POL-I-CY**, *n.* (L. *in. (Gr. polis)*) bad policy, inexpediency, imprudence — *Burī hīk-mat-amālī, gābāhat nā-munāsibat yā nā-mā'qūlī, kotāh-andeshī be-tadbīrī yā be-tamizī* — *Kumitī wā durnitī, ayogyatī wā anupayuktatā, avichār wā aprajñatā.*
- IM-POL-I-TIC**, *a.* inexpedient, imprudent — *Nā-mā'qūl nā-munāsib yā be-mānqī, kotāh-andesh be-tadbīrī yā nā-āqibat andesh* — *Ayogya amuchit wā akartavya, abuddhimān durnit wā avivechak.* [yā be-tadbīrī se — *Abuddhipūrvak, avichār se.*]
- IM-POL-I-TIC-LY**, *ad.* unwisely, imprudently — *Nā-āqibat-andeshī yā be-vuqūfī se, nā-dānī*
- IM-POL-ISHED**, *a.* (L. *in. polio*) rude — *Gānwār^h, nā-tarāshidat, nā-shāishat, be-udab* — *Asabhyā, asishī.*
- IM-POL-ITE**, *a.* not polite, rude — *Be-khulq be-murawwat yā be-akhlāq, be-adab be-līhāz nā-shāishat yā nā-tarāshidat* — *Kusīl duhsīl wā asishī, gānwār wā asabhyā.*
- IM-POL-ITE-NESS**, *n.* want of politeness — *Be-murawwatī, be-akhilāqī, bad-khulqī* — *Asish-tatī, asabhyatī, kusīlatī.* [hīn^h. — *Nirbhār.*]
- IM-PON-DE-ROUS**, *a.* (L. *in. (Gr. pondus)*) void of perceptible weight — *Be-wazn, bhārī nā-masām-dār, thos^h, sangīn* — *Sūksmachhidrarahit, ghanā, gajhin wā nīvir.*
- IM-PON-DE-RY**, *n.* want of pores, closeness — *Be-masāmātī yā nā-masām-dārī, bastagī yā sangīn* — *Sūksmachhidrarahit, ghanāpan nīviratā wā aviralat.*
- IM-PORT**, *v.* (L. *in. porto*) to carry into a country, to signify, to imply — *Kisī mulk meñ le-jānā, zāhir k. yā dālāt k., meñ nī yā murād rakhnā* — *Kisī des meñ le-jānā, arth denā, sūchan k.*
- IM-PORT**, *n.* any thing imported, moment, consequence, signification, tendency — *Āma-danī yā nā jo kuchh kisī mulk meñ pahunchāyā jāy. wazn muzāyagā yā qadr, zarīrat, mā'nī yā murād, gurūt yā maysad* — *Bhartī wā jo kuchh kisī des meñ pahunchāyā jāy, gaurav wā gurutwā, prabhāv, arth, abhipray wā āsāy.*
- IM-PORT-A-BLE**, *a.* that may be imported — *Kisī mulk meñ pahunchāyē jāne ke gābil* — *Kisī des meñ pahunchāyē jāne ke yogya.* [wā gurutwā, gaurav.]
- IM-PORT-ANCE**, *n.* consequence, moment — *Zarīrat yā muzāyagā, wazn yā qadr* — *Prabhāv*
- IM-PORT-ANT**, *a.* momentous, weighty — *Barā^h, bhārī^h.*
- IM-PORT-ANT-LY**, *ad.* weightily, forcibly — *Wazn yā qadr se, zor yā āsar se* — *Gurūtā se, gaurav wā prabhāv se.* [chānā — *Kisī des meñ pahunchānā wā le-jānā.*]
- IM-PORT-ATION**, *n.* the act of importing — *Idkhāl, āmad, āmadānī, kisī mulk meñ pahūn-*
- IM-PORT-ER**, *n.* one who imports — *Kisī mulk meñ le-jāne w.* — *Kisī des meñ pahunchāne w. wā le-jāne w.*
- IM-PORT-LESS**, *a.* of no moment — *Be-qadr, nā chiz, gair-zarūr, adnā* — *Halkā, tuchchha.*
- IM-PORT-UNE**, *v.* (L. *in. porto*) to solicit earnestly, to tease; *a.* troublesome, vexatious, unseasonable — *Taqāzā k. yā minnat se māḡnā, ājiz tang yā diqq k.; a. ranj-āwar, taklif-dīkh, be-wagt* — *Vārānvār prārthanā k. wā māḡnā, satnā wā chhernā; a. dukhkhed wā dukhdāī, klēśad, akālīk.* [prārthanā, āgrah karke prārthanā.]
- IM-PORT-U-NATE**, *n.* the act of importuning — *Taqāzā* — *Nityaprarthanā, atinirbandh se*
- IM-PORT-U-NATE**, *a.* incessant in solicitation — *Mutagāzī, muqtasī, minnat-o-zārī k. w., garaz-bāwīdā, bār-bār minnat k. w., ba-jidd* — *Nityaprarthak, atiprarthak, vārānvār prārthanā k. w., dharnait, atinirbandhasīl, āgrahasil, āgrah karke māḡne w.*
- IM-PORT-U-NATE-LY**, *ad.* with urgent request — *Taqāze se, ba-jidd ho-kar* — *Vārānvār prār-thanā se, āgrah se, dharnē se, āgrah karke prārthanā se.*

IM-PÖRT'U-WAT-NESS, *n.* urgent solicitation — *Tagāzā, ar^h, dharnā^h* — *Vārañvār prārthanā, nityayāchanā, atinirbandh* se prārthanā, āgrah karke māṅg.

IM-PÖRT'U-NĀ-TOR, *n.* one who importunes — *Mutaqāzī, muqtasī, ba-jidd shakhṣ* — *Nitya-prārthak, vārañvār māṅgne w., atiprārthak, āgrah karke māṅgne w.*

IM-PÖR-TUNE'LY, *ad.* with urgent solicitation — *Tagāze se, ba-jidd ho-kar māṅgne se* — *Atiyāchanā se, nityaprārthanā se, vārañvār māṅgne se, āgrah karke prārthanā se.*

IM-PÖR-TUN'ER, *n.* one who is importunate — *Mutaqāzī, muqtasī, ba-jidd ho-kar māṅgne w.* — *Dharnat, atiprārthak, nityayāchak, vārañvār prārthanā k. w., āgrah karke māṅgne w.* [prārthanā, vārañvār prārthanā, āgrah karke māṅg.]

IM-PÖR-TUN'ITY, *n.* incessant solicitation — *Tagāzā, dharnā^h, ar^h* — *Atiyāchanā, nitya-IM-POŠE', v. (L. in, positum)* to lay on, to enjoin, to deceive — *Rukhnā yā dharnā^h, lagānā bāndhnā yā thahrānā^h, dhokhā-d. buttā-d. thagnā yā chhālānā^h.*

IM-POŠ'A-BLE, *a.* that may be imposed — *Jo lagāyā yā bāndhā jāy^h, lagāye yā bāndhe jāne ke laig* — *Lagāye wā bāndhe jāne ke yogya.* [lagāne w^h, chhālā^h.]

IM-POŠ'ER, *n.* one who imposes — *Rakhne w^h, lagāne w^h, bāndhne w^h, thahrāne w^h.*

IM-PO-Š'ION, *n.* the act of laying on, injunction, oppression, deception — *Lagānā yā dharnā^h, farmāish hukm yā tikid, zul'm sitam yā jaur, fireh* — *Thahrānā bāndhnā sthāpan wā āropay, āde's wā ājūnā, upadrav wā vimardan, chhāl dhokhā jul buttā wā vañchanā.* [sūlk wā rājadeya.]

IM-PÖST, *n.* a tax, a toll, custom — *Khirāj, rāh-dāri, mahsūl* — *Kar, tarik wā tāryya,*

IM-PÖSTOR, *n.* one who imposes on others, one who cheats by a false character — *Thagh^h, dagā-bāz farēhī muzarvīr āiyār yā makkār* — *Chhālī kapatī wā vañchak, dambhī dāmbhik wā kapatavēsī.* [makkārī — Chhāl, kapat, dhokhā wā vañchanā.]

IM-PÖSTURE, *n.* cheat, fraud, deception — *Pureh, dugā-bāzī, āiyār-bāzī talbis tazwīr yā*

IM-PÖSTURED, *a.* of the nature of imposture — *Pureh kī khāssiyat kī* — *Kapataśīl.*

IM-PÖS'SI-BLE, *a. (L. in, posse)* that cannot be, not possible, impracticable — *Nā-shu-dani yā nā-būdani, gair-mumkin nā-mumkin yā be-imkīn, muhūl mutā'azzir yā nā-sākhani* — *Asambhav, asākya asādhyā wā asādhanīy, aparāṇiy asambhāvya dushkar wā anupapādyā.*

IM-PÖS-SI-BIL'ITY, *n.* the state of being impossible, that which cannot be done — *Gair-imkīn yā be-imkīnī, istihālā yā gair-imkīn bāt* — *Asākyatā wā asādhyatā, asādhyā asambhav wā mīrshārthak.* [bharā huā phorā^h, phorā^h.]

IM-PÖST'HÜME, *n. (aposteme)* a collection of purulent matter, an abscess — *Pib se*

IM-PÖST'HU-MATE, *v.* to form an abscess — *Phorā honā^h, paknā^h.* [yā paknā^h.]

IM-PÖST-HU-MĀ'TION, *n.* the act of forming an imposthume or abscess — *Phorē kī honā*

IM'PO-TENT, *a. (L. in, potens)* wanting power, weak, feeble; *n.* one who is infirm — *Nā-mard nā-tāyāt be-maqdūr yā be-ikhtiyār, nā-tawānī, za'if*; *n. nā-mard yā nā-tawān shakhṣ* — *Nishpurush nirvirya wā āsakt, nirbal wā balahīn, asamarth śakti-hīn wā nistēj*; *n. nirbal wā nistēj vyaktī.*

IM'PO-TENCE, **IM'PO-TEN-CY**, *n.* want of power, inability, weakness, imbecility — *Nā-mardī be-maqdūrī yā be-ikhtiyārī, nā-tawānī, nā-quwvutī yā kam-zorī, zu'f* — *Nishpurushatwā nirvijatī nistējatā wā āsaktī, asamarthya, āsaktatā, nirbalatā wā nihattwā.*

IM'PO-TENT-LY, *ad.* without power, feebly — *Nā-mardī yā nā-tawānī se, kam-zorī yā zu'f se* — *Āsaktī nirvijatā wā āsaktī se, asamarthya wā nirbalatā se.*

IM-PÖUND', *v. (S. in, pyndan)* to inclose as in a pound, to confine — *Band k., quid k.* — *Berhnā, atkā rakhnā wā bāndh rakhnā.*

IM-PÖVER-ISH, *v. (L. in, pauper)* to make poor, to exhaust fertility — *Mufsi yā garīb k., kam-zor k.* — *Nirdhan wā daridra k., sattvahiin k. nistēj k. wā urvaritwa har lenā.*

IM-PÖV'ER-ISH-ER, *n.* one that impoverishes — *Mufsi k. w., garīb k. w., kam-zor k. w.* — *Daridri k. w., nirdhan k. w., nistēj k. w., urvaritwa har lene w.* [dratā, dhanachyuti.]

IM-PÖV'ER-ISH-MENT, *n.* reduction to poverty — *Miskīnī, iflās, mufsi k.* — *Daridri k., dari-*

IM-PRĀCTI-CA-BLE, *a. (L. in, Gr. prasso)* that cannot be done, untractable — *Gair-mumkin nā-sākhani yā muhāl, be-zabt yā gardan-kush* — *Asādhyā asambhav wā anupapādyā, duḥāsān wā adamyā.*

IM-PRĀCTI-CA-BIL'ITY, **IM-PRĀCTI-CA-BLE-NESS**, *n.* impossibility, untractableness — *Gair-imkīn yā istihālā, be-zabtī yā gardan-kashī* — *Asādhyatā asambhāvya wā dushkaratwa, adamyatā.* [k., la'nat k. — Śāp denā, kosnā wā ākrośan k.]

IM-PRE-CATE, *v. (L. in, precor)* to pray or call for evil, to invoke a curse — *Bad-du'ā*

IM-PRE-CĀ'TION, *n.* prayer for evil, a curse — *Bad-du'ā, la'nat* — *Śāp wā abhiśāp, ākrośan wā sarāp.* [mila yā bār-dār k., gābhīn k^h. — Garbhīnī wā garbhawati k., pet se k.]

IM-PREGN', **im-prēn'**, *v. (L. in, pra, gigno)* to fill with young, to make prolific — *Hā-*

IM-PREG'NATE, *v.* to make or become pregnant — *Hāmili k. yā h., gābhīn k. yā h^h.* — *Garbhīnī k. wā h., garbhawati k. wā h., pet se k. wā h.* [bhotpēdan.]

IM-PREG-NĀ'TION, *n.* the act of impregnating — *Hāmilogī, bār-dāri* — *Garbhādhān, gar-*

IM-PREG'NABLE, *a. (L. in, prehendō)* not to be taken, invincible — *Gair-mumkinu-tashkīr yā gair-maqlūb, manī* — *Anākramāṇīyā wā durākram, ājeṇyā wā aparājīt.*

IM-PREŖ'SA-BLY, *ad.* so as not to be taken — *Gair-maghlūbi se, gair-mumkinu-t-tashkīri se* — Durākramarup se, ajevarup se.

IM-PREP-A-RATION, *n.* (L. *in, præ, paro*) want of preparation — *Gair-taiyāri, nā-āmādagi, be-sāmānī* — Aprastutawa, asiddhatā.

IM-PRESCRIPTIBLE, *a.* (L. *in, præ, scribo*) that cannot be lost by prescription — *Jo gair shukhs ke quāca-o-tasarruf-i-īqālm ke bīs se bar-bād nahīn ho saktā* — Jo dūre ke prichinabhog ke kīraṇ se nasht nahīn ho saktā.

IM-PRESS', *v.* (L. *in, pressum*) to stamp, to mark, to fix deep, to force into service — *Nuqsh k., nishān k., gīrnā^h, beqār pakarnā* — Chhāpnā wā mudrit k., aūk wā chihn k., nishthit k., rājakāryya ke nimitta logōn ko pakarnā. [chihu.

IM-PRESS, *n.* mark, stamp, device — *Nishān, nuqsh, 'alāmāt* — Aūk, chhāpā wā mudrā, **IM-PRESS-IBLE**, *a.* that may be impressed — *Nuqsh-pazīr, nishān-pazīr* — Aūkaniya, chihnakhāmāt. [yatwa, chihnakhāmāt.

IM-PRES-SI-BIL-ITY, *n.* the state or quality of being impressible — *Nuqsh-pazīri* — Aūkani-

IM-PRESSION, *n.* the act of impressing, mark, stamp, image in the mind, influence, effect, an edition of a book — *Nuqsh k., nishār, nuqsh, tasawwar gā khayāl, asar, tāsīr, chhāpā^h* — Aūk k. wā aūkan, aūk wā chihu, upāpī wā mudrā, anubhāv wā kalpanā, prabhāv, guṇ wā phal, kisi granth ki jīnī prātī ek vār meṁ chhāpān.

IM-PRESSIVE, *a.* capable of making an impression, capable of being impressed — *Muassir, muassar* — Hridbhedaḥ wā prabhāvotpādak, sprishṭ upadāt wā kshobhit.

IM-PRESSIVE-LY, *ad.* in an impressive manner — *Muassirānā, muassarāna* — Hridbhedaḥ wā prabhāvotpādak rīti se, sprishṭ wā kshobhit rīti se.

IM-PRESSIVE-NESS, *n.* the state or quality of being impressive — *Muassiri, muassiri* — Hridbhedaḥ wā prabhāvotpādakā, sprishṭatwa upadātawa wā kshobhitatwa.

IM-PRESS-MENT, *n.* act of forcing into service — *Beqār pakarnā* — Rājakāryya meṁ lagāne ke nimitta logōn ko pakarnā. [Chhāpe kī aūk wā chihn.

IM-PRESSURE, *n.* a mark made by pressure — *Chhāpe kī nuqsh gā nishān, chhāp^h* —

IM-PREŖ'VA-LENCE, **IM-PREŖ'VA-LEN-CY**, *n.* (L. *in, præ, ruleo*) incapability of prevailing — *Pesh-rafi gā qālīt hone kī nā-tiqāq* — Prabud hone kī asāti.

IM-PRĪ-MĀTUBIL, *n.* (L.) licence to print — *Chhāpne kī hukm* — Chhāpne kī ājūā.

IM-PRĪ-MIS, *ad.* (L.) in the first place — *Awalan, awal* — Pahlī wā pahle.

IM-PRINT', *v.* (L. *in, premo*) to mark by pressure, to stamp, to fix on the mind — *Chhāpe kī nishān gā nuqsh k., chhāpnā^h, kẓātīr-nishān dīl nishān gā zīhn-nishān k.* — Chhāpe kī aūk wā chihu k., mudrit k. wā thāpni, hridy-nishthit, hridayanishṭh chittaniveshṭ wā manogāt k. [quīl k. — Kīrāgār meṁ dīlān, māndnā wā atkānā.

IM-PRISON, **im-priz'n.** *v.* (Fr. *en, prison*) to put into a prison, to confine — *Mukhs k.* —

IM-PRISON-MENT, *n.* confinement — *Habs, quīl, asiri, quīl-bandī* — Bāndhuā, kāragāra-nirodh, kārabandhan.

IM-PRŖ'VA-BLE, *a.* (L. *in, proba*) unlikely — *Gair-mukhamil, gair-hāwar, khilāf-i-qiyās, ba'idu-t-fahm, ba'idu-az-aql* — Asambhav, asaṅgāt, anupapanna, aghatamān, anuhmā.

IM-PRŖ'VA-BIL-ITY, *n.* unlikelihood — *Adam-i-ihimāl, khilāf-i-qiyās, ba'idu-t-fahm* — Asambhāva, asambhāvyatā, aghataniyatā, abhavanīyatwa.

IM-PRŖ'VA-BLY, *ad.* without likelihood — *'Adam i ihtimāl se, khilāf-i-qiyās se, ba'idu-t-fahm se* — Asambhāvān se, aghataniyatā se.

IM-PRŖ'BI-TY, *n.* (L. *in, probus*) dishonesty, baseness — *Rud-diyānatī, kamīna-pan* — Khatātā wā adharimma, nichatwa wā adhamatā.

IM-PRO-FĖ'CIENCE, **IM-PRO-FĖ'CIEN-CY**, *n.* (L. *in, pro, facio*) want of improvement — *Nā-taraqqī, nā-ustādī* — Ayyutpatti, ayyutpamnatī, apravinatī.

IM-PROMPTU, *ad.* (L. *in, promptus*) without previous study; *n.* an extemporaneous composition — *Be-tumamāl, be-gaur, ji-t-badīla*; *n. badīla* — *ad.* Pūrvvachintā binā, pūrvvavichār binā; *n.* pūrvvavichārahīnarachanā, ayatnapūrvvvarachanā.

IM-PROPER, *a.* (L. *in, proprius*) not proper, not decent, unsuitable, inaccurate — *Nā-mā'quīl yā be-jā, nā-lāy, nā-sazāwār gā nā-munāsib, nā-durust* — Anuchit, ayukt, ayogyā asamanjan wā asaṅgāt, asamichin wā asuddh.

IM-PROPER-LY, *ad.* not properly, not fitly — *Nā-mā'quīl se, be-jā yā nā-haqq, nā-munāsibat se* — Anuchit rūp se, ayogyatā se. [gyatī, anupayuktatī, asaṅgātwa.

IM-PRO-PRĖ-TY, *n.* want of propriety — *Nā-mā'quīl, nā-shāistagi, nā-munāsibat* — **IM-PROPORTION-A-BLE**, *a.* (L. *in, pro, portio*) not proportionable, unfit — *Be-an-dāza, nā-munāfiq* — Asamaparimān, ayogyā wā asaṅgāt.

IM-PROPORTION-ATE, *a.* not proportionate — *Be-andāzu* — Asamaparimān.

IM-PROPRI-ATE, *v.* (L. *in, proprius*) to convert to private use, to put church property into the hands of a layman; *a.* converted to private use — *Apne khāss kām meṁ lānā yā nā tasarruf k., gīrje kī mil kī kisi dunyā-dār ke hāth meṁ saunpnā; n. tasarruf kīyā gayā, apne khāss kām meṁ lāyā gayā* — Apne swakīya kām meṁ lānā, lāsi bhajanālā kī dhan kisi dikshahīn arthāt samānyalok ko saunpnā; *a.* swakīya kām meṁ lāyā gayā.

IM-PRŌ-PRI-Ā-TION, *n.* the act of impropriating, the benefice impropriated—*Giṛje ki milk ko kisi duniyā-dār ke ikhtiyār meñ deñ, giṛje ki milk jo duniyā-dār ke ikhtiyār meñ di jāti hai*—Isāibhajanabhawan ke dhan ko kisi dikshāhīn arthāt samānyalok ke hāth meñ sauñpā, Krishṭiyabhajanāsāilā kī dhan jo kisi dikshāhīn jan ke hāth meñ sauñpā jāti hai.

IM-PRŌ-TRI-Ā-TOR, *n.* one who impropriates, a layman who has possession of church-land—*Apne khāss kām meñ lāne w., duniyā-dār jiske ikhtiyār meñ giṛje ki milk rahti hai*—Apne kām meñ lagāne w., dikshāhīn wā samānyalok jiske hāth meñ Isāi bhajanāsāilā kī dhau rahti hai.

IM-PRŌSPER-IOUS, *a.* (L. *in, prosper*) unsuccessful, unfortunate, unhappy—*Nā-kām-yāh, buk-mesih, nā-bukht-āwar gī nā shuk*—Asanridh akalyān wā akritakāryya,

IM-PROS-PE-RTY, *n.* want of success—*Nā kām-yāh*—Akalyān, [abhāgā, dukhī,

IM-PRŌSPER-IOUS-LY, *ad.* unsuccessfully—*Nā kām-yāh se*—Akalyān se.

IM-PRŌSPER-IOUS-NESS, *n.* ill success—*Nā kām-yāh*—Akalyān.

IM-PROVE, *v.* (L. *in, probo*) to make better, to increase, to advance, to use—*Bih-tar k., barhina yā barhānā, khāt tar k. taraqqī d. gī taraqqī k., istī māl k.*—Uttam wā bhadratar k., adhik k. wā h., sudhārnā sañwārnā sudhārnā wā sañwārnā, vartanā wā kām meñ lāne.

IM-PRŌV-A-BLE, *a.* that may be improved—*Qābil i durustī tarbiyat-pazīr, munakim-i-taraqqī*—Uttam wā bhadratar hone ke yogya, sudhārnā ke yogya, sañwārnādhaniya, śreyastwakhanā, [tarbiyat-pazīr—Śreyastwakhanatā, sañwārnādhaniyatā,

IM-PRŌV-A-BLE-NESS, *n.* the state or quality of being improvable—*Qābilitiyat-i-durustī,*

IM-PRŌVEMENT, *n.* the act of improving, progress from good to better, instruction—*Taraqqī gī istih, bih-tar yā durustī, tarbiyat gī talim*—Śreyastwa wā banāw, sudhārnā wā bhadratarnāw, vidyagām wā vidyājñan. [w.—Bhadratar k. w., sudhārnā w.

IM-PROV-ER, *n.* one who improves—*Bih-tar k. w., bih-tar hone w., taraqqī k. w. yā d.*

IM-PRŌV-I-DENT, *a.* (L. *in, pro, edo*) wanting forethought, not making provision—*Nā-āqibat-andesh, kotāh-andesh, kōtāh-andesh yā be-tadbīr*—Aparipāmadarsī, abhaviṣyadarsī adūradarsī wā asāvadhān.

IM-PRŌV-I-DENCE, *n.* want of forethought—*Nā-āqibat-andeshī, kotāh-andeshī, be-tadbīrī*—Aparipāmadarsan, adūradarshī, pūrvvachīntā, asāvadhānatā, asāvadhānī,

IM-PRŌV-I-DENT-LY, *ad.* without forethought—*Nā-āqibat-andeshī kotāh-andeshī yā be-tadbīrī se*—Aparipāmadarsan adūradarshī wā asāvadhānatā se, pūrvvachīntā bīnā,

IM-PRŌV-DENCE, *n.* want of prudence, rashness—*Nā-āqibat-andeshī, kotāh-andeshī, kōtāh-andesh yā be-tadbīrī, be-lihāzī yā tahavvār*—Aparipāmadarsan asāvadhānatā wā avichār, durvīnitatā dhitāi wā duhsāhs.

IM-PRŌV-DENT, *a.* (L. *in, pro, edo*) wanting prudence, indiscreet, injudicious—*Nā-āqibat-andeshī, kotāh-andeshī, kōtāh-andesh yā be-tadbīrī, be-lihāzī yā tahavvār*—Aparipāmadarsan asāvadhānatā wā avichār, durvīnitatā dhitāi wā duhsāhs.

IM-PRŌV-DENT-LY, *ad.* without prudence—*Be-shū-ārī se, nā-āqibat-andeshī se, be-ihitiyātī yā be-lihāzī se*—Avichār se, aparipāmadarsan se, asāvadhānatā se, durvīnitatā se, duhsāhs se.

IM-PU-DENT, *a.* (L. *in, pulens*) shameless, wanting modesty, bold—*Be-sharm, be-hayā yā shokh-chashm, gusākh*—Nirlajjā, avīnit wā durvīnit, pragalbī wā dhitāi.

IM-PUDENCE, *n.* shamelessness, effrontery—*Be-sharmi, be-hayā yā be-gairatī, be-adabī turk-i-adab yā shokh-chashm*—Nirlajjātā, dhrishṭatā pragalbhatā wā durvīnitatā,

IM-PUDENT-LY, *ad.* shamelessly, boldly—*Be-sharmi se, shokh-chashmī se*—Nirlajjātā se, pragalbhatā dhrishṭatā wā dhitāi se.

IM-PUD-ENT-RY, *n.* immodesty—*Be-hayā, be-gairatī*—Nirlajjātā, avīnitatā,

IM-PUGN, *im-pūn*, *v.* (L. *in, pugno*) to attack, to assault by argument—*Radd k., kātnā*—Doshī k., khandan k. [wā pratibandh,

IM-PUG-NATION, *n.* opposition, resistance—*Mukhālafat, muqābalat*—Virodh, pratirodh

IM-PUG-NER, *n.* one who impugns—*Radd k. w., kātnē w.*—Doshī k. w., khandan k. w.,

IM-PU-ISSANT, *a.* (L. *in, posse*) impotent—*Nā-tawān*—Asakt. [prativādī,

IM-PU-ISSANCE, *n.* impotence, weakness—*Nā-tūqatī, nā-tawānī*—Aparākram wā nirba-

latā, asaktī.

IMPULSE, *n.* (L. *in, pulsus*) communicated force, influence, impression—*Dhakkā, mail yā bāis, zor yā tixir*—Thelue se jo gati wā śakti di jāy, prabhāv bel wā pravṛtī, śakti manahsaṅskār wā chittasaṅskār. [wā pravṛtī, śakti,

IMPULSION, *n.* the act of impelling—*Dhakkā, mail, zor*—Dhakkēlā wā thelnā, bal

IMPULSIVE, *a.* having power to impel, moving; *n.* an impelling cause or reason—*Dhakkēlne yā chālāne kī tāqat rakhnē w., muharrik*; *n.* bāis-i-muharrika—Dhakkēlā wā prerak, gatijanak chālān wā dūlāū; *n.* prerak kāran.

IMPULSIVE-LY, *ad.* by impulse—*Zor se, dhakke se*—Veg wā śakti se.

IM-PŪ-NI-TY, *n.* (L. *in, punio*) exemption from punishment—*Be-siyāsati, be-azābī*—Dañdābhāv, adañd, apirā.

IM-PŪRE', a. (L. *in, purus*) not pure, unholy, unchaste, foul—*Nā-sāf, nā-pāk, shah-watī yā nafs-parast, pakā galkiz najis yā kharāb*—Anirmal malin wā malin, asuddh wā apavitra, lampat, kutsit wā garhit. [se, asuddhatā se.

IM-PŪKE'LY, ad. in an impure manner—*Nā-pākī se, najāsāt se, nā-safūi se*—Apavitrātā

IM-PŪRE'NESS, n. the quality of being impure—*Nā-pākī, najāsāt, nafs-parastī*—Apavitrātā, asuddhatā, kutsitawā, lampatatwā. [Asuddhi wā asuchi, mal wā mail.

IM-PŪ'RI-TY, n. want of purity, any foul matter—*Ġilazut gandagi yā ālūdagi, ālāish*—

IM-PŪRTLE. See EMPURPLE.

IM-PŪTE', r. (L. *in, puto*) to charge upon, to reckon as belonging to, to attribute—*Ṭhahrānā^h, luḡānā^h, mansūb k.*—Āropai k., dharnā wā thopnā, sambaddh k. wā sambaddh lagānā. [bandhaniya, luḡiyo jāne ke yogya.

IM-PŪT'A-BLE, a. that may be imputed—*Mansūb kiye jāne ke qābil*—Āropaiya, sam-

IM-PŪT'A-BLE-NESS, n. the state or quality of being imputable—*Mansūb kiye jāne kī qābīliyat*—Āropaiyatā, sambandhaniyatī.

IM-PŪ-TA'TION, n. act of imputing, censure—*Luḡar^h, tuḡmat ilzām yā buhtān*—Āropai wā sambandhan, apavād tiraskāravākya kalāuk wā nindī.

IM-PŪT-A-TIVE, a. that may be imputed—*Mansūb kiye jāne ke lāiq*—Āropaiya, abhi-sambandhaniya. [vād nindī wā tiraskāravākya se.

IM-PŪT-A-TIVE-LY, ad. by imputation—*Luḡar se^h, tuḡmat yā il-ām se*—Āropai se, apa-

IN, prep. (L.) noting the place where any thing is present or the state or thing present at any time, noting time power proportion or cause: *ad.* within some place—*Andar, ko^h, mān, fī dar, meū^h, bich^h*: *ad.* andar—Bhitar; *ad.* blutar.

IN-A-BĪL-I-TY, n. (L. *in, S. ahal*) want of power, impotence—*It-maqdūri tang-dastī yā nā-qābīliyat, nā-tāqatī yā nā-tawānī*—Asamarthiya asaktī wā ayogyatā, nirbalatī wā aparākraman. [Asaiyam, ayatendriyatwā.

IN-ĀBSTI-NENCE, n. (L. *in, abs. tence*) indulgence of appetite—*Nā-purhez-girī*—

IN-A-BŪ'SIVE-LY, ad. (L. *in, ab. usum*) without abuse—*Ġair-lā-sakhun, zabān darāzi yā dush-nām ke ba-ḡair*—Ġilī himi.

IN-AC-ĠĒS'SI-BLE, a. (L. *in, ad. cessum*) not to be reached or approached—*Be-ḡuzā-rā, ḡair-mumkinu-l-wasūl, ḡair-wasl-pazīr, nā-rasūl pazīr, be-charḡār, be-luḡaw, mum-tanū-l-wasūl*—Āgamyā, anabhiḡamyā, durgamyā wā durgam, anghat, aprīpyā.

IN-AC-ĠĒS-SI-BL-I-TY, n. the state or quality of being inaccessible—*Ġair-wasl-pazīr, mumtanū-l-wasūl, ḡair-mumkinu-l-wasūl*—Āgamyatī, anabhiḡamyatā, aprīpyatī.

IN-AC-ĠĒS-SI-BLY, ad. so as not to be reached—*Ġair-wasl-pazīrī se, mumtanū-l-wasūlī se*—Āgamyatā se, aprīpyatī se.

IN-ĀC'CU-RATE, a. (L. *in, ad, cura*) not accurate, not exact or correct—*Ġair-sahīh, ḡalat yā nā-durust*—Asuddh, ṭhik nahin wā saclosh.

IN-ĀC'CU-RACY, n. want of accuracy—*Ḡalati, nī-durustī, chūk^h, bhūl^h*—Asuddhatī, asuddhatwā. [dhatī se.

IN-ĀC'CU-RATE-LY, ad. not correctly—*Ḡalati se, nā-durustī se, chūk se^h, bhūl se^h*—Asud-

IN-ACTION, n. (L. *in, actum*) want of action, forbearance of labour, idleness—*Be-shuḡlī yā be-kirī, āram yā āram-talabī, sustī*—Ākarmunā nvyavasāiya wā anudyog, viśram wā aparīśram, ālasya.

IN-ĀC'TIVE, a. not active, indol nt, sluggish—*Be-shuḡlī yī be-charakat, āram-talab yā majhūl, kāhil yā sust*—Nishkarmunā nirvyāpār wā vrittirahit, anudyogi wā ayyava-sāyi, mand dhlīl wā ālasi.

IN-ĀC'TIVE-LY, ad. without labour, sluggishly—*Be-miknat, sustī yā kühilī se*—Binā pariśram wā binā udyog, dhlīlī dhlīl mandatī wā ālasya se.

IN-ĀC-TIV-I-TY, n. rest, idleness, sluggishness—*Be-shuḡlī yā āram, sustī, kāhilī yā majhūlī*—Nirvyāpār anudyog wā viśram, ālasya, dhlīlī dhlīl wā mandatī.

IN-ĀDE-QUATE, a. (L. *in, ad, æquus*) not equal to the purpose, defective—*Ġair-kāfi yā nā-lāiq, ḡāsir yā nāḡis*—Ayogya anupayukt aksham asamarth wā ayatheshṭ, hin nyūn wā apūrṇ.

IN-ĀDE-QUACY, n. insufficiency—*Kamī, ḡusūr, 'adam-i-qābīliyat, nā-lāiqī*—Nyūnatā, hīnatā, ayatheshṭatī, ayogyatī, asamarthiya, akshamatā.

IN-ĀDE-QUATE-LY, ad. not sufficiently—*Kamī se, nā-lāiqī se, ḡusūr se*—Nyūnatāpūrv-vak, hīnatā se, ayogyatī se, anupayuktatī se, asamarthiya se.

IN-ĀDE-QUATE-NESS, n. the state or quality of being inadequate—*Kamī, ḡusūr, 'adam-i-lyuḡat*—Nyūnatā, hīnatā, anupayuktatī, ayatheshṭatī, akshamatī, asamarthiya.

IN-ĀDE-QUA'TION, n. want of correspondence—*Nā-mutābaqat, nā-muwāfaqat*—Asāḡ-gatī, amel, anupayuktatī.

IN-AD-MĪS'SI-BLE, a. (L. *in, ad, misum*) not to be admitted or allowed—*Nā-mas-mū, qābil karne ke nā-qābil, radd karne ke lāiq*—Aswikaraiya, aḡrahaiya, aswi-kāryya, aḡrāhya.

IN-AD-VĒR'TENT, a. (L. *in, ad, verto*) careless, negligent, heedless—*Be-khabar, ḡā-ḡil, be-iltifāt be-parwā yā be-ḡir*—Asāvadhān, pramatta wā alolā, amanoyogi wā achet.

IN-AD-VÉR-TENCE, IN-AD-VÉR-TEN-CY, n. carelessness, negligence, inattention — *Be-khabari, gaflat yá tagáful, be-iltifáti be-parwá yá be-liházi* — *Asávdhánatá, pramattatá wá alólápan, amanoyog.*

IN-AD-VÉR-TENT-LY, ad. carelessly, negligently — *Be-khabari se, gaflat tagáful yá be-iltifáti se* — *Asávdhánatá se, pramattatá wá amanoyog se.*

IN-AID-A-BLE, a. (L. *in, ad, jutum*?) that cannot be assisted — *Ná-madad-pazir, jiski madad nahin ho saktá* — *Jiská upakár nahin ho saktá.*

IN-ÁL-TEN-A-BLE, a. (L. *in, alienus*) that cannot be alienated — *Gair-mumkinu-l-infi-kák, gair-munfakk* — *Parádhiu kiye jáne ke ayogya, ananyádeya, ananyasainarpaniya, parádeya.*

IN-ÁL-I-MÉNT-AL, a. (L. *in, alo*) affording no nourishment — *Ná-gurvat-bakhsh, ná-ín-ÁL-TÉR-A-BLE, a.* (L. *in, alter*) that cannot be altered or changed — *Gair-muta-baddil, gair-mumkinu-t-tahdil* — *Avikáryya, aparivarttaniya.*

IN-A-MÍSSI-BLE, a. (L. *in, a, missum*) not to be lost — *Lá-zawál, ná-mumkinu-l-faná* — *Anásya, avinásya, alharaniya.*

IN-ÁM-O-RÁ-TO, n. (L. *in, amor*) a lover — *Áshiq, muhibb* — *Piyá, kánt, kámi, anu-ÁNEP, a.* (L. *inanis*) empty, void — *Khálá, tihí* — *Súnya, rikt wá chhúnehhá.*

IN-A-N-TION, n. emptiness, want of fulness — *Khulá, kumí yá gair-má-múri* — *Súnyatá, apúrnatá.*

IN-ÁN-TY, n. emptiness, vanity — *Khulá yá khulá, tihí-dimági yá tihí-magzi* — *Súnyatá wá chhúnehhápan, ochhípan aludhí wá ahankár.*

IN-ÁN-T-MATE, v. (L. *in, animus*) to put life into, to quicken — *Ján bakhshná, zinda k.* — *Jiláná wá sajjv k., satej k.*

IN-ÁN-T-MATE, IN-ÁN-T-MÁ-ED, a. void of life — *Be-ján, murda, beji* — *Nirjiv, apráni, IN-ÁPTE-TENCE, IN-ÁPTE-TEN-CY, n.* (L. *in, ad, pto*) want or appetite — *Zu'f-i-mida, kam-hizmat, serí* — *Aruchi, mandágni, akshudhá, anichelhá.*

IN-ÁPPLI-CA-BLE, a. (L. *in, ad, plico*) that cannot be applied, unfit — *Ná-muwá-fiq yá be-muwá, gair-mutábíq* — *Aprayojya arthát jo lagáye jáne ke yogya ná ho, ayogya wá anupayukt.*

IN-ÁPPLI-CA-BÍL-TY, n. unfitness — *Gair-mutábíqat, ná-muwáfaqat, ná-liyáqat* — *Áyog.*

IN-ÁP-PRE-HÉN-SI-BLE, a. (L. *in, ad, prehensum*) not intelligible — *Mumtana'u-l-fahm, ná-qibíl-i-fahm, ná-fahm-pazir* — *Ataulhya, abodhaníya, bodhágamya, aspasht.*

IN-ÁP-PRE-HÉR-SION, n. want of understanding — *Ná-samajh, kaj-fahm* — *Durbuddhi.*

IN-ÁP-PRE-HÉN-SIVE, a. regardless — *Be-fikr, be-parcá, be-iltifát, gáfl* — *Asávdhán, amanoyogi.*

IN-ÁP-TÍ-TUDE, n. (L. *in, apto*) unfitness — *Ná-munasabat, ná-muwáfaqat, ná-liyá-INA-QUATE, a.* (L. *in, aqua*) made water — *Páni baná huá.*

IN-A-QUATION, n. state of being inaquate — *Páni ban jáná.*

IN-AR-TÍ-CU-LATE, a. (L. *in, artus*) not uttered with distinctness — *Ná-sáf, talaf-fuz meñ ná-záhir ná-khulása yá ná-sáf* — *Aspasht, avyakt.*

IN-AR-TÍ-CU-LÁTE-LY, ad. not distinctly — *Ná-safáí se, ná-sáf talaffuz se* — *Aspashtatá se, aspasht rúp se.*

IN-AR-TÍ-CU-LÁTION, n. indistinctness — *Ná-safáí, talaffuz kí ná-safáí* — *Aspashtatá, vá-IN-ÁR-TÍ-FÍ-CIAL, a.* (L. *in, ars, fario*) not done by art, artless, simple — *Be-sákhta yá ná-masni, neh bakhí yá qarib, rast yá sáf* — *Akritrim wá akritak, sidhá, saral wá bhalá.*

IN-ÁR-TÍ-FÍ-CIAL-LY, ad. without art — *Be-sákhtagi se, be-takallufúna* — *Akritrimabháv.*

IN-AT-TÉN-TION, n. (L. *in, ad, tentum*) want of attention, neglect, heedlessness — *Adam-i-tawajjhi yá gaflat, be-iltifáti tagáful yá gáflí, be-parwá yá be-khabari* — *Amanoyog, pramatatá wá pramá, asávdhání wá asatarkatwa.*

IN-AT-TÉN-TIVE, a. heedless, careless, negligent — *Be-parwá yá be-khabar, gáfl yá be-liházi, be-iltifát* — *Amanoyogi, asávdhán, pramatá wá anavadhán.*

IN-AT-TÉN-TIVE-LY, ad. without attention — *Adam-i-tawajjhi se, gaflat se, be-khabari se, tagáful se* — *Amanoyog se, pramatatá se, pramá se, asávdhání se.*

IN-ÁU'DI-BLE, a. (L. *in, audio*) that cannot be heard, making no sound — *Ná-mas-mú, be-áráz* — *Ásráyya asravaniya wá karnágochar, chupegh wá sabdasúnya.*

IN-ÁU'GU-RATE, v. (L. *in, augur*) to consecrate, to invest with office; a. invested with office — *Makhsús k., darja yá 'uhda d. : a. 'uhda-yáfta* — *Pratishthá wá abhi-shék k., abhishek ke dwárá navapad par baithálná; a. abhisikht, abhishek ke dwá-rá navapad par baitháya gayá.*

IN-ÁU'GU-RAL, a. relating to inauguration — *Naye 'uhde par julús ke muta'alliq* — *Adhi-lárapravásasanskiravishayak, navapadapravéasaambandhi.*

IN-ÁU-GU-RÁ-TION, n. investiture with office — *Naye 'uhde par julús yá tiká* — *Navapada-pravés, adhikarapravéasasankár.*

IN-ÁU'GU-RÁ-TO-RY, a. relating to inauguration — *Naye 'uhde par julús yá tiká ke muta-'alliq* — *Navapadapravéasasambandhi, adhikarapravéasasankáravishayak.*

IN-AU-RATION, *n.* (L. *in, aurum*) the act or process of gilding—*Mulamma'-sāz, tilā-kārī*—Swarnarāñjan, swarnapatrācchēdhān, sone kā pāñi phernā. [Aśubh.]

IN-AUS'PI-CATE, *a.* (L. *in, avis, specio*) ill omened—*Bad-shuyān, nā-mubārak*—

IN-AU-SP'IGIOUS, *a.* ill omened, unlucky—*Nā-mubārak, bad bikhṭ nahā manhīs yā nā-mas'ul*—Aśubh, alihūyā amañgalajanak anishtasūchak wā ananukūl.

IN-AU-SP'IGIOUS-LY, *ad.* with ill omens—*Bad-fālī se, bad-bakhṭī se, nakhṣiyat se*—Bure śakun se, amañgal se, ananukūlatāpūrvak.

IN'BE-ING, *n.* (*in, be*) inherence—*Ek-zilī, ham-bāshī, ham-khilqatī*—Sahajītatwa, sadī sānyog, sahāvaritā, antarbhāw, antarvritti.

IN'BORN, *a.* (*in, born*) implanted by nature, innate—*Zātī yā khilqī, jībillī yā jiyarī*—Swābhāvik, antarjāt antarvartī wā sahaj. [prerit.]

IN'BREATHED, *a.* (*in, breath*) inspired—*Mulham, ilhāmī*—Īswaropadiśṭ, Īswar-

IN-BREED, *v.* (S. *in, bredan*) to produce—*Pañlā k.*—Utpanna k., jannīnā.

IN'BRED, *a.* bred within, innate, natural—*Andar pañlā huā, jībillī khilqī jiyarī yā bhūmī, zātī yā tabī*—Antarjāt, antarbhav antarjanit wā sahaj, swābhāvik.

IN-CAGE. See **ENGAGE**. [hisab—Agayān, asañkhyā-ya.]

IN-CAL'CU-LA-BLE, *a.* (L. *in, calculus*) that cannot be calculated—*Be-shumār, be-*

IN-CA-LĒS'CENT, *a.* (L. *in, calco*) growing warm, increasing in heat—*Garm hotā jāne w., ziyādā garm ho jāne w.*—Kram se ushpa hone w., adhik ushpa hotā jāne w.

IN-CA-LĒS'CENT, **IN-CA-LĒS'CENT-QV.**, *n.* the state of growing warm, incipient heat—*Garm hotā jānā, ziyādā garm-shudhī*—Kram se ushpa hotā jānā, kram se adhik hone wālī ushpātā.

IN-CAN-TĀ'TION, *n.* (L. *in, cantum*) a magical charm, enchantment—*Ajsūn, jādū*—Ṭonā, laṭkī jāhrphūnk wā mantra. Imāntrik, abhicārīk wā dīdhichārīk.

IN-CANT-TO-RY, *a.* dealing by enchantment—*Ajsūnī, jādūnā*—Ṭonbā, jāhrphūnk w.,

IN-CANT'ON, *v.* (Fr. *en, canton*) to unite into a canton or separate community—*Pargana zil' yā qam meñ milānā*—Kisī desakhān wā jiti meñ milānā.

IN-CĀ'PA-BLE, *a.* (L. *in, capio*) not capable, unable, unfit, disqualified—*Gair-qābil, nā-lāq, nā-qābil, mā'zūr qasir yā nā-rasā*—Apārak, aksham wā asamarth, anupayukt, ayogyā.

IN-CĀ'PA-BIL'ITY, **IN-CĀ'PA-BLE-NESS**, *n.* the state of being incapable, inability—*Be-maydūrī yā nā-qābilī, nā-liqāyat yā nā-liqatī*—Apātratā asamarthya wā āsaktī, ayogyatā wā akshamātā. [kāri.]

IN-CA-PĀ'CIOUS, *a.* not capacious, narrow—*Gair-rasī, tang*—Aprāmnat wā avīśūl, sañ-

IN-CA-PĀ'C-I-TATE, *v.* to disable, to disqualify—*Be-maydūr yā mā'zūr k., nā-qābil banā-nā yā mahrim rakhnā*—Āsakt wā asamarth k., ayogyā anupayukt wā apvītrī k.

IN-CA-PĀ'C-I-TĀ'TION, *n.* disqualification—*Nā-qābilqat, nā-liqāyat*—Ayogyatā, apātratā,

IN-CA-PĀ'C-I-TY, *n.* want of capacity, inability—*Nā qābilīyat, nā-liqāyat yā be-maydūrī*—Ayogyatā, apātratā āsaktī wā asamarthya.

IN-CĀR'CE-R-ATE, *v.* (L. *in, carcer*) to imprison, to confine; *a.* imprisoned—*Mah-būs k., qaid yā band k.; a. mahbūs, mayqaid*—Kāragār meñ dānā, atkūnā; *a. kāragār meñ niruddh, kāragār meñ atkā huā.* [bandhan.]

IN-CĀR'CE-R-Ā'TION, *n.* imprisonment—*Ilās, qaid-bandī, asirī*—Bandhnaī, kāragār-

IN-CĀRN, *v.* (L. *in, caro*) to cover with flesh, to generate flesh—*Goshṭ se bharnā, goshṭ pañlā k.*—Māns se bharnā, māns utpanna k.

IN-CĀR'NA-DINE, *v.* to dye red; *a.* of a red colour—*Surkh rang rangnā; a. surkh, lāl*—Raktavarṇ k.; *a. raktavarṇ.*

IN-CĀR'NATE, *v.* to clothe with flesh, to embody in flesh; *a.* embodied in flesh—*Goshṭ se bharnā, mayjassam yā zi-jissam k.; a. mayjassam*—Māns se bharnā, sarīrawan k.; *a. sarīrī, sarīrawān, sarīradhārī, avatārī.* [rap, avatār.]

IN-CAR-NĀ'TION, *n.* the act of assuming flesh—*Jism-gīrī, tajassum, antār*—Sarīradhī-

IN-CĀR'NA-PIVE, *a.* generating flesh; *n.* a medicine which generates flesh—*Goshṭ pañ-dā k. w.; n. ek ilāvā jo goshṭ pañdā kartī hai*—Mānsavariddhak; *n. mānsavariddhak* [ausadh.]

IN-CĀSE'. See **ENCASE**.

IN-CĀU'TIOUS, *a.* (L. *in, cautum*) not cautious, unwary, heedless—*Be-khabar, gāfil, be-ihṭiyāt yā be-ihṭīfāt*—Āsivadhān, pramāḍī wā avivechhak, pramatta wā asatark.

IN-CĀU'TIOUS-LY, *ad.* unwarily, heedlessly—*Be-khabarī yā tagāful se, be-parvūz yā gāfilī yā be-ihṭiyātī se*—Āsivadhānatā wā āsivadhānī se, pramattatā wā pramād se.

IN-CĀU'TION, **IN-CĀU'TIOUS-NESS**, *n.* want of caution, heedlessness—*Be-khabarī yā gaf-lat, be-ihṭiyātī*—Āsivadhānatā wā āsivadhānī, pramattatā wā pramād.

IN-CEND', *v.* (L. *in, cando*) to inflame—*Jalānā, sulgānā*.

IN-ČEN'DI-ARY, *n.* one who sets on fire, one who fomentes strife; *a.* fomenting strife—*Atash afroz ātash-andāz ātash-zan yā ātash-angez, fitna-angez yā mufsid; a. fitna-angez*—Grihadāhak ghar-jalāū wā āg-lagāū, bakherā wā jhagrā lagāne w.; *a. jhagrā lagāne w.*

- IN-CENSE**, *n.* perfume exhaled by fire; *v.* to perfume with incense—*Lobān*, 'ūd, *ba-khūr yā bukhār*; *v.* *lobān se khush-bo-dār yā mu'attar k.*—*Dhūp*, *yajñadhūp*; *v.* *yajñadhūp wā dhūp se suvāsik wā gamkilā k.*
- IN-CENSE**, *v.* to enrage, to provoke, to irritate—*Khafā k.*, *khaskh-nāk k.*, *diqq k.*—*Krudh k.*, *chīphānā jālnā wī chherna*, *khijhānā wā kurlhānā.*
- IN-CENSEMENT**, *n.* heat, rage, fury—*Hārārāt*, *gussa*, *taish*—*Ugratā*, *krodh*, *kop.*
- IN-CENSION**, *n.* the act of kindling—*Jalānā^h*, *jalan^h.*
- IN-CENSEIVE**, *a.* tending to inflame—*Jalānā^h*, *sulgānā^h*, *jālāne w^h.*
- IN-CENSOR**, *n.* a kindler, an inflamer—*Sulgane w^h*, *jālāne w^h.*
- IN-CENTIVE**, *a.* inciting, encouraging; *n.* that which incites or encourages—*Muharrrik yā targib-dāh*, *kimmat-bahshā*; *n.* *targib*, *muharrrik*, *bā'is*, *sabab*—*Uttejak wā pravart-tak*, *prerak wā protsāhak*; *n.* *utte-jan*, *preran*, *pravarttan*, *hetu*, *kāran*, *nimitta*.
- INCEPTION**, *n.* (L. *in, captum*) beginning—*Shurū*, *ibtidā*—*Ārambh*, *prārambh*.
- IN-CENTIVE**, *a.* beginning, noting beginning—*Shurū k. w.*, *āgās zakhir k. w.*—*Āram-bhak*, *ārambhodhodhak*. [nūtanābhyāsi.]
- IN-CENTOR**, *n.* a beginner, one in the rudiments—*Mubtalī*, *nan-āmoz*—*Ārambhak*, *in-CEPTAIN*, *a.* (L. *in, certus*) doubtful—*Mu'abzah*, *mashkiik*, *mushitabih*—*Sandigih*.
- IN-CERTAIN-LY**, *ad.* without certainty—*Shubhe se*, *ba-gair tahayyūq ke*, *ba-gair-taqarrur ke*—*Anishay se*, *amray se*, *sandighlatā se*
- IN-CERTAIN-TY**, *n.* doubtfulness—*Jhloom*, *ishtibāh*—*Sandighlatā*, *dubillā.*
- IN-CERTITUDE**, *n.* doubt, uncertainty—*Shakk yī shubha*, *gair-muqarrari tazabzūb yā be-sab dī*—*Sandih wā sandighlatā*, *amray wā anishay.*
- IN-CESSANT**, *a.* (L. *in, cessum*) unceasing, continuing—*Mutawātir yā yak-lakht*, *mutamā mutawātir paishāse yā dāim*—*Anivritta wā aparichchhima*, *lagātār nirantar wā ditya*. [wī anvritta rūp se, sarvavādī.]
- IN-CESSANT-LY**, *ad.* without intermission—*Lagā-tār^h*, *mutamā*, *ada-d-darām*—*Nirantar*
- IN-CEST**, *n.* (L. *in, castus*) criminal connexion of persons within the prohibited degrees of kindred—*Zinākārī-bā-khewsh-qarābāt*—*Gotragaman.*
- IN-CESTUOUS**, *a.* guilty of incest—*Zinākār-bā-khewsh-qarābāt*—*Gotragamī.*
- IN-CESTUOUS-LY**, *ad.* in an incestuous manner—*Zinākārī-bā-khewsh-qarābāt se*—*Go-tragaman se*. [tragaman.]
- IN-CESTUOUSNESS**, *n.* state of being incestuous—*Zinākārī-bā-khewsh-qarābāt*—*Go-*
- IN-CH**, *n.* (S. *ince*) the twelfth part of a foot, a small quantity or degree; *v.* to drive by inches, to deal out by inches—*Tassū^h*, *ek ekholā mīlār yā darja*; *v.* *thorā thorā dhakelū^h*, *thorā thorā deval^h*—*Angul*, *ek chhotā parimān.*
- INCH**, *a.* containing inches—*Tassū-dār*—*Angulāny.*
- INCHMEAL**, *n.* a piece an inch long—*Ek tassū lambā tukrā^h.*
- IN-CHASTITY**, *n.* (L. *in, castus*) want or loss of chastity—*Nā-pāk-dāmanī*, *nā-pāki-cagi*—*Lampatā*, *usattīwa.*
- IN-CH-O-ATE**, *v.* (L. *incho*) to begin, to commence; *a.* begun, entered upon—*Shurū k.*, *āgās k.*; *a.* *shurū kiyā gayā*, *āgās kiyā gayā*—*Ārambh k.*, *laggā lagānā wā prārambh k.*; *a.* *ārabdh*, *samrabdh.*
- IN-CH-O-ATELY**, *ad.* in an incipient degree—*Thorā thorā kar-ke^h.*
- IN-CH-O-ATION**, *n.* beginning, commencement—*Ītidā*, *āgās*—*Ārambh*, *prārambh.*
- IN-CH-O-ATIVE**, *a.* noting beginning, inceptive—*Āgās zakhir k. w.*, *shurū k. w.*—*Āram-bhasichak*, *ārambhak.*
- IN-CIDE**, *v.* (L. *in, cado*) to cut—*Kātū^h.* [nānā^h.]
- IN-CISE**, *v.* to cut, to carve, to engrave—*Kātū^h*, *kāt-kāt-kar khodnā^h*, *khod-kar ba-*
- IN-CISED**, *a.* cut, made by cutting—*Kātū huā^h*, *kāt kar hūnāyī huā^h.*
- IN-CISION**, *n.* a cut, a gash, a wound—*Kāt^h*, *zakhmī-kāri*, *zakhm*—*Phār*, *bhāri ghāv*, *ghāv*. [kātnē w.]
- IN-CISIVE**, *a.* having the quality of cutting—*Burrān*, *turishinda*, *gātī*—*Chhedak*.
- IN-CISOR**, *n.* a cutter, a fore tooth—*Turishinda yā burrān*, *āpe kā dānū^h*—*Chhedak wā kātnē w.*, *agradant rūjānt wā samrukhadant.*
- IN-CISURE**, *n.* a cut, an aperture—*Kāt^h*, *phāp yā chhed^h.*
- IN-CIDENT**, *a.* (L. *in, cado*) casual, happening; *n.* that which happens, casualty—*Ittifāq*, *sar-zal hone v. yī guzarnē w.*; *n.* *sar-guzasht*, *mājārā wāqā sūnha yā ittifāq*—*Ākasmiik wā āgantuk*, *upasthit wā ā parue w.*; *n.* *vritta wā āgantū*, *ghaṭanā.*
- IN-CIDENCE**, **IN-CIDENCEY**, *n.* casualty, the direction in which one body strikes another—*Ittifāq mājārā yā wāqā*, *wah rukh jisnēn ek shai dūsri par takkar mārī hai*—*Dāvaghathanā*, *ghaṭanā wā pātan*, *wah dīsī jisnēn koi vastu dūsri par partī wā takkar mārī hai*. [āgantuk wā prāsāngik.]
- IN-CIDENTAL**, *a.* happening by chance, casual—*Nāgahānī yā ārisī*, *ittifāqī*—*Ākasmiik*.
- IN-CIDENTAL-LY**, *ad.* casually, without design—*Ittifāqan*, *be-qasd yā nāgahān*—*Ākas-mūt*, *anichchlā wā dāvayog se.*

IN-CHIN'ER-ATE, *v.* (L. *in, cinis*) to burn to ashes; *a.* burnt to ashes—*Jalā-kar khāk kar-dālnā*; *a.* *khāk-shuda*—*Rākh wā bhasm kar-dālnā*; *a.* *bhasmibhūt, rākh kiya hua*.

IN-CHIN-ER-ATION, *n.* act of burning to ashes—*Jalā-ke khāk k.*—*Bhasmīkaran, rākh k.*

IN-CHIP'IENT, *a.* (L. *in, capio*) beginning—*Shurū' k. w., āgāz k. w.*—*Ārambhak.*

IN-CIR'CLE. See ENCIRCLE. [*hadd*—*Niravadhi.*]

IN-CIR-CUM-SCRIPTI-BLE, *a.* (L. *in, circum, scriptum*) not to be limited—*Be*

IN-CIR-CUM-SPECTION, *n.* (L. *in, circum, spectrum*) want of caution—*Be-khabari, tagāful, gaflat*—*Asāvadhinatā, asāvadhinī, anavadhin, asamikshā.*

IN-CISE'. See under INCISE. [*vritta wā udyukt k., uttejīt wā uddipt k.*]

IN-CITE', *v.* (L. *in, cito*) to stir up, to rouse—*Targīb denā yā tez k., uksānā^h*—*Pra-*

IN-CIT-ATION, *n.* incentive, motive, impulse—*Targīb, bā'is, tahrīs yā tahrīk*—*Pravartan, kārap wā hetu, uttejan prerap wā prarochna.*

IN-CITE'MENT, *n.* inciting cause, motive—*Tahrīs tahrīk yā targīb, bā'is*—*Uttejan pravar-*

IN-CIT-ER, *n.* one that incites—*Targīb tahrīs yā tahrīk d. v.*—*Prerak, pravartak.*

IN-CIVIL-I-TY, *n.* (L. *in, civis*) want of civility, rudeness—*Be-murawwatī yā bad-akhlāqī, guslākhi yā be-adabī*—*Asistachār asishatā wā kuslātā, asabhyatā wā avinay.*

IN-CLASP', *v.* (L. *in, Ir. clasha*) to hold fast—*Maḥṭūti se pakarnā*—*Porhe pakarnā.*

IN-CLA-VAT-ED, *a.* (L. *in, clarus*) set, fixed—*Rakkhū yā jarā huā^h, garā huā^h.*

IN-CLÉMENT, *a.* (L. *in, clemens*) unmerciful, severe, rough, stormy—*Be-rahm, saht yā karakht, tund, tufānī*—*Nirday wā karunāhin, karkas wā nishthur, ugra ruksh krūr wā rukhī, andhīyā wā vatāwān.*

IN-CLÉMENT-EN-CY, *n.* severity, roughness—*Sakhtī yā be-rahmī, tundī yā karakhtagī*—*Nir-dayatā karunāhinatī nishthuratī wā kharatāt, karkasatī wā prachandāt.*

IN-CLIN', *v.* (L. *in, clino*) to bend, to lean, to be disposed—*Jhuknā yā jhuknā^h, dhalnā^h, māl yā rāgīb k.*—*Naunā nawnā nihurānā wā nawnā, nihurnā, chāhnā.*

IN-CLIN'-ABLE, *a.* leaning, tending, disposed—*Māl, rāgīb, mustā'idd tāiyār yā sar-garm*—*Jhukā huā, pravartā, pravartit ichchhuk wā mauwhiya.*

IN-CLI-NATION, *n.* a leaning, a bending, tendency, disposition, affection—*Māilān yā māyulān, māil, ragbat, mizāj māyad yā tal'iyat, khivāhish urmān shauq yā muhabbat*—*Jhukāw, nawāw, pravriti, sīl wā prakriti, chāh sneh wā abhikish.*

IN-CLIN'-ABLE, *a.* leaning to one side—*Ek taraf māl*—*Ek or jhukā huā.*

IN-CLIN'-ABLE, *ad.* with inclination—*Māilān māyulān yā māl se*—*Jhukāw se.*

IN-CLIP', *v.* (S. *in, clyppan*) to grasp—*Pakarnā^h.*

IN-CLOISTER. See ENCLOSE.

IN-CLOSE'. See ENCLOSE.

IN-CLOUD', *v.* (*in, cloud*) to darken—*Ghanghor k^h, andherā k^h.*

IN-CLUDE', *v.* (L. *in, claudo*) to contain, to comprise, to comprehend—*Dākhil k., mukht yā shāmil k., mushtamil yā mutazammīn k. yā k.*—*Dhārāp k., antarbhūt k., antargat wā samāvishit k.* [*grahap.*]

IN-CLU'SION, *n.* the act of including—*Shumūl, dukhūl*—*Samāveś, antarganānā, antar-*

IN-CLU'SIVE, *a.* inclosing, comprehended—*Gherne w^h, mushtamil*—*Pariveshik, antarbhūt wā antargat.* [*karke.*]

IN-CLU'SIVE-LY, *ad.* so as to include—*Shāmil kar-ke*—*Milākar, antarbhūt wā antargat*

IN-CO-AG'U-LA-BLE, *a.* (L. *in, con, ago*) that cannot be coagulated—*Nā-bastant, jamne ke gair-qābil*—*Asyeya, garhā hone ke ayogya, jo gūjhā na ho sakai.*

IN-COG', IN-COG'NI-TO, *ad.* (L. *in, con, notum*) in disguise, in private—*Nā-ma'lūm, poshida*—*Alakshyarūp wā kapataves se, chhipāke wā guptarūp se.*

IN-COG'I-TANT, *a.* (L. *in, cogito*) not thinking, thoughtless, inconsiderate—*Be-khagāl, be-fikr, be-taammul yā be-gaur*—*Binsoch, nischint wā chintārahit, vichārāhin wā aviveki.* [*taniya, abhāvaniya.*]

IN-COG'I-TA-BLE, *a.* not to be thought of—*Gaur ke nā-lāiq, khayāl ke nā-qābil*—*Achint-*

IN-COG'I-TAN-CY, *n.* want of thought—*Be-fikrī, 'adam-i-khayāl*—*Achintā, chintābhāv, bhāvanāsūnyatwa.*

IN-COG'I-TANT-LY, *ad.* without consideration—*Bilā-taammul, be-lihāzī se*—*Binā soche, binā vichār.*

IN-COG'I-TA-TIVE, *a.* wanting power of thought—*Khayāl ki tāgat se khālī*—*Chintā-saktihīn, bhāvanāsaktihīn.*

IN-CO-HÉ'RENT, *a.* (L. *in, con, hereo*) wanting cohesion, loose, inconsistent—*Gair-munjamid, dhalā^h, be-jor be-mel nā-muwāfiq yā nā-mutābiq*—*Asambaddh wā abadgh, algā chhutā wā phasphas, asaṅgat wā asamanjas.*

IN-CO-HÉ'RENCE, IN-CO-HÉ'REN-CY, *n.* want of coherence, want of connexion—*Nā-bastag, gair-mutābaqat be-nisabī yā be-melt*—*Dhilāpan wā asambandh, asaṅgati asaṅ-*

gam wā asanpark.

IN-CO-HE'RENT-LY, *ad.* without coherence—*Nā-bastagi se, nā-muwāfaqat be-meli yā be-nisbati se*—*Dhilepan se wā asambaddhaprakār-se, asaṅgati wā asampark se.*

IN-CO-LUM'ITY, *n.* (L. *in, columis*) safety—*Hifāzat, salāmat*—*Kahem.*

IN-COM-BINE', *v.* (L. *in, con, binus*) to differ, to disagree—*Nā-muwāfiq h., bar-khī-lāf h.*—*Viruddh h., bipharṇā wā prithak rahṇā.*

IN-COM-BUST'IBLE, *a.* (L. *in, con, ustum*) that cannot be consumed by fire—*Nā-sokhtanī, nā-sozanda*—*Ajwalaniya, adābha.* [laniyatā, adahaniyatā.]

IN-COM-BUST'IBL'ITY, *n.* the quality of being incombustible—*Nā-sozandagi*—*Ajwa-*

IN'COME, *n.* (S. *in, cuman*) revenue—*Amad, amadant, yāft, kusul, nof*—*Dhanāgam,*

IN'COM-ING, *a.* coming in—*Andar āne w.*—*Bhitar āne w.* [arthāgam, lābh, prāpti.]

IN-COM-MEN'SU-RATE, *a.* (L. *in, con, mensum*) not admitting a common measure—*Mumtana' u-l-maqsūm-'alai-hi-mushtarak, jiske maqsūm-'alai-hi-mushtarak na ho*

—*Asanaparimān, atulyaparimān, asamān.*

IN-COM-MEN'SU-RABLE, *a.* not to be measured together, having no common measure—*Ek-sath mape jive ke nā-qābil, mumtana' u-l-maqsūm-'alai-hi-mushtarak nā-mumkinu-l-maqsūm-'alai-hi-mushtarak yā jiske maqsūm-'alai-hi-mushtarak na ho*—*Asam asa-*

IN-COM-MEN'SU-RABL'ITY, *n.* the state of having no common measure—*'Adam i-sifat-i-maqsūm-'alai-hi*—*Asanaparimānatwa, asamānatā.* [zish—*Aniśraṇ, anmīlaunī.*

IN-COM-MIX'TURE, *n.* (L. *in, con, mixture*) the state of being unmixed—*Nā-āne-*

IN-COM-MO-DATE, **IN-COM-MODE'**, *v.* (L. *in, con, modus*) to give inconvenience to—*Tasdi' d., taklif d., izā d.*—*Jhānjhat meñ dānā, piri d., bādhi k.*

IN-COM-MO-DĀ'TION, *n.* inconvenience—*Taklif, qubāhat, harj*—*Pirā, jhānjhat, bādhi.*

IN-COM-MODE'MENT, *n.* inconvenience—*Taklif, qubāhat, harj*—*Klēś, jhānjhat, vighna.*

IN-COM-MO'DIOUS, *a.* inconvenient—*Mutasaddi', nā-mu'yul, be-dhab, muzirr*—*Klesadā-yak, anupayukt, jhānjhatiyā.*

IN-COM-MO'DIOUS-LY, *ad.* inconveniently—*Qubāhat se, taklif yā harj se*—*Jhānjhat se.*

IN-COM-MO'DIOUSNESS, *n.* inconvenience—*Qubāhat, tasdi', harj*—*Jhānjhat, klēś, vighna.*

IN-COM-MU'NI-CABLE, *a.* (L. *in, con, munus*) that cannot be communicated—*Jis-*

IN-COM-MU'NI-CABL'ITY, **IN-COM-MU'NI-CABLENESS**, *n.* the state or quality of being incommunicable—*Diye jāne ki nā-qābīliyat, nā-guftanī sifat*—*Adeyatā, asāva-*

IN-COM-MU'NI-CABLE, *ad.* in a manner not to be communicated—*Na diye jāne yā na kahe jāne ki dhab se*—*Adeyatā wā asāvadaniyatī se.*

IN-COM-MU'NI-CĀT-ING, *a.* having no communion or intercourse with each other—*Āpas meñ suro-kār yā āmul-rajt nā rakhne-wāle*—*Parasparasāṅsarg nā rakhne wāle.*

IN-COM-MU'NI-CĀT-IVE, *a.* not communicative—*Kushida, nā-āshnā-mizāj, kam-sukhan yā nā-sukhan*—*Asāvadānīl, bhāṣanavirakt, anālāpī.*

IN-COM-MO-TA-BL'ITY, *n.* (L. *in, con, mutō*) the quality of being unchangeable—*Nā-mumkinu-l-tadbīlī*—*Aparivartaniyatā.*

IN-COM-PACT', **IN-COM-PACT'ED**, *a.* (L. *in, con, pactum*) not compact—*Nā-basta, nā-gufā, nā-thos*—*Aghan, viral, garhā nahīn.*

IN-COM-PAR-ABLE, *a.* (L. *in, con, parō*) excellent, beyond comparison—*Lā-sānī, be-na'ir, be-misāl*—*Anūthā, anokhā, atyuttam, anupam, adwitiya.*

IN-COM-PAR-ABL', *ad.* beyond comparison—*Be-nazirī se, be-misālī se, lā-sānī, be-nazir, be-misāl*—*Anupameyatā se, anokhepan se, atulyatā se.* [tiya.]

IN-COM-PARE'D, *a.* unmatched, peerless—*Lā-sānī, be-nazir*—*Anūthā, anokhā wā adwi-*

IN-COM-PAS'SION, *n.* (L. *in, con, passum*) want of compassion or pity—*Be-dardī, be-rahmī*—*Nishthuratī, nishkarunatwa, nirdayatā.*

IN-COM-PAS'SION-ATE, *a.* void of pity—*Be-dard, be-rahm, be-riqqat*—*Nishthur, nish-*

IN-COM-PAS'SION-ATE-NESS, *n.* want of pity—*Be-dardī, be-rahmī*—*Nishkarunatwa, nir-*

IN-COM-PAT'IBLE, *a.* (L. *in, con, petō*) that cannot subsist with, inconsistent—*Muta'arriṣ yā be-mel, nā-muwāfiq yā bar-khīlāf*—*Parasparaviruddh, asaṅgat wā viparīt.* [viparītatī, asaṅgatatwa.]

IN-COM-PAT-I-BL'ITY, *n.* inconsistency—*Be-mel, nā-muwāfaqat, bar-khīlāf*—*Virōdh,*

IN-COM-PE-TENT, *a.* (L. *in, con, petō*) inadequate, unequal, insufficient, unfit—*Qāsir, nā-qābil yā nā-burābar, nā-kāfi, nā-lāiq be-maqdūr yā nā-jāiz*—*Aksham wā apūrṇ, anupayukt wā asamān, asamarth wā hīn, ayogya wā āśakt.*

IN-COM-PE-TENCE, **IN-COM-PE-TEN-CY**, *n.* want of adequate ability or qualification—*Be-maqdūrī, nā-liyāqat, nā-qābīliyat*—*Akshamatā, asamarthiya, ayogyatā, anupayukta-*

IN-COM-PLĒTE', *a.* (L. *in, con, pletum*) not finished, imperfect, defective—*Nā-ta-mām, nā-kāmī, nāgis yā muqassar*—*Asamāpt wā asiddh, apūrṇ asampanna wā anishpanna, asamagra wā khaṇḍit.*

IN-COM-PLÈTE'NESS, *n.* an unfinished state—*Ná-tamámí, adhúrá-pan*^b—Asanáp̄tī, asid-dhī, nyūnatī, apūnatī.

IN-COM-PLEX', *a.* (*L. in, com, plexum*) not complex, uncompounded, simple—*Gair-pec̄hida, gair-murakkib, mufrud*—Asūkirū, anisrit, niravayab wā kewal.

IN-COM-PLI'ANT, *a.* (*L. in, com, plico*) not disposed to comply, untractable—*Ná-ra-zá-mand, be-zab*—Ananūyā wā ananūrodhī, adanūya.

IN-COM-PLI'ANCE, *n.* untractableness—*Be-zabī*—Adamūtā.

IN-COM-PRE-HEN'SI-BLE, *a.* (*L. in, com, prehensum*) that cannot be understood—*Ba'idu-l-fahm, muntan'u-l-fahm, gair-mumkinu-l-fahm, gair-mudrak, ná-mushām*—Abodhaniya, bodhātī, bodhāganyā.

IN-COM-PRE-HEN'SI-BIL'I-TY, **IN-COM-PRE-HEN'SI-BLE'NESS**, *n.* the state or quality of being incomprehensible—*Ba'idu-l-fahm, muntan'u-l-fahm, gair-mumkinu-l-fahm*—Bodhāganyatā, abodhaniyatā.

IN-COM-PRE-HEN'SI-BLY, *ad.* incomceivably—*Ba'idu-l-fahmī se, be-qiyās, 'uql ke bahar*—Abodhaniyatāpūrvvak, samajh wā bodh ke bahar. [samajh.]

IN-COM-PRE-HEN'SION, *n.* want of comprehension or understanding—*Ná-fidmī*—Nā-

IN-COM-PRE-HEN'SIVE, *a.* not extensive—*Gair-wasī, ná-kushādu*—Aprasat, laubā chaurā nahū.

IN-COM-PRES'SI-BLE, *a.* (*L. in, com, pressum*) that cannot be compressed—*Ná-da-banhar, sakht*—Dalm ke yogya nahū, asakochaniya, karā.

IN-CON-CÉAL'A-BLE, *a.* (*L. in, con, celo*) that cannot be concealed—*Ná-poshidani, na-chhipe kā*^b—Agopniya, agopya, aprachchādanīya.

IN-CON-CÉIV'A-BLE, *a.* (*L. in, con, capio*) that cannot be conceived by the mind—*Gair-mumkinu-l-fahm, ná qābil-idrak, gair-mutasawwar, gair-mudrak, ná-mushām*—Achintaniya, achintya, abhāniya, abodhya.

IN-CON-CÉIV'A-BLE'NESS, *n.* the quality or state of being inconceivable—*Gair-mumkinu-l-fahm, gair-mutasawwar*—Achintyatā, abhāniyatā, bodhāganyatwa.

IN-CON-CÉIV'A-BLY, *ad.* beyond comprehension—*'Uql-o-fahm ke bahar, 'ulum-i-idrāk se, gair-mumkinu-l-fahmī se*—Samajh ke bahar, achintyāprākār se.

IN-CON-CIN'NITY, *n.* (*L. in, con, cinere*) unsuitableness, unsaptness—*Ná-hamawārī yā ná-mutābaq, ná-munāsibāt*—Anupayuktatā, ayogyatā.

IN-CON-CLŪ'SIVE, *a.* (*L. in, con, claudio*) not producing a conclusion—*Gair-natija, gair-qu'ī, gair-qā'ī*—Nigamanaśūnya, anishāyak, anirūpyak.

IN-CON-CLŪ'SIVE-LY, *ad.* not conclusively—*Ba-gair natije ke, gair-qu'ān*—Asiddhānta-pūrvvak, binī nishlay.

IN-CON-CLŪ'SIVE'NESS, *n.* want of evidence to satisfy the mind and put an end to debate—*'Adam-i-intallāl, 'ulum-i-subūt*—Nidarśnahinatā, pramāṇahinatā, anirūpyakata. [be-tahit]—Aparipakwa, ajirp.

IN-CON-CŪCT', **IN-CON-CŪCT'ED**, *a.* (*L. in, con, coctum*) not fully digested—*Ná-hazm, IN-CON-CŪCT'ION*, *n.* state of being indigested—*Ná-hazmī, bad-hazmī, be-tahitī*—Aparipakwatā. [be-mel]—Paraspar asannat, asannawit.

IN-CON-CŪR'RING, *a.* (*L. in, con, curro*) not concurring—*Ná-muwāfiq, ná-mutāfiq, IN-CON-CŪSS'I-BLE*, *a.* (*L. in, con, quassum*) that cannot be shaken—*An-dolā, a-tal*. [tarāshidu]—Aniyam, asubhya, asisat wā aparishkrit.

IN-CON-CŪT'E, *a.* (*L. in, con, do*) irregular, rude, unpolished—*Be-gā'ida, wahshī, ná-IN-CON-FŌRM'A-BLE*, *a.* (*L. in, con, forma*) not complying with established rules—*Khilāf-i-qā'idu, be-zābitu, ná-muwāfiq*—Niyamaviruddh, ananurūp, asadrīś.

IN-CON-FŌRM'I-TY, *n.* want of conformity—*Ná-muwāfiqat, ná-mutābaqat*—Ananurūpatā, asadrīśya. [Prithak, bhinna wā vivikt.]

IN-CON-FUSED', *a.* (*L. in, con, fuscum*) not confused, distinct—*Judā, mutafarrīq*—**IN-CON-FŪSION**, *n.* distinctness—*Judā, safāi, farq*—Prithakata, bhinnatā, spāṣhtatā.

IN-CON-GÉAL'A-BLE, *a.* (*L. in, con, gelo*) that cannot be frozen—*Jo jam jāne ke lāq na ho*—Jo thakkā na ho sakat.

IN-CON-GRU-ENT, *a.* (*L. in, congruo*) unsuitable, unfit, inconsistent—*Ná-muwāfiq, ná-mutābiq yā ná-munāsib, bar-khilāf yā be-mel*—Ayukt, ayogyā, asaṅgat wā viruddh. [tatā, asaṅgat.]

IN-CON-GRU-ENCE, *n.* want of adaptation—*Ná-mutābaqat, ikhtilāf*—Ayogyatā, ayuk-

IN-CON-GRŪ'I-TY, *n.* unsuitableness—*Ná-muwāfiqat, ná-mutābaqat, ikhtilāf*—Ayuk-

IN-CON-GRU-OUS, *a.* unsuitable, inconsistent—*Ná-muwāfiq yā ná-mutābiq, ba'id ná-munāsib bar-khilāf yā be-mel*—Ayukt ayogyā wā asambaddh, asamanjas asaṅgat wā viruddh. [Ayuktatā se, asaṅgatī se, virodh se.]

IN-CON-GRU-ŌUS-LY, *ad.* unsuitably—*Ná-mutābaqat se, ná-muwāfiqat se, ikhtilāf se*—**IN-CON-NEX'ION**, *n.* (*L. in, con, nexum*) want of connexion or just relation—*Ju-dāi yā be-nisbatī*—Asaṅyog wā asambandh. [se—Asaṅyog se, asambandh se.]

IN-CON-NEX'ED-LY, *ad.* without connexion—*Be-nisbatī se, gair-mel se, ikhtilāf yā judāi*

- IN-CŌN'SCION-A-BLE, *a.* (L. *in, con, scio*) having no sense of good and evil — *Nek-o-had ke bāb meñ be-intigūz yā be-fahm* — Bhale bure kā ajāñi, anyāyā, ayathārth.
- IN-CŌN'SE-QUENT, *a.* (L. *in, con, sequor*) without regular inference — *Nattje se khāli, nāgis* — Siddhāntāsīnya, ayauktik. [nwaya.]
- IN-CŌN'SE-QUENCE, *n.* want of just inference — *Be-hāsili* — Aprayukti, aparinām, ana-
- IN-CŌN'SE-QUENTIAL, *a.* not leading to consequences, not of importance — *Gair-natiya-āwar, khafif* — Phalāsīnya, halkū wā tuchchh.
- IN-CŌN-SID'ER-A-BLE, *a.* (L. *in, considero*) not worthy of consideration, unimportant — *Gaur yā lihāz ke nā-yābil, khafif nā-chiz yā be-quadr* — Aganya avichārāniya wā achintya, laghu kshudra wā halkū. [twa, alpata.]
- IN-CŌN-SID'ER-A-BLE-NESS, *n.* small importance — *Be-quadrī, nā-chizi* — Lāghav, aganya-
- IN-CŌN-SID'ER-ATE, *a.* careless, thoughtless — *Be-ikhtigāt be-lihāz yā be-parwā, be-fkr gāfil yā be-taammul* — Asāvadhān, avichāri aviveki wā pramatta.
- IN-CŌN-SID'ER-ATE-LY, *ad.* thoughtlessly — *Be-fikrī be-lihāzi yā be-taammuli se* — Achintā avichār wā avivek se, bini soche vichūre. [asāvadhāni, amanoyog, avivechanā.]
- IN-CŌN-SID'ER-ATE-NESS, *n.* carelessness — *Be-khalāvi, gāflut, be-ikhtigāti* — Asāvadhānatā,
- IN-CŌN-SID'ER-ATION, *n.* want of thought — *Be-fikrī, be-taammuli, gāflut, be-lihāzi* — Avichār, avivechanā, achintā.
- IN-CŌN-SIST'ENT, *a.* (L. *in, con, sisto*) not consistent, not suitable, contrary — *Da'id yā nā-mutābiq, nā-muwāfiq yā nā-sazāwir, mukhālif yā bar-khilāf* — Asāngat wā pūrvvāparaviruddh, ayogyā, viruddh wā viparit.
- IN-CŌN-SIST'ENCE, IN-CŌN-SIST'EN-CE, *n.* want of agreement, incongruity, contrariety — *Nā-muwāfiqat, nā-mutābiqat yā ikhtilāf, mukhālafat yā zidd* — Asāngati wā bhed, ayogyatā wā asambandh, viruddhatā wā viparitatā.
- IN-CŌN-SIST'ENT-LY, *ad.* incongruously — *Nā-muwāfiqat se, nā-mutābiqat se, bar-khilāfi se* — Asāngati se, asambandh se, virodh se.
- IN-CŌN-SŌL'A-BLE, *a.* (L. *in, con, solor*) not to be comforted — *Nā-taskīn-pazīr, gair-tasalli-pazīr, gair-mutasalli, gaur-gin, dil-gir* — Asāntwāniya, asantoshāniya, aprabodhāniya, anāvasāniya.
- IN-CŌN'SO-NANT, *a.* (L. *in, con, sono*) not agreeing, discordant — *Nā-muwāfiq, bar-khilāf yā nā-mutābiq* — Amanusiri wā amanurūp, viruddh wā asadriś.
- IN-CŌN-SPI'C-U-OUS, *a.* (L. *in, con, specio*) not conspicuous, not discernible — *Nā-nashhūr, be-namūd yā nā-zāhir* — Aprasiddh, apratyaksh.
- IN-CŌN'STANT, *a.* (L. *in, con, sto*) not firm, not steady, changeable, variable — *Be-qarār be-suhāt yā nā-pāc-dār, be-istiglāl yā mutalawwin, tabdil-pazīr, haft-rangī yā mutagayir* — Asthir, lol wā chāñchal, anitya, asthīyī wā anavasth.
- IN-CŌN'STAN-CE, *n.* unsteadiness, fickleness — *Be-qarārī yā nā-pāc-dāri, talawwin yā be-istiglālī* — Asthīratā anavasthītī wā asthīyitwā, chāñchalatā lolatī wā chālachit-tatī. [se — Asthīratā se, anityatā wā chāñchalatā se.]
- IN-CŌN'STANT-LY, *ad.* unsteadily, changeably — *Be-qarārī yā nā-pāc-dāri se, be-istiglālī*
- IN-CŌN-SŪM'A-BLE, *a.* (L. *in, con, sumo*) not to be consumed, not to be wasted — *Gair-tahlit-pazīr, nā-halāk-shudani yā lā-zawāt* — Akshayaṇiya wā akshay, anāsyā.
- IN-CŌN-SŪM'MATE, *a.* (L. *in, con, summus*) not completed — *Nā-kāmil, nā-tamām* — Asampanna, apūrn.
- IN-CŌN-TAM'I-NATE, *a.* (L. *in, contumino*) not contaminated, genuine — *Pāk yā sāf, khālis* — Adūshit wā akalaukit, suddh.
- IN-CŌN-TEST'A-BLE, *a.* (L. *in, con, testis*) that cannot be disputed — *Lā-kalām, be-takrār, lā-jawāb, qāṭī, shūfi* — Akhāṇḍāniya, nirvād, avitarkāniya, sunīśchit.
- IN-CŌN-TEST'A-BLY, *ad.* indisputably — *Lā-kalām, be-takrār, surīhan, be-shakk, yaqīnan* — Nirvādarūp se, nihsānsay, nihsandeh, nissandel.
- IN-CŌN-TIG'U-OUS, *a.* (L. *in, con, tango*) not touching each other — *Nā-paivasta, gair-muttasil* — Annilā, asāhlagna.
- IN-CŌN-TI-NENT, *a.* (L. *in, con, teneo*) unchaste; *n.* one who is unchaste — *Be-'ismat, fāsida, nafs-parast*; *n.* *be-'ismat yā nafs-parast shakhs* — Ajitendriya, ajitendriya, lampat, vyasani; *n.* ajitendriya wā lampat jān.
- IN-CŌN-TI-NENCE, IN-CŌN-TI-NEN-CE, *n.* want of restraint of the passions, unchastity — *Nafs-parasti yā be-'ismatī, nā-pāk-dāmanī* — Ajitendriyatwā, lampatatī wā vyabhi-chār. [vyabhihār se, lampatatā se.]
- IN-CŌN-TI-NENT-LY, *ad.* unchastely — *Nā-pāk-dāmanī se, be-'ismatī se* — Ajitendriyatwā se,
- IN-CŌN-TRACTED, *a.* (L. *in, con, tractum*) not contracted, not shortened — *Nā-kotāh, gair-mukhtāwar* — Asaukuchit, asāñhrit.
- IN-CŌN-TROL'A-BLE, *a.* (L. *in, Fr. contre, rôle*) that cannot be controlled — *Be-zabt, nā-qābilu-zabt* — Adamiya, adamaṇiya, asāniya. [sanīyatwā se.]
- IN-CŌN-TROL'A-BLY, *ad.* without control — *Be-zabt, bu-gair zabt ke* — Adamiyatī se, asā-
- IN-CŌN-TRO-VERT'I-BLE, *a.* (L. *in, contra, verto*) that cannot be disputed — *Lā-kalām, be-takrār, lā-radd, gair-mutabaddil* — Avivādya, akhāṇḍāniya, asandigd.

IN-CŌN-TRO-VĒRT'I-BLY, *ad.* beyond dispute—*Lá-kalám, bilá-takrá, lá-jawáb, be-hujjati se*—Aivádyarūp se, nirvivád se, asāṇṣay se.

IN-CŌN-VĒ'NI-ENT, *a.* (L. *in, con, venio*) incommodious, unsuitable, unfit—*Ná-ma'qúl ná-ba-kár ná-kára yá mutasaddi', muzirr yá ná-muwáfiq, 'be-mauq' ná-láiq yá ná-mutábiq*—Ahit asmañjas wá kleśad, ayogya, ayukt wá anupayogi.

IN-CŌN-VĒ'NI-ENÇE, IN-CŌN-VĒ'NI-EN-ÇY, *n.* unfitness, disadvantage, difficulty—*Ná-mu-wáfaqat yá ná-mutábagaq, gabáhat yá harj, taklif yá diqqat*—Ayogyatá wá anupayuktatá, vírambaná wá kantak, pírá bádhá kleś wá asukh.

IN-CŌN-VĒ'NI-ENÇE, *v.* to put to trouble—*Qubáhat yá harj k., taklif d.*—Vírambaná wá kantak meñ dálná, pírá d., kleś d.

IN-CŌN-VĒ'NI-ENT-LY, *ad.* unfitly, unseasonably—*Ná-muwáfaqat yá taklif se, be-mauq'*—Ayogyatápirvak kleś wá vírambaná se, anavasár se wá biná subhite.

IN-CŌN-VĒ'RS-A-BLE, *a.* (L. *in, con, versum*) not communicative, reserved, unsocial—*Kom-sukhan, ná-āshná-mizáj kashida yá pumba-dahan, tanhá-khor*—Asānvadásil, anilipi, samigamadweshi wá sañsargavimukh.

IN-CŌN-VĒRT'I-BLE, *a.* (L. *in, con, verto*) not convertible, that cannot be changed—*Gair-mutabaddil, gair-tubdíl-pazir*—Aparivartanayogya, aparivarttaniya.

IN-CŌN-VĪN'ÇI-BLE, *a.* (L. *in, con, vinco*) that cannot be convinced—*Jo qáil na ho sake*—Jo samjhāne se mán na sakai, jo samjhāne bujhāne par swikár na kar sakai. [na ho sake]—Aswikárapúrvvak, aisi ríti se ki jismeñ swikár na ho sakai.

IN-CŌN-VĪN'ÇI-BLY, *ad.* without conviction—*Bilá-t'iqád, is taur se ki jismēn t'iqád*

IN-CŌR'PO-RATE, *v.* (L. *in, corpus*) to form into a body or corporation, to unite, to associate; *a.* mixed, associated—*Mujassam k. yá kisi firqe yá jum'at meñ miláná, makhlút k. yá h., miláná yá milná* : *a.* makhlút, miláyu huá^b—Šariri k. wá kisi maqḍali wá jathe meñ miláná, ekrata k. wá h., jorna wá sath k. ; *a.* misrit, sahyukt wá sañslisth.

IN-CŌR-PO-RĀ'TION, *n.* union into one mass, association, formation of a body politic—*Amezish se ek jism ká banná, kisi firqe yá jum'at meñ dákhlil honá, kisi mulki jamá'at ká bauná*—Miláv se ek pind wá sarir ká bauná, kisi jathe wá rájúkiya maqḍali meñ sahyog, kisi rájúkiya wá rájyasambandhi maqḍali ká bauná.

IN-CŌR'PO-RAT, IN-CŌR'PO-RE-AL, *a.* not consisting of matter or body, immaterial—*Be-jasad yá be-tan, be-jism yá gair-maddi*—Anurttimán wá asarri, avistav. [se.]

IN-CŌR'PO-RE-AL-LY, *ad.* immaterially—*Be-jism, be-tan*—Asariravattwa se, avastavattwa

IN-CŌR'PO-RE-I-TY, *n.* immateriality—*Be-jismi, be-jasadi*—Asariravattwa, dehasūnyata, nirákaratwa. [pind k.]

IN-CŌR'PSE', *v.* to unite into one body—*Mujassam k. milí-kar ek jiam k.*—Milákar ek

IN-COR-RECT', *a.* (L. *in, con, rectum*) not correct, not exact, containing faults—*Gair-sálih, ná-durust, qulāt yá ná-rast*—Asuddh, asamichin wá ayatharth, doshawán

IN-COR-RECTION, *n.* want of correction—*Ná-durustí*—Asuddhi [wá sadosh.]

IN-COR-RECT'LY, *ad.* inaccurately, not exactly—*Galati se, ná-durustí se*—Asuddhi se, ayathartharip se. [asuddhati, ayatharthatá, asamichinatá.]

IN-COR-RECT'NESS, *n.* want of correctness—*Ná-durusti, galati, gair-sikhat*—Asuddhi,

IN-CŌR'RI-ÇI-BLE, *a.* bad beyond correction—*Gair-isláh-pazir, ná-tambh-pazir, jisko sudh'ir na sukenh, niháyut kharáb*—Asodhaniya, asodhya, sikshátit, ati adham.

IN-CŌR'RI-ÇI-BIL'I-TY, IN-CŌR'RI-ÇI-BLE-NESS, *n.* depravity or error beyond amendment—*'Adam-i-isláh, gair-isláh-paziri, niháyut shararat yá galati*—Asodhaniyatá, sikhshátitwa, ati dushṭatá wá ati asuddhi.

IN-CŌR'RI-ÇI-BLY, *ad.* beyond amendment—*Gair-isláh-paziri se, niháyut shararat yá galati se*—Asodhaniyatá se, atyant dushṭatá se, ati asuddhi se.

IN-COR-RUPT', IN-COR-RUPT'ED, *a.* (L. *in, con, ruptum*) not corrupt, pure, honest—*Bari yá sálih, pák yá saf, rast-báz*—Šuddh abhrashṭ adúshit wá avikrit, pavitra wá śuchi, dhármik sáttwik wá sadhu.

IN-COR-RUPT'IBLE, *a.* incapable of corruption—*Gair-fáni, sálih, kharáb hone ke ná-qábil, niháyut rast-báz*—Akshay, avikárya, adúshaniya, bigarne ke ayogya, ati dhármik.

IN-COR-RUPT'IBIL'I-TY, IN-COR-RUPT'IBLE-NESS, *n.* the quality of being incorruptible—*Kharab hone ki ná-qá, biliyat, 'adam-i-faná, niháyut rast-bázi*—Bigarne ki ayogyatá, akshayatá, adúshyatá, aháryyatá.

IN-COR-RUPTION, *n.* incapacity of corruption—*'Adam-i-faná, kharab hone ki ná-qábiliyat*—Akshayatá, anás, avikár, bigarne ki ayogyatá.

IN-COR-RUPT'IVE, *a.* free from corruption—*Pák, saf, sálih, gair-fáni*—Šudhi, pavitra, akshay, bigarne ke ayogya, aháryya.

IN-COR-RUPT'NESS, *n.* purity, honesty, integrity—*Páki yá safái, rast-bázi, tmán-dúri yá saláhiyat*—Šuddhata, satyaśílata, sachcharitratá abhedyatá wá aháryyatá.

IN-CRASSATE, *v.* (L. *in, crassus*) to thicken, to grow fat; *a.* fattened, filled—*Gárhá k. yá h., móta h.* : *a.* gárhá yá móta kiya huá^b, dhara huá^b.

IN-CRAS-SĀ'TION, *n.* the act of thickening—*Gárhá h. yá k.*

IN-CRĀS'SA-TIVE, *a.* having the quality of thickening; *n.* that which thickens—*Gārlā k. w^h.*; *n.* *gārlā k. w^h.*

IN-CREASE', *v.* (*L. in, cresco*) to grow, to advance, to make or grow greater—*Barh-nā^h, ziyāda k. yā h., masid k. yā h.*—*Vridhhi pānā, barhānā wā adhik h., bard k. wā h.*

IN-CREASE, *n.* augmentation, produce—*Ziyādātī taraqqī yā afzūnī, paidā-wār*—*Vridhhi adhikātī bārhi bārhi wā saṁvaddhan, phal wā utpatti.*

IN-CREASE'FŪL, *a.* abundant of produce—*Pur-paidā-wār*—*Phalamay.*

IN-CREAS'ER, *n.* one who increases—*Barhānc w^h, barhne w^h.*

IN-CRE-MENT, *n.* increase, produce—*Ziyādātī afzūnī taraqqī yā afzūnī, paidā-wār*—*Barhī vridhhi wā unnatī, phal wā utpatti.* [*lūq*—*Asrisht, ajanit.*]

IN-CRE-ATE', IN-CRE-AT'ED, *a.* (*L. in, creatum*) not created—*Nā-paidā, gair-makh-*
IN-CRED'I-BLE, *a.* (*L. in, credo*) not to be credited, surpassing belief—*Be-i-tibār, gair-mu'tabar*—*Aviśwāsyā, aprāmānik atipratyay wā atipratyay.*

IN-CRED-I-BL'ITY, IN-CRED'I-BLE-NESS, *n.* the quality of being incredible—*'Adam-i-tibār, 'adam-i-t'iqād, be-i'timādī*—*Aviśwāsyatī, aviśwāsapatrātā, aprāmānikatwa.*

IN-CRED'I-BLY, *ad.* in an incredible manner—*Be-i-tibārī se, be-i'timādī se*—*Aprāmānikatwa se, aviśwāsyatā se.*

IN-CRED'U-LOUS, *a.* not disposed to believe—*Gair-mu'taqīd*—*Apratyayī, aviśwāsaṁ.*

IN-CRE DŪ'LI-TY, *n.* indisposition to believe—*Be-i-t'iqādī*—*Apratyayaṣailatā, apratitī.*

IN-CREMA-BLE, *a.* (*L. in, cremo*) not consumable by fire—*Nu-sokhtunī, āg se lā-zawāl*—*Aduhaniyā, ug se akshay.*

IN-CRE-PATION, *n.* (*L. in, crepo*) a chiding, rebuke, reprehension—*Sar-zanish, malāmut, ilzām yā chashm-numūi*—*Jhirkī, dānt, nindā wā dhiikār.*

IN-CRŪST', IN-CRŪST'ATE, *v.* (*L. in, crusta*) to cover with a crust or hard coat—*Les-nā^h, karā lep chuphānā^h, parat jamānā^h.*

IN-CRUS-TATION, *n.* a crust or hard coat—*Parat^h, karā lep^h, papars^h.*

IN-CU BATION, *n.* (*L. in, cubo*) the act of sitting on eggs to hatch them—*Sewnā^h.*

IN-CU-BUS, *n.* the nightmare, a demon—*Kābūs, jinn*—*Duhswapnā kuswapnā wā ajirpa-prayuktaswapnā, bhūt wā pret.*

IN-CUL'CATE, *v.* (*L. in, calx*) to impress by frequent admonition or repetition—*Man meḥ dālnā^h, sikhlānā^h, battlānā^h, samjhānā^h, salūh d., nasihat k., zihn-nishīn k.*
—*Upadēś wā śikshā k.*

IN-CUL-CATION, *n.* the act of inculcating—*Nasihāt, islāh, tākid, zihn-nishīn k.*—*Upadēś, śikshā, viraṇvīr upadēś karne se chitta meḥ dhasnā.*

IN-CUL'PA-BLE, *a.* (*L. in, culpa*) without fault, unblamable, not reprehensible—*Be-gunāh, be-ilzām, nā-qābil-i-ilzām*—*Nirdosh, niraparādh, anindya wā anindaniyā.*

IN-CUL'PA-BLE-NESS, *n.* unblamableness—*Be-gunāhī, nā-qābil-i-ilzāmī*—*Niraparādhātā, anindyatī.* [*aparādhātī se, anindyatā se.*]

IN-CUL'PA-BLY, *ad.* unblamably—*Be-gunāhī se, nā-qābil-i-ilzāmī se, be-taqīrī se*—*Nir-*

IN-CUL'T', *a.* (*L. in, cultum*) untilld—*Nā-mazrū', nā-turāshidā*—*Partī wā anjotā, aparishkrit.* [*shrit aparishkrit wā asabhyā.*]

IN-CUL'TI-VĀT-ED, *a.* not cultivated—*Nā-mazrū', be-tarbiyat*—*Partī wā anjotā, asik-*

IN-CUL'TI-VĀTION, *n.* want of cultivation—*Nā-mazrū't, nā-turāshidagī*—*Akrishī wā akarashan, aparishkrī wā asānskr.* [*Akrishī wā akarashan, aparishkrī wā asānskr.*]

IN-CUL'TURE, *n.* neglect of cultivation—*'Adam-i-mazrū't, nā-mazrū't, nā-turāshidagī*—

IN-CUM'BENT, *a.* (*L. in, cumbo*) lying upon, imposed as a duty; *n.* one who is in present possession of a benefice or any civil office—*Ūpar parā huā^h, farz wājib zarūr bar-huq yī lāzim*; *n.* *nazr-i-aimma-dār yū 'uhdu-dār*—*Avalambit wā uparishth, aṣayakartavyā aṣayakaraniyā aṣayak wā āṣayak*; *n.* *dharmmavrittibhogī, dharmmavrittidhārī, vrittibhogī.*

IN-CUM'BER-GR, *n.* the act or state of lying upon, the state of holding a benefice or an office—*Ūpar parā yū ūpar parā rahna^h, nazr-i-aimma-dārī yū 'uhdu-dārī*—*Avalamban, vrittibhog wā karmmabhār.*

IN-CUM'BER. See ENCUMBER.

IN-CUR', *v.* (*L. in, curro*) to run into, to become liable to, to bring on—*Andar daurnā, mustawjib yū suzā-wār h., paidā k.*—*Bhitar daurnā, adhīn wā yogya h., utpannā k. wā lānā.*

IN-CUR'SION, *n.* an invasion, an inroad—*Yūrish, tākt*—*Charhāī, ākraman.*

IN-CŪRA-BLE, *a.* (*L. in, cura*) that cannot be cured; *n.* an incurable patient—*Lā'ilāj, nā'ilāj-pastī, be'ilāj, lā-dawā, be-dawā*; *n.* *lā'ilāj mariz, jo mariz changā na hone-wālā ho*—*Asādhyā wā achikitsya*; *n.* *asādhyā wā achikitsya rogī.*

IN-CŪ-RA-BL'ITY, *n.* impossibility of cure—*Be'ilājī, lā'ilājī, nā'ilāj-pastī, lā-dawāī*—*Asādhyatā, achikityatwa.* [*dhyatā, achikityatwa.*]

IN-CŪ'RA-BLE-NESS, *n.* state of being incurable—*Be'ilājī, nā'ilāj-pastī, lā'ilājī*—*As-*

IN-CŪ'RA-BLY, *ad.* without remedy—*Lā'ilājī se, nā'ilāj-pastī se, be'ilājī se*—*Asādhyatā se, achikitya rūp se.*

IN-CŪRIOUS, *a.* (L. *in, curiosus*) not curious, inattentive, negligent—*Be-shauq yā gair-mutajassas, be-khabar yā be-iltifāt, gāfil*—Anutsuk ajiñāsū wā ananusanāhāni, amanoyogi, asāvadhān. [ajijñāsī, amanoyog asāvadhānī wā asāvadhānatī.]

IN-CŪ-RI-ŪS-Ū-Ū, *n.* want of curiosity—*Be-shauqī, be-iltifātī, togāfil*—Anutsukātī wā IN-CŪ-RI-ŪS-Ū-Ū, *ad.* without curiosity—*Bilā shauq, bilā iltifāt, bilā-rāz-jōi yā bilā-tajassus*—Binā apūrvadarśanotsukātī ke, binā anusanāhān ke.

IN-CŪ-RI-ŪS-NESS, *n.* negligence, carelessness—*Gāfil, gāfilī yā be-khabarī*—Amanoyog, asāvadhānatā wā asāvadhānī. [chīnā jhukānā yā nūwānā^h.]

IN-CŪRVE', IN-CŪR'VATE, *v.* (L. *in, curvus*) to make crooked, to bend—*Terhā k^h, la-*

IN-CUR-VĀTION, *n.* the act of bending—*Terhāi^h, lachkāv^h, terhā k. yā h^h.*

IN-CŪR-VI-Ū, *n.* a bending inward—*Lachkāv^h, terhāi^h.*

IN-DA-GĀ'TION, *n.* (L. *in, ago*) search—*Talāsh*—Khoj, dhūñh.

IN-DA-GĀ-TOR, *n.* a searcher, an inquirer—*Talāshī, mutalāshī yā mutajassas*—Khojī,

anweshak jijñāsū wā anusanāhātā.

IN-DART', *v.* (Fr. *en, dard*) to dart in—*Chalānā^h, pheik-mārnā^h.*

IN-DEAR'. See ENDEAR.

IN-DEBT', in-dēb', *v.* (L. *in, debitum*) to put into debt, to lay under obligation—*Maq-*

rūz k., mamūnīn yā mashkūr k.—Ripī k. upakārabaddh wā kanaurā k.

IN-DEBT'ED, *p.* a. obliged by something received—*Maqrūz, mamūnīn, mashkūr, ihsān-*

mand—Ripī, upakārabaddh, anugrihit, kanaurā. [kīrabaddhatā.]

IN-DEBTMENT, *n.* the state of being in debt—*Maqrūzī, ihsān-mandī*—Ripī daśī, upa-

IN-DE'CENT, *a.* (L. *in, decet*) unbecoming, immodest, not fit to be seen or heard—

Nā-sazū-wār yā nā-lāq, gushtāk^h be-adab yā be-intiyāz, nā-ma'qūl fāhish nā-shāyasta

yā nā-shūsta—Anuchit ayogya wā anupayukt, nirlajja avinay wā asish, kutsit

kudrīyā wā kūrāryā.

IN-DE'CENT-Ū, *n.* any thing unbecoming—*Be-adabī, be-intiyāzī, gushtāk^h, nā-shāyastagī,*

nā-ma'qūl, nā-lāqī—Ayogyatā, anuchitatwā, asishatā, kudrīyātī, kūrāryātī.

IN-DE'CENT-LY, *ad.* without decency—*Gushtākānā, be-adabānā, be-hayāi se, nā-shā-*

yastagī se—Asishatī se, ayogyatī se, anuchitarūp se, binā lajja.

IN-DE-CID'U-ŪS, *a.* (L. *in, de, cado*) not falling anquilly, evergreen—*Sāl-ba-sāl*

nā jharne w. yā nī bar-qarūr, hamesha-bahār yā hamesha-sabz—Pratī varsh nā jharne

w. arthāt chirasthāyī, asushkapanī wā sālā harā.

IN-DE-CIS'IVE, *a.* (L. *in, de, casum*) not determining, hesitating, irresolute—*Nā-*

gātī, pash-o-pesh k. w., be-qarūr yā be-istiqāl—Anirnyāk wā sandigd^h, āgāpichhā

k. w., asthiramati anavasthītanatī wā dolayamananatī.

IN-DE-CIS'ION, *n.* want of decision—*Be-infisālī, be-istiqālī, dil kī be-qarūrī, shakk*—

Anirnay, anavasthīti, chalachittatī, sandeh.

IN-DE-CIS'IVE-LY, *ad.* without decision—*Be-infisālī se, be-istiqālī se, dil kī be-qarūrī se,*

shakk se—Anirnay se, anavasthīti se, chalachittatī se, sandeh se.

IN-DE-CLIN'A-BLE, *a.* (L. *in, de, clino*) not variable, not varied by termination—

Gair-tadbīl-pazīr, nā-sarf-pazīr nā-gardān-pazīr jāmil yā be-tasrif—Avikāryya wā

aparivartaniyā, avyayī anukheyā wā avibhaktik.

IN-DE-CLIN'A-BLY, *ad.* without variation—*Gair-tadbīl-pazīrī ke, jāmilānā, nā-sarf-pazīrī*

nā-gardān-pazīrī se—Aparivartaniyatā se, avibhaktikarūp se.

IN-DE-CO'ROUS, *a.* (L. *in, decor*) unbecoming, violating good manners, indecent—

Nā-zel yā nā-sazū-wār, nā-shāista yā nā-ma'qūl, be-hayā nā-lāq yā be-adab—Ayogya

wā anuchit, asish wā sabhyāchāravirodhī, nirlajja anupayukt wā avinīt.

IN-DE-CO'ROUS-LY, *ad.* in an unbecoming manner, improperly, indecently—*Nā-zelānā*

yā nā-sazū-wārī se, nā-ma'qūlī se yā be-jā, be-hayāi nā-shāyastagī yā be-adabī se—

Ayogyatāpūrvvak, anuchitarūp se, kusīlatī sishāchāravirodhī wā nirlajjatā se.

IN-DE-CO'RUM, *n.* impropriety of behaviour—*Nā-shāistagī yā nā-shāyastagī, be-adabī*

be-intiyāzī, gushtāk^h, bad-wāzī—Vinayavirodh, sishāchāravirodh, asabhyatī, avinay,

kusīlatī.

IN-DEED', *ad.* (S. *in, dād*) in reality, in truth, in fact—*Fi-l-haqiqat, fi-l-wuqūf, haqīqa-*

tan yūqīnīn yā nafīn-l-amr—Sach sach wā sach, sachmuch, vastutah wā satya.

IN-DE-FAT'I-GA-BLE, *a.* (L. *in, de, fatigo*) unwearied, not yielding to fatigue—

Athak^h, nā-mānda—Aparisrīt wā asrīt, aklāt atandrit wā bahusrāmī.

IN-DE-FAT'I-GA-BLY, *ad.* without weariness—*Be-māndagī se, mīkhat se, binā thakāhat*

ke^h—Asrītātāpūrvvak, asrītī se.

IN-DE-FAT'I-GA-BLY-Ū, IN-DE-FAT'I-GA-BLE-NESS, IN-DE-FAT'I-GĀ'TION, *n.* unweariedness

—*Be-māndagī, athakā^h*—Asrītī, asrītātā, aklītī.

IN-DE-FEAS'I-BLE, *a.* (L. *in, de, facio*) incapable of being defeated or made void—

Be-zawāl nā-mumkinū-l-radd yā nā-mumkinū-l-tātāl—Avināyā wā alopanīyā.

IN-DE-FEC'TI-BLE, *a.* (L. *in, de, factum*) not liable to defect or decay—*Nā-fūnī,*

lā-zawāl, be-nūqūn—Avikāryya wā akshay.

IN-DE-FEC-TI-BLY-Ū, *n.* exemption from decay—*Lā-zawālī*—Anāsyatā, akshayatī.

IN-DE-FECTIVE, *a.* not defective, perfect — *Be-nuqa yā be-naqa, kāmīl* — Akhaṇḍit, pūrṇ wā paripūrṇ.

IN-DE-FEN'SI-BLE, *a.* (*L. in, defendo*) that cannot be defended or maintained — *Nā-mumkinu-l hiṣfāzāt, muntana'u-l-uzr* — Arakṣhaniya, apratipādaniya.

IN-DE-FEN'SI-BLY, *ad.* so as not to be defended — *Nā-mumkinu-l hiṣfāzati se, muntana'u-l-uzri se* — Arakṣhaniyatā se, apratipādaniyatāpūrvvak.

IN-DE-FEN'SIVE, *a.* having no defence — *Be-hiṣfāzāt, be-uzr* — Binā bacḥw.

IN-DE-FICIENT, *a.* (*L. in, de, fario*) not deficient, not failing, perfect, complete — *Nā-qāsir, nā-kotāh, kāmīl, tamam* — Anyūn wā ahin, arahit, sampūrṇ, samagra.

IN-DE-FICIENT-CTY, *n.* quality of not failing — *Nā-qasr, nā-kotāhi, kāmāl* — Anyūnatā, ahinatā, sampūrṇatā.

IN-DEFT-NITE, *a.* (*L. in, de, finis*) not limited, not determined, not precise — *Nā-mahdūd, gair-muqarrar yā gair-mushakkḥkas, bilā-ta'ayun yā gair-muta'ayin* — A-parimit, aniyat alakṣit wā aniyamit, anisḥit. [tarūp se, aniyamapūrvvak.]

IN-DEFT-NITE-LY, *ad.* without limitation — *Nā-mahdūdi se, be-ta'ayuni se* — Aparimī-

IN-DEFT-NITE-NESS, *n.* the state or quality of being indefinite — *Nā-mahdūdi, be-ta'ayuni* — A-parimitatā, aniyamitatwā, anisḥitatā.

IN-DEFT-NITE-ATE, *a.* (*L. in, de, libra*) done without deliberation, unpremeditated — *Be-tammulī se kiya' huā, pesh-tar se na sochā huā* — Binā soche vichāre kiya' huā, apūrvvachintit wā apūrvvachalpit.

IN-DELT-BLE, *a.* (*L. in, deleo*) not to be blotted out, not to be annulled — *A-miḥ, gair-mahw yā lā-radd* — Anapamriya arthāt jo dhonē wā mitāne se na miṭe, anāśya alopaniya wā akhaṇḍaniya.

IN-DELT-BLY, *n.* quality of being indelible — *Gair-mahwī* — Anapamriyatā, amitpanā.

IN-DELT-BLY, *ad.* so as not to be effaced — *Asā ki jismēi nē na jāyḥ*.

IN-DELT-CATE, *a.* (*L. in, delicio*) wanting delicacy, indecent, offensive, impure — *Gair-nāzūk yā be-luṭ, nā-shūsta yā be-luṭ, zabīb yā nā-pasand, nā-pāk* — Anuchit wā anupayukt, nirlajja wā asisḥt, salichāraviruddh kutsit wā apriya, asuchi malin wā malin. [pākizuyi — Sadāchāravirodh, kuṣīlatā, asūndhatā, asisḥtatā.]

IN-DELT-CA-CTY, *n.* want of delicacy — *Gair-nāzūkat, nā-shūstagi yā nā-shāyastagi, nā-*

IN-DEM'NI-FY, *r.* (*L. in, damnum*) to secure against loss or penalty, to make good — *Mahfūz rakhnā yā dil-jam'i k., tāvān denā yā muqān bharnā* — Hāni se rakṣā k., bhar denā wā kṣhatipūran k.

IN-DEM'NI-FY-CATION, *n.* the act of indemnifying, security against loss, reimbursement — *'Iwaz-i-muqān d., tāvān, muḥādala* — Kṣhatipūran, dandānistār wā hāni se rakṣā, hānipūran wā paritosh.

IN-DEM'NI-TY, *n.* security against loss or penalty — *'Iwaz-i-muqān, tāvān, muqān se hiṣfāzāt* — Dandānistār, kṣhatipūran, hānipūran, hāni se rakṣā.

IN-DE-MON'STRA-BLE, *a.* (*L. in, de, monstro*) that cannot be demonstrated — *Be-dalāt-pazīr, nā-qābil-i-shubḥ, gair-da'ulat-pazīr* — Anupapādaniya, aprameya.

IN-DENT, *r.* (*L. in, dens*) to cut in the edge like teeth, to notch, to bind by contract — *Dandāna-dār k., khundāna-dār k., shart se bāndhnā* — Dantapāukṭirip kaṭnā, khandānā k., hor se bāndhnā wā paṇ k.

IN-DEN-TATION, *n.* inequality in the margin — *Khandānā^h, khandānā^h.*

IN-DENT'URE, *n.* a contract; *r.* to bind by contract — *Shart, 'ahd-nāma, iqār-nāma* : *v.* shart se bāndhnā — Niyamapatra, pratijñā, hor; *r.* niyam pratijñā wā hor se bāndhnā.

IN-DE-PEN'DENT, *a.* (*L. in, de, pendeo*) not relying on others, not subject to the control of others; *n.* one who holds that every congregation is a complete church subject to no superior authority — *Ita-rāc-khud yā dūre se be-ta'alluq, khud-sar āzād mutlaq-i-inān, khud-mukhtār yā mustagī; n. wah shakhs jiskā yah mat hai ki 'Isāiyōn kā har farq purā girja hai aur mustagī hai* — Anāsrit anavalamb wā anpāsrit, anadhin swādhin swatantra aparākhin aparavās wā aparatantra : *n. wah jan jiskā yah mat hai ki Isāiyōn ki prayek māṇḍalī purī Isāibhajanabbawan hai aur swatantra hai.*

IN-DE-PEN'DENCE, **IN-DE-PEN'DEN-CTY**, *n.* exemption from reliance or control — *Khud-sari, khud-mukhtārī, āzādī, istigānā* — Anadhinatā, swādhinatā, ūtmāsray, swatantratā, anavalambatwā.

IN-DE-PEN'DENT-LY, *ad.* without dependence — *Be-ta'alluqi se, khud-sari se, āzādī se, istigānā se, mustagīyāna, ta-gair* — Swatantratā, swādhinatā, anāsrit, binā avalamb wā sambandh ke.

IN-DEP-RE-HEN'SI-BLE, *a.* (*L. in, de, prehensum*) that cannot be found out — *Jo daryāft nahīn ho saktā, nā-mumkinu-l-huak, jisko nikāl nahīn sakte^h* — Jisko pī na hīn sakte, alabhya. [sake^h, jisko le na sake^h.]

IN-DE-PRIV'A-BLE, *a.* (*L. in, de, privo*) that cannot be taken away — *Jisko chhīn na*
IN-DE-SCRIPT'A-BLE, *a.* (*L. in, de, scribo*) that cannot be described — *Be-bayān, nā-mumkinu-l-bayān* — Avarṇaniya, anirvachaniya, avyākhyeya.

- IN-DE-ŠĒRT**, *n.* (L. *in, de, servio*) want of merit or worth—*Nā-lyāqat*, 'adam-i-jauhar—*Ayogyatā*, *nirgunatā*.
- IN-DĒS'I-NĒNT**, *a.* (L. *in, de, sino*) not ceasing, incessant, perpetual—*Yak-lakht*, *mutawātir*, *hamesha*—*Anivrita*, *anavarat* wā *nirantar*, *nitya* wā *sarvavakālin*.
- IN-DĒS'I-NĒNT-LY**, *ad.* without cessation—*Lagā-tār*^h—*Nirantar*.
- IN-DE-STRŪCTI-BLE**, *a.* (L. *in, de, structum*) that cannot be destroyed—*Lā-sawāl*, *nā-mukhinu-l-janā*—*Anāśya*, *avināśi*, *akshay*, *adhwaṇsanīya*.
- IN-DE-TĒR'MI-NA BLE**, *a.* (L. *in, de, terminus*) that cannot be determined—*Mumtana-u-l-husar*, *be-tā' aiyun*—*Anirneya*, *avivechaniya*, *anirdhāraṇīya*.
- IN-DE-TĒR'MI-NATE**, *a.* unfixed, indefinite—*Gair-muqarrar*, *gair-mushakḥkhas* yā *bilā-ta' aiyun*—*Aniśhit*, *anirdhārit* wā *anirnit*. [anīyatarūp se, aparimitarūp se.]
- IN-DE-TĒR'MI-NATE-LY**, *ad.* indefinitely—*Bilā-ta' aiyun* se, *bilā-ta' aiyun*—*Binā' ṭhikān* se.
- IN-DE-TĒR-MI-NĀ'TION**, *n.* an unfixed state—'Adam-i-ta' aiyun, *gair-muqarrari*—*Aniśchay*, *anirpay*, *anirdhāran*, *anishpatti*.
- IN-DE-TĒR-MINED**, *a.* unfixed, unsettled—*Nā-mu' aiyun*, *gair-mustaqill* *nā-pāc-dār* yā *gair muqarrar*—*Aniśhit*, *anirnit* wā *anishpanna*.
- IN-DE-VOTE**, **IN-DE-VOTED**, *a.* (L. *in, de, votum*) not devoted, disaffected—*Gair-māil*, *bad-khwāh* *bul-andesh* wā *bad-gumān*—*Abhakt* wā *asakt*, *virakt* wā *ahit*.
- IN-DE-VŌ'TION**, *n.* want of devotion, irreligion—*Gair-jidwiyat* yā *nā-jān-nisāri*, 'adam-i-'ibādāt 'adam-i-zuhd yā *nā-Khudā-parasti*—*Abhakti* wā *aprasakti*, *abhajanasālatā* *adharminawā* wā *dharmmahinutā*.
- IN-DE-VŌ'ŪT**, *a.* not devout, irreligious—*Nā-'arif* *nā-musalli* yā *nā-pārsā*, *be-dīn* yā *mulhiḍ*—*Abhakt* wā *anīswaranishṭh*, *adharminni* wā *dharmmahin*.
- INDEX**, *n.* (L.) that which points out, a hand to show the way or the hour, a table of the contents of a book : *pl.* **INDEX-ES** or **INDEXES**.—*Dalil* *dāḥl* yā *mudallil*, *rāḥ dikhlanē* *ke wiste hāth kā panja* yā *gharī* *meṇ wagt zahir karne kā kāntā*, *kisī kitāb ke mazmūn kī jharīst*—*Dikhāne* *w. darsak* *deśinī* *pradeśinī* *pradesani* wā *prakāsak*, *mārg dikhāne* *ke nimitta hāth kā ākār* wā *sanay janāne* *ke liye gharī kī suī* wā *kil*, *sūchīpatra* *sūchī* wā *anukramanīkā*. [*na-kar-sāzī*—*Anipinātā*, *adakshyatā*.]
- IN-DEX-TĒR'I-TY**, *n.* (L. *in, dexter*) want of dexterity—*Nā-chālāki*, *nā-dast-kūrī*, **INDEX-CATE**, *v.* (L. *in, dico*) to show—*Dalālat* *k.*, *batlānā*^h—*Dikhānā* wā *dikhlanā*, *batnā*.
- IN-DI-CĀ'TION**, *n.* mark, token, symptom—*Nishān*, 'alāmat, *asur*—*Chihn*, *sūchanā* wā *liṅg*, *lakshān*.
- IN-DI-CĀ-TIVE**, *a.* showing, pointing out—*Dikhlanē* *w. batāne* *v.* yā *jatāne* *w^h*, *dāḥl*—*Uddeśak* wā *darsak*, *sūchak* wā *nirdeśak*. [*ya*—*Swārthanīyam*.]
- IN-DI-CĀ-TIVE**, *a.* a term applied to the mood of the verb which affirms—*Sīrat-bayānī*.
- IN-DI-CĀ-TIVE-LY**, *ad.* in a manner which shows—*Dikhlanē* *ke taur* *se*, *batlāne* *ke tartiq* *se*—*Dikhlanē* *kī riti* *se*.
- IN-DI-CĀ-TION**, *n.* one that shows—*Dikhlanē* *w^h*, *batāne* *w^h*.
- IN-DI-CĀ-TO-RY**, *a.* showing, pointing out—*Dikhlanē* *w^h*, *batline* *w^h*.
- IN-DICT**, 'in-dite', *v.* (L. *in, dictum*) to accuse, to charge with a crime—*Mākhūz* *k.*, 'illat lagānā yā *muttahim* *k.*—*Kalaṅk* *lagānā*, *dosh* *d.* wā *dosh* *lagānā*.
- IN-DICT-A-BLE**, *a.* liable to be indicted—*Mākhūz* yā *muttahim* *kiye jāne* *ke qābil*—*Abhi-yoktavaya*, *abhiyojanīya*. [*yoktā*.]
- IN-DICT'ER**, *n.* one who indicts—*Mākhūz* *k. w.*, *muttahim* *k. w.*—*Kalaṅk* *lagāne* *w.*, *abhi-rakṣ'ion*, *n.* declaration, proclamation, a cycle of fifteen years—*Isbāt*, *izhār*, *pandrah sāl kā daura*—*Prakusan*, *ghoshanā*, *pandrah baras kā kālachakra*.
- IN-DI'C'TIVE**, *a.* proclaimed, declared—*Zahir* *kiyā gayā*, 'alānīya *kiyā gayā*—*Prakāsīt*, *sūchit* wā *jñāpit*.
- IN-DICT'MENT**, *n.* an accusation, a charge—'Illat, *itihām*—*Apavād*, *abhiyog* wā *kalaṅk*.
- IN-DI'FFER-ENT**, *a.* (L. *in, dis, fero*) neutral, unconcerned, impartial, passable—*Mu'allaq* *bain-bain* *mabāin* *musāwī* yā *mu'arrā*, *be-garaz* yā *be-parwā*, 'adil yā *munsif*, *chaltā*^h—*Samapakshī* wā *madhyavartti*, *virakt* wā *udāsīn*, *sannadarī* wā *apakshapāti*, *kām-chalāū*.
- IN-DI'FFER-ENCE**, **IN-DI'FFER-EN-CY**, *n.* neutrality, impartiality, unconcernedness—*Mu'allaqi* *be-tā'allaqi* *tasiwī* yā *bain-bain* *kī hālat*, *adl* yā *rāsti*, *be-garāzi* yā *be-parwāi*—*Madhyasthātī*, *apakshapāt* wā *vipakshapātatawa*, *udāsīnatā* wā *viraktatā*.
- IN-DI'FFER-ENT-LY**, *ad.* impartially, unconcernedly—'Adl yā *rāsti* *se*, *mumkin-u-l-'ubūrī* *se*, *be-parwāi* yā *be-garāzi* *se*—*Binā* *pakshapāt* *ke*, *kām* *chalāū* *riti* *se* wā *kām* *chalāw* *se*, *udāsīnatī* wā *viraktatā* *se*. [*nirdhan*, *vittahin* wā *arthahin*.]
- INDI-GEN'T**, *a.* (L. *in, ego*) poor, needy—*Muslis*, *miśkin* yā *muhtāj*—*Darīda* wā **INDI-GEN'CE**, **INDI-GEN-CY**, *n.* want, penury—*Ihtiyāj* yā *iflās*, *tihī-dastī* *be-nawāi* *tang-dastī* yā *gadāi*—*Darīdratā* wā *durgatī*, *nirdhanatā* wā *niḥawatā*. [*yajan*.]
- INDI-GEN'E**, *n.* (L. *in, gigno*) a native—*Mutawattin*—*Deśaj*, *deśavāsī*, *deśalok*, *deśi*. [*yajan*.]
- IN-DI'G'N-NOUS**, *a.* native to a country—*Watani*, *mulki*—*Deśī*, *swadeśaj*.

IN-DI-GĒST'ED, *a.* (L. *in, di, gestum*) not digested, not regularly disposed—*Nā-hasm yā be-tahlīl, be-tarīb abtar yā darham-barham*—*Ajīr* wā apakwa, avyavasthit.

IN-DI-GĒST'IBLE, *a.* not digestible—*Mumtana'u-l-hasm, saqīl*—*Apachaniya, apāchya, apaktavya*.

IN-DI-GĒST'ION, *n.* want of digestive power—*Bad-hazmī*—*Ajīr*, ajirnatā, aparipāk.

IN-DIG'ITATE, *v.* (L. *in, digitus*) to point out with the finger—*Āngulī se dikhlanā*^b.

IN-DIG'IT-ATION, *n.* the act of pointing out—*Āngulī se dikhlanā*^b.

IN-DIGN', *in-din'*, *a.* (L. *in, dignus*) unworthy, undeserving, disgraceful—*Nā-lāiq yā be-qadr, nā-sazā-wār, nā-mā'qul*—*Ayogya wā nirguṇ, apātra, apakrisht wā lajjākār*.

IN-DIG'NANT, *a.* inflamed with anger and disdain, angry, raging—*Qazab ke sāth haqārat k. w., qazab-nāk yā taish-nāk, qahr-nāk*—*Krodhapūrvvakaghriṇākārī, atikruddh wā atirushit, atikopī wā juljalatā*. [se, atikrodh wā atirosh se.

IN-DIG'NANT-LY, *ad.* with indignation—*Qazab-nāki-o-haqārat se*—*Avajñapūrvvakakop*

IN-DIG'N-ATION, *n.* anger mixed with disdain—*Khushm ke sāth haqurāt, qazub-nāki, qahr nāki, qazab, qahr, taish*—*Avajñapūrvvakakop, atirosh, atyanta krodh*.

IN-DIG'NI-TY, *n.* contemptuous injury—*Khiffat, ihānat, hatk, fuzhātī, istikhfuf, subkī*—*Halkāi, timsakār, apanān, anidar, avajñā*.

IN-DI-GO, *n.* (L. *indicum*) a plant used in dyeing blue—*Nīl^b*. [ālasi.

IN-DIL'IGENT, *a.* (L. *in, di, lego*) careless—*Be-khabar, gāfil, sust*—*Asāvadhān, dilīl*.

IN-DIL'IGENCE, *n.* slothfulness, carelessness—*Kūhīlī yā sust, tagāful yā be-khabarī*—*Ālasya wā askat, asāvadhānatī wā asāvadhānī*.

IN-DIL'IGENT-LY, *ad.* without diligence—*Sustī se, gūlat se*—*Ālasya se, asāvadhānī se*

IN-DI-MIN'ISH-A-BLE, *a.* (L. *in, di, minor*) that cannot be diminished—*Jisko ghaṭā na sukūṭ^b*.

IN-DI-RECT', *a.* (L. *in, di, rectum*) not straight, not direct, improper, unfair—*Nā-rāst, peshida, nu-darust yā nā-nāmsūb, nā-sāf yā be-imān*—*Terhā, vakra wā pherwat kā, anuchit wā asanichin, anyāyya khal wā adharmik*. [Vakra gati wā upāy.

IN-DI-REC'TION, *n.* oblique course or means—*Nā-risṭ yā kham wasila yā tadbīr*—*qahr nāki, qazab, qahr, taish*—*Avajñapūrvvakakop, atirosh, atyanta krodh*.

IN-DI-RECT'LY, *ad.* obliquely, unfairly—*Pech-se hiltan ishāratan se, kādāyatān, nā-sāfāi yā be-imānī se*—*Pherwat se vakrarūp se wā avyaktarūp se, ayogyatā khalatā wā adharmīna se*. [Tirchhīpan vakratī wā terhīpan, khalatā wā adharmma.

IN-DI-RECT'NESS, *n.* obliquity, unfairness—*Nā-rāstī yī kham, nā-sāfīyā yā be-imānī*—*IN-DIS-CERN'IBLE*, *a.* (L. *in, dis, cerno*) that cannot be discerned, not perceptible—*Lā-ma'ūm yā gair-namūd, gair-mahsūs be-namūd yā gair-zāhīr*—*Adarsīya wā adarsāniya, apratyakṣī aprekshya wā alakshya*.

IN-DIS-CERN'IBLE-NESS, *n.* incapability of being discerned—*Gair-namūdī, gair-mahsūsīyat*—*Adarsīyatā, adarsāniyatā, apratyakṣhātā, alakshyatā*.

IN-DIS-CERN'IBLY, *ad.* so as not to be discerned—*Gair-namūdī se, gair-mahsūsīyat se, bīlī tjbār*—*Adarsīyarūp se, apratyakṣharūp se, alakshyatā se*.

IN-DIS-CERP'IBLE, **IN-DIS-CERP'TI-BLE**, *a.* (L. *in, dis, cerpo*) that cannot be destroyed by dissolution of parts—*Jo hison kī tafriq se bar-bād nu-ho-sake, gair-tafriq-pazir, judī hone ke nā-qābil*—*Jo avayavon ke prithak hone se nashṭ na ho sakai, achhedya, akhandaufya*.

IN-DIS-CERP'TI-BLE-NESS, **IN-DIS-CERP'TI-BLE-NESS**, *n.* the quality of being indiscerptible—*Hison kī tafriq se bar-bād kī nā-qābīliyat, gair tafriq-pazirī*—*Avayavon ke prithak hone se nashṭ hone kī ayogyatā, achhedyatā, akhandauniyatā*.

IN-DIS-CI'PLIN-A-BLE, *a.* (L. *in, disco*) that cannot be improved by discipline—*Gair-tarbiyat-pazir*—*Asikshaniya*. [daryāftani—*Anurpaniyya, aprekshaniya*.

IN-DIS-COVER-A-BLE, *a.* (L. *in, dis, con, operio*) that cannot be discovered—*Nū-IN-DIS-CREET', *a.* (L. *in, dis, cretum*) not discreet, imprudent, injudicious—*Be-lihāz yā be-īmtiyāz, be-shū'ūr, be-taammul yā be-aql*—*Aviveki aparimādarī wā abuddhīmān, vichārāsūnya wā amatiman*. [dhimattwa se, avivek se.*

IN-DIS-CREET'LY, *ad.* without prudence—*Be-lihāzī se, be-wuqūfī se, nā-dānī se*—*Abud-IN-DIS-CRETE', *a.* not separated or distinguished—*Judā nahīn, alag nahīn^b*—*Bhinna wā prithak nahīn*.*

IN-DIS-CRE'TION, *n.* imprudence, rashness—*Nā-dānī be-shū'ūrī yā be-wuqūfī, be-lihāzī be-īmtiyāz yā gusṭākhī*—*Abuddhimattwabuddhiśūnyatā wā avivechānā, avichār wā avinay*.

IN-DIS-CRIM'INATE, *a.* (L. *in, dis, crimen*) not making any distinction, promiscuous—*Be-tamiz yā nī kuchh farq yā tamiz na k. w., makhlūt amekhtā gair-mu'āiyan be-tashkhis yā sarāsārī*—*Aviveki arthāt kuchh bhed wā antar na k. w., abhed nirvīśesh wā bhedavichārahin*. [ke—*Bīnā kī bhedavichār ke, abhed se*.

IN-DIS-CRIM'INATE-LY, *ad.* without distinction—*Be-tamiz se, be-gair kī farq yā tamiz IN-DIS-CRIM'IN-ATION, *a.* (L. *in, dis, cretum*) not distinguishing, making no distinction—*Be-tamiz, kuchh farq yā tamiz na k. w.*—*Aparichhedak wā avīśeshajñā, aviveki wā kuchh bhed na k. w.* [sī, adam-i-īmtiyāz—*Avichār, avivek, aparichhed, abhed*.*

IN-DIS-CRIM'IN-ATION, *n.* want of discrimination or distinction—*Be-tamizī, be-tashkhi-*

IN-DIS-CÜSSED', *a.* (L. *in, dis, quassum*) not discussed, not examined—*Qair-bahs kiya huá, na-tajwiz kiya huá yá na-ázmáyá huá*—Amathit wá avicharit, aparikshit wá jo jánchá na gayá ho.

IN-DIS-PEN'SA-BLE, *a.* (L. *in, dis, pensum*) that cannot be dispensed with, that cannot be spared, absolutely necessary—*Jisko judá na kar sakein, jisko cinhor na sakein^h, lázin wáib farz yá nihiyat zarúr*—Aparityáya, atyáya wá apariharaniya, atyavas-yak wá avasakaraniya.

IN-DIS-PEN SA-BHĪ-TY, **IN-DIS-PEN'SA-BLE-NESS**, *n.* the state or quality of being indis-pensable—*lazim, wujub, farziyat, nihiyat zarúr*—Atyáiyatwa, atyávaśyakatā, avasāyakartavyatā. | Atyávaśyakatī se, atyāiyatwa se, avasāya.

IN-DIS-PEN'SA-BLY, *ad.* without dispensation—*Lazūman, zarūratan, wujūban, farzan*—

IN-DIS-PERSED', *a.* (L. *in, di, sparsum*) not dispersed—*Qair-muntashar yá ná-muntashar, ná-parágunda, phut-phāt nahān^h*—Tirī birī nahān, tin terah nahān, abhi-ma, chhitariya nahān.

IN-DIS-POSE', *v.* (L. *in, dis, positum*) to make averse, to render unfit, to disorder—*Almuharif ná-mih-r-bān ná-ráz yá ná-khush k., ná-shāista yá ná-lāiq k., kasal-mand 'ulī qī mutakhalīl k.*—Man pherna wá vimukh k., ayogya wá anupayukt k., asusth aswasth wá asusthasarir k.

IN-DIS-POSE', *p. a.* disinclined, disordered—*Qair-māil ná-ráz yá ná-khush, ná-sāz kasal-mand qī 'ulī*—Annāmā apravritta vimukh pratikūl wá anielchhu. aswasth asusth wá aswasthasarir. | *Adam-i-māil*—Apravritti, pratikūlatā, aswasthatā.

IN-DIS-POR'D-NESS, *n.* disordered state—*Ná-khushi, ná-sāzī, kasal-mandī yá kasal,*

IN-DIS-PO-SITION, *n.* disinclination, aversion, slight disease—*Ná-marzi gurez 'iráz ná-pesundi qī be-khwāhishi, hayārat hiyārat yá nafret, kasal-mandi kasal mūdagi yá ná-sāzī*—Anielchhā aruchi apravritti wá vimukhatā, dwesh, aswasthya asusthatā wá alparog.

IN-DIS-PU-TA-BLE, *a.* (L. *in, dis, puto*) not to be disputed, incontrovertible, evi-dent—*Qair qābīl-i-ētiraz qatī gayinī be-takrār yá lá-bahs, lá-radd yá lá-kalām, zā-hir yá sirih*—Nirvivād wá avitarkya, akhandaniya, prayakshī wá spashī.

IN-DIS-PU-TA-BLY, *ad.* without dispute—*Lá-radd, lá-kalām, qatān, gayinān, surihān, be-shakk*—Nirvivād, mīsundeḥ, mīsundeḥ, avivādapūrvvak.

IN-DIS-PŪRED, *a.* not disputed—*Lá-kalām, lá-radd, gayinī, qatī*—Nirvivād, akhandaniya.

IN-DIS-SO-LU-BLE, *a.* (L. *in, dis, solutum*) not to be dissolved, firm, stable, bind-ing—*Qair-mukhallīl lá-hall qī muntanā'ul-infikāk, mazbūt, mustaqill yá pā-dār, sābī yá qūbīz*—Agalān anpighalān agalanīya wá adravya, driḥ wá vajraprāy, sthāyī wá āgal, avasāyamantavya wá avasāyamānīya. | *sakui^h*.

IN-DIS-SO-LU-BLY, **IN-DIS-SO-LU-BLE-NESS**, *n.* the quality of being indissoluble—*'Adam-i-infikāk, bastagi, ná-gulākhtagi*—Agalaniyatā, adravyatī, abhedyatā, sthāyī-twa, avasāyamantavyatwa.

IN-DIS-SO-LU-BLY, *ad.* so as not to be dissolved—*Sakhtī se, bastagi se, ná-shikustagi se, ná-yadākhtagi se*—Agalaniyatā se, adravyatā se, abhedyatā se, sthāyī-twa se, avasā-yamantavyatwa se.

IN-DIS-TINCT', *a.* (L. *in, di, stinguo*) not plainly marked, confused, obscure—*Ná-sūf, ná-marbūt yá abtar, mazab-zab*—Aspashī avyakt wá aprakāś, qarīar wá vyast, gurh wá asphut. | *zab*—Garbarābat wá aspash'atwa, anīshchay.

IN-DIS-TINCT-NESS, *n.* confusion, uncertainty—*Abtari yá ná-marbūtī, be-sabūtī yá tazab*—

IN-DIS-TINCT'LY, *ad.* confusedly, obscurely—*Abtari ná-marbūtī yá ná-mafūī se, tazab-zab se*—Garbarābat wá aspashitatā se, gurhatā wá avyaktatwa se.

IN-DIS-TINCT-NESS, *n.* confusion, obscurity—*Ná-marbūtī khaltī abtarī yá ná-safūī, tazab-zab*—Garbarābat vyastatā wá abhinmatī, aprakāśitwa aspashitatā gurhatā wá avyaktatā.

IN-DIS-TIN'GUISH-A-BLE, *a.* that cannot be distinguished or separated—*Qair-mutamamīyaz, muntanā'ul-judāī, ná-mumkinu-l-furq, qair-i-qābīl-i-īmīyāz*—Alakshya, avibhava-nīya, aparichchedaniya.

IN-DIS-TŪRBANCE, *n.* (L. *in, dis, turba*) freedom from disturbance, calmness—*'Adam-i-hangāma, āsūdagi yá āsūsh*—Avyastatā wá kalobhābhūv, sūnti.

IN-DITCH', *v.* (S. *in, dic*) to bury in a ditch—*Khāī mēn gārnā^h*.

IN-DITE', *v.* (L. *in, dictum*) to compose, to write, to dictate what is to be written—*Banānā^h, likhnā^h, jo likhnā ho usko kahte jānā^h*.

IN-DIT'ER, *n.* one who indites—*Banānew^h, likhnew^h, jo likhnā ho usko kahte jāne w^h*.

IN-DI-VID'A-BLE, *a.* (L. *in, divido*) that cannot be divided—*Qair-mumkinu-l-taqsin, qair-tafriq-pastr*—Avibhāgiya, avabhāgiya.

IN-DI-VID'ED, *a.* not divided—*Qair-taqsin, qair-marqūm*—Avibhakt, avibhāgi.

IN-DI-VID'U-AL, *a.* single, one, separate from others : *n.* a single person or thing—*Furd yá mufrad, wāhid, aūrōn se judā ; n. shakhs yá tun-i-tanhā, koi wāhid shai*—Kewal wá ekāki, ek, aūrōn se bhinnu wā alag ; *n. vyaktī wā ek jan, koi ek vastu*.

IN-DI-VĪD-U-ĀL'I-TY, *n.* separate existence—*Fardiyat, wahdiyāt, yaktyāt, wahdat, ahādīyat, tanhāt*—*Ekāt, aikya, vyaktitī, avibhaktatā.* [alag alag.]

IN-DI-VĪD-U-ĀL-LY, *ad.* separately—*Fardan, fard-fard, judā-judā*—*Ek ek, prithak,*

IN-DI-VĪD-U-ĀT-E, *v.* to distinguish from others, to make single; *a.* undivided—*Auroṇ se judā k., fard yā wahid k. : a. gair-taqsim, gair-maqsim*—*Auroṇ se prithak k., nyūrā alag wā ekāki k. : a. avibhakt.*

IN-DI-VĪD-U-Ā'TION, *n.* act of making single—*Fard yā wahid k.*—*Ekāki k., ek k.*

IN-DI-VĪS'I-BLE, *a.* that cannot be divided—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim*—*Avibhājya, ananāniya.*

IN-DI-VĪS'I-BL'I-TY, IN-DI-VĪS'I-BLE-NESS, *n.* the state or quality of being indivisible—*Gair-tafriq-pazīr, gair-mumkinu-t-taqsim, 'adam-i-tajazzī*—*Avibhājyatā, ananāniyatā.*

IN-DI-VĪS'I-BLY, *ad.* so as not to be divided—*'Adam-i-tajazzi se, gair-tafriq-pazīr se, maqsim na hone ke taur se*—*Avibhājyatā se, vibhakt na hone ke prakār se.*

IN-DŪC'I-BLE, *a.* (*L. in, doceo*) unteachable, not capable of being taught—*Gair-islāh-pazīr, nā-tarbiyat-pazīr*—*Asikshaniya, asikshya wā asikshāsīl.*

IN-DŪC'ILE, *a.* unteachable, unteachable—*Gair-islāh-jawāz yā nā-tarbiyat-pazīr, be-zabt yā nā-zabt-pazīr*—*Asikshaniya, duḥāsīya wā adamya.*

IN-DŪC'IL'I-TY, *n.* unteachableness—*Gair-islāh-pazīr, nā-tarbiyat-pazīr, nā-ta'lim-gīrī*—*Asikshaniyatā, asikshāsīlatī.* [*Tarbiyat k., ta'lim k.*—*Sikshā k. wā d., sikshānā.*]

IN-DŪC'TRI-NATE, *v.* (*L. in, docum*) to instruct, to tincture with any opinion—

IN-DŪC'TRI-NĀ'TION, *n.* instruction, information—*Ta'lim yā tarbiyat, khabar yā agāhī*—*Sikshā wā upadēś, samīchār.*

IN-DŪ-LENT, *a.* (*L. in, doleo*) lazy, listless—*Sust kāhil majhūl yā ārām-talab, be-khabar yā gāfil*—*Dhīlī āskatī ālasi wā avyavāsīyī, asīvadhān.*

IN-DŪ-LENCE, IN-DŪ-LEN-CY, *n.* laziness—*Sustī, kāhili, majhūli*—*Ālas wā ālasya, dhīlī wā dhīl, vyavāsīyadwesh, āskat.*

IN-DŪ-LENT-LY, *ad.* lazily, listlessly—*Sustī kāhili yā ārām-talabī se, be-khabarī yā tagāfil se*—*Ālas wā ālasya se, asīvadhānī wā āskat se.*

IN-DŪM'I-TA-BLE, *a.* (*L. in, domo*) that cannot be subdued, untamable—*Gair-mag-lūb, nā-zabt-pazīr yā munda'au-z-zabt*—*Aparījeyā, adamya wā adamaniya.*

IN-DŪRSE'. See ENDORSE. [Khāl, khārī^h.]

IN-DRAUGHT, IN'DRĀFT, *n.* (*L. in, dragan*) an opening from the sea into the land—

IN-DRENCH', *v.* (*S. in, drenchen*) to overwhelm with water, to drown, to soak—*Dubonā dhubonā yā dhubānā^h, hōnā yā bornā^h, bhigonā bhigānā yā bhijānā^h.*

IN-DŪB'I-TA-BLE, *a.* (*L. in, dubito*) not to be doubted, unquestionable—*Be-shakk yā be-shubha, lā-kalām yā bilā-ī-tirāz*—*Asandigh wā nihsandeh, asānsaya wā sunīchit.* [sandeh wā asānsaya, sunīchit.]

IN-DŪB'I-IOUS, *a.* not doubtful, certain—*Be-shakk yā be-shubha, yaqīn wā taḥqīq*—*Nih-*

IN-DŪB'I-TA-BLY, *ad.* undoubtedly—*Be-shakk, yaqīn wā Nih-sandeh, binā saṁsaya.*

IN-DŪC'E', *v.* (*L. in, duco*) to lead, to persuade, to prevail upon, to influence—*Khinch-nā khinchā yā lānā^h, māl k. yā turgīb d., tahrīk d., tahrīs d.*—*Chalānā, ukṣānā mānānā wā jhukānā, pravartā wā pravartit k., prerānā k. wā kārān dikhākar utsuk k.*

IN-DŪC'EMENT, *n.* any thing that induces—*Turgīb, tahrīk, tahrīs, bā'is, muḥarrīk*—*Prarochan, pralobhan, lobh, lālch, prerān, hetu.* [jhukāne w., pravarttak.]

IN-DŪC'ER, *n.* one who induces—*Turgīb tahrīk yā tahrīs dene w., lāne w^h.*—*Manāne w.,*

IN-DŪC'IBLE, *a.* that may be induced—*Turgīb-pazīr, jisko lā-sakē^h*—*Prarochaniya, pralobhaniya.*

IN-DŪCT', *v.* to bring in, to introduce, to put in possession of a benefice—*Andar lānā yā dākhil k., nazr-i-ainma par gābīz k., girje kī amlak k. mālik k. yā girje kī amlak ke sūbh padrī k. 'uhda denā*—*Bhitar lānā, pravāsh k. wā bharti k., vrit-tivīshṭadharmmapad par niyukt k. wā vrittivīshṭadharmmapad kī adhikār denā.*

IN-DŪCTION, *n.* introduction, admission to a benefice, a mode of reasoning from particulars to generals—*Dākhil, nazr-i-ainma yā nī dīnī ma'āsh yā 'uhde par muqarrarī, istiqrār yā istiqrā*—*Praveśān, vrittivīshṭadharmmapad par niyukti, parikshayāsiddhāntasthāpan arthāt parikshī se siddhānt kī sthāpan.*

IN-DŪC'TIVE, *a.* proceeding by induction—*Istiqrār*—*Parikshayāsiddhāntasthāpanayukt, parikshī se siddhāntasthāpan ke anugam.*

IN-DŪC'TIVE-LY, *ad.* by induction, by inference—*Istiqrār yā istiqrā se, istidlāl yā natīja se*—*Parikshī se siddhāntasthāpan ke anusār, nigaman wā tarkasiddhānt se.*

IN-DŪC'TOR, *n.* one who inducts—*Dākhil k. w., nazr-i-ainma yā dīnī 'uhde par muqarrar k. w., kisi ke liye nazr-i-ainma yā dīnī ma'āsh muqarrar k. w.*—*Pravīsh k. w., vrit-tivīshṭadharmmapad par niyukt k. w.* [Sampāna wā yukt k., kaprī pahānā.]

IN-DŪE', *v.* (*L. induo*) to invest, to clothe—*Bakhshnā, mulabbas yā malbas k.*—

IN-DŪE'MENT, *n.* investment, endowment—*Lībās yā poshāk, waḡf yā jāedūd-bakhshī*—*Vāstra wā paridhān, devaswadān wā devaswā.*

IN-DŪLGE', *v.* (*L. indulgeo*) to encourage by compliance, to gratify, to humour—

Khātir rakhnā yā ziyāda k., *khush k.*, *rī'āyat k.* *marzī rakhnū yā nāz-bardāri k.*—Anugrah k. wā barhānā, santusht k., man rakhnā.

IN-DŪ'GENQ, IN-DŪ'GEN-QY, *n.* foudness, forbearance, compliance, gratification, permission, a favour granted—*Shauq, sabr yā shafaqat, razī-mandī, nāz-bardāri khātir-dāri yā dīl-dāri, ijāzat, 'inūyat marhamat yā bakhshish*—Pyār wā dulār, kshamā, anurodh, adam anigrah wā anishedh, anumati wā anujā, prasād wā upakār.

IN-DŪ'GENT, *a.* compliant, mild, kind—*Nāz-bardār, mālūm, shafiq rahm karīm yā IN-DŪ'GENT-LY*, *ad.* with indulgence—*Shafaqat se, mihr-bānī se, nāz-bardāri se, khātir-dāri se*—Kripā se, anugrah karke, anurodh se.

IN-DŪ'GER, *n.* one who indulges—*Khātir rakhne w.*, *ziyāda k. w.*, *khush k. w.*, *nāz-bardāri k. w.*—Anugrah k. w., barhāne w., santusht k. w., man rakhne w.

IN'DU-RATE, *v.* (*L. in, duro*) to make or grow hard; *a.* hard, impenitent, obdurate—*Sukht k. yī h.*; *a. sakht, nā-pashemān nā-tīh nā-mustagfir gair-muassif yā be-tarba, sang-dīl yā nā-tars*—Karā k. wā h.: *a. karā wā kathor, puschāttāpālin wā kathina-chitta, nishthur wā ananutāpālī.*

IN-DU-RĀTION, *n.* the act of hardening—*Sukhtī*—Karāi, patharāhat, kathorātā.

IN'DUS-TRY, *n.* (*L. industria*) diligence—*Mihnat, mashaqqat*—Śram wā parisram.

IN-DUS'TRI-OUS, *a.* diligent, laborious—*Mihnatī, mashaqqatī*—Parisramī, udyogi wā vyavasthāyī.

IN-DUS'TRI-OUS-LY, *ad.* diligently, laboriously—*Mihnat se, mashaqqat se*—Parisram se,

IN'DWELL-ER, *n.* (*in, dwell*) an inhabitant—*Bāshinda yā bāshunda*—Nivāsi.

IN'DWELL-ING, *a.* dwelling within—*Andar rahne w.*—Bhitar rahne w.

IN-Ē-BRI-ATE, *v.* (*L. in, eorius*) to make drunk, to intoxicate—*Sar-mast k.*, *mad-hosh k. yā h.*—Matwālī k., madonmatta k. wā h. [matatwa, madonmattatā].

IN-Ē-BRI-ATION, *n.* drunkenness, intoxication—*Sar-mastī, mad-hoshī*—Matwālīpan wā

IN-ĒD-I-TED, *a.* (*L. in, e, do*) unpublished—*Gair-'ālam-nashr kiyā huā*—Aprakāshit, aprachārit.

IN-ĒFFA-BLE, *a.* (*L. in, ex, firī*) unspeakable, unutterable, not to be expressed—*Nā-guftanī, gair-mutalāffuz, be-bayān*—Avaktavya, akathaniya, avachaniya wā avachya.

IN-ĒFFA-BLY, *ad.* unspeakably—*Be-bayānī se, nā-guftanī taur se*—Avichyātā se,

IN-ĒF-FECT-IVE, *a.* (*L. in, ex, factum*) not effective, producing no effect, useless—*Nā-kār-gar yā gair-musirr, be-asar be-tāsir yā gair-mutawassir, lā-hāsil*—Prabhāvahin wā aksham, apalātpādak wā nishphal. vyarth wā nirarthak. [thak.]

IN-ĒF-FECT-IVE-LY, *ad.* without effect—*Lā-hāsil, be-fāida*—Nishphal, vyarth wā nirar-

IN-ĒF-FEC-TU-AL, *a.* not able to produce effect—*Nā-kār-gar, gair-musirr, gair-kāfi, be-tāsir, be-asar, lā-hāsil*—Aphalajanak, apralab, phalahin, vyarthī, nishphal.

IN-ĒF-FEC-TU-AL-LY, *ad.* without effect—*'Adam-i-tāsir se, lā-hāsil, be-asarī se, hātil, be-fāida*—Vrithā, nishphal, vyarth. [himnā, nishphalatā].

IN-ĒF-FEC-TU-AL-NESS, *n.* want of effect—*'Adam-i-tāsir yā be-asarī, be-hāsili*—Prabhāva-

IN-ĒF-FI-CA-QY, *n.* want of power or effect—*'Adam-i-tāqut, 'adam-i-tāsir, be-asarī, be-hāsili*—Asakti wā prabhāvahinātā, nishphalatī.

IN-ĒF-FI-CIOUS, *a.* unable to effect—*Nā-kār-gar, gair-musirr, gair-kāfi, be-tāsir, be-fāida, lā-hāsil*—Nishprabhāv, aphalawān, aksham, apralab.

IN-ĒF-FI-CIOUS-NESS, *n.* want of efficacy—*'Adam-i-tāsir, be-hāsili*—Prabhāvahinātā, nishprabhāvatwa, nishphalatī, akshamatī, asāmarthya.

IN-ĒF-FI-CIENT, *a.* not efficient, not active—*Nā-muassir yī nā-kār-gar, majhūl yā suat*—Apārak aksham ayogya asādhak wā akāryyakāri, dhīlā wā ālasya.

IN-ĒF-FI-CY-ENT, *n.* want of power, inactivity—*'Adam-i-tāqut yā nā-quwwat-i-asar, kāhili yā suat*—Akshamatā aprakātwā wā asāmarthya, dhīl wā ālasya.

IN-ĒLE-GANT, *a.* (*L. in, e, lego*) not elegant—*Nā-mā'qulī, be-lutf, bad-ustūb, nā-shusta, be-raunaq, nā-zeb, bad-numā, gair-fasīh, be-āb o tāb*—Asundar, asish, asōbhīt, avinīt, kurūp, kudāul, alaṅkārasūnya.

IN-ĒLE-GANQE, *n.* want of elegance—*Nā-mā'qulī, be-lutfī, bad-ustūbī, nā-shustagī, be-raunaqī, nā-zebā, bad-numā, bad-daulī*—Asundaryā, asōbhā, alāvanya, kurūpatī.

IN-ĒLE-GANT-LY, *ad.* not elegantly—*Nā-mā'qulī se, be-lutfī se, bad-ustūbī se, nā-shustagī se, be-raunaqī se, nā-zebā se, bad-numā se*—Asundaryā se, usōbhā se, alāvanya se, kurūpatī se.

IN-ĒL-I-GI-BLE, *a.* (*L. in, e, lego*) that cannot be chosen—*Nā-qābil-i-pasand, nā-lāiq*—Avaraniya arthāt jo chun liye jāne wā chhānt liye jāne ke yogya na ho, ayogya.

IN-ĒL-O-QUENT, *a.* (*L. in, e, loquor*) not eloquent, not persuasive, not fluent—*Gair-fasīh nā-shirīn-zabān nā-khush-guftār yā nā-shirīn-kalām, nā-muassir yā nā-targībī, nā-tassān yā nā-zabān-āwar*—Asadvaktā, apraroachak apravrittijanak wā avśākarak, avākapātu. [na sakeñ, gair-maghlū—jis se bhāg na sakeñ, adamyā.]

IN-E-LŪ-DI-BLE, *a.* (*L. in, e, ludo*) that cannot be eluded or defeated—*Jis se bach*

- IN-ÉPT**, *a.* (L. *in, apto*) unfit, useless — *Ná-munásib yá ná-láiq, ná-kára yá be-fáida* — Ayogyá wá annulit, vyarth wá nirarthak. [yuktatá.]
- IN-ÉPTITUDE**, **IN-ÉPTNESS**, *n.* unfitness — *Ná-munásabat, ná-liyáqat* — Ayogyatá, anupa-
- IN-ÉPTLY**, *ad.* unfitly, uselessly — *Ná-munásabat se yá ná-liyáqat se, be-fáida yá lá-hásili se* — Ayogyatá se, vyarth.
- IN-ÉQUAL**, *a.* (L. *in, æquis*) not equal — *Ná-barábar, ná-hamwár* — Asam, asamán.
- IN-ÉQUALITY**, *n.* want of equality. unevenness, difference, diversity, inadequacy — *Ná-barábari, ná-hamwári, jarq yá tofáwut, ná-muwáfaqat, ná-qábilíyat* — Asamánatá, asamátá, bhed, asádrísyá wá bhinnatá, ayogyatá wá akshamatá. [adbharmmik.]
- IN-ÉQUITABLE**, *a.* not equitable, unjust — *Ná-'ádlil, ná-munsiif yá ná-rást* — Anyáyi,
- IN-ÉRRABLE**, *a.* (L. *in, erro*) exempt from error, infallible — *Ná-khatá hukm-andáz yá ná-galat-pastr, a-chúh* — Abhramádhín, abhrántisil wá nirbhúl.
- IN-ÉRRABLEITY**, **IN-ÉRRABLENESS**, *n.* exemption from error — *Ná-galat-paziri, be-khatá* — Abhramádhinatá, abhrántisilatá wá abhránti.
- IN-ÉRRINGLY**, *ad.* without error — *Be-gair galatí ke, bilá-khatá* — Biná bhúl, biná chúh.
- IN-ÉRT**, *a.* (L. *in, ars*) dull, sluggish, motionless, unable to move of itself — *Shuk, majhúl yá káhil, be-harakat, gair-mutaharrik* — Mand, álasá wá álasya-sil, gatihín, achal wá jar. [álas áskat wá álasya se.]
- IN-ÉRTLY**, *ad.* dully, sluggishly — *Susti se, káhilí yá majhúli se* — Dhil wá mandatá se,
- IN-ÉRTNESS**, *n.* state or quality of being inert — *Susti, káhilí, be-harakatí, majhúli* — Dhil, mandatá, álasya, álas, áskat, gatihinatá, jaratá.
- IN-ÉSCATE**, *v.* (L. *in, escio*) to allure — *Lubhána* ^b.
- IN-ES-CATION**, *n.* the act of alluring — *Lubhána* ^b, lobháw yá lubháw ^b.
- IN-ÉSTIMABLE**, *a.* (L. *in, æstimo*) that cannot be valued, above all price — *Be-bahá, be-qimat yá 'aziz-tariih* — Amúlya, annol wá atyuttam.
- IN-ÉSTIMABLY**, *ad.* above all price — *Be-qimati se, be-bahá* — Amúlyariip se, annol.
- IN-ÉVIDENT**, *a.* (L. *in, e, video*) obscure — *Maglag, ná-áshkára yá ná-áshkóra, poshida* — Gúpli, aspasht. [zuh — Gúplatá, anischay.]
- IN-ÉVIDENCE**, *n.* obscurity, uncertainty — *Igláq yá poshídugi, gair-muqarrari yá tazab-*
- IN-ÉVITABLE**, *a.* (L. *in, e, rito*) that cannot be avoided, not to be escaped — *Bar-haq muqarrar qat'an chár-ná-chár yá khráh-ma-khráh, ná-quzír lá-budd yá gair-mumkinu-l-firír* — Apariharaniya avaraniya wá avarjaniya, avayabharaniya wá avayabhavitavya.
- IN-ÉVITABILITY**, **IN-ÉVITABLENESS**, *n.* impossibility to be avoided, certainty — *Khráh-ma-khráh ná-quziri yá gair-mumkinu-l-firiri, taqarrur tohaqquq yá ta'ayun* — Apariharaniyatá anatikramaniyatá aparihariyatá anivaryatá wá nivaranaśakayati, nischay. [budd — Avasya, dhruv.]
- IN-ÉVITABLY**, *ad.* so as not to be escaped — *Khráh-ma-khráh, qat'an, chár-ná-chár, lá-*
- IN-EX-CUSABLE**, *a.* (L. *in, ex, cause*) not to be excused or justified — *Gair-ma'zúr, ná-'uzr-pazir, gair-muta'azzir, gair-mumkinu-l-'afú* — Akshamaniya, amárjaniya, nirutrat.
- IN-EX-CUSABLENESS**, *n.* the state or quality of being inexcusable — *Gair-ma'zúri, ná-'uzr-paziri, gair-muta'azziri, gair-mumkinu-l-'afú* — Akshamaniyatá, amárjaniyatá, nirutratatwa. [shamaniyatá se, nirutratatwa se.]
- IN-EX-CUSABLY**, *ad.* so as not to be excused — *Gair-ma'zúri se, ná-'uzr-paziri se* — Ak-
- IN-EX-CUTION**, *n.* (L. *in, ex, secutum*) neglect of execution, non-performance — *'Adam-i-kár-ravái, ná-ijrá* — Asádhán, anamushthán wá avidhán.
- IN-EX-HALED**, *a.* (L. *in, ex, halo*) not to be exhaled or evaporated — *Ná-mumkinu-l-su'úd, bukhar ho-jáne ke ná-qábil* — Váshp wá bháph ke ákír men urjáne ke ayogyá, bháp na honhar.
- IN-EX-HAUSTED**, *a.* (L. *in, ex, haustum*) not exhausted, not emptied — *Be-kháli yá gair kháli, gair-tíh* — Chhúnehhá-náhiñ akshín wá avayit, asúnya.
- IN-EX-HAUSTIBLE**, **IN-EX-HAUSTIVE**, *a.* not to be exhausted — *Kháli hone ke ná-láiq, lá-zawál, be-hadd, gair-sarf, be-niháyat* — Áśakyakshay, akshayaniya, súnnya hone ke ayogyá, jo chuk ná jáy, apel, anant, atúit.
- IN-EX-ISTENT**, *a.* (L. *in, ex, sisto*) not having being, not existing — *Ná-maujud yá ná-paidá, nest gair-maujud yá ná-bíul* — Avidyamín, avarttamín. [tá, avarttamánatá.]
- IN-EX-ISTENCE**, *n.* want of being — *Nestí, 'adam, ma'dúmi* — Abháy, anasti, avidyamána-
- IN-EX-ORABLE**, *a.* (L. *in, ex, oro*) not to be moved by entreaty, unyielding — *Gair-'uzr-pazir yá gair-'uzr-shanawá, sang-dil be-tars yá saht* — Áśántwaniya wá anárádhaniya, kathinahriday kathorachitta wá nirday.
- IN-EX-ORABLY**, **IN-EX-ORABLENESS**, *n.* the state or quality of being inexorable — *Gair-'uzr-paziri, gair-'uzr-shanawái, sang-dili, sahtí* — Áśántwaniyatwa, anárádhaniyatá, nirdayatá.
- IN-EX-ORABLY**, *ad.* in an inexorable manner — *Gair-'uzr-paziri se, sang-dili se, sahtí se* — Áśántwaniyatwa anárádhaniyatá kathoratá wá nishthuratá se. [apratyáśái.]
- IN-EX-PECTATION**, *n.* (L. *in, ex, specto*) want of expectation — *Ná-unmedi* — Anáśá,

- IN-EX-PÉ-DI-ENT**, *a.* (L. *in, ex, pes*) not expedient, unfit, improper, unsuitable—*Be-maṇṇa' yā nā-shūṣṭa, nā-lāṇ, be-jā, nā-munāsib yā nā-munāṣṭiq*—Akartavya anupayogī wā anupakārak, ayogya, anuchit, anupayukt.
- IN-EX-PÉ-DI-ENCE**, **IN-EX-PÉ-DI-EN-CY**, *n.* want of fitness unsuitableness, inconvenience—*Nā-hiyāyat yā nā-munāṣubāt, nā-munāsabat, qabāhat yā nā-hamwārī*—Ayogyatā, ayuktatā wā anupayuktatā, anupayogitā.
- IN-EX-PÉ-RI-ENCE**, *n.* (L. *in, experior*) want of experimental knowledge—*Nā-ūz-mūda-kārī, nā-tujriba-kārī*—Avyavaharajñatā, apakwabuddhitwa, ananubhūti, aparipāk, abahudarsan. [vahanajñā, aparipakwabuddhi, abahudarsī.]
- IN-EX-PÉ-RI-ENCED**, *a.* not experienced—*Nā-ūzmūda-kār, nā-tujriba-kār. khām*—Avyā.
- IN-EX-PÉ-RT**, *a.* not expert, unskilful—*Qair-māhīr, nā-wāṇṭif yā be-hunar*—Adaksh wā achatur, anupam avijña wā apatū.
- IN-EX-PI-A-BLE**, *a.* (L. *in, ex, pius*) admitting no atonement, not to be appeased—*Nā-kaffīra-pazīr be-afū nā-takfīr-pazīr yā be-magfīrat, amīḥ*—Prāyāścittayogya aprayaschetya wā amochaniya, akshamaniya wā anīrjaniya.
- IN-EX-PI-A-BLY**, *ad.* in an inexpressible manner—*Nā-kaffīra-pazīrī se, be-magfīratī se, nā-takfīr-pazīrī se*—Prāyāścittayogyatā se, amochaniyatwa se, aisi rīti se jismēn prāyāschitta na ho sakai.
- IN-EX-PLI-CA-BLE**, *a.* (L. *in, ex, plico*) that cannot be explained—*Lā-bayān, qair-qābilu-l-bayān, qāṣiru-l-bayān, tā-hall*—Atyākhyāya, avivaranīya, avaranīya.
- IN-EX-PLI-CA-BLY**, *ad.* so as not to be explained—*Qair-qābilu-l-bayānī se, tā-bayānī se*—Avivaranīyaprakīr se, avaranīyaritī se.
- IN-EX-PLORA-BLE**, *a.* (L. *in, ex, ploro*) that cannot be explored or discovered—*Nā-qābil-i-tajassus, munṭana'u-t-tajassus, nā-dargāḥṭani*—Jisko qānīnīh na sakai, anirupaniya, apreksaniya.
- IN-EX-PRESS-I-BLE**, *a.* (L. *in, ex, pressum*) that cannot be expressed, unutterable—*Nā-guṣṭani, be-bayān yā nā-mumkinu-l-izhār*—Avaktavya wā anirvachaniya, akathaniya wā amuchhāryya. [kār se, akathaniyaritī se.]
- IN-EX-PRESS-I-BLY**, *ad.* unutterably—*Be-bayānī se, nā-guṣṭani taur se*—Avaktavyapra-
- IN-EX-PRES-SIVE**, *a.* not expressive, ineffable—*Qair-mā-ni-mumā nā-dall nā-per-mutalab yā zāhīr nā k. w. nā-guṣṭani*—Niruddesak apūrnārth wā anuchak, anirvachaniya.
- IN-EX-PUGNA-BLE**, *a.* (L. *in, ex, pugno*) not to be taken by assault—*Qair-mumkinu-t-tashkīr, jisko hamle se na le sakei*—Anākramaniya, durgamya, jisko charhāī se na le sakai, ajeya.
- IN-EX-TINGUISH-A-BLE**, *a.* (L. *in, ex, stinguo*) that cannot be extinguished—*Mumtana'u-l-iftā, an-bujhūḥ, amīḥ*—Aśamaniya, anirvāṇīya, jo bujh na sakai.
- IN-EX-TRI-CA-BLE**, *a.* (L. *in, ex, trica*) that cannot be extricated or disentangled—*Nā-hull-pazīr, pech-dar-pech, pechūda*—Asulajh, jo sulajh na sakai, anuddharaniya, dustar, dustāryya, anuddhāryya.
- IN-EX-TRI-CA-BLE-NESS**, *n.* the state or quality of being inextricable—*Nā-hall-pazīrī, pech-dar-pechī*—Asuljhāw, anuddharaniyatā, dustāryyatā.
- IN-EX-TRI-CA-BLY**, *ad.* so as not to be extricated—*Aisi kī sulajh na sakeḥ*.
- IN-EYE**, *v.* (S. *in, eage*) to inoculate—*Qilam lagānā yā pāṇwand lagānā*—Kalam lagānā, ek per kī dāl disre per meṇ lagānā.
- IN-FAL-LI-BLE**, *a.* (L. *in, fallo*) not capable of erring, not liable to fail—*Nā-khatā, hukm-and'iz muqarrar be-galat yā be-khatā*—Abhrantīśīl wā abhrāt, achūk nirbhūl amogh wā abhramādhīn. [tisīlatī, abhramādhinatī.]
- IN-FAL-LI-BIL-I-TY**, **IN-FAL-LI-BLE-NESS**, *n.* exemption from error—*Be-khatāī*—Abhrān-
- IN-FAL-LI-BLY**, *ad.* without failure, certainly—*Be-khatāī se, yaqīnan yā qat'an*—Binā chūk wā binā bhūl, dhruv karke wā nischaya karke.
- INFA-MOUS**, *a.* (L. *in, fama*) notoriously bad, odious—*Nihāyat kharāb bad-nām ruwā yā sharīr, karīh najis yā zabūn*—Atidushṭ kukhyāt wā kalaṅkī, ghriṇārha wā kutsit.
- INFA-MOUS-LY**, *ad.* with infamy, shamefully—*Ruswāī rū-siyāhī be-ābrūī yā bad-nāmī se, fazīhati yā be-gauratī se*—Durnām apakirtī wā apratishṭhā se, nirlajjatā wā apayāsakararūp se.
- INFA-MY**, *n.* public disgrace, disrepute—*Ruswāī rū-siyāhī be-ābrūī yā bad-nāmī, fazī-hatī*—Apratishṭhā apakirtī wā apayās, kalaṅk wā maryyādāhīn.
- INFANT**, *n.* (L. *in, fari*) a young child; *a.* pertaining to infancy, young, tender—*Shīr-khōra, tīf; a. tufūliyat yā tīfagī ke mutā'alliq, nau-khez, nā-pukhta yā jadīd*—Kahirapāyī, jannatūf larkā, sīsu; *a.* bilakiya, bāl wā abhinav, kachchā wā tarup. [bachpan larkāī bālyāvasthā wā bālāvasthā, ārambh wā prathamakāl.]
- INFAN-CY**, *n.* the first part of life, beginning—*Tufūliyat yā tīfagī, shurū*—Larakan
- INFAN-TILE**, *a.* pertaining to an infant—*Tifāna, bachyāna*—Bālakasambandhi, sīsu-sambandhi. [sambandhi, bāl wā abhinav, kachchā wā tarup.]
- INFAN-TINE**, *a.* childish, young, tender—*Tifāna, nau-khez, nā-pukhta yā jadīd*—Bāl-

- IN-FANT-LIKE, IN-FANT-LY**, *a.* like an infant—*Tiṣṭ yā śhr-khore ke mānind—Sīśuvāt, bālak ke sādriś.*
- IN-FAN-TI-GIDE**, *n.* the murder of an infant, the murderer of an infant—*Tiṣṭ-kushī yā bachcha-kushi, tiṣṭ-kush yā bachcha-kush—Bālahatyā bālahahatyā wā sīśubadh, bālahātāk wā sīśuhantā.*
- IN-FAN-TA**, *n.* (Sp.) a princess of the blood royal in Spain and Portugal—*Spen aur Portugal ke mulkon ki shāh-zādī—Spen aur Portugal ke deśon ki rājakumārī.*
- IN-FAN-TE**, *n.* (Sp.) a prince of the blood—*Shāh-zāda—Rājakumār, kuṃhwar, rājaputra.*
- IN-FAN-TRY**, *n.* (L. *in, furi*?) the foot soldiers of an army—*Paḍal^h, piyāde—Padagasainya, pādātikasainya, patti, pādāta, padāti.*
- IN-FAT-U-ATE**, *v.* (L. *in, fatuus*) to make foolish, to deprive of understanding; *a.* affected with folly, stupidified—*Be-wuqūf banāwā, be-aql dīwāna sheṣṭa yā fareṣṭa k.; a. be-wuqūf, be-shu'ar yā sheṣṭa—Hataibuddhi wā buddhibhrasht k., hatajnān wā nashtavivek k.; a. hataibuddhi wā buddhibhrasht, hatajnān.*
- IN-FAT-U-ATION**, *n.* deprivation of reason—*Dīcānagi, be-hoshī, sheṭagi, fareṭagi—Buddhilop, jñānalop, buddhināś, mūrhati.*
- IN-FEAS-I-BLE**, *a.* (L. *in, facio*) that cannot be done, impracticable—*Nā-sākhtani, gair-mumkin—Akarāṇiya wā asādhya, asākyā wā asambhāvyā.*
- IN-FEAS-I-BLE-NESS**, *n.* impracticability—*Gair-īmkan, be-īmkanī, iatihāla—Akarāṇiyatā, asādhyaatā, asākyatā, asambhāvyatā.*
- IN-FECT**, *v.* (L. *in, factum*) to taint with disease, to corrupt, to pollute—*Sirāyat k., khurāb k., bigarāwā^h—Chhūt lagnā wā rogādūshit k., dūshit k., bhrasht k.*
- IN-FECTION**, *n.* communication of disease—*Sirāyat, 'afinat yā 'ufinat, taussur yā ta'assun—Sañchirādosh, rogasanchār, sparśasanchār, sahsargadosh, chhūt.*
- IN-FECTIOUS**, *a.* communicating disease—*Sāri, chhutihā^h, sirāyat-gar—Rogasanchārī, sparśākramak.* [se, rogasanchār se.]
- IN-FECTIOUS-LY**, *ad.* by infection—*Sirāyat se, chhūt se^h—Sahsargadosh se, sañchirādosh*
- IN-FECTIOUS-NESS**, *n.* quality of being infectious—*Sirāyat-gar^h, chhutihā-pan^h—Sparśasancharīta, sparśākramakatwa.* [sparśākramak.]
- IN-FECTIVE**, *a.* communicating disease—*Sāri, sirāyat-gar, chhutihā^h—Rogasanchārak,*
- IN-FECOND**, *a.* (L. *in, fecundus*) unfruitful, barren—*Bāñjh^h, ūsar^h.*
- IN-FE-CUN-DI-TY**, *n.* unfruitfulness—*Bāñjh-pan^h, ūsarā^h, nā-sangarī^h, nā-ābūdī—Bandhyatā, nishphalatā wā aṃphalatā.*
- IN-FE-LI-CI-TY**, *n.* (L. *in, felix*) unhappiness, misery, misfortune—*Nā-khushi, taklif, kam-bakhtī yā bad-bakhtī—Asukh wā sukhābhāv, dukh dukh wā kleś, durdasā*
- IN-FEOFF**. See ENFEOFF. [durbhāgya wā āpad.]
- IN-FER**, *v.* (L. *in, fero*) to deduce, to draw or derive as a fact or consequence—*Nikālā^h, tajwiz k. yā natiya nikālā^h—Būjhnā atkalnā tāpnā wā bodh k., nigaman nikālā wā anumān k.*
- IN-FER-A-BLE, IN-FER-I-BLE**, *a.* deducible—*Muntij, qābil-i-istiḥlāl, tajwiz ke rā se thaharne ke liq—Anumeya, ūhaniya, anumānasādhyā.*
- IN-FER-ENCE**, *n.* deduction, conclusion—*Hāsīl yā istiḥlāl, natiya—Anumān wā anumānasiddhānt, ūhan ū tārkasiddhānt wā nigaman.*
- IN-FER-I-OR**, *a.* (L. *infra*) lower in place station or value; *n.* one lower in station—*Nichā^h, chhotā^h, halkā^h, asfal, adnā, dīn, past; n. nichā^h, chhotā^h—Adharast adharasth adhar wā nichasth, apakriśht nikriśht wā adham, avar hīn wā kutsait; n. avarapadasth, hinapadasth, anujivī.*
- IN-FE-RI-OR-I-TY**, *n.* a lower state—*Parotani, kam-tarī, kih-tarī, chhoṭā^h, pastī—Apakriśhtatā, nikriśhtatā, hinatā, nichatwa wā nichāi.*
- IN-FER-NAL**, *a.* pertaining to hell, diabolical—*Jahannamī yā dozakhī, shaitānī—Narakīya, narakīya narak narakī pātūliya wā pātūlasambandhī, piśāchi wā rikhsasī.*
- IN-FER-NAL-LY**, *ad.* in an infernal manner—*Jahannamī taur se, dozakhī tarīq se, shaitānī taur se—Narakīyaprakār se, pātūli rīṭi se, piśāchi prakār se.*
- IN-FER-TILE**, *a.* (L. *in, fero*) unfruitful—*Ūsar^h, bāñjh-pan^h, aṃphal^h, an-phal^h, shor.*
- IN-FER-TIL-I-TY**, *n.* unfruitfulness—*Ūsarī^h, bāñjh-pan^h, aṃphalatā^h, nā-sangarī^h.*
- IN-FEST**, *v.* (L. *in, festus*) to harass, to plague, to disturb, to annoy, to trouble—*Diqq k., izā d., tākht-o-tārāj k. yā khalal dālnā, tāsdi d., taklif d.—Satanā, khijhānā, upadrav k., kleś d., pīrā d.* [pīrā vyathā wā dukkh.]
- IN-FES-TATION**, *n.* molestation, annoyance—*Taklif yā izā, tāsdi^h—Upadrav wā kleś,*
- IN-FEU-DATION**, *n.* (L. *in, fides*) the act of putting in possession of a fee or estate—*Kisi zamīn-dārī par kisī ko qābiz k.—Kisī bhūmī kā kisī ko adhikārī banānā.*
- IN-FI-DEL**, *n.* (L. *in fides*) an unbeliever, one who rejects all revealed religion; *a.* unbelieving, disbelieving inspiration—*Kāfir, mushrik yā be-dīn; a. kāfir, mushrik—Nāstik, aniswaravādī wā dharmmanindak; a. aviśwāsī wā aviśwāsīl, nāstikavrittī wā devanindak.*
- IN-FI-DEL-I-TY**, *n.* unbelief, unfaithfulness—*Be-ṭiqādi be-dīnī kufr shirk yā inkār-i-*

maṣṭhab, bad-diyānati be-imāni be-wafāi yā dagā-bāsi—Aviswās asāradhā dharmma-nindā wā nāstikāt, bhaktihinatā bhaktibhaṅg wā viśwāsaghāt.

IN-FI-NITE, *a. (L. in, finis)* boundless, unlimited, immense—*Be-hadd, be-pāyān, be-intihā yā be-andāza*—Asimā wā asimak, anant niravadhī wā atyant, amit.

IN-FI-NITE-LY, *ad.* without limits, immensely—*Be-hadd yā be-pāyān, be-intihā yā be-andāza*—Anantarūp se, atyant wā amitarūp se.

IN-FI-NITE-NESS, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, lā-intihāi be-andāzagi yā be-nihāyati*—Anantata asimatwa wā avadhihinatā, amitatā wā aparimitatī.

IN-FIN-I-TÉS-T-MAL, *a.* infinitely divided—*Be-intihā maṣṣim. be-hadd chhotā*—Ananta-
IN-FIN-I-TIVE, *a.* applied to that mood of the verb which affirms without limiting to number or person—*Maṣṣar*—Bhāvavāchakaniyam, kriyā kī sādharān rūp.

IN-FIN-I-TUDE, *n.* boundless number—*Be-shumārī*—Asaṅkhyatwa.

IN-FIN-I-TY, *n.* boundlessness, immensity—*Be-haddi yā be-pāyāni, be-intihāi be-andāza-gi yā be-nihāyati*—Amitatā asimatwa wā avadhihinatā, amantatā wā atyantatā.

IN-FIRM, *a. (L. in, firmus)* weak, feeble—*Kam-zor, nā-tawān naḡih yā nā-quwat*—Nirbal, āsakt śīlil wā asaṁarth.

IN-FIRM-ARY, *n.* an hospital for the sick—*Bmār-khana, dāru-sh-shifa yā shifa-khāna*
IN-FIRM-I-TY, *n.* weakness, disease, failing—*Zu'f kam-zorī naḡāhat yā nā-tawāni, marz maraz yā āzār, nuḡs yā 'aib*—Nirbalatā śīlilatā kshinatī wā āsakti, rog wā vyādhi, swābhāvikadoṣh doṣh wā chhidra.

IN-FIRM-NESS, *n.* weakness, feebleness—*Zu'f, nā-tawāni yā kam-zorī*—Nirbalatā wā
IN-FIX, *v. (L. in, fixum)* to fix in, to fasten, to implant—*Girṇāḥ, bāndhnāḥ, lagānā yā dālnāḥ*.

IN-FLAME, *v. (L. in, flamma)* to set on fire, to kindle, to excite, to grow hot—*Ag-lagā-nā yā jalānāḥ, phūṅkā yā sutyānāḥ, aksanā uskānā ubhārānā yā barhānāḥ, tapnā yā*

IN-FLAM-ER, *n.* one that inflames—*Sozandā, ātash-zan, muhrig*—Dāhak. [tantamānāḥ].

IN-FLAM-MA-BLE, *a.* easily set on fire—*Mumkinu-l-ithirāy, jalān-hārḥ, jalān-jogḥ, sokhtanḥ*—Dāhya, dahanīya, jwalanīya, dahanīl.

IN-FLAM-MA-BLE-I-TY, IN-FLAM-MA-BLE-NESS, *n.* the quality of easily catching fire—*Imkānu-l-ithirāy*—Dāhyatī, dahanīyatā, jwalanīl.

IN-FLAM-MATION, *n.* the act of inflaming, the state of being on flame, a hot swelling—*Atash-zan, ithirāy yā iltihāḥ, badan meṇ kakh khūn ke jamne se āmās aur dard*—Jwalan wā dahan, dāh tap wī jwalā, deli meṇ kakh rakt ke vikār se phulāwat wā sujan.

IN-FLAM-MA-TO-RY, *a.* tending to inflame—*Sozān, sozandā, muhrig*—Dāhak, tāpak.

IN-FLATE, *v. (L. in, flatum)* to swell with wind, to puff up, to elate—*Hawā se phulānā, tārīf yā gurūr se phulānā, magrūr k.*—Vāt se phulnā, praśūsa wī abhā-kār se phulnā, ghamāndī k.

IN-FLA-TION, *n.* the act of inflating—*Intifāḡh, naḡkh, dam-dih, phulāwaḥ*—Vātāpūran.

IN-FLECT, *v. (L. in, flecto)* to bend, to modulate, to vary the terminations—*Jhukā-nāḥ, āwāz badalnā, gurdānni yā tasrif k.*—Nawāw niharān wā terhā k., swarabhed wā swaraparivartan k., śabdārūp sādhanā wā vibhakti k.

IN-FLECTION, *n.* the act of bending, modulation, variation of terminations—*Jhukāwḥ, naḡma margūl yā narā, gurdān yā tasrif*—Nawāw wā niharāw, swarabhed swaraparivartan wā tāl, śabdārūpasādhān wā vibhaktikāryya.

IN-FLECTIVE, *a.* having the power of bending—*Jhukā sakne wḥ, terhā kar sakne wḥ*.

IN-FLEXED, *a.* bent, turned—*Jhukāyā huāḥ, pherā huā yā terhā kiya huāḥ*.

IN-FLEX-I-BLE, *a.* not to be bent, firm—*Terhā-nā-hone-lāiq yā jhukne-ke-gābil-nahtī, sakht yā nā-mulāim*—Nā-nawānār nā-jhukanhār wā anamanīya, kathin kathor wā driḡh.

IN-FLEX-I-BLE-I-TY, *n.* the quality of being inflexible, firmness, obstinacy—*Jhukne kī nā-gibīlīyat, sakhtī yā karakhtagi, hath*—Anamanīyatā wā jhukne kī ayogratā, kathinatā kathoratī wā driḡhāḥ, magrāi wā āgrah.

IN-FLEX-I-BLY, *ad.* with firmness, inexorably—*Sakhtī yā karakhtagi se, nā-'uzr-pazīrt yā sang-dīl se*—Anamanīyatā se wī nī jhukāw se, kathoratā kathinatā wā driḡhatā se.

IN-FLICT, *v. (L. in, flictum)* to lay on, to apply, to impose as a punishment—*Dālnāḥ, lagānāḥ, denā yā karṇāḥ*.

IN-FLICT-ER, *n.* one who inflicts—*Dālne wḥ, lagāne wḥ, denē w. yā karṇe wḥ*.

IN-FLIC-TION, *n.* act of inflicting, punishment—*Dilāw pahūnchaw yā lagāwḥ, sazā yā gosh-mālī*—Prayog wā vidhān, daṇḍ.

IN-FLIC-TIVE, *a.* a tending or able to inflict—*Lagāne w. yā lagā-sakne wḥ, denē w. yā*

INFLU-ENCE, *n. (L. in, fluo)* moving or directing power, moral or spiritual power; *v.* to act upon, to lead or direct—*Zor mulāhaza asar tāsir iktiyār yā ru'b, khulqī yā lāḡh qudrat yā tāsir; v. asar k., chālānāḥ*—Bal śakti dabāw kabā-sunā adhikār khamatā sāmārthya guṇ gaurav vyāpakatā wā prabhāw, sadasadāchārasambandhī

wá lāwari śakti wá prabhāv ; v. vyāpanā prabhāv k. pravarttit k., prerit k. upahat k. wá nīyojit k., śāsan k.

IN-FLU-EN-TIAL, a. exerting influence or power—*Muassir, bá-qudrat, bá-iṣṭhiyār, ru'b-dār, bhārī*^h—Saprabhāv, prabhāvavīśiṣṭ, sagaurav. prabal, adhikārī, pratūpi.

IN-FLU-EN-TIAL-LY, ad. with influence—*Zor mulūhuza usar yā ru'b se*—Bal dabāv guṇ gaurav wá prabhāv se.

IN-FLUX, n. the act of flowing in, infusion—*Andar-bahnā dukhīl yā dar-āmād, andar-dhālmā*^h—Bhitar bahnā antarvahan antahpravāh antargaman wá āgaman, antahprakshepan wá bhitar dhālmā.

IN-FLUX-ION, n. infusion, intromission—*Andar dhālmā, andar pahuñchānā*—Antah-prakshepan wá bhitar dhālmā, antarpraveśan wá bhitar-pahuñchānā.

IN-FOLD, v. (S. *in, fealdan*) to involve, to enwrap, to inclose, to embrace—*Lapetnā*^h, *uhārnā yā dhūpnā*^h, *chhipnā yā mīndnā*^h, *kauriyānā god-men-lenā yā gale-lagānā*^h.

IN-FOLI-ATE, v. (L. *in folium*) to cover with leaves—*Patīyānā*^h, *patte se chhā-denā*—IN-FORM, v. (L. *in forma*) to animate, to instruct, to give intelligence, to accuse—*Zinda k., sikhānā yā jatnā*^h, *khubar d., shikāyat yā nālīsh k.*—Sajiv k., sikhālmā chetānī samjānā wá batlānā, samāchār d., kalaūk lagānā wá nīndā k.

IN-FORM-ANT, n. one who informs—*Mukhbīr, khufya navis, nammām, goinda*—Jñāpak, vijñāpak, śūchak, jātānē w., chetānē w. samāchār d. w., aparādhasūchak.

IN-FOR-MATION, n. intelligence, instruction, knowledge, a charge or accusation—*Khabar itilī*^h yā gosh-guzārī, *ta'lim, waqūf 'ilm wāqifiyat yā āpīkī, da'wā yā nālīsh*—Samāchār sandes wá saūvād, vijñāpan prabodhan wá sūchan, jñān vidyā wá bodh, aparādhasūchan pāisūnyā wā nīndā.

IN-FORM-A-TIVE, a. having power to animate—*Zinda kar sakne w.*—Sajiv kar sakne w.

IN-FORM-ER, n. one who informs—*Mukhbīr, khubar d. w., nammām, goinda, khufya-navis*—Śūchak, jñāpak, prabodhak, kanphūñkiyā, samāchār wá saūvād d. w., aparādhasūchak, auyāyasūchak.

IN-FOR-MAL, a. not in the usual form, irregular—*Khilāf-i-zābita, be qā'ida be-raṣṭ yā khilāf-i-dastūr*—Ritiviruddh, vidhiviruddh niyamaviruddh wā vidhigna.

IN-FOR-MAL-ITY, n. want of regular form—*Be-zābitagi, khilāf-i-zābitagi, khilāf-i-dastūr*—Vidhivirodh, avyavasthā, aritī, vidhibhaṅg. [kudaulī.]

IN-FOR-MI-TY, n. shapelessness—*Be-shakli, bad-ustūb, bad-shakl*—Arūp, nirākār, kurūp, kuḍaul. [gakar wā atikramī.]

IN-FORMI-DA-BLE, a. (L. *in, formido*) not to be feared or dreaded—*Nā-muhib, nā-haibat-nāk*—Adārūp, abhayaśīl.

IN-FORTU-NATE. See UNFORTUNATE.

IN-FRACT', v. (L. *in, frango*) to break—*Tornā*^h, *phornā*^h, *tukre-tukre k.*^h.

IN-FRAC-TION, n. the act of breaking, violation—*Faskh yā raṣṭhna, shikast yā shikastagi*—Bhañjan wā bhaṅg, khaṇḍan atikram wā ullaṅghan. [gakar wā atikramī.]

IN-FRAC-TOR, n. a breaker, a violator—*Torne w.*^h, *fāsiḥ*^h—Phorne w. wā bhañjak, bhañ.

IN-FRAN-CT-IBLE, a. not to be broken—*Nā-shikastani, nā-taṭanhar*^h—Akhaṇḍanīya, abhodya, anatikramanīya.

IN-FRAN-CHISE. See ENFRANCHISE.

IN-FRE-QUENT, a. (L. *in, frequens*) rare—*Qalīl, aqall, kam, shāz, nādīran, khāl-khāl*—Viral, bīrlā. [dāchitkatwa.]

IN-FRE-QUENCE, IN-FRE-QUEN-CY, n. rarity—*Qillat, kamī, nādīrī, nudrat*—Viralatā, kā.

IN-FRIG-I-DATE, v. (L. *in, frigeo*) to chill—*Thawulhā*^h k^h.

IN-FRIG-I-DATION, n. the act of chilling—*Thandhā*^h k^h.

IN-FRIN-GE', v. (L. *in, frango*) to break—*Tornā*^h.

IN-FRIN-GE-MENT, n. breach, violation—*Faskh yā raṣṭhna, shikast yā shikastagi*—Bhaṅg wā bhañjan, khaṇḍan atikram wā ullaṅghan.

IN-FRIN-GER, n. a breaker, a violator—*Torne w.*^h, *fāsiḥ*^h—Phorne w., vichehbedak bhañjak bhaṅgakar wā atikramī. [ras, fuzūl-kharch—Amitavayāyī, urāū.]

IN-FRUG-AL, a. (L. *in, fruges*)—not frugal, extravagant—*Nā-kifāyat-shīār yā nā-juz*.

IN-FUMED', a. (L. *in, fumus*) dried in smoke—*Dhūnēn meñ sukhāyā huā*^h.

IN-FU-RI-ATE, v. (L. *in, furo*) to render furious, to enrage ; a. enraged—*Qazab-nāk yā dīwānā k., barham yā khafā k.* ; a. barham, qazab-nāk—Frachand wā unmatta k., prakopit k. ; a. prakopit, krodhāndh, kopākul.

IN-FUSE', v. (L. *in, fusum*) to pour in, to instil, to steep in liquor, to inspire—*Andar dhālmā, dil-meñ-baithālmā yā zīhn-nishīn k., araq yā pānī meñ bhigonā, dālmā*^h—Bhitar dhālmā, man meñ baithālmā wā chitta meñ dālmā, dravadravya wā jal meñ bhijānā, nīvīṣṭ k.

IN-FUS-ES, n. one who infuses—*Andar dhālmē w., dil-meñ baithālmē w., zīhn-nishīn k. w., araq yā pānī meñ bhigone w., dālmē w.*^h—Bhitar dhālmē w., chitta meñ dālmē w., dravadravya wā jal meñ bhijānē w., nīvīṣṭ k. w.

IN-FŪ'N-BLE, *a.* that may be infused : that cannot be dissolved or melted — *Andar dhá-le jáne ke qábil, zih-nishin kiye jáne ke liq : ná-gudákhtani, lá-hall, mumuna'u-l-gudáz, galne ke ná-qábil* — Bhitar dhále jáne ke yogya, bhitar dále jáne ke yogya, antarpakshepaniya, niveśaniya : adravya, adravapiya, galne ke ayogya.

IN-FŪ'GION, *n.* the act of infusing, liquor made by infusion — *Andur dhálná, 'araq jis-meñ nabátát bhiqoi játi hañ* — Antarpakshepan, dsek wá bhitar dhálná, kwáñ kasháya wá niryyás.

IN-FŪ'SIVE, *a.* having the power of infusing — *Andur dhál sakne w., zih-nishin kar sakne w., dál sakne w.* — Antarpakshepak, bhitar dhál sakne w., chitta meñ dál sakne w.

IN'GÁTH-ER-ING, *n.* (*S. in, gaderian*) the act of getting in the harvest — *Ambar-sázi, kharman-sázi, fust jam' k.* — Sasyasaingrah, śasyasañhaya.

IN-GĒM'I-NATE, *v.* (*L. in, gemino*) to double, to repeat; *a.* redoubled — *Duhráná^h, bār-bār kahná^h ; a. duhrāyā gayā^h, dughāyā gayā^h.*

IN-GĒM-I-NĀ'TION, *n.* repetition, reduplication — *Tukrár takarrur yá i'ádat, duhrāw yá dohrāw^h* — Punahpunahkaran, dwivarakaran dwigunikaran wá dughāw.

IN-GĒN'DER. See ENGENDER.

IN-GĒN'ER-ATE, *v.* (*L. in, genus*) to beget, to produce; *a.* inborn, innate — *Paidá k., jennaná^h ; a. jibillí yá tabí, zāti uslí jigari yá bi-zát* — Utpanna k., utpádan k. ; antarijāt, sahaj wá antarbhav. [sakai.]

IN-GĒN'ER-A-BLE, *a.* that cannot be produced — *Jo paidá na ho sake* — Jo utpanna na ho

IN-GĒN'ITE, *a.* innate, inborn, native — *Bi-zát yá uslí, jibillí yá tabí, zāti* — Sahaj, antarijāt, awabhávik wá prákrit.

IN-GĒNI-OUS, *a.* (*L. ingenium*) possessed of genius, inventive, skilful, witty — *Zakí zakín zirak yá fahim, mukhtari^h yá mutajawiz, hunar-mand, salíqa-shi'ár sáhib-i-salíqa bá-salíqa bá-mawqá házir-jawáb latífa-yo zaríf yá khush-fahm* — Tikshpalbuddhi wá vidagdha, yuktiman upáyajña upáyi wá kalpak, nipun praviñ wá suyuktinishpanna, rasik wá saras.

IN-GĒNI-OUS-LY, *ad.* in an ingenious manner — *Zakáwat se, zirakí se, firásat se, tez-fahmí se, bá-salíqa, hunar-mandi se, lutf se, zaráfut se* — Tikshpalbuddhi se, suyukti se, upáyajñatá se, nipunatá se, praviñatá se, rasikalháw se, saras.

IN-GĒNI-OUS-NESS, *n.* quality of being ingenious — *Zakáwat, salíqa-shi'ár, hunar-mand, tez-fahmí, zaráfut* — Buddhitikshpatí, suyukti, upáyajñatwa, nipunatá, suyuktinishpannatá, sarasatwa.

IN-GĒNŪ'I-TY, *n.* invention, wit — *Zirakí hunar hikmat zakíwat firásat latáfat yá málíka, gijáwat h-zir-jawáb latífa-yoi tez-fahmí yá zaráfut* — Buddhitikshpatí nipunatá kalpanisakti suyuktinishpannatá kalá suyukti wá upáyajñatá, buddhicaituryya buddhikanśal wá vidagdhatá.

IN-GĒNŪ'OUS, *a.* open, frank, candid, noble — *Khulási^h yá rást, sádiq yá sáf, be-riyá yá sina-sáf, sharíf yá 'umla* — Saral wá máyáhin, nishkapat nirmalachitta khará wá suddhamatí, vimalátmá wá amáyik, mahamubhav wá udar.

IN-GĒNŪ'OUS-LY, *ad.* openly, fairly, candidly — *Sáj-dilí se yá sáf-sáf, rástí se, sina-sáfí yá be-riyá se* — Saralatá wá chittanirmalatwa se, śuchitá khará wá bhávasuddhatwa se, vimalátmatí chittanirmalatwa wá kupaťahinatá se.

IN-GĒNŪ'OUS-NESS, *n.* openness, candour — *Khulásiyá sáfí rástí yá sídq, sina-sáfí yá be-riyá* — Saralatá wá máyáhinatí, vimalátmatí khará wá kupaťahinatá. [dálná.]

IN-GĒST', *v.* (*L. in, gestum*) to throw into the stomach — *Méda meñ dálná* — Udar meñ

IN-GĒST'ION, *n.* the act of ingesting — *Méda meñ dálná* — Udar meñ dálná.

IN-GLŌ'RI-OUS, *a.* (*L. in, gloria*) not glorious, dishonourable, disgraceful — *Khafif, má'yúb, qábil ná-láñ yá sharm-angez* — Halká wá ayasaswi, apamánajanak, kalañkakar wá lajjíkar.

IN-GLŌ'RI-OUS-LY, *ad.* without glory — *Khiffut se, be-gairatí se* — Apayasapúrvvak, akhyátipúrvvak, kalañk wá apamán se. [ayas, apamán.]

IN-GLŌ'RI-OUS-NESS, *n.* state of being inglorious — *Khiffut, zillat, be-gairatí* — Akhyatí,

IN'GOT, *n.* (*Fr. lingot*?) a mass of metal — *Kisi dhāt kú chakkú chakkí síl ínt yá dūlá^h.*

IN-GRÁFF', IN-GRÁFT', *v.* (*S. in, grafan*) to insert a shoot of one tree into the stock of another, to fix deep — *Qalam lagúná yá puiwand lagáná, khúh gárná* — Kalam lagáná arthát ek per ki dūl katkar dusre per meñ khoñskar lagá dená, bhali bháñtí se gárná dhasná wá baithálná. [yá k^h, dhasá-kur gárná^h.]

IN-GRÁIN', *v.* (*S. in, gergnien*) to dye in grain, to infix deeply — *Pakkí rang rangná*

IN-GRÁTE', IN-GRÁTE'FUL, *a.* (*L. in, gratus*) unthankful, unpleasing — *Ná-sipás be-wafá yá ná-shukr-guzár, ná-gawára ná-guwára ná-guwára ná-guwára ná-gawár ná-guwár yá ná-pasandida* — Akritajña wá kritaghna, apriya wá anśubáwan.

IN-GRÁTE'FUL-LY, *ad.* without gratitude — *Ná-shukrí se, ná-sipási se, ná-shukr-guzári se* — Akritajñatá se, kritajñatá se. [akritajñatá se.]

IN-GRÁTE'LY, *ad.* unthankfully — *Ná-shukrí se, ná-shukr-guzári se* — Kritajñatá se,

IN-GRÁT'I-TUDE, *n.* unthankfulness, retribution of evil for good — *Ná-shukrí ná-shukr.*

guzāri yā nā-nipāsi, namak-karāmi yā be-wafāi—Akritajñatā, kṛitaghnatā wā anupakāritā.

IN-GRĀTI-ATE, *v.* (L. *in, gratia*) to get into favour, to recommend—*Kisi kī khātir-joi kar-ke uski mihr-bāni hāsīl k.*, 'asiz yā maqbūl k.—Anurodh k. wā anugrahapātra h. wā k., priya k.

IN-GRĀTI-ĀT-ING, *n.* act of getting into favour—*Kisi kī khātir-joi kar-ke uski mihr-bāni hāsīl karne meñ sa'ī k.*—Anurodh, anugrah pāne kī cheshtā, anugrahānusandhān.

IN-GRĀVE'. See ENGRAVE.

IN-GREDI-ENT, *n.* (L. *in, gradior*) a component part of any substance—*Juz, murak-kab chiz kī ek juz*—Kisi misrit vastu kī ek aṅg, aṅg.

IN-GRESS, *n.* (L. *in, gressum*) entrance—*Dukhūl, guzārā yā guzāra, dar-āmad, mu-dākhulat*—Praves, paith. [dākhulat—Pravesan, paith wā praveś.

IN-GRES'SION, *n.* act of entering, entrance—*Dukhūl yā dar-āmad, guzārā guzāra yā mu-*

IN-GUI-NAL, *a.* (L. *inguen*) pertaining to the groin—*Jaghāise ke muta'alliq*—Ja-ghāise kī, vañkshapāsambandhī, vañkshaniya.

IN-GULF'. See ENGULF.

IN-GURGLI-TATE, *v.* (L. *in, gurgere*) to swallow greedily, to drink largely—*Marbhukhe sa nigalnā yā bhakosnā^h, dhakosnā yā bahut-pānā^h.* [dhakosnā^h.

IN-GURGI-TĀ'TION, *n.* the act of swallowing greedily or in great quantity—*Bhakosnā^h,*

IN-UŠT'A-BLE, *a.* (L. *in, gustus*) not perceptible by the taste—*Be-maza*—Rasanendriyātīt, rasapendriyāvishay.

IN-HĀBIT, *v.* (L. *in, habeo*) to dwell in, to occupy as a dweller, to live—*Sukūnat k., istiqānat k., ruhānā^h*—Basmī wā vās k., nivās wā sthiti k., tīknā.

IN-HĀBI-TA-BLE, *a.* that may be inhabited—*Qābil-i istiqānat, ruhne ke qābil, jismeñ bas saken^h*—Vāsīrha, vāsayogya, vāsaniya, vāsatoya, vastavya, vastavya, nivasaniya.

IN-HĀBI-TANQE, *n.* residence of dwellers—*Sukūnat, istiqānat*—Nivās.

IN-HĀBI-TANT, *n.* one who resides in a place—*Sākīn, bāshanda yā bāshinda, mugīm*—Nivāsi, vāsi, avasthāyi, rahne w. [Nivās, vāsasthān.

IN-HĀBI-TĀTION, *n.* act of inhabiting, abode—*Sukūnat, maskan makān yā būd-bāsh*—

IN-HĀBI-TER, *n.* one who inhabits, a dweller—*Sākīn, bāshanda yā bāshinda*—Nivāsi, vāsi avasthāyi wā rahne w.

IN-IALLE', *v.* (L. *in, halo*) to draw into the lungs, to inspire—*Phephron meñ khīnch lenā^h, dam-lenā^h*—Vakshasthān wā hridayasthān meñ swāc ke dwārā khīnch lenā, swās lenā wā sūns bharnā. [spir, be-tāl yā be-sur—Vaitālik wā aswar, viswar.

IN-HAR MŌNI-OUS, *a.* (L. *in, Gr. harmonia*) not harmonious, unmusical—*Nā-saz-*

IN-HERE', *v.* (L. *in, haereo*) to exist or be fixed in something else—*Kisi meñ ruhānā yā gar-jānā^h.* [tarbhāv, samavāyasambandh, antaravartan.

IN-HERENCE, IN-HER-EN-CY, *n.* inseparable existence in something else—*Jibillat*—AN-

IN-HER-ENT, *a.* existing inseparably in something else, naturally pertaining to, innate—*Khālqī, zātī yā aslī, jibillī*—Antarvartī wā sahaj, swābhāvik, antarjāt wā antarbhav.

IN-HER-ENT-LY, *ad.* by inherence—*Jibillat se*—Samavāyasambandh se, antarvarttan se.

IN-HER'ION, *n.* existence in something else—*Jibillat*—Antarvarttan, samavāyasambandh.

IN-HER'IT, *v.* (L. *in, heres*) to receive by inheritance, to possess, to enjoy—*Wāris h. mirās lenā yā īrs pānā, āmal k., lenā^h*—Uttarādhikāri h. wā patrikādhikār pānā, adhikāri h. wā adhikār lenā, bhog k.

IN-HER'IT-A-BLE, *a.* that may be inherited—*Īrs-pazīr, wirāsat-pazīr, qābil-i-wirāsāt, mawarīs-shudānī*—Dāyayogya, uttarādhikāropabhogya, pitriputrparamparābhogya.

IN-HER'IT TANGE, *n.* the act of inheriting, hereditary possession, patrimony, possession—*Wirāsāt, īrs, mirās, qabza yā milk*—Patrikādhikāraprāpti dāyabhagaprāpti wā patrikārikthagrahan, patrikādhan wā patrikārikthā, bapantī, bhog wā rikth.

IN-HER'IT-TOB, *n.* one who inherits—*Wāris, mirās-dār, mirās-khor*—Uttarādhikāri, rikthabhāgi, patrikādhanādhikāri. [dhikāriṇī.

IN-HER'IT-TRESS, IN-HER'IT-TRIX, *n.* an heiress—*Wārisa*—Uttarādhikāriṇī, patrikādhanā-

IN-HERSE', *v.* (in, *hearse*) to inclose in a funeral monument—*Murde ko rauze meñ*

rakhnā—Samādhī denā. [saṅyam k.

IN-HIBIT, *v.* (L. *in, habeo*) to restrain—*Man' k., bāz rakhnā, rokṇā^h*—Nivāraṇ k.,

IN-HI-BITION, *n.* restraint, hindrance—*Man' mumānā'at yā muzāhamat, aikāw yā rukānā^h*—Saṅyam wā nigrah, nivāraṇ wā nishedh.

IN-HOOP, *v.* (S. *in, hop*) to confine—*Qaid k., band k.*—Bernā, mūnd denā, atkīnā.

IN-HOŠTI-TA-BLE, *a.* (L. *in, hospes*) not hospitable, not kind to strangers—*Nā-mih-mān-nawāz, nā-musāfir-dost yā nā-musāfir-parwar*—Satkīradweshī wā asatkīrāsīl, abhyāgatādweshī abhyāgatāhit wā atithīdweshī.

IN-HOŠTI-TA-BLY, *ad.* unkindly to strangers—*Nā-mihmān-nawāzi se, nā-musāfir-par-wari se, nā-mihmān-dāri se*—Atithyanādar se, atithyasatkār se, asatkār se.

IN-HÖS-PI-TA-BLE-NESS, IN-HÖS-PI-TÄL'I-TY, *n.* want of kindness to strangers—*Nā-mih-mān-parvārī, nā-mihmān-dāri, nā-mihmān-nawāsi*—Atithyanādar, atithyassatkār, abhyagataśwesh.

IN-HŪ'MAN, *a.* (*L. in, homo*) savage, cruel—*Nā-insān be-murībat yā be-dard, be-rahm yā be-tars*—Amanushya wā krūr, nishthūr nirday wā kathonakriday.

IN-HU-MĀN'I-TY, *n.* cruelty, barbarity—*Sang-dili be-rahmī yā be-dardi, wahshī-pan wahshat yā nā-insāniyati*—Krūrātā nishthurātā wā nirdayātā, amanushyatwā.

IN-HŪ'MAN-LY, *ad.* cruelly, barbarously—*Sang-dilī yā be-rahmī se, nā-ādmiyati wahshat yā wahshī-pan se*—Nirdayātā wā nishthurātā se, amanushyatwā wā krūrātā se.

IN-HŪME, *v.* (*L. in, humus*) to bury—*Dafn k., mitti denā*^b—Gārnā. [samarpān.

IN-HU-MĀ'TION, *n.* a burying, sepulture—*Dafn, tudfin*—Gārtop, samādhi d. wā bhumi-

IN-I-MĀ'G'I-NA-BLE, *a.* (*L. in, imago*) that cannot be imagined, inconceivable—*Gair-mutasawar, muntanā'u-q qiyas*—Achintaniya wā abhāvaniya, amanegamya wā abodhaniya.

IN-IM'I-CAL, *a.* (*L. in, amicus*) unfriendly, hostile, adverse, hurtful—*Mukhālīf, bad-anush yā bar-ūks. nā-munqitg, muzirr yā mukhill*—Ahit, vairi, virodhī dweshī wā pratikūl, apakāri wā anupakāri.

IN-IM'I-TA-BLE, *a.* (*L. in, imitor*) that cannot be imitated, surpassing imitation—*Gair-mangul, muntanā'u-n-nazir be mist yā be-nazir*—Ananukarāpiya wā anukarāpātīt, anukarāpiyitg wā amupān.

IN-IM-I-TA-BIL'I-TY, *n.* the state or quality of being inimitable—*Gair-mangūli, muntanā'u-n-naziri, be-naziri*—Ananukarāpiyatā, anukarāpātītawā, amupameyatā.

IN-IM'I-TA-BLY *ad.* in an inimitable manner—*Be-nazir, be-mist, be-naziri se*—Ananukarāpiyatā se, atulyarūp se, ati uttam rūp se.

IN-IQ'IL-TOUS, *a.* (*L. in, equus*) unjust, unrighteous, wicked—*Nā-ādil yā be-insāf, gair-sālib mī yāb yā nā-haqq, bad-tinat zahān yā bad*—Anyāyī wā anyāyya, adhārmunīk—adhārmī wā nyāyaviruddh, pāpi dushī khāi wā bara.

IN-IQ'IL-TOUS-LY, *ad.* unjustly, wickedly—*Nā-haqq yā be-insāfi se, sharārāt yā badi se*—Nyāyaviruddh wā adhārmunī se, dushīyatā wā khalātī se.

IN-IQ'UL-TY, *n.* injustice, wickedness—*Be-insāfi, badi zahān yā mā'yūhī*—Anyāy nyāyaviruddhatā nyāyavirōdhī wā adhārmunī, khalātā dāurātīyā wā dushkarmunī.

IN-IT'IAL, *a.* (*L. in, item*) beginning, incipient; *n.* the first letter of a name—*Awwal, muqaddam*; *n. kisi nām ka awwal harf*—Adya wā pratham, arambhak; *n. udmādi-varn, nāmādyakshar.*

IN-IT'IAL-LY, *ad.* in an incipient degree—*Āgāzan, arwālan*—Ārambhak bhāv se.

IN-IT'I-ATE, *v.* to instruct in rudiments or principles, to introduce, to do the first part; *a.* unpractised, newly admitted—*Shurū karānā yā 'ilm āgāz karānā, dākhil k. yā dar-lānā, āgāz yā shurū k.*; *a. nā-āzmunā-kār yā be-tajribā, mun-dākhil yā mashrū*—Vidyārambh karānā wā vidyātātawā sikhānā, praveś k. wā praveś karānā, arambh k.; *a. anabhyast, navanpravishit.*

IN-IT'I-ATION, *n.* the act of initiating, admission, introduction, entrance—*Shurū karānā yā āgāz-i-tā'lim, dar-unul yā mudakhlat, idkhal, guzar*—Vidyārambhopadeś vidyātātawopadeś wā prathamāsikshā, praveśan, pravesakarān wā sahskāir, praveś.

IN-IT'I-TO-RY, *a.* serving to initiate, introductory; *n.* an introductory rite—*Āgāz karānā w. yā shurū ka, tamdhil peśh-ran yā peśh-rac*; *n. tamdhil rasn, shurū ki rasn*—Ārambhak praveśak wā prārambhak, *a. arambh, ādim ritī.*

IN-IT'ION, *n.* a beginning—*Shurū*—Ārambh.

IN-JECT, *v.* (*L. in, jactum*) to throw in—*Bhitar pheknā*^b, *bhitar dālnā*^b. [nā^b.

IN-JEC'TION, *n.* act of throwing in, a clyster—*Bhitar pheknā yā dālnā*^b, *piechkāri mār*.

IN-JŪ'N, *v.* (*L. in, juno*) to command—*Ilukm k., farmānā*—Ājñā k., ades k.

IN-JUNC'TION, *n.* a command, an order—*Ilukm, amr yā tākil*—Ājñā, ades wā vidhān.

IN-JU-DI'CIOUS, *a.* (*L. in, judex*) not judicious, void of judgment, unwise—*Be-ayl, be-basirat, be-shu'ūr yā nā-dān*—Vicharāsmya, aviveki wā aviveclak, abuddhimān.

IN-JU-DI'CIOUS-LY, *ad.* without judgment—*Be-basirati se, be-ayli se, be-shu'ūri se*—Avivek se, binā vichār, binā vivek. [vekasūnyatā, avivechanā.

IN-JU-DI'CIOUS-NESS, *n.* want of judgment—*Be-basirati, be-shu'ūri*—Avivek, avichār, vi-

IN-JURE, *v.* (*L. in, jus*) to hurt, to wrong—*Nuqsān pahuchīnā yā ziyān k., be-haqq kharāb yā zulm k.*—Kshatī wā apakār k., hiṁsā dhwaṁs hānī wā anyāy k.

IN-JUR-ER, *n.* one who injures—*Ziyān-kār, jafā-kār, zalim, kharāb-kār, bigyārū*^b—Hiṁsāk, kshatikārak, anyāyakārī, parapakārī, drohī, nashī.

IN-JU-RY, *n.* wrong, mischief, detriment—*Be-insāfi jafā zu'm yā silam, khisārat khamārat zā aṣeb khulāt āzār yā harj, nuqsān yā ziyān*—Hiṁsī anyāy droh wā aparādh, kshatī wā dosh, hānī. [hīn wā anyāyya, kshatikār hiṁsāk wā apakārī.

IN-JŪ'R-I-OUS, *a.* wrongful, hurtful—*Be-insāf yā nā-haqq, āzār-rasān yā mazirr*—Niti.

IN-JŪ'R-I-OUS-LY, *ad.* wrongfully, hurtfully—*Be-insāfi se yā nā-haqq, zurur yā nuqsān se*—Anyāyapurvvak, hiṁsī hānī wā kshatī se.

- IN-JU'RIOUS-NESS**, *n.* quality of being injurious — *Be-insāfī, zarar, nuqsān, āsar-rasāt* — *Nitāhinatā, anyāyātā, kshatijanakatwa, hānikaratwa.*
- IN-JU'RICE**, *n.* iniquity, wrong — *Be-insāfī yā gair-wājibī, zarar, be-dādi yā zulm* — *Anyāyā wā aniti, adliarm hāni wā atyāchār.*
- INK**, *n.* (D. *inkt*) a liquid used in writing and printing; *v.* to daub with ink — *Siyāhī, roshnā; v. siyāhī se bharṇā, roshnat se kulā k. — Masi, masi, masli, kāli; v. masi se bharṇa, kāli se potnā.* [masi-varṇ masiya wā masiasadriṣ.]
- INK'Y**, *a.* consisting of ink, like ink — *Siyāhī-āmez yā siyāhī-dār. siyāhī sā — Masimay, Ink'hōrn, Ink'stānd, n.* a case or vessel for holding ink and other writing materials — *Qalam-dān, dawāt — Masidhāni, masidhān, masipātra, lipisāmagryabbājan.*
- INK'LE**, *n.* a kind of narrow fillet, a tape — *Niwār^h, patī^h.*
- INK'LING**, *n.* hint, whisper, intimation — *Ishūra, bhinak^h, imā yā kināya — Saṅket, sungun wā phusphusahāt, fātsūchānā.*
- IN-KNOT'**, *in-not, v.* (S. *in, enotta*) to bind as with a knot — *Gānth denā^h, gnāthiyānā^h.*
- IN-LACE'**, *v.* (S. *in, laguo*) to embellish with variegations — *Itāṅ-ā-raṅg kar-ke ārasta k. — Chitravichitra karke suśobhit k.*
- IN-LAND**, *a.* (S. *in, land*) interior, remote from the sea, domestic, not foreign; *a.* the interior part of a country — *Mufassal meṁ, bahr se dūr, khāngi yā khānūgī, mulki yā gair-mulk kā nahin : n. mufassal — Madhyadeśi wā madhyadesasth, samudradūravartī wā samudradūrasth, deśiya deśī wā deśī, avidēśiya : n. deśamadhya, madhyadeś.* [se dūr rahne w. — Madhyadesāvāsī, samudradūravāsī.]
- IN-LAND-ER**, *n.* one who lives in the interior — *Mufassal kī bāshinda yā bāshanda, bahr*
- IN-LAP'ID-ATE**, *v.* (L. *in, lapis*) to convert into stone, to petrify — *Patthar banānā^h, patiriyānā^h.* [pāk k. — Nirdosh wā nirdoshi k., kalauk se mukt k.]
- IN-LAW'**, *v.* (S. *in, lagu*) to clear of outlawry or attainder — *Be-gunāh k., jurm se*
- IN-LAY'**, *v.* (S. *in, legyan*) to diversify by inserting other substances, to variegate — *Qulam-kārī k., munabbat k. — Nānāvarmadraya se jarnā, chitravichitra k.*
- IN-LAY**, *n.* matter inlaid — *Jis shui kā qulam-kārī meṁ ist'nāl hotā hai, jo chiz jārī jāti hai — Jo vastu jārī jāti hai.* [dravya se jarnā w., chitravichitra k. w., jārīyā.]
- IN-LAY'ER**, *n.* one who inlays — *Qulam kārī k. w., munabbat-kār, koṭṭ-gar — Nānāvarma-*
- IN-LET**, *n.* (S. *in, lotan*) an opening, a passage, an entrance, an arm of the sea — *Guzar, rah, mukhal yā guzar-gāh, khārī^h — Dwār, mūrg wā path, praveśadwār, khāt.*
- IN'LY**, *a.* (S. *in*) internal, secret; *ad.* internally, within, secretly — *Andarūni, poshidā : ad. andarūni, andar, poshidagi se — Antarasth wā āntarīk, gupt; ad. antar, bhitar, guptarūp se.*
- IN'MOST**, *IN'SNER MOST*, *a.* deepest within — *Andarūni, bhitarī^h — Antaratam.*
- IN'NER**, *a.* interior, not outward — *Andarūn, bātini — Bhitarī, antaraṅg wā antariya.*
- INN**, *v.* to put under cover, to house, to lodge — *Ghar meṁ yā chhappur ke tale rakhnā^h, basānā yā barnā^h, tikānā yā tiknā^h.*
- IN'NING**, *n.* ingathering of grain, a term in the game of cricket — *Galla jam' k., yah lafz chugān ke khel meṁ mustāmil hotā hai — Amj batornā wā sāsyasangrah, is sabd kā vyavahār geṇd aur dānde ke khel meṁ hotā hai.*
- IN'MATE**, *n.* (S. *in, marā*) one who dwells in the same house with another, a lodger; *a.* admitted as a dweller — *Ham-khānā yā ham-makan, muqim yā mihmān; a. ham-khānā — Ekagrihāvāsī wā sahaṁvāsī, nivāsi wā sahassthāyi : a. sahassthāyi wā sahaṁvāsī.*
- INN**, *n.* (S.) a chamber, a house of entertainment for travellers; *v.* to lodge — *Makan, sarāe bhatiyār-khānā yā musafir-khānā : v. tiknā yā tiknā^h, basnā yā basānā^h — Kothārī wā ghar, bhatiyāre kī ghar uttaranāsālī wā uttaranagrih.* [mi.]
- INN'HOLD-ER**, **INN'KEEP-ER**, *n.* one who keeps an inn — *Bhatiyārā^h — Uttaranāsālāwā-*
- INN'NATE**, *a.* (L. *in, natum*) inborn native — *Tab'ī khil'p yā ziti, jibhili jiwaharī jigari yā aṣlī — Antarjat antartupanna wā prākritik, swābhāvik wā swābhāvaj.*
- IN-NAV'I-GA-BLE**, *a.* (L. *in, navis, ago*) that cannot be navigated — *Jahāz yā kishkī chalne ke nā-lāiq yā nā-qābil — Anautriya, anāvya, anauGANIYA.*
- IN'NO-CENT**, *a.* (L. *in, noceo*) free from guilt, pure, harmless, lawful; *n.* one free from guilt or harm, an idiot — *Be-gunāh, pāk, garib be-sharr yā nek, shar'i āini yā rawā : n. be-jurm yā be-sharr shakhs, sāda-dil yā be-wuqūf shakhs — Anaparādhi wā nirdoshi, śūchi wā śuddha, nishpāp wā anapakārī, dharmamānusārī wā nyāyya; n. nirdoshi wā anapakārī vyakti, bhakwā bhakuwā wā murh.*
- IN'NO-CENCE**, **IN'NO-CEN-CY**, *n.* freedom from guilt, purity, harmlessness, simplicity — *Be-jurmi be-gunahi yā mā'sūmiyat, pākī yā saṁjāi, garībī gurbat yā be-badi, sādagi rāstī yā sāda-dilī — Nirdoshatwa wā niraparādhatā, śuddhatā wā śūchitā, nishpāpatwa wā aduṣhatā, sidhī bholāpan wā māyāshinatā.*
- IN'NO-CENT-LY**, *ad.* without guilt or harm — *Mā'sūmiyat se, be-jurmi se, gurbat se, neki se — Niraparādhi, nishpāp, nishkapat, bholepan se, aduṣhatā se, [anapakarak, akshatikar.]*
- IN-NOC'U-ous**, *a.* harmless, safe — *Be-sharr yā gair-muzirr, be-kharāb — Anapakārī wā*
- IN-NOC'U-ous-LY**, *ad.* without harm — *Be-zarar — Binā kshatī, binā apakār.*

IN-NŌ'U-ŌUS-NESS, *n.* harmlessness — *Ma'simiyat, be-badī, be-zarari* — Anapakāratkāṭ, ak-shatīkaratwa.

IN-NŌ'IOUS, *a.* harmless, pure, innocent — *Be-sharr yā be-zarar, pāk, be-gunāh yā gair-muzirr* — Anapakāratkāṭ wā akshatīkar, niraparādīh wā suddha, nirdoshī wā abhīṣak.

IN-NŌ'IOUS-LY, *ad.* harmlessly — *Be-zarar* — Binā kshatī, binā apakār, anapakār se.

IN-NŌM'I-NA-BLE, *a.* (*L. in, nomen*) not to be named — *Gair-mausūm, nām-zad hone ke nā-qābil* — Anākhyeya.

IN-NŌM'I-NATE, *a.* without a name — *Be-nām, gum-nām* — Nāmahīn.

IN-NO-VATE, *v.* (*L. in, novus*) to change by introducing something new — *Ihdūs k., koi nāī bāt jari kar-ke tabdil k., nayā k.* — Koi nāī bāt nikālkar palatnā, nūtanariti saṁsthāpan k., navin k.

IN-NO-VĀ'TION, *n.* introduction of novelties — *Ihdūs, ijād, nau-tarz, iktirā'* — Nūtanaritisāsthāpan, navināchārasāṁsthāpan, nūtanakarmmapravarttan, nūtanasampradāyakalpan.

IN-NO-VĀ-TOR, *n.* an introducer of novelties — *Muhdis, mūjid, mukhtari'* — Navaritisāsthāpak, nūtanavavahīrasāsthāpak, navavyavahīrapravarttak, nūtanakarmmapravarttak.

IN-NU-EN'DO, *n.* (*L. in, nūo*) a hint — *Ishāra, kināya, ramz* — Sāiket, vyaṅgya.

IN-NU-ENT, *a.* significant — *Ma'nawī, bā-mā'nū* — Sāiketīk, lākshanīk, suchak, bodhak.

IN-NŪ-MER-A-BLE, *a.* (*L. in, numerus*) that cannot be numbered for multitude — *Be-shumār, be-hisāb, an-ginat* — Aganya, asaṅkhyā, aganī, aganīyā.

IN-NŪ-MER-A-BIL'I-TY, IN-NŪ-MER-A-BLE-NESS, *n.* state or quality of being innumerable — *Be-shumārī, be-hisābī* — Aganyatā, asaṅkhyatā, aganīyatī.

IN-NŪ-MER-A-BLY, *ad.* without number — *Be-shumār, be-hisāb* — Aganyatāpūrvvak, asaṅkhyatāpūrvvak, bingintī wā angintī.

IN-NŪ-MER-ŌUS, *a.* too many to be counted — *Be-shumār, be-hisāb* — Aganya, asaṅkhyā.

IN-Ō-BE'DI-ENT, *a.* (*L. in, obedio*) not yielding obedience, neglecting to obey — *Nā-farmān, gair-mulī'* — Avas, ājūlaṅghī. [ṅghīan, ājūnābhāṅg.

IN-Ō-BE'DI-ENCE, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avasātwa, ājūnābhāṅg.

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IN-Ō-BE'DI-ENCE, *n.* neglect of obedience — *Nā-farmānī, tamarrud* — Avasātwa, ājūnābhāṅg.

IN-OR-GAN'IC, **IN-OR-GAN'I-CAL**, *a.* (L. *in*, Gr. *organon*) void of organs — *Be-rag-reska*, *gair-'uzvi* — Prānitwasādhanaḥin, jīvitwasādhanaḥin, niravayav, angarahit.

IN-OS'CU-LATE, *v.* (L. *in*, *oculum*) to unite by contact, to join in, to insert — *Mil-kar j'wāḥ yā milā-kar j'ornā^h*, *j'urnā yā j'ornā^h*, *dālānā yā tānkā^h*.

IN-OS-CU-LATION, *n.* the act of uniting by joining the extremities — *Kanāron yā kināron kī pavustāgi*, *siron yā toḥkon kā bāham jor* — *Toḥkon wā chhoron ko milākār j'ornā*.

IN'QUEST. See under **INQUIRE**.

IN-QUI'E-TUDE, *n.* (L. *in*, *quies*) disturbed state, restlessness — *Izīrāb yā be-garāri*, *be-ārāmi* — *Vyagrātā wā vyastatā*, *asthiratā udveg wā aswasthatā*.

IN'QUI-NATE, *v.* (L. *inquino*) to pollute — *Nā-pāk k.*, *ālūda k.* — *Bigīrnā*, *bhrasht k.*

IN-QUI-NATION, *n.* pollution, corruption — *Nā-pākī yā najāsāt*, *ālūdagi yā kudūrat* — *Bhrashtatā*, *dṣṣhan dushtatā wā khotī*.

IN-QUIRE, *v.* (L. *in*, *quero*) to ask a question, to seek for information, to make search, to examine — *Pursāsh k.*, *khābar lenā yā tahqīq k.*, *talāsh k.*, *āzmānā imtīhān k.*, *yā tūfsh k.* — *Pūchhānā*, *jijñāsā k.*, *khōjanā wā dhūṛhānā*, *kasmā jānchūnā wā parikshā k.* — *Saṇikshaniya*, *anusandhāniya*, *vichārāniya*.

IN-QUIR'A-BLE, *a.* that may be inquired into — *Mumkinū-t-tahqīqāt*, *mumkinū-āzmāish*.

IN-QUIR'ENT, *a.* making inquiry — *Tahqīqāt k. w.*, *istīfār-k. w.*, *āzmāish k. w.*, *talāshī* — *Pūchhne w.*, *parikshak*, *vichārak*, *anusandhātā*.

IN-QUIR'ER, *n.* one who inquires — *Pursāsh muhaqqiq*, *mujawwiz*, *mutalāshī*, *mutajassīs* — *Pūchhne w.*, *prānakīrī*, *parikshak*, *vichārak*, *anweshak*, *khōjī*.

IN-QUI'RY, *n.* interrogation, examination — *Pursāsh taftīsh istīfār yā bāz-purs*, *tahqīqāt talāsh tajassūs yā āzmāish* — *Pūchhpāchh prāna wā samprāna*, *parikshā samikshān anusandhān wā vichār*. [parikshā, khōjī dhūṛhī wā anweshān]

IN'QUEST, *n.* judicial examination, search — *Tahqīqāt*, *talāsh* — *Vichār wā vyavahāra*.

IN-QUI'SITION, *n.* judicial inquiry, examination, an ecclesiastical tribunal for the detection and punishment of heresy — *Tahqīqāt*, *bāz-purs tajwīz yā āzmāish*, *mulhidoṇ yā kīfiroṇ ko pakārne aur sa'ā dene kī 'adālat* — *Vichār wā vyavahāraparikshā*, *parikshā saṇikshān wā anusandhān*, *dharmanaparikshāpasabdhā wā nāstikoṇ ko pakārne aur dand dene kī kachahri*.

IN-QUI'SITION-AL, *a.* busy in inquiry — *Tahqīqāt yā talāsh k. w.*, *tahqīqāt yā talāsh meṇ mashgūl* — *Khōjī*, *dhūṛhū*, *anweshak*, *anusandhātā*, *khōjī pūchhpāchh wā parikshā meṇ lagā hūn*.

IN-QUI'SITIVE, *a.* apt to ask questions, curious — *Muhaqqiq yā mustafisr*, *mutalāshī mutajassīs yā jānās-tah'at* — *Pūchhū wā prānasāl*, *anusandhānasāl anweshāpāsakt khōjīyā wā khōjī*. [latwa se, pūchhpāchh se, anweshāpāsaktī se, khōjī blāw se.]

IN-QUI'SITIVE-LY, *ad.* with curiosity — *Tajassūs se*, *jānāsī se*, *just-jū se* — *Anweshāpāsī*.

IN-QUI'SITIVE-NESS, *n.* busy curiosity — *Just-jū*, *jānāsī*, *tajassūs* — *Anweshāpāsīlatī*, *anweshāpāsaktī*, *pūchhpāchh*, *jijñāsā*, *anusandhānasīlatwa*.

IN-QUI'STOR, *n.* one who examines officially, a member of the court of inquisition — *Muhaqqiq yā tahqīqāt-k. w.*, *mulhidoṇ yā be-dinoṇ ko pakārne aur sa'ā dene kī 'adālat kārke rukū yā shakhs* — *Parikshak vichārak wā anusandhātā*, *dharmanaparikshā-abdhāsād dharmanavichārāpasabdhāsād wā nāstikoṇ ko pakārne aur dand dene kī kachahri kā jan*.

IN-QUI'S-TORIAL, *a.* relating to inquisition — *Tahqīqāt tajwīz yā āzmāish ke mutā'alliq*, *mulhidoṇ yā kīfiroṇ ko pakārne aur sa'ā dene kī 'adālat se nishāt-dār* — *Parikshāsambandhī*, *anusandhāyī*, *dharmanaparikshāpasabdhāsambandhī*, *dharmanavichārāpasabdhāsambandhī*, *nāstikoṇ ko pakārne aur dand dene kī kachahri kā sambandhī*.

IN-QUI'S-TORIOUS, *a.* making strict inquiry — *Sakht yā ba-khūbī tahqīqāt k. w.*, *sakht muhaqqiq* — *Kaṭhīnaparikshak*, *kāthīnavichārak*, *kāthīnānusandhāyī*. [laganā^h.

IN-RAIL, *v.* (Ger. *in*, *rügel*) to inclose within rails — *Kaṭhaharā lagānā^h*, *kāth-gherā*.

IN'ROAD, *n.* (S. *in*, *rad*) an incursion — *Yūrish*, *tākt*, *arkhānak kā hūnla* — *Daur*, *dhū-wā*, *charhāī*, *abhikraman*, *ākraman*.

IN-SA-LU'BRI-OUS, *a.* (L. *in*, *salus*) unhealthy, unwholesome — *Bimār-gar yā gair-sikhat-āwar*, *nā-muwāfiq nā-guwar yā nā-gawār* — *Rogakar wā rogajanak*, *aswasthya-kirak wā akshemya*. [gawārī, nā-muwāfiqat.]

IN-SA-LU'BRI-TY, *n.* unhealthiness — *Gair-sikhat-āwarī*, *bimār-garī*, *nā-guwarī yā nā-gawārī*, *a.* (L. *in*, *sanus*) mad — *Dīvāna*, *saudāī*, *majnūn*, *muḥabbāt* — *Unmatta*, *bāwālā*, *vātul*, *baṛahā*, *kshipt*.

IN-SAN'ITY, *n.* madness, mental derangement — *Dīvānagi yā khābt*, *junūn yā saudā* — *Unmattatā wā vātulatā*, *buddhivikshiptatā wā unmad*.

IN-SA'TI-A-BLE, *a.* (L. *in*, *satis*) that cannot be satisfied, greedy beyond measure — *Nā-ser*, *nihāyat haris* — *Atript atarpaniya wā atarpya*, *atilobhī wā marbhukhā*.

IN-SA'TI-A-BLE-NESS, *n.* excessive greediness — *Nā-serī*, *nihāyat hīra* — *Marbhukhāī*, *atilubdhātā*, *atilobh*, *atriptī*. [se, atilubdhātā se, atilobh se.]

IN-SA'TI-A-BLY, *ad.* with excessive greediness — *Nihāyat hīre se*, *nā-serī se* — *Marbhukhāī*.

- IN-SĀ'TI-ATF, *a.* not to be satisfied—*Nā-ser*—Atarpaniya, atript. [atarpaniyatā se.
IN-SĀ'TI-ATF-IY, *ad.* so as not to be satisfied—*Nā-ser* se, *nihāyat hira se*—Atripti se,
IN-SA-TI'E-TY, *n.* excessive greediness—*Nihāyat hira, be-hadd lālach*—Atilobh, atyant
lālach, atripti. [tosh, atripti.
IN-SĀT-IS-FĀCTION, *n.* want of satisfaction—*Be-āsudagi, nihāyat hira*—Atushti, asan-
IN-SĀT'U-BA-BLE, *a.* not to be saturated—*Nā-ser hane kā, nā-ser, gair-āsudā*—Abharani-
IN-SCŌNCE'. SEE ENSCONCE. [yā, jo pūrṇ na ho sake, atarpaniya, atript, dushpūr.
IN-SCRĪBE', *v.* (L. *in. scribo*) to write on, to imprint, to engrave, to mark, to address
—*Ūpar tahrir k. yā qalam-band k., naqsh k., kanda k., nishān k., falāne ke nām se*
banānā—*Ūpar likhnā, chhāpnā, khodnā, chihn k., nām likhkar samarpan. k.*
IN-SCRĪB'ER, *n.* one who inscribes—*Ūpar tahrir k. w., naqsh k. w., kanda-gar, nishān*
k. w., nām likh-kar niyāz k. w.—*Ūpar likhne w., chhāpne w., khodne w., chihn k.*
w., nām likhkar samarpan k. w.
IN-SCRĪP'TION, *n.* something written or engraved, title, address—*Kitāba, khātāb yā*
laqab, falāne ke nām se banānā—Abhilekhan aṅkitalekh wā mudritalekh, upādhi
wā nām, nām likhkar samarpan. [ritalekhayukt.
IN-SCRĪP'TIVE, *a.* bearing inscription—*Kitāba-dār, tahrir-dār*—Aṅkitalekhayukt, in-d-
IN-SCRŪ'TA-BLE, *a.* (L. *in. scrutor*) unsearchable, not to be searched out—*Mumtānā-*
u-t-tafīsh, gair-mumkin-u-t-tafīshus yā talāsh-nū-shudāni—Anupalabhya wā alaksh-
ya, durjñeya wā durlakshya. [shyuntā, durjñeyatva, durlakshyatā.
IN-SCRŪ'TA-BIL'I-TY, *n.* unsearchableness—*Mumtānā-u-t-tafīshi*—Anupalabhyatā, alak-
IN-SCRŪ'TA-BLY, *ad.* so as not to be traced out—*Mumtānā-u-t-tafīshi se*—Anupalabhya-
tā se, alakshyatā se, durlakshyaprakār se.
IN-SCŪLP', *v.* (L. *in. sculpo*) to engrave—*Kanda k., naqsh k.*—Takshan k., khodnā.
IN-SĒAM', *v.* (S. *in. seam*) to mark with a seam or scar—*Dāg se nishān k., dāg d.*—
Ghāv kā chihn k.
IN'SECT, *n.* (L. *in. sectum*) a small creeping or flying animal, any thing small—*Kira-*
mukorā yā kira-patangā^h, koi chhoti chī—Krimi wā kit, koi chhoti vastu.
IN-SECT'ED, *a.* having the nature of an insect—*Kire-mukore sā^h, kire-patang se sā^h, kirm-*
khāssiyat—Kitavat, krimijītiya, kitajītiya. [khāssiyat—Kitajītiya.
IN-SEC'TILE, *a.* having the nature of an insect—*Kire-mukore sā^h, kire-patang se sā^h, kirm-*
IN-SE-CURE', *a.* (L. *in. se, cura*) not secure, not safe, exposed to danger or loss—*Be-*
amni, be-salāmat yā gair-mahfūz, mahfūr—Sabhaya wā bhayayukt, saṅkānit,
saṅsayasth. [zat ke—Aksheṃ s. bhayāsāṅsaya se, saṅkānatā se.
IN-SE-CURE'LY, *ad.* without security—*Be-amni, be-amni se, be-salāmāt se, ba-gair hifā-*
IN-SE-CŪ'RI-TY, *n.* want of safety, danger—*Be-amni yā be-salāmāt, khatra yā andeshā*
—Aksheṃ, ātaṅk wā bhayāsāṅkā.
IN-SEN'SATE, *a.* (L. *in. sensum*) stupid—*Be-ruqāf, ahmaq*—Nirbuddhi, jar, mūrḥ.
IN-SEN'S-BLE, *a.* that cannot be felt or perceived, void of feeling, void of affection—
Gair-mahsūs yā gair-namūd, be-hiss be-hosh gum-hosh yā be-khabar, be-dard yā be-
riqat—Indriyagochar agochar wā atindriya, achetan jar wā pramūrḥ, nirday wā
anāndra chitta.
IN-SEN-SI-BIL'I-TY, *n.* inability to feel or perceive, want of emotion or affection—*Adam-*
i-ihsās be-khabari gum-hoshi yā majhūlī, be-parvā yā be-dardī—Achetanā achaitanya
jaratā chetanāhāni wā pranoh, rāgahinatā wā dayāhinatā.
IN-SEN'SI-BLE-NESS, *n.* inability to perceive—*Adam-i-ihsās, gum-hoshi, majhūlī*—Achait-
tanya, jaratā, pranoh, chetanāhāni.
IN-SEN'SI-BLY, *ad.* imperceptibly, gradually—*Bilā-ijbār yā bilā-nigāh, rafta-rafta yā*
tadriyan—Alakshyaprakār se, kram se wā kramasāh. [tan, chaitanyarहित, gatachetan.
IN-SEN'TI-ENT, *a.* not having perception—*Be-khabar, be-hosh, be-hiss, gum-hosh*—Ache-
IN-SĒP'A-RABLE, *a.* (L. *in. se, par*) not to be separated or disjoined—*Nā-mumkin-u-*
t-tafriq, lāzim-malzūm, nā-munfakk, kuljuc, lāzim-u-t-iṣṭ, an-bilgāū^h—Aprithak-
karāṇiya, adwaidhikarāṇiya, avibhajāṇiya, abhedyā.
IN-SĒP'A-RABLE-I-TY, IN-SĒP'A-RABLE-NESS, *n.* the quality of being inseparable—*Nā-*
mumkin-u-t-tafriq, lāzim-malzūni, be-infikāki—Aprithakkarāṇiyatā, abhedyatā, nitya-
sambandh.
IN-SĒP'A-RABLEY, *ad.* with indissoluble union—*Be-infikāki se, nū-tafriq-pazir se*—
Samavāyasambandh se, nityasambandh se, driḥhasambandh se, abhedyarūp se.
IN-SĒRT', *v.* (L. *in. serum*) to thrust in, to place in or among other things—*Dākhil*
k., darj k. yā shāmil k.—Dāl d., antargat wā antarasth k.
IN-SĒR'TION, *n.* act of inserting, thing inserted—*Idkhāl indirāj tadākhul yā dākhila,*
dākhil kī hui shai—Niveśan praveśan wā antasthāpan, niveśit wā antarasth vastu.
IN-SĒR'VI-ENT, *a.* (L. *in. servio*) conducive—*Mumidd, mu'awin*—Pratipādak, janak,
IN-SET', *v.* (S. *in, settan*) to infix—*Gārnā^h, baithālnā^h, jamānā^h*. [pravartak.
IN-SHAD'ED, *a.* (S. *in, scead*) marked with different shades—*Sāya-dār, mukhtalif-sā-*
ya-dār—Chhāyāviśiṣṭ, nānachhāyāviśiṣṭ.

IN-SHELL', *v.* (S. *in, seyl*) to hide in a shell—*Sip yā kaure meñ chhipaná^b.*

IN-SHELT'ER, *v.* (L. *in, cýld f*) to place under shelter—*Panáñ yā sāya meñ rakhná*
—*Ar bachaw wā chhāñw meñ rakhní.*

IN-SHIP', *v.* (S. *in, scip*) to embark—*Jaház yā kishtí meñ bharná*—*Naukú meñ bharná.*

IN-SHRI'NE'. See ENSHRI'NE.

IN-SIDE, *n.* (S. *in, side*) the inner part—*Andzrín, darín, bhítari hissa*—*Bhitar, abh-*

IN-SID'IOUS, *a.* (L. *in, sedeo*) watching to ensnare, crafty, sly, treacherous—*Shap-*
pa-báz yā pháñse ke liye qábá dekhne w., makkár hila-báz fitratí yā mutafanní, 'aiyár,
dagá-báz—*Ghátí wā pháñsúe ke nimitta avasar dekhne w., kuñl kapañí wā*
mayápu, dhúrtta, chhalí.

IN-SID'ATE, *v.* to lie in ambush for—*Kamín-gáh meñ baithná, ghát lagú-kar baithná^b.*

IN-SID'Á-TOR, *n.* one who lies in wait—*Kamín meñ baithne w., ghát lagú-kar baithne w^b.*

IN-SID'IOUS-LY, *ad.* in an insidious manner—*Shappa-bázi se, fitrat se, 'aiyári se, hila-*
bázi se, dagá se—*Dhúrttata se, chhal se, kupañ se, mayá se.*

IN-SID'OUS-NESS, *n.* quality of being insidious—*Shappa-bázi, fitrat, dagá, 'aiyári,*
makk, fureb—*Dhúrttata, kútata, kufilatí, chhal, kápatikatwa.*

IN-SIGHT, IN-SÍ't, *n.* (S. *in, geseht*) sight or view of the interior, thorough knowledge
—*Andarún kí nigáh yā mazar-andazi. kámil 'ilm wáqifýyat wáqif busrat má'rifat*
mahárat yā shínákht—*Antarbhág ká níríkshan, paríjñan wā abhijnán.*

IN-SIG'NI-A, *n. pl.* (L.) distinguishing marks of office or honour—*Darja yā hurmat*
ke nishán—*Padachihni, mayyadáchihni.*

IN-SIG-NÍ'F-I-CANT, *a.* (L. *in, signum, facio*) wanting meaning, without weight,
unimportant, contemptible—*Be-má'ni. be-má'ni yā be-quadr, adná lá shai yā ná-chíz,*
khúfif yā kúfir—*Nirarthak wā nirarth, halká wā aguru, laghu prabhávahin wā*
gauravahin, kahudra kutsit wā melchha.

IN-SIG-NÍ'F-I-CANCE. IN-SIG-NÍ'F-I-CAN-CY, *n.* want of meaning, unimportance, want of
effect—*Be-má'nigul, ná-chizi yā sukki, 'adam-i-tásir yā be-hudagi*—*Nirarthakatwa*
wā arthahinatá, laghutá wā halká, prabhávahinatá.

IN-SIG-NÍ'F-I-CANT-LY, *ad.* without meaning, without importance or effect—*Be-má'ni,*
sukki yā 'adam-i-tásir se—*Nirarthak wā bini arth, laghutá wā prabhávahinatá se.*

IN-SIG-NÍ'F-I-CA-TIVE, *a.* not expressing by external signs—*Záhiri nishán yā ishíre se*
nahin záhir k. w.—*Pratyaksh lakshan wā sañket se nahin pragat k. w.*

IN-SIN'ERE', *a.* (L. *in, sine, erro*) not sincere, deceitful, hypocritical, false—*Ná-*
rást, dagá-báz, dá-rañgá záhir-dár yā rigá-kár, be-wafá—*Asual wā asatwik, chhalí,*
kapañí wā dambhí, ayathárh wā jhúthá.

IN-SIN'ERE'LY, *ad.* without sincerity—*Ná-rísti se, dagá-bázi se, rigá-kári se, dá-rañgí*
se, be-wafá se—*Asaratá se, kapañ se, mayá se, dambh se, mithiyá.*

IN-SIN'ERI-TY, *n.* dissimulation, hypocrisy—*Rigá-kári yā záhir-dári, dá-rát dá-rañgí*
yá makk—*Chhadnaves chhadna wā mayá, dambh wā dimbh.* [dirh k.]

IN-SIN'EW, *v.* (S. *in, sino*) to strengthen—*Mazbat k., qari k.*—*Porhá k., pushk k.,*

IN-SIN'U-ATE, *v.* (L. *in, sinas*) to introduce gently, to creep in, to instil, to hint—
Akista ákista dar liná, dhire dhire ghusná^b, dhire dhire man meñ baithálná^b, ishá-
ra yā ramz k.—*Dhire dhire paithálná wā kram se praves k., dhire dhire paithná, jí*
meñ dálná, sañket k. wā vyañgyokti se sūchaná k.

IN-SIN'U-ÁTION, *n.* act of insinuating, a hint—*Dám-bázi díl-bari yā díl-kashi, ishára*
kináya imá yā áwázá—*Phuslawat lálán wā manoharan, vyañgyokti vakravákya wā*
vakrasūchaná. [lālanasíl, paránugrahasam-pádak.]

IN-SIN'U-A-TIVE, *a.* stealing on the affections—*Díl-ruhí, díl-fureb, díl-kush*—*Manohar,*

IN-SIN'U-Á-TOR, *n.* one who insinuates—*Dám-báz, díl-kash, díl-rubá, ishára k. w.*—*Ma-*
nohar, paránurígotpídad, vakrokti se sūchaná k. w.

IN-SIP'ID, *a.* (L. *in, sapio*) tasteless, wanting spirit, vapid, flat, dull, heavy—*Be-lazzat,*
be-namuk, be-záya, Je-maza, be-lutí, be-ras—*Swádahin, nistej wā mihattwa, niras*
wā niras, alavay wā alomá, aras wā viswád, phiká wā rasuhin.

IN-SI-PÍ'D-I-TY, IN-SÍ'ID-NESS, *n.* want of taste, want of spirit or life—*Be-lazzatí yā be-*
mazatí, be-namaki yā be-lutí—*Virasatí wā nirasatá, nistejatá wā phikáhat.*

IN-SÍ'ID-I-Y, *ad.* without taste or spirit—*Be-mazatí yā be-lazzatí se, be-namaki yā be-lut-*
í se—*Bini swád, bini ras, rasuhinatá se, nistejatá se, phikáhat se.*

IN-SÍST', *v.* (L. *in, sisto*) to stand or rest upon, to dwell upon, to press, to urge—*Qáim*
rahná, bayán k., isar k. ba-jidl h. yā musirr h., tukid k.—*Khaye h., atiprasang k.*
wā bakháuná, ághar k., bat k. arná wā nirbandh k.

IN-SÍST'ENT, *a.* resting upon any thing—*Qáim*—*Khará.* [apipásá, atrishná.]

IN-SÍ'TI-EN-CY, *n.* (L. *in, sistis*) exemption from thirst—*'Adam-i-tishnagi*—*Atrishná,*

IN-SÍ'TION, *n.* (L. *in, satum*) insertion—*Dúl-dénú^b.*

IN-SNÁRE', See ENSNÁRE.

IN-SOB'RI'E-TY, *n.* (L. *in sobrius*) want of sobriety, intemperance—*Mai-khori yā*
nushá-khori, be-i-tidáli bad-parhezí yā mastí—*Madyapánásakti, asanyam wā mattatá.*

- IN-SŌ'CI-A-BLE, *a.* (L. *in, socius*) averse to social converse—*Gair-majlis-dost, be-milansar, an-milāpi*^h—Sañlāpavimukh, asañlāpi, anālāpi.
- IN-SŌ-LĀ'TION, *n.* (L. *in, sol*) exposure to the sun, a stroke of the sun—*Dhūp meñ rakhnā*^h, *dhūp k' laghnā*^h.
- IN-SŌ-LENT, *a.* (L. *in, soleo*) contemptuous, overbearing, haughty, impudent—*Mutakabbir, tunuk-mizāj yā zālīm, magrūr, be-imtiyāz gustāch yā shokh*—Avamāni, ud-dhat, ghamañdi wā garvi, nirlajja avinay wā dhith.
- IN-SŌ-LENCE, IN-SŌ-LEN-CY, *n.* haughtiness or pride mixed with contempt, impudence—*Takubur, gustākhi shokhi yā be-imtiyāzi*—Ghamañd wā garv, nirlajjātā uddhati avinay wā dhithāi.
- IN-SŌ-LENT-LY, *ad.* haughtily, rudely, saucily—*Gurūr se yā mutakabbirāna, be-adabāna yā mustākhāna, shokhi se*—Ghamañd wā darp se, uddhati avinay wā dhithāi se, dhrish-tatā wā nirlajjātā se.
- IN-SŌ-LID-I-TY, *n.* (L. *in, solidus*) want of solidity, weakness—*Gair-injimūd yā nā-saṅgini, nā-tuvān yā zūf*—Aghanatā wā adrihātā, niralatā wā āsakti.
- IN-SŌ-LU-BLE, *a.* (L. *in, solvo*) that cannot be dissolved—*that cannot be explained*—*Nā-gudākhtani yā mustahil-l-hall, lā-bayān yā lā-hall*—Agalāniya, avyākhyeya.
- IN-SŌ-LU-BLE-NESS, *n.* the state or quality of being insoluble—*Mustahil-l-hall, lā-hall, nā-gudākhtani khassigat*—Agalāniyatā, adriyvatā.
- IN-SŌLV'A-BLE, *a.* that cannot be solved—*Lā bayān, lā-hall, mushkil*—Avyākhyeya, aparisodhaniya. [Rināsoḍhanāksham, rināsochanāsakti.]
- IN-SŌL'VENT, *a.* unable to pay debts—*Nā-dār, qarz udā karne ke nā-lāq, dewāliya*^h—IN-SŌL'VEN-CY, *n.* inability to pay debts—*Qarz udā karne kī nā-lāqti, nā-dārī, dewālā*^h—Rināsoḍhanākshamatā, rināsochanāsakti, rināsochanāsāmarthyā. [*yuhān tak*^h.]
- IN-SŌ-MUCH, *ad.* (in so much) so that, to such a degree that—*To yā jismē kī*^h.
- IN-SPE'CT, *v.* (L. *in, spectrum*) to look into for examination, to superintend—*Mulā-haza k. yā tahqiq k., ihtimām yā nigah-bānī k.*—Parakhnā dekhnā wā jāchnā, kāryyādhisatā wā kāryyadarśan k.
- IN-SPE'CTION, *n.* examination, superintendence—*Mulāhaza nazar-amlāzi yā nigāh, ihtimām nazar yā nigah-bānī*—Ālokan ālochan nirikshā wā parikshā, kāryyādhisatā wā kāryyadarśan. [parikshak, dekhne w., kāryyādhyaksh, kāryyādhiāi.]
- IN-SPE'CTOR, *n.* one who inspects—*Muhtamim, nazir, nigah-bān, amīn*—Nirikshak.
- IN-SPE'CTOR-SHIP, *n.* the office of an inspector—*Nazirat, nigah-bānī, ihtimām, muhta-min-qari*—Adhyakshatī, kāryyādhyakshatwā, kāryyādhisatā.
- IN-SPER'SION, *n.* (L. *in, sparsum*) a sprinkling upon—*Chhirkān*^h, *chhirkās*^h, *chhitān*^h.
- IN-SPH'E'RE, *v.* (Gr. *en, sphaera*) to place in a sphere—*Muhit meñ rakhnā, chambar yā kurī meñ rakhnā*—Mandal meñ rakhnā.
- IN-SPIRE, *v.* (L. *in, spiro*) to draw in the breath, to breathe into, to infuse into the mind, to animate by the supernatural influence of the Holy Spirit—*Dam-lenā, phānk-nā*^h, *dil meñ dālānā, phām k. yā mulham k.*—Śwās wā sāns lenī, śwās se bharnā, chitta meñ dālānā, īśwaraprerit wā īśwaropadiśht k.
- IN-SPIR'A-BLE, *a.* that may be inspired—*Dam-kashī ke qūbil, dam-se khāche yā bhare jāne ke lāq, dil meñ dālā jāne ke qūbil, ilhām yā mulham kiye jāne ke lāq*—Śwā-sagrahānyogya, śwās se khūche wā bhare jāne ke yogya, chitta meñ dālā jāne ke yogya, īśwaropadiśht kiye jāne ke yogya.
- IN-SPIRĀ'TION, *n.* the act of inspiring, the supernatural influence of the Holy Spirit—*Dam-kashī dam-se bharnā yā dil-meñ dālānā, wahi ilhām yā ilqā*—Śwāsagrahān śwāsādān śwāsapūran śwāsaprakashepani wā chitta meñ dālānā, īśwarapreranā īśwaro-padeś īśwarasūchanā wā īśwarānives.
- IN-SPIR-ER, *n.* one who inspires—*Dam-lene w., dam-se bharne w., dil meñ dālne w., mul-him*—Śwāsagrahak, śwās lene w., śwās se bharne w., chitta meñ dālne w., īśwarapreranā wā īśwaropades k. w. [wī samāsśwās d., jilānā.]
- IN-SPIR-IT, *v.* to animate, to enliven—*Himmat jān yā tahrīk d., zinda k.*—Dhārhan
- IN-SPI'S-SATE, *v.* (L. *in, spissus*) to thicken, to make thick; *a.* thick—*Thakkā k*^h.
- IN-SPI-SŌ'TION, *n.* the act of making thick—*Gārḥā k*^h. [gārḥā k^h; a. gārḥā^h.]
- IN-STĀ-BLE, *a.* (L. *in, sto*) inconstant—*Nā-pāc-dār, be-qiyām, be-qarār, be-istiqlāl*—Asthāyi, asthir, chanchal, adrih.
- IN-STĀ-BIL-I-TY, *n.* inconstancy, fickleness—*Adam-i-sabūt be-sabūt yā nā-pāc-dārī, be-istiqlālī yā talawwun-mizājī*—Asthāyitwā anavasthitī wā asthiratā, adhāriyya wā chāñchalatā.
- IN-STĀ-BLE-NESS, *n.* fickleness, mutability—*Be-istiqlālī yā talawwun-mizājī, 'adam-i-sabūt be-qarārī yā nā-pāc-dārī*—Chāñchalatā wā chūñchalya, asthāyitwā asthiratā wā adhiratā.
- IN-STĀLL, *v.* (S. *in, steal*) to place in any rank or office, to invest with office—*Khil'at d. yā kisi darje yā 'uhde par muqarrar k., 'alada-nishān k.*—Kisi adhikār wā pad par niyukt k., abhishekādīśahkār se padasth wā adhikārārūḥ k.

IN-STAL-LĀ'TION, *n.* the act of installing—*Kisi 'uhde ke liye khil'at-poshi, 'uhda-dihī, darja-dihī, kisi 'uhde par muqarrari*—Abhishekādīśasakār se navādhikāraprayeśan, padasthāpan, adhikārasthāpan.

IN-STĀL'MENT, *n.* the act of installing, part of a sum of money paid at a particular time—*Kisi 'uhde ke liye khil'at-poshi darja-dihī yā 'uhda-dihī, qist*—Padasthāpan navādhikāraprayeśan wā adhikārasthāpan, rinabhig jo nirpit wā nischit kāl meñ diyā jātā hai.

IN-STANT, *a.* (*L. in, sto*) urgent, immediate, quick, current; *n.* a moment—*Mutaqāzi. yā mustad'ī, hūzir yā māyūd, jald, rawān yā hāl*; *n. lamha, lakha, dam*—Atiprārthak āgrahāṣil wā nirbandhasil, tātkalik wā anantarakālīn, āghra, varttamān; *n. kshan, pal, vipal, nimesh*.

IN-STANCE, *n.* urgency, example, occasion, motive, suit; *v.* to mention as an example—*Taqūzā istid'ā yā dar'hwast, misāl yā nazir, mu'āmala mānqā yā mājārā, bā'is yā miyib, istiḡāsa yā muḡuddama*; *v. misāl lānā, nazir d., nazir-lānā*—Āgrah prerān wā atiprārthanā, drishṭānt wā udāharān, prastāv wā samay, hetu wā kāran, arthavad; *v. drishṭānt d., udāharān d.*

IN-STANCED, *a.* given as a proof or example—*Dalil yā misāl ke taur par kahā yā diyā gayā*—Pramān wā drishṭānt ke sadris diyā gayā. [thanā.]

IN-STAN-ḠY, *n.* urgency, importunity—*Taqūzā, tūḡaiyud*—Āgrah, atiyāchanā wā atiprārthān—**IN-STAN-TA-NE'T-ry**, *n.* production in an instant—*Ek lakhe ka kartub yā kām*—Ek kshan kā kām wā phal. [gayā—Kshanabhūt, ek kshan meñ kiya gayā.]

IN-STAN-TĀ'NE-ous, *a.* done in an instant—*Ek dam meñ kiya gayā, ek lamhe meñ kiya*—**IN-STAN-TĀ'NE-ous-LY**, *ad.* in an instant—*Flurion, fi-l-faur, bilā-tawaguf, ust-dam, ek lamhe meñ*—Kshanamātra meñ, jhāt wā jhapṭ, ek kshan meñ.

IN-STĀTE', *v.* (*L. in, statum*) to place in a certain state or rank—*Kisi hālat yā darje meñ qāim k., darja yā 'uhda d.*—Kisi avasthā wā pad meñ sthit k., adhikārārūḡ k., padasth k.

IN-STĀURATE, *v.* (*L. instaurō*) to repair—*Muramat k., sābiḡ hālat par ba-hāl k.*—Pūrvasthiti wā pūrvvadaśā meñ k., pūrvvat k., jirnoddhir k., phir jaise kā tāisā kar denā.

IN-STĀU-RĀ'TION, *n.* restoration, renewal—*Istirdād yā sābiḡ-hālat-par ba-hālī, tajaddud yā tajlīd*—Pūrvvasthitisṭhāpanā wā pūrvvadaśa-sthāpan, pūrvvatkaran pratisamādhān wā jirnoddhir. [sthān meñ, sthal meñ.]

IN-STĒAD', *ad.* (*S. in, stede*) in place of—*'Iwaṣ, ba-manzila, badal, ba-jāe*—Jagah meñ, **IN-STĒEP'**, *v.* (*Ger. in, stippen*) to soak—*Bhigōnī^b, dūbo rakhnā^b, bhijnā^b*.

IN-STEP, *n.* (*L. in, step*) the upper part of the foot near its junction with the leg—*Pusht-i-pā*—Pādāgrā, pādoparibhāḡ. pād ke upar kā bhāḡ.

IN-STI-GATE, *v.* (*L. in, stigo*) to incite to evil, to set on, to provoke, to urge—*War-galinnā, bar-angekhta k. yā bar-pā k., chirhānā^b, tahrīk yā tahrīs d. yā k.*—Burāī ki or bahkānā, ubhārṇā, khijhṇā, ūksānā wā ūksānā.

IN-STI-GĀTION, *n.* incitement to evil—*Bar-angekhtagī, baḡī ki taraf tahrīs tahrīk yā targīb*—Burāī ki or pravarttan, uttejān, protsāhan, burāī ki or bahkānā.

IN-STI-GĀ-TOR, *n.* one who incites to evil—*Wargalānne w., baḡī ki or tahrīk yā tahrīs d. w., muḡsid, fusādi*—Burāī ki or bahkānē w., burāī ki or pravarttak.

IN-STĪL', *v.* (*L. in, stillo*) to infuse by drops, to infuse slowly, to insinuate—*Chulā-nā^b, āhista-āhista dālnā, ishara imā yā kināya k.*—Tapkānā, dhire dhire dālnā, saṅket vakrokti wā vyangya k. [Tapkāw.. dhire dhire dālnā.]

IN-STĪL-LĀ'TION, *n.* the act of instilling—*Chulānā^b, āhista-āhista dālnā, chulā^b*—**IN-STĪLER**, *n.* one who instills—*Chulānē w.^b, āhista-āhista dālnē w., ishara yā kināya k. w.*—Tapkānē w., dhire dhire dālnē w., saṅket vakrokti wā vyangya k.

IN-STĪL'MENT, *n.* any thing instilled—*Jo chī: chulāt jāti hai, jo shui āhista-āhista dālt jāti hai*—Jo vastu tapkāt wā chulūt jāti hai, jo bāt dhire dhire dālt jāti hai.

IN-STINCT, *n.* (*L. in, stinguo*) the natural faculty or disposition by which animals are led to do whatever is necessary for their preservation—*Zāti 'aql, aql-i-haiwānī*—Swābhāvikabuddhi, swābhāvikajñān, paśubuddhi.

IN-STINC-TIVE, *a.* prompted by instinct, involuntary—*Tubī' yā zāti, istirāri*—Swābhāvikabuddhisūcīt, swābhāvaprerit, sahaajajñānaprayukt, sahaajajñānasiddh.

IN-STINC-TIVE-LY, *ad.* by force of instinct—*'Aql-i-haiwānī se, zāti 'aql se, be-ikhtiyār, ba-zāt*—Prakritikajñān se, swābhāvikabuddhi se, swābhāvikajñān se.

IN-STI-TŪTE, *v.* (*L. in, statuo*) to establish, to appoint, to found, to instruct, to commence; *n.* an established law—*Muqarrar k., qāim k., bar-pā paidā yā iqād k., ta'lim k., shurū' k.; n. dastūr, zabita, qā'ida, rasm, qinān*—Bāndhnā, thabrānā, saṅsthāpan k., sikhānā wā upadeś d., ārambh k.; *n. vyavasthā, vidhi, vidhān, niyam, sūtra, nidarān*.

IN-STI-TŪTION, *n.* the act of establishing, establishment, a law, education, induction—*Taqarrur, ta'ayun yā tashakkhūs, ātīn qānūn qā'ida yā zabita, ta'lim, Nasr-*

i-amma ya'ni dini ma'ash ya 'uhde par taqarruri—Sthāpan vyavasthāpan vidhān wā niyojan, saṁsthiti wā saṁsthān, vidhi vyavasthā niyam wā sūtra, śikṣhā wā vidyādān, vṛttivishistadharmnapad par niyukti wā niyog.

IN-STI-TUTION-AL, *a.* instituted by authority—*Rawā, jāiz, mubāh, qānūnī, ānī, shar'ī*—Vihit, vaidhik, naiyamik.

IN-STI-TUTION-ARY, *a.* containing first principles or doctrines, elemental—*Qaul-i-awwal-amez ya maslak-i-ucwal-amez, aslā ya bunyādī*—Mulatattwayukt wā mūlasūtra-viśiṣṭ, bhantik mūlik wā ārambhak. [—Vyavasthālekhak, vyavasthākār.

IN-STI-TUTOR, *n.* a writer of institutes—*Qā'idā-narīs, ān-narīs, qānūn-nawīs, ān-sāz* *IN-STI-TUTOR*, *a.* able to establish—*Muqarrar ya qāim kurne ki taqat rakhne w., muqarrar k. w.*—Sthāpak, sthāpanakārī, vidhāyī, vidhāyak, sthāpan karne ko samarth.

IN-STI-TUTOR, *n.* one who institutes—*Bānī, mājīd, ān-sāz, dustūr-gar*—Saṁsthāpak, sthāpak, prayojak, vidhāyak, vidhāyī, vyavasthākārī.

IN-STRUCT, *v.* (*L. in, struo*) to teach, to educate, to direct, to command, to inform—*Sikhānā, ta'lim ya tarbiyat k., hidāyat rah-namā ya nasihat k., farmānā, khabar ya itti'ā d.*—Sikhānā wā upadeś k., śikṣhā k., ādēs k., ajnā k., samāchār d. batlānī chetānī wā jā'nā. [desak, upadeśī, adhyāpak, vidyādātā, jñāpak.

IN-STRUCTER, *IN-STRUTOR*, *n.* a teacher—*Mu'allim, mudallib, adib*—Sikshak, upa-**IN-STRUCTIBLE**, *a.* capable of being instructed—*Ta'lim-pazir, tarbiyat-pazir*—Śikshaniya, śikshya.

IN-STRUCTION, *n.* the act of teaching, information, a precept, direction, mandate—*Ta'lim talqin ya tarbiyat, khabar ya itti'ā, salāh nasihat ya pind, hidāyat rah-namā ya dūlūb, hukm ya farmānā*—Śikṣhā wā upadeś, vijñāpan wā samāchār, vidhi niyam sūtra wā nidarsan, ādēs wā nirdes, ajnā.

IN-STRUCTIVE, *a.* conveying instruction—*Ta'lim-baksh, nasihat-baksh, muhazzib, budh-dai*—Upadeśāvah, śikshakar, upadeśī, jñānotpādak.

IN-STRUCTIVE-LY, *ad.* so as to instruct—*Ta'lim ya nasihat ke taur se, sikhānā ke tariq pur*—Sikhānā ki riti se, upadeśī prakār se.

IN-STRUCTIVENESS, *n.* power of instructing—*Ta'lim-bakshī, tarbiyat-dihī, tarbiyat karne ki tāqat*—Sikṣhāne ki śakti, śikshakarata.

IN-STRUCRESS, *n.* a female teacher—*l'sānī, ātā ya ātīn, gurwān*—Adhyāpikā, **IN-STRUMENT**, *n.* (*L. in, struo*) a tool, a machine, a writing, an agent—*Azār āla mājib ya wasila. kalā, qābila samūd ya narishā, gumāshā ya kāvanda*—Ithiyār karañ kārañ wā hetu, yānta, lekhaṭra lekh wā sādhanaṭra. pratipurush pratini-

dhi wā kartā.

IN-STRUMENTAL, *a.* pertaining to an instrument, conducive to some end—*Muta'al-liq-i-azār ya āla se maysib, munikh madad gar ya mu'in*—Karanasambandhi wā hastak, upakārī kāryasādhak wā prayojak. [twa, karakatwa, sādhanatwa, kartritwa.

IN-STRUMENTAL-ITY, *n.* subordinate agency—*Pā'ilīyat, kar pardāzi, tāsir*—Kāraya-**IN-STRUMENTAL-ITY**, *ad.* as an instrument—*Azār ke taur se, āla ke taur se, wasila ke taur se, mājib ke rū se*—Kārayavat, kārañ ki riti se, sādhan wā hetu ke bhāv se.

IN-STRUMENTAL-NESS, *n.* usefulness to an end—*Pāida-mandī, sid-mandī*—Upakāra-**ti**, upakāritwa, upayogitā. [utfi—Apriyatā, amridutā.

IN-SUB-AL-TY, *n.* (*L. in, suavis*) unpleasantness—*Adam-i-lafāf, nā-pasandīdagī, be-*

IN-SUB-ORDINATION, *n.* (*L. in, sub, ordo*) state of disorder, disobedience—*Be-band-o-bastī abtār ya 'adam-i-siyāsāt, udūl-i-hukmī nā-farmān-bardārī ya 'adam-i-itā'at*—Sāsanabhaug wā ayyavasthā, ājñabhaug avastatwa wā magrāi.

IN-SUB-STANTIAL, *a.* (*L. in, sub, sto*) not substantial, not real—*Ghair-muddī be-jasād ya be-vojūd, jūhūā*—Avastav wā nihsār, asatya.

IN-SUFFER-ABLE, *a.* (*L. in, sub, fero*) that cannot be suffered, intolerable—*Ghair-bar-dāshī ya be-bardāshī, an-sahāb ya nā-sahne jog*—Asahaya, asahaniya wā sahanāsakya.

IN-SUFFER-ABLE, *ad.* beyond endurance—*Bardāshī ke bāhar, bu-shiddat*—Sahan ke bāhar, asahyarup se, asahyatā se.

IN-SUFFICIENT, *a.* (*L. in, sub, facio*) not sufficient, inadequate, incapable, unfit—*Ghair kafi, nāgis qasir ya kam, nā-qābil, nā-hāq*—Ayatheshī, nyūn hīn wā apūrñ, asamarth wā aksham, ayogya wā anupayukt.

IN-SUFFICIENCY, **IN-SUFFICIENT-ITY**, *n.* inadequateness, want of value or power—*Kamī ya kamī, adam-i-liyaqat adam-i-qābīliyat nā-lāqī ya nā-qābīliyat*—Nyūnatā hīnatā ayatheshiatā wā totā, ayogyatā anupayuktatwa akshamatā wā asamarthya.

IN-SUFFICIENT-LY, *ad.* inadequately—*Kamī se, nā-qābīliyat se, 'adam-i-qābīliyat se, nā-liyaqat se*—Nyūnatā se, ayatheshatarup se, ayogyatā se, asamarthya se.

IN-SUFLATION, *n.* (*L. in, sub, flo*) the act of breathing upon—*Phūknā*.

IN-SULAR, *a.* (*L. insula*) belonging to an island, *n.* one who dwells in an island—*Tāpū kā, jazire ke muta'alliq; n. tāpū kā rahne w.*, *jazire kā bāshanda ya bā-shinda*—Dwipesambandhi, dwipi; *n. dwipaniwāsi.* [dwipi, dwipesambandhi.

IN-SULAR-ITY, *a.* belonging to an island—*Tāpū kā, jazire ke muta'alliq*—Dwipiya,

- IN'SU-LATE**, *v.* to make an island, to detach—*Jazira banānā, judā k.*—*Tāpū banānā, bilgānā wā prithak k.* [nyasañyukt, prithak alag wā nyārā.]
- IN'SU-LĀT-ED**, *a.* not contiguous, separate—*Be-lagāw, judā*—*Ananyasāhlagna wā ana-*
- IN'SULT**, *n.* (L. *in, saltum*) act or speech of insolence or contempt, gross abuse—*Be-'izzatī hatk yā subkar, malāmat kanz yā ta'n*—*Apamānakriyā apamānavākya wā avajñā, tīraskār anidār bhartsanā dhartsanā durvachan wā gālī.*
- IN-SULT**, *v.* to treat with insolence or abuse—*Be-'izzatī k., malāmat k., hatk k., tanz k., lā-sakhun kahnā*—*Apamān k., avajñā k., tīraskār k., bhartsanā k., dhuryachen kahnā, gālī d., tokārā d.* [mān, tīraskār, bhartsanā, gālī.]
- IN-SUL-TĀTION**, *n.* insulting treatment—*Bad-sulūkī, malāmat, hatk*—*Avajñā, apa-*
- IN-SULT'ER**, *n.* one who insults—*Be-'izzatī k. w., malāmat k. w., hatk k. w., tannāz, lā-sa-*
- IN-SUL-TĀTING**, *a.* containing or conveying gross abuse; *n.* act or speech of insolence—*Bad-zabānī-āmez, bad-zabān yā lā-sakhun*; *n.* *be-'izzatī, malāmat, bad-zabānī*—*Apamānakāri, kutsāvādī, nindak*; *n.* *nindā, bhartsanā, gālī, apamān, avajñā.*
- IN-SULT'ING-LY**, *ad.* with insolent contempt—*Tanz se, shokhī se, be-'imūyāzī se*—*Avaj-nāpūrvak, apamān se, tīraskār se.*
- IN-SUP'ER-ABLE**, *a.* (L. *in, super*) that cannot be overcome, insurmountable—*Qair-maghlūb, taī na hone kī*—*Ajeya, dustar wā alaighaniyā.*
- IN-SUP'ER-ABLE**, *ad.* insurmountably—*Qair-maghlūbī se, taī na hone ke taur se*—*Dur-jay se, ajeyatī se, alaighaniyāta se.*
- IN-SUP-PORT-ABLE**, *a.* (L. *in, sub, porto*) not to be endured, insufferable, intolerable—*Qair-namkinūn-l-tahammul, be-burdāshī, qair-hardāshī saht yā shadīd*—*Asa-hya, asahaniyā, durvah wā akshantavyā.*
- IN-SUP-PORT-ABLE-NESS**, *n.* the state or quality of being insupportable—*'Adam-i-ta-hammul, be-burdāshī, shiddat*—*Asahyatī, asahaniyatā, duhsahyatā.*
- IN-SUP-PORT-ABLE**, *ad.* beyond endurance—*Be-tahammulī se, shiddat se*—*Asahyatā se, asahaniyatā se, sahan ke bāhar.* [Jisko dāhā yā chhipā na sahen^h.]
- IN-SUP-PRESS-IBLE**, *a.* (L. *in, sub, pressum*) not to be suppressed or concealed—
- IN-SURE**, *v.* (L. *in, securus*) to make sure, to secure against loss or contingency by the payment of a certain sum—*Be-khatrū yā muhājir k., bimā k^h*—*Stliir dirhī wā satyā k., yogakshem wā anāsyatwa k.* [yogya.]
- IN-SUR-ABLE**, *a.* that may be insured—*Qābī-i-bimā, bimā kr lūyī*—*Bimājog, bimā ke*
- IN-SUR-ANCE**, *n.* the act of insuring, security against loss by the payment of a certain sum—*Bimā^h, āvak^h*—*Kshemakaran, kshemavidhān, kshemapratividhān wā anā-*
- IN-SUR-ER**, *n.* one who insures—*Bimā w^h, bimē w^h.* [yatwa.]
- IN-SUR'GENT**, *n.* (L. *in, surgo*) one who rises in rebellion against the established government; *a.* rising in rebellion—*Bāgi, sur-kash*; *a.* *bagī, gardan-kash*—*Rājavi-rodhī wā rājadrohi; a.* *rājaviruddh, rājavi-parit.*
- IN-SUR-RECTION**, *n.* a sedition, a rebellion—*Fasad fitna yā hangāma, bag'awat yā sar-kashī*—*Kalah balwī wā rājadroh, rājyakhshobh prajākhshobh rājyasāsanaatyag wā swāmidroh.*
- IN-SUR-RECTION-ARY**, *a.* relating or suitable to insurrection—*Muta'alliq-i-fasad, fit-na ke muta'alliq, bag'awati, bulw se nisbat-dār, fasad yā bag'awat ke lūyī*—*Rāja-drohasambandhī, rājyasāsanaatyagavishayak, rājadroh ke yogya, rājaviruddh.*
- IN-SUR-MOUNT-ABLE**, *a.* (L. *in, super, mons*) that cannot be surmounted or overcome, insuperable, unconquerable—*Qair-maghlūb, taī na hone kī, sar-ni-hone-w. yā sar-hone ke lūyī-nahīn*—*Alaighaniyā wā amatikramya, dustar, ajeya.*
- IN-SUS-CEPT-IBLE**, *a.* (L. *in, sub, capio*) not susceptible, not capable—*Nā-mutaakh-khiz yā nā-ākhiiz, nā-qābīl*—*Agrahapāñī wā grahanāksham, asamarth wā anyoga.*
- IN-TAGLIO**, *in-tāl'yo, n.* (It.) a precious stone with a figure engraved on it—*Nag jis par koi mūrāt khudī ruhtī hai^h.*
- IN-TĀGLIAT-ED**, *a.* engraved, stamped on—*Khudā huā^h, chhāpā huā^h.*
- IN-TĀNGI-BLE**, *a.* (L. *in, tango*) not to be touched, not perceptible by touch—*Jisko chhū na sahen^h, jo chhulūī na pare yā jo chhulūī na deve^h.*
- IN'TE-GER**, *n.* (L.) the whole of any thing, a whole number—*Majmū'a yā majma', 'adad-i-sahīh*—*Samudāy, pūrpūrak wā abhiinna.*
- IN'TE-GRAL**, *a.* whole, complete, not fractional; *n.* a whole—*Musallam, tamām, sahtā yā gair-maksūr*; *n.* *jumla, kulliyat, majmū'a*—*Sārā wā samūchā, pūrṇ wā sampūrṇ, abhiinna akhand wā atruṭit*; *n.* *samudāy, samast.*
- IN'TE-GRAL-LY**, *ad.* wholly, completely—*Bi-l-kull, mutlaq*—*Sampūrṇarūp se, sab.*
- IN'TE-GRANT**, *a.* making part of a whole—*Juz'ī, pūrā k. w^h*—*Sādhak, pūrak.* [pūrṇ k.]
- IN'TE-GRATE**, *v.* to form one whole, to make up—*Majma' k., pūrā k^h*—*Samudāy k.,*
- IN-TĒG'RI-TY**, *n.* entirenness, uprightness—*Tamāmī yā kulliyat, rāstī rāst-bāzī rāst-mū'ā-malagī yā idag*—*Akhandatā samastatī samudāy wā sampūrṇatā, satyasīlatā suddhatā wā māyahinatā.* [jhīllī^h, chamṛā^h, bethan^h, ohār^h—*Put, āvaran, veshtan, koś, ohāl.*]
- IN-TĒG'U-MENT**, *n.* (L. *in, tego*) any thing that covers or envelops another—*Parda*

- IN-TEL-LECT**, *n.* (L. *inter, lego*) the understanding, the faculty of thinking—*Fahm, mudrika idrāk yā quwwat-i-khayāl*—Buddhi wā bodhasakti, medhā wā chetanā.
- IN-TEL-LĒC'TION**, *n.* the act of understanding—*Samajh^h, samajhā^h, bījhnā^h*—Bodh, buddhigrah.
- IN-TEL-LĒC'TIVE**, *a.* having power to understand—*Ahl-i-fahm, fahīm, 'aql, dānish*.
- IN-TEL-LĒC'TU-AL**, *a.* relating to the understanding, mental, ideal; *n.* the understanding, the mental powers or faculties—*Idrāk-mansūb yā muta'alliq-i-mudrika, dātini qalbī yā zihni, khayālī*; *n.* *idrāk yā fahm, quwwat-i-mudrika yā 'aql quwwat*—Bud-dhisambandhi wā buddhivishay, mānasik, manasij wā manobhav; *n.* buddhi, dhī-sakti.
- IN-TEL-LĒC'TU-AL-IST**, *n.* one who overrates the human understanding—*Quwwat-i-mudrika ko bahut ziyāda ginne w.*—Dhīśakti ko bahut barhkar mānne w.
- IN-TEL-LĒC'TU-AL-ITY**, *n.* intellectual power—*Quwwat-i-mudrika, 'aql quwwat*—Dhī-sakti, bodhśakti.
- IN-TĒL-LI-GEN-CE**, *n.* information, notice, skill—*Khābar, itilā' yā āgāhi, hunar yā wuyūf*—Samāchār, sānvā, kusalatā chāturyya vijñatā wā vidagdhātā.
- IN-TĒL-LI-GEN-CER**, *n.* a conveyer of intelligence—*Mukhbīr, itilā' d. w., samāchār d. w^h*—Vartivāh, sandesāhar.
- IN-TĒL-LI-GEN-CING**, *a.* conveying information—*Khābar pahunchāne w., khābar-rusān*—Samāchār pahunchāne w., samāchār d. w., sānvādivāh.
- IN-TĒL-LI-GEN-T**, *a.* knowing, instructed, skillful—*'Āqil dānā khirāt-mand zirak fahīm yā dānish-mund, rūpif fuhmida yā āgāh-dil, hosh-yār hunar-mand yā mukhīr*—Jñānī wā jñānawān, vijñā wā vijñapt, chatur kusāl pravīn wā gunī.
- IN-TĒL-LI-GEN-TIAL**, *a.* consisting only of mind, exercising understanding, intellectual—*Sirf zihn kā banā huā, sāhib-i-idrāk, zihni yā idrāk-mansūb*—Kewal mānasik arthāt kewal mānā kā banā huā, dhīmān, buddhisambandhi wā manasij.
- IN-TĒL-LI-CI-BLE**, *a.* that may be understood—*Mumkin-i-fahm, fahm-pazīr, mumkinu-l-idrāk, qābil-i-fahm*—Buddhiganya, buddhigrahya, bodhanīya, suspāshīt.
- IN-TĒL-LI-CI-BY-LI-TY**, **IN-TĒL-LI-CI-BLE-NESS**, *n.* the state or quality of being intelligible—*Mumkinu-l-fahm, fahm-pazīrī, imkinu-l-fahm*—Buddhiganyati, buddhigrah-yatā, bodhanīyatā, epashīyatī. [rūp se, samajh paṇne ke yogya.
- IN-TĒL-LI-I-BLY**, *ad.* so as to be understood—*Sāf-sāf, samajh paṇne ke lūg*—Spāsh-ta-
- IN-TEMPER-ANCE**, *n.* (L. *in, tempero*) want of temperance, excess, drunkenness—*Be-ītidālī, bul-parhezī yā ziyādātī, mai-khori yā sharīb khori*—Asānyam, atyāchār wā amitatwa, pānasaktatā wā madhyapānaprasaktatwa.
- IN-TĒM-PER-A-MENT**, *n.* bad constitution—*Bud-hālat*—Kudāsī, burī awasthā.
- IN-TĒM-PER-ATE**, *a.* immoderate in appetite, drunken, gluttonous, passionate, excessive—*Be-ītidālī yā bad-parhez, makhmūr yā sarshār, hīnār-khor, tūnd-mizāj yā gussa-war, gair-mu'tadil*—Asānyam, madonmatta matawālā wā madhyapānasakt, poṭū wā atibhojī, prachand wā krodhī, aparimit wā atīśay.
- IN-TĒM-PER-ATE-LY**, *ad.* immoderately—*Be-ītidālī se, bad-parhezī se, ziyādātī se*—Asānyam se, atīśay karke, atyāchār se. [atyāchār.
- IN-TĒM-PER-ATE-NESS**, *n.* want of moderation—*Be-ītidālī, gair-mu'tadilī*—Asānyam.
- IN-TĒM-PER-A-TURE**, *n.* excess of some quality—*Kisi sifat ki ziyādātī, be-ītidālī*—Gūṇā-dhikya.
- IN-TĒN'A-BLE**, *a.* (L. *in, teneo*) that cannot be held or maintained, indefensible—*Jisko qāim yā mahfūz na rakh sakei, muntunā'n-l-'uzr gair-mahfūz nā-mumkinu-l-īshāt be-bachāw yā nā-hifāzat-pazīr*—Jisko bachā na sakain, arakshanīya wā apratī-pādaniy.
- IN-TĒND**, *v.* (L. *in, tendo*) to mean, to design, to purpose, to strain, to regard—*Irāda k., qasd k., 'azm manshā yī mansūba k., phailānā^h, khayāl yā gawr k.*—Mano-rath rakhnā wā āśay k., abhiprāy k., kalpanā vivakshā ākāṅkshā wā man k. w., pasārnā, dhyan k. wā mānnā. [adhyaksh, adhikāri
- IN-TĒND'ANT**, *n.* an officer who superintends—*Nāzīr, amin, dāroga*—Upadrashāt.
- IN-TĒND'AR**, *n.* one who intends—*Irāda k. w., 'azm k. w., phailāne w^h, khayāl k. w.*—Abhiprāy wā vivakshā k. w., man k. w., pasārne w., dhyan k. w., mānne w.
- IN-TĒND'MENT**, *n.* design, purpose—*Qaraz yā irāda, matlab yā 'azm*—Āśay wā vivakshā, abhiprāy.
- IN-TĒNSE**, *a.* strained, vehement, extreme—*Phailāyā huā^h, tūnd shadīd yā saẓht, be-hadd ziyāda yā nihāyat*—Khinchā huā, prachand ugra kaphīn wā tikshp, atīśay wā atyant.
- IN-TĒNSE'LY**, *ad.* to a great degree, earnestly—*Nihāyat be-hadd yā bā-shiddat, shaug chāh sar-garmi yā tapāk se*—Atīśaya karke wā atyant, chop wā lālasā se.
- IN-TĒNSE'NESS**, *n.* vehemence, great attention—*Tūndī saẓhtī ziyādātī yā shiddat, barī sa'i yā tawajjuh*—Ugratā kathoratā nitāntatā wā prachandātā, barā manoyog wā
- IN-TĒN'SION**, *n.* the act of straining—*Phailāw^h, tanāw^h, phailāwāt^h*. [manlagāw.

IN-TĒN'Ō-Ō, n. state of being intense, excess—*Phailāwaṣ tundi shiddat yā saḥṭī, ziyādātī*—*Khiachāw tanāw ugratā kaphinatā wā tikhaphatā, atyantatā nitāntatā wā adhikya.*

IN-TĒN'SIVE, a. stretched, assiduous, emphatic—*Phailāyā huā^h, mustaqill yā ba-sā'i, tāktidī yā zor-dār*—*Tanā wā pasará huā, driḥ wā prasakt, prakarshakar wā utkarshajhāpak.* [karne ki riti se, utkarshajhāpak karne ki riti se, utkarshatāpūrvak.

IN-TĒN'SIVE-Ō, ad. in a manner to give force—*Tākidān, tākid se, zor se*—*Prakarshakar*

IN-TĒN'T, a. anxiously diligent, eager, earnest; **n.** a design, a purpose, meaning—*Ni-hāyat mihnati mashgūl yā sā'i, mushlāy yā arzū-mand, sar-garm; n. irāda yā man-shā, mallab garaz yā qasd, murād ma'nā yā mudde'ā*—*Atyantaparīśramī ekāgra-chitta tatpar nirat wā prasakt, laulīn, vyagra; n. manorath, abhiprāy, āsāy arth wā tātparyā.*

[*murād, maqsad*—*Abhiprāy, āsāy, manorath, ākāṅkshā wā abhipret.*

IN-TĒN'TION, n. design, purpose, end, aim—*Irāda yā qasd, manshā yā 'acm, garaz yā*

IN-TĒN'TION-AL, a. done by design, designed—*'Amdan qasdan yā bi-l-qasd, maqsūdī murādī qasdī yā fūda-o d-inista*—*Jānabūjhakar matipirv sabbhipirv wā jñānakrit, abhipret aichehlik wā saṅkalpik.* [būjhakar, ichchahāpīrvak wā yathākām.

IN-TĒN'TION-AL-Ō, ad. by design, with choice—*Qasdan yā 'amdān, bi-l-qasd*—*Jāna-*

IN-TĒN'TIVE, a. diligently applied—*Matawrijjih, masrūf, mashgūl*—*Manoyogī, samā-*

hit, kritavadhān, abhiyukt.

IN-TĒN'TIVE-Ō, ad. with application, closely—*Sā'i yā koshish se, dil-dihī yā mihnāt se*

—*Udyog abhiyuktatī wā saṅskati se, manlagāw manoyog wā śram se.* [manoyog.

IN-TĒN'TIVE-NESS, n. state of being intentive—*Tararjih, dil-dihī*—*Abhiyuktatā, saṅskati,*

IN-TĒN'TRY, ad. with close attention, eagerly—*Qar yā dil-dihī se, shauq yā sar-gar-*

mi se—*Manoyog manlagi wā ekāgraman se, chop lāsaṣ wā atisprīhā se.*

IN-TĒN'TNESS, n. the state of being intent—*Dil-dihī, qar, tararjih*—*Manoyog, man-*

lagi wā, ekachittatā, ekagrātā. [Komul k., mridu k.

IN-TĒN'TER-ATE, v. (L. *in, tener*) to make tender, to soften—*Mulūm k., narm k.*—

IN-TĒN'TER-A'TION, n. the act of making tender—*Mulūm yā narm k.*—*Komalakaraṇ, mridu k.* [Marjūn k., dafn k., garṇā^h—*Samadhi d., mītī d.* bhūmisaṅgarpān k.

IN-TĒR, v. (L. *in, terra*) to put under the earth, to bury, to cover with earth—

IN-TĒR-MENT, n. burial, sepulture—*Dafn, taḍfīn*—*Bhūmisaṅgarpān wā garṭop, samā-*

dhi. [miti yā māt, darmiyāni sarāṅg—*Bich kā samay wā sawāṅg.*

IN-TĒR-ACT, n. (L. *inter, actum*) time or performance between parts or acts—*Dar-*

IN-TĒR-ĀM'N-ĀN, a. (L. *inter, amnis*) situated between rivers—*Daryāwī ke dar-*

miyān waq'—*Nadiyōn ke bich meṁ sthīt.*

IN-TĒR'CA-LAR, IN-TĒR'CA-LAR-Ō, a. (L. *inter, calo*) inserted out of the common

order to preserve the equation of time—*Kubisā, waqt barābar rukhne ke liye ziyāda*

for dāyā gayī—*Saurābdapīrvak, kāl ki talyatī ke nimitta adhik jorī gayī.*

IN-TĒR'CA-LATE, v. to insert days—*Bich meṁ dīn jorā^h.*

IN-TĒR'CA-LĀ'TION, n. insertion of days—*Darmiyān meṁ ziyāda dīnōn kā jorā*—*Bich*

meṁ adhik dīnōn kā jorā, adhikadivā-anivesan.

IN-TĒR-CEDE, v. (L. *inter, cedo*) to pass between, to mediate, to act between two

parties in order to reconcile them—*Darmiyān-guzarā yā mutawassit h., darmiyān*

parṇā yā shaf'at k., do s'akhsōn ke darmiyān par-kar raf'-ishkar k.—*Antargat h.,*

madhyasth h. wā bich meṁ parṇā, bich-bichitw k.

IN-TĒR-ČES'SION, n. the act of interceding, mediation, agency between two parties in

order to reconcile them—*Tawassut, was'atāt, shaf'at*—*Antarāgaman wā madhya-*

varttan, madhyasthatā wā madhyasthya, bich-bichāw.

IN-TĒR-ČES'SOR, n. one who intercedes—*Shaf'i, shūfī, darmiyāni*—*Madhyasth, ma-*

dhyasthāyī, bichwaiyā, parārthaprārthak.

IN-TĒR-ČES'SO-Ō, a. containing intercession—*Shaf'at-ū-āmez*—*Parārthaprārthanāvisishṭ.*

IN-TĒR-ČEPT, v. (L. *inter, captum*) to stop or seize by the way, to obstruct, to cut

off—*Rāh meṁ rokna yā pakarṇā, bāz-rukhnā, band k.*—*Batmāri k. wā bāt meṁ at-*

kānā wā pakarṇā, gatirodh k., rokna.

IN-TĒR-ČEPT'ER, n. one who intercepts—*Batmāri k. w^h, bāt meṁ rokne v. yā pakar-*

ne w^h, rokne w^h, muzāhim, muzāhamat k. v.

IN-TĒR-ČEPT'ION, n. the act of intercepting—*Batmāri^h, rāh meṁ giriftagi, rukāw^h*—

Bāt meṁ dhar wā pakar, atkāw, gatirodh, avarodh.

IN-TĒR-ČIPT'ENT, n. one that intercepts—*Batmāri k. w^h, bāt meṁ rokne v. yā pakar-*

ne w^h, atkāne w^h, muzāhim.

IN-TĒR-ČHĀIN', v. (L. *inter, catena*) to chain or link together—*Zanjir meṁ band*

k., bāham bāndhnā—*Sikarī meṁ bāndhnā, ekattha bāndhnā.*

IN-TĒR-CHANGE, v. (L. *inter, Fr. changer*) to give and take mutually, to ex-

change, to reciprocate, to succeed alternately—*Apas meṁ adlā-badlī k^h, 'inaz-mu-*

'awaza k., mubādala k., bārī-bārī se mutawātir h.—*Paraspar ādānapradān k., paltā*

k., parasparaparivarttan k. wā parasparavinimay k., bārī bārī se pichhe h.

IN-TER-CHÁNGE, *n.* mutual change, barter—*Tabdil-i-jānibain*, 'iwaz-mu'āwaza yā mu-bādala—Parasparavinimay.

IN-TER-CHÁNGE-ABLE, *a.* that may be given and taken mutually, following each other in alternate succession—*Mubādala-pazīr yā mumkinu-l-'iwaz, bāri-bāri yā tawātur se ek dūsre ke piche hone-wāle*—Parasparaparivarttaniya wā parasparavinimayārha, parasparānugāmī wā anyoyapriśṭhānugāmī.

IN-TER-CHÁNGE-ABLE-NESS, *n.* the state of being interchangeable, alternate succession—*Mubādala pazīri, bāri-bāri se tawātur*—Parasparaparivarttanīyatī, parasparānugāmīta.

IN-TER-CHÁNGE-ABLY, *ad.* by interchange—*Mubādala-pazīrī se, tabdil-i-jānibain se, 'iwaz-mu'āwaza se*—Parasparaparivarttan se, palte se, parasparavinimay se.

IN-TER-CHÁNGE-MENT, *n.* mutual transference—'*Iwaz-mu'āwaza, mubādala*—Parasparaparivarttan, palā.

IN-TER-CUSSION, *n.* (L. *inter, cussio*) interruption—*Rukāwat^h, rok^h, atkāw^h*.

IN-TER-CLODE, *v.* (L. *inter, claudo*) to shut from, to intercept, to cut off—*Band k., bāz-rakhuā, rok d^h*.—Avaruddh k., roknā, atkāw āpnā wā stambhit k.

IN-TER-CO-LUM-NI-ATION, *n.* (L. *inter, columna*) space between pillars—*Kham-bhāt ke bēch ki jāyāh^h*.

IN-TER-COM-MON, *v.* (L. *inter, com, munus*) to feed at the same table, to graze in the same pasture—*Ek hi me: yā dastar khānā par khānā, ek hi charāyāh meñ churānā*—Ek hi chauke meñ bāṭhkar khānā, ek hi charāi meñ charānā.

IN-TER-COM-MUNION, *n.* mutual communion—*Āpus meñ āmut-raft yā rāh-rabt*—Parasparasānsarg, āpas meñ āwagachchh.

IN-TER-COM-MUNION-ITY, *n.* mutual community—*Āpus meñ sar-o-kār yā rās-o-niyāz*—Parasparagamanāgaman, āpas meñ sāngam.

IN-TER-COSTAL, *a.* (L. *inter, costa*) placed between the ribs—*Pasliyon ke darmi-yān māyī*—Pasliyon ke bēch meñ sṭhit.

IN-TER-CUR, *v.* (L. *inter, curro*) to intervene, to come in the mean time, to happen—*Darmiyan āwā, isī yā usī 'arce meñ āwā, sar-zut h. yā guzarā*—Bēch meñ āwā, isī wā usī antar meñ āwā, ā-paṇā ho jānā wā bitnā.

IN-TER-COURSE, *n.* communication, commerce—*Āmut-raft sar-o-kār rabt rāh-rabt āmad-shud yā rās-o-niyāz, 'alāqa mu'āmalā yā dād-sitād*—Sānāgam gamanāgaman wā parasparālāp, sānsarg parasparasānsarg wā lokasānsarg. [man wā āwājāhī.

IN-TER-CURRENCE, *n.* passage between—*Darmiyan meñ guzar*—Bēch meñ gamanāga-

IN-TER-CURRENT, *a.* running between—*Darmiyan meñ warān, bēch meñ jāri*—Madh-

yavartti, antardhīyāk. madhyachārī.

IN-TER-CUT-ANEOUS, *a.* (L. *inter, cutis*) within the skin—*Khāl ke bhītur^h, chām ke talē^h*—Twagantahstī, twagantarbhūt.

IN-TER-DEAL, *n.* (L. *inter, S. deal*) mutual dealing, traffic—*Āpus meñ kār-o-bār yā dād-sitād, saudā-garī*—Āpus meñ lenden wā lewādeī, bāpiyā.

IN-TER-DICT, *v.* (L. *inter, dictum*) to prohibit, to forbid, to forbid communion

—*Bāz rakhuā, man' k., āmad-raft yā rāh-rabt band k.*—Nivāran k., nishedh k., parasparasānsarg wā parasparālāp rok d.

IN-TER-DICT, *n.* a prohibiting decree—*Mumāna'at-nāna, man'hīrī kī hukm, mumāna-'at, man'hīrī*—Nishedhakarājānā, nishedh. [wī nivāran, āp wā bhartsan.

IN-TER-DICTION, *n.* a prohibition, a curse—*Mumāna'at yā man'hīrī, la'nāt*—Nishedh

IN-TER-DICTIVE, *a.* having power to prohibit—*Man' karne kī tūgat rakhne w.*—Nishedh kārne ko samarth.

IN-TER-DICT-TO-RY, *a.* serving to prohibit—*Mumāna'atī, mīmī*—Nishedhāk, nishedhakar.

IN-TER-EST, *v.* (L. *inter, esse*) to concern, to affect, to have or give a share in, to engage; *n.* concern, advantage, influence, share, regard to private profit, a premium paid for the use of money—*'Alāqa yā garaz rukhnā, asar k., sharik h. yā k., chas-pida k.; n. 'alāqa yā parwā, naf' yā fūda, asar qudrat yā ikhtiyār, hissa yā bakhrā, garaz yā nī khuss apne faide kī khayāl, sūd*—Sambandh rukhnā wā sambaddh h., vyaparā man-dulānā lagnā wā anurakt k., bhāgi h. wā k., apnānā wā lagnā; *n.* sambandh sneh wā anurag, lābh phal hit wā arth, gaurav prabhāv prābalya wā kahā-sunā, bhāg wā āns, swārth wā ātmahit, byāj.

IN-TER-EST-ED, *a.* having an interest—*Garaz-mand, garazī, garaz-āshnā*—Sambaddh, arthasambaddh, anurakt, āsakt.

IN-TER-FERE, *v.* (L. *inter, fero*) to interpose, to intermeddle, to clash, to come in collision, to be in opposition—*Darmiyan parnā, mudākhālāt k., mukhālafāt k., mukhālīl h., mukhālīf h.*—Bēch meñ parnā, hāth dālnā wā d., parasparavirodh k., parasparaviparyās k., viruddh h.

IN-TER-FERENCE, *n.* interposition, a clashing—*Mudākhālāt dakhīl yā tadākhūt, talātum ghaid*—Antarāgaman paravyūpārapraves wā parūdhikāracharchā, parasparavirodh wā parasparasamāghāt.

IN-TER-FLU-ENT, *a.* (L. *inter, fluo*) flowing between—*Darmiyān meñ jart, bich meñ bahtā huā^b—Madhyasraavan.* [*yā chhitrāyā huā^b*]

IN-TER-FÜSED', *a.* (L. *inter, fusum*) poured or scattered between—*Bich meñ qhālā*

IN-TER-IM, *n.* (L. *inter*) intervening time—*Bich kā zamāna, darmiyān kā 'arsa yā waqt, dar-én-asnā, itne meñ^b—Madhyakāl, antargatakāl.*

IN-TER-I-OR, *a.* (L. *intra*) inner, not outward, inland; *n.* the inner part, the inside—*Andarūni, darūni, mufussal kā; n. andarūni hissa, andar—Antarasth wā antaravartī, antarik wā antaraṅ, madhyadesī wā samudradūrasth; n. antarbhāg wā garbh, abh-* yantar. [antar meñ.]

IN-TER-I-OR-LY, *ad.* inwardly, internally—*Andar meñ, bātin meñ—Abhyantar meñ, IN-TER-JĀ'CENT*, *a.* (L. *inter, jaceo*) lying between, intervening—*Mutawassit, darmiyāni—Madhyasthit, madhyavartī wā antaravartī.*

IN-TER-JĀ'CENT, *n.* a lying between—*Tawassut—Madhyasthiti, madhyavarttan wā antaravarttan.* [—*Bich meñ dālnā^b, bich meñ ānā^b, dālnā^b.*]

IN-TER-JĒCT', *v.* (L. *inter, jactum*) to throw between, to come between, to insert **IN-TER-JĒCT'**, *n.* the act of throwing between, a word used to express sudden emotion — *Bich meñ rakhnā yā dālnā^b, harf-i-nidā—Madhyaprakshēp wā antahkshēpan, vishayādibodhākiṅyay.* [*Milānā^b, ek ke bich meñ dūsrē ko rakhnā yā dālnā^b.*]

IN-TER-LACE', *v.* (L. *inter, laqueo*) to intermix, to put one thing within another—**IN-TER-LAPSE'**, *n.* (L. *inter, lapsus*) the time between any two events—*Do mājaroñ ke bich kā zamāna—Do ghaṭanāñ wā vrittāntāñ ke bich kā kāl.*

IN-TER-LARI', *v.* (L. *inter, lardum*) to mix, to diversify by mixture, to insert between — *Khalt k., dūczish r tug-ba-raṅ yā gū-i-gūi k., dākhil yā mundaraj k.—Milānā, milāv se chitravishitra k., dālnā ghusnā wā bich meñ dālnā.*

IN-TER-LEAVE', *v.* (L. *inter, S. leaf*) to insert blank leaves between the other leaves of a book—*Kisi kitāb ke har wāq ke bāid ek ek sūdu wāq lagānā yā dākhil k.—Kisi pustak ke pratyek likhe wā chhāpe hue patra ko chhorkar ek ek korā wā sūnya patra lagānā, pustak ke likhe wā chhāpe hue patrañ ke bich meñ kore wā bin-likhe patra lagānā wā sūnā.* [—*Aksharapañktiyōñ ke bich meñ likhnā.*]

IN-TER-LINE', *v.* (L. *inter, linea*) to write between lines—*Satroñ ke bich meñ likhnā*

IN-TER-LIN'E-AR, *a.* inserted between lines—*Satroñ ke darmiyān mundaraj yā likhā huā—Aksharapañktiyōñ ke madhya meñ likhā huā.*

IN-TER-LIN'E-AR-T, *a.* inserted between lines; *n.* a book having insertions between the lines—*Satroñ ke darmiyān mundaraj yā likhā huā; n. ek kitāb jiski satroñ ke darmiyān kuchh mundaraj rahtā hai—Aksharapañktiyōñ ke bich meñ likhā huā; n. ek pustak jiski aksharapañktiyōñ ke bich bich kuchh likhā rahtā hai.*

IN-TER-LIN'E-ATION, *n.* the act of interlining, correction by writing between the lines — *Satroñ ke darmiyān likhnā, satroñ ke darmiyān likh-kar istāh—Aksharapañkti-* yōñ ke bich bich likhnā, aksharapañktiyōñ ke bich bich likhkar sōdhan.

IN-TER-LINK', *v.* (L. *inter, Ger. gelenk*) to connect by uniting links—*Kariyōñ ko jor-kar milānā^b, ek kārī yā sakrī ko dūsrī se milānā^b. [rakhnā^b, bich meñ dālnā^b.*

IN-TER-LO CATION, *n.* (L. *inter, locus*) a placing between, interposition—*Bich meñ*

IN-TER-LOCUTION, *n.* (L. *inter, locutum*) an interchange of speech, dialogue—*Guft-gū, bāt-chī^b—Samabhāshān wā parasparākhy, uttarapratyuttar wā kathopakathan.*

IN-TER-LÖC'U-TOU, *n.* one who talks with another, a dialogist, an interlocutory judgment or sentence—*Guft-gū k. w., suwāl-jawāb k. w. yā suwāl-jawāb-āmez bātēñ likhne w., mā-bain kī yā darmiyāni tajvīz yā jutvā—Samabhāshak, kathopakathak wāpr-* snottarakram se kathopakathanarachak, bich kā nirṇay.

IN-TER-LÖC'U-TO-RY, *a.* consisting of dialogue, preparatory to decision, intermediate—*Guft-gū-āmez yā suwāl-jawāb-āmez, fāsilē ke liye pesh-zarīf, darmiyāni—Uttara-* pratyuttaravisishṭ, nirṇayopakramasādhak, bichlā wā madhyavartī.

IN-TER-LÖPE', *v.* (L. *inter, D. loopen*) to run between and intercept advantage—*Dast-* andāzī k., be-jā dukhl k., nā-hayq hāth dālnā—*Par ke adhikār meñ hāth dālnā.*

IN-TER-LÖP'ER, *n.* an unauthorized intruder—*Dast-andāz, be-jā dukhl k. w., nā-hayq hāth dālnē w.—Parādhikārāntargāmi, parādhikārapravesāk, par ke adhikār meñ hāth dālnē w.*

IN-TER-LÖDE, *n.* (L. *inter, ludo*) a piece performed during the intervals of a play — *Kisi sawāṅ ke bich bich meñ jo tilā hoti hai^b.*

IN-TER-LÖD-FE, *n.* a performer in an interlude—*Bhāṅr jo kisi sawāṅ ke bich bich meñ tilā kartā hai^b.*

IN-TER-LÖ'EN-CY, *n.* (L. *inter, luo*) a flowing between, interposition of water—*Bich meñ bahnā yā bahāv^b, bich meñ panī kā ā-jānā^b.*

IN-TER-LÜ'NA-RY, *a.* (L. *inter, luna*) belonging to the time when the moon about to change is invisible—*Shab-i-daijūr ke muta'alliq, tahtu-sh-shuā se nis-* bat-dār—*Amāvāsya-kālik, amāsambandhī.*

IN-TER-MÄR'RY, *v.* (L. *inter, mas*) to marry or be married reciprocally—*one*

family one tribe or one nation with another—*Āpas meñ byāh k^b*.—*parasparavivāh k.*, *parasparavivāhavyavahār k.*

IN-TER-MĀR'RIAGE, *n.* marriage between families where each takes one and gives another—*Āpas meñ byāh^b*—*Parasparavivāhavyavahār*, *parasparavivāh*.

IN-TER-MĒD'DLE, *v.* (*L. inter*, *D. middelen*) to interpose officiously, to mingle—*Be-jā mudākhlat k.* *yā nā-haqq hāth dālnā*, *khalt yā makhlat k.*—*Paravyāpārapraves k.* *parādhikāraacharchā k.* *wā parakāryya meñ hāth dālnā*, *milānā*.

IN-TER-MĒD'DLER, *n.* one who intermeddles—*Nā-haqq mudākhlat k. w.*, *dast-andāz*, *har-degi-chunchā*, *mukhlil*, *be-jā hāth dālnē v.*—*Parakāryya meñ hāth dālnē w.*, *paravyāpārapravesak*, *parakāryyāntargānī*, *parādhikāraacharchak*.

IN-TER-MĒD'I-ATE, *a.* (*L. inter*, *medius*) lying between two extremes, intervening, interposed: *v.* to intervene, to interpose—*Mutawassit*, *darmiyānī*, *mā-bain*; *v. bich meñ ānā^b*, *bich meñ parnā^b*—*Madhyavartti*, *madhyagānī* *wā antarit*, *madhyas-thit wā madhyasth*.

IN-TER-MĒD'I-A-CY, *n.* intervention—*Tawassut*, *wasūlat*, *tadākhul*, *wasila*—*Antarāga-man*, *antargaman*, *madhyas-thatā*, *madhyavarttan*. [*yasthit*, *madhyavartti*.

IN-TER-MĒD'I-AL, *a.* lying between—*Mutawassit*, *mā-bain*, *darmiyānī*—*Madhya*, *madh-*

IN-TER-MIGRATION, *n.* (*L. inter*, *migro*) removal by parties each of which takes the place of the other—*Mubādala-i-magām*, *ek dūsr ke magām ki adli-badli*—*Āpas meñ sthīn kā paltī*, *nivāsa-sthīn kā parasparaparivarttan*.

IN-TER-MI-NA-BLE, *a.* (*L. in*, *terminus*) admitting no limit, boundless, endless—*Be-hadd*, *be-intihā*, *be-mutanāhī yā be-pāyūn*—*Anant*, *amit wā aparyyant*, *niravadhī wā asīn*. [*anantatā*, *simāhinatā*.

IN-TER-MI-NA-BLE-NESS, *n.* endlessness—*Be-intihāi*, *be-nihāyati*, *be-haddī*—*Niravadhitā*, *IN-TER-MI-NATE*, *a.* unbounded, unlimited—*Be-hadd*, *be-intihā yā be-pāyūn*—*Anant wā aparyyant*, *niravadhī wā asīn*. [*k. yā mukhlāt k.*, *makhlat k.*—*Ekaṭhā milānā*, *milnā*.

IN-TER-MIN'GLE, *v.* (*L. inter*, *S. mengau*) to mingle together, to be mixed—*Khalt*

IN-TER-MIT', *v.* (*L. inter*, *mitto*) to cease for a time, to interrupt, to suspend—*Thort der tak band k.* *yā h.*, *manqāf yā mulṭawī rakhnā*, *kināre yā mu'attal rakhnā*—*Kuchh kāl tak nivṛtta k.* *wā h.*, *vichchihinna k.*, *roknā wā thūlūnā*.

IN-TER-MIS'SION, *n.* cessation for a time—*Wagfa*, *mukhat*, *manqāfi*, *ta'til*, *nāga*—*Nivṛti-ti*, *virām*, *vichchhed*, *visṛm*, *chhutī*, *aujā*.

IN-TER-MIS'SIVE, *a.* coming by fits—*Wagfa yī nāga de-kar ānē w.*, *āntarālā^b*—*Āntariyā*, *virām wā antar dekar ānē w.*, *pāri dekar ānē w.*, *virativisisth*, *savirām*, *savichchhed*.

IN-TER-MIT'TENT, *a.* ceasing at intervals—*Wagfa-dār*, *bā-nāga*, *āntarālā^b*—*Savirām*, *virativisisth*, *rah rah kar h. w.*, *āntariyā*, *kuchh kāl tak thāhar jānē w.*

IN-TER-MIT'TING-LY, *ad.* at intervals—*Wagfa-ba-wagfa*, *arsūde-kar*—*Virām se*, *virati se*, *rah rah kar*. [*milnā^b*.

IN-TER-MIX', *v.* (*L. inter*, *miscere*) to mix together, to be mixed together—*Milānā^b*, *IN-TER-MIX'TURE, *a.* a mass formed by mixture—*Milāw^b*, *milāw se jo dher bantā hai^b*.*

IN-TER-MUNDANE, *a.* (*L. inter*, *mundus*) being between worlds—*Do jahān yā dun-yā ke darmiyan kūt*, *do jagat ke bich kūt*, *do prithwī ke madhya kūt*.

IN-TER-NAL, *a.* (*L. intra*) inward, real—*Darīnī andarānī yā bātīnī*, *jauhari haqīqī yā aslī*—*Bhitarī* *antarasth wā antarik*, *vastavik wā yathārth*.

IN-TER-NAL-LY, *ad.* inwardly; mentally—*Andarānī yī andar*, *bātīn yā dīl meñ*—*Bhitar*, *man wā antahkarañ meñ*.

IN-TER-NATION-AL, *a.* (*L. inter*, *natum*) relating to the intercourse between different nations—*Mukhtalif qaumōn ke darmiyan āmad-rufi yā rāh-rabī ke muta'alliq*—*Dehōn kī parasparasamsargasambandhī*, *dehōn ke bich meñ parasparavyavahār kūt sambandhī*. [*darmiyān-go*—*Bichwānī*, *ubhayapakshadūt*.

IN-TER-NUN'CI-O, *n.* (*L. inter*, *nuncio*) a messenger between two parties—*Dallāl*, *IN-TER-PEL-LĀ'TION, *n.* (*L. inter*, *pelto*) an interruption, an earnest address, a summons—*Rok yā rukāwat^b*, *baṭul kahū-sunnā^b*, *bulāwī pukār yā bulāhat^b*.*

IN-TER-PLĒDGE', *v.* (*L. inter*, *Fr. pléger*) to give and take as a mutual pledge—*Kuchh upnā dūsr ke pīs bandhak rakhnā aur uskī upnē pās rakhnā^b*.

IN-TER-POINT', *v.* (*L. inter*, *punctum*) to distinguish by stops or marks—*Wagfa ke nishān d.*—*Virāmachiṇṇān k.*, *virāmachiṇṇ d.*

IN-TER-PO-LATE, *v.* (*L. inter*, *polio*) to renew, to foist in, to insert a spurious word or passage—*Sar-i-naw yā tāza k.*, *ja'l-sāzi se ilhāq k.* *yā milā d.*, *tagallubī yā sākhṭa lafz yā jum'a mundaraj k.*—*Nayā k. wā naye sir se k.*, *chhal wā kapāt se ghuseṛ d.*, *kritrimalekhya milā d.*

IN-TER-PO-LĀ'TION, *n.* something foisted in—*Jo kuchh upar se ghuseṛ diyā jāy^b*, *tagallubī lafz yā 'ibārat*—*Antahkshapan*, *upartappūlekh*, *kritrimalekhya jo milā diyā jāṭā hai*.

IN-TER-PO-LĀ-TOR, *n.* one who interpolates—*Dūsr kī 'ibārat meñ tagallubī yā sākhṭa lafz yā jumla mundaraj k. w.*—*Upartappūlekh milā d. w.*, *kritrimalekhya milā d. w.*, *degre ke lekh meñ kritrimalekh milā d. w.*

IN-TER-POL'ISH, *v.* to polish between — *Bich meñ chiknáná^h.*

IN-TER-POSE', *v.* (L. *inter, positum*) to place between, to mediate, to interfere — *Bich meñ rakhná^h, bich meñ parná áná yá jáná^h, bich meñ háth dálná^h.*

IN-TER-PÓ'S'AT, *n.* interference, intervention — *Mudákhlat dáhl yá tadákhul, wasásat wasíla yá tawassut* — Antargaman antargaman wá bich meñ háth dálná, madhyasthatá antaráy antargatakritya wá vyavadhán.

IN-TER-PÓ'S'ER, *n.* one who interposes — *Wasíla-sáz, bich meñ parné w^h, bich meñ háth dálné w^h, bichwái^h, bichwani^h* — Antargámí, madhyavartí, madhyasth.

IN-TER-PO-S'ITION, *n.* mediation. agency between parties, intervention — *Tawassut, shafá'at, tadákhul wasálat yá wasíla* — Antargaman wá antargaman, madhyasthya wá madhyasthatwa, madhyasthatá wá madhyavarttan.

IN-TER-PRET, *v.* (L. *interpretes*) to explain, to translate, to expound, to decipher — *Samjáhná^h, tarjuma k., tushrih tafsír yá bayán k., zahir k. yá ta'bir k.* — Bujháná, ulhá k. wá bháshántar k., vyákhyá k., vívarap k. spashí k. wá kholná.

IN-TER-PRET-A-BLE, *a.* that may be interpreted — *Mumkinu-t-tafsír, mumkinu-l-bayán* — Vyákhyeya, vívaraniya, vyákhyayogya.

IN-TER-PRE-T'ATION, *n.* explanation, exposition — *Tafsíl yá tashrih, bayán yá inkisháf* — Spashíkarap wá vyákhyá, vívarap wá prakásan.

IN-TER-PRE-TA-TIVE, *a.* explanatory, expositive — *Musharrih yá sharh-wár, ma'nt-par-duz yá tafsílt* — Vyákhyakáfrí wá vívarapakáfrí, arthabodhak wá prakásak.

IN-TER-PRE-TA-TIVE-LY, *ad.* by interpretation — *Tafsílan, tashrih se, bayán se* — Vyákhyá se, vívarap se, tíká se.

IN-TER-PRET-ER, *n.* one who interprets — *Mutarjim, tarjumán, shárih, do-bháshiyá^h* — Ulhá k. w., dwibháshavádrí wá bháshántaravaktá, vyákhyatá, vívarapakartá, arth-aprakásak, dwibhási.

IN-TER-PUNCTION, *n.* (L. *inter, punctum*) the act of making points between words or sentences — *Wafá ke nishán á., nishán-i-wafá-díhí* — Virámachihnákan.

IN-TER-RÉGN'UM, *n.* (L.) the time during which a throne is vacant between the death of one prince and the accession of another — *Ek búdsháh ke marne aur दूसरे ke julús farmáne ke darmiyán ká waqt, pádsháh-gardí* — Rájadwayamadhyagatá arájakakál, do rájón ke bich ká biná rája ká kál.

IN-TER-RÉIGN, *n.* vacancy of a throne — *Do búdsháhon ke darmiyán kí pádsháh-gardí, ek búdsháh ke marné aur दूसरे ke julús farmáne ke darmiyán ká waqt jab ki koi búdsháh nahín rukúá* — Do rájón ke bich ká bina rájá ká kál, rájadwayamadhyagatá arájakakál.

IN-TER-RO-GATE, *v.* (L. *inter, rogo*) to question, to examine, to ask; *n.* question — *Pursish k., imtíhán lená, istifsár k.; n. suwál, istifsár, pursish* — Púchhná, parikáhá k. wá parikáhá lená, prásn wá jijnásá k.; *n.* prásn, jijnásá.

IN-TER-RO-G'ATION, *n.* the act of questioning, a question, a point [?] denoting a question — *Pursish yá istifsár, suwál, suwál ká nishán jaise ki yah [?]* — Jijnásá wá púchh-pachh, prásn, prásnasuchakachihñ jaise ki yah [?].

IN-TER-RÓG'A-TIVE, *a.* denoting a question; *n.* a pronoun used in asking questions — *Istifhámí; n. hurf-i-istifhám* — Prásnasuchak, prásnakarak, prásnarúp; *n.* prásnár-thaká-sarvvanám.

IN-TER-RÓG'A-TIVE-LY, *ad.* in form of a question — *Istifhámán, púchh k^h* — Prásnarúp

IN-TER-RO-G'ATOR, *n.* an asker of questions — *Mustafsír, sáil, pursán, pursinda, púchhñe w^h* — Prashá, prásnakartá, práchchhak wá prichchhak.

IN-TER-RÓG'A-TORY, *a.* containing a question; *n.* a question, an inquiry — *Suwál-ámez, istifhámí; n. suwál, istifsár taftish pursish yá tahqíqát* — Prásnavísishí, prásnarúp; *n.* prásn, jijnásá wá púchh-pachh.

IN-TER-RÚPT', *v.* (L. *inter, ruptum*) to hinder, to divide, to separate; *a.* broken — *Rokná^h, torná^h, alag k. yá khandít k^h; a. túlá^h.*

IN-TER-RÚPT'ED-LY, *ad.* not in continuity — *Lajá-tár nahín^h, barábar nahín, ilháq se nahín, khalál se* — Rok se, vichchhed se.

IN-TER-RÚPT'ER, *n.* one who interrupts — *Mukhill, harj-marj k. w., ta'arruz k. w., takhallul k. w., tope w^h, rokne w^h* — Vichchhedakáfrí, bádhak, vighnakartá.

IN-TER-RÚPT'ION, *n.* the act of interrupting, interposition, intervention, hinderance — *Rok yá rukáwat^h, wasálat yá wasíla, tadákhul yá tawassut, khalál takhallul yá harj-marj* — Vichchhed, antargaman wá antargaman, madhyavarttan wá vyavadhán, vya-gát pratibandh vighna wá bádhá.

IN-TER-SÉCT', *v.* (L. *inter, sectum*) to divide mutually, to cross each other — *Taqátu' k., mutagáti^h* — Paraspár kátná, ek दूसरे ko kátná.

IN-TER-SÉCT'ION, *n.* a point where lines cross — *Nuqta-i-taqátu', wah jagah jahán látkroñ ek दूसरे ko kátti haiñ^h* — Rekhnón ke paraspárovichchhed ká vindu, rekhpárichchhedavindu. [darmiyán dálná yá rakhná — Aur vastuon ke bich meñ dálná wá rakhná.

IN-TER-SÉRT', *v.* (L. *inter, sertum*) to put in between other things — *Aur chímá ke*

IN-TER-SER-TION, *n.* a thing interserted—*Jo shai aur chizon ke darmiyan dāli jāti hai*—*Jo vastu aur padārthon mein rakkhi wā dāli jāti hai.*

INTER-SPACE, *n.* (*L. inter, spatium*) an intervening space—*Darmiyanī fāsila*—*Antar, abhyantarasthān.*

IN-TER-SPERSE, *v.* (*L. inter, sparsum*) to scatter here and there among other things—*Chhikānā^h, chhitrānā^h, idhar udhar dālnā^h.*

IN-TER-SPER-SION, *n.* the act of interspersing—*Chhitrāw^h, chhitrānā^h.*

IN-TER-STEL-LAR, *a.* (*L. inter, stella*) intervening between the stars—*Sitaron ke darmiyan*—*Tārāganantarvartī, tārdmanādalamadhyavartī, nakshatron ke madhya mein sthit.*

IN-TER-STICE, *n.* (*L. inter, sto*) a space between things, time between acts—*Darār yā chizon ke darmiyan kā fāsila, kamon ke bich kā 'ursa yā waqt*—*Chhidra phānk wā vastuon ke bich-kā antar, madhyakāl wā antarāvasar.* [tar, phānk w.

IN-TER-STY-LIAL, *a.* containing interstices—*Darār-dār, phānk-dār*—*Chhidravasisht, sān-ter-tan-gle*, *v.* (*L. inter, S. tang?*) to knit together, to intertwist—*Binnā bunnā yā guhnā^h, latnā^h.* [interwoven—*Binnā yā bunnā^h, bināwat yā bunāwat^h.*

IN-TER-TEX-TURE, *n.* (*L. inter, textum*) the act of weaving together, state of being inter-twined, *v.* (*L. inter, S. twinan*) to unite by twining one with another—*Binnā^h, bunnā^h, latnā^h, lapetnā^h, baniriyānā^h.*

IN-TER-TWIST, *v.* (*L. inter, D. twisten*) to twist one with another—*Batnā^h, maro-kar yā ainh-kar milānā yā jōrnā^h.*

INTER-VAL, *n.* (*L. inter, vallum*) space between places, time between acts or events—*Fāsila yā mufāsila, 'ursa yā asnā*—*Abhyantarasthān antar wā madhyasthān, abhyantarukāl madhyakāl wā antarāvasar.*

IN-TER-VENE, *v.* (*L. inter, venio*) to come between, to interpose, to interrupt—*Darmiyan ānā yā darmiyan h., mutawassit h. yā darmiyan parnā, māni^h hārij yā mukhill h.*—*Bich mein ānā wā h., bich mein parnā wā madhyasth h., vichchedh badlū vighna wā vyāghāt k.* [vyavahit, madhyachari, antargat.

IN-TER-VEN-IENT, *a.* coming between—*Mutawassit, darmiyanī, hāil, tāri*—*Madhyavartī, IN-TER-VEN-TION, *n.* interposition, mediation—*Tawassut, wasālat yā shafā'at*—*Antargaman wā antargaman, madhyasthātī.* [denā yā dūrc kām mein lagā denā^h.*

IN-TER-VERT, *v.* (*L. inter, verto*) to turn to another course or use—*Dūsrī or pher IN-TER-VIEW, *n.* (*Fr. entre, vue*) sight of each other, an appointed meeting or conference—*Chār-chashmi mulqūt dochār yā duchār, didār*—*Parasparadarśan wā dokhadekhi, bhuñt wā parasparālāp.* [lapetnā^h.*

IN-TER-VOLVE, *v.* (*L. inter, volvo*) to involve one with another—*Ek ko dūre mein IN-TER-WEAVE, *v.* (*L. inter, S. wefun*) to weave together, to intermix—*Ekaikthā binnā yā bunnā^h, milānā^h.**

IN-TER-WEAVING, *n.* intertexture—*Bināwat yā bunāwat^h, bināv yā bunāv^h.*

IN-TER-WREATHED, *in-ter-rēth'd*, *a.* (*L. inter, S. wreath*) woven in a wreath—*Bin-kar yā bin-kar malā banā huā^h.*

IN-TEST'A-BLE, *a.* (*L. in, testis*) disqualified to make a will—*Nū-jāien-l-wasiyat, wasiyat karne kā iktiyār na rakhe nē w.*—*Mritapatrakarāṇiksham, mritalekhakarāṇā-śakt, uttarādhikārapatra karne^h ko vyavasthā ki riti se asamarth.*

IN-TEST'A-QY, *n.* state of dying without a will—*Be-wasiyat marne ki hālat, be-wasiyat marnā*—*Akritamritapatratā, mrityulekh ke binā likhe maran.*

IN-TEST'ATE, *a.* dying without a will—*Be-wasiyat, ba-gair wasiyat kiye marne w.*—*Akritamritalekh, akritamrityupatra, mrityulekh ke binā likhe marne w.*

IN-TEST'INE, *a.* (*L. intus*) inward, internal, domestic; *n.* a gut, a bowel—*Andarīnī, bhitari^h, khānagi khāngi yā mulki; n. ānt^h, antari^h*—*Āntarik, abhyantar wā avāhya, swadesī deśi wā gharālā.*

IN-TEST'INAL, *a.* belonging to the intestines—*Ānton kā^h, antariyon kā^h.*

IN-THRAL, *v.* (*S. in, thral*) to enslave—*Qulām k., giriftār k., halqa-ba-gosh k.*—*Dās k., baūdhua k., vās k.*

IN-THRAL-MENT, *n.* slavery, servitude—*Qulāmī, halqa-ba-goshi*—*Dāsya, dāsatwa.*

IN-THRONE, *v.* (*L. in, thronus*) to place on a throne, to raise to royalty—*Shāhi takht par baithālnā, takht-nishīn k. yā bādshāhi-darja d.*—*Sinhāsān par baithālnā, rājapad d.*

IN-TI-MATE, *a.* (*L. intus*) inmost, near, familiar; *n.* a familiar friend; *v.* to hint, to suggest, to give notice—*Darīnī, qarīb, mālūf ham-dam yā yak-dil; n. mahram, yār-i-gār yār-jānā ham-suhbat khālāmālā yā dost-ik-dil; v. ishāra k., imā k., khabar d. yā ittilā k.*—*Bhitari antarmasth wā antarātam, nikat wā sannikhit, superichit wā susaṅsargi; n. drihamitra, susaṅsargi mitra; v. sain k., saūket wā iūgit k., samāchār d.*

IN-TI-MA-QY, *n.* close familiarity or fellowship—*Ham-dilī, ham-rās, ham-damī, ikhtilāt, muwaddat yā muāwaz, āshnāi, irtibāt, yāri, dostī*—*Ātimitratā, atiprapny, supari-chay, drihasaṅsarg, atisakhya.*

IN-TI-MATE-LY, *ad.* closely, nearly, familiarly — *Saṭ-kaṛ^h, śikṭilāt yā nazāḱī se, ham-dāḱī muwānisat mudnasat ham-rāzī ham-damī dostī yā irtibāt se* — Gāṛhepan wā driṛhātā se, driṛhasambandh wā samipatā se, atimītratā atipranay wā superichay se.

IN-TI-MĀ'TION, *n.* hint, suggestion, notice — *Ishīra, imā yā kināya, khabar dgāḱī yā ittīlā* — Saṅket wā sain, vyangyokti sūchanā wā ingit, uddēs vijñāpan wā samāchār.

IN-TIM-I-DATE, *v.* (L. *in, timeo*) to make fearful, to overawe, to dishearten — *Darā-nā yā darwānā^h, dāṭnā yā dhamkānā^h, jī-tornā yā man-tornā^h.*

IN-TIM-I-DĀ'TION, *n.* the act of intimidating — *Dhamkī^h, dāṭnī^h, darwānā^h.*

IN-TIRE. See **ENTIRE**.

IN-TITLE. See **ENTITILE**.

[— *Madhya meṇ.*

IN-TŌ, *prep.* (S.) noting entrance — *Meṇ^h, darmiyān meṇ, andar, bich meṇ^h, bhitar^h*

IN-TŌLER-A-BLE, *a.* (L. *in, tolero*) not to be borne, not to be endured, insufferable — *Nā-gābil-i-bardāshī, gair-bardāshī yā nā-bardāshī, gair-mumkinu-t-tahammul yā gair-mutahammul* — *Asahya, asahaniya, asahanisakya.*

IN-TŌLER-A-BLY, *ad.* beyond endurance — *Burdāshī ke bāhar, ba-shiddat, nihāyat saḱṭī se* — *Sahan ke bāhar, asahyarip se, asahaniyatā se.*

IN-TŌLER-ANCE, *n.* want of toleration — *'Adam-i-tahammul, nā-chashm-poshī, 'adam-i-sulh-kullī* — *Asahan, asahanaśilatī, kshanaābhāv.*

IN-TŌLER-ANT, *a.* not enduring, not tolerant — *Be-tahammul, nā-sulh-kullī yā nā-shikebā* — *Asahanān, asahanaśil wā asahishnu.* [Nivārit, nishiddh.

IN-TŌLER-AT-ED, *a.* denied toleration — *Burdāshī na-kiyā-guāyā, nā-ravā, nā-jāz* —

IN-TŌLER-ATION, *n.* want of toleration — *'Adam-i-tahammul, nā-chashm-poshī, 'adam-i-sulh-kullī* — *Asahan, asahanaśilatī, kshanaābhāv.*

IN-TOMB, *in-tōmī*. See **ENTOMB**.

[*Awāz d., bajnā^h* — *Śabd k., suwar k.*

IN-TŌ-NATE, *v.* (L. *in, tono*) to sound, to sound the notes of the musical scale —

IN-TŌ-NĀ'TION, *n.* the act or manner of sounding, the modulation of the voice in speaking — *Awāz d. yā awāz k. taurī, bol-chāl k. taur* — *Śabd k. wā śabd k. bhāv, swarabhedh wā lay.* [swar se bolnā, dhimi aur dhiri swar nikālā.

IN-TŌNE, *v.* to make a slow protracted noise — *Dhimi aur dhiri awāz k.* — *Gambhir*

IN-TŌRT, *v.* (L. *in, tortum*) to twist — *Maroṇā^h, batnā^h, nichoṇā^h, machoṇā^h.*

IN-TŌX-I-CATE, *v.* (L. *in, toxicum*) to make drunk, to inebriate; *a.* inebriated — *Makhmūr k., mast sar-shūr yā sar-must k.; a. makhmūr, sar-mast, sar-shūr* — *Madonmatta k., matawālā wā madānwit k.; a. madonmatta, matawālā, madānwit, piakkar.* [*yā sar-shūrf* — *Madonmattatwa, matwālāpan unmad wā unmatatī.*

IN-TŌX-I-CĀ'TION, *n.* drunkenness, inebriation — *Makhmūrī, mad-hoshī sar-mastī nashā* — **IN-TŌX-I-CABLE**, *a.* (L. *in, tractum*) stubborn, unmanageable, ungovernable — *Ziddī, buil-lagūm be-lagūm yā sar-kush, nā-farmān yā be-zabt* — *Haṭṭhī, duḥśāya duḥśādhya wā durādharsī, alāmya wā asāniya.* [nacy — *Hath^h, mayrā-pan magrātī yā ar^h.*

IN-TRĀC-TA-BLY, *adv.* **IN-TRĀC-TA-BLE-NESS**, *n.* the quality of being intractable, obsti-

IN-TRAN-QUILL-I-TY, *n.* (L. *in, tranquillus*) unquietness, want of rest — *Be-chainī, be-kulī* — *Āstirātī wā vyastatī, vyākūlatī wā aswasathatī.*

IN-TRAN'SIENT, *a.* (L. *in, trans, eo*) not transient, not passing away — *Nā-'arist, nā-raftanī nā-fānī yā pāe-dār* — *Akshapik, chirasthīyī.* [lāzimī — *Akarmnak.*

IN-TRAN'SI-TIVE, *a.* denoting an action or state which is limited to the agent — *Fī'l-i-*

IN-TRAN'SI-TIVE-LY, *ad.* without an object following, in the manner of an intransitive verb — *Be-gair maf'ūl ke, fī'l-i-lāzimī ke taur se* — *Binā karmma ke, akarmmakadhātu kī rīti se.*

IN-TRANS-MŪTA-BLE, *a.* (L. *in, trans, muto*) unchangeable in substance — *Be-tab-dīl, gair-tahaddul, dīstī shai na hune ke gābil* — *Avasthantarsaksham, avikārya.*

IN-TREAS-URE, *v.* (Gr. *en, thesauros*) to lay up as in a treasury — *Jamī k., khazāne meṇ rakhnā* — *Sūnichī k., bhaṇḍār wā kosh meṇ rakhnā.*

IN-TRENCH, *v.* (Fr. *ex, trancher*) to dig a trench, to fortify with a trench, to invade, to eneroach — *Gird khandaq khodnā, gird khandaq khod-kur mazbūt k., charhāī k^h, barh-chalnā^h* — *Charōn or khāī khodnā, charōn or khāī se pusht k., ākraman k. charh-jānā wā charh-ānā, dabā lenā.* [khāī aur dhus ho^h.

IN-TRENCH-MENT, *n.* fortification with a trench — *Khāī^h, dhus^h, garhī jiskī charōn or*

IN-TREP-ID, *a.* (L. *in, trepido*) fearless — *Be-bāk, dīler, jān-bāz, himmatī* — *Nidar, nirbhay, sāhasī, śūr.* [— *Nirbhayatwa wā abhitātā, śūratā wā sāhas.*

IN-TRE-PID-I-TY, *n.* fearlessness, courage — *Be-bākī, dīlerī jān-bāzī sar-bāzī yā himmat*

IN-TRE-PID-LY, *ad.* fearlessly, daringly — *Be-bākī yā dīlerī se, dīlerāna yā be-tahāsha*

— *Nidar, śūratā wā sāhas se.*

IN-TRI-CATE, *a.* (L. *in, trice*) perplexed, complicated, obscure; *v.* to perplex — *Pechdā, pech-dar-pech yā pur-pech, muglaq yā nā-sāf; v. ghabrā-d^h, harbarā-d^h, uljhānā^h* — *Vakra wā kuṭīl, kunchit ghurchilā wā uljhā, gurh durjñeya wā kathin:*

IN-TRI-CA-QY, *n.* perplexity, complication — *Pech, uljheṛā^h* — *Ghurchī, uljhāw kathinatā wā gūṛhatā.*

IN-TRI-CATE-LY, *ad.* with intricacy—*Pech se, uljhāw se^b, ishkal se, iglāq se*—Uljhare se, kathinatā se, ghurchiyāhat se, gūrhātā se. [skunchitatwa, gūrhātā wā kathinya.

IN-TRI-CATE-NESS, *n.* perplexity, obscurity—*Pech, iglāq yā diqqat*—Uljhārā uljhāw wā **IN-TRIGUE**, *n.* (L. *in, trice*) a plot, a stratagem, an amour; *v.* to form plots—*Sāsih yā bandish, fīrat yā fann-fareb, 'ishq-bāzi 'ashiqi yā āshnāi*; *v. sāsih k., bandish k.*—*Gutt goshṭ wā kapatāprabandh, upāy kalbā wā ehhalabal, kāmacharitra*; *v. gosht k., gutt k., kapatāprabandh k.*

IN-TRIGUER, *n.* one who intrigues—*Bandishi, fīratī, kār-nāz, 'ashiq-tan, 'ishq-bāz*—*Vidagdhanāyak, kapatāprabandh k. w., gutt wā gosht k. w., kāmacharitra k. w., rasiyā.*

IN-TRIN'SIC, **IN-TRIN'SI-CAL**, *a.* (L. *intra, secus*) internal, solid, natural, real—*Andarūnī, jauharī yā aālī, zāti, haqiqi*—*Āntarik antarnāsth wā bhītari, vāstāvik, swābhāvik wā prākritik, akritrim wā yathārth.*

IN-TRIN'SI-CAL-LY, *ad.* internally, really—*Andar bātin-mēn yā bi-z-zātihi, haqiqatan yā haqiqat-mēn*—*Bhitar wā swābhāvatah, sach sach wā vastutah.*

IN-TRO-DUCE, *v.* (L. *intro, duco*) to lead or bring in, to make known, to begin—*Dākhil k. andar-linā jāri k. yā rawāj d., mulāgāt yā shīnāsāi karānā, shurū^b k.*—*Pravēś k. linā wā prachalit k., bhoṇṭ parichay wā jan-pahchān karānā, ārambh k.*

IN-TRO-DUCE, *n.* one who introduces—*Dākhil k. w., andar-lāne w., jāri k. w., mu-rawāj, rawāj d. w., mulāgāt karāne w., shīnāsāi karāne w., shurū^b k. w.*—*Pravēśak, lāne w., pravarttak, prathamasthāyak, bhoṇṭ karāne w., parichay karāne w., jan-pahchān karāne w., ārambhak.*

IN-TRO-DUCTION, *n.* the act of introducing, the preliminary part of a discourse, a preface—*Idkhil andar-linā jāri k. rawāj d. yā shīnāsāi karānā, tamhīd 'umwan mu-qaddama yā zikr, dībācha yā dībājā*—*Pravēśan linā parichay-karānā wā prachār, paribhāshā wā vikyārambh, prastavānā wā bhūmika.*

IN-TRO-DUCTIVE, **IN-TRO-DUC'TO-RY**, *a.* serving to introduce—*Pesh-rau, tamhīdī, jāri k. w., dākhil k. w.*—*Prāthamīk, prārambhak, bhūmīkārūp, prastāvanārūp, pravēśak, pravarttak.*

IN-TRO-MIT, *v.* (L. *intro, mitto*) to send in, to let in, to admit, to intermeddle with the effects of another—*Andar bhejnā, andar jāne d., dākhil k., dūstre ke māl mēn hāth lagānā*—*Paithālnā, bhitar jāne d., pravēś k., dūstre ke dhan mēn hāth lagānā.*

IN-TRO-MISSION, *n.* the act of intronitmiting—*Paithālnā, andar jāne d., idkhāl, gair ke māl mēn hāth lagānā*—*Pravēśakarap bhitar jāne d., pravēśan, parāye dhan mēn hāth lagānā.* [—*Idkhāl, dākhil k.*—*Pravēśan, bhitar pravēś k.*

IN-TRO-RE-CEPTION, *n.* (L. *intro, re, captum*) the act of admitting into or within
IN-TRO-SPECTION, *n.* (L. *intro, spectrum*) a view of the inside—*Andarūnī nigāh, andarūn-bīnī*—*Āntardrishtī, āntarilōkan, āntardarśan.*

IN-TRO-SOME, *v.* (L. *intro, sumo*) to suck in—*Chusmā^b, pi-jānā^b.* [lenā^b.

IN-TRO-SUS-CEPTION, *n.* (L. *intro, sub, captum*) the act of taking in—*Bhitar le-*

IN-TRO-VENIENT, *a.* (L. *intro, venio*) entering, coming in—*Paithne w^b, bhitar āne w^b.* [phernā^b.

IN-TRO-VERT, *v.* (L. *intro, verto*) to turn inwards—*Bhītari or phernā^b, bhitar kō*

IN-TRO-VERSION, *n.* the act of introverting—*Bhitar ki or phernā^b, bhitar ki or phirāv^b.*

IN-TRUDE, *v.* (L. *in, trudo*) to thrust in, to come in unwelcome, to force in rudely—*Ghus jānā yā ghusernā^b, binā bulāye ghusnā yā ānā^b, āp se āp gairwār nā paith jānā^b.* [paith jāne w^b.

IN-TRUDER, *n.* one who intrudes—*Ghus-jāne w^b, binā bulāye ghusne w. yā āne w^b.*

IN-TRU'SION, *n.* the act of intruding—*Dākhil-i-be-jā, ba-gair istihqāq ke mudākhālat, binā bulāye ghus-paith^b*—*Anadhikārāpūrvvakapraavēś, binā bulāye āgamān.*

IN-TRU'SIVE, *a.* apt to intrude—*Ghus jāne w^b, binā bulāye paith jāne w^b.*

IN-TRUST, *v.* (S. *in, tryusian*) to deliver in trust, to commit to the care of—*Sipurd supurd yā zimma k., amānat rakhnā*—*Saunpnā, viśvās karke kisi bāt kā bhār kisi ko d.*

IN-TUITION, *n.* (L. *in, tuistum*) the act of the mind in perceiving truth without argument or testimony—*Bilā bahs yā sabūt ke haqiqat ki daryāftī, zūd-daryāftī, bātinī dānish, ilqā*—*Binā vihar wā pramāṇ ke jñān, tātkālikajñān, sahajjñān, antarnjñān.*

IN-TU-ITIVE, *a.* seen by the mind immediately—*Ladunnī, fawran daryāft kiyā gayā, bilā-bahs yā sabūt ke jānā gayā, bātinī dānish se daryāft kiyā gayā*—*Sahajjajñānopālabdh, antarnjñānopālabdh, binā vihar wā pramāṇ ke jānā gayā, sahajajñāneya.*

IN-TU-ITIVE-LY, *ad.* by immediate perception—*Bātinī dānish se, zūd-daryāftī se, ilqā se*—*Sahajjajñān se, antarnjñān se, tātkālikajñān se.*

IN-TU-MES-CENCE, **IN-TU-MES-CEN-CY**, *n.* (L. *in, tumeo*) a swelling—*Phulan^b, sijan^b.*

IN-TU-MU-LATE, *v.* (L. *in, tumulus*) to place in a tomb, to bury, to inter—*Dafn k., madfūn k.*—*Mitti d., gārnā.* [lan^b, sijan^b.

IN-TUR-GES-CENCE, *n.* (L. *in, turgeo*) the act or state of swelling—*Phulāv^b, phū-*

IN-TWINE. See **ENTWINE**. [nā^b, ubtan ki malāi.

IN-UNCTION, *n.* (L. *in, unctum*) the act of anointing—*Ubtan lagānā^b, bukwa lagā-*

- IN-ŪN'DATE, *v.* (L. *in, unda*) to overflow—*Chhalaknā^h, umarṇā^h, chapṇā^h, bhar-ānā^h, bhar-pir k^h, umṇā d^h, bopnā^h, dūbānā^h, bahānā^h.* [*borne w^h*].
- IN-ŪN'DANT, *a.* overflowing—*Lab-rez, garṇ k. w., umṇāne w^h, dūbāne w^h, bahāne w^h.*
- IN-UN-DĀ'TION, *n.* a flood, a deluge—*Sulāb, tuggānt yā tūfun—Bārḥ wā būrā, jalapralay wā jalāplāvan.* [*dagi, karakhtagi—Asabhyatā, āśīṣtatā, avinay.*]
- IN-UR-BĀN'I-TY, *n.* (L. *in, urbs*) rudeness—*Be-murawwati, bad-akhlaṭ, nā-tarāsh-*
- IN-ŪRE', *v.* (L. *in, utor*) to habituate, to accustom, to take or have effect—*'Adat dāl-nā, 'ādī yā kḥo-gar k. yā h., murawwaj yā kār-gar h.—Abhyās k., bān-dālnā* [ew-dālnā wā abhyast k., prachalit wā samarth h.
- IN-ŪRE'MENT, *n.* practice, habit, use—*Mashq yā muzāwalat, 'adat yā kḥo, 'amal rabt dastūr yā rawaj—Abhyās, bān wā tew, vyavahār.*
- IN-ŪRN', *v.* (L. *in, urna*) to bury—*Mitti d^h, gārṇā^h.*
- IN-U-TĪL'I-TY, *n.* (L. *in, utor*) uselessness—*Lā-hāsili, nā-bakāri, be-fāidagi, be-hūdagi—Vyarthatā, nishphalatā, nirarthakatwa.*
- IN-ŪT'TER-A-BLE, *a.* (L. *in, S. utor*) not to be uttered, inexpressible—*Nā-guftant, lā-bayān be-bayān yā gair-gābīlū-l-bayān—Avāchya wā anuchāharāniya, akathya.*
- IN-VĀDE', *v.* (L. *in, vado*) to enter as an enemy, to attack, to assail—*Chay'hāi k^h, hamla k., yūrish k.—Chay'hānā wā chay'h jānā, dhīwā k., akraman k.*
- IN-VĀD'ER, *n.* one who invades—*Qanīm, mulk-gur, hamla-āwar, chay'hāi k. w^h—Ākrāmak, desākrāmak.*
- IN-VĀ'SION, *n.* a hostile entrance—*Hamla, yūrish, chay'hā^h—Ākraman, digvijayakram.*
- IN-VĀ'SIVE, *a.* entering as an enemy—*Yūrish, hamla, chay'hāi k. w^h.*
- IN-VĀ'LID, *a.* (L. *in, valeo*) weak, of no weight or force, void, null—*Zu'if, sabuk yā nā-kāra, bātīl, radd—Balahin, halkā wā prabhāvahin, vyarth, nishphal.*
- IN-VĀ-LID, *n.* one who is weak or infirm—*Mā'zar shukhs, āminū-l-nirre shakhs—Rogi, aswasthāsarir, jannarogi.* [*yū mansūkh k.—Nirbal k., vribhā vyarth wā nishphal k.*]
- IN-VĀL'I-DĀTE, *v.* to weaken, to make void—*Zu'if yā nā-tuwān k., mu'attal radd bātīl*
- IN-VĀL'I-DĀ'TION, *n.* the act of weakening—*Zu'if k., bātīl k.—Nirbal k., nishphal k.*
- IN-VĀ-LID'I-TY, *n.* weakness, want of force—*Zu'f yā kum-zorī, fuskh yā butlān—Nirbalatā wā balahinatā, vyarthatā prabhāvahinatā wā nishphalatā.*
- IN-VĀL'U-A-BLE, *a.* (L. *in, valeo*) precious above valuation, inestimable—*Be-bahā yā be-qimat, 'aziz-tarīn—Anmol āniūlya wā ātinūlya, atyuttam wā atyutkrishṭ.*
- IN-VĀL'U-A-BLY, *ad.* inestimably—*'Aziz-tarīn, be-bahā—Amūlyatā se, anmol.*
- IN-VĀ'RI-A-BLE, *a.* (L. *in, varius*) unchangeable, immutable, constant—*Gair-mutalawwin, be-tagaiyur, be-tabaddul—Aparivarttāniya, nirvikār nirvikalp wā avikāryya, nitya niyat susthīr aḥal wā ātal.* [Aparivarttāniyatā, avikāryyatā, sthīratā, nityatā.]
- IN-VĀ'RI-A-BLE-NESS, *n.* unchangeableness—*'Adam-i-tagaiyur, aḥalatā^h, āladatā^h—*
- IN-VĀ'RI-A-BLY, *ad.* unchangeably, constantly—*'Adam-i-tagaiyur yā be-tabaddul se, bar-garār yā 'ala-d-dawam—Nirvikārārūp se wā aparivarttāniyatā se, nitya wā sarvadā.* [Aḥal, aparivarttāniya.]
- IN-VĀ'RIED, *a.* not changing or altering—*Gair-mutalawwin, be-tagaiyur, be-tabaddul—*
- IN-VĒIGH', *in-vā'. v.* (L. *in, veko*) to rail against, to utter censure, to reproach—*Ilzām d., mal'ūn k., tā'n k. yā tā'n-zanī k.—Dokhnā wā apavād lagānā, nindā k. wā kalaṇk lagānā, jhīraknā wā durvākya kalnā.* [sāvādī, nindak, apavādak.]
- IN-VĒIGH'ER, *n.* a vehement railer—*Sakht tā'in, karakht tā'na-zan—Jhīrakne w., kut-*
- IN-VĒICTIVE, *n.* railing speech, angry abuse, harsh censure; *a.* satirical, abusive—*Zabān-darāzi, tā'na-zanī yā dush-nām, mazammāt shikāyat yā la'nat-malāmat; a. tā'na-zan tanz-go yā hajo-āmez, bad-zabān yā dush-nām-āmez—Durvākya, bhartsana-vākya wā gili, nindāvākya kutsāvākya wā jhīrkī; a. upahāsak wā kutsāvādī, nindak apavādī wā gālī d. w.*
- IN-VĒICTIVE-LY, *ad.* satirically, abusively—*Tā'na-zanī se, zabān-darāzi malāmat yā bad-zabānī se—Avakshēp upahās wā nindā se, durvākya wā gili se.*
- IN-VĒIGLE, *v.* (Fr. *aveugler*) to persuade to something bad, to entice, to allure—*Burāi kī or ubhāṇā yā uskānā^h, bahkānā yā phuslānā^h, lalchānā yā lubhānā^h.*
- IN-VĒIGLE-MENT, *n.* allurement, seduction—*Lubhāv yā phuslāhāt^h, kutnāpā urhār yā bahkāw^h.* [*lene w^h, thag yā chhālī^h.*]
- IN-VĒIGLER, *n.* a seducer, a deceiver—*Bahkāne w. phor-lene w. urhārne w. yā phuslā-*
- IN-VĒILED', *a.* (L. *in, velum*) covered as with a veil—*Mānoḥ ghūnghat pahīne hue^h.*
- IN-VĒINT', *v.* (L. *in, ventum*) to find out something new, to forge, to fabricate—*Ijād k., ikhtirā' k. gānāhnā^h—Nikālmī rachanā wā nirūpanā, jorna, bāndhnā garhnā wī juthā banānā.* [—Nikālanhār, nirmātī, parikalpak, nirūpak, virachak, vidhātā.]
- IN-VĒNT'ER, IN-VĒNT'OR, *n.* one who invents—*Mūjid, mukhtārī, bānī, wāzī, mutajāwiz*
- IN-VĒNT'ION, *n.* the act or faculty of inventing, a thing invented, forgery, fiction—*Ijād yā quwwat-i-mutakhaiyā, nau-paidā-shai, ikhtirā' yā taqlid, sāktī yā bandhā^h—Nirmān parikalpanā rachanā nirmāṇasaktī wī kalpanāsaktī, parikalpit wā kalpanā, banāwat, mithyākalpanā wā manahśrisṭī.*

- IN-VĒNT'IVE, *a.* apt to invent, ingenious—*Mukhtarī' yā mījīd, zahin shrak tez-fahm yā humar-mamūd*—Kalpak, upāyī suprayogawān wā yuktīmān. [yitri, nirūpanewālī.]
- IN-VĒNT'RESS, *n.* a female who invents—*Mījida, nikālan-hārī^h*—Parikalpikā, nirūpa-
- IN-VĒN-TO-RY, *n.* a catalogue of goods; *v.* to place in a catalogue, to register—*Tāliqa, tāliqa, siyāha, fard*; *v.* *lāliqa meñ mundaraj k., qalam-band k.*—Kharā, asthāvara-dravyasaṅkhyāpatra; *v.* kharre meñ chaphānā, tāknā wā likhnā.
- IN-VĒN-TŌ-RI-AL-LY, *ad.* as an inventory—*Tāliqa yā tāliqa ke mānīnā, fard ke taur par*—Kharre kī mānī, asthāvara-dravyasaṅkhyāpatra ke sadris.
- IN-VĒRT', *v.* (*L. in, verto*) to turn upside down, to place in a contrary order—*Auñdhān^h, ulatnā yā ulṭānā^h*. [n'akis yā mungalab—Aundhā, ulṭā wā ulṭā pulṭā.]
- IN-VĒRSE', *a.* inverted, opposed to direct—*Zer-zabar yā tah-o-bālā, maqlūb mā'kūs mu-*
- IN-VĒRSE'LY, *ad.* in an inverted order—*Zer-zabarī se, bar-khilāf, bar-aks*—Ulṭā pulṭā, ulat pulat se, viparyyay se. [kram, viparitatā, vyatyay.]
- IN-VĒR'SION, *n.* change of order—*Inqilāb, in'ikās, nigūn-sārī, ulṭāi^h*—Viparyyay, vyati-
- IN-VĒRT'ED-LY, *ad.* in reversed order—*Bi-l-inqilāb, bar-aks*—Ulṭā, viparyyay se, vyati-kram se.
- IN-VĒST', *v.* (*L. in, vestis*) to clothe, to array, to place in possession, to inclose, to lay out money in some permanent form so as to produce an income—*Pakhinānā^h, ārasta k., bahkhalū yā muqarrar k., muhāsara k., āmadani yā naf' kī garaz se kisi māl yā jae-dād meñ zar lagānā*—Orhānī, saūwārānī sajanā wā suasobhit k., denā sampannā k. viśiṣṭ k. wā yukt k., ghernā rūndhanā wā chhenknā, lābhārth kisi sthāyī vastu meñ dhan lagānā.
- IN-VĒST'IENT, *a.* covering, clothing—*Phānpme w^h, pakhināne yā orhāne w^h*.
- IN-VĒST'IT-TURE, *n.* the act of giving possession—*Khal'at-poshī yā khil'at-poshī, khil'at-dihī yā khal'at-dihī, taqīd, ulak^h, tikā^h*—Abhishek, padasthāpan, pratisthāpan.
- IN-VĒST'IVE, *a.* encircling, inclosing—*Gherne w^h, gher lenē w^h*. [pratisthā.]
- IN-VĒST'MENT, *n.* act of investing, dress, habit, the laying out of money in some permanent form so as to produce an income, the money laid out in some permanent form with a view to produce an income—*Khal'at-buḥkshī khal'at-poshī yā muhāsara, poshāk, libās, āmadani yā yāft kī garaz se kisi māl yā jae-dād meñ zar lagānā, zar jo yāft kī garaz se kisi māl yā jae-dād meñ lagāyā jātā hai*—Padasthāpan abhishek pariveshtan wā gherā, vāstra, achchhādan wā paridhān, lābhārth kisi sthāyī vastu meñ dhan lagānā, dhan jo lābhārth kisi sthāyī vastu meñ lagāyā jātā hai.
- IN-VĒST'I-GATE, *v.* (*L. in, vestigo*) to search out, to inquire into, to examine—*Tulāsh yā taftish k., tahqiq k., hall yā daryāft k.*—Khojanī dhūmrhanā anusandhān k. wā anweshāy k., sahejanā sawāchanā pūchh-pāchh k. dekhānā chhānā wā jijnāsā k., jūchhānā parakhnā wā parikshā k.
- IN-VĒS-TI-GA-BLE, *a.* that may be searched out—*Qābilu-t taftish, tahqiqāt-pazir*—Anweshāniya, anusandheya, vicināripiya.
- IN-VĒS-TI-GĀ'TION, *n.* a searching, examination—*Tulāsh taftish tajassus yā just-o-jū, tah-giq tahagguq tahqiqāt yā tajwiz*—Khoj dhūmrh anusandhān wā anweshān, parikshā jāchhaw vicār wā vijelcānī. [nechchu wā bhediyā, khojū wā jijnāsū.]
- IN-VĒS-TI-GĀ-TIVE, *a.* curious, searching—*Rāz-jo, mutajassīs yā mutalāshī*—Anusandhān.
- IN-VĒS-TI-GĀ-TOR, *n.* one who investigates—*Muhagiq, tajwiz k. w., tahqiqāt k. w., jā-cham-hār^h, mutalāshī, mutajassīs*—Parikshak, vicārak, khojī, anweshī.
- IN-VĒT'ER-ATE, *a.* (*L. in, vetus*) old, long established, deep rooted, obstinate—*Purānā^h, dīnī^h, jariyāyā^h, karā^h*.
- IN-VĒT'ER-A-CY, IN-VĒT'ER-ATE-NESS, *n.* long continuance, obstinacy confirmed by time—*Darāz-muddat-bāshī yā kuhnagi, shiddat yā sakhtī ba-sabab darāz-bāshī*—Bahukālīkatwa wā chirakālīkatwa, baldhamulātā abhinivishṭatā wā sthīratā.
- IN-VĒT'ER-ATE-LY, *ad.* with obstinacy, violently—*Sakhtī se, ba-shiddat*—Haṭh wā bad-dhamulātā se, karāi wā prachandātā se.
- IN-VĒD'I-IOUS, *a.* (*L. in, video*) envious, malignant, likely to excite envy—*Hāsūd, kīnakash yā kīna-war, 'adāwat-angez hasad-angez yā kīna-angez*—Dāhī wā matsārī, irshyī wā dweshī, dweshajanak wā irshyājanak. [se, dwesh droh wā dushṭabhāv se.]
- IN-VĒD'I-IOUS-LY, *ad.* enviously, malignantly—*Hasad se, kīna yā bug se*—Dāh wā irshyā
- IN-VĒD'I-IOUS-NESS, *n.* quality of exciting envy—*Kīna-angez, hasad-angezi, 'adāwat-angezī*—Dweshajanakatwa, irshyājanakatwa.
- IN-VĒG'O-RATE, *v.* (*L. in, vigor*) to give vigour, to strengthen, to animate—*Quw-wat d., gawī yā mazbūt k., pushī d.*—Bal barhānā wā d., sabal wā pushṭ k., sattwa wā tej barhānā. [rhnā, sattwavarddhan, balavridhī.]
- IN-VĒG'O-RĀ'TION, *n.* the act of invigorating—*Taqwiyat, taṭwīnāt, quwwat-dihī*—Bal ba-
- IN-VĒN'CI-BLE, *a.* (*L. in, vinco*) not to be conquered, not to be overcome—*Gair-maqlūb, be-sar yā be-zabī*—Ajey wā ajayya, aparājey aparājīt wā aparābhāyā.
- IN-VĒN'CI-BIL'I-TY, IN-VĒN'CI-BLE-NESS, *n.* the state or quality of being invincible—*Gair-maqlūbī, sar na hone kī qābilyat*—Ajeyatā, durjeyatā, aparājeyatwa, adamyatā.

IN-VIN'CI-BLY, *ad.* unconquerably, insuperably — *Qair-maqlūbi se, sar na hone ke taur se* — Ajeyatā se, durjeyatā wā aparājeyatwa se.

IN-VI'O-LA-BLE, *a.* (L. *in, violō*) not to be profaned, not to be injured or broken — *Be-futūr yā be-zawāl, qair-mumkinu-l-faskh* — Anapakāryya abādhyā wā alaṅghaniyā, abhedyā anatikramyā anatikramāpiyā wā abhaṅg.

IN-VI'O-LA-BYL'I-TY, IN-VI'O-LA-BLE-NESS, *n.* the state or quality of being inviolable — *Be-zawāl, qair-mumkinu-l-faskh, be-futūri* — Alaṅghaniyatā, abhedyatā, anatikramāpiyatā, [na-bigarne ke taur se] — Alaṅghaniyatā se, abhedyatā se, anatikramāpiyatā se.

IN-VI'O-LA-BLY, *ad.* without breach or failure — *Qair-mumkinu-l-faskhi yā be-zawāl se*, IN-VI'O-LATE, *a.* unprofaned, unbroken — *Pāk sāf yā nā-ālūda, nā-shicasta nā-mansūkh yā be-futūr* — Adūshit wā abhrasht, akshat abhaṅg wā akhand.

IN-VI'O-LAT-ED, *a.* unprofaned, unpolluted — *Pāk, nā-ālūda yā sāf* — Adūshit wā akri-tāvajha, abhrashtikrit.

IN-VI-IOUS, *a.* (L. *in, via*) impassable — *Be-guzārā, masūdūl* — Durgam, agamya.

IN-VI-IOUS-NESS, *n.* state of being inviolable — *Masūdūl, nā-mamkinu-l-guzārī* — Durgamyatā, agamyatā. [Nā-mardī, nā-mardānūgi] — Apurushatwa, paurushahinatā.

IN-VI-RIL'I-TY, *n.* (L. *in, vir*) want of manhood, departure from manly character — IN-VISCATE, *v.* (L. *in, viscus*) to lime, to entangle in glutinous matter — *Lāsā lugā-nā, lāse se phānsānā yā phānsānā*.

IN-VIŠI-BLE, *a.* (L. *in, visum*) that cannot be seen, not perceptible by the sight — *Gāib gāib nā-padiid yā nā-dīda, qair-mahsūs yā qair-mubīrāt* — Adriśyā paroksha wā alakshyā, apratyaksh darśanātīt wā drištyagochar.

IN-VIŠ-I-BIL'I-TY, *n.* state of being invisible — *Qāibat, qāibūbat, nā-dīdagī* — Adriśyatā, parokshatā, apratyakshatā, drištyagocharatā.

IN-VIŠ-I-BLY, *ad.* so as to escape the sight — *Qāihāna, andikhāi se^h, gāib meṇ* — Apratyaksh se, adrištarūp se, asākshāt, drištyagochar se.

IN-VITE', *v.* (L. *invito*) to ask to a place, to bid, to request, to allure, to persuade — *Da'wat k., tavāzu' k., iltimās yā'arz k., lālach d^h, vargalānnā* — Nimantran k., nyotana w. bulānā, māngnā, lubhānā wā ākarshap k., phuslānā bhulānā wā bahkānā.

IN-VI-TA'TION, *n.* the act of inviting, solicitation — *Tavāzu' yā da'wat, istid'ā* — Āvāhan nimantran nyotā wā bulāhaṭ, prārthanā wā māng.

IN-VIT-A-TO-RY, *a.* using or containing invitation; *n.* a hymn of invitation to prayer — *Da'wat āmez, tavāzu'-āmez*; *n.* *bhajm^h* — Āvāhanārthak, nimantranavisishṭ; *n.* stutigān, īśwarastutigit.

IN-VIT'ER, *n.* one who invites — *Da'watī, istid'ā k. w., bulāne w^h, lālach d. w^h, vargalānne w.* — Nimantran k. w., nyotane w., māngne w., āvāhan k. w., lubhāne w., phuslāne w. wā bahkāne w. [bulāwā^h.

IN-VIT'ING, *p. a.* alluring; *n.* invitation — *Lubhāne w^h, phuslāne w^h*; *n.* *nyotā^h, bulāhaṭ^h*.

IN-VIT'ING-IY, *ad.* in a manner to invite or allure — *Dil-pazīri se, dil-rubāi se, shahwat-angezi se* — Bulāne wā lubhāne ki riti se. [pralobhakatā.

IN-VIT'ING-NESS, *n.* power or quality of inviting — *Dil-rubāt, dil-pazīri* — Ākarshakatā,

IN-VO-CATE', *v.* (L. *in, voco*) to call upon — *Bulānā^h, māngnā^h, manānā^h*.

IN-VO-CA'TION, *n.* act of calling upon in prayer — *Munājāt, du'ā, istid'ā* — Jap k., devatānāmochehāran, nāmasmaran, nāmagrahan, āvāhan.

IN-VÖKE, *v.* to call upon, to implore — *Bulānā^h, du'ā-māngnā munājāt-k. yā istid'ā k.* — Abhimantran āvāhan sambodhan wā nāmagrahan k., prārthanā k. wā māngnā.

IN-VO'ICE, *n.* (Fr. *envoyer*) an account of goods sold or consigned with their prices — *Bijak^h, chālān-chūthī^h*.

IN-VÖL/UN-TA-RY, *a.* (L. *in, volo*) not having will or choice, not done willingly — *Be-irāda yā be-khwāhish, be-ikhtiyār yā izirārī* — Nishkān akām wā anichechhu, aswechchhājāt avās wā anichechhādhin.

IN-VÖL/UN-TA-RIL-Y, *ad.* not by will or choice — *Be-khwāhish, be-irāda, be-ikhtiyār, be-gasd* — Nishkān, anichechhāpūrvvak, abodhapūrvvak, amatipūrvvak.

IN-VÖL/UN-TA-RI-NESS, *n.* want of will or choice — *Be-ikhtiyārī, 'adam-i-irāda, be-gasd* — Nishkāmatwa, aswechchhājātata, anichechhādhinatā, icchhāvdhyatā.

IN-VÖLVE', *v.* (L. *in, volvo*) to roll in, to inwrap, to comprise, to entwine, to take in, to entangle, to blend — *Dhāpnā yā laptānā^h, lapetnā^h, rakhnā yā dharnā^h, baṭnā yā dhānjnā^h, pakarnā yā lenā^h, uljhānā yā phānsānā^h, milānā yā sānnā^h*.

IN-VÖLV'ED-NESS, *n.* state of being involved — *Chhipāw^h, lapet^h, dharāw^h, baṭāw^h, pak-ṛāw^h, uljhāw^h, phānsāw^h, milāw^h*. [tan, uljhāw gurchī wā pherphār.

IN-VÖL'UTION, *n.* act of involving, complication — *Lapet^h, pech* — Āveshtan wā parivesh-

IN-VÖL'NER-A-BLE, *a.* (L. *in, vulnus*) that cannot be wounded, secure from injury — *Nā-zakhm-pazīr, mumtana'u-l-zakhm mumtana'u-l-jark nā-mumkinu-l-majrāh yā roin-tan* — Anāghātaniyā abhedyā wā achhedyā, kshatāksham wā vajrasārīr.

IN-VÖL'NER-A-BLE-NESS, *n.* the quality or state of being invulnerable — *Nā-zakhm-pazīrī, mumtana'u-l-majrāh, nā-mumkinu-l-majrāhī* — Anāghātaniyatā, abhedyatā, achhedyatā.

- IN-WALL', v.** (L. *in. vallum*) to inclose or fortify with a wall—*Diwār dawāri-kar mazbūt k.*—Bhit se gher kar pusht k. [*andar*—Abhyantar meñ, bhitār.]
- IN-WARD, IN'WARDS, ad.** (S. *in, ward*) towards the internal parts, within—*Andarish, Is'WARD, a.* internal, interior, placed within—*Andarint bātini, dar'ani*—Bhitari, abhyantar antaratam wā antarañg, antarnasth antargat antarbhit wā antasth.
- IN-WARD-LY, ad.** internally, in the heart—*Andar, bātin meñ yā dil meñ*—Bhitār, antah-karañ wā man meñ.
- IN'WARDS, n. pl.** the inner parts, the bowels—*Āntariyāñh, āntēñh.*
- IN-WEAVE', v.** (S. *in, wējan*) to mix in weaving, to intertwine—*Binne meñ milānā^h, lupetnā yā bālnā^h.*
- IN-WRAP', in-rāp', v.** (in, *wrap*) to involve, to perplex, to ravish or transport—*Lapet-nā^h, pureshāñ yā hairāñ k., be-khud yā be-kawās k.*—Laptāñā, ghabrī-d. wā vyākul-k., achet wā vimohit k. [*ghernā^h, mālā dālnā yā pahrānā^h.*]
- IN-WREATH', in-rēth', v.** (S. *in, wrath*) to surround as with a wreath—*Mālā se*
- IN-WROUGHT', in rāt', a.** (in, *work*) adorned with work—*Kām-dār, murassā, jarāñ^h, khod-kārī-dār*—Khunchit, jñrit.
- I-ON'IC, a.** belonging to *Ionia*, denoting one of the orders of architecture—*Āionia ke mutā'alliq, mā māri kā ek taur zahīr k. v.*—Āioniasambandhi, nirmāyasīl ki ek rīti.
- I-ŌTA, n.** (Gr.) a titlle, a jot—*Reza, zarra*—Lavales wā vindu, tilanātra wā tinkā.
- IRE, n.** (L. *ira*) anger, rage, wrath—*Khafagi yā khashm, gussa, qazab*—Krodh, rosh, kop. [*chirā, sīghrakopi, sīghrakrodhi, chandaswabdhā.*]
- I-RĀS'CI-BLE, a.** prone to anger—*Ālash-mizāj, zūd-ranj, tunuk-mizāj, tund, tez*—Chir-i-rās-qi-bil'i-ty, n. proneness to anger—*Ālash-mizāj, zūd-ranj, tunuk-mizāj, nafs-i-lauwāmū, nafs-i-sub'i*—Chirehijāpan, swabdhāvachandātā, krodhasīlatā, sīghrakopi-twa. [*Krudhā, krodhi, kōpi wā sakop.*]
- IRE'FUL, a.** angry, raging, furious—*Khafa, khashm-nāk, qazab-nāk yā qazab-ālida*
- IRE'FUL-LY, ad.** with ire, in an angry manner—*Qazab se, khashm-nāki yā qazab-nāki se*—Kop se, krodh se.
- IRIS, n.** (Gr.) the rainbow, the circle round the pupil of the eye, a flower—*Qaus-i-qazah, mardum-i-chashm yā mardumak ek qism kā phul*—Indrāyudh indradhanu wā rāmādhanu, nebratāmkamandal wā putli, pushpavīśesh wā padmavīśesh.
- IR'ISH, a.** belonging to *Ireland*; n. the natives of Ireland, the Irish language—*Āyarland ke mutā'alliq; n. mulk-i-Āyarland ke mutawattin, mulk-i-Āyarland ki zabāñ* Āyarlanddesasambandhi; n. Āyarlanddesijāñ, Āyarlanddes ki bulāshī.
- IR'ISH-ISM, n.** an Irish idiom—*Āyarlanil ki zabāñ kā muhāwara*—Āyarlanddes ki vāg-
- IRK, v.** (S. *wore*) to weary—*Satānā^h, dukh d^h.* [*riti, Āyarlanddes ki vāgdharā.*]
- IRK'SOME, a.** wearisome, tedious—*Ranj-āwar yā dushwār, sakht nā-guār nā-guār yā zabāñ*—Klesākar dukhād wā klesād, kashtakar śramjanak wā dukhklakar.
- IRK'SOME-LY, ad.** wearisomely, tediously—*Ranj-āwar yā sakht se, dushwār yā kāhili se*—Thakāti wā klesājanakatwa se, kashtatwa wā dirghasūtratā se.
- IRK'SOME-NESS, n.** wearisomeness, tediousness—*Sakht yā malāl-angez, ranj-āwar*—Klesājanakatwa, kashtatwa wā dirghasūtratā.
- IR'ON, i'urn, n.** (S. *iren*) a metal, an instrument made of iron: pl. chains, fetters—*Āhan, āhanī auzār yā āla; pl. zanjir, pai-karē^h*—Lohā, lohe kā hathiyār: pl. berī laubabandhan wā lauhapādbandhan.
- IR'ON, a.** made of iron, like iron, harsh, stern, hard; v. to smooth with an iron—*Āhanī, āhan-numā, sakht, karukht, mazbūt; v. istri k^h.*—Lohamay wā ayomay, lohasadriś wā lohe ki māñ, rūkhā rūkh wā karkas, nishthur wā kathor, karī wā kathin.
- IR'ON-Y, a.** made of iron, like iron—*Āhanī, āhan-numā yā āhan ke mānind*—Lohamay wā ayomay, lohasadriś wā lohe ki māñ. [*lohakār.*]
- IR'ON-MŌN-GER, n.** a dealer in hardware—*Lohār^h, āhan-farosh*—Lohadravyavikrayī,
- IR'ON-MŌULD, n.** a spot or mark on cloth occasioned by the rust of iron—*Lohe kā dāg*—Lohachūlna, lohāñk.
- IR'ON-Y, n.** (Gr. *iron*) a mode of speech in which the meaning is contrary to the words, sarcasm—*Tanz, ranz ta'n hojo-mālth yā lāba*—Vyajokti wā vyañgya, mihnā avakshap wā vyañgyokti.
- I-RŌN'IC, I-RŌN'IC-AL, a.** expressing one thing and meaning another, containing irony—*Tanz-āmez, ta'n-āmez, ranz-āmez*—Avakshap, savyaṅgya wā vyañgyamay.
- I-RŌN'IC-AL-LY, ad.** by the use of irony—*Tanzan, tanzāna*—Viparitalakshapūrv, avakshap se, vyañgya se, vyañgyokti se.
- I-RŌN-IST, n.** one who uses irony—*Tanz-go, ranz-go*—Avakshap, vyañgyavādī.
- IR-RĀDI-ATE, v.** (L. *in, radius*) to dart rays into, to emit rays, to adorn with light, to illuminate, to shine; a. adorned with shining ornaments—*Raushan yā roshan k., munawwar h., raunaq d., munawwar k. yā darakhshāñ k., chamaknā^h; a. nūr-dār, zowar se ārāsta, raunaq-dār*—Ujjwal k., prakāśit h., prakās se suśobhit k., vikāśit wā dipit k., jagmagāñ jhalakñ rājīt-h. wā dyotit h.; a. ujjwal, alaukār se suśobhit.

- IR-RĀ'DI-AN-GE**, **IR-RĀ'DI-AN-ṬY**, *n.* emission of rays of light on any object, lustre—*Shu-ā'-rest yā partau-andāsi, jahnu jilā raunaq yā shu-ā'*—Dipti wā dyuti, prabhā wā tej.
- IR-RĀ-DI-Ā'TION**, *n.* the act of emitting beams of light, illumination, light—*Partau-andāsi yā shu-ā'-andāsi, tanwir yā darakhshān, roshni yā nūr*—Prakāśan uddīpan wā pradīpan, ūjjwalan wā dyotan, dipti wā dyuti.
- IR-RĀ'TION-AL**, *a.* (*L. in, ratio*) void of reason, contrary to reason, absurd—*Gair-nātiq, lā-aql yā be-aql, nā-mā'qul yā be-fāida*—Paśusaṁabhāv buddhīhīn nirbuddhi wā abuddhīmān, anyāyā wā anyāyi, anarthak nyāyaviruddha asaṅgat wā yuktiviruddha. [dhihinatī, jñānahinatā, anyāyātā, nirbuddhitwa.]
- IR-RĀ-TION-AL-ITY**, *n.* want of reason—*Nā-mā'qul, lā-aql, be-aql, gair-nātiq*—**Bud-IR-RĀ'TION-AL-ITY**, *ad.* without reason, absurdly—*Nā-mā'qulī se, be-aqlī yā be-wājibī se*—Buddhīhinatī wā nyāyavirodh se, asaṅgat riti se wā anyāyā se.
- IR-RE-CLAIM'A-BLE**, *a.* (*L. in, re, clamō*) not to be reclaimed, not to be reformed—*Gair-mumkinu-t-tahzib, mumtana'u-l-islah yā gayā-guzrā*—Anuddhāryya wā dush-karmānīvarttayitavya, asodhaniya.
- IR-RE-CLAIM'A-BLY**, *ad.* so as not to be reclaimed—*Mumtana'u-l-islahān, gair-mumkinu-t-tahzibī se, gair-mumkinu-t-tahziban*—Anuddhāryya riti se, asodhaniyabhāv se.
- IR-RĒC'ON-CILE**, *v.* (*L. in, re, concilio*) to prevent from being reconciled—*Phir se muwāfaq na hone d., phir se muwāfaqat karne se mun' k.*—Phir se mel na karne d., saṅgat wā aviruddh na hone d.
- IR-RĒC-ON-ČIL'A-BLE**, *a.* not to be reconciled—*Nā-mumkinu-l-ittifāq, mumtana'u-l-islah, gair-mumkinu-t-tahzib, mumtana'u-l-ittifāq, an-mel^b*—Asandheyā wā asandhātavya, asaṅgat viśaṅgat asaṁāñjas wā anyonyaviparīt.
- IR-RĒC-ON-ČIL'A-BLE-NESS**, *n.* the quality of being irreconcilable, incongruity, incompatibility—*Nā-mumkinu-l-ittifāqī yā mumtana'u-l-islahī, nā-mutābaqat, nā-muwāfaqat nā-munāsabat yā ikhtilāf*—Asandheyātā wā anyonyaviparītātā, asaṅgati, paraspavirodh.
- IR-RĒC-ON-ČIL'A-BLY**, *ad.* in a manner not admitting reconcili-tion—*Nā-ittifāq-pazirī se, 'adam-i-muwāfaqat se*—Asandheyātā se, asaṅgati se, paraspavirodh se, anyonyaviparītātāpūrvvak.
- IR-RĒC-ON-ČILED**, *a.* not atoned for—*Jiskā kafāra yā kaffāra na huā ho*—Jiskā prāyāś-chitta na huā ho. [rodh, asaṅgati.]
- IR-RĒC-ON-ČILEMENT**, *n.* disagreement—*Nā-muwāfaqat, nā-munāsabat, ikhtilāf*—**VI-IR-RĒC-ON-ČIL-I-Ā'TION**, *n.* want of reconciliation—*Nā-muwāfaqat, nā-munāsabat, mu-khālafat*—Asandhān, punāhsebhābhāv, viparītātā, virodh.
- IR-RE-COVER'A-BLE**, *a.* (*L. in, re, cupio*) not to be regained, not to be repaired—*Gayā-guzrā gair-mumkinu-l-husul mumtana'u-t-tahsil yā mumtana'u-l-husul, lā-ilāj gair-mumkinu-l-ilāj yā gair-marammat-pazir*—Apunahrāpya punaralabhyā wā apunarlabhyā, achikitsaniya anuddhāryya wā anuddharaniya.
- IR-RE-COV'ER-A-BLE-NESS**, *n.* state of being beyond recovery or repair—*Mumtana'u-t-tahsil, nā-mumkinu-l-husul, lā-ilājī, gair-mumkinu-l-ilājī, gair-marammat-pazirī*—Punaralabhyātā, apunaralabhyātā, achikitsaniyātā, anuddharaniyātā, asidhyātā.
- IR-RE-COV'ER-A-BLY**, *ad.* beyond recovery—*Be-chārugi se, 'adam-i-husul se, gair-mumkinu-l-husulī se, mumtana'u-t-tahsilī se, gair-marammat-pazirī se*—Apunarlabdhi se, apunarlabh se, asidhyarūp se, achikitsaniyabhāv se.
- IR-RE-DEEM'A-BLE**, *a.* (*L. in, re, emo*) that cannot be redeemed—*Chkurāye jāne ke nā-qābil, istikhilās ke nā-qābil, āzādagi ke nā-qābil*—Aparikreya, anavahāryya, ohhūrāye jāne ke ayogya, anuddharaniya. [Aparikray se, anuddhār se, amukti se.]
- IR-RE-DEEM'A-BLY**, *ad.* beyond redemption—*'Adam-i-istikhilās se, 'adam-i-āzādagi se*—
- IR-RE-DUC'I-BLE**, *a.* (*L. in, re, duco*) that cannot be reduced—*Ghatne ke nā-qābil, lautāye jāne ke nā-qābil, pher-lāye jāne ke nā-qābil, gair-maqlūb, torē jāne ke nā-qābil*—Ghatne ke ayogya, lautāye jāne ke ayogya, pher lāye jāne ke ayogya, anāneya, ajeṇ, torē jāne ke ayogya.
- IR-RĒF'RA-GA-BLE**, *a.* (*L. in, re, frango*) that cannot be refuted or overthrown—*Mumtana'u-l-bullān, gair-mumkinu-r-radd, lā-kalām, qat'i, lā-jawāb*—Avivadaniya, apratyakhyeya, akhaṇḍaniya, akhaṇḍya, sunīschit, vajrapramāṇ.
- IR-RĒF'RA-GA-BLE-NESS**, *n.* the state or quality of being irrefragable, force of argument above refutation—*Mumtana'u-l-bullānī, gair-mumkinu-r-raddī lā-kalāmī yā lā-jawābī*—Avivadaniyātā, akhaṇḍaniyātā wā akhaṇḍyātā.
- IR-RĒF'RA-GA-BLY**, *ad.* above confutation—*Mumtana'u-l-bullānī se, gair-mumkinu-r-raddī se, lā-kalāmī se, lā-jawābī se, 'adam-i-bullān se, 'adam-i-ibtāl se*—Avivadaniyarūp se, akhaṇḍhyātā se, vajrapramāṇ se.
- IR-RE-FUT'A-BLE**, *a.* (*L. in, re, futo*) not to be overthrown by argument—*Gair-mumkinu-r-radd, nā-radd-pazir, mumtana'u-l-bullān, qat'i, lā-jawāb, lā-kalām*—Avivadaniya, akhaṇḍya, akhaṇḍaniya, akhaṇḍitavya.
- IR-RĒG'U-LAR**, *a.* (*L. in, rego*) not regular, not according to common rule or order,

not uniform, immethodical; *n.* one not following a settled rule—*Khilāf-i-mā'mul yā be-taur, khilāf-i-dastūr be-qā'idu yā khilāf-i-qānūn, nā-hamwār, be-salīqa be-tartīb be-rab' yā be-ghab; n.* jo shakhs rawāj yā dastūr ke mutābiq na chale—Aniyam wā vidhiviruddha, vidhighna avidhi vidhihīn wā avaidhik, visham wā asam, kramaviruddha kramahin avyavasthit wā virūp; *n.* vidhighna vyakti, niyamaviruddhavyakti, vidhibhānjak vyakti.

IR-RĒ-U-LĀN'-LY, *ad.* without rule or order, neglect of form or method, vice—*Be-dastūri yā khilāf-i-dastūri, be-tartīb bad-usūbi be-dāuli yā abtari, bad-chālī shārārat yā gunah*—Avidhi aniyam wā vidhivirodh, akram vyatikram aparipāti wā avyavasthā, anichār vyabhichār wā pāp.

IR-RĒO'-U-LĀN'-LY, *ad.* without rule or order:—*n.* dastūri se, be-qā'idagi se, be-āini se, be-tartibi se, nā-hamwāri se, bilā-qā'idu, bilā-dastūr—Avidhivat, vidhivirodh se, kramavirodh se, aparipāti se, avyavasthā se, vishamatā se.

IR-RĒL'A-TIVE, *a.* (*L. in, re, latun*), not relative, unconnected—*Be-'a'āga, be-nisbat*—Asambandhi wā sambandhahin, nīhsambandh wā anūnushāngik.

IR-RĒL'A-TIVE-LY, *ad.* unconnectedly—*Be-'alāqagi se, be-'lāgaw se*—Binā sambandh, asambandh se.

IR-RĒL'E-VANT, *a.* (*L. in, re, levis*) not applicable, not to the purpose—*Be-'lāgaw be-'alāqa yā be-mauqa', nā-mā'qāt nā-bakār ya be-hūda*—Asamparkī aprāsāngik wā aprākarānik, nirvishay nishphal wā vyarth.

IR-RĒL'E-VAN-ÇY, *n.* state of being irrelevant—*Be-'alāqagi, nā-mā'qūli, be-hūdagi*—Aprāsāngikatwa, aprasāng, nirvishayatā, asampark, asāngatatwa.

IR-RĒL'E-VANT-LY, *ad.* not to the purpose—*Be-hūdagi se, nā-bakāri se, be-mauqa', bilā-'alāqa, nā-mā'qūli se, be-'alāqagi se*—Vyarth, nishphal, asambandh se, asampark se, aprasāng se.

IR-RE-LIĒV'A-BLE, *a.* (*L. in, re, levis*) not admitting relief—*Mumtana'-u-t-tashin, mumtana'-u-t-takhfif, mumtana'-u-l-ārām, nā-mudad-pazir*—Asānaniya, asāmya, anuddharaniya.

IR-RE-LIŶ'ION, (*n.* (*L. in, re, liqo*) want of religion, contempt of religion, impiety—*Be-dīni, ilhād yā kufr, bud-mazhabī yā nā-Khudā-tarsi*—Adharmma vaidharmya wā dharmmahinatā, abhakti wā devanindā, bhaktihīnatā apunyatwa wā dushatā.

IR-RE-LIŶ'IOUS, *a.* impious, ungodly—*Be-dīn lā-mazhab bud-mazhab bar-gushtā mulhid yā mukhālf-i-dīn, nā-Khudā-tars yā Khudā-dushman*—Adharmmī dharmmahin nirdharmma wā bhaktihīn, apunya devanindak wā anāśvar.

IR-RE-LIŶ'IOUS-LY, *ad.* with irreligion—*Be-dīni se, lā-mazhabī se, nā-Khudā-tarsi se, ilhād se*—Adharmma se, vaidharmya se, bhaktihīnatā se, abhakti se, devanindā se, dushatā se.

IR-RE-LIŶ'IOUS-NESS, *n.* want of religion—*Be-dīni, lā-mazhabī, nā-Khudā-tarsi, ilhād*—**IR-RĒM'E-A-BLE**, *a.* (*L. in, re, meo*) admitting no return—*Jismēn se phir na sakeh^h, jismēn se laut na sakeh^h*—Apunarāganiya, apratyāganiya.

IR-RE-MĒDI-A-BLE, *a.* (*L. in, re, medcor*) not to be remedied, admitting no cure—*Be-'ilāj yā lā-'ilāj, nā-'ilāj-pazir gair-mumkinu-l-'ilāj be-upāy yā lā-dawā*—Achikitsya, achikitsaniya asādhya nirupāy wā upāyātī.

IR-RE-MĒDI-A-BLE-NESS, *n.* the state of being irremediable—*Be-'ilāji, lā-'ilāji, nā-'ilāj-paziri, be-chāra-paziri*—Achikitsyatā, asādhyatā, asamādhayatā, nirupāyatwa.

IR-RE-MĒDI-A-BLY, *ad.* without cure—*Bilā-'ilāj, lā-dawā, bilā-chāra*—Asādhayatā se, binā upāy, nirupāy.

IR-RE-MIS'SI-BLE, *a.* (*L. in, re, missum*) not to be remitted or pardoned—*Nā-qābilu-l-'afū, nā-mumkinu-l-'afū, nā-'uzr-pazir*—Akshantavya, akshamaniya, amochaniya.

IR-RE-MIS'SI-BLE-NESS, *n.* the quality of being unpardonable—*Nā-qābilu-l-'afū, mumtana'-u-l-'afū, nā-'uzr-paziri*—Akshantavyatā, akshamaniyatwa, khamānārhatā.

IR-RE-MŌV'A-BLE, *a.* (*L. in, re, moveo*) that cannot be moved or changed—*Achal^h, atal^h, gair-mumkinu-d-daf'*—Anihsāraniya, sthir. [*jismēn dūr na ho sakeh^h*].

IR-RE-MŌV'A-BLY, *ad.* so as not to be moved—*Jismēn hatiyā yā sarkāyā na jā sakeh^h*.

IR-RĒP'A-RA-BLE, *a.* (*L. in, re, paro*) not to be repaired, not to be recovered—*Gair-marammat-pazir, gayā-gusārā nā-'ilāj-pazir yā gair-mumkinu-l-husūl*—Asakyapratikār apratikārya wā asamādhaya, achikitsya wā anuddhārya.

IR-RĒP'A-RA-BLY, *ad.* without recovery—*Be-marammat-paziri se, nā-chāra-paziri se, lā-'ilāji se*—Anuddhāryatwa se, apratikāryatwa se, asādhyatā se, achikitsaniyarūp se.

IR-RE-PĒAL'A-BLE, *a.* (*L. in, re, pello*) not to be repealed or revoked—*Radd yā mansūkh hone ke nā-qābil, mumtana'-u-l-radd*—Anivartya, alopaniy, aprachārahandaniya.

IR-RE-PĒAL'A-BLY, *ad.* so as not to be repealed—*Tā-ki radd yā mansūkh na ho sake*—*Jismēn nivritta wā prachāralupt na ho sakai, anivarttya wā akhandaniya rīti se.*

- IR-RE-PENT'ANCE**, *n.* (L. *in, re, poena*) want of repentance, impenitence—*Be-nadāmāti yā 'adam-i-tauba, be-taasufi*—Paśchāttāpābhāv, apaśchāttāp ananūtāp wā ananūsok.
- IR-REP-RE-HEN'SI-BLE**, *a.* (L. *in, re, prehensum*) exempt from blame—*Be-ilsām, nā-gābil-i-ilsām*—Nirdosh, doshasunya.
- IR-REP-RE-SENT'ABLE**, *a.* (L. *in, re, prae, ens*) not to be represented by any image—*Mūrat ke wastile se zāhir hone ke nā-gābil*—Mūrti ke dwārā prakāśit hone ke ayogya.
- IR-RE-PRESS'IBLE**, *a.* (L. *in, re, pressum*) not to be repressed—*Dabne yā rukne ke nā-gābil, mumtana-u-l-shikast*—Dabne wā rukne ke ayogya, durnigrahi, aniyantavya, anivāryya, asaṅharāṇiya.
- IR-RE-PROACH'ABLE**, *a.* (L. *in, re, proximus*) free from reproach, free from blame—*Be-malāmat yā nā-gābil-i-malāmat, be-ilsām yā nā-gābil-i-ilsām*—Anindya anindaniya wā anapavādyā, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk.
- IR-RE-PROACH'ABLE**, *ad.* without reproach—*Be-mulāmāti se, be-ilsām se*—Aparivādyatā se, anindatā se, binā nindā wā apavād.
- IR-RE-PROV'ABLE**, *a.* (L. *in, re, probo*) not liable to reproof, blameless—*Nā-gābil-i-malāmat, be-ilsām yā be-taqir*—Anindya wā anindaniya, nirdosh nirdoshi niraparādh niraparādhi wā nishkalāṅk.
- IR-RE-PROV'ABLE**, *ad.* beyond reproof—*Be-gosh-mālī ke, be-malāmat ke*—Binā nindā.
- IR-REP-TITIOUS**, *a.* (L. *in, repo*) crept in, privately introduced—*Bhitar sarkā diyā gayā^h, chupke se bhitar dāl diyā gayā^h*.
- IR-RE-SIST'IBLE**, *a.* (L. *in, re, sisto*) not to be resisted, superior to opposition—*A-rok^h, gair-muqāwamat yā be-muzāhamat*—Anivāryya wā anivārāṇiya, abādhyā abādhiyā.
- IR-RE-SIST'ANCE**, *n.* passive submission—*Itā'at*—Adhīnat.
- IR-RE-SIST'IBILITY**, **IR-RE-SIST'IBLENESS**, *n.* the quality of being irresistible—*Gair-muzāhamat-paziri, gair-muqāwamat-paziri*—Anivārāṇiyatā, avārāṇiyatā, abādhiyatwā.
- IR-RE-SIST'IBLE**, *ad.* so as not to be resisted—*Gair-muqāwamat-paziri se, be-rok-toḥ, be-rok*—Jāmeḥ rukai na, binā rok, binā ruke, binā atke, anivārāṇiyarūp se.
- IR-RÉS'O-LU-BLE**, *a.* (L. *in, re, solutum*) not to be broken or dissolved—*Mumtana-u-l-ifsākāt yā nā-shikastānī, nā-gulīkhtānī, lā-hall, gair-tahlīl-paziri*—Avibhāḍiya, akhandaniya wā abhedya, agalāniya wā udrāṇya.
- IR-RÉS'O-LU-BLENESS**, *n.* resistance to separation—*'Adam-i-ifsākāt, 'adam-i-tahlīl, gair-gābilu-t-tafriqi*—Abhedyatā, akhandāṇiyatā, agalāniyatā.
- IR-RÉS'O-LUTE**, *a.* not firm in purpose—*Be-istiqlāl, be-qarār, be-himmat, mutaraddid*—Asthirānātī, asthirabuddhi, chañchalabuddhi, chalan-chitta, adhir, anavasthit.
- IR-RÉS'O-LUTE-LY**, *ad.* without firmness of mind—*Be-istiqlālī se, be-qarārī se, nā-mardī se, dil ki be-sabūtī se*—Chañchalabuddhi se, chittasthairiyya se, adhīratā se, chanchalatwā se.
- IR-RÉS'O-LUTION**, *n.* want of firmness of mind—*Be-istiqlālī, be-qarārī, nā-mardī, taraddid*—Asthirabuddhi, chittasthairiyya, buddhihāñchalāya, asthiratā, adhīratā, chanchalatwā.
- IR-RE-SOLV'ED-LY**, *ad.* without determination—*Bilā qasd-i-musammam, bilā-istiqlāl*—*Be-RE-SPECT'IVE*, *a.* (L. *in, re, spectrum*) not regarding circumstances—*Be-gair lihāz, be-lihāz*—Nirapeksha, anapeksha, speksahīn.
- IR-RE-SPECT'IVE-LY**, *ad.* without regard to circumstances—*Be-gair lihāz*—Binā apekshā, [apratikshya].
- IR-RE-SPON'SIBLE**, *a.* (L. *in, re, sponsum*) not responsible or answerable—*Nā-jawāb-dih*—Ananuyogādhiṇ, anuyogādhiṇ, ananuyogiya, ananuyoktavya.
- IR-RE-TENT'IVE**, *a.* (L. *in, re, tentum*) not retentive—*Nā-hāfiz, nā-gābbiz, nā-hifz-dār, nā-mumsik, nā-wasī*—Adhārak, adhārānaksham, adhārānāsakti viśishṭ, dhārānāsaktihīn.
- IR-RE-TRIÉV'ABLE**, *a.* (L. *in, re, Fr. trouver*) not to be recovered or repaired—*Gair-mumkinu-l-husūl, nā-mumkinu-t-tahsil, gayā-guzrā, gair-mumkinu-t-murammāt, gair-murammāt-paziri*—Apunahprāpya, apunarlabhya, anuddharāṇiya, anuddhāryya, apratisamādheya.
- IR-RE-TRIÉV'ABLE**, *ad.* irrecoverably—*Gair-mumkinu-l-husūlī se, mumtana-u-l-husūlī se, nā-mumkinu-t-tahsilī se, gair-murammāt-paziri se*—Apunahprāpyatā se, apunarlabhyatāpūrvvak, anuddharāṇiyatā se.
- IR-REVER'ENT**, *a.* (L. *in, re, vereor*) wanting in reverence, disrespectful—*Be-adab, be-imtiyāz yā nā-muaddab*—Anādarakārī bhaktihīn wā apūjak, apamāni avamāni apamānakārī wā avajñakārī.
- IR-REVER'ENCE**, *n.* want of reverence—*Be-adabī, be-imtiyāzi, tark-i-adab*—Anādar, apamān, avamān, avajñā, amaryādī.
- IR-REVER'ENT-LY**, *ad.* without due respect—*Be-adabī se, be-adabāna*—Anādar se, apavartya wā anivarttāniya, alopaniya akhāṇḍya wā aparivartya.
- IR-REVERS'IBLE**, *a.* (L. *in, re, versum*) not to be changed, not to be recalled—*Gair-mutabaddil nā-radd-paziri be-sawāl yā lā-radī, gair-bāz-gasht yā gair-mansūkh*—Anivartya wā anivarttāniya, alopaniya akhāṇḍya wā aparivartya.
- IR-REVERS'IBLENESS**, *n.* the state of being irreversible—*Gair-mutabaddilī, gair-mansūkhī, gair-bāz-gashtī, nā-radd-paziri*—Aparāvarttāniyatā, alopyatā, akhāṇḍyatwā.

IR-RE-VĒRS'I-BLY, *ad.* without change—*Ba-gair tabdīl ke, bilā-taqaiyur*—Binā ulatpulat ke, aparāvartanīya riti se.

IR-REV'O-CA-BLE, *a.* (L. *in re, voco*) not to be recalled, not to be repealed—*Gair-bāz-gaṣṭi gair-munsūkh gair-mutabaddil yā nā-radd-paṣṭr*—Aparāvartanīya vā aparāvartya, ananyathākaranīya alopya vā akhaṇḍanīya.

IR-REV'O-CA-BLY, *ad.* without recall—*Bilā-bāz-gaṣṭi ke, bilā-radd, hild-taqaiyur, gair-munsūkh ke*—Aparāvartanīyatāpūrvvak, alopyatāpūrvvak, akhaṇḍya bhāv se.

IR-RIGATE, *v.* (L. *in, rigo*) to water—*Tar k., sev-āb k., stichnā yā stichnā, dhigonā, pānt d^h.*

IR-RIG'ATION, *n.* the act of watering—*Āb-dihī, sīnchāi^h, sīchāi^h*—Sechan, sīnchan.

IR-RIG'U-OUS, *a.* watery, watered, moist—*Ābi yā martūb, sīnchā huā^h, tar yā nam*—Panibā sajal vā jalādīhya, jalasikt, ārdra vā odā.

IR-RISION, *n.* (L. *in, risum*) the act of laughing at another—*Haṁsi^h, thātthā^h.*

IR-RITATE, *v.* (L. *irrito*) to provoke, to tense, to fret, to heighten; *a.* heightened—*Chherā yā chīhānā^h, khīhānā^h, kuṛhānā satānā yā kalpanā^h, bārḥānā^h; a. bārḥā yā gayā^h.*—[Sīgrakopi, sīgrakrodhi.]

IR-RITATE-BLE, *a.* easily provoked or fretted—*Mahrir, zūd-ranj, tunuk-mizāj, ātush-mizāj*

IR-RITATE-BLY, *n.* the state of being irritable—*Zūd-ranjī, tunuk-mizājī, ātush-mizājī*—[Sīgrakopitwa, sīgrakrodhitwa, sukrodhanīyatā.]

IR-RITATION, *n.* provocation, exasperation—*Chher^h, khīhāwat^h.*

IR-RITATE-TO-RV, *a.* stimulating—*Muharrīk, ukṣāb^h*—Uddīpak, uttejak. [meṭ dālnā.]

IR-RITATE, *v.* (L. *irritus*) to render void—*Munsūkh k., ruḍḍ k.*—Uthā d., ruhīt k.,

IR-RITANT, *a.* rendering void—*Munsūkh k. v., ruḍḍ k. v.*—Anyathākārī.

IR-RUPTION, *n.* (L. *in, ruptum*) a bursting in, entrance by force, a sudden invasion—*Yak-ā-yak dar-āmad, dukhul-ha-zor yā tākht, hamla yā yūrish*—Ek-ā-ek bhitar ā-jānā vā tūt-parnā, chārḥāī, ākrāmā vā avniskandan. [jāne w^h.]

IR-RUPTIVE, *a.* bursting forth, rushing in—*Tūt parne w^h, bhūtar dāv-jāne v. yā ghua-*

IS, (S.) the third person singular present tense of *be*—*Hai^h.* [pārībhāṣik, prāthamīk.]

I-SA-GOG'I-CAI, *a.* (Gr. *eis, ago*) introductory—*Pesh-rāu, tamhīdī*—Prastāvanīrūp,

I'SIN-GLASS, *i'sing-glass, n.* (ice, glass) a glutinous substance prepared from the intestines of certain fish—*Sirish-i-māhi*—Viśesh machhliyon kī antariyon kī banī hui laslasi vastu. [pū^h, char^h—Dwip, upadwip.]

ISLE, *il, n.* (L. *insula*) a portion of land altogether surrounded by water—*Jazīra, tā-*

ISLAND, *n.* land surrounded by water—*Jazīra, tāpū^h, char^h*—Dwip, upadwip.

ISLAND-ER, *n.* an inhabitant of an island—*Jazīra-bāsh, ahl-i-jazīra, tāpū-bāsh^h*—Dwipavāsī, dwipānīvāsī, dwipi, dwipavās.

ISLET, *n.* a little island—*Chhotā tāpū^h, chhotā jāzira*—Kshudradwip. [wā prithakasthit.]

I'SO-LAT-ED, *a.* detached, separate—*Judā, 'alāhīda yā mutafarriq*—Vibhinna, algā nyārā

ISLE, *il.* See AISLE. [—Snmakālik.]

I-SOCH'RO-NAL, *a.* (Gr. *isos, chronos*) having equal times—*Ham-vaqt, ham-pāe-dār*

I-SOS'CE-LES, *a.* (Gr. *isos, skelos*) having two sides equal—*Mutsārius-sāqān, musā-wu-i-sāqān*—Samadwibhuj, samadwibdhū.

IS'SUE, *v.* (L. *ex, eo*) to come out, to proceed, to send forth; *n.* the act of coming out, egress, event conclusion, a vent, evacuation, progeny, offspring—*Jāri h., paulā h., jāri k.; n. khurīj, bar-āmad, sumra samara yā natija, ākhirat yā 'āqibat, rāh yā makhraj, ikhrāj, aulād, nast yā banī*—Nikālānā phūṭnā bāhnā bīlār-ānā nirgat h. vā uthnā, jānā udbhav h. vā utpanna h., nisārnā nikālānā vā prakāśit k.; *n.* bāhar ānā vā nirgatī, nihsarān nissarān vā nirgam, parīnim vā phal, sesh vā ant, mārg vā nikāś, pravāh udgār vā utsarg, santān, santati vā apatya.

IS'SUED, *a.* descended—*Paidā, jāri, niklā huā^h*—Utpanna, nirgat. [āsantān.]

IS'SUE-LESS, *a.* having no offspring—*Be-aulād, lā-walad*—Nirvānī, nihsantān, anapatya,

IS'SU-ING, *n.* the act of passing out—*Khurīj, ikhrāj*—Nirgam, nirgatī, nihsarān.

ISTH'MUS *ist'mus, n.* (Gr. *isthmos*) a neck of land joining two continents or a peninsula and a continent—*Khāk-nde*—Bhūdanarumadhya, sahyogyabhūmi, sambandha-

IT, *pr.* (S. *hit*) the thing spoken of—*Yah^h, wah^h.* [bhūmi.]

IT-SELF, *pr.* the emphatic and reciprocal form of *it*—*Āp^h, āpī^h, yak-āp^h, wah-āp^h.*

I-TAL'IAN, *a.* relating to Italy; *n.* a native of Italy, the language of Italy—*Itālī ke mutā'allig, mulk-i-Itālī ke mutā'allig; n. mulk-i-Itālī kā mutavallīn, mulk-i-Itālī kī zabān*—Itālīdeāsambandhī; *n.* Itālī kā deśījan, Itālīdeś kī bhāṣā.

I-TAL'IC, *a.* relating to Italy or italics—*Mulk-i-Itālī ke mutā'allig, tīrchhe hurūf jo pahle Itālī meṁ mutā'mal hue the unke mutā'allig*—Itālīdeāsambandhī, tīrchhe akshar jo pahle Itālī deś meṁ prachalit hue the unkā sambandhī.

I-TAL'ICS, *n. pl.* inclining letters or characters first used in Italy—*Tīrchhe hurūf jo pahle mulk-i-Itālī meṁ mutā'mal hue the*—Tīrchhe akshar jo pahle pahal Itālī deś meṁ prachalit hue the. [chhāpnā.]

I-TAL'I-QIZE, *v.* to print in italics—*Tīrchhe hurūf meṁ chhāpnā*—Tīrchhe aksharon meṁ

ITCH, *n.* (S. *gictha*) a cutaneous disease, a constant teasing desire; *v.* to feel irritation in the skin, to have a constant teasing desire, to long—*Khárisih^h, ragbat; v. khujlána kákalána chulchuláná yá kufkufáná^h, tarasáná^h, cháháná^h*—*Kháj khujli kákalí wá chulchuli, chát wá chaská.*

ITCHY, *a.* infected with the itch—*Khárishti—Kandurogi, kháj-bhard.*

ITEM, *ad.* (L.) also; *n.* an article; *v.* to make a note or memorandum of—*Aizan; n. chis, raqam, bábat, daf^a; v. yád-dáshi k.—Tathá, apicha, aparancha; n. vishay, prakaran, adhikaran; v. amarapáth likh lená wá táñk lená.*

ITER-ATE, *v.* (L. *iterum*) to repeat—*Mugarrar karná, duhráná^h, tihráná^h*—*Varáñ-vár k., punahpunah k., punahpunah kahná.*

ITER-ANT, *a.* repeating—*Duhráne w^h, tihráné w^h, mugarrar karne w.*—*Punarvádi, iter-á tñon, n. repetition—Tagarrur, duhrát^h*—*Punarukti, punarvachan, punahkaran, punarvritti.*

ITIN'ER-ANT, *a.* (L. *iter*) travelling, wandering, not settled—*Khána-ha-dosh. sayár, ná-pde-dár harza-gard yá dúdra—Bhramapakári wá paribhrami, ramtá wá phirántá, dáwándol wá asthir.*

ITIN'ER-ARY, *n.* a book of travels, a guide for travelling; *a.* travelling, done on a journey—*Safar-náma, safar ke liye hidáyat-náma; a. sayár yá khána-ha-dosh, safar meñ kiya gayá—Márgavrittántapustak wá pravásavrittántalekh, bhramapanir-deśak; a. bhramapakári wá ramtá, bhraman meñ kiya gayá.*

ITIN'ER-ATE, *v.* to travel from place to place—*Safar k., harza-gardi k., dáwán-dol ghú-mná^h*—*Bhraman k., deśabhraman k., phirná.*

IVO-RY, *n.* (L. *ebur*) the tusk of the elephant; *a.* made of ivory—*Fil-dandán, háthi-dánt^h, áj; a. fil-dandánt, áji, háthi-dánt ká^h*—*Hastidant, gajadánt; a. hastidanta-nirnamit, hastidanti.*

IVY, *n.* (S. *ijig*) a creeping plant—*Ishq-pecha, bel^h, bauñ^h, gurch^h*—*Tarurohñi.*

IVVED, *a.* overgrown with ivy—*Par-ishq-pecha, ishq-peche se bhara huá, bel bauñ^h yá gurch se bhara huá^h*—*Tarurohñimay.*

J.

JAB'BER, *v.* (S. *gabban*) to talk idly—*Bakná^h, barbaráná^h, bar-mírná^h, bak-hak k^h.*

JAB'BER-ER, *n.* one who jabbbers—*Be-húda-gu, bakki^h, báw-jhak^h, bar-bari-yá^h, bak-laki-yá^h, galhal-galbal k. w^h.*

JÁ'CENT, *a.* (L. *jaco*) lying at length—*Pará^h, phailá^h, pasará^h, lambá-lambá pará*

JACK, *n.* an instrument to pull off boots, an engine to turn a spit, a young pike, a cup of waxed leather, a small bowl thrown out for a mark to bowlers, a part of a virginal or harpsicord, the male of certain animals, the ensign of a ship—*Moze údr-lene ká ek ála, sikh pherne ká ek kal, machhli ká bachcha^h, kuppá^h, gend^h, ek qiam ká báje jimeñ báhu se tár laje rahte haiñ uská hissa, báze jánwaron ká nar, jaház ká nishán yá 'alam—Charmmanapíduká níkas lene ká yantra, kí wá kántá ghumáne kí kal, jalasúchi, kuppi, genda, ek prakár ke báje ká ek avayav, kísi kísi jantu ká nar, nauka ká dhvajpat^h wá patáka.*

JACK-A-LAN'TERN, *n.* an ignis-fatuus—*Gul-i-bayáhní, ág-shaitáni, shu'la-i-shaitáni, lú-ká^h*—*Pisáchadipiká, blúdadipiká, mithyádipti.*

JACK'A-LÉNT, *n.* a puppet, a foolish fellow—*Putli yá kath-puñli^h, gáwdi yá bhuchek^h.*

JACK'A-NÁPES, *n.* a monkey, an ape, a coxcomb—*Bandar^h, bānar^h, bīhārī chhailá yá*

JACK'ASS, *n.* the male of the ass—*Gadhá^h.*

JACK'DAW, *n.* a species of crow—*Kagelá^h, zág—Káknvīśesh, kák, vīyas.*

JACK'PUD-DING, *n.* a zany, a merry-andrew—*Maskhara, muzhik ya'ni mizhák shakhs—Bhāñr, thatholiya.*

JACK'SÁUCQ, *n.* an impudent fellow—*Gustákh shakhs, shukh-chashm shakhs—Dhīghá*

JACK'SMITH, *n.* a maker of jacks for chimneys—*Ek qiam ká lohár—Ek prakár ká lohár.*

JACK, *n.* (Fr. *jaque*) a coat of mail—*Baktar, zirah, sílák—Jhilam, kavach*

JACK'BOOTS, *n. pl.* boots which serve as armour—*Moze jo baktar ke tar kám áte haiñ—Charmmanirnamit jāghátrán, bare jute jin se páñw aur tāngaiñ bach sakaiñ.*

JACK'ET, *n.* a short coat a close waistcoat—*Kurti, mirzái—Kañchuk, angrakhi.*

JACK'ÁL, *n.* (Sp. *chacal*) an animal—*Shagál siyál^h*—*Sīgál, jambuk, kroshtá.*

JÁC'O-BIN, *n.* (L. *Jacobus*) a friar of the order of Dominicans, a member of one of the revolutionary factions in France—*Dominikan nám faqíron ke firqe ká ek faqr, Fráns ke mulk ká inqiláb-i-saltanat-dost ya'ni mulk-i-Fráns meñ us jamát ká ek ahl jo bádehák kí mukhálafat par ho—Dominikan nám vairágiyon ke jathe ká ek jan, Fráns deś ká rájadrohi.*

JÁC'O-BIN, JÁC'O-BIN'I-CAL, *a.* holding the principles of the Jacobins—*Jacobin logoh*

JÁC'O-BIN-ISM, *n.* the principles of the Jacobins—*Jákobin logoh ká mat^h.*

JÁC'O-BIN-ISE, *v.* to infect with Jacobinism—*Jákobin logoh ke mat se bígápná yá bhar-*

JÁC'O-BITE, *n.* one of a sect of heretics, a partisan or adherent of James the Second

after his abdication; a. holding the principles of the Jacobites—*Ek qism ká mukhid yá káfir, jab Inglístán ke bádsáh Jems-sáni ne saltanat ko tark-kiyá tab jis-ne uská sáth diyá wah shakhs*; a. *Jákóbáit logon ká mat máne w.*, *Jákóbáit-panthí*^b—*Ek prakár kí vidharimmasevi upadharimmasevi wá paradh armávalambí, jab Inglandiya dwiitiya Jems rájá ne síhásán ko chhor diyá tab jo uská pakshapáti huá wah jan*; a. *Jákóbáitmatávalambí*.

JÁCO-BIT-ISM, *n.* the principles of the Jacobites—*Jacobáit logon kí mat*^b. [kanakamudrá.

JA-CÖ-BUS, *n.* a gold coin—*Ek qism kí ashrafí*—Swarnamudrávisesh, *ek prakár ká*

JAC-TÁ-TION, JÁCTI-TE-TION, *n.* (L. *jactum*) a tossing of the body, restlessness—*Badan ká aínthá, be-qarári yá be-kálí*—Háth-páñw ká pheñkná wá deh ká tútná, chhatpatí vyagrata wá aswasthatí.

JÁCU-LÁ-TION, *n.* the act of throwing—*Pheñkná*^b, *pheñk*^b, *pheñkán*^b.

JÁCU-LÁ-TO-RY, *a.* throwing out, uttered in short sentences—*Núgáh pheñke w.*, *chhote chhote figroñ kí súrát meñ kahá gayá*—*Pheñke w.*, *chhote chhote vákyon ke ákár kahá gayá*.

JÁDE, *n.* a worthless horse, a mean woman; *v.* to tire, to weary, to harass—*Ná-kára ghorá, páñí aurat*; *v. thakáná*^b, *mánda k. yá h.*, *ájiz yá diqq k.*—*Nikammá ghorá gullam-aswa wá áswak, puñshali asatí wá vyabhiharíní*; *v. thausána, parísánt wá sramárta h. wá k.*, *khinna wá khedit k.*

JÁD'ER-Y, *n.* jadish tricks—*Chhinál-pan*^b, *kuñá-pan*^b, *burí chál*^b.

JÁD'ISH, *a.* vicious, bad, unchaste—*Bad-fíl, bad shurír yá kharáb, ná-pák-dáman*—*Pápi wá kutsit, dushít wá burá, puñshali wá vyabhiharíní*.

JÁG, *v.* (S. *saga*?) to cut into notches or teeth; *n.* a notch, a denticulation—*Dandá-na-dár k.*; *n. dandána, khandáná*^b—*Khandáni k.*, *áre ke dánton kí náñ kátná, krakachadhárikár k.*; *n. áre ke dánton kí náñ káñí, krakachadhárikárabhañg wá krakachadantarúpachhed*. [dantarúpabhañgurata.

JÁG'GED-NESS, *n.* state of being notched—*Dandána-dári*—*Dantaratwa, krakacha-*

JÁG'GY, *a.* notched, uneven—*Dandánu-dár, ná-hamwár*—*Krakachadhárikár dantar wá áre ke dánton-kí-náñ-kañí-huá, arbar kharkharí úñehúnichá wá asaman*. [phitak.

JÁIL, *n.* (Fr. *geole*) a prison—*Zindán, quid-khána*—*Kárgár, bandhanálay, vandiálí*.

JÁI'ER, *n.* a keeper of a prison—*Quid-kháne ká dároq, dároga-i-zindán*—*Karágáradhi-pati, vandipil, bandhanálayarakshak, kárigrihádhayakkh*.

JÁKES, *n.* (L. *jacio*?) a privy—*Jác-zarír, pác-khána*—*Saínis, sauchakúp, chharchh-bí*.

JÁL'AP, *n.* (Sp. *salapa*) a purgative drug—*Gul-i-ábás kí jar*—*Rochak aushadh visesh*.

JÁM, *n.* a conserve of fruit boiled with sugar, a sort of frock for children—*Murabba yá'ni mevon kí mithái, tarpon ká kurtá*—*Mithá achrá wá sandhitaphal, bálakon ká angá wá angarkhá*.

JÁM. *v.* to squeeze closely, to press—*Dábná yá típná*^b, *dubná yá chúnpná*^b.

JAMB, *jám, n.* (Fr. *jambé*) a supporter, a door-post, the side of a fire-place—*Pushhi-bán, darwázé ká bází, átarsh-dáñ yá átarsh-kade ká puhlá yá bází*—*Álthár, dwár ká stanbli, chúlhe wá agnikup kí áláng*. [Táñgon ke ninnita kavach wá jhilam, jañghatrán.

JAM'BEUX, *jám'bu, n.* (Fr. *jambé*) armour for the legs—*Táñgon ke líye baktár yá sirah*—

JAM-BEE', *n.* a sort of cane—*Ek qism ká bet*—*Ek játi kí bet*.

JÁNE, *n.* a kind of fustian, a coin—*Ek qism ká kaprá, ek qism ká sikka*—*Ek bhúnti ká vastra, ek prakár ká mudrá*.

JÁN'GLE, *v.* (Ger. *zankeln*) to quarrel in words, to talk idly, to sound discordantly—*n. dispute, prate, discordant sound*—*Dáton ká jhagrá* *k.*^b, *bakwád k.*^b, *be-sur bayná yá h.*; *n. jhagrá*^b, *bak*^b, *be-sur áwáz*—*Vágyuddh wá vákkalah k.*, *barbaráná wá bakbakáná, biná sur wá biná lay bajná*; *n. vivád vágyuddh wá vákkalah, bar v bakwád, karkásuwan jhanjhanáhat khankhanáhat wá biná-sur-ká-bol*. [priyá.

JÁN'GLER, *n.* a wrangling noisy fellow—*Hujjati, jhagrálá*^b—*Vákkalahakári, vágyuddho*

JÁN'GLING, *n.* dispute, babble, altercation—*Jhagrá*^b, *bakwád*^b, *panjá kahákahi y. mánh-á-múkhí*^b. [rakshak

JÁN'L-TOR, *n.* (L.) a door-keeper, a porter—*Dar-hán, dewrí-wán*^b—*Dwárapál, dwára-*

JÁN'I-ZA-RY, *n.* (Turk. *yeni, askari*) formerly a soldier of the Turkish foot-guards—*Agle zamánon meñ Turkistán ká jáñ-nisár sipáhi*—*Práchinakál meñ Turke-i-ká sastrajví*. *JÁN-I-ZÁ'RÍ-A', a.* pertaining to the janizaries—*Agle zamánon meñ Turkistán ke jáñ-nisár sipáhiyon ke mutá'alliq*—*Turkdesasthapúrvvakálinasastrajvisambandhi*.

JÁN'TY, *a.* (Fr. *gentil*) showy, airy—*Ranglá yá bhurkilá*^b, *chulbulá chulhí yá chhablá*^b. [pan chhablá-pan yá chulhí-pan^b, pharak yá pharkáhan^b.

JÁN'TI-NESS, *n.* showiness, airiness, flutter—*Bhurkilá-pan yá tarak-bharak*^b, *chulbulá*.

JÁN'U-A-RY, *n.* (L. *Janus*) the first month of the year—*Ángrezi sál ká pahlá máhna*—*Íngland-deśiyon ká prathamamás*.

JA-PÁN', *n.* a varnish or work varnished originally from Japan; *v.* to varnish—*Raugan, raugan-dár yá raugani kám*; *v. raugan k.*—*Tejodáyakastail, sóbhádáyaka-tailavisisht kám*; *v. sobhádáyakastail lagáná, váhiyasobhádáyakastail lagáná*.

JĀ-PĀN'NER, n. one who japans—*Raugan-gar*—Sohhādāyakaṭail lagīne w.

JĀR, v. (S. *gyre*!) to clash, to quarrel, to sound harshly; n. disoord, harsh sound—*Thankārānā yā jhanaknā^b, jhagarnā^b, kharaknā yā kharakharānā^b; n. jhagrā yā bakherā^b, jhanjhanāhat jhanakār jhanak yā kharakharāhat^b.*

JĀR'RING, n. quarrel, dispute—*Jhagrā^b, bakherā yā tantā^b.* [matkā^b, nānd^b.]

JĀR, n. (Fr. *jarre*) an earthen vessel—*Gharā^b, gagrī^b, kundā^b, kamorā^b, jhikīyā^b.*

JĀR'GON, n. (Fr.) unintelligible talk—*Ghalbalāhat^b, gichpich bol^b, gilbil-gilbil^b, gilbilāhat^b, bhākhā yā boli jo samjhi na jāy^b.*

JĀS'MINE, JĒS'SA-MINE, n. (Fr. *jasmin*) a plant, a flower—*Yāsmīn yāsmīn yā yāsaman*—Kund, mālatī, jātikusum, makarand. [mapivīśesh.

JĀS'PER, n. (Gr. *iaspis*) a mineral—*Zabarjad, zabarjūd, saṅg-i yashm*—Sūryakānt,

JĀUN'DICE, n. (Fr. *jaune*) a disease—*Yarqān, argān, kuñwal^b*—Pāndu, pāndurog.

JĀUN'DIQU, a. having jaundice, prejudiced—*Yarqān-dār, muta'assib*—Pāndurogi wā pāndurogagrast, vakrikritabuddhi wā vakradrishiṭi.

JĀUNT, v. to ramble, to make an excursion; n. a ramble, an excursion—*Phirā k^b, sair k.*; n. *āwragi yā mātargushṭ, sair*—Phirā paribhraman-k. wā idhar udhar ghūmnā, vibhārārth paryyatan k.; n. bhraman, vibhārārthaparyyatan. [Śakti, śālākī.

JĀVEL'IN, n. (Fr. *javeline*) a spear or half-pike—*Neza, nim-neza, barchhī^b, sāṅg^b*—

JĀW, n. (Fr. *joue*) the bone of the mouth in which the teeth are fixed, the mouth—*Jabrā yā chuhar^b, muñh^b*—Hanu wā hanū, muñk.

JĀWED, a. denoting the appearance of the jaws—*Jabrā-numā, chauhar-numā, jabre-dār, chauhar-dār*—Chauhar ki nūn, hanuvisisht.

JĀWY, a. relating to the jaws—*Jabre yā chuhur ke mu'a'alliq*—Hanusambandhi, jabre wā chauhar kī vishayak.

JĀY, n. (Fr. *geai*) a bird—*Nilkant^b*—Maṇikant.

JĒAL'OUS, a. (Fr. *jaloux*) suspicious, apprehensive of rivalry, solicitous—*Shakkī bad-zunn yā bad-gumān, rashkī, waswāsi yā mushawwash*—Sāndehī wā sānsāyī, anyasulhāsānī parotkarshadweshī wā matsarī, chintit wā ulvignā.

JĒAL'OUS-LY, ad. with jealousy, suspiciously—*Rushk se, shakk yā bad-zani se*—Māt-saryya irshyā wā sparaddhā se, sāukā wā sānsāy se.

JĒAL'OUS-Y, n. suspicion, suspicious fear—*Shakk yā waswās, rashk*—Sāukā sandeh wā sānsāy, sparaddhā irshyā anyā mātsaryya wā dāl.

JĒER, v. (Ger. *scheren*) to scoff, to flout, to mock; n. a scoff, a jibe—*Tā'na-tashnī k., tā'na-mārnā āwāza-phēnkūnā yā shumātāt k., chirhānā^b; n. tā'na-tashnī yā tā'na-tā' n., āwāza-kashī yā tā'na-zani*—Upahās wā thātthā k., āre-bāthōn-lenā wā boli-tholi bolnī, bichkīnī wā birānī; n. upahās wā vyāngya, parihās hānī wā thātthā.

JĒER'EN, n. a scoffer, a mocker—*Tā'na-zan āwāza-kash yā tā'in, hazzāl yā zūhik*—Upahāsak, parihāsakartī. [mushkaragi—Thāttholi wā thātthā, upahās wā parihās.

JĒER'ING, n. mockery, derision—*Mushkuri tā'na-zani yā tā'na-tashnī, tumashkur yā*

JĒER'ING LY, ad. scornfully, contemptuously—*Hiqārāt yā haqārāt se, mutakabbirāna yā mudammijāna*—Avajnā wā upahās se, avamān wā parihās se.

JĒ-HŌ'VAH, n. (H.) the Scripture name of the Supreme Being—*'Ibrānt zabān meñ Khudā kī nām, Yāhū*—Ibrānī bhāshī meñ Parmēswar kī nām, Parmēswar.

JĒ-JŪNE', a. (L. *jejunus*) empty, hungry, dry, barren—*Khālī, gursina gursina yā tīhī, khushk yā sūdā, be-namak bād-maza yā be-lazzat*—Sūnya wā sūnā, chhuñchhā j, chhūñchhā wā bhūkhī, sushk rukh wā rūkhā, niras niras rasahīn wā nihsattwa.

JĒ-JŪNE'LY, ad. in a jejune manner—*Be-lazzat se, khushk se, rukhā yā rūkhe-pan se^b, j, khikāi yā phike-pan se^b, gair-dil-bārī se*—Nirasatā se, virasatā se, sushkatā se, sūnyatī se, sārāhinatā wā sattwahinatī se.

JĒ-JŪNE'NESS, n. penury, barrenness, dryness—*Tili-dasti, be-namakī be-lazzat yā gair-dil-chaspi, khushkī rūkhā-pan yā phikā-pan*—Sūnyatā wā sattwahinatā, virasatā wā rasabhāv rasahinatā wā sārāhinatā, sushkatā wā rukshatā.

JĒL'LY, n. (L. *gelo*) any thing brought to a glutinous state, a conserve made by boiling the juice of fruit with sugar—*Lu'āb, rub*—Sāndradraya arthāt kōi vastu jo laslasi kī gai ho, gārāhā ras jo phal ke ras aur cūni ke aṭne se bantā hai.

JĒL'LIED, a. glutinous, viscous—*Lastasā^b, chipchīpā^b.*

JĒL'LY-BAG, n. a bag for straining jelly—*Thailī yā borā jismen se rub yā lu'āb chhānā jātā hai*—Thailī jismen se sāndradraya wā phalapak chhānā jātā hai.

JĒN'NET. See GENET.

JĒOP'ARD, v. (Fr. *jeu, perdu*!) to hazard—*Khatre meñ dālnā*—Jokhim meñ dālnā,

JĒOP'ARD-OUS, a. hazardous, dangerous—*Khatar-nāk, pur-khatar yā makhtūr*—Sānsāyasth wā sāukākrānt, bhayākrānt wā bhayahetuk. [sāukā, bhayahetu.

JĒOP'ARD-Y, n. hazard, danger, peril—*Khatra yā khatar, mukhātara, andeshā*—Jokhim,

JĒRK, v. to strike with a quick smart blow, to throw with a quick smart motion; n. a quick smart blow or motion—*Thaknā jhīraknā yā jharjharānā^b, hachkolā d^b; n. jhatak^b, hachkolā yā hichkū^b.*

JERK'ER, *n.* one who jerks, a whipper—*Jhatakne w. yá jharjharáne w^b, korá mārne w^b.*

JERK'IN, *n.* (D. *jurk*) a jacket, a short coat—*Kurti, mirzá*—*Ángarkhí, ángiká.*

JESS, *n.* a short strap of leather—*Chamre.ki puttí baddhí yá dhujjí^b.*

JESSA-MINE. See **JASMINE**.

JEST, *v.* (L. *gestum*) to divert, to make sport; *n.* any thing ludicrous, a joke, a laughing-stock—*Bahláná yá man-pherná^b, thathá mārná yá hañs k^b; n. mazáh, mazákh hazl yá zatul, maskhara mazhaks yá qábil-i-tasakhkhur shakhs*—*n. Parihás upahás wá búya, khilli thathá wá thatholí, upahásavishay upahásasthán wá parihás sapátra.* [parihásakári, upahásak.

JEST'ER, *n.* one who jests—*Maskhara, zatalli, khush-tab', thathth-báz, dháñr^b*—*Thathol,*

JEST'ING, *n.* a joking, sarcasm—*Thathth-bázi yá maskhará-pan, ta'na-zani áwáza rame yá kináya*—*Parihásakaran vinod thatholí wá hañsi, vyangya vyanjaná wá vyangyokti.*

JEST'ING-LY, *ad.* in jest, with merriment—*Hañsi se yá hañsi men^b, thatholi yá khilli se^b.*

JEST'ING-STOCK, *n.* an object of derision—*Mazhaka, maskhara, qábil-i-tasakhkhur shakhs*—*Upahásavishay, upahásasthán, parihásapátra.*

JES'U-IT, *n.* one of a religious order called the Society of Jesus, a crafty person—*'Isaiyon ke ek kháiss firqé ká ek shakhs, fitratí yá mukhár shakhs*—*'Isaiyon ke ek viśesh panth wá sákha ká jan, kapañi wá dhúrtta jan.*

JES'U-IT-ED, *a.* conforming to the principles of the Jesuits—*Jezuít logon ke mat ke muwáfq, Jezuít-panthi^b*—*Jezuít-mativalambí.*

JES'U-IT-ESS, *n.* a female adopting the principles of the Jesuits—*'Aurat jo Jezuít logon ká mat mántí ho, Jezuít-panthi 'aurat*—*Jezuít-mativalambini, Jezuít-panthi sñri.*

JES'U-IT'IC, **JES'U-IT'IC-CAL**, *a.* belonging to a Jesuit, crafty, artful, deceitful—*Jezuít ke muta'allig, fitratí, 'aiyar yá robáh-báz, dagá-áz*—*Jezuítmativalambisambandhí, dhúrtta, chhalkínwit vidlagdhá wá máyi, kapañi wá chhali.* [wá máyá se.

JES'U-IT'IC-LY, *ad.* craftily, artfully—*Fitrat se, robáh-bázi se*—*Dhúrttatí se, chhal*

JES'U-IT'ISM, *n.* the principles of the Jesuits—*Jezuít logon ká mat^b.*

JET, *n.* (Gr. *gagates*) a black fossil—*Sang-i-músá, siyáh-táb*—*Krishnaprastar, ek prakár ká kálá patthar.*

JET'TY, *a.* made of jet, black as jet—*Sang-i-músá ká, mushk-fám yá sang-i-músá-sá kálá*—*Krishnaprastaranirmit wá ek bhánti ke kále patthar ká bana huá, krishnaprastaravarn wá bhaunre sá kálá.*

JÉT, *n.* (L. *jactum*) a spout or shoot of water—*v.* to shoot forward, to project—*Fawwára; v. níkal-pargná^b, bahná yá ubhar-áná^b*—*Jalotsek, jalotkshep, phubará, bambá.*

JÉT'TEAU, *n.* a spout or shoot of water—*Fawwára*—*Phuhará, jalotkshep, bambá.*

JÉT'TEE, **JÉT'TY**, *n.* a projection, a kind of pier—*Ubhár jhukáw yá chhuñjá^b, ek qism ká bánd*—*Vahilambabhaḡ, ek prakár ká bándh.*

JEW, *jñ.* one of the kingdom of Judah, a Hebrew, an Ismélite—*Yahúdi mulk ká bāshanda yá bāshindu, 'Ibráni, Yahúd yá Yahúdi*—*Yihudiyaḡesí, Yihudiyaḡesá, Ibráni.* [stri.

JEW'ESS, *n.* a Hebrew woman—*'Ibráni 'aurat, Yahúdi 'aurat*—*Yihudiyaḡ, Yihudiyaḡ*

JEW'ISH, *a.* relating to the Jews—*Yahúdi, muta'allig-i-Yahúd, 'Ibráni*—*Yihudiya, Yihudiyaḡesasambandhí.* [par—*Yihudiyaḡtí se, Yihudiyaḡon ki riti se.*

JEW'ISH-LY, *ad.* in the manner of the Jews—*Yahúdiyaḡ, 'Ibráni taur se, 'Yahúdi tariq*

JEW'ISH-NESS, *n.* the rites of the Jews—*Yahúdiyaḡon ki riteñ^b, 'Yahúdi-pan^b.*

JEW'RY, *n.* Judea, a district inhabited by Jews—*Yahúdiya, Yahúdiyaḡon ke rahne ká pargana yá zil*—*Yihudiyaḡes, Yihudiyaḡades.*

JEW'EAR, *n.* a tough thin fungus—*Kán-chaprá^b.*

JEW'SHARP, *n.* a kind of musical instrument—*Murchang^b.*

JEW'EL, *n.* (Fr. *joyau*) any ornament of great value, a precious stone, a gem, a name of fondness; *v.* to adorn with jewels—*Zewar, jauhar, gauhar, lál jaise muhabbat men kahte hain; v. zewaron se árásta k.*—*Gahná, mañi wá mañi, chárúáilá, ratn jaise lár-pyár men bolte hain; v. gahne wá mañi se suśobhit k.*

JEW'EL-LER, *n.* one who makes or deals in jewels—*Jauharí, jawáhir-farosh, zewar-farosh*—*Mañikár, ratnajiví, mañivikretá, guhná banáne w. arthát sonár.*

JEW'EL-RY, *n.* jewels collectively—*Zewarát, jawáhir*—*Gahnápáti, gahnáguriyá.*

JEW'EL-HÓUSE, **JEW'EL-ÓF-FICE**, *n.* the place where the royal ornaments are repositied—*Bádhákhi zewarát yá jawáhir rakhne ká maqám*—*Rájakiya ratn alanár wá gahná-páti dharne ká sthán, rájakiya ratnakós.* [ratn ke sadriá chamkilá.

JEW'EL-LIKE, *a.* brilliant as a jewel—*Jauhar yá gauhar ke māñind áb-dár*—*Mañi wá JIB*, *n.* the foremost sail of a ship—*Jaház men sab se áge ká pál*—*Naukágrasthavaśen, nauká ká sab se áge ká pál.* [v. thirak-nách náchná^b.

JIG, *n.* (Fr. *gigue*) a sort of dance or tune; *v.* to dance a jig—*Thirak-nách^b, ek sur^b;*

JIG'GISH, *a.* disposed or suitable to a jig—*Thirak-nách ki taráf máil, thirak-nách ke muwáfq yá láiq*—*Thirak-nách ki or pravritta, thirak-nách ke yogya.*

JIL'FLIRT, *n.* a giddy wanton woman — *Áwára 'aurat* — Chāñchalā, chāñchal strī.
JILT, *n.* a woman who deceives her lover; *v.* to trick or deceive in love — *'Aiyār makkār yā be-wafā 'aurat, nakhre-bāz 'aurat*; *v.* *'ishq meñ be-wafāt k.* — Jo strī ek purush ko prem ki āśā dekar dūre ke pās chali jātī hai, premavishayak thagnī wā thagin; *v.* premavishay meñ thagnā, premavishay meñ ek purush ko āśā dekar dūre ke pās chali jānī.

JIN'GLE, *v.* (Ger. *klingen*) to make or cause a sharp clinking sound; *n.* a sharp clinking sound — *Jhanjhanānā^h, t'hanthandānā^h, jhankārānā^h, khankhandānā^h, kharkharānā^h, jhankārānā^h, tankārānā^h*; *n.* *jhankār^h, jhanjhanānā^h, thanthandānā^h, khandkhandānā^h, kharkharānā^h, jhanak^h.*

JOB, *n.* a piece of chance work, any petty work; *v.* to work at chance work, to buy and sell as a broker — *Kām jo kabhā kabhī ā-jātā hai^h, koi chhotā kām^h*; *v.* *jo kām kabhī kabhī ātā hai usko k^h, thike kā kām k^h, dūre ke liye bikrī battā yā len-den k^h.*

JOB'BER, *n.* one who does chance work, one who deals in the public funds — *Thike kā kām k. v^h, sarraf yā sarfārā not wagaīra kā dallāl* — Kshudrakarmmakārī wā tuch-chhakarmmayavasyī, krayavikrayik wā rājakiya not hundi ādi ke lenden kā bhugtin k. *v.*

JOB'BER-NOWL, *n.* a blockhead — *Almaq, be-wuqūf, gāvedī^h* — Mīrkh, jāṛ, mūrkh.

JOCK'EY, *n.* one who rides a horse in a race, a dealer in horses, a cheat; *v.* to cheat — *Ghur-daur meñ jo ghore par charitā hai^h, ghoron kā len-den k. v^h, thag^h*; *v.* *thagnā^h.*

JO-COSE', *a.* (L. *jocus*) given to jest — *Thaithē-bāz, khillī-bāz, khush-tab', zarrāf* — *Thaithol, hañsor*.

JO-COSE'LY, *ad.* in jest, waggishly — *Thaithē kī rāh se, zarifūna taur se* — *Thaithē meñ, Jo-COSE'NESS, Jo-COSE'-TY*, *n.* merriment — *Zarāfat, khush-tab'i, khushi, khush-hālī* — *Rasikatwa, chuhāl, chahālpahāl, ullasatā.*

JOC'U-LAR, *a.* used in jest, merry, waggish — *Zarāfat-āmez yā zarifūna, zarif yā khush-tab', zarrāf harrāf thaithē-bāz yā khillī-bāz* — *Kautuki wā saras, rasik chuhālī wā vīnoli, parihasak thaithol wā hañsor*. — *Parihasakatwa, rasikatwa.*

JOC'U-LAR'-TY, *n.* disposition to jest — *Zarāfat, khush-tab'i, maskharī-pān, hañsor-pānā^h*

JOC'U-LAR'-Y, *ad.* in jest, for sport — *Hañsi meñ^h, thaithē khel yā khillī meñ^h*. [*lāñvat^h.*

JOC'U-LAR-TOR, *n.* a jester, a droll, a minstrel — *Thaithol^h, hañsor yā bhāñ^h, bhāt yā ka-JOC'UND, *a.* merry, gay, airy, lively — *Khush-tab', khush yā bakhshāsh, dil-shād yā zarif, zinda-dil yā big-bāg* — *Ānandī, pramodī, vīlāsī, praphullachitta wā ullāsavrittī.**

JO-CUN'D-LY, **JOC'UND-NESS**, *n.* gaiety, mirth — *Khush-tab'i yā khush-hālī, khurramī yā masarrat* — *Praharsh ānand wā vilās, chuhāl chahālpahāl hulās wā rañgras.*

JOC'UND-LY, *ad.* gaily, merrily — *Khush-tab'i yā khurramī se, khushi yā masarrat se* — *Harsh wā pramod se, ānand ullās wā hulās se.*

JOCK, *v.* (Ger. *schocken*) to push, to travel leisurely; *n.* a push, a slight shake — *Dhak-kā-d. khod-d. kulnīyānā yā dāb-d^h, girte-parte-jānā dhulaktā-jānā yā jhūmtā-jānā^h*; *n.* *dhakkā khañchā yā jhōnkā^h, halak hachkā yā hachkolā^h.*

JOC'GER, *n.* one who jogs — *Girte-parte chulne v^h, dhire chalne v^h.*

JOC'GING, *n.* a slight push or shake — *Dhak-kā-d^h, hilānā yā hachkolā-d^h.*

JOC'GLE, *v.* to push, to shake — *Dhak-kā-d^h, hilānā yā hachkolā-d^h.*

JOLN, *v.* (L. *jungo*) to couple, to connect, to combine, to unite, to close — *Milānā^h, sātnā^h, gāñthnā^h, jōrnā yā jutnā^h, hirkānā lagānā hīraknā yā lagnā^h.*

JOLN'DER, *n.* a conjunction, a joining — *Milāno mel milāp yā lagāw^h, jor^h.*

JOLN'ER, *n.* one who joins, a carpenter — *Jor^h v^h, barhāt^h.*

JOLN'ER-Y, *n.* a joiner's art or work — *Najjārī, darod-kārī, darod-garī, darūd-garī* — *Barhai kā kām, sūtradhārakarma.* [chul wā chūr, gāñth wā jor, yog wā sañyog.

JOLN'ING, *n.* a hinge, a joint, juncture — *Qabza, girih yā girah, paivand yā vasl* — *Sandhi*

JOLN'K, *n.* a joining, articulation of limbs, a hinge, a knot, one of the limbs of an animal cut up by a butcher; *a.* shared by two or more, united, combined; *v.* to form with joints, to unite, to divide a joint — *Paivand yā vasl, band, qabza, girih yā girah, kisi janwar kā 'uzr jo ek qassab kāt letā hai*; *a.* *mushtarak, milā-julāb; muttāfīq, makhliūt yā majmū'i*; *v.* *girih-dār banānā, milānā^h, band-band jūdā k. yā girih girih se kāmā* — *Saṇyog wā yog, jor, chul chūr wā sandhi, gāñth wā grāñthī, kisi jantu kā koi aṇṇ jo māñsavikrayī kāt letā hai*; *a.* *sañvibhakt sādharan wā anekaswāmik, milā-huā wā eha, sañghātāwān wā sambhūyakārī*; *v.* *sandhivīśiṣṭ wā grāñthiyukt k., jōrnā, sandhibhed wā sandhibhañg k.* [*lā^h* — *Grāñthī, sandhivīśiṣṭ.*

JOLN'ED, *a.* full of joints or knots — *Girih-dār yā girah-dār, jor-dār, gāñthīlā yā gāñthī*

JOLN'LY, *ad.* together, with union of interest — *Bā-kam, sharakātan bi-l-ishīrāk yā bi-l-mushārakat* — *Sāth wā milkar, sājhe meñ.* [stridhanayuktastri.

JOLN'NESS, *n.* a woman who has a jointure — *'Aurat-i-mahr-dār* — *Yautukavīśiṣṭ strī,*

JOLN'URE, *n.* an estate settled on a wife to be enjoyed after her husband's decease; *v.* to endow with a jointure — *Mahr, mahṛnā*; *v.* *mahr-dār k.* — *Vidhavādhan, stridhan, yautuk*; *v.* *vidhavādhanavīśiṣṭ k., ynutukavīśiṣṭ k. stridhanayukt k.*

JÖIST'ÄRÖÖL, *n.* a stool consisting of parts inserted into each other—*Ek qism kī chauki jo tukre tukre jor-kar banāi hai*—*Ek prakār kī chauki jisko tukre tukre jor-kar banāte hai.*

JÖIST', *n.* one of the beams which supports a roof or floor; *v.* to fit or lay joists—*Kari^h, dhanni thāni yā thūnhī^h*; *v.* *kari lagānā^h, dhanni kari^h, thāni yā thūnhī lagānā^h*. [*yā khillī^h*; *v.* *thattā^h k. yā thattā mārā^h, hañsi yā khillī^h*.]

JÖKE, *n.* (*L. jocus*) a jest, something not serious; *v.* to jest, to rally—*Thattā^h, hañsi*

JÖK'ER, *n.* a jester, a merry fellow—*Thattā^h-bāz yā khillī^h-bāz, maskhara*—*Thattol wā*

JÖK'ING, *n.* utterance of a joke—*Hañsi^h, thattā^h mārā^h*. [*parihāsak, hañsor wā vilāsi.*

JÖLE. See **JOWL**.

JÖL'LY, *a.* (*Fr. jolī*) gay, merry, plump—*Bashshāsh, khush-o-khurram, tar-o-tāza yā moṭā-tāza*—*Ānandī wā ullasit, praphullachitta mudit wā vilāsi, puṣht thattā^h wā moṭā.*

JÖL'LY, *ad. gaily*, with merriment—*Khurramī se, khushi yā shād-māni se*—*Āmod hulās wā ullās se, harsh wā pramod se.*

JÖL'LI-NESS, JÖL'LI-TY, *n.* gaiety, merriment—*Khurramī, khushi yā 'aish-i-shirāt*—*Utsav wā ānand, harsh ullās hulās chahāl chahālpahal wā raṅgras.*

JÖLT, *v.* to shake as a carriage on rough ground; *n.* a sudden shake—*Hilānā yā hilmā^h, hachkolā d. yā hachkolā khānā^h*; *n.* *hachkā^h, hachkolā^h, dhakkā^h, jhoñk^h, jholā^h.*

JÖLT'HEAD, *n.* a dunce, a blockhead—*Ahmaq, be-wuqūf*—*Mūrkh, mūrkh wā jar.*

JÖN'QUILLE, *n.* (*Fr.*) a flower—*Gul-i-nargis, gul-i-shabbo, nargis-i-shahlā*—*Utpalajā-tiyanānāvargya pushpabhed.* [*mutrādhār, pātravisesh.*

JÖK'DEN, *n.* (*S. gor, denū*) a chamber-pot—*Peshāb-dān, ek qism kī bartan*—*Mala-*

JÖS'TLE, *jō's'l.* *v.* (*Fr. jouter*) to knock against, to push; *n.* a push—*Thelā^h yā dhakiyānā^h, dhakkā d. yā dhakelnā^h*; *n.* *dhakkā^h.*

JÖSTLING, *n.* the act of knocking against—*Thelā^h yā dhakelnā^h.*

JÖT, *n.* (*Gr. iota*) a point, a tittle, the least quantity; *v.* to set down, to make a memorandum of—*Nuqta, zarra, til yā tinkā^h*; *v.* *likh lenā^h, yād-dāsh k.*—*Vindu wā vindumātra, kaṇikā wā kapamātra, lavālā paramāyū wā tilamātra*; *v.* *tākh lenā, smarapārth likh lenā.* [*lekḥ.*

JÖT'TING, *n.* a memorandum—*Yād-dāsh*—*Smarapārthalikhit, smarapārth kuchh*

JÖUR'NAL, *n.* (*Fr. jour*) a diary, a daily register, a newspaper—*Roz-nāma, roz-nāmcha, akhbār yā akhbār-nāma*—*Dinavrittapatra wā dinavyavahāralekhya, dainikavrittāntapustak wā dainikapatrak, samāchārapatra.*

JÖUR'NAL-IST, *n.* a writer of a journal—*Roz-nama-navis, roz-nāmcha-navis, akhbār-navis*—*Dinavrittapatralekhak, dainikapatrakalekhak, samāchārapatrakalekhak wā samāchārapatrakpraksāk.*

JÖUR'NAL-IZE, *v.* to enter in a journal—*Roz-nāma yā roz-nāmche meñ mundarāj k.*, *akhbār meñ mundarāj k.*—*Dinavrittapatra dainikapatrak wā samāchārapatra meñ likhnā.*

JÖUR'NEY, *n.* the travel of a day, travel by land, passage from place to place; *v.* to travel from place to place—*Manzīl yā marhala, safar-i-khushkī, safar musafirī siyāhat yā musāfarat*; *v.* *safar k., nagl-i-makān k.*—*Ekābhagaman wā din bhar kī yātrā, bhūni-yātrā, bhraman prayāñ wā paryātan*; *v.* *adhwagaman k., yātrā k., paryātan k., paribhraman k., desābhraman k.*

JÖUR'NEY-MAN, *n.* a hired workman—*Thike par kām karne wā*—*Kamerā.*

JÖUR'NEY-WÖRK, *n.* work done for hire—*Thike kā kām^h, jo kām thike se hotā hai^h.*

JÖUST, *n.* (*Fr. joute*) tilt, tournament, mock fight; *v.* to run in the tilt—*Khel meñ laṛāṭ^h, hañsi meñ laṛāṭ^h, jhūthī laṛāṭ^h*; *v.* *jhūthī laṛāṭ laṛnā^h, hañsi yā khel meñ laṛāṭ laṛnā^h.*

JÖVI-AL, *a.* (*L. Jovis*) relating to Jupiter, gay, merry, cheerful, jolly—*Muta'alliq-i-musharāf, khush-tab yā khurram, khush yā bashshāsh, masrūr yā shād-mān, mahzūz yā zinda-dīl*—*Vrihaspatisambandhi, ānandī wā vinodī, sadāpramodī, ullāsī wā hrishtachitta, praphullachitta nityotsavi mudit wā vilāsi.*

JÖVI-AL-IST, *n.* one who lives jovially—*Yār-bāsh, raṅgtlā^h*—*Ānandī purush, sadāpramodī, utsavapriyā, nityānand, sadānand.*

JÖVI-AL-LY, *ad. merrily, gaily*—*Khurramī se, masarrat yā khushi se*—*Prabarsh wā pramod se, ānand vinod ullās wā hulās se.*

JÖVI-AL-NESS, JÖVI-AL-TY, *n.* merriment—*Khurramī, shād-māni, khushi, zinda-dīl*—*Nityānand, sadānand, prabarsh, ullasat, nityollās, chahālpahal, raṅgras.* [*kā sir^h.*

JÖWL, *n.* (*S. ceole*) the face or cheek, the head of a fish—*Mūkh yā gāl^h, ek machhli*

JÖLE, JÖLL, *v.* to beat the head against—*Sir takrānā^h, mūkh yā sir paṭaknā^h.*

JÖW'ER, *n.* the name of a hunting dog—*Ek qism kī shikār kutā*—*Ek prakār kī akhetī kutā, mrigavyasukkur, mrigavyāwā.*

JÖY, *n.* (*Fr. joie*) gladness, exultation, delight, gaiety, merriment, happiness; *v.* to be glad, to exult, to congratulate—*Khurramī, bashshāsh, khushī, shād-māni, masarrat*

yá nashát, farhat áram'áish yá khush-hálí; v. mahzúz yá masrír h., bág-bág yá khush-o-khurram h., mubáarak-báadí d. — Áhlád wá chittaprasannatá, paramémód, harsh, ánand wá ullás, vilás hulás utásh rañgras wá chahálpahal, sukh; v. ánandit h., paramánand k. hulásuá wá bilásuá, dhanyavád k. wá jayjaykár manánd.

JÖY'FUL, a. full of joy, glad, exulting — *Khush yá khurram, bashsháh yá mahzúz, bág-bág yá masrír* — Ánandamay wá praharshit, pramudit wá áhládit, paramahrisht wá atyanandi. [harsh wá áhlád se.]

JÖY'FUL-LY, ad. with joy, gladly — *Khurramí se, shád-mánt yá khushi se* — Ánand se, JÖY'FUL-NESS, n. gladness, exultation — *Masarrat yá khurramí, niháyat khushi* — Harsh wá pramod, paramánand wá atyantáhlád.

JÖY'LESS, a. wanting joy, giving no pleasure — *Ná-khush, be-haláwat yá ná-farhat-bakhsh* — Niránand áhládahin wá asukhi, asukhad wá aharshad.

JÖY'LESS-LY, ad. without pleasure — *Ná-khushi se, be-haláwati se, ná-farhat-bakhshi se* — Ánandahinatá wá harshasúnyatá se, asukhadatwa se.

JÖY'LESS-NESS, n. state of being joyless — *Udústi, ná-khushi, be-haláwati, ná-farhat-bakhshi* — Ánandahinatá, harshasúnyatá, asukhadatwa.

JÖY'OUS, a. glad, merry, giving joy — *Bashsháh, khush yá mahzúz, farhat-bakhsh yá áram-dih* — Ánandí wá ánandit, pramodí áhládit wá praharshit, sukhad.

JÖY'OUS-LY, ad. with joy, with gladness — *Khushi se, khurramí yá shád-mánt se* — Ánand wá vinod se, harsh wá prasannaman se.

JÖY'OUS-NESS, n. state of being joyous — *Mahzúzi, khurramí, shád-mánt, khushi* — Chittaprasannatá, praphullatí, harsh, ánand.

JÖY-LEË, n. (L. *jubilo*) a season of joy, every fiftieth year among the Jews — *Mausim-i-khushi, Yahúdiyon meñ pachásuán sál* — Mahotsavakál, Yihudiya-desavásiyon meñ pachásuán varshí.

JÖY-LANT, a. rejoicing, shouting for joy — *Khurram yá shád-mán, khushi-khwán yá masarrat-sarú* — Átyánandí wá paramáhláli, jayaśabdakári jayaśabdochehári jaya-dhwanikári jayaprasaśśakári wá jay-gít-gíu. [karan, jayaprasaśśakaran.]

JÖY-FUL'ATION, n. act of declaring triumph — *Masarrat-sarú* — Jay gít gána, jayaśabda-

JU-CUN'DI-TY, n. (L. *juvundus*) pleasantness — *Lutáfat yá khábi, dil-pasundi* — Manoramatá, ramyati, ramaniyatwa, nandakutwa.

JÖ'DA-IZE, v. to conform to the doctrines rites and manners of the Jews — *Yahúdi-yon ke mazhab yá rasim ke muwáfiq chalnú* — Yihudiya-desavásiyon ke mat riti aur vyavahár ke anusár chalnú. [desavásiisanbandhí, Yihudiya.]

JU-DÁ'I-CAL, a. belonging to the Jews — *Yahúdiyon ke mutá'aliq, Yahúdi* — Yihudiya-

JU-DÁ'I-CAL-LY, ad. after the Jewish manner — *Yahúdiyon ke tariq par* — Yihudiya-desavásiyon kí riti ke anusár. [diyadharmma.]

JÖ'DA-ISM, n. the religion of the Jews — *Yahúdi-mazhab, Yahúdiyon ká mazhab* — Yihu-

JÖ'DA-IZ-ER, n. one who conforms to the Jews — *Yahúdiyon ke mutábiq chalne w.* — Yihudiya-desavásiyon ke anusár chalne w., Yihudiya-vyavahárávalambí.

JÖDGE, n. (L. *judex*) one invested with authority to determine causes in a court of law or justice, one who has authority or skill to decide on the merit of any thing; v. to pass sentence, to determine, to decide, to form an opinion, to discern — *Qázi yá munsif, qadr-dán haqq-shinús jahar-shinús yá ma'qúl-bín*; v. *fatwá d. hukm d. yá insáf k., tajwíz k., faisal k., gaur k. yá ráe qáim k., dargúft k. tamíz k. yá ma'lúm k.* — Nyáyádhihi nyáyádhipati dandaniyak wá vichárákartá, gunajña gunagráhi wá viveki; v. vyavaháradársan k. wá vichár k., nirnay k., nishpatti k. wá nishpanna k., anumán k., dekhná jánná samajlmá vivek k. wá parichehhd k.

JÖDGE'ER, n. one who judges — *Munsif, muftí, qázi, qadr-dán, jahar-shinús* — Vichárá-kartá, nyáyádhipati, gunajña. [mádhikár.]

JÖDGE'SHIP, n. the office or dignity of a judge — *Munsifi* — Nyáyádhiśatwa, dharm-

JÖDGE'MENT, n. the act or power of judging, a decision, a sentence, criticism, opinion, condemnation, punishment, doom — *Tajwíz tamíz firásat yá quwwat-i-tajwíz, faisala yá insáf, falwá yá hukm, daqíqa-sanji yá nukta-dání, ráe qiyás yá daniat, sazá-ká hukm yá taqáir-wár thahríná, sazá tí'zir yá 'uqubat, 'áribut yá quzá* — Vichár dhí-śakti vivechanáśakti wá gunáguna-vishayakabuddhi, nirnay nirdhāran wá nishpatti, nirnayapád wá ádhārshai, gunadoshanirūpan, mati mat bodh wá ján, dandájñá wá aparúshaniray, dand wá śāsti, antimavichār wá vihitadāśā.

JÖ'DI-CA-TIVE, a. having power to judge — *Sahib-i-ikhtiyār-i-tajwíz, tajwíz-karne ki tāqat rakhne w.* — Nirnay wá vichár karne ko samarth, vichárádhikári.

JÖ'DI-CA-TO-RY, a. distributing justice; n. distribution of justice, a court of justice — *'Adl-gustar*; n. *'adl-gustari, 'adālat* — Nyáyadarsak nyáyádhiikári wá dandaniyak; n. nyáyapranayan wá nyáyadarsan, dharmmasabhá nyáyagar wá vichárasathán.

JÖ'DI-CA-TURE, n. power of distributing justice — *Ikhtiyār-i-'adl-gustari, qazá* — Nyáyakarpádhikár, vyavaháradársanádhiikár.

JU-DÍ'CIAL, a. pertaining to courts of law, practised in the distribution of justice,

inflicted as a penalty—*Muta'allig-i-'adālat yā 'adālati, shar'ī, qāziyāna yā ba-taur-i-gosh-mālī*—Dharmmasabdhūvishayak wā vyavahārasambandhi, nyāyākarasambandhi wā nyāyadarśanasaprayukt, dāndarūp wā śikṣāhetuk.

JU-D'CI-AL-LY, *ad.* in the forms of legal justice—*Shar'an, 'adālat ki rūk se*—Dharm-mānusār se, vicāhrānukraṇi se, yathāvyavahār. [ājñākāri.]

JU-D'CI-A-WY, *a.* passing judgment upon—*Futwā d. w., hukm d. w.*—Nirṇāyik, dānd-

JU-D'CI-IOUS, *a.* acting with judgment, wise—*Sāhib-i-tamiz ma'qūl-bin yā sāhib-i-shū'ūr, 'aql 'aql-mund danā dānish-mund dānish-war yā mā'qūl*—Viveki hitāhitadarśi wā buddhinān, savivek vivekānūmīri wā nyāya.

JU-D'CI-IOUS-LY, *ad.* with judgment, wisely—*Tamiz yā tajwiz se, 'aqlāna 'aql-mandi-se yā dānāi-se*—Vichār wā vivek se, savivekatwa wā buddhimattwa se.

JU-D'CI-IOUS-NESS, *n.* quality of being judicious—*'Aql-mundi, dānāi, dānish-mandī, dā-nish-wari*—Savivekatwa, buddhinattwa, prajñatī. [jhar, jhāri, chukari.]

JUG, *n.* (Dan, *jugge*) a vessel for holding liquors—*Kūza, surāhi, pyāzi*—Garuḍ, jhāj-

JUG'GLE, *v.* (Ger. *gaukeln*) to play tricks by sleight of hand, to practise artifice; *n.* a trick, a deception, an imposture—*Nazar-bandi dith-bandi batte-bāzi yā bāzi-garī k., butte-bāzi yā dogā-bāzi k.; n. dith-bandī bāzi-garī batte-bāzi yā nazar-bandi, dogā-bāzi, fureb*—Indrājāl Indriyājāl drishṭimoh hastalāghva wā drishṭibandhan k., thagnā wā chhalbal k.; *n.* Indriyājāl hastalāghav wā drishṭibandhan, chhal wā kūṭ, kapaṭ wā vañchan.

JUG'GLER, *n.* one who practises sleight of hand—*Nazar-band, dith-band, bāzi-gar, batte-bāz, butte-bāz*—Aindrajalik, indrajālik, indriyamohi, māyākār, māyājīvi.

JUG'GLING, *n.* deception, imposture, artifice—*Dogā-bāzi, fureb, dith-bandī nazar-bandi yā bāzi-garī*—Chhal wā dhokhā, kapaṭ, indriyājāl māyā indrajāl drishṭibandh wā drishṭimoh. [bandhi, kanṭhya, grivāsambandhi.]

JUG'ULAR, *a.* (L. *jugulum*) belonging to the throat—*Hulqī, gale kū*—Kanthasam-

JOICE, *n.* (Fr. *jus*) the sap of vegetables, the fluid part of animal substances; *v.* to moisten—*Ras yā pāni*, jāncaron meṇ jo 'araq hotā hai; *v. nam k., tar k.*—Sār jus dūdh wā nir, jantūn meṇ jo dravadravya hoti hai; *v. silā k., bhiṅgān, ārdra k.*

JUICE'LESS, *a.* without juice, without moisture—*Be-rus yā be-'araq, khushk*—Niras niras rasahin wā nissār, sushk wā sukht.

JUR'CY, *a.* abounding with juice, moist—*Rasilā^h, oddā gīlā yā silā^h*. [pan, tarīwat.]

JUR'CI-NESS, *n.* abundance of juice—*Ras-dāri, ser-āhi, shādābi*—Bahumatswa, rasilā-

JUR'JUBE, *n.* (L. *zyzphus*) a plant and its fruit—*Ek per aur uskā phal^h, ber^h, buir^h*.

JUR'LEP, *n.* (Fr.) a liquid medicine—*Ek pāilī dāwā*—Ek dravadravya anśladh.

JU-LY, *n.* (L. *Julius*) the seventh month of the year—*Angrezon kā sātvadh mahinā^h*.

JUL'IAN, *a.* denoting the year as regulated by Julius Caesar—*Sāl ko jis taur se Jū-liaṣ Qaisar ne durrast kiya usko zāhir k. w.*—Varsh ko jis riti se Julius Sizar ne sūdhā usko prakāś k. w.

JUM'BLE, *v.* (Fr. *combler*?) to mix confusedly together; *n.* a confused mixture—*Ghaṅgholnā^h, ghālmel k^h, agarbagar milānā^h, garbar kar-ke milānā^h; n. ghālmel^h, ghaṅghol^h, kichrī^h, agarbagar kar-ke milāw^h*. [kichrī^h.]

JUM'BLE-MENT, *n.* a confused mixture—*Ghālmel^h, ghaṅghol^h, agarbagar kar-ke milāw^h*.

JUMP, *v.* (T. *gumpen*) to leap, to skip, to bound; *n.* a leap, a skip, a bound—*Kūd-nā yā kudaknā^h, uchhulnā yā uchuknā^h, phāndnā chuṅkari-bharnā yā kulānch-marnā^h; n. kūd yā kulanā^h, kulānch^h, phānd yā chuṅkari^h*.

JUMPER, *n.* one who jumps—*Kūlnē w^h, uchhulnē w^h, phāndnē w^h*.

JUNC'ATE. See JUNCT.

JUNCTION, *n.* (L. *junctum*) the act of joining, union, coalition, combination—*Mī-lāw^h, ittisāl, paivanā yā paivanāgi, vasl āmezish yā ikhtilāt*—Yog wā saṅyog, sa-māyog wā mel, saṅghāt wā sandhi, samāgam melan wā sāt.

JUNCTURE, *n.* the line or point at which two bodies join, articulation, union, a critical point of time—*Jor^h, girih girāh yā band, ittisāl, aṇ wayt*—Siwan wā sandhi, gānth wā mel, yog, kālasandhi prasang wā thik kāl.

JUNE, *n.* (L. *Junius*) the sixth month of the year—*Angrezī baras kā chhathwān mahinā^h, Angrezon kā chhathā mahinā^h*.

JUN'GLE, *n.* a thicket of trees or shrubs—*Jangal^h*.

JUNI-OR, *a.* (L.) younger; *n.* one younger than another—*'Umr meṇ chhotā, sagir, kūchat, kishar; n. chhotā^h, lakurā^h*—Aviravayask, kanishṭh, vay meṇ chhotā.

JUNI-PER, *n.* (L. *juniperus*) a shrub—*Ek jhār^h, ek per^h*. [Chini buri naukā.]

JUNK, *n.* a Chinese boat or ship—*Chīn ke mulk ki kishī yā jahāz*—Chīn des ki naukā,

JUNK'ET, *n.* (It. *giuncata*) a sweetmeat, a stolen entertainment; *v.* to feast secretly, to feast—*Ek mīṭhāi^h, poshidagi ki ziyāfat; v. poshidagi meṇ ziyāfat k., aish-jāish yā zi-yāfat k.*—Uttamānnabhojan, gupt jewnār; *v. gupt jewnār k., utṣav wā salaḥbhojan k.*

JUN'TA, JŪN'TO, *n.* (Sp.) a cabal, a council—*Bundish kā yā ki gurok, majlis*—Gupani-yakarimmasādhanārthakasamāj gupt-ekarā wā kuchakra, sabhā samāj wā pañchayat.

JŪ'PI-TER, *n.* (L.) an ancient heathen deity, one of the planets—*Indra*^b, *muṣṭari*—*Sakra wā surapati*, *vrihaspati*.

JŪ'RAT, *n.* (L. *juratum*) a person sworn, a magistrate in some corporations—*Koī shakhs jo half le-ker kisi kām par muqarrar hotā hai, hākim*—*Koī vyakti jo śapath karke kisi pad par niyukt hotā hai, nitiśāstā wā dāndānyāk*. [śapathavishayak.

JŪ'RA-TO-RY, *a.* pertaining to an oath—*Halfi, mutā'alliq-i-half*—*Śapathasāmbandhi*.

JU-RID'I-CAL, *a.* (L. *jus, dico*) pertaining to the administration of justice—*'Adālati, mutā'alliq-i-'adl-gustari*—*Nyāyaprapyanavishayak, vyavahāradarsanasāmbandhi*.

JU-RID'I-CAL-LY, *ad.* with legal authority—*Ilākimāna, shar'an, shar' ke rū se*—*Yathānyāya, vyavahār ke anusār*.

JŪ-RIS-DICT'ION, *n.* legal authority, extent of power, district to which authority extends—*Hukūmat yā ikhtiyār, 'amal yā 'amal-dāri, 'ulāqa*—*Nyāyakarānādhikār kshamatā wā adhikār, adhikāraparimāṇa, adhikārayaspyades wā vyāpyādhikār*.

JŪ-RIS-DICT'ION-AL, *a.* pertaining to jurisdiction, according to legal authority—*Hukūmat ikhtiyāri yā 'alīq kā, hākimāna yā shar'an*—*Nyāyakarānādhikārasāmbandhi, yathānyāyādhikār wā vyavahāradarsanādhikār ke anusār*. [viśiṣṭ, adhikārayukt.

JŪ-RIS-DICT'IVE, *a.* having jurisdiction—*Sāhib-i-ikhtiyār, bā-ikhtiyār*—*Nyāyādhikāra*.

JŪ-RIS-CŌN'SULT, *n.* (L. *jus, consulo*) a counsellor at law—*Muft*—*Vyavasthādāyī, vyavasthāpitrūpak*. [Smritisāstra, vyavahārasāstra, vyavahāravidyā.

JŪ-RIS-PRŌ'DENCE, *n.* (L. *jus, prudens*) the science of law—*Fiqh, 'ilm-i-fiqh*.

JŪ-RIS-PRŌ'DENT, *a.* understanding law—*Fiqh-dān, faqih*—*Smritisāstrājña, vyavahārapāndit*. [sāstri wā smritijña, vyavahāravettā.

JŪ'RIST, *n.* (L. *jus*) one versed in civil law, a civilian—*Ahl-i-fiqh, faqih*—*Dharmama-*

JŪ'ROB, *n.* (L. *juror*) one who serves on a jury—*Panch*^b, *pañchāyatī*^b.

JŪ'RY, *n.* a number of men sworn to inquire into a case and deliver the truth according to evidence—*Panch*^b, *pañchāyat*^b.

JŪ'RY-MAN, *n.* one impannelled on a jury—*Panch*^b, *pañchāyatī*^b.

JŪ'RY-MÄST, *n.* a temporary master erected to supply the place of one which has been lost—*Jahāz ke mastid ke tūne se chand roz ke liye jo mastid khayā kar diyā jātā hai*—*Nauki ke kṛpāk wā gunavrikshak ke tūne se kuchh kāl ke nimitta jo kṛpāk wā gunavrikshak khayā kar diyā jātā hai*.

JŪST, *a.* (L. *justus*) upright, equitable, honest, exact, proper, accurate, virtuous, true; *ad.* exactly, merely, almost—*Rāst yā sādīq, 'adil dōl-gar munāṣif yā inṣāfi, digānat-dār yā imān-dār, munāṣib, mu'jāl lēiq yā saẓā-wār, durust yā sahīh, sālih yā neko-kār, haqq yā kāmūl*; *ad.* *sikhat yā durusti se, faqat yā sirf, qarīb*—*Nyāyavartī wā nishkāpat, nyāyāchār nyāyī wā nyāyānusāri, dharmmik wā dharmmi, thik, yathāyogyā uehit wā yukt, suddha, sāttwik sachcharit wā sādhuvriti, sachchā satya wā purā*; *ad.* *thik yathārth wā yathāvat, mitra, prāyāḥ wā laghbag*.

JŪS'TICE, *n.* equity, right, a judge—*Inṣāf dāt yā 'adl, haqq haqq-rāst yā dād-rāst, qāzī yā munṣif*—*Nyāya nyāyatī wā dharmmanyāya, dāndāyog wā nyāyvatā, dharmnādhikārī wā dāndānyāk*. [wā, dharmnādhikārī, dāndānyākāpad.

JŪS'TICE-SHIP, *n.* rank or office of a justice—*Munṣif kā dārjā yā 'nhā*—*Nyāyādhī-*

Jus-TI-CI-A-RY, *n.* an administrator of justice—*Dād-gustar, 'adl-gustar, hākim-i-'adālat*—*Dāndānyāk, nyāyadarśī, nyāyādhī*.

JŪS'TI-FY, *v.* to clear from imputed guilt, to free from sin by pardon, to vindicate—*Be-gunāh thahrānā, mu'jif kar-ke gunāh se khalās k., haqq-numā k. sahīh sābit k. jāiz rakhnā yā wājib-o-lāzim-thahrānā*—*Nishkālanī k. wā āropitadosh se mukt k., aparīdhakshamā karke pāp se mukt k., sthāpan k. pratipālan k. wā pratipādan k.*

JŪS'TI-FI-A-BLE, *a.* that may be justified—*Inṣāf-numā, 'uzr-pazīr, hujjat-pazīr, wājibi*—*Āropitadoshamochaniya, doshamochaniya, pariśuddhiksham, rakshaniya, śodhya*.

JŪS'TI-FI-A-BLE-NESS, *n.* the state or quality of being justifiable—*Inṣāf-numā, 'uzr-pazīr, hujjat-pazīr*—*Pariśuddhikshamatā, doshamochaniyatā, rakshaniyatā, śodhyatā*.

JŪS'TI-FI-A-BLY, *ad.* so as to be justified—*Inṣāf-pazīrī se, 'uzr-pazīrī se, ba-wājibi*—*Jis-men dosh mit jāy, pariśuddhikshamatā se, śodhyatā se, rakshaniyatā se*.

JŪS'TI-FI-CÄTION, *n.* the act of justifying, absolution, vindication, remission of sin—*Be-gunāh thahrānā, najāt yā khalāsi, be-gunāh-kāzī 'uzr yā pozish, gunāh se rihāsi*—*Nirdoshi-karān, doshamukti śodhan wā pariśuddhi, āropitadoshaśodhan pratipādan wā pratipālan, doshamochan*.

JŪS'TI-FI-ER, *n.* one who justifies—*Shāfi, hāmī, 'uzr lāne w., be-gunāh thahrāne w., gunāh mu'jif k. w., be-gunāh-kāzī, haqq-numā k. w., sahīh sābit k. w., wājib thahrāne w., jāiz rakhne w.*—*Nirdoshikartā, doshamochak, pariśodhak, pāp se mukt k. w., pratipādak*. [durustī se—*Yathādharmma, yathānyāya, yathāyogyā wā yathāvat*.

JŪST, *ly*, *ad.* uprightly, fairly, exactly—*Rāstī se, wājibi-se yā munṣifāna, munāṣabat yā*

JŪSTNESS, *n.* equity, accuracy, exactness—*Wājibi rūstī yā inṣāf, durusti, sikhat*—*Nyāyatā wā yathārthatā, śuddhatā, yathāsthatya wā yuktatā*.

JŪSTLE, *jūs'al*. See **JOSTLE**.

JŪT, *v.* (jet ?) to push or shoot out—*Nikal-ānā^b, ubhāpnā^b, bāhar ko jhuk jānā^b, JŪTṬṬ, n.* a projection—*Ubhā^b, chhajjā^b.* [phāt-parnā^b.

JŪ'VE-NILĒ, *a.* (L. *juvenis*) youthful—*Javān, khurd-sāl, kam-sin, nau-khez, nau-khāsta, muta'alliq-i-javānī, muwāfiq-i-shabāb*—Tarun, yuvā, alpavayask, yauvanasambandhi, yauvanayukt. [bēlatwa.

JU-VE-NIL'ṬṬ, *n.* youthfulness—*Javānī, shabāb, tufūliyat*—Yauvan, yauvanāvasthā,

JŪX-TA-PO-SĪ'TTION, *n.* (L. *juxta, positum*) a placing or being placed near, apposition or proximity—*Nazdik-rakhnā yā qurbat, qurb yā nazdiki*—Saṁsthān saṁsthiṭhi wā samipatā, upanyās wā sāmudhya.

K.

KĀIL, *n.* (S. *caul*) a kind of cabbage—*Ek qiem ki kobi*—*Ek bhānti ki kobi.*

KAL'EN-DAR. See CALENDAR.

KĀ'LI, *n.* (Ar.) sea-weed—*Ek samundari per jiskī rākh shīsha banāne ke kām āti hai*—*Ek samudri latā jiskī rākh kāch wā kāch banāne ke kām āti hai.*

KĒCK, *v.* (D. *kecken*) to heave the stomach—*Chhūnt k^h, ubhūknā^h.*

KĒCKSY, *n.* (L. *cicuta* ?) hemlock—*Shikrān, shukrān, shikrān*—Tikshṇa aushadhibhōd jis se pūrvvakāl meṁ viśh banāte the.

KĒDGE, *n.* (D. *kughe*) a small anchor; *v.* to warp or move by means of a kedje—*Chhota langur^h; v. langur se phir-janā yā hīnā^h.*

KĒECH, *n.* a mass or lump—*Jher^h, dālā^h, dhela^h.*

KĒEL, *n.* (S. *cœle*) the bottom of a ship—*Nāv kā peindā^h, jahūz kā peindā.*

KĒEN, *a.* (S. *cen*) sharp, piercing, eager—*Ab-dār burrān hūdl yā tez, sukht yā tund, garm sar-gurm shauyūn shāiq yā mustā'id*—Tikshṇa tikshṇadhār wā chokha, tīvrā wā karā, vyagra kutuhali atyabhilāshi uchchapṇ wā utsāhi.

KĒEN'LV, *ad.* sharply, eagerly, bitterly—*Ab-dārī burrānī hiddat yā tezi se, ishtiyāq shauq garmi yā mustā'idī se, sakhtī yā shiddat se*—Tikshṇatā wā chokhepan^h se, utsāh uchchapṇatā anurūg wā vyagrātā se, katutā wā karā se.

KĒEN'NESS, *n.* sharpness, asperity, eagerness—*Burrānī burrānī hiddat ab-dārī yā tezi, sakhtī yā shiddat, ishtiyāq sar-gurmī shauq yā mustā'idī*—Tikshṇatā tīvrātā tikshṇapan wā chokhā, katutā ugratā nishthuratā wā karā, uchchapṇatā vyagrātā anurūg wā utsāh.

KĒEP, *v.* (S. *cepan*) to hold, to retain, to preserve, to protect, to tend, to detain, to stay, to last; *p. t. and p. p.* **KĒPT**—*Rakhnā^h, rakh-chhōrnā^h, sukht-sālīm yā mah-fūz rakhnā, amu-meṁ-rakhnā yā panāh d., pās-bānī mah-fūzat yā khabar-dārī k., atkānā^h, rahnā^h, pās-dār qāim yā bar-qarār rakhnā*—Dharnā, lagāye-rakhnā wā rahne d., bachānā, rakhsia k., rakhwālī k. wā pālnā, āpnā, basnā wā rahnā, jānā chalnā wā banā rahnā.

KĒEP, *n.* the strongest part of a castle, custody—*Qal'a kā nihāyat mazbūt hissa, muhā-jazat nigah-bānī yā hīrāsāt*—Durg kā atyant pushṭ bhāg, rakshap wā rakhwālī.

KĒEP'ER, *n.* one who keeps—*Pās-bān, nigah-bān, nazir, muhōfz*—Itakhak, rakhwāl.

KĒEP'ING, *n.* charge, custody, preservation—*Nigah-bānī, muhōfjazat yā hīrāsāt, panāh yā kīfāzat*—Itakhak, jālan wā rakhwālī, rakshā.

KĒEP'SAKE, *n.* a gift in token of regard—*Pūd-gārī, pūd-ilād, pūd-būd*—Smaranār-thakadān, smritijanakadān, prītidān.

KĒG, *n.* (G. *kagge*) a small barrel—*Chhōtā pipā^h.*

KĒLL, *n.* (caul) the omentum, a child's caul—*Pēt kā parda, jhillī jis-meṁ nau-paidā larkā lapetā raktā hai*—Antrāvaran wā antariyon kā bethan, garbhaveshṭan.

KĒLP, *n.* a sea-plant, the calcined ashes of sea-weed—*Ek samundari per^h, shīsha banāne ke wāste bu'ce samundarī darakhtōn kī rākh*—Samudriya vrikshavishesh, samudriyavrikshavishesh kī rākh jo kāch ke banāne meṁ kām āti hai.

KĒN, *v.* (S. *cinān*) to see at a distance, to know; *n.* view, reach of sight—*Dūr se dekhnā^h, jānā^h; n. nazar, nigāh, nigāh yā nigāh-ki-daur*—*n.* Drishṭi wā avalokan,

KĒN'NING, *n.* view—*Nigāh, nazar*—Drishṭi. [drishṭipāt.

KĒN'NEL, *n.* (L. *canis*) a cot or house for dogs, a pack of hounds, the hole of a fox; *v.* to keep in a kennel, to lie, to dwell—*Sag-khānu yā tūzī-khāna, shikārī-kutte, lomṛī kā bil^h; v. sag-khāne meṁ rakhnā, parā-rahnā^h, rahnā^h*—Kukkurdāy wā śwāśālā, mrigavyakkukkuragan arthāth akheṛī kūkuron kā jhūnṇ, lokhri kā bil; *v.* kukkurālay meṁ rakhnā, leṭā rahnā, basnā.

KĒN'NEL, *n.* (L. *canalis*) the water-course of a street—*Muht yā mori, nālī^h, bādar-rau, dō-rez*—Prapālī, panālā, panārā, jālanārg.

KĒR'CHIEF, *n.* (Fr. *couvrir, chef*) the head dress of a woman, any loose cloth used in dress—*Sar-band, rūmāl*—Mastakābharan, mukhamārjani wā āngauchhā.

KĒR'CHIEFED, *a.* dressed, hooded, covered—*Mulūbas yā malbūs, top-dār, chhatrī-dār yā gilāfi*—Aechhādīt wā vastrānwīt, mastakāvaravāśīṣhṭ, veshṭit wā āvrit.

KĒR'MES, *n.* (Ar.) granules produced by an insect in the scarlet oak used in dyeing

- *Qirmiz*—Kshudragutikā jinko ek kiṛā sindūravrikah meñ banātā hai aur jo rak-tavarga ke banāne meñ kām ātī hai. [padātī wā padātikayoddhā.]
- KERN**, n. an Irish foot soldier—*Ayarland ke mulk kā piyāda*—*Ayarland deś kā*
- KERN'EL**, n. (S. *cyrrnel*) the edible substance in the shell of a nut, any thing inclosed in a husk; v. to harden or ripen into kernels—*Magz. gūdū^h*; v. *pak-kar kari chiraunji yā garī ho jānā^h*—Phalagarbh wā chiraunji, garī. [h., vijākar h.]
- KERN**, v. to harden, to granulate—*Sakht h., dāne-dār yā dāna-dāna ho-jānā*—*Karā*
- KERSEY**, n. (D. *kerzaai*) a kind of coarse woollen stuff—*Ek qism kā motā pashmina ga'ni pashmī kaprā*—*Ek bhāntī kā motā ūni kaprā*. [shibhed, kapotāri.]
- KES'TREL**, n. a kind of bastard hawk—*Turmatī, ek qism kā jurrā*—*Syenajātiya pak-*
- KETCH**, n. (Fr. *quaique*) a kind of ship—*Ek qism kā jahāz*—*Ek prakār kī bari naukā*.
- KETTLE**, n. (S. *cytel*) a vessel for boiling water or other liquor—*Deg, degcha, tatah-rā^h, kellē*—*Baṭlohi, baṭuā, hañdā, karāh*. [dundubhi, dhaunā.]
- KETTLE-DRUM**, n. a drum made of metal—*Fili:zi naqqāra*—*Dhāt kā banā huā ḍānkā*,
- KEY**, n. (S. *cag*) an instrument for fastening and opening a lock, an instrument by which something is screwed or turned, the part of a musical instrument which is struck with the fingers, the fundamental note in a piece of music, an index, an explanation—*Kīd yā miṭāh, wah āla jis se koi chiz pherī jāti hai, bāje kā wah hisā jo ānguliyon se bajāyā jāta hai, sur^h, kisi mushkil chiz kī sharrh, kisi muṣṭaq chiz kī hall yā tafsil-wār bayan*—*Kunji tāli wā chābi, ek yantra jis se koi vastu pherī jāti hai, bāje kā wah bhāg jo ānguliyon se bajāyā jāta hai, vādī wā mukhya tāl, ṭikā, vyākhyā*.
- KEY-HOLE**, n. an opening for admitting a key—*Tile meñ kunjī jāne yā lagāne ke liye muṭh yā chhed^h, quṭhō meñ kunjī jāne kā sirākh*—*Kuñchikāchhidra*.
- KEY-STONE**, n. the middle stone of an arch—*Mīhrāb ke bīch-o-bīch kā patthar*—*Torayamadhyaṣṭhāprastar, toraṇ ke bīchobīch kā patthar*.
- KEY**. See QUAY.
- KHAN**, n. (T.) a chief, a governor, an inn—*Khān, nāzim, sarāe yā musāfir-khāna*—
- KIBE**, n. a chilblain, a chap in the heel—*Bīrāi^h, qī meñ bīwāi^h*.
- KIBY**, a. having kibes, sore with kibes—*Bīrāi w^h, bīwāi se dukhī^h*.
- KICK**, v. (W. *cic*) to strike with the foot; n. a blow with the foot—*Lāt-mārnā^h, lāt-chalānā^h, latiyānā^h, lāt se thokar mārṇā^h*; n. *lāt^h, lāt se thokar^h, lakad^h, latī^h*.
- KICKER**, n. one who kicks—*Lakad-zan, lakad-kob, latahū^h*—*Lāt mārṇe w., lāt chālāne w., pīdaprahāarakattā*.
- KICKSHAW**, n. (Fr. *quelque chose*) something made up by cookery—*Ek khānā jo pakā-kar aīkā banāyā jāta hai kī wah jān nahīn partā kī kyā hai^h*.
- KID**, n. (Dan.) the young of a goat—*Hoṭrān, memnā^h*—*Chhagāsāvak, ajaśāvak*.
- KIDLING**, n. a little kid—*Chhoṭā memnā^h*.
- KIDNAP**, v. (D. *kind, knappen*?) to steal a human being—*Ādam-duzdī k., ādmī chorā-le-jānā*—*Larkā chorā le-jānā, manushya har le-jānā, manushyāpaharaṇ k.*
- KIDNAPER**, n. one who kidnaps—*Mardum-duzd, bachcha-duzd, ādmī-chor*—*Manushyāpaharak, bilāpaharak, larṇōn kā chor, manushyon ko chorā le-jāne w.*
- KIDNEY**, n. one of the glands which secrete the urine, sort, kind—*Gurda, qism, jins yā tarāh*—*Brikka brukka wā mūtrapīṇḍa, prakār, jāti wā bhāntī*.
- KILDER-KIN**, n. (D. *kinderkin*) a small barrel, a liquid measure—*Ek chhoṭā pīpā^h, ek nāp yā māp^h*.
- KILL**, v. (S. *cwellan*) to deprive of life, to put to death, to slaughter, to destroy—*Jān se mārnā, khūn k., qatl k., holūk k.*—*Prāṇ se mārnā, mār-dālnā, kāt dālnā, badh k.* [Badhak, bantā, ghātāk, mārāk, nāsāk.]
- KILLER**, n. one who kills—*Qātil yā qattāl, khūnī, kushanda yā kushinda, halākā*—
- KILN**, kil, n. (S. *cylene*) a large stove or oven, a place for drying or burning—*Chūṭhā yā bhatthī^h, āwā ānwūn yā bhār^h*.
- KILN'DRY**, v. to dry in a kiln—*Chūṭhe bhatthī yā bhār meñ seṅknā yā sukhānā^h*.
- KIM'BO**, a. (C. *cam*?) crooked, bent—*Kāj, kham yā kham-dūr*—*Ṭerhā, vakra wā vibhugna*.
- KIN**, n. (S. *cyn*) relation, relatives, the same species; a. of the same nature—*Rishta qarābat nisbat yā rishta-dār, rishta-dārān aqārib yā aqrībā, ekhī jins*; a. *ham-jins*—*Nātā gotrasambandh wā bāndhavatwa, sagotra wā natait, sajāti*; a. *sajātiya*.
- KIND**, n. race, genus, sort, nature—*Nash, firqa yā nau^h, jins qism was' tarāh taur yā qarṭna, zāt jibillat yā strāt*—*Jāti, gaṇ varg wā parajāti, prakār bhed wā vidhi, prakriti wā prakritidharmma*.
- KINDLY**, a. natural, congenial; ad. naturally—*Tal'ī, ham-jins yā ek jins*; ad. *bi-sa'atī-hi, bi-l-asālat, khud-ba-khud*—*Swābhāvik wā prākritik, sajāti wā sadharmma*; ad. *swābhāv wā prakriti se, āp-se*.
- KINDRED**, n. relation by birth, affinity, relatives; a. related, cognate, congenial—*Yagānagī yā khweshī, qarābat yā nisbat jo byāh se hoṭī hai, aqārib aqrībā yagāne yā*

khwesh-qarābāt ; *n. rishta-dār, ham-zāt yā ham-nas, ham-jins yā murāfiq*—Sagotrātā ekapindātā wā sajātītwā, sampark wā vivāhasambandh, sagotra swajan jñātīvarg wā gotrasamudāy ; *a. sambandhi wā sagotra, sajātīya wā sawāṣīya, sadharmā sama-gun wā samānabhāv.* [jñātīvarg, sagotra wā bāndhavavarg.

KIN'S FOLK, *n. relatives, kindred*—*Aqarīb yā aqribā, khwesh yā yagāne*—Swjann wā **KIN'S MAN**, *n. a man of the same family*—*Yagāna, rishta-dār, qarābātī, nisbatī, rishta-mand*—Swajan, swakutumbī, kutumbī.

KIN'S WOMAN, *n. a female relative*—*Yagānī*—Kutumbīnī, gotrastri.

KIND, *a. (S. cyn)* benevolent, beneficent—*Sarāb-andesh kartā yā siafiq, neko-kār rahm-dil mushfiq mihr-bān yā multafīl*—Hitāishi wā kripālu, upakāri paropakāri wā dayālu.

KIND'LESS, *a. destitute of kindness*—*Nā-mihr-bān, be-dard*—Kripāhīn, dayāhīn, nirday.

KIND'LY, *a. mild ; ad. benevolently, favourably, with good will*—*Mulāim, narm-dil, mihr-bān* ; *ad. faiz yā nek-andeshī se, mihr-bānī se, sawāb-andeshī yā khair-khwāhī se*—Komal, dayālu, saumya ; *ad. parahitechhā wā paropakārasīlatā se, dayāpūrvak, hitechhā wā anakūlatā se.*

KIND'LI-NESS, *n. favour, affection, good-will*—*Mihr-bānī, ulfat yā muhabbat, nek-andeshī yā shafagat*—Dayā, priti sukh wā chhoh, hitechhā kripā wā anakūlatā.

KIND'NESS, *n. benevolence, beneficence, favour, good will, an act of good will*—*Faiz yā sawāb-andeshī, karām yā faizyāzī, mihr-bānī, nek-andeshī yā shafagat, tawajjuh iltifāt navāzish ri'āyat yā achchhā sulūk*—Hitechhā wā paropakārasīlatā, kripā, dayā wā anugrah, anakūlatā wā priti, paropakār upakār wā hit.

KIND'HEART-ED, *a. benevolent*—*Shafiq, mihr-bān, nek-andesh*—Suhridāya, hridayālu, parahiitāishi, paropakārasīl. [bhāv, prakriti.

KIND'LI-NESS, *n. natural disposition or course*—*Aslī kho, zātī khaslat yā sirat*—Swā-

KIND'LE, *v. (L. candere) to set on fire, to catch fire, to light, to inflame*—*Jalānā, jalnā^h, sulgānā āneh k. yā āneh-lagānā^h, bālnā bārnā pūshkknā dahkknā, bharkknā sulgānā dahaknā yā bharkknā^h.*

KIND'LER, *n. one who kindles*—*Jalāne w^h, sulgāne w^h, bālne w^h.*

KINE, *pl. of cow*—*Gāeū^h [cow kī jam']*—[Cow kī bahuvachan.]

KING, *n. (S. cyning) a monarch, a sovereign ; v. to supply with a king, to raise to royalty*—*Pādshāh yā bādshāh, malik taj-dār sultān yā shāh ; v. pādshāh d., shāh banānā*—Rājā wā narapati, bhūpati bhūpāl wā mahipati ; *v. rājā k., rājā banānā.*

KING'DOM, *n. the dominion of a king, reign, government, a region, a tract, a class*—*Pādshāhat yā pādshāhī, saltanat, 'amal, mamlukat, mulk, darjā navi yā jins*—Rājya, rājatwa, rājyādhipakār rājādhipakār wā ādhipatya, des, prades, jāti wā varg.

KING'LY, *a. belonging to a king, suitable to a king, royal, august, noble ; ad. with an air of royalty, with superior dignity*—*Shāhī, pādshāhāna yā khusravāna, wā'ikī khusravī yā pādshāhī, 'ālī-shān yā jalūlu-l-nadr, 'unda yā 'azimu-sh-shūn ; ad. shāhāna yā pādshāhāna, buzurgī yā 'azimu-sh-shūnī se*—Rājakiya, rājayogya wā rājārjha, rājasambandhī wā rājochit, mahamahimā wā nripochit, atyutkrishṭ ; *ad. rājasādrist, utkrishṭatāpūrvak.* [rājya.

KING'SHIP, *n. the office of a king, royalty*—*Pādshāhī, saltanat*—Rājapad, rājatwa wā

KING'CRRAFT, *n. the art of governing*—*Hunar-i-saltanat, hukm-rānī kī hunar*—Rājya-nayanavidyā, rājanitī, rājyachāturyya.

KING'CUR, *n. a flower*—*Ek phūl^h*—Pushpavīśesh.

KING'FISH-ER, *n. a species of bird*—*Rām-chiriyā^h, kawriyālā^h, machhrangā^h*—Mat-syarang, chhatrak, kutāk. [rājā sarikhā.

KING'LIKE, *a. like a king*—*Shāhāna, pādshāhāna, bādshāh ke mānind*—Rājasādrist,

KING'S-ÉVIL, *n. scrofula*—*Gand-mālā^h, kanth-mālū^h.*

KIP'PER, *n. salmon unfit to be taken, salmon salted and dried*—*Sāman nām machhī^h jab pakarne yā mārne ke qūbil nahīn hotī, namak-ālūda aur khushk sāman machhī^h*—Sāman nām machhī^h jab pakarne wā mārne ke yogya nahīn hotī, lavāṇkt aur gushk sāman machhī^h.

KIRK, *n. (S. kirk) a church, the Church of Scotland*—*Girja, mulk-i-Skātland ke 'Isāī maz-hab aur 'ibadat kā tariq*—Bhajanālay wā bhajanamandir, Skātlandiyakristhiyam.

KIRK'MAN, *n. one of the Church of Scotland*—*Skātland ke mulk ke girje aur 'ibadat ke tariq kā pai-rav*—Skātlandiya 'Isāidharmāvalambī, Skātland kā 'Isāī.

KIRT'LE, *n. (S. cirtel) an upper garment, a gown, a petticoat, a jacket, a mantle*—*Labāda, pesh-wāz yā jama, ghāghrā^h, kurtī, bālā-posh*—Ūpar kī jhūl, ēstak wā chapkan, lahūgā, āngarkhī, uttariya wā dupattā.

KIR'TLED, *a. wearing a kirtle*—*Labāda-posh, ghāghrā pahne hue^h*—Chapkan āngarkhī wā lahūgā pahne hue, dupattā orhe hue.

KISS, *v. (S. cysan) to salute with the lips, to touch gently ; n. a salute with the lips*—*Bosa lenā yā d., mulāyamat se chhūnā ; n. bosa*—Chūmnā chummā-lenā wā muh-lagānā, komalatāpūrvak wā dhire se chhūnā ; *n. chūmā, chummā, chumban.*

KISS'ER, *n.* one who kisses—*Bosa-gir, bosa-báz*—*Chúmne w., chumbak, chumá lene w.*
KISS'ING-ÓOM-FIT, *n.* perfumed sugar-plum—*Gamaktá yá mukaktá laddá^h.*

KISS'ING-ÓOMET, *n.* crust formed where one loaf touches another in the oven—*Baré chúlhe meñ do rotiyoñ ke milne se bich meñ jo chhilká bantá hai^h.*

KIT, *n.* (D.) a small wooden vessel, a milking pail, a large bottle, a small fiddle, a kitten—*Kathauti^h, dádñ dulne ki meñi^h, bári kuppí^h, chikará yá sárangí^h, billí ká bachcha^h.*

KIT'CAT, *n.* a term applied to a club in London about the beginning of last century and also to a portrait less than a half length—*Guzashta sadí ke shurú^h meñ yah lafz shahr-i-Londan meñ ek majlis ká nám pará tha, nisf-qadl ki taswir*—Upántik ástak ke árambh meñ yah ábd ek subhá ká nám pará tha, ádhe díl ká chitra wá chhavi.

KITCH'EN, *n.* (S. *cycene*) the room in a house where provisions are cooked—*Bávar-chi-khána, matbakh*—*Pákaśílí, pákágír, rasavati, rasoníngar.*

KIT'CH'EN-GÁR-DRN, *n.* a garden for raising vegetables for the table—*Turkárí ság wa-gáiru ká bágcha*—*Śikavatiká, śikavati, tarkari ki bári.*

KIT'CH'EN-MÁIN, *n.* a female servant employed in the kitchen—*'Aurat jo bávarachi-kháne meñ kám kartí hai, bávarachi-kháne ká kám karne-wálí aurat*—*Pákaśílí ká kám karne wálí, pákaśílí-kármmakári, pákacheti.* [Med jo máns ke pákáne se nikaltí hai.

KIT'CH'EN-STUFF, *n.* fat collected in cooking—*Charbí jo gosht ke pákáne se nikaltí hai*—

KIT'CH'EN-WÉNCU, *n.* a female servant who cleans the kitchen—*'Aurat jo bávarachi-kháne ko aur uske sub bartanoñ ko sáf kartí hai*—*Strí jo pákaśílí ká aur uske sab básanon ká parishkár kartí hai.* [chang—Chil wá chilí, guddi wá patang.

KITE, *n.* (S. *cylu*) a bird of prey, a paper toy for flying in the air—*Kháñ yá zagan,*

KITH, *n.* (S. *cyth*) acquaintance—*Chinhár^h, jien-pakhchán^h, áshná.* [páthá^h, bilautá^h.

KIT'LING, *n.* (L. *cubulus*) a whelp, the young of a beast, a young cat—*Pillá^h,*

KIT'TEN, *kit'tun*, *n.* a young cat; *v.* to bring forth young cats—*Billí ká bachcha^h, bilauti^h; v. bilautá bjáná^h.* [tarná^h.

KNAB, *náb*, *v.* (D. *knappen*) to bite—*Dánt se kátná^h, chabáná^h, khuthavná yá ku-*

KNACK, *nák*, *n.* (Ger. *Knacken*) a little machine, a trick, readiness; *v.* to make a sharp quick noise—*Ek chhoñ kái^h, jien yá hikmat, maliku salíga san'at yá chótákti; v. karakná^h, chatukná^h, tarakná^h*—*Ek kshadrayantra, kalá jugat wá yukti, hathauti dukshatá wá phurti.*

KNACK'ER, *n.* a maker of small work, a man who buys old horses for slaughter—*Khi-lavne bariáne w. yá halká kím laváne v^h, kátne ke liye búrhe ghoron ko mol lene w^h.*

KNAG, *nág*, *n.* (Dan.) a knot in wood, a peg, the shoot of a deer's horn—*Lakrú ká gánth^h, khúntá yá khúntí^h, hiran ki chhole sníg^h.*

KNAG'GY, *a.* full of knags, knotty—*Gúnthon se bhará huá^h, gathilí yá ganthilá^h.*

KNAP, *náp*, *n.* (S. *cnap*) a protuberance—*Phulan^h, ubhár^h, dhiká^h, gumpá^h.*

KNAP, *náp*, *v.* (D. *knappen*) to bite, to break short, to strike with a sharp noise—*Dánt se kátná yá kút-lená^h, torná yá tor-qláhuá^h, chat-chat-kar márná^h.*

KNAP'SACK, *náp'sák*, *n.* (D. *knappen, zak*) a soldier's bag—*Sípáhi ká jholá, pigáde ká thailá*—*Sainik ká jholá.* [granthi.

KNAR, *nár*, *n.* (Ger. *gnarren*) a hard knot—*Sakht girah yá girih, karí gánth^h*—*Kathin*

KNAR'RY, *a.* knotty—*Gánthilá^h, gathilá^h.*

KNAVE, *náv*, *n.* (S. *cnapu*) a dishonest fellow, a rascal, a scoundrel, a card—*Dagá-báz, mardak, bad-zát, tás meñ qulám yá pigáda*—*Thag vanchak wá kapatí, dush-tajan, durjan wá durátina, tás jis'ar sainik ká chitra rahtá hai.*

KNAV'ER-V, *n.* dishonesty, villany—*Dagá-bázi, bad-záti 'aiyári sharárat yá bad-kári*—*Chhal kapat wá vanchakatwa, dushatá khalatá wá thagí.* [durátma.

KNAV'ISH, *a.* dishonest, waggish—*Dagá-báz shurír*—*Chhali wá kapatí, dush dhurt wá*

KNAV'ISH-LY, *ad.* dishonestly, waggishly—*Dagá-bázi yá be-imáni se, sharárat yá bad-záti se*—*Chhal wá kapat se, dushatá wá dhurtatá se.*

KNEAD, *néd*, *v.* (S. *cnedan*) to work and press ingredients into a mass—*Sánná^h, márná^h, rauidná^h, sauindná^h, chahatná^h, gúndhná^h.*

KNEAD'ING-TROUGH, *n.* a trough for kneading—*Kathauti^h, kathrá^h, parát^h, thál^h.*

KNEE, *né*, *n.* (S. *cnouw*) the joint of the leg and the thigh—*Zánú, ghutná^h, theuná^h*—*Jánusandhi, jánú.* [sish, jánuyukt.

KNEED, *a.* having knees, having joints—*Zánú-dár, ghutne w^h, theune w^h*—*Jánuvi-*

KNEEL, *v.* to bend or rest on the knee; *p. t.* and *p. p.* **KNEELED** or **KNÉLT**—*Do-zá-nú-baithná^h*—*Ghutnoñ ke bal baithná, theunon ke bal baithná, ghutnoñ ko bhúmi meñ lagákar baithná.* [ne w.

KNEEL'ER, *n.* one who kneels—*Do-zánú-baithne w.*—*Ghutnoñ wá theunon ke bal baith-*

KNEE'DEEP, *a.* rising to the knees—*Tú-ba-zánú, ghutnoñ tak únchá^h, ghutne tak^h*—*Ghutnoñ tak; theunon bhar, theune bhar, theun bhar, theun tak únchá, jánumatra.*

KNEE'CRÖCK-ING, *a.* obsequious—*Hukmí-banda, kháe-bardár, farmán-bardár*—*At-yanurodhí, jigjigiya, vasavartí, ájnákári.* [ki^h, theune ki khorí^h—*Jánuphalak.*

KNEE'PÁN, *n.* the round bone on the knee—*Kása-i-zánú, sar-i-zánú, ghutne ki chak-*

- KNÉE'TRIB-UTE**, *n.* genuflection — *Rak'at, ghutnoñ kájhukáná^b* — Jánu kánawáná, jánunati.
- KNELL**, *nél, n.* (*S. enyll*) the sound of a funeral bell — *Ghante ki mátamí áwáz, murde ko dafn karne ke waqt ghante ki jo áwáz hoti hai* — Samádhisambandhi ghanáísabd, éav arthát mritásarir ko mitti deno ko samay meñ ghanpe ká jo áabd hotá hai.
- KNIEW**, *nú, p. t.* of *know* — *Jáná^b*. [*know ká mázi-mutlay*] — *Know ká sámányabhút.*
- KNIFE**, *nif, n.* (*S. cuif*) a cutting instrument: *pl.* *KNIVES* — *Chhurí^b, dáw^b, chakkú* — *Chhuríki.*
- KNIGHT**, *nít, n.* (*S. kníht*) one advanced to a certain degree of military rank, a champion, a title of honour: *v.* to create one a knight — *Bahádúr, paháhwán, 'izzat ká khitáb jaise mírzá wagaíra*; *v. kisi ko kníght ya'ni bahádúr ká khitáb d., kisi ko kníght ya'ni bahádúr banáwá* — Kulínasáfi wá kulínayoddhí, súr wá vir, maryádá-súchak upamán jaise ríy ityáúli: *v. kisi ko kníght arthát kulínayoddhí banáwá, kisi ko ví-eshamaryádá-súchak-upamán d., súlipaddhathi d.*
- KNIGHT'HOOD**, *n.* the dignity of a knight — *Bahádurí, kníght ká darja ya' 'ahda* — Kulínasáúlipad, kníght ká máñ wá par. [*sáúliyogya, kníght ke yogya.*]
- KNIGHT'LY**, *a.* becoming a knight — *Bahádúrána, kníght ke míváúy ya' láig* — Kulíná-
- KNIGHT'LI-NESS**, *n.* duties of a knight — *Bahádúr ke kám, kníght ke farz* — Kulínasáfi kí kartavya kriyá wá kám.
- KNIGHT-ERRANT**, *n.* a wandering knight — *Bahádúr: sanár jo lartá phíre* — Ramatá wá bhrámapakári kulínasáfi, jo áswasáfi des vídes meñ káthín kám kartá phirái.
- KNIGHT-ERRANT-RY**, *n.* the character manners or feats of a knight errant — *Bahádúr sanár jo lartá phíre usk' kho ho watíre ya' muhím* — Jo áswasáfi des vídes meñ ká-
thín kámoñ ko kartá phirái uske charítz áchár wá áshcharyakárima.
- KNIT**, *nít, v.* (*S. engtan*) to weave without a loom, to tie, to unite, to join, *p. t.* and *p. n.* *KNIT* or *KNIT'TED* — *Bíná ráchh ke bíná ya' bawná ya' jálí-kápmá ya' jálí-nikálá^b, gáúthná ya' báúdhná^b, míláwá ya' mílá^b, jórú sáúwá jótúá ya' sáúwá^b.*
- KNIT*, *n.* texture — *Bínárat^b, bawrat^b, báft.*
- KNIT'TER*, *n.* one who weaves or knits — *Bíná ráchh ke bínne w^b, bawne w^b.*
- KNIT'TING-NÉE DLE*, *n.* a wire used in knitting — *Satáí^b, bínne kí sáí^b.*
- KNIT'TING*, *n.* junction — *Jor^b, míláw^b.*
- KNOB**, *nób, n.* (*S. curp*) a protuberance — *Gáúth^b, luttá^b, gulmá^b.*
- KNOBBED**, *a.* having protuberances — *Gáúthilá^b, gáúthilá^b, luttá-dár, gulme-dár* — Gran-
thil, sagand, lattu se yukti, gulmaváshít.
- KNOB'BY**, *n.* full of knobs, hard — *Gáúthilá ya' gáúthilá^b, kará^b.*
- KNOCK**, *nók, v.* (*S. enueñue*) to strike, to beat, to clash: *n.* a blow, a stroke — *Márná ya' tekkar wáerú^b, púñá ya' thoikná^b, dhabhabanáwá patakáwá laqúá tukkar-kháwá ya' khatkí áwá^b*; *n.* zarb, máz thokar chupet ya' thes^b — *n.* Ágáú, prahár.
- KNOCK'ER**, *n.* one that knocks, a door-hammer — *Márne w. thoikne v. tukkar márne w. ya' khatkhatáw w^b, mungári ya' bathawá jo durár meñ bandhí rahí hai aur jab koi bhátr jágá chákúá hai tab usi mungári ya' bathawá se durár ko khatkhatáwá hai^b.*
- KNOLL**, *nol, v.* (*S. enyll*) to ring a bell, to sound as a bell — *Ghantá bajíná^b, ghantá*
- KNOLL**, *n.* (*S. enoll*) a little round hill — *Gol paháúr^b, gol chhotá paháúr^b*. [*bajná^b.*]
- KNOP**, *n.* (*S. curp*) a bunch, a bud — *Gúchchhá garúth ya' máthá^b, kálí^b.*
- KNOT**, *nót, n.* (*S. enotte*) a complication made by knitting or tying, the part of a tree where a branch shoots, the joint of a plant, a bond of union, a confederacy, a cluster, a difficulty: *v.* to form knots, to complicate, to unite — *Gírih ya' girah, darakhí ká ruh kússa juhán se ká shákh níkalí hai, naháti girih ya' girah, 'agá-i-ittihád, ittihád ya' han dísk, jómú^b, ígláy ya' pech*: *v. gáúth-d, gáúthná gáúthle-parná ya' gáúthilá^b, ulphána^b, jórú sáúwá ya' míláwá^b* — *Gáúth, por ká wahi bhág juhán se díden phutí haiñ, paúche arthít anshatthi kí gáúth wá granthi, sambandh, ekrá^b wá sandhi, mandlí wá sanúh, káthinya wá káthimá^b.*
- KNOT'LESS**, *a.* without knots — *Be-gírih* — *Bín gáúth ká, granthísúná*. [*granthí.*]
- KNOT'TED**, *a.* full of knots — *Gírih-dár, gáúthilá^b, gáúthilá^b* — Granthil, granthimay,
- KNOT'TY**, *a.* full of knots, difficult — *Gírih-dár, mungay pech-dár ya' mushkí^b* — Granthi-may granthi granthilí wá gáúthilá, káthín gáúthilí wá dorjeya.
- KNOT'TI-NESS**, *n.* fulness of knots, difficulty — *Gírih dári, ígláy pech-dári ya' ishkal* — Granthilatwa wá granthipurnatá, káthinya.
- KNOT'GRASS**, *a.* a plant — *Ek pondhá^b, ek chhotá por^b.*
- KNOW**, *nó, v.* (*S. enawen*) to perceive with certainty, to understand clearly, to be familiar with, to recognise, to distinguish: *p. t.* *KNÉW*; *p. p.* *KNOWN* — *Daryáft k. ya' má'ím k., samághná^b, wáqíf-k. ya' áshwáí-rakhná, pahcháwná^b, tamíz-k. ya' farg k. — Jánná, bújhná, parichay-rakhná wá parichit-l., chínhná, vívek wá bhed k.*
- KNOW'ABLE**, *a.* that may be known — *Munkínú-l-úbrák, daryáftant, samíhe jáne ke láig, daryáft hone ke gáúh* — *Jnániya, jnéya, vedániya, jnatávya, samíhe jáne ke yogya, samájh parne v.*
- KNOWER**, *n.* one who knows — *Jáñne w^b, jánkár^b, wáqíf, máhír* — *Jnáti, vetlí.*

KNŌW'ING, *a.* skilful, intelligent—*Hunar-mand yā 'aql-mand, wāqif māhīr zī-hosh hosh-yār yā fahīm*—Nipun wā pravin, buddhimān vijñā wā chatur.

KNŌW'ING-LY, *ad.* with knowledge—*Dida-o-dānistā, 'ilm se, 'aql se*—Jān bújhar, jān se, bodhapūrvak.

KNŌW'LEDGE, *n.* certain perception, learning, skill, acquaintance, information—*Dānish shai'ūr 'irfan dānist hosh yā dīrk, 'ilm, hawar salīqa hīkmat yā mahārat, shīnāsā yā shīnākht, wāqifiyat yā aqābā*—Jñān, vidyā wā pāṇḍitya, nipunatā dakshatā wā pravinatā, parichay wā jñān-pāhchān, bodh.

KNŪC'KNE, *n.* (S. *cnuc*) a joint of the finger; *v.* to submit—*Aṅgulī aṅguri aṅgīl yā aṅgīl kā jor^h*; *v.* tāhī h., 'ājīzī k.—*v.* Adhīn h., vās meñ h., dabnā.

KNŪC'KLED, *a.* jointed—*Girih-dār, jor-dār, gathilā yā gathilā^h*—Chanzhil. [tak.

KŌ'AN, *n.* (Ar.) the book of the Muhamadan faith—*Qurān*—Yavanadharmmapus-

L.

LĀ, *int.* (S.) look! see! behold!—*Dekho^h, [yuh laf: tu'ajjub ke maqām meñ atā hai]* Dekho-dekho, dekho-to, [yah šabd vīsanay ke sthāl meñ atā hai.]

LĀ'BEL, *n.* (W. *lab*) a narrow slip of paper or other material containing a name or title; *v.* to affix a label—*Kāḡaz: kā bāwīl yā kisi aur shakī kā lambā tukrā jis par koi nām likhā rahitā hai*; *v.* nām-nishān ke liye kāḡaz yā kisi aur chiz kā lambā tukrā lagānā sātnā yā chipkānā—*Sūchakapatra, likhanapatra wā kisi aur vastu kā lambā tukrā jis par koi nām likhā rahitā hai*; *v.* sūchakapatra lagānā wā sātnā.

LĀ'BI-AL, *a.* (L. *labium*) pertaining to the lips, formed by the lips; *n.* a letter pronounced by the lips—*Shafī yā mutā'alliq-i-lab, laboh se banā huā*; *n.* harf jiskā talaffuz laboh se hotā hai—*Oshthasambandhi, oshthya.*

LĀBI-O-BENT'AL, *a.* formed by the lips and teeth—*Hānthoh aur dāntoh se banā huā^h*—*Dantoshthya, dantashthya, dantiyoshthya.*

LĀ'BOUR, *n.* (L. *labor*) toil, work, travail, childbirth; *v.* to toil, to work, to be in travail—*Milnat mashagat kaud sū'i kaud-o-kārish koshish tug-o-dau yā jidd-o-jahed, kām^h, dard-i-zih, larkā jūnū kī hāt*; *v.* mīnat-k, mashagat-k, sū'i-k, jidd-o-jahed-k, yā mazdārī k., kām k., dard-i-zih meñ h.—*Kles śraṇ kasht dūkh wā prayatn, karmna tūhā kārīya kriyā udyam wā kāj, prasūtyedant wā prasavayātānī, prasavakāl wā prasūtīkāl*; *v.* kles śraṇ parīśram wā prayatn k., udyam kārīya karmna wā kāj k., prasavayātānī wā prasūtīyātānī meñ h.

LĀBI-O-KA-TO-RT, *n.* a chemist's work-room—*Kīmīyā-gar kā kār-khāna*—*Rasīyani kī karmnasālā, rasīyanakarmnasālā, rasasūkskārasālā.*

LĀ-BŌRI-ŌUS, *a.* employing labour, diligent, assiduous, requiring labour, toilsome—*Mīnatī, dhanī^h, sū'i mustaqill yā mashgūl, mīnat talab, saht yā dushawār*—*Āyāsi wā śraṇī, parīśramī, udyogī udyamī wā karmmodukt, śraṇasūdhya, kashtasūdhya.*

LĀ-BŌRI-ŌUS-LY, *ad.* with labour—*Mīnat se, mashagat se*—*Śraṇ se, prayās se.*

LĀ-BŌRI-ŌUS-NESS, *n.* toilsomeness, diligence—*Dushwārī mīnat-talabī sahtī yā ish-kāl, mashagat yā mīnat*—*Śraṇasūdhyaṭī kashtasūdhyaṭī wā dūhkhāsūdhyaṭī, śraṇasūlātā āyāsūlātā wā karmnasūlātā.* [āyāsi, vyavasāyī, tūhālū, tūhāl k. w.]

LĀ'BOUR-ER, *n.* one who labours—*Mazdār, qū'i, mīnatī shakhs*—*Karmnā, karmmakārī.*

LĀ'BOUR-LESS, *a.* not laborious—*Sakī, be-mashagat, be-kār, āram-talab*—*Phild, nirud-yan, karmnavimukh, ślāsi, akarmnā.*

LĀ-BŪRN-UM, *n.* (L.) a shrub—*Ek jhār^h, ek jhārī^h.*

LĀB'Y-RINTH, *n.* (Gr. *laburinthos*) a place full of windings, a maze—*Pech-pāch kī jagah, pech pech-o-tāb yā pech-pāch*—*Bahuvakramārgī bhūmibhūg arthāt bare ghūm-phar kī jagah, bhāwarjāl.*

LĀB-Y-N'S'TH-AN, *a.* winding, intricate—*Pech-dār yā pur-pech, pechida yā pechilā*—*Vīsarpi vakragamī wā ghūm-w-kā, ghurchilā jānjālī wā ātpāṇḍī.*

LĀC, *n.* (Ger. *lack*) a resinous substance—*Lāl^h, lāk^h.*

LĀCE, *n.* (L. *laqueus*) plaited cord, a texture of thread; *v.* to fasten with a lace, to adorn with lace—*Kalābattūn tirāz yā muggaish, jāli yā dori^h*; *v.* jāli yā dori se bāndhnā^h, kalābattūn yā tirāz se āvāsta k.—*Gotā banat wā kinārī, sutlī jāli jālikā wā jālibharān*; *v.* sutlī se bāndhnā, gotē banat wā kinārī se sūsobhūt k.

LĀC'E-MAN, **LĀC'E-WŌM-AN**, *n.* a dealer in lace—*Gote yā banat kā len-den k. w^h, kinārī kā byohār k. w^h, gote yā banat kā len-den k. wālī^h, kinārī kā byohār k. wālī^h.*

LĀC'ER-ATE, *v.* (L. *lacer*) to tear, to rend—*Chithārnā choñthnā yā tukre-tukre-k^h, phārnā chīrnā yā tornā^h.*

LĀC'ER-A-BLE, *a.* that may be torn—*Chithāre jāne ke lāiq, phāre jāne ke qābil*—*Vidāra-nīya, vidāryya, chithāre jāne ke yogya, tore jāne ke yogya.* [kharāsh, chāk.

LĀC'ER-Ā'TION, *n.* the act of tearing—*Chithār^h, phār^h, chīr^h, kās^h, choñth^h, tor-tār^h.*

LĀC'ER-A-TIVE, *a.* having power to tear—*Chithārne ke qābil, phārne ke qābil, jo choñth-sake yā phār-sake^h, kātū*—*Chithārne ko samarth, phārne ko samarth.*

- LĀ'G'ER**, *n.* a loiterer, an idler — *Der k. w. yā āhista-chalne w., sust shāhke* — Vilambi vilambakāri wā mandagatī, ālasi jan.
- LĀ'IC**, **LĀ'IC-AL**, *a.* (Gr. *laos*) belonging to the people as distinct from the clergy — *Mutā'alliq-i-dunyā-dār, pādriyōn ko chhōr-kar 'ālamiyān se nislāt-dār* — Grihasthā-vargasambandhi, grihasthasambandhi, purohitavargabhinnā.
- LĀ'IT-TR**, *n.* the people distinct from the clergy — *Dunyā-dār, pādriyōn ko chhōr-kar 'ālamiyān* — Grihasthāvarg, purohitabhinnavarga, dharmmapadasthābhinnavarg.
- LĀID**, *p. t. and p. p. of lay* — *Lay kī māz-muṭlaq aur māzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — Lay kī sāmānyabhūt aur pūrnakriyā wā pūrvakādikakriyā.
- LĀIN**, *p. p. of lie* — *Lie kī mōzi-ma'tūf-alai-hi yā f'l-i-ma'tūf* — Lie kī pūrnakriyā wā pūrvakādikakriyā [Swāpadasthān, swāpadasayanasthān, banaile paṣu kī vāsasthān.
- LĀIR**, *n.* (Ger. *lager*) the couch of a wild beast — *Banaile jānvar ke rahne ki jagah* —
- LĀIRD**, *n.* (S. *luciford*) the lord of a manor — *Tū'alluqa-dār, zamīn-dār* — Grāmeswar.
- LĀKE**, *n.* (S. *lac*) a body of water altogether surrounded by land — *Jhil* — Sarovar.
- LĀKE**, *n.* a colour made of cochineal — *Qirnaizi rang* — Lākshāvarṇa.
- LĀMB**, *lām*, *n.* (S.) the young of a sheep; *v.* to bring forth lambs, to yeon — *Bara, lēlā, memnā, bher kī bachcha*; *v. memne byānā, byānā yā lēlā byānā* — Mesha-
- LĀMB'KIN**, *n.* a little lamb — *Chhotā memnā*. [śivak, meshavatsa.
- LĀMB'LIK**, *a.* like a lamb, mild, innocent — *Memne ke mānind garib, narm yā mulāim, be-sharr nek pāk yā be-gunāh* — Memne sū wā meshaśivakavat, komalasvabhāv wā mridusil, nirdoshi nishīp wā sidhā.
- LĀM'BENT**, *a.* (L. *lumbo*) playing about — *Lahkilā, idhar-udhar chanchāl*.
- LĀM'BA-TIVE**, *a.* taken by licking; *n.* a medicine taken by licking — *Chātā-gayā, chāt-kar khāyā gayā*; *n. ek dawā jisko chāt jāte huī* — Lehya, avalehya; *n. leh, avaleh*. [mūni lām kī sūrat kī — Grikalāhā ke lakīr ke ukār k.
- LĀM'DŌID'AI**, *a.* (Gr. *lambda*, *eidos*) having the form of the Greek letter Λ — *Yū-*
- LĀM'E**, *a.* (S. *lamē*) crippled, disabled, imperfect; *v.* to make lame, to cripple — *Lang, mā'zr yā shikusta, nāqis khām yā nā-m'qūl*; *v. langrā k, lālā lunj yā pangul k*. — *Langrā langar paṅgu lūlā wā lunj, upadhatasakti, hīn vīkal nyūn wā sachhidra*.
- LĀM'E'LY**, *ad.* like a cripple, imperfectly — *Lālā yā pangul ke mānind, nāqis* — *Lang-*
- rāta lunj*; *a. wā langrā sū, asamyak wā adhūrā.*
- LĀM'NESS**, *n.* state of a cripple, weakness — *Langrāth, zu'f* — *Paṅgutā langrāth lūlāpan* wā āṅgavākalya, durhalatā wā sachhidratwa.
- LĀM'ISH**, *a.* somewhat lame, hobbling — *Kuchh-kuchh langrā, langrātā*.
- LĀM'EL-JAR**, *a.* (L. *lamella*) composed of thin scales or flakes — *Patle patle paratōn kī*
- LĀM'EL-LĀT-ED**, *a.* covered with thin scales — *Paprilā, papri-dār*. [Bunā huā.
- LĀ-MĒNT'**, *v.* (L. *lamentor*) to mourn, to bewail; *n.* expression of sorrow — *Nāla yā zārī k., gam nauha yā afsos k.; n. āh-zārī, nāla zārī yā nauha, rohārāhat*. — *Ronā jhikhnā bilbikhnā wā sōk k., vilāp k. wā bilaknā, n. roat, roāt, hāhākār, vilāp.*
- LĀM'ENT-ABLE**, *a.* to be lamented, mournful — *W. jibu-t-gan yā afsos ke qābil, mātam-angez yā gam-khcz* — *Vilāpaniā wā sōkirha, sōkajanak.*
- LĀM'ENT-ABLY**, *ad.* mournfully, pitifully — *Gam nāla yā āh-zārī se, itizāl haqarat* *higarat yā kharābī se* — *Vilāpāpūrvak, tuchchha wā kutsit rīti se.*
- LĀM'EN-TĀTION**, *n.* expression of sorrow — *Nāla, zārī, āh-zārī, wā-wailā, mātam, nauha* — *Vilāp, roat, rodan, rohārāhat*. [hāybhāy k. w., rone w. sōk k. w.
- LA-MĒNTER**, *n.* one who laments — *Nālān, nāla-kash, nauha-gar, giriyān* — *Vilāpakāri,*
- LA-MĒNTING**, *n.* sorrow audibly expressed — *Āh-zārī, nāla* — *Vilāp, hāhākār, rohārāhat.*
- LĀ'MI-A**, *n.* (L.) a hag, a witch, a demon — *Dāyan, churail, bhūtri*. [sūksmaphalak.
- LĀM'T-NA**, *n.* (L.) a thin plate or scale — *Parat, patlā chhilkā, tabaq, waraq* — *Patra,*
- LĀM'T-NĀT-ED**, *a.* consisting of plates or scales — *Partilā, tabaq, parat-dār* — *Sapatra,* phalaki.
- LĀM'MAS**, *n.* (S. *hlof, mæsse*) the first day of August — *Āgast mahine kī pahilā din*.
- LĀMP**, *n.* (Gr. *lampas*) a light made with oil and a wick, any kind of light, a vessel for containing a light — *Chirāg, raushni yā roshni, chirāg-dān gandī yā fānis* — *Dīp dipak pradip wā diyā, dyuti prakāś wā ujālā, dipādhar*. [—Dipekajjal, dipakitta.
- LĀMP'BLACK**, *n.* a fine soot from burning pitch — *Kūjal, kājar, kajjal, kajlā, dūda*
- LĀMP'PASS**, *n.* (Fr. *lampas*) a lump of flesh in the roof of a horse's mouth — *Ghoṛe ke tātū meī māns kī ek toidā jo ho jātā hai*.
- LĀM'POON'**, *n.* (Fr. *lamper*?) a personal satire; *v.* to abuse with personal satire — *Hajo yā hajvo; v. hajo k.* — *Bhāṇṛaū, ākhep; v. bhāṇṛaū k., ākhep k.*
- LĀM-PŌON'ER**, *n.* a writer of lampoons — *Hajo-go, hajo-gar, hajo-naṛis, hūjī* — *Bhāṇṛaū k. w., bhāṇṛaū likhne w.*
- LĀM'PREY**, *n.* (S. *lampreda*) a fish like the eel — *Bām sarikht machhlā*.
- LĀNCE**, *n.* (L. *lancea*) a long spear; *v.* to pierce with a lance, to open with a lance — *Neza, bhālā, barahā, ballam, sāng*; *v. neza bhoṛknā yā kūlnā, nashīar-mārnā* — *Sakti, dirghaśūl; v. bhālā wā barohā hūlnā, sālākā se chīrnā.*

LĀN'QER, *n.* one who carries a lance—*Neza-bardār, neza-bāz, bhāle-bardār, bhalai^h, barchhait^h*—Śaktidhar.

LĀN'QET, *n.* a surgical instrument—*Nashkar*—Śalākā, astrachikitsak kī chirne kī astrā.

LĀNGE-PE-SĀDE^h, *n.* an officer under a corporal—*Ek nihāyat niche darje kī laskharī*

LĀNGH. See LAUNCH. [ukha-dār—Senā kā ek chhotī padasth.

LĀND, *n.* (S.) earth, ground, soil, a region, a country, an estate; *v.* to set or come on shore—*Zamīn, arz yā khushkī, mittī^h, mulk, igitm, zamīn-dārī; v. utārā yā utarnā^h*—Bhūmī, bhū wā sthal, inritikā wā māti, des, pradeś wā rūshṭra, kshetra wā sthāwar; *v. tir wā tat par utārā, tat par utarnā.*

LĀND'ED, *a.* consisting of land, having land—*Zamīnī yā gair-manqūla, sāhib-i-zamīn*—Bhūmivishayak wā sthāwar, kshetravān wā bhūmisaṃpanna.

LĀND'ING, *n.* a place to land at, the stair-top—*Utarne kī juyah yā furod-gāh, zinc kī upari hissa*—Uttaravasthān wā utāre kī ghāt, sirhī kī upari bhāg. [bhūmibhīn.

LĀND'LESS, *a.* having no property in land—*Be-zamīn, be-zamīn-dārī*—Nirbhūmī,

LĀND'WARD, *adv.* towards the land—*Zamīn kī taraf*—Bhūmī kī or.

LĀND'FLOOD, *n.* an inundation—*Sailāb, tuggānī*—Bārā, būrā, jalapralay.

LĀND'FORCE, *n.* a military force, an army—*Lashkar yā khushkī-lashkar, fauj*—Sthala-sainya wā sthalabāl, senā. [swanī, bhūmīswar, kshetrapati.

LĀND'HOLD-ER, *n.* a holder or proprietor of land—*Zamīn-dār, ta'alluqa-dār*—Bhū-

LĀND'JOB-BEN, *n.* one who buys and sells land—*Zamīn kī bājir, zamīn kī kār-o-bār k. n.*—Bhūmikrayavikrayik, bhūvyūparī.

LĀND'LĀ-DY, *n.* a female who has tenants holding from her, the mistress of an inn—*Zamīn-dārni yā makān-dārni, bhatigārīn yā bhatigārīn^h*—Bhūswāminī kshetraswāminī wā grīhaswāminī, uttaravasthāsāminī wā uttaravasthāsāminī. [parigat.

LĀND'LOCKED, *a.* inclosed by land—*Zamīn se ghīrā huā*—Bhūmī se ghīrā huī, bhū-

LĀND'LOP-ER, *n.* a landman—*Khushkī meū rahne v. yā maukārī k. w.*—Sthalavāsī, sthālasevak.

LĀND'LORD, *n.* one who has tenants holding from him, the master of an inn—*Zamīn-dār yā makān-dār, bhatigārā yā bhatigārā^h*—Bhūswānī kshetraswāminī wā grīhapati, uttaravasthāsāminī wā uttaravasthāsāminī. [v. Sthalavāsī, sthālasevak.

LĀND'MAN, *n.* one who lives or serves on land—*Khushkī meū rahne v. yā maukārī k.*

LĀND'MARK, *n.* a mark to designate the boundaries of land, an object which serves to guide ships at sea—*Sar-hadd, zamīn par koi buland shai jis se jahāzīn kī rah-numā hote hai*—Sthalasīmā dūrpī wā meū, māvikōn ke pathadar-samārth koi ūchā sthalachihīn.

LĀND'SCAPE, *n.* a portion of country which the eye can comprehend in a single view, a picture of a portion of country—*Madh-i-nazar yā nī kisi mulk kī jiwā hissa ek nazar meū dekh pāye. kisi mulk ke ek hisse kī tasvīr*—Drishtipātātargataś drishtigatadeś wā drishtyogharadeś, kisi bhūmipradeś kī chitra. [v. Bhūkar, grīhkar.

LĀND'TAX, *n.* a tax on land and houses—*Khirāj-i-zamīn, khirāj-i-makān*—Bhūmīkar

LĀND'WART-ER, *n.* an officer of the customs—*Ghatrāl^h, ghāt par mahsūl lene v.*—Ghāt par karagrāhī. [Bhūmī kī or se bhātā huī pawan.

LĀND'WIND, *n.* wind blowing from the land—*Zamīn kī taraf se bahne-wālī hawā*—

LĀND'WORK-ER, *n.* one who tills the ground—*Muzārī, kisān^h, jotahā^h, halwāhā^h, haljotā^h*—Kishak, kishān.

LAN'DĀU', *n.* a carriage which opens at the top originally from *Landau* in Germany—*Ek bhāt kī gāri jo upar se khul saktī hai^h, ek gāri jisko upar se khol sakte hai^h*—

LĀND'GRĀVE, *n.* (Ger. *land, graf*) a German title of dominion—*Mulk-i-Jarmanī kī ek qism kī nawāb*—Jermānī deś kī ek prakār kī bhūpati.

LĀNE, *n.* (D. *laan*) a narrow way or street—*Gali^h*.

LĀN'GUAGE, *n.* (L. *lingua*) human speech, style, manner of expression—*Zabān yā lisan, ibārāt, isilāh yā laqlaqa*—Bhūshā, vākya-rachana wā vāgritī, vāgyvāpār wā vāgyvrittī. [bhāshāvi-śiṣṭ.

LĀN'GUAGED, *a.* having language—*Zabān-dār, zabān jānne n., zabān v.*—Bābhāshā,

LĀN'GUAGE-MĀS-TER, *n.* a teacher of languages—*Zabān sikkilāne v., ustād jo zabān sikhātā hai*—Bhāshān kī śikṣak wā adhyāpak.

LĀN'GUID, *a.* (L. *linguo*) faint, weak—*Sust mānda majhūl yā naqih, nā-tarān yā za'if*—Dhīmā dhīlā nuand sithil mlān wā klānt, nirbāl.

LĀN'GUID-LY, *adv.* weakly, feebly—*Nā-tarānī se, zu'f sustī yā māndagi se*—Nirbalatāpūr-vak, sithilātā mlānatā mandatā wā aṅgāsūthilya se.

LĀN'GUID-NESS, *n.* weakness, feebleness—*Nā-tarānī, zu'f māndagi yā sustī*—Nirbalatā, sithilātā mlānatā mandatā wā aṅgāsūthilya.

LĀN'GISH, *v.* to grow feeble, to pine away, to wither, to fade, to grow dull; *n.* not of pining, a soft and tender look or appearance—*Za'if yā nā-tarānī h., ghāt-jānā^h, murjānā^h, murmahill yā naqih h., sust h.; n. gālā yā huyaknā^h, nazākat yā chashm-i-bimār kī nazar yā sūrat*—Nirbāl h., jhurānā wā tūt-jānā, kumhlānā wā kum-

- lānā, sūkhā, mand h.; n. avasād wā vishād, kāmālasadrishṭitva wā kāmādradrishṭitwa. [—Nirbal h. w., tūt jāne w., sūkh jāne w., mand h. w.]
- LĀN'GUISH-ER, n. one who languishes—*Za'if h. w., gal-jāne w^h, naqth h. w., sust h. w.*
- LĀN'GUISH-ING, n. feebleness, loss of strength; a. having a languid appearance—*Nā-tarwānī yā zu'f, naqāhat*; a. *bimār, nāzūn*—Nirbalatā, sīthilatā; a. kāmālasadrishṭī, kāmālesekhaya, avasādit, mlayamān. [tā se, sukumaratā wā sīthilatī se.]
- LĀN'GUISH-ING-LY, ad. weakly, softly—*Nā-tarwānī se, nazakat se*—Sīthilatī wā nirbala-
- LĀN'GUISH-MENT, n. state of pining softness—*Naqāhat, narmī, nazakat*—Sīthilatī, sukumaratā, vishapatī.
- LĀN'GUOR, n. faintness, feebleness, softness—*Naqāhat sust mīndagī yā kūhili, nā-tarwānī yā zu'f, nazakat malilat yā narmī*—Kshinatā mandatā mīdnatā wā klāntatā, nirbalatā, sīthilatā aūgavāthilīya wā sukumaratā.
- LĀN'I-FICE, n. (L. *lana, jacio*) woollen manufacture—*I'ni kaprā^b*.
- LĀNK, a. (S. *hlanca*) loose, thin, slender—*Phile^b, patlā^b, dublā yā dūngar^b*.
- LĀNK'LY, ad. loosely, thinly—*Phile-pun se^b, dublāpe se^b*.
- LĀNK'NESS, n. want of plumpness—*Dublāpā^b, lāgarī*—Kri. [syenajātipakshī.]
- LĀN'NELL, n. (L. *hollis*) a species of hawk—*Ek nau^b kā bāz*—Ek jāti kā syenajapakshī.
- LĀN'SNET-ET, n. a little hawk—*Ek nau^b kā chh-tā bāz*—Ek jāti kā chhotā syenajapakshī.
- LĀN'THEN, n. (L. *lucida*) a transparent case for a candle, a lighthouse, a little dome—*Quandil, rāt ke wāp jehāzīgūn kī rah-nūmāi ke liye sīkās-dār mīmār, ek chho-tā gumbāz yā qubba*—Pīradarsanāpādhār, rāt ke samay meñ nāvikoñ ko path di-khāne ke nimitta ākāśadīpyukt mīchā kothā. kshudra arddhagollikāraprasādaśring.
- LĀN'THER-JAWS, n. a thin visage—*Dublā patlā mūh^b*.
- LĀN'YARDS, n. pl. small ropes or cords—*Chhoti chhoti rasse^b, chhoti chhoti doriyān^b*.
- LĀP, n. (S. *leppa*) the loose part of a garment, that part of a person sitting which reaches from the waist to the knees; v. to wrap or twist round, to infold, to be spread or laid over—*Dāman, gal^b; v. lapetnā^b, nhārnā^b, ūpar phailā-rakhnā rak-khā-rakhnā yā baṛhā-rakhnā^b*—Ānehal wā vistrānehal, aūk trudeś wā godī.
- LĀP'FUL, n. as much as the lap can contain—*God-bhar^b, patlā-bhar^b*.
- LĀP'LING, n. one wrapped up in pleasure—*Jo sīkās 'aiśh meñ garv ho, 'aiyāsh*—Jo jan
- LĀP'PER, n. one who wraps up—*Lapetne w^b*. [ānand meñ dūbī ho.]
- LĀP'PET, n. a part of a dress which hangs loose—*Dāman*—Vastrānehal, ānehal.
- LĀP'DOG, n. a small dog fondled in the lap—*Chhotā sū kutlā jise god meñ rukhte yā pālre hūn^b*.
- LĀP'WORK, n. work in which one part laps over another—*Chataiyā bunāwat^b, aīsā kām banā huā kī jiske ek hissā ke ūpar dusrā hissā rabe*—Aīsī kīm kī jiske ek avayav ke ūpar dusrā avayav rabe. [nā yā chubay-chubay pinā^b, chātūnā^b.]
- LĀP, v. (S. *lapān*) to take up liquor or food with the tongue, to lick up—*Lap-lap khā-*
- LĀP'PER, n. one who laps or licks—*Lap-lap khāne w. yā chubay-chubay pinne w^b, chātūne w^b*.
- LĀP'I-DARY, n. (L. *lapis*) one who cuts precious stones, a dealer in stones or gems; a. inscribed on a stone, monumental—*Ilakkā yā hajjār, jāuharī*; a. *patthar par margam, gad gār yād-gār māgharī yā dargahī*—Manikār ratnakār manīparishkarak wā ratnāparishkarak, ratnavikrētī wā manīvikrētī; a. *patthar par likhā wā khudā hūā, smarānāthak wā chaitānsambandhī*. [se mār-dādnā^b.]
- LĀP-I-DĀ'TION, n. the act of stoning—*Pattharon se mār-nā^b, pattharmār-nā^b, pattharon*
- LĀP-I-DĒ-OUS, a. stony, of the nature of stone—*Pathrilā puthrakā yā pathrigā^b, patthar sarikhā yā patthar sū^b*. [patthar h^b.—Pāshapabhūya, prastarabhūya.]
- LĀP-I-DĒS'CECE, n. stony concretion—*Patthar sū karā h^b, pathrāw^b, pathrānā^b*.
- LĀP-I-DĒS'CENT, a. growing or turning to stone—*Patikar ho jāne w^b, pathrāne w^b, patthar kar-dāne w^b*.
- LĀP-I-DĒ'IC, a. forming stones—*Patthar banāne w^b, patthar kar-dāne w^b, patthar hon-hūn^b*. [dādnā^b.—Prastarasātikaran, pāshānikaran.]
- LĀP-I-DĒ-FI-CĀ'TION, n. the act of forming stones—*Patthar banānā^b, patthar kar-*
- LĀP-I-DIST, n. a dealer in stones or gems—*Saṅg farosh, jāuharī*—Prastaropajivī, ratnavikrētī, manīvikrētī.
- LĀPSE, n. (L. *lapsus*) flow, fall, smooth course, an error, a mistake; v. to glide, to slip, to fall from right—*Bahām yā chāl^b, gīrnā gīrnā utār yā chhū^b, dhārā^b, bhū^b, chūk^b; v. bahnā dhīre-dhīre jānā yā bīdnā^b, bhūdnā yā bīchhalnā^b, khatā k. yā rāstī se gīrnā*—Gatī, patan wā bhūrnā, pravāh, bhūrnā, dosh wā aparādh; v. kram se jānā, dosh k. wā phisalnā, bhrasht wā patit h.
- LĀPSEN, a. fallen, let slip, lost—*Gīrnā huā yā rāstī se guzārā-huā, chhorā-huā^b, gayā-guzārā*—Patit wā chlyut, tyakt, vigat hūy wā prapashit.
- LĀP'WING, n. a bird—*Ek bhānt kī chiriyā^b*—Tittibhak, tittibh, sikhari.
- LĀR, n. (L.) a household god—*Ghar kā devtā^b, jo devtā ghar kī rakhvālī kartā hai^b*—Kuladevatā, grīhadevatā.

- LAR'BOARD**, *n.* the left hand side of a ship when a person stands with his face to the head—*Jaház ki bāṭh taraf jab koi shakhs jaház ke sir ki taraf muh kar-ke-khará hotá hai*—Nauká ká váma-páraswa jab koi jan nauká ke matthe ki alāng muh karke khará **LAR'CE-NY**, *n.* (*L. latrocinium*) theft—*Dudá, chorí*—Chauryyakarm. [rá hotá hai.]
- LARCH**, *n.* (*L. larix*) a tree—*Ek qism ká devdārú ká per*—Devadārujātīyavrikshabhed.
- LARD**, *n.* (*L. lardum*) the fat of swine, bacon; *v.* to stuff with bacon, to fatten—*Súar ki churbi, súar ká máns*; *v. súar ki charbī se bharná, molá k*—Súkaramed wá súkaramánsasár, súkaramáns; *v. súkaramed se thásná wá bharná, pusht k*.
- LARD'ER**, *n.* a place where meat is kept—*Nímat-khána, gosht-khána*—Mánsarakshabhogriha, khādyamānsāgār.
- LARGE**, *n.* (*L. largus*) big, bulky, great, wide, liberal, copious, abundant—*Kalān, jisim yá qadd-úwar, 'azim, wasí furákh yá kusháda, 'umda, mufassal yá tawil, ziyáda yá tasír*—Vísál, vríhákáy wí sthúl, bará wá mahán, chaurá wá vistír, parípúrp wá bhári, lambá-chaurá vipul wá pushkal, prachur bahul wá bahut.
- LARGE'LY**, *ad.* widely, amply, liberally—*Kushádugi se, ziyáduti se ba-ífrát yá ba-kasrat, faigázi se*—Vistír se, vipulatí wá bāhulya se, udáratá se.
- LARGE'NESS**, *n.* bigness, liberality, greatness—*Jarāmát yá qadd-úwar, faigázi yá kusháda-dí, kalóní*—Vríhattwa wá sarípravríhattwa, udáratá, bará wá mahattwa.
- LAR'GESS**, *n.* a present, a gift, a bounty—*Nazr, in'ám, bakhshish*—Bh. nít, dán wá pradán, parítoshik. [Bharadwáj, bharatapakshi.]
- LARK**, *n.* (*S. lufere*) a singing bird—*Lará*, *chundol*, *agin*, *gumbur, chakáwak*.
- LARK'LIKE**, *a.* resembling a lark—*Lará sá*, *chundol-sarikhá*—Bharatapakshisadrís.
- LARK'S'HEAD**, *n.* a flower—*Ek qism ká phúl*—*Ek prakír ká pushp*.
- LARK'S'PÚR**, *n.* a plant—*Ek qism ká chhotá darákh*—*Ek prakír ká chhotá per, ek bhánt ká paudhá*. [bhayadhwani.]
- LAR'UM**, *n.* (*alarm*) noise noting danger—*Áfat ki khabar*—Ásannabhayaghoshuná.
- LAR'VA**, *n.* (*L.*) an insect in the caterpillar state: *pl.* *LAR'VÆ*—*Kirá*, *ghúnghá*—*Kharí*, *ghúntí*, *natú*—*Kanṭhanál, kanṭhanápi*.
- LAR'YNX**, *n.* (*Gr.*) the windpipe—*Halq, hulqúm, tentúá, narkís, narkhará*, *nark-láscivious*, *a.* (*L. lascivus*) loose, lustful, wanton, luxurious—*Fúhsh, mastána, mast, nafs-parast shuhwat-parast yá be-zab, 'aigásh*—*Vyasani wá bhrashtá-chári, ratárhí wá kánní, kánnásakt wá kánnuk, vyabhichári wá swechchháchári, vílási bhogásakt wá sukhaseví*.
- LAS'CI'V-IOUS-LY**, *ad.* loosely, lewdly, wantonly—*Fúhsh yá mastí se, shuhwat-parastí yá nafs-parastí se, shuhwat se*—*Vyasani wá bhrashtáchár se, kánnásakti se, taralavat wá lampatavat*.
- LAS'CI'V-IOUS-NESS**, *n.* looseness, wantonness—*Fúhsh yá mastí, shuhwat yá nafs-parastí*—*Bhrashtáchár wá vyabhichár, lampatátá taralátí wá kánnásakti*.
- LASH**, *n.* (*Ger. lasche*) the thong of a whip, a stroke with a thong, a stroke of satire; *v.* to strike with a whip, to scourge, to censure with severity—*Cháhnú ká tasma yá narm hissa, zarb-i-cháhnú, tá na-zaní yá úwáza-kushí*; *v. cháhnú mármá, láziyána jarúá yá láziyána-lágní, malámat yá hujó k*—*Korá wá kor-ká-phundní, kore ki mār, wágasi wá mihná*; *v. korá mármá, koríyánná wá kashághít k, tikshnapákya se nindá k*.
- LASS**, *n.* (*laddess*?) a girl, a young woman—*Chhokrí*, *kam-sini 'aural*—*Bálá kumárí wá kanyá, tarupí*. [mandatá.]
- LASS'I-TUDE**, *n.* (*L. lassus*) weariness—*Mándugi, susti, be-tábi*—*Aúgásthilátá, thakáí*.
- LAST**, *a. sup.* of late, latest, hindmost, lowest, next before the present, utmost; *ad.* the last time, in conclusion; *v.* to endure, to continue—*Ákhír yá ákhírt, sab se pichhlá*, *kamtarín, guzashtá yá zamána-i-hál-ke-'ain-peshtar, níháyat yá gáyát*; *ad. ákhír marbaba, ákhírshá yá ákhíru-aur*; *v. tikná thaharna nibhná khañná yá khañná*, *rahná yá chahná*—*Antim wá antya, páschátýa wá páschátíya, adham wá apakrishat, atit wá gat, param wá atyant*; *ad. pichhle samay mein wá pichhli ber, ant mein*.
- LAST'ING**, *p. a.* continuing, durable, perpetual—*Qiyámi, páe-dár yá der-pá, mudám dáimi mudáimt yá dáim*—*Tikáú chahú khatáu wá stháyí, dirghakálastháyí, nitya stháyí wá nitya*. [wá tikáw se. nityatá se wá nitya.]
- LAST'ING-LY**, *ad.* durably, perpetually—*Páe-dári se, dáwám se yá hamesha*—*Stháytitwa*.
- LAST'ING-NESS**, *n.* durability, continuance—*Páe-dárt, qiyám, intimrár mudáwamat sabút istiqámat yá dáwám*—*Stháytitwa wá sthávartwa, chirmastháytitwa wá sthíratá*.
- LAST'LY**, *ad.* in the last place, finally—*Ákhíru-l-amr, ákhírshá*—*Ant mein, áesh mein wá nidán*.
- LAST**, *n.* (*S.*) a mould to form shoes on—*Qalib, jutá banáne ká kálbud jó lakr ká bantá hai, qalib-i-kafsh*—*Kásthmayaspádúkár, káth ká baná huá manusbys ke páñw ká ákr jis se jutá banáye játe hain*.
- LAST**, *n.* (*S. lasta*) a load, a measure—*Ek bojh yá bhár*, *ek máp yá núp*.

LĀST'AGE, *n.* custom paid for freight—*Jahāz kī bhartī yā bojhāī kā mahsūl*—*Naukā kī bhartī wā bojhāī kā kar.*

LĀTCH, *n.* (S. *laecan*) a fastening for a door; *v.* to catch, to fasten with a latch—*Bilī^h, chhīkani^h, agarī^h, kī^h; v. pakarnā^h, agarī kīl bilī yā chhīkani lagānā^h.*

LĀTCH'ET, *n.* a string that fastens a shoe—*Kafāh-band, jūtā kasne kā tasma*—*Pādūkā-bandhan, jūte kā bandhan.*

LĀTE, *a.* (S. *lat*) not early, slow, tardy, recent, last or recently in an office, far in the day or night, deceased; *comp.* **LĀTER**, or **LĀTTER**; *sup.* **LĀTEST** or **LĀST**—*Be-waqt, be-ma-sim yā nī waqt ke piche, ba-der yā sust, nayī yā āj-kal kū^h, ākhīrī, der-kar, marhīm yā mutawaffī*—*Kālātīt wā kālātīkrānt, velātīt wā vilambenāgat, vilambīt wā mand, nūtan wā ādhunik, antīm wā upāntik, paripat avasanna wā bahutber tak, mrit.*

LĀTE, *ad.* after delay, after the proper season, not long ago, far in the day or night—*Der-kar, be-waqt, chand muddat se, der tak*—*Vilamb karke, atikāl karke, aryaavahita-pūrvakāl meñ wā thore dinō se, ber tak.*

LĀTELY, *ad.* not long ago, recently—*Thore dīn hue^h, thore dīn bīte^h.*

LĀTENESS, *n.* time far advanced, recent time—*Der derī dirāngī yā dirang, jadīd zamāna*—*Atikālātā wā kālātīkrām, ādhunik kāl.* [kuchh vilambīt wā mand.

LĀT'ISU, *a.* somewhat late—*Kuchh be-waqt, kuchh ba-der yā sust*—*Kīnchīt kālātīt,*

LĀTENT, *a.* (L. *lateo*) hidden, concealed—*Poshida yā mukhfi, chhipā^h*—*Gupt wā adriśya, apratyaksh wā aprakāt.* [tā, apratyakshatwa.

LĀTEN-CY, *n.* state of being hidden—*Poshidagi, mukhfi hālat*—*Guptabhāva, nigūrha-*

LĀTER-AL, *a.* (L. *latus*) belonging to the side, proceeding from the side—*Pahlās yā jāmbī, jāmbī se nikālne v.*—*Pārswasambandhī wā pārswik, pārswothit wā pārs-wodbhav.*

LĀTER-ALLY, *ad.* by the side, sidewise—*Pahlās se, kināre se*—*Pārswa se, ek alāng se.*

LĀTER-ITIOUS, *a.* (L. *later*) resembling brick—*Īnt ke mānūl, ĩnt surīkhā^h*—*Īnt ke sadris.* [chīl pharchat yā dhojī^h; v. kāl kī patlī chīl yā dhojī lagānā^h.

LĀTH, *n.* (Ger. *latte*) a thin slip of wood; *v.* to cover or line with laths—*Kāl kī patlī*

LĀTHY, *a.* thin or long as a lath—*Chīl pharchat yā dhojī surīkhā patlī yā lambā^h.*

LĀTHE, *n.* the machine of a turner—*Kharād, Kharāt*—*Kund, chakrayantra, bhramī.*

LĀTHER, *v.* (S. *lethrian*) to form foam with water and soap, to cover with foam of soap; *n.* foam of soap and water—*Pānī aur sābun kā phen bunnā, sābun ke phen se dhānpnā yā bharnā*; *n. sābun aur pānī kā phen*—*Jal aur mārjanalep kā phen ban-nā, mārjanalep ke phen se dhānpnā wā bharnā*; *n. mārjanalep aur jal kā phen, mārjanatūlaphen.*

LĀT'IN, *a.* pertaining to the *Latins*, Roman; *n.* the Latin or Roman language—*Lātīnī, Romī*; *n. Lātīnī zabān, Romī zabān*—*Lātīnsambandhī, Romsambandhī*; *n. Lātīn bhāshā, Romsēsiya bhāshā.*

LĀT'IN-ISM, *n.* a Latin idiom—*Lātīnī zabān kā mutāwara*—*Lātīn bhāshāsampradāy.*

LĀT'IN-IST, *n.* one skilled in Latin—*Lātīnī zabān meñ 'ulīm yā mahīr shākhs, ahl-i-Lātīn-zabān*—*Lātīn bhāshāvetta, Lātīn bhāshā meñ supārdit.*

LĀT'IN-ITY, *n.* purity of Latin style—*Lātīnī zabān yā 'ibarat kī durustī*—*Lātīnbhāshā kī sūddhatā wā visuddhī.*

LĀT'IN-IZE, *v.* to use Latin words or phrases, to give names a Latin termination—*Lātīnī alfāz yā 'ibarat kā istīmāl k., nāmōn ke harīf-i-ākhīrī Lātīn yā Lātīnī kar dālnā*—*Lātīnbhāshā ke sabdon wā vākyon kā vyavahār k., nāmōn ke antyavarn Lātīnī kar dālnā.*

LĀT-I-RŌSTROUS, *a.* (L. *latus, rostrum*) having a broad beak—*Chaurī chōnch w^h.*

LĀT'I-TANT, *a.* (L. *lato*) lying hid—*Poshida, nihūfta*—*Gupt, chhipā, aprakās.*

LĀT'I-TAN-CY, *n.* the state of lying hid—*Poshidagi*—*Guptatī, guptabhāva, aprakāsātā.*

LĀT'I-TAT, *n.* (L.) a writ of summons—*Talabī-nāma, talabī kā parwāna, talabī kī chūhī*

—*Āvāsanapatra, bulāhat kā ājūpatra.*

LĀT-I-TUDE, *n.* (L. *latus*) breadth, width, extent, space, distance north or south from the equator—*Pahn yā pahnāī, 'arz, wus'at, kashādagi yā maidān, darja-i-'arz*—*Chaurāī, chaklāī wā parīsār, phailāw, prasar wā prasastatā, aksha vishuvavrittāntār wā vishuvarekhāntār.*

LĀT-I-TŪ-DI-NĀ'RI-AN, *a.* not restrained, free in religious opinions; *n.* one who is free in religious opinions—*Bilī-gaid yā be-zut, bad-mazhab yā mazhab meñ āzād-tab^h*; *n. bad-mazhab shākhs, mazhab meñ āzād-tab^h shākhs*—*Nīrbandhabhīn wā niyamātīkramī, matasāithilyāvalambī wā matasāithilyānuayāī*; *n. matasāithilyāvalambī, mata-sāithilyānuayāī.* [āzād-tab^h—*Matasāithilya.*

LĀT-I-TŪ-DI-NĀ'RI-AN-ISM, *n.* freedom in religious opinions—*Bad-mazhabī, mazhab meñ*

LĀ'TRANT, *a.* (L. *latro*) barking—*Bhawīktā huā^h, bhūktā huā^h.*

LĀ-TRĪA, *n.* (Gr. *latreia*) the highest kind of worship, worship paid only to God—*Parastish-i-bar-tar, sirf Khudā kī 'ibadat*—*Paramotrīshī āradhanā wā paramārtha-pūjā, kewal Parameswar kī āradhanā wā pūjā.*

LĀT'RO-ÇIN-Y, *n.* (*L. latrocinium*) robbery, theft—*Duđđ, chori^h*—*Steya, chauryya-karm.* [*kā pattar^h*—*Trapupatra.*]

LĀT'TEN, *n.* (*Fr. laiton*) iron plate covered with tin—*Vilāyati lohe se marhā huā lohe*

LĀT'TER, *a. comp.* of *late*, lately done or past, mentioned the last of two—*Jadid yā hāki, mutaakkhkirūn yā muwakkhkir*—*Ādhunik, uttar apar paschātiya antya wā pichhlā.*

LĀT'TER-ly, *ad.* of *late*, at a more recent time—*Thore dān hue^h, piche^h yā piche-se^h.*

LĀT'TICE, *n.* (*Ger. latte*) a window made by crossing laths or bars; *v.* to form with cross bars, to furnish with a lattice—*Jhanjhrī-dār yā jāli-dār khirkī*; *v. jhanjhrī-dār yā jāli-dār banānā, jhanjhrī-dār yā jāli-dār khirkī lagānā*—*Jālikā, gavākshajāl*; *v. jhanjharivāishṭ wā jilāviśiṣṭ banānā, jhanjharī wālī khirkī lagānā.*

LĀUD, *n.* (*L. laus*) praise; *v.* to praise—*Ta'rif, tahsīn, sanā, sītāish, hamd*; *v. ta'rif k., sītāish k.*—*Prasānsā, stuti, barāī*; *v. prasānsā k., sarāhnā, stuti k., barāī k.*

LĀUD'A-BLE, *a.* praise-worthy, commendable—*Mustahsan yā qābil-i-ta'rif, lāiq-i-tahsīn mahmūd hamida sītāda yā mandūh*—*Prasānsaniya, stutya stotavya wā stavaniya.*

LĀUD'A-BLE-NESS, **LĀUD'A-BLE-TY**, *n.* the quality of deserving praise, praise-worthiness—*Qābiliyat-i-ta'rif, liyāqat-i-tahsīn*—*Prasānsaniyatā wā ślaghyatā, stavaniyatwā wā stutiogyatā.*

LĀUD'A-BLY, *ad.* in a manner deserving praise—*Ta'rif ki qābiliyat se, tahsīn ki liyāqat se*—*Prasānsaniyatāpiurvāk, stutiogyatā se, prasānsaniyatā se.* [*stuti.*]

LĀUD'A-TIVE, *n.* a paucyric, a eulogy—*Ta'rif, sītāish yā sanā*—*Prasānsā, stav wā*

LĀUD'A-TO-RT, *a.* containing or bestowing praise; *n.* that which contains praise—*Ta'rif-amez, mādih yā sanā-khwān*; *n. ta'rif-amez shai*—*Stutimay, stivak*; *n. stutimay wā stivak vastu.*

LĀUD'A-NUM, *n.* (*L. laudo*) tincture of opium—*'Araq-i-afyūn*—*Aphenaras.*

LAUGH, *lāf*, *v.* (*S. khlān*) to make that noise which sudden merriment excites, to appear gay, to deride, to scorn; *n.* the convulsion caused by merriment—*Khandān h., khush yā khurram mā' lān h., haqārat yā hiqārat se hañsā, nā-chiz jānnā yā hiqārat k.*; *n. khandi, hañsi^h, khandagi*—*Hañsā, praphullachitta wā ullasit jān paṛnā, upahās wā hañsi k., tuchehl jānnā wā avajñā k.*; *n. hās, hāsyā, hasan.*

LAUGH'A-BLE, *a.* exciting laughter—*Khandā-āwar, khanda-amez, khanda-paṛ, hañsā^h*—*Hāsyajanak, hāsotpāḍak.*

LAUGH'ER, *n.* one who laughs—*Hañsne w^h, hañsor^h, hañsi k. w^h*—*Hāsak, parihasak.*

LAUGH'ING-ly, *ad.* in a merry way—*Hañsi se^h, khushi se, khurrami se*—*Harsh so, praphullatpiurvāk.* [*Hās, hāsyā, parihas.*]

LAUGH'ING, *n.* convulsive merriment—*Qahqāhā, qahqā, khilkhilā^h, hañsi^h, khanda*

LAUGH'WORTHY, *a.* deserving to be laughed at—*Hañse jāne ke lāiq, qābil-i-lasakkhur*

—*Upahāsyogyā, hañse jāne ke yogyā.*

LAUGH'ING-STÖCK, *n.* an object of ridicule—*Masḥara, mazhaka*—*Upahāsabhūmi, upahāsaviśay, upahāsispad, hāsyabhūmi.*

LAUNCH, *v.* (*lance*) to throw, to dart, to move or cause to slide into the water, to plunge, to expatiate; *n.* the act of causing a ship to slide into the water, a kind of boat—*Pheknā^h, chulānā mārnā dātnā chulnā paṛnā yā chhitaknā^h, pāni meñ dha-keknā yā sarkānā^h, jhoik-d. yā kul-paṛnā^h, khol-kar bolnā^h*; *n. jahāz ko jal meñ sarkā-d., ek qism ki kishti*—*n. Sthalasthanankūmukti arthāt sthal par jo naukā ho usko jal meñ khiskākar dāl d., ek bhānt ki nāv.* [*bhigonā^h.*]

LAUN'DER, *n.* (*L. lauro*) a washer-woman; *v.* to wash, to wet—*Dhobin^h*; *v. dhonā^h, LĀUN'DER-ER*, *n.* a washer-man—*Dhobi^h.*

LAUN'DRESS, *n.* a washer-woman—*Dhobin^h.* [*ki kothrī yā jagah^h.*]

LAUN'DRY, *n.* washing, a room or place for washing—*Dhulāi yā dhoā^h, kupre dhone*

LĀUR'EL, *n.* (*L. laurus*) a tree—*Lārel nām ek per^h.*

LĀUR'E-ATE, *v.* to crown with laurel; *a.* decked or invested with laurel; *n.* one crowned with laurel, the king's poet—*Lārel ke per ke patton ki mālā pahinānā^h*; *a. lārel ke per ke patton ki mālā pahine hue*; *n. jo shakhs lārel ke per ke patton ki mālā pahine hue ho, bādshāhī shā'ir*—*a. Lārelākhayavrikshapatrabhūshit, mānasūchakamālābhūshit*; *n. lārelākhayavrikshapatrabhūshit jan, rājakavi.*

LĀUR'E-ATION, *n.* the act of conferring degrees—*Madrasān meñ mumtāz tālib-i-'ilmōn ko 'ilmī khitāb d.*—*Pūthāsālān meñ utkriṣṭ chhātrōn ko mānasūchak upādhi wā upanām d.* [*hine hue^h*—*Lārelākhayavrikshapatrabhūshit.*]

LĀUR'ELLED, *a.* crowned or decorated with laurel—*Lārel ke per ke patton ki mālā pa-*

LĀURIS-TINE, **LĀURIS-TINUS**, *n.* a shrub—*Ek bhānt ki jhār^h.*

LĀ'VA, *n.* (*It.*) liquid and vitrified matter discharged by volcanoes—*Ātāshī pahārōn se jo garm garm pighlī shai nikaltī hai*—*Jwālāmukhinirgatadravya, āgneyaparvatanirgatadravya.*

LĀVE, *v.* (*L. lavo*) to wash, to bathe, to lade—*Dhonā yā nahlānā^h, nahānā^h, ulachnā^h.*

LA-VĀ'TION, *n.* the act of washing—*Dholā^h, dhoā^h, safāi*—*Dhāwan, mārjan, malāpa-karshap.*

LAV'A-TO-RY, *n.* a wash or lotion, a place for washing — *Ghāw wāgaira dhone ki dawā, dhone ki jagah* — Dhāwanaushadh wā prakshālanāushadh, dhāwanāsthān wā mārjanāsthā.

LAV'ER, *n.* a washing vessel — *Dhone ke liye bartan* — Dhāwanapātra, prakshālanapātra.

LA-VEER', *v.* (D. *laveeren*) to tack — *Gāñhnā*.

LAV'EN-DER, *n.* (L. *lavandula*) a plant — *Ek gism ki khush-būd-dār nabāt* — Ek sugandhi aushadhi. [Bharadvāj, bharatapakshi.]

LAV'ER-OCK, *n.* (S. *lafere*) a lark — *Lavāḥ, chandolḥ, aginḥ, gumbur, chakravak* —

LAV'ISH, *a.* prodigal, wasteful, profuse, wild; *v.* to waste, to squander — *Musrif, fuzūl-kharch yā fuzūl-kharch, urāḥ, be-zabt*; *v. bar-bād k. yā israf k., urānā* — Ativyayī, arthaghuṇa wā vyayāsīl, aparimitavyayī atyutsargī wā aparimit, ayat wā anargal; *v. ativyay k., aparimitavyay k.* [Aparimitavyayī, ativyayī.]

LAV'ISH-ER, *n.* a prodigal, a profuse man — *Fuzūl-kharch yā fuzūl-kharch, musrif* —

LAV'ISH-LY, *ad.* profusely, prodigally — *Fuzūl-kharchi yā fuzūl-kharchi se, israf se yā musrifāna* — Ativyay se, aparimitavyay atyutsarg wā muktahast se.

LAV'ISH-MENT, LAV'ISH-NESS, *n.* prodigality — *Fuzūl-kharchi yā fuzūl-kharchi, israf* — Aparimitavyay, ativyay, atyutsarg, apavyay.

LA-VOL'TA, *n.* (It.) a dance — *Ek bhāūt kī nāch*.

LAW, *n.* (S. *lape*) a rule of action, a rule of justice, a decree, a statute — *Qā'ida yā rasm, zābita fiqh yā āim, farman, qānūn* — Niyam wā vidhi, vyavahāra-vidhi wā dharmavidhi, rājīnā, vyavasthī rājavyavasthī wā vidhān.

LAW'FUL, *a.* agreeable to law, legal, right — *Shar'ī, āinī jāiz mubāh majāz mujawwaz yā rawā, halāl yā durust* — Vyavahāra-nūsarī wā rājavyavasthānuyāsī, dharmānūsarī wā rājanyamāvilīṭ, dharmānyā nyāyī wā yathānyāy.

LAW'FUL-LY, *ad.* agreeably to law, legally — *Az-rūc-shar', shar'an yā mashrū'an* — Rājyanīyamānūrūp se wā vyavahāra-vidhiyānūsar se, vyavasthānūrūp se nyāyānūsar wā yathānyāy.

LAW'FUL-NESS, *n.* accordance with law, legality — *Mulābaqat-i-shar' yā mubāhiyat, jawāz durustī yā rujūb* — Rājavyavasthānuyāsītā wā vyavahāra-nūsarītā, rājavyavasthānūrūpātā wā nyāyātwa.

LAW'LESS, *a.* not restrained by law, illegal — *Be-zabt be-qā'ida yā be-lagām, nā-jāiz be-shar' yā gair-shar'ī* — Vyavasthātikramī swechehkhachārī wā ānachārī, dharmaviruddha adhartmāyā wā vyavasthāviruddh. [niyamavirodh se, dharmavirodh se, durāchar se.]

LAW'LESS-LY, *ad.* in a manner contrary to law — *Shar' ke khilāf, nā-jāiz tar se* — Rājya-

LAW'LESS-NESS, *n.* disobedience to law — *Mukhālafat-i-shar', āin-shikānī, be-lagāmī, be-ādli* — Niyamātikram, rājyanīyamātivartan, durācharātwa.

LAW'YER, *n.* a practitioner or professor of law — *ʿAdalat kī wakīl, faqīh āin-dān yā shar'-dān* — Parīṭhaptivādī, rājavyavahārapaṇḍit, dharmāśāstrājñā.

LAW'YER-LY, *a.* like a lawyer, judicial — *ʿAdalat ke wakīl ke mānind yā faqīh ke mānind, ʿadālātī hākīmī yā shar'ī* — Parīṭhaptivādī wā rājavyavahārapaṇḍit ke sadrīs, rājavyavahārasambandhī dāndarūp wā nyāyadārśanaprayukt.

LAW'YER-ER, *n.* one who violates the law — *Āin-shikān, āin yā shar' na mānne w., qā'ida tor dāine w.* — Vyavasthātikramī, vyavasthākhūghī, niyam tor dāine w.

LAW'DAY, *n.* a day of open court — *ʿAdalat kī roz, ʿadālāt ke khule rahne kī roz* — Kachaharī kī dīn, kachaharī ke khule rahne kī dīn.

LAW'GIV-ER, *n.* one who makes laws — *Shārī, shar'-dān, āin-sāz* — Vidhishthāpak, vidhi-kartā, vyavasthāpak, smṛitīkār, dharmāśāstrārachak.

LAW'GIV-ING, *a.* making laws, legislative — *Āin banāne w., qānūn-band* — Vyavasthākar wā dharmāśāstrārachak, vyavasthāvidhāyī vidhishthāpak wā smṛitīkār.

LAW'MAK-ER, *n.* one who makes laws — *Shārī, shar'-dān, qānūn-sāz* — Vidhikartā, vidhishthāpak, vyavasthāvidhāyī, vyavasthākartā.

LAW'MON-GER, *n.* a smatterer in law — *Faqīh-i-faro-māya, adnā faqīh, fiqh-farosh* — Kshudhradharmāśāstrājñā, kīnchitsmṛitīśāstrājñā. [vād.]

LAW'SUIT, *n.* a process in law, litigation — *Dā'vā yā nālīsh, muqaddama* — Arthavivād.

LAWN, *n.* (W. *llan*) an open space between woods, a plain in a park — *Jangul meṇ jo maidān ho, marg-zār yā sabz-zār* — Jāngal meṇ jo samasthal ho, haritasthal wā trīpāvrīstasthal. [vīśīṣṭ, trīpāvrīstasthalavīśīṣṭ.]

LAWN'Y, *a.* having lawns — *Pur-maidān, pur-marg-zār* — Samasthalavīśīṣṭ, haritasthala-

LAWN, *n.* (L. *linum*) a sort of fine linen; *a.* made of lawn — *Ek gism kī mīkīn kaprā, selā* — *a. ek gism ke mīkīn kapre kī banā huā, sele kī banā huā* — Ek prakār kī patlā kaprā, aṣṣuk, dukūl; *a. ek prakār ke patle kapre kī banā huā, aṣṣuk kī banā huā.*

LAWN'Y, *a.* made of lawn, like lawn — *Ek gism ke mīkīn kapre kī banā huā, sele sarī-khā* — Ek prakār ke patle kapre kī banā huā, aṣṣukavat.

LAX, *a.* (L. *laxus*) loose, slack, not exact, not strict; *n.* a looseness, diarrhoea — *Narm, dhīlāḥ, nā-durust, majhūl suat yā nā-sakht-gīr*; *n. dhīlā-pomḥ, is-hāl yā jaryān-i-shī-kam* — Sīthīl, vīgālīt wā abaddha, ayathātātā, snavasthā sīthīladand wā mand; *n. sī-thīlya, atīsār wā saṅgrahāṇī.*

LAX-K'TION, *n.* the act of loosening, the state of being loose — *Dhilā k^h, dhilā-pan^h.*

LAX-A-TIVE, *a.* having the quality of loosening; *n.* a medicine that relaxes the bowels — *Mulāiyin, mus-hil*; *n. mulāiyin dawā, mus-hil dawā* — *Sarak, rechak, malāvarudha-nāsak*; *n. rechak, malasarak aushadhiyadravya.*

LAX-I-TY, *n.* looseness, slackness, openness — *Is-hāl, dhilā-pan^h, kushādagi* — *Visraṇs ābaddhatā wā koshthamridutā, sāthilya, phailāw wā vistirpatā.*

LAX-LY, *ad.* loosely, without exactness — *Dhile-pan se, nā-duruti se yā be-thik* — *Sithila-tāpūrvak, ayāthātathyapūrvak.* [ābaddhatā wā visraṇs.

LAX-NESS, *n.* state of being lax, looseness — *Dhilāt^h, dhilā-pan^h* — *Sithilatā wā sāthilya, LĀY, p. t. of lie — Lie kā mūzi mullag — Lie kā sāmānyabhūt.*

LĀY, *v.* (*S. legan*) to place, to put, to settle, to calm, to spread, to wager, to bring forth eggs; *p. t. and p. p. LĀIN — Rakhnā^h, dharnā yā utārnā^h, baithālnā^h, roknā^h, chunnā bichhānā yā lagānā^h, badnā^h, anī^h d.*

LĀY, *n.* a stratum, a row, a wager — *Tah yā tabaq, qatār yā qitār, shart* — *Star āstar put wā parat, paikti wā streṇi, hor wā pan.*

LĀY-ER, *n.* one that lays, a stratum, a bed, a young twig — *Rakhne w. baithālnē w. lagā-ne w. yā andī dene-wilī^h, tah, tabaq, pallo^h* — *Dharme w. baithā d. w. thambhā d. w. bichhāne w. charhāne w. badne w. wā dene-wilī, parat, star put wā āstar, pallav*

LĀY-STĀLE, *n.* a heap of dung — *Gobar kā dher^h* [wā kisalay.

LĀY, *n.* (*S. ley*) a song, a poem — *Gazal, shī'r* — *Git wā gūn, kavya wā kavita.*

LĀY, *a.* (*Gr. laos*) regarding or belonging to the people as distinct from the clergy — *Dunyā-dār logon se nisbat-dār, pādriyon ko chhor-kar 'ūlamiyān se nisbat-dār* — *Gri-hasthavargasambandhi, purohitavargabhinna.*

LĀY-MAN, *n.* one who is not a clergyman — *Dunyā-dār shakhs, jo shakhs pādri na ko* — *Purohitabhinnaajan, dharmapadasthabhinnaajan.*

LĀ'ZAR, *n.* (*Gr. Lazaros*) a person infected with loathsome disease — *Korh^h* — *Kushti.*

LĀ'ZAR-HŪSE, **LĀ'ZAR-RET**, **LĀ'ZAR-RĒTTO**, *n.* a house for the diseased, an hospital — *Bi-mār-khāna, shafī-khāna yā shifā-khāna* — *Rogisālā, chikitsāsālā.*

LĀ'ZAR-LIKE, **LĀ'ZAR-LY**, *a.* full of sores — *Ghāwōn se bhārā huā^h, korh^h.*

LĀZE, *v.* (*Ger. lass*) to live idly — *Susti men dūn kīnā* — *Alasya men kālākshay k.*

LĀZY, *a.* sluggish, indolent, slow, idle — *Kam-quām yā kam-rau, āram-talab, sust, kāhil* — *Mandagati wā mand, kāryyadweshi wā kāryyavinukh, dhilā wā manthar, āskati ālasi ālasyāsil wā ndyogadweshi.*

LĀ'ZI-LY, *ad.* sluggishly, indolently, idly — *Kāhili se, āram talabī se, susti se yā sustāna* — *Mandagati se, kāryyadwesh wā kāryyavinukhati se, ālasya se.*

LĀ'ZI-NESS, *n.* sluggishness, idleness — *Kāhili yā majhūli, susti* — *Mandagati wā mandatā, ālasya ālas wā āskat.*

LEA, **LĒY**, *n.* (*S. leag*) a plain, a meadow — *Maidān, marg zār charā-qāh yā sabza-zār* — *Samabhubhāg wā samasthal, yāvasabhūmi wā yāvasāvit bhūmibhāg.*

LEAD, *n.* (*S.*) a metal, a plummet: *pl.* a flat roof covered with lead — *Sisā^h, sāhūl yā sahol^h* : *pl. chipī chhot jis par sisā bichhā ho^h.*

LEAD, *v.* to fit or cover with lead — *Sisā jarnā^h, sisā lagānā^h, sise se manrhnā^h.*

LĒAD'EN, *a.* made of lead, heavy, dull — *Sise kā banā huā^h, bhārī^h, gāwōi dhīmā yā*

LĒAD'Y, *a.* of the colour of lead — *Sise ke rang kā^h* [dhīrā^h.

LĒAD'EN-HEART-ED, *a.* unfeeling, stupid — *Sang-dil, be-wuqūf* — *Pāshānahrid'ay wā ka-thor, mūrḥ wā mandabuddhi.*

LĒAD'EN-HĒELED, *a.* slow in progress — *Āhīntu-rau* — *Mandagīni.*

LĒAD'EN-STĒP-PING, *a.* slowly moving — *Dhīre chalne m^h, āhista-rau* — *Mandagāmi.*

LEAD, *v.* (*S. leaden*) to guide, to conduct, to draw, to allure, to induce, to pass, to spend; *p. t. and p. p. LĒD — Rāh-numāi yā rāh-numāi k., le-jānā^h, khīchnā^h, phus-lanā^h, tahrik d., guzārā, guzārān k. yā sarf k.* — *Path dikhānī, le chālā liye-phirā liye-jānā wā doriyānā, ākar-shan k., lubhānā, pravritta wā protsāhit k., kātnā, bitinā.*

LEAD, *n.* guidance, the first place — *Rāh-numāi rāh-numāi yā pesh-ravi, sadārāt taqaddum yā awal jagah* — *Pathadarsan wā agramaman, agramad.*

LĒAD'ER, *n.* one who leads, a commander — *Pesh-rau peshwā mahdī rāh-numā yā rāh-numā, sālār sar-dār yā sar-guroh* — *Agūā wā pathadarsak, mukhiyā nāyak senāgrag wā senāpati.* [numāi — *Prudhān, mukhya*; *n. pathadarsan, pranayan.*

LĒAD'ING, *a.* principal, chief; *n.* guidance — *Awal, muqaddam*; *n. rāh-numāi yā rāh-*

LĒAD'ING-STRINGS, *n. pl.* strings by which children are supported when beginning to walk — *Doriyān jinko pakar-kar chhotē chhotē lapke chalne lagte hai^h* — *Bilakālam-banasūtra.*

LĒAF, *n.* (*S.*) the thin extended part of a tree plant or flower, any thing foliated or thinly beaten, a part of a book containing two pages, one side of a double door; *v.* to produce leaves — *Barg yā ward, warag, pannā^h, pallā^h*; *v. patte-lānā^h* — *Pattā pāti patti pāt pakhri pankhri wā dal, patra, pustakapatra, kewā^h kā ek pat*; *v. sphu-ṭīpatra h.*

- LEAF^{AGE}**, *n.* abundance of leaves—*Pattoñ kī bahutāyat^h, bahut patte^h.*
- LEAF^{LESS}**, *a.* destitute of leaves—*Re-burg*—*Parnahin*, *apatra*, *nishputra*, *nishparn*.
- LEAF^{LET}**, *n.* a little leaf—*Chhoti patti^h.*
- LEAF^Y**, *a.* full of leaves—*Pur-bary*, *bary-dār*—*Parnamay*, *parṇavān*, *bahupatra*.
- LEAGUE**, *n.* (*L. ligo*) a confederacy, an alliance, a combination; *v.* to unite—*Ittihād*, *miśāq yā ittifaq*, *bandish*; *v. ittifaq k.*, *ittihād k.*—*Saṅghattān*, *sandhi*, *mel*; *v. milnā*, *ganthnā*, *sandhi k.* [*jan*, *parasparopakāri*.
- LEA^{GUER}**, *n.* one united in a confederacy—*Muttahid shakhā*, *rafiq*, *sharik*—*Sandhita*.
- LEAGUE**, *n.* (*W. llee*) a distance of three miles—*Parsang*, *ūn mil*—*Derh kos*.
- LEA^{GUER}**, *n.* (*D. belegeren*) a siege—*Muhāsara*—*Gherā*, *berh*, *pariveshtan*.
- LEAK**, *n.* (*D. lek*) a breach or hole which lets water in or out; *v.* to let water in or out, to drop through a breach or hole—*Chhed yā darār jismēn se pānī rase chue yā tapke^h*, *sirākh*, *dur*; *v. rasnā pānī-lenā yā pānī-chorānā*, *tapaknā yā chinā^h.*
- LEAK^{AGE}**, *n.* state of a vessel which leaks, allowance made for waste by leaking—*Tapkan yā chuan^h*, *khud^h.*
- LEAK^Y**, *a.* letting water in or out—*Chhedahā^h*, *chhulohā^h*, *chūnā^h.*
- LEAN**, *v.* (*S. klypian*) to incline, to bend towards, to rest against—*Dhahnā yā chāh-nā^h*, *jhuknā yā nithrūnā^h*, *uthāignā teknā laginā yā uthāignā^h.*
- LEAN**, *a.* (*S. leue*) not fat, wanting flesh, thin; *n.* flesh without fat—*Dublā^h*, *dāngar^h*, *putlā^h*; *n. gosht jismēn sirf patlūc hotē haiñ aur charbi nahīñ hotī*—*n. Medabhinna-māñā*. [*patlā-pan^h.*
- LEAN^{NESS}**, *n.* want of flesh, thinness—*Dublāi dublāpā dāngar-pan yā dublā-pan^h.*
- LEAP**, *v.* (*S. klypan*) to jump, to bound, to spring; *n.* a jump, a bound—*Kudnā yā udarnā^h*, *phāñdnā uchhāñdnā yā uchhāñdnā^h*, *phūlāñg-māñā kulāñch-māñā chaukarī-bharnā yā jhapaynā^h*; *n. kiūt yā kulāñ^h*, *phāñd phūlāñg kulāñch yā chaukarī^h.*
- LEAP^{ER}**, *n.* one who leaps—*Kudakkar^h*, *kūlc w^h*, *uchhāñc w^h*, *phāñdnē w^h*, *chaukarī-bharnē w^h*. [*meñdak-kud^h.*
- LEAP^{FRIG}**, *n.* a play of children—*Ek khel jismēn larke meñdak sarikhe kūde haiñ^h.*
- LEAP^{YEAR}**, *n.* every fourth year—*Chauthā sāl*, *chauthi sāl jismēn ek roz zāid hotā hai*, *sāl-i-kubisā*—*Chauthā baras*, *chauthi baras jismēn ek din adhik hotā hai*, *adhikādinavatsar*. [*sunnā^h*, *sikhnā^h*, *sikhāñā^h.*
- LEARN**, *v.* (*S. leornian*) to gain knowledge of, to acquire skill in, to teach—*Jāñnā yā*
- LEARN^{ED}**, *a.* having learning, skillful—*‘Alim fāzil khwāñda ahl-i-‘ilm yā ‘allāma*, *hunar-mand nāñir yā kāmīl*—*Vidwān vidyāwān wā pandit*, *pravīñ nipuñ wā kuśal*.
- LEARN^{ED}-LY**, *ad.* with knowledge, with skill—*‘Alimāna fāzilāñc yā ‘ilm-se*, *hunar-mandī se*—*Vidwājñanavāt wā saññāñ*, *nipunātī wā pravīñatā se*.
- LEARN^{ED}-NESS**, *n.* state of being learned—*Fāzilāt*—*Pīñditya*.
- LEARN^{ER}**, *n.* one who learns—*Tilth-i-‘ilm*, *shāgird*, *talimāz*, *muta‘allim*, *nau-āmoz*—*Vidyārthī*, *adhyetā*, *adhyāyī*, *sikhāñhārā*. [*vidwattā*.
- LEARN^{ING}**, *n.* skill in languages or science—*‘Ilm*, *‘ilmīyat*, *fāzilāt*—*Vidyā*, *pīñditya*.
- LEASE**, *n.* (*Fr. laisser*) a contract for a temporary possession of houses or lands; *v.* to let by lease—*Ijāra*, *sarkhat*; *v. ijāre d.*, *kirāya-d.*—*Paṭṭī*, *ṭhika*; *v. ṭhikā-d.*, *bhāre* [*rakhnē w.*, *paṭṭadhāri*.
- LES^{SEE}**, *n.* one to whom a lease is given—*Ijāra-dār*, *mustājir*, *kirāya-dār*—*Paṭṭī*
- LEASE^{HOLD}**, *a.* held by lease—*Patte ke rū se qabz meñ*, *ijāre kī*—*ṭhike wā patte ke dwārā hāñ wī adhikār meñ*.
- LEASE**, *v.* (*S. lesan*) to glean, to gather—*Bin lenā^h*, *chunnā^h.*
- LEAS^{ER}**, *n.* a gleaner, a gatherer after reapers—*Bin lenē w^h*, *chun lenē w^h.*
- LEASH**, *n.* (*Fr. laisse*) a leather thong, throe, a band; *v.* to bind, to hold in a string—*Chamotā yā chamotī^a*, *tiyā yā tin^h*, *bandhan yā paṭṭī^h*; *v. biñdnā^h*, *dori meñ bāñdhkar pakarnā^h.*
- LEAS^{ING}**, *n.* (*S. leas*) lies, falsehood—*Jhūth^h*, *darog*—*Asatyabāt*, *mrishavād*.
- LEAS^{ER}**, *n.* a liar—*Jhūthā^h*, *darog-go*—*Asatyavādī*.
- LEAST**, *a.* sup. of little, smallest; *ad.* in the smallest or lowest degree—*Sab se chhōtā^h*, *chhōtē se chhōtā^h*; *ad. bahut thōrā kar-ke^h*, *bahut chhūṭā kar-ke^h.*
- LEATH^{ER}**, *n.* (*S. lether*) dressed hides of animals; *a.* made of leather—*Pakkā cham-rā^h*, *sijhāyā chām^h*, *chamrā^h*; *a. pakke chamre kī banā huā^h*, *chamre kī^h.*
- LEATH^{ERN}**, *a.* made of leather—*Pakke chamre kī banā huā^h*, *chamre kī^h.*
- LEATH^{ER}-Y**, *a.* resembling leather—*Chamre sarikhā^h*, *chām sā^h.*
- LEATH^{ER}-COAT**, *n.* an apple with a tough rind—*Chimre chhike kī sew^h.*
- LEATH^{ER}-DRESS^{ER}**, *n.* one who dresses leather—*Chamrā pakāñc-w.*, *sijhāñc-w.*, *yā bāñdnē w^h*, *chanār^h.*
- LEAVE**, *n.* (*S. leaf*) permission, licence, farewell; *v.* to quit, to forsake, to abandon, to give up, to desist, to bequeath; *p. t.* and *p. p.* **LEFT**—*Parivāñagi*, *ijāzat hukm yā rukhsat*, *vidā^h*; *v. chhōpnā^h*, *tañnā^h*, *tyāgnā^h*, *chhōr d^h*, *rukñā yā thaharnā^h*, *de-māñā yā de-jāñā^h*—*Anumati wā anujñā*, *khamatī wā āññā*, *āmāñtrāñ wā bidā*.

LEAVER, *n.* one who leaves—*Chhorne w^h, tajne w^h.*

LEAVINGS, *n. pl.* remnant, relics, refuse—*Bāgi, bagiya, fusla ākhor pas-mānda yā pas-khurda*—*Seshabhāg wā avāshesh, parīshesh avāshishṭ wā seshakhand, jūthā wā uchchhishtāna.*

LEAVEN, *n.* (*L. levis*) a fermenting substance mixed with any body to make it light; *v.* to ferment, to taint, to imbue—*Khamir, khamra*; *v. khamir uṭhānā, kharāh yā āluda k., sarḍob k.*—*Kipwa*; *v. ubālkar uṭhānā wā kipwa inilākar uṭhānā, bigirnā wā sarānā, bornā wā raṅgā.*

LEAVENING, *n.* that which leavens—*Uṭhāne w^h, halkā k. w^h.* [śisht.

LEAVENOUS, *a.* containing leaven—*Khamir-āmez, pur-khamir*—*Kipwamay, kipwavi.*
LEAVES, *pl. of leaf*—*Leaf kā jam'*—*Leaf kā bahuvachan.*

LEAVED, *a.* having leaves—*Barg-dār, pur-barg*—*Sapatra, saparn, parnamay, parnawān.*

LECHER, *n.* (*Ger. lecher*) a lewd person; *v.* to practise lewdness—*Randi-bāz, kasbi-bāz*; *v. randi-bāzi k.*—*Lampat, kāmuk, ratārthi*; *v. ratārthi h., lampatpanā k., lampatavat ācharan k.*

LECHEROUS, *a.* addicted to lewdness, lustful—*Shahwatī tamāsh-bīn yā 'aiyāsh, mast*—*Srisambhogisakt wā kāmīsakt, kāmuk kāmī wā ratārthi.* [wā kāmīsakti se.

LECHEROUSLY, *ad.* lewdly, lustfully—*Shahwat se, masti se*—*Lampatavat, ratāsaktavat*

LECHEROUSNESS, *n.* lewdness—*Shahwat, mastī, 'aiyāshī*—*Lampatwa, ratāsakti.*

LECHERY, *n.* lewdness, lust—*Shahwat yā 'aiyāshī, mastī*—*Lāmpatya wā srisambhogisakti, kāmāsakti wā kāmukatwa.*

LECTION, *n.* (*L. lectum*) a reading—*Mutālā'a, parhū' h., dars*—*Pāth, adhyayan.*

LECTIONARY, *n.* a book containing parts of Scripture to be read in churches—*Ek kitāb jismēn Injil aur Taurat ki 'iharat vakti hai aur usko girjōn meṁ parhte haiṁ*—*Ek granth jismēn Kṛishṭiyadharmmapustak ke vachan rahte haiṁ aur usko Isābhajana-mandirōn meṁ parhte haiṁ.*

LECTURE, *n.* a discourse, a reading, a reproof; *v.* to deliver lectures, to instruct by discourses, to prove—*Bayan, dars, malāmat gosh-mālī yā sar-zanish*; *v. dars kah-nā, sabag d., sar-zanish malāmat yā gosh-mālī k.*—*Vyākhyān, paṭhan wā adhyāpan, vāgdand wā vākūsān*; *v. vyākhyān k., adhyāpan k., vāgdand k. jhīpaknā wā nindā-vākya k.*

LECTURER, *n.* one who lectures—*Dars-go, mudarris*—*Pravaktī, vyākhyātī, adhyāpak.*

LECTURESHIP, *n.* the office of a lecturer—*Mudarrisi*—*Adhyāpakatwa, vyākhyātāpad.*

LED, *p. t. and p. p. of lead*—*Lead kā mazi-mutlag aur mazi-ma'tūf-ulā-hi yā f'l-i-ma'tūf*—*Lead kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.*

LEDCAPTAIN, *n.* an humble attendant—*Ek adnā naukur yā hāzir-bāsh*—*Ek adham sevak wā anuchar.*

LEDGE, *n.* (*S. leegan*) a layer, a stratum, a row, a ridge, a prominent part—*Tah, tabaq, qatir, pushṭa yā ūchhā sūtilā, ubhṛā huā hissa*—*Parat, star wā āstar, śreṇī wā ālī, katak kūt wā prishṭhādhiṛā, dant uchchhriyā wā ubharābhāg.*

LEDGER, *n.* (*S. ledger*) an account-book—*Khātā-bukhī^h, pakkī bukī^h.*

LEE, *n.* (*S. lee*) the side opposite to that from which the wind blows—*Jis rukh se hawā bahe uske sāmne kī taraf, jis taraf se hawā bahe uske muqābil kī taraf*—*Jis diśā se pawan bahtī ho uske sāmne kī diśā, vātābhīmukha diśī, vāyupratimukhades.*

LEEWARD, *a.* relating to the part on the lee; *ad.* towards the lee, from the wind—*Jis rukh se hawā bahtī ho uske muqābil kī taraf ke muta'alliq*; *ad. hawā ke muqābil, hawā se dūr yā kināre*—*Vātābhīmukh, pratīvāt.*

LEECH, *n.* (*S. leech*) a species of aquatic worm which sucks the blood, a physician—*Jōnk^h, tabīb yā hakīm*—*Jalaukā raktapī wā raktapayini, vaidya wā chikitsak.*

LEEF. See LIEF.

LEEK, *n.* (*S. leac*) a plant—*Gandanā^h*—*Tikshayakand, mahākand, sukanand.*

LEER, *n.* (*S. leor*) complexion, an oblique look, an affected cast of countenance; *v.* to look obliquely, to look archly—*Ruig^h, tirchhī nazar yā kaj-nigāhī, banāwat yā nakhre-bāzi kī sūrat*; *v. tirchhī nazar k. yā tirchhī nazar se dekhnā, kankhiyōn dekhnā^h*—*Varp, kataksh netrakataksh katakshavalokan wā kankhī, banāwat kā vadan wā ākār*; *v. katakshavalokan k., terhī chitawan se dekhnā.*

LEERINGLY, *ad.* with an oblique look—*Kankhiyōn se^h, terhī nazar se, kaj-nigāhī se*—*Netrakataksh se, katakshavalokan se, terhī chitawan se.*

LEES, *n. pl.* (*Fr. lie*) dregs, sediment—*Durd yā rīm, tarchhat yā talchhat^h*—*Mal wā sithī, kāt kitta wā khojhrā.*

LEET, *n.* (*S. leth*) a court of jurisdiction, a law-day, a list, a roll—*Ikhtiyār kī 'adālat, 'adālat kā roz, fhrisṭ, daftar yā furd*—*Adhikārasampanna dharmaasbhā wā kachabri, kachabri kā din, parisanhāyapatra āvalī wā āvalī, nāmāvalī wā nāmāvalī.*

LEFT, *p. t. and p. p. of leave*—*Leave kā mazi-mutlag aur mazi-ma'tūf-alai-hi yā f'l-i-ma'tūf*—*Leave kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.* [Vām, savya.

LEFT, *a.* (*L. laevus*) opposed to the right—*Chap, bāyān^h, dābarā yā dēbarā^h, ulā^h*—

- LEFT-HAND'ED**, *a.* using the left hand, unlucky — *Bāyān-hatthā yā dībariyā^h, a-sagan yā burā^h* — Vāmahastasevī, āsūbh wā durbhāgya.
- LEFT-HAND'ED-NESS**, *n.* use of the left hand — *Bāyēn hāth se kām kāj k^h*.
- LEFT-HAND'Y-NESS**, *n.* awkward manner — *Bhaddā-pan^h, ku-daul^h*.
- LEG**, *n.* (Dan. *leg*) the limb by which an animal walks, that by which any thing is supported — *Sāq, pāya yā pāyā* — Gor tāng tāngri wā philli, pāwā wā gorā.
- LEGGED**, *a.* having legs — *Pīnrlī philli yā gorā rakhne w^h, pīnrlī-dār, pāya-dār, sāq-dār* — Pādaviśiṣṭ, sapād, tāng w., philli w., gorā w.
- LEG'A-CY**, *n.* (L. *lego*) a bequest, any thing given by last will and testament — *Hiba, wasiyat tarku yā māl-i-matrāka* — Mritapatrīrpitadān, mumūrshudān.
- LEG'A-TA-RY**, **LEG-A-TĒE**, *n.* one to whom a legacy has been left — *Tarka-pāne w., wāris, maukhū-i-ilai-hi, wasiyat-dār, wasiyat-gīr* — Mritarikthabhāgi, mritalekhabhānādhikāri, mritapatradānādhikāri.
- LEG-GA'TON**, *n.* one who leaves a legacy — *Mūsi, wākhū, mīris, tarka' chhor jāne w.* — Rikthapraditā, mrityulekhabhānākāri, mrityupatradānākāri.
- LEG'A-CY-HUNT-ER**, *n.* one who courts and flatters in order to get legacies — *Hiba yā wasiyat hānil karne ke hīje khush-āmad aur chuplūsi k. w.* — Sāukalp wā mumūrshudān pāne ke nimitta jigjigi aur iallopatto k. w.
- LEG'AL**, *a.* (L. *lex*) pertaining to law, according to law, permitted by law — *Muta'alliq-i-āin, shar'* ke mutābiq, *halāl shar'i yā mashrū'* — Vyavahārasambandhī smārtta wā vyavahāravishayak, dharmmasāstrānusārī smritisāstrānumat wā rājyavyavasthānusārī, smritisāstraprokt smritiyukt wā rājyanīyamavihit.
- LEG'AL-ITY**, *n.* lawfulness, conformity to law — *Shar'iyat, jawāz, mashrū'iyat* — Smritisāstrānyūyāitā wā nysyānusārītā, rājyavyavasthānurūpātā dharmmānusār wā vyavahāravidhyānurūpātā. [bāh k. — Smritisāstrasammat wā vidhivihit k., pramāṇi k.]
- LEG'AL-IZE**, *v.* to make lawful, to authorize — *Shar'i yā mashrū' k., jūiz rawā yā mu-*
- LEG'AL-LY**, *ad.* according to law, lawfully — *Mutābiq-i-shar' yā az-rūc shar', shar'an yā mashrū'an* — Smritisāstrānusār wā dharmmasāstrānusār se, yathānyāya wā yathā-dharmma. [jñā, vyavahārupaidit, dharmmasāstravettā.]
- LEG'IST**, *n.* one skilled in law — *Faqih, shar'-dih, ahl-i-fiqh, ahl-i-qānūn* — Smritisāstra-
- LEG'ATE**, *n.* (L. *lego*) a deputy, an ambassador, an ambassador from the pope — *Wakīl, elchi, Pop ya nī Rom ke sab se bāye pādri kā wakīl yā elchi* — Dūt wā pratiniḍhi, rājādūt wā rājapratiniḍhi, Romiyadharmmadhīpati kī dūt wā pratiniḍhi.
- LEG'ATE-SHIP**, *n.* office of a legate — *Elchi gari, Rom ke sab se bāye pādri ke wakīl yā elchi kā' uḥda* — Pratinidhipad, rājādutapad, Romiyadharmmadhīpati ke dūt wā pratiniḍhi kā pad.
- LEG'A-TINE**, *a.* belonging to a legate — *Muta'alliq-i-elchi, Rom ke sab se bāye pādri ke wakīl yā elchi ke muta'alliq* — Dūtasambandhī, rājādūtasambandhī, rājapratiniḍhi-vishayak, Romiyadharmmadhīyaksh ke dūt wā pratiniḍhi kā sambandhī.
- LEG'A-TION**, *n.* a deputation, an embassy — *Wakīl yā elchi bhejanā yā wakīl yā elchi jo bheje jāyē, elchi-gari* — Dūt bhejanā wā dūt jo bheje jāyē, dūtākriyā dūtākarm wā dūtātwa.
- LEG'END**, *n.* (L. *lego*) a chronicle, an incredible narrative, an inscription — *Tawārikh yā tazkiratu-l-auliya, afsāna yā guir-mū'tabar bayān, kitāba yā sikke waqaira par kā murqūm* — Akhyān purāṇakathā janakathā itihās wā mahātmya, aviśwasaniya ākhyān, mudritulekh wā aukitalekh.
- LEG'EN-DA-RY**, *a.* consisting of a legend, fabulous; *n.* a book or relater of legends — *Afsāna-wār yā tawārikh-wār, sūkhṭa*; *n.* *afsāna yā tazkiratu-l-auliya kī kitāb, afsāna-go yā tazkira-go* — Āitihāsik wā paurāṇik, kritrim wā manahkalpit; *n.* itihā-sagranth, itihāsavaktā, purāṇakathak.
- LEG'ER**, *n.* (S. *legan*) any thing that lies in a place, a resident — *Koī shai jo kisi jagah meṁ parī rahi hai, ek bāshanda yā bāshinda* — Koī vastu jo kisi sthān par parī rahi hai, nivāsi.
- LEG'ER-BOOK**, *n.* a book of accounts — *Bakhī, khātā^h, pakki bakhī^h, khātā bakhī^h*.
- LEG'ER-DE-MAIN**, *n.* (Fr. *léger, de, main*) sleight of hand, juggle, trick — *Dast-bur-dī, dīth-bandi nazur-bandi shū' bada-bāzi shā' bada-bāzi yā hugga-bāzi, bāzi-gari* — Hath-phērī wā hastalāghav, indrajāl, hastachāpalya wā kuḥkāvritti.
- LEG'I-BLE**, *a.* (L. *lego*) that may be read — *Khōūdāni, payhe jāne ke qābil, sāf likhā huā, sāf* — Pāṭhanayogya, pāṭhaniya, sūvāchya, suspasht.
- LEG'I-BLY**, *ad.* in such manner as may be read — *Sāf-sāf, sāf nawisi se, is taur se ki jismen parhā jāy* — Aisi riti se ki jismen parhā jāy, suspasht.
- LEG'ION**, *n.* (L. *legio*) a body of soldiers, a military force, a great number — *Tuman dasta yā sipāhiyon-kā-garoh, fauj, dangal* — Sainyasamūh sainyadal wā sainyavyūh, chamū wā senā, vrind chakra jhūnd wā dal.
- LEG'ION-A-RY**, *a.* relating to a legion; *n.* one of a legion — *Fauji yā muta'alliq-i-fauj, tuman ke muta'alliq, dangal se nisbat-dār*; *n.* *ahl-i-tuman, fauj kī ek shakhs, dangal kī shakhs* — Senāsambandhī, chākrik; *n.* *senā kī ek jan, vrind wā chakra kī ek jan.*

LĒG'IS-LĀTE, *v.* (L. *lex, latum*) to make or enact laws—*Āin banānā, qānūn banānā*—Vyavasthā k., niyam k., rājyaniyam k.

LĒG'IS-LĀ'TION, *n.* the act of making laws—*Āin-bandī, qānūn-bandī, qānūn-sūst, ijti-hād, tasharru', tashrī'*—Vidhisthāpanā, niyamasthāpanā, vyavasthāvidhān, vyavasthākaran.

LĒG'IS-LĀ-TIVE, *a.* giving or enacting laws—*Qānūn-band, qānūn-sāz, ijti-hādī, āin-sāz*—Vyavasthāvidhāyī, niyamasthāpak, vyavasthākārī, niyamaraachak.

LĒG'IS-LĀ-TOR, *n.* one who makes laws—*Shārī, mujtahād, muqannin, wazī'u-l-qānūn*—Vyavasthārachak, niyamasthāpak, vyavasthākār, vyavasthāvidhāyī.

LĒG'IS-LĀ-TRESS, *n.* a female lawgiver—*Qānūn-sāz 'aurat, āin-banāne-wālī 'aurat*—Vyavasthārachak strī, vyavasthāpak strī, vidhisthāpak strī.

LĒG'IS-LĀ-TURE, *n.* the power that makes laws—*Āin banāne-wālon kū yā ki guroh, qānūn-sāzon ki mujlis*—Vidhisthāpanādīkāriṇī sabhā, vidhisthāpakasabhā, vyavasthārachakasabhā.

LE-ĠIT'I-MATE, *a.* (L. *lex*) born in marriage, lawful; *v.* to make lawful—*Halāl-zādā yā asl, shar'ī yā jāiz*; *v.* *halāl-zādā banānā, asl k., jāiz k., rawā rakhnā*—Dharmmaj sujannā wā vivāhajāt, yathānyāyā wā nyāyā; *v.* aurasī k., aurasasam k., vivāhajāt k., yathānyāyā k., pramāpī k.

LE-ĠIT'I-MA-ĠY, *n.* lawful birth, genuineness—*Halāl-zādagī, jarwāz sihhat rāstī yā asālat*—Sujannā aurasatā aurasajannā wā dharmunapatnījannā, vāstavikatā yathā-thātā wā akritrimatā.

LE-ĠIT'I-MATE-LY, *ad.* lawfully, genuinely—*Shar'an yā az-riv-shar', asālat se*—Yathā-nyāyā nyāyānusār wā dharmānusār se, vāstavikatā satyatā wā akritrimatā se.

LE-ĠIT'I-MATE-NESS, *n.* lawfulness, legality—*Jawāz durustī yā muhābiyat, mashrū'iyat*—Dharmmānsāritwa wā smritīsāstrānuyūyitā, nyāyvatwa wā rājyavyavasthānūrupatā.

LE-ĠIT'I-MĀ'TION, *n.* the act of legitimating—*Halāl-zādā banānā, asl thaharrā'*—Aurasīkaran, aurasādīkāradān, aurasī k.

LĒG'UME, **LE-GŪ'MEN**, *n.* (L. *legumen*) pulse, peas beans &c.—*Maṭar^h, latrī^h, lobiyā^h, borā^h, sem^h, urd^h, molhī^h, khesārī^h, masūr^h, mūng^h*. [kā^h]

LE-GŪ-MI-NOUS, *a.* belonging to pulse—*Maṭar latrī lobiyā borā urd khesārī yā masūr*

LEI'SURE, *n.* (Fr. *loisir*) freedom from occupation, vacant time; *a.* unemployed—*Fursat yā farāḡat, muhlat*; *a.* *be-kār be-shuḡl yā be-shuḡl*—Kāryanivritti, avakāś wā avasar; *a.* anirvyāpār, niruddhyam.

LEI'SU-RA-BLE, *a.* done at leisure, not hurried—*Fursat mein kiya huā, āhista fursatī yā farāḡatī*—Avasar wā avakāś mein kiya huā, atwarit wā savakāś.

LEI'SU-RA-BLY, *ad.* at leisure, without hurry—*Fursat yā farāḡat mein, āhiste yā āhista*—Avasar wā avakāś mein, dhīme dhīme wā dhīre dhīre.

LEI'SURE-LY, *a.* not hasty, deliberate, done without hurry; *ad.* slowly, deliberately—*Āhista, sunjāda yā bā-tammul, āhista kiya huā*; *ad.* *āhiste, tammul se*—*Āṣṭhira dhīrī wā dhīmā, parimānadarī dhīr wā atwarit, dhīme-dhīme sāvakāś wā akshīpra*; *ad.* *dhīre-dhīre dhīme dhīme wā mand-mand, dhīratā se wā sochvichār se*.

LE'MAN, *n.* (S. *lof, man*) a sweetheart, a gallant, a mistress—*Mā'shūqā yā mahhūba, yār yā āshuā, dhermī^h*—Pyārī priyā wā vallabhā, jār wā upapatī, upastri wā upapatnī.

LE'MMA, *n.* (Gr.) a proposition previously assumed—*Musla jo ba-gair takrār huā yā dalil ke maghūl ho, mauḡūf-'alai-hi*—Upapratijñā.

LE'M'ON, *n.* (Fr. *limon*) a tree and its fruit—*Nībū yā nībū kū per^h, nībū yā nībū kā phul^h*—Jambīr jambīr wā jambhīr, jam'īr phal wā jambhīrāphal.

LE'M-ON-ADF, *n.* lemon-juice water and sugar—*Sharbat-i-nībū*—Chini aur pānī se milā huā nībū wā nībū kā ras, sarkarādīmīsritājambhīrāsamayapānīyā.

LEM'U-RĒS, *n. pl.* (L.) holo goblins—*Bhūh^h, pret^h*—Pisāch, vetāl, rākshas.

LĒND, *v.* (S. *laman*) to afford or supply on condition of return or repayment, to grant, to furnish; *p.t.* and *p.p.* **LĒNT**—*Qarz yā 'ariyatan d., bakhshnā, sar-ba-rāh k.*—Udhār d. māḡnī-d. wā rīp d., denā, pahunchānā wā karnā.

LĒND'ER, *n.* one who lends—*Qarz yā 'ariyatan d. w., byāj-khor, wām-dihanda*—Udhār d. w., māḡnī d. w., rīpadātā, rīpad.

LĒND'ING, *n.* the act of making a loan—*Wām-dihī, qarz-dihī*—Rīpadān.

LĒNGTH, *n.* (S. *leng*) extent from end to end, extension, duration, distance—*Tūl tūlānī yā darāzī, kushādāqī yā tawil, muddat yā imtidād, māḡsūt yā mufūsala*—Lambāī, vistār wā phailāw, kālādīrghatwā, dūri antar wā bichī.

LĒNGTH'EN, *v.* to make longer, to protract, to grow longer—*Darāz k., tūl d. yā tawil k., lambā h^h*—Lambā k. wā lambānā, barhānā wā dūr khūchnā, barhnā.

LĒNGTH'EN-ING, *n.* continuation, protraction—*Tawātūr yā tasalsul, imtidād*—Lagāw wā uttarabhāḡ, barhāw.

LĒNGTH'FUL, *a.* of great measure in length—*Bahut lambā^h*. [bātī meṇ^h]

LĒNGTH'WISE, *ad.* in the direction of the length—*Lambān meṇ^h, lambā-lambā^h, lam-*

LĒNGTH'Y, *a.* long, not short, not brief—*Tawil, tūl, tūl-tawil*—Lambā, dīrgh, vistīr.

LENIENT, a. (*L. lenis*) softening, mitigating, laxative; n. that which softens — *Mulām musakkin yā tasallī-bakshā, narm yā mukhaffaf k. w., mulaiyīn; n. mulaiyīn shai*—Komal, samak āntid wā āntīkar, rechak wā sarak; n. shāntīkar vastu, mridukar padārth. [wā ānt k., upasam k. komal k. wā āntī d.]

LENIENT, v. to mitigate, to assuage — *Kam yā narm k., tasallī d. yā mulām k.*—Nyūn

LENITIVE, a. mitigating, emollient; n. an emollient medicine, a palliative — *Kam narm yā mukhaffaf k. w., musakkin mulaiyīn yā tasallī-bakshā; n. mulaiyīn dawā, musakkin yā tsukīn-bakshā shai*—Nyūn wā ānt k. w., samak āntīk wā āntid; n. vedanāsamak aushadh, vedanāsāntīk wā upasaman.

LENITY, n. mildness, mercy, tenderness — *Narmī, rahm yā tarahhum, dard-mandī mulāyamat yā mulāimat*—Mridutā, anugrah wā saumyatā, kshamāsīlatā komalatā wā dayā.

LENS, n. (*L.*) a piece of glass or other transparent substance so formed as to magnify or diminish objects — *Ek qism kā shishu jis se chhotī chiz bari aur bari chiz chhotī ma'lim hotī hai*—*Ek prakār kā kach wā kanch jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai.*

LENTICULAR, a. having the form of a lens — *Aise shishe kī surat kā jis se chhotī chiz bari aur bari chiz chhotī ma'lim hotī hai*—*Aise kach wā kanch ke akār kā jis se chhotī vastu bari aur bari vastu chhotī dekh partī hai.*

LENT, n. (*S. lenticen*) a fast of forty days before Easter, a time of abstinence — *Chilā yā chālīs-roz-kā-rozu, purhez-garī kā zamāna*—Chālīs din kī mahopavās, sahyamakāl. [Chālīs din ke mahopavās kā sambandhī, parimitavyayī.]

LENTEN, a. relating to Lent, sparing — *Chille ke muta'alliq, kifāyatī yā kam-kharḥ*—**LENTIL**, n. (*L. lens*) a plant—*Musūr^h, mothī^h, mot^h.* [Mastakī kā per.]

LENTISK, **LENTISCUS**, n. (*L. lentiscus*) the mastich-tree—*Mastakī kā darakhṭ*—**LENTNER**, n. a kind of hawk — *Ek qism kā bāz*—*Ek prakār kā ḥayn.*

LENTOR, n. (*L. lentus*) slowness, delay, tenacity, viscosity — *Sustī, dirangī, chaspi-dagi, las-dārī*—Mandatī, dhūl wā vilamb, laslasāhat, chipchīpāhat.

LENTOUS, a. tenacious, viscous — *Chipchīpā^h, laslasā^h.* [dravyarāsī.]

LEO, n. (*L.*) the lion, a sign of the zodiac — *Sher, burj-i-usad*—Sīnh, sīnharāḥī wā **LEONINE**, a. belonging to a lion — *Sherī, babrī, asadī, sher-sirat*—Sīnhasambandhī, saīnhik, sīnhasīl. [chitravyāghra.]

LEOPARD, n. (*L. leo, pardus*) a beast of prey — *Chitā^h, tenduā^h, palang*—Chitrak,

LEPROS, n. (*Gr. lepros*) one who is infected with leprosy — *Korhī^h, pesī, majzūm*—Kushṭhī, kushṭharogī.

LEPROSY, n. a loathsome disease — *Korh^h, pes, juzām*—Kushṭh, kushṭharog. [kushṭhī.]

LEPROUS, a. infected with leprosy — *Korhī^h, majzūm, pest, juzāmī*—Kushṭharogī,

LEPROUSLY, ad. in an infectious degree — *Korh se^h.*

LEPID, a. (*L. lepidus*) pleasant, lively — *Khush yā khursand, khush-tab^h yā zinda-dil*—Chuhkī wā rasik, rasiyā wā rabgīlā.

LESS, a. (*S. las*) comp. of little, smaller, not so large; ad. in a smaller degree, not so much — *Kih-tar, andak*; ad. *kum-tur, qalīlan*—Kshudratar, nyūn; ad. *thorā sī, alpatar.*

LESSEN, v. to make or grow less — *Kam k. yā h., ghatānā yā ghatnā^h*—Nyūn k. wā h.

LESSER, a. less, smaller — *Kam-tar, kih-tar*—Alpatar, kshudratar.

LESSER. See under LEASE.

LESSON, *lēs'sn*, n. (*L. lectum*) any thing read or repeated to a teacher, a precept, a doctrine or notion inculcated; v. to teach, to instruct — *Sabag, ta'lim yā pand, nasthat*; v. *sikhānā^h, ta'lim d. yā d.*—Pāth, sikhshā, upadēś; v. *sikhshā k. wā sikh-lānā, upadēś k.* [ho kī, kyā jānāī.]

LEST, con. (*S. lesan*) that not, for fear that — *Mabādā, Khudā-na-khwāsta*—*Aisā na*

LET, v. (*S. letan*) to allow, to suffer, to permit, to lease, to put out to hire — *Denā^h, ijāzat d., jāiz yā rawā rakhnā, ijāra d., kirāye per d.*—Anujā d. wā k., sahnā, anumatī d., thike par d., bhāre par d.

LET, v. (*S. letan*) to hinder, to obstruct, to oppose; n. a hinderance, an obstacle — *Raknā^h, atknā^h, āpnā^h*; n. *rok rukāv yā rukāwat^h, atkāw yā āp^h.*

LETHAL, a. (*L. lethum*) deadly, mortal — *Muhlik, qātīl yā halākī*—Mārātmak wā mrityujanak, prāpaghātak.

LETHALITY, n. mortality — *Mārī^h.* [naghātak.]

LETHALOUS, a. bringing death, deadly — *Muhlik, qātīl yā kārī*—Mrityujanak, prā-

LETHARGY, n. (*Gr. lethē, argos*) a morbid drowsiness, dulness; v. to make dull — *Khwāb-ālūdagi, kāhīl sustī yā majhūl*; v. *sust yā majhūl k.*—Atinidrūtwa wā swapnasīlatā, ālasya; v. *mand wā jarabuddhī k.*

LETHARGIC, **LETHARGICAL**, a. drowsy, dull — *Khwāb-ālūda, kāhīl yā majhūl*—Nīdās uṅghā uṅghā aubghāyā atinidrūtwa wā nidrāīl, mand jarabuddhī wā supā-buddhī.

LE-THÂN-ŪI-CAL-LY, *ad.* in a morbid sleepiness—*Khwáb-dlúdagt se, káhlí se*—Nidrálúvat, atinidrálutwa meñ, nidrásasatá meñ.

LE-THÂN-ŪI-CAL-NESS, **LE-THÂN-ŪI-CAL-NESS**, *n.* a morbid sleepiness, drowsiness—*Khwáb-dlúdagt, nindás uñhás yá dhól^h*—Nidrásílatá, atinidrálutá nidrásílatá wá alasatá.

LETHE, *n.* (Gr.) oblivion, death—*Farámoshi yá qafat, maut*—Vismriti asmriti wá bísráwat, mritiya wá mích. [vismritikarak.

LE-THÉ-AN, *a.* causing oblivion—*Farámoshi-ávar, nisyan paidá k. w.*—Vismritijanak.

LETTER, *n.* (L. *litera*) a character in the alphabet, a written message, an epistle, a printing type; *v.* to stamp with letters—*Harf, khutt, ruq'a, chhápe ká harf*; *v. huríif se naqsh k., huríif se nishán k., úpar huríif banána*—Akshar varñ wá achchar, chhíthi wá saudesápatra, patra patri wá patriká, mudrákshar; *v. aksharánkit k., aksharachihnit k., aksharamudrit k.* [tya wá kávyádividyá.

LETTERS, *n. pl.* learning, literature—*'Ilm, 'ilmigut yá fuzilat*—Vidyá wá sástra, sáhi.

LETTERED, *a.* educated, learned—*Ta'lim-nishta yá sáhib-i-'ilm, 'álim*—Likhá-parhá ákshítákshar wá sákshar, vidwán wá pañulit. [nirakshar anakshar wá vidyáñin.

LETTER-LESS, *a.* ignorant, illiterate—*Jáhlí yá ná-dán, ná-íhvánda*—Jñánahín wá ajña.

LETTER-FOUND-ER, *n.* one who casts types—*Chhápe ke huríif dhálne w., harf-sáz*—Mudrákshar dhálkar banáne w. [ká chhápá.

LETTER-PRESS, *n.* print from type—*Chhápe ke huríif ká naqsh yá chhípi*—Mudrákshar

LET-TUCE, *LET-TIS*, *n.* (L. *lactuca*) a plant—*Kákh, khaas*—Haritak, sígru.

LEO-COPIH-ĒG/MA-CY, *n.* (Gr. *leukos, phlegma*) paleness with cold sweats—*Jalandar yá jalandhar se pih-i-pan^h*—Kaphodar, kaphasóthi.

LEO-CO-PIH-ĒG-MĀT-IC, *a.* having a dropsical habit—*Muslatq, jalandharí^h, jalundarí^h*—Kaphodari, kaphasótharogi, jalodari.

LEVANT, **LE-VANT**, *a.* (Fr.) eastern—*Sharq, mashriq*—Púrbi, púrvadesíya.

LE-VANT, *n.* the eastern parts and coasts of the Mediterranean sea—*Bahr-i-Rúm ke sharq hise aur sáhl*—Rúm námak maháságar ke púrbi bhág aur tať. [dísíya váyu.

LE-VANT-ER, *n.* a strong easterly wind—*Tund sharqí had*—Karí purvayí, vegawán púrva-

LE-VANT-INE, *a.* pertaining to the Levant—*Bahr-i-Rúm ke sharqí hissón aur sáhl ke muta'allig*—Rúm námak maháságar ke púrbi bhágon aur taton ká sambandhi.

LE-VĀTOR, *n.* (L.) a surgical instrument—*Jarráh ká awár*—Astrachikitsak ká as-tra. [bár, kujám yá majlis, majmú—Prátasabhá, samúh, bhír.

LEVÉE, *n.* (Fr.) a morning assembly of visitors, a concourse, a crowd—*Fajr ká dar-*

LEVEL, *a.* (S. *lefel*) even, flat, plain, equal; *v.* to make even, to lay flat, to aim; *n.* a plane, a standard, equality—*Yak-sán, musattah yá kaf-i-dast, ham-wir yá síf, barábar*; *v. barábar yá hamwár k., musattah yá kaf-i-dast k., charhána yá chalaná^h*; *n. maidán sath yá jie-hamwár, darju hadd yá andáza, barúbári yá hamwári*—Sam, chauras, battádhár, samán: *v. sam k., samasthai wá samaprishtí k., laksh k. abhisandhán k. khínehn k. wá pheúkná*; *n. samasthal samaprisht wá samabhúmi, niyam, samati sainúatá wá tulýatá.*

LEVÉL-ER, *n.* one who levels—*Ham-wir k. w., yak-sán k. w., barúbár k. w., musattah k. w.*—Samakári, samánakári, chauras k. w., tulýa k. w.

LEVÉL-NESS, *n.* evenness, equality of surface—*Barúbári yá hamwári, chauras yá chaurasat^h*—Samatá wá samánutá, samabhúmísthabháw wá samasthalasthabháw.

LEVER, *n.* (L. *levis*) the second mechanical power, an instrument to raise weights—*Dand dānri thekú yá chāur^h, dheukli yá bojh uthāne kī kal^h*—Dand, uttolnādand wá uttolnayantra. [Sāsasvak, bālasasak, kharhe ká bachché.

LEVER-ET, *n.* (Fr. *lièvre*) a young hare—*Khargush-bacha, khargosh ká bachcha*.

LE-VĪA-THAN, *n.* (H.) a water animal mentioned in the book of Job—*Ek daryút jánwar jiská zikr 'Isíiyón kī kitāb-i-muqaddas meñ hai*—Ek jalajantu jiská varñan

Isíiyón kī dharmapustak meñ hai, tīmi, tīmiñgil.

LEV'I-GATE, *v.* (L. *levis*) to polish, to smooth, to pulverize; *a.* made smooth—*Ghotná^h, chiknaná yá chikná-k^h, búkná písná bukni-k. yá písn-k^h*; *a. chikná yá huá^h chikná kíyá huá^h*. [chiknáhat^h, chikná k^h.

LEV-I-GĀTION, *n.* the act of levigating—*Bukni k^h, písn k^h, bukát^h, písat^h, ghotát^h*.

LEVITE, *n.* one of the tribe of Levi—*Livái nám Yahúdiyón kī quom ká ek shakhs*. *Yahúdiyón ke mulláon kī quom ká ek shakhs*—Livái námak Yihudiyón kī ek jati ká ek jan, Livái námak Yihudiyón ká purohit wá yájak.

LE-VIT-ICAL, *a.* relating to the Levites—*Livái nám Yahúdi mulláon ke muta'allig*—Livái námak Yihudiya purohiton wá yájakon ká sambandhi.

LE-VIT-ICAL-LY, *ad.* in the manner of the Levites—*Livái nám Yahúdi mulláon ke taur se*—Livái námak Yihudiya purohiton wá Yájakon kī riti se.

LEVITY, *n.* (L. *levis*) lightness, inconstancy, vanity, want of seriousness—*Halká-pan^h, be-sabáti be-istiglat^h yá talawoun-tat^h, be-húdagt, subhí yá khíffat*—Halkái laghimá wá agurutá, chānchalatwa lolatá wá manolaulya, nirarthakatá wá garv, gauravahinatá wá ochhápan.

- LEV-I-TA'TION**, *n.* the act of making light — *Halká k^h*.
- LEV'Y**, *v.* (L. *levia*) to raise, to collect; *n.* the act of raising men or money — *Jam' k., khatá k^h*; *n.* *fauj-bandí fauj-kaski yí sipáh-bandí k., lagáná yá rúpiya útháná^h* — *Baṭorná, jorá útháná wá bándh lená*; *n.* *sainyasaśhárah sainyasaśhárahān wá sainyasaśmūh, karagrāhan wá dhanottolan.*
- LEV'I-A-BLE**, *a.* that may be levied — *Jam' kiye jāne ke qābil, qābil-i-maśśul, qābil-i-tash-khān-o-wusul* — *Batore jūne ke yogya, lagāye aur liye jāne ke yogya.*
- LEWD**, *a.* (S. *lewd*) wicked, lustful — *Kharāb yā sharīr, bad-maśī shahwatī shahwat-nāk yā nafs-parast* — *Dusht durātina wá pāpi, kāmī kāmuk kāmāsakt wá strilampat.*
- LEWD'LY**, *ad.* wickedly, lustfully, wantonly — *Sharārat se, shahwat yā maśī se, maśāna* — *Dushtatā wá durāchāratā se, lampatitā wá ratāsakti se, chāñchalatā se.*
- LEWD'NESS**, *n.* wickedness, licentiousness — *Sharārat, nafs-parastī shahwat zīnā-kārī randī-bizī hawā-hira hawā-o-hawas yā bad-maśī* — *Dushtatā wá durāchāratā, kām-āsakti ratāsakti strivāsān wá lampatitā.* [kosh, koś.]
- LEX'I-CON**, *n.* (Gr.) a dictionary — *Farhang, lugat* — *Śabdakosh, śabdakoś, abhidhān.*
- LEX-I-COG'RA-PHER**, *n.* a writer of a dictionary — *Muallif-i-lugat, furhang-nawis, lugat-nawis* — *Kośakār, kośarachak, kauśik, śabdakośakār.*
- LEX-I-COG'RA-PHY**, *n.* the art or practice of writing a dictionary — *Lugat-nawistī, furhang-nawistī* — *Śabdakośarachanā, kośarachanā.*
- LIA'BLE**, *a.* (L. *ligo*) bound, answerable, subject, obnoxious, exposed — *Zimma-dār, jawāb-dih, fāiq mustajib yā zer-dast, munken-pāzr yā majbūr, nā-guzir yā giriftār* — *Ahwānādihīn, abhiyoktavya wá abhiyojya, adhiin, yogya, vāś.*
- LIA'BLI-TY**, **LIA'BLE-NESS**, *n.* the state of being liable, responsibility, obnoxiousness, tendency — *Zimma dāri, jawāb-dihī, giriftārī zer dast yā imkān, ragbat mayālān yā māilān* — *Anuyogādhiñatā wá abhiyojyātā, ahwānādhiñatā, adhiñatā, śilātā.*
- LIA'RL**. See under **LIE**.
- LI-BA'TION**, *n.* (L. *libo*) the act of pouring out wine in honour of some deity, the wine or other liquor poured out in honour of a deity — *Kāś devtā ko sharīb chaphānā, sharīb waqāra yā kisi devtā ko chaphāte hain* — *Madyanishek devacośdeśak pā-niyānishek wā dhar chhōrī.* *tarpanaras tarpanadravya wá madya ādi dravya jiski dhar chhōrī jāti hai.*
- LIB'EL**, *n.* (L. *libellus*) a defamatory writing; *v.* to spread defamation — *Gila-nāma, bad-nām-nāma, mālmāt-nāma, buhtān, tahrir-i-bā'is-i-hak-i-izzat*; *v.* *buhtān k., tukhmāt k., gila-nawistī k., bad-nām k.* — *Nindilekhyā, apavādapatra, kalañkasūchakapātra*; *v.* *nindāpatra se apavād k., apavād k., apavādaputra ke dwārā kalañk lagāna wā nindā k.*
- LIB'EL-LEH**, *n.* one who libels or defames — *Buhtān-nawis, gila-nawis, buhtān-sāz, mālmāt tukhmāt yā bad-nāmi k.* *v.* *Apavādapatralēkhak, patrūpavādī, kalañkakar.*
- LIB'EL LOUS**, *a.* defamatory, abusive — *Buhtān-sāz yā buhtāni, bad-nām-gar* — *Apayaśāskar wā kalañkakar, apavādak wā nindak.*
- LIB'ER-AL**, *a.* (L. *liber*) generous, bountiful, enlarged, free, candid — *Sakhī karīm jawāb-dātī bakhsh yā sāhib-i-taufīq, faiz yā faiz-bakhsh, 'ālī 'umda najīb yā huland, āzād yā khulāṣa, safīq safīq yā dil-kushā* — *Udar wā dānaśīl, bahud bahuprad wā bahudāyak, prachur bahul wā paripūrṇ, sarvasamānya ābaddha wā ayantrī, saral sīdhā wā kharā.*
- LIB'ER-AL'I-TY**, *n.* bounty, generosity, catholicism, candour — *Faiz yā faiz yā karam, sakhawat jūt 'ālī-himmātī kushāda-dil yā bakhshish, āzād-tābī yā be-taraf-dārtī, saf-dilī safātī yā rāstī* — *Dātritwa wā dān, udārātā udārāśīlatwa wā udārachittatwa, āpakshapātī wā sānānyatī, sachī yā kharā.*
- LIB'ER-AL-IZE**, *v.* to make liberal — *Āzād-tābī k., kushāda-dil k., be-taraf-dār k., 'ālī himmat k.* — *Āpakshapātī k., anyamatāvalambiyōn par komāl k., udārachitta k., udārāśīl k.*
- LIB'ER-AL-LY**, *ad.* bountifully, largely, freely — *Faiz faizī faiz yā sakhawat se, ziyā-dātī se yā bā'if-rāt, bā-farīqat dil-khul ke yā kushāda-dil se* — *Dātritwa dānaśīlatā wā udārātī se, bahut sād wā bāhulya karke.*
- LIB'ER-ATE**, *v.* to set free, to release — *Āzād k., rihā yā khalāṣ k.* — *Mukt k., chhōr d.*
- LIB'ER-ATION**, *n.* the act of setting free — *Makhlatī, rihāt, istikhālā, chhūtkārā^h* — *Muktī, nistār, uddhār.* [w^h. — *Muktidātā uddhārtā wā nistārak, rakhāk.*
- LIB'ER-A-TOR**, *n.* one who sets free, a deliverer — *Najāt d. w. yā rihāt-bakhsh, buchāne*
- LIB'ER-TINK**, *n.* one who lives dissolutely; *a.* licentious, dissolute, irreligious — *Āwāra, lūchhā^h, bad-kār, fūjūr, fāsiq*; *a.* *nafs-parast nafs-parwar be-lagām yā harām-kār, āwāra fūjūr fāsiq āwāsh yā bad-wāz, be-dān* — *Lampat, strilampat, strivāsāni*; *a.* *anāchārī kāmāchārī sweekhchāchārī wā durāchārī, kāmuk bhogāsakt lampat wā vishayī, nirdharmma dharumabhin wā tyaktadharmma.*
- LIB'ER-TIN-TEM**, *n.* licentiousness, dissoluteness — *Be-zabī be-qaidī yā harām-kārī, āwāsh āwārāgi yā bad-wāzī* — *Vyubhichār anavāśhītī lampatitā wā kāmāsaktī, dur-vrittātā durāchāratwa vishayāsaktī wā bhogāsaktī.*

- LIS'ER-TY**, *n.* freedom, privilege, permission; *pl.* precincts of a city—*Ásádi khalást makhlasí yá rihás, haqq yá ikhtiyár, ijázat rukhsat rizá yá parwánagi*; *pl.* *kis shahr ki gird-naváh*—Swatantrátí swádhinátá aparádhinátá swechchhacháratá wá aparáyattatá, adhikár swatwa wá sakti, anujná wá anumati; *pl.* *nagaropánt, upapur.*
- LI-BID'I-NOUS**, *a.* (*L. libido*) lewd, lustful—*Mast yá nafs-parast, shahwatí yá shahwat-parast*—Kámásakt wá kámi, ratárthi maithunábhiláshi wá strisambhogábhiláshi. [sambhogábhiláshi.]
- LI-BID'I-NIST**, *n.* one given to lewdness—*Nafs-parast, shahwatí shakhs*—Kámi, stri.
- LI BID'I-NOUS LY**, *ad.* lewdly, lustfully—*Mastí se, shahwat se*—Kámásakti se, ratásakti ratárthitwa wá strisambhogárthitwa se.
- LI-BID'I-NOUS-NESS**, *n.* lewdness, lustfulness—*Mastí, shahwat-parastí*—Kámásakti wá kámukatá, ratásakti ratárthitwa wá maithunárthitwa. [Tulá, tulárdí.]
- LI'BRA**, *n.* (*L.*) the balance, one of the signs of the zodiac—*Mizán, burj-i-mizán*—
- LI-BRÁ'TION**, *n.* the act of balancing—*Tolná yá taulná^h, baráhar k., ham-wazní*—Tolan, samatolikaran, tulyabalatá, bháratulyatá.
- LI'BRA-RY**, *n.* (*L. liber*) a collection of books, an apartment for books—*Jam'at-i-kutub yá majma'i-kutub, kutub-khána yá kitáb-khána*—Pustakasañgrah granthasañgrah wá pustakasamúh, pustakálay pustakágár wá pustakásáld.
- LI-BRÁ'RI-AN**, *n.* one who keeps a library—*Dároga-i-kutub-khána, kutub-kháne ká dároga*—Pustakásáldhyaksh, pustakáldhyaksh, pustakágátrarakshak, pustakásáldhikári.
- LICE**, *pl.* of louse—*Louse ká jam', jún^h*—Louse ká bahuvachan.
- LIC'ENCE**, **LIC'ENSE**, *n.* (*L. liceo*) permission, liberty, excess of liberty; *v.* to permit by legal grant, to authorize—*Ijázat parwánagi farmán yá hukm-náma, ikhtiyár rukhsat yá sanad, ikhtiyár ki ziyádati*; *v.* *sanad farmán parwánagi yá hukm d., ikhtiyár d., muhásh-rakhná jáiz-rakhná yá rawá-rakhná*—Anujná wá anumati, kshamatá wá samanujná, maryádátikram vyatikram wá vidhivyatikram; *v.* *ájná-patra anujnápatra wá anumati d., anujná d. adhikár d. wá pramāṇi k.*
- LIC'EN-SA-BLE**, *a.* that may be licensed—*Mumkin-i-parwánagi, jiskí ijázat yá sanad ko sake*—Anujneya.
- LIC'EN-SER**, *n.* one who grants permission—*Parwánagi d. w., ijázat d. w., farmán yá hukm-náma d. w., ikhtiyár yá sanad d. w., rawá yá jáiz rakhne w.*—Anujná d. w., anumati d. w., anujnádatá, anujnápatraprakáśak.
- LIC'EN'TI-ATE**, *n.* one who has a licence to practise any art or faculty; *v.* to permit—*Kisi farm ká peshá karne ke liye sanad hukm-náma yá parwána rakhne w., sáhib-i-sanad, hukm-náma-dár, parwána-dár, ijázat-dár*; *v.* *muháh jáiz yá rawá rakhná, sanad parwána hukm-náma yá ijázat d.*—Kisi vyavasáy ke karne ke nimitta anujná rakhne w., sánujná, gráhitánujná; *v.* *ájnápatra anujnápatra anumati anujná wá adhikár d.*
- LIC'EN'TIOUS**, *a.* unrestrained, dissolute—*Be-zabt be-qaid yá be-lagám, harám-kár bad-kár áwara yá áubáh*—Maryádátikramí dur íchári ábaddha wá swechchhachári, vishayí vishayásakt durvritta wá lampat.
- LIC'EN'TIOUS-LY**, *ad.* with excess of liberty—*Be-zabtí se, be-qaidí se, áubáshí se, áwara-gí se*—Maryádátikram se, vyabhíchár se, lampatatá s., atyáchára-purvvak.
- LIC'EN'TIOUS-NESS**, *n.* boundless liberty, contempt or disregard of just restraint—*Be-zabtí yá be-qaidí, sar-kashí harám-kári áwara-gí yá áubáshí*—Swechchhachár wá atyáchár, durvrittatá vyatikram niyamátikram wá lampatatá.
- LICH'EN**, *n.* (*Gr. leichen*) a plant—*Nabát, ek chhotá per^h, ek bhānt ká paudhā*—Súkari, súkari, súkarakrāntá, áilávalká. [nyáyya.]
- LIC'IT**, *a.* (*L. licitum*) lawful—*Wájib, jáiz, rawá, shar'^t*—Yathávidhi, yathochhit.
- LIC'IT-LY**, *ad.* lawfully—*Shar'an, az-rúe-shar', átn ke rá se*—Vyavasthanurúp se, yathányáya, smritisástránusár se. [lap-lap yá chabar-chabar kháná^h.]
- LICK**, *v.* (*S. lican*) to pass over with the tongue, to take in by the tongue—*Chátná^h, LICK'ER-ISH, LICK'ER-OUS*, *a.* nice, nice in the choice of food, greedy to swallow—*Um-da, khush-khush khush-khor yá khush-khurák, chakorá yá mar-bhukhá^h*—Rasik wá swádu, uttamabhoktá wá sukháśak, lehanotsuk. [se—Mishtatápurvak, swáduśpurvak.]
- LICK'ER-OUS-LY**, *ad.* daintily, deliciously—*Latáfat yá nafasat se, maza-dárt yá lazzat*
- LICK'ER-OUS-NESS**, *n.* daintiness of taste—*Maza-dárt, khush-lazzatí*—Mishtatá, swáduś.
- LICK**, *n.* (*G. laegga*) a blow; *v.* to beat—*Ghúnsá^h, ghúnsí^h, múká^h, mukká^h, mār^h, thappar^h*; *v.* *márná^h, thónkná^h, pitná^h.*
- LIC'O-RICE**, **LIC'O-RICE**, *n.* (*Gr. glukus, risa*) a root of sweet taste—*Asu-sús, je-śi-madh^h, mal-hattí yá mul-hattí*—Yashtimadhu, madhuyashjiká, madhulí.
- LICTOR**, *n.* (*L.*) a Roman officer who attended the chief magistrates—*Kóre-bar-dár yá amána-salaf men shahr-t-Rom ke hukám ke ham-ráh rakhtá thá*—Púrvaká! men Rom nagar ke dharmédhyaksh ká parichar wá sowak jo kai ek láthí aur unke bich men ek kulhári bañdhi hui apne swámi ke áge áge liye chaltá thá.

LID, *n.* (S. *hlid*) a cover — *Dhāṅknā^h, dhāknā^h, dhapnā^h, sar-posh.*

LIE. See **LYE**.

LIE, *n.* (S. *lig*) a criminal falsehood, a fiction; *v.* to utter a criminal falsehood — *Darog yā kizib, jhūth^h; v. jhūth bolnā^h, jhūth kahā^h — Asatya wā mīshāvākya, mīthāyāchan wā mīthyokti; v. mīshā bolnā, mīthā kahā wā bolnā.*

LĪ'AR, *n.* one who tells lies — *Darog-go, kāzib, jhūthā^h, kazzāb, labār^h — Mīshāvādī, mīthāvādī, mīthāybhāshī, asatyaavaktā, asatyaavādī.*

LIE, *v.* (S. *liegan*) to rest horizontally, to rest, to press upon, to remain, to consist; *p. t. LĀY, p. p. LĀIN — Letnā^h, pauphū yā parnā^h, dabnā yā garnā^h, parā-rahnā yā rahnā^h, honā^h. [rahne w^h, lagā-rahne w^h.*

LĪ'ER, *n.* one who lies — *Letne w^h, pauphne w^h, letan-hār^h, letwāiyā^h, rahne w^h, parā-*

LĪ'EF, *a.* (S. *leaf*) beloved; *ad.* willingly — *Mahbūb, 'azīz; ad. khushī se, ba-dil-o-jān, ba-sar-o-chashm — Pyārā; ad. ichchhā se, man se, sīr-āukhō se.*

LĪ'EVE, *ad.* willingly — *Khushī se — Ichchhī se, man se.*

LĪ'EGE, *a.* (L. *ligo*) bound by feudal tenure; *n.* a sovereign, a superior lord — *Ek qism ki zamīn-dārī kī khāss shart ke rū se tībī-dār yā hukūmi-banda; n. jāhān-pānāh, khudā-wand-i-nī'nat — Bhūmī rahne ke hetu se bhaktībaddha sewābaddha swāmībhakt wā prabhuvās; n. adhīrāj wā rājā, prabhu wā swāmī. [prabhusevī.*

LĪ'EGE'MAN, *n.* a subject, a vassal — *Ret'iyat, asīmī yā tālī-dār — Prajā, sewābaddha wā LĪ'EN-TĒL-Y, n.* (Gr. *leior, enteron*) a flux of the bowels — *Is-hāl yā jarayān-i-shikam jāmeḥ khānā kachchā gir-partā hai — Atisār jismen auna kharā wā kachchā jhar partā hai.*

LĪ-EN-TĒR'IC, *a.* pertaining to lientery — *I's qism ke is-hāl yā jarayān-i-shikam ke muta'al-lig jāmeḥ khānā kachchā gir-partā hai. jarayān-i-shikamī — Aise atisār kā sambandhī jismen an'ij pet se kharā wā kachchā jhar partā hai, amātisārī, amātisārasambandhī.*

LĪ'EO, *n.* (Fr.) place, room, stead — *Jagah^h, jāe, 'icaz yā badal — Sthān, thaur, ethal.*

LĪEU-TEN'ANT, lēv-tēn'ant, *n.* (Fr. *lieu. tenant*) a deputy, an officer who supplies the place of a superior in his absence — *Nāib, qāim-maqām yā jā-nishīn — Pratinidhī, pratipurush wā niyogī.*

LĪEU-TĒN'AN QY, *n.* the office or commission of a lieutenant, the body of lieutenants — *Niyābat qāim-maqāmi yā jā-nishīnī, jamā' nāib jā-nishīn yā qāim-maqām — Pratinidhī kā pad avasthā wā adhikār, pratinidhisamūh wā pratipurushamandālī.*

LĪEU-TĒN'ANT-SHIP, *n.* the office of lieutenant — *Niyābat qāim-maqāmi yā jā-nishīnī — Pratinidhitwa, pratipurush kā pad wā adhikār.*

LĪ'FE, *n.* (S. *lif*) vitality, existence, animation, spirit, conduct, biographical narration: *pl. LĪ'VEs — Jān, hayāt zindagi zindagāni yā zist, zinda-dilī yā chūlāki, tezī chustī yā chūkūtkī, mō'ash atwār rawāsh yā waz', tuzkira — Prān jiv ātmā wā jīvātma, jivan, tej tikhpnatī wā sphūrtī, sattwa achpālī wā phurtī, vritti vyavahār āchār wā ācharaṇ, charitra charit ākhyān wā charitākhyan.*

LĪ'FE'LESS, *a.* void of life, dead, dull — *Be-rūh be-jān yā be-dam, murda, suet yā majhūl — Nirjiv ajiv wā prāpabhīn, gataprān nashāprān wā ahetan, tojohīn nistej nissattwa wā satwabhīn. [liye zarūr hai — Prānopayogī rudhīr, jivānādhāyakarakat.*

LĪ'FE'BLŌOD, *n.* the blood necessary to life — *Khūn-i-jigar, khūn jo jān yā zindagī ke LĪ'FE'GĪV'ING, *a.* imparting life, invigorating — *Jān d. w. jān-bakhsh yā rūh-bakhsh, quw-wat-bakhsh — Jīvad jivādīyak wā jivādīf, vīryad tejskar wā tejovarddhak.**

LĪ'FE'GUĀRD, *n.* the guard of a king's person — *Bādshāh ke huzūrī sipāhī, bādshāh ke khāss muhafiz, bādshāh kī khāss chaukī — Rājāsarīrarakshak, rājadeharakshī.*

LĪ'FE'LIKE, *a.* like a living person — *Zinda shukhs ke mānind — Prānivat, jite manu-shya ke sadris, sajivajan ke sadris.*

LĪ'FE'STRING, *n.* a nerve essential to life — *Nas jo jān yā zindagi ke liye zarūr hai — Prānāsīrī, jivāsīrā. sīrā jo prān wā jiv ke nimitta avāśya hai, prānopayogī sīrā.*

LĪ'FE'TIME, *n.* continuance or duration of life — *Hin-i-hayāt, tamām-ums, umr-bhar — Jīvitakāl, āyushya, janma bhar. [— Jīvanatrat, ati dukhī.*

LĪ'FE'WEAR-Y, *a.* tired of living, wretched — *Zindagī se bezār tang yā diqq, kam-bakht*

LĪ'FT, *v.* (S. *liftan*) to raise, to elevate, to exalt, to elate; *n.* the act of lifting — *Uthā-nā^h, charhānā^h, ūchā-k. ūchānā yā barhānā^h, phulā d^h; n. ūhan^h, ūhān^h, ūthā^h, ūthāw^h, chayhaw^h. [charhawāiyā^h.*

LĪ'FT'ER, *n.* one who lifts or raises — *Uthāne w^h, charhāne w^h, ūchā k. w^h, ūthwāiyā^h.*

LĪ'FT'ING, *n.* the act of raising, assistance — *Uthāw^h, madad — Charhāw wā ūthāī, sād-hāyya wā upakār.*

LĪ'G'A-MENT, *n.* (L. *ligo*) any thing which ties or unites, a substance which unites the bones — *Band, 'asab pai yā nas — Paṭṭī wā bandhan, asthibandhan wā sandhibandhan.*

LĪ'G'A-MĒNT'AL, **LĪ'G'A-MĒNT'OUS**, *a.* relating to a ligament, of the nature of a ligament — *Muta'allig-i-band yā 'asab-mansūb, band yā nas kī khāssiyat kī — Paṭṭī wā bandhan kī, asthibandhanavat wā sandhibandhanasādriā.*

LĪ-G'A'TION, *n.* the act of binding — *Bāndhnā^h.*

LIG'A-TURE, *n.* that which binds, a bandage—*Band, ḍorā rassi yā patṭi^b*—Bandh wā bandhan, paṭṭa paṭṭak kasā wā baṇḍhā.

LIGHT, *lit. n.* (*S. leḥti*) the agent or substance by which bodies are made perceptible to the sight, any thing which gives light, day, instruction, knowledge, open view, point of view: *a.* clear, not dark; *v.* to kindle, to give light to, to fill with light; *p. t.* and *p. p.* LIGHT'ED or LIT—*Nūr rausuḥ roshni partan tāb jā'wa yā shu'ā, sham' chiriq yā chavāq, roz, tā'lim, 'ilm, nigāh yā nazar, tariq-i-nigāh tariq yā tarāh : a. nūrāni roshan yā raushan, ujā yā ujālā^b : v. jalānā^b, roshni yā rausni d., roshan yā raushan k.*—Jyoti dyuti dipti prabhā prakāś tej ābhā wā nibhā, diyā dip dipak wā pradip, din wā divas, śikshā, jñān wā bodh, lokaprasiddhi wā prikaṭya, dṛṣṭipāṭamārg dṛṣṭisūtra wā lakshyasūtra; *a.* saprakāś tejomay wā diptimān, dyutimān prakāśayukt wā prabhāwān; *v.* bārnā sulgānā wā lagānā, prakāś wā tej d., prakāśit wā saprakāś k.

LIGHT'EN, *v.* to illuminate, to flash, to shine—*Roshan yā raushan k., bhābhaknā yā lapaknā^b, darakhshān tālān yā raushan k.*—Saprakāś wā diptimān k., lauknā kauṇḍhā wā chamchamānā, chamaknā.

LIGHT'ER, *n.* one who lights or illuminates—*Jalāne w^b, raushan yā roshan k. w., roshni yā rausni d. w.*—Bārne wā bārne w., suprakāśak wā prakāśak, prakāśn wā dyutikar.

LIGHT'LESS, *a.* wanting light, dark—*Re-roshni yā be-chiriq, tūrik*—Nishprabhā wā

LIGHT'NING, *n.* the flash which attends thunder—*Burq, bijli^b*—Vidyut, saudāmini, saudānīni, sandānīni.

LIGHT'SOME, *a.* luminous, gay, airy—*Raushan roshan yā munawwar, khurram yā dil-akhād, hushshish yā khush-tab*—Prakāśamay wā ujālā, ullas sāmānā wā harshit, mudit pramodī wā ānāndī.

LIGHT'SOME-NESS, *n.* luminousness, cheerfulness—*Rausni yā roshni, khurrami yā bah-shāshat*—Diptatā ujālā ānjor wā saprakāśatā, ullāś hulās wā praharsh. [ulkādhārī.

LIGHT'BEAR-ER, *n.* a torch-bearer—*Mash'al-ehi, fātta-bar-dār*—Ulkāvāhak, ulkāvāhī.

LIGHT'HOUSE, *n.* a building with light to guide ships at sea—*Rāt ke waqt jahāz-rānōh kī rah-namāi k liye fānis-dār miṭar*—Rāt ke sunay meṇ nāvīkon ko path dikhāne ke liye akāśadīpavukt ūnchā kothā, dīpastambh, ākāśadīpagrih.

LIGHT, *lit. a.* (*S. leḥti*) not heavy, active, nimble, easy, slight, trifling, small, gay, wanton; *ad.* cheaply—*Salak, chālāk, tez, ās in sahl yā mulāim, tunuk yā adnā, khafif, andak, albelā chhichhorā raingilā yā chanchal^b, be-sabūt be-hayā nū-pāk yā fāsida ; ad. asāḥ^b*—Halkā alpaḥār wā aguru, chapal, laghuśārīr wā laghugatī nīriyās sugam suśādhya suśahya wā supachāniya, laghu wā khudra, tuchehba wā triṇaprayā, alp wā thorā, viṭṭī asthīr wā gauravahīn, lol anuvasth kīnī wā puṇśchali.

LIGHT'EN, *v.* to make less heavy—*Halkā k^b.*

LIGHT'ER, *n.* a large open boat—*Patalā^b, ek bari khulī nāw^b, bhār^b.*

LIGHT'LY, *ad.* in a light manner—*Subkī se, chālākī se, tezi se, āsānī se, thorā^b, mulāimat yā mulāyamāt se, be-istiqlālī se, be-hayāi se, nū-pākī se, be-lhāzī se, chhichhor-pān se^b*—Halkāi wā laghutā se, chapalātā se, anīyās, tanuk tanak wā tanuk, ayatn se, tuchehbatī se, binī hetu, phurtī se, laghugatī se, asthīratī se, chānchalatā se, binā soche vichāre.

LIGHT'NESS, *n.* want of weight, levity, inconstancy, nimbleness, wantonness—*Halkāi^b, subkī, be-istiqlālī yā be-sabūtī, chālākī yā tezi, be-hayāi nū-pākī yā nū-pāk-dimānī*—Alpaḥārātwa laghutā wā laghimā, agurūtā agurav wā chānchalatwa, asthīratā wā anavasthīti, śīrīralaghutā drutātwa wā phurtī, lolatā laulya wā swairītā.

LIGHTS, *n. pl.* the lungs of an animal—*Phaphr^b.*

LIGHT'ARMED, *n.* not heavily armed—*Jarida, halke auzīroḥ se musallāh, halke hathqār bāndhe hue^b*—Laghūśāstrī, laghuwastradhārī, laghuwāyudh.

LIGHT'BRAIN, *n.* an empty headed person—*Tihī-dimāg khākha, be-dimāg shākha, be-muqīf, be-aql*—Nirbodh, alpaḥabuddhi.

LIGHT'ER-MAN, *n.* one who manages a lighter—*Bhar yā pataile kā khevāl yā khewāl^b, [bhar yā pataile kā mājhi^b.*

LIGHT'EN-FORRED, *a.* addicted to petty thefts—*Hath-lapak^b, hath-chal^b.*

LIGHT'FOOT, LIGHT'FOOT-ED, *a.* nimble in running or dancing, active—*Sabuk-pā sabuk-rau yā sabuk-raftār, chālāk*—Laghupād drutagāmī wā drutagatī, kshīpra phurtīlā wā chapal.

LIGHT'HEAD-ED, *a.* thoughtless, giddy—*Tihī-dimōg be-maqz be-qarīr yā be-khabar, gāḥl yā be-khul*—Chapalachitta laghuchhitta asthīr wā chintārahit, achet bhīrāntabuddhi bhīrāntachitta kshīptachitta wā kshīptabuddhi.

LIGHT'HEART-ED, *a.* gay, merry, cheerful—*Khush-dīl yā dīl-shād, khush-o-khurram yā khurram, shād-mān yā khush*—Hīrīshābīday wā hīrīshāchitta, ānāndī, harshit pulkit wā praphullachitta.

LIGHT'EGGED, *a.* nimble, swift—*Tez-rau yā chālāk, tez-qadam yā tez-raftār*—Phurtīlā wā drutagatī, drutagāmī.

LIGHT-MIND-ED, *a.* unsettled, unsteady—*Be-qarār, be-sabāt*—*Asthir, anavasthit wā chañchal.*

[*yā lagnā^b, utarnā^b, basnā yā tiknā^b, baiñhnā^b.*]
LIGHT, *lit, v.* (S. *hlīktan*) to fall on, to descend, to settle, to rest—*Paṛnā ānā gīrnā*

LIG'NE-OUS, **LIG'NOUS**, *a.* (L. *lignum*) wooden, made of wood, resembling wood—*Chobin yā chobi, lakri kā banā huā^b, kāth yā lakri ke mānind*—*Kāshṭhi, kāshṭha-nirmīt wā dārunirmīt, kāshṭhurūp wā dārurūp.*

LIG-NĀT-OES, *n.* aloes wood—'*Ud, agar^b.*

[*kā barā karā kāth.*]

LIG-NUM-VI'TE, *n.* (L.) a very hard wood—*Ek gīam kī nihīyat sakht lakri*—*Ek prakār*

LIG'URE, *n.* a precious stone—*Ek gīam kā juukar*—*Ek prakār kā ratna, ratnavīśesh.*

LIKE, *a.* (S. *līc*) resembling, similar, equal, probable; *n.* a person or thing resembling another; *ad.* in the same manner, in a manner becoming, probably—*Mushā-*

bih ham-shakl yā mist, shubih muwāfiq mānand yā mānind, hamwār barābar yā yak-sān, muhtamīl; *n.* *koi shakhs yā shai jo dūre shakhs yā shai ke muwāfiq ho, ham-shakl shakhs yā chiz*; *ad.* *usī taur se, khush-numā yā zeb-awar tariq se, shāyad gāliban yā ihtimālān*—*Sadriā, sarikhā, tulya sam wā samān, honhār sambhāvya wā sambhāvanīya*; *n.* *tulya yugmak, tulyagun, tulyarūp, tulyavyakti, tulyavastu*; *ad.* *yathā wā tathā, yathochit rīti se, chāhiye howe adhik-karke prāyāh wā ho-saktī-hai.*

LIKE'LY, *a.* probable; *ad.* probably—*Muhtamīl*; *ad.* *shāyad, gāliban, ihtimālān*—*Sambhāvya, sambhāvanīya, honhār*; *ad.* *chāhiye. howe, adhik-karke, prāyāh, ho saktā hai.*

LIKE'LI-HOOD, **LIKE'LI-NESS**, *n.* probability—*Ihtimāl, gumān, āsar, āurat*—*Sambhāvyatā, sambhāvanīyatā, sambhav, dāul, sambhāvanā, honhār.*

LIK'EN, *v.* to represent as like, to compare—*Barābar k. yā tushbīh-d., muqābala k.*—*Sādriya wā tulanā k., upamā d. wā milānā.*

LIKE'NESS, *n.* resemblance, form, a picture—*Tushbīh hamāī mutābiqat tamsīl misāl yā shubāhat, sūrat yā shakl, taswīr shubak yā shubīh*—*Sādriya sadrisatā wā samā-rūpatā, ākriti ākār wā rūp, pratimā pratirūp, pratimūrti wā chitra.*

LIKE'WISE, *ad.* in like manner, also, too—*Usī taur se, mā-sīcā 'alāwa yā niz, āpar-īske yā iske-āpar^b*—*Tathā tadvat tadanurūp wā tadrūp se, bhī, apīcha aparānā wā aur-bhī.*

LIKE, *v.* (S. *līcin*) to be pleased with, to approve, to choose—*Rāz yā māl h., pasand k., qabūl k.*—*Santusht h. wā rījhā, prasanā h. wā achchhā samājhkar āngī-kār k., chāhnā.*

[*raijak, ramya manbhāwanā wā tushṭīkar.*]

LIKE'LY, *a.* that may be liked, pleasing—*Dīl-pasand, khush-āyand yā maqbūl*—*Mano-*

LIE'ING, *n.* inclination, desire, pleasure—*Alāul yā ragbat, khwahish yā shauq, khushi*—*Pravritti, chīh abhilāsh wā abhilāshā, prīti wā rījh.*

LIL'ACH, *n.* (Fr. *lilas*) a shrub—*Bukāyan yā bakūn^b, bām^b.*

[*padma.*]

LIL'Y, *n.* (L. *lilium*) a flower—*Gul-i-sosān, saman, sausan*—*Bhūmīkamal, bhūmī-*

LIL'LEED, *a.* embellished with lilies—*Gul-i-sosān se āratā*—*Bhūmīkamal se susobhit.*

LIL'Y-HAND-ED, *a.* having white hands—*Sufaid-dast*—*Swetakar, śuklakar.*

[*kādar.*]

LIL'Y-LIV-ERED, *a.* white livered, cowardly—*Buz-dīl, nā-mard*—*Kāyar, darpoknā wā*

LIMB, *lim, n.* (S. *lim*) a member, a branch; *v.* to supply with limbs, to dismember, to tear off the limbs—'*izw 'azā 'azā yā 'azo, shākh*; *v.* *'azā yā shākhēn lagīnā, band-band jūtā k., a'zā yā shākhēn kūt-dīlnā*—*Ang avayav wā gatra, dīl wā śākhā*;

v. *aūg wā ātkhā jorā, aūg aūg alag k., aūg aūg kāt-dīlnā.* [*—Aūgī, aūgavīśīṣṭ.*]

LYMBED, *a.* formed with regard to limbs, having limbs—'*Uzw-dār, 'izw-dār yā 'azo-dār*

LIMB'LESS, *a.* wanting limbs, deprived of limbs—*Be-'azo, be-'u:ro*—*Niraṅg, aṅgahīn.*

LIMB'NEAL, *ad.* piecemeal, in pieces—*Purza-purza, reza-reza*—*Tukre tukre, khañd-khañd.*

[*awañth.*]

LIMB, *lim, n.* (L. *limbus*) a border—*Kināra yā kanāra, zih*—*Chhor, kagar, auñṭh wā*

LIM'BO, **LIM'BUS**, *n.* a region bordering on hell, hell, a place of restraint or misery—*Jahannam ke hudūd par ek jagah, jahannam par dīczakh, quid-khūna yā taklif ki jagah*

—*Narak kī sinā par ek sthān, narak, kārigār wā klesadasthān.*

LIM'BECK, *n.* (Alemic) a still; *v.* to strain as through a still—*Bhabhā^b*; *v.* *māno bhabke se khīñchnā^b.*

[*dār, narm*—*Namanīya, namanāṣīl.*]

LIM'BER, *a.* (Dan. *temper*) flexible—*Chimrā^b, pūpīlā^b, lījījā^b, dīltā^b, lachīlā^b, dam-*

LIM'BER-NESS, *n.* flexibility, pliancy—*Chimrāī chimrāhat chimrā-pan yā lachīlā-pan^b, mulāyamat yā dam-dārī*—*Namanīyatwa, komalatā wā namanāṣīlatā.*

LIME, *n.* (S.) a calcareous earth, a viscous substance, a cement; *v.* to smear with lime, to entangle, to manure with lime, to cement—*Chūnā^b, lūā^b, ahār goind yā let^b*; *v.* *lāsā layānā^b, phāñdnā phāñsnā yā phāñsūnā^b, chīne kī khād-dīlnā yā chīne se phāñsnā^b, sāpnā jorā gāñṭhnā yā leānā^b.*

[*visīṣṭ wā chūnahā, chīkkaṭ, lāsāṣ.*]

LIM'Y, *a.* containing lime, viscous, glutinous—*Ahak-āmez, chipchipā^b, lar-dār*—*Chūnā-*

LIM'E-BURN-ER, *n.* one who burns stones to lime—*Chūnā-paz, chūnā-banāne wā^b, chūnā-*

LIM'E-KILN, **LIM'KIL**, *n.* a furnace for lime—*Chūne kī bhaṭṭhī^b.* [*phāñkne wā*—*Churnakar.*]

LIM'E-STONE, *n.* the stone of which lime is made—*Kankar kankar kankar yā patthar jiskā chūnā bantā hai^b.*

- LIME**^{rwig}, *n.* a twig smeared with lime—*Dāl yā dālī jismeh lāsā potā yā lagāyā*
LIME^{twogged}, *a.* smeared with lime—*Lāse se potā huā^h*. [rahtā hai^h]
LIME^{wā-ter}, *n.* water impregnated with lime—*Chūne kā jal^h, chūne se milā huā jal^h, āhak-imes-āb*—Chūrpasānsrishajal, chūrpajal.
LIME, *n.* (S. *lind*) the linden tree—*Ek qism kā darakht*—Ek prakār kā peṭ.
LIME, *n.* (Fr.) a species of lemon—*Nībū yā nībū^h, līmū yā lībū^h*.
LIM^{TT}, *n.* (L. *limes*) a bound, a border, utmost reach; *v.* to bound, to confine—*Hadd, sar-hadd, nihāyat intihā kināra yā kanāra; v. mahdūd k. yā hadd-bāndhnā, muqaiyad k. band k. yā shāta k.*—Avadhī maryādā wā simā, siwānā, chhor ant or toik wā sesh; *v.* avadhī k. wā sasīm k., saparimāp k. rokā gheruā wā bāndhnā.
LIM^{TT}-A-RY, *a.* placed at the boundaries—*Sar-haddī, sar-hadd yā kanāre par kā*—Simāsthī, simāvartī, antasth.
LIM-I-TA^{TION}, *n.* restriction, confinement—*Inhisār takhsīs yā hadd-bandī, qaid yā tahaddud*—Parimitatā sasimatwa avadhītā wā avadhī, nibandhan bandhan wā bandhān.
LIM^{TT}-ED, *p. a.* narrow, circumscribed—*Tang, kutāh mahdūd mahsūs yā munhasir*—Saikūchit wā chhotā, parimit saparimāp wā nibaddh.
LIM^{TT}-ED-LY, *ad.* with limitation—*Hadd-bandī se. quid se, tahaddud se*—Sasimatwā-pūrvak, parimitatā se, avadhī se, nibandhan se, bandhān se.
LIM^{TT}-ER, *n.* one that limits—*Mahdūd k. w., hadd-bāndhne w., muqaiyad k. w., band-k. w.*—Sasīnakārī, saparimānakārī, rokne w., bāndhne w.
LIM^{TT}-LESS, *a.* unbounded, unlimited—*Qair-mahdūd, be-hadd*—Niravadhī, anant.
LIMN, *lim*, *v.* (L. *lumen*) to paint—*Taswir khūchnā, rang lagānā^h, khtūchnā^h*—Chitra khūchnā wā banāna.
LIM^{NER}, *n.* a painter, a portrait painter—*Naqqāsh, musawwir*—Chitrakar, chitrakār.
LIM^{NING}, *n.* the art of painting—*Ilm-i naqqāshī, taswir-kashī*—Chitrakarm, chitra-vidyā. [lastlā^h]
LIM^{MOUS}, *a.* (L. *limus*) muddy, slimy—*Chakhāh chihlāh yā kichur-sāb, lastlāh yā*
LIMP, *v.* (S. *lim*) to walk lamely, to halt; *n.* a halt—*Luṅgrānā^h, lany k^h.*; *n.* kuchuk^h, lang^h. [wā pharchā.
LIM^{PID}, *a.* (L. *limpidus*) clear, pure—*Sāf, shaffūf*—Swachchha, nirmal vīnal amal
LIM^P^{PIN}, *n.* (S. *lynis*) an iron pin which keeps the wheel on the axle-tree—*Kilī^h, kil jis se pahiya dhuri meṅ lagā ruhtā hai^h*—Akshāgrakīlak, akshāgrasānku.
LIM^{PTURE}, *n.* (L. *lingo*) medicine licked up by the tongue—*Davā jo chāt-kar khāt jāti hai*—Avalah, avalehyāushadhī.
LIND, **LIN**^{DEN}, *n.* (S. *lind*) a tree—*Ek qism kā darakht*—Ek prakār kā vriksha.
LINE, *n.* (L. *linea*) any thing extended in length, a string, a row, a rank, a trench, a verse, method, limit, the equator, progeny, occupation, course, the tenth or twelfth part of an inch, delineation, outline; *v.* to place along, to cover or defend as by military lines—*Khāt jadval yā satar, rassī^h, qutār, saff, khanday, misrā^h, tar yā waz, hadd, khāt-i-istiwā, nasl, pesha, tarah yā tariq, tassū kā daswān yā bārahwān hissā, naqsha, bāhri khāt*; *v.* burābur rakhnā, buchānā^h—Rokhnā lakir dānir dhūri pāntī wā pāntī, dor dori wā rajju, āvalī milā wā kram, srenī, khāi wā parikhā, pad, dhab paripatī wā anukram, simā wā avadhī, bhūmadhyarekhā bhūparidhī vishuvavritta wā vishuvarekhā, pīrhī wā vanāśāvalī, vyūpār wā udyam, mārḡ wā path, tassū kā daswān wā bārahwān aṅś, ākār wā ākritī, vāhyarekhā wā bāhri rekha; *v.* paūktikram se rakhnā, rakshā k.
LIN^E-AGE, *n.* race, progeny, family—*Nusab, nasl, hasub-o-nasab yā khāndān*—Kul, pīrhī vanāśāvalī wā santati, vanāś.
LIN^E-AL, *a.* composed of lines, in the direction of a line, descending in a line, hereditary—*Mukhattat, rāst, khāndānī yā naslī, āhūi yā maurūst*—Rekhāmay wā rekhārūp, sīdhā, kramāyāt wā pāramparik, pāramparāgat patirik wā kaulik. [pīrhī-pīrhī.
LIN^E-AL-LY, *ad.* in a direct line—*Sīdhā^h, nusl dar-nasl*—Kramāgam se, vanāśakram se,
LIN^E-A-MENT, *n.* feature, form, outline—*Khāt-o-khāl yā sūrat, shakl, bāhri khāt*—Vadanarekhā wā vadanākār, rūp, vāhyarekhā wā bāhri rekha.
LIN^E-AR, *a.* consisting of lines, like a line—*Mukhattat yā khātī, laktr yā dor kā sā^h*—Rekhāmay wā rekhārūp, rekhāsādrī. [nā, pāndulekhyā.
LIN^E-A^{TION}, *n.* draught of a line or lines—*Khāt-kashī, naqsha-kashī*—Rekhā khīnch.
LINE, *v.* (L. *linum*) to cover on the inside, to put in the inside, to strengthen—*Astar-lagānā yā astar d., andar rakhnā, mazhūt k.*—Bhitallā-lagānā Bhitallā d. wā bhītar se marhnā, bhītar rakhnā wā bharnā, pushī wā porhā k.
LIN^{EN}, *n.* cloth made of flax or hemp; *a.* made of linen, resembling linen—*Katān yā kattān, bozz*; *a.* katānī kattānī katān-kā-banā-huā yā bozz kā-banā-huā, katān yā bozz kī mānīnd—San wā paṭue kā banā huā kaprā, kahaumavāstra, kahaumapaṭ, kahaumāmbār, aumapaṭ; *a.* san wā paṭue ke kaprē kā banā huā, san wā paṭue ke kaprē sarīkhā. [antehpaṭ, antersochhādan, anterveshpan.
LIN^{ING}, *n.* the inner covering of any thing—*Astar, marhanā^h*—Bhitallā, antehpaṭal.

LIN'EN-DRÄ-PER, *n.* one who deals in linen—*Bazzáz, katán-farosh*—*San wá paṭue ke kapre ká vyáṭár k. w.* kshaumavastravikretá.

LING, *n.* (Ic.) heath—*Jhár^h, jhári^h*. [samudrí machhlí.

LING, *n.* (D. *leng*) a kind of sea-fish—*Ek qism kí samundarí machhlí*—*Ek bháñt kí*

LIN'GEE, *v.* (S. *leng*) to remain long, to delay, to loiter, to hesitate, to protract—*Der tak rahná, derí k., muddat-lagáná, pas-o-pesh yá hais-bais k., taríl-k. yá túl khínchná*—*Dirghakál tak rahná, vilamb k., ber lagúná, ágá pichhá k., barháná lambáná wá khínchná.*

LIN'GER-ER, *n.* one who lingers—*Der tak rahne w., derí k. w., muddat lagáne w., pas-o-pesh k. w., tavíl k. w. yá túl khínchne w.*—*Dirghasútrí, vilambakári, ber k. w., ágá-pichhá k. w., barháne w.*

LIN'GER-ING, *a.* slow, protracted; *n.* tardiness—*Sust, der tak rahne w. muzmín taríl yá duráz*; *n. dirangí, sustí, der*—*Vilambí wá mandáyamán, chirasth wá dirghakálin*; *n. mandatí, vilamb, ber.*

LIN'GER-ING-ÍY, *ad.* with delay, tediously—*Der kar-ke yá áhiste, tawaqquf yá túl se*—*Vilamb-karke wá vilamb se, dirghasútratí se wá dirghasútravat.*

LIN'GET, *n.* (Fr. *lingot*) a small mass of metal—*Dhót kí dukt^h*.

LIN'GUIST, *n.* (L. *lingua*) a person skilled in languages—*Zabán-dân, bahut zabáneñ jánne w.*—*Bháshájna, anekabháshájna, bahubháshávetá.* [dhári wá ukti.

LIN'GO, *n.* language, tongue, speech—*Zabán, bhákhá^h, guftár*—*Bháshá, bolí, vákya.*

LIN-GUA-DÉNT'AL, *a.* uttered by the joint action of the tongue and teeth—*Jiská tulaf-fuz zabán aur dántón se ho*—*Jihwádantya, jihwádanta.*

LIN'-MENT, *n.* (L. *lino*) ointment—*Marham, tilá*—*lep, pralep.*

LINK, *n.* (Ger. *gelenk*) a single ring or division of a chain, anything doubled and closed like a link, a chain; *v.* to complicate, to unite, to connect—*Quláha, koi chíz jo quláhe kí mánand bani ho, zanjír*; *v. pech dar-pech k., musalsal k., wast k.*—*Karí, koi vastu jo karí saríkhí bani ho, sikarí sikarí sáukar wá lapetná; v. lapetná, bándhná wá miláná, jorúná wá gánthná.*

LINK, *n.* (Gr. *luchnos*) a torch—*Mash'al, dastí*—*Ulká.* [dhári, ulkáváhí.

LINK'BŮY, LINK'MAN, *n.* one who carries a torch—*Mash'al-ché, dastí-bardár*—*Ulká.*

LIN'NET, *n.* (S. *linetwige*) a bird—*Ek qism kí chiriyá*—*Ek bháñt kí chiriyá.*

LIN-SEY-WOOL'SEY, *n.* (Linc. *wool*) stuff made of linen and wool mixed; *a.* made of linen and wool, vile, mean—*Katán aur ún ká baná huá kippá, kaprá jo katán aur ún ko milákar bantá hai*; *n. katán aur ún ká baná huá, hajír, be-gadr*—*Kshau-mornavastra, aumornavastra, vāstra jo san patná aur ún ko milákar bantá hai; a. kshaumorn wá aumorn, kutsit, adham wá uchchha.*

LIN-STOCK, *n.* (Linc. *stock*) a staff with a match at the end used in firing cannon—*Faláta, sokhta, battí^h*—*Torá, agnisuláiká.*

LINT, *n.* (L. *linum*) flax, linen scraped into a soft substance to lay on sores—*San^h, zakhm par rakhne ke liye katán ká sáfo-narm tukrá*—*San, gháw sukhláne ke nimitta kshaumavastra ká mridu pháhá.*

LIN'SEED, *n.* the seed of flax—*Tukhm-i-katán, uls^h, san ká biyá^h*—*Atasívi, atasí.*

LINTEL, *n.* (Fr. *linteau*) the upper part of a door or window frame—*Kurgahná^h.*

LION, *n.* (L. *leo*) an animal—*Sher, bahar, asud*—*Síñha, kesarí, kesarí, vanaraj.*

LION'NESS, *n.* the female of the lion—*Sherní, sinhaní^h*—*Síñhi, kesaríní, kesaríní, vanarají.* [sainhik. síñha ke sadríá.

LION-LIKE, LION-LY, *a.* like a lion—*Sher-sírat, sher kí mánund*—*Síñhaswabháv,*

LIP, *n.* (S. *lippe*) the border of the mouth, the edge of any thing; *v.* to kiss—*Shafat, lab kínára yá kanára*; *v. bosa lená*—*Adhar oshthí hoñthí hoñthí oñthí oñthí wá oñthí, añthí kor chíhor wá kagar; v. chumna.*

LIPPED, *a.* having lips—*Lab-dár, shafat-dár*—*Oshthawán, oshthí.*

LIP'DE-YO-TION, *n.* devotion of the lips only—*Lab-namáz, lab-ibádat, nomáz yá 'ibádat jo faqat lab yá muñh se hoti hai magar dil se nahín*—*Oshthabhiaktí, adharapújá, bhaktí wá pújá jo kewal oshthí wá mukh se hoti hai parantu briday se nahín.*

LIP'GÓDD, *a.* good in profession only—*Faqat qaul meñ khib*—*Kewal pratijñá meñ nchchhá.* [briday se na bole jāyñ.

LIP'LÁ-BOUR, *n.* words without sentiments—*Alfáz jo dil se na hoñ*—*Sabd jo man wá*

LIP'WIS-DOM, *n.* wisdom in words only—*Sírf bátón meñ 'aql-mandí, zabáni dánáñ*—*Kewal bátón meñ buddhí wá vijnatí, kewal bátchit meñ jñán ká chháñtná.*

LI-POTH-Y-MY, *n.* (Gr. *leipo, thumos*) a swoon, a fainting fit—*Gash, murchhá yá murchhá^h*—*Murchchhá, murchchhan.* [wá nashitachetan.

LI-POTH-Y-MOUS, *a.* swooning, fainting—*Gashí, murchhít^h*—*Murchchhit, murchchhal*

LIPPI-TUDE, *n.* (L. *lippus*) blearedness of the eyes—*Chippárahá^h, kich'á-pan^h.*

LIQUE-FACT, *v.* (L. *liquo*) to melt—*Galná^h, pighalná^h.*

LI-QUA-TION, *n.* the act of melting—*Galáw^h, pighláw^h, taghálná^h.*

LIQUE-FY, *v.* to melt, to dissolve—*Galáná yá galná^h, pighláná yá pighalná^h.*

- LIQ-UE-FAC-TION**, *n.* the act of melting—*Gudākht, gudāz, pighlāw^h, galan^h*—*Dravan*, *dravikaran*, *taghlāw*, *ghulāw*. [*galaniya, dravaniya, dravaniya*.]
- LIQ-UE-FI-A-BLE**, *a.* that may be melted—*Gudākht-pazir, mumkinu-l-gudāz*—*Galan jog*, *LI-QUEUR*, *n.* (Fr.) a spirituous cordial—*Ek qism ki sharāb*—*Ek prakār ki madirā*.
- LIQ-UID**, *a.* not solid, fluid, flowing, soft; *n.* a liquid substance, liquor—*Muzāb, saiyāl, rawān, mulāim yā narm*; *n.* *saiyāl yā muzāb chiz*, *arag yā shurb*—*Drav*, *pravādhā-dharminak*, *pravādhī wā bahue w.*, *niridu*; *n.* *dravadravya*, *ras wā dravapadārth*.
- LIQ-UI-DATE**, *v.* to clear away, to pay—*Be-bāq yā sāf k.*, *adā k.*—*Parisodhan wā pari-suddhi k.*, *patānā utārnā wā de-dālnā*.
- LIQ-UI-DĀ-TION**, *n.* the act of liquidating—*Be-bāq k.*, *adā k.*, *sāf k.*—*Parisodhan, pari-suddhi, bistir, patāw*.
- LIQ-UID-ITY**, *n.* the state of being liquid—*Hālat-i-saiyāl*—*Dravabhāv*.
- LIQ-UID-NESS**, *n.* the quality of being liquid—*Muzāb-sirātī, saiyāl-khāssiyatī*—*Drav-utwa, drivyatwa, pravādhadharminā*.
- LIQ-OR**, *n.* a liquid substance, strong drink; *v.* to moisten, to drench—*Shurb* *arag yā kōi saiyāl shat, sharāb yā khamr*; *v.* *nam k.*, *tar-ha tar k.*—*Dravadravya dravapadārth wā dravayastu*, *madirā madya wā dārū*; *v.* *gilā ādrāwā odā k.*, *bhigānā wā bhijānā*.
- LIQUO-RICE**. See **LICORICE**.
- LIQUO-RISH**. See **LICKERISH**.
- LIT-POOP**, *n.* a graduate's hood—*Dastūr yā qānūn ke mutābiq madrasa se da-ja yā laqab paye har shakhs ke sar k. kappā*—*Rājavidyālay wā mahāvidyālay meñ pada-praptajan k. śirovastra wā mastakāchchhādan*.
- LISP**, *n.* (S. *ulisp*) a defect in the speech arising from striking the tongue against the inside of the teeth; *v.* to utter with a lisp, to articulate imperfectly—*Luknat, zabān-giriftagi*; *v.* *luknat k.*, *nā-sāf bolnā*—*Totlāi wā tutlāi, haklāhat*; *v.* *tutlānā totlānā wā haklānā, aspasht bolnā*.
- LISP-ING** *LY*, *ad.* with a lisp, imperfectly—*Luknat se*, *ʿadam-i-safāi yā ruqs se*—*Totlāi tutlāi wā haklāhat se, aspashtarup wā adhūrepan se*.
- LIST**, *n.* (Fr. *liste*) a roll, a catalogue; *v.* to enrol, to register, to enlist—*Fihrist yā ism-nawā, ism-nawāi fard yā fardī*; *v.* *fihrist meñ dikhil k.*, *daftar meñ nām likhnā, chhātra likhnā yā likhnā*—*Nāmāvali wā nīmāvali, nāmāparisaṅkhyāpatra wā parisaṅkhyāpatra*; *v.* *nāmāvali meñ nām likhnā, nāmāparisaṅkhyāpatra meñ nām chhāhānī, nām likhnā nām-likhānā bhartī k. wā bhartī h.*
- LIST**, *n.* (S.) a bound, a limit, a strip of cloth, the inclosed ground in which tilts were run and combats fought; *v.* to inclose for combats, to sew strips together—*Hadd, sar-hadd intihā yā kanāra, patī^h, akhār^h*; *v.* *laṭāi-ke-tye-gharnā gā akhāre-sa-rikhā-gharnā^h, patītyon yā dhajītyon ko khattha sinā*—*Simā, avadhī siwānā wā dātrā, kapre ki dhajī, rangabhūmī mallayndliasthān wā mallabhūmī*.
- LIST-ED**, *a.* striped, particoloured in streaks—*Dhārī-dār, gūn-ā-gūn aur dhārī-dār*—*Lahriyā, chitravichitra aur lahriyā*.
- LIST**, *v.* (S. *lystan*) to choose, to desire; *n.* choice, desire, pleasure—*Pasand k.*, *arzu k.*; *n.* *pasand, arzu yā khawāsh, khvāsh*—*Chāhnā, ichchā k.*; *n.* *chāh, ich-chāh wā abhiruchi, ruchi sprihā wā anurakti*.
- LIST-LESS**, *a.* indifferent, heedless, careless—*Be-parwā kan-shang marda-dūl yā be-garāz, gūl, be-khabar*—*Ānichchhuk anutsuk nisprihā wā udāsīn, amanoyogī wā anavadhān, asāvadhān*. [*Anavadhān wā amanoyog se, asāvadhānī se*.]
- LIST-LESS-LY**, *ad.* without attention, heedlessly—*Tugāful yā gūlāt se, be-khabarī*—*Anavadhān wā amanoyog, asāvadhānā wā asāvadhānī*.
- LIS-TEN**, *lisʿen*, *v.* (S. *lystan*) to hearken, to give ear, to attend, to obey—*Sunnā^h, kām-lagānā^h, mutawajjih k.*, *khātir-meñ lānā yā farnān-burdārī k.*—*Śravaṇ k.*, *kān d.*, *man lagānā wā dhyan d.*, *mānūnā*.
- Lis-t**, *v.* to hearken, to give ear, to attend—*Sunnā^h, kām-lagānā^h, mutawajjih k.*—*Śravaṇ k.*, *kān d.*, *man lagānā wā dhyan d.*
- LIS-TEN-ER**, *n.* one who listens—*Mustami, sunne w^h, kan-lagā^h*—*Śrotā, śravaṇakartā*.
- LIS-TFUL**, *a.* attentive—*Mutawajjih, suchet*—*Manoyogi, surtā*.
- LIT**, *p. t.* and *p. p.* of *light*—*Light k. māzī-mulay aur māzī-maʿtūf-alai-hi yā fl-i-maʿtūf*—*Light k. samānyabhūt aur pūrnakriyā wā pūrvakālikakriyā*.
- LIT-A-NY**, *n.* (Gr. *litaneia*) a form of prayer used in public worship—*ʿIsāiyon meñ ʿamm ʿibādāt k. ek turīqa*—*Krishṭiyasamāj meñ ek prarthānamārg*.
- LIT-ER-AL**, *a.* (L. *litera*) according to the letter, consisting of letters—*Taht-lafz, harfī luḡawī yā lafzī*—*Mūlasadbānusārī mūlapadānusārī wā yathāśabd, aksharī wā aksharāmay*. [*sir, śabdānūrupatā, aksharānūrupatā*.]
- LIT-ER-AL-ISM**, *n.* accordance with the letter—*Hurf yā lafz se mutābaqat*—*Śabdānu-*
- LIT-ER-AL-IST**, *n.* one who adheres to the letter—*Wah shakhs jo lafz yā hurt k. pā-band rahṭā hai*—*Śabdānuyāyī, mūlapadānuyāyī*. [*wā mukhyārth, śabdārth*.]
- LIT-ER-AL-ITY**, *n.* original or literal meaning—*Aslī yā taluq-lafzī maʿnī*—*Mūlārth*

- LIT'ER-AL-LY**, *ad.* according to the letter—*Harfan-harfan, harf-ba-harf, lafzan-lafzan, lafz-ba-lafz*—Akshar akshar, yathāsabd, mūlāsābd, mūlāsābdānusar se.
- LIT'ER-A-RY**, *a.* pertaining to literature, versed in letters—*'Ilmī, 'ālim*—Vidyāsambandhi wā sāhityāsambandhi, vidwān wā vidyāsampanna. [sampanna.]
- LIT'ER-ATE**, *a.* learned, skilled in letters—*'Ālim yā fāzil, sāhib-i-'ilm*—Vidwān, vidyā-
- LIT'ER-Ā'RI**, *n. pl.* (L.) men of learning—*'Ulamā, fuzulā, sāhibān-i-'ilm*—Vidwatsamāj, vidwadvirind, paṇḍitaṅgaṇ, paṇḍitavarg, paṇḍitamandali.
- LIT'ER-Ā-TOR**, *n.* a petty schoolmaster—*Ek chhotā mudarris*—Ek kshudra adhyāpak.
- LIT'ER-A-TURE**, *n.* learning, skill in letters—*'Ilm yā 'ilmiyat, fasilat*—Vidyā wā sāhitya, pāṇḍitya. [yā munda-sang, sise kā mail yā phen^h.]
- LIT'H'ARGE**, *n.* (Gr. *litkos, arguros*) lead vitrified, the scum of lead—*Murdar-sang*
- LITHE**, *a.* (S. *lith*) limber, flexible—*Dam-dār yā narm, chīmṛā yā lachilā^h*—Anamya wā komal, sukhanamanīya.
- LIT'HER**, *a.* soft, pliant—*Mulūm, dam-dār*—Komal, lachilā wā sukhanamanīya.
- LIT'HER-LY**, *a.* lazy; *ad.* lazily, slowly—*Sust, kāhil*; *ad. kāhilī se, sustī se*—Ālasi, āskatī; *ad. āskat se, dhillarpan se wā dhīr^h dhīre.*
- LIT'HER-NESS**, *n.* idleness, laziness—*Sustī, k'ihilī*—Āskat, ālasya wā dhillarpan.
- LITH'O-GRAPHY**, *v.* (Gr. *litkos, grapho*) to trace letters or figures on stone and transfer them to paper &c.; *n.* a print from a drawing on stone—*Patthar ká chhápá k^h, patthar se chhápá k^h*; *n.* *patthar ká chhápá^h*, jo chhāpī patthar se utārā jāta hai^h.
- LI-THO'G'RA-PHY**, *n.* the art of taking impressions from stone—*Patthar par se chhápá utārne ká 'ilm, patthar ká chhápá karne ká 'ilm*—Śilālikhanavidyā, prastaramudrākanavidyā, śilāmudrāṅkan, pūshāpalikhan.
- LI-THO'G'RA-PHER**, *n.* one who practises lithography—*Patthar par se chhápá k. w^h, patthar se chhápá k. w^h, patthar ká chhápá k. w^h*—Śilālikhān, prastarālekhyakrit, prastaramudrākrit.
- LITH-O-GRAPH'IC**, *a.* relating to lithography—*Patthar se chhápá karne ká 'ilm ke mutalliq, patthar ke chhápá k^h*—Śilālikhanavidyāvisbhayak, prastaramudrākanavidyāsambandhi, śilāmudrākanavishayak.
- LITH'O-MAN'CY**, *n.* (Gr. *litkos, mantia*) divination or prediction by stones—*Pattharon se fāl-goi*—Pattharon s. bhavishyatathān wā bhāvīkathan.
- LI-THO'T'O-MY**, *n.* (Gr. *litkos, teuno*) the art or practice of cutting for stone—*Sang-i-masāna tarāshne ká 'ilm, sang-i-masāne ká tarāshnā*—Pathari kāṭne wā chīrne kī vidyā wā abhyās. pathari kā kātū wā chīrū.
- LI-THO'T'O-MIST**, *n.* one who performs lithotomy—*Sang-i-masāna tarāshne w., sang-i-masāna kātne w.*—Pathari kāṭne wā chīrne kī vaidya, pathari kāṭne wā chīrne w.
- LIT'I-GATE**, *v.* (L. *lis*) to contest in law—*Nizā' k., munā'at k., dā'wā k., muqaddama khayā k., muqaddama larnā*—Vivād k., vivādāgast k.
- LIT'I-GANT**, *n.* one engaged in a law-suit; *a.* contending in law—*Ahl-i-muqaddama, mudtā'ī yā mudtā'ē-ubā-hī, mutakāsimāin*; *a. muqaddama larnē w.*—Vivādārthi, vivādi, vādī, prativādī; *a. vivādi, vivādārthi.* [Vād, arthavivād.]
- LIT-I-G'ATION**, *n.* judicial contest, a law-suit—*Nizā' yā munā'at, muqaddama*
- LI-TIG'IOUS**, *a.* given to litigation, quarrelsome—*Muqaddama-bāz yā muqaddama-dost, qazi-ga-jo, qaziya-dost yā tante-bāz*—Vivādāśil wā vivādāpriya, jhagrāśil bakheriyā lārīnkā wā lārīnkā. [Nizā'joi, nizā'-dost—Arthavivādāśilātā, vivādāsakti.]
- LI-TIG'IOUS-NESS**, *n.* inclination to go to law—*Muqaddama-dosti, muqaddama-bāzi*
- LIT'TER**, *n.* (L. *lectus*) a carriage with a bed, straw laid under animals, a brood of young, rubbish; *v.* to bring forth, to cover with straw, to scatter over with fragments—*Pālki yā nālki^h, ākhor, jhol^h, kīrā^h*; *v. jānnā yā byānā^h, ghās bichhānā^h, kīrē se bhūrnā^h*—Doli dolā wā kharkharīyā, ghās wā tripasayyā, sāvakagaṇ wā sāvakasasūh, karkāt wā buhāran.
- LIT'TLE**, *a.* (S. *tytel*) small, not great, not much; *ad.* in a small degree, not much; *comp.* *Lēss, sup. Lēast*—*Kūchak yā kḥurd, sagir yā past, anduk zurra yā qālī*; *ad. thopā^h, tūruk tenak tanik yā buhut-nukhī^h*—Chhotī, nannhā laghu wā hālki, thorā kuchh wā kīnchit. [qadrē—Thorā thaur wā phaili wā alpanā wā kīnchidbhāg.]
- LIT'TLE**, *n.* a small space, a small part—*Thopī sī jaguh^h, zurra andake chunde yā*
- LIT'TLE-NESS**, *n.* smallness, meanness—*Qillat kamī kīhartī andakī subkī yā pastī, kamnāgi yā khuffat*—Chhotī laghutī kshudratā halkāī wā halkāpan, tuchchhatwa nichatwa adhamatā wā apakrīshatā.
- LIT'UR-GY**, *n.* (Gr. *leitoe, ergon*) form of prayers, formulary of public devotions—*'Isāiyōn meṁ 'ibādāt ká qā'ida, 'Isāiyōn meṁ munājāt yā namāz ká qānūn-namāz*—Krishtiyāprārthanāvidhi, Krishtiyāprārthanāpaddhati.
- LI-TUR'IC**, **LI-TUR'IC-AL**, *a.* pertaining to a formulary of public devotions—*'Isāiyōn meṁ 'ibādāt ká qā'ide ke muta'alliq, 'Isāiyōn meṁ munājāt yā namāz ke qānūn-name se nisbat-dār*—Krishtiyāsamājāprārthanāvidhisambandhi, Krishtiyāsamājāprārthanāpaddhatīsambandhi.

LIVE, *v.* (S. *līṭan*) to be in life, to exist, to dwell, to continue, to feed — *Jinā^h*, *ho-nā^h*, *rahnā basnā jīknā yā ṭaharnā^h*, *banā-rahnā yā laḡā-rahnā^h*, *khnā yā char-nā^h*. [tīlā, chatkilā.]

LIVE, *a.* quick, not dead, active, vivid — *Jitā^h*, *zinda*, *chālāk*, *shokh* — *Jivī*, *sajiv*, *phur-Live* — **LIVE**, *n.* means of living, support — *Rozī yā rizq*, *ma'āsh yā ma'ishat* — *Vritti* wā jivikā, upajivikā wā upajivanopāy.

LIVE, *LY*, *a.* brisk, vigorous, gay, strong — *Zinda-dil yā chālāk*, *qavī yā zor-āwar*, *khush-tab' yā khush-dil*, *mazbūt* — *Phurtīlā* tivra wā kshipra, prabal, praphulla rasik wā ānandī, porhā wā balawān.

LIVE, *LI-LY*, **LIVE**, *LY*, *ad.* briskly, vigorously — *Zinda-dilī yā chālākī se*, *zor yā mazbūtī se* — *Phurtī* tivratī wā kshipratā se, porhūī bal wā prabalatī se.

LIVE, *LI-NESS*, *n.* appearance of life, vivacity — *Jān-dārī*, *zinda-dilī khush-dilī khush-tab'ī dil-shūdī yā shokhī* — *Sajivatwa* wā sattwa, chapakūtī tivratī tejovattwa tej wā ullās.

LIVE, *LONG*, *a.* long in passing, tedious — *Durāz yā tawil*, *bhāri kathin yā barā^h* — *Dīrhakdlik*, uti dīrgh wā khedajanak.

LIV, *ER*, *n.* one who lives — *Zi-rūh*, *jine w^h* — *Jivī*, *jivak*, *prānī*.

LIV, *ING*, *n.* support, maintenance, a benefice — *Ma'ishat*, *zist yā gucrān*, *nazr-i-aimma nazr-i-imām yā pādri ki nu'āsh* — *Jivikā* wā upajivikā, upajivanopāy wā jivanirvāh, dharmadāy dharmādhyāpakaivrīttī wā dharmasāikshakavrīttī.

LIV, *ING-LY*, *ad.* in a living state — *Zinda hālat meḥ*, *jān-dārī meḥ* — *Sajiv*, *jitā*.

LIV, *ER*, *n.* (L. *lifer*) the gland or organ which secretes the bile — *Jigar*, *kubūd* — *Kalejā*, *yakrit*. [nilarakṭ.]

LIV, *ER-COL*, *OUR*, *a.* dark red — *Jigari raṅg*, *gerū kū raṅg^h* — *Yakritvarṇ*, *kaleje kī raṅg*.

LIV, *ER-GROWN*, *a.* having a large liver — *Jiskā jigar barā ho*, *barē jigar kū* — *Bare kalejo kī*, *bare kaleje w*.

LIV, *ER-Y*, *n.* (Fr. *livrée*) delivery of possession, release from wardship, state of being kept at a certain rate, a form of dress worn by servants, a particular dress; *n.* to clothe in livery — *Dakhl-dihānī*, *dāroga-gurī yā niḡāh-bānī se rihāt*, *kīst nu'āiyan dar yā hisāb se rakkhe-jāne yā pāle-jāne kī hālat*, *naukarōh kī banū*, *khāss poshāk*; *v.* *bāne se malbās yā mulabbas k.* — *Sattwa* wā albhikar kā denā, *rakhvālī se chhutkārā*, *nirūpitamūlyā par pūlan wā poshan*, *sevakavesh wā paricharavesh*, *veshaviśesh wā kōī viśesh pahirāw*; *v.* *viśeshavesh pahirānā*, *bānū pahinām*.

LIV, *ER-Y-MAN*, *n.* one who wears a livery — *Bānū-dār*, *bānū-dār naukar* — *Kulavesha-dhārī* wā bhritya jo viśesh bānū pahine ho.

LIV, *ED*, *a.* (L. *lividus*) black and blue, of a lead colour, discoloured — *Nilā-kālā^h*, *sise ke raṅg kū^h*, *nil-fām zard yā bad-raṅg* — *Nilakrishṇa*, *sisakavarṇ*, *pīlā vivarṇ wā nirakt*. [zardī, nil-fāmī — *Vivarnatī*, *vaivarnya*, *krishṇimā*, *nilatā*.]

LIV, *ED-ITY*, **LIV**, *ED-NESS*, *n.* discoloration — *Bad-raṅgi*, *nīlā-pīlā-pun^h*, *nīlā-kālā-pan*.

LIX, *IV-LUM*, *n.* (L. *lye* — *Khārā jal^h*, *lonā-pānī^h* — *Kshārajul*. [vanākt.]

LIX, *IV-TAL*, *a.* impregnated with salts — *Namak-āmez* — *Kshāravīśiṣṭ*, *kshāravāyapt*, *la-LIX*, *IV-TATE*, **LIX**, *IV-T-ED*, *a.* pertaining to lixivium, making lixivium, impregnated with salts — *Khāre jal ke mula'alliq*, *lonā pānī banāne w^h*, *namak-āmez* — *Kshāra-jalavishayak*, *kshārambukar*, *kshāravīśiṣṭ wā kshāravāyapt*.

LIZ, *ARD*, *n.* (L. *laerta*) a reptile — *Chhipkali^h*, *chhipkī^h*, *tiktikī^h*, *pullī^h*, *bistuiyā^h*.

LO, *int.* (S. *la*) look! see! behold! — *Lo^h*, *dekh^h*, *dekho^h*.

LOACH, *n.* (Fr. *loche*) a fish — *Ek bhānt kī chhoṭī machhli^h*.

LOAD, *n.* (S. *lad*) a burden, a freight, pressure; *v.* to burden, to freight, to charge; *p. p.* **LOAD**, *ED* or **LAD**, *EN* — *Bojh bojhā yā moṭ^h*, *bhartī yā ladāw^h*, *bhar^h*; *v.* *bojhna yā bojh-d^h*, *lādnā^h*, *bharnā^h*.

LOAD, *ER*, *n.* one who loads — *Bojhne w^h*, *lādnē w^h*, *bharne w^h*.

LOAD, *n.* (S. *lādan*) the leading vein in a mine — *Kān meḥ khāss flizzi shākh* — *Khān meḥ mukhya dhāturekhā*, *ākār meḥ dhātu kā mukhya mārg*.

LOAD, *MAN*, *n.* one who leads the way — *Rāk-numā yā rah-numā* — *Pathadarāsak*.

LOAD, *STAR*, *n.* the leading star, the pole-star — *Jadī*, *qutb* — *Dhruv*.

LOAD, *STONE*, *n.* the magnet — *Sang-i-mignātīs*, *chummak pathhar yā chumak pathhar^h* — *Chumbakaprastar*, *ākārshakaprastar*. [pāw-rotī yā tikkar^h, dher pīnd yā lōndā^h.]

LOAF, *n.* (S. *hlaṭ*) a mass of bread as baked, a mass or lump; *pl.* **LOAVES** — *Rot roti*.

LOAM, *n.* (S. *lam*) rich unctuous earth, marl; *v.* to smear with loam or marl — *Pīndol*, *pīnṛor yā chiknī mīṭṭī^h*; *v.* *pīndol yā chiknī mīṭṭī se potnā leṇā yā bhurnā^h*.

LOAM, *v.* a. marly, smeared with loam — *Pīndol pīnṛor yā chiknī mīṭṭī kā^h*, *pīndol pīnṛor yā chiknī mīṭṭī se potā-huā yā bhārā-huā^h*.

LOAN, *n.* (S. *len*) the act of lending, any thing lent — *Āriyat-dihī*, *āriyat qarṛ yā wām* — *Udhār d.*, *rip wā jo vastu udhār dī jāy*.

LOATH, *a.* (S. *lath*) unwilling, reluctant — *Re-dīl yā nā-rāz*, *rū-gardān kashida yā munharif* — *Annanā wā anichehuk*, *vimukh*. [wā ghinānā, ghripā wā ghin k.]

LOATHE, *v.* to feel disgust at, to hate — *Jī na chālnā^h*, *skrah yā nafrat k.* — *Umthānā*.

- LĀTH'FŪL**, *a.* abhorring or hating, hated — *Mutanafrī, makrūh* — Ghināne w. wā ghri-nākārī, ghrit wā garhit.
- LĀTH'ING**, *n.* disgust, aversion — *Nafrat yā karāhiyat, 'r'āz yā gurez* — Ghriṇā wā ghin, viraktī pratikūlatī wā apriyatā. [anichchhāpūrvak.]
- LĀTH'LY**, *ad.* unwillingly — *Kashidagī se, nā-khwaḥ, karāhatan, karhan* — Anman.
- LĀTH'NESS**, *n.* unwillingness, reluctance — *Be-dilt yā nā-rāzi, istikrāh yā kashidagī* — Anichchhā, vimukhātā wā khinā. [wā garhit, ghriṇārha wā garhaṇiṇa.]
- LĀTH'SOME**, *a.* disgusting, detestable — *Makrūh, karīh yā nafrat-angez* — Ghriṇājanak.
- LĀTH'SOME-LY**, *ad.* so as to excite disgust — *Nafrat-angezi se* — Garhyaaprakār se, ghri-nājanakatwāpūrvak. [bhatsajanakatā.]
- LĀTH'SOME-NESS**, *n.* quality of raising disgust — *Nafrat-angezi* — Ghriṇājanakatwa, bi-
- LĀB**, *n.* (W. *lob*) a clumsy person, a large worm; *v.* to let fall lazily — *Anārī yā gūi-wāḥ*, *hārā keichuā yā kirāḥ* : *v. ālus yā āskat se girā-d*.
- LĀB'S FOUN**, *n.* a prison — *Qaid khāna, zinān* — Kīrāgār, vandisālā.
- LĀB'BY**, *n.* (Ger. *laube*) an opening before a room, a small hall — *Dar-dālān yā pesh-dālān, ek chhotā dālān* — Dewrhi, osārā.
- LĀBE**, *n.* (Gr. *lobos*) a division, a distinct part, a part of the lungs — *Ek hissa, judā hissa, phrephre kū ek hissa* — Ek anā, ek prithak bhāg, phupphusabhāg arthāt phēph-re kī ek bhāg.
- LĀB'STER**, *n.* (S. *loppestre*) a crustaceous fish — *Jhīngūḥ, chūngari machhīḥ*.
- LĀ'CAL**, *a.* (L. *locus*) relating to a place — *Makānā, mutā'alliq-i-maqām, mutā'alliq-i-jāe* — Sthāniṇ, sthānik. [gām — Sthānatī wā sthiti, sthān wā sthal.]
- LO-CĀLI-TY**, *n.* existence in place, position — *Makāniyat yā kisi jagah meṇ vūjūd, ma-*
- LĀ'CAL-IV**, *ad.* with respect to place — *Bi-t-makān, ba-nisbat-i-makān, ba-nisbat-i-maqām* — Sthānavishay meṇ, sthān ke vishay meṇ.
- LĀ'CAT**, *v.* to place, to settle in a place — *Rakhnāḥ, baithānāḥ*.
- LO-CĀTION**, *n.* the act of placing, situation — *Rakhnā yā baithānāḥ, mauqa' yā maqām* — Sthāpan, sthān wā avasthiti.
- LĀCH**, *n.* (Gael) an arm of the sea, a lake — *Khārīḥ, jhīl*.
- LĀCK**, *n.* (S. *lor*) an instrument to fasten a door &c., part of a gun, an inclosure to confine water; *v.* to shut or fasten with a lock, to close fast, to embrace closely, to unite — *Tālāḥ, chānp, bāndh* : *v. muqafful k. yā quṭ-lugānā, band k., baḡal-giri k., guthnāḥ* — *v. Tālā d. wā tālā lagānā, muḥdūā, god-meṇ-lenā gale-lagānā wā chhātī se lagānā, jutnā wā saṭnā.*
- LĀCK'ER**, *n.* any thing closed with a lock — *Khāna, sandūq, sandūqcha, koi chiz jo mu-qafful ho sake* — Petī, pitṛī, sampuṭ jismen tālī lag sakai.
- LĀCK'ET**, *n.* a small lock, a catch or spring — *Chhotā quṭ, tukma* — Chhotā tālī, ānkārī.
- LĀCK'SMIT**, *n.* one who makes locks — *Lohārḥ, tālā-banāne wā*.
- LĀCK**, *n.* (S. *lor*) a tuft of hair — *Zulf, ja'd* — Alak, jāṭī.
- LĀCK'RAM**, *n.* a sort of coarse cloth — *Ek bhānt kī moḍā kaprāḥ*.
- LĀ-CO-MŌTION**, *n.* (L. *locus. motum*) the act or power of changing place — *Harakat-aḥ-jā-ba yā naql-i-makān yā naql-i-maqām, quwwat-i-naql-i-makān yā quwwat-i-naql-i-maqām* — Sthānāntaragaman wā gamanāgaman, sthānāntaragamanasakti wā gamanāgamanasakti. [gatimān.]
- LĀ'CO-MŌ-TIV**, *a.* changing place — *Mutaharrik* — Jāngam, chalanāsīl, chalanāsaktik.
- LĀ-CO-MŌ-TIV-IV**, *n.* power of changing place — *Quwwat-i-naql-i-makān, quwwat-i-naql-i-maqām* — Sthānāntaragamanasakti, gamanāgamanasakti.
- LĀ'YCUST**, *n.* (L. *locusta*) an insect, a tree — *Tiddī tiri yā tiddīḥ, ek bhānt kī perḥ*.
- LO-CŪTION**, *n.* (L. *locutum*) speech — *Gūft-yū, bol chālḥ, bolīḥ* — Ukti, vākya, vāgyvā-
- LĀDE**. See **LOAD**.
- LĀDGE**, *v.* (S. *logian*) to place, to fix, to lay flat, to afford a temporary habitation, to reside, to dwell for a time; *n.* a small house in a park or at a gate, an apartment or hall occupied by a secret society or the society itself — *Dharnā yā rakhnāḥ, gār-nā baithānā yā lagānāḥ, girā-dḥ, tikānā utārā yā basānāḥ, tiknā bāsnā rakhnā yā thāharnāḥ, utārā yā purnāḥ*; *n.* ramne meṇ yā phāṭak par ek chhotā ghar yā baṅglāḥ, jādu-ghar yā jādu-ghar ke log.
- LĀDGE'MENT**, *n.* the act of lodging, accumulation, a position secured by assailants — *Tikāwḥ, jamāw yā dherḥ, ek jagah jo hamla-āwar apne hāth kar-lete-hain* — Utārā wā basnā, rāsi wā puṇj, ek jagah jo charhāi karne wālē apne hāth kar lete hain.
- LĀDGE'ER**, *n.* one who lodges — *Shab-bāsh, muḡin, bāshanda yā bāshinda, kirāya-dār* — Paragrihāvāsī, tikne w., bharait. [roza — Thore dinoh ke nimitta vāsasthān.]
- LĀDGE'ING**, *n.* a temporary habitation — *Tikāwḥ, thikānāḥ, būd-bāsh, makān-i-chand*.
- LĀFT**, *n.* (S. *lyft*) a floor, the highest floor — *Gach yā pakki-chhatḥ, alārī anārī yā sab se ūchī pakki-chhatḥ*.
- LĀ'FTY**, *a.* high, elevated, sublime, proud — *Buland, murtafa' rafī yā 'ālī, buland-parvāz yā mu'allā, magrūr* — Ūchā, uchha, atyutkrishṭ, ghamaṇḍī ahaṇkārī wā garvit.

- LÖF'TI-LY**, *ad.* on high, proudly, haughtily—*Bulandi-se yá buland, gurúr se, ghamand se^h*—Úncháí par wá úncháí, ahañkár se, garv se.
- LÖF'TI-NESS**, *n.* elevation, sublimity, pride—*Bulandi yá irtifá^h, buland-parwázi yá 'ul-wiyat, gurúr yá takabbur*—Úncháí, atyutkrishatá, ghamand wá ahañkár.
- LOG**, *n.* a bulky piece of wood, an instrument for measuring the velocity of a ship through the water, a Hebrew measure—*Kunda, jaház ká tez-rurí ke andáz ká ála, ek qism ká 'Ibráni máp*—Lakkar, naukúgatinápakayantra, Yihudiyaparimánavishesh.
- LÖC'BÖÖK**, *n.* register of a ship's way—*Jaház ká roz náma*—Naukúgativishayakadainikavivaranapustak, ek pustak jisimeñ nauká kí prati din kí chál ká varjan rahatá hai.
- LÖC'GER-HEAD**, *n.* a dolt, a blockhead—*Ahmaq, gawdi^h*—Jar wá murh, murkh ghámar wá ulli. [Jar wá murh, murkh.]
- LÖC'GER-HEAD-ED**, *a.* dull, stupid, doltish—*Kund-zihn, ahmaq, be-wuqif*—Mandamati.
- LÖC'MAN**, *n.* one who carries logs—*Kunda dhone w., kunda lane w.*—Lakkar dhone w., lakkar lane w. [Patañg.]
- LÖC'WOOD**, *n.* a wood used in dyeing—*Bakkam yá bagam, sandal-i-murkh, palang^h*—
- LÖG'A-RITHMS**, *n. pl.* (Gr. *logos, arithmos*) a series of numbers in arithmetical progression corresponding to another series in geometrical progression—*Logársam*—Ghátapramap, ghátapramápak, ghátapramápakasañkhyá, parikaruma, lagrathamá.
- LÖG'GATS**, *n. pl.* a play or game—*Ek bháut ká khel^h*. [khyasañkhyá.]
- LÖG'IC**, *n.* (Gr. *logos*) the art of reasoning—*'Ilm-i-mantiq, 'ilm-i-murázara, mantiq*—Tarkavidyá, tarkasāstra, nyāya, nyāyavidyá, nyāyasāstra.
- LÖG'ICAL**, *a.* pertaining to logic, according to the rules of logic, skilled in logic—*Mantiq yá mutá'ulliq-i-mantiq, mantiq ke rúse, mantiq-dān*—Tarkik tarkavidyāvishayak naiyāyik wá nyāyasāstrasanbandhī, tarkasāstramūsrī nyāyasāstrāmūsrī tarkasāstrasanmat wá nyāyasāstrasanmat, nyāyasāstrājña wá ūhī.
- LÖG'ICAL-LY**, *ad.* according to the rules of logic—*Ar-rúe-mantiq, mantiq ke rú se*—Nyāyasāstravat, tarkasāstrāmūsrī se.
- LO-G'ICIAN**, *n.* one skilled in logic—*Sāhib-i-mantiq*—Tarkik, naiyāyik, nyāyasāstrājña, nyāyasāstrapandit, nyāyasāstravettī, tarkasāstrī, nyāyasāstrī.
- LO-GÖM'A-CHIY**, *n.* (Gr. *logos, machē*) a contention about words, a war of words—*Nizā-i-lafzi, lafzi nizā^h*—Vigyuddhia wá vikālah, sabdayāid wá sabdayuddha.
- LÖHOCK**, *n.* (Ar.) a kind of medicine—*Ek qism ká dawā*—Ek prakār kī auslād.
- LÖIN**, *n.* (S. *lendevu*) the back of an animal, the lower part of the human back—*Pusht, kumar yá subh*—Piñh, kañi kañi kañ wá karūñw.
- LÖI'TEL**, *v.* (D. *lutteren*) to linger, to be dilatory, to delay, to idle, to waste—*Mud-dat laqānā, káhil k., dirangī k., susti k. yá susti mēi kátnā, kharab yá zai k.*—Tāñtol wá tāñmatol k., vilamb k., dhil k., makkhīyāñ māñm, kshay k.
- LÖFTER-BER**, *n.* one who loiters—*Tāñtol k. w^h, tāñmatol k. w^h, tāñmatolī^h, gāñl, sust*—Dhillañ, vilambi. [árām k., zabāñ nikīñ d. — Parā rahinā, lotnā wá loñ pot k., jibh nikāñnā.]
- LÖLL**, *v.* (lc. *lolla*) to lean idly, to lie at ease, to hang out the tongue—*Jatā rahnā^h*.
- LÖI'LARD**, *n.* a follower of Wicliffe—*Wiklif ká pai-rañ*—Wiklif ká anuyāyī.
- LÖNE**, *a.* (alone) solitary, single—*Tanhā mujarrad yá wāhūd, ukelā^h*—Ekāki ekānt wá nirālā, ekli. [dost—Ekāki ekeli wá ekānt, ekāntapriyāñ wá ekāntasevī.]
- LÖNE'LY**, *a.* solitary, addicted to solitude—*Tanhā yá nirālā, tanhāi-dost yá khalwat*—
- LÖNE'LI-NESS**, *n.* solitude, want of company—*Khalwat, tanhāi*—Ekāntatwa ekāntatā wá nirjanatā, ikli wá asāugatī. [tatā wá nirjanatā, ekāntapritī.]
- LÖNE'NESS**, *n.* solitude, dislike of company—*Khulwat yá tanhāi, khalwat dosti*—Ekāñ.
- LÖNE'SOME**, *a.* solitary, dismal—*Tanhā yá nirālā, smāñ yá udās^h*—Akeli ekāki wá ekānt, nirjan wá nirināñd. [Ekāntatā, nirjanatā, nirāñandatā, dārunatā.]
- LÖNE'SOME-NESS**, *n.* state of being lonesome—*Tanhāi, nirālā-pan^h, ikliā^h, udāsī^h*—
- LÖNG**, *a.* (L. *longus*) extended, having length, not short, dilatory, tedious; *ad.* to a great extent, not soon, throughout; *v.* to wish or desire earnestly—*Daráz, tanwī, tāt-tawīl, dirang, dhista yá sust*: *ad. baye fusile yá wus'at tak, der yá mudat tak, tamām yá sar-tā-pā*: *v. tarasnā^h, nihāyat mushtāq k.*—Vistrit wá vistīrñ, lambā, dirgh, dhilā, vilambakārī vilambi wá dirghasūtrī; *ad. barī dūr tak, vilamb wá ber tak, wārpār wā bhar*; *v. barī lālasā k., atyabhiñāñ k.*
- LÖNG'ING**, *n.* earnest desire, continual wish—*Kamāl arzū, shauq ragbat armāñ yá ish-tiyāq*—Atyabhiñāñ utkanñhā wá atikāñkshā, lālasā. [se, atikāñkshī wá atikāmanā se.]
- LÖNG'ING-LY**, *ad.* with eager wishes or appetite—*Kamāl arzū yá huwas se*—Barī lālasā.
- LÖNG'NESS**, *n.* length, extension—*Lambāi^h, phailāw^h*.
- LÖNG'WISE**, *ad.* in the direction of length—*Tul mēñ, lambāi mēñ^h*—Lambā lambā, lāñbāñ mēñ. [dāsht—Sahanañilātā, kshamā dhairyya wá dhīraj.]
- LÖN-GA-NIM'I-TY**, *n.* forbearance, patience—*Tahammul yá daráz-sabrī, sabr yá bar-löñbōat*, *n.* the largest boat of a ship—*Jaház kī barī dōñgī*—Barī naukā ke sāñh kí barī dōñgī. [Dirghāyū wá dirghāyū, dirghajivī.]
- LÖN-GE'VAL**, **LÖN-GE'VOUS**, *a.* long-lived—*Daráz-umr, zāidu-l-umr, daráz-bāsh, der-pā*—

- LOK-PĒV'I-TY, *n.* length of life—'Umr kī darāzi, 'umr-darāzi—Dirghajīvitwa, dirghā-yushya. [hast.]
- LOK-QIM'A-NOUS, *a.* having long hands—Darāz-dast, bar-hatthā^h—Lambahast, dirgha-
- LOK-QIM'E-TRY, *n.* art of measuring distances—Paimānsh-i-tafāvut, masāhat-i-mufāsala—Dūratwamiti, dūratwamāpan, dūri wā antar kī nāp. [dūratwa.]
- LOK-QI'QUI-TY, *n.* remoteness, distance—Mufāsala, tafāvut—Dūri, pallā tappā wā
- LON'GI-TUDE, *n.* length, the distance of a place east or west from a meridian—Darāzi, tūl—Lambāi wā lambān, reklāntar wā rekhānsa.
- LON-QI-TU'DI-SAT, *a.* pertaining to length—Darāzi-mansūb, muta'alliq-i-tūl, lambā-lam-bā^h—Kharā, lambā lambī, āyat, āyatanāmsūri, anwāyatan.
- LON'G-LIVED, *a.* having long life—Darāz-'umr, zāidu-l-'umr, darāz-bāsh, der-pā—Dir-ghāya wā dirghayit, dirghajivī.
- LON'G-LEGGED, *a.* having long legs—Lambī tāngōn kā^h, lambī tāng w^h, lamb-tāngū^h, darāz-pā—Urdulhawjānu, dirghapād, dirghajānuh.
- LON'G-SPUN, *a.* extended to a great length—Bār dūr tak phailā yā khinchā huā^h.
- LON'G-SUFF'ER-ANCE, *n.* clemency, patience—Tahammul yā shufayāt, sabr yā bar-dāst—Sahamāsilatā wā kshamā, kshamāsilatā dhairyya wā dhīraj.
- LON'G-SUFF'ER-ING, *a.* patient, not easily provoked; *n.* patience, clemency, forbearance—Sābir yā shikshā, mutahammul; *n.* sābir yā shiksh, hilm yā shufayāt, tuhammul—Kshamāwān wā dhairyyawān, kshamāsil wā bahuksham; *n.* kshamāsilatā wā kshamā, kshamāsilatā, dhairyya dhīraj wā bahukshamātā.
- LON'G-TONGUED, *a.* babbling, rating—Barbariyā yā bakhbakhā^h, jhīrakne w. yā jibhūrā^h.
- LON'G-WIND'EN, *a.* long-breathed or not easily exhausted of breath, tedious—Darāz-dam,
- LOO, *n.* a game at cards—Tās kā ek khel^h. [tāl-kalāmī—Dirghaswās, dirghasūtri.]
- LOOPY, *n.* (W. *Ubi*) a clumsy fellow—Anāri^h, gūmar^h, bhadesal^h. [se, kudaul.]
- LOOT'LY, *ad.* awkwardly, clumsily—Anāri-pan se^h, be-ḥsul yā be-suligā—Bhadesalpan
- LOOF. See LUFF.
- LOOK, *v.* (S. *locan*) to direct the eye, to see, to seem or appear, to expect, to seek, to influence by look; *n.* air of the face, mien, aspect, gaze—Nazar yā nigāh k., dekh-nā^h, nazar-pārnā yā ma'lūm k., intī-ār k., talāsh k., nigāh se usar-k. yā takrik-d.; *n.* zāhir-hāl yā sūrat, chhira, shakt, nigāh yā nazar—Drishṭi k. tāknī nīharā wā chhi-tamā, vīlokānā wā nīrakhnā, dekh-pārnā wā jūn-pārnā, pratikshā wā apēkshā k., kho-janā wā dhūnhrī, drishṭi se prabhāw k. wā pravṛtī janmānā; *n.* vadānakār, vadān, rūp wā dīkār, drishṭi.
- LOOK'ER, *n.* one who looks—Dekhar-v^h, ākhan-hār^h, dekhwaigā^h.
- LOOK'ING-GLASS, *n.* a mirror—Aina, mirāt, āyina—Darpan, minkur.
- LOOM, *n.* (S. *loma*) a weaver's machine, furniture—Julāhe kā rūchh, asbāb—Vainā sū-trayantra wā tantrayantra, sūmagrī. [dhumlā dekh-pārnā.]
- LOOM, *v.* (S. *loman*) to appear large and indistinct at a distance—Dūr se bari aur
- LOON, *n.* (S. *lun*) a scoundrel, a rascal—Mardak, bad-zāt yā pājī—Khal wā dūrjan, dushṭajan. [Phulī, phasārī wā phausī.]
- LOOP, *n.* (Ir. *lup*) a double in a string or rope, a noose—Tukma yā halqā, phandā^h—
- LOOPEE, *a.* full of loops or holes—Pur-sārākh—Chhidrapūrn, chhidramay.
- LOOP'HOLE, *n.* an aperture, means of escape—Sārākh yā tir-kesh, bhigne kī rāh yā tadhīr—Randhra wā randī, bhigne kī mārg wā upāy. [dānay, randhramay, chhidramay.]
- LOOP'HOLEE, *a.* full of holes or openings—Sārākh-dār, tir-kash-dār, runda-dār—Ran-
- LOOSE, *v.* (S. *lyan*) to unbind, to relax, to free, to set sail; *a.* unbound, untied, not fast, not close, wanton, lax, vague—Kho'nā^h, dhilā k^h, chhor-d^h, nār khulnā^h; *a.* khulā^h, chhutā chhutā yā chhutā^h, dhilā k^h, jhīrjhīrā tawil yā fazūl-go, fāhish be-zabt yā mastāna, be-quāi nā-durust nā-mā qūl yā narm, qūr-mū'ayun yā nā-mā'lūm.—*a.* Abadhā, algā wā bandhanarāhit, sithil, viral asānksipt wā vistirpa, vyabhi-ehārī avāś wā vyasani, avyavasthit wā abadhakoshṭhī, aniyat wā anirpit.
- LOOSE'LY, *ad.* not fast, not firmly, carelessly—Dhile-pan se yā dhilā^h, mazbūti se na-hīn, qaslat se—Sithilātāpūrvak, porhe nahīn, amanoyog wā asivudhānī se.
- LOOSE'EN, *v.* to relax, to separate, to free—Dhila k. yā h^h, judā k. yā h^h, āzād k.—Sithil k. wā h. alag k. khulnā algā-h. khulnā wā chhutnā, chhor d. wā mukt k.
- LOOSE'NESS, *n.* state of being loose, a flux—Dhila-pan kushādagī be-quāi be-zabt yā mastī, is-hāl yā jarayā-i-shikam—Dhilaī sithilātā anavasthiti wā lanpatatā, kosṭhā-mridutā atisar wā grahanī.
- LOP, *v.* to cut off, to cut the branches of trees; *n.* that which is cut from trees—Kātnā yā kāt-dālnā^h, chhāntnā^h; *n.* chhīnt^h, chhāntnā^h, kataran^h.
- LOP'ER, *n.* one who cuts trees—Chhāntne w^h, per chhāntne w^h, per kātn w^h.
- LOP'ING, *n.* that which is cut off—Kataran^h, chhānt^h, chhāntnā^h.
- LO-QUA'CIOUS, *a.* (L. *loquor*) talkative—Ziyāda-go, fazūl-go, bakkī^h, gappi^h, bak-wādī^h, bātūnī^h—Vāchil, jālpak. [Vāchilātā, jālp.]
- LO-QUA'CIOUS, *n.* talkativeness—Ziyāda-goī, fazūl-goī, bakkī^h, bakwād^h, bātūnī-pan^h—

- LÖRD, n.** (*S. hlaford*) a monarch, a ruler, a master, a husband, a nobleman, a baron, a title of honour, the Supreme Being; *v.* to domineer, to rule despotically—*Sultán yá malik, hákim yá amir, málík sáhib yá áqá, shauhar kháwánd yá kháwánd, amir, báran-amir, 'izzat ká laqah, Khudá*; *v. takabbur se takakkum yá sáhibi k., zulm ke sáth hukúmat k.*—Rájá, adhipati, prabhu wá náth, pati wá swámi, kulínajan, báran kulínajan, mánasichak upapad nám wá upádhi, Paramés'war; *v. darp se prabhutwa k., garv wá duráchar se adhipatya k.* [prabhu wá náth, kshudra kulínajan.
- LÖRD'ING, n.** sir, master, a little lord—*Sáhib, málík yá áqá, ek chhotá amir*—Mahásay, LÖRD'LIKE, *a.* besitting a lord, haughty, proud—*Amirána yá kháwándána, magrúr, mutakabbir*—Rájakiya wá prabhuyogya, garvit, ahañkári. [najan, chhotá prabhu.
- LÖRD'LING, n.** a little or diminutive lord—*Chhotá malik hákim yá sáhib*—Kshudrakulí-LÖRD'LY, *a.* besitting a lord, proud, haughty, imperious; *ad.* proudly, imperiously—*Amirána yá kháwándána, magrúr, mutakabbir, qahár yá ammára*; *ad. garúr se, takabbur se*—Rájakiya wá prabhuyogya, garvit, ahañkári, uddhat; *ad. ahañkárupúrvak, uddhati wá aiswaryyadar se.* [swaryya wá prabhubá, darp, garv.
- LÖRD'LI-NESS, n.** dignity, pride, haughtiness—*Amiri yá sáhibi, takabbur, garv*—**LÖRD'SHIP, n.** dominion, a form of address to a lord—*Sáhibi sar-dár yá khulá-wandí, házrat yá khulá-wand-i-ní-mat*—*Aiswaryya adhipatya wá isatwa, swámi wá mahásay.*
- LÖRE, n.** (*S. lar*) learning, instruction—*Ilm yá 'ilmúyat, fuzíl yá ta'lim*—Vidyá páp-ditya wá vyutpatti, jñ in wá adhyápan.
- LÖRI-CATE, v.** (*L. lorica*) to plate over—*Marhuá^h, pattar charhánu^h, torá lapínú^h.*
- LÖRI-CÁ'TION, n.** the act of plating over—*Marhuá^h, pattar charhánu^h, torá lapínú^h.*
- LÖRN, a.** (*S. leoran*) forsaken, lost, lonely—*Mutrúk yá lá-chár, gayá-guzrá yá hatúk, tauhá*—Tyakt wá niháran, rigat wá dhwast, akelá.
- LOSE, v.** (*L. losian*) to forfeit, not to win, to be deprived of, to ruin, to waste, to be-wilder, to mislay, to miss; *p. t* and *p. p.* LÖR—*Khoná kho d. yá kho-dálnú^h, há-rnú^h, gahwánú^h, satyánús k^h, upánú phúnknú yá lufánú^h, bhutkínú yá buhkánú^h, hírá-d. híránú yá híránú^h, bhúdnú yá na-pánú^h.*
- LÖS-A-BLE, a.** that may be lost—*Kho-jáne ke láig, jise hárcú, bar-bát dené ke qábíl, hírá-jáne ke láig, na-milne ke qábíl*—Kho-jáne ke yogya, jisko háf jáyú, nashé hone ke yogya, hírá-jáne ke yogya, na milne ke yogya.
- LÖSER, n.** one who loses—*Khone r^h, hárá^h, khoar-hár^h, haré^h.*
- LÖS'ING, a.** that incurs or brings loss—*Haré^h yá hárá^h, nuqsán-áwar*—Hárne w. wá khone w., kshatijamak.
- LÖSS, n.** damage, waste, forfeiture—*Nuqsán zarar khisárat yá ziyán, taláf yá tabáhi, zabí*—Háni gháti wá kshati, kshay dhwáns apachay náś wá vndás, apahar wá apavartan.
- LÖT, n.** (*S. lot*) fortune, state assigned, chance, portion; *v.* to assign, to portion—*Tuqdr, nasib, qismat yá qur'a-i-qismat, hissa yá bahírá*; *v. loqsim kar-ke d., tuqsim k.*—Bhúgya, daivasthiti, daivayog golí wá chitthi, aís wá bhúg; *v. bántná, vibhág k.*
- LÖTTER-y, n.** a game of chance, a distribution of prizes by chance—*Qur'a-bízi, qur'a-dál-kar tuqsim k.*—Chitthi k. khel, chitthi díkar bántná. [utpal, kumud.
- LÖTTE, LÖTUS, n.** (*Gr. lotus*) a tree—*Handaqúqá, káinú^h, nilófer*—Kamal, padma.
- LÖTH, LÖTH.** See LOATH.
- LÖTION, n.** (*L. lotum*) a medicinal wash—*Ghár nagaira dhonc ki dawá se milá huá pání*—Ghár ityádi dhonc ká anushadhiyajal, dhiwámanushadh.
- LÖUD, a.** (*S. lud*) noisy, clamorous; *ad.* noisily, so as to be heard far—*Buland yá pur-shor, shorí yá kalla darázi*; *ad. zor-shor se, buland-áwázi se*—Bhári únehí mahá-swán wá mahánádi, dhúmdhámí koláhalakári wá hullar-machíne w.; *ad. chilíkar, chichiyákar wá únehe swar se.*
- LÖUD'LY, ad.** noisily, clamorously—*Zor-shor yá buland-áwázi se, gangá taur se yá kal-la-darázi se*—Chilíkar wá únehe swar se, koláhal wá dhúmdhám se.
- LÖUD'NESS, n.** noise, force of sound, clamour—*Shor, buland áwázi, gangá gul yá josh-kharosh*—Haurá, mahásákl wá únehí swar, koláhal hullar wá dhúmdhám.
- LOUGH, lók, n.** (*Ir.*) a lake—*Jhól^h*. [raknú^h, nithallá rahnú yá makkhi márnú^h.
- LÖUNQE, v.** (*Fr. longis*) to live in idleness, to spend time lazily—*Túng-phúláye pará-LÖUNQE, n.* one who lounges—*Nithallá^h, pará rakne w^h, makkhi márne w^h.*
- LÖUSE, n.** (*S. lus*) a small insect; *pl.* LÖGE—*Jún^h, júnú^h, dhí^h, chilar^h, chí^hhar^h, LÖUGE, v.* to clean from lice—*Jún yá júnú jhárú^h, júnú jhár-dálnú^h*. [chillar^h.
- LÖUS'y, a.** infested with lice, mean, low—*Juúnhá yá júnú-se-bhará-huá^h, kamína, páji*—Yúkapúrú yúkopadrut wá júnúnnay, adham, nich.
- LÖUS'y-NESS, n.** the state of being lousy—*Júnú-dári, danáat, gandagi, dúní*—Yúka-púrúatá, bahuyúkatá, nichatwa, adhamatá.
- LÖUT, n.** (*Ger. leute*) a bumpkin, a clown—*Dabang yá gáiwár^h, anári yá gáiwóiyí^h.*
- LÖUT'ISH, a.** clownish, awkward—*Ná-taráshida, be-salíqa*—Gáiwár asabhya wá áshít, angáph anári wá gúwdí. [—Asabhyatá, asishitatá, gáwliyat, grímyat, múrkhatá.
- LÖUT'ISH-NESS, n.** clownishness—*Ná-taráshidagi, be-salíqagi, anáfi-pan^h, gáiwóru-pan^h*

- LOU'VER**, *n.* (Fr. *Louvert*) an opening for smoke—*Dhuwárá^b*, *dhuárá^b*.
- LOVE**, *v.* (S. *lufan*) to regard with affection; *n.* affection, benevolence, the passion between the sexes, the object beloved, courtship—*Cháhná^b*, *pyár yá pyár k.*; *n.* *mahabbat*, *míhr yá nek-nudestí*, *'ishq*, *mahbúb yá ma'shúq*, *'ishq-hází*—*n.* *Priti* sneh wá anurag, *kripá wá paropakarasílatá*, *kám ratí wá stríprurushaprem*, *pyári wá priyá*, *stryupásan*. [*ya*]
- LOV'A-BLE**, *a.* worthy of love, amiable—*Mahbúb-l-qulúb*, *har-dí^b 'azíz*—*Snehára*, *prí*.
- LOVE'LESS**, *a.* void of love—*Sang-díl*, *mahabbat yá míhr se khálí*—*Nirmohí*, *prítisúnya*, *dayásúnya*.
- LOVE'LY**, *a.* exciting love, amiable—*'Ishq-angez díl-bar yá díl-kash*, *mahbúb yá mahbúb-l-qulúb*—*Premottejak wá ramya*, *kamaníya ramaníya manohar wá priyá*.
- LOVE'LY**, *ad.* in a manner to excite love—*'Ishq-angezi se*, *díl-bari se*—*Premottejak* *l-háv se*, *premotpádak rítí se*, *mancharatapírvaik*.
- LOVE'LI-NESS**, *n.* amiableness, beauty—*Har-dí^b 'azízí yá mahbúbí*, *husn yá khúb-súratí*—*Ramyatá wá jayátá*, *sundaratá kánya wá kílitya*.
- LOV'ER**, *n.* one who is in love, a friend—*'Ishq yá mahbúb*, *dost yár yá úshná*—*Pranáyí wá vallabh*, *bandhu wá mitra*. [*pahi wá dayádu*, *chíhohí snehi wá mayáwant*]
- LOV'ING**, *p.* a kind, affectionate—*Mashúq yá shafúq*, *ma'híbh ulfatí yá mikh-bán*—*Krí*.
- LOV'ING-LY**, *ad.* affectionately, with kindness—*Mahabbat yá ulfat se*, *shafúqat yá mikh-báni se*—*Cháh wá pyár se*, *daya se*. [*Pyár wá sneh*, *dayá*]
- LOV'ING-NESS**, *n.* affection, kindness—*Mahabbat yá ulfat*, *shafúqat yá mikh-báni*—*ke*.
- LOVE'ABLE**, *a.* a plant—*Wílagatí baingun^b*. [*ke liye dín^b*]
- LOVE'DAY**, *n.* a day for settling differences—*Jhagré pípásan ká dín^b*, *jhagrá níptáne*.
- LOVE'FA VOIR**, *n.* a token of love—*Mahabbat kí nishím yá yód-garí*—*Prití kí chinbá-ní*, *premasmúrk*. [*Pritijatra*, *anugajatra*, *premajatra*]
- LOVE'LETTER**, *n.* a letter of courtship—*Tí'ashshery náma*, *'ishq-náma*, *shauq-náma*—*LOVE'LOCK*, *n.* a curl or lock of hair—*Zulí k'íka'*—*Abk*, *kákaqaksha*.
- LOVE'LOST**, *n.* forsaken by one's love—*Nísh'í ki chíhoyí huí*, *ma'shón k'í chíhoyá hué*—*Vírahín vírahí wá vírahíní*, *pyári k'í chíh'í huí*, *pyári wá priyá k'í chíhoyá hué*.
- LOVE'LOVER**, *n.* one who deals in love affairs—*'Ishq ká dallál*, *'ishq ká dallátí k.* *we*, *'ishq ká dallátí kama-wálí*—*Premaghatá*, *madanadút*, *ditiká*.
- LOVE'QUICK**, *a.* having the eagerness of love—*'Ishq k'í há' is sar 'arm*—*Kímátur*.
- LOVE'S-DEET**, *n.* a secret between lovers—*Rat-onígáz*, *ráz-nigáz*—*Premarahasya*, *madanarahasya*.
- LOVE'S-DEET**, *n.* the arrow of Cupid—*'Ishq ká tír*—*Madan-ár*, *kámar*, *kandarpaván*.
- LOVE'SICK**, *a.* languishing with love—*'Ishq ká bimar*, *járgat*—*Kamarogí*, *kámarítá*, *kámaprít*, *madanaprít*. [*madanagít*, *stríngárgín*]
- LOVE'SONG**, *n.* a song expressing love—*Ros-gú^b*, *garál*, *'ishq ká gá k'í gít*—*Premagít*.
- LOVE'SUIT**, *n.* courtship—*'Ishq-bázi*, *'ashqí*—*Stríyá-ámá*, *viviláthstríyupásana*.
- LOVE'TALE**, *n.* a narrative of love—*'Ishq-ánc ástán*—*Maknakathá*, *premakathí*, *ká-nakathá*, *premayákyáin*. [*kámatanig*]
- LOVE'THOUT**, *n.* an amorous fancy—*'Ishq ká khayál*—*Premahávaná*, *kámanhútí*.
- LOVE'TO-KIS**, *n.* a present in token of love—*'Ishq ká gál yári*—*Premalakshay*, *premasmúrk*, *premasachak*, *chílm*, *prítí k'í chinbám*.
- LOVE'TOY**, *n.* a small present from a lover—*'Ishq k'í taraf se ma'shúq kó nazr*, *kóí shái jo mahbúb mahbúb kó nazr kartá hai*—*Bhent jo vallabh apní vallabhí wá priyá kó kartá hai*, *vallabh k'í or se vallabhí kó bhént*.
- LOVE'TRICK**, *n.* artifice expressive of love—*'Ishq-numái*, *'ishwa* *'ashwa yá 'ushwa*—*Premakripá*, *anugakripá*, *háv*, *híw-bháw*.
- LOV'ING-KIND'NESS**, *n.* tender regard, mercy—*Mahabbat yá shafúqat*, *míhr yá rahm*—*Sneh wá anukampá*, *anugrah kripá wá dayá*.
- LOW**, *a.* (D. *laag*) not high, humble, dejected, mean; *ad.* not on high, not at a high price, with a low voice—*Nashch kází zayín arzái náta málám yá dhímá*, *past*, *afsur-da yá síst*, *kamína dín pújí yá faromáya*; *ad.* *níche yá talé^b*, *sastá yá mandá^b*, *dhi-me^b*—*Nichá sastá thingamí wá halká*, *kshudra wá dín*, *udas vimanask wá klánt*, *adham wá nich*. [*ná^b*, *ghatáná^b*, *ghatní gírná dabáná utárná yá utárná^b*]
- LOW'ER**, *n.* to bring low, to lessen, to sink—*Nichá k.* *gíráná dabáná utárná yá jhuká*.
- LOW'ER**, *v.* to appear dark or gloomy, to be clouded, to frown; *n.* gloominess—*Ándhe-rá h^b*, *ghirná ghír-áná yá búdul ká umáirná^b*, *bharú tejhá k^b*; *n.* *ándherá^b*, *badli^b*, *ghatá^b*, *dhumli^b*. [*lút se^b*]
- LOW'ER-ING-LY**, *ad.* with cloudiness, gloomily—*Ghatá yá budli se^b*, *ándhere yá dhum*.
- LOW'ER-MOST**, *a.* lowest—*Sab se nichá^b*.
- LOW'LY**, *a.* humble, meek, mild, mean; *ad.* not highly, meanly, humbly—*Farotan yá khák-sar*, *garib yá salám*, *húlm*, *kamína yá dím*; *ad.* *yastí se*, *kamínagi yó khífat se*, *húlm farolani khák-sari yá 'íz se*—*Darphín nirahánkár wá anuddhat*, *vinayí*, *namra-síl wá komal*, *adham*; *ad.* *chhotái wá nichái se*, *adhamatá se*, *savínay wá nanravat*.

- LŌW**'LI-NESS, *n.* humility, meanness—*Farotani gurbat 'i'je hilm yā khāk-sārī, kaminagi yā khifut*—Vinay nirabhinān darpahinatā wā namasīlatā, adhamatā.
- LŌW**'NESS, *n.* state of being low—*Pastī, arzāni, nājā-pan^h, nichārī yā nichā^h, dhīmā-pan^h, mulāimut yā mulāyumat, afsurdagi, susti, kaminagi, khifut*—Nichatā, nimnatā, thiṅganā-pan, halkāi, kshudratā, udāsī, vishāl, adhamatā. [chabhūmi, nichaprades.
- LŌW**'LAND, *n.* country that is low—*Zamān-i-nashreb, tarā^h, nichūn^h*—Nimnabhūmi, nī-
- LŌW**'SPR'IT-ED, *a.* dejected, depressed, dull—*Afsurda-dil, past-khimat yā shikasta-dil, sust*—Vishālī, durmanask wā ndās, dhilā. [kalpanī, nichabuddhi.
- LŌW**'THOUGHT'ED, *a.* mean of sentiment—*Kaminc khayāl kā, past-khayāl*—Adhamalōw, *v.* (S. *kloraw*) to hellow as a cow—*Bāibānā^h, rāmbhūnā^h, biābiyānā^h, dakārānā^h.*
- LŌW**'ING, *n.* the bellowing or cry of cattle—*Bībiyāhūt^h, bāibānā yā bāibā^h, dakār^h, rāmbhūnā^h.*
- LŌW**'BELL, *n.* (S. *lay, bell*) a fawling-net with a flame and bell attached; *v.* to scare—*Chiyā pakarne kū jāl jismēn ek bartā huā diyā aur ek ghanṭā bāndhā rakhtā hai^h.*
- LŌWN**, *n.* See LOOS. [*v.* *darānā^h, bharkānā^h.*
- LŌY**'AL, *a.* (L. *loy*) faithful to a prince, true to plighted faith duty or love—*Namak-hatāl daulat-kharāh yā sarkār kā khair-kharāh, wafā-dār*—Rājabhakt rājājīvartī rājasevi wā prajādharmanatapar, bhaktimān dhārmik sati pativrati wā swadāranirāt.
- LŌY**'AL-IST, *n.* one faithful to his sovereign—*Pādshāhi-bauda, padshāh-dost, pādshāh kā khair-kharāh*—Rājabhakt, rājasevi, rājānuraktajan.
- LŌY**'AL-LY, *ad.* with loyalty or fidelity—*Namak-halālī se, wafā-dārī se, pādshāh yā sarkār kā khair-kharāhī se*—Rājabhakti wā rājānisthī se, dīpībhakti se, satitwa se, swadāranirātī se.
- LŌY**'AL-TY, *n.* fidelity to a prince lady or lover—*Namak-halālī, farmān-burdārī, pādshāh-dosti, pādshāh yā sarkār kā khair-kharāhī, wafā-dārī*—Rājabhakti, prabhubhakti, swarājānisthā, bhakti, satitwa, pativrati, swadāranirātī.
- LŌZ**'ENGFE, *n.* (Fr. *lozange*: a rhomb, a four-cornered figure, a form of medicine in small pieces, a small confection—*Mā'n yā m'āyān, shakt-i-chun-yosha, lawz, qurs*—Vishnakopasannachaturbhuj; chatashkopakshetra, anushadhiya modak, laḍḍū.
- LŌB**'BER, *n.* (W. *lob*) a heavy idle clown—*Sust, kaudan*—Ālasi, gāwdī.
- LŌB**'HARD, *n.* a lazy sturdy fellow—*Kām-chor^h.*
- LŌB**'BER-LY, *a.* lazy and bulky, awkward; *ad.* awkwardly, clumsily—*Sust aur jāsim, bad-waz' bad-suliyā yā be daut; ad. be-daul yā bad-waz' taur se, bad-suliyā yā se yā bure taur se*—Ālasi aur bāg, kudāul; *ad.* kudāul, bladesalhan wā anāripān se.
- LŌ**'BRIC, *a.* (L. *lubricus*) slippery, smooth, unsteady, wanton, lewd—*Phislah^h, chiknā^h, be-garār, be-zabt, mast*—Snigdh, chikkan, asthīr, lampat wā chandchal, kāmātūr.
- LŌ**'BRI CATE, *v.* to make smooth or slippery—*Chiknā k^h, chiknānā^h.*
- LŌ**'BRI-CAT-ON, *n.* that which lubricates—*Jo chiknā karē^h, jo chiknāwē^h.*
- LŌ**'BRI-C'RY, *n.* slipperiness, smoothness—*Phislahat^h, chiknā yā chiknāhat^h.*
- LŌ**'BRI-COUS, *a.* slippery, smooth, uncertain—*Phislah^h, chiknā^h, gair-mugarrar*—[*Chiknānā^h, chiknā k^h.*
- LŌ**'BRI-FI-C'ATION, **LŌ**'BRI-FAC'ION, *n.* the act of lubricating or making smooth—
- LŌCE**, *n.* (L. *lucius*) a pike full grown—*Ek bhānt ki machhī^h.*
- LŌ**'CENT, *a.* (L. *luc*) shining, bright—*Roshan roshan yā tābān, darakhshanda yā barrāq*—Prakāśman wā dīptimān, chamkilā wā kāntimān.
- LŌ**'CID, *a.* shining, bright, clear—*Roshan roshan yā tābān, darakhshanda yā barrāq, sāf yā shaffāf*—Prakāśman wā dīptimān, chamkilā wā kāntimān, swachchha nirmal vimal ujwal wā spshīṭ. [chamkhat wā dīpti, mahātej ujwalatā wā prabhā.
- LŌ**'CID-ITY, *n.* brightness, splendour—*Roshni yā tābandagi, tābān yā ramag*—Cham-
- LŌ**'CID-NESS, *n.* clearness, transparency—*Safāi yā tābandagi, shaffāfi*—Swachchhatā wā spashatā, nirmalatā prakāśabhedyatā wā pāradarsakatā. [sāch.
- LŌ**'CI-FER, *n.* the morning-star, the devil—*Zuhra yā toli-i-falak, shaitān*—Śukra, pi-
- LŌ**'CI-FER-OUS, *a.* giving light—*Roshni-baksh, tābān*—Prakāśad, dīptikar.
- LŌ**'CI-FER-OUS-LY, *ad.* so as to discover—*Zāhir karne ke taur se*—Prakāt wā pragat karne ki riti se. [janak wā prakāśotpadak.
- LŌ**'CI-FIC, *a.* making light, producing light—*Roshni-nāz, roshni-khes*—Dīptikar, prakāśa-
- LŌ**'CI-FORM, *a.* having the nature of light—*Roshni-khāsiyat, roshni-sifat*—Prakāśagunak, tejagunak. [wā nirmal, pāradarsak wā prabhābhedya, spashīṭ.
- LŌ**'CU-LENT, *a.* clear, transparent, evident—*Sāf, shaffāf, zāhir yā āshkāra*—Swachchha
- LŪCK**, *n.* (D. *luk*) chance, fortune, hap—*Qismat yā bahra, bakht maqsum yā nasib, ittifaq*—Adrisht, bhāgya, daivayog wā daivagati.
- LŪCK**'Y, *a.* fortunate, successful by chance, favourable or auspicious—*Khush-nasib bakht-āwar yā nasib-war, iyāl-mand yā bahra-mand, mubārak yā humāyūn*—Bhāgyawān, kritārth wā śrīmān, śubh wā bhadra.
- LŪCK**'I-LY, *ad.* fortunately, by good hap—*Khush-nasibi se, qismat yā nek-ittifaqi se*—Saubhāgya se, śubhadaiv wā śubhadaivagati se.

- LÜCK'I-NESS, *n.* good fortune or chance—*Khush-gismatī, khush-nasībī, bukhṭ-āwarī bukhṭ-yārī*—Saubhāgya, subhāgyavattwa. [mandabhāgya abhāgi wā asukhī]
- LÜCK'LESS, *a.* unfortunate, unhappy—*K'am-bakht, bad-bakht yā bad-nasīb*—Durbhāgya
- LÜC'RE, *n.* (L. *lucrum*) gain, profit—*Sūd yā fāida, naf'*—Lābh wā prāpti, arth wā phal. [Prāptijanaka wā saphal, lābhādāyaka phalad wā arthad.]
- LÜCRA-TIVE, *a.* gainful, profitable—*Sūd-mand, mufid fāida-bakhsh yā gunjāshī*—
- LUCRIFEROUS, *a.* bringing money, gainful—*Sūd-mand, mufid yā fāida-bakhsh*—Prāptijanaka, lābhādāyaka wā phalad.
- LUCUTATION, *n.* (L. *luctor*) struggle—*Jān-fishānī, dand, dand-dhōp*—Prayātn.
- LUCUBRATION, *n.* (L. *lucubro*) study by candle-light, any thing composed by night—*Rāt ki kitāb-hīnī, rāt ki tasnīf*—Rātriyadhyayau wā nīśīlhyās, rātrikāl kā rachit granth. [tasnīf kīrā-huā—Rātrikāl kā rachit bhanit wā likhit.]
- LUCUBRATORY, *a.* composed by candle-light—*Chirag ki roshnī meṁ tasnīf ki hui yā*
- LUDIBRIOUS, *a.* (L. *ludo*) mocking, sportive—*Zāhik, bikhārī kautukī yā kutūhālī*—Upahāsaka, vīhārī vilāsī wā kīrīṣīl.
- LUDICROUS, *a.* (L. *ludo*) sportive, burlesque, exciting laughter—*Raṅgīlā bīhārī kutūhālī yā kautukī, zarrāf yā maskharagī-angaz, khanda-angaz*—Vīhārī vilāsī wā kīrīṣīl, hāsyajanaka, hānsan wā hāsyotpādik.
- LUDICROUSLY, *ad.* sportively, in burlesque—*Maskharagī se, maskharā-pan se*—Kīrīṣīlātā vīhār wā vilās se, hānsī wā thāṭhṭhe meṁ.
- LUDICROUSNESS, *n.* sportiveness, burlesque—*Raṅgīlā-pan bīhārī-pan yā kutūhālī-pan*, *maskharā-pan yā tasakhkhur*—Kīrīṣīlātā wā līlāsaktatā, hānsī thāṭhṭhā wā pariḥās.
- LUDIFICATION, *n.* the act of mocking—*Hānsī kḥ, thāṭhṭhā kḥ*.
- LUDIFY-CATORY, *a.* mocking, making sport—*Zāhik, bīhārī kutūhālī yā kautukī*—Upahāsaka, vīhārī vilāsī wā kīrīṣīl.
- LUFF, *v.* (Fr. *lof*) to turn the head of a ship towards the wind—*Jahāz ká muhḥ harā ká taraf phernā*—Naukā ká mukh vāyu kī or phernā.
- LUG, *v.* (S. *geluggūn*) to drag, to pull—*Ghasitnā, khūchnā*.
- LUGGAGE, *n.* any thing cumbersome to be carried—*Chiz-bast, sair ká asbāb, gathrī, moṭrī, gathrī-moṭrī*—Sāmāgrī, bāt kī sāmāgrī, gatthar.
- LUG, *n.* a small fish, the ear—*Ek bhānt kī chhotī machhī, kán*. [śokātmak, udās.]
- LUGUBRIOUS, *a.* (L. *lugco*) mournful—*Mātami, gam-yāu*—Śokasuchak, śokamay,
- LUKEWARM, *a.* (S. *ulaco, rearm*) moderately warm, indifferent—*Shir-garm yā nim-garm, surī-mīhr yā be-khobar*—Gungun wā gungunā, udāsīn mandotsāh wā nirutsuk.
- LUKEWARMNESS, *n.* moderate warmth, indifference—*Shir-garmi, surī-mīhrī togāful yā be-khobarī*—Gungunmāhat wā kumkumūt, udāsīnatā mandotsāh wā anaatsukya.
- LULL, *v.* (Ger. *lullen*) to compose to sleep, to quiet, to become calm; *n.* power or quality of soothing, a calm—*Sulānā, taskin il, ruknā, thandhā kḥ*; *n. taskin-dīkī kī tāpat yā sulānē kī khāssiyat, hāmī-bastagi*—Paṛḥānā wā thapakkar sayan karānī, thandhā wā sānt k., thānbhā, sānt h; *n. sānt karne kī śekṭī, nīrvāt wā vāyuvīrvītī.*
- LULLABY, *n.* a song to lull asleep—*Lorī, gīt jiskā gā-kar tarḥōn kō sulātē huiḥ*.
- LUMBAGO, *n.* (L. *lumbus*) a pain in the loins and small of the back—*Dard-i-kamar*—Kativedanā, katīvāt, karihāw kī pīrā.
- LUMBER, *n.* (S. *loma*) any thing useless or cumbersome; *v.* to heap together irregularly, to move heavily and slowly—*Altar-ballarḥ, agar-bayarḥ*; *v. garbar pātnā yā ekathā-tale-āpar dharṇā, pāwē ghasitnā*.
- LUMINA-RY, *n.* (L. *lumen*) any body which gives light, one who enlightens—*Roshnī mosh'ul nūr sham' sīray chānd sītārā waṅgīrā, roshan-bāb' k. v. yā tarbiyat k. w.*—Prakāśakapādrīth jyoti pradīp sūrya chandra tāra ādī, śikshak wā upadēśak.
- LUMINOUS, *a.* shining, bright, clear—*Tāb-dār roshan yā roshan, munawwar nūrānī yā nūrī, sāf*—Dīptimān, prabhāwān wā chamkilā, suspasht.
- LUMINOUSNESS, *n.* brightness, clearness—*Roshnī yā tābandagi, safāī*—Dyuti jyoti wā chamchamāhat, spāshatī.
- LUMP, *n.* (Ger. *klump*) a small mass, a shapeless mass, the gross; *v.* to throw into a mass, to take in the gross—*Dalā dalī bolī loi yā lōndā, dhoindhā dhelā yā ropā, soh yā dher*; *v. ghāl-mel kḥ, milānā jorwā yā sah-milā-kar-lenā*.
- LUMPY, *a.* large, heavy, great—*Moṭā, bhārī yā gāwḍī, bayā*.
- LUMPISH, *a.* heavy, gross, dull, inactive—*Bhārī, moṭā, bhukch yā gāwḍī, dhālā*.
- LUMPISHNESS, *n.* heaviness, dullness—*Bhārī-panḥ, gāwḍī-panḥ*. [may, pīṇḍapūrn.]
- LUMPY, *a.* full of lumps—*Dheloṇ se bhārā huiḥ, fukre-dār*—Dhelahā, dhelāmāy, pīṇḍā.
- LUNACY, *n.* (L. *luna*) madness—*Dīwānagi, sandā, junān*—Sīr, ummāḍ, ummāṭatā baurāhat.
- LUNATIC, *a.* mad; *n.* a madman—*Dīwāna, sandāt, sīrī yā sirrī*; *n. dīwāna shakhḥ, majnūn admi*—Bāwlā, bawrahā, ummāṭa; *n. pāgal.*
- LUNE, *n.* a fit of madness—*Sīr kī taluk*.

- LŪ'NAR**, LŪ'NA-RY, *a.* (L. *luna*) relating to the moon, resembling the moon—*Qamarī, mahābāli*—Chāndrik wā chaudravishayak. chandrākār.
- LŪ'NĀT-ED**, *a.* formed like a half moon—*Sāhe chānd kā sūh*—Arddhachandrakṛiti.
- LUNATION**, *n.* a revolution of the moon—*Daur-i-qamar, sair-i-qamar*—Chandrāvṛitti, chandraparivṛitti. [Arddhachandrākār, arddhachandrākṛāvastu, chandrakhaṇḍ.
- LŪNE**, *n.* any thing in the shape of a half moon—*Kūi shai jo ālthe chānd ki sīrat ho*—LŪ'NET, *n.* a little moon, a satellite—*Māheha, chhuṭā saigara jo bare ke gird ghūmtā hai*—Kshudrachandra, upagrāh.
- LŪNCH**, LŪN'CHON, *n.* (Sp. *lonja*) a kind of meal between breakfast and dinner—*Nāshṭā jo hīziri aur khāne ke dar-miān hotā hai*—Upahār jo kalewā aur bhojan ke bich mein hotā hai.
- LŪNGS**, *n. pl.* (S. *lunga*) the organs of respiration, the lights—*Ripāt riya yā shush, phaphyē*—Phupphus phusphus pusphus wā pupphus, ruitaphenaj.
- LŪNGED**, *a.* having lungs—*Riya-dār, shush-dār, phaphyē w.*—Phupphusavīśishṭ, pupphusayukt.
- LŪPTINE**, *n.* (L. *lupinus*) a plant—*Turmis, bāgīlā-i-misri*—Kudī, satilak, samidhi.
- LŪPINE**, *a.* (L. *lupus*) like a wolf—*Bheriyē sūh, gury ke māmūd*—Hunār sarikhā.
- LŪRCH**, *n.* (W. *lure*) a forlorn or deserted condition, a sudden roll of a ship; *v.* to shift, to play tricks, to disappoint, to roll suddenly to one side, to devour—*Kharāb hātāt yā hātāt-i-lachārī, jahā: ke loṭhak yā laṭhak*; *v. tāt bāt k.*, dhokhā d., battā-d., khatārā d. yā thagāb, *viris k.*, loṭhūā, *gopakuā hāṭakuā yā aur-bhukhe sū khānā*—Duvāsthai wā nirvāyada-d., maikā ki luphak.
- LŪRCH'ER**, *n.* one that lurches, a dog which watches for his game—*Chāt-nishīn yā kāmānīshīn shukhs, ek gisa ke shikārī kutā jo shikār ke lig ghāt mein baithā rah-tā hai*—Ghāt mein w. ghāt lagakar baithne w., kantikakukkur arthāt ek bhāntī kā kukkur jo apne ākhet ke pūṁṁṁ ghāt mein baithī rah-tā hai.
- LŪRE**, *n.* (Fr. *lure*) an enticement; *v.* to entice, to attract, to draw—*Tam'a, lāluch*, *phushtāh*, *igra*; *v. lūhānā lūchānā yā phushtānā, khinchānā yā khūnchānā, aīnānā yā lānā*—Loh, palohān.
- LŪ'RID**, *a.* (L. *luridus*) gloomy, dismal, pale—*Chānghor yā dhūmā, bhayānāk, pīlā*.
- LŪRK**, *v.* (W. *lure*) to lie in wait, to lie hid, to lie close—*Chāt mein baithnā, chhipā-rahnā, dabā-rahna yā dabānā*. [w., dabā-rahā w.]
- LŪRK'ER**, *n.* one who lies in wait—*Chāt mein baithne w., chhipā-rahne w., dabāne*.
- LŪRK'ING-PLACE**, *n.* a hiding-place—*Kamān-gāh, ghāt mein baithne ki jagah, ghāt, chhipāne ki jagah, gye*—Gopasthān, dabāne ki jagah, lūke ki jagah, gahwar.
- LŪSCIOUS**, *a.* sweet to excess, delicious—*Nihāyā shīrīn, ghōrh tāga maza-dār maza-dār yā lūz*—Atimadhur wā bahut hi mithā, sur-wālu wā suras.
- LŪSCIOUSNESS**, *n.* immoderate sweetness—*Nihāyā shīrīn, oihāyā lazzat*—Atimadhurā, atimīshṭā, bahut hi mithās, atiswadatā.
- LŪSU**, *a.* juicy, succulent, rank—*Rusilā, ras bhūrī, lambā yā lambehārā*.
- LŪSORY**, *a.* (L. *lusum*) used in play, sportive—*Khet k.*, *khilwāpī*.
- LŪSŌ'RI-OR'S**, *a.* used in play, sportive—*Khet k.*, *khilwāpī kutūhālī yā kūtūki*.
- LŪST**, *a.* (S.) carnal desire, evil propensity, any inordinate desire; *v.* to desire carnally or vehemently—*Masti shahwat hawā-o-hawas yā nafsāniyat, khurā mail yā raghat, kamāl ārzū*; *v. masti yā shahwat k., kamāl ārzū k.*—Ratābhilāsh maithunēchhā wā kāmāgī, dūvāsūnā wā kuvāsūnā, bilāsā wā atyābhilāsh; *v. kāmārtta h., ratārthī h., maithunābhilāshī h., bilāsā k., atikāmāshī k.*
- LŪST'ER**, *n.* one who lusts—*Shahwat k. w., masti k. w., kamāl ārzū k. w.*—Kāmārtta h. w., ratārthī, maithunābhilāshī, bilāsā k. w.
- LŪST'FUL**, *a.* libidinous or having carnal desires—*Mast, shahwatī, nafsānī*—Kāmārtta, kāmāsakt, maithunārthī, maithunābhilāshī, ratābhilāshī, kāmī.
- LŪST'RY**, *a.* stout, vigorous, healthy—*Tan-āwar yā mūchād, shuk-zor, tan-durust*—Moṭā sthūlāsar wā dirbhāg, balawān, nirogī wā bhalī chāgā.
- LŪST'LY**, *ad.* stoutly, with vigour—*Mazbūtī se, zor se*—Satej sasattwa wā hrishṭa-pushtavat, pauruṣh wā bal se.
- LŪST'NESS**, *n.* stoutness, vigour of body—*Mazbūtī yā tan-āwarī, budhāni tāyat yā zor*—Sabalatā dirbhāgatā wā śarīrasthulātā, śarīrabal viryya wā sattwa.
- LŪST'LESS**, *a.* not vigorous, weak—*Kam-zor, za'if*—Balahi, nirbal.
- LŪST'RATE**, *v.* (L. *lustrō*) to purify—*Sāf k., pāk-sāf k.*—Pavitra k., śuddha k.
- LŪST'RAL**, *a.* used in purification—*Mutakhir, pāk yā sāf k. w.*—Śuchīkar, śuddhīkar, pāwak, śodhak. [śuddhī.]
- LŪSTRATION**, *n.* purification—*Pāk-sāzi, sāfī*—Śodhan, śuddhikaran, śuchīkaran.
- LŪSTRE**, *n.* brightness, splendour, renown, a scone with lights, a space of five years—*Nār roshnī yā tābandagi, runay jilā jalwa yā tajalli, nām-wārī nām-dārī yā shukrat, shām-dān yā diwar-gir, pānch sāl kā 'arsa*—Chamak wā tej, bhark dyuti wā pratāp, nām kīrti wā sukhāyātī, jhār, varshapañchak arthāt pānch varsh kā antar.

LŪS'TRING, *n.* a kind of glossy silk cloth—*Ek bhānt kī chikni chevli^b*.

LŪS'TROUS, *a.* bright, shining, luminous—*Nirāni, roshan yā roshan, tāb-dār yā mu-nawwar*—Diptimān, chamakīlā wā chamakṭā luā, prabhāwān wā dyutimān.

LŪS'TRUM, *n.* (L.) a space of five years—*Pāñch sāl kā 'arsa*—Varshapañchak, pāñch varsh kā antar wā kāl.

LŪTE, *n.* (Fr. *luth*) a musical instrument—*Tumbūr, harbat, bin^b*—Vīnā, sāraṅgī.

LŪ'TAN-IST, *n.* one who plays on the lute—*Barbat-nawāz, bin-nawāz, bin-bajāne w^b*.—Vainik, vināpāni, vindvālak.

LŪ'TER, LŪ'TIST, *n.* a player on the lute—*Barbat-nawāz, bin-nawāz, bin-bajāne w^b*.—Vainik, vināpāni.

LŪT'E'STRING, *n.* the string of a lute—*Bin yā barbat kā tār*—Vinātāntra, vīntār.

LŪTE, *n.* (L. *lutum*) a composition like clay; *v.* to close with lute or chemist's clay—*Leṭh, sāne yā jorū ke lige mitti^b; v. sātā^b, mitti se sātā yā jorā^b*.

LŪ'THER-AN, *n.* a disciple or follower of Luther; *a.* pertaining to Luther—*Lūthar kī pū-ran*; *a. mutā'alliqi Lūthar. Lūthar se nisbat-dār*—Lūtharmatāvalambī; *a. Lūtharsambandhī. Lūtharvishayak*.

LŪ'THER-AN-ISM, *n.* the doctrine of Luther—*Lūthar kā mazhab yā mat*—Lūthar kā mat.

LŪX, LŪX'ATE, *v.* (L. *luxo*) to put out of joint, to disjoin, to dislocate—*Jor ukhāy-nā^b, jor alay k^b, sukānā sāl tūlā^b*.

LUX'ATION, *n.* the act of disjoining—*Jor kī ukhānā^b, jor kī ukhānā^b*.

LUX-Ū'R-I-ANT, *a.* (L. *luxus* very abundant, exuberant in growth—*Kasir yā ziyā-da, bahut barhūr w^b*—*Atiprachur wī atibhul, atiyatlabhī wī atiyardhaman*.

LUX-Ū'R-I-ANCE, LUX-Ū'R-I-AN-CY, *a.* rank growth, exuberance—*Bahut barhūr^b, ifrāt ziyādai yā kasrat*—Nūntāviridhī vridhībāhulya wā sanridhī, bahutāyat wā bāhulya.

LUX-Ū'R-I-ANT-LY, *ad.* with exuberant growth—*Bahut barhūr se^b, ifrāt se, kasrat se, ziyādai se*—*Ativridhī se, nūntāviridhī se, vridhībāhulyapūrvak. bahutāyat se, bāhulya se*.

LUX-Ū'R-I-ATE, *v.* to grow exuberantly—*Kasrat se k^b, phūṭ-phūṭ k^b*—*Atyant barhūnā*.

LUX'U-RY, *n.* delicious fare, a dainty, voluptuousness, addictiveness to pleasure—*Khush-zati yā laziz khushī, tahjiz 'aiqāsh, qā'ish-jāish, nafsānigut yā 'ishrat*—*Uttamābhogān wā uttāmāna, swādwāna wā nāshitāna, vilās wā bhogavilās, sukhāśakti wā vishayabhogāśakti*.

LUX'U-RIOUS, *a.* delighting in luxury, administering to luxury, softening by pleasure—*'Aiqāsh-nafsāni yā nafs-parat, 'aish-arar yā 'aish-afā, arām kī tarāf māl yā rāqib k^b, w.*—*Vilāsi Vilāsīśakt wā sukhābhogāśakt, sukhābhogakar, sukhmār wā bhogāśakt k^b, w.*

LUX'U-RIOUS-LY, *ad.* deliciously, voluptuously—*Khush-tazzati yā khush-khushī se, 'aish-o-'ishrat yā arām-talāq se*—*Paramābhogābhog se, sukhābhog wā sukhāvilās se*.

LUX'U-RIOUSNESS, *n.* voluptuousness—*'Aiqāshī, 'aish-o-'ishrat, nafs-pararī, nafsānī*.

LY-CANTHRO-PY, *n.* (Gr. *lykos, anthros*) a kind of madness—*Ek tarak kī dīvā-nagī*—*Ummādivīśesh, ek bhānt kī kharābat*.

LY'DIAN, *a.* (L. *Lydia*) noting a kind of slow soft music—*Āhista aur dīl-soz rāg*—*dhīr k^b, w.*—*Mand aur karunājauk rāg prakāś k^b, w.*

LY'E, *n.* (S. *leah*) water impregnated with soap or alkaline salt—*Sābūn aur non se mī-ṭā huā pāni^b*—*Kshārodak, kshārajai*.

LY'ING. See under LIE.

LY'MPH, *n.* (L. *lymph*) a colourless fluid—*Bīnā raig kā pañchhā^b, pāni^b, ras^b*.

LYM-PH'IC, *a.* pertaining to lymph; *n.* a vessel which contains or conveys lymph—*Pañchhā kī mutā'alliq; n. pañchhā-dār rai, pañchhā dārpār-wāl rāg*—*Pañchhāvishayak, charnamodakasambandhī; n. pañchhāyukt nāri, charnamodakavāhīni, sarir-āntargatajalavāhīni*.

LYM-PH'DUCT, *n.* a vessel of animal bodies which conveys lymph—*Pañchhā-dār rāg, mah rāg jisonā pañchhā behtā hai*—*Charnamodakavāhīni, sarirāntargatajalavāhīni, sarir kī ek bhānt kī nāri jismen pañchhā bahtā hai*.

LYNX, *n.* (L.) an animal—*Sigīh gosh, palāng, ban-hilān^b, chitā^b*—*Vanavirūl*.

LYRE, *n.* (L. *lyra*) a musical instrument—*Barbat, sarod yā sarod, bin^b*—*Vīnā*.

LYRIC, LYR'I-CAL, *a.* pertaining to a lyre or to poetry sung to a lyre—*Barbatī, surodī yā sarodī, rekhta-mansūb, us rekhte yā gazal ke mutā'alliq jisko barbat par gāte hai*—*Vīnāvishayak, vīnāsambandhī, vainik, vīnāsambandhigunāvishayak, us git kā vishayak jisko vīnā par gāte hai*.

LYR'IC, *n.* one who writes lyric poems, a lyric poem—*Rekhta-nawīs yā gazal banāne w., rekhta-gazal yā qasida*—*Vīnāsambandhigānārachak, vīnāsambandhigān*.

LYR'IST, *n.* one who plays on the lyre—*Barbat-nawāz, bin-nawāz*—*Vīnāpāni, bin-bajā-ne w., vainik*.

M.

- MĀB**, *n.* (W.) the queen of the fairies—*Pariyon ki malika*—Vidyādhariyon yoginiyon rakshasiyon wā mayiniyon ki mahārāni. [*chhail-chikuniyā*^h—Sewāin, bānkā, chhailā.]
- MĀC-A-RŌNI**, *n.* (It.) a kind of edible paste, a fop, a coxcomb—*Bugrā, albelā*^h.
- MĀC-A-RŌN'Ō**, *n.* a. relating to macaroni, consisting of a mixture of languages; *n.* a ludicrous mixture of languages—*Bugrā, gūpil-amez yā gichpich-amez*; *n.* *gichpich, ek qism ki hazl-amez gūpil*—Sewāivishayak wā sewāinsainbandhī, kathbhakhāmay wā miśritabhāshāmay; *n.* hāsyajanakamiśritabhāshā, haṁsū kathbhākhā.
- MĀC-A-RŌN'**, *n.* a kind of biscuit, a coxcomb—*Ek qism ki roti yā mithāi jo bādām aur chini ki banti hai, chhail-chikuniyā*^h—*Ek bhānti ki roti wā mithāi jo bādām aur*
- MA-CĀW'**, *n.* a large species of parrot—*Kākātūā*^h. [*chini ki banti hai, bānkā wā chhailā.*]
- MĀC'E**, *n.* (L. *massa*) a club, a staff, an ensign of authority—*Chob, gur, asā*—*Soṭā, gulā, dand*. [*Gadādhār, dandadhār, dandadhārī, dandadhast*]
- MĀC'E-BĒAR-ER**, *n.* one who carries the mace—*Asā-bardār, chob-dār, soṭe-bardār*
- MĀC'E**, *n.* (L. *macis*) a kind of spice—*Bazbāz, busbāsa, jāwatri wā jāwatri*^h—*Jūtīphal, jūtīpatrī, jūtīpushp, jūtīpatra*.
- MĀC'E-ĀLE**, *n.* ale spiced with mace—*Bazbāz-dār boza, busbāsa-dār boza*—*Jūtīphalavi-śhīstayavanirmitatandyaaviśesh, jāwatri se mili hui madirā*.
- MĀC'E-ĀTE**, *v.* (L. *macere*) to make lean, to mortify, to steep almost to solution—*Dublā k^h, tornā yā dabānā*^h, *bhigo-rakhnā*^h—*Kris k., kshin k., bhiji rakhnā*.
- MĀC'E-ĀTION**, *n.* a making lean, a steeping—*Dublā k^h, bhigōn yā bhigo-rakhnā*^h.
- MĀCH-I-A-VĒ'LI-AN**, *a.* relating to Machiavel, crafty; *n.* one who adopts the principles of Machiavel—*Mata'alliy-i-Mākiavel yā Mākiavel se nisbat-dār, aiyār yā fīratī*; *n.* *Mākiavel kī pat-ruc*—*Mākiavelvishayak, dhūrtā*; *n.* *Mākiavelmatāvā-lambī, Mākiavelmatānuṣṭayī*.
- MĀCH'I-NATE**, *v.* (Gr. *mechanē*) to plan, to contrive, to form a scheme—*Tadbīr k., bandish yā tajvīz k., mansūba k.*—*Parikāṣṇā k., anusandhān k., upāy rachnā wā upāy k.*
- MĀCH-I-XĀTION**, *n.* an artifice, a contrivance, a malicious scheme—*Fīrat, mansūba, sāzish yā bandish*—*Upāy wā kapaṭ, kalpanā parikāṣṇā mantrapā wā anusandhān, kumantrapā kukalpanā wā kuprayukti*.
- MĀCH'I-XĀTOR**, *n.* one who plots or contrives—*Sāzishī, fīratī, bandishī, mansūba-bāz*—*Kukalpanākārī, kumantrapākārī, drohachintak, upāyachintak*.
- MA-CHINE'**, *n.* any complicated work, an engine—*San'at, jantir yā jantar*^h—*Kal, yantra*.
- MA-CHIN'ER-Y**, *n.* complicated workmanship, machines in general, supernatural agency in a poem—*San'at-sāz, jantir yā jantar*^h, *devtōn aur deviyōn kī lāqat aur unke af'āl jo kisi musmārī mein shū'arā zāhir kartē haiṁ*—*Kal-kāntī kalbāl wā yantrasā-hitya, yantrasamūdhi wā yantrasamūdhy, devtōn aur deviyōn kī śakti aur unke eha-ritra jinki prakās kāvyasāstra mein ālankārārth kiyā jatī hai*. [*Kār, kalājna*]
- MA-CHIN'IST**, *n.* a constructor of machines—*Kal-sāz, āla-sāz, kal bandūc* *or* *h*.—*Yantra*
- MĀCK'E-EL**, *n.* (D. *mackerel*) a fish—*Ek qism ki chhoti samundarī machhli*—*Ek bhānti ki chhoti samundarī machhli*. [*Kāināt, jahān*—*Tribhuwan, viśwa, jagatsarvva*]
- MĀCRO-COSM**, *n.* (Gr. *makros, kosmos*) the whole world or visible system—*'Ālam*,
- MAC-TĀTION**, *n.* (L. *macio*) the act of killing for sacrifice—*Bal ke liye mār-dānā*^h, *bal chadhānc ke liye badhnā*^h. [*Kalush*]
- MĀC'U-LA**, *n.* (L.) a spot—*Dāg, dāg-dārī, dhappā*^h, *dhathā*^h, *chhitā*^h—*Chilm, vindu*,
- MĀC'U-LATE**, *v.* to spot, to stain; *a.* spotted—*Dāg dānū yā dāg k., dagilā k.*; *a.* *dagilā, āludā, dhappe-dār*—*Chhitā dānā, bhar dānā wā dhappā dānā*; *a.* *bharā, kalu-shit, chilmit, kalaūki*. [*lush kalaūk chihna wā vindu*]
- MĀC'U-LATION**, *n.* a spot, a stain, a taint—*Dāg, dāg, dhappā*^h—*Dhabbā, chhitā, ka-MĀD*, *a.* (S. *gemaud*) disordered in mind, furious, enraged; *v.* to make or be mad, to enrage—*Dīvāna suudāi yā khabtī, majnūn barham yā āshufta, qazab-nāk*; *v.* *dīvā-na yā āshufta k. yā h., qazab-nāk k.*—*Unmatta unmadī pāgal baurahā bawālā sirrī wā sirrī, madodagra, kopākul kupit wā roshākul*; *v.* *unmatta wā mugd k. wā h., kopākul wā kupit k.* [*wā h., unmatta k. wā h.*]
- MĀD'DEN**, *v.* to make or become mad—*Dīvāna k. yā h.*—*Unmadī k. wā h., bāwalā k.*
- MĀD'DING**, *p.* a. raging, furious—*Qazab-nāk, khashm-nāk yā dīvāna*—*Kopākul, saṁ-rabdh roshavegākul wā unmatta*. [*nagi se*—*Kopākulatāpūrvak, rosh wā unmad se*]
- MĀD'DING-LY**, *ad.* ragingly, furiously—*Qazab-nākī yā qazab se, khashm-nākī yā dīvā-MĀD'DISH, *a.* somewhat mad—*Kisī qadr dīvāna, kuchh kuchh pāgal*^h—*Kinchit un-matta, kuchh sirrī*.*
- MĀD'NESS**, *n.* distraction, fury, rage—*Dīvānagi junūn yā suudā, josh-kharosh yā khashm, qazab*—*Unmad unmatatā pāgalpan wā buddhivikshiptatā, rosh, kop*.
- MĀD'BRĀIN**, *MĀD'BRĀINEN*, *a.* disordered in mind, hot-headed, rash—*Khalal-damāg yā shoridā-sar, tund-mizāj, be-tamamul yā jalā*—*Buddhivikshipta wā vikshiptabuddhi, śighrakopī, utāwālā avichāryyakārī wā aparināmadarśī*.

- MAD'CAR**, *n.* a rash hot-headed person—*Be-tuammul aur tund-mizāj shakhs, shorūda-ur shakhs*—Sighrakopi aur avichāryyakārī jan, sāhasakarmmā, unmatta jan.
- MAD'HĒAD-ED**, *a.* hot-brained, rash—*Tund-mizāj yā gazab-nāk, be-tuammul yā jald*—Sighrakopi wā uchchhand, utāwālā avichāryyakārī wā aparīnamadārī.
- MAD'HŪSE**, *n.* a house for lunatics—*Pāgal-khāna, saudāi-khāna*—Unmattālay, unmattapālanagriha. [—Unmattājan, pāgal sirī wā bawālā.
- MAD'MAN**, *n.* a man void of reason, a lunatic—*Dvōina ādmī, majnūn yā sauddāi shakhs*
- MAD'AM**, *n.* (Fr. *ma, dame*) a term of address to a lady—*Bibi, sāhiba, khānam-sāhiba*—Āryyā, āryyā, bhavati, bhāvinī.
- MAD-EM-OI-SELLE'**, *n.* (Fr.) a miss, a young girl—*An-byāhi larkī^h, chhokri^h*.
- MAD'DER**, *n.* (S. *meddere*) a plant—*Majith^h, manjith^h, chharilū^h*—Tāmravalī, yojanavallī, yojanaparūi.
- MADĒ**, *p. t. and p. p.* of *make*—*Make kā mazi-mutlaq aur mazi-mat'isf'alai-hi yā fēl-i-mat'isf*—Make kī sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.
- MAD-E-FĀCT'ION**, *n.* (L. *mader, facio*) the act of making wet—*Gilā k^h, tar k^h, odā k^h*—Ārdrikarūp.
- MA-DŌNA, MA-DŌN'VA**, *n.* (It.) a picture of the Virgin Mary, a term of address—*Mariam kī tasvīr, bibi yā bibi-sāhiba*—Mariam kumārī kā chitra, bhavati bhāvinī wā kartī. [nūnīnd ek samundari shai—Mūnge sarikhā ek samundri padārth.
- MAD'RE-PORE**, *n.* (Fr. *madre, pore*) a submarine substance like coral—*Mūnge kī*
- MAD'RI-GAL**, *n.* (Fr.) a pastoral song—*Gīt jo ahīr yā gaurīer-log gāte hai^h*.
- MĀG-A-ZINE'**, *n.* (Fr. *magasin*) a store-house of arms ammunition or provisions, an arsenal or armory, a periodical pamphlet—*Lashkari yā janpī madkhan, silāh-khāna, risāla jo maqarrar waqt meñ chhāpā jātā hai*—Yuddhadravyagār, sāstrāgār wā āyudhagār, mānavastuvishayakagranth jo nīrūpit kāl meñ chhāpā jātā hai.
- MĀG-A-ZIN'ER**, *n.* a writer in a magazine—*Jo risāla maqarrar waqt meñ chhāpā jātā hai uske tāiyār karne meñ madad-gar musammīf*—Nānavastuvishayakagrantha jo nīrūpit kāl meñ chhāpā jātā hai uske haume meñ sahāyak wā rachak.
- MĀG'GOT**, *n.* (S. *malha*) a small grub, a whim, caprice—*Kirm, luhar^h, khayāl yā mau-manj*—Kīrī, taraṅg, mauulanīya. [wā krimmay, tarūgi lolachitta wā lol.
- MĀG'GOT-TV**, *a.* full of maggots, whimsical—*Pur-kirm, luhar^h*—Kītanay kitapūrn
- MĀ'GHI**, *n. pl.* (L.) wise men of the East—*Majās, pūrbī mulkāñ ke 'āqil log*—Pūrvvadeśīya paṇḍit log, pūrvvadeśī jñānī log.
- MĀ'GI-AN**, *a.* pertaining to the Magi—*Mutā'alliq-i-majūs, majūs se nisbat-dār, pūrbī mulkāñ ke dīnā logon ke mutā'alliq*—Pūrvvadeśī jñānī logon kā sanbandhī wā vishayak, pūrvvadeśīyapaṇḍitavishayak.
- MĀ'GIC**, *n.* the art of putting in action the power of spirits, sorcery, enchantment—*Jādū-garī yā 'ilm-i-sīhr, jādū, sīhr yā afsūn*—Abhichāravidyā wā māyāvidyā, abhichār wā indrajāl, tōnā tōtkā wā mantramālan.
- MĀ'GIC, MĀ'GIC-AL**, *a.* relating to magic—*Tilismāti, afsūnī, tilismā*—Āindrajālik, abhichārik, abhichārī, māyāvi, māyik.
- MĀ'GIC-ALLY**, *ad.* according to magic—*Jādū-garī se, afsūn se, jādū se, sīhr se, 'ilm-i-sīhr ke mutābiq, jādū kī mutābiq*—Abhichār se, abhichāravidyāusār se, māyā se.
- MA-G'CI-AN**, *n.* one skilled in magic—*Jādū-gar, afsūn-gar, sāhīr, sīhr-kār*—Māyāvi, abhichāravidyājñā, pīśchavidyājñā, indrajālik.
- MĀ'GIST-ER-IAL**, *a.* (L. *magister*) suitable to a master, arrogant, proud—*Hākīm yā sāhīb ke tāiq, mutakabbir, magrūr*—Ādhikārik, ahaṅkāri wā uddhat, ghamaṇḍī wā abhinānī. [gurūr se—Ahaṅkāri se, darp wā garv se.
- MĀG-IS-TE'RI-AL-LY**, *ad.* arrogantly, proudly—*Takabbur-se yā mutakabbirāna, kibr yā*
- MĀG-IS-TE'RI-AL-NESS**, *n.* air of a master—*Takabbur, kibr, hākīmāna vas'*—Ahaṅkāri, prabhū kī dhaj, ghamaṇḍ. [sūkshṃ chūrp.
- MĀG-IS-TER-Y**, *n.* a fine powder or precipitate—*Ek qism kā bārīk safīf*—Ek prakār kā
- MĀG-IS-TRATE**, *n.* a public civil officer—*Hākīm, 'āmil, fawj-dār, maulā*—Dharmādh-yaksh, nyāyādhis, nyāyādhipati, dandānyak, nītisūta.
- MĀG-IS-TRA-CY**, *n.* the office or dignity of a magistrate, the body of magistrates—*Hukūmat yā 'āmlī, jamī 'āmlī yā 'āmlon kī guroh*—Dharmādhikār nyāyādhipakār wā dharmādhyakshatā, dharmādhikāragan dharmādhyakshasamūh wā nyāyādhisā-maṇḍal. [adhikārayukt, prabhutvavīśiṣṭ.
- MĀG-IS-TRĀ'TIC**, *a.* having authority—*Hā-ikhtiyār, sāhīb-ikhtiyār*—Adhikāravīśiṣṭ,
- MĀG'NA CHART'ER**, *n.* the great charter of English liberty—*Istihqāq-āme' 'ahd-nāma jo Inglisṭān ke logon ko bādshāh se milā thā*—Swādhikārabhogapatra jo Ingland ke nivāsiyon ko rājā se milā thā.
- MĀG-NA-NIM'I-TY**, *n.* (L. *magnus, univus*) greatness of mind, generosity, bravery—*Buland-himmati yā 'āli-himmati, kushāda-dili yā sakshavat, himmat shuj'āt yā jawān-mardī*—Māhatmikātā manomahimā manomahattwa wā mahānubhāv, audā-ryya udātātā wā udārachittatā, sūratā sauryya wā viratwa.

MAG-NÂN-I-MOUS, *a.* great of mind, brave—*‘Āli-himmat yā buland-himmat. shujā’ diler yā javān-mard*—Mahāmanask mahātma wā mahātmik, śūr vir wā dhīrā.

MAG-NÂN-I-MOUS-LY, *ad.* with greatness of mind, generously, bravely—*‘Āli-himmatī yā buland-himmatī se, faizīzi yā saḥāwat se, javān-mardī yā dilerī se*—Mahātmikātā manomahimā wā mahānubhāv se, ndārātā se, viratī wā śūrātā se.

MAG-NĒ-SI-A, *n.* a white alkaline earth used in medicine—*Ek qism kī jawākhār-sī sufed mūti jo darā meī partī hai*—Ek prakār kī śwet anlavirarītavīśiṣṭ mrittikā jo asuḥādī meī partī hai, anlapittanīśakachūrāvākāraurīttikābhāsmā.

MAG-NĒT, *n.* (Gr. *magnēs*) the loadstone—*Mignātīs yā mignātīs, chumak-patthar^h, āhan rūdā*—Chumbakapraṣṭar, chumbakamānī, lohachumbak.

MAG-NĒTIC, **MAG-NĒT-I-CAL**, *a.* relating to the magnet, attractive—*Mignātīsī yā mignātīsī, jūzib*—Chumbakapraṣṭarāsambandhī wā lohachumbanasīl, ākarśhik wā ākarśhak.

MAG-NĒT-I-CAL-LY, *ad.* by means of magnetism, by the power of attraction—*Quwat-i-āhan-kash se, quwat-i-jūzibā se*—Lohachumbanasaktī lohachumbanadharm wā lohachumbakagun se, ākarśhamāsaktī se.

MAG-NĒTIC-NESS, **MAG-NĒT-I-CAL-NESS**, *n.* the quality of being magnetic—*Mignātīsī khāsiyāt, kashish*—Lohachumbanasīlatā, lohachumbanadharmakātā.

MAG-NĒT-ISM, *n.* the science which treats of the properties of the magnet, power of attraction—*‘Ilm-i-mignātīs, quwat-i-jūzib yā quwat-i-āhan-kash*—Chumbakapraṣṭarāśāstra wā lohachumbakavidyā, lohachumbanadharm wā ākarśhamāsaktī.

MAG-NĒ-FY, *v.* (L. *magnus, facio*) to make great, to exalt, to extol—*Barānā yā barā-k^h, buland yā sur-farāz k., maddahī yā manā-khawān k.*—Viśāl wā mahattar k., ummat k., stutī wā barī k.

MAG-NĒ-FI-A-BLE, *a.* that may be magnified—*Barā kīz jān ke qābil, munimū-l-sar-farāz, maddahī-pazīr*—Viśāl wā mahattar hone ke योग्या, ummat hone ke योग्या, stutīयोग्या.

MAG-NĒTIC, **MAG-NĒT-I-CAL**, *a.* grand, noble—*‘Azīm yā kabīr, ‘ālī-shān yā shāyif*—Barā

MAG-NĒT-I-GENGE, *n.* grandeur, splendour—*‘Azamat shaukat hushmat yā jāh-o-jalāl, ramnāq yā far*—Vibhūtī vaibhav vibhav aīswaryā mahimā wā mahattwa, pratāp mahāpratāp mahādīptī atīpāhlā atīkāntī wā thāthī.

MAG-NĒT-I-GEANT, *a.* grand, splendid, pompous—*‘Azīm-sh-shān yā ‘azīm, ramnāq-dār numāyān yā umda, ‘ālī-shān amānīshī yā muhtashīm*—Barā ujjwal vibhūtīmān wā mahimā, mahāpratāp pratāpawān dedīpyamān wā pratāpī, atīkāntimān atīśobhan wā thāthī.

MAG-NĒT-I-GEANT-LY, *ad.* splendidly, grandly—*Ramnāq se, jāh-o-jalāl shaukat hushmat yā shān se*—Mahāpratāp atīej wā aīswaryā se, vibhūtī vaibhav mahimā wā mahattwa se.

MAG-NĒT-I-CO, *n.* a grandee of Venice—*Shahr-i-Venis kī ek amīr*—Venis nagar kī ek

MAG-NĒT-I-EN, *n.* one that magnifies—*Parhāne a^h, barā-k. w^h, buland k. w., maddahī, sanā-khawān, ek qism kī shīshī jis se chīz-e barī wālā hote hūn*—Vardīdhak, vrid-dhikartā, stutī dāk, barā k. w., sarāhne w., vipuladāśakākarī.

MAG-NĒT-O-QUINCE, *n.* (L. *magnus, loquor*) a lofty manner of speaking—*Mubālaga-gat, lif-zawī, kī-jāzā barī barī yā kī kī-kī, cūgūn ‘ibarat yā bagūn*—Atyukti, atīśayokti, atīśhabhān, garvītavākya, asīravākya.

MAG-NĒ-TUDE, *n.* (L. *magnus*, greatness, size, bulk, grandeur—*Kalīmī, qadd-o-qā-mat, mīdānī-arz-o-tāl yā kibārat, ‘azamat shān hushmat yā jāh-o-jalāl*—Mahattwa prīthutā sthūlātā vībhūtwa viśalātā wā mahimā, parīmān ākārparīmān mahattwa-parīmān wā ākārānān, dīl lamhā-chaurā wā bhāraparīmān, vibhūtī vaibhav pratāp wā mahātmya.

MAG-NŌ-LI-A, *n.* a plant—*Ek bhānt kī pandhā^h*. [kikīdīvi.]

MAGTIE, **MAGTIE-PIE**, *n.* a bird—*Ek bhānt kī chiriyā^h*—Chāsh, kikīdīvi, kikīdīva,

MA-HŌG’A-NY, *n.* a hard reddish wood—*Ek bhānt kī karī lukhī^h*—Nandik, tanna,

MA-HŌM’E-TAN. See MOHAMMEDAN. [tunī.]

MĀID, *n.* (S. *maiden*) an unmarried woman, a virgin, a female servant—*Kuārī kuānārī yā an-byāhī^h, doshīzā bākira yā ‘azrā, asīl karīzak chukrānī yā nankrānī*—Avivāhītā wā kumārī, akshatayoni akshatā wā kumārīkā, dāsī chetī chērī lauṇrī wā ṭahaluwī.

MĀID’EN, *n.* a young woman, a female servant; *a.* pertaining to a young woman, consisting of young women, fresh, new, unused; *v.* to speak or act modestly—*Doshīzā bākira yā ‘azrā, asīl chukrānī yā nankrānī; a. doshīzā yā bākira ke muta’ullīq, doshīzān yā bākīrān kī hūnā huā, tāza, nayā^h, korā^h; v. hijāb yā hayā se guft-gū-k. yā kām k.*—Kuārī kuānārī kumārī wā akshatayoni, dāsī chetī chērī wā ṭahaluwī; *a.* kumārīkāśambandhī kanyāśambandhī wā kanyāviśayā, kanyūnāyā wā kumārīmāy, tatkā, nav navīn wā nūtan, akritopabhog wā ajatopabhog; *v.* lajīpūrvak bolnā wā kām k. [ryya, kumārīwa, kumārīdāśī.]

MĀID’EN-HEAD, **MĀID’EN-HŌOD**, *n.* virginity—*Doshīzagi, bīkīr, bākarat*—Kaumār, kaumā-

MĀIN'EN-LY, *a.* like a maid, gentle, modest; *ad.* in a maidenlike manner—*Doshiza yā bākira kī mānind, halim yā mulāim, hayā-dār yā sharm-gīn*; *ad. doshiza yā bākira ke taur se*—Kumārīsadrīs kumārītulya wā kumārīyogya, mridu wā śānt, vinīt vinayī lajjāwān wā lajjāśīl; *ad.* kumārīyogya rīti se, kumārīkānurūp bhāv se.

MĀID'HOON, *n.* virginity, virginal purity—*Doshizagi, bīkr yā bakarat*—Kaumār wā **MĀID'EN-HĀIR**, *n.* a plant—*Ek bhānt ká paudhā*. [kaumārīyya, kumārītwa]

MĀID'EN-LIKE, *a.* like a maiden, inodest—*Bākīrāna yā doshiza-kī-mānind, hayā-dār*—Kumārīsadrīs wā kumārītulya, vinayī wā lajjāwān.

MĀID-MĀ'RI-AN, *n.* a kind of dance—*Ek bhānt ká nāch*. [sadrīs pilā]

MĀID'PĀLE, *a.* pale like a sick maid—*Bimār doshiza kī mānind zard*—Rogī kumārī ke

MĀID'SĒR-VANT, *n.* a female servant—*Asīl, kuntzak, naukrānī, chakrānī*—Dāsī, launrī, chetī, cherī, tahāluwī.

MĀIL, *n.* (Fr. *maille*) *a.* coat of steel net-work, armour; *v.* to arm defensively—*Jāl-dār jushan yā jāl-i-silāhī, sirah chār-āina yā buktar*; *v.* sirah-posh *k.* yā *h.*, *baktar chuphānā*—Jālī *kā* kavach, jhīlam wā varīn; *v.* sakavach *k.*, varmit *k.*

MĀIL, *n.* (Fr. *malles*) *a.* bag for letters; *v.* to inclose in a wrapper—*Dāk-wāle ká pulindā*, *dāk-wāle kī thailī*, *chīthiyon kī thailī*; *v.* bethan menī *lapetnā*.

MĀIM, *n.* (G. *maimān*) *to* disable, to wound, to cripple; *n.* lameness, injury—*Nā-tuwān yā zā f k.*, *zakhmī k.*, *luṅgrā k.*; *n.* *luṅgrāhā*, *nuṅsān*—*Asakt wā asanarth k.*, *ghāyal wā chotahī k.*, *paṅgu apāṅg wā hirāṅg k.*; *n.* *paṅgutā wā laṅgrā*, *hāni wā kshatī*. [rāhat—*Apāṅgatā, hīrāṅgatā, khaṇḍitāṅgatā, chhinnaṅgatā.*]

MĀIM'ED-NESS, *n.* state of being maimed—*Zakhmī hālat, nā-tuwānī kī hālat, laṅg-*

MĀIN, *a.* (S. *māgen*) principal, chief, important, mighty; *n.* the gross, the whole, force, the ocean, the continent—*Awal, muqaddam, ukamm, 'azīm*; *n.* *muṣmū'a*, *kull*, *zor*, *bahr-i-muhit*, *barr barr-i-azīm yā barr-i-azīm*—Pradhān wā agra, mukhya, guru wā bhāri, barā wā vrihat; *n.* *pradhānabhāg wā sthulānś*, *sākalya wā samudāy*, *bal*, *saṃudra mahāśāgar wā mahodadhī, mahādūp*.

MĀIN'LY, *ad.* chiefly, principally, greatly—*Khusūsan, anwalan yā gūliban, ziyāda-kar-ke*—*Viśodh karke wā mukhya karke, pradhānyāpūrvak, bahut karke wā adhik karke.*

MĀIN'LĀND, *n.* the continent—*Barr, barr-i-azīm, barr-i-u-azīm*—Mahādūp.

MĀIN'MĀST, *n.* the chief or middle mast—*Asl mastūl, bīch ká barā mastūl*—Pradhāna-kūpak, madhyakūpak, mahāgnavrikshak. [pāl]

MĀIN'SĀIL, *n.* the principal sail in a ship—*Juhāz ká asl pāl*—Barā pāl, naukā ká barā **MĀIN'SHĒET**, *n.* the sheet of the mainmast—*Asl mastūl ká rassā*—Pradhānakūpak ká rassā, madhyakūpak ká rassā.

MĀIN'TOP, *n.* the top of the mainmast—*Asl mastūl ká sar*—Pradhānakūpak wā mahāgnavrikshak kī agra-bhāg uparibhāg mastak wā sirā.

MĀIN'YĀRD, *n.* the yard of the mainmast—*Asl mastūl ke pāl kī dāndī, ardaṇḍā*, *parwān*—Pradhānakūpak wā madhyakūpak ke pāl kī dāndī.

MĀIN'PER-NOR, *n.* (Fr. *main, prendre*) surety for a prisoner's appearance—*Hāzir-zāmīn*—*Darsanapratibhū, darsanapratibhāvya*.

MĀIN'PRISE, *n.* a writ commanding to take sureties for a prisoner's appearance, bail—*Hāzir-zāmīnī lenē ke liye prāvīna, hāzir-zāmīn zamānat yā hāzir-zāmīn*—*Darsanapratibhū lenē ke nimitta rājājūpatra, darsanapratibhāvya darsanapratibhū wā pratindhī*.

MĀIN-TĀIN', *v.* (L. *manus, teneo*) to preserve, to keep, to uphold, to defend, to justify, to support, to sustain, to affirm—*Hifūzat k.*, *rakhnā yā thānbhnā*, *mahfūz-rakhnā, pushtī-d. yā taqrīyat d.*, *jāiz-rakhnā himāyat k.* *yā haqq-numā k.*, *tūtd k.*, *khabargīri k.* *yā parwarīsh k.*, *bar-pā yā qāim rakhnā, da'wī k.* *yā i'tiqād se bayān k.*—*Bachānā wā bachā rakhnā, pālan wā rakshan k.*, *saṁbhālā, rakshā k.*, *nishkalaṅkī wā yathārth thāhrānā, pālā wā pusht k.*, *tekuā wā dharmā, dirīhatā se kahnā*.

MĀIN-TĀIN'A BLE, *a.* that may be maintained—*Hifūzat-pazīr, mahfūz yā mustahkam kiye jāne ke qābil*—*Rakshanīya, anupālānīya, pariśuddhiksham*.

MĀIN-TĀIN'ER, *n.* one who maintains—*Hānī, pushtī-bān, parwarīsh k. w.*, *khabar-gīr, thānbhne w.*, *mahfūz rakhne w.*—*Pālāk, pratipālāk, poshak, saṁbhālne w.*, *rakshak*.

MĀIN'TE-NANÇE, *n.* defence, protection, support, sustenance, continuance—*Himāyat yā pushtī, mahfūzat yā panāh, parwarīsh yā khabar-gīr, purdākht rozī yā qūt, pāc-dārt yā qiyām*—*Rakshan wā pratipādan, bachāw, poshan bharan wā dhāran, jīvīkā wā nirvāh, sthīratā wā avīran*.

MĀIZE, *n.* Indian corn—*Bājarā*, *jwār yā jwār*, *bhuttā*, *makāṣ yā makāṣ*.

MĀJ'ES-TY, *n.* (L. *majestas*) dignity, grandeur, a title given to sovereigns—*Buzurgī martaba rutba hashmat manzilāt iqtidār yā tamkanāt, shān jalāl jāh-o-jalāl 'azomat shukoh shikoh yā dubdubā, hazrat jalāl-panāh yā qibla-i-ālam*—Pradhānatā mānyatā maryādā gaurav prabhāv wā prabhutā, vaibhav vibhūti vibhav aīśwaryya mahīmā mahāmahīmā wā pratāp, rājā wā rānī kī padavī wā upādhi jaise mahārāj prabhu bhagawān devī śdī.

MA-JĒS'TIC, **MA-JĒS'TI-CAL**, *a.* grand, stately—'Azim *kabir* 'azimu-sh-shān yā buland, 'ālī 'ālī-shān 'umda buzurgāna shāhī sultānī yā humāyūn—Barā mahān vrihat pratāpi prabhāvi vibhūtimān wā prabhāvawān, gauravavrittī gauravayukt aīswaryyawan rājapratāpayukt wā rājakiya.

MA-JĒS'TI-CAL-LY, *ad.* with majesty—Jāh-o-jalāl se, shukoh yā shikoh se, amīrāna, buzurg se, 'azamat se, tamkanat se, dādāba se, hushmat se, shāhāna—Gaurav se, vibhūti se, vaibhav se, aīswaryya se, pratāp se, prabhāv se, rājapratāp se, rājavaibhav se, rājavat.

MA-JĒS'TI-CAL-NESS, **MA-JĒS'TIC-NESS**, *n.* the state or manner of being majestic—'Azimu-sh-shān, 'azamat, bulandī, jalāl, hashmat—Gauravavishīṣṭatā, prabhāvavishīṣṭatā, vibhav, mālātmya, prabhūtā, rājaprabhāv, aīswaryya.

MĀ'JŪR, *n.* (L.) greater, larger, older; *n.* a person of full age, a military officer—Buzurg buzurg-tar yā awwal, barā^h, dīnān mēn barā^h; *n.* bālig, ulush-dār yā ek jagmī sar-dār jo Kaptān ke ipar hotā hai—Pradhān mukhya guru wā śreshṭh, vīsāl wā adbh, jyeshṭh wā jēṭhā; *n.* prāptavyavahār vayahapṛapt vyavahārādīkārī wā vyavahārakshān, ek sāmyadalādīhyaksh wā sāmyādīhipatī.

MĀ-JŪR-RĀ'TION, *n.* increase, enlargement—Ziyālatī, barhāw^h—Vridhī, barhīti.

MĀ-JŪR-RĀ'TY, *n.* the greater number, full age, the office or rank of a major—Kasrat beshī yā ziyāda-tar hissa, bulūg bulūgat bulūgiyat yā sinn-i-tamiz, ulush dārī yā meجر kā 'uhda—Adhikablag adhikasaukhyā adhikāns bahutarablag bahuturapaksh wā adbhīya, prāptavyavahāratwa vyavahārakshānatā wā vayahapṛaptī, sāmyadalādīhyakshapad wā meجر kā pad.

MĀ-JŪR-DŌ'MO, *n.* one next to the master of a house—Ghar kī kār-bārī, ihtimāmchī, kīranda—Ghar kī kām kīj k. w., grīhakāryādīhī, grīhakarmādīhyaksh.

MAKE, *v.* (S. *micran*) to create, to form, to compose, to produce, to perform, to contract, to compel, to gain, to tend, to contribute, to appear, to rise; *p. t. and p. p.*

MAKE—Khalqat k. ijād k. yā khalq k., tarkh k. murakkab k. yā qaylāda, banāwī^h, paidā-k. yā bar-pi k., najī-lanā adū k. yā kar-guzarnā, qāim k., zor k. yā majbūr k., naf' uṭkānā yā hōsīl k., māl h. yā jānā, mulad k. awar k. yā lāshr k., mā'lem h., uṭkānā^h—Sīrajnā, rāclanā, nirmān k., utpāna k. wā upjānā, purī k. pur lagānā nībernī wā nīptānā, karnā, baladwārī karīmā, kamīnā batornā upjārjān k. wā pānī, jhuknā dhūlnā wā chālnā, sabayātā k. wā gunakārī h., jān pārnā, chārjānā.

MAKE, *n.* form, structure, texture, mature—Shakl yā sūrat, tā'mir yā sākhṭ, tarkīb bāst yā bunāwat, tal'iqat tīnat yā mizāj—Ākār wā rūp, banāwat sāmyūlān nirmāy wā nirmatī, bināwat, prakṛitī prakṛitibhāv wā jātiswabdhāv.

MAK'ER, *n.* one who makes, the Creator—Karne w. yā banāne w^h, āfrīnanda yā khālīq—Kartā kārak vidhātā vidhāyī utpādak wā nirmatī, srabṭā wā śrīṣṭīkartā.

MAK'ING, *n.* composition, structure, form—Tarkīb, tā'mir yā sākhṭ, shakl yā sūrat—Sānsthāpan wā sāmyog, banāwat sāmyūlān nirmāy wā nirmatī, ākār wā akṛitī.

MAKE'BATE, *n.* a breeder of quarrels—Pīlud-angez, jhugrā karāne w^h—Kalāhakarī, bhēdakar, dwardwakārī. {w^h—Sandhīmakartā wā sandhīkarta, mīlāp karāne w.

MAKE'PEACE, *n.* a peace-maker, a reconciler—Sulh-kār yā sulh-karāne w., mel karāne

MAKE'WEIGHT, *n.* any small thing thrown in to make up weight—Pā-sang yā pasunyā, koī chhoṭī shūrī jo wazan ko pūrā karē—Bhārapīrak.

MAKE, *n.* (S. *maca*) a companion—Rafiq, yār, ham-rāhī—Sāthī, sāṅgī.

MAKE'LESS, *a.* matchless, without a mate—Be-na'iz, lā-sānī—Anokhā anūthā wā apurv, adwītiya atulya wā apratirūp. [āzār—Rog, vyādīhī, āmay.

MAL'ADY, *n.* (L. *malus*) a disease, a distemper, a disorder—Maraz yā marz, bimārī,

MAL'A-PERT, *a.* (L. *malus*, W. *pert*) saucy, impudent, impertinent—Shokh, gusākh,

be-adah yā be-līhāz—Dhīrṣṭī wā dhātīhī, pragalbī wā avinay, avinīt wā durvinīt.

MAL'A-PERT-LY, *ad.* impudently, saucily—Be-adahī yā be-līhāz se, shokhī yā gusākhī se—Pragalbhatī wā avinay se, dhīthāī wā dhīrṣṭatā se.

MAL'A-PERT-NESS, *n.* sauciness, impudence—Shokhī, gusākhī yā be-adahī—Dhīrṣṭatā wā dhīthāī, avinay durvinay wā pragalbhya.

MAL'AP-RO-POS, mal-āp-pro-pō', *ad.* (Fr. *mal*, *a*, *propos*) unsuitably—Be-mel, nā-munāfaqat be, jāyā, be-muqā—Aprisāngik, aprasāng se, kuyog se, kumel se, ayo-gya, aprasāngavat.

MALÉ, *a.* (L. *mas*) of the sex that begets young; *n.* one of the sex that begets young—Nar^h, narīna; *n.* nar^h, narīna, narūkh^h—Punjātiya; *n.* puñvayaktī.

MAL'CON-TENT, **MAL'CON-TENT**, *a.* (L. *malus*, em, *tentum*) discontented, dissatisfied; *n.* one who is dissatisfied—Nā-rāz bad-zann tāgī be-gana 'at yā be-subr, nā-khush yā besār; *n.* nā-rāz yā nā-khush shakhs, tāgī—Atript wā asantushṭ, aprasānna;

n. asantushṭ wā aprasānna vyaktī. [tushṭatā, asantosh, aprasānnatā, atriptī.

MAL'CON-TENT-EN-NESS, *n.* discontentedness—Be-gand'atī, nā-khushī, nā-rāzī—Asan-male-ad-min-is-trātion, *n.* (L. *malus*, *ad*, *minister*) bad management of affairs—

Bad'amālī, bad-intizāmī, bad-hukūmatī—Duhāsān, kunīti, dūrmīvāh, dūrnīti, anīti.

- MĀL-E-DĪ'CENT**, *a.* (L. *malus, dico*) speaking reproachfully, slanderous — *Bad-zabān, tuhmat-āmez yā gibati* — Kaṭuvādī kutsāvādī wā vāgdusht, apavālak wā kalaūkaunay.
- MĀL-E-DĪ'CENT-ŶY**, *n.* reproachful speech — *Bad-zabān, zabān-darāzi, gālt*^b — Kaṭuvākya, jhirkī. [ākrośan durvākya wā amaṅgalavachan.
- MĀL-E-DĪC'TION**, *n.* a curse, an execration — *Bad-du'ā, lu'nat lan yā tuf* — Śāp, ākroś
- MĀL-E-FĀCTION**, *n.* (L. *malus, factum*) a crime, an offence — *Gunāh yā taqīr, jurm yā khatā* — Aparādhi wā pātak, dosh wā dushkarm.
- MĀL-E-FĀCTOR**, *n.* a criminal, an offender — *Gunāh-gār yā gunah-gār, bad-kār yā mujrim* — Pātākī doshī wā dushkarmā, aparādhi wā kukarmanakārī.
- MĀL-E-FĪQE**, *n.* an evil deed, enchantment — *Bad-kārī gumāh yā khatā, jādū yā sihr* — Kukarm wā dushkarin, tonā wā totkā.
- MĀL-E-FĪ'CENT**, *a.* doing evil, wicked — *Bad-kār, kharāb. zabān yā sharir* — Kukarma-kārī kukarmā dushkarmā wā pātākī, dusht.
- MĀL-E-FŪ'CIATE**, *v.* to bewitch — *Jādū k., afsūn k., sihr k., girwida k.* — Tonā k., totkā k., mohit k., moh lenā. [vidyā, abhichār.
- MĀL-E-FŪ'CI'ATION**, *n.* witchcraft — *Jādū, afsūn, sihr, afsūn-garī* — Tonā, totkā, niyāy
- MĀL-EN'GINE**, *n.* (L. *malus, ingenium*) guile, deceit — *Pareh, dāgā yā jītrat* — Kapat wā dhūrtatā, dhokhā wā chhal.
- MĀL-PRĀCTICE**, *n.* (L. *malus, Gr. pratto*) evil practice, immoral conduct — *Bad-kār, bad-wa'z' bad-tarīqī yā bad-utwārī* — Kuvyavahār wā anuchitakarīn, dushcharit kucharīt wā durāchār. [diler, javān-mard — Śūr, vir, sāhasī.
- MĀL-SPĪR-IT-ED**, *a.* (L. *mas, spiro*) having the spirit or courage of a man — *Marādāna*
- MĀL'T**, *n.* (Fr. *mallette*) a portmanteau — *Khurjī, jama-dānū, jama-gīr* — Petī, jholā, charnamayavastādhār.
- MA-LĒVO-LENT**, *a.* (L. *malus, volo*) ill-disposed towards others — *Bad-khwāh, bad-bātin, bad-zann, bad-dil, bad-gumān, kīna-kash, bad-andesh, kīna-war* — Drohachintak, anishtachintak, ahitāishī, dweshī, ahitechchhu, dweshabuddhi, hīnsāsīl, drohī.
- MA-LĒVO-LENG**, *n.* ill-will, evil disposition — *Bad-khwāhī bad-andeshī bad-gumāntī yā bad-zanī, bad-mizājī* — Drohachintan anishtechchhā apakārechchhā ahitechchhā droh dwesh wā mātsaryya, daurātmya.
- MA-LĒVO-LENT-LY**, *ad.* with ill-will — *Bad-khwāhī se, bad-andeshī se, bad-gumāntī se, bad-bātinī se, bad-zanī se* — Drohachintan se, anishtechchhā se, ahitechchhā se, droh se, mātsaryya se.
- MA-LĒVO-LOUS**, *a.* ill-disposed towards others — *Bad-khwāh, bad-bātin, bad-andesh* — Ahitāishī, anishtachintak, drohachintak, drohī, ahitechchhu.
- MĀL-FOR-MĀTION**, *n.* (L. *malus, forma*) ill or wrong formation — *Burī banāwat*^b, *zaj-tarkībī, kharāb saḥkt* — Kunirmīti, kurūpatā, kuḍaulī.
- MĀL'ICE**, *n.* (L. *malus*) badness of design, ill intention, disposition to injure — *Kīna, bugz, bad-khwāhī bad-zanī bad-andeshī yā 'ulāwat* — Anishtechchhā ahitechchhā wā apakārechchhā, hīnsāsīlatā īrshyā wā mātsaryya, droh dwesh drohachintan dushṭabāhv wā daurjanya.
- MA-LŪ'CIUS**, *a.* ill-disposed, malignant — *Bad-khwāh bad-bātin bad-andesh yā bad-zann, 'ulāwatī kīna-war yā kharāb* — Drohachintak ahitāishī ahitechchhu hīnsāsīl wā dushṭabāhv, drohī dweshī mātsarī wā drohabuddhi.
- MA-LŪ'CIUS-LY**, *ad.* with malice — *Bugz se, bad-khwāhī se, bad-andeshī se, bad-gumāntī se, 'ulāwat se* — Anishtechchhāpūrvak, ahitechchhā se, īrshyāpūrvak, mātsaryya se, droh se, dwesh se, dushṭabāhv se, daurjanya se.
- MA-LŪ'CIUS-NESS**, *n.* extreme enmity — *Burī 'ulāwat, saḥkt 'ulāwat, kīna, bugz, kīna-warī* — Hīnsāsīlatā, kautilya, daurjanyā, dūhāsīlatā, drohabuddhitwa.
- MA-LIGN**, *ma-lin*, *a.* (L. *malus*) ill-disposed, pernicious, fatal; *v.* to regard with malice, to defame, to hurt — *Bad-khwāh bad-andesh bad-bātin yā 'ulāwatī, muzīr yā zabān, muhlik yā halākū; v. bad-khwāhī yā bugz k., tuhmat lagānā yā nā-huqz ruswā k., nuqsān pahūnchānā yā k.* — Ahitāishī drohachintak hīnsāsīl drohī mātsarī wā dushṭabāhv, apakārī apakarak wā ghātukā, pratyaghatāk wā mri-tyujanak; *v.* īrshyā k. droh k. drohachintan k. wā dushṭabāhv se dekhnā, jhūthā kalnāik lagānā wā mithyā apavād k., hānī wā kshatī k.
- MA-LŪ'NAN-ŶY**, *n.* malevolence, malice, virulence, destructive tendency — *Bad-khwāhī yā bad-andeshī, kīna bugz yā 'ulāwat, hiddat shiddat yā saḥkt, muhlik yā muzīr khāssiyat* — Anishtechchhā ahitechchhā wā drohachintan, īrshyā mātsaryya dwesh wā droh, tīkshapatā wā ugratā, ghātukātā mītrātmatwa wā atināsakatā.
- MA-LŪ'NANT**, *a.* malicious, virulent, dangerous to life; *n.* a man of evil intention — *Bad-andesh bad-khwāh yā 'ulāwatī, shadīd yā saḥkt, muhlik yā halākū; n. bad-andesh bad-khwāh yā kīna-war saḥkt* — Drohabuddhi drohī hīnsāsīl wā mātsarī, atīkṣṭa ugra aruntud wā atidusht, prāpanāsak wā māratmak; *n.* hīnsāsīl drohī dushṭabāhv wā mātsarī vyaktī.
- MA-LŪ'NANT-LY**, *ad.* with evil intention — *Bad-khwāhī se, bad-andeshī se, bad-gumāntī*

se, bugz se, 'adawat se—*Ahitechchhápúrvak, anishtechchhá se, drohachintan se, droh se, dwesh se, daurjanya se, hiñsāsīlatā se.*

MA-LION'ER, *n.* one who maligns—*Kina-war bugzi bad-khwáh yá bad-bátin shakhs, ná-haqq ruswá k. w., mustari yá tukmat-lagáne w.*—*Asúyak, drohi jan, matsari vyakti, apavádi, gupagháti, jhúthá kalaúk lagáne w.*

MA-LIO'NI-TY, *n.* malice, virulence—*Bad-khwáhi bad-andeshi kina yá bugz, hiddat shid-dat yá sakhi*—*Drohachintan droh dwesh irshyá mátsaryya wá hiñsāsīlatá, ugratá ntidushitá atikatutá mārātmatkwa wá atinásakatá.*

MA-LION'LY, *ad.* with ill-will—*Bad-khwáhi se, bad-andeshi se, bugz se, 'adawat se*—*Droh se, dwesh se, irshyá se, mátsaryya se, drohachintan se, hiñsāsīlatá se.*

MAL'I-SON, *n.* (*L. malus*) malediction—*Bad-du'a, la'nat*—*Śāp, ákroś, ákrośan, amān-galavachan.* [Mārjani, nichastri wá suuddhastri.

MAL'KIN, *mā'kin, n.* a mop, a dirty wench—*Ponchhuú yá jhāran^h, galiz 'aurat*—

MALL, *n.* (*L. malleus*) a kind of hammer, a public walk; *v.* to beat with a mall—*Mekh-chú, topon ke liye phirne yá talwal ke jayah^h; v. mekh-chú se mārna*—*Moñgrá muñgar ghan wá káshthamuñgar, lokamārg lokapath wá sarvvasamānyapath; v. muñgre muñgre muñgar wá ghan se mārna wá pītná.*

MAL'LE-A-BLE, *a.* that may be beaten out—*Koft-pazir, koftanā, kutāū^h, pītnē se barhne w^h, muñgre se barhne w^h*—*Muñgaríghátavarddhaníya, ghanavarddhaníya, áglúatavar-d-dhaníya.*

MAL-LE-A-BIL'I-TY, **MAL'LE-A-BLE-NESS**, *n.* the quality of being malleable—*Koft-pazir, pītnē se barhne ká liyáyat, muñgre se barhne ká gábilíyat*—*Ághátavarddhaníyatá, muñgaríghátavarddhaníyatwa, ghanavarddhaníyatwa.*

MAL'LE-ATE, *v.* to beat with a hammer—*Muñgarí se pītná^h, muñgar muñgre yá muñgre se thoknā^h, mekh-chú se pītná*—*Muñgaríghát se barháná.*

MAL-LE-A'TION, *n.* the act of beating—*Moñgre se thoknā^h, muñgar muñgarí yá muñgre se pītná yá barháná^h*—*Muñgaríghátavarddhan, ghanavarddhan.*

MAL'LET, *n.* a wooden hammer—*Moñgrá^h, muñgar^h, muñgrí^h, muñgrí^h, mogrí^h, mekh-chob, mekh-chú, káth ká muñgrí^h*—*Muñgar, ghan, káshthamuñgar.*

MAL'TARD, *n.* the drake of the wild duck—*Bat-nar, jangli bat ká nar*—*Hañs, kámik.*

MAL'LOWS, *n.* (*S. malu*) a plant—*Khatmí, khabázi, khaírúj, gul-khaírú, rámtarot^h, bhindí^h, ghyátarot^h.*

MAL'M'SEY, *mām'ze, n.* (*Mulvasia*) a sort of grape and wine—*Ek qism ká angúr, ek qism ká angúri sharáb*—*Ek prakár ká drákshá wá dákhi, ek prakár ká drákshámadirá.*

MALT, *n.* (*S. malt*) grain steeped in water fermented and dried; *v.* to make into malt, to become malt—*Jau jo boza banáne ke liye pání meñ bhigo-ke kalhárte haiñ; v. boza banáne ke liye jau ko khúb bhigo-ke kalhárna yá kaurná, khúb bhigne ke ba'd khushk kiya huá jau banná jis se boza bantá hai*—*Yav jisko madirávísesh banáne ke nimitta bhigo-ke kalhárte kaurte wá kaulte haiñ; v. madirávísesh banáne ke nimitta yav ko pání meñ bhigoke kalhárna wá kaurná, bhali bháút se bhigne ke pascháť kalhárá huá wá kaurá huá yav banná jis se madirávísesh banáte haiñ.*

MAL'T'LOÖH, *n.* a floor for drying malt—*Boza banáne ke liye jis jau ko khúb bhigote haiñ uske khushk karne ke wáste gach*—*Madirávísesh banáne ke nimitta jis yav ko bhali rite se bhigote haiñ usko sukháne ke liye gach.* [gáwdí.

MAL'T'HORSE, *n.* a dull fellow—*Kund-zihñ shakhs, akmaq*—*Mandamati jan, mūrñ,*

MAL'T'MAN, **MAL'T'STER**, *n.* a maker of malt—*Boza banáne ke liye jau ko pání meñ khúb bhigo-ke kalhárne yá khushk k. w.*—*Madirá banáne ke nimitta yav ko pání meñ bhigo-ke kalhárne kaurne wá sukháne w.* [Madyap.

MAL'T'WORM, *n.* a tippler—*Sharábi, mai-khor, piakkar piyakkar yá pivaakkar*—

MAL-TREAT', *v.* (*L. malus, tractum*) to treat ill, to use roughly or unkindly—*Bad-sulúki k., bad-cháli k.*—*Duráchar k., apakár wá kuvynavahár k.*

MAL-VER-SA'TION, *n.* (*L. malus, versum*) mean artifices, fraudulent tricks—*Bad-kirdári bad-mu'ámalagí rishtwat-sitánt yá fann-fareb, khiyánat dagá-bázi yá riyá*—*Dushkarm khotá-byohár wá avuchitáchar, dhúrttatá khalatá wá chhal.*

MAM-MÁ', *n.* a familiar word for mother—*Má^h, máiyá^h, mamma^h, amná^h.*

MAM'MER, *v.* to hesitate—*Pas-o-pesh k., hais-bais k.*—*Ágá píchhá k., ágpáchh k.*

MAM'MER-ING, *n.* hesitation, confusion—*Pas-o-pesh yá hais-bais, istiráb pareshánt yá hairánt*—*Dubdhá wá ágpáchh, ghabráhñ.*

MAM'MET. See **MAW'MET**.

MAM'MIL-LA-RY, *a.* (*L. mamma*) belonging to the breasts—*Than ká^h, chúñchí ká^h, —Stanasambandhi, kuchasambandhi.* [stanaviśiṣṭ, stanawān, stanawntí.

MAM-MY'ER-OUS, *a.* having breasts—*Than w^h, chúñchí w^h, than-dār*—*Sastan, MAM'MOCK*, *n.* a shapeless piece; *v.* to tear in pieces—*Ku-daul tukrá^h; v. tukre tukre k^h, chithárá^h, dhajiyáñ uráná^h.*

MAM'MON, *n.* (*Syr.*) riches, wealth, the god of riches—*Daulat, mál, dhan ká dewtá^h*—*Lakshmi wá sampat, dhan, kuver.*

MAM'MON-IST, *n.* a worldly-minded person — *Dunyā-parast shākhs*, *dawlat-parast shākhs* — *Dhanasevak*, *lakshmi-pūjak*, *sānsārikālbhāsaktajan*.

MĀN, *n.* (S.) a human being, a male, an adult male, mankind: *pl.* **MĒN** — *Ādmī yā insān*, *nan^h*, *mard yā bā'iq*, *bani-ādam yā nau'-i-insān* — *Manushya mānush mānav wā manuj*, *puṇs puṇvyakti wā purush*, *vayasth wā priptayauvanapurush*, *manushyajāti wā mānavajāti*.

MĀN, *v.* to furnish with men — *Ādmī rakhnā*, *ādmī bharnā*, *ādmīyōn se bharnā* — *Manushyayukt k.*, *samanushya k.*, *manushya bharnā*, *manushyōn se bharnā*.

MĀN'FŪL, *a.* bold, courageous, honourable — *Diler*, *jawān-mard*, *mardāna sharif sāhib-ābrā yā 'umda* — *Sāhasik wā sāhasī*, *dhīthā sūr wā vīr*, *purushayogyā pūjya mānya wā utkrisht*. [*Sāhas se, sūratā wā vīratā se.*]

MĀN'FŪL-LY, *ad.* boldly, courageously, — *Dilerī se*, *jawān-mardī se yā mardāna-wār* — **MĀN'FŪL-NESS**, *n.* boldness, courageousness — *Dilerī*, *jawān-mardī mardānagī yā jāsārat* — *Sāhas*, *sūratā wā vīratā*.

MĀN'HOOD, *n.* the state of a man, virility — *Jawānī yā shabāb*, *mardī yā rujūliyat* — *Purushbūdhāi manushyatwā purushabhāv yauvan wā tārunya*, *puṇstwa purushatwā paurushatwā wā paurush*. [*wā manushyak*, *bāman*.]

MĀN'I-KIN, *n.* a little man, a dwarf — *Mardak*, *baunā yā bāwnā^h* — *Mānavak mānavak* — **MĀN-KIND**, *n.* the race of human beings — *Bani-ādam*, *nan'-i-insān*, *jins-i-ādam*, *mard-zāt*, *jins-i-bashar* — *Manushyajāti*, *mānavajāti*, *purushajāti*, *narajāti*.

MĀN'LIKE, *a.* like man, becoming a man — *Mard-sā*, *mardāna mardāna-wār yā mard-mizāj* — *Purushayogyā*, *paurushēya wā narayogyā*.

MĀN'LESS, *a.* without men, not manued — *Be-ādmīyōn kā*, *ālmīyōn se-bharā-huā-nahīn yā ādmīyōn-se khālī* — *Manushyaśūnya wā binā manushyōn kā*, *manushyayukt nahīn wā manushyōn se bhārā huā nahīn*.

MĀN'LY, *a.* like a man, becoming a man — *Mard-sā*, *mardāna mardāna-wār yā mard-mizāj* — *Purushayogyā*, *paurushēya wā narayogyā*.

MĀN'LI-NESS, *n.* dignity, bravery, boldness — *Shān hushmat tamkanat yā qadr*, *dilerī*, *mardānagī yā jawān-mardī* — *Māhātmya prabhāv thāsak thīth wā maryādā*, *sūratā*, *vīratī wā sāhas*. [*mānavak*, *mānavak*.]

MĀN'LING, *n.* a little man — *Mardak*, *baunā yā bāwnā^h* — *Bāman*, *nāṭā wā thūgnā jan*, *MĀN'NISH*, *a.* like a man, bold, masculine — *Mard-sā*, *diler*, *jawān-mard yā mardāna* — *Purushayogyā wā paurushēya*, *sāhasik wā sāhasī*, *vīr wā sūr*.

MĀN'HĀT-ER, *n.* one who hates mankind — *Insān-dushman*, *bani-ādam se nafrat k. w.*, *mard-dushman* — *Purushadweshī*, *manushyavairī*, *manushyadrohī*, *manushyaśatru*.

MĀN'KILL-ER, *n.* a murderer — *Mardum-kush*, *ādam-kush*, *khūnī*, *qātil* — *Nrighātak*, *naraghātak*, *nrihantā*, *manushyabadhak*, *prāpāhantā*.

MĀN'KILL-ING, *a.* used to kill men, murderous or homicidal — *Ādam-kush*, *qātil khūn-khūr yā mardum-kush* — *Manushyamārak*, *ghātak ghātuk* *prīnaghātak* *nrihatyākārī wā manushyaghātī*.

MĀN'MI'WIFE, *n.* an accoucher — *Mard-dāyā*, *larkā janne ke waqt jo shākhs 'auratōn kī madad kartā hai* — *Sūtivaidya*, *prasavavaidya*, *prasavakārī*.

MĀN'QUELL-ER, *n.* a murderer — *Khūnī*, *qātil*, *mardum-kush* — *Ghātak*, *prānaghātak*, *nrihantī*, *badhak*, *naraghātak*.

MĀN'SL'UGH-TER, *n.* the killing of a man — *Mardum-kushī*, *qatl-ha-khatā*, *qatl-i-khatā*, *qatl-ha-shibh*, *qatl-shibh-āmul* — *Manushyamāraṇ*, *manushyahatya*, *manushyabadh*, *abhetukritahatyā*, *asamīkshyabadh*, *asamīkshyahatya*, *asamīkshyaghāt*.

MĀN'SLAY-ER, *n.* one who kills a man — *Ādam-kush*, *mardum-kush* — *Manushyamārak*, *manushyaghātak*, *nrighātak*, *manushyabadhak*, *nrihantā*.

MĀN'SREAL-ER, *n.* one who steals and sells men — *Mardum-duzd*, *wah shākhs jo ādmīyōn ko churā-kar bech-dāltā hai* — *Manushyachor*, *wah jan jo manushyōn ko chorā-kar bech dāltā hai*. [*shyabharāṇ*, *manushyasteyā*, *manushyachaurryā*.]

MĀN'SREAL-ING, *n.* the act of stealing men — *Mardum-duzdī*, *mānuh-chorī^h* — **MĀN'A-CLE**, *n.* (L. *manus*) a chain for the hands; *v.* to chain the hands — *Dast-band*, *tauq-i-zanjir*, *hath-karī^h*; *v.* *dast-band k.*, *hath-karī d^h*. — *Hāth bāndhne ke liye sikrī*, *hastabandhan*, *hastapās*; *v.* *hathkarī lagānā*, *karabandhan k.*, *baddhahast k.*

MĀN'AGE, *v.* (L. *manus*) to conduct, to govern, to direct, to husband; *n.* conduct, government, discipline, use — *Sar-ba-rāhī k.* *sar-anjām k.* *anjām d.* *jārī rakhnā yā band-o-bast k.*, *hukm k.* *insirām k.* *ihitām k.* *yā zabt k.*, *intizām k.* *yā hidāyat k.*, *ihitiyāt kifāyat yā tadbīr k.*; *n.* *sar-ba-rāhī yā ihtimām*, *band-o-bast yā tahakkum*, *tarbiyat zabt yā ārustaqī*, *istī'māl yā kām-meñ-lānā* — *Chalānā nibāhnā karnā nibernā nirvāh k.* *wā banā rakhnā*, *ādhipatya k.* *anusāsan k.* *roknā niyam k.* *daman k.* *wā vās meñ rakhnā*, *sādhanā wā nirdos k.*, *parimitavyay k.* *wā parimitavyayapūrvak nirvāh k.*; *n.* *nirvāh nibāh wā nibernā*, *anusāsan wā viniyam*, *sikshā sāstī sāsan wā dam*, *yog sevan varitan wā vyavahār*.

MĀN'AGE-ABLE, *a.* that may be managed — *Hukm-bardār*, *tarbiyat-pastir*, *hukm-pastir*,

sadhātā^h, khush-lagām, rām-shudant, sabuk—Sāsaniya, vineya, suvidheya, vaśya damaniya, sukar, halkā.

MĀN'AGE-A-BLE-NESS, *n.* the state or quality of being manageable—*Hukm-bardārt, hukm-pazirī, tarbiyat-pazirī, gurbat, itā'at, khush-lagāmī, subki*—Ājñādhināti, vaśyatā, damaniyatā, vidheyatā, halkāpan wā halkāfi.

MĀN'AGE-MENT, *n.* conduct, administration—*Sar-ba-rāhi sar-ba-rāh-kārī kār-ravāt kār-guzārī ihtimām yā iwsirām, intizām band-o-bast yā zabt-o-rabī*—Nirvāh nibāh nirvāhan nibērā wā pravartāu, anusāsan viniyam wā vidhāt.

MĀN'A-GER, *n.* a conductor, a frugal person—*Sar-ba-rāh-kār kār-pardāz kār-guzār kār-kun kāranda gumāshā kār-bārī munsarīm yā muhtamīm, juz-rus yā kifāyat-shī'ār shakhs*—Kām-kāji nirvāhak sampādak adbhishthātā adhikārī nāyak ghaṭak wā karttā, parimitavyayī wā parimitāchārī vyaktī.

MĀN'A-GER-Y, *n.* conduct, frugality—*Sar-ba-rāhī kār-ravāt kār-guzārī yā ihtimām, juz-rasī kifāyat yā kifāyat-shī'ārī*—Nirvāh nirvāhan wā nibāh, parimitavyaya wā swulpavyaya.

MĀN-CHET, *n.* a small loaf of bread—*Chhotī pāw-rott^h, chhotī tikkah^h, chhotī rott^h.*

MĀN-CHI-NEEL', *n.* a tree—*Ek bhūt ká pē^h.*

MĀN'CI-PATE, *v.* (L. *manus, capio*) to enslave, to bind, to restrict—*Gulām k., band k., qaid k. yā mahdūd k.*—Bāndhuā wā dās k., bāndhū, nibandh k. wā sajarimān k.

MĀN-CI-PĀ'TION, *n.* slavery, servitude—*Gulāmī, halqa-ba-goshī*—Dāsātwa wā dāsya, sevakadāśī bhriyatwa wā paravaśatā.

MĀN'CI-PLE, *n.* (L. *manus, capio*) a steward, a purveyor—*Khān-sāmān yā bakāwal, ihtimāmcūt*—Bhāndārī, bhojanādhikārī wā bhojanādhīparīkūpak.

MĀN'DATE, *n.* (L. *mando*) a command, an order, a precept, a charge—*Hukm, farmān, farmāish, amr yā zimma*—Ājñā, ādeś, nirdēś, nideś wā niyog.

MĀN-DĀ'MUS, *n.* (L.) a kind of writ—*Hukm-nāma, parvāna, farmān*—Ājñāpatravīśesh, viśesh ādeśalipi.

MĀN'DA-TA-RY, MĀN'DA-TO-RY, *n.* one who receives a mandate—*Wah shakhs jisko koi farmān yā hukm-diyā jātā hai*—Wah vyaktī jisko koi ājñā dī jātī hai, ājñāpt ājñapt wā ādiśit vyaktī. [nirdesak]

MĀN-DĀ'TOR, *n.* a director—*Farmāne w., hukm k. w., farmān-ravā*—Ādeśak, ādeśī,

MĀN'DA-TO-RY, *a.* containing a command, preceptive—*Hukm-āmez, nasihat-āmez hukmī farmānī yā farmāishī*—Ājñāśūchak ājñābodhak wā ādeśamay, upadeśak vidhāyak ādeśak wā nirdesak.

MĀN'DA-RIN', *n.* a Chinese magistrate—*Mulk-i-Chīn ká ek qism ká hākīm*—Chīndēś ká ek prakār ká rājyādīhikārī wā rājakarmakārī.

MĀN'DI-BLE, *n.* (L. *mando*) the jaw—*Jabrā^h, chavhar^h*—Hanu.

MĀN'DY'U-LAR, *a.* belonging to the jaw—*Jabrē ká^h, chavhar ká^h, jabre ke mutā'ulliq*—Hanusambandhī. [dur—Ek prakār kī orhni pattī ghoghī wā uttariya]

MĀN'DIL, *n.* (Fr. *mandille*) a sort of mantle—*Ek qism ká bātā-posh labāda yā chad-*

MĀN'DIL'TON, *n.* a soldier's coat—*Sipāhī kī kurtī*—Sainik wā āstrajivī kī āngarkhī.

MĀN-DRĀG'O-RA, MĀN'DRAKE, *n.* (Gr. *mandragoras*) a plant—*Ek qism kī nabdt, lakhmanā^h, lakhmanī^h*—Lakshmanā, putraditri, dūdāphal.

MĀN'DREL, *n.* an instrument belonging to a lathie—*Khārāt yā khārād ká ek āla*—

Chakrayantra kī ek sāmagri upakaran wā hathiyār. [baniya]

MĀN'DU-CATE, *v.* (L. *mando*) to chew—*Chabānā^h, chūbnū^h.*

MĀN'DU-CA-BLE, *a.* that may be chewed—*Jisko chabā sukā^h, jise chūb sake^h*—Chai-

MĀN-DU-CĀ'TION, *n.* the act of chewing—*Chabānā^h, chūbnū^h.*

MĀNE, *n.* (D. *maun*) the hair on the upper side of the neck of an animal—*Jānvar kī gardan ká bāl, ayāl, yāl, choṭṭī^h*—Kesar, kesar.

MA-NEGE', *ma-nāzh'*, *n.* (Fr.) a place for teaching horsemanship and training horses, the art of horsemanship or of training horses—*Savār-kārī yā shah-savārī sikhāne aur ghoron ke nikālne kī jagah, savār-kārī ká yā ghoron ke nikālne ká funn*—Āśw-rohanavidyāśikshapāśilā wā āśwasikshāśilā, āśwārohanavidyā wā āśwasikshapavidyā.

MĀ'NES, *n.* pl. (L.) a ghost, a shade, a departed soul—*Bhūt^h, ham-zād, sāya-i-rūh yā murde kī rūh*—Pret, paret, pretanar. [wī kī dhātū.]

MĀN'GA-NĒSE, *n.* a sort of metal—*Ek qism ká flīzz*—Dhātuvīśesh, ek prakār ká

MĀNGE, *n.* (Fr. *mangeison*) the itch or scab in dogs and cattle—*Kuttoṅ aur dawāb kī khuji yā khārish, khaurā^h*—Kuttoṅ aur paśuon kī khuji, kandā, khuji.

MĀN'GY, *a.* infected with the mange—*Khārishtī, pur-khārish, khujiā^h*—Kachchhugrast, kachchhur, twagrogī, dushācharmā, khaurāh.

MĀN'GI-NESS, *n.* infection with the mange—*Khaurāt^h, khārishtī hālat, khujiāhat^h*—Kachchhurātā, dushācharmatwa. [nī^h, kachhrā^h.]

MĀN'GER, *n.* (L. *mando*) a trough out of which animals eat corn—*Khurī^h, chaur-*

MĀN'GLE, *v.* (Ger. *mangeln*) to cut and tear, to lacerate, to butcher—*Phārnā^h*

purze-purze k., qatl k. yā zabh k.—Chirná, *ṭukre ṭukre k. wā dhajjiyān urānā,* khuthar dālnā wā badh k.

MĀN'GLER, n. one who mangles—*Phārye w^h, purze-purze k. w., qassāb*—Chirne w., *ṭukre ṭukre k. w., dhajjiyān urāne w., khuthar dālnē w., ghātak.*

MĀN'GLE, n. (Ger. *mangel*) a rolling press for smoothing cloth, a calender; v. to smooth cloth with a mangle—*Kappā chiknāne yā ghoñṭne kā belan^h, bundī karne kī kal^h; v. kaprā chiknā k. yā ghoñṭnā^h.*

MĀN'GO, a. a fruit—*Ām^h, amb^h, amba*—Āmra, rasāl.

MĀN'I-A, n. (Gr.) madness—*Divānagi, junūn, sir^h*—Unmād, unmattatā, mattatā, chittaviplav, baurāī, baurīhat.

MĀN'AC, MA-N'I-A-CAL, a. raging with madness—*Divāna, najnūn, saudāt*—Bāwā,

MĀN'I-AC, n. a mad person—*Divāna ādmā, saudāt shakhs*—Vikshipt vyakti, bāwā jan, umattā jan.

MĀN'-CON, n. a species of nightshade—*Ek gism kā zahr-dār darakht, 'inabu-sa'lab*—Ek prakār kī vishadharmak vriksh, ek bhūti kī bikkahā per, dhātūrā.

MĀN-I-CHE'AN, MĀN'-CHEE, n. a disciple or follower of Manes—*Meniz kā murīd yā pai ram*—Meniz kā chelā matāvalambī wā matāmyūyī, Menispantū.

MĀN-I-CHE'AN, a. relating to the Manicheans—*Meniz ke murīdōn yā shāgirdōn ke muta'alliq, Meniz-panthiyōn ke muta'alliq*—Menispanthiyōn kā sambandhī, Menis-matāvalambivishayak.

MĀN'I-CHE-ISM, n. the doctrine of the Manicheans—*Meniz-panthiyōn kā mat^h.*

MĀN'I-FEST, a. (L. *manifestus*) plain, open, evident, apparent; v. to make appear, to show plainly, to discover—*Wāzih yā zāhir, 'ayān yā sāf, āshkāra āshkāra numā-yān yā huwaidā, 'alāniya namūd fāsh yā sarīh; v. 'ayān yā 'alāniya k., sāf-sāf-dekhānā, zāhir k*—Spashṭ, khulī, pratyakshī prakāṭ wā pragat, sīkshāt gochar wā suvyakt; v. pratyaksh k., spashṭarūp se dekhānā wā dikhānā, prakāṭ k. pragat k. wā vyakt k.

MĀN-I-FEST-ABLE, a. that may be made evident—*Mumkinu-l-tawzih, mumkinu-l-zuhūr, mumkinu-l-izhār, 'alāniya 'ayān yā āshkāra kige jāne ke qābil*—Prakāṭ pragat wā pratyakshī kiye jāne ke yogya, prakatanīy, prakāśya, prakāśaniya.

MĀN-I-FES TĀTION, n. discovery, publication—*Tawzih zuhūr yā inkishāf, izhār*—Pratyakshikaran prakāśan wā prakāśakaran, prakāś pratyakshatā prakāṭatwa wā prasiddhī.

MĀN-I-FEST-O, n. a public declaration—*Izhār-nāma, muhṭar, sīrat-i-hāl, ishtihār*—Vijhāpanapatra, jhāpanapatra, prakāśanapatra, prasiddhipatra, khyāpanapatra.

MĀN'I-FEST-IV, ad. clearly, evidently, plainly—*Zāhīren yā zāhirā, sarīhan yā sarā-hatan, sāf-sāf*—Khulī khulī, pratyaksharūp se wā sīkshāt, spashṭarūp se wā prakatarūp se.

MĀN'I-FOLD, a. (S. *manig, fenā*) many in number, multiplied—*Bahut^h, gūn-ā gūn āqām-āqām yā ziyādā*—Bahut wā anek, bahuvīdhī vīdhī bahurūp wā bahugun.

MĀN'I-FOLD-LY, ad. in a manifold manner—*Bahut sā^h, gism-ba-gism, kasrat se, ziyādātī se, aurī tarāh se*—Bahudhā, bāhulya se, bahuvīdhī se, bahutāt wā bahutāyat se.

MĀN'I-PLE, n. (L. *manus*) a handful, a small band of soldiers—*Mutthī mūlhi yā mūthā^h, ek chhotī toī^h.*

MA-NIP-U-LĀTION, n. a manual operation—*Dast-kārī, hāth kā kām^h*—Hastakarimna,

MĀN'NA, n. (H.) a gum or honey-like juice—*Mann, shirkhisht, mann-salwā, salwā, taranjubīn taranjubīn tarangubīn yā turangubīn, tabāshīr, banslochan^h*—Mānnā, vaiśalochan.

MĀN'NEIL, n. (Fr. *manière*) form, custom, sort, certain degree, mien, peculiar way:

pl. behaviour, civility—*Wā' yā uslūb, dastūr rasm kho yā watira, gism yā jins, kist qadr, sīrat yā shakl, khāss tarāh taur wajh yā tariq; pl. atwar awzā rah-o-rasm yā nishast-o-barkhāst, akhlāq khulq ahliyat yā insāniyat*—Bīti vīdhī wā dhab, āchār ācharan sampradāya dhārā wā vyavahār, prakār prabhed wā bhūti, kuolhik wā kōī parimān, rūp ākār wā vadunākār, viśesharīti wā viśeshavidhī: *pl. chāl-dhāl chālchalan wā ācharan, bhalmansī bhalmansāt sīstāchār wā sīstātā.*

MĀN'NER, v. to instruct in manners—*Atrār sikhānā, nishust-o-barkhāst kī atāliqī k.*—Chāl-dhāl sikhānā, chālchalan sikhānā, ācharanāśikshā d.

MĀN'NER-ISM, n. sameness of manner—*Ham-atwārī, ham-uslūbī, dastūr yā tariq kī yak-sānī*—Ekaritisevan, ekarāsāsakti, ekarāsātwa.

MĀN'NER-IST, n. an artist who performs his work in one unvaried manner—*Wāh san-at gar yā dast-kār jo apnā kām ek hī taur se bilā kist tabaddul ke kartā hai*—Wāh śilpi jo apnā kām ek hī rīti se kartā hai, ekarāsāsaktīśilpi.

MĀN'NER-LY, a. civil, courteous, complaisant; *ad. civilly, respectfully*—*Khush-khulq yā khush-akhlāq, mulām sāhib-i-akhlāq yā khulq, sāhib-i-murawwat nek-nihād nek-atwār muaddab yā zi-akhlāq; ad. akhlāq se, shūstagi yā shāyastagi se insāniyat se, bā-murawwat adab-se yā tā'zim-o-takrīm-se*—Sīst wā sabhya, suśīl wā sīstāt-

chāri, vinit wā anunayi; *ad.* śiṣṭatā suśīlatā sabhyatā wā bhalmanśi se, sādār dārapūrvak wā sanmanapūrvak.

MAN'NER-LI-NESS, *n.* civility, complaisance—*Akhilāg śhāyastagi śhāistagi yā ahlīyat, khulq muravvat yā insāniyat*—Śiṣṭatā wā sabhyatā, suśīlatā anunay saujanya wā bhalmanśi.

MAN'OEUVRE, *n.* (L. *manus, opera*) a stratagem, management, a dexterous movement; *v.* to manage with address, to change the position of troops or ships—*Fann-furch yā hikmat-i-amālī, kār-guzārī kār-ravāī yā intizām, kār-sāzī kī chāl*; *v. charb-dasti chālākī yā hosh-yārī se k., jahān sipākī yā jahāz hoñ wahāñ se unko haṭā d.*—Māyī kaitavaprayog chhal suykuti wā prayukti, nirvāh wā nibāh, chāturiya wā chāturi kī chāl; *v. upāyaprayog k. wā chāturi se k., sāinyavinyās palatnā arthāt jahāñ senā aur yuddhanaukā hoñ wahāñ se unko chhal kī riti se sthānantar k.*

MAN'OR, *n.* (Fr. *manoir*) the land or jurisdiction of a lord—*Ta'alluq, ta'alluqa, zamīn-dārī*—Grāmeśwarabhūmi. [—Grāmeśwarabhūmisambandhi.]

MA-NŌ'RI-AL, *a.* pertaining to a manor—*Ta'alluq se nishat-dār, ta'alluqa ke muti'alliq*

MAN'OR-HŌUSE, **MAN'OR-SEAT**, *n.* the house of the lord or owner of the manor—*Ta'alluqa meñ zamīn-dār kā makān, ta'alluqa-dār kā ghar*—Grāmeśwaragrīha, grāmeśwar kā ghar.

MANSSE, *n.* (L. *mansum*) a habitation, a parsonage house, a farm—*Ilavelī yā maskan, pūdrīyōi kā makān, mazra'*—Ghar wā grīha, dharmādhyāpakagrīha wā purohitagrīha, khet wā kṛṣhikshetra.

MANSION, *n.* a large house, a habitation, residence, abode; *v.* to dwell, to reside—*Mahall, mukān, havelī yā maqām, dunlat-khāna yā maskan*; *v. ruknā^h, banā^h*—Kōṭhī wā bhawan, ghar, grīha wā geha, vāsasthān wā nivāsasthān.

MANSION-RY, *n.* a place of residence—*Maskan, makān, havelī*—Vāsasthān, nivāsasthān, ghar, grīha. [damit, vāya.]

MANSUETH, *a.* (L. *mansuetus*) tame—*Halīm, salīm, hilā^h, gharelā^h*—Śānt, dhīnā,

MANSUE-TUDE, *n.* tameness, gentleness—*Rāmī yā dast-āmōt, hilm mulāimat yā mulāyamat*—Vāsāyatī vineyatī wā gharelāpan, śāntatī wā dāntatī. [langīn^h.]

MANTIGELT, *n.* (Gr. *mantichoras*) a large monkey or baboon—*Barā bandur yā*

MANTLE, *n.* (S. *mentel*) a kind of cloak, a cover; *v.* to cloak, to cover, to spread—*Lubāda lubādu fargul yā razāī, bālā-posh yā sar-posh*; *v. chhipānā^h, dhūnpnā urhānā yā orhānā^h, phailānā yā phailnā^h*—Uttariya āvaran pattī wā dupattī, uḥār wā ohār. [hai—Dhūnāre wā agnikund ke agrabhūg meñ jo kām banā rahatā hai.

MANTTEL, *n.* work before a chimney—*Ātash-kūda ke sāmnē ke hisse meñ jo kām rahatā*

MANTTEL-ET, *n.* a small cloak—*Chhotā lubāda yā labādu, chhotā fargul, chhotā bālā-posh*—Chhotā uḥār wā ohār, kshudra uttariya wā āvaran.

MANTU-A, *n.* (Fr. *manteau*) a lady's gown—*Pesh-wāz, tilak*—Lahaṅgā, ghāgharā.

MANTU-A-MĀK-ER, *n.* one who makes gowns—*Peshwāz-sāz, tilak-sāz, peshwāz banānē w.*—Lahaṅgī banānē w., ghāgharā banānē w.

MANTU-AL, *a.* (L. *manus*) performed or used by the hand; *n.* a small book—*Hāth se banā-huā^h, dastī*; *n. ek chhotī kitāb*—Hastakrit, hastasādhya, hastya; *n. chhotā granth, laghugranth, sankshiptagranth.*

MANTU-A-RY, *a.* performed by the hand—*Hāth se banā huā^h, dastī*—Hastakrit, hastya.

MA-NŪ'BRI-UM, *n.* (L.) a handle—*Dastu, qabza*—Beṅt, mūṭh.

MAN-U-DŪCTION, *n.* (L. *manus, ductum*) guidance by the hand—*Hāth pakar-kar rah-numāī k., rāh-namāī, rāh-bārī*—Hāth pakar-ke path dikhānī, pathadarān.

MAN-U-DŪCTOR, *n.* a conductor, a guide—*Rāh-bār, rāh-numā yā rah-numā*—Pathadarśak, mārgadarśak.

MAN-U-FACTURE, *n.* (L. *manus, factum*) the act of making any piece of workmanship, any thing made by art; *v.* to make by art, to be engaged in manufactures—*Dast-kārī yā san'at, sāktī yā dast-kārī kī chiz*; *v. hunar yā san'at se banānā, mas-nū'at meñ yā kārī-garī kī chizon ke banānē meñ mashgūl yā masrūf rahnā*—Śilpakarmma se nirmān, śilpakadravya wā śilpanirmīṭadavravya; *v. śilpakarmma se nirmān k. wā banānā, śilpakadravya wā śilpanirmīṭavastu ke banānē meñ lagā rahnā wā nivīṣṭ rahnā*.

MAN-U-FAC'TO-RY, *n.* the practice of manufacturing, a place where goods are manufactured; *a.* engaged in manufactures—*Kārī-garī dast-kārī yā san'at kā shugl yā shagl, kār-khāna*; *a. masnū'at meñ mashgūl, dast-kārī yā san'at kī chizon ke banānē meñ masrūf*—Śilpakarm kā abhyās, śilpāśālā wā śilpīśālā; *a. śilpanirmīṭadavravya wā śilpakavastu ke banānē meñ lagā huā wā nivīṣṭ*. [śilpakār.

MAN-U-FAC'TU-RE, *n.* one who manufactures—*Kārī-gar, dast-kār, sānī*—Śilpī, śilpik,

MAN-U-MIT, *v.* (L. *manus, mīto*) to release from slavery, to free, to liberate—*Qu-lāmī se rāh k., khalās k., āzād k.*—Dāsyā se mukt k., chhor d., mukt k.

MAN-U-MISE, *v.* to set free, to liberate—*Āzād k., khalās k.*—Mukt k. wā swādhin k., chhor d.

MAN-U-MY'SION, *n.* the act of setting free—*Rihāṣ, khalāṣ, āzādaṣ*—*Dāsyamochan, dāsyamuksh wā dāsyamokshan, dāsyamukti.*

MA-NŪRE, *v.* (L. *nutus, operat*) to cultivate by manual labour, to fatten with dung or compost, to fertilize; *n.* any thing which fertilizes land, dung, compost—*Jatnā^b, pās dā^b kar jāgīd k., zar khez k. ; n. sār^b, pās^b, khāl yā khād^b—*Hal chakūn wā chet banūn, pāsūn, urvār k. [*suṭhār wā suwār, saivardhan.*]

MA-NŪRE/MENT, *n.* cultivation, improvement—*Durastī yā āristagi, tarāgṭ*—*Banāw*

MAN'U-SCRIPT, *n.* (L. *manus, scriptum*) a book or paper written by the hand—*Qalam kitāb, dast-namishā*—*Hastalī, hapustak, hastalekh, hastalekhyā.*

MAN'Y, *mēn'y.* (S. *many*) consisting of a great number, numerous; *n.* a multitude, a great number—*Bahut yā bahutere^b, kasīr yā bispār ; n. bhṛ jhūn yā jamā^b, bahut^b yā bahutāg^b—*Bahut wā anek. prachur pushkal babusanikhyak wā bahut se.

MAN'Y-CŌL-ŌURED, *a.* having various colours—*Rān ha-raṅg, raṅg-ā-raṅg, chī-qalamān, gon-ā-gūn, kasīral tam*—*B. Jhuraṅg, nānāvarn, bahuvarn, nānāraṅg, chitravichitra.*

MAN'Y-CŌR-NERED, *a.* having many corners—*Kasīra-l-āwīg, bispār-gushā, buku-konā^b—*Bahukon, anekakonaṣishṭ. [*masak, bahumūrdhā, babusirak.*]

MAN'Y-HEAD-ED, *a.* having many heads—*Bispār-sar, kasīra-l-rās, bahumanirā^b—*Bahu-

MAN'Y-TIMES, *ad.* often, frequently—*Bārhi, aksar yā aksar-aagat*—*Bahudhā, vārān-vār bārhi wā berber.*

MAP, *n.* (L. *mappe*) a representation of the earth or of any part of it on a flat surface; *v.* to delineate—*Naqsha, naqsh-i zamīn, kīsī mulk kī naqsha ; v. naqsha banānā, naqsha khīnchur, naqsha-sūⁱ k.*—*Bhuprīshthadeśālekhyajatra, deśālekhyajatra, desachitra ; v. bhuprīshthadeśālekhyajatra banānā wā k., desachitra banānā.*

MĀ'PĒR-Y, *n.* the art of designing maps—*Mulkōn kī naqsha-sūzī, mulkōn kī surat-narīsī, naqsha-i zamīn banānē kī jam*—*Bhuprīshthadeśālekhyajatra banānē kī vidyā, desachitra banānē wā khīnchne kī vidyā.*

MĀ'PLĒ, *n.* a tree—*Ek gām kī darakh^t—*Ek prakār kī per, vrikshavīkesh.

MĀL, *v.* (S. *myran*) to injure, to spoil, to hurt, to damage; *n.* a blot, an injury—*Zīgān k., kharāb yā ulṭar k., zarar pahū^bchān, chālū^b k. yā nuṣān pa unchānū^b ; n. dāq, āvar yā nuṣān—*Kshatī^b k., bigūnā, hanamā wā mātūn, hānī k. ; *n. dhap-pā wā dhabh^t, kshatī wā hānī.*

MĀ'NĒR, *n.* one who mares—*Zīgān k. w., zarar k. w., kharāb k. w., nuṣān pahū^bchānē w.*—*Kshatikārak, bigūne w., hānikārak.*

MA-RĀS-MUS, *n.* (Gr. *marasmos*) a consumption, a wasting of the flesh—*Sill, galnā yā sūch jamā^b—*Kshay kshayatog chhūⁱ wā yaashmā, sōsh [*wā cīkū, lūpē.*]

MA-RĀU'YĒL, *n.* (Fr. *marauder*) a plunderer, a pillager—*Ganīm, girāt-qar—*Dak-āt

Ma-rāudēg. *n.* roving in quest of plunder—*Lī^t kī khez mē^t ulṭar udhar phirnā^b.*

MĀ'RLĒ, *n.* (L. *marula*) a stone; *n.* made of marble, variegated; *v.* to vein like marble, to variegate—*Sang-i-marmar, mār-mar, artā^b ; a. mār-marī yā sang-i-marmar kī banā^b-kūā, ba-quamā^b abar yā gār-ā-gū^b ; v. sang-i-marmar kī munūd bū-qalamān yā ubī^b k., gūā ā-gūā k.*—*Nānāvarn ruchiraprasar, uttanaprasar, goī ; a. ruchiraprasarāmayā wā uttanaprasaranīmīt, chitravichitra wā nānāvarn ; v. prastara-rekshanūkr se chitrit k., chitravichitra wā bahurāṅgī k.*

MĀ'RLĒ-IFĀRT ED, *a.* cruel, insensible—*Be rakm, sang-dīl—*Kāthor nisthur wā nirdayī, pēshōnāhrīday wā vajrachitta. [*—*Suvarnamākshik, suvarnamukhī.

MĀRCA STE, *n.* (Fr. *marcasite*) a mineral—*Marqashish, marqashitā, somnā^b-sh^t.*

MARCH, *n.* (L. *Mars*) the third month of the year—*Angrēzī baris kī tīsā mahānā^b, Mārēh mahānā^b.*

MĀR'CH, *v.* (Fr. *marcher*) to move by steps and in order, to cause to move; *n.* a walk or movement in order—*Kach k. yā khīrām k., chālūnū^b ; n. kuch, khīrām, nuh-zat—*Chālā jūnā gaman k. wā yātrā k., le jūnā wā yātrā-karand ; *n. gaman, yātrā, sainikagamān, sainikayātrā, sainikagatī.* [*man, sainikayātrā.*]

MĀR'CHING, *n.* military movement or passage—*Jashkari yā jany^t kuch—*Sainikaga-

MĀR'CH, *v.* (S. *meure*) to border, to join—*Muttālī^b h., pāwastā h.—*Lagā^b h., lagzū milnā wā sātūā. [*hād^t—*Dūnā wā dūnā mehrā, sūwānā, simā.

MĀR'CHES, *n. pl.* borders, limits, confines—*Akūf yā hawāshī, hudūd yā atrāf, sar-*

MĀR'CHION-ESS, *n.* the wife of a marquis, a lady having the rank of a marquis—*Mārkwis amir kī begam, bībī sūhūā jiskā martabā Mārkwis ke darje ke barābar ho—*Mārkwis kulīn kī putnī, ek kulīn strī jiskā pad Mārkwis kulīn ke pad ke tulya ho.

MĀR'CH'PĀNE, *n.* (Fr. *marquepain*) a kind of sweet bread or biscuit—*Pā^bh, pūā^b, māpū^b ; mūthī pū^th^b.* [*yā-huā—*Krīś wā kshīn, suakh.

MĀR'CID, *a.* (L. *marceo*) lean, withered—*Dubā^b yā dūngar^b, sūkhā galū yā murjhā-*

MĀR'COUL, *n.* leanness, waste of flesh—*Phūlāpā^b, mānā kā galvā yā ghlāw^b—*

Krīśatī wā śūtrakshīpatā, mānāsakshīpatā mānāsakshatī wā sarīrasoshay.

MĀRE, *n.* (S. *myre*) the female of a horse—*Ghōṛī^b, mādiyān, mābēan.*

MARE'SCHAL, mār'shal, *n.* (Fr. *marechal*) the chief commander of an army—*Sipah-sālār*—Pradhānasenādhyaksh, senāpati.

MARGA-KITE, *n.* (Gr. *margarites*) a pearl—*Mottā*^b—muktā.

MARGIN, *n.* (L. *margo*) the border, the brink, the edge of a page; *v.* to mark on the margin, to border—*Kimāra yā kināra, lab yā zih, hāshiyā yā hāshiyā-i-safha*; *v. hāshiyē par yā hāshiyā-i-safha par mundaraj k., hāshiyā kawāra yā magz lagānā*—*Amūth awānth chhor wā kagar, tat tīr wā karīrā, pustakapriṣṭhāprīnt wā samās*; *v. pustakapriṣṭhāprīnt wā samās meñ tūknā wā likhnā, amūth āūchel wā chhor lagānā*.

MARGIN-AL, *a.* placed or written on the margin—*Hāshiyē meñ mundaraj*—Pustakapriṣṭhāprīntasth, pustakapriṣṭhāprīntalikhit, samāsalikhit, samāsasth.

MARGIN-AL-LY, *ad.* in the margin of a book—*Kitāb ke hāshiyē par yā meñ, hāshiyē meñ, hāshiyā-i-safha meñ*—Pustakapriṣṭhāprīnt meñ, pustakapriṣṭhāprīnt meñ.

MARGRAVE, *n.* (Ger. *markgraf*) a title of nobility in Germany—*Mulk-i-Jarmanī kā ek amīrī khitāb*—Jārmānī des ke ek kulīnavarg kī padavī wā ṁsīdhi.

MARIGOLD, *n.* a yellow flower—*Geendū^b, gūndī phūl^b, geendū kā phūl^b*

MARINE, *a.* (L. *mare*) belonging to the sea; *n.* a soldier who serves on ship-board, sea affairs, a navy—*Bahrī, dargatī*; *n. jahāzī sipāhī, bahrī dargatī yā jahāzī kām, bahr majmū-i-jahāz yā bahr-i-jangī*—Samudrasambandhī, samudrik, samudriyā, sambhuk; *n. nauyodhī nāvikasānyā wā samudriyasānik, nāvikakarm wā nāvika-vishayā, mahānaukasāmūh wā yuddhanaukasāmūh*.

MARINER, *n.* a seaman, a sailor—*Khālāsī yā jahāzī-ādmi, mallāh*—Samudriyajan jalapathopajī wā samudrayāyī, nāvīk wā nāvikan.

MARISH, *n.* (S. *merse*) a bog, a fen, a swamp; *a.* boggy, fenmy, swampy—*Daldal^b, dābar yā jāhār^b, pank pānk phānsār yā dhasar^b*; *a. dāldālī^b, pankhālī^b, daldālī^b*.

MARITAL, *a.* (L. *maritus*) pertaining to a husband—*Zawjī, shauharī*—Patīsam-bandhī, bhartṛisambandhī, swmivishayak.

MARITIME, *a.* (L. *mare*) relating to the sea, bordering on the sea—*Dargatī yā bahrī, lab-i-dargā yā lab-i-samundar*—Samudriyā wā samudriyā, samudratatasth wā samudratīrasth.

MARJORAM, *n.* (Fr. *marjolaine*) a plant—*Marzanjosh, nāzho*—Tulasī, samīran.

MARKE, *n.* (S. *marc*) a token by which any thing is known, a stamp, a proof, any thing at which a missile weapon is directed; *v.* to impress with a token or evidence, to stamp, to note, to heed—*Nishān 'ulāmat yā toṁa, naysh yā dīg, dalālat dalīl yā sanad nishānā yā hukuf*; *v. nishān yā 'ulāmat k., naysh k. yā dīgānā, khayāl k. gaur k. yā nazar k., lihāz k.*—Chihn wā lakshan, chhūp wā ank, pāmūn wā līng, ukshiyā wā laksh; *v. chihn wā chihnānī k., ūknā wā ank k., dekhnā wā sochnā, dhyān k.*

MARKER, *n.* one who marks—*Nishān k. w., nazar k. w., gaur k. w.*—Chihn k. w., śūknē w., dekhne w., dhyān k. w.

MARKSMAN, *n.* one skilful to hit a mark—*Nishānā-andāz, shast-andāz*—Lakshyavedhī, lakshyabhedhī, susandhānī.

MARK, *n.* (S. *marc*) the sum of thirteen shillings and four pence—*Ek sikka jo qarāb paune sūt rupaiye ke hotā hai*—Ek prakār kā mudrā jo paune sūt rupaiye ke lagbhag hotā hai.

MARKET, *n.* (S.) a place for buying and selling, sale; *v.* to deal at a market—*Bāzār yā guzārī, farokht yā hū*; *v. bāzār k. yā bāzār meñ kharīd-farokht k.*—Chauk gudrī mandī hāt hāth penṭh wā krayavikrayasthān, vikray wā bikrī; *v. hāt k., hāth k., hāt meñ krayavikray k.*

MARKET-BLE, *a.* that may be sold, current in the market—*Farokhtanī, bāzārī bāzārū yā rāju-i-bāzār*—Vikreya vikrayānyā wā biknē yogyā, hāt meñ chalit.

MARKET-BELL, *n.* the bell which gives notice of the time or day of market—*Wah ghanṭā jiske bajāne se bāzār ke rayt yā roz kī khabar yā itlīlā hotī hai*—Wah ghanṭā jiske bajne se hāt ke lagne ke samay wā dīn kā bodh ho jātā hai.

MARKET-CROSS, *n.* a cross set up in a market—*Ek salh jo bīrh bāzār meñ kharā-kar diyā jātā hai*—Kruś wā kruś jo hāt wā hāth ke bīch meñ kharā^b kar diyā jātā hai.

MARKET-DAY, *n.* the day of a public market—*Roz-i-bāzār, bāzār ke lagne yā khulne kā roz, bāzār meñ kharīd-farokht kā roz, bāzār kā roz*—Hāt wā hāth kā dīn, hāt lagne wā khulne kā dīn, hattadivās, hattavār, penṭh kā dīn.

MARKET-FOLKS, *n.* people who come to market—*Bāzārī log, bāzār ko jāne-wāle log*—Hāt wā hāth ko jāne wāle log.

MARKET-MAD, *n.* a woman who goes to market—*'Aurat jo chīzēn farokht karne ke liye bāzār ko le jātī hai, 'aurat jo bāzār ko jātī hai*—Strī jo bechne ke nimitta vastu hāt ko le jātī hai, strī jo hāt ko jātī hai.

MARKET-MAN, *n.* a man who goes to market—*Ek ādmī jo bāzār ko jātā hai, ek ādmī jo chīzēn farokht karne ke liye bāzār ko le-jātā hai, bāzārī, hāthwāhā^b, hāthwā^b*.

hātā^b—Jan wā purush jo hāt ko jātā hai, wah purush jo vastu benchne ke nimitta hāt ko lejtā hai

MAR'KET-PLAṢE, *n.* a place where a market is held—*Bāzār lagne kī jagah, wah jagah jahan bāzār lagtā ho, chahār-sā*—Hāt lagne kā sthān, krayavikrayachatar, pañā-yāsthān, vipani. [*Nirkh, arz-i-bāzār*—Bhāv, panyabhāv, panyamūlyā.

MAR'KET-PRICE, **MAR'KET-RATE**, *n.* the price at which any thing is currently sold—**MAR'KET-TOWN**, *n.* a town which has the privilege of a stated market—*Bāzār qasba, qasba yā shahr jis-mēn bāzār lagne kā hukm-i-sarkār ho*—Hattāgrām, hattānagar, nagar wā grām jis-mēn hāt lagne kā rājā kī or se adhikār milā ho.

MARL, *n.* (W.) a kind of fertilizing clay; *v.* to manure with marl—*Tin-i-qaimūdiyā, tin-i-misr, piñrol*^b; *v. tin-i-qaimūdiyā yā tin-i-misr se pānsā yā juiyid k. piñrol se pānsā*^b—Ek prakār kī urvarā karne wālī chikni mittī. chikkanaurittikā; *v. chikni mittī se pānsā, urvarā karne ke nimitta khet meñ chikni mittī dālni.*

MARLY, *a.* abounding with marl—*Pur-tin-i-qaimūdiyā, pur tin-i-misr, piñrol se bhārā huā*^b—Chikkanaurittikāpūr, chikkanaurittikāvisishṭ.

MARL-PTT., *n.* a pit from which marl is dug—*Chāh-i-tin-i-qaimūdiyā, gār-i-tin-i-misr, gār yā chāh jahan-se tin-i-qaimūdiyā yā tin-i-misr khodkar nikālā hai*—Chikkanaurittikākund, kund guhā kuhār wā gartta jis-mēn se chikni mittī khodkar nikālā hai. [*hai patar kī ek chhotī russi*^b.

MARLINE, *n.* (Sp. *merlin*) a small line of hemp, dipped in pitch—*Rāl meñ dubāi*

MARMA-LADE, *n.* (Fr. *marma-lade*) pulp and juice of quinces or oranges boiled into a consistence with sugar—*Murabbā yā murabbā, nūrangī waqāwa kā murabbā yā murabbā*—Sarikarādisāvisishṭ anūrangapalādi.

MARMO-SÉT, *n.* (Fr. *marmoset*) a small monkey—*Ek chhotā bandar*^b.

MAR'MOT, *n.* (It. *marmotta*) an animal—*Ek qism kā jān-var*—Jantuvīśesh, ek prakār kī jantu.

MARQUE, *n.* (Fr.) licence of reprisal—*Dushman ke māl ko intiqām kī rāh se le-lene kā formān yā ikhtiyār*—Hānpūrapārth pratyapaharā kī anujāt wā ammati.

MAR'QUESS, **MAR'QUIS**, *n.* (Fr. *marquis*) the title of nobility next below a duke—*Anārī darjā meñ dārje ke loṇā kā khitāb, shurūfāt kā ek khitāb jo dārje meñ Dyāk ke khitāb ke niche hai*—Dwitiyakulīnapadasth, kulīnapadasthōn ke bich meñ dwitiyapadasth, kulīnapad jo Dyāk ke pad ke niche hotā hai.

MAR'QUIS-ATE, *n.* the seignior of a marquis—*Mārkwis anir kī riyāsāt yā 'uhda*—Dwitiyakulīnapadasthājōn kā adhikār, mārkwis kā adhikār.

MAR'RIAGE. See under **MARRY**.

MAR'ROW, *n.* (S. *marh*) an oily substance in bones; *v.* to fill with marrow—*Gūdā gūdi yā gūdh, hadī kī gūdi yā gūdh, hadī kī magz, magz*; *v. hadī ke gūde se bharnā, gūde gūdi yā gūde se bharnā*^b, *magz se bharnā*—Majjā, asthisār, *v.* majjā wā asthisār se bharnā.

MAR'ROW-ISH, *a.* of the nature of marrow—*Gūdi sarīkhā*^b, *hadī ke gūde ke mānind, magz-sirāt, magz-i-hussiyat*—Majjābhāv, asthisārdharan.

MAR'ROW-LESS, *a.* void of marrow—*Be-magz, binā gūde kā*^b—Majjāhīn, asthisārarahit, asthisārāsūnya, asir, nihār. [*asthisārman, sāravan wā sārarpūr.*

MAR'ROW-Y, *a.* full of marrow, pithy—*Magz-dār yā pur-magz, gudailā*^b—Majjāwān wā

MAR'ROW-BONE, *n.* a bone containing marrow—*Magz-dār hukhī, gudailī hadī*^b—Majjāpūr asthī, sārarpūr asthī.

MARRY, *v.* (L. *masi*) to unite in wedlock, to enter into the conjugal state—*Nikāh-pārhnā 'aqd-bāndhnā yā nikāh kar d., nikāh k. shud k. jurū k. yā khasam k.*—Vivāhasānskā k. wā byā d., byāhnā vivāh k. ghar k. wā bhāunī phirnā.

MAR'RIAGE, *n.* the act of uniting a man and a woman for life, wedlock—*'Aqd kat-khudā yā kad-khudāt, nikāh pā shādē*—Vivāhasānskā wā vivāhakriyā, vivāh pañigrah pañigrahan wā byāh. [*hayogya, vivāhakūlapūrt, vivāhavayask, vivāhya.*

MAR'RIAGE-ABLE, *a.* fit for wedlock—*Qābil-u-nikāh, byāhne-jog^b, byāhan-jog^b*—Vivā-MAR'RIED, *a.* conjugal, connubial—*Zawāj, nikāhi yā byāh-ke-mutā'ulliy*—Vaiyāhik, vivāhasāmbandhī. [*thāpūrvak kalne kā ek subd.*

MARRY, *int.* (Mary) a term of asseveration—*Ba-half iyrār karne kā ek lafz*—Sapa-

MARS, *n.* (L.) the heathen god of war, one of the planets—*Dev-i-jang yā devlōn kā sipah-sālār, mir'ikh baharām yā jallād-i-falak*—Kārtikeya kūrṭik skand wā mahāseni, māṅgal māṅgalagrāh wā bhāum. [*phānsāw^b.*

MARSH, *n.* (S. *merse*) a swamp, a bog—*Daldal^b, jhābar dābur pank pānk dhasan yā māsh'v, a. swampy, boggy, wet*—*Daldalī yā daldalī^b, dhasānī dhasānī yā panku-hā^b, gila odā silā yā panī-se-bhārī huā^b.*

MAR'SHAL, *n.* (Fr. *marechal*) the chief officer of arms, an officer who regulates rank and order, a harbinger, a commander in chief; *v.* to arrange, to rank in order—*Sālār, naq-chī nasaqchī iktināmchī yā mir-tuzuk, harkāra yā rāh-bar, sipah-sālār*; *v. tartīb d. yā murattab k., saff-ārū k. yā ārasta k.*—Vyūharachak, vyavasthāpak,

- páyik wá dút, senápati wá pradhānasenādhyaksh; v. yathākram se rakhná, vinyás k. vyūharachaná wá sañwárná. [sañwárne w. vyūharachak.
- MÁR'SHAL-LEE, n. one who marshals—*Murattih, sajj-árá*—Vyavasthapak. vinyás k. w.
- MÁR'SHAL-SHIP, n. the office of a marshal—*Sálar, nasuphi ihtimámchi mirtazuk yá sipah-sálar ká 'ahda, sipah-sáleri, harkáse ká 'ahda*—Vyūharachakapad. vyavasthāpakapad, piyik ká pad, dūtāpad, senápati-pad, pradhānasenādhyakshapad.
- MÁRT, n. (market) a place of public traffic; v. to buy and sell—*Bázár, arang^h, hāt^h, hāth^h, pēth^h, gauj*; v. *kharid jarokht k.*—Krayavikrayasthān, panyasthān; v. kraya-vikray k. [kā padma wá utpal.
- MÁRTA-GON, n. a kind of lily—*Ek gism ká gul-i-sosān, ek bhāt ká padm^h*—*Ek jāti*
- MÁRTEN, n. (L. *martes*) a kind of wessel—*Samār, rasā ki gism ká ek chhoṭā jān-war*—*Nawal wā neure ki jāti ká ek jānti viśesh.*
- MÁRTIAL, a. (L. *Mars*) pertaining to war, suited to war, warlike—*Jangī yā lash-kari, jang ká qibīl, jang-azmāla sipāhāna jang ir yā jurati*—Yuddhasambandhi rūpa vishayak wá sañgrāmī. rangayoga a rangayogi wá yuddhopyayukt, rangasakt rangkramī rangas ir larkāki vā karmakā. [jithvās.
- MÁRTIAL-ISM, n. bravery, martial exercises—*Diferi, jangī qawā'id*—Śūdrā, yuddh.
- MÁRTIAL-IST, n. a warrior, a fighter—*Mubāris, jang-āwar yā mubārib*—Bhāt, yoddhā wā larkāyā. [chātak.
- MÁRTIN, MÁRTLET, n. (Fr. *martinet*) a kind of swallow—*Abāhūl*—Tāladānchū pakshi.
- MÁRTI-NÉT, n. (Fr.) a precise or strict disciplinarian—*Qanūnī qawā'id dān, saḥit qawā'id-dān, saḥit-hukm-rān*—Tikshmanīyānak, ngrasāsta, tikshnapadaprayakti.
- MÁRTIN GAIT, n. (Fr. *martingale*) a strap fastened to the girth under a horse's belly—*Zer-band, push-band*—Adhōsambandh, tālāsi, talasirak.
- MÁRTIN-MAS, n. (*Martin, mass*) the feast of St. Martin on 11th November—*Seit Martin ke nam ká tēhās jo Norakhar mahine ke āgharāwā dīn bolā hai^h.*
- MÁRTYU, n. (Gr. *martyr*) one who by his death bears witness to the truth; v. to put to death for the truth—*Shahid*; v. *shahid k. qatl k.*—Swadharnapramāṇārthajivotsargi swadharnarthapramāṇārthi, swamatārthadehātayā; v. kisi ko uske viśō-shamatāvalamban ke liye badh k. kisi ko badh karke swadharnapramāṇārthajivotsargi k., kisi ko uske swamat ke nimitta mār dālā.
- MÁRTYU-DEATH, n. the death of a martyr—*Shahidat, shahid ki mauṭ*—Swadharmārthapramāṇatyāgi, swamatārthajivotsargi, swadharnapramāṇārthapramāṇrūp.
- MÁRTYU-IZE, v. to offer as a martyr—*Shahid ki mānind qurān yā tasadduq k.*—Swadharnarthapramāṇatyāgi ke sadris charāṇa wā bāl k.
- MÁRTYU-LY, a. like a martyr—*Shahidāna, shahid ki mānind*—Swadharnapramāṇārthajivotsargi ke yogya, swadharnarthapramāṇatyāgi ke sadris.
- MÁRTYU-OL-O-GY, n. a history of martyrs—*Razatub-sh-shahidā, shahidōn ki tārikh, shahidā nāma*—Swadharnarthapramāṇatyāgiyōn ká charitravivaran, swamatārthapramāṇatyāgi-charitravivaran.
- MÁRTYU-OL-O-GY CAL, a. relating to martyrs—*Mut'alliq-i-shahidā*—Swadharnapramāṇārthanyastapramāṇasambandhi, swamatārthadehātatyāgiyōn ká sambandhi, swamatārthapramāṇatyāgisambandhi.
- MÁRTYU-OL-O-GIST, n. a writer of martyrology—*Shahidā-nāma-navis, shahidōn ki tārikh likhne w.*—Swadharnapramāṇārthajivotsargiōn ká charitravivaranaparachak, swamatārthanyastapramāṇaravivaranaparachak.
- MÁRTYU-VEIL, n. (Fr. *merveille*) a wonder; v. to wonder, to be astonished—*Ta'ajjub, ta-hajjub, 'ajub, 'ajība, achrub^h, achambhā^h*; v. *ta'ajjub k., hairān yā mutahajjir h.*—Āścharyā, chamatkār, vismay, adbhut, kantuk, adbhutavastu, vismayajanakavastu; v. bhāskānā achambhāt h. wā vismit h., savismay vismayapanna wā vismayānwit h.
- MÁRTYU-LOUS, a. wonderful, strange—*'Ajib yā 'ajub, turfa nādir 'ajība yā badī*—Chamatkārī chamatkāranānak wā vismayajanak, vismayotpādak āścharyajanak adbhut wā apirva. [taprakār se, āścharyāyaprakār wā adbhutariti se.
- MÁRTYU-LOUS-LY, ad. wonderfully, strangely—*'Ajib turak se, 'ajib tur se*—Adbhut.
- MÁRTYU-LOUS-NESS, n. wonderfulness—*Nudrat, anokhā^h, anūthā-pan^h*—Adbhutatā, apirvatwā, vaichitrya, vichitratā.
- MÁSCU-LINE, a. (L. *mas*) male, having the qualities of a man, of the male gender—*Nar^h, mardāna yā diler, mazakkār*—Purushbeya purushajātiya wā punjātiya, purushaswabhāv purushadharmak wā punprakriti, puṅling.
- MÁSCU-LINE-LY, ad. like a man—*Mardāna, mard ki mānind*—Purushavat, naravat, purush ke sadris.
- MÁSH, n. (Ger. *meisch*) a mixture; v. to bruise, to crush, to mix—*Malgobā^h, dho^h, khichirī^h, sānī^h, arāwā^h, mahelā^h*; v. *kuchalnā yā masalnā^h, pismā tornā kūtā^h, darnā dālā^h yā chār-chār h.*—*sānnā saundnā yā milānā^h.*
- MÁSH-Y, a. produced by crushing—*Kuchalne masalne yā kūtne se paidā huā*—Kuchalne pismā torne wā darne se utpanna huā.

MASK, *n.* (*Fr. masque*) a cover to disguise the face, a visor, a revel; *v.* to disguise as with a mask, to cover, to revel — *Burqa'*, *chhira*, *pekhna* *yā dhām-dhām* se 'aish-o'-ishrat; *v.* *burqa'-baṭṭānī chhira-baṭṭānī yā muñh par parida dātā, mukhī poshida yā pinkān k.*, *magar-masti k. yā dhām-dhām* se 'aish-o'-ishrat *k.* *yā pekhna k.* — Kritrimamukh wā upamukh, chhadmamukh wā kapātamukh, dhūmdhām-se-utsav wā chhadmavesākṛitā; *v.* kritrimamukh wā kapātamukh laginā, chhipānā wā lukāna, dhūmdhām-se-utsav-k. wā chhadmavesākṛitā *k.*

MASK'ER, *n.* one who revels in a mask — *Burqa'-posh*, *chhira-posh* — Kritrimavesādharī, chhadmavesī, chhadmarūpi, kapātivesī.

MASK'ER-Y, *n.* the disguise of a masker — *Burqa'-poshī*, *burqa'-posh kā bhes yā libās* — Chhadmaves, kapātives.

MASK'HOUSE, *n.* a place for performing masks — *Pekhna ghar*^b — Chhadmavesākṛitālay.

MAS-QUER-ÀDE', *MAS-KE-ÀDE'*, *n.* a diversion in which the company is masked, disguises; *v.* to assemble in masks, to go in disguise, to put in disguise — *Burqa'-poshōn-kā-khet* *yā nūṭh poshōn kā pekhna*, *burqa' poshī aṭṭāb-poshī burqa' yā bhes*; *v.* *burqa'-posh kō-kar jānī h.* *yā chhira lag-kar ekatā h.*, *nūṭh posh kō-kar jānī yā bhes badh-kar jānī*, *poshida k yā bhes badhīnā* — Chhadmavesākṛitā vīramānākṛitā wā kapātivesīyōn kī kṛitā, chhadmavesādharān vesādharān wā chhadmaves *v.* kritrimamukh lig-kar ekatā h. wā chhadmavesī ban-kar ekatā h., chhadmavesādharān kō-kar-jānī kapātivesī-h. wā kapātivesī ban-kar-jānī, chhipānā wā chhadmavesī banīnā.

MAS-QUER-ÀDE', *MAS-KE-ÀDE'*, *n.* a person in a mask — *Burqa'-posh*, *chhira-posh*, *nū-*

MASON *māsh*, *n.* (*Fr. maçon*) a builder in stone, a free-mason — *Rāz rāj māmār yā sang-tarosh*, *āpis men ek dōre kī madad kī tiye toṭ nā kī jo ek khāss gurah unqarār hatī hōis mē kā ek skōṭh* — Gṛhamanṛitāthavai leṭak wā prastaranyāsajivī, paris-paropakarārān log jo ek viśesh māṇjōrī banātē hatī unkā ek jān.

MASONRY, *n.* relating to free masons — *āpis men ek dōre kī madad karne ke tiye jo log ek khāss gurah unqarār karē hatī unkā mātā'ullīq* — Paraspārōpakarārth jo log ek viśesh māṇjōrī banātē ham unkā samāndhī.

MASONRY, *n.* the craft or work of a mason — *Māmār, rāz kā kām* — 'Thawāī kā kām, gṛhamanṛit, leṭakār, prastaranyāsātār.

MAS'O-RAH, *n.* (H.) a Hebrew work on the Bible by several rabbins — *Taurat aur Injil par ek khāss 'Ibrānī kitāb* — Isā'īdharmapustak ke vishay men ek viśesh Yihudiyagranth.

MAS-O-RĒ'TIC, *MAS-O-RĒ'TI-CAL*, *a.* relating to the Masorah — *Taurat aur Injil par ek khāss 'Ibrānī kitāb ke mātā'ullīq* — Isā'īdharmapustak ke vishay men ek viśesh Yihudiyagranth kā sambandhī.

MAS-O-RITE, *n.* a writer of the Masorah — *Taurat aur Injil par ek khāss 'Ibrānī kitāb kā musannif yā ban'ne w.* — Isā'īdharmapustak ke vishay men ek viśesh Yihudiyagranth.

MAS-QUÉ-ÀDE'. See under MASK. [kā lekhaṭ wā rachak.

MASS, *n.* (L. *massa*) a body, a lump, a heap, bulk, an assemblage — *Jīm yā jūsa, tukrā yā dalāḥ*, *ambhar, kulligol yā kisi chiz kī jigāla hissa, jīmū majmū' yā majmū'* — Pind wā oḡh, pīndā dīdāḥ dalī wā lōndī, dher rasi wā stōm, adhikūṣa sakalya wā samūdhīy, samūh sāḡhat wā samāhar. [barā motī sthūdhikār wā vṛhatparimāṇ.

MAS'SIVE, *MAS'SY*, *a.* heavy, bulky — *Wānī yā girān*, *kāhīn 'aṣm yā ṣām* — Bhūri, **MAS'SI-NESS**, *MAS'SIVE-NESS*, *n.* weight, bulk — *Wān yā girānī, kālām mīḡdār yā qudd-o-qīmāt* — Bhār gurutwa wā dharavātwa, barāī mahattwa vṛhatṭwa sthūdhikārātā lambāī chāupāī wā mūṭāī.

MASS, *n.* (L. *missa*) the service of the Romish church at the eucharist, *v.* to celebrate mass — *Rōm ke gīrje kī ek khāss 'ibādat*; *v.* *Rōm ke gīrje kī ek khāss 'ibādat k.* — Rōmī dharmamāṇḍalī kī ek viśesh arādhānā; *v.* Rōmī dharmamāṇḍalī kī ek viśesh arādhānī *k.*

MAS'SA-CRE, *n.* (L. *massa*) murder, slaughter; *v.* to murder, to slaughter — *Khān khān-rez yā qatīl, zabh mūḡatā yā qīlāl*; *v.* *khān k. halāl k. yā zabh k., qatīl k.* — Hatyā wā badh, ghātān hamān mahābadh saḡhar wā kaṭā; *v.* badh *k.*, kaṭā wā saḡhar *k.* [hanatī, hatyārā.

MAS'SA-CER, *n.* one who massacres — *Khān-rez, khānī, qatīl* — Ghātak, badhak, jīvā-

MAS'SE-TER, *n.* (Gr. *masso*) a muscle of the lower jaw — *Niche ke jubre kī ek pathḥā*.

MAS'SI-COT, *n.* (Fr.) an oxide of lead — *Murdār-sāḡ* — Śwetāsiskakīṭa.

MAST, *n.* (S. *mast*) the beam or post of a vessel to which the sails are fixed — *Mastūl*,

gun-rakhāḥ^b — Naukupuk, gunavrikshak, gunavriksh, kūpak.

MAST'ED, *a.* furnished with masts — *Mastūl-dār* — Naukupakaviśiṣṭ, gunavrikshayukt.

MAS'T-NESS, *a.* having no masts — *Be-mastūl*, *baḡair-mastūl kā* — Naukupakāsūnya, gunavriksharahit, akupak, naukupakahi.

MAST, *n.* (S. *maste*) the fruit of the oak beech and chestnut, nuts, acorns — *Ek gism*

kā phal, javz — Phalaviśesh, supārī.

MĀST'FŪL, *a.* abounding in mast—*Pur-jauz, ek gism ke phal se bharā huā*—Supārīmay, phalavīśesh se bharā huā.

MĀST'LESS, *a.* bearing no mast—*Be-jauz, a-phal^h*—Supārīhīn, phalabhīn.

MĀSTER, *n.* (*l. magister*) one who has rule or direction over others, a governor, an owner, a chief, a teacher, a young gentleman, a title in a university; *v.* to rule, to conquer, to overpower—*Khāwīnd mahdīm sūhīb yā āqā, wālī hukīm nāzīm yā 'ā-mil, mālīk, sar-dār yā sar-hang, ustād ākhūn miyān-jī yā mu'allim, sāhib-sāda, sar-kārī baye madrase meū ek khitāb jaise maulavī kā*; *v.* hukūmat *k. zabt k. yā tābi k., sar k. yā qābi k., maglūb k.*—Swāmī wā prabhu, adhiś adhyakṣh wā śisak, adhi-kārī, nāyak adhiśthātā agrag wā mukhar, adhyāpak śikṣhak guru wā upādhyāya, kumār wā yuvajan, rājavidyālay meū ek upādhi wā padavī jaise āchārya pandit āli kī; *v.* prabhutwa *k. śāsan k. swavas k. wā swādhiin k., parājay k. jītūā wā hāmā,* pachhānā dāśnā torū mārlenā wā dāman *k.*

MĀST'ER-DOM, *n.* dominion, rule—*Tahakkum yā hukūmat, hākīmī sultānī yā farman-ravāī*—Prabhutwa wā īsatwa, rājatwa wā adhipatya.

MĀST'ER-FŪL, *a.* imperious, arbitrary—*Mutakabbār, sar-ekhud yā apnī marzī kā*—Āde-śak wā uddhat, swachchhand wā swādhiin.

MĀST'ER-LESS, *a.* without a master, ungoverned—*Be-khāwīnd yā be-mālīk, be-zab-t-orabī yā be-qaid*—Anāth wā prabhuhīn, avās ādāmit wā adīnt.

MĀST'ER-LY, *a.* suitable to a master, skilful, excellent; *ad.* with the skill of a master—*Ustādāna yā ustād-sā, hunar-mand mūkhīr yā qābil, khūssa fāyū yā bih-tar*; *ad.* ustādāna, ustādī se—Panditayogya wā āchāryopayukt, gunī wā pravin, atyuttam atyut-kriśh wā sarvottam; *ad.* nipupatī se, chāturi se.

MĀST'ER-SHIP, *n.* dominion, rule, superiority, skill, headship of an institution—*Tahak-kum yā hukūmat, hākīmī sultānī yā farman-ravāī, bazurgī fāyū fāyūqat yā bartari, mahārāt hunar yā ustādī, sar-kobī sar-dārī āqāī sāhibī yā khāwīndī*—Prabhutwa wā īsatwa, rājatwa swāmīya wā adhipatya, śreśthhātā wā śraīśthya, nipupatī praviṣatā wā paṭata, pradhīnatwa prādhiāna wā pradhīnapad.

MĀST'ER-LY, *a.* dominion, rule, superiority—*Tahakkum yā hukūmat, hākīmī sultānī yā farman-ravāī, bazurgī fāyū fāyūqat yā bartari*—Prabhutwa wā īsatwa, rājatwa swāmīya wā adhipatya, śreśthhātā wā śraīśthya.

MĀST'ER-LĀND, *n.* the hand of a skilful man, one eminently skilful—*Ustād kā hāth, mahārāt shāhī se ustād*—Hathantī wā praviṣajan kā hāth, atinipupajan.

MĀST'ER-JEST, *n.* principal jest—*Asl mazāk, awval haz*—Mukhya thātīhī wā khillī.

MĀST'ER-KEY, *n.* a key which opens many locks—*Ek tālī jis se bahut tāc khulte hain^h, ek tālī jo bahutere tālōn meū lagti hai^h*.

MĀST'ER-PIECE, *n.* a capital performance—*Kamāl, bih-tarīn kām, shah-san'at*—Pradhā-nakarma, atyuttamakarma, atyutkriśhtakarma. [dhan rassī.]

MĀST'ER-STRING, *n.* principal string—*Asl rassī, awval yā asl dovī*—Mukhya dor, pra-

MĀST'ER-STROKE, *n.* a capital performance—*Ustādāna kām, bih-tarīn kām, shah-san'at*—Atyutkriśhtakarma, atyuttamakarma, paramakarma, sarvottamakarma.

MĀST'ER-TEETH, *n.* the principal teeth—*Asl dānt*—Mukhyadant, pradhānadant, mu-khya dānt. [—Atyutkriśhtakarma, atyuttamakarma, paramakarma.]

MĀST'ER-TOUCH, *n.* principal performance—*Shah-san'at, bih-tarīn kām, ustādāna kām*

MĀST'ER-WORK, *n.* principal performance—*Bih-tarīn kām, kamāl, shah-san'at*—Sarvot-kriśhtakarma, paramakarma, atyuttamakarma.

MĀST'IC, **MĀST'ICH**, *n.* (*Gr. mastichē*) the lentisk tree, a gum—*Mastiki kā durakhṭ, mastikī*—Māstik nām vrikshavīśesh. māstikvriksh kā golid.

MĀST'I-CATE, *v.* (*l. mastico*) to chew—*Chubānā^h, chānā^h, dānt se kuchalā^h*.

MĀST'I-CATION, *n.* the act of chewing—*Chubānā^h, chānā^h, chabā^h, chahwā^h*.

MĀST'I-CA-TORY, *n.* a medicine to be chewed—*Chabāne kī dawā, dawā jo chabāī jāti hai*—Charvapaushadh.

MĀST'IFF, *n.* a large dog—*Pahārī kuttā^h, ek bhūnt kā barā kuttā^h*.

MĀT, *n.* (*S. menta*) a texture of rushes straw flax or other material; *v.* to cover with mats, to twist together—*Chātā^h, goṇdarī^h, pātī^h, sītāl-pātī^h, borīyā, hasir*; *v.* chātī bīchhānā^h, būnā yā būnā^h. [wā prāchin nāch.]

MĀT'A-CHIN, *n.* (*Sp.*) an old dance—*Ek gism kā qadīm nāch*—Ek prakār kī purānā

MĀT'A-DÖRE, *n.* (*Sp. matador*) one of the three principal cards at the games of om-bre and quadrille—*Tās ke ek gism ke khel meū jo tīn asl tās hote hain un meū se ek tās*—Tās ke ek prakār ke khel meū jo tīn mukhya wā pradhān tās hote hain un meū se ek tās. [battī^h, falita, torā^h, sokhta, jāmgī, palitā.]

MĀT'CH, *n.* (*Fr. mèche*) any combustible substance used to catch fire—*Diya-sulāī^h, Mārch'lock*, *n.* a musket fired by a match—*Tore-dār bandūq, fulita-dār bandūq*—Jwalaśālākāvīśiśt agnyastra, agnyastra jo tore se chorhā jāta hai.

MĀT'CH, *n.* (*S. maca*) an equal, a marriage, one to be married, a contest, a game; *v.* to be equal to, to marry, to suit, to tally, to correspond—*Ham-sar ham-chashm*

ham-tarāzū barābar just sūni yā nazār, byāh^h, wah jiskā byāh hone-wālā ho^h, muqābala, khel jismeñ shart yā bāzi badī jāti hai; v. musāvi h., nikāh kar d. yā nikāh k., barābar k. yā h., muwāfiq pārnā. mutābiq muqābil yā jarāb h.—Jorā yugmak yamak jor tulyabai saman wā samakaksh, vivāh. wah jiskā vivāh hone ko ho, yuddh, khel jismeñ pap wī hor badate haiñ; v. tulya h., byāh d. wā byāhuā, samān k. wā h., thik ānā, milnā wā anurūp h.

MĀTQ'U-ABLE, *a.* suitable, fit to be joined—*Murwāfiq muqābil yā barābar, milāye jāne ke qābil*—Anurūp tulya wā sadrisī, milāye jāne ke yogya.

MĀTQ'ER, *n.* one who matches or joins—*Ham-sar, muqābil, barābar, sūni, barābar k. w., milāne w. yā milne w.^h*—Tulya h. w., samān k. w., thik āne w., jorne w.

MĀTQ'ERLESS, *a.* having no equal—*Be-nazir, lā-sūni, be-jorā, anūthā^h, anokhā^h*—Atulya, anupam, atulanīya, adwitiya.

MĀTQ' MĀK-ER, *n.* one who contrives marriages—*Mashshāta dallāl yā darmiyānī jo shādī karātū hai*—Vivāhaghataṭk ghataṭk wā premaghataṭk.

MĀTQ, *n.* (S. *mata*) a companion, one of a pair, the second in office or command; *v.* to match, to marry, to equal—*Rafiq yā ham-rāhī, just, mudad-jār yā pesh-dast; v. musāvi k. yā h., nikāh kar d. yā nikāh k., barābar k. yā h.*—Sāthī wā sāṅgi, jor wā jorī, sahakārī wā sahāy; *v.* jorā banānā wā jorā thāhrānā, byāh d. wā byāhuā, samān k. wā h. [hāy, binā sāthī, binā sāṅgi.]

MĀTQ'LESS, *n.* without a mate or companion—*Be-rafiq. be-pesh-dast*—Sahakārīn, asā-

MĀTQ, *n.* (Fr. *mat*) a term at chess—*Mat, shah-mat*—Chaturāṅgapāṭṭā kī ek chāl jis se rājā bhāg nahīn saktī.

MA-TE'RI-AL. See under **MATTER**.

MA-TE'RI-NAL, *a.* (L. *mater*) pertaining to a mother, befitting a mother, motherly—*Mādarī, mādarāna, mā-kā mā-sū yā mā-kā-sū^h*—Mātrīsambandhī, mātriyogya, mātrik. [mātrībāh, mātrikāwa.]

MA-TE'RI-TY, *n.* the relation of a mother—*Mādarī rishta yā nisbat*—Mātridharm,

MĀTH-E-MĀT'ICS, *n.* (Gr. *mathema*) the science which treats of whatever can be measured or numbered—*'Ilm-i-riyāzī, riqāzī*—Rekḥavijādiganiṭavidyā, ganitaskandh, kshetrādiriparināmanavidyā, rekḥavijādiganiṭasāstra, saṅkhyāparināmanavidyā.

MĀTH-E-MĀT'IC, **MĀTH-E-MĀT'IC-AL**, *a.* pertaining to mathematics, according to the principles of mathematics—*'Ilm-i-riyāzī-ke muta'alliq yā riqāzī-kā, riqāzī-ke-rū-se yā riqāzī-ke-pamā'id ke mutābiq*—Rekḥavijādiganiṭavidyāsambandhī ganitaskandhasambandhī wā rekḥavijādiganiṭasāstravishayak, rekḥavijādiganiṭatattwānusārī saṅkhyāparināmanavidyanurūp wā ganitaskandhānusārī.

MĀTH-E-MĀT'IC-AL-LY, *ad.* according to the principles of mathematics, with mathematical certainty—*'Ilm-i-riyāzī ke rū se, riqāzī ke tayyiquun se*—Rekḥavijādiganiṭavidyanurūp ganitaskandhānusārī se wā rekḥavijādiganiṭatattwānusārī se, kshetrādiriparināmanavidyāvishayakanūśchaya se wā ganitaskandhāvishayakanūśchaya se.

MĀTH-E-MĀT'IC-IAN, *n.* one versed in mathematics—*'Ilm-i-riyāzī-dān, riqāzī-dān, mudāris*—Rekḥavijādiganiṭavidyāvetā, ganitaskandhāvetā, kshetrāparināmanavidyāwān, saṅkhyāparināmanavidyājñā.

MA-TH'E-SIS, *n.* the doctrine of mathematics—*'Ilm-i-riyāzī kā mat yā qā'idā*—Saṅkhyāparināmanavidyāmāt, ganitaskandhāmāt, rekḥavijādiganiṭavidyāmat.

MĀT'IN, *a.* (L. *matutinus*) pertaining to the morning, used in the morning; *n.* the morning—*Saharī, subh ko mustā'mal; n. sahur fajr, subh*—Prāṭhkalīk, prāṭhkalīn; *n.* prāṭhkal, bhor, [prāṭhksmaran, prāṭhbbajan, prāṭhpijā.]

MĀT'ING, *n.* morning worship or service—*Namāz-i-subh, sahārī 'ibādāt*—Prāṭhkritya,

MĀT'U-TI-NAL, **MĀT'U-TINE**, *a.* relating to the morning—*Saharī, fajrī, subh ke muta'alliq*—Prāṭhkalīk, prāṭhkalīn.

MĀT'RASS, *n.* (Fr. *matras*) a chemical vessel—*Kīmīyāi zarf yā bartan, kīmīyāt kul-hiyā yā ghariyā*—Rasāyanavidyāsambandhīyapātra, rasāyanavidyāsambandhī kulhiyā wā ghariyā.

MĀT'RI-ČIDE, *n.* (L. *mater, caedo*) the murder of a mother, the murderer of a mother—*Mādar-kushi, mādar-kush*—Mātrībadh mātrighāt wā mātrihatya, mātrighātī wā mātrighna.

MA-TRIC'U-LATE, *v.* (L. *mater*) to enter or admit by enrolling the name in a register; *n.* one who is matriculated—*Nām likh-kar bhartī k.^h; n. wah jo bhartī kiyā jāta hai^h.*

MA-TRIC'U-LATION, *n.* the act of matriculating—*Nām-likh-kar bhartī k.^h.*

MĀTRI-MO-NY, *n.* (L. *mater*) marriage—*Nikāh, byāh^h*—Vivāh, pūnigrahan.

MĀT-RI-MO'NI-AL, *a.* relating to marriage—*Nivāhī, zujī, byāh kā^h*—Vivāhasambandhī, vaivāhik.

MĀT-RI-MO'NI-AL-LY, *ad.* according to the manner or laws of marriage—*Nikāh ke dastūr yā qā'idē ke rū se*—Vivāh kī rīti wā vidhi se, vivāharītyanurūp se, vivāhaniya-mānusārī se, vivāhavidhiwāt.

- MĀT-RI-MŌ'NI-ŌUS**, *a.* pertaining to marriage — *Nikāhi, byāh kōh* — *Vaivāhik, vivāhasam-bandhi*. [*Garbhāsya wā garbhakoś, sūchāṭ wā mudraksharagarbh.*]
- MĀ'TRĪX**, *n.* (L.) the womb, a mould — *Zih-dūn bachchu-dūn yā vīha, qālib yā siḡa* — *MĀ'TRĪK, n.* the womb, a mould — *Zih-dūn yā bachchu-dūn, qālib yā siḡa* — *Garbhāsya wā garbhakoś, sūchāṭ wā mudraksharagarbh.*
- MĀ'TRON**, *n.* (L. *mater*) an elderly woman, a married woman — *Barī-bīghī^h, 'aurat jiskā byāh huā ho* — *Prāurhastri wā praurh, kutumbini grihni wā patiputravati.*
- MĀ'TRON-AL**, *a.* pertaining to a matron — *Barī-bīghī bībi ke mutō'alliq, jis 'aurat kā byāh ho chhu ho uske mutā'alliq* — *Kuṭumbinisambandhi, praurhāvishayak, pati-putravativishayak.* [*k. — Praurhāvāt dhīr wā gambhīr k.*]
- MĀ'TRON-IZE**, *v.* to render matronly — *Barī-bīghī sī k^h, sian-rasida 'aurat sī sanjida* *MĀ'TRON-LIKE*, *a.* becoming a wife or matron — *Sian-rasida aurat ke lūiq, barī-bīghī bībi sī, jurā ke lūiq* — *Kuṭumbiniyogya, grihiniyogya, praurhāyogya, patniyogya.*
- MĀ'TRON-LY**, *a.* becoming a matron, grave — *Sian-rasida 'aurat ke lūiq yā barī-bīghī bībi sī, sanjida* — *Kuṭumbiniyogya wā praurhāyogya, dhīr wā gambhīr.*
- MĀ'TTER**, *n.* (L. *materia*) body, substance, subject, business, importance, pus, case, trouble; *v.* to be of importance, to form pus — *Jism yā jīm, hayūla mūdila aṣ' yā jūkar, mazmūn, kār-har kār yā mā'ānula, gerā: muzayyagā yā zarār, rīm, mas'alih, taklif; v. muzayyagā yā garāz h., pīb-lānū^h* — *Sākāravastu mūrtivadastu sarir wā drisya-spiṣyavastu, vastu dravya wā anātmīyavastu, vishay prastāv wā prasāṅg, kūm karmā kiryā wā vyāpār, arth gaurav gurutwa wā prabhāv, pīb wā pūya, daṣī, kleś wā dhihik; v. gurwarth wā guruprabhāv h., pakān wā pibiyāh.*
- MĀ'TĒ'RI-AL**, *a.* consisting of matter, corporeal, not spiritual, important, essential; *n.* that of which any thing is made — *Hayūlāni yā mūdila, jismāni yā jismāni, mujas-sam yā jasadī, alwanā yā mūhimm, darikāri zarāri zāfi yā asī; n. ashāb, mas'alih, sādūn, sūz-n-sādūn, sar-ānūm, larāzima* — *Bhautik ādhibhautik panchabhūtatmak wā bhūtatmak, mūrtimān śarirawāu wā vāstavik, anātmīya anātmik wā apāramār-thik, guru guruprabhāv mukhya wā pradhān, sarvān bahawārth atiprayojanārtha wā āvāyak; n. sādhaudraya, sāmagri, mūlavastu, padārth.*
- MĀ'TĒ'RI-AL-ISM**, *n.* the doctrine of materialists — *Iukūr-i-rīh, jismāniyat kō ṛtiqād, qah qul kō rīh bhī jismāni hai* — *Dehātmanavid, anātmanavid, chārvaṅkamāt.*
- MĀ'TĒ'RI-AL-IST**, *n.* one who denies the existence of spiritual substances — *Munkir-i-rīh, jismāniyat kō mū'tanīd, wah shakhs jiskā qah mut hai kī rīh bhī jismāni hai* — *Dehātmanavidī, anātmanavidī, chārvaṅkamāt-adhārī, chārvaṅkamātvālambi.*
- MĀ'TĒ'RI-ĀL-ITY**, *n.* material existence — *Jismāniyat, jismi-yat* — *Bhautikatwa, mūrti-mattwa, ādhibhautikatwa, anātmikatwa.*
- MĀ'TĒ'RI-AL-IZE**, *v.* to form into matter — *Hayūlā yā jism kī sūrat meū k., hayūlānt mūdila yā jismāni banāna* — *Drisya-spiṣyavastu ke ākār k., sākāravastu ke rip banā-na, mūrtimān vastu banāni.*
- MĀ'TĒ'RI-AL-LY**, *ad.* in a material manner — *Jasāmatan, sarīratān, aslan, ziyāda, bahut^h* — *Mūrtimān rip se, bhautik bhāv se, viśeṣ karke, avāyā karke.*
- MĀ'TĒ'RI-AL-NESS**, *n.* state of being material — *Jismi-yat, jismāniyat, zarārat* — *Bhauti-katwa, mūrtimattwa, anātmikāwā, gurutwa, gaurav, āva-yakatā.*
- MĀ'TĒ'RI-ATE**, **MĀ'TĒ'RI-ĀT-ED**, *a.* consisting of matter — *Jismāni, jismi, jasadī* — *Bhūta-may, dravyamay, bhautik, mūrtimān.*
- MĀ'TĒ'RI-ATION**, *n.* the act of forming matter — *Hayūlā jism yā mūdila banāna, rīm kā honā, muzj* — *Sākāravastu drisya-spiṣyavastu dravya wā padārth banāni, pīb kā honā, pibiyāhāt.* [*rahit, asār, pūyarahit, binā pīb kā.*]
- MĀ'TĒ'RI-LES**, *a.* void of matter — *Be-jism, he-hayūlā, be-rīm* — *Padārthasūnya, vastu-MĀ'TĒ'RI-Y, *a.* full of matter, generating pus — *Zarār yā alwan, pur-rīm* — *Bhāri guru wā guruprabhāv, pibiyāh pūyayut pūyapūr wā pūyasarāvi.**
- MĀ'T'ROCK**, *n.* (S. *matluc*) a tool of husbandry, a kind of pickaxe — *Pharsā yā phāvrā^h, kudār kudāl kudārī kudālī geṭī yā gaitī^h.*
- MĀ'T'RESS**, *n.* (W. *matras*) a kind of quilted bed, a bed stuffed with hair or wool — *Toshak, nihācha* — *Rūi se bhārī huā bichhaunā, bāl wā ūn se bhārī huā bichhaunā.*
- MĀ-TŪRE**, *a.* (L. *maturns*) ripe, complete, well-digested; *v.* to ripen — *Pakka^h, pūrā^h, pūkhta yā kūmil; v. pūkhta k. yā h., pakānā^h, paknū^h* — *Pakwa wā paripakwa, sam-pūrn sampanna wā praurh, siddha; v. pakwa k. wā h., siddha k. wā h., sampanna k. wā h.*
- MĀ'T'U-RATE**, *v.* to ripen, to bring to perfection — *Pakānā yā paknā^h, pūkhta yā kūmil k.* — *Pakwa k. pakwa h. sapūya k. pūyapūrū h. pibiyāh k. pibiyāha h. wā pīb lāni, sampanna paripūrū wā siddha k.*
- MĀ'T'U-RATION**, *n.* the state of growing ripe — *Pūkhtagī, pakān^h, pakāhat^h, muzj* — *Paripāk, pāk, paripakatā, pūyatwa, pūyastāv, pibiyāhāt.* [*pākakar, pūyajanak.*]
- MĀ'T'U-RATIVE**, *a.* conducing to ripeness — *Pakāne w^h, pūkātā^h, munzīj* — *Pākajanak,*
- MĀ-TŪRETY**, *ad.* ripely, completely, early — *Be-pūkhtagī, ha-kamāl tumān-tar yā sar-ā-*

- pā, jald**—Paripakwarūp se wā pakkī rīti se, siddhatā siddhi sampannatā wā sampūrnatā se, sawere wā śighra.
- MA-TŪ'RĪ-TY, n.** ripeness, completion—*Pukhtagī yā rastdagī, takmil yā kamāl*—Pāk paripāk pakwatā paripakwatā pakāī wā pakāw, siddhatā siddhi sampannatā wā sampūrnatā. [*yā khumār-ālūda*—Matawālā, isanmatta wā madonmatta.
- MĀUD'LIN, a.** (*Magdalen*) drunk, fuddled—*Mad-hosh yā sar-shār, nim-mast khumār's*
- MĀU'GRE, ad.** (*Fr. malgré*) in spite of—*Bā-wujūd, bar-khilāf, harchand-ki*—Na
- MĀU'KIN.** See **MALKIN.** [*mānkar, viruddha.*
- MĀUL, n.** (*L. malleus*) a heavy wooden hammer; v. to beat, to bruise—*Moṅgarā^h, moṅgarī^h, moṅgrī^h, moṅgrā^h*; v. *dhunnā yā pīnā^h, thathānā yā kūtnā^h*—Kāshthamūgar, ghan.
- MĀUNI, n.** (*S. mand*) a hand-basket—*Daliyā^h, dalawā^h, tokarī^h, chaṅgerī^h.*
- MĀUN-DY-THŪS'DAY, n.** the Thursday before Good Friday—*Isāiyōn ke Gud-Fraide* nām tewhar ke pahle kā bīphai bīphai yā bīphai^h.
- MĀUND, MĀUNDER, v.** (*Fr. maudire*) to mutter, to grumble, to murmur—*Ghunghunāni gunghunāni yā burburinā^h, tarrāni yā barbarānā^h, kurkurānā^h.*
- MĀUN'DER-ING, n.** complaint—*Shikāyat, shakwa, gum*—Khed, vilāp, ulāhnā.
- MĀU-SO-L'E'UM, n.** (*L.*) a magnificent tomb or sepulchral monument—*Maqbara, rauza*—Samādhi, chitichūrak, chaitya.
- MĀU-SO-L'E'AN, a.** monumental—*Maqbārī, dargāhī, yūd-gār, yūd-gārī*—Samādhisambandhī, chitichūrakasambandhī, chaityasambandhī.
- MĀ'VIS, n.** (*Fr. mauris*) a thrush—*Ek qism ki chiriyā*—Ek prakār kī chiriyā.
- MĀW, n.** (*S. maga*) the stomach of animals, the crop of birds—*Jhojh^h, pūā yā oṅrā^h.*
- MĀW'ISH, a.** apt to cause satiety or loathing, insipid, disgusting—*Serī-āwar yā āsūda-gar, bul-maza yā be-namak, makrūh karīh yā nū-guwar*—Ātituṣṭhikar, niras viras wā phikā, ghriṇotpadak wā ghriṇīrīla.
- MĀWK'ING-LY, ad.** (*malkin*) slatternly—*Phūhar-pan se^h.*
- MĀX'IL-LAR, MĀX'IL-LAR, a.** (*L. maxilla*) pertaining to the jaw—*Gal-phare ke muta'alliq, jabron se nibat-dār, chauhar kā^h*—Hannusambandhī, galphare kā vishayak, jabron kā sambandhī.
- MĀX'IM, n.** (*L. maximum*) a general principle, an axiom, a leading truth—*Maqūla masla yā masla, badīha, asl-haqīqat asl-bāt yā qū'ia*—Kahīwat kahtūt kahtūt vachan wā vākya, sarvasiddhāntasiddhānt wā swayansiddh, mukhyasiddhānt tattwamat sūtra wā vidhī.
- MĀX'I-MUM, n.** (*L.*) the greatest number or quantity—*Ḥadd-i-ziyādātī, ziyāda se ziyāda 'adad yā miqdār*—Uttamasāṅkhyā, paramasāṅkhyā, paramavridhā, adhikasāṅkhyā, uttamaparimān, paramaparimān, adhikaparimān.
- MĀY, n.** (*fr. Mains*) the fifth month of the year, the early part of life; v. to gather flowers on May morning—*Āhgrezī baras kā pānchvān mahinā^h, laruk-pan larukai yā buch-pau^h*; v. *Me mahine ke dinon mein sawere phul batōrnā^h.*
- MĀY'DAY, n.** the first day of May—*Me mahine kā pahilā din^h.*
- MĀY'FLŌW-ER, n.** a plant—*Ek qism ki nabūt, ek paudhā^h, ek bhānt kā chhotā pep^h*—Ek prakār kī oshadhī oshadhī aushadhī wā aushadhī.
- MĀY'FLY, n.** an insect—*Ek bhānt kī mukhī jo Me mahine mein dikhāi-detī hai^h.*
- MĀY'GAME, n.** diversion, sport, play—*Ek tamāshā dil-lagī yā tafarruj, lāzi yā la'ib, khel^h*—Man-bahlāw wā vibhār, kalol, līlī kautuk wā krīrā.
- MĀY'LA-DY, n.** the queen of May—*Me kī malika*—Me kī rānī.
- MĀY'POLE, n.** a pole to dance round in May—*Ek laggī bāns yā chhar jisko log Me mahine mein kharā kar-ke uski chūron or nāchte hai^h.*
- MĀY'WEED, n.** a plant—*Ek qism ki nabūt, ek bhānt kā paudhā^h*—Ek prakār kī oshadhī oshadhī aushadhī wā aushadhī.
- MĀY, v.** (*S. magan*) to be at liberty, to be able, to be possible; p. t. **MIGHT**—*Iktiyār yā iṣṭat rakhnā, qudrat rakhnā yā tṣqat-mand h., ho-saknā^h*—Ksham h., saknā wā samarth h., sakya wā sambhāvany h.
- MĀY'OR, n.** (*L. major*) the chief magistrate of a city—*Kisī shahr kā amwal yā sab se barā hākim*—Nagarapradhānāthyaksha.
- MĀY'OR-AL-TY, n.** the office of a mayor—*Kisī shahr ke sab se barē hākim kā 'uḥda*—Nagarapradhānāthyakshapat.
- [pradhānāthyakshapatnī.
- MĀY'OR-ESS, n.** the wife of a mayor—*Kisī shahr ke sab se barē hākim kī jorū*—Nagara-
- MĀZ'ARD, n.** (*Fr. machoire*) the jaw; v. to knock on the head—*Jabrā^h, chauhar^h*; v. *thopī mārṇā^h, sir par mārṇā^h.*
- MĀZE, n.** (*S. mase*) a labyrinth, perplexity, uncertainty; v. to bewilder—*Warta pech pech-pāch yā pech-o-tāb, hairānī yā pareshānī, tazabzab yā shakk^h; v. hairān k., pareshān k., bhātkānā^h*—Bhānwar-jāl wā bhramajanakasthān, vyastatā wā ghabrahāt, dubdhā wā sandeh; v. ghabrā d., vyast k.
- MĀZY, a.** winding, perplexed, intricate—*Pech-dār, hairān yā pareshān, pechīda yā pur-*

- pech* — Ghumaunwān bhaunwānvisarpi wā vakragāmi, vyākulvynat wā ghabrāyā huā, kuṭil kunehit wā uljhāū. [ke kāth kī palari wā katori, [ke kāth kī palari wā katori, ME'ZER, n. (D. *mæser*) a naple cup — *Mepl ke darakht kī lakṛī kū pyāla* — Mepl per ME, pr. (S.) the objective case of *I* — *Mujhe^h, mujh^h, mujh^h ko^h*. MEA'COCK, n. an uxorious effeminate man; a. timorous, cowardly — *Zan-parast nā-mard shakhs*; n. *kūāif, buz-dil* — Strīvidheya, jāyāsakt, kāpurush; a. kāyar wā kātar, darpoknā wā kādar. ME'AD, n. (S. *madu*) a drink made of water and honey — *Shahd-āba* — Madhunir. ME'AD, MEAD'OW, n. (S. *mæd*) moist land covered with grass — *Marg-zār, tarāū^h, char-āyāh, sabza-zār* — Gochar, tripāvritabhūmi, charāw, charne kī jagah. MEA'GER, MEA'GRE, a. (S. *mæger*) lean, thin, barren; v. to make lean — *Dublā^h, jutlā^h, rehār kallar yā isar^h*; v. *dublā k^h, patlā k^h*. MEA'GER-LY, ad. thinly, poorly, barrenly — *Lāgarī se, tangī se, qillat yā shoriyat se* — Dublāp: wā dublā se. dinātā wā nishphalātā se, usarātā aphalātā wā alpatā se. MEA'GER-NESS, n. leanness, scantiness — *Lāgarī yā nahfāt, qillat kamī yā tangī* — Dublāpā dublāpī krisātā wā krisāugātī, alpatā nyūnatā wā kshudratā. ME'AL, n. (S. *maḷ*) a portion of food taken at one time, a repast, a fragment — *Khurāk, nāshāt, pāreha pīra yā purza* — Āhīr, bhojan wā āsan, ākrī. ME'AL, n. (S. *mæl*) the flour or edible part of grain — *Ālā^h, pīān^h, besan^h, kavī^h*. MEAL'Y, a. of the taste or softness of meal — *Āṭe sū^h, bhushhusā^h, narm, bhurbhurī^h* — Pīān sarikhā, komal, mridu. [damukh, mithbolī. MEAL'Y-MOUTHE, a. soft of speech — *Pumha-dahan, shirīn-cabān* — Mīdubhāshī, mī-MEAL, n. (Fr. *mêler*) to mix, to mingle — *Milānā^h, sārnā^h*. MEAN, a. (S. *mæne*) wanting dignity, of low rank, base, vile, contemptible — *Kamīna, javo-māya yā zalīl, pījī yā sīṭla dān yā qabīh, hūgīr yā mubtazal* — Nicī, akulīn wā nichajātī, adham nīkrisht wā tuchchha, kutsit pamar khal wā dushṭ, garhīya garhit wā lghuprabbāv. MEAN'L-Y, ad. moderately, basely, poorly — *I'tidāl se, pājijyāna kamīna yā nā-mardī-se, faqrāna yā tangī-se* — Madhivamarūp wā parimitarūp se, nichātā adhamatā pamaratā khalātā wā kshudratā se, kutsit wā dīn rīti se. MEAN'NESS, n. want of excellence, baseness — *Khiffat yī nā-kasī kamīnagī pījī-parū dānat yā rasīlat* — Nīkrishtatā apūkrishtatā dinātā wā hinātā, adhamatā pamaratā khalātā tuchchhatā wā dushṭatā. ME'AN, a. (L. *medius*) middle, intervening; n. middle rate or degree, interval. instrument of action or performance: pl. income, revenue resources — *Ausat yā mī'ladīl, mutawassit yā durniyānī*; n. *i'tidāl yā ausat, ārsa asnā yā mī-lān, mī rifat mutawassit wāsatāt yā zarī'a*; pl. *āmādani yā āmad, yīft yā madākhil, chārū ilāj usbat māya yā sar-māya* — Madhyam wā madhyā, madhyasth madhyavartī antargat wā vyavahit; n. madhyatā madhyamaparimān samaparimān wā sūndhīyapaksha, madhyakulī abhyantarakāl antarakāl madhyāvāsar wā kālāntar, sūdhān upyā upakaraṇ karaṇ wā dwār: pl. prāpti wā dhanagun, lībh wā utpanna, vilhāv. MEAN'WHILE, ad. in the intervening time — *Is 'arise meñ, mā-bān, is meñ^h, itne meñ^h* — Tadanantar, itne ke bīch meñ. MEAN, v. (S. *manan*) to have in the mind, to intend, to purpose, to design, to signify; p. t. and p. p. MEANT — *Niyat k., irādā rukhnā yā k., matlab-rukhnā yā mansaba-k., qasd k., mā'nā rukhnā* — Chīhnā, abhiprīy k., manaskāmanā k., vānchhā wā sūnkālp k., batnānī sūjhānā arth d. wā bodh d. MEAN'ING, n. intention, signification — *Irādā qasd māqsad niyat matlab garaz yā m-rād, ma'nī* — Abhiprīy abhipret āsay manorath tātparya wā icchhā, arth wā vivakshā. MEAN'DER, n. (L. *Meander*) a winding course, a maze, a labyrinth; v. to wind — *Pech ravī, pech-pech, warta yā pech-o-tāb*; v. *pher khānā^h, ghūm-ke jānā^h* — Bānk pher chakkar wā vakragati, ghūm wā bhaunwāw, bhānwārjāl. MEAN'DER-ING, MEAN'DRI-AN, MEAN'DROUS, a. winding, having many turns — *Pech-rau, pech-dār yā pechilā* — Vakragāmi visarpi wā sarpagati, vakra bhaunwātī wā ghūmtī. [chhotī sīṭlā^h, dūlārō^h, dakkhīn dūlārō^h. MEA'SLES, n. (Ger. *mæser*) an eruptive disease — *Pan-golī^h, prasnā^h, gurmī-dāna, MEA'SLED, MEA'SLY, a. infected with measles — Gurmī dāna-dār, jisko chhotī sīṭlā hoī^h. MEAS'URE, v. (L. *metron*) to compute or ascertain the extent or quantity, to be of a certain extent or size, to pass over, to adjust, to proportion, to mark out, to allot; n. that by which any thing is measured, proportion, degree, quantity, moderation, limit, musical time, metre; pl. expedients — *Paimānsh k., paimānsh meñ k., tāi yā gat k., durust kam-wār yā barābar k., musāwī k., nishān k., taqīm k. yā taqīm kar-ke d.*; n. *māp^h, hisāb andīzā yā hissa, darja, miqdār yā qadr, i'tidāl, haid yā intihā, tān^h, wazan mēzān bahr yā suj^h*: pl. *taddār ilāj yā chārā* — Māpnā wā māpnā, māp wī māp meñ h., jānā, thik k. wā sudhārnā, samān k., aūkī wā chīhnī k., lāntnā wā bhāg karke d.; n. māp, mān wā bhāg, paryant, parimān, parimiti wā*

parimitatā, avadhi wā sīmā, tāl wā mātā, chhand vṛtta wā varpavṛtta : *pl.* upāy upachār sādhan wā yukti.

MEAS'U-RA-BLE, *a.* that may be measured—*Paimāish-pazir, qābil-i-paimāish, māpe jāne ke lāy*—Māpe jāne wā nāpe jāne ke yogya, māpaniya, meya, prameya, māpya, parimāṇayogya, mātavya. [*se, parimāṇ se.*]

MEAS'U-RA-BLY, *ad.* in a limited degree—*Bā-andāz, andāza se, i'tidāl se*—*Parimitarūp* **MEAS'URED**, *a.* equal, uniform, steady—*Burābar yā musāwī, ham-wār, qāim sanjida nazbūt yā mustaqill*—*Samān, sam wā ekarūp, dhīr wā dīrgh.*

MEAS'URE-LESS, *a.* without measure, unlimited—*Be-andāz be-paimāish yā be-hisāb, be-hadd*—*Ameya wā aparimeya, amit aparimit aparimāṇ wā asīmā.*

MEAS'URE-MENT, *n.* the act of measuring—*Paimāish, masāhat, jarīb-kashī, nāp-jokh*—*Māp, nāp, māpan, māpanirūpan, miti, parimiti.*

MEAS'UR-ER, *n.* one who measures—*Māpne wā, nāpne wā, kaṣṭyāl, jarīb-kash*—*Māpak, māpanirūpak, parimāṇaparikshak.* [*bhojan āhār wā khādyadravya, māns wā ānīsh.*]

MEAT, *n.* (*S. metr*) food. flesh—*Qizā khurāq ta'ām yā āsh, gosht yā lakm*—*Khāna*

MEATH, *n.* (*meat*) a drink—*Sharbat, sharb*—*Pāniyadravya, ras.*

MEAZ'LING. See **MISLE**.

ME-CHAN'IC, **ME-CHAN'-ICAL**, *a.* (*Gr. mechanē*) pertaining to machines, constructed or performed according to the laws of mechanics, acting by physical power, pertaining to artisans—*Kal-munāsib yā kalān-ke-muta'alliq, 'ilm-i-jarr-i-saqil ke qawā'id ke rā se baṇayā huā, jism-i-rī tāqat se harakat yā kām k. se, kāri-garōn ke muta'alliq*—*Yantravishayak yāntrik yāntri yantriya kalasambandhi śilpik wā śilpi, śilpavidyā-nirmīt śilpavidyākṛit wā yantrāśāstrasādhna, sākāradrayaval wā jārabal se chalne w. wā kām k. w., śilpakarāsambandhi wā śilpakarimukāravishayak.*

ME-CHAN'IC, *n.* an artisan, an artificer—*Kārī-gar yā dast-kār, ahl-i-hirf*—*Śilpi śilpik wā śilpakār, śilpakarimukār wā śilpopajivi.* [*śāstra, śilpavidyā, yantragatvidyā.*]

ME-CHAN'ICS, *n.* the science of moving forces—*'Ilm-i-jarr-i-saqil*—*Yantravidyā, śilpa-*

ME-CHAN'-ICAL-LY, *ad.* according to mechanics—*'Ilm-i-jarr-i-saqil ke rā se*—*Śilpavidyā-nusār se, yantrāśāstranurūp se.*

MĒCH-A-N'CIAN, *n.* one skilled in mechanics—*'Ilm-i-jarr-i-saqil-dān, jarr-i-saqil-dān*—*Śilpāśāstrājña, yantravidyājña, yantravidyānirūp.*

MĒCH'-A-NISM, *n.* construction of a machine—*Kul-sāzi, kal kī sākht, tarkīb, banāwat*—*Yantrarachamī, yantravidhāu, kalā.* [*nirmātī, yantrarachak.*]

MĒCH'-A-NIST, *n.* a maker of machines—*Kul-sāz, kal banāne wā*—*Yantrakār, yantra-MĒCH'-O'NI-UM*, *n.* (*Gr. mekoni*) the juice of the poppy, the first excrement of infants—*Post-dāne kā jis yā post kā dūdh, janmatue larkōn kā pahulā gūh*—*Khaskhasara wā khaskhasanirys, janmatue bālakoṇ kī pratham śūtramaul.*

MĒD'AL, *n.* (*Gr. medallion*) an ancient coin, a piece of metal stamped in honour of some person or event—*Qudm sikkā, tagma*—*Prāchiyamudrā, pratishṭhānamudrā kirttimudrā wā mānasūchakamudrā.*

ME-DĀ'L'ION, *a.* pertaining to medals—*Qudm sikkōn ke-muta'alliq, tagma-munāsib, muta'alliq i-tagma*—*Prāchiyamudrāsambandhi, mānasūchakanudrāvishayak, kirttānam-drāvishayak.* [*chīnakālikamudrā, prāchiyamudrā.*]

ME-DĀ'L'ION, *n.* an antique stamp or medal—*Qudm zamāne kā sikkā yā tagma*—*Prā-MĒD'AL-IST*, *n.* one skilled in medals—*Sikkā-dān, tagma-dān*—*Mudrāvidyājña.*

MĒD'DLE, *v.* (*D. mēdlen*) to have to do, to take part, to interpose, to handle—*'Alāya yā sur-o-kīr rakhnā, sharik-h. yā mudākhlat k., dar-miyān ānā jinā yā h. hāth-lagānā yā hāth-dānā*—*Kām prayojau wā sambandh rakhnā, kām k wā kīs kām meṇ ghūs parnā, bich parnā, chhūnā.*

MĒD'DLER, *n.* one who meddles—*Har-degi-chamecha, upar-tappī*—*be-jā mudākhlat k. w., darmiyān āne w.*—*Paravyāpārāntargūnī, parādīkārapravesak, parakāryacharchak, dūre ke kām meṇ ghūs parne w.*

MĒD'DLE-SOME, *a.* given to meddling—*Be-jā-mudākhlat-māil, dūre ke kām meṇ nā-haqq parne kī ragbat rakhne w.*—*Parādīkāracharchāil, parakāryapravesāil, anādīkāracharchāil.*

MĒD'DLE-SOME-NESS, *n.* officiousness—*Fuzūl-khidmatī, phaphar-dallālī, be-jā mudākhlat kī ragbat*—*Anādīkāracharchāilāt, paravyāpāracharchā, parādīkārapraves.*

MĒD'DLING, *n.* officious interposition—*Be-jā mudākhlat, phaphar dallālī, fuzūl-khidmatī*—*Parādīkāracharchā, parādīkārapraves, parakāryapraves, anādīkārapraves.*

MĒD'DI-ATE, *v.* (*L. mediāre*) to interpose as a friend between parties, to effect by mediation; *a.* interposed, intervening—*Fariqain ke dar-miyān dostāna parnā, wasātat-se yā dar-miyān parne-se k. yā karānā; a. mutawassit, hāil yā tāri*—*Bich-bichāw k. wā madhyasth h. bichbichāw wā mādhyasthya se k. wā karānā; a. vyavahit wā antargat, madhyavarti wā madhyasth.* [*Mādhyasthya se, anyadwār se, anyadwār.*]

MĒD'DI-ATE-LY, *ad.* by a secondary cause—*Ba-wasātat, ba-wasila, dūre ke wasile se.*

MĒD'DI-ATION, *n.* interposition, intercession—*Wasātat yā tavassut, shafā'at*—*Mādhyas-*

thya mādhyasth madhyavartan antargaman wā bichbichāw, parārthavād wā parārthanivedan.

MĒ-DI-Ā-TOR, *n.* one who interposes between two parties, an intercessor, the Redeemer — *Dar-miyānt yā sālīs, shafī yā shāfi*, *Ilazat 'Isā jo 'Isaiyōn ke 'aṣide ke rū se banī-ādam ke mustakhlīs yā hāmī haīn* — Madhyasth madhyavartī madhyasthāyī wā bichwānī, parārthaprārthak parārthavādī wā parārthanivedanakārī, Kriṣht jo 'Isaiyōn ke mat ke anusār manushyajāti ke tritā uddhārak mokshak wā nistārak haīn.

MĒ-DI-A-TŌ-RI-AL, **MĒ-DI-A-TO-RY**, *a.* belonging to a mediator — *Muta'allig-i-durmīyā-ni, sālīs ke muta'allig, shafī yā shāfi semansūb* — Madhyasthasambandhi, madhyasābik.

MĒ-DI-Ā-TŌR-SHIP, *n.* the office of a mediator — *Dar-miyānī kā 'uhda yā kām, sālīs kā 'uhda yā kām, shafī kā 'uhda yā kām* — Madhyasthapad, madhyasthādhiakār, madhyasthakarm.

MĒ-DI-Ā-TRESS, **MĒ-DI-Ā-TRIX**, *n.* a female mediator — *Dar-miyānī 'aurat, sālīsā* — *Ma-*

MĒD-I-CAL, *a.* (L. *medeor*) relating to the art of healing, tending to cure — *Tilbi tabībī yā tībī-kū, shafā-bakhsht yā shifā-bakhsht* — Chikitsāsambandhi āyurvedī wā vaidyakriyāsambandhi, rogāsamak rogahārī wā rogaghuṇa.

MĒD-I-CAL-LY, *ad.* in the manner of medicine — *Ba-taur dawā ke, ba-jāe dawā ke, tībī ke rū se, az-rue-tībī* — Aushadhī ki rīti se, vaidyakasāstrānusār se, vaidyopachārūddēs se. [*ilāj*] — Aushadh, bheshaj, aushadhiyadravya.

MĒD-I-CA-MENT, *n.* any thing used in healing — *Zamād, lep^h, aukhath^h, murham, dawā*,

MĒD-I-CA-MĒNT-AL, *a.* relating to medicaments — *Murham, zamād ke muta'allig, lep kā^h, dawā ke muta'allig* — Aushadhiya, pralepasambandhi.

MĒD-I-CA-MĒNT-AL-LY, *ad.* in the manner of medicine, with the power of medicine — *Ba-taur dawā ke, dawā kī tāqat se* — Aushadhī ki rīti se, aushadhī ke guṇ dharm wā sūkti se. [*chhadnavaidya, asūtravaidya*].

MĒD-I-CĀS-TER, *n.* a quack — *Kachchā tabīb, nim-bukīm, kath-baid^h* — Mithyāchikitsak,

MĒD-I-CATE, *v.* to tincture with medicine — *Dawā-dār k.*, [*ilāj milānā*] — Aushadhīya k., aushadhlasānskrit k., aushadagunak k., aushadlagunavīśhṭ k.

MĒD-I-CĀ-TION, *n.* the act of medicating — *Dawā-dār k.*, [*ilāj-āmezish*] — Aushadhīkaran, aushadhiyadravyasānsarg, aushadhiyadravyamīśran.

MĒD-I-CINE, *n.* any thing that cures, physic, a remedy; *v.* to restore or cure by medicine — *Dawā, dārā tabāhat yā tībī, 'ilāj; a. dawā se chunā k.* — Aushadh, bheshaj chikitsā wā vaidyak, aushadhiyadravya bheshaj wā bhāishaj; *v.* aushadh se chunāgi k.

MĒD-I-CĀ-BLE, *a.* able to heal, sanative — *Shafā-bakhsht yā shifā-bākhsh, shāfi yā sihat-dawar* — Rogāntak wā rogāsamak, rogahar wā rogahārī.

MĒD-I-CĀ-NT, *a.* having the property of healing — *Shifā-bakhsht yā shafā-bakhsht, shāfi, sihat-dawar* — Aushadhopyogī, rogāntak, rogāsamak, rogaghuṇa, rogahārī.

MĒD-I-CĀ-NT-LY, *ad.* in the manner of medicine — *Ba-taur dawā ke, ba-jāe dawā ke, tībī ke rū se* — Aushadhī ki rīti se, vaidyakadharinānusār se.

MĒDI-Ō-CRE, *a.* (Fr.) of moderate degree — *Ausat, ausat darjē kā* — Madhyam, madhyamagun, madhyamabhāv, sādhrānagun.

MĒDI-Ō-CHIST, *n.* one of middling abilities — *Ausat darjē kī liyāqat kā shakhs, wuh shakhs jiski liyāqat na aclekhtī ho na burī* — Madhyamayogyatī kā jan, wah vyakti jiski yogyatī wā sakti madhyamabhāv ho.

MĒDI-Ō-RI-TY, *n.* moderate degree, middle rate, moderation, temperance — *Ausat darjā, ausat hisāb yā andāz, 'itidāl, parhez yā parhez-gīrī* — Madhyamatā madhyamāvas-thā wā sādhrārajabhāv, madhyamamān wā madhyamapakṣī, parimitatā wā parimitī, saṇyān.

MĒD-I-TATE, *v.* (L. *meditor*) to think on, to plan, to intend, to contemplate — *Gaur k., tadbir yā manṣūba k., irāda k., taammul mutāla'a andesha mulāhaza yā khaus k.* — Dhyān k., upāy wā yatn k., abhiprāy saṅkalp icchhā wā kalpanā k., sochnā vi-chārnā abhidhyān k. wā chintā k.

MĒD-I-TĀ-TION, *n.* deep thought, close attention, contemplation — *Fikr yā andesha, istighrāq yā kamāl gaur, taammul mutāla'a mulāhaza yā murāqaba* — Samādhi āt-maikāgratā wā dhyānaparatā, dhyān wā abhidhyān, soch chintā bhāvanā avalokan wā vichār.

MĒD-I-TĀ-TIVE, *a.* given to meditation — *Mutafakkir, mutaammil, mustagrig, sochī^h, dhyānī^h* — Dhyānasīl, chintāsīl, dhyānatatpar, chintāpar, samādhimān, dhyānaparā-yaṇ.

MĒD-I-TER-RĀ-NE-AN, **MĒD-I-TER-RĀ-NE-OUS**, *a.* (L. *medius, terra*) encircled with land, remote from the sea — *Zamīn-se-ghirā huā yā khushkī-ke-bich-men, samundar se dūr* — Bhūmiveshṭit wā bhūmadhyasth, samudradīrāsthit wā samudrāsāmp.

MĒDI-UM, *n.* (L.) space or substance passed through, middle state or degree, means or instrument — *Chīz-i-mutawassit yā rāh, ausat wasat ausat-darjā yā 'itidāl, wānita wasatāt wastā yā zarī'a* — Mārg wā path, madhyamaparimān madhyatā wā madhya-mapakṣī, sādhan hetu kārān karān wā karmasādhan.

- ME-DĪ'E-TY**, *n.* the middle state or part, half—*Ausat wasat ītidāl yā ausat-hissa, nisf*—Madhyamaparimāṇ madhyatā madhyamapakṣa wā madhyamabhāg, ādhā wā arddhāś.
- MED'LAR**, *n.* (S. *mēd*) a tree and its fruit—*Kandas, daraḥṭ-i-kandas*—Ek prakār
- MED'LEY**, *n.* (Fr. *mélér*) a mixture, a mingled mass; *a.* mingled, confused—*Āmezish, khalt*; *ā. amekhta, makhltā*—Khichrī khichrī ghālmel wā nānādravyasamīraṇ, nānāsamīśradravysamūh; *a.* mīśrit sammīśra saṅkarīkrit wā khichrī kiyaḥ huā, astavyast wā garbar.
- ME-DŪL'AR**, **ME-DŪL'AR-Y**, *a.* (L. *medulla*) pertaining to the marrow—*Maḡā, gudvīlā^h, maḡz-mansūb*—Majjāsambandhi, asthīśārasambandhi. [shik, pratiphal.
- MEED**, *n.* (S. *med*) reward, recompense—*Ajr ujrat yā in'am, 'iwaz yā jazā*—Pārito
- MEEK**, *a.* (Sw. *miuk*) mild, soft, gentle—*Narm, mulāim, mulāim, hālīm salīm garīb yā mutahammil*—Mridu, komal, viṇit vinayī suśīl saunya darpahīn wā dhīr.
- MEEK'EN**, *v.* to make meek—*Narm k., hālīm k., salīm k.*—Mridu k., saunya k., suśīl k., dhīr k. [Mridutā wā komalatī se, vinay saunyatā suśīlatā wā namraśīlatā se.
- MEEK'LY**, *ad.* mildly, gently—*Mulāyamat yā narmi se. hīlm takammul yā garībī se*—
- MEEK'NESS**, *n.* mildness, gentleness—*Mulāyamat yā narmi. hīlm takammul yā garībī*—Mridutā wā komalatā, vinay saunyatā suśīlatā wā namraśīlatā.
- MEER**. See **MEKE**.
- MEET**, *v.* (S. *melan*) to come together, to assemble, to join, to encounter, to find; *p. t.* and *p. p.* **MĒT**—*Mulāqāt k., bāham yā yak-jā h., pahūchīyā yā milnā^h, muqābil h. yā muqābala k., hāsīl k.*—Bheṭnā wā samāgamī k., baturnā ekatra h. wā ekatthā h., spars-k. jupnā wā ekatra milnā, sāmā yuddhī samāghāt wā yuddhīrambb k., pānā. [w^h, bheṭ-k. w. yā milne w^h.
- MEET'ER**, *n.* one who accosts another. one that meets another—*Dīśre se pahīle bolne*
- MEET'ING**, *n.* a coming together, an assembly, an interview, a conventicle, a conflux—*Mawāsalat wīśāl' waśl yā murājaha, suhbat majlis yā mahfil, mulāqāt yā dīdar, 'ibādat ke liye majlis, sangam^h*—Samāgam, jānāv saṅgat sahbā wā samāj, bheṭ anyonyadarśan wā paraspārāṇ, īśwarapūjāsādhā, samīkṣh wā saumīlan.
- MEET'ING-HOUSE**, *n.* a house for public worship—*'Ibādāt-khāna, parastish-khāna*—Pūjāsāḥ, devālay. [—Thik wā yukt, uchit wā upayukt. yogya.
- MEET**, *a.* (S. *gmet*) fit, proper, qualified—*Durust muvāfiq yā saḥ-rār, munāsib, lāiq*
- MEET'LY**, *ad.* fitly, properly—*Durustī yā muvāfiqat se. munāsibat se*—Thikthik, yathāyogya wā yathochit riti se.
- MEET'NESS**, *n.* fitness, propriety—*Durustī saḥ-rārī yā murāfiqat, munāsibat liyāqat yā zabā*—Yuktatā wā upayuktatā, yogyatā uchitatwā wā anchitya.
- MĒG'A-CŌSM**, *n.* (Gr. *megas kosmos*) the great world—*Burā 'ālam yā jahān*—Barā saṁsār, mahāsaṁsār, mahājagat.
- MĒ'GRIM**, *n.* (Fr. *migraine*) a disorder in the head, vertigo—*A dh-kapāri^h, daurān-i-sar*—Arddhanastakūśl wā arddhaśīrahīpīrā, bhramar ghūṇī wā ghumtā.
- MĒL'ŌSIS**, *n.* (Gr.) diminution, a rhetorical figure by which a thing is represented as less than it is—*Qasr taḡlīl yā usḡir, inshā kā ek qā'ida yā 'ilm-i-kalām kā ek muhāwara jiske rā se koi chiz jis qadr usl meṇ hoi hai us se kam zāhir kī jāti hai*—Nyūnatā wā ghaṭī, nyūnatānūkār wā nyūnikaranānūkār.
- MĒL'AN-CHŌL-Y**, *n.* (Gr. *melan, chole*) a gloomy state of mind; *a.* gloomy, dejected, dismal, calamitous—*Mākhūliya^h, saudā, malālāt, dil-gīri*; *a. dil-gīr yā dil-afḡār, malūl yā hazīn, munaggas, ranj-āwar yā āfat-rasān*—Udāsīnatā, vishād, chintodvig-natā, utkanthā; *a.* vishādī udvigna wā vishāṇ, dīnamanask wā khedayukt, udās udāsīn chintāpar wā chintākūl, khedajanak wā duhkhakar.
- MĒL'AN-CHŌL-IC**, *a.* depressed in spirits, dejected, mournful, unfortunate; *n.* one affected with melancholy—*Dil-gīr yā dil-afḡār, malūl hazīn yā munaggas, mātamt yā maḡmūm, bad-bakht manhūs ranj-āwar yā āfat-rasān*; *n. zī-mākhūliya^h, ahl-i-mākhūliya^h*—Vishādī wā dīnamanask, khedayukt udās udāsīn chintāpar wā chintākūl, śokasūchak wā khedaprakāsak, amaṅgal khedajanak wā duhkhakar; *n.* sadāvishādī, nityāvishādī.
- MĒL'AN-CHŌL-I-LY**, *ad.* in a melancholy manner—*Dil-gīr malūl munaggas manhūs yā ranj-āwar taur se, huzn se, mākhūliya^h se, ranj se*—Vishādī dīnamanask chintāpar śokasūchak wā khedajanak riti se, vishād se, savishād, avasād se, udvignatā se.
- MĒL'AN-CHŌL-I-NESS**, *n.* the state or quality of being melancholy—*Dil-gīri, dil-afsurda-gī, huzn, mākhūliya^h, ranj-āwari*—Udāsīnatā, chintākūlatā, śokajanakatā, vishād, avasād. [khedi khedayukt udās wā chintākūl.
- MĒL'AN-CHŌ'LI-ŌUS**, *a.* gloomy, dismal—*Dil-gīr yā dil-afḡār, malūl yā hazīn*—Vishādī,
- MĒL'AN-CHŌL-IST**, *n.* a melancholy person—*Zī-mākhūliya^h, ahl-i-mākhūliya^h*—Nityāvishādī, sadāvishādī.
- MĒL'AN-CHOL-IZE**, *v.* to make or become gloomy—*Dil-gīr k. yā h., dil-afḡār k. yā h., malūl k. yā h., hazīn k. yā h., munaggas k. yā h.*—Udās k. wā h., chintākūl k. wā h.,

MĒLIO-RATE, *v.* (L. *melior*) to make better—*Bih-tar k.*, *banānā^h*, *sudhārnā^h*—*Bhadratar k.*

MĒL-IO-RĀ'TION, *n.* the act of making better — *Bih-tar k.* — Bhadratarakaran, bhadratar k.
 MEL-IÖR'I-TY, *n.* the state of being better — *Bih-tari, tarayti, árástagi, bhalás^b, sudh-
 ráw^b* — Bhadratarabháv. [— Madhñtáidak, madhujanak, madhuprad.

MEL-LIFER-IOUS, *a.* (L. *mel*, *fero*) producing honey—*Shahd-dwar*, *shahd paid* *k. w.*

MĒL-LI-FI-CĀ'TION, *n.* (L. *mél, facio*) the act of making honey — *Shahd-sāzi, shahd banāwā* — *Madhukaran, madhūtpidan.*

MEL-LI¹LU-ENT, MEL-LI¹FLU-**OUS**, a. (L. *mel*, *fluo*) flowing with sweetness—*Shahd-
rec*, *shakar-rec*, *shakar-lab*, *shirîn*, *pur-shahd*—*Madhusravî*, *madhupravāhavisisht*,
madhumay, *madhur*.

MEI-LI'F'LU-EN'KE, *n.* a flow of sweetness—*Shakar-rezi*—*Madhusráv*, *madhupravāh*.

MÉLLOW, *a.* (S. *melewi*) soft, fully ripe, drunk: *v.* to ripen, to soften—*Narm yá mudiin, khish pukhta, sarshár sar-must yá mukhmír*: *v. pukhta k. yá h., narm yá mudiin k. yá h.*—*Mridu komaal pilpilá wá ghulhi, pakwa pari-pakwa wá pakká, matwílá wá madonmatá; v. pakúni wá pakná, ghulhá pilpilá k. komaal k. ghulná pilpilá h. wá mridu h. yá rasidagá*—*Pakwáti, mridutá. pák pari-pák wá siddhatá.*

MĒL'LOW-NESS, *n.* ripeness, softness, maturity — *Pukhtaiyī, narmī yā mulāyamat. kamāl*
 MĒL'LOW-Y, *a. soft, unctuous* — *Narm, rangun-dār* — *Komal chikni wā snigdḥ.*

MĒLO-DY, n. (Gr. *mēlos*, *old*) an agreeable succession of sounds, music—*Ahang nagma tarīna namā yā khanyā*, *surat ihān khush-ihāni yā khush-nawāi*—*Suswaranukram susārvyatā kalatī wā swarauidhurya*, *suswar tīl wā suswaratā*.

MEI-LÔ-Ū-ŪS, *a.* containing melody, musical—*Khush-āhang yā khush-narī, khush-ithān*—*Yūsā'ivā* śrūtisukh wi suswaravukt. suswar susābd wi madhuraswar.

ME-LO'DI-ŌUS-LY, *ad.* in a melodious manner - *Khush-ithānī se, khush-nawāzī se, khunyā se, nagma se* - Madhuraswar *se, suwarālī se, swaram-dhurya se, suśravatānūrvak.*

ME-LŌ'DI-ŌUS-NESS, n. sweetness of sound – *Ākṣh-illānī*. *khush-nawā* – Suswaraṭā, suśrāvyaṭā, swaramādhurati, swaramādhurya. [Suswar suśrāvya wā madhuraswar k.

MĒL'O-DĪZE, *v.* to make melodious—*Khush-āhang khush-nawā yā khash-ilhān k.*—

MĒL'ON. *v.* (Gr.) a plant and its fruit = *Kharbiza barhiz mayyira nabātī* aur unke *phul* = Phūt kāṇḍak āḍi aushadhī aur unke phal.

MĒLT. *v.* *S. meltan* to dissolve, to make or become liquid, to soften, to faint, to sink = *Galānā yā ga'nā'ū*, *guliz k. yā h.*, *narṃ k. yā h.*, *afsnāyā yā dīl-gīr k. yā h.*, *z'if yā be-tāb h.* = Pighlunā ghulnā: *gīh lānā* pighlunā *ghulnā wā gīh lānā*, *pīnī k. dravārūp k. pānī h. wā dravārūp h.*, *komāl k. wā h.*, *udās k. wā h.*, *dhaṣnā dabnā wā durbal h.*

MĚLT'ER, *n.* one who melts metals—*Dhāt galānc w^h, mah jiskā kām dhāt galānc ká*

MĒLTĪNG, *n.* the act of softening; *a.* tending to soften, softening into tenderness—*Gudāz*; *a. dil-gudāz, dard-angez*—Pighlābat, drāvan, galan, dravīkaran; *a. drava-mān, vātsalyajanak*. [Pighlāhe wā tighlāhe ki riti se, aisi bhāūti se ki jismēn ghulai.

MĒLT'ING-LESS, *ad.* in a manner to melt — *Gulne kr taur par, is tarah se ki jismen gale* —
MĒLT'ING-NESS, *n.* disposition to melt — *Gulne yā ghulne kī rugbat* — Galanāsilitā.

MĒMBĒR, n. (L. *membrum*) a limb, a part, a clause, one of a community—'Uzē 'izē 'azē 'ac' yā 'a'o, hīssa jumla jīgrā yā fāsl, šarīk rukn abl yā sabbī—Ang'awayav wā gūtra, bāg vibhāg wā anīs, prakaraṇ khaṇḍ paricchebb wā pad, gaṇābhyantar saṇsarbhabhyantar sabhāsād sabhāstī sabhābhihāntar wā samājīk.

MĒM'BERED, *a. having limbs*—'Uzw-dār, 'izw-dār—Añgi, sāng, avayavi.

MEMBER SHIP, *n.* state of being a member—*Shirkat*—*Sabhasatpad*

MĒM'BRANE, *n.* (L. *membrana*) a thin skin formed by fibres interwoven—*Parda*, *jhilli*^h, *khalari*^h, *jer yā jer*^h, *kherhi*^h—Āvaranatwak, āvarakatwak.

MĚM-BRA-NĀ'ČOUS, MĚM-BRĀ'NE-ŌVS, MĚM'BRA'NŌVS, *a.* consisting of membranes—*Parla-dār, ihilliyáká*^b—Ávarantwáigmay, tanutwáigmay, tanutwagávit.

MĒMO-RY, n. (*L. mēmor*) the faculty by which the mind retains the knowledge of things past, remembrance, recollection, that which calls to remembrance.—*Īdāza, yād, yād-ūvārī, yād-garī yā yād-gār*—Smaraṇasakti wā dhāraṇāsakti smaraṇa sudhā dhāraṇā wā avadhāraṇ, smṛiti saṁsmṛiti cēt wā anuṣmṛiti, smārakavastu smaraṇār-thakavastu wā smaraṇānṛthakachihna.

ME-MĒN'TO, n. (L.) something to awaken memory, that which reminds—*Ishvara yā imā, yād-gūri yā yād-gār*—Smṛitīśanakachihñ, smarandṛthakavastu.

MĒM'ŌR, mēm'wār, *n.* a history of transactions in which some person had a principal share, an account familiarly written — *Tazkira yā dīstān, sar-guzasht* — *Vrittāntarāchanā wā vrittāntorākhān charitrarāchanā wā charitrōrākhān*

MEM'O-RA-BLE, *a.* worthy to be remembered—*Qābil-yād, qābilu-l-hifz, laiq-i-yād*—*Smaraniya, smaranayogya, smarttavya, smaranārha.*

MEM-O-RĀN'DUM, n. (L.) a note to help the memory — *Yād-dāśht*, *yād-āwar* — Smāraka-patra, smāranapatra, smārakalipi.

- MĒM'O-RA-TIVE**, *a.* tending to preserve memory—*Yād-gār, yād-āwar*—*Smārak, smriti-janak*.
- MĒ-MŌ'RI-AL**, *a.* preservative of memory, contained in memory; *n.* any thing which keeps in memory, a written representation—*Yād-āwar, yād-men*; *n.* *yād-gār, arz-dāht vājibu-l-'arz dar-khvāst yā 'arzi*—*Smārak smritijanak wā smritikar, smrita wā smarapasth*; *n.* *smirakavastu smarapārthakavastu wā smarapārthakachihna, nivedanapatra wā prārthanapatra*.
- MĒ-MŌ'RI-AL-IST**, *n.* one who writes a memorial—*Dar-khvāst-navis, vājibu-l-'arz-navis, 'arz k. w.*—*Prārthanapatralekhak, nivedanapatralekhak, nivedanakartā, prārthak*.
- MĒM'O RIST**, *n.* one that causes things to be remembered—*Yād karāne w.*—*Smaran*
- MĒM'O-RIZE**, *v.* to cause to be remembered—*Yād karānā*—*Smaran karānā*. [*karāne w.*]
- MĒN**, *pl.* of *man*—*Banī-ūlam, ashkhās*—*Log*.
- MĒN'ACE**, *v.* (*L. minor*) to threaten; *n.* a threat—*Dhamkānā^b, dāhtnā^b, dhūrānā^b, ghuraknā yā ghuraknā^b, dabhkānā^b, chashm-numāi k. :* *n.* *dhamkī^b, ghurkī yā ghurkī^b, chashm-numāi, tahdid*. [*rāuc m^b, ghurakne w^b, ghurakne w^b*]
- MĒN'A-QER**, *n.* one who threatens—*Dhamkī-bāz, tahdid-kimundi, dhamkāne w^b, dhī-*
- MĒN'A-QING**, *n.* the act of threatening—*Dhamkānā^b, dhamkī^b, ghuraknā yā ghuraknā^b, ghurkī yā ghurkī^b*.
- MĒN'A-QING-LY**, *ad.* in a threatening manner—*Tahdid ke tuur par, chashm-numāi ke tuur se, tahdidāna, dhamkī ke tarīq se*—*Dhamkī ki rīti se, ghurkī wā ghurkī ki bhānti se*.
- ME-NAGE'**, *ma-nāzh'*, *n.* (*Fr.*) a collection of animals—*Majma'-i-jānwarān, majmū'a-i-jānwarān*—*Jantusaṅgrah, bhinnajātijayantusaṅgrah, paṣupakṣhisāṅgrah*.
- ME-NAG'E-RY**, *me-nāzh'er-ō*, *n.* a collection of animals, a place for keeping animals—*Majma'-i-jānwarān, jānwar-khāna khush-khāna yā qush-khāna*—*Jantusaṅgrah bhinnajātijayantusaṅgrah wā paṣupakṣhisāṅgrah, jantusilā vitāns wā vitāns*.
- MĒNI**, *v.* (*L. emendo*) to repair, to correct to improve, to grow better—*Muramat k., durust k. yā islah d., sulhārū yā sulhārū^b, bih-tar k.*—*Jirpoddhār k. pratisamādhān k. wā phir jānī kī tāis k., śodhanā, banānā sañwīrnā banā wā sañwār-nā, uttamatar wā bhālī l.*
- MĒND'A-BLE**, *a.* that may be mended—*Munkinū-l-muramat, islah-pazīr, durust hone ke lāiq, munkinū-l-bih-tari*—*Uddharāṇiya, pratisamādhēya, śodhanīya, sulhārne ke yogya, banne wā uttamatar hone ke yogya*.
- MĒND'ER**, *n.* one who mends—*Muramat-sāz, muramat k. n., durust k. w., islah k. w., sulhārne w^b, bih-tar k. w.*—*Jirpoddhartā, uddhartā, pratisamādhātā, śodhak, banāne w., sañwīrne w.*
- MĒN-DĀ'CIIOUS**, *a.* (*L. mendax*) false—*Jhūth^b, kāzib*—*Mithyāvādī, asatyavādī*.
- MĒN-DĀ'CI-TY**, *n.* falsehood—*Jhūth^b, kizb, darog, darog-yū^b*—*Asatyabhāṣan, mithyāvādī*.
- MĒN'DI-(ANT)**, *a.* (*L. mendico*) begging; *n.* a beggar—*Bhikh-māṅgnā^b*; *n.* *bhikharī^b, gadā*—*Bhikshuk*; *n.* *bhikshuk, bhikshu, bhikshopajivī*.
- MĒN'DI-CAN-QY**, *n.* beggary—(*Indi. faqir*)—*Bhikshukātā, bhikshopojivitā*.
- MĒN-DI-Q'ITY**, *n.* the state of begging—*Paqiri, gadā^b*—*Bhikshukātā, bhikshāvritti, yā-ghanāvritti, bhikshukāvritti, bhikshātan*. [*bhikshāvritti*]
- MĒN-DI-Q'ITION**, *n.* the act of begging—(*Indi. faqir, bhikh māṅgnā^b*)—*Bhikshukātā*.
- MĒN'I-AL**, *a.* (*Fr. mesnie*) pertaining to servants, low, servile; *n.* a domestic servant—*Naikarōn ke mutā'alliq, kamina yā past, pāji yā chaplīs*; *n.* *śāgird-peshā, naukār, khādīm*—*Grihadāsasambandhī, nich, adham dīseya wā adhamabhritak*; *n.* *grihadās, sevak, cherā, blritiya*. [*yān*—*Māsapañjikā, māsavivaran*]
- ME NŌL'O-QY**, *n.* (*Gr. men, logos*) a register of months—*Māh-nāna, mahinwā kā ba-*
- MĒN'SAL**, *a.* (*L. mensa*) belonging to the table—*Khāne kī mez ke mutā'alliq, dastar-khvāni, mez ke mutā'alliq*—*Bhojanādhārasambandhī*.
- MĒN'STRU-AL**, *a.* (*L. mensis*) happening once a month, lasting a month—*Mahine bhar men ek ber h. w^b, mahine bhar rahne w^b*—*Māsū māsiya wā pritimāsik, māsasthāyī wā mās bhar tikne w.* [*rajaswālā, stridharminī*]
- MĒN'STRU-OS**, *a.* having the monthly discharge—*Nī-pūk, he-menāz, haizi*—*Ritumati*.
- MĒN'STRU-UM**, *n.* (*L. mensis*) a dissolvent, a dissolving fluid—*Muhallil, ghulāne w.* [*aray*—*Dravak, drāvakarās wā vidrāvakarās*]
- MĒN'SU-RA-BLE**, *a.* (*L. mensum*) that may be measured—*Paimāish-pazīr, munkinū-l-paimāish*—*Māpaniya, māpanuksham, parimeya, meya*.
- MĒN-SU-RA-BIL'I-RY**, *n.* the state or quality of being mensurable—*Paimāish-pazīr*—*Māpaniyatwa, parimeyatā, meyatā*. [*māpakaran, mīti, bhūmāpan*]
- MĒN-SU-RĀ'TION**, *n.* the act of measuring—*Paimāish, jārīb-kushī, mārahāt*—*Māpau*.
- MĒN'T'AL**, *a.* (*L. mens*) relating to the mind, intellectual—*Dīk qalbī hānīni yā khātiri, 'aql*—*Mānas nūnasik wā manasik, buddhisambandhī wā jñānasambandhī*.
- MĒN'T'AL-LY**, *ad.* in the mind, intellectually—*Ba-dil dil-se yā dil-men, aql-se yā 'aqlan*—*Man men, buddhi se*.

MENTION, *n.* (L. *mentio*) notice, remark; *v.* to speak of, to notice, to name—*Zikr yá mazkúr, tazkiru yá zikr-mazkúr*; *v. bayán k. yá gosh-guzár k., zikr yá mazkúr k., nám lená^h*—Batkañiw wá charehñ. ákhyán kathan wá abhidhán; *v. kahná bakhán-ná wá bát chalaná, ákhyán abhidhán wá varpan k., nám batlána námagrahan k. wá namanirdeš k.*

ME-PHÍTIC, **ME-PHÍT'-ICAL**, *a.* (L. *mephitis*) foul, noxious, offensive—*Ganda, ziyán-kár yá mazír, afúnati yá zabún*—Durgandhi, apakári dushñ wá burá, pútigandhamay durgandhamay apakarak wá ghátuk.

MÉR'(CAN)-TILE, *a.* (L. *merz*) relating to trade, trading, commercial—*Muta'alliq-i-tijárat, tijáratí, saulá-garí k. w.*—Bápiyyasambandhi, banijik, bápiyya *k. w.*

MÉR'QE-NA-RY, *a.* hired, sold for money, venal; *n.* a hireling, one serving for pay—*Ajúra-dúr, zar-kharid, zar-dost zar-parast sim-parast yá ajír*; *n. ajúra-dúr mazur yá ajír, zar-dost naukar*—Vetanárthi wá vaitanik, vetanavikrit wá vikrit, arthapriya dhanárthi wá kreyá; *n. vaitanik, vetanárthi bhrítak wá bhritya.*

MÉR'QE-NA-RY-NESS, *n.* regard to hire, venality—*Ajúra-áshnáí mikhnat-ána-garazí yá mikhnat-ána-parastí, zar-dostí zar-parastí yá sim-parastí*—Vetanárthitwa vetanápekshá wá libhadrishñ, artharipiyatá wá kreyatá.

MÉR'QER, *n.* one who sells silks—*Harir-farosh, abreshmína-farosh, reshmína-farosh*—Kausámbaravikrayi, kausíkavastravyavasáyi.

MÉR'QER-SHIP, *n.* the business of a mercer—*Harir-farosh kú kím. harir-faroshí, abreshmína-faroshí*—Kausíkavastrádivyavasáya. [rat—Kausíkavastrádivyavasáya.

MÉR'QFR-Y, *n.* the trade of mercers, traffic—*Harir-faroshí yá abreshmína-faroshí, tijá-*

MÉR'QHAND, *v.* to trade, to traffic—*Saulá-garí k., tijárat k.*—Krayavikray vyápar wá banikkarm *k.*, bápiyya *k.*

MÉR'QHAN-DISE, *n.* traffic, commerce, trade, wares, goods; *v.* to trade, to traffic—*Tijárat, saulá-garí, baipár^h, saulá yá mál, jins ajnás asbáb yá mál*; *v. saulá-garí k., tijárat k.*—Bápiyya. krayavikraya, banikkarm wá vyápar, sámngri wá bñpijadravya, vikreyadravya wá banijapanya; *v. bápiyya k., krayavikraya wá banikkarm k.*

MÉR'QHAND-RY, *n.* traffic, trade, commerce—*Tijárat, baipár^h, saulá-garí*—Bápiyya, banikkarm, krayavikraya.

MÉR'QHANT, *n.* one engaged in commerce—*Saulá-gar, tájir, baipári^h, sháh-kár^h, ban-jará^h, maháján^h*—Banik, banijajan, vyavasáyi, vyavahári, vyápiri, vyavasáyak.

MÉR'QHANT-A-BLE, *a.* fit to be bought or sold—*Kharide-jáne yá beñche-jáne ke qábil, mumkinu-ak-shirá yá mumkinu-ak-farokht, kharúlaní yá farokhtani*—Kreyá wá vikreyá, panya. [mánind—Baniksadrís, baniyá sarikhá.

MÉR'QHANT-LIKE, *a.* like a merchant—*Saulá-garána, tájirána, saulá-gar yá tájir ke*

MÉR'QHANT-MAN, *n.* a ship of trade—*Tijárat ká jaház, tijáratí jaház*—Bápijnauká.

MÉR'CU-RY, *n.* (L. *Mercurius*) an ancient heathen deity, a planet, quicksilver—*Qadím zamáne meñ but-parastón ká ek devatá, 'utárit, sim-áb yá zibag*—Prichin kíí meñ mirtipujakón ká ek devatá, budh somabhi wá roñhan, párad párat wá pari.

MÉR'CI-RI-AL, *a.* active, sprightly, pertaining to quicksilver; *n.* a sprightly person—*Chálák, chunt yá zinda-díl, sim-álí*; *n. ek chálák yá zinda-díl shakhs*—Phurtilá, chapal taralaprakriti wá chañpatiyá, paradasambandhi páradátmak páradanay wá párvishayak; *n. phurtíli chapal wá taralaprakriti jan.*

MÉR'CI-RI-AL-IST, *n.* one under the influence of Mercury, one resembling Mercury in variety of character—*Wah shakhs jis-par 'utárid ho, 'utárid ke mánind chanchal shakhs*—Wah jan jispar budh ho, budh ke sadris chañchal wá taralaprakriti jan.

MÉR'QY, *n.* (Fr. *merci*) tenderness towards an offender, clemency, pardon—*Rahm rah-mal yá marhamat, shafaqat yá karam, 'afú yá ámurzish*—Kshamasílatá dayásílatá wá dayá, karuná kripá wá dayálutá, kshamá.

MÉR'CI-FUL, *a.* willing to pity and spare—*Rahm, karím, gafúr, mushfq, mih-r-bán, rahm-díl*—Dayálu, dayáwán, kripálu, kripáwán, kshamáwán, kshamásií, vatsal.

MÉR'CI-FUL-LY, *ad.* tenderly, with compassion—*Dard-mandí yá shafaqat se, karimána yá rahm se*—Dayásílatá wá dayá se, anukampá kripí karuná wá kshamásiílatá se.

MÉR'CI-FUL-NESS, *n.* willingness to spare—*Rahmí, dard-mandí, mom-díli, ámurz-garí*—Dayálutá, kripásílatá, kshamásiílatá, sínukampatá, dayásílatá, karuná, dayá.

MÉR'CI-LESS, *a.* void of mercy, pitiless—*Be-rahm yá sang-díl, be-dard ná-tars yá be-shafaqat*—Nirday dayáhin wá kripáhin, nishthur nishkarun wá karunásinya.

MÉR'CI-LESS-LY, *ad.* in a manner void of pity—*Be-rahmí sang-díli yá be-dardí se, kathorta se^h*—Nirdayatá se, nishthuratá se, karunáhinatá se.

MÉR'CI-LESS-NESS, *n.* want of mercy—*Be-rahmí, be-dardí, sang-díli, kathortá^h*—Nirdayatá, nishthuratá, karunásunyaatá, kripáhinatá.

MÉR'QY-SĒAT, *n.* the covering of the ark of the covenant among the Jews—*Takht-i-gaffúr, nishast-gáh-i-Khudá, nishast-gáh-i-rahmán*—Karundsan, íswarásan, Parameswarásan.

MĒRD, *n.* (L. *merda*) ordure, dung—*Gúh^h, gobar leñri yá líd^h.*

- MÈRE**, *a.* (L. *merus*) this or that only, such and nothing else, absolute, entire—*Sîrf, faqat, nirâh, mahz yâ kullâ*—Kewal, naitrak, nirâlâ, suddh nipat wâ nitânt. [nitânt.]
- MÈRE'LY**, *ad.* simply, only, absolutely—*Sîrf, faqat, mahz*—Mitra, kewal, nipat wâ
- MÈRE**, *n.* (S.) a pool, a lake—*Tâlâb, bulaira*—Tarig pushkarini wâ kunç, jhil.
- MÈRE**, *n.* (S. *meare*) a boundary—*Hadd, sar-hadd, intihâ*—Sîmt, ant. [shayak.]
- MÈERED**, *a.* relating to a boundary—*Sar-hadd ke muta'ulliq*—Simâsambandhi, simâvi-
- MÈRE-TRI'CI'OUS**, *a.* (L. *meretric*) like a harlot, lewd, alluring by false show—*Pâ-hisha-sifat kushî-sifat yâ kushîna, shattâh, îparî dikhâw se mah-lene* v.^h—*Vesây-sambandhi wâ wârnâganîya kîmî kîmasakt wâ lampat, kritrimasobhâwân wâ mithyâbolhâ se man ko âkardhū k. w.*
- MÈRE-TRI'CI'OUS-LY**, *ad.* in the manner of a harlot, with deceitful enticements—*Kashî-âna yâ kushî ke taur se, jhûhî sebâish se*—*Vesâyâp se, mithyâbolhî wâ kritrimasobhâ se.* [idhâh, mugarrar yâ garq h.—Bornâ, bîrnâ, magna wâ lîn h.]
- MÈRGE**, *v.* (L. *mergo*) to plunge, to be sunk, to be swallowed up—*Dubonâ yâ dubânâ*,
- MÈR-ID'I-AN**, *n.* (L. *meridies*) noon, mid-day, the line supposed to be drawn through the poles which the sun crosses at noon, the highest point, a particular place or state; *a.* pertaining to noon or mid-day, pertaining to the highest point—*Do-pahar^h, nisfu-n-nahâr, khatt-i-nisfu-n-nahâr, anj yâ sar, khâss magâm yâ kulat; a, nisfu-n-nahâr yâ do-pahar ke muta'ulliq, anj ke muta'ulliq*—Madhyahna wâ madhyahnakal, dinamadiya divnamadiya wâ madhyandî, yâmyottaravritta yâmyottararekhi khama-dhiya wâ madhyahmarekhi, uchhapad uchhatâ wâ sir, vesesh sthân wâ dâsâ; *a.* madhyahnik wâ madhyahnikâlin, uchhatan.
- MÈR-ID'I-ON-AL**, *a.* pertaining to the meridian, southern, southerly—*Nisfu-n-nahârî yâ khatt-i-nisfu-n-nahârî, janbî, ba-samt-i-janbî*—Madhyahnik wâ yâmyottararekhi-vishayak, dakshinîk wâ dakshinadeviya, dakshinasth.
- MÈR-ID'I-ON-AL-LY**, *ad.* in the direction of the meridian—*Khatt-i-nisfu-nahâr ki samt me, ba-samt-i-khatt-i-nisfu-n-nahâr*—Yâmyottaravritta wâ yâmyottararekhi ki dîsâ me, madhyahmarekhi ki dîsâ me.
- MÈR-IT**, *n.* (L. *meritum*) desert, excellence, deserving reward, reward deserved; *v.* to deserve, to earn—*Qadr janhar liqâqat rasq yâ sazi-wârî, khûbî, hang yâ wâjib ajr in-âm yâ jazâ; v, sazi wâr liq mustahiq yâ mustahiq h., janbî yâ hâsil k.*—Yogya upayuktâ pîtratâ wâ gun, utkrishatâ utkarsh sreshthata wâ gunotkarsh, uchit phal; *v. yogya wâ uchit h., kamîni wâ upârjan k.*
- MÈR-IT-BE**, *a.* deserving reward—*Wâjibul-ajr, mustahiqul-inâqat, wâjibul-jazâ, mustahiqul-inâqat, sawâbî*—Pratiphalarha, vetanârha, utkrishat, gumî.
- MÈR-IT-RI-OUS**, *a.* deserving reward—*Mustahiqul-inâqat, wâjibul-ajr, wâjibul-jazâ, mustahiqul-inâqat, sawâbî, gunî*—Vetanârha, pratiphalarha, utkrishat, gumî, gunasampanna, pratiphalyogya.
- MÈR-IT-RI-OUS-LY**, *ad.* in a deserving manner—*Mustahiqâna, qadr janhar yâ sazi-wârî se, khûbî se, liqâqat se*—Pratiphalarha riti se, pratiphak ke yogya hone ki riti se, gun se, upayuktâ pîtratâ utkrishatâ wâ gunasampannatâ se.
- MÈR-IT-RI-OUS-NESS**, *n.* state of deserving well—*Mustahiqul-inâqat, wâjibul-ajrî, mustahiqul-inâqat, liqâqat, janhar, sawâbî, khûbî*—Pratiphalyogyatâ, vetanayogyatâ, upayuktâ, pîtratâ, gumî, gunatâ, gunasampannatâ, utkrishatâ.
- MÈRLE**, *n.* (L. *merula*) a blackbird—*Pîk^h, koyâl yâ knîb^h, bhujang^h.*
- MÈRLIN**, *n.* a kind of hawk—*Bîz ki ek qism*—Syenabhed, kapotârî.
- MÈR'MÄID**, *n.* (L. *mare*, S. *mermaid*) a fabulous marine animal said to resemble a woman in the upper parts of the body and a fish in the lower—*Hintal-bahr, daryâ aurat, ek qiyâs jân-war jiske upar kî hissa aurat ki mânim hotâ hai aur niche kâ makhli ki mânim*—Matsyakumari, samudriyastri, ek kavikulpî jantu jiske upar kâ bhûg stri ke sadris hotâ hai aur niche kâ machhli ke sadris.
- MÈR'MAN**, *n.* the male of the mermaid—*Jal-mânus^h, daryâ âdmî*—Samudriyapurnish.
- MÈR'RY**, *a.* (S. *merig*) gay of heart, jovial, cheerful, causing laughter or mirth—*Khush-dil, khush yâ shâd-mân, hashshâsh yâ khurram, kamnî chukhî yâ chukhal-kâ^h*—Hrisht wâ ânandî, hâs-mukh parihâsasî ullâsî wâ sadîpramodî, mudit wâ vino-dî, hâsyajanak hâsyotpâdâk wâ vinodak.
- MÈR'RY-LY**, *ad.* gaily, cheerfully, with mirth—*Shâdâna, khushî yâ khurramî se, chukhal se^h*—Harsh se, ullasatî ullâs wâ ânand se, pramod vilâs wâ hâsyavinod se.
- MÈR'RY-MENT**, *n.* mirth, gaiety, cheerfulness—*Chukhal^h, khushî yâ khush-tabî, khurramî*—Hâsyavinod pramod wâ vilâs, ullasatâ praphullatâ wâ hrishtatâ, ânand harah wâ shâd.
- MÈR'RY-NESS**, *n.* mirth, merry disposition—*Khushî yâ khurramî, khush-tabî*—Hâsyavi-
- MÈR'RY-MAKE**, *v.* to feast, to be jovial—*Khushî yâ 'aish-o'-ishrat k., khush khurram yâ bashshâsh h.*—Vilâs utsav wâ vinod k., ânand k. wâ mudit h.
- MÈR-RY-ÂN'DREW**, *n.* a buffoon, a zany—*Maskhara yâ khush-maskhara, muz-hik*—Bhûr, thâtholiyâ wâ wahâsik.

- MÉR'RY-MEET-ING**, *n.* a meeting for mirth—*Mahfil-i-'aish-o-'ishrat, majlis-i-khurrāmī*—Vinodasabha, utsavasabha, vilāsasabha.
- MÉR'RY-THOUGHT**, *n.* a forked bone in the breast of a fowl—*Chiriyē ki ek kantiḷi haḍḍā*.
- MER'SION**, *n.* (L. *mersum*) the act of sinking or plunging under water—*Gota-khorī, gota-khilā, dukhā*—Majjan, nimajjan, avagāhan.
- MES'EN-TER-Y**, *n.* (Gr. *mesos, enteron*) a membrane in the intestines—*Āntōn ki ek jhālī^h, antariyon ki ek khalari^h, antriyon ki thaili^h*—Antrapesi, antrāvaranapatwak.
- MES-EN-TER'IC**, *a.* relating to the mesentery—*Āntriyōn kī thaili khalari yā jhālī kā^h, antriyōn kī thaili ke mutā'alliq*—Antrapēsīsambaudhī, antrāvaranapatwakvishayak.
- MESIL**, *n.* (Ger. *muschel*) the space between the threads of a net; *v.* to catch in a net, to ensnar—*Jāl yā jāli kā chhed^h, jhāijhri^h, shabaka*; *v. jāl mein pakarnā^h, phān-nā phānsanā yā phānūnā^h*—Jālachhidra, jālarandhra. [jālarup, jālavānirmit.
- MESH'Y**, *a.* formed like net-work—*Jāl sarikhā banā huā^h, jāl sā banā huā^h*—Jālākār.
- MES'LIN**, *n.* (Fr. *mélér*) a mixture of different sorts of grain—*Mokhtalif aqām ke galle kī āmizish, bhānt-bhānt kī anāj ek hī mein milā huā^h*—Mejlurā anāj, misranna, misradhānya, dhānyamishra.
- MESS**, *n.* (Fr. *metts*) a dish, a portion of food, a number of persons who eat together; *v.* to eat together—*Ek rikābi khānā, tā'ām yī khurāk, ham-kāsa ham-sufra yā ham-nawāla log*; *v. ek sāth mil-ker khānā^h*—Ek thaili siddhāna, ānabdhāg siddhāna wā āhār, sahabhojipāṅkti sahabhojanapāṅkti wā sahabhojigan; *v. pāṅktibhojan k., ekpāṅktibhojan k., sahabhojan k.* [ham-kāsa—Sahabhoji, pāṅktibhoji.
- MESS'NATE**, *n.* one who eats at the same table—*Ham-sufra, ham-tabay, ham-nawāla*.
- MES'SAGE**, *n.* (L. *missum*) any communication sent from one person to another—*Payām, paigām, sandesā^h, khabar*—Sandēs, sandes, samāchār.
- MES'SEN-GER**, *n.* one who carries a message—*Qasid, har-kāra, payām-guzār, paigām-bar, paigum-bar, payām bar, payam-bar, paigāmi, daryahā^h, pāyik^h*—Dūt, sandēsahar, vārtābar, dhāwak. [Isā.
- MES-SI'AH**, *n.* (II.) the Anointed Christ—*Masīhī, hazrat 'Isā*—Abhishikt, Kristī wā.
- MES-SI'AH SHIP**, *n.* the office of Messiah—*Masīhī 'ahda, Masīhāt kām*—Kristīpad, Isā kā pad wā kām.
- MES-SIEURS**, *n. pl.* (Fr.) sirs, gentlemen—*Sāhibān, shurafā*—Mahisay log, ūryyalog.
- MES'SUA(HE)**, *n.* (Fr. *maison*) a dwelling-house and adjoining land—*Harēli aur uske muttasil kī zarin, qātī-bāg*—Ghar aur us se lagi hui bhūmī, grihāvātīkī.
- MÉT**, *p. t. and p. p. of meet*—*Meet kī māzi-matlay aur māzi mā'āf-alai-hi yā f'i-i-mā'tif*—Meet kī samānyulūnt aur pūrpakriyā wā pūrvakāitīkakriyā.
- MÉT-A-CARPUS**, *n.* (Gr. *meta, karpus*) the part of the hand between the wrist and the fingers—*Hāth jibāṅ kulāi aur uāgliyūn ke bich meḥ kolā hai^h*—Karāb, pīlu, prahast. [mīyān kolā hai uske mutā'alliq—Karābhasambandhī, pīlusambandhī.
- MÉT-A-CAR'PAL**, *a.* belonging to the metacarpus—*Jitnā hāth keḥi aur uāgliyūn ke dar-*
- MÉT-ACH'RO-NISM**, *n.* (Gr. *meta, chronos*) an error in chronology by placing an event after its real time—*Tārīkh yā waqt ke shunār kī garābī jo kisī mātjare ko uske guzarne ke thik waqt ke ba'd qarār-dene se ho*—Kalagapānābhram jo kisī ghatnā wā vrittānt ko uske hone ke yathārth samay ke pachāt nirūpan se ho, nyūnakālānirūpan, nyūnanirūpitakāl.
- MÉT'AL**, *n.* (Gr. *metallon*) a simple fixed shining opaque body insoluble in water and fusible by heat—*Filizz, dhāt^h*—Dhātu.
- MET-AL'IC**, *a.* pertaining to metal—*Filizzī, dhāt kā^h*—Dhātusambandhī. [janak.
- MÉT-AL-LI'R-OUS**, *a.* producing metals—*Filizz-khar, filizz āwar*—Dhātūpādak, dhātū-
- MÉT-AL-LINE**, *a.* consisting of metal—*Dhāt kā^h, filizz-sifat, filizzi*—Dhātumay, dhātū-rūp, dhātunirmit, dhātugunak. [makārī.
- MÉT-AL-LIST**, *n.* a worker in metals—*Dhāt kī kām k. w.^h, filizzī kāri-gar*—Dhātukar-
- MÉT-AL-LUR-ry**, *n.* the art of working metals—*Nimiyā, dhāt kī kām^h, filizz sāf karne kī jann*—Dhātūsodhan, dhātūsodhanavidyā, dhātukarm. [kārī.
- MÉT-AL-MAN**, *n.* a worker in metals—*Dhāt kī kām k. w.^h, filizzī kāri-gar*—Dhātukarma-
- MÉT-A-LÉP'TI-CAL-LY**, *ad.* (Gr. *meta, lepsis*) by transposition—*Taqib se, jagah kī tabdīl se*—Sthānāparivartan se, sthānāviparyay se, pher-phar se, ulatpūlāt se.
- MÉT-A-MORPHOSE**, *v.* (Gr. *meta, morphē*) to change into a different form—*Mutā-baddal k., badal dālnā, shakl yā sūrat badalnā*—Rūpāntar k., dehāntar k., rūpabhed k., rūpaparīṇān k., sarīraparīṇām k.
- MÉT-A-MOR'PHO-SES**, *n.* a changer of form—*Shakl yā sūrat badalne w., sūrat mutābad-dal k. w.*—Rūpāntar k. w., rūpabhedakārī, rūpaparīṇāmakārī.
- MÉT-A-MOR'PHO-SIS**, *n.* change of form or shape—*Tabdīl-i-sūrat, tabdīl-i-shakl^h*—Rūpāntar, rūpavikār, rūpabhed, ākīraparīṇām.
- MÉT-A-PHOR**, *n.* (Gr. *meta, phero*) a figure of speech by which the name and properties of one object are ascribed to another—*Istī'āra, tashbīh, majāz*—Rūpak, vyañ-janā, vyañjak, vyañjan, rūpakālanūkār, upalakshan, utprekshā, upamā.

MĒT-A-PĒÖR'-I-CAL, *a.* figurative, not literal — *Tamsilī musta'ār yā raṅgīn, majdī* — Lakṣaṇik upalakṣhit wā sarūpak, vyañjak śropit gaun wā dhwanit.

MĒT-A-PĒÖR'-I-CAL-LV, *ad.* figuratively — *Majāzan, isti'āratan* — Rūpakakram se, lākṣhaṇik rīti se, rūpakāṭṭāṅkār se, upalakṣhaṇ se, utprekṣhā se.

MĒT-A-PĒÖR'-IST, *n.* a maker of metaphors — *Isti'āra-sāz, majāz-kunanda* — Rūpakakār, upalakṣhaṇakār, utprekṣhākār.

MĒT-A-PHRĀSE, *n.* (Gr. *metu, phrasis*) a verbal translation, a close interpretation — *Taht-i-lafzī, lafzī tarjumu* — Yathāsabdabodhśhāntari, yathāsabd ulthā.

MĒT-A-PHRAST, *n.* a literal translator — *Taht-i-lafzī k. w., lafzī tarjuma-nawīs, lafzī mutarjim* — Yathāsabdabodhśhāntarakartī, yathāsabd ulthā k. w.

MĒT-A-PHRĀS'TIC, *a.* literal in interpretation — *Tarjuma meṇ lafzī, muta'alliq-i-taht-i-lafzī* — Yathāsabdabodhśhāntari, ulthe meṇ yathāsabdānusāri.

MĒT-A-PHY'SICS, *n.* (Gr. *meta, phusis*) the science of mind — *Ilāhiyāt, 'ilm-i-mā'ba'du-t-tabi'i* — Mānasadharm, ātmanavidyā, ātmatattwavidyā, ātmatattwaśāstra, mānasavidyā.

MĒT-A-PHY'SIC, **MĒT-A-PHY'SI-CAL**, *a.* relating to metaphysics, according to the principles of metaphysics — *Ilāhiyātī yā muta'alliq-i-'ilm-i-mā'ba'du-t-tabi'i, ilāhiyāt yā 'ilm-i-mā'ba'du-t-tabi'i ke rā se* — Mānasadharmavishayak wā ātmanavidyāsambandhī, ātmanavidyānusāri ātmatattwaśāstrānusāri mānasadharmānusāri wā ātmanavidyānusūrup.

MĒT-A-PHY'SI-CAL-LV, *ad.* in the manner of metaphysical science — *Ilāhiyātī taur se, 'ilm-i-mā'ba'du-t-tabi'i ke tariq se* — Ātmanavidyānusār se, mānasadharmānusār se, ātmatattwaśāstrānusūrup se.

MĒT-A-PHY-SI'QIAN, *n.* one versed in metaphysics — *Ilāhiyāt-dān, ahl-i-'ilm-i-mā'ba'du-t-tabi'i* — Mānasavidyājñā, mānasadharmajñā, ātmatattwaśāstri.

MĒ-TAS'TA-SIS, *n.* (Gr.) translation or removal — *Intiqāl, taqaiyur* — Sthānāntar, śhālāntar, vichhān, vichalan, sarkāw. [*kā mārijh* — Prapad, pād kā madhyabhaḡ.

MĒT-A-TĀRSUS, *n.* (Gr. *meta, tarsos*) the middle of the foot — *Pair kā bēch*, *pānw*

MĒT-A-TĀRSAL, *a.* belonging to the metatarsus — *Pair ke bēch kā*, *pānw ke mārijh kā* — Prapadiyā, prapadasambandhī.

MĒ-TĀT'TE-SIS, *n.* (Gr.) a transposition of letters or syllables, a change or removal — *Taqīb-i-hurūf, taqīb-i-hijje, hurūf yā hijje kā tabdīl yā aḡl-bādāl* — Akṣharaparivar-tan, akṣharaviparyaya, varṇavyatyaya, akṣharoṇi kī ulāpūlat.

MĒTE, *n.* (S. *metan*) to measure — *Mīquā*, *mīpā*. [mānanirūpak.

MĒTER, *n.* a measurer — *Māpuc*, *nāpuc*, *mequā*, *napu* — *Māpak*, *parimāpak*.

MĒTE'WĀND, **MĒTE'YĀRD**, *n.* a staff or rod used as a measure — *Ek chhārī jis se nāp hotī hai* — *Ek nūp jo ek chhārī kī hotī hai*.

MĒ-TĒMP-SY-CHŌSIS, *n.* (Gr. *meta, psuchē*) transmigration of souls — *Tanāsukh* — Anyāsarigrāhṇ, śarīrāntaraprāptī, janmajanmāntar, prāṇiyōṇ kā punarjama, anyajama. [Ulkā, kholkā.

MĒTE-OR, *n.* (Gr. *meteoros*) a luminous body floating in the atmosphere — *Shihāb* — *MĒTE-ORIC*, *a.* pertaining to meteors — *Shihābī, muta'alliq-i-shihāb* — Ulkāśambādhī, ulkādivishayak. [utṭhā, bhāṣhī ke rūp ūpar utṭhā.

MĒTE-OR-IZE, *v.* to ascend in vapour — *Bukhār kī sūrat meṇ su'ād k.* — Vāṣhjakār ūpar

MĒTE-O-RŌI'O-GY, *n.* the science of meteors — *Shihābī 'ilm, 'ilm-i-shihāb, 'ilm-i-āsmān, 'ilm-i-kura-i-hawā* — Vidyudulkādividyā, ākāśodbhavavastuvidyā, ākāśavidyā, vāyuchakraśāstra. [kādivishayak, ulkāśambandhī.

MĒTE-O-RŌI'Ō-GAL, *a.* relating to meteors — *Shihābī, muta'alliq-i-shihāb* — Vidyudul-

MĒTE-O-RŌI'O-GIST, *n.* one skilled in meteors — *Shihāb-shinās, 'ilm-i-shihāb-dān, shihābī-'ilm-i-kura-i-hawā* — Vidyudulkādividyājñā, ākāśodbhavavastuvidyāvettā, ākāśavidyājñā, vāyuchakraśāstrājñā. [dharma, ulkāgunak.

MĒTE-O-ROUS, *a.* having the nature of a meteor — *Shihāb-sifat, shihāb-khāssiyat* — Ulkā-

MĒ-THINKS', *v. impers.* (*me, think*) I think, it seems to me; *p. t. ME-THOUGHT'* — *Maṇ sochā hū*, *mujhe-sightā-hai mujhe-jān-partā-hai yā mujh ko lagā hai*.

MĒTHOD, *n.* (Gr. *meta, hodos*) a regular order, a manner, a way — *Tarīb qā'ida saltqa yā usūb, waṣ' yā tariq, tarah yā taur* — Kram anukram vyavasthā paramparā ānu-pūrvī vidhān wā paripatī, prakār rūp wā paddhati, rīti mārg wā vidhī.

MĒ-THŌD'IC, **MĒ-THŌD'-I-CAL**, *a.* regular, orderly — *Bā-qā'ida yā ārasta, murattab bā-tarīb yā muntazam* — Yathāvidhī yathākram yathānukram kramānugat wā kramik, vya-vasthit yathāparyāy wā kramānusāri.

MĒ-THŌD'-I-CAL-LV, *ad.* according to method — *Bā-tarīb, tarīb se* — Yathākram, anu-kram se, paddhati wā vidhī ke anusār, yathānīyam.

MĒTHŌD-IST, *n.* an observer of method, one of a sect of Christians — *Qānūnī yā qā'ida-kā-pai-rau, 'Isāiyōn ke ek khāss firqā kā pai-rau* — Niyamī niyamanīshṭh wā niyamā-sakt, Kṛist ke ek viśesh path kā anuyāyī wā, viśesh Kṛishṭiyadharmamātāvalāmbī.

MĒTHŌ-DISM, *n.* the principles of Methodists — *'Isāī mazhab yā 'ibādāt kā ek khāss tariqa* — Kṛishṭiyadharm kā viśeshamat, viśesh Kṛishṭiyadharmamat.

METH-O-DISTICAL, *a.* relating to the Methodists—*'Isāyon ke ek khāss firq ke muta'alliq*—Viśesh Kriṣṭiyyādiharmamataivalambisambandhi.

METH-O-DIZE, *v.* to reduce to method—*Murattab k., āraṣta k., ba-tartīb k., sudhārnā^h, rajānā^h, saimārnā^h*—Vyavasthit k., yathākrām k.

METH-O-NY-MY, *n.* (Gr. *meta, onoma*) a rhetorical figure by which one word is put for another—*'Ilm-i-kalām kī ek qā'ide yā muhāwara jiske rū se ek lafz ke 'iwaz yā badal meñ dūre lafz ko likhte haiñ*—Alaṅkāraśāstrasambandhi vākyaadhārā jiske anusār ek śabd ke sthān meñ dūre śabd ko likhte haiñ, ajahatsawrthā, ajahallakshyā.

METH-O-NYMICAL, *a.* put by metonymy—*'Ilm-i-kalām ke us qā'ide yā muhāwara se mutal' wal kiya gayā jiske rū se ek lafz ke 'iwaz yā badal meñ dūre lafz ko likhte haiñ*—Ajahallakshyā, ajahatsawrthalakshyā.

METH-O-NYMICAL-LY, *ad.* by metonymy—*'Ilm-i-kalām ke us qā'ide yā muhāwara ke mutal'iq jiske rū se ek lafz ke 'iwaz yā badal meñ dūre lafz likhā jātā hai*—Ajahallakshyā se, ajahallakshyā rīti se, śabdāṅkār ke us vākyaadhārā ko anusār se jis se ek śabd ke sthān meñ dūre śabd ko likhte haiñ.

METH-O-PH, *n.* (Gr. *meta, opō*) the space between the triglyphs of the Doric frieze—*Mīmāṁsā meñ nāb kī zināt ke dar-miyan kī jagah*—Grihādhiirmāpāṣilp meñ stambh ke upar ke alaṅkṛitabhiṅg ke bich bich kī jagah.

METH-O-PHYSIOLOGY, *n.* (Gr. *metopon, skopon*) the study of physiognomy—*'Ilm-i-qiyāfa kī mutalā'a, mutalā'a-i-'ilm-i-qiyāfa*—Mukhalakshyanirūpanavidyābhyās.

METRIC, *n.* (Gr. *metron*) measure, verse—*Mizān waṣṇ yā uzm, qāfiya yā bahr*—Varṇavṛtta wā cchānd, padya.

METRICAL, *a.* pertaining to metre—*Muqaffā, musajja', munzūm, bā-qāfiya*—Chhāndas, swarabaddha, cchāndabaddha, cchāndorūp, padyarūp.

METRICALIAN, **METRIST**, *n.* a writer of verses—*Nuzmī, nāzmī, shā'ir, nazm meñ likhne w.*—Ślokarachak, kavītkārtā, padyarachak.

METROPOLIS, *n.* (Gr. *meter, polis*) the chief city of a country—*Takht-gāh, dāru-saltanat, pūr-takht, dāru-i-mulk, dāru-i-khilāfat, dāru-i-hukūmat*—Rājadhāni, rājānagari, rījasthān, mukhyānagari.

METROPOLITAN, *a.* belonging to a metropolis; *n.* the bishop of a mother church, an archbishop—*Dāru-saltanat ke muta'alliq, dāru-i-khilāfatī: n. mujtahid, mujtahidōn kī sar-dār*—Rājadhānasambandhi wā rājadhāniya; *n.* dharmādhyakṣh wā dharmādhipati, pradhānadharmādhyakṣh.

METROPOLITAN, *n.* an archbishop—*Mujtahidōn kī sar-dār*—Pradhānadharmādhyakṣh.

METROPOLITAN, **METROPOLITANICAL**, *a.* pertaining to a metropolis, denoting the power of an archbishop—*Dāru-saltanat se nisbat-dār dāru-i-khilāfatī yā pūr-takht ke muta'alliq, mujtahidōn ke sar-dār kī ikhtiyār zāhir k.* *n.*—Rājadhānasambandhi wā rājadhāniya, pradhānadharmādhyakṣhādhiṅkaraprakāśak wā pradhānadharmādhipatīśaktisūchak.

METTL, *n.* (metal) spirit, courage—*Jān-bāzi yā himmat, dilerī yā shujdāt*—*Paur*—**METTL**, *a.* courageous, full of ardour—*Diler yā jam'at-marī, jān-bāz jān-dār taṭte-ne-dār yā sar-jarm*—Sāhasik sāhasī wā śūr, mahasattwa karkilī tejowān pracland wā utsāhi.

METTL, *a.* full of spirit, lively, brisk—*Jān-bāz jān-dār yā diler, zimda-dil yā tantane-dār, chālāk yā chust*—Mahasattwa tejowān wā sāhasik, ojaswī sattuwarūp tīkshyā wā tīvra, phurtilā kshipra wā karkilī.

MEW, *n.* (Fr. *muc*) a cage, an inclosure; *v.* to shut up, to confine, to moult—*Qafas, ihātā yā chār-diwārī: v. band k., qaid k., kuriz k.*—Pīnjārī pīnjārā wā khānchā, gherā wā bāp; *v.* pīnjare meñ diltā, mūndhā, par jhānī wā pankh jhārkār girānā.

MEWING, *n.* the act of moulting—*Kuriz, kuriz k.*—Pankh jhāpnā, par girānā, pakshapātan, vārsbhikapakshagān.

MEW, *n.* (S. *mew*) a sea fowl—*Kūqazī, ek dar-yāi tair yā tair*—Jalakukkuṭ.

MEW, *v.* to cry as a cat—*Meñ-meñā k., meñ-meñā k.*

MEWL, *v.* to squall as a child—*Ilāwīl-ilāwīl k., larkē yā bilak sā ropā^h.*

MIASM, **MIAZMA**, *n.* (Gr. *miasma*) noxious exhalation—*Mu'arr, bukhār, bukhār jo gandā yā sarī chūzōn se u'āl kartā hai*—Mārakavāshp, pūtvāshp, bhāph jo sarī vastuon se uthī hai.

MICA, *n.* (L.) a mineral—*Abrāq, talq*—Abhra, abhrak. [abhrakadharmak.

MICACEOUS, *a.* of the nature of mica—*Abrāq-sifat, talq-khāssiyat*—Abhragunak,

MICE, *pl.* of mouse—*Chūhē^h, chūhiyā^h.*

MICHAELMAS, *n.* (Michael, mass) the feast of St. Michael celebrated on the 29th of September—*Ek tehar jo September mahine ke antiswēn dīn partā hai^h.*

MICHE, *v.* to pilfer, to lie hid—*Churānā yā mūsānā, chhīp-kar-jurā-rānā dabāknā yā lūknā^h.* [mārne w^h.

MICHUR, *n.* a pilferer, a lazy loiterer—*Chor yā choṭṭā^h, ul-ma'ol k. w. yā makhhiyāñ*

- MIGH'ER-Y**, *n.* theft, cheating—*Chori^b, thagnā thagūt jul buttū yā dhūndhal^b.*
- MICKLE**, *a.* (S. *micele*) much, great—*Bahut^b, barā^b.*
- MICRO-CŌSM**, *n.* (Gr. *mikros, kosmos*) a little world, man—'*Ālam-i-angar yā 'ālum-i-sugrā, insān*—Sūkslmajagat sūkslmalok wā kshudrasaṁsār, manushya.
- MICRO-CŌSMI-CAL**, *a.* relating to microcosm—'*Ālam-i-angarī, mutā allīq-i-ālam-i-sugrā, insānī, insān ke mutā allīq*—Kshudrasaṁsārasambandhī wā sūkslmalokavishayak, mānushik. [*i-ashyū-i-khurd*—Sūkslmadravyavivarṇan, kshudravastuvārṇan.
- MICRŌGRA-PHY**, *n.* (Gr. *mikros, grapho*) a description of small objects—*Bayān-MICRO-SCŌPE*, *n.* (Gr. *mikros, skopeo*) an optical instrument for viewing small objects—*Shīsha-i-kalān-bīn, khurd-bīn, ek ālu jis se chhoti chiz buri mā' lām ho-kar sāf dekh-par-tē hai*—Sūkslmadarśakayantra, sūkslmanirīkshapāyantra, sūkslmanirīkshapakāch.
- MICRO-SCŌPIC**, **MICRO-SCŌPI-CAL**, *a.* relating to the microscope, very small—*Mutā allīq-i-shīsha-i-kalān-bīn yā shīsha-i-kalān-bīn-mansūb, nihāyat chhotā*—Sūkslmadarśakayantrasambandhī wā sūkslmanirīkshapakāchavishayak, atyanta-kshudra wā bahut chhotā.
- MID**, *a.* (S. *mid*) equally distant from the extremes, intervening—*Nīm yā donōn-taraf se barābar dūr, hāt tārī yā mutavassit*—*Ādhā, albbich bīchoñbich madhya* madhyam mañjhā mañjholī wā donōn or se samān antar par, madhyasth.
- MID'DLE**, *a.* equally distant from the extremes, intermediate, intervening; *n.* the part equally distant from the extremes—*Nīm ausat yā donōn taraf-se-barābar-dūr, mutavassit yā darmiyānī, hāt yā tārī*; *n. ausat nīm yā nāf*—*Ādhbich bīchoñbich madhya madhyam mañjhā mañjholī wā donōn or se samān antar par, madhyasth, madhyavartī*; *n. madhya madhyabluḡ bich māñjhī wā māñjhā.*
- MID'DLE-MŌST**, **MID'MŌST**, *a.* being in the middle, nearest the middle—*Dar-miyānī ausatī yā mutavassit, bīchoñ-bich yā bīch-o-bīch^b*—*Mañjhā mañjholī wā madhyam, madhyasth wā madhyavartī.*
- MID'DLING**, *a.* of middle rank or size, moderate—*Mutavassit ausat wasatī yā bain-bain, miyānā*—*Aśt-waist na-bhālī-na-burā wā mañjhā, madhyam.*
- MIDST**, *n.* the middle; *a.* being in the middle—*Dar-miyānī ausat nīm yā nāf*; *a. dar-miyānī yā mutavassit*—*Bīch māñjhī māñjhā madhya wā madhyabluḡ*; *a. madhyasth madhyam mañjhā mañjholī wā madhyavartī.*
- MID'AGE**, *n.* the middle period of life—*Ādhi-umr, adheḡ-pan^b*—*Madhyavayas, dyur-madhyā*. [*arddhapath, uirgamadhyā.*
- MID'COURSE**, *n.* middle of the way—*Nīm-rāh, adh-bīch^b, ādhi-dūr^b*—*Ardhamārg, MID'DAY*, *n.* noon; *a.* being at noon—*Zuhr, nīm-ro-, do-pahar^b*; *a. zuhrī, do-pahar kā^b*—*Madhyāhna, madhyandin, dinamadhyā*; *a. mādhyaṁnik, mādhyaudin.*
- MID'DLE-AGE**, *a.* being about the middle of life—*Adheḡ^b, nīm-sāl*—*Madhyavayask, arddhavayask.*
- MID'DLE-EARTH**, *n.* the world—*Dunyā, jahān*—*Madhyalok, madhyabhuvan, prithivī.*
- MID'DLE-WIT-TED**, *a.* of moderate abilities—*Miyānā-istī'dād, miyānā-hiyāqūt*—*Madhyamnyogatā, madhyamanaprīnatā*. [*gaganamadhyā.*
- MID'HEAV-EN**, *n.* the middle of the sky—*Āsmān kā dar-miyānī yā bīch*—*Ākāśamadhyā, MID'LAND*, *a.* remote from the coast, interior—*Dargū se dūr, andarūnī*—*Samudradūmsth, bhitarwār madhyadeśasth wā madhyadesīya.*
- MID'LEG**, *n.* middle of the leg—*Tingī yā taingrī kā bīch.*
- MID'LENT**, *n.* the middle of Lent—*'Isāiyōn ke chille kā bīch.*
- MID'NIGHT**, *n.* twelve o'clock at night; *a.* being in the middle of the night, very dark—*Nīm-shub, ādhi-rāt^b*; *a. nīm-shubī, bahut andherā^b*—*Madhyarātra, arddharātra, arddhamisā*; *a. arddharātrik arthāt ādhi rāt kā, nipat andherī*. [*madhyasāgar.*
- MID'SEA**, *n.* the Mediterranean sea—*Dar-miyānī buhr, bahar-i-Ālām*—*Madhyasamudra, MID'SHIP-MAN*, *n.* a naval officer—*Ek jahāzī 'uhde-dār, jahāz kā ek 'uhde-dār, jahāzī kām sikhne w.*—*Nāvīkarnamakārī, nāvīkashīya.* [*—Pravīhanmadhyā, sarīnamadhyā.*
- MID'STREAM**, *n.* the middle of the stream—*Nudī kā bīch^b, māñjh-dhār^b, māñjh-dūr^b*
- MID'SUM-MER**, *n.* the summer solstice on the 21st of June—*Wasat-i-samī, dhup-kālē kā bīch^b, rāsu-saurātān*—*Griṣhmakālamadhyā, ushnakālamadhyā, uttarāyan.*
- MID'WAY**, *n.* the middle of the way; *a.* being in the middle; *ad.* in the middle of the way or distance—*Ādhi-rāh, nīm-rāh, adh-bīch^b, ādhi-dūr^b*; *a. nīm-rāhī, ādhi-rāh-kā*; *ad. ādhi-rāh meñ, nīm-rāh meñ, asnā-i-rāh*—*Ardhamārg, arddhapath, mārgamadhyā*; *a. arddhamārgavartī, arddhapathasth, mārgamadhyavartī*; *ad. arddhamārg meñ, mārgamadhyā meñ, arddhapath meñ.*
- MID'WINTER**, *n.* the winter solstice on the 21st of Dec.—*Wasat-i-sh-shitā, jāpē kā bīch^b, rāsu-l-judī*—*Madhyāśir, śitakālamadhyā, śīrīnamadhyā, dakṣīṇāyan.*
- MID'WOOD**, *a.* in the middle of the wood—*Jangal ke bīch kā^b.*
- MID'RIF**, *n.* (S. *mid, rīf*) the muscle which separates the thorax from the abdomen, the diaphragm—*Parda-i-shikam jo chhātī aur perū ke bīch meñ hai*—*Chhātī aur perū ke bīch ki māṁsapēṣī wā māṁsāsīrā.*

- MID-WIFE**, *n.* (S. *mid, wif*) a woman who assists women in childbirth; *v.* to assist in childbirth — *Dāi-junāt, qābila*; *v.* *dāt-garī k., qābila kā kām k.* — Prasavakārinī, prasavakārayitṛī, garbhinyavakshitrī; *v.* prasavakārinī kā kām k., prasavakarm k.
- MID-WIFE-RY**, *n.* the art of assisting women in childbirth, assistance in childbirth — *Am-i-taulid, dāi-garī* — Garbhamauchanavidyā wā bālatantra, prasavakarm wā sūtikarm. [*dhāt*]^h — Rūp wā ūktar, gati vṛitti charit āchār chalan wā dhaj, rīti.
- MINE**, *n.* (Fr. *mine*) look, air, manner; — *Māzur qiyāfu sārāt yā chihra, waz', chāt yā*
- MY**, *n.* slight resentment, displeasure — *Kuchh kina yā khufayī, nā khushi yā bezārī* — Kuchh krodh wā dwesh, atashī wā rosh.
- MIGHT**, *mit, p. t. of may* — *May kā mīzi-mutlag* — May kā sāmānyabhūt.
- MIGHT**, *mit, n.* (S. *mīht*) strength, power — *Quwat yā quwat, maqdūr yā zor* — Bal samarthya wā vikram, śakti wā parīkram.
- MIGHTY**, *a.* strong, powerful, great — *Muzbūt yī qarī, zor-āwar turān-i turānā yā qādir, 'ālī* — Porhī wā balawān, balī śaktimān wā mahāvīkram, mahān prabhāwī wā barā.
- MIGHT-TO-LY**, *ad.* powerfully, strongly — *Zor se, muzbūtī se* — Bal se, vikram wā parākram se. — Prabalatī prabalya wā samarthya, pratīp prabīw sūwaryya wā baṇṇī.
- MIGHT-TO-NESS**, *n.* power, greatness — *Zor-āwarī tāyat yī qudrat, buzurgī shān yā sharrif*
- MIGN-ONETTE**, *n.* (Fr. *mign-on*), *n.* (Fr.) an annual flower — *Ek qism kā har-sūla phul* — Ek jāti kā ekavarshajī pushp.
- MIGRATE**, *v.* (L. *migro*) to remove from one place to another, to change residence — *Naql-i-makān k. yā ek mukh ko chhor kar dūsre mukh meī jā rahūā, tabdil-i-makān k. yā makān badalūā* — Ek des ko chhōkar dūsutar meī jā basūā, sthānāntaragamaṇ wā jīkar basūā.
- MIGRATION**, *n.* act of migrating, removal — *Naql-i-makān yā tabdil-i-makān, naql-i-makān kich yā intiqāl* — Desāntaragamaṇ wā videsāgamaṇ, sthānāntaragamaṇ wā chalachālū.
- MIGRATION-RY**, *a.* changing residence, wandering, roving — *Watan ko chhor-kar dūsre mukh meī jā-husne n. yī makān ko tabdil k. se., saijar yā awira, ghumaṇā yā phirāṇā*^h — Desaparivartanaśīl wā vāsasthānaparivartanaśīl, paribhramanaśīl wā dūn-
- MILK**, *n.* (S. *mealc*) giving milk — *Dudhār^h, dudhail^h*. [*wādol*]
- MILD**, *a.* (S.) kind, tender, soft, gentle, placid, not acrid, not sharp — *Mīhr-jān, narm, mulāim, salīm, balīm, mulāigīn, shirīn* — Kripālū wā dayālū, mridū, komal, saumya, śānt, atīv saṃak wā śāntil, mīthī wā atīkshya.
- MILDLY**, *ad.* kindly, tenderly, gently — *Mīhr bān yā shafayut se, narmī se, mulāyamat yā hīlm se* — Kripipūrvak wā dayā karke, mridutī se, saumyatā akīrkāsyā wā śāntī se.
- MILDNESS**, *n.* tenderness, gentleness, softness — *Shafayut narm-dīlī yā narmī, hīlm yā āhīstāyī, mulāyamat yā shirīnī* — Swabhāvamridutā komalatā kripā wā dayālūtā, saumyatā atīvratā wā śāntī, mridutī akīrkāsyā wā mīlās.
- MILDEW**, *n.* (S. *mildew*) a disease in plants; *v.* to taint with mildew — *Gerui^h, hardā^h, arqān*; *v.* *gerui se mīrūā^h, gerui se jhūlās d^h*.
- MILE**, *n.* (S.) a measure of distance — *Mīl, ādhā-kos^h* — Ardhdhakroś.
- MILESTONE**, *n.* a stone set to mark miles — *Mīl yā ādh-kos kā nishān-dār patthar* — Ardhdhakrośamūpakapraṣṭar, ardhdhakrośasūchakapraṣṭar.
- MILFOIL**, *n.* (L. *mille, folium*) a plant — *Ek qism kī nabūt, ek bhāit kā paudhā^h* — Viśeṣ ośadhī ośadhī aushadhī wā aushadhī.
- MILIA-RY**, *a.* (L. *milium*) resembling millet seeds, small — *Bājare mairue jwār kodai yā kairiyī sarikhā^h, chhotā^h*.
- MILITANT**, *a.* (L. *miles*) fighting, serving as a soldier, engaged in warfare — *Muhārib, sipāhī-peshā, jāg-āwar* — Lartā lūkā lūkū wā yuddhkarī, yodhī wā śāstrajī, sāgrāmōdyukt yuddhodyat yuddhapravṛita wā yuddhārūṇh.
- MILITANT-RY**, *n.* warfare — *Jang-āwarī* — Lartī bhīrū, yuddha, sāgrām.
- MILITARY**, *a.* relating to war or arms, engaged in the service of arms, warlike; *n.* the soldiery, an army — *Jangī yā harbī, sipāhī-peshā, jurrār lashkarī yā askarī*; *n.* *sipāh, lashkar* — Yuddhasaṃbandhī wā āyudhik, yodhī wā āyudhajīwī, sāgrāmik wā sāmarik; *n.* sāmyavarg wā sānikavarg, senā.
- MILITATE**, *v.* to oppose, to operate against — *Mukhālafat k., mukhālif k.* — Viparīt h., bigṛānā. [except in emergencies — *Si-bandi* — Desānksīp, naimittikasāyina.]
- MILITIA**, *n.* a body of forces enrolled for discipline but not engaged in actual service
- MILK**, *n.* (S. *mealc*) a white fluid with which animals feed their young from the breast, white juice of plants; *v.* to draw or press milk from the breast — *Shir, dudh^h; v. dohnā^h, duhnā^h, gārnā^h, dādū nichornā^h* — Dugdh kshir wā pay, ras.
- MILKEN**, *a.* consisting of milk — *Dūdū kā^h, shirī* — Dugdhamay. [*dohī*]
- MILKER**, *n.* one who milks animals — *Dohne w^h, duhne w^h, dūhār^h* — Dogdhī, dohak.
- MILKY**, *a.* made of milk, like milk, soft — *Shirī, dudh sū^h, mulāim yā narm* — Dugdhī kshirī dugdhamay dūdhīyā wā dūdh kā, dugdhasādīs kshīropam wā dūdh sarikhā, mridū wā komal.

- MILK'-NESS**, *n.* resemblance of milk, softness—*Dūdhiyāi^h*, *narmī yā mulāyamat*—Dugdhasādrīśya wā dugdhavattā, komalatā wā namratā.
- MILK'-LY-ERED**, *a.* cowardly, timorous—*Buz-dil yā nā-mard*, *ḍarpoknā^h*—Kādar, kātar wā kāyar. |—*Ābhīrī*.
- MILK'-MAID**, *n.* a woman employed in the dairy—*Gwālin^h*, *ahārī^h*, *ahīrī^h*, *dūdhd-wālī^h*.
- MILK'-PAIL**, *n.* a pail for receiving milk—*Dohānī^h*, *dohānī^h*—Dohani, dohanapātra.
- MILK'-PÂN**, *n.* a vessel for keeping milk—*Dādhd-hānī^h*, *dūdhd-hānī^h*—Dugdhapātra.
- MILK'-SÖRE**, *n.* an account of milk sold—*Jo dūdh bikā ho uskā hisāb*—Bike hue dūdhd kā lekhd.
- [*zamīna*—Klīvāhridaya aur mriduhridaya purush, kāpurush.
- MILK'-SÖR**, *n.* a soft effeminate person—*Nāzuk zamīna shakhḥ, buz-dil shakhḥ, nā-mard*.
- MILK'-WHITE**, *a.* white as milk—*Dādhd sā sajūt yā sufed, dūdhd ke rang kā^h*—Dūdhd sarīḥa sweet dugdhasavarṇa, kshīravārṇa, sukla.
- MILK'-WOM-AN**, *n.* a woman who sells milk—*Dūdhd-wālī^h*, *dūdhd bechnē-wālī^h*, *gwālin^h*, *ahārī^h*, *ahīrī^h*, *ahīrī^h*—Dugdhavikretrī, ābhīrī. |*vāthī*, suranādī, swaragaṅgā.
- MILK'-Y-WAY**, *n.* the galaxy—*Kākhshān*, *akāś-yaṇṇā^h*—Mandākinī, ākāśagaṅgā, nāga-
- MILL**, *n.* (S. *mūlen*) a machine for grinding; *v.* to grind, to stamp coin—*Chakkī^h*, *jāntā^h*, *chāk^h*; *v.* *dānkī yā pisnū^h*, *chhōpnā yā sikka-mārnā*—*v.* *chūrṇ k. pīsṇ-k.* wā būknā, mudrī thōpnā. |*peshak*.
- MILL'-ER**, *n.* one who attends a mill—*Pīsān-hārā^h*, *pīsān-hārā^h*—Peshanopajivī,
- MILL'-COG**, *n.* the tooth of a mill wheel—*Dānkīnī-āsīpī*, *dāntī^h*, *dānt^h*.
- MILL'-DAM**, *n.* a dam or mound by which water is collected for turning a mill—*Ek bāndh jis se chakkī chālāne ke liye pāni batārā jānā hai^h*, *chakkī chālāne ke liye pāni ekutthā karne kā bāndh^h*. |*kā chālāne kā ghorā^h*.
- MILL'-HORSE**, *n.* a horse which turns a mill—*Chakkī kā ghorā^h*, *kolhā kā ghorā^h*, *chak-*
- MILL'-STONE**, *n.* a stone for grinding corn—*Chakkī^h*, *chāk^h*, *chakkī kā pāt^h*, *pāt^h*, *sany-*
- āsīpī*—Peshanapastar, peshanapishṭh.
- MILL'-TEETH**, *n. pl.* the double teeth or grinders—*Dārk^h*, *dārk^h*.
- MILL-LE NA RY**, *n.* (L. *mille, annus*) the space of a thousand years; *a.* consisting of a thousand—*Hazār-sāl kā zamāna, hazār-sāl hazār baras*; *a.* *hazāra, hazārī, alfi*—Sahasravarsh, varshasahasrak: *a.* *sahasrī, sāhasra*.
- MIL-LE-NĀ'-RI-AN**, *n.* a chiliast, one who believes in the millennium—*Wah 'Isāi jiskā yah quāḥ hai ki harāt 'Isāi zamīn par phīr ā-kar hazār baras tak saltanat karēnge*—*Wah 'Isāi jiskā yah mat hai ki 'Isāi prithivī par phīr ākar sahasra varsh purānt rājya karānge*.
- MIL-LE-NI-UM**, *n.* a thousand years, the thousand years mentioned in Rev. xx—*Hazār baras, hazār baras ki zamāna jismēn kahte hai ki harāt 'Isāi zamīn par phīr ā-kar saltanat karēnge*—Sahasravarsh wā varshasahasrak, sahasravarshapuryant sāks-hadbhūt Krishtrājya.
- MIL-LE-NI-AL**, *a.* pertaining to the millennium—*Hazār-sāla, us hazār-sāl ke zamāne ke mutā'alliq jismēn kahte hai ki harāt 'Isāi zamīn par phīr ā-kar saltanat karēnge*—Sahasravatshīya, sahasravatsarī, sahasravatshik, sahasrī, us varshasahasrak kā sambandhī jismēn log kahte hai ki 'Isāi prithivī par phīr ākar rājya karānge.
- MIL-LE-PED**, *n.* (L. *mille, pes*) an insect—*Hazār-pā, ek qism kā kūrā*—Sahasrapād, sahasrapāḍavisishṭakūt.
- MIL-LES'-I-MAL**, *a.* (L. *mille*) thousandth—*Hazār-wān*—Sahasrawān, sahasratam.
- MIL-LET**, *n.* (L. *millium*) a plant—*Bājra^h*, *kaṇṇī^h*, *maṇṇwā yā maṇṇuā^h*, *makarā^h*, *jārā yā joir^h*, *kudā^h*, *kudā^h*, *joirharī^h*.
- MIL-LI-NET**, *n.* one who makes and sells head-dresses for females—*Bībīyōn ki topī banā-kar bechnē w.*—Strīyōn ki topī banākar bechnē w. |*hutayāt^h*.
- MIL-LION**, *n.* (L. *mille*) a thousand thousand, a very great number—*Das lākh^h*, *ba-*
- MIL-LIONED**, *a.* multiplied by millions—*Das-lākh-guṇā^h*.
- MIL-LIONTH**, *a.* the ordinal of million—*Das lākh-wān^h*.
- MILT**, *n.* (S.) the spleen, the sperm of the male fish; *v.* to impregnate the roe or spawn of the female fish—*Supurz, machchh kā nutfā*; *v.* *māda machchhī ke andōn par machchh kā nutfā dālā*—*Tillī pilhā pilāi wā pilāhī, machchh wā puimatsya kā ſukra wā viryya*; *v.* *machchhī k. andōn par machchh wā puimatsya kā ſukra wā viryya dālā*.
- MILT-ER**, *n.* a male fish—*Machchh^h*—Puimatsya.
- MIME**, *n.* (Gr. *mimos*) a buffoon, a farce; *v.* to play the buffoon—*Bhānṛ nat yā bahu-rīpiyā^h*, *bhānṛaitī pekhnā natak yā sawāng^h*; *v.* *bhānṛaitī^h*, *sawāng^h*, *pekhnā^h*.
- MIM'-ET-CAL**, *a.* imitative, apt to imitate—*Mutatabbī^h*, *naqlī*—Anukārī, anukarapāṣī.
- MIM'-IC**, *n.* a ludicrous imitator, a servile imitator, a buffoon; *v.* to imitate for sport—*Mutatabbī^h*, *nāqlī naqqāl yā mustadī, maskhara yā hazzāl*; *v.* *sawāng^h*, *bhānṛāi yā bhānṛaitī^h*, *pekhnā^h*, *naql-utārnā, naql k.*, *taqlid k.*—Anukārī, anukartā, vai-hāsik parihāsavadi bahurūpiyā sawāngī wā bhāṇṛī [Anukarapāṣī, anukarapaswabdh].
- MIM'-IC**, **MIM'-IC-AL**, *a.* acting the mimic—*Naqlī, naqqāl, sawāngī^h*, *naqlī, mutatabbī^h*.

MIM'IC-AL-LY, *ad.* in a mimical manner—*Naglı taur se, naql ke tariq se, sawāng se^b, naqqālī se*—Bhāṇṛai se, bhāṇṛaiti se.

MIM'IC-RY, *n.* ludicrous imitation—*Nagqālī, bhāṇṛaitī^b, sawāng^b, bhāṇṛai^b.*

MI-MO'RA-PHEK, *n.* a writer of farces—*Nagl-naṇis, nāṭak līkine w^b.*—Hāsyoṭpḍaka-nāṭakarachak.

MI-NĀ'CIOUS, *a.* (L. *minor*) full of threats—*Pur-tahdid, dhamkī se bhārā huē^b, tahdid-āmez*—Bhartsanamay, bhartsanārthak, bhayapradarsak, jhirkī wā jhirk se bhārī huē. [nakārī, bhartsanārthak.]

MIN'A-TO-RY, *a.* threatening—*Tahdid-kunanda, dhamkāne w^b, tahdid-āmez*—Bhartsa-MIN'A-TO-RI-LY, *ad.* with threats—*Tahdīl se, dhamkī se^b, jhīrak yā jhirkī se^b*—Bhartsan se, tarjan se. [manārī, minār—Bhawanāsikhar, dharnārā, dhaurabrā.

MIN'A-RĒT, *n.* (Ar. *menarah*) a kind of spire in Saracen architecture—*Manār,*

MINCE, *v.* (S. *minsian*) to cut or chop into very small pieces, to walk or speak with affected nicety—*Qima kofta yā pāra-pāra k., nāz-raftārī k., chāb-chālī bāṭen k^b.*—Khanḍakhapd k. wā tukre-tukre k., thumaknā, aiṭhkar chalmī, chabā chabākar bitānī k., bhūmaswar wā vilakshitaswar se bolnā.

MIS'INGE-LY, *ad.* in small parts, affectedly—*Pāra-pāra yā purze-purze, nakhre-bāzī yā nāz-raftārī se*—Khanḍakhapd wā tukre tukre, dīmbl dāmbh dhoṅg bhūmagatī vai-lakshya wā vilakshitaswar se.

MING'ERIK, MINCED'ERIK, *n.* a pie made of minced meat and other ingredients—*Sam-bosa yā samosa qima se band hua*—Chhinuamrūs aur vyanjanādi ki banī hui pūrī.

MIND, *n.* (S. *gamyat*) the intelligent or intellectual power in man, the understanding, intention, inclination, opinion, memory; *v.* to mark, to attend, to incline, to be disposed—*Zamir dil quḥ yā khātir, zih hosh madrika fulm yā 'aql, irāda qand yā qanaz, khwahish, rāc yā tajviz, kāṭiza hifz yā yād; v. lihāz yā qurr k., qabūl k., dil-lagānā yā khātir mēh lānā, mūd khwahish yā rigīb k.*—Man ātmā wā chitta, dhī buddhi bodhī bodhāsaktī wā jñāna-aktī, abhiprāy tūṇarya wā say, pravṛitti abhī-lāsh wā chhīh, manohīy matī wā anuman, smaran smṛitī wā anuchinta; *v.* deklamā sochnā avadhān k. wā sāvadhān h., mānnā dhyān d. wā chitta lagānā, man k., pravṛitta h. [prayan wā manask, upahat wā kshobhit.

MIND'ED, *a.* disposed, inclined, affected—*Mail, khwah yā rigīb, muassar*—Pravṛitta,

MIND'ED-NESS, *n.* disposition, inclination—*Mail yā muḡalan, raghat*—Prayanatī, pravṛitti.

MIND'FUL, *a.* attentive, heedful, observant—*Mutarajjih, khabar-dār yā hosh-yār, 'amīl mulafat yā lihāzī*—Manoyogī, chaukas sachet sachet wā sāvadhān, nirikshak wā anushṭhāyī.

MIND'FUL-NESS, *n.* attention, regard—*Ilifāt yā tarajjih, lihāz yā mulāhaz:*—Manoyog sāvadhānī sāvadhānatā wā chaukasā, nirikshī niriksan wā anusandhān.

MIND'LESS, *a.* inattentive, heedless, stupid—*Gijil, be-lihāz yā be-khabar, be-wuqif*—Amanoyogī wā pramātā, asāvadhān anavadhān wā achet, nirbuddhī wā jāṛ.

MIND'STRICK-EN, *a.* moved, affected in mind—*Muassar*—Sprish upahat wā kshobhit.

MINE, *pr.* (S. *min*) *poss.* case of I, belonging to me—*Merā^b, mon^b, apnā^b, morā^b.*

MINE, *n.* (Fr.) a pit from which minerals are dug, an excavation; *v.* to dig a mine, to sap—*Kān yā mādan, naqb; v. kan khodnā, naqb-mārnā yā girā-d.*—Ākar khānī wā khān, seindh wā surāṅg; *v.* ūkar wā khūn khodnā, seindh-mārnā surāṅg-mārnā wā dhā d. [ūkarakhanak, surāṅg wā seindh mārne w.

MIS'ER, *n.* one who digs in a mine—*Kān-kan, naqqāb, naqb-zan*—Khān khodne w.

MIS'Y, *a.* relating to mines, subterraneous—*Muta'alliq-i kān yā naqb-mansūb, zer-i-zamin yā taht-i-larz*—Ākarasambandhī seindhāsambandhī wā surāṅgasambandhī, antarbhūmī wā bhūmantargat.

MIS'ER-AL, *n.* a body destitute of organization and which naturally exists in the earth or on its surface; *a.* pertaining to minerals, impregnated with minerals—*Mādanī shai, kānī shai, dhāt^b; n. mādanī yā kānī, jilāzī mādanī-shai-sirāt yā kānī-shai-āmez*—Ākariyadravya, ākarajavastu, dhātu; *a.* ākariya ākarī ākaraj wā dhātu-vishayak, dhātusanāsrīkt dhātusanāsrīgī dhātudharmak wā ākariyavastugunak.

MIS'ER-AL-IST, *n.* one skilled in minerals—*Ahl-i-mādanī-shai, kānī-shai-dān*—Ākariya-dravyajñā, ākarajavastuvettā.

MIS'ER-XI/O-GY, *n.* the science of minerals—*'Ilm-i-mādan, 'ilm-i-mādanīyāt*—Ākariya-dravyavidyā, ākarajavastuvidyā, dhātuvidyā, ākariyavastuśāstra.

MIS'ER-A-LŌG'I-CAL, *a.* relating to mineralogy—*Muta'alliq-i 'ilm-i-mādan, 'ilm-i-mādanī, 'ilm-i-mādanīyāt-mansūb*—Ākariyadravyavidyāvishayak, ākarajavastuvidyāsambandhī, dhātuvidyāvishayak.

MIS'ER-XI/O-GIST, *n.* one versed in mineralogy—*'Ilm-i-mādan-dān, sāhīb-i-'ilm-i-mādan*—Ākariyadravyanirūpak, ākariyadravyavidyājñā, ākariyavastuśāstrājñā.

MIS'GLE, *v.* (S. *mengyan*) to mix, to blend, to join, to compound; *n.* mixture—*Makhlūt k. yā h., khalī k., amekhta k. yā h., tarkīb k. yā murakkab k.; n. khalī,*

- ámészah, tarkib* — Miláná wá milná, misrit k., ek k., sañyukt wá sañsriest k.; n. mi-
 MIN'GLER, n. one who mingles — *Miláne w^b*. [lúw, misrañ.]
 MIN'GLE-MÁN-GLER, n. a medley — *Khál, ghál-mel^b* — Nánádravyasammiśrañ, nánásam-
 miśradravyasamúh, sañkar, khichri. [wá sukumár.]
 MIN'IARD, a. (Fr. *mignard*) soft, dainty — *Muláim, názuk yá nafs* — Mridu, komal
 MIN'IARD-IZE, v. to render soft — *Narm k.* — Mridu k., komal k.
 MIN'I-ATE, v. (L. *minuere*) to paint or tinge with vermilion — *Shanjarf yá shangarf se*
taswir khúchná, shanjarf se rangná — Íngur wá íngul se chitra khúchná, íngul wá
 sindúr se rang bharná. [kárachitra.]
 MIN'IA-TURE, n. a small picture — *Ek chhotí shabáh yá taswir* — Súkshmachitra, súkshma-
 MIN'ION, n. vermilion — *Shangarf, shanjarf, íngur^b, íngul^b* — Íngul, sindúr, rasagarbh.
 MIN'IOUS, a. of the colour of vermilion — *Shangarf ke rang ká, shanjarf ke rang ká* —
 Sindúr íngul íngur wá íngul ke varn kí.
 MIN'I-KIN, a. (Fr. *mignon*?) small, diminutive; n. a darling, a favourite — *Sagír yá*
khub, kúchak; n. *áziz, khátir-khawáh manzúr-nazar yá margúb* — Chhotá, nannhá
 wá utí alp; n. lárí kílun wá lál, pyári wá nák ká bál.
 MIN'I-MUM, n. (L.) the smallest quantity assignable in a given case — *Kam se kam,*
hadd-kamí — Kanishthasañkhyá, alpiśtháparimāñ, paramahriswa.
 MIN'IX, n. a small being, a note in music — *Pas-gadd, ek gism ká rág* — Bauná báwná
 vāman wá hrīswamūrti, dīrghaswar.
 MIN'I-MUS, n. a being of the smallest size — *Bálshtiyá, báwná yá bauná^b* — Hriswata-
 mamūrti, bahut-hi chhotá vāman.
 MIN'ION, n. (Fr. *mignon*) a favourite, a darling; a. fine, trim, dainty — *Sákhta-*
pardákhta margúb yá man'iz-nazar 'áziz: n. *khúb, umda, latif yá khush-záiq* — Ná-
 ká-bál pyári wá valbhí, lárí kílun wá lál; a. bhálá, achchhlá, uttām wá suras.
 MIN'ION-ING, n. kind treatment — *Nek-sulákí* — Satkár.
 MIN'ION-LIKE, MIN'ION-LY, ad. finely, daintily — *Khúbi se, latífána yá khush-záiqat se*
 — Bhálí ríti se, láltiya wá surasatwa se. [— Vallabhásá, pyárapāñ.]
 MIN'IONSHIP, n. state of being a favourite — *Sákhta-pardákhta kí hálat, 'áziz kí hálat*
 MIN'ISHI, v. (L. *minor*) to lessen — *Kamáná, kam k.* — Thorá k., nyún k., alp k.
 MIN'IS-TER, n. (L.) an officer of state, one who serves at the altar, a delegate, an
 agent; v. to serve, to supply — *Wazír mudabbir madáru-l-mahám m yá dīcāñ, imām*
yá pesh-namáz, náib yá wakíl, pesh-kár kárkun yá gumáshta; v. *házir-básh yá khid-*
mat k., sar-ba-ráh k. yá bahshná — Mantri wá sachiv, purohit wá ábháryya, prati-
 nidhi pratipurish wá upadé. káryanirvāhak karmmakar wá adbhikári; v. sewá upa-
 chār wá upāsana k., dení juktá bharná wá prastut k.
 MIN-ISTÉRI-AL, a. attendant, acting under authority, sacerdotal, relating to a ministry
 — *Házir-básh khidmatí yá furmān-bardár, hukm-bardár mutí yá wakílána, imámána*
yá imám, wazír yá mutí-allí-j-arkán-i-daulat — Upakírak upāsak sewak wá anu-
 vartí, vāsavartí wá ájñákári, upádhyáyadharmmasambandhí wá paurohitik, man-
 trisambandhí mantrídálíkárāsambandhí wá mantriganāsambandhí.
 MIN-ISTÉRI-AL-LY, ad. in a ministerial manner — *Wakílána, wazírána, kár-kun ke taur*
par, imámána — Pratipurishvat, mantrivat, káryanirvāhakavat, purohitavat.
 MIN'IS-TRANT, a. attendant, acting at command — *Házir-básh, hukm-bardár mutí yá*
furmān-bardár — Upāsak wá sewak, anuvartí vāsavartí wá ájñákári.
 MIN-ISTÉRI-ATION, n. agency, service, office — *Kár-kuní gumáshtat yá wakílat, khidmat,*
'uhda — Káratkwa káranatwa wá kartritwa, upakír upāsání wá sewá, pad.
 MIN'IS-TRESS, v. a female who ministers — *Kár-kuná, wah 'aurat jo kár-pardázi kare, sar-*
ba-ráh karne-wálí 'aurat — Káryyakartrí, juhāne wálí strí.
 MIN'IS-TRY, v. office, service, ecclesiastical function, the body of ministers of state, time
 of ministeration — *'Uhda, khidmat, imámát, arkán-i-daulat yá wazár, waqt-i-wizárat*
yá waqt-i-wakílat — Pad, upāsana wá sewá, purohitakarm wá upádhyáyakárya,
 mantrisañj mantrigan wá mantrisamúh, sewakál wá upásanákál. [machhlí^b.]
 MIN'NOW, n. (Fr. *menu*) a very small fish — *Ek bhánt kí bahut chhotí machhlí^b, sidharí*
 MIN'OR, a. (L.) less, smaller, inferior, lower; n. one under age — *Kam-tar, sagír-tar*
yá kúchak-tar, andak yá parat, asfal tahtání yá zer; n. ná-bálig, kam-sinn, sagír-s-sinn
 — Alpatar, chhotá, avar, adhar ních níkrishť wá apradhán; n. apráptakál, aprapta-
 vyavahár, apráptavyavahárakál.
 MIN'O-RATE, v. to lessen, to diminish — *Kam k., ghatáná^b* — Alp wá nyún k., thorá k.
 MIN'O-RATION, n. the act of lessening — *Kam k.* — Ghatána.
 MIN'O-RITE, n. a Franciscan friar — *Ek gism ká qalandar, Sent Fránsis ká pai-rau* —
 Ek prakár ká sunyási, Sent Fránsis ká anuyáyí wá matávalambí.
 MIN'OR-ITY, n. the state of being under age, the smaller number — *Ná-bhligi yá khurd-*
sálí, kamí yá qillat — Apráptavyavaháratwa báladasá wá apráptavyavaháradasá,
 nyúnapaksh alpaksh wá nyúnatá.
 MIN'O-TAUR, n. (Gr. *Minos, tauros*.) a fabulous monster half man half bull — *Ek*

khayālī jān-war jiskā ādhā badan insān sā hotā hai aur ādhā bail sā, nar-bail^b — Ek kavikalpitajantu jiskā ādhā sarir purush sā hotā hai aur ādhā vrisahabī sā, naravrisahabī, naravrisahī.

MIN'STER, *n.* (S. *mynster*) a cathedral — *Barā girja, jāmi'*, *masjid-i-jāmi'* — Pradhāna-MIN'STREL, *n.* (L. *minister*) a player upon an instrument, a singer, a musician — *Mutrib, sarod-go, khunyā-gar* — Bajwāiyā, gawāiyā wā gāyak, kalāwānt.

MIN'STRIK-SY, *n.* music, a band of musicians — *Khunyā-garī yā mutribī, khunyā-garōn yā mutribōn kō tāifa* — Gītavādan gītavādanakarm wā gīnā-bujānā, sāgitakusālāgan vaitālikagan wā kalāwāntōn kō jāthī.

MINT, *n.* (S. *mynet*) a place for coining money; *v.* to coin, to stamp, to invent — *Dār-u-z-zarb, takṣāl^b*; *v.* *zarb d.*, *naqsh k.*, *ijād k. ikhtirā^b-k.* *tagalluhī k. yā taqlidī k.* — *Taṅkasālā, mudraṅkanāsālā*; *v.* *mudraṅkan k.*, *ṭhāpnā wā chhūpnā, jōrnā wā mithyārachanā k.* [— *Mudrā, banwā.*]

MINT'AGE, *n.* that which is coined or stamped, duty paid for coining — *Sikka, garhāḍī^b*
MINT'ER, *n.* a coiner, an inventor — *Zarrāb, mukhtārī^b yā mājūl* — *Mudraṅk wā mudraṅkarak, kalpak nīrūpak wā rachak.*

MINT'MAN, *n.* one skilled in coining — *Takṣālīq^b, takṣāl kō kām samajhne wā^b.*

MINT'MAS-TER, *n.* one who presides in coining — *Dāroga-i-dār-u-z-zarb, takṣāl kō dāroga* — *Taṅkapati, taṅkakapati.*

MINT, *n.* (S. *mintā*) a plant — *Nā'ū, podina yā pulina* — *Podinā, podinā.*

MIN'U-ET, *n.* (Fr. *menet*) a kind of dance — *Ek qism kō nāch* — *Mandanrityanvishesh, nrityanvishesh.*

MI-NUTE, *a.* (L. *minutum*) very small, little, slender, trifling, critical — *Nihāyat ekhotā, zarra-wā khurd kūchak yā andak, bārik nāzūk mihīn rakīk yā raqīq, sabuk nā-chiz yā be-hayāt, mī-shiyāf yā gauhar-sanj* — *Atisūkshma, alpiṣṭh wā kshudra, tanu wā kshīp, tuchela wā ochhā, sūkshmadrishtī sūkshmadarī wā ṭhīk.*

MIN'UTE, *n.* the sixtieth part of an hour, a short note or sketch; *v.* to set down in short notes or hints — *Daṅqā sā'at lamha yā ek-għante kō sūkhvān hissā, sharh yā tahrīr-rāc*; *v.* *qalamband k., likh-lenā^b, tānk-lenā^b* — *Kshap nimish wā aṭhāī-pal, smarānālekḥ wā lekḥ*; *v.* *smarānārth likh l' mī.*

MI-NUTE'LY, *ad.* to a small point, exactly — *Bārikī-se mī-shiyāfī-se yā naqīr-o-qitmīr, bāl-bāl^b* — *Atisūkshmatā se, ṭhīk ṭhīk.*

MIN'UTE-LY, *a.* happening every minute; *ad.* every minute, with little time intervening — *Har-daṅqā, har-lamha*; *ad.* *har-lakṣa, har-sā'at* — *Pratikshānabhūt, pratīpalābhūt*; *ad.* *pratīpal wā pratikshān, kshān kshān meḥ wā pal pal meḥ.*

MI-NUTE'NESS, *n.* smallness, critical exactness — *Bārikī diqqat yā riqqat, mī-shiyāfī* — *Atisūkshmatā apimā wā atyālpatā, sūkshmadrishtitva wā sūkshmadarān.*

MI-NUTE'Z, *n. pl.* (L. the smallest particulars — *Juziyāt, rakīkāt, khurdīyāt, daṅqiyāt* — *Sūkshmanvishay, sūkshmanvayn, sūkshmanā.* [lekḥapustak, lekḥapustak.]

MIN'UTE-BOOK, *n.* a book of short hints — *Sharh-nāma, tahrīr-rāc kī kitāb* — *Smārāna-MIN'UTE-GLASS, *n.* a glass measuring minutes — *Bāṭū kī ghayrī jismeh ek minūt meḥ sab bālū jhar-jhūt hai^b, ek daṅqī kī bālū kī ghayrī.* [jān partī hūn^b.]*

MIN'UTE-HAND, *n.* a hand pointing to minutes — *Gharī yā ghāntē kī wah sūī jis se minūt*
MIN'UTE-WATCH, *n.* a watch marking minutes — *Gharī jismeh minūt kī takīrēn khānchē rahitī-haiḥ yā jān partī-hūn^b.* [chal strī, nirlajja strī.]

MINX, *n.* a pert wanton girl — *Shokh-chashm 'aurat, be-sharm 'aurat* — (Chānchāl, chān-

MIR-A-CLIF, *n.* (L. *miror*), a wonder, an event or effect above human power — *Tā'ajjub yā 'ajab, kharq-i-'ādāt karāmāt mu'jiz yā mu'jizā* — *Kautuk chamatkār wā ā-charyya, amānushiyakarm wā prakṛityatītakarm.*

MI-RAC'U-LOUS, *a.* done by miracle, supernatural, competent to perform miracles — *Karāmāt, fauqu-l-'ādāt yā fauqu-l-insāniyat, karāmāt karne ke qābil* — *Apurushaśaktisādhīt, alaunkī wā apaurushēya, amānushakarmakārī alaunkikāsaktī wā prakṛityatītakarmakārī.*

MI-RAC'U-LOUS-LY, *ad.* in a miraculous manner — *Bi-l-'ījāz, tā'ajjub se, karāmātāna, mu'jiz se* — *Ācharyya se*, *adbhūt rīti se*, *alaunkikāsaktī se, amānushasāktī se.*

MI-RAC'U-LOUS-NESS, *n.* the state or quality of being miraculous — *Karāmātī hālāt, fauqu-l-'ādātī* — *Apurushaśaktisādhitatva, alaunkikatva, alaunkikāsaktitva.*

MIR-A-MON-OER, *n.* an impostor who pretends to work miracles — *Ek farebī yā dogā-bāz shakhs jo mu'jizā yā karāmāt karne kō jhūṭhā dā'vā kartā hai* — *Ek thag jo yah kaḥṭā hai kī main amānushiyakarm wā prakṛityatītakarm kar saktā hūn.*

MIR-A-DOR, *n.* (Sp.) a balcony, a gallery — *Bālā-khāna, kākh* — *Varand, chajjā.*

MI-RAGE, *mi-rāzh*, *n.* (Fr.) an optical illusion presenting an image of water in sandy deserts or elevating objects in the air — *Sarāb* — *Marichikā.*

MIRE, *n.* (D. *moer*) mud, dirt; *v.* to soil with mud, to whelm or sink in mud — *Kichar yā kich^b, chihlā chahlā kāndo chikkar yā pank^b*; *v.* *mailā k. yā kichar-meḥ-bharnā^b, kichar meḥ dūbānā phānsānā dūbnā yā phānsānā^b.*

- MIR'**, *a.* full of mire, muddy—*Daldalā yā kīchar-se-bharā-huā^b, chihlāhā gadlā yā*
MIRK, **MIRK'SOME**, *a.* (S. *mīr*) dark—*Āndherā^b, tārīk*.
MIRK'SOME-NESS, *n.* darkness, obscurity—*Āndhyārā^b, tārīkī*—*Andhakār*, tam wā timir.
- MIRROR**, *n.* (L. *miror*) a looking-glass, any polished substance which reflects the images of objects, a pattern—*Āina, ābyina, namīna*—*Darpap, mukur, ādarś*.
MIRTH, *n.* (S. *myrth*) merriment, hilarity, gaiety, jollity, laughter—*Khurramī, khush-hālī yā tarab, bashāshat, khushī yā 'aish-o-'ishrat, haisī^b*—*Ullasatī wā ullās, āhlād wā āmod, harsh wā chittaprasannatā, ānand chuhāl wā chahālpahal, hās hāsya prahāsan wā parihās*.
MIRTH'FUL, *a.* merry, gay, cheerful—*Khush yā masrūr, shād-mān yā khurram, bash-shāsh*—*Ullāsī ullāsīt wā mudānwīt, pramodī wā ānandī, harshīt mudīt wā hrish-tachitā*. [*sc*—*Ānand se, harsh se, ullās se, hās wā hāsya se*.]
MIRTH'FUL-LY, *ad.* in a merry manner—*Khushī se, bashāshat se, khurramī se, haisī*
MIRTH'LESS, *a.* joyless, cheerless—*Nā-khush, nā-shād yā be-raṅg*—*Udās, niranand wā harshahin*.
- MIS-AD-VENT'URE**, *n.* (S. *mis*, L. *ad, ventum*) mischance, misfortune—*Shāmat āshē yā bahā, āfat bad-bakhtī yā musibat*—*Vipad wā vipattī, durdāiv durgatī āpad wā durgatānā*. [*Durgat, durbhāgya, durdasāgrast*.]
MIS-AD-VENT'URED, *a.* unfortunate—*Kam-bakht, bad-bakht, kam-nasīb, āfat-zada*—**MIS-AF-FECT'**, *v.* (S. *mis*, L. *ad, factum*) to dislike—*Nafrat k., 'irāz rakhnā, nā-pasand k.*—*Dwesh rakhnā, na-chālmā*. [*virakt, ananurakt*.]
MIS-AF-FECT'ED, *a.* ill disposed—*Bad-khastut, bad-kho, bad-andesh, nā-mīhr-bān*—*Ahit*,
MIS-AF-FIRM', *v.* (S. *mis*, L. *ad, firmus*) to state incorrectly, to affirm falsely—*Galat bayān k., darog kahnā*—*Āsuddh wā anyathā kahnā wā varpan k., mithyā kahnā*. [*shast bar-bād dī huī yā kī-huī*—*Alakshakrit, kuprayukt*.]
MIS-AIMED', *a.* (S. *mis*, L. *estimo*) not rightly aimed or directed—*Galat-andākhita*,
MIS-AL-LĒ(G)IE', *v.* (S. *mis*, L. *ad, lego*) to cite erroneously as a proof or argument—*Galat bayān k.*—*Anyathā kahnā, āsuddh kahnā*. [*vachan, mithyākathan*.]
MIS-AL-LĒ-G'ION, *n.* erroneous statement—*Galat bayān*—*Mithyābhīśāsan, anyathā*—**MIS-AL-LĒ'ANCE**, *v.* (S. *mis*, L. *ad, ligo*) improper alliance or association—*Nā-mu-nāsīb m'āhādā yā mel*—*Anuchit sahyog wā sāhsarg*. [*sambaddh, kusanhat*.]
MIS-AL-LĒ'ED, *a.* ill allied or associated—*Dure aur se milāyā huā*—*Kusanhyukt, ku-*
MIS-AN-THROP'E, **MIS-AN-THRO-PIST**, *n.* (Gr. *mis, anthros*) a hater of mankind—*Insān-dushman, insān se nafrat k. w.*—*Janavairī, lokadweshī, purushaśatru, viśwa-drohi*. [*i-insān se nafrat k. w.*—*Purushadweshī, janavairī, viśwadweshī*.]
MIS-AN-THROP'IC, **MIS-AN-THRO-P'ICAL**, *a.* hating mankind—*Insān se nafrat k. w., jins-*
MIS-AN-THRO-PY, *n.* hatred of mankind—*Insān se nafrat, jins-i-insān se nafrat yā dushmanī*—*Purushadwesh, sarvalokadwesh, sarvalokaśatrutā, janadroh*.
MIS-AP-PLY', *v.* (S. *mis*, L. *ad, plico*) to apply to a wrong purpose—*Be-jā lagānā, be-fāida lagānā, bar-bād d. yā k., be-jā kharj k.*—*Kuprayog k., anyathā lagānā, gañ-wānā, kuviniyog k., vyarthavyay k.*
MIS-AP-PLI-CAT'ION, *n.* a wrong application—*Be-jā lagānā, be-fāida lagānā, be-jā istī-māl, mawraf-ha-sharr*—*Kuprayog, anyathāprayog, asadvayay*.
MIS-AP-PRE'HEND', *v.* (S. *mis*, L. *ad, prehendo*) to take in a wrong sense—*Galat-fahmī k., khilāf samajhnā, nā-būjhnā^b*—*Viparītharthgrahan k., anyathābodh k., viparītharthabodh k.*
MIS-AP-PRE-HEN'SION, *n.* a mistake—*Kaj-fahmī, nā-samajh^b, khatā, dhūl^b, chūk^b*—*Anyathābodh, viparītabodh, anyathāarthabodh, viparītharthabodh, bhram*.
MIS-AR-RANGE'MENT, *n.* (S. *mis*, Fr. *ranger*) wrong arrangement or order—*Be-jā band-o-bast yā tartīb*—*Kuvyavasthāpan, kuparipātī, kukram*.
MIS-AS-CRIBE', *v.* (S. *mis*, L. *ad, scribo*) to ascribe falsely or erroneously—*Galatan mansūb k. yā lagānā, darog se mansūb k. yā lagānā*—*Mithyāropay k., anyathāniyog k., vyarth lagānā*. [*se hawāla k., dhūl se d^b, chūk se sauīpnā^b*.]
MIS-AS-SIGN', **MIS-as-sin'**, *v.* (S. *mis*, L. *ad, signo*) to assign erroneously—*Galatī*
MIS-AT-TEND', *v.* (S. *mis*, L. *ad, tendo*) to attend slightly, to disregard—*Kam ta-wajjuh k., be-ullīfātī yā gāfat k.*—*Thorā dhyān d., nā-munā tuchchh-junnā avajānā-k. wā amanoyog k.*
MIS-BE-COME', *v.* (S. *mis, becoming*) not to become, not to befit—*Bad-zed h., nā-mu-nāsīb nā-lāiq yā nā-muwāfiq h.*—*Na phabnā, ayogya wā anuchit h.*
MIS-BE-COM'ING-NESS, *n.* unsuitableness—*Nā-munāsabat, nā-muwāfaqat*—*Ayogyatā, ayuktatā, anuchitatwā*. [*zāda, waludu-z-zinā*—*Vijāt, vijanit, vijanmā, jāraj*.]
MIS-BE-GÖT', **MIS-BE-GÖT'TEN**, *a.* (S. *mis, be, getan*) unlawfully begotten—*Harām-*
MIS-BE-HAVE', *v.* (S. *mis, be, habban*) to behave ill or improperly—*Bad-chalan chal-nā, bad-sulūkī k.*—*Durvritta h., durāchār k., durāchārī h., maryādātikram k., kuchāl chalnā*.

MIS-BE-HÄVED', a. ill-bred, uncivil, rude—*Bad-atvār bad-waz' gustākh yā be-tamiz, bad-akhilāq bad-khulūq yā be-nurūwat, be-adab yā nā-tarāshida*—Dabaṅg durvinit wā dusharīt, asishṭ, kuṣil duhsil asabhya samuddhat kuchālī wā kudhaṅgi.

MIS-BE-HÄV'IOU, n. bad or improper conduct—*Bad-waz', bad-mi'āmali, bad-tarigi, bad-sulūkt, ku-chāl', ku-dhaṅg*^h—Durvritti, durāchār, avinay, kucharīt.

MIS-BE-LI'ÈVE', v. (S. *mis, gelyfan*) to believe erroneously, to hold a false religion—*Galat i'tiqād k., bātīl mazhab mānnā*—Mithyāviśwās k., mithyādharm mānnā.

MIS-BE-LI'ÈF', n. erroneous belief—*Galat i'tiqād, ilhād, kufr*—Mithyāviśwās, kuśrad-dhā, mithyādharm.

MIS-BE-LI'ÈV'ER, n. one who believes wrongly—*Galat i'tiqād k. w., galat yā bātīl mazhab mānne w., mulhād, kāfr*—Mithyāviśwās k. w., kuśradhā k. w., mithyādharm mānne w.

MIS-BE-SĒEM', v. (S. *mis, be, Ger. ziemen*) to suit ill, not to become—*Bad-zeb h., nā-zeb nā-murādīq yā nā-munāsib h.*—Ayogya h., ayukt h. wā na-phabnā.

MIS-BE-STOW', v. (S. *mis, be, stow*) to bestow improperly—*Be-jā d., be-jā-bakhshnā*—Bīnī samajh bijlikar d., bīnā vichāre d.

MIS'BÖRN, a. (S. *mis, heran*) unluckily born, born to evil—*Bad-bakhtī se paidā huā, musibat ke liye paidā huā*—Durbhāgya se utpanna wā janmā huā, dukh ke nimitta utpanna.

MIS-CĀL'CU-LATE, v. (S. *mis, L. calculus*) to calculate wrong—*Galat hisāb k., bhūlūā, galat-shumārī k., chūkūā, giutī meṁ bhūlūā*^h—Mithyāganaṇā k., anyathā-ganaṇā k., kugaṇaṇā k. [Mithyāganaṇā, anyathāganaṇā, kugaṇaṇā.]

MIS-CAL-CU-LĀTION, n. wrong calculation—*Galat hisāb, galat-shumārī, bhūl', chūk'*^h—

MIS-CĀLL', v. (S. *mis, L. calo*) to call by a wrong name, to name improperly—*Galat nām se kahānā, kharāb kar-ke kahūā yā galat nām lenā yā rakhnā*—Anyathānām wā mithyānām se kahānā, mithyānām k. mithyābhidhān k. wā nām biguṅkar kahānā.

MIS-CĀR'RY, v. (S. *mis, L. carrus*) to fail, not to succeed, to have an abortion—*Bigārnā yā nā-banānā^h, nā-murādī h., pel-girnā pel-girānā har-jānā yā ulat-jānā*^h—Na sadhā. asiddh mīshpal wā vrithā h., garbhachyuti h.

MIS-CĀR'NAGE, n. ill conduct, failure, abortion—*Bad-raz'i bad-tarigi yā bad-chalanī, nā-murādī nā-rāstī nā-sar-ba-rāhī yā bad anjāmī, isqāt-i hamī isqāt yā waz-i-hamī*—Durāchār kuchālī kudhaṅg durācharaṇ wā durvritti, asiddhī wā anupapatti, garbhāsrāv garbhāpāt wā garbhāpatan.

MIS-CĀST', v. (S. *mis, Dan. kaster*) to cast or reckon erroneously—*Galat hisāb k., chūkūā*^h—Anyathāganaṇā k., mithyāganaṇā k., asuddh lekhi k.

MIS'CEL-LA-NY, n. (L. *miscro*) a mass or mixture of various kinds—*Kachkol, majmū', pañch-mel^h, jung^h*—Nānudravyasaṅgrah, nūnūvishayasaṅgrah, sammiśradravya-samūh, nānūvishayagranth.

MIS'CEL-LĀNE, n. mixed corn; a. mixed—*Milā-huā anāj^h, amekhta mukhtalit yā makhlūt galla; a. milā huā^h, amekhta, mukhtalit, makhlūt*—Misritāna, mejhā ana; a. misrit.

MIS'CEL-LĀ'NE-OUS, a. composed of various kinds, mingled, mixed—*Mutafarriq aq-sām kā banā huā, amekhta, makhlūt yā mukhtalit*—Nānājātiya wā nānaprakār, misrit, milā-huā wā milīt. [rakhnā—Kutlānw dharna, kusthal meṁ rakhnā.]

MIS-CEN'TRE, v. (S. *mis, Gr. kentron*) to place amiss—*Be-jā rakhnā, be-mauya'*

MIS-CHĀNCE', n. (S. *mis, L. cado*) ill luck, misfortune, mishap—*Bad-nasibi yā shā-mat, bad-bakhtī yā kam-bakhtī, āfat āseb musibat yā balā*—Durbhāgya, durdaiva ku-bhāgya wā durgati, upad vipad vipatti wā durgatānā.

MIS-CHĀRGE', v. (S. *mis, Fr. charger*) to mistake in charging—*Galatī se hisāb par charhānā*—Bhūl se nām likhnā, bhūl se lekho meṁ tūkhnā.

MIS'CHIEF, n. (S. *mis, Fr. chef*) harm, hurt, injury; v. to harm, to hurt, to injure—*Badī kharābī fitna sharārat yā zarar, nuṣān yā āseb, ziyān gasarud guzarud mazarrat yā sadma; v. badī k. kharābī-k. yā zarar pahūchānā, nuṣān pahūchānā yā k., ziyān k. mazarrat k. yā sadma pahūchānā*—Arisht wā apakār, ghāt anisht wā apachay, hāni wā kshatī; v. apakār k., ghāt apachay wā kshatī k., hāni k.

MIS'CHIE-VOUS, a. harmful, hurtful, wicked—*Bad zabīb yā ziyān-kār, muzīr yā ziyān-dār, shar'ir mufsid fūsdī yā fatlān*—Hīnsajanak hīnsikar kshatikārak wā ghātuk, hānījanak kshatikārak apakārī wā apakārak, dushṭ ahit pāpātma wā dūshak.

MIS'CHIE-VOUS-LY, ad. hurtfully, wickedly—*Zarar yā ziyān-kārī se, sharārat yā badī se*—Apakār wā kshatī se, dushṭatā wā khalatā se. [apakār, apkriti, apakārasīlatā.]

MIS'CHIE-VOUS-NESS, n. hurtfulness—*Mufsidī, fasād, ziyān-kārī, sharārat*—Hīnsāsīlatā.

MIS'CHIEF-MĀK-ER, n. one who causes mischief—*Mufsid, fasādī, fatlān, fitna-angez, ātash-afroz*—Vairakar, bhedakar, āg lagāne w., jhagrā lagāne w.

MIS'CHIEF-MĀK-ING, a. causing harm—*Fitna-angez, ātash-afroz*—Āg lagāne w., jhagrā lagāne w., vair karāne w., vairakar, bhedakar. [amekhtanī—Mīśranīya, mīśraṇayogya.]

MIS'CI-BLE, a. (L. *miscro*) that may be mixed—*Mumkinu-l-amezish, ikhtilāl-pazir,*

- MIS-ÇITE'**, v. (S. *mis*, L. *cito*) to cite erroneously or falsely — *Be-já tamsil meñ lánđ, galat iqtibás k., galat sanad d.* — Anyathádrishánt, vyarthávatáran, vyarthávatáritavákyá. pramāṇ d. [Anyathádrishánt, vyarthávatáran, vyarthávatáritavákyá.]
- MIS-ÇI-TÁ'TION**, n. unfair or false citation — *Galat tamsil yá iqtibás, galat sanad —*
- MIS-CLAIM'**, n. (S. *mis*, L. *clamo*) a mistaken claim or demand — *Be-já da'wá, jhúkh da'wá, galat da'wá* — Anyathábhýarthaná, vyarthábhýarthaná, mithýá máng.
- MIS-COM-PU-TÁ'TION**, n. (S. *mis*, L. *con, puto*) false reckoning — *Galat hisáb —* Mithýáganana, kuganana, ásuddhaganana.
- MIS-CON-ÇEIVE'**, v. (S. *mis*, L. *con, capio*) to have a mistaken notion, to misjudge — *Galat-fahmí yá kaj-fahmí k., khiláf samajhná —* Viparítabodh wá anyathábodh k., anyathávíchár wá mithýávíchár k.
- MIS-CON-ÇEIT'**, **MIS-CON-ÇEIT'ION**, n. wrong notion, false opinion — *Galat-fahmí yá kaj-fahmí, galat ráe yá khayál —* Viparítabodh viparítáarthabodh mithýábodh wá anyathá-bodh, mithýánumán wá mithýávíchár.
- MIS-CON-DUCT**, n. (S. *mis*, L. *con, ductum*) bad behaviour, bad management — *Bad-waz'í bad-taríqí bad'amalí bad-sulúki yá bad-atwári, bad-anjímí bad-intizámi yá bad-kar-guzári —* Kuchál kudháng kucharít duráchár asadácháran wá kuyyavahár, kunirvahan kunirvahan durirváh wá kunirváh.
- MIS-CON-JECTURE**, n. (S. *mis*, L. *con, jectum*) a wrong conjecture; v. to conjecture wrong — *Galat qiyás, galat takhmína; v. galat qiyás k., galat takhmína k. —* Mithýánumán, anyathánumán; r. mithýánumán k., anyathánumán k.
- MIS-CON-STRUE**, v. (S. *mis*, L. *con, struo*) to interpret erroneously — *Galat tarjuma k., mukhálif bayán k. lát pherná^h —* Mithýáarthavyákhyá k., ásuddh arth k., ultá arth k., viparítabodhan k., viparítáarthgrahan k.
- MIS-CON-STRÜCTION**, n. wrong interpretation — *Galat tarjuma, khiláf-ta'bir, galat-fahmí —* Mithýáarthavyákhyá, ultá arth, ásuddh arth, viparítáarthgrahan.
- MIS-CON-STRUE-ER**, n. one who interprets wrong — *Galat-tarjuma k. w., mukhálif bayán k. w., lát pherne w.^h, galat mutarjim —* Mithýáarthavyákhyátá, ultá arth k. w.
- MIS-COR-RECT'**, v. (S. *mis*, L. *con, rectum*) to mistake in attempting to correct — *Galat isláh k., súhik karné meñ galatí k. —* Súdhané meñ bhúl wá chúk k.
- MIS-COUNSEL**, v. (S. *mis*, L. *consilium*) to advise wrong — *Bad-suláh d. —* Kuman-traná d., kuparámará d.
- MIS-COUNT'**, v. (S. *mis*, L. *con, puto*) to mistake in counting, to make a wrong reckoning — *Ginné meñ galatí k., galat-shumári k. —* Gintí karné meñ bhúlná, ásuddhaganan wá anyatháganani k. [mardúl — Nástik, durjan khal wá adhamanar.]
- MIS-CRE-ANT**, n. (S. *mis*, L. *credo*) an infidel, a vile wretch — *Káfir yá murtadd,*
- MIS-CRE-ANCE**, **MIS-CRE-AN-ÇY**, n. unbelief — *Bad-i'tiqáđí, ilhád, kufr —* Áviswás, nástik-tá, nástikya.
- MIS-CRE-ATE**, **MIS-CRE-AT-ED**, a. (S. *mis*, L. *creo*) formed unnaturally, deformed — *Náqis-u-l-khilqat yá karámí, bad-shakl —* Viját, virúp kurúp wá kudaul.
- MIS-DATE'**, v. (S. *mis*, L. *datum*) to date erroneously — *Galat tárikh d. —* Ásuddh tithi wá mití dálná wá likhná. [Kukarn, dushkarn, apakarn.]
- MIS-DEED'**, n. (S. *mis*, deed) an evil deed — *Bad-f'ílí, bad-kári, bad-kirdári, gunáh —*
- MIS-JUDGE'**, v. (S. *mis*, *demān*) to judge erroneously, to mistake in judging — *Galat khayál yá tajwíz k., tajwíz yá qiyás karné meñ galatí k. —* Mithýávíchár wá anyathá-vichár k., vichár karné meñ bhúl k.
- MIS-DE-MEAN'**, v. (S. *mis*, L. *de, Fr. mener*) to behave ill — *Bad-chalan chalná, bad-sulúki k., bad-waz'í k. —* Kuchál chalná, durvritta h., duráchár k., duráchári h.
- MIS-DE-MEAN'OUR**, n. bad behaviour, an offence — *Bad-waz'í bad-taríqí bad-atwári yá bad-sulúki, qusír fhatá yá gunáh —* Kuchál duráchár durvritti wá kuyyavahár, upapá-tak wá chúk. [lagáne meñ bhúlná^h.]
- MIS-DE-RIVE'**, v. (S. *mis*, L. *de, rivus*) to turn or apply improperly — *Pherne yá*
- MIS-DE-SERT'**, n. (S. *mis*, L. *de, servio*) ill desert — *Ná-tiyáqat, ná-qábilyat —* Ayo-gyatí.
- MIS-DE-VOTION**, n. (S. *mis*, L. *de, rotum*) false devotion, mistaken piety — *Bad-'ibádat yá bad-zuhd, bad-taqwá yá bad-ittiqá —* Mithýádham wá mithýopásaná, mithýábhakti. [jan, kupathya.]
- MIS-DIET**, n. (S. *mis*, Gr. *diata*) improper food — *Bad-gizá, be-já khurák —* Kubho-
- MIS-DI-RECT'**, v. (S. *mis*, L. *di, rectum*) to direct or guide wrong — *Galat nishán k., bad-intizámi k., bad-hidáyat k., bad-taríqá-batláná, galat-tajwíz k., galat sar-náma likhná, galat nám-nishán likhná, chalná yá súdhne meñ bhúl k.^h —* Kulaksh k., avya-vasthit k., kunirdes k., vimárgapadarśan k., viparítapath-dikháná, anyathá márg dikháná, anyathá patrasanjñá likhná. [Dush-tasílatá.]
- MIS-DIS-PO-SITION**, n. (S. *mis*, L. *dis, positum*) disposition to evil — *Bad-niyat —*
- MIS-DIS-TIN'GUISH**, v. (S. *mis*, L. *di, stinguo*) to make wrong distinctions — *Galat tamiz k., bad-imtiyázi k. —* Kubhed k., kuvivek k.

- MIS-DŌY', v.** (S. *mis, don*) to do wrong—*Bigārnā^b, gunāh k., khatā k., bad-f'li k., bad-kirdārī k.*—Kukarm k., truti k., aparādīh k., kukriyā k.
- MIS-DŌ'ER, n.** one who does wrong—*Bad-kār, bad-kirdār, bad-f'li, kuchālī^b*—Doshī, kukarmi, kukarmakūrī, kukarmā, pāpakarmā, asatkarmā.
- MIS-DŌ'ING, n.** a fault, an offence—*Qasir gunāh bad-kārī yā khatā, jurm yā taqsir*—Kukarm truti wā kukriyā, aparādīh wā dushkrit.
- MIS-DŌUBT', mis-dōit', v.** (S. *mis, L. dubito*) to suspect; *n.* suspicion, hesitation—*Shakk k., gumān k.; n. andesha shubha yā gumān, hais-bais pas-o-pesh yā taraddad*—Sandeh k., dārnā : *n.* sandeh wā dar, āgī-jāhā wā āsānkā.
- MIS-DŌUBT'FŌL, a.** distrustful—*Bad-gumān, waswast*—*Āsānkān-wit, āsānkān-l, apratyayī, sandehī.* [dar, āsubh wā arisht kā bhay.]
- MIS-DREĀD', n.** (S. *mis, dread*) dread of evil—*Balā yā badī kā khauf*—Burāi k.
- MIS-E-DITION, n.** (S. *mis, i. e. do*) an erroneous or spurious edition—*Galat chhāpā, muqallad yā libāsi chhāpā*—*Āsuddh chhāpā, jhūthā kritrim wā kalpāt chhāpā.*
- MIS-EM-PLŌY', v.** (S. *mis, L. in, plico*) to use to a wrong purpose—*Be-fāida lagānā, be-jā lagānā, bar-bād k. yā d., gānwānā^b, be-jā kharj k.*—Kuprayog k., anyathā-lagānā, kuviniyog k., vyarthavyay k.
- MIS-EM-PLŌY'MENT, n.** improper application—*Be-jā lagānā, be-fāida lagānā, be-jā istī-māl, israf, masraf-ba-sharr*—Kuprayog, kuviniyog, asatprayog, kuvyay, asadvayay.
- MIS-ENTRY, n.** (S. *mis, L. intro*) a wrong entry—*Galat dakhil, galat tahrir*—*Āsuddhābhilikhan, āsuddhalekhyārojan.*
- MISER, n.** (L.) a wretch, a person covetous to excess—*Kam-bakht thag yā nī-khas-mā, jalaf jilf mumsik bakht yā shūm*—Nigorā mandabhāgya narādham hatyārā wā chandāl, kripan atyagāsīl chānt wā sūm.
- MISER-ABLE, a.** unhappy, wretched, worthless—*Āseb-zada shikasta-hāl āshufta khasta-hāl yā nū-shād, kam-bakhtī maftak miskin yā muhtazal, nā-kas nā-chiz yā nū-kārā*—Atiduhkī atiklesī wā gārdaduhkhānwī, atidīn adhanya dardasāgrast wā daivopahat, tuchchā adhān wā nirguṇ. [jālas—Atidubkhitā, atidinātā.]
- MISER-ABLENESS, n.** state of misery—*Āseb-zadagi, shikasta-hālī, nā-kasī, maftaki,*
- MISER-ABLY, ad.** unhappily, wretchedly—*Nū-shādī yā tabāh-hālī se, khwārī zillat yā kam-bakhtī se*—*Āsukh se wā atidubkhitavat, atidinātī se wā adhamarūp se.*
- MISER-Y, n.** wretchedness, calamity—*Shikasta-hālī fulakat yā zillat, kharābī āshufta-gī khwārī āfat yā balā*—Duravasthā wā atidinātī. āpad vipad vipattī arisht wā durgati. [kādir h.—Durbhāgya se parnī girnā āgirnā wā bitnā.]
- MIS-FĀIL', v.** (S. *mis, failan*) to happen unluckily—*Kam-bakhtī se ā-parnā yā*
- MIS-FĀRE', v.** (S. *mis, faran*) to be in a bad state; *n.* bad state, misfortune—*Shikasta-hāl yā khasta-hāl h. ; n. shikasta-hālī yā khasta-hālī, kam-bakhtī āfat yā musibat*—Durdasāgrast h., duhkhlāpanna h. āpadgrast h. ; *n.* durdāsā durgati wā duravasthā, durbhāgya āpad wā vipattī. [banānā, ku-dant k.^b.—Kurūp banānī.]
- MIS-FĀSHION, v.** (S. *mis, L. facio*) to form wrong—*Bad-shaktī banānā, bad-sirat*
- MIS-FEIGN', mis-fān', v.** (S. *mis, L. fingo*) to feign with an evil design—*Bad-niyat se banānā yā ikhtirā' k.*—Khote abhiprāy se banānā bīndhnā jomā wā rachanā k.
- MIS-FŌRM', v.** (S. *mis, L. forma*) to make of an ill form, to put in an ill shape—*Bad-shakl k., bad-sirat yā bad-tarāsh k.*—Kudāl k., kurūp k.
- MIS-FŌRTUNE, n.** (S. *mis, L. fortuna*) bad fortune, ill luck, calamity, evil accident—*Bad-bakhtī, kam-bakhtī, āseb āfat yā musibat, hādīsā yā balā*—Durbhāgya wā daurbhāgya, kubhāgya wā duradrishṭ, arisht vipattī āpad wā vipad, utpāt wā durgatānī. [āpadgrast.]
- MIS-FŌRTUNED, a.** unfortunate—*Kam-bakht, bad-nasīb*—[Iatabhāgya, mandabhāgya.]
- MIS-GIVE', v.** (S. *mis, gifan*) to fill with doubt, to give or grant amiss—*Shubha dānā, be-jā bakhsnā yā dene meṇ galatī k.*—Bharmānā sandeh k. saṁsāy k. wā man meṇ sandeh dānā, bhūl se d. wā dene meṇ bhūl k. [āsānkā sānka wā awisāwās.]
- MIS-GIV'ING, n.** doubt, distrust—*Shubha, raib shakk yā be-tīmāzī*—Sandeh, saṁsāy
- MIS-GŌTTEN, a.** (S. *mis, getan*) unjustly obtained—*Nā-hagg-yāfta, bure taur se hāsīl kiya-huā*—Anyāyopārjit, anyāparjit.
- MIS-GŌVERN, v.** (S. *mis, L. gubernō*) to govern ill, to administer unfaithfully—*Bad-hukūmat k., bad-riyāsāt yā bad-amālī k.*—Anyathāsāsān wā kusāsān k., asamyakāsān wā asatpālān k.
- MIS-GŌVERNANCE, n.** disorder, irregularity—*Abtarī darhamī yā bad'amālī, be-intizāmī yā khilāf-dastūrī*—Avyavasthā wā anyathāsāsān, vyatikram kusāstī wā asamyakāsān. [asabhyā, kusāstī wā adamyā.]
- MIS-GŌVERNED, a.** rude, unrestrained—*Be-adab yā nā-tarāshida, be-sabt*—Anārī wā
- MIS-GŌVERNMENT, n.** ill administration—*Bad'amālī, bad-riyāsātī*—Kusāsān, asatpālān, anyathāsāsān, asamyakpālān.
- MIS-GRAFF', v.** (S. *mis, grafan*) to graft amiss—*Be-jā pairwand lagānā*—Kuthānw kalam lagānā.

MIS-GROÜND', v. (S. *mis*, *grund*) to found erroneously or falsely — *Galat bunyād dāl-nā, dālil bunyād dāl-nā* — Kachchī new jālnā, jhūthī new dāl-nā.

MIS-GUIDE', v. (S. *mis*, Fr. *guider*) to lead or guide into error, to direct ill — *Khātā meñ dāl-nā, gum-rāh k.* — Bhatkānā bahkānā wā bhulwānā, anyathā le jānā wā kumārg dikhānā. [mithyopades, kupathadarsan.]

MIS-GUID'ANCE, n. wrong direction — *Bhatkāw^h, gum-rāhī, burī hidāyat* — Bhulāwā, *Bad-hāp'*, n. (S. *mis*, W. *hap*) ill chance, ill luck, misfortune, calamity — *Bad-ittifāq, bad-bakhtī yā kam-bakhtī, balā nasībat yā bad-nasīb, āfat āsh yā hādīsa* — Durghatā-nā wā anishapāt, durbhā'ya, durgati duradrisht wā dukkh, āpad vipad wā vipattī.

MIS-HAPPEN, v. to happen ill — *Bure taur se wuqū' meñ ānā, zabānī se sādīr h.* — Burī bhāntī se āpānā, burī se bīnā.

MIS-HEAR', v. (S. *mis*, *hyan*) to hear imperfectly, to mistake in hearing — *Ba-khūbī na-sunnā, sunne meñ galatī k.* — Samyak prakār se na sunnā, sunne meñ bhūl k.

MISH'MASH, n. a mixture, a hotelpotch — *Mīlān yā ghālmel^h, pach-mel pach-mel yā agarbagar^h.*

MISH'NA, n. (H.) a collection of Jewish traditions — *Yahūdī rivāyatōn k' majma'* — Yihudiyayaparagatakathāsāmūh, Yihudiyapāranpariyakathāsāngrah.

MIS IM PROVE', v. (S. *mis*, L. *in, probō*) to improve to a bad purpose, to abuse — *Bure kām ke liye bhī-tar k., kharāb k.* — Bure kām ke nimitta uttamatar k., bhrasht wā burā k.

MIS IM-PROVE'MENT, n. ill use or employment — *Bad-istī'mālī, bad-sulūkī* — Kuyavahār.

MIS-IN-FER', v. (S. *mis*, L. *in, ferō*) to draw a wrong inference — *Galat natīja nikāl-nā* — Mithyānigaman k., anyathānigaman k., mithyānigaman k.

MIS-IN-FORM', v. (S. *mis*, L. *in, formē*) to give erroneous information — *Galat khabar d., nā-rāst khabar d., jhūthī khabar d.* — Mithyā sañvād d., jhūthā samāchār d.

MIS-IN-FOR-MATION, n. wrong information — *Galat khabar, nā-rāst khabar, jhūthī khabar* — Mithyāsañvād, jhūthā samāchār.

MIS-IN-FORM-ER, n. one who misinforms — *Galat khabar d. w., nā-rāst khabar d. w., jhūthī khabar d. w.* — Mithyāsañvād d. w., jhūthā samāchār d. w.

MIS-IN-STRUCT', v. (S. *mis*, L. *in, struo*) to instruct aniss or improperly — *Galat ta'līm k. yā d., be-jā sikhānā* — Kusikshā k., anuchit rītī se sikhānā.

MIS-IN-STRUC'TION, n. wrong instruction — *Nā-rāst ta'līm, bad-nasīhat, galat ta'līm* — Kusikshā, āsuddh wā anuchit śikshā.

MIS-IN-TÉL/I-GENCE, n. (S. *mis*, L. *inter, lego*) wrong information, disagreement — *Galat khabar yā khabar-ā-nā-rāst, ikhtilāf* — Mithyāsañvād wā jhūth samāchār, bigar phūt wā amel.

MIS-IN-TÉR-PRET, v. (S. *mis*, L. *interpre*) to interpret erroneously, to explain wrong — *Galat tarjuma k. yā khilāf samjhnā, khilāf bayān k. yā nā-rāst samjhānā* — Āsuddh ulthī k. wā viparītarth k., ulthī samjhānā wā āsuddhavyākhyā k.

MIS-IN-TÉR-PRET-ABLE, a. that may be misinterpreted — *Munukinn-i-galat-bayānī, nā-rāst-tarjuma-pazīr* — Mithyavyākhyayogya, āsuddhavyākhyayogya.

MIS-IN-TÉR-PRE-TATION, n. wrong explanation — *Nā-rāst bayān, galat tarjuma* — Āsuddhavyākhyā, mithyavyākhyā, āsuddh ulthā, anyathārthavyākhyā.

MIS-IN-TÉR-PRET-ER, n. one who misinterprets — *Nā-rāst mutarjīm, galat bayān-kunanda* — Anyathārthavyākhyatā, viparītabodhan k. w. wā karīne w., āsuddh ulthā k. w. [munāsabat se milānā — Kuyog k., kujor k., thīk na milānā.]

MIS-JOIN', v. (S. *mis*, L. *jungo*) to join unfitly or improperly — *Burī tarāh se yā nā-mis-jūdgē,* v. (S. *mis*, L. *judex*) to judge erroneously, to mistake in judging — *Bad-insāfi yā galat tajwīz k., insāf yā tajwīz karne meñ galatī k.* — Kunishpattī wā anyathāvichār k., nishpattī wā vichār karne meñ bhūl k. [vichār.]

MIS-JUDGE'MENT, n. wrong judgment — *Galat tajwīz, bad-insāfi* — Kunishpattī, anyathā.

MIS-KIN'DLE, v. (S. *mis*, L. *candeo*) to inflame to a bad purpose — *Bure irāde se sul-gānā, bure kām ke liye sulgānā* — Kumanorath se sulgānā. [h. — Nā jānnā, ajnā h.]

MIS-KNOW', mis-nō', v. (S. *mis*, *cnescere*) not to know, to be ignorant of — *Wāqif na*

MIS-LAY', v. (S. *mis*, *legan*) to lay in a wrong place, to lose — *Be-jā yā be-thikāne rakhnā, kho d. yā khonā* — Āsthānī k. binā-thikāne dharnā wā rakkhar bhūl jānā, hirānā hir-wānā wā hirā d. [w., rakkhar bhūl jāne w., hirwāne w. hirā d. w. wā hirāne w.]

MIS-LAY'ER, n. one who mislays — *Be-thikāne rakkhe w., khone w.* — Binā-thikāne dharme

MIS'LE', mī'zī, v. (mist) to rain in very small drops — *Phūliqānā^h, phūhī-phūhī girmā^h*

MIS-LEAD', v. (S. *mis*, *leadan*) to lead into a wrong way, to lead astray — *Gum-rāh yā be-rāh k., bhulānā^h* — Kupath wā vimārg meñ le jānā, bhatkānā wā bahkānā.

MIS-LEAD'ER, n. one who misleads — *Gum-rāh k. w., be-rāh k. w., bhulāne w.* — Kupath wā vimārg meñ le jāne w., bhatkāne wā bahkāne w.

MIS-LEARNED', a. (S. *mis*, *learnian*) not really or properly learned — *Kam-ālīm, kam-fazīl* — Adhūrā papdīt, anipun, akusāl.

MIS-LIKE', v. (S. *mis*, *lician*) to disapprove, not to be pleased with; n. disapproba-

- tion, aversion — *Ná-pasand k.*, *rāzi yā khush na h.*; *n. ná-pasand yā ná-manzúri*, *nafrat* — *Na cháhna wá aswikár k.*, *prasanna wá santusht na h.*; *n. apriti wá aswikár*, *ghriná ghni wá dweh*. [w., aswikár k. w.]
- MIS-IK'ER**, *n.* one who disapproves — *Ná-pasand k. w.*, *ná-manzúr k. w.* — *Na-cháhne*
- MIS-LIVE**, *v.* (*S. mis, lifan*) to live ill — *Burái se jiná yā rahná*^b. [drisht]
- MIS-LUCK**, *v.* (*S. mis, D. luk*) bad luck — *Bad-bakhtí, kam-bakhtí* — *Durbhāgya, dura-*
- MIS-MAN'AGE**, *v.* (*S. mis, I. manus*) to manage ill, to behave ill — *Bad-ihitāmí k.*, *bad-sulúki yā bad-atwári k.* — *Bigārná nasáná wá durnirvāh k.*, *kuchāl-chálná kuvya-*
- valhár k. wá durácharan k.* [vāh, kunirvāh, kupravarttan, durácharan.]
- MIS-MAN'AGE-MENT**, *n.* ill management — *Be-tadbíri, bad-intizámí bad'amali* — *Durnir-*
- MIS-MARK**, *v.* (*S. mis, mark*) to mark with a wrong token, to mark erroneously — *Galat nishán k.* — *Bhúl se anuk wá chihn k.*
- MIS-MATCH**, *v.* (*S. mis, maca*) to match unsuitably — *Ku-jor k^h.*, *ná-munásabat se miláná, be-jor lagáná* — *Kuyog k.*, *kumel k.* [māp meñ bhúlná^b — *Asuddhamāp k.*
- MIS-MEAS'URE**, *v.* (*S. mis, I. mētor*) to measure incorrectly — *Galat paimāsh k.*, *MIS-NAME*, *v.* (*S. mis, nama*) to call by a wrong name — *Jhúthá nám d^h.*, *nēm phérá-*
- ná yā pherná^b, aur hé nám se buláná^b* — *Anyathānām k.*, *mithyānām d.*
- MIS-NOMER**, *n.* (*Fr.*) a wrong name — *Khilāf-ismi, galat nám, jhúthá nám^b* — *Anyathānām, mithyānām, ayogyānām.*
- MIS-OBSERVÉ**, *v.* (*S. mis, L. ob, serro*) to observe inaccurately — *Khayál na k.*, *be-*
- dili se dekhná, dīl na bujá-kar liház k.* — *Ultá dekhná, viparit wá asuddh riti se dekhná, man na lagákar dekhná, asavadhíni se dekhná, avivechanápúrvak dekhná.*
- MISOM'Y-NIST**, *n.* (*Gr. misos, gnost*) a woman hater — *'Aurat-dushman, 'auraton se nafrat k. w.* — *Stridweshi, stridweshná, strínindak.*
- MIS-O-PIN'ION**, *n.* (*S. mis, I. opinor*) an erroneous opinion — *Galat ráe, galat tajwiz yā khayál* — *Kuviwehaná, kumati.*
- MIS-OR'DER**, *v.* (*S. mis, L. ordo*) to order ill, to manage ill: *n.* irregularity — *Bad-*
- ihitāmí k.*, *bad-intizámí k.*: *n. be tartibí, bad-intizámí, abtarí, khilāf-dastúri* — *Kuyavasthí k.*, *kunirvāh wá durnirvāh k.*: *n. avyavasthí, vyatikram, aniyam.*
- MIS-OR'DER-LY**, *a.* irregular, disorderly — *Be-rabt yā be-qū'ila, abtar* — *Avyavasthit wá vidhiviruddh, astavyast.* [notion — *Éltá samjháná^b, bhuláná yā bahkíná^b.*
- MIS-PER-SUÁD'E**, *v.* (*S. mis, I. per, suadeo*) to persuade amiss, to lead to a wrong
- MIS-PER-SUÁ'SION**, *n.* wrong notion or opinion — *Galat-fahmí, galat-qiyás, ná-rást ráe* — *Anyathābodhí, mithyābodhí, anyathāmāti.*
- MIS-PLÁCE**, *v.* (*S. mis, Fr. place*) to put in a wrong place — *Be-já rakhná, be-tartib*
- rakhná, be-manqū' rakhná, be-thikāne dharná* — *Astháni k.*, *anyathá dharná, biná thikāne rakhná, kuthaur dharná.*
- MIS-PRIN'T**, *v.* (*S. mis, L. premo*) to print wrong: *n.* an error of the press — *Galat*
- chhāpná; n. chhāpe ki bhúl^h* — *Asuddh chhāpná, asuddhamudránkān k.*; *n. asuddhamudrá, mudránikānadosh.*
- MIS-PRISE**, *v.* (*Fr. mépriser*) to mistake, to slight, to undervalue, to scorn — *Galatí*
- k.*, *zālil jinná, kam-qudr k.*, *hayir jinná yā hayírat k.* — *Bhúlná wá bhúl k.*, *halká jinná, jaghu wá tuchehhá jinná, anúlar k. wá ghriná k.*
- MIS-PRIS'ION**, *n.* scorn, neglect, mistake — *Nafrat yā haqarat, galat yā tahqir, galatí*
- *Ghriná, avamán wá avajná, asuddhí wá bhúl.*
- MIS-PRO CÉED'ING**, *n.* (*S. mis, L. pro, cedo*) a wrong or irregular proceeding — *Be-zābitagi, bad-mu'āmalagi* — *Avidhán, kuriti.*
- MIS-PRO-FESS**, *v.* (*S. mis, I. pro, fassum*) to make a false profession — *Jhúthá*
- da'wá k.*, *galut bayán k.* — *Mithyāpratijñá k.*
- MIS-PRO-NOUNC'E**, *v.* (*S. mis, L. pro, nuncio*) to pronounce incorrectly — *Galat talaf-*
- fuz k.* — *Asuddhlochharan k.*, *asaduchcharan k.*
- MIS-PRO-PORT'ION**, *v.* (*S. mis, I. pro, portio*) to join without due proportion — *Be-hisāb yā be-andáz jorná* — *Kujor k.*, *kumel k.*, *kuyog k.* [ghanaudí.]
- MIS-PROUD**, *a.* (*S. mis, prut*) viciously proud — *Nihāyat magrūr* — *Atigarvit, bará-hí*
- MIS-QUOTE**, *v.* (*S. mis, Fr. citer*) to quote erroneously, to cite incorrectly — *Galat*
- iqtibás k.*, *jhúthí sanad láná yā khilāf-istimbát d.* — *Ayatharthavataran k.*, *mithyāvata-*
- ran k. wá mithyādrishānt d.*
- MIS-RÁTE**, *v.* (*S. mis, I. ratum*) to rate erroneously, to estimate falsely — *Ná-rást*
- qimat yā nirkh k.*, *galat-takhmíná galat-hisāb yā galat-andáz k.* — *Anyathāmol wá mi-*
- thyābhāw k.*, *ānkne kútne wá ātkāne meñ bhúl k.*
- MIS-RE-CITE**, *v.* (*S. mis, L. re, cito*) to recite incorrectly — *Dúsré kī bāt ko parhne yā*
- sunāne meñ bhúl k^h.*, *galat parhná yā bayán k.* — *Bāñchne wá kahne meñ chukná.*
- MIS-RE-CIT'AL**, *n.* a wrong recital — *Galat bayán* — *Mithyāpāthan, mithyānuvāchan,*
- ayatharthakathan.*
- MIS-RECK'ON**, *v.* (*S. mis, recan*) to reckon or compute wrong — *Gintí meñ bhúlná^b,*
- galat shumār k.*, *shumār karne meñ galatí k.* — *Kugāpaní k.*, *asamyangganānā k.*

MIS-RE-LATE', *v.* (S. *mis*, L. *re*, *latum*) to relate inaccurately or falsely — *Galat bayán k.*, *jhúth bayán k.* — Mithyávarnan k., asatyavarnan k.

MIS-RE-LATION, *n.* erroneous relation — *Galat bayán*, *jhúth bayán* — Mithyávarnan, ayatharthakhyāpan, asatyavarnan.

MIS-RE-MEMBER, *v.* (S. *mis*, L. *re*, *memor*) to mistake in remembering — *Yād karne meñ galatī k.* — Smaran karne meñ bhūlnā, yatharthasmaran na k., thik thik chet na k.

MIS-REPORT', *v.* (S. *mis*, L. *re*, *porto*) to report erroneously; *n.* an erroneous report — *Khabar-i-galat kuhūd*, *jhúth yā galat khabar d.*; *n.* *galat khabar*, *galat yā jhúth kaifiyat* — Mithyāsanvād d., *jhúth samāchār d.*; *n.* *mithyāsanvād*, *jhúth samāchār*, *ayatharthakhyān*.

MIS-REP-RE-SENT', *v.* (S. *mis*, L. *re*, *præ*, *ens*) to represent falsely or incorrectly — *Talbīs k.*, *galat bayān k.*, *pher-phār-kar kahūā* — Mithyāvarnan k., ultākar kahūā, ayatharth rīti se varnan k.

MIS-REP-RE-SEN-TATION, *n.* a false account — *Talbīs*, *khilāf bayān*, *inqilāb* — Mithyākathan, anyathāvarnan, ayatharthakhyāpan, asatyavarnan.

MIS-REP-RE-SENT-ER, *n.* one who misrepresents — *Talbīs kunanda*, *khilāf bayān k. w.*, *bāt ko pher-kar kahue w.* — Ultākar kahne w., ayatharthakhyāpan k. w., asatyavarnan k. w.

MIS-RE-PUT'ED, *a.* (S. *mis*, L. *re*, *puto*) erroneously reputed or estimated — *Galatī se khayāl yā andāz kiā gayā* — Bhūl se samjhā gayā wā atkal kiā gayā, kukalpit, kugūnit.

MIS-RULE', *n.* (S. *mis*, L. *regula*) tumult, confusion, disorder, unjust domination — *Hangama*, *barhami yā bad hukmī*, *aburi yā darhami*, *bad-amālī* — Bakherī wā hal-bālī, ulatpūlāt wā astavyastatī, harbarī halchal wā vyastatī, kuśāsan durnitī wā asatpūlan. [Daigait wā kalahakārī, asāsanīyā wā ādamyā.

MIS-RULY, *a.* turbulent, ungovernable — *Dange-bāz*, *be-zabī sar-kash yā muh-zor* — **MIS**, *n.* a title of address to a girl or a young unmarried woman — *Sāhib-zādī*, *dosh-zōñ kī khitāb*, *lar-kī*, *betī* — Kulakunārī, kanyā, kumārī.

MIS, *v.* (S. *missio*) to fail in aim, not to hit, not to succeed, to mistake, to omit; *n.* loss, want, mistake, omission — *Khālī parnā*, *na lagūā*, *na-pānā yā kām-gāb na h.*, *khātā k.*, *tar-k.*; *n.* *muśān*, *ihitijāz yā qillat*, *khātā yuxār yā galatī*, *turk yā suhr* — Hūknā wā huknā, hūchnā wā hučhnā, siddhārth wā siddh na ho, bhūlnā wā chūknā, chhōrni; *n.* hūnī wā nās, abhāv, bhūl wā bhram, tyāg wā trutī.

MIS-SAL, *n.* (L. *missa*) the Romish mass-book — *Rom ke pādriyōñ kī namāz-kī-kitāb* — *Romasanubandhī Isāiyōñ kī prarthana-paddhati*.

MIS-SAY', *v.* (S. *mis*, *segeo*) to speak ill of, to slander, to censure — *Gibat k.*, *tuhmat lagānā yā bad-goī k.*, *ilsām d. yā malāmat k.* — *Nindā k.*, *kalanik lagānā*, *dokhnā wā dosh lagānā*. [dā, kalanik, buri bāt.

MIS-SAY'ING, *n.* improper expression — *Bad-goī*, *gibat*, *tuhmat*, *nā-munāsib kalām* — **NIN-**
MIS-SEEM', *v.* (S. *mis*, Ger. *ziemen*) to make a false appearance — *Jhūthā rūp hanū wā*.

MIS-SERVE', *v.* (S. *mis*, L. *servio*) to serve unfaithfully — *Pe-inānī se khidmat k.*, *be-wafā se khidmat k.*, *bure taur se khidmat k.* — Abhaktī wā vīśvāsinghāt se sorā wā.

MIS-SHAPE', *v.* (S. *mis*, *scyppan*) to shape ill, to form ill, to deform — *Bad-shakl banānā*, *bad-sūrat banānā*, *zishī yā bad-daul banānā* — *Kurūp banānā*, *virūp banānā*, *kudāl k.*

MIS'SION, *n.* (L. *missio*) the act of sending or being sent, persons sent — *Irsāl yā rasūlī*, *mursāl yā bheje-hue-log* — *Prerān wā preritatwā*, *preritajanamasūh wā preritagan*.

MIS'SION-A-RY, *n.* one sent to propagate religion; *a.* pertaining to missions — *Wah shakhs jo mazhab phailāne ke liye bhejā jētī hai*, *Isāī mazhab ko zāhūr karne yā phailāne ke liye bhejā-huā shakhs*; *a.* *muta'alliq-i-irsāl*, *muta'alliq-i-rasūlī*, *bheje-hue logoñ ke muta'alliq* — Dharmaprachārānārth prerit, Isāīdharmaprachārānārth prerit; *a.* *pre-ranavishayak*, *preritawasambandhī*, *preritaganwasambandhī*.

MIS'SILE, *a.* that may be thrown; *n.* a weapon to be thrown — *Dūr-andāzī*; *n.* *dūr-andāzī harba*, *harba jo dūr se chālīgī jāy* — *Kshepanīyā*, *hastakshepanīyā*; *n.* *kshepyāyudh*, *hathiyār jo dūr se chālīgī jāy*.

MIS'SIVE, *a.* such as may be sent; *n.* a letter sent, a messenger — *Bheje jāne ke qāhil*; *n.* *khatt yā mursalā*, *harkāra paigambar yā qāsīd* — *Prashyā*, *bheje jāne ke yoga*; *n.* *preritapatra*, *dūt daurīhā wā saudesahar*.

MIS-SPEAK', *v.* (S. *mis*, *spreccan*) to speak wrong, to blunder in speaking — *Galat bolnā*, *kahne meñ bhūlnā* — Mithyā wā anyathā bolnā, bolne meñ chūknā.

MIS-SPELL', *v.* (S. *mis*, *spell*) to spell wrong — *Galat tahajjī k.*, *galat hije k.*, *galat imlā likhnā*, *bad-implā-nawfī k.* — *Asūdlī achchharautī k.*, *ak haravyatyay k.*, *aksharavyatyās k.*, *aksharnviparyās k.* [yā k. — Anyathavyay k., kahne wā nās k.

MIS-SPEND', *v.* (S. *mis*, *spendun*) to spend amiss, to waste — *Be-jā sarf k.*, *bar-bād d.*

- MIS-SPEND'ER**, *n.* one who misspends — *Be-já sarf k. w., bar-bád d. w. yá k. w.* — Anyathávyayí, urdú, kshay k. w., nasht k. w.
- MIS SPENSE**, *n.* waste, ill employment — *Masraf-ba-sharr yá bar-bádi, bad-isti'máli* — Anyathávyay náw kshay, kuvyavahár wá nsatprayog.
- MIS-STATE'**, *v.* (S. *mis*, L. *statum*) to state wrong, to represent erroneously — *Galat bayán k., ná-rást izhár k.* — Anyathávarṇan k., ayatháarthavarṇan k.
- MIS-STATE'MENT**, *n.* a wrong statement — *Galat bayán, ná-rást bayán* — Mithyávarṇan, mithyávivṇapti, anyatháikathan, ayatháarthavarṇan.
- MIST**, *n.* (S.) a thick vapour, any thing that dims or darkens; *v.* to cloud — *Bukhár, kuhá kuhárá gá dhúndh^h : v. dhúmlá yá dhúmlá k^h* — Kúhá, dhúmlá. [bhápurṇ.
- MIST'FUL**, *a.* clouded as with mist — *Par-bukhár, kuhre yá kuháse se bhárá-huá^h* — Kú-mist'like, *a.* resembling mist — *Bukhár sá, kuhre sá, kuháse sá^h* — Kúhásadris.
- MIST'Y**, *a.* overspread with mist, clouded, dim — *Kuhre yá kuháse se chháyá yá ghírú huá^h, ghaughor yá dhúndhlá^h, dhúmlá yá dhúmlá^h*.
- MIST'LY**, *ad.* darkly, obscurely, not plainly — *Tárikí se, igl'ig-se yá muglaqan, sáf-sáf málhí* — Andhákár wá dhúmlái se, gúrlarup wá avyaktarup se, asajashitarup se.
- MIST'YNESS**, *n.* the state of being misty — *Dhúmlái^h, dhúndh^h, dhúndhlái^h, dhúndhlá-hat^h, ándhigári^h, tárikí*.
- MIS-TAKE'**, *v.* (S. *mis*, *to err*) to take wrong, to conceive wrong, to err, not to judge right; *p. t.* MIS-TOOK', *p. p.* MIS-TAK'EN — *Mukhálif yá ná-rást tanr se samajhná, thik-thik na samajhná^h, khatá yá galatí k., ní rást tojeiz k.* — Viparítarth wá ultí grahan k., mithyábodh k., bhúlmí wá chúkúá, bhran wá mativibhram k.
- MIS-TAK'EN**, *n.* a misconception, an error — *Galat fahmí yá kaj-fahmí, khatá yá sahó* — Viparítarthabodh wá viparítarthagrahan, bhran bhránti bhúl wá chúk.
- MIS-TAK'ABLE**, *a.* that may be mistaken — *Thik-thik na samjhe-jane ke qábil* — Yathá-rtharup se na samjhe jane ke yogya. [bhúl se, bhran se.
- MIS-TAK'EN-LY**, *ad.* in a mistaken sense — *Galat má'ni men, soharan* — Viparítarth se.
- MIS-TAK'ER**, *n.* one who mistakes — *Thik-thik ne samajhe w^h, ultá samajhe w^h, bhúlmí w^h, chók k. w^h*. [arthabodh wá viparítarthagrahan.
- MIS-TAK'ING**, *n.* error, misconception — *Khatá, galat-fahmí* — Bhúl wá bhránti, viparí-MIS-TAK'ING-*LY*, *ad.* erroneously, falsely — *Khatáan yá soharan, durug se* — Bhúl chók wá bhran se, jhúthmúth wá jhúthmúth.
- MIS-TEACH'**, *v.* (S. *mis*, *to err*) to teach wrong — *Galat sikháuná, galat ta'lim k.* — Bhúl sikháuní, mithyáśikshá k., ayatháarthasikháuní k., ayatháarth rítí se sikháuní.
- MIS-TEMP'ER**, *v.* (S. *mis*, L. *tempero*) to temper ill, to disorder — *Qúw-mutadil k., abtar yá parashán k.* — Kusamit kusant wá kuniyat k., garbar wá astavyant k.
- MIS-TERM'**, *v.* (S. *mis*, L. *terminus*) to term or denominate erroneously — *Jhúthá nám rakhná^h, galat nám d.* — Anuchitarán d., ayatháarthasamjhá d.
- MIS-THINK'**, *v.* (S. *mis*, *thence*) to think ill, to think wrong — *Ná-rást sochná, galat khayál k. yá qigás karne men galatí k.* — Anyathákalpaná k., sochane men bhúlmí wá áśuddhánúman k. [mán wá áśuddhákálpání, mithyávicár wá mithyámaní.
- MIS-THOUGHT'**, *n.* wrong notion, false opinion — *Galat khayál, bátál-ráe* — Áśuddhánú-MIS-TIME', *v.* (S. *mis*, *time*) to time wrong, not to adapt to time, to neglect the proper time — *Be-waqt k., waqt ke marájiq na k., nennásh waqt ko ghat se guzar-jáne-^h* — Kusunay k., samay wá avasur ke yogya na k., susamay ko bhúl janí.
- MIST'ION**, *n.* (L. *mistum*) the state of being mingled, mixture — *Lkhlílat, ámezish* — Mísran wá mísritávasthá, miláv yog wá samáig. [dú^h, par-gachhá yá par-gachh^h.
- MISTLE-TOE**, *miz'el-tó*, *n.* (S. *mistella*) a plant which grows on trees — *Bandá^h, ban-*
- MIS-TRAIN'**, *v.* (S. *mis*, Fr. *trainer*) to train or educate amiss — *Bul-tarbiyat k., galat ta'lim k.* — Kusáan k., kuśikshá k.
- MIS-TRANS-LATE'**, *v.* (S. *mis*, L. *trans, latum*) to translate incorrectly — *Galat tarjuma k.* — Ayatháarthabháshántar k., anyathábháshántar k., áśuddh ultíh k.
- MIS-TRANS-LATION**, *n.* an incorrect translation — *Galat tarjuma* — Ayatháarthabháshántar, anyathábháshántar, mithyábháshántar, áśuddh ultíh.
- MIS'TRESS**, *n.* (L. *magistra*) a woman who governs, the female head of a family, a female teacher, a woman beloved and courted, a concubine — *Sáhihe mukhulima yá málíka, kad-bánú bílá yá kháwíndíni, átún malláni yá ustádin, násháya makbúba yá dí-dáur, mukhúla yá harám* — Swáminí adhishthátrí wá adhyakshá, grihiní gehiní wá kutumbiní, adhyápiká śikshiká upadesiká upadesiní wá guruwáin, priyá vallabhá kántá káminí wá nayiká, surutín dhenní wá upastri. [striprabhubtwa.
- MIS'TRESS-SHIP**, *n.* female rule or dominion — *Áurat kí hukúmat yá hákimí* — Striríjya.
- MIS-TRUST'**, *v.* (S. *mis*, *tryesian*) want of confidence; *v.* to suspect, to doubt — *Be-^htibári, bul-gumáni, shakk, waswas ; v. shakk k., shubhá k.* — Áviswás, apratyay, sandeh; *v. áśánk wá áviswás k., sandeh wá sañsáy k.*
- MIS-TRUST'FUL**, *a.* diffident, doubting — *Waswási yá andesha-nák, wahmí shakkí bul-sann yá bad-gumán* — Áviswási wá sasank, sasansáy wá sañkánwít.

MIS-TRUST'FUL-NESS, *n.* diffidence, doubt — *Waswās yā wahm, shubha yā shakk* — *Aviśwās* wā *apratyay, saṅkā* saudeh wā *saṁśaya*.

MIS-TRUST'LESS, *a.* confident, unsuspecting — *Mu'taqid, be-shakk yā ḡe-gumān* — *Nihsandeh* *chhinnaśaśay* wā *nīśchit, anāśāṅkī* wā *āśāṅkī*.

MIS-TUNE', *v.* (*S. mis, L. tonus*) to tune amiss, to put out of tune — *Be-tān k., be-sur yā be-tāl k.* — *Kutān k., kutāl* wā *kuswar k.*

MIS-TUTOR, *v.* (*S. mis, L. tutum*) to instruct amiss — *Be-jā yā galat ta'lim k., be-jā yā galat naśihat d., Kuśikshā d., burā upadeś d.*

MIS-UN-DER-STAND', *v.* (*S. mis, under, standan*) to take in a wrong sense — *Galat samajhnā, mukhālif yā khilāf bighnā, nā-fahm k., samajhne meṁ bhūlnā* — *Anyathāgrahan k., anyathābodh k., mithyābodh k., viparītārthagrahan k., anyathārthagrahan k.*

MIS-UN-DER-STAND'ING, *n.* mistake of meaning, misconception, disagreement — *Galat-fahm, kaj-fahmī nā-fahmī yā nā-rast-fahm, khalish ranjish yā ikhtilāf* — *Viparītārthagrahan* wā *anyathārthagrahan, anyathābodh mithyābodh wā anyathārthagrahan, bigār anas amulāw* *ritāh rūṭhī aīnthā aīnthī wā vainanasya.*

MIS-USE', *v.* (*S. mis, L. usum*) to use improperly, to treat ill — *Bad istī'mālī yā burā istī'māl k., bad-sulūk k., bad-sulūkī k.* — *Kuvyāpār kuprayog wā asatprayog k., kuvyavahār wā durvyavahār k.*

MIS-USE', *n.* wrong use, ill treatment — *Bad-istī'mālī yā burā istī'māl, bad-sulūkī* — *Asatprayog anyathāprayog kuprayog wā kuviniyog, kuvyavahār wā durvyavahār.*

MIS-USE'AGE, *n.* ill use, bad treatment — *Burā-istī'māl yā bad-istī'mālī, bad-sulūkī* — *Asatprayog anyathāprayog kuvyāpār wā kuviniyog, kuvyavahār wā durvyavahār.*

MIS-WEAR', *v.* (*S. mis, verium*) to wear ill — *Bari bhaṅt se thaharnā yā tiknā* — *b.*

MIS-WRITE', mis-rāt', *v.* (*S. mis, writan*) to write incorrectly — *Galat likhnā, galat-naśī k., galatī se likhnā, likhne meṁ galatī k.* — *Āsuddh likhnā, likhne meṁ bhīl* wā *chūk k.*

[Kukrit, kusiddh, kusaṅskrit.

MIS-WROUGHT', mis-rāt', *a.* (*mis, work*) badly worked — *Bad masnū, bad-sākhtā* — *b.*

MIS-YOKE', *v.* (*S. mis, yoke*) to yoke or join improperly — *Be-jā mādhnā yā jorā, be-jā mādhnā yā jutā* — *Kuśādh-nādhnā wā kujor-jorā, kuśādh-nādhnā wā kujor-jorā.*

MIS-ZEAL/OU'S, *a.* (*S. mis, Gr. zelos*) actuated by mistaken zeal — *Be-jā sar-gurm, be-jā dil-soz, be-jā tund* — *Kuchad, kuvyagra, kūdynt.*

MITE, *n.* (*S.*) a small insect, a small piece of money, any thing very small — *tihun* — *phūt, kamrī* — *zarra yā rezā* — *Kshudrakī, kapardikā varāṭak wā dhanales, kan kanikā* *lav wā lō.*

[*yā tirgāk* — *Vishaghna, vishāpāhārak, vishanāśan, vishabhanjan.*

MITHRI-DATE, *n.* (*L. Mithridates*) an antidote against poison — *Zahr-mukhra, tirgāk*

MITI-GATE, *v.* (*L. mitis*) to temper, to alleviate, to assuage, to calm, to soften — *Mu'tadil k., takhfiy yā kam k., mukhfiy k., sākin yā shāista k., mulāim k.* — *Šaman k., laḡh wā nyūn k., ghaṭnā wā halkā k., sānt wā thairilā k., kōmal k.*

MIT'-GA-ING, *a.* that may be mitigated — *Mumkinū-t-takhfiy, taslīm-pzār, mumkinū-t-narmi* — *Šamanīya, sāmya.*

[*wān, laḡhav wā nyūnat.*

MIT'-GA-TION, *n.* alleviation, abatement — *Takhfiy, ghaṭnā* — *Šānti sāmi samān wā sānt.*

MIT'-GA-TIVE, *a.* tending to alleviate — *Takhfiy k. w., mukhfiy k. w., sākin k. w., narm k. w.* — *Šāntik, sāntid, sāmak, sāntikar.*

MITRE, *n.* (*Gr. mitra*) an episcopal crown, an ornament for the head — *Mujtahid yā imām kā tāj, kulāh* — *Dharmādhipatikirīt, mukut.*

MITRED, *a.* adorned with a mitre — *Tāj-dār* — *Mukutadhārī, kirītadhārī, kirītayukt.*

MIT'TENT, *a.* (*L. mitto*) sending forth — *Bhājne w., nikālne w.* — *Prerak, nirgatakārī.*

MIT'TI-MUS, *n.* (*L.*) a kind of warrant — *Ek qism kā parwāna yā hukm-nāma, hukm-i-qaid, amād-i-mahshūr* — *Kārīgār meṁ rakhe kī ṭīnāpatra, ṭīnāpatravāśesh.*

MIT'TEN, *n.* (*Fr. mitaine*) a cover for the hand, a kind of coarse glove — *Dastāna, molā dastāna* — *Hastāchchhādan, motā hastapardibān.*

MIX, *n.* (*L. misceo*) to unite various ingredients into one mass, to join, to blend — *Khalt k., mukhlūt k. yā h., āmekhta k. yā h.* — *Pachmel wā panchmel k., milnā wā mīlnā, ek wā sammīśrit k. wā h.*

MIX'EN, *n.* a dunghill, a laystall — *Muzhala, ghār* — *Purishādirāśī, gobar kī dherī.*

MIX'TION, *n.* a the act of mixing — *Āmezish, milān* — *Misran.*

MIX'TLY, *ad.* with mixture — *Āmezish se, milān se* — *Misran se, sāhyojan se.*

MIX'TURE, *n.* the act of mixing, the state of being mixed, a compound formed by mixing — *Āmezish yā tarkib, ikhtilāt yā imtizāj, murakkab* — *Misran sāhyojan miśri-karan sāhyog wā milāw, miśratā wā miśribhāv, minādravyasamūh wā sammīśradravayāsamūh.*

[*pichhlā pāl, pichhlā pāl* — *Naukā kā pichhlā pāl.*

MIZ'ZEN, miz'zn, *n.* (*It. mezzana*) the aftermost of the fixed sails of a ship — *Jahūz kā*

MNE-MON'ICS, ne-mōn'ics, *n.* (*Gr. mnemon*) the art of memory — *'Ilm-i-hāfiẓa, fann-i-hāfiẓa, yād-karne yā yād-rakhne kā 'ilm* — *Smaranavidyā, smarapākāstra, smarityu-pakaranavidyā.*

- MNE-MŌN'ic**, **MNE-MŌN'ic-AL**, *a.* assisting the memory—*Hifz ki madad k. w., yād baṛhā ne w., hāfiz ki madad k. w.*—Smritisahāy, smṛityupakāraṁ, smṛitipravartak.
- MOAN**, *v.* (S. *mōnan*) to lament, to deplore, to bewail, to grieve; *n.* lamentation, audible expression of sorrow—*Nāla yā nauha k., zārī k., gam k., afsos k.; n. nāla yā nauha, zārī*—Bilāṭnā, khed wā hūy hūy k., vilāp k., śok k.; *n. śok, vilāp wā hūhākar.*
- MŌAN'FUL**, *a.* lamentable, expressing sorrow—*Mātram angez nauha-angez wā gam-khez, afsos zūhir k. w.*—Vilāpukārī wā vilāpaniya, śokasūchak. [hūkār se, śok se.
- MŌAN'FUL-LY**, *ad.* with lamentation—*Gam se, afsos se, nauha se, nāla se*—Vilāp se. hū-
- MŌAT**, *n.* (Fr. *motte*) a deep ditch round a castle; *v.* to surround with a ditch—*Khandaq, khāt yā khūtāḥ*; *v. khāt yā khūtāḥ se ghernāḥ*.
- MŌB**, *n.* (L. *mobilis*) a crowd, a rabble; *v.* to overbear by tumult—*Hujūm, 'awāmm* 'awāmmu-*n nis radd-i-kha'q yā garīb-gurabā*; *v. bhar-bagīnāḥ*, dhūm-dhām machā-kar satānāḥ—Bhīr jamāw wā jhūm, adhamajanasamūh wā nichajanasamūh.
- MŌR'ISII**, *a.* like a mob, tumultuous—*Hujūm* 'i 'awāmmu-*n nis sū, shor-āwar yā āshoh*—Sāmānyalakayogya wā adhamajanasamūhasadri, bakheriyā wā dangait.
- MŌR'LE**, *n.* the populace, the rabble—*'Arīmm yā 'awāmmu-*n nis radd-i-kha'q yā garīb-gurabā**—Sāmānyalak wā antyalok, adhamajanasamūh wā nichajanasamūh.
- MŌB**, *n.* a kind of female undress for the head; *v.* to wrap up as in a hood—*Sir ki oṛhāt*; *v. ghūṅghat mei lapetāḥ*.
- MŌB'LE**, *v.* to wrap up as in a hood—*Ghūṅghat mei lapetāḥ*.
- MŌ-BL'ITY**, *n.* (L. *mobilis*) the power of being moved, activity, fickleness—*Harakat-pazīrī, chūlāki, talawruṇ yā nā-pāe-dārī*—Gamanaśilāt wā gatiyogyatā, plurtī wā chhapalātā, chāṇchalātā chāṇchalyā wā asthiratā.
- MŌCK**, *v.* (Gr. *mōkos*) to deride, to ridicule, to mimic, to elude, to make sport; *n.* ridicule, derision, sneer, mimicry; *a.* false, counterfeit, not real—*Tasakhkhur k., sukhriya yā tazhik k., naql k. yā munh-banānā, jarē d. yā bachānā, haṁsī k.*; *n. tasakhkhur tazhik yā sukhriya, maskharagī yā istihā, tanz, sawāṅḥ*; *a. naql, taqlīdī, tagallubī*—Avalās k., upahās k., sawāṅ k., dhokhā d. wā bachā jānī, thaṭṭhā k. munh bidrānā bīrnā wā bichkānā; *n. upahās, avalās, thaṭṭhā wā thosrī, bhāṇṛaiti*; *a. jhūthā, chhādmik wā kṛtrīm, mithyā*. [upahāsaspad.
- MŌCK'A-BLE**, *a.* exposed to derision—*Lāig-i-tazhik, qābil-i-tasakhkhur*—Upahāsya.
- MŌCK'ER**, *n.* one who mocks, a scoffer—*Zāhik, tā'na-zan yā tā'in*—Upahāsak wā avalāsak, parihāsakartā wā thaṭhol.
- MŌCK'ER-Y**, *n.* derision, sport, imitation—*Sukhriya, tazhik, naql*—Upahās wā avalās, haṁsī, sawāṅ wā bhāṇṛaitī.
- MŌCK'ING**, *n.* scorn, derision, insult—*Nafrat, tasakhkhur yā tazhik, be'izātī tanz yā hatk*—Avajūd wā tiraskīr, haṁsī upahās wā parihās, apamān wā amālar.
- MŌCK'ING-STOCK**, *n.* a butt for sport—*Maskhara, mazhaka, hadaf-i-tasakhkhur*—Upahāsaspad, avalāsasṭhān, upahāsavishay.
- MODE**, *n.* (L. *modus*) manner, method, form, fashion, state, degree—*Taur yā tarah, zābita tariqa yā waz', shakl yā sirat, rawāj uslub yā nuhr, halat, darja*—Ritī, vidhī, ākār wā rūp, chalan vidhān prakār wā niyam, avasthā, bhāv daśā wā parimān.
- MŌ'DAL**, *a.* relating to the form or mode—*Sārati, waz'ī*—Rūpasambandhī, rūpavisbay, prakārātmaḥ. [meñ antar.
- MO-DĀL'ITY**, *n.* difference in mode or form—*Taur yā sirat mei farq*—Prakār wā ākār
- MŌD'EL**, *n.* a pattern, an example, a mould, a copy, a representation, a standard; *v.* to plan, to shape, to form, to mould—*Nāmāna, qāṭwa, qālib, naql, naqsha, lāngīḥ*; *v. naqsha banānā yā k., shakl bāndhnā, daut d., khāka yā khākā banānā*—Ādarś, upamā, sāñchā: pratirūp, dhātūchā, pratimā wā pratimūrti; *v. dhātūchā banānā, ākār k. wā d., dauliyānā sarup k. wā banānā, garhmā wā pratirūp k.*
- MŌD'EL-ER**, *n.* a planner, a contriver—*Nāyshi-sūz, bāni mūjūd yā naqsha-bāndhne w.*—Pratimānakartā wā dhātūchā banāne w., daul bāndhne w.
- MŌD'ER-ATE**, *a.* (L. *modus*) temperate, not excessive, not violent, not extreme, of the middle rate; *v.* to regulate, to restrain, to allay, to preside, to decide as a moderator, to become less violent—*Mu'tadil parhez yā mutawajj, qālib, shāista yā qur-tund, muwāfaq, miyāna awati yā mutawassit*; *v. burāhar yā mu'tadil k., zabt k., sākin shāista yā mulāim k., sar-dār sar-kob yā mir-i-majlis h., mir-i-majlis ke mānind fawāz k., kam yā mulāim h.*—Samavrittī wā parimitāchārī, parimit, atira wā sānt, mit niyat wā saparimān, madhyam wā manjholā; *v. sādhnā wā thik-thik k., dabānā niyat k. wā nigrihit k., sānt k., sabhāpātī wā sabhānāyak h., sabhāpātī wā vādasabhādhīyaksh ke sadriś nirpāy k., dhūmā atira wā sānt h.*
- MŌD'ER-ATE-LY**, *ad.* temperately, mildly—*I'tidāl se, mulāyamat se*—Parimitarūp se, dhīre-dhīre dhīme-dhīme wā sāntipurvak.
- MŌD'ER-ATION**, *n.* the state of being moderate, restraint, calmness, frugality—*I'tidāl, zabt, hamwārī yā mulāyamat juz-rasī*—Parimitatā samavrittītā sānyam wā anatikram, nigrāh, sāntī wā kshāntī, parimitavyay.

- MÖD'ER-Ä-TOR**, *n.* one who presides or moderates—*Mir-i-majlis yâ sar-kob, zabt yâ kam k. w.*—Sabbhupati sabhādhyaksh wā vādasabhādhyaksh, niyantī wā daman-k. w.
- MÖD'ERN**, *a.* (Fr. *moderne*) pertaining to the present time, late, recent, not ancient—*Hālī, mutaakhhir, jadid, hādīs*—Varttamānakālīn wā sadyaskālīn, nūtanakālīn, ādhunik, nūtan aprāchīn wā apurān.
- MÖD'ERN**, *n. pl.* those who have lived recently or are now living—*Mutaakhhirīn, wāpasīn, pichhle log^h, in dīnōh ke log^h*—Varttamānakālīnalok, sadyaskālīnalok.
- MÖD'ER-NISM**, *n.* a modern practice or idiom—*Jadid ravāj yâ mukāwara*—Ādhunik chāl wā vāgdhārī. [*ke logh ki tārīf k. w.*—Varttamānakālīnalokaprasānsak.
- MÖD'ER-NIST**, *n.* one who admires the moderns—*Mutaakhhirīn kī qadr k. w., in dīnōh*
- MÖD'ER-IZE**, *v.* to render modern—*Nau-tarāsh k., jadid taur par lūnā*—Navīn rīti ke anusār k., varttamānakālīnarītyanusār k.
- MÖD'ERN-IZE**, *v.* one who modernizes—*Nau-tarāsh k. w., jadid taur par lūnā w.*—Varttamānakālīnarītyanusārakārī, ādhunik chāl ke anusār k. w.
- MÖD'EST**, *a.* (L. *modestus*) not arrogant, not impudent, diffident, chaste—*Ājiz, garīb khāk-sār yâ nū-magrūr, nū-gustākhi yâ muddah, sharm-sār, sharm-gūh hayā dūr yâ muhājib, nek-bakht yâ pāk-dāman*—Garvahiṇ wā nirbahakīr, adhrishṭ wā vinayī, lajjāwān lajjasīl wā salajja, avyabhihārī yatendriya sadvritta wā ālmapāt.
- MÖD'ESTLY**, *ad.* not arrogantly, chastely—*Khāk-sārī 'ājizī garībī yâ nū-magrūrī se, pākī pāk-dāmanī yâ nek-bakhtī se*—Ānabhihān se wā savinay, avyabhihār yatendriyatwā wā sadvrittī se.
- MÖD'ESTY**, *n.* absence of arrogance or impudence, diffidence, decency, chastity—*Khāk-sārī 'ājizī garībī nū-magrūrī yâ nū-gustākhi, hīyāb gairat hayā yâ sharm, alāb shāyantaqī yâ shāstagi, pāk-dāmanī 'iffat yâ 'iswat*—Garvahnatā namratī ānabhihān adhrishṭatā wā vinay, lajjāsīlatā wā lajjā, viñitātā wā vrīṣā, avyabhihār sadvrittātī wā satitwā. [*leś*.
- MÖD'I-CUM**, *n.* (L.) a small portion—*Zarra, wajh-i-kafī, thord^h*—Alpāns, alpabhāg.
- MÖD'I-FY**, *v.* (L. *modus, facio*) to qualify, to vary, to moderate, to extenuate—*Mukhāṣṣf yâ durust k., sūrat badalnā yâ nūī sūrat d., mutadil yâ mulāim k., tukhfīf yâ kam k.*—Sudhārnā, rūpantar wā bhīmarūp k., daman k. sūnt k. dāṣṇā wā parīnit k., ghaṭīnā wā nyūn k. [*taniya, rūpantarāsakya*.
- MÖD'I-FI-ABLE**, *a.* that may be modified—*Mumkinul-tadīl, badal-pazīr*—Parivart-
- MÖD'I-FI-CATE**, *v.* to qualify, to moderate—*Mukhāṣṣf yâ durust k., mutadil yâ narm k.*—Sudhārnā wā sānt k., komai k. daman k. dāṣṇā parīnit k. wā ghaṭīnā.
- MÖD-I-FI-CATION**, *n.* the act of modifying—*Tabdīl, badal, sūrat badalnā, nai shakl d.*—Rūpantarakāran, rūpaparivartan.
- MO-DILLION**, *n.* (Fr. *modillon*) an ornament in columns—*Sitūnōh meṅ ek qism kī zaldāsh*—Stambhōh meṅ ek prakār kī solihā.
- MÖD'ISH**, *a.* (L. *modus*) fashionable—*Ravājī, rājī, nau-tarāzī, ḡaulī^h*—Chalānī, āchārīk, lokāchārānusārī, laukīkarītyanurūp.
- MÖD'ISHLY**, *ad.* fashionably—*Ravājī ke mutābiq*—Lokāchārānusār se, lokarītivat.
- MÖD'ISH-NESS**, *n.* affectation of fashion—*Waz-dārī*—ḡaulḡāl kā ḡhoṅg, lokarītī kā dāmbhī ḡhoṅg wā ḡimbihi.
- MÖD'U-LATE**, *v.* (L. *modus*) to form sound to a certain key, to vary sound—*Ālāpnā yâ ālāpnā^h, āwāz banānā yâ badalnā*—Swarālay k. swar-mīlānā wā swar-bāndhnā, swarabhed swaravibhed wā swaraparivartan k.
- MÖD-U-LATION**, *n.* the act of modulating—*Āwāz bāndhnā, nagma, nawā, alāp^h, āwāz badalnā*—Swarālay, tīl, swarabhed.
- MÖD'U-LATOR**, *n.* one that modulates—*Āwāz bāndhne w., nagma badalne w., alāpne w.^h*—Swarabhedakārī, swaravibhedak, layakārī.
- MÖD'ULE**, *v.* to vary sound, to shape, to mould; *n.* a representation, a model—*Āwāz badalnā, shakl bāndhnā yâ shakl d., banānā^h*; *n.* *naqsha, namīna*—Swarabhed wā swaraparivartan k., ḡaul d., ḡaulānā wā ḡauliyānā; *n.* āḡarā wā ukritī, ḡhāichā.
- MO-GŪL'**, *n.* formerly the title of the emperor of Hindostan—*Sābiq meṅ Hind ke Mogul shāhanshāh kā laqab*—Pūrvakāl meṅ bhāratavarsh ke yavan māṇḡaleswar kī upādhi wā padavī. [*roṅgā^h*.
- MÖ'HĀIR**, *n.* (Fr. *moire*) the hair of a kind of goat—*Ek dhānt ke bakre kā bāl yâ*
- MO-HĀM'ME-DAN**, *a.* pertaining to Muhammad; *n.* a follower of Muhammad—*Muhammadi*; *n.* *Muhammādī kā pui-rav, Musalmān*—Yāvan; *n.* Yavan.
- MO-HĀM'ME-DAN-ISM**, *n.* the religion of Muhammad—*Muhammadi dīn yâ mazhab*—Yavanadharm.
- MO-HĀM'ME-DAN-IZE**, *v.* to render conformable to the modes or principles of Muhammadans—*Muhammadi k., Musalmānōh ke tarīqōh yâ dīn ke muwāfiq k.*—Yavan k., yavanarītī wā yavanadharm ke anusār k.
- MÖ'HOCK**, *n.* the appellation of certain ruffians who formerly infested the streets of London—*Un thagōh kā nām jo āge Landan kī galiyōh yâ sarakōh meṅ lagte the^h*.

- MŌYE-TY**, *n.* (L. *medius*) the half, one of two equal parts—*Nim, nisf*—*Arddha* wā ūdhā, *arddhabhāg* wā *arddhānūs*.
- MŌIL**, *v.* (Fr. *mouiller*) to daub with dirt, to weary, to labour, to toil—*Mailā* k^h, *mānla* k. yā k., *mashagqat* k., *miknat* k.—*Bharnā malin* k. wā *malin* k., *thaknā* wā *thaknā*, *parisran* wā *sram* k., *kashī* wā *atīsarirīyās* k.
- MŌIST**, *a.* (Fr. *moite*) wet in a small degree, damp—*Tar yā martūb, nam yā ser-āb*—*Ādra* wā *odā*, *gilā* wā *silā*. [bhigānā wā bhijānā.]
- MOISTEN**, *mōis'n*, *v.* to make damp, to wet—*Nam* k., *tar* k.—*Ādra* *odā* wā *gilā* k., *mōist'fūl*, *a.* full of moisture—*Ser-āb, tar, pur-rutūbat*—*Ādra*, *odā*, *gilā*, *silā*.
- MŌIST'NESS**, *n.* wetness in a small degree—*Namī*—*Ādratā*, *gilājwān*.
- MŌIST'URE**, *n.* a moderate degree of wetness, a small quantity of liquid—*Namī yā tarī*, *rutūbat yā tarūwat*—*Ādratā* *tem* wā *kled*, *sīsilālat* *ras* wā *gilā*.
- MŌIST'Y**, *a.* drizzling—*Jhīsīgātā-huā^b*, *jhīsīgthā^b*, *phūhīgātā-huā^b*.
- MŌLTAR**, *a.* (L. *mola*) having power to grind, grinding—*Pisne* w^h, *pisān* k. w^h. [gur^h.
- MO-LAS'SER**, *n.* (Gr. *meli*?) a sirup which drains from sugar, treacle—*Jist^h*, *choṭā yā*
- MŌLE**, *n.* (S. *maṣ*) a mark on the skin—*Khāl*—*Til*.
- MŌLE**, *n.* (L. *mole*) a mound, a dyke—*Bānd*, *pushta*—*Bāndh*, *meṇr*. [nikā wā *lav*.
- MŌLE'ŪLE**, *n.* a small mass, a particle—*Zarra*, *kanikā^b*—*Anu* wā *paramānu*, *kaṇ* *ka-*
- MŌLE**, *n.* (D. *mol*) a small animal—*Chhuchhūndar^b*, *chhuchhūndar^b*.
- MŌLE'CAST**, *n.* a hillock cast up by a mole—*Mitti kī dherī* jo *chhuchhūndar* *banātī* *hai^b*.
- MŌLE'CATCHER**, *n.* one who catches moles—*Chhuchhūndar* *pakayn* w^h, *chhuchhūndar-* *mā^b*. [hai^b, *chhuchhūndar* wā *kī* *bandī* *hai* *mittī* *kī* *dherī^b*.
- MŌLE'HILL**, *n.* a hillock thrown up by moles—*Mitti kī dherī* jo *chhuchhūndar* *banātī*
- MŌLE'TRACK**, *n.* course of a mole under ground—*Zamīn* *ke* *niche* *chhuchhūndar* *kī* *rāh*—*Bhūmī* *ke* *talē* *chhuchhūndar* *kā* *mārg* *wā* *path*.
- MO-L'ESTY**, *v.* (L. *molest*) to trouble, to vex—*Taktif* *d.* *yā* *diq* *k.*, *tasdi* *d.* *āzard* *k.* *yā* *īz* *d.*—*Chheyne* *karhūnā* *khijūnā* *dukh* *d.* wā *pīrā* *d.* *satānā* wā *kalpanā*.
- MŌL-EST'ATION**, *n.* disturbance, vexation—*Itirāb* *yā* *kharkhusha*, *taktif* *tasdi* *yā* *īz*—*Upadrav* *vyastatā* wā *kshobh*, *dukh* *kleś* *vyalā* *pīrā* wā *santāp*.
- MO-L'ESTER**, *n.* one who molests—*Muzāhim*, *dukh* *dū^b*—*Chheyne* *w.*, *salāne* *w.*, *pīrā* *d.* *w.*, *dukhkhādīyī*. [rāsh—*Kleśakārī*, *dukhkhakar* wā *dukhkhādīyī*.
- MO-L'EST'FUL**, *a.* troublesome, vexations—*Dukh-dū^b*, *āzard-dih* *taktif-dih* *yā* *dil-kha-*
- MŌL'L'FY**, *v.* (L. *mollis*, *facio*) to soften—*Narm* *k.*, *mūlām* *k.*, *narmānā*, *pighlānā^b*, *tighlānā^b*—*Komal* *k.*, *mridu* *k.*. [karān, *mridu* *k.*
- MŌL-LI-CĀTION**, *n.* the act of softening—*Narmāī*, *narm-sāzī*, *mūlām-sāzī*—*Komala-*
- MŌL-LI-FIER**, *n.* one that softens—*Mulāyīn*, *narm-sāz*, *pighlānā^b*, *tighlānā^b*—*Mridukārī*.
- MŌLT'EN**, *p. p.* of *melt*, *a.* made of melted metal—*Melt* *kā* *māz-mā^b* *tā^b* *alā^b* *hi* *yā* *jī^b* *lī^b* *mā^b* *tā^b* *a.* *dhāwān^b*, *dhāt* *ko* *gulā^b* *kar* *banāyā^b* *huā^b*—*Melt* *kī* *purpakriyā* wā *pūrvakalikriyā*.
- MŌME**, *n.* (Fr. *moum*) a dull silent person—*Ahmag*, *be-wuqī^f*—*Jar*, *mūrh*.
- MŌMENT**, *n.* (L. *momentum*) importance, consequence, force, an instant—*Garaz* *yā* *zarīrat*, *mū^b* *āyā* *yā* *mū^b* *āyā*, *zor*, *lanha* *lahza* *dam* *yā* *sū^b* *at*—*Gurūtā* wā *prabhāw*, *gaurav* wā *bhār*, *bal*, *kshay* *pal* wā *nimish*. [guruprabhāw.
- MO-MENT'AL**, *a.* of moment, important—*Muhimm* *ahamū* *yā* *lazīn*—*Bhārī*, *barā* wā
- MO-MENT'AL LY** *ad.* for a moment—*Dam* *bhar* *ke* *liye*, *ek* *lanha* *lahza* *yā* *sū^b* *at* *ke* *liye*—*Pal* *kshay* wā *nimish* *bhar* *ke* *nimitta*, *ek* *kshay* *ke* *liye*. [kshayanamāstrasthāyī, *achir*.
- MŌMEN-TA-NY**, *a.* lasting but for a moment—*Ek* *dam* *kā*, *'arizi*, *nā-pāc-dār*—*Kshanik*, *MŌMEN-TA-RY*, *a.* continuing only a moment—*Ek* *sū^b* *at* *yā* *dam* *kā*, *nā-pāc-dār*, *'arizi*—*Kshayanamāstrasthāyī*, *kshanik*, *naimishik*, *achirasthāyī*, *achir*. [pal *pal* *bhar* *pūr*.
- MŌMEN-TA-RI-LY**, *ad.* every moment—*Har-dam*, *har-sū^b* *at*, *har-lahza*—*Pratikshay*, *MO-MENT'OUS*, *a.* important, weighty—*Muhimm* *yā* *ahamū*, *waznī* *yā* *girān*—*Gurupr-* *bhāv* *gurwarth* *bahwarthī* wā *mahārthī*, *guru* *alaghu* wā *bhārī*.
- MO-MENT'UM**, *n.* (L.) the force of a moving body, impetus—*Zor-i-harakāt* *yā* *shai-mu-* *taharrik-kā* *zor*, *saurat* *yā* *quwwat-i-harakāt*—*Gatīveg*, *gatisakti*.
- MŌN'A-CHAL**, *a.* (Gr. *monos*) pertaining to monks or a monastic life, monastic—*Darveshī* *qalandarī* *yā* *zāhidī*, *khānqāh-mansūb*—*Munisambandhī* wā *āśramik*, *ma-* *thāvāsasambandhī* wā *āśramasambandhī*.
- MŌN'A-CHISM**, *n.* state of monks, monastic life—*Darveshōn* *yā* *qalandarōn* *kī* *hālat*, *gosha-nishīnī* *yā* *khānqāh-nishīn*—*Sānsūratyāg* wā *udāsīnatā*, *mathavās* wā *vānapras-* *thātā*. [Anu, *paramānu* wā *akhāndaniyā*; *kanikā*.
- MŌN'AD**, *n.* (Gr. *monos*) an atom, an indivisible particle—*Zarra*, *juz-i-lā-yutajazzā*—*MO-N'AD-CAL*, *a.* relating to monads—*Zarra-mansūb*, *mula'ulliq-i-juz-i-lā-yutajazzā*—*Paramānusambandhī*, *akhāndaniyakānikāvishayak*.
- MŌN'ARCH**, *n.* (Gr. *monos*, *archē*) a sovereign, an emperor, a king—*Pādshāh* *yā* *shāh*, *shāhanshāh*, *malik* *yā* *sultān*—*Rājā*, *mahārāj* *maṇḍaleswar* wā *adlūrāj*, *nripatī* *bhūpati* *bhūp* wā *narapati*.

- MO-NÁRCH'AL, *a.* pertaining to a monarch—*Sháhi, sháhan-sháhi, sultáni*—Rájakiya.
- MÓN'ARCH-ESS, *n.* a female monarch—*Malika, mahá-rání^h*—Rajñi, adhiśwari.
- MO-NÁRCH'AL, *a.* vested in a single ruler—*Ek malik yá sháh ke tábi, sháhi, sultáni*—Ekarájdádhin, ekarájjiyatta, ekarájak.
- MO NÁRCH'IC, MO-NÁRCH'IC-AL, *a.* vested in a single ruler, pertaining to monarchy—*Ek pádsháh yá sultán ke tábi, sháhi sultáni yá saltanat-mansúb*—Ekarájdádhin ekarájjiyatta wá ekarájak, rájakiya wá ádhirájik.
- MÓN'ARCH-IST, *n.* an advocate for monarchy—*Saltanat-dost, pádsháhut-dost*—Ekarájdádhipatyabhakt, rájatwabiakt.
- MÓN'ARCH-IZE, *v.* to act as a monarch, to rule—*Saltanat k., hukm-ráni yá hukumat k.*—Rájakúryya wá rájavyavahár k. ádhipatya wá rájya k.
- MÓN'ARCH-Y, *n.* government by a single person, a kingdom, an empire—*Ek-pádsháh-ki-hukumat yá bad-sháhut, saltanat, mansúkat yá mansúkat*—Ekarájdádhipatya ekarájjasán wá ekaádhipatya, rájya, ráshtira.
- MÓN'AS-TER-Y, *n.* (Gr. *monas*) a house of religious retirement, an abbey, a convent—*Sauma'a, khánqáh, dáira*—Dharmasúk, math. vínaprastháśram áśram munivásas-thán wá vairágyon ki akhára.
- MO-NÁS'TIC, MO-NÁS'TIC-AL, *a.* pertaining to a monastery, secluded from the world—*Khánqáh-mansúb yá muta'alliq-i-sauma'a, gusha-nishá*—Mathavásasambandhi mathasambandhi wá munivásasthasambandhi. áśramik wá saúśrútyági.
- MO NÁS'TIC, *n.* a monk, a religious recluse—*Darwesh yá qalandar, zahid*—Mathavási saumyási yogi wá yati, saúśrútyági sarvasaúgararityági vairágyáśrami vairági bairági wá vanaprasthi.
- MO-NÁS'TIC-AL-LY, *adv.* in the manner of a monk—*Qalandarána, zahidána*—Vánaprasthavat, mathavási vairági yogi saumyási wá yati ki riti se. [chandravar.
- MÓN'DÁY, *n.* (S. *monat-dag*) the second day of the week—*Do-shamba, pir*—Somavár.
- MÓN'EY, *n.* (L. *moneta*) metal stamped for commerce, coin, bank-notes exchangeable for coin, wealth, affluence—*Rupai-paise^h, sikka, not yá bil, daulat, zar yá naph*—*Tauk wá taukak, mudri, huñdi, dhan wá vitta, samjatti wá dravya.*
- MÓN'ET-AL, *a.* pertaining to money—*Muta'alliq-i-sikka, sikka-mansúb*—Mudrásambandhi, mudrik. [hi, dhamadhyá, dhamawán, dravyawán.
- MÓN'EYED, MÓN'IED, *a.* rich in money—*Mai-dár, rupai-e^h, daulat-mand, ganí*—Dha-
- MÓN'EY-ER, *n.* a corner of money, a banker—*Zarráb yá sikk-i qor, hund-i-wál yá sáhu-kár^h*—Taksaliya wá mudrákak, mahájan wá kothiwál.
- MÓN'EY-LESS, *a.* destitute of money—*Bezár, tiki-dast, muglis, be-kauri*—Dhamahín, nir-dhan, dravyahín, vittahín.
- MÓN'EY-BAG, *n.* a large purse—*Rupai ki thaili^h*. [lenden k. w.
- MÓN'EY-BRÓ-KER, *n.* a dealer in money—*Sarráf, khardigá*—Mudrávyasátri, rupai kí
- MÓN'EY-CHÁN GER, *n.* a dealer in money—*Sarráf, khardigá*—Mudrávyasátri, rupai kí [handa, qarz khará—Riiu d. w., dhanik.
- MÓN'EY-LÉND-ER, *n.* one who lends money—*Mahájan^h, sakhárá^h, bopkharigá, qarz-dá*
- MÓN'EY-MÁT-TER, *n.* an account of money—*Rupai ká ma'amala, len-den ká hisáb*—Mu-drávisahay, dene páwne kí lekhi. [k. w. yá batoree w^h.
- MÓN'EY-SCHÉVE-NER, *n.* one who raises money for others—*Dáwe ke liye rupai ekattihá*
- MÓN'EYS-WORTH, *n.* something worth the cost—*Koi shai jo apni qimat ke liye girán na ho*—*Koi vastu jo apne mol ke liye mahángi na ho.*
- MÓN'GER, *n.* (S. *magere*) a dealer, a seller—*Saúbi-gar, saroshanda yá báí*—Vyá-pári wá baipári, bechne w. vikretí wá krayavikrayik.
- MÓN'GREL, *a.* (S. *mengua*) of a mixed breed; *n.* any thing of a mixed breed—*Mujanus, do-naslá, dogla*; *n. dogla ján-e-ar, do-naslá*—Saúkaraj, saúkaraját, saúkarajátiya; *n. saúkaraj, saúkaraját.*
- MÓN'ISH, *v.* (L. *monere*) to warn—*Ágáhi d., samjhánu^h, chitáná^h, jatáná^h.*
- MO-N'ITION, *n.* information, instruction—*Ágáhi itti'á yá khabar, nasihat yá ta'lim*—Prabodh wá pratyades, upades wá mantran.
- MÓN'TIVE, *a.* conveying admonition—*Nasihat-dih, násih, tambih-gar*—Upadesak, udbodhak, prabodhak.
- MÓN'TOR, *n.* one who warns, a boy appointed to teach a division or class in a school—*Násih yá wá'iz, ek tarká jo madrase mein kisi darje ko sikhlatá hai*—Upadesak pratyadesak abhimantá wá prabodhak, upásikhak wá upaguru.
- MÓN-TÖR'R-AL, *a.* relating to a monitor—*Násih-mansúb, khatifa-mansúb, us tarke ke muta'alliq jo madrase mein kisi darje ko sikhlatá hai*—Prabodhakasambandhi, upásikhakasambandhi, upásikhshasambandhi.
- MÓN'TO-BY, *a.* giving admonition or instruction; *n.* admonition, warning—*Nasihat-dih, tambih-gar, násih, ta'lim-kunanda*; *n. nasihat tambih yá sar-zanish, ágáhi yá itti'á*—Udbodhak, prabodhak, upadesak, síkshak; *n. upades mantraná wá síkshá, pratyades púrvabodhan wá chetauni.*

- MÖN'-TRESS, n.** a female monitor—*Ek'aurat yá tarí ki jo madrase meñ kisi darje ko sikkiláti hai*—Upaśikshikā, upādhyāpikā.
- MÖNK, n.** (Gr. *monos*) one who leads a solitary life, one who lives in a monastery—*Qalandar zāhid yá rāhib, khānqāh ká rahne w.*—Saṁsāratyāgi vānaprasth vairāgi yogi samyāsī yatī wā tapaswī, mathavāsī.
- MÖNK'-ER-Y, n.** the life or state of a monk—*Qalandarī ravish, zāhidī tariq*—Vānaprasthāvasthā, samyās, vairāg.
- MÖNK'-hood, n.** the character or state of a monk—*Zāhidī hālat, gosha-nishini, khal-wat nishini*—Mathavāsī ká bhāv, samyāsī kī vṛtti, vānaprasth.
- MÖNK'-ISH, a.** pertaining to monks, monastic—*Qalandarī zāhidī yá durveshī, khānqāh-mansāh*—Muni-sambandhī, mathavāsisambandhī wā āsāmī.
- MÖNK'EY, n.** (H. *monirchō*) an animal, an ape, a baboon, a name of contempt—*Bandurā^h, mānān, bōzn yā bōzn, kaurāt āhīr kīrne ká ek nām*—Vānar wā kapi, markat, laṅgūr, ghṛīṇā prakāś karne ká ek nām. [śring.]
- MO-NÖC'E-ROS, Mo NÖC'E-ROT, n.** (Gr. *monos, keros*) the unicorn—*Gairāb^h*—Eka-MÖN'O-CHORD, *n.* (Gr. *monos, chordē*) an instrument with one string—*Ek-tārā^h*—Ekatārī, ekatantrivādya, ekatantrī.
- MO-NÖC'U-LAR, Mo-NÖC'U-LOUS, a.** (Gr. *monos, L. oculus*) having only one eye—*Yak-chuslu, kōuā^h*—Ekāksha, ekaetra, kapa.
- MÖN'O-DY, n.** (Gr. *monos, odē*) a song or poem sung by one person—*Gīt yā gazal jo ek shakhs tuhā gītā hai*—Gīt jo akele gīyā jātī hai, akele gāne kī gīt.
- MÖN'ÖG'A-MY, n.** (Gr. *monos, gámos*) marriage of one wife—*Faqat ek bibi se shādī*—Ekapatnivrāt, ekastrivāh, ekubhāryāvrāt.
- Mo-nöG'A-MIST, n.** one who disallows second marriages—*Faqat ek bibi se shādī k. w., dūsrī shādī ko nā-jāz qarār d. w.*—Punarvivāh ko na mānne w., ekaapatnīk, ekastrīk, apunarvivāhī.
- MÖN'O-GRĀM, n.** (Gr. *monos, gramma*) a cipher or character composed of two or more letters interwoven—*Ramz, tūgra*—Parnasparasamuyuktanamādyākshar.
- MÖN'O GRĀM-MAL, a.** sketching in the manner of a monogram—*Ramz yā tūgre kī sūrat se zāhir k. w. yā likhne w.*—Parnasparasamuyuktanamādyākshar kī rīti se prakāś k. w. wā likhne w.
- MÖN'O-LÖGUE, n.** (Gr. *monos, logos*) a speech uttered by a person alone, a soliloquy—*Khut-kalāmī, tanhā-kalāmī*—Ātmabhāṣhan wā swagatabhāṣhan, swagatavākya.
- MO-NÖM'A-CHY, n.** (Gr. *monos, machē*) a duel, a single combat—*Do kī larāi^h, akelī-akelī kī larāi^h*—Dwandwayuddha, niyuddha wā dwandwayodhan.
- MO-NÖP'A-THY, n.** (Gr. *monos, pathos*) solitary suffering or sensibility—*Tanhā-bar-dāshī, tanhā-tunuk-harāsi*—Ekāki duhkhabhog wā sūksmāchaitanya.
- MO-NÖP'O-LY, n.** (Gr. *monos, polco*) the exclusive privilege of selling any thing—*Khāss khārād, ijāra, baī yā farokht ká ikhtiyār-i-khāss*—Vikray ká ekādhiikār, bechne ká ekādhiikār, vikrayaikādhiikār.
- Mo-nöP'o-LIST, n.** one who monopolizes—*Ijāra-dār, baī yā farokht ká ikhtiyār-i-khāss rakhne w.*—Vikray ká ekādhiikārī, bechne ká ekādhiikārī, vikrayaikādhiikārī.
- Mo-nöP'o-LIZZ, v.** to engross or obtain the exclusive right of selling any thing—*Ijāra luvā, baī yā farokht ká khāss ikhtiyār hasil k.*—Vikrayaikādhiikār pānā, bechne ká ekādhiikār pānā. [or.—Vikrayaikādhiikārī, bechne ká ekādhiikārī.]
- Mo-nöP'o-LIZ ER, n.** one who monopolizes—*Baī yā farokht ká khāss ikhtiyār rakhne fard*—Ekaślok, ekapād, ekacharṇ.
- MÖN'O-STICH, n.** (Gr. *monos, stichos*) a composition consisting of one verse—*Ek fard*—Ekaślok, ekapād, ekacharṇ.
- MÖN O-STROPHIC, a.** (Gr. *monos, strophē*) having only one strophe, not varied in measure—*Yak-gītā, yak-wazn yā yak-tāl*—Ekaślok, ekamitrā wā ekātāl.
- MÖN'O-SYL'LA-BLE, n.** (Gr. *monos, syllabē*) a word of one syllable—*Yak-kalima lafz*—Ekākshar, ekāksharnābd.
- MÖN'O-SYL'LA-BLED, a.** consisting of one syllable—*Yak-kalima*—Ekākshar, ekāksharī.
- MÖN'O-THE-ISM, n.** (Gr. *monos, theos*) belief in the existence of only one God—*Haqq-parastī, wāhid-parastī, Khudā-i-wāhid ko mānnā*—Adwait, adwaitavād, kevala-śwaravād, kevalaśwaramat.
- MÖN'O-THE-IST, n.** one who believes in only one God—*Haqq-parast, wāhid-parast, Khudā-i-wāhid ko mānne w.*—Adwaitavādī, kevalaśwaravādī.
- MÖN'O-TÖNE, n.** (Gr. *monos, tonos*) uniformity of sound, want of cadence—*Ham-āwāz yā yak-sulāī, yak-lahjā yā yak-sajī*—Samānaswaratwa wā swarāikya, swarābhedaśbhāv. [Ekaśwar, ekātān, samaswar.]
- MÖN-O-TÖN'-ICAL, a.** having an unvaried sound—*Ham-āwāz, yak-sadā, yak-lahjā*—**MO-NÖR'O NOUS, a.** wanting variety in cadence—*Yak-āwāz, ham-āwāz, yak-lahjā, yak-sadā, yak-sajī*—Samānaswar, ananyaswar, ekātān, ekaśwar.
- MO-NÖT'O-NY, n.** uniformity of sound or tone—*Ham-āwāz, yak-sadā, yak-lahjā, yak-sajī*—Swarāikya, swarasamatā, swarasamānatā, swarābhedaśbhāv, swarābhedaśbhāv.

MON/SIEUR, mōs'su, n. (Fr.) sir, Mr., a term for a Frenchman—*Sāhib, ahl-i-Frāns ke liye yah lafz musta'mul hotā hai*—Malāsny, Frānsadēsi ke nimitta yah śabd vya-vahār mēn āti hai. [*hai, mausimī-harā*—Ayanavāhī, ayanavah.

MON-SOON, n. a periodical wind—*Mausimī harā jo chha mahīne tak ek taraf bhaktī*—Adbhutavishay, apurvavishay, bhīmasarīr, vikatākār, ghorarūpi.

MÖN'STROUS, a. unnatural, strange, shocking—*Nādir khilāf-i-sirishṭi yā khilāf-i-ālam, 'ajīb 'ajīb yā turfa, haul-nāk yā wahshat-angez*—Srishtimārgavahirgat srishtikramavādhya wā srishtiritivādhya, anuṭhā anokhā adbhut apurv wā vilakṣaṇ, ghorarūpi karālarūp wā trāsajanak.

MON-STRÖS'I-TY, n. state of being monstrous—*Nudrat, khilāf-i-sirishṭi, khilāf-i-ālam, wahshat-angezī*—Srishtimārgavahirgatwa, srishtiritivāhyatā, adbhutatā, ghoratā, dārupatā. [*katwa wā ghoratā se, dārupatā se.*

MÖN'STROUS-LY, ad. shockingly, horribly—*Wahshat-angezī se, haul-nāk se*—Trāsajana-

MÖN'STROUS-NESS, n. state of being monstrous—*Khilāf-i-sirishṭi, khilāf-i-ālam, nudrat, wahshat-angezī, haul-nākī*—Srishtimārgavahirgatwa, srishtiritivāhyatā, adbhutatā, ghoratā, dārupatā.

MÖN'TA-NISM, n. the tenets of Montanus—*Māntenaspanth^h, Māntenus kā mat^h*. MÖN'TA-NIST, n. a follower of Montanus—*Māntenaspanthī^h, Māntenus kā pai-rau*—Māntenasmatāvalambī, Māntenasmatānyayī.

MÖN TA-NIS'TI-CAL, a. pertaining to the heresy of Montanus—*Muta'alliq-i-ilhād-i-Māntenas*—Māntenasvipathasambandhī.

MÖN'TA-NIZE, v. to follow the opinions of Montanus—*Māntenas kā mat mānnā^h, Māntenas kā pai-rau k.*—Māntenasmatāvalamban k., Māntenasmatānyayī h.

MON-TÉ'LO, n. (Sp.) a horseman's cap—*Sawār kī topī*—Ghurcharṇe kī topī, aśwārōhī kī topī.

MÖN'TÉTH, n. a vessel for washing glasses—*Ek bartan jisnein pyālē dhoye jāte haiin*—Ek bāsan jisnein kaṭore wā kichapitra dhoye jāte haiin.

MÖNTH, n. (S. month) one of the twelve divisions of the year, a space of four weeks—*Māh yā mahinī, shahr*—Varshāṅg. māś.

MÖNTH'LY, a. continuing a month, happening every month; ad. once in a month—*Māhī, shahrī*; ad. *maṭhinc mēn ek martabar, har mahine, māh-ba-māh*—Māsik, māsīn wā pratimāsik; ad. pratimās, mās-mās, māś m n ēk bar.

MÖN'U-MENT, n. (L. *monco*) a memorial, a tomb, a pillar—*Yāt-gār yā yād-gārī, rauza yā dar-gāh, yād-g-iri-sitūn yā yād-g-iri pathār*—Smaranārthakacchih wā smaranārthakavastu, chaitya wā samādhi, smaranārthakastambhī.

MÖN-U-MENT'AL, a. pertaining to a monument, preserving memory—*Muqbarī yā dar-gāhī, yād-gār*—Chaityasambandhī wā samādhisambandhī, smarak smritijanak wā smaranārthak. [*riti se.*

MÖN-U-MENT'AL-LY, ad. in memorial—*Yād-gārī ke taur se*—Smaranārthakavastu kī MOOD, n. (L. *modus*) the form of an argument, style in music, the inflection of a verb to express manner of being or action—*Ek maṭhīyē taur yā sūrat, rāg^h, sāga*—Nyūya kī ek prakār wā rūp, rāgini wā varṇ, vāchya wā arth.

MÖÖD, n. (S. *mod*) temper of mind, disposition, humour, anger—*Kho, mizāj, tab'iyyat, gussa yā gazaḥ*—Manovrittī manovasthī wā chitavrittī, swabhāv, prakriti wā śīl, krodh wā kop. [*Krudhā wā krodhasīl, chirehīrī, krodhī wā roshī.*

MÖÖD'Y, a. angry, peevish, out of humour—*Barham yā khafā, tunuk-mizājī, bezār*. MÖÖD'T-NESS, n. anger, peevishness—*Gussa yā gazaḥ, tunuk-mizājī*—Krodh wā kop, chir-chirāhat.

MÖÖN, n. (S. *mona*) the changing luminary of the night, a month—*Qamar yā māh-tāb, mahinā*—Chandra śāśī indū som vidhū chandramā wā chānd, māś.

MÖÖN'ED, a. resembling the moon—*Māh-tāb-sī, chānd-sā^b*—Chandrasadrīś.

MÖÖN'ET, n. a little moon—*Chhotā chānd^h*.

MÖÖN'ISH, a. like the moon, variable—*Māh-tāb-sā yā qamar-sī, mutabaddil yā be-qarār*—Chandrasadrīś wā chānd-sarikhā, anitya chañchal wā asthīr.

MÖÖN'LESS, a. not enlightened by the moon—*Be-qamar, be-māh-tāb, be-chāndīnī*—Chandrahīn, śāśihīn.

MÖÖN'LING, n. a simpleton—*Sāda-lauh, anāyī^h, ahmaq*—Gāwdī, bhuchch, mūrkh.

MÖÖN'Y, a. denoting the moon, like the moon—*Māh-tāb-numā, māh-tāb-sā*—Chandra-sūchak wā śāśidyotak, chandrasadrīś wā śāśitulya.

MÖÖN'BEAM, n. a ray of light from the moon—*Chānd kī kiran^h*—Chandrakiran, śāśī-kiran, śāśikar, chandrasūmi.

MÖÖN'CALF, n. a monster, a stupid fellow—*'Ajāib-khilqat, be-wuqūf yā ahmaq*—Adbhutavishay bhīmasarīr wā vikatākār, mūrkh mūrkh wā jarabuddhī.

MÖÖN'EYED, a. dim-eyed, purblind—*Turīk-chashm yā kam-nazar, kotāh-nazar*—Chōñ-dhlā chuñdhīā wā nyunadrishṭī, batadrishṭī wā īshadandh.

MÓON'LIGHT, *n.* the light afforded by the moon; *a.* illuminated by the moon—*Chánd-ná^h, chánd ki jot^h*; *a.* *máh-táb-raushan, chándni^h*—Chandriká, chandrimá, chandraprabhá, śaśiprabhá, kaumudí; *a.* jyotsnáyukt.

MÓON'SHINE, *n.* the light of the moon—*Chándni^h, chánd ki jot^h*—Chandraprabhá, chandriká, chandrimá, jyotsná. [yukt.]

MÓON'SHINE, *n.* illuminated by the moon—*Máh-táb-raushan*—Jyotsná.

MÓON'STRUCK, *a.* affected by the moon, lunatic—*Qamar-zala yá máh-táb-zada, jaluk-zala yá dīwāna*—Chandrakshobhitá, chandropahat, hatabuddhi wí vikshiptabuddhi.

MÓOR, *n.* (*S. mor*) a tract of land overrun with heath, a marsh, a fen—*Jhár yá jhárí se bhari-hui jagah^h, daldal^h, dhasan^h*—Jaṅgalabhūmī, jhābar, pañk wá kauchhā.

MÓOR'ISH, *a.* marshy, fenny, watery—*Daldalá daldalí yá daldaliyá^h, pankahá^h, paniká yá pānt se bhari-hui^h*.

MÓOR'Y, *a.* marshy, fenny, boggy—*Daldalí daldalí yá daldaliyá^h, pankahá^h, jhābari^h*.

MÓOR'COCK, *n.* a bird found in moors—*Daldalí chiriyá^h, ek chiriyá jo daldaloi meñ milti-hai yá rahti-hai^h*. [chiriyá^h.]

MÓOR'GAME, *n.* red game, grouse—*Jhár ki rahne-wāli chiriyá^h, daldal ki rahne-wāli*.

MÓOR'HEN, *n.* the female of the moorcock—*Ek chiriyá jo daldaloi meñ rahti hai^h*.

MÓOR'LAND, *n.* marsh, fen, watery ground—*Daldal^h, jhābar^h, dhasan pank yá jal-se-bhari-hui-jagah^h*. [patthar.]

MÓOR'STONE, *n.* a species of granite—*Ek qism ká grānit patthar*—*Ek prakár ká grānit*.

MÓOR, *v.* (*L. moror* ?) to confine or secure by cables or chains and anchors—*Langar k., langar dālnā, lagānā^h, bāndhnā^h*. [kí ghāt.]

MÓOR'AGE, *n.* station where to moor—*Langar-gáh, ghāt^h*—Naukí lagāne wá bāndhne.

MÓOR'INGS, *n. pl.* anchors chains and cables for securing a ship—*Jaház ke lagāne ke liye langar zanjir aur ruse*—Naukí lagāne ke nimitta langar sikariyā aur rasse.

MÓOR, *n.* (*L. Maurus*) a native of the north of Africa—*Afríqā ke shamāl yá shimāl ká mutawattín*—Áfrika des ke uttarabhāg ká desiýajān.

MÓOR'ISH, *a.* belonging to the Moors—*Afríqā ke shamāl yá shimāl ke mutawattín* ke muta'alliq—Áfrikades ke uttarabhāg ká desiýajān ká sambandhí.

MO-RISK', *MO-RÉSQUE'*, *a.* done after the manner of the Moors—*Afríqā ke shamāl yá shimāl ke mutawattín* ke taur par kiýá-huá—Áfrikades ke uttarabhāg ke desiýajān ká rítí ke anusár kiýá huá.

MO RÍSGO, *MO-RISK'*, *n.* the Moorish language, a dance or dancer after the manner of the Moors; *a.* done after the manner of the moors—*Mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ká zabán, *mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ke nách yá náchne-wāle ke mánimul nách yá náchne w. : *n.* *mulk-i-Afríqā ke shamāl yá shimāl ke mutawattín* ke taur par kiýá-huá—Áfrikades ke uttarabhāg ká bhāshá, Áfrikades ke uttarabhāg ke desiýajān ke nách wá náchne wāle ke sadriá nich wá náchne w. ; *a.* Áfrikades ke uttarabhāg ke desiýajān ká rítí ke anusár kiýá huá.

MÓONE, *n.* a species of deer—*Ek zat ká hiran yá kuran*—*Ek prakár ká hurin*, sambar, sambar.

MÓOT, *v.* (*S. motian*) to debate, to discuss, to argue or plead on a supposed cause; *n.* a point or case to be debated—*Bahs k. yá bahasná, muhābasa tejart yá tahiq k., hujjat yá taqrir k.* ; *n.* *mutanáza'a yá mutanáza'a-jihí*—Vád wá vādānuvād k., vichārus wá vivechaná k., tark wá vivád k. ; *n.* vichāravishay, vichārāspad, vichārasthal, asiddhānt.

MÓOT'ING, *n.* the exercise of disputing—*Bahs, taqrir*—Tark, vādānuvād. [Márjani.]

MÓP, *n.* (*L. mappa*) a utensil for cleaning floors—*Pochár^h, kupre ki yá ká jhár^h*—

MÓP'PET, **MÓP'SKY**, *n.* a puppet, a doll—*Putlá putlí yá kuth-putlí^h, guriyá^h*.

MÓP, *n.* (*G. mupa* ?) a wry mouth; *v.* to make wry mouths, to grin in contempt—*Ghín ká terhá muñh^h, ghín ki khís yá dānt-dikhái^h* ; *v.* *muñh banānā yá birānā^h, ghín se khís-nikālnā yá dānt-dikhānā^h*.

MOPE, *v.* (*D. moppen* ?) to be or make stupid or dull ; *n.* a stupid or dull person—*Behosh yá sust h. yá k., ūghnā^h* ; *n.* *gāwdi^h, bhuchh^h, dhilá jan^h*—Nistej wá maud h. wá k.

MÓP'ISH, *a.* spiritless, dejected, inattentive—*Kam-himmat yá be-dil, afsurda yá malúl, gāfíl yá be-lizáz*—Nistej wá tejohín, udās, amanoyogí wá asāvadhān.

MÓP'ISH-NESS, *n.* dejection, inactivity—*Afsurda yá malúl, sust kīhlí yá majhúli*—Avasannatá wá vishád, álasya wá auadyog. [nyūnadrishti, hatadrishiti.]

MÓP'S-CAL, *a.* that cannot see well—*Kam-nazar, kotāh-nazar*—Chondhlá, chuandhlá,

MÓP'US, *n.* a drone, a dreamer—*Majhúl yá sust shakhs, khwāb-bīn wahmí yá khayālí*—Dhílá wá álasi jan, swapnadarēak anarthakachiutīkar wá samabhavakāpanā-k. w.

MÓP'EYED, *a.* short-sighted, purblind—*Kotāh-nazar, kam-nazar*—Nyūnadrishti, chondhlá chuandhlá wá hatadrishiti.

MÓR'AI, *a.* (*L. mos*) relating to the conduct of men towards each other, subject to the moral law, reasoning or instructing with regard to virtue or vice, virtuous, just,

honest; *n.* the doctrine or practice of the duties of life, the doctrine or duty inculcated by a fiction—*Akhilāgi yā akhlāg-mannāb, zer-i-ān-i-Khudā, neki yā buhi ke bāb meh tagrir yā tā lim k. w., zi-adab khaltq nek-kho nek yā Khudā-tars, rāst-bāz rāst yā sādāq, diyānat-dār; n.* 'ilm-i-akhilāg 'ilm-i-udab yā nek-akhilāgi, nashat hasil natija pand yā khulāsa—Sadāsādāchārasambandhī lokichārāvishayak yā sadāsādavyavahārāvishayak, vidhinishedhādhiñ vidhinishedhāyatta wā īśvaraniyamādhiñ, vidhinishedh wā sadāsādāchār ke vishay moñ tark k. w. wā śikshā d. w., sadāchārī sucharit wā sūdhuvritta, nyāyāchār, dharmya wā dhārmik; *n.* nitividya nītiśāstra sadāsadvivek kartavyākartavyavichār dharmānusthāñ dharmāchārāñ wā sach-charit, tātparyā abhiprāy bhāvarth wā dhvanitārth. [rit, vritti, vyavahār.

MOR'ALS, *n. pl.* the practice of the duties of life—*Akhilāg, wattra, atwār—Āchara, cha-*
MOR'AL-IST, *n.* a teacher of morals—*Adib, atāliq, wā'iz, akhlāg kī ustād—Nītiśāstro-*
padesak, nītiśikshak, kartavyākartavyopadesak.

MO-RĀL'RY, *n.* the doctrine or system of human duties, the practice of moral duties, ethics, virtue, an old kind of play—*'Ilm-i-adab, nek-akhilāgi yā khush-atwār, 'ilm-i-akhilāg, neki yā sulāhiyat, ek perāñi khint kī natak*—Nītiśāstra wā kartavyākartavyavichārānītiśāstra. dharmānusthāñ dharmāchārāñ sachcharit wā sūdhuvritti, śilavidyā wā nitividya, bhābhī dharmyātī wā dharmatwa, prāchinaprakār kī ek nītiak.

MOR'AL-IZE, *v.* to discourse on moral subjects—*Akhilāg batlāñ, akhlāg-nāma likhnā—*
Hitopades k., dharmopades k., nityupades k., hitopades wā nityupades likhnā.

MOR-AL-I-ZĀ'TION, *n.* moral reflection—*Akhilāg-nemā, akhlāg batlāñ yā likhnā, nashat-i-akhilāg—Hitopadesakarañ, nityupades, hitopades.*

MOR'AL-ITY, *ad.* in a moral or ethical manner—*Akhilāg se, diyānat se, rāsti se—Nītiśā-*
travāt, dharm se, nyāya se, yathāsambhav.

MO-RASS', *n.* (S. *marsh*) a marsh, a fen—*Daldal, jhābar pank yā dhasan*—

MO-RASS'Y, *a.* marshy, fenmy, moorish—*Daldalā daldalī yā dal-daliyā, jhābar, pankahā yā pank-se-dharā-lini*—

MO-RĀ'VI-AN, *n.* one of a religious sect called the United Brethren; *a.* pertaining to the Moravians—*Birādarāñ-i-muttāfiq nam mazhab, firge kā shakhs; a. muta'alliq-i-birādarāñ-i-muttāfiq—*Mile hue bhāiyōñ ke panth kī ek jan; *a.* mile hue bhāiyōñ kī.

MOR'BID, *a.* (L. *morbus*) diseased, sickly—*Azārī yā fūsid, mariz yā bimār—Āswasth*
vikrit wā vyādhit, rogī.

MOR-BIF'IC, MOR-BIF'ICAL, *a.* causing disease—*Marz-ūwar, marz-ūwar, bimārī paidā k. w.—*Rog jānak, vyādhiakar, rogud. [rogaj.

MOR-BISE', *a.* proceeding from disease—*Marz se paidā, bimārī se paidā huā—*Rogajanit,

MOR-BIS'ITY, *n.* a diseased state—*Bimārī yā marz kī hālat—Āswasthātī, vyādhitavas-*
thā. [Dañsak.

MOR-DĀ'CIOUS, *a.* (L. *mordeo*) biting—*Kāpnē wā, nesh zan, darinda yā daranda—*

MOR-DĀ'CIOUSLY, *ad.* bitingly, sarcastically—*Nesh-zanī se yā kīpnē ke tuur se, tā'n-se tanz-se yā tanzun—*Dañsāñ wā dañsanasilatī se, bolī-tholī karwī-bit wā armituda-vāpī se. [Dañ-akatā, dañsanasilatā.

MOR-DĀC'ITY, *n.* the quality of biting—*Nesh-zanī, darindagi yā darandagi, hālat—*
MOR'DI-CAN-cy, *n.* a biting quality—*Hiddat, darindagi yā darandagi, kāpūw—*Dañ-

śakatā, dañsanasilatā.

MOR'DI-CANT, *a.* biting, acrid—*Nesh-zan darinda daranda yā hādd, talh yā tez—*
Dañsak wā khādak, karwī chapparī wā tūtī. [Dañsāñ, khādan.

MOR'DI-CĀ'TION, *n.* act of biting or corroding—*Kūtnā, khā jāñā, kālāw, hālat—*

MORE, *a.* (S. *more*) comp. of much and many, greater in quantity or number; *ad.* to a greater degree, again, longer; *n.* a greater quantity or number—*Ziyāda, besh; ad. ziyāda, pher yā phir, ziyāda muddat yā der tak; n. ziyāda miqdār yā 'adad, ziyādūt, kasrat, bahutāgat—*Aur, adhik, adhikatar; *ad.* aur wā adhik, punarvār wā pun, aur ber tak wā dirghatarakūlaparyant; *n.* adhikya, adhikātā, adhik parimāñ wā sañkhyā. [—Aur bhī, is-ke-īpar wā tis-par-bhī.

MOR-E'VEY, *ad.* besides, over and above—*Sicā yā sūwā-is-ke, 'alawa yā min-bā'd iske*

MO-RE'EN', *n.* a kind of stuff—*Ek gism kī kaprī—*Ek prakār kī kaprī.

MO-REL', *n.* (Fr. *morille*) a kind of mushroom, a kind of cherry—*Ek gism kī kukraundhā, ek gism kī shāh-d'ina yā ālū-bālū—*Ek prakār kī kukraundhā chhātā wā dhartī-kā-phūl, Yuropiya makoy kī ek jātī.

MO-RESK'. See under Moor.

MOR'GLAY, *n.* (Fr. *mort, glaive*) a deadly weapon—*Ek gātīl hathiyār, ek muhlik hathiyār—*Ek prānghātak śāstra, ek prānāśak hathiyār.

MO-RĪG-ER-Ā'TION, *n.* (L. *mos, gero*) obedience, obsequiousness—*Itā at yā tābī-dārī, khāyā-bardārī—*Ājñadhīnatā wā ājñāsevan, atyanukulatā. [shapī, śīrastrāp.

MOR'I-ON, *n.* (Fr.) a helmet—*Khud, silāh-i-sar, nigfar—*Lohe kī ṭop, mastakarak-

MO-RIS'CO. See under Moor.

MOR'MO, *n.* (Gr.) a bugbear, false terror—*Hawā, jhūthā dar.*

- MÖRN**, *n.* (*S. morgen*) the first part of the day, the first or early part—*Fajr subh bāmādā yā sahar, awwal hissa yā shurū*—Prabhāt prābhāṭkāl uṣhākāl vibhāt pratyūṣh aruṇoday bhor tarkā wā bhāṭn, prathamabhāg wā ādi.
- MÖRN'ING**, *n.* the first part of the day, the first or early part; *a.* being in the early part of the day—*Fajr subh bāmādā yā sahar, awwal-hissa yā shurū*; *a. saharī, fajrī, subhī*—Prabhāt prābhāṭkāl uṣhākāl vibhāt pratyūṣh dīnāraṇbh divasamukh aruṇoday bhor tarkā wā bhāṭn, prathamabhāg wā ārambh; *a.* prābhāṭkāl, prabhātiya, prābhāṭkāl, prābhātīk, aushik.
- MÖRN'ING-GÖWN**, *n.* a loose gown worn before one is formally dressed—*Saharī jama, ek dhilā jama jo su'h ke waqt pahinā-jātā-hai*—Prābhāṭkāvāstra, prātarvasan, prātarvastra. [silāra—Śukra, prābhātātārī.]
- MÖRN'ING-STĀR**, *n.* the planet Venus when it shines in the morning—*Zuhra, sahar, i*
- MO-RŌC'CO**, *n.* a sort of leather said to have been originally brought from Morocco—*Ek qism kā chamrā, Morāko nām chamrā*—*Ek prakār kā paśucharm.*
- MO-RŌSE**, *a.* (*L. morosus*) sour of temper, peevish, sullen, austere—*Tursh-mizāj yā bad-kho, tunuk-mizāj yā zūd-ranj, mukaddar kashidā yā barham, karakht durushṭ tursh-rū yā sakht*—Karkasatā karkasāsilāt wā katuswabhāw, chirechirī udāsa-vritti wā antahkroḍhī, kapī karkas kathin wā kaṭu.
- MO-RŌSE'LY**, *ad.* sourly, peevishly—*Tursh-rū tursh-mizājī turshṭ yā durushṭ se, zūd-ranjī yā tunuk-mizājī se*—Karkasatā karkasāsilāt kaṭutā wā kaṭusilāt se, chirechirī-hat wā swabhāvarukshatā se.
- MO-RŌSE'NESS**, *n.* souriness, peevishness—*Tursh-rū tursh-mizājī karakhtagṭ yā durushṭ, tunuk-mizājī yā zūd-ranjī*—Kaṭutā kaṭusilāt karkasatā karkasāsilāt dūṣilāt wā swabhāvarukshatā, chirechirīhat jhānjhānāt wā swabhāvarukshatā.
- MO-RŌS'T-TY**, *n.* sourness, peevishness—*Tursh-rū yā karakht, tunuk-mizājī yā zūd-ranjī*—Kaṭutā kaṭusilāt wā karkasāyā, chirechirīhat wā swabhāvarukshatā.
- MÖRPHEW**, *n.* (*It. morpheus*) a scurf on the face; *v.* to cover with scurf—*Mūh par kī rūṣṭ bhūṣṭī yā paprī*; *v. rūṣṭī yā paprī se bhārū*.
- MÖR'RIŚ**, *MÖR'RIŚ-DĀNC*, *n.* a Moorish dance, a dance in imitation of the Moors—*Mūr logon kā ek nāch*, *Mūr logon ke nāch sarīkhā ek nāch*.
- MÖR'RIŚ-DĀN-CER**, *n.* one who dances a morrisdance—*Mūr logon kā nāch nāchne w^h, Mūr logon ke nāch sarīkhā nāch nāchne w^h*. [barchhī^h.]
- MÖR'RIŚ-PIKE**, *n.* a Moorish pike—*Mūr logon kā barchhā yā bhāḥ*, *Mūr logon kī*
- MÖR'ROW**, *n.* (*S. morgen*) morning, the day after the present day—*Kāl^h, furdā*—Kalya wā bhāṭn, parādīvas parādīn wā āgāmīdīn.
- MÖRSE**, *n.* a sea-horse—*Daryāī ghōṛī*—Sāmudriya ūṣa.
- MÖRSEL**, *n.* (*L. morsum*) a monthful, a bite, a small piece—*Luqma, nanāla, jāra yā jārchu*—Grās, kawal, ṭukrā khaṇḍ lav wā kshudrahāg.
- MÖRT**, *n.* (*L. mors*) a tune sounded at the death of a gune—*Ek rūg jo shikār kī mant par bajāyā jāy*—*Ek rūg jo aher wā āmṛyapaṣu ke marne par bajāyā jāy.*
- MÖRTAL**, *a.* (*L. mors*) subject to death, deadly, human; *n.* man, a human being—*Fanī fanti manti yā fanī-pazīr, muhlik yā qātīl, insānī beshirī yā beshirī*; *n. insān, bashar*—Mārānādīn mārta martavya mṛityuvaś nāsādīn wā marapādīn, prānāntak prānaghātak wā mārātmak, mānushik wā mānushyajātiya; *n.* mānushya, mānav wā mīnushī.
- MÖR-TĀL'T-TY**, *n.* subjection to death, death—*Fanī-pazīrī yā fant-pazīrī, mant fant yā marg*—Mārānādīnātī mṛityuvaśatā nāsādīnātī wā marapādīn, mṛityu mārānās wā mīch. [wā mṛityuvaś k.]
- MÖR-TĀL'ZE**, *v.* to make mortal—*Fanī-pazīr yā fanī k.*—Mārānādīn mārānādīn.
- MÖR-TĀL-LY**, *ad.* to death, irrecoverably—*Muhlikāna, bā-halākī*—Sapranāś wā prānaghātāpūrvak, nāpāpūrvak.
- MÖR'TĀL**, *n.* (*L. mortarium*) a vessel in which substances are pounded, a cannon for throwing bombs, cement for building—*Harān yā hāwan, gubīru, rekhta*—Ulīkhal udūkhal khaṇḍ okhī wā ukhī, agnyastraviśeṣ, lei wā girā.
- MÖRT'GAGE**, mōrgāge, *n.* (*Fr. mort, gage*) a pledge, a grant of an estate in fee as security for a debt; *v.* to pledge, to make over to a creditor as security—*Girau yā giro, rahn yā rihn*; *v. girau yā giro rakhnā, rahn yā riha k.*—Bandhak, bhūmīnyās kshetrānyās wā sthāvarabandhak; *v.* bandhak k. bandhak rakhnā wā bandhak mārū, bhūmīnyās wā sthāvarabandhak k. [—Bandhakagrāhī, bandhakadārī.]
- MÖRT-GA-GĒE**, *n.* one to whom an estate is mortgaged—*Murtahin, rahn-dār, rahn-gir*
- MÖRT-GA-GĒER**, *n.* one who mortgages—*Rāhin, bandhak d. w^h, bandhak māne w^h*.—Bandhakadātā.
- MÖR-TIF'ER-OUS**, *a.* (*L. mors, fero*) fatal, deadly, destructive—*Muhlik, qātīl, hālik yā halākū*—Prānaghātak, mārātmak wā mṛityujanak, prānāśak wā nāsak.
- MÖR-TI-FY**, *v.* (*L. mors, facio*) to destroy vital functions, to subdue, to humble, to vex, to corrupt, to gangrene—*Sarānā^h, cer k., furo k. nafs-kushi k. yā kasr-i-nafs*

k., *tasdi taklif yā izā d.*, *kharāb k.*, *aynā^h* — Chetanānās wā chaitanyanās *k.*, tornā wā mārūn, dabamī, kurhānā khijhānā khijānā wā kleś *d.*, bigūrnā, uashtachaitanya wā uashtamās *h.*

MŌR-TI-FI-CĀ-TION, *n.* the state of corrupting, gangrene, the act of subduing the passions and appetites, humiliation, vexation — *Sarāw^h*, *sarān^h*, *nafs-kushī nafs-shikani yā kār-i-nafs*, *khuzū-o-khushū*, *tasdi izā yā kulfat* — Chetanānās, mānasnās mānsakoth wā mānasqūtī, indriyadam indriyavāsikarān indriyasānyam wā indriyaparājay, abhiklav tejohatāg wā apakarsh, kleś vyathā wā dukkh.

MŌR-TI-FI-ED-NESS, *n.* subjection of the passions — *Nafs-kushī*, *nafs-shikani*, *kār-i-nafs* — Indriyavāsikarān, indriyadaman, indriyajay, indriyasānyam, indriyaparājay, jiten-driyatwa.

MŌRTISE, *n.* (Fr. *mortise*) a cut or hollow to receive a tenon; *v.* to cut a mortise in, to join with a mortise — *Sāl^h*, *chhet^h* : *v.* *sālū yā chhednā^h*, *sāl anr chūr se jorā^h*. [*yad-jāc-dād* — Anyādeyabhog, parādeyabhog, adeyabhog.

MŌRTMAIN, *n.* (Fr. *mort, main*) possession which cannot be alienated — *Gair-mūlak*.

MŌRTU-ARY, *n.* (L. *mors*) a burial-place, a gift left to a church; *a.* belonging to the burial of the dead — *tor-istān yā qabr istān*, *gicje par kīnā huī mayf yā kiba* : *a.* *murdūn ke dafn ke mutā'alliq* — Mritasārīrāstān, bhajanabhuwan ke nimitta mūmūr-shudān; *a.* *mritasārīrabhūmī-samarpanasambandhī*, *pretanirhāravishayak*.

MO-ŚĀ'IC, **MO-ŚĀ'I-CAT**, *a.* pertaining to *Moses* — *Mūsāi*, *mutā'alliq-i-Mūsā* — *Mūsāsam-bandhī*.

MO-ŚĀ'IC, *a.* (Fr. *mosaïque*) variegated by shells and stones of various colours so as to resemble painting — *Khol-rān^h*, *jorān^h*, *putchī-kārī kū^h* — Nānāvārṇaprastarakha-chit, nānāvārṇapradhyapranhit.

MŌSQUE, *n.* (Fr. *mosquée*) a Muhammadan temple — *Masjid*, *ma'bid* — Yāvanadharma-mandap, yāvanadharmanamandir, Musulmānōh kī bhajanālay.

MOS-QUITO, *mos-kē'to*, *n.* (Sp.) a stinging fly — *Machchhar^h*, *machchhar^h*, *mā-chhar^h*, *kutkī^h*, *masā^h*, *dās^h*. [*yā jhābar^h* : *v.* *kāi yā sīwār se bhārā^h*.

MŌSS, *n.* (S. *moss*) a plant, a morass; *v.* to cover with moss — *Kāi yā sīwār*, *daddat* *Mōssy*, *a.* overgrown or covered with moss — *Kāi-bharā^h*, *sīwār-bharā^h*.

MŌSS-I-NESS, *n.* state of being covered with moss — *Kāi-pun^h*, *sīwār-pun^h*, *kāi se bhari-huī hālat* — Sevābhāviśishtatā, sūvilānamayatwa.

MŌSS'GROWN, *a.* overgrown with moss — *Kāi bhārā^h*, *sīwār-bharā^h*, *kāi yā sīwār se dhaipī-huā^h* — *Saivalāvrit*, *sūvalāchelhādīt*.

MŌST, *a.* (S. *most*) *sup.* of *much* and *many*, greatest in quantity or number; *ad.* in the greatest degree; *n.* the greatest quantity or number — *Besh-tar*, *sab se ziyāda*, *aksar* : *ad.* *besh-tar*, *aksar*. *ijāda-kar-ke* : *n.* *ziyāda-tarom miyār yā ādad* — *Adhikatan*, *bahūtan*, *sab se bahut*; *ad.* *adhikatan*, *atīśay karke*; *n.* *paramabhiig*, *bahūtanabhiig*, *adhikātās*.

MŌST'LY, *ad.* for the greatest part, chiefly — *Aksar besh-tar aksar-angāt yā gūlīban*, *khūss kar-ke yā khūssūsan* — *Bahudhā bahūsal wā bahut karke*, *visesh karke wā mukhya karke*. [*ṇu*.

MŌTE, *n.* (S. *mot*) a small particle — *Zarra*, *tinkā^h*, *kirkītī^h* — *Kaṇ*, *kaṇikā*, *apu*, *apure*.

MO-TĒT', *n.* (Fr.) a sacred air, a hymn — *Bhajan^h*.

MŌTH, *n.* (S.) a small insect — *Parvāna*, *patīngī^h*, *kapre kū kīrā^h* — *Pataṅg*, *patāṅ-gikā*, *kīṭ*. [*taigamay*.

MŌTH'Y, *a.* full of moths — *Par-parvāna*, *patīngōh yā paṅkhiyōh se bhārā-huā^h* — *Pa-mōth'eat*, *v.* to prey upon — *Chāt jānū^h*, *patīngō surikkā chāt-jānū yā khā-jānū^h*.

MŌTH'EAT-EN, *a.* eaten of moths — *Patīngōh kū khāyā-huā^h*, *patīngōh kū chātā-huā^h* — *Pataṅgabhakshit*, *kītakhlādīt*.

MŌTH'ER, *n.* (S. *modor*) a female parent, that which has produced any thing; *a.* received by birth, native, natural; *v.* to adopt as a son or daughter — *Mūdar*, *māli-da*; *a.* *asli*, *zātī yā matanī*, *jihillī yī khilqī* : *v.* *god-lenā^h*, *rās-brūhālnā^h*, *rās-lenā^h* — *Mātā mā mahtīrī amnā wā ambikā*, *jamaṇī wā utpādikā*; *a.* *sahaj*, *swābhāvīk*, *sahajīk*. [*bhav*.

MŌTH'ER-HŌOD, *n.* the state of a mother — *Mā-panā^h*, *mūdarī hālat* — *Mātritwa*, *mātri-*

MŌTH'ER-LESS, *a.* having lost a mother — *Be-mātar*, *mā-mūā^h* — *Mātrilīn*, *mritamātrik*, *amātrik*, *mātrīralit*.

MŌTH'ER-LY, *a.* pertaining to a mother, becoming a mother, parental, tender; *in* the manner of a mother — *Mūdarī*, *mūdarāna*, *mā-sā yā mā-kū-sā^h*, *mīhr-bān yā shafiq*; *ad.* *mūdarāna* — *Mātrik*, *mātriyogya*, *mātrisadrīś wā mātritulya*, *kripālu*; *ad.* *mātrivat*, *mātrībhāv se*, *mātrirūp se*.

MŌTH'ER-IN-LĀW, *n.* the mother of a husband or wife — *Sās^h*, *khush-dāman* — *Śwasrū*.

MŌTH'ER, *n.* (Ger. *moder*) a thick slimy substance in liquors; *v.* to concreate — *Phaphāndī^h*, *sārī yā sārki^h* : *v.* *jamnā^h*, *phēnānā^h*.

MŌTH'ER-Y, *a.* full of mother, concreted — *Phaphāndī-se-bharā huā^h*, *phēnāhā^h*.

MOTION, *n.* (L. *motum*) the act of changing place, action, gait, agitation, a proposal made; *v.* to advise, to propose—*Harakat, jumbish, raftar, hitāw hit-dol yā hīlan-dolan^h, tagīr tajēt yā sulhan*; *v. nasihat k. yā khabar d., 'arz k. yā dar-pesh k.*—*Gatī wā gaman, cheshtī ūngit wā āngavikshēp, chāl chāl-dhāl wā chalan, veg antakshobh wā halachal, bāt vākya wā kartavyasūchakavākya*; *v. parimars wā upadēś d., kalnā wā āge-lānā.* [—*Nischal achāl wā gatihīn, sthir.*]

MOTION-LESS, *a.* wanting motion, being at rest—*Be-harakat yā be-jumbish, sākin*

MOTIVE, *a.* causing motion, having power to move; *n.* that which moves the will—*Harakat d. w., chālāne w^h*; *n. bā is, mājib, sabab, wajh, muharrik*—*Chālak, sānchārak wā pravartak*; *n. kīran, helu, nimitta, prayojak, uttejak, uttejan.*

MOTOR, *n.* one that causes motion—*Muharrik, harakat d. w., chālāne w^h*.—*Chālak, sānchārak.*

MOTOR-Y, *a.* giving motion—*Harakat d. w.*—*Chālak, sānchārak.*

MOTLEY, *a.* consisting of various colours—*Gīn-ā-gūn, raṅg-ā-raṅg, kabrah*—*Chitra-vichitra, mīnāvār, mānfrāṅgī, bahurāṅgī, vividh, mīnāvīdh.*

MOTTO, *n.* (It.) a sentence or word added to a device or prefixed to an essay or discourse—*Sāj, kitābat, naqsh, kahāvat^h*—*Vākya, vachan, mudrālēkh, ślok.*

MOULD, *n.* (S. *molde*) earth, soil, matter of which any thing is made, a substance like down formed on bodies which are kept damp; *v.* to become mouldy—*Mittī^h, gīt yā tarāb, mādda, phaphāndī^h*; *v. phaphāndīgānā^h, phaphāndī lagānā^h*—*Mritti-kā, bhūmī pūshu wā māṭi, vastu dravya wā sūthanadravya, chitti wā dahiya.*

MOULDER, *v.* to turn into dust, to crumble—*Khāk k. yā h., chūr k. yā h^h*.—*Mitti* meṇ mīlūnā wā mīlūnā, dalmās-dālmā tukre-tukre k. dalmās-jīmā wā tukre-tukre h.

MOULDY, *a.* overgrown with mould—*Phaphāndīgānā^h, bhūnāhā^h, phaphāndī se bhārā-huā^h, chittīhā^h*. [dī^h.

MOULDY-NESS, *n.* the state of being mouldy—*Bhūnāt^h, phaphāndīgānāt^h, phaphān-*

MOULD, *n.* (Sp. *molde*) the matrix in which any thing is cast or receives its form, cast, form; *v.* to form, to shape—*Qīlīh yā sigā, naqsha yā tarāsh, shabl sīrat yā tarū*; *v. banānā yā dhālmā^h, dāul d^h*—*Sānchā, kāṭ rūp wā sānškār, ākār ākritī wā mūrīti.* [ke yogya, dhāle jāne ke yogya.

MOULD'A-ELE, *a.* that may be moulded—*Banne ke qābil, dhāl-jāne ke lāiq*—*Banne*

MOULDER, *n.* one who moulds—*Banāne w^h, dhāle w^h*.—*Kāṭā, nirmātā.*

MOULDING, *n.* ornament in wood or stone—*Nāb, sundartā ke liye lakṛī yā pathhar par banāhui ūnchi lakṛī^h.*

MOULD'WARP, *n.* (S. *molde, vercorpan*) a mole—*Chhuchhūndar^h, chhuchhūndar^h.*

MOULT, *v.* (W. *moel*) to shed or change the feathers, to lose feathers—*Kuriz k., dasokhā jhāpnā^h*—*Pakshapāt wā pakshaparivartan k., paikh jhāpnā.*

MOUND, *n.* (S. *maund*) a bank of earth or stone, a rampart, a fence; *v.* to fortify with a mound—*Pushtā tola yā tūla, sadī yā diwār, chūr-dūwārī*; *v. pushtā-bandī k., pushtā bāndhnā*—*Bāndh, prakār, bhītī āṛ wā gherā*; *v. bāndh bāndhnā, prakār bhītī wā ghere se porhī k.*

MOUNT, *n.* (L. *mons*) a hill; *v.* to rise on high, to ascend, to raise aloft, to place on horseback, to embellish—*Pahārī^h, tilā^h*; *v. buland h. yā su'ūd k., charhūā^h, buland k., sawār h. yā karānā, āratish yā zīnūt d.*—*Urddhwagaman k. wā ūnchā jānā, ūthnā, ūthnā wā ūnchī k., ghore par charhūā wā charhūā, sāhūwārnā wā sōbhīt k.*

MOUNTAIN, *n.* a large hill; *a.* pertaining to a mountain, found on mountains—*Kōh, jabal, pahārī^h*; *a. kohī, pahārī^h*—*Parvat, giri, śail, mahādhar, bhūdhār*; *a. śailī, parvatī.*

MOUNTAIN-EER, **MOUNTAIN-ER**, *n.* an inhabitant of a mountain, a rustic, a free-booter—*Pahārīyā^h, dihqānī, qazzāk yā gārat-gar*—*Parvatavāsi wā parvatīyajan, gañ-wār, luterā.*

MOUNTAIN-ET, *n.* a small mountain—*Pahārī^h, tilā^h, chhotā pahārī^h.*

MOUNTAIN-OUS, *a.* full of mountains, large as a mountain, inhabiting mountains—*Pur-koh yā koh istānī, pahār-ūi bārī^h, pahārī yā pahār ke rahne-wālē^h*—*Parvatamay, parvatavāsi, drisavrihat, parvatavāsi.* [twa.

MOUNTAIN-OUS-NESS, *n.* the state of being full of mountains—*Pur-kohī*—*Parvatamaya*

MOUNT'ANT, *a.* rising on high—*Ūnchā chahṛtā-huā^h, ūnchā ūthā yā jātā huā^h, su'ūd kartā huā*—*Urddhwagāmī.* [uthne w^h, sawār.

MOUNT'ER, *n.* one who mounts or ascends—*Charhne w^h, charhan-har^h, chahṛwāzī^h*

MOUNT'ING, *n.* ascent, embellishment—*Charhāw^h, zebāish yā zīnūt*—*Urddhwagaman wā charhāī, sajawāt wā bhūshap.*

MOUNT'ING-LY, *ad.* by rising or ascending—*Ūthne yā chahṛne se^h.*

MOUNT'Y, *n.* the rise of a hawk—*Su'ūd-i-bāz, bāz kī buland-parvāzi*—*Śyenordhwagaman.*

MOUNTE-BANK, *n.* (It. *montare, banco*) a quack, a boastful pretender; *v.* to cheat by boastful pretences—*Kuth-baid yā jhūthā baid^h, khud-farosh*; *v. khud-furoshī*

- yá māk se thagná*—Chhadmavaidya wá mithyávoidya, dambhí dímblí wá dhoñgi; v. dambh dímbl wá dhoñg se chhálná. [kúrokti.]
- MÖUN'TE-BÁNK-ER-Y**, n. boastful pretence—*Khud-furoshí, láf-zaní*—Galpatáki, alahí.
- MÖURN**, v. (S. *murnan*) to grieve, to be sorrowful, to lament—*Gam k.*, *malú k.*, *afso mātām nauha yá nula k.*—*Sok k.*, *sokárta h.*, *viláp wá khed k.*
- MÖURN'ER**, n. one who mourns—*Nauha-gar, mātām-dār, ána-zan, tá'ziya-dār, tá'ziya-ghavān, afso yá gam k. v.*—*Sokakartá, sóki, khedi, shochak, paridevak, sok k. w.*
- MÖURN'FUL**, a. causing sorrow, sorrowful—*Gam-khez yá mātām-angez, gam-giñ mātām-zala mutassif yá muqmím*—*Sokajanak khedajanak wá sokávah, sokárta sóki vi-shidi khedi khiina wá khedayukt.* [sasokati, sakhed wá sok se.]
- MÖURN'FUL-LY**, ad. sorrowfully, with sorrow—*Gam-giñ se, gam yá afso se*—*Sasok wá*
- MÖURN'FUL-NESS**, n. sorrow, show of grief—*Gam yá afso, mātām-hálat yá mātām sárat*—*Sok wá khed, sokákar wá sokadása.*
- MÖURN'ING**, n. sorrow, the dress of sorrow—*Mātām tarassuf gam andoh yá afso, mātām-libás*—*Sok khed vilápan wá viláp, sokasuchakaveś.*
- MÖURN'ING-LY**, ad. with a sorrowful appearance—*Mātām sárat se, mātām-libás se*—*Sokarup se, sokasuchakaveś se.* [sarí^h, nashí^h—*Múshik, múshak, indur.*]
- MÖUSE**, n. (S. *mus*) a small animal: pl. *Míce*—*Chúhi^h, chíhi^h, misá^h, múri yá mu-*
- MÖUSE**, v. to catch mice—*Chúhe márná^h, chíhi márná^h, chíhe pakarná^h.*
- MÖUS'ER**, n. one that catches mice—*Chúhe-már^h, chíhi-már^h, chúhe-pakarne w^h, mis-már yá mus mír^h.*
- MÖUSE'EAR**, n. a plant—*Ek bhánt ká chhotá per yá paudhá^h.*
- MÖUS'ING**, n. a mouser, a kind of weasel—*Chúhe-már chúhi-már mus-már mus-már yá chúhe-pakarne w^h, ek bhánt ká nemal^h.*
- MÖUSE'HOLE**, n. a hole made by mice—*Chúhe ká-bíl^h, chíhi-ká-bíl^h.*
- MÖUSE'TRAP**, n. a trap for catching mice—*Chúhi-dím, mus-dím, dabkar^h, chúhe pakar-ne ká piñpá^h, mise pakarne ká kul^h*—*Múshikapanjar.*
- MÖUTH**, n. (S. *math*) the aperture in the head of an animal by which food is received and voice uttered, an opening, the instrument of speaking, a speaker—*Fam yá dahlan, sírákh ráh yá dahána, dahán, 'arz-begi kalim sukhan sáz yá ghatib*—*Mukh, chhidra dwár saigun muháná wá muláná, muñh, vaktá wá bolwáya.*
- MÖUTH**, v. to speak in a big manner, to vociferate, to utter with a loud affected voice, to take into the month, to chew, to eat, to insult—*Bari-bari bateñ k^h, chílláná yá pukarná^h, balluláná^h, muñh meñ lená yá pukarná^h, chubáná yá chálná^h, khá-jáná yá kháná^h, tokará d. chherná latherná latherná yá huká k^h.*
- MÖUTH'ED**, a. furnished with a mouth—*Múnhá^h, muñh-wálá^h*—*Mukhavisisht.*
- MÖUTH'FUL**, n. as much as the mouth can hold—*Luqma, navála*—*Kaval, kavak, kaurá, kaur, grás, gudúsh.* [kahne ká mitra.]
- MÖUTH'FRIEND**, n. a pretended friend—*Zabtní-dost, muñh-bolá-dost*—*Muñh-bolá-mitra,*
- MÖUTH'HOPEFUL**, n. civility without sincerity—*Zabtní akhlúq yá khlúq, jhúthí bhal-manáit^h*—*Mithyasutkar, jhúthá ishítáchár.*
- MÖUTH'PIECE**, n. the part of a wind instrument which is put into the mouth, one who speaks for others—*Siz-damí ká wah hissá jisiméi muñh lagáya jútá-hai, dware ke liye kalim 'arz-begi yá khatib*—*Sushir ká wah bhág jisiméi muñh lagáya jútá hai, paráthavaktá wá mukh.*
- MÖVE**, v. (L. *moveo*) to put in motion, to impel, to excite, to propose, to change place or posture: n. the act of moving—*Chaláná chál-d. taskáná kilmí surkáná hatáná talná unárá yá duláná^h, danáná yá dhakelná^h, ukáná uskáná utháná yá jagáná^h, kálná yá koi-bát-áge láná^h, chálná taskáná kilmí dolná hatná sarakáná talná yá unárá^h; d. chál^h, chálná^h, sarakáná^h, jumbish, harakat.*
- MÖV'ABLE**, a. that may be moved, changing from one place or time to another—*Mutaharrik manqila harakat-pazir yá mumkinu-l-harakat, ek-hi jagah meñ na-rahne wálá yá ek-hi waqt meñ na hone-wálá*—*Gamanasíl gamanayogya jangam wá asthavar, ek-hi sthán meñ na rahne wálá wá ek-hi samay meñ na hone wálá.*
- MÖV'ABLES**, n. pl. personal goods, furniture—*Mál-i-manqila chíz-bast yá jins, sámán yá ghar ká asáb*—*Asthavaradravya asthavaradhan wá jangamadravya, sámagri wá grihasámagri.* [Gamanasílatá, gatisakti, asthavaratá, charabháv.]
- MÖV'ABLE-NESS**, n. state of being movable—*Harakat-paziri, mumkinu-l-harakati*—
- MÖV'ABLEY**, ad. so that it may be moved—*Jismeñ chal sake^h, harakat-paziri se*—*Gamanasílatápúrvak, gatisílatva se, charabháv se.*
- MÖV'LESS**, a. that cannot be moved—*Sákin, gair-mutaharrik, achál^h, alál^h*—*Achar, nischál, sthavar.*
- MÖVE'MENT**, n. the act or manner of moving—*Harakat, táhrik, chál^h, chálá-cháli^h, chálíne ká ravish*—*Gati, gaman, sthánántaragaman, chalan, sancharan.*
- MÖVENT**, a. moving; n. that which moves—*Mutaharrik; n. muharrik, harakat d. w.*—*Gamanasíl, jangam; n. chálak, sancharak.*

MÓV'ER, *n.* one that moves, a proposer — *Mutaharrik mutaharrik yá harakat d. w.*, *sukhan-gustar muzhir yá muttamis* — Chhlek sdrak chalne w. wá pravartak, kartavyopasthápak.

MÓV'ING, *p. a.* affecting, pathetic; *n.* impulse — *Dil-soz yá riggat-angez, dard-angez jiggar-soz dil-kash yá dil-gudáz*; *n.* bá'is, jumbish — Mandoláú hridayavedhak wá chittadrávak, karunájanak chittamohajanak manodrávak wá chittamohak; *n.* káran, hetu, pravartan, prerap, protsahan.

MÓV'ING-LY, *adv.* pathetically, affectingly — *Dard-angez jiggar-sozi yá dil-gudázi se, dil-sozi yá riggat-angez se* — Karunájanakatwa chittamohajanakatá wá manodravakatwa se, hridayavedhakatá wá maudoktá-ríti se.

MÓV'ING-NESS, *n.* power of affecting — *Quwat-i-dil-sozi, quwat-i-riggat-angez, quwat-i-dard-angez* — Mondoláú śakti, hridayavedhakasakti, karunájanakasakti.

MÓW, *n.* (S. *mome*) a heap of hay or corn — *Súkhá ghás yá anáj ki dheri* ^h.

MÓW'BURN, *v.* to ferment in the mow — *Súkhá ghás yá anáj ki dheri meñ tapné sarná yá ubasné* ^h.
[*yá kherpi se kápná^h, kát-dálmá^h*]

MÓW, *v.* (S. *mawan*) to cut with a scythe, to cut down; *p. t.* MÓWED or MÓW'N — *Ilánsue*

MÓW'ER, *n.* one who cuts with a scythe — *Ilánsue yá kherpi se kápné w^h*, *ghás kápné w^h*.

MÓW'ING, *n.* the act of cutting with a scythe — *Ilánsue yá kherpi se kápná^h*.

MÚ'CH, *a.* (S. *mycel*) large in quantity, long in time; *adv.* in or to a great degree, by far, often, long, nearly; *n.* a great deal, abundance — *Wáfir kasir firinwán bisár yá zi-yáda, der-tak-ká*; *adv.* *ziyáda, niháyat, aksar angát, aksar yá bár-há, turgávan yá angarib*; *n.* *kasrat, ifráb* — Bahut bahuterá ghanerá bahu adhiik práchur vipul wá pushkal, dirghakálik; *adv.* *atyant wá atisaya karke, nitánt nijat wá ati, bahudhá, bahu-kálparyant, prátyah*; *n.* bahutwa wá bálmilya, práchurya wá bahutiyat.

MÚ'CK, *n.* (S. *mooe*) dung for manure, any thing mean or filthy; *v.* to manure — *Khúld khúldh páns yá sár^h, mal mail yá gúh^h*; *v.* *khúld yá khúldh dálmá^h, pánsná^h, páns dálmá^h*.

MÚ'CK'ER, *v.* to get or save meanly — *Bari kanjis se ba'orná yá bachaná^h*.

MÚ'CK'ER-ER, *n.* a miser, a niggard — *Makkhi-chús^h, kanjás^h*.

MÚ'CK'Y, *a.* nasty, filthy — *Ná-sáf yá ná-pák, najis yá gúiz* — Mailá, samal malin malín wá malauay.

MÚ'CK'HEAR, **MÚ'CK'HILL**, *n.* a dunghill — *Gobar ká dher^h, ghár^h, gobar^h*.

MÚ'CK'WORM, *n.* a worm bred in dung, a miser — *Úsh yá gobar ká kípá^h, makkhi-chús yá kanjás^h*.

MÚ'CHO, *n.* (L.) a point — *Nok* — *Api, agra, agrínú*.

MÚ'CHO-NÁT-ED, *a.* narrowed to a sharp point — *Nokilá, nok-dár* — *Tikshnágra, anśuman*.

MÚ'CUS, *n.* (L.) a slimy fluid — *Lu'áb, las^h*, *balgam waqaira shai* — *Indriyamal, ślesh-mūdinā, kaphādīnā*.
[*tu, mūgillhavastu, medhāvastu*]

MÚ'CI-LAGE, *n.* a slimy or viscous mass or body — *Las^h, lu'áb* — *Lasasī vastu, lasilī vas-*

MÚ'CI-LÁ'CI-NOUS, *a.* slimy, viscous, ropy — *Chaspán, lu'áb, lasij* — *Chipehijpi, lasasā wá lasilī, lujlujá lījijá wá lājijá*.

MÚ'COUS, *a.* pertaining to mucus, slimy — *Lu'áb-mansáh yá balgam waqaira ke muta'al-lig, lu'ábhi lasij yá chaspán* — *Indriyamalavishayak wá śleshmūdinālasambandhi, las-lasā lasilī wá chipehijpi*.

MÚ'D, *n.* (Ger. *moder*) moist and soft earth; *v.* to bury in mud, to bespatter — *Kich^h, kichar yá kichap^h, chahlá yá chihlá^h, chik^h, ká^h yá hilá^h, kúldá^h, pánik yá pank^h*; *v.* *kich yá kichap meñ gápná^h, bhar d. yá mailá k^h*.

MÚ'DY, *a.* foul with mud, turbid, impure, cloudy, dull; *v.* to soil with mud, to cloud — *Chahláhi chihláhi yá gúldá^h, dhabrá yá mailá^h, mukaddar, kaudan, kund*; *v.* *mukaddar k., kund yá kaudan k.* — *Pañikil pañkunay wá sakardam, kalushí ávil wá maladúshít, malin malín wá samal, sthūlabuddhi, mandabuddhi wá mandamati*; *v.* *gúldá mailá wá dhabrá k., sthūlabuddhi k.*

MÚ'DY-LY, *adv.* turbidly, with foul mixture — *Kudúrat se, takaddur se* — *Gadlái se, samal-tápúrvak wá malavattwapúrvak*.

MÚ'DY-NESS, *n.* the state of being muddy — *Kudúrat, gúldái^h, mailái^h, mailá-pan^h* — *Samlati, pañkatá, malavattwa, malinatí, malinya*.

MÚ'DLE, *v.* to make muddy or confused — *Gúdlá k^h, ním-sar-mast k.* — *Mailá k. dhabrá k. wá ghuñgholná, ishādunmatta wá thorá matwáli k.*

MÚ'DY-HEAD-ED, *a.* having a dull head — *Kaudan, kund-zihñ, gáwdi^h* — *Sthūlabuddhi, jarabuddhi*.
[*samudriyapakshi*]

MÚ'NÚCK-ER, *n.* an aquatic fowl — *Ek qism kī ábi yá samundari chirigá* — *Jalapakshí*.

MÚ'WÁLL, *n.* a wall built with mud — *Múti kī dīwār, kachchí dīwār* — *Kachchí bhít, ráti kī bhít*.
[*bhít ká, ráti kī bhít ká*]

MÚ'WÁLLED, *a.* having a mud-wall — *Kachchí dīwār ká, múti kī dīwār ká* — *Kachchí*

MÚE. See **Mew**.

MÚFF, *n.* (Ger.) a cover for the hands — *Dastána* — *Hastachchhāñ, hastávarap*.

- MUF'FLE**, *v.* to cover, to wrap, to conceal—*Dhānpā^h, lāpetnā^h, chhipānā^h.*
- MUF'FLER**, *n.* a cover for the face—*Burqa' yā burqa'a, ghānghat yā ghānghut^h*—*Mu-*
- MUFFIN**, *n.* a kind of light cake—*Ek bhānt kī halkī roti^h.* [khāchchhādanavastra.
- MUF'TI**, *n.* (Turk.) the high priest of Muhammadans—*Muftī*—*Yāvanapradhānadharmā-*
- MUG**, *n.* a vessel to drink from—*Mishrabā, garwā yā garwā^h, lotiyā yā lotiyā^h, dō-*
- khura yā āb-khara*—*Pānāpatra, pānabhūjan.*
- MUG'HOUSE**, *n.* an ale-house—*Jan kī sharāb kī dūkān*—*Yavamadyālay.* [gilā wā silā.
- MUG'GY**, **MUG'GISH**, *a.* (muck?) moist, damp—*Tur yā nām-tar, nām*—*Ārdra wā odā,*
- MUGIL**, *n.* (L.) the mullet, a fish—*Parhī^h, ek bhānt kī machhī^h.*
- MUGI-ENT**, *a.* (L. *mugio*) bellowing—*Phukarne w^h, hābhāne w^h.* [atmīsā.
- MUG'WORT**, *n.* (S. *mugwort*) a plant—*Ek bhānt kī paudhā^h, ganālmār^h, artamāsīyā,*
- MUL'AT'PO**, *n.* (L. *mulus*) one born of parents of whom the one is white and the
- other black—*Mastisā, gore mard aur kālī 'aurat yā kālē mard aur gorī 'aurat se*
- paidā-huā larkā*—*Gore purush aur kālī strī wā kālē purush aur gorī strī se utpanna*
- huī larkā.* [Nūl, pūsh, brahmadārn.
- MULBERRY**, *n.* (Ger. *maulbeere*) a tree and its fruit—*Tāt kā per, tāt kā mewa*—
- MULCH**, *n.* half rotten straw—*Adh-sarī ghās^h, adh-sarā khar yā puwāl^h.*
- MULCT**, *n.* (L. *mulcto*) a fine, a pecuniary penalty; *v.* to punish with fine—*Jarīmāna,*
- gunah-yārī gunāh-yārī yā tāvān*; *v. jarīmāna k., jarīmāna bāndhnā, jarīmāna*
- lagānā, gunah-yārī lenā*—*Arthadān, dhanadān*; *v. dhanadān bātūdnā wā lagā-*
- nā, arthadān lenā.* [ri leuc v.—*Dhanadān k. w., arthadān bātūdnā v.*
- MULCTU-ARY**, *a.* punishing with fine—*Jarīmāna k. w., jarīmāna lagāne w., gunah-gā-*
- MULE**, *n.* (L. *mulus*) an animal generated between a he-ass and a mare or a horse
- and a she-ass—*Astar, khachchar*—*Khesar, vesār, vegar, āswatar.*
- MULE-TEER**, *n.* a mule-driver—*Khachchar-bān*—*Āswatarapradak, āswataraprarak,*
- vesār, āswatarapālak.*
- MULISH**, *a.* like a mule, obstinate as a mule—*Khachchar-sarāt yā khachchar-sā, khach-*
- char-sā arīqāl yā arīqā*—*Āswataraswabhāv wā vesārasudris, vesārasudris arīqāl wā*
- arīq.* [bhāv, strītwā, nārītwā, nārībhāv.
- MULI-ÉPRI-TY**, *n.* (L. *mulier*) woman-hood—*'Aurat-paṇā, 'aurat kī hālat*—*Strī-*
- MULL**, *v.* (L. *mollis*) to soften, to heat and sweeten with spices—*Narm k., masālīh*
- de kar garm aur mīthā k.*—*Komal wā mīdhā k., vyānjmaṇḍī se ushna aur mīthā k.*
- MULLER**, *n.* (L. *mola*) a stone for grinding—*Bullā^h, torhā^h, torīyā^h.*
- MULLET**, *n.* (L. *mulus*) a sea-fish—*Parhī^h, ek bhānt kī samundarī machhī^h.*
- MULTI-GRUBS**, *n. pl.* a twisting of the intestines, sullenness—*Āntan kī maror, hāl-*
- mīzājī yā barhamī*—*Antrasūl antravedanā wā udaravyathā, chirechirāpan wā chīr-*
- chirāhat.*
- MULTI'ION**, *n.* (Fr. *moulure*) the upright post or bar dividing two lights of a window;
- v.* to shape into divisions in a window—*Khirki ke bīcho-bīch kī kharā dandā*; *v.*
- Khirki ke bīcho-bīch meṁ kharā dandā lagānā^h.*
- MULTI'AN'GULAR**, *a.* (L. *multus, angulus*) having many angles—*Pisgār-gosha, kasī-*
- ru-l-zāvīya*—*Bahukop, anekakop.* [kut kopon se, bahukopapūrvak.
- MULTI'AN'GULAR-ITY**, *ad.* with many angles—*Pisgār goshaṁ se, pisgār zāvīyāṁ se*—*Ba-*
- MULTI'FARI'GUS**, *a.* (L. *multus, faris*) having great multiplicity or variety—*Raṅg*
- ba-raṅg, gūn-ā-gūn, kasīru-l-ashkū, bahurūpī^h*—*Bahuvīdh, anekavīdh, vīdh, nānā-*
- vīdh, bahuprakār, anekaprakār, n. nārūp, bahurūp.*
- MULTI'FARI'GUS-ITY**, *ad.* with multiplicity—*Raṅg-ba-raṅgī se, kasīru-l-ashkūlī se, kasī-*
- rat se, ifrāt se, bahutāt yā bahutāyit se^h*—*Nānārūpatī se, bahuvīdhātī se, bīhulya se,*
- prachuratwa se, anekatwa se, vichītrātā se.*
- MULTI'FARI'GUS-NESS**, *n.* multiplied diversity—*Raṅg-ba-raṅgī, gūn-ā-gūn, anwā-tarah*
- Nānārūpatī, bahuvīdhātī, vīdhibāhulya, bahuvichītrātā, bahuvichītrīya.*
- MULTI'FI'DOUS**, *a.* (L. *multus, fido*) having many divisions—*Kasīru-l-hissa,*
- bisgār hissa*—*Bahwaṁsa, bahubhag.*
- MULTI'FORM**, *a.* (L. *multus, forma*) having various forms or shapes—*Kasīru-l-ash-*
- kū, bahurūpī^h, gūn-ā-gūn, raṅg-ba-raṅg*—*Nānārūp, bahurūp, anekākūr, bahuvīdh,*
- bahuprakār.* [anekākāntā, bahuvīdhātā, rūpabāhulya.
- MULTI'FORM-ITY**, *n.* diversity of forms—*Kasīru-l-ashkūlī*—*Bahurūpatī, nānārūpatī,*
- MULTI'LATERAL**, *a.* (L. *multus, latus*) having many sides—*Kasīru-l-zīl, bisgār-*
- paṭlā, kasīru-l-jānāḥ*—*Bahubhuj, nānābhuj, anekabhuj, bahupārswa, anekapārswa.*
- MULTI-LINEAL**, *a.* (L. *multus, linea*) having many lines—*Kasīru-l-khatt*—*Bahu-*
- rekhā, bahupaṅkti.*
- MULTI-NOMIAL**, **MULTI-NOM'INAL**, **MULTI-NOM'INOUS**, *a.* (L. *multus, nomen*)
- having many names—*Kasīru-l-ism, bisgār-nām*—*Bahunāmak, bahusūjīn ik.*
- MULTI'PAROUS**, *a.* (L. *multus, pario*) producing many at a birth—*Kasīru-l-bach-*
- cha-kash, ek ber meṁ bahut bacheḥ jāne-wālī^h*—*Bahuprasav, bahupraj.*

- MŪL'TI-PLE**, *a.* (L. *multus, plico*) manifold; *n.* a number which exactly contains another several times—*Gūn-ā-gūh*; *n.* *ma'dūd*—Bahugun, vividh; *n.* *gupkār*, apavartya.
- MŪL'TI-PLX**, *v.* to increase in number, to increase a given number as many times as there are units in another given number—*Ziyāda k. yā h.*, *zarb k.*—Barhānā wā barhāt, gupan hanan wā ghāt k.
- MŪL'TI-PLI-A-BLE**, *a.* that may be multiplied—*Mumkinu-l-zarb*, *ziyādātī-pazīr*—Gupaniya, gunya, gupanaksham, gupanasakya, hananiya, ghātavya, varddhanīya.
- MŪL'TI-PLI-CA-BLE**, *a.* that may be multiplied—*Mumkinu-l-zarb*, *ziyādātī-pazīr*, *ziyāda kiye jāne ke biq*, *ziyāda hone ke qābil*—Gupaniya, gunya, gupanaksham, gupanasakya, hananiya, ghātavya, varddhanīya. [yāuk, hananiya, puraniyāuk.
- MŪL'TI-PLI-CAND**, *a.* the number to be multiplied by another—*Mazrūb*—Gunya, gup.
- MŪL'TI-PLI-CATE**, *a.* consisting of more than one—*Kasīru-l-qajā*—Bahwavyav, sāvyav.
- MŪL'TI-PLI-CATION**, *n.* the act of multiplying—*Zarb*, *ziyādātī*, *ifrāt*, *barhāt*^h, *ziyāda k. yā h.*—Gupan, hanan, ghāt, varddhan, viddhi, barhāt, barhāt, bahulīkaran.
- MŪL'TI-PLI-CITY**, *n.* state of being many—*Kasrat*, *ifrāt*, *bahutāt* *yā* *bahutāyat*^h—Bihulya, bahutwa, bahulatwa, prachurātwa.
- MŪL'TI-PLIER**, *n.* one that multiplies, the number by which another is multiplied—*Ziyāda k. w. yā h. w.*, *zārīb nazrīb jī-hi yā zarī-kunandū*—Barhāne w. varddihak wā lārhe w. gupak gupakāuk wā purak.
- MUL TI-PŌ-TENT**, *a.* (L. *multus, potens*) having manifold power—*Kasīru-l-tāqat*, *bisgār-quwāt*—Bahukāryasamarth, bahukāryasaktik.
- MUL-TI-PRESENCE**, *n.* (L. *multus, pra, ens*) the power or act of being present in many places at once—*Kasīru-l-hāzīn*, *bisgār-jā-manjūdagi*—Bahusthānavidyamānatī, bahusthānavidyamānatī.
- MUL TI SYŪ/LA-BLE**, *n.* (L. *multus*, Gr. *sullabē*) a word of many syllables—*Kasīru-l-jāz-i-tahqīq*—Bahwāshar, bahwāsharasūl, anekālekharasūl.
- MŪL'TI-TŪDE**, *n.* (L. *multus*) a great number, a crowd, the populace—*Kasrat ifrāt yā wafūr*, *kuḥm izdikān majmā' yā zumra*, 'arwām yā 'arwāmū-a-nās—Samūh vrind ogh samudāy samāj manjūlī stem punj nikāy bahutāt wā bahutāyat, bhīr janasamūh wā janaugh, sūmānyalok wā sūdharamalok.
- MŪL'TI-TŪB-NOTS**, *a.* numerous, manifold—*Kasīr yā bisgār*, *gūn-ā-gūh*—Bahul pushkal wā bahut, vividh bahurūp vā nānūvidh. [tra, bahunayan, bahulochan.
- MUL-TŌC-U-LAR**, *a.* (L. *multus, oculus*) having many eyes—*Kasīru-l-'ain*—Bahune.
- MŪM**, *n.* (Ger. *mumme*) a species of malt liquor—*Ple gism kā biza boza yā bozā*—Yavasurāvisesh. [lā zabān, sākūl—*a.* Chup, chupchāp, mīhābd, tūshnik.
- MŪM**, *int.* silence! hush!; *a.* silent—*Chup*^h, *chup raho*^h; *a.* *khamosh yā khamosh*.
- MŪM BĒD-GET**, *int.* hush! silence—*Chup*^h, *chup chup*^h.
- MŪM GUANÇE**, *n.* silence, a game with dice—*Chupki chupki yā manū*^h, *pāson se ek khel*^h.
- MŪMBLE**, *v.* (Ger. *mummeln*) to speak inwardly, to mutter, to utter imperfectly—*Mūh-mēi-bolnā*^h, *ghunghunānā yā lālār labar k.*^h, *mūmīnānā yā poplānā*^h.
- MŪM BLER**, *n.* one who mumbles—*Mūh-mēi-bolne w.*^h, *mēi-mēi k. w.*^h, *ghunghunāne w.*^h, *mūmīnāne w.*^h, *mūmīnānā*^h, *poplānā*^h.
- MŪM BLE NEĞS**, *n.* a tale bearer—*Chugul-khor yā chagal khor*, *gamnāz*—Lutrā.
- MŪMM**, *v.* (Gr. *momos*) to mask—*Burqa' log-inū*, *chikā layānā*, *peknā k.*^h—Kritrimamukh lagānā, kapatamukh lagīnā, chhadmaveśakrīrī k.
- MŪM MER**, *n.* a masker, a buffoon—*Burqa' posh yā chikra-posh*, *bhānū*^h—Kritrimaveśadhārī chhadmaveś wā kapatarūpi, sawāngī.
- MŪM'MER-V**, *n.* masking, buffoonery—*Burqa' poshī*, *bhānūritī yā peknā*^h—Chhadma- v s wā kapataveś, sawāng wā chhadmaveśakrīrī.
- MŪM MY**, *n.* (Ar. *monia*) a dead body preserved by the art of embalming—*Momiya*—Sugandhidravayarakshitaśav, tiktaushadhavyañjanādirakshitānritasārīr.
- MŪM'M-Ų**, *v.* to make into a mummy—*Momiye banānā*—Sugandhidravayarakshitaśav banānā, tiktaushadhavyañjanādirakshitānritasārīr banānā.
- MŪMP**, *v.* (D. *mompen*) to nibble, to bite quick, to chatter, to beg, to deceive—*Khutarnā yā tūgnā*^h, *khatagnā yā kutarnā*^h, *teñ-teñ-k.* *kichkichnā yā barbarānā*^h, *giyāgnā yā blikh-māgnā*^h, *thagānā yā chhalnā*^h.
- MŪM'PER**, *n.* a beggar—*Bhikhārī*^h. [bhagal^h.
- MŪM'PING**, *n.* foolish tricks, begging tricks—*Pekhnā yā bandar-nāch*^h, *bhikārī kā*.
- MŪMPS**, *n.* sullenness, a disease—*Burhamī*, *ek maraz yā murz jo gale meñ hotā hai*—Chireh-rābat, gale kī ek rog jaise gandamālā wā karnāmīl.
- MŪNCH**, *v.* (Fr. *manger*) to chew eagerly—*Chapar-chapar khānā*^h, *hapar-hapar khānā*^h, *hap-hap chānā*^h. [sāhsārī, ihalokasambandhī, aihalaukik.
- MŪNDANE**, *a.* (L. *mundus*) belonging to the world—*Dunyāwī*, *dunyāwī*—Sāhsārīk.
- MŪNDIC**, *n.* (L. *mundus*) a mineral—*Ma'danī shai*, *kānī shai*, *dhāt*^h—Ākarodbhavadravya, ākaravastu, dhātu, ākariyadravya.

MÜN'DI-FY, *v.* (L. *mundus, facio*) to make clean, to cleanse—*Pák k., sáf k.*—Nirmal wá súddha k., parishkár k.

MÜN-DI-FI-CÁ'TION, *n.* the act of cleansing—*Sáfut*—Parishkár, śodhan.

MÜN-DÍF'I-CA-TIVE, *a.* cleansing; *n.* a medicine which cleanses—*Sáf k. w., pák k. w., sáf yá pák karne-wáli dawá*—Nirmalakáři, swachchhakáři; *n.* nirmalakáři wá śo-

MÜN'GREL. See MONGREL.

MU-NÍÇ'I-PAL, *a.* (L. *munus, capio*) belonging to a corporation—*Shahrí jamá'at yá guroh ke muta'alliq, loḡoh ki us majlis ke muta'alliq jo sar-kár ke hukm se murattab hotí hai aur uská mil-ke ihtiyár aur iqtidár ek hi hákim ká-sá hotá hai*—Nagara-samíjasambandhí, grámasaṅghasambandhí, nagariyákáryanirvihaná'rthasamájaviśha-

MU-NÍÇ'I-PÁL'I-TY, *n.* a district—*Ek zíl'*—Desavibhág, maṇḍal, chakra. [yak.]

MU-NÍF'I-CENT, *a.* (L. *munus, facio*) liberal, generous, bountiful—*Sakhá, faizyá, karim faiz-rasáh yá jawáid*—Uḍár wá dínasíl, dínarat wá bahuprad, atidatá muk-tahast wá dayálu. [wá dínasílatí, dín wá dayúlitwa.]

MU-NÍF'I-ÇENÇE, *n.* liberality, bounty—*Sakháwat yá faizyázi, faiz yá karam*—Uḍaratá

MU-NÍF'I-ÇENT-I-Y, *adv.* liberally, generously—*Sakháwat se, faizyázi se*—Uḍaratí wá sau-dhrya se, dínasílatí wá atidín se. [k., porhá k.]

MU-NÍTE, *v.* (L. *munio*) to fortify—*Mustahkim yá mustahkam k., mazbút k.*—Pushí

MÚN'I-MENT, *n.* a fortification, a support, a record, a charter—*Qa'á, pushíti yá panáh, daftar, simat*—Durg kot wá garh, rakshísthán, lekḥ lekhyapatra wá lekha-pramán, adhikrápatra.

MU-NÍ'TION, *n.* fortification, materials for war—*Qa'á yá hisár, laṛáí ká sámán*—Durg kot wá garh, yuddhasamagri yá ddhópakaran wá yuddhasajjá.

MÚR'DER, *n.* (S. *murder*) the act of killing a human being unlawfully; *v.* to kill a human being unlawfully, to destroy—*Bug: se gatl, gatl-i'-amḥ, gatl, khún; v. gatl-i'-amḥ k. bug: se khún k. gatl k. yá khún k., bar-bád d. yá k.*—Dweshapúrvakamanu-shyabadh, hatyá, badh, jivahatyá, náran, hanan; *v.* dweshapúrvakamanushyabadh k. badh k. hatyá k. wá mār dáluí, naśt k.

MÚR'DER-ER, *n.* one who is guilty of murder—*Bug: se gatl yá khún k. w., khúnt, qátíl, khún-rez, khún-khúar, mardum-kush, hatyará^h*—Dweshapúrvakamanushyabadhak, pránahantí, jivahantí, paraghátí, badhakári.

MÚR'DER-ESS, *n.* a woman who commits murder—*Q'atila*—Hatyári.

MÚR'DEN-OUS, *a.* guilty of murder, bloody—*Khún-fishin yá khún-khúar, khún-rez yá khún*—Ghátak ghátuk práraghátak wá badhakári, hatyará wá nírátmak.

MÚR'DER-ING-PIECE, *n.* a small piece of ordnance—*Ek chho'tí top*—Kshudragnyastra.

MÚRE, *v.* (L. *muris*) to inclose in walls—*Chuná-lená^h, chunrá-d^h, chun-lená^h*.

MÚR'AL, *a.* pertaining to a wall—*Divár ká, muta'al-iq-i'-divár*—Bhittisambandhí, bhít ká, prákariya.

MÚR'I-ÁT-ED *a.* (L. *muria*) put in brine, combined with muriatic acid—*Namkín pánt nuḥ rakkhá-huá, namak ke tez-áh se miláyá-huá*—Lavanajalasthit wá kháre páni men rakkhá huá, jalakarahratikámlanisrit.

MÚR'I-ÁT'IC, *a.* having the nature of brine—*Namkín, khárá^h, loná^h*—Lavan, lívan.

MÚRK, *n.* (S. *mir*) darkness—*Ándherá^h, ándhiyá^h*. [yá dhúndhlá^h.]

MÚRK'y. *a.* dark, cloudy, wanting light—*Ándherá yá ándhiyará^h, ghanghor^h, dhúndhlí*

MÚR'MUR, *n.* (L.) a low continued sound, a complaint half suppressed; *v.* to make a low continued noise, to grumble—*Bhanak bhinak bhanbhanáhat bhinbhináhat tartaráhat dharḍharáhat sansanáhat yá jharjharáhat^h, kurkuráhat barbaráhat bar-barí yá ghunghunáhat^h*; *v.* bhinbhináhat bhanbhanáhat tartaráhat dharḍharáhat sansanáhat yá jharjharáhat^h, kurkuráhat barbaráhat yá ghunghunáhat^h.

MÚR'MUR-ER, *n.* one who murmurs—*Kurkuráne w^h, barbaráne w^h, ghunghunáne w^h, kurkuríyá^h, ghunghuná^h*.

MÚR'MUR-ING, *n.* a low sound, complaint—*Bhanak bhinak bhanbhanáhat tartaráhat yá sansanáhat^h, kurkuráhat barbaráhat yá ghunghunáhat^h*.

MÚR'MUR-OUS, *a.* exciting murmur—*Shakwa-khez, gila-angez*—Asantoshárthakasaabda-janak, asantoshasāchakaśabdopádak.

MÚR'RAIN, *n.* (L. *morior*?) an infectious and fatal disease among cattle—*Daráb kí wabá, wabá-i-mawáshí*—Paṣumári, gavádijantumári, gay goruon ke bich kí mahámári.

MÚRRE, *n.* a kind of bird—*Ek bhiút kí chériyá^h*.

MÚR'REY, *a.* (Moor) of a dark red colour—*Siyáh-máíl surkh*—Śyámarakta.

MÚR'RHINE, *a.* (L. *murra*) made of a fine kind of ware or porcelain—*Achche chñí bartan ká baná huá^h*.

MÚS'CA-DÉL, **MÚS'CA-DÍNE**, *n.* (L. *muscus*) a sweet grape and wine, a sweet pear—*Shirín angúr aur angúrt-sharáb, mīthí náshpáti*—Madhuradrákhá aur drákhama dya, madhur víśwasirak wá vidar.

MÚS'CLE, *n.* (L. *musculus*) a fleshy fibre, a shell fish—*Patthá^h, stipí-ká-kirá yá ríp-wáli machhlí^h*—Peśí mánsapeśí wá mánsasírá, śambu śambuk wá śambúk.

MŪS'CU-LAB, *a.* relating to muscles, strong—*Patthe-kā^h, zor-āwar yā mazbūt*—Mānsa-sirāsambandhī wā patthāsambandhī, snpind kuṅgar driphāṅg wā balawān.

MŪS'CU-LĀR'RY, *n.* state of being muscular—*Kān-gar-pānā^h, mūtār yā mūtār^h.*

MŪS'CU-LOUS, *a.* full of muscles, brawny—*Pur-patthe, mazbūt yā zor-āwar*—Mānsasirā-pūrn mānsal wā kuṅgar, driphāṅg wā balawān.

MŪSĪ, *n.* (L. *musca*) the power of poetry, deep thought; *v.* to ponder, to think on, to wonder—*Quraat-i-nazm yā matlakā-i-shī'r, gaur, fikr yā andesha*—*v. gaur yā khauc k., fikr k., ta'ajib k. yā mutahajir k.*—Kāvya-devatā kāvyasakti saraswatī wā kāvyādhi-shthātrī, dhyan wā chintā; *v.* dhyan k., chintā k., āscharya k. wā vismit h.

MŪSĪ'FĪ, *a.* thinking deeply or closely—*Fikr-mand, mutafakkir, andeshar-nāk*—Dhyā-napār, chintāpār, dhyānānīshth. [kāvyāvamānī, kāvyamandādar.

MŪSĪ'LESS, *a.* disregarding poetry—*Shī'r-mutanafir, nazm-mutanafir*—Kāvyadweshī.

MŪS'ING, *n.* meditation, contemplation—*Tamannū yā andesha, mulāhaza yā gaur*—Dhyan, soch chintā wā bhāvanā.

MŪ'SĪT, *n.* a gap in a hedge—*Ṭaṭṭī meṇ ek chhed yā phāṅk^h.*

MU'SĒ'UM, *n.* (L.) a repository or cabinet of curiosities—*ʿAjāib-khāna*—Durlabha-dravyagar, durlabhavasatrasaṅgrahasthān, kautukasāṅgrahakūṭ, āscharyapadārthasthān.

MŪSH'Ī'OOM, *n.* (Fr. *mousseux*) a spongy plant, an upstart—*Dhartī-kā-phūl sānp-kī-topī kukraundhā chhātā yā kerkar-mūta^h, nūn dandūt yā kad-kā-udmī*—Chhatrak wā mallipatra, navasīnūn nan-baṭhī nan-dhan wā navadhān.

MŪ'SIC, *n.* (L. *musica*) the science of harmonious sounds, harmony, melody—*Mūsīqī yā ʿilm-i-mūsīqī, khush-āhang, khush-āwāz yā ham-sāzi, sarod tarana yā khush-īlhānī*—Sāṅgitavidyā gandharvavel gandharvavidyā wā sāṅgitasāstra, tūl kalatī wā suswa-rāt, swarānādhurya swar wā sūśravyatā.

MŪ'SI-CAL, *a.* belonging to music, harmonious—*Mūsīqī-munāsib, khush-āhang sarodī shīrīz pur-soz yā khush-āwar*—Sāṅgitasāstrasambandhī sāṅgitavidyāsambandhī wā gandharvavidyāsambandhī, suswar mādhuraswar wā sūśravya.

MŪ'SI-CAL-LY, *ad.* harmoniously, melodiously—*Khush-āhangī khush-āwāzī yā ham-sāzi-se, khush-īlhānī se*—Tūl kalatī wā suswaratā se, swarānādhurya wā sūśravyatā se.

MŪ'SI-CAL-NESS, *n.* the quality of being musical—*Khush-āwāzī, khush-īlhānī, pur-sozī*—Sūśravyatā, suswaratā, kalatī.

MU-SI'CIAN, *n.* one skilled in music—*Mūsīqī-ālām, khush-āwar, anganū, mutrib, kadā-mānā yā kalādar*—Sāṅgitavidyāśāstrī, suswaravidyāśāstrī, gīyāk, vādak, vādī-trakīnāl, gawāiyā, bajwāiyā, gawāiyā-bajwāiyā, gīne w., bajjine w., gīne-bajjine w.

MŪSK, *n.* (L. *muscus*) a strong perfume—*Mushk, mishk, koshk^h*—Mrigamāl, mriga-nibhi. [mushkīn—Kastūrī gaudhāyukt, kastūrīgandhawān.

MŪSK'Y, *a.* having the perfume of musk—*Mushk-bār, mushk bō, mushk-āmar, mushk sū,*

MŪSK'MEL-ON, *n.* a species of melon—*Kharbūza, jamālī, bittakh*—Kharbūj, dasāṅgul.

MŪSK'ROSE, *n.* a species of rose—*Ek qām kā gul yā gulāb*—Javāvisesh, jāvāṇidhup-vīshesh.

MŪSK'KET, *n.* (Fr. *mousquet*) a soldier's hand-gun, a species of hawk—*Bandūq, tupak yā topak, bāz kī ek qism*—Gulīkāprakshepanī-sushirānālī gulīkāprakshepanī wā han-chīnār, āyemāvīshesh. [prakshepanī-sushirānālīdhārī, āgneyanāridhārī.

MŪS-KET-FĒR, *n.* a soldier armed with a musket—*Bandūq chī, bandūq-band*—Gulīkā-MŪS-KET-ŌŌ', *n.* a blunderbuss, a short gun—*Pare mūh kī bandūq, ek chhotī top*—Bare mūhī kī agnyāstra, ek prakār kī chhotī āgneyanārī.

MUS-KĪ'TTO. See Mosquito. [dukūl, sūksmāmūsk, sūksmadukūl.

MŪS'LIN, *n.* (Mosul) a sort of fine cotton cloth—*Mulmūl^h, tan-zeh, shab-nam*—Aīśuk,

MŪSS, *n.* a scramble—*Jhapṭā-jhapṭī^h, chhīnā-chhān^h, dhakkā-mukki^h.*

MŪSSEL, *n.* a shell-fish. See MUSCLE—*Sipī-kā-kīrī^h, sip-wālī muckhlī^h.*

MŪS-SI-TĀTION, *n.* (L. *musso*) murmur—*Karkarāhat^h, ghaughunāhat^h.*

MŪS'SUL-MĀN, *n.* (Turk.) a Muhammadan—*Musalman*—Yavan, yāvanamātadhārī, yāvanadharmāvalambī.

MŪS'SUL-MĀN-ISU, *a.* Muhammadan—*Muhammadi*—Yāvan.

MŪST, *v.* (S. mot) to be obliged—*Zarūr hai, lāzīm hai, chāhīye^h, hojā^h, hanegā^h, paragā^h*—Kartavya hai, uchit hai, āvश्यक hai, avāṣya hai. [mudya.

MŪST, *n.* (L. *mustum*) new wine—*Nai shurāb, shīva i angār*—Navamadya, nūtna-

MŪST, *v.* (Fr. *moisir*) to make or grow mouldy—*Sarpānā ubhātā anśnā yā phaphūndīyāhā k^h, ubhātā anśnā phaphūndīyāhā yā phaphūndīyāhā k^h.*

MŪS'RY, *a.* mouldy, spoiled with damp or age—*Phaphūndīyāhā bhūāhā yā phaphūndī se-bharā-huā^h, ubhā anśnā gūmsū yā sarā^h.*

MŪS'RI-NESS, *n.* mouldiness, damp foulness—*Phaphūndīyāhat bhūāhat yā phaphūndī, gūmsū ubhāhat ubhāt sarāhat bhukrūndh yā bīśāndh^h.*

MŪS-TĀCHIE', *n.* (Gr. *muster*) the hair on the upper lip—*Mochk yā muchh^h, mochkheṇ yā muchhām*—Oshthālam, ānasrū.

MŪSTARD, *n.* (Fr. *moutarde*) a plant—*Rāt^h, sarsoṇ yā sarso^h, torī^h.*

MÜSTER, *v.* (Ger. *mustern*) to bring together, to assemble, to collect for review; *n.* a review, a roll, a collection—*Batornâ^h, jam' k. yâ h., maujudât qawâ'id mahalla jāiza ta'liqa yâ hāziri lene k. liye ekatthā k.; n. maujudât jāiza ta'liqa hāziri qawâ'id yâ mahalla, fard daftar yâ ism-nawisi, jam' majma' yâ jam'iyat*—*Ekatthā k., ekatra k. wā h., ginti wā parikshā ke nimitta ekatra k.; n. ginti nirikshap wā parikshap, nāmāvali wā nāmāvali, bator baṭarāw samūh wā vrind.*

MÜSTER-BOOK, *n.* a book for registering troops—*Fauj-nāma, lashkar-nāma*—*Senā-pustak, senābahī.*

MÜSTER-MÄS-TER, *n.* an officer who takes account of troops—*ʿAriz, jāiza-gir, maujudât lene w., ta'liqa-gir*—*Ginti lene w., senāganāmasūkhayikarapūdhayaksh, sāinya-parigānanānūhyaksh. [kā daftar, fauj kī ism-nawisi*—*Sāinyanāmāvali, senānāmāvali.*

MÜSTER-ROLL, *n.* a roll or register of troops—*Maujudāt-nāma, sipāhiyōn ke shumār*

MÜTA-BLE, *a.* (L. *muta*) subject to change—*Matalawwān, be-qarār, be-sabāt, tabdil-pazir*—*Asthir, asthāyī, adhīr, vikārasīl, aniyat, lol, anavasthī.*

MÜTA-BIL-ITY, *n.* changeableness—*Be-qarārī, be-sabātī, tabdil-pazirī, nā-pāc-dārī, talawwān*—*Asthirātī, asthāyīyā, adhīrātī, vikārasīlatī, anavasthītī, lolātī, chah-chahātwa.* [tan, vikār vikriti vikriyā avasthāntar wā sthithibhed.

MÜTATION, *n.* the act of changing, change—*Badaltā, tabdil yā tabaddul*—*Parivar-*

MÜTE, *a.* (L. *mutus*) silent, uttering no sound, not pronounced; *n.* one who is speechless, a letter not pronounced—*Khāmosh yā khamosh, be-zabān yā sākūt, makhl-fī mukhlafī yā mād'dā : r. gāghā^h, mukhtefī makhlī yā mād'dā harf*—*Mūk vikāsmāyā wā vāpīlīn, mānī chuppi nīhsabīl nīssabīl mūlāsūnyā avāk wā vāpīr-lit, anuchahārī; n. mukājam, swarasahitochāryayayājan.*

MÜTILY, *ad.* silently, without uttering sounds—*Khāmoshī se, chup-chōp^h*—*Nīhābd wā nīssabīl, mānābhāw se.* [bleiv nīhsabīlātī wā abhāshān, mānābhāw.

MÜTNESS, *n.* silence, aversion to speak—*Khāmoshī yā sākūt, mān^h*—*Mūkātā vāga-*

MÜTLE, *v.* (Fr. *muter*) to dung as birds; *n.* the dung of birds—*Bīth k^h, chipiyōn sarīkūh bayā^h; n. bīth^h, chipiyōn kī gāh^h.*

MÜTUN, *n.* the dung of birds—*Bīth^h, chipiyōn kī gāh^h.*

MÜTIL-LATE, *v.* (L. *mutilo*) to deprive of some essential part, to maim : *a.* deprived of some essential part, maimed—*ʿUz ʿUz ʿazā ʿaz yā ʿazō kātū, zakhmī k.; n. nāyis ʿah-dār yā zakhmī, baṭayā-lūlā^h*—*Lūnāyūg chhīnāyūg vikāyūg wā khāndilūyūg k., lūnāyūg aṅgālūn wā aṅgālū k.; a. lūnāyūg chhīnāyūg wā khāndilūyūg, aṅgālūn wā aṅgālū.* [shikanī, baṭayā-k^h—*Angāchhedak, aṅgākarttan.*

MÜTIL-ATION, *n.* the act of mutilating—*ʿUz shikanī, ʿUz-shikanī, ʿaz-shikanī, ʿazō-*

MÜTIL-ATOR, *n.* one who mutilates—*ʿUz ʿUz ʿazā ʿaz yā ʿazō kāt-dātūc n., zakhmī k. n., baṭayā-lūlā k. w^h.*—*Lūnāyūgākārī, aṅgāchhedak, chhīnāyūgākartā.*

MÜTI-ON, *n.* (Fr. *mutin*) an insurrection of soldiers or seamen against their officers; *v.* to rise against authority—*Bagāwat-i-fauj, bagāwat, inhīrāf : v. bagāwat k., nā-farmānī k., rā-gardān h., barqashā h., mūharif h.*—*Sonākskhobh, senāprākop, sāinyakulāh, śāsanaulāghān, ajnāvyuttīlān, balwā; v. balwā k., avasī wā avas h., śāsanaulāghān k.* [Śāsanaulāghī, ājānāvīrodhī.

MÜTI-NEER, *n.* one guilty of mutiny—*Bāgh, baṭī, nā-farmānī, bukwāt^h, dangāt^h*—

MÜTI-NOUS, *a.* seditious, turbulent—*Fita-angaz māsīd yā sar-kash, dange-bāz yā be-zah^h*—*Kalahakārī bhodakar avāsavartī śāsanaavīrodhī wā duhsāsīyā, bakheriyā wā dangūt.*

MÜTI-NOUS-LY, *ad.* seditiously, turbulently—*Fita-angazī yā sar-kashī se, dange-bāzī yā be-zahī se*—*Śāsanaavīrodhī śāsanaulāghān wā duhsāsīyatā se, bakherīyepan se.*

MÜTTER, *v.* (L. *mutio*) to murmur, to grumble, to utter indistinctly; *n.* murmur, indistinct utterance—*Bhīnbhīnānā bhanbhanānā torṭarānā dhaṇḍharānā yā san-sanānā^h, kurkurānā barbarānā yā ghunghamānā^h, minminānā yā munmunānā^h; n. bhanak bhīnak bhanbhanāhat bhīnbhīnāhat dhaṇḍharāhat sananāhat yā ghunghamāhat^h, minmināhat yā munmunāhat^h.* [kurkurīyā^h, barbarīyā^h.

MÜTTER-ER, *n.* one who mutters—*Bhīnbhīnānā w^h, bhanbhanānā w^h, kurkurānā w^h.*

MÜTTER-ING, *n.* murmur, indistinct utterance—*Bhīnbhīnāhat bhanbhanāhat sananāhat yā ghunghamāhat^h, minmināhat yā munmunāhat^h.* [pand—*Meshamāūs.*

MÜTTON, *mūtai*, *n.* (Fr. *mouton*) the flesh of sheep—*Bher kā mās^h, gosht-i-gos-*

MÜTTON-FIST, *n.* a large red hand—*Ek barā aur surkh hāth*—*Ek barā aur raktavarṇ hāth.* [do-farfi—*Paraspar, anyonya wā itaretar.*

MÜTU-AL, *a.* (L. *mutuus*) each acting in return to the other, reciprocal—*Jānibain,*

MÜTU-AL-ITY, *n.* reciprocation, interchange—*Mubādala, ʿiwaz-muʿāwaza yā āpas mei tabdīl*—*Parasparayog parasparabhāw vyatikar vyatīhār wā vyatīhār, parasparaparivartan wā erāpherī.* [bādūle mei—*Paraspar wā anyonya, pāte mei.*

MÜTU-AL-LY, *ad.* in return, reciprocally—*Tarafain jānibain yā donon taraf se, mu-*

MÜTU-ATION, *n.* the act of borrowing—*Udhār lenā^h, mahqū^h, wām.*

MÜTU-AT-TIOUS, *a.* borrowed—*Udhār-liyā-gayā^h, udhār kā^h.*

N.

NĀB, *v.* (Sw. *nappa*) to catch suddenly—*Yak-ā-yak pakarnā^h, charh-bailhnā^h, pakar-bailhnā^h, nāgahāni yā be-khabari se pakarnā*—Ekī ekī pakarnā, akasmāt dharnā wā pakarnā.

NĀ'BOB, *n.* the title of an Indian prince, a man of great wealth—*Nauwāb*.

NĀ'DIR, *n.* (Ar.) the point in the lower hemisphere opposite to the zenith—*Samtu-l-qadam, samtur-r-rijl, na'āru-s samt*—Adhoviṇḍu, brahmāṇḍādhobhūg, adhar.

NĀVE, *nēv*, *n.* (L. *navus*) a spot—*Dīg, khāl, til^h, phutki^h*.

NĀG, *n.* a small horse—*Yābū, tūtū^h*—*Aswak*.

[udakavatī.

NĀ'IAI, *n.* (Gr. *nav*) a water-nymp^h—*Pāni kī hārt yā hīr*—Jaladevī, nadīdevī.

NĀIL, *n.* (S. *nayel*) a horny substance on the human fingers and toes, a claw, a talon, a spike of metal by which things are fastened, a stud or boss, a measure of length : *v.* to fasten with nails—*Nāih yā nah^h, nākhun, nakh^h, mekh, gul-mekh, qirih yā girah ke mānī ad ek nāp* : *v. mekh lagānā, mekh thōknā, mekhān se mazbūt k.*—Kararūh wā karāj, pīpīh wā pīpīrūh, karakāptak, kāntī kīl wā lohe kī khūntī, phūl yā phūli, ek viśeṣ parimān wā nāp : *v. kīhū, kīl d., kīl mārṇā, kīl thōknā, kīl gīrṇā*. kīhū se porhā wā pusht k.

NĀIL'ER, *n.* one who makes nails—*Mekh-sāz, gul-mekh sāz, kīnte banāne w^h*.—Lohakīlākār, kīlākār. lohe kī khūntī banāne w., phūl wā phūli banāne w.

NĀIL'ER-Y, *n.* a manufactory of nails—*Mekh kā kīr khāna, gul-mekh kā kīr-khāna, mekh-sāz yā gul-mekh sāz kā kīr-khāna*—Lohakīlānirmanasālī, kīl wā lohe kī khūntī ke banāne kī śilpāsālī, phūl banāne kī śilpāsālī. [kharāī.

NĀ'IVE-TĒ, *n.* (Fr.) simplicity, ingenuousness—*Sādagi, rāsti safūi yā sidq*—Siddhāi.

NĀ'IED, *a.* (S. *nacat*) not covered, bare, unarmcd, plain, mere—*Barahna yā ur-yān, nu'arvā, qār musallāh yā bi hathyir, zāhir yā āshkāre, sirf yā khālī*—*Anā-vrit ānāchēkhālīt wā nagna, nangī va-brāhīn nirvastra avastā wā gaganāparidhān, asājja asājīt āsamādha bin hathyir wā nihattāi, khulā wā spāshī, kowal mātra śūnya wā suddha*. [Bīnā-vastra bīnī-āchēkhidan wā nangī, kowal wā śūnya.

NĀ'KED LY, *ad.* without covering, simply—*Be libās be-kapre yā barahnaqi-se, sirf*—

NĀ'KER-NESS, *n.* want of covering, bareness—*Urgani yā be-libāsī, barahnaqi*—*Nagnatā vastrahīnatā nagnāvesthā nangāi wā āchēkhālanahimatī, nagnābhāw wā anāvritatwa*.

NĀME, *n.* (S. *nama*) that by which a person or thing is called, an appellation, reputation, fame; *r.* to give a name to, to mention by name, to specify—*Isn, tagab yā khūb, nek nām yā ābrā, nām-wari yā shuhra* : *v. mānsūm k., nām-lenā^h, nām-zul k.*—*Nām nām ākhyā wā nāmādheya, uprīthī, pratishṭhā mārṇāyā wā khyātī, yāś kīrtī wā prasiddhī* : *v. nām rāhṇā wā nīm dharnā, nām batlānā wā nīm kahṇā, nām lokar thahrīnī wā nirdishṭ k.* [hīm, nāmrahīt, anāmak, āprasiddha.

NĀME'LESS, *a.* without a name—*Gim-nām, be nām, be-nām-nishān, nā-mā'lam*—*Nāma-*

NĀME'LY, *ad.* by name, particularly—*Yānī yā masalan, khusūsan*—*Arthāt, viśeṣ karke*. [ekānamak, samānāmalhāī, mīdā, mīt.

NĀME'SAKE, *n.* one who has the same name—*Ham nām, ham-isn, samī*—*Samānamak,*

NĀN-KĒEN, *n.* a kind of cotton cloth originally from Nankin—*Ek qism kā sūtī kaprā jo arcaī meh Nānkin se āyā thā*—*Ek prakār kā sūtī kaprā jo pahile pahil Nānkin nām nagar se āyā thā*.

NĀP, *n.* (S. *happian*) a short sleep; *v.* to sleep, to be drowsy or secure—*Jhapki^h, thort-nīnd^h* : *v. sonā^h, āghorā^h yā be-khabar h.*—*Alpanidrā*; *v. jhapki lenā wā alpanidrā k., āngih wā āsāvadhān h. wā prānād k.*

NĀP, *n.* (S. *knappa*) the down on cloth—*Khmāb-roch, jhothrā^h*—*Lom, rom*.

NĀP'LESS, *a.* without nap, threadbare—*Be-khmāb-roch yā be-jhothrā, khyājā yā ghī-sā huā^h*—*Lomahīn wā romarahīt, jarjarik wā jarjar*.

NĀR'RY, *a.* frothy, spumy—*Kaf dār, phenahā^h*—*Phenal wā phenawān, phenamay*.

NĀPE, *n.* (S. *carap*) the joint of the neck behind—*Qafā, guddī^h*—*Manyāi, manyāikā*.

NĀI'ER-Y, *n.* (Fr. *nappe*) linen—*Kulān, buzz*—*Kshaumavastā, kshaumānbar, kshaumapaṭ*.

NĀP'KIN, *n.* a cloth to wipe the hands &c.—*Dast-māl, rū-māl, munh-pōchhnā^h, āngochhā^h, āngachhā^h*—*Mukbamārjani, vadanamārjani, hastamārjani*.

NAPH'THA, **NĀP'TTA**, *n.* (Gr.) an inflammable bituminous substance—*Naft, nift, rangun-i-naft*—*Matīyā tel*. [pushp.

NAR-ČIS'SUS, *n.* (L.) a flower—*Ab-hār, nargis, nargis-i-shahlā*—*Ek utpalajātiya-*

NAR-COT'IC, **NAR-COT'ICAL**, *a.* (Gr. *narkē*) causing stupor, soporific—*Nīnd-āwar, muskir yā mukhaddir*—*Nidrākārī, nidrājanak wā swapnakārī*.

NAR-COT'IC, *n.* a drug which causes sleep—*Nīnd-āwar dawā, muskir yā mukhaddir dawā*—*Nidrājanak aushadh, nidrākārī aushadh*.

NAR-COT'IC-LY, *ad.* by producing stupor—*Muskirāna, khwāb-āwari se, nīnd-āwari se nīnd lāne se*—*Nidrājanakatā se, nidrākārī rūp se, nidrā utpanna karne se*.

NĀRD, *n.* (Gr. *nardos*) an aromatic plant, a kind of ointment—*Nard nārdin yā nardīn, ek qīm kā narham*—Jatāvati wā jatāmānsī, ek prakār kī lep wā pralep.

NĀIRĀTRĒ, *v.* (L. *narrō*) to tell, to relate—*Bayān k., zikr yā naql k.*—Ākhyān upākhyān wā varṇan k., vivarṇan k. wā bakhsīṇa.

NAR-RĀTION, *n.* the act of relating, account—*Hikāyat yā naql, rivāyat yā bayān*—Kathan ākhyān wā upākhyān, varṇan wā vivarṇan.

NĀR-RĀTIVE, *a.* giving an account, relating; *n.* a relation, an account, a story—*Rāwī, nāqil; n. hikāyat yā rivāyat, bayān yā ahwāl, qissa yā naql*—Vivaranakārī, kithik; *n.* upākhyān ākhyān wā kathānubandh, vrittānt itihās charitra wā vivarṇan, kathā wā kahānī.

NĀR-RĀTIVE-LY, *ad.* by way of relation—*Hikāyat ke rū se, rivāyat yā bayān ke tur se, naql ke tur se*—Upākhyān wā kathānubandh se, varṇan kī rīti se, kathā kī rīti se.

[Kathak, ākhyāyak, upakathak, kāthik, varṇan k. w.

NAR-RĀTOR, *n.* one who narrates—*Rāwī, nāqil, muhaḍḍis, kāthī, bayān-kunanda*—**NĀR-RĀTOR-RY**, *a.* giving an account—*Rāwī, bayān-kunanda*—Kāthik, vivarṇanakārī.

NĀR-RĀTOW, *a.* (S. *nearrow*) not broad or wide, limited, contracted, covetous, near, close; *v.* to contract, to limit—*Kam-ūz, mahḍūl, chust yā tang, hirsī yā harī, mazlik yā qarīb, dūst sukūh yā sakht; v. tang yā kam k. yā h., mahḍūl k.*—Sakrī sakrī avistīrī sukhuchit wā avistīrī, mit pariṇīt wā niyat, nīrayat wā aniyat, loḥī lāḥī wā kriṇan, nikat wā alp, suksḥma; *v. ghaṭnā wā ghaṭnā, parimit wā sasīm k.* [w., ghaṭne w.

NĀR-RĀTOW-ING, *n.* one that narrows—*Tangī k. w. yā h. w., kam k. w. yā h. w.*—(Ghaṭne

NĀR-RĀTOW-LY, *ad.* contractedly, closely, nearly—*Tangī yā chust se, gur diqqat yā taqqat se, sakhtī se ān-mushkil yā bahūt hī mazlik se*—Avistīrṇap avistīrṇarīti wā sakrī se, suksḥmarūp wā abhinivṛt se, kashṭ se wā atyant nikat se.

NĀR-RĀTOW-NESS, *n.* want of breadth or width, contractedness, meanness—*Tangī yā chust, kam-chaurāṭ, dūn-himmāt yā kamūngī*—Avistīrṇat avistīrṇarīti wā sakrī, alparistār, buddhidhāt wā adhūmatī.

NĀSĀL, *a.* (L. *nasus*) pertaining to the nose, formed by the nose—*Gūna, magṇū-nā*—Nāsikāsanbandhī, nasya nasya uāṣṭya amṇāsik wā sāmṇāsik.

NĀSĀL-CORN, *a.* having a horn on the nose—*Nāk par sīng rakhe w^h.*

NĀSĀTĒ, *a.* critical, nice, captious—*Gūhar-sanj yā mū-shiyāf, bārīk-bīh yā daqīq-sanj, nukta-chīn yā harf-gīr*—Gūṇaloshajñā wā gūṇaloshagrāhī, suksḥmadarśī, doshadarśī chhidhrānveshī wā doshagrāhī.

NĀSĀCENT, *a.* (L. *nascor*) growing, increasing—*Hone w^h, bhūne w^h.*

NĀSĀTY, *a.* (Ger. *nass*) dirty, filthy—*Gulī yā najīs, mū-pēk yā nā-sāf*—Mailā, malīn malīn wā asuddha.

NĀSĀT-LY, *ad.* dirtily, filthily, nauseously—*Gilāzat se, nā-pēkī yā ālūdagi se, nafrat yā karīhiyat se*—Sūnd wā mahāshīt, malīnatī wā asuddhatā se, kutsīt wā gurhit rūp se. [Mātī malīnatī wā samānatī, kutsītātva garhitātva wā phūḥpānā.

NĀSĀTLNESS, *n.* dirt, filth, grossness—*Gilāzat yā najīs, ālāsh, juhsh*—Mail, malī-

NĀTĀL, *a.* (L. *natum*) pertaining to birth—*Janmī^h, trilāṭī, māṭar-zādī*—Janma-sambandhī, janmadivishayak.

NĀTĀL-TĀL, **NĀTĀL-TĀTUS**, *a.* relating to a birth or birth day—*Wīlādātī, mādur-zādī, janam dīn ke mutāallīq*—Janma-sambandhī, janmadivishayak.

NA-TĀTION, *n.* (L. *nato*) the act of swimming—*Tairnā^h, pairāī^h, pairākī^h, tirāv^h*—Tarān, phavān. [Tairnāsāmārthyaḥ, tairne ko samārth k. w.

NĀTĀ-TO-IV, *a.* enabling to swim—*Tīgat ī shīvāh-bakhs, gīwat-ī-shīnā-ravī-dīh*—

NĀTĀTION, *n.* (L. *natum*) a body of people inhabiting the same country or united under the same government—*Qaum, millat, ubār, ek rūj ke log^h*—Deśjan, deśā-lok, jāti, jānapad. [jātiya, sādharan sāmānya wā survajjanīya.

NĀTĀTION-AL, *a.* relating to a nation, public—*Qaumī, ānm*—Deśīya deśī deśya wā

NĀTĀTION-AL-ITY, *n.* national character—*Qaumīyat, qaumī khāssiyyat, jāti-pach^h*—Swadēśakshap, swadēśbhīmān, swakūbhīmān.

NĀTĀTION-AL-IZE, *v.* to distinguish nationally—*Qaumī rū se tamiz-k. yā mushhūr-k.*—Deśadharmanāsār se prithak wā prasiddha k.

NĀTĀTION-AL-LY, *ad.* with regard to nation—*Qaum ke rū se, qaum ke bāb meṇ*—Deśadharmanāsār se, deśālok ke vishay meṇ.

NĀTĀTIVE, *a.* produced by nature, conferred by birth, original; *n.* one born in a place—*Zātī yā khilqī, jībīlī, ustī; n. mutawattīn, bunyādī, bāshkanda, vatanī*—Sahaj swabhāvīk swabhāvasiddha swayānkrit wā akritim, janmasiddha janmaprāpta wā janmārjit, mūlik pratham prāthamīk wā ādya; *n. deśavāsī, deśīyajan, deśajan, deśajāt, deśaj. deśodbhav.*

NĀTĀTIVE-LY, *ad.* by birth, naturally, originally—*Paidāish se, bit-tū'iyat, bi-l-asālat āsālatun yā āwūdān*—Janm se, swabhāv swabhāvanūsār wā prakriti se, pahile-pahil ārambh se wā pratham.

NA-TIV'I-TY, *n.* birth, time or place of birth—*Paidāish tavallud yā wilādat, waqt-i-wilādat maṣṣatū-r-rās maulid yā watun*—Jaum utpatti wā udbhav, janmakāl janmabhūmi wā utpattisthān.

NĀ'TURE, *n.* the Author of created things, an intelligent being, the system of the world, the universe, the visible creation, native state, a principle in a natural body, natural affection, disposition, constitution, sort, birth—*Khālīq, mutunoffis-i-nātīya, dunyā, kāmāt yā 'alam, khilqat yā mukhlīqāt, asūlat yā jibillat, zātī yā tab'ī' itn, zātī yā aslī mukhabbat, mizāj kho 'ādāt khaslat sirat khawāss yā khāssiyat, tab'at tal'iyat tal' yā sirisht, qiam wa' jins yā nau'*, *paidāish*—Srashtā viśwasrashtā malūmīyā ādimāyā wā ādiśakti, buddhijivī, bhūlok wā bhūgol, jagat wā saṁsār, viśwa, prakriti, ādīdharu wā swābhāvīkavidhān, prakritisueha wā swābhāvīkasmeh, swabhāv saha-jabhāv wā sahajāsīl, prakritimārg dehaswabhāv wā śarīrashtiti, prakrī jāti wā riti, janm wā utpatti.

NĀ'TU RAL, *a.* produced by nature, not acquired, not forced, tender, unaffected, illegitimate; *n.* an idiot—*Tab'ī', zātī, jibillī, mulīm yā shufiq, khilqī yā nā-sākhṭa, wa'adu-z-zind harāmī yā harām-zādā*; *n.* *janam-birdā^h, mīrā^h, kūrā^h, ahmaq^h*—Swābhāvīk prakritik wā sahaj, janmaprāpt janmasiddha swābhāvasiddha wā prakritisiddha, akliṣṭ wā apratyakrakrit, kōmal wā dayālū, akritrīm wā ayanakrit, jāraj anāras vijāt wā upastijāt; *n.* jar wā yathājāt. [katwa.]

NĀ'TU-RAL-ISM, *n.* mere state of nature—*Tab'ī' kūtāt, jibillat*—Prakritidāśā, swābhāvī-NĀ'TU-RAL-IST, *n.* one versed in natural science—*Khawāssu-l-ushyū-dān*—Padārthavijñānī, padārthasāstrājña, sūhwarajñanavidyājña.

NĀ'TU-NĀL-IZE, *v.* to invest with the privileges of a native citizen or to adopt, to render natural—*Watanī banānā kisi gair-mulki ko apne mulk ke huqūq bahshnā apne mulkiyā meī dakhil kar-lenā yā upnā k.*, *zātī tab'ī' yā jibillī k.*—Desājādīkār d. desīya k. wā apnānā, swābhāvīk k.

NĀ'TU-NĀL-I-ZĀTION, *n.* the act of naturalizing—*Watanī banānā, kisi gair-mulki ko apne mulk ke huqūq bahshnā yā apne mulkiyā meī dakhil kar-lenā, upnā k.*, *zātī yā jibillī k.*—Desājādīkārādīn, dāśikādīkārāprapīḍan.

NĀ'TU-RAL-LY, *ad.* according to nature—*Bi t tab'iyat, bi-l-asūlat, bi-z-zātī-hi, asūlatan, ba'ādāt*—Swābhāv se, swābhāvanūsār se, prakriti se, swayān, swatah.

NĀ'TU RAL-NESS, *n.* the state of being natural—*Be-sākhṭagī, barjastagī, jibillat, asūlat*—Swābhāvīkatwa, prāritatwa, sahajātwa, akritrimatā.

NĀU-FRAGE, *n.* (L. *navis, frango*) shipwreck—*Jahiz-shikanī, qarq-i-jahāz, nāv-toṛ^h*—Naubhaug, naukābhaug.

NĀU-FRAGOUS, *a.* causing shipwreck—*Jahāz-shikan*—Naubhedī, nauubhañjak.

NAUGHT, *int.* *n.* (S. *naht*) nothing; *a.* bad, worthless—*Nā-chiz*; *a.* *kharāb, kam-qadr nā-kāra yā nā-bakār*—Kuchī nahīn; *a.* burā wā kutsit, nirguṇ wā asir.

NAUGHTY, *a.* bad, wicked, corrupt—*Bad, sharr, kharāb*—Burā, dushṭ wā durvritta, bhrasht wā mandacharitra.

NAUGHTY-LY, *ad.* wickedly, corruptly—*Sharūratān yā sharūrat se, badi yā kharābī se*—Dushṭatā wā durvrittātā se, bhrashtatā burī wā mandacharitra se.

NAUGHTY-NESS, *n.* wickedness, badness—*Sharārat, buḍī yā kharābī*—Dushṭatā wā durvrittātā, burī.

NĀU'MA-CHY, *n.* (Gr. *naus, machē*) a mock sea-fight—*Bahrī jang kī naql, naqlī bahrī larpā, jūhūlī samundarī larpā^h*—Nauyuddhakantuk, khel kī naukayuddha.

NĀU'SE-A, *n.* (L.) sickness, loathing—*Matlūt ubkāt yā ubki^h, nafrat yā kashidagī*—Vamanechehā, ghin bibhatsa wā virakti. [nānā, ghriṇā wā ghin k.]

NĀU'SE-ATE, *v.* to feel disgust, to loathe—*Ji-matlānā^h, nafrat yā karāhat k.*—Jī ghi-

NĀU'SEOUS, *a.* loathsome, disgusting—*Makrūh, karīh nā-guwar yā nā-gawār*—Ghriṇā-

janak wā kutsit, bibhatsajanak wā garhit.

NĀU'SEOUS-LY, *ad.* loathsomely, disgustingly—*Karāhiyat yā karāhat se, nafrat se*—Garhyaprakār se, bibhatsajanakatā wā ghriṇotpādakaritī se.

NĀU'SEOUS-NESS, *n.* loathsomeness, disgust—*Karāhat yā karāhiyat, nafrat*—Bibhatsajanakatā wā kutsitātwa, ghriṇā wā ghin.

NĀU'TIC, **NĀU'TI-CAL**, *a.* (Gr. *naus*) relating to ships or sailors—*Jahāzī, khalāsīyōn yā mallāhōn ke muta'alliq*—Naukāśambandhī, nāvīkasambandhī.

NĀU'TI-LUS, *n.* (L.) a shell fish—*Ek bhāt kī samundarī śip-wālī machhī^h*.

NĀ'VALI, *a.* (L. *navis*) relating to ships, consisting of ships—*Jahāzī, bahrī*—Naukāśambandhī wā nāvya, naukīmay wā naukārup. [wā yuddhanaukāśaṅgrah.]

NĀ'VY, *n.* an assemblage of ships, a fleet—*Jahāz, bahr*—Nausamūh, naukāśaṅgrah

NĀV'I-GATE, *v.* to sail, to pass by ships or boats—*Jahāz-rānī k. jahāz chālānā yā jahāz par rawānā h.*, *jahāzōn yā kishtiyōn se pār k. yā jānā*—Naukāyātrā k. naukābhramap k. naukāchalānā wā pāl se jānā, nauka se utarnā jānā wā pār k.

NĀV'I GA-BLE, *a.* that may be navigated—*Jahāz jāne ke lāiq, jahāz yā kishtī ke chalne ke lāiq*—Naukāgama, naugamya, nautāryya.

- NAV-I-GĀ'TION**, *n.* the act or art of navigating—*Jaház-ránt, malláht, mi'allimt, ná-khudú, mánjht-qart, jahási-ilm*—*Naukay-itrá, naugamanágaman, naubhraman, samu-drataran, naukáchálan, návikavidyá, nauvdhanavidyá, naukánayanavidyá.*
- NAV-I-GĀ-TON**, *n.* one who navigates, a seaman—*Ná-khudá mi'allim yá jaház-ráh, mal-láh kishit-bán yá khalást*—*Samudragámi samudrayáyi wá nauchálak, návik wá naukávákak.*
- NĀVE**, *n.* (S. *navu*) the middle part of a wheel, the middle or body of a church—*Nábh yá chakkur ká bích^h, girje ká mánjhá yá bích*—*Chakranábhi, Isúibhajanabhawan ká madhyabbhág.*
- NA'VEL**, *ná'vl, n.* (S. *navel*) the point in the middle of the belly—*Náf, nábhí^h, nábhí^h.*
- NĀY**, *ad.* (S. *na*) no. not only so but more; *n.* a denial, a refusal—*Nahtí na uñhún yá añhan^h, aísá hi náhtí par aur bhí^h; n. nafí yá thá, inkár—n. nakár, aswikár.*
- NĀ'WARD**, *n.* tendency to denial—*Inkár ki taraf mayalán yá mailín, nafí ki taraf ragbat*—*Nakár ki or jhukáw, aswikárásilatá.*
- NĀY WORD**, *n.* a proverbial reproof, a by-word—*Zarín-l-masí malámat, masal yá zarín-l-masal*—*Kaháwáti bhartsaná wá jhirkí, kaháwat.*
- NĀZ'A-RĪTE**, *n.* (H. *nazar*) a Jew who professed extraordinary purity of life—*Ek Fa-hiuli yá 'ibráni jo máúir pákizagi ká dá'wá kartá thá*—*Ek Yihudiyajan jo alaukik súndhacharan wá súddhavrítí ká abhitrán kartá thá.*
- NĒAL**, *v.* (S. *analan*) to temper by heat—*Támmá^h, táw d^h.*
- NĒAP**, *a.* (S. *nap*) low; *n.* low-water—*Nichá^h; n. halká jarár jarár joár yá jarár^h.*
- NĒAR**, *a.* (S. *ner*) nigh, not far distant, close, closely related, intimate, direct, short; *ad.* almost, within a little; *v.* to approach, to draw near—*Nazdik, qarib 'an-qarib yá muttasil, tang-díl jiz-ras bah-hál yá rist, yaqánu rishta-mand yá maqrín, ham-dam yak-díl yá mahram-ráz, síkhá^h, sojhá^h; ad. 'an-qarib, taqríban yá kam-besh; v. nazdik ánz, qarib ánz yá júná*—*Nere wá níkat, samip samipavartí pás wá sanní-hit, kripán swalpavyayi wá avistír, driphasambuddha wá antaráng, parichit wá driphasambhíd, ríju wá avakra, adirgh; ad. níkat samip wá pás, prayah wá lag-bhag; v. níkat ánz níkat júná wá níyaráná, samip ánz wá samip júná.*
- NĒAR'LY**, *ad.* at no great distance, closely—*'An-qarib yá qarib, taqríban yá kam-besh*—*Pás níkat wá samip, prayah wá lagbhag.*
- NĒAR'NESS**, *n.* closeness, alliance, avarice—*Nazdikí yá ittísál, qur' qurbat rishta-dúri yá tayarrub, hirs yá tang-chashmí*—*Samipatá sámipya níkatatá wá níkatya, driha-sambandh náta wá mel, lálach wá kripánatá.* | *wá gáy-bail.*
- NĒAT**, *n.* (S.) cattle, oxen—*Lawób yá muwáshí, bail-gorá^h*—*Gavádijantu, gavádipásu*
- NĒAT'HERD**, *n.* one who takes care of cattle—*Gwálá^h, gwálá^h, charwálá^h, charwák^h, rakhwál^h.*
- NĒAT**, *a.* (L. *niteo*) very clean, cleanly, pure, elegant, clear after deductions—*Súf, pákiza, pák yá shustá, nafis árista mukallaf yá khush-numá, níwá yá níwíli^h*—*Nirmal, swachebha, pavitra wá parishkrit, sundar súdaní suthará sughar wá chokhá, niruddhár nírawasesh wá súddha.*
- NĒAT'LY**, *ad.* with neatness, with taste—*Pákitzagi safít yá nafúsat se, ba-sálíqa*—*Parishkár parishkritatá súddhatá wá pavitratá se, ruchí wá rasajnán se.*
- NĒAT'NESS**, *n.* cleanliness, purity—*Safát yá tahárat, pákitzagi*—*Parishkár wá vísud-ghí, nirmalatá vimalatá swachchhatá wá súddhatá.*
- NĒB**, *n.* (S.) the nose, the beak—*Nák^h, choñch (hor yá thoñth^h.*
- NĒB'U-LĀ, NĒBULE**, *n.* (L. *nebula*) a dark spot, a cluster of stars—*Ek kúlá dág, durj yá akhtar*—*Ek kálá til, tarámandal.*
- NĒCES-SA-RY**, *a.* (L. *neccese*) needful, essential, unavoidable; *n.* a privy—*Zarír wajíb yá lázim, lí-budd, gáti^h yá lá-radd; n. jác-zarír, sed-khána*—*Ávasyak wá ávasyak, ávasya, sarvathabhavitavya wá ávasyabhavitavya; n. chhar-chhobi wá sauchakúp.*
- NĒCES-SA-RIES**, *n. pl.* things necessary—*Zarúriyat, lawúzima, asbáb, súmán*—*Pratidinaprayojaniyadravyasambhár, pratidinaprayojyadravyasamagri, ávasyakadravya.*
- NĒCES-SA'RÍ-AN, NĒCES-SÍ-TÁ'RÍ-AN**, *n.* one who advocates the doctrine of philosophical necessity—*Taqdír-qáil, taqdír ká qáil, munkir-i-ikhtiyár*—*Daivavádí, adrish-tavádí, daivaikavádí.*
- NĒCES-SA-RÍ-LY**, *ad.* by necessity, inevitably—*Zarúratán bi-z-zarír yá luzáman, khwáh-ma-khwáh, muqarrar yá lá-budd*—*Ávasya karke, dhruv wá anivarániyarúp se.*
- NĒCES-SÍ-TATE**, *v.* to make necessary—*Zarír k., lá-budd k., lázim k., lá-radd k., maj-dúr k., zarúrat d.*—*Ávasyak k., ávasyak k., baddha k., vivás k.*
- NĒCES-SÍ-TÁ'TION**, *n.* act of making necessary—*Zarúrat-díht, zarúr k., lá-budd k., lá-zim k., lá-radd k.*—*Ávasyakakaran, ávasyakakaran, baddhakaran, vivásakaran.*
- NĒCES-SÍ-TOUS**, *a.* pressed with poverty, needy—*Tang-hál shikasta-hál yá tíhí-dast, muhtáj yá hájat-mand*—*Durgat, daridra wá nirdban.*
- NĒCES-SÍ-TOUS-NESS**, *n.* poverty, want, need—*Ílās shikasta-háli yá hájat-mandi, tangi*

yā ihtiyāj, hājat yā tang-dastī—Daridratā, dāridrya śūnyatwa wā dhanābhāv, nirdhanatā dukkha wā durgati.

NE-ĀS'SI-TUDE, *n.* want, need—*Ilās tangī yā shikasta-hālī, hājat ihtiyāj tang-dastī yā hājat-mandī*—Dāridrya śūnyatwa wā dhanābhāv, nirdhanatā durgati wā dukkha.

NE-ĀS'SI-TY, *n.* compulsion, irresistible power, state of being necessary, want, need, poverty—*Jabr yā zor, qazā yā taqdir, lazūm zarūrat yā wujīb, tamgī yī ihtiyāj, hājat yā tang-dastī, ilās shikasta-hālī yā hājat-mandī*—Baldtkār wā bal, bhavitavyatā wā daivādhiyatā, avasyakatā avasyakatā wā avasyatā, dāridrya śūnyatwa wā dhanābhāv, nirdhanatā dukkha wā durgati, daridratā.

NECK, *n.* (S. *keccu*) the part between the head and the body, a long narrow part—*Gulī, gurdan*—Grivā wā ghñīch, kanthī wā galā.

NECKED, *a.* having a neck—*Gulī-dār, gardan-w.*—Grivāvisīṣṭ, kanthayukt, ghñīch.

NECK'BEER, *n.* the flesh of the neck of cattle—*Mavāshī kī gardan kā gnaht*—Paśu-grivāmāṣ, paśu kī ghñīch kā māṣ.

NECK'LOTH, *n.* a cloth worn on the neck—*Gulī-band, galā-bāndh*—Galāvesṭm.

NECK'LAÇE, *n.* an ornament for the neck—*Kanth-mālā^h, kanthī^h, mohamālā^h, mālā^h.*

NECK'LAÇED, *a.* marked as with a necklace—*Mānoḥ kanth-mālā pahīnc hue^h, jānoḥ kanthī pahīnc hue^h.*

NECK'LAND, *n.* a long narrow portion of land—*Zamīn kī lambā, aur tang hissā, gardan-i-zamīn, khāk-i-nāc*—Grivāsadrisabhūmikhaṇḍ, bhūmi kī lambā aur sakarā bhāg, thalātāmarumadhya.

NECK'VERSE, *n.* the verse anciently read to entitle a party to the benefit of clergy—*Ek bait jiske parhne se ugle zamāne meṁ ek gunāh-gār ko 'ibadat ke liye pādri milātā thā*—Ek śloka jiske parhne se pūrvakāl meṁ ek aparādhi ko bhajan aur īśwaraprārthnā ke nimitta purohit milātā thā.

NECK'RO MĀN'CY, *n.* (Gr. *nekros, manteia*) the art of foretelling future events by communication with the dead, enchantment—*Murdoṁ se 'alāpa yā sarokār rakhne se fāt-goi, jūdū sāhiri yā sihr-kārī*—Pretasiddhi wā bhūtavidyā, tonā totkā wā latkā.

NECK'RO-MĀN'GER, *n.* an enchanter, a conjurer—*Jādū-gar yā tone-bāz, sāhir yā sahhār*—Pretasiddhikartā wā āndrajālik, indrajālik tonahā wā totkā-k. w.

NECK'RO-MĀN'TIC, NECK'RO-MĀN'TI-CAL, *a.* belonging to necromancy, performed by enchantment—*Sāhiri yā jādū ke mutā'aliq, afsūn-garī yā sihr se kiya huā*—Pretasiddhivishayak wā piśchavidyāsambandhī, indrajālasiddha wā totke se kiya huā.

NECK'RO-MĀN'TIC, *n.* conjuration, trick—*Afsūn yā jādū, sihr*—Tonā totkā wā indrajāl, jhārpūṁk wā latkā.

NECK'RO-MĀN'TI-CAL-LY, *ad.* by conjuration—*Afsūn se, afsūn-garī se, jādū se*—Indrajāl.

NECTAR, *n.* (L.) the fabled drink of the gods, any pleasant liquor—*Sharāb-i-tahūr yā sharāban-tahūr, āb-i-kausar*—Amrit wā devapēya, sudhā wā pīyūsh.

NECTAR'AL, NECTAR'AN, *a.* like nectar—*Sharāb-i-tahūr yā sharāban-tahūr ke mānind, āb-i-kausar-sā*—Amritatulya, sudhā surkhi.

NECTAR'ED, *a.* imbued with nectar—*Sharāb-i-tahūr-āmez, āb-i-kausar-āmez*—Sudhāvi-

NECTAR'E'OUS, *a.* resembling nectar—*Āb-i-kausar ke mānind, sharāb-i-tahūr-sā mīthā*—Amritasadrī, sudhātulya.

NECTAR'INE, *a.* sweet as nectar; *n.* a fruit of the plum kind—*Sharāb-i-tahūr yā sharāban-tahūr sā mīthā, āb-i-kausar ke mānind shirīn*; *n.* bair-sā ek phul^h—Sudhā ke tulya mīthā, amrit ke sadris mīthā.

NECTAR'OUS, *a.* sweet as nectar—*Āb-i-kausar-sā mīthā, sharāb-i-tahūr yā sharāban-tahūr sā shirīn*—Amritatulya mīthā, sudhā samān mīthā.

NECTAR-Y, *n.* the melliferous part of a flower—*Shahd-i-gul, pushparas*—Pushpamadh.

NEED, *n.* (S. *need*) want, necessity, indigence; *v.* to want, to be wanted—*Ihtiyāj tamgī yā tang-dastī, zarūrat, ilās nigīstī shikasta-hālī yā tiki-dastī*; *v.* muhtāj h.

yā hājat rakhnā, zarūr h. dar-kār h. yā zarūrat-parnā—Prayojan ākāṅkshā wā dāridrya, avasyakatā avasyakatā wā avasyatā, daridratā nirdhanatā wā dukkha; *v.* chāh-nā, prayojanīy h. avasya-h. wā prayojan parnā.

NEED'ER, *n.* one who wants any thing—*Muhtāj, hājat yā ihtiyāj rakhne w., chāhne w.*—Ākāṅkshī, prayojan rakhne w.

NEED'FUL, *a.* necessary. requisite, in want—*Zarūr yā lāzim, lā-budd yā dar-kār, hājat-mand yā muhtāj*—Āvश्यक wā avश्यक, prayojanīya ākāṅkshaniya wā prayojanārha, arthī wā durgat.

NEED'FUL-LY, *ad.* necessarily—*Zarūratm, lā-budd, lazūman, bi-z-zarūr*—Āvasya-karke,

NEED'LESS, *a.* unnecessary, not requisite—*Lā-hāsil yā be-fūda, be-zarūr nā-zarūr yā lā-zarūrat*—Anarthak wā nirarthak, nishprayojan.

NEED'LESS-LY, *ad.* without need, unnecessarily—*Be-zarūrat, gair-ihitiyāj ke*—Binā pra-

NEED'LESS-NESS, *n.* unnecessaryness—*Be-ihitiyājī, be-hājatt, be-zarūratī, 'adam-i-zarūrat*—Aprayojakatā, aprayojan, nishprayojanatwa, prayojanābhāv.

NEED'MENT, *n.* something needed—*Jo shai dar-kār ho*—Prayojanīyavastu, prayojanī-

- NEEDs**, *ad.* necessarily, indispensably—*Zarāratan yā luzūman, lā-buddi lā-jaram farzan yā wujūban*—Avasya, vivas atyavasya wā apariharaniya.
- NEEDY**, *a.* poor, necessitous, indigent—*Muṣṭis, shikasta-hūt yā tang-hāl, hājat-mand yā muṣṭūk*—Kangāl, durgat wā adhan, nirdhan wā daridra.
- NEED'LY**, *ad.* in poverty, in want—*Ijlās meñ, muṣṭisi yā hājat-mandī meñ*—Dāridrya meñ, dhanābhav sūnyatā wā nirdhanatī meñ. [sūnyatā, daridrātā wā dāridrya.]
- NEED'NESS**, *n.* want, poverty—*Ihtiyās hājat-mandī yā muṣṭisi, ijlās*—Dhanābhav wā
- NEE'DLE**, *n.* (S. *needl*) a small pointed instrument for sewing, a small steel pointer in the mariner's compass—*Sū yā sūjā^h, kūn'ā^h*.
- NEE'DLE-WORK**, *n.* embroidery by the needle—*Chikan-kīri, kashida, sūt kā kām^h, zar-dori*—Būte-kārī, būte kā kām. [rūp.]
- NE'ER**, *nar, ad.* a contraction of *never*—*Never kā mukhaffuf*—*Never kā saikshipta-*
- NE'ISE**, *v.* (S. *niesan*) to sneeze—*Chhīnkū^h*.
- NEE'S'ING**, *n.* the act of sneezing—*Chhīnkū^h*.
- NE-FAN'DOUS**, *a.* (L. *ne, furi*) not to be named, abominable—*Nā-guṣṭani, makrūh yā karīh*—Akālanīya, ghripīrha wā kutsit.
- NE-F'A'RIOUS**, *a.* wicked, abominable—*Lā-nātī sharīr yā bad, makrūh yā karīh*—Dushṭ atipāpī wā mah ipātākī, ghripīrha kutsit wā garlit.
- NE-F'A'RIOUS-LY**, *ad.* wickedly, abominably—*Shurāratan, karāhatan*—Atidushtatā wā mahipatak se, garlitaritī se.
- NE-GA'TION**, *n.* (L. *negō*) denial, description or argument by denial—*Inkār radd yā nafī, salb yā sūlībā*—Nakār nahīn nishedh niḥuv wā aswikār, abhāv.
- NE'G-A-TIVE**, *a.* denying, implying denial or absence; *n.* a word or proposition which denies; *v.* to dismiss by negation—*Manfī yā nājiyā, nafī-numā yā 'ulm-numā*; *n. qā-iyā-i-sālibā, sūlībā, salb*; *v. radd k. yā nā-manzūr kar-ke radd k.*—Aswikārak niḥnavakārī wā nahīl-k. w., aswikārasūchak nishedhasūchak abhāvasūchak abhāvārūp wā abhāvādarsak; *n.* aswikārasūchakasabd, aswikārasabd, abhāvasūchakapaksh, nistipaksh, abhāvapaksh, nishedhopanyās; *v. nishedhdwārā pratibandh k., nishedh k., aswikār k.* [shedh se, aswikār se.]
- NE'G-A-TIVE-LY**, *ad.* with or by denial—*Salban, bi-s-salb, nājiyen*—Abhavarūp se, ni-
- NE-GL'ECT'**, *v.* (L. *neg, lectum*) to omit by carelessness, not to do, to slight; *n.* omission, inattention, slight—*Gaṭat k., nahīn k. yā karūt-mahīn^h, nā-iltifātī yā be-iltifātī k.; n. gāṭat yā tark, tasāhul yā be-khabarī, nā-iltifātī be-iltifātī haqārat yā tahqīr*—Bhūlū bhūl-jānā bīkārū wā bhūl se chhōra, amanushthān-k. wā na-k., anādar wā avajhā k.; *n. tyāg parityāg atisarjan wā vismaran, anavadhān pramād wā amanoyog, anādar apamān wā avajhā.*
- NE-GL'ECT'ER**, *n.* one who neglects—*Gaṭat k. w., tasāhul k. w., na k. w.^h, nā-iltifātī k. w., tahqīr k. w.*—Bhūl jāne w., bisārne w., bhūl se chhōr d. w., amanushthān k. w., anādar k. w.
- NE-GL'ECT'FUL**, *a.* heedless, careless, inattentive—*Be-khabar. gāṭl, be-lihāz kāhil yā be-parwā*—Anavadhān wā pramāda, asivadhān wā pramādī, amanoyogī.
- NE-GL'ECT'ING-LY**, *ad.* carelessly, inattentively—*Be-khabarī yā gāṭat se, gāṭlī yā taqā-ful se*—Asivadhānī wā pramād se, amanoyog wā pramattatī se.
- NE-GL'ECTION**, *n.* the state of being negligent—*Kāhilī, gāṭlī*—Anavadhānatā, pramat-tatā. [yogī wā pramādī, asivadhān wā pramatta.]
- NE-GL'ECT'IVE**, *a.* inattentive, regardless—*Gāṭl be-khabar yā kāhil, be-lihāz*—Amano-
- NEG-LI-QUEE'**, *n.* (Fr.) a sort of loose dress—*Ek qism kā dhālā libās*—Dhile kapre wā vātra.
- NEG'LIGENCE**, *n.* carelessness, inattention—*Be-khabarī tasāhul yā taqāful, gāṭat be-lihāz yā be-iltifātī*—Asivadhānatā wā anavadhānatā, amanoyog pramād wā pramat-tatā.
- NEG'LIGENT**, *a.* careless, heedless, inattentive—*Gāṭl, be-khabar, be-lihāz kāhil yā be-parwā*—Asivadhān wā pramādī, anavadhān wā pramatta, amanoyogī.
- NEG'LIGENT-LY**, *ad.* carelessly, heedlessly—*Be-khabarī se, be-lihāzī gāṭat gāṭlī yā taqā-ful se*—Asivadhānī wā pramād se, avadhān bīnā.
- NE-GO'TI-ATE**, *v.* (L. *neg, otium*) to transact business, to treat with—*Kār-o-bār k., mu'āmala k.*—Vyavasāy wā vyavahār k., kisi vishay meñ pañ sambhāshan ālap wā bātchit k.
- NE-GO'TI-ABLE**, *a.* that may be negotiated—*Mu'āmala-paṭr. kār-bār-paṭr, mumkinu-l-rah-o-rasm, 'ahd-paṭr*—Vyavahārya, vyavasāyayogya, vyavaharttavya, panitavya.
- NE-GO'TI-ANT**, *n.* one who negotiates—*Mu'āmala-dān, mu'āmala-shinās, darmiyānī, mu'āmala k. w., 'ahd-o-paimān-gur*—Pāpik, karmakārī, vyavasāyī, sandhivichakshan.
- NE-GO'TI-ATION**, *n.* the act of negotiating, the matter negotiated, transaction of business between states—*Kār-o-bār yā kār-bār, mu'āmala, 'ahd-o-paimān*—Vyavahār vyavasāy wā kisi vishay meñ kabā-sunī, kārya jiske vishay meñ bātchit ho, pañ sandhi wā sandhikaran.

NE GŌ'TI-Ā-TOR, *n.* one who negotiates—*Darmiyāni, 'ahd-o-paimān-gar, mu'āmala-dān, mu'āmala k. w., mu'āmala-shinās*—Panik, āpanik, vyavahāri, vyavasāyi, sandhikūsal, sandhivichakshian. [*sidi, siyāh*—*Syāmāng, kishnāng, syāmasārīr.*]

NE'GRO, *n.* (*L. niger*) one of the black woolly-headed race of Africa—*Hubeht, zungū, NE'GUS, n.* a mixture of wine water and sugar—*Sharāb pāni aur chini ká sharbat*

—*Malya jal aur chini ká misrit pāniya.*

NEIGH, *n.*, *v.* (*S. hneqan*) to utter the voice of a horse; *n.* the voice of a horse—*Hinkinānā^h; n. hinkinānāt^h, ghore kī āwāz*—*n.* *Āswanād.*

NEIGH'ING, *n.* the voice of a horse—*Hinkināhat^h, ghore kī āwāz*—*Āswanād.*

NEIGH'BOUR, *nā'bur, n.* (*S. neah, bur*) one who lives near; *a.* near to another. adjoining; *v.* to be near to, to adjoin—*Parosī^h, arosi-parosī^h, ham-sāya, ham-jandār, ham-divār; a. ham-siyāyā nazdik, muttasil; v. nazdik h., muttasil h.*—*Prativāsi, nikata-vāsi, samipasthāyi, sūnantavāsi; a. nikatavartī prativāsi nikat wā samip, saunaddh sansakt wā lagā huā; v. nikat h., samip lagā wā jutā h.*

NEIGH'BOURHOOD, *n.* place adjoining, vicinity—*Paros yā aros-paros^h, qurb-javār ham-siyāyā nazdiki yā qarābat*—*Sāmant wā samipasthān, samipya nikata upānt wā samikrishatā.*

NEIGH'BOURLY, *a.* becoming a neighbour, kind, civil; *ad.* with social civility—*Ham-javārānū dostāna yā milan-sār, mīhr-hān, khalīq; ad. khulq se. akhlāq se*—*Prativāsiyorkya wā sūnantachārīnūsārī, upakārasīl wā kripiṭh, suṣīl sabhya wā śīst; ad. śīstātātpūrvak, suṣīlātātpūrvak.*

NEIGH'BOURSHIP, *n.* state of being neighbours—*Parosī-pan^h, ham-sāyagī.*

NEITHER, *a.* (*S. nathor*) not either. nor one nor other; *con.* a particle used in a negative sentence and answered by *nor*—*Donoñ meñ se koi nahīn^h, na wah na nah^h; con. na-to^h.* [*kāshthamay.*]

NĒM'O-ROUS, *a.* (*L. nemus*) woody—*Jangalī^h, darakhī-sār*—*Āranyak, prachuravriksh,* NE-ŌL'O-GY, *n.* (*Gr. neos, logos*) a system of new words or doctrines—*Naye alfiz yā 'ayūl ká qā'idā, qā'idā-i-nau-'ayūl, qā'idā-i-nau-alfāz, yā'idā-i-nau-tā'im*—*Nū-tanābādasevan, nūtanamātāśrayān, nūtanamat, nūtanavidyā.*

NE-Ō-LŌG'I-CAL, *a.* relating to neology—*Muta'alliq-i-qā'idā-i-nau-tā'im, muta'alliq-i-qā'idā-i-nau-'ayūl, muta'alliq-i-qā'idā-i-nau-alfāz*—*Nūtanābādasevanāsambandhī, nūtanamātāsambandhī, nūtanavidyāsambandhī.*

NE-Ō-LŌ-GIST, *n.* one who introduces new words or doctrines—*Naye alfiz yā mat ko jārī k. w.*—*Nūtanābādasevī, nūtanamātāśrayī.*

NE'O-PHYTE, *n.* (*Gr. neos, phuo*) a new convert, a proselyte, a novice, a tyro; *a.* newly entered into an employment—*Nau-murīd, wah shakhs jo apne dīn se bur-gash-ta ho-kar dūsrē dīn ká nau-murīdūl ho, nau-āmoz, muhtadī; a. muhtadī, nau-āmoz*—*Navapramatāgrahī wā navasvāharimatyāgi, anyadharmāvalambī wā matātūtaragrāhī, navachhātrī, navāśishya wā nūtanābhyāsī; a. nūtanābhyāsī.*

NE-O-TĒR'I-CAL, NE-O-TĒR'I-CAL, *a.* (*Gr. neos*) new, recent in origin, modern—*Nayā^h, jadīd, mutākhkhīr yā hālī*—*Navīn, nūtan wā nav, ādhunik.*

NE-O-TĒR'I, *n.* one of modern times—*Hālī zamāne ká shakhs, hāl ke zamāne ká shakhs*—*Ādhunikakāl jān.*

NEP, *n.* (*L. nepeta*) a plant—*Ek bhāñt ká paudhā^h.*

NE-PĒN'THE, *n.* (*Gr. ne. penthos*) a drug which drives away pain—*Ek qīam kī jarī-būti jis se tamīm dard dūr hotā hai, dukh-haran^h*—*Ek bhūti kī jarī būti jis se sab pirī dūr hotī hai, dukhhaśaman, dukkhaharak aushadh.*

NEPHEW, *nū'ū, n.* (*L. nepos*) the son of a brother or sister—*Bhatijā^h, bhānjā^h, bhaynā^h, birādar-zāda, ham-shīra-zāda, khwāhar-zāda*—*Bhrātrij, bhrātriputra, bhā-gincyā, bhāginiputra.*

NEP'O-TISM, *n.* fondness for nephews, favouritism shown to relations—*Bhatijō bhānjō par pyār^h, aqārīb-parwārī*—*Bhrātrijabhāgineyasneha, kulapakshapat putrapautrādi-pakshapat wā bāndhavāśisneha.*

NE-PHRIT'IC, NE-PHRIT'I-CAL, *a.* (*Gr. nephros*) pertaining to the kidneys, relating to the stone or gravel—*Muta'alliq-i-gurda, muta'alliq-i-sang-i-maxīnā*—*Bukkavishayak brikavishayak wā mutrapīṇḍasambandhī, patharī ká wā patharī-kā-sambandhī.*

NE'RE-ID, *n.* (*Gr. Nereis*) a sea-nymph—*Daryāi hūr yā kūrī, samundar kī debī^h*—*Samudriyadevī, samudradevī, jaladevī.*

NĒRVE, *n.* (*L. nervus*) an organ of sensation and motion in animals, strength, courage, force; *v.* to strengthen—*Āsab nas rag yā pai, qīrat yā qumūut, dilerī yā himmat, zor tāqat yā mazbūt; v. mazbūt k.*—*Śirā śirā nārī nārī majjātantu chaitanyavāhīnī wā jñāntantu, śārīrabal, dhīthāi wā dhriti, śakti; v. driṣṭ k., porhā k., pūshṭ k., sabbal k.*

NĒRVE'LESS, *a.* without strength—*Nā-tawān, kam-zor, za'if*—*Nirbal, balahīn, durbal.*

NĒR'VOUS, *a.* relating to the nerves, strong, vigorous, having weak or diseased nerves—*'Āsabī yā pai-mansūb, mazbūt zor-āwar yā chāq-chauband, kuṅgrā gāhīlā yā balī^h,*

- surat kâhil yâ nâ-tan-durust**—Majjâtantusambandhi nârivishavak wâ sîrasambandhi, driph wâ balawân, viryyawân wâ praurhasamarthya, majjâtanturogi sîrârogi wâ dhairyyahin. [tî se—Saviryya wâ sabal, sadhairyya wâ sasakti.]
- NER'VOUS-LY**, *ad.* with strength, with force—*Qûwat yâ quwwat se, zor tîqat yâ mazbû*—
- NER'VOUS-NESS**, *n.* vigour, strength, force—*Qûwat quwwat yâ zor, mazbûti, tîqat*—Viryya dhîratâ dhairyya wâ driphatâ, sîrirabal, sakti.
- NER'VY**, *a.* strong, vigorous—*Mazbûti, zor-âwar yâ qawî*—Driph wâ balawân, viryyawân wâ praurhasamarthya. [jînânâbhâv, abodhi, ajnatâ.]
- NESCIENCE**, *n.* (L. *ne, scio*) ignorance—*Jahâlat, jahl, nâ-dâni, lâ-ilmî*—Ajjânâtâ,
- NEST**, *n.* (S.) the place in which birds hatch and rear their young, a warm close habitation, an abode; *v.* to build a nest—*Ashiyâna, addâ^h, ghar^h*; *v.* *ashiyâna banânâ yâ k.*—Ghoñsâ khoñtâ khotâ khoñdhî basarâ wâ nir, âsrayasthân wâ nidhân, griha; *v.* khoñtâ khotâ wâ khoñdhî lagânâ, basarî dâniñt, khoñtâ banânâ.
- NESTLE**, *n*, *v.* to lie close, to cherish or harbour—*Ghusnâ ghus-kur-raknâ yâ dabak-kur-bamâ^h, pûlnâ yâ busânâ^h*.
- NESTLING**, *n.* a young bird in the nest; *a.* newly hatched, being yet in the nest—*Ashiyâni, gedâ^h, ledâ^h, lodâ^h, londâ^h*; *a.* *tutkâ sayâ-huâ^h, ghoñsê kâ^h*.
- NEST'EGG**, *n.* an egg left in the nest—*Jo andâ ghoñsê meñ chhor-diya-jâtâ hai^h*.
- NET**, *n.* (S.) a texture of twine or thread with meshes used commonly as a snare for animals, a snare, a difficulty; *v.* to make a net—*Jâl^h, dâm, luka-luf usrat yâ tangi*; *v.* *jâl banânâ^h, jâl binnâ^h, phandâ banânâ^h*—Pâs, phandâ, janjâl wâ kasût.
- NET'WORK**, *n.* work in the form of a net—*Jâl^h*.
- NETTING**, *n.* a piece of net-work—*Jâl^h*.
- NÉT**, *a.* (Fr.) clear after deductions; *v.* to bring as clear produce—*Nirâ^h, pakka^h*; *v.* *nirâli yâ pakki âmadanî putidâ k., âmadanî ba't mujrâ-i-ikhrâjât ke k.*—Suddha, akhand, anyûn; *v.* suddhaprapñti k., vyaya dekar suddhalâbh k.
- NETH'ER**, *a.* (S. *nythera*) lower, being in a lower place, infernal—*Tarailâ yâ tarlâ^h, zeriâ yâ asfal, jahunnâmî yâ dozakhî*—Adhar, avar adharasth wâ nichasth, pâtâliya.
- NETH'ER-MÖST**, *a.* lowest—*Zerîn, asfal, sab se nichâ^h*—Nichatam, avaratam, adharatam.
- NÉT'LE**, *n.* (S. *netele*) a stinging herb; *v.* to sting, to irritate, to provoke—*Bi-chhuâ^h, bichhâtâ^h, gaznâ yâ gi-na, anjira yâ anjira*; *v.* *bindhâ yâ kâpnâ^h, khijânâ yâ khijânâ^h, satânâ yâ chhernâ^h*—Pitaparnî.
- NÉT'LEK**, *n.* one that nettles—*Khijâne yâ khijâne w^h, chherne w^h, jatâne w^h*.
- NEO'RO-SPAST**, *n.* (Gr. *neuron, spaw*) a puppet, a little figure put in motion—*Putlî yâ putlî^h, kath-putlî^h*.
- NEO'TER**, *a.* (L.) of neither party, indifferent, of neither gender; *n.* one who takes no part, an animal of neither sex—*Nâ-idhar-na-udhar^h, mu'allag yâ mâ-bain, mukhannas*; *n.* *jo shakhs donon taraf meñ se kisi taraf na ho, mukhannas jânwâr*—Ubhayapakshasamân ubhayasamânya wâ ubhayapakshabhinna, udâsîn udâsî samadarsî samabhâv wâ madhyasth, nâpuñsak wâ klîv; *n.* ubhayapakshabhinna wâ ubhayapakshasamân vyakti, nâpuñsak wâ klîv jantu.
- NEU'TRAL**, *a.* not engaged on either side, indifferent, neither good nor bad; *n.* one who takes no part on either side—*Donon taraf meñ se kisi taraf kâ nahtî, mu'allag yâ mâ-bain, na khûb na kharûb*; *n.* *jo shakhs do taraf meñ se kisi taraf nahtî hotâ, jo shakhs mu'allag yâ alag rahtâ hai*—Ubhayapakshabhinna wâ ubhayapakshasamânya, udâsîn udâsî samadarsî nyârâ wâ madhyasth, samabhâv arthât na bhâlâ na burâ; *n.* ubhayapakshabhinna, ubhayapakshasamânyajan, ubhayasamânyavyakti samadarsî wâ madhyasth jan.
- NEU'TRAL-IST**, *n.* one who is not on either side—*Darmiñant, jo shakhs mâ-bain ho, jo shakhs na idhar na udhar ho*—Ubhayapakshabhinnaajan, madhyasth, ubhayapakshasamân jan.
- NEU'TRAL-ITY**, *n.* the state of being neutral—*Bain-bain kî hâlat, tasâvî, mâ-bainî hâlat, mu'allagî*—Ubhayapakshasamatâ, apakshapât, udâsînatâ, samadrishtî, ubhayasamatâ, madhyasthatâ.
- NEU'TRAL-IZE**, *v.* to render neutral—*Mu'allag k., mâ-buin k., donon taraf meñ se kisi taraf na k., judâ k.*—Nyârî k., ubhayapakshabhinna k., ubhayapakshasamânya k., samabhâv k., na idhar na udhar k., udâsîn k., apakshapâtî k.
- NE'VER**, *ad.* (S. *nafeve*) not ever, at no time, in no degree—*Hargiz nahtî, kabhû-nahtî yâ kabhi-nahtî^h, zinhâr yâ zinhâr*—Na kadâpi, kadhî nahiñ wâ kadhû nahiñ, na-kuchh wâ kisi prakâr se nahiñ. [bar-aks-is-bât-ke—Tathâpi, apitu.]
- NE'V-ER-THE-LESS**, *ad.* notwithstanding that—*Tis-par bhi^h, tis-par^h, tau-bhi^h, tā-han,*
- NEW**, *a.* (S. *niwe*) lately made produced or discovered, fresh, modern—*Nayâ^h, nau yâ tâza, mutanakhîr yâ jadid*—Nav navin wâ nûtan, tatkd tâtak wâ navya, âdhu-nik sadyaskalîn wâ idânîtan.
- NEW'ISA**, *a.* somewhat new, nearly new—*Kisi qadr nau, 'an-qarib nau*—Kuehh kuchh nayâ, prâyah navîn.

- NEW^{LY}**, *ad.* lately, freshly, recently—*Thore dinoh se^h, nau-ba-nau yá táza-ba-táza, mujaddadan*—Sadyaskál meñ, nayá nav navin nítan wá taták, idínítanakál meñ.
- NEW^{NESS}**, *n.* recentness, freshness, novelty—*Tajaddud, tázagi, nau-rusidagi nau-rani yá nau-tarzi*—Navatá wá nítanatwa, navyatá wá nítanatá, abhinavatá návyá wá alaukikatwa. [taták sámáchar.
- NEW^S**, *n.* recent account, fresh information—*Tázi khabar, nai khabar*—Navínasánvád,
- NEW^{-FÁN'GLE}**, *a.* desirous of new things; *v.* to change by introducing novelties—*Nau-shai-dost, nai chízon ká shái yá khwákhá*; *v.* mujaddad yá nau-sákhta chízon ko járti karke badalná—Navavastupriya, navin kúton ká abhiláshi, nai nai báton ká ákánkshi; *v.* navavastuon ke prachár se parivartan k., nai nai kúton ko prachalit karne se ulatpulat d. [*nau-shai-dost*—Navavastupremi, nai nai báton ká chíhne w.
- NEW^{-FÁN'GLIST}**, *n.* one desirous of novelty—*Wah shakhs jo náí chízon ká mushtán ho,*
- NEW^{-FÁN'GLED}**, *a.* formed with affectation of novelty, desirous of novelty—*Mujaddad yá nau-sákhta, nau-shai-dost yá náí chízon ká khwákhá*—Navakalpit wá navasrisht, navavastupremi wá nai nai báton ká abhiláshi.
- NEW^{-FÁN'GLE-NESS}, NEW^{-FÁN'GLED-NESS}**, *n.* vain or affected love of novelty—*Nau-tarzi yá tajaddud ká shauq, nai nai chízon ká khwákhá*—Navín vastuon kí abhilásh, nai nai báton kí ákánkshá. [Sámácharavyasáyi, sámácharavritti, vartátavahanavyápari.
- NEWS^{'MÓN-GER}**, *n.* one who deals in news—*Khabar-dost, afwá-go, shahr-khabará*—
- NEWS^{'PÁ-PER}**, *n.* a periodical publication which circulates news—*Khabar kú kágaz, akhbár*—Sámácharapatra, saivádapatra, vartitpatra.
- NEW^{'YEAR'S-GIFT}**, *n.* a present made on the first day of the year—*Nazr-i-nau-roz, nazr jo sál-i-nau ke ummal roz kí játi hai*—Saivatsarapatipad kí bheñt, jo vastu varshapratipad ko kisi ko bheñt ke tulya dí játi hai.
- NEWT**, *n.* a small lizard, an eel—*Ek bháñt kí chhipkati^h, ek bháñt kí tiketi^h.*
- NEXT**, *a.* (S. *next*) nearest in place time or order; *ad.* at the time or turn nearest or immediately succeeding—*U^ñ ke ba'd dísar, qurib-tar, bhírá-huá^h, milá-huá^h*; *ad.* *usi ke ba'd phir, usi ke ba'd dísre waqt meñ, usi ke piche^h*—Anantar, niranter; *ad.* *tadanantar, usi ke pure, usi se pare.* [wá agrabhág.
- NIB**, *n.* (S. *neb*) the bill of a bird, the point of any thing—*Thor^h, nok*—Chonch, api
- NIB^{'BLE}**, *v.* to bite by little at a time, to bite as a fish, to carp at; *n.* a little bite—*Túngná^h, khutkná^h, áib-giri harf giri yá nukta-chini k.*; *n.* *kút^h, khuthar^h*—Kutharná, khutkarná wá khuthar-dálná, dosh lagáná wá chhidranwesh k.
- NIB^{'BLER}**, *n.* one that nibbles—*Khutharne w^h, khutakne w^h, áib-gir yá áib-chin*—Túgne w., khutharne w., khuthar dálna w., chhidranweshi.
- NICE**, *a.* (S. *hnece*) delicate, tender, fine, exact, precise, fastidious, refined—*Laziz yá nazuk, maza-dár yá narn, khúh nafis yá khússa, sahik bárik-bín yá dagig-sunq, durast, mirzá-mizáj yá tunuk-mizáj.* 'umda yá bárik—Suswálu wá mridu, suras komal wá sukumár, utkrisht ramya suandar ruchir wá viral, súdli wá súkshmadarsí, thik, nakharphá wá dustoshapiya, súkshma parishkrit wá atisúksim.
- NICE^{'LY}**, *ad.* delicately, exactly, precisely—*Nazakat yá nufárat se, bi'-ainah yá khúbi-se, há-ba-hú yá durusti-se*—Surasatwa wá sukumáratwa se, thik thik, súkshmatí se wá samyak prakár se. [Suswádutá surasatwa wá sukumáratwa, atisúksmadrishti.
- NICE^{'NESS}**, *n.* delicacy, minute exactness—*Nazakat yá muzadári, bárikí yá nukta-dánt*—
- NICE^{-TY}**, *n.* fastidious delicacy, minute accuracy, delicate management; *pl.* dainties—*Názuki nazakat tunuk-mizáj yá mirzá-mizáj, bárikí bárik-bín yá nukta-dánt, jugat^h*; *pl.* *taháf, nafáis, tuhfiyát*—Atisukumáratwa wá dustoshapiyatá, atisúksmatá, suyukti wá yukti; *pl.* swádubhojan, swádwanna, sugrís.
- NICHE**, *n.* (Fr.) a hollow for a statue—*Túq, táycha, lahud*—Pratimádhár, pratimásthán, pratimániket, árú wá ár.
- NICK**, *n.* (Ger. *nicken*) the exact point of time, a winning throw, a notch, a score; *v.* to hit, to touch luckily, to cut in notches, to suit, to defeat or cozen—*'Ain-waqt, jitne ká dání^h, khandán yá, khandaná^h, hisáb*; *v.* *nishána márná, 'ain waqt meñ háth lagáná, khandané k^h, muwáfq yá bardár k., haráná yá thagná^h*—Subhayog subhalagna subhakshan suyog upayuktasamay wá uchitasamay, páse ká phenkna jis se jít ho, chhed wá avachchhed, lekha; *v.* márná, subhalagna meñ chhúna wá upayuktasamay meñ chhúna, avachchhed k., miláná wá sadris k., jítná wá chhálná.
- NICK^{'ER}**, *n.* a pilferer, a knave—*Chor yá uchakká^h, thag^h.*
- NICK**, *n.* an evil spirit, the devil—*Bhút^h, shaitán*—Pret, pisách.
- NICK^{'EL}**, *n.* (Ger.) a kind of metal—*Ek qism ká filiz*—Dhātuvishesh.
- NICK^{'NAME}**, *n.* (Fr. *niqie*, S. *nama*) a name given in contempt derision or reproach; *v.* to give a name of reproach—*'Urfi nám, bad laqab, bad 'urf*; *v.* *bad laqab d., 'urfi nám rakhná, bad 'urf d.*—Tiraskarasúchakanám, nindásúchakanám, nindánám, apamánarthak upádhí; *v.* tiraskúrtih nám d., nindánám d., nindásúchak upádhí d.
- NI-CO^{'TIAN}**, *a.* (Fr. *Nicot*) relating to tobacco—*Tambákú-mansúb, muta'alliq-i-tumbákú*—Támraakútavishayak, támrapatrikásambandhi.

NICTATE, *v.* (L. *nicto*) to wink—*Palak-márná^h, palak maṭkáná^h, áñkh-márná^h, sankárná^h.*

NIC-TÁ-TION, *n.* the act of winking—*Palak-márná^h, palak-maṭkáná^h, áñkh-márná^h.*

NICTAT-ING, *a.* denoting the thin membrane which protects the eyes of some animals—*Ek patli jhilli jis se hāze jān-ravon ki āñkheñ mahfūz rahit hain usko zahir k. v.*—Pakshinatrapatalaanchak, pakshichakshurāvaranadyotak.

NID/GIT, *n.* (S. *with*) a coward—*Buz-dil, nā-mard, darpokná^h*—Kāyar, katar.

NID'ING, *n.* a coward, a dastard—*Nā-mard yā buz-dil, darpokná^h*—Katar, kiyar.

NID-I-FI-CATION, *n.* (L. *nidus, facio*) the act of building nests—*Ghonsā-banúná^h, khoitā-hamíná^h*—Nirakaran, nirarahan, kuliyarahan.

NIDOUR, *n.* (L. *nidor*) scent, savour—*Bā, shamma*—Vās, gandh wā mahak.

NID'OR-ous, *a.* smelling like roasted meat—*Kabāb ke māmūd mahaktā huā*—Aūgarā-paripāchitamāns ke sadris mahaktā huā, aūgarōn par bhūje hue māns ke tulya mahaktā huā.

NI-no-RÖS'TY, *n.* eructation with taste of meat—*Gosht ki dakār*—Māns ki dhakār.

NID-U-LĀ'TION, *n.* (L. *nidus*) the time of remaining in the nest—*Āshiyāne meñ rahne kā waqt*—Ghonsle wā khote meñ rahne kā samay, kuliyāvāṣakāl, basere meñ rahne kā samay.

NIECE, *n.* (L. *neptis*) the daughter of a brother or sister—*Bhattijī^h, bhūnjī^h, birūdar-zādī, ham-shīra-zādī yā khwahir-zādī*—Bhrātrijī, bhrātriputri, bhaginīsutā.

NIG'GARD, *n.* (Ger. *knicker*) a miser, a sordid fellow; *a.* sordid, sparing; *v.* to stint, to supply sparingly—*Kanjūs^h, makkhī chūs^h*; *a.* *bakhil, khasis*; *v.* *mahdūd yā band k., tang-chashmī tang-dilī yā bakhilī se denā*—Kripāpājan, gārhamushtī wā sūm; *a.* kripān, alpavyayī; *v.* sasim k. saparim in k. wā rokna, thorā karke denā.

NIG'GARD-ISE, *n.* avarice, covetousness—*Hirs, tam'*—Lālāch, lobb.

NIG'GARD-LY, *a.* avaricious, parsimonious, sparing; *ad.* parsimoniously, sparingly—*Hirsī yā tang-dil, bakhil yā khasis, jūz-ras yā kam-khareh*; *ad.* *bakhilī yā tang-chashmī se, jūz-rasī yā kam se*—Lālāchī wā lobhī, kripān wā dīpāhamushtī, alpavyayī; *ad.* kripāpatā wā kanjūsī se, alpavyay se wā thorī-karke.

NIG'GARD-LI-NESS, *n.* avarice, sordid parsimony—*Hirs yā tam', bakhilī yā tang-dilī*—Lālāch wā lobh, kripāpatā kripānya wā kanjūspanā.

NIG'GARD-NESS, *n.* avarice, sordid parsimony—*Tam' yā hirs, tang-chashmī yā bakhilī*—Lobb wā lālāch, kripānya kripāpatā wā kanjūspanā.

NIG'GLE, *v.* to play or trifle with—*Khehnā^h, kīpātō^h k^h.*

NIGH, *n.* *a.* (S. *neah*) near, not distant; *ad.* not far off, almost; *v.* to approach—*Qurbī, nazdik*; *ad.* *nazdik, 'an-qarib*; *v.* *nazdik ānā, nazdik jānā*—Nikaṭasthī, samip; *ad.* nikat wā samip, priyāb; *v.* nikat ānā, samip jānā. [Jagbhag.]

NIGH'LY, *ad.* nearly, within a little—*Taqriban, 'an-qarib*—Nikat wā samip, priyāb wā NIGH'NESS, *n.* nearness, proximity—*Nazdikī, qurb yā qurbat*—Samipatā wā samipavartitwa, samīpiya samikrishatā wā saumidhya.

NIGHT, *n.* *n.* (S. *niht*) the time from sunset to sunrise, the time of darkness, ignorance, adversity, obscurity, death—*Shab, lail, jahālat yā jah, musthat yā bud-bakhtī, tārtik, maut*—Rātri rat wā nisā, rajanī wā yamini, ajnatā ajānatā wā mūrhatā, klēs wā durbhāgya, āndherā wā āndhakār, mṛtyu wā mich.

NIGHT'ED, *a.* darkened, clouded, black—*Āndherā^h, ghan-ghor^h, kālā^h*. [shayak, rātrik.]

NIGHT'ISH, *a.* belonging to the night—*Shabī, rat ke mutā'alliq*—Nisāsambandhī, rātrivi-

NIGHT'LY, *a.* done or happening by night, done every night; *ad.* by night, every night—*Shabīna, har-shabīna*; *ad.* *rat-ko^h, har-shab shabīna yā shab-ā-shab*—Rātrij wā rātrikrit, prātirātrik; *ad.* rātri meñ wā nisā meñ, prātirātra.

NIGHT'WARD, *a.* approaching towards night—*Shab ki taraf*—Rāt ki or.

NIGHT'BIRD, *n.* a bird which flies in the night—*Chamgīdar^h.*

NIGHT'HOEN, *a.* produced in darkness—*Shab-paidā, shub-zāda, tārtikī meñ paidā huā*—Āndhakārodhāv, āndhakārotpanna, āndhakār meñ utpanna huā.

NIGHT'BRÄWL-ER, *n.* one who brawls by night—*Rāt ko dhōndhām yā bakherā k. v.*

NIGHT'CAP, *n.* a cap worn in bed or in undress—*Topī jo rāt ko de-kar aote hain^h, rāt-kī topī^h, rāt-ko-dene-kī-topī^h*. [hai^h.]

NIGHT'CBOW, *n.* a bird which cries in the night—*Gurāb-i-shab, karwā jo rāt ko bolā*

NIGHT'DEW, *n.* the dew which falls by night—*Shab-nam*—Os, nisājāl.

NIGHT'DOG, *n.* a dog which hunts in the night—*Shab ke waqt shikār karne-wālā-kuttā*—Rāt ke samay ākhet k. w. kuttā. [Rātrivastra, rātrivaasan.]

NIGHT'DRESS, *n.* a dress worn at night—*Khwaḍī-lībās, khwaḍī jāma, pūrcha-i-shab*—

NIGHT'FALL, *n.* the close of the day, evening—*Shām, sānjh^h*—Dināvasān wā rātryā-rambh, rajanīmukh wā sandhyākāl. [bhramanakāri, rajanīclār.]

NIGHT'FAR-ING, *a.* travelling in the night—*Shab-ravān, shab-rav*—Nisāchārī, rātri-

NIGHT'FIRE, *n.* an ignis-fatuus—*Gal-i-bayābātī, āg-shaitānī, lūkā^h, rāchekhasi āg^h*—Piśāchadipikā, mithyāgni, mithyādīpti.

NIGHT'FLY, *n.* an insect which flies at night—*Ek kīṛā jo rāt ko uṛṭā hai^h, rāt ko uṛne-wālā kīṛā^h.*

NIGHT'FOUN-DERED, *a.* lost in the night—*Rāt ko mārā-gayā yā kho-gayā^h.*

NIGHT'GOWN, *n.* a loose gown used for undress—*Jāma-i-shab, khwābī jāma*—Rātrivāstra. rātrivasan, rātrivesā.
[*koyal*—Kokil, vasantadūt, madanadūt.

NIGHT'IN-GALE, *n.* a bird which sings at night—*Hazār-dāstān, bulbul, shāh-bulbul,*

NIGHT'HAG, *n.* a witch wandering in the night—*Ek dāyan yā chupāil jo rāt ko ghūmti hai^h*—Rātrichārī, nīśācharī.

NIGHT'MARE, *n.* a morbid oppression during sleep, incubus—*Kābūs, jakṛā^h*—Ajīrnaprayuktaswapna, swapnakalpītahridayadeśoparisthabhār.

NIGHT'PIECE, *n.* a picture supposed to be seen at night or by candle-light—*Ek taswīr jo aīsā khayāl kiyā gayā hai kī shab ko yā chīrāy kī roshnī meñ dekh-partī hai, shab-īh-i-shabīna, rāt kī taswīr*—*Ek chitra wā chhavi jo aīsā anumān kiyā gayā hai kī rāt ko wā dīp ke prakāś meñ dīkh partī hai, rāt kī chitra.*

NIGHT'ROBE, *n.* a loose robe worn at night—*Phīlā khwābī libās, dhīlā pārchā-i-shab*—*Dhīlā rātrivasan, rātrivāstra.*

NIGHT'RA-VEN, *n.* a bird which cries in the night—*Kuwnā jo rāt ko bolā hai^h.*

NIGHT'REST, *n.* rest or repose at night—*Shabī āram, shabīna āram*—Rātrivīrām, rāt ke samay kī vīrām.
[*andherc meñ chorī kartā hai^h.*

NIGHT'ROB-BER, *n.* one who steals in the dark—*Dud-i-shabīna, rāt kī chor^h, chor jo*

NIGHT'RULE, *n.* a revel or frolic in the night—*Shab kā 'aish-o-jāish*—Rāt kā utsav keli wā krīā.

NIGHT'SHADOW, *n.* a plant, darkness of night—*'Inab-i-sa'lab, shab kī tārīkī*—Kantakārī vrīhātī dhāyanikā wā dhaturī, rāt kā andhakār wā andherā.

NIGHT'SHIN-ING, *a.* shining in the night—*Shab-roshan, shab ko roshan*—Rātri ke samay prakāśamān, rāt ko chamaktā hui.

NIGHT'SHRIEK, *n.* a cry in the night—*Rāt kī chinghār yā chīgghār^h.*

NIGHT'SPELL, *n.* a charm against accidents by night—*Ek toni toṭkā yā laṭkā jis se rāt ko koi harāt na ho^h.*
[*rakṛc v. yī jhomuk-se chalne w^h.*

NIGHT'TRI-PING, *a.* tripping about in the night—*Rāt ko idhar-udhar thumakne v. thī-*

NIGHT'V-I-SION, *n.* a vision at night—*Khwāb-i-shabī, shab kā khwāb*—Rātriswapna, rāt kā sapnā.
[*jāgar.*

NIGHT'WAK-ING, *a.* watching during the night—*Shab-bolār, rāt ko jāgne w^h*—Rātri-

NIGHT'WALK, *n.* a walk in the night—*Shab-gardī, shab-chīhal gadmī, shab-gashtī*—*Nisāparīkram, rāt ko tahlmī.*
[*w^h*—Rātrichār, nīśāchar.

NIGHT'WALK-ER, *n.* one who roves at night—*Shab-gard, shab-sayār, rāt ko ghūmne*

NIGHT'WALK-ING, *a.* roving in the night: *n.* the act of walking in sleep—*Shab-gard, shab-gasht, rāt ko ghūmne-phīrne w^h*: *n.* khwāb meñ tahlmā, khwābī chīhal-gadmī—*Nīśāchar, rātrichār: n.* swapna meñ tahlmā, swapnaparīkram.

NIGHT'WÂN-DEH-ER, *n.* a wanderer by night—*Shab-gard, shab-sayār, rāt ko ghūmne w^h*—*Nīśācharī, rajamīchar.*
[*ne w^h*—Rajamīchar, naktachārī.

NIGHT'WÂN-DEH-ING, *a.* roving in the night—*Shab-gasht, shab-gard, rāt ko ghūmne-phīr-*

NIGHT'WÂN-BL-ING, *a.* singing in the night—*Shab-nawā-pardāz, rāt ko gāne w^h*—*Rātrīgāyak, rātrīgīyan.*

NIGHT'WATCH, *n.* a period of the night during which watch is kept, a watch or guard in the night—*Shab-pās, shab-pās-bānī yī shab-pās-bān*—Rātrīprahar rātrīyam wā rāt kā pahar, rāt-kā-paharā rāt-kī-chaukī wā rāt kā paharūā.

NI-HIL-I-TY, *n.* (L. nihil) nothingness—*Chhūchhū-pan^h, chhūchhū-pan^h, khūlī hone kī hālāt, khalāt, kuchh-nahū^h*—*Sūnyatī, avastutwa, sūnya.*

NILL, *v.* (S. nylān) not to will, to refuse, to be unwilling—*Khwāhish na k., inkār k., rāzī na h. yā nā-rāzī h.*—*Na chāhnā, nakārnā wā aswīkar k., anumān wā anīch-*

NIM, *v.* (S. nīman) to take, to steal—*Lenā^h, chorānā^h.*
[*chhu h.*

NIM'NER, *n.* a thief, a pilferer—*Chor^h, chottā yā uchakkā^h.*

NIMBLE, *a.* (S. nīman?) quick, active—*Jald yā tez, chālāk yā chust-o-chālāk*—*Chapal āsukūrī kshīprakūrī wā twarītāgati, phurtīlā wā chapalīng.*

NIM'BLE-NESS, *n.* quickness, activity—*Tez jaldī tund-ravī yā chābuktī, chālākī*—*Śī-*

ghratī kshīpratī drutāgati wā chapālā, phurtī wā āngachāpālā.

NIM'BLX, *ad.* quickly, speedily, actively—*Tezī se, jaldī se, chālūkī se*—*Twarīt, śīghra, phurtī wā chapālā se.*

NIM'BLE-WIT-TED, *a.* quick, ready to speak—*Tez-sīnū yā tez-hosh, tez-jawāb yā hāzīr-jawāb*—*Kshīprabuddhī wā prakharabuddhī, anargulavaktī.*

NIN'COM-POOP, *n.* (L. non, compos?) a fool, a blockhead—*Ahmaq yā āblāh, gāwd^h*—*Mūṛh wā mūrkh, jar wā bhuchha.*

NINE, *a.* (S. nigon) one more than eight; *n.* the number of eight and one—*Nau^h, nuh, tis^h*: *n.* nau^h, nau kī 'adad—*Nava; n.* navasānkhya.

NINTH, *a.* the ordinal of nine—*Nauvām^h*—*Navam.*

NO-BLESS^{er}, *n.* (Fr.) persons of noble rank collectively—*Umarā, nujabā, shurafā*—Kulī-najanasamūh, kulīnasamūh, kulīnamapilāfi.

NŌBLY, *ad.* of noble extraction, greatly, magnanimously, splendidly—*Amīr-zādagi se, amīrāna sharifāna najībāna yā buzurgāna, ʿālī-kīmātī yā javān-mardī se, ʿumdagī khūshagī shaukat raunag yā khush-namūtī se*—Kulīnavāns wā sadvāns se, mahīmā malaktwa māhātāna wā vaibhav se, udīrāchittatwa mānomahattwa wā audāryya se, māhāpratāp wā solhā se.

NŌC(ENT), *a.* (L. *noceo*) guilty, hurtful—*Gunāh-gār gunah-gār yā taqsīr-wār, muzīrr zigjūn-kār yā muqsār rasūn*—Apārīdhī, apakārak wā apakārī.

NŌCIVE, *a.* hurtful, destructive—*Muzīrr, zigjūn-kār yā muqsār-rasūn*—Apakārak wā apakārī, hīnsūlu wā kshatīkārak. [apakārī, hīnsūlu ahitakārī ghātuk wā dusht.

NŌC'U-ous, *a.* hurtful, noxious—*Muzīrr, mūzī fasīd yā zigjūn-kār*—Apakārak wā

NOC-TAM-BU-LĀTION, *n.* (L. *nox, ambulo*) the act of walking in sleep—*Khwāb-sair, khwāb men sair, nīūt men tahalnā yā chalnā*^b—Nidrābhraman, nidrāchār, nidrā-paribhraman. [mūzī chalne-phīrne w^b—Nidrāchārī, nidrābhramayakārī.

NOC-TAM-BU-LIST, *n.* one who walks in sleep—*Khwāb wār sair k. v., khwāb-sair, nīūd*

NOC-TID'IAL, *a.* (L. *nox, dies*) comprising a night and a day—*Ek rāt-dīn kū^b*

NOC-TIL'U-COUS, *a.* (L. *nox, lux*) shining in the night—*Shab-roshan, shab ke waqt raushan*—Rāt ko prakāśman wā chamaktā hū, nīśīprakāśman.

NŌC TI-VA-GĀTION, *n.* (L. *nox, vagor*) the act of wandering in the night—*Shab-guḍī, shab-sair, shab-guḥṭī*—Rātrībhraman, nīśābhraman.

NŌC'TU-ARY, *n.* (L. *n. v.*) an account of what passes by night—*Shab-nāma, shab kī sur-guzasht kā bayān*—Rātrīghatanāvaran. [rātrīdīharmakriyā.

NŌC'TURN, *n.* an office of devotion by night—*Shabina ʿibādāt*—Rātrīdīharmakriyā,

NŌC'TURNAL, *a.* relating to the night, nightly; *n.* an instrument for making observations by night—*Shabī yā kālī, shabina yā shabān; n. āla-i-sitāra-bīnī*—Nīśāmban-dhī wā ratīsamkūhī, rātrīyā rātrīkālik wā rātrīkrit; *n.* nakshatrādīnīrīkshāna-yantra.

NŌD, *v.* (L. *nuto*) to incline the head with a quick motion, to make a slight bow, to bend, to shake, to be drowsy; *n.* a quick declination of the head, a slight obeisance, command—*Sir jhukānē yā jhuknā^b, salām k., lachnā^b, hīlnā yā hīlānā^b, ānghnā^b; n. sir kī jhukānē yā salām, hukm*—Mastak naxsīnī, prapūn wā namaskār k., nīhurnā wā nīhurnā, dolnā wā dolnā, jhapkī-lenā ānkī-lagūnī palak-lagūnī wā āksnā; *n.* mastakaprapūn wā mastak kā nīhurnā, prapūn wā namaskār, ādes wā ājñā.

NŌD'EN, *a.* bent, inclined—*Sarhī-huā yā tīkhā^b, jhukā-huā^b*.

NŌD'ERN, *n.* one who nods, a drowsy person—*Sir jhukānē v. lachnē v. nīhurnē v. hīlnē v. hīlānē v. yā mūr-hīlānā^b, ānghnē v. yā jhapkī-lenē v^b*.

NŌD'LE, *n.* the head—*Sir^b, mūr^b, khopri^b*. [wā mūrkh.

NŌD'DY, *n.* a simpleton, a fool—*Gārdī^b, ahmag yā ublah*—Bluchcha wā jar, mūrkh

NŌDE, *n.* (L. *nodus*) a knot, a knob, a swelling, an intersection—*ʿAqd, girih yā girah, warām yā ʿimās, ʿirā nīptā-i-taqatū yā khatt-i-salībī*—Gānth, gulthī gīthī wā asthī-gulnā, sūjan phulwā wā mūsāvarīdhī, parichchīd wā pīt.

NŌ'DS^{er}, NŌ'DOUS, *a.* full of knots—*Girah-dār, pur-girih, guṇīlīlā^b*—Granthīl, granthimay, bahugranthī.

NŌD'ULE, *n.* a small knot or lump—*Ek chhotī guṇthī gulthī gulmā guthlī yā gīthī^b*.

NŌD'ULE, *a.* having little knots or lumps—*Girah-dār, pur-girih, guṇthīlā^b*—Granthīl, granthipūrn.

NŌ-ET'IC, *a.* (Gr. *noos*) intellectual—*ʿAqlī*—Buddhīvīshayak wā buddhisambandhī.

NŌ-E-MĀT'ICAL, *a.* mental, intellectual—*Qallī yā bātīnī, ʿaqlī*—Mānas wā mānasik, buddhīvīshayak wā buddhisambandhī.

NŌ-E-MĀT'ICAL-ly, *ad.* intellectually—*ʿAqlan, qulban*—Buddhī se, man se, man men.

NŌG, NŌG'IN, *a.* a small tug or cup—*Ek chhotā āb-khōra, pyālī yā piyālī*—Kshudrapānāpītra, kaṭorī wā chhotā jalapātra.

NŌISE, *n.* (Fr.) a loud sound, outcry, clamour, occasion of talk; *v.* to sound loud, to spread by rumour or report—*ʿArāz sant sudā yā mārā, shor shor-shār yā gaugā, gul yā gul-gupāra, shuharāt; v. shor yā gul k., shuharā-i-ʿafāq-k. shuharāt d. yā ʿālām-nashr k.*—Šabd wā mahādhwani, tumul chitkār chitkār chighār chighār wā chīn-ghār, kolāhal kalkal wā utkōs, janavād janavādī janavādī hūhā wā charchā; *v.* mahāšabd k., hūhā k. wā prakat k.

NŌISE'FUL, *a.* loud, clamorous—*Pur-shor yā buland-ʿarāz, shorī kulla-darāz yā gaugāt*—Mahāswan, kolāhalakārī ghoshakar dhūmdhūmī wā mādī.

NŌISE'LESS, *a.* without sound, silent—*Be-ʿarāz yā be-shor, šakīt*—Nīhāšabd wā nīśāabd, aghosh nīrav šābdahīn wā chupkā.

NŌIS'y, *a.* sounding loud, clamorous—*Pur-shor pur-ʿarāz yā buland-ʿarāz, shorī kalla-darāz yā gaugāt*—Mahāšābdī mahāswan mahāšābdak mahāšwarīk wā mahādhwānik, mahānādī kolāhalakārī tumulakārī chitkārakārī wā dhūmdhūmī.

NŌISE-MĀK-ER, *n.* one who makes a clamour—*Shor machāne w., gul machāne w., gangāi, dhāmādhāni*^h—Mahāśabdakāri, kolāhalakāri, tumulakāri, chiggharne *w.*, chikkar wā chikkar *k. w.*

NŌISOME, *a.* (*L. nocere*) noxious, unwholesome, injurious, offensive—*Fūsid yā muzīrr, nū-guār nū-guār yā kharāb, ziyān-kār yā nuqsān-rasūn, karīh zabūn yā mūsi*—Ghātuk dushī mārak wā vīnāsak, ahitakāri wā rujjākār, apakārak hīnsālū apakāri hīnikār wā kshatijanak, kutsit apīyā wā anishtakar.

NŌISOME LY, *ad.* offensively—*Badi se, zabūnī se*—Kutsitarūp *se*, apriyārūp *se*, burāi *se*, apakārakatā *se*. [apakārakatā, ghātukatā, apriyatā, kutsitatwā.

NŌISOME-NESS, *n.* offensiveness—*Zabūnī, badi, istikrah, nū-guārī, nū-guārī*—Burūf.

NO-LĪT-TION, *n.* (*L. nolo*) unwillingness—*Be-dili, gair-khwāhī*—Anichchhā, asprihā.

NOLL, *n.* (*S. knol*) the head, the noddle—*Sir^h, mūn yā khopri^h*. [vimukhatā.

NŌMAD, *n.* (*Gr. nomas*) one who leads a wandering life and subsists by tending herds; *a.* pastoral, wandering—*Khāna bar-dush, gailū-bān yā chaupān*; *a.* chaupānī, āwāra harzā-gard yā saigār—Paśuchārāpānujivī; *a.* meshapālasambandhī paśupālā-vishayak wā paśuchārāpānujivī, bhramanapakāri prachārānusāravasi dāwāndol wā ramatī.

NO-MĀD'ic, *a.* pastoral, wandering—*Chaupānī, āwāra harzā-gard yā saigār*—Meshapālasambandhī paśupālā-vishayak wā paśuchārāpānujivī, bhramanapakāri prachārānu-sāravasi dāwāndol wā phirantā.

NŌME, *n.* (*Gr. nomos*) a province—*Sība*—Mandil, chakra, prades.

NŌ-MEN-CLĀ'TOR, *n.* (*L. nomen, calo*) one who names persons or things—*Isn-dih, nām-dih, nām-d. w^h*—Nāmasthāpak, nāmakhyaṇak, nāmabodhak, ākhyādiyak, sān-jūktīrak.

NŌ-MEN-CLĀ'TRESS, *n.* a female nomenclator—*Nām-dene-wāli^h*—Nāmasthāpakastri.

NŌ-MEN-CLĀ'TURE, *n.* a vocabulary, the names of things in any art or science—*Lugat yā farhang, nām-mālā^h*—Kosh śabdakosh wā śabdasaūgrah, niglaṇṭṭu śabdamālā wā śabdajāl.

NŌM'I-NAL, *a.* (*L. nomen*) existing in name only, not real, titular—*Faqat ismī farzī yā maskūrī, kagī yā khayālī, khitā'ī yā zabānī*—Nāmamātradhārī nāmamātra wā nāmamātrasambandhī, kalpit wā mithyā, mūhībola śāldik wā nāmādhārī.

NŌM'I-NAL, **NŌM**'I-NAL-IST, *n.* one of a sect of scholastic philosophers—*Ek gism kā hakīm jiskā yah qul thā ki ism faqat nām hai aur kish haqiqī shai ko nahīn zāhīr kartā*—Nāmavādī, ek viśesh jūnī jiskā yah mat thā ki saijūnī keval nāmamātra hai aur kish yathārth vastu kī vīchak nahīn hai. [dālnā—Sānjhārūp *k.*

NŌM'I-NAL-IZE, *v.* to convert into a noun—*Nām kar-dālnā^h, ism kī sūrat meṁ badal-*

NŌM'I-NAL-IZ, *ad.* by name or in name only—*Farzan, faqat nām meṁ mager asl meṁ nahīn, nām ke liye^h, ba-rāc-nām*—Nām mātra meṁ, śabd mātra *se*, kalpitārūp *se*.

NŌM'I-NATE, *v.* to name, to call, to appoint—*Nām-batānā yā nām d^h, kuhā^h, taqar-rur ke liye nām-zad *k.**—Nām *k.* saijūnī *k.* wā saijūnī d., pukārānā wā bulānā, thāhrānā wā niyukt karne ke nimitta nāmānirdes *k.* [jūnā *se*, viśesh karke.

NŌM'I-NATE-LY, *ad.* by name, particularly—*Nām *se^h*, khusūsan yā khūss-kar-ke*—**Sān**-**NŌM**'I-NĀ'TION, *n.* the act of nominating—*Tasniya, nām-zadī, taqar-rur*—Nāmānirdesānūtar niyog, niyojan. [—Kartivīchak, prathamāvibhaktisambandhī.

NŌM'I-NĀ-TIVE, *a.* applied to the first case of nouns—*Fā'ilī, hālūt-i-fā'ilīyat-mansūb*

NŌM'I-NĀ-TOR, *n.* one who nominates—*Nām-zad *k. w.**—Nāmānirdesāpūrvakanīyojak, kisi pad par niyukt karne ke nimitta kisi kā nūn lēnī wā batānā.

NŌM'I-NĒE', *n.* one who is nominated—*Nām-zad *h. w.*, nām-burda, mausūma*—Nāmānirdesāpūrvakanīyuktajan, nāmānirdesānūtar niyojit vyaktī.

NŌ-MŌ-TĒ'TIC, **NŌ**-MŌ-TĒ'TI-CAL, *a.* (*Gr. nomos (ithenē)*) legislativo—*Qānūn-sāz, qānūn-band*—Vidhisthāyak, vyavasthāvidhāyī, vyavasthāpak, niyamārachak.

NŌN'AGE, *n.* (*L. non, S. aganī*) minority—*Nā-bāligī, kam-sinnī, khurd-sālī, kam-ūnārī*—Bāladāsī, aprūptavyavaharatwā, vyavahārāyogyatā.

NŌN'AGED, *a.* being in nonage—*Nā-bāligī, kam-sinnī, kam-ūnārī*—Aprūptakāl, aprūpta-vyavahārakāl, bāl, aprūptavyavahār.

NŌN-AT-TĒND'ANCE, *n.* (*L. non, ad, tendo*) want of attendance—*'Adam-hāziri, gair-hāziri*—Anupasthān, anupasthiti, avidyamānatā, darśanābhāv.

NŌNCE, *n.* purpose, intent, design—*Irāda, qasd yā matlah, garaz*—Abhiprāy, āśay, ākāṅkshā wā tātparyā. [Ananurodh, nswikār, ananuvritti.

NŌN-COM-PLI'ANCE, *n.* (*L. non, con, p'eo*) refusal to comply—*Nā-rāzā-mandī*—

NŌN-CON-FŌRM'ING, *a.* (*L. non, con, forma*) not joining the established church—*'Ibādat ke muqarrar qawā'id aur qānūn se munharif yā munkir*—Desāsthāpitadhar-mavirodhī, sādharāpadharmavirodhī, desāsthāpitamatāntarāvalambī.

NŌN-CON-FŌRM'IST, *n.* one who refuses to join the established church—*'Ibādat ke qāim qawā'id aur qānūn se munkir, munharif*—Desāsthāpitamatāntarāvalambī, desāsthā-pitadhar-mavirodhī, matāntaradhārī, matāntaragrāhī.

NON-CON-FORM-ITY, *n.* want of conformity, refusal *to join the established church—*Nā-mutābaqat yā nā-mushābahat, inhīrāf yā bar-gashlagi*—Ananurodh ananuvartan wā ananusaran, desāsthāpitadharma virodh desāsthāpitadharma sammatī wā matāntarāvalamban.

NON-DE-SCRIPT, *a.* (*L. non, de, scriptum*) not yet described—*Nā-mufassal, nā-mashrūh, nā-mubaiyan, nā-mufassar*—Avarnit, avyākhyāt.

NONE, *a.* (*S. none*) not one, not any—*Koi nahīn^h, kuchh-nahīn^h*.

NON-ENT-ITY, *n.* (*L. non, ens*) non-existence, a thing not existing—*'Adam nestī yā ma'dānu-l-nujūd, ma'dānu-shai*—Abhāv abhav-āśatā avidyā mānātā nāstitwa wā nāstī, apadārth āśatpārth wā avastā.

NONES, *n. pl.* (*L. none*) in the Roman calendar the 7th day of March May July and October and the 5th of all the other months—*Mārkh May July aur October mahīnō ki sātviñ tarīkh aur bāgi sab mahīnō ki pāñchvīñ tarīkh*—March May July aur October mahīnō kī sātavīñ dīn aur śeṣ sab mahīnō kī pāñchavīñ dīn. [*nēstī, ma'dānu-l-nujūd*—Abhāv, nāstitwa, nāstī.

NON-EX-ISTENCE, *n.* (*L. non, ex, sisto*) want or absence of existence—*'Adam,*

NON-JUR-ING, *a.* (*L. non, juro*) not swearing allegiance—*Bādsāhāh ke haqq mein wafādārī yā namak-hānālī kī qasam nā khīne w.*—Rājabhaktī ke vishay mein śapath nā k. w., rāja kī or adhinātī wā anurīg ke vishay mein śapath nā k. w.

NON-JUR-OR, *n.* one refusing to swear allegiance—[*Non-juring ke ma'ne dekho*]—[Non-juring kī arth dekho.]

NON-NAT-U-RALS, *n. pl.* (*L. non, natum*) things which by abuse become the causes of disease—*We chīrēn jo bad-parhezī yā bad-ietī nālī se bimārī paidā-kartī haiñ*—We vastu jo kusūnyān wā kusyavahar se rog utpanna kartī haiñ.

NON-PA-REIL, *n.* (*L. non, par*) excellence unequalled, a kind of apple, a kind of printing type; *a.* peerless—*It-sānī khubī yā be-nāzīr 'umlagī, ek qisā kī seb yā aśw, ek qisā ke chāpē ke harīf*; *n.* be-nāzīr, it-sānī—Anupam wā adwītya utkrishatā, ek prakār kī sew, ek prakār ke mudrākshar; *a.* anupam, adwītya, atulya.

NON-PL-U-S, *n.* (*L. non, plus*) a state in which one can say or do no more; *v.* to put to a stand, to confound—*It-chārī, hairānī, pech*; *v.* it-chār it-jarh māt yā bund k., hairān yā pureshān k.—Anupay, agatī, nirupāyatwa, anuttaratwa; *v.* gatihin wā nirntar k., vyakul k. wī ghabrā d.

NON-PRO-FI-CIENT, *n.* (*L. non, pro, facio*) one who has made no progress—*Wah shakhs jisne kuchh tarāqi nā kī ho, gair-māhīr shakhs, nā-wāqif-kār shakhs*—Avyutpanniavyakti, apravīñ jan.

NON-RES-I-DENCE, *n.* (*L. non, re, sedeo*) failure or neglect of residence—*'Adam-i-igāmat, 'adām-i-igām, 'adām-i-bād-o-bāsh*—Anivās, avis.

NON-RES-I-DENT, *a.* not residing in the proper place; *n.* one who does not reside in the proper place—*Munāsib musām mein nā rahne w., gair-sākin, gair-musām, munāsib jagah se gair-hāzīr*; *n.* munāsib jagah mein nā rahne w.—Swasthānāvāsī, uclī tashthānāvāsī; *n.* uchīstasthānāvāsī, swasthānāvāsī.

NON-RES-IST-ANCE, *n.* (*L. non, re, sisto*) want of resistance, passive obedience—*'Adam-i-muzāhamat, gair-mumānāt yā tahammul se tābī-dārī*—Apratirodh wā apratikār, anivāran wā aroktok. [*nā k. w.*—Apratirodhī, apratirodhak, anivārak.

NON-RE-SIS-TANT, *a.* making no resistance—*Muzāhamat yā mumānāt nā k. w., rok-tok*

NON-SEN-SE, *n.* (*L. non, sensum*) unmeaning language, things of no importance—*Be-mā-nī-bitēn yāwa yāwa-gōi behūda-gōi harzā-gōi bād-hawāī wāhī-tahūhī yā pū-chīgāt, pūch bātēn*—Anarthakavākya nirarthakavākya vrithāskatī wā arthahīnavāchan, tūchēhā bitānī wā laghuvishay.

NON-SEN-SI-CAL, *a.* unmeaning, foolish—*Be-mā-nī yā gair-mā-nī, behūda pūch yāwa yā harzā*—Anarthak wā nirarthak, asambuddhārth āśangāt wā artharहित.

NON-SEN-SI-CAL-LY, *ad.* foolishly, absurdly—*Be-waṇṇīfī yā behūdagi se, yāwa-gōi pū-chīgāt harzā-gōi yā bād-hawāī se*—Mūrkhātī ajnatā wī avichār se, nirarthak anarthak wā vrithā. [*be-dark shakhs*—Achetan, asūkshmachetan.

NON-SEN-SI-TIVE, *n.* one who wants sense or perception—*Be-hawāss be-zūd-hiss yā*

NON-SOL-VE-N-CY, *n.* (*L. non, solvo*) inability to pay debts—*Qarz adā karne kī nā-tāqutī, nā-dārī, dewālā^h*—Rigāsodhanāśhamatā, rinamocharnāsakti, rinamokshanā-samarthya. [*bayānī, 'adām-i-bayān*—Alāpan, aparīsodhan, avyākhyān.

NON-SO-LU-TION, *n.* failure of solution—*'Adam-i-hall, nā-hall-pazirī, nā-mumkinu-l-*

NON-SPAR-ING, *a.* (*L. non, S. sparare*) all-destroying, merciless—*Hama-hālik yā kull-muhlik, be-rahm yā sang-dil*—Sarvāśak wā sarvaghna, dayāśūnya nishṭhur wā kathor.

NON-SUIT, *n.* (*L. non, secutum*) stoppage of a suit at law; *v.* to determine that a plaintiff has lost his suit by default—*Radd-i-da'wā*; *v.* nā-masmā' k., da'wā radd k.—Vādānās, vādahinatā; *v.* hinavād hatavād wā nashtavād k. [*wā saṅkari jagah.*

NOOK, *n.* a corner, a narrow place—*Gosha, tang jagah*—Kon wā konā, viviktasthān

NŌON, *n.* (S. *non*) mid-day, twelve o'clock; *a.* meridional—*Do-pahar dīn-do-pahar yā do-pahar-dīn^h, nisfu-n-nahār*; *a.* *nisfu-n-nahārī, mīta'aliq-i-nisfu-n-nahār*—Madhyāhna wā madhyāhnikāl, dinamadhya divasamadhya wā madhyandin; *a.* mādhyāhnik, mādhyandin.

NŌON'ING, *n.* repose at noon, repast at noon—*Do-pahar kā āram, do-pahar kā nāshā*—Mādhyāhnikāvāsin, do-pahar kā jalūn wā laghu āhar. [mādhyāhnik.

NŌON'DAY, *a.* mid-day; *a.* meridional—*Do-pahar^h*; *a.* *do-pahar kā^h*—Madhyāhna; *a.*

NŌON'STEAD, *n.* station of the sun at noon—*Do-pahar ko sārāj kā thikānā^h*—Mādhyāhnsūryasthiti.

NŌON'TIDE, *n.* mid-day; *a.* meridional—*Din-do-pahar^h*; *a.* *do-pahar kā^h, nisfu-n-nahārī, nisfu-n-nahār-nānsā^h*—Madhyāhnikāl, madhyāhna, madhyandin; *a.* mādhyāhnik.

NOOSE, *n.* (L. *nodus*?) a running knot—*Kamant, phāns^h, phānsī^h, phandī^h, phūndī^h, phānsī yā phānsī^h, sarak-phānsī^h*.

NOOSE, *v.* to tie in a noose, to entrap—*Phānsī^h, phānsīnā yā phānsīnā^h*.

NŌR, *con.* a negative particle correlative to *neither* or *not*—*Na^h*.

NŌR'MAL, *a.* (L. *norma*) according to rule, perpendicular, teaching rudiments or first principles—*Itā-yā'idā, 'amāl 'amāl yā mustaqīm, usāl sikkilānē n.*—Yathāvidīdhi lambarūp wā lambakarūp, mūlavidyāsikshak wā vidyārambhopadeśak.

NŌR'MAN, *n.* a native of *Nor-mandy*; *a.* denoting the people or language of *Nor-mandy*—*Mulk-i-Nārmandi kā mutawattin*; *a.* *mulk-i-Nārmandi ke logūn yā zabān ke mutawattin*; *Nārmāṇī desājān*; *a.* *Nārmāṇīdesājānasambandhi, Nārmāṇīdesābhlāshāsambandhi*.

NŌR'TOY, *n.* (S. *north*, Fr. *roi*) the third of the three kings at arms—*Inglistān ke tū qatīm 'ahda-dārūn kā tīrā*—England ke tū prāchīn adhyakshon kā tīrā jai.

NŌRTI, *a.* (S) the point directly opposite to the sun in the meridian; *c.* being in the north—*Shamāl yā shimāl*; *a.* *shamālī yā shimālī, utrahā yā utrahā^h*—Uttaradiśā, uttar; *a.* uttar, uttarasth.

NŌR'THER-LY, *a.* being towards the north—*Shamālī yā shimālī, shimāl ki taraf kā, utrahā yā utrahā^h*—Uttaradiśya, udichīn, uttar, uttarasambandhi.

NŌR'THERX, *a.* being in the north—*Shamālī, shimālī, utrahā^h, vrahā^h*—Uttarasth, uttar, uttaradiśya. [diśya, uttar, uttarasambandhi.

NŌR'THERN-LY, *ad.* towards the north—*Shimālī, shamālī, utrahā^h, utrahā^h*—Uttara-

NŌR'TH'WARD, *a.* being towards the north—*Shimālī yā shamālī taraf kā, utrahā^h, utrahā^h*—Uttaradiśya, uttarasth, udāimukh, uttaradiksth. [ki or, uttaradiśā meh.

NŌR'TH'WARD, **NŌR'TH'WARDS**, *ad.* towards the north—*'Utar-kū^h, uttar-ki taraf*—Uttar

NŌR'TH EAST, *n.* the point between the north and east; *a.* denoting the point between the north and east—*'Utar-pūrāb ki kon^h*; *a.* *uttar-pūrāb ke kon kā^h*—Pūrvottar, aśān, prāgudichī, īsān; *a.* prāguttar, pūrvottar, prāgudichīn, pūrvottarasth.

NŌR'TH'STAR, *n.* the polestar, the lodestar—*Qutb-i-shimālī*—Dhruv.

NŌR'TH-WEST, *n.* the point between the north and west; *a.* denoting the point between the north and west—*'Utar-pachchīm ki kon^h*; *a.* *uttar-pachchīm ke kon kā^h*—Vāyukon, vāyudisā, vāyavī; *a.* vāyukonasth, vāyudiksth, vāyav, vāyavisambandhi. [yā^h—Uttaravāyū, uttaradigvāyū.

NŌR'TH'WIND, *n.* the wind which blows from the north—*Bād-i-shimāl, uttarā^h, utrahā^h*.

NOR-WE'GI-AN, *n.* a native of *Norway*; *a.* belonging to *Norway*—*Mulk-i-Nārwē kā mutawattin*; *a.* *mulk-i-Nārwē ke mutawattin*—*Nārwēdesājān*; *a.* *Nārwēdesāsambandhi*.

NŌSE, *n.* (S.) the prominence of the face which is the organ of smell, scent; *v.* to scent, to smell, to face—*Nāk nakūā nakulā yā nāsikā^h, bās^h*; *v.* *sūnghā^h, bās-lenā^h, sāmnā yā simhnā k^h*.

NŌSED, *a.* having a nose—*Nāk w^h, nāk dār*—*Sānsikā, nāsikāvisishit*.

NŌSE'LESS, *a.* wanting a nose—*Bin nāk kā^h, be-nāk, naktā^h*—*Nāsikāhīn, nāsikāsūnya, anāsik, nirnāsik*. [lthra, nāsikālehidra.

NŌS'TRI, *n.* a cavity of the nose—*Mākhār, nathnā^h, nak-purā^h*—*Nāsiput, nāsīran*—**NŌSE'GAY**, *n.* a bunch of flowers—*Gul-dastā, turra, phūlon kā guchchhā^h*—*Pushpaguchchha, pushpastavak, pushpaguchchhak*. [sīrā^h.

NŌZ'LE, *n.* the nose, the snout, the end—*Nāk yā nāsikā^h, thūthan thūthnā yā sīrā^h*.

NO-ŚŌL'O-GY, *n.* (Gr. *nomos, logos*) the doctrine or science of diseases—*'Ilm-i-amrāz*—*Roganidānāstra, nidānavidyā*. [Rogajanak, rogopādnak, vyādhijanak.

NŌS'O-PO-ET'IC, *a.* (Gr. *nomos, poico*) producing diseases—*A-marāz-awar, marāz-awar*—**NŌS'TRUM**, *n.* (L.) a medicine not made public, a quack medicine—*Lā-mālīm dawā, charkulā yā lutkā^h*—*Āprakāśitaushadhī wā gūṛhaushadhī, mūṛhyāushadhī*.

NŌT, *ad.* (S. *nakt*) a particle of negation or denial—*Nāhn^h*.

NŌTCH, *n.* (T. *noche*) a hollow cut in any thing, a nick; *v.* to cut in small hollows—*Khandānā^h, khaddhā^h*; *v.* *khandānā kātnā^h, khandānā rakhnā^h*.

NOTE, *n.* (L. *noto*) a mark, a token, a remark, a short hint, heed, reputation, a short

letter, a written paper, a character in music, tune; *v.* to mark, to observe, to remark, to set down — *Nishān*, 'alāmat, sharh yā hāshiyā, ishāra yā imā, lihāz gaur yā khabar-dārī, shukrat ābrī yā nek-nāmī, ruq'a yā chhotā khatt, yād-dāshī, māsīqī kā ek nishān, nārī dhong tēn yā sur; *v.* nishān yā 'alāmat k., lihāz maulāhaza yā gaur k., nigāh k. yā khabar-rakhnā, qā'm-baūd yā darj k. — Chihna, lakshan vā ank, tiki vyākhyā tipanī wā vārtik, sūket, laksha manogay avekshan dhyan vā soch, khyāti kīrti nām vā bharam, chhīthī patrak vā patri, smaranārthakalekh, saigītavidyāsambandhī chihna, swar; *v.* chihni wā ank k., laksh alochan vā dhyan k., dekhnā vā sochnā, tūnk-lenā vā likh-lenā.

NŌT'A-BLE, *a.* remarkable, memorable; *n.* a thing worthy of observation, a person of rank and distinction — *Wājibū l-mulāhaza yā mashhūr, qābil-i-yād wājibū l-yā' yā wājibū l-zikr; n.* wājibū l-mulāhaza yā qābil-i-gaur shai, 'izāz dār aur mu'min shahīd — *Viśiṣṭ* utkrishṭ wā prasiddha, smaranīya vā smaranārtha; *n.* apūr vā utkrishṭ padārth, pratishṭhitjan.

NŌT'A-BLE, *a.* car-dul, industrious, bustling — *Hash-gir, mīhnatī, tagī-pā yā dawā-dawish k. w.* — *Sāvadhān vā chankas, parīramī, darūdhiip k. w.* wā kīrnājī.

NŌT'A-BLE-NESS, *n.* remarkableness — *Nadīr, nādīrī* — *Apūrvatā, viśiṣṭatā, prasiddhatā.*

NŌT'A-BLY, *ad.* remarkably, memorably — *Mashhūrāna, qābil-i-gād taur se yā yād ke laiq tariq se* — *Prasiddha albhūt vā viśiṣṭ prakār se, smaranīyaurip se.*

NŌT'A-RY, *n.* an officer who attests writings — *Sāhib-i-tasdiq, tasdiq k. w.* 'uhda-dār, dābīr, sakkā' — *Lekhyapatrapramatī, lekhyapatrapramānkārī.*

NŌT'RIAL, *a.* done or taken by a notary — *Sāhib-i-tasdiq se kiyā gayā yā liyā-huā, tasdiq karne-wālē 'uhda-dār se kiyā gayā yā liyā-huā* — *Lekhyapatrapramatā vā lekhyapatrapramānkārī se kiyā gayā vā liyā huā.*

NŌT'RION, *n.* the act or practice of noting or recording by marks or figures — *Nishān-narīsī, 'rāh dīhī, 'adul kī likhnā, 'adul-narīsī* — *Chīnākaran, ānkākaran vā ānkan, sānkhyālekhni.*

NŌT'RI, *p. a.* remarkable, eminent, famous — *Wājibū l-mulāhaza yā mashhūr, buzurg mu'min shariq yā 'ālī, nām-dār nām-war yā mā'rūf* — *Viśiṣṭ, smaranīya vā vikhyāt, sammat mēnī pratāpī wā yāsī, mēnī khyāt vā prasiddhī.*

NŌT'ED-LY, *ad.* with observation or notice — *Bā-līhiz, ba-gaur, ba-iltisāt, khabar-dārī se* — *Sanirīkshā, avadhān se, manogay se, dhyan se, vichār se.*

NŌT'ED-NESS, *n.* eminence, celebrity — *Buzurgī manzilāt yā nek-nāmī, nām-warī yā shukrat* — *Sammatī pradhātwa viśiṣṭatā vā yāsī, kīrti khyātī nām vā prasiddhī.*

NŌT'LESS, *a.* not attracting notice — *Be-qadr, be-rup* — *Adhān, nirgun.*

NŌT'ER, *n.* one who takes notice, an annotator — *Gaur yā lihāz k. w., shārih yā mufas-sir* — *Nirīkshā avadhān dhyan vā vichār k. w., tīkīkār blāshyakār vā vyākhyākār.*

NŌT'ICE, *n.* remark, observation, information, intelligence; *v.* to observe, to remark, to heed, to regard — *Nigāh gaur iltisāt yā gūstār, lihāz mulāhaza yā murāqaba, khabar lām yā āyāhī, itilā; v.* nigāh k., khabar-rakhnā yā gaur k., lihāz k., rā-d, mutawajjih h. yā khatīr mēnī lām — *Avadhān manogay vichār vā prakāshī, alochan alokan avālokan nirūpan laksh vā dhyan, saivād vā samāchār, vijñapti sūndes sūndes nivedan sūchan vā undeś; v.* laksh vā avālokan k., nirīkshā k., nirūpan k., nirūpan vā vichārānā, manogay k., dhyan d. vā māmā.

NŌTIFY, *v.* to declare, to make known — *Lhār k. yā lām k., khabar-l, itilā-d. zāhīr k. yā roshan-k.* — *Bālanā batlānī kahmī vā jātanā, prakāś k. vā saivād d.*

NŌTIFY-ING, *n.* the act of notifying — *Lhār, lām, itilā, khabar* — *Vijñāpan, vijñapti, jñāpan, jñapti, nivedan, sūchan, sūchanā.* [pnstak.

NŌT'BOOK, *n.* a book containing notes — *Yād-dāshī bahī* — *Smaranapustak, smāraka-*

NŌT'WORTHY, *a.* worthy of notice — *Wājibū l-lihāz, wājibū l-gaur, qābil-i-gaur* — *Ālochanīya, avālokanīya, nirūpanīya, darsanīya, lakshanīya.*

NŌT'ING, *n.* (S. *ut, thing*) not any thing, non entity, non-existence, a trifle — *Hech, 'adam, nestī, mā-chīz yā lā-shai* — *Kuehī nahīn, abhāv vā nāstītwā, avastu avastutā avidyamānatā vā śūnyatā, alpavishay vā alparthavishay.*

NŌT'ING-NESS, *n.* non-existence, nihility — *'Adam, nestī yā nā-chīz* — *Avidyamānatā vā śūnyatā, abhāv avastītwā vā nāstītwā.*

NŌTION, *n.* (L. *notum*) a thought, an idea, conception, sentiment, opinion — *Khayāl, tasawwur yā gumān, daryāft yā pindār, zann yā fikr, rāe* — *Manahkalpanā vā kalpanā, bhāvanā vāsanā vā sūkalp, bodh, buddhī vā mat, matī.*

NŌTION-AL, *a.* imaginary, ideal, visionary — *Gumānī, zannā yā wahmī, khayālī yā farzī* — *Kālpānik, buddhikalpī mānasik vā chintodbhūt, avāstavik.*

NŌTION-AL-ITY, *n.* empty ungrounded opinion — *Behūda aur be-bunyād rāe* — *Nirarthak aur nirmūl matī.* [kalpanā vā buddhikalpanā mēnī, man mēnī.

NŌTION-AL-LY, *ad.* in idea, mentally — *Khayāl-mēnī, qalb dīl yā bātin mēnī* — *Bhāvanā*

NŌTION-IST, *n.* one who holds an ungrounded opinion — *Sāhib-i-be-bunyād-rāe, bātīl aur be-bunyād rāe qāim k. w.* — *Nirmūlanatidhārī, avāstavikamatadhārī.*

NO-TÖRIOUS, *a.* (L. *notum*) publicly known, evident to the world—*Mashhūr ma-līm yā ma-rūf, 'ulam-mishr yā 'alāniya*—Prakṣ vijñāt wā vikhyāt, lokaprasiddha lokapratihit wā lokavidit.

NŌ-to-ri'e-ty, *n.* public knowledge or exposure—*Shuhrat, izhūr, angusht-numāi*—Prasiddhi prakāś lokavīrutī wā lokaprasiddhi, kukūrti wā kukhyati.

No-tō-ri-ous-ly, *ad.* publicly, openly—*'Alāniyatan yā āshkārā, zāhira yā zākiran*—Prakāṭarūp wā pratyakṣharūp se, khulī khulī.

No-tō-ri-ous-ness, *n.* state of being notorious—*Izhūr, shuhrat, namulārī*—Prasiddhi, lokaprasiddhiatā, prakāśatī, lokavīrutī. [vāyu, dakṣhinadigvāyu.]

NŌTUS, *n.* (L.) the south wind—*Bād-i-janūbi, dakhnā hawā, dakhnāhawā*^h—Dakṣhiṇa-

NŌT-WITH STĀNDING, *con.* (not, with, stand) nevertheless, however—*Bā-wujūd-e-ki tā ham hālūn-ki yā az-ba-ki, har-chand yā amū*—Tathāpi wā tis-par-bhī, tadapi par wā purātān.

NOUGHT, *mat.* See NAUGHT.

[dravyavācchak, padārthavācchak, śabd.

NŌUN, *n.* (L. *nomen*) the name of a person place or thing—*Isim, nām*^h—Saṅghā,

NOURISH, *v.* (L. *nutrio*) to support by food, to maintain, to encourage, to cherish, to train, to educate—*Parwarish k., khabar-girī yā nuwāzish k., tarbiy yā tahrik d., parwarīshā yā bar-pā k., turbiyat k., tā'im k.*—Pālān posnā wā poshan k., pālan k., pālanaposhan k. wā khūne kapre kī suddh lenā, sahārā d. dūghā d. wā uksātī, lālān k., śikshā d., śikshānā perhānā. [Poshā, poshamiya, pālāniya.]

NŌURISH-A-BLE, *a.* that may be nourished—*Mumkin-i-parwarish, qibīl-i-parwarish*—

NŌURISH-ER, *n.* one that nourishes—*Muqī, parwarish k., w., murabbī, posne w.*^h, pālne w.^h—Pālak, poshak, annadhātī, pratipālak.

NŌURISH-MENT, *n.* food, sustenance, support—*Qūt kharāk yā qizā, parwarish, rizq yā pardākh*—Alīf bhōjan wā āma, pālan wā pratipālan, poshan wā āmadān.

NŌUR-TURE, *n.* education, instruction—*Turbiyat, tā'im*—Śikshā wā pālan, śikshan upadeśan wā adhyāsan.

NŌVEL, *a.* (L. *novus*) new, unusual; *n.* a fictitious tale—*Nayā*^h, *nādir*; *n.* *afśāna, qissa*—Navin wā nūtan, apūrv ālakik anuṭhā wā anokhā; *n.* prabandhakalpanā, kalpitakathā, mithyākatthā, kabūnī.

No-vā'tion, *n.* introduction of something new—*Ījād, ihdās, kisi jadīd yā nādir shai ko jārī k.*—Navavyavahārasādhān, nūtanarīṭisānsthāpan, kisi navin bāt kī prakārtan.

NŌV'EL-ISM, *n.* innovation, novelty—*Ījād ihdās yā bid'at, nau-tarzi yā tajaddud*—Navavyavahārasāsthāpan wā nūtanasampradāyikalpan, navinatā navyatā wā apūrvatā.

NŌV'EL-IST, *a.* an innovator, a writer of novels—*Mujid mukhlis yā mukhtārī, qissa-navis afśāna nūvis yā afśāna-yō*—Navavyavahārapravartak vyavahārāntaraprakalpak wā navarīṭisthāpak, mithyākathārachak prabandhakalpanānirmatā wā kalpitakathārachak. [kā prachār k.]

NŌV'EL-IZE, *v.* to introduce novelties—*Jadīd bāteḥ jārī k.*—Navavastu wā nāf bāteḥ

NŌV'EL-TY, *n.* a new or strange thing, newness, recentness—*Jadīd yā nādir shai, tā-zagī, tajaddud*—Navavastu wā ācharyavastu, nūnatā wā navyatā, navinatā navatā wā pratyagrātā.

NŌV'ICE, *n.* one who is new to any business, one unskilled, a beginner, a probationer—*Nau āgāz, nā-āzmada-kār yā khām, nau-āmoz, muhtadī yā mustajib-i-iaṭihān*—Navābhyāsī wā nūtanābhyāsī, ānārī wā kachchā, navasāishya navasāishya navānāchhātra wā navānābhyāsī, parīkṣāyātra wā prāthamākalpik.

No-vi'ti-ate, *n.* the state of a novice—*Nau-āmozi, nau-mulāzīmī*—Navānāchhātratā, navasāishyatwā, navānāchhātrādāś, navābhyāsakāl. [nūtanaprachintī.]

No-vi'tious, *a.* newly invented—*Nau ijād, nau-mukhtara*—Navinākalpit, navavāchhit,

NŌV'ITY, *n.* newness, novelty—*Tā-zagī, tajaddud*—Navinatā, navyatā wā nūtanatā.

NO-VĒM'BER, *n.* (L.) the eleventh month of the year—*Āhgrezi sāl kā gyārāhvān mahīnā*—Āhgrezi baras kā gyārāhvān mās.

NŌVEN-ARY, *n.* (L. *novem*) the number nine, nine collectively—*Nau*^h.

NŌVĒ'NI-AL, *a.* done every ninth year—*Nau-sālā*—Navavarshik, navavarshīya.

NO-VĒR'CAL, *a.* (L. *novem*) relating to a step-mother—*Santeli-nā kī, santeli-mā-mansūb*—Vaimātrik, vaimātrīya.

NŌW, *ad.* (S. *na*) at this time, at one time, a little while ago; *n.* the present time—*Is-waq aknā hāl ul-hāl bi-jī't yā jī-t-hāl, ek-waq, thori zamāna ghere*; *n.* *aknān, zamāna-i-hāl*—Abhī sampratī samprat vartamānakāl-mēn prastutakāl-mēn wā is samay mēn, ek samay mēn, thori ber hāl kī; *n.* prastutakāl, vartamānakāl, sampratākāl, sadyaskāl. [kāl mēn, vartamānakāl mēn.]

NŌW-A-DAYS, *ad.* in the present age—*Ā-j-kāl*^h, *in dinon mēn*^h, *dar-īn-wikā*—Sāmpratā-

NŌWAY, **NŌWHERE**. See under **No**.

NŌW'EL, *a.* (fr. *noir*) knotted—*Lapetā huā*^h, *gūth-digā huā*^h, *guthā huā*^h.

NŌXTIOUS, *a.* (L. *noce*) hurtful, baneful—*Muzirr fāsād yā mūzi, ziyān kār yā mulūk*—Apakrāk apakūri hīnsūlu wā hīn-ātmaḥ, vināśak wā ahitakārī.

- NŌXIOUSNESS**, *n.* hurtfulness, insalubrity — *Ziyān-kārī yā mazarrat, nā-muwāfaqat yā bīmār-garī* — Apakārakatwa wā hīnsarāt, rogajanakatwa wā vyādhijanakatwa.
- NŪ'BILE**, *a.* (L. *nubo*) marriageable — *Qābil-i-nikāh, byāhne-jog^h, jawān* — Vivāhnyog-ya, vivāhya.
- NŪ'CLE-US**, *n.* (L.) a kernel, any thing about which matter is collected — *Magz, dar-miyānī asl* — Gūḍā guḍhī garbh hriday wā vīj, sanbhayāpad wā samuchchayāpad.
- NŪDE**, *a.* (L. *nudus*) bare, naked, void — *Nangā^h, barahna, ruddī bātīl yā mansūkh* — Nagna, vivāstra wā nirvāstra, lupt nishphal wā nishprabhāv.
- NŪ'DI-TV**, *n.* nakedness: *pl.* naked parts — *Barahnagī, nangat^h*: *pl.* *barahna hisse* — Nagnatī, vāstrasūnyatī: *pl.* *nagnabhāg, vivastrabhāg*. [alas āskatī wā ālās.]
- NU-GA'CIOUS**, *a.* (L. *nugē*) trifling, idle — *Sabuk, sust yā kūhīl* — Chhichhorā wā oehhā.
- NU-GA'GITY**, *n.* futility, trifling talk — *Lā-hāsīlī be-sūdī yā subhī, be-hūda-gōī harza-gōī yāwa-gōī yā bīd-hurāī* — Anarthakatwa nishphalatā lāghav wā hankāpan, pralāp wā anarthakabhīshan.
- NU-GA'TION**, *n.* the act or practice of trifling — *Makkhī-mārnā^h, tāpātī k^h*.
- NŪ'GA-TO-RY**, *a.* trifling, futile, ineffectual — *Nā-chiz yā hēch-pūch, bātīl lā-hāsīl yā sabuk, be-asar yā be-tāsīr* — Adham wā trīnaprīy, nirarthak prabhāvahīn lupt nishphal wā mogh, nishprabhāv. [mukhīl, khalat, maysān — Utpāt, kuptak.]
- NO'ISANCE**, *n.* (L. *noceo*) something noxious or offensive — *Musir yā mukhīl chiz*.
- NŪLI**, *a.* (L. *nullus*) of no force, void, ineffectual: *n.* something which has no force; *v.* to deprive of force, to destroy — *Ruddī yā lā-hāsīl, mōsūkh, bātīl be-asar yā be-tāsīr*: *n.* *bātīl ruddī wā mansūkh shā'*: *v.* *bātīl yā mansūkh k., bar-bād d. yā k.* — Mogh wā nīrbal, lupt nishphal wā vyarth, nishprabhāv wā nirarthak: *n.* mogh nishphal nirarthak wā nishprabhāv vastu: *v.* nīrbal lupt mogh wā nishprabhāv k., nashī k. wā met d. [mogh wā nishphal k., mitī d. wā nishprabhāv k.]
- NŪ'LI-ŪF**, *n.* to make void, to deprive of force — *Rudd k., bātīl yā mansūkh k.* — Lupt
- NŪ'LI-TY**, *n.* want of force, want of existence — *Nā-chiz be-asarī yā be-tāsīrī, nestī 'a-dam yā mā-dūm-l-ujūd* — Moghatā vyarthatā luptatā wā nishphalatā, abhāv avastu wā sūnyatī. [dham wā dharmasūnya.]
- NŪL-LI-FID'IAN**, *a.* of no faith, of no religion — *Bo-dīn, be-mashub* — Śraddhārahī, nir-
- NUMB**, *nūm*, *a.* (S. *numen*) torpid, motionless with cold: *v.* to make torpid — *Sun yā sunn^h, thītharā thīthirā yā thītharā^h*: *v.* *sun yā sunn k^h, thītharā^h, thīthirā^h*. [thītharāhat^h.]
- NUMB'EDNESS**, **NUMB'NESS**, *n.* torpor — *Thīthir wā thīthar^h, thīthirāhat thīthirāhat yā*
- NŪM'SKUL**, *n.* a dunce, a dolt, a blockhead — *Almag yā ablah, jāvedī yā bhuchch^h, mā-rakh^h* — Mūrḥ. jar, mūrḥ. [nīrbuddhī, jar wā mūrḥ.]
- NŪM'SKULLED**, *a.* dull, stupid, doltish — *Kund-zīhn, be-vuḡūf, sūda-lauḥ* — Mandamātī,
- NŪM'BER**, *n.* (L. *numerus*) a unit or any assemblage of units, a multitude, an inflection of words to express unity or plurality: *pl.* harmony, poetry, verso — *'Adad tīdād shumār yā raqam, kasrat hujūm yā zumra, sūgā*: *pl.* *lahn tarāna yā khuḥ-āhangī, shī'r, nazm* — Saṅkhyā aṅk wā rāsī, gap samūh vrind stom wā pūj, vacchan: *pl.* *tāl wā suawarātā, kavītā, padya wā chhand*.
- NŪM'BER**, *v.* to count, to reckon, to affix a number to — *Hisāb k., shumār k., 'adad-nawīsī k., 'adad-lagīnā yā 'adad-lālnā* — Ginnā wā ganānā k., saṅkhyā wā parisāṅkhyā k., āṅkā āṅk-dīnā āṅk-lagānā āṅk-d. wā āṅk-d. [ya, aganya, aganāniya, ganānatīt.]
- NŪM'BER-FUL**, *a.* many in number — *Lahut^h*. [ya, aganya, aganāniya, ganānatīt.]
- NŪM'BER-LESS**, *a.* more than can be counted — *Be-shumār, be-hisāb, an-gīnat^h* — Āsaṅkh-
- NŪM'BERS**, *n.* the title of the fourth book in the Old Testament — *Taurīt yā taurēt k. chaute bāb k. nām* — Krishṭiyamatavishayakapurāṇanīyam ke chāunte kānd parv wā sarg k. nām. [l-hisāb — Ganāniya, ganitavya, ganya, saṅkhyeya.]
- NŪ'MER-ABLE**, *a.* that may be numbered — *Shumār-pazīr, munukīn-l-shumār, munukīn-*
- NŪ'MER-AL**, *a.* relating to number, expressing number: *n.* a character expressing number — *Shumārī, 'adadī*: *n.* *raqam* — Saṅkhyāsambandhī ganānāsambandhī wā saṅkhyā, aṅkī aṅkatmak wā saṅkhyāvāchak: *n.* aṅk, saṅkhyāchīna, ganānāchīna.
- NŪ'MER-AL-LY**, *ad.* according to number — *Shumār se, bu-hasb-i-'adad* — Saṅkhyānusār se, saṅkhyāvāt.
- NŪ'MER-A-RY**, *a.* relating to a certain number — *Muqarrar 'adad ke muta 'alliq, muqarrar shumār ke muta'alliq, muqarrar-'adadī, muqarrar-shumārī* — Amukasāṅkhyāsambandhī, amukasāṅkhyā. [khyā k.]
- NŪ'MER-ATE**, *v.* to reckon, to calculate — *Hisāb k., shumār k.* — Ginnā wā ganānā k., saṅ-
- NŪ'MER-ATION**, *n.* the art of numbering — *'Adad k. parhnā* — Saṅkhyāvāchan.
- NŪ'MER-ATOR**, *n.* one that numbers, the number in a vulgar fraction which shows how many parts are taken — *Hisāb k. w., 'adad-i-sahīh yā shumār-kunanda* — Gapak aṅka-ganak wā ganānakārī, aṅś bhāg wā lav.
- NU-MER'IC**, **NU-MER'ICAL**, *a.* denoting number — *Shumārī, 'adadī, shumār yā 'adad-zāhir k. w.* — Saṅkhyoddeśak, saṅkhyāvāchak, saṅkhyāsambandhī, saṅkhyā.

- NUM-MÉR-I-CAL-ITY**, *ad.* with respect to number—*Dar-báb-i-'adad, ba-nisbat-i-shumár*—*Saikhyaá wá gupami ke vishay meñ, saikhyaá kí apeskhí se.* [pak.]
- NUM-MÉR-IST**, *n.* one who deals in numbers—*Hisábi, muhásib*—*Añkavyavastáyi, añkaga-*
- NUM-MÉR-OUS**, *a.* consisting of many, musical—*Kustr bá-i-rát ziyáda yá wafír, khush-ahang yá khush-i-khán*—*Bahu bahut bahul bahusáukhyak anek pushkal prachur wá vipul, suswar wá shrávya.* [bhulya, bahusánkhyatwa.]
- NUM-MÉR-ÓS-I-TY**, *n.* the state of being numerous—*Kasrat, lókulút yá bahutáyut*—*Bá-*
- NUM-MÉR-OUS-NESS**, *n.* the state or quality of being numerous—*Kasrat, bahutáyut yá bahutab*—*Bábulya, bahusáukhyatwa, bahlutwa.* [áhtariyáñ yá áhteb.]
- NUM-BLES**, *n. pl.* (Fr. *numbles* the entrails of a deer—*Hiran yá hiran kí áhtariyáñ*)
- NUM-MIS-MATIC**, *a.* (Gr. *nomisma*) pertaining to money coin or medals—*Sikka-man-sáb, mudra'elliy-i-sikka*—*Mud ávishayak, mudra'sambundhit.* [vishayakavidya.]
- NUM-MIS-MAT'ICS**, *n.* the science of coins and medals—*'Ita-i-sikka*—*Mudra'vidya, mudra-*
- NUM-MARY**, **NUM-MU-LA-RY**, *a.* (L. *nummus*) relating to money—*Zar-manúsá, rupai se mansab, sikka manúsá*—*Mudra'sambundhit, mudra'vishayak.* [múrh, jar.]
- NUMPS**, *n.* a weak foolish person—*Ahm v. abah, kaváñ, sída-lanb, gárdá*—*Mirah,*
- NUN**, *n.* (S. *nunne*) a woman devoted to a religious life and secluded in a cloister—*Zam-i-gusha-nisáti, ábháttat yá ábháttat*—*Mathanivasini, satísádyá gini, samyásini, vairáginí, brahmacháriní, tapáwini.* [ma'h]—*Tapaswini, brahmacháriní, nati.*
- NUN-XERY**, *n.* a house of nuns, a cloister—*'Awatá, kí káwáñ, ábháttatnyñ ká*
- NUN-QHION**, *n.* *muqá* a portion of food taken between meals—*Kháñá khúne ke bish meñ jo kuchá khigá jay.*
- NUN-QI-O**, *n.* (L. *uncio*) a messenger, an ambassador from the pope—*Paigambar yá qisá, Rom ka sar dár pádi kí wakíl*—*Dút wá dautráti, Rómíyamahádharmályak-shadit.* [Rómíyamahádharmádhayakshaditapad.]
- NUN-QI-A-TURE**, *n.* the office of a nuncio—*Rom ke sar dár pádi ke wakíl ká 'áuda*
- NUN-CU-PATE**, *n.* (L. *nuncius aplo*) to declare publicly or solemnly—*Zuhíran yá sanjádá se kabhá*—*Jagatprasádhárup wá gaurav se prakár k. wá kabhá.*
- NUN-CU-PAT'ICS**, *n.* the act of naming—*Námlá, n. am-kháñ.*
- NUN-CU-PATIVE**, **NUN-CU-PA-TO-RY**, *a.* declaring publicly or solemnly, verbally pronounced—*'Alánjádá yá sanjádá se zahir k. v. zabáñ yá zabáñ-naháñ*—*Jagatprasádhárup se wá gaurav se prakár k. w. síkshá, níktit wá alikhit.*
- NUN-DI-NATION**, *n.* (L. *nundare*) traffic at fairs and markets—*Melón penh hāt yá hāt ká len den wá bāpír.*
- NUP-TIAL**, *a.* (L. *nuptus*) relating to marriage, constituting marriage—*'Aríst yá shuhána, níkáhá*—*Viváharasambundhit viváñ wá párgárahnik, vaiváñik wá udváñik.*
- NUP-TIALS**, *n. pl.* marriage—*Nikáh, shádi, lyañ, bháñur*—*Viváh, pinigrahan.*
- NURSE**, *n.* (L. *nutrís*) a woman who has the care of another's child or of a sick person; *v.* to bring up a child, to feed, to tend the sick, to cherish, to foster—*Dáñ, bímár-dár; v. dáñ gáñ k, qáñ*—*bímár-dári k., parráñish k., táñ yá táqriqat d.*—*Dháñ, dháñi, upanáñ, rogíttapálíká; v. poshan k., káññá-piláñ, rogí kí sevá k., pratipáñ k., báñ wá parh k.* [Páñk, prátipáñk, poshák, pusht k. w.]
- NURS'EN**, *n.* one who nurses—*Páñe w., posne w., parráñish k. v. táqriqat d. w.*
- NURS'ERY**, *n.* the apartment in which children are nursed, a plantation of young trees—*Dáñ khúñá yá shír-kháráñ k. kamurá, bññaur*—*Poshanasthán, balasthán wá báñakasthán, kashudravrikshaváñik.* [stany, dúñh pinewáñi bóñk.]
- NURS'LING**, *n.* one who is nursed—*Shír-khárá yá shír-khárá, shír-khórá*—*Stanyáyi,*
- NUR-TURE**, *n.* food, diet, education, instruction; *v.* to feed, to bring up, to educate—*Khárák, qizá, tarbiyat, ta'lim; v. pán k., parráñish k., tarbiyat yá ta'lim k.*—*Áhár, bhojan, síkshá wá pán, upadé; v. poshan k., pratipáñ k., síkshá d. wá síkhána-parháñ.*
- NUT**, *n.* (S. *hnut*) a fruit consisting of a kernel covered by a hard shell, a small cylinder with teeth; *v.* to gather nuts—*Janz chár-magz chil-gaz supári yá bádám magaira phal, dandána-dár chhotí belan; v. janz chár-magz yá bádám ragaira phal jan k.*—*Supári ádi phal, dantayukt chhotí belan; v. s. qári ádi phal báñm.* [—Sýám.]
- NUT-BROWN**, *a.* brown like a nut long kept—*Sáñelá, sáñelá, sáñelá, áñduqi*
- NUT-CRACKERS**, *n. pl.* an instrument for cracking or breaking nuts—*Sarotá, sarau-*
- NUT-GALL**, *n.* an excrescence of the oak—*Máñ-phal.* [tá.]
- NUT-HOOK**, *n.* a stick with a hook to pull down boughs of nut-trees—*Supári ke per kí dál naúáne ke biye ek áñkát yá lagá se báñdhi hāt laggi.* [phal.]
- NUT-MEO**, *n.* a kind of aromatic nut—*Jáñphal, janzut-tib, janz-boá*—*Jáñphal, jáñ-*
- NUT-SHELL**, *n.* the hard shell of a nut—*Áñduq ká chhilká*—*Víjakavach, vijaput*
- NUT-TREE**, *n.* a tree which bears nuts—*Janz chár-magz chil-gaza supári yu bádám magaira ká daráñt*—*Supári ádi ká per.*
- NU-TATION**, *n.* (L. *nuto*) a kind of tremulous motion of the axis of the earth—*Larziñ-i-mihvar, mihvari larziñ*—*Akshachalan.*

- OB'DU-RATE-NESS**, *n.* stubbornness, inflexibility—*Sar-kashī yā gardan-kashī, sakhtī*—Hath magraī haṭhīlāpan machlāpan āgrah wā āgrahaśīlatā, kathoratā wā kathinatā.
- OB-DU-RĀ'TION**, *n.* hardness of heart—*Sang-dīlī, be-rahtī*—Kāthīnachittatwa, chitta-kāthīnya, pūshānahridayatā. [ratā, magraī haṭh haṭhīlāpan āgrah wā āgrahaśīlatā.
- OB-DŪ'RED-NESS**, *n.* hardness, stubbornness—*Sakhtī, sar-kashī*—Kāthīnatā wā kātho-
- OB'E-LISK**, *n.* (Gr. *obelos*) a quadrangular stone growing gradually smaller from the base to the summit, a mark for reference thus +—*Chahār-gosha-dār gāo-dum mīnār*, kuchh 'alāqa zāhīr karne ke liye aisa nishān jaisā ki yah +—Chatushkoṇasūch-yākīrastambh, sunbandhaprakāsakachihna jaisā ki yah. +
- OB-E-LIS'CAL**, *a.* having the form of an obelisk—*Chahār-gosha-dār gāo-dum mīnār ki sīrat kā*—Chatushkoṇasīchyākīrastambharip. [sthūlakāy.
- O-BESE'**, *a.* (L. *obesus*) fat, corpulent—*Farbīh, jasīm yā tan-āwar*—Motā, sthūl wā
- O-BESE'NESS**, (O-nēs'-ty. *n.* fatness, corpulence—*Motipā yā mutāpā^b, farbīhī tan-āwarī yā jasīmat*—Motā wā mutā, sthūlatā wā sthūlakāyatwa. [sthūlakāy.
- O-BĒY'**, *v.* (L. *obediō*) to comply with commands, to submit to authority—*Ba-jā-lānā qabūl k. khātīr-mēn-lānā yā farmān-bardārī k., tābī-dārī yā itā't k.*—Ājñādharī ājñāpālak ājñāikārī wā ājñāsevi h. māmā aḥlūn h. vāśya h. wā vāśavartī h.
- O-BĒ'DI-ESCE**, *n.* submission to authority—*Farmān-bardārī, tābī-dārī, itā't, tā'at, tabī'qat, hukm-bardārī*—Vasatā, vāsyatī, vāśbhūtātā, ājñādharī, ājñāpālak, ājñā-dharī, ājñāsevan, ājñānusaran.
- O-BĒ'DI-ENT**, *a.* submissive to authority—*Farmān-bardār, hukm-bardār, halqa-ha-gosh, tābī-dār, hukmī*—Vāśya, aḥlūn, ājñāsevi, ājñāikārī, ājñādharī, ājñāpālak, ājñā-nuvartī, ājñādharī, vāśavartī.
- O-BĒ-DI-EN'TIAL**, *a.* relating to obedience—*Mutā'alliq-i-tābī-dārī, itā't-mansūb, tābī-dārānā*—Vāśasambandhī, vāśyatīvishayak. ājñāsevanasambandhī. ājñānusarī,
- O-BĒ'DI-ENT-LY**, *ad.* with obedience—*Farmān bardārī se, itā't se, tābī-dārī se*—Ājñā-nusarī se, ājñānusavartanāpīrvak, ājñānusavartan se, vāsyatī se. [namaskār, vinīti.
- O-BĒ'SANGE**, *n.* an act of reverence—*Tasīm, salām, ādāb, kornīsh*—Prandūn, vinay.
- O-BĒY'ER**, *n.* one who obeys—*Mānne w.^b, ba-jā-lāne w., qabūl k. w., khātīr-mēn lāne w., itā't k. w., tābī-dārī k. w.*—Ājñādharī ājñāsevi wā ājñāikārī, aḥlūn h. w., vāś arti, vāśya h. w.
- OB-FIRM'**, **OB-FIRM'ATE**, *v.* (L. *ob. firmus*) to make firm, to harden in determination—*Mustahkam mustahkīm yā mazbūt k., 'azm qasd yā irāde mēn saht yā mazbūt k.*—Drīh k., saṅkalp nīśchay wā abhinivās mēn drīh k.
- OB-FUS'CATE**, *v.* (L. *ob. fusco*) to darken; *a.* darkened—*Āndherā k^b, ghanghor k^b; a. ghanghor-kiyā-huā^b, āndherā-kiyā-huā^b.*
- OB-FUS-CĀ'TION**, *n.* the act of darkening—*Āndherā k^b, ghanghor k^b.*
- OB'IT**, *n.* (L. *ob. itum*) a funeral solemnity—*Tajhīz-o-takfīn, kīriyā-karam^b*—Mritā-kīriyā, mritakarm. [mritasaukhyāpatra, mritavivaran.
- O-BIT'U-ARY**, *n.* a register of the dead—*Wafāt-nāma, fuut-nāma*—Mritanāmāvalipatra,
- OB-JECT'**, *n.* (L. *ob. jectum*) to oppose, to offer in opposition, to urge against—*Rok-nā^b, 'itirāz yā tā'aruz k., 'uzr k.*—Ārṇā elhenknā wā bādhā k., āpatī k. vyāghāt k. aswīkār k. wā viparīt kahā, viruddhahetu-kahā viruddhahachan-kahā aswīkār k. wā khandan k.
- OBJECT**, *n.* that about which any power or faculty is employed, that which is acted upon, design, end, ultimate purpose—*Manjūl chīz shai yā ma-mūn, maf'ūl, garaz yā matlah, murūd, magsad*—Vishay pātra wā āspad, karm wā karmapad, abhiprāy, tātparya, āśay īshī wā abhisaudhī.
- OBJECT'ABLE**, *a.* that may be opposed—*'I'tirāz-pazīr*—Bādhiya, varjya, varjanīya.
- OB-JECTION**, *n.* that which is offered in opposition, an adverse argument, a fault found—*'Uzr yā 'itirāz, khilāf hujjat yā rā'it-bādul, gīrīft*—Saukā ā-saukā āpatī pratyavī vyaghatī wā pratibandhī, viruddhahetu vitandī virodhārthakahetu wā vi-ruddhahachan, dosh wā apavād.
- OB-JECTION-ABLE**, *a.* liable to objection—*'I'tirāz-pazīr, jāizu-l-'itirāz, nā-munāsīb, be-jā, lāy-l-'uzr*—Bādhiya, bādhanīya, varjanīya, nīshedharī, āśaukāniya.
- OB-JECT'IVE**, *a.* relating to the object, applied to the case which follows an active verb or a preposition—*Dākhīl-i-shai mutā'alliq-i-shai sīrī yā gair-bātīnī, maf'ūl*—Vishayā-śrit padārthāśrit vishayāsambandhī wā pātrasambandhī, karmapad vishay.
- OB-JECTIVE-LY**, *ad.* in the manner of an object—*Shai ke taur se, chīz ke tarīq se, gair-bā-tīnī taur se*—Vishayarup se, padārtharup se, padārthāśritātā se, vishayāśritatwa-pūrvak. [hālat, zāhīrī hālat—Vishayāśritatwa, vishayatwa, padārthatwa.
- OB-JECTIVE-NESS**, *n.* the state of being an object—*Shai ki hālat, gair-qalbī hālat, sīrī*
- OB-JECTOR**, *n.* one who offers objections—*Mutā'ariz, hujjat, gīrīft-gīr, rokne w.^b*—Viruddhahetuvādī, bādhak, apavādak, dosh nikālne w.
- OB-JECT-GLASS**, *n.* the glass in an optical instrument which is nearest the object—*Shai-mansūb-shīsha, dūr-bin wāgaira kā wāh shīsha jo shai ke qarīb rakhtā hai*—

Vishayasambandhi kách, dūradarśakayantra kí wah kách wá káñch jo padārthi ke nikat rahtá hai.

OB-JUR-GATION, *n.* (L. *ob, iurgo*) the act of chiding, reproof, reprehension—*Jhirkí^b, sarzanish, malámat*—*Dhikkár, bhartsanavákya, nirbhartsan avakshep wá tiraskár.*

OB-JUR-GA-TO-RY, *a.* chiding, reprehensive—*Jhirkí-ká yá jhirkane-w^b, malámat-gar il-zámí yá malámat-ámez*—*Nindak wá tiraskárírhak, mindírthak wá bhartsanavákýr-thak.* [dabá huá, shakt-i-náranjī—*Dhruvoñ par chiptá wá dná huá.*

OB-LATE, *a.* (L. *ob, latum*) flattened or depressed at the poles—*Qutboñ par chiptá yá*
OB-LATION, *n.* (L. *ob, latum*) an offering, a sacrifice—*Nazr yá niyáz, qurbán*—*Havya havan devopahár wá naivedya, bali.*

OB-LATION-ER, *n.* one who presents an offering—*Nazr k. w., niyáz k. w., qurbán k. w.*—*Bali k. w., havya k. w., naivedya charháne w.*

OB-LA-TIRATION, *n.* (L. *ob, latro*) a barking or snarling at, a railing—*Bhúkná gu-raj yá ghurráhat^b, gáti yá jhirkí^b.* [yá hazz—*Santosh ánaud wá harsh, ámod.*

OB-LEC-TATION, *n.* (L. *oblecto*) delight, pleasure—*Khushi yá khurramí, busháshat*

O-BLIGE, *v.* (L. *ob, ligo*) to bind by any moral or legal force, to constrain, to do a fa-vour to, to indebt, to please, to gratify—*Wábasta k., mujbúr ná-guzir yá be-bas k., 'ináyat yá ihsán k., mamnún ihsán-mand minnat-dár yá marhán-i minnat k., khush k., rázi-k. yá khátir-dári k.*—*Báhlit k., baladwára-karání wá baddha-k., anugrah wá upakár k., kanaurí wá kanaurí k., tushit k., prasanna k.*

OB-LI-GATION, *n.* that which binds, the binding power of a contract or duty, a favour—*Farz farziyat yá wujúb, shart 'ahd mashrút yá iqar, 'ináyat ihsán yá minnat*—*Avasyakartavyatá avasyakartavyatá avasyambháy bhár wá rin, nirbandh niyam prati-jñá wá sandhi, upakár wá nihorí.* [sanyantavya, ávasyak wá avasyak.

OB-LI-GA-TO-RY, *a.* imposing an obligation—*Wájib, zariir, gábi*—*Avasyakartavya, ava-*
OB-LI-GEE, *n.* the person to whom another is bound—*Wáh shakhs jiská dúrái koi kisi shart yá 'ahd ke rá se wábasta ho*—*Wah vyakti jiská koi dúrái jau niyamabaddha ho.*

O-BLIGEMENT, *n.* that which obliges—*Farz, shart, 'ahd*—*Avasyakartavyatá, nirbandh, niyam, pratijñá.*

O-BLI-GER, *n.* one who obliges—*Wábasta k. w., mujbúr k. w., ihsán k. w., mamnún k. w., khush k. w.*—*Báhlit k. w., baladwára karání w., baddha k. w., upakár k. w., ka-naurí wá kanaurí k. w., tushit k. w.*

O-BLI-GING, *p. a.* civil, complaisant, kind—*Bá-murawwat sáhib-i-murawwat yá khalíq, sáhib-i-akhlaq yá khush-akhlaq, mihir-bán*—*Sisít wá anumayi, suisil wá sabhya, kri-pálu wá dayálu.*

O-BLI-GING-LY, *ad.* civilly, complaisantly—*Insániyat yá murawwat se, khulq ahlíyat mulámat yá mulámatat se*—*Susílatá wá sishtatá se, sabhyatá sishtáchar wá bhal-mansi se.* [Bal, sishtatá susílatá wá sabhyatá.

O-BLI-GING-NESS, *n.* force, complaisance—*Zor, tawajjuh khulq ahlíq yá insániyat*—

O-BLI-QUE, *a.* (L. *obliquus*) deviating from a right line, indirect—*Kham yá kaj, ná-rást*—*Tircháá terháá ást wá konákoni, vakra kutíl tiryañ wá asaral.* [ta, asaralátá.

OB-LI-QUATION, *n.* declination from a right line—*Ná-rásti, tircháá^b, terháá^b*—*Vakra-*
O-BLI-QUE-TY, *ad.* indirectly, aslant—*Terhá yá terháá-se^b, tirchá yá ek-or^b.*

O-BLI-QUITY, *n.* deviation from a right line, deviation from moral rectitude—*Ná-rás-ti kham yá kaj, be-ráhi gum-ráhi yá bad-at-ráti*—*Tircháá terháá vakratá kutílatá wá asaralátá, satpathatyág asadáchar kupathagaman wá vipathagaman.*

OB-LIT-ER-ATE, *v.* (L. *ob, litera*) to efface, to erase, to wear out, to destroy—*Hakk k., mahv k. yá mansúkh k., ghisná^b, páe-mál yá bar-bád k.*—*Dho-dálná wá poñchh-dálná, chhál-dálná mal-dálná káf-dálná metná wá mitná, kshay k., nasht k. wá vinas k.* [shan, dho-dálná, chhál-dálná, káf-dálná.

OB-LIT-ER-ATION, *n.* the act of effacing—*Hakk, mahv, páe-mál*—*Mitíw, lop, avamar-*

OB-LIV-I-ON, *n.* (L. *oblivio*) forgetfulness, remission of punishment—*Nisyan yá fará-moshí, 'afú*—*Vismriti vismaran vyámoh wá hisríwat, sakaláparádhamochn wá saka-láparádhaksharná.* [bisráú^b, nasyán—*Vismrák wá vismritíjanak, vismaranási.*

OB-LIV-I-OUS, *a.* causing forgetfulness, forgetful—*Farámoshí-kár, bhulakkar bhuláu yá*

OB'LONG, *a.* (L. *ob, longus*) longer than broad—*Mustatíl, kitábi, murrabá^b-i-mustatíl, arz se lambá*—*Áyat, dirghachaturasa, dirghachaturasrákár, játyáyatakashetra, sama-kon, áyatakshetra.* [chaturasrarup se.

OB'LONG-LY, *ad.* in an oblong form—*Mustatílána, murabba^b-i-mustatíl sírat se*—*Dirgha-*

OB'LO-QUY, *n.* (L. *ob, loquor*) censorious speech, reproach, slander, blame—*Buhtán, malámat yá ta'n, gíbat yá tuhmat, ilzám*—*Nindak, tiraskár parivád wá paribháshap, apavád páisunya gupanindá wá asúyá, doshátrap wá kalañk.*

OB'LO-QUI-OUS, *a.* reproachful—*Ta'n-ámez, pur-ta'n, malámat-gar, malámat-ámez*—*Nindak, parivádak, kutsáfádí, nindátmak, nindámay, ghripákár.*

OB-LUC-TATION, *n.* (L. *ob, luctor*) the act of struggling against, resistance—*Muqá-*

wamat, mugābala zidd yā ta'arruz—Pratibandhatā pratibandh virodh pratirodh wā pratikār. rok wā rok-ṭok.

OB-MU-TES'CENCE, *n.* (L. *ob, mutus*) loss of speech, silence—*Gum-zabāni, sukūt yā khāmōshī*—Vākstambh wā vagrodh, mauu wā chuppi.

OB-NOX'IOUS, *a.* (L. *ob, noceo*) subject, liable, exposed, odious—*Mustaubī, saẓāwār, mutahammil yā lāwī, makrūh nā-gawār yā nā-guẓār*—Adhīn, vās wā upayukt, yogya, anisht apriya apritikar wā dweshī.

OB-NOX'IOUS-NESS, *n.* lialleness, odiousness—*Zimma-dāri saẓāwāri zimmaṭi yā jarwāb-dīht. istiketh yā karikhiyat*—Yogyatā adhīnatā wā vaṣatī, anishtatā wā apriyatī.

OB-NŪ'BI-LATE, *v.* (L. *ob, nubes*) to cloud, to obscure—*Ghanghor k^b, andherā k^b*.

OB-XŪ-NŪ-LĀ'TION, *n.* the act of making obscene—*Andherā k^b*.

OB-REP'TION, *n.* (L. *ob, repo*) the act of creeping on secretly or by surprise—*Chup-chup yā an-jān meā dhīce se chulā-ānā^b*.

OB-SC'ENE, *a.* (L. *obscurus*) immodest, imbecile, lewd, filthy, disgusting—*Be sharm yā be-huṣi, fāhish, zabān pūc' gā shakawī, galiz yā nā-pūc', makrāb*—Nirājja, avachūṣya wā durukt, lampat phulhar burā wā kutsit, apavitra wā aśuddha, garhya wā garhit.

OB-SC'EN'LY, *ad.* in an obscene manner—*Fāhishāna, fūhsh se, mugallazāna*—Avāchya-rūp se, kutsitarūp se, aśuddha wā apavitra prakār se, garhitārūp se.

OB-SC'EN'NESS, **OB-SC'EN'ITY**, *n.* lewdness—*Fūhsh, jīsy, shahwat, mastī*—Lampatā, burā, kutsitatwa.

OB-SCŪ'RE, *a.* (L. *obscurus*) dark, gloomy, abstruse, unknown: *v.* to darken, to conceal, to perplex—*Tārā, tārik, angay, gita-nām be-nām-o-nishān lā-mā'lām yā gair-mashhūr*: *v. tārik yā muglay k., pōshidā k., kairān yā pareshān k.*—Andherā, nish-prabh aprabh wā tejohīn, guh nigūṇh wā guṇhārthak, apra-iddha wā avikhyāt; *v. andherā nishprabh wā guṇh k., chhipānī, vyākul k. wā ghābri d.*

OB-SCŪ-RĀ'TION, *n.* the act of darkening—*Tārik-sāzi, andherā k^b*.—Prakāsaharan, kanti-haran, nishprabhātā, sādhanakārata. |—Andhak ir mōh, asyāshatarūp wā guṇharūp se.

OB-SCŪ'R'LY, *ad.* darkly, not clearly—*Tārikī se yā tārikī meh, igūṇh se yā sif-sif-nahīn*

OB-SCŪ'RE'NESS, **OB-SCŪ'R'ITY**, *n.* darkness, want of light, darkness of meaning, unnoticed state, humble condition—*Tārikī, zulmat, igūṇh yā tasānuh, pūhānī gum nāmī yā gair-mashhūr hātut, just hātut*—Andhakir wā timir, nishprabhātā aprakāṣatwa prabhāṣmatī wā prabhāṣanī, guṇhārthātā darjīhyatī durbodhatī bodhāgunyatī wā asyāshatā, aprasiddhi avikhyātī alpraprasiddhā wā kirīṇyunatā, duravasthā wā bīnadāsā.

OB-SCŪ'R'ER, *n.* one who obscures—*Tārik yā muglay k. w., pōshidā k. w., kairān yā pareshān k. w.*—Andherā nishprabh wā guṇh k. w., chhipāne w., vyākul k. w. wā ghāb-rā d. w.

OB-SE-CRĀ'TION, *n.* (L. *ob, sacer*) entreaty, supplication—*Ilījā yā dar-khāst, iltīmās minnat yā istid'ā*—Prārthanā, girgīrābat wā vinayapūrvakaprarthanā.

OB-SE-CRĀ-TO-RY, *a.* entreating, beseeching—*Ilījā k. w., mulānis*—Prārthak, girgīrā-ne w. wā vinayapūrvak nivedan k. w.

OB-SE-QUENT, *a.* (L. *ob, sequor*) obedient—*Farmān-bardār, hukm-bardār, hukmī, tābī-dār, mutī*—Ājnīkāri vaṣavartī, ājnīsevi, anuvartī.

OB-SE'QUI OUS, *a.* obedient, compliant, servile—*Farmān-bardār hukmī yā mutī, mulāim yā tābī-dār, chāpūs yā khāya-bardār*—Ājnīkāri ājnīsevi vaṣavartī wā adhīn, anurodhī namra wā anuvartī, atikālī atichātu-dāri atilīkūnakārī atyanamī wā jigjigīyā.

OB-SE'QUI OUS-LY, *ad.* with compliance—*Tābī-dāri se, khāya-bardār se*—Atyanurodh se, anuvritti se.

OB-SE'QUI OUS-NESS, *n.* obedience, compliance—*Farmān-bardārī itī'at yā khāya-bardārī, tābī-dārī*—Ājnīanuvartan ājnīsevan vaśībhuṭatā wā vaṣavartan, anurodh jigjigī anuvritti wā anuvartan.

OB-SE'QUI, *n.* obedience, compliance—*Farmān-bardārī yā itī'at, tābī-dārī yā khāya-bardārī*—Ājnīsevan ājnīpūṣṭan vaśībhuṭatā wā vaṣavartan, atyanurodh jigjigī wā anuvritti.

OB-SE'QUY, *n.* **OB-SE'QUIES**, *n. pl.* (L. *ob, sequor*) funeral rites and solemnities—*Taj-kiz-o-takfīn, kiriyā-karam^b*—Pretakarm, pretakriyā, pretasaṅskār, mritasaṅskār, śrīddhādīkarm.

OB-SE'QUI OUS, *a.* relating to funeral rites—*Tajkiz-o-takfīn-mansūb, muta'alliq-i-tajkiz-o-takfīn*—Pretakarmavishayak, pretakriyāsambandhī, śrīddhādīkarmasambandhī, mritasaṅskāravishayak.

OB-SE'QUI OUS-LY, *ad.* with funeral rites—*Tajkiz-o-takfīn se, kiriyā-karam se^b*—Pretak-

OB-S'ERVE, *v.* (L. *ob, servo*) to watch, to note, to regard, to remark, to keep, to obey, to practise, to celebrate—*Nigāh k. yā nazar k., mulāhaza yā gaur k., lihāz k., khabar-rakhnā yā farmānā, nāmnā^b, khātir-meī-lānā, ba-jā-lānā, 'amal-meī-lānā*—Dekhnā nihānā wā nirakhnā, dīochan wā dhyān k., sochnā nirīkshan k. wā alokan k., nirū-

- paṇ k. wā kahná, anushthān k. wā rakhná, anurodh wā anuvartan k., ácharap wā vyavahár k., vidhān k. wā karná.
- OB-SĒRV'A-BLE, *a.* that may be observed — *Yád rakhne ke qábil, wájibu-l-yád, wájibu-l-muláhaza, mashhúr, zúhir, wájibu-l-gaur* — Drisya, darśaniya, lakshya, álokaniya, mānaniya, vibhāvya.
- OB-SĒRV'A-BLY, *ad.* in a manner worthy of note — *Wájibu-l-muláhaza taur se, wájibu-l-gaur tariq se* — Drisya-rūp se, darśaniya-rūp se, álokaniya-prakár se, mānaniya-rīti se.
- OB-SĒR'VANÇE, *n.* the act of observing, respect, reverence, careful obedience, attentive practice, a religious rite — *Muláhaza, ulah yá ta'zim, takrim taqir yá pá-bosi, itá'at yá furmān-bardári, 'amul yá isti'mál, dīni rasm yá mazhabī shart* — Pālan rakshap sevau anushthān nirīkshan álokan wā dhyan k., idar wā mín, bahumān sammān wā satkár, vaśibhūtātā wā ajūparatā, vyavahár wā áchár, vrat niyam wā dharma-sam-bandhirīti. [bará dhyan wā mín.]
- OB-SĒR'VANÇY, *n.* attention, obedient regard — *Tarajjuh, itá'at yá liház* — Manoyog.
- OB-SĒR-VÁN'DA, *n. pl.* (L.) things to be observed — *Wájibu-l-muláhaza-ashya, wájibu-l-gaur-ashya* — Drisya-pūrti, darśaniya-vastu, álokaniya-vastu.
- OB-SĒR'VANT, *a.* attentive, watchful, obedient, submissive; *n.* a slavish attendant, a diligent observer — *Matarajjuh yá mutajit, hosh qár khubar-dár yá mustá'id, far-mān-bar-dár yá hukmī, mutí*; *n.* *khāya-bardār mulázim yá khidmat-qár, sar-garm-rāqib yá tan-dih-názir* — Manoyogí wā sávalān, chaunkas wā nirīkshak, ajūipīlak wā ajūnakári, ásrít vaśavartí wā rāya; *n.* *dás wā atyanurodhí sewak, udyuktaprekshak* wā utsāhí álochak.
- OB-SĒR-VĀTION, *n.* the act of observing, note, remark, animadversion, obedience — *Nigáh yá murtāqab, gaur yá shawh, liház muláhaza yá guftár, qaul yá maqūla, itá'at yá furmān-bardári* — Nirīkshan wā manoyog, ávalokan dhyan wā tiká, nirūpan álokan wā ébarehí, vichān wā vīkya, vaśibhūtātā vaśavartí wā ajūnapālan.
- OB-SĒR-VĀTOR, *n.* one who observes — *Nigáh yá va-ar k. w., muláhaza yá gaur k. w., liház k. w., khubar-rakhne w. yá furmān w., minuc w.^b, khātir me-lānc w., ba-jā-lānc w., 'amul-mulānc w.* — Dekhne w., nihārne w. wā nirakhne w., álochan wā dhyan k. w., sochne w. wā nirīkshap k. w., nirūpan k. w., kalne w., anushthān k. w. wā rakhne w., anurodh wā anuvartan k. w., ácharap wā vyavahár k. w., vidhān k. w., karnē w. [jāc-i-sitāra-līnī — Grahakakshatridarsanasthān, tārāṅgan]
- OB-SĒRV'A TO-PT, *n.* a place for making astronomical observations — *Rasad, marsad,*
- OB-SĒRVĒR, *n.* one who observes — *Observer ke mā'ne dekho* — Observer ká arth dekho. [ba-khubar-dári — Manoyog se, sárvadhānī wā chaunkasāí se.]
- OB-SĒRV'ING-LY, *ad.* attentively, carefully — *Pa-tarajjuh yá ba-gaur, ba-hosh-yiri yá*
- OB-SĒSS', *v.* (L. *ob. sessum*) to besiege — *Muláwara k., gher lānā^b* — Gherá dālnā, sainya se veshtān k. [mā, sainya se veshtān k.]
- OB-SĒS'SION, *n.* the act of besieging — *Muláwara k., gher-lānā^b, muláwara* — Gherá dál-
- OB-SĒD'ION-AL, *a.* belonging to a siege — *Mutá'alliq-i-muláwara* — Sainyaveshṭamasambandhí, ghore ká vishlayak. [marzúr k., b'hal rukhú — Drīp k., sañe] k., sthīr k.
- OB-SĒG'NATE, *v.* (L. *ob. signo*) to ratify — *Mustahkīm k., sahīb k., tasdiq k., mazbút k.,*
- OB-SIG-NĀTION, *n.* ratification by sealing — *Taqarrur-i-ba-muhr, muhr se istiqrār yá istihkām* — Satyakaran, nīśchayakaran, satyakaran, saistambh, satyāpan.
- OB-SĒG'NA-TO-RY, *a.* ratifying, confirming — *Mustahkīm yá sahīb k. w., mazbút yá tasdiq k. w.* — Drīp-kári satyāpak wā satyakári, sthīrakári wā nīśchayakári.
- OB-SO-LETE, *a.* (L. *obs. oleo*) gone out of use — *Matruk, mutsūk, qair-isti'mál, bátīl, qair-mustá'mal, matrúkn l-isti'mál, be-rauaj* — Aprachalit, apracharit, achalit, lupt, avyavaharít. [vahírāsíl, achalanasíl.]
- OB-SO-LĒS'CENT, *a.* growing out of use — *Qarīb khārijn-l-isti'mál* — Aprachírāsíl, avya-
- OB-SO-LETE-NESS, *n.* state of being out of use — *Hālat-i-matsūkhi, hālat-i-matrúki, hā-lut-i-qair-isti'máli, be-isti'máli* — Lop wā luptatá, aprachalitātwa, aprachár, avyavaharítatwa.
- OB'STA-CLE, *n.* (L. *ob. sto*) any thing which opposes, hinderance, obstruction — *Má-ni' yá hūh, ár rok yá rok-tok^b, muzáhamat* — Pratibandhí wā vighna, ávarodh rodh wā nirodh, bádhā stambh wā vishṭambh. [bādhā wā pratibandh.]
- OB'STANÇY, *n.* opposition, obstruction — *Mugábalā, muzáhamat* — Virodh wā nirodh,
- OB-STĒTRIC, *a.* (L. *obstetric*) pertaining to midwifery — *Ilm-i-taulid se mansúf, mu-ta'alliq-i-ilm-i-taulid* — Prasavakarmasambandhí, sūtikarmasambandhí, garbhamo-ghanavishayak.
- OB-STĒTRICATE, *v.* to perform the office of a midwife, to assist as a midwife — *Dái-janái ká kām k., qábila ká kām k.* — Prasavakarm k., sūtikarm k.
- OB-STĒTRICĀTION, *n.* the office of a midwife, midwifery — *'Uhdā-i-dái-janái yá 'uhda-i-qábila, dít-garí* — Prasavakárinipad, prasavakarm wā sūtikarm.
- OB'STINATE, *a.* (L. *ob. sto*) stubborn — *Mutamurrid, gardan-kash, sar-kash, hañhlá^b, machlá^b, hañhi^b, magrá^b* — Ágrahí, durágrahí.

OB'STI-NA-CY, *n.* stubbornness, contumacy—*Gardan-kashī yā 'inād, be-adabī yā sar-kashī*—Haṭh haṭhīlāpan machlāhat magrāī āgrah wā durāgrah, durvinīgatā wā duhāṣīlātī. [āgrah wā durāgrah se, kathinatā wā kaṭhoratā se.]

OB'STI-NATE-LY, *ad.* stubbornly, inflexibly—*Isrār se, sakhtī se*—Haṭh magrāī machlāhat OB'STI-NATE-NESS, *n.* stubbornness—*Isrār, sar-kashī, magrāṭh, haṭhīlā pan^h, haṭh^h*—Āgrah, durāgrah.

OB-STREP'ER-IOUS, *a.* (*L. ob, strepo*) loud, clamorous, noisy, turbulent—*Buland-āwāz, gaṅgūī, shorī, dange-hāz*—Mahāśabdak wā mahāśabdi, kolśhalakārī, mahā-ghosh wā tumulakārī, bakheriyā wā daṅgait.

OB-STREP'ER-IOUSNESS, *n.* loudness, clamour—*Buland-āwāz, shor na'ra gaṅgū yā gul-gupāra*—Mahāśabdakatwa wā śabalamahatwa, kolśhal haurā chigghār chingghār wā chitkār. [—Avāśyakartavyatā niyam wā pratijñā, tip.]

OB-STRICT'ION, *n.* (*L. ob, strictum*) obligation, bond—*Furz'ahd yā shart, tamassuk*

OB-STRU'CT, *v.* (*L. ob, structum*) to block up, to stop, to impede, to retard—*Musādūd k., band k., rokūā^h, tākhīr k. yā bāz-rakhnā*—Niruddh k. wā rūndhnā, āpnā wā atkūnā, pratibandh gatirodh wā avarodh k., pichhe-dīhnā.

OB-STRU'CTER, *n.* one who obstructs—*Hāil, mānī, niuzāhim, hārij, band k. w.*—Bā-dhāk, avarodhak, pratibandhak, rokne w., ārne w.

OB-STRU'CTION, *n.* hindrance, obstacle—*Atkūn rukān rukāvat rok yā rok-toḥ^h, muzā hamāt*—Pratibandh vighna wā nirōdh, bīdhā wā avarodh.

OB-STRU'CTIVE, *a.* hindering; *n.* an obstacle—*Mūn^h, hāil; n. rok^h, rukāw^h, sadd, taarruz*—Pratibandhak, vighnakārī, pratirodhak, nivārak, rokne w., ārne w.; *n. bādhnā, vighna, pratibandh.* [muṣṭī k.—Achot k., jar k., indriyastambh k.]

OB-STU'PI-FY, *v.* (*L. ob, stupere, facio*) to render stupid—*Be-huāss k., be-hosh k., be-OB-STU-PE-FAC'TIVE, a.* rendering stupid—*Be-huāss k. w., be-hosh k. w., be-wuqūf k. w.*—Indriyamohak, indriyastambhak, achetan k. w.

OB-TAIN', *v.* (*L. ob, teneo*) to gain, to procure, to acquire, to continue in use—*Tahsil k., paidd k., hāsīl k., jāri murawaj yā rāj rūhnā*—Arjan k., uparjan k., pūnī, prachalit wā praclarit rūhnā. [yassar—Prāpya, prāpaniya, labhya.]

OB-TAIN'ABLE, *a.* that may be obtained—*Yāftanī, numkinū-l-husūl, milne-jog^h, mu-*

OB-TAIN'MENT, *n.* the act of obtaining—*Tahsil, husūl, gūft*—Prāpti, arjan, uparjan.

OB-TEND', *v.* (*L. ob, tendo*) to oppose—*Roknā^h, āpnā^h.*

OB-TEN'E-BRATION, *n.* (*L. ob, tenebræ*) darkness, cloudiness, obscurity—*Āndherā^h, ab kī tārikī, tūrgī*—Andhakīr, meḡh kā andhakār, timir.

OB-TËST', *v.* (*L. ob, testis*) to supplicate—*Itijā k., iltimās k., istil'ā k.*—Prārthanā k., vinayapūrvakapārthanā k., giṅgīrānā, chīraurī k.

OB-TES-TATION, *n.* supplication, entreaty—*Istid'ā yā iltimās, itijā yā dar-khwašt*—Vinayapūrvakapārthanā, vinatī chīraurī wā bintī.

OB-TREC-TATION, *n.* (*L. ob, tractum*) slander, detraction, calumny—*Bad-goī yā gibat, 'uib-goī yā zamn, tu'mat yā buhtān*—Āpavād wā abhyasūyā, gunanindā wā paśūnya, kalaṅk jhūṭhī-nindā wā lim.

OB-TRU'DE', *v.* (*L. ob, trudo*) to thrust into, to urge upon against the will—*Ghuseṛnō yā ghus-parnā^h, dūse ke binā-man aur binā-pichhe dālnā kahnā yā āge-dhar-nā^h.* [aur binā-pichhe-dālnē w. kahne w. yā āge-dharnē w^h.]

OB-TRU'DER, *n.* one who obtrudes—*Ghuseṛne w^h, ghus-parne w^h, dūse ke binā-man*

OB-TRU'SION, *n.* the act of obtruding—*tihus-paīh^h, maulīkhalat-i-ba-zor, bi-gair ijāzat kī mudākhalat, dakhil-i-be-jā*—Anadhikārapūrvakapracē, anāhūtapraveśū, anāhū-tāgunan.

OB-TRU'SIVE, *a.* inclined to obtrude—*Ba-gair ijāzat yā ba-gair bulāye ghus-parne w., shokh, dhithā^h, dakhil-i-be-jā k. w.*—Anadhikārapūrvak ghūs jāne w., binā bulāye kūd parne w., dhristī, parādīkīracharchak.

OB-TRU'NCATE, *v.* (*L. ob, truncus*) to deprive of a limb, to lop—*'Uzw 'izw 'azū 'azu yā 'azo kūt-dālnā, kādnā yā kūt-dālnā^h*—Āngachchhed k., chhāṭnā wā chhāṭn-dālnā.

OB-TUND', *v.* (*L. ob, tundo*) to blunt—*Kund k.*—Bhoṭṭā kunṭhit wā tīvra k.

OB-TUSE, *a.* dull, stupid, not acute—*Kaudan, be-wuqūf yā akmagh, kund yā munferija*—Mand wā mandanati, jar wā mūrḡh, bhoṭṭā kunṭhit atikshya wā vahirlamb.

OB-TUSE'NESS, *n.* bluntness, dulness—*Kundi, sustī kāhīlī ablahī yā akmagī*—Ātivrātā niragrātā wā bhoṭṭāpan, jaratā mūrḡhatā wā mandatā.

OB-TU'SION, *n.* the act of making dull—*Kund-sāzi, kundī*—Jar k., jaratā.

OB-UM'BRATE, *v.* (*L. ob, umbra*) to shade, to cloud—*Sāya k., ghanghor k^h*—Chhāyā

OB-UM-BRATION, *n.* the act of darkening—*Āndherā k^h.* [k., andherā k.]

OB-VENTION, *n.* (*L. ob, ventum*) something occasional, incidental advantage—*'Arizi shri, ittīfāqī naf' yā fāidā*—Virāḡatapadārth wā kādāchitkavastu, āgantukalābh.

OB-VERT', *v.* (*L. ob, verto*) to turn towards—*Sāmnē phernā^h, sāmnē k^h.*

OB-VĒRS'ANT, *a.* conversant, familiar—*Wāqif yā āgāh, māhīr yā āshnū*—Vyutpanna vijñā wā kūśal, parichit wā suvidit.

OB'VERSE, *n.* the side of a coin or medal which has the face or head upon it—*Sikke ká wah rukh jis taraf chhore yá sir ká nagshu ho*—Mudrá kí wah or jismeñ mukh wá mastak kí ákár rahtá hai.

OB'VI-ATE, *v.* (L. *ob, via*) to meet in the way, to prevent, to remove—*Ráh meñ mu-láqat-k. yá bi-ham h., ráh-márná yá báz-rakhná, daf' raf' yá kanáre k.*—Path meñ bheñtá wá mihná, rokna árna chheñkna pratibandh k. wá báz-márná, tálná khaskáná sarkáni wá dūr k.

OB'VI-ONS, *a.* meeting, open, plain, evident—*Báham míne w., áshkárá yá 'ayán, áf yá zahir, saríh 'aláníya khusáidá yá munághá*—Bheñt-w. míne-w. wá ekatra h. w., khulá, spashit wá vyakt, pratyaksh.

OB'VI-OUS-LY, *ad.* plainly, evidently—*Súj-sáf. záhíran saríhan yá áshkárána*—Spash-taríp wá vyaktaríp se, pratyaksharíp se wá síkshat.

OB'VI-OUS-NESS, *n.* state of being evident—*Zuhúr, saríhat, tanzih*—Suspashatá, su-vaal-tatá, pratyakshatá, sulakshyatá, sngocharatá.

OC-CÁ'SION, *n.* (L. *ob, casum*) occurrence, opportunity, accidental cause, need, exigence; *v.* to cause, to produce—*Wáq'a suníha ittífaq yá májara, fursat yá waqt, báis yá wasta, zarárat yá dar-kár, muqozá yá nághání kí zarárat*; *v. bar-pá k., paidá k.*—(Ghataní wá vritta, avasar avakás sanay subhítá wá káláyog, káran nimit-tá wá upádhí, avasyakata, prayojan; *v. karná wá karána, utbháñ nikalná jammáná wá utpádan k.*—Utpádaníya, sambháváníya, hone ke yogya.

OC-CÁ'SION-ABLE, *a.* that may be occasioned—*Bar-pá yá paidá hone ke gúbil, mamkín*

OC-CÁ'SION-AL, *a.* occurring at times, casual—*Gáh-gáh yá waqt, ittífaq yá 'aríz*—Virághat anukúl káñchítka wá kabhikabhi-h. w., ágantuk ákasnik wá daivaghatit.

OC-CÁ'SION-AL-LY, *ad.* incidentally, at times—*Ittífaqm. gáh-ke-gáh gáh-gáh yá waqt-be-waqt*—Akasmát hathát wá prasañgáñusár se, kabhi-kabhi kadhi-kadhi kadhi na-kadhi wá jab-tab.

OC-CÁ'SION-ER, *n.* one who occasions—*Bar-pá k. w., paidá k. w.*—Utpáday, utbháñ w., [nikáln w., karne w., karne w.]

OC-CE-ATION, *n.* (L. *ob, caecus*) the act of making blind—*Andhá k.*

OC-CÍ-DENT, *n.* (L. *ob, caudo*) the west—*Magrab yá magrib, garb, pachchím*^h, *pach-chím*^h—Páschimadísá. [pratichin.]

OC-CÍ-DENT-AL, *a.* western—*Magrib, garbí, pachchím*^h—Páschím. pratyán pratichya.

OC-CÍ-PUT, *n.* (L. *the*) the hinder part of the head—*Qafa, gudá*^h—Mustakaprisith, mas-

OC-CÍ'SION, *n.* (L. *ob, caenum*) the act of killing—*Már-dáulá*^h. [tak ka páschádbhág.

OC-CL-UP, *v.* (L. *ob, claudo*) to shut up—*Band k.*—Bhērná, mūndná.

OC-CL-USE, *a.* shut up, closed—*Muqáñud, band*—Mūndá huá, baddhá wá átkáyá huá.

OC-CL-USE-N, *n.* the act of shutting up—*Band k., qáñd*—Mūndná.

OC-CL-UT, *n.* (L. *ob, cultum*) secret, hidden, unknown, undiscovered—*Poshida, pinháñ yá maghíf, ná-má'hum, ná-mazhúr*—Gupt, guhya gūryá wá chhipá-huá, ájñát wá ávi-dit, aprakáñit.

OC-CUL-TATION, *n.* a hiding, the time a star or a planet is hid from the sight—*Poshi-dagi yá ikhtíf, sitáre yá májara ke gahán ká waqt yá mah waqt jab sitára yá májara nazar se gáñb rahtá huá*—Guptatá wá gojan, gahapakál.

OC-CU-PY, *v.* (L. *ob, capio*) to possess, to keep, to take up, to employ—*Dakhl 'amal yá qabza k., rakhná^h, bhar-lená yá dabá-lená^h, mashqúl k. yá ist'mál k.*—Adhikár wá bhog k., dháran k., vyapt h. chheñk-lená wá chheñkni, lagana karmavishit k., kar-marat k. pravritta k. wá karmodyukt k.

OC-CU-PAN-CY, *n.* the act of taking possession—*Dakhl k., qabza-lená, tasarruf*—Adhi-kár k., adhikár, bhog, paribhog, bhukti, ávesan.

OC-CU-PANT, *n.* one who takes or has possession—*Qábíz, dakhl, mutasarrif, málik*—Adhikári, bhogakári, bhogi, bhokta.

OC-CU-PATE, *v.* to possess, to hold, to take up—*Dakhl 'amal yá qabza k., rakhná^h, da-bá-lená yá bhar-lená^h*—Adhikár wá bhog k., dháran k., vyapt h. chheñk lená wá chheñkni.

OC-CU-PATION, *n.* possession, business, trade—*Qabza dakhl yá 'amal, shuql shagl yá kár, kash yá peshá*—Adhikárákaran adhikár wá bhog, káf kám kámkóf kuryákarma ndyam wá karmodyog, vritti jivanopáy vyápár vyavasáy wá jivanavritti. [kári.]

OC-CU-PI-ER, *n.* one who occupies—*Qábíz, mutasarrif, málik, dakhl*—Adhikári, bhoga-

OC-CÚ-RE, *v.* (L. *ob, curo*) to happen, to come into the mind, to appear, to be found; to meet—*Sar-zud yá wáq'í h., dil par guzarná, nazar-áná, á-jiná yá nikalná^h, milná^h.*—Honá parná wá bitná, man meñ aná, sthíñt wá dikh-parná, utpanna h., samá-gan k. [Ghataná, upáñgm wá ákasavritta.

OC-CÚ-RRENCE, *n.* an incident, accidental event—*Wáq'a májara yá suníha, ittífaq*—

OC-CÚ-RENT, *n.* any thing which happens—*Sar-guzasht, májara*—Ghataní, vritta.

OC-CÚ-RSION, *n.* a clash, a mutual blow—*Takkar yá dhaváká^h, khat-pat^h.*

OCEAN, *n.* (L. *oceanus*) the main, the great sea, any immense expanse: *a.* pertaining to the main or great sea—*Báñ-i-muht, qúnus, be hadd phuláw yá be-intihá sath*;

- a. *qámúst*, *mutá'alliq-i-bahr-i-mukht*—Samudra udadhi arnav sindhu ambudhi wá váridhi, mahásagar : a. samudrasambandhi, samudriya, samudriya.
- Ó-GE-ÁSTIC, a. pertaining to the ocean—*Bahr-i-mukht ke mutá'alliq, qámúst*—Samudriya, samudriya, samudrasambandhi, mahásagarsambandhi.
- Ó-CEL-LA-TED, a. (L. *ocellus*) resembling the eye—*Chashm-numá, chashm-sá, ánkhsá*—Nayanasadris, netrasadris, netravat.
- OCH-LÖC'RA-CY, n. (Gr. *ochlos, kratos*) government by a mob—*Hukúmat i-'awám, muk-dárr-i-'awámmu-n-nás*—Adhamalokaprabhutwa, adhamalokádhipatya, adhamavarnádhipatya.
- Ó'CHRE, n. (Gr. *ochra*) a kind of clay—*Gerú^h, gerú-mittí^h, pyurayá^h, pili-mittí^h*.
- Ó'CHRE-OUS, a. consisting of ochre—*Gerú ká^h, pyurayá ká^h, pili-mittí ká^h*.
- Ó'CHREY, a. partaking of ochre—*Gerú-sá^h, pili-mittí-sá^h, pyurayá-sá^h*.
- ÓCTA-GON, n. (Gr. *octo, gonía*) a figure of eight angles and sides—*Musamman, hasht-goshu, hasht-pahlú*—Ashtakon, ashtabhnj, ashtakonákriti.
- OC-TÁO-SAL, a. having eight angles and sides—*Musamman, hasht-goshu, hasht-pahlú*—Ashtakon, ashtabhnj, ashtasray, ashtabhnjavishit.
- ÓCTAVE, n. (Gr. *octo*) an interval of eight sounds : a. denoting eight—*Mústí mri áth áwázon ká 'arab yá asná ; a. samáwá—Áth swarón wá surón ká antar ; a. ashtak*.
- OC-TÁVO, n. a book in which a sheet is folded int. eight leaves—*Ek-ek takhte ke áth-áth waraq kí bani-hni kitáb*—Ek ek táw ke áth-áth patron kí bani hni pustak.
- OC-TÖBER, n. (L.) the tenth month of the year—*Ángrezi baras ká dascán mahiná^h*—Ángreji baras ká daswín máas. [úttivayask.]
- OC-TÖGE-NA-RY, a. (Gr. *octo*) of eighty years of age—*Assi baras ká birhá^h*—Asitik.
- ÓC-TO-GE-NÁ'RI-AN, n. one who is eighty years of age—*Assi baras ká búhá^h*.
- ÓC-TO-NOC'U-LAR, a. (L. *octo, oculus*) having eight eyes—*Hasht-chashm*—Ashtane-tra, ashtanayan.
- ÓC-TO-SYLLA-BLE, a. (Gr. *octo, syllabé*) consisting of eight syllables—*Hashtu-Laj-zá-i-tahajjiya, áth rukn hije yá hásse ká tafz*—Ashtiksharasabd, ashtaswarasabd.
- ÓC'U-LAR, a. (L. *oculus*) pertaining to the eye, known by the eye—*Chashm-munsib chashmí yá basarí, ba-chashm-did yá ba-chashm-daryáft*—Netrasambandhi wá chakshush, pratyaksh wá ánkhs se dkhá-huá.
- ÓC'U-LAR-LY, ad. by the eye or sight—*Ba-chashm, ánkhs se^h, ba-basírat, ba-basírat*—Chakshu se, chakshushapramán se, pratyakshapramán se.
- ÓC'U-LIST, n. one skilled in diseases of the eyes—*Sathiyá^h, kahlál*—Netravaidya, nayavavaidya, chakshúrogyachikitsak.
- ÓDD, a. (Sw. *odda*) not even, not divisible into equal numbers, remaining after a number specified, singular, peculiar, strange, uncommon—*Just-mukh, táq yá fard, fázil záid yá záidun t-tí'daal, 'ajib, kháss, turfa, nádir*—Visham asam wá ayug, ayugina phut wá ayugal, vivakshitasantikyádirikt, vichitra nirál asangat wá apurv, vi-sesh, vilakshap adbhut anokhá anútha wá aparup, asádhírán asánanya wá alaukik.
- ÓDDI TV, n. singularity, a singular person—*Nadrat, 'ajib turfa yá nadir shukhs*—Vilakshapatá vilakshanya wá adbhutatá vilakshanapurush wá adbhutavyakti.
- ÓDD'LY, ad. not even, strangely, unusually—*Pardun, 'ajib-tarakh se, nádirána yá nadrat-se*—Vishamatá vaishamya wá asamatá se, vilakshapatápurvak wá adbhutatá-purvak, asádhíránapurip se.
- ÓDD'NESS, n. state of being odd, strangeness—*Pardiyat, nadrat*—Vishamatá vaishamya asánanya wá ayuginatá, vilakshanya apúrvatá adbhutatá anokhá wá anúthápan.
- ÓDDs, n. inequality, advantage, quarrel—*Farg yá tafáwat, galaba fáida yá fawqiyat, jhagrá yá bigayá^h*—Nyúnádhikabáiv vishamati wá asamatá, ádhikya shreshhatá wá káib, tantá wá bakherá. [sith gál jáy git wá gán.]
- ÓDE, n. (Gr. *ode*) a lyric poem, a song—*Qasída yá rekhta, gazal*—Kavita jó viná ko
- ÓDI-OUS, a. (L. *odi*) hateful, detestable, causing hate, invidious—*Makráb, karáh, zishit naris galtz yá nafrat-angez, 'adávrat angez yá kina-angez*—Garhiya, garhit wá ghrinártha, kúsit wá ghrinotpadak, dweshajanak wá asnyij nak.
- ÓDI-ous-ly, ad. hatefully, invidiously—*Makráhána, kina-angez yá kina-warí se*—Garhiyatá wá garhaniyatá se, dweshotpadakatá wá dweshyatá se. [tá, dweshyatá.
- ÓDI-ous-NESS, a. hatefulness—*Kina-angez, nafrat-angez, karáhíyat, istikráh*—Garhiya.
- ÓDI-UM, n. (L.) hatred, invidiousness—*Nafrat istikráh yá karáhíyat, kina-angez yá 'adávrat angez*—Ghriní ghin wá dwesh, dweshajanakatá wá asnyajanakatwa.
- ÓDOUR, n. (L. *odor*) scent, perfume—*Bá yá bo, hás yá mahak^h*—Gandh, vís.
- ÓDO-RA-MENT, n. a perfume, a strong scent—*Bás yá mahak^h, karpí bú yá bo*—Vás, ugra wá tikshya gandh.
- ÓDO-RATE, a. scented, having a strong scent—*Bú-dár yá bo-dár, karpí-hú yá kari-bú-dár*—Mahaktá-huá gandhawán wá gandhavisishit, tikshnagandh wá ugragandh.
- ÓDO-RIFER-ous, a. giving scent, fragrant—*Bú-dár yá bo-dár, khush-bo khush-bú khush-*

- bo-dār khush-bū-dār mu'attar yā mashmūm*—Mahaktā-huā gandhavah gandhawān wā sagandh, sugandh sugandhi sugandhik wā suvasik.
- ODOR-ORS**, *a.* sweet of scent, fragrant—*Khush-bū yā khush-bo-dār, mu'attar yā mashmūm*.
- OE-CO-NOM'ICS**. See under *Economy*. [—Sugandh wā sugandhik, suvās wā suvasik.
- OE-CU-MEN'T-CAL**, *n.* (*Gr. oikos*) general, universal—*Amn, amūm jāmi' kull yā kullī*—Sādhāraṇ wā sāmānya, sārvalaukik sarvasādhāraṇ wā viśvalaukik.
- OE-DE'MA**, *n.* (*Gr. oidein*) a tumor—*Warum, āmīs, gumphā, gillt^h*.
- OE-DE-MAT'IC**, **OE-DEM'A-TOUS**, *a.* pertaining to an oedema—*Warum-mansūh, āmūst, gillt-kā, gumphā kā^h*. [wan drishtivān wā katāksā, matki sain wā netrasanket.
- OE-IL'YAD**, *n.* (*Fr. œil*) a glance, a wink—*Nazar, chashmak, gumza yā ishāra*—Chita.
- OE-NOPH'A-GUS**, *n.* (*Gr. oio, phago*) the gullet—*Halq, hulgūm, naṭai^h, nali^h*—*Annamarg, annapath*. [kī^h, meṇ^h.
- OF**, *adv. prep.* (*S.*) from, out of, proceeding from, concerning—*Se^h, meṇ-se^h, kā ke yā*.
- OFF**, *prep.* not on, distant from; *adv.* noting separation or distance; *int.* expressing abhorrence or separation—*Se yā par-se^h, dūr^h*. *adv.* *dūr^h* int. *duṭ^h, dhut^h, dūr-ho^h*.
- OFF'ING**, *n.* a competent distance from the shore—*Paryā ke kanāre se tafāwut*—*Tīr se dūrasamudrabhig, tirādūravartī samudrabhig*. [nirākritapadārthi wā asvīkritavastu.
- OFF'SCOUR'ING**, *n.* refuse, reject, matter—*Akhor, fuzla*—*Uchchhisht, mal talchhat*.
- OFF'SET**, *n.* a sprout, a shoot of a plant—*Palhar yā karī^h, kait yā aikurā^h*.
- OFF'SPRING**, *n.* a child or children, descendants, production—*Parwand, wulad yā awlad, atfal* [*igal yā khalaf, mutawallad yā tarallud*—*Santān, larke-bile santāni wā apatya, utpanna wā phal*. [chhishthanāns wā awasishthanāns, uchchhisht.
- OFF'FAL**, *n.* (*off. full*) waste meat, refuse—*Pas-khurdā yā fuzla gosht, akhor*—*Uch-off'FEND*, *v.* (*L. offendere*) to displease, to make angry, to transgress, to injure—*Bezār k., khaṭṭā yā khushm-nak k., dūl k. yā gunāh k., zarar pahūchānā yā nuqsān k.*—*Khijhānā khijhānā wā atusht k., rusht wā kruddhān k., ullāghān k. tor-dālnā wā aparādhi k., kshatī wā hāni k.*
- OFF'FENCE**, *n.* displeasure, anger, transgression, injury, attack—*Nā-khushā yā bezārī, ranjish, gussa yā khashm, jurm khatā yā 'isyan, zarar yā nuqsān, dast-darāzi yā hāni*—*Atushtī wā rosh, kop wā krodh*. *aparādhi kukarn pitak pip wā dosh, hāni wā kshatī, ākramān wā chaphāi*.
- OFF'FENCE'FUL**, *a.* giving displeasure, injurious—*Nā-guṇār nā-guṇār nā-pasand zisht yā zabān, nazfād yā muzīr*—*Atushtikar wā aruchir, kshatijanak wā apakārak*.
- OFF'FENCE'LESS**, *a.* not offending, innocent—*Garīb, be-guṇāh yā be-kharr*—*Niraparādhi avirodhi wā nirdrohi, nirāshī wā nishpāpi*.
- OFF'FENDER**, *n.* one who offends, a transgressor—*Bezār yā khaṭṭā k. w., muta'addī gu-nāh-guṇāh-guṇāh-gār yā 'āsi*—*Kukarnakārī wā anyāyī, aparādhi doshī wā pipī*.
- OFF'FENDER'S**, *n.* a female who offends—*Zabān zisht yā muzīr 'aurat, 'aurat jo guṇāh kare*—*Kopajanak apriya wā apakārak stri, do-hī stri*.
- OFF'FENSIVE**, *a.* displeasing, disagreeable, injurious, assailing, invading, not defensive—*Nā-guṇār nā-guṇār yā bezār k. w., nā-pasand karīh yā zabān, muzīr, hānla dūar, tākht yā yārish k. w., chaphāi k. w. yā chaphān^h*—*Atushtikar wā apritkar, apriya wā aruchir, hānijanak ahitakar wā apakārak, ākrmānak, ākramak wā parikrmānak, āghātak*.
- OFF'FENSIVE-LY**, *adv.* with offence, injuriously—*Zabānī mūzi-pan yā nā-khush-āzī se, nuqsān yā zarar se*—*Krudhmanakatī dushatī wā aruchirāwī se, apakār wā kshatī se*.
- OFF'FENSIVE-NESS**, *n.* cause of offence or disgust—*Zabānī, hūli, nuqsān, bā'is-i-intikrāh*—*Kopajanakatī, viruddhatā, apakārakatī, ākramakatwā*.
- OFF'FER**, *v.* (*L. ob, fero*) to present, to propose, to sacrifice, to bid as a price, to attempt, to appear; *n.* a proposal, a price bid—*Nazr yā pesh-nihād k., 'arz k., qurbān k., dene-laynā^h, qasd yā icāda k., nazar-ānā*; *n.* *'arz yā sukhan, qimut*—*Sāmne-rakhnā sāmnē dharmā āge-k. āge-rakhnā wā āge-dharmā, kalnā wā nivedan k., chaphānā mārnā wā bali k., dene-chhīnā, udyog cheshṭā wā yatu k., sūljna wā dikhāf-d.; n. bāt nivedan wā vachan, mol*.
- OFF'FER A BLE**, *a.* that may be offered—*Qābilu-l-nazr, wājihu-l-pesh-nihādī, qābil-i-qurbān*—*Āge dhare jāne ke yogya, chaphāye jāne ke yogya, nivedan kiye jāne ke yogya*.
- OFF'FER-ER**, *n.* one who offers—*Nazr yā pesh-nihād k. w., 'arz k. w., qurbān k. w., dene-layne w^h, qasd k. w.*—*Āge dharmē w., sāmne rakhne w., kahne w., nivedak, samarpik, balidātā, chaphāne w., udyog wā yatu k. w.* [wā āhavan, bali wā balidan.
- OFF'FER-ING**, *n.* any thing offered, a sacrifice—*Nazr yā niyāz, qurbān*—*Chaphāwā havan*.
- OFF'FER-TO-RY**, *n.* the act of offering, part of the church service chanted or read while the alms are collected—*Nazr-dikī yā niyāz, namāz jo girje meṇ us waqt parhī jātī hai jab nazr-o-niyāz jam' hotī hai*—*Utsargakāran arpan, samarpan wā chaphānā, piṇṇā-pāth jo īsāibhajana-bhāwan meṇ us samay meṇ hotā hai jab bali wā naivedya chārhtī hai*. [Kripā kā vachan wā vākya, chaphāwā utsarg wā naivedya.
- OFF'FER-TURE**, *n.* proposal of kindness, offer—*Mihir-bānī kā kalām, nazr yā niyāz*—

OFF'ICE, *n.* (L. *officium*) a public charge or employment, duty, business, act of good or ill, act of worship, formula of devotion, a place of business; *v.* to perform — 'Ukha, *khidmat*, *kām*^h, *śulūk nek-sulūki yā bad-sulūki*, 'ibādāt, 'idādāt *kā qānāmāma, dastār-khāna*; *v.* *ba-jā-lānā*, 'amal *meñ lānā* — Pad adhiikār wā adhiikārapad, niyog sthān wā āspad, karm kārya vyāpār wā vyavasāy, vyavahār upakār wā apakār, puja archā wā archan, pūrtihānāpaddhati vidhānasāngrah wā vidhānāmālā, le-khyasthān udyogasthān vyāpārasthān wā karmasthān; *v.* karmā, nibeṇā, nibāhnā, siddha k

OFF'ICER, *n.* a person commissioned or authorized to perform any public duty; *v.* to furnish with officers — 'Ukha-dār yā 'ukhe-dār, *ahl-i-khidmat*, *ahl-i-kār*, *munsab-dār*; *v.* 'ukha-dār yā 'ukhe-dār *bharnā*, *ahl-i-khidmat yā munsab-dār bharti k.* — Adhiikārī, adhiikārawān, kāryasādhak, kāryapavartak; *v.* adhiikārī wā kāryasādhak *bharnā*, kāryapavartak *jūṭhū wā jūṭhū*.

OFF'ICIAL, *a.* pertaining to an office, done by authority, conclusive; *n.* one who holds an office, an ecclesiastical judge — 'Ukha-munsab yā *muntā'attig-i-khidmat*, *haziri khidmat yā hukimīna*, *madad-gār yā mudā*; *n.* 'ukha-dār yā 'ukhe-dār, *munsif i-dār yā mazhab hukim* — Adhiikārasambandhi padasambandhi wā adhiikārik, adhiikārayukt, upakārī wā prayojak; *n.* adhiikārī wā rājabhūṛitya, dharmanyāyadhīpati. [chit adhiikār se]

OFF'ICIAL-LY, *ad.* by proper authority — *Munāsib ikhtiyār se*, *wājib ikhtiyār se* — Yatho.

OFF'ICIAL-TY, *n.* the charge or post of an official — *Khidmat*, 'ukha — Adhiikārapad. āspad.

OFF'ICIAL-ATE, *v.* to perform or discharge the duties of an office — *Khidmat k.*, *kām k.*, *kāṭ aur 'ukhe dār kā kām ba jā iṭnā* — Kāryanirvāh k., adhiikārikakārya k. nibāhnā wā nibeṇā, miya adhiikārī kā kām nibāhnā.

OFF'ICIOUS, *a.* kind, forward, meddling — *Mihr-bān*, *shokh*, *bu-l-fuzūl fuzūl-khidmat* *ba-qār talab ke dust-andāz k. v.* *ya be jā dāḥl k. se.* — Kripālū wā upakārī, dhrisht wā dhrishṭ, habaliyā parādhiikārapaveśik parakavyachareṇak wā anadhiikārachareṇāṭ.

OFF'ICIOUS-LY, *ad.* amply, busily, forwardly — *Mihr-bān se*, *fuzūl-khidmat se*, *shokh se* — Anugrah wā kripiśe, anadhiikārachareṇa se, dhrishṭi dhrishṭatā wā pragalbhata se.

OFF'ICIOUS-NESS, *n.* meddling, forwardness — *Fuzūl-khidmat*, *ba-qār talab ke dust-andāz dāḥl yā madad-gārī* — Anadhiikārachareṇā, parādhiikārapaveś, paravyāpārachareṇā.

OFF'ICIAL-TY, *a.* (L. *officium*) belonging to a shop — *Dukān*, *dakān-namsab* — Vithi.

OFF'USCATE. See **OPUSCATE**. [bārbār, bahudhā.]

OFF', *ad.* (S.) frequently, not rarely — *Aksar auqāt yā aksar*, *bārbār* — Vāraivār wā **OFF'EN**, *off'n*, *ad.* frequently, many times, not seldom; *a.* frequent — *Aksar*, *aksar auqāt*, *bārbār*; *a.* *aksar* — Vāraivār, bārbār, bahudhā; *a.* nitya, nātyik, avirat.

OFF'EN-NESS, *n.* frequency — *Aksarīyat* — Nityatā, nairantarya.

OFF'EN-TIMES, **OFF'EN-TIMES**, *ad.* frequently — *Aksar auqāt* — Vāraivār, bahudhā.

OG-DO-AST'ITCH, *n.* (Gr. *ogdos, stichos*) a poem of eight lines — *Āth bait kā qasida* — Ashtapadakāvya.

OG'LE, *v.* (L. *ocul*) to view with side glances; *n.* a side glance — *Kankhiyā-dekhnā^h*, *kankhiyā-dekhnā^h*, *jhānclī lenā^h*; *n.* *kankhā^h*, *tirchhā chituanā^h*, *tirchhā nazar*.

OG'LEK, *n.* one who ogle, a sly gazer — *Kankhiyā-dekhnā^h*, *tirchhā dekhnē w^h*.

OG'LING, *n.* the act of viewing with side glances — *Kankhā^h*, *jhānclī^h*.

OG'LI-O, *o'li-o*. See **OLIO**.

OG'RE, **OG'RESS**, *n.* (Fr. *ogre*) an imaginary monster of the East — *Mashriq mulkōi kā khayālī yā farzī 'ajāb-khūṭat yā 'ifrit* — Pūrah ke desōn ka ek kalpit rākshas.

OH, *ō*, *int.* denoting pain sorrow or surprise — *Ah^h*, *hay^h*, *āh^h*, *oh^h*, *uh^h*.

OIL, *n.* (S. *e*) an unctuous matter drawn from several animal and vegetable substances; *v.* to smear or anoint with oil — *Tel^h*, *raungan*; *v.* *tel-lagānā^h*, *tel-malnā^h*, *raungan lagānā yā malnā*.

OIL'y, *a.* like oil, containing oil, greasy — *Rangan-mumā yā raungan*, *raungan-dār*, *chik-nā^h* — Talasadrī, tilhā telhā teliya taili wā talamay, singlī wā chikkan.

OIL'y-NESS, *n.* quality of being oily, greasiness — *Teliyāṭhā^h*, *chiknū yā chiknāṭhā^h*.

OIL'COL-OUR, *n.* a colour made by grinding a coloured substance in oil — *Ek rang jo tel meñ pīs-kar banayā-jātā hai^h*.

OINT, *v.* (L. *unctum*) to rub with oil — *Tel malnā^h*, *tel lagānā^h*.

OINT'MENT, *n.* any soft unctuous matter — *Marham*, *lep^h* — Pralop, vilepan.

OLD, *a.* (S. *uld*) advanced in years, decayed by time, not new, ancient — *Būrhā yā dīnā^h*, *sāl-khurda*, *purānā^h*, *qadīm* — Viddha, jirā wā jarjar, purātan, prāchīn wā pūrvakālīn.

OLD-EN, *a.* ancient, old — *Qadīm*, *purānā^h* — Prāchīn, purātan.

OLD'NESS, *n.* state of being old — *Kūhanagī*, *qadāmāt*, *būrhā-pā^h* — Prāchīnatā, purātanatā, purāpatā, prākālinatā.

- OLD FASH'IONED**, *a.* formed according to obsolete fashion or custom—*Qadmu-l-waz'*, *qadimāna*—Purāṇarītyanussūri, prāchīnavyavahārānup.
- OLE-AG'T-NOUS**, *a.* (L. *oleum*) oily—*Chiknā^h, tilkā^h, teligā^h.*
- OLE-AG'T-NOUS-NESS**, *n.* oiliness—*Teliyāhat^h, chiknā^h, chiknāhat^h.*
- OLE-ŌUS**, **OLE-ŌUS**, *a.* oily—*Chiknā^h, tilkā^h, teligā^h.*
- OL-E-RAC'ROUS**, *a.* (L. *olus*) pertaining to pot-herbs—*Tarkāri kā^h, sāg kā^h, tarkāri yā sāg ke mutā'alliq*—Śākasambandhī, kākavishayak.
- OL'I-TO-RY**, *a.* belonging to a kitchen-garden—*Tarkāri ki bāpi kā^h, tarkāri ke bāgeche ke mutā'alliq*—Śākanītikāsambandhī.
- OL-FAC'TO-RY**, *a.* (L. *olco, factum*) pertaining to or having the sense of smelling—*Mutā'alliq-i-qīrat-i-shūmma, qumrat-i-shūmma-dar*—Ghrāṇendriyavishayak, ghrāṇa-sambandhī, ghrāṇabodhak. [—Atidurgandhī.]
- OL'ID**, **OL'ID-ŌUS**, *a.* (L. *oleo*) having a strong disagreeable smell—*Nihāyat bad-bū-dar*.
- OL'I-GAR-CHY**, *a.* (Gr. *oligos, archē*, government by a small number—*Hukūmat-i-umārā, wakh saltanat jismen chand log hukūmat ya intizām karēn*—Kulīnavargarājya, wāh rāj jismen thopē jan adhipatya karūn.
- OL'I-GAR-CHY-CAL**, *a.* pertaining to oligarchy—*Hukūmat-i-umārā-mankūb, us saltanat ke mutā'alliq jismen chand log hukūmat ya intizām karēn*—Kulīnavargarājyasambandhī, us rāj kā vishayak jismen thopē jan adhipatya karūn.
- OL'I-O**, *p.* (It.) a mixture, a medley—*Amēzish, khalt*—Ghālmel wā mīsrāp, pañchinel nāndravyasamūhit wā prakīrpadravyasamūh.
- OL'IA**, *n.* (Sp.) a mixture, a medley—*Amēzish yā iḥtīlūt, khalt*—Ghālmel wā mīsrāp, pañchinel nāndravyasamūhit wā prakīrpadravyasamūh.
- OL'IVE**, *n.* (L. *oliva*) a plant or tree and its fruit, the emblem of peace—*Zaitūn, 'alīmat-i-sūn ya nishān-i-āshī*—Jitavriksh jītaplā wā jalpū, yudhābhāvachihn wā nishānāwā cihn. [Sōbhīt, jalpū se sōbhīt.]
- OL'IVIA**, *n.* decorated with olive trees—*Zaitūn se ārista, zaitūn-ārista*—Jitavrikshā-
- OL'IVUS TIB.**, *n.* of the colour of the olive—*Zaitūni rang kā*—Jitavrikshavarn, jalpū ke rang kā. [Karmā-i-chahūn-sāl—Chaturvarshakūl, chār burn kā nirupit kāl.]
- OL'YMP'IAN**, *n.* (Gr. *olympus*) a period of four years—*Chār sāl kā zimāna, zū-*
- OLYMP'IC**, *a.* relating to games in Greece—*Yānānī khelōn ke mutā'alliq*—Yavanadeśiyānīvishayak, Grīkdeśiyānībhasambandhī.
- OM'BLE**, *n.* (Fr. *ombre*) a game at cards—*Pās kā ek khēt^h.*
- OM'EGA**, *n.* (Gr.) the last letter of the Greek alphabet, the last—*Yānānī alif-be-ki takhīl kā ākhīrī harf, ākhīr*—Yavanabhāshāvarṇamālī kā antyākshar, ant.
- OM'ELLET**, *n.* (Fr. *omelette*) a kind of pancake or fritter made of eggs—*Khāqīna*—Andapishitak.
- OM'EN**, *n.* (L.) a sign, a prognostic—*Shugūn yā 'alīmat, fāl nishān yā pesh-khabar*—Śukm wā lakshay, pūrvalakshān śubhāśubhālakshay wā bhavishyatsūchakachihna.
- OM'ENED**, *a.* containing an omen—*Shugūn-dar*—Śukmāvisishṭ, pūrvalakshānavisishṭ.
- OM'ENATE**, *v.* to foretoken, to foreshow—*Pahlē se dalālat k., pesh-numāi k.*—Age se jātinā wā sichānī k., pūrvalakshān k. wā pahlē se dikhānā.
- OM'EN-ATION**, *n.* a prognostic, a foretelling—*Fāl yā 'alīmat, pesh-khabar yā pesh-āqāh*—Pūrvalakshān wā bhavishyatsūchakachihn, anishṭasūchan anishṭapradarśan wā anishṭānumān.
- OM'INOUS**, *a.* foreboding, inauspicious—*Shugūnī fālī pahlē-se-dalālat k. w. yā pesh-numāi, mankūb hat-fālī yā bad shugūn*—Bhavishyatsūchak bhavishyadubodhak wā śubhāśubhāśūchal, durlakshān āśubhāśūchal, wā anishṭasūchak.
- OM'INOUS-LY**, *adv.* with good or bad omens—*Nek yā bad fāl se*—Śubhāśubhālakshay se, māṅgalamāṅgalakshay se. [śubhāśūchalakāṭī, śikimikatwa.]
- OM'INOUS-NESS**, *n.* the state of being ominous—*Nahīśūt, nahīyūt*—Anishṭasūchalakāṭa,
- OM'ENTUM**, *n.* (L.) the caul or membrane which covers the bowels—*Pet kā parda, antariyām ki behān^h, antōn ki jhūllī^h*—Antrāvaran, antraveshṭan, medohārā.
- OM'ER**, *n.* (H.) a Hebrew measure—*Ek Yahūdī māp, ek 'Ibrānī māp*—Ek Yihūdīyā-purīmānavishṭ.
- OM'IT**, *v.* (L. *ob, mittere*) to leave out, to pass by, to neglect—*Tark k., faro-quzāshṭ yā qalam-andāz k., gūfāt yā sahw k.*—Chhornā wā chhor d., chhīnā wā parityāg k., bhūlnā bisārnā wā amanayog k.
- OM'ISS'ION**, *n.* neglect, failure—*Gūfāt qalam-andāzī yā gūfī, tark quzār yā sahw*—Tyāg parityāg wā bhrāntī, anamishṭhān asevan avakriyā, chūk wā bhūl.
- OM'ISS'IVE**, *a.* leaving out, neglecting—*Tark k. w., gūfāt k. w.*—Chhorne w. wā chhor-d. w., bhūlne w. wā bisārne w. [parityāg wā bhrāntī, nivṛtī varjan wā purihār.]
- OM'IT-TANCE**, *n.* neglect, forbearance—*Gūfāt yā tasāhul, tark yā tahammul*—Tyāg
- OM-NI-FAR'IOUS**, *a.* (L. *omnis, fari*) of all varieties or kinds—*Har-qismi, sab taur kā*—Sarvavidh, sarvaprakār. [arsathā.]
- OM-NIF'IC**, *a.* (L. *omnis, facio*) all creating—*Khālīq-i-kull*—Sarvotpādak, sarva-

ÖM-NI-FÖRM, *a.* (L. *omnis, forma*) having every form or shape—*Hama-shakl, kull shaklon ká*—Sarvarüp, sarvákár. [sarvákúratá.]

ÖM-NI-FÖRM'I-TY, *n.* the quality of having every shape—*Hama-shakli*—Sarvarüpátá.

ÖM-NI-PÄR'I-TY, *n.* (L. *omnis, par*) general equality—*'Amn barábári, 'amm musáwát*—Samányatulyatá, sádhárapasamatí.

ÖM-NI-PER-ÇI'P'I-ENT, *a.* (L. *omnis, per, capio*) perceiving every thing—*Mudrik-i mutlaq*—Sarvavishay-dakshak, sarv-dakshak, sarvavishayagrúhak, sarvámubhavi.

ÖM-NI-PER-ÇI'P'I-ENÇE, ÖM-NI-PER-ÇI'P'I-EN-ÇY, *n.* perception of every thing—*Idrák-i kullí*—Sarvavishayagrahan, sarvámubhav, sarvabodh.

ÖM-NI'P'O TENT, *a.* (L. *omnis, potens*) almighty, all-powerful; *n.* the Almighty—*Qádir-i-mutlaq, kirdígar*; *n.* *Haqq-i-álá*—Sarvasáktimúni, sarvasáktik wá sarvasamarth; *n.* Parameswar.

ÖM-NI'P'O-TENÇE, ÖM-NI'P'O-TEN-ÇY, *n.* almighty power, unlimited or infinite power—*Qudrat-i-kullí, be-jutíhá yá be-hadd qudrat yá qádirí*—Sarvasáktitwa wá sarvasámurthyá, anantasámurthyá wá apúrasákti. [sánurthyá se.]

ÖM-NI'P'O-TENT-I-Y, *ad.* with almighty power—*Qudrat-i-kullí ar*—Sarvasákti se, ananta.

ÖM-NI-PRÉSENT, *a.* (L. *omnis, præs. ens*) present in every place—*Házir-o-názir, sub-kahín-muajjál-yá-házir, hama-já*—Sarvatravidyamápi, sarvavyúpi, sarvavyápak, viśvavyápi.

ÖM-NI-PRÉSENÇE, ÖM-NI-PRÉSEN-ÇY, *n.* presence in every place, ubiquity—*Sab-kahín-házirí, háisiját yá har-ju-házirí*—Sarvatravidyamámátí, sarvatravyápti wá sarvavyápitwa.

ÖM-NI-PRÉSEN'TIAL, *a.* implying presence in every place—*Har-já-házirí-numá, sub-kahín-házirí-záhir k. ar*—Sarvatravidyamámátisúchak, sarvatravyáptiprakásák.

ÖM-NIS'ÇI'ENT, *a.* (L. *omnis, scio*) knowing all things, infinitely wise—*'Álimu'l-gaib khabír-i-mutlaq yá hama-shinás, hama-dáir*—Sarvajña sarvajnáti wá sarvavedí, anantajñíní.

ÖM-NIS'ÇI'ENÇE, ÖM-NIS'ÇI'EN-ÇY, *n.* boundless knowledge, infinite wisdom—*'Im-i-gaib 'ilm-eku'l hama-dáni yá hama-shinási, lá-intíhá dándí*—Sarvajnáti wá sarvajñán, anantajñán wá aprajñín.

ÖM-NIS'ÇIOUS, *a.* knowing all things—*Hama-dáir, hama-shinás*—Sarvajña, sarvajnáti.

ÖM-NI'VO ROUS, *a.* (L. *omnis, voro*) all devouring—*Hama-khur, sub-thachchí^h, sub-khauná^h, sub-kachh khúur w^h*—Sarvabhakshak, sarvabhákak.

ÖN, *prep.* (S.) being in contact with the surface or upper part of any thing, at, near; *ad.* forward, in continuance, not off; *int.* expressing encouragement—*'Upar yá par^h, ko yó me^h, púsh^h*; *ad.* *ágr ágrú yá pare^h, baph-ke^h, dír yá ulug nakhtí^h*; *int.* *bapho^h, chalo^h, ágr ágr^h*.

ÖN'WARD, ÖN'WARDS, *ad.* forward, farther—*Áge ágrú yá ágrú^h, baph-ke udhar yá pare^h*.

ÖN'WARD, *a.* advanced, increased—*Áge^h, baphá huá^h*.

ÖN'SET, *n.* an attack, an assault—*Hamla yá halla, wahla yá wár^h*—Ákraman wá abhyághát, mír dair wá charháí. [mír dair wá charháí.]

ÖN'SLAUGHT, *n.* attack, assault, onset—*Hamla, wár^h, halla*—Ákraman, abhyághát.

ÖNE, *wün, a.* (S. *an*) single, individual, any; *n.* a single person or thing—*Yak, wá-hid, koi^h*; *n.* *wáhid shakhs yá shai, yak shakhs yá chíz*—Ek ekká akela wá ekela, kaschit; *n.* ek jam, ek purush, ek vyakti, ek vastú, ek padárth.

ÖNÇE, *ad.* one time, formerly—*Ek-wagt ek-martabí yá ek-laf^h, sábiq pesh-tar yá sábiq-mén*—Ek-bar ek ber ekavár wá ek samay mén, purv áge wá pahile. [aikya.]

ÖNE'MENT, *n.* state of being one—*Pardiyat, ahadiyat, yuktái, wahdat, tawhíd*—Ekati,

ÖNE'NESS, *n.* quality of being one—*Ahadiyat, wahdat, tawhíd*—Aikyabháv, ekíbháv.

ÖN'LY, *a.* single, one alone, one and no other; *ad.* singly, merely—*Mujarrad yá yak, ek-tautá^h, sirf wahid*; *ad.* *sirf, fuqat*—Ek-hí, keval ek, amanya; *ad.* keval, máira.

ÖN'EYED, *a.* having only one eye—*Yak-chashm, 'úr, wáhidul-'úin, kiná^h*—Ekáksh, ekanetra. [Swapnárthajñápak, swapnárthaprakásák, swapnárthabodhak.]

O-NÉ-RO-CRÍ'T'IC, *n.* (Gr. *oneiros, krites*) an interpreter of dreams—*Mu'abbir*—

O-NÉ-RO-CRÍ'T'I-CAL, *a.* having the power of interpreting dreams—*Mu'abbirana*—Swapnárthajñápak, swapnárthabodhak, swapnárthaprakásák. [nárthajñápan.]

O-NÉ-RO-CRÍ'T'IOS, *n.* interpretation of dreams—*Mu'abbirí*—Swapnárthaprakásán, swap-

O-NÉ'RO-MÁN-ÇY, *n.* (Gr. *oneiros, manteia*) divination by dreams—*Fál-got-ba-mu'abbirí, khaváb se fál-got*—Swapnádilakshan se bhavishyatsúchan wá súbhásúbhakathan.

ÖN'EKOUS, *a.* (L. *onus*) burdensome—*Bhárit^h*.

ÖN'ION, *n.* (Fr. *ognon*) a plant—*Piyáz, basal*—Palápidu.

ÖN'O-MÁN-ÇY, *n.* (Gr. *onomia, manteia*) divination by a name—*Kist nám ke huráf ko parh-kar fál-goi yá pesh-got k.*—Námáksharakshan se bhavishyatsúchan wá súbhásúbhakathan. [maksharakshan se bhavishyatsúchak wá súbhásúbhakathan.]

ÖN-O-MÁN'TI-CAL, *a.* predicting by names—*Námon ko parh-kar fál-go yá pesh-go*—Ná-

- ON-TÔLO-GY, n.** (Gr. *on, logos*) the doctrine or science of being—'Ihm-i-maujûdât—Sattwanâvaidya, sattwanâtravichâr, bhûtamâtravichâr.
- O'NYX, n.** (Gr. *onyx*) a gem—*Sulaim'înî, sang-i-Sulaimân*—Gomedak, âivadhâtu.
- ON'Y-CHA, n.** the odoriferous snail or its shell—*Khush-bû-dîr ghonghâ, khush-bû-dâr ghonghe kâ kaurâ yî sip*—Sugandhi ghonghâ, sugandhi ghongho kâ kaurâ wâ sip.
- ÔÔZE, n.** (S. *was*?) soft mud, slime. soft flow, the liquor of a tanner's vat; v. to flow gently, to drain through—*Kichar yâ kich^h, chahlâ hîlî yâ hî^h, pasew risân rasâio yî chûw^h, chamâr ke kund kî pânî^h; v. jharnâ jhurnâ yâ dhîre-dhîre-bahnâ^h, ris-nâ rasnâ chhannâ rhînâ rasîyânî yî pusî kar nikalûâ^h*
- Ôôz'y, a.** miry, muddy, slimy—*Dahlî'ê^h, chahlâhâ yî chihlâhâ^h, kicharhâ^h*.
- O'PAI, n.** (L. *opulus* a gem—*Dûdhiyâ patthar^h*.
- O-PÂQUE, a.** (L. *opacus*) not transparent, dark, obscure; n. opacity—*Gair-shaffîf, tîrîk, dhuûdhîlâ^h; n. gair-shaffîfî—*Âpiradarâk prakâśābhedyâ wâ prakâśāprati-bandhak, sundhakâr wâ aswachelîha, nishprabh wâ prakâśāhîn; n. prakâśābhelyatâ, nishprabhâtâ. [dhuûdhîlî k^h.
- O-PÂ'QATE, v.** to shaze, to darken, to cloud—*Chhâyâ k^h, aûtherâ k^h, ghunglor yâ*
- O-PÂ'ÇI-TY, n.** want of transparency—*Gair-shaffîfî, dhuûdhîlâ^h, nî-âsfât, kasâfut—*Prakâśābhedyatî, prakâśāprati-bandhakatwâ, prakâśārodhakatwâ, nishprabhâtâ, aprakâśâtâ, sândhakâratî.
- O-PÂ'COUS, a.** not transparent, dark, obscure—*Gair-shaffîf, tîrîk, dhuûdhîlâ^h—*Âpiradarâk prakâśābhedyâ wâ prakâśāprati-bandhak, sundhakâr wâ aswachelîha, nishprabh wâ prakâśāhîn.
- O-PÂ'COUS-NESS, n.** the state of being opaque—*Gair-shaffîfî, nâ-safât, dhuûdhîlâ^h, kasâfut—*Prakâśābhedyatâ, prakâśārodhakatwâ, nishprabhâtî, aprakâśâtâ, sândhakâratî. [ness kâ arth dekho.]
- O-PÂQUE-NESS, n.** the state of being opaque—[*Opacousness ke me'ne dekho*]—[Opacous]
- O'PEN, ô'pî, v.** (S.) to uncloze, to unlock, to break, to divide, to discover, to begin; a. unclosed, plain, evident, candid, clear, exposed—*Kholnâ yâ kholnâ^h, ughârî yâ ughârî^h, tarkînâ yî tarkînâ^h, chîk k. zâhîr k. shurî k.; a. khulâ^h, âshkârâ, zâhîr, râst-bîz sîna sâf be-riyâ yî be-makr-o-fareh, sâf, zer tâbî yî khatre-meñ-dâlâ-huâ—*Vivrit k. wâ h., udghâtît wâ udghâtît k. wâ h., phornâ wâ phûtnâ, kîtnâ kâtnâ chîrnâ wâ chîrnâ, prakâś k. batânâ wâ prakât k., ârambh k.; a. vivrit wâ udghâtît, vyakt, pratyaksh, nishkapât wâ suddhântahakaran, swachelîha wâ vimal, anâsray adhîn wâ khatke-meñ-dâlî-hurî.
- ÔPE, n.** to uncloze; a. unclosed—*Kholnâ^h, khulnâ^h; a. khulâ^h*.
- O'PEN-ER, n.** one who opens—*Kushâyandî yâ kushâinda, kholne w^h, kholwâyîyâ^h, khulne w^h, kushshîf, mufassîr—*Udghâtak, ugharne w., vikâśak, vyûkhyatâ, sam-jhîne w. [khâ, phânik darûr raudhra wâ chîr.
- O'PEN-ING, n.** an aperture, a breach—*Sûrâkh, shikîf shigîf yî rakham—*Chhed wâ mo-
- O'PEN-LY, ad.** publicly, plainly—'A'lonigatî yâ âshkârî, zâhîran yî sui'ithan—Pratyaksharîp wâ prakâsarîp se, khulâ-khulî wâ khulî-khulî.
- O'PEN-NESS, n.** plainness, clearness—*Sîfî, harrâgî yî namû-dârî—*Swachelîhatâ wâ nirmalatâ, spûṣṭatâ vyaktatâ wâ prakâśâtâ. [nî wâ savadhîn.
- O'PEN-ED, a.** watchful, vigilant—*Hosh-gîr, bedîr yâ khabar-dâr—*Chaukas, chaukan-
- O'PEN-HÂND-ED, a.** generous, liberal—*Farakh-dast, sakhî yâ kushâda-dîl—*Muktabast wâ udîrahast, udîr.
- O'PEN-HEÂRT-ED, a.** generous, candid—*Kushâda-dîl yâ sakhî, râst-bîz sîna-sâf be-riyâ yâ be-makr-o-fareh—*Udâramatî wâ udîrahîttâ, suddhîntahakaran, nishkapât wâ saralabhâv. [riyâ]—Vimâkîmatî wâ saralamatîwâ, kharrî sachî wâ sachautî.
- O'PEN-HEÂRT-ED-NESS, n.** frankness, candour—*Kushâda-dîlî yâ sîf-dîlî, riistî yî be-*
- O'PEN-MOÛTH-ED, a.** ravenous, clamorous—*Muñh-phulâye hue yâ marshukhâ^h, shor-âwar yâ shorî—*Muñh-pasâre-hue vivritâsya wâ kshudhâtur, kolâhalakârî wâ haurâ-k-w.
- OPETIDE, n.** the ancient time of marriage from Epiphany to Ash-Wednesday—*Shâdî kâ quâm waqt, quâm zâmân meñ. Ipfânî aur Ashwenz-de nam tewhîrôn ke dar-miyân shâdî ke dîn—*Vivâhprâchînakâl, prâchîn kâl meñ Ipfânî aur Ashwenz-de nam tewhîrôn ke bîch meñ byâhî karne ke dîn.
- OP'E-RA, n.** (It.) a dramatic composition set to music—*Bâje ke sâth nâṭuk^h—*Saṅgîta-vîśîṣṭanâṭak.
- OP'ER-ÂTE, v.** (L. *opus*) to act, to produce effects, to perform a manual act—*Asar k., tâsir k. yî muassîr h., amal k. yî dast-kârî k.—*Kriyâ cheshtâ pravritti wâ vyâ-pâr k., prabhâv gun wâ phal utpanna k., kârn k.
- OP'ER-A-BLE, a.** that can be done, practicable—*Kardânî, shudânî—*Karapâsakyâ wâ karaniyâ, sâdhya wâ susâdhya. [gunakârî, siddhikar.
- OP'ER-ANT, a.** having power to produce an effect—*Muassîr kar-gar—*Phalotpâdâk,
- OP-ER-A'TION, n.** agency, influence, action, surgical performance—*Kâr-yarî yâ tâsir,*

asar yā tāqut, 'amal fī' yā kār, jarrāhi—Kartritwa kārāṇatwa kārāṇ pravartakatwa wā prayojakatwa, prabhāv guṇ wā śakti, kriyā karṇa vyāpār wā pravṛtti, śastro-pachār wā śāstraham.

ŌP'ER-A-TIVE, *a.* having power to produce effect, efficacious; *n.* a workman, an artisan—*Muassir, kār-gar*; *n. kārī-gar, dast-kār yā ahl-i-hirfa*—Phalotpāṇak wā kārya-sādhak, guṇakārī wā prabhaviṣṭu; *n. karmakār wā kārṇ k. w., śilpakār wā śilpa-karmakārī.* [ne w. kartā, kārak. Kāryakartā, śilpakār, śāstropachārakārī.

ŌP'ER-A-TOR, *n.* one who operates—*Kār-guzār, 'kār-kun, fā'il, kārī-gar, jarrāh*—Kār-ŌP'E-RŌSE, *a.* laborious, tedious—*Mihnat-tulab, bhārī*^h—Śramasādhya wā kashṭasā-dhya, śramajanak wā dushkar.

ŌP'E-RŌSE-NESS, *n.* the state of being operose—*Mihnat-tulabī, bhārī-pan*^h—Śramasā-dhyatī, kashṭasādhyaṭī, śramajanakatwa, dushkaratwa.

ŌP'E-RŌS'I-TY, *n.* action, operation—*'Amul, kār asar yā tāvir*—Kārya, karṇa prabhāv guṇ wā kartritwa. [sāṅp-khāne w.^h—Sarjapalakshak, sarjapabhojī.

ŌP'I-I-ŌP'H-A-GIOUS, *a.* (Gr. *ophis, phagein*) eating or feeding on serpents—*Mār-khor.*

ŌP'H-I-Ō'CHUS, *n.* (Gr. *ophis, echo*) a constellation—*Ek khāss burj yā aḥṭar kā nām hai*—Ek viśeṣ tāṛigan.

ŌP'H'THAL-MY, *n.* (Gr. *ophthalmos*) a disease of the eyes—*Muraz-i-chashm, āshob-i-chashm, ānkh-kā-nthā*^h—Netrarog, netrāmay, akshirog, raktābhinanth.

ŌP'I-ATE. See under OPTUM.

O-P'Ū'I-CER, *n.* (L. *opus, facio*) one who performs any work—*Kā' kām k. w.*

O-P'IN'E, *v.* (L. *opinor*) to think, to judge—*Khagāl yā gaur k., gumān yā tajvīz k.*—Sochnā wā amunān k., vichār k. jānā wā samajhān.

O-P'IN'A-BLE, *a.* that may be thought—*Mumkinu-l-khagāl, mumkinu-l-gaur, khauz-pa-zār*—Vichāraṇiya, soche jāne ke योग्य.

O-P'IN-A-TIVE, *a.* obstinate in opinion—*Khud-rāc, magrā*^h—Swamatāgrahī, matīgrahī, haṭhī, teki. [k. w.—Swamatābhimānī, swamatāvādī, durāgrahī.

ŌP'I-NĀ-TOR, *n.* one fond of his own opinion—*Khud-pasand shakhs, apnā rāc pasand*

O-P'IN'ER, *n.* one who holds an opinion—*Khagāl k. w., gaur k. w.*—Soche w. v. vichār k. w. [wā vichār.

O-P'IN'ING, *n.* notion, opinion—*Khagāl yā pindār, rāc*—Kalpanā wā bodh, mat matī

O-P'IN-I-ĀS'TRE, O-P'IN-I-ĀS'TROUS, *a.* unduly attached to one's own opinion—*Be-jā khud-rāc, ziyāda khud-pasand*—Durāgrahī, bahut hī haṭhī.

O-P'IN'I-ATE, *v.* to maintain obstinately—*Hath se saṁbhālnā*^h, *hath nā isār se pushṭī k.*—Āgrah se dhārān k. [—Swamatāgrahī, swamatāvālanbī, durāgrahī, teki.

O-P'IN'I-A-TIVE, *a.* stiff in opinion—*Khud-rāc, khud-pasand, khud-bīn, magrā*^h, *haṭhī*^h

O-P'IN'I-A-TIVE-NESS, *n.* stiffness in opinion—*Khud-pasandī, khud-bīnī, haṭhīlā-pan*^h—Swamatābhimānī, swamatābhimānī, swamatāgrah, durāgrah.

O-P'IN-I-ĀTOR, *n.* one stiff in his own opinion—*Khud-rāc shakhs, khud-pasand shakhs*—Swamatāvādī, swamatāgrahī, durāgrahī.

O-P'IN-I-ĀTRE, *a.* obstinate, stubborn, inflexible; *n.* one stiff in his own opinion—*Sar-kash yā magrā, haṭhī*^h, *sakht*; *n. khud-rāc yā khud pasand shakhs*—Tekī, swamatā-grahī wā machāhī, kathin wā kathor; *n. swamatāgrahī, swamatāvālanbī, swamata-vādī.* [lā-pan^h, magrā^h—Āgrah, matāgrah, swamatāgrah.

O-P'IN-I-ĀTRE-TV, O-P'IN'I-A-TRY, *n.* obstinacy—*Sar-kashī, gardan-kashī, hath*^h, *haṭhī*^h.

O-P'IN'ION, *n.* judgment, notion, persuasion—*Durgift dāviṣt yā qiyās, khagāl yā pindār, rāc gumān yā zamā*—Samajh jān tark wā vichār, bodh bhāvanā vāsana kalpanā wā budhīkalpana, mat amunānī wā matī.

O-P'IN'IONED, *a.* attached to an opinion—*Haṭhī*^h, *teki*^h.

O-P'IN'ION-ATE, O-P'IN'ION-AT-ED, *a.* obstinate in opinion, inflexible—*Khud-rāc yā khud-pasand, sakht*—Matīgrahī swamatāgrahī swamatāvādī wā swamatābhimānī, kathin wā teki.

O-P'IN'ION-ATE-LY, *ad.* obstinately, conceitedly—*Hath yā magrā*^h se^h, *pindār yā khud-bīnī se*—Āgrahapūrvak, ahaṅkār wā swamatābhimānī se.

O-P'IN'ION-A-TIST, *n.* one obstinate in opinion—*Khud-rāc shakhs, khud-pasand yā khud-bīn shakhs*—Swamatāgrahī, swamatābhimānī, haṭhī wā teki jān.

O-P'IN'ION-A-TIVE, *a.* obstinate in opinion—*Khud-rāc, khud-pasand, khud-bīn, haṭhī*^h—Matīgrahī, swamatāgrahī, matābhimānī.

O-P'IN'ION-IST, *n.* one fond of his own opinion—*Khud-rāc khud-pasand yā khud-bīn shakhs*—Swamatāvādī, swamatābhimānī.

ŌP'I-UM, *n.* (L.) the juice of poppies—*Afyūn, afīm*—Aphen, aliphen, khaskhasaras.

ŌP'I-ATE, *n.* a medicine which causes sleep; *a.* causing sleep, somniferous, narcotic—*Khadd-āwar dāwā, dāwā-i-khadd-āwar*; *a. khadd-paidā k. w., khadd-āmer, nīd-lāne* w.^h—Nidrājanakaushadh; *a.* nidrājanak, nidrākārī wā swapnajanak, sūptījanak sauptik wā solān.

O-PŌS'SUM, *n.* an animal—*Ek qism kā jān-war*—Ek bhāntī kā jantu.

ÖP-PI-DAN, *n.* (L. *oppidum*) a townman; *a.* relating to a town—*Shahri*; *a. muta-*
allig-i-qasba, qasba-mansüb—Nagaravási; *a. nágarik, nágár, nagarasambandhi.*

OP-PIGNE-RATE, *v.* (L. *ob, pignus*) to pledge, to pawn—*Girau rakhná, marhún k.*
 —Baudhak dharná wá baudhak márná, gahue dharná wá gahue márná.

ÖP-PI-LÄ-TION, *n.* (L. *ob, pila*) obstruction—*Är^h, rok^h, rok-tok^h, rukáwat^h*—Bádhá,
 OP-PÖ-NENT. See under OP-ROSE. [vighna.

ÖP-POR-TÜNE', *a.* (L. *ob, pro, to*) seasonable, timely, convenient, fit—*Bar-wagt yá*
ba-mauq', bar-mahall yá 'ain-wagt, khúb yá wájib, munásib yá durust—Samayopa-
 yukt wá samayochit, samayámukúl kálayogya wá praptívasar, bhald yatháyogya wá
 subhite-ká, thik wá yathochit.

OP-POR-TÜNG'LY, *ad.* seasonably, conveniently—*Bar-mahall bar-wagt yá ba-mauq',*
munasbat mura'fatat yá áram se—Samayámsur-se yathávasar wá kálayogya, ya-
 thochitarúp wá subhite se.

OP-POR-TÜ-NI-TRY, *n.* fit time, convenient means—*Fursat mauq' nek-sú'at yá munásib*
wagt, qábá yá firíqat—Ávasar avakás kálayog ansar anisar sutár wá suyog, su-
 bhita wá gami.

OP-PÖSE', *v.* (L. *ob, positum*) to act against, to resist, to hinder, to object—*Mukhá-*
lafat k., ta'arruz yá muqábala k., man' k. mu'áhamat k. yá ház rakhná, 'itiráz yá
radd-badd k.—Viruddha h. pratikúl h. wá samná-k., rokná wá niváray k., árná at-
 káni wá nishedh k., asannat h. wá paravákyakhaplan-k.

OP-PÖNEX-CY, *n.* an exercise for a degree—*Maurase meñ ek khidá ke tiye ek shugl*—
Páthasáñ meñ ek updhi ke nimitta ek abhyás.

OP-PÖNENT, *n.* one who opposes; *a.* adverse—*Mudla'i, mukháñif, muqábil, harif*; *a.*
mukháñif, bar'-aks, muqábil—Pratirodhi, virodhi, vairi, sátin, vádi, vivádi; *a. vi-*
 ruddha, vimukh, vipaksh, viparit, pratikúl, virodhi.

OP-PÖSI, *n.* hostile resistance, opposition—*Muqáwanat yá ta'arruz, muqábala*—
 Pratibandh wá virodh, pratikár avarodh vyághát wá vighna.

OP-PÖSE'LESS, *a.* not to be opposed—*Árok^h, gair-mumkin-i-muqábala, ná-mumkin-i-*
muzáhamat—Anivárayiya, abidhya. [rodhi, pratibandhak, pratirodhak.

OP-PÖSE'ER, *n.* one who opposes—*Muqábil, mukháñif, harif, mudla'i*—Virodhi, prati-
 ÖP-ro-SITE, *a.* placed in front, facing, adverse, contrary; *n.* one that is opposed, an ad-
 versary, an antagonist, an enemy—*Muqábil, rába rá yá dásh-dá, mukháñif yá ba-*
zidd, ziddi bar'-aks yá 'ala-r-raqm; *n. muqábil zidd 'aks yá khidá, mukháñif, harif*
yá mudla'i, dushman—Sámne ká abhimukh wá abhimukhashthi, sammukh sammukh
 wá sammukhashthi, viruddha wá virodh, pratikúl vipaksh wá pratirodhi; *n. virodhi,*
vairi, vipaksh, sátin.

ÖP-ro-SITE-LY, *ad.* in front, adversely—*Ánne-sámne^h, bar'-aks há-zidd yá ba-muqábala*—
 Sammukh sammukh wá abhimukh, viruddh viparit pratikúl wá virodh se.

ÖP-ro-SITION, *n.* position over against, resistance, contrariety, contradiction, the po-
 litical party that opposes the ministry—*Muqábala yá muqábala't, muzáhamat ta'ar-*
ruz yá munáwá't, zidd 'aks yá khidá, m'áraz yá tazidd, jamá'at jo arkán-i-daw-
lat ke mukháñif ho—Pratyavasthán sammukhatá sámna wá paryavasthán, vyághát
 búdhí pratibandh wá rok, viparitátí vajparitya viruddhatá virodh wá viparyáya,
 viruddhokti wá viparitavachan, mantriganavirodhakapaksha wá mantrísamáj-ká-
 virodhijanasamúhi.

OP-PÖSI-TIVE, *a.* capable of opposing—*Muqábala muzáhamat yá munáwá't karne ke*
qábil—Pratibandhi virodh wá bádhá karne ko samarth, rokne wá sámna karne ko
 samarth.

OP-PRESS', *v.* (L. *ob, pressum*) to crush by hardship or severity, to overpower—
Zulm jafá yá zabar-dasti k., magláb yá zer k.—Daurátmya atyáchár wá upadrav
 karko tor díñat, dábiná girá d. wá parist k.

OP-PRESS'ION, *n.* the act of oppressing, cruelty, severity, hardship, dulness, lassitude
 —*Zulm, sang díñt yá sitam, ta'addi zabar-dasti yá jaur, sakhtí jafá yá taklif, austí*
yá káñit, be-táñi yá mándagi—Upadrav wá upadravakaran, nishthuratá, krurátá,
 daurátmya karáí wá utpát, mandata, angusáñthilya wá angusáñthilat.

OP-PRESS'IVE, *a.* cruel, tyrannical, heavy—*Sang-díñt yá be-rahm, zálím bid'ati yá sitam-*
gar, sakht dushwár yá girán—Nishthur krúr wá dayáñin, klosad upadravi wá auyá-
 yakári, bhári.

OP-PRESS'IVE-LY, *ad.* in an oppressive manner—*Zálímána, zulm se, jaur-o-jafá sitam*
ta'addi yá zabar-dasti se—Nishthur wá krúr bháv se, upadrav daurátmya wá
 utpát se.

OP-PRESS'OR, *n.* one who oppresses—*Zálím, sitam-gar, jafá-kár, mardum-ázár, bid'ati,*
zabar-dast, garib-már—Upadravi, kruracharít, daurátma, durjan, atyáchár, prajá-
 pirak.

OP-PRO'BRI-IOUS, *a.* (L. *ob, probrum*) reproachful, scurrilous, infamous—*Malámáti*
yá malámat-ámez, zabán-daráz yá fush-go, ma'yúb ruswá yá fazih—Nindak parivá-

dak wā ghrinākārak, durmukh mukhar wā vāgduṣṭ, apayaśaswī aṇyaśaswī kukhyatī akhyāt wā kalañkī. [Nindāpūrvak, satiraskār, parivād se.]

OP-PRŌBŪ-IOUS-LY, *ad.* reproachfully — *Zabān-darāzi se, malāmat-āmezi se, rusvāi se* —

OP-PRŌBŪ-IOUS-NESS, *n.* reproachfulness — *Malāmat-āmezi, zabān-darāzi, fuṣṣh-goī, zabāni, rusvāi, ma'yibī* — Apavādakatā, abhivād, nindakatva, durmukhatā.

OP-PRŌBŪ-UM, *n.* (L.) reproach, infamy — *Tā'n malāmat yā duṣh-nām, rusvāt bad-nāmi yā he-ābrāi* — Nindā kulūk wā apavād, akhyāt apratishṭhī wā apakarsṭhī.

OP-PUGN', *op-pūn'* *v.* (L. *ob, pugno*) to attack, to oppose, to resist — *Hamla k., muqābala yā mukhālafat k., muzīhamat mutamā'at yā bi'arruz k.* — Ākraman wā chaḥṭhāi k., vīrodh pratibandhī bādḥī wā vighna k., arnā rokn ī nivāran k. wā nishṭdḥ k.

OP-PŪG'AN-CY, *n.* opposition, resistance — *Muqābalat muqābala yā mukhālafat, mutamā'at muzīhamat yā bi'arruz* — Vīrodh pratibandhī wā sāmū, ār rok rok-ṭok bādḥī wā nishṭdḥ. [rodhī pratibandhī wā āne w., ākraman wā chaḥṭhāi k. w.]

OP-PŪG'NER, *n.* one who opposes or attacks — *Muqābī yā mukhā'if, hamla-āvar* — Vi-

OP-SIM'A-TIV, *n.* (Gr. *opsis, mathēsis*) late education — *Tā'ān-ī-der, ziyāda 'unr meḥ tarbiy t pādā* — Vekṭāśikṣā, vā'it avasthā meḥ vidyāyā ī.

OP'FA-TIV'E, *a.* (L. *opte*) expressing de fire or wish — *Khvāhish-nuwa, mutamā'at* — Ichchāśikṣak, ichchāśikṣak, abhikāśhājāi.

OP'TION, *n.* choice, power of choosing, wish — *Pasūd, ikhtiyār ī-pasūd yā ikhtiyār, marzi khvāsh yā khvāhish* — Varan wā bādḥaw, vikalp varapādhikār wā barāne kā adhikār, ichchāśi chāhī ruchi wā andhish.

OP'TION-AL, *a.* left to wish or choice — *Ikhtiyārī, varzī ke mutabiq* — Vāikalpik, vikalpak, aichchhik, yathā'ām, ichchāśi wā ruchi ke anuvār.

OP'TIC, OP'TIC-AL, *a.* (Gr. *optēsis*) relating to vision or the science of optics — *Basūī yā basūī, 'ilmi-manāzīr-o-marāyā marāyā* — Drishtivishayak, drishtisambandhī, drishtividyā-vishayak, drigvidyāsambandhī, chāhishushavidyāsambandhī.

OP'TIC, *n.* an organ of vision — *Alai-basīrat, chakṣu* — Drigindriya, darśan-sādhau.

OP'TICS, *n.* the science which treats of the nature and laws of vision — *'Ilmi-manāzīr-o-marāyā* — Drigvidyā, drikāstra, drishtividyā ī, chāhishushavidyā ī.

OP'TICIAN, *n.* one skilled in optics — *Sāhīb-'ilmi-manāzīr-o-marāyā, ahl ī 'ilmi-manāzīr-o-marāyā, 'ilmi-manāzīr-o-marāyā dān* — Drishṭishajjīnī, drikāstrājñi, [linavarg, kulīnalok.

OP'TI-MA-CY, *n.* (L. *optimus*) the nobility — *Sharafī, nua vā, anuvārī kā darja* — Ku-
OP'TI-MISM, *n.* the doctrine that every thing in nature is ordered for the best — *Yah 'aqida ki 'alam ki har chiz nihāy t bi'āi ke ligi hai* — Yah mat ki saṁsār ki pratyek padārth atyant bhadī ke nimitta hai.

OP'TI-MIST, *n.* one who believes in optimism — *Yah 'aqida māne w. ki 'alam ki har chiz se nihāy bhadī ki garaz hai* — Yah mat māne w. ki saṁsār ke pratyek padārth se atyant bhadī kā tālparya wā ṭāay hai.

OP'U-LENT, *a.* (L. *opes*) rich, wealthy — *Dandāt-mund yā māl-dār, tawangar yā ganī* — Dhani wā dhanawān, dhan ūlha wā sampattimān.

OP'U-LENCE, OP'U-LEN-CE, *n.* riches, wealth — *Dandāt, māl yā tawangari* — Dhan wā dhanāyātā, sampatti wā lakṣmī.

OR, *con.* (S. *other*) marking distribution and frequently corresponding to either — *Yā, OR. aut.* (S. *or*) before — *Peshtar, pahle* — Pūrv, āg.

OR'A-CLE, *n.* (L. *oro*) a response or revelation delivered by a heathen divinity or by supernatural wisdom, the deity or god from whom a response proceeded or was imagined to proceed, the place where supernatural responses were given, one famed for wisdom; v. to utter oracles — *Kalam-i-Rabbāni, Kalām-i-lāh yā sukhān-i-Khudāi, ḥālīf ī-gaibī yā gaib-āw, jā-i-gaib goī, 'aql-i-kull yā kīlāt-i-'aql; v. gaib-goī k., sukhān-i-Khudāi kahā* — Dewbāni akṭābīni devavānī wā ākāśānī, prāmādevī prāmādev wā ākumadev, prāmāsthīn wā sakumasthān, mahājñāni; v. dewbāni bhākhānā, devavānī wā ākāśavānī kahā.

O-BAC'U-LAR, O-BAC'U-LOUS, *a.* uttering oracles, like an oracle, authoritative, obscure — *Gaib-go yā mukhbir-i-gaibī, sukhān-i-Khudāi-nuwa yā kalām-i-Rabbāni ke mānūd, sanādī yā mutabar, mughay yā bād-ī-fahm* — Śakunāl śakunīk wā ākāśavānī-kahne w., ākāśavānītya wā devavānīśāstrī, prāmānik, gūḥ wā gūḥarṭh.

O-BAC'U-LAR-LY, O-BAC'U-LOUS-LY, *ad.* in the manner of an oracle, authoritatively — *Sukhān-i-Khudāi ke taur par yā kalām-i-Rabbāni ke tariq se, sanād-se yā sanādī taur se* — Devavānīpūrvak wā devavānīśāstrīya se, prāmān se wā prāmānik tīti se.

OR'AI-SON. See ORISON.

OR'AL, *a.* (L. *os*) uttered by the mouth, spoken, not written — *Zabānī, gufta, nā-navishta yā gāir-tahrīrī* — Mukhakatḥit, ukt, alikhīt.

OR'AL-LY, *ad.* by mouth, without writing — *Muhk se, zabānī yā nā-navishta* — Mukhādwarā, alikḥitarūp se. [nāranj.]

OR'ANGE, *n.* (L. *aurum*) a tree, the fruit of the orange tree — *Nārangī, kunlā'*,

- OR'AN-GER-Y**, *n.* a plantation of oranges — *Náranj-zár, náranj-zár, náranj kauré yá sangtare ká bág* — Náranj-*avrikshavítika, náranj ki bári.*
- OR'ANGE-TÁW-NY**, *n.* a colour like that of an orange; *a.* of the colour of an orange: — *Náranj ká sá rang^h, champái yá champí rang^h; a. champí^h, champái^h, kenar^h, náranj, náranj-rang ká^h, kusumbh^h — Náranj-*varí; a. náranj-*varí, kausumbh.***
- O-RÁ'TION**, *n.* (1. *oro*) a public speech — *Sukhan-i-ám, kalim-i-ám, taqrír, wa'z* — Alaúkáramayavákya, sálanúkáravákya, vákyaprabandh, vákprabandh, sálanúkáraháslup.
- OR'A-TOR**, *n.* an eloquent speaker — *Zabán-áwar, khush-taqrír, muqarrir, sukhan-war, sukhan-pardáz, sukhan-sáz, shirín-y, shih-i-laglaya* — Vákpatu, vákpañdit, suvaktá, vágís, vágísáwar, sabh ípravaktí, vágísárad.
- OR-A-TOR'I-CAL**, *a.* becoming an orator — *Zabán-áwar khush-taqrír muqarrir yá sukhan-pardáz: ke láig* — Vágísayogya, vákpañditayogya, suvaktáyogya, sabhápāñditayogya, sabhápavaktáyogya.
- OR-A-TOR'I-AL**, **OR-A-TOR'I-OS**, *a.* rhetorical — *Fasíhat, 'ilm-i-kalám, muta'alliq-i-'ilm-i-kalám, 'ilm-i-fasíhat-mansih, muta'alliq-i-lasáwá, khush-yá ke muta'alliq* — Prava-chanavidyásambandhi, alaúkárasí-trasambandhi, alaúkírí, vákpatútásambandhi, pravachanapañtútíshayak, sabhápavachanavidyásambandhi.
- OR-A-TOR'I-OS LY**, *ad.* in a rhetorical manner — *Zabán-áwarí se, lassíní se, khush taqrír se, sukhan-pardáz se, fush tuar se* — Vákpatutá suvaktritwa wá sabh ípravachan se.
- OR'A-TO-RY**, *n.* eloquence, a place for prayer — *Lassíní lassíníyá zabán-áwarí sukhan-war sukhan-pardáz: sukhan-rim yá fasíhat, 'iladil khána* — Vákpatutá sabhápavachan suvaktritwa sádvaktitá váfchiturya wá supraláp, prarthanaágár wá prarthanasthán.
- OR-A-TOR'I-O**, *n.* (1st) a sacred musical drama — *Mutab-arrak yá muqaddas náatak* — Tílabaddhadharmakírítan, dharmakírítanavishayakasuswaranúttak, dharmakírítanavishayakasuswaranúttam.
- OR'A-TRESS**, **OR'A-TRIX**, *n.* a female orator: — *'Awat jo khush-taqrír sukhan-war sukhan-pardáz yá shirín go ko* — Strí j, vákpatu pravachanapañtú wá suvaktá ho.
- ORB**, *n.* (1. *orbis*) a globe, a sphere, a wheel, a circle, a revolution of time, the eye; *v.* to form into a circle — *'Ára, chamber yá jím, chakki, díra yá halqa, gardish-i-zamán yá dair-i-zamán, chashm; v. díra yá halqa bín iná* — Colá, mañdal, chakra chák wá pahiyá, vimb vartul wá vritta, kídalakra, netra wá nayan; *v.* vimb vartul wá vritta bandh. [mandalákrí wá vartulákrí.
- OR'BED**, *a.* round, circular — *Mustadír, mudawwar yá mudawar* — Gol wá golákrí,
- OR'BLE**, **OR'BLE-LAR**, *a.* spherical, circular — *Mustadír, mudawwar yá mudawar* — Mandalákrí wá golákrí, vartulákrí. [kíratwa, mandalákrí tí, vartulákrí.
- OR'BLE-TÁ-TION**, *n.* state of being orbled — *Mudawwarí, mudawwarí golí^h* — Mandalí-
- OR'BIT**, *n.* line described by a revolving planet — *Khatt-i-daurá, khatt-i-dáira-i-gardish, khatt-i-daur-i-saigára* — Káshá vrishapáthi, graham trí
- OR'BY**, *a.* resembling an orb — *Khatt-i-daur-i-saigára-numá, khatt-i-dáira-i-gardish-i-saigára ke minid* — Káshá-sadrís, káshítulya, grahamárgasadrís.
- OR-BÁ'TION**, *n.* (1. *orbis*) bereavement — *Alakránt, le-kasí, nuqsán, zawál* — Apahár, hání, vilámatá, viyog.
- OR'BY-TY**, *n.* lots of parents or children — *Má bip yá larkón kí mar ján^h.*
- ORC**, *n.* (1. *orca*) a sea fish — *Ek bhánt kí samundari markhí^h.*
- OR'CHARD**, *n.* (*S.ort-*pard**) a garden or inclosure of fruit-trees — *Samar-istán, mewón kí bág* — Bári, phalavrikshavítikí
- OR'CHARD-ING**, *n.* cultivation of orchards — *Samar-istán kí taraqqí yá intizám* — Bári kí lagáná aur banáú, phalavrikshavítikí kí unnatí.
- OR'CHARD-IST**, *n.* one who cultivates orchards — *Samar-istán kí taraqqí d. w.* — Bári kí lagáná aur banáú w., phalavrikshavítikí kí lagáná sahnáwne wá banáú w.
- OR'CHES-TRA**, **OR'CHES-TRE**, *n.* (*Gr. orchestra*) a place or gallery for musicians — *Nunbat-khána, mutríb khána* — Víditrasthán, víditrasthal.
- OR'CHIS**, *n.* (*Gr.*) a plant — *Ek bhánt kí paudhú yá chho á per^h.*
- OR-DÁIN'**, *v.* (1. *ordo*) to appoint, to decree, to establish, to institute, to invest with ministerial functions or sacerdotal power — *Mu-arrar k., hukm k., gáim k., mu-'áyan k., mazhabí 'ahla pur muqarrar k. yá dín kír meñ dákhí' k.* — Niyukt k., vyavasthápít wá nirdisht k., tháhrání, víhit k., dharmapadaníyukt k. dharmapada-díkshit k. wá dharmúllhík d. [1-t-áiyun — Níyojya, níyoktavya.
- OR-DÁIN'A-BLE**, *a.* that may be ordained — *Mumtínú-t-taqarrur, nash-pazir, mumtínú-*
- OR-DÁIN'ER**, *n.* one who ordains — *Muqarrar k. w., hukm k. w., gáim k. w., dín kír meñ dákhí' k. w., mu-'áyan k. w.* — Vídhiyí, vídhátá, vídháyak, sthápak, níyajak, tháhráne w.
- OR'DER**, *n.* method, regular disposition, proper state, a mandate, a precept, a clam,

a society, a system of architecture: *pl.* admission to the priesthood—*Tadbīr yā tartīb, bandish iḥtimām intizām dastūr zabt band-o-bast nazm-o-naṣṣ qā'ida rasm yā sar-rishā, durustī, hukm yā irshād, amr furmān yā farmāish, darja saff martaba yā was', tāifa firqa guruh yā tabqa, mi'mārī kā ek khāss qā'ida yā tariq*: *pl. dīnī kār men dukhūl, mulla-garī men dukhūl*—Dhab kram mārg rīti paddhati wā niyam, paripatī vinyās anukram vyūhan paraparāvyaṣṭhā vyavasthāpan pratividhān wā virachanā, thūk wā uchit avasthā, ājñā ādes wā prerapī, vidhān vidhi wā nirdēś, gaṇ varg varṇ wā jīti, samāj mandalī saṅsarg wā janasamūh, grihādīnirnāṣaṣīl kī ek viśeṣ paripatī paddhati wā rīti: *pl.* āsram wā purohitavarg men praves.

OR'DER, *v.* to regulate, to manage, to command—*Durust-k. ārasta-k. murattab-k. muntazam-k. intizām k. yā tartīb-d., kār-guzārī yā kār-rawāi k., furmānā yā hukm k.*—Vyavasthit k. sajānī wā kram se dharuā, chālānī karnā nibāḥna wā nirvāl k., ājñā ādes wā nirdēś k.

OR'DER-ER, *n.* one who orders or regulates—*Nāzīm, murattib, farmā, hākim*—Ājñāpak, ādesī, nideshī, prakāpak, ādeshtā, vyavasthāpak, vidhāyak.

OR'DER-ING, *n.* disposition, distribution—*Tartīb, taqsim*—Vinyās wā virachanā, vibhāg wā bahūtaw.

OR'DER-LESS, *a.* disorderly, out of rule—*Be-tartīb be-band-o-bast yā abtar, be-qā'ida yā be-dastūr*—Avyavasthit anuvasthit kramānūh wā astavyast, aniyam.

OR'DER-LY, *a.* methodical, regular, well regulated, not unruly: *ad.* methodically—*Bā-qā'ida yā bi-tartīb, durust yā hasb-i-dastūr, ārasta murattab yā muntazam, bā-zabt hukm-pazīr yā bā-qarīr*: *ad.* *tartīb se, ārasta se, bā-tartīb*—Kramik wā kramak, yathānukram yathākrām wā vyavasthit, vinyast wā vyavasthāpit, vint ājñādūh wā sūt: *ad.* yathākrām, yathānukram, yathāparavyūh, kram se.

OR'DI-NABLE, *a.* that may be appointed—*Mamkīn-i-taqarrur, mu'ayan hone ke qā-bil*—Niyojya, niyoktavya. [*hone kī qābilit*—Niyojyānī, niyoktavyatā.]

OR'DI-NABLE-TY, *n.* the state of being ordinable—*Mamkīn-i-taqarrurī, mu'ayan*

OR'DI-NAL, *a.* noting order: *n.* a ritual—*Tartīb-na'ū, tartīb zahīr k. w., wasfī*: *n.* *kitāb-i-ḥiq, qā'ida o-rus-i-ullāh*—Kramasūchak, kramavācchak, kramik: *n.* dharmapaddhati, niyamasūgrah, vidhisūgrah.

OR'DI-NARY, *n.* a law, a rule, appointment—*Āin yā shar', qānīn qā'ida rasm yā dastūr, taqarrur yā ta'ayīn*—Dharmavidhī sāstravidhān māryādā wā sūtra, niyam vidhi vidhān ādes wā vyavasthā, niyog niyojan wā niyukti.

OR'DI-NANT, *a.* decreeing, ordaining—*Hukm-rūn yā hukm k. w., muqarrar yā mu'ayan k. w.*—Nirdēśak ādesak wā vidhāyak, niyojak.

OR'DI-NARY, *a.* according to established order, common, usual, plain, inferior: *n.* a judge, a place of eating at a settled price—*Muqarrar māmūlī yā māmūl, ānam, rasmi vājī dastūrī 'amālī yā murawaj, sādu be-zinat nī-zeh be-raunaq kam-rā yā be-namak, kamīna bāzārī yā just*: *n.* *meisijf yā hākim, mu'ayan qimat par khāne kā makān*—Yathāvyavahār nāyānuk wā yathākrām, siddhārān wā sūnīyā, pratyak āchārak wā lokaprasiddha, madhyānagar kurup wā asundar, ulham madhyam wā nīch: *n.* dharmādhyakṣh, siddhārānabhojanasūlā wā sūnīyābhojanasthān.

OR'DI-NARILY, *ad.* commonly, usually—*Umūman, aksar yā besh-tar*—Prāyah wā bahudhī, yathārīti sūnīyārūp se wā bahut karke.

OR'DI-NATE, *v.* to appoint: *a.* regular, methodical: *n.* a mathematical line—*Muqarrar k., qāim k., muta'ayan k.*: *a.* *bā-qā'ida yā bā-dastūr, bā-tartīb murattab yā muntazam*: *n.* *ilm-i-rīyāzī kā ek khatt*—Niyukt k., thāhrinā, *a.* kramik wā yathākrām, kramak wā kramānūwārī: *n.* arddhajyā.

OR'DI-NATE-LY, *ad.* in a regular manner—*Tartīb se, dastūr ke mutābiq, bā-qā'ida*—Yathāvidhi, niyamapūrvak, yathārīti, rītyanūsr se.

OR'DI-NATION, *n.* the act of ordaining—*Taqarrur, pādri ban'īnā, mazhabī 'uhde men dukhūl*—Vidhān, vyavasthāpan, niyog, niyojan, dharmādhyakṣhāniyojan, dharmādhyakṣhā, dharmāpadāniyog.

OR'DNANCE, *n.* cannon, great guns, artillery—*Topen, barī-barī topeh, top-khāna*—Āgneyayantrasamūh, mahāgneyayantra, yuddhāstra wā yuddhāstrasamūgrī.

OR'DON-ANCE, *n.* the disposition of figures in a picture—*Tasvīr men jā-bā-jā sūraton ko murattab yā ārasta k.*—Chitra men ākāron kā uchit vinyās wā sajasthāpan.

OR'DE-AL, *n.* (S. *ordal*) a form of trial by fire or water, a severe trial—*Āg yā pānī se āzmāish, saḥit āzmāish yā imtīhān*—Āg wā pānī ke dwīrā parīkṣhā, kathūn parīkṣhā.

OR'DURE, *n.* (Fr.) dung, filth—*Gūdo yā gobar, mail mal yā chikkat*.

ORE, *n.* (S.) metal in its fossil state—*Filizz-i-khām, ma'dan-i-khām*—Ākariyadhātu, aparishkritadhātu, asaṅskritadhātu, āsodhitadhātu.

OR'READ, *n.* (Gr. *oros*) a mountain nymph—*Pahārī hūr yā hūrī*—Parvatadevī.

OR'GAN, *n.* (Gr. *organon*) a natural instrument of action, a musical instrument—*Zātī yā khilq āla, arguman*—Swābhāvikakarmasādhān wā swābhāvikakāran, ek bājā.

OR-GAN'ic, OR-GAN'ic-AL, *a.* consisting of organs, produced by organs, instrumental—

Khilq-āla-dār yā zāti āla se banā-huā, zāti āla se paidā, muta'alliq-i-āla yā āla-mansūb—Indriyamay wā swābhāvīkakarmanasāadhanamay, indriyotpanna wā indriya-janit, kārāṇik. [sādhān se, indriyōṇ se.]

OR-GAN-ICAL-LY, *ad.* by means of organs—*Zāti yā khilqī āla se*—Swābhāvīkakarmanasāadhanamay, u. organical structure—*Khilqī-āla-mansūb tarkīb, zāti tarkīb, indri-kār^b*—Indriyasambandhinirmāṇ, sākaraṇanirmīti. [kā bāṇā bajāne w.]

OR-GAN-IST, *n.* one who plays on the organ—*Arganūn-nawāz*—Vanāśivādak, ek bhānt

OR-GAN-IZE, *v.* to form organically, to construct—*Aṣa-i-zāti-āla-ke banānā, tarkīb k.*—Indriyayukt wā indriyasampanna k., banānā nirmāṇ k. wā rachanā.

OR-GAN-I-ZATION, *n.* construction with parts or organs, act of organizing, structure—*Mā-i-hissōṇ yā āla ke banāwat, tarkīb, banāwat^b*—Sāvyavanirmāṇ indriyasahitavinyās wā sāṅgopāṅganirmīti, indriyakaraṇ vidhān wā vinyās, nirmāṇ nirmīti arishtī wā rachanā. [bāṇā dhāne kā kothā.]

OR-GAN-LOFT, *n.* the loft where an organ stands—*Arganūn rakhne kī kothā*—*Ek viśeṣ*

OR-GAN-PIPE, *n.* the pipe of a musical organ—*Nūr-arganūn*—*Ek viśeṣ murī wā bāṇī*

OR-GASM, *n.* (Gr. *orgao*) sudden excitement, strong emotion—*Nagahān josh, jumbhāh-i-dil joshik mulolā yī garmī*—Ākasmikachittottāp, manovikār āves manorag wā antahkshobh.

OR-GIL-LOUS, *a.* proud, haughty—*Magrār, mutakabbir*—Ahaṅkāri, ghamāṇḍī wā garvit.

OR-GLES, *n. pl.* (Gr. *orgia*) frantic revels—*Bud-masti ke sāth 'aish-o'-ishrat*—Madyapān aur dhūmdhām ke sāth utsav.

OR-ICHALICI, *n.* (Gr. *oros, chulkos*) a sort of brass—*Ek bhānt kī pital^b, kīṇā^b*

OR-IEL, *n.* (Fr. *oriel*) a room or recess next a hall, a sort of projecting window—*Ek kothā^b, ubhīr-huī yī āge ko nikli-huī khīkī^b*.

OR-IENT, *a.* (L. *oriens*) rising as the sun, eastern, bright; *n.* the east—*Āftāb kā sū ulū^b hoti-huī, mashriqī yā sharqī, āb-dār tābūn yā tez-raushan; n. sharq*—Sūrya ke sadris udayī wā udayamān, prāchya pūrviya wā pūrbī, chamkīlī wā diptimān; *n.* pūrah, pūrvadik, prācīh.

OR-IENT-CE, *n.* brightness or strength of colour—*Raṅg kā chatkīlā-pan^b, raṅg kī shokhī*.

OR-IENTAL, *a.* eastern, placed in the east; *n.* an inhabitant of the east—*Sharqī, mashriqī; n. sharq kā bishaulā, sharqī yā mashriqī bāshaulā*—Pūrbī wā pūrvadesīya, pūrvadesastī; *n.* pūrvadesavāsī, pūrah kā nivāsī.

OR-IENTAL-ISM, *n.* an eastern mode of speech—*Sharqī yā mashriqī muhāwara*—Pūrvadesīyavāgdharā, prāchyaavāgrīti.

OR-IENTAL-IST, *n.* an inhabitant of the east, one versed in oriental learning—*Sharqī yā mashriqī bāshaulā, sharqī 'ilm meṁ māhīr shokhs yā ahl-i-'ilm-i-sharq*—Pūrvadesavāsī, pūrvadesīyabhāshājñā wā pūrvadesīyabhāshānjāṇit.

OR-IENTAL-ITY, *n.* state of being oriental—*Īlalat-i-sharqī, hālat-i-mashriqī*—Pūrbīpan, pūrvadesīyatwa, pūrvadesīyatwa, prāchīyatwa.

OR-IFICE, *n.* (L. *os, facio*) an opening—*Mūkh^b, chhed^b, sūrākh*—Mukh, chhidra, randhra, dhwār, vivar, vil.

OR-IFLAMB, OR-IFLAM, *n.* (Fr. *oriflame*) the ancient royal standard of France—*Mulk-i-Frāns kā qadīm shāhī ulam, qadīm zamāne meṁ mulk-i-Frāns kā shāhī jhandā*—Frānsesī kā prāchīnakālīn dhvajā patākā wā jhandā.

OR-IGAN, *n.* (Gr. *origanum*) a plant—*Marzājosh, sā'tar*—Parnās, jambhīr, kuṭherak.

OR-IGIN, *n.* (L. *origo*) a beginning, a fountain, a source, descent—*Shurū' yā ibtidā, aśl yā bunyād, bekh yā bun, asal manushā nasab yā khāndān*—Ārambh wā prārambh, mūl ādī wā yonī, jar ādikāraṇ utpattisthān wā udgamasthān, utpatti kul wā vāṇs.

OR-IGIN-AL, *n.* the beginning, the source, first copy, archetype; *a.* primitive, first in order, having new ideas—*Shurū' yā ibtidā, asal bunyād bekh yā bun, manqūl-anhu, namūna; a. aslī bunyādī yā mutaqaddīm, awal, mukhtarī' yā zakhīn*—Ārambh prārambh wā mūlframabh, mūl ādī yonī jar ādikāraṇ utpattisthān wā udgamasthān, mūlāmīrtī, ādarś; *a.* mānlik mūlik wā ādya, pratham prāthamik wā pahlā, apūrvakalpak upāyakuśal upyayī wā apūrvayojak. [dhātā.]

OR-IGIN-AL-ITY, *n.* the state of being original—*Asālat*—Maulatī, apūrvatā, apūrvasid-

OR-IGIN-AL-LY, *ad.* primarily, from the beginning, at first—*Ibtidān yā asālatan, awalān, awal-meṁ yā shurū'-meṁ*—Pratham, ārambh se, pahīle āge wā ādī-meṁ.

OR-IGIN-AL-RY, *a.* productive, primitive—*Uppā^b, aslī ibtidā' yā mutaqaddīm*—Utpādak wā janak, prāthamik ādya wā mūlik.

OR-IGIN-ATE, *v.* to bring into existence, to take existence, to have origin—*Paidā k. jād k. yā wujūd-pakānā, wujūd-pakarnā, paidā k.*—Utpanna k. prathamotpādan k. wā nikṣāna, prathamotpanna wā utpādīt h., utpanna h. uthnā wā nikālnā.

OR-IGIN-ATION, *n.* the act of originating—*Jād, paidāish, shurū'*—Prathamotpādan, prathamakalpak, pravartak.

OR-IGIN-ATOR, *n.* one who originates—*Bānt, mūjīd*—Mūlotpādak, prathamotpādak,

OR-ION, *n.* (Gr.) a constellation—*Jabbār, jauzā*—Mrigaśirsh, āgrahayāpi.

- ORI-SON**, *n.* (L. *oro*) a prayer—*Namāz, salāt*—*Prārthanā, stav, vāchikaprārthanā*.
- OR'LOP**, *n.* (D. *overloop*) a platform in the hold of a ship—*Jahāz ke khol ki chhat*—*Naukā ke pet wā garbh kī chhat*.
- OR'NA-MENT**, *n.* (L. *orno*) embellishment, decoration; *v.* to embellish, to adorn—*Zewar yā zināt, āraish zeb'ish yā zeb*; *v. āraista k. yā āraish d., zeb'ish d. zeb d. yā zināt d.*—*Alaukār wā shihārān, vibhūshān, sōbhā gahni māydan wā bhūshān; v. alaūkrit wā sōbhīt k., sañwāriā wā siñg'riā*.
- OR'NA-MENT'AL**, *a.* giving embellishment—*Zeb'āwar, āraish, zināt-bakhsh, zinātī, khush-numā*—*Sōbhākar, sōbhākārak, sōbhādīyēk, vibhūshak, alaūkārak*.
- OR'NATE**, *a.* adorned, beautiful; *v.* to adorn—*Āraista zeb-dār yā mazaiyān, khush-numā yā khūsh-rat*; *v. āraista k., zeb d., zināt d.*—*Alaukār sōbhīt wā vibhūshīt, suandar surūp wā suandal; v. sañwāriā, siñgārī, alaūrit k., vibhūshīt k.*
- OR'NATELY**, *ad.* with decoration, finely—*Zeb' zināt yā āraish se, hūbī se*—*S'laūkār wā sōbhāpūrvak, saundaryā wā suandarī se*.
- OR'NA-TURE**, *n.* decoration—*Zeb, zeb'ish, zināt, āraish*—*Alaukār, sōbhā, sañwār*.
- OR-NI-THOL'O-GY**, *n.* (Gr. *ornis, logos*) the science which treats of birds—*Parand-nāma, tazkirāt-i-tuyūr*—*Pakshividya, pakshisāstra*.
- OR-NI-THOL'O-GICAL**, *a.* relating to ornithology—*Parand-nāma-mansūb, muta'alliq-i-tazkirāt-i-tuyūr*—*Pakshividya-sambandhī, pakshisāstra-vishayak*.
- OR-NI-THOL'O-GIST**, *n.* one versed in ornithology—*Parand-nāma-dān, sāhib-i-tazkirāt-i-tuyūr*—*Pakshividya-jñā, pakshisāstri*.
- OR'PHAN**, *n.* (Gr. *orphanos*) a child who has lost either father or mother or both; *a.* bereft of parents—*Yatīm, be-mātar, be-pidar, tarkū jiske tāp-mā donoh mar-gaye hoī*; *n. yatīmān, be-mā-bāp*—*Pitrihīnabālak, mātṛihīnabālak, mātṛipitrihīnabālak, pitāmātṛihīnabālak; a. aurth, mātāpitṛihīn, pitāmātṛihīn, mātṛipitṛihit*.
- OR'PHAN-AGE**, *n.* the state of an orphan—*Yatīmī*—*Mātṛipitrihīnata*.
- OR'PHANEY**, *a.* bereft of parents—*Be-mādar-pidar, be-mā-bāp*—*Mātṛipitrihīn*.
- OR'PI-MENT**, *n.* (L. *aurum, pigmentum*) a mineral, yellow arsenic—*Zurāsh, hartāl*—*Haritūl wā pinjar, pitak wā haritālak*.
- OR'PINE**, *n.* (Fr. *orpin*) a plant—*Ek bhūt kā pandhū yā chhotā per*.
- OR'RE-RY**, *n.* an instrument which represents the revolutions of the heavenly bodies named after the Eul of *Orreery*—*Ek āla yā jant-ar jis se saigārōn kī gardish dikhāī jātī-hai*—*Grahagatīśūchakayāntṛa, grahādigatīśūchakayāntṛa*.
- OR'RIS**, *n.* a plant and flower—*Bach^h, rach^h*.
- OR'T**, *n.* a fragment, refuse—*Tūk yā tukrū^h, chhūnt chh'ūyān yā mail^h*.
- OR'THO-DÖX**, *a.* (Gr. *orthos, doxa*) sound in religious opinion, not heretical—*Din-dār yā mutadawīn, māmīn yā rashid*—*Satyadharmāvalambī wā sanmārgagāmī, satyadharmānusārī wā satyamatadhārī*.
- OR'THO-DÖX-LY**, *ad.* with soundness of opinion—*Din-dārī se, bā-rast-i-tiqāli*—*Satyadharmāpūrvak, satyamatadhārān se, satp'athāvalambāpūrvak*.
- OR'THO-DÖX-NESS**, *n.* the state of being orthodox—*Din-dārī*—*Sammatīvalamban*.
- OR'THO-DÖX-Y**, *n.* soundness in doctrine—*Rist-i-tiqādi, dīm-dārī*—*Satyadharm, sanmārg, satp'athānusārān, satp'athāvalamban, satyadharmadhārān, satyamatadhārān*.
- OR'THO-E-PY**, *n.* (Gr. *orthos, epos*) correct pronunciation of words—*Talaffuz-i-sahih, sahīh-talaffuz karne kō 'ilm*—*Suddhochechārān, suddhochechārāp'vidyā*.
- OR'THO-GÖN**, *n.* (Gr. *orthos, gonía*) a rectangular figure—*Mustatīl-qā'im-u-zāwiya, zū-zāwiyatū-l-qawāim*—*Samakopikritī, āyat*. [kon, āyatākrār.]
- OR'THO-GÖNAL**, *a.* rectangular—*Mustaqīm-u-zāwiya, mustatīlī*—*Samakopikritī, samakopikrīt*.
- OR'THOGRAPHY**, *n.* (G. *orthos, grapho*) the art of spelling, that part of grammar which treats of letters and syllables, the delineated elevation of a building—*Imlā, rasmi-khattī, kisi'imrāt kī bulandī kā naqsha*—*Achchharautī wā varṇavinyāsa-vidyā, suddhiksharavinyās wā sandhī, kisi'grīha kī uchāī kī chitra*.
- OR'THOGRAPHER**, *n.* one who spells correctly—*Sahīh imlā nāstī, dur-ust-imlā-gar, sahīh-imlā-dān, sahīh imlā k. w.*—*Suddhiksharavinyāsaśārī, suddhavarṇavinyāsaśārī*.
- OR'THOGRAPHC, OR'THOGRAPHCAL**, *a.* relating to the spelling of words, delineated according to the elevation—*Imlā-mansūb, bulandī ke mutābiq khīnchā-huā*—*Suddhiksharavinyāsa-sambandhī suddhavarṇavinyāsa-vishayak wā achchharautī-kā, uchchhatnīśūchitrit wā uchāī ke anusār khīnchā huā*.
- OR'THOLO-GY**, *n.* (Gr. *orthos, logos*) right description of things—*Sahīh-bayān-i-ashyā*—*Vastusuddhavarṇān, suddhapadārthavarṇān*.
- OR'THOPNEA**, *n.* (Gr. *orthos, pneo*) a disorder of the lungs—*Marz-i-shush*—*Phus-phus kē ek rog, phephre kē ek rog*.
- OR'TO-LAN**, *n.* (Fr.) a bird—*Pargirī, bargel^h, bagrel^h, lagerī^h*.
- OS'CIL-LATE**, *v.* (L. *oscillo*) to move backward and forward, to vibrate—*Jhūlnā^h, thartharānā jhūmnā yā laharānā^h*. [thartharī jhūmnā wā laharāw^h.]
- OS'CIL-LAT'ION**, *n.* a moving backward and forward, vibration—*Jhulāw yā jhulāhāy^h*.

- OS'QIL-LA-TO-RY**, *a.* moving backward and forward, swinging, vibratory—*Jhūlá-huá^h, jhūmá-huá^h, jhōik-khātá-huá thartharātá-huá lahrātá-huá thartharāu yá jhūmá^h.*
OS'QI-TANT, *a.* (L. *osito*) yawning, sleepy—*Ángráne w. jamháne w. ángrátá-huá jamhātá-huá yá jamhāyá^h, nīndásá yá unghásá^h—Jrimbhamáp wá jrimbháwán, nidrákul wá nidrátur.* [jrimbhan.
OS'QI-TAN-QY, *n.* the act of yawning—*Ángrá^h, jamhāt^h, jamhāhat^h—Jrimbhá, jrimbh,*
OS'QI-TANT-LY, *ad.* sleepily, carelessly—*Pūghái se, be-khabari susti yá gashat se—Nidrá-turátá wá nidráluti se, asáwadhāni wá asáwadhānatí se.*
OS'QI-TÁ-TROX, *n.* the act of yawning—*Ángrá^h, jamhāt^h, jamhāhat^h—Jrimbhá, jrimbh,*
OS'SIER, *a.* (Fr.) a water willow—*Ábi bol—Jalaveta, jalavetra, jalaveṇu.* [jrimbhan.
OS'PRAY, *n.* (L. *ossifraga*) a kind of eagle—*Ek qiam ká 'ugáb—Utkroś, kurarí.*
OS'SI PRÁGE, *n.* a kind of eagle—*Ek oism ká 'ugáb—Utkroś, kurarí.*
OSSE-ÓUS, *a.* (L. *os*) bony, like bone—*'Astukhānī astukhānī sá yá astukhān-sírat—Asthimay asthiwān asthimū wá bapit, asthigunak wá hadli-sarikhā.*
OS'SI-CL, *n.* a small bone—*'Astukhānuk, ek chhoti hadli^h—Asthik, kshudrásthi.*
OS'SI-FÉ, *v.* to change to bone, to become bone—*Hadli-si kur-qálná yá ho-jáná^h, had-dipáná yá hadli^h—Asthiwāt k, wí h.* [nak.
OS'SÍR'C, *a.* having power to—*os-íy—'Astukhān-sá—Asthikar, asthikarak, asthija-*
OS-SI-FI-CÁ-TION, *a.* change into bone—*Ha-lligáhat^h, hadli^h—Asthipariyām, a thi-bhūya, asthibhāy.* [dák, asthibhāksak, asthibhojī.
OS'SÍR'OUS, *a.* devouring bones—*'Astukhān-á-khor, har-gilá yá har-gilá^h—Astbikha-*
OS'SU-A-RY, *n.* (L. *os*) a charnel house—*Har-gār^h, astukhān-khāna, murdon ká had-dipón ke rakhu ká jagah—Asthi-thān, asthisamachayasthān.*
OS'TENT, *n.* (L. *ob, tentum*) appearance, manner, show, portent, prodigy—*Sírat yá shakt, taur yá wá, wá-sití^h, nakhāsat, wá fíl—Rūp wá á dr, prakār rítí wá dhab, á-khāw dikhāw wá dikhíwá, durakshān, asubhadakshān wá anishāsiachakachihna.*
OS'TEN-SI-BLE, *a.* that may be shown, apparent—*Wājib (numāish) munukūn-tumāish yá dikhāyá jūne ke qābil, zāhir numāish yá sēri—Prakāśya, prakat pragat vyakt spāshat wá pratyaksh.* [Dekhu meñ, satyābhāsapūrvak wá satyāvidiśya se.
OS'TEN-SI-BLE, *ad.* in appearance, plausibly—*Zāhirta yá zāhirā, zāhir-numāish se—*
OS'TENT-ATE, *v.* to display boastfully—*Tafākhur se dikhānā—Ahnākūr wá ghamānd se dikhānā.*
OS-TEN-TÍ-TION, *n.* show, ambitious display—*Numāish yá numāish, tafākhur fakhrí-yá khud-numāish-tashūnukh yá tashūnūm—Dekhāw dikhāw wá dikhāwá, tūmtām tarā-wá ádambar wá dambhārth swagunaprakāśm.*
OS-TEN-TÍ-TIOUS, *a.* boastful, fond of show—*Fakhhūr fākhīr yá mufakhhūr, khud-numāish—Dambhī dambhik dambhāsil wá ádambari, dūmbhī tūmtām bhākilā wá dambhārth swagunaprakāśk.*
OS-TEN-TÍ-TIOUS-LY, *ad.* boastfully, vainly—*Tafākhur yá gurūr se, khud-numāish-se yá mufakhhūrān—Dambh wá ádambar se, ghamānd dūmbh tūmtām wá tarak-bharak se.* [gurūr—Dambh wá ádambar, ghamānd dūmbh tūmtām wá tarak-bharak.
OS-TEN-TÍ-TIOUS-NESS, *n.* boastfulness, vanity—*Tafākhur yá khud-furoshí, tumak yá*
OS-TENT'OUS, *a.* fond of show—*Khud-numāish, fakhhūr, fākhīr, tūmtām^h—Ádambari, dambhārth swagunaprakāśk, tarakbharak w.*
OS-TE-O-CÓL-LA, *n.* (Gr. *osteon, kollu*) a fossil—*Zu-ín se khod-kar nikālī-huá shai, mādant-shai, jamād—Utkhātadravya, bhūmi se khodkar nikālī huá vastu, ákariya padārth.*
OS-TE-ÓL'O-GY, *n.* (Gr. *osteon, logus*) a description of the bones—*Bayān-i-astukhān, har-mālā yá háp-mālā^h, tashrihu-l 'izām, astukhān-nima—Asthivāran, asthivārnan.* [v.—Asthivārnanakārī, asthividyakhyāt.
OS-TR-ÓL'O-GER, *n.* a describer of the bones—*Mufassir-i-'izām, astukhān ká bayān k.*
OSTI-A-RY, *n.* (L. *os*) the mouth of a river—*Nadi ká mūhinā^h, nadi ká sangam^h.*
OST'LER, *os'ler*. See **HOSTLER**. [—Nadimukh, samudrasangam.
OSTRA-CISM, *n.* (Gr. *ostrakon*) a mode of banishment by votes inscribed on shells—*Jilā-watāni ká ek taur yá tarīq jiswāre log apni apni rāe sipiyōn par likh-kar dākhil kar-te-the—Dēs se nikāl dene ká ek riti jiswān log apni apni aumati sipiyōn par likh-kar dete the.* [nikāl d., desāntar k.
OS'TRA-CIZE, *v.* to banish, to expel—*Jilā-watan k., khūrij yá shahr-ba-dar k.—Dēs se*
OS'TRICH, *n.* (Fr. *autruche*) a large bird—*Shatur-murg—Śahāmrig.*
OT-A-CÓUSTIC, **OT-A-CÓUS-TI-COX**, *n.* (Gr. *ous, akouo*) an instrument to facilitate hearing—*Ek āla jo sāmī yá qāwat-i sāmī á ká madad kartā hai—Śravaṇopakāśakayas-tra.* [wá apar.
OTH'ER, *a.* (S.) not the same, not this—*Digar, gair—Dúsrá aur wá anya, án itar par*
OTH'ER-GATES, *ad.* in another manner—*Aur tarah se, aur taur se—Anyā prakār se, aur riti se.*
OTH'ER-WHERE, *ad.* in other places—*Aur-kahū^h, aur-aur jagahōñ meñ^h—Anyatra.*

ÔTH'ER-WHILE, ÔTH'ER-WHILES, ad. at other times - *Augât-i-digar, aur waqt meñ* - Aur samay meñ, anya samay meñ.

ÔTH'ER-WISE, ad. in a different manner, else - *Nau'-i-digar yâ aur-tarah, war-na wagar-na yâ wa-illâ* - Aur wâ anya prakâr se, nahîn-to wâ athawâ.

ÔTTER, n. (S. *oter*) an amphibious animal - *Ôd-bilâw^h* - Udra, jalamârijâr, jalannukul.

ÔŪCH, n. the collet or socket in which a precious stone is set, a carcanet - *Muidrî meñ nag baithâne kâ khâna, jawâhar kî zanjîr yâ tauq* - Muñdarî meñ nag baithâne meñ nag baithâne.

OUGHT, at. See **AVOHT**. [kâ ghar, ratnoñ kî sikarî wâ pattâ.]

OUGHT, it, v. (ove) to be bound in duty, to be necessary, to be fit, to behave - *Fîrz k., zarîr k., munâsib k., lâzim yî mâjib k.* - Kartavya h., avasya avasyak wâ âvasyak.

ÔUNCE, n. (L. *uncia*) a weight - *Adhî chhatâñk^h, do-tolâ^h*. [h., yogya h., uchit h.]

ÔUNCE, n. (Fr. *once*) an animal - *Trîduâ^h, tendwâ^h* - Dwipî.

ÔUPHE, n. (P. *ooff*) a fairy, an elf - *Partî, bhûnâ^h* - Yoginî wâ mâyinî, vidyâdharî apadevatâ wâ rākshasî. [vishayak.]

ÔUPH'EN, a. elish - *Parîyon ke muta'alliq, pari-mansûb* - Vidyâdharîsambandhî, vetâla-

ÔÛT, pr. (S. *ure*) belonging to us - *Hamîrâ^h, ham-logon-kâ^h, ham-subhôn-kâ^h, âpas-*

ÔÛS, poss. pl. of *I* - *Our kr ma'ur dekho* - Our kâ arthî dekho. [kî^h, apnâ^h.]

ÔÛR-SELF', ÔÛR-SELVES', pr. the emphatic and reciprocal form of *we* and *us* - *Ham-âp^h, ham-hi-ham^h, apne-tâñ^h, apne-hi-ko^h.*

ÔUNSEL, n. (S. *uste*) a blackbird - *Ek bhûnt kî kâlî chirig^h b., bhujang^h*. [d^h.]

ÔÛST', v. (Fr. *ôter*) to remove, to eject - *L'ôtnâ utthâ d. yâ hatâ d^h, nikâlnâ yâ nikâl*

ÔÛST'EN, n. dispossession, ejection - *Be-dakhî, ikhrâj* - Adhikârabhrashtatâ wâ swa-twaharan, nikâl nîsar nîsaran nîshkâsan wâ vahishkaran.

ÔÛT, ad. (S. *ut*) not within, not at home, to the end, loudly, at a loss; *v.* to eject, to expel; *int.* expressing abhorrence or expulsion - *Berûñ, makân-par nahîn yâ makân-ke bâhar, âkhir khatm yâ intihâ tak, zor-se yâ baland âwâz se, hairân yâ pureshân*; *v.* *bâhar yâ dâr k^h, nikâlâ yâ nikâl d^h*; *int. dâ^h, dâr ho^h, châlâ-jâ^h, bâhar ho^h, nikâl^h, nikâl-jâ^h* - Bâhar, ghar par nahîn wâ ghar ke bâhar, ant wâ samâptî tak, ûñche bol wâ swar se, gharayâ-huî wâ ghâbrî. [vahirbhût.]

ÔÛTER, a. being on the outside - *Berûñ, bâharî^h, bâhar-kâ^h* - Vâhya, vahistha,

ÔÛTER-LY, ad. towards the outside - *Berûñ taraf, bâhar kî or^h* - Vahirbhagapratî.

ÔÛT'ER-MÔST, ÔÛT'MÔST, a. farthest outward - *Bahut-hî bâhar^h* - Ativâhya.

ÔÛT'WARD, a. external, visible, corporeal - *Berûñ, zahirî, jismî yâ jismânî* - Bâharî vâhya vahirbhût wâ vahisth, drisya drisht wâ pratyaksh, surîrî kîrîrîk wâ debî.

ÔÛT'WARD, ÔÛT'WARDS, ad. to the outer parts, to foreign parts - *Bâhar kî, bi-dek^h, bi-dek^h.*

ÔÛT'WARD-LY, ad. externally, in appearance - *Zâhiran, sîratina zâhir-ushâb yâ zâhir.*

ÔÛT'ACT', v. (S. *ut, L. actum*) to do beyond - *Zigâda k., hadd se zigâda k., barh-*

ÔÛT-BAL'ANCE, v. (S. *ut, L. bis, laur*) to exceed in weight or effect - *Wazn yâ tâsir meñ zigâda h., wazn yâ asar meñ barh-jânâ* - Bhav wâ pralubh meñ adhik h., gurutâr h., guruprabhîvatar h. [kar bâhar kar-d^h.]

ÔÛT-BAR, v. (S. *ut, Fr. barre*) to shut out by bars or fortification - *Ar yâ gayh banâ-*

ÔÛT-BID, v. (S. *ut, bidden*) to bid more, to offer a higher price - *Dûre kî ba-nîshat zigâda dâm kahnâ, zigâda qîmat dene kî khwâhîsh k.* - Dûre kî âpekshâ adhik mol kahnâ, adhik mol dene kî ichchâ k.

ÔÛT-BLOWN, a. (S. *ut, blown*) inflated - *Phulâ-huî^h.*

ÔÛT-BLOSH', v. (S. *ut, D. blösen*) to exceed in rosy colour - *Zigâda gul-rû yâ gul-gûñ h., dûre se barh-kar gul-rû yâ gul-gûñ h.* - Adhik javâvarn h., dûre se barh-kar javâ-varn h. [ko jāne k. - Vîdâs wâ parades ko jāne w.]

ÔÛT-BLOUND, a. (ont, bound) proceeding to a foreign country - *Be-gāne yâ gaur-mulk*

ÔÛT-BRAVE', v. (S. *es, Fr. braver*) to bear down by more daring or insolent conduct - *Phankînâ^h, dakhînâ^h, dabânâ^h, nîche k^h, pachhânâ^h, chah-baithnâ^h.*

ÔÛT-BREAK, n. (S. *ut, breac*) a bursting forth, an eruption - *Tâq-pārnâ phût-pārnâ yâ phûtan^h, dhadhuk ubhâr yâ phuphkar^h.*

ÔÛT-BREATHE', v. (S. *ut, breath*) to exhaust or deprive of breath, to issue in the manner of the breath - *Dam-phulâ d. yâ be-dam k., dam kî sîrat meñ nikalnâ* - *Hanphâ d. wâ swâsarahit k., sâhs wâ swâs ke sulris nikalnâ.*

ÔÛT-BUD', v. (ont, bud) to sprout forth - *Kalyānâ^h, panupnâ^h, dālî-nikalnâ^h.*

ÔÛT-BUILD', v. (S. *ut, byldan*) to build more durably - *Zigâda mazbûti se ta'mîr k.* - Adhik pusht wâ porhî banânâ. [h^h.]

ÔÛT-BURN', v. (S. *ut, byrnan*) to exceed in burning or flaming - *Jalne meñ barh-kar*

ÔÛT-CAST, a. (S. *ut, Dan. kaster*) cast out, expelled; *n.* one cast out, an exile - *Mar-*

dûd, khârîj; *n. mardûd yâ khârîj shakhs, shahar-ba-dâr yâ jîlâ-watan* - Vahishkrit wâ patit, nîsarîr wâ nikâlâ huâ; *n. vahishkrit jâtîvahishkrit wâ swadesavahishkrit jan, swades se nikâlâ huâ jan.* [rhnâ^h.]

OUT-CLIME', out clim', v. (S. *ut, climan*) to climb beyond - *Barh-kar yâ úpar cha-*

- ÖÜT-CÖMPASS**, v. (S. ut, L. *con. passum*) to exceed due bounds — *Hadä se ziyäda h.*
— *Simä ko näghnä wä läghnä, simä ke äge barh-jänä.*
- ÖÜT-CRAFT**, v. (S. ut, *craft*) to excel in cunning — *Mäkr strät yä riyä mek ziyäda h. yä barh-jänä* — Dhurtatä mek adhik wä barhkar h.
- ÖÜT-CRY**, n. (S. ut, Fr. *crier*) a loud cry, a cry of distress, clamour — *Barä shor, öllh, gul gaugä ghul-gayära yä josh-kharosh* — Chillahtä, chinghar obighhar chitkar wä chitkar, tumul kalkul wä kolähal.
- ÖÜT-DAKE**, v. (S. ut, *dear*) to venture beyond — *Himmat mek ziyäda h. yä barh-jänä, ziyäda himmat yä dilert se maglüb k.* — Sähas mek adhik wä barhkar h., dhithai wä sähas se jit-lenä. [— Aprachalit k., bin-chalan k.]
- ÖÜT-DATE**, v. (S. ut, L. *datum*) to antiquate — *Be-rawäz kar-d., gair-i-isti-mäl kar d.*
- ÖÜT-DÖ**, v. (S. ut, *don*) to excel, to surpass — *Afzal fäiq yä ziyäda h., barh-jänä* — Adhik wä shreshth h., chaphtä nikaltä saras wä utkrishth h.
- ÖÜT-DRINK**, v. (S. ut, *drinc*) to exceed in drinking — *Pine mek barh-jänä* — pine mek subgat k. yä tarjih-rakhnä — Pine mek barhkar shreshth saras nikaltä wä chaphtä h.
- ÖÜT-DWELL**, v. (S. ut, Dan. *dreler*) to dwell or stay beyond — *Ziyäda der tak rakhnä, barh-kar rakhnä* — Adhik rakhnä wä tiknä.
- ÖÜT-FACE**, v. (S. ut, L. *facies*) to brave, to bear down with impudence — *Mugäbalat yä ham-chashm k., be-hayäi se maglüb k.* — Simnä k., nirlajjatä se dabä-lenä wä jit-lenä.
- ÖÜT-FÄWN**, v. (S. ut, *fagnina*) to exceed in fawning or adulation — *Barh-kar khäya-bar-däri yä chaphtä k., khäya-bar-däri yä chaphtä mek fäiq-h.* subgat k. yä tarjih-rakhnä — Adhik jigigi wä lurkhuri k., jigigi lurkhuri wä apakrishthapāsanā mek barhtä chaphtä nikaltä saras wä utkrishth h.
- ÖÜT-FEAST**, v. (S. ut, L. *festum*) to exceed in feasting — *Ziyäfat mek ziyäda h.* subgat k. tarjih-rakhnä yä pesh-qadam h. — Utsav wä jawnär mek barhkar chaphtä nikaltä saras wä utkrishth h.
- ÖÜT-FEAT**, v. (S. ut, L. *factum*) to surpass in action or exploit — *Kär yä mukimn mek afzal-h.* subgat k. tarjih-rakhnä yä pesh-qadam h. — Käm wä kashinakarm mek barhkar saras nikaltä chaphtä wä shreshth h.
- ÖÜT-FIT**, n. (S. ut, L. *factum*?) equipment for a voyage — *Daryä safar ki drastagt* *lawāzima yä sāmān* — Jalayātrā kī sājawāt wī sāj, upakaraṇasāmagri, sambhār.
- ÖÜT-FLANK**, v. (S. ut, Fr. *flanc*) to extend the flank of one army beyond that of another — *Ek fāiq ke pūhlū yā bāzū ko dūsri fāiq ke pūhlū yā bāzū se ziyāda phailā d. yā barhā d.* — Ek senā ki alāng wā pārsawāng ko dūsri senā ki alāng wā pārsawāng se adhik phailā d. wā barhā d.
- ÖÜT-FLY**, v. (S. ut, *fleogan*) to fly faster than another — *Urne mek pichhe-chhornā yā barh-jänä*, dūse se ziyāda tez urnā, urne-mek tarjih-rakhnā pesh-qadam h. yā subgat k. — Dūse ki ap-kahā adhik sigira urnā, urne mek dūse se saras barhkar wä utkrishth h.
- ÖÜT-FÖÖL**, v. (S. ut, Fr. *fol*) to exceed in folly — *Hamīqat mek tarjih-rakhnā, be-wuqūfi mek barh-kar h.* — Adhik mūph h., mūrkhātā wā mūrkhātā mek saras wā barhkar h. [sūrat — Vāhyarip, bāhari ākār.]
- ÖÜT-FÖRM**, n. (S. ut, L. *forma*) external appearance — *Zāhir-hāl, berūni yā zāhiri*
- ÖÜT-FRÖWN**, v. (S. ut, Fr. *froncer*?) to frown down, to overbear by frowning — *Ghurak-kar dabā-lenā*, ghurki yā jhirkī se dabā-lenā nche k. yā pachhāyānā.
- ÖÜT-GATE**, n. (S. ut, *geat*) a passage outwards, an outlet — *Bāhart phātak*, *nikā* yā *nikān*.
- ÖÜT-GĒN'ER-AL**, v. (S. ut, L. *genus*) to exceed in generalship — *Sipāh-sālārī ya'nī jangl hūnar mek afzal h.* yā tarjih-rakhnā — Senānayapraṇitā wā senāvvyūhanai-pūniya mek saras barhkar wā utkrishth h.
- ÖÜT-GIVE**, v. (S. ut, *gifan*) to surpass in giving — *Ziyāda dend, dihih mek pesh-qadam h. fāiq h. yā tarjih-rakhnā* — Adhik dend, dene wā dān mek barhkar saras wā shreshth h.
- ÖÜT-GÖ**, v. (S. ut, *gan*) to surpass, to go beyond, to circumvent — *Subgat k. yā tarjih-rakhnā, barh-jänä*, *aiyārī k. yā fareb d.* — Saras chaphtā nikaltā utkrishth wā shreshth h., nāngnat lāngnat wā äge jānā, thagnā wā chhālānā.
- ÖÜT-GÖ-mo**, n. the act of going out — *Nikāl-jänā*, *khuriy, rawānag, nikāl*, *nikāl* — Nirgam, nirgati, nihār.
- ÖÜT-GROW**, v. (S. ut, *growan*) to surpass in growth, to grow too big or old — *Barhne mek subgat lenā yā tarjih-rakhnā, nihāyat hī barā yā purānā h.* — Barhne mek nikāl jānā wā barh nikālānā, balut hī barā wā purānā h.
- ÖÜT-GUARD**, n. (S. ut, Fr. *garder*) a guard at a distance from the main body — *Tilāya, qardwāl, bāhar-ki chauki* — Agrasthit wā äge-ki chauki.
- ÖÜT-HÖUSE**, n. (S. ut, *hus*) a house or building separate from a dwelling-house — *Bāhart ghar*, *bāhar kā ghar* — Upagriha, vāhyagriha.

OUT-JEST, v. (S. ut, L. *gestum*) to overpower by jesting—*Mazāk yā haṣi se mag-ṣāḥ* k., *mazāk yā haṣi meṁ sabqat le-jānā yā tarjih-rakhnā*—Haṣi wa ṭṭaṭṭhe se jī-
lenā wā dabā-lenā, khillī meṁ saras h. wā barh-jānā.

OUT-JUGGLE, v. (S. ut, Ger. *gaukeln*) to surpass in juggling—*Bāst-gart huḡga-bāst*
dīth-bandī yā batte-bāst meṁ faiq h. sabqat le-jānā hā tarjih-rakhnā—Indrajāl meṁ
barhkar saras nikaltā wā śreṣṭh h., haṣṭalāghav wā dīṣṭibandh meṁ saras wā
barhkar h.

OUT-KNAVE, *ḍūt-nāve*, v. (S. ut, *cnape*) to surpass in knavery—*Fareb riya yā da-*
gā-bāzī meṁ faiq h. yā tarjih-rakhnā—Kapaṭ cchal ṭhagne-meṁ wā dhokhā-dene meṁ
barhkar śreṣṭh saras wā chaṭṭā h. [deṣik, anyadesiya.]

OUT-LAND, a. (S. ut, *land*) foreign—*Ajnabī, begāna, berūnt*—Videśī, paradesī, vai-
OUT-LAND-ER, n. a foreigner—*Ajnabī shakhs, gair-mulki mard, gair-mulk kā ādmī*—
Videśī, paradesī, anyadesiyalok. [kā-naḥh—Videśī, anyadesī wā paradesī.]

OUT-LAND-ISH, a. foreign, not native—*Ajnabī begāna yā berūnt, gair-mulki yā watan-*

OUT-LAST, v. (S. ut, *last*) to exceed in duration—*Ziyāda chalnā, ziyāda ṭhaharnā*
Adhik tiknā ṭhaharnā wā chalnā.

OUT-LAW, n. (S. ut, *lagu*) one excluded from the benefit and protection of the law;
v. to deprive of the protection of the law—*Kḥirij-i-shar', bāgi yā bagī, murtidd, wā-*
jībū-l-qat, kḥirijū-l-hifāzū-i-ān; v. *mardūd k., kḥirij-i-shar' k., kḥirijū-l-hifāzū-i-*
ān k.—Nyāyarakṣhanavahisth, rājarakṣhanavahya; v. vyavahāravāhya k., dharmā-
vāhya k., nyāyarakṣhanavahisth k., rājarakṣhanavāhya k.

OUT-LAW-ER, n. an act by which a person is deprived of the protection of the law—
Mardūd-nāzī, kḥirij-i-shur'-sāzī, kḥirijū-l-hifāzū-i-ān-sāzī—Nyāyarakṣhanavahish-
karan, rājarakṣhanavahishkaran, vyavahāravahishkaran.

OUTLAY, n. (S. ut, *legan*) expenditure—*Surf, kharch, kharij, masraf, baṣl*—Vyaya,
dhanāvyaya, apachaya.

OUTLEAP, n. (S. ut, *hleanpan*) sally, escape—*Gurez, firār*—Bhāgar, bhājar, bhagāw.

OUTLET, n. (S. ut, *latan*) passage outwards, egress—*Mukhraj nikalne-kt-rāh yā*
mahabb, nikās yā nikāl^h—Dwār wā nirganapath, nirgamanāṅg niḥsār wā niṣār.

OUT-LIE, v. (S. ut, *lig*) to surpass in lying—*Darog-ḡoī yā kizh meṁ fauqiyat-rakhnā*
tarjih-rakhnā yā sabqat-le-jānā—Jhūṭh bolne wā mithyābhāṣhan meṁ barhkar saras
wā śreṣṭh h.

OUT-LIER, n. (S. ut, *liegan*) one who does not reside in the place of duty—*Jā-i-*
'uḥdā-par na-raḥne w.—Adhikāraṣṭhān par na raḥne w. [bhiṣth.]

OUT-LY-ING, a. lying at a distance—*Dūr-parā-huā*^h, *dūr kā*^h—Dūraṣṭh, dūraṣṭhiṭ, va-

OUTLINE, n. (S. ut, L. *linea*) the line by which a figure is defined, a sketch—
Bāharī khaṭt yā khaṭt-i-mukūṭ, khākā yā naysha—Vāhyarekhā vahirlekhā wā bāharī
rekḥā, dhānchā pāndurekhā wā pāndulekha.

OUT-LIVE, v. (S. ut, *lihan*) to live beyond, to survive—*Ziyāda jinā jān-bar h. yā*
dūre se ziyāda roz jinā yā jītā-rakhnā—Adhik jinā wā dūre se adhik kāl jinā, jī
bachnā wā dūre ke marne ke picḥhe tak jītā rahnā.

OUT-LOOK, v. (S. ut, *locian*) to browbeat—*Ghuraknā*^h, *dhamkānā*^h, *dabkānā*^h, *dāḥ-*
nā^h, *ānkh-dikhlinā*^h.

OUT-LOOK, n. watch, vigilance, foresight—*Nigāh-bānt yā nigāh-bānt, bedārī yā hoṣṭ-*
yārī, dūr-andeshī yā pesh-bīnī—Chauki, chaukasī wā suchetī, pūrvadīṣṭī parīpā-
madīṣṭī wā agradīṣṭī.

OUT-LUSTRE, v. (S. ut, *lustro*) to excel in brightness—*Jilā yā jalwa meṁ faiq h.*
sabqat k. yā tarjih-rakhnā—Pratāp prakāś wā dīptī meṁ barhkar saras wā utkrīṣṭ^h.

OUT-MARCH, v. (S. ut, Fr. *marcher*) to leave behind in the march—*Kūch meṁ*
picḥhe chhornā, kūch kar-ke āge nikal-jānā—Āge nikal jānā, cchal meṁ picḥhe-
chhornā.

OUT-MEASURE, v. (S. ut, L. *metior*) to exceed in measure or extent—*Paimāish yā*
was'at meṁ ziyāda h. yā tarjih-rakhnā—Māp wā vīṣṭar meṁ adhik saras wā barhkar h.

OUT-NAME, v. (S. ut, *nama*) to exceed in naming or describing, to have a greater or
a worse name than—*Bayān karne meṁ ziyāda h., dūre ki ba-nisbat akbar yā bad-tar-*
nām rakhnā yā pānā—Varṇan wā vyākhyā karne meṁ barhkar wā saras h., dūre
se barī wā burā nām rakhnā wā pānā.

OUT-NUMBER, v. (S. ut, L. *numerus*) to exceed in number—*'Adad meṁ ziyāda h.,*
ziyāda-adad h., gintī meṁ barh-jānā^h, *ziyāda h.*—Adhikasaṅkhyak h., bahutarasaṅ-
khyā h., adhik h. [nikal-jānā yā barh-jānā^h.]

OUT-PACE, v. (S. ut, L. *passum*) to leave behind, to outgo—*Picḥhe chhornā*^h, *āge*

OUTPAR-ISH, n. (S. ut, Gr. *para, oikos*) a parish without the walls—*Hudūd ke*
bāhar kī mahalla jo pūr ke ser ho—Sīmā ke bāhar kī pūroḥitādhinabhūmī.

OUTPART, a. (S. ut, L. *parte*) a part remote from the centre or main body—*Javān,*
Madī, darraghā se dūr kī hissā, kandāra—Madhya se dūr kī bhāg, aūṭh wā awāṭh,
prānt, partar, sīmā.

- OUT-POISE**, *v.* (S. *ut*, Fr. *peser*) to outweigh — *Wazn yā gīmat meñ ziyāda h.*, *siyāda-wazn h.*, *siyāda gīmat h.* — *Bhār wā mol meñ adhik h.*, *gurutar h.*, *adhik bhārī h.*
- OUT-POUCH**, *n.* (S. *ut*, L. *porta*) an entrance — *Dewāhī*, *osārā*, *madkhal*, *patkhā* *kā rasta* — *Dwār*, *paighne kā path*, *dwāramapadap*.
- OUT-PORT**, *n.* (S. *ut*, L. *portus*) a port at a distance from a city — *Shahr se dūr kā bandar* — *Nagar se dūr kā naubandhanakhāt wā naurakshapasthān*.
- OUT-POST**, *n.* (S. *ut*, L. *positum*) a station without a camp or at a distance from an army, troops placed at an outpost — *Lashkari dere ke bāhar kī yā khaimoh meñ part-hū fauj se dūr kī jagah*, *lashkari dere se dūr ke muqim sipahī* — *Bāhar kā satnikasthān*, *bāhar ke so inayasthān par kī senā*. [*dālnā yā ulāhānā*, *chhornā yā nikālnā*]
- OUT-POUR**, *v.* (S. *ut*, W. *lucere*) to send forth in a stream, to emit — *Udālnā uhrēlnā*
- OUT-PRAY**, *v.* (S. *ut*, L. *precor*) to exceed in earnestness of prayer — *Namās kī sar-gamī meñ faujiyat yā tarjih rakhnā*, *namās ke tapāk meñ fāuj yā afzal h.* — *lāwa-raprīrthān wā bhajan meñ āreshth saras wā barhkar h.*
- OUT-PREACH**, *v.* (S. *ut*, L. *pre*, *dico*) to surpass in preaching — *Wa'z karne meñ fāuj afzal yā pesh-qadīm h.*, *wa'z karne meñ tarjih rakhnā yā faujiyat le-jānā* — *Dharmo-pades karne meñ barhkar saras utkrisht wā āreshth h.*
- OUT-PRIZE**, *v.* (S. *ut*, L. *pretium*) to exceed in value or estimated worth — *Qīmat yā māliyat-i-takhmina meñ ziyāda h.* — *Mol wā nirūpitamūlyā meñ barh-jānā wā adhik h.*
- OUTRAGE**, *n.* (Fr.) open violence, wanton mischief; *v.* to injure violently, to abuse roughly — *Zulm yā sitām*, *bid'at jufā yā jāur*; *v.* *qahr zulm sitām yā bid'at k.*, *zabar-dastī k.* — *Anyāy atyāchār wā upadrav*, *andher upaghāt wā droh*; *v.* *upadrav andher wā atyāchār k.*, *bhrasht k. wā bigār-dālnā*.
- OUT-RAGEOUS**, *a.* violent, furious, excessive — *Sakht tund yā zabar-dast*, *qahr-nāk gazab-nāk yā qazab-ālūda*, *shadīd yā ziyāda* — *Uchchād, ugra mahāvegawān jaljalātā jhūjhilāyā wā tarpatī*, *nītānt param wā atīshy*.
- OUT-RAGEOUSLY**, *ad.* violently, furiously — *Pa-shiddat yā sakhtī-se*, *tundī qahr-nākī yā qazab-ālūdagi se* — *Veg wā uchchādātī se*, *ugratī jaljalātā jhūjhilāt unmatatā wā kopākūlatwā se*.
- OUT-RAGEOUSNESS**, *n.* violence, fury — *Shiddat yā tundī*, *qazab-nākī yā qahr-ālūdagi* — *Veg wā uchchādātī*, *jaljalāt tarap jhūjhilāt*, *ugratī atyugratā ghoratī wā dārunatā*. [*būd k.*, *be-beh k.* — *Nirmūl k.*, *ukhār dālnā*]
- OUT-RAZE**, *v.* (S. *ut*, L. *rasum*) to root out entirely — *Jar se khod-dālnā*, *nest-o-nā*
- OUT-RE**, *a.* (Fr.) extravagant, odd — *Be-audāza be-hadd yā fuzūl*, *ujīb* — *Aparimit wā niyamātirikṭ*, *lokavyavahāraviruddha wā anokhā*.
- OUT-REACH**, *v.* (S. *ut*, *reacan*) to go or extend beyond — *Āge nikāl-jānā yā barh-jānā* *h.*
- OUT-REASON**, *v.* (S. *ut*, L. *ratio*) to excel or surpass in reasoning — *Mulāhasa yā hujjat meñ sabqat k. tarjih-rakhnā yā afzal h.* — *Tark wā vichār meñ saras āreshth wā utkrisht h.* [*ziyāda h.* — *Gapanā wā lekhe meñ adhik h.*]
- OUT-RECKON**, *v.* (S. *ut*, *reacan*) to exceed in computation — *Hisāb yā shumār meñ*
- OUT-REIGN**, *v.* (S. *ut*, L. *rego*) to reign throughout — *Barābar saltanat hū-kūmat yā hukm-rīnī k.* — *Lagātār wā wārpār rījya k.*
- OUT-RIDE**, *v.* (S. *ut*, *ridan*) to pass by riding, to travel about on horseback — *Ghore par sawār ho-kar āge nikāl-jānā*, *ghore par sawār ho-kar safar yā sair k.* — *Ghore par charhke āge barh jānā*, *ghore par charhke bhramap k. wā idhar-udhar ghūmnā-phirnā*.
- OUT-RIDER**, *n.* one who rides about, a sheriff's summoner, a servant on horseback who precedes or accompanies a carriage — *Ghore par sawār ho-kar sair k. w.*, *nāzir*, *hām-rikāb sawār* — *Ghore par charhke bhramap k. w.* *wā idhar-udhar ghūmne-phirne-w.*, *rūjyāniyamapravartak kā anuchar*, *ghurgharhā jo gārī ke āge-āge wā sath-sāth chaltā hai*.
- OUT-RIGHT**, *v.* (S. *ut*, *riht*) immediately, at once, completely — *Fauran yā bilā-tawagūf*, *yak-bārgi*, *tamāmtar sar-ā pā yā mahz* — *Tatkal tatkalap wā turant*, *ekāki wā ek-bi-ber*, *sādyant wā sampūrpar-up-se*.
- OUT-RIVAL**, *v.* (S. *ut*, L. *rius*) to surpass in excellence — *Fazilat bar-tarī khūbī yā sharaf meñ tarjih-rakhnā afzal-h. yā sabqat le-jānā* — *Utkrishtāt guthrī māhāmagayān wā prabhāv meñ āreshth saras charhātā nikaltā wā utamatār h.*
- OUT-ROAD**, *n.* (S. *ut*, *rad*) an excursion — *Sair*, *gasht* — *Bhramap*, *ghūmnā-phirnā*
- OUT-ROAR**, *v.* (S. *ut*, *roarian*) to exceed in roaring — *Shor meñ tarjih-rakhnā*, *siyāda shor k.*, *garajne meñ faujiyat yā sabqat le-jānā* — *Adhik garajnā*, *garajna meñ āreshth barhāt charhāt wā saras h.*
- OUT-ROOT**, *v.* (S. *ut*, Sw. *rot*) to eradicate, to extirpate — *Islāh k.*, *bēh-kantī k.*, *nest-o-nā-būd-k.*, *yā bekh-se ukhār-dālnā*, *be-beh-k.* — *Jar se khod-dālnā wā mītā-d.*, *ukhār-nā nirmūl k. wā mot-dālnā*. [*ko piche chhornā*, *āge-nikālā yā barh-jānā*]
- OUT-RUN**, *v.* (S. *ut*, *rennan*) to leave behind in running, to exceed — *Dauras meñ sab*

ÖÜT-SAIL', v. (S. *ut, segel*) to leave behind in sailing—*Pál-se jáne meñ pichhe-chhorná áge-nikalná yá barh-janá^h.*

ÖÜT-SCÖRN', v. (S. *ut, T. schermen*) to bear down by contempt, to despise—*Nafrat kar-ke maglúb k., haqárat k.*—Ghripá karke dabú-lend wá jit-lend, avajná tirakár wá gbin k.

ÖÜT-SELL', v. (S. *ut, syllan*) to sell at a higher rate, to gain a higher price—*Ziyáda gimat par bechná, ziyáda dām páná*—Adhik mol par bechná, adhik mol páná. [ádi.

ÖÜT'SÉT', n. (S. *ut, settan*) opening, beginning—*Shurú^h, ágáz*—Áramúh wá prārambh, **ÖÜT-SHINE',** v. (S. *ut, scinuw*) to emit lustre, to excel in lustre—*Ravshan yá roshan h., jilá jalra áb yá áb-dári meñ tarjih-rakhná yá ziyáda h.*—Chamakná, chamak prabí prakáś wá dipti meñ adhik wá utkrishí h.

ÖÜT-SHOOT', v. (S. *ut, scotun*) to exceed in shooting, to shoot beyond—*Golt-chaláns yá tir-andázi meñ tarjih-rakhná sabqat k. yá fangiyat le-jáná, dúsre se barh-kar chalaná^h*—Goli náme wá vāp chhorne meñ barhkar saras nikaltá wá śreshth h., dúsre se adhik dūr chalná wá chhorná.

ÖÜT-SHÖT', v. (S. *ut, scitán*) to exclude—*Khárij k., báz-rakhná, mahrum k.*—Bihar k., nikás wá nikál d., usír d., alag rakhná, alag k.

ÖÜT'SIDE', n. (S. *ut, side*) the external part, the exterior, the surface—*Báhar^h, berúnt taraf. rá yá sath*—Vahitbhág, váhyabhág, prishth wá uparisthabhág.

ÖÜT-SIN', v. (S. *ut, syn*) to sin beyond—*Ziyáda gunáh k., gunáh karne meñ ziyáda fúq yá pesh-qadam h.*—Adhik píp k., píp karne meñ barhkar saras adhik wá śreshth h.

ÖÜT-SIT', v. (S. *ut, sittan*) to sit beyond the time of any thing—*Munásib waqt se ziyáda baithná, kisi shai ke muqarrar waqt se ziyáda baithná*—Uchit kál se adhik baithná, kisi vastu ke samay se adhik baithná.

ÖÜT-SKIP', v. (S. *ut, le. skope*) to avoid by flight—*Tayarán yá firár ke wasile se tark k.*—Bhág jáná, urún wá bhajr ke dwári dūr h.

ÖÜT-SKIRT', n. (S. *ut, Dan. skiert*) suburb, border, outpart—*Hudál yá kanára, darmi-yín-se dár ká hissa, hanwálí atráf yá sawád-o-pún*—Chhor, aut wá pránt, simá sináprad-ís wá parivar. [Adhik soná, adhik nihdún.]

ÖÜT-SLEEP', v. (S. *ut, slapan*) to sleep beyond—*Ziyáda soná, ziyáda uhnúná*—

ÖÜT-SOAR', v. (S. *ut, Fr. essor*) to soar beyond—*Ziyáda su'úd k., ziyáda buland-par-wíz k., buland parwázi karne meñ tarjih-rakhná yá fangiyat le-jáná*—Adhik upar charhún, ipar charhne meñ wá upar urne meñ barhkar saras barhiyá wá śreshth h.

ÖÜT-SOUND', v. (S. *ut, L. sono*) to exceed in sound—*Áwáz meñ ziyáda h., ziyáda áwáz d.*—Sábd meñ adhik h., adhik sábd k.

ÖÜT-SPEAK', v. (S. *ut, spracan*) to speak something beyond, to exceed—*Barh-kar bayan yá guft-gú k., ziyáda h.*—Barhkar bolná wá varman k., barh jáná wá adhik h.

ÖÜT-SPORT', v. (S. *ut, Ger. spott*) to sport beyond—*Khel yá shikár meñ ziyáda h., barh-kar khelná^h, khel yá shikar meñ bñ tar h. fúq-h. yá tarjih-rakhná*—Kalól wá áher meñ adhik h., barhkar kalól wá áshet k., khel wá áher meñ saras barhiyá wá śreshth h. [chhitraná^h.]

ÖÜT-SPREAD', v. (S. *ut, spreaden*) to extend, to diffuse—*Phailáná^h, pasárná yá*

ÖÜT-STANDY', v. (S. *ut, standun*) to resist, to stand beyond the proper time—*Muqit-bala k. yá báz-rakhná, mundásib waqt se ziyáda khayá rakhná*—Sinná k. rokiá wá árná, uchitakál se adhik khayá rahún. [úkh dikhláni yá ghurakná^h.]

ÖÜT-STARE', v. (S. *ut, starian*) to face down, to browbeat—*Dhamláná yá dabkiná^h.*

ÖÜT-STRETCH', v. (S. *ut, streccan*) to extend, to stretch or spread out—*Phailáná yá lambíná^h, pasárná bajárná yá lambi k^h.*

ÖÜT-STRIDE', v. (S. *ut, stride*) to surpass in striding—*Phaláng-karne yá phaláng-mir-ne meñ fúq afzal yá bñ-tar h., pñir-pasirne meñ tarjih-rakhná yá sabqat le-jáná*—Dag márne meñ barhiyá saras wá śreshth h., barhkar tañg pasárná.

ÖÜT-STRIP', v. (S. *ut, Ger. streifen*) to outgo, to outrun, to leave behind—*Áge nikal-jáná^h, berh-daurná barh-kar h. yá daurne meñ pichhe chhorná^h, pichhe dálná^h.*

ÖÜT-SWEAR', v. (S. *ut, swerian*) to exceed in swearing, to overpower by swearing—*Qasam kháne meñ ziyáda h., qasam khá-kar yá half kar-ke maglúb k.*—Śapath karne meñ adhik h., śapath wá divya karke haráná.

ÖÜT-SWEETEN', v. (S. *ut, sweet*) to excel in sweetness—*Shirni meñ afzal-h. fúq-h. bik-tar-h. yá tarjih-rakhná*—Mithás meñ saras wá charhtá h., mishhtá wá mádhurya meñ adhik wá uttamatar h. [ná^h, charh-áná^h, bhar-áná^h bhar-púr k^h.]

ÖÜT-SWELL', v. (S. *ut, swellan*) to overflow—*Umaρνá^h, umrá d^h, chha'akná^h, apha-*

OUT-TALK', öüt-ták, v. (S. *ut, talian*?) to exceed in talking—*Dak-bak ka-ke hará-ná^h, bak-bak karne meñ barh-jáná^h.*

ÖÜT-TONGUE', v. (S. *ut, tunge*) to bear down by talk or noise—*Ziyáda bak-bak yá shor kar-ke maglúb k., bak-bak yá gul kar-ke haráná*—Bahut bakwád wá haurá karke haráná.

ÖÜT-TÖP', v. (S. *ut, top*) to make of less importance, to overtop—*Kam-qadr k., afzal*

- h. fāiq-h. fauqiyat le-jānā yā tarjih-rakhnā*—Laghuprabhāv wā halkā k., adhik śreshth barhiya saras charhā wā uttamatar h.
- ŪT-VĀLUE**, *v.* (S. *ut*, L. *valere*) to exceed in price or value—*Qimat meñ ziyāda h. yā barh-jānā*—Mol wā mūlya meñ adhik h. wā barh-jinā.
- ŪT-VĒN'OM**, *v.* (S. *ut*, L. *venenum*) to exceed in poison—*Zuhr meñ ziyāda h. yā barh-jānā*—Viśh wā bikh meñ adhik h. wā barh-jānā.
- ŪT-VIE'**, *v.* (S. *ut*, *wigan*) to exceed, to surpass—*Sabqat k. yā ziyāda h., fāiq-h. af-zal-h. perh-qalam-h. yā tarjih-rakhnā*—Āge nikal jānā wā adhik h., barhiyā barhā charhā nikaltā saras wā śreshth h.
- ŪT-VILLAIN**, *v.* (S. *ut*, L. *villā*) to exceed in villany—*Shurārat yā dagā-bāzi meñ ziyāda-h. yā sabqat k., bad-jāt yā dagā-bāzi meñ tarjih-rakhnā*—Khalatā wā śathatā meñ adhik wā saras h., durjanatā wā dushatā meñ barh-jānā wā barhkar h.
- ŪT-VOL'UE**, *v.* (S. *ut*, L. *volere*) to exceed in reason; or clamour—*Ziyāda shor yā gul k., garajne yā gul-gapāre meñ ziyāda-h. yā tarjih-rakhnā*—Adhik garajānā, adhik hau-ri wā kolāhal k., garajne wā kolāhal karne meñ adhik saras wā śreshth h.
- ŪT-VOTE'**, *v.* (S. *ut*, L. *votum*) to exceed in the number of votes—*Logon ki rizā-mandī ki rē meñ barh-jānā logon ki rizā-mandī ke nishān meñ barh-jānā yā ziyāda h.*—Logon ki sammatisānikhyā meñ adhik h., logon ke sammatisānichakachibna meñ barh-jānā.
- OUT WALK'**, *Ūt-wāk'*, *v.* (S. *ut*, *realcan*?) to exceed in walking—*Āge nikal-jānā^b, barh-jānā^b, barh-chalānā^b, pichhe-chhopnā^b, pichhe-dālnā^b, chhop-jānā^b.*
- ŪT-WALL**, *n.* (S. *ut*, L. *ca'lum*) an exterior wall, superficial appearance—*Bihārī dūkar, zāhir-hā' yā zāhiri sūrat*—Bihārī blūt, b. hārī wā ūpuri ākār.
- ŪT-WARD**. See under OUT.
- ŪT-WATCH'**, *v.* (S. *ut*, *vacian*) to surpass in watchfulness—*Beddri meñ sabqat k., nijāh bānī meñ tarjih-rakhnā yā bīh-tar h., ziyāda der tak bēlār rahnā yā chaukī d.*—Jāgne wā chaukī dene meñ jātī saras-h. wā śreshth-h., dūre se adhik ber tak jāgnā wā chaukī-d.
- ŪT-WEAR'**, *v.* (S. *ut*, *verran*) to wear out, to pass tediously—*Ghisā yā ghisā-dālnā^b, nast-se jāt sūsti-meñ kīdnā*—Ragarruf wā ragar dīdnā ālasya wā kasht se kīdnā.
- ŪT-WEED'**, *v.* (S. *ut*, *verod*) to extirpate—*Istisāl k., be-beh k., nast-o-nā-būd k., ukhārnā^b, ukhār-dālnā^b, khol-dālnā^b*—Nirmāl k.
- ŪT-WEEP'**, *v.* (S. *ut*, *weepan*) to exceed in weeping—*Dūre se ziyāda rōnā, rone meñ sabqat-k. yā tarjih-rakhnā*—Dūre se adhik rōnā, rone meñ saras h. wā barh-jānā.
- OUT-WEIGH'**, *Ūt-wā'*, *v.* (S. *ut*, *weigh*) to exceed in weight or value—*Wazu yā qimat meñ ziyāda h., ziyāda-waznī h., ziyāda-qimātī h.*—Bhār wā mol meñ adhik h., gurutar h., adhik bhārī h.
- ŪT-WING'**, *v.* (S. *ut*, Sw. *ringo*) to move faster on the wing, to outstrip—*Ūrne meñ āge nikal-jānā^b, pichhe-chhopnā pichhe dālnā barh-chalnā barh-jānā chhop-jānā yā barh-dārnā^b.*
- ŪT-WIT'**, *v.* (S. *ut*, *wit*) to overcome by stratagem, to overreach, to cheat—*Fareb-o-strat fann fareb yā hikmat-i-amali se maghīb k., fareb-d., dagā-d.*—Chhal-bal se jītā wā harāmī, thagnī buttā-d. wā chhalmā. jūt d. wā dhokhā-d.
- ŪT-WORK**, *n.* (S. *ut*, *weore*) a work raised for defence outside the main fortress—*Bihār-kutā^b, aptalā^b, marhala.* [—Jarjar, jirn.]
- ŪT-WORN'**, *p. a.* (out, wear) worn out, consumed by use—*Ghisā huī^b, khiyāyā huī^b.*
- ŪT-WORTH'**, *v.* (S. *ut*, *worth*) to exceed in value—*Qimat meñ ziyāda h., dūre se qimat meñ barh-kar h.*—Mol meñ adhik h., dūre se mol meñ barhkar h.
- OUT-WREST'**, *Ūt-rēst'*, *v.* (S. *ut*, *verastan*) to extort, to draw from by violence—*Aīnth-lenā^b, ba-zor yā ba-zabar-dusti lenā*—Murder-lenā chhin-lenā wā chor-lenā, daur-āmya se lenā. [Bisr yā aser meñ kam—Hīrā wā parijit, prabhāv meñ nyūn.]
- OUT-WROUGHT'**, *Ūt-rāt'*, *p. a.* (out, work) outdone, exceeded in efficiency—*Maghīb, ŌVAL*, *a.* (L. *ovum*) shaped like an egg, oblong; *n.* a figure in the shape of an egg—*Baiza-shakl yā baizawī, bādāmī*; *n.* *shakl-i-baizawī*—Andākār, andākriti; *n.* andākār, andākriti. [may, andayukt.]
- Ō-VĀ'RI OUS**, *a.* consisting of eggs, oblong and curvilinear—*Andōn kā^b, baizawī*—Andā-Ō'va-ry, *n.* the part of the female animal in which the eggs or fetus are formed—*Baiza-dān, andā-kolh^b*—Andābhār, andāsay, dimbāsay, dimbādhār.
- Ō'VĒ-DŪCT**, *n.* a passage from the ovary—*Baiza-dān se ek rāh, andākoth se ek rāsta*—Andāsay se ek path, dimbādhār se ek mārg. [andākār, andarūp.]
- Ō'VĒ-FŌRM**, *a.* having the shape of an egg—*Baizawī-shakl, bādāmī, baizawī*—Andākriti, Ō'VĒ'A-ROUS, *a.* producing eggs—*Baiza-guzār, baiza-nikhād, andēl^b, andāilā^b*—Andāj, andājannak, andāpraj, andōtpādak.
- Ō-VĀ'TION**, *n.* (L. *ovatio*) an inferior kind of triumph among the Romans—*Shahr-i-Rom ke logon meñ hashmat-i-firozi yā khushī-i-fath ki admi qim*—Rom nagar ke logon meñ laghu jayotsav wā jeyanand.

OV-EN, ʔv'n, n. (S. *ofen*) an arched cavity for baking — *Tanúr, tandúr, chúlhá*^b — *Kan-du, ápak, ukhá, chullá*.

O'VEr, prep. (S. *ofer*) above, across, through, upon; *ad.* above the top, from side to side, from one to another, more, past, throughout; *a.* past or discontinued, upper — *Par*^b, *ar-pár wár-pár pír yá ek or se dúsrí or*^b, *meñ*^b, *úpar*^b; *ad.* *úpar*^b, *pár ar-pár wár-pár pír pát-meñ yá ek ulang se dúsrí alang*^b, *ek se dúsré ko yá ek ke hátá se dúsré ke hátá*^b, *nikkátá nhar laphátá jítá bahut baph sara yá adhik*^b, *bitá yá chuká*^b, *sab yá púra*^b; *n.* *chuká bitá yá ruká*^b, *úpar yá úpar*^b.

O-VER-A-BÖUND', v. (S. *ofer*, L. *ab, unda*) to abound more than enough — *Bahut hí k*^b, *ifrát yá kasrat se k* — *Atirikt h*, *atibahul h*.

O-VER-ÁCT', v. (S. *ofer*, L. *actum*) to act or perform more than enough — *Fuzúlt k*, *bálá-ravó k*, *bahut hí ziyáda k*, *jítá chihíye us se ziyáda k* — *Atisay k*, *adhik k*, *bahut hí adhik k*, *jítá chihíye us se adhik k*.

O-VER-ÁGI-TATE, v. (S. *ofer*, L. *ago*) to agitate or discuss too much — *Jis qadr cháhiye us se ziyáda bús yá muhíhasa k*, *bahut hí bahasá* — *Jitn í cháhíye us se adhik vátanuvád wá tark k*, *átivádkínuvád k*. [wákár pátá.

O-VER-ÁIR'H', v. (S. *ofer*, L. *arcus*) to cover with an arch — *Míhráb banáná* — *Dhan-*

O-VER-ÁWE', v. (S. *ofer, ege*) to keep in awe, to terrify — *Sahmánu yá ru'h meñ láná, dahshat d* — *Sambhránt k*, *sambhrantkult-k*, *wá kisi par dhák bándi rakná, bhay dikhná wá bhayákul k*.

O-VER-BÁL'AN(CE, v. (S. *ofer*, L. *lis, lanx*) to weigh down, to preponderate; *n.* excess of weight or value — *Házu meñ ziyáda h*, *gálib yá ziyáda-vazn h*; *n.* *vazn qimat yá qadr ká ziyádat* — *Bhár wá taul meñ adhik h*, *gurutar h*; *n.* *adhikabhar, adhikanol, adhikaprabhu, bhár wá mol ká adhikánu*.

O-VER-BÁT'TLE, a. (S. *ofer, batan*) too fruitful, exuberant — *Bahut hí bír-dír mus-mír yá jiyáid, jirámín wáfir yá kasir* — *Atíphalawán wá atíphalad, prachur paripirp wá bahut*.

O-VER-BEÁR', v. (S. *ofer, heran*) to bear down, to repress, to subdue — *Majbír k*, *zer k*, *yá bíz-rakhná, maghús k* — *Tor-kilut, dabáná dabá-rakhná rokní wá daman-k*, *vás k*, *wá jítá*. [— *Ahaúkáfí, uddhat, garvit wá darpit*.

O-VER-BEÁN'ING, p. a. haughty, insolent, dogmatical — *Maghrár, mutakabir, ghamañd*^b.

O-VER-BEND', v. (S. *ofer, bendan*) to bend or stretch to excess — *Bahut hí jhukáná naráná tephú-k*, *tinná yá khúchú*^b.

O-VER-BÍD', v. (S. *ofer, biddan*) to bid or offer beyond — *Qimat barhání, wájb qimat se ziyáda lagáná yá dene ko kabná, dúsré se ziyáda qimat lagáná yá dene ká khirrásh k* — *Mol barhání, mol chahíní, uchit mol se adhik lagáná wá dene ká ichelíh k*, *dúsré se adhik mol lagáná wá dene ko kabná*. [jáná^b, urí-le-jáná^b.

O-VER-BLÓW', v. (S. *ofer, blowan*) to blow over, to blow away — *Par-jáná yá tham-*

O-VER-BÓARD, *ad.* (S. *ofer, board*) off the ship, out of the ship — *Jaház par se, jaház yá kishí ko báhar* — *Náw par se, náw ke báhar*.

O-VER-BRÓW', v. (S. *ofer, brow*) to hang over — *Ípar latukná^b, úpar hilaqná^b*.

O-VER-BUILD', v. (S. *ofer, by'dan*) to build over, to build too much — *Úpar banáná yá pátá^b, bahut hí banáná yá nshíná^b*.

O-VER-BÜLK', v. (S. *ofer, W. bulg*) to oppress by bulk — *Miqdár yá qadd-o-qámat se dabáná* — *Parínán wá lambáí-chaurá se dabáná*.

O-VER-BÜRDEN', v. (S. *ofer, byrthen*) to load with too great weight — *Bahut hí ziyá-da bojá rakhná, bojá-dená^b, bujhel k* — *Atíbhámyukt k*, *bahut hí adhik bojá wá bhár bhar d*, *bojhná*.

O-VER-BUY', v. (S. *ofer, bygan*) to buy at too dear a rate — *Bahut hí girán kharídá* — *Bahut hí maháñgí mol-lená wá kray k*.

O-VER-CÁN'O-PY, v. (S. *ofer, Gr. konops*) to cover as with a canopy — *Goyá sāya-dán yá shámíyána úpar se táná* — *Mánoñ chandawá úpar tín lená*.

O-VER-CÁR'RY, v. (S. *ofer, L. carrus*) to carry too far — *Bahut hí dúr tak le-jáná^b*.

O-VER-CÁST', v. (S. *ofer, Dan. kaster*) to cloud, to darken, to rate too high — *Ghan-ghor-k*, *yá megh se andherá k*, *chhá-lená yá andherá k*, *bahut hí bará mol átkná^b*.

O-VER-CHÁRGE', v. (S. *ofer, Fr. charger*) to charge or load to excess, to oppress, to burden, to charge too much — *Bahut hí bhárná yá bojhná^b, dabáná^b, lúdná yá bujhel k*, *bahut hí míngná^b*. [yá náñgh-jáná^b.

O-VER-CLIMB', *ö-ver-clim*, v. (S. *ofer, climan*) to climb over — *Charh-kar tapak-jáná*

O-VER-CLÖUD', v. (S. *ofer, ge-khod* ?) to cover or overspread with clouds — *Ghanghor k*, *megh se andherá k*, *chhá-lená yá gher-lená^b*.

O-VER-CLÖY', v. (S. *ofer, L. claudo* ?) to fill beyond satiety — *Ser-k*, *ser kar-ke muhí pher-d* — *Aghwáná, ohhakar khiláná, aghwá-kar jí umtháná, atitript k*.

O-VER-CÓME', v. (S. *ofer, cuman*) to conquer, to subdue, to surmount — *Maglób k*, *jatk k*, *yá shíkast-d*, *sar-k. raf' k. faro-k. yá tai-k* — *Jitná, haráná wá paríst-k*, *pár-k. dúr k. kápná wá phádná*.

- Ö-VER-ÖM'ER**, *n.* one who overcomes—*Qálib, fath-mand, sar-k. w., tai-k. w., faro k. w., shikast-d. w.*—*Vijayi, jitne w., parast k. w., par k. w., kátne w.*
- Ö-VER-ÖM'ING-LY**, *ad.* with superiority—*Qálibána, buzurgí se, buzurgána*—*Vijayi ke sadri, pradhánatá wá baráí se.*
- Ö-VER-CÖUNT'**, *v.* (*S. ofer, L. con, puto*) to rate above the true value—*Wájib qimat se ziyáda ánkna yi lagúna, ziyáda qimat lagúna yá ánkna*—*Uchit wá yathárfth mol se adhik ánkna wá lagúna, adhik mol ánkna wá nirúpaná.*
- Ö-VER-CÖV'ER**, *v.* (*S. ofer, L. con, operio*) to cover completely—*Sab dhánp-lená^h, ghatátop k^h, úpar se münd lená^h.*
- Ö-VER-CRÖW'**, *v.* (*S. ofer, crow*) to crow as in triumph—*Gurfish yá shekht k, jaise fath meñ*—*Þing márná wá phulphulána jaise jay meñ.*
- Ö-VER-DAT'**, *v.* (*S. ofer, L. datum*) to date beyond the proper period—*Munásib waqt ke báhar tirikh d.*—*Yathárfth wá uchit kál ke báhar titihí wá miti dáina.*
- Ö-VER-DÖ'**, *v.* (*S. ofer, don*) to do more than enough, to do too much—*Jis qadr wájib ho us se ziyáda k., bahut hi ziyáda k.*—*Jitná cháhiye wá uchit ho us se adhik k., bahut hi adhik k.* [*hi ziyáda zinat yá seb d.*—*Atisóbbit k., atibhúshit k.*]
- Ö-VER-DRESS'**, *v.* (*S. ofer, Fr. dresser*) to adorn lavishly—*Niháyat hi ávásta k., bahut*
- Ö-VER-DRIVE'**, *v.* (*S. ofer, drifan*) to drive too hard or beyond strength—*Bahut hi tez yá zor se háinkná yá haínkána*—*Bahut hi veg wá bal se háinkná haínkána wá bhagá-le-jána.*
- Ö-VER-DRY'**, *v.* (*S. ofer, drig*) to dry too much—*Bahut hi sukhána yá sukhána^h.*
- Ö-VER-EA'GER**, *a.* (*S. ofer, L. acer*) too eager, too vehement in desire—*Niháyat hi árzú-mand, niháyat hi mushláq*—*Atyákúnkshí, atyabihlúshí.*
- Ö-VER-EA'GER-LY**, *ad.* with too great eagerness—*Niháyat árzú-mandí se, niháyat shauq yá sar-gurmi se*—*Atyabihlúshí wá atyákúnkshí se.*
- Ö-VER-ÉMP'TY**, *v.* (*S. ofer, empti*) to make too empty—*Bahut hi kháli yá tihí k.*—*Bahut hi chhúnehhá wá súnýa k., atisúnýa k.*
- Ö-VER-EYE'**, *v.* (*S. ofer, cage*) to superintend, to inspect, to observe—*Nuzar-rakhná yá nazárat-k., muláka-k., nigáh-rakhná yá liház-k.*—*Chakíná sañbhálná wá dekh-na, lakhná, drishtí k. wá drishtí rakhná.*
- Ö-VER-FALL**, *n.* (*S. ofer, feallan*) a cataract—*Áb-shár*—*Jharná.*
- Ö-VER-FLOAT'**, *v.* (*S. ofer, floatan*) to cover with water, to inundate—*Qarq k., sailáb k.*—*Dubo d., dubo bahána.*
- Ö-VER-FLOW'**, *v.* (*S. ofer, flowan*) to run over, to fill beyond the brim, to inundate, to abound—*Lub-rez-h., lub-rez-k., sailáb-k. yá qarq-k., kasrat se h.*—*Chhalakú wá umarná, umrúná wá bhakar umpí d., dubo-bahána wá borná, paripurn h. wá bhar-pur h.*
- Ö-VER-FLOW**, *n.* inundation, superabundance—*Sailáb tífán yá tngyáni, kasrat yá ziyá-dati*—*Bárhí búrá julamay jalaplávan wá jalapralay, bahutát bahutíyat ádhikya wá atibábulya.*
- Ö-VER-FLOW'ING**, *n.* exuberance, copiousness—*Kasrat yá isrát, wufúr ziyádattí yá firá-wáni*—*Bahutát bahutáyat ádhikya adhikái wá paripurnatá, báhulya wá vipulata.*
- Ö-VER-FLOW'ING-LY**, *ad.* exuberantly—*Kasrat se, firáwáni se, isrát se*—*Bahutát wá bahutáyat se, báhulya se, praçhuratá wá adhikái se.*
- Ö-VER-FLY'**, *v.* (*S. ofer, fleogan*) to cross by flight—*U-kar pár k^h.*
- Ö-VER-FÖRWARD-NESS**, *n.* (*S. ofer, fore, weard*) too great readiness—*Niháyat ziyáda pesh-rastí yá pesh-dastí, bahut hi ziyáda jaldi gusátáhi yá tez*—*Ativysagratá, atipravrití, atipratyutpannatá, atipragalbhata, barí hi dhihtái.*
- Ö-VER-FREIGHT'**, *Ö-ver-frát', v.* (*S. ofer, Ger. fracht*) to load too heavily—*Bahut hi ládná^h, bahut hi bojhná^h, bahut bojh rakhná^h, bahut hi bujhel k^h, bahut hi darpá bhár rakhná^h.*
- Ö-VER-FRÖIT'FUL**, *a.* (*S. ofer, L. fructus*) too luxuriant, too rich—*Niháyat kasr yá wáfr, niháyat zar-khez*—*Atiprachur wá atibahul, atibahuphalad.* [*yá pánd^h.*]
- Ö-VER-GÉT'**, *v.* (*S. ofer, getan*) to come up with, to reach—*Pakar-lená^h, pahunchná*
- Ö-VER-GILD'**, *v.* (*S. ofer, gildan*) to gild over, to varnish—*Mullamma' k., raugan k. raugan-charhána luk d. luk-pherná yá luk-charhána*—*Sonahlí sonahrá wá sunahlí k., sóbhládáyakatail chuparná.* [*bádnhá^h, bahut hi kasad^h.*]
- Ö-VER-GIRD'**, *v.* (*S. ofer, gyrdan*) to gird or bind too closely—*Bahut hi kas-kar*
- Ö-VER-GLANCE'**, *v.* (*S. ofer, Ger. glanz*) to look hastily over—*Ravá-raví meñ nigáh k., jald nazar-k., jald dekh-lená*—*Twará wá utáwí meñ dekh lená.*
- Ö-VER-GÖ'**, *v.* (*S. ofer, gan*) to surpass—*Sabqat k., pesh-qadam h., tarjih-rakhná, ziyá-da h., darp-charhána^h, bih tar h.*—*Saras h., adhik h., íreshth h., barhkar h.*
- Ö-VER-GÖNE'**, *p. a.* injured, ruined—*Mazlúm yá makhsúr, kharáb-khastá tabáh yá gáe-mál*—*Párit wá kritápakar, dhwastr wá nashí.*
- Ö-VER-GÖRGE'**, *v.* (*S. ofer, Fr. gorge*) to gorge to excess—*Halq tak bharná, sar k.*—*Atitript k., natá tak bharná, nák-tak khilána.*

- Ö-VER-GREAT', a.** (S. *ofer, great*) too great—*Niháyat bará*—Bahut hí bará.
- Ö-VER-GROW', v.** (S. *ofer, growan*) to cover with growth, to rise above, to grow beyond the fit or natural size—*Bharná^h, chháná chhú-lená yá pát marná, bahut-hí barháná yá bará-h^h*. [vridhhi, ativaraddhan.
- Ö-VER-GRÖWTH, n.** exuberant growth—*Bahut barhí yá bárh^h, niháyat bálidagí*—Ati-
- Ö-VER-HALE', v.** (S. *ofer, Fr. haler*) to spread over, to examine again—*Phailáná^h, phir ásmáish k. nazar-i-sánti k. yá do-bára dekhná*—Bichháná wá pasráu, phir parikshá k.
- Ö-VER-HÄNDLE, v.** (S. *ofer, hand*) to handle too much, to mention too often—*Hadd se ziyáda bagán k., aksar zikr k.*—Ativarnan k., atisay vyákyhá wá charchá k.
- Ö-VER-HÄNG', v.** (S. *ofer, hangian*) to jut over, to impend, to project—*Barh-áná^h, lóakná yá sir par pahunchná^h, ubharná ubhar-áná yá níkal-áná^h*.
- Ö-VER-HÄRDEN, v.** (S. *ofer, heard*) to make too hard—*Bahut hí kará k^h*.
- Ö-VER-HÄSTY, a.** (S. *ofer, Ger. hast*) too hasty, precipitate—*Hadd se ziyáda jald yá jald-mizáj, niháyat be-tadbir yá be-tiház*—Bahut hí harbariya, bahut hí utáwá kahi-prakáriti wá duhsúhási.
- Ö-VER-HÄS'TI-LY, ad.** in too great a hurry—*Niháyat shítábi se, niháyat jaldí meñ*—Bahut hí bari harbari se, atyant khabali kshipráti wá utáwá meñ.
- Ö-VER-HÄS'TI-NESS, n.** too much haste—*Niháyat shítábi yá jaldí*—Bahut hí bari harbari khabali kshipráti wá utáwá.
- Ö-VER-HÄUL', v.** (S. *ofer, Fr. huler*) to overtake, to turn over for inspection, to examine again—*Barabar áná yá pahunchná, do-bára muláhaža k., nazar-i-sánti k. yá phir ásmáish k.*—Pakar l-ná, phir dekhná, punahparikshá k.
- Ö-VER-HÉAD', ad.** (S. *ofer, hēfud*) aloft, above—*Sir-par yá ūchh^h, ūpar^h*.
- Ö-VER-HÉAR, v.** (S. *ofer, hēran*) to hear what is not intended to be heard—*Áchának sun-pān^h, chup-chāp yá gup-chup sun-lená^h, sun-pān^h k., sun-lená^h*.
- Ö-VER-HÉAT', v.** (S. *ofer, heat*) to heat to excess—*Niháyat garn k.*—Atitapt k., bahut hí dūkhānā.
- Ö-VER-JÖY, v.** (S. *ofer, Fr. joie*) to give great joy to, to transport with delight—*Niháyat khush k., big-big k. yá wajd meñ k.*—Atisay ānandit wá āhlādīt k., atyant nihāl wá barshīt k. [paramaharsh.
- Ö-VER-JÖY, n.** excessive joy, transport—*Bari khushí, kulās^h*—Atyānand, paramānand wá
- Ö-VER-LĀBOUR, v.** (S. *ofer, L. labor*) to harass with toil—*Mihnat se munda k.*—Atisram se pīpit k.
- Ö-VER-LĀDE', v.** (S. *ofer, hludan*) to load with too great a cargo or burden—*Bahut lādná^h, bahut bojhná^h, bahut bujhel k^h, bahut-hí bará bjh yá bhār rakhná^h*.
- Ö-VER-LĀRGE', a.** (S. *ofer, L. largus*) too large—*Bahut-hí bará^h*.
- Ö-VER-LĀSH', v.** (S. *ofer, Ger. lasche*) to exaggerate, to proceed to excess—*Mubāлага k., ziyādati k.*—Atyukti wá vāgvistār k., atikriyā k. [vāgvistār se.
- Ö-VER-LĀSH'ING-LY, ad.** with exaggeration—*Mubālagāna, mubāлага se*—Atyukti wá
- Ö-VER-LĀY', v.** (S. *ofer, lēgan*) to lay too much upon, to smother, to cover—*Ūpar bahut hí rakhná yá dharná^h, dābā-mānā dābāná yá sās-rokná^h, manrhānā līpnā lesnā lewārnā yá lewī-chāpānā^h*.
- Ö-VER-LĀY'ING, n.** a superficial covering—*Ūpari khol yá ohir^h*.
- Ö-VER-LEAP', v.** (S. *ofer, hleapan*) to leap over, to pass by a jump—*Ūpar se tapak jānā^h, ūpar se kiud-jānā yá kiud-pārnā^h*.
- Ö-VER-LEATH-ER, n.** (S. *ofer, leather*) the part of a shoe which covers the foot—*Jūte kā pūrā^h, jūte kā chamyā jismēñ pūrā rahā hāt^h*.
- Ö-VER-LEAV'EN, v.** (S. *ofer, L. levis*) to leaven too much, to corrupt—*Niháyat kharā mir k., kharāb k.*—Bahut hí phulāná wá halkā k., bigārnā.
- Ö-VER-LIGHT, v.** (S. *ofer, leht*) too strong light—*Niháyat kapt roshnī*—Atitvira tej prakās wá dipti, bahut hí karā tej.
- Ö-VER-LIVE', v.** (S. *ofer, lifan*) to live longer than another, to live too long—*Jān-dar-h. yá dūse se ziyāda-roz jinā, bahut dinōñ tak jinā^h*—Dūse-se adhik-jinā anyamarapottar-jinā wá dūse ke marne ke picchō jītā-rahnā, atī adhikakāl jīnā.
- Ö-VER-LIV'ER, n.** the one who lives longest—*Pas-zinda, sab se ziyāda roz tak jīne w.*—Sab se adhik dinōñ tak jīne w., paramarapottarajivī, anyottarajivī.
- Ö-VER-LOAD', v.** (S. *ofer, hludan*) to burden too much, to fill to excess—*Bahut-hí bojhnā lādnā yá bujhel k^h, bahut-hí bhar d^h*.
- Ö-VER-LONG', a.** (S. *ofer, L. longus*) too long—*Bahut-hí lambā^h*.
- Ö-VER-LOOK', v.** (S. *ofer, locian*) to view from a higher place, to view fully, to inspect, to pass by indulgently, to neglect—*Ūchh jaguh se nazar k., ba-khūbt mulāhaža k., tahqīq yā nigāh k., dar-guzar-k. chashm-poshī-k. igmāz-k. khāk-dānā yā tarah-d., nazar-andāz kam-nigāhī yā be-iltifāti k.*—Ūcho sthān se lākhnā, samyak prakār se avalōkan k. wā man lagākar parhnā, dekhnā nirākhnā wā nirīkshā k., jāne d. ānkh-ohhipānā wā kahānā k., bisārnā cūknā wā bhūlnā.

- Ö-VER-LÓÓK'ER, *n.* one who overlooks—*Sar-kub*—Úpar-ká wá úpar-se dekhne w., upa-
 Ö-VER-LÓOP. See ORLOP. [drashtá, káryyadrashtá.]
- Ö-VER-LÓVE', *v.* (S. *ofer, lafian*) to love to excess, to prize or value too much—*Be-*
hadd pyár k., *be-intihá qadr k. yá 'aziz-jánná*—Bahut hí chhínd wá paramapriti k.,
 atisay karke mánná wá atimúlya k. [alhar.]
- Ö-VER-LY, *a.* (S. *oferlice*) careless—*Qáfil, be-khabar*—Asávdhán, achet, amanoyogi,
 Ö-VER LI-NESS, *n.* carelessness—*(j)áfil, qáfilat, be-khabari, be-ihitgáti*—Asávdhání, ama-
 noyog. [já bhári mastúl w.—Áti díngh wá bhári naukúpak wá gunavrikshak ká.]
- Ö-VER-MÁST'ED, *a.* (S. *ofer, marat*) having too long or heavy masts—*Niháyat lambe*
 Ö-VER-MÁSTER, *v.* (S. *ofer, L. magister*) to overpower, to subdue, to govern—*Mag-*
háb zer dar yá zer k., javo-k. sar-zer-k. yá qábú-men-láná, sahíbi yá hukúmat k.—
 Torná lutherná paelhárná wá girá d., daman k. dabáná márná wá vās meñ láná,
 rájya wá ádhikátya k.
- Ö-VER MÄTCH', *v.* (S. *ofer, maca*) to be too powerful for, to conquer, to subdue—
Qálib yá zabar-dast h., jath k., javo-k. zer-k. yá oábú men láná—Parást k., jítuá,
 daman k. dabáná wá vās k.
- Ö-VER-MÄTCH, *n.* one superior in power—*Qálib, zabar-dast, charah*—Adhikabálawán jan.
- Ö-VER MEASURE, *v.* (S. *ofer, L. metior*) to measure or estimate too largely—*Be-*
hadd andáz yá takhórná k.—Bahut hí kútná wá áhkná.
- Ö-VER MIX', *v.* (S. *ofer, L. misce*) to mix with too much—*Be-andáz yá be-hadd*
miláná, bahut hí miláná—Atisay karke miláná.
- Ö-VER-MÓD'EST, *a.* (S. *ofer, L. modus*) modest to excess, bashful—*Be-hadd yá nihá-*
yat sharm-gú yá khañil, sharmánda yá sharmánda—Atilajjit wá atisankochí, lajlíla
 lájwán wá lájjáwán.
- Ö-VER-MÚCH', *a.* (S. *ofer, much*) too much; *ad.* in too great a degree; *n.* more than
 enough—*Niháyat ziyáda*; *ad. niháyat yá hadd se ziyáda*; *n. niháyat, ziyáda, ziyá-*
dutí—Bahut, atyant, atimátra; *ad. utant, atyant*; *n. atibáhluya, adhikáí, ádhikya,*
adhikátá.
- Ö-VER-MÚL'TITUDE, *v.* (S. *ofer, L. multus*) to exceed in number—*'Adud meñ ziyá-*
da h. yá bahúná ginti meñ ziyáda h.—Adhikasaukhyak h., saukhyá wá ginti meñ
 ádhik-h. wá bap-h-jánná, bahutarasaukhyak h.
- Ö-VER-NÁME', *v.* (S. *ofer, nama*) to name over in a series—*Bá-silsila yá silsila-wár*
nám, le-kaar pukárná—Kram se nám lekar pukárná.
- Ö-VER-NIGHT, *n.* *ver-nit'*, *n.* (S. *ofer, night*) night before bed-time—*Awal-i-shab,*
sone ke áge kí rátt—Sayanakál ke áge kí rátt, rátt kí prathamabhág.
- Ö-VER-NOISE, *v.* (S. *ofer, L. nocere*) to overpower by noise—*Shor yá gul se magháb k.*
yá dabá d.—Haurí wá koláhal karke haráná wá dabáná.
- Ö-VER-OFFICE, *v.* (S. *ofer, L. ob, facio*) to lord by virtue of an office—*'Uhdé ke rá*
se tahakkum k.—Adhikarapad ke káran se ádhikátya wá prabutwa k.
- Ö-VER-OFFICIOUS, *a.* too busy—*Niháyat fazíl khidmat, bahut hí halbháiyá*—Atipará-
 dhikaraprosok, atiparakúryyaacharak.
- Ö-VER-PAINT', *v.* (S. *ofer, L. pingo*) to colour or describe too strongly—*Niháyat shokh*
rañg d. yá niháyat kará bagán k.—Bahut hí chatkírá rañg rañgú wá atitikkhavar-
 nan k.
- Ö-VER PASS', *v.* (S. *ofer, L. passum*) to cross, to overlook, to omit—*Guzar-jánná yá*
tái-k., dar-guzer k. chashm-pashí k. ípmáz-k. yá tarah d., muzer-andáz qáfat kam-ni-
gáhi yá be-ihitgáti k.—Pár k., jáne d. áñkh-chhipánná wá kshamá k., bisárná bhúlná
 wá chukná. [bití wá gayá.]
- Ö-VER-PÁST, *p. a.* passed away, gone—*Guzashta yá munqazi, raft-o-guzasht*—Vyatit,
 Ö-VER-PÁY', *v.* (S. *ofer, Fr. payer*) to pay too much, to reward beyond merit—*Bz-*
hut ziyáda d., ítiyáq yá ístiháq se ziyáda d.—Atimúlya wá ádhikamúlya dená, gun
 wá yogyatá se ádhik dená. [dekhná, sir ke úpar thakur-kar dekhná.]
- Ö-VER-PÉER', *v.* (S. *ofer, L. parer*) to overlook, to hover above—*Tékna yá úpar se*
 Ö-VER PÉRCH', *v.* (S. *ofer, L. pertica*) to perch above, to fly over—*Úpar báihná,*
úpar urná yá úpar se ur-jánná.
- Ö-VER-PÍCTURE, *v.* (S. *ofer, L. pictum*) to exceed the representation or picture—
Taswir se fúz-h. afzal-h. bñh-tar-h. subyat k. yá turjñh-rakhná—Chitra se saras ba-
 rhiyá chaghtá wá utkrishit h.
- Ö-VER-PLÚS, *n.* (S. *ofer, L. plus*) what remains, surplus—*Baqiya yá báqi, ziyádatti*
fuzil izáfa yá beshi—Bachat bachatí wá aváshist, barhtí barhotari parabhág wá
 ádhikabhág.
- Ö-VER-PLY', *v.* (S. *ofer, L. plico*) to ply to excess, to employ too laboriously—*Niháyat*
yá be-hadd mashgúl rakhná, ba-shiddat mñhat karáná—Atisay karke kám meñ lagá-
 rakhná, atyant áram wá kasht se kám karáná.
- Ö-VER-POÍSE', *v.* (S. *ofer, Fr. peser*) to outweigh—*Wazn qimat yá qadr meñ ziyáda*
h.—Bhár wá prabháv meñ ádhik h., gurutar h., bhárá parná.

- ÖVER-PÖSS, n.** preponderant weight—*Zigāda wazn*—Adhikabhār, adhik bojh.
Ö-VER-PÖLISH, v. (S. *ofer*, L. *polio*) to polish too much, to finish too nicely—*Nihāyat aṣṭ m jallā masjūd gi āvasta k.*, baye takallaf se durast k.—Atiśay karke opnū ghonṭas chikharī wā suṭhīnī, atyant pariskrit k. wā bare sram se banānā.
Ö-VER-PONDEROUS, a. (S. *ofer*, L. *pondus*) too heavy, too depressing—*Nihāyat wazn*, bahut hī bhāri gi dukhānī—Atiśay karke bhāri, atidukhādāyī.
Ö-VER-POST, v. (S. *ofer*, L. *positum*) to hasten over quickly—*Nihāyat jald le-jānā*—Atiśhira le-jānā.
Ö-VER-POWER, v. (S. *ofer*, Fr. *pouvoir*) to afflict with power which cannot be borne, to vanquish by force—*Megāb k.*, zer zar-dast fath gi mājhar k.—Dabānā tornī girā-d, wā parist k., wā k. harānā wā jīnā.
Ö-VER-PRESS, v. (S. *ofer*, L. *pressum*) to bear upon with irresistible force—*Kuchal-dānā*, *tar-dānā*, *dāh-mānā*, *āḥānā*, *kuchal-nā*.
Ö-VER-PRIZE, v. (S. *ofer*, L. *pretium*) to value at too high a price—*Nihāyat zigāda mol gi qadr k.*, *nihāyat q māl jīnā k.*, *nihāyat aḥ jānā*—Adhikamūlya k., atimūlya k., atīśay karke māl jīnā wā chīlānā.
Ö-VER-PROMPTNESS, n. (S. *ofer*, L. *promptus*) hastiness, precipitation—*Shitābī, jald*—*Twoṣī harārī wā dīhātā*, utāwī wā atikshīprata.
Ö-VER-QUIETNESS, n. (S. *ofer*, L. *quies*) a state of too much quiet—*Nihāyat qarār sukūn gi sukūnāt*, *nihāyat āram gi āsādagi*—Paramāśāntī, anāśāntatā.
Ö-VER-RATE, v. (S. *ofer*, L. *ratum*) to rate at too much—*Nihāyat zigāda mol gi qadr k.*, *nihāyat qdrāt jīnā*, *nihāyat aḥ jīnā*—Adhikamūlya k., atimūlya k., atīśay karke māl jīnā wā jīnā.
Ö-VER-REACH, v. (S. *ofer*, *reach*) to overtake, to reach beyond, to deceive, to cheat—*Barānā wā gi pāshānā*, *āḥ pāshānā*, *barā-d*, *il-gī-d*—Pakāpānā, harīkar pāshānā, *thogā wā chīlānā*, *jūl wā butā-d*.
Ö-VER-REACH, v. (S. *ofer*, *reach*) to reach—*Parhānā*, *parh jīnā*, *parh-dānā*.
Ö-VER-RED, v. (S. *ofer*, *red*) to smear with a red colour—*Sarkh rūq se raṅgā gi pātā*—Raktarup se raṅgā wā pātā.
Ö-VER-RIDE, v. (S. *ofer*, *ride*) to ride over, to ride too much—*Āpar sarār h.*, *nihāyat zigāda sarār h.*—Āpar chārānā, bahut hī wā atīśay karke chārānā.
Ö-VER-RIPEN, v. (S. *ofer*, *ripe*) to make too ripe—*Bahut hī pākānā* wā *pakkānā*.
Ö-VER-ROAST, v. (S. *ofer*, Fr. *rôtir*) to roast too much—*Nihāyat kabāb k.*—Atiśay karke bhūjānā wā bhūmā.
Ö-VER-RULE, v. (S. *ofer*, L. *regula*) to control, to supersede—*Zer-k.* *gi hukūmat k.*, *radd gi bātīl k.*—Vāś-k. adhīn-k. adhīkar-k. wā anuśāsan-k., vyarth k. kūt-bīdnā utāh-d, metā wā lōp k.
Ö-VER-RUN, n. one who overrules—*Hukm rān*, *hukūmat-k. w.*, *zer-k. w.*, *bātīl k. w.*, *radd k. w.*—Vāś-k. w., adhīkarī, anuśāstā, metā w., utāh d. w., vyarth-k. w.
Ö-VER-RUN, v. (S. *ofer*, *run*) to run or spread over, to ravage, to outrun—*Phāt-jīnā*, *bīht-o-tārāj k.*, *gi wirān-k.*, *āḥ-daurānā*—Bhar-jānā, upadrav k. wā lūpt k., pīchhu chhōmī wā āḥ nīkāl jīnā.
Ö-VER-RUNNER, n. one who overruns—*Takht-o-tārāj k. w.*, *wirān k. w.*, *āḥ-daurne w.*—Upadravārī, lūpt k. w., āḥ nīkāl jāne w.
ÖVER-SEA, a. (S. *ofer* se from beyond sea, foreign—*Somandar kī us taraf se*, *aj-nahī gūr-mukhī gi beḥīnā*—Samudra ke us pār se, velosī wā valdeśik.
Ö-VER-SEE, v. (S. *ofer*, *seer*) to superintend, to overlook, to omit—*Nazar tākid ta-qayyad makhshī gi dīnām k.*, *tahqīq nigah makhshī darg-izār gi chīshim-poshī k.*, *tark q dāt nazar-andaz bīn-nīhī gi bēlīfātī k.*—Kāryadarsan-k. kāryyekshān-k. kāryyavekshān-k. wā upar se dekhnā, nem laḡakar avalokan-k. nīrakhnā mīkshī-k. jāne-d. wā dūkh-chhīpnā, bīstīnā chīnā wā bhūl se chhōrnā.
Ö-VER-SEE, n. a. mistake, deceived—*Bhūlī gi chūkī*, *thogī huā chhātā-hīnī gi dho-khā-khīyā-huā*.
Ö-VER-SEER, n. one who overlooks, a superintendent, a supervisor—*Sar-kob*, *dāroga makhshī-kīr maktāmī gi dīnāmī*, *nigāb-bīn gi nāzīr*—Upadrastī wā upar se dekhne w., kāryyadarsan-k. wā kāryyadhis, adhīshthātā kāryyavekshītā wā adhīkārtī.
Ö-VER-SET, v. (S. *ofer*, *settle*) to turn upside down, to subvert, to overthrow—*Ulat-d.* *gi ulat-jānā*, *tah-o-bālā gi zer-o-zāhar k.*, *mīmār pāc-māl gi bar-bād k.*—Uṭānā ulatī aundhān aundhān tale-upar k. wā tale-upar-h., nīche-upar k. wā nās k., girā-d. wā nāst k. [Aundhā k. w., sāya se dhārpnā—Chhāyāvrit k., chhāyādehanna k.
Ö-VER-SHADE, v. (S. *ofer*, *cover*) to cover with any thing which causes darkness—
Ö-VER-SHADOW, v. to throw a shadow over, to shelter, to protect, to cover—*Sāya k.*, *hīfāt k.*, *panāh-d.* *gi hīm-gat-k.*, *dhāpnā*—Chhāyā k., bachānā, rakshā k., dhānkānā wā mīndnā. [dhāpnā w. w., bachāne w., rakshā k. w., dhānkāne w.
Ö-VER-SHADOWER, n. one who overshadows—*Sāya k. w.*, *hīfāt k. w.*, *panāh-d. w.*,

- Ö-VER-SHOÖT',** *v.* (S. *ofer, sceotan*) to shoot beyond the mark—*Nisháne ke áge mār-ná, nisháne ko bāngh-jānā yā nāngh-jānā*—Lakshyātīkram k., lakshyollānghān k., lakshya ke pār wā áge phenkñā, lakshya ko lānghuā wā nānghñā, lakshya ke pār jānā wā gīrnā.
- Ö-VER-SIGHT,** *ö'ver-sit, n.* (S. *ofer, gesiht*) superintendence, mistake, error—*Nigāh-bānī mukhasilī nazārat yā sar-kabī, khatā, galat yā ga'atī*—Kāryyadarśan adbyakshatā wā kāryyādhisatī, bhūti, chuk wā bhūnti.
- Ö-VER-SIZE',** *v.* (*over, size*) to surpass in bulk, to plaster over—*Qadd-o-qāmat yā mig-dār meñ sabhāt k. yā tarjīh-rakhuā, lipuā yā potuā*^b—Lambāi-chaurāī parimāp wā dīl meñ aḥik barhkar wā utkrishṭ h., bōnā chhopnā laginī wā phernī.
- Ö-VER-SKIP',** *v.* (S. *ofer, Ic. skopa*) to pass by leaping, to pass over, to escape—*Kud-jānā^b, nazar-andāz k., gurez k.*—Phūnd jānā, bhul jānā wā bhūl se chhor d., bachī jānā wā dor bhaguā. [Atikāl ta', sonā, vilamb wā ber tak sonā.]
- Ö-VER-SLEEP',** *v.* (S. *ofer, slapan*) to sleep too long—*Bahut hī sonī^b, der tak sonā*—
- Ö-VER-SLIP',** *v.* (S. *ofer, slipan*) to pass undone, to omit, to neglect—*Nazar-andāz k., qut-i-nazar k. yā be-istifāti k., gullat k. yā kom tau-ajjahi k.*—Gānwānā, chhor d. wā bhūl se jāne d., amānyog k. wā bhūl jānā.
- Ö-VER-SLOW',** *v.* (S. *ofer, slow*) to render slow, to check, to curb—*Sust k., band k. yā mazāhanat k., mār k.*—Dhīlā wā mānd k., rokñā, ārnī wā atkānā.
- Ö-VER-SNOW',** *v.* (S. *ofer, snare*) to cover with snow—*Barf se bharnā yā dhīnpnā*—Him se mūhñā dhānkñā wā bharnā.
- Ö-VER-SOLD',** *p.* (*over, sell*) sold at too high a price—*Bahut mabāngā bīk-huā^b.*
- Ö-VER-SOON',** *ad.* (S. *ofer, soon*) too soon—*Nihāyat jātī, bahut hī jātī*—Atisīghra, bahut hī kīchra. [Aḥīy karko sokāt wā pīrt k.]
- Ö-VER-SORROW',** *v.* (S. *ofer, sorā*) to grieve or sulk, to express—*Nihāyat ranjida k.*
- Ö-VER-SPEAK',** *v.* (S. *ofer, specan*) to speak too much—*Bahut hī kahñā^b, fuzul-goi k.*—Bahut hī bolñā, atyaktī k.
- Ö-VER-SPENT',** *p.* (S. *ofer, spendan*) wearied or harassed in an extreme degree—*Nihāyat aṭāda yā halak*—Bahut hī thakī wī nīrt, atikānt, atikhima.
- Ö-VER-SPREAD',** *v.* (S. *ofer, sp. udan*) to spread over, to scatter over—*Chhānā chhā-lenā yā bichhūnā^b, phailānā bharnā yā pāt mītnā^b.*
- Ö-VER-STAND',** *v.* (S. *ofer, standan*) to stand too much on conditions—*Bahut hī der tak shart par qīm rahñā*—Atikāl paryant niyam par rahñī.
- Ö-VER-STARE',** *v.* (S. *ofer, starian*) to stare wildly—*Tak-bāndh kar dekhnā^b, ghōrnā^b.*
- Ö-VER-STOCK',** *v.* (S. *ofer, store*) to fill too full, to supply more than is wanted—*Pānā yā bhar-pūr k., rel-pel k.^b* [le rahñā gūjuā yā pītūā^b.]
- Ö-VER-STORE',** *v.* (S. *ofer, stor*) to store with too much—*Bahut hī bharnā^b, bahut hī*
- Ö-VER-STRAIN',** *v.* (S. *ofer, la, stringā*) to strain or stretch too far, to make too violent efforts—*Bahut hī bahānā yā lambānā^b, nihāyat sahit koshish k.*—Bahut hī phailānā, atiyam wā atiprayatu k. [nā^b, līchhūnā^b, chhānā^b, chhā-lenā^b.]
- Ö-VER-STREW',** *v.* (S. *ofer, streorian*) to spread over—*Pāt-mītnā^b, bhar-*
- Ö-VER-STRIKE',** *v.* (S. *ofer, astrican*) to strike beyond—*Pār yā āge mārñā^b.*
- Ö-VER-SWAY',** *v.* (S. *ofer* D. *swaician*) to overrule, to bend down—*Zer k. yā hukūmat k., maghāb k.*—Vās k. aḥīn k., adīkār-k. wā amānām k., tor-ālnā wā dālnā.
- Ö-VER-SWELL',** *v.* (S. *ofer, swellan*) to swell or rise above, to overflow—*Phūt-uthnā^b, unapnā chah ānā yā bhar ānā^b.* [vyakt wā pakat, pratyak-h wī khulā.]
- ÖVERT',** *a.* (L. *apertum*) open, public—*Zāhir yā āshkāra, āmm yā āmīm*—Spasht
- ÖVERTLY,** *ad.* openly, publicly—*Zāhīran yā sarthan, 'alāniya yā āshkāra*—Khulā wā pratyaksh, spashturūp wā vyakturūp se.
- Ö-VER-TURE,** *n.* an opening, a proposal, the opening piece in a musical performance—*Shurākh shikāf yā shikāf, mūṇmala sakhān qaul yā qut-yā, bīje kā shurā*—Chhed bil wā elā, lāchit prasāng wā nivedan, purvārag prastavān wā upodghāt.
- Ö-VER-TAKE',** *v.* (S. *ofer, tacean*) to come up with, to take by surprise, to catch—*Ba-rāhar-ānā, be-khabar lenā, pakarnā^b*—Dāb-lenā wā pakar-lenā, ekt-ek-lenā wā akasmāt gīrnā, dharuā. [kāmoñ se bojhuā^b.]
- Ö-VER-TASK',** *v.* (S. *ofer, Fr. tâche*) to burden with too heavy duties—*Bahut hī bhārī*
- Ö-VER-THROW',** *v.* (S. *ofer, throwan*) to turn upside down, to throw down, to ruin, to demolish, to defeat, to destroy—*Ulatnā ulat-d. yā ultānā^b, girā d^b, mīsnār k., pīe māt mūchadīm yā khāk k., shikast d., bar-bād k.*—Aundhānā wā tale-īpar k., gīrnā, nīrnī wā nās-k., dhāt-d. wā tor-ālnā, parāst-k., parājay-k., parābhav-k. wā harñā, vinās-k. wā nash-k.
- Ö-VER-TROW,** *n.* subversion, ruin, defeat—*Inhidām yā zer-zubavī, pōe-mālī tabāhī yā halakt, shikast*—Ulatpūat dhwañs wā vidhwañs, nās vinās wā kshay, parājay parābhav wā hār.
- Ö-VER-THWART',** *a.* (S. *ofer, thwart*) opposite, crossing at right angles, perverse; prep. across; *v.* to oppose—*Maqābil, zūriya-i-qāima par kāñe w., mukhālīf yā zid-*

- di** ; prep. *ār pār^a, vār-pār^a, pār^a, āpā^b* ; v. *roknā^b, āpnā^b* — *Sūnne ká, sammukh wá sammukh, sammukh par kūtne w., haṭhīlā wá viruddh.* [*yá machlāt se.*]
- OVER-THWART'LY**, *ad.* across, perversely — *Ār-pār vār-pār pār yá beṛā^b, magrāi haṭh*
- OVER-THWART'NESS**, *n.* posture across, perverseness — *Ār-pār yá beṛā-pan^a, haṭh haṭhāpan magrāi yá machlāt^b.* [*kānā^b* — *Ātiklāt k., atīśānt k.*]
- OVER-TIRE**, *v.* (S. *ofer, tirim*) to tire to excess — *Nihāyat mānda k., bahut hī tha-*
- OVER-TITLE**, *v.* (S. *ofer, L. titulus*) to give too high a title — *Nihāyat barā taqab d.* — Bahut hī barā nām sājñā wá upādhi d.
- OVER-TOP**, *v.* (S. *ofer, top*) to rise above, to excel, to surpass, to obscure — *Sar-koh h. yā gūlīh-h., tārjīh-rakhuṇā sabūt-k. yā zigāda-h., fazilat-rakhuṇā yā faujiyat-rakhuṇā, tārīk k. — Baḥ nūḥn., barhiyā charhṭā wá sreshṭh h., saras nikaltā wá utkrishṭ h., andherā k.* [*hī upar charhṇā wá upā*]
- OVER-TOWER**, *v.* (S. *ofer, tower*) to soar too high — *Nihāyat buland-parwāz k. — Bahut*
- OVER-TRIP**, *v.* (S. *ofer, D. trippen*) to trip over, to walk lightly over — *Thumuknā yā thiraknā^b, jhūwak se chalnā yā halke pānō jhū^a.*
- OVER-TRUST**, *v.* (S. *ofer, trust*) to place too much reliance in — *Nihāyat yā be-*
- OVER-TURE**, See under OVERT. [*andaz Etimāl k. — Ativivās k.*]
- OVER-TURN**, *v.* (S. *ofer, tyruuo*) to throw down, to subvert, to overpower — *Gir-nā yā girā^a-h., tah-o-bilā yā zer-o-zabar k., maglūh yā zer k. — Dhi-d. wā dīl-d., auṇḍhā-na ulṭāna wā ulat-d., jurās-k. barinā dabānā wā tor dānā.*
- OVER-TURN**, *n.* subversion, overthrow — *Zer-zabari yā inhiḍim, pāc-mālī kharābī yā shikast* — *Uṭpatnā wā paryasan, nās dīwāṇs parāpāy parābhav wā hār.*
- OVER-TURN'ABLE**, *a.* that may be overturned — *Muḍkīn z zer-zabari, mauḍkīn-i-inhi-*
- OVER-TURN'ER**, *n.* one who overturns — *Gir-nā w., tah-o-bilā yā zer-o-zabar k. w., maglūh yā zer k. w. — Dīnā w., auṇḍhāne v., ulṭāne w., parī-d k. w., harāne w.*
- OVER-VALUE**, *v.* (S. *ofer, L. valeo*) to rate at too high a price — *Besh-qimat k. yā besh-qimat tharīkat, nihāyat z zer yā ub-tar jūmā — Atmāilya wā adbhānamīlyā k., atīśy karke namī. Bahut hī barā māl wā chīn k.*
- OVER-VEIL**, *v.* (S. *ofer, L. re'um*) to cover — *Dhānpā^b, ghāṇkū^b, māṇḍā^b.*
- OVER-VOTE**, *v.* (S. *ofer, L. rotum*) to outnumber in votes, to outvote — *Zigāda lo-*
- OVER-WATCH**, *v.* (S. *ofer, wacōn*) to subdue by long want of rest — *Nihāyat bedārī se mānda k. — Bahut hī jag okar thakāna. Bahut hī jagne se thakāna.*
- OVER-WATCHED**, *p. a.* tired with too much watching — *Nihāyat bedārī se mānda — Ba-*
- OVER-WEAK**, *n.* (S. *ofer, wae*) too weak — *Nihāyat kam zūr yā nā-tamān, bahut hī za'if*
- OVER-WEARY**, *v.* (S. *ofer, wear*) to subdue with fatigue — *Nihāyat mihnat se mān-*
- OVER-WEARY**, *v.* (S. *ofer, wear*) to subdue with fatigue — *Nihāyat mihnat se mān-*
- OVER-WEATHER**, *v.* (S. *ofer, order*) to batter by violence of weather — *Tifān bā-*
- OVER-WEEN**, *v.* (S. *ofer, venau*) to think too highly, to think arrogantly — *Khud-*
- OVER-WEEN'ING**, *p. a.* arrogant, conceited — *Mutakabbir yā magrār, khud-bīn yā khud-*
- OVER-WEEN'INGLY**, *ad.* with arrogance — *Shekhi se, khud-tarkhi se, gurūr se — Ghamaṇd*
- OVER-WEIGHT**, *n.* preponderance — *Zigāda-waznī, gūlīh-tarī — Adhikabhāy, atīśayabhāy,*
- OVER-WHELM**, *v.* (S. *ofer, abrylgion*) to crush underneath, to immerse — *Tor-dānā*
- OVER-WHELM'INGLY**, *ad.* in a manner to overwhelm — *Tor-dānā ke taur se, dabā-dene*
- OVER-WING**, *v.* (S. *ofer, Sw. vinge*) to outflank — *Ek fauj ke pahlā yā bōz ko dūsrī*
- OVER-WISE**, *a.* (S. *ofer, wis*) affectedly wise — *Hadīd se zigāda wāqīf, nihāyat dānā,*
- OVER-WISE'NESS**, *n.* affected wisdom — *Hadīd se zigāda wāqīf, fuzāl-wāqīf — Atijñān, jhān*

Ö-VER-WÖRK', *v.* (S. *ofer*, *weore*) to tire—*Nihāyat mihnat se thakānā yā thaknā*—*Atisram se thakūni wā thaknā*.

Ö-VER-WROUGHT', *ö-ver-nit'*, *p.* laboured too much, worked all over—*Nihāyat mihnat se banā huā, ūpur sab banā huā*—*Atiparishkrit wā atisanskrit, ūpur sab kam kiya huā*. [*hāt, sāl-kharidā yā gurgā-gurā*—*Ghisi wā khiyāyā jarjar wā jūr.*]

Ö-VER-WÖRN', *p. a.* (*over*, *wear*) worn out, spoiled by time—*Fursida be-jin yā be-*

Ö-VER-WRENTLE', *ö-ver-résal*, *v.* (S. *ofer*, *weaelian*) to subdue by wrestling—*Kushki meñ maglūh yā zer k*—*Mallayuddh meñ pachhirmā baranā wā parist k*.

Ö-VER-YEARED', *a.* (S. *ofer*, *geare*) too old—*Bakāt kī bighī yā parinā^b*.

Ö-VER-ZÉALOUS, *a.* (S. *ofer*, Gr. *zelos*) too zealous—*Be-hadd sar gurm tund yā dil-sot*—*Atiyagra. atvamragi, atyutsuk*.

Ö-VI-DUCT'. See under OVAL.

ÖWE, *v.* (S. *agan*) to be indebted, to be obliged to pay, to be bound—*Ma-práz h., qaz-dār wām-dār yā dāin-dār h., mamunā yā ihśān mūd h.*—*Chahnā dhārnā wā dhārnā, rini rīp owin wā rīpavaddhā h., an-gūhit wā kamāyā h.*

ÖW'ING, *p. due*, imputable to, consequential—*Dānāni yā haqq dāin, mahmūd yā man-sūb, mualaj mālā'ugh yā ba sa'ab*—*Dāniya deya wā pradideya, āropapīya wā abhi-sambādhanīya, prayukt utpalit wā āmshangik*.

ÖWL, **ÖWL'ER**, *n.* (S. *ah*) a bird—*Utlā^b, ham, chugl*—*Utlā, nīśādarśi*.

ÖWL'ISH, *a.* resembling an owl—*Bām-sirat, bām kh-ssiqat, ulū-sā^b*—*Ulūkasadrīś*.

ÖWL'LIGHT, *n.* glimmering light, twilight—*Tim:shāhūt^b, shafiq*—*Jihmilūhāt wā mandaprakāś, sandhiprakāś wā godhulī*.

ÖWL'LIKE, *a.* like an owl in look or habits—*Bām-sirat, bām-sirat, bām-shakl, bām-khās-siqat*—*Ulūkakār, ulūkarp, ulūkaswabbay, ulūkaprakriti*.

ÖWL'ER, *n.* *asad'* one who carries contraband goods—*Ghāt-mār^b, ghāt-mār^b, chauki-mār^b, chauki-mārur^b, māl i nāmū^b kī jāne a.*—*Nishmādhātraya kī jāne w.*

ÖW'ING, *n.* the offence of transporting wood or sheep out of the kingdom—*Āin ke bar-khīlāf āin yā bhar ke māl ke bahār kī jāne kī jūr*—*Dharmaviddhi ke viruddh āin wā bhar ko dōś ke bahār kī jāne kī āparādh*.

ÖWN, *a.* (S. *agan*) belonging to, possessed, peculiar; *v.* to have a legal right to, to possess, to acknowledge, to avow—*Khūd kī, zāt-ko, khāss*; *v. mastahiq haqq-dār yā wārīs h., mālīk h., qabūlān yā qabūl'k., muqar yā qāl h.*—*Āpnā, mij-kā, āniya wā swakiya; v. adhkārī h., rakharī, mānā wā swikār k., an-kār-k. wā drihata se kahnā*. [*swāmīni, adhikārī, adhikārīni, prabhu, pati, dhanī*].

ÖWN'ER, *n.* one to whom a thing belongs—*Kācarind, mālīk, wālī, sahib, wārīs*—*Swāmī*.

ÖWN'ER SHIP, *n.* the right of possession—*Mālīkiyat, haqq dārī, haqq*—*Swāmīya, swāmī-twa, swātwa, adhikār*.

ÖX, *n.* (S. *ox*) a castrated bull; *pl.* *ÖX'EN*—*Badhigā^b, bait^b*—*Vrish, vrishabh*.

ÖX'FYE, *n.* a plant—*Ek qism kī nabūt*—*Ek prakār kī paudhā, aushadhivīśesh*.

ÖX'LIKE, *a.* resembling an ox—*Badhigā sarikhā^b, badhigā sā^b, bait-sā^b*—*Vrishalhasa-drīś*. [*Chur meñ jūt sake*—*Jitni bhūmī ek vrishabh baras bhar meñ jūt sakai*].

ÖX'ANNA, *n.* as much land as an ox can plough in a year—*Jis qadr zamīn ek bait sāl*

ÖX'ER, *n.* a plant—*Ek qism kī nabūt*—*Oshadhivīśesh, aushadhivīśesh, ek prakār kī paudhā*. [*ānezish, sirkāta*—*Jal aur āmlas kī milāw, jūlamāras*].

ÖX-Y-CRĀTE, *n.* (Gr. *oxus, keruo*) a mixture of water and vinegar—*Pīnī aur sirkā kī*

ÖX-Y-GEN, *n.* (Gr. *oxas, genno*) a kind of gas which generates acids, the vital part of atmospheric air—*Quir-mā mālī bād-i-mūhammiz, quir-mā mālī bād-i-muhygī i-rāh*—*Āmlā ar, prāprād*.

ÖX-Y-MEL, *n.* (Gr. *oxus, meli*) a mixture of vinegar and honey—*Sikanjabin, sirkā-oshahol milāgā huā*—*Āmlaras aur madhūn kī milāw, āmlarasumadhū*.

ÖX-Y-MOTRON, *n.* (Gr. *oxus, morus*) a rhetorical figure in which an epithet of a quite contrary signification is added to a word—*Ilm-i-kulām yā ilm-i-baliqat kī ek laur yā qū'ida jiske rās se kisi tafz ke sūth khī'af mā'nā kī sifut jor dī jāti hai jaise sūth mūlqumāt*—*Ālm-i-rasāstra wā sūthiyārasāstra kī ek rū'it jiske ānuar kisi šabd ke sūth viruddhārīhuk vīśchan lagāyā jātā hai jaise kathon mridutā*.

ÖX-YRHO-DINE, *n.* (Gr. *oxus, rhodon*) a mixture of oil of roses with vinegar of roses—*Ter aur gulāb ke phūlūn ke sirke kī ānezish*—*Javāpushpanirryyās aur javāmlaras kī milāw, javāpushpanirryyās aur javāmlaras ek-hī meñ mīle hue*.

ÖYER, *n.* (Fr. *oir*) a hearing a court of oyer and terminer is a judicature where causes are heard and determined—*Istima' yā samī'at*: *oyer aur terminer 'adālat ko kahē haiñ*—*Sunwī śrayan wā ākarpān*: *oyer aur terminer kachahri ko kahē haiñ*.

Ö-YÉS, *int.* (Fr. *oyez*) hear ye! the introductory cry to a proclamation—*Suno-suno^b, jo koi ishtihār hone lagtā hai tab is tafz kī wā māl hotā hai*—*Ājī suno, jab rājājñā wā kachahri ke adhyaksh kī koi bāt prakāś hone ko hotī hai tab pahle is šabd kī*

ÖY'LET. See EYELET.

[*vyavabār hotā hai*].

OYSTER, *n.* (*S. ostre*) a shell-fish—*Kastūrāḥ*—Śukti, śuktikā, muktāgar, muktāśphoṭ.
OYSTER WENCH, *OYSTER-WIFE*, *OYSTER-WOMAN*, *n.* a woman who sells oysters—*Kastūrā-wālīḥ*, *kastūrā bechue-wālīḥ*.

P.

PĀBU-LUM, *n.* (*L.*) food, aliment—*Qāt yā khurāk*, *parwarish*—*Āhār wā adhār*, *bhojan wā bhukshya*. [*qat-baksh*—Pushid wā āhīradātā, paushtik wā pushhtikar.

PĀBU LOUS, *a.* affording food, alimental—*Qāt-baksh yā parwarish-dih*, *muqarrī yā tā*.

PĀC'E, *n.* (*L. passum*) a step, gait, degree of celerity, a measure of five feet; *c.* to walk slowly, to measure by steps—*Gām, rawish yā raftār, taz-rurī, qadwa*; *v. āhista chalnā, qadam yā pūr se nāpāt*. *Paṭ, gati wā chal, gatiweg wā paṭakram, dag*; *v. dhīre dhīre chalnā, pīnw se nāpāt*. [*gati wā chāl kī, gatik, gati*.

PĀC'E, *a.* having a particular gait—*Khāss rawish yā raftār kī, ran, raftār*—*Vīseḥ*
PĀC'ER, *n.* one that paces—*Qadam-bāz, rah-wār yā rah-wār, āhista āhista chalne w.*—*Dhīre dhīre chalne w.* [*rājapratīnidhī wā rājapratibhī*.

PĀ-CHĀ, *n.* (*P.*) a Turkish viceroy—*Turkistānī sāba-dār yā nawāb*—*Türk deḥ kī ek*

PĀ-CHĀṬE, *n.* the jurisdiction of a pacha—*Turkistān kī ek sāba-dārī yā nawābī*—*Türk deḥ ke rājapratīnidhī wā rājapratibhī kī adhikār*.

PĀC'Ī FĀY, *v.* (*L. pacē, furio*) to appease, to quiet, to tranquillize, to compose—*Arām yā tashkīl, sūkīn k., āsālī k., tasallī d. yā sā-qarār k.*—*Thāndhā k., sūnt k., sthīr k., thāndhū sāma k. dharīya-d. wā dhīraj d.*

PĀ-CH'Ī-CA BĒK, *a.* that may be pacified—*Mamkīna t-tashkīn, tasallī-pazīr, qarār-pazīr*—*Sāmānya, thāndhī sūnt wā sthīr hone ke yogya*.

PĀ-CH'Ī-CE, *PĀ-CH'Ī CAI*, *a.* promoting peace, conciliatory, mild, gentle—*Sūb-sāz yā sūth-lul, rāzī karne ke rājā yā sūth karāne ke rājā, rāhīm, salām yā hudm*—*Sāmāk sūntik wā sūntikar, aurānjak hīdayagrāhak wā mīlāp karāne w., kōmal, mīrīn wā sūth*. [*S. mām, sūntī, sūntwan, sam, sandhikarān*.

PĀ-CH'Ī-CA-TION, *n.* the act of making peace—*Mas-ālah, sūth-kārī, tashkīn, sūth-sāzi*—

PĀ-CH'Ī-CA-TOR, *a.* a peace-maker—*Sūh-kār, tashkīn-dih*—*Sandhikarta, mīl karāne w.*

PĀ-CH'Ī-CA-TOY, *a.* tending to make peace—*Sūth-sez, sūthī*—*Sāmās, sūntik, sāmākārī, sūntikar*.

PĀCK, *n.* (*Ger.*) a bundle, a bale, a number of cards or pounds; *v.* to bind up, to press close, to send off in haste, to put together with a fraudulent design—*Basta, mōṭ yā gathār*. [*guṭijā yā shikārī-kattoṅ kī jhūnd*; *v. bāndhūḥ, chau-bandi k., jald rawāna k., kār-sāz se khatthā k.*—*Gathī wā pāṇḍī, mōṭī gūth wā gathū, tās kī gadī wā kukarōn kī jhūnd*; *v. kāmā, jakamā wā jakar-d., chūjānā wā sīghra bhej-d., kukarāmasampādān ke nimitta ekatra k.* [*yī gathār*].

PĀCK'AGE, *n.* a parcel of goods packed, a bale—*Gathīyā yā gathūḥ, mōṭī polī mōṭ*

PĀCK'ET, *n.* a small bundle, a mail of letters, a vessel employed in conveying letters and passengers; *v.* to bind up in parcels—*Polī yā polīḥ, khatōn kī thālī, khutāt yā musīfirōn ko le jāne kī jhūnd*; *v. gathī bāndhūḥ*—*Mōṭī wā gathī, chīṭhīyōn kī thālī, chīṭhīyōn wā pathikōn ko lejanē kī māṅk*.

PĀCK'ING, *n.* a trick, a cheat, collusion—*Dagā yā daga-bīzī, fureb, fureh ke wāste sūzish*—*Kapat, chhal, kapatmantra*.

PĀCK'HOUSE, *n.* a horse which carries goods—*Pār-hardārī kī ghorā, partal kī ṭāṭhḥ, bhatthīyāre kī ghorā, hadnā ghorā*—*Sthūrī, sthārī, sthor, sthaurī*.

PĀCK'SIN-DLE, *n.* the saddle of a pack-horse—*Pār-hardārī se ghore kī zin, khogir, partal ke ghore kī kāthā, partal ke ṭāṭh kī kāthīḥ, bhatthīyāre ke ghore kī kāthīḥ*—*Par-yin*.

PĀCK'STUFF, *n.* a stuff to support a pack—*Gathī mōṭ yā mōṭī saubhālne kī lāṭhī*.

PĀCK'THREAD, *n.* thread for packing—*Dorīḥ, sūṭḥ, rassaḥ*.

PĀCK WAX, *n.* a tendinous substance in the neck of a quadruped—*Chūr-pāyōn kī gardan kī ek aṣṭ*—*Chatushpalaprāyōn kī ghinch kī ek nāṅ*.

PĀCT, *n.* (*L. pactum*) a contract—*Shart, 'ahd-o-paimān, qaw' qarār*—*Niyam, hor*.

PĀC'TION, *n.* a bargain, a covenant, a contract—*Shart, 'ahd-o-paimān, qaw' qarār*—*Hor, niyam, pān*. [*Hor wā niyam kī rīti se*.

PĀC'TION-AL, *a.* by way of bargain or covenant—*Shart yā 'ahd-o-paimān ke taur se*—

PĀD, *n.* (*S. pād*) a road, an easy paced horse, a robber who infests the roads on foot; *v.* to travel gently, to rob on foot, to beat a way smooth and level—*Rāsta yā rōh, khush-rau khush-raftār yā narm-chāl-kā ghorā, rah-zan*; *v. āhista chalnā, rah-zan k., chalte chalte rah ko sāf aur ham-wār k.*—*Bāt path wī māng, sukhachār wā sundar chāl kī ghorā, dākū wā batpār*; *v. mandagālī se wā dhīre dhīre chalnā, batpār k., chalte chalte bat wā path ko chiknī aur sam k.*

PĀD'DER, *n.* a robber on foot—*Rōh-zan, dākūḥ, batpār*.

PĀD'SAG, *n.* an ambling nag—*Shāb-yān, narm chāl kī ghorā, khush-rau ghorā*—*Sukhachār, sukhāyan, sundar wā sukhā chāl kī ghorā*.

PĀD, n. a soft saddle cushion or bolster — *Narm khogir chār-jāma takiya yā barā-girda* — Komal kāthī lor wā gaddī.

PĀD'AR, n. coarse flour or meal — *Motā pīsān yā ātā^b*.

PĀD'DLE, n. (L. *batillus*) an oar, the broad part of a weapon; *v.* to row, to play in the water, to finger, to feel — *Dān^b, phal yā paturā^b*; *v. khendā yā kherendā^b, pānī meñ khelndā yā dhabhūb-inā^b, āngulī luyānā yā chhinā^b, tatolnī yā tonā^b*.

PĀD'DLER, n. one who paddles — *Kherne w^b, pānī meñ dhabhūbāne yā khelne w^b, āngulī luyānē w^b, chhinā w^b, tone w^b*.

PĀD'DLE STAFF, n. a staff headed with a piece of broad iron — *Ek lakri yā lāthī jiske sir par chappī lolā jāyā rukhā hū^b*.

PĀD'DOCK, n. (S. *pad*) a frog or toad — *Mēndak^b, mējhuak^b, mējhuak^b*.

PĀD'DOCK, n. (S. *parroc*) a small inclosure for deer or other animals — *Āhā-khāna, hiran ke liye ek chhotā ihātā, jān-warōn ke liye ek chhotā ihātā* — *Mrigasālā, hiran ke nimittā ek chhotā bāri, jantuon ke nimittā ek chhotā bāri*.

PĀD'LOCK, n. (S. *path, loc*) a lock hung on a staple; *v.* to fasten with a padlock — *Qufl, tālā^b; v. qufl lūhīnā, tālā lūhīnā^b*. [javīśesh, kaṣṣambaravīśesh.

PĀD-U-A-SŌY, n. (Pāṇa, Fr. *soie*) a kind of silk — *Ek qism kī reshmi kapri* — *Pat-*

PĀ'AN, pē'an, n. (L.) a song of triumph or praise — *Falk kī khushi, madh kī yā kī gīt, madh-ānēz gīt* — *Jayagin, jayagīt, jayadhwani, jayasābd*.

PĀ'GAN, n. (L. *pagus*) one who worships false gods; *a.* heathenish — *But-parast, gahr yā mushrik*; *a.* but-parasti-mansūb, mushrik-mansūb — *Pratinipūjak wā mūrtipūjak, asaddharm-sevī asaddharmivālambi wā devatāsevi; a.* pratinipūjakasambandhī, mūrtipūjakasambandhī.

PĀ'GAN-ISU, n. pertaining to pagans — *But-parasti mansūb, mushrik-mansūb, muta'alīq-i-but parast* — *Pratinipūjakasambandhī, mūrtipūjakasambandhī*.

PĀ'GAN-ISM, n. the worship of false gods — *But-parasti, shirk, kufr* — *Pratinipūjā, mūrtipūjā, mūrtisevā, asaddharmivālamān*.

PĀ'GAN-IZE, v. to render heathenish, to behave like pagans — *But-parast yā mushrik k., gahr yā but-parast k. k. m. k.* — *Pratinipūjak mūrtipūjak wā asaddharm-sevī k., asaddharmivālambi wā devatāpūjā ke sadris kām k.*

PĀ'GE, n. (L. *pagina*) one side of a leaf of a book; *v.* to mark the pages of a book — *Safha, sahifā; v. waraq-i-ḡī k., aarāp-i-abal k.* [Pithantī, prishth; *v.* pithantā āhknī, prishthāhknī k., pātrāhknī k., prishthā-sukhyāhknī k.

PĀ'G-NAL, n. consisting of pages — *Il-waq, waraq mansūb, muta'alīq-i-waraq, waraq se hūnī hū^b* — *Pithanton kī, pustakap-trasambandhī, prishthiya*.

PĀ'GE, n. (Gr. *pais*) a boy attending a great person; *v.* to attend as a page — *Kharwās, majarrāh-i-khidmat, khidmat-gir, khiss-dardār*; *v. khawāsī yā khāss-bardārī par hāzīr rahnā, khawāsī k., khidmat-gārī k.* — *Pārs-wānuchar, pārs-waparichar, bānasevak, chāinwardhar; v.* pārs-wānuchar h., sevī meñ upasthīt rahnā.

PĀ'GEANT, n. (Gr. *pegma*) a statue in a show, a show, a spectacle; *a.* showy, pompous; *v.* to exhibit in show — *Pullī^b, tamāshā, manzur yā did; a.* runaq-dār yā drāishī, memāishī yā mūhtashīm; *v. tamāshā k.* — *Sōbhe-mūrti wā sōbhāpratimā, kautuk wā sawāng, pekhnā wā līlā; a.* bharkilā wā adambārī, thūthī atipratīyāwān wā kautukī; *v.* sawāng k., pekhnī k., kautuk k., līlā k.

PĀ'GEANT-RY, n. show, pomp, a spectacle — *Namāish, hushmat ihtishām yā tumturāq, tumāshā* — *Kautuk, thūthhāt dhumdhām sōbhā āghambar wā pratip, līlā sawāng wā pekhnā*.

PĀ'GOD, PA-GŌ'DA, n. (P. *pond, god*) an Indian idol and temple, an Indian coin from 8s. to 9s. sterling — *Mulk-i-Hindāstān kī but aur but-khānā yā mūbūl, ek qism kī sikka* — *Bhīratavār-bhīyadevapratimā aur devamandir devatāmandir wā devatābha-wan, ek prakār kī mudrā*.

PĀID, p. t. and p. p. of pay — *Pay kē māzi-mutlaq aur māzi-mē'tūf-alai-hi yā fīl-i-mā'tūf* — *Pay kāsūmūyāhūt aur pūrakriyā wā pūrvakālīkakriyā*.

PĀI'GLE, n. a flower — *Ek qism kī phūl* — *Ek prakār kī phūl*. [kū dōl yā gharā^b.

PĀIL, n. (Gr. *PELLA*) a wooden vessel for carrying milk or water — *Kāth kī dohnī yā kūth*

PĀN'ET, n. the quantity which a pail will hold — *Dohnī-bhar^b, kathautī-bhar^b, dōl bhar^b*.

PĀIN, n. (S. *pin*) an uneasy sensation, punishment, penalty; *pl.* labour, effort — *Dard āzār runj gam koṭī malāl yā mulālā, sazi-sijānt uqūbat yā 'azāb, jarī-māna; pl.* mashaqqat yā mīhnat, sa'ī — *Pīrā pīr vedanā vyathā dukh kles santāp wā khed, dard dūr; pl.* sram parīśram wā udyam, yatn prayatn āyās wā prayās.

PĀIN, v. to make uneasy, to afflict, to torment — *Runjū k. yā dard k., izā yī 'azāb d., a'īyat d.* — *Dukhīnā wā dukhnā, satīnā wā kalpānī, pīrī kles dukh dukh vyathā wā kasht d.*

PĀIN'FUL, a. full of pain, giving pain — *Pur dard, dard-angez taklīf-dīh sakht mīhnat-talab yā dushmār* — *Dukhhamay wā klesī, pīrākar pīrtānak klesad kashtakar veda-nājanak vyathākar kāthīn wā dushkar*.

- PAIN'FUL-ly**, *ad.* with pain, laboriously — *Dard se, mihnāt yā mashaqqat se* — Duhkh pīrā vedanā vyathā wā santāp se, śram āyās wā thakthak se.
- PAIN'FUL-NESS**, *n.* uneasiness, affliction, effort, the quality of being difficult or painful — *Be-ārāni be-tābi yā be-chāni, rang-o-alam yā sozish, mihnāt yā sa'i, ishkal dushwari yā dard-angest* — Amukh kashī dukh wā duhkh, śok wā kleś, śram yatn wā āyās, kathinātā dushkaratā wā pīrājanakatwā.
- PAINLESS**, *a.* free from pain, void of trouble — *Be dard, be-takīf* — Nirduhkhī wā vyathāhin, kashitāsonyā wā kleśarahit. [parisrami vyakti]
- PAINSTAKING**, *a.* a laborious person — *Mihnāt-kash, dard-kash, mihnati ādmi* — Udyogi.
- PAINSTAKING**, *a.* laborious, industrious; *n.* labour, great industry — *Mihnāt-kash, mihnāt, mashaqqati yā sa'i; n. mihnāt, mashaqqat yā bayi sa'i* — Śrami wā parisrami, udyogi vyavasāyi wā yatnāśī; *n.* śram wā parisram, kashī wā mahiprayatin.
- PAIN'ING**, *n.* (*L. pagus* a pagan, an infidel; *a.* pagan, infidel — *Kut-parast, mushrik gahr yā kāfir; a. kut parasti mansūh yā shirkī, muta'alliq-i-kufri yā muta'alliq-i-kāfir* — Pratināpūjak, murtipūjak wā asatdharmaśāmbhā; *a.* pratināpūjakasāmbandhī, murtipūjakasāmbandhī.
- PAINT**, *v.* (*L. pingere*) to represent by colours, to cover with colours, to practise painting; *n.* a colouring substance — *Munangash k, rang-āmezi k., taswir-kashi yā musaw-wiri k.; n. rangun yā rang, rangh* — Khīnehnā utārmī wā chitra-banānā, rangun rang-d, wā rang-bharū, chitrakriyā chitrakārī wā chitrakarm k.; *n.* varṇak, rājanālep.
- PAINTER**, *n.* one who paints — *Musawwir, naqqāsh, naqsh-band, taswir-kash, rang-sāz* — Chitrakār, chitrakar, chitrakṛt.
- PAINTING**, *n.* the art of representing objects by colours, a picture — *Taswir-kashī 'ilm-i-naqqāshi musawwiri yā rang-sāzi, taswir* — Chitrakarm chitrawidyā chitrakriyā wā chitrakṛt, chitra wā chitra.
- PAINTING**, *n.* the art of painting — *Taswir kashī, 'ilm-i-naqqāshi, musawwiri, rang-sāzi* —
- PAINTER**, *n.* a rope used to fasten a boat to a ship or other object — *Kishi ki lahāsi* — Nāw ki rassi.
- PAIR**, *n.* (*L. par*) two things suiting one another, two of a sort, a couple; *v.* to join in pairs, to couple, to unite — *Jorī yā jorī^b, jost yā zanj, jor^b; v. jost khānā, jost k. yā h., miltān yā miltān^b* — Dwandwa, yugal wā yugma, mithun; *v.* jorī-khānā dānpa-tivat-saigam-k. wā stripurushavat-saigyog-k., saigyog wā mithunasāigyog k., jorū wā jurnā.
- PAL'ACE**, *n.* (*L. palatium*) a royal house, a splendid place of residence — *Qasr kākḥ daulat-khānā bar-gāh dar-gāh yā āwān, rang-mahall* — Rājagrihā rājamandir rājādān rājabhawan wā rājāśālā, bhawan wā prāsād.
- PAL'ACEOUS**, *a.* royal, noble, magnificent — *Shāhī bādshāhī yā shāhānā, 'umda, 'ālī-shān yā 'azīm-sh-shān* — Rājakiyā, utkrishṭ wā atyantam, atikāntimān vibhūtimān wā dedīpamān.
- PAL'ATIAL**, *a.* befitting a palace, magnificent — *Qasr kākḥ yā bar-gāh ke lāq, 'ālī-shān yā 'azīm-sh shān* — Rājagrihayogyā wā rājadhānyogyā, atyantam atikāntimān vibhūtimān wā dedīpamān.
- PAL'ATINE**, *a.* possessing royal privileges; *n.* one invested with royal privileges — *Shāhī-huqūq-dār, bādshāhī huqūq rakkur v.; n. shāhī huqūq-dār* — Rājakiyādhi-karā-visiṣṭ, rājakiyādhi-karāsampanna; *n.* rājakiyādhi-karāsampannavyakti.
- PAL'ATINATE**, *n.* the province of a palatine — *Shāhī huqūq-dār kī sūba* — Rājakiyādhi-karāsampannavyakti kī rājya wā ādhīpatya.
- PAL'ACE-COURT**, *n.* a court which administers justice between the king's domestic servants — *Adālat jo bādshāh ke tarāhiq yā shāhīrd-peshu ke darmiyan 'adl-gustart ke liqḥ hofḥ hai* — Kachahri jo rājā ke grihadāśon wā paricharon ke bēh mēṇ nāy karnē ke nimittā hofḥ hai. [—Pālki^b, milki^b — Śivikā.]
- PAL'AN-QUIN'**, *pāl-an-kēn'*, *n.* a kind of covered carriage used in eastern countries
- PAL'ATE**, *n.* (*L. palatum*) the roof of the mouth, taste, mental relish; *v.* to perceive by the taste — *Kām, mazāq zūqā maza yā lazzat, sāṭiq; v. lazzat zūqā yā mazāq lenā, chakhnā^b* — Tālū wā tālu, swād, rasajūnātā wā rasajūn; *v.* swād lenā, chikhnā.
- PAL'ATABLE**, *a.* pleasing to the taste — *Khush-zāqā, maza-dār yā maza-dār, lazz^b* — Suswādu, suras, ruchikar, ruchya, sukhapriya. [tālusambandhī.]
- PAL'ATIAL**, *a.* pertaining to the palate — *Muta'alliq-i-kūm, tūlū kā^b, mazāqī* — Tālavya,
- PAL'ATIAL**, *a.* belonging to the palate — *Mazāqī, tūlū kī^b* — Tālavya, tālusambandhī.
- PAL'ATIVE**, *a.* pleasing to the taste — *Lazī, khush-maza, khush-zūqā, maza-dār yā maza-dār* — Suswādu, suras, ruchikar, sukhapriya.
- PAL'AT'VE**, *n.* (*Sp. palabra*) idle talk, flattery, conference — *Behūda-goī yā harza-goī, chāplūst khush-āmad yā khush-āmādī, grift-gū* — Nirarthakāvukya wā vrithabhā-shan, lallapatā mīthī-mīthī-bātān wā chātīkti, bācheit wā vārtalāp.
- PAL'E**, *a.* (*L. pallo*) wan, white, not ruddy, not bright, dim; *v.* to make pale — *Zard, safed, khushk, be-raṅg yā kam-raṅg, dhuṇdhilā^b*; *v. zard khushk be-raṅg kam-*

Mukhaffif yā 'usr-āwar, musakkin taskin-baksh yā kam-k. w. ; n. mukhaffif taskin-baksh yā kam-karne-wāl shai—Doshāchehhdak wā doshasamak, sāntik wā ghāne w. ; n. pāpasaman, sāntik, doshasāman, upasamakavastu.

PAL/LID. See under **PALKE**.

PALL-MALL', pēl-mēl', n. (L. *pila, malleus*) a play with a ball and mallet—*Ek khel jīmen kāth ke gēnd ko ek dānde yā muigari se mār-kur lohe kī muidari ke bāhar karte haiṅ*ᵇ.

PALM, pām, n. (L. *palmā*) the inner part of the hand, a tree, victory, triumph ; v. to conceal in the palm of the hand, to impose by fraud, to handle—*Kaf-i-dast, darakht-i-khurma, fulh, firozi yā fauqiyat* ; v. *mutthā meṅ chhipinā yā lukānā*ᵇ, *fareb d., chhānā yā hāth-laginā*ᵇ—*Karatāl hastāl wā hatheli, tāp tāl khajūr wā chhohāre kā per, jit, vijay* ; v. *hastatalasth k., thagnā wā chhālā, tonā wā spar-k.*

PĀL/MĀT', PĀL/MĀT-ED, a. having the shape of the hand, having the feet broad—*Kaf-i-dust ke mānind, darāz-gadam*—*Hastatalākār wā karatalākṛit, chaurē pāū wā.*

PĀL/MI-PED, a. web-footed—*Wāl pā, dūāl-pā*—*Jālapād, jālikarapād*ᵇ.

PĀL/MIS-TER, n. one who deals in palmistry—*Dast-shinās, sāmudrīk*ᵇ—*Hastarekhā-nirīkshap se bhavishyatsūchak, karatalarekhādinirīkshap se dātvakathak.*

PĀL/MIS-TRY, n. fortune-telling by the palm—*Dast-shināsi*—*Hastā-sāmudrik, sāmudravidyā, hastarekhāvidyā, karatalarekhādinirīkshap se bhavishyatsūchan.*

PĀLM-A-RY, a. principal, capital—*Aceul, azim yā kubir*—*Pratham, pradhān.*

PĀLM-ER, n. one who returned from the Holy Land bearing branches of palm—*crusader*—*Wah shakhs jo mulk-i-Pālestāin se tār kī shakhōn ko liye phirtā thā, jīhā meṅ sharik*—*Wah jān jo Pālestāin des se tāl wā khajūr kī dāliyān liye laṅṭā thā, Isāidharmārthayoddhā.*

PĀLM-ET-TO, n. a species of palm-tree—*Ek qism kā dār*—*Ek prakār kā tālavriksh.*

PĀLM-ING, bearing palms, flourishing—*Khajūr tāp yā khurme ke darakhton se bhārā-tar-o-tāzā kām-rān yā mudrāk*—*Tālawan tālvrit wā tāp-ke-peron-se-bhā-*

saunridh dāldahāt wā lāhlāhāt.

PĀLM-ER-WORM, n. a worm covered with hair—*Kanālāᵇ, bhuṅṭīᵇ, roṅṅ yā bālōn se bhārā-huā ek kīṛā*ᵇ—*Lomāvrit kiṭāvīseḥ.*

PĀL/PA-BLE, a. (L. *palpus*) that may be felt, gross, plain, obvious—*Qābilul-lams yā qābilul-l-mus, barā yā mofāᵇ, sāf, zahir yā sarīḥ*—*Sparśagochar sparśajñeya wā sparśendriyagrāhiyā, sthūl wā ghṇā, spāshī, pratyaksh wā vyakt.*

PĀL/PA-BLĪ-TY, n. the quality of being palpable—*Qāwat-i-lānisa se ma'lām hone kī qābīliyat, saḥlī, sarāḥat*—*Sprīyatā, sparśuniyatā, sparśagocharatā, vyaktatā, pratyakshatā.*

PĀL/PA-BLY, ad. in a palpable manner, grossly—*Zāhīran sarīhan yā chhūne-se, ba shīd-dat yā mutāi-se*—*Pratyaksharup spāshitarup vyaktāp wā ṭone se, sthūlatā se.*

PĀL-PĀTION, n. the act of feeling—*(Chhūnāᵇ, tonāᵇ.*

PĀL/PI-TATE, v. (L. *palpito*) to move quickly, to beat, to flutter—*Dhāraknā yā dhakdhaknāᵇ, pharvknā dhāmknā yā uchhālnāᵇ, tapasnāᵇ.* [pharvphurīᵇ]

PĀL/P-TATION, n. a beating of the heart—*Dhukdhukīᵇ, dharadhārāᵇ, dhurāᵇ.*

PĀL/SY, n. (Gr. *para, (uo)* loss of the power of voluntary motion, paralysis ; v. strike as with palsy—*Pāṭij, laṭṭa yā ra'shu* ; v. *maṭāj yā mushlūl k., laṭṭa mār*—*Ardhāṅg pakshāghāt wā kāmavāyu, swāp stanbh wā jholā* ; v. *jholā mār, pakshāghātī k., kāmavāyugrast k.* [grast, ardhāṅgavāyugrast, kāmavāyugrast.

PĀL/SIED, a. diseased with palsy—*Shāl, maṭāj, mashlūl*—*Pakshāghātī, pakshavāyu.*

PĀL/TER, v. (Fr. *poltron*) to shift, to play tricks, to squander—*Ilā k., riṭā-bāz yā mār k., israf yā sarf k.*—*Dhūrttatā wā chhālbal k., tālmātāl wā chakarmakar k., urṇā wā lutānā.*

PĀL/TRY, a. sorry, worthless, despicable, mean—*Nā-kāra, kam-qadr be-qadr yā nā-bakir, khāwar zūl yā pāji, dān*—*Nikammā, asār sīrahīn uirgūn wā triṇapṛit, tuchchha kshudra wā ghṇīnārha, adham apakṛishṭ wā laghuprabhāv.*

PĀM, n. (*palm* ?) the knave of clubs—*Tās ke khel kī gulām*—*Tās ke khel kā rājapārichar wā rājasevak.*

PĀM/PER, v. (It. *pampero*) to feed luxuriously, to glut, to gratify to the full—*Nāz-on-mat se pālnā yā nāz-parivārda k., ser k., chhak-kar khilānā*ᵇ—*Bare lāf pyār se pālnā, atitript k., aghwānā wā nāk tak bharnā.*

PĀM/PER-INO, n. the act of glutting, luxury—*Ser k., nāz-o-n-mat se pālnā*—*Atiposhap wā atibharap, paramānnasānvarddhan wā paramānnaposhap.*

PĀM/PHLET, n. (Fr. *pamphlet*) a small book consisting of sheets stitched together but not bound ; v. to write small books—*Risāla, be-jild kī chhoti-o-paṭṭī kitāb* ; v. *ri-sāla banānā, risāla taswīf k.*—*Kshudrapustak, laghupustak, patrikā* ; v. *kshudrapustak likhnā, laghupustak likhnā.*

PĀM-PHLET-ER, n. a writer of pamphlets—*Risāla-nawīs, be-jild kī chhoti-o-paṭṭī kitāb likhne w.*—*Kshudrapustakākār, kshudrapustakālekhnā.*

PĀN, *n.* (S. *panna*) a broad shallow vessel, part of a gunlock, any thing hollow—*Karāhi yā karāh^h*, *pyāla-i-bandūg*, *chaurā bartan^h*—*Karṇi*, agnyasthra kā wah, bhāg jismen āgneyachurn^h rahiṭā hai, nānd nadolā parāt thālī wā aur koī chaklā bāsan.

PĀN-ĀKE, *n.* a thin cake fried in a pan—*Pūrī^h*, *solāhī^h*, *kachaurī^h*, *māipūā^h*, *luchur^h*, *puā^h*.

PĀN-A-ĀE'A, *n.* (Gr. *pan, akeomai*) a remedy for all diseases, a universal medicine—*Sab amrāz kī davā*, *ilāy-i-tamām-amrāz*—*Sarvarogaśamakabhesaj* wā *sarvaroga-ghnabhesaj*, *trailokyachiutānāṇi*. [sijhāt-huī yā pakāt-huī rotī^h.

PA-NĀ'DA, **PA-NĀ'DO**, *n.* (L. *penis*) food made by boiling bread in water—*Pānti meṇ*

PAN-CRĀ'TIC, **PAN-CRĀ'TI-CAL**, *a.* (Gr. *pan, kratos*) excelling in all gymnastic exercises—*Kuśhī wāgaira tamāni varzishon meṇ fauqiyat yā tarjīh rakhne v.*—*Malla-yuddhādi* *śāstrakūśal*, *malla-yuddhanipun*. [sweetbread—*Lāblaba^h*, *bat^h*.

PĀN-CRE- [redacted] *n.* (Gr. *pan, kreas*) a gland situated at the bottom of the stomach, the **PAN-CRE-AT-** [redacted] pertaining to the pancreas—*Lāblaba-mansūb*, *lablabe kūt^h*, *bat kūt^h*.

PĀN'CY, [redacted] *ANSY*.

PĀN'DECT, *n.* (Gr. *pan, dechomai*) a treatise which contains the whole of any science, a digest or collection of civil law—*Kisī 'ilm yā fann kā tamām-haqīqat-āmez risāla*, *majma' -i-āin*—*Sampūrpavidyā-saṅgrh*, *smṛitīśāstrasāhita*.

PAN-DEM'IC, *a.* (Gr. *pan, demos*) incident to a whole people—*Khawāss-o-'awāmm kā*, *'ālam-gīr*—*Sarvalaukik*, *sarvajanavyāpak*, *viśwajānin*.

PĀN'DEL, *n.* (*Pandarus*) a pimp, a procurer; *v.* to procure gratification for the passions of others—*Kutnā^h*, *bharnā^h*; *v.* *bharnā-pan* *bharnāi kutnā-pan yā kutnāi k^h*.

PĀN'DER-ISM, *n.* the employment of a pander—*Kutnāi^h*, *kutnā-pan^h*, *bharnāi^h*.

PĀN'DER-LY, *a.* acting the pander, pimping—*Kutnāi k. w^h*, *bharnāi yā kutnā-pan k. w^h*.

PĀN'DER-OUS, *a.* acting as a pander, pimping—*Kutnā-pan k. w^h*, *bharnāi yā kutnāi k. w^h*.

PAN-DIC-U-LĀ'TION, *n.* (L. *pandicular*) a yawning, a stretching—*Jamkūt^h*, *āngṛās yā tanā^h*. [Bīn, vinā.

PAN-DORE, *n.* (Gr. *pandoura*) a musical instrument of the lute kind—*Barbat*.

PĀNE, *n.* (Fr. *pane*) a square of glass, a piece of any thing in variegated work—*Par-kāla shīsha-i-chaṇ-gosha yā shīsha-i-murā'bat*, *gūn-i-gūn kām*—*Kāchasilī* wā *kūñch kī patārī*, *chitrakurn*.

PĀNEB, *a.* composed of small squares—*Murabbā-dār*, *shīsha-i-chaṇ-gosha-dār*, *shīsha-i-murabbā-dār*—*Kāchasilāmay*, *chaturshkopamay*, *sumachaturshkopamay*, *chaturāramay*, *chaturbhujamay*.

PĀNELESS, *a.* without panes of glass—*Be-par-kāla*, *be-shīsha-i-chaṇ-gosha*, *be-shīsha-i-murā'bat*—*Kāchasilāhīn*, *bīnī kūñch kī patārī kī*.

PĀN-E-GY'R'IC, *n.* (Gr. *pan, aguris*) a laudatory speech or oration, a eulogy—*Sanā-khedeñī*, *madh sanā ta'rīf yā madh-nāma*—*Stuti stotra śloṅhā wā stutivāñī*, *stuti-vākyā prasaśnavāñī* *stutipāth vandipāth vandana bhāṭāñī* *bhāṭāñī wā bhāṭiyāñī*.

PĀN-E-GY'R'IC, **PĀN-E-GY'R'I-CAL**, *a.* containing praise or eulogy, encomiastic—*Madh-kāmeez yā sanā-āmez*, *ta'rīf-āmez*, *tahsīn-āmez yā āfrīn k. v.*—*Stutīmāy prasaśnak wā śāntiprakāśak*, *śloṅhānāy guṇaprakāśak guṇavānak wā guṇaśloṅhī*.

PĀN-E-GY'R'IS, *n.* a festival, a public meeting—*Terhār^h*, *'aum majlis*—*Utsav wā parv*, *sāmañya sabhā wā sūbhāraṇ samāj*.

PĀN-E-GY'R'IST, *n.* one who bestows praise—*Mādhīh*, *sanā-khedeñī*, *madh-khwañī*, *ta'rīf-gar*, *bhāñī^h*, *barlāñī^h*, *daseñīdī^h*—*Stoti*, *vandījan*, *vañdī*, *stutipāthak*, *stāvāk*.

PĀN'E-GY'R'IZ, *v.* to praise highly, to eulogize—*Madh k.*, *ta'rīf yā sanā k.*—*Prasaśnā wā stuti k.*, *barāñī wā śloṅhī k.*

PĀN'EL, *n.* (Fr. *panneau*) an area or compartment sunk from the general face of the surrounding work as of a wainscot or a wall—particularly a piece of wood the edges of which are inserted in the groove of a frame consisting of two upright pieces called *styles* and two transverse pieces called *rails*, a roll of the names of jurors; *v.* to form into panels—*Dilhā jo kiwār wāgaira meṇ hote haiñ*, *pañchāyatīyon yā panchoñ ke nām kā ta'līqa*; *v.* *kiwār wāgaira meṇ jo dilhā hote haiñ unko banāñā*—*Chaturshkop patārī jo kiwār ādī meṇ hotī haiñ*, *pañchāyatīyon wā panchoñ kā nāmāvalipatra*; *v.* *kiwār kī chaturshkop patārī banāñā*.

PĀN-NEL-LĀ'TION, *n.* the act of inpannelling a jury—*Panchoñ ke nām likhnā^h*, *panchoñ ke nām kī fīrīst yā ta'līqa banāñā*—*Nāmāvalipatra wā nāmāparisannīkhyāpatra meṇ panchoñ ke nām likhnā wā charhāñā*.

PĀNG, *n.* (S. *pyngan*) extreme pain, sudden paroxysm of pain; *v.* to torture—*Nihāyat dard yā siyāsāt*, *nāgahāñ dard siyāsāt taklīf yā koṭ*; *v.* *nihāyat taklīf d.*, *siyāsāt yā jān-kandani meṇ dāhñā*, *shikanyā-kashī k.*—*Ativedanā wā ativyathā*, *ākasmik yātāñī sūl wā pīrā*; *v.* *yātāñī k.*, *atipirā d.*, *atiduhkh d.*

PĀN'IC, *n.* (Gr. *Pan*) a sudden fright without cause; *a.* sudden, extreme—*Nāgahāñ aur be-sabab khuf^h yā hañl*; *a.* *nāgahāñ*, *nihāyat*—*Ākasmikabhay*, *ākasmikatrās*, *nishkārapabhay*, *ākasmik aur nishkāraṇ trās*; *a.* *ākasmik*, *atyant*.

PAN'IC, PAN'IC-LE, n. (L. *panicum*) a plant—*Ek qism kī nabāt*—*Ek prakār kī pau-dhā wā chhotā per, oshadhivishesh, aushadhivishesh.*

PAN'NAGE, n. (L. *panis*) the food of swine in the woods—*Jo kuchh sār jāngalī meṁ khātī haiṁ, jāngalī meṁ sūarōṁ kī khānā yā chārā.*

PAN'NEL, n. (L. *pennus*) a kind of rustic saddle—*Ek taur kī yā kī zīn, pānāl, kāndheṭ*—*Ek prakār kī paryān.*

PAN'NIER, n. (L. *panis*) a basket carried on a horse or an ass—*Khānchā, dālā, jhaup*

PAN'O-PLY, n. (Gr. *pan* *hoplon*) complete armour—*Tamām badan kī silāh, tamām badan kī baktar, zirīh-ikā'ī tan*—*Sarvāṅgavach, sarvaśariravarn, sarvagātr-rak-haṇī.*

PAN-O-RAMA, n. (Gr. *pan, horama*) a large circular painting—*Ek bart aur mu-draṅgar taseer*—*Ek bart aur vartulākar chitra, chaturdigārāshak chitra, sarvadi-gārāśakchitra.*

PAN'SO-PLY, n. (Gr. *pan, sophia*) universal wisdom or knowledge—*Tamām dān, tamām dān*

PAN'SUP'ICAL, a. pretending to have knowledge of every thing—*Samā-dān*—*Sar-vajña.*

PAN'NY, n. (Fr. *penée*) a kind of violet—*Ek qism kī banafshā*—*Bānjānī wā baingā*

PANT, v. (Fr. *pancer*) to beat as the heart, to have the breast heaving, to desire ardently; *n.* motion of the heart—*Pharokhā aḥkālā yā tarāpnā, hāpnā yā haphaphāpnā, tarāpnā mūrā yā bāyī tālāś k.*—*n. dhayak, tarap, dhaydhay-hat, dhakdhak.*

PANTER, n. one who pants—*Hāpnāpnā w.*, *haphhaphāpnā w.*, *tarāpnā w.*, *bāyī tālāś*

PANTING, n. rapid breathing, palpitation—*Har-phī yā haphhaphāpnā, dhayak dhay-dhāpnā, tarap phurphurī w.*

PANTINGLY, ad. with palpitation or breathing—*Dhaydhayhāt se, phurphurī se, dhakdhak se, harphī se, haphhaphī se.*

PANT-LE, n. (pantofle) a slipper—*Ek jūtā, ek jūtā.*

PAN-TAL-LOON, n. (Fr. *pantalon*) a man's garment, a buffoon in a pantomime—*Pā-jama tār yā sharamā, bilā-gajī yā ke sarāpnā yā nātā kī māshhara*—*Sūthān aṭhānā wā jāghāpnā, mughdhanīyā wā hasāpnā, khānchīlānā bhīnīyā kī bhīnī.*

PANTHEISM, n. (Gr. *pan, theos*) the doctrine that the universe is God—*Pāh 'aḡīdā kī 'ālam se kīnāt Khudā hai, hama-ost*—*Jagadīswarīmat, virāṭswarīpamat, abhe-damat, samavayad.*

PANTHEISTIC, a. relating to pantheism—*Is 'aḡīdā ke mutā'alliq kī 'ālam Khudā hai, hama-ost, mutā'alliq kī hama-ost*—*Jagadīswarīmat sambandhī, virāṭswarīpamatavishayak, adwaitāmātā sambandhī.*

PANTHER, n. a temple dedicated to all the Gods—*Sab devtōṁ kī mandir*—*Sar-vapānther, n.* (Gr.) a wild beast—*Pā'ang, yāz, nāmī yā nīr*—*Chitā, dwipī.*

PANTILE. See PENTILE.—*Is 'aḡīdā kī, khān-sūnā*—*Khādīdravyarakshak.*

PANTLER, n. (L. *panis*) the officer in a great family who has charge of the bread

PANTO-FLE, n. (Fr. *pantofle*) a slipper—*Ek jūtā, ek jūtā.*

PANTO-MIME, n. (Gr. *pan, mima*) one who expresses his meaning by mute action, a scene or representation in dumb show; *a.* representing only in dumb show—*Wāt shakhs jo sirf bīch patē nogaizā kī harakāt se apnē matlab kō zāhir kartā hai, bīnd guṭī yā kī soundāj wāṅk yā tomāsiā; a. sirf bīnd guṭī yā kī soundāj se zāhir k. w.*

—*Mughdābhīnāyī mughdhanartak mughdhanātak wā hastapādāḥlāsānchālmābhīnāyī, rangdhanātāyā mughdhanrīyā wā hastapādāḥlāsānchālmābhīnāyī; a. mughdhanātak, hastapādāḥlāsānchālmābhīnāyī, mughdhanātyasambandhī.*

PANTRY, n. (L. *panis*) a room in which provisions are kept—*Nī'mat khānā, modī-khānā, bhāndār yā bhāndārā*—*Khādīdravyāgār.*

PAP, n. (L. *papilla*) a nipple, a teat—*Sar-i pistān, chānchī yā chānchī*—*Stanāgrā wā*

PAPIL-LARY, PAPIL-LOUS, a. pertaining to the pyp or nipple, resembling the nipple—*Sar-i pistān-mānā yā mutā'alliq kī sar-i pistān, sar-i pistān-sā yā pistān-sā*—*Stan-āgrasambandhī wā kuchāgravishayak, stanāgrasadrīs wā kuchasadrīs.*

PAP, n. (L. *papae*) soft food for children, the pulp of fruit; *v.* to feed with pap—*Harīra malidā yā mīlādā jo larkōṁ ke lāṅg kō, mag-i-meca; v. harīra yā mīlādā khīlānā, mag-i-meca se pālā*—*Lapsī wā bālakaposhanayogya mridu dhār, phal kī gūṭī; v. lapsī khīlānā, mridu dhār se pālā, phal ke gūṭe se pālā.*

PAPESCENT, a. containing pap—*Magz-dār, gūṭe-dār*—*Gūṭe w., majjāmay, samajja.*

PAP'RY, a. like pap, soft, succulent—*Magz-sā yā mīlādē-sā, narm yā mūlām, shādāb ser-āb yā ras-dār*—*Gūṭe sarīkhā phulphulā pūpūlā wā majjāgūṇak, komaḥ wā mridu, rasabharā rasamay wā jālamay.*

PA-PĀ, n. a familiar word for father—*Bābā, bāp, bappā.*

PĀPAL, a. (L. *papa*) belonging to the pope, proceeding from the pope—*Rome ke sar-dār pādri ke mutā'alliq, Rome ke sar-dār pādri kī*—*Romīyadharmādhipatisam-bandhī wā Romīyadharmādhyakshasambandhī, Romīyadharmādhyaksh kī.*

PA'PA-CY, *n.* the office and dignity of the pope—*Rome ke sar-dār pādri ká 'ukda ta'alluqa darja yá martabá*—Romiyadharmádhyaksh ká pad adbhikár wá mán.

PA'PA-LIN, *n.* one devoted to the pope—*Rome ke sar-dār pādri ká wabasta rafiq yá pai-rau*—Romiyadharmádhyakshabhakt.

PÁPE, *n.* the pope, any spiritual father—*Rome ká sar-dār pādri, koi pír-murshid*—Romiyadharmádhipati, koi guru wá áchāryya.

PA'PESS, *n.* a female pope—*Mujtaheda*—I'harimāchāryā. [dharma-mat.

PA'PISM, *n.* popery, papistry—*Rome ká 'Isāi mazhab*—Romīya 'Isāidharmāvalambī, Romīya-

PA'PIST, *n.* an adherent of the church of Rome—*Rome ke 'Isāi mazhab ká pai-rau*—Romīya 'Isāidharmāvalambī, Romiyadharmamatānuvāyī, Romīyamataadhārī, Romiyadharmasth.

PA-PIS TIC, **PA-PIS-TI-CAL**, *a.* pertaining to popery, adhering to the church of Rome—*Rome ke 'Isāi mazhab ke mutā'alliq, Rome ká 'Isāi mazhab ká pai-rau*—Romīya 'Isāidharmastbandhī wá Romiyadharmamatāvishayak, Romīya 'Isāidharmāvalambī wá Romiyadharmamatānuvāyī. [Romīya 'Isāidharm, Romiyadharmamat.

PA-PIS-TRY, *n.* the doctrine of the church of Rome, popery—*Rome ká 'Isāi mazhab*—

PA'PIZEN, *a.* conforming to popery—*Rome ke 'Isāi mazhab koi pai-rau*—Romiyadharmamatānuvāyī, Romīya 'Isāidharmāvalambī, Romīyamataadhārī.

PA-PÁVER-OUS, *a.* (L. *paperer*) resembling the poppy—*Khashkhash-sifat, khash-khash ke mānūs*—Khashkhashagunopet, khashkhasatulyagun. [ká per aur uská phal.

PA-PÁW, *n.* a tree and its fruit—*Ek gisa ká darakt aur uská meva*—Ek prakár

PÁPER, *n.* (Gr. *papavos*) a substance formed into thin sheets for writing and printing on, a piece of paper, any written document; *a.* made of paper, thin, slight; *v.* to cover with paper—*Kágaz yá girtās, kágaz ká purza takht yá pārchā, dast-ārez yá sonad; n. kágazh yá kágaz-kā-banā-huā, bārik, tunak; v. kágaz se lapetnā yá mapnā*—Lekhanapatra lekhanapatra wá kágad, likhanapatra ká tūw wá tukrī, lekhyapatra wá lekhiya; *a.* likhanapatra ká banā huā wá lekhanapatranimūt, patlā, halka wá jhīnā; *v.* likhanapatra se lapetnā wá mapnā.

PA-PER-CRENT, *n.* notes or bills promising the payment of money—*Tamassuk*—Típ.

PA'PER-FACED, *a.* having a white face—*Safid-rā, safid-rā*—Safetavādan, shuklavādan.

PA-PER-KITE, *n.* a toy resembling a kite in the air—*Gudhī, patang, chaug*.

PA'PER-MÁK-ER, *n.* one who makes paper—*Kágaz, kágaz-gar*—likhanapitrakār, lekhanapitrakār, kágad banāne w.

PA'PER-MILL, *n.* a mill for making paper—*Kágaz banāne kī kal*—Kágad banāne kī kal.

PA-PER-MÓN-EX, *n.* notes or bill's passing current as money—*Bank-note, hundī jo bat-taur sikka ke rāij hōn*—Hundī wá tip jo mudrā ke sadris prachalit hōn.

PA-PÍL-IO, *n.* (L.) a butterfly—*Tūlī^b, tulī^b, tītrī^b*.

PA-PÍL-IO-NÁ-ŌURS, *a.* resembling a butterfly—*Tūlī-sī^b, tītrī sarīkshī^b*.

PÁPPOUS, *a.* (Gr. *pappos*) downy—*Rōch-dār, mulāim, narm, rāi-sā^b*—Mridulomawān, komal, nūdu. [bhāv.

PÁH, *n.* (L.) state of equality—*Barābarī, musāwāt*—Samatā, sūnya, samānatā, samā-

PÁRA-BLE, *n.* (Gr. *para, ballo*) a similitude, an allegory, a figurative relation of something real in life or nature; *v.* to represent by parable—*Tamsil, majāz yá isti-āra, tamsilī bayān; v. tamsilāna bayān k., isti-āre yá majāz se zāhir k.*—Utprekshā wá upmā, rūpak wá līkshanīkavākya, drishtāntarūpakadhī; *v.* utprekshā se varnan k., drishtāntarūpakadhī kalmā, līkshanīkavākya se varnan k.

PÁR-A-BŌL-T-CAL, *a.* expressed by parable—*Tamsilī, majāzī, mustā'ar, tamsil se kahā huā*—Lāksanīk, rūpakamāy, drishtāntarūp, drishtāntokt.

PÁR-A-BŌL-T-CAL-Y, *ad.* by way of parable—*Tamsilān, tamsil ke rā se, tamsilī tarāh se, majāzī tarīq se*—Drishtāntarūp se, drishtāntarūpavak, lāksanīkavākya se, rūpakamāy kram se. [i-mukāfī—Samakalāchhinnā.

PA-RÁB'O-LÁ, *n.* (Gr. *para, ballo*) one of the conic sections—*Qarībū-l-baizawī, qat'-PÁR-A-BŌL-T-CAL*, *a.* having the form of a parabola—*Qarībū-l-baizawī-sīrat, qat'-i-mukāfī-sīrat*—Samakalāchhinnākār.

PÁR-A-BŌL-T-CAL-Y, *ad.* in form of a parabola—*Qarībū-l-baizawī-sīrat se, qat'-i-mukāfī se*—Samakalāchhinnarūp se.

PÁR-A-ŌEL'SIAN, *n.* a physician who follows the practice of Paracelsus; *a.* denoting the medical practice of Paracelsus—*Paracelsus talīb ká pai-rau, hakīm Paracelsus ke taur par talībāt k. w.; n. hakīm Paracelsus kī talībāt zāhir k. w.*—Paracelsus nām vaidya kī rīti ke anusār rogāchikitsī k. w.; *a.* Paracelsus nām vaidya kī chikitsā kī prakāśak wá dyotak.

PÁR-A-ŌEN'TRIC, **PÁR-A-ŌEN'TH-CAL**, *a.* (Gr. *para, kentron*) deviating from a circular form—*Mudawwar shakl se kuchh tēphā, dāira se bi-dār-rau*—Māḍalatāyāgi

PÁR-A-ŌETE, *n.* (Gr. *para, kaleo*) an intercessor, a comforter, the Holy Spirit—*Shafī yá shāfī, tashīn-bakhsh yá tasallī-bakhsh, Rūhu-l-quds yá Rūhu-l-lāh*—Mādhyasth wá parārthaprārthak, āśwāsak wá santoshad, puṇyātmā.

PA-RADE, *n.* (Fr.) show, ostentation, procession, military order, a place where troops assemble; *v.* to assemble in military order, to go about in procession, to exhibit—*Numāish, hashmat ihtishām tafākhur yā karr-o-farr, dhām-dhām se chalnā, saff-arās, gawā'id-gāh saff-gāh yā maidān*; *v. saff-band jam' h. yā k., karr-o-farr se idhar-udhar chalnā, zāhir yā namūd k.*—Dekhaw, thāth thāt dhūmdhām tīmām thāththamak kantuk wā ādambar, yātrā loka'renī wā thāththamak-se chalnā, yūh wā sāinyakram, khalūrīkā astrasikshasthān wā yuddhābhyasasthān; *v. sāinyakram se wā vyūh ki rīti se* ekatra h. wā k., thāththamak se idhar udhar jānī, dikhānī. [*tamsil, namīna*—Drishtānt, upamā wā pratirūp.

PARA-DIGM, *pār'a-dim*, *n.* (Gr. *para, drigma*) an example, a model—*Misāl yā PĀR-A-DIG MĀT'I-CAL*, *a. exemplary*—*Tamsil ke qābil, namīne ke lāiq*—Drishtāntayogya. **PĀR-A-DIG-MĀT'I-CAL-LY**, *ad.* by way of example—*Tamsilan, misāl yā tamsil ke rū se, namīne ke taur se*—Drishtāntarūp se, upamā wā drishtānt ki rīti se.

PĀR-A-DIG-MA-TIZE, *v.* to set forth as a model or example—*Namīne yā misāl ke taur se pesh-k. likhnā yā dikhānā*—Pratirūp upamā wā drishtānt ke sadris dekhānā wā likhnā.

PĀR-A-DISE, *n.* (Gr. *paradiseos*) the garden of Eden, a place of bliss—*'Adn, firāus jannat yā bīhish*—Swarg, ānandalok sukhālok sukhābhawan sukhādhām swarlok wā vaikunth.

PĀR-A-DISE, *a. having the delights of paradise*—*Bīhish-rusūda, jannat-yāsta*—Swarg. **PĀR-A-DIS'A-CAL**, *a. suiting paradise*—*Bīhish ke lāiq, jannat ke lāiq, bīhishī, jannatī, firāusi*—Swargayogya, swargiya, vaikunthayogya.

PĀR-A-DISIAN, *a. pertaining to paradise*—*Jannat-mansūb, bīhish-mansūb, bīhishī, jannatī*—Vaikunthasambandhī, swargiya, swargya, ānandalokasambandhī.

PĀR-A-DIS, *n.* (Gr. *para, doxa*) something false in appearance yet true in fact—*Mu'ammōn jo sunne mein yā zāhiran ba'idu-l-aql ma'lūm ho magar khūb gaur karne se kashāh kī jōr d., utpāṭiran*—*thik ho*—Lokaviruddhābhās, asatyābhās, ayuktābhās, bāt jo sunne mein wā upar se dekhne mein asatya jān pānī parantu vichārne par thik aur satya thahmī.

PĀR-A-DŌX'I-CAL, *a. having the nature of a paradox, fond of seemingly absurd notions*—*Ba'idu-l-aql dūr-fahm yā dalil-talab, mu'ammōn-dust ba'idu-l-aql bātōn ki tarāf māl yā dūr-fahm bātōn kī shūyīq*—Ayuktābhāsārūp asatyābhāsārūp wā lokaviruddhābhāsārūp, ayuktābhāsavādī lokaviruddhābhāsavādī wā lokaviruddhābhāsavādī.

PĀR-A-DŌX'I-CAL-LY, *ad.* by way of paradox—*Mu'ammōn ke taur se, ba'idu-l-aql bātōn ke taur se, dūr-fahm yā dalil-talab bātōn ke tarīq se*—Lokaviruddhābhāsārūp se, asatyābhās ki rīti se, ayuktābhās ki rīti se.

PĀR-A-DŌX-ŌL-O-PT, *n.* the use of paradoxes—*Mu'ammōn kī istīmāl, ba'idu-l-aql dūr-fahm yā dalil-talab bātōn kī istīmāl*—Lokaviruddhābhās kī vyavahār, asatyābhās wā ayuktābhās kī vyavahār.

PĀR-A-GŌ-GE, *n.* (Gr. *para, ago*) the addition of a letter or syllable to the end of a word—*Kisī lafz ke ākhīr mein ek harf yā hije kī jōr-d., wast*—*Kisī šabd ke ant mein ek akshar kī jōr d., utpāṭiran*.

PĀR-A-GŌG'I-CAL, *a. relating to a paragoge*—*Kisī lafz ke ākhīr mein ek harf yā hije ke jōr-dene ke mutā'alliq, wast-mansūb, mutā'alliq-i-wast*—*Kisī šabd ke ant mein ek akshar ke jōr dene kī sambandhī, padapūrṇavishayak*.

PĀR-A-GŌN, *n.* (Fr. *parangon*) a model, a pattern; *v.* to compare, to parallel—*Namīna, nazār yā misāl*; *v. muqābalā k., barābar k.*—Pratīnā pramān wā pramān upamā wā pratirūp; *v. upamā wā launīyī d., talya wā sadris k.*

PĀR-A-GRĀM, *n.* (Gr. *para, gramma*) a play upon words, a pun—*Zūma'n yā'nī alfāz-i-muttahidū-t-talaffuz aur mukhtalifū-l-mā'nā kī istīmāl, ihām na'in yā tajnīs*—Šleshālankār, šlesh šlesoktī šleshavūkya wā dwyarthavūkya.

PĀR-A-GRĀM-MA-TIST, *a. punster*—*Zūma'n-mān-būz, zūma'n-na'in-go, ihām-go, alfāz-i-muttahidū-t-talaffuz aur mukhtalifū-l-mā'nā kī istīmāl k. n.*—Šleshavaktī, šleshavādī.

PĀR-A-GRĀPH, *n.* (Gr. *para, grapho*) a distinct part of a discourse—*Figra, qit'a, daf'a*—Lekhparichchhed, lekhakhand.

PĀR-A-GRĀPH'I-CAL, *a. denoting a paragraph*—*Figra-numā, daf'a-numā, daf'a-mansūb*—Lekhparichchhedasūchak, lekhakhandasūchak, lekhkhandavishayak.

PĀR-AL-LAX, *n.* (Gr. *para, allasso*) the difference between the true and apparent place of a heavenly body—*Kisī saiyāre yā sitāre kī aslī aur zāhiri jagah ke dar-miyān kī tafāwut, ikhtilāf-i-manzar, mahall-i-haqīqī aur mahall-i-manzarī ke dar-miyān kī tafāwut*—Lamban, sthānabhed.

PĀR-AL-LĀO-TIC, *a. pertaining to a parallax*—*Ikhtilāf-i-manzar-mansūb, us tafāwut ke mutā'alliq jo kisī saiyāre yā sitāre kī aslī aur zāhiri jagah ke dar-miyān hotā hai, mahall-i-haqīqī aur mahall-i-manzarī ke dar-miyān ke tafāwut ke mutā'alliq*—Lambanasambandhī, sthānabhedavishayak.

PĀR-AL-LEL, *a.* (Gr. *para, allelon*) extending in the same direction and preserving

always the same distance, having the same tendency, like, similar, equal; *n.* a line which at all points is equidistant from another line, a line which marks latitude, resemblance, comparison; *v.* to make parallel, to keep in the same direction, to equal, to compare—*Mutawāzi yā muhāzi, ham-mayalān yā ham-mailān, muwāṣṣiq, mutasāwi, musāwi yā barābar*; *n.* *khatt-i-mutawāzi yā khatt-i-muhāzi, khatt-i-arz yā khatt-i-wusāt, mushābahat shabāhat yā tashabbuh, muqābala yā muwāḍjaha*; *v.* *mutawāzi mutasāwi yā muhāzi k., yak-sān hamwār yā muwāṣṣiq rakhnā, barābar yā musāwi k. yā h., muqābala k.*—*Samantar wā samānāntar, samabhāv, sadriś, anurūp, tulya sam wā samān*: *n.* *samāntararekhiā wā samānāntararekhiā, spashṭaparidhi akshavritta wā akshāṇāvritta, sūlriśya anurūpatī wā samānatā, upamā aupamya wā upamitī*; *v.* *samāntar wā samānāntar k., anurūp wā sadriś rakhnā, sam wā samān k. wā h., upamā wā launiyā d.*

PĀR'AL-LEL-A-BLE, *a.* that may be equalled—*Barābar yā musāwi kiye jāne ke lāiq, mumkinu-t-tashbih*—*Samān wā tulya kiye jāne ke yogya, tulaniya, upameya.*

PĀR'AL-LEL-LESS, *a.* not to be equalled—*Be-naṣir. lā-sāu*—*Atulya, atilaniya, anupameya, ady.*

PĀR'AL-LEL-LESS, *n.* the state of being parallel—*Istiwā, musāwat, barābarī*—*Samāntara-*

PĀR'AL-LEL-LESS, *ad.* in a parallel manner—*Mutawāzi yā muhāzi taur se, mutasāwi yā musāwi ke taur se*—*Samāntar wā samānāntar bhāv se, tulyarūp se, sadriśarūp se.*

PĀR'AL-LEL'O-GRAM, *n.* (Gr. *para, allēn. grammā*) a quadrilateral figure whose opposite sides are parallel and equal—*Shakt-i-mutawāzin t-aṭṭā*—*Dirghachaturasra, dirghachaturbhuj, samānchaturbhuj.*

PĀR'AL-LEL'O-P'TED, *n.* (Gr. *para, allēlon. epi. pedon*) a solid figure contained under six parallelograms of which the opposite ones are equal and parallel—*Mujasam-i-mutawāzin-s satūh*—*Samāntaraghamakshetra, samakhat.*

PĀR'AL'O-QY, *n.* (Gr. *para, logos*) false reasoning—*Mubāhala i-nā-rast, munāzara-i-be-hayqat, dalil-i-be-bayyad, hujjat-i-be-ast*—*Mithyātva, Siddhāntābhās, hetwābhās.*

PĀR'AL'O-QISM, *n.* a false argument—*Dalil-i-be-bayyad, dalil-i-nā-rast, munāzara-i-nā-rast*—*Mithyāhetu, hetwābhās.*

PĀR'A-LYZE, *v.* (Gr. *para, luo*) to affect as with palsy, to destroy the power of action—*Mashlūl maṣlūj yā shall k., marda yā be-harakat k.*—*Stabdh k. jholā-marnā pakshāghāt se pirit k. wā ardhāṅgagrast k., sun-k. lakri-k. jar-k. wā thithurā-d.*

PĀR'AL-YZIS, *n.* loss of motion and feeling—*Lagren. jūlij. rā-sha, jholā*—*Supti, twak-supti, swap, stambh, sambhri, avashāmbh, ardhāṅg, pakshāghāt.*

PĀR'A-LYTIC, **PĀR'A-LYTIC-AL**, *a.* palsied—*Mashlūl, shall, maṣlūj*—*Pakshāghātī, pakshāghātorogī, ardhāṅgorogī, jholā marnā hua.*

PĀR'A-LYTIC, *n.* a person affected with palsy—*Mashlūl shall yā maṣlūj shakhs*—*Pakshāghātī, ardhāṅgorogī, jholā marnā hua jan. pakshavāgyugrastavyakti.*

PĀR'A-MOUNT, *n.* (L. *per, mons*) superior, eminent; *n.* the chief—*Pāiq-tar yā aulātār, alā' alī yā buland*; *n.* *sar dār*—*Sarvasreshṭh param wā sarvāllik, barā ūchch pramukh wā utkrishṭ*; *n.* *nāyak, pati, is, mukhiyā.*

PĀR'A-MOUR, *n.* (L. *per, amor*) a lover, a mistress—*'Ashiq, ma'shūqa*—*Dhennā piyā upapatī wā jār, dhennī suraitin upastri upapatnī wā jārini.*

PĀR'A-NYMPH, *n.* (Gr. *para, nymphē*) a bridleman, a supporter—*Jo shakhs shādī ke waqt dilāl ke sāth hotā hai, puskhā-bān dast-gir yā madad-gār*—*Janya barātī wā jo purush vivāh ke samay meñ dulhe ke sāth rahtā hai, pakshī āṁbhi pakshak wā sa-bāyak.*

PĀR'A-PEGM, **PĀR'A-PEM**, *n.* (Gr. *para, pegma*) a table fixed to a pillar—*Mez yā tukhta jisko ek sitūn meñ jar-delo-hain*—*Phalak wā pāṭarā jo ek khambhe meñ jarā rahtā hai.*

PĀR'A-PET, *n.* (L. *per, petus*) a wall or rampart breast high—*Sina-panāh, kamar-koṭā, siva ke barābar ūchā dīwār yā fasil*—*Chūṭī ke tulya ūchī hāt, parisar.*

PĀR'A-PHER-NĀLI-A, *n. pl.* (Gr. *para. phernā*) goods which remain at a wife's disposal, apparel and ornaments—*Daheṛ-nāt yā nāl-i-jorū, libās aur zewārā*—*Stridhan, vāstra aur bhūshap.*

PĀR'A-PHRASE, *n.* (Gr. *para, phrasis*) an explanation in many words, a loose or free interpretation; *v.* to explain interpret or translate loosely—*Tāwil yā tafsīr, tarjuma-i-bā-tafsīl*; *v.* *tarjuma-i-bā-tafsīl k., dūsrī 'ibārāt meñ tarjuma yā bayān k.*—*Savistāravyākhyā, savistāravivaraṇ wā mūlasabdavistār*; *v.* *mūlasabdavyākhyā k., mūlasabdavistār k., mūlirṭhavivaraṇ k.*

PĀR'A-PHRASE, *n.* one who paraphrases—*Mufassal bayān k. w., mufassir, tarjuma-i-bā-tafsīl k. w., dūsrī 'ibārāt meñ bayān k. w.*—*Mūlasabdavistārakartā, mūlasabdavyākhyātā, tīkākār, mūlasabdavistār se vyākhyā k. w.*

PĀR'A-PHRĀSTIC, **PĀR'A-PHRĀSTIC-AL**, *a.* lax in interpretation, not verbal or literal—*Sharh-nūr tafsīl-wār yā mufassal, qair-tah-tafīz harfun-harfun-nahīn yā tafz-ba-tafz-nahīn*—*Vistararūp wā adhikasabdak, anūlasabdinusārī mūlādhikasabdak wā mūlasabdavistararūp.*

PARASANGA, *n.* (Gr. *para*, *sang*), *ad.* by paraphrase — *Mufasæl, bā-tafel, tarjuma-i-bā-tafel se* — *chāshānvisht se, mulāsābdādhikyapūrvak, savistāravivaraṇ se.*

PARA-QUITO. See **PAROQUET**.

PARA-SANG, *n.* (Gr. *para*, *sang*) a Persian measure of length — *Ek frānt yā Fārsi māp-i-tūl, farsang, farsakh* — *Pārasdes ki ek nāp, Pārasdesaparimānavišesh.*

PARA-SITE, *n.* (Gr. *para*, *sitos*) a flatterer of rich men, a sycophant — *Tufāil kāsa-les rikāb-i-mazhab yā muft-khor, khāya-bardār chāplūs yā khush-āmād* — *Roṣtor wā parānnabhoji, atyanurodhi atichātukāri wā atilalanakāri.*

PARA-SITIC, **PARA-SITIC-CAL**, *a.* flattering, growing on another plant — *Khāya-bardār chāplūs tufāil yā khush-āmād, dūse per par jāme w^b.* — *Atyanurodhi atī hātukāri atilālī wā parānnapusht, vriksharuh taruh wā tarurohi.*

PARA-SITIC-CAL-LY, *ad.* in a flattering manner — *Khāya-bardāri se, khush-āmādāna, chāplūsī se* — *Atyanurodhi se, atilālān se, atichātukār se.*

PARA-SIT-ISM, *n.* the behaviour of a parasite — *Muft-khori, Khāya-bardāri, c. āplūs, khush-āmād* — *Parānnapushtatī, atilālān, atyanurodhi, atichātukār.*

PARA-SOL, *n.* (Gr. *para*, *sol*) a small umbrella to shelter from sun — *Ek chhotā chhātā^b, āfāibi* — *Chhatrak, ātapavān.*

PARA-VAIL, *a.* (L. *per*, *valco*) lowest — *Sub se nichā^b.*

PARBOIL, *v.* (Fr. *parbouiller*) to boil in part, to half boil — *Nīm-jush k^b, adh-kuchchā yā adh kuchrī pakānā^b* — *Ardhalā-iddha k^b, adh-churā k^b.*

PARCEL, *n.* (L. *pars*) a small bundle, a quantity; *v.* to divide into portions — *Bagha bastā yā hidrī, hisa qut'a pāsa mūdār majmū' yā gurūh; v. hisa-k, tayyin k^b, bāt-nā^b, tukrā-tukrā k^b.* — *Gatūri potli puriyā wā pulinda, bhāg-rāsi-smūh wā muplāfi; v. vīchag k^b.* — *[mānsūbhāri, riktedbhāgi, samādhikāri.]*

PARCEN-ER, *n.* (L. *pars*) a co-heir — *Hum mirās, hum-narsa, hum-waris* — *Āṣī, sa-*

PARCEN-ARY, *n.* joint inheritance — *Hum mirās, mirāsāt ka hum-istilqāq, hum-nāṛisī* — *Bhāpūti kē samāns, bhāpūti meṁ sājhe.*

PARCH, *v.* (L. *per*, *arceo*) to burn slightly, to scorch, to dry up — *Bhūnā yā bhū-jānā^b, ghulānā yā ghulāsānā^b, khushk k^b.* — *Bhūṇja sūkna kabhārnā kaurāi wā bhūnj-jūn, bhūlsānā wā bhūdsānā, sukhdūnā sukhdānā wā sushk k^b.*

PARCHEDNESS, *n.* the state of being parched — *Khushkī, khushk hālat, bhūnī hūi hālat* — *Taptatī, koshitajalat wā, bhūnj hūi dā'ā.*

PARCHMENT, *n.* (L. *pergamena*) skins dressed for writing on — *Bagg, likhne ke liye bandāpī aur kamāpī hūi chāmra^b, chāmra kī waslī* — *Chāmapatā, likhnamachāma, lekhamachāma, chāmapat.*

PARD, *n.* (L. *pardus*) the leopard, any spotted beast — *Tendā yā tender^b, chitā^b.*

PARDON, *v.* (L. *per*, *donno*) to forgive, to remit; *n.* forgiveness, remission — *Mā'af k^b, 'afū k^b, qā' dāwāzish-k^b, dar-guzar k^b, mā'zār k^b, najāt d. yā bakhshnā^b; n. 'afū yā dāwāzish, najāt bakhshish mā'firāt mā'ifi gufrān yā dar-guzar* — *Kshama aparādha-kshamā aparādhamochan wā pāpamukti k^b, mukti k^b, wā cihornā^b; n. kshamā pāpamochan aparādhamochan aparādhakshamā wā doshamukti, nishkriti mukti chhūtukārā wā kshantī.*

PARDON-ABLE, *a.* that may be pardoned — *Mā'af hone ke lāiq, mā'zār, qābi'u-l-'afū, qābil-i-gufrān, 'azr pa-w* — *Kshantavyā, kshamanīyā, kshamīyogya.*

PARDON-ABLENESS, *n.* the state of being pardonable — *Mā'af hone kī liqāq, qābilyat-i-'afū, qābilyat-i-gufrān, 'azr pa-wāri, mā'zārī* — *Kshamanīyātā, kshantavyātā, kshamīhātā.*

PARDON-ABLY, *ad.* in a pardonable manner — *'Uzr pa-wī se, mā'zārī se, qābilyat-i-'afū se, mā'af hone kī liqāq se* — *Kshamanīyābhāv se, kshantavyānīrvak, kshamīhātā se, kshamīyogyantā se.* — *[gaffār — Kshamākkārī, kshamā k^b, w^b.*

PARDON-ER, *a.* one who pardons — *Bakhshanda, mā'af k^b, w^b, khatī bakhsh, āmpz gir.*

PARF, *v.* (L. *parvo*) to cut off the surface or extremities, to diminish gradually — *Chhl-nā chhotā chhāṭnā^b kātarnā yā kātā^b, thōrā-thōrā kar-ke ghulānā^b.*

PARER, *n.* the that pares — *Chhlne w^b, chholne w^b, chhāṭne w^b, kātne w^b, kātne w^b, turāshne w^b, kātne kī hatigār^b, turāshne kī auzār, chholnī^b, chhlūnī^b, kātarnī, nahannī yā naharnī^b.*

PARING, *n.* that which is pared off — *Tarāsha, chhlān^b, chholān^b, kātān^b, kātarn^b.*

PAR-E-GORTIC, *a.* (Gr. *para*, *agorū*) mitigating, assuaging pain; *n.* a medicine which mitigates pain — *Mukhaffaf-kunanda yā taskin-bakhsh, āram-bakhsh yā dard ko takhfīf k^b, w^b; n. dard ko mukhaffaf karne-wālī dawa, āram-bakhsh dawa* — *Sāntid, dūkhkshamak; n. dūkhkshamakāushadh, sāntidabheshaj.*

PAR-ENCHYMA, *n.* (Gr. *para*, *en*, *chuo*) a soft porous substance — *Isfanj si shai* — *Ispanjasadrī, mastu, sūkshmarandhravīshīhtakomālapadrūth.*

PAR-ENCHYMA-TOUS, **PAR-ENCHYMOUS**, *a.* soft, porous, spongy — *Mulām yā narm, masīm-dār, isfanj sū* — *Komal wā uridu, sūkshmarandhravīshīht, ispanjasadrīs wā ispanjatulya.*

PÁR-E-NĒT'IC, **PÁR-E-NĒT'I** CAL, a. (Gr. *para, ainos*) hortatory, encouraging—*Him-mat-baksh yá himmat-d. w., tahrík yá targh d. w.*—Dhāras d. w., dildas wá barhā-wā d. w. [*wárida*—Janmad, janan wá janani, janak wá janikā, pitā wá mātā.

PÁRENT, n. (L. *pario*) a father or mother—*Bāp yá nā^h, pīdar yá mādar, wálid yá*
PÁRENT-AGE, n. extraction, birth, descent—*Nishād khāndan zūt asl yá bekh-banyād,*
paidāish, tavallud nasl yá nasab—*Vaṇs wá jāth, jauma, utpatti wá kul.*

PÁRENT'AL, a. pertaining to parents, tender—*Wálidāna pīdarī yá mādarī, mīkr-bān*
mulān yī shafiq—*Jananasambandhī mātāpitrisambandhī wá mātāpitriyogya, mri-*
du wá dayālu.

PÁRENT'AL-LY, ad. in the manner of a parent—*Wálidāna, pīdarāna, mādarāna, wálid*
yá wárida ke taur se, mīkr-bānī se, shafiqut se—*Mātā wá pitā ke bhāv se, vatsalntā-*
pūrvak, sukh se, dayā se. [tribhīn, mātāpitirahit.

PÁRENT-LESS, a. deprived of parents—*Yatīm, be-wálidān, binā-mā-bāp-kā^h*—*Mātāpi-*
PÁRENT'ATION, n. something done or said in honour of the dead—*Kīriyā-karam^h,*
tājiz-o-takfīn—*Pretasāṅskār, pretakarm, mritakriyā, mritasāṅskār.*

PÁRENT'HE-SIS, n. (Gr. *para, en, thesis*) a clause or member of a sentence which
 interrupts the natural connexion of the words but explains the sense or introduces
 some important idea: it is usually marked thus ()—*Jumla-i-mu'tariza*—*Ananwita-*
vākya, prakshiptipradhānavākya, upavākya, nive-itavākya.

PÁRENT'HE'TIC, **PÁRENT'HE'T'ICAL**, a. pertaining to a parenthesis—*Muta'a'lliq-i-jum-*
la i mu'tarizā, jumla-i-mu'tariz-i-mansūb—*Mūlavākya-ananwit, ananwitavākya-avishayak,*
anānuit, prakshiptipradhānavākya-sambandhī.

PÁRENT'HE'T'ICAL-LY, ad. in a parenthesis—*Jumla-i-mu'tariza mein, jumla-i-mu'tariza*
ke taur se—*Mūlavākya-ananwit rīti se, ananwitavākya mein, prakshiptipradhānavā-*
kya mein, upavākya kī rīti se. [—*Tuchhha bāt, thori bāt wá chhotī bāt.*

PÁRER-GY, n. (Gr. *para, ergon*) something unimportant, a trifle—*Adūt chiz, nā-chiz*

PÁR'GET, n. plaster: v. to plaster, to paint—*Leṇ^h, chhopan^h, lewār^h*; v. *potnā lagā-*
nā phernā chhopnā yā lewār^h, rangnā^h

PÁR'HE'LI-ON, n. (Gr. *para, heilos*) a mock sun—*Sarācha-i-āftāb, sarācha-i-shams,*
naqlī-shams, jildhā āftāb—*Suryabhās kṛtrimsurya, mithyāsurya.*

PÁR'AL, n. (*pair. royal*) three cards of a sort at certain games—*Kīs khel mein ek*
rang ke tin bīs^h.

PÁR'IE'TAL, a. (L. *paries*) pertaining to a wall, forming the sides or walls—*Divār-*
mansūb yā muta'alliq-i-divāl, divār-numā yā divāl-sā—*Bhīt ká, bhīt ke sadriś wá*
bhīt-sarikhī.

PÁR'IE'TINE, n. a piece of a wall—*Divār kī ek tukrā*—*Bhīt ká ek pūk wá tukrā.*

PÁR'ISH, n. (Gr. *para, oikos*) the particular charge or district of a clergyman of the
 established church: a. belonging to a parish, having the charge of a parish—*Pādrī ká*
mahallā yā tā'alluqa; a. pādrī ke mahallā yā tā'alluqe ke muta'alliq, mazhabī tā'al-
luqa-dār—*Paurohityapradeś, purohitādhiin pradeś, paurohityabhūmi; a. paurohitya-*
desasambandhī purohitādhiinpradeś-avishayak wá paurohityabhūmisambandhī, paur-
hityabhūmyadhikārī wá paurohityapradeśādhiikārī. [shaḥs—*Purohitādhiinādesasth.*

PÁR'ISH'ION-ER, n. one who belongs to a parish—*Pādrī ke mahallā yā tā'alluqe ká*

PÁR'ITOR, n. (*apparitor*) a beadle—*Inglistān mein ek qism ká pīyāda*—*Ingland dōs*
mein ek prakār ká chaprīsī.

PÁR'ITY, n. (L. *par*) equality, resemblance—*Musāwat yā barābarī, mushābahat mu-*
wāfiqat yā yak-sīnī—*Samāta sāmya wá samānatā, tulyatā sīdriyā sīdriyatā wá*
anurupatā.

PÁRK, n. (S. *pearruc*) a piece of inclosed ground; v. to inclose as in a park—*Ramnā^h,*
ramna, shikār-gāh, khalangā^h; v. *ramne mein ghernā yā berhnā^h*—*Mrigayāsthān,*
mrigayāilay, mrigayābhūmi, udyān. [pāl. *mrigayāsthānarakshak, udyānarakshak.*

PÁRK'ER, n. the keeper of a park—*Ramne ká rakhwālā^h, shikār-gāh-lān*—*Mrigayāilaya*

PÁRLE, v. (Fr. *parler*) to talk, to converse; n. conversation, oral treaty—*Guft-gū k.,*
bāt-chīt k^h; n. guft-gū, sulh kī bāt chīt—*Vartālāp wá ālāp k., sambhāshap k.; n.*
sambhāshap wá bolchāl, sandhiprasaṅg.

PÁR'LANGE, n. conversation, talk, idiom—*Guft-gū yā suwāl-jawāb, makā'ama tazkira yā*
gil-o-gāl, muhāwara—*Sambhāshap, ālāp bolchāl wá bātehit, vāgīrtī wá vigdharā.*

PÁR'LEY, v. to treat verbally, to discuss orally; n. oral treaty, talk, conference—*Sulh*
kī guft-gū k., suwāl-jawāb yā gil-o-gāl k.; n. sulh kī guft-gū, zikr-mazkūr yā makā'ala-
ma, tazkira suwāl-jawāb yā gil-o-gāl—*Sandhiprasaṅg k., bolchāl bātehit wá sambhā-*
shap k.; n. sandhisambhāshap wá sandhiprasaṅg, sambhāshap wá ālāp, bātehit wá
bolchāl.

PÁR'LIA-MENT, n. the grand legislative council of the nation consisting of the sove-
 reign lords and the commons—*Qaumi majlis, dīwān-i-āmm-o-dīwān-i-khāss*—
Prajāpratinidhisabha, mahāsabha.

PÁR'LIA-MENT'ARY, a. pertaining to parliament, enacted by parliament—*Qaumi majlis*

ke muta'alliq yā dīwān-i-'amm-o-dīwān-i-khāss ke muta'alliq, qaumi majlis yā dīwān-i-'amm-o-dīwān-i-khāss se kiya gayā—Prajāpratinidhisabhasambandhi wā mahāsabha-vishayak, prajāpratinidhisabha wā mahāsabha se kiya gayā.

PĀR-LIA-MEN-TĀ'RI-AN, **PĀR-LIA-MEN-TĒER'**, *n.* one who adhered to the parliament in the time of Charles I. — *Wah shakhs jo shāh-Charles-i-awval ke 'ahd meī qaumi-majlis yā dīwān-i-'amm-o-dīwān-i-khāss ki taraf thā*—Wah jan jo pahile Charles rāja ke rajyākāl meī mahāsabha wā prajāpratinidhisabha kī pakshī thā.

PĀR-LIA-MEN-TĀ'RI-AN, *a.* serving the parliament in opposition to Charles I. — *Shāh-Charles-i-awval ke bar-khilāf qaumi-majlis yā dīwān-i-'amm-o-dīwān-i-khāss ki taraf-dārī k. w.*—Pahile Charles rāja ke viruddha mahāsabha wā prajāpratinidhisabha kī pakshī.

PĀR'LOUR, *n.* a room in a religious house where the monks or nuns meet to converse, a room usually occupied by a family when they have no company — *Khānqāh meī qalandarōn zāhidōn yā abhūktiniyōn ke guft-gū karne ke liye ek kothri, dar-dalān yā baithak-khāna*—Maṭh meī ālāpasālā, saṅkīpasālā wā kathopakathanasālā.

PĀR'LOUS, *a.* keen, shrewd, sprightly — *Tez, zīrak yā 'āiyara, chālūk yā zinda-dīl*—Tīkshna, chatur wā sayāna, phurtilā wā hānsor.

PA-RŌ'CHI-AL, *a.* (Gr. *para, oikos*) belonging to a parish — *Pādri ke mahalle yā ta'alluqe ke muta'alliq, pādri ke mahalle yā ta'alluqe kī*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi, paurohityābhūmivishayak.

PA-RŌ-CHI-ĀL-TY, *n.* state of being parochial — *Mazhabī ta'alluqa-dāri*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi.

PA-RŌ'CHI-ĀL-LY, *adv.* in a parish, by parishes — *Pādri ke mahalle yā ta'alluqe meī, pādri ke mahallōn yā ta'alluqōn se*—Purohitādhiṇapradeś meī, paurohityadeśōn se.

PA-RŌ'CHI-AN, *a.* belonging to a parish; *n.* a parishioner — *Pādri ke mahalle yā ta'alluqe ke muta'alliq; n. pādri ke mahalle yā ta'alluqe kī shakhs*—Purohitādhiṇapradeśasambandhi, paurohityadeśasambandhi; *n.* purohitādhiṇadeśasthi.

PĀR'O'DY, *n.* (Gr. *para, odē*) a kind of composition in which the words or thoughts of an author are by some slight alterations adapted to a different purpose; *v.* to copy by way of parody — *Tazmīn, ek qism kī tasnif jismēn kisi musunnif ke alfāz yā khayālāt kisi qadr tabdil kar-ke tazhikan yā aur kisi ma'nī meī istīmāl karēn; v. tazmīn k., tazmīn ke taur par tatabbu' k., us qism kī tasnif ke taur par naql karnā jismēn kisi musunnif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meī musta'mal hoī*—Vinodārthānukarānakavitī, hāsyakarānārthānukarānakāvya, vyājanīdustutyarthaprasaṅgāntarayōjan; *v.* vinodārth wā hāsyakarānārth sabdajarivartan k., vinod ke nimitta sabdōn ko ulānā palānā, vyājanīdustutyarthaprasaṅgāntarayōjan k.

PA-RŌ'P-CAL, *a.* relating to parody, like parody — *Tazmīn-mansūb yā us qism kī tasnif ke muta'alliq jismēn kisi musunnif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meī musta'mal hoī, tazmīn ke mānīnd yā us qism kī tasnif ke mānīnd jismēn kisi musunnif ke alfāz yā khayālāt kisi qadr tabdil ho-kar tazhikan yā aur kisi ma'nī meī musta'mal hoī*—Vinodārthānukarānakāvitāsambandhi wā hāsyakarānārthānukarānakāvya-vishayak, vinodārthānukarānakāvitāśāstrī wā hāsyakarānārthānukarānakāvya-tūlyā.

PA-RŌLE', *n.* (Fr.) word given as an assurance, a verbal promise — *Qaul yā iqrār, 'ahd-o-pa'mān-i-zabān*—Dīrghavachan, mukhakathit wā alikhīt pratijñā.

PĀR'OL, *a.* given by word of mouth, oral — *Zabānī, qair-tahrīrī*—Ukt wā mukhakathit, alikhīt.

PĀR-O-NO-MĀ'SI-A, **PĀR-O-NŌM'A-SY**, *n.* (Gr. *para, onoma*) a play upon words, *a.* pun — *Zū-ma'nain-būz yā zū-ma'nain-goī ya'nī alfāz-i-muttahidu-t-talāfuz aur mukhta-lifu-l-ma'nī kī istīmāl, thām zū-ma'nain tajnīs yā bazla*—Ślesh, śleshavākya wā dwyarthavākya.

PĀR-O-NO-MĀS'I-CAL, *a.* belonging to a paronomasy, consisting in a play upon words — *Zū-ma'nain-mansūb yā muta'alliq-i-ihām, zū-ma'nain ihām tajnīs yā bazla kī*—Śleshasambandhi wā śleshavākya-vishayak, śleshamay wā dwyarthavākya-may.

PA-RŌT'ID, *a.* (Gr. *para, os*) salivary — *Thūk kā^h, rāl kā^h, lār kā^h*—Lālāsambandhi, lālāsambandhi, lālōtpādak.

PĀR'OX-YSM, *n.* (Gr. *para, oxus*) a violent fit of disease or pain — *Maraz kī ziyādātī yā qalba*—Rog wā pirā kī ākrāman veg āveś wā charbāw.

PĀR'RI-ČIDE, *n.* (L. *pater, caedo*) the murderer of a father, the murder of a father — *Qatil-i-pidar yā pidar-kush, pidar-kushi yā qatil-i-pidar*—Pitrihantā pitrighna pitri-ghatī pitrigṭhātak wā pitragṭhātī, pitrihatyā pitribadh wā pitrigṭhāt.

PĀR-RI-ČĪDAL, **PĀR-RI-ČĪD'LOUS**, *a.* relating to parricide, committing parricide — *Pidar-kushi-mansūb yā muta'alliq-i-qatil-i-pidar, pidar-kush yā qatil-i-pidar*—Pitrihatyāsambandhi pitrihatyārūp wā pitribadhavishayak, pitrighna wā pitrigṭhātak.

PĀR'ROT, *n.* (Fr. *perroquet*) a bird — *Totā^h, suggā^h, suā^h*—Šuk, kir.

PAR'O-QUET, pâr'o-ket, n. a small parrot—*Chhotā totā^h, chhotā suggā yā suā^h.*

PÂR'RY, v. (L. paro) to ward off—*Bâz-rakhnā, daf' k., bachānā^h, rokud^h, āpnā^h, ār-d^h.*—Vāran k.

PÂRSE, v. (L. pars) to name the parts of speech in a sentence and show their relation to each other—*Jumle meñ alfāz ki tarkīb kahñā, lafwñ ko hall k.*—Padabhañ-jan k., līnganirdē k., padachchhed k., śabdānwayanirūpan k.

PÂR'SI-MO-NY, n. (L. parvus) frugality, covetousness, niggardliness—*Juz-rast yā kam-kharchī, hirs yā tam'.* bakhilī bukhil tang-dili tang-chashmī yā shāmī—Alpavyay wā parinitavyay, lālach wā lobh, kārpanya wā kripānatā.

PÂR-SI-MO'NI-OUS, a. frugal, sparing, covetous—*Juz-ras, kifāyati yā kam-kharch, hirs yā tāmī.*—Alpavyayī, parinitavyayī wā mitavyayī, kripān lobhī wā lālachi.

PÂR-SI-MO'NI-OUS-LY, ad. sparingly, covetously—*Juz-rast yā kam-kharchī se, hirs yā tam' se.*—Alpavyaya wā parinitavyaya se, lobh wā lālach se.

PÂR-SI-MO'NI-OUS-NESS, n. disposition to save—*Juz-rast, kam-kharchī, bukhil, hirs.*—Alpavyaya, kārpanya, kripānatā. lobh. [tāni—Ajmoat.]

PÂR'S'LEY, n. (Fr. persil) a plant—*Ajmoat, ajmoat-i-khurāsān, rāndnā^h, karafs-i-bos.*

PÂR'S'NIP, n. a garden vegetable—*Chagandar, gazar.*—Ek prakār kī gajar.

PÂR'SON, n. (L. persona) a priest, a clergyman—*Murshid pesh-namāz yā saiyid, pādri.*—Purohit wā yājak, āchārya dharmādhypāk wā dharmāthyaksh.

PÂR'SON-AGE, n. the house or benefice of a parson—*Pādri kā mukān, pādri kī mā'ash yā nazr-i-aimma.*—Purohitagriha wā purohit kā ghar, dharmādhypākavritti wā dharmāsikshakavritti.

PÂRT, n. (L. pars) a portion, a division, a member, share, concern, side: pl. faculties, districts—*Hissa, qismat pūra fast yā bāb, juz yā 'uzr, bakhrī, 'ulūq, jānīb yā taraf:* pl. isti'dād liyāqat dānāi zirakī ausāf yā firāsut, atirīf jawānīb yā aqlā^h—Bhāg, khand wā prakaran, aṅg wā avayav, aṅś, sambandh, paksh: pl. buddhi wā gun, deś wā pradeś.

PÂRT, v. to divide, to share, to separate—*Hissa k., taqsim-k. yā bakhrā-pānī, tafāvut k. tafāvut-h, julā-k. julā-h. yā rakhsat-h.*—Bhāg k., bāntīnā wā aṅś pūnā, alag k. alag-h. sidhārnā wā bidā li. [bhāg.]

PÂRT'AGE, n. the act of dividing or sharing—*Taqsim, inqisām.*—Bāntwārā, bānt, vi-

PÂRT'ED, a. possessing accomplishments—*Sāhib-i-ausāf, ahl-i-jauhar, sāhib-i-liyāqat, sāhib-i-kamāliyat.*—Gūnavīsishṭ, gunī.

PÂRT'ER, n. one that parts or separates—*Taqsim-kumānda, hissa k. w., julā k. w. yā h. w.*—Bāntne w., vibhāg k. w., vibhāgakalpak, alag k. w. wā h. w.

PÂRT'BLE, a. that may be divided—*Mumkin-i-taqsim, taqsim-pāzīr.*—Vibhājya, aīsa-niya. [bānt, algiw prithagbhāv viyog wā virah.]

PÂRT'ING, n. division, separation—*Taqsim yā inqisām, judāi yā tafriq.*—Vibhāg wā

PÂRT'LY, ad. in part, in some measure—*Juzwī, kist qadr.*—Kuchh, kuchh-ek wā thorā.

PÂRT'NER, n. one who has a part, a sharer; v. to join, to associate as a partner—*Hissā-dār bakhrā-dār ham-hissa yā bukhrait, sharik: v. milānā^h, sharik k.*—Bhāgi aṅśī aṅśgrāhī wā aṅśbhāgi, sāthī sāthī sahakārī samāṅśī wā sāngī; v. lagānā wā sāṭnā, sājhi sāngī wā samāṅśī k.

PÂRT'NER-SHIP, n. the association of two or more persons in one business, joint interest or property—*Shāmīlāt sharākat yā ishtirāk, shirkat mushārakat yā ambāz.*—Sambhūyakarītā wā sambhūyasamutthān, sājhi.

PÂRTY, n. a number of persons united in opinion or design, one of two litigants, one concerned in any affair, side, cause, a select company—*Ḡol guroh yā jamā'at, fariq yā asāmī, sharik yā shakhs, taraf, jānīb, ek khāss guroh.*—Sapakshiyon kā gap saṅsarg samūh wā jathā, vālī wā arthī, sambandhi bhāgi aṅśī wā sājhi, paksha, tar, viśesh maṇḍalī dal wā toli.

PÂRTY-SÂN, n. an adherent to a party—*Taraf-dār, jānīb-dār, kumakī, rafiq, dāman-gir.*—Pakshapātī, pakshak, pakshadhārī, sāngī, amshaṅgi, sahotthūyī.

PÂRTY-COL-oured, a. having different colours—*Raṅg-ā-raṅg, raṅg-ba-raṅg, būqalamūn, pañch-raṅgā^h.*—Nānvarṇ, nānāraṅg, vichitravarṇ, chitravichitra.

PÂRTY-MAN, n. an abettor of a party—*Rafiq, kumakī, taraf-dār.*—Pakshapātī, pakshak.

PÂRTY-WALL, n. a wall separating two houses—*Do mukānon ke dar-miyān kī dīmīr.*—Do gharon ke bich kī bhīt. [h., hissa lenā—Aṅśī h. wā bhāg-lenā, sājhi h.]

PÂR-TÂKE', v. (part. take) to take share with, to have a part in—*Hissa-dār yā sharik*

PÂR-TÂK'ER, n. one who partakes, a sharer—*Hissa-dār yā mushārik, sharik.*—Aṅśī bhāgi wā aṅśhārī, sājhi wā sahabhāgi. [wā mel, sājhi wā sandhi.]

PÂR-TÂK'ING, n. combination, association—*Ittifāq, sharākat yā mushārakat.*—Sāṅsarg

PÂR-TÊRRE', n. (Fr.) a level plot of ground planted with evergreens and flowers—*Sabza-zār, chaman.*—Pushpavātikā, kusumākar, pushpākar, udyān.

PÂR'TIAL, a. (L. pars) inclined to favour one party more than another, affecting only one part, not general—*Taraf-dār jānīb-dār yā māil, khāss jāc yā hisse kā, gair-*

'*anīm yā nā-mullaq*—Pakshapāti pakshānūrāgi wā laulīn, ekadēśī wā viśeṣhaṣṭhī-
nī, avyāpak aṣamaṅga wā aṣarvātrik.

PĀR-TIAL-IST, *n.* one who is partial—*Jānīb-dār, taraf-dār*—Pakshapāti, pakshak.

PĀR-TIAL-ITY, *n.* inclination to favour one party more than another, stronger inclination to one thing than another—*Taraf-dārī jānīb-dārī taraf-kushī yā pās-dārī, mullān yā may-dān*—Pakshapāt wā pakshānūrāg, sneh prem anurāg wā ruchi.

PĀR-TIAL-IZE, *v.* to make partial—*Jānīb-dār k., taraf-dār k., māl k.*—Pakshapāti *k.,* pakshānūrāgi *k.,* laulīn *k.* [*qadr*—Pakshapāt wā pakshānūrāg se, kuchh.

PĀR-TIAL-LY, *adv.* with unjust favour, in part—*Taraf-dārī yā pās-dārī se, juzwī yā kist-*

PĀR-TIC-I-PATE, *v.* (*L. pars, capio*) to partake, to have a share—*Hissa-dār yā sharīk h., hissā pānū yā hissā lenā*—*Anśī wā sājhī h., bhāṁnā wā bhāg lenā.*

PĀR-TIC-I-PABLE, *a.* that may be shared—*Mumkin-i-bakhrā, hissā-pazīr*—*Anśaniya,* vibhijya, bhāṁte jāne ke rogya. [*bhāgi*; *n. sājhī.*

PĀR-TIC-I-PANT, *a.* sharing; *n.* a sharer—*Hissa-dār yā mushārīk*; *n. sharīk*—*Anśī,*

PĀR-TIC-I-PATION, *n.* act of sharing, division—*Hissa-dārī sharīkat shirkat yā ishtirāk, taqsim yā inqisām*—*Anśaharān bhāgaharān anśagrahān saḥabhog wā sājhā, bhāg aṁś wā bhāṁtwārā.*

PĀR-TIC-I-PLE, *n.* a word so called because it partakes of the properties of a noun an adjective and a verb—*Pārtī-māṭīf*—*Gaṇakriyā, sakālakridant, kalabodhakakridant.*

PĀR-TIC-I-TAL, *a.* having the nature of a participle, formed from a participle—*Muta-'allīq-i-jī-lī-māṭīf, jī-lī-māṭīf*—*Gaṇakriyāvishayak wā sakālakridantadharmak, sakālakridantarūp.*

PĀR-TI-CLE, *n.* (*L. pars*) a minute part, a very small portion, a word not inflected—*Zarra, rezā yā shamma, harf*—*Atisūkshminn anūronn wā sūkshminn, kaṇ kapikā* lay les sūkshminn wā kshudrāṇs, avyaya wā nipāt.

PĀR-TIC-U-LAR, *a.* pertaining to a single person or thing, individual, single, minute, special, odd; *n.* a single instance, a separate or minute part—*Mukhsās, mutafarriq mufassal yā 'alāhikā, wāhīd yā mufrad, hīrīk, khūss, 'ajīb yā nūdir*; *n. khūss bāt anar yā mubtā, juz yā bārīk-hissā*—*Viśiṣṭ avachchedak wā parichchedak, bhīnna nyātrā vyakt wā vivikt, avyāpak wā vibhakt, sūkshma, viśeṣhawān adhikottar wā lokottar, vilakṣan apūrv wā alaukik*; *n. viśay, bhīnna wā sūkshma aṁś.*

PĀR-TIC-U-LAR-ITY, *n.* something particular—*Kāṇṣīyat, takhsīs, yuktāi, nudrat*—*Viśiṣṭatā, bhīnnatā, vyaktatā, avyāpī, asādhārnatī, parbhūka.*

PĀR-TIC-U-LAR-IZE, *v.* to mention distinctly, to detail, to be attentive to single things—*Julā-julā bayān k., mufassal mashrūḥan yī shakh-war bayān k., juziyāt jardiyyāt yā bārīk-bīṭh kī taraf mutawajjih h.*—*Viśeṣhawān wā viśeṣhanirleś k., viśeṣha-vrittāntavivarān k., sūkshma bāṭh kī or mamayogi h.*

PĀR-TIC-U-LAR-LY, *adv.* distinctly, singly—*Mufassalan tafsīlan khāss-karke bī-t-tafsīl yā sharh wār, khūssītan mufradīn yī julā-julā*—*Viviktrūp vyaktarūp wā viśeṣharūp se, viśeṣ-karke nyātrā nyātrī prithak-prithak wā alag-alag.* [*gaurisāḥ.*

PĀR-TI-ŠAN, *n.* (*Fr. portionne*) a kind of halbert. See under PART—*Ek bhānt kā*

PĀR-TITION, *n.* (*L. pars*) the act of dividing, a division, that which divides or separates; *v.* to divide into parts—*Taqsim yā tafriq, inqisām yā hissā, fāriq parda yā dūdar*; *v. taqsim k., julā-julā k., tafriq k.*—*Parichchedak wā vibhag, bhāg wā khaṇṇ, vyavadhīn āt patti wā bhūt*; *v. bhāṁnā, bhāg k., prithak prithak k., alag alag k.*

PĀR-TLET, *n.* a ruff, a baul, a hen—*Gulā-band, band, murgī*—*Gale-kā bandhan gala-vastra wā grīvāvastra, patti wā baṁdhnā, kukkuṭī.*

PĀR-TNER, See under PART.

PĀR-TRIDGE, *n.* (*Gr. perdic*) a bird—*Inarrāj, kabk, titar*^h—*Tittir, chakor.*

PĀR-TOR-IENT, *a.* (*L. pario*) bringing forth, about to bring forth—*Janne-wālī yā junan-hār^h, qurīb janne ke*—*Prasavakāriṇī, upasthitaprasavakālā arthāt janne ko upasthit.* [*janan, utpādan.*

PĀR-TUTION, *n.* the act of bringing forth—*Jannā^h, paidā-sūz*—*Prasav, prasuti,*

PĀR-TY, See under PART.

PASCH, *n.* (*Gr. pascha*) the passover, Easter—*Yahūdīyon-kā-ek-tewhār, Haazrat 'Isā ke bār-i-digar zinda hone kī yād-gāri kī tewhār*—*Yihūdīyaparvvaviśeṣ, Kriṣṭapunarutthānaparvva.*

PĀS-GHAL, *a.* relating to the passover or Easter—*Haazrat 'Isā ke bār-i-digar zinda hone kī yād-gāri kī tewhār ke muta'allīq*—*Yihūdīyaparvvaviśayak, Kriṣṭapunarutthānaparvvasebandhī.*

PĀS-QUE-FLŌW-ER, *n.* a flower—*Ek qism kī phūl*—*Pushpaviśeṣ, ek bhānt kī phūl.*

PĀSH, *v.* to strike; *n.* a blow, a face—*Mārnā^h, pūnā^h*; *n. thappar mukkā mūkā yā ghāṁsā^h, murā^h.*

PĀS-QUIL, PĀS-QUIN, PĀS-QUIN-ĀDE, *n.* (*Pasquin*) a lampoon; *v.* to lampoon—*Hajo, qadāh*; *v. hājō k.*—*Bhāṁrau wā, nindālekḥ, upahāsakakavitā*; *v. bhāṁrau wā k., upahāsakakavitā likhnā.*

PAS'QUIL-LEK, *n.* a lampooner—*Ilajo-gar, kajo-go, kaji, kajo-nawis, zakhik*—Nindāle-khak, bhāṇrau wā likhne w., upahāsakavitakār.

PASS, *v.* (*L. passum*) to go, to go beyond, to proceed, to occur, to spend, to omit, to enact, to thrust, to gain currency, to put into circulation, to pronounce or deliver, to admit or approve; *n.* a narrow entrance or road, a licence to pass, a thrust—*Guzarnā, nāngnā^h, āge barhnā^h, wāqt yā sar-zad h., guzarnā yā sarf k., faro-guzāsh-k. tark-k. yā qalam-andiz-k., nāst-k. ādir k. yā muqarrar k., ghusepnā^h, rāj yā jār k., rāj yā jār k., aḍi k. yā farmān-i, qabul yā man-ār k.; n. dera durra guzar yā rah, ravanna yā parwana-i-rākhiri, hāl^h—Jini, pir jānā wā lāngini, chālā jānā wā chālā-chālā, bitnā parnā ānā wā ā-jāni, kātnā gānwānā gawānā wā bitnā, chihorna chihori d. wā chūkū, bāndhū thabranā wā nishpānna k., būlnā, chālā wā prachalit h., chālā wā prachalit k., prakās k., unūnā wā swikār k.; n. ghā i gbānti durgamāg wā saṅkat-path, abhijñānapātra abhayapātra wā nikāsi-ki-chiṭṭhi, khod khonhā wā prahār.*

PASS'A-BLE, *a.* that may be passed, tolerable—*Qibil-i-'uhūr qibil-i-guzar chaltā 'uhūr-pazir yā munkin-i-'uhūr, baṇ hān yā aisa waisā*—Gāmya gamaniya gamanayogya tarāniya wā chalne w., viguṇ sahya wā kām chālū.

PASS'A-BLY, *ad.* tolerably, moderately—*Aisā-waisā^h, itidil yā awat se*—Yāvattāvat wā mulbyamarūp-se, purimitarūp-se.

PAS-SĀ'DO, *n.* (It.) a push, a thrust—*Dhekkā yā takkar^h, hāl khod yā khoichā^h.*

PAS'SAGE, *n.* the act of passing, a road, night of passing, an incident, part of a book—*Rau ravā-ran yā guzar, rah rasta yā ghār-gah, istihyāq-i-guzar yā tāqat-i-guzar, mājari yā sar guzāsh, mayān yā mayān*—Gāmya chalan gati jīnā chālā wā utarnā, path inag wā dvar, gamnādhikār wā gamnāsakti, vitta wā ghatānī, vachan.

PAS'SANT, *a.* cursory, careless—*Karā-rurā kā yā jald, be-lāhāz yā be-khābār*—Twarit wā ṣighra, āśvadhān.

PAS'SEN-GER, *n.* a traveller, a wayfarer—*Musāfir yā āsir, rāhi rah-gir yā rah-rāu*—

PAS'SER, *n.* one who passes—*Chālne w^h, jāne w^h, chālne-yā, jāwāyā^h, guzarne w., guzar k. w.*

PASS'ING, *p. a.* exceeding; *ad.* exceedingly—*Ziyāda, nihāyat; w. nihāyat, ta shūddat*

PASS'ING-LY, *ad.* exceedingly—*Nihāyat, be-shūddat*—Nipāt, atyant, atīśay, nīfānt.

PASS'LESS, *a.* having no passage—*Be-rāh, be-guzar-gih, be-risā*—Mārgasūnya, āpath.

PASS'ING-BELL, *n.* a death-bell—*Ghantā jo mant ke waqt bajtē hai*—Ghantā jo mrityo-

kāl mein bajtā hai.

PAS'SION, *n.* (*L. passum*) the impression or effect produced by any external agent, suffering, any violent emotion of the mind, anger, love, zeal, ardour, eager desire; *v.* to be extremely agitated—*Inqilā' azīmā qumāt-i-munfā'ila yā asar-pazirī, azīyat yā izi, hawā-o-kharas hawā-i-nafsanī yā nafs-i-amnāra, khashm gussa yā qahr, shauq hubb ta'ashshuq shukwat yā hawā-i-'ishy, harārat, sar-garmi garmi yā sozish, kamāl ārsū yā armīn; v. nihāyat muttarib h., nihāyat be-kāl h.*—Sahan sahata karmāśrayatā wā karmapātrā, dūkhbhog vyatīhā wā kleś, manorag manovikār vikār chittaveg manabkshobh wā chittakshobh, krodh rosh wā kop, anurag kām wā mad, uttāp wā atyanurag, nehehālatā ushātā vyagrātā wā autsukya, lālasā wā utkanthā; v. ativyākul h., ativyast h., bahut ghabrī jānū.

PAS'SI-BLE, *a.* susceptible of impressions from external agents—*Asar-pazir, mutahammil*—Karmāśray, karmapātra, sukhadūkhaksham, sukhadūkhayogya, sukhadūkhavadi.

PAS-SI-BIL'I-TY, PAS'SI-BLE-NESS, *n.* susceptibility of impressions from external agents—*Asar-pazirī, tuasur, mutahammil*—Karmāśrayatā, karmapātratā, sukhadūkhakshamatā, sukhadūkhavedanāakshamatā.

PAS'SION-ARY, *n.* a book describing the sufferings of saints and martyrs—*Auliya aur shuhadā kī azīyat-nāma*—Siddhajanon aur swadharmārthaprapātyāgiyon ke dūkhbhog kā vīvaran.

PAS'SION-ATE, *a.* easily moved by passion—*Tund-kho, zūd-ranj, gussa-war, pur-shauq, dil-soz, sar-garm, gussa-nāk*—Ṣighrakrodhī, ṣighrakōpi, roshāsil, chittavegi, uechchand, ushṇa, ugra, raudra, rasik, anurāgi, anurakt.

PAS'SION-ATE-LY, *ad.* with passion, ardently—*Shauq-se yā khashm se, sar-garmi harārat yā dil-sozi se*—Anurag wā krodh se, uechchandat i ugratā wā utkanthā se.

PAS'SION-ATE-NESS, *n.* vehemence of mind—*Tund-kho, khashm-gini, shauq, dil-sozi, sar-garmi, krodh-mandi*—Krodhavasātā, krodhādhiutā, kopāilātā, anurigatā, anurag.

PAS'SIONED, *a.* disordered, expressing passion—*Muttarib yā dar-ham-bar-ham, nafs-nu-mā*—Vyast, rāgasāchak wā rāgnprakāsak.

PAS'SION-LESS, *a.* not easily excited, cool, calm—*Mutahammil, pitte-mār^h, bā-qarār*—Rāghān wā virakt, thūndhā, śūtarag sānt wā dhir.

PAS'SIVE, *a.* suffering, unresisting, not acting, expressing the effect of an action—*Mutahammil, burd-bār yā asar-pazir, sust, majhūl yā ṣiya-i-majhūl*—Sahanadharmak

wá sahishṇu, sahanañil anivárak wá apratikáruk, nishkriya karmásraya karmádhár karmapátra wá kriyáśūnya, karmañiváchyá.

PÁS'SIVE-LY, *ad.* in a passive manner—*Tahammul se, susti se, majhúli se, mutahammilt se*—Sahishṇutá se, sahanadharm se, sahanavritti se, nishkriyatá se, karmapátratá se, karmásrayatá se.

PÁS'SIVE-NESS, *n.* quality of being passive—*Majhúli, mutahammilti, tahammul, susti, maf-úliyat*—Sahishṇutá, sahanañilatá, sahanadharm, nishkriyatá, karmásrayatá.

PAS-SIV'I-TRY, *n.* quality of being passive—*Mutahammilti, tahammul, susti, maf-úliyat, majhúli*—Sahanatwa, sahisṇutá, sahanañilatá, nishkriyatá, karmásrayatá.

PÁS'SION-FLÓW-ER, *n.* flower—*Ek gism ká phúl*—*Ek bhánti ká phúl, pushpaviśesh.*

PÁS'SION-WEEK, *n.* the week before Easter—*Hazrat 'Isi ke marné ke din ke áge ká hafta*—*Isi ká mrityu ke din ke áge ká saptáh.* [—Yihudiyaparvaviśesh.

PÁSS'OVER, *n.* (*pass, over*) a solemn festival of the Jews—*Yahúdiyon ká ek techar^h*

PÁSS'PORT, *n.* (*L. passum, porta*) a licence to enter or pass through a country—*Ra-wanna, parodina-i-ráh-dári*—Nikási ká chitṭhi, abhayapatra, abhijñānapatra.

PÁS'SY-MEAN-URE, *n.* (*It. pasunezzo*) a dance—*Ek bhánt ki nách yá náich^h.*

PÁST, *p. a.* (*pass*) gone by, spent; *n.* past time; *prep.* beyond, above, after—*Salaf yá mázi, munqazi guzashá yá raft-o-guzashá*; *n.* zamána-i-mázi yá mázi; *prep.* púr yá pure^h, ipar^h, pichhc^h—*Gata bitá wá atit, vyatit wá bhút; n.* gatakál, bhútakál, atitakál, parokh.

PÁSTE, *n.* (*Fr. pâte*) an adhesive mixture, cement; *v.* to fasten with paste—*Lei yá máñr^h, láñá yá gund^h*; *v.* lei se jorñá^h, máñri yá gund se sáñná^h.

PÁSTRY, *n.* things made of baked paste—*Sambosa, samosa, kachauri^h, pári^h, mithi rot^h, khajá yá khajh^h, piú yá piú^h.* [piá^h.

PÁSTRY, *n.* a pie baked without a dish—*Sambosa, put^h, kachauri^h, mithi pári^h, mál-*

PÁSTRYBOARD, *n.* a kind of thick paper—*Wasli, dafli, daftin*—*Čáti, glunapatra.*

PÁSTRY-COOK, *n.* one who makes and sells things baked in paste—*Halwái*—*Kachauri pári khajá fali banfkar bechné w.*

PÁSTERN, *n.* (*Fr. paturon*) the part of a horse's leg between the lowest joint and the hoof—*Ghore ká thewná yá thewná^h, ghore ká ghutná^h.* [ek bhánt ki su-ganú^h.

PÁSTIL, *n.* (*L. pastillus*) a roll of paste, a kind of perfume—*Lei áte yá gund ká batti^h.*

PÁSTIME, *n.* (*pass. time*) sport, amusement, diversion; *n.* to sport—*Khel^h, tafarruj yá dil-bahláw, tamáshá dil-lagi yá bázi*; *v.* khelná^h—*Krírá, vilás vihar wá vinod, kautuk lila wá manpher; v.* vihar k., vinod k., krír k., kautuk k.

PÁSTOR, *n.* (*L. pastum*) a shepherd, a clergyman who has charge of a flock—*Chaupán galla-bán píx-bán yá shubán, hádi yá murshid*—*Bheri-hára garariyá garariyá meshapál wá meshaposhak, dharmopadesak upádhyáya ácháriyya wá guru.*

PÁSTOR-AL, *a.* relating to a pastor, descriptive of the life of shepherds; *n.* a poem describing rural life—*Chaupáñi galla-báni shubáni háñli-mansib yá murshid-ká, chau-páñon yá pi^hlabáñon ke báñ meñ; n.* chau-páñon ke báñ meñ *manawé, galla-báñon ká ramváñ yá shugi ke báñ meñ manawé*—*Meshapálasambandhi garariyon-ká dharmá-dhyápakasambandhi wá dharmopadesakavishayak, meshapálanádivishayak wá gome-sháddivishayak; n.* meshapálanádivishayakakávyá, gomeshtádivishayakagít.

PÁSTOR-LIKE, PÁSTOR-LY, *a.* becoming a pastor—*Murshidána, háñli ke láig, shubánána, chau-páñána*—*Dharmopadesakayogya, ácháriyyayogya, meshapálayogya, garariye ke yogya.* [i-murshid—*Dharmopadesakapad, ácháriyyapad, upádhyápad.*

PÁSTOR-SHIP, *n.* the office or rank of a pastor—*Uhdá-i-murshid, marta'a-i-hádi, rutba.*

PÁSTURE, *n.* ground covered with grass for cattle; *v.* to feed on grass, to graze—*Char-rá, charáñ^h, chará-gáh, 'alaf-gáh, 'alaf-zár; v.* charáná^h, charná^h—*Yavasabhumi, yavasayabhumi, gochárapabhumi, pásuchárapabhú.*

PÁSTURE-RABLE, *a.* fit for pasture—*Qábil-i-chará-gáh, 'alaf-zár ke qábil, 'alaf-gáh ke láig, charú ke qábil*—*Gochárapabhumiyyogya, pásuchárapakshetrayogya, chari wá chará ke yogya.*

PÁSTURAGE, *n.* the business of feeding cattle, lands grazed by cattle—*Galla-báni yá chau-páñi, 'alaf-zár 'alaf-gáh yá chará-gáh*—*Charwáñi, gomeshtádichárapasthán pásu-chárapakshetra wá pásuchárapabhú.*

PÁT, *a.* (*D. pas*) fit, convenient, exactly suitable; *ad.* fitly, conveniently—*Láñ, wáñjib yá láñim, munáñib yá munáñig; ad.* liyáqat se, munáñabat yá munáñfaat se—*Yatho-chit, yogya wá suthará, thik; ad.* yatháyogya, thik-thik wá upayuktariip-se.

PÁT'LY, *ad.* fitly, conveniently, suitably—*Liyáqat se, munáñabat se, munáñfaat se*—*Yatháyogya, upayuktariip se wá suthrú se, thik-thik.* [yogyatá wá upayuktati.

PÁT'NESS, *n.* fitness, suitability—*Liyáqat, munáñabat yá munáñfaat*—*Yogyatá, yuthi-*

PÁT, *n.* (*W. pat*) a light quick blow, a tap; *v.* to strike lightly, to tap—*Chapel yá thap^h, thapak yá thapthapáñ^h; v.* dhíme dhíre yá halke se marná^h, thapthupáná thonkná thakthakáná yá khatkhatná^h.

PÁTCH, *n.* (*It. pezza*) a piece sewed or fastened on, a small piece; *t.* to cover with a

piece sewed or fastened on, to mend clumsily, to make up of pieces or shreds — *Paiwand*, *paṇa gū'a yā yat'a* : v. *paivand lagānā*, *be-saltqayī se marammūt k.*, *jornā^h* — Thegali jor chakti wā chippi, khand wā tukrā ; v. thegali wā chippi lagānā, ehhoj-chhap k. wā buri bhānti se sudhārni, gāthina wā jorkar banānā.

PĀTCH'EK-Y, n. bungling work, botchery — *Nā-kāra kām*, *be-dhab-jor kharāb-paiwand yā pāra-dūzi* — Phuhar kām, burā-jor thegali wā gudari.

PĀTCH'WONK, n. work composed of pieces — *Muruqqa*, *mekhi*, *dag-dozī*, *pāra-dōzi*, *hazār-mekhi* — Gudari, kathari. [mūir, mastakfgra.]

PĀTE, n. the head, the top of the head — *Sir^h*, *khopri yā khopri^h* — Mastak mund wā PĀT'ED, a. having a pate — *Sir-wālā^h*, *khopri-wālā^h* — Mastakavisisht, mūir-wūli.

PĀT-E-FĀCTION, n. (L. *pateo, factum*) the act of opening, open declaration — *Izhār*, *zuhār yā kashf* — Kholnā wā prakāśan, apashtaprakāś.

PĀTEN, n. (L. *patina*) a plate — *Rikābī* — Thāli, parāt, bāsan.

PĀT'ENT, a. (L. *pateo*) open, apparent, plain ; n. a writ conferring an exclusive right or privilege — *Khulā^h*, *zuhār yā 'ayān*, *āshkāri āshkāra yā sūf* ; n. *sanad*, *farmān*, *sanad-i-huzūri*, *pāshkāhi sanad* — Spasht, pratyaksh, vyakt, prakaṭ wā pragat ; n. *viśeshadhikārapatra*, *adhikārapatra*, *prakāśapatra*.

PĀT-EX-TĒE', n. one who has a patent — *Sanad-dār*, *parwāna-dār* — *Viśeshadhikārapatra-dhārī*, *adhikārapatradhārī*, *prakāśapatradhārī*.

PA-TĒRNAL, a. (Gr. *pater*) pertaining to a father, fatherly, hereditary — *Pidari*, *pidarāna*, *manūsi ābāi yā abci* — *Pāitrik*, *pitritulya wā pitrisaunibi*, *paramparagat pitrik wā paramparapript*. [bhāv, pitridharm, janakata.]

PA-TĒRN-TRY, n. the relation of a father — *Pidari nisbat*, *pidari rishtu* — *Pitritwa*, *pitri* — PĀT-ER-NÖSTER, n. (L.) the Lord's prayer — *Khudawand ki namāz* — *īwar ki prarthanā wā bhajan*.

PĀTH, n. (S.) a way, a road, a track ; v. to cause to go, to walk abroad — *Pāsta*, *sa-rah^h*, *rāh yā tariq* ; v. *chalnā^h*, *chalnā jānā yā bāt-lenā^h* — *Path*, mārg wā sarai, bāt dāgar lik wā jaglandi.

PĀTH'LESS, a. having no path, untrodden — *Be-rāh yā lā-guzar*, *qair-mashūk yā nā-qadam-wār* — *Apath* nishpath wā amārg, *pāshkāhi agumya wā anchalā*.

PĀTH'WAY, n. a narrow way, a road — *Puṭ-dandi yā sakri qalā^h*, *bāt yā sapak^h*.

PA-THŌG-NO-MŌN'IC, a. (Gr. *pathos, gnomon*) indicating that by which a disease may be known — *'Alāmāt-i-amrāz-namā*, *amrāz ki khāss 'ulāmātēn zāhir k. w.* — *Rogalakshanasūchak*, *rogalakshanaṭprakāśak*.

PA-THŌL'O-QY, n. (Gr. *pathos, logos*) that part of medicine which explains the causes and nature of diseases — *'Ilm-i-amrāz*, *tibb kā wah juz jismēn amrāz ke sababōn aur khāssiyat kā bayān rahit hai* — *Rogalakshapavidyā*, *rogalakshanasāstra*, *nidānavidyā*, *roganidānavidyā*, *nidānasāstra*.

PĀTH'O-LŌG'-CAL, a. relating to pathology — *Muta'alliq-i-'ilm-i-amrāz*, *tibb ke us juz ke muta'alliq jismēn amrāz ke sababōn aur khāssiyat kā bayān rahit hai* — *Rogalakshapavidyāsambandhi*, *rogalakshanasāstravishayak*, *nidānasāstravishayak*, *roganidānasambandhi*.

PA-THŌL'O-GIST, n. one who treats of pathology — *Tibb kā wah hissā jānne w. jismēn marzōn ke sababōn aur khāssiyat kā bayān rahit hai*, *sāhib-i-'ilm-i-amrāz* — *Rogalakshapavidyājñā*, *nidānasāstri*, *nidānasāstrajñā*, *rogalakshapavettā*.

PĀ'THOS, n. (Gr.) feeling, passion — *Hiss dil-sozī riqqat yā jān-gudāzi*, *harārat yā josh-i-khātir* — *Chittavritti* *chittavikār wā chittadrāvakatwa*, *ras rūg wā manorīg*.

PA-THĒ'IC, PA-THĒ'I-CAL, a. affecting or moving the feelings — *Dil-soz*, *dil-gudāz*, *dard-angez*, *riqqat-angez*, *dard-khez*, *jigar-soz*, *jān-kāh* — *Karunājānak*, *karunātmak*, *manodrāvak*, *hridayavedhak*, *karunotpādak*.

PA-THĒ'I-CAL-LY, ad. in an affecting manner — *Dil-sozī se*, *dard-angezī se*, *dard-khezi se*, *jigar-sozī se*, *riqqat-angezī se* — *Karunārasapūrvak*, *hridayavedhakatwa se*, *karunājānakatwa se*.

PA-THĒ'I-CAL-NESS, n. the state of being pathetic — *Dil-sozī*, *riqqat-angezī*, *dard-angezī*, *jigar-sozī* — *Karunājānakatwa*, *karunotpādakati*, *hridayaūgamatwa*, *hridayavedhakatā*, *manodrāvakatwa*.

PĀTIENT, a. (L. *patior*) having the quality of enduring, calm, persevering, not hasty ; n. a sick person — *Sābir yā shikabā*, *bā-qarār yā burd-bār*, *qāim-mizāj yā sābit-qadam*, *mutahammil* ; n. *mariz*, *bimār shakīs* — *Sahanaśīl* *sahishnu wā kshamāwān*, *sāt wā kshant*, *dhūni wā dirghaprayatni*, *dhīr wā dhairyayawān* ; n. *rogī*, *rogibā*.

PĀ'TIENC, n. the power of suffering, calm endurance, perseverance — *Bar-dāshī yā burd-bārī*, *sabr nabāri shikeb shikebāi yā tahammul*, *tumādī iatiglal sābit-qadamī yā qāim-mizājī* — *Sahanaśakti wā sahana-īlatī*, *kshamā śānti kshānti dhairyya dhriti wā dhīraj*, *dhūn aṇvataraprayatna wā nirantaracheshitā*.

PA'TIENT-LY, ad. with patience, calmly — *Sabr nabāri shikeb yā burd-bārī se*, *tahammul yā qarār se* — *Dhairyya dhīraj wā kshānti se*, *śāntipūrvak wā śānti-se*.

PĀTRI-ARCH, *n.* (Gr. *pater, archē*) the head of a family or church — *Buzurg, gharāne kā sar-dār, mujtahid, imām, qutb, mashāikh* — *Ādipurush, mūlapurush, vaṇṣapati, gurojan, dharmādhyakṣh, āchāryya*.

PĀTRI-ĀRCHAL, *a.* belonging to a patriarch — *Buzurg se vāṇṣat-dār, qutb, gharāne ke sar-dār ke mutā'alliq, mashāikhāna, shāikhāna* — *Ādipurushasambandhī, mūlapurushasambandhī, vaṇṣapatīsambandhī, dharmādhyakṣhasambandhī, āchāryyasambandhī*.

PĀTRI-ARCH-CHATE, **PĀTRI-ARCH-SHIP**, *n.* the office or jurisdiction of a patriarch — *Gharāne kā sar-dārī, imām yā mashāikh kā 'rhdā 'ālīqa yā hukūmat* — *Vaṇṣapatipad, ādipurushapad, dharmādhyakṣh, dharmādhyakṣhapad*. [archate kā arth dekho.]

PĀTRI-ARCHY, *n.* the jurisdiction of a patriarch — *Patriarchate ke mā'ne dekho* — **PĀTRI-PA-TRI-CHIAN**, *a.* (Gr. *pater*) senatorial, noble, not plebeian; *n.* a nobleman — *Mujlis-i-kubrāī yā mut 'alliq-i-aḥl-i-majlis-i-kubrā, shawf, 'ālī-nasab*; *n.* *amir, ashrāf*.

PĀTRI-MO-NY, *n.* (Gr. *pater*) an estate possessed by inheritance — *Mīrās, irs, buparī, mīrās-mānūsī* — *Pātrikariktha, pātrikadhan, pītrīgataḥan, gotraḥan, dāya, rīkṭabhāg*. [Pītrīgāt, pītriprāpt, dāyaprāpt, pātrik, pātrikarikthasambandhī.]

PĀTRI-MŌ-NAL, *a.* possessed by inheritance — *Mānūsī, irs, mīrāsī, ābāt, judd*.

PĀTRI-MŌ-NAL-LY, *ad.* by inheritance — *Mīrās se, irs se* — *Pātrikarikth se, uttārādhi-kār se, pātrikadhan se*.

PĀTRI-OT, *n.* (L. *patria*) a lover of his country; *a.* loving his country — *Watan-dost, sakh-i-hubbu-l-watan*; *a.* *watan-dost* — *Swadesānuragī, swadesābhakt, jānmabhūmya nuragī, jānmabhūmivatsal, swadesābhīmānī; a.* *swadesānurakt, jānmabhūmyanurakt, jānmabhūmivatsal*.

PĀTRI-ŌTIC, *a.* full of patriotism — *Watan-dost, par-hubbu-l-watan* — *Swadesānurakt, swadesānuragī, jānmabhūmyanurakt, swadesābhakt, jānmabhūmivatsal, swadesā-sakt*.

PĀTRI-ŌT-ISM, *n.* love of one's country — *Watan-dosti, hubbu-l-watan* — *Swadesānurakti, swadesānuragī, jānmabhūmivatsalya, swadesābhakti, swadesāsakti, swadesāprīti*.

PĀTRI-ŌT-CAL-LY, *ad.* as a patriot — *Watan-dostāna, sakh-i-hubbu-l-watan ke mānind* — *Swadesābhaktasādrī, jānmabhūmivatsalasādrī*.

PĀ-TRO-Ō-NĀTION, *n.* (Gr. *pater*) countenance, support — *Tuwaṇjūh shafāqat yā tuwāqūt, pūshṭī pūshṭī-bānī dast girī yā himāyat* — *Dilāsā wā sahayātā, upakār wā anupālan*.

PA-TROL, *n.* (Fr. *patrouille*) a guard which goes the rounds of a camp or garrison; *v.* to go the rounds of a camp or garrison — *Shah-gasht, shah-gardī, tilāya, tilāwa, pās-bān-i-shah, hārisa-l-lail*; *v.* *shah-gasht k., shah-gardī k., tilāya phīrnā* — *Rātriparīchar, rātrirakṣak, ratwāh, ratwāhī, rakṣha ke nimitta, rāt ko paribhraman*; *v.* *ratwāhī k., rāt ko ghūm-phirkar chāukī d.*

PĀTRON, *n.* (Gr. *pater*) one who countenances supports or protects, one who has the right of presentation to a living — *Murabbī dast-gīr hāmī wali-nām pūshṭī-bān qadr-dān yā khawānd, imām mugarrar karne kā ikhtiyār rakṣhe v. yā nazr-i-aimma par mugarrar karne kā mukhtār* — *Pakṣadhārī nāth, palak pratipālak upakārak upakārī anugrahī poshak sahay rakṣhak guṇagrāhī wā guṇagrāhak, dharmādhyāpak niyukt karne kā adbhikār wā dharmāsikṣhakavrittī par niyukt karne kā adbhikārī*.

PĀTRON-AGE, *n.* support, protection, guardianship, right of presenting to a benefice; *v.* to support, to protect, to patronize — *Murabbī-garī parwarīsh nawāzīsh dast-gīrī khawāndī yā pūshṭī, panāh yā himāyat, muḥāfuzat amānat yā nigāh-bānī, nazr-i-aimma par mugarrar karne kā yā imām mugarrar karne kā ikhtiyār*; *v.* *parwarīsh yā pūshṭī k., himāyat k. yā panāh d., dast-gīrī yā murabbī-garī k.* — *Poshaṇ pālān pratipālān pālānaposhaṇ dīḥarān wā avalambān, rakṣhā rakṣhaṇ āsray wā trān, rakṣhakatwa wā pālakatwa, dharmādhyāpak niyukt karne kā adbhikār wā dharmāsikṣhakavrittī par niyukt karne kā adbhikār; v.* *pālān wā pālānaposhaṇ k., rakṣhā k., upakār wā sahayātā k.* [māyat kunānda, pūshṭī-nāth — *Upakārak, pālak, rakṣhak*.]

PĀTRON-AL, *a.* doing the office of a patron — *Dast-gīr, murabbīāna, panāh-bakhsh, hī-*

PĀTRON-ESS, *n.* a female patron — *Aurat jo murabbī dast-gīr yā pūshṭī-bān ho* — *Pratipālīkā, upakārīnī, rakṣhakārīnī*.

PĀTRON-IZE, *v.* to support, to protect — *Murabbī-garī dast-gīrī pūshṭī yā parwarīsh k., himāyat k. yā panāh d.* — *Pālān poshaṇ-k. wā pālānaposhaṇ-k., rakṣhā upakār wā sahayātā k.* [— *Nāth, upakārak, upakārī, pālak, poshak, rakṣhak, anugrahī*.]

PĀTRON-IZ-ER, *n.* one who patronizes — *Murabbī, dast-gīr, qadr-dān, pūshṭī-bān, hāmī*

PĀTRON-LESS, *a.* without a patron — *Be-murabbī, be-dast-gīr, be-himāyat, lā-chār, be-panāh* — *Anāth, āsaran, nirādhar, nihahāy, miravalamb, anāśray*.

PĀTRO-NYMIC, *n.* (Gr. *pater, onoma*) a name derived from that of a parent or ancestor — *Ābāt laqab, kunyat* — *Pītrāgatanām, pātrikanām, gotranām, apatyavācha-*

kanām.

PÄT'TEN, *n.* (Fr. *patin*) a wooden shoe with an iron ring—*Kāth kā jūtā jismēn muṇḍa-rā lagā ho^h*. [*parparānā^h, tartarānā^h*].

PÄT'TER, *v.* (*pat*) to strike with a quick succession of small sounds—*Patpatānā^h*.

PÄT'TERN, *n.* (Gr. *pater*) a model, a specimen, an instance; *v.* to copy—*Naysha qā-līb yā qūlūa, nēmānā, nāzīr yā mī-āl*; *v. nāql k., tatubbu' k.*—Pratīnān pratīmūrti wā pratrīp, bīngī wā ādās, dīrīshānt wā udīharap; *v. utīrūā, anurīp k.*

PÄU'CLITY, *n.* (L. *pauca*), fewness, smallness—*Qillat, kamī yā kumī*—Alpatā, nyūnā-tā kshudratā sūksmatā wā laghūtī.

PÄUM. See **PALM**.

PÄUNČH, *n.* (L. *pantex*) the belly, the first stomach in quadrupeds; *v.* to take out the paunch, to eviscerate—*Pei yā toṇḍ^h, ojh yā jhojh^h*; *v. pei chīr-dālnā yā toṇḍ-phāp-dālnā^h, pei chīr-kar āntarīgān nīkālūā^h*.

PÄU'TER, *n.* (L.) a poor person, one who receives alms—*Muṣṭis nā-dār yā mīskīn shukhs, fayīr yā gadā*—Daridra, bhikshuk bhikhmaṅgā bhikhārī wā bhiksbājīvī.

PÄU'TER-ISM, *n.* the state of poverty—*Muṣṭī, mīskīn, nā-dārī, ijlās, gadā*—Daridra-tā, bhikshāvritī.

PÄUŠE, *n.* (Gr. *pauso*) a stop, a cessation, suspense; *v.* to stop, to wait—*Wagfa, tarraq-guf, hais-bais yā pas-a pas^h*; *v. ruknā^h, thaharnā yā rahnā^h*—Nivritī wā virām, rok rukāw avasān thahraw vīchehchēd wā vīsrām, dubāhā saundh saṁsāy wā āgā-pichhā.

PÄUŠER, *n.* one who pauses—*Tarraquf k. w., rukne w^h, thaharne w^h, āgī-pichhā k. w.*

PÄUŠING-LY, *ad.* after a pause—*Tarraquf kar k., ek waṣṣa ke bād, ruk-kar^h, thahar-kar^h*—Virām ke pīchhe, kākūtār ke pare.

PÄVAN, PÄVIN, *n.* (L. *parva*) a dance—*Ek bhūt lā mīch^h*.

PÄVE, *v.* (L. *pavo*) to lay with stone or brick, to prepare a passage—*Farsh yā farsh bādī k., rāh nīkālū yā rāstī banāū*—Patnā patthar wā-inḍān-bichhān wā kharanjū-bāndhna, bāt path wā mīrg banāū wā nīkālū. [*tarap*].

PÄVEMENT, *n.* a floor of stone or brick—*Farsh, kharanjū^h*—Pāsh-pustar, prastāra.

PÄVER, PÄYTER, *n.* one who paves—*Farsh-band, kharanjū banāne w^h*—Patthar wā inḍān bichhāne w^h, prastārāstarap-kār.

PÄVILION, *n.* (L. *pavilion*) a tent, a building with a dome; *v.* to furnish with tents, to shelter with a tent—*Khaima, qāb-e-dār yā gumbe-dār 'laṇarū*; *v. khaima sar-ba rāh k., khaimā se mīrāsī: k.*—Pērā wā tāibū, māpūqā-sāragrība; *v. tāibū pālūnchānā wā dūmī, tāibūn se sukshīt k. wā tāibūn se āp wā rakshā k.*

PÄW, *n.* (W. *pawen*) the foot of a beast of prey, the hand; *v.* to scrape or strike with the fore foot—*Jān-rar kā pēr, panja chāngul yā dast*; *v. agle pānw se kharochnū yā kharechnū^h, āp nārānā^h*—Pānpūl wā pānpūl, hast wā kar.

PÄWN, *n.* (L. *pignus*) something given as security, a pledge; *v.* to pledge—*Marhūn shai, qīcō girat rāh yā rīhu*; *v. girat-rakhtī, marhūn k., rāh yā rīhu k.*—Pap wā uyās, bandhak; *v. bandhak k., bandhak mārū, gālū dharū, bandhak rakhū.*

PÄWN-EE, *n.* the receiver of a pawn—*Martahin, bandhak gir*—Bandhakagrāhī, bandhakagrāhak. [*vyāpārī, bandhakagrāhak, mahājān, sānikār*].

PÄWN'BOOK-EE, *n.* one who lends money on pledge—*Martahin, bandhak-gir*—Bandhaka.

PÄW'WAX. See **PACKWAX**.

PÄY, *v.* (Fr. *payer*) to discharge a debt, to reward, to give an equivalent, to fulfil, to beat; *p. t. and p. p.* **PÄYD**—*Adā k. yā be biq k., talab yā ajr d., 'irāz yā qimat d., bar-lānā yā ba-jī-lanā, mārū^h*—Chukānā pāṣūnī bhar-d. wā de-dālnā, pāritoshik wā vetan d., mol wā mūlyā d., pūrī k., thoīknā wā pītūā.

PÄY, *n.* wages, hire, money for service—*Mīhāt āna ujrat yā ajāra, ajr, talab tan-khāw mushākarā dar-udhū yā mahīnā*—Vetan, bhritī, bhīṣṭī bhīṣṭak wā paritoshik. **PÄY'A-BLE**, *a.* that ought to be paid, due—*Wājibāt-adā, haqq-dān yā adā*—Deyā wā sōdhiyā, sōdhāyā pāisōdhmīyā wā saṁsōdhānīyā.

PÄYTER, *n.* one who pays—*Adā k. w., ajr-d. w., qīmat d. w., bar-lāne w.*—Chukā d. w., patā d. w., de-dāne w., vetan d. w., sōdhak, dātā, mol wā mūlyā d. w.

PÄYMENT, *n.* the act of paying, money paid—*Adā, zar jo adī kiya-jūtā-hai*—Chukāw patīw patī sōdhān wā mīstār, dhan wā rupāye jo chukāye jāte hai.

PÄY'DAY, *n.* the day for payment—*Chitthā bāntne kā din^h, tankhrah bāntne yā bāntne kā raz, roz-i-mushāharā*—Vetanadivas, varttanadīnadivas, bhritīdnadivas.

PÄY'XTER, *n.* one who pays wages—*Bā'ishī, sāhib-bā'ishī, tankhrah yā talab bānt-ne w.*—Chitthī bāntne w., vetanādhyaksh, vetanadātā, varttanadātā.

PÄY'NIM. See **PLAIN**.

PEA, *n.* (S. *pisa*) a plant and its fruit: *pl.* **PEAS** or **PEASE**—*Matar^h, kīrāw^h, khīārī^h*.

PEAS'COD, *n.* the husk of the pea—*Matar kā chhīkū^h, kīrāw kā chhīkū^h, matar yā kīrāw kā bhīṣṭ^h*.

PEACE, *n.* (L. *pax*) quiet, rest, tranquillity, freedom from war—*Qarār yā itminān, āsā-ish yā āsūlagī, arām yā rāhat, sulh āshī yā musālahā*—Śāntī vīsrām wā upasām.

swāsthya swasthatā nirudveg wā sukh, chain kal ānand nirupadravatā nishkaṇṭaka-twa wā kantakābhāva, mel sandhi nirdwandwa avigrah wā yuddhābhāva.

PEACEABLE, *a.* free from war, quiet—*Sulh-andesh yā sulh-jo, garib salim sakin yā kamshurr*—Nirdwandwa nirupadrav wā yuddhabin, śānt prasānt swasthā sūdhā wā bhola.

PEACEABLENESS, *n.* state of being peaceable—*Sulh-andeshi, sulh-jo, gurbat, garibi, sukān*—Yuddhabin yuddhabinatā upadravābhāva wā nishkaṇṭakatā, śānti śāntatā swāsthya swasthatā kalahāwesh yuddhadwesh sūdhā wā bholāpan.

PEACEABLY, *ad.* without war, quietly—*Be-jang-o-jadal, sulh-se garibi-se gurbat-se yā ba-gair jitm-o-fasad-ke*—Binā-yuddha yuddha-binā wā upadrava-binā, śāntipūrvak swāsthya-se wā sūdhā-se.

PEACEFUL, *a.* quiet, undisturbed, mild, still—*Bā-garār yā bā-sulh, be-fasad yā bā-ārām, mulām salim yā hafim, sakin yā āsūdā*—Śānt wā nirupadrav, avyākul nirākul wā nishkaṇṭak, akalalahakāri śāntipriya wā namra, swasth wā dhir.

PEACEFULLY, *ad.* without war, quietly, mildly—*Be-jang-o-jadal, ba-gair-jitm-o-fasad-ke yā bā-sulh, mukhtamāt yā mulāmāt se*—Binā yuddhi yuddha-binā wā upadrava-binā, śāntipūrvak wā śānti-se, namrata mridutā wā samnyatā se.

PEACEFULNESS, *n.* freedom from war, quiet—*Sulh āshti yā āsūlaha, āsūsh ārām qarār yā āsūdān*—Yuddhābhāva nirupadravatā wā yuddhabinatā, śānti yuddhādwesh wā swāsthya.

PEACELESS, *a.* without peace, disturbed—*Be-sulh yā be-ārām, muttarib yā mushāp*.

PEACEBREAKER, *n.* a disturber of the peace—*Sulh-shikan, sulh-wār*—Sandhibhedak, sandhibhanjak, sandhivighatak, phor-phār wā tor-phār k. w.

PEACEMAKER, *n.* a promoter of peace—*Sulh kār, sulh-sā, muslih*—Sandhikartā, milāniyā, mel karīm w.

PEACEOFFERING, *n.* an offering or sacrifice for atonement and reconciliation—*Qurban sulh, zabi-hama*—Śāntikabali, śāntihom, śāntinivedya.

PEACEFULLY, *a.* dismissed in peace—*Bā-ārām bā-sulh bā-garār yā bā-āsūsh judā kiya-gayā yā cakhsat kiya-garā*—Śāntipūrvak bādī kiya gayā wā prithak kiya gayā.

PEACH, *n.* (Fr. *peche*) a tree and its fruit—*Shaft-ālā, ālā-bālā, āpā*.

PEACH-COLOURED, *a.* of the colour of a peach blossom, of a pale red colour—*Shaft-ālā kī kalī yā phul ke rang kī, zarimālī surkh*—Ārū ke phul ke rang ka, pilā liyo hue raktavarṇ.

PEACH, *v.* (*impeach*) to accuse—*Bul nām k, mutlahim k*—Apavād d, dōsh d, dokh d.

PEACOCK, *n.* (S. *pāva*, *pocā*) a fowl—*Tāis, mār^h*—Mayar, varhi, varhiy, śikharhi, śikhdār, bhujāngabhuṭ, bhujāngabhojī, megh uandī, varshānad, kumāravāhī.

PEACHICK, *n.* the young of the peacock—*Morī^h, morī^h, mor ke bache^h*.

PEACHEN, *n.* the female of the peacock—*Morni^h*—Mayurī, śikharini, kumārāśāhī.

PEAK, *n.* (S. *par*) the top of a hill, a point, the fore part of a head-dress—*Sar-i-koh yā qulla, nok yā sar, pagri kī āgā^h*—Śikhar śrīng kī parvatāgā wā pahār-kī-choṭī, tōk wā sirā, pagri kī āgī.

PEAKISH, *a.* having peaks, situated on a peak—*t hōtī-dār yā qūla-dār, sar-i-koh par wāpī yā qūla par marzū*—Śrīngawān kutāwan śikharī wā śrīngī, śikharasthit wā śrīngasthit.

PEAK, *v.* to look sickly, to sneak—*Latnā pachaknū dubā^h, yā rogī-dekh-paynā^h, dab*.

PEAL, *n.* (L. *p. lo*) a loud sound; *v.* to utter loud sounds, to assault with noise—*Gargya-pūhut^h, garaj^h, dhavākā^h, thakā^h, tantanāhat^h, dhanākā^h, thanthanāhat^h*; *v. gar-garānā yā garajnā^h, tantanāhat gargarāhat garaj yā dhavāke se kām phornā^h*.

PEAR, *n.* (S. *pera*) a kind of fruit—*Āshpātī*—Vidai, viśwasārak.

PEAR TREE, *n.* a tree which bears pears—*Dawalht-i-nishpātī, nishpātī kī darakht*—Vidravriksh, viśwasārakavriksh.

PEARL, *n.* (S. *parī*) a gem, a drop, a white speck; *v.* to resemble pearls—*Durr dar gauhar yā gauhar, qatra, sufed dāg*; *v. gauhar ke mānūl h, durr ke mānūl h, durr ke mānūl dekh-paynā*—Motī muktā muktāphal wā śuktij, vinūli wā bānd, dhanū-chhīṭī mānūl tēṭ jālā wā phūlī; *v. motī ke sadris h, muktā ke sadris dīl h, pānī*.

PEARLED, *a.* adorned or set with pearls—*Gauharon yā durron se jarā huā, gauharon*.

PEARLY, *a.* containing pearls, like pearls—*Gauhar-dūr dur-wār gauhar-wār yā pur-durr, gauhar-sā yī dur-sā*—Muktāmay muktāpūrṇ wā mauktik, muktāsadrīś muktātulya wā muktopam.

PEARMAIN, *n.* a kind of apple—*Ek qism kī seh*—Ek bhānt kī sow.

PEASANT, *n.* (Fr. *paysan*) a countryman, a hind, a rustic; *a. rustic*—*Dihqānī, gauwār^h, dihātī yā dihātī*; *a. dihi, dihātī*—Grāmavāsī, grāmyajan, grāmi; *a. grāmin, grāmiya*.

PEASANT-LIKE, PEASANTLY, *a.* rude, clownish—*Nā tarīshidā yā be-līhāz, najdā^h*—Asabhya wā āsīsh, gauwār grāmiya wā grāmin.

- PEAS'-AN-TRY**, *n.* rustics, country people — *Dihqānī log, dīkhāṭ log yā rī'āyā* — Grāmyalok, guṇwār log. [mīṭ aur uske ṭpar kī dūb jo sab sūkh-kar indhan ke kām ṭī hai^b.]
- PEAT**, *n.* a vegetable mould used for fuel — *Sūkhā chaktā jo indhan ke kām ṭī hai^b*,
PEAT. See **PET**.
- PÉBBLE**, **PÉBBLE-STONE**, *n.* (S. *paboh*) a small stone, a kind of precious stone — *Sang-reza yā gol sang-reza, juhar* — Kankar gītkaurī wā roṛī, ratn wā nag.
- PÉBBLED**, *a.* abounding with pebbles — *Pur-sang-reza, gol-sang-reze se bharā huā* — Kāṅkrelā, kankrilā, roṛīmay. [rīlī, roṛīmay.]
- PÉBBLY**, *a.* full of pebbles — *Pur-sang-reza, gol-sang-reze se bharā huā* — Kāṅkrelā, kank-
- PÉBBLE-CRYSTAL**, *n.* a crystal in the form of nodules — *Girah kī sūrat kā billaur* — Gāṇh wā kankar ke ākār kā sphatik, sarkarākrīasphatik.
- PÉCCA-BLE**, *a.* (L. *peccō*) liable to sin — *Khalā pazīr, guṇāh-gār hone ke lāiq, guṇāh-pazīr, munīm!* *guṇāh* — Pāpādhin, pāpavās, pāpāyatta, pāpaksham.
- PÉCCA-BILITY**, *n.* state of being liable to sin — *Khalā pazīrī, guṇāh-pazīrī, guṇāh-gār hone kī līgāqat, guṇāh-gār hone kā imkān* — Pāpādhiṇatī, pāpakshamatī, pāpavāsātī, pāpasamblav.
- PÉCCA-BLY**, *a.* (Sp.) a petty fault or crime — *Chhotī tūyār, adnā qusūr, halkā-guṇāh, khufī guṇāh yā jurm* — Alpadosh, alpāpārīdhī, kshudrāpārīdhī.
- PÉCCAN-CY**, *n.* bad quality, offence — *Bad-khāssiyatī yā bad-khāssatī, sharr jurm yā guṇāh* — Apakrīshṭagun buri-gun wā dushṭasambhāv, dosh wā aparādḥ.
- PÉCCANT**, *a.* guilty, corrupt, bad — *Guṇāh-gār yā guṇāh-gār, fūsid, kharāb* — Aparādḥī wā doshī, dūshṭ wā bhrasṭā, burā.
- PÉCK**, *n.* (S. *peccō*) the fourth part of a bushel, a great deal — *Ek mūp^b, bahut-sā^b*.
- PÉCK**, *v.* (S. *peccō*) to strike with the back, to pick up food — *Nok-mānā yā mīngār-mānā, chup^b* — Chōṇch māmā chōṇchīyānā wā chūlhorā, chumrā.
- PÉCKEN**, *v.* one that pecks — *Mīngār-zun, kath-phorā^b* — Chōṇch mām w., chōṇchīyāne w., prutud. [sadrīś, kungḥī sarīlī, kēsannīrjākāsadrīś, kēsannīrjākāsadrīś.]
- PÉCTINATE**, *a.* (L. *pecten*) like a comb — *Shīnā-māmī, dandān dār* — Kungḥī ke
- PÉCTINATED**, *a.* formed like a comb — *Shā-ā-māmī, dandān-dār, kungḥī kī sūrat kā* — Kungḥī ke sadrīś, kēsannīrjākār. [māmīrjākāsantwa, kēsannīrjākārīpatwa.]
- PÉCTINATION**, *n.* state of being pectinated — *Shīnā-māmī, dandān-dār* — Kēs-
- PÉCTORAL**, *a.* (L. *pectus*) belonging to the breast; *n.* a breast plate, a medicine for the breast — *Sadrīga, chhātī kā^b* : *n.* chūr-āma, kīśhikān — Urāsambandhī, vak-shāsambandhī : *n.* chūṭī kā urāstrīp wā vāstravīśesh, kaphagṇa kāsagṇa wā kāsānamak.
- PÉCU LATE**, *v.* (L. *peculium*) to rob or defraud the public, to steal — *Khiyānat-k. gubn-k. yā mājīz taqallub-tasarruf k., chorānā yā chorī k.^b* — Vīśvāsagḥat karko har-ṭenī, mīsnā.
- PÉCU LATION**, *n.* theft of public money — *Gahn, khiyānat, nā jāiz taqallub-o-tasarruf, khurd-burd* — Saunpī hue dhan ko vīśvāsagḥat se urīnā, saunpī hū vastu ko chhal se urīnī, nystādravyāpahrī, nīkshiptādravyāharan.
- PÉCU LATOR**, *n.* a robber of the public — *Khāin, māl-mārū, ghāū-ghap^b, gahn k. w., nā-jāiz taqallub-o-tasarruf k. w.* — Saunpī hue dhan ko vīśvāsagḥat se urīnē w., saunpī hū vastu ko chhal se urīnē w., nystādravyāpahrī, nīkshiptādravyāhārī.
- PECCILIAR**, *a.* (L. *peculium*) belonging to any one exclusively, appropriate, particular, singular; *n.* exclusive property — *Khāss, mākhās, mukhtās, ājāb yā ājīb* : *n.* khāss māl, khāss jāmlī — Swakīyā, ātmakīyā, nij-kā wā vīśeshak, āpūrṇ adbhut wā anokhā; *n.* nijdhan, swādhan, ātmadhan, ananyaswāmīkadhān.
- PECCILIARITY**, *n.* something peculiar — *Khāssiyat, khāssiyat, ikhtisās* — Vīśeshadharm, vīśeshagun, vīśeshalakṣaṇ, vīśeshabhāv, swabhāv, swadharm.
- PECCILIARIZE**, *v.* to make peculiar — *Khāss k., mākhās k., apnānā^b, mushakhkhas k.* — Apnā k., swakīyā k., ātmakīyā k.
- PECCILIARLY**, *adv.* particularly, singularly — *Khāssān khāss-kar-ke yā 'ala-l-khāss, mudrat yā khāssiyat k. w.* — Vīśesh karko, asādhāranūrūp wā vilakṣaṇārūp se.
- PECCILIARNESS**, *n.* the state of being peculiar — *Khāssiyat, ikhtisās, khāss hālat* — Vīśeshabhāv, asādhāranatā, vilakṣaṇya, vilakṣaṇatā.
- PECCUNIARY**, *a.* (L. *pecunia*) relating to money, consisting of money — *Zar-mansūb, maṭlī* — Dhanaśambandhī ārthik wā arthasambandhī, dhanārūp wā dravyārūp.
- PED**, *n.* (*pad*) a small pack-saddle, a basket — *Pālān yā zin, ṭokrā^b* — Kāṭhī, daurā khāichī khāichī wā ṭokrī.
- PEDAGOGUE**, *n.* (Gr. *país, agō*) a school-master; *v.* to teach superciliously — *Mullā, ākhān, ā'hiṇd, ustādh, mā'allīm, mudarris* ; *v.* takabbur se sikhānā — Bālākādhīpāk, bālāpāthak, bālāpādesak, śīṣupāthak ; *v.* darp wā garv se parhānā.
- PEDAGOGICAL**, *a.* belonging to a schoolmaster, suiting a schoolmaster — *Mudarris-mansūb, mudarrisīna* — Bālākādhīpākāsambandhī, bālāpādesakayogya wā bālākādhīpākayogya.

- PĒD'A-GO-GISM**, *n.* the business of a pedagogue—*Uśādi, mudarrist, mu'allimī*—Bālakā-dhyāpni, bālasāikshā, bālopadēśakatī. [shā.]
- PĒD'A-GO-GY**, *n.* preparatory discipline—*Shurū kī ta'lim*—Prathamāsāikshā, ārambhasāik-
- PĒ'DAL**, *a.* (L. *pes*) belonging to a foot—*Qadamī, qadam-mansūb, pair ke mutū'alliq*—Pādik, padik, pādāsambandhī, pādāvishayak.
- PĒ'DAL**, *n.* one of the large pipes of an organ played and stopped with the foot—*Arganīn kī nālī jisko pair se chālātē haiñ*—Viśeshahājē kī nālī jisko pānw se chālātē haiñ.
- PĒD'CLE**, *n.* the foot-stalk of a leaf or flower—*Dānthī^h, bonthā^h, bon^h, dānthā^h, dānthā^h*.
- PĒD'MENT**, *n.* an architectural ornament—*'Imārat ke aqwāre par kī tikoniyā dīwār jo nagshe ke liye banātē haiñ*—Grihīdī ke aqwāre par kī tikoniyā bhīt jo sōbhārth banātē haiñ. [ferosh—Vidyāśāmbhik, pāndityagarvī, vidyāśāmbhīnī.]
- PĒD'ANT**, *n.* Fr. *pedant*) one who makes a vain display of learning—*'Atim-ikkhud-*
- PĒD'ANTIC**, **PĒD'ANTICALLY**, *a.* ostentations of learning, making a vain show of knowledge—*Apne 'ilm kī mutafakkhīr, khud-hā gī apne 'ilm-kī-jūkhkār*—Pāndi-tyadarsak, vidyāśāmbhik wā pāndityadarsī.
- PĒD'ANTICALLY**, **PĒD'ANTICALLY**, *ad.* with a vain display of learning or knowledge—*Apne 'ilm kī jākhr se, khud numāī se*—Vidyāśāmbhīnī se, vidyāśāmbhī se.
- PĒD'ANTRY**, *n.* vain display of learning—*Apne 'ilm kī jākhr, 'ilm se khud-numāī*—Vidyāśāmbhīnī, pāndityāśāmbhīnī, dāmbhārth pāndityadarsān.
- PĒD'DLE**, *v.* (Fr. *pâtir*?) to be busy about trifles, to sell as a pedler—*Be-haqīqat kī mēñ mushgūl gī musrūf rakhā, dast faroshī yā khurda-faroshī k.*—Tuchchhāvishay bharvishay wā bēpātoi mēñ lagā rahnā, pherī karke bechhnā wā ghūm-phirkar thoṛā thoṛā bechhnā.
- PĒD'DLING**, *a.* petty, trifling, unimportant—*Khaṭīf, nā-chiz, be-haqīqat yā sabuk*—Kshudra wā chhōṭā, tuchchha wā adhām, alhegaurav wā halkā.
- PĒD'DLER**, *n.* a travelling dealer in small wares—*Pherī-rātī^h, dast-farosh, khurda farosh, bisātī^h, paikār^h*—Tuchchhahamijyākārī, ghūm-phirkar bechhne w.
- PĒD'DLERESS**, *n.* a female pedler—*Pherī-rātī^h, aurat jo dast faroshī yā khurda-faroshā kartī hai*—Bisātīn, bāpārīn, strī jo ghūm phirkar bisātīyā kartī hai.
- PĒD'DLER Y**, *a.* sold by pedlars; *n.* the articles sold by pedlars, the employment of a pedler—*Dast faroshīn yā khurda faroshīn kī bechā hūā; n. ashob yā jās jo dast-farosh phir kar bechtē haiñ, dast-faroshī yā khurda-faroshī*—Bisātīyōn wā paikārōn kī bechhā hūā; *n.* bāpārīyāsamāgrī jo bisātī wā paikār ghūm phirkar bechhā-karte-haiñ, paikārī wā bisātī kī kām.
- PĒD'DESTAL**, *n.* (L. *pes*, S. *stela*) the basis of a pillar or statue—*Pīe-sitūn, bun-i-sitūn, asās, korsi*—Stambhatal, stambhapiṭ, stambhapad, stambhādihobhag, murtital, murtipad.
- PĒD'DEST'RIAN**, *a.* (L. *pes* going on foot; *n.* one who journeys on foot—*Pīyāda-ran, pā-pīyāda*, *n.* *pīyāda-ran, pā-pīyāda, pātor se chalne w.*^h—Charaṇagāminī pīyāgāminī, pānw-pānw chalne w.; *n.* padag, padik, pādagāminī, pādachārī, pādāt-k.
- PĒD'DEST'RIAL**, *a.* pertaining to the foot—*Qadamī, qadam-mansūb, pānw kā^h*—Pādik, pādāsambandhī, pādāvishayak, padik. [pādag, padag, pādachārī.]
- PĒD'DEST'RIOUS**, *a.* going on foot—*Pīyāda-ran, pā-pīyāda*—Pādagāminī, charaṇagāminī.
- PĒD'D-GREE**, *n.* (L. *per. de. gradus*) genealogy, lineage, descent—*Hasab-o-nasab, nasab yā asl, tarāwul pādūsh yā khāndan*—Vansāvalī wā vansāreṇī, vans wā vansapā-ramparā, kul wā utpattī.
- PĒ-DO-BAPTISM**, *n.* (Gr. *pais, baptō*) baptism of infants or children—*Bachchōn kī ta'mīd, bachchōn ko istibāq de kar 'Isāī mazhab mēñ dakhil k.*—Bālakōn kī Isāīdharm mēñ jalasānskār.
- PĒ-DO-BAPTIST**, *n.* one who holds or practises infant baptism—*Bachchōn ko istibāq d. w., bachchōn ko istibāq de kar 'Isāī mazhab mēñ dakhil k. w.*—Bālakōn kī Isāīdharm mēñ jalasānskār k. w., śisumajjanamativalambī, bālakamajjanamatadhārī.
- PĒĒL**, *v.* (L. *pellis*) to strip off the skin or bark, to plunder; *n.* the skin or rind—*Chhilnā chhōlnā chhilkā-utārnā yā nikhornā^h, lāṭnā^h; n. chhilkā^h, chhāl^h, qishr, post, baklā^h. [yā chhilkā-utārne w.^h, luterā^h.]*
- PĒĒ'ER**, *n.* one who peels, a plunderer—*Chhilne-w. chhōlne-w. nikhorne-w. chhōlvaiyā*
- PĒĒ'ER**, *v.* (L. *pīpio*) to begin to appear, to look through a crevice, to utter a shrill sound; *n.* first appearance, a sly look—*Nazar-ānī yā namūd h., jhāṅknā^h, kulaknā yā chigghārnā^h; n. paklī namūd, jhāṅk yā jhāṅknā^h*—Nikal-ānī, mulaknā, chitkār-mūrnā wā chhilnā; *n.* pūrvadarsan pūrvaprakāśan wā pūrvapratibhā, tāk jhāṅkī jhāṅkī-jhāṅkī wā mulaknā.
- PĒĒ'ER**, *n.* one who peeps—*Jhāṅkne w.^h, mulakne w.^h*
- PĒĒ'HOLE**, **PĒĒ'ISC-HOLE**, *n.* a hole or crevice for looking through—*Jharokhā^h.*
- PĒĒ'R**, *n.* (L. *par*) an equal, one of the same rank, a nobleman; *v.* to make equal, to constitute a peer—*Ham-sur ham-jolt yā ham-chashm, ham-darja yā ham-qadr,*

- amir yā sharif* : v. *barāhar k.*, *amir k.* — Tulyapadasth, samānapadasth wā samapadasth, kulīnajan wā śiṣṭatjan; r. samān wā tulya k., kulīn k.
- PEER'AGE**, n. the rank or dignity of a peer, the body of peers — *Amīrī-darja imārat amārat yā umrāi*, *umārā yā jamī umārā* — Kulīnapad wā śiṣṭatpad, kulīnajanasamān wā kulīnalok. [śiṣṭastri.]
- PEER'ESS**, n. the wife of a peer, a lady ennobled — *Amīrā, umrāi begam* — Kulīnastri.
- PEER'LESS**, a. having no peer, unequalled — *Be-sar yā be-naẓir, lā-sarī be-misāl be-badal yā gaktā* — Anupam atulya wā sarvottam, adwitiya wā sarvotkrishit.
- PEER'LESS-LY**, ad. without an equal — *Lā-sarī taur se, be-naẓirina, he-sarī se* — Adwitiyarūp se, anupam wā atulya itī se. [nikal-ānā^h, jhāṅknā^h, tāpnā yā muluknā^h.]
- PEER**, r. (l. *peer*) to come just in sight, to look narrowly, to peep — *Bekh pavnā yā PEER'ISH*, a. petulant, fretful, silly — *Tunak-mizāj yā gustākḥ, zid-ranj yā tund-kho, be-sangīf* — Chirchirā wā karkasaswabhriv, jhānjhanī rukhsaṣil wā karkasasīl, nirbud-dhī wā mandamātī. [tund khoī se — Chirchirīhat se, rukhsatā wā karkasaswabhriv se.
- PEER'ISH-LY**, ad. petulantly, fretfully — *Tunak-mizāj se yā gustākḥana, zid-ranj yā PEER'ISHNESS, n. petulance, fretfulness — *Tunak-mizāj yā gustākḥi, zid-ranj yā tund khoī* — Chirchirīhat jhānjhanīhat wā karkasasīl, swabhrivarnukhsatā swabhriva-rakrati wā vakraśilatā. [kāth yā lakri kī kē^h; v. khāyī yā khāṭe mēn bāndhnā^h.]*
- PEG**, n. (Gr. *peganos*) a wooden pin; r. to fasten with a peg — *Khāṭā^h, khāṭī^h, mekh*, **PEGM**, pēm, n. (Gr. *pegma*) a sort of moving machine in old pageants — *Qadīm zamān ke tūnāshon mēn ek chalti hu kāl* — Trachinakāl ke sawāṅgon wā kautukon mēn ek chalti kāl.
- PE-LĀ'GIAN**, n. a follower of Pelagius; a. pertaining to Pelagius — *Pilejias kā pai-ran*; a. *mud'alliq-i Pilejias, Pilejias ke mud'alliq* — Pilejias kā anuyāyī wā matā-vilambī; a. Pilejias kī sambandhī, Pilejiasvishayak.
- PE-LĀ'GIANISM**, n. the doctrine of Pelagius — *Pilejias kā mat^h*. [anuyōpārjitadhan.]
- PE'LF**, n. money, riches — *Paulat, māl* — Paise take wā anyāyārjitadravya, dhan wā
- PE'L'ICAN**, n. (Gr. *pelekan*) a large bird — *Harāsīl, rukḥan, mālī-khor* — Jātīyn, gagan-bher. [kā aṅgarīkhā wā vāstra.]
- PE-LĀ'SSE'**, n. (Fr.) a kind of coat or robe — *Ek turah kā labūdā yā libās* — Ek prakār
- PE'L'LET**, n. (l. *pilote*) a little ball, a bullet; r. to form into little balls — *Gullā^h, PE'L'LET-ED, a. consisting of bullets — *Golīyon kā^h*. [golī^h; v. pullā yā goli banānā^h.]*
- PE'L'LI-CLE**, n. (l. *pellis*) a thin skin — *Jhālī^h, jālā^h*.
- PE'L'LI-TORY**, n. an herb — *Aqargarkā* — Aushadhivīśesh, ek bhūṭ kī jāri.
- PE'L'LI-MÉLL'**, ad. (Fr. *pelé, melle*) with confused violence, tumultuously — *Bad-masti se, be tartībī yā abtārī se* — Ujpalray wā avyavasthī se, kolāhal se wā bīnā-kram.
- PE'L'LI-QUID**, a. (l. *per, luer*) perfectly clear, transparent, not opaque — *Pa-khūbī sef, shaffīf, billawī* — Swachchha wā nirmal, adrishīrodhak wā pāradarek, vimal wā sphatikaprabha.
- PE'L'LI-QUIN-ESS**, **PE'L'LI-QUIN'ITY**, n. clearness, transparency — *Safāī, shaffīfī* — Vimalatā wā swachchhātā, prakāśabhedyatā prakāśarodhakatā wā pāradarsakatā.
- PE'LT**, n. (l. *pellis*) a skin, a hide — *Chamrā cham yā khāl^h, khālī yā charsā^h*.
- PE'L'TRY**, n. skins or furs in general — *Chamrā^h, charsā^h*.
- PE'LT**, r. (l. *pila*) to strike with something thrown, to throw, to cast — *Pheik-kar māmā^h, pheiknā^h, dānā jhōknā yā girānā^h*. [durāchār wā upadrav.]
- PE'LVING**, n. assault, violence — *Hamlā yā holla, zor jabr yā sitam* — Ākraman, balatkār
- PE'LVING**, n. (a. *paltry*) mean, pitiful — *Dūn yā kamīna, pājī yā haqīr* — Tūchchha, adham wā nich. [vastipradoś.]
- PE'LVIS**, n. (l.) the lower part of the abdomen — *Preś^h, kuk^h, kokhā^h* — Vastidoś.
- PÉN**, n. (l. *penna*) an instrument for writing, a feather, a wing; r. to write — *Qalam yā khāna, par, dūnā^h; v. tahrir k., likhnā^h* — Lekhani wā kalam, pañkh, paksha.
- PÉN'SATE**, **PÉN'SATE-ED**, a. winged — *Parandā, parand, par-dār, dāne-dār, bāzū-dār* — Sapaksha, pakshayukt, pakshawān, pakshavīśiṣṭ.
- PÉN'SER**, n. one who writes — *Likhne n.^h* — Lekhak.
- PÉN'SING**, n. written work, composition — *Inshā, tasrif* — Rachanā, gruntharachanā.
- PÉN'SKNIFE**, n. a knife used to cut pens — *Qalam-tarāsh, chāqā* — Kalamachhedanī, chhuri.
- PÉN'MAN**, n. a writer, a teacher of writing — *Khattī ahl-i-qalam kātīb raqīm nawīsanda yā muharrir, ustād-i-qalam-kashī tahrir-kā-ustād yā likhnā-sikhne-kā-ustād* — Lekhak, lekhopadeśak wā lekhanāśikshak.
- PÉN'MAN-SHIP**, n. the art of writing — *Likhne kā 'ilm humar yā taur, qalam-kashī* — Likhne kī vidyā, likhanavidyā, lekhanavidyā, lipividyā.
- PÉN**, n. (S. *pyndan*) an inclosure for sheep hogs fowls &c.; r. to inclose, to confine, to coop; p. t. and p. **PÉN** — *Itā, bārā^h, gherā^h, darbā^h, tūpā^h, khānchā^h; v. gher-nā^h, band k., gair k. yā qafas mēn rakhnā* — v. Bār-bāndhnā wā rūndhnā, mūndnā, pinjre mēn dālnā.

PEN'AL, a. (L. *pena*) enacting punishment, inflicting punishment—*Siyāsāt-sāz, tā'zīrī 'iqāb-numā tāwānī yā sa'zāi*—Dandavyavasthūpak, dandadāyāk dandakārī dandik wā tarāṇṣambandhi.

PEN'AL-TY, n. liability to punishment—*Sa'zā kī qābīlīyat*—Dandaniyatā, dandayao.
PEN'AL-TY, n. punishment, censure, forfeiture—*Sa'zā, mulāmat, jārīmana*—Dand wā tīrānā, jhirkī niudhī wā apavād, dāṇṇ wā dhanadand.

PEN'ANCE, n. an infliction for sin, repentance—*Kaḥāra kaḥāra yā naḥ kuskī, nadāmat pashemānī yā tauhu*—Prāyaścitta tapāścaryā dehādand wā kāyakleś, pāchitāwā anuśok wā pāschittāp.

PEN'CE, pl. of penny—*Penny kā jam' yū mā fanqu-l-wāhid*—Penny kā bahuvachan.

PEN'CIL, n. (L. *penicillus*) an instrument for drawing or writing; v. to draw write or mark with a pencil—*Surme kā qalam, qalam, mā-qalam*: v. *surme ke qalam se likhnā, mā-qalam se tasvīr khīchnā*—Kūnchī, chitrakār kī lekhanī, lekhanī, sakī, battī: v. *salā se likhnā, battī se likhnā, kūnchī se chitra banānā*.

PEN'DANT, n. (L. *pendens*) an earring, any hanging ornament, a small flag—*Gosh-wān yā dāreza, hātī yā jhūmkā, jhūmkī*—Kuphal, bolak, patakā wā dhawā.

PEN'DENCE, n. slope, inclination—*Dhātī, utār yā jhūkār*.

PEN'DENT, n. state of being undecided—*Zer-i-tajvīzī, dar-peshā*—Anishpamnatī, anishdharitwa, ajātānīchayatwa.

PEN'DENT, a. hanging, jutting over, projecting—*Latakā huā, barhā-huā yā wāṭā-PEN'DING, a. yet undecided, depending—*Zer-i-tajvīzī dar-pesh yā dhīr, mu'allaq mul-tari yā bi-faisal*—Anirpit wā ajātānīray, anishpanna wā anishdharit.*

PEN'DULOUS, a. hanging, swinging, doubtful—*Arechta, jhātī huā, shakki dar-dilā ishtihāzī yā hās-hās-māh*—Latakā hūt, lolamā wā andolī, sāsuik dachitā wā dachitā.

PEN'DULOUS, n. the state of hanging, suspension—*Arechtagī, Latakā huā*—Lambatā wā lambatwa, pralambatā.
PEN'DULUM, PEN'DULE, n. a weight suspended so as to swing backwards and forwards—*Latakā huā, jhūlkā*.

PEN'E-TRATE, v. (L. *penetro*) to pierce, to enter, to make way, to understand—*'Chhāna chhōknā sāluā wār-pār-k, yā bedhā, dhasā yā ghosnā, pūṭhū yā jānā, sa-ajhūnā*.

PEN'E-TRA-BLE, a. that may be penetrated—*Qābil-i-nufūz, sāluā-hār, chhedw-jog, nufūz-pazir, nufūz-pazir, munakīn-i-nufūz*—Vedhya, vedhaniya, bhedaniya, bhedya, pravesya, vedhanasakya, praveshtavya.

PEN'E-TRA-BLE-TY, n. the state of being penetrable—*Nufūz-pazirī, nufūz-pazirī, munakīn-i-nufūzī, qābīlīyat i nufūz*—Vedhyatā vedhaniyatā, praveshtavyatā, bhedyatā.

PEN'E-TRA-BLY, ad. so as to be penetrated—*Nufūz-pazirī n, nufūz-pazirī se, munakīn-i-nufūzī se, jismeh chhedhā jīg*—Vedhyatā se, vedhaniyatā se, bhedyāpūrvak.

PEN'E-TRANT, a. having the power to pierce—*'Chhedw yā pūṭhū kī tāyāt rakhne w, bedhne yā sāluā kī quwat rakhne w, nufūz, rasā*—Vedhak, pravesak, vedhi, ghosne chhōknā wā bedhne kō samarth.

PEN'E-TRAN-CY, n. power of piercing or entering—*Nufūz, hidāyat yā hadāyat, chhedne yā dhasne kī tāyāt*—Vedhakatā, pravesakatwa, bedhne ghosne wā pūṭhne kī sakti.

PEN'E-TRA'TION, n. act of entering, acuteness—*Dukhl yā dar-āmad, tezī zakārat zirakī jīrāsāt nufūz yā tez-fahmī*—Pravēs pravesān nivēś wā āvēś, tīkshyabuddhitwa bud-dhītikshpatī kusāgrabuddhitwa wā vilagdhātā.

PEN'E-TRA-TIVE, a. piercing, acute, sagacious—*Ghosn-w, bedhne w, chhedw-w, yā tīkhā, tez yā tez-fahm, zirak zākī yā zahīn*—Vedhak bhedak wā vedhi, tīkshya, tīkshya-buddhi kusāgrabuddhi chatur wā prakharabuddhi.

PEN'GUIN, n. a large bird, a fruit—*Ek bhāūt kī bayī chiriyā, ek bhāūt kā phal*.

PEN'INSU-LA, n. (L. *pen, insula*) a portion of land almost surrounded by water—*Jazīra-numā*—Dwīpapraya, dwīpakalp, prāyadwīp.

PEN'INSU-LATED, a. almost surrounded by water—*Qarīb-i-jazīra-numā, qarīb mahūt bu-āl*—Dwīpakalpākār, dwīpakalparūp, prāya jalaveshitī, prāya-dwīpasudrī.

PEN'I-TENT, a. (L. *pena*) sorrowful for sin, contrite; n. one sorrowful for sin—*Pashemānī yā tāib, mutāassif nādīm yā mustagfir*: n. *tauha-gar, tauha-kār*—Pāschat-tāpī, anutāpī kripapāschittāp anuśochak wā anuśokasantāp; n. prāyaścittakārī.

PEN'I-TENCE, PEN'I-TEN-CY, n. sorrow for sin—*Tauha, nālānut, pashemānī, istigfār*—Pāschitāwā, pāschittāp, anuśok, anuśochan, pāpasantāp, pāpasok.

PEN-I-TEN'TIAL, a. expressing penitence; n. a book containing rules for penance—*Pashemānī-āmez, nādīmāt-numā, mustagfir, nādīm*: n. *tauha-nāmā*—Pāschittāpasū-chak, pāschittāpabodhak, pāschittāpavāchak; n. prāyaścittapaddhati, prāyaścittā-granthī, prāyaścittanirdesakagranthī.

PEN-I-TEN'TIAR-Y, n. one who prescribes penance, one who does penance, a house of correction; a. relating to penance—*Tauha yā pashemānī battāne w, tauha-gar yā*

tauba-kār, tauba-gāh yā qaid-khāna; a. tauba-mansūb, muta'alliq-i-tauba—Prāyaschittavidhāyak wā prāyaschittanirdosak, prāyaschittakāri, prāyaschittasāla prāyaschittagriha wā kārigir; a. prāyaschittasambandhi, prāyaschittavishayak.

PEN'I-TENT-LE, *ad.* with sorrow for sin—*Pashemāni se, nudāmat se, tauba se, taassif se*—Pāschattāp se, pāpakhedapūrvak, pāpāsok se.

PEN'NACHED, *a.* (fr. *panache*) radiated, striped—*Partau-dār yā kiran-dār, dhāri-dār*—Kiranarup wā kiranamay, labariyū wā sūkiyā. [*dhajā^h, patākā yā pharāhrā^h*].

PEN'NANT, PEN'NON, *n.* (L. *pender*) a small flag, a banner, a streamer—*Jhandā^h*.

PEN'NRY, *n.* (S. *peney*) a coin of which twelve make a shilling: *pl.* PEN'NIES or PEN'CE—*Ek gism kā Aṅgrezi paisā jiskā qimat yakhān ke arhāi paisē ke qarib hoti hai*—*Ek prakār kā liglaupīya paisā jiskā mol is deā ke arhāi paisē ke lagbhag hotā hai*. [*wā dhamhān, kāngūl wā dravyahān*].

PEN'NI-LESS, *a.* wanting money, poor—*Re-paisā be-zar yā be-dāram, mayīs*—Nirdhan.

PEN'NY-WEIGHT, *n.* a weight of 24 grains—*Ek rāzū jo takhmīnūn chūmbis ratī ke barā-bar hotā hai*—*Ek parimān jo nikkal se chūmbis ratī ke lagbhag hotā hai*.

PEN'NY-WISE, *a.* saving small sums, meagerly—*Juz-rus yā kisfayāt shā'ar, bakhil yā khūas*—Alpavyayī, kanjūs wā mukhlīchūs.

PEN'NY-WORTH, *n.* as much as is bought for a penny, a purchase, bargain, small quantity—*Jis qadr ek paisē ka āre, sandā sulf, sandā, chhotā miqdār*—Jitnā ek paisē ko āvāi, kritavastū, kritadavya, laghuharimān.

PEN'SILE, *n.* (L. *pender*) hanging—*Lataktī^h hāmā^h, ārcakhta*—Lambamān.

PEN'SILE-NESS, *n.* the state of hanging—*Ārcakhtāgi, latkārtā^h*—Lambatwā, lambatā.

PEN'SION, *n.* (L. *pensum*) a payment of money, an annual allowance for services; *v.* to support by an allowance—*Adā-i-zar, sāligāna yā sālāna-wazifā; v. sāligāna d., wazifā d., rozna d.*—Rūpiyē kī denā wā chukānā, vārshukavrittī wā jirpasevakavrittī; *v. vārshikavrittī d., vrittī d.*

PEN'SION-ARY, *a.* maintained by a pension; *n.* one receiving a pension—*Sāligāna-parmardā, wazifā-parmardā, rozna-parmardā, wazifā-khor; n. wazifā-dār, sāligāna-dār, rozna-dār*—Vārshikavrittījivī, jirpasevakavrittījivī; *n. vrittībhogī, vārshukavrittībhogī*. [*Vārshikavrittībhogī, vrittībhogī*].

PEN'SION-ER, *n.* one who receives a pension—*Wazifā-dār, rozna-dār, sāligāna-dār*—

PEN'SIVE, *a.* (L. *pensum*) thoughtful—*Matajukkīr, jīkr-mānā, mutamamūl, sar-nigūn, dil-gīr*—Chīntapar, chīntakāmt, dhyanasth, dhyanayukt, mās.

PEN'SIVE-LY, *ad.* thoughtfully, seriously—*Ek-mamūlī yā tafakkur se, taammul se*—Chīntā wā bhāvanā se, gaurav wā gambhīratī se.

PEN'SIVE-NESS, *n.* thoughtfulness, melancholy—*Ek-mamūdī yā tafakkur, malāl yā dil-gīrī*—Dhyanaparutā wā chīntāparutā, udāsīnatā vishāl wā vishayantā.

PENT, *p. l. and p. p.* of *pen*—*Pen kā mātī-matlaq aur mātī-matlaq-alai-hi yā fīlīmātīf*—*Pen* ka samānyabhit aur purvakriyā wā purvak ilākkriyā.

PENT'A CHORD, *n.* (Gr. *pentē, chordē*) an instrument with five strings—*Panj-tārā, panč-tārā^h*—*Pānchātārāvādya, pānchātāntrikāvādya, pānchātāntrikāvādya*.

PENT'A-GON, *n.* (Gr. *pentē, gonia*) a figure with five angles and sides—*Mukhammas, panj-gosha, shakl-i-panj-gosha*—*Pānchakoṇ, pānchabhuj, pānchāsra*.

PEN-TĀG'ON-AL, *a.* having five angles—*Panj-gosha, panj goshā-dār, panj-pahlā, mukhammas*—*Pānchakoṇ, pānchabhuj, pānchakōṇakritī*.

PEN-TA-HE'DRAL, PENT'A NE'DRONS, *a.* (Gr. *pentē, hedra*) having five sides—*Panj-pahlā, panj-pahlā-dār*—*Pānchabhuj, pānchalāhu*.

PEN-TĀM'E-TER, *n.* (Gr. *pentē, metron*) a verse of five feet; *a.* having five feet—*Nazm-i-khamsa l-rakn, mukhammas; a. khamsa l-rakn, mukhammas*—*Pānchapadi, pānchapadi; a. pānchapadi*.

PEN-TĀNG'U-LAR, *a.* (Gr. *pentē, l. angulus*) having five corners or angles—*Panj-gosha, panj-gosha dār, panč-konā^h, mukhammas*—*Pānchakoṇ, pānchāsra*.

PENTAR CHY, *n.* (Gr. *pentē, archē*) government by five—*Pānch shakhsōn kī mil-kar hukūmat yā hādshāhī, saltanat-i-khamsā*—*Pānchajanarājya, pānchajanaprabhuta*.

PENT'A-TEUCH, *n.* (Gr. *pentē, teuchos*) the five books of Moses—*Taurat yā taurit, Haṣrat Mūsā kī tasnif kī hui pānch kitābā, kutub-i-Haṣrat-Mūsā*—*Mūsā* ke banāyē hue pānch sarg wā kānd jo Krishṭiyadharmapustak ke aṅg hain.

PENTE-COST, *n.* (Gr. *pentekostē*) a festival among the Jews, Whitsuntide—*Yahūdī-gōn kā ek tewhār^h, Whitsuntid nām tewhār^h*—*Yihudiyaparvavishesh, Whitsantid nāmak Yihudiyaparv*. [*Whitsantid nāmak Yihudiyaparvasambandhi*].

PEN'TE-COST-AL, *a.* pertaining to Whitsuntide—*Whitsantid ke tewhār*—*ke muta'alliq*—

PENT'LOUSE, *n.* (L. *pender, S. hus*) a shed hanging aslope from the main wall—

PEN'TICE, *n.* a sloping roof—*Osārā^h*. [*Sāya-bān, osārā^h*].

PEN'TILE, *n.* (L. *pender, S. tigel*) a tile for covering the sloping part of a roof—*Nariyā^h, khapra^h*. [*Kur ākhir*—*Upāntya, upāntik, antyopasamāna*].

PEN'ULTI MATE, *a.* (L. *pene, ultimus*) the last but one—*Mā-qabl-i-ākhir, ek chloṛ*

PE-NŪMBRA, *n.* (L. *pene, umbra*) a partial shadow—*Nim-sāya, kisī qadr sāya*—Apūr-melbhāyā, khaṇḍachhāyā, adhūri chhāyā, kuehḥ chhāyā, chhāyākalp.

PĒN'U-RY, *n.* (L. *penuria*) poverty—*Muṣṭi, jhās, tihī-dastī, tang-dastī, miskini*—Daridrātā, dāridrya, nirdhanatā, kaṇḍālātā.

PE-NŪ'RI-ous, *a.* niggardly, sordid, scanty—*Khasis yā bakhil, tang-chashm yā tang-dil, tang-dast yā tang*—Pāṇu, makkhichūs wā kañjūs, gīrhamushṭi wā baddhamushṭi.

PE-NŪ'RI-ous-ly, *ad.* parsimoniously, sparingly—*Khissat bakhilī yā bukhil se, tang-chashm yā jec-rasi se*—Kripapatā wā karpanya se, alpavyay wā kañjūsī se.

PE-NŪ'RI-ous-NESS, *n.* niggardliness, parsimony, scantiness—*Khissat yā bukhil, bakhilī tang-dilī yā tang-chashmī, qillat yā tangī*—Kripapatā wā karpanya, kañjūsī, alpata wā saṅkīrpatā. [paṭitīk wā pidātīk, bhṛitya wā sewak.

PĒ'ON, *n.* an Indian foot soldier, a servant—*Pigāda, naukār yā chākār*—Chaprasī

PĒ'ON-ny, *n.* (Gr. *poion*) a flower—*Ek qism kā phul*—Ek bhūṭī kā phul, pushpavīśesh.

PĒOPLE, *n.* (L. *populus*) the body of persons who compose a community, a nation, the community, the vulgar, persons in general; *v.* to stock with inhabitants—*Khālāy khulq yā khālq-i-lāh, qam, 'arāmmu-n nās, 'amm-lug yā hasho, ashkhas; v. ābād k., bāshādūn se mā'mūr k.*—Prājā, deśalok, janapad wā prākṛitalok, siddhārāya-lok adhamalok, saṁcayalok wā hīnalok, jan lok wā manushya; *v.* basānā, janapūrn k., sajan k. [pīlīl, mirch^b, mirch^b; *v. mirch d^b, mirch dānā^b, mirch-lagānā^b.*

PĒPPER, *n.* (L. *pipere*) an aromatic pungent spice; *v.* to sprinkle with pepper—*Pīlīl, PĒPPER-ing, a.* hot, pungent, angry—*tiarm, kaprā yā kaprā^b, tund mizū yā gussa-war*

—Tapṭ wā ushṇa, chaparā wā tita, kruddha krodhī wā kopī.

PĒPPER BOX, *n.* a box for holding pepper—*Fīlīl dān, pīlīl-dān, mirch-dān yā mirch-dānī*—Marichapātra, marichādhār, marich kī dābhi.

PĒPPER-CORN, *n.* any thing of trifling value—*Kān kā dānā, kōi br-haṇṇyat shai, nā-chēz*—Marichabīj, kōi thopē mol kī vastu, kōi bichumulyapadārth.

PĒPPER-GINGER-MEAN, *n.* a kind of cake—*Masāla aur ālī dūl-kar banī-huī rotī^b, ālī yā saith dūl-kar banī-huī rotī^b.* [sugandh aur chaparīṣhaṭ hotī hai.

PĒPPER-MINT, *n.* an aromatic herb—*Podina yā pudina, mī'nā*—Ek śakavīśesh jismēn

PĒPTIC, *a.* (Gr. *pepto*) promoting digestion—*Ilazm-awār, hāzim, pāchak*—Pichan, agnivardhāk. [Atīvira, atīfikshya, atiprakhar.

PER-A-CŪTE, *a.* (L. *per, acuo*) very sharp—*Nihāyat tē yā burrān, bahut chokkā^b*—

PER-AD-VENTURE, *ad.* (L. *per, ad, certum*) by chance, perhaps, it may be—*Itīfā-qan, mubāla, shūghal*—Dāvit akasurīt wā haṭhīt, kadāchit, hogī ho-na-ho wā chī-hai-to.

PER-A-GRĀTION, *n.* (L. *per, ager*) the act of passing through any state or space—*Kisī hālāt yā masāfat meṁ se guzar*—Parikram, kisī avasthā wā sthal meṁ se nikal-jānā.

PER-AM-BU-LATE, *v.* (L. *per, ambulo*) to walk through, to survey—*Sair k. yā gashṭ k., nazar jarīb-kashī yā masāhat k.*—Paribhraman k. phīrnā ghūmnā wā manjhā-jānā, dekhnā wā nāpnā.

PER-AM-BU-LĀTION, *n.* the act of passing through, a travelling survey, a district—*Gu-zar, sair aur nazar yā nigāh, zī'*—Parikram yā wā bhraman. digdarsan wā paryātan aur avalokan, pradeś chakrā wā manḍal.

PER-AM-BU-LĀTOR, *n.* a wheel for measuring distances—*Dāri wāpuk ke līye ek pokhīyā^b.*

PER-CĀSE, *ad.* (L. *per, casum*) perhaps, perchance—*Mubāla, shūghal*—Kadāchit, hogī ho-na-ho wā chīhai-to.

PER-CEIVE, *v.* (L. *per, capio*) to have impressions or knowledge of through the senses, to see, to understand, to discern—*Havāss-i-khamsa se dargāft k. yā jānnā, dekh-nā^b, mā'lum k., tajvīz yā dargāft k.*—Indriyon ke dwārā grahan k., nibhānā biloknā tīkhnā wā avalokan-k., samajhna, jānnā bājhna wā tīrnā.

PER-CEIV-ABLE, *a.* that may be perceived—*Mahsūs, havāss-i-khamsa se dargāft hone ke qābil, dargāft-pāzīr, zāhir*—Indriyagochar, indriyagrāhya, vedāniya, jñeya, vibhāvya.

PER-CEIV-ER, *n.* one who perceives—*Havāss-i-khamsa se dargāft k. w., dekhne wā, mā'lum k. w., tajvīz yā dargāft k. w.*—Vishayagrāhak, vishayagrāhī, lakshak, samajh-ne w., jānne w., bājhne w., nibhāne w., avalokan k. w.

PER-CEIV-ANCE, *n.* the power of perceiving—*Qarwat-i-dargāft, mā'lum-karne dargāft-karne yā tajvīz-karne kī tāqāt*—Vishayagrahaṇasakti, dekhne samajhne wā bājhne kī śakti.

PER-CEP-TI-BLE, *a.* that may be perceived—*Mahsūs, namūd, zāhir, dargāft-pāzīr, nazar-pāzīr, dekhāū^b, āshkāra*—Indriyagochar, indriyagrāhya, indriyavishay, vedāniya, vedya, vibhāvya, pratyaksha.

PER-CEP-TI-BIL'I-TY, *n.* the state of being perceptible—*Dargāft-pāzīrī, qābīliyat-i-idrāk, havāss-i-khamsa se dargāft hone kī qābīliyat*—Indriyagocharatā, indriyagamyatī, vibhāvvyatī, vedāniyatā, pratyakshatā.

PER-ÇËPT-IBLY, *ad.* so as to be perceived—*Zâhîran; zâhîr-men, dekhne-men^h, mal'âm hove ke taur se*—Pratyaksharup se, vedaniyatâ se, vibhâvyatâ se, vedyatâ se, iudriya-gocharatâ se.

PER-ÇËPT-ION, *n.* the power of perceiving, idea—*Qiwwat-i-idrîk yâ quwrat-i-daryâft, kheyâl yâ tasawwur*—Vishayagrahanaśakti vishayagrahanaśhamatâ vishayagrâha-katwa wâ chaitanya, bodh anubhav wâ indriyajñan.

PER-ÇËPT-IVE, *a.* having the power of perceiving—*Hassâ, mudrik, daryâft karne ki tâ-qat rakhne w., samjhân-hor^h, hawâss i khamse se daryâft karne ke qâbil*—Vishayagrâhak, vishayagrahanaśaktik, vishayagrahanaśhamarth, vishayavedanaksham, anubhâvi, sachetan.

PER-ÇËPT-IV-ITY, *n.* the power of perceiving—*Qiwwat-i-idrîk, quwrat-i-daryâft*—Vishayavedanâśakti, vishayagrahanaśhamatâ, vishayagrahanaśakti.

PER-ÇËPT-ENT, *a.* having the power of perceiving: *n.* one who is able to perceive—*Mudrik, hassâ, hawâss i khamse se daryâft karne ke qâbil, daryâft karne ki tâ-qat rakhne w.: n. mudrik, hawâss i khamse se daryâft k. w., jâne w.^h, daryâft k. w.*—Vishayagrâhak, vishayagrahanaśhamarth, vishayavedanaksham, anubhâvi: *n.* chetan, vishayagrâhi, vishayagrâhik, vishayagrahanaśhamavyakti.

PER-ÇH, *n.* (L. *perca*) a fish—*tîmthi machhî^h, kutrâ machhî^h.*

PER-ÇH, *n.* (L. *perca*) a measure of 5½ yards, a roost for fowls: *v.* to sit or roost, to place on a perch—*tigârâh hath ki pîmâch, chakkas; v. chakkas par baithnâ, chakkas par baithlâ^h*—Gyarah hath ki nâp wâ nâp, addî wâ baserâ: *v.* addî par baithnâ, addî par baithlâ^h. [*—Dâivât hathât wâ akasmât, kadichit.*]

PER-CHANCE, *ad.* (L. *per, caso*) by chance, perhaps—*Itîfâqan yâ quziân, shâyad* PER-CO-LATE, *v.* (L. *per, colo*) to strain through, to filter—*Chhânnâ^h, nîthârâ yâ nîthapnâ^h.*

PER-CO-LATION, *n.* act of straining, filtration—*Chhânnâ yâ chhânnâ^h, nîthârâ yâ nîth-*

PER-CÜSS, *v.* (L. *per, quatîo*) to strike—*Takkâr mârâ^h, fîokar mârâ^h.*

PER-CÜSSION, *n.* the act of striking, the effect of one body striking on another—*Zarb yâ sadma, takkar^h—Āghât wâ mar, thokar sanghatta samāghit wâ sanghattan.*

PER-CÜT-ENT, *a.* having power to strike—*Takkâr mârne w.^h, fîokar mârne w.^h—Āghâtakarî.*

PER-DÛTION, *n.* (L. *per, do*) destruction, ruin, loss, eternal death—*Tabâhi yâ bar-bâdi, h daktî pîr-wâlî qavat yâ tahdîm, kharâbî yâ nûpsîn, jamâ yâ jahannam-men-jânâ—Nâs wâ vîmâs, kshay wâ prapâs, kshatî wâ hânî, athogat wâ marakapit.*

PER-DÛ, *a.* (L. *per, abandonet*, employed on desperate purposes: *ad.* close, in concealment or ambush: *n.* one placed in ambush or on the watch—*Nihayat kharâb, majmûn yâ khesht-nak: ad. dabkâ hua^h, pashîdlogî yâ kamûn-yâk mû: n. rak khûks yâ kamûn-yâk mû baithlâ^h jây—Pâpâtma wâ atchhut, nidharak wâ dushabâsî: ad. lûka-hut, chhipkar baithlâ hua wâ ghât mû baithlâ hua: n. wah jân jo ghât men baithlâ jây.* [*pheskâ gayâ.*]

PER-DÛ-LOUS, *a.* lost, thrown away—*Zâi yâ gûgâ-guzrâ, bar-bâd—Na-hî, burî wâ*

PER-DÛ-RA-BLE, *a.* (L. *per, dure*) lasting—*Dâimî, der pî, qîim—Sthâyî, tîkân, dîrghakâlasthâyî, chîrakalîk.* [*se, sthâvaratwa se, nitya.*]

PER-DÛ-RA-BLY, *ad.* lastingly—*Bî-darâm, 'ala-d-darâm—Sthayitwa se, chîrasthâyî-twa*

PER-E-GRINE, *a.* (L. *per, ager*) foreign—*Ajnabî, beyânî, qîir mulkî, qîir-mulk kâ—Videşyâ, videśî, vâidesik.*

PER-E-GRÎ-NÂTION, *n.* travel, foreign abode—*Masâfîrat siyâhat yâ safar, qîir-mulk men bîst-bâsh—Bhraman paribhraman paryatân wâ desâbhraman, pravâs wâ vide-*

PER-E-GRÎ-NÂTOR, *n.* a traveller—*Masâfîr, sayyâh, râhî—Desâbhramanâkârî, videşâgî-*

PER-EMPT, *v.* (L. *per, emptum*) to kill, to destroy, to crush—*Halâk k., bar-bâd k., kachalâ^h—Mâr dîhit, nashî k., masâmî wâ chur-chûr k.* [*chûr k. wâ masâmî.*]

PER-EMPT-ION, *n.* a killing, a crushing—*Halâkî, kachalâ^h—Prîmaghât wâ bîdh, chûr-*

PER-EMPT-TO-RY, *a.* positive, absolute—*Muqarrar be-shakî yâ qâtî, nâtîq yâ lâ-radd—Speshî vyaktî suriyakt wâ âvâsyak, nîschît nîrmit sunîschît suriyat wâ siddha.*

PER-EMPT-TO-RI-LY, *ad.* positively, absolutely—*Yaqînan, albatta zarûratan nâtîqan qâtî an yâ bî-z-zarûr—Sunîschay se, âvâsyakârke wâ drîphanîschayâpurvak.*

PER-EMPT-TO-RI-NENS, *n.* positiveness—*Qâtî'at, istîhkâm, zarûrat—Drîphanîschay, sunîschay, drîphanîmay, suspashâtâ.*

PER-ËN-NÎ-AL, *a.* (L. *per, annus*) lasting through the year, perpetual—*Do-âzda-mâhî, dâimî mudamî der-pâ yâ pâr-dâr—Bârâh-mâsiyâ varshasthâyî wâ varshâvadhik, nîtya nîtyasthâyî anant wâ avîrat.* [*dârî—Chîrakâlikatwa, anantatâ, nîtyatâ.*]

PER-ËN-NÎ-ITY, *n.* continuance through the year—*Mudâvamât, darâm, lâ-zuwâlî, pâr-*

PER-ER-RÂTION, *n.* (L. *per, erro*) the act of wandering through various places—*Sâir, siyâhat, mulkûn kî sâir—Bhraman, paribhraman, nâmfidesâbhraman.*

PER-FECT, *a.* (L. *per, factum*) complete, finished, not defective, blameless, completely

skilled; v. to complete, to finish, to instruct fully—*Tamām, kāmīl yā mukammal, be-nuqa, be-'aib pāk yā tāhīr, māhīr fāzil yā sāhib-i-kamāl*; v. *tamām k.*, *āhīr k.* yā *kāmīl k.*, *kāmīl tarbiyat yā ta'lim d.*—*Pūrā wā pūr, siddha sampanna samāpt wā nishpanna, alhād samagra samast wā anyūn, nirdoshī wā doshahīn, vyutpanna nipuṇ atipravīn wā paripakwa*; v. *pūrā k.*, *samāpt wā siddha k.*, *vyutpanna nipuṇ wā atipravīn k.*

PER-FECT-ER, *n.* one who makes perfect—*Mukammīl, tamām yā mukammal k. w.*, *kāmīl k. w.*—*Pūrī k. w.*, *samāpt k. w.*, *sīdhak, siddha k. w.*, *nishpīdak, sampīdak.*

PER-FECTION, *n.* the state of being perfect—*Kāmīl, tamām, fāzil, takmīl, kamālīyat, takhīb, fauqiyat*—*Sampūrnatā, paripūrnatā, samāptī, siddhī, saṁsiddhī, siddhatā, sampannatā, nirdoshatwa, doshahinatā, vyutpannatā, atipravīnatā, utkrishṭatā, sarvottamatā.*

PER-FECTION-AL, *a.* made complete—*Mukammāl, tamām-ghoṣ, kāmīl-kiya hwi*—*Sā-*

PER-FECTION-ATE, *v.* to make perfect—*Tamām k.*, *kāmīl k.*, *mukammāl k.*, *māhīr k.*—*Pūrā k.*, *sampūrṇ k.*, *samāpt k.*, *siddha k.*, *sampanna k.*, *nishpanna k.*, *nipūṇ wā atipravī k.*

PER-FECTION-IST, *n.* one pretending to perfection, a religious enthusiast—*Kāmīl yā kamāyat k. d. w. k. w.*, *muta'assib majzīb y. w. d. w.*—*Sarvasiddhatī sarvottamatā wā sarvagatopakeśhā kā abhīmūl jāu, atisādhāyagravyaktī wā mūṭhyā bhūktīmīn.*

PER-FECTIVE, *a.* conducing to make perfect—*Kāmīl k. w.*, *mukammāl k. w.*, *tamām k. w.*, *samāpt k. w.*, *siddha k. w.*, *sādhak, sampīdak, nishpīdak, samāptak, sampūrṇak.*

PER-FECTIVELY, *ad.* in a manner to perfect—*Kāmīl mukammāl yā tamām karne ke taur se*—*Siddha karne kī rūṭi se, sampūrṇ karne kī rūṭi se, pūrā karne kī bhīntī se, nishpanna karne kī rūṭi se.*

PER-FECTLY, *ad.* completely, totally, exactly—*Tā ikhtilāf nī tamām-o kamāl, hī-kull, hī ba-hū yā bi-'aīn hī*—*Sampūrṇarūp wā alhādarūp se, samagra wā sūb, thāik thāik.*

PER-FECTNESS, *n.* completeness, skilful—*Tamāmīn ītibā'ī tūmā'ī yā kamāl, māhīrat va-se' hwar yā fāzil*—*Sāsisiddhī sampūrṇatā wā samāptī, pravīnatā wā gup.*

PER-FID-ITY, *n.* (L. *per. fido*, breach of faith, want of faith, treachery—*Be-'imānī namak harāmī wā khaṭarāt, be-wafā'ī, gadr yā da'ī-ḥī*)—*Viśwasaghatī wā viśwasābhaṅg, kapaṭ, chhāl.*

PER-FIDIOUS, *a.* false to trust, treacherous—*Be-'imānī namak harām be-wafā'ī yā khūn, daḡā bāz*—*Viśwasaghatī viśwasgataak wā viśwasābhīṅk, kapaṭī wā chhālī.*

PER-FIDIOUSLY, *ad.* by breach of faith—*Be-'imānī se, namak-harāmī se, be-wafā'ī se, khaṭarāt se*—*Kapaṭ se, chhāl se, viśwasaghatī se.*

PER-FIDIOUSNESS, *n.* breach of faith, treachery—*Khaṭarāt namak harāmī be-'imānī yā be-wafā'ī, daḡā-bāz*—*Viśwasgataak wā, vaichakātī kapaṭ wā chhāl.*

PER-FIDITEE, *v.* (L. *per. fātma*) to blow through—*Ar-pār phūṅkūḥ*.

PER-FIDITION, *n.* the act of blowing through—*Ar-pār phūṅkūḥ*.

PER-FOR-BATE, *v.* (L. *per. foro*, to bore, to pierce, to make a hole or holes—*Chhednā yā ba-'imānī, sādhā'ī, bedhū yā chhed-k*).

PER-FOR-BATION, *n.* the act of boring, a hole—*Bedhārat yā bīdhāwat^h, sūrākh yā rukh-m*—*Vedhan vedh wā sāl, chhīdra randhra wā chhed.*

PER-FOR-BATOR, *n.* an instrument for boring—*Sijā^h, barmū^h, barmī^h.*

PER-FOR-BATE, *ad.* (L. *per. fortis*) by force—*Jabran, ba-'ar, zabar-dastī se, zor se*—*Balātār se, bal se, bal dwārī.*

PER-FORM, *v.* (L. *per. formā*) to execute, to do, to discharge, to act a part—*Be-jā-lānā, karṇā^h, adā k. wafā'ī yā qat' k.*, *kar-gzarṇā zar k.*, *yā kām-yā-h.*—*Nishpādan sampīdan wā vidhīn k.*, *nibāḥnā banānā wā sādhanā, nibeṇā niptīnā bhār-d. wā pūrā k.*, *pār lagīnā wā manorath siddha k.*

PER-FORM-ABLE, *a.* that may be performed—*Hon kār^h, shudhānī, kardānī, mumkīn*—*Sādhyā, siddhāniyā, karāniyā, anushṭhātavyā, vidhātavyā.*

PER-FORM-ANCE, *n.* execution, work, action—*Ījā adā yā ījā, kirdār, fīl*—*Nirvāh anushṭhān nibarī niptārā nibāḥ nishpādan, kām, kīj kāryā karṇ wā kīyī.* [—*Vidhāyī, anushṭhāyī, sīdhak, sampīdak, nirvāhak, kartā, kārak.*

PER-FORM-ER, *n.* one who performs—*Fā'il, kamānde, karne w^h, ba-jā-lāne w.*, *adā k. w.* **PER FUME**, *v.* (L. *per. fumus*) to scent, to impregnate with sweet odour—*Khush bo-dār k.*, *mu'attar k.*—*Mahkānā, sugandh wā sugandhī k.*

PER-FUME, *n.* sweet odour, fragrance—*Khush-bo, bakhār*—*Sugandh, suvās wā subās.*

PER-FUM-TO-RY, *a.* that perfumes—*Khush bo dār k. w.*, *mu'attar k. w.*—*Mahkānā w.*, *sugandhī wā sugandh k. w.*, *sugandhākārī.* [sugandhidravayavyavasayī.

PER-FUM-ER, *n.* one who sells perfumes—*Attār, 'ūr-furosh, yandhī^h*—*Gandhāvīkārī.*

PER-FUNCTO-RY, *a.* (L. *per. functus*) done merely to get rid of the duty, careless, negligent—*Be-ihṭiyātī se kīyī-huā, be-parwā sunt yā be-khabar, gūjīl*—*Isadavadhāna-*

krit isādyatnakrit wā kewal nām mātra ke liye kiyā huā, dhīlā wā amanoyogī, asādvadhān wā anavadhān. [gāhī se—Amanoyog se, asādvadhānī wā anavadhān se.]

PER-FUNCTO-RI-LESS, *ad.* carelessly, negligently—*Be-parvāt yā be-khabarī se, gāfat yā*
 PER-FUNCTO-RI-NESS, *n.* carelessness, negligent performance—*Be-parvāt be-khabarī*
yā gāfat, gāfat kī fī!—Asādvadhānī wā anavadhān, asādvadhānī kī kām.

PER-FUSE, *v.* (L. *per, fusum*) to overspread—*Phailānā^b, dhātūnā^b.*

PER-HAPS, *ad.* (L. *per, W. ? ap*) it may be—*Shāyad, mahādhī—Kadāchit.*

PÉRIAPT, *n.* (Gr. *peri, hapto*) an; annulet—*Tā'eiz, jantar^b, hīrz—Gāhīrā, gāhīrā,*
kavach.

PÉRI-CARDI-UM, *n.* (Gr. *peri, kardia*) a membrane which incloses the heart—
Pardā-i-dil, jhīllī jisuch dil rahitā hai, jhīllī jo dil ke gird rahitā hai—Hridayakoś,
hrītkoś, hriday īsay, hrīd īsay.

PÉRI-CARP, *n.* (Gr. *peri, karpos*) the seed-vessel of a plant—*Tukhm-dān—Vijakoś.*

PÉRI-CRANI-UM, *n.* (Gr. *peri, kranion*) a membrane which covers the skull—
Kāsa-i-sir kī pardā—Kapilāvaranpatwak, Lhoppe Lī jhīllī. [Bhayahetuk, sanāyasth.

PER-ICULOUS, *a.* (L. *periculum*) dangerous—*Khatar-nāk, khauf-nāk, pur-bīm—*

PÉRI-GEE, *n.* (Gr. *peri, ge*) the part of an orbit nearest the earth—*Qurb-i-zamīn,*
qurb-i-dunyā, kisi jis-i-jalākī ke dāurē kī rah hīssa jo zamīn ke nazdik-tarīn ho,
uaght-i-hazīz, hazīz i the-ar—Nichasthan, nich.

PÉRI-HELION, *n.* (Gr. *peri, helios*) the part of an orbit nearest the sun—*Qurb-i-*
āftāb, kisi āsmānī jis-i dāurē kī rah hīssa jo āftāb ke nazdik-tarīn ho, hazīz-i-
ihā-sh-shams—Mandūch.

PÉRI-L, *n.* (L. *periculum*) danger, risk, hazard; *v.* to put in danger—*Khatra, bīm yā*
khauf, dahshat yā aadasha; v. khatre meñ dānā, āfat meñ dānā—Bhayahetu,
jokhim, sāukī wā sāusay; v. jokhim meñ dānā, sāusayasth k, bhayasth k.

PÉRI-LOS, *a.* dangerous, hazardous—*Khatar-nāk, khauf-nāk khatar-angēz yā pur-bīm*
—Bhayahetuk, bhayasth sanāyasth wā jokhim kī.

PÉRI-OS-ELY, *ad.* dangerously, with hazard—*Khatar-nākī se, khatre meñ khauf se—*
Bhayahetu wā sāusay se, jokhim wā sāukī se.

PERIMETER, *n.* (Gr. *peri, metron*) the sum of the lines which bound a figure—*Jumla-*
tal-haddat—Parimīti.

PÉRI-OD, *n.* (Gr. *peri, hodos*) a circuit, the time in which any thing is performed,
 a stated number of years, a course of events, the end or conclusion, a full stop, a
 complete sentence from one full swoop to another—*Daur yā girāsh, muqarrar zamā-*
na yā āhd, daur-i-zamān, daur-i-majrā yā daur-i-sar-guzast, ākharat ikhtilām yā
khatm, jumla-i-kāmū kī nishān, jumla-i-kāmū yā perī fīrā—Ghumāw pher wā
mundal, niyatakāḥ wā nūrpīnakāḥ, kālakhākā wā kālāvrittī, ghaṭanā wā vrittā, ant
avasthā wā śesh, pūrvavikhyachhina, pūrvavāḥyā.

PÉRI-ODIC, PÉRI-ODICAL, *a.* performed in a circuit, happening at stated times—
Daurī yā girāshī, mausimī uaght yā fīrī—Chikrik pūrvartanamatk wā parivarta-
navishān, niyatakāḥ niyamitakāḥ wā sānyak.

PÉRI-ODICALLY, *ad.* at stated periods—*Muqarrar waqt par, bar-waqt, mausim par*
—Niyatakāḥsār se, niyatakāḥ meñ, nūrpīrasamay meñ.

PÉRI-OSTEUM, *n.* (Gr. *peri, osteon*) a membrane which covers the bones—*Pardā-*
i-izām, haddiyon kī jhīllī^b, jhīllī jo haddiyon ke kapṛe rahitā hai^b—Asthitwak,
asthitwacha, bsthāvaranagacharin.

PÉRI-PATÉTIC, PÉRI-PATÉTICAL, *c.* (Gr. *peri, pates*) pertaining to the peri-
 patetics or followers of Aristotle—*Aristū ke murīdōn yā shāgirdōn ke matā'alliq,*
Aristū ke pāi-ran ke matā'alliq—Aristūl nāmuk prachīnakāḥik jū īnī ke matāvalam-
bhīyon kī saubandhī wā vishayak.

PÉRI-PATÉTIC, *n.* a follower of Aristotle—*Aristū kī pāi-ran yā murīd—Aristūl*
nāmuk jūnā kī matāvalamhī matadhāī wā anuyāyī.

PÉRI-PATÉTISM, *n.* the notions or philosophical system of the peripatetics—*Aristū*
ke murīdōn ke hikmat, aristū ke pāi rau kī 'aqīdā—Aristūl ke anuyāyiyon kī mat,
Aristūl ke matāvalambhīyon kī sāstra. [wā gher, gherghumrī, mandal, piridhī.]

PERIPHÉR-Y, *n.* (Gr. *peri, phero*) circumference—*Gird, ikhātā, nakīl, dhīrā—Gherā*

PERIPHÉR-SIS, *n.* (Gr. *peri, phrasis*) circumlocution, circuitous speech—*Gardish-i-*
lafzī, pechhā-kalām yā tāl-i-kalāmī—Vākya-bāhulya wā vākprapañch, vakrokti wā
atīśayotī. [vākya, vākyavistarak, vāgvistarak.]

PÉRI-PHRAS-TIC, *a.* using many words—*Tāl-i-kalām, tāl-bawīl—Bāhuvākya, vistirṇa-*

PÉRI-PHRAS-TICALLY, *ad.* with circumlocution—*Gardish-i-lafzī se, tāl-i-kalāmī se—*
Vāgvistirṇavāk, vākya-bāhulya se, vākprapañch se.

PÉRI-PLUS, *n.* (Gr. *peri, plus*) a voyage round a sea or coast—*Bahr yā sāhil ke gird*
safar—Samudra wā samudratat ko gher-kar bhraman.

PÉRI-IP-NEU-MŌNI-A, PÉRI-IP-NEU-MŌNY, *n.* (Gr. *peri, pneo*) inflammation of the
 lungs—*Dard-i-shush, zātu-r-riya, zātu-s-sadar—Phusphusadāh, phupphusatāp.*

PE-RIS'CIAN, *a.* (Gr. *peri, skia*) having shadows all around—*Chároñ taraf sāya rakhne v.*—*Chároñ* or *chhāyā* rakhne *w.*

PÉR'ISH, *v.* (L. *per, eo*) to die, to waste away, to fail, to be destroyed—*Halák h., gácat h., mungatí h., bar-bád ma'dām faná nest yá nest-o-nábil h.*—*Marná, ghulmá, jātí-ralmá wá kshay h.*

PÉR'ISH-A-BLE, *a.* liable to perish or decay—*Páni, be-bayá, ná-pác-dár, qábíl' : zavál', faná-pazír, sací'ul' itiqát*—*Násádhín, náśavās, mara'ádhín, náśadharmak, mara'ádharmak, náśa'il, náśawán, antawán.*

PÉR'ISH-A-BLE-NESS, *n.* liability to perish—*Be-bayái, ná-pác-dára, 'adam-i-bayá*—*Násádhinatí, mara'ádhinatá, náśasílatí, náśadharmi.*

PÉR-I-STÁL'TIC, *a.* (Gr. *peri, stello*) spiral, vermicular or worm-like—*Pech-dár yá pechida, kím sá pā kím-ke-máinud*—*Akakár wá vyavartí, kriñi-vrís wá krimí-gadrasís.*

PÉR-I-STY'LE, *n.* (Gr. *peri, stulos*) a circular range of pillars—*Itir-i-sitan, halqá i-*

PÉR-I-TO-NEUM, *n.* (Gr. *peri, trino*) a membrane which covers the internal surface of the abdomen—*Pé' ká parda, tal-pet ká parda, perú ká parda, purú ká bethan*^a—*Udaraveshantwak, udaraveshan, antrivaranatwak.*

PÉR-T'WIG, *n.* (Fr. *peruque*) a covering of false hair for the head; *v.* to dress with false hair—*Jhúthi bálón ká topí*^b; *v. jhúthe bálón ká topi pahináná yá devá.*

PÉR-T'WÍN-KLE, *n.* (S. *peruvine*) a small shell fish, a plant—*Chhotá ghoghá yá ghoghá*^b, *puclhá yá ek chhotá-per*^b.

PÉR-JURE, *v.* (L. *per, juro*) to swear falsely, to forswear, to break an oath—*Jhúthi gasam kháná yá jhúthi shahádat d., darog-half k., half-shikn k.*—*Mithyásapath k. wá mithyásikshya k., kútasapath wá asatyásapath k., śapathabhañg k.*

PÉR-JURER, *n.* one who swears falsely—*Havís, jhúthi gasam kháne w., darog-half k. w., jhúthi shahádat d. w.*—*Kútasapathakíri, mithyásapathakíri, kútasikshí.*

PÉR-J'RI-OUS, *a.* guilty of perjury—*Darog-halfi ká gasír-wár, jhúthi gasam kháne yá jhúthi shahádat karne ká gasír-wár*—*Mithyá śapath ká aparídhí, kútasapath ká aparídhí, kútasakshya ká aparídhí.*

PÉR-JU-RY, *n.* the crime of swearing falsely—*Darog-halfi, half k. wá jhúthi shahádat, jhúthi gasam kháne ká juru yá gunáh, sangand-i-káñh*—*Mithyásapath, mithyásapan, asatyásapath, kútasapan, kútasakshya, mithyásakshya.*

PÉR'K, *v.* (*perch*) to hold up the head with affected smartness, to dress; *a.* smart—*Ghamand se sir utháná*^b, *pahináná yá saiváráná*^b; *a. cháták*—*Phurtíh, chupál.*

PÉR-LUS'TRÁ'TION, *n.* (L. *per, lustro*) the act of viewing all over—*Ba khúbi nazar yá nigh k.*—*Sab dekhna bhúthi.*

PÉR'MA-NENT, *a.* (L. *per, maneo*) durable, lasting, of long continuance—*Pác-dár yá lá-zawál, qám istí'arí mustahkím mustahkam yá qámí, der-pá*—*Stháyi wá akshay, sthavar sthítimán tíkú wá stheyí, dirghastháyí.*

PÉR'MA-NENCE, PÉR'MA-NEN-CY, *n.* duration—*Pác-dári, qigím, bayá, sabát, darám, der-pái*—*Stháyt wá, tíkáw, raháw, akshayatá, sthívaratwa, sthíratá, stháyíra.*

PÉR'MA-NENT-LY, *ad.* durably, lastingly—*Pác-dári lá zaválí qá qigím se, bayá sabát darám yá der-pái se*—*Sthíratí wá stháyíra se, tíkáw raháw wá akshayatá se.*

PÉR'MAN'SION, *n.* continuance—*Tíkáw*^b, *raháw*^b, *qigám, darám*—*Sthíratá.*

PÉR'ME-ATE, *v.* (L. *per, meo*) to pass through, to penetrate—*Ar-pár yá wár-pár níkal-jáná*^b, *pañhú ghusná yá bedhná*^b—*Vyápmí, praves k.*

PÉR'ME-A-BLE, *a.* that may be passed through—*Qábíl-i-nufúz, nufúz-pazír*—*Vyápya, pravesya, bhedaníya, pravesaníya.*

PÉR'ME-ANT, *a.* passing through—*Ar-pár yá wár-pár níkal-jáne w.*^b, *bedhne w.*^b, *pañhne*

PÉR'ME-TION, *n.* the act of passing through—*Ar-pár-jáná*^b, *wár-pár níkal-jáná*^b, *bedhná*^b—*Vyápti, vyápan, praves, vedhan, bhedan.*

PÉR-MIS'CIBLE, *a.* (L. *per, misceo*) that may be mingled—*Ámekhtani*—*Mísraníya.*

PÉR-MIT', *v.* (L. *per, mitto*) to allow, to grant leave, to suffer, to resign—*Qábíl k., ijázat rizá parwánagí yá rukhsat d., jáiz yá rawá rukhná, tark k.*—*Swikár k. wá mánné, anujná ajná anu-natí wá chhutí d., avarjit k., tyagná wá samarpan k.*

PÉR-MIT, *n.* a written permission or license—*Rawana, dustak-i-ráh-dári, parwána-i-ráh-dári, ijázat-náma*—*Anujnápatra, kshamatápatra, ajnápatra.*

PÉR-MIS-SIBLE, *a.* that may be permitted—*Ijázatí, rizá-pazír, jáiz rakhne ke láig, rawá, jáiz*—*Anujnéya, anujnátyogya, anujnátya, dharmya.*

PÉR-MIS-SION, *n.* the act of permitting, leave—*Rizá ijázat istí'rá yá parwánagí, rukhsat*—*Anujná ajná wá anumatí, kshamatá samarthya wá chhutí.*

PÉR-MIS-SIVE, *a.* granting liberty, allowing—*Ijázat-dih rizá-bakhsh yá rukhsat-bakhsh, qábíl k. w. rawá-rakhne w. yá jáiz-rakhne w.*—*Kshamatádayak samarthyanáyak wá anujnáprad, mánné w. wá avarjit-k. w.*

PÉR-MIS-SIVE-LY, *ad.* by allowance—*Ijázat se, parwánagí se, rizá se, istí'rá se*—*Alujná wá anumatí se, ajná se.*

PER-MIT'TANCE, *n.* allowance, permission — *Ijāzat yā manzūri, parwānagi* — Amujānā wā swikār, anumati wā ijūd. [—Mīsrāj.]

PER-MIXTION, *n.* (L. *per. mixtum*) the act of mingling — *Amēzish, ikhtilāt, mī'aw* —

PER MU-TA'TION, *n.* (L. *per. muta*) exchange of one thing for another — *Tabdīl, tahaddud, tawāz-i'awar-i, mu'adala* — Pāñjī, erpher, parivartan, viniṃay, vyatīhār.

PER-NICIOUS, *a.* (L. *per. nec*) destructive — *Muhlik, mucīr, ziyān-kār, mukhill, zabūn* — Nāsak, suhānuk, ghātuk, gnāti, ghātak, hānikar, apakārak.

PER-NICIOUSLY, *ad.* destructively, ruinously — *Muhlikāna yā ziyān-kārī-se, halākā bar bābi yā kharābī-se* — Apakār wā nās se, kshay wā hāni se. [ghragāni.]

PER-NICIOUS, *a.* (L. *pernix*) quick — *Jald, tez, shītib* — Phurtīlā, utāwīh, kshipra, śī-

PER-NICITY, *n.* swiftness, celerity — *Subuk rauri yā tezi, tez rauri* — Sighratī wā sīghragati, veg. [jāgnāb.]

PER-NOC'TATION, *n.* (L. *per. noc*) the act of watching through the night — *Sūri rāt*

PER-OR-ATION, *n.* (L. *per. ora*) the conclusion of an oration — *Khātima-i kalām, khatm-i-sukhan* — Vākypasānīhār, kathopasānīhā, bhāsha opasānīhār.

PER-PEND, *v.* (L. *per. pendere*) to weigh in the mind, to consider attentively — *Ba-khūbī guwr k., ba-tawījūh khayāl yā khaiz k.* — Man men vichārūnā wā taulā, dhyān dekar wā jī lagākār sochnā.

PER-PENSION, *n.* consideration — *Guwr, khaiz, khayāl* — Soch, vichār, dhyān, chintī.

PER-PEN-DICU-LAR, *a.* (L. *per. pendere*) falling on another line at right angles; *n.* a line falling on another line or on the plane of the horizon at right angles —

— *Qāim, mustaqīm, mī'annuul, kharāb*; *n.* *'amūd, khott-i-'amūd, khatt-i-mustaqīm* — Lambārūp, lambakarūp, samakopajātī, samakopajām; *n.* lamb, lambak.

PER-PEN-DICU-LARITY, *n.* the state of being perpendicular — *Istiqāmat, 'amūd kī hālat* — Lambārūpatā, lambakarūpatwa.

PER-PEN-DICU-LARLY, *ad.* in a manner to fall on another line at right angles — *Mustaqīmāna, mī'annuulāna, 'amūd ke taur se* — Lambārūp se, lamb ke sūtrīs.

PER-PENSION, *n.* (L. *per. passum*) suffering, endurance — *Bar-dāst, tahammul tāb yā sahr* — Duḥkhābhog wā duḥkhānmūl av. sudan sahanāsīlatī wā tātikshā.

PERPETRATE, *v.* (L. *per. patro*) to commit — *Karnāb, machānāb, itikūb k., mur-takīb k.* — Vidhān k. [vidhān, āchār.]

PERPETRATION, *n.* the act of committing — *Itikūb, karnāb, 'amal arū lām* — Karnap.

PERPETRATOR, *n.* one who commits a crime — *Murtakīb, bad-ī'li k. w.* — Aparādha-kārī, aparādhi, burī kām k. w.

PERPETU-AL, *a.* (L. *perpetuus*) never ceasing, continual, everlasting — *Istimrārī, dāimī yā dāim, mustamirr mulām yā mulām* — Avavart avirāt wā amant, nitya santat wā sanātān, sarvakālīn sarvakālīk nityasthāyī wā chirassthāyī.

PERPETU-ALLY, *ad.* constantly, continually — *Hamēsha, 'ala-i dāwām yā har-waqt* — Sadī wā sarvādī, nitya.

PERPETU-ATE, *v.* to make perpetual — *Istimrārī k., abudī k., zinda rakhnā, qāim rakhnā, dāim rakhnā, ch-dāimāb, jātā rakhnāb* — Nityasth k., chirassthāyī k., nityasthāyī k., sadī banīye rakhnā.

PERPETU-ATION, *n.* the act of making perpetual, incessant continuance — *Istimrārī k., zinda-rakhnā, qāim-rakhnā, dāim-rakhnā, mudāwamat yā dāwām* — Chirassthāyī wā nityasthāyī k., nityatā thānīw nityasthīti wā niramamasthīti.

PERPETU-ITY, *n.* duration to all futurity — *Hamēshagī, dāimī, dāwām, mudāwamat, istimrār, sabāt, qiyām* — Nityatā nityasthīyī wā, nīrantarsthīti, nityasthīti, nityakā-līnsthāyīti, chirassthāyīti, akhānda-thīti, naitīyatwa.

PER-PLÉX, *v.* (L. *per. plexum*) to make intricate, to entangle, to embarrass, to puzzle, to distract, to vex; *a.* intricate — *Pech men dālmā, uljhānāb, mustarīb k. yā tasdī d., pāreshān k., hairān k., diqq k. : a. perhīda, darhum-barham* — Uljhere men dālmā, phasnā wā phānsnā, barbarī-d. wā ghabrī-d., vyākūl k., vyastachitta wā vyast k., pīrā-d. khījānī wā khījānī; *a.* asaral, klišh, vyast.

PER-PLÉXLY, **PER-PLÉX-ED-LY**, *ad.* confusedly — *Nā-safātī se, nā khulāsāt se, tazabzub se, ablatī se, be-qarārī se, iztirāb se* — Aspasharūp se, gholumī se, garbar, vyākūlatā se.

PER-PLÉX-ED-NESS, *n.* embarrassment — *Pech, mār-peech, iztirāb, hairānī, taklīf, tasdī* — Uljherā, ghabrāhat, vyākūlatā, pīrā.

PER-PLÉX-ITY, *n.* intricacy, entanglement, difficulty, distraction, anxiety — *Pech, phasāw yā phānsāw, ishkal sahtī yā dāshwārī, hairānī yā pāreshānī, iztirāb tashwīsh fikr yā tashawwush* — Uljherā phānsāwāt wā jānjāl, lapṭāw wā lapṭā, jānjāhat kaptak wā kathīnatā, ghabrāhat vyākūlatā wā chittavyastatī, vyagratī udveg wā chīntā.

PERQUISITE, *n.* (L. *per. quæsitum*) a gift or allowance in addition to fixed wages — *Dastūrī, yāft-i hālā, bālāi yāft, bālāi pādāish, bālāi āmad* — Vetanādīkalābh, āgantakalābh, upari prāptī.

PERQUISIT-ED, *a.* supplied with perquisites — *Bālāi yāft-dār, bālāi āmad-dār, dastūrī pāne w.* — Vetanādīkalābbhasanpanna, upari prāptī k. w.

- PÉR-QUI-ÉTION**, *n.* an accurate inquiry — *Kñmūl taftish tajassus pursish yā tahqīqāt* — Atiparikshā, anveshanā, barī pūñchh-pūñchh, barī khoj. [stūtak phal ke ras ki madirā.]
- PÉRRY**, *n.* (S. *pera*) a drink made of pears — *Nāshpati ke 'aray kī sharāb* — *Vīswa-*
- PÉRSECUTE**, *v.* (L. *per, secutus*) to pursue with malignity, to harass unjustly — *Dar-pai-jān-h. tang k. yā 'ājiz-k., taklīf yā āzār d.* — Pichhe parnī, satānā chihernā khijānā khijānā wā kles-d. [Pichhe parnā, droh, kles d., pirā d.]
- PÉRSECUTION**, *n.* the act of persecuting — *Īz-dih, tadr-dih, taklīf-dih, sitam* — **PÉRSECUTOR**, *n.* one who persecutes — *Īz-dih, tadr-dih, jafā-kār, sitam-gar, dil-āzār, dukh dāī* — Klesakar, pichhe parne w., dukhkhadiyak.
- PÉR-SE VĒRE**, *v.* (L. *per, severus*) to be constant, to pursue steadily — *Qūim rahmā yā mustaqill k., sābit qadam k. yā istiqlāl k.* — Dhun k., dirghavyavasiy-k., dirgha prayatn-k., anavartatq prayatn-k., niranantaracheshā k. wā abhinivishā k.
- PER SEVERANCE**, *n.* continued pursuit — *Dhun^h, sābit qadam, qūim-mizāji, tamādī, istimār, istiqlāl, isir, tchā^h* — Niranantaracheshā, anavartatprayatn, ativyavasiy, dirghaprayatn, dirghodyog, dhriti.
- PERSEVERANT**, *a.* constant in pursuit — *Sābit-qadam, musirr, qūim, mustaqill, mutamādī, dhunī* — Dirghodyogi, dirghaprayatnawān, dirghaprayatni, dirghodyami, prasuk, udyukt. [tapūrvak, dhritipūrvak.]
- PER SEVERANTLY**, *ad.* with constancy — *Sābit qadam se, istiqlāl se* — Dhun se, dirgha-
- PERSEVERINGLY**, *ad.* with perseverance — *Isrār se, istiqlāl se, istimār se, musirranā, tamādī se* — Dhun se, dirghaprayatnapūrvak, dirghacheshā se, dirghodyog se, anavartatprayatnapūrvak, dhriti se.
- PER SIST**, *v.* (L. *per, sisti*) to continue firm, not to give over, to persevere — *Qūim rahmā yā mustaqill k., istiqlāl-kānā isrār-k. yā ba jidd h., sābit-qadam musirr yā mutamādī h.* — Atinirbandh k., kagī rahmā, dhun-k., abhinivishā h. wā anavartatprayatn-k.
- PER-SISTENCE**, **PER-SISTENCY**, *n.* the state of persisting, constancy, obstinacy — *Isrār, istiqlāl yā sābit qadam, mutalāi yī aq¹* — Atinirbandh wā āgrah, dhun dhriti dirghatā wā sañsthiti, bath.
- PER-SISTIVE**, *a.* steady in pursuit, persevering — *Musirr yā mutamādī, sābit-qadam qūim yā mustaqill* — Dhunī, dirghodyami āsrāhī wā dirghaprayatni.
- PÉR'SON**, *n.* (L. *persona*) an individual, a human being, the body, character — *Shakhsh nafar yā ahl insān qā bashar, badan yī jism, naql shakl sign yā sūrat* — Vyakti, jan, āng deh wā saūr, purush rūp vesh wā bhes.
- PÉR'SON A BLE**, *a.* handsome, graceful — *Khāsh-sūrat yā khush-andām, jamīl yā didārī* — Sūrop wā rūpanwā, sundar sājila wā dh-jili.
- PÉR'SON AGE**, *n.* a person of distinction — *'Uml-i-shakhsh, muntāz shakhsh, barā ādmī* — Shreshhtajau, shistajau, pratishthitajau.
- PÉR'SON AL**, *a.* belonging to a person — *Shakhshī, ādī, nafsā, khāss, jismi* — Paurusheya, purushavichak, purushasambandhī, visheshavyaktisambandhī, nij-kā, ātiniya, sāririk dailik wā rūpasambandhī.
- PÉR'SONALITY**, *n.* that which constitutes an individual, reflection on an individual — *Shakhshyat, kisi kī nām-zikarke tā na mānā* — Vyaktitā wā vyaktitwa, visheshavyaktisangrahi, vyaktinirdeśakavākyā wā visheshavyaktisakavākyā.
- PÉR'SONALLY**, *ad.* in person, particularly — *Biz zāt bi-nafsi-hī bi-t-asālat asūlatan yā khud, 'adā-l-khusūs yā khusūsan* — Ap sākshāt wā swayam, viāsh-karke.
- PÉR'SON-ATE**, *v.* to represent, to act a part — *Sūrat banānā, naql lānā yī naql k.* — Chhadmavesādhārān k., bhes k. sawāng k. wā banvā.
- PÉR-SO-NĀTION**, *n.* the act of personating — *Sūrat-banānā, bhes k., naql k., bannā^h* — Chhadmavesādhārān, vesādhārān.
- PÉR'SON-ATION**, *n.* one who personates — *Naqqāl, sarāng k. w^h, sūrat banāne w.* — Abhinētā, chhadmavesā, chhadmavesādhārī, banne w., bharī.
- PER-SO-NĀRY**, *v.* to change into a person — *Farzī shakhsh banānā, shakhsh yī jān-dār farz k., insān qarār d.* — Chetanadhamāropan k., chetanagunāropan k., purushabhāvropan k., janagunāropan k.
- PER-SO-NĀTION**, *n.* change into a person — *Majāz-i-aqlī, kisi be-jān ko shakhsh yā jān-dār farz kar-ke zabīr k., insān qarār d., shakhsh farz k.* — Chetanadhamotprekshā, purushabhāvropan, chetanadhamāropan, chetanagunāropan, janagunāropan.
- PÉR'SON-IZE**, *v.* to change into a person — *Farzī shakhsh banānā, shakhsh yī jān-dār farz k., insān qarār d.* — Chetanadhamāropan k., chetanagunāropan k., purushabhāvropan k., janagunāropan k.
- PER-SPECTIVE**, *n.* (L. *per, specio*) a glass through which objects are viewed, the art of drawing objects on a plane so as to make them appear in their relative situations, view; *a.* relating to the science of vision — *Dūr-bīn yā khurd-bīn, 'i'm-i-naqāshī jismen āshyā apnī apnī mundāsib jagah par ma'lūm hoi, nazāra yā madd-i-nazar; a. 'ilm-i-manāzīr-o-marāyā ke mutā'alliq* — Dūradarsakayantra wā sūkshma-

darśakayantra, yathāsthānadriṣṭīchitralekhanavidyā wā yathādarśana-chitralekhanavidyā, dṛiṣṭī wā dṛiṣṭīpitavishay; a. dṛikṣāstravishayak, chikṣushushaśāstrasambandhi.

PER-SPECTIVE-LY, *ad.* through a glass, optically—*Shēshē ke bīch se, 'ilm-i-manāzīr-o-marūyā ke rū se*—Kāch wā kāchayantra ke bīch se, dṛikṣāstra wā chikṣushushavidyā ke anusār.

PER-SPI-CA-BLE, *a.* that may be discerned—*Dekh-paṛne ke lāiq, mumkinū'lmītiyāz, dargīft hone ke qābil, zānir*—Driṣya, dṛiṣṭigochar, pabelhāne jāne ke yogya.

PER-SPI-CACIOUS, *a.* quick-sighted, acute—*Tez nazur yā zūd-bīn, tez-fahm zahīn zirak yā zakī*—Tikṣhpadriṣṭī wā tīkradriṣṭī, kuṣīgrabuddhi kuṣīgrīyannatī wā prakhar.

PER-SPI-CAGITY, *n.* quickness of sight—*Tez-nazari, zūd-bīnī, tez-fahmī*—Tikṣhpadriṣṭitva, dṛiṣṭītikṣhmatī, tikṣh-nagaddhitva.

PER-SPI-CACY, *n.* quickness of sight—*Tez-nazari zūd-bīnī, tez-fahmī, zūd-fahmī*—Dṛiṣṭītikṣhmatī, tikṣhpadriṣṭī, tīl, lāyabuddhitva.

PER-SPI-CIL, *n.* an optic glass—*'Ilm-i-manāzīr-nawīnī ke muta'alliq kū shisha*—Dṛikṣāstravishayakakāch, chikṣushushavidyāvishayakakāch.

PER-SPI-COUS, *a.* clear, easily understood—*Sāf shaffīf zahīr yā sarīh, salīs yā āsān*—Nirmal spāṣṭ vyakt wā khulā, sujhēya—mudh wā visulīrtī.

PER-SPI-CUITY, *n.* clearness to the mind—*Safai, salāsat, āsānī, sarīhat*—Spāṣṭatā, spāṣṭīrtitā, sujhyatā, sūbōlōtā. {katarup se wā kholkar.

PER-SPI-CUOUSLY, *ad.* clearly, not obscurely—*Sarīhan, sāf-sāf*—Spāṣṭtarūp se, praper-SPIRE, *v.* (L. *per, spiro*) to excrete or emit by the pores of the skin—*Pasīnā*, {pasnī nikālā^h, tarqī d. a. {būkhār nikālā^h.

PER-SPIRA-BLE, *a.* that may be perspired—*Pasīnā hokar nikālne ke lāiq, badan se bukhār kī sārat mein nikālne ke qābil*—Pasnā hokar nikālne ke yogya, romakūpādwārā.

PER-SPIRATION, *n.* excretion by the pores—*Pasīnā*, {pasnī^h. {nikālne ke yogya.

PER-SPIRE TO, *a.* performing perspiration—*Arq hane w., pasīnāc w., jis se pasīnā nikāl^h*. {dekhū yā tāknū^h.

PER-STRINGE, *v.* (L. *per, stringo*) to touch upon, to glance upon—*Chhānā*, {PER-SUADE, *v.* (L. *per, suadeo*) to bring to a particular opinion, to influ. nec by argument or entreaty, to convince—*Māil rāqīb yā mustā'id k., tarqīb d., khātir-nishān k. ye qāil k.*—Manānā wā prabodh k., sanjhānā w., man meñ dīlnā, sānkā nivṛtī k. wā vīśvās jāmanā.

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PER-TĀIN', *v.* (L. *per, tenco*) to belong — 'Alīqā rakhnā, nisbat rakhnā, mansūb h., *muta'ulliq h.* — Sambandh rakhnā, sambandhī h., lagnā, honā.

PER-TI-NĀ-CY, *n.* obstinacy, stubbornness — 'Inād yā tamarrud, sar-kashī yā gardan-kashī — Magrāi wā machlāi, hath āgrahī wā ar.

PER-TI-NĀ-CIOUSLY, *ad.* obstinately — 'Sar-kashī se, gardan-kashī se, tamarrud se, 'inād se — Hath se, ar se, āgrah se, magrāi se.

PER-TI-NĀ-CIOUSNESS, PER-TI-NĀ-CITY, *n.* obstinacy, stubbornness, constancy — 'Inād yā tamarrud, sar-kashī yā gardan-kashī, sābit-qadamī yā istīqlāl — Magrāi wā machlāi, ar hath wā āgrah, dīrghatā shīratā dhīratā wā dīrghya. [gyata, upayuktatā].

PER-TI-NENSE, PER-TI-NEN-CY, *n.* appositeness — 'Munāsabat, Tiyaqut, mawāfaqat — 'Yo-per-ti-nent, *n.* to the purpose, apposite — 'Mu'qil, durust yā he-ma'qat, wājib mawāfiq yā munāsib — Prasāngamūsarī prasāngayogya prasāngik wā prasāngasāngat, yathāyogya yogya wā upayukt. [se — Prasāngamūsarī se, yathāyogya.

PER-TI-NENTLY, *ad.* to the purpose, appositely — 'Ba-ma'qat, mawāfaqat yā munāsabat
PER-TURB, PER-TURBATE, *v.* (L. *per, turba*) to disquiet, to disorder, to confuse — 'Be-qarār k., mutawīl yā darham-barham k., hīrārān yā purvshān k. — Vyākul k., vyast vyagat wā astavyast k., ghabrād.

PER-TURBATION, *n.* disquiet of mind, disorder — 'Be-qarārī be-kulī iztirāb yā āshuftagī, darhamī pāreshānī yā hangāma — Vyākulatā ākulatā vyastatī vyagratā wā chit-takshobh, ghabrāhat harbārī wā halchal.

PER-TURBATOR, PER-TURBER, *n.* a disturber — 'Mukhill, fitna-angez, fasādi, hārīj, hārārān k. w., Kshobhakārī, kshobhak, vyākul k. w., āsūt k. w., [chhednā^h, godnā^h.

PER-TURSION, *n.* (L. *per, torsum*) the act of piercing or punching — 'Bedhnā^h, sēdnā^h,
PER-UIKE, *n.* (Fr. *peruque*) a covering of false hair for the head, a periwig — 'Īpurī hālon kī topā^h, bālon kī topī^h.

PER-ŪSER, *v.* (L. *per, sumo*) to read, to observe, to examine — 'Mutāla'a k., mutāhaza k., ba-gaur nigāh k. — Parhnā, dekhnā-bhādnā, nīrakhnā wā nīrīkshā k.

PER-ŪSER, *n.* one who reads or examines — 'Mutāla'a k. w., mutāhaza k. w., ba-gaur nigāh k. w., — Parhne w., parhwayā, dekhne bhāhne w., nīrakhne w., nīrīkshak.

PER-ŪSAL, *n.* the act of reading, examination — 'Mutāla'a, mutāhaza intihān yā āz-māish — Pāthan pāth pāriyān wā adhyāyan, nīrīkshap wā nīrīkshā.

PER-VADER, *v.* (L. *per, vadō*) to pass through, to spread through — 'Paithnā bedhnā yā pūr h., sab jagah phailānā^h — Samāna praveś k. wā vyāpanā, chhānā wā chhā-jānā. [samānā^h — Praveśan, vyāpī, vyāpan, sarvatra vistār.

PER-VASION, *n.* the act of pervading — 'Dar-āmān, mufūz, mufz, paithnā^h, phailānā^h,
PER-VASIVE, *a.* having power to pervade — 'Sārī, samānā w., paithne w., sab jagah phail jāne w., — Vyāpak, vyāpī.

PER-VERT, *v.* (L. *per, verbo*) to turn from the right, to distort, to corrupt — 'Bad-rāh gharab kar-aks yā bar-khilāf k., morū mārronā yā mawrānā^h, bar-gashn yā kharāb k., — Bāhkānā bhatkānā anyathā-k. wā viparīt-k., kurūp-k., virūp-k., umetmā phernā nūthnā wā ultānā, bhrasht-k. wā bigāna.

PER-VERSE, *n.* obstinate, petulant, ill-disposed — 'Sar-kash yā, gardan-kash, be-ulūb be-laym, zidatī yā shokh, bad-kh'o bad-khaslat yā kaj dila — 'Āgrahī haithī hathilā wā magrāi, pratīkūl vānāzīl pargallh dhīth machlā wā avinīt, kutīlāzīl dūhāl wā kuśīl.

PER-VERSELY, *ad.* obstinately, peevishly — 'Hath ar magrāi yā machlāi se^h, chīrchīrā-hat se^h.

PER-VERSENESS, *n.* untractableness, crossness — 'Inād, be-zabī sar-kashī tamarrud gar-dan-kashī kaj-raftārī inhīrāf kaj-ravī isrār yā shokhā, zūd-ranjī yā tunuk-mizājī — Pratīkulatā vānāsīlatā kutīlāsīlatā hath ar āgrah wā anyasyata, chīrchīrāhat wā kar-kasātā.

PER-VERSION, *n.* the act of perverting — 'Dar-gashtagī, inqilāb, zalūlat, kaj-k., kharāb, bar-khilāf k., ultānā^h — Vikār, vikriyā, viparīt k., anyathā k., ultānā, tērā k., bhrasht k.

PER-VERSITY, *n.* crossness, ill disposition — 'Zūd-ranjī yā tunuk-mizājī, bad-kh'o bad-khaslatī yā bad-nihādī — Chīrchīrāhat, kutīlāsīlatā dūhālātā wā kuśīlatā.

PER-VERTER, *n.* one who perverts — 'Kharāb k. w., munqalib, ultānā^h, ultāne w., pher-ne w., morne w., bad-rāh k. w., bar-khilāf k. w., — Bigāne w., bigārū, bhrasht k. w., bāhkāne w., bhatkāne w., vikārī, viparīnāmajanak, virīpakārī, viparītakārī.

PER-VERTIBLE, *a.* that may be perverted — 'Kharāb-hone yā kharāb kiye-jāne ke lāiq, ultāne jāne ke lāiq, inqilāb pāzīr — Phere jīne ke yogya, bigāne ke yogya, viparīnā-mayogya, vikārayogya, viparīt kiye jāne ke yogya.

PER-VESTIGATION, *n.* (L. *per, vestigo*) diligent inquiry or search — 'Ba-mīhnat tahqīqat talāsh yā just-o-jū — Atiparīkshā, atiparīkshān, atīnirūpan, atyanweshān, barā khoj.

- PÉR-VI-CÁ'CIOUS**, *a.* (L. *pervicax*) spitefully obstinate, peevishly refractory — *Niháyat ziddi yá mutamarrid, niháyat sar-kash yá gardan-kash* — Bahut hí magrú wá machhí, atyant karke hathíli ágrahí duhsássa wá duhsadhyá.
- PÉR-VI-CÁ'CIOUS-NESS**, *n.* spiteful obstinacy — *Niháyat sar-kashí, bari magrú yá mach-líh, bari hathí, bari ágrá* — Atipratípa, durágrahí, duhsadhyatí.
- PÉR-VI-ŪS**, *a.* (L. *per, via*) admitting passage, that may be penetrated — *Qábíl-i-dukhál yá munáqíq ul-guzar, qábíl-i-nufúz yá nufúz-pázir* — Vyápya vyápaníya praveśya wá praveśaníya, bhedyá wá bhedaníya.
- PÉR-VI-ŪS-NESS**, *n.* quality of being pervious — *Nufúz-pázirí, qábílíyat-i-nufúz, qábílíyat-i-dukhál* — Vyápyatí, praveśyatí, bhedyatí, bhedaníyatí.
- PÉS'SA-RY**, *n.* (L. *passus*) a roll of lint or some other substance used in curing certain disorders — *Shíftá, kursuf, bájú* — Patí, śūyavastrakhañd.
- PĒST**, *n.* (L. *pestis*) plague, pestilence, any thing mischievous or destructive — *W'abá yá wabá, marí* — *Jásá l'jina yá balá* — Marí marak wá marak, mahámari wá mahávyádhí, káṭak.
- PĒSTER**, *v.* to disturb, to perplex, to harass — *Murtaríh k., taklíf tasdí yá ízá d., káṭarú parsh in tang yá 'újiz k.* — Vyákul k., satáñ khañáñ khijáñ khijháná wá vyast k., píri wá klesít.
- PĒSTER-ŪS**, *a.* encumbering, burdensome — *Bojhu n. yá bojhel k. wá, bhárití*.
- PĒST-I-PŪCT**, *n.* that which conveys contagion — *Wabá-barandá, wabá-barándá* — Mára-kaváñak, marakaváñak.
- PES-TĪFER-ŪS**, *a.* destructive, infectious — *Muzír muhlik mufsid yá zabán, wabá-áwar yá su-áyatí* — Náśak marítmak prāpanásak wá śūghátik, marákajanak wá marakot-páñak.
- PĒST-I-LEŪCE**, *n.* plague, a contagious distemper, any epidemic and fatal disease — *Wabá wabá yá su-áyat, marí* — *Mári, marak wá marak, mahávyádhí*.
- PĒST-I-LENT**, *a.* producing plague, malignant — *Wabá-áwar, zabán fisál mufsid yá muzír* — Mára-kajanak wá marakot-páñak, ghátak ghátak dúshak vínásak wá apakáñí.
- PĒST-I-LENTIAL**, *a.* infectious, destructive — *Wabá-áwar, muzír muhlik zabán yá jásid* — Mára-kajanak wá marakot-páñak, ghátak ghátak marítmak vínásak wá prāpanásak.
- PĒST-I-LENT-LY**, *ad.* mischievously — *Mufsátana, zarar se, śūghát-kári se* — Apakár se, k-hatí se. [ay. śūghát-kári-arogagrastáday.
- PĒST-HŪSE**, *n.* an hospital for infected persons — *W'abá ká shifá khána* — Mārigrasta.
- PĒST-I-LE**, *pēs-sí, n.* (L. *pistillum*) an instrument for pounding substances in a mortar; *v.* to use a pestle — *Patíá, lóṭá, máśtí, dhakí, dasta*; *v. ghóṭná, píśná, káṭná, píśná, bakú k.*
- PĒST-I-LĒTION**, *a.* the act of pounding in a mortar — *Káṭná, píśná, bakú k.*
- PĒP**, *n.* (Fr. *petit*) a little favourite, a fondling, a slight fit of peevishness; *v.* to treat as a pet, to fondle, to take offence — *Láṭá, pyárá, chirchíráh yá jhūñjh-líhāt*; *v. dal rana gá dalár k., lér-pyár k., chirná chirná yá jhūñjhana*.
- PĒT-TISH**, *a.* fretful, peevish — *Zúl ranj, tūñk-mízi yá tūñk-kho* — Jaljálí krodhí wá jhūñjhaliyí, chirchírá. [jhūñhāt wá krodhí meñ, chirchírákar wá chirchíráh se.
- PĒT-TISH-LY**, *ad.* in a pet, fretfully — *Khāñgí meñ, ná-khushí yá khashm-nākí se* — Jhūñh.
- PĒT-TISH-NESS**, *n.* fretfulness, peevishness — *Jhūñjhálíhāt, chirchíráhāt*.
- PĒT'AL**, *n.* (Gr. *petalon*) a flower-leaf — *Pakhrí yá pañkhrí, phúl k. puttí* — Pushpa-dal, pushpapatra.
- PĒT'AL-ISM**, *n.* a mode of banishment by votes written on leaves — *Jilá-wataní yá shahr-bad-darí ká káṭar jisimé logun k. rúc pakhríyūñ yá jhū' k. pattiyoñ par líkhá-tí jātí thí* — Desamhsáran ká ek prakár jisimé logun k. amúlati pushpadal par líkhá-tí jātí thí. [yá rok ko urá-kar girá-dene k. líye ek kálí.
- PE-TÁRD**, *n.* (Fr.) an engine of war for breaking down barriers by explosion — *Gakh*.
- PE-TĒ'CHI-Ā**, *n. pl.* (It. *petecchia*) purple spots on the skin in malignant fevers — *Khál yá chamrú par chittiyāñ jo bahut bari tap meñ par jātí huñ*.
- PE-TĒ'CHI-ĀL**, *a.* covered with malignant spots — *Burí chittiyāñ se bhará-huá, bahut bari tap meñ jo chittiyāñ khál par par-jātí huñ un se bhári huá*.
- PĒTER EL**, **PĒTEREL**, *n.* a sea-bird — *Ek daryái chirigá, ek samundarí chirigá* — Ek prakár kí samundrí chiriyá.
- PĒTER-PĒNCE**, *n.* a tax formerly paid to the pope — *Malsúl yá kharáj jo zamána-i-shahf meñ Rom ke sar-dár pádrí ko diyá jātá thá* — Kar wá sulk jo púrvakál meñ Romíya pradhímadharmádyaksh ko diyá jātí thá.
- PET'IT**, **ŏt'ē**, *a.* (Fr.) small, little — *Chhóṭá, nanuhí*.
- PET-ITION**, *n.* (L. *petitum*) a request, a supplication, a prayer; *v.* to request, to solicit, to supplicate — *'Arz yá 'arz, darkhwašt iltimás yá guzárish, du'á yá niyáz*; *v. iltimás k., cháhna, 'arz guzárish iltimás darkhwašt yá 'arz marús k.* — Prārthaná wá prārthanápatra, chiraurí, nivedan wá bintí; *v. prārthaná k., máñgná, bintí wá chiraurí k.*

- PETITION-A-RY**, *a.* containing a petition—*Prarthavāst-āmez, iltimāsi*—*Prārthanāyukt*, *prārthanāvishēṭ*, *bintī wā chīraurī se bhārā hūā*.
- PETITION-A-RY**, *ad. by* petition—*'Arz se, iltimās se, darḥavāst se*—*Prārthanā se, chīraurī se, bintī se*.
- PETITIONER**, *n.* one who offers a petition—*'Arz-k. w., dūd-kharāh, sūil, mulāmīs, nīyūz-mund*—*Prārthak, yāchak, nivedan k. w., arthī, bintī k. w., chīraurī k. w.*
- PETITO-RY**, *a.* soliciting, petitioning—*Chāhuc w^b, 'Arz iltimās darḥavāst yā guzārish k. w.*—*Māgne w.*, *prarthā yāchak wā chīraurī-bintī-k. w.*
- PÉTRE**, *n.* (Gr. *petros*) nitre, saltpetre—*Shora, abjar yā abjir*—*Tikshparas wā yavale, yavalshār wā yavāraj*.
- PETRESCE**, *v.* changing to stone—*Patthar ho-jāne w^b, pathrāne w^b*.
- PÉTRIFY**, *v.* (Gr. *petros, l. fero*) to change to stone, to become stone—*Patthar k^b, patthar h. gā pathrānā^b*.
- PETRI FICATION**, *n.* the act of turning to stone, that which is turned to stone—*Patthar h. gā pathrānā^b, jo kuc'h pathrā ho-jit i hat^b*.
- PETREFACTIVE**, *a.* turning to stone—*Patthar h. w. gā k. w^b, pathrāne w^b*.
- PETRIE**, *a.* having power to turn to stone—*Pathrāne w^b, patthar h. w^b, patthar k. w^b*.
- PETRIIFICATION**, *n.* the process of petrifying—*Pathrānā^b, patthar h^b*.
- PÉTROLE, PETROLEUM**, *n.* (Gr. *petros, oleum*, a liquid bitumen, rock-oil—*Nift yā nūft, kachal-pahād*—*Ma-jyā tel, tel jo vāyān ah ke lagne se patthar sarikhī kari ho-jātā hai*. [Ghuchaghe kī kshudragnyāstra.]
- PÉTROREL**, *n.* a horseman's pistol—*Sār-e-lā t-chān-e tāmanchā yā bānd-e-chā*—*PÉTRIFICATION*, *n.* (Fr. *petit, c. t. a*) a woman's lower garment—*Ghaghra^b, lūhāngā^b*.
- PÉTRIFOG**, *v.* (Fr. *petit, roquer*) to do small business as a lawyer—*Adālat acā kī-si qadr wāldāt k.*—*Kshudravivādavyapar k.*, *kachādrī wā vicārāsthan men kshudravivādavyapar k.*
- PÉTRIFOGGER**, *n.* a petty small rate lawyer—*Adālat kī ek chhotā wākīl*—*Kshudravivādavyaparī, vicārāsthī wā kachādrī tā kut-itāyāparī*.
- PÉTRIFOGGERY**, *n.* the practice of a pettifogger, trick, quibble—*Adālat men kī-si qadr wākīlat, hīlā gā farāh, hīlā hawālā, angulātāy ish yā hāt-e-hāt*—*Kachādrī wā vicārāsthī men kshudravivādavyapar, dhādhāī kapāt wā chhullā, vākhāl kaitāvāy wā vakroktī*. [sār ke pānir ke angūth^b, sār kī pānir^b.]
- PÉTTI-TOES**, *n. pl.* (*petty, toe*) the toes or feet of a pig—*Sār ke pānir kī angūthiyā^b*.
- PÉTTO**, *n.* (It.) the breast, reserve—*Sina, pochidagi yā kashidagi*—*Chhātī, gopan āpāviraktī wā man kī chīnch*.
- PÉTTY**, *a.* (Fr. *petit*) small, little, trifling, inconsiderable, inferior—*Khurd, chhotā^b, mīchīz yā be-hājāt, kam be-qadr yā lā skāi, fān mayā dīn pust kīhtar yā adnā*—*Laghu, thōpā, tūchlel, kshudra, nīham wā nūm*.
- PÉTTINESS**, *a.* smallness, huteness—*Khurdī kīchā^b yā kīhtari, qillat kamī yā kotāhī*—*Chhutāpā wā chhotāī, āpātā laghūtā wā kshudrā*.
- PÉTTILANT**, *a.* (It. *petulus*) saucy, pett. forward, perverse, peevish—*Be-adab yā be-līhāz, shokh, gushtāh, bad nihād yā bad khar, tūm mī-sī tunak mīzāj yā zād-ranj*—*Avīnūt, pratip wā dūshēṭ, dhīṭh wā pragalbha vāmasīl kūsāl wā dūshāl, chīchīrā wā jaljāl*.
- PÉTTILASCE, PÉTTILANCY**, *n.* sauciness—*Be-hājātī, be-adabī, be-līhāzī, gushtāhī, shokhī, be-iltimāzī, tunak-mīzājī, zād-ranjī, bad nihādī*—*Avīnay, pratipātā, pragalbhatī, prāgalbhāyā, dūshīlātā, dhūshīlātā, vāmasīlātā, dhīṭhī, chīchīrāhat*.
- PÉTTILANTLY**, *ad.* with petulance, perty—*Gushtāhī be-adabī yā tunak-mīzājī se, be-iltimāzī be-hājātī, shokhī yā zād-ranjī se*—*Avīnay vāmasīlātā wā pratipātā se, dhīṭhī pragalbhatā dhūshīlātā dūshīlātā wā chīchīrāhat se*.
- PÉW**, *n.* (D. *page*) an inclosed seat in a church—*Girje men atag atag baithne ke liye gherī hūi jagah^b*.
- PEW-ELL-OW**, *n.* a companion—*Rafiq, sāthī^b, sangī^b*—*Sahavartī*.
- PEWET**, *n.* a water fowl, the lapwing—*Ek qism ke ālī murg, tītīb^b*—*Jahcharapakahī wā jalāvīhang, tītībhak wā sikhri*. [jast^b, jastī^b.]
- PEWTER**, *n.* (It. *petto*) a metal compounded of lead and tin—*Kūnsī^b, jast^b, rūp*.
- PEWTERER**, *n.* one who works in pewter—*Kasrā^b, thacherā^b*.
- PHAE-TON**, *n.* (L.) a sort of open carriage—*Ek bhāt kī khulī-hūt chār pahīye kī gārī^b*. [w^b, hādī yā burrinda—*Khādak, kshayakar*.]
- PHAGE-DÉNTIC, PHAGE-DÉNTOUS**, *a.* (Gr. *phago*) eating away, corroding—*Khā-jāne*.
- PHALANX, PHALANX**, *n.* (Gr.) a close body of soldiers—*Tuman, sipāhīgōn kī ghani gūl gōl yā guroh*—*Ghanayūth, garhavyūth*.
- PHANTASM, PHANTASMA**, *n.* (Gr. *phaino*) a spectre, a vision, a notion—*Namūd-i-be-bād sayā yā 'ifrīt, sirat-i-rohmī, khayāl yā wahm*—*Pretachūyā pret wā vetāl, chhāyā wā ābhās, lahar tarāng vīsanā wā bhāvanā*.

PHAN'TOM, *n.* a spectre, an apparition—*Namūd-i-be-būd sāya yā 'ifrit, bhūt^h*—Pretachhiyā pret wā vetāl, chhiyā piśāch wā ābhās.

PHĀSM, **PHĀS'MA**, *n.* an apparition—*Bhūt^h, purē^h, sūrat-i-wahmī*—Piśāch, pretachhiyā, ābhās, pret, vetāl.

PHAR'ISEE, *n.* (H. *pharash*) one of a sect among the Jews whose religion consisted in a strict observance of ceremonies—*Yahūliqū mē zāhīr dīn-dār shukhs*—Yihudiyaikapatawratī, Yihudiyaadharmadhwajī, Yihudiyoī mē dambhī.

PHĀR'ISĀ'IC, **PHĀR'ISĀ'IC** CAL. *a.* relating to the Pharisees, externally religious—*Yahūliqū ke mazhabī rig-i-kārūn ke mutā'alliq, zāhīrī dīn-dār*—Yihudiyaadambhikajanasambandhī, dambhīkavrittī wā kapataadharmī.

PHĀR'ISĀ'IC CAL. NESS, *n.* a theatrical show—*Mazhabī rig-i-kārī, zāhīrī dīn-dārī*—Kapataadharm, dambh, dambhikatwa.

PHĀR'ISĀ'ISM, *n.* the conduct of a Pharisee—*Zāhīrī dīn-dārī, mazhabī rig-i-kārī*—Kapataadharm, dambh, dambhikatwa, dambhīkavrittī, kuhakavrittī.

PHĀR'ISĒ'AN, *a.* resembling the Pharisees—*Yahūdī zāhīrī dīn-dārūn ke mānind*—Yihudiyaadambhikajanasandhī, Yihudiyaikapatawratī ke sandhī.

PHĀR'MA'CY, *n.* (Gr. *pharmakon*, the art or practice of preparing medicines—*Dawā-sāzi, 'attār, 'ilm-i-dawāyī*—Aushadhasanskāravidyā, aushadha'kriyā, aushadhakarapāvidyā, bhūshajāsāstr.

PHĀR'MA'CY TIC, **PHĀR'MA'CY** TIC-CAL. *a.* relating to pharmacy—*Mutā'alliq-i-dawā-sāzi, 'ilm-i-dawāyī mānsūb, 'attārī mānsūb*—Aushadhasanskārasambandhī, aushadha-karapāvidyāvishayak, aushadha'kriyāsambandhī.

PHĀR'MA'COLO'GIST, *n.* an apothecary, a druggist—*Dawā-sāz, 'attār*—Aushadhī bāndhne aur bechnē wā, jāsāzī aushadhakar wā aushadhavikrētā.

PHĀR'MA'CO'PŌ'IA, *n.* a book containing rules for the preparation of medicines—*Mā'jma-i-umū*—Aushadhasanskāravishayakermānī, aushadhasanskārasāstra.

PHĀROS, *n.* (Gr. *pharos*) a light house—*Manārā ya manār, fānūs, ākās-diyā^h*—Ākāśsalip, dipīgār, dipagārī, dipastambh. [See *hiāt*—Darśan, darśanaprakār.

PHĀSE, **PHĀSIS**, *n.* (Gr. *phasis*) an appearance : *pl.* **PHĀSIS**—*Sūrat, umāish, haīat*

PHĒAS'ANT, *n.* (Gr. *Phasos*) a fowl—*Tadarr, tadarr, tazarr, mahakā^h*—Jivajiv, jivajiv, jivajiv, vijam, krikapī.

PHEN'T COP'TER, *n.* (Gr. *phoinikos, pteron*) a bird—*Ek bhūt kī chiqīq^h*.

PHEN'IX, *n.* (Gr. *phoenix*) a bird which was said to exist single and to rise again from its own ashes—*Ek qism kī khayālī chiqīq jo akarī hotī thī aur jal-kar phir apnī khak se paida hotī thī, 'anqā, 'unqā, qiyāis qiyāis qiyāis yā qiyāis*—Swabhasanajapakshī.

PHENOM'ENON, *n.* (Gr. *phaino*) an appearance, any thing remarkable : *pl.* **PHENOM'ENA**—*Mazhar wā sūrat, nadīrā-z-zuhūr khawā-i-ndat nadīrā 'ajab yā 'ajība*—Drigvishay drashitvishay wā darsan, adbhutatādarśan adbhutavishay wā adbhut.

PHIAL, *n.* (Gr. *phiale*) a small bottle : *v.* to keep in a phial—*Shishī* : *v.* *shishī mēn rakhnā*—Kshudhrakāchakūpi, kānch kī chhotī kuppī : *v.* kānch kī chhotī kuppī mēn rakhnā.

PHIL'ANTHRO'PY, *n.* (Gr. *philos, anthropos*) love of mankind—*Insān-dostī, khalīq-dostī, ādam dostī, uck-nihātī, kull logūn kī khaīr-khānā*—Sarvajanauprītī, sarvajana-hitaishī, lokapriyā, janapriyā, sarvajanauprīyātā.

PHIL'ANTHROP'IC, **PHIL'AN** THROP'IC-CAL. *a.* loving mankind, possessing universal benevolence—*Insān-dost wā ādam-dost, khalīq-dost wā kull logūn kī khaīr-khānā*—Sarvajanaupriyā, sarvajanaupriyā wā sarvajanaavalāmbh, jagatsuhrid vīśwamitra vīśwopakārī wā jagatvatsal.

PHIL'AN'THRO'PIST, *n.* one who loves mankind—*Ādam-dost, insān-dost, khalīq-dost, mā ādam-dost, kull logūn kī khaīr-khānā*—[Philanthropic kī arthi dekho.]

PHILIP'PIC, *n.* (Gr. *Philippus*) a discourse full of invective—*Malāmat-āmez kalām, shī' āqāl-āmez yā pū-shīk-āqāl taqīr*—Bharatsamārtbhakavākya, bhartsanārtbhakavākya, bhartsanārtbhakavākya.

PHIL'IP'PIZE, *v.* to utter or write invective—*Malāmat-āmez kalām kahnā yā likhnā, shīk-āqāl-āmez taqīr adā-k. yā likhnā*—Bharatsamārtbhakavākya kahnā wā likhnā, bhartsanārtbhakavākya bolnā wā likhnā, bhartsanārtbhakavākya prabandh rachanā k.

PHIL'T-BEG. See **FILLIBEG**.

PHI'LŌL'O-GY, *n.* (Gr. *philos, logos*) the critical knowledge of languages—*'Ilm-i-sarf-o-nah, zabān-dān, qā'ida-dān*—Śabdāvidyā, śabdaśāstra, śabdavyantpattividyā, śabdopattividyā.

PHI'LŌL'O-GY, **PHI'LŌL'O-GIST**, *n.* one versed in the history and construction of language, a critic, a grammarian—*Zabān-dān, mukta-dān muhaqqiq dāstga-sanj bārīk-dān yā 'allīma, 'al-i-sarf-o-nah yā qā'ida-dān*—Śabdaśāstrājña śābdik śabdaśāstrī śabdopattividyājña wā śabdaśāstravettā, guṇāguṇājña guṇadoshaparikshak wā guṇadoshanirūpak, vajyākarap.

PHIL-O-LŌQ'IC, **PHIL-O-LŌQ'IC-AL**, *a.* pertaining to philology, critical, grammatical — *Muta'alliq-i-zabān-dīni, mukta-dīni bārik bāni yā muhaqqiqi ke muta'alliq, muta'alliq-i-ilm-i-sarf-o-mukho 'Bur-i-sarf-o-mukho-na'isib yā muta'alliq-i-qā'ida* Sabdasāstriya śāblik śābaloṭpattivishayak wā sādāsāstriyasambandhi, guṇadoshajñānavishayak guṇadoshaparikṣavishayak wā guṇadoshanirūpanavidyāsambandhi, vaiyākaraṇ wā vyākaraṇasambandhi. [*er. k.* — Guṇadoshaparikṣā k., guṇadoshanirūpan k.

PHI-LŌ'O GĪZE, *r.* to offer criticisms — *ḥārik hini k., dāyiq saq-i k., khurda hini k., taj-*
PHIL-O-MĀTH, *n.* (*Gr. philos, mathesis*) a lover of learning — *'Ilm-dost, 'ashiq-i-ilm* — Vidyāmaṅgi, vidyāvallabh, vidyāpriya.

PHIL-O-MEL, **PHIL-O-MĒ'LA**, *n.* (*Gr. Philomela*) the nightingale — *'Andalib, bulbul, ha-zār-dāstān* — Kokil, vasantadūt, malanadūt.

PHIL-O-MOT. See **FERTILE MORTE**.

PHI-LŌ'S'O PHY, *n.* (*Gr. philos sophos*) the love of wisdom, explanation of the reasons of things, investigation of causes or first principles, course of sciences — *'Aql-dosti yā khān-d-dosti, aḥqā ke wajihān kī tasrīh tashrīh yā tafsir, tajassus-i-usul yā talhīqāt-i-hā'is hikmat yā 'ilm* — Jñānamurag wā jñānaprīti, padārthakārapavivaraṇ wā vastumūhitasvayākhyā, tattwaviśhār, tattwasāstra sāstra wā vidyā.

PHI-LŌ'S'O PHAT, *r.* to play the philosopher — *Hakīmāna taqrir yā bahs k., fa'il-sāf ke mūmān mubāhasa yā taqrir k., ushāq ke bā'isān ke talhīqāt k.* — Tattwaviśhār k., tattwanirūpaṇ k., jñānavijñānaviśhār k.

PHI-LŌ'S'O PHATOS, *n.* argument, discussion — *Hajjat tabahhus yā munāzara, talhīqāt mubāhasa yā bahs* — H. tapanyās wā vātanuvād, vichān wā vitark.

PHI-LŌ'S'O PHIME, *n.* a principle of reasoning — *Asl-i-mubāhasa* — Tarkamūl, vichāramūl.

PHI-LŌ'S'O PHIR, *n.* one vers'd in philosophy — *Hakīm, fa'il-sāf, fa'il-sāf, mūbbil yā mūbbil* — Tattwajñā, tattwajñānī, tattwaviśhārak, tittwik, mahājñānī, jñānavijñānanishth, jñānī.

PHI-LŌ'S'OPHIC, **PHI-LŌ'S'OPHIC-AL**, *a.* relating to philosophy, rational, calm, cool — *Hakīmāna yā hikmat-na'isib, nāṭiq shāqasta yā 'aql, hānawār mu'tadil yā bā-qarar, mutabā'amil yā ādhira* — Tattwajñānavishayak tattwajñānasambandhi wā jñānavijñānasambandhi, jñānīśaktik sachetan tarājña wā nyāya, śānt, thāndhā.

PHI-LŌ'S'OPHIC-AL-LY, *ad.* according to the rules or principles of philosophy, calmly — *Hakīmāna yā hikmat ke vā se, bā'isān yā ta'mam se* — Tattwasāstrīmūl se wā tattwajñānī kī nī se, śāntipūrvak.

PHI-LŌ'S'OPHIC-AL-LY, *r.* to reason like a philosopher — *Hakīmāna bahs yā taqrir k., fa'il-sāf ke mūmān mubāhasa yā talhīqāt k., chizān kī asl ke talhīqāt k.* — Tattwaviśhār k., tattwajñānī k., tattwanirūpaṇ k., tattwanirūpaṇ k., jñānavijñānaviśhār k.

PHI-LŌ'S'O PHIST, *n.* a pretender to philosophy — *Hikmat kī jhūṭī d'ā'at k. w., bahs-i-be-hajjat k. w.* — Mithyāhetuvādī, jalpak, chārvak, siddhāntābhīśavādī.

PHIL-TER, *n.* (*Gr. philos*) a potion to excite love; *r.* to excite love by a potion — *Tawala, 'ishq bhāṣkārān ke liye aṣ-i-yā yā pēla; v. tawala se 'ishq bhāṣkārān, tōke yā tōne se mah-leḥā'* — Vāśikarāṇasādhā, vāśakriyā; *r.* abhichār mantra wā tōne se vāś k., tōne wā vāśikarāṇasādhā se prem nskānī wī ūksānī. [wā muh.

PHIZ, *n.* (*physiognomy*) the face, the visage — *'Chitra, mukhā'* — Vadan wā ānān, mukh

PHILE-BŌ'T'O-MY, *n.* (*Gr. phleps, temno*) the act or art of blood letting — *Fassādī, nashtar-zanī, rag-zan* — Śirāvedhan, śirāvedhan, śirāvedhanavidyā, śirāchhedan, raktamokshan, raktamochan, raktasravan.

PHILE-BŌ'T'O MIST, *n.* one who lets blood — *Fassād, nashtar-zan, rag-zan* — Śirāvedhak, śirāvedhak, śirāchhedak, raktamochak, raktamokshak.

PHILE-BŌ'T'O-MIZE, *r.* to let blood — *Nashtar lagānā, jāsī kholnā, khān jāri k.* — Raktamokshan k., raktamochan k., rudhir nikālī, lohū nikālānā.

PHILEGM, *ślēm*, *n.* (*Gr. phlego*) a watery humour of the body, dullness, coldness — *Balgam yā kaf, khalīlī yā wajihānī, be-parvā yā kam-nigāhī* — Kapl ślēshmā ślēshmak wā khaṇkhār, jarātā wā mandatī, udāśinatī viraktī wā nihsnehatī.

PHLEG-MĀ'T'IC, *a.* abounding in phlegm, cold — *Balgami, sarīd-mizāj yā sust-tā'at* — Kaphamay balukapḥ kaphaprachur ślēshmad ślēshmadwān wā kaphī, thāndhā ātā-prakriti kaphaprakriti jar wā mand.

PHLEG-MĀ'T'IC-AL-LY, **PHLEG-MĀ'T'IC-AL-LY**, *ad.* coldly — *Sardī se, sarīd-mizāj se, sustī se, khalīlī se* — Jarātā se, śitāprakriti se, kaphāprakriti se, mandatī se.

PHI-Ē'O-MA-GŌUR, *n.* a purge — *Balgam-bar, balgam-shikan, qātī-i-balgam* — Kaphanāśan, ślēshmaghna, kaphaghna.

PHILEG'MON, *n.* (*Gr. phlego*) an inflamed tumor — *'W'aram, ānās, gillī, sūjan*.

PHI-Ē'MO NOS, *a.* inflammatory, burning — *Sozandā, muhriq* — Tāpak, dāhak.

PHLO-GISTON, *n.* (*Gr. phlego*) the principle of inflammability — *Kisī chiz kī jalne-wālā hissā, sokhtnī asl* — Jwalanāśilabh, jwalaniyatattva, jwalanāśilāśr.

PHLO-GIST'IC, *a.* partaking of phlogiston — *Muhriq, sozandā, garm* — Dīhak, jwalanāśil, tāpajanak, ushṇa.

PHŌN'ICS, *n.* (Gr. *phōnē*) the doctrine of sound—'Ilm-i-*āwēz*, 'ilm-i-samā'at, 'ilm-i-*lughā*, 'ilm-i-sadā—Dhwanividya, dhwanisāstra, śrutividya, swaravidya.

PHŌ-NO-CAMP'TIC, *a.* (Gr. *phōnē*, *kampō*) having the power to inflect sound—*Awāz palatne w.*, *āwāz ko jhākāne w.*, *āmāz-hallāu*—Dhwaniparivartak, dhwaniparivartanākārī.

PHŌS'PHOR, **PHŌS'PHOR-US**, *n.* (Gr. *phos*, *phero*) the morning star, a combustible substance—*Nāhād talī-fakok gā zuhra*, *ek nihāyat sozanda gā atash-gir shai*—Śukra suk wā pritamakshatra, prakāśad wā atisighrajwalanīyapadārth.

PHŌS'PHO-RĀT-ED, *a.* combined or impregnated with phosphorus—*Ek nihāyat sozanda gā atash-gir shai se milā hui*—Atisighrajwalanīyapadārthayukt, prakāśadayut.

PHOS'PHŌ'IC, *a.* pertaining to phosphorus—*Ek nihāyat sozanda gā atash-gir shai ke mutā'alliq*—Prakāśadasambandhī, prakāśadavishayak, atisighrajwalanīyapadārthavishayak.

PHO-TŌM'E-TER, *n.* (Gr. *phos*, *metron*) an instrument for measuring light—*Nār-paimā*, *roshnī-paimā*—Prakāśanapāk, jyotim-pakayantra.

PHRĀSE, *n.* (Gr. *phrasis*) a mode of speech, an expression, an idiom, style; *v.* to style, to call, to term—*Istihād gā tarz-i-kalām*, *kalām quā' gī sukhan*, *mah-wara*, 'ibarat; *v.* *kahnā*^h, *bolnā*^h, *nām rakhnā*^h—Vākya-prakar wā viśhaya-vākya, vākya wā vachan, vāghārī wā vagriti, vāgyavahar vāgyriti wā śabdārachanā.

PHRĀS-Ē-Ō'LOG-Y, *n.* mode of expression, diction—*Tarz-i-kalām gī mah-wara*, 'ibarat—Vāgritī vākyaṛitī wā vāgyavahar, vāgyritī vākya-rachanā wā śabdārachanā.

PHRĀS-E-Ō-LOG'ICAL, *a.* relating to a phrase—*Istihād*, 'ibarat-mansūb, mutā'alliq-i-mah-wara, *tarz-i-kalām ke mutā'alliq*—Vāgritīviśh yak, vākya-sambandhī, vachana-sambandhī, vāghārīviśhaya, śabdārachanāviśhaya.

PHRĀS-Ē-Ō'LOG'IC, *n.* one skilled in phraseology—*Ahl-i-kalām*, *sāhib-i mah-wara*, *ahl-i-sukhan*—Vāgritījñ, śabdārachanāvetī, vākya-rachanāvetī, vāgyāp-rājñ.

PHRĒ-NE'T'IC, *a.* (Gr. *phren*) disordered in the brain, mad, *n.* a madman—*Sandūā gā khalat-i-dimāg*, *dīwānā gā majnūn*; *n.* *dīwānā ādmī*, *majnūn shakhs*—Ummatta wā vikshipt, bārahi bāwī wā sūr; *n.* *pāg d. vi* shūpagan.

PHRĒ-NĒ'T'IS, *n.* inflammation of the brain—*Josh-i-dimāg*, *josh-i-māg*, *dīwānagī*, *sandūā*—Mastishkadilī, mastishkatāp, nemattatā, mūmāl, sumipāt-jwar.

PHRĒNSY. See **PHRENZ**.

PHRĒ-NŌ'LOG-Y, *n.* (Gr. *phren*, *lógos*) the science which professes to explain the disposition and qualities of the mind by supposed organs in the brain—'Ilm-i-kūn-i-sar—Kapilāsāstra, kapilāsmūtrik, kapilavidyā, kapilakshap-vidyā.

PHRĒ-NŌ'LOG'IST, *n.* one versed in phrenology—*Sāhib-i-ilm-i-kūn-i-sar*, *ahl-i-ilm-i-kūn-i-sar*—Kapilavidyājñ, kapilakshapavidjñ, kapilā-astavettī.

PHRĒ'G'IAN, *a.* relating to Phrygia, denoting a sprightly kind of music—*Frījā-mansūb gā mūzik-i Frījā ke mutā'alliq*, *achchā rāg zūhūr k. w.*—Phrijādasambandhī, surjāpakaśak wā swarālyotā.

PITH'ISIS, *n.* *n.* (Gr.) consumption—*Sill*, *naṣṣ-d ilam*, *chhāi*^h, *chhāi rog*^h—Kshaya, kshayarog, kapilakshaya, yakshma, jakshma, yakshmarog.

PITH'IS'IC, *ti*zīk, *a.* consumption, asthma—*Sil gī naṣṣ-d ilam*, *ziqu-n naṣṣ gī dama*—Kshay kshayarog yakshma wā jakshma, sūk wā āwazrog.

PITH'IS'ICAL, *a.* wasting the flesh, consumptive—*Māis galī dādne w.*, *maslūt*—Kshaya-kār, kshayarogī yakshma wā kshayī.

PHY-LĀC'TER, **PHY-LĀC'TER-Y**, *n.* (Gr. *phylakso*) a slip of parchment bearing some inscription worn as a spell by the Jews—*Chamre kī ta'wiz jis par kuchh likhā rakhtā thā aur jisē Yahūdī pahinte the*, *ta'wiz*—Chamre kī yantra jispar kuchh likhā rakhtā thā aur jisē Yihūdī pahinte the, kavach.

PHY-LĀC'TERED, *a.* wearing phylacteries—*Chamre kī ta'wiz pahine hue*, *chamre kī ta'wiz pahine w.*—Chamre kī yantra pahine hue, kavachadhārī.

PHY-LĀC'TER'ICAL, *a.* relating to phylacteries—*Charmina-ta'wiz-mansūb*, *chamre ke ta'wiz ke mutā'alliq*—Charminakavachasambandhī, chamre ke yantra kī sambandhī.

PHY'SIC, *n.* (Gr. *physis*) the art of healing, medicine, a purge; *v.* to purge—*Tabābat talīb gā tīb*, 'ilāj dīrā gā dārā, *jū'ālā*^h; *v.* *sāb k.*—Chikitsā vāilyakarm vaidyā-kriyā vaidyopachār wā aushadhopachār, aushadh wā bhesaj, rechān virechan rechak wā udarāsochan; *v.* *peṭ chalanī*, udarāsochan k.

PHY'SICS, *n.* the science of natural objects—'Ilm-i-hikmat—Śākrapadārtharājñān, śthūlapadārtharājñān, śiddhāpādārtharājñān, śākrapadārthasāstra.

PHY'S'IC-AL, *a.* relating to natural objects, relating to the art of healing, medicinal—'Ilm-i-hikmat-mansūb 'ilm-i-hikmat-ke-mutā'alliq *zātī gā talībī*, *tabābat talībī gā tīb ke mutā'alliq*, *tībī gā tīb-kā*—Śākrapadārthasambandhī śākrapadārthasambandhī śākrapadārtharājñān śthūlapadārthasambandhī wā śiddhāpādārthasambandhī, chikitsāsambandhī wā vaidyopachāravishayak, aushadhīyā rogīntak wā aushadhasambandhī. [se.

PHY'S'IC-AL-LY, *ad.* according to nature—*Tab'alan*, *tab'an*, *b-i-tab'*—Swabhāv se, prakriti

PHY-SÍ'CI'AN, *n.* one skilled in the art of healing—*Tabīb, hākīm, baid^b*—*Vaidya, chikitsak, chikitsájiví, rogáśántak, rogahári, áyurvedí.*

PHŪS-I ŪGNO MY, n. (Gr. *physis, gnomo*) the art of discovering the character of the mind from the features of the face—'Ilm-i-qiyāfa, qiyāfa-shināsī, 'ilm-i-rayh—Mukhalakshananirūpanavidyā, mukhalakshananirūpan sa svabhāvanaricchedh.

PHŪS LŌG'NO MĪR, PHŪS LŌG'NO MĪST, *a*, one versed in physiognomy — *Qiyāfa-dān*, *qi-yāfa-shiān* *būshān-shiān* — Mukhalakshanañña, mukhasāmdrik.

PHYSIOGNOMIC, PHYSIOGNOMICAL, *a.* relating to physiognomy—'Ilm-i-qiyyāfa-mansih, *qiyyāfa shinā'i-i-ansih*, *muta'alliq-i-ilm-i-wajh*—Mukhalakshayanirūpa-vidyāsambandī, mut.balak-banairūpana-vidyāvishayak.

PHŪY-SŌL¹ (PŪY, *n.* (Gr. *physis*, *body*) the science which treats of the functions of animals and plants — *Tm i wanj-čāt. 'Tm i hawānāt-o-nabātāt, hawānāt-o-nabātāt ká 'tīm* Prāṇidharmagunavidyā, prāṇidharmagunajñān, prāṇidharmagunastāstra, jāṇidharmagunavidyā.

PHYSIOLOGIC, *PHYSIOLŌĠICAL*, *a.* pertaining to physiology—*‘Ilm-i-haiwāt-nabātāt mutasib, muta‘alliq i‘ilm-i-marj‘iāt, ‘ilm-i-marj‘iāt ke muta‘alliq—Prāṇi-dharmagunavidyāsambandhī, prāṇi-dharmagunavidyāvishayak.*

PHYS I-LO GER. PHYS I-LO O. DIST. *n.* one versed in physiology—*Ahl-i-'ilm-i-manjūlāt, shih-i-'ilm-i-marjūlāt, ahl-i-'ilm-i-khairānūt-u-n-nabūtāt*—Pravidharmagunavidyāśīna.

PHŮSY. See FUSTE.

PHY-TIV-O-ROUS, a. (Gr. *phuton*, L. *rore*) feeling on plants — *Nybatāt chātur w.*,
nybat khor, batw-patti-k'hor — *Buaspatti khine w.*, *aushadhikāḍak, oshadhikāḍak*.

PHYTŌLŌ'GIY, *n.* (Gr. *phuton*, *lypos*) the doctrine of plants, botany — *Phy-i-nabātāt*, *'iḥa i nabāt āi aśh* 'or *u-ima* — Anushadhividyā, vrikshīcyurveda wā vrikshaśāstra.

PHY TÖLÖGIST, *n.* one skilled in plants.—*Ahī-i'īlō-i-mā'it*, *nāhāt-ūt* *kr'īlō meñ māhīr*,
nāhātūt kū'īlō jīnne w.—*Aushadhividyāpanādit*, *vriksāyurvedapanādit*, *vriksasāst*—
transandit. [mahāparādh]

pl'Á (l'É. *u*, (L. *nia*) an enormous crime—*tiagáh-i-'azim*, *mahá-nán^b*—Mah nátak.

Prāśūṭīḥ, *n.* (1) *prāśūṭī* 'expiatory', requiring expiation, criminal—*Kaṣṭhā-gar* *ya* *taṭha-gar*, *kaṣṭhā* *taṭha*, *gaṇāh* *gar* *yā* *gaṇāh* *gar*—*Prāyāścittakāri* *vi* *aghanaśak*, *prāyāścittakāri*, *mahānā* *vi* *mahānāśak*.

PI Ā NO-FOR'TE, *n.* (lit.) a musical instrument - *Ek gism ká bijá*—Tantríkavādyavi-
śeṣa, ek bhūti kā bijā.

PLASTER. *n.* : It, *miastara* : a coin — *Ek aism kâ sikkā* — Mudráyāśch.

PI ʿAZZA, u. (11) a portion of covered walk supported by pillars — *Dihlīz yū dahlīz*,
sīṭin baḥdī, goma-hān — [Dwīramanān, oṣūrā, dhannār.

PÍ-BROCH, *u.* (Gael. *piobaireach* *l*) the martial music of the Scottish Highlanders—*Mulk i-Skotland kr puhàrìyòn kà jangì baja*—Skatlamìdes ke puhàrìyòn kà yuddha-samballhì baji.

†Cā, n. (L) the pie or magpie, a vitiated appetite, a sort of printing-type—*Ek qism kī chupiyā, nā-manāsih rhizū ke khāne kī khurīsh, ek tuar kī chhāpe-kā harf*—Kikīdīva ādi ek bhānt kī chupiyā, akhādīyavastu khāne kī icchhā, ek prakār kī mudrāksar.

पिछ-आ-भूँ' *n.* (fr. *piracer*) a plunderer, a pirate — *Latcrá^h* *samundarí dákú^h*

YĪK, e. *S. pyram* to pull off with the fingers, to gleam, to take up, to enail, to choose, to select, to pierce, to rob, to open, to eat slowly and by morsels: *n.* a sharp pointed iron tool—*Khohtuā^b, chhuuā^b, uñā^b-hwi^b, chug-luā^b, pasauā k., iñikēhā yā mīntēkēhā k., gaduā^b, lōtūā^b, khaluā^b, ahista khāuā^b; n. kōñtā^b, lohe ki sūñ^b, ku-dā^b, pharuā^b, kulrō^b—Nōñehūā wā noehūā, binnā, le lenā, biēhlinā, bilachnā, chun-lenā, choiknā chulhūnā wā garānā, churānā chūhūnā wā thag-lenā, ughārānā, dhire dhire khūnā.*

*Yók'ed, a. pointed, sharp, smart, spruce — *Nokilú yí nok-d'ir, tez, banú-ṭhaná^h, banú-
chuu^h* — *Tikshimgra wá anáshimín, chokhi náma wá tikshna, sutbra suyesí*

chokhai, chibai-pari. — Tikhshnatiwa anshukin, chokhai parit wá tikhshnati, shukra, shivesi.
YICKED-NESS, n. sharpness, foppery — *Téi. a'belá-pan yú albel-paná^h* — Tikhshnatí wá

PICK'ER, *n.* one who picks or culls — *Chuang w^h*, *hinne w^h*, *chugne w^h*, *búchhne w^h*.

ṬĪK'ĀXE, *n.* an axe with a sharp point—*Kudāl'h*, *kudār'h*, *kudrā'h*, *kudāki'n*, *phaurā'h*, *gainti'h*.

ПЕК'ЛОКЪ, *n.* an instrument to open locks — *Chor-kújiñ^h, tá'á kholne ká bathinár^h.*

POCKET, *n.* an incision in the open palm—*Čuň-kauŋtʰ*, *čuň-kauŋtʰe kaŋ mənŋtʰar*.
 PICK-POCKET, PICK-PURSE, *n.* one who steals from another's pocket—*Jeb-katrā*, *kisabur*, *gənŋtʰ-katā^h*, *uŋhokkā^h*.

YĪK THĀNK, n. an officious person, a parasite — *Puzūl-khidmat shakhs, khāya-bardār tufail yā muft-khor* — Anadhiḳīracharchāsīlājan wā parādhiḳīracharchak, parānnalhojī.

ICK'ŌŌŋŋŋ, n. an instrument to clean the teeth—*Dānt ki khodnī^h, dānt-khodnī^h,
kharkā^h, khilāl.* [sarikhā^h

YICK'A-PACK, *ad.* (pack) in the manner of a pack.—*Pollí sá^h, gathrí sá^h, gathíye*

PICK'BACK, *ad.* on the back—*Pith par^b*.

PICK'OVER, *v.* (Fr. *picover*) to pillage, to pirate—*Lūnā^b, dakaiti k. dākā dātūā yā* [choṛi k^b.

PICK'ER-EL, *n.* (pike) a small pike—*Ek bhānt ki machhī^b*.

PICK'ER-EL-WOOD, *n.* a water-plant—*Ek paudhā jo pānt meñ hotā hai^b, pānt kā ek* [chhoṭī per^b.

PICK'ET, *n.* (Fr. *piquet*) a sharp stake, a guard placed before an army; *v.* to fasten to a picket—*Nokili mekh, tūlā yā qarāval; v. mekh meñ lāidhūā*—*Painā wā choṭhā khūntā, muhre wā nake kī chāukī; v. khūntē meñ bāndhūā*.

PICK'LE, *n.* (1. *peck*) a salt liquor, brine, any thing pickled, a state or condition; *v.* to preserve in brine or pickle—*Nankia-pānt, lōdā pūnī^b, achār^b, khalat; v. achār banānī^b*—*Khānt pīnī, kaymāl, sandān wā lav-qūnāsīk, dasā wā avasthā; v. achār*

PICK'LE HER RING, *n.* a budson—*Bhāṅp^b, thoṭh^b, hōṭh^b*. [dīn i.

PIC'NIC, *n.* a party in which each person contributes something to the entertainment—*Chaud kī zīgāfat*—*Bhāi cā banabhojan, lāhri kī jōwān*.

PIC'TURE, *n.* (L. *pictura*) a painted representation of any person or thing, a resemblance, a likeness, painting; *v.* to paint a resemblance, to represent—*Tasvīr, shūat, shulab, wagh yā utār; v. wagh utārī kī, tār kī utārī ā bandnā yā utārī*—*Chitra, prathina wā rūp, prathīp prathēdī yā wā prathīmā, chhavī; v. chitra bandnā wā utārī, chhavī kī bōchmā wā utārī*.

PIC'TORIAL, *n.* relating to painting—*Musā, ash, māyā-mansūb, nīār-mansūb, mutā-ally i tasvīr*—*Chitrasamādhā, chhaviyā-yā, chitrānkhīt*.

PIC'TURESQUE, *n.* like a picture—*Tasvīr ā tasvīrī, wagh nūmā, tasvīr kī mānīd*—*Chitrasādriś, chitrāsādhī, wagh nūmā*—*Chitrasālīyā, chitrasādriśā*.

PIC'TURESQUENESS, *n.* the state of being picturesque—*Tasvīrīyā, tasvīr-nūmā*.

PIC'TURE LIKE, *n.* like a picture—*Tasvīr kī mānīd, tasvīrī, wagh nūmā, tasvīrīyā*—*Chitrasādriś, chhavī, sarakhā*. [yā chun chun-kēkhānā^b.

PICK'LE, *v.* (peddle) to deal in tales, to pick at a tale—*Tāpānī wā utārī kī, tūpā*

PIE, *n.* (L. *pian*) the magic, the old popish service book, types, assorted—*Ek gismā kī chhipī, Romī sar-dār-pūtrī kī*—*Thānā nūmā, chhipī kī ek kī meñ mīle-hue hūyā*—*Ek bhānt kī chhipī, Romīyapradhīn-dharmādhīyā*—*Ek prarthanā-mūlathī, ek-kī meñ mīle hue chhāpe ke āshār arthāt mūlāshār jo ek-kī meñ mīle ar dhare hōn*.

PIED, *n.* variegated, partly-coloured—*Gēn ā gān, raṅg ā raṅg yā bāgāmūn*—*Chitra-vichitra wā mānānīg, kabīrī wā mānānīg*.

PIED'NESS, *n.* diversity of colour—*Gēn ā gān, raṅg ā raṅgī, raṅg meñ ikhtilāf yā farg*—*Nāmāvarnā, vichitratā, kabīrjān*.

PICK'ALD, *n.* of various colours—*Gēn ā gān, raṅg ā raṅgī, abhī, kūrā^b, bāgāmūn*—*Nāmāvarnā, chitravichitra, mānānīg, chhīrānīg*. [Pīrī^b, samosa yā sambosa.

PIE, *n.* (It. *pighe*) an article of food consisting of meat or fruit baked with paste—

PIEC'E, *n.* (Fr. *pièce*) a fragment, a part, a composition, a picture, a gun, a coin; *v.* to patch, to join—*Tukrā yā tukrī^b, pāra pīrīhā parā vīrā qīā tukrī yā band, kushī, tasvīr wagh yā nūgī, bundī, sikkā; v. pāramād lāgānī, jorā^b*—*Khaṇḍ wā tuk, ānī bhīg wā lav, rāhānī wā prabandh, chitra wā chhavī, pithakālā wā agnyestā, mudhī; v. thegli chakṭī chhipī wā chappī lāgānā, guṭhūā wā milānī*.

PIEC'ELESS, *n.* not made of pieces, whole—*Samachā yā ā-jor^b, musallam*—*Akhaṇḍ, khaṇḍahīn wā pūrā*.

PICK'EMAL, *ad.* in pieces: *a.* single, separate; *n.* a fragment—*Parzā-parzā, rezā-rezā, tukrā-tukrā^b; a. fard mufarad yā tanhā, jūdā; n. pāra, rezā, parzā*—*Tuk-tuk, khaṇḍ-khaṇḍ; n. akeli wā e. ālī, prithak wā bhīma; n. khaṇḍ, tukrā*.

PICK'OW DER, *n.* (Fr. *picot, poudre*) a court held in fairs for redress of disorders—*Meloṇ yā pūthūn meñ hangūmā daf karc kē lye ek lakhāhī*—*Hāṭh hāthūn meloṇ wā pūthūn meñ hūllar wā tātē bakhre ke nīpīne ke liye ek kachāhī*.

PIER, *n.* (S. *per*) a column to support the arch of a bridge, a mole projecting into the sea—*Pāga stān-i-mīhrāb yā pāga-darmiyān-i-pul, bāndh*—*Pul kā khaṁbhā, s-tubandh*.

PIER'CE, *v.* (Fr. *percer*) to penetrate—*Chhednā^b, bedhnā^b, garonā^b, sālnā^b, chhoṅknā^b, bhoṅknā^b, pān-kā^b, nāthnā^b, chūthnā^b, garānā^b, pūthnā^b, dhānsā^b, ghusnā^b, chūthnā^b*.

PIER'CE-ABLE, *a.* that may be penetrated—*Qābil-i-nafūz, nafūz-pāzīr, guzar-pāzīr, mūmkīn-i-nafūz*—*Vedhānīyā, bhedānīyā, pravesānīyā, prakāśyā, vyāpyā*.

PIER'CEER, *n.* one that pierces—*Chheerī^b, chhenī^b, barmā^b, barmī^b, chhedne w^b, bedhne w^b*—*Vedhak, vedhī*.

PIER'CEING, *a.* affecting, cutting, keen—*Muassir yā dīl-soz, burrīn, tez*—*Hridayavedhak wā chittadrāvāk, vedhak wā kātne wā, tikshnā tikhā wā chokhā*.

PIER'CEING-LY, *ad.* sharply, keenly—*Tezī se, hiddat yā burrānī se*—*Tikshnatā se, tikhepan se wā vedhakātwa se*. [pan chokhī wā vedhakātwa.

PIER'CEING-NESS, *n.* sharpness, keenness—*Tezī, burrānī yā hiddat*—*Tikshnatā, tikhā*

PIE'TY, *n.* (L. *pīus*) duty to God, godliness, duty to parents—*Taqwā taqāwat itīqā*

- yá *Khulá-tarsi*, *Khulá-parasti yá diyánat-dári*, *válidáin-parasti haqq-i-forzandí yá khidmat-i-wáláulín*—*Iswarabhakti* wá *Parameswarabhakti*, *bhagavadbhakti* *dharma-nishthá dharmaśakti dharmaśevá Iśwarasewá devapūjā wá pūnyatā*, *mātpātri-bhakti mātpātrisewā wá putrotharm*. [*mān*, *bhaktyabhinān*, *sādhumanyatā*.]
PIT-ISM, *n.* strict devotion or piety—*Sakht zuhd*, *sakht diyánat-dári*—*Dharmabhi-*
PIT-IST, *n.* one of a sect professing great strictness and purity of life—*Sakht-zuhd*, *bará pársi*—*Dharmabhiní*, *bhaktyabhiní*, *sādhumanyā*. [*yá loke í dāi*].
PIG, *n.* (D. *big*) a young sow, a mass of lead or iron—*Chihāta yá sūr-ko-buchcha*. *sae*
PIG-HEAD-ED, *a.* having a large head, stupid—*Kaidū sur*, *bē wāpūf yá dhūmā*—*Vrihan-*
mastak vribachchīfish wá shulomastak, much muckh wá nirladdhi.
PIG-NET, *n.* an earth net—*Ek qism ki janz*, *mūng phatī*—*Ek bhūt ki supri*.
PIG-TAIL, *n.* the hair tied behind with a ribbon—*Jāpī*.
PIG-WIND-LOON, *n.* a fairy, any thing very small—*Pari*, *koi chiz jo nihāyat chhoti ho*—
Vidyādhari yogini wá pāichī, *koi vastu jo kahut chhoti ho*.
PIG-EON, *n.* (Fr.) a bird, a dove—*Kubūtār wá hamam*, *fikhā yá qumrī*—*Kapot*,
peipki. [*kudar wá katar*, *bhit trast wá darā-hua*.]
PIG-EON HEART-ED, *a.* timid, frightened—*Buz dil yá kam-himmat*, *khūf-ada*—*Kāyar*
PIG-EON HOLE, *n.* a division for letters or papers—*Khānā*, *khutī yá kāyāz* *rakhne ke*
ligē khām—*Ghar*, *chhed*, *chūthi wá lekhapatra dhorne ke nimitta ghar wá chhed*.
PIG-TUN-NAV-KRED, *a.* mild, soft, gentle—*Mulāim*, *narm*, *halīm*—*Mridu*, *komal*, *dhūmā*
dhīrī wá śānt. [*varnak*.]
PIGMENT, *n.* (L. *pingo*) paint, colour—*Rangin*, *raūg*—*Rañjanap* wá *rañjan*.
PIGMY, *n.* (Gr. *pygmē*) a dwarf; *a* small, feeble—*Bārānā*, *katāh-quid shakī*; *a.*
chhotā, *pā-tarūn yā zāif*—*Vaman*; *a.* *mamhā thumkī mīpī wá thiūgnā*, *balāhīn*
wá sakūhīn. [*kā*].
PIGMYAN, *n.* like a pigmy, small—*Bārānā sē*, *chhotā mamhā nātā thiūgnā yā thum-*
PIGNEY, *n.* (S. *pigo*) a word of endearment to a girl—*Chahkī yā lapki ke ligē pyār*
ki bāt, *duārā*, *nī-e-chashm*, *qurātū'nīn*, *qurātū'nīn*.
PIKE, *n.* (Fr. *pieu*) a long lance used by foot soldiers, a point, a fish—*Nēza*, *nok yā*
sar, *ek qism ki machhlī*—*Bhāī wā barchhā*, *amī sirā wā sīshar*, *ek prakār ki machhlī*.
PIKED, *a.* ending in a pike, acuminated—*Nokīlā*, *nok dār*—*Anivīśhit*, *tik-hogitra*.
PIKE MAN, *n.* a soldier armed with a pike—*Bhāī ka dār*, *nēza bardār*—*Saktidhar*, *śak-*
tipīnī, *bladāt*, *barchhāt*. [*bāss*]. *Barchhe kī chhar*, *saktidār*.
PIKE STAFF, *n.* the staff or shaft of a pike—*Nēza dasta*, *fīdādi*, *nēza kī dasta*, *bhī-e-kā*.
PI-LASTER, *n.* (L. *pila*) a square column usually set in a wall—*Sitūnī mawabba*,
chūn-lūnā khumbhā—*Chānūst-kopāstambh*. [*khi*, *toī-e-wāla nigarkhā*.]
PILCH, **PILCHER**, *n.* (S. *pilca*) a furled gown—*Pashm-dār yā tū jāma*—*Unī āngar-*
PILCHARD, *n.* a kind of fish—*Ek qism ki machhlī*—*Ek prakār ki machhlī wā mīn*.
PILE, *n.* (L. *pila*) a heap, a collection, an edifice, a large stake driven into the earth;
v. to heap, to accumulate—*Ambar*, *tāda yā tūdī*, *mūrat*, *thūnā*; *v.* *tah ba-tah k.*
yā ambar k., *tāda k.*, *yā jum k.*—*Dher dheri wā tīl rāsi thok punj ogh stem wā*
saunh, *machhavan mahāgrīha wā mahāmāndir*, *staunh wā khambā*; *v.* *tāl-*
ūpar dharnā wā rāsi k., *tīl k.*, *dher k.*, *pītmī wā thoqūf*.
PILEMENT, *n.* an accumulation—*Ambar*, *tāda yā tūdā*—*ī her*, *dherī*, *rāsi*, *tīl*.
PILES, *n. pl.* hemorrhoids—*Burāsir*—*Arś*, *arsarog*. [*ronāh wā roān*.]
PILÉ, *n.* (L. *pilus*) a hair, fibre, nap—*Bāl*, *resha*, *khrah*—*Kōś*, *sūt jhotirā wā tār*.
PILLOSE, **PILLOUS**, *a.* hairy—*Mūchār*, *pashmī*, *pur-bāl*, *pashm-dār*—*Lomāś*, *romaś*,
lomawān. [*maśhūnyā*.]
PILÖSITY, *n.* hairiness—*Bāl dāri*, *pur-mū*, *pashm-dāri*—*Lomāśatwa*, *romaśatwa*, *lo-*
PILÉ, *n.* (L. *pilum*) the head of an arrow, one side of a coin—*Sīdūn yā sur-i-tir*, *sikhe*
kā ek jimb yā tarāj—*Ban kī sirā amī wā bhāl*, *mūchā kī ek alāng*.
PILÉAT-ED, *a.* (L. *pilatus*) having the form of a cover or hat—*Topī kī sirāt*, *topī sū*
—Topī ke ākār k.. [*mīsnā chorī-k.*, *yā hath lapkī k.*]
PILFER, *c.* (Fr. *piller*) to steal, to practise petty theft—*Charānā yā chorānā*,
PILFERER, *n.* one who pilfers—*Chor*, *chotā*, *uthār-gir*, *nē-aklā*, *hath-lapak*.
PILFERING, **PILFER-Y**, *n.* petty theft—*Chorī*, *hath-lapak*, *uthār-gir*.
PILGRIM, *n.* (Fr. *pelerin*) a wanderer, one who travels to visit holy places; *v.* to
wander, to ramble—*Sāyāh*, *ziyārati*; *v.* *siyāhut yā saiyāhī k.*, *sair k.*—*Yātrik wā*
bhramanākārī, *tīrthayātrik wā tīrthasevī*; *v.* *bhraman k.*, *ghūmnā-phīrnā*.
PILGRIMAGE, *n.* a long journey, a journey to a holy place—*Siyāhut yā saiyāhī*, *ziyārat*
—Yātrā wā dūrayātrā, *tīrthayātrā wā tīrthagaman*.
PILGRIM-IZE, *v.* to wander about as a pilgrim—*Ziyārat k.*, *ziyārati sū ghūmnā-phīrnā*
—Tīrthayātrā k., *tīrthayātrik wā tīrthasevī ke sadrisā bhraman k.*
PILL, *n.* (L. *pila*) medicine in the form of a little ball, any thing nauseous—*Hāb*
yā nū dūwā kī golī, *koi karīh yā makrūh shai*—*Aushadh kī golī*, *koi ghriņājanak wā*
viras vastu.

PĪLL, v. (Fr. *piller*) to strip, to rob, to plunder, to take or come off in flakes — *Ūdher-nā yā wār-lenā^h, chhinnā chhin-lenā yā mār-lenā^h, lūpnā^h, parat ke parat chhinnā yā parat ke parat ūh-ānā^h. [lūpnā^h, lūpnāt k^h.*

PŪLAĠE, *n.* plunder; *v.* to plunder—*Garāmat, gīrat, tākht-o-tārāj. lūh, lūpāt^h*; *v.*
 PŪLAĠER, *n.* a plunderer, a spoiler—*Lutēr^h, gīrat-gar—Lūṭne w., pindārā pindārī*
 PŪLĠER, *n.* a plunderer, a robber—*Lutēr^h dākh mī dākhāt^h*.

PIE'LER, *n.* a plunderer, a robber — *Lutera^h, dákú yá dákait^h.* [wá dákú.
PIE CÂP'UIC *n.* one who has lost his hair by disease, a poor forsaken wretch. *He^h*

PIL-GAR-HIC, n. one who has lost his hair by disease, a poor forsaken wretch—Wah shakhs jiske bāl bimirī ke bā is se jhar paye hoī, garīb be-kas shakhs—Galitakeś ar-thāt wah jan jiske keś rog ke kārān jhar gaye hoī. dīn aur anāth jan.

PĪLTAR, *n.* (L. *pila*) a column, a support—*Rukn, pāya yā sītān*—Stambh wā kham-
bhā, thūmī wā tek.

PILARED, *a.*, supported by columns—*Sitrū, khambhe w^b*.—*Stambhaviśiṣṭ*.

PILLO-RY, *n.* (Fr. *pillori*) an instrument of punishment with holes for the head and hands: *v.* to punish with the pillory.—*Chandur-i-gardan, do-shákha, suzá dene ke liye ek kal jismen sir aur hathón ke dád-é-nu ke liye sirákhi bane rahte haiñ; v. chandur-i-gardan se suzá d. pi k.*—*Dañ dene ke nimitta ek kal wá yantra jismen muñir aur hith dñl dene ke nimitta ebhed bane rahte haiñ, hadi; e. aisi kal se dñp dena jismen nastak aur hathón ke dñd dene ke nimitta ebhed bane rahte haiñ.*

PĪLOW, *n.* (S. *pylā*) a cushion to support the head in bed; *v.* to place on a pillow
— *Takiya, bolish, bālin*; *v. takiya par rakhānā* — *Bālīs*; *v. bālīs par dharnā*.

PILLOX. *n.* a cushion for a woman to ride on - *Aurat kī sūwārī ke liye takiya yā narm zūn*—Strī ke ghore par chadhne ke niwadda bilīs wā kamaḷ galdī.

PŪLOW-CĀSE, *n.* the cover of a pillow *Tarīqā kā g'ī' q' - Bālisaveshān, bālis kā bethan,*

PILOT, n. (fr. *pilote* one who steers a ship, a guide; *v.* to steer, to direct—*Ab shānuh*
qānd-i jahāz *qā wā'ellim*, *rah nūmā*; *s. ekol-āb*, *rah nūmā* *k*—*Māhijī samudra-*
mārgapradarśak *karmābhārī wā nūqā'izā'ak*, *pathadarśak wā hāt dikhāne* *w.*; *r. lo-*
jāna wā nūqā'izā'ah n., *path dikhāne wā bāṭāna*.

Pi¹ lo²-AGE, *a*, the office or pay of a pilot. — *Si²-u²li²ni², m²u²hi² k² 'uh²u² k²m² ta²u²lu²ah² ni² ki²ra²ni²* — [Karnadhaprasad, Karnadharasayan, m²u²hi²u² la² k²m² wa² li²ni²]

PÍŁOR-ry, *n.* the skill of a pilot: *Mááqhi ko humar, qad i jaká: ká humar, mu'allimé*—Karnadhōragun, naukāvahakagun, netiñhi i nimané.

PI-LOSI². See under PILE.

PE-MÉN'TA. PE-MÉN'TO, *n.* (Sp. *pimentón*) a spice. Jamaica pepper — *Ek gism lá garnn musáitih, íxta in Jamaica ká nárech* — Káñ nárech, góñnórech.

PŪP. *n.* one who provides gratification for the lust of others: *z.* to powder—*Bharmā* *nā bharmā*^h, *kutnā*^h, *caulabhā*^h; *v.* *kutnā*^h *i*^h, *bharmā* *k*^h, *kutnā* *nam* *k*^h (kūṭnā^h).

PINPLE, *y.* (S. *pimpul*) a small red peastalk: *Phac.* ^{yn}, *chorá^h*, *chhíhí^h*, *chólwá^h*, *soa^h*.

PIN. PLE. a. (5). *poppi* a small red possum—Pind. r. *poppi* "c. *enbura*", *dudura* "c. *enbura*".
PIN. PLE. a. covered with pimples—*Phosipim phara cinchitoi ga dudarai se bhara huñ*.
PIN. n. (W.). a small pointed instrument for fastening clothes, a pointed piece of wood

PIN, *n.* (W.) a small pointed instrument for fastening clothes, a pointed piece of wood, a peg; *v.* to fasten with pins - *Sai^h, k'ath ki k'ath^h, k'h'ant' q' k'h'ant'^h*; *v.* *k'it q' k'h'it' t' m'et b'ant' h'at^h, k'it' h' sa'ip'at' q' k'h'at' w'at' se t'at' k'at' b'ant' h'at^h.* [infuse w^h

PIŋ'NEN, *n.* part of a head-dress, a pin-maker—*Sə kə t̪ kəp ǎh, šə ǩil yá* ^{pin-maker} ^{part of head-dress}
 PIŋ'CASE, *n.* a case for pins—*Sə kə t̪ kəp ǎh, šə ǩil yá ǩi p̌ab̌ǎh* ^{case} ^{pin-maker} ^{part of head-dress} ^{pins}

PĪN'fŭsŭ-tŭn, *n.* a cask in to which pins in - *Kŭi kŭn-tŭ pŭ sŭi khŭng rakhue kŭ lŭyŭ qaddh.*
PĪN'pŭst, *n.* small particles of metal - *Pŭlŭn cŭc - Dhāt kŭ chŭm, dhātuchŭm, dhāt.*

PIN'FEATH-ERED, *a.* not fully fledged—*tiadā^h, laudā^h*. } ke ehhote ehhote tūkro.
 PIN'HOLE, *n.* a very small hole—*Nih ehot rhhutā sīrākh, bahut rhhutā chhed^h*.

ṖĪN MĀK-ER, *n.* one who makes pins—*Séi saz, séi banáur w^h, káñtá-sáz, káñtá banáne*
w^h, ká banáne w^h, káñtá banáne w^h.

PIS-MON-1Y, n. a wife's pocket money — *Kisi kī bībī yā jorā kī jeb-kharrh yī pāu-kharrh* — Vyay karue ke nimitta kisi kī pātālī kī swakiya adpadhuan.

PĪN, r. (S. *pyudam*) to inclose, to confine.—*Thātu k.*, *quid k.*—Rāndhnī wā berhnā.
PĪS, *x̄d.* n. an inclosure for cattle.—*Marāṣhī yā adwāb ke tīng ihāta. jīn-murōh k.*

hauu hānau kā hātau. — Pa'u wā goru ke mimita hāpā.

frugal, n. a squeeze, difficulty. — *Chhṭi-kānā^h, nuchā^h, ghī-khe chaurā chhṭi^h, dukhānā^h, dubānā^h, tang k., tangi k.* : n. *nor^h, tangi yā sakṭi* — *Chn^hki-kānā wā bakotā, kānā, ragur-ka khal chhṭi-dhā, laṅnā, tūpnā wā chāpnā, sakrānā kasnā wā silonā, sankimāṭā k wā dhuvayāṭā k* : *u chhṭi wā bakot, ghī-kheṭā wā kasnā*

wa sikorna, sunfirinata k. wa alipavyayi h.; *u. chufiki* wá bakof, jhanjbat wá kaptak.
Pín'cees, *n. pl.* an instrument for gripping any thing to be held fast or drawn out—
Chimta^h, *saiers*^h, *múcná*^h, *workná*^h, *saigsi*^h. [*hú dhát*^h, *panch-ras*^h

PINDAR BECK, *n.* a metal compound of copper and zinc — *Tāñbe aur daste kī mīl*
PIN-DAR-IC, *a.* after the manner of *Pindar*; *n.* an irregular ode — *Pindār nām shīr*

ke mutāḥiq; n. ek be-qasida qasida—Pindār nāmak kavi ke anusār; n. vidhivirud-
dhakavitā. vidhikavitā. [dā]

PINE, *n.* (L. *pinus*) a forest tree—*Sanobar yā sanaubar*—*Śaraḷ, śaraḷ, devadāru, nīta-*

PI-NĀS'TER, *n.* the wild pine—*Janglī sanobar yā sanaubar*—Jangalī devadāru.

PIN'E-AL, *a.* resembling a pine-apple—*Anannās sā, anannās ke mānind*—Ananasasadris, ananasadris.

PIN'Y, *a.* abounding with pines—*Pur-sanobar, pur-sanaubar*—Devadārumay, devadā-

PIN'ĀP-PLE, *n.* a fruit resembling the cone of the pine-tree—*Anannās*—Ananas, ananās.

PIN'E, *v.* (S. *pinan*) to languish, to waste away, to grieve for; *n.* woe, want—*Murjhā-nā^h, sūkhnā yā gubhā^h, afaurā h.*; *n.* andoh yā ranj, tangī yā iṭhīyāj—Jhurinā wā kumhlinā, chhījnā lat-jānā gal-jānā wā tūt-jānā, kurhā bilaknā huraknā wā śok-k.; *n.* śok wā vilāp, kashī wā dāridrya.

PIN'GUID, *a.* (L. *pinquis*) fat, unctuous—*Moṭā^h, chiknā^h*.

PIN'ION, *n.* (L. *pinnā*) the joint of a wing remotest from the body, a wing, a feather, the tooth of a wheel, fetters for the arms; *v.* to bind the wings or arms—*Guldā^h, dāinā^h, panh^h, chakkur kā dāt^h, hāl-kay^h*; *v.* dāine bāndhnā^h, gudhī bāndhnā^h, mushkē bāndhnā.

PIN'IONED, *a.* furnished with wings—*Par-dār, parandā, dāine-dār*—Pankhayukt, pak-

PIN'ION IST, *n.* any bird which flies—*Parand*—Pakshi.

PINK, *n.* (D.) an eye, a flower, a colour, any thing supremely excellent, a kind of ship; *v.* to pierce with small holes, to stab, to wink—*Chashm, gul-i-machak, gulābi-rang yā pipāzī-rang, kōi nihāyat 'umda shui, ek qism kā jahūz*; *v.* chalni k. yā chhed-kur chalnā sā k^h, kōchnā chalni yā chubhānā^h, palak mānā yā palak matkūnā^h—Ānk, ek prakār kā phul wā pushp, pīṭulavarn pātulārāng wā pātāl, āreshthātī kā śikhar wā kōi atyuttam vashī, ek prakār ki naukī.

PINK'EEN, *a.* having small eyes—*Mako-chashm, nargis chashm*—Sūksmnamayan, gaj-

PIN'NA('E), *n.* (Fr. *pinasse*) a sort of boat—*Ek taur ki nāv, chhōṭā jahūz, pinas*—Kshudraaukī, ek bhāntī ki nāv.

PIN'NA-CLF, *n.* (L. *pinnā*) a turret, a summit; *v.* to build with pinnacles—*Burj manār kangura yā kampur, sar yā anj*; *v.* kangura-dār kangura-dār burj-dār yā manār-dār banānā—Kulā wā kōṭhī, śikhar sring choṭī wā choṭī; *v.* sakalā banānā, kōṭhōi sahī banānā.

PINT, *n.* (S. *pynt*) half a quart—*Ek nāp jo ādh ser ke lagbhag hotā hai^h*.

PÍ-O-NEER', *n.* (Fr. *pionnier*) one who goes before to clear the way for others—*Bel-dār, wah shakhs jo aurān ke liye āge rasta banātā yā sáf kartā chulī hai*—Wah jan jo aurān ke nimitta āge āge mārg banātī chaltī hai, dhāngar, loniyā.

PÍ-ON-ING, *n.* the work of pioneers—*Aurān ke liye āge rasta banātā aur sáf kartā chalnā*—Aurān ke nimitta āge āge mārg bandī chalnā.

PÍ'OUS, *a.* (L. *pious*) godly, religious—*Khudā-parast yā Khudā-tars, muttāqī sālīh 'arif yā dīn-dār*—Iswarabhaktimān Iswarasevi Iswarabhakt wā Iswarapūjak, dharmik dharmī dharmāñil dharmātma wā pūnyātma.

PÍ'OUS-LY, *adv.* in a pious manner, religiously—*Khudā-parastī yā Khudā-tarī se, taqā-wat-se dīn-dārī-se yā 'arīfānu*—Iswarabhakti wā Iswarasevā se, dharmasīlatwa pūnyasīlatwa wā pūjasīlatwa se.

PÍP, *n.* (D.) a disease of fowls—*Murgon yā parandon ki ek bīmāri*—Chiriyon kā ek rog, pakshiyon ki ek vyādhi.

PÍP, *v.* (L. *pipio*) to chirp or cry as a bird—*Chūn-chūn k^h, chūn-chūn mānā^h, chiriyā ki sē āwaz k., chūn-chūn k^h, cheh-cheh k^h, chiragnā^h, chuhchahnā^h*.

PÍP, *n.* (S. *pip*) a long tube, a tube for smoking, a musical instrument, the key or sound of the voice, an office in the exchequer, a liquid measure; *v.* to play on the pipe, to emit a shrill sound—*Nāl^h, hugga yā damī, nāc nai yā algūza, lahja nawa yā sālī, surkārī khazne yā khālīse men ek daftar-khāna, pipā*; *v.* bānsī yā bānsūrī bajānā^h, sītī bajānā^h—Nāl poṅgā puplī poṅgī choṅgī wā prapālī, gurgurī, vañsī vepu bānsī bānsūrī wā muralī, swar wā dhvani, rājadhauāgār wā rājaswakosh men ek kachahri, dravadvayaparimānaviśesh; *v.* muralī wā vañsī bajānī, sītī d.

PÍP-ER, *n.* one who plays on the pipe—*Shahnāi-chī, shahnāi-nawāz, shahnā-nawāz, sar-nāc-chī*—Vañsīdhar, muralīdhar, vepuśālak, bānsī wā bānsūrī bajāne w.

PÍP-ING, *a.* weak, feeble, hot, boiling—*Kam-zor, zā'if yā nā-tawān, garm, khaultā-huā^h*—Nirbal, saktihīn, tattā tāt tapt wā ushqā, ubaltā huā.

PÍP-KIN, *n.* a small earthen boiler—*Mītī ki chhōṭī hānī^h*.

PÍP-PIN, *n.* a kind of apple—*Ek qism kā seh*—Ek prakār kā sēw.

PÍQUE, *n.* (Fr.) ill-will, offence, grudge, point, nicety; *v.* to offend, to fret, to stimulate, to pride, to value—*Bad-khwāhī, bezārī khafagī āzurdagī yā khāish, kina huz yā hanūd, daqīqa, bārkhī*; *v.* bezār yā nā-rāz k., diq-q. khafā-k. yā ranjuba-k., tukrik k., fukhr k., sādāt jānnā yā iftikhār-jānnā—Dwesh, droh, lāg bair wā vair, sauk-shnya, sūkshmatī; *v.* khijhānā wā khijānā, kurhānā wā chirbānā, uksūnā wā uksānā, abhimān wā ghamān k., lagūnā wā bahut kuchh jānnā.

PÍQU'AN-CY, *n.* sharpness, tartness, severity—*Teez, tursht yā talhī, sakhtī*—Tīkshṇatā, khaṭāī wā karuāī, ugratā wā kathinatā.

PIQU'ANT, *a.* sharp, pungent, severe—*Tez, tursh talkh hádd yá tund, saht—Tíkshp wá títva, ugra kaṭu karuá wá karwá, kathin prakhar wá chaṇd.*

PIQU'ANT-LY, *ad.* sharply, tartly, severely—*Tezí se, turshí yá talhí se, sahtí se—Tíkshnatá se, kaṭutá ugratá wá karuái se, kaṭhinatá wá chaṇdatá se.*

PIQU-EER'. See PICKER.

PIQU-ÉER'ER, *n.* a plunderer, a robber—*Luterá^h, dakait dákú yá chor^h.*

PI-QUET', pi-kút', *n.* (Fr.) a game at cards—*Tás ká ek khet^h.*

PIRATE, *n.* (Gr. *peirates*) a sea-robber, a ship employed in piracy, one who steals copyright; *v.* to rob on the sea, to take by theft or without permission—*Daryái dákú, daryái dakaiti ká jaház, tasnif-duzd yá 'ibarat-chor; v. samundar par dakaiti k^h, chur-i-lená chhín-lená yá lút-lená^h—Samudri dákú wá samudra ká dakait, samudri dakaiti ká nauká, mudritasabdachaur mudritavágapaharak wá granthalikhitapahári.*

PI'RA-CY, *n.* robbery on the sea, literary theft—*Daryái dakaiti, tasnif-duzd yá 'ibarat-duzdí—Samudriyalupton wá samudra par kí dákaiti, mudritavágapahár wá granthalikhitapahár. [zay yá girat-gar—Samudra par dakaiti k. w., luterá wá batmúr.*

PI-RÁ'TI-GAL, *a.* practising robbery, predatory—*Daryái par dákú dálné v., qazák qaz-PI-RÁ'TI-GAL-LY, ad.* by piracy—*Daryái dakaiti se, chorí se^h—Samudri dakaiti se.*

PIS-CÁ'TION, *n.* (L. *piscis*) the act or practice of fishing—*Machhí pakurná^h, machhí márná^h, máhi-shikar, máhi-giri. [bandhí, matsyavishayak, mátsik.*

PIS-CA-TO-RY, *a.* relating to fishes—*Máhi-mansúh, machhí ke nutá'allíq—Matsyasam-PTS-ÇES, n.* (L.) the twelfth sign of the zodiac—*Hút, samak—Min, minarisi.*

PIS-ÇIV'O-ROUS, *a.* fish-eating, living on fish—*Máhi-khor, machh-khá^h—Matsyádhári wá matsyási, matsyabhoji. [oh^h; v. chhí-chhí k^h, phikárná^h, dhikkárná^h.*

PISH, *int.* an exclamation of contempt; *v.* to express contempt—*Chhí-chhí^h, phish^h.*

PIS'MIRE, *n.* an ant, an emmet—*Chhúti chhúti chhúti yá chhúti^h, mor—Pipiliká, putiká.*

PISS, *v.* (D. *pissen*) to discharge urine; *n.* urine—*Pesháb k., istinjá k., baul k., mūt-ná^h; n. pesháb, istinjá, baul, mūt^h—Mútratyag k., prasráv k., mútraprasráv k.; n. mútra, prasráv.*

PIS TÁ'CHIO, *n.* (Gr. *pistakia*) a nut—*Pista, fistaq—Phalaviśesh. pistá.*

PISTOL, *n.* (L. *pistillum*) the organ of a female flower which receives the pollen—*tarbhakkar^h—Strikesar, pushpagarbbhatantu.*

PIS-TIL-LATION, *n.* (L. *pistillum*) the act of pounding in a mortar—*Kútná^h.*

PISTOL, *n.* (Fr. *pistolet*) a small hand-gun; *v.* to shoot with a pistol—*Bandúgcha, tamancha, tabancha, tapancha; v. bandúgcha márná, tabancha márná, bandúgche se márná—Gulikaprakshapani hastamúri, hastágnyastra; v. hastágnyastra se márná.*

PIS-TOLE, *n.* (Fr.) a little pistol—*Chhotá bandúgcha yá tabancha—Chhotí hastágnyastra.*

PIS-TOLE, *n.* (Fr.) a gold coin—*Ek qism kí ashrafí yá muhr—Swarnamudráviśesh, suvarnamudráviśesh. [tranálastambh, yantrastambh.*

PISTON, *n.* (Fr.) a cylinder used in pumps and other machines—*Luvéithá^h—Yan-*

PIT, *n.* (S. *pyt*) a hole in the earth, a deep place, an abyss, the grave, a hollow or cavity, an area for cock-fighting, the middle part of a theatre; *v.* to lay in a pit, to mark with little hollows, to indent—*Qár, magík yí q'a'b. q'a'r, q'a'r turbat yá mafan, cháh, murg kí larái ke lye sahñ, tamáshú-gáh yá nayí-kháme ká ángan; v. qár meñ rakhná, cháh k. dág-dár k. yá dági k., dandána-dár k.—Vivar vil wá bil, kund kulhar wá kúp, dahak wá atalasparsakhát, mritasáristasthán wá savagartta, garhá, kukkút kí larái ke nimitta ángan, raugáangan; v. garhe meñ rakhná, garhá-dálná súkshmak ú-páúkit-k. wá pachkáná, khandání k.*

PIT'COAL, *n.* coal dug from the earth—*Zamin se khodá huá koylá—Bhúmi wá prithí-vi se khodá huá koylá, ákaranjágar, ákarodbhaváagar.*

PIT'FALL, *n.* a pit dug and covered over; *v.* to lead into a pitfall—*Chor-garhá^h; v. le-já kar chor-garhe meñ dálná^h—Gúrhakúp, andhakúp, gúrbagartta.*

PIT'HÖI, *n.* a mark made by disease—*Bimári ká dág, gál yá thuddí ká garhá^h—Rog se jo garhá par-jáy.*

PIT'MAN, *n.* one who works in a pit—*Garhe yá khán meñ kám k. w^b.*

PIT'SAW, *n.* a large saw used by two men—*Barú áru^h, barú karánt^h.*

PIT'A-PAT, *ad.* in a flutter; *n.* a flutter, a light quick step—*Dhardharáhat meñ^h; n. dhardharáhat patpatáhat yá pharpharáhat^h, jhapat dhamak yá thapthapáhat^h.*

PITCH, *n.* (S. *pic*) a resin from pine; *v.* to smear with pitch, to darken—*Qir, rái^h, dhíniá^h; v. dhúpná yá rál-lagáná^h, kulá k^h. [kálá^h, bhayának yá kulúti^h.*

PITCH'Y, *a.* smeared with pitch, black, dismal or dark—*Dhupá-huá yá rál se potá-huá^h.*

PITCH, *v.* to fix, to throw, to light, to fall; *n.* a point, a degree of elevation—*Gárna yá khará-k^h, phenkna dálná yá márná^h, utárná yá baithná^h, gírná yá purná^h; n. naubat hadd martaba hálat yá darja, darja-i-bulandi;—n. Parimáp wá paryant, simá síkhar wá pad.*

PITṢṢ'FĀR-THING, *n.* a game—*Ek blūrit kī khel^h*.

PITṢṢ'FÖRK, *n.* a fork for throwing hay, &c.—*Jandrá^h*—*Dwisikhaśūl*.

PITṢṢ'VĪKE, *n.* an instrument to give the key-note—*Ek blūrit kī bānsuri^h*.

PITṢṢ'HER, *n.* (Ger. *lecher*?) an earthen vessel—*Gharā^h*, *matkā^h*, *hillā^h*, *ṭhiliyā^h*, *ghailā^h*, *gupri^h*, *kāiri^h*.

PITH, *n.* (S. *pitha*) the soft spongy substance in the centre of plants and trees, marrow, strength, energy, momentum—*Gūdā^h*, *magz*, *zor yā tīgūt*, *qudrat quwwat yā qūwat*, *muzāgqa qudr yā wazā*—*Bhuā wā garbh*. *sar hir wā majjā*, *bal wā śakti*, *sattwa wā tej*, *prabhā*. [*sar nissār wā sarahin*, *sattwahin nīhsattwa viryahin wā nirbal*.]

PITHLESS, *a.* without pith, wanting force—*Be-gūdā yā be-magz*, *kam zor*—*Asir nīh*.

PITHY, *a.* containing pith, forcible—*Pur-magz*, *zor-āwar muzbāk yā matān*—*Gūdailā sirāpur sirawā majjīwān wā majjān yā*, *balawān sasattwa sattwawān wā viryāwān*. [*wā viryā se*.]

PITHYLY, *ad.* with strength, with force—*Tīgūt se*, *zor yā muzbūti se*—*Sasattwa*, *śakti*.

PITHYNESS, *n.* strength, force, energy—*Muzbūti yā zor*, *tīgūt*, *qudrat pur-magzī qūwat yā quwwat*—*Śakti*, *bal*, *sattwa sattwāpuratī wā viryā*.

PITTYANCE, *n.* (Fr. *pitié*) an allowance, a small portion—*Kaṭīf matābi yā rozina*, *chāwā hīwa pā bahārī*—*Anūchehīdhan wā parimitāvatān alpaḥār wā alpaḥā*.

PITTYE, *n.* (L. *pituita*) phlegm, mucus—*Bal-gam*, *ṭūāb yā kaṭī*—*Kaph*, *śleshmā wā kasi*.

PITTYETA, *n.* that secretes phlegm—*Balgam-āwar*, *kaf-afzā*—*Kaphodāśak*, *kaphakar*, *śle*, *hmagjanak*. [*Kaphagunak*, *śleshmā*.]

PITTYETOUS, *a.* consisting of phlegm—*Balgam sirat*, *pur balgam*, *balgami*—*Kaphamay*.

PITY, *a.* (Fr. *pitié*) compassion, sympathy with misery, cause of regret; *v.* to compassionate, to regard with sympathy—*Tarahmā gā rahm*, *ham dardī dard-mundī dil-sozī yā riqat*, *ḥīrī hāif yā sabab i ḥāss*; *v.* *rahm k.*, *pā rahm khānā*, *qam-khānā k.*, *yā dard khānā*—*Karūṇā wā dayā*, *anukampā anyadubkhaḍubkhitā samadubkhatwā wā sabadubkhitī*, *dubkhaḍarā*; *v.* *karūṇā wā anukampā k.*, *tars khīnā*.

PITYING, *a.* sorrowful, compassionate—*Dard angzī dard-āwar yā dard nāk*, *mutarrahīm yā mom-dil*—*Karūṇāśak*, *anukampānīya wā anukampāśak*, *karūṇāsīl*, *karūṇāy wā dayāśleḥitā*.

PITYINGLY, *ad.* in a pitying manner—*Dard angzī yā dard āwar se*, *tarahmā se*—*Asī rīdī se kī jīnān karūṇā nīpānā ho*, *āise purā se kī jīnān anukampā wā dayā ho*, *karūṇāśakāt wā se*, *dayānākat wā purvak*, *anukampā se*.

PITYABLE, *a.* deserving pity, miserable—*Wājib-e rahm yā dard āwar*, *māḥin kamīna yā hojir*—*Karūṇāyogya anukampen yā wā dayāpānā*, *dīn dūkhī wā atidukhī*.

PITYABLENESS, *a.* state of deserving pity—*Wājib-e rahm*, *rahm-pāzīrī*, *dard angzī*, *māḥin*, *duḥkhī*, *duḥkhīyogī*—*Anukampānīyatā*, *anukampāyā*, *karūṇāyā*, *atidubkhaḍubkhitā*. [*ke ḥīrī wā*—*Anukampāśakāt meṇ*.]

PITYED, *ad.* in a situation to be pitied—*Wājib-e rahm kī ḥabāt meṇ*, *dard angzī*.

PITYER, *n.* one who pities—*Gām-khān*, *rahm k. w.*, *rahm khān w.*, *dard khān w.*—*Tars khīnā w.*, *anukampā k. w.*, *karūṇā k. w.*

PITYFUL, *a.* full of pity, compassionate, melancholy, paltzy, contemptible—*Shāfiq yā dard-mund*, *mutarrahīm yā mom-dil*, *dil-afzā yā māḥil*, *pāji yā khān*, *hojir zālī yā mubtāl*—*Karūṇāy wā dayāpūrn*, *karūṇik wā karūṇāsīl*, *khīnā wā vīḥādī*, *tuchelthā*, *garhānīya wā kutsit*.

PITYFULLY, *ad.* with pity, compassionately, mournfully, contemptibly—*Tarahmā yā rahm se*, *mutarrahīmīna*, *tā ham-dardī yā dard-mundī se*, *qam-gīnī se*, *haqāmāt yā mizallāt se*—*Karūṇā se*, *anukampāpūrvak wā dayāpūrvak*, *dubkhi wā khed se*, *adhamāpūrvak wā nīḥatwā se*.

PITYFULNESS, *n.* compassion, despicableness—*Tarahmā rahm yā riqat*, *mazallāt yā ḥīrīdī*—*Karūṇā anukampā wā dayāśilā*, *adhamāṭī wā garhānīyatā*.

PITYLESS, *a.* without pity, merciless—*Be-dard*, *be-rahm*—*Nāṭar* wā *karūṇāhīn*, *dayārahit*, *nirday*, *nīshṭhur wā krūr*.

PIVOT, *n.* (Fr.) a pin on which any thing turns—*Kilā^h*, *kī^h*, *khānā^h*, *chū^h*.

PIX, *n.* (L. *præis*) a box in which the consecrated host is kept, a box used for the trial of gold and silver coin—*Ek qism kī mutabarrik sandūq*, *sonahle aur rupahle sikkō ke jānēh ke ḥijē ek sandūq*—*Ek prakār kī pavitrādhār*, *sonahre aur rupahre mudrā ke jūṭhne ke nimittā ek āḥār wā pōṭī*.

PLACABLE, *a.* (L. *placo*) that may be appeased, willing to forgive—*Mulīm narm salīm*, *hālīm yā narm-dil*, *dard-guzār k. w.*, *yā muāf k. w.*—*Ārīdhānīya sāmya sāntwānīya sāmauiya wā toshānīya*, *kshamāwān*.

PLACABLELY, **PLACABLENESS**, *n.* willingness to be appeased—*Narm-dilī*, *salīm-talī*, *mulāyamat yā mulāimat*, *rahm-dīl*—*Ārīdhānīyatā*, *sāmyatā*, *sāntwānīyatā*.

PLACATE, *v.* to appease, to conciliate—*Tasallī yā taslīm d.*, *muwāṭiq k.*—*Dilāsād*, *ṭhāndhā k.* wā *sānt k.*, *mandānā wā anurādhit k.*

PLA-CÂRD', *n.* (Fr.) a written or printed paper posted in a public place; *v.* to notify by placards, to post—*Izhâr-nâma, ishtihâr-nâma*; *v. ishtihâr k. yâ ishtihâr-nâma se zâhir k., laydânâ yâ baithânâ*—*Vijnâpanapatra, ghoshanapatra*; *v. vijnâpanapatra ke dwirâ prakat k., chapkânâ.*

PLÂÇE, *n.* (Fr.) a particular portion of space, locality, seat, room, mansion, rank, priority, office, station; *v.* to put in a place, to fix, to settle—*Jâ yâ jâc, mauqâ yâ makânât, manâr, gunjaish 'arsa makân yâ 'iraz, haveli marâm yâ mahall, martaba yâ pâgâ, amcaliyat peshi yâ sabqat, 'ahda yâ mamsâ, darja muqarr yâ manzilât*; *v. rukhnâ, thahranâ, muqarrar k.*—*Jagah thâwî wâ thaur, sthân wâ sthiti, vâsasthân wâ niketan, bhûmî avasar prasâr wâ thal, bhawan bhûmî sâk grîha nivasasthân wâ ghar, âsqaal, agraganyatî agramânyatî wâ prâsthânya, pad, padavi avasthiti wâ adhi-kâr; v. dharmâ, lagînâ wâ khurî k., baithânî.*

PLÂÇE, *n.* one who places—*kâkhuc w., thahranê w., muqarrar k. w.*—*Lagâne w.,* **PLA-CÊNTA**, *n.* (L.) the substance which connects the fetus with the womb—*Lijh-gâ, kherchî, kheci.*—*[aum yâ mutaret, sâkin - Vint wâ samnya, komal, sânt.*

PLÂÇID, *a.* (L.) gently, gently, mild, calm—*Sâra hada bard bîr yâ mutahamimil,* **PLÂÇID**, *ad.* gently, mildly, calmly—*Sâim t-tabî hîm yâ bard-bârî se, narmâ yâ mukhamat se; t-tâk hawârî yâ âhîstâg se - Samyat se, komalât se, sânti se.*

PLA-CÛ-TY, **PLÂÇE** *n.* mildness—*Mukhamat yâ mutâimât, narmi, hîm, bard-bârî, tahamimil - Komalât, sâni, sântata*—*[âdes, ajnâ.*

PLÂÇT, *n.* (L.) *placatum* a decree—*Digri, hukm, fatwâ*—*Vidhân, niyam, vyavasthâ,* **PLÂÇT** *to ry, a.* relating to pleading—*Uz-masâ, khatî, mutâimil - Vâlimuvadavisha-*

PLÂÇKET, *n.* (L.) *placatus* a proponent—*Lahûr w., ghâzî w., ghâzîghîrî*—*[yak.*

PLÂÇH A RY, *a.* (L.) *placatus* a thief in literature, literary thief; *a.* practising literary theft—*Tasufî al-gâ 'asâd-dân tasufîdân yâ 'atât dâdî - Tasufîdân, 'âbirat shuc - Vâgâpâharâk, vâgâpâhar sâbdâhaurya wâ vâgâpâhar; a. v. gâpâhar, sâbdâhar.*—*[sâbdâhaurya.*

PLÂÇH A RYM, *n.* literary theft—*'âbirat, bîdî, tasufîdân - Vâgâpâharâk, vâgâpâhar,*

PLÂÇQUE, *n.* (Fr. *pl. q.*) a disease, pestilence, trouble, vexation; *v.* to infect with pestilence, to trouble, to vex—*Habî, marâ-mârî, tasîf yâ tabîf, îzâ kufât yâ ârîqat*; *v. mahâ-mârî mârî dîlâbî, tabîf pârastî d., c., d. ârîqat d. tang-k, dîq-k, yâ hâirân k.*—*Mârî marâk wâ mârîk, mahâvyadhî, dukhî 'arîsh, upâdrav wâ utqat, kaptak jhânjîl wâ jânjîl; c. mârîgrast k. mârîgrîl, wâ mârîgrast k., sâtânâ khijhânjîl khijhânjîl wâ pîd d., kaphânî chhîrî wâ dukhîl.*

PLÂÇQE RÛN, *a.* abounding with plagues—*Pur-wabî - Mahâm-rûmay, mârîkapûrî.*

PLÂÇQV, *a.* full of the plague, vexation—*Par-wabî, takîf dîh yâ dîl-kharash - Mârî-kapûrî wâ mahâm-rûmay, klesâ klesâk, klesâk pîqâk wâ dukhîkhar.*

PLÂÇQV, *ad.* vexation-ly, horribly—*Takîf-dîhî yâ dîl-kharâsh se, muhâbânâ yâ 'âbirat-angîrî - Klesâkâtâ wâ klesâd-wa se, bhayânakârî wâ dîrûpatâ se.*

PLÂÇE, *n.* (Ger. *platteis*) a flat fish—*Ek bhîrî kî chîptî mûrîkhtî.*

PLÂÇE-MÛTH, *n.* a wry mouth—*Tâgh mûth, bûrî mûth.*

PLÂID, *n.* (Gael. *plaid*) a long loose garment made of woollen cloth—*Du-shûla, pash-mine kâ 'aba - Aurpava-trâ, pattî.*

PLÂIN, *a.* (L. *planus*) smooth, level, flat, open, artless, honest, homely; *ad.* not obscurely, distinctly, simply; *a.* level ground, a flat expanse, field of battle; *v.* to level, to make clear—*Harâbar, hamwâr, musattah, âshkârâ âshkârâ zâhir yâ sâf, râst, sâla wâ mukhlîs râst-bâz yâ râst-kâr. sâla yâ bî sâhla; ad. zâhirîn yâ surî-hân, sâf-sâf, bî mukhtag se; n. musattah zâim yâ musattah, maidân yâ chanyân, razm-gâh yâ mârîkâ; v. harâbar yâ hamwâr k., sâf k. - Sam, battîlûr, chauras, khulî spâshî wâ vyakt, nishkapat chahâhîn wâ nryâhîn, sâddhamatî kharî wâ sâchêdî, aparîshkrîrîrâhâkâr wâ siddhîrâpurî; ad. spâshîrîp se, vyaktîrîp wâ pratyaksharîp se, bin-bânîw kô wâ binî alânkâr; n. samabhûmî, samasthal wâ battîlûr bhûmî, ramabhûmî; c. chauras wâ sam k., spâshî k. wâ khulî.*

PLÂINLY, *ad.* flatly, clearly, frankly—*Sâf-sâf, zâhirîn yâ surî-hân, râst se - Khol-ke, spâshîrîp wâ vyaktîrîp se, sachâ kharî kâpâtâhînatâ wâ vîmalâtmatâ se.*

PLÂINNESS, *n.* flatness, want of ornament or show, openness, artlessness—*Hamwârî yâ harâbarî, sâchêdî yâ c-sâkhtagî, kushûlagî yâ sâfî, râstî yâ nâ-jarêbî - Samatâ wâ sûnya, alânkârâhînatâ bhûshânâbhav wâ alânkârâbhav, spâshîtatâ wâ vyaktatâ, amîyâ kharî wâ kâpâtâhînatâ.*

PLÂIN-DEAL'ING, *a.* honest, open, frank; *n.* management without art, sincerity—*Râst-bâz, sâf-dîl, sînâ-sâf; n. râst-mâ'âmalyî, sâda dîlî sâf-dîlî sînâ-sâfî yâ râst-bâzî - Suddhamatî nyâyachârî wâ suddhâchârî, mâyâhîn wâ saralachittâ, nishkapat wâ vîmalâtmatâ; n. nishkapatîchâr, dhârmîkatwa satyâsîlatâ nishkapatya wâ amîyâ.*

PLÂIN-HEART'ED, *a.* sincere, frank, honest—*Râst-bâz, sînâ-sâf yâ sâf-dîl, râst - Dhâr-mîk kharî wâ satyâsîl, nishkapat saralachittâ wâ mâyâhî, suddhâchârî sachêdâ nyâyâchârî wâ suddhamatî.*

PLAIN-HEARTED-NESS, *n.* sincerity, frankness—*Rāsti yā rāst-bāzi, sīna-safāi sūda-dilt yā saf-dilt*—Nishkapatya kharī wā anāyā, vimalātīnatā saralachittatā wā kapata-hinatā. [wā gān jo bhajanabhawan meū gāyā jāta hai.]

PLAIN-SONG, *n.* the chant in church service—*Sāda gīt jo girje meū gāyā jāta hai*—Gīt

PLAIN-SPO-KEN, *a.* speaking with sincerity—*Sāf-go, rāst-go*—Spashtavaktā, vyaktavāk, kharā kalne w. [silāi.]

PLAIN-WORK, *n.* common needle-work—*Sūti silāi, sūda-kārī*—Sādharan silāi, sāmānya PLAIN, *v.* (*L. plango*) to lament, to wail—*Gan yā afsos k., nauha yā nāla-o-zārī k.*—Khed k. wā renā, bilbilānā. [faryād—Vilāp, paridevan.]

PLAIN'ING, *n.* lamentation, complaint—*Nāla nauha yā zārī, shikāyat shakva gila yā PLAIN'T, n.* lamentation, complaint—*Nāla nauha girya yā zārī, shikāyat faryād yā nā-tish*—Vilāp wā rośrohat, dohāi pūrvapakshapād bhāshāpād wā pūrvavād.

PLAIN'TFUL, *a.* complaining, expressing sorrow—*Nālān yā giryān, mātami hazin yā gam-numā*—Vilāpī wā vilāpanakārī, śokasūchak khedasūchak wā duhkhabodhak.

PLAIN'TIFF, *n.* one who commences a lawsuit—*Faryādī, nālīshī, dā'vī-dār, dād-kharāh, muldārī*—Vādī, pūrvavādī, vivādārthī, abhiyogi.

PLAIN'TIVE, *a.* lamenting, expressing sorrow—*Nālān yā giryān, mātami yā gam-zāhir-k, v.*—Vilāpī wā vilāpanakārī, śokasūchak wā duhkhabodhak. [roś-k se.]

PLAIN'TIVE *lv. ad.* in a plaintive manner—*Nāla se, girya se, nauha se*—Vilāp se, roś-

PLAIN'TIVE-NESS, *n.* quality of being plaintive—*Gan-ginī, gam-numāi*—Paridevakatwa, duhkhabodhan, śokabodhan. [—Binā pūrvapakshapād, binā pūrvavād, binā vilāp.]

PLAIN'TLESS, *a.* without complaint—*Be-shikāyat, be-gila, be-shakva, be-nauha, be-nāla*

PLAIT, *n.* (*W. plecth*) a fold, a double; *v.* to fold, to double, to braid—*Tah yā pech, shikan yā chin; v. tah-jamūnā tah-k. tahānā yā shikan-k., mornā^h, binā yā gūnth-nā^h*—Parat wā put, vyāvartan wā lar; *v.* lapetnā chumā wā parat-k., dugnānā wā dohrnā, bunnā wā lajiyānā.

PLAN, *n.* (*Fr.*) a scheme, a form, a model; *v.* to scheme, to form in design—*Man-siba tajveit bandish yā tudhār, naqsha, namūna yā kḥikā; v. maunsiba-k. bandish-k. yā mupha-bāndhnā, tudhār yā tajmī; k.*—Upiy anusundhān wā kalpanā, dhānehu wā thāth, katkanā wā pratirūp; *v.* upāy-k. banānā uṭhūnā bīndhnā wā nikālnā, anusandhān wā kalpanā k.

PLANCH, *v.* (*Fr. planche*) to cover with boards, to plank—*Tukhtān se pātūnā, takhta-bandī k.*—Patarōn se pātūnā, patare-lagānā patare-bichhnānā wā kātī kī pīṭan banānā.

PLANCH'ED, *a.* made of boards—*Tukhtān kī banā-huā*—Patarōn kī banā huā.

PLANCH'ER, *n.* a floor of wood—*Kāth kī chhat yā pātūn^h.*

PLANCH'ING, *n.* the laying of a floor—*Kāth kī chhat yā pātūn banānā^h.*

PLANE, *n.* (*L. planus*) a level surface, an instrument for smoothing boards; *v.* to level, to make smooth—*Hāmān musattah yā maidān, randa yā randā; v. hamwār k., barābar-k. yā randa-chlānā*—Paṭpar pāt wā samatā, takshajī; *v.* sam-k. wā rolnā, chiknānā wā chiknā-k. [najm—Grah, khechar, gaganeechar.]

PLAN'ET, *n.* (*Gr. planao*) a heavenly body which revolves round the sun—*Saigāra,*

PLAN'ET-ARY, *a.* pertaining to the planets—*Saigāra-mansūb, mutā'alliq-i-saigāra*—Grahāsambandhī, grahaviśhayak.

PLAN'ET-ED, *a.* belonging to the planets—*Mutā'alliq-i-saigāra*—Grahāsambandhī.

PLA-NET'ICAL, *a.* pertaining to planets—*Saigāra-mansūb, mutā'alliq-i-saigāra*—Grahaviśhayak, grahasambandhī. [grahopahat, grahaviśht, grahamārā.]

PLAN'ET-STRUCK, *a.* blasted as by a planet—*Saigāra-zukā, jalak-zada*—Grahapīrit,

PLAN'ETREE, *n.* (*L. platanus*) a large tree—*Ek qism kī barā durakhṭ*—Ek prakār kī barā per. [tah-i-mudawwar—Samatalasthavritta, samatalavartul, samatalachakra.]

PLANI-SPHERE, (*n.* (*L. planes, Gr. sphaira*) a sphere projected on a plane—*Musat-*

PLANK, *n.* (*Fr. planche*) a thick strong board; *v.* to cover or lay with planks—*Tukhta, patrā^h, pāt^h, pātū^h, lauh, pīrhā^h, kātī kī pallā^h; v. tukhta-bandī k., takhta-lagānā*—*v.* Patare lagānā, patarōn se jarnā, patare bichhnānā, patarōn se pāt-nā, saphalak k.

PLA-NO-CON'ICAL, *a.* (*L. planus, Gr. konos*) level on the one side and conical on the other—*Ek taraf se hamwār aur dūsrī taraf se gān-dumī yā mukhrūtī*—Ek or se battādhār wā chauras aur dūsrī or se gopuchchhākār wā sūndākār.

PLA-NO-CON'VEX, (*a.* (*L. planus, con. vextum*) flat on the one side and convex on the other—*Ek taraf se barābar yā hamwār aur dūsrī taraf se gumbāz yā murg-sina*—Ek or se chauras wā battādhār aur dūsrī or se kūrmaprishthākār wā adhomukhadundubhyākār.

PLANT, *n.* (*L. planta*) a vegetable, a sapling; *v.* to put in the ground, to set, to fix, to place, to establish, to disseminate—*Nabāt nakhlī yā rustunī, nihāl yā nawāl; v. lagānā yā ropnā^h, buṭhālnā yā jamānā^h, yārṇā^h, rakhnā yā dharnā^h, kharā k. yā basānā^h, bonā chhīnā yā phailānā^h*—Oshadhi oshadhi aushadhi wā aushadhi, aūkur paudhā naudha wā korā.

PLĀNT'AGE, *n.* herbs in general — *Nabātāt* — Oshadhi, oshadhi, aushadhi, aushadhi.

PLĀNT'AL, *a.* pertaining to plants — *Nabāti, nabāt-nansub* — Oshadhisambandhi, aushadhivishayak, paudhoṇ wā nandhoṇ kī sambandhi.

PLĀN-TĀTION, *n.* the act of planting, the place planted, a colony, introduction — *Nakhl-bandī, bag-istān bag yā nakhl-istān, ābādī, idkhāl* — Lagānā jamānā baithālnā ropnā ropān aropay wā ārop, bārī vrikshavāṭikā wā vrikshavāṭī, bastī wā desaśākhā, privesan prachār wā lānā.

PLĀNT'ER, *n.* one who plants, the owner of a plantation, one who disseminates — *Nakhl-band, mālīk-i-bāg yā sāhib-i-bāg, bone w. yā phailāne w.* — Kāchhi koerī ropne-w. lagāne-w. ropak wā āropak, vātīkajati wā vātīkeswar, chhīne w. [kharī k^b.

PLĀNT'ING, *n.* the act of setting in the ground — *Gārnā^b, lagānā^b, jamānā^b, baithānā^b,*

PLĀNT, *n.* (L. *planta*) the sole of the foot — *Kaff-i-pā, talrā^b, pīnā^b kā talā^b.*

PLĀN'TAIN, *n.* (L. *plantago*) an herb, a tree — *Lisāun-i-haml, kelā^b* — Jarī jarī-būṭī oshadhi wā aushadhivīśesh, kadali.

PLĀSH, *n.* (D. *plas*) a puddle : *v.* to make a noise in water — *Gārha^b, talaiyā^b, dabrā^b ; v. pānī meṇ chhappur-chhappur k^b, pānī meṇ dhabdhabnā^b, pānī meṇ chhapchhapnā^b.* [garahiyōn-se bhārā hūā, jalapnikamay wā jalādhyā.

PLĀSH'y, *a.* filled with puddles, watery — *Dabroṇ se bhārā hua^b, dābī* — Dabrainay wā PLĀSH, *v.* (L. *pleaum*) to interweave branches : *n.* a branch partly cut off and bound to other branches — *Dāloṇ ko gūthnā^b, dāloṇ ko ek dāre ke sāth bāndhnā^b ; n. dāl jo kuchh chhūt-kar aur dāloṇ meṇ bāndhi jāt hai^b.*

PLĀSM, *n.* (Gr. *plasma*) a mould, a matrix — *Qālib, siqa* — Ghariyā kulhiyā wā mudrāk-shuragarbh, sūchī wā parghaṭī.

PLĀS-MĀT'I-CAL, *a.* giving form or shape — *Shakl-band, naqsha-band, sūrat bāndhne w., sūrat d. w., dāul d. w.* — Rūpakārī, ākārad, rūpakar.

PLĀS'TER, *n.* a composition used to cover walls or cast figures, an adhesive salve : *v.* to cover with plaster — *Rikhtā, marham matham yā zamād : v. potnā^b, lipnā^b yā lepnā^b, lesnā^b, chhapanā^b, thapanā^b, lagānā^b, phernā^b, līrānā^b* — Let liwār lei wā chhapan, lep wā anlepan, [līrān-hār^b, lewār yā lei lagāne w^b.

PLĀS'TER-ER, *n.* one who plasters — *Chhapan w^b, thapan w^b, līrāne w^b, lene w^b,*

PLĀS'TER'ING, *n.* work done in plaster — *Astar kārī, āpan, ātan^b, lip-pol^b, lip-lāp^b, chān-kān^b, potlī^b.* [kāri, rūpakar, ākārad, murtid, ākānrar.

PLĀS'TIC, PLĀS'TI-CAL, *a.* giving form — *Naqsh-band, sūrat d. w., dāul d. w.* — Rūpa-

PLĀSTRON, *n.* (Fr. *a*) a piece of leather stuffed used by fencers — *Champe kī gadidī^b, champe kī chaktī^b.*

PLĀT, *v.* (plait) to make by texture — *Binnā^b, bunnā^b, gūthnā^b, gūādhnā^b.*

PLĀT, PLĀT'TING, *n.* work done by plaiting — *Binnāwā^b, bunnāwā^b, koṭ hūā hūā kām^b.*

PLĀT, *n.* (Gr. *platus*) a small piece of ground, a level piece of ground — *Pārchā-i-zamīn yā qat-i-zamīn, mardān yā musaltak* — Bhūmibhag bhūbhāg wā bhīprades, patpar samabhūmī wā samasthal.

PLĀT'FORM, *n.* a level place, a flat floor raised above the ground, a scheme, a plan — *Musattah, saqf, mansūba, tadbīr* — Patpar samabhūmī wā samasthal, chabūtārā machān wā maich, upāy, kalpanā wā yukti. [kā barā vriksha.

PLĀT'ANE, *n.* (L. *plataneus*) the plane-tree — *Ek qism kā barā darakh^t* — Ek prakār

PLĀTE, *n.* (Gr. *platus*) a flat piece of metal, wrought silver, a small shallow vessel : *v.* to overlay with plate — *Pattar^b, zurūf-i-simā yā zurūf-i-nugraī, rikelā rikabā suhnak yā tabaq : v. malmamū^b k., tabaq jarnā, mugarraṇ k.* — Patra, chāndī ke bāsan, thilī kathāntī parāt wā kathrā : *v.* marlunī, pattar jarnā, pattar lagānā, pattar charhānā.

PLĀT'TER, *n.* a large shallow dish — *Parāt^b, thāt^b, kathrā^b, kathautā^b.*

PLĀT'TI-NA, *n.* (Sp. *a*) a metal — *Plātina filiz* — Plātina dhābū.

PLA-TŌN'IC, PLA-TŌN'I-CAL, *a.* relating to Plato, purely spiritual or intellectual — *Aflātūnī, mahz rūbhāwī yā 'aqlī* — Pleṭo nāmak prīchinakālik paṇḍitāsambandhi, śuddha pīramārthik wā mānāsik.

PLA-TŌN'I-CAL-ITY, *ad.* after the manner of Plato — *Aflātūnī taur se, Aflātūn ke rū se, Aflātūn ke 'aqīde ke mutābiq, Aflātūn kī hīkmat ke mutābiq* — Pleṭo nāmak paṇḍit ke anusār, Pleṭo mīmākh mahājñānī ke mat ke anusār.

PLĀ-TŌN-ISM, *n.* the philosophy of Plato — *Hikmat-i-Aflātūn* — Pleṭo nāmak mahājñānī kī tattvasāstra wā jñānasāstra, Pleṭopanth.

PLĀ-TŌN-IST, *n.* a follower of Plato — *Aflātūn kā pai-rau, murid-i-Aflātūn, Aflātūn kā shāgird* — Pleṭo nāmākh mahājñānī ke mat kī anuyāyī, Pleṭo kā chelā, Pleṭopanthī, Pleṭo kī matāvalambī.

PLĀ-TŌN-IZE, *v.* to adopt the opinions of Plato — *Aflātūn kā pai-rau h., Aflātūn kā 'aqīda mānānā* — Pleṭo kā mat dhārān k., Pleṭopanthī h., Pleṭo kā mat mānānī.

PLA-TŌON', *n.* (Fr. *peloton*) a small square body of soldiers — *Sipākhīyōṇ kā yā kī guroh jiski sūrat murabba' ho* — Samachaturbhujasainyadal.

PLAUDIT, *n.* (L. *plaudo*) applause—*Shábáshí, saná, áfrín, tahsín*—*Prasānsāsabd, dhanyavád, jayavád, prasānsá.*

PLAUS'IBLE, *a.* apparently right, specious—*Rásti-numáí yá numáishí, záhir-numáí záhir-dár yá sárat-harám*—*Satyábhasarúp satyábhasátmak wá satyasádris, vahirdarsaníya wá satyábháshí. [numáí—Satyábhás, satyábhásatwa, pramánábhásatwa, satyasádrisya.*

PLAUS'IT-UD, *n.* appearance of right—*Rásti-numáí, záhir-dári, sárat-harám, záhir-PLAUS'IT-UD*, *ad.* with fair show, speciously—*Rásti-numáí se, záhir-dári záhir-numáí yá sárat-harám se*—*Satyábhasapurvák, satyasádrisya se.*

PLAUS'IVE, *a.* applauding, plausible—*Áfrín-khrah, saná-khrah yá áfrín-ánez, rástí-numáí záhir-numáí yá sárat-harám*—*Prasānsák wá stutimay, satyábhasarúp satyábhasátmak wá satyasádris.*

PLAY, *v.* (S. *pleo*) to sport, to toy, to trifle, to contend in a game, to perform on a musical instrument, to move, to act : *n.* amusement, sport, a game, action, practice, a dramatic composition—*Khelud^h, khashi k yá tá b k., makkhí mátrá^h, bázi yá qimár-bázi k., chhervá^h, ántakavrik k. yá k., naq^h k. : n. lake-táb yá tá b, khel^h, bázi yá qimár-bázi, harakat, islímá^h ámol yá rábt, ántak^h*—*Krírá k., kalol kautuk líl wá víhar k., tipáto k. dyútakrírá akshádikrírá wá ak-hadyút k., bajáni, chaháni wá chahá, sawáir wá pehmá k. : n. víhar vinod wá viltis, kautuk krírá kalol wá lílá, dyútakrírá akshádikrírá wá akshádýút, krírá vyáqír wá choshtá, abhyás ácharaṇ wá amshthán, prakaraṇ ripak wá rúp.*

PLAY'ER, *n.* one who plays, an actor—*Khelári khilári Khelukkar, khelwáqí jurári yá hajwáqí^h, naqil yá naqí bíz*—*Krírák khelne w. dyútakrírák wá vadyavádak, pekhniá ná sawáir rangjív wá raigajívak, áchpat^h, hakhá ákhá yá chhichhorá^h.*

PLAY'FUL, *a.* sportive, full of levity—*Khilwáqí khilári áblá kautukí chanchal yá*

PLAY'FUL-LY, *ad.* in a sportive manner—*Khelwáqí múb, khilwáqí se^h, khel múb, khel se^h, áblé-pan se^h.*

PLAY'FULNESS, *n.* sportiveness, levity—*Álól áblá pan kalol khelári pan chorchú yá*

PLAY'SOME, *a.* wanton, full of levity—*Khelári khilwáqí khilú áblé yá chanchal^h, ákhá chhichhorá yá hakhá^h.*

PLAY'BOOK, *n.* a book of dramatic compositions—*Nátak kí kútá^h*—*Nátakapustak, pra-*

PLAY'DAY, *n.* a day exempt from work—*Chhatti kí dí^h, khel ká dí^h*—*Kripádin, amadhíyáatithi.*

PLAY'DEFT, *a.* a debt contracted by gaming—*Qimár bízí ká garaṇ, q-r-jó qimár-bízí se*

PLAY'FUL-LOW, *n.* a companion in amusement—*Hem-áez, khel ká satkhí^h, khelwáqí ká saaqí^h*—*Sákrírák.*

PLAY'GAME, *n.* play for children—*Larkhú ká khel^h, laqkhú kí kalol^h.*

PLAY'HOUSE, *n.* a house for dramatic performances, a theatre—*Naq^h khána, nách-ghar^h*—*Nátakshilá, rang-shilá wá nrayashilá.*

PLAY'MATE, *n.* a companion in amusement—*Hem-báz, khel ká sáthí^h, kalol yá khelwáqí ká saaqí^h*—*Sákrírák, sahavilási, sahavilári.*

PLAY'PLEAS-URE, *n.* idle amusement—*Khel^h, khelwáqí^h, kabhí^h.*

PLAY'THING, *n.* a toy, a thing to play with—*Khiláaná yá pekhniá^h, khilne kí chíz*—*Krírának, kripádravya wá ririvastu.*

PLAY'WRIGHT, *n.* a maker of plays—*Nátak banáne se^h, nátak líkhar se^h*—*Nátaka-*

PLEA, *n.* (Fr. *plaidé*) that which is advanced in pleading, an apology, a lawsuit—*Hajjat dalil wá bahs, áez yá má'arát, ammádhama áezá yá mu'ámalá*—*Pramáṇ*

wá vyapades, bilti wá uttar, vád wá arthavád.

PLEAD, *v.* to argue before a court, to defend—*Sawál juráb k. dalil-láná yá hajjat k., áez k. yá juráb-d.*—*Pramáṇ láná hebápnáyá k. wá nimittopnáyá k., úttar d. wá vád k.*

PLEAD'ABLE, *a.* that may be pleaded—*Hajjat pazír, dalil pazír, mánikíná-láhs, mánikíná-láez*—*Pramáṇí karne ke hie upnáyásaníya wá upnáyásya, jiská úttar ho sakai.*

PLEAD'ER, *n.* one who pleads—*Sawál ju ábz, áezá k. bakhis, wáhl*—*Úttaraváli,*

PLEAD'ING, *n.* the act or form of pleading—*Móháhosa, hajjat, takráv, sawál-juráb, áez*—*Úttaravád, bebavád, nimittavád, pramáṇí karne ke nimitta hetupnáyás.*

PLEACH, *v.* (L. *pleceo*) to bend, to interweave—*Jhukáná yá narváná^h, binná bunná gúthná yá gúthná^h.*

PLEASE, *v.* (L. *placere*) to gratify, to delight, to satisfy, to like, to condescend—*Khush k., shád yá mah-á k., rázi k. yá khátir-nawází k., pasand k., faw-tawí yá mih-bázi k.*—*Tush k., rijháná wá ámandit k., achchhá lagná tript-k. wá prasanna-k., cháhna wá bháns, amgrah k.*

PLEAS'ANCE, *n.* gaiety, merriment, pleasantry—*Khurrámí, khushi yá shád-máni, bashá-shat yá khush-talí*—*Úllás hulás prasád wá ánand, chūhal ráw-cháw wá raw-rang, harsh vinod wá vilás.*

PLEAS'ANT, *a.* agreeable, gratifying, delightful, cheerful, gay, lively, merry, trifling—*Khush-áyand manzír margúh yá markúz, díl-pasand pasandída yá díl-khwáh, farah-*

- bakhsh yā dil-chasp, khurram shūd yā shūd-mān, khursand yā masrūr, zinda-dil yā khush-dil, bakhshash, sabuk yā sifa*—Manbhāwnā wā ramyn, tushṭikar sukhad wā sukhakar, ānandad ānandakar ruchir manorānjak manoram wā nandak, vilāsi wā harshit, ānandī wā praphullachitta, ānandavritti wā rasik, rangilā rasiyā wā vinodī, halkā ochhā wā chhūchhorā. [ānand se, kamaniyārīp se, subhagarīti se.
- PLEAS'ANT-LY, *ad.* in a pleasant manner—*Khushī se, khushī se, dil-pazīrī se*—Sukh se.
- PLEAS'ANT-NESS, *n.* delightfulness, gaiety—*Dil-chaspī yā masurrat, khurramī khushī yā shūd-mānī*—Ramyatā ramaniyatā wā kamaniyatā, har-h ānand chūhal wā vinod.
- PLEAS'ANT-RY, *n.* gaiety, merriment, lively talk—*Khush tabī yā shūd-mānī, khurramī bakhshat yā masurrat, zarāfat latāfat yā latifa*—Vinod wā ānand, chūhal wā rāv-raug, thātholī wā parihās. [wā prasanna-hone kī riti se.
- PLEAS'ED-LY, *ad.* in a way to be delighted—*Mahzāz yā masrūr hone ke tar se*—Rijhne.
- PLEAS'ER, *n.* one who pleases—*Khush k. w. rāzī k. w., pasand k. w., chāhne w. b.*—Tush-takar, tushṭikar, triptikar, triptakarak, prasanna k. w. rijhne w.
- PLEAS'ING, *a.* giving pleasure, agreeable—*Dil-pasand dil-chasp yā farah-bakhsh, margib markib; khush-āgand manzār māphā yā pasandīla*—Nandak wā modak, ranya ramaniya subhag ruchir manorānjak wā man bhān.
- PLEAS'ING-LY, *ad.* in a way to give pleasure—*Khush-āgandī se, masrūr yā mahzāz karne ke tar se*—Ramyatāpūrvak, ramaniyārīti se, subhag prakār se.
- PLEAS'ING-NESS, *n.* quality of giving pleasure—*Khush-āgandī, farah-bakhshī, khūtīr-māzī, dil-chaspī*—Ramyatī, ramaniyatī, manorānjakātī.
- PLEAS'URE, *n.* delight, gratification, choice, will, a favour; *v.* to gratify—*Khushī Khurramī hazz swār yā shūd-mānī, shauq-zauq maza' aish yā ishrat, pasand, maza, mihir-hānī; v. Khush k., masrūr k., mahzāz k.*—Ānand harsh āhād vinod wā vilās, sukh santosh tushṭi wā bhog, rījī wā ruchī, chāh ichchā wā abhikāsh, amgrah wā kripā; *v.* sukh d., ānandī k., tript k., tushṭ k.
- PLEAS'UR-ABLE, *a.* giving pleasure, delightful—*Farah-bakhsh, dil-chasp khush-āgand dil-pasand yā pasandīla*—Modak nandak wā manorānjak, ranya man-bhān wā ramaniya. [se—Sukh se, ānand se, harsh se, āhād se.
- PLEAS'UR-ABLE-NESS, *n.* the state of being pleasurable—*Farah-bakhshī dil-chaspī, khush-āgandī*—Ramaniyatā, ramyatā, manorānjakātī.
- PLEAS'URE-FUL, *a.* delightful, agreeable—*Farah-bakhsh dil-kash yā khush-āgand, dil-chasp margib manzār dil-pasand dil-kharāh yā pasandīla*—Ranya ramaniya wā manoram, nandak modak sukhad ruchir wā man-bhān. [vyasani, bhogī, bhogīsakt.
- PLEAS'URE-IST, *n.* one devoted to pleasure—*Nafs-parast, ahl-i-zauq, aigish*—Vishayī.
- PLEASE'MAN, *n.* an officious fellow—*Fazl khidmat shakhs*—Anadhikārcharchahūsājan, parakīryacharchak.
- PLEAS'URE-GROUND, *n.* ground laid out in a pleasing or ornamental manner—*Jā-i-farah-bakhsh, dil-kash yā chaman-zār*—Vikāsthān, vilāsavān, kriyāvan.
- PLE-BE'LIAN, *n.* (1. *plebs*) one of the common people; *a.* belonging to the common people, consisting of the common people—*'Arāmma n-nās meḥ se ek shakhs, ulnā dānī; a. 'arāmma-n-nās ke mutāalliq yā 'amm, 'arāmma n-nās kō*—Prakritajan, itāmjan, dhējajan, pīmarajan; *a.* adhamavarp laulīk wā pīmar, prākrit akulīn wā sūmānya. [log, nich log, akulīn log.
- PLE-BE'LIANCE, *n.* the common people—*'Arāmma n-nās*—Nichajan, pīmarajan, adham.
- PLE'DGE, *n.* (fr. *pledge*) any thing given as security, a pawn, a surety, an invitation to drink; *v.* to give as security, to put in pawn, to invite to drink—*Girovā yā giro, rahn yā rahn, zāwin yā kafīl, shurāh pīne ke liye istīdā yā dā'wat; v. giran yā giro rakhnā, marhūn k. rahn-k. yā rahn-k., shurāh pīne ke liye istīdā yā dā'wat k.*—Pan wā nyās, bandhak, sarīrabandhak wā ol, madyapān ke nimitta bulāhat wā nimatran; *v.* bandhak k. wā bandhak mārā, bandhak rakhnā wā gulnī dharmā, madyapān ke nimitta bulānā wā nimatran k. [w. bandhak mārne w.
- PLE'DGER, *n.* one who pledges—*Rāhīn, marhān k. w.*—Gahni dharme w. bandhak-k.
- PLE'DGET, *n.* a small mass of lint—*Phāḥā^b, patti^b*. [tikā, bahulā.
- PLE'IA'DES, PLE'IADES, *n.* (Gr. *pleiades*) a constellation—*Suraiyā, purvān*—Krit.
- PLE'ENAL, *a.* (L. *plenus*) full, complete—*Pūrā^b, tamām kamāl kāmīl yā tamām-n-kamāl*—Pūrī, sampūrī paripūrī wā nihśesh. [sampūrī paripūrī wā nihśesh.
- PLE'EN-ARY, *a.* full, complete—*Pūrā^b, tamām kamāl kāmīl yā tamām-n-kamāl*—Pūrī.
- PLE'EN-RI-LY, *ad.* fully, completely—*Bit-kulliyā yā bi-tamāmīkī, tamām-tar yā sar-ā-pā*—Sampūrīārīp se, nipāt.
- PLE'EN-TY, *n.* the state of a benefice when occupied—*Jis nazr-i-aīmna par koi ho uskī hālāt*—Jis dharmādhiyāpakavritti par koi ho uskī dāṣī.
- PLE'ISH, *v.* to fill, to replenish—*Bharnā^b, bhar-pār k^b*.
- PLE'NIST, *n.* one who maintains that all space is full of matter—*Malā-dost, manū-gāil*—Pūrpātāvādī, pūrpātāvavādī.

- PLEN-TÛDE**, *n.* fulness, completeness—*Mamlâiyat, kamâliyat, kamâl nihâyat zigâdati bamlâni yâ sarî*—Paripurnatâ wâ pûrnatâ, sampûrnatâ pûrti wâ sahsiddhî.
- PLEN-TÛNE**, *n.* (*L. plenus, luna*) the full moon—*Pârâ chând^h, badr*—Pûrnpachaudra, pûrnpendu, pûrnpunâ.
- PLEN-TÛN-ÂRY**, *a.* relating to the full moon—*Badrî, mutâ'alliq-i-badr, badr-mansûb, pûre chând kâ^h*—Pûrnpachandrasambandhî, pûrnpendusambandhî.
- PLE NÏP-O-TENCE**, **PLE NÏP-O-TEN CY**, *n.* (*L. plenus, potius*) fullness of power—*Pûrtî tâqat, ikhtiyâr-i-kamîl*—Pûrnpasamarthya, samarthyaupurnatâ, pûrnpasaktitwa, sakti-pûrnatâ.
- PLE NÏP-O-TENT**, *a.* invested with full power—*Pûrtî tâqat-dâr, kamîl-ikhtiyâr dâr, qâdir*—*[i mutlaq, mukhtâr-i-kull]*—Pûrnpasaktî, pûrnpasaktimân.
- PLEN-ÏPO-TEN-TIA-RY**, *n.* a negotiator invested with full power; *a.* having full power—*Hakîl i mutlaq, mukhtâr-i-kull, mukhtâr-i mutlaq*; *a.* *qâdir-i-mutlaq, kamîl-ikhtiyâr-dâr, pûrtî tâqat v.*—Pûrnpasaktiyuktî, pûrnpasaktik; *a.* pûrnpasaktî, pûrnpasaktimân.
- PLEN'TY**, *n.* (*L. plenus*) abundance, copiousness; *a.* being in abundance—*Zindâti wafûr yâ firâwân, ifrât yâ kasrat*; *a.* *wâfir, kasir*—Bahutât wâ bahutâyat, bâhulya vipulâtî prachuratâ prâchuraya wâ atirikatâ; *a.* bahut, prachur, vipul.
- PLEN'TE-ŒS**, *a.* abundant, copious—*Zigâda, kasir wâfir manfûr yâ mutawaffir*—Adhik wâ vipul, paripûr pûshkal bahut wâ prachur.
- PLEN'TE-ŒS-LY**, *ad.* abundantly, copiously—*Zigâdati sc, kasrat ifrât yâ wafûr sc*—Bahutât wâ bahutâyat *sc*, bahut karke wâ bâhulya *sc*.
- PLEN'TE-ŒS-NESS**, *n.* abundance, fertility—*Kasrat ifrât wafûr yâ zigâdati, zar-khî^z*—Bahutât bahutâyat prâchuraya prâchuratâ bâhulya wâ vipulâtî, bahuphalotpadakata wâ urwatîkwa.
- PLEN'TE-FUL**, *a.* abundant, copious, exuberant—*Zigâda, kasir wâfir manfûr yâ mutawaffir, firâwân yâ lah-rîz*—Paripûr wâ pûshkal, bahut wâ prachur, adhik wâ vipul.
- PLEN'TE-FUL-LY**, *ad.* abundantly, copiously—*Ifrât sc, zigâdati sc, firâwân sc yâ ba kasrat*—Bahutât wâ bahutâyat *sc*, vipulâtî bâhulya wâ prachuratâ *sc*.
- PLEN'TE-FUL-NESS**, *n.* abundance, fertility—*Ifrât zigâdati kasrat wafûr yâ firâwân, zar-khî^z*—Bâhulya prâchuraya bahutât bahutâyat pûshkalatwa wâ vipulâtî, bahuphalotpadakata wâ urwatîkwa.
- PLEO-NASM**, *n.* (*Gr. pleon*) redundancy of words in speaking or writing—*Bayân-i-zâid, bayân-i-maqsurat, zipûla bayân*—Sabâhîsây, sabâbahûliya, sabâdhikya.
- PLEO-NÂS-TIC**, **PLEO-NÂS-TIC-AL**, *a.* redundant—*Zâid, fazîl, wâfir*—Adhik, adhik.
- PLEO-NÂS-TIC-ALLY**, *ad.* redundantly—*Zâidan, zipulâtî sc, fazîli sc*—Atîsây karke, bahut karke.
- PLEO-PHORY**, *n.* (*Gr. phors, phero*) full persuasion or confidence—*Taqiqqun, [i timid-i-kimil, i tâqat i kull]*—Pûrnpawîswas, drîghamîshay.
- PLEO-THORA**, **PLEO-THO-RY**, *n.* (*Gr. plethora*) fullness of habit—*Ifrât-i-khân, ifrât-i-akhil*—Raktâdhikya, raktâsâyya, atipushtî.
- PLEO-TORIC**, *a.* having a full habit—*Dumâri*—Atipushtî, raktâpûrîpûr, adiraktâpûr.
- PLEO-TORISY**, *n.* (*Gr. pleura*) an inflammation of the membrane which covers the inside of the thorax—*Bar sâim, jîrsâm, zâid-i-jamb*—Urograh, vakshograh.
- PLEO-TORIC**, **PLEO-TORIC-AL**, *a.* relating to pleurisy, diseased with pleurisy—*Bar-sâim-mansûb mutâ'alliq-i-jîrsâm yâ zâid-i-jamb, zar-i-jîrsâm bar sâim-zâid yâ jîrsâm-zâid*—Urograharogî, urograhî wâ vakshograhî.
- PLI-A-BLE**, *a.* (*L. plio*) easy to be bent, flexible, easy to be persuaded—*Narm, dam-dâr, targîb-paîr yâ muwakkil-i-tahrîk*—Komal wâ mridu, manya lachilâ sumamanîya wâ jhukue-ke-yogya, prabodhaniya protsâhaniya wâ sugamanîse-manâye-jîno-ke-yogya.
- PLI-A-BIL-ITY**, **PLI-A-BLE-NESS**, *n.* flexibility—*Dam dâri, malâgamat yâ malâmat, [chîmrîhat]*—Narmâna^hlârî, sumamanîyatwa, lachak.
- PLI-ANT**, *a.* bending, flexible, complying—*Malâmat yâ narm, dam-dâr, râzî h. v. rîzâ-mand yâ râzî mand*—Komal manamîya wâ jhukue wâ, lachilâ, anuradhi wâ mâme w.
- PLI-ANT-CY**, *n.* easiness to be bent, flexibility—*Malâgamat malâmat yâ narm, dam-dâri*—Komalatâ, manamâtilât, sumamîyatâ, jhukue kî yogyatî, chîmrîhat lachak.
- PLI-ANT-NESS**, *n.* quality of being pliant—*Malâgamat yâ malâmat, narm, dam-dâri*—Komalatâ, manamâtilât, sumamîyatâ, jhukue kî yogyatî, chîmrîhat lachak.
- PLIERS**, *n. pl.* an instrument by which any small thing is held and bent—*Chîmtâ^h, saursî^h, saursâ^h*—[Parat, ūmî].
- PLI-CATION**, **PLI-CATURE**, *n.* (*L. plico*) a fold, a plait—*Tah, pich chûn yâ shikun*—*PLICA*, *n.* a disease of the hair—*Ek bimâri jismen bâhni men latên par jâti hâni*—Ek rog jismen bâl latîyâ jîte hâni.
- PLIGHT**, **PLIT**, *v.* (*S. pliant*) to pledge, to give as surety; *n.* pledge, state—*Giran yâ giro rakhu, rahu yâ rihu rakhu*; *n.* *giran giro rahu yâ rihu, hâlat yâ hâl*—Bandhak marnâ wâ bandhak rakhî, gahûî marnâ wâ gahûî rakhûî; *n.* bandhak, dâsî wâ awastîâ.
- PLIGHTER**, *n.* one that plights—*Bandhak mârne w^h, bandhak k. w^h*.
- PLIGHT**, **PLIT**, *v.* (*L. plico*) to weave, to braid; *n.* a fold, a double, a plait—*Binnâ*

- yā bunnā^b, gāthnā gāthnā gāthnā yā bānā^b : *n.* *tah, chān, shikan yā pech*—*n.* purāt, mor, ūmī wā lar. [*kā chan-gosha pāya*—Stambulchatushkonatal.
- PLINTH, *n.* (Gr. *plinthos*) the flat square member under the base of a column—*Sitān*
- PLÖD, *v.* (D. *plöc* ?) to toil, to drudge, to travel or work slowly—*Mihnat k. yā zor-nārānā, sātāt mazdār k., dhīre-dhīre chadnā yā kām k.*—Barā sram k., kathan pūlal k., reñgnā wā hantle laule-kām k.
- PLÖN'DER, *n.* one who plods—*Mihnatī shaykhs, mazlār, āhista-āhista kām k. w.*—Dhīre dhīre nitya sram k. w., rase rase nitya kām k. w., nityasramī, nityodyogi, nityavyavasāyī, nitya tādā k. w.
- PLÖN'DING, *n.* slow motion or study—*Reñgīwat^b, āhista chāt, āhistaṅg ke sāth shugl*—Dhīre dhīre nitya udyog wā sram k., dhīmī chāl, mandagatī, mandādhyayan.
- PLÖT, *n.* (*plat*) a small extent of ground—*Pārcha i zamin, qut'a-i-zamin*—Bhūmibhāg, bhūmibhāg, bhūmipradē.
- PLÖT, *n.* (S. *plōtan*) a conspiracy, a stratagem, a scheme, the story of a play ; *v.* to devise mischief, to contrive—*Bhūmish gā sāsish, sram jīrat farbh gā hikmat-i-amali, mansūh gā tadhār, tantīgā yā jōthar* ; *v.* *bandish yā sāsish k., tajrīz k. yā hikmat-lapānā*—Gut kapēl parabundh wā kumantrapī, chāhād wā chāhādna, upāy kalpanā wā yuktī, vāstū . *v.* kapātparabundh kumantrapī wā gut k., upāy yuktī wā yatn k.
- PLÖT'LIK, *n.* one who plots, a conspirator—*Mansūba-ā, jīvatī bandishī yā sāsish*—Upāykalpak upāyachintak upāy k. w. wā yuktī k. w., kapātparabundhakārī droha-chintak wā gāt k. w.
- PLÖUGH, plōt, *n.* (D. *plough*) instrument for turning up the ground in furrows ; *v.* to turn up the ground, to furrow—*Hal^b, hach^b, qulha* ; *v.* *hal chakānā^b, qulba-rānī k.*—*v.* jolān, chānā wā hal jolān.
- PLÖUGH'ER, *n.* one who ploughs—*Hal jolā^b, halwākā^b, kisān^b, jōtār^b, qulba-kash, qulba-rān.* [*qulba-rānī*]
- PLÖUGH'ING, *n.* act of turning up the ground—*Halwākā^b, halwākā^b, jōtār^b, chās^b, jōt^b, Plōugh'ōy^b, n.* a boy who ploughs—*Ek lachā jo hal chulātū hāt^b, hal jōtā larkā^b.*
- PLÖUGH'ING, *n.* land suitable for tillage, as much land as a team can plough in a year—*Qulba rānī ki lāg zamin, jis qulba rānī ek gā hāt wā ghore sāt bhar mēn jōt sakān*—*Halwākānī wā krishiyogbhūmī, jīnī bhūmī ek gā hāt wā ek jōrī ghore baras uhar mēn jōt sakān.* ! wāhī haljōtī badallār kūtī off wā kisān, gūwār.
- PLÖUGH'ING, *n.* one who ploughs, a rustic—*Qulba rān yā qulba-kash, dīh'īnī*—*Hal-Plōugh-mōn'day, n.* Monday after Twelfth day—*Isāyōn ki bāpē dīn ke bād ke bārāh-wē dīn ke bād kī do-shamba*—*Isāyōn ke bāpē dīn ke pare ke bārāh-wē dīn ke pare kī somavār.*
- PLÖUGH'SHARE, *n.* the part of a plough which cuts the ground—*Hal kī phāt^b, phāt^b, hars, wāt^b.* [*chiriyā, tītībī, tītīlak, pankakir*]
- PLÖVER, *n.* (L. *pluvia*) the lapwing—*Ek qism ki chīpīyā, kīkīlā^b*—*Ek bhātī kī*
- PLÜCK, *v.* (S. *placcian*) to pull with force, to snatch, to strip off feathers ; *n.* a pull, the heart liver and lights of an animal—*Topnā top lewā khīchānā khīchānā chūthānā khīchānā pī nachnā^b, chīnānā chīnānā lewā yā jhātak-lewā^b, khasatnā ukhārānā yā ukhār lewā^b ; n.* *kashish, hāwān kī kalcā jīpār aur shush* ;—*n.* *Khīch khīch khāch ānch wā jhātāk, pāsū lā nīday yakrit ādī.* [*khasatwē w^b, ukhār lewē w^b*]
- PLÜCK'ER, *n.* one who plucks—*Khāch w^b, khīchur w^b, top lewē w^b, jhātak lewē w^b.*
- PLÜG, *n.* (D.) a stopple, any thing to stop a hole ; *v.* to stop with a plug—*Thepī yā thethī^b, dātī dūthā yā dāt^b ; v.* *thepī lagānā^b, dātū yā dūthī-lagānā^b.* [*yā*]
- PLÜM, *n.* (S. *plum*) a fruit, the sum of £100,000—*Bair yā jāmin^b, das lākh rūpī.*
- PLÜM'CAKE, *n.* cake made with plums—*Laczmā, laczīgāt, ek qism kī pūrī yā samosa jisko phalōn se bhar-kar banātē hātēn*—Chitrāpūp, sūkhie phalōn se bhar-kar banī hūī pūrī, sūkhaphalāpūrītāpūp.
- PLÜM'PÖR'RIDGE, *n.* porridge with plums—*Ek qism kī shorbā jo bairōn yā phalōn kī bantā hai*—*Ek prakār kī jūs wā lapsī jo bair wā phalōn kī banūtē hātēn.*
- PLÜM'PÖR'RIDGE, *n.* pudding made with plums—*Ek qism kī mithāī jo bairōn yā phalōn kī bantā hai*—*Ek bhātī kī mithāī jo bairōn wā phalōn kī bantī hai.*
- PLÜMB, plūm, *n.* (L. *plumbum*) a leaden weight attached to a line ; *a.* perpendicular ; *ad.* perpendicularly ; *v.* to adjust by a plumb line, to sound with a plummet—*Sāhū^b, sāhul^b ; n.* *kharā^b, sūthā^b ; ad.* *sūthā^b, kharā^b ; v.* *sāhul se sūthā yā thik k^b, sāhul se māpū^b.*
- PLÜM'BE-AN, PLÜM'BE-OUS, *a.* consisting of lead, resembling lead, dull, heavy, stupid—*Sīsā kā^b, sīsē sū^b, kaudan yā kund, sust yā kāhīl, de-wugīyā*—*Sisamay, sisagupak wā sisasadrīś, dhīlā, dhīmī wā mand, jar wā mūhl.* [*dhālō^b, rañg-dharā^b*]
- PLÜM'BER, plūm'ner, *n.* one who works in lead—*Sīsē kī kām k. w^b, rañg-bharā^b, rañg-*
- PLÜM'BER-Y, plūm'ner-y, *n.* works in lead—*Sīsē ke kām^b.*
- PLÜM'MET, *n.* a leaden weight attached to a line—*Sāhū^b, sāhul^b.* [*ātā hāt^b*]
- PLÜM-BĀ'GO, *n.* mineral, black lead—*Ek bhātī kī dhāt^b, sīsā jo lakrī khīchne ke kām*

PLÔME, *n.* (L. *pluma*) a feather, pride, token of honour; *v.* to pick and adjust feathers, to adorn with feathers, to pride, to value, to strip of feathers—*Par*, *gurâr takabbur* *yâ fukhr*, *kalgi turra yâ 'abîmat-i-hurmat*; *v.* *par jhârâi aur ârasâ k.*, *par-dâr k. yâ paroi se ârasâ k.*, *fukhr k.*, *qadr k.*, *par ukhârâ*—Pañkh paksh wâ parñ, abhimân wâ glamañd, chûrâ maul wâ pratishthâsûchakachilm; *v.* pañkh jhârkar saiwârñ, sapaksh pakshayukt wâ parnavishit k., abhimân k., lagña, pañkh noch-nâ wâ ukhârñ.

PLÛMAGE, *n.* the feathers of a bird—*Bâl-o par*, *par*—Pañkh, paksh, parñ.

PLÛMELESS, *a.* without feathers—*Be-par*, *be-kalgî*—Pakshahin, pañkhahin, chûrâhîn, nîpakhli. [wâ paksh awân, pakshasudrî wâ pañkh-sarikhâ.

PLÛMOUS, *a.* feathery, resembling feathers—*Par-dîr*, *par-nuñi yâ par-sâ*—Sapaksha

PLÛMY, *a.* feathered, covered with feathers—*Par-dîr*, *paroi se bhurâ-huâ*—Pakshavishit wâ sapaksha, pakshapûrn wâ pañkhon se bhârî huâ.

PLÛM-XTÛM, *n.* a kind of asbestos—*Ek qism kî resha dâr nâ sukhtanî mādani shai*—Ek prakâr kî sūtanay ajwakaniya ākarñya pakîrth.

PLUMP, *n.* (Ger.) somewhat fat, full, round, *n.* a knot, a cluster; *v.* to fatten, to swell, to fall heavily or suddenly; *ad.* with a sudden fall—*Farbîh yâ jasmî, tâza yâ taigîr*, *par-gosht yâ mabî-tâza*; *n.* *jūmî yâ majmū*, *jhamû*^b; *v.* *awla k. yâ h^b*, *phutnâ yâ phûl-jūn^b*, *dhar se girn^b*; *ad.* *dhar se gir-kar^b*—Motâ wâ sthûl, pushî mānsupushî wâ bhârî pûrî, piwar pin wâ gol; *a.* vrind, samûh.

PLÛMPER, *n.* something to dilate the cheeks—*tūl phalûr ke ligc koi chîz*—Gâl phulâne ke nimittā koi vastû.

PLÛMPINESS, *n.* fulness, roundness, distention—*Jasmât, tâzagi, phulâw^b*—Sthulâtî wâ pushî, mûlqî mûlqî parat-wâ wâ pinat-wâ nîbhâ.

PLÛMPY, *a.* fat, jolly, full, round—*Farbîh, tâza, jasmî yâ par-gosht, taigâr*—Motâ, sthûl, piwar wâ pushî, pin wâ gol.

PLÛN DÛL, *v.* (Ger. *plundern*) to pillage, to rob, to spoil; *n.* pillage, spoil—*Tîrîj k.*, *tâkt yâ tâkt-o-tîrîj k.*, *qarat k.*, *n.* *tâkt tîrîj yî tâkt o-tîrîj, qarat*—Lūnâ wâ lūnâ-pūnâ, mār-lenâ wâ chhîn lenâ, daktîrî karke le lenâ; *n.* lūt wâ lūt-pūt, daktîrî.

PLÛNDÛER, *n.* one who plunders—*qarat par*, *khîna-bar-andîz, lūtrâ^b, daktîr^b, daktîr^b, pindârâ^b, pindârâ^b*.

PLÛNGE, *v.* (Fr. *plonger*) to put suddenly under water, to hurry into, to fall or rush into hazard or distress, to throw headlong, *n.* the act of putting or sinking under water, difficulty—*Dub uñ bōnâ dabnâ dabkî mîrnâ burkî-mîrnâ yâ dubî-mîrnâ^b, daur-parnâ^b, gir-parnâ kîl-parnâ yâ pil-parnâ^b, jhōnkâ dālū dālū, de-mîrnâ yâ phōk-d^b*; *n.* *gola, takîf tangî dushwârî yâ ishkit*;—*n.* *Dubkî wâ burkî, jham-jhat kaptak wâ janjâl*.

PLÛRAL, *a.* (L. *plus*) containing more than one, expressing more than one—*Mâ-fau-qa-l-mâhûd, jam*—Anek bahn wâ bahul, anekavachan wâ bahuvachan.

PLÛRALIST, *n.* a clergyman who holds more than one benefice—*Pādri jo ek se ziyâda maz-i-aimma rakhtâ hai, pādri jo ek se ziyâda maz-ash rakhtâ hai*—Anekadharmasik-shakavritidhârî, anekadharmâhlyâpakavritidhârî.

PLÛRALITY, *n.* a number more than one, the greater number, more than one benefice—*Jam'iyat yî jam'iat, kasrat, dinî ziyâda mazâsh jo ziyâda maz-i-aimma*—Anekatawa, bîhulya bahutwa ishutât wâ bahutâyat, anekadharmâhlyâpakavritî wâ anekadharmâsikshakavritî. [kya, bahutât wâ bahutâyat.

PLÛRUS, *n.* superabundance, excess—*Kasrat, ifrât yâ ziyâdatî*—Bîhulya wâ idhi-

PLÛSH, *n.* (Ger. *plusch*) a kind of shaggy cloth—*Ek qism kâ racn-dâr kuppâ*—Ek bhûñî kâ vâstra jismen roñ hote huñ, lomawân vâstra. [nachhli.

PLÛSHER, *n.* a se-dish—*Ek qism kî samundêrî mēchhî*—Ek prakâr kî samundrî

PLÛVIAL, **PLÛVIOUS**, *a.* (L. *pluvius*) relating to rain, rainy—*Barsâti^b, bārânî*—Vrishṭisambandhî, vrishṭimân wâ vrishṭimay.

PLÛY, *v.* (L. *plere*) to work closely, to pester, to keep busy, to busy one's self, to practise diligently, to urge, to bend; *n.* a fowl, a plût, bent, turn, form—*Mikwat k.*, *tang jîr yâ hainâ k.*, *mashgûl rakhnâ, mashgûl rakhnâ yî k.*, *ba-mashaygat k.*, *tâkîd yâ tîqâz k.*, *jhuknâ yâ jhuknâ^b*; *n.* *lah, prek yâ shikan, khân, maul, waz yâ rukh, shakî yâ sîrat*—*Sran k.*, *satînâ khijhân kî jhânâ pichhe-parnâ wâ mîrnâ, uljhâ-rakhnâ chalanâ wâ lagî-rakhnâ, lagî-rakhnâ wâ nigukt-rakhnâ, parigaran se k.*, *arînâ dabânî gac-parnâ hurîyînâ wâ hurîyânâ, maw uñ mornâ nawnâ mawnâ wâ murnâ*; *n.* *parat, urmî wâ bar, moi, pher dâl wâ dhal, âkar wâ rūp*. [vîrāvîr prârthanâ, dharmâ.

PLÛYING, *n.* importunate solicitation—*Tûlûd, taqazî*—Ātîyâchânî, bîrbîr māngnâ,

PNEU-MATICS, **nū-mat'ics**, *n.* (Gr. *pneō*) the branch of science which treats of air—*Im-i-hawâ*—Vâyuvidyâ, vâyudharinavidyâ, vâyusâstra.

PNEU-MATIC, **PNEU-MAT'ICAL**, *a.* relating to air, consisting of air—*Harâ-mansûb yâ mûsâ'allig-i-hawâ, hawâ yâ hawâ-kâ*—Vâyuvishayak wâ vâyusambandhî, vâyumay wâ vâyurîp.

- PNEŪ-MA-TŪŌ'o-ŷY**, *n.* the doctrine of elastic fluids and of spiritual existences—*'I'm-i-unsur-i-saigā/aur 'ilm-i-rāh*—*Dravadvayavidyā aur ātmavidyā.*
- PŌACH**, *v.* (Fr. *pucher*) to boil slightly, to stab, to pierce, to be damp—*Nim-josh k., hāḍāḥ, chhūḥāḥ, nam yā tar h.*—*Arddhasiddh wā aḥ-churī k., konchūḥ, garāna wā garonā, ādra wā odā h.* {*wā daldaliyā, nridu wā komal.*
- PŌACH'Y**, *a.* damp, marshy, soft—*Tar yā mem, murtūḥ, marm*—*Ādra wā odā, sili*
- PŌACH'Y-NESS**, *n.* dampness, softness—*Tarī yā namī, narmī mūḷayamat yā mūḷamāt*—*Ādratā gilaṇan wā odikan, komalatā.*
- PŌACH'Y**, *v.* (S. *pacca*) to steal game, to plunder by stealth—*Shikār ke jūn-war churānā, churānā*—*Mrigayā-churīnī wā aher ke jantu chori k., chori-k. churī-lenā wā mūḥā.* [*Mrigayā-chaur, mrigayā-chor, vanyajantuhari, ākhet ke jantu churāne v.*—
- PŌACH'ER**, *n.* one who steals game—*Shikār-chor. shikār ke jūn-war churāne v.*—
- PŌCK**, *n.* (S. *pock*) a pustule raised by an eruptive distemper—*Gōḥ, chhūḥāḥ, chaktāḥ, dādurāḥ, ābila phorāḥ*—*Raktasphot, rakt isphotak, visphot.*
- PŌCK'Y**, *a.* infected with the pox—*Ṭiṭā dār, gūḍī gūḍī chhūḥāḥ se hvarā-hvāḥ, pur-āḥiṭa*—*Raktasphotaviśiṭ, raktasphotikapūrn.* [—*Sitalā kī chihna, mūtā kī chihna.*
- PŌCK'NGLE**, **PŌCK'MARK**, *n.* a scar made by the smallpox—*Dīg-i-cherhak, sitalā kī dāḡ*
- PŌCK'ET**, *n.* (S. *poco*) a small bag in a garment; *v.* to put in the pocket—*Jeb, kisa, kharitā; v. jeb meṁ rakhnā*—*Khīṣā, thālī; v. khīṣe meṁ dharnā, thālī meṁ rakhnā.*
- PŌCK'ET BOOK**, *n.* a small book for the pocket—*Jeb kitāb, chhotī kitāb jisko jeb meṁ rakh sakē*—*Angarkhe kī thālī meṁ dharnē kī pustak, khīṣe wā khalīfī ke liye pustak.*
- PŌCK'ET-GLASS**, *n.* a looking glass for the pocket—*Jeb āina, āina jisko jeb meṁ rakh sakē*—*Angarkhe kī thālī meṁ rakhnē kā darpan, khīṣe wā khalīfī ke liye darpan.*
- PŌC'Y LENT**, *n.* (L. *potum*) fit for drink—*Shurū kī lāḡ, mashrūḥ, noshāḥanī*—*Peyā, pūṇiyā, āchannūṇiyā.*
- PŌD**, *n.* the seed vessel of a leguminous plant—*Phalāḥ, chhāḥ, thōṭhīḥ, dhūrīḥ.*
- PO-DĀG'R-I-CAL**, *n.* (Gr. *po-tara*) gouty—*Nīprist, nīgris dār*—*Vātavogī, vātākī, vātik.* [*vāḥṭā goḍal vā shī'r*—*Kīṇyā, kavīṭ kāvya-bandh wā padya.*
- PŌYEM**, *n.* (Gr. *poies*) the work of a poet, a metrical composition—*Masaurī, quṣida*
- PŌ'Y-SY**, *n.* the art of writing poems—*Saḥ, shī'r, shī'rī, fann ī shī'r, 'ilm-i-shī'r unamīṭ*—*Kāvya-rachanavidyā, kāvyarachanā, kāvyā-dikhanavidyā.*
- PŌ'Y-ER**, *n.* one who composes poems—*Shī'rī, nāmī, nāmīn*—*Kavī, kāvyarachak, kavīṭ-rachak, padyarachak, kāvya-kartā.* [*shī'rī*—*Kavikalp, kukavi.*
- PŌ'Y-ER'S**, *n.* a petty poet, a pitiful rhymist—*Shī'r-buchā, kam-quḍī yā be-wazir*
- PŌ'Y-ESS**, *n.* a female poet—*Shī'rīcā*—*Kāvya-kartṛī, kavīṭā-kartṛī, kavīśvarī, kāvyakārinī.*
- PO-ET'Y**, **PO-ET'Y-CAL**, *a.* pertaining to poetry—*Shī'rī, manzūm, shī'rāna, muqaffā*—*Kavīṭāsambandh, kāvyavishayak, śloka-bandha, padyarūp.*
- PO-ET'Y-CAL-ly**, *ad.* in the manner of poetry—*Shī'rāna, nazm ke tour se, shī'rāna*—*Kavīṭarūp se, padyarūp se, kāvyā kī rīṭi se.* [*vynāśtra, kavīṭāśāstra, padyaśāstra.*
- PO-ET'YCS**, *n.* the doctrine of poetry—*Ḥikmat-i-shī'r, nazm kī q'āḍī, 'ilm-i-shī'r*—*Kā-*
- PŌ'ET'YK**, *v.* to write like a poet—*Nām meḥ likhnā, shī'rāna likhnā, shī'r meṁ likhnā*—*Padyarūp likhnā, kāvyarachanā k., kavīṭā k.*
- PŌ'ET'RY**, *n.* the art or practice of composing in verse, metrical composition—*Shī'rī*—*'ilm-i-shī'r unamīṭ yā fann ī shī'r, nām shī'r qasīdā yā masaurī*—*Kāvya-rachanavidyā ślo-rachanā wā kāvyarachanā, kāvyā kavīṭā wā padya.*
- POIGN'ANT**, **pōin'ant**, *a.* (L. *pinguis*) sharp, piercing, keen, severe, painful—*Tez, hāḍḍ, tūḍ yā burrūn, saḥḥ, tukīḍ-dih yā ranjāmar*—*Tīkshp, marmabhedī wā bodhne w., tīva wā ugra, kathin wā kaṭn, dūhkhachāṇak wā kleśad.*
- PŌ'IES'AN** **ŷY**, *n.* point, sharpness, keenness—*Nok yā sar, tezi, hiddat saḥḥī yā tūḍī*—*Āṇī wā agrāṇū, tīkshpūṭā, tīvratā ugratā wā kaṭnūt.*
- POINT**, *n.* (L. *punctum*) a sharp end, a string with a tag, a headland, the sting of an epigram, an indivisible part of space or time, nicety, exact place, degree, a stop, aim, a single position; *v.* to sharpen, to direct, to aim, to mark with stops—*Sar yā nok, dorī jismūḥ, filzī ghawṭī ho. rās, ush-i-katīfā yā nokta, nūḡṭā yā ān, dūḡṭā yā bārīkī, manqā, hāḍḍ hād mardabā yā darjā, āḡat rayfā yā nish tu-i-wāḡṭā, maqsal unarād madḥ yā gawā, unar yā bābat; v. tez yā nok dār k., rāḥ-numāḥ k. unḡṭī se-dikhānā yā anḡush-i-namī k., shast bāndhnā, āḡat yā nish tu-i-wāḡṭā d.*—*Āṇī mouḥ wā agrāṇū, dhāt kī ghūḥ lī lagī hūī dorī wā ras-i-untarīp wā blūmin tsikā, kūṭ chot wā agrāṇū, āṇu paramatūn vīndu sūnya bundā wā kīṭasandhī, sūṭsmatā, thūk jagah wā uchitasthal, ant kram parin īn wā pad, vīśrāmachihna wā vīśrāmachihna, lakṣī Lakṣhya āśay wā abhiprēy, vishay bāt prakaran prasūṅg wā prastāv; v. tīkshp chohā wā painā k., batnī dikhānā anḡulī-rakhnī wā anḡulī se dikhānī, sūḥnā tīk-bāndhnā lakṣh-k. wā abhisandhān-k., vīśrāmachihna wā vīśrāmachihna d. wā k.*
- PŌ'IN'ED**, *p.* a. having a sharp point, aimed at a particular person, epigrammatical—*Nok-dār yā nokilā, huj-āmez, pur-unkta hāḍḍ yī saḥḥ*—*Tīkshpūḡra, vīśeshavyakti-nirdeśak wā amṭud, rasawān marmabhedak wā kaṭn.*

- POINTED-LY**, *ad.* in a pointed manner—*Nok-dāri se, hajo-āmezi se, sakhti se, hiddat se*—*Tikshnāgratāpūrvak*, marmalised *se, katutā se*
- POINTED-NESS**, *n.* sharpness, keenness—*Tezi yā nok-dāri, hiddat tundi sakhti yā burrā-ni*—*Tikshnatā, tivratā ngratā wā katutā*
- POINTEL**, *n.* something on a point, a pencil—*Kōi chiz jo nok par ho, ek qism kā qalam*—*Kōi vastu jo apī moni wā agrāṇu par hoti hai, ek parkār kī lekhaui*
- POINTER**, *n.* one that points—*Bat in e^h, dikhāne w^h*
- POINTLESS**, *a.* without a point, blunt, obtuse—*Be-wok kund, bhoṇthā^h*—*Niragra atikshp wā agrāṇuṣūhin, kunṭhit, bhoṇthā wā adhār*
- POINTING-STICK**, *n.* an object of ridicule—*Augusht-nam-e-shayṣ, mazhaka, masḥhara*—*Hāsyaṣpad, n. alaisiṣpad, avahāṣavishay*
- POISE**, *n.* (*Fr. peser*) weight, balance; *v.* to weigh, to balance, to examine—*Wazu, haṇ-wazu; v. wazu k., haṇ-wazu yā barābur-wazu k., gaur yā tajwiz k.*—*Bhārtol wā taul, bhāratulyatā bhārasumatā wā samatol; v. toltā wā taulnā, tulyabhār samabhār wā samatol k., jūchmā vichārnā wā dekhmā-bhānā*
- POISON**, *pōzn*, *n.* (*Lat. potio*) any thing which taken inwardly destroys life, any thing infectious or malignant; *v.* to infect with poison, to kill with poison, to taint—*Zahr, samn; v. zahr-d., zahr-ālūla k. yā zahr-khilānā, masām k., khayāb k.*—*Vish bikh kākūt wā garal, māhur wā halāhal; v. vishakt vishayukt wā vishadigh k., vish wā māhur d., bigṛṇā wā bhrasht k.*
- POISON-A BLE**, *a.* capable of poisoning—*Zahr-pazīr, jisko zahr de sakein, zahr-ālūla hone ke qābil, khayāb hone ke lāiq*—*Jisko māhur de sakein, bhrasht hone ke योग्य*
- POISONER**, *n.* one who poisons or corrupts—*Mufsid, muzil, bigṛṇā^h, khayāb k. w., zahr d. w., zahr-ālūla k. w., masām k. w.*—*Vishad, vishadāyī, bigṛṇe w., bhrasht k. w.*
- POISON-FUL**, *a.* full of poison or venom—*Zahr-dār, zahrī, samnī*—*Vishamay*
- POISONING**, *n.* the act of killing by poison—*Masām k., zahr-de-kar mārūnā*—*Vishadān, vishavidhān, vishaprayog, bikh dekar mārūnā*
- POISONOUS**, *a.* having the qualities of poison—*Zahrī, samnī, zahr-dār, zahr-nāk*—*Garal, vishilū, visham-y, vishagunak, vishadharuak, vishadhar, bikhbhār, mādhrilī*
- POISONOUSLY**, *ad.* venomously—*Zahr-dāri se, zahr-ālūlayī se, zahr-nākī se, samn-se, zahr se*—*Vish se, garal se, māhur se, sayish, sagural*
- POKE**, *n.* (*S. poka*) a bag, a sack—*Borā^h, thailā^h*
- POKE**, *v.* (*Sw. poka*) to thrust, to feel in the dark, to search with a long instrument—*Chubhānā garāmā garāmā khodnā yā kurelnā^h andhere meṁ tatlnā^h, kisi lambe hathiyār se dhūnchnā^h*
- POKER**, *n.* an instrument for stirring the fire—*Khodnā^h, kurelnā^h, lohe kā dandā jis*
- POKING**, *a.* drudging, servile—*Mazdārī k. w., pāji chiplās yā khāya-bardār*—*Kāṭhin talal k. w., adham wā atilālī*
- POKING-STICK**, *n.* an instrument formerly used to adjust the plaits of ruffs—*Ek āla jo zamānā-i-salaf meṁ chunat dār gutā-band ke arāsta karne meṁ kīm dātā thā*—*Ek yantra wā upakarn jo pūrvakāl meṁ gule meṁ lapetne ke chunat-wāle kapre ke saṅwarne meṁ kīm dātā thā*
- PÖLE**, *n.* (*Gr. polos*) one of the extremities of the earth's axis—*Quth—Dhruv, meru*
- PÖLAR**, *a.* relating to the pole, near the pole—*Quthī, quth ke nazdik kā*—*Dhruvasambandhī wā dhruvavishayak, dhruvasth wā dhruvanīkatashtī*
- PÖLARI-TY**, *n.* tendency to the pole—*Quth-mumātī, quth kī taraf mātī*—*Dhruvābhimukhatā, dhruvābhimukhasīlatā, dhruvābhiḡananaśīlatā*
- PÖLARIY**, *a.* tending to the pole—*Quth kī taraf mātī*—*Dhruvābhimukhasīl, dhruvābhiḡamanasīl, dhruvābhiḡanūl* [*namā rik-mumā yā rik-bar—Dhruvatārā, pathadarak*]
- PÖLSTÄR**, *n.* a star which is vertical to the pole of the earth, a guide—*Jadī, rah-*
- PÖLE**, *n.* (*S. pol*) a long staff, a tall piece of timber erected, a measure of 5½ yards; *v.* to furnish with poles—*Chkar yā bāns^h, chob yā istāda, sāphe pāuch gaz kī ek mēp; v. chob layānā, chobon se arāsta k.*—*Laggā langi lāṭhā wā lāṭhā, dūndī, gyārāl lāṭh ke lagbhag kī ek nāp; v. dūnde khare k. wā lagūnā*
- PÖLEXXE**, *n.* an axe fixed on a pole—*Gairāsā^h, pharsā^h*
- PÖLECAT**, *n.* an animal, the fount—*Ek qism kā jān-war, newal kī qism kā ek jān-war jis se barī bud-bū nikaltī hai*—*Newal wā neuro kī jāti kī jāntu jis se barī durgandh nikaltī hai, putīsitrīj gandhamārjār khatīs bhām wā khikhar*
- PÖLEDA-VY**, *n.* a sort of coarse cloth—*Ek bhānt kā motā kaprā^h*
- PO-LÉM'IC**, **PO-LÉM'I-CAL**, *a.* (*Gr. polemós*) controversial, disputative—*Bahsī, bahhās suwal-jawābī hujjati yā takrārī*—*Vivādī, vivādātmanak wā vidānūvādī*
- PO-LÉM'IC**, *n.* a disputant, a controvertist—*Bahhās, hujjati yā munāzir*—*Vādī wā vivādī, vādānūvādakārī wā vādāvivādakartā*
- PO-LÉM'ICS**, *n. pl.* controversies, disputes—*Bahs, hujjati yā takrār*—*Vādānūvādī, vivād*
- PO-LICE**, *n.* (*Gr. polis*) the government of a city or town, the internal government

of a country, the body of civil force by which a city or country is regulated—*Shahr kā zabt-o-rabī yā band-o-bast, mulki intizām yā band-o-bast, kotwāl thāne-dārān chavkī-dārān waqāra*—Nagaravyavasthā nagarānuśāsan wā nagarakāryānuśāsan, deśānuśāsan wā deśavyavasthā, nagararukhishigā nagarapālāgaṇ wā nagarapālāvarg.

PŌL'IQED, PŌL'I-QED, *a.* regulated by law—*Āin ke rū se murattab, bā-zab-o-rabī, bā-band-o-bast*—Vyavasthānusār wā niyamānusār se śisit niyamit wā yantrit.

PŌL'I-QY, *n.* the art of government, management of affairs, art, prudence, stratagem, a contract of insurance—*Fann-i-'amal-dārī hikmat-i-hukūmat yā 'ilm-i-hukūmat, kārguzārī kār-ravāī yā insirām-i-kār, hunar hikmat yā fann, salīqa tadbīr yā dānāi, fann-fursh hīla yā hikmat 'amali, bīmē kī 'ahd-nāma*—Nītividyā rājyavyavahāramārg wā rājanīti, kāryanirvāh, kalī wā vidyā, nitikūsalatā rājyakaranayukti vyavahāradakshatā vyavahārayukti parināmadrishṭī wā pūrvajaravichār, chhālbal upāy wā chhādna, bīmē wā kshemagratividhān kī pay wā niyam.

PŌL'I-TIC, *a.* wise, prudent, artful, civil, political; *n.* a politician—*'Āqīl yā zīrak, dānā salīqa-shīr mulabbīr tadbīrī mansūb-bāz yā hikmatī, sāhib-i-fitrāt riqd-kār yā robāh-bāz, intizāmī yā nālī, mulkī yā 'amālī*; *n.* sāhib-i-tadbīr fann-i-'amal-dārī-dān sāhib-i-fitrāt yā 'ilm-i-siyāsāt dān—*Shānī buddhīmān arthasiddhānt samit wā suyukt, nitikūsal vyavahārakūsal vyavahāradaksh wā parināmādarsī, dhūrt, nitisambandhī wā rājyavyavahārasambandhī, rājakiya wā rājanītisambandhī; n.* nītijña, nītivēdī, rājanītivīśarad.

PŌL'I-TIC-IAL, *a.* relating to politics, public—*'Ilm-i-siyāsāt-mansūb mutā'alliq-i-tadbīr-i-saltanāt mulkī yā intizāmī, 'amm yā 'amām*—Rājanītividyāsambandhī rājanītiśāstra-vishayak rājyavyavahāravishayak wā rājakiya, sarvasambandhī prajāsambandhī wā sarvalokasambandhī.

PŌL'I-TIC-IAL-ly, *ad.* with relation to politics—*'Ilm-i-siyāsāt ke rū se, tadbīr-i-saltanāt ke bāb meḥ, umār-i-mamlukat ke bāb meḥ*—Rājanītividyā ke vishay meḥ, rājanītiśāstra ke vishay meḥ.

PŌLITICIAN, *n.* a petty politician—*Adnā 'ilm-i-siyāsāt dān, khāfīz fann-i-'amal-dārī-dān, ekhoṭā sāhib-i-tadbīr yā sāhib-i-fitrāt*—Khadra nītijña, kshudra rājanītividyājña.

PŌL-I-TICIAN, *n.* one skilled in politics, a man of artifice; *a.* cunning, using artifice—*'Ilm-i-siyāsāt dān fann-i-'amal-dārī-dān yā sāhib-i-tadbīr, sāhib-i-fitrāt yā hīl-bāz-shāhs; n.* riqd-kār, hīlē bāz yā makkār—Nītijña rājanītividyājña wā rājanītivīśarad, dhūrt mafyāy wā kapayī vyaktī; *a.* dhūrt, kapayī wā mafyāvī.

PŌL-I-TIC-IAL, *ad.* artfully, cunningly—*Riqd-kārī yā robāh-bāzī se, fitrāt yā hīle se*—Chhādna kapayī wā chhāl se, dhūrtatā se.

PŌL-I-TICS, *n. pl.* the science of government—*'Ilm-i-siyāsāt, fann-i-'amal-dārī, tadbīr-i-saltanāt, umār-i-mamlukat*—Rājanīti, rājanītividyā, rājanītiśāstra, rājyasasanavidyā.

PŌL-I-TIZE, *v.* to play the politician—*'Ilm-i-siyāsāt dān yā sāhib-i-tadbīr kō sū kīm k.*—Rājanītijña rājanītiśāstrājña wā rājanītivīśarad ke sadhīś chahān wā kām k.

PŌL-I-TY, *n.* a form of government—*Band-o-bast-i-saltanāt, nizām-i-mulk, intizām-i-mulk*—Rājyavyavasthā, rājyakaranānyam, rājyavidhī, rājarīnī.

PŌLISH, *v.* (*to polish*) to make smooth, to brighten, to refine; *n.* smooth glossy surface, refinement, elegance of manners—*Sāf k. yā saigal-k., roshan-k. yā jīlā-d., ārstā durust yā muhaẓẓah k.; n.* safāi jīlā yā saigal, ārstāgi durustāgi yā talzīb, husn-i-atwār saigal-i-majlis nek-anzī yā khush-akhḷāqī—*Ghoṭnā chiknā-k. wā chiknānā, jhalknā chānkānā ujīnā jhānā wā opnā, saṇwārān bānūnī sudhārān śisht-k. wā sabhyā-k.; n.* op kāntī chiknāhat ghoṭnī jhalkāhat chānkāhat wā śobhā, parishkār śishtatī suthrāi saṇwār wā sabhyatī, śishtāchār sabhyāchārān wā bhālmānūsit.

PŌLISH-ED-NESS, *n.* state of being polished—*Tarīshidagi, chiknāhat^h, safāi, op^h, cham-kāhat^h*—Parishkritatā, parishkār, śishtatī, sabhyatā.

PŌLISH-ER, *n.* one that polishes—*Ghoṭnā-hār^h, opān-hār^h, ghoṭnā^h, ghoṭne w^h, randā yā randī, saigal-gar, jīlā-kār, hukūk*—Parishkārak, kāntīdāyak.

PŌLISH-ING, *n.* smoothness, gloss, refinement—*Safāi, jīlā, ārstāgi durustāgi yā tarāshidagi*—Chiknāhat parishkār saṇskār wā parishkritī, chānkāhat op wā kāntī, bhānāv sudhāw śishtatī wā sabhyatī.

PŌLISH-MENT, *n.* smoothness, refinement—*Safāi jīlā yā saigal, ārstāgi durustāgi yā talzīb*—Chānkāhat chiknāhat op wā kāntī, parishkār bhānāv sudhāw wā sabhyatā.

PŌL-ITE, *a.* smooth, refined, courteous—*Mujallā saigal yā masqūl, ārstā durust yā tarāshidā, khaliq khush-akhḷāq khush-atwār maukūb shāyasta khush-khulq yā saṇmu-t-tab*—Chiknā jhalkatā wā chānchāmātā, parishkrit sudhārā-huā saṇwārā-huī wā bhānāv-huā, śishtāchārī sabhyānīl suāl ādarasīl annayī wā satkārī.

PŌL-ITE-LY, *ad.* courteously, with complaisance—*Mulāyamat khush-akhḷāqī yā nek-nihāli se, khulq aḥliqat insāniyat yā murawwat se*—Śishtatā wā sabhyatā se, suśīlatā wā śishtāchār se.

PŌL-ITE-NESS, *n.* refinement, good breeding—*Ārstāgi nazākat tarāshidagi safāi yā du-*

rusti, tahzib khulq khush-akhlāqī akhlāq murawwat insāniyat yā khush-atwārī—Bangw anhlirw sahwr śishitātā sabhyatī sabhyasīlatā wā sujanatā, sūśilatā śārāsīlatā śāstīśohar wā sabhyācharan.

[*hyakānti.*]

POL-I-TURE, n. the gloss given by polishing—*Jilā, chamak^h, jhalak^h, op^h*—*Kānti, vā-PŌLI, n. (1. bol)* the head, a list of persons, an election; *v.* to lop the tops of trees, to clip, to shear, to plunder, to take a list, to insert as a voter—*Sar, fhris-t-i-ushkhāss yā nī loṇn kē shomār kā daftar, barguzāyī; v. darakhtō ke ipar kā hissā kātūā, tarāshō, uigraz-k., gūrat k. tārāj-k. yā tākht-o-tārāj-k., fhris-t-bandūā yā ism-nawis-k., sāhib i-ḡul yā rīzā-dih kē nām likhūā*—Mūnṛ mūnḍ wā mastak, nāmīvalī nāmīvalī wā nāmāpārisānkhya, varan vriti barāw wā bachlāw; *r.* peron kā iparī bhāg chhātūnḍ, kātūā, katarī, lūnā, nāmīvalī banēnā wā nāmāpārisānkhya par nām charhēnā, ammatiprakāsak ke tilya nām likhūā wā sammatīsammataparakāsak ke sakhī nām charhēnā.

PŌL-TANI, n. a tree lopped, a stag that has cast his horns, a clipped coin; *v.* to lop the tops of trees—*Tarāsh-k-huā darakht yā sar-nawātā-darakht, bārāh-sūngī jiske sūng qir-pur hōū, tarāshā-k-huā sikkā; v. peron kē chhātūnā, chhātūnā^h*—Chhimāgravriksha arthāt chhātūnā hūn per, mūndī bārāhsūngā, katarī wā kātī huā mudrī.

PŌL-TER, n. one who polls, a voter—*Tarāsh-e-r. gūrat k. v. tākht-o-tārāj-k. v. gā fhris-t-bandū w., sāhib-i-ḡul yā rīzā-dih*—Chhātūnē w. kāṭne-w. katarīe-w. lūṇe-w. nāmīvalī-banāne-w. wā nāmāpārisānkhya par nām charhēne w., ammatiprakāsak wā sammatīsammataparakāsak.

[*ḡul yā i-ḡul*—Pushparon, pāṣūn.

PŌL-LEN, n. (L.) a fine powder or dust contained in the anthers of flowers—*Parāy^h,*

PŌL-LI-CI-TĀTION, n. (L. pollitor) a promise, a voluntary engagement—*Qaul yā iḡrāc. wāḍa*—Pratijñā wā yachan, niyam paṇ wā hor.

POL-LICITOR, n. (L.) one who prepares materials for embalming the dead—*Momiyā karac ke līc sām-in gā tarzīmā taig ir k. w.*—Mritasārī ko sugandhidravya se bharnē ke nimitta sānagī prayukt k. w. wā banāne w.

PŌL-TŌCK, n. a kind of fish—*Ek qism kī machhī*—*Matsyaviśesh.*

POL-LŪTE, v. (L. poll to) to defile, to taint, to corrupt; *a.* defiled—*Nā-pāk pulūt yā najis k., ālūda k., kharāb k.; a. nā-pāk, ālūda, kharāb, pulūt, najis*—*Bhrasht k., dūshit wā kalushit k., bigirnā; a. bhrasht, dūshit, kalushit.*

POL-LŪT-ED-LY, ad. in a state of pollution—*Nā-pākī yā najāsāt meṇ, ālūdagi meṇ*—*Bhrashtatā wā apavitrāt meṇ, āsanch meṇ.*

POL-LŪTER, n. one who pollutes—*Nā-pāk aujīs ālūda pulūt yā kharāb k. w., mulewawis*—*Dūshak, kalushakārī, bhrasht k. w., bigarne w., bhrashtakārī.*

POL-LŪTION, n. the act of defiling, defilement—*Nā-pāk aujīs pulūt yā ālūda k., ālūdagi nā-pākī najāsāt jānbat yā ālūsh*—*Bigirnā bhrasht-k. apavitrak. malalishap wā malakapm, malinatwa malinatī asuchitwa apavitrāt bhrashtatā wā āsanch.*

PŌ-LO NĀISE, n. a kind of robe or dress adopted from the Poles—*Ek qism kī pūshāk yā līhās*—*Ek bhāṇṇī kī pahīrīwā, vāstraviśesh.*

PŌLT-FOOT, n. a distorted foot—*Tērā pāwē^h.*

PŌLT-FOOT ED, n. having distorted feet—*Kaj-pā, tērē pāwē kī^h, tēr-pāwē^h.*

POL-TROON, n. (Fr. poltron) a coward, a dastard; *a.* base, vile—*Pez-dil, nā-marī yā zūdnā; a. kāmīnā yā pūjī, dūn yā zālī*—*Darpoknā, kāyār; a. adham wā kutsit, nich.*

POL-TROONER-Y, n. cowardice, baseness—*Pez dilī yā nā-murdī, danāat kamīnugi zillat yā ḡlīzīl*—*Kātarat kāyarpamī darpoknāpamī wā kīpurushatwa, adhamatā wā nichatwa.*

[*pūlī. pushpaviśesh.*

PŌL-Y-ĀNTHUS, n. (Gr. polus, anthos) a flower—*Ek qism kā phul*—*Ek bhāṇṇī kī*

PŌL-Y-GA-MY, n. (Gr. polus, gamos) a plurality of wives or husbands—*Kasīru-l-az-wājī*—*Bahupatnitwa wā bahupatitwa, anekabhāryatā wā anekakūtātā.*

PŌL-Y-GA-MIST, n. an advocate for polygamy—*Kasīru-l-az-wājī, kasīru-l-az-wājī-dost*—*Bahupatnik wā bahupatik, bahupatnīvādī wā bahupatīvādī.*

PŌL-Y-GLŌT, n. (Gr. polus, glotta) having or containing many languages; *n.* one who understands many languages—*Bahut zabānōn kī, kasīru-z-zabān-ōmē; n. kasīru-z-zabān-ōn, bahut zabān samajhne w., lūyār-zabān-dān*—*Bahubhāshāyukt, anekabhāshāviśesh; n. bahubhāshājña, anekabhāshājña.*

PŌL-Y-GON, n. (Gr. polus, gonie) a figure of many angles and sides—*Shakl-i-kasīru-l-azlā, shakl-i-kasīru-z-zāriyā, bahut pahū kī sīrat*—*Bahukon. bahubhuj. bahukonā-kritī, anekāsra.*

[*ḡlōn meṇ likhne kā 'ilm*—*Ayyaktānkalwārīlikhnaviriyā.*

PŌL-Y-GRAPHY, n. (Gr. polus, grapho) the art of writing in various ciphers—*Ilan-*

PŌL-Y-HÉTRON, PŌL-Y-ÉTROX, n. (Gr. polus, hedro) a figure having many sides, a multiplying glass—*Shakl-i-kasīru-l-azlā yā bahut pahū kī sīrat, ek shisha jis se ek chiz dekhne se waisī bahut nazar ātī hai*—*Bahubhuj wā anekūsra, ek kach wā kēch jis se ek vastu dokhne se waisī bahut dīkh partī hai.*

[*anekāsra.*

PŌL-Y-HÉTRI-CAL, PŌL-Y-HÉTROUS, a. having many sides—*Kasīru-l-azlā*—*Bahubhuj,*

- PO-LÝL'O-GY, n.** (Gr. *polus, logos*) talkativeness—*Ziyáda-goi, bisyár-goi, bakkab^h—Váchilata, jalpakatá.*
- PO-LÝM'A-THÝ, n.** (Gr. *polus, mathesis*) knowledge of many arts and sciences—*Bisyár-ulám-o-funún-dání, bahut 'ulám-o-funún se ahinásái—Bahuvidyajñán, bahuśástrajñán.* [*Bisyár-áwází—Bahuswaratá, bahudhwanitwa, bahuśabdátá.*]
- PO-LÝPH'O-NISM, n.** (Gr. *polus, phoné*) multiplicity of sound—*Áwáz kí ziyádátá,*
- PÓL-Y-PRAG-MÁT'I-CAL, a.** (Gr. *polus, pragma*) officious, forward—*Fuzúl-kháidmat, shokh—Anadhikátracharchasíl wá parádhikárapravesák, dhíth wá pragalbh.*
- PÓL'Y-PUS, n.** (Gr. *polus, pous*) a sea animal with many feet, a swelling in the nostrils, a concretion of blood—*Daryái bisyár-pá ján-war, náik kí ek binári, injimád-i-khán—Bahupád wá samudriyabahupádajantu, nákrí, raktasanhati arthát ruhrir ká jan-jána.* [ek paudhá wá oshadhivishesh.]
- PÓL'Y-PÓDE, P'O-LÝP'O-DY, n.** an insect, a plant—*Ek firm, ek nabát—Ek bhánti ká kírā,*
- PÓL'Y-POUS, a.** having many feet or roots—*Bisyár-pá, bisyár-bekh—Bahupád, bahu-múl.*
- PÓL'Y-SPÉRM, n.** (Gr. *polus, sperma*) a tree whose fruit contains many seeds—*Ek darakhít jiská phal bisyár-tukhm kotá hui—Ek per jiská phal bahuvij wá prachuravij lotá hai.*
- PÓL'Y-SPÉRM'OUS, a.** having many seeds—*Bisyár-tukhm—Bahuvij, prachuravij.*
- PÓL'Y-SÝL'LA-BLE, n.** (Gr. *polus, syllabé*) a word of many syllables—*Kasirul-ajzá-e-tahujjiya—Anekáksharasábel, bahwaksharasábel.*
- PÓL'Y-SYL-LÁB'IC, PÓL'Y-SYL-LÁB'I-CAL, a.** having many syllables—*Kasiru-l-ajzá-e-ta-hujjiya—Anekákshar. bahwakshar.*
- PÓL'Y-THE-ISM, n.** (Gr. *polus, theos*) the doctrine of a plurality of gods—*But-purastí, kasiru-l-arbáb, bahut devotín ká mat^h, shirk—Bahudevamat, anekadevamat, bahudevavád.* [manus^h, but-purast—Bahudevamatávālambi, anekadevavádí.]
- PÓL'Y-THE-IST, n.** one who believes in a plurality of gods—*Musarik, bahut devotín ko*
- PÓL'Y-THE-IST'IC, PÓL'Y-THE-IST'ICAL, a.** relating to polytheism—*But-purastí-mansúb, muta'alliq-i-kasru-l-arbáb, shirk-mansúb—Bahudevamatavishayak, bahudevaváda-sambandhí, anekadevamatavishayak.*
- P'O M'ÁCFE'OUS, a.** (L. *pomum*) consisting of apples—*Seb ká, sew ká^h.*
- PO-MÍF'E'OUS, a.** bearing apples—*Seb-áwar, sew-phalwé w^h.* [lep.]
- PO-MÁIDE, n.** (Fr. *pommade*) a fragrant ointment—*Khus-bú-dá: raqan—Sugandhi-*
- PO-MÁ'UM, n.** a perfumed ointment—*Mu'attar raqan, khus-bú-dár raqan—Sugan-dhít, sugandhitál.*
- PO-MÁN'DER, n.** (Fr. *pomme d'ambre*) a perfumed ball or powder—*Mu'attar golí, khus-bú-dár safrí—Sugandhí golí, sugandhibuknā, sugandhichúru.* [trā^h.]
- PÓME (P'T)EON, n.** (L. *pomum, citrus*) a citron apple—*Tarag, khattá mib^h, chako-*
- PÓME-GRAN'ATE, n.** (L. *pomum, granum*) a tree and its fruit—*Áwar ká darakhít, áwar yá rumán—Dáim, dáimla, dáim wá dáim, dáimnaphal.*
- PÓME'WÁ-TEL, n.** a sort of apple—*Ek gism ká seb—Ek bhánti ká sew.*
- PÓM'MEL, n.** (L. *pomata*) a ball, a knob, the knob on the hilt of a sword, the protuberant part of a saddle-bow; v. to beat as with a pommel, to pounce—*Golá^h, gánth^h talwár ke qabr ká dhiká, zin ká qásh; v. thukná yá kátná^h, nárná yá pítuá^h—Golapiñd, gulma wá dhiká, así khayé wá kripiñ kí mīth kí dhiká, harná.*
- PÓMP, n.** (Gr. *pompē*) a grand procession, parade, splendour, show—*Dhīmūhām se chulnā^h, hushmat ihtishām yá tumburāq, shaukat shukoh jāh-o-jalāl kar-o-far shān yá zarg-bary, numāish—Yātrā wá yātrāprasāng, thāth thāth-ghanak wá banāw-chu-nāw. dhīmūdhūm pratāp wá sobhā, dikhāw ādambar kantuk wá dambhārthasobhā.*
- POM-X'R'IC, a.** splendid, ostentatious—*Jāhwa-gar darafshān yá munir, raunaq-dār yá khdunūmí—Pratāpavān wá chatkilā, bharkilā wá ālambari.*
- POM-RÓ'S'ITY, n.** ostentation, boasting—*Khud-numāi yá zahir-numāi, shekhí tafākhur mufākhurat yá laf-zawí—Ādambar wá dambhārthaswagunaprakāśan, ātmasāghā darp wá apni-barāi.*
- PÓM'OUS, a.** splendid, magnificent, showy—*Jāhwa-gar darafshān ranshun yá raunaq-dār, āl-shān yá āzimu-sh-shān, numāishí yá muhtashīm—Atipratāpí atidīptimān atikūntimān wá atitejaswí, pratāpavān ujwal dedīpyamān wá vibhūtīmān, ādam-barí wá atidarsaniya.*
- PÓM'OUS-LY, ad.** magnificently, showily—*Jāh-o-jalāl shaukat shukoh tumburāq yá shān se, numāish se—Atisobhāpurvak atipratāpapurvak wá aiswaryapurvak, ālambar di-khāw wá thāth se.*
- PÓM'OUS-NESS, n.** magnificence, splendour—*Jāh-o-jalāl nakhwat ihtishām yá tajam-mul, jāhwa raunaq tajallí yá shaukat—Aiswarya pratāp wá vibhūti, atipratāp vaibhav vibhav atikānti atiprabhā wá atisobhā.*
- POND, n.** (S. *pyndan*?) a small lake—*Tālāb, hanz, habs, birka, tál^h, pokhar^h—Tarāg, jalāsāy, sarovar, vāpí wá vāpí, pushkariní.*

- PÖNDER**, *v.* (L. *pondus*) to weigh in the mind, to consider, to think, to muse—*Gaur k., khayál k., fkr yá tafakkur k., khaux k.*—Jáchneá wá man meñ taulná, vichárná wá vichár-k., sochná, dhyán k. [tulaniya, taule jáne ke yogya.
- PÖNDER-A-BLE**, *a.* that may be weighed—*Wazn-pazir, taule jáne ke qábúl*—Tuláyogya, PÖNDER-AL, *a.* estimated by weight—*Waza se mushakhhak kiyá-gayá*—Bhář se jánechá-PÖNDER-ATION, *n.* the act of weighing—*Taulná^h, taul^h*. [gayá.
- PÖNDER-ER**, *n.* one who ponders—*Gaur k. w., khayál k. w., fkr yá tafakkur k. w., khaux k. w.*—Jáchne w., man meñ taulne w., vichárne w., sochne w., dhyán k. w.
- PÖNDER-ING-LY**, *ad.* with consideration—*Gaur se, khaux se, fkr yá tafakkur se, bá-gaur, bá-khaux*—Dhyán se, sochkar, vichárkar. [gurutá wá garimá.
- PÖNDER-ÖS'T-IV**, *n.* weight, heaviness—*Wazn, giránt yá saqálat*—Bhář wá bháritwa, PÖNDER-ÖUS, *a.* heavy, weighty, important—*Wazní, saqil, girán*—Bháři, garuwá wá garwá, guru wá guruprabhář. [gurutá wá garimá.
- PÖNDER ÖUS-NESS**, *n.* weight, heaviness—*Wazn, giránt yá saqálat*—Bhář wá bháritwa, PÖNENT, *a.* (L. *pomo*) western—*Garbí, magribí, parchchhamí^h*—Páschim, prátichya.
- PÖN'I-ARID**, *n.* (Fr. *poinard*) a dagger—*Katár^h, kharjar, chkurí^h, pesh-qabz*.
- PÖN'TAGE**, *n.* (L. *pons*) a duty paid for repairing bridges—*Musúil jo pulón ki maram-mat ke liye diyá jáy*—Kar jo pulón ke sudhárne ke nimitta diyá jáy.
- PÖN-TI'CAL**, *a.* bridge-building—*Pul banáuc w^h*.
- PÖN-TI-FICE**, *n.* structure of a bridge—*Pul ki ta'mín, pul ki banáwat^h*—Setunirmán, setunirmít. [setu.
- PÖN'TON**, **PÖN-TÖÖN**, *n.* a floating bridge—*Kashtí ká pul, náu ká pul^h*—Taridubaddha-PÖNTIFF, *n.* (L. *pontifex*) a high priest, the pope—*Imám yá khalifa, Rom ki sardár pádrí*—Pradhánadharmádhyaksh wá mukhyapurohit, Rómíya pradhánadharmádhyakshí Rómíyamahádharmaidhikári wá Rómíyamahádharmaidhyaksh.
- PÖN-TI'FICAL**, *a.* relating to a high priest, *n.* a book of ecclesiastical rites; *pl.* the dress and ornaments of a priest or bishop—*Sardár-pádrí ke mutá'allig, imám-mansúb; n. mazhabí yá díní áin aur rusmát ki kitáb, mazhabí-dastirát-nám; pl. sardár pádrí yá imám ká libás*—Pradhánadharmádhyakshasambandhí, pradhánayákiya, mukhyapurohitavishayak; *n.* dharmarítipadhati, dharmáchárápaddhati; *pl.* mahádharmaidhyaksh wá pradhánadharmádhyakshí ká vastra aur alaukár.
- PÖN-TI'FICAL-ITY**, *n.* government of the pope—*Rom ke sardár pádrí ki hukúmat, Rom ke sardár pádrí ki hukum-ráit yá hákimí*—Rómíyamahádharmaidhyakshaprabhutwa, Rómíyamukhyapurohitadhikár, Rómíyapradhánadharmádhyakshasasan.
- PÖN-TI'FICATE**, *n.* office or dignity of the pope—*Khiláfat, imámát, Rom ke sardár pádrí ká uhdá*—Rómíyapradhánadharmádhyaksh ká pad wá adhikár.
- PÖN-TI'FICAL**, *a.* relating to the pope, popish—*Rom ke sardár pádrí ke mutá'allig, Rom ke 'Isái mazhab ke mutá'allig*—Rómíyapradhánadharmádhyakshasambandhí, Rómíya 'Isái dharmamatatasambandhí.
- PÖN-TI'FICALIAN**, *a.* popish; *n.* one who adheres to the pope, a papist—*Rom ke 'Isái mazhab ke mutá'allig; n. Rom ke sardár pádrí ká pui-rau, Rom ke 'Isái mazhab ká pui-rau*—Rómíyapradhánadharmádhyakshasambandhí, Rómíyadharmasambandhí; *n.* Rómíyapradhánadharmádhyakshánuyáyi, Rómíyamatatdhári Rómíyadharmamatánu-yáyi wá Rómíya 'Isái dharmamatávalumbí.
- PÖN-TI'FIC**, *a.* relating to a priest, popish—*Imám-mansúb yá pádrí ke mutá'allig, Rom ke sardár pádrí ke mutá'allig yá Rom ke 'Isái mazhab ke mutá'allig*—Dharmádhyakshasambandhí, Rómíyapradhánadharmádhyakshasambandhí wá Rómíyadharmasambandhí.
- PÖN'Y**, *n.* (puny?) a small horse—*Yáhi, táttí^h, táughan^h*. [baudhí.
- PÖÖL**, *n.* (S. *pol*) a small collection of water. See Poule—*Kund^h, dábá^h, tarág^h, pokhar^h, taláb, tal^h*.
- PÖÖP**, *n.* (L. *puppis*) the hindmost part of a ship—*Jaház ke piche ká hissa, jaház ká pichevárú*—Nauká ke piche ká bhág, nauká ká páschádbhág.
- PÖÖR**, *a.* (L. *pauper*) indigent, needy, trifling, mean, barren, lean, small—*Muhtáj muslis yá garib, miskín tihí-dast tang-dast yá tung-hál, sabuk yá be-haqíqut, dín pust yá páñt, shor yá kam-zor, lagar, kam yá kotáh*—Kangál wá nirdhan, daridra durgat dhanahín wá vittahín, oohhá, tuchchí adham nich wá kutsít, úsar loná wá ruksh, dublá wá dāngar, kashudra wá alp.
- PÖÖR-LY**, *ad.* without wealth, meanly; *a.* somewhat ill, feeble—*Tangí iflās be-kasí be-nawát yá tihídástí se, kamínagi subkí danáat yá khiffat se; a. kasal-mand yá bimár, za'if yá kam-zor*—Daridratá-se dāridrya-se wá biná dhan, adhamatápúrvak wá nich-pān-se; *a. rogí wá rogagrast, durbal nirdal wá asamarth*.
- PÖÖR-NESS**, *n.* indigence, want, meanness, lowness, barrenness, narrowness—*Tihí-dastí garibí yá iflās, be-kasí be-nawát yá muhtájí, danáat kamínagi yá khiffat, pastí yá subkí, shoríyat, tangí kamí yá kotáhi*—Daridratá wá dāridrya, nirdhanatá wá dhānsū-nyatá, adhamatá wá nichatwa, tuchchhatá wá dinatí, rukshatá apalotpādakatá sushkatá wá nishphalatá, alpavistár alpavistrítí súkshmatá wá alpaparinán.

PÓOR-JÖHN, *n.* a sort of fish — *Ek bhānt ki machhī^h*.

PÓOR-SP'IT-ED, *a.* mean, cowardly — *Kamīna dūn yā past, buz-dil kam-hausila past-himmut yā nā-mard* — Adham nich kripapabuddhi wā tuchcha, dīnamanask, kāyar wā darpoknī.

PÓOR-SP'IT-ED-NESS, *n.* meanness, cowardice — *Danāt kamīnagi yā tang-dilī, nā-mardī yā buz-dilī* — Adhamatā wā dīnabuddhitwa, kātaratā darpoknāpan kāyarpanā wā bhīrutā.

PÖP, *n.* (D. *popo*) a small quick sound; *v.* to enter or go out quickly, to thrust suddenly; *ad.* suddenly, unexpectedly — *Dharākā^h, tartar^h, phat-phat^h; v. chat-pat ānā yā jānā^h, ek-eki ghūs-parnū yā ghūs jānā^h*; *ad. nāyahān, yak-ā-yak*; — *ad.* Akasmīt wā achanak, hañhāt ānchit wā ekēki.

PÖP-GŪN, *n.* a small gun for children — *Larkū ke liye ek chhotī bandūg, tufang, patākā^h* — Bālakoñ ke nimitta ek chhotā patharkalā.

PÖPE, *n.* (L. *papa*) the bishop of Rome — *Rom kā sardār pādri* — Romiyapradhāna-dharmādhyaksh, Romiyamahādharmaādhyaksh.

PÖPE-DOM, *n.* office or dignity of the pope — *Rom ke sardār pādri kā 'uhda yā martaba* — Romiyapradhānaadharmādhyaksh kā pad wā mahimā.

PÖPE-LING, *n.* one who adheres to the pope — *Rom ke sardār pādri kā piri-rau* — Romiya-pradhānaadharmādhyakshāmnyāyi.

PÖPE-RY, *n.* the religion of the church of Rome — *Rom kā 'Isāī mazhab* — Romiya 'Isāī-PÖP'ISH, *a.* relating to popery — *Rom ke 'Isāī mazhab ke muta'alliq* — Romiya 'Isāīdharmamatāsambandhī, Romiya 'Isāīdharmamatāvishayak, Romiyadharmasambandhī.

PÖP'ISH-LY, *ad.* with a tendency to popery — *Rom ke 'Isāī mazhab kī taraf ragbat yā majālān se* — Romiyadharmamat kī or pravritti se, Romiyadharin ke prati pakshajāt se.

PÖPE-JŪAN, *n.* a game at cards — *Tis kā ek khel^h*.

PÖP'IN-JĀY, *n.* (Sp. *papagayo*) a parrot, a woodpecker, a fop, a cockcomb — *Suggā suggiśnā yā tolū^h, kuth-phorā yā kuth-phorā^h, būkū^h, chhailā yā chhail-chikanīyā^h*.

PÖP'LAR, *n.* (L. *populus*) a tree — *Tāg, chanār yī chinār, khadang* — Ek dirgh vriksh, ek bhūñāt kī barī per. [*kajrā* — Kītakostaj aur un mīlī ke buna huā, vastra.

PÖP'LIN, *n.* a stuff made of silk and worsted — *Reshm aur pashm milā-kar binī-huā*

PÖP'PY, *n.* (S. *popeg*) a flower — *Khashkhāsh, kuknār* — Khaskhas.

PÖP'U-LĀÇE, *n.* (L. *populus*) the common people, the vulgar, the multitude — '*Awām-mu-nās, āwām yā āwām log, jumhūr* — Sāmānyalok, hīnalok wī hīnalog, prākri-talok sādharanalok wā sādharanalog. [talok, sādharan log.

PÖP'U-LĀ-ÇY, *n.* the common people — '*Awāmmu-n-nās, āwām log* — Sāmānyalok, prākri-

PÖP'U-LĀR, *a.* pertaining to the people, suitable to the people, beloved by the people — '*Awāmmu-n-nās ke muta'alliq, āwām 'amīn bāzārī jumhūrī yā 'awāmmu-n-nās ke lāq, 'awām-lost mahābāt-l-gulūb yā har-dil-'azīz* — Sādharanalokasambandhī sāmānyalokasambandhī wā laukik, sāmānyalokayogyā sāmānyalokopayogi wā sādharan, lokapriyā sarvalokapriyā lokagrāhiyā wā sarvapriyā.

PÖP'U-LĀR'ITY, *n.* favour of the people — '*Awām-dosti, har-dil-'azīz* — Sarvalokānukūlatā, sarvapriyatā, lokāmūrāg, sarvalokapriyatā.

PÖP'U-LĀR'IN, *ad.* in a popular manner — '*Awāman, āwām taur se, har-dil-'azīz se, 'a-awām ke muraqīq* — Laukikaprakār se, sarvalokapriyatāpūrvak, lokayogyā.

PÖP'U-LĀTE, *v.* to furnish with inhabitants — *Ābād k., ābādānī k., basānā^h, log barhānā^h* — Prajotpatti k., prajotpādan k., prajāvridhī k., sajan k., janavīśiṣṭ k.

PÖP'U-LĀ'TION, *n.* the whole people of a country — *Mulk ke tamām log, ābādī, bastī^h* — Prajī, deśaprajā, deśalok, kisi deś ke sab log. [*zīyādātī* — Janabādhulya, bahujanatwa.

PÖP'U-LĀ'S'ITY, *n.* multitude of people — '*Awāmmu-n-nās kī kasrat, logon kī mā'mūrī yā*

PÖP'U-LOUS, *a.* full of people or inhabitants — *Ābād, logon se bhārā-huā^h, mardum-khez* — Bahujan, prachurajan, basā huā, prachurapraj, bahupraj.

PÖP'U-LOUS-NESS, *n.* state of being populous — *Logon se mā'mūrī, mardum-khez, pur-mardani* — Bahuprajatwa, prajaprachurya, prajābādhulya, bahujanatwa, janabādhulya.

PÖR'CE-LAIN, *n.* (It. *porcellana*) china ware — *Zurūf-i-Chīnī, Chīnī bartan^h, Chīn ke bartan^h*.

PÖRCH, *n.* (L. *porticus*) an entrance with a roof, a covered walk, a portico — *Dihlīz, garkhā^h*.

PÖR'CEINE, *a.* (L. *porcus*) pertaining to swine, like a hog — *Sūar kā^h, sūar sū yā sūar* [*sāhil^h, sehi^h* — Sallaki.

PÖR'CU-PINE, *n.* (L. *porcus, spina*) a kind of large hedgehog — *Khār-puṣhṭ, sāhī^h*.

PÖRE, *a.* (Gr. *poros*) a small opening, a passage for perspiration, a spiracle — *Sūrākhī, masām, manfas* — Chhed, romakūp lomakūp swedādwar wā swedamārg, sūkshmarandhra vāyupath wī vāyurandhra.

PÖR'NESS, *n.* fulness of pores — *Pur-sūrākhī, masām-dārī* — Randhrapūrnatā, sūkshmarandhrapūrnatā, bahurandhrapūrnatā, romakūpapurnatā.

PÖ'ROUS, *a.* having pores or small openings — *Pur-sūrākhī, masām-dār, masāmātī, jhīr-*

- jhīrā^h, chhedahā^h*—Chhidrayukt, sūkshmarandhrayukt, sūkshmarandhrapūrṇ, romakūpāyukt, romakūpanay, sūkshmarandhrapūrṇ, śīthilāvayavak.
PO-ROUS-NESS, *n.* the quality of having pores—*Musām-dārī, jhīrjīrāhat^h, pur-sārākhī*—Romakūpāpūrṇatā, sūkshmarandhrapūrṇatā, sarandhratā.
PÖRY, *a.* full of pores—*Pur-sārākhī, masām-dār*—Randhrapūrṇ, chhidramay, sarandhra, romakūpāpūrṇ.
PÖRE, *v.* (Gr. *poros*?) to look with continued attention or application—*Chashm-dokhta rakhtā, bu-gaur dekhā, dekhā k^h, dīda-rezī k^h, ānkh gurānū^h*—Bahut man wā chīta lagākar dekhnā. [adīradarsī wā atīrghadarsī.
PÖREBLIND, *a.* near-sighted, short-sighted—*Kotāh-bān, kotāh-mazar*—Adīradarsī.
PÖRK, *n.* (L. *porcus*) the flesh of swine—*Suar kā gosht, gosht-i-khūk*—Sūkaramāns, sūkaramāns, suar kā māns. [sūkaraśīvak wā kshindrasūkār.
PÖRKER, *n.* a hog, a pig—*Khūk yā khūzār, suar kā bachcha^h*—Sūkār varāl wā suār,
PÖRK'ET, **PÖRK'LING**, *n.* a young pig—*Suar kā bachcha^h*—Sūkaraśāvak.
PÖRK'EATER, *n.* one who feeds on pork—*Gosht-i-khūk-khor, suar kā māns khāne w^h, suar-khor*—Sūkaramānsāhārī, sūkaramānsābhōjī.
PÖRPHYRE, **PÖRPHYRY**, *n.* (Gr. *porphura*) a kind of hard stone—*Sang-i-sumāq, sumāq*—Ek bhāntī kī kaṭṭ patthār.
PÖRPOISE, **PÖR'PES**, *n.* (L. *porcus, piscis*) a fish, the sea-hog—*Sūs^h, sūsmār*—Sīsū-mār wā sūsk, vārisūkār āmbukurm wā samudrīyasūkār.
PÖRRET, *n.* (L. *porcum*) a leek—*Gāndanū^h*. [harā^h.
POR-RA'GIOUS, *a.* like a leek, greenish—*Gāndanū sarīkhā yā gāndanū sū^h, karch*
PÖRRIDGE, *n.* (portage?) a kind of food made by boiling meat or meal in water—*Ek qism kā shorā yā shorba, halwā*—Jūs jūsh jushak wā yūsh, laṣkī.
PÖRRING-GER, *n.* a vessel for holding porridge—*Bīdīgā, mutū^h, shorū-dān*—Jūshapā-tra, yūshapātra. [kā dāsūn—Jūsh wā yūsh rūdline kā līsān, lāpī pakūne kī kapāhī.
PÖRRIDGE POT, *n.* a pot for boiling porridge—*Shorba pakān: kā bartān, halwā pakūne*
PÖRT, *v.* (L. *porto*) to carry or convey: *n.* carriage, air, mien, bearing—*Le-jānū^h; n. chāl^h, chalan^h, dhāb^h, chāl dhāt yā rahan gahan^h*.
PÖRTA-MER, *a.* that may be carried—*Sabuk, halkā^h, jisko utārī-sakn yā ek jagah se dāsī jiyak le jā sakn^h, dustī, safī^h*—Suvāhīya, vahmūhīya, māyāsavāhīya, hastavāhīya, laghū.
PÖRTAGE, *n.* carriage, the price of carriage—*Le-jānū^h, le-jāne kā bhārā^h*.
PÖRTANCE, *n.* air, mien, demeanour—*Chāl^h, dhāb^h, chāl-dhāt yā chalan^h*.
PÖRT'ASS, *n.* a breviary, a prayer-book—*Rom ke pādri ke urd o-razīfe kī kitāb, namāz-nāma yā namāz: kī kitāb*—Romīyapārtthanasūgrah wā Romīyapārtthanasūhītā, prārtthānapaddhātī wā prārtthānagrāthī.
PÖRTER, *n.* one who carries loads, a malt-liquor—*Mazūr bār-bardār bār-kash hāmīl hamāl yā qutī, bozā bāzā yā bozā qutī, ek qism kī sharīb jo jūn ke pānā ko josh dene se banī hūi*—Motīyā mutīyā wā bhārāvāhī, yavāsūrī.
PÖRTER-AGE, *n.* money paid for carriage—*Le-jāne kā bhārā^h, motīye yā mutīye kā bhārā^h, dhōlāī^h, mazūrī^h*—Bhārāvāhanamūlyā, vāhanamūlyā, dhōwāī.
PÖRTER-LY, *a.* like a porter, coarse, vulgar—*Motīyā sū^h, motā yā avelhītā^h, nēh^h*.
PÖRT'LY, *a.* dignified in mien, bulky, corpulent—*Shān-dār yā tamkanat-namā, masām yā qadd-āwar, tun-āwar yā fūbūh*—Gauravāśālī gauravagatī wā gauravavrittī, motā sthūlakīr wā lambī-chaupī, sthūlakāy sthūlasavīr wā vīrīthakīy.
PÖRT'LI-NESS, *n.* dignity of mien, bulk—*Shān-dārī tamkanat yā tamkanat-namā, jūśā-mat*—Uttamachāl wā śarīragaurav, kīyavistīr sthūlakīyatwā wā śarīrasthūlatā.
PÖRT'LOLO, *n.* a case for loose papers—*Juz-dān, juz-gīr*—Patrādhār, mahīyatrādhār.
PÖRT-MAN'TEAU, *n.* a bag for clothes—*Sīma-dīnī, jānū-gīr, kapre rakhe kī chām kī qutī*—Kāpī rakhīkar le-chālue kā jhōlā, chāmanūyavastādhār.
PÖRT, *n.* (L. *porta*) a gate, an opening in a ship for discharging cannon—*Darrāza, jahāz mēh sārākh jis se topēh dāgte hātū*—Phāṭak wā dīwār, naukā mēh randhra jis se agnyastra chhōrte hātū. [wā dīwār, torān wā dīwār ke upār kī vīrtakhand.
PÖRT'AL, *n.* a gate, an arch over a gate—*Darrāza, darrāze ke upār kī mīhrāb*—Phāṭak
PÖRTE, *n.* the Ottoman or Turkish court—*Rām kā darbār, Turkistān kā darbār*—Turk dēs kī rījāsabhā. [salūt.
PÖRT'ED, *a.* having gates—*Darrāza-dār, phāṭak-dār*—Dwāramay, dwāravisīst, phāṭak
PÖRT'ER, *n.* one who keeps a door or gate—*Dar-bān, dewphī-dār, hājīb*—Dwārāpāl, dwārarakshak, dwārādīkhyaksh, dauwārik, dwārik, prātīhār wā prātīhār.
PÖRT'RESS, *n.* a female keeper of a door or gate—*Dewphī-dārīn, 'aurat-dar-bān, 'aurat jo dar-bān kā kām karē*—Dauwārikī, dwārāpālākā, dwārarakshakī, prātīhārī.
PÖRT'UL'LS, *n.* a machine hung over a gateway ready to be let down to keep out an enemy; *v.* to bar, to shut up—*Ek kal jo darwāze ke upār latkī rahī hai is garāz se ki agar koi dushman āne lage to us kal ko girā-kar use āne se bāz rakheñ; v. ārnā^h, band k.*—Dwāravartmarodhanayantra, ek kal jo nagaradwār ke upār latkī rahī

- hai jismēn koi śatru āne lagi tau us kal ko girākar jhatpat phūtak mūnd dewain ; v. chhenknā wā roknā, mūndnā.
- POR-CULLISEN**, *a.* having a portoullis—*Darwāze ke upar aisi ek kal rakhne-wālā ki agar koi dushman āur lage to usko gira-kar darwāze ko band kar-deh aur dushman ko āne se bāz rakhne*—Dwāravartnarodhanayantravīśisīt.
- POR-T-HOLE**, *n.* a hole in the side of a vessel to point cannon through—*Top se nishāna lagāne ke liye gahāz meh ek sārākh, randa*^h—Nanpārsvachhidra jis se nguyastra chhoraiū, gole chhorne ke nimitti nauparswarandhra.
- POR-T**, *n.* (L. *portus*) a harbour, a haven—*Bandar, kol*^h—Nanbandhanakhāt wā nanbandhanayogyakhāt, naukāśay naurakshapsthān wā naukottaranyogyakhāt.
- POR-T-MOTE**, *n.* a court held in port towns—*Ek kachahri jo us shahr meh hoti hai jis meh bandar rakhā hai*—Kachahri jo us nagar meh hoti hai jismēn nanbandhanayogyakhāt rakhā hai.
- POR-T-REVE**, *n.* the bailiff of a port town—*Jis shahr meh bandar rakhā hai uskā muhassil sazarāl yā shahna*—Jis nagar meh naurakshapsthān wā nanbandhanakhāt jo uskā mahālo wā kāryāldhā.
- POR-T**, *n.* a kind of wine from Oporto—*Sharāb-i-Portugali, sharāb-i-Portugali*—*Port*.
- POR-T-SEND**, *v.* (L. *porro, tendi*) to foretoken, to indicate by previous signs—*Dalāl k., fid yā shuqān kahān*—Pūrvachihna wā pūrvalakshap d., pūrvalakshap se bhavishyatsūchhan k., jānāna wā āgam-d.
- POR-TEN-SION**, *n.* the act of foretokening—*Dalālat, āne se jānānā*^h—Pūrvalakshap d., bhāvilakshap d., bhavishyatlakshap d.
- POR-TEXT**, *n.* an omen of ill, a prodigy—*Bad fid, nahāsut*—Durlakshap dūśchihna wā asubhāsichakchihna, asubhulakshap kulakshap wā anishtasūchhakchihna.
- POR-TEN-TORS**, *a.* foretokening ill, ominous—*Nahs, manhus yā bad-fid*—Anishtasūchhak wā asubhāsichak, abhadrāśielak antpādik wā anishtasūchhi.
- POR-TICO**, *n.* (L. *porticus*) a covered walk, a piazza—*Dihlī, rimāq yā pesh-gāh*—Dewāhī wā dehālī, varand wā varandjok.
- POR-TION**, *n.* (L. *portio*) a part, an allotment, a dividend, a wife's fortune ; *n.* to divide, to parcel, to endow—*Hissa jo jo, bahār yā bahāra, bahāyā yā qismat, dāhē jo jāhē* ; *v.* *to sim k., khatmā*^h, *dāhē jo jāhē d.*—Bhāg vibhāg wā tukrā, anś, bhāt bhājīt wā bhājya, śarīdhan yantuk wā dājā ; *v.* vibhāg wā bhāg k., anś k., śarīdhan yantuk wā dājā d.
- POR-TION-IST**, *n.* one who has a certain academical allowance or portion—*Mastrase kā tālibu l'ilim jo nashādhara pādā ho, mestrase kā mushāhare-dār tālibu l'ilim*—Vidyālay meh paritoshik pāne wālā chhātra wā vīdyārthī.
- POR-TRAY**, *v.* (L. *pro, trahō*) to paint, to describe, to adorn with pictures—*Shabih yā taswīr khīnchā, bayān k., taswīr se ārāsta k.*—Chitra wā chhavi khīnchnā, vyākhyā wā varṇan k., chitron se chitrakrit wā ślohit k.
- POR-TRAIT**, *n.* a picture drawn from life—*Taswīr, shabih*—Chitra, chhavi, pratimūrti.
- POR-TRAITURE**, *n.* a painted resemblance—*Taswīr, shabih*—Chitra, chitrakriti.
- POSSÉ**, *v.* (D. *posse*) to puzzle—*Hairān k., porashān k., mazabzab meh dālmā*—Vyākul k., ghabrā d., nirutār k., vākyaroḍh k. [vāgrodhak.
- POSSE**, *n.* one who poses—*Hairān k. w., porashān k. w.*—Vyākul-k. w., ghabrā-d. w.,
- PO-SITION**, *n.* (L. *positum*) situation, attitude, principle laid down—*Manqā makān yā yā jān, taur tarāh hātāt yā wāz, dāwā gāziga yā muqadlāma*—Sthān wā sthiti, āngasthiti śarīrasthiti dāśī bhāv wā āsan, pratijñā pakṣha wā pūrvapakṣha.
- PO-SIT-ED**, *a.* placed, set, caused—*Wāqf, mauzū, murattab*—Sthāpit, nyast wā niveśit, vyūh vinyast wā vyavasthāpit.
- PO-SITION-AL**, *a.* respecting position—*Darhāb-i-wāz, darhāb-i-taur, manqā yā hātāt ke bāb meh*—Sthān ke vishay meh, āngasthiti avasthā wā dāśī ke vishay meh.
- PO-SITIVE**, *a.* absolute, express, real, direct, confident, dogmatical, settled by arbitrary appointment ; *n.* what may be affirmed—*Id-rādīl yā ijābī, sif, haqīqī yā wāqfī, sarīh, mutaqid, khud-nāe yā khud sar, gair-zātt yā gair-jihillī* ; *n.* *haqīqat, tayyāqun*—Tattvāt vāstavyak wā tatvyā, spashṭ wā vyakt, sātya yathārth vidyamān wā vāstav, pratyakṣh anūhī sīdhā avākra wā asandigdharth, drīrhanīśchay nīhsandoh wā drīrhamatī, śāsanānūp ādesak nīrpit wā avāikalpik, niyogāsiddha wā aswābhāvik ; *n.* satyātā, tattvārth, tattwa, vāstavatwa.
- PO-SITIVE-LY**, *ad.* absolutely, certainly—*Muqarrar yā ijāban, alhatta be-shakk yāqīnan yā bi-l-gayīn*—Tattvātāh wā vastutāh, sach-sach sach wā satya.
- PO-SITIVE-NESS**, *n.* reality, confidence—*Ijāb haqīqat yā tayyāqun, yaqīn bāwar yā i'timād*—Vāstavikatawā sattā tatvyātā wā satyātā, drīrhanīśchay vishwās wā bharosā.
- PO-SIT-IV-ITY**, *n.* peremptoriness, confidence—*Istihkām yā qat'at, yaqīn bāwar yā i'timād*—Drīrhanirṇay spashṭātā wā niyatātwa, drīrhanīśchay vishwās wā bharosā.
- PO-SIT-URE**, *n.* the manner of being placed—*Wāqf yā mauzū hone kā taur yā wāz*—Sthāpit hone kā bhāv, nyast wā niveśit hone kī ritī.

PÖŠ'NET, *n.* a little basin — *Ek chhotá bāsan yā bartan* ^h

PÖ'SSE, *n.* (L.) an armed power — *Mardumán-i-silāh-band* — *Astradhári log*, *sāsastra log*.

POŠ'ŠESS, v. (1. *possessum*) to have as an owner, to occupy, to enjoy, to obtain—*Málik yá sáhib h., 'amal k., tasarruf k., hásil k.*—*Háth meñ rakhná wá adhikári h., bathiyáñ wá dabá-lená, bhogná, páná.*

POŠ-ĒŠ-SION, *n.* the state of owning or having in one's power, the thing possessed ; *v.* to invest with property—*Qobaʿ ʿanal zaḥl yā taarraf, tāʿalluq milk milkiyat yā maḥḥa* ; *v. mālīk yā milkiyat d.*—*Dhūran adhiḥīk wa bhog, swādhiḥinadravya swādhiḥinavastu arth kṣhetrādī wa bhūmi* ; *v. dravyavastu kṣhetrādī wa bhūmi d.*

POSS-ES-SION-ER, *n.* one in possession—*Qābiz, mutasarrif, dukhūl, malik*—Adhikāri, bhogi, swāmī. [bandhavachak wī adhikaranaśuchak.

Pos-sēs'sIVE, *a.* having or denoting possession — *Qábiz, izífi* — *Adhikárí wá bhogí, sam-*

Pos-šēs'hor, *n.* an owner, an occupant—*Málik sáhib yá kháwind, qábiz mutasarrif yá dakhil*—Śwāmī prabhu wā adhip, adhikārī wā bhogī.

Pos-sēs'so-ry, *a.* having possession = *Qābiz*, *dakhl* – *Adhikāri*, *bhogī*.

POŠSET, *n.* (1. *posca*) milk curdled with wine or other liquor; *v.* to curdle—*Dūdḥ jo angūrī sharāb gā aur kīsī sharāb se jamā diyī jātā hai*; *v.* *dūdḥ mei khatāī dīl-kar jamā d^h*.—*Dūdḥ jo drakṣhamadya wā aur kīsī madirā se jamāvī jātā hai.*

Pōs-si-BŪl'-ty, *n.* the power of being or happening—*Imkān, iktimāl, qābīliyyat, maq-dūr*—*Sambhav, sambhāvā, sambhāvya, sambhāvaniyati, sakyati, sādhyati, karaniyati.*

Pō's-si-hay, *ad.* by any power existing, perhaps—*Bi-l-imkân, shâid yâ shâyad*—Yathâ-kathanehit yathâkathanehan wâ kisî na kisî rîti se, kadachit wâ ains ho ki.

POST, *n.* (L. *positum*) a piece of timber set upright, a military station, a place, an office, a messenger who comes and goes at stated times, a quick manner of travel-

ling, a sort of paper; v. to fix to a post, to place, to travel with speed, to place in the post-office—*Choh, sipáhiyón ká uddá, makén maqim yá mahallí, uhhá khidmat yá manusá, qatál yá dák-ká karkará, safar ká jalál taríq, ek gism ká kagaz; v. ek choh meñ laga-d, rakhiwá^h, jald musáfarat k. dák-ghar meñ lagáná^h—* Dandá wá lak-ri ká khamblá wá thúni. saiyastánhan chauki wá thúni, jagah sthán áspad wá sthiti, pad wá adhkár, daurádh daurádh wá payik, dák wá jame ki síghra rítí, likhanapa-travíeshe; v. lakri-ká khamblá wá thúni meñ chapkání wá lagú-d, durná wé sthápít k., dák par jána, dák-ghar meñ diltá. [sakeh^h— Vahaníya.

PŮST'Á-BĚK, *n.* that may be carried—*Qábil-i-risál*, jisko ek jagah se dúsrí jagah le-já-
PŮST'ÁGĚ, *n.* money paid for conveying letters—*Dik kú mahsúl, dák se khatt bhejne*

ká mahsil — Patravilhanamúlya, dík se chittlil bhejne *ká mulya* wá vetan. *páyik*.
PŌST'ER, *n.* one who travels hastily, a courier — *Qásil*, *harkara* — *Daurahá* wá *daurahá*.

2. 一个男人在一个有轭的牛车上，一个车夫——*qunā, mēnā*—*hānānā wā hānānā,*
 Pōs-tū-hōn, n. one who guides the first pair of a set of horses in a coach—*(Gāri ke*
ānē ke ek dhore par charh-kar hānkānē w^h [nānik^h

PŌST BŌY, n. a boy who rides post, a courier — *Dik-wá-lá yá tappá-lí^h, dauráhá dauráhá yú*
PŌST CHAIR, n. a travelling carriage — *Dák kī gārī^h, chār wahīne kī dák-kī gārī^h.*

POST-HACK'NEY, *n.* a hired post-horse—*pháre ká áák-kú-ghorá' k', áák kú ghorá' jo*
pháre var áák ho' h. [dauw-dhúw' harkárok ná óááid k' si shítáá]

POŨT-HĀSTĒ', *n.* haste like that of a courier—*Dauŕ-dauŕ-h, dauŕ-dhūp-h, dāk kī sī*
 POŨT-HŌRSE, *n.* a horse for the use of couriers—*Dāk ká dhōrá^h*

POST-HORSE, *n.* a horse for the use of couriers—*Dāk ka ghōṛā*ⁱ.
 PŌST'HOŪSE, *n.* a house with a post-office—*Dāk-ghar*ⁱ.

POST'MAN, n. a courier, a letter-carrier — *Qásid, dáq-wálá^h* — Dauráhá dauráhá wá páyik, patravúhak patravúhí tappúli wá lekhavúhak.

POST-MĀS-TĒR, n. one who has the superintendence and direction of a post-office—*Dāk ká dārōga, dāk-ghar ká muhtamim*—*Dāk-ghar ká adbhikārī wā adhyaksh, patravāhanādīkarnādhyaaksh, patrapreranādīkarnādhīkārī.* [—*Dāk-ghar* ^h, *dāk-khāna*.

POST-OFFICE, *n.* an office where letters are received for delivery or transmission by post — *Post-offits*, *Post-offits*, *Post-offits* — *Post-offits*, *Post-offits*, *Post-offits*.
POST-TOWN, *n.* a town having a post-office — *Wah shahr iismen dák-ghar ho* — *Wah na-*

POST-DATIE. *v.* (L. *post, datum*) to date after the real time—*Barhā-ke tārīkh likhnā.*

barhākar tithi wā miti likhnā wā dālnā, yathārth kāl se

POST-DI-LÜ'YI-AN, a. (L. *post, diluvium*) posterior to the flood; n. one who has lived since the flood — *Hazrat Nûh ke tûfân ke ba'd kâ*; n. *hazrat Nûh ke tûfân ke ba'd kâ shakhs* — Pralayottarakâlin, pralayānantar, pralay ke pichhe kâ; n. pralayottarakâlinavasthi, pralayottarakâlinain, pralay ke pichhe kâ jan.

POST-TERI-OR, a. (L.) later, subsequent—*Ba'd-kā yā pasth, mutaakhkhir muakh-khir yā muakhkhar*—Paśchātkaḷin wā pichhlā, paśchātkaḷik uttarakaḷik aparakaḷik wā uttarakaḷik.

- POS-TĒ-RI-OR**, *n. pl.* the hinder parts—*Chūtaph, puttke*—Nitamb, paśchāddēs.
- POS-TĒ-RI-ŌRĪ-TY**, *n.* the state of being later—*Taakhkhur, muakhkhirāt yā muakhkharat*—Paśchāt-kālinatā, aparakālikatwa.
- POS-TĒRĪ-TY**, *n.* succeeding generations, descendants, children—*Khalof yā akhlāf, pushāt yā nasl, āl yā anlad*—Put-apautrādī wā putrapautrādisantān, santān wā santati, apatyā wā larka-bālo. [*daricha*—Kshudradwār, upadwār.]
- POSTĒRN**, *n. (L. post)* a small door or gate—*Khirkī^h, chor khirkī^h, chhoḷā phātak^h*, *pushāt yā nasl, āl yā anlad*—Put-apautrādī wā putrapautrādisantān, santān wā santati, apatyā wā larka-bālo.
- POST-EX-ISTENCE**, *n. (L. post, ex, sist)* future existence—*Āyanda hastī, paśiñ wājūd, paśiñ-ist*, *āybat*—Paśchājīvan, uttarasthiti, uttaristi, paralok, uttarāvasthā.
- POSTFACT**, *n. (L. post, factum)* a fact which occurs after another—*Paśiñ mājarā, muakhkhir yā muakhkhar mājarā, mutaakhkhir haqiqat*—Paśchādghatnā, uttaravrittant.
- POSTHUME**, **POSTHU-MOUS**, *a. (L. post, humus)* born or published after one's death—*Kisī kī wafāt ke ba'd paūlā-huāt yā chhāpā-gayā*—Kisī ke marne ke piche janmā huā wā chhīnī gayā, pītrmaranapottaraj, janakamarituyattaraj, kartmrinriyattarak, kartmaranapottarak. [*piche*, *kisī ke marne ke piche*.]
- POSTHU-MOUS-LY**, *ad.* after one's death—*Kisī kī marāt ke ba'd*—Kisī kī mrityo ke
- POSTIL**, *n. (L. post)* a marginal note; *v.* to write marginal notes—*Hāshiyē kī sharh*; *v. hāshiyē par sharh likhnā*—Prāntasthātīkā, kagar kī tīkī; *v. prāntasthātīkā likhnā*, kagar meñ tīkī wā tilak likhū.
- POSTIL-ER**, *n.* one who writes marginal notes—*Hāshiyē par sharh likhne w., sharh-i-hāshiyā-navis*—Prāntasthātīkākar, kagar meñ tīkī likhne w.
- POSTILION**. See under Post.
- POST-IL-MĪNĪ-AR**, **POST-IL-MĪNĪ-ONS**, *a. (L. post, limen)* contrived done or existing subsequently—*Ba'd tajwiz kiya-gayā, ba'd kiya gayā, ba'd ruhne w.*—Piche sochā gayā, paśchātkalpit, paśchāt-krit arthāt piche kiya gayā wā rachī gayā, paśchād-vartī wā piche rahne w.
- POST-MERIDYAN**, *a. (L. post, meridian)* being in the afternoon—*Do-pahar dīn ke piche kē^h, ba'd-ūl-zuhar*—Āparāhnik, āparāhnikālīk.
- POSTNATE**, *a. (L. post, natum)* born after, subsequent—*Ba'd paidī-huā, paśiñ muakhkhir muakhkhar yā mutaakhkhir*—Uttaraj avaraj wā piche-janmā-huāt, uttar par wā piche-kī.
- POST-PONE**, *v. (L. post, pono)* to put off, to delay, to set below in value—*Mauqūf-rakhnā yā multawī-rakhnā, tauwagūf yā tākhīr k., kam-qadr k. yā kam qimat thahrānā*—Dāl-rakhnā phukī-rakhnā piche-jānū wā tūl-d., vilamb k., laghu jānū wā thorā mol thahrānū. [*wā dāl rakhnā, vilamb wā kālayāpan*.]
- POST-PONEMENT**, *n.* a putting off, delay—*Tākhīr yā mauqūfī, tauwagūf yā derī*—Tāl d.
- POST-PONER**, *n.* one who postpones—*Mauqūf rakhne w., multawī rakhne w., tauwagūf yā tākhīr k. w., kam-qadr k. w., kam qimat thahrāne w.*—Dāl-rakhne w., piche jāne w., tūl-d. w., vilambakārī, laghu jāne w., thorā mol thahrāne w.
- POST-POSITION**, *n.* the state of being put back or out of the regular place—*Piche rakhnā jānā^h, piche dālā-jānā^h, ākhīrī hālat yā mauqām*—Uttarasthiti, paśchātsthiti. [*zailu-l-khatt, mukarrar*—Paśchāt-lekh, paśchātīpti, anulikhit.]
- POSTSCRIPT**, *n. (L. post, scriptum)* a paragraph added to a letter—*Tatīmna-i-khatt*, **POSTULATE**, *n. (L. posuulo)* a position assumed; *v.* to assume, to invite—*Dā'wā bilā-dalīl, dā'wā-i-farzi, usūl-i-mauzū'a, tarfain kā mānā huā dā'wā*; *v. farz k., māngnā^h*—Anumānamūl, swikritapaksh, siddhavadgrīhitapad, swikritasampādyā; *v. mānā wā mān-lenā, yichānā k.*
- POSTULATION**, *n.* the act of assuming without proof, supplication, intercession—*Bilā-dalīl furz k., iltimas yā istid'ā, mas'atāt yā shaf'at*—Binī pramāñ mān-lenā wā swikār k., prārthanā wā yāchanā, mādhyaस्था mādhyaस्थ parārthanaprārthanā wā parārthanivedan. [*lene w. wā swikār k. w.*]
- POSTULATORY**, *a.* assuming without proof—*Bilā-dalīl furz k. w.*—Binī pramāñ mān-
- POSTULATUM**, *n. (L.)* an assumed position—*Dā'wā-i-bilā-dalīl, dā'wā-i-farzi, usūl-i-mauzū'a*—Siddhavadgrīhitapad, swikritapaksh, anumānamūl, swikritasampādyā.
- POSTURE**, *n. (L. positum)* situation, state, condition, attitude; *v.* to place in a particular manner—*Jalsū yā nishast, waz yā tawr, hālat, samā yā sūrat*; *v. kīśī rat hālat yā samā meñ qām k. yā rakhnā*—Sthiti, dāsī, avasthā, dhaj, dhab āsan āngavinyas bhāv śarīrasthiti wā āngasthiti; *v. kīśī dāsī dhaj dhab āsan wā bhāv meñ baithālnā wā dharnā.*
- POSTURE-MAS-TER**, *n.* one who teaches or practises artificial postures of body—*Badan ke samā yā waz waghaira kā ustād, khālfa, hālū pair usthāne phēkne aur ānkh bhānī nachāne kā ustād*—Āngavinyāsāsikshak, śarīravinyāsāsikshak, āngavikshēpasāsikshak.
- POSY**, *n. (poesy?)* a motto on a ring, a bunch of flowers—*Nayine par kī khodī hui bāt, gul-dasta*—Ānguriyākalekh wā nag-par kī khodī bāt, phuloñ-kā-guchchhā wā pushpaguchchhak.

PÖT, *n.* (Fr.) a vessel for boiling, a vessel for holding liquids, an earthen vessel, a cup; *v.* to preserve in a pot—*Deg yā degcha, gagra yā gharā^b, hāñrī^b, pyāla yā piyāla*; *v. gosht wagrau ko nanaq masālīh aur pāni se pakī-kar hāñrī meñ rakhnā*—Baṭuā baṭlōhī karīhī wā taslā, kalsā huñdī lotiyā wā lotā, hāñrīyā wā maṭkī, pānapātra katorī katorī wā khora; *v. māns udi ko lon vyanjanādi aur jal se sījhakar hāñrīye meñ rakhnā.*

PÖT'A-GER, *n.* a vessel for food, a porringer—*Rikābī sahnak yā tabaq, bādiya yā shorba-dān*—Thālī wā thāl, jūshapātra wā yūshapātra. [karhī.]

PÖT'TAGE, *n.* any thing boiled for food—*Hulwā, shīr-fālūda, shorba*—Jūsh, yūsh, lapsī,

PÖT'TER, *n.* one who makes earthen vessels—*Kumhār^b, kulāl^b, kas-gar, kūza-gar*—Kumhakar, ghatakar.

PÖT'TER-Y, *n.* a place where earthen vessels are made, the vessels made by potters—*Kāza gar kī kār khāna, hāñrī wagrau*—Kumharsālā wā ghaṭumirmāpasālī, hāñrīyā-purwā mirimay mirimayabānd wā kankilak. [pānāvyanan.]

PÖT'TING, *n.* drinking, tipping—*Piñā^b, mai-khorī*—Madyapin, surāpin nityapin wā

PÖT'TLE, *n.* a measure of four pints—*Ek wān yā māp jo qurib do ser ke hotā hai*—Do ser ke lagbhag kī māp wā parimān.

PÖT'TELL-Y, *n.* a protuberant belly—*Tūñ^b, bari pū^b*—Lambodar.

PÖT'TELL-LIED, *a.* having a protuberant belly—*Tūñdālā^b, tūñdūl^b, bar-petā^b, toñdālā^b, sahāshikam*—Lambodar, tūñdī, tūñdīl.

PÖT-COM PAN'ION, *n.* a companion in drinking—*Ham-kāsa, ham-pyāla yā ham-piyāla, ham-sharābī*—Sahāyī, pānasahāya, sahamadyap.

PÖT'TERR, *n.* an herb fit for cookery—*Shū^b, blāyī^b, tarkārī^b, baghā yā boghā.*

PÖT'TOÖK, *n.* a hook on which pots are hung over the fire, an ill-formed or scrawled letter—*Ek kūtā di jis par hāñrī āy ke upar karkā di jāti haiñ*, *baul-sūrat harf*—Ek āñkrī jis par hāñrīyī āy ke upar karkā di jāti haiñ. karkul akshar.

PÖT'TOÖSK, *n.* an alchouse—*Jau kī sharāb kī dūkān*—Yavanmadyalay, yavansurāgrīh.

PÖT'LID, *n.* the cover of a pot—*Hāñrī kī dhapuī yā dhaknā^b, sar-pash, dhaknā^b, dhaknā^b*. [sharābī]—Sahāpāyī, pānasahāya, sahamadyap.

PÖT'MAN, *n.* a companion in drinking—*Ham pyāla yā ham-piyāla, ham-kāsa, ham-*

PÖT'SHERD, *n.* a fragment of a broken pot—*Tālī hāñrī kī takrā^b, thikrā^b, thikrī^b, siktā^b, siktī^b, khoprā^b, khaprā^b*.

PÖT-XIL'ANT, *a.* courageous from strong drink—*Ter sharāb ke pine se diler yā juwān-mard*—Ugra madya ke pin karne se sāhasī wā dhīh.

PÖTA BLE, *a.* (L. *potō*) that may be drunk; *n.* something which may be drunk—*Noshidani*; *n. shurb*—Peyā, pāniya, pāmayogya, pānārā; *n. peyavastu, pāniya, pāniyadravya.*

PO-T'X'ION, *n.* a drinking bout, a draught—*Noshidagi mai-kushī mai-khorī yā mai-noshi, jurā*—Pānosav pilawwal pānwal wā samptū, ghūñt.

PÖT'ION, *n.* a draught, a liquid medicine—*Jurā yā shurb, ruqīq dawā yā pine-ki-dawā*—Ghūñt, peyaushadhī wā pāniyaushadhī.

PO TÀR'GO, *n.* a kind of saucer or pickle—*Chatnī^b, achār yā ānchār^b*.

PÖT'ASH, *n.* (pot, ashes) an alkaline salt procured from the ashes of plants—*Khar^b, sajjī-mittī^b, sajjī^b*—Kshār, yavakshār, sarjīkakshār, sarjīkī. [kachā yā karchchā^b.]

PO-T'AT'Q, *n.* an esculent root—*Ālā^b, suthnā^b, aruī yā aruā^b, ghūñgūñ^b, bamdā^b*.

PÖT'CH, *v.* (Fr. *pocher*) to thrust, to push, to boil slightly—*Ghusepnā yā chubhānā^b, dhakchūā^b, adh-churā yā adh pakā^b*.

PÖT'ENT, *a.* (L. *potens*) powerful, strong—*Zor-āwar yā qurī, zabar-dast qādir yā mazbūt*—Prabāl balawān wā vīryawān, porhā parīkrāmī wā śaktimān.

PÖT'EN-CY, *n.* power, influence, strength—*Tiqat, asar yā tāsir, quwat quwat yā zor*—Bal wā parākram, prabhāv sattwa wā gun, śakti wā vīrya.

PÖT'EN-TA-CY, *n.* sovereignty—*Shāhanshāhī, bātskhāt, farmān-ravāī, hukūmat*—Rājā-twa, prabhtwa, ādhipatyā.

PÖT'EN-TATE, *n.* a monarch, a sovereign—*Bātskhāh pādshāh yā shāhanshāh, farmān-ravāī shāh yā sultān*—Adhipatī wā mahīpatī, nareśwar rājā wā narapati.

PO-T'ENTIAL, *a.* existing in possibility not in act, powerful, efficacious, expressing power—*Mumkīn, qubratī qādir zor-āwar qawī yā mazbūt, muassar, ikhtiyārī*—Sambhāviya wā sambhāvaniya, balawān prabāl porhā wā śaktimān, gunakārī wā amogh, śaktisūchak wā sāmārthyoddesak. [bhāvanīyatā wā sambhāvanā.]

PO-T'EN-TIAL-LY, *n.* possibility not actuality—*Imkān, ihtimāl*—Sambhāvyatā, sam-

PO-T'EN-TIAL-LY, *ad.* in possibility not in act—*Bi-l-inkān, ihtimālan*—Sambhāvyatā-pūrvak, sambhāvanā se. [wī prabhāv se, bal se.]

PÖT'EST-LY, *ad.* powerfully, forcibly—*Tiqat yā quwat se, zor yā zabar-dastī se*—Śakti

PO-T'ES'TA-TIVE, *a.* authoritative—*Hākīmāna, bā-hukūmat, sanadī*—Śāsanānūrūp, prāmānik. [rākā^b, patākā^b—Kshudrāgnyāstra.]

PÖT'GÜN, *n.* (popgun ?) a gun which makes a small sharp noise—*Chhotī bandūq, pa-*

PÖTHER, *n.* bustle, tumult, confusion; *v.* to harass, to perplex—*Tagdú dawá-dawish yá afrátáfrí, harj-marj gul-gapára yá shor-sharaba, hawráni hangáma har-hamí yá intishár*; *v. hairán k., digg-k. parashán-k. yá tasdí-d.*—Daurdhup wá dhám-dhám, khalbali wá koláhal, harbari maulá vyastatá wá gabrá; *v. vyákul k., har-bará-d. ghabrá-d. vyast-k. khijhíni khijáná wá satáná.*

PÖTION. See under POTABLE.

PÖTTAGE. See under POT.

PÖÜCH, *n.* (S. *pocca*) a small bag, a pocket; *v.* to pocket, to swallow—*Tosh-dán yá thait, jeb yá kisa*; *v. jeb meñ rakhná, nigalná^b*—Kosh pesí petí wá jholí, kos khalití wá khísá; *v. khalití pesí wá kosh meñ dharná wá rakhná, líluá.*

PÖULE, *n.* (Fr.) the stakes of all the players at certain games of cards—*Tás ke bá'ze khel meñ sab khiláryon kí bázi*—Tás ke kisi kisi khel meñ sab khiláryon kí hor wá pan. [chiñgni, chiñgná.]

PÖULT, *n.* (L. *pullus*) a young chicken—*Cháza, murg ká bachcha*—Kukkutásávak,

PÖUL'KER-ER, *n.* one who sells fowls—*Murg-bán, murg-farosh, murgí-wálá*—Khádyá-pakshivikretá, khádyápakshivikrayí, gharailí wá palu chiriyáñ beñcho w., kukkutá-divikretá. [kukkutídi.]

PÖULTRY, *n.* domestic fowls—*Murg, murgá-murgí, gharailí chiriyáñ^b*—Grihapakshí,

PÖUL'TICE, *n.* (Gr. *pollos*) a soft mollifying application, a cataplasm; *v.* to apply a poultice or cataplasm—*Lubdí yá loí^b, zimád yá zamád*; *v. zimád yá zamád layáná, lojpi layáná^b*—Pákajanakapishitapralep wá lojpi, lep wá patí; *v. loí lagáná, lubdí lagáná, lep wá patí charháná.*

PÖULTIVE, *n.* a cataplasm—*Loí^b, lubdí^b, lep^b.*

PÖÜNCE, *n.* (L. *unguis*) the claw or talon of a bird of prey, cloth worked in eyelet holes; *v.* to seize with the talons, to pierce, to perforate—*Changul yá panja, jáldár kaprá*; *v. changul yá panje meñ pokarná, chhedná^b, sálná^b*—Nakh wá nakhar, jáli-wálá kaprá; *v. nakh wá nakhar se pakarná, vedháná wá bedhni, chhed k.*

PÖÜNCE, *a.* having claws or talons—*Changul-dár, panje-dár*—Nakhavisisht, unakharyukt.

PÖÜNCE, *n.* (L. *pumex*) a powder; *v.* to sprinkle with powder—*Dhúne ká chúr^b, chúne kí polá^b*; *v. dhúne ká chúr chhítná yá dálná^b*—Masísoshapachúrp, masísoshapachúrp, *v. masísoshapachúrp bhubhuraná wá dálná.*

PÖÜN'CE-BOX, *n.* a small box perforated—*Sirák-k-dár sandúg-cha, sirák-k-dár díbiyá*—Ek petí wá dabiyá jisuné chhoté chhoté chhed bañe rahite haiñ, chhidravishishtapeśi, raudhrayuktakosh.

PÖÜNI, *n.* (S. *pund*) a weight, the sum of 20 shillings—*Ratlí yá ádh-ser, das rupai mol kí ashrafí*—Prasth wá ádh-ser, das rupai mol ká swarnamudrá.

PÖÜN'AGE, *n.* a sum deducted from a pound, a duty on goods exported or imported—*Das rupai mol kí ashrafí ká battá, bar-ámad yá dar-ámad mál ká mahsul*—Das rupai mol ká swarnamudrá ká battá, kar jo us bāpiyasāmāgri par lagtā hai jo bāhar ko jāy wā bāhar se āwāi.

PÖÜN'ER, *n.* a person or thing denominated from a certain number of pounds—*Pāund nām ashrafí aur pāund nām wazn ke hisāb se jo nām kisi shakhs yá shai ká partā hai jaise koi shakhs jiskí āmadāni har sāl meñ das pāund kí ho to usko das pāundār kahañge aur koi top jis se bārah pāund ke wazn ká golá chālā-rahē to use bārah pāundār kahañge*—Swarnamudrávūchak pāund aur prasth wā ádhser sūchak pāund kí gapanā se jo nām kisi vyakti wá vastu ká partā hai jaise koi jan jiskí prāpti prati varsh meñ das pāund kí ho tau usko das pāundār kahañge aur koi tūp wā hundí jiskí mol pachās pāund ho tau us hundí ko pachās pāundār kahañge isi riti se koi agnyasthra jis se bis pāund kí golá chhor sakāin tau usko bis pāundār kahañge.

PÖÜN-PÖÜL'ISH, *a.* neglecting large sums in attending to little ones—*Thore rupai kí taraf mutawajjih hone meñ ziyāde se gāñl*—Alpādhan wā thore rupai kí or manoyogi hone meñ bahudhan wā bahut rupai kí or amanoyogi.

PÖÜNI, *v.* (S. *punian*) to beat, to pulverize by beating—*Kāññná khāññná chhāññná kuchalná yá kútná^b, álá-k. bukni-k. búkná yá chúr-chúr-k^b.*

PÖÜND, *n.* (S. *pyndan*) an inclosure for cattle which have been taken in trespassing; *n.* to confine as in a pound—*Thātu yá bārá jismēn khule ghūmte-phirte mawāshk gī-rīstār ho-kar band kiye jāte haiñ*; *v. ihāte meñ band k., band k.*—Bārá wā berhā jismēn chhūṭe ghūmte-phirte pāsu dāl diye jāte haiñ, yūthabhrashṭapāsurodhak, brashṭapāsurodhanasthān; *v. berhná, bāre meñ mūnd-d. wá dāl-d.*

PÖUR, *v.* (W. *burw*) to send forth in a stream, to emit, to flow—*Dálná dhálná uñrel-ná uñeyná jharjharáná yá bháná^b, chhōrná yá nikálná^b, bahná pārná yá tartarā-*

POUR-TRAY'. See PORTRAY. [ná^b.]

PÖÜT, *n.* a bird, a fish—*Ek bhānt kí chiriyá^b, ek bhānt kí machhlí^b.*

PÖÜT, *v.* (Fr. *bouder*) to thrust out the lips, to look sullen, to shoot out—*Honth onh*

yā oth larkānā^h, muñh-larkānā muñh-phulānā yā udās-ḍekh-paryā^h, nikalnā yā ubhar-ānā^h. [larkōn kā sū muñh-bhūri k^h.

PŌŮT'ING, *n.* childish sullenness—*Larkōn kā sū muñh-phulānā yā hoñth-larkānā^h,*

PŌŮ'ER-TY, *n.* (*L. pauper*) want of riches, indigence, barrenness, defect—*Iflās myltis yā tany-hālī, be-zurt tany-dasti tiki-dasti yā muhtāji, be-namaki yā khushki, 'aib nups yā khulul*—Daridrātā wā nirdhanatā, dāridrya dāridra daridrāyasthī nishkinchanatwa nishkinchanatwa wā dhanābhāv, nishphalatā śushkatī wā śūnyatā, dosh dūshaṇ wā truti.

PŌŮDER, *n.* (*Fr. powder*) dust, any dry substance composed of minute particles, gunpowder, hair powder: *v.* to reduce to dust, to sprinkle with powder, to salt—*Dhūl^h, buknī yā chār^h, bārāt, bāl ke liyē masālīh; v. safiy k., buknī yā chār bhur-bhurānā^h, namak dālnā yā namak milānā*—Ropu pānsu wā dhūr, chūrū pīsū wā āta, āgneyachūrū sīghradāhyachūrū wā dārū, keśachūrū wā koś meñ lagine kī chūrū; *v. buknā wā pīsū, chūrū bhurbhurānā wā chūrūāvrit-k., lavan milānā wā lon dālnā.*

PŌŮDER-Y, *a.* dusty, friable—*Dhūl sū^h, bhurbhurānā yā phuskā^h.*

PŌŮ'DER BŌX, *n.* a box for hair-powder—*Bāl ke masālīh kī ḍibiyā, bāl ke masālīh kī dabbā*—Keśachūrūpādhar.

PŌŮDER-FLASK, PŌŮDER-HORN, *n.* a case in which gunpowder is kept—*Pārūt-dān, siṅgrā^h, seṅgrā^h, siṅgrā^h*—Sīghradāhyachūrūpādhar, āgneyachūrūpādhar.

PŌŮDER-ING-TUB, *n.* a vessel in which meat is salted, a place for infected patients—*Ek bartan jismēn ghaṭ rakhe kar us meñ namak milāte haiñ, dāru-sh-shifā yā shifā-khānū*—Ek bhāsan jismēn māṭis ko dharkar us meñ lon wā lavan milāte haiñ, chikit-sālā. [hūt^h, bārūt banāne kī chakkī—Dārū wā āgneyachūrū banāne kī chakkī.

PŌŮDER-MILL, *n.* a mill for making gunpowder—*Chakkī jo dārū banāne ke kām ātī*

PŌŮDER-MINE, *n.* a cave or hollow in which powder is placed for an explosion—*Surañg jismēn bārūt dhar-ṭī jāti hai*—Surāṅg jismēn dārū wā āgneyachūrū urāno ke hetu se dhar ḍiyā jāti hai. [khānū—Nankī kī āgneyachūrūpāgr.

PŌŮDER-ROOM, *n.* the apartments in a ship where gunpowder is kept—*Jahāz kī bārūt*

PŌŮDIKE, *n.* a marsh or fen dike—*Bāndh jo daldal meñ hotā hai^h, pushta jo daldal meñ banāte haiñ.*

PŌŮ'ER, *n.* (*Fr. pouvoir*) ability, force, strength, faculty of the mind, influence, authority, government, a sovereign, a ruler, a divinity, an army, a navy—*Liyāqat moq-dār majāl yā dast-qudrat, zor, tāqat qāwat yā quwat, isti'dād yā zikni-quwat, tāqat yā asar, iqtidār ikhtiyār qudrat yā mukhtār, hukūmat tahakkim yā hākimi, yādshah bādshāh yā mulik, hākim yā nā'im, firidat, fawī yā lushkar, buhr*—Kshamantā yogyatā wā samarthiya, bal, śakti wā parikram, dhīśakti wā mamhīśakti, prabhāv wā guṇ, adhikār, ādhipatiya prabhutwa wā aiśwarya, adhiś, adhipati, vibhūti bhūti wā swargiya vyakti jo lāwar se ghaṭkar aur manusiya se bārhar hotā hai, katak saunya wā sonā, yuddhanāusamūh wā nāusamūh.

PŌŮ'ER-FUL, *a.* having power, forcible, strong—*Zi iqtidār mukhtār qādir yā sāhib-i-zor, zor-āwar zabar-dast tawānā yā shah-zor, mazbūt yā quwī*—Parakrūt viryawān mahāvīkram tejaswī anuṅgh vikramī aiśwaryawān ksham wā samarth, śaktiman wā balādhiya, bālwān prabul wā balī. [se—Śakti se, bal wā prabhāv se.

PŌŮ'ER-FUL-LY, *adv.* with power, potently—*Ba-zor yā zor se, tāqat iqtidār yā zabar-dasti*

PŌŮ'ER-FUL-NESS, *n.* force, might, efficacy—*Zor yā tāqat, zor-āwari mazbūti yā quwat, tāsir yā asar*—Bal wā samarthiya, śakti wā prādhāya, prabhāv saprabhāwatwa wā guṇ.

PŌŮ'ER-LESS, *a.* without power, impotent—*Be-tāqat nā-quwat yā be-tāb, nā-mard be-kas be-majāl be-mupdār nā-tawān yā zā'if*—Nirbal asamarth balahin wā śaktihīn, nākt nīśakti nishparakram wā viryahiñ.

PŌŮ'LDIRON, *n.* that part of armour which covers the shoulders—*Baktar jayshan yā zīrah kā wah hissā jis se kāndhoñ yā morhoñ kī pañdh hotī hai*—Kavach wā jhi-lam kā wah bhāg jis se kāndhoñ wā morhoñ kī ār wā rakshā hotī hai.

PŌX, *n.* (*S. pox*) an eruptive disease, the venereal disease—*Chechak, ātashak garmī yā bāl-i-farāng*—Sitalā sitalī viśphot wā māti, upadāñ wā vrishtapākachchū.

PŌZE. See POSE.

PRĀCTISE, *v.* (*Gr. prasso*) to do habitually, to exercise a profession, to try artifice—*Mashq rahī yā 'amal k., kōi roz-gār yā peshā k., hikmat-'amālī fann-ferēb yā riya-kānī k.*—Nityābhyās-k. abhyās-k. siddhant wā kiya-k., anusevan-k. wā kōi vyavastī k., chhal chhalbal chhadnā kapāt wā kapāṭaprayog k.

PRĀCTICE, *n.* habit, frequent use, performance, exercise, method, medical treatment—*Ādat mā'mūl dastūr yā kha, isti'māl rahī yā 'amal, adā ifā yā ijrā, mashq-shaq yā shugl, taar nālū yā waṣ, tabābat hāṭimī yā tabībī*—Tew elaskā wā bān, abhyās nityābhyās wā nīrantarapravritti, anushtān vidhān wā kriyā, sevān ācharaṇ wā vyavastī, dhab wā rīti, chikitsā aushadhāprayog wā vaidyopachār.

PRĀCTIC, *a.* relating to action, artful, skilful—*'Amālī isti'mālī mashqī yā mā'mūlī,*

riyā-kār yā fīratī, hosh-yār yā hunar-mand—Abhyāsasambandhī karmik wā kriyā-sambandhī. kapaṭī cihlālī wā dhūrt, chatūr wā guṇī.

PRAC'TI-CA-BLE, *a.* that may be done—*Kardant, shudant, hone ke qābil, kiye jāne ke laiq, hon-hār^h, āsān*—Sādhyā, karaṇīya, karaṇāśakya, śakya, sambhāvya, sambhāvāniya, upapādyā, sugam, aduṣhkar.

PRAC'TI-CA-BIL-I-TY, PRAC'TI-CA-BLE-NESS, *n.* the quality of being practicable—*Imkān, hon-hārī^h, hone kī liqāqat, honne kī qābilitiyat, āsānī*—Sādhyatā, karaṇīyatā, śakyatā, karaṇāśakyatā, sambhāvīyatā, sugamatwā.

PRAC'TI-CA-BLY, *ad.* in a practicable manner—*Kardant taur se, shudant tariq se, hon-hār dhab se^h, āsānī se, honne kī liqāqat yā qābilitiyat se, imkān se*—Sādhyatāpūrvak, karaṇāśakyatāpūrvak, sambhāvīyatā se, sugamatā se.

PRAC'TI-CAL, *a.* relating to practice or action—*'Amalī, mashqī, kasratī, mā'mulī, istī mālī*—Abhyāsik, abhyāsasambandhī, abhyāsi. vyavasāyī, kriyāsambandhī, vyavahāra-vishayak.

PRAC'TI-CAL-LY, *ad.* by practice, in fact—*'Amalan tajriban istī mālān 'amal-se istī māl-se yā mashq-se, dar-haqqat yā pī-l-haqqat*—Abhyās vyavasāy wā vyavahār se, sach-sach wā yathārtharūpī-se.

PRAC'TIS-ANT, *n.* an agent—*'Amil, fā'il*—Kartā. [vyavasāyī.]

PRAC'TIS-ER, *n.* one who practises—*Mushshiq, tajriba-kār, kār-kardā, 'āmil*—Abhyāsi,

PRAC'TITION-ER, *n.* one who exercises any art or profession—*Peshā-dār, mu'āmalu-gar, istī mālī, tajriba-kār, kār-kardā, 'āmil*—Vyavasāyī, vyāpārī, sevī, abhyāsi.

PRAG-MATIC. PRAG-MAT'-CAL, *a.* (Gr. *pragma*) meddling, officious—*Mudākhalat k. w. fuzūl-khūlmāt yā bilā-ijāzat ke dast-andāz*—Hāth-dāne w. wā hāth lagāne w., anadhikāracharehak parādhikāracharehak wā parādhikāravayāfīrī.

PRAG-MAT'-CAL-LY, *ad.* in a meddling manner—*Fuzūl-khūlmāt se, bilā-ijāzat kī mudākhalat yā dast-andāzī se*—Anadhikāracharehā se, parādhikāracharehā se, paravyāpāracharehā se.

PRAG-MAT'-CAL-NESS, *n.* quality of meddling—*Fuzūl-khūlmāt, ba-guīr ijāzat kī mudākhalat yā dast-andāzī*—Parākāryacharehā, paravyāpāracharehā, anadhikāracharehā.

PRAG-MATIST, *n.* one who meddles—*Fuzūl-khūlmāt shukhs, ba-guīr ijāzat ke mudākhalat yā dast-andāzī k. w.*—Parādhikāracharehak, anadhikāracharehak, paravyāpāracharehak.

PRĀISE, *n.* (L. *pretium*) commendation, honour, glorification : *v.* to commend, to applaud, to glorify—*Ta'rif āfrīn taṣṭif tahsīn yā marh, 'izāt yā nām-warī, hamd sanā yā sipās* : *v.* *ta'rif kī, tahsīn sitāish yā sitāyash k., hamd k.*—Prāsānsā wā sarāh, rūm wā yās, kirtan kutī vandana slav wā stotra ; *v.* prāsāns k., sarāhmī wā harfī-k., kutī vandana kirtan wā anukirtan k.

PRĀISE-FUL, *a.* laudable, commendable—*Mamlūk hamīda yā sitūda, mustahsan ta'rifī pasandīda yā tahsīn-kr-lāiq*—Prāsānsāniya, stutyogya stūtya wā stotavya.

PRĀISE-LESS, *a.* wanting praise, without praise—*Be-ta'rif, be-tahsīn yā be-āfrīn*—Prāsānsāhīn, śāghāsūnya wā stūhīn. [stāvak, stutikarak, vandi.]

PRĀISE-R, *n.* one who praises—*Mudāh, sanū-khwaīn, hāmīd, ta'rif-kunāda*—Prāsānsak,

PRĀISE-WOR-THY, *a.* deserving praise—*Mustahsan, najīb*—Prāsānsāniya, stotavya, stutyogya, stūtya, prāsānsya, śāghya.

PRĀISE-WOR-THI-LY, *ad.* commendably—*Mustahsanāna, najībāna, ta'rifī yā pasandīda taur se, qābil-i-ta'rif-ke*—Prāsānsāniyaprakār se, stutyabhāv se, prāsānsāniyatāpūrvak, stutyogyatāpūrvak. [liqāqat—Prāsānsāniyatā, stutyogyatā.]

PRĀISE-WOR-THI-NESS, *n.* the quality of deserving praise—*Ta'rif kī qābilitiyat, tahsīn kī*

PRĀME, *n.* (D. *praeon*) a flat-bottomed boat—*Patelā yā paṭailā^h.*

PRĀNC'E, *v.* (Ger. *prangen*) to spring, to bound, to bound, to walk ostentatiously—*Kūd-nā^h, phāṭnā^h, kulō-k. kūlte-jānā yā ghore par chuph-kar kūdāte chalnā^h.*

PRĀNC'ING, *n.* the act of bounding—*Kūd-phāṭ^h.*

PRĀNK, *v.* to decorate, to dress ostentatiously : *n.* a frolic, a trick ; *a.* frolicsome—*Zīnat d., numāish ke liye 'umda poshāk yā libās pahīnā* : *n.* kulōl alol-kulōl yā khel^h, sharārat yā harām-zādūgi ; *a.* khush-tub^h, shokh—Sānwān alaukār-k. wā sobhā-k., dambhārth wā lokadarsanārth bhūshan k. wā uttam vastra pahīnā ; *n.* libā wā kriṣā, vīmarakriṣā markatacheshtā wā kucheshhtā ; *a.* vilāsī, kriṣāwān, kriṣākar, kolipar, ullasit, chañchal, aṇchal.

PRĀNK'ER, *n.* one who dresses ostentatiously—*Numāish ke liye 'umda poshāk pahīnne w.*—Dambhārth wā lokadarsanārth bhūshan-k. w. alaukār-k. w. wā uttam vastra pahīne w. [āw-phanāw yā sajanā^h—Dambhārth wā lokadarsanārth alaukār wā sobhā.

PRĀNK'ING, *n.* ostentatious decoration—*Numāish zebāish yā zīnat, dekhāw ke liye ban-*

PRĀTE, *v.* (D. *praeten*) to talk idly, to utter foolishly ; *n.* idle talk—*Baknā bakbak-k. yā gap-mārnā^h, barbarānā^h ; n. bak^h, bak-bak^h, bakwād^h, bak-jhak^h, gap^h, barbarā-haṭ^h, jhak^h.* [hā jalpak wā jalpi, barbariyā vāchal wā bahubhāshī.]

PRĀTER, *n.* an idle talker, a chatterer—*Harz-go yā zaṭālī, bakwādī^h*—Bakkī bakwā-

- PRĀT'ING**, *n.* idle talk, tattle—*Harza-goī yā behūda-goī, bakwād^h*—Bak jhak bakjhak wā barbarāhat, vrithābhāshan jalp wā anarthakavachan.
- PRĀT'TIE**, *v.* to talk triflingly; *n.* trifling talk—*Bakwād k^h, bak-bak k^h, baknā^h, gap mārnā^h, barbarānā^h, harza-goī yā behūda-goī k.*; *n.* *bakwād^h, bak^h, barbari^h, jhak^h, bak-jhak^h, bak-bak^h, harza-goī, behūda-goī^h*.
- PRĀT'TIER**, *n.* a trifling talker, a chatterer *Harza-go yā behūd^h-go, bakwād^h*—Bakki bakwāhā jalpak wā jalpi, barbariyā vāchāl wā bahubhāshī.
- PRĀT'IQUE**, *n.* (Fr.) a licence to trade after having performed quarantine or upon a certificate that the vessel did not come from an infected place—*Kisi jahāc ke logōñ ko sandiqari karne ki ijāzat is i'tibār se ki un meñ kisi ko wabī ki bīmārī nahīn hai*—Kisi naukī ke logōñ ko bīnījya karne kī adhikār wā ājñā is vishvās par ki un meñ kisi ko mārīrog nahīn hai. [Dushtatā, bhrashtatā wā vikriyā.
- PRĀV'I-TY**, *n.* (L. *prævus*) wickedness, corruption—*Shurārat yā bad-zātī, fasād*—
- PRĀ'WN**, *n.* a small crustaceous fish—*Jhūgū yā jhūgū^h, chīnggrā^h, chīnggrī machhī^h*.
- PRĀX'IS**, *n.* (Gr.) use, practice, an example or form to teach practice—*Isī māl, mashq rahī amāl yā shuql, mashq yā rahī ke lēge namūna yā misāl*—Pravartan, anushtān viddhān ācharaṇ wā vyavahar, abhyās ke nimittā ādarś wā drishtānt.
- PRĀY**, *v.* (L. *precor*) to ask with earnestness, to entreat, to supplicate, to address the Supreme Being—*Itimās k., minnat yā illijī k., darkhwaist yā istidā k., namāz-k. namāz-payhnā yā dūā-k.*—Yāchanā k., chiraaurī k., bintī k. wā vinayapūrvak-mūngnā, prārthanā k., īśvarapūjī īśvarapārthanā devapārthanā wā bhagavatprārthanā k.
- PRĀY'ER**, *n.* petition, supplication, entreaty, a solemn address to the Supreme Being—*Arz yā itimās, darkhwaist yā istidā, illijā, namāz dūā salāt yā munājāt*—Prārthanā, abhyarthana wā yāchanā, chiraaurī wā bintī, īśvarapārthanā īśvarapūjī wā bhagavatprārthanā. [īśvarapārthanāvimukh, anīśvarābhāvan, abhajanāñ.
- PRĀY'ER-LESS**, *a.* not using prayer—*Qair-muta'abbid, nā-namāzī, nā-namāz-guzār*—
- PRĀY'ING-LY**, *ad.* with supplication to God—*Bu-dūā, ba-namāz*—īśvarapārthanā se, bhagavatprārthanā se, īśvarapārthanāpūrvak.
- PRĀY'ER-BOOK**, *n.* a book containing prayers—*Namāz ki kitāb*—Prārthanāpaddhati, prārthanāsaṁhitā, prārthanāgranth.
- PRĒA**(CH), *v.* (L. *præ, dico*) to discourse publicly on a religious subject, to proclaim, to inculcate—*Wā'z k. yā khatibā payhnā, zāhir k., sikhilānā^h*—Dharmopadeś dharmopadesābhāshan dharmaprachāraṇ wā dharmopadesāvishayavīkya k., prakṛt wā pragat k., samjhanā wā sikhilā-d.
- PRĒAÇH'ER**, *n.* one who preaches—*Wā'iz, wā'z-go, khatib, zāhir k. w., sikhilānē w^h*—Dharmopadesāk, dharmaprachārīk, dharmopadesī, dharmapravaktā, ghoshak, khyāpak, prakṛt-k. w., śikshak, samjhanē w. [śakapud, dharmapravaktāpad.
- PRĒAÇH'ER-SHIP**, *n.* the office of a preacher—*Wā'iz yā khatib kā uhda*—Dharmopade-
- PRĒAÇH'ING**, *n.* a public religious discourse—*Wā'z, khatibāt*—Dharmopades, dharmaprachāraṇ, dharmaprvachan. [pravaktā.
- PRĒAÇH'MAN**, *n.* one who preaches—*Wā'iz, wā'z-go, khatib*—Dharmopadesāk, dharmaprvachan.
- PRĒAÇH'MENT**, *n.* a discourse, a sermon—*Bayān guft-yā yā kalima, khatibā yā wā'z*—Pravachan khyāpan wā bīchit, dharmopades wā dharmaprvachāraṇ.
- PRĒ-AC-QUAINT'ANCE**, *n.* (L. *præ, ad, con, notum*?) previous knowledge—*Pesh-āghāī, pesh-shināsāī, pesh-khabarī*—Pūrvajñān, pūrvabodh.
- PRĒ-AD-MIN-IS-TRĀTION**, *n.* (L. *præ, ad, minister*) previous administration—*Pesh-intizāmī, pesh-tar kā intizām*—Pūrvavyavasthā, pūrvakarmānirvāh.
- PRĒ-AD-MON'ISH**, *v.* (L. *præ, ad, moneo*) to admonish beforehand—*Pesh-tar se nasihat k. yā d.*—Pahile se samjhanā chetānī jatānī wā sikhilā-d.
- PRĒ-AM'BLE**, *n.* (L. *præ, ambulo*) a preface, an introduction; *v.* to preface—*Muqaddama yā tamhūd, dirgha yā dirghā; v. muqaddama tamhūd yā dirghā likhnā*—Prastāvanā vātmukh wā upakramokti, paribhāshā wā vākyaśāmbh; *v.* prastāvanā k., paribhāshā likhnā.
- PRĒ-AM'BU-LA-RY**, **PRĒ-AM'BU-LOUS**, *a.* previous, introductory—*Qabl yā peshīn, muqaddam yā tamhūd*—Aglā agrabhūt wā pūrv, paribhāshik wā prastāvanārūp.
- PRĒ-AM'BU-LATE**, *v.* to walk or go before—*Pesh-ravī k., āge jānā^h*—Agragaman k., pūrvagaman k.
- PRĒ-AM-BU-LĀTION**, *n.* a walking before—*Pesh-ravī*—Agragaman, pūrvagaman, agragati.
- PRĒ-AM'BU-LA-TO-RY**, *a.* going before—*Pesh-rau, mulagaddim*—Agragāmī, agrasar, agresar, agrug, prāggāmī.
- PRĒ-AP-PRE-HEN'SION**, *n.* (L. *præ, ad, prehendo*) notion formed before examination—*Ba-qair takqāt ke khayāl yā rāc, ba-qair tajvīz ke khayāl yā rāc*—Avichāritānirṇay, avichāramati, avichārabodh.
- PRĒ-AU'DI-ENCE**, *n.* (L. *præ, audio*) right of previous audience—*Muqaddam yā peshīn bār-yābī kā istihqāq, dūre ke pahile arz ke sune jāne kā haqq*—Pūrvadarsanādhikār, dūre ke pahile nivedan wā bāt ke sune jāne kā adhikār.

- PRĒB'END**, *n.* (L. *præbeo*) a stipend in a cathedral church—*Bare girje meñ ek wazfa yá musháhara*—Pradhánabhajanabhawanavishayakavrittí, pradhánabhajanagrihavi-shayakavetan.
- PRĒBĒN'DAI**, *a.* belonging to a prebend—*Bare girje ke wazfe yá musháhare se nisbat-dár*—Pradhánabhajanabhawanavishayakavetanambandhi.
- PRĒBĒN-DA-RY**, *n.* a stipendiary of a cathedral—*Bare girje ká wazfa-dár musháhara-dár yá pádrí*—Pradhánabhajanabhawan ká vaitanik vetanagráhi wá purohit.
- PRĒBĒN-DA-RY-SHIP**, *n.* the office of a prebendary—*Bare girje ke wazfa-dár yá pádrí ká 'ukha*—Pradhánabhajanabhawan ke vetanagráhi wá purohit ká pad.
- PRĒ-CÁ'RI-IOUS**, *a.* (L. *precor*) depending on the will of another, uncertain—*Dúwe ki marí par mauqíf, be-sabát be-qarár be-gijim yá ná-nuqarrar*—Anyadhūn, parúdhūn wá pariyatta. [Parádhūnata se, asthūrarūp wá sandigdhabhāve se.
- PRĒ-CÁ'RI-IOUS-LY**, *ad.* dependently, uncertainly—*'Árizána, be-sabát yá be-qarári se*—**PRĒ-CÁ'RI-IOUS-NESS**, *n.* uncertainty—*Be-gijimá, be-sabát, be-qarári*—Asthiratá, anyá-dhinatá, sandigdhatá, anāśchitýa.
- PRĒ-CÁ-TIVE**, **PRĒ-CÁ-TO-IV**, *a.* (L. *precor*) suppliant, beseeching—*Multamís, niyáz-mand yá lujáat-kun*—Prārthak wá prārthanākāri, yāchak wá gīgīrīne w.
- PRĒ-CAUTION**, *n.* (L. *præ, cautum*) previous caution or care; *v.* to warn before—*'Áyibāt-andeshí, pesh-bíni, pesh-bandí, tadliruk; v. pahíle se chetáná^h, áge se jatá-ná^h*—Pūrvopáy, pūrvávdhān, pūrvasamikshā, pūrvachintá, anishṭavāranopáy, nishe-dhanopáy.
- PRĒ-CÁUTION-AL**, **PRĒ-CÁUTION-A-RY**, *a.* containing previous caution, preventive—*Pesh-bandi-ámez yá 'áyibāt-andeshí-ámez, máni*—Pūrvopáyarūp wá pūrvachintáviśisht, pratishedhak wá nivárak.
- PRĒ-ÇĒDE**, *v.* (L. *præ, cedo*) to go before in time, to go before in rank or place—*Muqaddum h., musadlar-h. bálá-nishkín-h. sabqat-k. yá pesh-raví k.*—Samay meñ pahile h., mukhya agrapadarasth wá agragāmi h. [vagat, agra wá aglá.
- PRĒ-ÇĒDĀ'NE-OUS**, *a.* previous, anterior—*Muqaddum yá qabl, peshín*—Pūrv wá pūrv.
- PRĒ-ÇĒDENCE**, **PRĒ-ÇĒDEN-CY**, *n.* the act or state of going before, priority, foremost place, superior importance or influence—*Pesh-raví, qadāmat taydīm yá taqaddum, peshí saqlárat yá bálá-nishkín, ziyálati sabqat yá fiuqiyat*—Purogati agragaman agrasān wá áge jānā, agratá wá pūrvatí, agrapad wá śreshṭhāpad, śreshṭhātí mukhyatá wá pradhánatá. [Agrag āg्रेस agrasār wá agragāmi, pūrv pahilá āgra wá aglá.
- PRĒ-ÇĒDENT**, *a.* going before, anterior—*Pesh-raví yá peshín, muqaddum yá awwal*—**PRĒ-ÇĒDENT**, *n.* something done or said before which serves as a rule or example—*Nazír, misál, namína, pesh-nihād*—Pūrvodáharan, pūrvadīrshītan, pūrvanidarśan.
- PRĒ-ÇĒDENT-ED**, *a.* having a precedent—*Bá-nazír, bá-misál*—Sāpūrvodáharan, sāpūrvadīrshītan. [wal gawaiyá—Agragdyak, pūrvagdyak, pahilá gawaiyá.
- PRĒ-ÇĒNTOR**, *n.* (L. *præ, cantum*) one who leads a choir—*Muqaddum mutrib, aw-*
- PRĒ-ÇĒPT**, *n.* (L. *præ, captum*) a commandment, an order, a mandate—*Hukm, far-mán furnūda yá nasíkat, amr yá pād*—Ājñā, ádes wá upadés, nidés nirles vidhi wá śāsan. [upadésaviśisht.
- PRĒ-ÇĒPTIAL**, *a.* consisting of precepts—*Hukmí, nasíkat-ámez*—Anusāsak, vidhīmāy.
- PRĒ-ÇĒPTIVE**, *a.* giving or containing precepts—*Hukm-dih, nasíkat-ámez*—Vidhīyak, ádesak, upadésak.
- PRĒ-ÇĒTOR**, *n.* a teacher, an instructor—*Ákhhind ákhhūn yá ustād, mu'allim yá tarbiyat-ámoz*—Upadésak upadéshtá wá adhyāpak, śikshak guru wá śikshādātā.
- PRĒ-ÇĒTO-MY**, *a.* giving precepts; *n.* a subordinate religious house for instruction—*Nasíkat-dih, hukm-dih; n. mazhabí yá dīnī tā'līm ke liye ek makán*—Dharmaśikshā-śālā. [upadésini, adhyāpikā.
- PRĒ-ÇĒTRESS**, *n.* a female teacher—*Álū^h, álūn^h, guruvāiyun yá guruvāin^h*—Śikshikā,
- PRĒ-ÇĒSSION**, *n.* (L. *præ, cessum*) the act of going before—*Pesh-raví, sabqat*—Prajati, agragati. [siwāna^h—Śimā wá avadhí, dāirí-meñrá wá dāfurá.
- PRĒ-CINCT**, *n.* (L. *præ, cinctum*) an outward limit, a boundary—*Hadd yá sar-hadd*.
- PRĒ-CIOUS**, *a.* (L. *pretium*) of great price, of great worth, valuable, costly—*Qimati, besh-qadr, besh-bahá, besh-qimati*—Bahumūlya, atyutkrishṭ, amūlya, mahāṅgá wá bahumūlyak. [mūlyapadārth, atyutkrishṭavastu.
- PRĒ-ÇĒS'ITY**, *n.* any thing of high price—*Besh-bahá shai, besh-qimati chiz*—Bahu-
- PRĒ-ÇĒIOUS-LY**, *ad.* to a great price, valuably—*Besh-qimati se, besh-bahát yá girán-bahát se*—Bahumūlya se, bare mol se bahumūlyatá se wá atyutkrishṭatá se.
- PRĒ-ÇĒOUS-NESS**, *n.* great value, high price—*Besh-qimati, besh-qadrí yá besh-bahát*—Bahumūlya, bahumūlyatá wá bará mol. [dalá^h, dhāṅg^h.
- PRĒ-ÇĒ-PIÇE**, *n.* (L. *præ, caput*) an abrupt or perpendicular descent, a steep—*Kan-*
- PRĒ-ÇĒ-TANCE**, **PRĒ-ÇĒ-TAN-CY**, *n.* headlong hurry, rash haste—*Nihāyat shītib, be-lhāzi ke sáth jaldí*—Barí utāwli, asamíkshyakāritwa wá vishamasāhas.
- PRĒ-ÇĒ-TANT**, *a.* falling or rushing headlong, hasty, rashly hurried—*Sir ke bhal girne*

w^h, *shitāb-kār yā jald-bāz*, *be-lihāz be-taammul yā nihāyat-h-jald*—Adhomukh wā muñh-bhalā girne w., utāwli, harbariyā wā asamikshyakārī.

PRE-ÇI'P'I-TANT-LY, *ad.* with headlong haste—*Bari utāwli se^h*.

PRE-ÇI'P'I-TATE, *v.* to throw headlong, to hurry rashly, to hasten, to throw or fall to the bottom ; a. headlong, hasty, rash, violent ; n. a medicine formed by precipitation—*Sir ke bhal girānā yā muñh-bhalā phirānā^h*, *bari utāwli yā harbari k^h*, *harbarānā harbarānā durānā yā chālānā^h*, *niche bāithānā jamānā bāithānā yā jamānā^h* ; n. *sar-nigūn*, *jald-bāz*, *be-taammul yā shitāb-kār*, *tez yā tund* ; n. *ek qism kī dawā*— ; a. Adhomukh sir-talwiyā aundhā-sir wā muñh-ke-bhal, utāwli, duhsāhasi avichāryyā-kārī wā kshiprakārī, ugrā prachand wā vegawān ; n. aushadhivishesh.

PRE-ÇI'P'I-TATE-LY, *ad.* with rash haste—*Bari utāwli yā utāwli se^h*, *bari chatpatī yā harbari se^h*, *be-lihāz aur shitābī se*—Duhsāhas se.

PRE-ÇI'P'I-TĀTION, *n.* the act of throwing headlong, violent motion downward, rash haste, great hurry, the act of throwing or sinking to the bottom—*Sar-nigūn girānā yā sar-nigūn-andākhlagi*, *niche kī taraf tez harakat*, *be-taammul ke sātth shitābī yā shitāb-kārī*, *kamāl jald-bāzī yā zīrāb*, *niche bāithānā yā bāithānā^h*—Aundhū-sir wā muñh-ke-bhal girānā, niche kī or twaritgati, duhsāhas wā ālikshipratā, bari utāwli harbari wā chatpatī, jamānā wā jamnā.

PRE-ÇI'P'I-TĀTOR, *n.* one who precipitates—*Jald-bāz yā shitāb-kār shakhs*, *be-taammul yā be-lihāz shakhs*—Utāwli wā duhsāhasi jan, bari utāwli wā chatpatī k. w.

PRE-ÇI'P'I-TIOUS, *a.* steep, headlong—*Kharā ūchā yā ūchā^h*, *aundhā-sir yā muñh-ke-bhal^h* [*shitāb-kār yā jald-bāzī se*—Duhsāhas se, atikshipratāpūrvak.

PRE-ÇI'P'I-TIOUS-LY, *ad.* in headlong haste—*Bari chatpatī utāwli yā harbari se^h*, *nihāyat*

PRE-ÇI'P'I-TOUS, *a.* steep, headlong, rash—*Kharā yā ūchā^h*, *sar-nigūn*, *be-taammul shitāb-kār yā jald-bāz*—Thāp wā durāroh, aundhū-sir muñh-bhalā wā muñh ke bhal, duhsāhasi wā utāwli.

PRE-ÇI'P'I-TOUS-LY, *ad.* with steep descent—*Khar utār se^h*.

PRE-ÇI'P'I-TOUS-NESS, *n.* steepness of descent, rashness—*Kharā utār^h*, *be-lihāz ke sātth jald-bāzī yā shitāb-kārī*—Pātukātī pravaṇatā wā durārohata, duhsāhas wā bari utāwli.

PRE-ÇISE', *a.* (L. *præ, casum*) exact, strict, nice, definite, formal—*Ain yā durust*, *sakht*, *sakht*, *mu'arajan yā muqarar*, *qānūnī yā takalluf-mizājī*—Thik, karā, sukshma, sunīshchit niyat wā sunirdishit, suksmaniyaumanishthi sukshmopachāranishthi wā suksmātarasīl.

PRE-ÇISE'LY, *ad.* exactly, nicely, formally—*Bi-āimh yā hū-ha-hū*, *bā-durustī yā bā-sikhat*, *takalluf-mizājī yā sakhtī se*—Thikthik, suksmatāpūrvak, suksmaniya-maparātī suksmaniyaumanishthi wā sukshmopachārasīlatī se.

PRE-ÇISE'NESS, *n.* exactness, nicety, formality—*Durustī, sikhat yā bārāki*, *takalluf-mizājī sakhtī yā zāhita-parasī*—Yāthārthya wā yāthārthatā, suksmatā, suksmaniyaumaniparātī suksmaniyaumanishthi wā sukshmopachārasīlatī.

PRE-ÇIS'IAN, *n.* one who is rigidly exact—*Nihāyat qānūnī shakhs*, *baryā takalluf-mizājī zāhita-parasī yā sakht shakhs*—Atisuksmaniyaumanishthi atisukshmopachāranishthi wā atisukshmopachārasīl vyaktī.

PRE-ÇIS'IAN-ISM, *n.* finical exactness—*Nihāyat takalluf-mizājī yā dastūr-parasī*—Atisukshmopachārasīlatī, atisuksmaniyaumaniparātī.

PRE-ÇIS'ION, *n.* exact limitation, accuracy—*Tahqīq yā takhīs*, *durustī yā sikhat*—Yāthārthanibandh wā niyatatwa, yāthārthya yāthārthatā wā āndhatā.

PRE-ÇI'SIVE, *a.* cutting off, exactly limiting—*Qat'ī*, *bā-durustī mahdūd k. w.*—Kāt-dā-ne w. wā parichehdedak, yāthārthsunāksīrī wā thik avadhi k. w.

PRE-CLŪDE', *v.* (L. *præ, claudo*) to shut out by anticipation, to hinder—*Bāz-rakhnā yā mahriem-k.*, *man' yā band k.*—Pratibandh nishedh wā nivāran k., roknā wā āpnā.

PRE-CLŪSION, *n.* the act of precluding—*Mahriem*, *rukāw^h*, *roknā^h*—Pratibandhan, nivāran, nishedh, niroddhan. [ūiroddhak, pratibandhak, nivārak.

PRE-CLŪSIVE, *a.* hindering by anticipation—*Mān'*, *roknē w^h*, *muzāhim*—Nishedhak.

PRE-CŌ'ÇIOUS, *a.* (L. *præ, coquo*) ripe before the natural time, premature—*Maw-sim ke āge pukhā hū*, *be-raqt yā be-maw-sim*—Apūrnakālapakwa wā kālapūrvaphalit, akālaj apūrnakālaj apūrnakāl wā akālīk.

PRE-CŌ'ÇIOUS-NESS, PRE-CŌ'ÇI-ITY, *n.* ripeness before the natural time, prematurity—*Maw-sim ke āge pukhtagi*, *pukhtagi qabl az-raqt*—Apūrnakālapakwatī wā kālapūrvapakwatī, akālapakwatī wā akālīkatwa.

PRE-COG-NITION, *n.* (L. *præ, con, notum*) previous knowledge or examination—*Pesh-dānishi*, *pesh-āqāshi*, *pesh-ilm*, *pesh-tahqīqāt*, *pesh-āzmāish*—Pūrvajñān, agrājñān, agrabodh, pūrvaparīkshā, agraparīkshā.

PRE-COM-POSE', *v.* (L. *præ, con, pono*) to compose beforehand—*Pahile se likhnā^h*, *pesh-tar se tamīf k.*—Pahile se rachnā k.

PRE-CŌ-ÇEIVE', *v.* (L. *præ, con, capio*) to form an opinion beforehand—*Pesh-tar*

se *khayāl k.*, *pesh-tar se rāe qāim k.*—Pahile se sochnā, pahile sochnā, āge se bījhnā wā jānnā.

PRE-CON-CEPT', *n.* a notion previously formed—*Khayāl jo pesh-tar se kiya jāta hai, rāe jo pahile se qāim hoti hai*—Pūrvabodh, pūrvajñān, agrabuddhi.

PRE-CON-CEPT'ION, *n.* a conception or opinion previously formed—*Pesh-bint, pesh-tar se jo khayāl hotā hai, rāe jo pahile se qāim hoti hai*—Agnakalpanā, pūrvakalpanā, agrabuddhi, pūrvabodh, pūrvajñān, agravāsānā.

PRE-CON-CERT'ED, *a.* (L. *prae, con, certo*) previously concerted or settled—*Āge muqarrar kiya gayā, pesh-tar se band-o-bast yā bandish kiya gayā, pahile se thahrāyā gayā*^h—Pūrvaghatit, pūrvasānketaparikalpīt, pūrvanirūpit, agranīschit, agranīshpanna. [dhanādhori, dōñri.

PRE-CON-I-ZA'TION, *n.* (L. *praecon*) proclamation—*Ishtihār, manāñti*—Ghoshanā, PRE-CON-TRACT', *v.* (L. *prae, con, tractum*) to contract beforehand—*Pesh-tar se 'ahd-o-paimān k.*, *pahile se shart k.*, *pahile se thiki k.*^h—Pahile se niyān pañ wā hor-k.

PRE-CONTRACT, *n.* a previous contract—*Pesh-tar kī 'ahd-o-paimān, hor jo pahile se hoti hai*^h, *pahile kī thiki*^h, *pahile kī shart*^h—Pūrvaniyām, agrasamay, pūrvapan.

PRE-CURSE', *n.* (L. *prae, cursum*) the act of running before, a forerunning—*Pesh-ravī, āge-daur*^h—Pūrvagaman, agrasarañ.

PRE-CURSOR, *n.* a forerunner, a harbinger—*Pesh-rav, daurāhī daurāhī pāyik yā āge daurac w.*^h—Agrasar agrag wā agragūnī, prāggāmi wā agrivartī.

PRE-CUR'SO-RY, *a.* preceding, previous, introductory; *n.* an introduction—*Pesh-rav yā muqaddim, muqaddam, peshīn yā tamhidi*; *n.* *dibācha yā dibāja, tamhid*—

Āgrag, aglā wā agrasar, agravartī praveśak wā prastāvanirūp; *n.* prastāvanī, pari-PRÉDAL, *a.* (L. *preda*) robbing—*Charānc w.*^h, *lūnc w.*^h, *lūncā*^h. [blashā.

PRE-D'A'GROUS, *a.* living by prey—*Shikār peshā, shikār-guzrān*—Mrigayopajīvi.

PRE-D'A-TO-RY, *a.* plundering, pillaging—*Intcrāb, ghārat-gyr*—Apahīrak, apahārī.

PRE-DE-CEASE', *v.* (L. *prae, de, cessum*) to die before—*Āge marna*^h.

PRE-DE-CEASED, *a.* dead before—*Āge marā huā*^h.

PRE-DE-CE'SOR, *n.* one who was in any place or state before another—*Peshīn, sālif, muqaddam*—Pūrvabhogī, pūrvadhikārī, agrag.

PRE-DE-LIN-E-ATION, *n.* (L. *prae, de, linea*) previous delineation—*Muqaddam tawār yā muskash*—Pūrvachitra, agrachitra.

PRE-DE'STINE, *v.* (L. *prae, destinum*) to decree beforehand, to foreordain—*Muqaddar k.*, *pesh-tar muqarrar yā musakakkhas k.*—Pūrvanirūpan wā agranirūpan k., pūrvanirdes k. wā āge se thahrīnā.

PRE-DES-TI-N-AR-AN, *n.* one who believes in predestination; *a.* relating to predestination—*Taydīr kī qāil, jabarī, qāil-i-taydīr*; *a.* *qazā-o-qadr-mansīb, mulla'alliq-i-taydīr, taydīrī, sar-murishh-mansūb*—Adrishṭamatāvalambī, adrishṭavādī, prārabdhavādī, daivapārāyan; *a.* prārabhāsambandhī, adrishṭavishayak, pūrvanirdesasambandhī.

PRE-DES-TI-N-ATE, *v.* to appoint beforehand by an unchangeable purpose; *a.* decreed beforehand, foreordained—*Muqaddar k.*, *sar-murishh k.*, *yī taydīr k.*; *a.* *muqaddar, badā*^h—Pūrvanirūpan k., agranirūpan k., avasāmbhavitavya k. wā āge se thahrāmi; *a.* agranirūpit wā pūrvanirūpit, pūrvanirdishṭ pūrvaprakalpīt wā āge se thahrāyā huā.

PRE-DES-TI-N-ATION, *n.* the act of appointing beforehand by an unchangeable purpose—*Qazā-o-qadr, taydīr, sar-murishh*—Agranirūpan, pūrvanirdes, adrishṭ, prārabdh, adrishṭalīnāt.

PRE-DES-TI-N-AT-ION, *n.* one who holds the doctrine of predestination—*Qazā-o-qadr kī qāil, qāil-i-taydīr, jabarī*—Adrishṭavādī, prārabdhavādī, adrishṭamatāvalambī, daivavādī.

PRE-DE-TER-MINE, *v.* (L. *prae, de, terminus*) to determine beforehand—*Pesh-tar se muqarrar k.*, *āge se thahrīnā*^h, *āge se thahrīnā*^h—Āge se niyat k., pūrvanīschay k., agranirūpan k., pūrvasānkalp k.

PRE-DE-TER-MI-N-ATE, *a.* determined beforehand—*Āge se thahrāyā huā*^h, *āge se thahrā huā*^h, *pesh-tar se muqarrar kiya huā*—Pūrvanīschit, agranirūpit, pūrvanirdishṭ, pūrvasānkalpīt.

PRE-DE-TER-MI-N-ATION, *n.* previous determination, purpose formed beforehand—*Qadr-i-muqaddam, pesh-bandī yā 'azimat-i-peshīnā*—Agranīschay wā pūrvanirūpan, pūrvasānkalp. [ārāzi-mansīb—Kshetrik, khet kī.

PRÉDI-AL, *a.* (L. *prædium*) relating to a farm or lands—*Chak k.*^h, *chak-mansīb*, PRÉDI-CATE, *v.* (L. *prae, dico*) to affirm; *n.* that which is affirmed—*Iqrār k.*, *kahnā*^h, *ishāt k.*, *khubar d.*; *n.* *khubar, muhmul, muhadḍas, sifut*—Bōlnā, dīrghatā se kahnā, avachchhed k., lakshañ k.; *n.* vīchya, viśeshāñ, vidheya, lakshañ, padābhidheya, avachchhed.

PRÉDI-CABLE, *a.* that may be affirmed; *n.* a thing that can be affirmed—*Gusṭapī,*

iqār-pazīr, *mumkinu-l-bayān*, *mahmūlu-l-lahu*; *n. guftānī shai*, *bayān-pazīr chāz*, *mumkinu-l-izhār shai*—Vāchya, vādya, kathaniya; *n. vāchya-padārth*, *kathaniyapa-dārth*.

PRĒD-I-CA-BĪL'I-TY, *n.* the state of being predicable—*Bayān-pazīrī*, *mumkinu-l-bayānī*, *PRĒD'I-CANT*, *n.* one who affirms any thing—*Bayān-kunāda*, *muqarrir*, *iqār k. w.*—*Vaktī*, *kahne w.* [chan wā vachan, kathan ākhyān abhihātān wā prakāśan.

PRĒD-I-CĀTION, *n.* affirmation, declaration—*Iqrār yā qaul*, *izhār yā isbāt*—*Drīrhava*—*PRĒD'I-CA-TO-RY*, *a.* affirmative, positive—*Musbit yā hāmī-kār*, *muqarrar*—*Astipakshī wā drīrhiatī se kahne w.* *nīschit*.

PRĒD-I-CĀ-MENT, *n.* a category, class, condition—*Maqūla*, *jins yā nau*, *hālat hāl yā naubat*—*Padārth wī samānādīkaran*, *varg wā jāti*, *daśī avasthā sthīti wā gati*.

PRĒD-I-CĀ-MĒNT'AL, *a.* relating to a predicament—*Muta'alliq-i-maqūla*, *maqūla-mansūb*—*Padārthavishayak*, *samānādīkarapasambandhi*.

PRĒDICT, *v.* (*L. prae, dictum*) to foretell—*Āge se kahnā^h*, *āge se batlānā^h*, *khabar-i-gaib d.*, *pesh-goī k.*—*Āgam kahnā*, *bhavishyat-kathan k.*

PRĒDICT'ION, *n.* a foretelling, prophecy—*Fal-goī yā khabar-i-gaib*, *pesh-goī gaib-dānī yā sukhan i gaib*—*Bhāvīkathan wā anagātākathan*, *bhavishyat-kathan āgam-bānī wā bhavishyadāvakya*. [darsak, bhāvisūchak bhāvīpradarsak wā bhavishyādarsak.

PRĒDICTIVE, *a.* foretelling, prophetic—*Fal-go*, *gaib-numā*—*Pūrvakathak wā pūrvapra-PRĒDICTOR*, *n.* one who predicts—*Gaib-go*, *fāl-go*, *pesh-go*, *gaib-i-lisān*—*Bhāvīkathak*, *bhavishyat-kathak*, *bhavishyadvaktā*, *anagātādarsak*, *āgam-bhākhī*.

PRĒD-I-GĒST'ION, *n.* (*L. prae, di, gestum*) too hasty digestion—*Hazm qabl az-waqt*, *be-waqt hazm*—*Kūlapūrvapāripāk*, *akālapāk*.

PRĒD-I-LĒCTION, *n.* (*L. prae, di, lectum*) a liking beforehand—*Pesh-khawāht*, *pesh-shauq*, *pesh-mail*—*Pūrvānūrāg*, *pūrvānūraktī*, *pūrvāprīti*, *pūrvāruchi*, *āge kī rīj*.

PRĒ-DIS-POSE, *v.* (*L. prae, dis, positem*) to incline or adapt previously—*Āge se māl k.*, *āge se jhukānā yā lānā^h*, *āge se man khīnchānā^h*—*Pūrvapravrittī janmānā*, *āge se pravartī k.*

PRĒ-DIS-PO-S'ITION, *n.* previous inclination or adaptation—*Pesh-māl*, *pesh-mayālān*, *āge se jhukānā^h*—*Agrāpravrittī*, *pūrvapravrittī*, *āge se man kā khīnchāw*.

PRĒ-DOM'I-NATE, *v.* (*L. prae, dominus*) to prevail, to be superior, to rule over—*Ġālib h.*, *fāiq h.*, *dāir-o-sāir-h. yā hukumat-k.*—*Prabāl h.*, *adhik wā pradhān h.*, *prabhutwa k.*

PRĒ-DOM'I-NANCE, *PRĒ-DOM'I-NAN-CY*, *n.* prevalence, ascendancy, superior influence—*Ġalaba yā zw*, *fauqiyat sabqat bartari yā awvaliyat*, *ziyāda tāqat*—*Prābalya wā prabalatā*, *pradhānya prādhīnatā wā prabhutā*, *adhik prabhāv wā samarthya*.

PRĒ-DOM'I-NANT, *a.* prevalent, ascendant—*Ġālib*, *dāir-o-sāir fāiq yā mustawīl*—*Prabāl*, *pradhān adhik wā prabhāv*.

PRĒ-DOM'I-NANT-LY, *ad.* with superior influence—*Ġalaba se*, *awvaliyat se*, *fauqiyat se*, *bartari se*, *ziyāda tāqat se*—*Prābalya se*, *prādhānya se*, *prabhutā se*, *adhik prabhāv wā samarthya se*. [—*Prādhānatā*, *prabhutwa*, *prabhāv*.

PRĒ-DOM-I-NĀTION, *n.* superior influence—*Sabqat*, *Ġalaba*, *bartari*, *fauqiyat*, *awvaliyat*—*PRĒ-E-LĒCT'*, *v.* (*L. prae, e, lectum*) to choose or elect beforehand—*Āge pasand k.*—*Āge chun-lenā*, *āge chhūnī-lenā wā harāy-lenā*. [āge kī barāw wā chunāw.

PRĒ-E-LĒCTION, *n.* previous election—*Muqaddam yā peshīn barguzīstāgī*—*Agravarān*, *PRĒ-EM'I-NENT*, *a.* (*L. prae, eminent*) superior in excellence, surpassing others—*Afzal charab yā mumtāz*, *bartar fāiq sir-jurāz yā pesh-qadam*—*Śreshṭh pradhān*

viśisht wā mukhya, *sarvottam sarvotkrishṭ wā agraganya*.

PRĒ-EM'I-NENCE, *n.* superiority in excellence—*Afzaliyat*, *fauqiyat*, *sabqat*, *tārjīh*, *peshī*, *tafzīl*—*Śreshṭhātā*, *prādhānya*, *prādhīnatā*, *sarvasreshṭhātā*, *sarvotkrishṭātā*, *autkar-shya*, *prakarsī*, *mukhyatā*, *viśishtātā*.

PRĒ-EM'I-NENT-LY, *ad.* in a superior degree—*Afzaliyat se*, *fauqiyat se*, *tārjīh se*, *tafzīl se*, *ziyāda kar-ke*—*Sarvasreshṭhātā se*, *sarvotkrishṭātā se*, *prādhānatā se*, *sarvottamatā-purvak*, *atīśay karke*, *mukhya karke*.

PRĒ-EMP'TION, *n.* (*L. prae, emptum*) the act or right of purchasing before another—*Pesh-kharīd*, *āge mol-eṇā^h*, *haqq-i-pesh-kharīd*, *haqq-i-shuf'a*—*Pūrvakrayan*, *agrakray*, *pūrvakrayādīhikār*.

PRĒ-EN-GĀGE, *v.* (*L. prae, Fr. en, gager*) to engage previously—*Pesh-tar se shart qaul-qarār yā 'ahd-o-paimān k.*, *āge se naukar rakhnā yā mashgūl k.*—*Pūrvaniyam k.*, *pūrvapratijñā k.*, *āge se hor wā pan k.*, *āge se lagānī wā pratijñādwārī baddha k.*

PRĒ-EN-GĀGE-MENT, *n.* prior engagement—*Pesh-qarārī*, *peshīn qaul-qarār yā shart*, *muqaddam shart*—*Pūrvapratijñā*, *pūrvaniyam*, *agrasanket*, *āge kī hor wā pan*.

PRĒEN, *v.* to clean, to trim—*Saf k.*, *ārasta k.*—*Nirmal vimal wā parīshkrit k.*, *sañ-warnā*.

PRĒ-E-STĀB'LISH, *v.* (*L. prae, sto*) to establish or settle beforehand—*Āge bar-pā k.*, *āge muqarrar k.* *yā qām k.*—*Āge nirdhāraṇ-k.* *kharī-k.* *sansṭhāpan-k.* *wā ṭhāhrānā*.

- PRE-EX-AM-I-NATION**, *n.* (L. *præ, examen*) previous examination—*Muqaddam āsmāsh yā imtihan, pesh-tar ki tajwiz tahqīqāt yā taftish, peshān imtihan*—Pūrva-parīkshā, pūrvavichāraṇ, agrāśmāndhān, āge ki chhān dhūmṛh wā pūñehh-pūñehh.
- PRE-EX-IST'**, *v.* (L. *præ, ex, sisto*) to exist beforehand—*Āge se hamā^b, āge se manjūl rahā^a*. [—Pūrvajīvan, pūrvasattā, prāgbhāv, pūrvabhāv, pūrvavartan.
- PRE-EX-IST'ENCE**, *n.* previous existence—*Pesh hastā, wujūd-i-muqaddam, sābiq-i-wujūd*.
- PRE-EX-IST'ENT**, *a.* existing beforehand—*Pesh-hast, sābiq-i-arjūd*—Pūrvajīvi, pūrvavartī, pūrvabhūt, pūrvabhav, pūrvadehāwāt.
- [—Pūrvamān, pūrvasamūhān.
- PRE-EX-IS-TI-MATION**, *n.* (L. *præ, ex, estimo*) previous esteem—*Qadr-i-muqaddam*.
- PREFACE**, *n.* (L. *præ, fieri*) something spoken or written as introductory to a discourse or book; *v.* to say or write something introductory—*Dibāja yā dibācha, muqaddama, tankid, sar āgāz*; *v.* *dibāja likhnā, muqaddama yā tankid bayān k., tankid k.*—Prastāvanī, prastāv, paribhāshā; *v.* paribhāshā kalnā wā paribhāshā k.
- PREFACE**, *n.* the writer of a preface—*Dibājan nāvis, dibācha-nāvis, tankid-kunanda*—Paribhāshāchak, prastāvanīkartā.
- PREFACE**-TO-*EV.* *n.* introductory—*Tankid-i*—Paribhāshik, prastāvanīrūp.
- PREFECT**, *n.* (L. *præ, factum*) a governor, a commander, a superintendent—*'Āmil yā hākim, sūltān, nāzir, dāroga, mukhtār-i-kār yā mukhtamīn*—Adhīpati, samādhayakh, adhishthānā adhyakh wā allikārī.
- PREFECTURE**, **PREFECTURE**, *n.* office of a prefect—*'Āmīti, hākimī, sūltānī, mukhtār-i-kārī wā nazārāt*—Adhīpati-jā, samādhayakshapd, adhyakshatā.
- PREFERE**, *v.* (L. *præ, ferre*) to value or esteem more, to advance, to offer—*Bih-tar jānuw ahsan jānuw pasand k., tarjīh d. yā ikhtiyār k., tarjūq-i-d., sar-farāz-k. yā sar-balaud k., zahīr k., yā pesh k.*—Adhik-achchhā-jāma barikar-samajhāt āge-lenī adhikānūrūg wā adhikānūr-akt h., barhānā padaviriddhī-k. wā nūcha-pād-k., nivedan-k., samarpay k. wā āge dharnā.
- PREFER-ABLE**, *a.* worthy of being preferred—*Bih-tar, ahsan, mustahsan, wājibu-t-tarjīh, wājibu-t-taf-d.*—Pūrvavarāniya, adhikavarāniya, prathamagrāhiya.
- PREFER-ABLE-NESS**, *n.* state of being preferable—*Wājibu-t-taf-dī, wājibu-t-tarjīhī, awaṭiyat, istihsān*—Pūrvagrāhiyata, śreṣṭhata.
- PREFER-ABLE**, *ad.* in preference—*Tafzīlan, tarjūhan, bah-kar^b*—Śreṣṭh wā uttamatar-jūkar, adhik-achchhā samajhkar.
- PREFERENCE**, *n.* act of preferring, estimation or choice of one thing rather than another—*Bih-tar jānuw yā pasand k., besh-qadrī tarjīh taf-dī, awaṭiyat yā farjūyat*—Barikar-jānuw wā āge le lenī pūrvāmūg pūrvavuchī adhikānūrūg adhikābhīruchi wā adhikāmān.
- PREFEMENT**, *n.* advancement to a higher place, superior place or office—*Tarjūqī sar-farāzī yā sar-balaudī, barikar martaba yā balā-tar 'uhda*—Barhī wā padaviriddhī, aur nūchā pad wā uttamatarapad.
- PREFERRER**, *a.* one who prefers—*Bih-tar jānuw w., pasand k. w., tarjūqī d. w., sar-farāz k. w., zahīr k. w., pesh k. w.*—Barikar samajh w., adhik-achchhā jānuw w., adhikānūrūg k. w., barhāne w., nivedan k. w., āge dharnē w.
- PREF-IGURE**, *v.* (L. *præ, fingere*) to exhibit beforehand by a type or similitude—*Tashbih yā tamāsīl se pesh ānām k., nāzir se āge jānām*—Pratirūp wā drishṭānt ke dwārā pūrvapradarśan wā pūrvasūchan k., pratirūp wā drishṭānt ke dwārā āge dikhānā wā batānī, pratirūp d. wā k., pūrvalakṣaṇ d. wā dikhānī.
- PREFIG-URATION**, *n.* previous representation—*Tamāsīl yā nāzir se āge jānām, tashbih yā nāzir se āge māṭam karām*—Pratirūp wā pratirūp ke dwārā pūrvasūchan, drishṭānt ke dwārā āge jānām, pūrvalakṣaṇadarśan.
- PREFIG-URATIVE**, *n.* showing by previous signs—*Tashbih yā tamāsīl se pesh ānām k. w., ānāmān se āge jānām w.*—Pūrvalakṣaṇik, lakṣaṇon ke dwārā pūrvasūchan wā pūrvapradarśak, lakṣaṇon ke pahile dikhāne w.
- PREFINE**, *v.* (L. *præ, finire*) to limit beforehand—*Pesh-tar se mahdūd k., āge haūd bāndhnā*—Āge sāmīn k. } vāśūnikaran, agrāśmānikaran.
- PRE-FINITION**, *n.* previous limitation—*Tahaddud-i-muqaddam, peshān tahaddud*—Pūr-
- PRE-FIX'**, *v.* (L. *præ, fixare*) to fix or put before, to appoint beforehand—*Āge rakh-nā^b, pesh-tar se muqarrar k.*—Āge dharnā likhnī wā lagānī, āge se ūmhrāmī wā
- PREFIX**, *n.* a particle put before a word—*Harf-i-mashrūd*—Upasarg. [nirnay-k.
- PRE-FORM'**, *v.* (L. *præ, forma*) to form beforehand—*Āge se banānā^b yā garhnā^b, pesh-tar se shakt bāndhnā*—Āge se niruṇī k.
- PREGNANT**, *a.* (L. *pregnans*) being with young, teeming, fruitful—*Hāmila hāmīl yā ābista, mā nūr, bār-dār yā musmūr*—Garbhadhārinī garbhīni garbhavatī peṭ se wā gābhīn, pūrn, saphal.
- PREGNANCE**, **PREGNANCY**, *n.* state of being pregnant, fruitfulness, inventive power—*Hāmīl yā ābistagi, bār-dārī yā zar-khazī, qurwat-i-mutakhaiyila*—Garbhadharāṇ garbhīnībhāv wā sagarbhātā, saphalatā, kalpanīśakti suyukti wā upāyājān.

- PRE'SANT-LY**, *ad.* fruitfully, fully — *Dār-dārī se, bhar-pūr^h* — Saphalatāpūrvak, pūrnarūp se. { *yā dabānā^h, dabā-d, yā dāmā^h.* }
- PRE'GRA-VATE**, *v.* (L. *præ, gravis*) to bear down, to depress — *Top-dānā girā-d.*
- PRE'GUS-TATION**, *n.* (L. *præ, gustus*) the act of tasting before another — *Dāre ke pahile yā āge chakhnā yā chikhnā^h, dāre ke pahile maza yā chāshnū lenā* — Pūrvāśwādan, agrāśwādan. { *sikhānā^h.* }
- PRE-IN-STRUCT'**, *v.* (L. *præ, in, struo*) to instruct previously — *Āge se sikhāyā yā*
- PRE-JUDGE**, *v.* (L. *præ, iudex*) to judge in a cause before it is heard — *Āge se thakrānā yā bājhnā^h, magadlamr ke sunne ke pesh-tar tajvīz yā rāc qāim k.* — Pūrvanirṇay k., pūrvanīśchay k., pūrvavichār k., avichārāpūrvak nirṇay k., vrittānt ke bīnī sune-bhāle nishpatti k.
- PRE-JUDGMENT**, *n.* previous judgment — *Tajvīz-i-magadlam, peshn tajvīz, tajvīz jo hu-gair gaur ke āge se kī jāti hai* — Pūrvavichār, pūrvanishpatti, pūrvanirṇay, pūrvanīśchay.
- PRE-JUDICATE**, *v.* to determine beforehand, to form a judgment before examination; *a.* formed before examination — *Tajvīz-i-magadlam k., tahqīqāt-o-tafīsh waqūra na karne ki pesh-tar tajvīz qāim k.* : *a. pesh-tar na gaur kar-ke qāim kiyā huā* — Pūrvanirṇay wā pūrvanīśchay k., vrittānt na sunne wā vichār na karne ke pahile hī nishpatti k.; *a. pūrvanirṇay, vichār ke pahile kalpit wā nirṇay, āge na vichār karke kiyā huā.*
- PRE-JUDICAT-IV**, *n.* prepossession, prejudice — *Pesh-pindārī, rāc be-tajvīz-o-gaur* — Agrakalpna pūrvakalpanā agramatī wā pūrvabodh, avichāramatī avichāritanīśchay wā avichāritanirṇay.
- PRE-JUDICATIVE**, *a.* judging beforehand — *Pesh tar tahqīqāt-o-gaur na kar-ke tajvīz yā rāc qāim k. v.* — *Āge soch vichār na kar-ke nishpatti wā nirṇay k. w., avichāritanīśchayakāri.*
- PREJUDICE**, *n.* an opinion formed without previous examination, previous bias, injury; *v.* to fill with prejudice, to injure — *Rāc be-tajvīz-o-gaur qānī rāc jo pesh-tar hu-gair tajvīz-o-gaur kīp huc qāim hotī hai, pesh-matī yā pesh-raghat, nūqsān yā zārāz* : *v. pesh tar se ek taraf jhukānū, nūqsān k. yā zācar pahunchānā* — Avichāra-buddhī avichāramatī avichāritanīśchay wā avichāritanirṇay, pūrvapavrittī pūrvāgrah wā āge se jhukāw, hānī apakār wā kshatī; *v. āge se ek or jhukānā, hūnī wā kshatī k.* [kar wā kshatījanak.
- PREJUDICIAL**, *a.* injurious, hurtful — *Mazūr yā mafūd, zigān-kār* — Apakāraḥ, hūni-
- PREJULATE**, *n.* (L. *præ, latum*) an ecclesiastic of the highest order — *Imām, muftahid, sarḍār-pādri* — Pradhānadharmādhyaksh, mukhyadharmādhipatī.
- PRELACY**, *n.* the dignity or office of a prelate — *Imām, sarḍār-pādri kā martaba yā 'uhda* — Pradhānadharmādhyakshapad.
- PRELATESHIP**, *n.* the office of a prelate — *Imām, muftahid kā 'uhda, sarḍār-pādri kā 'uhda yā munsab* — Mukhyadharmādhipatipad, pradhānadharmādhyakshapad.
- PRELATIC**, **PRELATIVE**, *a.* relating to prelacy — *Imānī, muta'alliq-i-muftahid, sarḍār-pādri-munsab* — Pradhānadharmādhyakshasambandhī, mukhyadharmādhipatīvishayak.
- PRELATIVE-CALLY**, *ad.* with reference to prelacy — *Dar-bāb-i-imām, sarḍār-pādri ke 'uhde ke rā se* — Pradhānadharmādhyakshapadprati, mukhyadharmādhipatipad ke vishay meṁ.
- PRELATION**, *n.* the setting of one above another — *Kisī ko dāre kī ha-nisbat fauqiyat yā tarjīh d., tafzīl, awwalīyat* — Kisī ko dusre kī apekshā adhikārṇ d. wā sresth jāmā.
- PRELATOR**, *n.* one who supports prelacy — *Imāmāt-dust* — Pradhānadharmādhyakshapadnāśhak, mukhyadharmādhipatipadāvalambī, pradhānadharmādhyakshapadapakārak.
- PRELATE**, *n.* episcopacy — *Isāiyōn ke firge par imām yā sarḍār-pādri kī hukūmat* — Isāiyōn par pradhānadharmādhyaksh kā adhikār, Isāiyōn meṁ pradhānadharmādhyakshādhipatya. { *kahnā* — Vyākhyān k.
- PRE-LECT'**, *v.* (L. *præ, lectum*) to read a lecture or public discourse — *Dars-i-'amm*
- PRE-LECTION**, *n.* a lecture, a discourse — *Dars, bayān* — Vyākhyān, pravāḍ wā pravachan.
- PRE-LECTOR**, *n.* a reader, a lecturer — *Khawānḍa, mudarris yā dars-i-'amm-kahne w.* — Pāṭhak wā parhne-w., vyākhyākāri pravāḍakāri wā pravachanakartā.
- PRE-LIBATION**, *n.* (L. *præ, libo*) a foretaste, an effusion previous to tasting — *Chāshnū yā pesh-maza, maza lenē ke pesh-tar vezīsh* — Pūrvāśwādan pūrvabhog wā pūrvānubhav, swād lenē wā chakhne ke āge dhānā wā dhalāw.
- PRE-LIMINARY**, *a.* (L. *præ, limen*) introductory, previous; *n.* something previous, a preparatory act — *Tamhīdī, magadlam yā peshn*; *n. tamhīd, kār-i-magadlam yā shūrā kā kām* — Pāribhāshik wā prāthamīk, aglā āgra pūrv wā pūrvagat; *n. pūrvavīśhay pūrvāṅg wā ādyāṅg, pūrvakarm pūrvopī ārambhakarṇ wā prārambhakarṇ.*
- PRELUDE**, *n.* (L. *præ, ludo*) music played as an introduction to a piece or concert,

something introductory; v. to play before, to introduce, to preface — *Bāje ká sar-ágáz, shurú' ágáz tamhíd yá pesh-rau*; v. *pesh-tar bajáná, dar-láná, tamhál k.* — Púrvavádan púrvarang wá báje kí árambh, upakram árambh prárambh paribhāshā prastāvanā wá pūrvalakshañ; v. áge bajáná wá pūrvavádan-k., árambh k. wá káná, prastāvanā wá paribhāshā k.

[Púrvarangakātrī, pūrvavádanak.

PRE-LÚ'DE-Ŧ, n. one who plays a prelude — *Bāje ká sar-ágáz k. w., áge bajāne w.* —

PRE-LÚ'DE-Ŧ-Ŧ, a. previous, introductory — *Muqaddam yá peshin, tamhíd-i* — Aglá agra pūrv wá pūrvagat, pūribhāshik prastāvanāp wá prārambhak.

PRE-LÚ'DE-Ŧ-Ŧ, n. a prelude, an introduction — *Bāje ká sar-ágáz, tamhíd dibícha yá dibájan* — Pūrvavádan árambhavādya wá báje-ká-árambh, prastāvanā wá paribhāshā.

PRE-LÚ'SIVE, PRE-LÚ'SO-Ŧ, a. introductory — *Tamhál, muqaddam* — Pūribhāshik, árambhak, pūrvasūchak.

PRE-M-A-TŦRE', a. (L. *præ, maturus*) ripe too soon, too early, too hasty — *Mausim ke áge paká huá, qablu l-raght, niháyat hí jald* — Kálapūrvapakwá akálapakwá wá pūrvakálapapūrvaj, apūrvakálap, atisūgha.

PRE-M-A-TŦRE-Ŧ-Ŧ, n. unreasonable ripeness — *Pakhtagi i-e-raght, be-mausim kí pakhtagi, mausim ke áge k. pakhtagi, pakhtagi-i-qablu l-raght* — Kálapūrvapakwatá, akálapakwatá, apūrvakálapwatá.

PRE-MÉD-I-TATE', v. (L. *præ, meditor*) to think or contrive beforehand; a. contrived by previous meditation — *Pesh-andeshi k., pesh-bandí k., pesh-tar se jikr yá tamam k., áge se tháuná*; a. *pesh-and-shi yá, pesh-bandí se kíyá huá, pesh-tar kí jikr yá tamam se kíyá huá* — Pūrvakálpnā k., pūrvavivechānā k., pūrvachintā k.; a. pūrvakálpit, pūrvachintit, pūrvachintā s-rachit.

PRE-MÉD-I-TATE-Ŧ, ad. with premeditation — *Pesh-andeshi se, bá-pesh-bandí, áge kí jikr yá tamam se* — Pūrvachintā pūrvavivechānā wá pūrvakálpnā se, ágam soch se.

PRE-MÉD-I-TATION, n. act of premeditating — *Pesh-andeshi, pesh-bandí, ágam-soch* — Pūrvachintā, pūrvakálpnā, pūrvavivechānā, pūrvayojnā, pūrvámsanghān.

PRE-MÉRIT', v. (L. *præ, meritor*) to merit or deserve beforehand — *Áge se sarfázár mustahiq yá mustahiq h.* — Áge se yogya wá upayukt h. [uavāma.

PRE-MI-Ŧ-ŦES, n. (L. *præm*) first fruits — *Arwal phal, pahile phal* — Prathamaphal.

PRE-MI-Ŧ-ŦE, a. (L. *præm*) first, chief, principal; n. the first minister of state — *Arwal, muqaddam, sadr*; n. *arwal, wazir, wazir-i-mumalik, wazir-i-azarā, wazir-i-azam* — Prammh wá pratham, mukhya, pradhān; n. mukhyamantri, pradhānmantri.

PRE-MISE', v. (L. *præ, missum*) to explain previously, to lay down premises — *Áge se baqān yá tamhál k., muqaddame yá muqaddamát likhna yá baqān k.* — Áge-se-jatānā áge-se-sanjhānā pūrvavyākhyā-k. wá prastāvapūrvakathanā k., pūrvapaksh aur uttarapaksh likhna wá kahnā.

PRE-MI-Ŧ-ŦES, n. pl. the first two propositions of a syllogism, fionces or lands — *Muqaddame muqaddamát yá kabrá-o-sagrā, amrat-i-gair-munghā, amlak yá makānat* — Donoñ-pratijñā wá pūrvapaksh-aur-uttarapaksh, grīhāvātikātrī grīhaheshetrātrī wá grīhādī.

PRE-MI-Ŧ-ŦES, n. an antecedent proposition — *Shakl, muqaddama, kabrá yá sagrā* — Pratijñā, upanyās, sūtlhkalbhāg.

PRE-MI-Ŧ-ŦUM, n. (L. *præmium*) a reward, a prize, a bounty — *Cakshish yá nuuz, in'am, beshi yá sila* — Phal wá lābh, pūritoshik, barhī wá bhaw-barhī.

PRE-MON-ISH, v. (L. *præ, monere*) to warn or admonish beforehand — *Pesh-tar se khabar-dār k. yá nasihat d. yá k.* — Áge se jatānā wá chetānā, pūrvasūchānā k., áge se upadēś d.

PRE-MON-ISH-MENT, n. previous information — *Pesh-khabar, itilā-i-muqaddam, khabar-i-muqaddam, pesh-ágāhī* — Pūrvasūchānā, pūrvaprabodh, pūrvalakshān, áge kí chetānā.

PRE-MON-ISH-ŦION, n. previous warning or notice — *Pesh-khabar, itilā-i-muqaddam* — Pūrvasūchānā, pūrvaprobhān.

PRE-MON-ISH-Ŧ-Ŧ, a. giving previous warning — *Pesh-tar se khabar-dār k. w., pesh-ágāhī-dih, pesh-nasihat-dih* — Pūrvasūchak, pūrvalakshānān, áge se jatānā wá chetānā.

PRE-MON-STRATE', v. (L. *præ, monstrare*) to show beforehand — *Áge se dikhānā, pahile se dikhānā* — [dām — Pūrvapakāśān, pūrvanirdeś.

PRE-MON-STRATION, n. a showing beforehand — *Dalil-i-muqaddam, dalilāt-i-muqaddam* —

PRE-MU-NI-ŦRE, n. (L. *præ, moneo*) the office of introducing foreign authority — *Gair-mulk kā iktigār jāri karne yá dar-lāne kā jarm* — Vides wá parades kā adhikār chālāne kā aparādī. [—Dandantirpak, dandantirdeśhī.

PRE-MU-NI-Ŧ-Ŧ, a. defining a penalty — *Sazā yá jarimānā muqarrar yá tā'atīm k. w.*

PRE-MU-NI-Ŧ-Ŧ, v. (L. *præ, munire*) to guard against objections, to fortify — *Tirāzōn yá azārōn se hosh-yār yá khabar-dār k., mazhūt yá mustahkam k.* — Viruddhavadhānōn wá bādhārthakāhetnōn se suchet wá sāvadhān k., pūshṭ wá dīrgh k.

PRE-NOM-I-NATE, v. (L. *præ, nomen*) to name before; a. forenamed — *Áge se nām-lenā*; a. *mazhūr, masbūr, mazbūr* — a. Pūrvokt.

PRE-NOM-I-NATION, n. the state of being named first — *Nām-ādī-i-muqaddam* — Pūrvā-bhīnitatwā, agraprotkāṭā, pūrvokātā.

PRE-NÖTION, *n.* (L. *præ, notum*) foreknowledge, prescience—*Itm-i-qāib, qāib-dāni* *gā pesh-hinā*—Pūrvajñān wā agrajñān, bhaviṣhyajñān wā bhaviṣhyajñān.

PREN-SÄTION, *n.* (L. *prehensum*) the act of seizing with violence—*Ba-zor pakarṇā*—*Bal se wā veg se pakarṇā*.

PRENTICE. See APPRENTICE.

PRE-ÖC/CU PŚ, *v.* (L. *præ, ob, capio*) to take possession of before another—*Äge qabza k., pesh-giri k.*—Pūrvadhāraṇ k., agragrahaṇ k., dūstre ke pahile adhiḱār lenā wā apne hāth meṁ k.

PRE-ÖC/CU-PATE, *v.* to anticipate, to prepossess—*Pesh-dasti k., äge qabza k. pesh-giri k. gā pesh-tar se ek taraf jhukā d.*—Samay ke pahile lenā, pūrvadhāraṇ k., agragrahaṇ k., wā äge se ek or jhukānā.

PRE-ÖC/CU-PÄTION, *n.* previous possession—*Qabzu-i-muqaddam, pesh giri*—Pūrvadhā-

PRE-ÖM/T-NATE, *v.* (L. *præ, omni*) to gather any future event from omens—*Pāl-gō k., pesh-gō k.*—Pūrvalakṣhaṇ ke dwārā bhāvikathan wā bhaviṣhyatkathan k., sakam ke dwārā āgam bhākhānā.

PRE-O-PIN'ION, *n.* (L. *præ, opinor*) an opinion previously formed—*Rāc-i-muqaddam, qiyās-i-muqaddam, khayāl jo pesh-tar se kiya gayā ho*—Pūrvmati, agramatī, pūrvakalpanā.

PRE-ÖPTION, *n.* (L. *præ, opto*) the right of first choice—*Bargir-i-muqaddam kī haqq, pasand-i-arwat kī haqq, sot ke pahile pasand karne kī haqq*—Pūrvavarāṇā-dhiḱār, pahile wā sab ke äge chun lene kī adhiḱār.

PRE-ÖR DÄIN', *v.* (L. *præ, ordo*) to ordain or appoint beforehand—*Pesh tar se qāim gā muqarrar k.*—Pūrvaviddhān k., pūrvavasthāpan k., äge niyukt k.

PRE-ÖR'DI-NANCE, *n.* an antecedent decree—*Amr-i-muqaddam, inṣālat-i-peshin*—Pūrvavyavasthiti, pūrvavasthān.

PRE-ÖR-DI-NÄTION, *n.* the act of preordaining—*Äge se muqarrar k., taqarrur-i-muqaddam*—Äge se niyukt k., pūrvaviddhān k., pūrvavyavasthāpan, pūrvaniyukti.

PRE-PÄIRE, *v.* (L. *præ, paro*) to make ready, to qualify, to provide—*Taiyār gā āmāda k., taiy qābil durst gā ārista k., mahatigā k. gā manjūd k.*—Bāwari siddha k., wā prastut k., योग्यायुक्त उपायुक्त कार्यक्षम wā karyopayukt k., jūṭhā wā jūṭhānā.

PRE-PÄ-RÄTION, *n.* the act of preparing—*Äristagī, taiyārī, taiyār durst qābil gā manjūd k.*—Prastut siddha upayukt wā karyakṣam k., jūṭhā, sādhan, rachanā, Virachanā.

PRE-PÄRÄ-TIVE, *n.* having the power of preparing; *n.* that which prepares—*Taiyār qābil gā manjūd karne ke taiyār; n. taiyār taiyār gā mahatigā karne wali shai*—Prastut siddha wā upayukt karne ko samarth, sajane wā jūṭhane ko samarth, siddhijānak, sādhan, prastutakārī, योग्यायुक्त; siddhi-jānak, siddhi-sādhan, upakramasādhan, siddhi-jānakakāram.

PRE-PÄRÄ-TIVE-LY, *adv.* by way of preparation—*Taiyārī ke tar se, taiyār qābil gā manjūd karne ke tar se, tamkidan*—Upakramasādhanārth, āyojanapūrv, ārambha-sādhanārth.

PRE-PÄRÄ-TO-RY, *n.* making preparation, introductory, antecedent—*Taiyār gā durst k. w., tamkīn, muqaddam peshin gā awrat*—Prastutakārī siddhi-jānak wā upakramopakārī, pūrvabāhlik prastutavānirup wā pūrvambhak, aḱlī wā agragāmi.

PRE-PÄRÄ-TIV, *adv.* with due preparation—*Amādagī āristagī taiyārī gā kamar-bustagī se*—Siddhātī siddhi prastutatwā wā udyatatwā se.

PRE-PÄRÄ'D-NESS, *n.* the state of being prepared—*Kamar-bastagī, āmādagī, taiyārī, durstī, āristagī*—Prastutatwā, siddhātī, siddhātī, udyatatwā.

PRE-PÄRÄ'R, *n.* one that prepares—*Taiyār āmāda qābil gā manjūd k. w., murattib, banārac-hār*—Siddhikartā, sādhan, rachak, upakāṣhak, prastut wā upayukt-k. w., jūṭhane wā jūṭhane w.

PRE-PÄNSE', *v.* (L. *præ, pensum*) to weigh or consider beforehand; *n.* previously conceived, premeditated—*Äge man meṁ taunā gā sochnā, pahile se jānchnā gā bichārnā*; *v. äge se sochnā gayā, pesh-tar se gaur-karita gā gaur-pardākha*—Pūrvavivechanā k., pūrvachintā k.; *n.* pūrvakalpit, pūrvachintit.

PRE-PÖL'LENCE, **PRE-PÖL'LEN-CY**, *n.* (L. *præ, polleo*) prevalence—*Galaba, ziyāda-zor*—Prābalya, prābalyā, prāchār, vistār.

PRE-PÖL'LENT, *a.* prevalent, predominant—*Qālib, mustanī gā dāir-o-sāir*—Prābā, prābhūt wā prābhūn.

PRE-PÖN'DER, *v.* (L. *præ pondus*) to outweigh—*Wazn meṁ bārhnā*—Bhār meṁ

PRE-PÖN'DER-ANCE, **PRE-PÖN'DER-AN-CY**, *n.* the state of outweighing, superiority of weight—*Ziyāda-wazn, qālib-tarī gā wazn-ki-ziyādātī*—Bhār meṁ bārhnā, adhiḱabhār gurutarabhār wā adhiḱaprabhāv.

PRE-PÖN'DER-ANT, *a.* outweighing—*Wazn meṁ ziyāda k. w., ziyāda wazn*—Bhār meṁ

PRE-PÖN'DER-ATE, *v.* to exceed in weight—*Ziyāda-wazn h., ziyāda waznī h., wazn meṁ ziyāda h., ziyāda h.*—Bhār meṁ bārhnā, adhiḱ bhārī h., adhiḱ h.

- PRE-PON-DER-ATION**, *n.* the act of outweighing—*Wazn meñ harf-jānā, ziyāda wa:nā h., wa:n meñ ziyāda h., ziyāda-waznā*—Bhār m-ñ adhik h. bhār meñ harfnā.
- PRE-POS-SE**, *v.* (L. *præ, positum*) to put before—*Āge rakhsā dharvā yā lagānā^h*.
- PRÆ-O-SITION**, *n.* a word used to show the relation which one thing bears to another—*Harf—Upasarg.*
- PRE-POS-I-TIVE**, *a.* put before; *n.* a word or particle put before another word—*Āge rakhsā gupā yā lagāpī-gupā^h*; *n. harf-i-mashrūt*—Pūrvasthāpit; *n. upasarg.*
- PRE-POS-I-TOR**, *n.* a scholar appointed by the master to overlook the others—*Shāgird jo murshid kē kin karē, chhotā nstāi*—Upāśikshak, upaguru, elhātra jo adhyāpak kī kin kartā hai.
- [—*Senā meñ badhakarmādhikārī kī pad, adhyaksh kī pad.*]
- PRE-POS-I-TRICE**, *n.* the office of a provost—*Lashkari jālāt kā 'uhda, sar-dār kī 'uhla*.
- PRE-PON-SESS'**, *v.* (L. *præ, possessum*) to take previous possession of, to bias—*Āge qabza k. yā pesh-giri k., āge se ek taraf jhātānā*—Pūrvagrahan-k. pūrvadhāran-k. wā pahile se hāth meñ k., āge se ek or jhūkānā.
- PRÆ-POS-SESSION**, *n.* prior possession, preconceived opinion—*Qabza-i-mugaddam yā pesh-giri, tasamwār-i-mugaddam pesh-pindārī yā vāc jo pahile se qāim hotī hai*—Pūrvadhāran pūrvagrahan wā pūrvabhog, agrakālp meñ pūrvavāsant pūrvamati wā pūrvabodh.
- PRÆ-POS-SESSOR**, *n.* one who prepossesses—*Āge qabza k. n.*—Pūrvadhārak, pūrvagrāh-bak, pūrvabhogi, pahile se adhikār lenē w.
- PRE-POS-TER-IOUS**, *a.* (L. *præ, posterus*) perverted, wrong, absurd, foolish—*Ellāh, be-jā yā nā-rāst, be-hādā yā abtār, pūch yā be-mānī*—Vijarītakram wā aundhā, aundhit wā asūddh, asūgat asambaddhā wā asamanjās, anarthak wā yuktiviruddh.
- PRE-POS-TER-IOUS-LY**, *adv.* absurdly, foolishly—*Be-hādagi yā abtārī se, bi-l-āks yā be-wa-qūfī se*—Asūgat wā asamanjās rūp se, anarthakātā wā yuktiviruddhātā se.
- PRE-POS-TER-IOUS-NESS**, *n.* absurdity—*Be-hādagi, abtārī, nā-mā'qūdī*—Asūgati, asūgata-twa, ayuktī, anarthakātā, asambaddhātā, asamanjāsya.
- PRE-POT-ENT**, *a.* (L. *præ, potens*) very powerful—*Nihāyat quwī zor-āwar yā mazbūt*—Atībalawān, bahut prabāl.
- PRE-POT-ENCY**, *n.* superior power—*Qalaba, ziyāda zor, zor-āwarī*—Prābalya, prabālī.
- PRÆPOT-ENT**, *n.* (L. *præpotens*) the foreman—*Nānī kē āge kā chhichhā yā champhā^h*—Lūgagrachārī, kīnāgratwāk.
- [*āge se māngnā^h*]
- PRÆ-REQ-UIRE'**, *v.* (L. *præ, re, quæro*) to demand previously—*Pahile se māngnā^h*.
- PRE-REQ-UI-SITE**, *a.* previously necessary; *n.* something previously necessary—*Pah-zar-ār*; *n. pesh-zarār ghāi*—Pūrvāvāsyak, pūrvāsūksht; *n. pūrvāvāsyakavastu, pūrvāvāsyakavishay, pūrvāsūkshtavishay.*
- [*se thakrānā^h*]
- PRÆ-RESOLVE'**, *v.* (L. *præ, re, solvo*) to resolve previously—*Āge se thāmnā^h, pahile*.
- PRE-ROGA-TIVE**, *n.* (L. *præ, rogā*) an exclusive or peculiar privilege—*Khāss haqq, khāss ikhtiyār yā iqtidār*—Viśeshādhiikār, viśeshasakti, viśeshasatī, asāmānyādhiikār, asādharīmsakti.
- PRÆ-ROGA-TIVED**, *n.* having prerogative—*Khāss-haqq-dār, ahl-i-khāss ikhtiyār, sāhib-i-khāss iqtidār*—Viśeshādhiikāraviśisht, viśeshasaktiyukt, asāmānyasaktisampanna.
- PRÆSAGE**, *n.* (L. *præ, sagax*) something which foreshows a future event—*Shugūn, fāl*—Pūrvalakshan, pūrvāling, bhavishyatsūchanī, sūkm.
- PRÆ-SAGE'**, *v.* to forebode, to foreshow—*Āgam aundā yā jātānā^h, shugūn d., fāl khol-nā yā dāhāt k.*—Pūrvasūchan k. wā pūrvalakshan d. wā k., agrasūchan-k. wā pūrvachihna d.
- PRÆ-SAGE-FUL**, *a.* full of presages, foreboding—*Pur-shugūn, dāhāt yā pesh-goi k. w.*—Pūrvalakshanapūrp wā pūrvālingapūrp, bhavishyatsūchak wā pūrvachihna-d, w.
- PRÆ-SAGEMENT**, *a.* a foreboding, a foretoken—*Fāl-goi yā pesh-goi, shugūn yā fāl*—Bhavishyatsūchan, pūrvalakshan pūrvāling wā pūrvachihna.
- PRÆ-SAGER**, *n.* a foreteller, a foreshower—*Fāl-go pesh-go yā qabza-l-lisān, ramnāt kāhān yā pesh-namāt-k. v.*—Agravādī āgūmbhākhi wā dhāivaktā, bhavishyatsūchak wā pūrvalakshanād.
- PRÆS-BY-TER**, *n.* (Gr. *presbus*) an elder, a pastor, a priest, a presbyterian—*Girje meñ ek qism kā 'uhde dār yā sāhibu-l-quds, hādī yā murshid, pūtrā yā khādim-i-dīn, qāsisā*—Isfīlhujanabhavan meñ ek prakār kā adhikārī wā āryajan, ācharya guru wā upādhyāya, purohit wā dharmojuḍeśak, āryajanānyāyī.
- PRÆS-BY-TER-I-AN**, **PRÆS-BY-TER-I-AL**, *a.* consisting of elders, relating to presbyterianism—*Sāhibu-l-quds kī, qāsisī mat kī*—Āryajunō kī, āryajanānyāyī mat kī.
- PRÆS-BY-TER-I-AN**, *n.* one who belongs to a church governed by presbyters or elders—*Qāsisā*—Āryajanānyāyī.
- [*aqida*—Āryajanānyāyī panth wā mat.
- PRÆS-BY-TER-I-AN-ISM**, *n.* the doctrine and discipline of presbyterians—*Qāsisī mat, qāsisī*
- PRÆS-BY-TER-Y**, *n.* a body of elders, a church court consisting of the pastors and ruling elders within a certain district—*Jamā'at-i-ahālī-i-quds, dīnī 'adālat jismēn murshid aur ahālī-i-quds bāithe haiñ*—Āryajanasamūh wā āryajanamandali, dharmasambandhī kachhri jismēn upādhyāya aur āryajan bāithe haiñ.

- PRE'SCI-ENT**, *a.* (L. *præ, scire*) knowing events before they come to pass—'*Ālim-i-gaib, gaib-dān, pesh-bīn*—Bhavishyajñāni, bhāvijñāni, bhavishyadarśi bhavishyadarśi, anāgatadarśi, bhavishyajñāni.
- PRE'SCI-ENCE**, *n.* foreknowledge—'*Ālim-i-gaib, gaib-dān, pesh-bīn*—Bhavishyajñān, bhavishyajñān, bhāvijñān, bhavishyadarśan, bhavishyaddarśan.
- PRE'SCI-OUS**, *a.* having foreknowledge—'*Ālim-i-gaib, gaib-dān, pesh-bīn*—Bhavishyajñāni, bhāvijñāni, bhavishyadarśi, anāgatadarśi.
- PRE-SCIND**, *v.* (L. *præ, scindere*) to cut off, to abstract—'*Tarāshnū yā tarāsh-dālnū, jādā k. yā intikāb-k.*—Kāt dālnū, khīnchnū wā alag-k.
- PRE-SCIND-ENT**, *a.* cutting off, abstracting—'*Kāt-dālnū w^h, khīnchnū w^h. yā alag k. w^h.*
- PRE-SCRIBE**, *v.* (L. *præ, scribere*) to direct, to order, to give law—'*Hidāyat-k. tash-khis k. nuskhā k. yā dāwā-batīmī, hukm k. hukm-d. yā furmānā, muqarrar k. qānūn-sāz-k. yā āim-bandi-k.*—Nirdes-k. upachār k. wā aushadhavidhān-k., ādes wā ifjī k. vyavasthā k.
- PRE-SCRIBER**, *n.* one who prescribes—'*Hidāyat k. w., tashkhis k. w., furmān-dih, am-rasūn, nuskhā battīnē w., hukm k. w. yā d. w., muqarrar k. w., qānūn-sāz*—Nirdes-k., nirdeshī, vidhāyī, anusāsak.
- PRE-SCRIPT**, *a.* directed; *n.* a direction—'*Mursūn, mashrū, muqarrar*; *n.* hukm, dastūr-i-ʿamal, rasūn, qāidā—Nirdishī, vihīt, uddishī; *n.* nirdes, vidhān, niyām, vidhī.
- PRE-SCRIPT'ION**, *n.* a practice continued till it has the force of law, a medical direction—'*Rasūn dastūr qāidā yā dastūr-i-ʿamal, nuskhā yā rasūn-i-hukm*—Chirakāliparam-parā anādivyavahār niyān vidhān wā vidhī, aushadhavidhī aushadhavidhān upachārapatra wā upachāravidhī.
- PRE-SCRIPT'IVE**, *a.* established by custom—'*Dastūr pāyā-huā, ravāj pāyā huā, mustah-kam-az-ravāj, rūi*—Anāliparamparāprīpt, chiravyavahārī, chiravyavahārasiddha, āchārīk, chiravyavahārasiddhī.
- PRE-SEN-SATION**, *n.* (L. *præ, sentio*) previous notion or idea—'*Khayāl-i-muqaddam, tasawwur-i-peshīn*—Pūrvabodh, pūrvakālpnā, pūrvavāsānī.
- PRE-SEN-SION**, *n.* previous perception—'*Dargīft-i-muqaddam, idrāk-i-peshīn, pesh-bīn, pesh-dargāftī*—Pūrvabodh, agrarūpādibodh, agrarūbhāv, agravishayagrahān.
- PRE-SEN-T'IMENT**, *n.* previous notion or feeling—'*Dargīft-i-muqaddam, khayāl-i-peshīn, pesh-dargīftī*—Pūrvavāsānī, pūrvabhāvanī, pūrvakālpnā, agrabodh.
- PRESENT**, *a.* (L. *præ, esse*) being before, not absent, now existing, ready at hand; *n.* the present time, a gift—'*Rūba rū yā rūjā, hāzīr yā mutawajjih, hāl yā hālī, mau-jūd baigār muhājir yā sar-i-dast*; *n.* zānūnā-i-hāl, 'ināyat nazr tahfā pesh-kash bakshish 'inām 'ulā yā shukrānā—Sāmme-kā sammukh wā sammukh, upasthīt aparoksh wā pratyaksh, vartamān vidyamān advatām ādhunik wā tātkālik, samīp wā nikat; *n.* vartamānakāl prastutakāl sadyaskāl idānīntanākāl wā adhiuṣṭānākāl, dān pradān dakshinā pūritoshik wā bheñt.
- PRESENT**, *v.* to place in the presence of a superior, to offer, to exhibit, to give, to nominate to an ecclesiastical benefice—'*Rūba-rū rakhnū qurānū, yā malūqāt karā-nū, pesh k. yā nazr k., zahīr yā hāzīr k., 'ulā k. bakhsnū yā nawāznū, nazr-i-aimma ke liye nām-zud k.*—Proves k. sāmme k. wā bheñt karīnī, bheñt-d. āge-dharnā wā dene lagnā, dikhānū dikhānū upasthīt-k. wā pratyaksh-k., denā dān-d. wā dakshinā d., dharmādhyāpaka-vrittī par niyukt karne ke nimitta nām-lenā wā nām-batīnā.
- PRESENT**, *n.* the state of being present, state of being in view, mien, readiness—'*Hāzīr yā hāzīr-bāshī, hūzār muwājaha yā muqābala, chihra manzar yā ras.* *amāda-gī shūbā-i-dil-dīlī yā dil-qurmī*—Upasthīti vidyamānātī vartamānātā wā pratyakshatī, samidhān samidhīya wā samidhī, ākār ākriti wā rūp, prastutatwa udyuktatā sīghratī wā phurtī.
- PRESENT'ABLE**, *a.* that may be presented—'*Pesh kiye-jāne ke qābil, nazr kiye jāne ke lāiq, zahīr kiye jāne ke lāiq*—Sāmme kiye jāne ke yogya, āge dhārā jāne ke yogya, pravāsāniya, dikhāyē jāne ke yogya, darsaniya, deya, nivedaniya.
- PRESENT'ATION**, *a.* ready, immediate—'*Taigār yā maujūd, bi-l-fīl* *fi-l-faṣr yā hāzīr*—Prastut wā siddha, upasthīt wā sammilit.
- PRESENT'ATION**, *n.* the act of presenting, the act of nominating to a benefice, exhibition—'*Rūba-rū k. pesh-k. 'ulā k. bakhsnū yā nazr-k., nazr-i-aimma ke liye nām-zud, namāish yā izhār*—Sāmme-k. āge dharnā pradān arpan samarpan wā nivedan, dharmavrittīniyojan, dikhāw dikhāw prakāsan wā karkat.
- PRESENT'ATIVE**, *a.* admitting presentation—'*Nazr-i-aimma-pazīr*—Dharmādhyāpaka-vrittiksham, dharmavrittīyogya.
- PRESENT'EE**, *n.* one presented to a benefice—'*Wah shakhs jo kisī nazr-i-aimma ke liye nām-zud kiye jātā hai, nazr-i-aimma-dār pāzīr*—Wah vyaktī jo dharmādhyāpaka-vrittī meṃ niyukt hone ke nimitta kalā jātā hai, dharmavrittībhogī.
- PRESENT'ER**, *n.* one who presents—'*Present jo jīl hai uske ma'ne se ism-i-fā'il ke ma'ne*

- samaghe-lo yá ism-i-fú'íl band-lo*—Present jo dhātā hai uske arthon se karti ke arth jān-lo wā kartrivādakasab band-lo.
- PRE-SÉN'TIAL, *a.* supposing actual presence—*Háziri yá házir-bāshī farz k. w.*—Sākshād-vidyamānatākalpak, upasthītikalpak, pratyakshatā wā vartamānatā mīn-lene w.
- PRE-SÉN'TI-ÁL'TY, *n.* state of being present—*Háziri, házir-bāshī*—Vidyamānatā, pratyakshatā, vartamānatā, upasthiti. [āge kinā, upasthiti wā pratyaksh k.
- PRE-SÉN'TI-ÁTE, *v.* to make present—*Házir k., rū-ba-rū-k., pesh-k.*—Sānne k., āge k., PRÉS-EN-TÍ'IC, *a.* making present—*Házir k. w., rū-ba-rū k. w., pesh k. w.*—Sānne k. w., āge k. w., upasthiti wā pratyaksh k. w.
- PRÉS-EN-TÍ'IC LY, *ad.* so as to make present—*Házir rū-ba-rū yá pesh kurne ke taur se*—Sānne āge upasthiti wā pratyaksh kurne ki rīti se.
- PRÉS-ENT-ÁY, *ad.* at present, immediately—*Al-hál yá isi-waqt, ft-l faur yá fauran*—Abhi talkash taurāt wā isi-samay mēn. anantar wā jhatpāt.
- PRÉS-ENT'MENT, *n.* the act of presenting—*Izhār, zuhūr*—Prākāśan, pratyaksh k., darśan.
- PRÉS-ENT-NESS, *n.* state of being present—*Háziri, házir-bāshī*—Pratyakshatā, vidyamānatā, vartamānatā, upasthiti.
- PRÉS-ENCE-CHĀM-BER, PRÉS-ENCE RŌOM, *n.* the room in which a great personage receives company—*Diwān-khāna, diwān-i-āmm*—Darsanāsālī, logon se bhīcāt karnē ki kothari.
- PRÉS-ERVE', *v.* (*L. prae, servo*) to keep, to save, to defend, to sustain, to season with sugar; *n.* fruit preserved in sugar, a place for preserving game—*Sakhīh-sālīm rakhnā, salāmat rakhnā, hifāzat-k. muhāfaz-rakhnā yā amn-mā rakhnā, pnshti-k. yā himāyat d., murabbā yā murabbā dharnā; n. murabbā yā murabbā, ramna yā shikār-gāh*—Rakhnā wā rakhi-ehhornā, bachānā, rakshā k., sañbhālā pālan-k. wā poshan-k., mīlād-achār sandhānā wā gurambā banānā; *n.* sandhīpāl gurambā wā mīlād-achār, vītāis vītāis ramnā wā jāgriyākshyādrakshayasthān.
- PRÉS-ER-VĀ'TION, *n.* the act of preserving—*Hifāzat, sigināt, muhāfazat*—Bachāw, sañrakshan, pālan, poshan, rakshan, rakshā.
- PRÉS-ERVĀ-TIVE, *a.* having the power of preserving; *n.* that which preserves—*Bachāw, muhāfaz, hāmā; n. muhāfazat karnē-wālī shai, sahih-o-sālīm rakhnē-wālī shai, hifāzat karnē-wālī chiz*—Rakshak, sañrakshak, rakshayakūri, pālak; *n.* rakshapōyī, rakshapāsādhān.
- PRÉS-ERVĀ-TO RV, *a.* that tends to preserve; *n.* that which preserves—*Bachāw, bachānē wā, hifāzat yā muhāfazat k. w., hāfiz; n. salāmat-rakhnē-wālī shai, hifāzat yā muhāfazat karnē-wālī chiz*—Rakshak, sañrakshak, pālak; *n.* rakshapāsādhān, rakshapōyī, bachānē wālī vastu. [lak, sañrakshak, trātī.
- PRÉS-ERVĒR, *n.* one who preserves—*Muhāfiz, hāfiz, bachānē wā, hāmā*—Rakshak, pālak.
- PRÉS-IDENT, *v.* (*L. prae, sedeo*) to be set over, to have authority over, to direct or exercise superintendence—*Sar-dār sar-kob yā sadr-nishīn h., sar-dār-k. yā hukm-rakhnā, sar-ba-rāhī yā nigāh-bānī k.*—Adhyaksh h., adhikārī wā adhipatī h., kāryanirvāh-k. wā kāryādhis h.
- PRÉS-IDENT-CY, *n.* the office or jurisdiction of a president, superintendence, direction—*Sar-dār sadr-nishīn yā sar-dār-kā'amat, nigāh bānī, sar-ba-rāhī yā hukm*—Adhyakshapāl adhisatā adhishtātritwa mukhiyā wā adhyakshādhinamanpāl, kāryādhisatā kāryanirvāh nirdē wā ālē.
- PRÉS-IDENT, *n.* one placed with authority over others, a chief officer of a society or state—*Mir-i-majlis sadr-nishīn lālā-nishīn yā mutayaddim, sar-dār sar-kob yā hukm*—Patī prabhu wā mukhiyā, adhis wā adhishtātā, adhipatī wā adhikārī.
- PRÉS-IDENTIAL, *a.* relating to a president—*Mutā'alliq-i-mir-i-majlis, sadr-nishīn-man-sūb, sar-dār sar-kob yā hākīm ke mutā'alliq*—Prabhusambandhī, patīsambandhī, mukhiyāsambandhī, adhishtātāsambandhī.
- PRÉS-IDENTSHIP, *n.* the office of a president—*Sar-dār, sadr-nishīn, lālā-nishīn*—Adhyakshapāl, adhyakshatā, adhishtātritwa, mukhiyā.
- PRÉS-IDENTIAL, PRÉS-IDENT-ÁY, *a.* (*L. prae, sedeo*) relating to a garrison—*Alhāl-i-qal'a-man-sūb, qal'a kī fauj ke mutā'alliq*—Durgasthasainyāsambandhī, durgasainyāsambandhī. [jānānā yā jānāwā, āge se dikhānā yā dikhānā.
- PRÉS-IG-NIFI-Y, *v.* (*L. prae, signum, facio*) to signify or show beforehand—*Āge se*
- PRÉS-IG-NIFI-CĀ'TION, *n.* the act of signifying or showing beforehand—*Āge se jānānā yā dikhānā, pesh-munāz*—Bhavishyatsūchan.
- PRÉS-S, *v.* (*L. pressum*) to squeeze, to crush, to urge, to distress, to constrain, to bear on with force, to push with force, to crowd; *n.* a machine for pressing, a machine for printing, a crowd, urgency, a sort of wooden case or frame—*Nichornā, dabā-nā, tākid yā taqāyud k., tang ājiz hāirān yā parashān k., majbūr-k. begār-pakarnā yā nā-rāz ko ba-zabar-dastī kim mēn taqānā, gadam-murnā hadd-tornā yā be-jā dakhil k., bhīrnā, bhār-jānā; n. shikarja, chhōpnē kī kat, hujm yā amboh, tākid taqāzā zarūrāt yā sukhtī, pēfārū*—Tīpnā pernā wā gārnā, dābnā kasnā chāūpnā wā

chāpnā, bār-bār kahānā hūlnā wā dhakelnā, satkānā wā pīrād-, bal se karānā, bār-h chāpnā pāth jānā wā anyāyāpūrvak pūrfelīkār men hīth-dālnā, veg se lagnā, bhīr-k, balut-h wā thasīthas-h; n. dabāne wā kasmō kī yantra, mudhrānkanayantra wā chhāpne kī yantra, bhīr wā thāth, nirband bhār wā prerapī, jānāpī.

PRESS'ER, *n.* one who presses—*Press jo fīl hai uske mā'ne se ism-i-fīl ke mā'ne samajh-lo*—*Press jo dhām hai uske arthoñ se kartā ke arth samajh-lo*.

PRESS'ING, *a.* urgent, distressing—*Mutaqāzi nā-guzār zarūr ba-jidd yā tākādī, taklīf-dih yā saht*—*Nirbandhāñ bādhak wī atyāśāyik, kleśal wā kathin*.

PRESS'ING LY, *ad.* with force, closely—*Ba-zor yā ba-jidd, pārwastapī yā tangī se*—*Bal*

PRESS'ION, *n.* the act of pressing—*Dabā'ch, nichap'*. [nirbandh wā āgrah se, satkar.

PRESS'Y TANT, *a.* gravitating, heavy—*Nāhe ko jhukne yā dabne wā, bhārī*.

PRESS'Y, *ad.* with force, closely—*Ba-zor yā ba-jidd, pārwastapī yā tangī se*—*Bal nir-*

PRESS'Y, *ad.* with force, closely—*Ba-zor yā ba-jidd, pārwastapī yā tangī se*—*Bal nir-*

PRESS'URE, *n.* the act of pressing, the force of one body acting on another by weight, affliction, distress, urgency—*Dabā'ch, zor, taklīf, tangī ājīzī yā hairānī, tākādī taqīzā zarūrāt yā sukhtī*—*Dāb chāpn wā kasiw'*, tor bal wā veg, pūpā wā dukh, kleś wā ākulatā, nirbandh bhār wā prerapī.

PRESS'URE, *n.* a bed which may be raised and inclosed in a case—*Ek bichhauwā jisko lopat kar ek choige yā petī meñ rakh-saktē*.

PRESS'URE, *n.* a detachment of seamen to impress men into the naval service—*Bāhī topāñ kī ek guruh jo jānī jūhāzōñ ke kām ke liye begūrī pakartā hai*—*Nāvikōñ kī ek dal jo yuddhanaukā ke kāryānirvāh ke nimittā manushyōñ ko bal se pakartā hai*.

PRESS'MAN, *n.* a printer who works at the press, one of a press-gang—*Shikānjā-kush yā chhāpne w, us bāhī goroh kī ek shakhs jo jānī jūhāzōñ ke kām ke liye begūrī pakartā hai*—*Mudrakār wā mudrak, us dal kī ek jāñ jo yuddhanaukā ke kāryānirvā-*

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- PRE-SUMPTIVE-LY, *ad.* by previous supposition—*Tawakkhum-i-muqaddam se, áge ke khayál yá tasawwur se*—Púrvánumánápurvak, agránumán se, áge kí átkal se.
- PRE-SUMPTU-OUS, *a.* arrogant, confident—*Mágrúr mutakabbir shokh be-imtiyáz yá gustákhi, be-bák yá be-adab*—Abhimání ghamandí wá pragalbh, dhíth dhírist wá nidar.
- PRE-SUMPTU-OUS-LY, *ad.* with arrogance—*Gurúr takabbur yá gustákhi se*—Abhimán abhikár dhíthí pragalbhatá wá ghamand se.
- PRE-SUMPTU-OUS-NESS, *n.* arrogance—*Takabbur, gurúr, gustákhi, dileri, be-bák, shokhi*—Abhimán, abhikár, ghamand, dhíthí, pragalbhatá.
- PRE-SUP-POSE', *v.* (L. *præ, sub, positum*) to suppose as previous—*Áge se jánná yá thahráná^b, pesh-tar se tasawwur k., farz k.*—Púrvakalpaná k., púrvagrahan k., púrvabhávaná k., mán lená.
- PRE-SUP-POS'AL, *n.* previous supposition—*Tasdiq-i-bilá-tasawwur, khayál-i-muqaddam, tawakkhum yá qiyás jo pahile se hotá hai*—Púrvakalpaní, púrvavísuná, púrvánumán, agrabodh, púrvabhávaná, púrvamat.
- PRE-SUR-MISE', *n.* (L. *præ, super, misum*) a surmise previously formed—*Khayál jo pesh-tar se kiya jútá hai, tasawwur-i-muqaddam, qiyás-i-peshin*—Púrvamat, púrvabhávaná, agrakalpaná.
- PRE-TEND', *v.* (L. *præ, tento*) to make a false appearance, to show hypocritically, to simulate, to allege falsely, to claim—*Líhási yá jhúthí sárat banána, hila-k. záhír-dári-k. yá makt-ámezí ke sáth dikhána, bahána yá anána súzi k., darog bayin k., dá'wá k.*—Mithyárip wá kapatarip dháray k., chhal-k. wá kapat ke sáth dikhána, chhad-maves k., wá kapat k., bít-banána wá kapat-cakya-kalma, abhimán k.
- PRE-TENC'E, *n.* false show, assumption, claim—*Bahána hila makt hila-hawála 'uzr riyá yá sákhí, farz k., dá'wá*—Chhadma kapat kút chhal mithyáritu ohar wá jhúthí dikhaw, pramāyavātriktagrahan, abhimān wā abhiyog.
- PRE-TEND'ED, *a.* ostensible, hypocritical—*Záhír yá sári, riyá-ámez yá makt-ámez*—Pratyakshadarśit, dambhi kapatí wá chhadmavēsi.
- PRE-TEND'EN-LY, *ad.* by false appearance—*Hile se, makt se, bahane se, záhír-dári yá zamāne-sāzi se*—Kapat se, upari dikhaw se, mithyāritu se.
- PRE-TEND'ER, *n.* one who pretends or claims—*Dá'wá-dār, jhúthí sárat banāne w., jhúthá dá'wá k. n., dá'w. mudhā'i*—Abhiyoktá, abhiyogi, abhimānī, vēsalhārī.
- PRE-TEND'ING-LY, *ad.* with pretence—*Hile se, makt se, bahāne se, záhír-dári yá zamāne-sāzi se*—Kapat se, chhal se, mithyāritu se, upari dikhaw se.
- PRE-TENSED, *a.* feigned, pretended—*Hila-ámez yá sákhí, dá'wá kiya huá*—Kritrim vīrambit wá kálpānit, dhawjīkrit wá abhipret.
- PRE-TENSION, *n.* a claim, false appearance—*Dá'wá, makt hila sákhí záhír-dári bahána yá zamāne-sāzi*—Abhimán abhiyog swatwaviad wá swārthaviad, vyapadeś apadeś chhal chhadmavēsi wá upari-dikhaw.
- PRE-TENTATIVE, *a.* (L. *præ, tento*) that may be previously tried—*Pesh-ázmāish-pazir, namkin-i-muqaddam-ázmāish*—Púrvaparīkshāyogya, agrasamīkshāyogya.
- PRE-TER-IM-PERFECT, *a.* (L. *preter, in, per, factum*) denoting action or being not perfectly past—*Māzi-istimrāri*—Apūrnabhūt.
- PRE-TER-IT, *a.* (L. *preter, itum*) past—*Māzi*—Bhūt, paroksh.
- PRE-TER-IT-NESS, *n.* state of being past—*Guzashtagi, hila-i-guzashta*—Bhutatwa, parokshatā.
- PRE-TER-ITION, *n.* the act of going past or the state of being past—*Guzashtagi, hila-i-guzashta*—Bhutatwa, parokshatā.
- PRE-TER-LAPSED, *a.* (L. *preter, lapsum*) past, gone by—*Māzi, guzrá yá guzashta*—Bhūt paroksh wá vyatī, gayá bīti wá huá.
- PRE-TER-LÉ-GAL, *a.* (L. *preter, lex*) exceeding the limits of the law—*Khilāf-i-áin*—Vyavasthāviruddha, vyavasthākrāmavāhirbhūt, vyavahārasāstrakramādhāt, vyavahāramārgavāhyā.
- PRE-TER-MIT', *v.* (L. *preter, mitto*) to pass by, to omit, to neglect—*Dar-guzarnā yá dar-guzar-k., tark-k. yá qalam-andáz k., faro-guzasht k.*—Jāne-d., chhornā, bhāl.
- PRE-TER-MIS-SION, *n.* the act of omitting—*Faro-guzasht, tark*—Tyág, parityág. [ná.]
- PRE-TER-NAT'U-RAL, *a.* (L. *preter, natum*) beyond what is natural—*Khilāf-i-ádat, kharq-i-ádat, khilāf-i-dastūr, khilāf-i-zat, karāmānī*—Prakritīkramavāhyā, prakritīkramādhāt, prakritimārgavāhyā, vilakshan, adbhut, aprakrit.
- PRE-TER-NAT'U-RAL-I-TY, *n.* the state of being beyond what is natural—*Khilāf-i-ádati, kharq-i-ádati*—Prakritīkramavāhyatā, prakritīkramādhātīwa, prakritimārgavāhyatā, vilakshanatā.
- PRE-TER-NAT'U-RAL-LY, *ad.* in a manner beyond nature—*Khilāf-i-ádati se, kharq-i-ádati se*—Prakritīkramavāhyatāpurvak, prakritīkramādhātīwa se, vilakshan rīti se.
- PRE-TER-PERFECT, *a.* (L. *preter, per, factum*) denoting action or being absolutely past—*Māzi-qarīb*—Pūrnabhūt, parokshabhūt, āsannabhūt.
- PRE-TER-PLU-PERFECT, *a.* (L. *preter, plus, per, factum*) denoting action or being past before some other past event or time—*Māzi-bā'id*—Prākpūrnabhūt.

PRE-TĒX', *v.* (L. *præ, texere*) to cloak—*Dhāpnā^h, chhipānā^h, lukānā^h.*

PRE-TĒXT', *n.* pretence, false appearance—*Bahāna yā 'azr, hila maki pozish sākht zamānā-sāzi yā zahir-dārī*—Kapat chhalna wā mithyāhetu, chhal banāvāt wā ūpari dikhāw. [*munisī yā hākīm*—Prachīnakāl meñ Rom nagar kā nyāyādhipatī.

PRETOR, *n.* (L. *pretor*) a Roman judge—*Zamānā-sāzī meñ shahr-i-Rom kā*
PRE-TŌRI-AL, *a.* done by a pretor, judicial—*Prītar se kijā hūā^h, shar'i*—Prītar-krit, vyavahārasāstravishayak.

PRE-TŌRI-AN, *a.* relating to a pretor, judicial—*Muta'alliq-i-Prītar, shar'i*—Prītar-sambandhī wā Prītarvishayak, vyavahārasāstrasambandhī wā vyavahārārasāstrasambandhī.

PRETOR-SHIP, *n.* the office of pretor—*Prītar kā 'nhā*—Prītar kī pul wā āspad.

PRETTY, *a.* (S. *prate*) neat, beautiful without dignity; *ad.* in some degree—*Khissā nafis yā khūsh-surat, khush namā*; *ad.* kam-besh, kisī qabr, kuchh^h—Chūru munjil sundar wā sudrīya, suthrā; *ad.* thorā bahut, isāt, alp.

PRETTILY, *ad.* neatly, elegantly, pleasingly—*Nafīsāt se, latīfāt se, khushī khūshī yā khush namā se*—Suthrā se, sundarāt wā munjulatā se, subhagatā wā ramaniyatā se.

PRETTINESS, *n.* beauty without dignity—*Nafīsāt, latīfāt, khūsh-suratī, pākizagī, khush namā*—Chūrutā, sundarya, surūpatā, munjulatā, subhagatā, suthrā.

PRETTY-P'FY, *v.* (L. *pra, typus, facio*) to exhibit previously in a type—*'Alāmat tamūl yā shubh se dālat yā pesh-namā k.*—Pratīp wā drishtānt ke dwārā pahile se dikhāwī wā sūchanī-k, pūrvalakshap d.

PRE VAIL', *v.* (L. *pra, valeo*) to overcome, to have influence, to persuade—*Qālīb h. maghīb-k. yā fath-k., āsar-k. āsar-k. pesh-raft h. jārī-k. yā musawwaj-h., nādī k. khatir nishān k. targīb-d. yā sulūh d.*—Jitnā harīnā pachhānī wā parist-k., prabāl-h. pracharī h. prachalit h. chahrī vyāpanā wā phirānā, munānā wā pravritta-k.

PRE-VAIL'ING, *a.* predominant, efficacious—*Qālīb yā rāj, musawwaj*—Prabāl adlik pradhān wā prachalit, prabhāvī suprabhāv wā sālhak.

PRE-VAIL'MENT, *n.* predominance, efficacy—*Qalaba yā zor, āsar yā āsar*—Prābhāya prabālāt wā vyāpakātā, prabhav pratāp sāmārthya wī tej.

PREV'ALENCE, PREV'ALENCY, *n.* superior strength, influence, predominance, force—*Qalaba yā zīgādā tīqat, āsar yā āsar, zor, qūwat yā qūwat*—Prābhāya wā prabālātā, prabhāv wā sāmārthya, pradhānī sarvatra-vistar wā sarvatra-vyāpti, śakti.

PREV'ALENT, *a.* predominant, powerful—*Qālīb yā rāj, zor-avar 'alam-jir yā zabardast*—Prabāl pravritta wā vyāpak, sāmārthya-wān bahawān wā prachalit.

PREV'ALENTLY, *ad.* powerfully, forcibly—*Qalaba yā tīqat se, zor yā zabardasti se*—Sāmārthya wā śakti se, prābhāya wā bal se.

PRE-VAIL' CATE, *v.* (L. *pra, curio*) to evade the truth, to shuffle, to cavil—*Khilāf bayān k. yā rāst se gur-e-k. zabān-badalnā hila harūla k. yā āre-bale-k., be-jā 'azr k. yā laqzish k.*—Vakrokti k. vākehhal k. wā such se bhāgī, hūn-hūn-k. anyavād k. bāt phernā wā kahkar mukarnā, mithyā vivād wā vitandā k.

PRE-VAIL'CA'TION, *n.* a shuffle, a cavil—*Khilāf-bayānī hila-harūla āre-bale yā laqzish, kaj-bahsī be-jā 'azr be-jāida-hujjat yā 'itirā-i-lā-hāsīl*—Anyavād apakap tālīmātāl hūn-hūn vakrokti chhalna-vād wā bīt kī er-pher, vitandā wā mithyāvivād.

PRE-VAIL'CA'T-OR, *n.* a shuffler, a caviller—*Muhil 'all yā hila-bāz, muta'arri 'itirāz-i-lā-hāsīl-k. w. yā be-jāida-hujjat-k. w.*—Bāt-pherne-w. kahkar-mukarne-w. anyavādī wā vākehhalī, mithyāvivādī wā vitandlikārī. [wī vāran k., nishedi k.]

PRE-VĒN', *v.* (L. *pra, venio*) to hinder—*Man' k., rokni^h, ārnā^h, atkīnā^h*—Nivāran

PRE-VĒNI-EST, *a.* going before, hindering—*Pesh-ran, mazāhīm yā mānī*—Agrag agragīni pūrvagīni wā āge-jāne w. nivārak pratishedhak wī rokne-w.

PRE-VĒN', *v.* to go before, to hinder—*Āge-jānā^h, band k. bāz-raknā mahrim-raknā man'-k. yā mānī h.*—Agragaman k., rokni ārnā atkīnā nivāran-k. vāran-k. avarodh-k. wā pratibandh-k. [Nivāranīya, vāranīya.]

PRE-VĒN'ABLE, *a.* that may be prevented—*Munakīn-i-man', munakīn-i-munānāt*—

PRE-VĒN'ER, *n.* one who prevents—*Hād, mānī, mazāhīm, rokne w^h, rokīcīgā^h, at-kā^h*—Pratishedhak, pratibādhak, pratirodhak, nivārak.

PRE-VĒN'TON, *n.* hindrance, obstruction—*Munānāt, muzāhamat*—Rok rokṭok at-kāw chhōnkāw wā nishedi, vighna vyāghāt pratibandh wā bādhlī.

PRE-VĒN'TIVE, *a.* tending to hinder; *n.* that which hinders—*Mānī, muzāhīm*; *n.* thoker^h, rukāw^h, muzāhamat—Nivārak, bādhak, pratishedhak, pratibādhak, rokne w., āgne w., vyāghātak; *n.* pratibandhak, bādhak, nivāran, rok, bādhlī.

PRE-VĒN'TIVE-LY, *ad.* by way of prevention—*Munānāt yā muzāhamat ke rā se, man' karne ke taur se*—Nivārakariti se, pratishedhakarip se, vighna se, pratibandh se.

PREVI-IOUS, *u.* (L. *præ, via*) going before, preceding, prior, antecedent—*Pesh-ran, āge-jāne w., magadām yā peshū, āwāl peshīnā yā pesh-guzashtā*—Agrag wā agragīni, pūrvagīni wā pūrvabhūt, pūrvak pūrv wā pūrvik, aglā agragat wā prāg-bhūt.

- PRE-VENTIVELY**, *ad.* beforehand, antecedently — *Áge-se^h, pahile-se yá pahle se^h*.
- PRE-VISION**, *n.* (L. *prævisum*) foresight — *Pesh-biní, dúr-andeshí* — *Agradrishti, púrvadrishiti, agrauritpani*. [*pahile se chetáná^h*]
- PRE-WARN**, *v.* (L. *præ*, S. *warniān*) to warn beforehand — *Áge se jatáná yá janíná^h*.
- PREY**, *n.* (L. *præda*) spoil, plunder, food obtained by violence; *v.* to feed by violence, to plunder, to waste — *Gurāt, yagwā, shikār yá sād; v. shikār k., tākht-o-utraj k., gurāt k. yá gurāt k.* — *Lāt wā lūpīt, apahār lunthan lunthan wā chhinchhor, ākhet wāher se jo mihā wī hāth lagai k.* — *āher wā ākhet karke khānī, lūnā wā lūpāt-k., ujānēt talasmahus-k. wā hīrah-bāt k.* [*chehhiray, lūgochehhirāya*]
- PRE-PUISM**, *n.* (L. *Præputas*) a venereal tension or erection — *Qimwē-zakarī* — *Śisno*.
- PRICE**, *n.* (L. *pretium*) the sum at which any thing is valued or sold, value, rate, reward; *v.* to set a price on, to value — *Simān, qimāt qadr yā bahā, nirkh, ajr yā ajāra*; *v. mol thodhānā^h, mol-k. ānkā yā kūtā^h* — *Mūlyā wā dām, argh wā mol, bhāw, bhīrī phal wā yetan*.
- PRICELESS**, *a.* without price, invaluable, worthless — *De bahā, an-mot^h, be-quadr* — *Amūlyā, mūlyatit otiāyā wā bahamūlyak, nirgun ātham wā asār*.
- PRICK**, *v.* (S. *prick*) to pierce, to erect, to spur, to incite, to pain, to mark a tune; *n.* a puncture, a spur, a point — *Chūhānā yā qurānā^h, khārā k^h, er mārānā^h, tarqīb yā tahrīk d., khārāshūt yā khārīsh k., sur kī nishān k.*; *n. sārāk yā nesh, khār yā mākān, mōk* — *Bodhā erānā golnī ch-ōkī khodnā biūllmā kōhlmā wā kōhlmā, uhlām, er lāgnā wā kāntā chhōhlmā, ukānī wā ukānī, sālā wā chhōhlmā, swar wā sur kī chhlmā k.*; *n. chōh chhād bedh wā vedh, kāntā, āgra āgrānā wā ānī*.
- PRICKER**, *n.* a sharp pointed instrument — *Kāntā^h, sājī^h, sāl^h, khōhlmā^h*.
- PRICKER**, *n.* a buck in his second year — *Hiran jo dāsēr baris mēū ho^h, hiran jiskē dāsēr baris pūrī na hūī ho^h*. [*tikshnāyanythā*]
- PRICKING**, *n.* the sensation of being pricked — *Sāl^h, chūhānā yā sālūr kā dard* — *Sāl*.
- PRICKLE**, *n.* a small sharp point — *Kāntā^h, khār* — *Kāntak*.
- PRICKLY**, *a.* full of sharp points — *Khār-dār, kāntā^h, kāntilā^h, kāntilā^h, pur-khār* — *Kāntakī, bahukāntak, prachurakāntak*.
- PRICKSONG**, *n.* a song set to music — *Ek git jo bāj ke sālū qīqā jātā hūī^h*.
- PRIDE**, *n.* (S. *prīti*) inordinate self-esteem, haughtiness, elevation, splendour; *v.* to value one's self — *Tafakkhkur khud binī mukhāt yā fakhr, gurār magrārī* — *njh yā takabbur, gustākhi shokhī be-lhizi yā be-lmīyāzī, bulandī, jāh-o-jafāl hushmat shān shakht yā shān-shakht*; *v. fakhr k., fakhr jānā, magrār h.* — *Ātmābhīm ū ahammā wā āhmākār, ghamaūd ummāh darp wā garv, dhihāt dhīrīstātā wā pragabhatā, ūchēū ūchēū wā ūchēmti, prāpī wā vibhīti*; *v. ghamaūd k., phūlmā, ābhīmān k.* [*māhī wā ābhīmānī, dhīh wā pragalbh*]
- PRIDEFUL**, *a.* full of pride, insolent — *Magrār yā mutakabbir, gustākhi yā shokh* — *Gha*.
- PRIDELESS**, *a.* without pride — *Be-gurār, be takabbur* — *Nirābhīmān, nirāhmākār*.
- PRIDELESSLY**, *ad.* with pride — *Gurār se, takabbur se* — *Ghamrūd se, ābhīmān se*.
- PRIEST**, *n.* (S. *preost*) one who officiates in sacred offices, one above a deacon and below a bishop, a clergyman, a presbyter — *Khādim i-dīn, pādī jo pādīyōn ke sab se nīche darj ke nīche-dār ke ūpār, kōtī hāt ānī surdār-pādī ke nīche hotā hāt, pīr, āh-i-quds yā qāsis* — *Yājak yājī wā hotā, wah vyaktī jo purohitōn ke sab se nīche varg ke ūpār hotā hāt ānī dharmādhyāyesh ke nīche hotā hāt, purohit, āryajan*.
- PRIESTESS**, *n.* a female priest — *Prānī, purohitin^h* — *Dharmopadesīnī, yājīnī*.
- PRIESTHOOD**, *n.* the office or character of a priest, the order composed of priests — *Imāmāt pīrī khōhlmā yā murshidī, pādīyōn yā imāmōn kā sīraq* — *Purohitatwa purohitayā upādhyāyaput wā dharmādhyāyakaput, purohitavarg purohitagan upādhyāyavarg wā dharmādhyāyakagan*.
- PRIESTLY**, *a.* relating to a priest, sacerdotal — *Pīrānā yā murshidānā, imāmī yā shāikhānā* — *Purohit purohitik wā purohitasambandhī, yājakiyā wā yājīniksambandhī*.
- PRIESTLY**, *n.* the fraud of priests — *Murshidī fareb, murshidm yā pādīyōn kā fareb, imāmīyā māk* — *Purohitachāl, upādhyāyakaput, dharmādhyāyakakaitav*.
- PRIESTLIKE**, *a.* resembling a priest — *Murshid sā, imām sā, murshidānā* — *Purohitasandīrā*. [*mutī-i-imām* — *Purohitādīh upādhyāyavās*]
- PRIESTRIDDEN**, *a.* governed by priests — *Pir-parast, pādī-parast, pādīyōn ke tābī*.
- PRIG**, *v.* to steal; *n.* a thief, a pert conceited saucy fellow — *Chorānā^h, mūsānā^h, chori k^h*; *n. chotā^h, labkhā yā khud-ānā* — *n. Chor, dambhī wā rūpagarvit*.
- PRIM**, *a.* (primitive) formal, precise — *Takalluf-mizāj qānīnī yā rasm-puraw, sakht darust yā mū'ayyan* — *Sūkshmanīyamanīshth wā sūkshmadārāsīl, thik wā atisūkshlūn*.
- PRIMNESS**, *n.* affected formality or niceness — *Takalluf-mizāj, qānīn-parastī, rasm-puraw, nihāyat dārīkī* — *Sūkshmanīyamanīshth, sūkshmadārāsīlatī, atisūkshmatā*.
- PRIME**, *a.* (L. *primus*) first, early, principal, excellent; *n.* the beginning, the dawn, the spring, the best part, the height of perfection; *v.* to put powder in the pan of a gun — *Awāl yā muqaddam, shurū-kā, sab se barā^h, fāiq khāssa tahfā yā afzāl*;

n. shurū yā igiz, bām-dād sahar-gih subh yā sabāh, bahār, hissa-i-anlā-tar yā afzā! hissa, afzaliyat fazilat yā kamāl : v. ranjak pilānā^h—Pratham prathamik wā ādya, ārambh-kā wā pūrv, prathin mukhya wā agra, sarvotkrishṭ wā paramottam : n. ādi wā ārambh, bhōr tarkā divasamukh wā dinārambh, vasant, uttamabhṭig wā uttamānā, uttamavasthā wā paramasiddhi : v. āgneyayantra ke upar āgneyachūru dharmā.

PRI'MA, *a. first, original—Awwal, aslī yā bunyādī—Pratham prathamik pahilā wā pahli, ādya mauḥik wā mūlik.*

PRI'MA-RY, *a. first, original, chief, principal—Awwal, aslī yā bunyādī, sadr, suh se burī^h—Pahilī pahli pratham wā prathamik, ādya mauḥik wā mūlik, mukhya wā agra, prathin wā pramukh. [thaur pahili-jugah-men pahile wā pahle, ādi wā mūl men.*

PRI'MA-RI LY, *ad. in the first place, originally—Awwalun, asāḥatun yā ibtidāun—Pahile—Prī'ma-ri-ness, n. the state of being first—Awwaliyat, asliyat—Prathamatā, ādyatā, pradhānatā, mukhyatā. [patī, pradhānadharmādhyaksh, mukhyopādhyaya.*

PRI'MATE, *n. the chief ecclesiastic in a church—Sardār-pādri—Pradhānadharmādhi—Prī'ma-ty, n. the office or dignity of primate—Sardār-pādri kī 'nhdā yā martaba—Pradhānadharmādhyakshapad, pradhānopādhyāyapad.*

PRI'MAT' CAL, *n. relating to a primate—Matā'allig-i-sardār-pādri, sadr-inām-munsūb—Pradhānadharmādhyakshasambandhi, mukhyopādhyāyavishayak.*

PRI'ME'LY, *ad. at first, originally, excellently—Awwalun, asāḥatun yā ibtidāun, tuḥfaṭi yā afzaliyat se—Pahile pahle wā pratham, ādi wā mūl men, uttam wā āsreshṭh prakār se.*

PRI'MER, *n. a first book for children—Nau-ānsoz kī kitāb, muḥtadiq kī kitāb, kitāb-i-furūd-i-muḥtadi—Bilākon ke sikhe ke liye prathamapustak, laṭkon kī ārambha pustak.*

PRI'M-TIVE, *a. first, original, ancient, formal, not derivative : n. a word not derived from another word—Awwal, aslī, qadīm yā mutaquddim, takalluf-mizāj qānīnī yā rasam purvay, qir mushuq : n. ism-i-bi-s-zātī-hi, jāmid, musdar—Pahilī pahli wā pratham, ādya wā prathamik, prāchin purānā wā ādyakālik, sūksmanūyamanishṭh sūksmahātarasīl prīstānāvayavādrīrasvī prīktanarīṭisevī wā prīktanāmarḡḡnūyāyī, mūlik rūḥ wā avyutpanna : n. mūlik rūḥ wā avyutpanna sabal.*

PRI'M-TIVE'LY, *ad. originally, not derivatively—Awwalun yā ibtidāun, jāmidina yā mādārīna—Pahile pahle pratham wā ādi-men, mūlik rūḥ wā avyutpanna rītī se.*

PRI'M-TY, *n. the state of being first—Awwaliyat, asliyat, asāḥat—Prathamatā, prāthma-nikatwa, manlikatwa.*

PRI'AY, *a. blooming—Shigufat yā shugufa, dahabātāt^h—Vikāsi, nūdayī, khiltā-huā.*

PRI-ME'RO, *n. (Sp.) a game at cards—Tis kī ek khel^h.*

PRI ME'VAL, *a. (L. primus, wrum) original—Mutuqadīm, aslī, qadīm, zamāna-i-salaf-kā—Ādya, mauḥik, ādyakālin, prākkālin.*

PRI-MI'GENI-AL, **PRI-MI'GENI-ous**, *a. (L. primus gigno) first born, original—Awwal-pādī, aslī bunyādī yā muḥtadim—Prathamajāt prathamaj wā pahlanthā, ādya wā mūlik. [Prathamajāt prathamaj wā pahlanthā, ādya wā mūlik.*

PRI-MO'GENI-AL, *a. first-born, original—Awwal-pādī, aslī bunyādī yā muḥtadim—Prī-mo'GENI-ron, n. a forefather, an ancestor—Jadī, buzurg—Ālipurush, pūrvapurush wā purkhā. [pūrvajatwa, agrajatwa.*

PRI-MO'GENI-TURE, *n. state of being first-born—Awwal-pādīsh, jethā^h—Jy shūḥatī, Prī-mo'GENI-TURESHIP, n. right of eldership—Awwal-pādīsh kī istihqāq, jethā^h kī haqq—Jyeshṭhātādhiḥkār, pūrvajatwādhiḥkār.*

PRI-MIP'I-LAR, *a. (L. primus, pīdam) relating to the captain of the vanguard—Harīwat yā tal'ā ke sar-dār ke muta'allig—Aḡressarāshnya wā muhre kī adhyakshasambandhi.*

PRI-MO'R'DI-AL, *a. (L. primus, ordior) existing from the beginning : n. origin—Aslī, shurū se hone w. : n. shurū, asl—Prākkālin, prākkālik, ādikālik, ādi se hone w., mauḥik : n. mūl, jar. [lik, ādikālik, ādi se hone w.*

PRI-MO'R'DI-ATE, *a. existing from the first—Aslī, shurū se hone w.—Prākkālin, prākkā-*

PRI'M'ROSE, *n. (L. primus, rosa) a flower—Ek qism kī phul—Ek prakār kī phul,*

vasantakusum.

PRINCE, *n. (L. primus, capio) a sovereign, a chief ruler, a king's son : v. to play the prince, to take state—Bādshāh pādshāh yā malik, sultān yā shāh, shāh-zādā yā malik-zādā : v. bādshāh yā malik zādā bannā, sultanat qabze meṭ k.—Rājā nripatī wā bhū-patī, deśupati wā adhip, kuṃwar yuvarāj wā rājakumār : v. rājā wā rājakumār bannā, adhipatya wā rāj lenā. [rājatwa.*

PRINCE'DOM, *n. the rank or estate of a prince—Saltanat, bādshāhat, hākimi-lā'ija,*

PRINCE'LY, *a. becoming a prince, having the rank of a prince, royal, magnificent—Shahāna, bādshāh martaba yā nūl kī, shāh-wār shāhī yā khāqānī, 'ālī-shān 'azīmu-sh-shān yā amrāna—Rājyayogya wā nripochit, rājajātya rājakulaj wā rājavanāya, rājakiya, aīswaryawān pratāpawān wā vaibhavaśālī.*

PRIŦŦESS, *n.* a sovereign lady, the daughter of a king—*Malika, shih-ādī yā malik-zādī*—*Rāni rājī* wā mahishī, rājakumārī yuvarājapatnī wā rājapatnī.

PRIŦŦE-LIKE, *a.* becoming a prince—*Shāhāna, khāqāna*—*Rījasālīs, rājakiya, rājayo-*

PRIŦŦE'S-MET-AL, *n.* a metal compounded of copper and zinc—*Kāśād*. [gyn.]

PRIŦŦ'-I-PAL, *a.* (*L. primus, capio*) chief, most important; *n.* a chief, one primarily engaged, a president or governor, a sum of money lent on interest—*Sadr yā awwal, sab se akehkhā bhūtrī yī hāya*^h; *n. sar-dār sar-kob sargana rats yā sar-guroh. khāss bīr-kār yā awwal shakhs, afsar yā hukim, adl yā nisāb*—*Pradhān wā mukhya, ut-tam pravār wā utkrishṭ; n. mukhiyā mukhya mukhar wā nīyak, pravartak wā mudh, pati adhyaksh wā adhipati, pūjī mūlādham wā dhananūl.*

PRIŦŦ'-I-PAL-TY, *n.* sovereignty, one invested with sovereignty, the territory of a prince—*Farmān-ravāt yā hukūmat, saltān malik yā bādshāh, saltānāt namlukat yā mandukāt*—*Adhipatya wā prabhūtwa, adhipati rāja wā bhūpati, rājya wā rāj.*

PRIŦŦ'-I-PAL-LY, *ad.* chiefly, above all—*Khāsān qūlībān yā khāss-karkē, ziyādā-karkē yā sab se ziyādā*—*Mukhya karkē wā viśesh karkē, sab kē iṭṭar.*

PRIŦŦ'-I-PATE, *n.* supreme rule, principality—*Sadr hukūmat, farmān-ravāt yā bādshā-lut*—*Adhipatya, prabhūtwa wā rāj.*

PRIŦŦ'-I-Ā-TION, *n.* analysis into elements—*Kisī murakkab kī uske juz'ī hisson mēn tafriq, tafriq, tashrīh*—*Kisī mūsrit dravya ka uske mūl avayavon mēn vibhed, mūl-latattwasodhan.*

PRIŦŦ'-I-PLK, *n.* an original cause, an operative cause, a constituent part, a motive, a foundation, a general truth, a tenet; *v.* to establish in any principle—*Sabab-i-awwal, usūl mājib, usūr, bā'is yī jihat, asl yā bunyād, badīha, 'aqida masla jawhar itiqād āin yā qūl*; *v. kisī 'aqide maslā i'tiqād yā qūl mēn qāim k., dī-nishūn-k., zih-nishūn-k.*—*Ādikār n wā ādihetu, prayojan, tattwa mūlatattwa mūlavayav wā mūlāṅg, pravṛtтиниuita wā pravartak, mūl wā jur, mūlasūtra prahimāsūtra wā sarva-siddhāntasiddhānt, niyām vidhān dharm rīti wā mat; v. kisī mat niyām dharm wā rīti mēn sthāpan k., chhītanishṭhit k., hridayanivṛt k., hridigat k.*

PRIŦŦK, *v.* (*Ger. prangen*) to dress for show—*Namūsh kē ligē ārāish k. yā zīnat d., ban-hunat k.*^h, *bunār-chunūt k.*^h—*Dikhar kē nimitta sōblūt wā alaṅkṛit k., saū-wārnā, banw-ṭhanūt k.*

PRINT, *v.* (*L. premo*) to mark by pressing, to form by impression, to impress by types, to practise the art of typography; *n.* a mark or picture made by impression, that which makes an impression, the state of being printed, a printed work—*Dabā-kar nishān k., naqsh k., chhāp kē harūf se chhāpna, chhāp-garī k.; n. naqsh naqsha yā chhāp-kī-taswīr, naqsh kurne ka āda jais mahār sikkā raqā'ira, hālat-i-munawqash, chhāp kē kitāb akhār naqā'ira*—*Dābkar chhū k., chhāpni thāpni wā chhāpna, mudrāksharāṅkītk., chhāpni kī kūn k.; n. mudrā wā chhāp kē chitra, chhāp thāp-nā wā mudrānamayānta, mudritatwa wā mudrāṅkītatwa, chhāp kē pustak samā-chhāpātra ityādi.* [mudrak, mudrākārī.]

PRINTER, *n.* one who prints—*Chhāpne wā, chhāpī^h, naqāsh, chhāpne wā*—*Mudrākār,*

PRINTING, *n.* the art or process of impressing letters or figures, typography—*Chhāpni yā chhāpna^h, chhāpne kā fann yā chhāp-garī*—*Mudrāṅka wā mudrākārān, mudrāksharaprayog.*

PRINT-LESS, *a.* leaving no impression—*Be-naqsh, andhā^h, naqsh kurne kē nā-qābil*—*Mudrāṅkanīyogya, amudrākār.*

PRIŦŦOR, *a.* (*L.*) former, anterior, antecedent; *n.* the head of a convent of monks—*Aghā, awwal yā qab, mūqaddam pesh-ran yā peshīn*; *n. khānqāh kē sar-dār, mahant^h, dāira-dār*—*Pūrva wā ugra, agrag wā agragat, agragānī wā pūrvagānī; n. maṭhād-hārī, maṭhādhyaksh, akhārē kī mahant, maṭhādhibikār, maṭhādhipati.*

PRIŦŦOR-ATE, *n.* government by a prior—*Dāira-dār kī hukūmat, khānqāh kē sar-dār kī hukūmat*—*Mahant kī adhikār, maṭhādhipatī kī adhipatya, maṭhādhyaksh kī prabhūtā.* [Strīyon kē maṭh kī pradhān strī.]

PRIŦŦOR-ESS, *n.* the head of a convent of nuns—*Auratōn kī khānqāh kē sar-dārī*—*Pri-ŦŦ'-I-TY, *n.* state of being first, precedence—*Awwalīyat qādamāt baydīm yā taqā-dum, sabqat peshī sudr-nishūnī yī bādā-nishūnī*—*Pūrvatā prathamatī wā ādyatā, agrapad sreshṭhāpad agragānī wā agragānyatā.**

PRIŦŦOR-LY, *ad.* antecedently—*Age se^h, pahle yā pahle se^h, pahle^h, āge^h*—*Pratham.*

PRIŦŦOR-SHIP, *n.* the state or office of a prior—*Dāira-dārī, dāira-dār kē mansūb yā 'uh-da*—*Mahant kī pad wā āspad, maṭhādhyaksh kī pad wā āspad.*

PRIŦŦOR-Y, *n.* a convent inferior to an abbey—*Chhotī khānqāh, chhotā akhārā^h*—*Kshu-dramath, kshudrāsram.*

PRIŦŦSM, *n.* (*Gr. priō*) a solid whose bases or ends are equal similar and parallel, an optical glass—*Munshūr, manshūr*—*Chheditaghanakshetra.*

PRIŦŦ-MAT-IC, *a.* formed like a prism—*Maushūri, manshūrī*—*Chheditaghanakshetrākār, chheditaghanakshetrasambandhī.*

PRI-MÁTRI-CALLY, *ad.* in the form of a prism—*Manshúri sárat par, manshúri shakl sá*—*Chheditaghanakshetravat, chheditaghanakshetrákár.*

PRISON, *prizn, n.* (Fr.) a place of confinement, a jail; *v.* to confine—*Qaid-khánu yá band-khánu, zinán yá dár-i-habs*; *v.* *qaid k., band k., mahbús k.*—*Kárigár, bandh-nágar vandi-shíki wá bandhuon-ká-ghar*; *v.* *kárigár men dālmá, vandi-sháki men mūd-ná, bandhuon ke ghar men ákāna.*

PRISONER, *n.* one confined in a prison, a captive, one whose liberty is restrained—*Qaidí, mahbús yá zināni, asir*—*K írigáresth, vandi wá vandi, bandhuá.*

PRISON-MENT, *n.* confinement, captivity—*Qaid-bawli, asirí*—*Kárfúirodli wá kárbán-dham, bandhuá wá dāstwa.*

PRISON-RASE, *n.* a kind of rural play—*Ek bhānt ká gañwára khel^h.*

PRISON-HOUSE, *n.* a place of confinement—*Qaid-khánu, zinán*—*Vandi-sháki, bandhaná-gár, kárigár, bandhuon ká ghar.*

PRISTINE, *a.* (L. *pristinus*) first, original, ancient—*A vival yá muqaddam, aslí, qadīm yá sháy*—*Apí pratham pahilá wá pahli, ádya, purāni prāchin purvakālik wá purvakālin.*

PRITHEE, *v.* a corruption of *I pray thee*—[*Yah I pray thee ká bigarí hai sárat hai*] *main gaurish kartá hūn, 'arz kartá hūn*—[*Yah I pray thee ká apubhrasí hai*] *main prithá á kartá hūn, main bintí wá chhāmí kartí hūn, nivedan kartá hūn.*

PRITTLE PRATTLE, *n.* idle talk—*Ek hāla goí, bak-bak^h, bar-bar^h, bakwāl^h*—*Nien thakabhisap, vithibhisap, jalp.*

PRIVATE, *a.* (L. *privus*) belonging to one's self, not public, not open, secret; *n.* a secret message, a common soldier—*Kháss khānagí khānagí yá makhás, bē sarkári-nhla yá qair-matā-ālligí kárí sarkár, poshida, mahfí yá nihāfí*; *n.* *poshida khabar pūgion yá pūgion, 'adam sipahí*—*Swakíya asínínya gharín wá nij-ká, amdhikári wá amdhikāresthí, apraká apraká wá ayakt, gupí gulya gupí wá rahasya*; *n.* *gupí sunhós, prithasūnya wá simūnyasūnya.*

PRIVATELY, *n.* retirement, secrecy—*Khalwat yá tanhái, poshidagí nihāfagí pinhāni pardi yá ikhfá*—*Ekantasthān nirjanasthān wá vijayasthān, ekāntat vívikatá rahas*

PRIVATELY, *n.* a secret friend—*Poshida dost*—*Guptamitra.* [*wá guptatá.*]

PRIVATE-TEE, *n.* a private ship of war—*Ra'iyat ká jungí jaház, ra'iyat ká jaház jo dash-man ke jaház ke lāw ke líge bādhák ká jízat se bārgar ho*—*Prajá ká yudhāmanuká.*

PRIVATELY, *ad.* secretly, not openly—*Khafyatān yá khafyan, poshidagí yá ikhfá se*—*Guptarūp se, rahasya se chhipkar wá chupchup.*

PRIVATENESS, *n.* secrecy, retirement—*Poshidagí pinhāni nihāfagí yá ikhfá, posha khalwat yá tanhái*—*Guptatá rahas wá vívikatá, ekāntasthān nirjanasthān wá vívikasthān.*

PRIVATE, *a.* secret, not public, privately knowing, admitted to secrets of state; *n.* a necessary house—*Poshida pinhāni nihāfagí yá mahfí, khāss makhás khānagí yá khānagí, khafyan āgāh āgāh yá mahram, sarkári ráz-dār*; *n.* *sihāt khāna, jāe-zarír, yāe khāna*—*Gupí rahasya wá chhipá-huá, nij-ká asūmānya wá swakíya, salu-jhān wá chupchup-jāne w., rájakiyarahasyajhān rájakiyanamānavedí wá rájakiya bhedh ká jīme w.; n.* *chhachhobi, sanchakup, tatí, súndás, khudí wá khudlí.*

PRIVATELY, *ad.* secretly, privately—*Khafyatān yá khafyan, poshidagí nihāfagí yá ikhfá se*—*Guptarūp se, chhipkar chupchup wá rahasyabhāve.*

PRIVATELY, *n.* secrecy, private knowledge—*Poshidagí yá tanhái, ráz-dārí poshida āgāhí yá ham-rázi*—*Guptatá rahasyatwa guptasthān wá nirjanasthān, salajhān wá guptabodh.*

PRIVATION, *n.* (L. *privo*) the state of being deprived, loss, absence—*Sab māzúti ká mahréntí, zaríft yá narsān, 'adam*—*Apahritatwa rahitatwa wá hínatí, hīni wá kshatí, abhāv wá aprápti.*

PRIVATE, *a.* causing privation, consisting in the absence of something else; *n.* that which exists by the absence of something else—*Sab-kamanda naqān-rasān yá zigān-kar, 'adam-amni yá kisi shai ká nestí se wājūd rakhne w.; n.* *kis chiz ká nestí se wājūd rakhne-wāli shai*—*Lopakar kshayakar nīskar wá hānikārān, abhāvasūchak abhāvarūp wá abhāvātmak*; *n.* *abhāvātmak wá abhāvarūp gun wá padārth.*

PRIVATELY, *ad.* by the absence of something—*'Adam-namāi se, kisi chiz ká nestí se, kisi shai ká 'adam se, 'adam se*—*Abhāvarūp se, nishchārūp se, abhāv se.*

PRIVATE, *n.* an evergreen plant—*Ek sudá-bahar nabūt*—*Amānapatra aushadhí, ek sudá hará pandhí, sarvadā amāna aushadhí.*

PRIVATE-LEGE, *n.* (L. *privus, lex*) a peculiar right or advantage, an immunity; *v.* to invest with a peculiar right—*Kháss intihqāq, makhás haqq yá fáida*; *v.* *khāss istih-qāq bakhshān, makhás haqq d.*—*Vīshadhīkār, āsdhārapādīkār wá āsāmānyādīkār*; *v.* *vīshadhīkārāyukt k., āsāmānyādīkār d.*

PRIZE, *n.* (L. *pretium*) a reward gained by contest, something taken by adventure; *v.* to rate, to value, to esteem—*Inām yá 'innaz jo kisi shart bāzi yá muqābale mē jīne se miltá hai, gunimat*; *v.* *andáz k. nirkh-k. yá qimat thahrānā, besh-qimat jān-*

- nā, 'aziz-jānnā ganīmāt-jānnā tā'zīm-k. yā barī qabr k.* — Panajeya jāyalābh jāyapāritoshik wā siddhīpal, yuddhajitadravya yuddhajitadhau wā yuddhōparjitadravya; v. bhāv-k. mol-bhāvrāt atkalnā kiṭnā wā mol-nirūpāt, bahumūlyā jānnā wā bāre mol kā samajhā, giṇnā mānā gamāt-k. wā bahumūl-k.
- PRIZ'ER**, *n.* one who prizes or values — *Nirṅh k. w., qimāt shohrāt w., besh-gīmat jān-ne w., 'aziz-jānnē w.* — Bhāv k. w., mol nirūpne w., bahumūlyā samajhne w., bahuman k. w., mānne w. — [Malla, mallayodhā, mallayodhī.]
- PRIZ'FIGHT'ER**, *n.* one who fights for a prize — *Kushtī-gūr, kushtī gūr, pahlavān, māl^h*
- PRO'VA**, **PRO'E**, *n.* a kind of sailing vessel — *Ek qism kā jahāz* — Ek bhānti ki naukī.
- PRO'BA-BLE**, *n.* (L. *probo*) likely, having more evidence than the contrary — *Muhtamīl, qālib-oglah qarībūl-fahm yā shudhūl* — Sambhāvya wā sambhāvaniya, bhavanayogya sambhāvanayogya wā anumeya.
- PRO'BABILITY**, *n.* appearance of truth, something having the appearance of truth — *Shakl shakāt yā qarībūn, ihtimāl yā gumān-i-qālib* — Sambhāv wā dānī, sambhāvanā sambhāvayātā wā bhavanayogyatā.
- PRO'BABLY**, *ad.* with the appearance of truth — *Ihtimālan, qāliban, shāqad, hā-ihimāl* — Hoy, chāhiye-to, hoga, yathis ambhav.
- PRO'VE**, *n.* (L. *probo*) proof, the proof of a will, the right of proving wills — *Dalīl isbat yā subūt, wasayāt-nāme kā subūt yā subūt i wasayāt-nāma, wasayāt-nāmūn ke subūt karne kā haqq* — Prāmāṇ, mīlāpatrapramāṇ wā mīlādekhapramāṇ, mīlāqatra wā mīlālekhi ko prāmāṇī karne kā adhikār.
- PRO'VE'RIAN**, *n.* the act of proving, proof, trial, examination, novitiate — *Sābit k., subūt dalīl burhān yā isbat, tajrībā yā āzmāish, intihān, man āmōzī yā shagirdī kā-zamāna* — Prāmāṇī k., prāmāṇ prāmāṇyā wā nirṇay, kāz wā parakh, parikshā wā parikshay, navagbhāratā wā navābhyāskāl.
- PRO'VE'RIAN-AL**, *a.* serving for trial — *Mufid i intihān, mufid-i āzmāish, āzmāishi, āzmāish yā intihān ke kām āne w.* — Parikshopayogi, parikshā ke kām āne w.
- PRO'VE'RIAN-ARY**, *a.* serving for trial — *Mufid i intihān, mufid i āzmāish, āzmāishi, āzmāish yā intihān ke kām āne w.* — Parikshopayogi, parikshā ke kām āne w.
- PRO'VE'RIAN-ER**, *n.* one who is on trial, a novice — *Mustaqib-i intihān yā ju intihānan ho, man-āmoz nos shagirdī yā mubtadi* — Parik hyamāy parikshārūhī wā parikshāpātra, navasishya navasishya wā mītanachhātra. — [navinachhātratā.]
- PRO'VE'RIAN-ERSHIP**, *n.* state of a probationer — *Man-āmozī, shagirdī* — Navasishyatā, Pro'VE'RIAN-SHIP, *n.* state of probation — *Āzmāish, man āmōzī* — Parikshā, navasishyatā.
- PRO'VE'RIAN-TIVE**, *a.* serving for proof or trial — *Mufid i intihān, mufid-i āzmāish, intihān yā āzmāish ke liye kām āne w.* — Parikshopayogi, parakh wā parikshā ke kām āne w.
- PRO'VE'RIOR**, *n.* an examiner, an accuser — *Mumtāzin yā tajrībā-kār, mudhāz* — Parikshak kasne w. wā parikshane w., abhiyogi wā apavādak.
- PRO'VE'RIOR-AL**, *a.* serving for proof or trial — *Mufid i subūt, mufid i intihān, mufid-i āzmāish, subūt intihān yā āzmāish ke kām āne w.* — Prāmāṇopayogi, parikshopayogi, prāmāṇ wā parikshā ke kām āne w.
- PRO'VE**, *v.* to search, to examine, to try by an instrument: *n.* a surgeon's instrument — *Tafīh talīsh yā tajassus k., āzmānā āzmāish k. talafiqāt-k. yā intihān-leuā, salāh se tonā^h* : *n.* *salāh^h, mīl* — Dhūghrī hernā wā khejūā, marmānweshay-k. parikshā-k. parakhnā wā kṣmā, salāh wā salāh i se talohā; *n.* kshatāsthanī.
- PRO'BITY**, *n.* honesty, integrity, veracity — *Digāmāt yā digāmāt-dhīrī, rūstī yā rūst-bāzī, sūz yā sūz-gat yā rūst-gat* — Dhārmikatva wā sūdhutā, sūdhūtā wā nirvyalikātā, satyāsūlātā satyavāritva wā satyatā. — [kātarnī.]
- PRO'BE'ING SONS**, *n.* *pl.* scissors to open wounds — *Jawāh kī mīqrāz* — Śāstravaidya ki
- PRO'BLEM**, *n.* (Gr. *pro, balle*) a question proposed for solution — *Su'āl, masla* — Prāśna, kritāpekshasiddhānt.
- PRO'BLE-MAT'ICAL**, *a.* uncertain, questionable — *Gair-muqarrar yā mushkūh, mushkūh mūtā'azā'a yā mūtā'azā'a i-fih* — Anīshit wā anīrit, sandighī sānsayasth wā yākalpik. — [pūry, sa-sānsā, sandeh se.]
- PRO'BLE-MAT'ICAL-ITY**, *ad.* uncertainly — *Gair-muqarrar, shakk yā tazabzūb se* — Sānsaya.
- PRO'BLEM-ATIST**, *n.* one who proposes problems — *Su'āl k. w.* — Prāśn k. w.
- PRO'BLEM-ATIZE**, *v.* to propose problems — *Su'āl k.* — Prāśn k.
- PRO'BOS'QUIS**, *n.* (Gr. *pro, bosko*) the snout or trunk of an elephant — *Kharām, shūr^h, sunū^h*. — [Pragalbhī, avinīt, duhāil.]
- PRO'CA'CI'OUS**, *a.* (L. *procax*) petulant — *Magrā^h, shokh, gustākh, chīrchīrā^h, be-adab*
- PRO'CA'CI'TY**, *n.* petulance, impudence — *Shokhī yā be-adabī, gustākhī* — Pragalbhātā wā dhīhātī dhrishātā dhuśātā wā ayinay.
- PRO'CAT-AR'CTIC**, *a.* (Gr. *pro, kata, archē*) remotely antecedent, forerunning — *Pe-shūn yā muqaddam, pesh-raw* — Āgra wā agrabhūt, pūrvagāmī wā pūrvajāāt.
- PRO'CEED**, *v.* (L. *pro, cado*) to go forward, to advance, to issue, to act, to prosecute; *n.* produce — *Agc chahū^h, 'urūy yā taraqqī k., paidā nāziz yā sādīr k., 'amal k. yā*

- kār-banū h.*, *pairavī yā nālīsh k.*; *n. paidāish, āmadān, yāst, hūsil, hāsīl*—Āge jānā wā padharnā, barhnā, nikahā nī-sarnī uṭhūrī wā utpanna-v-l., karnā, picḥhe-jagnā picḥhe-paruā wā abhiyog-k.; *n. prāpti, lābh, utpanna, utpannadhan.*
- PRO-ĠĒD'ERK**, *n.* manner of proceeding—'Amal, harakat, kām karne ká taur, waz', *raftār, chūl^h, chūl-dhūl^h, karū^h, f'l, aulāk, mu'āmalat, kām^h*—Kriyāvidhi, kriyāprasaṅg, sampradāy, nūfuz, riti, vyāpār, charit, vritti, amuṣṭhān, ācharaṇ.
- PRO-ĠĒD'ER**, *n.* one who proceeds—*Āge chalne w^h, āge barhne w^h.*
- PRO-ĠĒD'ING**, *n.* transaction, operation, step—*Mu'āmalat yā amr, f'l, harakat*—Kām, kriyā karm wā vyāpār, āchār amuṣṭhān charitra wā vyāpār.
- PRO-ĠĒSS**, *n.* a moving forward, gradual progress, operation, course of law—*Āge chal-nā^h, raftar-raftar yā bā tadrīj dūar pesh-ravānā yā raftār, 'amat kār yā f'l, hukm-nāma-i 'adālat parvānā-i 'adālat dostak-i 'adālat yā hukm-i 'adālat*—Agragaman wā pragaman, kramikagatī wā kram se gaman, kriyā karm kām wā vyāpār, vyavaharan wā vyavahārāncr.
- PRO-ĠĒSION**, *n.* the act of proceeding from, a train of persons moving forward in a formal march—*Nikahā^h, sawāri yā dhāndhām ke sith chaluā*—Nisarnā uirgan nīr-gatī wā nīsaray, yātrāprasaṅg lokayātrā wā janayātrā.
- PRO-ĠĒSION-AT**, *n.* a book relating to the processions of the Romish church—*Rom ke 'Isāiyōn kī sawāri yā dhāndhām se chalne ke bāb kī kitāb*—Romī Isāiyōn kī lokayātrā ke vīslay kī pustak.
- PRO-ĠĒSION-A-RY**, *n.* consisting in procession—*Sawāri kī yā sawāri-sūrat, dhām-dhām yā thāth-dhāmuk se chalne kī^h*—Lokayātrā-sambandhī, janayātrik, janayātrārūp.
- PRO-ĠĒ-LEUS-MAT'IC**, *a.* (Gr. *pro, telusma*) animating, inciting—*Rūh-afzā yā rūh-bukhsā, muḥarrik*—Āswāsak wā jīval, preraṭ utjak wā pravarṭtak.
- PRO-ĠĒRE**, *a.* (L. *procerus*) tall—*Isānū^h, āch^h.*
- PRO-ĠĒR'ITY**, *n.* tallness, height of stature—*Lambāi sūchāi yā uñchāi^h, dīl kī uñchāi^h.*
- PRO-ĠIRO-NISM**, *n.* (Gr. *pro, chronos*) the dat' g of an event before the real time—*Pesh tārīkī, thāk waqt ke pahile kī tārīkī likhnā, āge kī tārīkī likhnā*—Yathārthakāl ke pahile kī mitī wā tithī likhnā wā dīkhā, pūrvakālālikhan.
- PRO-ĠI-DEN-CE**, *n.* (L. *pro, cado*) a falling down—*Ġirnā^h.*
- PRO-ĠI-NCI-TION**, *n.* (L. *pro, cinctum*) complete preparation for action—*Kāmil kamar-bastapī taiyārī yā āmadagi*—Sampūrnāprastūtatwa, pārmodyatatwa.
- PRO-ĠAIM'**, *v.* (L. *pro, clamo*) to publish, to declare, to tell openly, to outlaw—*Mash-hūr-k, ishtihār-k, yā shohrat d., zāhīr k., āshkāra yā sāf bayān k., 'Flam jāri kar-ke mardād yā khārij k.*—Prakāṣ wā pragat k., prakāṣ k., pūkarār pratyakṣh wā khol-kar kahū, vyavahārāvānya k. dharmavahya-k. wī jāt-pānt se nikūl-d.
- PRO-ĠAIM'ER**, *n.* one who proclaims—*Mandāi, dhāndhōrigā^h*—Pūkarār kar kahne w.
- PRO-ĠA-M'ATION**, *n.* official notice given to the public, a royal declaration to the people—*Mandāi yā ishtihār bādshāhī ishtihār yā ishtihār-nama*—Dhāndhōrā dōṇī dugdugi wā duggi, rūjājīnpatra wā rūjājīnpatra se prakāṣ k.
- PRO-ĠLIVE'**, *n.* (L. *pro, cliens*) inclined—*Shukā-huā^h.* [natī, śīlatā wā pravritti.
- PRO-ĠIV'ITY**, *n.* inclination, tendency—*Māil yā māyalān, ragbat*—Shukāw wā pravri.
- PRO-ĠONSUL**, *n.* (L.) a Roman magistrate who governed a province with consular authority—*Zamāna-i-sulaf meṁ Rom kā mukhtār-i-kull saba-dār*—Prāchīnakāl meṁ Rom kī sarvasaktimānapradesādhipatī.
- PRO-ĠONSUL-AR**, *a.* belonging to a proconsul—*Zamāna-i-sulaf meṁ Rom ke mukhtār-i-kull saba-dār ke mutā'alliq, Prākānsal ke mutā'alliq*—Prāchīnakāl meṁ Rom ke sarvasaktimānapradesādhipatī kā sambandhī, Prākānsalvishayak.
- PRO-ĠONSUL-SHIP**, *n.* the office of a proconsul—*Prākānsal kā 'uhda, zamāna-i-sulaf meṁ Rom ke mukhtār-i-kull saba-dār ke 'uhda*—Prākānsal kā pad, prāchīnakāl meṁ Rom ke sarvasaktimānapradesādhipatī kā pad.
- PRO-ĠRĀS'TI-NATE**, *v.* (L. *pro, cras*) to put off from day to day, to delay—*Im-roz-fardā k. yā lait-o-la'all k., tākhīr yā der k.*—Uṭhī-rakhnā ṭīnā wā āj-kal-k., vilamb wā dhīl k.
- PRO-ĠRĀS'TI-NĀ'TION**, *n.* delay, dilatoriness—*Im-roz-fardā lait-o-la'all tākhīr yā der, dīrang dīrangī āhīstagi yā sustī*—Āj-kal tūhnatol tūlūbālā wā vilamb, dhīl mandatā wā dīrghasūtratā.
- PRO-ĠRĀS'TI-NĀ-TOR**, *n.* a dilatory person—*Im-roz-fardā k. w., lait-o-la'all k. w., tākhīr yā der k. w., Āj-kal k. w., dīrghasūtrī, vilambī, dhīl k. w., ṭīlne w., ṭīlmatol k. w.*
- PRO-ĠCRE-ATE**, *v.* (L. *pro, creatum*) to generate, to produce, to engender—*Paidā k., tanlīd k., jannmā^h*—Utpanna k., nikālnā wā lānā, upjānā wā janma-d.
- PRO-ĠCRE-ANT**, *a.* generating, productive, fruitful; *n.* that which generates—*Upjān^h, jannmā^h, phalantā^h*; *n. upjāne w^h, jannmāne w^h, paidā-karne-wālā shai*;—*n. Utpā-dak.*
- PRO-ĠCRE-Ā'TION**, *n.* the act of generating—*Tawallud, paidāish, wilād, tanāsul, jannmā^h*—Utpādan, janan, utpatti, prasaav.

- PRŌ-CRE-Ā-TIVE**, *a.* having power to generate — *Paidā-k. w., upjāṭh^h, janmāṭh^h, muwallid* — *Utpādak, janak, prajanasaktiyukt, prajanasaktik.*
- PRŌ-CRE-Ā-TIVE-NESS**, *n.* power of generation — *Paidā karne kī tīgat, gīrat-i-tavallud, qīwat-i-taṭlūd, taṭlūdi qīwat, mardī* — *Utpādanasakti, jananasakti, puṇstwa.*
- PRŌ-CRE-Ā-TOR**, *n.* one who generates — *Wālik, janmāṭh^h, upjāṭh^h, pādā k. w.* — *Janak, utpādak, janita.*
- PROCTOR**, *n.* (1. *pro. cura*) one who manages another man's affairs, an attorney in a spiritual court, the magistrate of a university; *v.* to manage — *Gumāshta yā sar-ba-rāh-kār, muṭṭabī yā dīwī adālat kī wakl gī muḥtār, hākim jo madrase meī intizām rakhtā hai; v. chālūṭh^h, sar-ba-rāh k. kār-guār k., kurvāṭh^h* — *Pratinidhi parakār-yasampādak wā dūsrē kī kām kāj k. w., dharmasambandhī kaḥalrī kī pratinidhi wā paurahavādī, rājavidyalay meī ek adhikārī jo dekhā kartā hai kī chāḥāra kuchāl na chāḥāṭī; v. nibāḥna, nīrvāh k.* [Nīrvāh, nibāh, niberā.
- PROCTOR-AGE**, *n.* management — *Ḥāṣim, kār-guārī, kār-garī, ihtimām, intizām.*
- PROCTOR-EM**, *n.* belonging to a proctor — *Madrase ke hākim ke mutā'alliq, madrase meī intizām rakhne wālē hākim ke mutā'alliq.* — *Rājavidyalayasuchālupādakadhikārī shāsmāndhī.* [phda — Rājavidyalay meī suchālupādakadhikārī kī yal.
- PROCTOR-SHIP**, *n.* the office of a proctor — *Madrase meī intizām rakhne wālē hākim kī*
- PRO-CUMBENT**, *a.* (1. *pro. cumbō*) lying down, stooping — *Parā huā yā telā-huā^h jhukā huāḥ.*
- PRO-CURE**, *v.* (1. *pro. cure*) to obtain, to acquire, to bring about, to pimp — *Hāsīl k., pādī k., tar-kāṭh^h, khar-guārī kḥ.* — *Upārjan k., kamāṭh wā panā, bānī bānī bānād, wā kamā, kuṭṭamī kuṭṭāṭh k. wā kuṭṭamān k.* [pā, labhya, prāpāyī, upalabhya.
- PRO-CURABLE**, *a.* that may be procured — *Ḥāsīl mī, mupassar, namūkin-i-ḥāṣul* — *Pr-*
- PRO-CURATOR**, *n.* the act of procuring, management of another's affairs — *Hāsīl hāṣīl gī ḥāṣil, dūsrē kī kār kī ḥāṣim gī intizām* — *Prāpti sampādān wā upārjan, para kāryasampādān wā parakāryamīrvāh.*
- PROCTOR**, *n.* one who transacts another's affairs, a manager — *Adāh, gumāshta yā wakīl, kār-guārī nā sar-ba-rāh-kār* — *Parakāryasampādak wā pratinidhi, kāryamīrvāh, sampādak mīrvāh k. wā kamāṭhakkārī.*
- PRO-CURATORIAL**, *a.* made by a proctor — *Hāṣīl gī muḥtār se kīyā huā, sar-ba-rāh-kār kār-guār gī gumāsht se kīyā huā, madrase meī intizām rakhne wālē hākim se kīyā huā* — *Parakāryasampādak se kīyā hua, pratinidhikrit, rājavidyalayasuchālupādakadhikārī dāt.*
- PRO-CURATORSHIP**, *n.* office of a procurator — *Nīdāṭ, rakāṭ, nāḥ wakīl yā muḥtār kī ḥāṣa, sar-ba-rāh kār gī kār-guār kī phda* — *Parakāryasampādakupād, pratinidhipad, kāryamīrvāhupād.*
- PRO-CURATORY**, *a.* relating to procurator — *Mutā'alliq-i-ḥāṣul, dūsrē ke kār ke intizām ke mutā'alliq* — *Prāptisambandhī, parakāryasampādānadhikār.*
- PRO-CURVEMENT**, *n.* the act of procuring — *Tahsīl, ḥāṣul* — *Sampādān, upārjan, prāpti.*
- PRO-CURER**, *n.* one who procures, a pimp — *Hāsīl k. w. yā baḥam pulkūḥāne w., ḥāṣṣāṭh gī ḥāṣṣāṭh* — *Sampādak upārjak prāpak wā pūne w., kuṭṭā.*
- PRO-CURRESS**, *n.* a hawd, a seducing woman — *Katāḥ, dālālā* — *Kuṭṭīnī wā kuṭṭīnī, dātī.*
- PRODIGAL**, *a.* (1. *pro. ugo*) wasteful, lavish, profuse; *n.* a spendthrift — *Musrif, mus-lazīn, fazūl-kharāj, fazūl-kharāj fazūl-kharāj yā war-kharāj; n. latāḥ, urāḥ, fazūl-kharāj* — *Uṭān, lūṭān, ativyayī bahuvyayī aparimitavyayī wā mahāvvyayakārī; n. ativyayī, bahuvyayī.*
- PRODIGALITY**, *n.* extravagance, profusion — *Fazūl-kharājī fazūl-kharājī yā fazūl-kharājī se, israf talaf gā wa-kharājī se* — *Ativyay wā bahuvyay se, aparimitavyay wā mahāvvyay se.* [kharājī — Uṭān ativyay wā bahuvyay, mahāvvyay wā aparimitavyay.
- PRODIGENT**, *n.* waste, profusion — *Israf gā talaf, fazūl-kharājī fazūl-kharājī yā fazūl-kharājī*
- PRODIGY**, *n.* (1. *prodigium*) any thing astonishing, a portent, a monster — *ʿĀjība yā ʿajīb-ḥāṣī, uḥāṣat yā baḥ-jāl, ʿajīb-khilqat* — *Adbhutavishay adbhutavastu aparivāṣīṭy mahāśāhrya wā aḥmābāḥ, utpāt asubhālakṣṇy kulakṣṇy wā anīṣṭaśāhāḥāḥāḥā, mahodbhut wā vikāṭākār.*
- PRODIGIOUS**, *a.* astonishing, enormous — *ʿAjīb ʿajīb yā ʿajīb, ʿazīm shādīd yā be-andāz* — *Adbhut vilakṣṇy aparūṣā wā āśāhrya, aparimit vṛihatparimāṇ wā bahut-bārī.*
- PRODIGIOUSLY**, *ad.* astonishingly — *Toʿajīb se* — *Vishmay se, chamatkār se, acham-bhe se.* [utā
- PRODIGIOUSNESS**, *n.* enormousness — *Shiddat, ʿazamat, burāṭh* — *Aparimitatwa, atyan-*
- PRODIGTION**, *n.* (1. *pro. datum*) treachery — *Daḡā, daḡā-bāzī, fareb* — *Chhāl, kapaṭ, vīśwāsghāt.* [vanḥak, thag.
- PRODIGTORY**, *a.* a traitor — *Daḡā-bāz, namak-harām, khāin* — *Chhālī, kapaṭī, vīśwāsghātī,*

PRŌD-I-TŌ'IN-ous, *a.* treacherous, traitorous — *Dagā-bāz yā namak-harām, be-imān yā be-mafā* — Chhali wā viswasaghatī, kapatī vāchak wā viswasaghatāk.

PRŌD-I-TŌ-ry, *a.* treacherous, perfidious — *Dagā-bāz, be-mafā be-imān yā namak-harām* — Viswasaghatī wā chhali, vāchak kapatī wā viswasaghatāk. [*kāra* — Agragām.]

PRŌ'DRŌME, *n.* (*Gr. pro, dromos*) a forerunner — *Pesh-ran, dāwrahā yā dāwrahā^b, har-*

PRŌ'DRO-MOS, *a.* preceding, forerunning — *Mupaddam sābiy yā peshān, pesh-ran* — Pūrvagat pūrvabhūt agra aglā wā pūva, agraḡ wā agraḡnūt.

PRŌ'DUCE, *v.* (*L. pro, duco*) to bring forth, to bear, to exhibit, to cause, to make, to extend, to lengthen — *Paiddā k., jannā yā phathā^b, hāzīr-k., manjūd-k., zāhīr-k., yā pesh-k., har pā k., har-tānā, tarīf-k., kushāba-k., yā zīgāla-k., darāz k.* — Jannūnā wā jannā-d., kūrī mājānā byānā denf utpādan-k., wā phathiyānā, āge-k., āge-dharnā wā dikhīnā, utthīnā nikhīnā rachnā wā mēchīnā, karūn wā bandnā, phailīnā pasīnā wā tānīnā, lambānā lambī-k. wā barhānā.

PRŌ'DUCE, *n.* that which is produced — *Hāsīl, mahsūl, paiddāish, paiddāwār, bar-āmad, naf, jāidā* — *Uppj, nikās, utpanna, utpatti, prasūti, phal, lāb.*

PRŌ'DUCER, *n.* the act of producing — *Paiddāish, paiddā k., hāsīl* — *Utpādan, utpatti, sampādan, nishpādan.* [k. w.]

PRŌ'DUCER, *n.* one who exhibits or offers — *Zāhīr yā pesh k. w.* — *Dikhānē w. wā āge*

PRŌ'DUCER, *n.* one who produces or generates — *Paiddā k. w., mahdī, jannā yā phathā^b, hāzīr yā zāhīr k. w., har-pā k. w., har-tānē w., tarīf k. w., darāz k. w.* — *Utpādan, janak, prasavi, nishpādik, dene w., āge k. w., āge dharnē w., utthānē w., rachnē w., karne w., phailānē w., lambā k. w., barhānē w.*

PRŌ'DUCIBLE, *a.* that may be produced — *Paiddā hōr ke qābil, hāzīr yā zāhīr kiye jāne kī lāq* — *Janyā, utpādanīya, āge rakkhe jāne ke yogya, dikhīye jāne ke yogya.*

PRŌ'DUCIBLE-ty, *n.* the state of being producible — *Paiddā hāsīr manjūd yā zāhīr kiye jāne kī hōlat* — *Janyatā, utpādanīyatā, āge rakkhe jāne wā dikhīye jāne kī yogyatā.*

PRŌ'DUCIBLE-NESS, *n.* the state of being producible — [*Productibility ke mā'ne dekho*] — [*Productibility kī arth dekho*].

PRŌ'DUCE, *n.* a thing produced, an effect, result — *Paiddā-kī-gai shai mutawallid mutawallud yā hāsīl, natija, samara* — *Utpanna wā nishpanna, phal, paripān.*

PRŌ'DUCER, *n.* the act of producing, the thing produced, fruit, composition — *Paiddā-k., taallid yā paiddāish, paiddā-kī-gai shai mutawallid yā mutawallud, natija yā samara, kushā yā tasawj* — *Utpādan utpatti nishpādan wā sampādan, utpanna nishpanna wā nirmitayastā, phal, rachnā, grantharachanā wā granth.*

PRŌ'DUCER, *a.* having power to produce — *Uppj^b, sāisgar^b, paiddā k. w., mahdī, zar-khez* — *Utpādik, janak, nishpādik, sampādik, phaladīyī, bahuphalawān, urvarā.*

PRŌ'DUCER-NESS, *n.* state of being productive — *Sāisgarī^b, zar-khezī* — *Phalavattwa, phalotpādikattwa, bahuprasavattwa.*

PRŌ'FEM, *n.* (*Gr. pro, eimō*) a preface, an introduction; *v.* to preface — *Dibāja yā dibācha, mupaddama yā tamhūd*; *v. dibāja yā dibācha likhānā, tamhūd k.* — *Prastāvanā wā vānumukh, paribhāshā; v. prastāvanā k. wā likhna, paribhāshā k.*

PRŌ'FEMAL, *a.* prefatory, introductory — *Dibāja-mausib yā dibāche-kā, tamhūdī* — *Prastāvanārūp wā ārambhak, paribhāshik.*

PRŌ'FANE, *a.* (*L. pro, fana*) irreverent to things sacred, not sacred, secular, impure; *v.* to violate any thing sacred — *Be-dīn jasiq nā-machab-dost yā mulhid, nā-mungaddas yā dāwā dār, dāwārī yā dāwārī, nā-pik palid yā harām*; *v. nā-pāk palid yā dāwā k., kisi pāk shai ko be-jā mustāmal k.* — *Dharmadweshī dharmamāndānak dharmamāndār wā dharmāpavālak, sānskrārahīn sānskrīk wā prāpānchik, kaukī vyavahārik wā dharmaprakaramavyatirik, āpavitra bhrasht wā asūddha; v. āpavitra bhrasht wā asūddha k., āpamān wā anūdar k.*

PRŌ'FAN-ty, *n.* violation of things sacred — *Taujis, pāk ko nā-pāk k., dīn ke haqq meū be-intigāzī* — *Bhrasht k., āpavitra k., bhrashtakarap.*

PRŌ'FAN-ly, *ad.* with irreverence — *Nā-pāki se, be-ādabī se, be-intigāzī se, kufr se, kā-jirānā, ilhād se* — *Dharmamāndūpūrvak, dharmadwesh se, dharmamāndak se sandrīā.*

PRŌ'FAN-NESS, *n.* irreverence of sacred things — *Khudā kī be-izāzī, machab kī toraf nā-iltifātī, dīn ke haqq meū be-intigāzī, ilhād, kufr* — *Īswarāvāmān, Īswarāvājnā, dharmāvājnā, dharmāpavād, dharmamāndā.*

PRŌ'FANER, *n.* one who profanes — *Kājir, mulhid, be-dīn yā nā-machab-dost shakhs* — *Dharmamāndak, dharmāpavālak, Īswaramāndak.* [man.]

PRŌ'FECTION, *n.* (*L. pro, factum*) a going forward — *Āge jānū^b, pesh-ravī* — *Agraga-PRŌ'FE-TIOUS, a.* proceeding from — *Nikāle w^b, nikāle-hue^b.*

PRŌ'FESS, *v.* (*L. pro, fassum*) to declare openly, to declare strongly, to avow — *Sāf zāhīr k., iqār k., ishār k.* — *Kholkar pratyaksh kahnā, pratijñā k. wā pratijñāpūrvak bolnā, dirhbatā se kahnā.* [izhar se — *Pratijñāpūrvak, pratijñā se, dirhokhtī se.*

PRŌ'FESS-ED-ly, *ad.* with open declaration — *Iqrāran, zāhīran, sarīhan, sāf iqār yā*

PRŌ'FESS-ION, *n.* open declaration, public avowal, known employment, business — *Qaul*

ētrāṣ yā izhār, iqrār yā dā'wā, kash sinā'at yā shewa, pesha yā hīrfa—Prakāśavād prakāśavachan wā prakāśan, prakāśapratijñā wā pratijñā, udyog vyavahār jīvanopāy wā vrittī, vyavahāy wā vyāpār. [—Vrittisambandhī, vrittivishayak.

PRO-FES'SION-AL, *a.* relating to a profession—*Pesha-mansūb, 'anālī, muta'alliy-i-hīrfa*
PRO-FES'SION-AL-LY, *ad.* by profession—*Kash se, peshe yā sinā'at se*—Vrittī vyāpār wā vyavahāy se.

PRO-FES'SOR, *n.* one who makes open declaration, one who publicly teaches any branch of learning or science—*Muqir yā mutarīf, mu'allim-i-ma'azāz yā ustād-i-kabīr*—Pratijñākarī prakāśakhyāpak wā āngikartā, prakāśādhyāpak wā mahādhyāpak.

PRO-FES-SOR-IAL, *a.* relating to a professor—*Muta'alliy-i-mu'allim-i-ma'azāz, ustād-i-kabīr-mansūb*—Prakāśādhyāpakasambandhī, mahādhyāpakavishayak.

PRO-FES'SOR-SHIP, *n.* the office of a professor—*Mu'allim-i-ma'azāz kā 'nhda, ustād-i-kabīr kā 'nhda*—Prakāśadhyāpakapad, prakāśapāthakapad, mahādhyāpakapad.

PRO-FES-SOR-RY, *a.* pertaining to a professor—*Muta'alliy-i-mu'allim-i-ma'azāz, ustād-i-kabīr-mansūb*—Prakāśasambandhī, prakāśadhyāpakavishayak.

PROFFER, *v.* (1. *pro, fero*) to offer for acceptance, to propose; *a.* an offer made—*Naz k., 'az k.; o naze, 'aze*—Āge dharmāge k. wā dene laqān, nivedan-k. wā kahmā; *n.* dene ko kahmā, nivedan. [vedan k. w.

PROFFER-ER, *n.* one who proffers—*Naz k. w., 'az k. w.*—Āge dharmā wā, dene w., ni-

PRO-FICIENT, *n.* (1. *pro, ficio*) one who has made progress in any study or business; *a.* well qualified—*Ṭāṭī; a. mādīr, vāqīf kā qabīl, faṣīl, kāmil*—Vyutpamājan, nīpūnyayakti; *a.* vyutpamā, gūṇī, pravīṇ, dakṣīṇ, vijñā.

PRO-FICIENCY, PRO-FICIENT-XY, *n.* advancement, improvement, progress—*Taragqī, istī-dād yā jā'idat, tahsīl yī mokaṣat*—Pravīṇatā wā dakṣhatā, vyutpatti wā vyutpānātā, nīpūṇatā wā vridhī. [upayogi.

PRO-FIT-TOUS, *a.* advantageous, useful—*Mufīd, sūd-mand*—Lābhajanak wā upakārī, PROFIT-ER, *v.* (1. *pro, fitam*) the side free—*Ek taraf kā rukh, rukh kī ek taraf yā jānīb*—Mukhaṇāṣwa, mūṇhī kī ek or, ardhamukh, ardhamukhetkār.

PROFIT, *n.* (1. *pro, factum*) gain, advantage; *v.* to benefit, to gain advantage—*Hisīl tahsīl gā gūṣṭ, aūṣṭ; fā'idat yā sūd; v. mūdīd-h, fā'idat, yā fā'idat-k., fā'idat uṭhānā*—Prīyoti uparjan wā lābhī, lābh phal wā hit; *v.* upayogī-h, upakār-k. hit-k. lābh-k. phal-k. wā phal-d., phal lābh wā upakār jānā.

PRO-FIT-ING, *a.* gainful, lucrative, useful—*Naṣī, fā'idat mūdīd yā sūd-mand, mufīd*—Lābhakar lābhāt wā lābhajanak, phalajanak phaladāyak wā prāptijanak, hitakārī hitakarak upakārī wā upayogī.

PRO-FIT-ING-LY, *ad.* gainfully, advantageously—*Fā'idat-mandī se, sūd-mandī se, bā-fā'idat yā mufīdatā*—Sābhāb wā zaphāt, upakār hit wā arth se.

PRO-FIT-LESSNESS, *n.* gainfulness, usefulness—*Sūd-mandī, fā'idat-mandī*—Lābhajanakātā wā phalajanakātā, hitakārakatā wā upakārakatā wā upayogitā.

PRO-FIT-LESS, *v.* without gain or advantage—*Be-sūd, 'abās, be-fā'idat, tā-hāsīl*—Nishphal, nirarthak, anupayogī, ahit, phalahīn.

PRO-FIT-GATE, *v.* (1. *pro, fingo*) to drive away, to overcome; *a.* abandoned to vice; *n.* a person abandoned to vice—*Haṭka-d^h, yā haṭka-d^h, muglāḥ k.; a. bad-kār, fāsiy, kharāb, gum-rāh, la cāḥ, khavār, baṭ ma'āsh; n. baṭ kār kharāb, yā baṭ ma'āsh shakhs, luḡandā^h, shuhdā^h, bukhārī^h*—Khadgīn wā khadg-d., jīṇā harānā wā parāst-k.; *a.* durvya-samā, pāpātṇā, dushṭachār, dushchāritra, dushṭ, durāchārī, bhraṣṭ; *n.* lamṭat, kāmuk, bhraṣṭachārī, pāpī, mahīpāpī.

PRO-FIT-GA-ING, *a.* shameless wickedness—*Bad-kārī, fāsiy, fujūr, shavārat, shuhdā-pan^h, bukh-pan yā bukh-panā^h, be-gūvratī*—Durvritti, dushṭatā, bhraṣṭatā, nashṭatā, lam-patātā, bhraṣṭachārī-tā.

PRO-FIT-GATE-LY, *ad.* with shameless wickedness—*Bad-kārī shavārat yā be-gūvratī se, fāsiy yā fujūr se*—Dushṭatā bhraṣṭatā durvritti wā lampatātā se.

PRO-FIT-GATE-NESS, *n.* quality of being profligate—*Fājūr, khawār, baṭ-kārī, be-gūvratī, bukh-panā^h, shuhdā-panā^h*—Durvritti, dushṭatā, bhraṣṭatā, lampatātā, bhraṣṭachārī-tā. [wā parābhav, bhagel.

PRO-FIT-GA-TION, *n.* defeat, rout—*Shikast yā haṣmat, bhāḡay yā bhāḡer*—Hār parājay

PRO-FLU-ENT, *a.* (1. *pro, fluo*) flowing forward—*Āge ko bahar wā, bahṭā huā^h, jāri.*

PRO-FLU-ENCE, *n.* progress, course—*Pesh-ravānī, ravār*—Gaman wā pravāh, gati.

PRO-FOUND, *a.* (1. *pro, fundus*) deep, not superficial, low, submissive; *n.* the deep, the abyss; *v.* to dive, to penetrate—*Amīq, 'ālīmā 'ālim yā fūzil, faromāya yā past, zālīl yā mutī^h; n. bukr yā daryā, qār yā gār; v. gotā mārānā, paithnā^h*—(Ghīrā ghārā gambhīr gabhīr wā agūdh, vyutpamā gūṇhatatwājñā wā gambhīrarthājñā, sa-vīṇay, dīn vinat wā anuvīdhāyī; *n.* samudra, ābhāḡ gūṇhā wā ātalasparśakūḥ; *v.* dūḡnā wā dūḡbī-mārūṇā, ghūṣuā dhaṇṣuā wā dhaṇā.

PRO-FOUND-LY, *ad.* deeply, with deep insight—*Gūḡrūṇī se^h, fūzilāt yā hīrīk-bīnī se*—Gambhīratā se, vyutpamātā wā gūṇharthājñātā se.

PRO-JEC'TILE, *a.* impelling forward, impelled forward; *n.* a body impelled forward—*Muharrrik, muharrek* *gā mutaharrrik*; *n.* *mutaharrrik shai, muharrek shai*—Prerak, prerit wā prak-shipt; *n.* prakshiptapalārth, prakshītavastu.

PRO-JEC'TION, *n.* the act of throwing forward, a jutting out, a plan, a delineation—*Āge dātā^h, niklā-huā gā ubhā^h-huā hissā, munsbat, napsha*—*Āge* phienkū, vahirlamban ubhār chhajjā wā niklā-huā bhāg, upāy wā yuktī, dāul dhānehā alekhiya wā chitra.

PRO-JEC'TMENT, *n.* design, contrivance—*Trāha gā mallaḥ, munsibā tejaz, tadbir gā ban-dish*—Abhiprāy āsāy wā manorath, yuktī wā upāyakalpanā.

PRO-JEC'TOR, *n.* one who forms scheme.—*Mansūb-bāz, katkanc-bāz, mukhtārī*—Upāyā-kalpāk, parikalpāk, upayachintak. [rap k.]

PRO-LATE, *v.* (L. *pro, latum*) to utter—*Khuā^h, talafuz k., archehā^h-nā^h*—Uchchā^h.

PRO-LATE, *a.* extended beyond an exact sphere—*Bāzārī, chhūṭī, bādāmī*—Andākār.

PRO-LATION, *n.* utterance, pronunciation—*T-lafūz, m-ikhrāj*—Uchchār, uchchārān.

PROL-E-GOM'E NA, *n. pl.* (Gr. *pro, lego*) introductory remarks—*Tamhūd, tamhūdī kalām*—Paribhāshā, ārambhokti, ārambhavākya.

PRO-LEP'SIS, *n.* (Gr. *pro, lapsis*) a figure in rhetoric by which objections are anticipated, an error in chronology—*Daf' i dākhil gā'ni pash tar se t'irāz kūtūl, tārīkh gā waqt ke shawār ki gotalī gā ikhtilāf-i-zamān*—Pūrvasamādhān wā pahle se āpatti kī khaṇḍan, kālag-mahābhram. [azrag, agla, pūrvagānī.]

PRO-LÉPTIC, **PRO-LÉPTIC**, *a.* antecedent—*Muqaddim, pesh-rav, peshīn*—Pūrv, āgra.

PRO-LÉPTICALLY, *ad. by way of* anticipation—*Pesh gūlamī ke taur se, pesh-dastī ke tariq se*—Pūrvagāhān wā āgagāhān kī rīti se.

PRO-LÉ-TA-RY, *n.* (L. *proles*) a common person, one of the lowest order—*Ek 'āmm shakhs, ruzūl gā razūl shakhs*—Sāmānyajan, ādhmānyaktī wā nichājan.

PRO-LÉ-TY-AN, *a.* mean, vulgar—*Rizāl gā ruzūl, jān gā kamān*—Adham, nīch.

PRO-LIF-IC, **PRO-LIF-IC**, *n.* (L. *proles, facio*) producing young or fruit, productive—*Bachcha-kush kashīn l'aulād musawir gā phal-dār, sangar^h*—Bahupraj bahuprasav kharusūtī ābandhiya garbhachharapāsīl byātī phalantī phalantī i phaltī wā phalho-wā, upjāi wā bahuphalotpādak. [prajagān, upjādan.]

PRO-LIF-IC-ATION, *n.* generation of young—*Bachcha-kushī, tūlūd, tūvalūd*—Janan.

PRO-LIX, *n.* (L. *pro, laeus*) long, tedious—*Tūl gā tūl, darā: muntashir gā muntashar*—Ativistān vistrit wā dūgh, dīrghasūtrī wā atīdīrgh.

PRO-LIX-i-ous, *a.* dilatory, tedious—*Dast gā kāhīl, tūl gā darā:*—Pihīlī wā vilambī, dīrghasūtrī wā atīdīrgh.

PRO-LIX-i-TY, *n.* tediousness, tiresome length—*Tūl-i-kalām, tūl gā darā:*—Dīrghasū-tratā wā atīvistānatā, atīdīrghatā atīvistar wā atīprāsneh.

PRO-LIX-ly, *adv.* at great length, tediously—*Tūl gā darā:* se, *tūl-i-kalām se*—Ativistār se, atīvistānatā wā atīdīrghasūtratī se.

PRO-LIX-NESS, *n.* tediousness, great length—*Tūl-i-kalām, tūl gā darā:*—Ativistānatā wā dīrghasūtratā, atīvistār wā atīdīrghatā. [M'ir-i-naghs—Sahibqatī.]

PRO-LŪ-CU-TOR, *n.* (L. *pro, laetum*) the speaker or chairman of a convocation—

PRO-LŪ-QUE, *n.* (Gr. *pro, laus*) the preface to a discourse or performance; *v.* to introduce with a formal preface—*Muqaddima, dhārjā gā dibācha, tūhūd, mīpak kī sar-āgāz*; *v.* *tamhūd k., muqaddima gā dibāja līkhnī*—Prastāvanā, mūhūd, juribhā-shā, ārambhavākya; *v.* *paribhāshā k., prastāvanā wā ārambhavākya līkhnī.*

PRO-LŪ-GIZE, *v.* to deliver a prologue—*Tamhūd gā dibāja bayān k.*—Paribhāshā wā prastāvanā k.

PRO-LŪ-NG, *v.* (L. *pro, longus*) to lengthen, to continue, to draw out, to put off—*Tū-wīl k., darā: k., barhānā^h, mullāwī gā mawāf rakhī*—Lamānā wā lamāk-k., phai-lānā, khūṇhkar nikāhī wā lāhānā, tū rakhūl gā d. wā utār-rakhūl.

PRO-LON-G-ATION, *n.* act of lengthening, delay—*Tūwīl gā imtūlād, der gā dirangī*—Barhāw phailāw wā vistār, dhīl wā vilamb.

PRO-LŪ-NG-ER, *n.* one that prolongs—[*Prolong jo jīl huī us se ism-i-fā'īl ke maw'ne samujh-to*]—[*Prolong jo dhātūn hai us se kartā kā arth jīn lo.*]

PRO-LŪ-NION, *n.* (L. *pro, laetum*) an introduction, a prelude—*Tamhūd, dibāja dibā-cha gā muqaddima*—Paribhāshā, prastāvanā wā prāmūkh.

PROM-E-NADE, *n.* (Fr.) a walk for pleasure or amusement, a place for walking for pleasure—*Tafarruj ke liye sair, tafarruj ke liye sair-gāh*—Vihar wā man-bahilāne ke liye tahānū, vilāstrathan wā vīhānyasthān.

PROM-MÉR-IT, *v.* (L. *pro, meritum*) to deserve, to oblige—*Mustahiq gā lūy k., mām'nān ihsān-mand gā marhūn-i-mūnnat k.*—Upayukt wā योग्या h., kanāunī k. wā anugrihit k.

PROM-I-NENT, *a.* (L. *pro, minor*) standing out, protuberant, large, principal—*Ubhā^h-huā^h, niklā-huā gā phalā^h-huā^h, barā^h, awwal zahīr gā mūmūd*—*Āge* ko niklā huā, pralamb wā āncha, vīsūl, pranukh mukhya pradhān utkrishṭ wā andrīśya.

PROM-I-NENCE, **PROM-I-NEN-CY**, *n.* a standing out, protuberance, distinction—*Ubhā^h,*

unchái yá úncháiḥ, namádári tamiz manzatat yá shán—Pralambatá, udagrati vahirlambatwa wá bahar kí or níkal-írit, prulhanatá utkarsh visishatat áreshthatá wá mukhyasthán.

[dhánatá wá utkarsh se, visishatat se, vahirlambatá se.
PROM'NENTLY, *ad.* in a prominent manner—*Namádári se, shán se, ubhár se*—**PRO-MISCE-VOUS**, *a.* (*l. pro. misce*) mingled, confused, indiscriminate—*Makhliḥ yá ámekhta, darham-barham yá ubar, be-faq guir-i-mushakhs be-tashkhis guir-i-mu'-lun*—*Mírit* wá avivikí, milá-huá garbar astavyast pacheinól wá ghálmól, abhed nirvisesh wá bina-vichair-ká.

PROMISCUOUSLY, *ad.* with confused mixture—*Altari se, be-tartili se, ámekhtagi se, darham-barham, bilá-tamiz yá tashkhis ke*—Nirvisesh se, aviviktarup se, aparichchod se, bina kram, bhedabhinatí se, kramavichárahinatí se.

PROMISUOUSNESS, *n.* state of being promiscuous—*Altari, be-tartili, ámekhtagi, 'ulum-i-tashkhis*—Aviviktatá, nirviseshatwa, parichchhedabhinatí, bhedabhinatá, kramavichárahinatá.

PROMISE, *n.* (*l. pro. missem*) a declaration to do something for another, hope, expectation; *v.* to make a declaration to do something for another, to assure by a declaration, to afford hope or expectation—*Ipir qut wá da patimán 'ahd yá qurár-dád, chashan díshat yá unmel, tarayqa' yá brussel; v. wá da k., 'ahd k., yá zabán-d., unmel yá tarayqa' d.*—Pratiñná niyam pratyay wá vachan ási wá ús, bharosá wá úsá; *v. pratiñná k., vachan-hárna wá vachan d., bharosá ási wá ús d.*

PROMISER, *n.* one who promises—*Qut-dih, wá da k. w., qut k. w., muqir, zabán d. w.*—Pratiñnatá, pratiñnakári, vachan d. w. [supratiñná.

PROMISSORY, *a.* containing a promise—*Qarári, sherti*—Pratiñniyukt, pratiñnavishist, **PROMISSORILY**, *ad.* by way of promise—*Wá da qut ipár 'ahd yá patimán ke tarer se*—Pratiñná wá vachan kí riti se.

PROMISE-BREAK, *n.* violation of promise—*'Abi-shikarí, wá da-shikarí, qut-shikarí*—Pratiñnábháng, pratiñniyatikram, vachanabháng.

PROMISE-BREAKER, *n.* a violator of promises—*Wá da-shikan, 'ahd-shikan, wá da-khiláf*—Pratiñnábháng, pratiñnábhángak, pratiñniyatikramí, vachanaghattí.

PROMONTORY, *n.* (*l. pro. mons*) high land jutting into the sea—*Rás, zamín kí nok jo samundar meḥ dung jati hu'*—Antarip, bhūmá-siká, bhūmimásiká.

PRO-MOTE, *v.* (*l. pro. motum*) to forward, to advance, to exalt, to prefer—*Taqayyat tásh yá pushli d., tarayqi d. yá k., sar-faraz k., bará k.*—Upakár wá vridhdhi k., barhána, únchá wá unmat k., padavridhdhi-k., pratiptari-d. wá áreshthapad meḥ niyukt k. [chhíh, baháw k.—Pravartak, prayojak, uttejak, saháy, upakári.

PRO-MOTER, *n.* one who promotes—*Muharik, mudal gir, dast gir, himápati, pake*—**PRO-MOTION**, *n.* advancement, preferment—*Tarayqi, sar farazi rafat yá ratba*—Barháw barhi báp upakár wá pragaman, nimati padavridhdhi padavarddhan wá pratiptati.

PROMPT, *a.* (*l. pro. promptus*) ready, quick, hasty, present, easy; *v.* to incite, to help when at a loss, to remind—*Taqir mustá'idl yá ámdán, chert te; yá chálák, jald yá jald-báz, háir, ásan; v. tahrík-d. targib-d. yá mustá'idl-k., koh kar mudal k., qut diláná*—Udyukt wá udyat, avilambí wá adirghasútra, satwar wá kshipra, prastat wá vidyaman, sugam; *v. úksáná uskáná wá utteján k., visuritabodhan visuritasúchan wá súchana k., chetkíná chitáná wá jatíná.*

PROMPTER, *n.* one who prompts—*Muharik, qut-dih, úsah*—Prerak, pravartak, visuritabodhak, visuritasúchak, jatine w., chetáne w.

PROMPTITUDE, *n.* readiness, quickness—*Ámdagi kumar hastagi yá tez, jaldí chustí yá chálákí*—Udyuktatá wá prastutatá, phurtí kshipratá wá satwaratá.

PROMPTLY, *ad.* readily, quickly—*Ámdagi yá te-i se, jald yá chálákí-se*—Udyuktatá-jurvak wá phurti-se, turant jhapat wá síghra.

PROMPTNESS, *n.* readiness, quickness—*Ámdagi kumar-hastagi yá tez, jaldí chustí yá chálákí*—Udyuktatá wá prastutatá, phurtí kshipratá wá satwaratá.

PROMPTUARY, *n.* a storehouse, a repository—*Makhzan, ganjina*—Bhandár khát wá bakhár, kosh wá ágár.

PROMPTING, *n.* suggestion, instigation—*Ishára yá gosh-putári, tahrík targib yá tahrís*—Súchaná wá prabodh, uttejan preram úskaw wá úksaw.

PRO-MULGATE, *v.* (*l. promulgo*) to publish, to make known by open declaration—*Mashhár yá zahir k., ishtihár-d. shuhrat-d. yá ishár-k.*—Prakás-k. kholná wá phailná, prakat wá pragat k.

PROMULGATION, *n.* publication, declaration—*Ishár yá shuhrat, ishtihár*—Vighoshan prakatan wá prakat-k., prakásan pracháran wá prakás-k.

PROMULGATOR, *n.* one who promulgates—*Mushhár, mukhbir*—Prakásak, pracharak, khyáqak wá vighoshak.

PRO-MULGE, *v.* to publish, to teach openly—*Mashhár yá zahir k., zahiran ta'lim d. yá sarthan sikháná*—Prakás k. prakat k. wá pragat k., pratyaksharup se síkshá-d. wá khulá-khulá síksháná.

PRO-MUL'GFR, *n.* one who publishes or teaches—*Mushtahir, mukhbir, ustād, zāhīran ta'lim d. v. gā surīhna sikhīne v.*—*Prakāśak, prachārak, khyāpak, pratyaksharūp* so sikhīne *w.*, *pratyakshasikshak*.

PRONE, *a.* (*L. pronus*) bending downward, inclined, headlong, disposed—*Sir-jhukā yā niche ko jhukā^b, māl, zer-rā, rāgīb*—*Adhomukh prapataśirak wā mātā-latkāye-lue, pravaṇ wā manwahāyā, adhavadan wā mūh ke bhāl, pravartit*.

PRO-N'ATION, *n.* the act of turning the palm of the hand downward—*Matheli ko niche ki or phernā^b*. [*kiye hue^b*]

PRONE'LY, *ad.* in a bending posture—*Sir-jhaldye^b, mātā latkāye^b, mūh niche ki or PRONE'SS, *a.* the state of being prone, inclination—*Zer-rā, shaw māl ragbat yā kherdhis*—*Adhomukhatā, pravritti wā pravanatā*. [*vanya, pravritti*]*

PRON'ITY, *a.* inclination, disposition—*Zer-rā wā māl, ragbat*—*Adhomukhatā wā prī-PRON'G, *n.* (*ic. prion*) a fork, the spike of a fork—*Kāntā^b, shākh*—*Kaṇṭak, kūl sikhā wā agra*.*

PRONOUN, *n.* (*L. pro, nomen*) a word used instead of a noun—*Zamir*—*Sarvanām*.

PRONOM'INAL, *a.* relating to a pronoun—*Zamir*—*Sarvanāmasambandī, sarvanāma-vishayak*.

PRO-NOUNCE', *v.* (*L. pro, nunciō*) to speak, to utter articulately, to utter solemnly or officially, to declare—*Kuhā^b, talajā. k. gā adā k., fatwā yā hukm d., bayān k., iqār k. gā dhar k.*—*Bolnā, uchchārān wā uchchārān-k., nirṇay wā nirṇayapād k., batān wā prakāś-k.* [*gungandā*—*Uchchārak, prakāśak*]

PRO-NOUNCER, *n.* one who pronounces—*Mutalajiz, kuhā v^b, bolne v^b, zāhīr k. v.*

PRO-NUNCI'ATION, *n.* act or mode of utterance—*Talajiz, mukharaj*—*Uchchārān, uchchār*.

PRO-NUNCI'ATIVE, *a.* uttering confidently—*Be-kharf yā be-amksha kuhā v., khul-hukmī, khul-rā*—*Nishandeh wā nishank boine w., nirdeśak, swamatūhīmānī*.

PROOF, *n.* (*S. probatio*) evidence, testimony, test, trial, impenetrability, firmness, a rough impression taken for correction; *a.* impenetrable, able to resist—*Dalīl dalālat sabūt sabūt isbat wazāh hujjat yā hukmān, shāhidi shahadat yā garāhī, 'agār yā āmāsh, istikhā yā hājā^b, be-awāz yā garā amkīnā-d-dukūhī, sakhtī, isāh k. lye-chhayā mawaridā; n. ad amkīnā-kūfīz yā garā mawkīnā-d-dukūhī, sakht*—*Prāmān wā siddhant, sikshita, kesantī kas wā parakh, parikhā, abhediyat wā abhediyatā, sudrīḥatā wā kapū, sōḥane ke nimittā chhapākharrī; a. abhedya, sudrīḥ atidrīḥ wā bahūt kārā*.

PROOF'LESS, *a.* wanting evidence—*Be-dalīl, be-sabūt yā in-sabūt, mushkūk*—*Nishpramān, apramān, pramānarahit*. [*pramān, nishpramānarūp so*]

PROOF'LESS'LY, *ad.* without proof—*Be-dalīl, be-sabūt yā be-sabūt, be-gair dalīl*—*Bīnā*

PROP', *v.* (*D. propere*) to support, to sustain, to keep up; *n.* a support, a stay—*Sāh-bhānā^b, thābhānā^b, tkonā yā āpā^b; n. thām thābh rok khambhā āp yā thām^b, tekam tek thā bhāgānā tkonā bhī bhī bhāgā chāp yā dāt^b*.

PROP'AGATE, *v.* (*L. propagare*) to continue or multiply by generation or successive production, to spread, to extend, to increase, to produce, to have young or offspring—*Paralūd yā pai-dar-pai jamāne se qām rakhnā yā zigāda k., mantashir yā mun-tashir k., utāid k., zigāda k., paidā k., jannā^b*—*Paramparaprasav wā ānukramikot-patti se banāye-rakhnā wā jātivariddhī-k., phailān, bahutar-k. wā adhikatar-k., barhūnā, jannānī oppjānā wā utpādan-k., prasav wā prasūti k.*

PROP'AGABLE, *a.* that may be propagated—*Muakīm kintishār, vāhāt se zigāda hme ke lāy*—*Prasārapayogya, prachārapayogya, phailāye jāne ke yogya, paramparot-patti se barhāye jāne ke yogya*.

PROP'AGATION, *n.* the act of propagating—*Wāhāt yā pai-dar-pai jamāne se qām rakhnā yā zigāda k., intishār*—*Paramparaprasav wā paramparotpatti se banāye-rakhnā wā jātivariddhī-k., ānukramikot-patti se jātivariddhan, prasārap, prachārap, phailāw*.

PROP'AGATOR, *n.* one who propagates—*Wāhāt yā pai-dar-pai jamāne se qām rakhnē v. yā zigāda k. v., mantashir yā mantashir k. v., zigāda k. v., paidā k. v.*—*Kramikot-pādak, utpattiprasaruparya se jātivariddhak, prachārak, vistārak, prasārak, barhūne v.*

PRO-P'EL, *v.* (*L. pro, pellere*) to drive forward, to urge or press onward by force—*Age dāyranā yā haikānā^b, āge chālānā thānā dāyranā yā dhakel-le-jonā^b*.

PRO-P'ULSION, *n.* the act of driving forward—*Āge thānā chālānā yā dāyranā^b*.

PRO-P'ULSION, *n.* the act of driving away—*Thānkānā^b, hatānā^b, dūr k^b, pāche dha-*

PRO-P'END', *v.* (*L. pro, pendere*) to incline—*Jhuknā^b*. [*kelnā^b*]

PRO-P'END'ENCY, *n.* inclination, tendency—*Māl yā mayālān, ragbat*—*Jhukāw wā chit-*

taprāvanya, pravritti. [*vartit*]

PRO-P'ENSE, *a.* inclined, disposed—*Māl, rāgīb*—*Jhukā wā pravaṇ, unmukh wā pra-*

PRO-P'ENSE'NESS, *n.* natural tendency—*Ragbat, zātī khwāhish*—*Chittaprávanya, pravrit-tī, unmukhatā*.

PRO-PEN'SION, PRO-PEN'SI TY, *n.* Inclination—*Mañ, mayalán, raqbat*—*Jhukíw, pravritti, chittapravṇya, prabhuṇ.*

PROPR'ET, *a.* (*l. proprius*) peculiar, one's own, noting an individual, natural, fit, suitable, correct, wholesome—*Mañsis, zati, khass, tab'i khilqi ya jibilli, munasib mucafiq ya ma'qul, laiq n. mustajib, darast ya sabih, khub-sarat husn jami' ya shakil*—*Swakiya, atniya, atniakiya wa nij, asidharan wa visesh, swabhiwik wa prakritik, thik wa yogya, upayoki yathochit wa samajhas, kalya yathafath wa suddha, suthiri surup sudul wa sunder.*

PROPR'ET-LY, *ad.* fitly, suitably, in a strict sense—*Ba-já ya ligat-se, muráfaqat se munasabat se kamá kappu-kur ya kamá-qumbagi, haqiqulatu ya durast-ma'ne-men*—*Yatháyogyarup se, yathochitanti se wa thik-thik, tattwatah vastantah wá yathartharth-men.* [*yat*—*Yogyatá, yathochitaháy.*]

PROPR'ET-NESS, *n.* the quality of being proper—*Munasabat, muráfaqat, ligat, khass.*
 PROPR'ET TY, *n.* a peculiar quality, ownership, possessions or an estate: *c.* to invest with qualities, to take as one's own—*Khassiqat khasat lasir sijat ya rasf, haqq-láw, ta'al-luqa ta'alluq milk milkit milkat mal ya amwal*: *v.* *khassiqat-d. ya sijat-dár k., mushafakh-kas k.*—*Gum dharm swabhiy viseshalakshya shahajam wá praktikigum, athikar wa swánya, dham vitta bhumi wa rikhi*: *c.* *sagum wa gumavisisht k., apmāna wá apmā k.*

PROPH'ET-IC, *n.* (*Gr. pro, phemí*) a declaration of something to come, a prediction—*Gaib-qi ya pesh-qi, sukhan i-gaib*—*Bhavisyatkathan bhávikathan wá bhávisishayakathan, bhavishyasúchan bhavishyadvákyá bhavisyadvachan wá bhavishyavád.*

PROPH'ET-IC, *v.* to foretell, to predict—*Pesh-qi ya gaib-qi k., gaib ká khabar d. ya kah-n.*—*Ágo se kahni jatani wa batani, bhávipradarsan k. bhávikathan k. wá anagat-dikhaná.* [*v.*—*Águm bhikhi, bhavisyadvákti, bhávikatá.*]

PROPH'ET-IC, *n.* one who prophesies—*Gaib-qi, pesh-qi, gaib ká khabar d. w. ya kahne*

PROPH'ET, *n.* one who foretells future events—*Paigám-bar, payam-bar, pagám-bar, jadú, rasul, káhin*—*Bhavisyadvákti, bhávikatá, bhavisyadváktak, anagatadar-sak, anagatavákti, bhávisúchak, bhávisyadvádi.* [*anagatadar-kini.*]

PROPH'ET-ESS, *n.* a female who foretells—*Nabiya*—*Bhavisyadváktá, bhavisyadváidiní.*
 PROPH'ET-IC, PROPH'ET-ICAL, *a.* foretelling—*Paigambarána, natari, gaib-qi, gaib-namí*—*Bhavisyadvársak, bhávidársak, bhávisúchak, bhávikathanasambandhi.*

PROPH'ET-ICAL-LY, *ad.* by way of prediction—*Gaib-qi v. natari tar se, paigambar-rána*—*Bhavisúchanapurvak, bhávisúchanapurvak, bhavisyatkathanapurvak.*

PROPH'ET-IZE, *v.* to give predictions—*Pesh-qi k., gaib-qi k., gaib ká khabar kahná, sukhan-i-gaib kahná*—*Anagatkathan k., bhávikathan k., bhavisyadvachan kahná, bhavisyadvákyá kahni.*

PROPH'ET-LIKE, *a.* like a prophet—*Paigambarána, payam-bar ke manind, pagám-bar-sá*—*Bhavisyadvákti ke sadisi, bhávikathak ke tulya, anagatavákti ke tulya.*

PROPHY-LÁCTIC, PROPHY-LÁCTIC-AL, *a.* (*Gr. pro, phlássō*) preventive—*Rokne m., háil, maní*—*Nivárak, nirodhak.* [*shudha, rogavivrakasudha.*]

PROPHY-LÁCTIC, *n.* a preventive medicine—*Binári rokne-ráfi darú*—*Roganivárakan.*

PRO-PINE', *v.* (*Gr. pro, pinō*) to offer in kindness, to expose—*Mihr-báni ke rá se dená, zer ya tab'i k.*—*Kripá karke dená, vas wá adhin k.* [*karke dená, vas wá adhin k.*]

PRO-PIN'ATION, *n.* the act of propining—*Mihr-báni kar-ke dená, zer ya tab'i k.*—*Kripá*

PRO-PIN'QUITY, *n.* (*l. propin*) nearness, neighbourhood, kindred—*Nuzdiki ya tugar-rub, qurb-qi qurbat, rishta vasila nisbat ya qarabat*—*Samipatá wá samipyat, paros samudhin wá samicarsh, nita jinitawa wa sagotratá.*

PRO-PITI-ATE, *v.* (*l. propitio*) to conciliate, to appease, to make atonement—*Murá-jig ya mihr-bán k., rázi k. ya tasalli d., kaffára ya kajára d.*—*Anurajit k. milaná wá manána, tushit k. wá sánt k., pipapriyashchita wá priyashchita k.*

PRO-PIT-ATION, *n.* the act of propitiating, that which propitiates, atonement—*Mihr-bán-sázi rázi k. mihr-bán-k. ya murá-jig k., bá'is-i-mihr-bán-sázi ya mijib-i-murá-jigat, takfir kaffára ya kaffára*—*Anurajanaridhaná sántwan wá santoshan, sántikarn, priyashchita.*

PRO-PITI-TO-RY, *a.* having power to make propitiations; *n.* the mercy-sent—*Mihr-bán-sáz, kaffára-ámec, kaffára-gar, takfir-kamanda*; *n.* *takht-i-Khudá*—*Sántik, áridhak, samak, samakarak, santwakar*; *n.* *Isvarisan.*

PRO-PITIOUS, *a.* favourable, kind, gracious—*Murá-jig ya musá'id, mihr-bán ya mushiq, karim ya shafiq*—*Anukil hitakam wá subhanikar, kripalu, dayalu.*

PRO-PITIOUS-LY, *ad.* favourably, kindly—*Murá-jigat shufagat ya sa'd se, mihr-báni se*—*Anukulatá wá anukulya se, kripá wá anugrah se.*

PRO-PITIOUS-NESS, *n.* favourableness—*Murá-jigat, shufagat, mihr-báni, sa'd*—*Anukulata, anukulya, abhimukhatá, mangalatá, mángalya, subhatá.*

PROPLASM, *n.* (*Gr. pro, plasso*) a mould—*Sanchá*.

PRO-PORTION, *n.* (*l. pro, portio*) the comparative relation of one thing to another,

- symmetry, equal or just share ; *v.* to adjust the comparative relation of one thing to another, to form with symmetry or suitableness — *Andāza andāz munāsabat yā ham-wār, qarīna khush-daulī munāsabat-i-ujāzā yā khush-nalībī, barābar yā munāsib hiasa ; v. ham-andāza k. yā hā-andāza bandānā, munāsabat-i-ujāzā yā qarīne se bandānā* — *Parasparānūrūpa parasparasādrīśya anyonyasādrīśya anyonyasamatā wā parasparānushaṅg, ākārasamīti ākārasuddhātā wā avayavasānyog, samānānī wā tulyabhūg ; v. parasparānūrūp parasparasādrīś wā parasparānushaṅg k., samatol sammitarūp wā āuddhākār bandānā.*
- PRO-POR'TION-A-BLE, *a.* that may be proportioned, adjusted by comparative relation — *Bā-andāza yā ham-wār hone ke qābūl, muwāfiq munāsib hūm-andāz ham-qarīna yā ham-wār* — *Parasparānūrūp wā parasparānushaṅg hone ke yogya, samaparinām pa-rasparasādrīś ānushaṅgik anushaṅgik wā anushaṅgī.*
- PRO-POR'TION-A-BLE-NESS, *n.* the state or quality of being proportionable — *Ham-andāzī, ham-muqādarī, munāsabat-i-ujāzā, munāsibat, muwāfiqat* — *Parasparānūgunya, anyo-nyasādrīśya, parasparānushaṅg, anyonyasamatā, ākārasamīti, ākārasuddhātā.*
- PRO-POR'TION-A-BLY, *ad.* in due proportion — *Bā-andāza, barābar andāze se, munāsabat yā muwāfiqat se* — *Yathāparinām, parasparānushaṅg se, anyonyasādrīśya se, parasparānūrūpa me.*
- PRO-POR'TION-AL, *a.* having due proportion — *Ham-andāz, ham-wār, barābar, muwāfiq, ham-qarīna* — *Parasparānushaṅgik, parasparasādrīś, parasparānūrūp, parasparānūgun, samaparinām, samaparināyak, ānushaṅgik, anushaṅgik, anushaṅgī, amrūp, sam.*
- PRO-POR'TION-AL-ITY, *n.* the state of being proportional — [*Proportionableness ke ma'ne dekho*] — [*Proportionableness kī arth dekho.*]
- PRO-POR'TION-AL-LY, *ad.* in due proportion — [*Proportionably ke ma'ne dekho*] — [*Proportionably kī arth dekho.*]
- PRO-POR'TION-ATE, *a.* adjusted in a certain comparative relation ; *v.* to adjust — [*Proportional ke ma'ne dekho*] ; *v. barābar k., ham-wār k., ham-andāz k.* — [*Proportional kī arth dekho*] ; *v. samān k., thikthik k., sam k., sammit k., amrūp k., parasparānūrūp k.*
- PRO-POR'TION-ATE-LY, *ad.* with due proportion — [*Proportionally ke ma'ne dekho*] — [*Proportionally kī arth dekho.*]
- PRO-POR'TION-ATE-NESS, *n.* the state of being proportionate, suitableness of proportions — [*Proportionableness ke ma'ne dekho*] — [*Proportionableness kī arth dekho.*]
- PRO-POR'TION-LESS, *a.* wanting proportion — *Be-andāza, be qarīna, nā-ham wār, be-mel, nā-barābar* — *Assamaparinām, asam, asādrīś, aparasparānūrūp.*
- PRO-POSE, *v.* (*l. pro, pono*) to offer for consideration, to bring forward — *Qaur ke liye kisī se 'arz k. yā izhār k., dar-pesh k.* — *Viechārīth kisī se nivedan-k. kartavyo-panyās-k. wā kartavyasūchan-k., āge hāt wā āge dharnā.*
- PRO-POSER, *n.* one who makes a proposal — *Mullamī, muchār, sukhan-gustar, dar-pesh k. w.* — *Charchak, nivedan k. w., kartavyopanyās-kārī, kartavyasūchanakārī, āge hāt w.*
- PRO-POSAL, *n.* an offer, a scheme, a design — *Sukhan qaul izhār 'arz yā dar-khwašt, mansūb yā tajwīz, maqsūd matlab yā qaurāz* — *Bāt nivedan kartavyasūchanī kartavyopanyās wā kartavyanirdeś, upāy upāykalpanā prayog wā yukti, abhiprāy manorath wā āśay.*
- PRO-POSER, *n.* one who proposes or offers — [*Proponent ke ma'ne dekho*] — [*Proponent kī arth dekho.*]
- PRO-POR-TION, *n.* that which is proposed, that which is affirmed, offer of terms — *'Arz yā dar-khwašt, qaul sukhan mashtā yā izhār, shurūit kī izhār yā dar-pesh k.* — *Bāt nivedan kartavyasūchanī wā kartavyanirdeś, vākya vachan wā pratijñā, niyam wā niyamavākya kī upanyās wā āge-lānā.*
- PRO-POR-TION AL, *a.* relating to a proposition — *Masla-mansūb, shurūit-mansūb, muta'alliq-i-qaul* — *Upanyāsasambandhī, pratijñāvislayak, niyamasambandhī.*
- PRO-POUND, *v.* to offer for consideration — [*Propose ke ma'ne dekho*] — [*Propose kī arth dekho.*] [*dekho.*]
- PRO-POUNDER, *n.* one who propounds — [*Proponent ke ma'ne dekho*] — [*Proponent kī arth dekho.*]
- PRO-PRIE-TOR, *n.* (*l. proprius*) a possessor in his own right, an owner — *Haqq-dār, mālīk khirīnd yā sāhib* — *Swatwawān wā swatwādhikārī, swāmi adhikārī prabhu pati wā īswar.*
- PRO-PRIE-TARY, *n.* an owner ; *a.* belonging to a proprietor or owner — *Haqq-dār mālīk yā sāhib ; a. haqq-dār-mansūb, muta'alliq-i-mālīk, mālīk-mansūb* — *Swāmi, swatwādhikārī, swatwawān, prabhu ; a. swāmisambandhī, swāmyadhīn.*
- PRO-PRIE-TRESS, *n.* a female proprietor — *Mālika, sāhibā, haqq-dār 'aurat, zamīn-dārnī* — *Swāminī, adhikārīnī, swatwādhikārīnī.*
- PRO-PRIE-TY, *n.* ownership, proper state, fitness, suitableness, accuracy — *Haqq-dārī, munāsabat yā mujib, bar-jastayī yā mā'qūliyat, mawāfaqat liyāqat shāyastayī shāyastagī yā hamwārī, durustī yā sīkhat* — *Swatwādhikār swatwa wā swāmitwa, yathāyogya-tā wā yogyatā, uchitawa yathochitawa wā auchitya, samānjas sāngatya yāthār-thya yukta wā upayukta, yāthātathya wā āuddhātā.*

PRO-PUGN', pro-pūn', *v.* (L. *pro, pugno*) to contend for, to defend, to vindicate—*Qaziya k., mahfūz k. yā 'uzr k., durust yā rāst sūbat k. yā qāim k.*—Jhagarnā wā vād k., bachānā, saṁbhānā thūk-thaharīnā wā pratipādan-k.

PRO-PŪG'NA-CLE, *n.* a fortress—*Qal'a*—Durg, koṭ, garh.

PRO-PUG-NĀ-TION, *n.* defence—*Hifāzāt, 'uzr, ma'zarat, jawāb*—Rakshap, pratīvād, pratyuttar, pratipādan, sthāpan, pratipālan.

PRO-PŪG'NER, *n.* a defender—*Hāmī, hūfīz, rawā-dār, mujawriz, qāim rakhne w., durust yā rāst sūbat k. w.*—Pakshak, pratipādak, sthāpak, thūk thaharīne w.

PRO-PŪLS'ION. See under PROPEL. [naukāgrabhig, naupūrvabhāg.]

PRORE, *n.* (L. *prova*) the prow of a ship—*Jahūz k. āyā muhrā yā sirā*—Naukāgra, **PRO-RŌGUE'**, *v.* (L. *pro, rogo*) to protract, to prolong, to put off, to delay—*Darāz k., tamīl k., mauqūf yā multawī rakhnā, tākhīr yā der k.*—Bāṭhānā, phailānā dūgh-k. wā lamhā-k., tūl-d. uṭhā-rakhnā wā tūl-rakhnā, vilamb wā dhīl k.

PRO-RŌG'ATION, *n.* continuance, prolongation, the continuance or adjournment of parliament from one session to another—*Mudāramat pāc-dār yā der-pāc, tutwīl yā imālad, Inḡlīstānī dīwān-i-ānām-o-dīwān-i-khāss qawmī majlis yā arkan-i-salās ki laqā-tār ek ijlās se dīrīz ijlās par mauqūf*—Sūdhayitwā wā sthīratā, vīstār dūgh-k. lam-bī-k. wā barhīw, chīrakālaparyant Inḡlan-ḡiya mahā-sabūf k. visarjan. [tarakh.]

PRO-RŪPTION, *n.* (L. *pro, ruptum*) the act of bursting forth—*Udhārḡh, phāṭan.*

PRO-SCRIBE', *v.* (L. *pro, scribo*) to doom to destruction, to interdict, to reject utterly—*Qatl k. hukm d. yā wājibu l-qatl thaharīnā, man' k. yā bāz rakhnā, khārīj yā matruk k.*—Mṛityupitṛa wā badhādārḡha thaharīnā, nīvāran vāran nīshedh wā pratishedh k., nīrakṛit aswikṛit wā varjī k.

PRO-SCHIB'ER, *n.* one who proscribes—[*Proscribe jo fīl hai us se ism-i-fū'il ke ma'ne samajh-lo*]—[*Proscribe jo dhātū hai us se kartā kī arth jin ho.*]

PRO-SCHIB'TION, *n.* the act of proscribing—[*Proscribe jo fīl hai uske ma'ne iske ma'ne bhī jāno*]—[*Proscribe jo dhātū hai uskā arth iskā arth bhī jāno.*]

PRO-SCHIB'TIVE, *a.* dooming to destruction—*Qatl k. hukm sādīr k. w., wājibu l-qatl thaharīne w.*—Mṛityupitṛa mīrāsak, badhārḡhajūpak, badhādārḡharanirpetā.

PROSE, *n.* (L. *prosa*) language without poetic measure; *v.* to write prose, to speak tediously—*Nasr, kalām-i-mansūr; v. nasr-narīs k. yā nasr likhnā, tūl-i-kalām se bolnā*—Gadya wā cihḡaudarāhitavākya; *v. gadyarachanā k. wā gadya-likhnā, dīrgha-sūtratā se bolnā.* [dhī, gadynārūp wā gadyasūnak.]

PRO-SĀ'IC, *a.* belonging to prose, like prose—*Nasrī, nasr ke mānūl*—Gadyasambandh.

PRO-SĀ'IAL, *a.* pertaining to prose—*Nasrī, nasr-mansūb*—Gadyavishayak, gadyasambandhī.

PRO-SĀ'IKI, *n.* a writer of prose, a tedious speaker—*Nasr-narīs yā nasr likhne w., tūl-i-kalām se bolne w.*—Gadyarachak wā gadya likhne w., dīrghasūtratā-se-bolne w. wā dīrghasūtrī.

PRO-SĒ-CUTE, *v.* (L. *pro, secutum*) to follow, to continue, to pursue by law—*Pai-ravī k. dāman-gīr-h. yā dar-pai h., karte-jānāḡh, 'adālat meṇ nālīsh yā mauqūlāma k.*—Pīchhe lagā pīchhe-pāpnī wā pīchhī-k., lagī-rāhnā chālānī avīratāpravṛtī-k. wā anavaratānushṡhān-k., vyavahārābhīyog abhīyog wā vyavahārābhīsaṇ k.

PRO-SĒ-CŪ'TION, *n.* pursuit, a criminal suit—*Pai-ravī, mauqūlāma nālīsh faryād dā'wā yā dā'wā*—Avīratānushṡhān nītyānushṡhān nītyasevan nītyāpravṛtī nītyāpravartan wā pīchhī, vyavahārābhīyog vyavahārābhīsaṇ wā abhīyog.

PRO-SĒ-CŪ'T-OR, *n.* one who prosecutes—*Pai-ravī k. n., dāman-gīr, dar-pai h. w., karte-jāne wḡh, nālīshī, faryādī, dād-khōḡh, sūl, mudlā'ī*—Pīchhā k. w., pīchhe pāpne w., lagā rahne w., chālāne w., avīratānushṡhīyī, avīratānusevī, abhīyogī, vyavahārābhīyogakārī, vīvādārṡhī.

PRO-SĒ-LYTE, *n.* (Gr. *proselutos*) a convert to a new opinion; *v.* to convert—*Nau-murīd, wād, shakhs jo apne dīn se bar-gashṡa ho-kar dūre dīn kī nau-mū'taqīd ho; v. nau-murīd k., ek sūrat mat yā dīn se dūre mat yā dīn meṇ lānā*—Dharmāntarāgrāhī, paramatāgrahī, anyamatāvalambī, swamatatyāgi, paradharmāśṛit; *v. ek mat wā dharm se dūre mat wā dharm meṇ lānā, paradharmāśṛit k., dharmāntarāgrāhī k., swadharmatāyāgi k.*

PRO-SĒ-LY-RİZM, *v.* to make converts, to convert—*Nau-murīd k., ek mat yā dīn se dūre mat yā dīn meṇ lānā*—Dharmāparivartak swamatatyāgi wā matāntarāgrāhī k., anyadharmāgrāhī-k. dharmāntarāvalambī-k. wā ek mat wā dharm se dūre mat wā dharm meṇ lānā.

PRO-SĒ-LY-TISM, *n.* zeal to make converts—*Nau-murīd kārne kī sar-garmī yā shauq, loqḡh ko apne dīn se bar-gashṡa kar-ke dūre dīn kī nau-mū'taqīd kārne kī shauq*—Dharmāparivartak dharmāntarāgrāhī swamatatyāgi wā anyamatāvalambī kārne kī atyutkarpṡhā wā atyanuraktī. [bāṭhānāḡh.]

PRO-SEM-I-NATION, *n.* (L. *pro, semen*) propagation by seed—*Bo-kar phailānā yā* **PRO-SŌ-DY**, *n.* (Gr. *pros, oîd*) that part of grammar which treats of verse—*'Ilm-i-'arūz yā 'ilm-i-'urūz, mīzān*—Chhandasāstra, chhandavidyā.

- PRO-SŪ'DI-AN**, *n.* one skilled in prosody — *Ahl-i-'ilm-i-'arūz*, 'arūz-dān, 'arūz, *mizān-dān* — *Chhandasāstra*jñā, *chhandasāstravyutpaṇa*.
- PRO-SŌD'I-CAL**, *a.* relating to prosody — *Muta'alliq-i-'ilm-i-'arūz*, *mizān-mansūb* — *Chhān-das*, *chhandasāstrasambandhī*, *chhandasāstravishayak*. [kī arth dekho.]
- PRO'SO-DIST**, *n.* one who understands prosody — [*Prosodian ke ma'ne-dekho*] — [*Prosodian*]
- PRO'SO-P-O-PŒTA**, *n.* (*Gr. pros, ops, poieo*) a figure by which life and action are attributed to inanimate objects — *'Ilm-i-kalām yā 'ilm-i-faṣṭhāt kā ek qā'ida jiske rū se gair-z-rūh ko zī-rūh gardānnā yā qarār d., zī-rūh-sifātī* — *Chetanadharmārop*, *chetana-dharmāropān*, *chetanaadharmotprekshā*, *chetanagunāropān*, *purushabhāvīrop*.
- PRO'SPECT**, *n.* (*L. pro, spectum*) a view, object of view, ground of expectation — *Nazar yā dād, ma'ād-i-nazar yā pesh-nazar, nimmed chashm-dāshī yā sūrat-i-ummed* — *Drishtī darsan wā drishtipāt*, *drishtipātavishay* *drishtigocharavishay wā driggochara-prades*, *isā pratyāśā apēkshā āśābhās wā pratyāśābhās*.
- PRO-SPECT'ION**, *n.* the act of looking forward — *Pesh-bīnī*, *dūr-andeshā*, *pesh-lihāzī* — *Pūr-vadrishṭī*, *dūradrishṭī*, *paripīnadrishṭī*, *bhāvishyaddarsan*.
- PRO-SPECT'IVE**, *a.* looking forward — *Dūr-bīn*, *pesh-bīn*, *pesh-lihāz* — *Bhāvishyadapekshak*, *bhāvīkīpekshak*, *āgīnikālasāpeksh*.
- PRO-SPECT'US**, *n.* (*L.*) the plan of a proposed literary work — *Kisī tasnif yā inshā ke pesh-kar kā muṣṣul 'ishtihār* — *Kartavyasūchanapatra*, *kartavyārthasūchanapatra*, *kartavyārthabodhanapatra*.
- PRO'SPĒR**, *v.* (*L. prosperus*) to be successful, to render successful — *Kām-yāb bahra-mand bahra-wer khush bakht-āwar bakht-yar sar-sabz yā hālid h. yā k.* — *Saphal-h.* *kritārth-h.* *prāptārth-h.* *siddhārth-h.* *śrīmān-h.* *saumiddha-h.* *baghna janapnī ban-ānī phalā phulā wā phulā, phulā paṇṇīnī bahūnī phulānī saumiddha-h.* *śrīmān-k.* *siddhārth-k.* *prāptārth-k.* *kritārth-k.* *wā saphal-k.*
- PRO-SPĒR'ITY**, *n.* success, good fortune — *Kām-yāb yā 'ahla-barā'at*, *tūlī-mu'ndī dāulat-mandī sa'ūdāt mandī iqbal* *iqbal-mandī bakht-āwar bakht-yar bahra-mandī nek-bakhtī firoz-mandī barakat jid'ah 'arūz yā sar-sabzī* — *Siddhī arthasiddhī* *kritārthatā* *saphalātī wā saphalya*, *bahṭī saumiddhī saumiddhya* *riddhī vridhī uday* *saubhāgya bhūti* *kalyān māngal wā māngalya*.
- PRO'SPĒR'OUS**, *a.* successful, fortunate — *Kām-yāb yā bahra-mand*, *iqbal-mand* *tūlī-mu'nd* *bakht-āwar firoz-mand sa'ūdāt-mand sar-sabz yā bahul* — *Saphal* *siddhimān* *siddhārth wā kritārth*, *saumiddha vardhamān* *śrīmān lakṣmīwān* *kalyān māngal māngalik* *śubh śivānkar* *śukar bhāgyawān wā saubhāgyawān*.
- PRO'SPĒR'OUS-LY**, *ad.* successfully, fortunately — [*Prosperity jo ism hai uske ma'ne dekh-ke iske ma'ne jān lo*] — [*Prosperity jo sahjā hai uskī arth d-kh-kar iskā arth jān lo*]
- PRO'STER-NĀ'TION**, *n.* (*L. pro, sternō*) the state of being cast down — *Dabāv*^b, *nāche phekī jīnā^b*, *zillat*, *pastī*, *afsardagi* — *Vishād*, *glānī*.
- PRO'STI-TŪTĒ**, *v.* (*L. pro, statuo*) to sell to wickedness; *a.* vicious for hire, sold to wickedness; *n.* a strumpet, a base hireling — *Zar le-kar zalīl yā khawār k.*, *zar le-kar bul-kārī meñ lagānā*; *a.* *ajūre ke liye jāyir yā bul-kār*, *parda-firosh*; *n.* *karbī māl-zādī yā qalba*, *kamīna yā zalīl zar-āshnā* — *Dravya* *lekar kutsitakarm wā gar-hyakarm meñ lagānā*, *arth wā vītā ke nimitta* *bhrasṭī-k*; *a.* *vetanāpekshā se ku-karmī*, *dhan kī apēkshā se khotī kām wā dushṭatī k. w.*; *n.* *veśyā* *gūpikā* *vārāngūnī wā paturiyā*, *adham vaitanik wā vetanārthī*.
- PRO'S-TI-TŪ'ION**, *n.* the act of prostituting — *Parda-firoshī*, *qalbagī*, *chhināl-panā^b*, *chhi-nālā^b*, *zar ke liye nā-mā'qāl kām meñ lagānā* — *Veśyātva*, *veśyāvritī*, *panūshcha-lyā*, *vārusevā*, *bhagavritī*, *bhagavyāpār*, *vetanārth kutsitakarm meñ lagānā*, *dhan kī apēkshā se khotē kām meñ lagānā*, *vetan ke nimitta kutsitakarm meñ nīyojan*.
- PRO'S-TI-TŪ'ION**, *a.* one who prostitutes — [*Prostitute jo fīl hai us se ism-i-fīlī ke ma'ne samajh lo*] — [*Prostitute jo dhātū hai us se kartā kā arth jān lo*]
- PRO'STRATE**, *a.* (*L. pro, stratum*) lying at length, thrown down, lying at mercy; *v.* to lay flat, to throw down — *Parā-huā yā letā-huā^b*, *gīrā-huā^b*, *pāro yar parā-huā^b*; *v.* *bichhā-d^b*, *gīrānā* *gīrā-d.* *pechhānā yā tor-dānā^b*.
- PRO'STRĀ'TION**, *n.* act of prostrating, depression — (*gīrānā* *gīrānā* *bichhānā* *bichhānā* *nak-ghisnā* *nak tekī* *pāno-purnā* *jhuknā yā sir ke bhal* *purnā^b*, *dabāv yā udān^b* — *Prāṇi-pāt* *ashṭāṅgapāt* *sāṣṭāṅgaprāṇm* *dāṇḍavatprāṇm* *charaṅgapatan wā sarīrapātan*, *vishād wā vishapanā*.
- PRO-SŪL'LO-GISM**, *n.* (*Gr. pro, sun, logos*) two or more syllogisms so connected that the conclusion of the former is the major or minor of the following — *Do yā ziyāda qaziyē jo is taur se bāham milte rahṭe hātū kī peshīn kā natījā yā hasīl* *pasīn kā kub-rā* *jā sugrā hotā hai*, *qiyāsu-l-murakkab* — *Nyāyāsīnkhālī*.
- PRŌTĀ-SIS**, *n.* (*Gr.*) a proposition — *Mastā* — *Vachan*, *vākya*, *pratijñā*.
- PRO-TĀ'IC**, *a.* previous — *Muqaddam*, *avval*, *sābiq*, *peshīn* — *Āglā*, *pūrv*, *agra*, *agrag*, *pūrvagānī*, *pratham*.
- PRO-TĒCT**, *v.* (*L. pro, tectum*) to cover from danger, to defend, to shield — *Mahfūz*

- raikhā, hifāzat yā himāyat k., panāk d.**—Paksh k.. bachānā, āsray d. chhipānā wā saurakshit-k. [*pushkt yā hifāzat*—Rakshā wā trān, ās bachāw wā āsray.
- PRO-TĒCTION, n.** shelter from danger, defence—*Muhāfazat panāk sāya yā himāyat,*
- PRO-TĒCTIVE, a.** affording protection—*Panāk lakhsh, himāyati, pushktī-bān, muhāfiz, bachānā^h, bachāne w.*—Pakshak, saurakshak, pālak, rakshākarī, ārne w.
- PRO-TĒCTOR, n.** one who protects, a defender—*Himāyati yā himi, hāfiz muhāfiz pushktī bān dast-gir murabbi yā sikh-i-pardākht*—Rakshak saurakshak wā pālak, pratipālak āsrayadīti wā bachāne-w.
- PRO-TĒCTO RATE, n.** government by a protector—*Saltanat jis kā band-o-bast aur intizām nāib yā qāim-magām-i-pādschāh kartā hai, saltanat jo nāib yā qāim-magām-i-pādschāh ke tāhī ho*—Rājapratinidhipratipālitarājya.
- PRO-TĒCTORIAL, a.** relating to a protector—*Muhāfiz-mansūb, hāfiz-mansūb, muta'alliq-i-hāmi, nāib-mansūb, qāim-magām-i-pādschāh ke muta'alliq*—Itakshakasambandhi, rājapratinidhiprīshayak.
- PRO-TĒCTORSHIP, n.** the office of a protector or regent—*'Ukda-i-qāim-magām-i-pādschāh, nāib yā qāim-i-magām-i-pādschāh kā 'ukda*—Rājapratinidhipād.
- PRO-TĒCTRESS, n.** a female who protects—*Hāmīya, murabbin*—Itakshākarīni, rakshīni, āsrayadītri, rakshā karne wālf.
- PRO-TĒND, v. (L. pro, tendo)** to hold out—*Phailānā^h, āge barhānā^h, āge karnā^h.*
- PRO-TĒST, v. (L. pro, testis)** to affirm solemnly, to make a formal declaration—*Imān se kahnā, qaul-d. ishār-k. yā iqār-k.*—Dharmapūrvak bolnā wā kahnā, dīrghavākya dīrghavachan wā dīrghapratijñi k.
- PRO-TĒST, n.** a solemn or formal declaration—*Ishār-i-az-rū-i-imān, iqār-i-az-rū-i-imān*—Dīrghapratijñi, dīrghavākya, dharmapūrvakavachan, dīrghokti.
- PRO-TĒSTANT, n.** one of the reformed religion; a. belonging to the protestants—*Rom ke 'Isāi mazhab kī munkir; a. Rom ke 'Isāi mazhab ke munkiron ke muta'alliq*—Rōmīyamatavivroddhi, Rōmīyadharmāsunnat; a. Rōmīyadharmaviruddha, Rōmīyamataviruddha, Rōmīyadharmāsunnatavishayak.
- PRO-TĒSTANTISM, n.** the reformed religion—*Romī 'Isāi mazhab ke bar-khilāf dīn, 'Isāiyon kā bihtar mazhab*—Rōmīyadharmāsunnatadharm, Rōmīyamataviruddhadharm, 'Isāi suddhadharm.
- PRO-TĒSTANTLY, ad.** according to protestants—*Romī 'Isāi mazhab ke munkiron ke mutābiq, 'Isāiyon ke bihtar mazhab ke mutābiq*—Rōmīyadharmāsunnat ke anusār, Rōmīyamatavivroddhiyon ke anurūp.
- PRO-TĒSTATION, n.** a solemn declaration—*Iqār-i-az-rū-i-imān, qaul*—Dīrghavākya, dīrghokti, dīrghavād, dīrghabhāshan, dīrghapratijñā.
- PRO-TĒSTER, n.** one who protests—*Mugīr, mutarīf, imān se kahne w., qaul izhār yā iqār k. w.*—Dharmapūrvak bolne w. wā kahne w., dīrghavākya wā dīrghokti k. w.
- PRO-THŌN'O-TARY, v. (Gr. protos, l. noto)** the chief notary, the head registrar—*Mir-shakkā kā mir-dubīr, adālat kā mir-muharrir*—Mukhyalekhak, vyavasthānas-thapradhanalekhak. [*shakkā kā 'ukda*—Mukhyalekhakapad.
- PRO-THŌN'O-TARISHIP, n.** the office of the head registrar—*Mir-muharrir yā mir-*
- PRO-TO COL, n. (Gr. protos, kolon)** the original copy of any writing—*Asl-nawishta, manqūl-mīn-hi*—Mūlaliqī, adārsapatra.
- PRO-TO-MARTYR, n. (Gr. protos, martyr)** the first martyr—*Pahilā shahīd, awal shahīd*—Prathamawadharnanārthapratyāgi, prathamawadharnapramānārthanyastaprin. [*Namāna, asl*—Mūlarūp wā mūlamūrti, mūl.
- PRO-TO-PLĀST, n. (Gr. protos, plasso)** the thing first formed as a copy, the original
- PRO-TO PLĀSTIC, a.** first formed—*Pahilē banā huā^h, awal-sāphā*—Prathamamirmīit, prathamarachit.
- PRO-TO-TYPE, n. (Gr. protos, typos)** the original after which any thing is formed—*Namānā, asl*—Mūl, mūlamūrti, mūlarūp, mūlādars, mūlapratimā.
- PRO-TRACT, v. (L. pro, tractum)** to draw out, to lengthen, to defer—*Tūl-khīchnā yā tawīl-k., darāz k., dirang-k. der-k. multawī-rakhnā yā mauqūf-rakhnā*—Dīrgh k., lambānā wā lambā-k., vilamb-k. usthā-rakhnā wā tūl-rakhnā.
- PRO-TRACTER, n.** one who protracts—[*Protract jo fīl hai us se ism-i-fā'il ke ma'ne jān-*to]—[Protract jo dhātu hai us se kartā kā arth samajh lo.]
- PRO-TRACTIŌN, n.** the act of drawing out—*Intidād, tatwīl, tākhīr, tūl-kashi, der-sāzi*—Lambāw, dīrgh k., dīrghatā, vilamban, vilamb.
- PRO-TRACTIVE, a.** drawing out, delaying—*Tūl khīchne w. tūl-kash yā tawīl k. w., der-k. w. multawī-rakhne w. der-sāz yā mauqūf-rakhne w.*—Dīrghakārī wā lambāne-w., vilambakārī dīrghasūtrī wā tūl-rakhne w.
- PRO-TRĒPTI-CAL, a. (Gr. pro, trepo)** hortatory, intended to persuade—*Muharrir yā himmat-bakhsh, targūbī*—Barhāwā wā dilāsā d. w., prarochak protsāhak wā mānāne w.
- PRO-TRUDE, v. (L. pro, trudo)** to thrust or shoot forward—*Āge ko dhakelnā yā thel-*

nā^h, nikālnā^h, dhakelnā^h, thelnā^h, dhakilnā^h, dhakil-jānā^h, nikal-jānā^h, nikal-parnā^h, phūt-nikalnā^h. [*mā'ne dekho*]—[*Photruda jo dhātu hai uskā arth dekho.*]

PRO-TRU³SION, *n.* the act of thrusting or shooting forward—[*Protrude jo f'l hai uske*

PRO-TU³BER-ATE, *v.* (L. *pro, tuber*) to swell out, to be prominent—*Phūlnā phūl-jānā yā phūl-ānā^h, bārā-ānā ubhār-ānā yā nikal-ānā^h.*

PRO-TU³BER-ANGE, *n.* a swelling, a prominence—*Phūlnā phūlāhat sijan yā sig^h, gumrā dhibkā gānth gilat gilit yā ubhār^h.* [*niklā-huā^h*]

PRO-TU³BER-ANT, *a.* swelling, prominent—*Phūlā-huā^h, āchā ubhār-huā bārā-huā yā*

PRO-TU³BER-ATION, *n.* the act of swelling out—*Phūlnā^h, phūl-ānā^h, sijan^h.*

PRO-TU³BER-OUS, *a.* swelling, prominent—*Phūlā-huā^h, āchā ubhār-huā bārā-huā yā niklā huā^h.*

PROUD, *a.* (S. *prut*) having inordinate self-esteem, arrogant, daring, lofty—*Maqrūr, mutakabbir, mardāna yā be-khauf, buland yā āli-shān*—[*Garvī garvī garvawān dar-pī wā darpawān, abhimāni abhikārī wā ghaumanī, sūhāsi wā nidār, unchā barā wā ujjawāl.* [*wā garv se, abhimānī darp wā ghaumanī se.*]

PROUDLY, *ad.* arrogantly, haughtily—*Garv yā takabbur se, mutakabbirāna*—*Ahānkār*

PROVE, *v.* (S. *proven*) to show by testimony or argument, to evince, to try, to turn out—*Sāhit k., zāhir 'aqāb yā āshkāra k., azmāna intihān-k., yā tajrībe se daryāft k., honā yā thaharrā^h*—*Siddha wā pramānī k., dikhānā dikhānā spashṭ-k. wā pratyakṣ-k., parikṣhā-k. parakṣhā wā kasmī, ho-jānī wā nikalnā.*

PROV-A-BLE, *a.* that may be proved—*Sāhit-hone ke qabil*—*Prameya, sādhanīya, upādāya, pratipādaya, pratipādanīya.* [*Prove jo dhātu hai us se kartā kā arth, jān-o.*]

PROV'ER, *n.* one who proves—[*Prove jo f'l hai us se ism-i f'ili ke mā'ne samajh-lo*]

PROV'EN DER. *n.* (L. *pro, video*?) food for beasts—*Char-pān ki khurāk, chārā^h, ghās-pāt^h*—*Paśwādikhādya-dravya, sukhi ghās wā sukhi trīp.*

PROV'ERB, *n.* (L. *pro, verbum*) a common saying, a maxim, a by-word; *v.* to speak proverbially, to provide with a proverb—*Amn kahāwat, masla yā masal, zarb-i-masal yā zarbu-l-masal; v. bolne meḥ masla yā masal kahnā, masal yā masla d.*—*Sā-mānya wā sudhārān kahāwat, lokavākya lokotī wā lokaprachalitavākya, kalnūt wā kahtūt; v. bolne nā kahāwat wā kahtūt kahnā, kahāwat wā lokaprachalitavākya d.*

PROV'ERBIAL, *a.* mentioned in a proverb—*Maslāna, zarbu-l-masli*—*Kahtūtī, loka-prokt, lokokt, lokaprasiddha.*

PROV'ERBIAL-ITY, *ad.* in a proverb—*Masalan, tamsilan, zarbu-l-masli taur se*—*Prāchī-nasutranūsir se, lokaprasiddha, lokaprasiddhi se, lokotī se.*

PRO-VIDE', *v.* (L. *pro, video*) to procure beforehand, to prepare, to supply, to stipulate beforehand—*Muhāyā rakhnā yā k., taiyār k., sar-bu-rāh k. yā sar-aiyām k., pesh-tar se shart k.*—*Age se jūhnā jūhnā hanā-rakhnā le-rakhnā wā maṅgī-rakhnā, prastut k., denā, pūrvaniyam pūrvapan wā pūrvapratijñā k.*

PRO-VEN'TOR, PROV'E-DOR, *n.* a purveyor—*Ihtimāchī, ihtimāmī, bhandārī^h, modī^h, rasadī*—*Bhojanaparikalpak, āhārājyok, bhojanādhikārī.*

PROV'IDENCE, *n.* foresight, timely care, the care of God over his creatures, the divine being considered as the guardian of his creatures—*Pesh-bīnī, dūr-andeshī yā 'āqibat-andeshī, Khudāi yā razāgī, Khudā razāg yā razāg*—*Pūrvadrishṭī agradrishṭī dūradrishṭī wā dirghadrishṭī, pūrvachintā agrachintā pūrvavichār wā bhavishyachchintā, īśwaravidhī wā īśwaravidhān, īśwar Paramēśwar wā vidhātī.*

PROV'IDENT, *a.* foreseeing, cautious, prudent—*Dūr-andesh 'āqibat-andesh yā pesh-bīn, kosh-yār yā khabar-dār, mūdā'bir zirak yā dānā*—*Paripāmadarśī agradarśī dirghadarśī dūradarśī wā bhavishyachchintak, chaukas wā sāvadhān, pūrvavichāraprayukt wā savivek.*

PROV'IDENTIAL, *a.* effected by providence—*Khudā-sāz, az qudrat-i-Allāh-sākhta*—*īśwarakrit, īśwaravilīh, īśwarasiddha, īśwaravilīhnaprayukt, īśwar se kiā huā.*

PROV'IDENTIAL-ITY, *ad.* by God's providence—*Khud-i-sāz se, razāgī se, Khudā ke faal-o-āyāt se*—*īśwaravidhān se, īśwarānusaḍhān se.*

PROV'IDENT-LY, *ad.* with wise precaution—*'āqibat-andeshī se, dūr-andeshī se, pesh-bīnī se*—*Paripāmadarshī se, pūrvavichār se, agrasoch se, dirghadrishṭī se.*

PRO-VID'ER, *n.* one who provides—*Muhāyā rakhne yā k. w., taiyār k. w.*—*Age se jūhnā wā jūhnā w., prastut k. w.*

PRO-VISION, *n.* the act of providing, things provided, food, previous stipulation; *v.* to supply with provisions—*Takhiya takhiya tad'bir taiyārī fikr 'āqibat-andeshī yā pesh-bīnī, rasad yā muhāyā-chizēn, khurāk rātib yā gīzā, muqaddam shurt; v. rasad rātib yā khurāk baham-pakūchānā yā sar-bu-rāh k.*—*Upakalpan parikalpan sambhār pūrvapay wā pūrvavidhān, samagrī, āhār ānna bhojan wā khādya-dravya, pūrvaniyam pūrvasandhī pūrvapratijñā wā agrapan; v. āhār jūhnā, khādya-dravyayukt k., khādya-dravyasambhār k., ānna-sambhār k.*

PRO-VISION-AL, *a.* provided for the occasion, temporary—*Muwāfaq-i-waqt yā hāl ke liye muqarrar, chand-rozā*—*Prasāngik samayopayogī wā samayānurūp, alpakālin.*

PRO-VY'NION-AL-LY, *ad.* by way of provision, temporarily — *Waqt yā zar'urat ke muwāfiq, chand-roz ke liye* — Yathāsamay wā yathāprayojan, alpakālamātra wā thoṇe dinon ke liye.

PRO-VY'NION-A-RY, *a.* provided for the occasion, temporary — *Muwāfiq-i-waqt muwāfiq-i-zar'urat yā kāl ke liye muqarrar, chand-roz* — Sāmāyik samayopnyogi wā samayānūrūp, alpakālin. [yari, sanket sandhi hor wā paṇi.]

PRO-VI'SO, *n.* a stipulation, a condition — *Shart yā iqar, bandhej* — Upaniyam wā ni-Pro-vi'sor, *n.* a purveyor, a steward — *Ihtimāmī yā ihtimāmchē, bhanṭārī* — Parikal-pak upakalpak wā jutane-w, bhāṇṭāgārāllhipati wā kāryadhī.

PROV'INCE, *n.* (1. *pro, vinco*) a conquered country, a country governed by a delegate, a division of a kingdom or state, the proper office or business of any one — *Mulk-i-maṣṭih, sūbat, diḡar yā zil*. *Khass 'uhda khūlmat yā kār* — Parajitadeś wā vaśikritamāṇḍal, rājapratinidhipātīpradeś, chaklā pradeś wā māṇḍal, swādharṇ swakarm karni kām adhiḡar prakaraṇ wā niyog.

PRO-VI'S'IAL, *a.* relating to a province, rude, unpolished; *n.* one belonging to a province, a spiritual governor — *Saba-maṣṭih yā saba-kā, vi-tarāshūda, nā-saf yā be-jā*; *n. dīhātī yā saba kā bishunda, imām yā dīnī hākim* — Dāśik māṇḍalasambandhī grāmiya wā grāmiya, rūkhi rūksh sthūl wā asaṇskrit, aparishkrit; *n. desasth desāvāsi* wā grāmasth, dharmādhyakshaviśesh. [gūwārōn kī boli.]

PRO-VI'S'IAL-ISM, *n.* a provincial idiom — *Dihātī muhāvāra yā bolī* — Grāmiyabhāshā,

PRO-VI'S'IAL-I-TY, *n.* provincial peculiarity — *Dihātī yā dihāt kī khāssiyat* — Grāmiya-dharm, grāmiyalakṣaṇ, gāwārī rīti guṇ wā dharm. [chaklā kar-dīnā.]

PRO-VI'S'CI-ATE, *v.* to convert into a province — *Saba kar-dīnā* — Pradeś māṇḍal wā **PRO-VŌKE**, *v.* (1. *pro, voco*) to summon or challenge, to rouse, to excite, to enrage, to incense, to offend — *Talab k., pūlā k., harakat jumbish targūh yā tahrik d., khashm-nāk k., khaḡā k., nā-rā; yā brāz k.* — Bulānī, ūḡhānī, ūks ūrī ūksānī uttejit-k, ūḡhār-nā jūḡnā wā kharā-k., kupit wā kopit k., ehṡer-nā chīḡhānā wā jūḡnā, rusht k.

PRO-VŌC'A-BLE, *a.* that may be provoked — *Harakat-pizir, munḡim-e-khashm-nāki, tahrik-pizir, zūl-ran* — Uttejaniya, uddīpaniya, prakojaniya, śighrakojī.

PROV-O-C'ATION, *n.* a cause of anger, incitement — *Ishī'āl qazab-angēzī yā bū'is-i-khashm, targūh tahrik yā tahris* — Chīḡh chīḡhānī chīḡh chīḡh-kā-kām chīḡh-kī-bāt ehṡer kopa-kārṇ wā krodhotpādan, prōṣaṇ uddīpan uttejan wā ūksīw.

PRO-VŌC'A-TIVE, *a.* exciting, stimulating; *n.* any thing which excites appetite — *Mubah-kī targūh yā tahrik-dīḡh, muharrik*; *n. jū-af-zā, ishṡihā-af-zā* — Uttejak, uddīpak; *n. agniyavāddhan, bhūkh wā kshudhā bāḡhāne wāli aushadh.*

PRO-VŌK'ER, *n.* one who provokes — [*Provoker jo jēt hai us se ism-i-fā'il ke na'ne jān-lo*] — [*Provoke jo dhātū hai us se kartā kā arth samajh-lo.*]

PRO-VŌK'ING-LY, *ad.* in such a manner as to excite anger — *Qazab-angēzī se, ehṡer se* — Krodhotpādan karne kī rīti se, ehṡerne chīḡhāne wā jūḡne kī bhāṇṭī se.

PROV'OST, *n.* (1. *pro, possum*) a chief ruler, the executioner of an army — *Awval hākim, lashkari jallād* — Pradhānādhyakṣh wā pradhānādhiḡakūrī, sāmīkabadhakarmādhiḡakūrī. [*uhda* — Pradhānādhyakṣhpaṇḍ, sāmīkabadhakarmādhiḡakūrī kā paḍ.]

PROV'OST-SHIP, *n.* the office of a provost — *Awval hākim kā 'uhda, lashkari jallād kā*

PROV'OW, *pro*, *n.* (Fr. *proue*) the forepart of a ship — *Jahāz kā āḡā muḡhā yā mātḡā* — Nāukāgra, naukāgrabhāṅg, naukā kī āḡā muḡhā wā mātḡā. [śūr, vīr.]

PROV'OW, *a.* (Fr. *preux*) valiant — *Jarān-mard, dīḡer, shujā, bahādur* — Vikrānt, sāhasī, **PROV'ESS**, *n.* valour, bravery — *Dīḡerī jurat yā bahādūrī, shujā'at yā jawān-mardī* — Sū-ratī parākram sāurya wā rāmasāurya, vīratā vīratwa wā sāhas.

PROV'EL, *v.* to rove about for prey — *Shikār ke liye phīrnā* — Mānsārth bhramāṇ k., mānsānweshanārth ghūmnā-phīrnā.

PROV'EL-ER, *n.* one that roves about for prey — *Shikār ke liye phīrne w.* — Mānsārth bhramāṇakārī, mānsānweshanārth ghūmne-phīrne w.

PROX'I-MATE, *a.* (L. *proximus*) nearest — *Qarīb-tarīn, nazdik-tarīn, saḡā-hnāḡ, laḡā-hnāḡ* — Samīpatam, nikatam, samīhit, nīrantar upasth.

PROX'I-MATE-LY, *ad.* immediately — *Bilā-tawāḡḡuf, dar-hāl, bilā-wāsita, qurb yā naz-diki se* — Samīpatamarūp se, tatksaṇ, tatkal, jhatpat.

PROX'IME, *a.* next, immediate — *Qarīb-tarīn yā nazdik-tarīn, be-wāsita bilā-fūsila yā bi-t-jēt* — Samīpatam wā nikatam, upasth — samīhit anantar avyavalit wā tātkalik.

PROX-IM'I-TY, *n.* state of being next, nearness — *Qurb qurbat yā taqrib, nazdiki yā itti-sāl* — Upasthān upasthīti sāmīdhiya sāmīdhān wā samīkarsh, samīpatā samīpya naikatya wā ānūrtariya.

PROX'Y, *n.* (prorucię) the agency of another, the person who acts for another — *Niyābat, uāb yā qāim-maqam* — Pratinidhitwa, pratīdhi wā pratipurush.

PROX'Y-SHIP, *n.* the office of a proxy — *Niyābat, nāib kā 'uhda, qāim-maqam kā 'uhda* — Pratinidhipad.

PRŪCE, *n.* Prussian leather — *Mulk-i-Prashia kā chamṡā* — Prashia deś kā chamṡā.

- PRŪDE**, *n.* (*L. prudens*) a woman affectedly nice and scrupulous — *Nakhre-báz 'aurat, makkāra, 'aurat jo mākṛ se baṛī sharmāṁ hō — Pākhaṇṇī strī, kulatā, mithyāvinītā.*
- PRŪ'DER-Y**, *n.* affected nicety of conduct — *Mākṛ kī sharm kījāb yā 'ismat — Mithyā-lāj-jī, mithyāvinay, vinayābhīmān, pākhaṇṇ kī vinītātā.*
- PRŪ'DISH**, *a.* affectedly grave — *Mākṛ se sharm-namā, zāhīr-dāri se sanjīda — Mithyā-vinīt, pākhaṇṇī, lajjāwān, upar se gambhīr, dekhne mātra meḥ gambhīr.*
- PRŪ'DISH-LY**, *ad.* in a prudish manner — *Mākṛ kī sanjīdagī yā hīlne se, jhūṭkī sanjīdagī se — Mithyāvinay se, mithyā-lāj-jā se, jhūṭhī wā uparī gambhīratā se.*
- PRŪ'DENT**, *a.* (*L. prudens*) practically wise, cautious, circumspect — *Mudabbir, hosh-gār, ihtiyāti khalat-dār yā dūr-andesh — Pūrvavichārāṁl vijnā dīrghadrishṭī wā buddhimān, chāukās wā sāvadhān, parināmanadarī dūralarī wā suchet.*
- PRŪ'DENCE**, *n.* wisdom applied to practice — *Pesh-būnī, dānā, hosh-gār, ihtiyāt — Pūrvavichār, parināmadrīshṭī, pūrvasanīkshī, prajnatī, sāvadhānatā, vivechanā, vivek, vichārāṁlātā, buddhī.*
- PRŪ'DENTIAL**, *a.* proceeding from prudence — *Khīrad-mandīna, dānāi yā ihtiyāt se kījā-huā, hosh-gārī se kījī-huā — Savivek, savichār, pūrvavichāraprayukt, pūrvasanīkshāprayukt.*
- PRŪ'DENTIALS**, *n. pl.* maxims of prudence — *Khīrad-mandī dānāi yā ihtiyāt ke maqūle, pur-dānāi yā pur-hosh-gārī masale — Pūrvavichāraprayukt kahiwātān, sāvadhānī wā chāukāsī kī kahātān.*
- PRŪ'DENTIAL-TY**, *n.* the state of being prudential — *Dānāi tadbīr yā ihtiyāt se kījē jāne kī hātāt — Pūrvavichāraprayuktātā, pūrvasanīkshāprayuktātā, savivekatwā.*
- PRŪ'DENTIAL-LY**, *ad.* according to prudence — *Ihtiyātān, hosh-gārī se, tadbīr se, dānāi se, 'aql-mandī se, pesh-būnī yā dūr-andeshī se — Pūrvavichār se, agra soch se, dūradrīshṭī se, buddhī se, sāvadhānī se, vijnātāpūrvak.*
- PRŪ'DENT-LY**, *ad.* with prudence, wisely — *Hosh-gārī ihtiyāt tadbīr ihtiyāz-pesh-būnī yā dūr-andeshī se, khīrad-mandī dānāi yā 'aql-mandī se — Sāvadhānī chāukāsī parināmadrīshṭī pūrvavichār wā pūrvasanīkshī se, vivechanā vivek prajnatā vijnātā wā buddhī se. [bahut barhī dāṭān ko chhāntnā, saṁvārṇā yā sajānā^h.*
- PRŪNE**, *v.* (*Fr. prunigner ?*) to lop, to cut off superfluous branches, to trim — *Kāṭnā^h.*
- PRŪNER**, *n.* one who prunes — *Kāṭne w^h, chhāṭne w^h, saṁvārṇe yā sajāne w^h.*
- PRŪING-HOOK**, **PRŪING-KNIFE**, *n.* a hook or knife used in lopping trees — *Haṁsū^h, haṁsū^h, haṁsīyā^h, tāngā^h, vāgī, kulhārī^h.*
- PRŪNE**, *n.* (*L. prunum*) a dried plum — *Sākhā baīr yā ber^h, āṭh.*
- PRU-NEL'LO**, *n.* a kind of silk stuff — *Ek qism kī reshmi kapṛā — Ek prakār kā paṭṭā wā kamsāhar.*
- PRŪ'RI-ENT**, *a.* (*L. pruriri*) having an itching desire, uneasy with desire — *Nīḥāgāt mshṭīq, kharākhīsh yā raghat se be-qarār — Atyuknāthit, atyantāsprīhī wā atyābhīlāsh se vyākul wā asthīr. [— Atisprīhī, atisayeechehī, atyābhīlāsh.*
- PRŪ'RENCE**, **PRŪ'RI-EN-CY**, *n.* itching desire — *Baṛī kharākhīsh, kamāl raghat, shahwat.*
- PRŪ'RI'EO**, **PRŪ'RI** the itch — *Kharīsh, khāj^h, kharjī^h — Kandū, kaṇḍu, kharjū.*
- PRŪ'RI'EOUS**, *n.* pertaining or tending to the itch — *Kharīsh-mansūb, kharīshī, kharjā-hā^h — Kandūvishayak, kharjūsambandhī.*
- PRŪY**, *v.* to inspect closely, to peep impertinently; *n.* impertinent peeping — *Bu-gaur līkūz k. yā dekhnā, jāśūsi yā tajūssus k.; n. jāśūsi, jhūṅkī-jhūṅkī^h — Sūkshmanīsan-dhān sūkshmanīrīkshay wā sūkshmanīveshay k., jhūṅknā bhed-lenī wā narmānwe-shay k.; n. sūkshmanīrīkshay, anadhikārcharehā.*
- PRŪ'ING-LY**, *ad.* with impertinent curiosity — *Jāśūsi se, jhūṅk-jhūṅk se^h — Sūkshmani-rīkshay se, anadhikārcharehā se. [bhaktigīt, īśwarastutigīt, stutigīt.*
- PSALM**, *sām*, *n.* (*Gr. psalmos*) a holy song — *Pāk-sarod, bhajan^h — Stotra, bhaktigān.*
- PSALMIST**, *n.* a writer of holy songs — *Bhajan-navis, pāk-sarod-navis — Dharmagītara-chak, stotrarachak, stutigītaraḥ k.*
- PSALMO'DY**, *n.* the practice of singing psalms — *Bhajan jāne kī fann yā 'ilm — Īśwara.*
- PSAL-MŌ'DIC**, **PSAL-MŌ'DI-CAL**, *a.* relating to psalmody — *Bhajan jāne ke fann ke muta-'allig, pāk sarod jāne ke 'ilm ke muta'allig — Īśwarastutigānavidyāsambandhī, sto-tragītavidyāvishayak, stotragīnavishayak.*
- PSAL-MŌ-DIST**, *n.* one who sings psalms — *Bhajnīk^h, bhajan jāne w^h.*
- PSAL-MŌ'RA-PHER**, *n.* a writer of psalms — *Bhajan-navis, pāk-sarod-navis — Īśwarastuti-gītaraḥ, stotrarachak, dharmagītaraḥ.*
- PSAL'TER**, *n.* the book of psalms — *Bhajan kī kitāb, pāk-sarod-nāma, zabūr-nāma — Sto-tra-pustak, Īśwarastutigītāpustak, dharmagītāpustak.*
- PSAL'TER-Y**, *n.* a kind of harp — *Ek qism kī bin — Ek prakār kī vinī wā bin.*
- PSEU-DO-A-POST'LE**, *sū-do-a-pō'sl*, *n.* (*Gr. pseudos, apo, stello*) a false apostle — *'Isā kā naṅṅī hawārī, 'Isāi jhūṭhā rasūl — Isā kī jhūṭhī mithyā wā kṛitrīm dūt, Isā kī kṛitrīm wā mithyā prerit. [līkhnā^h, jhūṭhī līkhāwaī^h — Mithyālokh.*
- PSEU-DOG'RA-PHY**, *sū-dōg'ra-phy*, *n.* (*Gr. pseudos, grapho*) false writing — *Jhūṭhā*

PSEU-DOL'O-GY, *sū-dōl'o-gy*, *n.* (Gr. *pseudos, logos*) falsehood of speech — *Darog-goi, nā-rast kalām, jhūthī bolī^h* — Mithyāvākya, mithyābhāṣan.

PSHAW, *shā, int.* expressing contempt — *Chhī-chhī^h, phish^h* — Dhikdhik, dhik.

PSY-CHOL'O-GY, *sī-kōl'o-gy*, *n.* (Gr. *psychē, logos*) the doctrine of the soul — *'Ilm-i-rūh, ilāhigat, 'ilm-i-mā-bu du ta-tabīⁱ* — Ātmatattvavidyā, adhyātmavidyā, adhyātmaśāstra.

PSY-CHO-LŌG'IC, *PSY-CHO-LŌG'IC-AL*, *a.* relating to the doctrine or study of the soul — *'Ilm-i-rūh ke mutū'allig, 'ilm-i-mā-bu du ta-tabīⁱ ke mutū'allig* — Ātmatattvavidyā-vishayak, adhyātmavishayak. | — *Ek bhānt kī chiriyā.*

PTAR-ME-GAN, *tār'mī gan*, *n.* (Gael. *tarinachan*) white game — *Ek gām kī safed murg* PTIS'AN, *tīz'an, n.* (It. *ptisso*) a decoction of barley with raisins and liquorice — *Jau kishmish yā mūtuqā aur aslu-sūs kī joshānda* — Jau dīkh aur jethinadhu kā kūrā wā kwāth.

PTOL-E-MAT'IC, *tōl-e-mā'ic*, *a.* pertaining to the system of Ptolemy the astronomer — *Tālīmī nām 'Ilm-i-kāiat-dūn ke qā'ile ke mutū'allig* — Tālīmī nāmak jyautishik ke mārg wā mat kī sambandhī.

PUB'ER-TY, *n.* (L. *pubes*) the ripe age of mankind — *Bulig, bulūgat, shabāb, jawānī* — Yauvan, yauvanāyasthā, tārūnya, tarunatwa, yuvatwa.

PU-BES'CEŒCE, *n.* state of arriving at puberty — *Jawānī, shabāb, buligat* — Yauvan, tārūnya, yuvatwa. | — *Prāptatārūnya, aūkuritayauvan.*

PU-BES'CENT, *a.* arriving at puberty — *Bālig, shabāb-rasīda, jawān* — Prāptayauvan.

PUBLIC, *a.* (L. *publicus*) belonging to a state or nation, not private, common, open, notorious, general; *n.* the body of the nation, the people, open view — *Sarkārī, 'amām kī, 'āwām, zāhic mashtarak yā khalāq-ke-fāide-ke-lige, 'ayām āshkārā mashhūr-o-mā'yāf yā mashhūr, 'amām : n. khalāq khalq-l-lāh khalq yā khalqat, kharāss-o-'amām rā'yā kharāss-o-'amām yā sab-log, khulā-ma'idān yā sab kī nazar* — Sarvasambandhī prajāsambandhī wā sarvalokasambandhī, sarvasādhitārak sārva-janik wā sab logn kī, sāmūnya, sarvaprakāś wā sarvalokapayogī, pratyakṣ sarvalokaprasiddha wā jagatprasiddha, sādhitārak wā sarvalaukik; *n.* prajālok, lok log sarvalog wā sab log, sab kī drishṭi wā sāmūnī. | — *grāhī, karusāngrūhī, karagrāhī, ālūkagrāhī.*

PUB'LI-CAN, *n.* a collector of tribute — *Kharāj tahsīl k. w., rāh-dār, ghat-wāl^h* — Kara-

PUB'LI-CATION, *n.* the act of publishing, a work printed and published — *Izhār ishtihār shukhrat tashhūr yā afshā, tasnīf jū chhap-tar mashhūr yā mashhūr ho* — Prakāśan prakāś-k, pragat-k. wā prasiddha-k., prakāśitayastak wā prasiddhapustak.

PUB'LI-CITY, *n.* state of being public — *Izhār, shukhrat, kharāss-o-'amām ke pās zāhir h., zuhār* — Prakāś, lokaparakāśatā, prasiddhī, lokaprasiddhī, lokaprasiddhatā.

PUB'LIC-ITY, *ad.* in a public manner, openly — *'Alāniyatān yā 'awām ke nām se, zāhīran āshkārā yā nāl-e-ma'idān* — Prakātarūp-se pragatārūp-se wā prajālok ke nām se, khulā-khulā.

PUB'LIC-NESS, *n.* the state of being public — *Ishtihār, izhār, zuhār, shukhrat, sarkārī 'alāqa, kharāss-o-'awām kī 'alāqa* — Prakāś, prasiddhī, lokaprasiddhī, lokaparakāś, prakāśatā, prajālok kī sambandhī, sarvalokasambandhī.

PUB'LI-SH, *v.* to make known, to put forth — *Mashhūr yā zāhir k., manshūr-k. muntashar k. yā jāri k.* — Prakat pragat wā prasiddha k., prachalit wā pracharit k.

PUB'LI-SH-ER, *n.* one who publishes — *Mashhūr k. w., manshūr k. w., muntashar k. w., jāri k. w.* — Prakāś-k, vijñāpak, khyāpak, prasiddhakartā.

PUB'LI-SP'IR'IT-ED, *a.* disposed to promote the public good — *Khalāq kī khalāf karne kī taraf rāgib, kharāss-o-'amām kī fūlūh kī taragqī karne ko māl, khar-khawāh-i-khalq, khalq-dost* — Lokopakāraṣil, sarvalokahit, sarva-janahitaiśhī, sādhitārakpūnāṅgalechchhu, janārthī, lokārthī.

PUB'LI-SP'IR'IT-ED-NESS, *n.* disposition to promote the public good — *Khalq-dostī, khar-khawāh-i-khalq* — Lokopakāraṣilatā, lokahitechchā, lokopakārabuddhī.

PUCE, PUKE, *a.* of a dark purple colour — *Siyaḥ-māl-argawānī* — Krishṇalohit.

PUC'EL-AGE, *n.* (Fr.) virginity — *Bakārat, bīr, doshizagī, kuṣār-pan^h* — Akshatā-yonitwa, kaumār, kumārītwa, kanyātwa. [apadevatī.]

PUCK, *n.* (Ic. *puke*) a mischievous spirit — *Ziyān-kār yā sharīr khabīs* — Dhatpāpīśhī,

PUCK'BALL, PUCK'FIST, *n.* a kind of mushroom full of dust — *Dhūl se dhurā-huā ek bhānt kī kukraundhā^h*.

PUCK'ER, *v.* (S. *poca*) to gather into plaits or folds; *n.* a collection of folds — *Tah-k., chin-dālānā, batornā^h*; *n.* *majma'-i-tah, majma'-i-chin, tah, chin* — Jhol-dālānā, sikornā, parat dālānā, mornā; *n.* jhol, parat, jhol kā baṭor.

PUD'DER, *n.* (*pothar*) a tumult, a bustle; *v.* to make a tumult, to perplex — *Balwā yā bakherā^h, dhūndhām^h*; *v.* *hanjāma k., hairān yā pareshān k.* — *v.* Balwā bakherā wā dhūndhām k., ākul wā vyākul k.

PUD'DING, *n.* (Fr. *boudin*) a kind of food variously compounded, an intestine — *Gulgulā yā laḍḍā^h, āntī^h āntārī yī ānt^h*.

PŪD'DING-RĪE, *n.* a pudding with meat—*Māns milā-kar banā huā gulguṭā^h.*

PŪD'DING-SLEEVE, *n.* the sleeve of a gown—*Āstīn-i-jāma. jāme ya nīme kī āstīn—*Āngarkhe kī bāhuvāstra wā dorvāstra. āngarkhe kī bāhū.

PŪD'DING-TIME, *n.* the time of dinner—*Khane kā waqt—*Bhojanakāl, āhārasamay.

PŪD'DLE, *n.* (S. *pool*?) a small pool of muddy water; *v.* to make muddy—*Tāl^h, tulāyā^h, dab^h, dabrā^h, dabrā-dahrā^h; v. gaulā k^h, ghīngholnā^h, ghīnghornā^h, hindornā^h.*

PŪD'DLY, *a.* muddy, dirty, miry—*(tadlī^h, mailī^h, chihlahā chahlahā yā daldalā^h.*

PŪ'DEN-CY, *n.* (L. *puđens*) modesty—*Īljāb, sharm, qāirat—*Lāj, lajjā, vinay, vṛipā, lajjāsīlātī.

PŪ-DĪC'I-TRY, *n.* modesty, chastity—*Īljāb sharm yā qāirat, 'ismat—*Lajjāsīlatā vṛipā lajjī wā vinay, avyābhicār jitendriyatwā yatendriyatw, wā satītwā.

PŪ'ER-ILE, *a.* (L. *puer*) childish, boyish—*Bālak sā chhichhorā ochhā yā chibāwā^h, lapke-sā chhetulhī chhutolhī chhutalhe; chhutlā chibīllā yā halak^h.*

PŪ'ER-IL'I-TY, *n.* childishness, boyishness—*Larkū chhichhorā-pan yā ochhā-pan^h, larā-pan lapkā-pan halkū yā chhutalhlā-pan^h.*

PU RTER AL, *a.* (L. *pur, purio*) relating to child birth—*Larkū jāme ke muta'alliq, zachagi-mansūb, muta'alliq i-zachagi—*Prasavasmāndhī, prasutisambandhī.

PŪ'ET, See PEWET.

PŪFF, *n.* (D. *puff*) a small blast of wind, any thing light and porous, an exaggerated statement or recommendation; *v.* to swell with wind, to inflate, to blow, to pant, to praise with exaggeration—*Hawā kī jhōnkī yā jhokī, koi halkī aur masām-dār shai, bayān yī sifārish tā-mubālagā; v. horā se phulnā, phulānā^h, phūknā yā bahā (c-janā^h, hūphnā^h, sifārish tā-mubālagā k. yā mubālagā se sifārish k.—*Vāyū kī jhokorā jhōnkā wā jhōnk, koi halkī aur sukshmar-mandiravīśhṭ vastu, atyukti atisayuktī wā atī-ayapnā-ānsā; *v.* vāyū se phulnī phaphalnī bhābhaknī wā honkū, phulēl, phūknī wā upēl, hūphlāphūnā wā haphphānūt, atī-ayapnā-ānsī k. wā atyukti se prasānī k. [jo dhūn hai us se kortī kā arth jān-lo.]

PŪFFER, *n.* one who puffs—*Puff jo fīl hai us se ism-i-fīl ke mā'ne samajh-lo.]* [Puff

PŪFFY, *a.* windy, tumid, turgid—*Par-hawā, phūlī-kū^h, rangūn yā mubālagā-āmez—*Vātamay, sūjā-huā ālūmat phapphas phapphal wā phūphūlī, nīrarthak baye baye sabdon se bhārī hūī.

PŪFFINESS, *n.* state or quality of being turgid—*Phūlī-huī hōlat, mubālagā-āmezī, hālat-i-par-hawā—*Vātamaywā, sūjī hūī avasthā, nīrarthak baye baye sabdon se bhārī hūī avasthī. [prakār kī machhlī.

PŪFFIN, *n.* a water-fowl, a fish—*Daryāi murg, ek qism kī machhlī—*Jalapakshī, ek PŪG, *n.* (puck?) a monkey, a little dog—*Bunder yā bīnār^h, ek chhotā kuttā^h.*

PŪGH, *int.* expressing contempt—*Chhī^h, chhī chhī^h, oh^h—*Dhik.

PŪGHIL, *n.* (L. *pugetum*) as much as is taken up between the thumb and the first two fingers—*Jīnā āngūṭhe aur āṅgē kī donon āṅgūṭiyon se aṅghā yā y^h, bako^h, buk^h, bukkā^h, chukṭī^h.*

PŪGHISM, *n.* the practice of boxing—*Musht-zanī, ghūṣī-bāzī, ghūṣī-bāzī, ghūṣe-bāzī—*Mukki wā mukke kī larāī, muḥkāmukki, ghūṣī-singhūṣī, mushiyuddhā.

PŪGHIST, *n.* a boxer, a fighter—*Musht-zan, ghūṣe-bāz—*Mushiyoddhī, mushiyodh wā mushiyodhī. [rdūk^h, jhagrāy yā layan hār^h.

PUG-NAC'IOUS, *a.* (L. *puquo*) inclined to fight, quarrelsome—*Larāk larākā yā lu-PUG-NĀC'I-TRY, n.* inclination to fight—*Larāk-panā^h, larākā-pan^h, larne kī raybat yā khacāhish—*Yuddhapriyatā, yuddhechechhā, kalahapriyatā.

PŪSNE, *pō'ne, a.* (Fr. *puis, n'*) younger, inferior, petty, inconsiderable—*Sūn yā kām meū chhotā, khurī yā kihtar, adnā, khafīz nā-chīz yā be-qadr—*Lahurā, āvara-padasth wā nīrāshṭ, k-slendra wā chhotā, hālā tnechhā alparth wā āgnyā.

PŪ'IS SANT, *a.* (L. *posse*) powerful—*Zor-āwar, qulīr, mazbūt, turānā yā turānā—*Balawān, hālī, parīkrāmī, vikramī.

PŪ'IS SANGE, *n.* power, strength, force—*Qāwat yī quwwat, tūqut turānī yā turānāt, pū' mīknat yā muknat—*Parīkrām wā prabhāz, vikram wā śakti, prālāya wā bal.

PUKE, *v.* to vomit; *n.* a vomit—*Radd k., chhānt k^h, qai k.; n. radd, qai, chhānt^h—*Vaman k., oknā, oknā; *n.* vaman, okfī.

PŪ'KER, *n.* a medicine which causes vomiting, one who vomits—*Dawā-i-qai-āwar, qai yā radd k. v.—*Vāntikārak wā vamanakārak aushdh, vaman wā chhānt k. w.

PŪKE. See PUKE. [husn—Saundarya wā sundaratā, āsuripatī, lāvanya.

PŪLCHRI-TUDE, *n.* (L. *pulcher*) beauty, grace, comeliness—*Khūb-sūrātī, khūṭī, PŪL, v.* (Fr. *pieuler*) to cry like a chicken, to whine, to whimper—*Gheñ-peñ yā cheñ-peñ k^h, jhīknā jhīknā jhīknā jhīknā ririyānā yā ronā^h, jhūknā yā sisaknā^h.*

PŪLING, *n.* a cry as of a chicken, a whining—*Gheñ-peñ yā cheñ-peñ^h, ririyāhat rolāt yā jhīknā^h. [shikāyat se—*Jhikkhar wā rokar, khed wā vilāp se.

PŪLING-LY, *ad.* with whining, with complaint—*Rolāt yā ririyāhat se, nāla shakwa yā*

- PULL**, *v.* (S. *pullian*) to draw forcibly, to pluck, to tear; *n.* the act of pulling—*Khinchna khinchna khichna kachna tanna ainchna ghasitna ya jhatkuna^b, torna gir chunna^b, pharna phar-dalna ya chir-dalna^b; n. khichaw^b, khinchaw^b, jhatka^b, khatich^b, khurch^b, jhatka^b, khich^b, ainch^b, tan^b, kashish.*
- PULLER**, *n.* one who pulls—[*Pull jo fil hui us se ism-i-fil ke ma'ne samajh-lo*—[Pull jo dhatu hai us se kartā kā arth jān-lo.]
- PULLBACK**, *n.* that which keeps back—*Rokh^b, rukaw^b, rukawat^b.*
- PULLETT**, *n.* (L. *pullus*) a young hen—*Bachcha-murgi, chhāni murgi, chūza*—*Kukkuti-savak, chhoti kukkuti.*
- PULLEY**, *n.* (Fr. *poulie*) a small wheel turning on a pin in a block—(*thirni^b, phir-ki^b, garibi^b, charikh^b.*) [*phātna^b, koipal nikalna^b.*]
- PULP-LATE**, *v.* (L. *pulvis*) to bud—*Shagufa lana, kaligani^b, manla^b, koipal*
- PULP-LIKE**, *n.* the act of budding—*Shagufa lana, kaligani^b, manla^b.*
- PULMO-NARY**, *a.* (L. *pulmo*) belonging to the lungs, affecting the lungs—*Muta-allig-i-shush, shush-kā*—*Phupphusasambandhi phupphusiya wā phephre-kā, phupphusath.*
- PULMONIC**, *a.* pertaining to the lungs; *n.* one diseased in the lungs—*Shush-mansab, muta-allig-i-shush, phephre kā^b; n. wah shakhs jiske shush mein bimari ho*—*Phupphusiya, phupphusasambandhi; n. wah vyakti jiske phephre wā phupphus mein rog ho.*
- PULP**, *n.* (L. *pulpā*) any soft mass, the soft part of fruit—*Mag: ya koi نرم shai, mein ki mag:—Gula milja sir wā garbi, phalsir phalagarbi wā phal kā gudi.*
- PULPERS**, **PULPY**, *a.* like pulp, soft—*Mag-sir ya pur mag:, نرم*—*Majjagapak maj-jury sammajja wā gude-saridha, gududā pilpilā wā komal.*
- PULPIT**, *n.* (L. *pulpitum*) an elevated desk in a church from which the sermon is pronounced—*Mi: bar—Dharmadhyapakisan, dharmopade akisan, purohitisan.*
- PULSE**, *n.* (L. *pulsus*) the motion of an artery as the blood is driven through it, oscillation; *v.* to beat as a pulse—*Nabz, jhulaw^b; v. nabz ki maniul dharkanā tapaknā ya chalna, tis marna^b—Nāri, andolan wā dharthari; v. nāri ke sadris dhartharā tapaknā wā chalna.* [*thonke wā bajaye jāne ke yogya.*]
- PULSATE**, *a.* that may be beaten—*Chalaye thonke ya bajaye jāne ke qabil*—*Chalaye*
- PULSATION**, *n.* the act of beating, a throbbing—*Dhatak^b, tapak: phayak tasak ya tis^b.*
- PULSA-TORY**, *a.* beating like a pulse—*Dhakatā hui^b, tapakti-hui^b, tis-marta hui^b, tuskatā-hui^b.* [*ubhāpur w.—Nāri ko chālāne wā ubhāne w.*]
- PULSIFIC**, *a.* moving or exciting the pulse—*Muharik-i-nabz, nabz ko chālāne ya*
- PULSION**, *n.* the act of driving forward—*Age dhaknā ya thelnā^b.*
- PULVERIZE**, *v.* (L. *pulvis*) to reduce to dust or powder—*Buknā^b, misnā^b, ātā k^b, pisān k^b, safsif k^b, churan k^b.*
- PULVERABLE**, *a.* that may be reduced to dust—*Mamkin-asafsif, bāke-jāne ya pise-jāne ke qabil*—*Churnan-ya, hūke wā pise jāne ke yogya.*
- PULVIL**, *n.* a sweet-scented powder; *v.* to sprinkle with perfumed powder—*Khush-bi-dār bukni ya safsif, ma'attar bukni; v. ma'attar bukni bharbharānā—Achehi mahakti bukni, sugandhitachurn; v. sugandhitachurn wā achehi mahakti bukni bharbharānā.* [*Jhānā^b, jhānwā^b.*]
- PUMICE**, *n.* (L. *pumex*) a porous substance frequently ejected from volcanoes—
- PUMMEL**. See POMMEL.
- PUMP**, *n.* (Fr. *pompe*) an engine for raising water; *v.* to raise with a pump, to work a pump, to elicit by artful questions—*Pāni uthāne ki kal^b, pichkari^b, pichkka^b, parchika^b; v. pāni uthāne ki kal se uthānā ya nikālānā, pāni uthāne ki kal lagānā ya chālānā, rūz-joi k.—Jal ttolanayantra, jalottolani; v. jalottolayantra se uthānā wā nikālānā, jalottolani lagānā wā chālānā, pūnchh-pānchhkar bhef lenā.*
- PUMPER**, *n.* one that pumps—*Pāni uthāne ki kal^b, kal se pāni uthāne w^b, bhed-lene w^b.*
- PUMP**, *n.* a shoe with a thin sole—*Pattē tale ya talē kā jūtā^b.*
- PUMPION**, **PUMPKIN**, *n.* (D. *pompon*) a plant and its fruit—*Kudhiryā kauli, taukā^b, lauki^b, kōhryā^b—Kushmānd, kushmāndak.*
- PUN**, *n.* a play upon words which agree in sound but differ in meaning; *v.* to play upon words—*Ilām, alfiz-i-muttahidu-t-talaffuz aur mukhtalifu-t-mā'nā kā isti-māl, tajnis, zū-mā'nain, latifa, jugat^b; v. ilām bolnā, alfiz-i-muttahidu-t-talaffuz aur mukhtalifu-t-mā'nā kā isti-māl k., latifa kahnā, zū-mā'nain kahnā—Shush, sheshokti, sheshānkār, dwyarthavākya; v. sheshokti k., sheshavākya bolnā wā kahnā.*
- PUNSTER**, *n.* one who plays upon words—*Ilām-go, zū-mā'nain-bāz, latifa-go, jugat-bāz*—*Sasleshavaktā, sasleshavādī.*
- PUNCH**, *n.* (Ger. *punsch*) a drink composed of spirits water and sugar—*Shurb jo sharab pāni aur chinī kā bantā hai—Jal aur chinī se milī hui madirā.*
- PUNCHBOWL**, *n.* a bowl to hold punch—*Sharab pāni aur chinī ke bane hue shurb ke rakhne kā pyāla ya piyāla—Ek pātra jismēn jal aur chinī se milī hui madirā rakkhi jāy.*

- PUNÇH**, *v.* (L. *pungo*) to perforate by driving an iron instrument, to push or strike; *n.* a tool for making holes, a blow—*Chheni-mārnā chhednā yā sālnā^h, dhakehnā yā mārnā^h; n. barni chhewni yā chheni^h, ghūnsā ghūsā yā mukhā^h—n. Vedhanī, āghāt.*
- PUNÇHON**, *n.* an iron instrument for making holes or impressions, a liquid measure—*Chheni chhewni barni thappā yā chhdā^h, pipā.*
- PUNÇHER**, *n.* an instrument for making holes—*Chheni yā chhewni^h, barm^h.*
- PUNCH**, **PÜN-CHU-NĒI-Ō**, *n.* (Et. *Polichinello*) the buffoon of a puppet-show—*Kath-pullī ke nāch yī khel kā bhān^h, labat-bāzi yā kath-pullī ke tamashe kā masākhara—Patli kī krīpā kī bhān^h.*
- PUNCTU-AL**, *a.* (L. *punctum*) comprised in a point, exact, nice, scrupulous—*Ek naqtē kā, sahīd durnst sādīq yā rāst, bārik-būn dūyīya-sanj yā wā'da-wafā, waswāsī matarādhīm matakallif takalluf-mizāj yā nukta-sanj—Ek vīndū kī, thūk kharā wā sachchī, atisūshmadrishṭī kuṣīgrādrishṭī niyamanishṭhī pratijñānishṭhī pratijñāpā-lak wā driphanīyamī, bhārnīla atisūksmadichārī wā atisūksmādarśī.*
- PUNCTU-AL**, *n.* a small nicety of behaviour—*Takalluf, nukta-sanj, mū-shigāfī—Sishṭachārāsūkshmya, sūbhāchārāsūkshmatī, atisūksmāatī, sūksmāniyam.*
- PUNCTU-ŌUS**, *a.* very nice in behaviour—*Takalluf, takalluf-mizāj, nukta-sanj, mū-shigāfī—Sūksmāchārānishṭhī, atisūksmadichārī, sūksmopachārādarśī, atisūksmādarśī.*
- PUNCTU-ŌUS**, *ad.* with great nicety—*Takalluf-mizājī se, nukta-sanjī se, mū-shigāfī se—Sūshkopachārānishṭhī se, sūksmāniyamānishṭhī se, atisūksmadichārī se, atisūksmadishṭhī se.*
- PUNCTO**, *n.* a point of form, a point in fencing—*Takalluf, pātē-bāzī wogaira mēn ek gism kī shast—Sishṭachārāsūkshmya wā sūbhāchārāsūkshmatī, pātī jhūrne wā lakṣī phēnkne nī nī ek vīrosh lakṣī wā lakṣya.*
- PUNCTU-AL-IST**, *n.* one who is very exact—*Wā'da-wafā shakhs, bārik-būn mū-shigāfī yā nukta-sanj shakhs, takalluf-mizāj-shakhs, nihāyat sādīq shakhs—Driphanīyamī, pratijñānishṭhī, sūksmopachārādarśī, bāzī kharī jān.*
- PUNCTU-AL-ITY**, *n.* scrupulous exactness—*Takalluf, mū-shigāfī, nukta-sanjī, rāstī, sādīq, wā'da-wafāī—Kharīfī, sachchī, sachantī, niyamanishṭhī, pratijñānishṭhī, niyamanpālan.*
- PUNCTU-AL-ITY**, *ad.* exactly, scrupulously—*Durnstī sikhāt rāstī yā sādīq se, waswās bārik-būn takalluf mīzājī yā nukta-sanjī se—Kharīfī sachchī sachantī wā pratijñānishṭhī se, atisūksmadishṭhī wā atisūksmāatī se.*
- PUNCTU-AL-NESS**, *n.* exactness, nicety—*Durnstī sikhāt rāstī yā sādīq, bārik-būn takalluf yā nukta-sanjī—Kharīfī sachchī sachantī wā niyamanpālan, atisūksmadishṭhī wā atisūksmāatī.*
- PUNCTU-ŌTION**, *n.* the act or method of dividing sentences by points—*Figre banīme mēn jī-ba-jī matī-sabāt se naqtā-t-naqṣa bāhūlūn, naqtā-t-naqṣa bāhūlūn—Virā-machīlūnākan, avasī-machīlūnākan.*
- PUNCTU-LATE**, *n.* to mark with small spots—*Chhoṭī chhoṭī chhittiyān yā phutkīyān k^h.*
- PUNCTURE**, *n.* a small hole made with a sharp point, a prick; *v.* to prick—*Chobh^h, chhed sāl beh yā gudnā^h; v. godnā^h, bedhnā^h, sālnā^h, chhednā^h, chubhnā^h, garā-nā yā garonā^h.*
- PUNÇHENT**, *a.* (L. *pungo*) pricking, biting, sharp, acrimonious—*Gazandā yā nesh-zan, hāhl, tand yā tez, tukh—Dānsak, aruntud wā kūtū, tīvra tikṣhā wā tikṣhā, kām tiktā kām wā karūā tītā wā pūpūvā.*
- PUNÇMENT**, *n.* power of pricking, sharpness—*Qurrat-i-hūllat yā hūllat, tezt yā tundi—Aruntudatwā, tīvratā tikṣhātā wā prakharatī.*
- PUNISH**, *v.* (L. *punio*) to afflict with pain for a crime or fault, to chastise—*Sazā-d. yā k., tambīh siyāsāt yā nasīhat k.—Dāp d. wā d. tīvra wā tīrānā k.*
- PUNISH-ABLE**, *a.* worthy of punishment—*Sazā-talab, sazā-pazīr, wājībū-t-tambīh, wājībū-t-tāzīr—Dāpdayā, dāpdayā, dāndārha, tīrāniya, dāpdayogya.*
- PUNISH-ER**, *n.* one who punishes—*Mu'āqib, mu'azzib, sazā d. w. yā k. w.—Tīrak, dāpdayanetā, sāsak. [—Dāp d. tīvra wā tīrānā.*
- PUNISH-MENT**, *n.* pain inflicted for a crime—*Sazā, mu'āqabat, tū'zīr, tambīh, siyāsāt*
- PUNITION**, *n.* the act of punishing—*Sazā k. yā d.—Dāp d. wā k.*
- PUNITIVE**, *a.* inflicting punishment—*Sazā-dih, tambīh-gar, mu'āqabat k. w., mu'āqib—Dāndik, dāp d. dāpdayāyā, dāndakārī. [gānikā, pūnschalī.*
- PUNK**, *n.* a strumpet—*Pāhishā, qalba, kasbī, chhinā^h—Veysā, patariyā wā patariyā,*
- PUNT**, *v.* to play at basset and ombre—*Tās kā ek bhūnt kā khel khelnā^h.*
- PUNY**, *a.* (Fr. *puis, né*) inferior, petty; *n.* a young unexperienced person—*Khurḍ kam zor yā pust, adnā yā kūchak; n. nū-kīr-āzmūdā nau-javān—Kshudrā, chhoṭā; n. vyavahārījnā wā avyājīr yuvān wā yuvā.*
- PUPA**, *n.* (L. *pupa*) an insect in the third state of its existence, a chrysalis—*Ek kīre kī tīsī hālat, bādām—Ek kīre kī tīsī avasthā, guṭikā wā koṣavāsī.*
- PUPIL**, *n.* (L. *pupus*) one under the care of an instructor, the apple of the eye—

Shágird talmíz yá muta'allam, mardumak yá mardum-i-chashm — Chlátra vidyáarthi wá shishya, akshitarí wá putli. [Shishyavasthí. shishyadrasá.

PŮPIL-AGE, *n.* state of being a scholar or ward — *Shágirdi, kábat-i-talmíz, talmízi* —

PŮPPET, *n.* (L. *pupus*) a small image moved by wire, a doll — *Kuth-putli^h, putli yá*

PŮP-PET-LY, *a.* like a puppet — *Kuth-putli sá^h, kuth-putli-sarikhi^h, putli sá^h*. [putlá^h.

PŮP-PET-RY, *n.* affectation — *Nakhre-bázi, nakhra, hila* — Dímib, dhong, bhagal.

PŮP-PET-MAN, PŮP-PET-MAS-TER, *n.* the master of a puppet show — *Kuth-putli w^h*.

PŮP-PET-PLAY-ER, *n.* one who manages puppets — *Shab-báz, la'bat-báz* — Kathputli na-chúne w.

PŮP-PET-SHOW, *n.* a mock drama performed by images moved by wires — *Kuth-putli ki tamáshá, la'bat bazi, shab-bázi* — Kathputli ká nich, putralikákríyá, putrikákríyá.

PŮPPY, *n.* (L. *pupus*) a whelp; *v.* to bring forth whelps — *Pillá^h, kutte ki bachcha^h, sag-bacha*; *v. pille byáná yá biglá^h* — Nukurasáiyak, kutari. [yá biglá^h.

PŮP, *n.* a whelp; *v.* to bring forth whelps — *Pillá^h, kutte ki bachcha^h*; *v. pille byáná*

PŮR, *n.* the noise of a cat when pleased; *v.* to make a noise like a cat when pleased — *Billi ká áwiz jab wah khush hoti hai, khurkhuráit^h, gharghargáit^h*; *v. khushi méh jaist áwiz: billi karti hai waisi áwiz k., khurkhuráit^h, khurkhur k^h, ghur ghuráit^h* — Billi ká sábd jab wah prasanna hoti hai; *v. santoshit hone par jaist sábd billi karti hai waisi sábd k.* [dha^h Adighadrishti, lata-drishiti.

PŮR-BLIND, *a.* (porblind) short-sighted — *Kotáh-nazar, chandkálá^h, tyundhi yá tyavá* —

PŮRCHASE, *v.* (Fr. *pour, chasser*) to acquire, to buy; *n.* the acquisition of any thing by payment of an equivalent, any thing bought — *Húsit k., kharidná kharid k. yá súndá k.*; *n. kharid kharidári yá shirá, sawlá-sulf yá súndá* — Pána wá upjran k., mol-ná bisálá kinná wá kray-k.; *n.* kray wá krayan, krtavastu wá krtadraya.

PŮRCHASE-A-BLE, *a.* that may be purchased — *Munkinn sh-shirá, kharidani* — Kreyá, kretavya, krayya, mol hye jáne ke योग्य.

PŮRCHASE-ER, *n.* one who purchases — *Kharidár, mushtari, gánhah^h, kinnaiyá^h* — Kretá, krayik, krayakarhi, krayak, kune w. [múlya, krayanamúlya, mol.

PŮRCHASE-MON-ey, *n.* the money paid for any thing bought — *Zar-i-saman* — Kraya-

PŮRE, *a.* (L. *purus*) clear, holy, genuine, unmixed, innocent, chaste, mere, not vitiated with corrupt modes of speech — *Sáf musaffi shaffáf yá safá, pák yá nek, khális yá wáh, gair mukhlát, he gunáh yá maharrá, táhir úfífe yá pak-dáman, sirf muh sáda yá khálí, shasta pák-izá warháit yá sahíh* — Nirmal vimal wá swachchha, pavitra áuchi wá suddha, chokhá kharí adúshit wá avikárit, amólá nirdí wá amírít, nirdosh nirdoshí sáttwik nishpáp wá nishkalaúik, koni wá ajútamáithun, keval theñth wá niri, apa abdarahit apasábdá-únya wá apaprayogahin.

PŮRE-ly, *ad.* in a pure manner, merely — *Safá pákizagi shaffáfí shustagi warháit pákt tahárat tapuldas yá ísarat se, sirf yá mahz* — Nirmaká swachchhatá súddhatá súddhi sádhutá nishkalaúkata pavitratá satítwa wá apasábdabandhi se, keval wá mitra.

PŮRNESS, *n.* clearness, simplicity, innocence — *Safá shaffáfí pákizagi yá shustagi, sadagi yá sardigit, he-gunáhí yá páki* — Nirmalaká swachchhatá wá súddhatá, amírítá wá kevalatwa, nishkalaúkatí nishpápatwa wá chhachchinatí.

PŮRIFY, *v.* to make or grow pure, to cleanse — *Pák yá shusta k. yá h., síf k.* — Súddha pavitra wá parishkrit k. wá h., dhoná nirmal k. wá swachchha-k.

PŮRIFY-CATION, *n.* the act of making pure — *Tuhr, tuthtir, pák-sázi, tahárat* — Sódhan, sañsódhan, súddhi, piwan, mírjan, dhoná, swachchha k.

PŮRIFY-ER, *n.* one who purifies — *Muttahirr. síf k. w., pák k. w., khális k. w.* — Sódhak, sañsódhak, pívak, nirmal wá swachchha k. w., dhone w., mal dúr k. w.

PŮRIFYING, *n.* the act of making clean — *Pák-sázi, sajít, tahárat, tuhr* — Nirmal k., swachchha k., sódhan, sañsuddhi.

PŮRIST, *n.* one excessively nice or choice — *Niháyat takalluf-mizáit má-shigáf yá nukta-sanj shakhs* — Atisúksmaharsí, atisúksmahadrishí.

PŮRISTAN, *n.* one professing eminent purity in religion; *a.* belonging to the Puritans — *Niháyat dín-dár shakhs, bayá dín-dár aur namázi shakhs*; *a. baye dín-dár aur namázi shakhs* — *muta'alliq* — Pavitramatávalambí, pavitramatadhári; *a. pavitramatávalambisumbandhi, pavitramatadhárivishayak.*

PŮRISTANT, PŮRISTANT-CAL, *a.* relating to the Puritans, exact, rigid — *Baye dín-dár aur namázi logon ke muta'alliq, darust sahíh yá mukammal, sahít* — Pavitramatávalambisumbandhi wá pavitramatadhárisumbandhi, thík, kathor wá kathin.

PŮRISTANT-CAL-LY, *ad.* after the manner of the Puritans — *Baye dín-dár aur namázi logon ke taur par* — Pavitramatávalambiyon ki ríti se, pavitramatadháriyon ki ríti se.

PŮRISTANT-ISM, *n.* the doctrines of the Puritans — *Baye dín-dár aur namázi logon ke 'aqáid* — Pavitramatávalambiyon wá pavitramatadháriyon ká mat.

PŮRISTANTIZE, *v.* to deliver the doctrines of the Puritans — *Baye dín-daron aur namáziyon ká 'aqida bayán k.* — Pavitramatávalambiyon ká mat prakás k.

PŮRISTITY, *n.* cleanness, innocence, chastity — *Safá shaffáfí yá pákt, be-gunáhí yá ma'*

sūmtiyat, pākizagi shustagi pāraai ifat yā 'imat—Nirmalatā vimalatā wā swachchhatī, sūdhutā nishkalānkatā wā pāpāhinatā, satitwa wā suddhi.

PURFLE, *v.* (L. *pro, filum*) to decorate with a wrought or flowered border—*Zar-bāfi yā kār-chobī hāshiyē se ārasta k. yā zinat d.*—Būte kāphe hue ānchal se śobhit k. wā sajjatā. [kārhā-buā ānchal wā chhor.

PURFLE, **PURFLEW**, *n.* an embroidered border—*Kār-chobī yā zar-hāfi hāshiyā*—Būte

PURGE, *v.* (L. *purgo*) to cleanse, to clear, to grow pure, to evacuate, to have frequent evacuations; *n.* a cathartic medicine—*Sif k., jhūnā^h, sif h., pē chalanā^h, pet-chalanā^h*; *n.* *jullāh*—Nirmal wā vimal k., suddha k. pāpasodhan k. wā aghasodhan k., swachchhi wā nirmal h., malasodhan k. wā rechak ke dwātrī jharā-karānā wā haginā, bahut jhūyā phirmā; *n.* rechak, udarasodhan. [dhan, suddhi.

PURGATION, *n.* the act of cleansing—*Pak-sāzi, sif-sāzi, tathir, taharat, tasfiga*—So-

PURGATIVE, *a.* having the power of purging, cathartic; *n.* a purging medicine—*Sif k. w., mus-hil yā jullābī*; *n.* *jullāb*—Sodhak, udarasodhak; *n.* rechak, virechan, udarasodhan, sarak.

PURGA-TORY, *a.* cleansing, expiatory; *n.* a place in which Roman Catholics suppose souls to be purged from impurity—*Sif yā pak k. w., gundh milāne w. yā kuffir-gar*; *n.* *arāf yā 'arāf*—Sodhak wā pāwan, pāpasodhak pāpamochak wā aghamāsak; *n.* pāpasodhanasthān, aghasodhanasthān, yātanasthān.

PURGA-TORY, **PURGA-TORYAN**, *a.* relating to purgatory—*Mutā'alliq-i-āraf, ārafī, āraf-mansūb*—Pāpasodhanasthānasambandhī, yātanasthānavishayak.

PURGEE, *n.* one that purges, a cathartic—*Sif yā pak k. w., jullāb yā mus-hil*—Sodhak, rechak-aushadh rechak wā rechan.

PURLE, *n.* (*purfle*) an embroidered border; *v.* to decorate with fringe—*Zar-bāfi yā kār-chobī hāshiyā*; *v.* *jhālār lugī-kars āwārā yā sajanī^h*—Būte kārhā luā ānchal.

PURLE, *v.* (Sw. *porle*) to flow with a gentle noise, to murmur; *n.* a gentle noise or murmur—*Jharjharinā yā jharjharī kar bahinā^h, taptaganū bhalbhalānā yā kurlaurānā^h*; *n.* *jharjharinā^h, dhagdhurāhat^h, taptarāhat^h.*

PURLING, *n.* the gentle noise of a stream—*Nadī kē jharjharatū bahāw^h, nadī kī taptarāhat dhagdhurāhat yā harharāhat^h.*

PURPLE, *n.* (Fr. *pur, lila*) a border, a neighbourhood, a district—*Sar-hadd, qurb ātrāf jawār gird yā narāb, zil*—Sind wā siwān, araspāras paryantades wā upāntades, chakki wā pados. [yā chorinā^h, mēsan yā mus lenā^h, chorī k^h.

PURPLE, *v.* (L. *pro, longus*) to steal, to take by theft, to practise theft—*Churānā*

PURPLE, *n.* one who steals clandestinely—*Chor^h, chottā^h, dard.*

PURPLE, *n.* theft—*Duzli, chorī^h.*

PURPLE, *a.* (L. *purpura*) red tintured with blue; *n.* a purple colour or dress; *v.* to colour with purple—*Argurāni, shahābī, lāl nīlī-āmez*; *n.* *argurāni raing yā libās, shahābī raing yā poshāk, lāl-nīlī-āmez raing yā libās*; *v.* *argurāni yā shahābī raing raingni, argurāni bandnī yā k.*—Nilalohit, krishnalohit, baingani, baingani, jāmunī, lakhauri, lākhi; *n.* baingani raing, baingani raing ke kapō, nilalohitavār jāmunī wā lakhauri raing ke vastra; *v.* nilalohit k., baingani banāni wā k., lakhauri wā jāmunī raing kā banāni.

PURPLE, *n.* *pl.* spots of a livid red—*Nīlī-pīlī chittigān yā phutkiyān^h.*

PURPLISH, *a.* somewhat purple, like purple—*Kisī qadr argurāni, shahābī-sā yā lāl-nīlī-āmez-sā*—Kuchh nilalohit wā krishnalohit, baingani-sarikhi wā lakhauri-sā.

PURPORT, *n.* (L. *pro, porto*) design, tendency, meaning; *v.* to intend, to mean—*Mutlab, maqsad yā irāda, murād yā ma'ni*; *v.* *irāda yā maqsad k., ma'ni rakhnā yā batānā*—Abhiprāy wā śōy, tātparya wā bhāv, arth wā bhāvārth; *v.* abhiprāy-k. man-k. wā icchhā-k., arthasūchana-k. wā arthawān-h.

PURPOSE, *n.* (L. *pro, posuim*) intention, design, end, effect; *v.* to intend—*Irāda yā mutlab, maqsad yā qasd, guraz yā nigaz, natija*; *v.* *irāda k., qasd k., mansūba k.*—Abhiprāy wā śōy, manorath saukalp wā icchhā, arth tātparya upayog wā prayojan, phal; *v.* saukalp k., abhiprāy k., man k. [nishphal.

PURPOSELESS, *a.* having no effect—*Lū-kāsi, be-fūda, be-hūda*—Nirarthak, vyarth,

PURPOSELY, *ad.* by design, intentionally—*Qasdan, 'amdan yā dīda-o-dānista*—Abhiprāyapūrvak, jān-būjhar wā samajh-būjhar.

PURPRISE, *n.* (Fr. *pour, pris*) a close or inclosure—*Ikāta, bāq^h, gherā^h.*

PURR. See **PUR**.

PURSE, *n.* (L. *bursa*) a small bag for money; *v.* to put into a purse, to contract as a purse—*Hamjāni, hamiyāni, kisa, surra, torā^h, thaili^h, butā^h*; *v.* *thaili mēn dhar-nā^h, sikornā yā sametnā^h.*

PURSER, *n.* the paymaster of a ship—*Jahāz kē tahwīl-dār*—Naukā kē koshādhikārī.

PURSENET, *n.* a net made like a purse—*Ek jālt jo rupai rakhne kī thailī-sī hanī rakhtī lāt^h.* [Dhanagarv, dhanadarp, dhanābhīmān, arthābhīmān.

PURSEPRIDE, *n.* pride or insolence of wealth—*Māl-mastī, zar-mastī, moī-mardī*—

- PŪRSE'PRŪD**, *a.* proud or insolent from wealth—*Māl-mast, zar-mast, mōl-mard*—*Dhanagarvī, dhanadarvī, dhanāḥimānī.* [—*Ek paudhā.*]
- PŪRS'LAIN**, *n.* (It. *porcellana*) a plant—*Ek nabāt, haqlatu-l-hamqā, khurfu, laniyā*^h
- PUR-SŪE'**, *v.* (L. *per, sequor*) to follow, to chase, to continue, to prosecute—*Pai-ravōt k., rugelnuā yā puchhēnā^h, kīrtī-ralenā yā chulā jānā^h, dar-pai h. yā tū'agub k.*—*Pichhī k. anusarap k. wī anugaman k., pichhe daupnā khed-lenā chahēnā chahēnā wī khaderpā kartā jānā wī lagā rahmī, pichhe-parnī pīnēl-parnī anushthān k. wī ācharap k.* [—*Anusarap anuvartan wā anushthān, anusār wī phal.*]
- PUR-SŪ'ANCE**, *n.* prosecution, consequence—*Pai-ravī yā tū'agub, mutibogut yā mutiā*
- PUR SŪ'ANT**, *a.* done in consequence, conformable, agreeable—*Bu-mājib yā hash, mu-rāyib, mutibhig*—*Anusārī, anuvartī, anurip.*
- PUR-SŪ'ER**, *n.* one who pursues—*Mutū'agib, puchhēnā^h, khuderā^h, pichhē-laywā^h, pai-ravī k. w., dar-pai h. w.*—*Anugamī, anuyāyī, anusārī, anudhāvā.*
- PUR SŪT'**, *n.* act of pursuing, endeavour to attain, course of business or occupation—*Pai-ravī yā tū'agub, talāsh yā tū'fīsh, shagī yā kār*—*Anusarap anuvartan anugaman khader puchhēnā wī ragoī, khoj dhanūḥ anushthān wī anusaḥlān, vyapar udyog ulyan wī kām.* [—*Asā-bardār, choḥ dār*—*Rījadūt.*]
- PŪR'SŪ VĀNT**, *n.* a state messenger—*Sarkārī dūt, sarkārī qāsid yā karkara, yāwīwūt.*
- PŪR'SY**, *a.* (Fr. *poissif*) fat and short-breathed—*Mōtī aur kotāh-dam, jo mōtī ho aur jiskī dam bhar-āre yā phūle*—*Sūnd aur duhswāsi, jo mōtī ho aur jiskī sūns phūl-āwā wā bhar jāy.*
- PŪR'TE NANCE'**, *n.* (L. *per, teneo*) the pluck of an animal, appurtenance—*Hainān kā kulcū jīgār aur shush, tūcūzīm yā kōi shūi jo mūtā'ullig ho*—*Pāsu kā hrit yakrit ādī, anubandh sambandh wā upakaran.*
- PUR-VĒY'**, *v.* (L. *pro, video*) to buy in provisions, to provide, to procure—*Rasad yā kharūk kharūd rakhnā, mhaigā k., sar-ba-rāh-k. baham-pahnicānā kār-k. yā manjūl-k.*—*Khādīyavastu wī bhogau kī sāmagrī kīn rakhnā wī krayakar rakhnā, jūḥnū, jūḥnū wā bhogausambhār-k.*
- PUR-VĒY'ANCE**, *n.* provision, victuals provided—*Rasad talīgā tahaiyā yā sar-ba-rāhī, mhaigā yā talīgār rasad yā kharūk*—*Jūḥnū jūḥnū parikalpan wī anudāiparikalpan, jūḥnū hūi khādīyadravya wī khāne kī sāmagrī.*
- PUR-VĒY'ON**, *n.* one who purveys—*Itimūnū, bhūndārī^h, rasad kā dīroga, chūndārī^h, mōtī^h*—*Anudāiparikalpak, bhogau dīhikārī, ālāyayojak.*
- PŪR'VIEW**, *n.* the providing clause of a statute—*Am kī khāss hissā jismēn ābīchā yā ābīchā mā ho*—*Vyavasthā kā mukhyabhāg jismēn paribhāshā wā prastāvānā mā ho.*
- PŪS**, *n.* (L.) the matter of a sore—*Pīb^h, mānj^h, rash, rām, rāl yā rād^h, chirk*—*Pūy, pūyarak.*
- PŪR'U-LENCE**, **PŪR'U-LEN CY**, *n.* the generation of pus or matter, pus—*Pīb kī pūlūsh, rash rām yā chirk*—*Pūyatwā wā pīb-kā-utpāna^h, pīb wā pūy.* [—*pūy, pūyauy.*]
- PŪR'U-LEN CY**, *a.* consisting of pus—*Pūyūghā^h, pūyūghā^h, pur-rū*—*Pūyaukt, pūya-*
- PŪSH**, *v.* (Fr. *presser*) to drive by pressure, to press forward, to urge, to thrust; *n.* a thrust, an impulse, assault, effort, exigence—*Dharknū yā dharknū d., thelō^h, hōnā dūn ānā chālānā yā dāhānā^h, jhōḥnū yā rēnā^h; n. dhakkū^h, zarb yā zar, hōnū yā zāl-o-kab, koshish yā jūhē, kash-mukash yā zarārat*—*n. Thelā rōl hūl jhōnk wā takkar, veg wī bal, mārūt wī ākraman, udyog wā choshā, āvāsyakatā āvāsyakatā wā pr-*
- PŪSH'IN**, *n.* a child's play—*Larkōn kā ek khel^h.* [—*yojan.*]
- PO-SIL-LANT-MOUS**, *a.* (L. *pusillus, animus*) mean-spirited, cowardly—*Be himmat yā nā-marl, buz-dil hīz yā khāif*—*Bhīrulriday wā kātarahriday, darpoknā kāyār wā kāḥār.*
- PŪ-SIL-LAN'M-I-TY**, *n.* cowardice, timidity—*Be-himmat yā buz-dilī, be-jurātī yā nā-marlī*—*Bhīrutā wā kātaratī, darpoknāpan kāpurushatwā wā kādarpanā.*
- PŪ-SIL-LAN'T-MOTS-I-Y**, *ad.* with pusillanimity—*Buz-dilī se, be-himmat yā be-jurātī se*—*Kātaratī bhīrutā wā kādarpane se.* [—*manū^h, manū^h, khar-gush, kharhū^h.*]
- PŪSS**, *n.* a name for a cat or a hare—*Billī yā kharhe kī nām^h, mānō^h, pūsi^h, pūsā^h, phūsi^h*
- PŪSTULĒ**, *n.* (L. *pus*) a pimple—*Phūsi^h, phapholū^h, chhālū^h, jhalkū^h, āhila.*
- PŪS'TU-LATE**, *v.* to form into pustules—*Ābila k., chhālū phapholū phūsi yā jhalkū hānū^h.*
- PŪT**, *v.* (D. *ponen*) to place, to lay, to apply, to propose: *p. t.* and *p. p.* **PŪT**—*Rakhnā yā rakh-d^h, dharnā dhār-d. dālnā gervā nāwānā nāy-d. yā melnā^h, lagānā^h, āge rakhnā āge-k. sāmn-k. yā kahnā^h.*
- PŪT**, *n.* an action of distress, a game at cards, a rustic—*Nālīsh-i-qurqī, tās kī ek khel^h, dhikānū*—*Dhanagrahapilbhīyog, tās kī ek krīdā, gānwār.*
- PŪ'TER**, *n.* one who puts—*Rakhne w^h, dharne w^h, dārne w^h, sāmn-k. w^h, kahnē w^h.*
- PŪ'TA-TIVE**, *a.* (L. *puto*) supposed—*Khayālī, gīyāst, wahmī, farzī, majāzī*—*Lokannat, kalpit, mānū huā, janaprasidhā, ūropit, anubhāvit.* [—*kshndra.*]
- PŪTID**, *a.* (L. *puteo*) mean, base—*Kunina, pājī yā dūn*—*Adham, nīch kutsit wā*

- PŪTRID**, *a.* (L. *putris*) rotten, corrupt—*Sarā^h, mutā'afin ganda bosidu yā mufaid*
—*Pūt, durgandhi durgandhi wā galit.* [wā durgandhi, pūt.]
- PU-TRE^h-NORS**, *a.* stinking, rotten—*Muta'afin ganda yā bosidu, sarā^h*—Durgandhi
- PŪ-TRE^h-FĒ**, *v.* to make rotten, to rot—*Sarāni yā galānā^h, sarāni anmā yā ubasānā^h.*
- PŪ-TRE^h-FĀCT-ION**, *n.* the state of growing rotten—*Saran^h, sarāvat^h, bosidagī, sarāhat^h.*
- PŪ-TRE^h-FĀCT-IVE**, *a.* making rotten—*Sarāne w^h, sarāu^h, ganda-saz, bosila-saz*—Pūti-
janak, pūtiakar. [bosidagī, gundagī.]
- PU-TRES^h-CESUS**, *n.* the state of rotting—*Sarāvat^h, absāvat^h, kasāvat^h, saran^h, ausāhat^h.*
- PU-TRES^h-CENT**, *a.* growing rotten—*Sarā-cha^h, gulta-huā^h, gumā^h, absā^h.*
- PU-TRES^h-CI-BLE**, *a.* that may grow rotten—*Bosidagī-puzir, sar-jāne ke lāg*—Pūtiyogya,
sar jāne ke yogya, gal jāne ke yogya.
- PŪTRID-NESS**, *n.* the state of being putrid—[*Putrescence ke mā'ne dekho*]—[Putrescence
kā arth dekho.] [faction kā arth dekho.]
- PŪ-TRI-FI-CĀTION**, *n.* state of becoming rotten—[*Putrefaction ke mā'ne dekho*]—[Putre-
fēctry, *a.* rotten, corrupt—[*Putrid ke mā'ne dekho*]—[Putrid kā arth dekho.]
- PŪT-TOCK**, *n.* (L. *buteo*) a kite—*Chit^h.* [bundhanalep, udapesh.]
- PŪTTY**, *n.* cement used by glaziers—*Lā^h, galā^h, kushta, sirish gā surash*—Kacha-
- PŪZZLE**, *v.* (D. *posui*) to perplex, to embarrass; *n.* perplexity, embarrassment—
Hairān gātang k, pavesān k, kī-jarāh k, mā-mazāh mān dānā^h—*n.* hairān tangi
yā mānānī, parāshānī—[*Glānā-d, vyā ul k, nūrutar k, mūh mīnā wā vyast k;*
n. uljērā wā vyastā. ghābrihat vyākūlati wā ākūlati.] [buddhi, bhīrātābuddhi.]
- PŪZZLE-HEAD-ED**, *a.* having the head full of confused notions—*Sar-i-āsīmā*—Vyasta-
- PŪYE**. See **PIE**. [viśesh, pakshirājavī-osh.]
- PŪY-GARD**, *n.* (Gr. *pygē, argos*) a kind of eagle—*Ek qism kā 'uqāb yī hamā*—[*Utkro-*
st]—See **PIGMY**. [kā kūtā.]
- PŪYA-CĀNTH**, *n.* (Gr. *pur, akantha*) a kind of thorn—*Ek qism kā khūr*—*Ek bhānt*
- PŪYA-MID**, *n.* (Gr. *pyramis*) a solid figure standing on a triangular square or poly-
gonal base and terminating in a point at the top—*Makhrāt i-muzalla^h, mānūr, mā-*
nār, sītān-i-gār-dumī—Suchyagrastambh, suchyākārastambh, śūp-līkārastambh.
- PY-RAM^h-IDAL** **PŪYA-MID^h-IC**, **PŪYA-MID^h-CAL**, *n.* having the form of a pyramid—
Makhrāt i-muzalla^h sīrat, mānūr sīrat, sītān-i-gār-dumī-sā—Suchyagrastambh-kār, śūp-līkār, suchyākār, sūksmāgrastambh-kārī.
- PŪYA-MID^h-CAL-LY**, *ad.* in form of a pyramid—*Makhrāt i-muzalla^h ke mānūr, mānūr*
yā mānūr ke mānūr—Suchyākārastambh, suchyagrastambh ke sūdrī, suchyākār-
stambh ke sūdrī, [suchyākārastambh, suchyagrastambh, śūp-līkārastambh.]
- PŪYA-MIS**, *n.* a pyramid—*Makhrāt i-muzalla^h, sītān-i-gār-dumī, mānūr, mānūr*—*Sū-*
PŪRE, *n.* (Gr. *pur*) a funeral pile—*Chitā^h.*
- PY-RITE**, *n.* fire-stone—*Sang-i ātashī*—Āgneyparastar.
- PY-RŌ-LĀ-TRY**, *n.* (Gr. *pur, latreia*) worship of fire—*Ātash-parastī*—Agnipūjā.
- PŪRŌ-MĀN-AY**, *n.* (Gr. *pur, manteia*) divination by fire—*Ātash se pesh-mūn-i pesh-*
gōi gāib-gōi yā fāt-gōi—Agnidwārā bhavishyat-kathan wā sūbhāshubhakatān.
- PŪRŌ-MĀN-IC**, *n.* one who divines by fire—*Ātash se gāib kī bāt kahne w.*—Agnidwārā
bhavishyat-kath bhavishyadvaktā wā anūgatadarāk.
- PY-LOM^h-ETER**, *n.* (Gr. *pur, metron*) an instrument for measuring the degree of
heat—*Harāt-pāmā, mīzān-i-harāt*—Ushyatāmāpānyānta, nshpatāmāpaka-
yānta.
- PŪRŌ-TECH^h-NICS**, **PŪRŌ-TECH^h-NY**, *n.* (Gr. *pur, technē*) the art of making fireworks
—*Ātash bāzi banāne kā faun, harāt-garī*—Agnīlāp, agnikrīvidyā.
- PŪRŌ-TECH^h-NICAL**, *a.* relating to fireworks—*Ātash-bāzi-mansūb*—Agnikrīrasambandhī,
āgneyakrīvishayak. [Agnikrīravidyājñā, agnīlāpak.]
- PŪRŌ-TECH^h-NIST**, *n.* one skilled in pyrotechnics—*Ātash bāzi banāne w., harāt-gar-*
- PŪRYHO-NIST**, *n.* (*Pyrrho*) a sceptic—*Ahl-i-shakk, mulhād, munakir-i-wahī*—Nāstik,
śāstravīswāsi, chārvāk. [tikatā wā mistikān, āsādāhā wā avīswāsi.]
- PŪRYHO-NISM**, *n.* scepticism, universal doubt—*Ilhād yā shirk, shakk-i-mulhā*—Nās-
- PY-THAGŌ-REAN**, *a.* relating to Pythagoras; *n.* a follower of Pythagoras—
Pāithāgoras nām ek Yunānī qadīm hakīm ke mutā'allīq; *n.* Pāithāgoras nām ek Yunānī
qadīm hakīm kī pai-ran—Pāithāgoras nāmāk prāchīnakāl ke yavamulesīya paṇḍit
kā sambandhī; *n.* Pāithāgoras kā anuyāyī. Pāithāgoras-punthī, Pāithāgoras kā mat-
vāmbhī. [kīm kī hīkmat yā 'aqīdā—Pāithāgoras kā mat.]
- PY-THAGŌ-RISM**, *n.* the doctrine of Pythagoras—*Pāithāgoras nām ek Yunānī qadīm ha-*
- PYTHŌ-NESS**, *n.* (Gr. *Pulhō*) the priestess of Apollo at Delphi, a witch—*Delfāi*
mēn sīraj dewtā kī paṇḍānī yā mrohitānī, dāyan yā chārpāl^h.
- PY-TNŌ-IC**, *n.* pretending to prophesy—*Pesh-gōi yā gāib-dānt kī da'wā k. w., paigam-*
barāna—Bhāvīkathanābhīmānī, bhavishyakathanābhīmānī, bhavishyatsūchanābhi-
mānī.
- PŪYX**. See **PIX**.

Q.

QUAB. *n.* (Ger. *quappe*) a sort of fish—*Ek bhānt kī machhlī^h*.

QUACK, *v.* (Ger. *quaken*) to cry like a duck, to boast; *n.* one who pretends to skill which he does not possess; *a.* falsely pretending to cure diseases—*Qān-qān k., lāf-zanī-k. lāf-mārnā yā khud-farashī-k.; n. nīm-hakīm, kachchā tabīb, jhūhā dā'wā k. w.; a. jhūhā tabībāt k. w., jhūhā tabīb*—Hānsād k. wā kākān k., lambī-chaurī-bhūkī ātma-sighā-k. wā apnī barīī apne muñh se k.; *n.* mithyābhīmānī, mithyā-chikitsak, mithyāvidyā; *a.* mithyāchikitsak, chhadmavidyā.

QUACK'ER-Y, *n.* false pretension to skill—*Kath-baid^h, jhūhī tabībāt, dūwā-būzī, khud-fu'wā, lāf-zanī*—Mithyābhīmān, dūchikitsā, mithyāchikitsā.

QUACK'ISH, *a.* boasting like a quack—*Kath-baid ke mānind lāf-zan yā khud-farosh, jhūhī tabīb ke mānind khud-farosh*—Mithyābhīmānī wā mithyāchikitsak ke sadris ātma-sighā k. w.

QUACK'SAL-VER, *n.* one who boasts of his skill in salves or medicines—*Jhūhā tabīb, kath-baid^h*—Mithyāchikitsak, chhadmachikitsak.

QUADRAGEST MAL, *a.* (L. *quadragenī*) belonging to Lent—*Chillā-mansūb, muta'alliq-i-chillā*—Chatwārīnsādhīnopavāsasambandhī, chā is dīn ke upavās kā sambandhī.

QUADRANGLE, *n.* (L. *quatuor, angulus*) a plane figure having four angles and consequently four sides—*Chau-gosha, shaktī-chau-gosha, zū-arbī-tu-z-zāwīya, zū-arbī-tu-l-a'zālā*—Chaturasra, chatushkon.

QUADRANGLE, *a.* having four angles—*Zū-arbī-tu-l-a'zālā, chau-gosha*—Chatushkon, chankhūtī.

QUADRANT, *n.* (L. *quatuor*) the fourth part, the quarter of a circle, an instrument for taking altitudes—*Chauthā hissā, ruh-i-dāira, 'arāj yā balandī māpne kā ek āla*—Chaturthabhāg turīyabhāg wā chauthā-bhāg, vartulapād wā trījyā, turīyayāntra wā suryayāntra.

QUADRANT, *a.* pertaining to a quadrant—*Chauthā hissā ke mutā'allī, ruh-i-dāira ke mutā'allī, 'arāj yā balandī māpne ke āla ke mutā'allī*—Chaturthabhāgāsambandhī, vartulapādāyishayak, trījyāvishayak, turīyayāntrasambandhī, suryayāntravishayak.

QUADRATE, *a.* square, divisible into four parts, suited, exact; *n.* a square; *v.* to suit, to correspond—*Murabbā', chār barā'bar hisson meñ taqīm hone ke bīg, munāsib, mutābīg durast yā sālāh; n. shaktī-murabbā'; v. murāfiq h., mutābīg h.*—Samachaturbhuj wā samachaturshkon, chār samān bhāgōn meñ vibhakt hone ke yogya, yathochit wā anurūp, bhā; *n.* samachaturshkon, samachaturbhuj, samachaturasra; *v.* milnā wā yogya h., hit. h.

QUADRATE, *a.* pertaining to a square—*Murabbā', murab'ā'-mansūb*—Chaturasriya, samachaturshkonīya, samachaturbhujīya, vargiya.

QUADRATURE, *n.* the act of squaring, a square—*Murabbā' k. yā murabbā' banānā, murabbā'*—Vargik, samachaturbhuj-banānī wā vargīkaran, varg.

QUADRATE, *a.* that may be squared—*Murabbā' hone ke qābil, murabbā'-shudāmī*—Samachaturshkon wā samachaturbhuj hone wā kiye-jāne ke yogya, varg hone wā kiye-jāne ke yogya.

QUADRILLE, *n.* (Fr.) a game at cards, a dance—*Tās kā ek khel^h, ek bhānt kā nūch yā nūch^h*.

QUADRILATERAL, *a.* (L. *quatuor, latus*) having four sides—*Chau pahlā, zū-arbī-tu-l-a'zālā, chakr-jāmb-dār*—Chaturbhuj, chatupīrswayukt.

QUADRIPARTITE, *a.* (L. *quatuor, partitum*) divided into four parts—*Chār hisson meñ taqīm kīgā gayī, chār hisson meñ unqām*—Chār bhāgōn meñ bāitī gayī, chaturvibhāg, chaturbhāg.

QUADRIVIAL, *a.* (L. *quatuor, via*) having four ways meeting in a point—*Aisī chār rāhēn rakhne w. jū ek hī jagah meñ milne, ek hī jagah meñ milne-wālī chār rāhēn rakhne w., chau-rāhe w., chau-rāhe kā*—Ek hī sthān meñ milne wālī chār mārg rakhne w., chatushpāthīya chaturmārgīya.

QUADRUPED, *a.* (L. *quatuor, pes*) having four feet; *n.* an animal having four feet—*Chār-pāya, chār-pā; n. sātār, chār-pāya*—Chatushpādī, chatushpad, chatushpād; *n.* chatushpad, chatushpād, chatushpādī, chatushpadapānī, chaurā, chaurgā.

QUADRUPLE, *a.* (L. *quatuor, plico*) fourfold, four times told—*Chār-chand chau-chand yā chau-bhā, chau-gunā^b*—Chatushṭay chaturvidh chau-larā wā chau-partā, chaturgun.

QUADRUPLE, *ad.* to a fourfold quantity—*Chau-gunā^b, chār-chand yā chār-chand*—QUAFF, *v.* (Fr. *coiffer*) to drink, to swallow in large draughts—*Pinā^b, dhoknā yā*

QUAFF, *v.* to feel out, to grope—*To-nikālnā^b, tātōlnā^b*. [bāhut pinā^b.

QUAG, *n.* (quake?) a shaking bog—*Dhasan^b, daldāl^b*.

QUAGGY, *a.* boggy, shaking under the feet—*Daldālā^b pankahā daldālī yā dhasā^b*.

QUAGMIRE, *n.* a shaking bog or marsh ; *v.* to whelm as in a quagmire—*Daldal^h, dhasan^h, pank^h, chor-zamín ; v. mánon daldal yá dhasan men duboná duboná yá dubóná^h.*
 QUAIL, *n.* (Fr. *caille*) a bird—*Bater^h, batat^h, lawá^h—*Vartiká, vartak, vartakpakshí, láwak.

QUAIL-TYPE, *n.* a pipe to allure quails—*Bater yá batat kháshche yá mohme ke liye báralí^h.*

QUAIL, *v.* (S. *cwellan*) to crush, to depress, to sink, to subdue—*Kuchalná yá chur-chur k^h, dabúná^h, duboná dubná dhasná yá dabná^h, torná marná lathepná yá pachháynd^h.*

QUAIL'ING, *n.* act of failing in resolution—*Dabná^h, dhasná^h, dhañaná^h.*

QUAINT, *a.* (L. *comptus*) nice, exact, affected, artful, fanciful, singular—*Bárik yá bárik-bín, mú-shigúf nukta-sanj yá takalluf-mizáj, nákhre-báz, riya-kár yá mákkár, khayált yá gijási, nádír yá ajib—*Súkshma wá atisúkshma, thik, saváilakshya wá ádambari, dhurtta ohhali wá kapaṭi, vāsanakalpiti wá kálpānik, adbhut anokhí aparúp vilakshan asangat wá amitha.

QUAINTLY, *ad.* nicely, exactly, artfully—*Bárikí yá bárik-híní se, latáfat durustí yá síkhat se, farsh dagá-bázi yá rigi-kári se—*Atisúkshmatápurvak, thikthik wá suth-rái-se, kapaṭ mīyá dhúrttatá wá chhal-se.

QUAINTNESS, *n.* nicety, oddness—*Bárikí latáfat yá nafásut, mudrat—*Atisúkshmatá, nparipatá vilakshanya vilakshapatá wá anokhái.

QUAKE, *v.* (S. *cacúan*) to shake, to tremble ; *n.* a shake, a trembling—*Ilíná kapná yá kaupná^h, thartharání kúpná yá daldalaná^h ; n. larza yá larzish, thartharí yá thartharái^h—**n.* Kánpkapi wá kapkapi, daldalíhat kámp wá kámpān.

QUAK'ING, *n.* a shaking, trepidation—*Larza yá larzish, thartharí yá thartharái^h—*Kánpkapi wá kapkapi, daldalíhat kámp wá kámpān.

QUAKERS, *n.* one of the society of Friends—*Ek khássa Nasrání firqe ká ek shakhá—*Ek víshesh Krishtiyamandali ká ek jan.

QUAKER-ISM, *n.* the principles of the Quakers—*Ek khássa Nasrání firqe ká 'aqida yá mazhab—*Ek víshesh Krishtiyamandali ká mat.

QUAKER-LY, *a.* resembling Quakers—*Ek khássa Nasrání firqe ke logon ke mánind—*Ek víshesh Krishtiyamandali ke logon ke sadris.

QUALITY, *n.* (L. *qualis*) nature relatively considered, property, disposition, temper, virtue or vice, character, rank—*Sírat, khássiyyat, mizáj yá nihád, tab' yá máhiyyat, wasf yá sífat, khaslat kho yá káfiyyat, marhaba páyu yá manzilut—*Prakriti, gun wá dharm, swabháw wá bháv, álitá, lakshan gunabakshan, wá swabhávalakshan, charitra wá vritti, greshthapad padashreshthata wá padotkrishṭatá.

QUALIFY, *v.* to fit, to abate, to soften—*Láiq qábil durust yá saza-wár k. yá h., mukhaffuf k. yá takhfi k., muláim yá narm k.—*Yogya upayukt wá ksham k. wá h., ghatáw wá nyúu k., kónal wá mridu k.

QUALIFY-ABLE, *a.* that may be qualified—*Mumkinu-l-liyaqat, qábilíyat-pázir, mumkinu-l-takhfi, takhfi-pázir—*Yogyatáksam, nyúmatwayogya.

QUALIFY-ABLE, *n.* that which qualifies, endowment, accomplishment, abatement—*Liyáqat yá qábilíyat, isti'dád wasf humar janhur sífat yá kamálíyyat, zihní yá jismi khúbi, takhfi—*Yogyatá upayuktatá wá kshamatá, gun nípunatá sampúrñabháv wá parishkar, man wá sarir ki sugharatá, nyúmatwa wá ghatáw.

QUALIFY-ER, *n.* one that qualifies—[*Qualify jo fl' lui us se ism-i-f'il ke ma'ne samajh-lo*]—[Qualify jo dhátu hai us se kartá ká arth jún lo.]

QUALM, *kwám, n.* (S. *cwellne*) a sudden fit of sickness or languor—*Marorá yá marorá^h, dharká^h, aínthan^h, ubkái^h, matláí^h.* [chhu wá vyákul, vamanonmukh.

QUALMISH, *a.* seized with sickly languor, squeamish—*Matláhá^h, nafar—*Vamanach-

QUAN-DARY, *n.* (Fr. *qu'en dirai je*) a doubt, a difficulty ; *v.* to bring into a difficulty—*Shakk yá shubha, ishkal hairáni pech yá diyyat ; v. mushkilat men dálná, pech yá hairáni men dálná—*Sandeh wá sañsay, uljhera sankat wá vyastatá ; *v.* uljhere men dálná, sañkat men dhílná.

QUANTITY, *n.* (L. *quantus*) any indeterminat weight or measure, a portion, a part, the measure of a syllable—*Miqdár qadr andáza andáz mu'ták yá maustád, hissá, juz, zamán-i-taláuff-i-juz-i-lafz—*Parimán pariimíti wá máu, bháḡ, aṇṣ wá tukrá, mátrá.

QUANTITY, QUANTITY, *a.* estimable according to quantity—*Miqdár ke hisáb se tájwíz yá tashkhis kiye-jáne ke qábil—*Parimán ke anusar anupema arthát aḡkal men áne ke yogya. [mún, úrúptabháḡ gathari wá mot,

QUANTITY, *n.* (L.) quantity, amount—*Miqdár yá qadr, jumla yá jum—*Parimán wá

QUARANTINE, *n.* (Fr. *quarantaine*) the space of forty days, the time during which a ship suspected of infection is obliged to forbear intercourse or commerce—*Chillá, jaházi-cháhiat—*Chális-din wá chatwárisáddinaparimán, chatwárisáddivasaparyant gamanágamanávródhí arthát jis nauká men márigrast logon ke hone ká bhay ho uske kabín jáne áne ká nishedh.

- QUÂR'REL**, *n.* (L. *queror*) a dispute, a contest, a brawl, cause of dispute; *v.* to dispute, to disagree, to fight, to find fault—*Qaziyā, munāza'at yā munāqasha. gangā yā gulgūpirā, hā'is-i-qaziyā*; *v. qaziyā k., nā-munāqāsh yā nā-munāqāsh h., lāpnā^h, hā'f-qirī mukta-chinī yā 'aib joi k.*—Jhagrā wā hīgar, tañṭa bakherī wā vivād, thukantubukā galigalan yā kalah, vivālakaram arthāt jhagre kā betu; *v. jhagarā wā bakherā-k., asammāt h. wā āpas meñ na mīlā, dāwandā wā yuddhā k., chhidrinweshan k. dosh-d. wā dosh nikālnā.* [kalahakārī.]
- QUÂR'REL-ER**, *n.* one who quarrels—*Jhagrālū^h, sīṭa-jō, sīṭeja-jō, lāpnākū^h.* [—Vivādī,
- QUÂR'REL-LING**, *n.* contention, disagreement—*Qaziyā, nā-ittijwā nā-munāqat yā ikhtilāf*—Vivād jhagrī kalah wā bakherī, ammel wā asammāt.
- QUÂR'REL-LOPS**, *a.* petulant, easily provoked—*Shokh yā tannuk-mizāj, tann-mizāj yā zūl-ranj*—Chirchirā wā krodhasāl, sīghrakapī wā jājalāṭī.
- QUÂR'REL-SOME**, *a.* apt to quarrel, contentious—*Jhagrālū^h, jhānjhālī bakheriyā lāpnākū lūpnā yā khatpatīgā^h.*
- QUÂR'REL-SOME-LY**, *adv.* in a quarrelsome manner, petulantly—*Jany joi sīṭe-jō sīṭeja-jō yā sīṭa-jō se, zād ranjī tannuk mī-ājī yā shokh se*—Lāpnākapan jhagrādhapan wā vivādhasālī se, krodhasālālā wā chirchirāṭ se.
- QUÂR'REL-SOME-NESS**, *n.* disposition to quarrel—*Jany joi, qaziyā-joi, sīṭeja-jō, sīṭa-jō, zād ranjī*—Jhagrādhapan, lāpnākapan, vivādasālā, krodhasālālā.
- QUÂR'REL**, **QUAR'RY**, *n.* (L. *quarrem*) an arrow with a square head, a square of glass—*Ek tir jiskā ser shakt-i-murabbā' hotā hū, murabbū' i-shishā yā shishē kā murabbū'*—Ek vān wā bān jiskā mātā wā sir samachaturshkon wā samachaturbhuj ke sadris hotā hū, kach wā kāñch jō samachaturshkon wā samachaturbhuj ke sadris hō.
- QUAR'RY**, *n.* (L. *quarry*) game pursued or killed, prey; *v.* to prey upon—*Said, shikār*; *v. shikār k.*—Mrigayā wā aher kā jantu, ākhet aher wā mrigayā; *v. mrigayā aher wā ākhet k.*
- QUAR'RY**, *n.* (Fr. *carrière*) a place from which stones are dug; *v.* to dig stones—*Kān i-sang, patthar kī kān, mā'dau i-sang*; *v. patthar kholā^h, khol-kar patthar nikālnā^h*—Prastarakhānī, pāshānkāndar, patthar kī khān, pathariyā khān.
- QUAR'RY MAN**, *n.* one who digs in a quarry—*Sang-kār*—Prastharakhānā, pāshāpakhānā.
- QUART**, *n.* (L. *quartus*) the fourth part of a gallon, a vessel containing a quart—*Ek ser ke laghlag^h, ek ser ke laghlag ke mūp kā bartan yā bāsan^h.*
- QUARTAN**, *a.* occurring every fourth day; *n.* an ague which occurs every fourth day—*Chauthā din hūn n^h, chaur-roza*; *n. chauthigā^h, hāmā-i-rībī.*
- QUARTANTION**, *n.* an operation by which the quantity of one thing is made equal to the fourth of another—*Ek chī ke mīqdār ko dōsri shai ke chauthi hisse ke barābar k.*—Kisī padārth ke parimān ko dōsre padārth kī chauthī ke samān k.
- QUARTER**, *n.* a fourth part, a weight of 28 pounds, a measure of 8 bushels, a region, a station, mercy granted by a conqueror—*pl.* a place of lodging—*Rub' yā nā chauthā hissa, chauthā ser kī mān, chā man aur solah ser kā pīmāna, nāḥiya mulk mahat-ti tarāf jūnib zil' yā samt, māqām, amn-amān yā jūn-bakhshī*; *pl. mākhān*—Chauthāi chatutbhān wā chatutbhāniz, chandah ser kī nāp, chā man aur solah ser kā parimān, des tolā pāpā pradēs wā dīn, sthān wā sthiti, kshāmā kripā jivādān wā prapādān; *pl. ṭhikānā jagah derā wā chhāwnī.*
- QUARTER**, *v.* to divide into four parts, to station soldiers, to lodge—*Chār-pāra k. yā chār hissa k., sīpādhīpō ko māqām k., ṭikānā yā ṭiknā^h*—Chār bhāg k. wā chār tukre k., samā ko ṭikānā, basānā wā basnā.
- QUARTER-AGE**, *n.* a quarterly allowance—*Sī-māha rozina yā talab, si-māha*—Traināsik vetan wā parimitanīyā. [jāyāh-d^h, bāsā-d^h.]
- QUARTER-ING**, *n.* appointment of quarters—*Derā-d^h, chhānēn-d^h, ṭikne ke liye*
- QUARTER-LY**, *a.* containing a fourth part, recurring every quarter of a year; *adv.* once in a quarter of a year—*Chauthā hissa rukhnē n., si-māha*; *adv. tūn tūn mahine ke ākhīr mēn, si-māhi ke ākhīr mēn*—Chatutbhānsādhārī, traināsik wā trimīsīn; *adv. tūn tūn mās ke aut mēn, trimīs ke aut mēn.*
- QUARTETT**, *n.* a musical composition for four performers, a stanza of four lines—*Musiq-i-mansūb tasnīf jistō dekh-kar chār shakhs brājāwēn yā gāwēn, murabbū' rub' i yā chaur-māsrā*—Chār jānō ke bajāne wā gāne ke nimittā saṅgitayidyasambandhī rachanā, chaupāi wā chatutshpadaslōk.
- QUARTILE**, *n.* an aspect of the planets when they are ninety degrees from each other—*Saigiyā jab āpas meñ nabbe darje ke fāsile par hoñ tab unki hālat kī sirāt, tarbī*—Grāha jab nabbe mās ke antar par hoñ tab unki sthiti kī ākār.
- QUARTO**, *n.* a book in which a sheet is folded into four leaves; *a.* having four leaves in a sheet—*Ek-ek tukhte-ke chār-chār vāraq kī banī hūi kitāb*; *a. ek-ek tukhte ke chār-chār vāraq kī banā huā*—*Ek ek tāw ke chār chār patra kī banī hūi pustak*; *a. pratyek tāw ke chār chār patra kī banā huā.*

QUAR'TER-DAY, *n.* one of the four days of the year on which quarterly payments are made—*Si-māha bañtne kā roz, tisre mahāne kā akhīr roz jab si-māha bañtne*—Trimāsātadin, vatsarapādādivas, tisre mās kā antya divas jab traimāsik vetan bañtai.

QUAR'TER-DECK, *n.* the short upper deck—*Jahāz ke pichhwāre ke upar kī chhotī chhat wā pātan*.—Naukā ke pichhwāre ke upar kī chhotī chhat wā pātan.

QUAR'TER-MAS-TER, *n.* an officer who regulates the quarters and provisions of soldiers—*Pesh-kāme ke dāiroga, sipahiyōn ko dena dene aur rasad baham-pahunchāne kā ahl-i-kār*—Sena ko vāsasthān aur bhojandā dene kā adhikārī.

QUAR-TER-SES'SIONS, *n.* a court of law—*Ek 'adālat jo tin tin mahāne par khulī hai*—Ek prakār kī kachāhri jo tin tin mās par khulī hai.

QUAR'TER-STAFF, *n.* a staff of defence—*Patāḥ, lakṛīḥ, bauchāḥ, qudkāḥ*.

QUARTZ, *n.* (Ger. *quarz*) a kind of stone—*Ek qism kā pathṛ—Prastaravīśesh, ek bhāṅgī kā pathṛ, kāchamām, sitāmām*.

QUASH, *v.* (S. *vegson*) to crush, to subdue, to annul, to make void, to be shaken with a noise—*Dabānāḥ, torāḥ, bātīl k., radd wā mānsikh k., khalakhalānāḥ*—*Dāb-nā wā kuchāḥ, mānā wā mār-d., mātīnā metnā yvārth k. wā prachāramivartan-k., lop k. prachīmkhandan-k. ruhī k. wā avasthātābhāṅg-k., khalabānā*.

QUAS-SÄTION, *n.* (i. *quasson*) the act of shaking, concussion—*Hilārḥ, qulāwḥ*.

QUAT, *n.* a pustule, a pimple—*Phopholā qā chhāḥḥ, phunsi yā jhalkāḥ*.

QUA-TER-NARY, *a.* (L. *quatuor*) consisting of four; *n.* the number four—*Chau-kapāḥ, n. chankḥ, chankāḥ*—*Chataṣṣik; n. chatuṣṭay, chatuṣṭay*.

QUA-TER-NION, *n.* the number four, a file of four soldiers; *v.* to divide into files—*Chār kā 'adāt, chār sipahiyōn kī qatār yā saff; v. qatār yā saff k., qatārōn yā saffōn meṁ taqīm k.*—*Chār kī saukhyā chatuṣṭay wā chataṣṣik, chār yodhīḥōn kī toḥī wā paṅkti; v. toḥī banānā, toḥī wā paṅkti meṁ bañtān.* [khyā, chatuṣṭay, chatuṣṣik.

QUA-TER-NITY, *n.* the number four—*Chār kā 'adāt, chankḥ, chankḥ*—*Chār kī saṁ-*

QUATRAIN, *n.* a stanza of four lines rhyming alternately—*Rubā'ī, murabbā', chaur-mis-rā'*—*Chatuṣṭupadakavī, chatuṣṭupadakavī, chatuṣṭupadāślok.*

QUA'VEYER, *v.* (Sp. *quico*) to shake the voice, to tremble, to vibrate; *n.* a shake of the voice, a musical note—*Gāghabānā labhuknā yā labhakānḥ, kāṅpnā kōṅpnā yā kapnāḥ, thartharānā yā tigrāḥ; n. margāl, māṅgī kā ek nishān*—*n. Swarakamp swarabhaṅg wā gadgadhāt, gāndharvavidyā meṁ sīghratāla-āchakachhīna.*

QUA'VEYERED, *n.* distributed into quavers—*Margāl-ān*—*Saswarakamp, saswarabhaṅg.*

QUA'VEYING, *n.* the act of shaking the voice—*Margāl, gāghabānāḥ*—*Swarakamp, swarabhaṅg.*

QUAY, *ke, n.* (Fr. *quai*) a mole or wharf for loading or unloading vessels—*Pashta, jahāzōn se māl utārne yā jab-i-ōn par māl chāḥāne kō dhāt*—*Uttarapasthān, maukot-tarapasthān, naukā par se utārne wā naukā par bōhne kī ghāt.*

QUEAN, *n.* (S. *ceera*) a worthless woman—*Zun-i jahīsh, fajīra, qutlāma*—*Puñśchalī, bhrashtā, kulatī, gūnikā.*

QUEANLY, *a.* sick, squeamish, delicate—*Bimār, aṣṣār mirzā-sūzāj yā mushkīl-pasand, nāṅk yā aṅṅāḥ*—*Rogīrt wā rogī, nakechāḥī vamauechēlhu matlīḥā wā nakson-dhū, sukumār sukkār wā komāl.* [Vamauechēlḥ.

QUEASINESS, *n.* sickness of the stomach—*Matlākatḥ, ji kā matlānā yā march'īnā*—

QUEEN, *n.* (S. *een*) the wife of a king, a female sovereign; *v.* to play the queen—*Pādshāh-begam yā shāh-begam, malika; v. malika kō sō kām k.*—*Rājapatnī wā rā-nī, rājī nīyākārīnī wā mahishī; v. rānī kī kām k., rānī saukhā ācharap wā chari-tra k.* [ke *adārat*—*Rām saukhā, rānī ke sadrīs, rājīsadrīs, rājīyogya.*

QUEENLY, QUEENLY, *a.* becoming a queen—*Malika ke mawāṣṣ, pādshāh-begam*

QUEER, *a.* (Ger. *quer*) odd, strange—*'Ajāb yā 'ajīb, turfā yā nādīr*—*Vilakṣaṇ aparāp wā asangit, adbhūt akūṅk anokhā wā anūḥī.*

QUELL, *v.* (S. *erthan*) to crush, to subdue, to quiet, to allay, to abate—*Dobānāḥ, shikast d., tasṭin d., takhṭif yā kam k., kam k.*—*Dabnā wā dāman-k., torāḥ parājay-k. wā vāṣ-k., sūt k., ghatānā wā thandhī-k., ghatnā.*

QUELLER, *n.* one who quells—[*Quell jo fīl hai us se ism-i-fā'il ke mā'ne samājh-lo*]—[*Quell jo dhat hai us se kartā kā arth jān-lo.*

QUENCH, *v.* (S. *evenen*) to put out, to extinguish, to allay, to cool, to destroy—*Sard yā farō k., bujhānāḥ, daf' k., sard k., bar-bud d. yā k.*—*Nirvān k., nivṛtta k., sūt k. wā sāman k., thandhā h., nashī k.*

QUENCHER, *n.* one who quenches—[*Quench jo fīl hai us se ism-i-fā'il ke mā'ne samājh-lo*]—[*Quench jo dhat hai us se kartā kā arth jān lo.*

QUENCHLESS, *a.* that cannot be quenched—*Qīr-mamkin-i-iltfā, nīr-bujhāḥ, amīḥ, nī-mitāḥ-kārḥ*—*Asamānīy, anīrvīpānīyā, bujhne ke ayogya.* [roḥat.

QUEREL-MO-NEY, *n.* (L. *queror*) complaint—*Shikāyat, nāla, gila, shakwa*—*Vilāp, rowā-*

QUERELMOUS, *a.* complaining, querulous—*Shākī, gila-guzār yā shakwa-guzār*—*Vī-lāp-kārī, vilāpī paridevanāḥ paridevī wā jhikhne v.*

QUER-I-MŌ'NI-OUS-LY, *ad.* with complaint—*Gila-guzāri se, shakwā se, shakwā-guzāri se*—*Vilāpasīlatāpūrvak, paridevanāsīlatā se, jhīkh-kar, rowārohat se.*

QUERN, *n.* (S. *carym*) a handmill—*Hath-chakī^h, darchēti^h.*

QUERTO, *n.* (Sp. *cuerpo*) a dress close to the body, a waistcoat—*Basmā yā wasma,* [kurti—*Vastravīśesh, aṅgarkhā.*

QUERT-LOUS, *n.* (L. *queror*) habitually complaining, expressing complaint—*Gila-guzār, shakā*—*Vilāpā-īl wā vīkāpī, paridevanāsāri paridevī wā jhīkhne-w.*

QUERT-LOUS-LY, *ad.* in a complaining manner—*Gila-guzāri se, shakwā se, shikāyat ke rā se*—*Vilāpasīlatā se, paridevanāsīlatā se, rowārohat se.*

QUERT-LOUS-NESS, *n.* practice of complaining—*Gila-guzāri, shakwā-guzāri, shikāyat*—*Vilāpasīlatā, vilāpakāritva, paridevanāsīlatā, rowārohat.*

QUIR'RY, *n.* (L. *quero*) a question, an inquiry; *v.* to ask a question—*Suwal yā pursish, istisfār istifhām yā tahqiqāt*; *v. suwāl k., pursish k., istisfār k.*—*Praśna, amnyog wā pūchhāt*; *v. praśna k., pūchhā.* [chhak, praśna k. w.]

QUIR'RY, *n.* an inquirer—*Sāil, pūchhne w^h, istisfār k. w., suwālī*—*Prashatā, prich-*

QUEST, *n.* one who asks questions—*Sāil, istisfār k. w., suwālī, pursish k. w., pūchh-*

QUEST, *n.* act of seeking, search, inquiry, request; *v.* to seek for, to search—*Talāsh, taftish yā just-o-jū, tahqiqāt yā imtihan, khvāshish yā darakhīst*; *v. talish k., just-o-jū yā taftish k.*—*Anweshan wā anusandhan, khoj wā dhūnrh, parikshā wā jijnāsā, ākānkshā ichchhā wā prārthana*; *v. anweshan k., anusandhan k., dhūnrh wā khoj-*

QUEST'ANT, *n.* one who seeks—*Talāshī, tālīb, jogandu*—*Anweshak, khojū, khojne w.,*

QUEST'ION, *n.* the act of asking, that which is asked, an interrogatory, an inquiry, a dispute, doubt, trial, point or topic in a controversy; *v.* to ask questions, to examine by questions, to doubt—*Pursish yā istifhām, suwāl, istisfār, tahqiqāt yā taftish, bāh qu-iyā yā mujhalat, shakk yā shubha, dāmāsh yā imtihan, muqaddama yā bāt*; *v. suwāl k., imtihan k. yā bā-pursi k., shakk k.*—*Pūchh-pūchh wā prachchhan, praśna, jijnāsā wā amnyog, anusandhan wā vichar, vivād wā yad, sandeh wā saṁśay, pa-*

QUEST'ION-A-BLE, *a.* doubtful, suspicious—*Mashkūk yā shakkī*—*Sānikaniya wā sandigdhi, saṁśayasth wā saṁśayayukt.*

QUEST'ION-ARY, *a.* asking questions, inquiring—*Mustafār, talāshī yā tahqiqāt k. w.*—*Prichchhak prachchhak wā pūchhne w., jijnāsu.*

QUEST'ION-ER, *n.* one who asks questions—*Mustafār, sāil, suwāl k. w., suwālī, pūchhne w^h*—*Prashatā, prichchhak, prachchhak, praśnakartā, amnyoktā, jijnāsu.*

QUEST'ION-IST, *n.* one who asks questions—*Sāil, suwālī, mustafār, pūchhne w^h, suwāl k. w.*—*Prichchhak, prachchhak, prashatā, praśna k. w.*

QUEST'ION-LESS, *ad.* without doubt, certainly—*Be-shubha, be-shakk lā-kalām yā lā-raib*—*Nihāsāy wā nihāndeh, smīśhit wā dhruv.*

QUEST'RIST, *n.* a seeker, a pursuer—*Talāshī, pūchhā k. w^h*—*Anweshī wā dhūnrhne w., pūchhēp k. w. wā ragadue w.*

QUEST'U-ARY, *a.* studios of profit; *n.* one employed to collect profits—*Naf-jo, fāida-jo, naf-kharāk*; *n. naf-jam' k. w., hāsil yā naf-jam' karne par jo muqarrar ho*—*Lābhechchhak, lābhakānkshī, swārthapar, swārthachchhak*; *n. lābh batōrne par jo niyukt ho.*

QUEST'MAN, QUEST'MON-ER, *n.* one legally empowered to make quest of certain mat-
ters—*Bā'z bātōn kī tahqiqāt ke liye sarkārī amīn*—*Kisī kisī bāt ke nirmay karne ke nimitta rājajūn.*

QUESTOR, *n.* (L. *questor*) a Roman officer who had charge of the public treasury—*Zamāna-i-salaf meī Rom kā khazānchī*—*Prachinakāl meī Rom kā kosādhiis wā dha-*

QUESTORSHIP, *n.* the office of a questor—*Zamāna-i-salaf meī Rom ke khazānchī kā*

QUEUE, *kū, n.* (Fr.) a tie of hair. See CUE—*Chōṣī^h, chutiyā^h, jhotū^h.*

QUIBBLE, *n.* (L. *quidlibet*?) a cavil, an evasion; *v.* to cavil, to evade—*Hila-havāla harf-giri i'tirāz-i-lā-hāsil yā be-jā-ur, mugālatā yā hila-bāz*; *v. be-jā'ur k. yā i'tirāz-i-lā-hāsil k., urānā talnā bachānā yā dūr-bhāgnā^h*—*Mithyāpatti wā vitandī, uranjhūn upū vāchchal wā tāmatol*; *v. mithyāvivād k. wā vitandā k., uranjhāin-*

QUIBBLE, *n.* one who quibbles—*Hila-bāz, farfandī, jugat-bāz, ihām-go* [aur mā'ne quibble jo *īl hai us se samajh-lo*]—*Vakroktivādī, vāchchalakārī, arthāpatti k. w.* [aur arth quibble jo dhātā hai us se *jān-lo*.]

QUICK, *a.* (S. *cwīc*) living, swift, speedy, active, pregnant; *ad.* nimbly, speedily; *n.* living flesh, living plants—*Zinda, jalā-bāz yā shītāb-kār, tez, chālāk yā chusht-o-chālāk, hāmīla*; *ad. chushtī yā chālākī se, tezi yā shītābī se*; *n. jūn-dār goskī yā jīt-goshkī, ha-*

vi yā tās nābātā—Jitā jivī wā sajiv, śighra wā twarit, kshipra drutagati wā śūkārī, phurtilā chatpatiyā wā chatakawī, garbhawatī wā pet-se; *ad.* phurtilā se, śighratā wā kshipratā se; *n.* jaurma marimasthal wā jūt-mūṣ, sajivamadhī wā hare-paudhe.

QUICK'EN, *v.* to make or become alive, to hasten, to accelerate, to sharpen, to cheer—*Zinda k. yā h., jald k., chāl tez k., tez k., himmat-d. taskin-d. yā khush-k.*—Jilānā sajiv-k. jina ji-uthmī wā sajiv-l., śighra k., drutatar k. wā gativardhan-k., uttejit wā tikshna k., dhārhas dibāsī wā ānand d.

QUICK'EN-ER, *n.* one who quickens—[*Quicken jo fīl hai us se ism-i-fā'il ke ma'ne samajh lo*]—[*Quicken jo dhātū hai us se kartā kī arth jān lo.*]

QUICK'LY, *ad.* soon, speedily, without delay—*Jaldī, shikābī se, fīl-faur bilā-tarwaqquf yā fauran*—Śighra, turant, jhatpat.

QUICK'NESS, *n.* speed, activity, sharpness—*Zūdi jald-būz yā shikāb-kāri, jaldī chālakī yā chustī, tezī talhī yā budi*—Vegitā wā drutatā, phurtilā chatakawī wā śighratā, tikshnatā katūtī wā churpanlūt. [praharadrishitī, sūkshmadrīṣī.]

QUICK'EYED, *a.* having sharp sight—*Tez-nazar, tez-chashm, tez-niṣāh*—Tikshpadrīṣṭī, **QUICK'EYED**, *n.* lime unquenched—*Barīḥ, chūne kī barīḥ, āhāk, tuftā.*

QUICK'SAND, *n.* moving sand—*Reg-i-ravāḥ, daldālī zamin, chor-bāṭīḥ, duzd-rey*—Daldālī bhūmī, jalamay bāṭī, baluā paūk wā paūk. [ghrān, sūkshmaghrān.]

QUICK'SCENT, *a.* having acute smell—*Tez-shūmma, tez-qūwat-i-shūmma*—Tikshpa-

QUICK'SET, *n.* a living plant set to grow; *v.* to plant with living plants or shrubs—*Chārāḥ, lagā yā lagāyā huā harā paudhāḥ*; *v.* *chārāḥ lagānāḥ*, *paudhe lagānā yā bāṭhāl-nāḥ*. [drīṣṭī.]

QUICK'SIGHT, *a.* having sharp sight—*Tez-nazar, tez-niṣāh*—Prakharadrīṣṭī, tikshpa-
QUICK'SIGHT'EN-NESS, *n.* sharpness of sight—*Tez-nigāhī, tez-nazari*—Drīṣṭīśīṣūkskshmatā, sūkshmadrīṣṭī, drīṣṭīśīṣkshmatā.

QUICK'SIL-VER, *n.* mercury, a fluid metal—*Zibeg, sim-āb*—Pārā pārāl pārāt wā pār, yogavāhī ras wā rasalātū. [yukt, pārāl wā pare se maylā huā.]

QUICK'SIL-VERED, *a.* overlaid with quicksilver—*Sim-dābī, sim-āb se maylā huā*—Pārada-

QUICK'WIT-TERED, *a.* having ready wit—*Tez-fahm, zirak, hazir-jawab*—Śighrabuddhī, tikshmadrīṣṭī.

QUID, *n. (quid)* something chewed—*Jugālīḥ, jo kuchh kuchh jāyḥ*.

QUID'DIT, *n. (L. quid)* a subtilty—*Harrāfī, muham-kalāmī, mazab-kalāmī*—Dhūrtatā, vākehāl, vikravakratā.

QUID'DITY, *n.* essence, a trifling nicety—*Māhiyat qarḥar yā wajūl, be-fāida-hārik-bīnī bā-hāsīl daḡīq-sunji yā nazākat-i-be-hayāt*—Mūlavastu kār wā sattwa, anarthak atīśīṣkshmadrīṣṭī wā vyarth atīśīṣkshmatā.

QUI'ET, *a. (L. quiet)* still, peaceable, calm, smooth; *n.* rest, repose, tranquillity; *v.* to still, to calm, to pacify—*Sukin yā sākit, qarīḥ mulāim khāmosh bā-sukh yā be-sharar, be-harakat yā be-khar-khusha, bā-qurār hamcār yā be-jumbāsh*; *n.* qarār sukīn yā sukīnat, āram āśāish yā rāhat, istīrāhat āśāish yā ulam-i-jung yā sulh; *v.* sākin yā khāmosh k., sh-ista k., shayasta-k., taskin-d., yā tasallī-d., mulāim yā furo k.—Nīchal achāl sthīr wā susthīr, saumya chup miridū angra wā achāp, sānt nirvighna wā nirupadrav, aksubdh wā samit; *n.* swāsthya nīchalatī sthīratā vīśrām wā vīśrāntī, sukh chain kal sāntī wā sam, nirupadravatā wā swasthatā; *v.* nīchal wā sthīr k., rokni mandī-k. wā thandhā-k., sānt k.

QUI'ES'CE, *n.* rest, repose, silence—*Rāhat sukīn yā sukīnat, āśāish āram āśāish yā imānān yā qarār, khāmoshī*—Nīchalatā sthīratā wā swāsthya, swasthatā sāntī sam wā vīśrām, tūshimubhāv sam chuppi maumabhāv wā nīśchalatā.

QUI'ES'CENT, *a.* being in a state of rest, silent—*Bā-qurār sākin yā be-harakat, sākit*—Nīchal sthīr wā sānt, anuchārīt.

QUI'ET-ISM, *n.* the system of the Quietists—*Vedāntiyoṇ kā matḥ, be-khalari, taskin, behavā-o-harāsi*—Sānti, vair-igyā, nivrīttimārg, sam.

QUI'ET-IST, *n.* one of a sect which maintained that religion consisted in the internal rest and recollection of the mind—*Vedāntīḥ*—Vedāntamārgī, vedāntasevī, nivrīttimārgī.

QUI'ET-LY, *ad.* calmly, peaceably, at rest—*Qarār se, sulh yā qarīb se, khāmoshī se yā āhīstā*—Sāntī wā swāsthya se, sthīr susthīr wā nīrākul rūp se, chupchūp wā dhīre-dhīre.

QUI'ET-NESS, *n.* state of being quiet, peace—*Sukūt mulāyamāt qarār yā āhīstāgī, khāmoshī āśāish yā sulh*—Nīchalatā wā sthīratā, sāntī sāntatā sukh chain kal aksubdh wā swāsthya. [Sānt, sthīr, aksubdh.]

QUI'ET-SOME, *a.* calm, still, undisturbed—*Bā-qarār, sākin, be-harakat yā be-khalish*—

QUI'ETUDE, *n.* rest, repose, tranquillity—*Sukīn sukīnat yā āram, āśāish yā qarār, āśāish yā imānān yā rāhat*—Nīchalatā wā sthīratā, kal wā swāsthya, sāntī sam vīśrām sukh chain wā karpakābhāv.

QUI'ETUS, *n. (L.)* rest, repose, death—*Sukīn sukīnat yā āram, āśāish rāhat yā āśāda-*

gi. mauṭ — Nischalatā sthīratā wā swasthatā, swasthya śānti viśrān sukh kal wā niru-padravatā, mṛitya wā nich.

QUILL, n. (*L. caulis*?) the large strong feather of a fowl, an instrument for writing, the prickle of a porcupine; *v.* to plait — *Shūh-par, par kā galam, khār-puht kā khār*; *v. chunnā^h, moṇā^h* — Pañkh paksh wā parp, pañkh kā kalani wā lekhami, śāhi kā kūtā.

QUILLLET, n. (*L. quillibet*) subtilty, nicety — *Nukta-dānt, bāriki yā bārik-bīni* — Dhūrtatā vidagdhātā wā chaturatā, atisukshmatā.

QUILT, n. (*L. calcita*) a cover made by stitching one cloth upon another; *v.* to stitch one cloth upon another — *Razāi, toshak*; *v. ra-āi banānā, toshak banānā, soznī banānā* — Gīdar, tūlikā, katharī, gūdarī, gadkī; *v. gīdar wā gūdarī banāni, katharī banāni, do kapron ke bēch meñ rui dīlkar sinā, nigandri*. [pañcharūp.

QUINARV, a. (*L. quinque*) consisting of five — *Pāñch kā^h, mukhamas* — Pañchak, **QUINCE, n.** (*Fr. coin*) a tree and its fruit — *Darakt-i-bih, bih yā bihi* — Śrīphal.

QUINCUNX, n. (*L.*) a plantation of trees formed with four in a square and one in the middle — *Nakhl-bandī jismeñ darakt aisi tarīh se lage hoñ ki chār to ek murabba^h ke chārōñ konōñ par hoñ aur ek bēch meñ ho* — Vrikshavātikā jismeñ per aisi rīti se lage hoñ ki chār to ek samānachaturbhujakshetra ke chārōñ konōñ par hoñ aur ek bēch meñ ho.

QUINCUNXIAL, a. formed like a quincunx — *Aisi nakhl-bandī ke mūnind banā huā jismeñ darakt is tarīh se lage hoñ ki chār to ek murabba^h ke chārōñ konōñ par hoñ aur ek bēch meñ ho* — Aisi vrikshavātikā ke sadris banā huā jismeñ per aisi rīti se lage hoñ ki chār to ek samānachaturbhujakshetra ke chārōñ konōñ par hoñ aur ek bēch meñ ho.

QUIN-QUAN'GU-LAR, a. (*L. quinque, angulus*) having five corners — *Pañj gosha, mukhamas, pañj-gosha-dār* — Pañchakop, pañchkona, pañchakopikār.

QUIN-QUARTICULAR, a. (*L. quinque, artus*) consisting of five articles — *Pāñch bātoñ kā^h*.

QUIN-QUEN'NI-AL, n. (*L. quinque, annus*) happening once in five years, lasting five years — *Pāñch sāl meñ ek daf^h hone w., pañj-sāla* — Pāñh baras meñ ek ber hone w., pañchavarshik, pañchavarshik, pañchavarshiyā wā pañchabādik.

QUIN'SY, n. (*squmque*) inflammation of the throat — *Khūnāq* — Gāndamālā, kañtharog, ghalasar, nūlmānsak. [chicā — Pañchak.

QUINT, n. (*L. quintus*) a set of five — *Pañj, ekathā kī guī yā ekathā murattah pāñch*.

QUINTAIN, QUIN'RIX, n. (*Fr. quintaine*) an upright post on the top of which was a bar turning on a pivot used in tilting — *Ek khaqā khaubhā jiske upar kīl par ek dhundā ghaatā tha aur wah khatoili meñ kām āti thi*. [man^h.

QUINTAL, n. (*L. centum*) a hundred pounds in weight — *Ek man aur das ser^h, suwā*.

QUIN-TESSENCE, n. (*L. quintus, essē*) the fifth essence, an extract from any thing containing all its virtues in a small quantity, the essential part of any thing — *Pāñch-wōñ jadur ast gu mīhigat, khulāsa, zubā* — Pañchamasār, sār sārūs wā hīr, paramasār wā uttamāsār. [Sāramay, paramasāramay.

QUIN-TESSENTIAL, a. consisting of quintessence — *Jadur kā, khulāsa kī, zubā kī* — **QUINTU-PLIE, n.** (*L. quintus, plico*) fivefold, containing five times the amount — *Pañj-tahā yā pañch talai, pañch ganā^h* — Pañchpartī pañchharī wā pañchavidh, pañchagun.

QUIP, n. (*W. crisp*) a sharp jest, a taunt, a sarcasm; *v.* to taunt, to scold — *Bazla hazl yā mazāk, tanz, ta'n tā'na yā tā'n tā'n*; *v. tan: yā tā'n k., tā'm-zan k.* — Thattāhī, kshep vyajjāni wā khillī, tāsā thesā wā mīlmā; *v. mīlmā thesā wā tāsā k., khillī wā thattāhī k.*

QUIRE, n. (*Gr. choros*) a body of singers, the part of a church where the service is sung, a choir; *v.* to sing in concert — *Gāne-wāloñ kā tāifa, girje kī wah jagah jahāñ gāne-wālē baithē hañ, gāwāgōñ kā dal^h*; *v. tāifa bāndh-kar gānā, tāifa meñ gānā, mīl-kar gānā^h* — Gāyakechakra, śūbhajamasūlī kā wah bhag jahāñ gāyakechakra baithā hai, gāyakaṅgā wā gāyakaśamūh; *v. gāyakechakra bāndhkar gānā, gāyakaśamūh meñ gānā*. [gāne w.

QUIRISTER, n. one who sings in concert — *Tāife meñ gāne w.* — Gāyakechakra meñ

QUIRE, n. (*Fr. cahier*) 24 sheets of paper — *Chaubīs tukhta kāgaz, ek dasta kāgaz, kāgaz kā ek dasta* — Chaubīs tīv likhanapātra, likhanapātra ke chaubīs tāw.

QUIRISTATION, n. (*L. queror*) a cry for help — *Dohāi^h, gōhar^h*.

QUIRK, n. an artful turn, a shift, a quibble, a smart taunt, a slight conceit — *Riyā yā lūt-o-lu'āl, hā'a, zaṭal hā'a bāzi yā jugat-bāzi, tā'n tā'na yā tanz. luhar^h* — Vākhchal wā chhal, tūlā tūhmaṭol urāu wā urājhātīn, ślesh yakroktī wā chhadnavād, thesarā tāsā khillī mīlmā wā avākshep, manolāulya buddhichāpalya wā tarāg.

QUIRKIST, a. consisting of quirks — *Hile-bāzi kā, hile-havāle kā, zaṭal kā, lait-o-lu'āl kā, lachri^h* — Vākhchalānamay, tūhmaṭol kā, tarāgī, chapal, lol.

QUIT, v. (*Fr. quitter*) to free or set free, to discharge, to requite or repay, to go away from, to resign, to perform — *Acāl k., adā k. yā khulās k., aṛ yā imzē ch., chālā-jānā^h*.

terk k., *bajā lāwā*—Mukt k., bhār-d. bharnā patānā wā vimochit-k, phal wā palāī d., nikal jānī, tajnā tyāganā wā cchornā, karnā sādhnā wā nibāhnā.

QUIT, *a.* free, clear, absolved—*Āzād, khalās, mubarrā pāk yā bārī*—Mukt, vimochit, uttār wā sōdhit.

[jāne ke yogya, cchore jāne ke yogya.

QUITTA-BLE, *a.* that may be quitted—*Munkinn-tark, chhore jāne ke qābil*—Tyāge

QUITTALE, *n.* return, repayment—*Ṭwaz, badla*—Pratiphāl, palāī.

QUITTAŊK, *n.* discharge, recon pence—*Adā farig-khattī yā sōfā-nāma, ajr*—Rimamukti

suddhi sēthan cchutkārā wā nistār, pratiphāl wā pāritoshik.

QUITCLAIM, *v.* to renounce claim to—*Pa'wā se bōz-ānā, dāwā cchor-d.*—Swatwādhikār

QUITRENT, *n.* a small rent reserved—*Mugarrar khirij*—Niyat kar.

QUITE, *ad.* (quit?) completely, wholly—*Sar-ba-sar yā hū-ba hū, bi l ku' hī-anik mahz*

sarāsār yā tamām—Sarvathā sarvās wā sampurnanirp-se, sakal wā sab bhāy se.

QUIVER, *n.* (cover?) a case or sheath for arrows—*Tar-kash, tukkash, jā'ba*—Tūp, tunir,

nishāng, sūrī-ray.

QUIVERED, *a.* furnished with a quiver—*Turkash dā', jā'ba-dūr*—Satūp, tūp, nishāng.

QUIVER, *v.* (quiver) to shake, to tremble—*Kāpnā kāpnā yā kapnā, lahaknā yā*

thartharānā.

QUIX-OTIC, *a.* like Don Quixote, romantic to extravagance, absurd—*Don Quixote*

ke mānind, be-hadd yā be-umūd-khagālī yā 'ājib, wā-mā'qul yā be-jā—Don Quixote

ke sahrīs, atīśay karke vilakshan lol albhut wā anokha, asaṅgāt wā vichāraviruddha.

QUIX-OTISM, *n.* romantic and absurd conduct—*'Ajib nūr wā mā'qul chahūn, khagālī aur*

be-jā rorish—Adbhut aur asaṅgāt chālchalan, vilakshan aur vichāraviruddha ācharaṇ.

QUIZ, *n.* a hoax, a joke; *v.* to hoax, to joke—*Dhokhā, khillī yā thāṭhā*; *v.* *dhokhā*

d^h, thāṭhā yā khī'ā k^h.

QUOD-PRO-BET, *n.* (L.) a nice point—*Bārīk bāt, bārīkī*—Sūkshmat bāt, sūkshmatā.

QUOD-PRO-BET-CAL, *a.* not restrained to a particular point—*Khāss bāt par mā'qayad*

nahīn—Viśeṣh bāt par nibaddha nahīn.

QUOD-PRO-BET-CAL-EX, *ad.* so as to be debated—*Aisī tarh se kī jismēn bahs ho*—Aisī

QUOFF. See COIR.

QUOIN. See COIN.

QUOIT, *cōit n.* (D. *coit*) a sort of iron ring for pitching at a mark; *v.* to play at

quoits, to throw—*Nishān mārne ke ligē lohe ke chakkar; v. lohe ke chakkar se nī-*

shān mārnā, phūknā—Kisī laksh ke mārne ke nimitta lohachakra wā lauhachakra;

v. lohachakrakrī k, chālām.

QUONDAM, *a.* (L.) former—*Agē kū, peshina, sibiq*—Pūrv, gatakālīn.

QUORUM, *n.* (L.) a bench of justices, such a number of members as is competent

to transact business—*Q'iziyon yā hākimūn kā mahkama yā qurūh, utw ulawī kī jin se*

kām anjām ho—Nyāyādhipatisamūh wā nyāyādhyakṣhaṅg, kāryanirvāhakṣhamas-

amūkhyā wā kāryanirvāhopyuktasamūkhyā.

QUOTA, *n.* (L. *quot*) a share, a proportion assigned to each—*Hissā, bahra yā baḥlārī*

—Aṅś wā ilāq, yathāyogyānā wā upanyuktabhāg.

QUOTE, *v.* (Fr. *citer*) to cite a passage from an author or speaker, to note or observe—

Ṭyibās-k. samūd-lānā yā kisī 'ibārāt ko naql k. yā tamzīl meṣ lānā, mukhāraza yā

gaur k.—Anyagrānth wā grānthantar se pramāṇ d., dekhnā-bhānā wā vichīnā.

QUOTATION, *n.* the act of quoting, the passage quoted—*Ṭyibās k., ṭyibās yā kisī 'ibā-*

rat kī naql yā tamzīl—Grānthāntar se pramāṇ-d. avantarān avatīraṇ wā upanyās,

avatīritavākya upanītavākya upanyastavachan wā kisī grānth se pramāṇ wā drishṭānt

ke nimitta lī hūi lipī.

QUOTATION-IST, *n.* one who quotes—*Muqtahis*—Grānthāntar se pramāṇ wā drishṭānt

d. w. upanītavākya d. w., avatīritavākya d. w.

QUOTER, *n.* one who quotes—*Muqtahis*—[Quotationist kī arth dekhho.]

QUOTH, *v.* (S. *cewathan*) said [quoth is used only in the past tense and in the first

and third persons]—*Kahā*.

QUOTIDIAN, *a.* (L. *quotidian*) daily, happening every day; *n.* a fever which returns

every day—*Roz-marra, har-roza yā yaumīya; n. tap-i-murāzab, har-roza bukhar,*

hamnā-i-yaumī—Prātyahik wā pratidinik, dānik; *n.* prātyahikajwar, pratidin kā

jwar.

QUOTIENT, *n.* (L. *quot*) the number resulting from the division of one number by

R.

RA-BĀTO, *n.* (Fr. *rabat*) a neckband—*Gulā-band*—Grīvābandhanī, kaṇṭhāvastara.

RABBIT, *v.* (Fr. *raboter*) to make one piece of wood lap over another; *n.* a joint

made by lapping one board over another—*Dewrhiyā-jor jorṇā*—*n.* Dewrhiyā-jor.

RABBI, RABBIN, *n.* (H.) a Jewish doctor—*Yahūdīyōn lā pūr*—Yihudiyōn kā guru wā

dharmopadeśak.

RAB-BIN'-CAL, *n.* relating to the Rabbins — *Yahúdiyón ke pír ke mut'alldi, Yahúdiyón ke pír ká* — *Yihudiya* harmopadosakasambandhi, *Yihudiya guruvishayak.*

RAB'-BIN-IST, *n.* a Jew who adhered to the Talmud and the traditions of the Rabbins — *Yahúdiyón ke tadámul aur riwáyát ká mánné w.* — *Yihudiya puránánuyáyi, Yihudiyón kí paramparí kaháwat mánné w.* [śak, śas.]

RABBIT, *n.* (D. *robbe*) an animal — *Khar-gosh, chauqarí^b, kharhá^b* — Lambakarn, śa-RABBLE, *n.* (L. *raho*) a tumultuous crowd, a mob, the lower class of people — *Shor-áwear izdihám yá hujím, bhá^b, 'awámmu n-nás* — *Thath. adhamajanasamúh, níchajana-*

RABBLE-MENT, *n.* a tumultuous crowd — *Hujím, bhá^b* — *Thath.* [samúh.]

RABID, *a.* (L. *raho*) furious, mad — *Qazab-nák, dirwana yá sundút* — *Unmatta wá kopá-* kul, sirí báwala wá unimádan.

RABID-NESS, *n.* furiousness, madness — *Qazab-nák, dirwana yá junún* — *Unmattatí*

RACE, *n.* (L. *radix*) the lineage of a family, a generation, a particular breed, a root, a particular flavour of wine — *Nasab nasl yá husab o-nasab, khánlan haní púshl jins yá nízhát, kháss zát, ast yá beké, angúrí sharíb ká kháss záiqu yá maza* — *Vaś santati wá santú, kul jati vāśāvali vāśajparamparí wá putrapatrādīvaśasparamparā, vi-* śekh jātī, mūl wá jar, drākshimādyā ká viśekh swād.

RACE, *a.* atong, flavorous, tasting of the soil — *Ma-būt tez shokh yá matín, maza-dár yá lazzat-dór, ras-dár namkín yá khush-maza* — *Saras rasik rasawán wá satej, suswādú wá sukhaswād, tikshparas wá ugraras.*

RACE-NESS, *n.* the quality of being racey — *Matinat, shokhí, maza-darí, ras-darí* — *Sara-* satí, rasikatwa, satejati, suswadutwa, ugrarasatí.

RACE, *n.* (D. *ras*) a running, a contest in running, progress, course, a current of water, a water course; *v.* to run swiftly, to contend in running — *Daur^b, tez-raví ká ázmá-* ish yá badí-hú dauy, raftár, ravish, dhírā^b, nahí yá kárez; *v. juldí yá shítábt-se dauy-* nā, tez-raví ká ázmáish k. yá bad-kar dauynā — *Daurí wá dhāwan, hor wá pan kí* dauy, chlul wá pragaman, gati gaman wá chalan, jalapráváhi, jalamārg wá málá; *v. sīghra dauynā, hor lagúkar dauynā wá jitne kí ichelhá se dauynā.*

RACE, *n.* a runner, one that contends in a race — *Tez-ran yá tez-raftár, tez-raví ká áz-* máish k. *v. yá tez-raví meñ sagbat le-jáne kí koshish k. w.* — *Daurák wá dhiwak,* dauynā meñ jitne kí cheshút k. *w. wá hor lagúkar dauyné w.* [ghorā^b.]

RACEHORSE, *n.* a horse kept for running — *Ghur-daur ke liye ghorā^b, ghur-daur ká*

RACE-MATION, *n.* (L. *racemus*) a cluster, the cultivation of clusters — *Guchchhá yá* jhumd^b, guchchhón yá jhandón ká lagánā^b.

RACE, *n.* (S. *recre*) a settling dog — *Ek gism ká kuttā* — *Ek bhánti ká kuttá.*

RACK, *n.* (S. *racun*) an instrument for stretching, an engine of torture, extreme pain, exaction, a grate, a wooden frame for hay, a distaff; *v.* to stretch on the rack, to torture, to harass by exaction — *Phailāne ká ek āla, sara yá siyāsut dene ká shikanja,* siyāsut jān-kānī yá jān-kānlani, mutālaba i-be-jā yá dust-durāzī, ātash-dān, sūkhi ghās ke rakhne ke liye kúth kí nūnd yá khurli^b, wah dandā jismin san yū patwā lapet dete hain aur kātne us se sūt nikaltā hai^b; *v. shikanje meñ klínchnā, shikanja-* kashī-k. siyāsut-k. yá jān-kānlani-k., be-jā mutālaba se hairān yá tang k. — *Phailāne* ká yantra, yātānyāntra wá yātānyāntra, yātānā ativyathā wá tivravedanā, parawā-dān wá anyāya-mūng, āngēthī wá āngēthī, lakri kí charanī wá thān, tarkut wá sūtra-tarkut; *v. phailāne ke yantra meñ klínchnā, yātānyāntra se yātānā-k. wá tivravya-* thā-d., anyāya mūng se satānā wá vyaskul k.

RACKER, *n.* one who racks — [*Rack jo fīl hai us se ism-i-jū'il ke ma'ne samajh-lo*] — [*Rack* jo dhātu hai us se kartā ká arth jān lo.]

RACKING, *n.* torture on the rack, torment — *Shikanja-kashī yá shikanje par kí siyāsut,* tasdī^b uqbāt yá jān-kānlani — *Yātānyāntrayātānā wá yātānyāntrativravyathā,* ativyathā wá atipirí.

RACK-RENT, *n.* rent raised to the utmost — *Sakht-lagān, sakht-jam^b, bahut ziyāda khi-*

RACK-RENT-ER, *n.* one who pays a rack-rent — *Sakht-lagān d. w., sakht-jam^b d. w.* — *Bhā-* ri lagān d. w., bhāri kar d. w.

RACK, *n.* (S. *rec*) vapour, thin broken clouds — *Bukhār, urtā-huā abr* — *Bhāph wá vāshp,*

RACK, *n.* (S. *hracca*) the neck or crag of mutton — *Bher kí g-rdan* — *Bher kí ghinch.*

RACKET, *n.* (Fr. *raquette*) an instrument for striking a ball, noise, clamour; *v.* to strike as with a racket, to make a noise — *Chaugān, shor yá gul, gul-gapārā yá shor-* sharāba; *v. chaugān se mārñā, gul-gapārā yá shor-sharāba k.* — *Geñd chalāne ká* chapdā tāñr wá hatthā, haurā, kolāhal kolakal wá kálakal; *v. dāñde tūr wá hatthe* se mārñā, haurā wá kolāhal k.

RADDLE, *v.* (S. *wrad*) to twist together — *Bunnā^b, gúndhnā^b, binnā^b.*

RADI-ATE, *v.* (L. *radius*) to emit rays, to shine, to sparkle, to enlighten — *Partau d.,* tābān h., darakhshān yá raushan h., raushan tābān yá munarwar k. — *Kiran dālān,* chamaknī jhalaknā wá jagmagānā, dedīpyamān wá prakāsamān h., ujāgar prakāśit wá uddīpit k.

- RĀ'DI-ANÇE, RĀ'DI-AN-ÇY.** *n.* sparkling lustre—*Tajallī, lam'a, roshnī*—Prabhā, dīpti, prakāś, jōt, tej, ujjwalatā.
- RĀ'DI-ANT.** *a.* emitting rays, shining, sparkling—*Partau-andāz yā partau-rez, munaw-war yā tās-dār, rawshan nūrānī durakhshān jalra-gur yā tīb-nāk*—Dedīpyamān wā kirāpanay, prakāśam in wā dīptimān, prabhāwān kāmimān wā dyotamān.
- RĀ'DI-ANT-LY.** *ad.* with sparkling lustre—*Nūrānī se, tīb-dārī se, tīb-nākī se, tajallī se, —Atitej se, suprakāśī se, chamaktī.* [kirāpan se sobhit wā alānkrit.
- RĀ'DI-ĀT-ED.** *a.* adorned with rays—*Partau-ārasta, kirāwān se ārasta*—Kirāpālānkrit.
- RĀ-DI-Ā'TION.** *n.* emission of rays, lustre—*Lam'a-rezī yā partau-rezī, tajallī nūrānī yā jalra*—Kirāpasphuran wā dīptivikīran, jōt dīpti prakāśī prabhā wā jagmagāhat.
- RĀ'DI-US.** *n.* (L.) the semi diameter of a circle—*Nisfu-l-qutr yā nisf-i-qutr*—Vyāsird-dha, vyāsārdhārekhi, trijyā.
- RĀI'ISH.** *n.* (S. *radīc*) a plant—*Mōlī^h, mur-ī^h, turh, fujal.*
- RĀ'DIX.** *n.* (L.) the root—*Asl, bāh, bon*—Mūl, jar.
- RĀI' CAL.** *a.* pertaining to the root, implanted by nature, original, fundamental, primitive; *n.* a primitive word or lett. r—*Boogādh, talī^h, asī^h, zōti, gair masdār yā nū-mashlūq; n. gair masdār lafz yā hāfī, wā masht-epī lafz yā hāfī*—Mūlī, swābhāvik swābhāvaj wā prakrītik, mūlik, vāstāv wā mūl, mūlik wā ayyutpanna; *n.* mūlikā-sābd wā mūlikākshar, ayyutpanna ab-l.
- RĀI' CĀL'ITY.** *n.* the state of being radical—*Aslīyat*—Maulikatwa, mūlikabhāv.
- RĀI' CAL-LY.** *ad.* originally, primitively—*Aslāt in bī-t talī^h yā bī-z zāt, jāmi'ādina yā masdārānu*—Swābhāvik wā mūlik bhāy se, samūl mūlīc wā ayyutpanna rīti se.
- RĀD' I-EATE.** *v.* to root, to plant deeply and firmly; *a.* deeply planted—*Jar-laydānā^h, baithālān yā jūmī yā jūmā^h; a. jarāc-huā^h, jar-c-huā^h, jar se lajī-huā^h.*
- RĀD I-Ā'TION.** *n.* the act of taking root—*Jar pakarpā^h, jūmī^h, baithnā^h.*
- RĀD' I-CLK.** *n.* that part of the seed of a plant which becomes the root—*Tūdhān kō wah hīssa jiskī bekh hotī hai*—Vij vā tāj kō wah bhāg jiskī jar hotī hai.
- RĀFF.** *v.* (Ger. *raffen*) to sweep, to huddle; *n.* a confused heap, the rabble—*Jhānū yā bhārānā^h, ek sath mīlī-dādūn nū ghōlār k^h; n. pārch-mel-ther yā atālā^h, nīrh yā chhotē lay^h.* [Jūā yā chithr-kā kher^h; v. jū ya chithr-kē kīl mēn pāsā pēnkūn^h.
- RĀFFLE.** *n.* (Fr. *raffle*) a kind of lottery; *v.* to cast dice for a prize—*Ek bhānt kā*
- RAFT.** *n.* (L. *ra'is*?) a float made by fastening pieces of timber together—*Rēpā^h, ghurnā^h, chān ghurā^h.*
- RAFTER.** *n.* (S. *rafter*) one of the timbers which support the roof of a house—*Kāū^h, karpī^h, korō^h, dhuran^h, gūlā^h, burjī^h, tarak^h, sa fī.*
- RĀ'FERED.** *a.* built with rafters—*Kārpīn kārpīn yā dhuranōn se banā huā^h.*
- RĀG.** *n.* (Gr. *rhakos*) a torn piece of cloth, a tatter, a fragment of dress—*Chitharā chithrā yā chirkī^h, gūlār gūdrā gūdrī yā chī^h, luttā yā dhujjī^h.*
- RĀ'GED.** *a.* rent into tatters, dressed in tatters, uneven, rough, ragged—*Phatā^h, daly-posh, nā-humwār, past buland, nosh-h-farāz*—Gūlār tukre tukre jūm jarjar wā chhūma, chirkī-pahine-hue chitharā pahine-hue wā karpāpūllārī, behār, khardharā khardharā kharbār wā arbār, mīchā-mīchā ūkhar-kharbār wā asanūn.
- RĀ'GED LY.** *ad.* in a ragged condition—*Daly-poshī mēn, lautr yā chitharē pahine hue^h, chirkī pahine hue^h.*
- RĀ'GED-NES.** *n.* the state of being ragged—*Daly-poshī, nā-humwārī yā nashē-farāz*—Chhinnavastratī jīrpātī wā chitharā chirkī pahine ki dāsī, mīchā-mīchāī behār-pan wā asanābā. [pījī dāmī—Chirkītiyā, karpīti, nīch wā aīhan jan.
- RĀ'G-A-MĪ'F-FIN.** *n.* a paltry mean fellow—*Chithrīpīyā^h, gūdrīpīyā^h, chithrīpīyā-bar^h.*
- RĀ'G-MAN.** *n.* one who deals in rags—*Gūlār-wālī^h, rezā-farosh, chirkī yā chitharā beichue m^h.*—Chhinnavastravyāpīrī.
- RĀGE.** *n.* (Fr.) violent anger, fury, vehemence, enthusiasm, extreme eagerness; *v.* to be furious with anger, to be violently agitated—*Qahr yā gūzab, khashm, gussa yā josh kharosh, tūsh shiddat tezī yā tundī, sandā yā sur-gurmī, kamāl shauq yā drzū; v. qahr k. gūzab mēn h.*—Atikrodhī wā mahākop, rosh wā jaljalāhat, tīksnātā wā ugratī, uttīp wā atyantūnūg, utkāntā wā atyabhīlīsh; *v.* mahākop wā atikrodh k^h, jūmā jhūñjhānū kopkūl-h. wā sañrabdh-h.
- RĀGE'FUL.** *a.* full of rage, furious, violent—*Gūzab-nāk, qahr-ālāda khashm-nāk yā khashm-ālāda, joshūn kharoshān shōlīl yā tund*—Krodhānwīt wā kopānwīt, krodhī kōpi wā sañrabdh, ugrā prachand wā tīvra.
- RĀ'ING.** *n.* fury, violence; *a.* furious—*Qahr gūzab gussa yā khashm, josh tundī yā shiddat; a. gūzab-ālāda, khashm-nāk, qahr-nāk, tand*—Kop wā krodh, prachandātā ugratā wā veg; *a.* krodhīkul, kopānwīt, krodhī, kōpi.
- RĀ'ING-LY.** *ad.* with fury, with violence—*Gūzab qahr yā khashm-nākī se, josh kharosh yā shiddat se*—Krodh wā kop se, ugratī sañrabdhātī wā prachandātī se. [bār.
- RA-GOUT.** *ragū^h, n.* (Fr.) a highly seasoned dish—*Dam-pkūh, qalīqā*—Savyānjānā-
- RAIL.** *n.* (Ger. *riegel*) a bar of wood or iron; *v.* to inclose with rails—*Lakrī yā-lohe kī*

*chhar^b, káth yá lohe ká dandá^b; v. kath ghará yá kath-gherá laḡanú^b, katahrá la-
gíná^b, kálahre yá lohe ká chharón se gherná^b, káth yá lohe ke dande gár-kar gher-
ná^b. [dón ki ár^b, gherá^b.]*

RĀIL'ING, *n.* a series of rails, a fence—*Kath-ghará kath-gherá katahrá yá lohe ke dan-
RĀIL'ROAD*. **RĀIL'WAY**, *n.* a road or way on which rails are laid for wheels to run on
—*Lohe ká sarak^b, sarak jis par gari ke pahiyon ke dandne ke liye lohe ke dande yá
chhar bichhí rohi hai^b.*

RĀIL, *v.* (D. *rullen*) to use insolent and reproachful language—*Jhirakná^b, jhírjhirá-
ná^b, latherná^b, gáli-d^b, dokhná^b, dush-nám d., ta'na-zan k., mihná phekná^b.*

RĀIL'ER, *n.* one who rails—[*Rail jo is ke upar fíl hai us se ism-i-fā'il ke ma'ne samajh-
lo*] *ta'na-zan, tñ'in*—[*Rail jo iske upar dhātū hai us se kartā ká arth jñn-lo*] *inindak,
apavādak, ākrośak, kutsāvādī.*

RĀIL'ING, *n.* insolent and reproachful language—*Ta'na-zanī, jhirkí^b, gáli^b*—*Durvākya,
durvachan, nindā, apavād, ākrośan.*

RĀIL, *n.* a bird—*Ek bhāt kī chiriyā^b.*

RĀIL, *n.* (S. *regh*) a woman's upper garment—*'Aurat ká disār*—*Strī kī uttariya.*

RĀIL'LER-Y. See under **RAILY**.

RĀIL'MENT, *n.* (*arayucat*) clothing—*Poshák, libās, kaprē^b*—*Vāstra, āchchhādan.*

RĀIN, *v.* (S. *riṇan*) to fall in drops, to pour down; *n.* moisture falling in drops, a
shower—*Tapakná barsanā pūni-parnā yá meñh pārnā^b, barsanā taptapānā yá
dhad-dharā-kor girānā^b; n. meñh yá pūnī^b, bārāñ yá bārāñ^b—*n. Vrishṭi wā vrishtī,
meghājāl.* [wā bahuvrishṭi, vrishtimān, barsāt kī odī wā ādrā.*

RĀIN'Y, *a.* abounding in rain, showery, wet—*Pārāñī, bārāñī, barsātī^b*—*Vrishṭimāy*

RĀIN'BOW, *a.* a bow or arch formed by the reflection and refraction of the rays of
light by the clouds—*Qaws-i-qawsā, borō^b, rām-dhank^b*—*Meghadham, indriyūth,
indrachāp.* [pūnī yá jā^b—*Vrishṭijāl, vrishtīgiri, varsha al.*

RĀIN'WATER, *n.* water fallen from the clouds—*Ab-i-bārāñ, meñh ká pāñ^b, barsāt ká
RĀIN'DEER*. See **REINDEER**.

RĀISE, *v.* (G. *raisgan*) to lift, to set up, to exalt, to increase, to excite, to levy—*Uthā-
nā^b, gūm yá h-r-pā k., sar-farāz k. yá tarāqī k., zīgāda k., tahrīk-d., yá mutaher-
rik k., jam' k.,—Uchā k., kharī k., dārāñā chārāñā wā unuāt-k., adhik k., chālāñī
uskāñā uttejit-k. wā ukṣāñī, batōrnā wā ekatra-k.*

RĀIS'ER, *n.* one who raises—[*Raise jo fíl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—
[*Raise jo dhātū hai us se kartā ká arth jñn lo.*] [yakhmaghñī.

RĀIS'IN, *ra'in, n.* (Fr.) a dried grape—*Kishmish, munagqā, dākh^b*—*Sushikadrākshā.*

RĀKE, *n.* (S. *raen*) an instrument with teeth used for smoothing the earth and gathering
light substances; *v.* to gather with a rake, to clear with a rake, to draw
together, to cannonade a ship so that the balls range the whole length of the deck
—*Pāñjā^b, jāndrā^b, batōrnā ká ek huthiyār jismeñ dāñt lage rahit hūñ^b; v. jāndre
se jam' k., jāndre se sáf k., jam' k., jāhāz par golē is tawr se mārñā kī se sīre se
patwār yá patwār se sīre kī tarāf chhut par barābar jāñ^b—*v. Kakor-lonī kurelnā jāndre
se batōrnā wā patijiyāñ, jāndre se parishkār k., batōrnā wā ekatthā k., naukī
par golē is rīti se mārñā kī mātke se patwār kī or wā patwār se mātke kī or sam-
pūrnāñ se jāñ.**

RĀKĒ, *n.* (Dan. *reke'*) a loose disorderly vicious man; *v.* to play the rake—*Abāsh,
randī-bāz, zinā-kār, fīsiq, bad-tarīq, kharābātī, luḡandrā^b, luchchā^b, shuhdā^b, la-
wand, rind; v. zinā-kār k., āwārāñ k., aubāshī k., randī-bāz k.*—*Vyasani, lūmpat,
strivyasañī; v. lūmpatavat ācharañ k., lūmpatya k., luḡāsakt h., vishayāsakt h.*

RĀK'SIN, *a.* loose, lewd, dissolute—*Abāshāna, rindāna, āwara yá nafr-parast*—*Vya-
sañī, lūmpatik, vyabhihārī.*

RĀK'HELL, *n.* a dissolute man; *a.* dissolute—*Abāsh, randī-bāz, zinā-kār, kharābātī,
shuhdā^b; a. aubāshāna, rindāna, tamāsh-bīn*—*Vyasani, lūmpat, strivyasañī; a. lūm-
patik, vyabhihārī, lūmpatvābbhāv.*

RĀK'HE-IV, *a.* dissolute, wild—*Abāshāna rindāna yá tamāsh-bīn, be-qaid yá be-
zabt*—*Lūmpatik wā vyabhihārī, apathagmī anyathāchārī wā adamyā.*

RĀK'SHĀME, *n.* a base rascally fellow—*Pājī bad-zāt shakhs, kamīna sharir ādmī*—
Nich aur dushṭ jan, adham aur durvritta vyaktī.

RĀL'LY, *v.* (Fr. *rallier*) to reunite disordered or scattered forces, to come back to
order; *n.* the act of bringing disordered troops to their ranks—*Jo sipāhī be-qā'ida-
band aur mutafarriq ho gaye hoñ unko phir jam' kar-ke hā-qā'ida k., phir qā'ida-
band h.; n. be-qā'ida-band aur mutafarriq sipāhiyōñ ko phir jam' kar-ke hā-qā'ida-
band k.*—*Jo sāinya phūt kar tñ-terah ho gaye hoñ unko phir batōrkar vyūhakram
se rachanā wā sabbhāñā, phir vyūbī-h. phir ekatra bhokar vyūhakram meñ h. wā
punahswasth h.; n. chhitarāye huc sāinyadal ko punahswasth k. wā phir batōrkar
vyūhakram se rachanā.*

RÄL'LY, *v.* (Fr. *railler*) to treat with satirical merriment, to banter, to jeer—*Mazähk k.*, *ta'na-zant k.*, *äwäza-kushi yä ta'na-tashu' k.*—Thesari wä thesari k., thätthä k., hañsi-k. äre-häthön-lenä wä boli-märnä.

RÄL'LER-*y*, *n.* jesting language, banter, satire—*Mazähk yä bazla*. *ta'na-zant yä istihezä*, *äwäza-kushi yä ta'na-tashu'*—Mihud wä thesari, thesari wä thätthä, hañsi thättholi boli-tholi khilli wä thenä.

RÄM, *n.* (S.) a male sheep, one of the signs of the zodiac, an engine for battering walls; *v.* to drive with violence, to force—*Meñphä yä meñphä^h*, *burji-hamat*, *dawal yä diwar giräne ki ek kal*; *v.* thesu'i khuchuk-d. *märnä yä kwanä^h*, *thänä yä dhäsnä^h*—Bherä medhra meñd wä meñdh, mesharäsi wä mesh, bhät dhahä-dene ki ek kal. [moñgrä^h, ghan^h.

RÄM'MER, *n.* an instrument for driving down—*Gaz*, *thasut^h*, *durmus^h*, *müsal^h*, *mogrä^h*, **RÄM'MISH**, **RÄM'MY**, *a.* like a ram, strong-scented—*Meñghe yä meñghe-sä^h*, *meñghaendä* *bakrejendä bisärdähä yä bisahindä^h*.

RÄM'AGE, *n.* (L. *ramus*) branches of trees, the warbling of birds; *a.* wild—*Peroñ ki dälän^h*, *chirgön ki chachakshat^h*; *a.* jaugh^h, *hamit^h* *yä* *banetä^h*.

RÄM'OUS, *a.* branchy, consisting of branches—*Pur-shakh*, *shakh-där*—**Säkhä** arthät dälön se bhara hui, *Sakh* yukt wä sakhänay.

RÄM'BLE, *v.* (D. *ramble*) to rove, to wander, to walk about carelessly; *n.* a wandering, an irregular excursion—*Sair k.*, *gashit k.*, *harza-gardi k.*; *n.* *sair*, *harza-gardi yä* *mutar gashit*—Bhraman k., ghümni-phirni wä dölön, mädrä-phirni bhatak-ti-phirni wä dälwän-döl phirni; *n.* *bhraman*, *dälwän-döl ghümni*.

RÄM'BLER, *n.* one who rambles, a wanderer—*Sairän sair-bä: yä* *gashit-k. w.*, *äwära yä harza-gardi*—Bhramanäkari wä paribhramak, phirantä ghumanä wä bahetä.

RÄM'BLING, *n.* a roving, a wandering—*Sair*, *gashit yä* *harza-gardi*—Bhraman, paribhramak wä idharudhar ghümni.

RÄM'I-FY, *v.* (L. *ramus*, *facio*) to divide into branches, to shoot into branches—*Shakh-där-shakh k. yä* *shakhön kä sä* *phailänä*, *shakh-där-shakh h. yä* *shakhön kä sä* *phailänä*—Bahusäkhä k. wä bahut säkhön ke sadris phailänä, bahusäkhä-h. wä bahut säkhön ke sadris phailni.

RÄM'I-FICATION, *n.* division into branches, a branch, a division—*Shakhön ki sä* *phailänä*, *shakh-där-shakh h. yä* *shakhön kä sä* *phailänä*, *hisse*—Bahusäkhata wä süksmasäkhäbühulya, däl wä säkhä, khand wä bhäg.

RÄMP, *v.* (Fr. *ramper*) to climb, to leap, to sport; *n.* a leap, a bound—*Chachnä^h*, *nachnä^h* *kiänä yä* *phändnä^h*, *kleinä yä* *katöl k^h*; *n.* *kät^h*, *phänd* *nachhät* *kiänäh yä* *turap^h*. [hulya wä bahutäyat, präbalya atirikatä wä atiriddhi.

RÄM'PANT, *n.* exuberance, prevalence—*Kasrat yä* *israt*, *galaba yä* *zor*—**Ädhikya** bā-RÄM'PANT, *a.* exuberant, rank, dominant—*Pirawän*, *kasir yä* *ziyada*, *gälit yä* *kharmast*. Atirik wä maryadäti, bahut adhiik wä paripuru, punal.

RÄM'RÄL'IAN, *n.* a man wretched—*Kamäna ädmä*, *dün yä* *päji ädmä*—Adhamayakti, mehajun. [shadhi.

RÄM'PION, *a.* a plant—*Shalgam ki sä* *ek nobät*—**Sikhämü** wä grüñjan ke sadris ek au-RÄM'PANT, **RÄM'PIRE**, *n.* (Fr. *rempart*) a wall or mound round a fortified place; *v.* to fortify with ramparts—*Fasil*, *sadd*, *shahr-pandh*, *dusär-i-qala*; *v.* *fasil-bandä k.*, *sadd-bandä k.*, *fasil se mazbut k.*—Präkär, kot ki bhät; *v.* *prakär wä* *kot ki* *bhitön*.

RÄN, *p. t.* of *run*—*Run kä* *mäzi-mutlay*—Run ki sämanyabhüt. [se pashit k.

RÄN'IL, *v.* (Fr. *arouch*) to sprain, to distort—*Karkänä yä* *nuchkänä^h*, *nachönä* *marapnä yä* *marapnä^h*.

RÄN'ID, *a.* (L. *rancor*) having a rank smell, strong-scented, sour, musty—*Rad-ho yä* *ho-giri ta*, *gandä*, *talkh*, *bosida*—Ugragandh gändä wä ugragandhiik, ugraras tikshnaparas bisienähä wä bisahindä, karwä karuä wä kapu, seri wä ubet.

RÄN'ID NERS, *n.* the state of being rancid, strong scent—*Rad hoi yä* *gandagi*, *talkhi yä* *bosidagi*—Ugrarasat wä gandhipan wä durgandhi, bisienähä karwähät karuä wä kapnä.

RÄN'OUR, *n.* inveterate enmity, virulence—*Kina bugz kina warä yä* *ind*, *biddat naqiz*, *sakhti yä* *shiddat*—Atidwesh wä atidroh, atidänä däusañlata läg ugratä wä atitikshnatä. [sakht yä shatid—Atidweshi wä atidrohä, ugra wä atitikshna.

RÄN'COR-ous, *a.* deeply malignant, virulent—*Kina-seer pur-kina kina kash yä* *bugzi*, **RÄND**, *n.* (Ger.) a border, a shred—*Kandära yä* *hāshiyä*, *pärcha tarāshā yä* *purzä*—Bfr kagur wä anñth, khand tukri wä tük.

RÄN'DOM, *n.* (S. *randon*) want of direction, hazard; *a.* done at hazard—*Be-shant yä* *be-thaur-thikmä*, *ittifay*; *a.* *ittifag*, *ärizi*, *be-shant*, *be-gasd*—Anirüpätat wä sandhānāhīnatä, āksmikātwa dāivayog wä dāivavaś; *a.* sandhānāhīn, āgantuk, sandhānārahit, āksmik, atkal-puchchi, ayantrit, anirüpät, aniyat.

RÄNG, *p. t.* of *ring*—*Ring kä* *mäzi-mutlay*—Ring ki sämanyabhüt.

RÄNGE, *v.* (Fr. *rang*) to place in order, to rove over; *n.* a row, a rank, a class, excursion, compass or extent of excursion—*Murattal-k.*, *ärasta-k.* *yä* *tartib-d.*, *sair yä*

gasht k.; *n.* *qutār, zunjira yā silsila, darja, sair yā gasht, maidān 'arsa yā partāb*—*Kram* se dharmā wā sahwarnā, ghūmnā ramnā phina wā bhraṃṃan-k.; *n.* pañkti pūnti āvali wā āvali, śreṇī āli wā āli, varg gay wā varṃ, bhraṃṃan wā paribhramān, jallā tippā phulāw pusār wā prasar. [—Paribhramak.

RAN GER, *n.* one who ranges—*tāhūmne w^h, phūrne w^h, sair yā gasht k. w., ramne w^h.*
RANK, *n.* a line, a row, class, order, high station, dignity; *r.* to place in a line, to have rank or grade—*Sat satar yā sūf, qutār, darja, tubuqa yā qām, matubā ruba piya yā manubā, manzilāt shankat yā jāk*; *v.* *satar meñ-rakhnā qutār lagānā murattab-k. tartīb-d, yā barābar rakhnā, murattab k. yā pīnē rakhnā*—Pañkti wā pūnti, śreṇī wā āvali, gay wā varṃ, varṃ, uchchhapad wā utkrishtapad, mān mānyatā maryaiddā wā kulīnatā; *r.* pañktikram-se rakhnā varṃakram-se dharmā varṃukram-se rachanā viśesh upadāsh-k. wā viśeshagay ilhāyantar-k., viśeshajadāsh-h. viśeshavargābhyāntar h. wā viśeshapadāyukt h.

RANK, *a.* (*S. ranc*) luxuriant, strong, fertile, strong-scented, high tasted, gross, coarse; *ad.* strongly, violently, fiercely—*Bahāt zigāda barhuc w., mazhāt, sar-khez yā jūy-gid, bad-bā qā tad bo, talā, qutāz, fāhish*; *ad. mazhāt se, zar yā shiddat se, tūndī qā tezi se*—Ativarddhī wā ativarddham, porhī, sahsar upjū wā urvara, bisindhā bisindhī wā ugragandhik, karwā kurwā ugrasā wā tikshṇasā, kutsit wā āsūdha, avāchya; *ad.* porhāi wā drishatā se, veg se, prachapātā wā ugratā se.

RANKLY, *ad.* luxuriantly, strongly, coarsely—*Barā bāp se^h, mazhāt yā zar se, fāhish-ām yā nihāyāt buce tar se*—Ativarddhī adhikavarddhī wā ativarddham se, porhāi wā prābalya se, phulhapan se wā avāchyatāpurvak.

RANKNESS, *n.* exuberance, strong scent—*Zigādātī fir-wānī yā zigāda bārḥ, bad-bōt qā bad bo*—Ativarddhī ativarddham wā adhikavarddhī, ugragandhātā ugrasā bisā-eudh wā bisindhī. [nā yā ghocw k^h, julānā^h.

RANKLE, *v.* to fester, to be inflamed, to make sore, to inflame—*Paknā^h, gulnā^h, pakā-*
RANKY, *n.* the shrew-mouse—*Ek jūn nar jo māse ke mānind hotā hai, chikā^h*—*Veśamankul, lūgālikā, dīnā.* [yā dhūyḥ-mārnā^h.

RAN SACK, *v.* (*Sw. rasaka*) to plunder, to search narrowly—*Ladnā^h, chhīn-mārnā*

RANSOM, *n.* (*Fr. rançon*) price paid for redemption from captivity or punishment; *r.* to redeem from captivity or punishment—*Zar-i-mukhlās, bahā-i-najāt, chhorāntī yā chhagantī^h*; *v.* *dam de-kar khatās karānā, zar bo-taur khatān ke de-kar āzād karānā*—Nistāramūlya, uddhāramūlya, trāṇamūlya; *r.* samamūlyakadraya dekar chhūrānā, dand wā dīr dekar mukt karānā.

RANSOMER, *n.* one who ransoms—*Ransom jo fīl hai us se ism-i-fā'il ke me'ne samajh-*
[—Ransom jo dhatā hai us se kartā kā arth jīn jo.]

RANSOMLESS, *a.* free from ransom—*Barig-zar-i-makhlās*—Uddhāramūlyarahit, nistāramūlyamukt, amuddhāramūlya, anistāramūlya, ātāramūlya.

RANT, *v.* (*D. randen*) to rave in violent or extravagant language; *n.* boisterous empty declamation—*Barhāpānā^h, baknā^h, lamhā-chāp-i-hānkūnā^h, harza-goī k.*; *n.* *barhāyā-har^h, bak^h, barhāpānā^h, jhāk^h, harza-goī.* [Koyā^h, bakki^h.

RANTER, *n.* one who rants—*Barbaripā^h, bakwādi^h, bak-hak k. w^h, harza-go, bat-phā-*

RANTISM, *n.* the practice or tenets of ranters—*Ek mazhabī fā'ye kī 'ādat yā 'ayde,*
harza-go kī 'ādat yā 'ayde—Ek viśesh panthiyōn kā abhyās aur tattwa.

RANTROLE, *a.* wild, roving, rakish; *r.* to run about wildly—*Be-zabt yā be-qaid, sar-gardān, aulāsh rind shāre yā zin-i-kār*; *v.* *idhar-udhar dūrā-phārnā^h, binā-thaur-thikāne dūrā-phārnā^h*—Ummatā wā avyavasthit, bahetū ghūmantā phirantā wā paribhramak, vyabhihārī wā kimpatik.

RANUNCULUS, *n.* (*L.*) a flower—*Kākinjīkī^h.*

RAP, *v.* (*S. rāpan*) to strike with a quick sharp blow, to knock; *n.* a quick sharp blow, a knock—*Khatkhātānā yā thoknā^h, thakthakānā khatkhātānā dhabdhabānā thapknā yā tāli-mārnā^h*; *n.* *thappar yā dhub^h, thapak dhabdhabāhat khurkharāhat khatkhātāt yā tūkōrā^h.* [khatkhāt-ne w. dhabdhabāne w. yā thapthapāne w^h.

RAPPER, *n.* one that raps, a knocker—*Khatkhāt-ne w. yā thokne w^h, thakthakāne w.*

RAP, *v.* (*L. rapio*) to affect with ecstasy, to snatch away, to seize—*Be-khud-k. wajd meñ dālā yā be-khud meñ dālā, chhīn-lenā^h, qutāz-k. qutāz-k. yā girift-k.*—Romānchit mūrchchhit wā achet k., khīnch-lenā, pakarnā wā pakar-lenā.

RAPR, *p.* a transported, ravished; *n.* a trance—*Bāg-bāg, be-khud yā wajd meñ dālā-knā*; *n.* *wajd, be-khudī, hāl, samā', saktā*—Harshamohit, harshomatta ānandamatta romūnchit wā harshamūrchchhit; *n.* harshonmattatā, mohāvasthā, mūrchchhanā.

RAPTOR, RAPTOR, *n.* a ravisher, a plunderer—*Jābir parda-dar yā zāt-khor, luterā^h*—*Hathadbarshak wā jaramāthī, dakaīt.*

RAPACIOUS, *a.* (*L. rapio*) given to plunder, seizing by violence—*Qirāt-gar, daran-da garān yā qurrān*—Luterā wā harasāil, sarvagrāsī sarvabhāri sarvagrāsī wā atilobhī. [Harasāilātā, grabasāilātā, apahārabuddhī.

RAPACIOUSNESS, *n.* quality of being rapacious—*Qirāt-garī, daran-dagi, lūt-pāt^h*—

RA-PAČ'Ī-TY, *n.* the act of seizing by force, ravenousness, extortion—*Górat-gari, da-randagi, sakht-giri yá tá'ndi*—Harapasilata wá luteripan, gháughappi wá atibubhuk-shá, anyay se parasawagrahan.

RÁPĪ, *n.* (L. *rapin*) the act of taking away by force, violation of chastity—*Qash yá sakht-giri, parda-duri zind-kári-bi-jabr yá jī-l-i-shani'a-ba-jabr*—Chhinchhor lūp-pit wá apaharan, lathasambhog bathagaman stridharshan wá kanyaharap.

RÁPĪ, *n.* (L. *rapa*) a plant—*Ek qism ká per*—Amshadhivishesh.

RÁPĪD, *a.* (L. *rapin*) quick, swift—*Tez-ran yá jald, tez shítáb tez-qadam yá tund*—Sighra wá vegawán, kshipra twarit śghrag wá drut.

RA-RĪD'T-TY, *n.* swiftmess, celerity, velocity—*Shitáhi yá sabuk-rari, tundi jaldí yá tezi, tez-rari*—Sighrata, twarī satwaratā wá drutatā, veg wá kshipratī.

RAP'TO-LY, *ad.* swiftly, with quick motion—*Jaldi, zor se*—Sighra, tor-se veg-se wá jharajhar.

RÁPĪ-ER, *n.* (Fr. *rapier*) a small sword used only in thrusting—*Pesh-qabz nimcha*

RÁPĪNĒ, *n.* (L. *rapio*) the act of plundering, violence, force; *v.* to plunder—*Gírat-giri gírat yá mab, zabu yá gadr, zabur-dosti yá be-kasfi*; *v. lána^h, lāt-pāt k^h, dakaiti k^h*—Lāt wá lūpāt, apahar, andher wá andhādandhi.

RAP PA-RĒE', *n.* a wild Irish plunderer—*Mulk-i Áyrland ká gírat-gar*—Áyrland deś kī dīku wá luterā.

RÁP'TURE, *n.* (L. *rapio*) violent seizure, extreme joy, ecstasy, transport—*Sakht-giri, wajd wajdan yá kamāl khushi, hal yá be-khud, samā'*—Balatkār se haran wá grahan, paramānand atyānd wá paramaharsh, harshomātata wá romaharsh, harshomāid mohāvasthā wá harshasamāh.

RAR'THED, *a.* ravished, transported—*Be khud yá wajd meñ-lāgi huā, samā' yá hāl meñ papī huā*—Harshamohit wá harshomātā, romāñchī pakait wá ānandamātā.

RAR'TU-RIST, *n.* an enthusiast—*Pur-shauq yá sur-gurm shukhs*—Uttapatabuddhi, pramadajan.

RAR'TU-ROUS, *a.* ecstatic, transporting—*Wajd āwar be-khud k. se. yá khushi ke mūr be-khud k. se, hāl-āwar dī-rubā yá nihāgi khush k. se*—Atyant ālīdājanak paramānand wá mohakāri, mohan mohak paramahēlājanak paramaharshad wá ummādan.

RĀRE, *a.* (L. *rarus*) uncommon, scarce, excellent, thin, not dense—*Nādir 'ajib yá shigaf, kam-yāb yá qulit, khassa 'unda tufsa yá nihānt khāb, jhirjhirā^h, patlā^h*—Amīthā anokhā wá apūrv, durlabh durlabhya dushprāpya wá alabhya, paramotkrishṭ sarvotkrishṭ wá atyutkrishṭ, viral wá sūksm, aghān.

RĀRELY, *ad.* seldom, not often finely—*Nādiran yā kam-tar, kam yā shāz, khāssi tarah se*—Kwāchit wá kadāchit, viral wá thorī, sanyak prakāś se wá bhālī bhāntī se.

RĀRENESS, *n.* uncommonness, thinness—*Nā-yābi kam-yābi tahqiq nadrat yā nādirī jhirjhirī dāt yā patlā-pen^h*—Asāmānyatā asāldhāratā durlabhātā durlabhātā aprasiddhātā atyutkrishṭatā paramutkrishṭatā wā apūrvatā, Viralatā sūksm-tā wā aghānatā.

RĀ'N-TY, *n.* uncommonness, infrequency, a thing valued for its scarcity—*Nudrat yā kam-yābi, nā-yābi tahqiq qillat yā nādirī, tufsa nādira armaqin yā sangāt*—Durlabhya durlabhātā durlabhātā wā aprasiddhātā, asāldhāratā asāmānyatā wā dushprīyatā durlabhavastā wā utkrishṭahavya.

RĀRĪ-TY, *n.* thinness, tenuity—*Jhirjhirā-pen yā jhirjhirāhāt^h, raqāqt, rigqat bārīkī yā lūfāt*—Viralatā wā sūksmātā, patlāpan patlī wā patlīnt.

RĀRĒ-FF, *v.* to make or become thin—*Raq q. yā h. intif k. yā h., patlā k. yā h^h, jhirjhirā k. yā h^h, bārīk k. yā h., tighlānā yā tighlānā^h*—Viral k. wā h., pighlānā wā pighlānā, sūksma k. wā h.

RĀRĒ-ŔĒ-TION, *n.* the act of rare-fying—*Tarqī, patlā k. yā h^h, raqāqt, rigqat, pighlīnat^h*—Sūksmātā, tāpaprāyātā-sūksmātā, tāpajanitāsūksmātā, sūksma k. wā h., viral k. wā h.

RĀ'RE-SHOW, *n.* a show carried in a box—*Tamāshā yā swachh jo sandūq meñ le-kar dikhāte phirte hān*—Sawāñg wā kantuk jo ek petī meñ lekar dekhāte phirte hān.

RĀS'CAL, *n.* (S.) a mean fellow, a scoundrel, a rogue; *a.* mean, low—*Pāji, mardak, harām zādā yā sharīr ālmī*; *a. pāji yā kamī ra, dūn*—Nīch wā adham jan, dushtajan wā pāpātīnā, durātīnā durvritta durjan shatī wā pāpishṭī; *a.* adham wā kutsit, nīch.

RAS-CĀL'Ī TY, *n.* villany, knavery, the mob—*Hurām-zādagi, sharīrat yā dagā-hāzī, 'awāmmu-n-nās 'awāmmu-log yā kamīne-log*—Durjanatā dāurjanya wā dhauritnya, dushtatā khalatā shatātā kaitav wā thagāi, adhamajan itarnlok wā sāmānyalog.

RAS-CĀLL'ION, *n.* a low mean wretch—*Pāji, harām-zādā, mardak, kamīna sharīr yā dagā-bāz shakhs*—Adham durātīnā, nīch durjan.

RĀS'CAL-LY, *a.* mean, vile, base, worthless—*Pāji, dūn, kamīna, haqīr be-haqīqtat yā nākāra*—Adham, nīch, kutsit durvritta pāpishṭh wā śath, agūn nirgun wā asār.

- RĀSE**, *v.* (L. *rasum*) to rub the surface in passing, to scrape out; *n.* a slight wound—*Rāṣṣuṇāḥ, chhūṇā yā chhūṇ-dūṇāḥ* : *n.* *hukā ghūṇ*^h.
- RĀSH**, *v.* to slice, to cut in pieces, to divide—*Phaṇk utārāḥ, tukre-tukre kḥ, kātāḥ*^h.
- RĀSH'ER**, *n.* a thin slice of bacon—*Sār ke namkin aur khushk gosht ki ek phāṅk*—*Sār ke sukhiye aur lonā kiye hue mūs ki ek phāṅk*.
- RĀ'SUR**, *n.* the act of scraping out—*Naskh, mahv, hakk, qalam-zadagi*—*Chhīlchhāl, chhūṇ, kākūt, mitāw, ullekhan*.
- RĀSH**, *u.* (D. *rasch*) hasty, precipitate—*Be-taammul jald-bāz yā tez, be-lilāz be-ihṭiyāt be-tadbīr be-andeśhā yā be-dharyak*—*Utāwlā, asanīkshyakārī avichāryakārī asāvadhān aparīnamālarśī duhsilāsi wā nidharak*.
- RĀSH'LING**, *n.* a rash person—*Be-taammul be-lilāz yā nihāyat jald-bāz shakhs*—*Babut utāwlā wā duhsilāsi jan, nidharak aparīnamālarśī aur asanīkshyakārī jan*.
- RĀSH'LY**, *ad.* hastily, with precipitation—*Taharrur yā jaldī se, be-lilāz be-tajwiz be-fkr yā be-andeśhā*—*Utāwlī se, avichāryak asanīkshyakārī wā nidharak*.
- RĀSH'NESS**, *n.* inconsiderate haste, temerity—*Taharrur yā be-andāz jald-bāzī, be-lilāzī be-tadbīr yā be-bākī*—*Utāwlī wā utāwlī, asanīkshī avichār asāvadhānatā wā duhsilāsi*.
- RĀSH**, *n.* (*crush* ?) an eruption—*Dadorāḥ, phūṣṭīḥ*.
- RĀSP**, *u.* (D.) a large rough file, a berry; *v.* to rub with a rough file—*Sohan, ek qism kī jhārī* : *v.* *retuṇ*—*Retī, ek bhāmī kā jhār*. [kī rotī.]
- RĀS'A-TO-RY**, *n.* a surgeon's rasp—*Jarāḥ kī sohan*—*Astrachikitsak wā āstravaidyā*.
- RĀSH'BER-EY**, *n.* a kind of berry—*Ek qism kī jhārī jismein chhotā phal hotā hai, chhotā phal jo ek jhār mein hotā hai*—*E. bhūta kā jhār jismein chhotā phal hotā hai, kavṭakagulmaphal, kaptakastambaphal*.
- RĀT**, *n.* (S. *rat*) an animal—*Chohāḥ, māsūḥ, indurḥ*.
- RĀT-A-FĪA**, *n.* (Sp.) a spirituous liquor—*Ek qism kī tez sharrāb*—*Ugra madirāvisesh*.
- RĀ'TĀN**, *n.* an Indian cane—*Chhārḥ, bat gī batḥ, bed*.
- RĀTE**, *v.* (Sw. *rate*) to chide, to scold—*Jhīnkā jharkhārānā lathernā dhāmkanā yā gharuknāḥ, chashm-namā k.*—*Dānī wā dhūṇā, dabānā dagadnā wā dabnūṇ*.
- RĀT'ING**, *n.* a chiding, a scolding—*Gharukīḥ, chashm-namā yā malāmāt*—*Jhīrkī wā jhīrkīphāt, dhāmā dāt wā bhārtson*.
- RĀTE**, *n.* (L. *ratum*) price, value, degree, allowance, proportion, order, a tax; *v.* to value, to estimate, to be placed in a certain class or order—*Nikkh, qimat, andāza yā mīqdār, kajfī wazīfā yā rātīb, hīk, darjā yā qism, makhṣal yā khirāj* : *v.* *qimat k. qimat thahrānā nikh-bīndhūṇ yā qatr-k., andāza k., shumār-h. yā kīṣī khāss darjā mein shumār k.*—*Bhūw wā dar, mol mālya wī argh, parimāṇ, nirūpitamālya wā parimāṇmālya, main mūtī wā lekhi, varg gay wā pankā, sūlk wā kar*; *v.* *mol-k. mol-nirūpan-k. bhūw thahrārī wā bulut samājnā wā ginnā, atkalnā atkal-k. wā kūtūṇ, kīṣī viśesh varg wā gau mein ginnī jinnā*.
- RĀT-A-BLE**, *a.* that may be rated—*Nikkh-pazir, qābīl-i-maḥsūl, khirāj maḥsūl yā lagat ke qābīl*—*Mūlyanirūpanayogyā wā jiska bhāw wā mol thahar sakai, sūlkayogyā, karayogyā*. [ke amār.]
- RĀT-ABLE**, *ad.* by rate or proportion—*Hisāb se, ba-taur-rasulī*—*Yathāparimāṇ, lekhi*.
- RĀTER**, *a.* one who rates—[*Rāt jo fīl hai us se ism-i-jā'il ke ma'ne samajh-lo*]—[Rate jo dhūṇ hai us se kartī kā arth jūn ho.]
- RĀT'FY**, *v.* to confirm, to sanction—*Sahīk tasdiq mahbūt yā mustahkam k., manzūr k. yā ba-hāl rakhūṇ*—*Prāmāṇī wā pūshṭ k., drīḥ-k. sthīr-k. wā prāmāṇ-d.*
- RĀT-I-FĪCĀTION**, *n.* the act of ratifying—*Tasdiq, istihkām, taqarrar, qavār, istiqrār, taqrīq, sahīk yā tasdiq k., manzūrī*—*Nīschayakaran, saṁstambh, nīschitakaran, satyākrītī*.
- RĀT'I-FI-EN**, *n.* one who ratifies—*Tasdiq k. w., mustahkam k. w., ba-hāl k. w.*—*Drīḥ sthīr wā prāmāṇī k. w., satyāpak, sthīrakārī, nīschayakārī, saṁstambhakārī*.
- RĀTH**, *a.* (S. *rathe*) early; *ad.* soon—*Jald, shīḥ, bar-waqt* : *ad.* *ḥawān, bar-mahall, bar-waqt, bar-aṅam, jaldī*—*Savere kā samayochit*; *ad.* *jhāt, samay mein, āghra*.
- RĀTH'ER**, *ad.* more willingly, in preference, more properly, especially—*Zigāda zang yā khushi se, muqaddam pesh-tar yā pesh az-ān, bīh-tar, khushām yā qāḥlān*—*Adhīk man wā ichchā se, pahle wā āge, aur thīk-thīk, viśesh karke*.
- RĀ'TI-O**, *n.* (L.) the relation which one thing has to another of the same kind in respect to magnitude or quantity, proportion—*Nisbat, andāza*—*Gun, mān parimāṇ wā kram*. [—*Tark wā vichār k., vād wā vidānāvād k.*]
- RĀ-TI-ŌC'I-NĀT**, *v.* to reason, to argue—*Manāzara yā baḥs k., mubāhazā yā taqrīr k.*
- RĀ-TI-ŌC-I-NĀTION**, *n.* the act of reasoning—*Mubāhazā, manāzara, istidlāl*—*Vichār, tark, vitark, vitarkan*.
- RĀ-TI-ŌC'I-NĀ-TIVE**, *a.* argumentative—*Mujjāt, mubāhazī*—*Hetūpanyāsaḥ, haitak*.
- RĀ'TION**, *a.* a certain allowance of provisions—*Muqarrar khurāq*—*Nirūpitāhārān, shārābhūḡ*.

- RĀ'TION-AL**, *a.* having reason, agreeable to reason : *n.* a rational being—*Nātiqa nātiq zū' aql yā zū'idrūk, ma'qūl munāsib 'aqlī shāyasta yā shāinta* ; *n.* *huwān-i-nātiq*—*Jñānaśaktik* sachetan sajanān tarkaśaktik buddhimān wā tarkaṇṇa, yathāyukt yathārth yathoehit yathāyogyā wā nyāyānūsāri ; *n.* buddhijivī, tarkājivī, sachetan.
- RĀ'TI-O-NĀ'LE**, *n.* a detail with reasons—*Tafsil-ba-wajh, taqrir-ba-bā'is*—*Upapatti*.
- RĀ'TION-AL-IST**, *n.* one who is guided in his opinions and practice by reason only—*Ma'taqid-i-aql, qūl i mutrika*—*Hetivādī, kārapavādī, hetudarāī*.
- RĀ'TION** *Ā'lī-ty*, *n.* the power of reasoning, reasonableness—*Qūwat-i-idrāk quwwat-i-idrāk yā natq, ma'qūliyat yā liyāqat*—*Jñānaśakti wā tarkaśakti, upayuktatā yukti-siddhatā wā nyāyasiddhata*.
- RĀ'TION-AL-LY**, *ad.* with reason, reasonably—*'Aql yā idrāk se, ma'qūliyat-se 'aqlan shāyastagi se yā ma'qūlāt*—*Tarkānūsār wā buddhīyānūsār, yathoehit wā yathāyukt*.
- RĀTS'BANE**, *n.* (*rat, bane*) poison for rats—*Chūhe mārne kā zahar, sammu-l-fār*—*Chūhōn ke mārne kā bikh wā vish*. [*bikh wā vish se mārā huā*.]
- RĀTS'BANED**, *a.* poisoned by ratsbane—*Sammu-l-fār se mārā huā*—*Chūhe mārne ke*.
- RAT'TEEN**, *n.* (*Sp. rattan*) a kind of stuff—*Ek qism kā koprā*—*Ek prakār kā ūmī kaprā*.
- RĀ'TTLE**, *v.* (*D. ratelen*) to make a sharp noise rapidly repeated, to speak eagerly and noisily ; *n.* a sharp noise rapidly repeated, empty and loud talk, an instrument for making a rattling noise—*Kharkharānā i jhunjhūnānā gharjharānā gargarānā ghargharānā bhaybharānā yā patpatānā* ; *balbāṭnā yā hātēn hūnkūā* ; *n.* *jhankār jhankā kharkharāpāt jhunjhūnāt bhaybhār chāt ghārā ghargharānā yā patpatākā* ; *bar bar bhaybharāpāt yā bakrād* ; *ghargharānā jhunjhūnā ghungharānā yā patpatānā*.
- RĀ'TTLING**, *n.* rapid succession of sharp sounds—*Gargharānā, kharjharānāt, gharrā* ; [*cattle jo ism hui uske aūt se dekha*—*I Rattle jo sāñh i hui uski arth dekha*.]
- RĀ'TTLE-SNAKE**, *n.* a kind of serpent—*Ek qism kā sūp*.
- RĀUCOUS**, *a.* (*L. rancus*) hoarse, harsh—*Bhāri āwāz, kās, sūkt yā karīh*—*Rukhsa-swar gaubhīraswar wā rokhe-bol-kā, karī karīkās-swar wā karpakātā*.
- RĀUCOUSLY**, *n.* hoarseness, a loud rough noise—*Āwāz kā bhāri-pāi, bhāri aur karīh āwāz*—*Swararukhsatā wā swaragaubhīratā, gaubhī aur karpakājñ gād*.
- RĀV'AGE**, *v.* (*L. rapio*) to lay waste, to spoil, to plunder ; *n.* spoil, ruin, waste—*Wīrañ yā wīrañ k, kh ik sigāh wīr-māl yā gīrañ k, tūkt o-tārāz k* ; *n.* *pāc mālī, khārāh yā har-bādī, wīrañ yā wīrañ*—*Uj āṇā, bigāṇā wā satyānā-k, lūṭnā* ; *n.* satyānās wā upadrav, vīraś wā wīś, ājār.
- RĀV'AGER**, *n.* a plunderer, a spoiler—*Qāṇīm qazzāq yā qazzāk, gīrañ-gar*—*Lūṭerā, upadravī āvanarālak dākāt dākū wā ūjārī*.
- RĀVE**, *v.* (*D. reven*) to be delicious, to utter furious exclamations—*Be khānd be-khāns khālī-dināq yā be-hosh h, shorā-sā-baknā*—*Kshiptachitta bhrātachitta wā chaita-nyarāhīt h, arbar baknā*. [*chittāvasthā kī bārbar yā arbar*.]
- RĀVING**, *n.* furious exclamation—*Harāyā*—*Chittāvibhramaprayuktapralāp, kshipta-*
- RĀVINGLY**, *ad.* with frenzy, with distraction—*Sarsīm yā sarsīm se, jūnā dīnānāgi yā be-hawāssī se*—*Unmīd wā chittāvibhram se, mmmattatā wā vikshiptatā se*.
- RĀV'EL**, *v.* (*D. ravelen*) to entangle, to perplex, to untwist—*Ujāṇā* ; *phāṣānā jhāṣānā yā līṭānā* ; *zūjāṭnā yā kholnā*. [*Dargabhāg, kōt kī āṇā*.]
- RĀV'ELIN**, *n.* (*Fr.*) part of a fortification—*Qal'a kā ek hissa, qal'a-bandī kā ek hissa*.
- RA'VEN**, *ra'vū*, *n.* (*S. hircus*) a bird—*Junglī kawwā* ; *phāṭrī kawwā* ; *dhar-kawwā* ; *zīg-i-dashtī*—*Dronakāk, parvatākāk, aranyāvāyas*.
- RAV'EN**, *ra'vū*, *v.* (*S. rēfian*) to seize by violence, to devour, to prey with rapacity ; *n.* prey, plunder, rapine—*Zor se pakarnā, bhakosnā* ; *sakht-gīrī yā gīrañ-gārī se shikār k* ; *n.* *shikār, tūkt yā gīrañ. nāb*—*Ātīve se pakarnā, khā-jānā, ātiloh se āmish dharmī wā ikhet-k* ; *n.* āmish, lūt, harn.
- RĀV'EN-ER**, *n.* one that ravens or plunders—*Lūṭerā* ; *ghāughap* ; *gīrañ-gar*.
- RĀV'EN-ERY**, *n.* eagerness for plunder, violence—*Gīrañ-gārī yā gīrañ kā shang, zabardastī zulm yā zor*—*Lūṭpāt kī utkhanāthā wā atyābhilāsh, balākār wā pramāth*.
- RĀV'EN-OUS**, *a.* furiously voracious—*Petū* ; *mar-bhukhā* ; *bhukh muā* ; *ghāughap* ; *khān-khār, darandā, jū u-l-baqar*—*Ātibubhukshu, ātikshudhīt, kshudhātūr, ātibhakshak, āmishalobhī*.
- RĀV'EN-OUSLY**, *ad.* with raging voracity—*Jū u-l-baqrī se, aghorī-pan-se* ; *mar-bhukhe-sā* ; *petū-sarīkhā* ; *darandāgi se, khān-khāwī se*—*Ātibubhukshā se, ātikshudhā se, ātibhakshakatwa se*. [*pan*—*Ātibubhukshā, ātikshudhā, kshudhātūrātā*.]
- RĀV'EN-OUS-NESS**, *n.* extreme voracity—*Nihāyut jū u-l-baqrī, aghorī-pan* ; *mar-bhukhā*.
- RĀV'IN**, *n.* prey, plunder ; *a.* ravenous—*Shikar, gīrañ yā nāb* ; *a.* *mar-bhukhā, bhukh muā* ; *petū*—*Āmish wā aher, lūt wā lūṭpāt* ; *a.* *ghāughap, ātibubhukshu, ātikshu-*
- RA-VINE**, *n.* (*Fr.*) a deep hollow—*Nālā* ; *nār*—*Dārā, dari*. [*dhatūr*.]
- RĀV'ISH**, *v.* (*L. rapio*) to take away by violence, to devour by force, to delight to ecstasy, to transport—*Ba-zor lenā yā zabardastī se uṭhā le-jānā, ba-zor hurmat lenā yā*

khurāḥ-k., *kaṃāl khushī se be-khud yā be-hosh k.*, *vajd yā samā' meñ lānā yā dālnā*—*Pranāth* wā *hal* ke *dwarā* *pakar-lejānā*, *balātkār-se* *pānī utārā* *haṭhasambhog-k.* *balātkārasambhog-k.* wā *bhrasht kar-dālnā*, *paramānand* wā *paramaharshī se* *achet* wā *mūrchehit k.*, *harshonnattā romānehit paramānandit* wā *harshamohit k.*

RĀV'ISH-ER, *n.* one who ravishes—*Zūlīm, jābir, pardā-dar, zāt-khor, ha-zor hurmat lene w.*—*Pranāthī, apahārī, strīhārī, kanyāhartī, haṭhadharshak, haṭhasambhogī, balātkārasambhogī, balātkār se* *pānī utārne w.*

RĀV'ISH-ING, *n.* rapture, transport—*Kaṃāl khushī, vajd hāl yā samā'*—*Paramānand atyānand* wā *paramaharshī, harshonnattā* *harshonnād* wā *ānandanoh.*

RĀV'ISH-ING-I.Y. *ut.* to extremity of delight—*Kaṃāl-khushī ke bāt se be-khud karne ke taur se, vajd yā samā' se*—*Paramānand* wā *atyānand se, harshonnattā se, ānandanoh se, harshonnād se, paramaharsh se, achet karne kī rīti se.*

RĀV'ISH MENT, *n.* violation, ecstasy, rapture—*Pardā darī qash zula jabr yā zor, vajd yā samā', hāl be-khud yā kaṃāl khushī*—*Pranāth strīharaj haṭhasambhog* wā *balātkārasambhog, harshonnattā* wā *ānandanoh, paramānand paramaharsh* wā *harshonnād.*

RĀW, *n.* (*S. brew*) not boiled or roasted, not covered with skin, sore, unripe, unseasoned, unripened, cold and damp—*Khām, be-jild be-posh yā be-charpā, pur-dard yā zūd-hiss, nā-pukhta, nā-rasīda yā nā-kār āwala, nā-kār-izmāda yā nā-wāqif, sard aur martīb*—*Asidhā* wā *apak* wā *charmarahit twagrāhit viśatācharmā* wā *nirkhāl, su-lābhavedanā vednīyukt* wā *du-ghān, kachchā, acarmayukt* wā *nīkamnī, avipakwābuddhī ayyntānna* wā *an-irī, ādrasīr ādrasītā* wā *thāndhī aur odā.*

RĀW'ISH, *a.* somewhat raw, cold and damp—*Kisī qutr khām yā nā-pukhta, sard aur martīb*—*Kuchh kachchī, ādrasītā* wā *thāndhī aur odā.*

RĀW'NESS, *n.* the state of being raw—*Nā-pukhtagī, khām nā-izmāda-kārī, sardī, rutībāt*—*Kachhī, apakwatī, aparipāk, asidhī, anāripān, apakwābuddhitwā, ādrasītātātā, thāndh aur odāpan.*

RĀW'ONED, *a.* having little flesh—*Jhin-haḍī^h, sukhtā^h, suktā^h, suktā^h*—*Kevalā-RĀW'HEAD*, *n.* the name of a spectre—*Tholī-wālā^h, haṃwā^h, bhokas^h, ghogh^h*.

RĀY, *n.* (*L. radius*) a beam of light, lustre; *v.* to streak, to shoot forth—*Partau yā shu'ā, roshnī roushnī rāunay yā jalwā; v. dhārigūn yā lakīrūn klūchūnā yā banā-nā^h, chharpā dātūnā yā phenkūnā^h*—*Kirāy rasnī aṃsū wā marīchī, prakāś wā dīptī.*

RĀY'LESS, *a.* without a ray, dark—*Be-partau yā be-shu'ā, tārīk*—*Kirāyahin* wā *rasnī-līn, aṃdhērā* wā *sāmīlakār.*

RĀY, *n.* (*L. rāio*) a fish—*Ek gism kī machhlī*—*Ek prakār kī machhlī.*

RĀZĪ, *n.* (*L. radix*) a root of ginger—*Adī kī gānth^h, soth kī gānth^h*.

RĀZE, *v.* (*L. rāsum*) to subvert from the foundation, to efface, to extirpate—*Pāc-māl yā mīnār k., kāt-dālnā thū-dālnā yā uthī-dālnā^h, bekh-kunī k.*—*Dhānā* wā *jar se tor-dālnā, chhīl-dālnā meṃnī mītā-dālnā* wā *malmeṭ-k., nīrud-k. jar se khod-dālnā* wā *jar se ukhār-dālnā.*

RĀ'ZOR, *n.* an instrument for shaving—*Ustura, chhurā yā chhūrā^h.*

RĀ'ZOR-A BLE, *a.* fit to be shaved—*Mūre-jāne ke tāq*—*Mūre-jāne ke yogya.* [lāw.

RĀ'ZURE, *n.* the act of erasing—*Mahw, hakk, naskh*—*Chhīlchhāl, kātkūt, mītāw, chhī-*

RE-AB-SORB', *v.* (*L. re, ab, sorbeo*) to suck up again—*Phīr jazb k., phīr pī-lenā^h, phīr soknā yā sokhnā^h, phīr sok-lenā yā sokh-lenā^h.*

RE-AC-CESS', *n.* (*L. re, ad, cessum*) a second access, visit renewed—*Doṃam rasāt yā dakhī-i-sinī, dīsri mulāqāt*—*Punarigaman* wā *dwītyapraveś, dīsri bhēnt.*

REACH, *v.* (*S. recan*) to extend, to stretch, to arrive at, to attain, to penetrate; *n.* power, limit, extent, contrivance—*Phailānā yā phailnā^h, pasārnā yā pasarnā^h; n. pahūchnā jānī yā laṃnā^h, pānā^h, dhasnā dhasnā ghasnā paithnā qī bedhnā^h; n. dast-rasī qudrat yā muqdar, hadī, wāṣat yā kushādagī, tadbīr hikmat fīrat yā bun-dish*;—*n.* *Pahūch daur* *vas* wā *saktī, sinī* wā *avadhī, vīstār pasār* wā *phailāw. upāy yuktī* wā *katkānī.* [Reach *jo dhūtu hai us se kartā kī arth jān-lo.*]

REACH'ER, *n.* one who reaches—[Reach *jo fīl hai us se ism-i-fā'il ke mā'ne samajh-lo.*]

RE-ACT', *v.* (*L. re, actum*) to act or do again, to return an impulse, to resist—*Phīr karnā^h, palāt-mārnā yā pālānā^h, rokā yā ārnā^h.*

RE-ACTION, *n.* counteraction, resistance—*Muzāhamat muqābalat hāz-gashit yā muqāwa-mat, rukāw^h*—*Viruddhakriyā vipratikār paltāw* wā *pratyāghāt, rok* wā *bīdhā.*

READ, *v.* (*S. readan*) to peruse any thing written, to discover or understand by characters or marks, to learn by observation, to know fully; *p. t.* and *p. p.* **READ**—*Parhānā^h, 'alāmātūn yā nishānūn se daryāft k. yā mā'līm k., mulāhazā yā murāqaba se sikhnā, ba-khūb jānā*—*Paṭhan-k.* wā *bāchnā, chhīnōn* wā *lakshānōn se jānā* wā *samajhnā, nīrīkshā* wā *ālokan* ke *dwarā* *sikhnā, samyak prakār* se wā *bhālī bhāntī se jānnā.*

READ, p. a. versed in reading, learned—*Parhā-huā^h, khwāndū 'ālim yā fazīl*—*Adhī-yān* wā *vidyāsampāna, vidwān.*

READ'A-BLE, *a.* that may be read—*Mumkinu-l-mutála'a, mutála'a-pastr, mumkinu-l-dars*—Pathaniya, adhyaniya, adhyetavya, pāthya.

READ'ER, *n.* one who reads—*Kharānanda. parhne w^h, parhwaigā^h, girt*—Pāthak, pāthi-tā, adhyāyī, adhyotā, pāthanakāri.

READ'ER-SHIP, *n.* the office of a reader—*Kharānanda yā parhne-wāle kā 'uhala*—Pāthā-

READ'ING, *n.* perusal of books, public recital, a lecture, variation of copies, interpretation of a passage—*Mutāla'a, amm bayān yā taqīr, dars tā'lim yā tadrīs, ikhtilāfāt-i-nusakh yā ikhtilāf-i-ibarat, kisī mayāle yā fure kā tarjuma yā tashrīh*—Adhyayan pāthan pāthan wā adhigaman, lokasummukh wā sarvalokaprakāś kathan wā ākhyān, nipīth wā adhyāpan, pāthintar wā pāthabhed, vachanārth vachanabhasya wā vachanāśāka.

[*gīft*—Phir-jāni, punahpripti punahprajan wā punarlabdhi.
RE-AD-DEPT'ION, *n.* (L. *re, ad, aptum*) act of regaining, recovery—*Phir hāsīl k., bīz-*

RE-AD-JUST', *v.* (L. *re, ad, jus*) to put in order again—*Phir ārasā k., phir murrattab k., phir bā-gā'ida k.*—Phir sudhāra wā sahwāra, phir yathākrām se rakha.

RE-AD-MIT', *v.* (L. *re, ad, mītto*) to admit or let in again—*Phir āne d^h, phir pāithne d^h, phir dikhīl k., phir ijāzat d., phir gabūl k.*—Phir bharti k., phir praves karne d., punaragikār k.

RE-AD-MIS'SION, *n.* act of admitting again—*Phir dikhīl k., phir āne d. yā pāithne d^h, bīz-dar āman, dakhāl-i-sāni*—Punahpraveś, punahsthaṇ, punahpraveś karne d., punaragikār.

RE-AD-MIT'TANCE, *n.* allowance to enter again—*Phir pāithne kī ijāzat, ijāzat-i-sāni*—Phir pāithne wā praveś kī ammati.

RE-AD-DOPT', *v.* (L. *re, ad, opto*) to adopt again—*Phir ikhtiyār k.*—Phir swikār k.,

RE-AD-DORN', *v.* (L. *re, ad, orno*) to decorate again, to adorn anew—*Phir zināt d., phir zeb d. yā zehīsh k.*—Punaralākṛit k., punasābhīt wā punarbhūṣit k.

RE-AD-VERT'EN (Y), *n.* (L. *re, ad, verto*) the act of turning to again—*Lihāz-i-sāni, sāni tarājjuh*—Punaravādhān, punarthyān.

READY, *a.* (S. *hṛad*) prompt, prepared, willing, quick, near, easy; *ad.* in a state of preparation—*Mushtād āmāda yā jagat bāz, taiyār muhāyā kamar-basta murrattab yā kamar-bast, rāz dā:ā-mān mān shayq yā shāyq, jalī sarī zirak tez-faham yā chālāk, nazdik qarīb hāzīr yā manjūd, asān sahl qisatīs*; *ad. taiyār, āmāda, kamar-basta, manjūd*—Pratyutpanna udyukt wā udyat, prastut siddha wā abhinukh, ich-chhuk wā sakān, śighra kshīpra dret wā avilambī, upasthīt hastagat wā nikat, sugam ānāyāsi wā sukar; *ad. udyat, prastut, siddha.*

READY-LY, *ad.* promptly, quickly, cheerfully—*Amālagī se yā furān, jalīlī yā fī-l-jadī-ha, dil-se yā khushī se*—Jhājat wā śighra, turant wā bina-vilamb, man se wā ānand se.

READ'YNESS, *n.* promptitude, cheerfulness—*Amālagī taiyārī jalīlī yā shītālī, dil-dihā dil-garvī shayq yā khushī*—Pratyutpannatā udyuktatā udyatatwa siddhatā wā śighratā, sakānatwa wā ichchhutī.

RE-AD-FIRM'ANCE, *n.* (L. *re, ad, firmus*) a second confirmation or affirmation—*Sāni istikhām matbūti yā īqrār*—Phir se pramāṇī k., punardrīhokti.

REAL, *n.* (L. *res*) actually existing, true, genuine, relating to things not persons, consisting of things immovable—*Wāqī'ī yā mat-nawī, haqiqī taleqī'ī mā tabar sahit yā hayī-nā, aslī yā khālīs, matbūallīq-i-ashyā, qair munqūl*—Vastavik tattwik wā vidyamān, sachchī satya wā yathārth, khārī nirmāyik wā akṛitrim, vishayasamubandhī wā padārthavishayak, sthāvar wā jaigunetar.

REAL-IST, *n.* one of the sect of scholastic philosophers who maintained that the universals in logic were things and not mere names:—opposed to *nominalist*—*Hakīm jiska yah quol thā ki alfu: jagat nūm nahīn hai'n pur haqiqat me'n ashya hai'n, gāil-i-shu'ī*—Padārthavādī, vastuvādī, paṇḍit wā jhānī jiskā yah mat thā ki sabad nama-natra nahīn hai'n parantu vastu wā padārth hai'n.

RE-AL-ITY, *n.* actual existence, truth, fact—*Mū'awiqat yā tayayqum, haqiqat asālat asīqat yā māhīnat, hīl-i-wāqī'ī yā nafs-i-amrī*—Vastavatwa wā vastavikatwa, sachchī satyatā wā yathārthatā, tattwa tattwa satyavishay wā vastu.

RE-AL-IZE, *v.* to bring into being or act—*Hāsīl k., tashīl k., wasūl k., hāzīr k., manjūd k., haqiqī k., kar-dihna^h, kar-dikhīna^h*—Siddha k., pānā, ātmiya k., satya k., sāthanā.

RE-AL-IZ'ATION, *n.* the act of realizing—[*Realize jo fī'l hu' us se mā'ne samajh-lo*]—[*Realize jo dhātu hai us se arth jān-lo.*]

RE-AL-LY, *ad.* in reality, in truth, in fact—*Bi-l-asālat asālatan yā asal-me'n, haqiqatan yā alhatta, fī-l-wāqī'ī nafs-i-amr yā wāqī'ī*—Yathārth wā satya, sachchāh wā sach-much, vastutah wā tattwa-me'n.

RE-AL-GAR, *n.* (Fr. *réalgar*) a mineral—*Mainsil^h.*

REALM, *n.* (L. *rex*) a kingdom—*Mulk, pādshāhat, mamlakat yā mamlukat, rāj^h, bād-shāhat, sultanat*—Rājya.

RE-AL-TY, *n.* loyalty—*Wafā-dārt, bādshāh ke haqq me'n namak-halālī yā hukm-bar-dārt*—Bhakti, prabhubhakti, swarājjanishthā, prajāharmanishthā.

- REĀM**, *n.* (S.) a bundle or package of paper containing 20 quires—*Bis dasta kāgaz—*
Kāgād wā likhanapatra ki do gaddi.
- RE-ĀN'I-MATE**, *v.* (L. *re, animus*) to revive, to restore to life—*Phir jilānā^h, phir zinda k.*—Punarjīvan d., punarjivī k. [nā^h.]
- RE-AN-NĒX'**, *v.* (L. *re, ad, nexum*) to annex again—*Phir jorūnā yā milānā^h, phir luḡā-*
REAP, *v.* (S. *ripan*) to cut corn at harvest, to gather, to obtain—*Dirau k., jam' k.,*
hāsil k.—Launī kaṭnī-k. wā kaṭnī, saṅgrāh-k. baṭornā wā ekatra-k., pīnā lāhnā wā
uthūnā. [Javanakārī, kasyasaṅgrāhak.
- REĀPER**, *n.* one who cuts corn at harvest—*Dirau-gar, lavaiyā^h, kaṭnī k. w^h.*—Lavak,
REĀ'ING-HŌOK, *n.* a hook used to cut corn—*Haismā^h, haṁsiyā^h, huṁsūā^h, huṁsiyā^h,*
d-c^h, dāsi^h, parsiyyi^h. [yā poshāk pahinīnā—Phir vastra pahinīnā.
- RE-AP-PĀR'EL**, *v.* (L. *re, ad, paro*) to clothe again—*Phir kapre pahinīnā^h, phir libās*
RE-AP-PEAR', *v.* (L. *re, ad, paro*) to appear again—*Phir mā'lam h., phir nazar dūā,*
phir namūd h.—Phir jān parvī, phir dikhī d., phir dīshṭ sākshāt wā pratyaksh h.
- RE-AT-PĒAK'AN**, *n.* act of appearing again—*Zuhūr i-sānī* [re-appear jo f'l hui us se aur
mā'ur samāj-h.]—Punardarsan, [re-appear jo dhātū hai us se aur arth jān-lo.]
- RE-AP-PLI-CĀ'TION**, *n.* (L. *re, ad, plico*) the act of applying again—*Phir lagāw^h,*
darkhwaṣṭ i-sānī, sūnī 'arṣī—Punaryog, punarprayog, punarprarthana.
- REĀTIL**, *n.* (L. *retro*) that which is behind, the last in order, the last class—*Pichhā^h,*
'aqab, akhīr darjā—Pichhwārā wā pichhārī, pāschād bhāg, antyavarg.
- REĀT'WĀUD**, *n.* the last troop, last part, end—*Akhīr fanj yā pas-i-lashkar, akhīr hissa,*
'aqab yā akhīr—Vijayaprishtī pratyāsār pratyāsār pratīsar saunay wā chātrīwāl,
pāschād bhāg wā antyabhāg, ant.
- REĀR**, *v.* (S. *rarān*) to raise, to bring up, to educate, to breed, to exalt—*Fūhīnā^h,*
parivarish k., tā'lim k. yā d., pālūnā^h, sar-farāz yā sar-buland k.—Kharā k. wā ūchā
k., pālanaposhan k. wā pratīpālān k., śikshā k. wā d., poshū wā posnā, chārīnāt bā-
rāhānī wā umāt k.
- REĀR-MŌUSE**, *n.* (S. *herre, mus*) the leather-winged bat—*Chamgīdar^h.* [nā^h.]
- RE-AN-CĒND'**, *v.* (L. *re, ad, scendo*) to ascend again—*Phir chāhūnā ūchānā yā ūpar-jā-*
REĀ'SON, *rē'zūn*, *n.* (L. *ratio*) the faculty of distinguishing truth from falsehood and
good from evil and of deducing inferences from facts or propositions, the cause
ground principle or motive of any thing said or done, argument, right, justice,
moderation; *v.* to exercise the faculty of reason, to argue, to debate, to persuade—
Qawwat-i-idrāk qawwat-i-mulrika nūṭy 'aql yā nūṭiqā, majīb qur'az matlab māqsad
bā is sabab wāsita yā jihat, hujjat yā baḥs, haṣṣ durustī gī i'rajāb, 'adl yā insāf,
'ādāb; v. 'aql durūdānā yā munāzarā k., baḥs k., mubāhaza yā tuḡrīr k., tarḡīb d.,
rāḡīb k. yā kīnī tarḡīb k.—Tarkīśakti ammanasakti jīm wā buddhī, kāran nimit-
tā prayojan abhipriy wā ūsay, hetu vid wā vādānmūd, yogyā yukti yathārthāt
wā samāj ūsay, nyāy wā nyāyātī, parimitatā wā anātikram; *v.* tark k. wā siddhasid-
dhavichār k., vād k., vādānmūd k., manānā samājārī bujhīnā wā kīnī or le jīm.
- REĀ'SON-A-BLE**, *a.* having the faculty of reason, governed by reason, agreeable to reason,
just, moderate, tolerable—*Zū'aql 'aqlī zū-nūṭiqā yā ahl-i-nūṭy, shī'istā yā shāyista,*
munāsib yā wājib, durust yā mā'qūl, mā'adil y. mā'qūlā, aḥsāt yā bā'i-bāin—Jihān-
śaktīk, tarkśaktīk wā tarkśaktīsampanna, yathochit yathāyogyā yathāyukt wā upa-
panna, nyāyā yathārth yathānyāy wā nyāyānusāri, parimit saparimūd wā niyat,
madhyam.
- REĀ'SON-A-BLE-NESS**, *n.* agreeableness to reason—*Mā'qūliyat, liṭāqāt, durustī, shāistagī*
yā shāyistagī, mā'qūl-bānī, i'rajāb—Yathāyogyatā, nyāyātī, upayuktatā, aṁchitā,
yuktisiddhatā. [nyāyānusār se, yathānyāyā, yathochit.
- REĀ'SON-A-BLY**, *ad.* agreeably to reason—*Bā-insāf, 'aqlan, 'aql-mu'idi se*—Yathāyogyā,
REĀ'SON-ER, *n.* one who reasons—*Bahhās, munāzir, hujjatī, mubāhās*—Tarkī, tārkīk,
vitarkī, ūhī, vichārak, māyiyik, pratipādak.
- REĀ'SON-ING**, *n.* the act of exercising the faculty of reason, argumentation—*Mubāhaza*
munāzarā yā istiqrā, tabāhūs—Ūhān wā tarkān, betipanyān.
- REĀ'SON-LESS**, *a.* destitute or void of reason—*Nā-mā'qūl, be-'aql, be-idrāk, be-insāf, be-*
hishāb, be-jā—Nirbuddhī, jīmānīn, ahetuk, nishkāran.
- RE-AS-SĒM'BLE**, *v.* (L. *re, ad, simul*) to assemble or collect again—*Phir furāham k. yā*
h., phir jam' k. yā h., phir ijlās k.—Phir baṭornā wā baṭurnā, phir ekatthī k. wā h.
- RE-AS-SĒM'BLAGE**, *n.* the state of being assembled again—*Sānī jamā'at yā ijtīmā, ij-*
tīmā i-sānī—Punassamūh wā punassamūh, punassāṅghāt, punassamāhar.
- RE-AS-SĒRT'**, *v.* (L. *re, ad, assertum*) to assert again—*Phir iqrār k., phir mahfūz rakh-*
nā, phir dā'wā k.—Phir bolnā wā kahnā, phir saūbhādnā, phir apūi swatwa wā udhi-
kār prakās k.
- RE-AS-SŌME'**, *v.* (L. *re, ad, sumo*) to take again—*Phir lenā^h, phir ikhtiyār k., bāz-*
yāft k., phir farz k.—Phir dhārān k., phir mānnā wā mān lenā.
- RE-AS-SŌRE'**, *v.* (L. *re, ad, securus*) to assure again, to free from fear—*Phir yaqīn-*

- karānā yā mazbūt-k., phir be-khauf k. yā hinmat d.*—Phir viśwās d. wā driṣṭ k., phir nibsaṅk-k. niribhāy-k. wā dhūṛhas-d. [yatn udyog wā chesutā k.]
- RE-AT-TEMPT'**, v. (L. *re, ad, tento*) to attempt again—*Phir qasd yā koshish k.*—Phir
- REAVE**, v. (S. *reafan*) to take away by stealth or violence; p. t. and p. p. **REFT**—*Chorā-lenā^h, chhīn lenā^h, zor se lenā, zabar-dastī se lenā*—Chorī se lenā^h, laṭh karke lenā, balātkār se lenā.
- RE-BAP-TIZE'**, v. (L. *re, Gr. baptō*) to baptize again—*Phir istibāg k. yā d., phir gota dilānā yā d.*—Phir Isāidharm meṁ jalasānskār k., phir Isāidharmasambaudhī snān karānī. [Phir se Isāidharm meṁ jalasānskār snān wā avagīhan.]
- RE-BAP-TIZ'ION**, n. renewal of baptism—*Isibāg-i-sānī, sānī istibāg, dūsrā istibāg*—
- RE-BAP-TIZ'ER**, n. one who baptizes again—*Sānī istibāg k. v. yā d. v.*—Phir se Isāidharm meṁ jalasānskār wā avagīhan karāne w. [wā atāksm k.]
- RE-BATE'**, v. (L. *re, Fr. battre*) to blunt—*Kamī k., bhoitā yā thoṭhlā k^h.*—Kunṭhit
- RE-BATEMENT**, n. diminution, deduction—*Kamī yā taṭlīl, waṣ' yā minḥāi*—Nūmātā wā hrās, uddhrit-bhāg bād wā kaṭā-huā-bhāg.
- RE-BATO**. See **RABVO**. [kī kiṅgrī wā sāraṅgī.]
- RE/BECK**, n. (Fr. *re'ce*) a kind of fiddle—*Ek qism kī kiṅgrī yā sāraṅgī*—Ek bhānt
- RE-BEL'**, v. (L. *re, bellum*) to rise in violent opposition against lawful authority—*Gardan-kashī k., bagīwat k., sar-uthānā, sar-kashī k.*—Phir jūnā, sir utṭhānī, rājadroh k., rājādhdroh k., swānidrohi k., rājāsānatyāg k., rājāsānaḥṭhan k.
- REBEL**, n. one who opposes lawful authority by violence; a. resisting lawful authority—*Sar-kash, gardan-kash, bagī, munharif*; a. *bar-qashī, nā-farmān, sar-kash, gardan-kash, munharif*—Rājadrohi, rājādhdrohi, rājāsānatyāgī, rājāvirodhī, rājāviruddhichārī; a. rājadrohi, rājopadravi, rājāsānatyāgī, ullāghitāsān.
- RE-BEL'ER**, n. one who rebels—[*Rebel jo ism hai us se ma'ne samajh-lo*]—[Rebel jo saṁ-jū hai uskā arth dekho.]
- RE-BEL'ION**, n. resistance to lawful authority—*Bagīwat, sar-kashī, gardan-kashī, in-hirāf, tugṛān, fūṣāl, nā-farmānī, bar-qashī*—Balwā, rājadroh, rājāsānatyāg, swānidrohi, rājāsānaḥṭhan, rājopadrav.
- RE-BEL'IOUS**, a. resisting lawful authority—*Rāgī, gardan-kash, bagī, nā-farmān, sar-kash*—Rājadrohi, rājopadravi, upadravi, rājāvijarītakārī, rājāsānatyāgī, rājāpratīp.
- RE-BEL'IOUS LY**, ad. in a rebellious manner—*Sar-kashī se, gardan kashī se, bagīwat se, in-hirāf se*—Balwā se, rājadroh se, rājāsānatyāg se, swānidrohi se, rājāsānaḥṭhan se. [dūn-kashī—Rājadrohi, rājopadrav, rājāpratīpatī, swānidrohi.]
- RE-BEL'IOUSNESS**, n. the state of being rebellious—*Bagīwat, in-hirāf, sar-kashī, gardan-kashī*—
- RE-BEL'LOW**, v. (L. *re, S. bellare*) to bellow in return, to echo back a loud noise—*Phir se bhakarānā dṛahaknā hānānā yā garajnā^h, phir bahut gūjgnā^h.*
- RE-BO-ATION**, n. (L. *re, bo*) the return of a loud hollowing sound—*Satā, gūj^h*—Pratidhāni, pratīdī, pratīswan. [ubālānā^h, phir aṭnā yā aṭnānā^h.]
- RE-BÖIL'**, v. (L. *re, bull*) to boil again—*Phir khaulnā yā khaulānā^h, phir ubalnā yā*
- RE-BU-LL'ION**, n. the act of boiling again—*Sānī josh, josh-i-sānī*—Dūsrā ubāl wā khaul.
- RE BOUND'**, v. (L. *re, Fr. bouder*) to spring back, to drive back; n. the act of springing back—*Bās-qashī h. yā k., pichh ko dhakelnā^h; n. paltāw^h, ultāw^h, bās-qashī*—Paltānī paltā-khīnī phīrnī ulātnā wā lautnā, pichhe ko mārnā paltānī wā lautnā; n. pratīhatī, pratīghat, utpatan. [utnā yā sikurnā^h.]
- RE BRACE'**, v. (L. *re, Gr. brachion*) to brace again—*Phir bāndhnā jukarnā kasnā sa-*
- RE-BREATH'E**, v. (L. *re, S. brath*) to breathe again—*Phir dam lenā aur chhoṛnā, phir dam lenā*—Phir swās lenā aur chhoṛnā, phir sīs lenā.
- RE-BUFF'**, n. (L. *re, It. buffa*) a sudden check, refusal, rejection—*Nūghān zabt yā rak inkār, radd tawṭil yā nā-qabūliyat*—Pratighāt pratīhatī wā āksmik parābhāv, aswīkā wā nakīr, pratyāides pratyākhīn wā nīrākaran.
- RE-BUILD'**, v. (L. *re, S. bygdeu*) to build again—*Phir tā'mīr k., phir bāndnā^h*—Punar-nirmān k., phir utṭhānā. [punarnirmān k. w.]
- RE-BUILD'ER**, n. one who rebuilds—*Phir tā'mīr k. v., phir bānāne w^h.*—Punarnirmātā,
- RE-BÜKE'**, v. (L. *re, Fr. bucher*) to chide, to reprove; n. a chiding, reproof—*Idāb k., gosh-mālī mar-zanish chashm-numāi yā malāmat k.; n. itāb yā gosh-mālī, sar-zanish malāmat yā chashm-numāi*—Jhīrkānā wā ghuṛkānā, ḍapaṭnā wā ḍāṭnā; n. jhīrkī wā ghuṛkī, ḍāṭnā wā ḍapaṭ.
- RE-BÜK'A-BLE**, a. deserving rebuke—*Wājibu-l-sar-zanish, wājibu-l-chashm-numāi, wājibu-l-malāmat*—Nindārha, nindya, jhīrke ghuṛke dāpte wā ḍāṭe jāne ke yogyan.
- RE-BÜK'ER**, n. one who rebukes—[*Rebuke jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[Rebuke jo dhātū hai us se kartā kā arth jūn-lo.]
- RE-BÜKE'FUL**, a. containing rebuke—*Malāmat-āmez, pur-chashm-numāi, gosh-mālī-āmez*—Jhīrkī wā ghuṛkī kā, bhartsanamay, nindūmay.
- RE-BÜKE'FUL-LY**, ad. with rebuke—*Gosh-mālī chashm-numāi malāmat yā sar-zanish se*—Ghuṛkī jhīrkī ḍāṭnā wā ḍapaṭ se, bhartsanapūrvak.

RE-BURY, re-bör'y, v. (L. re, S. *biryan*) to bury again—*Phir dafn k.*, *phir chhipānā*^h—*Phir mitti-d. gir-d. gārnā wā topnā.*

REBUS, n. (L. *res*) a sort of riddle—*Mu'ammā*, *chistān*—*Paheli*, *bujhawwal*, *būjh-bujhawwal*, *drishtakūtī*, *kūtapraśna*.

RE-BUT', v. (L. re, Fr. *bout*) to repel—*Hasā-d^h*, *dier-k^h*, *lawtānā^h*, *paltānā^h*, *hatānā^h*.

RE-BUTTER, n. an answer to a rejoinder—*Radd-i-jawāb*, *hadd-i-jawāb*—*Pratyuttar*, *ut-tarottar*, *uttarapratyuttar*.

RE-CALL, v. (L. re, *calo*) to call back; n. a calling back, revocation—*Bāz-talabī k.*, *bar-khāt k.*, *pher-bānā^h*, *pheruā^h*, *paltānā^h*, *ultānā^h*; n. *bāz-talabī*, *nashk radd yā banāsukh*—*Pratyānayan k.*, *pratyāvartan k.*, *pratinivartan k.*, *khaudan k.*, *lop k.*; n. *punarānayan* *punarādān wā pher bulūhat*, *lop khaudan wā pratyādeś*.

RE-CANT', v. (L. re, *cantare*) to recall a former declaration, to retract—*Rāe ipār yā bayān budalnā*, *zabān-palānā inkār-k.* *hātīl-k.* *bāz-khāichnā mānsūkh-k.* *yā radd-k.*—*Hit-phernā pūrvoktaviparit-kalunā pūrvoktakhaṇḍan-k.* *pūrvoktalop-k.* *wā vipratipatti-k.*, *kathitayāg-k.* *kathit iswīkar-k.* *phernā morinā wā natnā.*

RE-CAN-TATION, n. the act of recalling a former declaration—*Bar-gashtagī*, *irtiddā*, *inkhīrīf*, *inkār*, *nashk*, *mānsūkhī*—*Pūrvoktaviparitavād*, *pūrvoktakhaṇḍakavād*, *pūrvoktakhaṇḍan*, *pūrvoktalop*.

RE-CANTER, n. one who recants—*Munkharīf*, *radd k.* *v.*, *zabān budalnē v.*, [*aur mā'ne recant jo fī'l hai us se sam-jh-lo*]—[*Recant jo dhātu hai us se kartā kī arth jān-lo*].

RE-CAPACI-TATE, v. (L. re, *capio*) to qualify again—*Phir qābil k.*, *phir liyāqat d.*, *phir maqār bakhshnā*—*Phir samarth k.*, *phir योग्य k.*, *phir upayukt k.*

RE-CA-PIT'U-LATE, v. (L. re, *capio*) to repeat the sum of a former discourse—*Mukhtasar kar-ke phir bayān k.* *likhnā yā kahnā*, *mukarrar-kahnā*, *mukarrar-likhnā*—*Saṅkshēp kar-ke punakhathan k.*, *saṅkshēp kar-ke pūrvakathitānuvād wā punarvyākhyā k.*

RE-CAPIT'U-LATION, n. repetition of the principal points of a former discourse—*Ikhtisār se phir bayān k.*, *mukarrar bayān*—*Saṅkshēparūp se pūrvakathitānuvād punarvyākhyā punakhathan wā punarvachan*.

RE-CAPIT'U-LA TO-RY, a. repeating again—*Mukarrar bayān k.* *v.*, *mukhtasar kar-ke phir bayān k.* *v.*—*Saṅkshēparūp se punarvyākhyā pūrvakathitānuvād wā punakha-athan k.* *v.*

RE-CARNIFY, v. (L. re, *caro, facio*) to convert into flesh again—(*toht kī sūrat mein phir kar-dālnā*, *phir gosht banānā yā kar-dālnā*—*Phir mūsārūp k.*, *phir māns kar-dālnā wā k.* [*nū^h*].

RE-CARRY, v. (L. re, *currus*) to carry back—*Phir-le-jānā^h*, *phir dhonā yā le chal-RE-CAST', v. (L. re, Dan. *kaster*) to throw again, to mould anew—*Phir pheiknā pheik-d.* *dālnā yā jhoiknā^h*, *phir banānā yā dān-d^h*.*

RE-CEDE, v. (L. re, *cedo*) to move back, to retreat, to withdraw, to desist—*Pas-pī-k.* *yā bāz-gasht k.*, *ragardnā h.*, *bāz-ānā bāz-rakhnā yā kunāre ho-jānā*, *dast-bār-dān h.* *parh-k.* *yā mānjīf-rakhnā*—*Hatnā wā phirnā*, *pīchhe-jānā pūrv-uthān wā pīth-d.*, *pīth-phernā pīchhā-phernā pīchhe-phirnā wā utth-jānā*, *rah-jānā ruk-jānā dab-jānā* *hāth-uthānā wā hāth-klūchnā*.

RE-CESS', n. retreat, retirement, remission, a niche—*Bāz-gashtī pas-pāi yā guzre*, *khatmat gosht uzlat yā tashāī*, *wafsu tarayyus fursat yā wigā*, *tāy*—*Ilattī wā apaganā*, *ekāntatā viviktasthān wā nirjanasthān*, *virām virāmāl visīmākāl nivrittī visirām wā kāryānivrittī*, *ālā wā āri*.

RE-CESSION, n. the act of retreating—*Bāz-gashtī*, *pas-pāi*—*Hattī*, *apakarman*, *apasaran*.

RE-CEIVE, v. (L. re, *capio*) to take, to accept, to admit, to allow, to welcome—*Lenī^h* *hīsīl-k.* *wasūl-k.* *yā manzūr-k.*, *qābil-k.*, *taslim-k.* *dikhil-k.* *yā āne-d.*, *jūiz-rakhnā ra-wā-jānā^h* *yā durust-samajhnā*, *posh-dashtī k.* *yā istighbāl k.*—*Grahān k.*, *swīkar k.*, *nāgīkar-k.* *praveś-karīnā wā pūthnē-d.*, *mānnā*, *sātkar ādar wā swāgat k.*

RE-CEIPT, re-sēl', n. the act of receiving, a written acknowledgment of money or goods received, a prescription—*Wasūl dar-āmad yā rasūd*, *qabūl-wasūl yā dākhilā*, *nuskhā*—*Grahān ādān labdhī prāptī wā pahūch*, *muktipatra ādinapatra āgānapatra bharpā wā pahūch kī hāth-chitthī*, *upachāralekhi chikitsālokh wā sādhanalekhi*.

RE-CEIVABLE, a. that may be received—*Dar-āmadī*, *qābil-i-wasūl*, *jūiz*, *durust*, *mīlne-jog^h*, *qābil-i-manzūrī*, *qābil-i-paizirāi*—*Grahāniyā*, *grahitavyā*, *swīkarāniyā*, *labhyā*, *prāpyā*. [*dī*—*Grāhyatā*, *grahaniyatā*, *prāpaniyatī*, *prāpyatā*, *labhyatā*].

RE-CEIVABLE-NESS, n. the state of being receivable—*Qābilyat-i-wasūl*, *hālat-i-dar-āma-RE-CEIVED-NESS, n. general allowance or belief—Khāss-o'-āmm ke nazdik jāiz sahlī yā rawā h.*, *khalāiq ke nazdik jawāz*—*Loṅkprasiddhi*, *sarvatraprachalātā*, *sarvatram-nyatī*. [*Receive jo fī'l hai us se ism-i-fā'il ke mu'ne samajh-lo*].

RE-CEIVER, n. one that receives—[*Receive jo fī'l hai us se ism-i-fā'il ke mu'ne samajh-lo*].

RE-CEP-TACLE, n. a vessel or place for receiving—*Bartan yā bāsan^h*, *khānā makān yā maskan*—*Bhājan pātra āśay wā ādhār*, *jagah ghar garbh wā midhān*.

REĀ'P-TA-RY, *n.* a thing received—*Jo shai wusūl ho*—Jo vastu milai, jo padārth lāth lagai.

REĀ'P-TI-BĪL'I-TY, *n.* possibility of receiving, receiveableness—*Hāsīl karne-kā-inkān yā inkān-i-akhz, qābīlyat-i-wusūl*—Pāne kī sambhav, grāhyatā grahanīyatā prāpyatā wā labhyatā.

REĀ'P-TION, *n.* act of receiving, admission—*Giriftagī akhiz yāft īstīqbāl yā mihmān-dārī, qabūl*—Grahan ādān satkār wā satkriyā, swikār wā āngikār.

REĀ'P-TIVE, *a.* having the quality of receiving—*Qabūl karne ke lāq, girānda, yābanda, ākhiz*—Grahāṇaksham, grahan karne ke yogya.

REĀ'P-TIV'I-TY, *n.* state of being receptive—*Qabūl karne kī līqāyat yā qābīlyat*—Grahāṇakshamatā, grahan karne kī yogyatā. [chal.]

REĀ'P-TO-RY, *a.* generally received—*Rawā, jūiz, mubāh*—Lokaprasiddha, sarvatrapra-

REĀ'P-TY, *n.* a medical prescription—*Nuskhā*—Upachāralekha, upachārapatra, chikitsā-

lekha, anshadhavidhiṇi.

REĀ'P-TENT, *n.* one that receives—*Yābanda, girānda, lenc w.^h, pāne w.^h, burtan^h, bē-sun^h, zarf*—Grāhī, grāhak, prāpak, pātra, adhār, āgāy.

REĀ'P-TE-BRATE, *v.* (L. *re, celebra*) to celebrate or commemorate again—*Tu'zim yā mubāhat ke sith kist shakhs yā mājare kī phir se gūd-gūd k.*, *khushi ke sith phir se k.*, *phir mubāharak yā mubārak jānā*—Ādar wā prem se kist ghatam wā purush ke smaran kā phir se utsav k., yathāvidhī haath se phir k. [k., punarviehār k.]

REĀ'P-ENSE, *v.* (L. *re, censeo*) to review—*Nazar-i-sini k.*—Pher dekhna, punarālokan

REĀ'P-ENSION, *n.* review, enumeration—*Nazar-i-sini, shamār*—Punarālokan wā punar-
[dyaskālin idāntān wā ādhunik, tatkal wā korā.]

REĀ'P-ENT, *a.* (L. *recens*) new, late, fresh—*Nau, jadid, tiza*—Naya nav wā nūtan, sa-

REĀ'P-ENCY, *n.* newness, late origin, freshness—*Nayā^h, tajaddud, tazagi*—Navinatā
navatā wā nūtanatā, sulaskālinatā adhunātānatwa wā ādhunikatā, tatkāpan wā ko-rāpan.

REĀ'P-ELY, *ad.* newly, lately, freshly—*At nau, jadidan, naye-sir-a^h*—Nūtan, nūtanā-
kā-mēn ādhunātānakāl-mēn wā thore-din hue, sadyas wā pratyagra.

REĀ'P-ENESS, *n.* newness, freshness—*Nayā^h, tajaddud yā tazagi*—Navatā nūtanatā
wā navinatā, abhinavatwa abhinavatā wā pratyagrātā.

REĀ'P-PTION. See under RECEIVE.

REĀ'P-ESS. See under RECEIVE.

REĀ'P-GE, *v.* (L. *re, Fr. changer*) to change again—*Phir tabdil k.*, *phir 'iwaz-mu'ā-waz k.*, *phir badalū yā adlī-badlī k.*, *tabdil-i-sani k.*—Phir palatū, phir palā k.,
punahparivartan k., phir phernā.

REĀ'P-GE, *v.* (L. *re, Fr. charger*) to attack again, to accense in return—*Phir ham-
ba k.*, *palat-kar 'illat meñ mākhā-k.* *yā bud-nām-k.*—Phir chaplāi k., palatkar dosh
lagāna wā āpavād k.

REĀ'P-TRACT, *n.* (Fr. *retracter*) a recall to dogs in hunting; *v.* to sound the recheat—
Shikār karne ke waqt kuttoṅ ko lautāne ke lige siti : *n.* *shikār meñ kuttoṅ ko lautāne ke
lige siti bajāna*—Ākhet wā aher meñ kuttoṅ ko lautāne ke nimitta siti; *v.* ākhet wā
aher kar ke sunay meñ kuttoṅ ko lautāne ke nimitta siti bajāna.

REĀ'P-T-VATE, *v.* (L. *re, cado*) to backslide, to fall again—*Bar-gashta h.*, *phir gir-
nā^h*—Dignā dharmachyut-h. wā pichhe-phissdnā, phir gir jānā. [natyāg.]

REĀ'P-T-VATION, *n.* a backsliding—*Bar-gashtagī inkirāf, illad, itirdād*—Swadhar-

REĀ'P-T-ENT. See under RECEIVE.

REĀ'P-RO-CAL, *a.* (L. *reciprocus*) acting in return, done by each to the other—
Mutabaddil yā nī bārī-bārī se hone w., *torfā do torfī jānāin yā lizim-mul-
zīm*—Parasparānūvartī anyonyānūgīnī wā pherīphorī se hone w., paraspar any-
[fāin]—Āpas meñ, paraspar, anyonya, pherphār se.

REĀ'P-RO-CAL-LY, *ad.* interchangeably—*Jānāin se, ishtirākān, adl-badl se, az-tar-*

REĀ'P-RO-CAL-NESS, *n.* mutual return—*Adl-badl, pherā-pherī^h*—Parasparatā, anyo-
nyatī, vyatīhār, pherphār, parasparabhāv.

REĀ'P-RO-CATE, *v.* to interchange, to alternate—*Mubādala adlī-badlī yā adlī-badlī k.*,
bārī-bārī-se-k. mutabaddil k. yā ishtirākān badalū—Āpas meñ pherphār wā palā k.,
pherphār se k. wā parasparaparivartan k.

REĀ'P-RO-CATION, *n.* interchange—*Adlī-badlī, mubādala, mu'āwaza, 'iwaz-mu'āwaza*—
Erāpherī, pherphār, pherīpharī, parasparaparivartan, vyatīhār, vyatīkar.

REĀ'P-RO-CITY, *n.* reciprocal obligation—*Jānāin yā do-torfī farziyat farz yā wujūb*—
Parasparakartavyatā, anyonyābhār, anyonyavidheyatā.

REĀ'P-TE, *v.* (L. *re, cito*) to rehearse, to repeat, to relate, to enumerate—*Dūre kī tas-
nīf parhānā, mukarrar kahnā yā takrār k.*, *bayān k.*, *shumār k.*, *yā ek-ek kar-ke shu-
nār k.*—Dūre kī rachanā parhānā, pāth k., ākhyān varṇan wā vīvarṇ k., gajānā-k.
wā ek ek karko giṇnā.

REĀ'P-TAL, *n.* rehearsal, repetition, narration, enumeration—*Takrār yā takarrur, 'ā-*

dat, bayān taqrīr yā zikr, shumār—Ullekhan wā paṭhan, pāṭh anuvād wā anuvāchan, ākhyān upakathan wā varṇan, gaṇanā wā ginti.

RĒC-TĀ'TION, *n.* rehearsal, repetition—*Takrār yā takarrur, i'adat*—Ullekhan wā paṭhan, pāṭh anuvād wā anuvāchan. [git^h—Tān wā suswarochchārān, gān.

RĒC-TĀ-TIVE, *n.* a kind of musical pronunciation, chant—*Khush-āhang talāfuz*, **RĒC-TĀ-TIVE**, *ad.* by way of recitative—*Khush-āhang talāfuz ke taur se, git ke taur se*—Tān wā suswarochchārān kī riti se, gān ke bhāv se.

RE CITER, *n.* one who recites—*Nāṭī, rūwī, kalne w^h, paṛhne w^h, zabānū bayān k. w.*

—Pāṭhak, anuvādak, kathak, pāṭh k. w.

RĒCK, *v.* (S. *recui*) to care, to heed—*Fikr k. yā khātir meñ lānū, lihāz yā khayāl k.*

—Chintā k. wā man meñ kinā, dhyan-k. mīnā wā avadhān-k.

RĒCK'LESS, *a.* careless, heedless, mindless—*Qāṭil, be-lihāz, be-khabar yā be-fikr*—Asāvadhān, pranattā wā asoch, achet alhaṭ anavadhān wā anavahit.

RĒCK'LESS-NESS, *n.* carelessness, heedlessness—*(gīṭat) gīṭlī yā taqīful, be-khabarī be-fikrī be-ihitgīṭī yā be-lihāzī*—Asāvadhānī wā alhaṭpanī, asāvadhānātā nīchīntātā amanayog wā pranattatā.

RĒCK'ON, *v.* (S. *recui*) to number, to calculate, to esteem, to account—*Shumār k., hisāb k., qadr k. yā 'izāt k., gīnā^h*—Sāukhyā k., jorā wā parisāukhyā-k., mānūā śreshṭh-jāmū wā idār-k., gaṇanā k.

RĒCK'ON-ER, *n.* one who reckons—[*Reckon jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—Reckon jo dhātā hai us se kartā kī arth jām lo.]

RĒCK'ON-ING, *n.* calculation, account, charge—*Hisāb, shumār, kharch kharch yā akhrājāt kī jerd*—Gaṇanā, ginti wā parisāukhyān, vyayapatra wā vyayalekhi.

RE CLAIM, *v.* (L. *re, clamare*) to claim back, to reform, to recall, to tame, to recover; *n.* reformation—*Wīṭas m uṭpā yā wāpas luvā, durnst yā ārista k., bāz talabī k., kīlānā yā palnā-k^h, phir pīnā^h*; *n.* durnst, tādrī, islah—Pher māṅgū, sudhārnā banānā saṅwārā wā thīk-k., phir bulānā wā lāṭhīrī, rachānā wā sudhānā, phir lānū wā punahprāpan-k.; *n.* sudhārnā, bandā, sudhān doshasodhan wā suddhi.

RE CLAIM-A-BLE, *a.* that may be reclaimed—*Munkinnā durnst, āristagī-puṭir, islah-puṭir, hīlne yā palnā hūne ke qābil, qābilla-t-wasāl*—Sudhārne ke yogya, śakyavipratīśār, sudhārnā, pāṇapavartanīya, saṅwārne wā banne ke yogya, rachane ke yogya, prīpya, punahlabhā, grahanīya.

RE CLAIM'ANT, *n.* one that contradicts or remonstrates against—*Radd k. w., bar-khīlāf bayān k. w., khīlāf kholne w., gīlā-guzārī yā shakka-guzārī k. w.*—Viparīta-vādī, apavādak, āpattīvādak.

RE CLAIM'LESS, *a.* not to be reclaimed—*Nā-munkinnā durnst, qāir āristagī-puṭir, nā-islah-puṭir, qāir-qābilla-t-wasāl, hīlne yā palnā hūne ke nā-qābil*—Sudhārne ke ayogya, śakyavipratīśār, asudhārnā, saṅwārne wā banne ke ayogya, rachane ke ayogya. [punahlabhī wā punahprāptī, māṅg wā abhyarthanā.

RECLAIM'ATION, *n.* recovery, demand—*Bāz-gīṭ yā khusl, dā'wā*—Punahprāpan.

RE CLINE, *v.* (L. *re, clino*) to lean back, to rest, to repose; *a.* leaning—*Uṭhāgnā yā tek-raṅgā^h, letnā^h, paṇnī yī par-jānā^h*; *n.* uṭhāgnā^h, ulāhgan^h, tek^h.

RE CLOSE, *v.* (L. *re, clausio*) to close or shut again—*Phir band k.*—Phir māṅdnā.

RE CLUDE, *v.* (L. *re, claudo*) to open—*Kholnā^h.*

RE CLUSE, *a.* shut up, retired; *n.* one who lives in retirement from the world—*Khalwat-nīshīn, khalwat-guzīn*; *n.* gosha-nīshīn, khalwat-nīshīn, khalwat-guzīn, 'uz-lut-guzīn—Ekāntasevī, ekikī wā viviktasevī; *n.* vānaprasth, vānavāsī, ekāntasevī, ekāntavāsī, viviktasevī, viviktavāsī, vānasth.

RE CLUSE'NESS, *n.* retirement, seclusion—*Khalwat-nīshīn yā gosha-nīshīn, 'uz-lut yā hazr*—Vānaprasthatwa wā viviktavāsītwā, viviktatā viviktalāsā viviktavasthī viviktavrittī ekāntasthīti yā ekāntatwa.

RE CLUSE'VE, *a.* affording concealment—*'Uz-lut-dīh, khalwat-nīshīnī-bukhs, hazr-dīh*—Ekāntasthīdīyā, ekāntavādīyā, viviktatūlīyā. [dīsrī-ber kā thakkā^h.

RECOAG U-LATION, *n.* (L. *re, con, ago*) a second conglutination—*Dūsri jamāwat*.

RECOCT', *v.* (L. *re, coctum*) to dress up again—*Phir se pakānā^h, dohrā-kar pakānā^h*—Phir se rūṇḍnā.

RĒCOGNISE, *v.* (L. *re, con, nosco*) to know again, to acknowledge, to review—*Puchhānā^h, qabūl k., nazar-i-sānī yā āznāish-i-sānī k.*—Chīnḥā, swikār-k. aṅgī-kār-k. wā mānūā, punahparīkshā punardrīshṭī wā punarvichār k.

RĒCOGNISANCE, *n.* acknowledgment, avowal, a badge, an obligation—*Shinākt yā tā'aruf, saif bayān iqār yā izhār, nishān-i-shinākt yā pachānne kī 'alāmāt, mu-chalka*—Pachān, drīṇavachān wā prakāś, pachānne kī chinlānī, lagnak wā aṅgīkār-patṛa.

RĒCOGNITION, *n.* acknowledgment, formal avowal, knowledge confessed—*Qabūl, iqār, yād*—Aṅgīkār, swikār wā prakāś, smaran smriti wā anusmriti.

RECOIL, *v.* (L. *re, cula*) to rush or fall back, to shrink; *n.* a falling back—*Palat-*

khānā palāṭā-khānā palatnā yā pichhe palat-jānā^h, haṭnā hichaknā ṭhaṭhaknā dignā yā dab-jānā^h; n. pos-kushī—; n. Paripatan, haṭṭi.

RE-CŌI'ER, *n.* one who recoils—[*Recoi' jo fīl hai us se ism-i-fā'il ke ma'ne jān-lo*—[Recoil jo dhātu hai us se kartā kā arth jān-lo.]

RE-CŌI'ING, *n.* the act of shrinking back—*Pas-kushī, ṭhaṭak^h, haṭnā^h, dignā^h—Parā-patan, haṭṭi.*

RE-CŌIN', *v.* (L. *re, cuneus*) to coin again—*Phir se sikka banānā, phir se zarb d. yā zarb mārṇā, zarb i-sāni d.*—*Phir se mudrā ṭhāpnā wā banānā.* [dekho.]

RE-CŌIN'AGE, *n.* the act of coining again—[*Recoin ke ma'ne dekho*—[*Recoin kā arth*

RE-CŌI-LĒCT', *v.* (L. *re, con, lectum*) to gather again, to recall to memory—*Phir se jam' k. yā firāham k., yād k. yā hosk-pakarnā—Phir se baṭornā wā ekaṭra k., sudh-t. chut-k. smaran-k. wā anusmriti-k.*

RE-CŌL-LĒCTION, *n.* the act or power of recalling to memory, remembrance—*Hāfizā, yād yā yād-āvari—Smriti-akti, smaran wā anusmriti.* [laganā^h.]

RE-CŌM-BINE', *v.* (L. *re, com, binus*) to join together again—*Phir milnā jōrnā yā*

RE-CŌM-FORT', *v.* (L. *re, con, fortis*) to comfort again, to give new strength—*Phir tarāṭī-d. tashīn-d. yā khatir-dārik-k., tāzī quwat d.*—*Phir dharāḥ-d. dhīraj-d. dilhāz d. wā man porhī k., navin wā nai sakti d.* [toshahin, udās.]

RE-CŌM-FORT-LESS, *a.* without comfort—*Dī-shikasta, be-kas, be-chain—Nirānand, san-*

RE-CŌM-MENCE', *v.* (L. *re, com, in, itam*?) to begin anew—*Phir shurū' k., naye sir se shurū' k., sir-i-nau k.—Punarārambh k., phir ārambh k.*

RE-CŌM-MEND', *v.* (L. *re, com, munda*) to praise to another, to make acceptable—*Sifārish sipārish taqrib yā shafī'at k., maqbul 'atiz yā khush āyanda k.—Gūnapra-*

RE-CŌM-MEND'ATION, *n.* the act of recommending, that which recommends—*Sifārish sifārish yā taqrib, majhī i sifārish yā bā'is-i-mīhr-hīnī—Gūnaprasānsī gūnaprasān-*

RE-CŌM-MEND'ER, *n.* one who recommends—*Sifārishī, taqrībī, sipārishī—Gūnaprasān-*

RE-CŌM-MEND'ING, *n.* the act of recommending, that which recommends—*Sifārish sifārish yā taqrib, majhī i sifārish yā bā'is-i-mīhr-hīnī—Gūnaprasānsī gūnaprasān-*

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RE-CON-DENSE', *v.* (L. *re, con, densus*) to condense again—*Phir jamānā^h*.
RE-CON-DITE, *a.* (L. *re, condito*) hidden, secret, abstruse, profound—*Poshūla, makh-fā, nanglaq dāyiq yā gāmiz, amiq*—Gupt, chhipā huā, gūph nigūph wā durboḥ, gam-bhir.

RE-CON-DUCT', *v.* (L. *re, con, ductum*) to conduct again—*Phir-le-jānā^h, phir le-chalānā^h, pher-le-jānā^h, phir se pahvechānā^h, phir le-ānā^h, laulā-le-jānā^h*.

RE-CON-FIRM', *v.* (L. *re, con, firmus*) to confirm anew—*Phir mazbūt gāim yā mu-garrar k., phir se sibil k., phir se tuslāq k.*—Phir drīph wā stbīr k., phir so satya-k. wā thahranā, phir se pramāṇi k.

RE-CON-JOIN', *v.* (L. *re, con, jungo*) to join anew—*Phir mīlānā yā jorānā^h*.

RE-CON-NÔITRE, *v.* (Fr.) to view, to survey, to examine—*Deckhnā^h, nazar yā nigāh k., āzmānā yā tajvīz k.*—Avalokan wā alokan k., nirakhnā wā nirīkshā-k., jāiehnā.

RE-CON-QUER, *v.* (L. *re, con, quero*) to conquer again—*Phir fath k., az-sar-i-nau fath kar-ke le-ānā*—Phir vijay k., phir jīt lenā, nayo sir se jīt-kar apne vās k.

RE-CON-SECRATE, *v.* (L. *re, con, sacer*) to consecrate anew—*Az-sar-i-nau muqaddas yā pik k., phir se nīqāz jidī yā nazy k., phir se kisi pāk kām ke liye mukhsūs k.*—Punahpavitra k., punahpratishthā k., punahsamarpay k., punahsaṅkalp k., phir se charhānā wā utsarg k.

RE-CON-SIDERT, *v.* (L. *re, considero*) to consider again, to review—*Gaur-i-sānī k. yā phir taammul k., nazar-i-sānī k.*—Punarvichār k. wā phir sochnā, punarnirīkshā wā punaralokan k. [—Phir dilāsā dhīraj wā dhāḥhas d.]

RE-CON-SOLATE, *v.* (L. *re, con, solor*) to comfort again—*Phir taskin yā tasallī d.*

RE-CON-VENE', *v.* (L. *re, con, venio*) to convene or call together again, to assemble or come together again—*Phir jam' k., phir jam' h.*—Phir batamī, phir batūmā.

RE-CON-VERT', *v.* (L. *re, con, verto*) to convert again—*Phir palat-jānā^h, phir badal dalat*—Phir parivartan k.

RE-CON-VERSION, *n.* a second conversion—*Tabdil-i-sānī*—Punahparivartan.

RE-CON-VEY', *v.* (L. *re, con, veho*) to convey back—*Phirā-le-jānā^h, laulā-le-jānā^h, pulā-le-jānā^h, pher le-jānā^h*.

RE-CORD', *v.* (L. *re, cor*) to register, to enrol, to imprint on the memory, to cause to be remembered, to sing or play—*Daftar yā fhrisṭ meḥ dikhil k., darj k., zihn par naqsh k. yā zihn nishān k., yād karinā, qimā yā khelānā^h*—Lekhyapatra meḥ charhānā wā likhnā, tūknā wā patrīrīph k., man-meḥ garānā chit meḥ baithālnā wā hri-dayanishthi k., sudhī-dilānā chet-karānī wā smaran-karīnā, gūn k. wā krīpā k.

RECORD, *n.* a register, an authentic memorial—*Daftar yā fhrisṭ, tawdīrkā*—Lekhya-patra, itihās.

RE-COR-DION, *n.* remembrance—*Yād, yād-ārari, sukh^h, chet^h*—Smaran, smriti.

RE-COR-DE', *v.* one who records, an officer who keeps rolls or records, a kind of flute wā lekhaḥ. —*Daftar, qurān, aḥl-i-daftar yā sar-rishta-dār, ek gīām kī būharī yā bānālī*—Lipīkar wā lekhaḥ. —Lekhyapatrakshak, ek prakār kī murli wā vādī.

RE-COUCH', *v.* (Fr. *coucher*) to lie down again—*Phir letnā^h, phir let-jānā^h, phir par-jānā^h*.

RE-COUNT', *v.* (L. *re, co, gnto*) to relate in detail, to narrate, to recite—*Mufasssal kahānā, bayān k., naql k. yā p-chnā*—Viśeshavartan wā vrittāntavivaran k., āḥyān wā varṇan k., pāth k.

RE-COUNTMENT, *n.* relation, recital—*Bitānā, takrār takarrar kārīr yā shunār*—Viva-

RE-COURSE', *n.* (L. *re, cursum*) application as for help or protection, return—*Rūjū, murājāt yā bāz-gušt*—Avalamban samāstāy wā upāstāy, pratyigaman phirāw wā

RE-COURSEFUL, *a.* moving alternately—*Bārī-bārī yā parī-parī se chaltē c^h*. [paltā.

RE-COVER, *v.* (L. *re, capio*) to get again, to restore, to regain health—*Phir-pānā^h, ba-hāl k. shafā yā shifā d., āram h. sakīhu-l-badān h. yā shifā pēnā*—Punah-prāpan punahprāpti wā pratilabdhī k., phir yathāsthit wā swasth k., chāngā roga-

mukt nirvīrtarog punahswasth wā punarirogya h.

RE-COVER-ABLE, *a.* that may be recovered—*Mumkinu-l-musūl, mumkinu-l-husūl, qā-bil-i-bahālī, mumkinu-sh-shifā*—Pratilabhya, punaralabhya, punahprāpya, swasth-yakshan, ārogyakshan, phir pūrvasthīti meḥ hone ke yogyn.

RE-COVER-Y, *n.* act of regaining, restoration—*Bāz-gušt vusūl yā husūl, shifā shafā sikkat yā āram*—Punahprāpti punahprāpan punaralabdhī pratilabdhī wā pratyud-dhār, rogamukti roganivritti rogasamutthān swasthya nirdmāyātī wā nīramāy.

RE-CRE-ANT, *a.* (L. *re, credo*) cowardly, mean-spirited, apostate, false—*Huz-dīl yā hīz, nā-mard yā past-himmat, murtād, munkir-i-dīn yā tūrk-i-dīn, be-wafā*—Kīyar wā kātar, kādar wā darpoknā, dharmabhrasht ullaḥghitadharm wā ātmadharma-chyut, kapātī wā jhūthā.

RE-CRE-ATE', *v.* (L. *re, creatum*) to create anew, to refresh after toil, to gratify—*Az-sar-i-nau paidā k., āram-d. yā tāza-k., khush k.*—Punarnirmān wā punaharīshṭi k., vīśram d., rijhānā wā bahlānā.

- REC-RE-Å-TION**, *n.* relief from toil, amusement—*Ārām āśāish yā tafrih-i-tab', tafarruj dil-lag' yā tafrih*—*Viśrām wā viśrānti*, bahlāw rijhāw manphir chuhul, manovinod manoranjan kriṛā raman vilās wā kautuk. [rañjak, vinodak.]
- REC'RE-Å-TIVE**, *a.* refreshing, amusing—*Dil-faroz, farah-baksh yā dil-chasp*—*Mano-REC'RE-MENT*, *n.* (L. *re, cerno*) dross—*Mail', filizz, rim, zang, fuzla, kasāfat*—*Mal, morehā wā murehā, khād, kitṭa, kīṭ, talchhat, tarchhat, chhūt*.
- REC-RE-MENTAL**, **REC-RE-MEN-TIOUS**, *a.* drossy—*Mukaddar, nā-kāra, najis, mailā'*—*Malin, malin, samal, malaviśisht, nikrisht*.
- RE-CRIM-I-NATE**, *v.* (L. *re, crimen*) to return one accusation for another—*Palṭi tukmat laginā, ulat-kar itihām d.*—*Pratyapavād k.*, *pratyārop wā pratyāropan k.*, *pratyabhiyog k.*, *palatkar wā ulat-kar dosh laginā*.
- RE-CRIM-I-NATION**, *n.* the act of recriminating—*Palṭi tukmat, ulā itihām*—*Pratyapavād, pratyārop wā pratyāropan, pratyabhiyog*.
- RE-CRIM-I-NA-TO-RY**, *a.* retorting an accusation—*Ultā itihām d. w.*, *palṭi tukmat lagāne w.*—*Pratyāropak, pratyapavādak, pratyapavādi, pratyāropakari, palatkar dosh lagāne w.*
- RE-CRU-DE-N-CY**, *n.* (L. *re, crudus*) the state of becoming sore again—*Phir purdard hone ki hālat, phir pakne ki hālat*—*Phir dukhātū hone ki dāsi, punasparśā-rttatwā, punasparśasāhatwā*.
- RE-CRUIT**, *v.* (L. *re, crutum*) to repair by new supplies, to raise new soldiers; *n.* a supply, a new soldier—*Phir durust yā zor-āwar k.*, *niyāh-dāshk k.*, *yā naye sipāh jamānā yā bharti k.*; *n. sar-ō rāh yā sar-ba-rāh, nayi sipāh yā nau-mulāzim*—*Pūr-vat k. wā phir purā k.*, *nayi bharti-k.*, *navasāyina-sāgrah-k.*, *wā nūtanāsāyina-sāgrah-k.*; *n. jūtāw sambhār wā khep, navasāyina wā nūtanāsāyina*.
- RE-CRUITER**, *n.* one who recruits—[*Recruit jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[*Recruit jo dhātū hai us se kartā kā arth jān-lo.*]
- RECT-AN-GL-E**, *n.* (L. *rectus, angulus*) a figure the angles of which are right angles and the opposite sides equal—*Mustatil-qā'im-u-z-zāwiya, zū-zāwiyyatu-l-qawā'im*—*Samakona-kriti, samakon. āyātā*. [kriti, āyatskār.]
- RECT-AN-GL-ED**, *a.* having right angles—*Mustaqim-u-z-zāwiya*—*Samakon, samakonā-*
- RECT-AN-GU-LAR**, *a.* having right angles—*Mustaqim-u-z-zāwiya*—*Samakon, samakonā-kriti, āyatskār*.
- RECT-AN-GU-LAR-LY**, *ad.* with right angles—*Qā'im-u-z-zāwiyyā se*—*Samakon se*.
- RECTI-FY**, *v.* (L. *rectus, facio*) to make right, to correct, to exalt and improve by repeated distillation—*Durust k.*, *islāh d.*, *do-ātasha yā si-ātasha k.*—*Thik yathārth wā tathya k.*, *sodhanā wā sūddh-k.*, *vārañvār bhābhke se khinchkar parishkrit k.*
- RECTI-FI-CABLE**, *a.* that may be rectified—*Islāh-pāzīr, mumkin-u-durust*—*Sodhya, sodhaniya, sañsodhaniya*. [dhi, pratisamādhān.]
- RECTI-FICATION**, *n.* the act of rectifying—*Islāh-dhī, durust, islāh*—*Sodhan, sūd-*
- RECTI-FIER**, *n.* one that rectifies—*Sodhanne w.*, *islāh dhi, durust k. w.*, *do-ātasha yā si-ātasha k. w.*—*Sodhak, sodhane w.*, *sūddha k. w.*, *vārañvār bhābhke se khinchkar parishkrit k. w.*
- RECTI-LINE-AR**, **RECT-I-LIN-E-ous**, *a.* (L. *rectus, linea*) consisting of right lines—*Khatt-i-mustaqim-dar, mustaqim-u-azālā'*—*Saralarekh, saralarekhāvisisht, saralare-khāmay, rijubhuj*.
- RECTITUDE**, *n.* (L. *rectus*) rightness of principle or practice, uprightness—*Kharāh, ristī yā rast-bāzi*—*Sachāi wā sachauti, satyāśilitā wā sachcharit*.
- RECTOR**, *n.* (L. *rectum*) a ruler, a governor, the clergyman of an unimpropriated parish, the head of a religious house or of a seminary—*Hākim, āmil yā nazim, pādri yā pīr jo ek mahallē ke liye hotāhai, kisi khānqāh yā madrase kā sar-dār*—*Swāmi wā adhip, śāśak adhyaksh prabhu wā pīlak, grāmāguru grāmapurohit wā grāmāchārya, kisi math wā pāthālay kā pradhānādhikārī*.
- REC-TOR-IAL**, *a.* belonging to a rector—*Hākim yā mahallē ke pādri ke mutā'alliq, kisi khānqāh yā madrase ke sar-dār ke mutā'alliq*—*Swāmisambandhi, grāmāguru-sambandhi, grāmapurohitavishayak, kisi math wā pāthālay ke pradhānādhikārisambandhi*.
- REC-TOR-SHIP**, *n.* the rank or office of a rector—*Hākim yā pādri kā 'uhda, kisi khān-qāh yā madrase ke sar-dār kā 'uhda*—*Swāmi-pād, śāśakapād, grāmāgurupād, grā-māchāryapād*. [hit kī tolā wā ghar, grāmāchāryagrih, grāmāguruniketan.]
- REC-TORY**, *n.* the parish or mansion of a rector—*Pādri kā mahalla yā makān*—*Puro-REC-TRESS, REC-TRIX*, *n.* a governess—*Ātā'*—*Guruwāyan, guruwāin*.
- RE-CUMB**, *v.* (L. *re, cumbo*) to lean—*Jhuknā'*, *uṭhāgnā'*. [nā'.]
- REC-U-BATION**, *n.* the act of lying or leaning—*Letnā'*, *uṭhāgnā'*, *uṭhāgnā'*, *uṭhāg-*
- RE-CUM-BENCE**, **RE-CUM-BEN-QT**, *n.* the act or posture of lying or leaning, rest, repose—*Letnā yā uṭhāgnā'*, *ārām yā istirāhat, āśāish yā rāhat*—*Letāi wā uṭhāgnā, vi-ārām, āyan kal wā sukh*.

- RE-CUM-BENT**, *a.* lying, leaning, reposing—*Letā huā^h, muttakī yā takiya-lagāye-hue, āram kartā-huā*—*Parā huā, uṭhaṅgī, soyī-huā sotā-huā sayān wā sāyī.*
- RE-CU'PER-A-BLE**, *a.* (*L. re, capio*) that may be got back, recoverable—*Phir milne ke qābil, qābilu-l-wusul wā qābil-i-wusul*—*Punahprāpya, punaralabhya wā pratilabhya.*
- RE-CU'PER-A'TION**, *n.* recovery of any thing lost—*Gum-shuda shak kā phir milnā*—*Gai hui wā khoi hui vastu kā phir milnā, punahprāpan, punaralabdhī, punaralābha.*
- RE-CUR'**, *v.* (*L. re, curro*) to return to the mind, to have recourse, to resort—*Yād-ānā, rujū k., daṇṇā^h*—*Sudh-ānā chet-ānā wā punahsmrit-h., āsray wā avalamb palarnā, lagnā.*
- RE-CUR'RENCE**, **RE-CUR'REN-CY**, *n.* return, resort—*Bāz-āmad bāz-gasht yā murāja'at, rujū yā talbīr*—*Phirāw punarīgaman punarvartan punarupasthiti wā punarutpatti, upay wā gati.*
- RE-CUR'RENT**, *a.* returning from time to time—*Bāz-gard, rajā'i, rājī*—*Anuvāramā-gāmi, punahpunarīgāmi, punahpunarvartī, palat palat kar wā phir phir kar hone w.*
- RE-CUR'RESION**, *n.* return—*Bāz-āmad, bāz-gasht, murāja'at*—*Punaragaman.*
- RE-CURE'**, *v.* (*L. re, curo*) to heal again, to recover; *n.* remedy, recovery—*Phir bimāri dīr yā raf k., tan-durust-k. sahīlu-l-balan-k. shafā-i. yā phir-hisil k.; n. dawā yī 'ilāj, shafā shifā yā sihat*—*Phir chahā k., phir niramay k. wā phir-pānā; n. anshulh wā bhesaj, ārogya rogamukti roganivritti nīrīmayatā wā nīramay.*
- RE-CUR'R'LESS**, *a.* incapable of remedy—*Nā-mumkinu-l-'ilāj, lā-'ilāj, nā-'ilāj-pazīr*—*Asādhya, achikitsaniya, upāyahin, nīrupāy.*
- RE-CUR'VATE**, *v.* (*L. re, curvus*) to bend back; *a.* bent back—*Pichhe ko jhuknā yā terhā^h*; *a. pichhe ko jhukā-huā yā terhā^h.*
- RE-CUR'VATION**, *n.* a bending backward—*Pichhe ko jhuknā^h, pichhe kī or jhukāw yā terhā^h.*
- RE-CU'VOUS**, *a.* bent backward—*Pichhe ko jhukā-huā^h, pichhe kī or jhukā-huā yā*
- RE-CUSE'**, *v.* (*L. re, cuso*) to refuse—*Inkār k., nā-qubūl k.*—*Aswīkār k., nakārnā.*
- RE-CU'SANT**, *a.* refusing to conform; *n.* one who refuses to acknowledge the supremacy of the king in matters of religion—*Murtadā, bādshāh kī tarāf se muqarrar dīn aur rasm se inkār k. w.; n. mazhabī yā dīnī 'umīr meñ bādshāh kī hukūmat nū-mānne w.*—*Desasthāpitadharmanavisammat wā matāntarāvalambī; n. desasthāpitadharmanavirodhī, dharm ke vishay meñ rījāsīsan nā mānne w.*
- RE-CU'SAN-CY**, *n.* nonconformity—*'Ibādāt ke qāim qawā'id aur qānūn se inkār, inhīrāf*—*Desasthāpitadharmanavirodh. desasthāpitadharmanāsammatī.*
- RED**, *a.* (*S. read*) of a bright colour resembling blood; *n.* a red colour—*Surkh, lāl, ahmar; n. surkh rangī*—*Lohit, sonit, rakt, raktavarṇ, aruṇ, ghaṇḍarūn; n. lohita-varṇ, raktavarṇ, aruṇ.*
- RED'DEN**, *v.* to make or grow red—*Surkh k. yā h., lāl k. yā h.*—*Arūṇ k. wā h., rakt*
- RED'DISH**, *a.* somewhat red—*Surkh-sā, lāl-sā, kisi qadr ahmar yā surkh*—*Kuchh lohit, āmrūt, ālohit, kuchh raktavarṇ.*
- RED'DISH-NESS**, *n.* tendency to redness—*Gulāb-rangī, surkh-rangī*—*Āraktatā, ālohitatā, kuchh raktatā.*
- RED'NESS**, *n.* the quality of being red—*Surkhī, lālī*—*Raktatwa, raktimā, lauhitya,*
- RED'NEAST**, *n.* a bird—*Ek qism kī chhotī chiriyā jiskī chhātī surkh hotī hai, surkh-sina*—*Ek bhūṭī kī chhotī chiriyā jiskī chhātī aruṇ hotī hai.*
- RED'COAT**, *n.* a soldier—*Ek sipāhī*—*Yodhā, sānya, sāstrajivī.*
- RED'HOT**, *a.* heated to redness—*Bhabhūkā^h, āngūr-sā surkh, ātash-gūn, ātash-fām*—*Agnivarṇ, raktatapt, āngūr-sarikhā.*
- RED'LEAD**, *n.* lead calcined, minium—*Seindur^h, isranj yā isrinj*—*Sindūr, raktachūrn.*
- RED'SEAB**, *v.* to break or crack when too hot—*Āch se tuknā chaknā yā phatnā^h.*
- RED'SBANK**, *n.* a bare-logged person—*Nangi tāng w^h.*
- RED'STREAK**, *n.* a species of apple—*Ek qism kā seb*—*Ek prakar kā sew.*
- RE-DACT'**, *v.* (*L. re, actum*) to reduce to form, to force—*Ḍaul-d. yā ḍaul meñ lānā^h, dhakelnā^h.*
- RE-DAR'GUE**, *v.* (*L. re, arguo*) to refute—*Radd k., bātīl k.*—*Khandan k., kātnā.*
- RE-DAR-GU'TION**, *n.* refutation, conviction—*Rudd ībtāl yā butlān, qāil-mā'qūlī yā qāilī*—*Khandan, pariṇān nīschay wā vīswās.*
- RED-DI'TION**, *n.* (*L. re, datum*) the act of returning, restitution, explanation—*Wapas, bās-dihī, bayān tashrīh tasrīh yā tafsīr*—*Plurāw, pratyarpān punararpān wā pratidān, vyākhyā wā vīvarān.*
- RED-DI-TIVE**, *a.* returning, answering—*Wapas k. w., jawāb d. w.*—*Pherne w. wā lautāne*
- RE-DEEM'**, *v.* (*L. re, emo*) to buy back, to ransom, to rescue, to compensate, to fulfil—*Khawā-d-kar pher-lenā, zar de-kar chhorānā, āzād rīhā yā khalās k., ajr-d. 'iwaz-d. yā jazā-d., pūrā k^h.*—*Parikray k. wā kray karke pher lenā, samamūlyakadravya dekar chhurānā, mukt k. wā bachānā, parīsoth-k. wā kshatī pūrī k., purṇ k.*
- RE-DEEM'A-BLE**, *a.* that may be redeemed—*Mumkinu-l-āzādī, pūrā hone ke qābil,*

kharid-kar pher liye jāne ke qābil—Parikreya, parikretavya, chhurāye jāne ke yogya, avahāryya, purā hone ke yogya.

RE-DEEM'ER, *n.* one who redeems, the Saviour—*Mustakhlis yā hāmī, shafī' yā hāfz yā nī Hazrat-Isā*—Mokshak parimochak wā chhurāne-w., trātā uddhartā nistārak uddhānak arthāt Isā.

RE-DEMP'TION, *n.* the act of redeeming, ransom, release, deliverance from sin and misery by the death of Christ—*Istikhlās, rihās, āzādagi yā khalāsī, Hazrat-Isā ki wafāt ke bā'is se gunāh aur taklīf se nōjāt*—Chhutkūrā wā uddhār, parikray wā avahāran, bachāw mukti wā moksh, Isā ki mritya ke kāran se trāp paritrāp nistār nishkriti wā tīran.

RE-DEMP'TO-RY, *a.* paid for ransom—*Ā-dilī ke liye diyā-huā, rihāt ke liye diyā-huā*—Muktyarth pradatta, mokshārth pradatta, chhutkāre wā mukti ke nimitta diyā huā.

RE-DE LIV'ER, *v.* (L. *re, de, liber*) to deliver back, to deliver again—*Wāpas k., phir hawālā k.*—Pher denā, phir sanjūnā.

RE-DE LIV'ER-Y, *n.* the act of delivering back—*Bāz-sipurdagī, bāc-supurdagi*—Punar-arpan, punahsamarpan, punahpradān, pratyarpan, pratisamarpan.

RE-DE-MAND', *v.* (L. *re, de, mando*) to demand back, to demand again—*Bāz-talab-k., phir dā'wā k.*—Pher māngnā, phir māngnā wā punarabhyarthanā k. [jānā^h.

RE-DE SCEND', *v.* (L. *re, de, scendo*) to descend again—*Phir utarūn^h, phir niche*

RE-DEN'TE-GRATE, *v.* (L. *re, integer*) to make whole again, to restore, to renew—*Phir kull k., bo-hāl k., yā durst k., tāza k. yā sar-i-nūn k.*—Punahsampūrṇ k., phir jāis kī tais k. wā pūrvavat k., nayā nūtan wā navin k.

RE-DIN-TE-GRATION, *n.* restoration, renovation—*Bāz-dihī vīpas yā bahālī, tajdid tajdidul yā tahvīl*—Pratidin pratyarpan wā pūrvasthitisthāpanā, navikaran nūtanā-vasthī navatāprāpti wā uddhār.

RE-DIS-BURSE', *v.* (L. *re, dis, bursa*) to repay, to refund—*Wāpas d. yā k., bāz adā k.*—Bhar-d. wā pher-d., lautā-d. utā-d. wā pratidān-k.

RE-DIS POSE', *v.* (L. *re, dis, posito*) to dispose or adjust again—*Phir murattal yā durst k.*—Phir yathākram se dharmī, phir thik k. wā sudhārnā.

RE-DU-LENT, *a.* (L. *re, oleo*) having or diffusing a sweet scent—*Khush-bo-dār, khush-bo-dār, su-gandhā^h*—Sugandhik, suvāsik, surahhi. [suvis.

RE-DU-LENCE, RE-DU-LEN-CY, *n.* sweet scent—*Khush-bū. khush-bo, su-būs^h*—Sugandhi,

RE-DU-PLÉ, *v.* (L. *re, duplex*) to increase by doubling, to repeat in return or often, to become twice as much—*Do-chand du-chand yā muzā'af k., mukarrar-k. yā du-bā-ra k., do-chand du-chand yā muzā'af h.*—Dunā-k. dugnī-k. wā dugmīnī, vīrahvār wā punahpunah k., dūnā dūgnā wā dwigun h.

RE-DOUBT', *re-dū't*, *n.* (L. *re, ductum*) an outwork, a fortress—*Ayulā^h, qal'a-cha*—Bāhar-kotā wā durgaprākār, kot garh wā durg.

RE-DOUBT'ABLE, *re-dū't'a-ble*, *a.* (Fr. *redouter*) formidable, terrible to foes—*Muhib, dahshat-angez khauf nāk yā haibat-nāk*—Darāwnā wā bhīm, bhayānik wā bhayānak. [wā bhīm, bhayānak wā bhayānik.

RE-DOUBT'ED, *a.* formidable, terrible—*Muhib, haibat-nāk yā dahshat-angez*—Darāwnā

RE-DOUN'D', *v.* (L. *re, unda*) to be sent back by reaction, to conduce, to result—*Palat khānā^h, mumidd-h. yā taqwiyat-d., hāsīl-h. yā paidā-h.*—Palat jānā, upakār wā kahāyatā k., nikālā utlūnā phalā wā parimān-h.

RE-DRESS', *v.* (L. *re, Fr. dresser*) to set right, to amend, to remedy; *n.* reformation, amendment, remedy—*Durst k., bih-tar-k., tadārūk-k. chāra-sāzi-k. raf'-k. faryād-rāzī-k. yā dād-rāzī-k.; n. bih-tari, ārstagi yā islāh, chāru chāra-sāzi 'ilāj tadbit dād-rāzī yā tadārūk*—Pratisamādhān-k. wā thik-k., sōdhnā sūddha-k. wā uttā-natar-k., dūr-k. upāy-k. wā uddhār-k.; *n.* sōdhnā doshapratīkār wā doshaśōdhnā, sūddhi wā pratisamādhān, upāy pratīkār pratīkār wā uddhār. [uddhārak.

RE-DRESS'ER, *n.* one who gives redress—*Dād-ras, faryād-ras, mutadārik*—Uddhātā,

RE-DRESS'IVE, *a.* affording relief, succouring—*Mumidd, mu'āwin*—Uddhārak, sahāyak.

RE-DUCE', *v.* (L. *re, duco*) to bring back, to bring from one state to another, to diminish, to degrade, to subdue—*Pher-lānā^h, ek hāl se dūsrī hāl meṁ k., kam qulīl yā takhfiṣ k., zer-pā yā muhtazul k., maglūb-k. sar-k. yā taht-meṁ-lānā*—Lautī-lānā, ek avasthā se dūsrī avasthā meṁ k., ghaṭnā wā nyūn-k., girā-d. wā utār-d., tor-dāl-nā vās-k. wā jituā.

RE-DUCE'MENT, *n.* the act of bringing back—*Pher-lānā^h, lautā-lānā^h.*

RE-DU'CER, *n.* one who reduces—[*Reduce jo f'l hai us se ism-i-jā'il ke ma'ne samajh-lo*]
—[Reduce jo dhātu hai us se kartā kī arth jān-lo.]

RE-DU'CI-BLE, *a.* that may be reduced—*Kam hone ke qābil, ghaṭne ke qābil, mumkinu-l-takhfiṣ, taqlīl-pāzīr*—Ghaṭne ke yogya, nyūn hone ke yogya. [Ghaṭne kī योग्यता.]

RE-DU'CI-BLE-NESS, *n.* quality of being reducible—*Kam hone kī qābilīyat yā biyāgat*—*RE-DU'CTION*, *n.* the act of reducing—*Taqlīl, istikhfiṣ, tashkīr, maglūbiyat*—Ghaṭāw, ghaṭā, hrās, nyūnatā, vāsīkaran, vijay.

- RE-DŪC'TIVE**, *a.* having power to reduce; *n.* that which has the power of reducing—*Kam yā maglīb kurne kī tāgat rakhne v.*; *n.* qatlī karnē yā zer-pā kurne kī tāgat rakhne v.—Ghatāt wā vās karno ko samarth; *n.* jo ghatā sakai wā vās kar sakai.
- RE-DŪC'TIVE-LY**, *ad.* by reduction—*Taqlīl se, istikhfāf se, tashkīr yā maglībīyat se*—Ghaṭw se, hrās wā nyūnatā se, vijay se.
- RE-DŪN'DANT**, *a.* (*L. re, unda*) superfluous, superabundant, using more words or images than are necessary—*Zāid, fuzūl fuzūl af-zūn wāfir afzūd ziyādat kasir yā mazid, zaid-go yā bisyar-go*—Atirikt wā adhik, atisayit atisayī wā atyant, atibhūshī wā anāvasyak sabdon kī vyavahār k. w.
- RE-DŪN'DANCE**, **RE-DŪN'DAN-CE**, *n.* superfluity—*Kasrat, ifrāt, ziyādati, fuzūli, afzūni, fuzūliyat*—Bāhulya, bahutāyat, bahutāt, ādhikya, adhikikā, atirek.
- RE-DŪN'DANT-LY**, *ad.* superfluously—*Ziyādati se, zāidan, ifrāt kasrat yā fuzūli se*—Bahutiyat wā bahutāt se, bāhulya se, atisay-karke, atirikt.
- RE-DŪ'TLI-CATE**, *v.* (*L. re, duplex*) to double—*Do-chand du-chand yā muzā'af k., duhrānā^h, dohrānā^h, dūnā k^h, dūgnā k^h*—Dwigun k.
- RE-DŪ'TLI-CATION**, *n.* the act of doubling—*Duhrāw yā dohrānā^h, dūgnānā^h*.
- RE-DŪ'TLI-CA-TIVE**, *a.* double—*Do-chand yā du-chand, muzā'af, dohrā^h, duhrā^h, dūnā^h, dūgnā^h*—Dwigun. [pratidhwani k. wā h.
- RE-ĒCH'O**, *v.* (*L. re, echo*) to echo back—*Āwāz-i-bāz-gasht d. ānā yit h.*—Gūnjnā,
- REED**, *n.* (*S. hreed*) a hollow knotted stalk, a small pipe, an arrow—*Nai yā kīlk, bānsri^h, tār*—Narkat sarahrī sīrkī wā sarpat, vāhī wā murli, vāp bān wā sar.
- REED'ED**, *a.* covered with reeds—*Pur-nai, pur-kīlk*—Narkatmay, narkat se bhārā-huā, sarahrī wā sarpat se bhārī huā, narākīya, narāmāy.
- REED'EN**, *a.* consisting of reeds—*Narkat-kā^h*. [narahin, narāsūnya
- REED'LESS**, *a.* being without reeds—*Benai, be-kīlk*—Narkat binā, binī narkat kā,
- REED'y**, *a.* abounding with reeds—*Pur-nai, pur-kīlk*—Narāmāy, narkatmay, narkat wā sīrkī se bhārī huā, narapūrp. [i-sānī k.—Phir banānī wā uṭhānī, punarnirmāy k.
- RE-ED'I-FY**, *v.* (*L. re, edico, facio*) to build again, to rebuild—*Phir ta'mir k., ta'mir*—
- RE-ED-I-FI-CĀ-TION**, *n.* the act of rebuilding—*Ta'mir-i-sānī, az-sar-i-nau-ta'mir*—Punar-nirmāp.
- REEF**, *n.* (*D.*) a certain portion of a sail which can be drawn together to reduce the surface; *v.* to reduce the surface—*Pāl kā ek hissa jisko wusāt yā sath kam karnē ke liye lapet-sakēⁿ; v. sath yā wusāt kam yā takhfīf k.*—Pāl kā ek bhāg jisko vistār wā uparibhāg ke ghatāne wā nyūn karnē ke nimitta lapet sakain; *v.* vistār wā uparibhāg nyūn k. wā ghatānā.
- REEF**, *n.* (*Ger. riff*) a chain of rocks lying near the surface of the water—*Silsila-i-chalān jo aksar samundar meñ sath ke nazdik hotā hai*—Sailāsrēpi jo samudra ke madhyā meñ prishṭhabhāg ke nikat hotī hai.
- REEK**, *n.* (*S. rec*) smoke, steam, vapour; *v.* to smoke, to steam, to emit vapour—*Dūd, taf, bukhār*; *v. dūd nikalnā, bhāph nikalnā^h, bukhār-chohnā yā bukhār-nikalnā^h*—Dhūnān dhūnān wā dhūm, bhāph wā bāph, vāshp; *v. Dhūnān wā dhūnān-nikalnā^h, bāphānā, bāph-chohnā wā bhāph-ūṭhnā^h*. [uay, vāshpamay wā dhūmāyāmān.
- REEK'y**, *a.* smoky, soiled with smoke—*Dūd-sā, dūd-ālīdu*—Dhūnāndhār wā dhūma-
- REEL**, *n.* (*S. hreol*) a turning frame on which thread or yarn is wound, a dance; *v.* to wind on a reel, to stagger—*Charkhī charkhā yā kulāba, ek qism kī nāch*; *v. atēnā paretnā yā pheñtī-banānā^h, larbarānā larbarānā talmatānā, daymagānā larkhārānā yā larkharānā^h*—Pareti pareti aṭeran charkhī ghurnī latāī wā rahitā, ek prakār kā nāch wā nāch. [chun-lenā barāy-lenā bāchh-lenā chhāñṭ-lenā wā ubeh-lenā.
- RE-E-LECT**, *v.* (*L. re, e, lectum*) to choose again—*Phir pasand k.*—Phir chunnī
- RE-E-LEC'TION**, *n.* election a second time—*Barguzidagi-i-sānī, pasand-i-sānī*—Dohrānā wā duhrākar barāw chunāw wā bachhāw, dwitīyavarāy.
- RE-EM-BARK'**, *v.* (*L. re, Fr. en, barque*) to put or go on board again—*Phir jahāz-nishīn k. yā h., phir jahāz par chapṭānā yā chapṭnā*—Naukā par phir chapṭānā wā chapṭnā.
- RE-EM-BATTLE**, *v.* (*L. re, Fr. en, bataille*) to arrange again in order of battle—*Phir saff-ārāt yā saff-bandī k.*—Phir vyūh rachānā, yuddha ke nimitta senā ko kram se phir sajānā, phir vyūharachānā k.
- RE-EN-ACT**, *v.* (*L. re, in, actum*) to enact again—*Phir ba-taur āin ke hukm k., āin ke rū se phir muqarrar k., phir fatwā d. yā furmānā*—Phir vyavasthā ke dwārā nish-panna k. wā siddh k., phir vyavasthā k., phir vidhān wā ājnā k.
- RE-EN-FORCE'**, *v.* (*L. re, in, fortis*) to strengthen with new force or assistance—*Madud-i-sānī yā kumak-i-sānī se taqwīyat-d. yā mazbūt-k., sor d.*—Adhik senā bhejkar balawān k., saḥāyatā karke pusht wā balawān k.
- RE-EN-FORCE'MENT**, *n.* additional force—*Madad, kumak, taqwīyat, tāid, nai fauj*—Nūtan bal, navīnasānīya, navīnasahāyatā.
- RE-EN-GAGE'**, *v.* (*L. re, Fr. en, gager*) to engage again—*Shart-i-sānī k., qaul-qarār-i-*

- sāni yā 'ahd-o-paimān-i-sāni k.*, *phir mashqūl yā naukar-rakhnā*—Phir hoj niyam prajñā wā pan k., phir niyukt k.
- RE-EN-JOY', v. (L. *re*, Fr. *en*, *joie*) to enjoy anew—*Phir khushi ke sāth ma'ulm k.*, *phir kist shai men khushi k.*, *phir pānā*^h—Phir ānandapūrvak bodh k., phir bhog k., phir labhā bilāsnā wā kisi vastu men ānand k. [*phirāknā yā bhārāknā*^h]
- RE-EN-KINDLE, v. (L. *re*, *in*, *candle*?) to enkindle again—*Phir jalānā āg-lagānā*
- RE-ENTER, v. (L. *re*, *intro*) to enter again—*Phir dikhil k. yā h.*—Phir praveś karānā wā praveś k., phir paithāna wā paithnā, phir bhitar jānā, phir ghusnā.
- RE-ENTRANCE, n. the act of entering again—*Amad-i-sānt, dar-amad-i-sānt, rasāt-i-sānt, idkhāt-i-sānt*—Punahpraveś, punaraveś, dūsrī paith, dohrākar wā duhrākar pahunch.
- RE-ENTHRONE', v. (L. *re*, *in*, *throne*) to replace on a throne—*Phir takht par bai-thānā*, *phir bādshāhi darja d.*, *phir masnad-nishīn k.*, *phir bādshāh banānā*—Phir sūbhāsan par bai-thānā, phir rājā banānā.
- RE-ESTABLISH, v. (L. *re*, *sto*) to establish anew, to confirm again—*Phir ba-hāl yā bar-qarār k.*, *phir muqarrar qūm yā mazbūt k.*—Phir nirdhāran-k. kharī-k. wā sañsthi-pān-k., phir thāhrānā sthīr-k. drīh-k. wā pranāpī-k.
- RE-ESTABLISH-ER, n. one who reestablishes—*Phir qūm muqarrar bar-pā mazbūt yā ba-hāl k. w.*—Phir nirdhāran wā sañsthi-pān k. w., phir kharī k. w., phir sthīr-k. w., phir drīh k. w., phir pranāpī k. w.
- RE-ESTABLISHMENT, n. act of reestablishing—*Tugarrur-i-sānt, qiyām-i-sānt, ta'ai-yun-i-sānt, bahāl-i-sānt, phir bar-qarārī*—Punahsañsthi, punahsañsthi-pān, dwitīya-vyavasthi-pān, punahpranāpīkarap, punahsthi.
- RE-ESTATE', v. (L. *re*, *statum*) to restore to a former state or condition—*Sābiq hālū men k.*, *ba-hāl k.*—Pūrvadast men k., pūrvavat k., phir jānā kā tāsī k.
- RE-EXAMINE, v. (L. *re*, *examen*) to examine anew—*Phir talash-k. āznānā intihān-k. talqīq-k. yā tajwīz-k.*—Phir khojā dhūrlmā parakhnā kasnā jāchēnā [*karmanīrvādhak*]
- REFEVE, n. (S. *gerafa*) a steward—*Gumāshta, sar-bārāh-kār, ihtimāmchī*—Kāryādhisī,
- REFECT', v. (L. *re*, *factum*) to refresh—*Tāza k.*, *nāshṭe se tāza k.*—Jalpān se swasthī [*lūpānmaklādan, upahār, śrāmāpahār*]
- REFECTION, n. refreshment after hunger—*Nāshṭā, nāshṭa*—Jalpān, lughubhojan,
- REFECTO-RY, n. a room for refreshment—*Nāshṭa-khāna, nā'nat khāna, chāshṭ khāna, nāshṭā karne kā kamārā*—Upahāragrih, upahārasālā, āhīrasālā.
- REFUTE', v. (L. *re*, *fallo*) to refute, to disprove—*Radd k.*, *galut thāhrānā yā bātīl-k.*—Khaṇḍan k., kātnā jhūthā-thāhrānā wā asuddh-thāhrānā.
- REFER', v. (L. *re*, *fero*) to direct to another for information or judgment, to reduce, to assign, to have relation, to appeal, to have recourse, to allude—*Rujū' k. sipurd-k. yā hawāla-k.*, *pher le-jānā yā pher le-ānā, nakhsās muqarrar yā mansūb k.*, *nisbat yā 'alāqa rukhnā, idgīsā k.*, *talbīr k. yā ma'aul chāhnā, ishāra yā imā k.*—Chhor-nā samarpān-k. wā saunpni, lautā-jenā, thāhrānā nirupnā āropān-k. lagānā wā niyog-k., lagāw wā sambandh rukhnā, vichār ke nimitta dūsrē se prārthanā k., avalamb-k. wā upāyachintan k., sūchānī-k. sain-k. wā sañket men batīnā.
- REFER-ABLE, a. that may be referred—*Rujū'-pazīr, qābil-i-irjā*—Āropāniya, samarpāniya, sambandhāniya, sambandhiya, samāropāniya, adhyāropāniya.
- REFER-EE', n. one to whom a thing is referred—*Mauqūf'-alāi-hi, munhasir'-alāi-hi, marj'*—Pranānapurush, nirnetā, madhyasth.
- REFER-ENCE, n. the act of directing to another for information or judgment, relation, respect, view towards, allusion—*Hawāla yā sipurdagi, 'alāqa, lihāz yā nisbat, nazār, imā yā ishāra*—Āropān samarpān āropān wā ārop, sambandh, vishay wā sampark, apokshā, lagāw sain vivakshā wā upalakshya. [—Referēe kā arth dekho.]
- REFER-EN-DA-RY, n. one to whose decision a cause is referred—[*Referēe ke mā'ne dekho*]
- REFER-MENT, n. reference for decision—*Hawāla. tajwīz ke liye hawāla rujū' yā sipurdagi*—Vichār ko nimitta samarpān āropān pratipīdan āropān wā ārop.
- REFER-NU-BLE, a. that may be referred—*Rujū'-pazīr, qābil-i-irjā*—Āropāniya, samāropāniya, samarpāniya, sambandhāniya, sambandhiya.
- REFER-MENT', v. (L. *re*, *ferreo*) to ferment again—*Phir josh d.*, *phir josh khānā*—Phir ubālānā wā ubālā, phir uthānā wā uthnā.
- RE-FIND', v. (L. *re*, S. *findan*) to find again—*Phir pānā*^h.
- RE-FINE', v. (L. *re*, Fr. *fin*) to purify, to become pure, to clear from dross, to improve, to polish, to make elegant, to affect nicety—*Sāf k.*, *musaffā h.*, *khālīs k.*, *bih-tār k.*, *durust yā ārṣṭa k.*, *latīf 'umda yā khūb k.*, *bārīkī kā nakhra k.*—Nirmal vimal sūddh wā swacchha k., vimal wā sūddha h., mail-kātnā kudh-nikālnā wā sōdhanā, uttamatār-k. wā sūdhārnā, parishkrī śiṣṭ wā sabhya k., suhrā sunder wā bhālā k., sūkshmatī kā bhagāl wā pākhañd k.
- RE-FIN-ED-LY, ad. with affected elegance—*Nihāyat bārīkī latāfat yā khūbī se, naṭhre-*

- bāsi ki 'umdaḡi se*—Atisūkshmatā se, atisundaratā se, barī hī sūthraī se, pākhaṇḍ wā bhagat ki sūthraī wā sughrāī se. [dhi, pavitratā, vimalatā, atisūkshmatā.
- RE-FINE-NESS, *n.* the state of being refined—*Safāī, bārīkī, durustī, āraṣṭaḡi*—Sud-
 RE-FINE-MENT, *n.* the act of purifying, the state of being pure, polish of manners, elegance, artificial practice, subtilty—*Saf k., safāī, tahzīb yā tarāsh, āraṣṭaḡi durustī yā latāfat, nukta-darī 'aīyārī yā fītrat, bārīkī*—Sodhan sodh wā saṁsodhan, parish-kar sūddhi nirmalatā vimalatā wā sūddhatā, vinay sūśīlatā śīśhatī wā sabhāchatur-ya, sūthraī wā sughrāī, vidagdhātā wā dhūrttatā, sūkshmatā wā atisūkshmatā.
- RE-FINER, *n.* one who refines—*Saf k. w., musaffī, khālīs-kāz, safā-bakhsh, durust yā āraṣṭa k. w.*—Sodhak, saṁsodhak, mail kāṭne-w., nirmal k. w., sūddhīrne-w., sūthra wā sundar k. w. [taisā k., bigre hue ko banānā wā saṁwārnā.
- RE-FIX, *v.* (L. *re, factum*) to repair—*Marāmmat k., durust k.*—Sūdhārān, jaisā kī
 RE-FLECT, *v.* (L. *re, flecto*) to bend or throw back, to think on what is past, to consider attentively, to throw censure—*'Aks d. 'aks-dikhinā yā 'aks-andāzi-k., guzaṣhta kī khayāl k., gaur khauz taammul yā fikr k., ilzām lānā*—Pher-d. paltā-d. wā prati-kshep k., vyatīt arthāt bite hue kī dhyān k., sochnā chintā-k. vichār-k. wā vichārān, kalāuk wā dosh lagānā. [ko bhāḡne w.^h
- RE-FLECT'ENT, *a.* bending or flying back—*Paltā khāne w.^h, pichhā khāne w.^h, pichhe*
 RE-FLECTION, *n.* the act of throwing back, that which is reflected, thought on the past, attentive consideration, censure—*'Aks-andāzi yā in'ikās, 'aks, guze kī khayāl, fikr taammul khauz yā gaur, ilzām malāmat yā ut'n*—Pratikshep pratikshapan paltāw wā paltā-d., pratīvimb pratibhās ābhās praticchhāyā chhān wā parchhānīn, bhāvanā wā chintā, vichār dhyān wā soch, kalāuk.
- RE-FLECT'IVE, *a.* throwing back images, considering things past—*Mun'akis, guzaṣhta yā guzrī bāton kī khayāl k. w. yā gaur k. w.*—Prativimbakārī wā vimbapratikshepak, chintāwān bhāvanāśīl wā bti bāton kī soch wā dhyān k. w.
- RE-FLECT'OR, *n.* one that reflects—*Mutaammil, 'aks-namā yā 'aks-andāz, āina*—Prati-vimbist, ādarś, darpan, bhāvanā vichār wā chintā k. w., chintākiūrī.
- RE-FLEX, *v.* to bend or turn back—*Paltā d.^h, paltā-d.^h, paltānā.^h*
 RE-FLEX, *a.* directed backward; *n.* reflection—*Al'akās, bāz-andīkhta; n. in'ikās, 'aks*—Paltā huā, pratikshipt, parāvartit wā prativinbit; *n.* pratikshep, paltāw, prati-vimb, ābhās, parchhānīn.
- RE-FLEX'IBLE, *a.* that may be thrown back—*In'ikās-pazīr, mumkinu-l-in'ikās, paltā khāne k. qābil, mumkinu-l-'aks, 'aks-pazīr*—Prativimbayogya, parāvarttanakshain, paltāye jāne ke yogya.
- RE-FLEX'IBILITY, *n.* quality of being reflexible—*In'ikās-pazīrī, 'aks-pazīrī, mumkinu-l-'aksi, paltāye jāne kī qābīlīyat*—Prativimbayogyatā, parāvarttanayogyatā, paltāye jāne kī yogyatā. [Gatakāpekshak, gatakāpekshī, bite hue se sanbandh rakhne w.
- RE-FLEX'IVE, *a.* having respect to the past—*Pas-līn, pas niyārān, guzaṣhta ke muta'alliq*
 RE-FLEX'IVE-LY, *ad. in* a backward direction—*Pichhe kī taraf*—Pichhe kī or.
- RE-FLOW, *v.* (L. *re, S. fluctan*) ebb, reflux—*Jazr, bāz-ravānī*—Bhāthā, utār, paschāt-pravāh wā paschādvoli. [lahānā yā dahāhānā.^h
- RE-FLOUR'ISH, *v.* (L. *re, flow*) to flourish anew—*Phir tāza k., phir panpanā lah-*
 RE-FLOW, *v.* (L. *re, S. flavan*) to flow back—*Bhāthā h.^h, bhūthā-lagnā^h, utarnā^h, khsaknā yā khasaknā^h, ghatnā^h. [pichhe ko bahne w., utarne wā khasakne w.*
- REFLU-ENT, *a.* (L. *re, fluo*) flowing back—*Bāz-ravān, ultā-jarī*—Paschātpravāhī,
 REFLEU-ENCE, REFLEU-ENCY, *n.* a flowing back—*Jazr, bāz-ravānī*—Bhāthā, utār, paschātpravāh.
- REFLUX, *n.* a flowing back—*Jazr, bāz-ravānī, bhāthā^h, utār^h*—Paschātpravāhī.
 RE-FOC'IL-LATE, *v.* (L. *re, focus*) to refresh—*Tāza k., taqwīyat d., nai tāyat d.*—Viśrāntī d., sattwa wā viryya d., nav k. [balavariddhan, sattwayariddhan.
- RE-FOC'IL-LATION, *n.* the act of refreshing—*Taqwīyat-dīhī, tāza k.*—Viśrāntidān,
 RE-FORM, *v.* (L. *re, formā*) to form again, to change from bad to good, to amend, to correct; *n.* change for the better, amendment—*Sar-i-nau k., bih-tar k. yā h., āraṣṭa yā durust k., islāh d.; n. durustī yā bih-tarī, burāī se bhalāī^h*—Punarnir-mār k. wā phir se banīnā, bure se bhalā k. wā h., sūdhārān wā saṁwārnā, sōdhanā wā viśuddh k.; *n.* doshaparityāḡ wā doshasōdhan, sōdhan wā sūdhārāw.
- REFORM'ADO, *n.* a monk who adheres to the reformation of his order—*Zāhid yā qalandar jo apne firje ke durust tariq kī pā-band rahatā hai*—Vairāḡi wā tapaswī jo apne panth wā māry ke dharmasōdhan kī anusarān kartā hai.
- REFORM'ALIZE, *v.* to affect reformation—*Durustī kī nakhra yā jhūthā da'wā k.*—Doshaparityāḡ kī dambh k., sūddhatā kī dhong wā pākhaṇḍ k.
- REFORM'ATION, *n.* the act of reforming, change from worse to better, the change of religion from popery to protestantism—*Islāh yā tahzīb, durustī tādhī yā bih-tarī, 'Isāī mazhab kī durustī yā islāh*—Bure se bhalā k. wā h., doshatyāḡ doshaparityāḡ doshasōdhan sōdhan sūddhi wā sūdhārāw, Isāīdharmasōdhan wā Isāīdharmasūddhi.

- RE-FÖRM'ER**, *n.* one who reforms—*Muslih, bih-tar-sáz, mazhab durust yá bih-tar k. w.*
—*Sudhárne w., sódhak, bure se-bhahí k. w., dharmasódhak.*
- RE-FÖRM'IST**, *n.* one who is of the reformed religion—*Durust yá bih-tar kiye hne mazhab ká pai-rau, din-i-rú-ba-ráh ká pai-rau*—*Sódhitadharma-valambí, súddhadharma-nusari.*
- RE-FÖRTI-FY**, *v.* (*L. re, fortis*) to fortify anew—*Phir mazbút k., sar-i-nau mustah-kam k.*—*Phir driftí wá pusht k., phir se porhá k.*
- RE-FÖSS'ION**, *n.* (*L. re, fossum*) the act of digging up—*Khodná^b, khodái^b.*
- RE-FÖUND'**, *v.* (*L. re, fundo*) to cast anew—*Phir se dhúná^b.*
- RE-FRÁCT'**, *v.* (*L. re, fractum*) to break the natural course of rays of light—*Zátí yá rást ráh se shu'á ko pher-d., ráh-i-rást se pher-d.*—*Kirpanavakratí k., vakragati k., sidhe murg se kirapon ko pher-d. wá terhi k.*
- RE-FRÁCT'ION**, *n.* deviation of a ray of light—*Inkhiróf-i-shu'á, ráh-i-rást se shu'á ká inkhiráf*—*Kirpanavakratá, kirpanavakragati.*
- RE-FRÁCT'IVE**, *a.* having the power of refraction—*Zátí yá rást ráh se shu'á ko pher dene ki tigtat rakhne w., ráh-i-rást se pher dene ke láig*—*Kirpanavakratá karne ko samarth, vakragati karne ko samarth, vakragati karne ke yogya.*
- RE-FRÁCT'ORY**, *a.* obstinate, perverse, contumacious, unmanageable; *n.* an obstinate person, obstinate opposition—*Sar-kash, garden-kash yá munharif, mutamarrid yá mu'arid, muh-zor yá be-zabí*; *n. sar-kash yá mutamarrid shakhs, sar-kashí yá tamarrud*—*Hatthí hathí wá hathilá, magrá, machláhá, arel ariyal ariyal wá duhádsya*; *n. hathilá wá magrá jan, hath wá ar.*
- RE-FRÁCT'ORY-NESS**, *n.* sudden obstinacy—*Hath^b, magrá^b, ariyal-praná^b, sar-kashí, garden-kashí, inkhiráf, tamarrud*—*Duhsasyata, durdántatá, machlá^b, ar.*
- RE-FRÁIN'**, *v.* (*L. re, frantum*) to hold back, to keep from, to abstain; *n.* the burden of a song or piece of music—*Báz rakhná, band rakhná, báz-rahná báz-áná parhez-k. iktiráz-k. yá iktiráb-k.*; *n. astái^b*—*Ármá, rokná atkárí wá tháibhna, ruknái wá dúr-rahná.* [*dant-o-dhab bándhna^b, phir thik k^b.*]
- RE-FRÁME'**, *v.* (*L. re, S. freman*) to frame again—*Phir banáí yá guphá^b, phir*
- RE-FRÁN'QI-BLE**, *a.* (*L. re, frango*) that may be refracted or turned out of the direct course—*Inkhiráf-pazír, intishár-pazír, ráh-i-rást se pher diye jáne ke qabil, sidhí ráh se phere jáne ke láig*—*Vakrikarniya vakribhavaníya, sidhe murg se phere jáne ke yogya.*
- RE-FRÁN'QI-BLITY**, *n.* the state of being refrangible—*Iahiráf-pazírí, intishár-pazírí, ráh-i-rást se phere jáne ke qabilíyat*—*Vakrikarníyatí, vakribhavaníyatí, sidhe murg se phere jáne ke yogyatí.*
- RE-FRÉSH'**, *v.* (*L. re, S. ferar*) to relieve after fatigue, to revive, to invigorate, to cool, to improve by new touches—*Táza-k. táza dum-k. áram-d. yá áswish d., zinda-díl yá khash k., tufríyat gá tigtat d., sarí k., árista yá bih-tar k.*—*Visárin-d. visáriti-d. wá shramapahár-k., punarjivan-d. árud-d. wá sukh-d., sattwa-d. wá balawán-k., sítal wá thandhí k., sanwárna wá sudhárna.*
- RE-FRÉSH'ER**, *n.* one who refreshes—*Nuzhat-bakhsh, tázagi-bakhsh, taráwat-bakhsh, dil-faroz, mu Farríh*—*Shramapahár, visáritid, balavardíhuk, sattwawardíhuk, áswisak, anandad.* [*Shramapahár, visárití, áswíkan, visárin, sukh, chain.*]
- RE-FRÉSH'ING**, *n.* relief after fatigue or suffering—*Áram, áswish, istiríhat, tar-o-tázagi*
- RE-FRÉSH'MENT**, *n.* relief after pain, food, rest—*Áram, náshí yá náshá, áswish istiríhat ráhat áswidagi tar-o-tázagi yá tafarrúk*—*Shramapahár visárin wá visárití, jalpán alpáhar wá kalewá, sukh chain swasthatí wá swasthya.*
- RE-FRÍQ'ER-ATE**, *v.* (*L. re, frigeo*) to cool—*Sard k., tar-o-táza k., shádáb k., tar k., árim d.*—*Sítal k., thandhí k., visáriti d., sukh d.*
- RE-FRÍQ'ER-ANT**, *a.* cooling, allaying heat; *n.* a cooling medicine—*Sard-kun, tar-kun yá tar-sáz*; *n. tar karne-wálí damá, táza karne-wálí damá, thandhái^b*—*Sítalakári wá thandhí-k. w., tápahar dáhahar wá dahanásak*; *n. dhanásak anshadh, dahanásak rak.* [*thandhí k., tápaharan, dáhaharan.*]
- RE-FRÍQ'ER-ÁTION**, *n.* the act of cooling—*Sard-k., tar k., tar-sazi, sard-sazi*—*Sítal k.,*
- RE-FRÍQ'ER-ATIVE**, *a.* having power to cool—*Sard-sáz, thandhí k. w^b, sard-gar*—*Dáhabári, dáhahar, tápahar, sítalakári.*
- RE-FRÍQ'ER-ATORY**, *a.* cooling, mitigating heat; *n.* a cooling vessel—*Sard-gar yá sard-sáz, tar-sáz tar-kun yá tar-gar*; *n. sard-gar zarf, tar-kun bartan, thandhí k. w. bartan*—*Sítalakári wá thandhí-k. w., tápahar dáhahar wá dahanásak*; *n. sítalakári bhíjan, sítalakári pátra.*
- RE-FRI-Q'ER-UM**, *n.* (*L.*) cooling refreshment—*Thandhái^b.*
- REFT**, *p. t. and p. p. of reave*—*Reave ká mázi-mullaq aur mázi-ma'tuf-alai-hi yá fí-lí-ma'tuf*—*Reave ká sámányabhút aur purpakriyá wá purvakálíakriyá.*
- REF'UGE**, *n.* (*L. re, fugio*) shelter from danger or distress, protection, expedient in distress; *v.* to shelter, to protect—*Panáh yá amn, amán maláz 'aur mawás yá*

- māman*, 'ilāj *chāra yā tadbt*; v. *panāh-d.*, *himāyat yā hifāyat k.*—*Āsray*, *saṁsray* *śaraṇ rakshā wā avasthān*, upāy *gati wā yukti*; v. *āśray d.*, *śaraṇ-d.* wā *rakshā-k.*
- REF-UGEE', *n.* one who flees for refuge—*Panāh-gir*, *amān-khwaḥ*, *mawāsi*, *zinhār-khwaḥ*—*Śaraṇagat*, *śaraṇārthi*.
- RE-FUL'GENT, *a.* (L. *re*, *fulgeo*) bright, shining, glittering, splendid—*Roshan yā rāshan*, *tābiṇ tāb-yā nūrīnī*, *daral-hshanda rukhshān yā munawwar*, *jāwagar munaw-dār munīr yā darafshūn*—*Chankilā wā chaniaktī*, *'dedīpyamān wā prakāśamān*, *suprah wā prabhāwān*, *pratīpawān dyotī wā vibhrtījainān*.
- RE-FUL'GENÇE, RE-FUL'GEN-ÇY. *n.* brightness—*Roshnī yā rāushanī*, *tajallī*, *tābānī*, *nūr*, *tāb*, *chamkūhat*, *tejb*, *jhalak*—*Pratāp*, *atīprabhā*, *prabhā*, *vibhā*.
- RE-FUND, *v.* (L. *re*, *fundo*) to pour back, to repay, to restore—*Pichhe kī taraf dhāl-nā*, *wāpas k. yā d.*, *mutawadd k.*—*Pichhe kī or dhālīnī wā urelīnī*, *pher-denā*, *lātādenā wā paltā-denā*.
- RE-FUND'ER, *n.* one who refunds—[*Refund jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[*Refund jo dhātu hai us se kartā kī arth jān-lo*]
- RE-FUSE', *v.* (Fr. *refuser*) to deny a request, to decline an offer, to reject—*Nā-manzūr k.*, *nā-qabūl yā nā-pasand k.*, *inkār k.*, *radl-k. yā khirij k.*—*Nisbedh pratishedh nīrākritī wā pratyāśed k.*, *grahān nā-k.*, *aswīkār wā anaigīkār k.*
- RE-FUSE, *a.* left when the rest is taken, worthless; *n.* what remains when the rest is taken, waste matter—*Pachā yā radlī*, *nā-kārī*; *n.* *faz'a yā jaz'a*, *ākhor*—*Uchchhisht wā awāshīst*, *asīr wā nīhsār*; *n.* *awāshīst* *awāshīst* *uchchhisht wā jūthā*, *mal mal chhūst khālī sūbhī khūd pūnā talehhat wā khoiyā*.
- RE-FUS'ABLE, *a.* that may be refused—*Wājibul inkār*, *wājibul-nā-manzūrī*, *nā-pasand yā nā-qabūl kīye jāne ke qabūl*—*Nisbedhayogya*, *agrahāniya*.
- RE-FUS'AL, *n.* act of refusing, denial, option—*Nā-manzūrī nā-pasand-k.* *nā-pazīrī yā nā-qabūl-k.*, *inkār nūfī yā thā*, *marā khushī yā sab ke pahle pasand yā inkār karne kī ihtiyār yā istihqāq*—*Nīrākritī pratyāśed nīrākaraṇ nīshedh wā pratishedh*, *nākār aswīkār* *ngrahān wā anaigīkār*, *purvagrahānādīkār wā sab ke pahle grahān wā agrahān karne kī adīkār*. [anaigīkār *k. w.*, *grahān nā k. w.*]
- RE-FUS'ER, *n.* one who refuses—*Munkir*, *nā-pasand yā nā-qabūl k. w.*—*Aswīkār wā*
- RE-FUTE', *v.* (L. *re*, *futo*) to prove false or erroneous, to disprove—*Bātil k. yā jhūthā sūrit k.*, *radl k. yā galut* *thahrīnā*—*Jhūthā wā asuddh thahrīnā*, *khandan-k.* wā *kātmā*. [vākyanīras, *pratyākhyān*]
- REF-UT'ATION, *n.* the act of refuting—*Radl*, *ibtal*, *butlān*—*Khandan*, *vākyakhapdan*.
- RE-FUT'ER, *n.* one who refutes—*Jhūthā yā galut sūrit k. w.*, *radl yā bātil k. w.*—*Vākyakhapdak*, *upamardak*, *asuddhā wā jhūthā thahrīnā w.*
- RE-GAIN', *v.* (L. *re*, *gagner*) to gain anew—*Phār pānā*, *sar-i-nau hāsīl k.*—*Punahprāptī k.*, *punahprāpān k.*, *punarlabhī k.*
- RE-GAL, *a.* (L. *rex*) pertaining to a king, kingly; *n.* a musical instrument—*Bādshāhī yā sultānī*, *shāhīna khusravīna yā malikāna*; *n.* *ek qism kī bājā*—*Rājasambandī wā rājākīya*, *rājayogya rājārha wā nripochit*; *n.* *ek prakār kī bājā*.
- RE-GAL'LIA, *n. pl.* (L.) ensigns of royalty, royal prerogatives—*Bādshāhāna-asbāb lawāzīmāt-i-saltanat yā shahī-lawāzīmāt*, *bādshāhī khāss huqūq*—*Rājcswarachihna rājalakshap nripachihna wā kīrtīdī rājachihna nripavīśeshadhīkār*.
- RE-GAL'ITY, *n.* royalty, sovereignty, kingship—*Bādshāhat*, *pādshāhat*, *saltanat*—*Rājatwa*, *nripatwa*, *rājya*. [ke *sadrīs*, *rājākīya bhāv se*]
- RE-GAL'LY, *ad.* in a regal manner—*Bādshāhāna*, *pādshāhāna*, *sultānī taur se*—*Rājā*
- RE-GALE', *v.* (Fr. *régaler*) to refresh, to entertain, to gratify, to feast—*Tar-o-tāza yā tāzu-dam k.*, *mahzēz k.* *yā khūb khilānā*, *khush k.*, *nīhāyat 'umdi gīzā khānā yā sar-mastī k.*—*Visrīntī sukh wā chain d.*, *bahīnā ānand-d.* wā *uttamāhār khilānā*, *tusht k.*, *uttamabhojan uttamāhār wā mahotsav k.* [sukh wā chain, *vīlās wā ānand*]
- RE-GAL'LEMENT, *n.* refreshment, entertainment—*Arām yā ādāsh*, *tafarruj*—*Visrām*
- RE-GARD', *v.* (L. *re*, *Fr. garder*) to observe, to attend to, to value, to respect, to relate to or to have reference to; *n.* attention, respect, relation—*Nigāh* *līkār gaur yā shumār k.*, *mutawajjih-k.* *vā-d.* *khātir-mel-lānā iltifit-k.* *yā multafit-k.*, *qadr k.*, *'azīz m'azzaz yā muhārīm jūnnā*, *nīshat yā 'alāqa rakhnā*; *n.* *tawwajjuh* *līkār iltifāt yā mulāhaza*, *'izzat qadr takrīm yā muhabbat*, *nīshat yā 'alāqa*—*Nīlīrnā dekh-nā nīrīksh-k.* *nīrakhnā wā shlokan-k.*, *dhyān-k.*, *ādar-k.*, *chāhnā m'funā wā sammān-k.*, *sambandh rakhnā*; *n.* *dhyān wā manoyog*, *mān sammān wā ādar*, *vishay sambandh anway wā sainpark*.
- RE-GARD'ABLE, *a.* worthy of notice, observable—*Wājibul-mulāhaza*, *wājibul-nigāh yā wājibul-gaur*—*Alokāniya*, *nīrīkshāniya*.
- RE-GARD'ER, *n.* one who regards—[*Regard jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*]—[*Regard jo dhātu hai us se kartā kī arth jān-lo*]
- RE-GARD'FUL, *a.* attentive, taking notice—*Mutawajjih yā multafit*, *khabar-dār yā nigrān*—*Manoyogī sāvadhān avahit wā suchet*, *pratikshak wā avekshak*.

- RE-GÁRD'FÚL-LY**, *ad.* attentively, respectfully — *Bá-tavajjuh, muaddabána yá adab-se* — Manoyog wá sáavadháni se, ádar pujá vinay sátkár wá mán se.
- RE-GÁRD'LESS**, *a.* heedless, negligent, careless — *Be-lihá; gáfil yá be-parwá, be-khabar yá be-fikr* — Nirapekshak asumikshyakári anavahit wá alihar, anavadhán wá pramádi, asáavadháni wá achet.
- RE-GÁRD'LESS-LY**, *ad.* heedlessly, negligently — *Be-liházi se, gafilat tagáful be-fikri yá be-parwái se* — Asíavadháni asíavadhánatá wá nirapekshatá se, anavadhánatá wá alharpan se.
- RE-GÁRD'LESS-NESS**, *n.* heedlessness, negligence, inattention — *Be liházi, gafilat tagáful be-fikri yá be-parwái. be-iltijáti gáfil yá be-khabari* — Nirapekshatá wá anapekshá, anavadhánatá pramádi wá pramattatá. asíavadháni wá amanoyog.
- RE-GÁT'TA**, *n.* (It.) a boat-race — *Kishtí-daur, kishití-bázi kí ek tarah* — Naukádaur, naukákriráyuddha, naukákauluk.
- RE-GEN'ER-ATE**, *v.* (L. *re, genus*) to generate or produce anew, to change the heart; *a.* born anew, changed in heart — *Sar-i-nau yá phir paidá k. taqlibu-l-qalb k. ya'ná dil badalná ya pherwá; a. nau-paidá yá nau-záda, mugaiyaru-l-qalb yá mugallabu-l-qalb* — Janmántar-d. punarjanma-d. wá punarjít-k., man parivartan-k. wá phorná; *a.* punarjít punarbhav wá punarutpanna, hridayanyarup wá hridayaparínatarúp.
- RE-GEN'ER-A-CY**, *n.* state of being regenerate — *Nau-paidáish, nau-zádagí, dil kí tabaddul, mugaiyaru-l-qalb, mugallabu-l-qalb* — Punarjativasthá, punarjanma, hriday wá man kí parivartan.
- RE-GEN'ER-A-TION**, *n.* new birth, birth by grace — *Nau-paidáish, Khudá ke fuzl-o-karam se tab'iyat ke bil-kull badal jánese nau-tavallud* — Punarjanma punarutpatti janmántar wá punarjanmavasthá, Íswar kí kripá se mau ke sampúrparivartan se navasristhi wá punarjáti.
- RE'GENT**, *a.* (L. *rego*) ruling, governing, exercising authority for another; *n.* a governor, a vicarious ruler — *Hukúmat yá hukm-rání k. w., farmán-ravái k. w., dúre ke qáim-maqám ke tar par hukúmat k. w.; n. ná'im hákim yá 'amíl, bádsáh ká qáim-maqám yá qáim-maqám-i-pádsáh* — Sásanakári, rájyádhikári, pratínidhi kí ríti se kiryanirvúlak; *n.* adhipati wá sásak, rájapratínidhi.
- RE'GEN-CY**, *n.* government by a regent — *Pádsáh ke qáim-maqám kí hukúmat, qáim-maqám-i-pádsáh kí hukúmat, suba-dári* — Rájapratínidhi kí adhikár wá pad, rájapratínidhitwa.
- RE'GENT-SHIP**, *n.* the office of a regent — *Pádsáh ke qáim-maqám kí 'uhda, qáim-maqám-i-bádsáh kí 'uhda* — Rájapratínidhipad, rájapratínidhi kí adhikár.
- RE-GER-MI-NÁ'TION**, *n.* (L. *re, germen*) the act of sprouting again — *Phir panap-ná jumná upajná yá kulíjána*.
- RE'GEST'**, *n.* (L. *re, gestum*) a register — *Daftar* — Lekhyapatra.
- RE'G'I-CIDE**, *n.* (L. *rex, cuido*) the murder of a king, the murderer of a king — *Sultán-kushí bádsáh-kushí yá púdsáh-kushí, sultán-kush púdsáh-kush yá bádsáh-kush* — Rájahatyá nripaghat rájahínsá wá rájabadhí. rájaghatí rájaghaták rájahantá wá rájaghna. [pathyápathyavichár, pathyápathyaníyam.
- RE'G'L-MEN**, *n.* (L.) regulation of diet — *Tudhír-i-gizá, timár, parhez, path* — Pathya.
- RE'G'T-MENT**, *n.* (L. *rego*) government, a body of soldiers commanded by a colonel — *Hukúmat hukm-rání yá farmán-ravái, tumán dasta risála yá paltán* — Sásan rájyaniti wá rájyapálan, sáinyádal sáinyavyúh sáinyagan wá yúth.
- REG-I-MÉN'T'AL**, *a.* belonging to a regiment — *Paltáni, tumáni* — Sáinyadalasambandhi.
- REG-I-MÉN'T'ALS**, *n. pl.* military uniform — *biná* — [sáinyaganavishayak, yúth ká.
- RE'G'ION**, *n.* (L. *rego*) a tract of land or space, country, part of a body — *Diyár yá rus'at, muk mamlukat khitta sar-zamín marz-bian i'jám yá kishwar, badan ká kóh hissá* — Pradés wá vistar, rishtra wá mañdal, des wá chakra.
- RE'G'IS-TER**, *n.* (L. *re, gestum*) an account regularly kept, a list, a record, an officer who keeps records; *v.* to record in a register, to enrol — *Jarida yá sijill, fihrist, daftar, daftar-nawis sar-rishta-dár yá muháfiz-i-d-ílar; v. daftar men likh-lená, fihrist men likhná yá dúkhil k.* — Lekhya wá bahí, áv 'i ávalí wá parisañkhyápatra, lekhyapatra, lekhyapatrarakshak wá lekhlak; *v.* lekhyapatra wá bahí men likhná, parisañkhyápatra men likhná wá charhána.
- RE'G'IS-TER-SHIP**, *n.* the office of register — *Sar-rishta-dári, muháfiz-i-daftari, daftar-nawisi* — Lekhyapatrarakshak ká pad wá ulhikár, lekhlak ká pad.
- RE'G'IS-THAR**, **RE'G'IS-THARY**, *n.* an officer who writes and keeps records — *Sar-rishta-dár, daftar-nawis, muháfiz-i-daftar* — Lekhyapatrarakshak, lekhlak.
- RE'G-IS-THA'TION**, *n.* act of inserting in a register — *Daftar yá fihrist men likhná yá darj k.* — Lekhyaropan lekhyasamarpan wá lekhyapatra wá bahí men likhná wá charhána.
- RE'G'IS-THY**, *n.* the act of inserting in a register, the place where a register is kept — *Daftar yá fihrist men likhná yá darj k., daftar-khána* — Lekhyáropan námábhilíkhán wá lekhyapatra wá bahí men likhná wá charhána, lekhyagrih wá lekhyasthán.

REG'NANT, *a.* (L. *rego*) reigning, predominant — *Itukm-rān masnad-nishīn takht-nishīn yā hukumat-k. w., gālib* — Rājyadhārī rājyadhikārī wā sūsanakārī, prabāl.

RE-GÓRGE, *v.* (L. *re*, Fr. *gorge*) to vomit up, to swallow back, to swallow eagerly — *Ugal-d. ugal-dālnā yā chhūt k.* — *phir nigalnā yā lālnā^b, bhakosnā yā dhaikosnā^b.*

RE-GRADIE, *v.* (L. *re*, *gradior*) to retire — *Halnā^b, hat-jānā^b, pichhe-jānā^b.*

RE-GRAFT, *v.* (L. *re*, S. *grafan*) to graft again — *Phir paivand yā qalam lagānā* — *Phir kulm lagānā.*

RE-GRANT, *v.* (L. *re*, Fr. *garantir*) to grant back — *Phir de-dālnā^b.*

RE-GRATE, *v.* (L. *re*, Fr. *gratter*) to offend, to shock, to engross, to forestall — *Bezār-k. nā-rāz-k. yā ranj-d., mutanajir k., sab kā sab khurik lenā, bāzār yā gole meū āne ke pesh-tar rāh meū kharid lenā* — *Kurhānā rūtīnī wā rusht-k., ākasmikakshobh wā ākasmikatrās k., sab kā sab mol lenā, hāt wā gole meū āne ke pahile mārg wā bāt meū mol le-lene.*

RE-GRATER, *n.* one who forestalls or engrosses — *Sab kā sab kharid lena-w., bāzār meū āne ke pesh-tar rāh meū kharid lena-w.* — *Sab kā sab mol lena w., hāt meū āne ke pahile mārg wā bāt meū mol le-lene w.*

RE-GREET, *v.* (L. *re*, S. *gratan*) to greet again; *n.* return or exchange of salutation — *Phir salām k., phir dust-bā-sar h.;* *n. alaikum, salām ke badle meū salām* — *Punah-pranām k., phir abhinandan wā kuslavād k., punarnamaskār k.;* *n. pratipranām, pratnamaskār.* [nā^b.

RE-GRESS, *v.* (L. *re*, *gressum*) to go back — *Laut-jānā^b, phir-jānā^b, pichhe-jānā^b, hat-*
RE-TRESS, *n.* passage back, return — *Pāz-gasht yā khurij, gure: yā murāja'at* — *Nisār nī-*
kās wā phirāw, viparitagati. [hatnā^b — *Viparitagati.*

RE-GRESS'ION, *n.* the act of going back — *Pāz-gasht, murāja'at, phir-jānā^b, pichhe-jānā^b.*

RE-GRIET, *n.* (Fr.) grief, sorrow, remorse; *v.* to grieve at, to be sorry for — *Afsos, hus rat yā gam, tassuf yā pashemāni;* *v. afsos k., kasrat-khātū yā gam k.* — *Šok, khed dukh manodukh manovayathā wā udveg, pashchātip manastip amtip wā pashchā-*
wā; v. šok wā khed k., masmasnā dahaknā masasnā wā anutāp-k.

RE-GRIET'FUL, *n.* full of regret — *ġam-ġin, dil-ġir, malūl, ulās^b, pashemān* — *Amutipī, ud-*
vign, šokart, pashchātip. [se, pashchātip se, pashchāw se.

RE-GRIET'FUL-LY, *ad.* with regret — *Afsos se, gam se, kasrat se, tassuf se* — *Šok se, khed*

RE GUER'DON, *n.* (L. *re*, Fr. *guerdon*) a reward, a recompense; *v.* to reward — *Ajr ajrā njrat bukhshish yā in'ām, 'icaz pāshisht yā jazā;* *v. ajr-d., bukhshish-d.* — *Ī'ir-*
toshik, pratiphal; v. piritoshik wā pratiphal d.

REG'U-LAR, *a.* (L. *regul*) agreeable to rule, governed by rule, methodical, orderly, periodical, instituted or initiated according to established forms or discipline; *n.* a monk who has taken the vows, a soldier belonging to a permanent army — *Bā-qā'ida bā-zābita hash-zābita yā dārist, qā'ida-parast, zābita-parast yā qānūnī, hamwār bā-qarīna muntazam yā murattib, ba-tartib barābar yaksān band-o-bast yā ārista, mun-*
sā'ī qaridshā nahūti yā dārist, dāstūr awr qā'ide ke mutābiq māngar yā mashrūf kiyā-hū; *n. ek qism kī zābit yā qāhendār jo dāstūp ke tark karne kī 'ahd kartā hai, mudāmi fawj kī sipāhī* — *Yathāvidhī vaidhik savidhī vidhyamūsārī wā vidhiyukt, niyamānishthā niyamāsūl niyamapar niyamānūsārī wā vidhiyartī, kramik pīramparik wā yathākram, kramak yathāparyyay wā kramānugat, niyatakālik wā niyat, vidhiyat wā vyavahārānūsār sthāpit dikshat wā kritasānshkār; n. yatī vānaprasth wā vairāgi, nityasthāyī senā kā sāhya wā yoddhā.*

REG'U-LAR'ITY, *n.* conformity to rule, in method — *Hamwārī sijill-bandi dāstūr-parastī yaksānī yā barābarī, intizām qā'ida tartib band-o-bast qarīna yā ārstāgi* — *Vidhyamūsārī niyamānūsārī yathāvidhidhī niyamānishthī niyamāsthitā niyamaparatā wā niyamānuyayitā, yathākramalā vyavasthā paripīṭī paripatī wā parumparī.*

REG'U-LAR-LY, *ad.* in a regular manner — *Qā'ide se, ba-tartīb-mā'nīl, ba-dāstūr, tartīb-*
awr, ba-tartib, bā-qā'ide, qarīne se — *Yathāvidhī, vidhiyat, niyamānūsār se, yathāpad-*
dhati, yathākram, yathānukram, kram se.

REG'U-LATE, *v.* to adjust by rule, to direct — *Murattib-k. tartib-d. bā-qā'ida-k. yā dā-*
stūr ke mutābiq k., hidāyat-k. tarīq-batīnā dārist-k. yā itimām-k. — *Vidhiyat-k. sūdhānī niyam-k. vyavasthā-k. wā parimit k., anūsāsān-k. tūhīnūfājīnā-k. wā ādes-k.*

REG'U-LAT'ION, *n.* act of regulating, method — *Hamwār bā-qā'ida yā murattib k., dā-*
stūr-o-l'māl qānūn zābita'ūn intizām band-o-bast yā ārstāgi — *Vyavasthāpan vyavasthiti viniyam yantran wā anūsāsān, vidhān vidhi vyavasthā kram sūtra wā mury-*
vādī.

REG'U-LAT-OR, *n.* one that regulates — *Murattib, nāzim, zābit, rābit, qānūn-sāz, hamwār-*
yā barābar k. w., yaksān k. w. — *Anūsāsak, sāsak, sāsū, vyavasthāpak, niyamā, vidhā-*
tā, vidhiyat k. w., yathāniyam k. w.

RE-GUR'GI-TATE, *v.* (L. *re*, *gurgere*) to throw or pour back — *Pichhe ko dālnā yā*
dhālnā^b, ulāt-kar phenknā^b, pichhe ko phenknā^b. [tātō kā arth dekho.]

RE-GUR'GI-TAT'ION, *n.* the act of pouring back — [Regurgitātō ke ma'ne dekho] — [Regurgi-

RE-HA-BİL'I-TATE, *v.* (L. *re, habeo*) to restore to former rank privilege or right—*Ba-hāl k., sūbiq-dastūr k., jaisā kā tuisā k.^h*—Pūrvavat *k.*, pūrvadaśa meñ lānā, pūrvavasthā meñ *k.* [sthāpanā, pūrvadaśasthāpan, pūrvadaśānayan.

RE-HA-BİL-I-TĀ'TION, *n.* restoration—*Ba-hālī, taqarrur-i-ba-dastūr-i-sābiq*—Pūrvasthiti-

RE-HEAR, *v.* (L. *re, S. hycō*) to hear again—*Phir sunā^h, samā'at-i-sānā-k.*—Punah-

RE-HEARS', *v.* to repeat, to recite, to relate—*Dūsre kī tasnīf zabānī bayān k., takrār k., bayān k.*—Dūsre kī rachanī kā binī potlī wā patra dekhkar pāth *k.*, pāth *k.* wā pathan *k.*, varnan kathān wā ākhyān *k.*

RE-HEARS'ER, *n.* repetition, recital—*Takrār yā takarrur, zikr yā mukarrar bayān*—Pāth wā pathan, anuvād anuvādan kathān ākhyān wā ullekhān.

RE-HEARS'ER, *n.* one who rehearses—*Dūsre kī tasnīf zabānī bayān k. w., takrār k. w., bayān k. w.*—Dūsre kī rachanī kā binī potlī wā patra dekhkar pāth *k. w., pāthk., pāth k. w., kathak, ākhyāyāk, anuvād k. w.*

REIGLE, *n.* (Fr. *regle*) a groove—*Jang, nālī^h, sūkā^h.*

REIGN, *v.* (L. *rego*) to rule as a king, to exercise sovereign power, to be predominant, to prevail; *n.* royal authority, sovereignty, the time of a sovereign's government, kingdom, power, prevalence—*Saltanat k., padshāhat k., mustulī yā dāw-o-sāir h., gālib h.*; *n.* *bādsālāhī, shāhī yā mulk-dārī, 'ahd-i mulk-dārī, kishwar yā mam-lukūt, lūqat, gālib yā zar*—Rājya *k.*, rājatwa rājyapāhan rājyasāsan rājyadhikār rājyayavahār rājakāryā wā ādhīpatya *k.*, prabā h., sabal prachalit wā pracharīt *h.*; *n.* rājatwa, ādhīpatya, rājya-sāsanakāl wā ādhīpatyākāl, rājya wā rāshṭra, śakti wā bal, prablatā.

RE-IM-BODY, *v.* (L. *re, in, S. bodi*) to embody again—*Phir mujassam k., phir ek sahī jorūt yā mīlūd^h*—Phir ekañgī *k.*, phir ek sāri *k.*, phir ekatra *k.*, phir ek *k.*

RE-IM-BURSE, *v.* (L. *re, in, bursa*) to repay, to refund, to repair loss or expense—*Phir-dān^h, wāpis yā mustawāz k., tānā-d. 'irā-d. yā nāpān pūrā k.*—Pāyī-d. wā bhār-d., hājī d. wā parisōdhan-*k.*, dāūr-bharnā kshatipurāp-*k.* hānipurāp-*k.* wā tātā bharnā.

RE-IM-BURSEMENT, *n.* repayment—*Adā*—Parisōdhan, parisūddhi, chukāw, patīw.

RE-IM-PLANT, *v.* (L. *re, in, planta*) to implant again—*Phir baithānā wāpūā lagīnā yā baith^h* [*phir pābhīn k.^h*—Phir garbhavati *k.*

RE-IM-PREG'NATE, *v.* (L. *re, in, pro, gigno*) to impregnate again—*Phir hāmīla k.*

RE-IM-PRESSION, *n.* (L. *re, in, pressum*) a second or repeated impression—*Dūsra chhāp^h, dūsri chhāp^h.*

RE-IM-PRINT, *v.* (L. *re, in, premo*) to imprint again—*Phir chhāpnā^h.*

REIN, *n.* (Fr. *reine*) the strap of a bridle; *v.* to govern by a bridle, to restrain—*Bāgh^h, 'īnān, zīmān, jīlān, bāy dor^h, rās^h*; *v.* *bāy par lān^h, rokāw ākīnā chhēknā yā thākhōn^h*. [—Bina rās wā bāgdor kā, adanyā wā arok.

REIN'LESS, *a.* without rein, unchecked—*Be bāy be-rās yā be-bāy dor, gair-zabt yā be-zabt*

REINTREE, *a.* (S. *hemas, deer*) a deer of the northern regions—*Durgā ke shīmānī mullān kē hiran*—Pāthwī ke uttar ke deśān kā hiran wā haran.

RE-IN-CRUSTATE, *v.* (L. *re, in, crusto*) to get into favour again—*Phir 'azīz k. yā h., phir dīl meñ gu jūāsh k., phir kisi kī khātīr-jū kar-ke uskī mīhr-bānī hāsīl k.*—Phir priyapātra *k.* wā h., phir anugrahapātra *k.* wā h., phir pyārā *k.* wā h., punar-anurodh *k.* jī meñ phir jagah *k.* [*tīknā yā rahnā^h.*

RE-IN-HALIT, *v.* (L. *re, in, halro*) to inhalit again—*Phir sukūnat k., phir basnā*

REINS, *n. pl.* (L. *ren*) the kidneys—*Gurdu*—Brikka, bukka, būkka, mūtrapīnd.

RE-IN-SPIRE, *v.* (L. *re, in, spiro*) to inspire anew—*Phir ilham k., phir dīl meñ dālnā, ph' r dam phēknā*—Phir chitta meñ dālnā, punarīśwaraprerīt *k.*, punarīśwaropadīst *k.*

RE-IN-STALL, *v.* (L. *re, in, S. stool*) to install again, to seat again—*Phir khil'at-d. yā khal'at-pash k., phir musnad-nishīn yā muqarrar k.*—Phir tīkā-d. tilak-d. wā punarābhishek *k.*, punahpustāt *k.* wā phir baithānā.

RE-IN-STATE, *v.* (L. *re, in, statu*) to place again in a former state—*Ba-hāl k., phir sūbiq hāl meñ k., phir jaisā kā tuisā k.^h, phir muqarrar k.*—Pūrvavat *k.*, punalsthāpan *k.*, pūrvadaśā wā pūrvavasthā meñ *k.*

RE-IN'TE GRATE, *v.* (L. *re, integer*) to renew, to repair, to restore—*Tīza yā sur-i-nan k., darust yā marāmat k., phir jaisā kā tuisā k. yā phir jyon kā tyon k.^h*—Nayī *k.* wā phir se *k.*, sudhārnā wā jo bigrā ho usko banānā, pūrvavat *k.* wā pūrvavasthā meñ *k.*

RE-IN-THRONE', RE-IN-TIHO-NIZE', *v.* (L. *re, in, thronus*) to place again on the throne—*Phir takht par baithānā, phir musnad-nishīn k., phir bādsālāhī banānā*—Phir sūbhāsan par baithānā, phir rājī banānā.

RE-IN-VEST, *v.* (L. *re, in, vestis*) to invest anew—*Sar-i-nau ihāta-k.* bakhshnā yā fhal'at-d., phir muqarrar *k.*—Punarniyukt *k.*, phir ghernā denā wā pahirānā.

- RE-ITER-ATE**, *v.* (L. *re, iterum*) to repeat—*Bār-bār kahná yá karná^h, takarrur k., mukarrar k., dohráná^h, duhráná^h, tihráná^h*—Punarukti k., punabpunah kahná, víraivár kahná, punahpunah karná, víraivár karná.
- RE-IT-ER-ATION**, *n.* repetition—*Takarrur, takrár, dohráw yá duhráw^h, tihráw^h, tihráwat^h*—Amredan, punahpunahkaran, paunarukt, punarvachan, punarukti, paunahpunya.
- RE-JECT'**, *v.* (L. *re, jactum*) to throw away, to cast off, to refuse, to forsake—*Phéñk d^h, radd k. yá bar-taruf-k., ná-qabúl ná-pasand ná-manzúr ní-masmú^h marlúd yá matrúk k., tark k.*—Phenkná kshepaná wá nikál-dálná, dúr-k. wá nisárná, aswíkar anaigikár wá agrañan k., ebhorná tyáganá tyág-k. wá tajaná.
- RE-JEC-TÁ'NE-OUS**, *a.* not chosen, rejected—*Ná pazira ná-maybúl yá ná-pasand, matrúk ná-manzúr yá ná-masmú^h*—Amanonít avrit wá avritta, nirast nirákrít aswíkrít wá tyakt. [Reject jo dhátu hai us se kartá ká arth samajh-lo.]
- RE-JECT'ER**, *n.* one who rejects—[*Reject jo fíl hai us se ism-i-fá'il ke ma'ne ján-lo*]—
- RE-JECTION**, *n.* the act of casting off, refusal—*Tark radd yá tardid, ná-qabúliyat inkár nahohish yá nihohish*—Tyág parityág nirasan nirákarán wá pratikshep, aswíkar anaigikár wá agrañan.
- RE-JEC-TÍ-TIOUS**, *a.* that may be rejected—*Wájibú-t tark, mumkinú-t-tardid, mumkinú-t-nihohish, inkár-pa-ár*—Agrañaniya, nirákaraniya, parityágayogya, aswíkaraniya, phekko jáne wá nikále jáne ke yogya.
- RE-JOÍCE'**, *v.* (L. *re, Fr. joie*) to experience joy, to make joyful, to exult—*Khush yá shádmán h., khurram bah-kshásh masrúr yá mahzáz k., big-big-h. masrúr-h. fakhr k. yá niháyat khushí se phúl-janá*—Hulasná rijhná bilasná wá prasanna-h., ánand-d. rijhná wá hulsáw, gulgul-h. ánandit-h. harsh se phúl jáná wá phúle ná samáná.
- RE-JOÍCE'**, *n.* one who rejoices—[*Rejoice jo fíl hai us se ism-i-fá'il ke ma'ne ján-lo*]—[*Rejoice jo dhátu hai us se kartá ká arth ján-lo*]
- RE-JOÍ'ING**, *n.* expression of joy—*Shádmáni, tá'áigush, tafá'íl, shádi, 'áish-o-'ishrat, 'áish-o-júish*—Utsav, ánand, vílár, bihár, vilás, bilás, pramod, chahapahal, ráwcháh.
- RE-JOÍ'ING-LY**, *ad.* with joy or exultation—*Khushí se, khurramí se, shádmáni se, bahsháshat yá surár se*—Ánand se, harsh wá áhlid se.
- RE-JOÍ'N**, *v.* (L. *re, jungo*) to join again, to meet again, to answer to a reply—*Phár jorú yá phér miláná^h, phér milná^h, radd-i-jawáb k. yá d.*—Phir sáñná wá punaryog k., phir bheñt k. wá phir bheñtáí, pratyuttar k. wá d. [rottar.]
- RE-JOÍ'N'ER**, *n.* an answer to a reply—*Radd-i-jawáb. hadd-i-jawáb*—Pratyuttar, uttar.
- RE-JOÍ'N'**, *v.* (L. *re, junctum*) to reunite joints—*Phir gánthón ko jorú^h, phir gánthén jorú^h, phir giroh jorú.*
- RE-JOÍ'T'**, *n.* a shock, a concussion—*Dhakká^h, haekká^h hiliñe haekkolá yá dhakká^h.*
- RE-JOÚRN**, *v.* (L. *re, Fr. jour*) to adjourn to another hearing or inquiry—*Altaawí rakhná*—Tál rakhná, gál-rakhná. [k.—Phir vichár k., punahparikshá k.]
- RE-JUDGE'**, *v.* (L. *re, julce*) to judge again—*Phir tajwiz k., tajwiz-i-sání k., phir insáf*
- RE-JU-VE NES'CENT'**, *n.* (L. *re, juvenis*) the state of being young again—*Nau-shabábí*—Punahkumár, punastárunya, punaryanyuvavasthá.
- RE-KÍ'NDLE**, *v.* (L. *re, cundeo*?) to set on fire again—*Phir jaláná^h, phir ág par dharná^h, phir sulgáná^h.*
- RE-LAPSE'**, *v.* (L. *re, lapsus*) to slide or fall back, to return to a former state or practice; *n.* a sliding or falling back—*Phir pachharná yá gín wá^h, phir sábiq-hál yá sábiq-dastúr h.; n. pulláw^h, phir pachharná^h, phir gírná^h*—Phir pichhe parná, phir purvavat h. wá purvavasthá meñ h.; *n.* punahpatan, pratyávritti, pratyavarttan, purvavastháprápti.
- RE-LAPS'ER**, *n.* one who relapses—*Relapse jo fíl hai us se ism-i-fá'il ke ma'ne ján-lo*—[*Relapse jo dhátu hai us se kartá ká arth samajh-lo*]
- RE-LÁTE**, *v.* (L. *re, latum*) to tell, to narrate, to recite, to ally by kindred or connexion, to have reference—*Kahná^h, bayán k., naql takrár yá zikr k., rishtu karáná yá rishta-dár-k., nisbat yá 'aláque rakhná*—Kathná bakhanná wá sunná, varñan vyákhyá ákhyá wá vivaran k., kathñan upakathan wá anuvád k., náti karáná wá sambandhí k., sambandh sunpark wá legíw rakhná.
- RE-LÁ'TE'**, *n.* one who relates—*Náql, naqlí, goyanda, muhaddís, bayán k. w.*—Kathak, ákhyáyak, khyapak, upakathak, varñan wá vivaran k. w.
- RE-LÁ'TION**, *n.* the act of telling, reference, connexion, kindred, a person related—*Naql haqiqat bayán tuqrír zikr mazkír dústán yá kaifíyat, 'aláque, nisbat, rishta khveshí yá qarabat, rishta-dár rishtu-mand qarabatí yá khvesh*—Kathñan ákhyáy upakathan varñan vivaran wá nivedan, vishayatwa wá sambandh, sanpark, jñáttitwa náti sagotratwa áptatá wá áptabháv, bándhav gotrañan gotraj sambandhí kutumbí wá jñáti. [khveshí—Bándhavatwa, jñáttitwa, sajáttitwa, jñáttibhav, sambandh.]
- RE-LÁ'TION-SHIP**, *n.* the state of being related—*Rishta-dari, nisbat, qar'bat, paivand,*
- REL'A TIVE**, *a.* having relation, not absolute; *n.* a person related, a pronoun answer-

ing to an antecedent—*Muta'alliq yā mansūb, nisbat* : *n. rishta-dār khvesh rishta-mand yā qarābuti, sm-i-mausūl sila yā mausūl*—Saibandhi samparkī wā ānusban-gik, anyapekshak anyapeksh sipeksh wā akeval ; *n. bandhu jñati bāndhav gotra-jan gotraj kutumbi wā samānodak, tatpadapekshak tatpadapekshi wā saijnāpratini-dhissambandhavāchak.* [pekshā se, apekshā se, anyoddē se.

REL'A-TIVE-LY, *ad.* in relation to something else—*Nisbatun, mansūban, ba-nisbat*—Anyā-REL-I-ĀX', *v.* (L. *re, laxus*) to loosen, to slacken, to make less severe, to remit—*Dhilā k^h, dhlā-d^h, narm yā mulāim k., takhfif-k. kam-k. yā sust-h.*—Sithil k., khaskānd wā kholnā, komal wā mridu k., ghatinā halkā-k. wā dhilā-k.

REL-ĀX'A-BLE, *a.* that may be remitted—*Mumkinu-t-takhfif, takhfif-pazīr, mulāim yā narm kiye jāne ke qābil*—Śaithilyayogya, sithil wā dhilā kiye jāne ke yogya, ghatāye jāne wā komal kiye jāne ke yogya.

REL-AX-A-TION, *n.* the act of relaxing, abatement of rigour, remission of application—*Dhilā k^h, mulāimāt yā mulāimāt, susti kahlī majhāli kasal tafannun arām tafar-rūj yā tafarruk*—Sithil k. wā sithilikarā, komalāt mridutā sīnti wā nyūnatī, visram visruti ndyogayisram dhilāi dhlil vinod wā manovinod.

REL-AX-A-TIVE, *n.* that which relaxes—*Mulāimān, mus-hil*—Rechak, malasārak.

REL-LAY', *n.* (Fr. *relais*) a supply of horses kept in readiness to relieve others—*Ghoron ki chunki^h, ghorē k. chunki^h, ghorē ki dāk^h.*

REL-LEASE', *v.* (L. *re, Fr. laisser*) to set free, to quit, to let go ; *n. liberation*—*Āzād k., chhorā^h, khalās yā-rīh k. ; n. rīhāt, khalās, āzādī yā āzādī, najāt yā makhlāsī*—Mukt k., chhor d. wā chhānā, nistārāna wā jāne-d. ; *n. mukti, nistār, uddhār, chhutkārī, nistārān, moksh, vimoksh, chhutti.*

REL-LEASE-A-BLE, *a.* that may be released—*Mumkinu-l-najāt, khalāsī-pazīr, mumkinu-l-makhlāsī, wājib-l-rīhāt, wājib-l-najāt*—Muktāyogya, vimochaniya, chhor diye jāne ke yogya, nistārāyogya.

REL-LEASE-MENT, *n.* the act of releasing—*Rīhāt, makhlāsī*—Uddhār, mukti, chhutkārī.

REL-LEASEE, *n.* one who releases—*Āzād rīhāt yā khalās k. w., chhutkārī k. w^h, chhor-d.-w^h, makhlāsī d. w.*—Mokshak, mukt k. w., chhorāne w., jāne d. w., uddhartā, muktidātā, nistārak, lārak. [k—Des se nikāl d.

REL-E-GATE, *v.* (L. *re, lepo*) to banish—*Mulk se khārīj k., jilā-watān k., shahr-hi-dār*

REL-E-GATION, *n.* banishment, exile—*Jilā-watān, shahr-hi-dār*—Swades se nirākaraṇ, swadesanishkāsan.

REL-IENT', *v.* (L. *re, lentus*) to soften, to grow less intense, to become more mild—*Mulāim k. yā h., narm-dil-h. nom-dil-h. yā rukh-k., narm h.*—Komal k. wā h., tars-khīnā dayādrā h. dayādrachitā-h. karīm-k. wā kripā-k., komalachittā-h. pasīnā wā pighalā. [thor, nishthar, nirday, pāshānāhriday, nirdavahriday.

REL-IENTLESS, *a.* unmoved by pity—*Sang-dil, be-rahm, be-dard, be-mīhr, be-tars*—Ka-

REL-E-VANT, *a.* (L. *re, levīs*) lending aid, applicable, pertinent—*Mumkid yā madad-gār, azādār yā munāsh, nisbat-dār ma'qūd yā bi-ma'qūd*—Upakārak wā sāhāyā-kārī, yuktiman prayukt yauktik wā lazme-w., prasaṅgik prasaṅgasuṅgat prasaṅga-nwayi prastāvinusūri prakaraṇanusūri wā prastāvik.

REL-E-VAN-CE, *n.* state of being relevant—*Mudat-gārī, nisbat-dārī, mauqā' kī munāsa-bat*—Upakārakatā, prasaṅgikatwa, prasaṅgayogyatā, prasaṅgasuṅgati, prastāvanānu-sār, prastāvinushāṅg.

REL-I'ANCE. See under RELY.

REL'IC, *n.* (L. *re, liquo*) that which is left after the decay or loss of the rest—*Baqiya, kisi shai kī bachā huī hisse*—Sesh, avasēsh, seshabhāg, avasishṭabhāg, avasishṭānā.

REL'IC-LY, *ad.* in the manner of relics—*Baqiya ke tur par, kisi shai ke buche hue hisse-ke tur se*—Avasēsharūp se, avasishṭabhāg kī rīti se, seshabhāg kī bhānti se.

REL'ICT, *n.* a woman whose husband is dead—*Bewā, bewa, rānā^h*—Bidlhawā, vidhawā.

REL'QUA-RY, *n.* a casket for keeping relics—*Baqiya yā nī kisi shai ke buche hue hisse ke rakhe kī pīpī*—Seshabhāg wā avasishṭabhāg ke dharm kī patra bhājan wā bāsan.

RE-LIEVE', *v.* (L. *re, levīs*) to ease pain or sorrow, to alleviate, to succour, to assist, to replace one guard by another—*Arām yā taskin d., takhfif yā kam k., madad. yā imād d., dast-giri k., baḥlī karānā*—Duhkhasānan k. duhkshāpaharān k. wā duh-khamochan k., saman k., wā laghu k., upakār k., sāhāyā wā sāhāyatwa k., sainikapā-rivartan-k. chhorānā wā chhurānā.

RE-LIEF', *n.* removal or alleviation of pain or sorrow, succour, redress, prominence of a figure in sculpture—*Arām taskin tasalli yā āsāish, madad imādāl yārī yā pushhī, chāra-sāz dād-rast yā 'ilāj, wah sang tarāshī jiskī shakē ubhī ma'lām hoñ*—Sukh chain duhkhasīnti duhkshaparihār suhātā swasthātā sīnti wā swāsthya, upakār wā sāhāyā, duhkhamukti samādhan wā upāy, pratichchhāyā pratichchhand wā patthar kī aisi murtānī banāni jo ubhārī jān parāin.

RE-LIEF-A-BLE, *a.* that may be relieved—*Mumkinu-l-ārām, taskin-pazīr, takhfif-pazīr*—Uddharaniya, sāmaniya, sūmiya.

- RE-LĪV'ER, *n.* one who relieves—[*Relieve jo fēl hai us se ism-i-fū'il ke ma'ne jān-lo*]—[Relieve jo dhātū hai us se kartā kī arth samajh-lo.]
- RE-LĪV'O, *n.* (It.) prominence of a figure in sculpture—*Wah sang-tarāshī jiskī shakle ubhārī mā'laū hai*—Wah takshapakarn jiskī mūrtai ubhārī jān parāin, pratich-chhūyā, pratichchhand.
- RE-LĪG'ION, *n.* (L. *re, ligo*) duty to God, piety, a system of faith and worship—*Thā-dal-i-Khudā, Khudā-tarsi taqrā yā illiq, nillat dīn imān mashrah yā mazhab*—*Īswarasevā, Īswarabhakti devabhakti dharmāsakti wā dharmānīshthā, dharm wā dharmmānig.* [Dharmavishayak, dharmasambandhī.
- RE-LĪG'ION-ARY, *a.* relating to religion—*Dīnī, mazhabī, dīn-mansīb, mazhab-mansīb*—
- RE-LĪG'ION IST, *n.* a bigot to any religion—*Mata'assīb, kath-bhagat*^b—Swamātigrāhī.
- RE-LĪG'IOUS, *n.* pertaining to religion, pious—*Dīnī mazhabī yā dīn-mansīb, dīn-dār mazhab-dār imān-dār mātā abhid Khudā-tars yā pīrsī*—Dharmavishayak dharmasambandhī wā dharmaprakaran, dhārmik dharmapar dharmasīl bhaktimān dharmānīshth Īswarabhakt Īswarasevā dharmachārī bhaktimīshth wā kriyāwān.
- RE-LĪG'IOUSLY, *ad.* piously, reverently, strictly—*'Arijāna taqāwat-se Khudā-tarsi-se yā Khudā-parasti se, adab yā adīb se, taqat yā imān dārī se*—Dhārmikawat wā Īswarabhakti se, sevā ādar wā pūjā se, kharāī wā sukshmatā se.
- RE-LĪG'IOUSNESS, *n.* the state of being religious—*Dīn-dārī, tadāyign, imān-dārī, Khudā-tarsi, Khudā-parasti, bhagatī*^b—Dhārmikātā, dharmānīshthī, dharmasīlātī, Īswarabhaktī, Īswarasevā, Īswarapūjā, karmānīshthī, niyamaparātī.
- RE-LIN'QUISH, *v.* (L. *re, linquo*) to leave, to abandon, to forbear—*Chhornā*^b, *tark k.*, *bāz-rakhnā yā dast-bar-dār k.*—Tyāgūnī wā tyāg-k., tajānī, hāth-uthānī hāth-dhonā wā jānēd. [rityāg, utsarg, visarjan, yamochan, mochān, parihār, pariharan.]
- RE-LIN'QUISHMENT, *n.* the act of forsaking—*Tark, yavasthagī, chhātāyā*^b—Tyāg, par-
- RĒL'ISH, *n.* (L. *re, Fr. l'isher*?) taste, liking, savour: *v.* to give an agreeable taste to, to have a liking for, to have a pleasing taste or flavour—*Zāiga yā mazā, khvāhish, chāshnū yā tazat*; *v. mazā-tāic khvāsh-zāiga yā tazat k.*, *shuq-yakhāū, mazā-dār-h. zāiga-rakhnā to-rakhnā khāsh*; *l'ipt k. yā tazat*: *amān k.*—Swād wā āswād, rūchī wā abhirūchī, ras; *v. ras-d. suswād-d. suras-k. wā suras-k., chālānā, suras wā rūchī h.*
- RE-LIVE, *v.* (L. *re, S. lifian*) to live again, to revive—*Phir jānū*^b, *jī uthnā*^b.
- RE-LUC'ENT, *a.* (L. *re, lucere*) shining, transparent—*Muiv roshan roshan lūmī*^b yā *tāb-nūk, shāffāf saif yā barīq*—Chamaktā chamakī jāgnagatī prajwalit wā dedip-yamān, swachchha sphatikaprabh wā pīradarsak.
- RE-LUC'ENT, *v.* (L. *re, luctor*) to struggle or strive against—*Bar khilāf zor-mārnā koshish k. yā jūld-o-jūld k., bahut kashida h.*—Viruddha mahāyatn k., bahut virukh h.
- RE-LUC'TANCE, RE-LUC'TAN-CE, *n.* unwillingness—*Ishtirāh, kashidagī, dareg, be-dilī, nā-rizī, barkhāsta-dilī, nā-khushī*—Akām, akāmatā, nishkāmatā, anichehā, klīnch, vimukhātā, aruchī, anabhirūchī, asuntosh.
- RE-LUC'TANT, *a.* struggling against, unwilling—*Kashida, kashida khātir barkhāsta-khātir be-dil yā be-man*—Vimukh wā klīnchī huā, nishkānī asuntoshī amman wā anichehuk.
- RE-LUC'TANTLY, *ad.* with unwillingness—*Kashidagī se, ishtirāh se, nā-khushī se, chār-nā-chār, bā dareg, be-dilī se, be-man*—Amman, akām se, anichehī se, nishkānī, binā man.
- RE-LUC'TATE, *v.* to struggle against, to resist—*Jhagarnā yā ragarā-k*^b, *roknū*^b.
- RE-LUC'TATION, *n.* unwillingness, resistance—*Nā-khushī be-dilī ishtirāh kashidagī dareg yā barkhāsta-dilī, māgnamāt yā muqābala*—Nishkāmatā anichehī vimukhātā wā anichī, rok rukāwat nischēhī wā bāhūhī. [mahprajwalit k.]
- RE-LUM'E, *v.* (L. *re, lumen*) to light anew—*Sar-i-nan roshan k.*, *phir jalānā*^b—Pu-
- RE-LY', *v.* (L. *re, S. ligan*?) to rest upon, to put trust in, to depend upon—*Takiya k.*, *timid k.*, *amud rukhā yā tarakkal k.*—Bharosī k., vīswās k., avalamban k.
- RE-LY'ANCE, *n.* trust, confidence, dependence—*Timād, tībār t'iqād yā bāwar, tarakkal*—Vīswās wā pratyaya, bharosī, avalamban.
- RE-LY'ER, *n.* one who relies—[*Rely jo fēl hai us se ism-i-fū'il ke ma'ne samajh-lo*]—[*Rely jo dhātū hai us se kartā kī arth jān-lo*.]
- RE-MAIN', *v.* (L. *re, maneo*) to continue, to endure, to be left; *n.* what is left: *pl. a dead body*—*Iqmāt k.*, *pāc-dār-h.*, *bāqī-rakhnā yā bāqī-h.*: *n. bāqī, mī-bāqī, baqīya*: *pl. murda, kish*—Thalurnā, tīknī wā rahūnī, bachnā chhūnā ubarnā wā nikalnā; *n. sesh, avasesh, avāśish, seshabhāg, seshakhand, parabhāg*: *pl. loth, mittī, śav, mritāsarī.* [parabhāg, śishitās, avāśish, avasesh.
- RE-MAIN'DER, *n.* what is left—*Bāqī, baqīya, mī-bāqī, barchī*^b—Seshakhand, seshabhāg, REM'A-NT, *a.* remaining; *n.* what remains—*Bāqī*; *n. baqīya*—Bachā huā, ubarā huā: *n. avasesh, seshabhāg, parabhāg.*
- RE-MAKE', *v.* (L. *re, S. macian*) to make anew—*Phir banānā*^b.

RE-MAND, *v.* (L. *re, mando*) to send or call back—*Phir yā pher bhejnā^h, lautā^h, phir yā pher bulānā^h, bāz-khāst k.*

RE-MARK, *n.* (L. *re, S. mār*) observation, notice expressed; *v.* to observe—*Qaul nigāh yā nazar, waqūla*; *v. nigāh k., nazar k., gaur-k., lihāz k., khabar rakhnā, ʿirshād k., farmānā*—Nirikshā ālokan wā bāt, vachan vyākhyā charchā likhit wā kathan; *v. dekhā, vicārānā, nirkshī-k., kalnā.*

RE-MARK'ABLE, *a.* worthy of notice, extraordinary, unusual—*Wājibu-l nigāh yā wājibu-l-lihāz, nādīr 'ajab 'ajib yā 'ajūba, 'ajīb-o-garīb*—Pratikshaniya pratikshaparha avekshaniya wā ālakshya, anūthā prasiddha utkrishṭ smaraniya wā smaraparha, apūva ālaukik āscharya wā āblut.

RE-MARK'ABLENESS, *n.* worthiness of notice—*Nadrāt, wājibu-l-nigāhi, wājibu-l-lihāz*—Pratikshaniyatī, pratikshaparhatā, apūrvatā, utkrishṭatā.

RE-MARK'ABLY, *adv.* in a manner worthy of notice, in an extraordinary manner—*Wājibu-l-nigāhi yā wājibu-l-lihāz se, 'ajib yā nādīr taur se*—Pratikshaniyatīpūrvak, apūva anūthī wā anokhī rīti se.

RE-MARK'ER, *n.* one who remarks—[*Remark jo fīl hai us se ism-i-fīl ke ma'ne samajh-lo*]—[*Remark jo dhūta hai us se kartā kī arth jān-lo.*] [vāh k., punarvivāh k.]

RE-MARRY, *v.* (L. *re, mas*) to marry again—*Phir shādī k., phir byāh k.*—*Phir vi-*
RE-MED-ICINE, *n.* (L. *re, medicor*) a cure, a medicine, repARATION; *v.* to cure—*'Ilāj yā shifā, dāwā dāwan gā dāman, lājī talāk chāra chāro sāz marammat islah badlā yā 'irāz*; *v. dāwā k., 'ilāj k., chāra k., mād'aliqā k.*—Upakram chikitsā upī upachār pratisamādhān wā pratikar, anshadh wā bheshaj, kshatipīran wā hāmpīran.

RE-MEDICABLE, *a.* that may be remedied—*Dāwī-pāzī, chāra pāzī, 'ilāj-pāzī, islah-pāzī*—Chikitsya, upāyasādhiya, chikitsāniya, pratikārya, pratikārya, upāyayogya, upachāryayogya, śamanīya, śā yopīy.

RE-MEDICABLE, *a.* affording remedy—*Chāro-sāz, 'ilāj-sāz*—Upāyasādhak, upāyad, upāya-
RE-MEDICABLE, *a.* not admitting a remedy—*Lā-'ilāj, lā-dāwā, lā-chār*—Nirupāy, anupīy, upāyān, nirupachār, upāyasādhiya, apratikar.

RE-MEM-BER, *v.* (L. *re, memore*) to call to mind, to keep in mind, to put in mind—*Yād k., khatīr yā dil meā rakhnā, yād dilānā yā khabar-d.*—Chetāni sudh-k. wā smarān-k., man meā rakhnā wā sudh rakhnā, chetāni chitāni sudh karāni wā smarān-karāni.

RE-MEM-BER, *n.* one who remembers—[*Remember jo fīl hai us se ism-i-fīl ke ma'ne samajh-lo*]—[*Remember jo dhūta hai us se kartā kī arth jān-lo.*]

RE-MEM-BRANCE, *n.* retention in the memory, power of remembering, memorial—*Yād yā yād-āwarī, lāfzī, yād-gīrī yād-dāshṭ gī nishān*—Sudh chet wā smarān, smarān-
RE-MEM-BRANCE, *n.* one who reminds, a recorder, an officer of the exchequer—*Yād-dāshṭ, mukhbir, khātīlā yā khatīnā kī k'akhā-dār*—Smārak wā smarānakārī, lekhaḥ wā abhilekhaḥ, rāj-kōshdhikārī.

RE-MEM-BRANCE, *v.* to call to remembrance—*Yād k., yād dilānā*—Chetāni, sudh k.,
RE-MEM-BRANCE, *n.* remembrance—*Yād, yād-āwarī*—Sudh, chet, smarān.

RE-MEM-BRANCE, *v.* (L. *re, mīgrā*) to remove back again, to return—*Laut-ānā^h, phir-nā phir-nā yā lautnā^h*. [punarvivāhan.

RE-MEM-BRANCE, *n.* removal back again—*Bāz-gesht, murāj'at*—*Lautāw, phirāw, hut,*
RE-MIND, *v.* (L. *re, S. gmagul*) to put in mind—*Yād-dilānā, chitānā yā chitānā^h, jātīnā^h*—Sudh karāni, smarān karāni.

RE-MIND, *v.* (L. *re, S. gmagul*) to put in mind—*Yād-dilānā, chitānā yā chitānā^h, jātīnā^h*—Sudh karāni, smarān karāni.

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RE-MIND, *v.* (L. *re, S. gmagul*) to put in mind—*Yād-dilānā, chitānā yā chitānā^h, jātīnā^h*—Sudh karāni, smarān karāni.

RE-MISS'LY, *ad.* carelessly, negligently—*Be khabari yā be-parwā se, gaṣṭat taqāḍul yā be-ihitāti se*—*Asāvadhāni wā niśchintatā se, amanoyog se.*

RE-MISS'NESS, *n.* carelessness, negligence—*Be khabari be-ihitāti be-parwā yā be-fikrī, gaṣṭat gūḷi yā taqāḍul*—*Asāvadhāni wā niśchintatā, alhapānā wā amanoyog.*

RE-MITTANCE, *n.* the act of sending money to a distance, money sent to a distance—*Imāl yā burāl, humdī yā bheje hue rupai^h*—*Dhan wā rupai bhejnā, preritadhan wā dūr pathwaye hue rupai.* [—Remit jo dhātū hai us se kartā kā arth jān-lo.]

RE-MITTER, *n.* one who remits—[Remit jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo]

RE'MNANT, *n.* (L. *re, manceo*) that which is left; *a.* left, remaining—*Baqiya, mā-bāqī, kasr, wash-cha; a. bāqī*—*Seshabhiṣṭ, śesh, bachtī; a. bachā huā, ubarā huā.*

RE-MO'D'EL, *v.* (L. *re, modus*) to model anew—*Phir se baninā^h.*

RE-MO'L'T'EN, *p. a.* (L. *re, S. meltan*) melted again—*Phir se galiyā huā^h, phir se tighlāyī huā yā taghliyā huā^h.*

RE-MON'STRATE, *v.* (L. *re, monstro*) to show reasons against, to make a strong representation, to expostulate—*Radd-kadd yā radd-badal k., takrār yā bayān k., gila-guzārī k., shikāyat-amez 'arz k. dād kharāhī k. yā hujjat k.*—*Āpattivād k., prabodhāvilya k., āpattibhāshap wā pratyādeśakavād k.*

RE-MON'STRANCE, *n.* strong representation—*'Arz-i-shikāyat, 'arz-i-ahwāl, gila-guzārī, shikāyat-amez 'arz*—*Pratyādeśakavād, āpattibhāshap, āpattivād.*

RE-MON'STRANT, *a.* urging strong reasons against; *n.* one who remonstrates—*Radd-kadd k. w., radd-badal k. w., gila-guzārī k. w., shikāyat-amez 'arz k. w., hujjat k. w.; n. radd-badal yā gila-guzārī k. w., shikāyat-amez 'arz k. w.*—*Pratyādeśakavād wā āpattivād k. w., āpattibhāshap k. w.; n. āpattivādakārī, āpattivād k. w.*

RE-MON'STRATOR, *n.* one who remonstrates—[Remonstrant ke ma'ne dekho]—[Remonstrant kī arthi dekho.]

RĒM'Q-RA, *n.* (L.) an obstacle, a kind of fish—*Rok yā rukāwat^h, ek bhāntī kī RĒM'Q-RA, v.* (L. *re, mordo*) to excite to remorse, to rebuke, to feel remorse—*Taassuf yā pashemāni pūidī k., chashm-wumūdī sar-zanish yā malāmat k., afsos yā taassuf k.*—*Pāschattāp wī anutāp utpanna k., ghuraknā dhāmkinā dāntūā jhīraknā wā bhartsan k., pachhtāwā pachhtāwā k., pāschattāp k. wā anuśok k.*

RE-MON'STRATION, *n.* compunction—*Taassuf, afsos, pashemāni, nadāmāt*—*Pachhtāwā, pāschattāp, anuśok, anutāp.*

RE-MORSE, *n.* pain of guilt, pity—*Pashemāni nadāmāt yā taassuf, dard yā riggat*—*Pachhtāwā pāschattāp anutāp masosī wā manastāp, anukaupā wā karupī.*

RE-MORSEFUL, *a.* feeling the pain of guilt—*Pashemāni*—*Pāschattāpī, anutāpī.*

RE-MORSE'FUL, *a.* full of a sense of guilt—*Pashemāni, mutawassif*—*Pāschattāpī, anutāpī.*

RE-MORSE'LESS, *a.* unpitying, cruel, savage—*Be-dard, sang-dil yā be-rahm, suḥt*—*Nirday, pishānahriday, kathor nishthūr wā katīar.*

RE-MORSE'LESS-LY, *ad.* without remorse—*Bilā-taassuf ke, bilā-pashemāni yā nadāmāt ke, be-rahmī yā be-dardī se*—*Binā pāschattāp ke, binā pachhtāwe ke, nirdayātā wā kathoratā se.* [thoratā, atikrūtā.]

RE-MORSE'LESS-NESS, *n.* savage cruelty—*Sang-dilī, kamāl be-rahmī*—*Nishthūratī, kathoratī, atikrūtā.*

RE-MO'UNT, *v.* (L. *re, mous*) to mount again—*Phir chārhuā^h.*

RE-MO'VE, *v.* (L. *re, movo*) to put from its place, to change place, to place at a distance; *n.* change of place—*Sarkinā yā talūā^h, naql-i-makān k. kūch k. yā rawāna-h., kawāre k. daf k. tagir k. yā mā'zūl k.; n. naql-i-makān, kūch, tagir, tagair, azl, mā'zūl, tagirī*—*Khaskinā khiskinā wā hatūnā, nṭh-jānā jūbī-rahnā chaluā jānā sidhānā wā chālī-jānī, dūr k. nikāl-d. chhorānī chhurānā wā chhurā-d.; n. sarkāw, hatūw, talāw, nṭhāw, chhurāw, chhurāw, pathāw, chālchālīw, sthānāntar, sthālāntar.*

RE-MO'VE, *a.* distant in place or time—*Bā'id, dūr-darāz, dūr-dust*—*Dūr, dūrasth, durasth, dūravartī, asamīp, asannikrisht.*

RE-MO'VE'LY, *ad.* at a distance, not nearly—*Tafāwut par, mufāsale par*—*Dūr, asamīp.*

RE-MO'VE'NESS, *n.* state of being remote—*Tafāwut, dūr-dasti, dūr-darāzī*—*Dūrātā, dūrasthātā, asamīpatā, dūri, asamīpya, asannidhān, asannidhya, asannikarsh.*

RE-MO'VE'NTION, *n.* the act of removing—*Sarkāw^h, talāw^h, hatāw^h, chālāw^h, chāl-chālāw^h.*

RE-MO'VE'ABLE, *a.* that may be removed—*Haṭāyē jāne ke qābil, dūr kiye jāne ke lāq, sarkāyē jāne ke qābil, muntaqal, manqūl*—*Sthānāntarakarunīya, haṭāyē wā sarkāyē jāne ke yogya.*

RE-MO'VE'AL, *n.* the act of removing—*Sarkāw^h, hatāw^h, talāw^h, uṭhāw^h, chāl-chālāw^h, pathāw^h, tagair, tagirī, naql-i-makān, kūch, azl, mā'zūlī*—*Āpakarshap, apādān, sthānāntarikarap, sthānāntar, sthālāntar, nishkāsan, nihkāsan, valishkarap, nirākaran, dūr k.*

RE-MO'VE'D, *p. a.* separate from others, remote—*Alag yā nyārā^h, dūr^h.*

RE-MO'VE'D-NESS, *n.* state of being removed—*Dūri^h.*

RE-MO'VE'R, *n.* one who removes—[Remove jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo]—[Remove jo dhātū hai us se kartā kā arth jān-lo.]

- RE-MŪ'GI-ENT, *a.* (L. *re, mugio*) rebelling — *Phir bhukarnā dahaknā yā bañbānā^b*.
 RE-MŪ'NER-ATE, *v.* (L. *re, munus*) to reward, to recompense, to requite — *Ajr ajūra yā bañhahish d., badlā pādāsh yā mukāfāt d., 'iwaz yā jazā-d.* — Pāritoshik-d., pratiphāl d., paltā d. wā pratikār k.
 RE-MŪ'NER-A-BLE, *a.* that may be rewarded — *Wājibu-l-ajr, wājibu-l-jazā, wājibu-l-'iwaz* — Pāritoshikayogya, pratiphalayogya.
 RE-MŪ'NER-A-BLE-TY, *n.* capability of being rewarded — *Wājibu-l-ajrī, wājibu-l-jazāt, wājibu-l-pādāsh* — Pāritoshikayogya, pratiphalayogya.
 RE-MŪ'NER-ATION, *n.* a reward, a recompense — *Ujrat ajūra ajr yā badlā, 'iwaz pādāsh jazā mukāfāt yā samara* — Pāritoshik, pratiphāl phāl pratikār pratikār wā paltā.
 RE-MŪ'NER-A-TIVE, *a.* that bestows rewards — *Ujrat-dih, pādāsh-baħsh, jazā-baħsh* — Pratiphālātmak, pāritoshikādiyak. [Pāritoshikādiyak, pratiphālātmak.
 RE-MŪ'NER-A-TO-RY, *a.* affording recompense — *Ajr baħsh, pādāsh-dih, jazā-baħsh*.
 RE-MŪRMUR, *v.* (L. *re, murmur*) to murmur back, to return in murmurs — *Palatkar sangarānā bhānābhānā jhājābhānā yā ghāghānānā^b, dhīmī āwaz kī sūrat meñ paltānā yā paltānā* — Phir gañbhārasād wā mañdāsād k., phir gūgūjā.
 REN'ARI, *n.* (Fr.) a fox — *Robāh, lomrī^b, lokhrī^b*.
 RE-NĀS'CEN-CY, *n.* (L. *re, nascor*) the state of being produced again — *Sar-i-nau par-dāish, hāz-paidāish* — Punarutpatti.
 REN-CŌUNTER, *n.* (L. *re, in, contra*) a sudden contest, a casual combat, an engagement, clash, collision, *v.* to attack hand to hand, to clash, to come in collision — *Nāgahāñ muqābala, nāgahāñ lūcāt, jang jadāl yā wījī, takkar^b, dhakkā^b ; v. chāphāi jhārpā-jharpī yā khatā-patī k.^b, takkar-lagnā takkar-khānā yā takrānā^b, bhīrānā^b — Ākasnik jhāgā, achiut wā daivik yuddha, lūfī, bhāgikī wā dhanikā, thokar.
 REND, *v.* (S. *rendan*) to tear with violence, to lacerate, to separate, *p. t. and p. p.* — *RENT* — *Phornā phornā yā tornā^b, chithārnā chithnā chārnā yā tukre-tukre k.^b, phatnā daraknā taraknā yā alay-h^b*.
 REND'ER, *n.* one who rends — [*Rend jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*] — [*Rend jo dhātū hai us se kartā kī arth jān-lo.*]
 RENTER, *v.* (L. *re, do*) to give back, to give up, to return, to yield, to make, to translate, to afford, to represent, to give an account; *n.* a giving up, an account — *Wāpus k. yā d., chhor-d^b, 'iwaz yā badlā d., huwāla k., karuā^b, tarjuma k., baham pahāñ-chunā, āhīr-k. yā hayāñ-k., hisāb yā mukāsuba d. ; n. hācāla yā tafzir, hisāb* — Pher-d., tyāgānā wā tajānā, paltānā wā paltā-d., saññānā, banānā, ulthā k. wā bhāshāntar k., denā, dikhānā batlānā wā varpan-k., lekhlā samjhnā wā denā; *n.* saññā wā tyāg, lekhlā.
 REND'ER-ER, *n.* one who renders — [*Render jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*] — [*Render jo dhātū hai us se kartā kī arth jān-lo.*]
 REND'ER-ER, *a.* that may be rendered — *Mumkin-i-hawāla, mumkin-i-tafīz, mumkin-i-tarjuma* — Tyāgayogya, saññā jīne ke yogya, bhāshāntarayogya.
 REN-DITION, *n.* the act of yielding, translation — *Hawāla tafīz yā turk, tarjuma* — Saññā wā tyāg, ulthā wā bhāshāntar.
 REN'DEZ VOUS, *rēn'de-vō, rēn'de-vōz, n.* (Fr.) a meeting appointed, a place of meeting; *v.* to meet at a place appointed — *Majma', maria' ; v. muqarrar jagah par jum' h.* — Samāj samāgam wā bātor, samāgamasthān sangamasthān wā bāturne-kā-addī; *v.* niyāt sthān par samāgam k., badlā hui jagah par bāturnā jurnā wā mīlnā.
 REN'EGE', *v.* (L. *re, nego*) to deny — *Inkār k., nālāñ k.^b* — Aswikār k., anāgikār k.
 REN'E GADK, REN'E-GĀ'DO, *n.* an apostate, a deserter, a vagabond — *Tārik-i-dīn munkir-i-dīn munharif-i-dīn yā murtadd, firārī, āwāra aulāsh yā shuhdā* — Swadharinatyāgi wā āmadharmachyut, bhagorā bhaggu wā yīldhātayāgi. luechā wā baheutā.
 RE-NEW', *v.* (L. *re, S. uice*) to make anew or again, to begin again, to repair — *Tūza k. yā sar-i-nun k., phir shurū' k., marammat k. yā phir durust k.* — Nayā k. wā phir k., punarārambh k., sudhārnā wā phir jāist kī tāsā k.
 RE-NEW'ABLE, *a.* that may be renewed — *Mumkin-i-tajdid, mumkin-i-tajaddud, ujjid-puzir, phir kiye jāne ke qābil, marammat-puzir* — Navikarāniya, navin hone ke yogya, punahkarāniya. [pratisamādhān, uddhār, punarārambh, navikaran.
 RE-NEW'AL, *n.* the act of renewing — *Tajdid, tajaddud, takarrur* — Nayā wā navin k.,
 RE-NEW'ED-NESS, *n.* state of being made anew — *Hālat-i-mujaddad, nayī hālat* — Nūtanāvasthā. navatīprāpti, uddhār. [rokne w.^b.
 RE-NITENT, *a.* (L. *re, nitor*) acting against or repelling by elastic force — *Lachak se*
 RE-NITENCE, RE-NIT'EN-CE, *n.* resistance — *Rok^b, rukāvat^b*.
 REN'NET, *n.* a kind of apple — *Ek gism kā seh* — *Ek prakār kā sow.*
 RE-NŌUNCE', *v.* (L. *re, nuncio*) to disown, to disclaim, to reject, to forsake — *Inkār k., munkir h., qābūl na-k., khārij-k. nā-qābūl-k. yā nā-manzūr-k., tark k.* — Aswikār k., anāgikār k., grahan na-k. nikāl-dālnā wā bāhar-k., chhornā tajānā wā tyāgānā.
 RE-NŌUNCE'MENT, *n.* the act of renouncing — *Inkār, tark* — Aswikār, anāgikār, tyāg.*

RE-NŌŦŦ'ER, *n.* one who renounces—*Tārik, munkir, inkār k. w., nā-qabūl k. w., tark k. w.*—Chhor d. w., aswikār k. w., tyāgane w., grahan na k. w.

RE-NŌŦŦ'ING, *n.* the act of disowning—*Inkār, tark*—Ananīkār, aswikār, agrahan, tyāg.

RE-NŪN-ŦĀ-T'ION, *n.* the act of renouncing—*Inkār, tark*—Aswikār, ananīkār, tyāg, agrahan.

RE-NŌ-VATE, *v.* (L. *re, novus*) to make anew, to restore to the first state, to renew—*Sar-i-nau k., sābh hālat par phir lānā, tāza yā nayā k.*—Phir karnā, pūrvavat k. wā jāisī kā tāisī k., nayā navin wā nūtan k.

RE-NŌ-V'ATION, *n.* the act of renewing—*Tajdid, tajaddud, nayā k.*—Navin wā nūtan k., navatī, navinatī, nūtanāvasthā, navatīprāpti.

RE-NŌWN', *n.* (L. *re, nomen*) fame, celebrity; *v.* to make famous—*Nām-wari, nām-dārī yā shukrat*; *v. mashhūr yā nām-war k.*—Nām kīrti wā yās, prasiddhi prakhyātī wā vikhyātī; *v. prasiddh kīrtimān nāmi wā yāsaswī k.*

RE-NŌWNE', *a.* famous, celebrated—*Nām-war yā nām-dār, mashhūr*—Prasiddh wā nāmi, kīrtimān prakhyāt vikhyāt wā yāsaswī.

RENT', *p. t.* and *p. p.* of *rend*; *n.* a break, a fissure, a tear; *v.* to tear, to lacerate—*Rend kā māzī mutlaq aur māzī ma'tūf alai hī yā f'il-i-ma'tūf*; *n. shikāf yā shigāf, chāk yā shaggy, darz yā durīdagi*; *v. phārnā yā chīrnā^h, chīthārnā yā tūkre-tūkre k.*—*Rend kā samānyabhūt aur pūrpakriyā wā pūrvakālikakriyā*; *n. bhaṅg tūt vidar wā phāṅk, darf, chīr wā khōch.*

RENT, *n.* (S.) money paid for any thing held of another; *v.* to hold by paying rent, to let—*Kirāya*; *v. kirāya k. yā kirāye par-lenā, kirāye par denā*—Bhārā; *v. bhāre par-lenā wā bhārā k., bhāre par denā.*

RENT'AGE, *n.* money paid as rent—*Kirāya*—Bhārā.

RENT'ER, *n.* a lessee or one who holds by paying rent, a lessor—*Kirāya-dār khirtī-guzār māl-guzār musāṭir rā'iyat yā rā'iyat, kirāya-gir yā ijjara d. w.*—Bharait wā pat-garāhī, patdārīyī patī-d. w. wā bhāre wā kar par deu w. [saṅkhyāpatra.

RENT'AL, *n.* a schedule or account of rents—*Jam'-bandī, fard-i-jam'-bandī*—Karapari-RENT'ROLL, *n.* a list of rents or revenues—*Jam'-bandī, fard-i-jam'-bandī*—Karapari-saṅkhyāpatra. [Punahprīpti k.

RE-OB-TAIN', *v.* (L. *re, ob, teno*) to obtain again—*Phir hāsīl k., phir pānā^h*—RE-OR-DAIN', *v.* (L. *re, ordo*) to ordain again—*Phir muqarrar yā qaim k.*—Phir

thaharānā niyukt k. wā niyat-k. [Punarvyavasthāpan, punarniyog, punarniyukti.

RE-OR-DI-N'ATION, *n.* act of ordaining again—*hāt-muqarrarī, muqarrar-i-az-sar-i-nau*—

RE-PAC'I-FY, *v.* (L. *re, pax, facio*) to pacify again—*Phir thandā k.* *h.*, *phir task'n d*—Phir sānt k.

RE-PAIR', *v.* (L. *re, paro*) to restore after injury or decay, to amend by an equivalent, to go to, to resort; *n.* restoration after injury or decay, supply of loss, the act of going to, resort, abode—*Marammat k. yā durust k., i'waz d. yā nuqsān-bhar d., jānā^h, amad-oraft k.*; *n. marammat yā durustī, i'waz tāwān yā nuqsān-ki bharti, jānā^h, amad-oraft, muskan*—Pūrvavat k. sudhārnā pratīsamādhan-k. jīrnoddhār-k. wā jīrnoddhar-n-k., kshatipūran-k. hānipūran-k. hānipratikār-k. hāni-pūri-k. wā dhūr-bhārnā, chālānā ānā wā gaman-k., āwāgaman k.; *n. sudhārnā pratīsamādhan wā jīrnoddhār, kshatipūran hānipūran wā kshatīśodhan, gaman, āwāgaman, nivās.*

RE-PAIR'ER, *n.* one who repairs—[*Repair jo f'il hai us se ism-i-fū'il ke ma'ne samajh-lo*]—[*Repair jo dhātu hai us se kartī kā arth jān-lo.*]

RE-PAR-ABLE, *a.* that may be repaired—*Marammat-pazir, islāh pazir, mumkin-i-marammat, ilāj-pazir, sudhārn hār*—Sudhārne wā pūrvavat hone ke yogya, sādhanīya, uddhārya, uddharanīya, samādhya, jīrnoddharanapaksham.

RE-PAR'ATION, *n.* the act of repairing, amends—*Marammat yā durustī, i'waz badlā yā tāwān*—Pratīsamādhan jīrnoddhār sudhārn wā pūrvavat-k., kshatipūran hānipūran kshatīśodhan wā dān.

RE-PAR'ATIVE, *a.* amending defect or injury; *n.* that which repairs—*Marammat-sāz, durust k. w., nuqsān bhar-d. w., i'waz d. w.*; *n. i'waz d. w., marammat k. w.*—Sudhār-ne w., jīrnoddhār k. w., hānipūrak, kshatipūrak; *n. hānipūrak, sudhārne w., jīrnoddhārakārī.*—[*Upar kī or terhā wā kūrmaprīshthākār.*]

RE-PAND'OUS, *a.* (L. *re, pando*) bent upwards—*Upar kī taraf kham yā murg-sna*—REP-AR-TEE', *n.* (L. *re, pare*) a smart reply; *v.* to make smart replies—*Hāzir jawāb, radd-i-kalām-i-zarīf, bādīhā*; *v. hāzir-jawāb h., hāzir-jawābī-k., latīfa-goī k.*—Rasikottar, sarasottar, sarasapratyukti; *v. rasikottar d., sarasottar d.*

RE-PASS', *v.* (L. *re, passum*) to pass again, to go back—*Phir pār k. yā h.* *h.*, *phir jānā^h.*

RE-PAST', *n.* (L. *re, pastum*) a meal, food; *v.* to feed, to feast—*Nishtā nāshtā nawāla yā tā'im, khānā*; *v. khānā yā khilānā^h, ziyāfut k. yā 'aish-jaiśh k.*—Kulawā wā āhīr, bhojan; *v. bhojan-karānā, uttamāhār khilānā wā khānā.*

RE-PAS'TURE, *n.* food, entertainment—*Khānā^h, ziyāfut*—Bhojan wā āhīr, jewanār.

RE-PAY', *v.* (L. *re, Fr. payer*) to pay back, to recompense, to requite—*De-dānā yā*

bhar-d^h, ajr yā pādāsh-d^h, 'iwaz budlā yā jazā d. — Chukā-d. patā-d. parisodh-k. wā pber-d^h, paritoshik d., pratiphal wā palāś d.

RE-PAYMENT, n. the act of repaying — [Repay ke ma'ne dekho] — [Repay kā arth dekho.]

RE-PEAL, v. (L. re, pello) to recall, to revoke, to abrogate; v. n. abrogation — Mansūkh k., mauqūf yā radl k., bātīl yā matrūk k.; n. ihtāl, rudd, naskh — Khandan k. wā met-d., lop k., anyathā rahit wā vyarth k.; n. khandan, lop.

RE-PEAL'ER, n. one who repeals — [Repeal jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo] — [Repeal jo dhātu hai us se kartā kā arth jān-lo.]

RE-PEAT, v. (L. re, peto) to do or say again, to try again, to recite, to rehearse; n. a mark denoting repetition — Du-bāra-k. do-bāra-k. takrār-k. yā mukarrar-k., phir āzmānā yā koshish k., parhā^h, bayān k.; n. takurrur zāhir k. w. nishān — Dusrakar-k. dohrakar-k. pber-k. phir-k. punahpunah-k. dusrīkar-kahānā dohrakar-kahānā punahpunah kahānā wā ratnā, vārahvār cheshtā wā udyog k., pāth k. wā pathan k., kahānā sunānā kah-sunānā wā anuvād-k.; n. āmredanasūchakachilina, punarāvrittisūchakachilina. [bīr, vārahvār, bhut b. r. bahuvār, phirphir-ke, pherpher-kur.

RE-PEAT'ED LY, ad. more than once — Aksar, bārhā, mukarrar sikarrar — Bahudhā, bār-RE-PEAT'ER, n. one that repeats, a watch that strikes the hours by pressing a spring — [Repeat jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo] ek ghārā jo kamānī dabāne se bajtī hai^h — [Repeat jo dhātu hai us se kartā kā arth jān lo.]

RE-PE-TITION, n. the act of repeating, recital — Tādūt, takurrur yā takrār — Punarāvriti punarāvartan āvriti wā punahpunya, punarukti punarvād wā pāth.

RE-PETITION-AL, RE-PETITION-ARY, a. containing repetition — Takrār-āmez. takurrur-āmez — Punaruktimay, punarvādāmay, punarāvrittimay, āvritimay. [lautnā. tāl-d.

RE-PÉL', v. (L. re, pello) to drive back — Daj' k., hatinā^h, paltinā^h, raf' k. — Dūr-k.,

RE-PÉL'ENT, a. having power to repel; n. that which repels — Hatāne w^h, paltāne w^h, dūr k. w^h, latāne w^h; n. jo-kuch hatāne yā dūr-kar^h — Prativānak, pratighāti, pratisāvak; n. nivānak, pratikār, pratikār, nivānan.

RE-PÉNT, v. (L. re, pena) to feel pain or sorrow for something done or spoken, to sorrow for sin, to remember with sorrow — Pushmān h., taula k., pachhtānā^h — Anusok wā pāschāttāp k., dushkritakhed wā pāpakhed k., pāschāttakhed k.

RE-PÉNT'ANCE, n. sorrow for sin, penitence — Taula, pushemānī yā nadāmat — Dushkritakhed wā pāpakhed, pāschāttāp anutāp pachhtawā pāschātsantāp minnāutāp wā anusok.

RE-PÉNT'ANT, a. sorrowful for sin, penitent; n. one who expresses sorrow for sin — Mustaghfir, pushemān yā mutāsif; n. mustaghfir, taula k. w. — Pāpasamritipirī wā dushkritasamritipirī, pāschāttāpī pāschāttāpnyukt anusochak wā pachhtāne-w.; n. dushkritakhed k. w., pāpakhed k. w.

RE-PÉNT'ER, n. one who repents — Taula k. w., pushemān h. w., pachhtāne w^h. — Anusok wā pāschāttāp k. w., dushkritakhed wā pāpakhed k. w., pāschāttakhed k. w.

RE-PÉNT'ING, n. the act of sorrowing for sin — Taula k., pushemānī — Dushkritakhed, pāpakhed, pāschāttāp.

RE-PÉO'PLE, v. (L. re, populus) to people anew, to furnish again with inhabitants — Sar-i-nau ābād k., phir logon se na'nūr k. — Phir basānā, punahsamanushya wā punarjananapurā k. [arth dekho.]

RE-PÉO'PLING, n. the act of peopling anew — [Repeople ke ma'ne dekho] — [Repeople ka

RE-PER-CÜSS', v. (L. re, per, quassum) to drive back, to rebound — Hutā-d^h, paltinā^h yā lautānā^h. [ghāt.

RE-PER-CÜS'SION, n. the act of driving back — Hatān^h, hatānā^h, mudāfi'at — Prati-

RE-PER-CÜS'SIVE, a. driving back; n. that which drives back, a repellent — Hatāne w^h. • n. jo hatā-deve^h, hatāne w^h.

RE-PER-TO-RY, n. (L. repertum) a treasury, a magazine, a repository — Khizāna yā khuzīnā, mukhzan, gunjīna — Kosh, koshgār, koṭhī nidhān wā rakshasasthān.

REPETITION. See under REPEAT.

RE-PINE, v. (L. re, S. pinan) to fret, to be discontented, to murmur, to envy — Chīrhnā^h, gam-khānā koṭi-khānā yā nā'rūz h., kurkurānā^h, hasad k. — Kurhnā, rūṭhnā, barbarānā wā kuraknā, dāh-k. wā jalnā.

RE-PIN'ER, n. one who repines — [Repine jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo] — [Repine jo dhātu hai us se kartā kā arth jān-lo.]

RE-PIN'ING, n. the act of murmuring — Gam-khwārī, ranj, afsos, kurkurāhat^h, koṭi — Ātmavayathā, manastāp, manovayathā.

RE-PIN'ING LY, ad. with murmuring — Koṭi se, gam-khwārī se, ranj yā afsos se, kurkurāhat se — Ātmavayathā se, manastāp se, manovayathā se.

RE-PLÁCE', v. (L. re, place) to put again in the former place, to put in a new place, to put one thing in place of another — Ba-hāl k. yā sāṅh jagah meñ phir baithānā yā rakhnā, nañ jagah meñ rakhnā^h, badle meñ rakhnā yā 'iraz-d. — Swasthān meñ phir baithānā wā dharnā, navin sthān meñ dharnā, pratidhihi d.

RE-PLAÏT', v. (L. *re*, W. *pleth*) to plait again—*Phir tah jamáná, phir tah k., phir lapetná*^b—*Phir chunná, phir parat jamáná.* [yá boná^b.]

RE-PLANT', v. (L. *re*, *planta*) to plant again or anew—*Phir lagúná baithálná rohpná*
RĒ PLAN-TÁ'TION, n. the act of planting again—[*Replant ke ma'ne dekho*].—[*Replant*
ká arth dekho.]

RE-PLÉN'ISH, v. (L. *re*, *plenus*) to fill, to stock, to recover fullness, to complete—
Bhar-púr k., ma'múr k., súbíg-dastúr bhar-jáná, tamám k.—*Púr wá purá k., bhar*
d., púravat bhar-áná wá púr-h., samápt k. [púr, purá wá bhará.]

RE-PLĒTE', a. (L. *re*, *pletum*) completely filled, full—*Ma'múr, pur*—*Bharpúr wá sam-*
RE-PLĒTION, n. the state of being too full—*Ma'múr, imtilá, seri*—*Púrnatá, sampú-*
rnatá, paripúrti, atipúrti. [w., bhar d. w.]

RE-PLĒTIVE, a. filling, replenishing—*Bhar-púr k. w., ma'múr k. w.*—*Púr wá purá k.*
RE-PLĒTIVE-LY, ad. so as to be filled—*Jis men bhar-jáy yá bhar-púr ho^b.*

RE-PLĒVIN, RE-PLĒV'Y, v. (L. *re*, Fr. *plevir*) to set at liberty on security—*Zamánat*
yá zamínat par rihá k., zamín le-kar chhor-d.—*Pratibhú lekar chhor-d. wá mukt k.*

RE-PLĒV'I-A-BLE, RE-PLĒV'I-Á-BLE, a. that may be replevined, bailable—*Zamínat par*
rihá hone ke qábil, qábil-i-zamánat—*Pratibhú par chhúne ke yogya, lagnak par*
mukt hone ke yogya. [kulám—*Uttar d. wá k.; n. uttar.*]

RE-PLĪ'Y, v. (L. *re*, *plico*) to answer; n. an answer—*Jawáb-d.; n. jawáb, radd-i-*

RĒP-LI-CÁ'TION, n. an answer, a reply—*Jawáb, radd-i-kulám*—*Uttar, prativachan pra-*
tivákya pratyukti wá pratívád.

RE-PLĪ'ER, n. one who replies—*Jawáb díh*—*Uttar d. wá k. w.*

RE-PÓL'ISH, v. (L. *re*, *polio*) to polish again—*Phir sáf k., phir saiqul k., phir chik-*
námá rohná ghotná yá banáná^b, phir durust k.—*Phir chamkaná wá jhalkíná,*
punahparishkrit k.

RĒ-PÓRT', v. (L. *re*, *porto*) to carry back as an answer or account, to relate, to circulate publicly; n. an account returned, a rumour, repute, a loud noise—*Kaifíyat-d.*
khábar-k. yá ittilá-d., bayán k., afwáh phailíná yá urúná; n. kaifíyat súr-at-i-hál
haqíqat-i-hál yá bayán, afwáh bázári-khábar yá havá-khábar, shukrat yá nám-warí,
buland-áwáz—*Ávedan wá vijñápan k., kalná wá varnan-k., húlá urúná; n. ávedan*
wá vijñápan, húlá charchá janaprávad wá lokavártá, kirtí yás nám wá khyátí, sábd
wá dhwaui.

RE-PÓRT'ER, n. one who reports—*Mukhbir, náqil*—*Vrittántalekhak, samácháralekhak.*

RE-PÓRT'ING-LY, ad. by common fame—*Afwáhan, shukrat se, afwáh se*—*Húlá se,*
janaprávad se.

RE-PO'SE', v. (L. *re*, *positum*) to lay to rest, to lie or be at rest, to place, to lodge; n. rest, sleep, quiet, tranquillity—*Áram d., áram k., rakhná^b, rakh-chhorná^b; n. áram, istiráhat, ásdish, ráhat ásdagi yá imínán*—*Suláná letána wá litána, soná wá letná, dharná, sthit k.; n. visrám, nind wá nidrá, kal wá sukh, chain visránti wá sánti.*

RE-PO'S'AL, n. the act of reposing, that on which one reposes—*Áram k., takiya yá girda*
—*Visrám lotpot wá sayan, baliá.* [ya, dhíraj, sthiratá.]

RE-PO'S'ED-NESS, n. the state of being at rest—*Dil-jam't, khátir-jam't, imínán*—*Dhairy-*

RE-PO'S'IT, v. to lay up, to place for safety—*Rakhná^b, hifázat ke lige dharná yá*
rakhná—*Dharná wá rakh-chhorná, rakshá ke nimitta rakhná.*

RĒ-PO-S'ITION, n. act of laying up or replacing—*Rakhná yá phir baithálná^b.*

RE-PO'S'I-TO-RY, n. a place where things are laid up—*Makhzan, ganjína, khizána yá*
khazána—*Rakshanasthán, bhandár, ágar, kosh, kotlí.*—*Phir háth k.*

RĒ-PO-S'SESS', v. (L. *re*, *possessum*) to possess again—*Phir páná^b, qabza yá dakh k.*
rakhná—*Dharná wá rakh-chhorná, rakshá ke nimitta rakhná.*

RĒ-PO-S'S'ION, n. act of possessing again—*Dakhli-i-sáni, qabza-i-sáni*—*Punahpari-*
bhog, punaradhikár. [ujhálná^b.]

RE-PÓUR', v. (L. *re*, W. *purro*) to pour again—*Phir dhálná^b, phir unýelná yá*

RĒP-RE-HĒND', v. (L. *re*, *prehendo*) to reprove, to chide, to blame, to censure—*Sar-*
zanish k., malámat k., ilzám-d., mulzim yá mat'ái k.—*Dáútná, jhírakná wá dupatná,*
dosh-d. wá dosh-lagáná, nindá-k. wá apavád-lagáná.

RĒP-RE-HĒND'ER, n. one who reprehends—[*Reprehend jo flí hai us se ism-i-fá'il ke ma'ne*
samajh-lo].—[*Reprehend jo dhátu hai us se kartá ká arthí ján-lo.*]

RĒP-RE-HĒN'S'BLE, a. blamable, culpable—*Mulzim yá qusúr-wár, mu'grim taqísr-wár*
gunáh-gár gunah-gár zabán yá má'yúb—*Doshí aparádhí wá nindaniya, nindya nindá-*
pátra dúshapárhá wá dúshya.

RĒP-RE-HĒN'S'BLE, ad. blamably, culpably—*Qusúr-wárí gunah-gárí yá gunáh-gárí se,*
taqísr-wárí yá ilzám se—*Nindáníyatípurvak wá aparádh-se, dosh se wá nindyarúp*
se.—[*Dúntá dapaat dhaukí wá jhírki, nindá apavád wá kalaúk.*]

RĒP-RE-HĒN'S'ION, n. reproof, censure—*Malámat yá sar-zanish, ilzám gila yá shikáyat*

RĒP-RE-HĒN'S'IVE, a. containing reproof—*Malámat-ámez, sar-zanish-ámez*—*Nindátmak,*
apavádamay, sadosh.

RĒP-RE-ŠĒNT', v. (L. *re, pra, ens*) to exhibit, to describe, to act for another, to personate—*Zāhir-k. namūd-k. yā dalālat-k., bayān k., wakl yā nāib h., naql k.*—*Dikhāna wā dikhāna, kahna wā varṇan k., pratinidhi h., sawāṅh lāna.*

RĒP-RE-ŠĒNT'ANÇE, n. likeness, representation—*Mushābahat yā taswīr, bayān yā ishār*—*Sādrīya wā chhavi, varṇan.*

RĒP-RE-ŠĒNT'ANT, n. one who acts for another—*Wakl, nāib*—*Pratinidhi, pratibhū.*

RĒP-RE-ŠĒN-TĀ'TION, n. the act of representing, exhibition, description, image, appearance for another—*Zāhir-k. namūd-k. yā bupin-k., ishār yā namūdārī, bayān surāt-i-hāl 'arz guzārish ma'rūs 'arzi yā 'arz-dāsh, taswīr yā shabih, waklālat yā niyābat*—*Dikhāni wā kahna, prakāsan wā pradarsan, varṇan nivedan wā vijñāpan, mūrṭti pratimā wā chitra, pratinidhitva.*

RĒP-RE-ŠĒNT'A-TIVE, a. exhibiting likeness, bearing the character of another; n. likeness, one who exercises power given by another, that by which any thing is shown—*Sūrat-namā yā dāl. waklālat-namī yā niyābat-zāhir k. w.; n. shabih, wakl qāim-maqām nāib yā gumishṭa, 'alāmut yā nishān*—*Pradarāk, pratrīpuk; n. pratimā wā pratrīp, pratinidhi wā pritibhū, chihna wā lakshan.*

RĒP-RE-ŠĒNT'A-TIVE-LY, ad. by a representative—*Waklātan, wakl yā nāib se*—*Pratinidhi wā pratibhū se.*

RĒP-RE-ŠĒNT'ER, n. one who represents—*[Represent jo f'il hai us se ism-i-fā'il ke ma'ne samajh-lo]*—*[Represent jo dhātu hai us se karti kā arth jñā lo.]*

RĒP-RE-ŠĒNT'MENT, n. image, likeness—*Sarām taswīr yā but, shabih*—*Mūrṭi wā pratimā, pratrīp, prativimb wā chitra.*

RE-PRESS', v. (L. *re, pressum*) to crush, to put down, to subdue—*Muslūnā yā kuchālānā^b, tornā yā rokūnā^b, dātānā^b, dībū chānpnā mārṇā yā parchhāpnā^b.*

RE-PRESSION, n. the act of repressing—*Dabw^b, rukw^b, shikastagī*—*Nigrah, yantṛap, daṇḍan.*

RE-PRESSIVE, a. having power to repress—*Dabū^b, dabāne w^b, rokne w^b, mārṇ'*—

RE-PRĒVE', v. (Fr. *repris*) to respite after sentence of death; n. respite after sentence of death—*Qatl mauqūf rakhnā, qatl ke hukm ke ba'd mujrim ko kuchh muhlat yā waqf d.; n. qatl kā waqf, qatl ke fatwā ke ba'd kuchh muhlat yā waqf*—*Prānadandavilamban k., prānadandavilamb k.; n. prānadandavilamb.*

RĒP-RI-MĀNI, v. (L. *re, preno*) to chide, to reprove; n. reproval, reprehension—*Sarzanish yā 'itāb k., malāmut gosh-nālī yā chashm-numāt k.; n. sar-zanish yā gosh-mālī, malāmut chashm-numāt 'itāb yā ta'zir*—*Jhīraknā wā ghuraknā, dūṭnā dapaṭnā dūtkārṇā wā dūtkārṇā wā dūtkārṇā; n. jhīrkī wā ghurkī, dūṭ dapaṭ dūtkār dūtkār ninda wā bhartsanavākya.*

RE-PRINT', v. (L. *re, premo*) to print again—*Phir chhāpnā^b.*

RE-PRINT, n. a new impression or edition—*Nuṭā chhāpnā^b.*

RE-PRĒSE', v. (Fr. *repris*) to take again; n. the act of taking by way of retaliation—*Phir lenā^b; n. 'irāz yā palāsh kī rāh se lenā*—*n. Palṣe wā pratiphal kī rīti se lenā.*

RE-PRĒS'AL, n. seizure by way of retaliation—*Intiqām kī rāh se lenā, 'irāz yā bulle kī rāh se lenā*—*Pratyapahār, pratyapaharan, hānupāranārth pratiharān, palṣe kī rīti se lenā.*

RE-PRŌACH', v. (L. *re, proxius*) to censure in opprobrious terms, to upbraid; n. censure, infamy, shame—*Dushnām-d. yā tāna-mārṇā, malāmat yā sar-zanish k.; n. ilzām malāmat sar-zanish dushnām gosh-mālī chashm-numāt ta'na ta'na yā tsubīkh, ruswāi bad-nāmī yā be-ābrī, khiffat zillat tufzih yā fuzihat*—*Dhikkārṇā dūtkārṇā jhīraknā wā lathernā, dūṭnā dapaṭnā dosh-d. nindā-k. bhartsan-k. wā mihnā-phenkā; n. Dhikkār nindā tiraskār durvākya wā parivād, apamān, apratishṭhā kukhyāti wā kalañk.*

RE-PRŌACH'A-BLE, a. worthy of reproach—*Wājib-i-malāmat, wājib-i-dushnām, ta'n ke qābil*—*Nindya, garhya, jhīrkī ke yogya, bhartsanayogya, tiraskarayogya.*

RE-PRŌACH'FUL, a. scurrilous, shameful, vile—*Dushnam-amez malāmat-amez fuhsh-amez yā pur-tā'n, nā-shayista nā-shāista fālish yā qābih, mu' yib ruswā sāz yā zabān*—*Nindātmak parivādak nindānāy wā durvākya, garhya wā lajjākār, kutsit wā adham.*

RE-PRŌACH'FUL-LY, ad. scurrilously, shamefully—*Malāmat-amezi yā fuhsh se, ruswā-sāzi yā fuzihat se*—*Nindātmakatwāpūrvak durvachan-se tiraskār-se wā nindā-se, lajjākār rīti se.*

RĒP-RO-BATE, v. (L. *re, probo*) to disallow, to reject, to abandon to wickedness and destruction; a. abandoned to wickedness n. one abandoned to wickedness—*Matrūk-k. yā makrūk-jānnā, radd-k. tirkār-k., yā mut'ūn-k., mal'ūn-jānnā yā mardūd-k.; n. khrwār, lad-kār, fūsid, khasta, kharāb, kharābātī, mardūd; n. mardūd, rind, kharāb ādmī, kharābātī shakhs, gayā-guzrā shakhs*—*Aswikār k. wā ghīrṇā k., nikāl-dānā anāngikār-k. wā tiraskār-k., hataparalok k.; a. pāpātmā, durātmā, dushṭ, durāchār wā durāchārī; n. dushṭajan, pāpātmā, hataparalok.*

REP'RO-BÄT-ER, *n.* one who reprobates—[*Reprobate jo f'l hai us se ism-i-fä'il ke ma'ne samajh lo*]—[Reprobate jo dhātu hai us se kartā ká arth jān-lo.]

REP-ro-BÄ'TION, *n.* the act of reprobating, sentence of condemnation, the state of being abandoned to eternal destruction—*Matruk-k. makrūk jāmnā yā radd-k. fatwā-i-tarīd yā radd ká hukm, nardūlt yā hālat-i-lā'in*—*Aswikār-k. anāigikār-k. wā nikāl-dālnā, dāpdājnā wā aparādhanīschayājnā, bataparalokāvasthā wā abhisapta-dāś.*

REP-ro-BÄ'TION-ER, *n.* one who abandons others to eternal destruction—*Auroñ ko jahannam yā dozakh ko bhejne w., la'nat k. w.*—*Auroñ ko narak ko bhejne w., hataparalok k. w., śūp d. w.*

REP-RO-DUCE, *v.* (*L. re, pro, duco*) to produce again, to produce anew—*Phir paidā k., sar-i-nau paidā k.*—*Phir utpanna k., pratyutpādan wā punarutpādan k.*

RE-PRO-DUCE-ER, *n.* one who produces anew—*Phir paidā k. w., sar-i-nau paidā k. w.*—*Phir utpanna k. w., punarutpādak, pratyutpādak.* [pratyutpādan, punarutpādan.

RE-PRO-DUCE-ION, *n.* the act of producing anew—*Paidāish-az-sar-i-nau*—*Punarutpatti, RE-PROVE, v.* (*L. re, probro*) to blame, to censure, to chide, to reprehend, to refute—*Mulzim k., izām d., sar-zanish yā gosh-mālī k., mulāmat yā chashm-numāi k., radd-k. yā bātīl k.*—*Dosh-d. wā dosh-lagānā, apavād-lagānā nindā-k. wā aparādhi-thāhrnā, jhiyāknā, dāntnā dāpnā ghurāknā wā bhartsan-k., kātā kāt-dālnā wā khaṇṇān-k.*

RE-PROOF, *n.* blame to the face, censure—*Chashm-numāi yā malāmat, sar-zanish tawbīh 'itāh gosh-mālī yā tahlīd*—*Šabladand jhirkī dāpnā dūūt wā nindā, bhartsanāvākya nindāvākya dūtkār dhirkār dhikkār wā parivād.*

RE-PROV'ABLE, *a.* deserving reproof—*Wājībū-l-sar-zanish, wājībū-l-gosh-mālī, wājībū-l-mulāmat, chashm-numāi 'itāh tā'n yā tahlīl ke qābīl*—*Jhiyā dānt dāpnā dūtkār dhikkār nindā wā bhartsanā ke योग्य, śāśladandayogya, nindāniya, nindya.*

RE-PROV-ER, *n.* one who reproves—*Tā'in, tā'n zar* [aur mā'ne reprove jo f'l hai us se samajh-lo]—*Nindak, parivādak, vāgdāpdakīrī* [aur arth reprove jo dhātu hai us se jān-lo.] [chhāntnā^b.

RE-PRUNE, *v.* (*L. re, Fr. prorigner* ?) to prune a second time—*Phir tarāshnā, phir REPT'ILE, a.* (*L. rept*) creeping; *n.* an animal which creeps—*Reigydā huā^b, reigne w^b; n. kīrā^b, makorā^b, kīrā makorā^b, kirm*;—*n. Krimi, urag, urogūni, sarpi.*

RE-PUBLIC, *n.* (*L. res. publicus*) a state in which the sovereign power is lodged in representatives chosen by the people, a commonwealth, common interest—*Wah mulk jiskī saltanat khāss-o-āmm ke mukhtārōn yā mukhtōn ke hāth meñ ho, jumhūrī saltanat, jumhūr yā khālūq ká fāida*—*Lokapālitarājya wā prajāpālitarājya, siddhārajjanapālitarājya siddhārajjanaprabhūta wā prajākartrikaprabhūta, sarvajanmhit wā siddhārajjanhit.*

RE-PUBLICAN, *a.* pertaining to a republic; *n.* one who prefers a republican government—*Jumhūrī, jumhūr ke muta'alliq*; *n. jumhūr-dost, dost-i-jumhūrī-saltanat*—*Lokapālitarājyasambandhi, prajāpālitarājyasambandhi, lokaprabhūtwavishayak. lokādhipatyasambandhi; n. prajāpālitarājyanugrāhi, prajāpālitarājyapakshapātī, lokaprabhūtwavādī, lokaprabhūtwāvalambī, prajādhipatyavādī.*

RE-PUBLICAN-ISM, *n.* republican form of government, attachment to a republican form of government—*Jumhūrī saltanat, jumhūr-dostī yā jumhūrī saltanat kī dostī*—*Prajāpālitarājya wā lokapālitarājya, lokaprabhūtwapakshapāt lokādhipatyapakshapāt lokādhipatyānugrah lokaprabhūtwāvalamban wā prajādhipatyavād.*

RE-PUBLISH, *v.* (*L. re, publicus*) to publish anew—*Phir mashhūr k., phir chhāpnā^b*—*Phir pratat k., phir prasiddhi k., phir prachalit k.*

RE-PUBLICATION, *n.* a second publication—*Izhār-i-sānt, afshā-i-sānt, ishtihār-i-sānt, tashhīr-i-sānt, dīsrā chhāpnā^b*—*Punahprakāśan, punahprasiddhapustak, punahprakāśitapustak.*

RE-PUDIATE, *v.* (*L. re, pudco*) to divorce, to put away, to reject—*Talāq d. yā kat-khudāt ke 'aql se āzād k., nikāl-dālnā^b, matrūk yā nā-paxand k.*—*Vivāhabandhan se mukht k., bāhar kar-d., aswikār-k. anāigikār-k. chhōrnā tyāganā wā nīrakāran k.*

RE-PUDIATION, *n.* divorce, rejection—*Talāq yā jorū-o-khasam kī judāi, tark*—*Vivāhasambandhamukti vivāhasambandhatyāg wā dāmpatyamukti, tyāg parityāg nīrās wā nīrakāran.* [bās-rakhnā, muqāwamat k.—*Roknā, dāpnā, pratirodh wā nīvāran k.*

RE-PUGN, *v.* (*L. re, pugno*) to oppose, to resist, to withstand—*Muqābala k., RE-PUGNANCE, RE-PUGNANCY, n.* unwillingness, reluctance, inconsistency—*Nā-khush-nūdī yā be-dāli, istikrāh dareg kashīdār, gurez yā nafrat, mukhtālafat muqāyarat yā ikhtilāf*—*Anichehā, vimukhatā khūnch khūch wā aruchi, virodh viruddhatā asaṅgatatwa wā asādrīya.*

RE-PUGNANT, *a.* contrary, inconsistent, averse—*Muqāyir bar-khilāf yā mukhtālif, gair-i-mutābiq, nā-rāz yā nā-khush*—*Viruddha, asaṅgat virodhi wā asādrī, vimukh.*

- RE-PŪO'NANT-LY, *ad.* with repugnance—*Mukhlāfat ikhtilāf nā-khushnāti be-dilt da-reg kashūlūgi yā istikrāh se*—Anichchā vimukhatā khinch aruchi virodh wā asī-driyā se. [phir shugūfa linā.]
- RE-PŪL'U-LATE, *v.* (L. *re. pullus*) to bud again—*Phir kaliyānā^h, phir maulnā^h*, RE-PULSE', *v.* (L. *re. pulsus*) to drive back; *n.* the state of being driven back, refusal, denial—*Hatā-d^h, mār-haldnā^h, mār-chaldnā^h, tāt-d^h, pas-pā k., haikkā-d^h*: *n.* pas-pāi yā shikast, hirmān yā inkār, nafi yā ibā;—*n.* Rukāw hatāw pratighāt wā parijay, aswikār, anāngikār.
- RE-PŪL'SION, *n.* the act of driving back—*Hatāw^h, harāw^h, hār^h, shikast, mudāfu'at, radd, indist^h, daf'iya*—Pratisiran, pratihanān, pratighātakatwa, parājay.
- RE-PŪR'SIVE, *a.* driving back, cold, forbidding—*Hatā-d^h, rākhā^h, karīh yā zisht*—Nivārak pratīśrak wā pratighātak, ruksha, apritijanak trāsakar wā ghrinotpādak.
- RE-PŪR'CHASE, *v.* (L. *re. Fr. pour, chasser*) to buy again, to buy back—*Phir mol-lnā^h, mol-le-kur pher lnā^h*.
- RE-PŪTE', *v.* (L. *re. puto*) to think, to reckon; *n.* character, established opinion—*Khaṭṭā yā tasawwur k., shunāir k.*: *n.* ābrū hurmat wīqār waqār 'izzat nāmūs 'itibār yā matubārī, khalāq; ki rāc yā khāss-o'-annam ki samajh—Jānnā atkalnā bijhānā wā sochnā, ginnā wā gan mā k.; *n.* mīm kirtī khyāti wā prasiddhi, sab logon ki samajh.
- REPUTABLE, *a.* of good repute, honourable—*Nek-nām yā mu'tabur, 'izzat-dār yā hur-mat-dār*—Sukhyāt wā yasawī, nifāya mānāniyā wā ādarāniyā.
- REPUTABLELY, *ad.* with good repute—*Nek-nāmī se, bi-ābrū, hurmat se, 'izzat se*—Sukhyāti se, mān wā ādar se, nām se.
- REPUTATION, *n.* good name, character—*Nek nāmī, hurmat 'izzat ābrū waqār nāmūs 'itibār yā matubārī*—Sukhyāti sukirti wā satkirti, nām yas kirti khyāti gaurav maryādā wā pratishthā. [mēh—Sab logon ki samajh mēh.]
- REPUTEDLY, *ad.* in common estimation—*Khalāq ki rāc mēh, khāss-o'-annam ki samajh*
- REPUTLESS, *a.* disreputable, disgraceful—*Ruswā kamīnī yā dān, mū'gab yā nā-mā'qul*—Adham nīch wā kukhyāt, apamānājanak wā lajjākar.
- RE-QUICK'EN, *v.* (L. *re. S. cwe*) to reanimate—*Jilīnā^h, jilī-d^h, zinda k.*—Punar-jīvan d., punarjīvit k. [nimitta īśwarabhajan wā īśwaraprārthanā.]
- RE-QUI-EM, *n.* (L.) a hymn or prayer for the dead—*Fatiḥ-durūd*—Mritavyakti ke RE-QUI-TO-ry, *n.* a sepulchre—*Magbara, qabr, gor*—Samādhi, savasthān, uritāsarīrāsthān.
- RE-QUIRE', *v.* (L. *re. quero*) to demand, to ask as a right, to claim, to need—*Talab k., taqāzā k., dā'wā k., dardār-h., mukhtāj-h., yī zarūr h.*—Māngnā, swaswatwa kalīkar māngnā, apnā sahke māngnā, ākāṅkshīt h. wā chāhñā.
- RE-QUEST', *v.* to ask, to solicit, to entreat; *n.* a petition, an entreaty, demand, repute—*Talab k., dardkhwaṣṭ k., iltimās yā istid'ā k.*: *n.* dardkhwaṣṭ yī 'arz, guzārish suwāl iltimās yā istid'ā, talab yā khwaḥish, qabr—Māngnā wā chāhñā, prārthanā k., yā-chāhñā k.; *n.* prārthanā, yāchānā, māng wā chāhñā, mānyatā mān wā ālar.
- RE-QUEST'ER, *n.* one who requests—*Tālīb, multamī, muqāzi* [aur ma'ne request jo f'l hai us se samajh lo]—Prārthak [aur arth request jo dhātū hai us se jān lo.]
- RE-QUIRE-ABLE, *a.* that may be required—*Wājibū-t-talab, wājibū-t-khwaḥish, wājibū-t-iltimās*—Yāchāniyā, prārthanīyā, māng jāne ke योग्य.
- RE-QUIREMENT, *n.* a thing required, a demand—*Shai-t-matlūb, talabī talab khwaḥish yā dā'wā*—Ākāṅkshīt wā prārthit padārth, māng wā chāhñā.
- RE-QUISITE, *a.* required by the nature of things, necessary: *n.* what is necessary—*Lazim mundasib lā-buld yī matlūb, zarūr zarūrī yā dardār*; *n.* zarūrī yā dardārī chāz—Prayojaniyā wā ākāṅkshīt, avasyak wā āvāsyak; *n.* avasyakavastu, avāsyakavishay, avāsyakadravya. [bhāv se.]
- RE-QUISITE-LY, *ad.* in a requisite manner—*Zarūratn*—Avāsyakarūp se, prayojaniyā
- RE-QUISITE-NESS, *n.* the state of being requisite—*Zarūrat, lazim, munasabat*—Avāsyakatā, avāsyakatā, prayojaniyatwa. [chāhñā wā ākāṅkshā, prārthanā wā apekshā.]
- RE-QUISITE, *n.* demand, application—*Iqtizā yā dā'wā, iltijā talabī yā talab*—Māng
- RE-QUISITE, *a.* implying demand—*Iqtizā-numī, taqāzī-numā, dā'wā-numī*—Māng prakāś k. w., abhiyogasnehalak, abhiyogadyotak. [prārthit yāchit wā abhiyukt.]
- RE-QUISITE-TO-RY, *a.* sought for, demanded—*Matlūb, muqtizā*—Anwishṭ wā ākāṅkshīt.
- RE-QUI-TE', *v.* (L. *re. Fr. quitter*) to do or give in return, to repay, to recompense—*'Iwaz d., badlā d., jazā samara yā pādāsh d.*—Paltā-d. pratikār-k. wā pratikār-k., pratīphal d., pāritoshik d.
- RE-QUIT'AL, *n.* return, reward, recompense—*Mukāfāt yā badlā, samara ajr yā ajūra, pādāsh jazā yā 'iwaz*—Paltā pratikār pratikār wā pratikriyā, pāritoshik, pratīphal wā pratīśodh.
- RE-QUI-TER, *n.* one who requites—[*Requite jo f'l hai us se ism-i-fū'īl ke ma'ne samajh-lo*]—[*Requite jo dhātū hai us se kartā kā arth jān-lo.*]
- RE-REMOUSE. See REARMOUSE.

- RE-SAIL'**, *v.* (L. *re*, S. *sejel*) to sail back—*Ba-zar'i-a-i-jaház yá kishit ke phir-jána yá laut-jána*—Nauká ke dwára wá nauká meñ hokar phir jána wá laut-jána.
- RE-SÁLE'**, *n.* (L. *re*, S. *nyllan*) a sale at second hand, a second sale—*Báz-faroshí, farokht-i-sául*—Punavikray, दूसरी बिक्री.
- RE-SA-LÓTE'**, *v.* (L. *re*, *salus*) to salute again, to return a salutation—*Phir salám k.*, *'alaikum k. salám-lená yá solám ke badle meñ salám k.*—Punarnamaskár k., pratnamaskár k.
[—Lop k., khandan k., tor-dilná.
- RE-SCIND'**, *v.* (L. *re*, *scindo*) to cut off—*Kát-dálná^h, uthá-d^h, mansúkh k., musúqif k.*
- RE-SCISS'ION**, *n.* the act of cutting off—*Kát^h, kátáw^h, nasák, bar-khdástag, mansúkhí*—Khandan, lop, parichhed, uchchhed.
- RE-SCISS'ORY**, *a.* cutting off, abrogating—*Kát-dálné w^h, násikh yá mansúkh-k. w.*—Uchchhedak wá kátné-w., uthá-d. w. metné-w. lop-k. w. wá khandan-k. w.
- RE-SCRIBE'**, *v.* (L. *re*, *scribo*) to write again or write in answer—*Ja-wáh meñ likhná, phir likhná^h*—Úttar meñ likhná, phir likhná wá dohrákar likhná.
- RE-SCRIPT**, *n.* the edict of an emperor—*Sháhi farmán, búdsáhí-hukm-náma, manshár*—*Hijájáñ, rájájáñpatra.*
- RESCUE'**, *v.* (Fr. *recourre*) to deliver from danger or confinement; *n.* deliverance from danger or confinement—*Ázád k., rihá k., khalás k., chhoráná yá chhuráná^h, níkálná^h, bacháná^h; n. mukhtás, khalási, rihát, uaiút*—Mukt k., uddhár k., nistár k., rakshá k.; *n. mukti, nistár, uddhár, chhutkárí, bacháw, táñ, rakshá.*
- RESCUE A-BLE**, *a.* that may be rescued—*Rihát-jazir, mukhtáw-l-ujjút, wájibul-makh-lasi*—Muktigyogya, nistáragyogya, rakshagyogya, bacháye wá chhuráye jáne ke yogya.
- RESCUEE**, *n.* one who rescues—[*Rescue jo f'l hai us se ism-i-fá'il ke ma'ne samagh-lo*]—*Trifá, rakshak, mochak, muktidátá, uddhárak, bacháne w., chhoráne w., chhuráne w.*
- RESEARCH'**, *n.* (L. *re*, Fr. *chercher*) diligent search, inquiry; *v.* to examine—*Talásh yá jukt-o-jú, taftish tahqíqat tajassus yá káwísh* : *v. tahqíq k., taftish k., talásh k., jukt-o-jú k.*—Bari khow, anweshay anwesháñ tawánusandhán nirúpan jijnásh wá púñchh-páñchh; *v. jáñchhá, kasná, parakhná, páfíshá k., tattwánusandhán k., nirúpan k.*
- RE-SEAT'**, *v.* (L. *re*, *sedes*) to seat again—*Phir baitháná baithálná yá bitháná^h.*
- RE-SEIZE'**, *v.* (L. *re*, Fr. *saisir*) to seize again—*Phir pakarná^h, phir lená^h.*
- RE-SEIZ'URE**, *n.* the act of seizing again—*Phir pakarná^h, phir gálná^h, phir lená^h.*
- RE-SÉMB'LE**, *v.* (L. *re*, *similis*) to be like—*Mánand yá mávúnd h., mushábih h., mushábat rakhná, muwáfiq yá mutábíq h., mílná^h*—*Sadrís h., tulya h., samán h., amúrúp h.*
- RE-SÉMB'LANCE**, *n.* likeness, similitude—*Shabih tamásil yá muwáfaqat, mushábahat shabdhut yá tashabuh*—*Sidrísya wá sudrisatí, auyanya upamínatá sarúpatá samánatá* anuhár wá anukár.
[*yá pher yakháná^h.*
- RE-SEND'**, *v.* (L. *re*, S. *sendan*) to send again, to send back—*Phir bhejné^h, lautár-d.*
- RE-SENT'**, *v.* (L. *re*, *sentio*) to take ill, to consider as an injury or affront—*Thurá mánand^h, ná-rú-h. khaqí-h. ziyán-tasarur k. yá zillat-samaghá^h*—*Rosh k., háni wá apmán samajháná.*
[*Resent jo dhátu hai us se kartá ká arth samajh lo.*]
- RE-SENT'ER**, *n.* one who resents—[*Resent jo f'l hai us se ism-i-fá'il ke ma'ne ján-lo*]
- RE-SENT'FUL**, *a.* easily provoked, malignant—*Zúdranj yá tunuk-mizáj, kina-war yá kina-kash*—*Sighrakopi wá krodhasíl, drohí dweshí wá pratidrohábuddhi.*
- RE-SENT'ING-LY**, *ad.* with a degree of anger—*Kisi qadr gussa khashm yá gazab se*—*Kuchh krodh wá rosh se.*
[*kopí wá krodhasíl, churhírá.*
- RE-SENT'IVE**, *a.* easily provoked, irritable—*Zúdranj, tund-kho yá tunuk-mizáj*—*Sighra-*
- RE-SENT'MENT**, *n.* deep sense of injury, anger—*Kina yá bug, gussa khashm yá gazab*—*Dwesh droh wá mátwaryya, rosh kop wá krodh.*
- RE-SERVE'**, *v.* (L. *re*, *servo*) to keep in store, to retain : *n.* a store kept untouched, exception, prohibition, modesty, caution—*Bachá-rakhná rakh chhorá upárná dáb-rakhná yá jogáná^h, rakhná^h; n. hifázat se rakh-chhorá-gayá nál yí shai, istíáná, mu-máná^h yá imtíáná, kushidagí ná-íshná-mizájí pumba-dahani kam-sukhan yá hijáb, úhtiyát hosh-yári yá khabar-dári* :—*n. Sanchitavastu sañgrah wá sañchay, vyatirek wá parihár, rok nishedh wá nídrán, sañkoch alpaubáshán wá álapavirakti, vivecháná wá sívadhání.*
- RE-SERV'ATION**, *n.* the act of keeping back, something withheld, concealment, custody—*Pas-andáz k., koi shai jo pas andáz kí juy, poshidagí yá úkhá, hifázat yá amá-nat*—*Bachá-rakhná wá rakh-chhorná, jo kuchh rakh-chhorá jáy, gopan chhipáw wá lukáw, rakshá wá rakshan.*
[*yasthán, sañgrahasíl, agár, rakshanasthán.*
- RE-SERV'ATORY**, *n.* a place for reserving—*Khizána, ganjina, kotí^h, godám*—*Sañcha-*
- RE-SERVED'**, *a.* modest, not frank, cautious—*Sharmíla pur-hijáb yá mahjúb, ná-áshná-mizáj pumba-dahan kam-sukhan wá kushída, hosh-yar yá khabar-dár*—*Lajilá lejásíl wá sañkochí, anmílí anklípí alpa-lápi sánlpavimukh rukhá alpabáshí khúñchá-huá wá dúr rahne w., sívadhán sachet wá suchet.*

RE-SĒRV'D-LY, *ad.* with reserve, coldly — *Kashidagi pumba-dahani yā kum-sukhani se, nā-āshnā-mizāji se* — Khinch wā ālāpavimukhatā se, ālāpāhāshā wā rukhāi se.

RE-SĒRV'D-NESS, *n.* want of frankness — *Kashidagi, kam-sukhani, pumba-dahni, nā-āshnā-mizāji* — Ālāpavimukhatā, khinch, rukhāi.

RE-SĒRV'ER, *n.* one who reserves — [*Reserre jo fīl hai us se ism-i-fā'il ke ma'ne samajh-lo*] — [Reserve jo dhitu hai us se kartā kī arth jīn lo.]

RE-SĒRV'ER, RĒSER-VĀR, *n.* (Fr.) a place where any thing is kept in store, a cistern — *Godām, kunc talāb yā talaw* — Saṅghayasthān saṅgrahasthān wā āgār, taṅg vāpi jalāshā wā kund. [nā^h.

RE-SĒT'TLE, *v.* (L. *re, S. settan*) to settle again — *Phir baithā'nā bhoithānā yā thukrā-*

RE-SĒT'TLE-MENT, *n.* the act of settling again, new settlement — *Qarār chī-jam'ā yā it-mānā, nā-ābādī yā phir se basnā* — Sānti sthīratā wā nirākulātā, nai bastī.

RE-SĒD'E, *v.* (L. *re, sedeo*) to dwell — *Rahnā^h, basnā^h, tīknā^h, ghar k^h.*

RE-SĒ'ANGE, *n.* abode, dwelling, residence — *Makīn, muqām yā iqāmat, bād-o-bāsh* — Ghar, vāstasthān vās wā nivāsi, thikānā wā basolāsi.

RE-SĒ'ANT, *a.* dwelling in a place, resident — *Sākin yā muqīm, muqūmī makīn yā mu-tawallī* — Sthīyī wā tīknē-w., vāsi wā nivāsi.

RE-SĒ'DENQE, RĒSĒ'DEN-QY, *n.* the act of dwelling in a place, place of abode — *Qiyām iqāmat yā bād-o-bāsh, muqām yā makīn* — Rahaw thikāw nivāsi wā avasthiti, ghar vā sthān niketan wā nivāstasthān.

RE-SĒ'DENT, *a.* dwelling in a place, fixed ; *n.* one who resides, an agent or minister at a foreign court — *Sākta yā muqim, muqāmī yā makīn ; n. bāshanda sākin muqīm yā mutamakīn, bādshahī wakīl jo qair-muk ke darbar me bāwī rahā hai* — Sthāyī wā thikā-huā, nivāsi vāsi wā garī-huā ; *n.* nivāsi wā rahne-w., rajapraṇidhi jo anyades ke rājā ke lag thikā rahā hai.

RE-SĒ'DEN'TIA-RY, *a.* having residence ; *n.* one who has a certain residence — *Muqīm, makīn, mukān-dar, mukān ; n. s. chī-i-mukān* — Vāsi, nivāsi, ghar w. ; *n.* ghar rakhne w.

RE-SĒ'DER, *n.* one who resides — *Muqīm, bāshanda, sākin, tīknē w^h, basne w^h, rahne m^h.* — Nivāsi. [sehabhāg.

RE-SĒ'DER, *n.* that which is left — *Bāqī, baqiya, bachī^h, bachut^h* — Avāśesh, parabhāg, RE-SĒ'DER, *a.* relating to the residue — *Par-māndā, bāqī, baqiya-mūsāh* — Seshasam-bādhi, seshabhāgavishayak. [Seshadhi-kārī.

RE-SĒ'DU-A-RY, *a.* entitled to the residue — *Bāqī yā baqiya kī mustahiq, bāqī-gēr* —

RE-SĒ'DE, *v.* (L. *re, sideo*) to fall to the bottom, to sink — *Niche girnā^h, baithnā yā*

RE-SĒ'DE, *n.* that which sinks — *Jo kuchh tale baith-jātā hai^h*. [baith-jānā^h.

RE-SĒ'IGN', re-zin', *v.* (L. *re, sigoo*) to give up, to yield, to submit, to surrender — *Tark-k. dast-bardār h. dar-guzarnā ibār-e-zimma h. yā isti-fā-d. hawālā k. yā suverd k., tāb-k. taslīm k. mutarakkīl-h. yā tarak-hul-k., denā^h* — Chhōpnā tyāgā wā tajazūn, samīpnā, sant wā alīn h., de-dālnā.

RE-SĒ'IGN'ION, *n.* act of resigning, submission — *Tark yā isti-fā. tābī-dārī mutāba'at tūhammat yā tunakkut* — Tyāg parityāg arpan wā samarpan, vāsakā alīnmātā sānti dhīratā santoshavrittī tīlīkālī jāwar-e-chelhiparītosh wā jāwar-usukhāpānuvrittī.

RE-SĒ'ILE', *v.* (L. *re, solio*) to spring back — *Bāz-gusht h. yā k., palāī khānā^h, palatnā^h, phīrnā^h, ulatnā^h, lautnā^h*. [pālīm^h, ulīm^h, lautīm^h.

RE-SĒ'ILENQE, RE-SĒ'ILEN-QY, *n.* the act of springing back or rebounding — *Bāz-gushtī, RĒSĒ'IN, n.* (L. *resina*) the gum of certain trees — *Rāl^h, dhānā^h, dāmār^h.*

RE-SĒ'INOUS, *a.* containing resin, like resin — *Phānā-āmez yā rāl-āmez, rāl srot yā dhā-ne ke mānind* — Dhūmāy dhūmāvisīst wā rālāvisīst, dhūmāsdīrī rāl-kā wā rāl-sarīkhā. [pashemānī yā nāmām — Paschād-budhi, paschāttāp wā paschātāwī.

RE-SĒ'IS'ENCE, *n.* (L. *re, sapio*) wisdom after the fact, repentance — *Par-aqlī,*

RE-SĒ'IST', *v.* (L. *re, sisto*) to act against, to strive against, to withstand, to oppose — *Muqābala k. muzāhamat yā muqāwamat k., bāz-rakhnā, ruknā^h* — Virodh wā prātī-kūlyā k., prātīkūl h., thānā wā thānbhāt, ārnā.

RE-SĒ'IST'ANCE, *n.* the act of resisting, opposition — *Muzāhamat yā muqāwamat, muqā-bala yā munānā'at* — Rok wā prātirodh, bādā nivāran prātibandhī prātīkriyā prātīkar prātīkar wā virodh. [Prātirodhi, virodhi, prātirodhak.

RE-SĒ'IST'ANT, RE-SĒ'ISTER, *n.* one who resists — *Rokne w^h, ārne w^h, muqābala k. w.* —

RE-SĒ'IST'BLE, *a.* that may be resisted — *Mumkinu-l-muzāhamat, mumkinu-l-muqābala, roke jāne ke qābil* — Prātībādhyā, nivārāniyā, roke jāne ke yogyā, nivārāyā.

RE-SĒ'IST-BIL'ITY, *n.* the quality of being resisted — *Mumkinu-l-muzāhamat, mumkinu-l-muqāwamat, muqābala-pazīrī* — Prātībādhyatā, nivārāniyatā, roke jāne kī yogyatā, nivārāyatā.

RE-SĒ'IST'IVE, *a.* having power to resist — *Rokne ke qābil* — Rokne wā ārne ko samarth.

RE-SĒ'IST'LESS, *a.* that cannot be resisted — *Be-rok, be-muzāhamat, nā-mumkinu-l-mu-qābala, gair-mumkinu-l-muqāwamat, ātal^h, arok^h* — Anivārāyā, anivārāniyā, abād-dhyā, abādhanīyā, nirdhāryā.

RE-SIST'LESS-LY, *ad.* so as not to be resisted—*Jismēn rokā na jāy^h, jismēn āpā na jāy^h.*

RE-SOLVE', *v.* (*L. re, solvo*) to separate the component parts, to analyze, to melt, to clear of doubt, to settle in an opinion, to determine, to declare by vote; *n.* fixed purpose, determination—*Uśāl-judā k., tafriq yā tashrih k., galānā yā galnā^h. hall-k. shahā raf-k. yā shakk-daf k., kisi rāc mēn mugawar yā mazbūt k. qasd-k. 'azm-k. yā 'umāt rakhnā, rāc de-kur zāhir k.; n. mazbūt irādā yā niyat, qasd i-musammam yā 'azm-i hā i-jazm—Mukāvayav prithak wā bhinna k., mulātattwasōdhan k., pighlani taghlānā ghulnā pighalnā taghalnā wā ghulnā, sañāy dūr k. suspasht k. wā khokor kalnā, kisi ammatī mēn drīh wā sthīr k., thāmā sañkalp k. wā drīh vīchār k., ammatī k. dwārā prakās k. wā prakat k.; n. drīhānīshay wā drīhamatī, drīhasaṅkalp.* [Galne wā pighalne ke yogya, galāniyā, drīviyā.

RE-SOLUBLE, *a.* that may be melted—*Indāz hone ke qābil, galur-juy^h, pighalne-juy^h—*

RE-SOLUTE, *a.* determined, firm, steady, bold; *n.* a determined person—*Uśāl-azm ālu-l-azm mustaqīm yā mustaqill, astuwār yā mazbūt, sābit-qadam yā sābit i-istiqlāl, dīlār yā jarānī mard; n. sābit qadam ālu-l-azm yā mustaqill shakh^h—Vajrasaṅkalp tēki wā drīhamīshay, drīh pusht wā porhā, dhīr sūstīr wā dhairyāwān, vir wā sāhas; n. tēki vajrasaṅkalp drīhasaṅkalp wā sthīramatī vyaktī.*

RE-SOLUTE-LY, *ad.* firmly, steadily, boldly—*Ustuwārī yā mazbūtī se, istiqlāl se, dīlārī se—* Porhā wā drīhātā se, sthīrātī wā dhīrātī se, sūrātī virātī wā sāhas se.

RE-SOLUTE-NESS, *n.* unshaken firmness—*Ishtīqlāl, astuwārī, qasd i-musammam, ālu-l-azmī—* Drīhātī, dhairyā, sthīramatīwā, drīhasaṅkalpātī.

RE-SOLUTION, *n.* the act of resolving, analysis, fixed determination, firmness, formal declaration of a meeting or association—*Hall tahlīl yā usāl-mach-judā k., tafriq yā tashrih, qasd i-musammam yā ālu-l-azmī, astuwārī mazbūtī yā istiqlāl, kisi jamī'at yā majlis kī hā-āhāt īzhār yā baqā—* Mukāvayavprithak k., galav pighlānā wā mulātattwasōdhan, drīhasaṅkalp drīhamīshay wā sthīramatī, sthīrātī wā drīhātī, kisi sabhā wā samīj kī niyamānusār vijnāyem wā nivedan.

RE-SOLUTION-ER, *n.* one who joins in a resolution or declaration—*Aurān ke īzhār yā baqā mēn sharīk h. w.—* Aurān ke nivedan wā vijnāyem mēn mil-jān-w. wā sammatī k. w. [taghlīne ghulīne wā dhulā karne ko samantī.

RE-SOLUTIVE, *a.* having power to dissolve—*Galāne yā dhilā karur ke qābil—* Pighlāne

RE-SOLVABLE, *a.* that may be resolved—*Mumkin tafriq, tashrih paṣīr, hall-paṣīr, usāl mēn musammam hone ke qābil, qābil-i hall, qābil-i-tafriq—* Mukāvayavon mēn prithak hone ke yogya mulātattwasōdhanmakshan, vībhāyā.

RE-SOLVABLE-LY, *ad.* with firmness—*Ustuwārī mazbūtī istiqlāl yā sābit-qadamī se—* Drīhātī pushtātī wā sthīrātī se.

RE-SOLVABLE-NESS, *n.* firmness, constancy—*Ustuwārī yā mazbūtī, istiqlāl yā sābit-qadamī—* Pushtātī porhātī wā drīhātī, dhīrātī dhairyā wā sthīrātī.

RE-SOLVENT, *n.* that which causes solution—*Galānā^h, pighlānā^h, mukhallīl—* Drīvak.

RE-SOLVE', *n.* one that resolves—[*Resolve jo fīl hai us se ism-i-fīl ke ma'ne jān-lo*—[*Resolve jo dhīrū hai us se kartā kī arth samajh-lo.*]

RE-SORB', *v.* (*L. re, sorbo*) to swallow up—*Nāpīnā^h, gapaknā^h, ghānīnā^h, līnā^h. Nigalne w^h, gapakne w^h, ghānīne w^h.*

RE-SORT', *v.* (*L. re, sorre*) to have recourse, to betake, to repair; *n.* recourse or the act of having recourse, assembly, concourse, a place frequented—*Rojū k., daṛnā līnā yā daṛnānā^h, āmul-o-raft k.; n. rojū yā tad'īr, majlis yā majmū', hujmā yā izlīhām, āmul-o-raft kī jagah—* Āsray-lenā wā upāy-k., lagnā wā lagīnā, jānā wā chahānā; *n.* upāy wā gati, sabhī samaj wā mandālī, bhār baṭor jānāw jānāwārā wā janasamūh, gamanīgamanasthān wā āwāganān kī jagah.

RE-SORTER, *n.* one who resorts—[*Resort jo fīl hai us se ism-i-fīl ke ma'ne jān lo*—[*Resort jo dhīrū hai us se kartā kī arth jān-lo.*]

RE-SOUND', *v.* (*L. re, sono*) to send back sound, to echo, to celebrate; *n.* return of sound, echo—*Arāz-i-bāz-qasht d. ānū yā h., sadā k., mushhīr k.; n. āwāz-i-bāz-qasht, sadā—* Gūnjā gūnj-rahnā wā pratisāb-k., pratidhwani k. wā h., sarīlānā wā pratisāb-k.; *n.* pratidhwani, pratisāb wā pratinād.

RE-SOUNDING, *a.* returning sound, echoing back—*Arāz-i-bāz-qasht d. w., sadā-gar—* Anu-nādī, pratidhwani-kārī wā pratisāb-kārī. [sad, pratinād.

RE-SOUNDANCE, *n.* a return of sound—*Arāz-i-bāz-qasht, sadā—* Gūnj, pratidhwani, prati-

RE-SOURCE', *n.* (*L. re, surgo*) a source of aid or support, an expedient, a resort—*Māya, 'ilāj, chārā yā tadbīr—* Gati, yukti wā prayntī, upāy. [nirupāy.

RE-SOURCELESS, *a.* destitute of resources—*Be-charā, lā-īlāj, be-tadbīr—* Agatī, gatīlīn,

RE-SOW', *v.* (*L. re, s. saven*) to sow again—*Phīr bonā^h.*

RE-SPEAK', *v.* (*L. re. S. sprecan*) to answer—*Jawāb d.—* Uttar d.

RE-SPECT', *v.* (*L. re, spectrum*) to regard, to esteem, to have relation to, to look to-

ward; *n.* regard, attention, esteem, consideration, relation—*Adab-k. 'izzat-k. yā tū-*

zim k., 'a²-jānuā yā 'a²te-rakhuā, 'alāqa yā nishat rakhuā, lihāz yā nigāh k.; n. 'izzat ta'zim takrim yā adab, tarayyah yā iltifāt, qadr hurmat tarayyay yā mahabbat, gaur yā khaqāq, 'alāqa yā nishat—Samuān samuān mān wā ādar k., chāhna aachchhā-jānuā wā pyā-k., lagāw mel sambandh wā sampark rakhuā, dekhā wā dhyān k.; n. samuān samuān wā maryaādā, dhyān wā manoyog, ādar satkāra bhakti archā archanā wā pūjā, vichār, lagāw sampark sambandh wā viśhay.

RE-SPECT'ABLE, *a.* worthy of respect, reputable—Zi-'izzat 'izzat-dār wājibū-ta'zim mu'azzaz mu'azzam mukarram mu'tabar rakaufaid yā wājib, sāhib-i-ibrā muwaqqar yā nek-nām—Pūjya pūjaniya wā pratishthit, minaniya mānya wā ādaraniya.

RE-SPECT'ABLE, *n.* the state of being respectable—Makramat, wājibū-ta'zim—Mānyatā, āryyatā, pūjyatā, ādaraniyatā.

RE-SPECT'ABLE, *adj.* so as to merit respect—Mukarramāna, muwaqqarāna. mu'azzamāna, wājibū-ta'zim se, 'ise tarar se kijaismū 'izzat ta'zim yā qadr ko—Mānyatāpūrvak, gaurav se, samaryyād, nist rīti se kī jismūn pratishthā ho.

RE-SPECT'FUL, *a.* full of respect, ceremonious—Mundāb, ahal-i-adab sāhib-i-imitāz yā takalluf-i-uzāj—Ādarakārī wā ādarās, satkāraśil satkāri ādarapechāraśil wā nishāchārī.

[k. w., samuān wā samuān k. w.

RE-SPECT'FUL, *n.* one who respects—'Izzat k. w., ta'zim k. w.—Pūjak, ādar k. w., satkāra

RE-SPECT'FULLY, *adj.* in a respectful manner—Mundābāna, adab se, 'ijz-o-niyāz se—Ādar se, samuān wā samuān se, archāpūrvak, sādār.

RE-SPECT'IVE, *a.* relative, belonging to each—Nishāti khāss yā mukhsās—Sāpeksh apokshak wā sasambandh, apnā apnā nij āniya wā swākiya.

[pratyek kārke,

RE-SPECT'IVELY, *adj.* as belonging to each—Fardān-jardān, furādū-furādū—Ek ek, RE-SPECT'LESS, *a.* having no respect—Be ābrū, be-'izzat, be-hurmat—Mānahin, ādarahin, maryaādāniya, pratishthārahit.

[ādaraśāniyatā, gauravābhay, pratishthābhay.

RE-SPECT'LESSNESS, *n.* want of respect—Bi ābrū, be-'izzat, be-hurmat—Mānahinatā, RE-SPERSE, *v.* (l. *re, spersum*) to sprinkle—Chhārakhuā, chhātū, khātrānā.

RE-SPIRE, *v.* (l. *re, spiro*) to breathe, to catch breath, to rest from toil, to exhale—Tanaffus k., dam pakarnā, dam-lenā, hukhar kī sūrat mū urānā yā khāchhā—Swāspāśwas k. wā sāns lenā, sāns pakarnā, sustanā, viśhay wā blāph ko ākār men urānā wā khāchhā.

RE-SPIRATION, *n.* the act of breathing, relief from toil, an interval—Tanaffus yā dam-zadāq, urām, fursat farāqat yā wāqfa—Swāspāśwas swās wā sāns, viśrām, viśrām.

RE-SPIR'ATORY, *a.* having power to respire, pertaining to respiration—Tanaffus karnē ke qābil, tanaffus mānuṣh yā modā'alliq-i-tanaffus—Swāspāśwasakārī wā sāns lenē ko samarth, swāspāśwasāsambandhī wā sāns lenē-kā.

RE-SPI'TE, *v.* (Fr. *repât*) pause, delay, suspension of punishment; *v.* to relieve by a pause, to delay, to suspend—Wāqfa nāga mukhat yā fursat, tarayyaf dirangī yā dārī, saṣā kī tarayyaf wā wāqfa; *v.* fursat d., tarayyaf k., manayaf yā mulatāwī rakhuā—Virām vichchod viśrām wā nivrīti, viṣṇū, dāpāvilamb; *v.* viśrām virām wā avakāś d., viṣṇū k., knehl kīl rok rakhuā wā nivrīti k.

RE-SPLEN'DENT, *a.* (l. *re, splendo*) bright, shining, having a beautiful lustre—Tābiṣ tāb nāk yā nūrīnī, roshan yā roshan, muawwar jalwa-gar rakhsāh darakh-shāh yā darakhshanda—Chamakā, jhalaktā wā samābh, pratipi prakāśman vi-bhājanān wā dāpāyamān.

RE-SPLEN'DENCE, RE-SPLEN'DEN-CE, *n.* brightness, lustre, splendour—Tajalli, āb-o-tāb yā nūr, roshan jalwa yā darakhshānī—Chamakāhāt wā chamak, jagmagāhāt prakāś kānti wā dīpi, pratāp prabhā wā dyuti.

RESPOND, *v.* (l. *re, spando*) to answer, to suit; *n.* a short anthem—Jawāb-d. yā jawābī h., murāfīq yā mutābiq k.; *n.* bhajan—Uttar d., mīmāṣātrīs h. wā anurūpī.

RESPOND'ENT, *n.* an answerer in a lawsuit—Jawābī, jawāb dīh, vīspāndant—Prativādī, uttaravādī, pratipākshī, samādhiṣṭapākshī.

[yogādhiṣṭ, anuyoktavya; *n.* uttar.

RESPOND'ENT, *a.* answerable; *n.* an answer—Jawāb-dīh; *n.* jawāb—Anuyojaniya, anu-RESPONSE, *n.* an answer, a reply—Jawāb—Uttar, prativākya wā prativādan.

RESPOND'IBLE, *a.* answerable, accountable—Jawāb-dīh yā jawābī, zimma-dar yā zimīn—Anuyoktavya anuyojaniya anuyojya wā anusandhanādhiṣṭ, anuyogādhiṣṭ wā āhwā-mādhīn.

RESPON-SI-BIL'ITY, *n.* the state of being responsible—Zimma, jawāb-dīh—Anuyogā-dhiṣṭatī, anusandhanādhiṣṭatī, anuyojyatā, āhwānuyogyatā, āhwāmadhiṣṭatī.

RESPOND'SIVE, *a.* answering, making reply—Jawāb-dīh, jawābī yā jawāb-d. w.—Uttara-dāyak wā uttarādāyī, uttarakārī.

RESPOND'SO, *n.* an answering; *n.* an answer—Jawāb-dīh, jawābī, jawāb d. w.; *n.* jawāb—Uttarādāyak, uttarādāyī, uttarakārī; *n.* uttar.

REST, *n.* (S.) cessation of motion or labour, quiet, repose, sleep, final hope, a pause, a support or prop; *v.* to cease from motion or labour, to be quiet, to repose, to sleep, to lean, to trust, to place as on a support, to die, to stand on, to quiet, to stop, to

depend on—*Sukūn sukūmat āram yā istirālūt, qarār yā āsūdagi, āsāih yā rūhat, khawāb, akhīr ummed, wafā fursat yā farāgat, takiya*; v. *sākin-h. be-harakat-h. yā dam-lanā, hā-qarār hā-itminān yā khātīr-jamī h., āram k., sonā^h, takiya k., i'timād yā i'tihār k., qāim k., wafāt pādā, qāim h., āram rūhat yā āsāish d., thaharā^h, mau-qūf yā manhasir h.*—*Shīrīnā nīchalatī chakūshhāv vīsrūn wā vīsrūtī, sāntī ān-tatā swasthātā wī swasthya, sukh kal wā chain, nidrā wā nīnd, antyāśī, viram wā avasān, tek āp wā thābhī*; v. *nīchal-h. gatirahit-h. wī sustānī, sānt dhīr sthīr wā swasth h., leqū vīsrūn-k. wī nidrā-k., sayau k., utthāgnā wā utthāgnī, bharosā wā vīswās k., raktnī wā sthīr-k., marnā, khamī h., sānt wī swasth k., tīknā apud thān-bhūf wā utarī, avalambit-h. wā avalamb-k.*

REST'FUL, *a.* being at rest, quiet—*Sākin yā bā-qarār, bā-itminān yā bā-āsūdagi*—*Achal nīchal wā sthīr, sānt dhīr wā swasth.*

REST'FUL-LY, *ad.* in a state of quiet—*Sukūn yā sukūmat se, be-harakatī se, itminān yā qarār se*—*Shīrīnāpūrvak, dhīratā sāntī swasthya wā sukh se.*

REST'LESS, *a.* being without rest, unsettled—*Be-āram be-kal yā be-chain, mustarīb yā be-qarār*—*Nidrāhīn wā nīrnidra, aswasthi vyagra vyagrachitta vyākul wā chainchal.*

REST'LESS-LY, *ad.* without rest, unquietly—*Be-āramī yā be-chainī se, be-qarārī yā i'tirāb se*—*Binā kal chain sukh wā nidrā ke, vyagrātī vyākulātī aswasthātī wā chain-chalātī se.*

REST'LESSNESS, *n.* want of rest or quiet—*Be-āramī, be-chainī, be-kalī, i'tirāb, be-qarārī, asukh^h, nīk bāth^h, chainchalātā^h*—*Aswasthātā, aswasthya, āsāntī, vyākulātī, vyagrātī, chainchalya.* [sayanasthān.]

REST'ING-PLACE, *n.* a place of rest—*Āram-gāh, rahī*—*Vīsrūnasthān, vīsrūnasthān,*

REST, *n.* (L. *re, sto*) that which is left, the remainder, others; *v.* to be left, to remain—*Baṭṭa, baṭī yā mā bāṭī, qarī*; v. *bāṭī rahnā, jāzīl rahnā yā pus-mānda rahnā*—*Śesh, śeshabhog avasāshī wī avasesh, aur wā aur sab*; v. *bachnā, chluṭnā nīkalnā ubarnā parī-rahnā wā piche rahnā.*

REST'IFF, REST'IVE, REST'Y, *a.* unwilling to go forward, obstinate, stubborn, unyielding—*Arīṇ^h, gardan kash, sar kash, mudamarrīd yā be-zab*—*Arīl, machlā baṭ-thī wā baṭhīlī, magrī tekī wā durāmāyā, durvāyā adhūyā wā avasāyā.*

REST'IFFNESS, REST'IVENESS, *n.* obstinate reluctance—*Maqrūb^h, machlū^h, hath^h, ar^h, h^h, thīr h^h, baṭhū h^h, kharā h^h, ruknū^h, utaknū^h.* [alkā^h, band.]

REST'ING-NANT, *a.* standing without flow—*Nā-rarān, thīr^h, baṭhū^h, kharā^h, rukā^h.*

REST'ING-RATION, *n.* (L. *re, ratio*) the act of restoring to a former good state—*Bachlī, sābiq hālāt mēn rakhnā, bāz-dihī*—*Pūrvasthītishāpanī, pūrvadasāstishāpanī.*

REST'EM, *v.* (L. *re, S. stean*) to force back against the current—*Dhāre par charānā^h, dhāre ke ultā hī jānā^h.*

REST'INGUISH, *v.* (L. *re, stinguo*) to quench—*Bejhnā^h.*

REST'ITUTE, *v.* (L. *re, statuo*) to restore to a former state—*Bahāl k., sābiq-hāl k., jānā k. tā tāsā k^h, istirīd k., wāpas k.*—*Pūrvavat k., pūrvadasā mēn k., pūrvasthī-tī mēn rakhnā, pher d.*

RES'TI-TUTION, *n.* the act of restoring what was lost or taken away—*Istirād^h, wāpa-sī, phīrāw^h, phērāw^h, bāz-dihī*—*Pratidān, pratyarpan, punararpan, paridān.*

RES'TI-TUTOR, *n.* one who makes restitution—*Istirād k. w., wāpas k. w., pher d. w^h.*

—*Pratidān k. w., paridān k. w., punararpan k. w.*

RE-STORE, *v.* (L. *re, restoro*) to give back, to bring back, to return, to replace, to re-pair, to revive, to heal, to cure—*Pher-d^h, pher lanā^h, wāpas-k., bahāl-k. yā sābiq-hāl-k., marāmmat yā durut k., zindā k., āram k., shifā d.*—*Pratidān k., baṭī-līnā, pal-tānā wā baṭī-d., pūrvasthīti mēn k. wā pūrvasthān mēn phīr baṭhānī, pūrvavat-k. sudhānā wā jānī k. tānī k., jīlānā wā pūrvasthānī, swasthī wī nīramāy k., nīrog-k., ārogya-k. chāngā-k. achēbhā-k. wā bhābī-k.*

RE-STOR'ABLE, *a.* that may be restored—*Qābil-i-wāpasī, qābil-i-istirād^h, bahāl hone ke qābil, sābiq hāl mēn hone ke jānī*—*Phīr jānī k. tānī hone ke yogya, pūrvavat kīye jāne ke yogya, pratyarpanīya, pratidēya.*

RE-STOR'AL, *n.* restitution—*Bāz-dihī, wāpasī, istirād^h, phērāw^h, phīrāw^h*—*Pratidān, pratyarpan, paridān, punararpan.*

RE-STOR'ATION, *n.* the act of restoring—*Istirād^h, bāz-dihī, bahālī, shifā, durutī, marāmmat*—*Pratyarpan, pratidān, paridān, pūrvasthītishāpanā, pūrvadasāstishāpan, jīrnoddhār, ārogya, nīramāyātā, rogamukti, roganivrittī.*

RE-STOR'ATIVE, *a.* having power to restore; *n.* that which restores—*Muqawwī, shafā-bakhsh*; *n.* *bahāl karne-wālī shai, tāqūt dene-wālī chīz, muqawwī shai, shafā-bakhsh*—*Sattwad, tejaskar, paushṭik*; *n.* *sattwad aushadh, agnivariddhak aushadh, śakti wā bal barhāne wālī aushadh.*

RE-STOR'ER, *n.* one who restores—*[Restere jo fīl hai us se ism-i-fā'il ke mā'ne samajh-lo]*—*[Restere jo dhātu hai us se kartā kā arth jān lo.]*

- RE-STRÁIN'**, *v.* (L. *re, stringo*) to hold back, to repress, to hinder, to limit—*Báz rakhná, zabt k., rokná^h, maháid k.*—*Árúf wá ár-rakhná, dabáná, chheñkúá tháñbh-má atkání wá pratibandh-k., sasim wá parimit k.*
- RE-STRÁIN'-BLE**, *a.* that may be restrained—*Qábil-i-zabt, báz rakhe jáne ke qábil, rokr jáne ke láiq*—*Niváraníya, nigráhaníya, niyamáya, áre jáne ke yogya, chhenke jáne ke yogya.* [káv se, sanirodh, prátirodh wá sañyan se.]
- RE-STRÁIN'-LY**, *ad.* with restraint—*Bá-qáid, bá-ámtiná*—*Átkáw sahít, á-*
- RE-STRÁIN'-ER**, *n.* one who restrains—*Zábit, mánti, muzáhim, rokne w^h.*—*Nirodhak, árne w., niyamak.*
- RE-STRÁINT**, *n.* the act of holding back, hinderance of the will, abridgment of liberty, prohibition, limitation—*Átkár yá rukár^h, be-ikhtiyári, qáid be-maqdúri yá zabt, intiná yá nammámát, tahaddud hadd-bandí inhisár yá takhsis*—*Áráw wá avarodh, nigráh wá nigráhan, prátirodh wá bandhná, niváran wá pratibandh, bandh-jé avadhikaran simúkarán wá sámatwa.*
- RE-STRIC'**, *v.* to limit, to confine—*Maháid k., band k. yá qáid k.*—*Sasim k., samar-yád-k, suprimán-k, rokná atkání wá bandhná.*
- RE-STRIC'TION**, *n.* limitation, confinement—*Inhisár hadd-bandí hadd yá tahaddud, qáid*—*Ávadhí simá wá maryádá, nibandh nibandhan bandhan wá nigráh.*
- RE-STRIC'TIVE**, *a.* imposing limitation, expressing limitation, astringent—*Hadd-band mánti yá káil, hadd-namá, qábi: yá ingibáz-k, w.*—*Nibandhak niyámak maryádání-múpá wá simánirúpak, simápakasak wá parimánpakák, dháarak wá sametne-w.*
- RE-STRIC'TIVE-LY**, *ad.* with limitation—*Hadd se, hadd bandí se, tahaddud se, inhisár se*—*Sasim, sívadhí, saqarimiy.* [saikochan, samet, dháranpákti, kashiy.]
- RE-STRAIN-EN-CE**, *n.* the power of contracting—*Qabí-gat, qurwat-i-ingibáz*—*Sikuráw,*
- RE-STRAIN-ING**, *n.* a medicine which contracts—*Qabiz dáwá*—*Kashíyaheshaj, dhá-rakausadh.* [jild-o-jahd k.]—*Phir se yatn ndyog cheshtá wá prayás k.*
- RE-STRIVE**, *v.* (L. *re, D. streren*) to strive anew—*Sar-i-nau koshish k., phir sa't yá*
- RE-SUB-JECTION**, *n.* (L. *re, sub, jactum*) a second subjection—*Turkhir-i saní, saní farimá-hardári*—*Punarvasáikaran, punarvasatá, punarjñádhinatá.*
- RE-SUB-LIME'**, *v.* (L. *re, sublimis*) to sublime again—*Phir chakúná khúehná yá utárvá^h, phir kháls k.*—*Phir sódhná.*
- RE-SULT'**, *v.* (L. *re, salum*) to leap back, to spring or proceed as a consequence; *n.* the act of leaping back, consequence, effect, conclusion—*Báz gashí k., qí k., natíja, h. yá paidá k., n. báz-gashí, natíja yá samara, hásil, insáram*—*Palatná wá paltí-khúná, nikahá utlána upajná phalná wá utpáma-h.*; *n. paltí wá pólhe ke uchhláná, paripán wá nirgám, phal níkas nichor wá phaloday, shesh ant wá síddhant.*
- RE-SULT-ANCE**, *n.* the act of resulting—*Natíja, hásil, samara*—*Phal, níkas, phaloday.*
- RE-SUM'**, *v.* (L. *re, sumo*) to take back or again, to begin again after interruption—*Báz qáft k. yá pher ikhtiyár-k., pher yá phir shurú k.*—*Pher-lená wá phir-lení, punararambh-k, prakritaprasaúg k. wá pumatprasáúg k.*
- RE-SUM'-ABLE**, *a.* that may be resumed—*Báz qáftari, báz-qáft-pázir, qábil-i-zabti*—*Pratyáharaníya, pratyaháryya, pher liye jáne ke yogya.*
- RE-SUM'-PTION**, *n.* the act of resuming—*Báz pýkt, báz-gírí, báz-ágázi, zabti*—*Pratyáha-ran, punargrahan, punaradán, pher lená, phir lená.*
- RE-SUP-INE'**, *a.* (L. *re, supinus*) lying on the back—*Chit pará huá^h, chit^h.*
- RE-SUP-INATION**, *n.* act of lying on the back—*Chit parná^h.*
- RES-UR-REC'TION**, *n.* (L. *re, surrectum*) act of rising again, revival from the dead—*Phir athná^h, bá's hashr hashr-o-meshr qiyám qí phir-zulá-k.*—*Punarutthán wá punarutthiti, mrítotthán mrítotthiti mrítapunarutthán wá smásanáutthiti.*
- RE-SUR-VEY'**, *v.* (L. *re, super, video*) to survey again, to review—*Phir nigáh k., nazar-i-sáut-k.*—*Phir dekhá, punarnirikshá wá punaravalokan k.*
- RE-SUS-CITATE**, *v.* (L. *re, sub, cito*) to stir up anew, to revive, to reproduce—*Ithá k., phir zinda k., phir paidá k.*—*Phir utlána wá chaitanya k., phir jikíná, phir utpáma k.*
- RE-SUS-CIT-ATION**, *n.* the act of resuscitating—*Ithá, phir jiláná^h, nau-paidái*—*Pratíjivan, sanjivan, phir sajiv k., punarutpádan, punarutthápan.*
- RE-TAIL'**, *v.* (L. *re, Fr. tailier*) to sell in small quantities or at second hand, to tell in broken parts or at second hand; *n.* sale in small quantities or at second hand—*Khurda-faroshí k., thorá thorá kar-ke kahná^h;* *n. khurda-faroshí*—*Thorá thorá kar-ke bechná wá phutkar bechná, khandavarpan k.*
- RE-TAIL'-ER**, *n.* one who retails—*Khurda-farosh, khurdiya*—*Phutkar bechne w., tut-pubjía, thorá thorá kar-ke bechne w., alpavikrayakári, khandavikrayí.*
- RE-TAIN'**, *v.* (L. *re, tenco*) to keep back, to keep in possession, to keep in pay—*Átká-rakhná^h, rakhná^h, nankar rakhná*—*Dáb-rakhná, dháran-k. na-chhorná wá pakar-rakhná, nirúpatavetan par niyukt k.*
- RE-TAIN'-ER**, *n.* one who retains, a dependant—*Rakhne w^h, dáman-gír banda wábasta*

- naukur* *gá mulázim*—Pakarne-w. wá dháran-k. w., bhritya anujívi avalambí anu-
shamgí anujayá sevak amuchar ásrít ásráyí wá amucháfrí.
- RETENTION, *n.* the act or power of retaining—*Dá-dári, ímsák, pakar^h, gárent-i-
márika, gírít, hífta, híft-dár*—Dhāran, dhāran, sāgrahan, dhāraná, dhāranāsakti,
saurít, melhá. [wán, dhāranāsaktivísht, dhāranāsaktiyukt,
- RETENTIVE, *a.* having power to retain—*Qábíz, mamsák, híft-dár*—Dhārak, dhāran-
RETENTIVENESS, *n.* quality of being retentive—*Qabízgah, ímsák, híft-dári*—Dhāra-
k-dwa, dhriti, dhāranāsakti, dhāranakshamatí.
- RETINUE, *n.* a train of attendants—*Páe-rikáb, sarávi, jilna, husham-o-khadam, tuzuk*
—Pāilar, bhrityagan, amucharasmūh, bhrityavarg, sahacharavarg.
- RETAKE, *v.* (L. *re, S. taran*) to take again—*Phir lená^h.*
- RETALIAATE, *v.* (L. *re, talis*) to return like for like, to requite, to repay—*Baillú
hoá, íwaz d., jazá gá mukáfat d.*—Paltá lená, pratíphal d., parísodh pratikár, prati-
kár wá pratikriyá k. [—Paltá, pratikár, pratikriyá, pratikarín, pratikarín, pratíphal.
- RETALIATION, *n.* return of like for like—*Budhí, mukáfat, jazá, íwaz, muhádule, gísús*
- RETARD, *v.* (L. *re, tardus*) to hinder, to obstruct, to delay, to put off—*Rokná^h,
band k., muzáhim k., gá mánt^h k., tákhir-k., gá wápas-rakhuá, mungáif gá mulawá
rakhuá*—Árni, avarodh-k. bádhák. wá átkamí, vilamb wá dhil k., tál d. wíhá-rakhuá
wá piehle díná. [—Rokáw, bádhá wá avarodh.
- RETARDATION, *n.* act of retarding, hindrance—*Átkár^h, muzáhamat gá mungáif*
- RETARDER, *n.* one who retards, a hinderer—*Rokar^h, muzáhim mánt^h gá hóríj*—
Átkane w. wá árne w., avarodhak bádhak pratibandhak wá yighnakári.
- RETARDMENT, *n.* the act of retarding—*Rok gá rukar^h, muzáhamat*—Avarodh, prati-
bandh, bádhá, árni, átkíná. [shajá—Prakásm, prakat k., pratyaksh k., prakásh.
- RETENTION, *n.* (L. *re, retum*) the act of disclosing to the view—*Ínkisháf, muká-*
- RETELL, *v.* (L. *re, S. tellan*) to tell again—*Phir kahná^h.*
- RETENTION. See under RETARE.
- RETEN, *v.* (L. *re, teno*) to unweave, to undo—*Suljímá^h, kholná^h.*
- RETICENCE, *n.* (L. *re, taceo*) concealment by silence—*Khámsushí se qushidagí, sukát
se íkháí*—Maun se ropán, chuppi se chhipáw.
- RETICLE, *n.* (L. *rete*) a small net—*Chhotá jál^h.*
- RETICULAR, *a.* having the form of a net—*Jál sú^h, jálí sú^h, jál-surikhá^h, jál ke má-
tínd, musabhab, gháibhár-dár*—Jálíkar, jalarip, jálíkriti. [mit.
- RETICULATED, *a.* made of net work—*Jál-dár, jal-dár, jálí ká baná huá^h*—Jalanir-
- RETICULE, *n.* a small bag of net-work, a small bag to be carried in the hand—*Jálí
kí rhotá thailí, ek rhotá thailí jisko háth meñ le chál-sukná^h.*
- RETIFORM, *a.* having the form of a net—*Jál-sú^h, jál-surikhá^h, jál ke mántínd*—Jálá-
kúr, jálíkriti. [chitrapatra, netrántasthachitrapatra.
- RETINA, *n.* (L. *one*) one of the coats of the eye—*Rutábat í-jalidíya*—Netrántasthila-
- RETIRE, *v.* (L. *re, Fr. tierer*) to withdraw, to retreat, to recede; *n.* retreat—*Kuná-
re ha jina goshe meñ jina gá bachhát h., pas-pá h. gá pahú-tíhi k., hal jina^h; n. pas-
páí—Alag ho-jina chak jara wá nñ jina, batá d. pñ pherná wá puelhe phirná,
dah jina talná wá hatná; n. hattí, apagaman.*
- RETIRED, *p. a.* secret, private, withdrawn—*Poshida, pínhá, nihání gá mukhí, kaná-
re kipi húné*—Gupt, guph vivik wá chhipá huá, alag wá nyári kíya huá.
- RETIREDNESS, *n.* solitude, privacy—*Tankáí, khalwat gá gosht*—Ekántatá wá ekákítá,
vivikataí wá ekántabáw.
- RETIREMENT, *n.* the act of withdrawing, private abode, private way of life—*Pas-
páí gá kashidagí, khalwat-gáh, khalwat gá gosht, khalwat nishiní gosht-nishiní qar-
dashiní gá gosha gírí*—Hattí nivartan apagaman wá kíuch, viviktasthán nirjama-
sthán wá ekántasthán, vivikataí viviktavriti viviktatashí wá ekántatá.
- RETORT, *v.* (L. *re, tortum*) to throw back, to return an argument or censure, to
make a severe reply; *n.* the return of an argument or censure, a glass vessel—
*Paltá márná^h, radd-i-juráb gá paltá-ílám d., sakht juráb d.; n. radd-i-juráb gá
paltá ilám, shishe ká bartan*—Phen-márná wá paltá d., pratyntar wá pratynpavád
k., kapi wá tikshná uttar d.; *n.* pratyutar pratynpavád wá pratintilí, káchavak
káchavakayantva wá kíuch ká hasan.
- RETORTING, *n.* the act of throwing back—*Paltá-márná^h, paltá d^h.*
- RETORTION, *n.* the act of retorting—*[Retort jo jíl huí uske máne dekho]*—[Retort
jo dhātū hai uská arth dekho.]
- RETROSS, *v.* (L. *re, w. tossare*) to toss back—*Paltá-kar phenkna gá uchhálná^h.*
- RETOUCH, *v.* (L. *re, Fr. toucher*) to improve by new touches—*Aur durast k.,
zigida khúh-tar k., bhálá k^h, sudhárná^h.*
- RETRACE, *v.* (L. *re, tractum*) to trace back, to trace again—*‘Alámāt se phir talásh
k., naqsha gá báhari khatt phir khinchná*—Chihnadwání phir khoj lená, báhari rekha
phir kíuchná.

RETRACT, *v.* (L. *re, tractum*) to draw back, to recall, to unsay, to recant—*Khīnch leon^h, hīz-khīnchūā barhāst-k. yā naskh-k., inkār k., inhīrāf-k. rūc-badalnā yā zahīn badalnā*—Saneṭnā wā sikor-leṇā, meṭnā, natnā nakārnā wā mukarṇā, pūrvok-takhaṇḍan-k. pūrvoktalop-k. pūrvoktaviparītā-kahnā uktatyāg-k. nktāswikār-k. wā bīt phernā.

RETRACTATE, *v.* to unsay, to recant—*Inkār k., inhīrāf-k. rūc-badalnā yā zahīn badalnā*—Natnā nakārnā wā mukarṇā, pūrvoktakhaṇḍan-k. pūrvoktalop-k. pūrvoktaviparītā-kahnā uktatyāg-k. wā bāt phernā.

RETRACTATION, *n.* recantation, disavowal—*irtidād inhīrāf yā bargashṭagi, inkār*—Pūrvoktaviparītavād pūrvoktakhaṇḍakavād pūrvoktakhaṇḍan wā pūrvoktalop, aswikār wā anaṅgikār.

RETRACTION, *n.* act of retracting, recantation—*Inkār yā inkār-i-sukhan, irtidād inhīrāf bargashṭagi yā tabaddul-i-cā*—Aswikār anaṅgikār wā bīt palatnā, pūrvoktaviparītavād pūrvoktakhaṇḍakavād pūrvoktakhaṇḍan wā pūrvoktalop.

RETRACTIVE, *a.* withdrawing : *a.* that which withdraws—*Itāḍ leuc w^h, khīnch-leuc w^h : n. jo hatā le go khīnch le^h.*

RETREAT, *v.* (L. *re, tractum*) to go back, to withdraw, to retire to a place of safety : *n.* the act of retiring, state of privacy, a place of safety—*Pas-pā h. gā gurc k., kamerc-h. bāz gashṭ k. rū qarṭān h. yā pahā tihī-k., panāh-leṇā goshe-māc-jānā goshe-pakayā yā mā'jā ikhīyic k. : n. pas-pāi gurc yā bāz gashṭ, khalwat-gāh qoshī-dag qoshū nishīnā gā goshe, mawās māman yā mā'jā*—Hatnā pīth d. pīth-phernā wā bhāgnā, alag h. uth jānā chahī jānā wā dabnā, āsrayasthān ko jānā wā āsray leṇā : *n.* hatnā wā hatnā, vivikṭatā vivikṭatāsī nirjanasthān wā c-kāntatī, āsrayasthān.

RETRENCH, *v.* (L. *re, Fr. trencher*) to cut or lop off, to lessen, to abridge, to limit—*Kūl-dālnā^h, kua k. gā takhīf k., mukhtasar k., mahūd k.*—Kātnā wā chhāt-nā, ghatnā, sukshep k. wā byān k., sīmā-bhāndhna sāsīn k. wā parimit k.

RETRENCEMENT, *n.* the act of lopping off, diminution, reduction—*Tacāsh, taqāl kist yā tasur, takhīf*—Kat chhāt wā chhātīw, ghatīw, nyūnatwa wā hrīs.

RETRIBUTE, *v.* (L. *re, tributum*) to pay back, to make repayment or compensation—*Wāpas d. gā k., badhī jāzā yā 'īwaz d.*—Pher d. wā paltānā, pratīphal d.

RETURNS, *n.* return according to the action, repayment, requital—*Makāfāt, qabīlsh yā pādāshṭ, jāzā badhī 'īwaz yā intiqām*—Pratikriyā, pratīphal, pratikār wā nishkrīti.

RETURNSIVE, **RETURNS-TO-RE**, *a.* returning according to the action, repaying—*Mukāfāt-dīh yā jāzā-dīh, 'īwaz yā pādāsh d. w.*—Pratīphalaprād wā pratīphalad, pratikārīk wā pratikārī.

RETRIEVE, *v.* (L. *re, Fr. tracer*) to recover, to repair, to regain, to recall : *n.* a seeking again—*Phir pānā^h, mustarabīl yā darsat k., phir hasil k., lautīr-lānā^h : n. talāsh-i-sānā*—Punarprājan k., sandharṇā wā sandhānā, punarālāb k., bahor kīnā wā pher kīnā : *n.* darsī khoj, punaranweshan.

RETRIEVABLE, *a.* that may be retrieved—*Islāh-pazīr, phir milne jog^h, phir āne ke qābīl, lautne ke lāq*—Phir milne ke yogya, lautne w., punarlābhya, punaruddharāniya, niddharāniya.

RETRO ACTIVE, *a.* (L. *retro, actum*) acting on things past—*Guzrī bātōn yā chīzōn par asar yā kām k. w., pas-bīn, pas-nigrān*—Bīti hūi bātōn par kām k. w., gatakālāpekshak, vyatīt bātōn par phal utpanna k. w.

RETROCESSION, *n.* (L. *retro, cessum*) the act of going back—*Pas-ravī, bargashṭagi, pas-pāi, hat-jānā^h, hatī^h*—Pratigaman, pāschādaganan, laut jānā, hatīw.

RETROGRADE, *v.* (L. *retro, gradum*) to go backward : *n.* going backward—*Pas-pā h., pīchhe jānā^h : n. pas-pā, wāpas-ran, pīchhe jāne w^h*—Laut jānā, hat jānā, hatnā, pāschādaganan k. : *a.* viparītaganā, pratigamī, laut jāne w., pāschādaganī.

RETROGRADATION, *n.* act of going backward—*Pas-pāi, wāpas-ravī, pas-ravī, qah-qarī*—Pāschādaganan, viparītaganī.

RETROGRESSION, *n.* act of going backward—*Pas-pāi, wāpas-ravī, pas-ravī, qah-qarī*—Pratigaman, pāschādaganan, viparītaganan, hatīw, hatī.

RETROSPECT, *n.* (L. *retro, spectrum*) a looking back on things past—*Pas-bīnī, pas-nazārī, bāz-pars*—Pāschādāvalokan, atītakālāvalokan, gatakālāvalokan, gatāvalokan, pāschādādrishṭī. [pāschādāvalokan.]

RETROSPECTION, *n.* the act of looking back—*Pas-bīnī, pas-nazārī*—Pāschādārsan.

RETROSPECTIVE, *a.* looking backward—*Pas-bīn, bāz-bīn, pas-nigrān*—Pāschādārsan, pāschādārsī, pāschādāvalokī, gatakālāvalokī, gatakālāpekshak, gatakālāpekshī, gatāpekshak, bhūtākālāpeksh.

RETRODE, *v.* (L. *re, trudo*) to thrust back—*Pīchhe ko theṭnā āhalcīnā yā ghusernā^h.*

RETROSE, *a.* hidden, obscure—*Poshtā yā pinhān, muglaq*—Gupt wā chhipī-huā, gūṭh. [bhoṭhrā k.]

RETUND, *v.* (L. *re, tundo*) to blunt—*Kand k.*—Kupṭhīt k., bhoṭā bhoṭhā wā

RE-TURN', v. (L. *re*, S. *tyrnan*) to come or go back to the same place, to give or send back, to retort, to repay; *n.* the act of coming back, retribution, repayment, remittance, profit, restitution, report—*Phir-ānā yā phir-jānā^h*, *wāpas d. yā k.*, *radd-i-jawāb yā paltā-ilzām d.*, *'iwaz-d. badlā-d. pādāsh-d. yā adā-k.*; *n.* *bāz-yasht murāja-'at yā mū'arābit*, *intiqām jazā badlā mukāfāt yā 'iwaz*, *wāpas d. yā wāpas k.*, *hamdī kar-ke rupai bhejūā^h*, *paidāish nuf yā sud*, *bāz-dihī istirdād yā bahālī*, *gī-rat-i-kūl taujīh yā kufīyat*—*Phirnā palatnā bahurnā laut-ānā wā laut-jānā*, *pher-d. phirānā paltānā lautnā wā pher-bhejūā*, *p atyuttar wā pratīnindā k.*, *bhar-d. patā-d. chuknā paltā-d. wā pratīphal-d.*; *n.* *pratigaman* *pratyāgaman* *phīrti punarāgaman* *lautāw wā phirāw*, *pratīphal* *pratikriyā wā paltā*, *pratidān bhar d. wā paltā-d.*, *hamdī ke dwārā dhan wā rupai bhejūā*, *kābh wā phal*, *punararpan wā pūrvasthītisthāpanā*, *sīvedan vijñāpan āvedanapatra wā vijñāpanapatra*.

RE-TURN'-ABLE, a. that may be returned—*Wāpas kiye jāne ke lāiq*, *namkinū-l-bahālī*, *diye jāne ke qābil*—*Phere jāne ke yogya*, *diye jāne ke yogya*, *pūrvavat kiye jāne ke yogya*.

RE-TURN'-ER, n. one who returns—*Phirne w^h*, *pherne w^h*, *pher-bhejne w^h*, *wāpas k. w. yā d. w.*, *hamdī kar-ke rupai bhejne w^h*, *intiqām-pazir*, *jazā-pazir*—*Lautne w.*, *paltne w.*, *lūtā d. w.*, *hamdī kar-ke dhan pathwāne w.*, *pratīphalayogya*.

RE-TURN'-LESS, a. admitting no return—*Nā bāz-yashtnī*—*Ajnamarāgamyā*, *apratyā-gamyā*, *[satnā^h*, *phir mīlānī yā mīlānā^h*, *phir sātānā yā*

RE-UNITE', v. (L. *re*, *unus*) to join again—*Phir jor^h*, *iltijāq-i-sūnī*—*Punaryog*, *punahsahyog*, *punahsaudhī*, *dohrakar mel wī jor*. [*jor^h*]

RE-UNION, n. a second union—*Phir jor^h*, *iltijāq-i-sūnī*—*Punaryog*, *punahsahyog*, *punahsaudhī*, *dohrakar mel wī jor*. [*jor^h*]

RE-VEAL', v. (L. *re*, *revel*) to show, to disclose, to discover, to make known—*Dikhā-nā^h*, *kahnā^h*, *zāhir yā mukāshif k.*, *jāsh āshkāra*, *hawāidā yā mushhār k.*—*Dikh-lūnā*, *bahīnū*, *kholnā wī prakāś k.*, *prakāṭ pragat wā prasiddh k.*

RE-VEALER, n. one who reveals—*Dikh'ane w^h*, *mukthīr*, *kashkhāf*, *kāshif*, *pardā-dār*—*Dikhne w.*, *kahne w.*, *prakāśak*, *jñāpak*, *sūchak*.

RE-VEALMENT, n. the act of revealing—*Ikshāf*, *izhār*, *kashf*—*Prakāśan*, *vivaran*, *kholnā*, *prakāṭ k.*, *pragat k.*

RE-VELATION, n. the act of revealing, that which is revealed, the communication of sacred truths from heaven, the apocalypse—*Zāhir yā jāsh k.*, *izhār yā ikshā*, *tanzīl qī ilhām*, *wahī*—*Prakāṭ k.*, *pragat-k.*, *dekhānā wā kahnā*, *prakāśitavākya*, *īśwarapra-tyakṣ*, *daivavānī wā daivavānī*.

RE-VEILLE', REVÊLLE, n. (Fr.) the beat of drum about break of day—*Pāj ke awat tambr kā bajnā*—*Tarke wā arupoday ke sunay dāike kā bajnā*.

REV'EL, v. (D. *revel*) to feast with loose and noisy jollity, to carouse; *n.* a feast with loose and noisy jollity—*Bad-masti k. yā dhūmdhām se 'aish-jash k.*, *kasrat se sharab pīnā yā khushī k.*; *n.* *bad-masti*, *dhūmdhām se 'aish-jash yā ziyāfat*—*Dhūmdhām se utsav k.*, *chakarbi-machānā atīśayamadyapn-k. wā bahut mad pīnā*; *n.* *dhūmdhām se utsav*, *chakarbi*.

REV'EL-LEE, n. one who revels—*Dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jash k. w.*, *bad-masti k. w.*—*Dhūmdhām se utsav k. w.*, *pīnāsakt*, *atīśayamadyapn k. w.*, *chakarbi machine w.* [—*Dhūmdhām se utsav*]

REV'EL-LING, n. loose and noisy jollity—*Dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jash*

REV'EL-RY, n. loose jollity, festive mirth—*Dhūmdhām se 'aish-o-'ishrat*, *'aish-o-jash*—*Dhūmdhām se utsav*, *chakarbi*.

REV'EL-RÖÖT, n. a mob, noisy festivity—*Ilzām*, *dhūmdhām se 'aish-o-'ishrat yā 'aish-o-jash*—*Bhīr*, *chakarbi wā dhūmdhām se utsav*.

RE-VÉL, v. (L. *re*, *vello*) to draw back—*Khiñch lenā^h*, *pher lenā^h*.

RE-VENGÉ', v. (L. *re*, *vindere*) to return an injury; *n.* the return of an injury, the desire of returning an injury—*Bair lenā^h*, *intiqām lenā*, *badlā lenā*; *n.* *intiqām*, *badlā pādāsh yā jazā*, *kina yā khwāhish-i intiqām*—*Paltā lenā*, *vairoddhār wā vairasūddhī k.*; *n.* *paltā vairapratikār vairoddhār wā apakārasūddhī*, *vairoddhārech-chhā vairapratikārechchhā*, *pratihiñsibuddhī wā pratidrohābuddhī*.

RE-VENGÉ'FUL, a. full of revenge, vindictive—*Pur-kina yā kina-war*, *kina-kash yā intiqām-kash*—*Pratyapakārechchhū wā pratihiñsāsil*, *p:atidrohachchhū wā pratihiñsech-chhū*.

RE-VENGÉ'FUL-LY, ad. with the spirit of revenge—*Kina-warī se*, *kina-kashī se*, *intiqām-kashī se*, *pratirohāsilatwa se*, *pratihiñsāsilatā se*, *pratyapakārabuddhī se*.

RE-VENGÉ'FUL-NESS, n. state of being revengeful—*Kina-warī*, *kina-kashī*—*Pratihiñsā-sīlatwa*, *pratyapakārasīlatā*, *pratihiñsibuddhī*.

RE-VENGÉ'LESS, a. unrevenged—*Be-intiqām*, *be-badlā*—*Apratihiñsit*, *apratyapakrit*.

RE-VENGÉ'MENT, n. return of an injury—*Intiqām*, *burāī kā badlā*—*Vairoddhār*, *apakārasūddhī*, *paltā*, *pratīphal*, *vairapratikār*, *pratyapakār*, *pratihiñsā*.

- RE-VĒŅĀR, *n.* one who revenges—*Bair lene w^h, burāt kā badlā lene w., intigām lene w.*—*Paltā lene w., pratikārak, prathiṇsak, pratyapakārak, vairaśodhak.*
- RE-VĒŅĀR, *ad.* with revenge, vindictively—*Kina-vari se, kina-kashī yā intigām-kashī se*—*Prathiṇsāsīlatwa se, pratyapakārasīlatā wā prathiṇsābuddhi se.*
- RE-VĒŅĀR, RE-VĒŅĀR, *n.* (L. *re, renio*) income, annual produce of rents or taxes—*Amad andant amulāt yā yāft, khirāj mahsūl māt-guzarī pota fota yā janī*—*Prāptī wā lālā, kar rājakar wā rājaswa.*
- RE-VĒRBER-ATE, *v.* (L. *re, verbero*) to beat back, to bound back, to resound—*Paltā-d. yā pher-d^h, pulat jānā yā w-hhul-jānā^h, gūjānā^h.*
- RE-VĒRBER-ATE, *v.* (L. *re, verbero*) to beat back, to resound—*Paltā-d. w. yā pher-d. w^h, gūjāne w^h.*
- RE-VĒRBER-ATION, *n.* the act of reverberating—*Paltā-d. yā pher-d^h, pullāw^h, bāz-gasht, gūjā^h*—*Pratikshap, pratiprakshep, pratighāt.*
- RE-VĒRBER-ATE, *v.* (L. *re, verbero*) to beat back, returning—*Paltā-d. w^h, pher-d. w^h.*
- RE-VĒRBER, *v.* (L. *re, verbero*) to regard with ear mingled with respect and affection—*Buray jānā^h, āziz jānā^h, takrim k., pā-bāsi k., pā-bos h., tāzīm k.*—*Pūjā k., ādar k., balant māmā, bhakti k., śradhdhā k., bahumām k.*
- RE-VĒRBER, *n.* fear mingled with respect and affection, a title of the clergy; *v.* to regard with reverence—*Taqir iḥtirām takrim takrim tāzīm taslim udub sijā kor-nish yā pā-bosī, pādīyān kā khitāb jāise par marshid yā hazrat*; *v.* [revere ke māne dekho]—*Saṁmān saṁmān mān ādar pūjā sevā arādhā bhakti wā śradhdhā, purohitān kī padāvī jāise bhagavān maharājādī*; *v.* [revere kā arthi dekho.]
- RE-VĒRBER, *n.* one who reverences—[*Revere jo jī hui us se reverencer ke māne saṁmān-ke*]—[*Revere jo dīṇān hai us se reverencer kā arth jān-ke*.]
- RE-VĒRBER, *n.* worthy of reverence, the honorary title or epithet of the clergy—*Mānāzām mukarram muhtaram āziz yā huzur, pādīyān kā khitāb yā ḥuqab jāise pīr marshid pīr-marshid yā shah*—*Pūjya pūjaniya arādhniya upāsaniya mānya ārya wā śradhdheya, purohitān kī padāvī jāise gosānī guru ādī.*
- RE-VĒRBER, *n.* expressing reverence, humble—*Tāzīm-namā iḥtirām-kār yā muadlab, āziz-garīb yā khitāb-sir*—*Ādarasīchak bhaktisīchak puṇākār ādarakārī wā samṇājak, dīn wā bhaktimān*. [—*Ādarasīchak, bhaktisīchak, puṇākārī, ādarakārī, samṇājak.*]
- RE-VĒRBER, *n.* expressing reverence—*Tāzīm-namā, iḥtirām-kār, muadlab, tāzīm*
- RE-VĒRBER, *ad.* with show of reverence—*Tāzīm-namā se, muadlabāna, adab yā ādāb se, tāzīm yā takrim se*—*Ādarapārvak, bhakti wā saṁmān se, ādar se.*
- RE-VĒRBER, *ad.* with reverence—[*Reverentially ke māne dekho*]—[*Reverentially kā arth dekho*.] [—[*Revere jo dīṇān hai us se kartā kā arth jān-ke*.]
- RE-VĒRBER, *n.* one who reveres—[*Revere jo jī hui us se ism-i-ḥīl ke māne saṁmān-ke*.]
- RE-VĒRBER, *n.* (Fr. *loose musing, irregular thought, wild fancy*)—*Br-hūda khayāl, shekil-chhili ke sa masnāna yā masnāna, khayāl-i-lā-yā-nā*—*Anarthakāchiṇī, vīṇā-khālūḥyān wā nīarthakāchiṇī, buddhivīḥis.* [nā, kūt-ānā, phir ānā.]
- RE-VĒRBER, *v.* (L. *re, verto*) to turn back—*Phirānā^h, bāz ānā, ānā h., rājī h.*—*Lauf.*
- RE-VĒRBER, *v.* to turn back, to turn up-side down, to turn to the contrary; *n.* change, vicissitude, a contrary, an opposite—*Phirānā^h, sar-nigūn k., hī-l-aks k.*; *n. tabdīl yā tabaddul, qarīb inqilāb yā tagayir*, *aks, zidd*—*Laṭṭānā laṭṭī-d. wā paltī-d., aundhīnā wā sir-tale-k., ulṭānī ulṭī-d.* *ulṭapūt-k. viparīt-k. vyatyast-k. wā vyatīkram k.*; *n. pherphā, parivarttan wā vikār, viparīt wā vaiparitya, vyatikram vya-tyās vipakṣ wā pratipakṣ.*
- RE-VĒRBER, *n.* a change to the opposite; *a.* intended to reverse, implying reverse—*Inqilāb, tagayir, ulṭīm, phirānā^h*; *a. ulṭāne w., inqilāb-namā*—*Parivritti, parivarttan, pratyavarttan*; *n. pherne-w. wā ulṭāne-w., parivarttanasīchak.*
- RE-VĒRBER, *ad.* in a reversed manner—*Mākūs taur se, maqlūb tariq se, bar-khilūf taur se*—[*Uṭī rīti se, viparīt prakār se.*]
- RE-VĒRBER, *n.* not to be reversed—*Nā radd-paṭir, gair-i-mutaqayir, be-tagayir, be-tabaddul*—*Aparivartya, aparivarttanīya, aparivarttanīya.*
- RE-VĒRBER, *ad.* on the other hand—*Ulṭā^h, bar-khilūf, bar-aks*—*Viparīt, vaiparitya se, vyatikram se, viparyay se.*
- RE-VĒRBER, *n.* that may be reversed—*Tagayir paṭir, mawakim-i-tabdīl, radd hone ke qābil*—*Parivartya, parivarttanīya, parivarttanīya.*
- RE-VĒRBER, *n.* the returning of property to the former owner or his heirs after the death of the present possessor, succession—*Mālik-i-hāl ke marne ke ba'd anālāb kā sābiq mālik yā uske varasa ke hāth meñ phir-jānā, huq-i-wirāsāt*—*Upasthit wā varttanān adhikārī ke hāth meñ phir jānā, uttarādhihār wā anyabhogottarādhihār.*
- RE-VĒRBER, *n.* to be enjoyed in reversion or succession—*Mālik-i-hāl kī waṣāt ke ba'd yāstānī, mirās kī tarah par hāth lagne w.*—*Varttanān wā vidyanān adhi-kārī ke marne ke piche hāth āne w., anyabhogottaraprāpya, anyabhogottaraprā-pānīya, uttarabhogya.*

RE-VERS'ION-ER, *n.* one who has a reversion—*Mālik-i-hāl k. wafāt ke ba'd amlāk k. dukhl pāre w.*—Varttaman wā vidyaman adhikārī kī mṛtyu ke pāchāt adhikārī pāre w., anyabhogottarādhiikārī.

RE-VER'VE, *v.* changing, turning to the contrary—*Phirne w^h, bar 'aks yā bar-khilāf*
RE-VER-Y. See REVERSE. [*k. w.*—Palatne w., ultā aṇḍhā wā viparīt h. w.

RE-VE'ST', *v.* (*L. re, vestis*) to clothe again—*Phir kapre pahinānā yā pahirānā^h.*

RE-VE'ST-A-RY, *n.* a place where dresses are repositied—*Toshā-khāna*—Vastrālay, vastrarakṣanasthān.

RE-VICT'UAL, re-vit'ūl, *v.* (*L. re, victum*) to furnish again with provisions—*Phir sūthā pahinā yā jutānā^h, phir 'ulfa yī zūl mubāyq k. yā baham-pahūnchānā.*

RE-VIC'TION, *n.* return to life—*Bāz-zist, jilāw^h, jagāw^h, tāzagi, sar-sabzi*—Punarjīvan, pratijīvan, punarjīvanaprapṭi.

RE-VIEW', *v.* (*L. re, video*) to look back or again, to consider again, to survey, to inspect, to examine; *n.* a second or repeated view, an inspection, a critical examination of a book, a periodical publication containing examinations of books—*Bāz-nazar k. yā phir nigāh k., phir naur k., naur i sanī k., mulāhaza k. yā takhyī k., āzāmānā yā tajwīz-k.; n. naur i sanī, naur nigāh yā mulāhaza, kisi kitāb ke gūlat-o-sibhat kī takhyāt, ek rishta jo waqt i mūdāyūn par chhapā kartā hai aur us me kitāb ke gūlat-o-sibhat aur 'āib-khābi wāqt i takhyāt rakht hai*—Pāchādāvalokan wā punaravālokān h., phir sochnā wā dhyān-k., dekhnā, nīrakhnā wā dṛishti k., parīkshā-k., nīrikshā-k. wā parakhnā; *n.* punaravālokān punardṛishti wā punardarsan, nīrikshap darsan wā avālokān, granthagagadoshāvyeehan granthagagadoshaprakāśan wā granthaloshālochaprakāśan, ek pustak jo nyāt kāl par chhapā kartā hai aur us meṇ anyā grantho ke gūladosh kī vichā-urthā hai.

RE-VIEW'ER, *n.* one who reviews—[*Review jo jī^l hai us se ism-i-fū'il ke me'ne samajh-to*]—[*Review jo dhātā hai us se kartā kī arth jām lo.*]

RE-VIL'IFY, *v.* (*L. re, vilis*) to treat with abusive language; to reproach; *n.* reproach—*Dush-nām-d. yā tā zabān kahānā, mālāmāt k. yā tā'na nāmā; n. dush-nām, mulā-māt, māzammāt*—Gāf d. wā gāfyānā, dhikkānā lathenā wā jhīrkānā; *n.* dhikkār, gāf, jhīrkā, bhāṛsām. [jhīrkā.]

RE-VIL'EMENT, *n.* abusive language—*Dush nām, mālamāt, māzammāt, tā-zabān*—Gāf,

RE-VIL'ER, *n.* one who reviles—*Mālamāt-gō, māzammāt, tā'na zān, dush nām d. w., tā-zabān kahānā w.*—Gāf-ō-bhā, gāf d. w., jhīrkā d. w., jhīrkāne w., dhikkāne w., lathenā w.

RE-VIL'ING, *n.* the act of reviling—*Dush-nām, mālamāt*—Gāf, jhīrkā, tirskār.

RE-VIL'INGLY, *ad.* with abusive language—*Tā-zabān se, dush-nām se, mālamāt yā māzammāt se*—Gāf se, jhīrkā se.

RE-VISE', *v.* (*L. re, visum*) to review, to look over with care for correction; *n.* review, a second proof sheet—*Nazar i sanī-k., tas-hīh k. islāh d. yā sibhat ke tīp ba gaur mulāhaza k.; n. naur-i-sanī, islāh ke tīp chhapā kī dī'sā fard*—Punaravālokān-k. wā phir dekhnā, phir sochnā wā punaravālokān k.; *n.* punardṛishti punaravālokān wā punaravālokān, sochnā ke nimittā chhapā kī dī'sā asiddhapatṛ.

RE-VIS'AL, *n.* the act of revising—*Nazar-i-sanī, islāh-i-sanī, 'ūdāt*—Punardṛishti, punardarsan, punaravālokān, punarparīkshā, anudṛishti.

RE-VIS'ER, *n.* one who revises—[*Revis jo jī^l hai us se ism-i-fū'il ke me'ne samajh-to yā ism-i-fū'il banā-to*]—[*Revis jo dhātā hai us se kartā kī arth jām lo.*]

RE-VIS'ION, *n.* the act of revising—[*Revisal ke me'ne dekho*]—[*Revisal kī arth dekho.*]

RE-VIS'IT, *v.* (*L. re, visum*) to visit again—*Phir mulāyāt k.*—*Phir bheṇ-k., phir bheṇnā.*

RE-VIVE', *v.* (*L. re, viro*) to return to life, to bring to life again, to recover new life or vigour, to quicken, to renew—*Phir zinda h., phir zinda k., tāza h., jān yā tasallī d., tāza k. ba-hāl k. yā sar-i-nau k.*—Jī-utlān, jilānā, jagnā wā phir-jinā, sajā-k. wā dhyān-d., phir kharā k. wā utlānā.

RE-VIV'AL, *n.* return to life or activity, recall from a state of oblivion or obscurity—*Bāz-zist, tāzagi yā sar-sabzi*—Punarjīvan pratijīvan punarjīvanaprapṭi wā phir jī-utlān, samutthān samutthiti wā punaruddhār.

RE-VIV'ER, *n.* one who revives—*Zinda k. w., tāza k. w., sar-i-nau k. w., zinda yā tāza h. w.*—Jilāne w., phir kharā k. w., jī utlāne w., phir utlāne w., punarvāstthāpan k. w.

RE-VIV'ING, *n.* act of restoring to life—*Phir jilānā^h, phir utlānā^h.*

RE-VIV'IFY, *v.* to recall to life—*Phir jilānā^h, jilānā^h.*

RE-VIV-IF-IC'ATION, *n.* act of recalling to life—*Phir jilānā^h, jilānā^h.*

RE-VI-VIS'ENCE, RE-VI-VIS'EN-CE, *n.* renewal of life—*Bāz-zist, tajaddud-i-hayāt, tajdid-i-ān, phir zindagi kī honā*—Punarjīvan, jīvanoddhār.

RE-VÖKE', *v.* (*L. re, voco*) to recall, to repel, to reverse, to draw back—*Bāz-talāh k. yā bar-khāst k., mansūkh k., radl k. yā bātīl-k., khīnch-lenā yā khīnch-lenā^h—*

Lautānā pher-bulānā met-d. wā anyathā-k, khaṇḍan-k., ultānā wā lop-k., samet-nā wā batonā.

REV'O-CABLE, *a.* that may be revoked—*Naskh-paṣṭir, qābil-i-mansūkhī, bātīl yā radd hone ke qābil*—Meie jāne ke yogya, utthā diye jāne ke yogya, loṭya, khaṇḍaniya.

REV'O-CATE, *v.* to recall, to call back—*Pher bulānā lautānā yā lautānā^b, metnā yā utthānā*. [*dāt yā tartīl*—Parivarttan wā pher bulānā, lop wā khaṇḍan.

REV'O-CATION, *n.* the act of recalling, repeal—*Baz talabī, naskh mansūkhī radd istir-REV'O-CATO RY*, *a.* recalling, repealing—*Bāz talabī k. w., mansūkhī radd yā bātīl k. w.*

—Pher bulānā w., khaṇḍanatari lopakāri wā met-d. w.

REVOKEMENT, *n.* recall, repeal—*Bāz talabī, naskh mansūkhī radd istirād yā tartīl*—Parivarttan wā pher bulānā, lop wā khaṇḍan.

REVOLT, *v.* (*l. re. volūt*) to turn from one to another, to renounce allegiance, to shock; *n.* change of sides, desertion, gross departure from duty—*Baḡawat k., bar goshā mūdharīf haḡī yā haḡī k., mut-angir k., n. bīhrāf, gurez, nā farmanī bar-goshayī re-pardāī yā ap-wat*—Phir jānā phirnā wā phutnā, swaswānityāg k., badwā meḥnā wā rājadroh k., man ko bhagīnī wā pherna; *n.* swajaksatyāg, bhagat wā bhajāt, sev. wānityāg rājadroh wā badwā. [unity-igt.]

REVOLTER, *a.* one who revolts—*Baḡī yā bīn, sar-kash*—Bāwāī, rājadrohi, swaswā-

REVOLTING, *a.* shocking, doing violence—*Nāst-angaz yā wahāt-angaz, durham-baham k. w.*—Bībhatsakār wā trāsajanak, bhāṭkānī aprasanna-k. w. wā paramadwo-

shajanak.

REVOLVE, *v.* (*l. re. volvo*) to roll or turn round, to move round a centre, to turn over in the mind, to consider—*Charḡh mārā yā girlish karānā, dāw-k. girlish-k. yā dāw karānā, gaur k., khaḡīf yā āl k.*—Ghūmnā wā ghūmnāī, phirnā bāhāmī chak-kar-mānā phirnāī phirnāī wā bāhāwāī, man meḥ tarhā, soḥnā wā vichārā.

REVOLUBLE, *a.* that may revolve—*Ghūmnā w.^b, phirne w.^b, girlish k. w.*

REVOLUTION, *n.* motion round a centre, course which brings to the same point or state, space measured by a revolving body, great change in the government of a country—*Cardīsh, dāwān, dāw, īngilīsh-i-saltanāt yā talabī-i-saltanāt*—Ghūmnā phirāw pherā pherī bhramān wā paribhramān, parivartti punarivartta āvartā wā viparyay, chakra wā gati, rājavyavasthāparivarttan rījyasthāpārivarttan rījyartiparivarttan wā rājyapārivarttan.

REVOLUTORY, *a.* relating to a revolution—*Cardīshī, muta'alliq ī īngilīsh-i-saltanāt, talabī-i-saltanāt mansūkhī*—Bhramānāsambandhī, paribhramānāvishayak parivarttanāsambandhī, rījyapārivarttanāsambandhī, rījyartiparivarttanāsambandhī.

REVOLUTIONIST, *a.* a favourer of a revolution—*Ingilīsh-i-saltanāt-dost, talabī-i-saltanāt-dost*—Rājyasthāpārivarttanapakshapāṭī, rījyartiparivarttanapakshapāṭī, rījyapārivarttanavādī. [hāw, phirāw, bāhāw, bhramān.]

REVOLUTING, *a.* act or state of revolving—*Girlish, dāwān, girlishī, hāt*—(Thu-

REVOMIT, *v.* (*l. re. vomo*) to vomit again—*Phir qak k.*—Phir chhāt k., phir vaman-k. [hīrāf, fāda—Khūch, pratyā m-shaṇ, viparītoḡkar-haṇ, pratikarshaṇ.]

REVOUSION, *n.* (*l. re. revoco*) the act of drawing or holding back—*Kashish, in-*

REVOUSIVE, *a.* having power to draw back; *n.* that which draws back—*Pichhe khūch-ne ke qābil*; *n.* jo pichhe ke khūch-le^b—Pichhe khūn hue se samarth.

REWARD, *v.* (*l. re. S. ward*) to give in return, to recompense; *n.* a recompense—*Juzā' īwaz yā pādāsh d., ajr d., ajura d., bakshish d., sar-ib-d. yā bakshishā*; *n.* juzā', ajr, īwaz, warāsh, snabīf, t. pādāsh, mabādān, siba, awaz, ajrat, ajura, pādāshī, īn'ām, bak'ishish—Pratiphāl wā pādā' d., paritoshik d.; *n.* pratiphāl, phul, dakshinā, vetan, paritoshik.

REWARDABLE, *a.* worthy of reward—*Wājibu-l-in'ām, wājibu-l-bakshish, wājibu-l-pādāsh, munshahīq ī ajura*—Paritoshilayogya, pratiphalayogya, vetanayogya.

REWARDABLENESS, *n.* worthiness of reward—*Wājibu-l-in'ām, wājibu-l-pādāshī, wājibu-l-ajratī*—Paritoshikāgyatī, pratiphālayogya, vetanayogya.

REWARDER, *a.* one who rewards—[*Reward jo'ī hai us se kārī jo'ī il ke wā'ue samajh-lo*]—Phaladātī, pratiphāl d., varohātī, varal [awarṭh reward jo dhatā hai us se jān-lo.]

REWORD, *v.* (*l. re. S. word*) to repeat in the same words—*Unhūn lefzūn meḥ mukur-rar k. yā phir kaha*—Unhī sībdoḥ meḥ dohrākar kahā.

RHABDO-MAN'CY, *n.* (*Gr. rhabdos, mantia*) divination by a rod or wand—*Chhārī se ramnāī yā fāl-namāī k.*—Chhārī se sūbhāsūbhakathau wā bha-

vishyatsūchan.

RHAPSODY, *n.* (*Gr. rhapsōdy*) a collection of songs or verses, a number of sentences or passages joined together without dependence or connexion—*Gītōh yā bātōh kā majmā', sukhan-ī-nā-pāwastu nasr-ī-be-aqd yā kalām-ī-be-jor*—Gītāsāngrah wā kīvyasāngrah, āsambaddhāvākya wā āsāngatāvākya.

RHAPSODY-CAL, *a.* unconnected, rambling—*Br-alāqa, be-aqd yā be-jor*—Asambaddha wā āsāngat, ābaddha ananvit wā niranwya.

RHXR'SO-DIST. *n.* one who writes rhapsodies—*Sukhan-i-nā-pairasta nawis, kalām-i-be-jor-nawis, kalām-i-nū-pairasta-go, nāsr-i-be-ūqd-nawis*—*Asambaddhāvākya-rachak, nāṣaṅgatāvākya-rachak, asambaddhakavitā-rachak.*

RHET'O-RIC. *rēt'o-ric, n.* (*Gr. rheo*) the art of speaking with propriety elegance and force, the power of persuasion, oratory—*'Ilm-i-kalām 'ilm-i-fasāhat 'ilm-i-balāgat 'ilm-i-fasāhat o-balāgat 'ilm-i-mū'wī yā khitābat, quwwat-i-tarjīb, zabān-āwarī sukhan-āwari sukhan-pardāzi khush-taqwī yā lussānī*—*Śabdālankāravidyā alankāraśāstra sāhityaśāstra wā pravachanaśāstra, pratsīhanasakti prarochanaśakti wā śkar-shapāsakti, vaktritasakti vāchāsakti wā pravachanaṣṭutā.*

RHET'ORICAL. *a.* relating to rhetoric—*'Ilm-i-kalīm-mansūb, muta'alliq-i-'ilm-i-fasāhat, 'ilm-i-balāgat-mansūb, 'ilm-i-mū'wī ke muta'alliq, lussānī-mansūb, muta'alliq-i-khush-taqwī, zabān-āwari-mansūb*—*Alankāravidyāsambandhī, śabdālankāraśāstra-sambandhī, alankāraśāstrasambandhī, alankārārūp, pravachanavidyāsambandhī, vāchāsaktisambandhī.*

RHET'ORICAL LY. *ad.* in a rhetorical manner—*'Ilm-i-kalām ke rā se, fasāhat se, balāgat se, lussānī se, 'ilm-i-mū'wī ke taur se*—*Alankāravidyānūsīr se, alankāraśāstrānūsīr se, sāhityaśāstra ke anusār, pravachanaśakti se, vaktritasakti se.*

RHE TOR'I CATE. *v.* to play the orator—*Zabān āwarī yā khush-taqwī k., sukhan-sāz yā sukhan-pardāz banā*—*Vākpatn sadyaktā wā vāgīśwar banā, pravachanaṣṭutā wā vākpatnī k.*

RHE TOR'I CATION. *n.* rhetorical amplification—*Sukhan-pardāz, sukhan-sāzi, 'ilm-i-kalām-mansūb mubālaga, mubālaga muta'alliq-i-'ilm-i-fasāhat*—*Atyuktī.*

RHET'O-RICIAN. *n.* one who teaches the art of rhetoric, an orator—*'Ustād-i-'ilm-i-kalām ahl-i-kalīm ustād-i-'ilm-i-fasāhat 'ilm-i-balāgat kā ustād yā 'ilm-i-mū'wī dān, shīrāz yā sukhan-pardāz khush-taqwī yā zabān-āwarī*—*Alankāraśāstrābhyāpak alankāraśāstrapaṇḍit wā alankāraśāstrājñā, pravachanaṣṭutā vāgīś wā sadyaktā.*

RHEUM, *rhūm, n.* (*Gr. rheo*) a thin watery matter secreted by the glands—*Rīm, zukīm, nazla, thiqā*^h—*Śleshmā, śleshmak, kapl, netramāl, āṅkī kī kīchār.*

RHEUMY. *a.* full of rheum—*Pur rīm, pur-zukām, zukāwī, pur-nazla, lībār se bhārā hū*^h—*Śleshmal, śleśhmapūrṇ, śleshmanmay, kaplanmay, kaplawān.*

RHEUMATISM. *n.* a disease—*Wāj-e-i-mafāsīl, bāt^h, bād, gathīyā-bāw^h*—*Vātarog, vāyurog, vātmanay, vātavyādhi, rasavāt, vāt, vāyū.*

RHEUMATIC. *a.* relating to rheumatism—*Bāthū^h, bārīd*—*Vātarogasambandhī, vātul.*

RHINO. *rhīno, n.* a cant word for money—*Zar, paisā^h*—*Dhām, mudrā, sona-chāndī.*

RHINOCE ROS. *rhī-nōs'e-rōs, n.* (*Gr. rhīn, keras*) an animal—*Gairā^h.*

RHODO-DENDRON. *rūd-o-dēn'dron, n.* (*Gr. rhodon, dendron*) a flower—*Ek qism kā phūl*—*Ek bhānt kī phūl.*

RHOMB. *rhūb, Rhomb'us, n.* (*Gr. rhombos*) an equilateral oblique-angled parallelogram—*Mū'ūn*—*Tulyachaturbhuj, vishamakopasamachaturbhuj.*

RHOMBIC. *a.* having the figure of a rhomb—*Mū'ūn-shakl, mū'ūn-sūrat*—*Tulyachaturbhujasadrīś, vishamakopasamachaturbhujasadrīś.*

RHOMB'OID. *n.* a figure like a rhomb—*Shabīh-be-mū'ūn, shabīh-i-mū'ūn*—*Tiryagīyat, ajātyāyat wā vishamakopīyat.*

RHOM B'OID'AL. *a.* like a rhomb—*Shabīh-be-mū'ūn-shakl, shabīh-i-mū'ūn-shakl, shabīh-i-mū'ūn ke manīnd*—*Āyatakalp, āyataprāya, vishamakopīyatasadrīś.*

RHUMB. *n.* a vertical circle of any given place, a point of the compass—*Kisī mu'āyīn jagah kī samtā-rāsī dāira, dīś*^h—*Dīrūmapāl, dīś.*

RHUB'ARIS. *rū'barb, n.* (*Lat. rha*) a medicinal root—*Rāwand, rewand, rewand-chīnī, rewand-i-chīnī*—*Rewas, rewachīnī.* [Rewasamīśrit, rewachīmīśrit.

RHUB'ARIS RATE. *a.* thickened with rhubarb—*Rāwand āmez, rewand-i-chīnī ālūl.*

RHYME. *rhīm, n.* (*S. rīm*) correspondence of sounds at the ends of verses, harmonical succession of sounds, poetry; *v.* to accord in sound, to make verses, to put into rhyme—*Qāfiya yā sa'f, musajja' al-fū: yā baitūn, shī'r yā nazm; v. musajja' h., baitūn banānā yā shī'r kalnā, qāfiya band yā musajja' k.*—*Yamak anuprīs antyasabdāsamātī wā mītrīkshar, yamakāślok tuk wā yamakāślud, kāvya wā kavīti; v. yamak h. wā mīlmā, kavīti wā kāvya k., yamak wā anuprīs k.* [Yamak, ananuprīs.

RHYMELESS. *a.* destitute of rhyme—*Be-qāfiya, be-sa'f, gair-musajja'*—*Yamakalīn, aya-Rhym'ar, Rhym'ester, n.* a maker of rhymes—*Qāfiya-go, shā'ir, bhā'irā^h*—*Kavī, yamakāślokārachak.*

RHYTHM. *rhīthm, n.* (*Gr. rhuthmos*) a division of time into short portions by a regular succession of motions impulses sounds &c. producing an agreeable effect as in music poetry dancing &c.—*Tāl^h, lay^h.*

RHYTHMICAL. *a.* pertaining to rhythm, having rhythm—*Tāl yā lay ke muta'alliq, tāl-dār yā lay-dār*—*Tālasambandhī wā layasambandhī, tālabaddha layabaddha wā tālavāśīst.* [w. wā haṁstā-huā, hāsyotpādak hāsoṭpādak wā hāsyajanak.

RI'ANT. *a.* (*Fr.*) laughing, exciting laughter—*Mutabassim, khanda-angez*—*Haṁsne*

- RIB**, *n.* (S.) a bone in the side of an animal, any piece of timber which strengthens the side, a prominent line, a strip; *v.* to furnish with ribs, to inclose—*Paṣṭi yā paṣṭiśi^h*, *ek lakṛi jis se pahḷa mazhūt hotā hai jāise jahāz yā kishṭi kī kamāni, ubhri^h hai lakṛi yā dānū^h, dhujj^h*; *v.* *paṣṭi paṣṭi yā ubhri-hai lakṛi yā dānū^h* *banānā^h, gheri^h*—Parṣukā pīrswasthi wā pīrswak, koī lakṛi jis se alang porhi hotā hai jāise chūṛī dāt wā nāw kī polind, ut̥hi hūi rekhiā, paṭṭī.
- RIBBON**, *a.* furnished or marked with ribs—*Paṣṭi-dār, paṣṭi-dār, pahḷu-dār, ubhre-khatt-dār*—Pīrswakayukt, paṣṭilivīśiṣṭ, rekhiāukt.
- RIBROAST**, *v.* to beat soundly—*Bahut mārṇā pīṭnā yā thoṅknā^h*.
- RIBWALL**, *n.* (Fr. *ribaud*) a lewd person; *a.* low, base, mean—*Mugallaza-go, had-mast shakhs*; *a.* *pāji, dūu yā zāl, kamīna*—Durmukh, asuddhabhāshī, galeṇḍā, lampatavyakti, durāchārī; *a.* nēh, kutsit, adham.
- RIBWALLISH**, *a.* disposed to ribaldry—*Pīchigāt kī tarāf māit, fahsh yā mugallaza kī tarāf rāgib*—Durvachanaśīl, kulsitavākyasīl.
- RIBWALLRY**, *n.* lewd vulgar language—*Fahsh, mugallaza, pīchigāt*—Durvachan, kut-stavākyā, gālī, avāchya, nyanā, māngā.
- RIBBAND**, **RIBBON**, *n.* (Fr. *ruban*) a fillet of silk; *v.* to adorn with ribbands—*Reshmi jīta gā gar*; *v.* *reshmi jīta yā gar se arāsta k.*, *reshmi jīta layānā*—Patta kī māit dorī sirbandhani wā mūṛibandhani; *v.* patta ke upre dorē wā sirbandhani se susobhīt wā abākṛit k. [*or, raut*—Dhanya, dhām, sāli, tapdul, dhanyasūr.
- RICE**, *n.* (Gr. *oriza*) an esculent grain—*Chāwal^h, chāwal^h, birinj yā bīraoj, araz yā RICE*, *n.* (S. *ric*) wealthy, opulent, valuable, sumptuous, fertile, plentiful—*Zar-dār dāulat-mand gā māit-dār, gauri mastagūi yā tarangar, qināti yā girān-bahā, fākhira yā 'amla, var-khē yā jūgūi, kasir wāṇe par yā māmār*—Dhāni wā dhamān, dhāni dhamādhya wā sampatimān, bahāmūlya wā mahāgāi, dhamūlya wā utkṛiṣṭ, upjāi urvār wā bahupālāt, pūrā bhārī bhārāpūrā vipul wā pushkal.
- RICHES**, *n. pl.* wealth, opulence—*Bahut māit mārāl g.* *ar, māt-o-māt^h yā tarangarī*—Dhān vitta wā vibhāv, sampatti dravya dhamādhya wā dhamādhya.
- RICHLY**, *ad.* with riches, abundantly—*Ladūt māit yā tar mārāl se, Lasat yā zīgūdi se*—Dhān sampatti wā vitta se, bahūya bahutiyat bahmāt wā adhikāi se.
- RICHNESS**, *n.* wealth, opulence, abundance, fertility—*Bahut māit yā māt-o-māt^h, tarangarī māt-dār yā dāulat-mand, kas. ad.* *ar kōṛi yā shodhā*—Dhān vitta wā sampatti, dhamādhya wā dhamādhya, bahutiyat bahutāt adhikāi wā bahūya, urvār-twa suśagatā sphitātā wā bahupālāt.
- RICK**, *n.* (S. *hrec*) a pile of corn or hay—*Qalla yā sūkhi-gūṣ kī tēla gauri yā amār, aūt yā sūkhi-gūṣ kī tēla dhar yā rās^h*. [*bāṭay yādū, bāṭāy.*
- RICKETS**, *n. pl.* (Gr. *rachis*) a disease in children—*Bachchū kī ek bādārī*—Balarog, Rickety, *a.* diseased with rickets—*Chhigā bāt-wāl^h*—Śīlhasandhi, adriphasandhi.
- RID**, *v.* (S. *hredhan*) to free, to deliver, to clear, to drive away; *p. t.* and *p. p.* *RID*—*Āzūt k., rihā yā kholās k., sāf k., dōr k. yā haikā d^h*—Mukt k., bacchānā chhōṛānā chhōṛānā wā udhār-k., jhār d., khalena wā huk d.
- RIDANCE**, *n.* deliverance, a clearing away—*Rihāi khalān yā āzādī, safāi*—Mukti ud-dhār chhutkāṛ wā bachāw, parishkāṛ śodhan wā śuddhi.
- RIDDLE**, *n.* (S. *hrīḍat*) a coarse sieve; *v.* to separate by a coarse sieve—*Jharnā^h, chātū yā chātū^h, girhāt, āk yā ākū^h*; *v.* *chālū^h, jhārnā^h*.
- RIDDLE**, *n.* (S. *va dīś*) a puzzling question, an enigma; *v.* to speak ambiguously, to solve—*Mā'annā, chhātān lūg: yā lūg*; *v.* *mā'annā bolnā pēh-va-bolnā yā ibhām-se-bolnā, hall k.*—Śleṣh śleṣhokī gūbhāpāsna wā gūbhāvākyā, pah-ḷi prahelikā wā bījibhāṇawāl; *v.* drishṭakūt bolnā wā sandigdha-prakār se bolnā, vyākhyā-k. kholā samjhnā bujhnā wā siddh k.
- RIDDER**, *n.* one who speaks ambiguously—*Mā'annā-go, chhātān-go, ibhām yā pēch se bolnē w., mā'annā bolnē w.*—Sandigdha-prakār se bolnē w., drishṭakūt bolnē w.
- RIDDERLY**, *ad.* in the manner of a riddle—*Chhātān yā lūg: ke bair se*—Pahelī wā prahelikā kī rīti se, bījibhāṇawāl kī bhānti se.
- RIDE**, *v.* (S. *ridan*) to travel on horseback or in a vehicle, to be borne, to sit on so as to be carried, to manage a horse; *p. t.* *RODE* or *RID*; *p. p.* *RIDDER* or *RID*—*Sawār h. yā sawār ho-kar jānā, jānā^h, sawārī k., chhūk-sawārī k., yā ghore par khab sawārī k.*—Chārhnā wā chārṅkar jānā, chālū, kisi vāhan par jānā, ghore par bhālī bhānti se chārṅkāt wā āsān jānānā.
- RIDE**, *n.* an excursion on horseback or in a vehicle, a road cut for riding—*Sawār ho-kar jānā, sawārī kī sayak yā ek sayak jo lūgōn ke sawār ho-kar jānē ke liye nikālī gāi ho*—Kisī vāhan par chārṅkar jānāt wā ghūmnā phirnā, vāhan wā ghoreddī kī sayak.
- RIDER**, *n.* one who rides—*Sawār, rāḍib, chārṅkārīyā^h, chārṅne w^h*—Arōhi, roḥak.
- RIDING**, *p. a.* employed to travel on any occasion; *n.* a road cut for riding—*Safar ke liye mūqarrar*; *n.* *sawārī kī sayak*—Yātrā wā bhramāṇ ke nimitta niyukt; *n.* vāhanamārg, vāhan kī sayak.

RID'ING-COAT, n. a coat for riding on a journey—*Ek fargāl yā kurti jo safar meñ savār hone ke waqt pahin-lete haiñ*—*Ek angarkhā jo vāhan par chahne ke sunay meñ pahin-lete haiñ.* [ke vāhan par chahne ke kapre wā vāstra.]

RID'ING-DRESS, n. a riding dress for a lady—*Bihyōñ kī savārī-kī poshāk*—*Striyōñ RID'ING-HOOD, n.* a hood used when riding—*Savārī ke waqt kā ghūnghat*—*Vāhan par chahne ke sunay kī ghūnghat.*

RID'ING-HOUSE, RID'ING-SCHOOL, n. a place or school where riding is taught—*Wah jagah jahan savārī kā jann sikhlayā jatā hai, jann-i-savārī ke sikhāne kī jagah*—*Aswārahāshālā, aswāsikhāshālā, ghore par chahne kī vidyā sikhāne kī jagah.*

RIDGE, n. (*S. hric*) the back, the top of the back, the top of a roof or slope, a strip of ground thrown up by a plough, any long elevation of land, a wrinkle; *r.* to form a ridge, to wrinkle—*Pushl, sar-i pushl, kisi chhat chhāyan yā dhāt kā sab se kōchī hissā, wah hūchī zamin jo ek kūñg yā vaghārī ke har do taraf ban jātī hai, koi baharī zamin jo dūr tak chālī jātī hai, shikau yā chin; v. mēñ yā rīph bandānā, sikhānā yā jhūrī lānā*—*Pīth* wā prishth, prishthāgra rīph wā kangror, kisi chhat chhāyan yā dhāt kī ūchī prishthadhārā, kūñ karī wā reghārī ke donon or kī ūchī bhūmī, mēñ dūñrī wā ūchī bhūmī jo dūr tak chālī jātī, jhūrī wā chārmarekht.

RIDGE, a. rising in a ridge—*Rīph yā mēñ sā ūchī-huā, baherī yā mēñ se sā.*

RID'GEL, RID'GELING, n. an animal half castrated—*Nim-khasi yā nim-dhātā jānvar*—*Ardhachādamavris-lapajantu, ardhānushkāśūyajantu.*

RID'ICULE, n. (*L. ridiculus*) laughter with contempt; *r.* to laugh at with contempt, to expose to laughter with contempt—*Tasakhkhur, wazāh, tadhik, sukhriga, zahk, hānsā; v. tadhik k., hānsī k., U-pahās, parihās, avahās, thātthā; r. upahās wā parihās k., avahāspad apahāspad wā avahāsabhūmī k.*

RID'ICULE-ING, n. one who ridicules—*Zahik, thātthē-bāz, tasakhkhur k., w., tadhik yā zahk k., v.*—*Parihāsakārī, upahāsakārī, apahāsakārī, hānsī k., w., avahāsakārī.*

RID'ICULOUS, a. deserving ridicule—*Wājib t tasakhkhur, tadhikī, qābil-i-tadhik, sukhriga angē, muzhik*—*Upahāsiyā, avahāsiyā, upahāsiyogya, upahāsiyashay, hāsiyāspad, hāsiyāpadak, hāsiyāpidak, hāsiyākar, hāsiyājanak, hāsiyānak.*

RID'ICULOUSLY, ad. in a ridiculous manner—*Sukhriga angē se, muzhikāna, tadhikī taur se, wājibā-tasakhkhurī se, tasakhkhur se, mazāh se*—*Hāsiyāprakār se, upahāsiyāprakār se, avahāsiyā rīthī se, parihāsiyābhāve se, hāsiyākar rīthī se, upahāsiyātī se, apahāsiyātī se.* [y. a. qābiligt tadhikī—*Upahāsiyātī, apahāsiyātī, parihāsiyātī, hāsiyātwā.*

RID'ICULOUSNESS, n. the state of being ridiculous—*Wājibā-tasakhkhurī, sukhriga-angē, RID'DOTTO, n. (*It.*) a musical entertainment—*Nāch, nāch aur gānā bajānā.**

RIFE, a. (*S. ruf*) prevalent, abounding—*Bahut gāthī yā dān-yū, rīfādā yā kasir*—*Prabud, bahut wā bahut.* [Prabudati se, bahutāyat bahutāt wā bahulya se.

RIFE, ad. prevalently, abundantly—*gāthīyan yā bā-zabab, rīfādātī yā kasrat se*—**RIFE, n.** prevalence, abundance—*Gādabā yā zor, rīfādātī yā kasrat*—*Prakalabā, bahulya wā bahut iyat.* [chhāt khāt yā tadhāt.

RIFE'KAFF, n. (*Ger. raffel*) sweepings, refuse—*Karkat karā jhāyan yā bahārān,*

RIFLE, r. (*Fr. rifle*) to rob, to plunder—*Chhin-ūā chhin-ūā yā chhin-ūā yā chhin-ūā, lātānā,*

RIFLER, n. a robber, a plunderer—*Chor chhātā yā lātānā, dākā yā daktār.*

RIFLE, n. (*Ger. rifel*) a gun having the inside of the barrel grooved—*Ek qism kī bandūg jiski nālī meñ sūnkā hotā hai*—*Ek prakār kī agnyastra bāndhne w. jiski nālī meñ sūnkā hotā hai.*

RIFLEMAN, n. one armed with a rifle—*Qarāwal, bandūg-ehī, aisi bandūg bāndhne-wālā jiski nālī meñ sūnkā hotā hai*—*Aisa agnyastra bāndhne w. jiski nālī meñ sūnkā hotā hai.*

RIFT, n. (*S. rift*) a cleft, a fissure; *r.* to cleave, to split, to burst, to open—*Dar, shikōf yā shigāf; v. phirnā, chhinā, phirnā turkūnā phatnā phatnā yā turaknā, kholnā yā khulnā*—*Darā, chhed chhidra wā chīr.*

RIG, r. (*S. riga*) to dress, to fit with sails and tackling—*Lībās yā poshāk pahinānā, pāl aur rasse wāgaira mastil ke sūz-o-simān se ārāsta k.*—*Kapre wā vāstra pahinānā, pāl aur rasse ādī gunavrikshakasajjī se sajjānā.*

RIGGING, n. the sails and tackling of a ship—*Jahūz ke pāl aur rasse-rassi wāgaira mastil kā sūz-o-simān*—*Nankī ke pāl aur rasse-rassi ādī gunavrikshakasajjī.*

RIG, n. a wanton, a trick, bluster—*Pāhishā, fāreb, shor yā shekhi-o-lāf-zavī*—*Puñśchalī, dhokhā wā chhāl, haurā kōhilā wā bāndarbhābhkī.*

RIGGING, a. wanton, lewd—*He-zab be-qūd yā shokh, mast yā shahwātī*—*Chāñchal kāmchārī wā svechchhā, kāmuk wā kāmī.* [nich.]

RIG-A-DOON, n. (*Fr. rigodon*) a dance—*Ek qism kā nāch*—*Ek bhānt kā nāñch wā*

RIG'GATION, n. (*L. rigo*) the act of watering—*Sūñchātī, pāñī sūñchnā.*

RIG'GLE, See WIGGLE.

RIGHT, rit, a. (*S. rit*) straight, just, equitable, fit, proper, true, correct, not left, direct; *ad.* in a straight line, justly, properly, truly, vory; *n.* justice, equity, just

chām, legal title, privilege, property, legal power, the side opposite to the left; v. to do justice to, to relieve from wrong, to restore to an upright position - *Mustawī yā mustawīn, sadiy yā wājib, 'ādilān wa munāsib, lūq, mā qūl ba' bar-jastā jāz yā kalāl, haqq, sabih yā dharat, rāst, sākh* ^h; w. *sākh* ^h, *wājib* ^h sr. *hāj* ^h bar-jastā yā munāsibat sr. *rāst* ^h sr. *zījād* yā *nihāyat*; n. *insāf* yā *dād*, 'adl, *rāst* yā *wājib* dā' wī, *istihqāq, haqq, haqqiq* mīlk yā mīlkīyat, *ikhtiyār* i *qanūn*, *ikhtiyār* i-jāz *iqtibār yā maqtūr*. *qanūn*; v. *insāf* yā 'adl k., *dād*-d. yā *haqq-dilān*, *phir sabih dastūr mustawīn mustawī yī rāst* k. - *Sard* wā *riju*, *yathīn* nkt wā *yathīn* yogyā, *nyāya* wā *sanuchit*, *yukt* *upayukt* wā *thik*, *yathochit* wā *yogyā*, *sachchā* *satya* wā *tathya*, *yathārth* wā *suddhān*, *dānyān* *dilān* wā *dakshīn*, *sojā* *adl*, *sard* wā *sojā*, *yathīn* yā wā *nyāyānūs-sr*, *yathārth* *yathātath* *yathīn* yogyā wā *yathātath*, *satya* wā *sachchā*, *bahut* wā *ati*; n. *nyāya* wā *nyāyāt*, *nyāyāt* *niti* wā *nyāyatā*, *swatā*, *satti*, *adhihār*, *vīta* wā *dham*, *samārthya*, *dakshīn* *ūng* *dakshīn*, *adl* *dakshīn* wā *aprasāya*; v. *nyāya* k., *swatā* *dilān* wā *udhār* k., *phir jāisi* kā *tāisi* *khārā* wā *jōthā* k.

Rich: kots, a. just, equitable, virtuous—*Sadiy sa'i-k mattapi gá ríst, 'ádlil' gá munsif,*
nek khób pársa nek klu nek-k'ir'ir gá Káadi-tars—Dharmik wá dharmnavati, nyá-
 yáchári wá nyáyapar, ádhu sattwik puvyásl' wá dharmi.

RIGHTeous Lx. *ad. justly, honestly, virtuously* — *Ráste gá wájibi se, ámún dári rást-bázi gá dígínót-dári se, dín dári Khudá tarsi rok-kirdári aki gá khibi se* — *Daarmi-kadé se, daarmatá wá daarmá se, sathuwá sathutá wá puratá se.*

RIGHTeousNESS, a justice, virtue, holiness. *Latif ducastā gē' aull, naki sulāhiyat*
Khudā-tarsi gē vāt-bā'ī, pīki gē pīrsai--Nyaya nyāyastā wi nyāyātī, dharm dhar-
 māchār dharmācharan sachelsuit wā sūdhit wā, pūrvata wā pavitratī.

RIGHTER, n. one who sets right. *Diid d. w., haq̃ diid̃m w., iasif k. w., durust k. w.* —
Nyfa k. w., swatwa diñam w., thik k. w.

Right etc., a. having right, just. lawful—*Happy dir masthiqq gi zi-hayq, munásib*
ma'qal wajjib gi 'adil-na, jalal jidi pi dhar'i - Adhikari - wá sálhikar, nyáyya wá
 yathoelhit, nyáyi yathányáya wá dharúya.

RIGHT 'RĪ-LĪ, *ad.* according to right—*Ḥ-qm̄ yī istih p̄q ke rú se, insáf se bá-haqq—*
Adhikār ke anusār, adhikāranusar se, dharmīnusar se.

RIGHTFULNESS, *NESS*, *n.* justice, moral rectitude - *Isufi ni usufi gá durusti, rústi sidiy saláhiyát Khulá tawsi neki gá rist ba'i* - Nyáya nyáyya wa nyáyi ni, sídhitú sídhitwa panyásiláti sítwikavristi wá sadicháir.

RIGHTLY, *ad.* justly, properly, exactly - *Ies if se, rāsti se, d'urasti se*—Yathānyāy, yathādharm yathavogya wā yathochit, bhikṣik. [wā yathānṛthā, sājñā wā sauralatā.]

RIGID, *a.* *rigido* stiff, inflexible, strict, exact, severe, cruel - *Karā^h, nā malīm*.

sakht, *bārik*, *kurakhit-gō durusht*, *song dil gō bē-rahun* — Kartā, āññhil wī ammanānya.
kathūn wī nyat, sūsashun wī sūsashmadarsī, kathūr wī krūr, pāsūyahriday nirday
wī rishthur.

Ri-gāhī-r̥y, a. stiffness, inflexibility, severity -- *Kapāi^h. nā-mulāyamat gā nā-mulāmat,*
sakhti durnasti gā karakṣhṭagi — Karāyam dvirhātā wā stabdhātā, anananiyātā, ka-
 thāmatā kathorātī kāthiṇya wā karakṣatā.

RĪG'ID-ly, *ad.* stillly, inflexibly: severely - *Karāi se^h, nī-mulāyanat yā nī-mulāimat se, sukhiṭi durusṭi yā karakṭhāt se* - Karapm wā stabalhatā se, ananmaniyatā se, kaluhinatā kathoratā nishthuratā wā karkasatā se.

RIĠ'ID NESS, n. stiffness, inflexibility, severity — *Karāṭ^h, nā-muliyamat qī nā-mulāi-mat, saḥlātī dārashūt qā karakhūtī* Karāṭim n saḥlathatī, anamaniyatī, kaṭhina-tā kathoratā kāṭhina nishṭhuratī wā karkaṣatā.

Ri'a'ou, *n.* stiffness, strictness, severity — *Karā'ī, sakhlī, durushtī shiddat yā kar-
rakhtagi* — Karippan dirghatā wā stabdhata, kathinātā, kathorātā nishthurātā ugratā
wā karka'satā. | thur ugra wā karkas, kathin kari wā karrā, śukṣmadarśī.

HĀ'OR-ous, *a. severe, strict, exact* — Durushti yā karakhti, *sokht, birik* — Kathor nish-
 HĀ'OR-ous-ly, *ad. severely, strictly, exactly* — Durushti yā karakhtiyā se, sokht se,
biriki se — Kathorati nishthuratā ugratā wā karkasūtā se, kathinātā wā karīti se,
 suksimātā se. [thorati nishthuratā wā kathinātā, suksimātā,

RIG'OR-ous-NESS, *n.* severity, exactness—*Darsaṣṭi karakṣṭayī yā saṣṭi, bārikī*—Ka-
RIG'LET, *n.* a flat thin piece of wood—*Takṭī, patṭī*^h.

RYŪMA-ROŪE, *n.* a repetition of idle words, a succession of stories—*Harcu-gō, be-hōda oisse*—*A* saṅgat dīrghakathā. anarthakakathā vā nirarthakakathā. [kirī.

RI'GOL, *n.* a circle, a diadem — *Dáira, táj-tsháhi yá táj* — Mandal wá vritta, mukut wá
RÍLLA, *n.* (L. *rivulus*) a small brook, a streamlet; *v.* to run in small streams — *Nálá^h*,
nálá sofa wá chhotá nádí^h : *v. ghirí^hhiráná^h*.

RĪL' LKT, n. a small stream — *Chhoṭī nālī^h, nālā^h, nār^h*. [aṇwānṭh wā pūntabḥḡ.

RIME, *n.* (S. *hrim*) hoar frost — *Pálá*^h.

RIM'Y, *a.* abounding with rime—*Pāle se bharā hāṭh*^b.

RIM'PLE, *n.* (S. *hrympelle*) a wrinkle, a fold; *v.* to wrinkle, to pucker—*Shikan yā chūn, tak*; *v. chūn dāṭuā, shikan dāṭuā yā tak dāṭuā*—*Jhuri wā charmarekhā, jhol wā parat*; *v. sikornā wā jhuri-dihā, jhol-dihā*.

RIM'PLING, *n.* uneven motion, undulation—*Nā-hamwār harakat, mauj-zari*—*Asamānagati, luhar hitorā wā hitorā*. [valkal, churn wā chām.]

RIN'D, *n.* (S.) bark, husk, skin—*Chhūl yā baklā^b, chhūlkā^b*, *post*—*Twak wā twachā*.

RING, *n.* (S. *hring*) a circle, a circular line or hoop, a small circle of gold or other material worn as an ornament; *v.* to encircle, to fit with a ring—*Dāira, halqa yā girdā, angusthārī*; *v. gheruā^b, muṇḍarī yā angūthī pakinānā^b*—*Vartul, maṇḍal wā chakra, angūthī muṇḍarī wā chhālī*.

RING'LET, *a.* a small ring, a curl—*Chhotī angusthārī yā chhotā dāira, zulf kākul yā jūt*—*Chhotī muṇḍarī wā chhotā maṇḍal, alak wā lat*. [kapot, paṇḍuk.]

RING'DOVE, *a.* a species of pigeon—*Ek gism kē kachūdar, qumrī, fākhā*—*Ek prakīr kā RING'LEAD, v.* to conduct—*Le-jūnā^b, le chātūā^b*.

RING'LEADER, *n.* the leader of a riotous body—*Mabūī ī fasād, sar-i-guroh, sar-i-halqa, mufsidān kā sarḍār*—*Kolihālāsārī wā dastha janāsāmūh kā miyāk, durjanūh kā mukhiyā*. [Chakrikār rūp se ankīt, varitūlakārānkīt.]

RING'STREAKED, *a.* having circular streaks—*tūt khatūn se lahriyā, gol-dhārī wā*.

RING'TAIL, *a.* a species of kite—*Ek gism kē chūl*—*Ek jūt kī chūl*.

RING'WORM, *a.* a disease, a circular tetter—*Chakīrī^b, dīd^b*.

RING, *v.* (S. *hringā*) to cause to sound, to sound as a bell, to tinkle; *p. t.* RING or RING; *p. p.* RING—*Bājūnā^b, thanakūnā yā bājūnā^b, thankūnā thanthanwānā tūtmānā sanamānā yā jhankārū^b*. [jhaunhat, sābol.]

RING, *n.* the sound of metals, a sound—*Ṭankīr^b, ārīz*—*Thankīr jhankīr wā jhaun*.

RING'ING, *n.* the act of sounding a bell—*Bājūnā^b, bājūnā^b, jhankār^b, thankār^b, tankār^b*.

RINSE, *v.* (S. *rinā*) to wash, to cleanse—*Dhūnā^b, chhūnā^b pharchhūnā pharchhūnā yā khachhūnā^b*.

RIOT, *n.* (Fr. *riote*) a tumult, an uproar, noisy festivity; *v.* to raise an uproar, to revel, to luxuriate—*Dangūnā, kharhaskha shor-shūr yā gul-gulipīd, dhūndhām se 'aish jūsh yā khar-mast*; *v. hangūnā kharhaskha yā gul-gulipīd machūnā, dhūndhām se khar-mast yā 'aish jūsh k., 'aishkī k. yā josh meṇ h.*—*Dhūndhām bakherī wā badwā, hull q' haurī tumul kolāhāl wā kalāhāl, dhūndhām se utsav*; *v. kolihāl hullār wā bakh-yā machūnā, ras lūṭnā wā dhūndhām se utsav-k., umāṅg meṇ-h. vilās-k. wā sukhabhog-k.*

RIOTER, *n.* one who joins in a riot—*Dangūt^b, dang-bāz, fitna-angez, khar-mast, nabash*—*Bakherī wā hullār machūnā w., tumulakārī, yāis wā sukhabhog k. w.*

RIOTERS, *a.* turbulent, seditious—*Dange-bāz wā-jūmūh yā sar-kash, fitna-angez yā mufsid*—*Dangūt wā bakheriyā, kalahakārī rījadrohi wā rījavirnddhakārī*.

RIOTERS'LY, *ad.* turbulently, seditiously—*Dange-bāzī yā sar-kashī se, fitna-angez se yā mufsidānā*—*Dange bakherī wā badwe se, kalah wā rījadrohi se*.

RIOTERS'NESS, *n.* the state of being riotous—*Dange-bāzī, sar-kashī, fitna-angez*—*Kalahāsīlātī rījadrohasīlātī, bakheriyāpan.*

RIP, *v.* (S. *ripān*) to tear, to lacerate, to cut open, to disclose; *n.* a tearing—*Chīrnā^b, phīrnā yā chīthūnā^b, chīr-dāṭuā kūt dāṭuā yā tor-dāṭuā^b, kholnā yā khol-dāṭuā^b*; *n. chīr-phīr^b, kūt kūt^b, chūk, kharāsh, chīr^b, phīr^b*. [prakāśan.]

RIP'ING, *n.* a tearing, discovery—*Chūk yā kharāsh, ſukishāf*—*Chīrphār chīr wā phār*.

RIPE, *a.* (S.) brought to perfection in growth, mature; *v.* to make or grow ripe—*Pakhtā, rasīdā*; *v. pakānā yā paknā^b, pakhtā k. yā h.*—*Pakkā wā maj, pakwa siddhā wā prauh*. [Pakwatī vīpāk wā sampannatī se, yatlochit kāl meṇ.]

RIP'ELY, *ad.* maturely, at the fit time—*Pakhtagī se, munāsib waqt meṇ yā hā-manga*—

RIP'EN, *v.* to make or grow ripe, to mature—*Pakhtā k. yā h., pakānā yā paknā^b*—*Pakwa k. wā h., paripakwa wā siddhā k. wā h.*

RIP'ENESS, *n.* state of being ripe, maturity—*Pakhtagī, rasīdagī bulūgat bālīdagī yā kamāl*—*Pakūī pak wā parīpāk, pakwatī pakwābhāv pakwāvasthā wā siddhī*.

RIP'PLE, *v.* (imply) to agitate the surface of water; *n.* agitation of the surface, little curling waves—*Jharjharānā^b, tartarānā^b, sarsarānā^b*; *n. laher yā tarang^b, halkā hitorā yā hitorā^b*.

RIP'PLING, *n.* noise of water agitated—*Jharjharāhā^b, sarsarāhā^b tarārā^b*.

RISE, *v.* (S. *arīsan*) to get up, to ascend, to spring, to grow, to break forth, to increase; *p. t.* RISE; *p. p.* RISEN—*Uthānā uth-baithnā yā kharā-h^b, charhānā^b, nikal-nā^b, upnā jamnā yā upjānā^b, phūt-nikalnā^b, barhūnā yā phīdnā^b*.

RISE, *n.* the act of rising, ascent, source, increase, elevation—*(Uthānā, m'ūd yā 'urīq, aul ibīdā yā shorū^b, taragī ziyādātī yā afzānā, bulanū yā rafāt*—*Uthhāpan sam-utthān wā uthāw, charhaw charhāī charhī wā ūrdhwagaman, jar mūl utpatti wā ārambh, barhāw wā vridhī, ūchhāī wā ūchhāī*.

- RIS'ER**, *n.* one who rises — *U'thne w^h, uthwaigā^h, [aur ma'ne rise jo masdar hai us se samajh lo]* — [*Rise jo dhuta hai us se iska arth jin-lo.*]
- RIS'ING**, *n.* the act of getting up, insurrection — *U'than ya uthnā^h, balcā^h.*
- RIS'I-BLE**, *a.* (*L. risum*) having the power of laughing, exciting laughter — *Matbasim, risikhand khanda-angez ya khanda-khez* — *Hasanasamarthi hasanasaktik wā hasa-nasīl, hisotpādak hisyotpādak wā hisajanak.*
- RIS-I-BIT-TY**, *n.* the power of laughing, proneness to laugh — *Haisne kī quwat, risikhandi* — *Hasanasamarthiya wā hasanasakti, hasanasīlatā.*
- RISK**, *n.* (*Fr. risque*) hazard, danger, chance of harm; *v.* to hazard — *Khatra, khatar ya mukhatara, khauf-i-nipsān; v. khatre meñ dāluā* — *Jokhim, sahsay saikā bhay dar chapet wā vipsad, hāni kī bhay wā dar; v. jokhim meñ dālnā.*
- RIS'ER**, *n.* one who risks — *Jokhim^h, jokhim uthāne w^h, jokhim meñ dālnē w^h.*
- RIT'E**, *n.* (*L. ritus*) a solemn act of religion, a ceremonial observance — *Āin-i-din ya tariq-i-mazhab, rasam* — *Śāstrotakarm devakriyā devakarm devakārya wā saṁskār, riti vidhān vidhi āchār amshatān wā niyam.*
- RIT'U-AL**, *a.* pertaining to rites, ceremonial; *n.* a book of religious ceremonies — *Dīn-mausab āin pāwanū qī rasam-mausab, tariq ar rasmiyāt kī taraf māil; n. kitāb-i-jih, dīnī ya mazhabī dastar-i-'amal* — *Vaidhik vidhisambandhi vidhivishayak wā kriyāvishayak, vyāvahārik wā āchārik; n. kriyāpaddhati, saṁskārapaddhati, karmapaddhati, vidhipaddhati, kriyāvidhi, vidhisāstra.*
- RIT'U-AL-IST**, *n.* one skilled in rites — *Fiqh-dān, jāqih* — *Kriyāvidhiñā, saṁskārasāstra-jñā, vidhipaddhati-veitā.*
- RIT'U-AL-LY**, *adv.* by rites — *Rasm se, āin-i-din ke mutābiq, tariq-i-mazhab se* — *Vidhi se, devakarm wā devakriyā se, riti niyam wā saṁskār se.* [tat.]
- RIV'AGE**, *n.* (*Fr.*) a bank, a coast — *Kanāra ya kināra, sāhil* — *Tir, tat wā samudra-*
- RIV'AL**, *n.* (*L. rivus*) one who is in pursuit of the same object as another, a competitor, an antagonist; *a.* standing in competition; *v.* to stand in competition, to strive to excel, to emulate — *Ham-mathab ham-ārā'ā ya ham-maqasid, ham-āli'ē raqib ya raqib, muqābil harif ya mukhālif; a. muqābil ya ham-maqasid; v. ham sarī k., salqat ya fawqiyat le jāne kī koshish k., ham-chashmī ya barābarī k., ya ham sar ya af'al hane kī koshish k.* — *Ekārthābhilāshī, pratispardhi wā pratiyogī, pratipaksh pātirodhī wā pratiyūdhī; a. pratispardhi, ekārthechehhu, ekārthapavritta, ekārthodyukt, parasparsangharshī; v. ekārthābhilāshī wā pratispardhi h., dūse se utkrishit-hone śreshth-hone wā barh-jāne kī cheshmā k., hiskā k. wā samān hone wā jitne kī udyog k.*
- RIV'AL-RY**, *n.* equal rank, competition — *Ham-sarī barābarī ya musāwī martaba, ham-chashmī harifī riqābat muqābalat ya fawqiyat ke-tige-muqābala* — *Samānpanā, hiskī spardhi spardhi pratispardhi parasparsajyechchā ekārthābhilāshī wā dānj.*
- RIV'AL-RY**, *n.* competition, emulation — *Ham-sarī barābarī ya fawqiyat kī-koshish, ham-chashmī barābarī-kī-koshish ya salqat kī-khārdish* — *Hiskā spardhi spardhi pratispardhi dānj wā ekārthābhilāshī, parasparsajyechchā athawā dūse ke samān hone wā use jitne kī ichchā wā cheshmā.*
- RIV'AL-SHIP**, *n.* the state or character of a rival — *Ham-sarī, ham-chashmī* — *Hiskī, pratispardhi, ekārthābhilāshī, parajyechchā.*
- RIVE**, *v.* (*S. rēft*) to split, to cleave, to rend, *p.t.* RIVEN, *p.p.* RIV'EN — *Phārnā ya phārnā^h, chirnī ya chir-jānā^h, maskinā phornū torūā torānū masaknā phārnā tūnā^h ya toraknā^h.* [torne w^h.]
- RIV'ER**, *n.* one who splits or cleaves — *Phārnē w^h, chirnē w^h, maskinē w^h, phornē w^h.*
- RIV'EL**, *v.* to contract into wrinkles — *Shikan ya chin par-jānā, sikur-jānā^h* — *Jhuri* [durgā, rod gā rād] — *Nādi, nad, sarit.*
- RIV'ER**, *n.* (*L. rivus*) a current of water, a large stream, copious flow — *Jo ya jā,*
- RIV'ER-ET**, *n.* a small stream, a rill — *Chhotī nadī^h, nālā ya nār^h.*
- RIV'ER-ET**, *n.* a small river, a brook — *Ab-jo, uder* — *Chhotī nadī, nālā wā nār.*
- RIV'ER-HEAD**, *n.* a crocodile — *Gharipāl^h, nāgar^h, nihang* — *Kumbhīr, kumbhīr.*
- RIV'ER-GOD**, *n.* the tutelary deity of a river — *Durgā devatā* — *Nad wā nadī kī devatā.*
- RIV'ER-HORN**, *n.* the hippopotamus — *Dargā^h ghorā, asp-i-dargā* — *Vīlu, grāh, avahār, nadīswā.*
- RIV'ET**, *v.* (*Fr. river*) to fasten or secure by bending down the point, to clinch; *n.* a nail or pin clinched at both ends — *Mekh-mārnā, mekh se jārnā; n. mekh* — *Kil mārā, kil se jārnā wā kilabaddha k.; n. kil.*
- ROACH**, *n.* (*S. roache*) a fish — *Ek gism kī machhī* — *Ek bhāntī kī machhī.*
- ROAD**, *n.* (*S. rad*) an open way, a public passage, a place where ships can anchor — *Rah ya rāh, rastā rasta ristā ya shāri-i-'annm, langar-bāri ya langar-gāh* — *Path mārg pañpā sarak hāt dagar wā māg, rājamārg wā rājapath, samudrata^h se kuchh dhīr kī nūbandhanasthān.*
- ROAM'STEAD**, *n.* a place where ships can anchor — *Sāhil se kuchh tafāwut kī langar-gāh,*

langar-bāri yā langar-gāh—Samudratāṣ se kuchh dūr kī naubandhanasthān, nau-bandhanayogynasthān. [mahānārg wa bārī sapak.]

ROADWAY, *n.* a public road, a highway—*Shārī-i'āmm, shāl-rāh*—Rājapāth, rājapath

ROAD, *v.* (S. *gaman*) to wander—*Ghāmnā^b, phirnā^b, ghāmnā-phirnā^b, ramnā^b, bhātukā-phirnā, wāra phirnā^b, āwara-phirnā*—Paribhraman k., bhraman k.

ROAM, ROAM'ING, *n.* act of wandering—*Khānē-bar-doshī, sair, siyāhat*—Bhraman, paribhraman, paryatān.

ROAM'ER, *n.* one who roams—*Rantā^b, batohī^b* [*Roam jo masdar hai us se aur ma'ne samajh-lo*]—Bhramanpakāvi. [*Roam jo dhātu hai us se aur arth jān-lo.*]

ROAN, *a.* (Fr. *rouan*) of a bay sorrel or dark colour with spots of gray or white—*Maqasī, bādīnī raug, chāt^b, gerrā^b*—Śuklavinduchitritanilavarā, śuklavinduchitritāśyāmavarā.

ROAR, *v.* (S. *varān*) to cry as a wild beast, to bellow, to bawl, to make a loud noise; *n.* a cry, a loud noise—*Garajānā gājnā yā daharjā^b, bhābhānā bhakarjānā dakarjā yā rābhānā^b, chāllānā yā chāgharjā^b, kāk-mārnā kīgīnā yā chīchīpīnā^b; n. garj garaj gājnā dakarj rābh yā chāghār^b, kāk garjarāhat dhargārāhat yā chāllāhat^b.*

ROAR'ER, *a.* one that roars—[*Roar jo masdar hai us se isai fā'il ke ma'ne samajh-lo*]—[*Roar jo dhātu hai us se kartā kā arth jān lo.*]

ROAR'ING, *n.* the cry of a wild beast, outcry of distress, a loud noise—*Gājan garj garaj dakarj rābh yā chāghār^b, dukh yā pūr kī chāllāhat yā kāk^b, garjarāhat dhargārāhat*

ROARY. See ROBY.

ROAST, *v.* (Fr. *rôtir*) to prepare food by exposing it to heat, to heat to excess, to dry, to parch, to jeer, to baiter; *n.* that which is roasted—*Kabāb k. yā biryān k., nihāgat garm k., khushk k., bhūnjā^b, tāna zani k., maskhara banānā yā mazāh k.; n. kabāb^b, Bhūmū wa reñkū, atitapt k., sukhānā sukhānā wā sushk k., kamrā wā kālhrūt, uphās k., thātthā hañsi wā parthās k.; n. aigārūparipichitatravy, jo kuchh bhānā señkī wā bhūnjā jay.*

ROB, *v.* (Ger. *rauben*) to take by illegal force, to plunder, to steal, to deprive—*Chhān-nā chhō-tenā yā chhūn-tenā^b, wār-tenā lātū yā dākā-dāt-kar-tenā^b, chor-nā chor-nā yā chorī-k., lenā le-tenā yā nikāl-tenā^b.*

ROBBER, *n.* one who robs, a thief—*Rāh-zan rah-mār qazzāk yā qazzān, dazl*—Dakait batmār dākū bat-pū wā luterā, chor wā chottā.

ROBBER-Y, *n.* theft by force or with privacy—*Rāh-zanī, rah-zanī, qazzākī yā qazzān, dazl, dakaī^b, thagā^b, chorī^b, lāt pāt^b.*

ROBE, *n.* (Fr.) a gown of state, an elegant dress; *v.* to put on a robe, to invest—*Jāma qubā yā āmdā labādā, libās yā poshāk; v. libās पहिरना yā pahīnānā, khilāt yā khāl'at pahīnānā*—Mamasūchakavāstra, sahlavāstra rājvāstra wā utkrishtavāstra; *v. mūnasūchakavāstra pahīnā wā pahīnānā, pahīnā wā pahīnānā.*

ROBIN, ROBIN-BEET BEEAST, *n.* (L. *robur*) a bird—*Ek qism kī chīrīyā jiskā sīna surkh hotā hai, surkh-sūr*—Ek bhāntī kī chīrīyā jiskī chhātī raktavarū hotī hai, lohīta-vakshapakhshī.

ROBIN (GOOD FEL-LÖW, *n.* a goblin—*Bhūt^b, parēt^b, jinn, 'ifrit, shaitān*—Vetāl, [pisich, pret.]

RO-BUST, *a.* (L. *robur*) strong, vigorous—*Zor-āwar yā shah-zor, zabar-dast pur-zor qawī sīna-zor yā mazbūt*—Dhīhūng dhīhāsur wā push, balawān balī wā parākramī.

RO-BUSTIOUS, *a.* strong, boisterous—*Zor-āwar shah-zor yā mazbūt, hangāmī kalla-darāz yā dange-bāz*—Balawān balī dhīhūng wā parākramī, kolāhālākārī wā dangait.

RO-BUSTIOUSLY, *ad.* with violence—*Ha-zor, zabar-dastī se, zor-āwarī se*—Bal se.

RO-BUSTIOUSNESS, *n.* strength—*Zor, tāqat, qawāt yā qawwat*—Bal, śakti, parākram.

RO-BUSTNESS, *n.* strength, vigour—*Zor-āwarī yā shah-zarī, sīna-zorī pur-zorī zabar-dastī yā mazbūtī*—Dhīhūngutā sarīradhīrhatā wā porhūgen, bal śakti wā parākram.

ROCKAM-BOLE, *n.* (Fr.) a sort of wild garlic—*Ek qism kī lahsan*—Ek bhāntī kī lahsan.

ROCK'ET, *n.* (Fr.) a surprise—*Ek taur kī safaid libās jo pādī loq pahīnte hain, jub-ba-pādī*—Purohiton kā vastravīśesh, ek bhāntī kā lañbā aingarkhā jo purohit pahīnte hain.

ROCK, *n.* (Fr. *ror*) a large mass of stone, strength, defence, protection—*Chatān chatān yā bahūt hā barā dhokā^b, zor qawāt qawwat tāqat yā mazbūtī, panāh, kifāzat*—Śilā silā sthūlapāishān wā vrīhāt-pāishān, śakti bal dhīhūngutā wā parākram, āśraya, trān wā rakshā.

ROCK'LESS, *a.* being without rocks—*Be-chatān yā be-chatān*—Śilāhīn, śilāśūnya.

ROCK'Y, *a.* full of rocks, hard, stony—*Pathrīlā^b, sakht, sang lākh*—Śilāmāy śileya śilāpūr wā śilāwān, karā wā kathor, pāishānamāy wā prastaramāy.

ROCK'INESS, *n.* the state of being rocky—*Pathrīlā-pan^b, sakhtī*—Śilāmāyatwa, prastaramāyatwa, kathoratā. [kpat.]

ROCK'PIGEON, *n.* a species of pigeon—*Ek qism kī kabūtār*—Ek prakār wā jāti kī

ROCK'SALT, *n.* mineral salt—*Sēndhā-namak, namak-i-lāhawī*—Sindhulavan, sēndhā non, sēndhā lon.

RÖCK'WORK, *n.* imitation of rook—*Chattān yā chatān-sā kot kām^b, chhattān yā chatān sarikhā banā huā kōi kām^b.* [huā aur kātne meū us se sūt nikaltā hai^b.

RÖCK, *n.* (Dan. *rok*) a distaff—*Bhavūtī^b, vah dandā jismēi san yā pātū^b lapet dete-*

RÖCK, *v.* (Dan. *rokker*) to move backwards and forwards, to lull, to reel—*Hilānā yā jhulānā^b, āvām yā taskin d., kīlūnā^b—Dohinā wā dūlānā, śānt k. wā śāntī d., jhulnā jhūmnā wā dōlnā*

RÖCK'ER, *n.* one who rocks a cradle—*Hindolā yā pālnā jhulāne w^b.*

RÖCK'ING, *n.* the state of being shaken—*Hilān^b, dūlān^b.* [—*Aguivān.*

RÖCK'ET, *n.* (Dan. *ruket*) an artificial fire-work—*Harāi, anār, chhuchhāndar^b, bān^b.*

RÖCK'ET, *n.* (L. *cruca*) a plant—*Ek qism kō nabāt—Ek jāti kī pandha, aushadhi-yīsh, oshadhivīsh.*

RÖD, *n.* (S.) a long twig, an instrument of punishment, an instrument for measuring, a kind of sceptre, a long slender pole for ampling—*Chhaurī^b, bad, ek qism kā māj p saphe pānsh qaz kī hotā hūk, ek qism kā 'asa-i shukī, machhī mārne kī laygī^b—Chhar wā laggā, sūtkm pukan bēnt wā tārān, ek māj jo gyarah lath ko lagbhag hotā hai, ek prakār kī rījādān, machhī mārne kī lathī chhar.*

RÖD, *p. t. of ride—[Ride kī nāzi-mullay]—[Ride kī simānya blāt.]*

RÖD-MONT, *n.* (It. *Redomonte*) a vain boaster; a. boasting, bragging—*Lāf-zan, khud farosh, kalla-zan, khud-savā; a. khud-tarāsh, khud farosh—Ātmāslāghī, apnī bārī k. w., a. dambhī wā ātmāslāghī, dūng mārne w. wā lāmbī-chaurī hānkne w.*

RÖD-MON TĀD, *n.* vain boasting, empty bluster, rant; *v.* to boast, to bluster—*Khud faroshī yā shekhī, lāf-zan yā kalla-zan, harābat yā barharābat^b; v. shekhī yā jakh k., khud-faroshī yā lāf-zanī k., Ātmāslāghī garvitavākya wā dambhikavākya, dūng wā hānd urbhahhī, hūk bakwīd wā sūnyakāthā; v. apnī bārī k. wā lāmbī-chaurī hānkne, dūng-mārni dambh-k. wā bamakna.*

RÖD-MON TĀD'IST, RÖD-MON TĀD'OR, *n.* one who boasts or blusters—*Khud farosh, lāf-zan, kalla-zan, shekhī-bāz—Ātmāslāghī, dūng mārne w., apnī bārī k. w., lāmbī-chaurī hānkne w., bamakne w.*

RÖE, *n.* (S. *ra*) a species of deer, the female of the hart—*Harān yā hiran^b, harāī yā hiran^b.*

RÖE, *n.* (Ger. *rogen*) the eggs or spawn of fishes—*Machhī kī mūtā^b.*

RO GĀ'TION, *n.* (L. *rogā*) litany, supplication—*Lāpū meū khass-o-āmm kī tarāf se 'thādāt yā muntājāt ka ek tar, istidā illīm nigāz yā dū'ā—Kishṭiyasamāj kī ek prarthānā ing. prarthānā anmay wā bintī.*

RO-GĀ'TION-WEEK, *n.* the second week before Whit Sunday—*Khass muntājāt yā 'thādāt ke tīg mugavar ek hafta—Pnyasaptāh, Kishṭiyasamāj kī or se 'sawarprarthānā kī nimitta niyat saptah.*

RÖG'ER, *n.* a knave, a villain, a vagabond, a wag; *v.* to play knavish tricks—*Harām-zādā yā dagā-bāz, bad-zāt yā sharīr, āvārā yā shahid, mashhūrā yā thathe-bāz; v. harām-zādā yā bad-zātī shorarat yā dagā-bāzī k., Thag wā dūrtta, sāthi durjan dushṭān durātunā wā pāpātma, huchhī wā bahetī, thathol hānsor wā parihāsa-vedī; v. chhāl kapāt dūrttātā sāthātī durjanatā wā huchhānā k.*

RÖG'ER-Y, *n.* villainy, waggery—*Sharārat harām-zādā yā bad-zātī share yā dagā-bāzī, zerāfat thathe-bāz yā mashhūrāgī—Durjanatā dūrttātā sāthātī nātkhātī vāchhān wā kapāt, parihās khilī thatholī wā bhāngī.*

RÖG'ER-SH, *n.* qualities or person of a rogue—*Dagā-bāzī, bad-zātī, sharr, harām-zādāgī—Dushṭātā, durjanatā, sāthātī, dūrttātā.*

RÖG'ERISH, *n.* knavish, wagwagish—*Harām-zādā bad-zāt dagā-bāz yā sharīr, zarif thathe-bāz yā khush-tab—Durjan durātunā dūrttā dūrttā sāth kapātī wā chhālī, rasājūa hānsor wā rasik.*

RÖG'ER-ILY, *ad.* like a rogue—*Sharīrānā, harām-zādā ke tar se, bad-zāt ke mīnind, dagā-bāz ke mīnind—Phūrtā thag durātunā durjan pāpātunā wā sāthi ke sadrī.*

RÖG'ER-NESS, *n.* knavery, sly cunning—*Sharr sharārat bad-zātī harām-zādāgī harām-zādā yā dagā-bāzī, robūh-bāzī fitrat yā 'āyārī—Durjanatā sāthātī dushṭātā wā kapāt, dūrttātā dūrttātā wā kitātī.*

RÖG'Y, *n.* knavish, wanton—*Harām-zādā sharīr bad-zāt yā bad-diyānat, larāand larīnd mast yā shekh—Sāthi durātunā durjan kapātī wā pāpātunā, chāchhāl asthīr kāmāchārī wā swechhā.*

RÖIST, RÖIST'ER, *v.* (Fr. *rustre*) to bluster, to bully, to swagger—*Karr-o-farr k. yā kalla-zanī-k, gurfish-k, shekhī-k, yā gidar-bhabhī dikhānā, lāf-zanī k. yā dūn-tenā—Phūnpūn k., akrātākri-k, bhabhāknā bamaknī wā lāmbī-chaurī-hānāmī, bāndarghurī-dikhānā dhānkānā wā dūng-mārā, ātmāslāghī-k. garajnā dhikkārnā wā bārī bārī bātūn phatakūnī.*

RÖIST'ER, RÖIST'ER-ER, *n.* a blustering fellow—*Lāf-zan, kalla-zan, khud-farosh, gurfish k. w., dūn-tenē w., Ātmāslāghī, dūng-mārne w., lāmbī-chaurī hānkne w., gidar-bhabhī wā bāndarghurī dikhānē w., phūnkā.*

RÖIST'ER-LY, *a.* blustering, violent—*Lāf-zan kalla-zan khud-farosh yā gurfish-k. w.*

tund tez yā dange-biz—Dīng mārne w. phūnphī-k. w. bat-phakorā phūnkyā wā gīdarbhābhī-dikhāne w. prachapd vayagra wā dangat.

ROLL, *v.* (Fr. *rouler*) to move by turning on the surface or with a circular motion in which all parts of the surface are successively applied to a plane, to turn on its axis, to wrap round on itself, to involve, to press or level with a roller, to form by rolling into round masses, to spread with a roller, to run on wheels, to revolve, to move as waves, to fluctuate; *n.* the act of rolling, a mass made round or something like a ball or cylinder, a chronicle or history, a roller, a register, a catalogue—*Dhul-kīnā dhumlīnā dhummanānā lūphkīnā dhangyanānā dhulaknā lūphaknā yā dhangy-nā^b, dhumnā dhuir-par-ghumānā ghūmnā yā dhuir-par-ghūmnā^b, lōphānā lōph-banīnā yā guripānā^b, laprēnā^b, rolūnā^b, lūnriyānā pūnriyānā yā battī-banānā^b, bel-nā^b, gurpurānā^b, phīrānā phīrānā yā chakkar-mārānā^b, hīkōrnā^b, lūhānā yā lahar-nā^b, n. ghūmār yā lūhkānā^b, lōndā golā battī bīrā yā choiyā^b, taurā^b, belānā^b, dāstār javidā yā sijillī, pīhrist yā fīrā^b; *n.* phērā phīrāw wā dhulakāw, golak pīnd pīndī wā puplī, itihās, lōphā lōphiyā wā vārttūdayantra, lekhyapatra, mīmāyālī wā mānāyālī. [lūhke dholkr yā lūhke jūse lōphā^b, belānā^b, dūrī yā lapet^b, patīlī^b.*

ROLLER, *n.* that which rolls, a heavy cylinder to level walks, a fillet, a bandage—*Jo*

ROLLING PIN, *n.* a round piece of wood for moulding paste—*Bela^b, belānā^b*

ROLLING PRESS, *n.* a machine consisting of one cylinder rolling upon another—*Ek kal jismēn ek belān dūar par phīrtā yā ghūmā hātī^b*

ROLL-Y POOL-Y, *n.* (roll, bull, pool) a game—*Ek bhānt kā khel^b*

ROMAGE. See **RUMAGE**.

ROMAN, *n.* relating to *Rome*, popish; *n.* a native or freeman of *Rome*, a papist—*Rom-ke mutā'allig yā Romī, 'Isāī mazhab kā jo tarīq Rom meñ hai uske mutā'allig; n. Rom kī mutawattin yā shahī. Rom ke sardār pādri kā pāi-ran*—*Romiya, Romiyadharmanasambandhī; n. Romiyajan, Romiyadharmanādhīyakshānuyāyī.*

ROMANISM, *n.* tenets of the *Romish church*—*'Isāī mazhab yā dīn kī jo tarīq Rom meñ hai uske 'uqūd*—*Romiyadharmanemat, 'Isāīdharman kā jo mārg wā panth Rom meñ hai uske mat.*

ROMAN-IST, *n.* a *Roman Catholic*, a papist—*Rom meñ 'Isāī dīn kā jo tarīq hai uskī mānuv n. Romī-dīn yā Rom ke sardār pādri kā pāi-ran*—*Romiyadharmanāvalambī, Romiyadharmanādhīyakshānuyāyī wā Romiyadharmanāmatānuyāyī.*

ROMANIZE, *v.* to till with Latin words or modes of speech, to convert or conform to *Romish* opinions—*Lātin zabān kī alfāz yā muhāwarān se bhar-d., 'Isāī dīn kā jo tarīq Rom meñ hai uske muwāliq k. yā h.*—*Lātin bhāshā ke śabdōn wā vāgrīti se bhar-d., Romīyā 'Isāī dharman kā anuyāyī k. wā h.*

ROMISH, *n.* relating to the church of *Rome*—*Romī dīn ke mutā'allig, 'Isāī-dīn kā jo tarīq Rom meñ hai uske mutā'allig*—*Rom yā 'Isāīdharmanasambandhī, Romiyadharmanāvalambī wā Romiyadharmanādhīyakshānuyāyī.*

ROMIST, *n.* a papist—*Romī dīn yā Rom ke sardār pādri kā pāi-ran*—*Romiyadharmanāvalambī, Romiyadharmanādhīyakshānuyāyī*

ROMÉEN-NY. ROMÉSCOT. n. a tax formerly paid to the church of *Rome*—*Ek khīrāj yā muhsul jo sābiq meñ Rom ke sardār pādri ko dīyā jātā thā*—*Ek kar jo āge wā pūrvakāl meñ Romiyadharmanādhīyaksh ko dīyā jātā thā.*

ROMAN(CE), *n.* (Fr. *roman*) a tale of wild adventures, a fiction; *v.* to lie—*'Ajīb sar-guzashtōn kā qissa, afsāna dāstān yā hikāyat; v. jhūth kahūn^b, jhūthī kahānī kahānī*—*Adbhutacharitrakathā wā adbhutacrittāntakathī, kalpitakathā wā jhūthī kahānī; v. adbhutakathopākhyān k., mithyā kahā.*

ROMAN(CE), *n.* a writer of romances—*Qissa-go, 'ajīb sar-guzashtōn kā afsāna-go yā qissa-go, afsāna-go, nālir dāstān-nawīs*—*Adbhutakathopākhyānakartā, vichitra-charitrakathārahalak.*

ROMANTIC, *a.* wild, improbable, fanciful—*'Ajīb yā 'ajīb, gair-mumkin khilāf-i-qiyās yā bē'id-az-aql, khayālī*—*Vilakshān adbhut anokhā amūthā wā nīrālā, asambhav, kalpit.*

ROMANTICALLY, *adv.* wildly, extravagantly—*'Ajīb yā nālir tarīq se, bē-hādagi se yā bē-amānāz*—*Adbhut vilakshān anokhī amūthī wā vichitra rīti se, atyāchār wā vyabichār se.*

ROMP, *n.* (ramp) a noisy boisterous girl, rude noisy play; *v.* to play noisily—*Dhūm-dhām aur chanchal chhokri^b, gūwārā khel jismēn barā haurā hotā hai^b; v. gūwārānā khel khel-nā^b, haurē aur dhūmdhām se khel-nā^b, khar-mastī k., ach-palī yā ach-palī k^b. [hotā hai uskī taraf mūl—Avinayakīrīāsil, śabdasaहितakīrīāsil.*

ROMPISH, *a.* inclined to romp—*Khar-mastī kī taraf rāgib, gūwārā khel jismēn shor*

ROMPISHNESS, *n.* disposition to romp—*Khar-mastī kī taraf ragbat, gūwārā khel jismēn shor hotā hai uskī taraf mayālān yā mailān—Avinayakīrīāsilatī, śabdasaहितakīrīāsilatī.*

RON'DEAU, *rōn'dō*, *n.* (Fr.) a kind of poetry, a kind of or lively tune—*Ek qism kī nazm, ek qism kā 'umla surod sarod yā tūn*—*Ek prakār kī kavītā, ek prakār kā achchhā*

RON'DLE. See under **ROUND**.

[sur wā tūn]

- RON'ION**, *n.* (Fr. *rognon*) a fat bulky woman—*Moī aur qadd-āwar 'aurat*—*Moī aur bhāri wā sthūlakār stri*.
- ROOD**, *n.* (S. *rod*) the fourth part of an acre—*Ekār kī chauthāī^b, chauthāī-ekār^b*.
- ROOD**, *n.* (S. *rod*) the cross—*Salīb*—*Krīs, krūs*.
- ROOF'LOFT**, *n.* a loft or gallery for the cross—*Salīb ke liye bātā-khāna yā bar-āmuda*—*Krīs wā krūs ke nimitta varand chhannapath wā patī hui mārg*.
- ROOF**, *n.* (S. *roof*) the cover of a house, an arch, a vault, the palate; *v.* to cover with a roof, to shelter—*Bām saṃj yā 'arsh, mīhrāb, gumbaz yā qubba, tālīb^b*; *v.* *pānā yā chhāwā^b, panāh yā sāṃ d.*—*Chhat chhāt pātan paṭw chhappar chhān wā chhājan, torān, khojakasārsh, tāh; v.* *chhāwā wā pātan-kā, āsray d.*
- ROOF'LESS**, *a.* wanting a roof, unsheltered—*Be-chhat be-pātan be-saṃj yā be-'arsh, be-panāh*—*Bīnī chhat pātan chhān wā chhappar kī, nīrasray*.
- ROOF'Y**, *a.* having roofs—*Patā huā^b, chhāga huā^b*.
- ROOK**, *n.* (S. *rook*) a species of crow, a cheat; *v.* to cheat, to rob—*Ek bhāūt kī kucā kucā yā kīg^b, thag^b*; *v.* *thagwā chhāwā yā dhokhā-d^b, chorāwā mōmā yā jātū^b*. [rahtē hātū^b]
- ROOK'ER-Y**, *n.* a nursery of rooks—*Wāh jagah jāhān kaurē ghōstē bātā-kar chāṭhā Rōk'y, n.* inhabited by rooks—*Kanwā se hātā huā^b*.
- ROOK**, *n.* (Fr. *roc*) one of the four pieces placed on the corner squares of the chess-board—*Shatranj kī ek rukh*—*Chaturmāgāsār, chaturmāgāsir, chaturmāgāsārikā, chaturmāgāsārikā*.
- ROOM**, *n.* (S. *room*) space, extent, place, stand, an apartment—*Maidān, was'at, jāc muqām yā maqām, icaz badlā yā badla, khāna bag'a yā hajra*—*Antar wā sthān, phailāw prasār wā parisar, thaur thikānā jagah wā bhūmī, sthān, kothrī wā sālī*.
- ROOM'AGE**, *n.* space, place—*Maidān yā was'at, jāc muqām yā maqām*—*Antar wā sthān, jagah thaur sthān wā bhūmī*.
- ROOM'FUL**, *a.* abounding with room—*Kushāda, wasī*—*Lambā-chaurā, vistīr, vistrit*.
- ROOM'Y**, *a.* spacious, wide, large—*Kushāda, wasī yā khālīsā, bārā^b*—*Vistīr, vistrit wā prasār, chaurā, vīsāl wā vipul*. [—*Vistīrnatā, vīsālātā, vipulatā*]
- ROOM'INESS**, *n.* large extent of space—*Kushādagi, was'at, phailāw^b, lambāī-chaurāī^b*.
- ROOST**, *n.* (S. *roost*) that on which a bird sits to sleep; *v.* to sleep as a bird—*Be-sepā^b, udālā^b, chakkas*; *v.* *bīsrā k^b, udle par baithā^b*.
- ROOT**, *n.* (Sw. *rot*) that part of a plant which is fixed in the earth, the bottom, the original, the cause; *v.* to fix the root, to sink deep, to impress deeply, to turn out of the earth, to destroy—*Bekh, tal, asl bunyād yā masdar, sabab yā bā'is*; *v.* *gar-nā jar-darpnā jar-phailnā jar-pakarnā yā gār-nā^b, dhānsnā^b, baithānā dhānsnā yā gār-nā^b, khol-kar nikālnā yā khakhornā^b, ukhārnā yā ujārnā^b*.
- ROOT'ED**, *p.* a. fixed, deep, radical—*Gārā-huā^b, gahirā^b, aslī zātī yā bunyādī*—*Jar-pakrā-huā bādldhammī wā dīrldhammī, gambhur wā ghor, manlik mūlik swabdhāvik wā swabdhāvaj*. [porhī wā pūshatāī se]
- ROOT'EN-LY**, *adv.* deeply, strongly—*Gahirāī se^b, mūzbātī se*—*Gambhīratāpīrvak, dīrhatāī*.
- ROOT'ER**, *n.* one who tears up by the root—*P'khār-dāne w^b, khol-kar phēk d. w^b*, *jar se ukhār-dāne w^b*. [mūlamay]
- ROOT'Y**, *a.* full of roots—*Por-bekh, jarān se bhārā-huā^b*—*Mūlapūrn, mūlaprachur*.
- ROOT'ED'EN**, *a.* fixed to the earth by roots—*Jar se garā huā^b*.
- ROOT'BUIT**, *n.* built of roots—*Jarān kī banā huā^b*.
- ROOT'HOUSE**, *n.* a house made of roots—*Jarān kī banā huā ghar^b*.
- ROPE**, *n.* (S. *rap*) a large cord, a halter, a cable, a row of things united; *v.* to have such a state or consistency as to draw out into viscous threads—*Haṭh, kamand yā pālāhang, burj yā hamār, guthī huā chizon kī silsila*; *v.* *lāsī banā^b, lāsī pakarnā^b, tār bāndhnā^b*—*Rassī wā barhā, phānsī phānsī wā pās, naurājju wā nāw-kā-rassī, nāthī hui vastnān kī srenī wā dor*.
- ROPE'RY**, *n.* a place where ropes are made, a trick which deserves the halter—*Wāh maqām nūrpān gī jāc jāhān rasse hante hātī, phānsī ke lāq fārē*—*Rassōn ke lanne kī jagah, chhal wā kapat jo pāsādāp wā phānsī ke yogya hō*.
- ROPE'Y**, *a.* tenacious, glutinous, viscous—*Lastasā^b, chīp'chīpā^b, lujlujā yā lujlujā^b*.
- ROPE'DAN-CKR**, *n.* one who dances on a rope—*Rasse par nāñchne w^b, nat^b, bāzī-gar, rasan-biz*—*Sūtrīyan, rajjuyāyī, kāliyan*. [rajjukār, rajjinkārak]
- ROPE'MAK-ER**, *n.* one who makes ropes—*Rasan-sāz, rasan-gar*—*Rassī-rassī banāne w.*
- ROPE'TRICK**, *n.* a trick which deserves the halter—*Phānsī ke lāq dāgī-bāzī*—*Pāsādāp ke yogya chhal wā kapat, phānsī ke yogya dhokhā*. [prachēhinādapāt]
- ROQUE-LAURE**, *n.* (Fr.) a cloak—*Abā, fargāl, labāda*—*Lanabā āngarkhā, pidhān*.
- RO'RAL**, **Rō'RID**, **Rō'RY**, *a.* (L. *rus*) dewy—*Shab-namī, shab-nam-sā*—*Osilā, os sari-khā*. [shab-nam—*Osilā, os se bhārā huā*]
- Rōs'ID**, *a.* dewy, abounding with dew—*Shab-namī, shab-nam se bhārā huā yā pur*.
- ROSE**, *n.* (L. *rosa*) a flower—*Gulāb, gul*—*Javā, javāpushp, japā*.

- RŌ'SA-RY**, *n.* a bed of roses, a chaplet, a string of beads on which Roman Catholics count their prayers—*Gulīb-istīn gul-chaman yā gul-zār, subha shomārī yā zūmār, tashīh*—Javāpūshp kī kīyārī, milā wā japamālā, akshasūtra japasūtra wā smarapī.
- RŌ'SE AL**, *a.* like a rose in smell or colour—*Bā yā raṅg meṅ gul-sā, gul-bā, gul-gūn*—Gandhī wā varṇ meṅ javāsadrīs, gandhī wā raṅg meṅ japā wā javāpūshp ke sadrīs, javāgandhī, javāvarṇ. [lā khilā wā praphullit.]
- RŌ'SE VTE**, *a.* full of roses, blooming—*Pur-gul, sar-sabz*—Javāmay wā javāpūshp, phū-
- RŌ'SED**, *a.* crimsoned, flushed—*Khūb lāl yā qirmīzī, surkh*—Lohit, raktavarṇ.
- RŌ'SET**, *a.* a red colour used by painters—*Masurirōṅ kā surkh raṅg*—Chitrakārōṅ kī lohī wā rakt varṇ.
- RŌ'SIER**, *n.* a rose-bush—*ṭul kī jhāṛī, gul kā per*—Javāpūshp kī jhār wā per.
- RŌ'SY**, *a.* like a rose, blooming, red—*Gul' sā, sar-sabz, gulāhī, pul-gūn gul-fām yā surkh*—Javāsadrīs wā javāpūshp, khilī phulā wā praphullit, javāvarṇ lohīt wā raktavarṇ.
- RŌ'SI-NESS**, *n.* state or quality of being rosy—*Gul fāmi, surkhī, lālī*—Lohitātva, raktavarṇatā. [oshadhivīśesh.]
- RŌ'SMA-RY**, *n.* a plant—*Ek gism kī nabāt, ek bhūṭ kā pandhā*^b—Aushadhivīśesh,
- RŌ'SE'NŌ BLU**, *n.* an old English coin—*Ek gism kā gurānū āngreṣīśikka*—Ek prakār kā panchin highlandeseiya mūdri.
- RŌ'SE'WATER**, *n.* water distilled from roses—*ṭul āb*—Javāpūshpajal.
- RŌS I CRU'CIAN**, *n.* (L. *ros, crux*) one who sought the philosopher's stone; *a.* pertaining to the Rosicrucians—*Pāras patthar kā talāshī yā jagaudā*; *a.* *pāras patthar ke talāshī yā jagaudā ke mutā'allīq*—Sparsaprastarūnveshī; *a.* sparsaprastarūnveshīsambandhī. [dhūp^b, karāyāt^b; *v.* dhūn yā rāl se mūnā^b.]
- RŌ'SIN**, *n.* (L. *resina*) a juice of the pine; *v.* to rub with rosin—*Dhūnā^b, rāl^b*,
- RŌ'SIN Y**, *a.* resembling rosin—*Dhūnā-sarikhā^b, rāl sūb, rāl yā karāyāt sarikhā^b*.
- RŌ'SSEL**, *n.* light hand—*Narm zamin*—Mridu bhūmī.
- RŌ'SSELTY**, *a.* light, loose—*Mulām, narm*—Mridu, sīthil.
- RŌ'STRUM**, *n.* (L.) the beak of a bird or a ship, a stage or platform from which orators harangue—*Mingār yā jahā' kī nokilā sīdā, minbar*—Chonch thoṅh wā nāw kī agā, sabhāyaktōṅ wā suvaktōṅ kā manch.
- RŌ'STRAL**, *n.* resembling the beak of a ship—*Jahāz ke mūṅh sī, jahāz' ke āgr yā sīre ke mūṅh*—Naukāgrasadrīs, chānehmsadrīsānaukāgrā wā nāw ke agā wā mūṅh ke sadrīs.
- RŌ'STRYED**, *a.* beaked, adorned with beaks—*Mingār dār yā chonch-dār, mingār yā sīre se ārasta*—Thor w. thoṅh w. wā chānehmviśishī, chānehmbhūshīt wā chānehmsadrīsagrabhūshīt.
- RŌT**, *v.* (S. *rotān*) to be decomposed, to putrefy, to decay; *n.* putrefaction, putrid decay, a distemper among sheep—*Sarṇā yā pūhā^b, sarṇā gulānā gulnā ubasā yā answā, bigṛnā pūns k. bigṛnā yā pūns-ho-jāmā*; *n.* *sarṇ yā sarṇā^b, gulān galār yā pūhā^b, kharā^b*.
- RŌ'TEX**, *a.* putrid, unsound, deceitful—*Bosidā yā mutā'afīn, kharāb yā 'aib-dār, dāpī hū*—Sarṇ wā galī, k-shīnāsīr k-shīnasattwa asīr hūnī wā pachi, kupaṭī wā chhālī.
- RŌ'TEN**, *n.* state of being rotten—*Bosidagi, gundagi*—Sarṇhāt, sarṇāndhī, pūta-twa, galaw, surm, galitāwa, asarātā.
- RŌ'tēr**, *n.* bad beer—*Kharāb bozā bozā bān yā bozā*—Buri yavannadīrā wā yavasnū.
- RO-TATION**, *n.* (L. *rota*) the act of turning round like a wheel, regular succession—*Chāk kī-sī gardish, tawātūr i-bā qā'ula yā dōrān i-bā qā'ula*—Chakragatī chakravat-pārīvartan wā pahīye ke sadrīs ghūmāw phirāw wā bhāūwāw, paryāyā viparyāy ānu-pūrvī wā kram.
- RO-TATOR**, *n.* that which gives circular motion—*Chāk kī-sī gardish d. w., mīhvarī harakat d. w., chāk ke māmūd ghūmāne w.*—Chāk wā pahīye ke sadrīs ghūmāne wā phirāne w.
- RŌ'TA-TO-RY**, *a.* turning on an axis, whirling—*Mīhvarī harakat k. w., gardish-k. w. yā chāk ke māmūd ghūmne w.*—Chakraparīvartī chakravādīvartī chakravartī wā chakragamī, chāk wā pahīye ke sadrīs ghūmne phirne wā bhāūwne w.
- RŌ'TA**, *n.* an ecclesiastical court, a club—*Maḥabī kachaharī yā 'adālat-i-muta'allīq-i-dīn, ek majlis*—Dharmasambandhī kachaharī wā vichārasthān, sabhā wā samāj.
- RŌTTE**, *n.* a musical instrument, repetition of words by memory without attending to the meaning; *v.* to fix in the memory by repetition, to go out in succession—*Ek gism kā bijā, nok-i-zabān yā az-bar*; *v.* *az-bar yā nok-i-zabān k., hā-tutṛī yā hā-tawātūr nikāl-jānā*—Ek prakār kī bijā, śabdāmātrīvarttan śabdāvṛttī śabdvarttan wā ratāw; *v.* *ratnā śabdāmātrīvarttan-k. wā śabdvarttan-k.*, kram se nikāl-jānā.
- RO-TUND**, *a.* (L. *rota*) round, spherical—*Mudawwar, kurat yā mustadīr*—Chakrākūr wā gol, golākār wā golākṛitī.
- RO-TUN'DI-TY**, *n.* roundness, spherical form—*Golāī yā gulāī^b, kurat yā mustadīr sīrat*—Golātwa wā maṇḍalātwa, golākṛatī wā maṇḍalākṛatā. [śālā.]
- RO-TUN'DA**, **RO-TUN'DO**, *n.* (It.) a round building—*Gol ghar^b*—Varttūlagriha, varttula-

ROUGE, rūzh, *a.* (Fr.) red; *n.* a red paint; *r.* to tinge with red paint—*Surkh*; *n.* *ek qism ká surkh rang*; *v.* *ek qism ke surkh rang se rangná yá potná*—*Raktavarṇ*; *n.* *ek prakār ká raktavarṇ wá sendur surikhā rang*; *v.* *raktavarṇ k., sendur sarikhe rang se rangná wá potná.*

ROUGH, rūf, *a.* (S. *ruk*) having inequalities on the surface, not smooth, rugged, coarse, harsh, rude, severe, thrown into huge waves or violently agitated—*Khur-Khurá yá khurkhurá*, *n.* *ná-mulá* *m.* *ná-humār.* *gundá klām yá bad-daul, ná-manzá yá saht,* *ná-tarāshkūta be-adab be-satīqā yá bad-akhilāq, tursh talh durusht yá khashān, mawaj man-jan yá man-jhez*—*Kharkharā khardharā khodrā wá kharkharā, asanmān asan wá visham, arbar kharbar wá behar, motā sthūl aparishkrit wá asanskrit, rūkhā karkas rūksh wá akomal, asisht wá asubhya, nishthūr karī kathor kaṭu wá ugra, kshubdha tarāgīt wá mahātaraṅg.*

ROUGHEN, *v.* to make or grow rough—*Kharkharā k. yá h^h, khurkhurā arbar kharbar khardharā yá rūkhā k. yá h^h, chhenū^h, rakhrānā^h, dānt banānā^h.*

ROUGHENLY, *ad.* with roughness, harshly—*Ná-humārī se, sahtī turshī talhī be-adabī durushtī yá bad-akhilāq se*—*Kharkharāhat khurkhurāhat khardharāhat asanmān wá vishamātī se, asishtātī asubhyātī rūkhāī karkasātī nishthūrātī wá kathorātī se.*

ROUGHNESS, *n.* unevenness, harshness, boisterousness or tempestuousness, want of refinement—*Ná-humārī, sahtī talhī turshī durushtī yá ná tarāshkūti, man-janī yá man-jhez, ná-satīqī yá be-satīqī*—*Kharkharāhat khurkhurāhat khardharāhat asanmān wá vishamātī, karī vishamātī, karī rūkhāī rukshātī karkasātī kathinātī kathorātī nishthūrātī agrātī kaṭutā wá akomalātī, kshubdhātī wá tarāgāpradathan, aparishkrit.*

ROUGHENED, *v.* to form rudely, to cover with plaster mixed with shells or pebbles; *n.* a rude model, plaster mixed with pebbles—*Bhaddā yá ku-daul banānā^h, kanvī yá kaṅgīyā se mīle huc let chhapan yá tirāc se potān^h; n.* *bhaddā yá ku-daul dhānchā^h, kaṅgīyā se mīlā huc let chhapan yá tirāc^h.*

ROUGHENEDLY, *v.* to draw or delineate coarsely—*Bhaddā yá motā naqsha khūchnā, klām naqsha khūchnā*—*Sthūlālekhyā k., chittārambā k., pāndulēkhyā k., motī chitra khūchnā, alhūrā wá bhaddī chitra khūchnā.*

ROUGHENEDLY, *a.* a rude draught, a sketch—*Khān yá ná-tunām naqsha, khāki yá munsaricula*—*Bhaddā alhūrā wá motā chitra, pāndulēkhyā vastumatā kharī wá kharī.*

ROUGHENEDLY, *v.* to hew coarsely, *Ku-daul chhīnā yá gaṇnā^h, bhaddā chhīnā yá* **ROUGHENEDLY**, *n.* a rugged, unpolished, rude—*Ná-humār, ná-tarāshkūta yá ná saif, be-adab durusht yá bad-khaty*—*Behar khurkhurā kharkharā khardharā wá asanmān, aparishkrit angārī wá asanskrit, asisht asubhya wá gūwār.*

ROUGHENEDLY, *v.* to work over coarsely—*Bhaddā banānā^h, ku-daul yá motā banānā^h.*

ROULEAU, rū-lo', *n.* (Fr.) a little roll—*Chhotā lūpā yá pulinā^h, lūpā^h.*

ROUND, *a.* (Fr. *roule*) circular, spherical, full, plump, large, plain, that ends with a cipher and may be divided by 10 without a remainder; *n.* a circle, performance in a circle, course, revolution, rotation; *ad.* every way, on all sides, circularly, not in a direct line; *prep.* on every side of, about, all over; *v.* to make or grow round—*Mudarwar, mudarwar karī yá kara wār, pūrā^h, motā yá chiknā^h, barā zigādā yá kullī, sāf yá rast, khatir, n.* *dāira yá hulqā, dūwārā, dūr, garidish, bārī mubāt yá dāwā; ad.* *har taraf, sah taraf yá chārān-taraf, mudarwarāna yá girā-ba-gird, ghām-kar^h; prep.* *har taraf, chārān taraf, dar-o-bast; v.* *gol k. yá h^h, gūpīlī banānā yá banānā^h*—*Varttulakār varttulakritī vātālarūp vrittākār māṅṅalākār valayākār chakrākār wā kuṅṅalākār, golākār gol wā golakritī, pūrā, pūrā wā phulāphulā, viśāl prithī wā vipul, vyakt khānī wā sural, sūnyāntak; n.* *varttul valay wā māṅṅal, pherā, gati wā gaman, āvarttan parivarttan wā chakra, kram āmūpūryī wā paryāy; ad.* *pratyek diśī men, chārān or, chakravat wā māṅṅalavat, chakrarūp-se māṅṅalārūp-se wā pher khākār; prep.* *chārān or, chārān or, bhar.*

ROUND, *n.* a round mass—*Gulā^h, pūl^h, pūrā^h, dhondhā^h.* [chakra.

ROUND, *n.* a circle, a round—*Dāira, hulqā yá dūr*—*Varttul, māṅṅal valay wā*

ROUND, *n.* a kind of song—*Ek qism ká gīt surad yá gūzāl*—*Ek prakār ká gīt, kavāyāresh.* [war—*Kuehli kuehli gol.*

ROUND, *a.* somewhat round—*Gol-sā^h, gol-gol-sā^h, mudarwar-sā, kisi guṇr mudar-*

ROUND, *a.* a little circle—*Chhotā dāira yá hulqā*—*Chhotā māṅṅal varttul wā vritta.*

ROUND, *ad.* in a round form, plainly—*Gol shakl men, sāf yá sāf-sāf*—*Gol karko wā māṅṅalakritī men, sīdhā vyakt wā spashṭ.*

ROUNDNESS, *n.* the quality of being round, fullness, smoothness, plainness, openness—*Golāī yá gulāī^h, pūrāpūrā^h, rihiknāchā^h, sāfī, sīd qī satāqāt*—*Golatwa māṅṅalatwa wā chakrakarātā, pūrnātā, spāṅṅhātī, sīdhāī avakratā wā spashṭatā, khārī.*

ROUNDABOUT, *a.* indirect, loose, extensive—*Pechidā yá pech-kā, be-rab yá be-zab, wāsi yá kushādā*—*Vakra wā kuṭīl, sīthīl wā asanabaddha, vistirṇ wā vipul.*

- ROÛND'HEAD**, *n.* a term applied to a Puritan—*Nihāyat dūn-dār shakhs, barā-dūn-dār aur mānāz shakhs*—Pavitrāmātāvalambī, pavitrāmātāhārī.
- ROÛND'HEAD ED.**, *a.* having a round head or top—*Gol sir kā^b, gol sir w^b.*
- ROÛND'HOUSE**, *n.* a constable's prison—*Ek qism kā qaid-khānā, chākā-dārūn kā zindān*—*Ek prakār kā kāragir wā bandhanāgīr, bandhanāgīr jismēn rāt ko jo log ghūmte-phirte hīlte hāñ wē dāl diye jātē hāñ, thāna wā thānā.*
- ROÛND'IRON** IS. *n.* a writing signed by names in a circle—*Ek dust-āwaz yā dardkhwaist jismān logon ke dust-khatt ek dāwre yā hulqē kī sūrat mēn hoñ tā-kī gulh na mā'ām ho kī awaz kisne dust-khatt kiyā*—*Ek patra jismēn log apne nām ek vartulākār wā chakrarūp mēn likhte hāñ jismēn yah na jān parāi kī pahile kisne apnā nām likhā.*
- ROÛSE**, *v.* (S. *rouse* ?) to wake from repose, to excite to thought or action—*Be-dār k. yā h., horakāt d. yā hosh-gīr k.*—*Jagant wā jagat, chabūtā nūhānā uksāmī uskāmī wā uttejit-k.* [w^b.]
- ROÛSE**, *n.* one who rouses—*Uthāne w^b, jagāne w^b, uksāne yā uskāne w^b, chulāne w^b.*
- ROÛSE**, *n.* (Ger. *rausch*) a bumper—*Jām-i-lub-raz, lub-raz pyālā yā piyālā*—*Nakenak pītra, moñhāmūñh bhārā pītra, amñth awañth wā moñth tak bhārī huā pītra.*
- ROÛT**, *n.* (Ger. *rotte*) a multitude, a rabble, a crowd, a large evening party; *v.* to assemble in crowds—*Hojām, rījālā-log yā urāmām-n nās. izdihām yā umboh, shām kī barī jam'at yā majlis*; *v. bahut jam' h., kajām yā izdihām kī serāt mēn jam' h.*—*Bhīr nichajānās nūh wā adhamajānās-mūñh, thāth, sandhlyā sūñh wā sāyāukīl kā bara samitj wā mandalī*; *v. bhīr lagāmā, thāth bāñdhmā, batāmā, ekatra h.*
- ROÛT**, *n.* (L. *ruptum*) the defeat and confusion of an army; *v.* to defeat and throw into confusion—*Harāmāt, shikast, bhāgar*; *v. shikast d., harāmāt d.*—*Saīnyavyūhābhāng, parājay, saīnyabhāng, vyūhābhāng, bhājar, palyān*; *v. batīkar wā jītkār tūñ hīrī k., bhāgāmā bhāgi d. wā mār-bhāgāmā, saīnyavyūhābhāng k., mār batāmā.*
- ROÛTE**, *n.* (Fr.) a road, a way, a journey—*Rih, rāstā rāstā yā rasta, safar yā musāfirāt*—*Sarak, mārg path wā bat, yātrā wā prayān.*
- ROU' TIME**, *n.* (Fr.) round or course of business, practice, custom—*Dastār-e 'amal yā kām kī rāh, roht yā 'amal, dastār yā mā'mūd*—*Nityakarm nityakram nityapāth wā paripāth, abhyās saṃpradāy wā amūsthān, ūchār padhāñ kram wā vyavahar.*
- ROÛR**, *v.* (Dan. *roere*) to wander—*Phīrnā^b, ghāmā^b, bhōktaktā phīrnā^b, gashē k., sair k., har-a-gardī k.*—*Paryatan k., bhraman k., paribhraman k.*
- ROÛR**, *n.* a wanderer, a robber, a pirate—*Awārā yā har-a-gard, dazl, rāh-zan yā rah-zan*—*Bhramanākārī ghūmantā phīrantā wā paribhramak, chor wā lūrī, bat-mār dīkū wā dakāt.* [—*Bhraman, paribhraman, paryatan.*]
- ROÛRING**, *n.* the act of wandering or rambling—*Sair, har-a-gardī, ghāmā^b, phīrnā^b*
- ROÛRINGLY**, *ad.* in a wandering manner—*Ba laur sair, har-a-gardī se, ghāmē-ghāmē^b, phīrte phīrte^b*—*Bhraman kī rīti se, paribhramanavat.*
- ROW**, *n.* (S. *ruwa*) a number of persons or things ranged in a line, rank, a file—*Satar yā satr, sañ, qatār yā rak*—*Pañktī pāñtī wā pāñtī, avāl avālī avālī ālī ālī pālī pālī wā sēpi, tāñtā lar wā rijikā.*
- ROW**, *n.* (corrupted from *riot*) a riotous noise, a riot—*Hoñgāmā yā shor sharībā, khar-khasā*—*Hullār kolālāñ wā tunmū, tañgi bakherā wā balwā.*
- ROW**, *v.* (S. *rowan*) to impel by oars—*Khewā^b, khenā^b, dāñr-nārāñ^b, chālāñā^b.*
- ROW'ABLE**, *a.* that may be rowed—*Kheye jāne ke qābil*—*Kheye jāne ke yogyn.*
- ROW'ER**, *n.* one who rows—*Kheenc w^b, khenc w^b, dāñrī^b, mājī^b, kheman hār^b, khe-rak^b, kherat^b, kheratīgā^b.*
- ROW'EL**, *n.* (Fr. *roue*) the little wheel of a spur formed with sharp points, a little flat ring in horses' bits, a seton; *v.* to insert a rowel—*Mahmez mīhmāz yā mūhmāz, ligām kī karī, gul*; *v. gul dāl d.*—*Aswatodanachakrak wā ghore ko mīme ke liye er kā kāñtā, ghore kī jībñ kī karī wā mūdārī, nāth wā battī*; *v. nāth wā battī dāl d.*
- ROY'AL**, *a.* (L. *rex*) pertaining to a king, becoming a king, magnificent, noble—*Shāhī bādshāhī pādshāhī khāyātī khusravī yā melikī, shāhāna yā shāh-rār, 'azām-sh-shān yā runam-dār, sharīf muñh yā 'ālī-shān*—*Rājakiyā, rājayogyā wā uripoelit, utkrishit vibhūtinām mahāprapāt wā sīrīmān, yāsaswī kīrtimān wā supratishth.*
- ROY'AL-IST**, *n.* an adherent to a king—*Pādshāh-dost, bādshāhī-dost, bādshāh bandu*—*Rājyakschapātī, rājānushāngī, rājānugat, rājyaksahiya.*
- ROY'AL-IZE**, *v.* to make royal—*Shāhī yā bādshāhī k., khusravī yā shāhāna k.*—*Rājakiyā k.* [—*Rājavat, nripasadrī, nripavat, rājā ke sadris.*]
- ROY'AL-LY**, *ad.* in a kingly manner—*Bādshāhāna, khusravīnā, shāh-nār, malikāna*
- ROY'AL-TY**, *n.* the office or state of a king—*Bādshāhī, shāhī, pādshāhat, tāj wārī, rājātī, rāj, sultānat*—*Rājatwa, rājādlikār, bhupatwa, prabhatwa, mahāpatwa, mahāpatwa, nripatwa, rājya.* [—*Kshudranrip, kshudrarājī.*]
- ROY'EL-ET**, *n.* a little or petty king—*Malik-i-khurd, chhōlā bādshāh, rihōlā rājā^b*—*ROY'NISH*, *a.* (Fr. *royneur*) mean, paltry—*Kāmīna, pājī*—*Adham, ūch.*

RÖYT'ISH, *a.* wild, irregular—*Be-lagām yā be-gaid, be-gū'ida*—Visham wā ayathāvi-dhi, vidhiviruddha niyamaviruddha wā kramadin.

RŪB, *v.* (Ger. *reiben*) to move along the surface with pressure, to wipe, to clean, to scour, to polish, to fret; *n.* the act of rubbing, friction, collision, difficulty, a rebuke or taunt—*Malūb^h, pūchkhū^h, jhārnā pharchhānā pharchhānā pharchhā-k. yā pharchhā-k^h, ragarnā ghārnā yā ghārnā^h, mājānā chamkūnā ghotā wā jhakjhakānā yā nīlā-k^h, khājkhānā khājānā yā kaphānā^h* : *n.* mālish, ragar^h, āseb yā sadma, mūshkil, ishkiil diqqat kush-makush tangī yā 'usrat, malūmat yā lē'na—*n.* Malāw wā mardam, ghisfā wā ragrī, dhakkā thokar wā thēs, jhanjhat dūkhk kashī wā kāthinya, ghurki wā mihna. [w^h, ek bhānt kā khet^h.

RŪB'BER, *n.* one that rubs, a gamo—*Ghotā^h ghotā^h, jhārnē-w. ragarnē-w. yā mānjnē*
RŪB'NISH, *n.* ruins of buildings, fragments—*Kūrā kalwār ghūr karkul ghās-ghūs yā kacchrā^h, tukre tuk yā chichchā^h.*

RŪB'STŌN, *n.* a stone to scour or sharpen—*Jhōnū^h, ghotā^h, sīl^h.*

RŪBY, *n.* (L. *ruber*) a precious stone of a red colour, any thing red, redness, a blain; *a.* of a red colour; *v.* to make red—*Lāl lāl yā yāqūt-i-rāmūnī, kōi surkh chēz, surkhī, ābja* : *a.* surkh, lāl : *v.* surkh k., lāl k.—Māṇika padmarāg wā padmarāga-mānī, kōi lohīt wā raktavarn vastū, raktimī wā arūṇinā, phorā phaphorī wā chhūlā : *a.* raktavarn, lohītavarn; *v.* raktavarn wā lohītavarn k.

RŪBIEN, *a.* red as a ruby—*Lāl sū lāl, lāl ke māvinī surkh, yāqūt-i-rāmūnī kī mā-nind surkh*—Māṇika ke sadris raktavarn, māṇikyātulyalohītavarn, padmarāga-sadrisraktavarn. [kuchh raktavarn.

RŪB'UND, *a.* inclining to redness—*Surkh-mūl, kīsī gadr surkh*—Kuchh lohītavarn,

RŪB'UF, *v.* to make red—*Surkh k., lāl k.*—Raktavarn k., lohītavarn k.

RŪB'UT, *a.* making red—*Surkh-sūz, surkh k. w.*—Lohītavarnakār, raktavarnakārī, lohīt wā rakt k. w.

RŪB-FI-CĀTION, *n.* the act of making red—*Surkh-sūzi*—Raktavarn k., lohīt k.

RŪB'FORM, *a.* having the form of red—*Surkh sārāt, surkh sā*—Raktakar, lohītakār.

RŪB'ORS, *a.* red, ruddy—*Surkh, lāl*—Lohītavarn, raktavarn.

RŪBIUS, *a.* red; *n.* directions printed in prayer-books and books of law—*Surkh yā lāl* : *n.* ahkām yā hidāyatū jo 'Wālat aur ān kī kitābū meī chhapī hūi hain—Lohītavarn, raktavarn; *n.* prārthanāpaddhatīsūtra, prārthanāgranthasūtra, dharmasāhītāsūtra.

RŪBRI-CAL, *a.* red, placed in rubrics—*Surkh, 'ibādāt aur ān kī kitābū meī jo ahkām chhapē rahē hain unki sārāt meī rakkhī huā*—Raktavarn wā lohīt, prārthanāpaddhatīsūtrasthita wā dharmasāhītāsūtrasthita.

RŪBRI-CATE, *v.* to mark with red; *a.* marked with red—*Surkh se nishān k., surkh nishān k.* : *n.* surkh se nishān kīgā huā—Raktavarnmūkit k., lohītavarnmūkit k. : *a.* raktavarnmūkit lohītavarnmūkit, raktūkit. [wārā yā karīmā^h, sukkan.

RŪDDER, *n.* (Ger. *ruder*) the instrument by which a ship is steered—*Patārā^h, kar.*

RŪDDLE, *n.* (S. *rude*) red earth—*Lāl-mitti, surkh-mitti, lāl-mūti*—Raktavarnamrit-tākā. [Raktavarnamrittikī khodnē w., raktamrittikī khodnē w.

RŪDLE-MAN, *n.* one who digs rudelle—*Lāl mittī khodnē w., surkh mittī khodnē w.*

RŪDDOCK, *n.* (S. *ruddle*) a red-breast—*Surkh-sina, ek gism kī chhīyā jiskā sina surkh hotā hai*—Raktavarnshapakshī, ek bhātū kī chhīyā jiskī chhātī raktavarn hotī hai. [arūp.

RŪDDY, *a.* (S. *rude*) of a red colour—*Surkh. lāl-fām, lāl, gul-fām*—Raktavarn, lohīt.

RŪD'DI-NESS, *n.* state of being ruddy—*Surkhī, lālī, lāl-fīmī*—Arūṇimī, raktimī, lohītatwa.

RŪDIE, *a.* (L. *rudis*) rough, rugged, uncivil, violent, harsh, ignorant, untaught, barbarous—*Nā-tarāshkāda, nā-hamār, be-adab gustākū be-murawwat be-līhāz yā bad-akhbūq, tē yā tūnd, tūsh yā sakht, jāhūt, nā-āmokhta yā nā-khodūda, gawār yā gawārā^h*—Angarh sthūl wā bhaddī, khardharī kharjharā wā asahskrit, asabhya āshīst dūshīl kūsīl uddhat wā avinay, tīkshna tīvra vyagra vīgawān wā prachand, karā kathin kathor wā karkas, mūṇ mūrkh jar nirakshar vidyāsūnya wā vidyāhin, āśīkhit wā asākhīyā-hūt, grūnya wā asabhyavrittī.

RŪD'ITY, *adv.* in a rude manner, coarsely—*Be-adabāna durushtī-se sakhtī-se gustākū-āna yā bad-akhbūq se, nā-tarāshkādaḡ gundagī sūdagī be-salīqagī yā khāmī se—Asabhyatā āshīyatā kūsīlatā āsīlatā wā dūshīlatā se, sthūlatā dūkhshatā rukshatā rukhī wā bhaddēpan se.*

RŪD'E-NESS, *n.* coarseness, incivility—*Nā-tarāshkādagī gundagī sūdagī be-salīqagī yā khāmī, bad-akhbūq be-murawwatī shokhī gustākū be-adabī karakhtagī durushtī yā be-līhāzi*—Sthūlatā rukshatā rūkhīpan wā bhaddēpan, āshīyatā asabhyatā dūshīlatā āsīlatā kūsīlatā dāurjāyā wā vinayābhāv.

RŪD'BY, *n.* an uncivil turbulent fellow—*Be-adab yā be-murawwat aur dange-bāz shakhs*—Kūsīl aur kalahakārī wā tumhākārī vyaktī.

RŪD'IMENT, *n.* (L. *rudis*) a first principle or element, the original of any thing in

its first form, the first part of education; *v.* to settle in first principles, to ground — *Asl yā qā'idu, bīnā yā bekh-o-bunyād, shurū-i-ta'lim yā āgāz-i-ta'lim; v. usūl meī qā'im k., qā'im k.* — Mūlatattwa mūlasūtra wā prathamātattwa, mūlavastu mūlāṅg wā mūlavayav, mūlasikshā wā ādisikshā; *r.* mūlatattwa wā prathanasūtra meī saṁsthāpit k., thāhīrā.

RŪ DI-MĒNT'AL, *a.* relating to first principles — *Asl, bunyādi, 'unsuri, āgāzi, muta'alliq i-unsul* — Milik, mūlatattwasambandhī, mūlatattwavisayak.

RŪĒ, *v.* (*S. hreeman*) to grieve for, to lament, to regret; *n.* sorrow, repentance — *Afso k., gam k., taussuf k.; n. gam yā afso, pushemāni yā taussuf* — Khed k., šok k., vilāp k. puchhtānā wā pašchāttap k.; *n.* šok wā vilāp, pašchāttāp wā puchhtāwā.

RŪĒ'kūt, *a.* mournful, sorrowful, expressing sorrow — *Ranj-āwar, gam-khez, gam-nume* — Šokajanak, šokotpādak wā sasok, šokasuchak.

RŪĒ'FŪL LY, *ad.* mournfully, sorrowfully — *Ranj-āwari se, gam-khez se* — Šokajanakātā pūrvak, šokotpādakatwāpūrvak. [šokotpādakatwa]

RŪĒ'FŪL-NESS, *n.* mournfulness, sorrowfulness — *Ranj-āwari, gam-khez* — Šokajanakālā

RŪĒ'Ū, *n.* lamentation — *Afso, gam, nauha, nala* — Šok, vilāp, roirobat. [šesh]

RŪĒ, *n.* (*S. rud*) a plant — *Ek qism kī nabāt, ek poulhā* — Aushadhivīśesh, oshadhivi

RŪFFIAN, *n.* (*It. ruffiano*) a boisterous brutal fellow, a robber, a murderer; *a.* brutal, boisterous; *v.* to play the ruffian — *Harām-zādā yā mardūd, qazzāq qazzāk duz rāh-zan yā ruh-zan, jallād halākū khān yā qatīl; a. wahshi yā be-rahm, tund tez sukūh yā shor-sharābā-k. v.; v. harām-zādagi qazzāq qazzāk ruh-zan jallād yā khān rezī k.* — Ātātāyī wā krimakarīnā, thag chor dākū dakait wā batnār, prānaghātāk; *a.* nishthur krūr nirday kattar wā kathor, praclāp uchclāp wā kalabakāri; *v.* ātātāyī thag dīkū wā prānaghātāk kī chūl chalnā.

RŪFFIAN-LIKE, RŪFFIAN-LY, *a.* like a ruffian, brutal, violent, licentious — *Harām-zād mardūd qazzāq qazzāk yā jallād kī mūdind, be-rahm yā wahshi, tund yā tez, be-qān yā rūndām* — Ātātāyī dakait wā prānaghātāk kē sālīs, kattar nishthur nirday wā krūr, vyagra praclāp wā ugra, durvritā vyabhichārī anāchārī wā svechchāchārī

RŪFFLE, *v.* (*T. ruffelen*) to wrinkle, to contract into plaits, to disorder, to discompose, to agitate; *n.* a puckered or plaited article of dress, agitation — *Shikan dīlnā chūn dīlnā, darhum-barhum k., muztarib k., hīlānā* — *n. jhālur chūnan yā chūnā wāḥ, jumbish istīrāb yā pureshānī* — Shurī dīlnā, salwāt dīlnā, dīlpatul wā astāvayus k., vyāḥid-k, ashīr-k, kātār-k, ghabrī d. wā chhermā, dūlānā; *n.* chūnā-huā vastrān chāl wā vastrānāḥ, dūlāw hīlāw ghabrīhāt vyākulātwa wā ashīratwa.

RŪFF, *n.* a puckered article of dress — *Chūn-hū jhālur, chūn-hū kaprā* — Chūn hū vastrānchāl.

RŪFFLER, *n.* a swaggerer, a bully — *Khud-farosh kalla-zan yā shekhi-bāz, gurfish k. v. yā gidarbhabhki-dikhāne w.* — Phānkārī ātmāstāghī wā laubī-chāpī-hāḥkne w., bāndar gburkī-dekhāne-w. dhānkāne-w. wā phupphariyū.

RŪFFLING, *n.* disturbance, commotion — *Ashob harj-marj yā hangūna, tazāzul istīrāb yā kharkhashu* — Hālehal kshobh vyākulātā vyastatī hūllar dūngī wā tāhtā, hīlāv dūlāw khalbāl ghabrīhāt wā hālbālī. [mal, kumbāl, dhussā, loi yā loiyā, patlā]

RŪĠ, *n.* (*S.*) a coarse woollen cloth or coverlet usually laid before a fire-place — *Kam*

RŪĠIN, *n.* a nappy cloth — *Ek rohānrā yā gudgudā kaprā*.

RŪĠGED, *a.* (*S. rug*) rough, uneven, harsh, stormy, surly, shaggy — *Nasheb-farāz, nā hamwār, nā-mauwārī sakht yā karaḥt, tūfānī mauj-zan mauj-khez yā mauwāj, talkh rā yā durusht, jhabrā* — Arbar behar khardharā kharjharā wā kharakharā, ūchā-nī chūl asamān ūkhar-khūbar wā ūkhar-jātkhar, kapā rūkhā wā karkas, ātivātaviśish ātivātawān vātākshubdhā tarāngī wā tarāngamay, ruksh wā vakrāsīl, sthūlāloun rohānūrī wā jhabūd.

RŪĠGED-LY, *ad.* in a rugged manner — *Nā-hamwārī yā nasheb-farāzī se, kharkharīha se, kurakhtagi yā durusht se* — Asamātā se, beharī se, khardharāhāt se, rukshatā se rukhāī karkasatā krūrātā wā kūsīlātā se.

RŪĠGED-NESS, *n.* stat. of being rugged — *Nā-hamwārī, nasheb-farāzī, kurakhtagi, durushtī, sakhtī, kharakharāhāt* — Asamātā, beharī, khardharāhāt, rukhāī, rukshatā, karkasāyā, karkasatā, dūhīlātā, vakrāsīlātā.

RŪĠINE, *n.* (*Fr.*) a surgeon's rasp — *Sohan-i-jarrāh* — Astrachikitsak kī retī.

RŪ-GŌSE, *a.* (*L. ruga*) full of wrinkles — *Shikan-dār, chin-dār, pur-chin, pur-shikan* — Salwatmay, jhurimay, sikurōn se bhārā huā.

RŪ GŌS'-TY, *n.* state of being wrinkled — *Shikan-dārī, chin-dārī, pur-shikanī* — Chūnāt, jhurīhāt, chārmarehānkitatwa.

RŪ'IN, *n.* (*L. ruo*) fall, destruction, overthrow, remains of buildings; *v.* to demolish, to subvert, to destroy, to fall into ruins, to be reduced — *Tabāhī yā mīmārī, zawāl inhidām khwārī mīrānt halākī yā abtārī, shikast, kharābāt yā wīrāna; v. khāk yā mīmār k., zer-o-zubār yā tah-o-bālā k., pāc-māl khurāb tabāh yā bar-bād k., mīmār tah-o-bālā yā bar-bād h., muflis yā shikast-hāl h.* — Kshay wā dhwaṅs, nās vīnās

wá satyánás, parájay parábhav wá bhaug, khañrahar wá grihakshay ; v. dhá-d. girá-d. wá tor-dilni, ultinú wá ultá-d., ujirná bigirná khañrahar-k. nús-k. nasht-k. lop-k. wá satyánás k., ujarná girná dhamá dhah-jána khañrahar-h. wá satyánás h., daridra dukkhi wá dñi h. [—Dhú-d. girá-d. wá tor-dálna, ulatná wá ulat-d.

RŪ'IN-ATE, v. to demolish, to subvert—*Khāk yā māmār k., zer-o-zabar yā tah-o-bāla k.*

RŪ'IN-ATION, n. subversion, overthrow—*Inhidim tabāhi kharābi yā zer-zabari, shikast yā pāe-nāl.*—Ulatpāt wá dhwās, parábhav nās wá kshay.

RŪ'IN-ER, n. one who ruins—*Gurāt-yar, gurāti, ujāran-hār^h, ghālāk^h, pāc-māl yā tabāh k. w., bar-bād d. w. yā k. w.*—Nā-akāri, bigārū, ujirū, dhú-d. w., giri-d. w., satyánás k. w.

RŪ'IN-OUS, a. fallen to ruins, destructive—*Munhadim yā pāe-māl kī hātut meñ. muzir zabān ziyān-kār yā tabāhi-sāz.*—Tūtaphūtā ujarāpujra girāpujra wá jirn, nāsak māsī kshayakar burā wá vidhwānsak. [kārī se—Sanaś, vinās dhwās wá satyánás se.

RŪ'IN-OUS-LY, ad. in a ruinous manner—*Kharābi tabāhi bar-bād pāc-māl yā ziyān.*

RŪLE, n. (L. *regula*) government, sway, empire, that by which any thing is regulated, a principle, a standard, a canon, a maxim, an instrument by which lines are drawn ; v. to govern, to control, to manage, to settle as by a rule, to have power or command, to mark with lines—*Sar-dārī sāhibi yā 'amal, farmān-ramāt hukm-rāni kākīnī yā tasallut, sarwār yā hukumat, dastūr rawiśh rasmi yā zābilā, āin yā ash, qā'idā yā andāza, qānu, masala, mistar jadwāl kash jadwāl-kash yā khatt-kash ; v. 'amal k. yā sarwār k., zabt meñ k. yā hukumat k., sar-ba-rāhi kār-guzārī yā sar-anjīm k., qā'idā yā dastūr k. mutahiy fāisul-k., hukumat yā ikhtiyār rukhnā, mistar k. yā satar khtichnā.*—Adhipatya sisan wá anusāsan, allikār wá isatwa, prabhutwa swāmitwa wá sāsti, vidhi vidhū wá niyān. sutra wá tattwa, pramān parimān wá mān, vyavasthā wá maryādā, ālēs nides wá nirdēs, salākā salākā wá ānkani ; v. anusāsan k., vās k. wā alhin k., chālūni nibilūni wā karnā, vidhi wā niyān ke anusār nirpay k. wā nishpatti k., rājya prabhutwa adhipatya wā swāmitwa k., salākā wā salākā se lakīr khīchnū.

RŪLER, n. one who rules, a governor, an instrument by which lines are drawn—*Hākim yā sar-dār, nāzim yā 'amil, mistar khatt-lash jadwāl-kash yā jadwāl-kash.*—Prabhu anusāsak wā adhip, sāsti adhiśthātā adhipati wā adhiakārī, salākā salākā wā nūkani.

RŪM, n. a spirituous liquor distilled from molasses—*Ek qism kī sharāb jo gur se bantī hai.*—Ek prakār kī madirā jo gur se bantī hai.

RŪM, a. old-fashioned, odd, queer : n. a queer or old-fashioned person—*Qadīm-ul-waṣṣ, 'ajib, 'ajab : n. 'ajib shakhs, qadīm-ul-waṣṣ shakhs.*—Prāchinavyavahārānurūp wā purāni chāl kā, vilakshan wā anokhā, adbhut anūthi asāngat wā aparip ; n. vilakshan vyakti, anokhi vyakti, purāni chāl kā jan, prāchinavyavahārānuyāyī wā prāktanamātānuyāyī.

RŪM'BLE, v. (Ger. *rummeln*) to make a low heavy continued noise—*Gargarānā^h, khatkhatānā^h, kulkulānā^h, bharbharānā^h, gurgurānā^h, dhardharānā^h.*

RŪM'BLING, n. a low heavy continued noise—*Gargarāhat^h, gurgurāhat^h, khatkhatāhat^h, kulkulāhat^h, bharbharāhat^h, dhardharāhat^h.*

RŪ'MI-NATE, v. (L. *ruminare*) to chew the cud, to muse, to meditate, to ponder—*Pagurānā^h, gaur k., jīkr k., khotuz k. yā dil meñ taulnā.*—Pāgur k. wā jugālī k., vichār wā dhyān k., sochmā, jāichnū wā man meñ taulnā.

RŪ'MI-NANT, a. chewing the cud ; n. an animal which chews the cud—*Pagurāne w^h, pāgur k. w^h, jugālī k. w^h ; n. pagurāne w. yā jugālī k. w. jān-war ; —n. Romanthakārī jantu, pāgur wā jugālī k. w. jantu.*

RŪ'MI-NATION, n. the act of ruminating—*Jugālī^h, pāgur^h, soch^h, dhyān.*

RŪ'MAGE, v. (S. *rum*?) to search among many things by turning them over ; n. search—*Ithār-mārū^h, dhārūh-mārū^h, khojū^h, tāpātōi k. ; n. khoj^h, dhūñh^h, talāsh, tāpātōi.* [pātra, kīchh kā barā pānapātra.

RŪ'MER, n. (D. *roemer*) a large glass—*Barā pyāla yā pyāla.*—Barā kachapānā.

RŪ'MOUR, n. (L. *rumor*) a flying or popular report ; v. to report abroad—*Afwāh, shuhrat, hīhā^h, churchā^h, gap^h, āwāza : v. shuhrat k., afwāh phailānā, gap yā hūhā urānā^h, khabar d. yā k.*—Lokavirtā, lokavād, janapradī : v. lokapradī wā janapradī phailāni. [urāne w.—Samāchār d. w., hūhā urāne w.

RŪ'MOURER, n. a reporter, a spreader of news—*Mukhbir, afwāh phailāne w. yā khabar.*

RŪMP, n. (Ger. *rumpf*) the end of the back-bone, the buttocks—*Chūtār^h, chakkī put-thā yā pāth^h.*

RŪM'PLE, n. (S. *hrympelle*) a fold ; n. to crush into folds, to make uneven—*Shikan, chin, tah : v. shikan dīlnā yā par-chin-k., nā-humwār k.*—Salwat, chunan, sinuā, parat wā part, kuñjak ; v. salwat-dālnā sikure dīlnā wā dalmasal-k., mālāni mīnā wā asarān-k.

RŪN, v. (S. *rennan*) to move swiftly, to flee, to rush violently, to flow, to melt, to pierce, to force, to incur ; n. the act of running, course, motion, flow ; p. t. RĀN, p. p. RŪN—*Danrā dhānā yā rapatnā^h, bhāgnā^h, jhapatnā yā dāpatnā^h, bahnā^h, gahnā ghulnā pighalnā tighalnā tighalnā galanā ghulnā tighalnā yā taghīlānā^h,*

paithālnā paithnā chhālnā dhasnā dhasnā gā chheduā^b, dhakelnā daurānā jhōnkūā gā dālnā^b, nāhnā gā parnā^b; n. dāv^b, raftār, karakat jā jambhā, jarayān gā jirgā; — n. Dhāwan, chāl, gati, pravāli.

RUN'NEL, *n.* a rivulet, a small brook — *Ek chhotā nāl^b, nālā^b.*

RUN'NER, *n.* one who runs — *Qasūd, dāwūd, dāwūhā^b, dāwāh^b — Dhwak.*

RUN'SING, *n.* kept for the race, in succession; *n.* the act of moving swiftly, discharge from a wound or sore — *Daur ke līge rakkhā huā^b, mutawātir; n. dāw^b gā dāpāt^b, pāh kā bahāw^b — Daurue ke nūmtā rakkhī huā, āmkrāmik yathākram kramānusāri kramak wā kramānūyāyī; n. dhāwan wā drutagaman, pūyasrīv.* [palāyī.]

RUN'S-WAY, *n.* one who deserts, a fugitive — *Pirārī, gurez-pā — Bhagorā, bhaggū wā RŪN'A-GATE, n. (Fr. reutgat) a fugitive, a rebel, an apostate — Pirārī, sur-kash gā bāgī, munharif, murtadd, munkir-i-dīn gā tārīk-i-dīn — Bhagorā bhaggū wā palāyī, rajadrohi rājavi-paritakīrī wā balwā, swadharmatyāgī wā ātmadharmachyut.*

RUN'DLE, *n. (round) a round, a step of a ladder — Dandā^b, sīphī kī dandā^b.*

RUN'LET, RŪN'LET, *n.* a small barrel — *Ek chhotā pīpā.*

RŪNE, *n. (S. run) a Runic letter or character — Qadīm Gāth waqaira loḡon kī haraf — Prāchīn Gāth fālī loḡon kī akshar.*

RŪNIC, *a.* relating to the letters and language of the ancient northern nations — *Qadīm Gāth waqaira loḡon ke harif aur zabān ke mutā'alliq — Prāchīn Gāth fālī loḡon ke aksharon aur bhāshā kī sambandhī.*

RŪNG, *p. t. and p. p. of ring — Ring kī nū-i-matlag aur māzi-mat'f-i'-dāi-hī gā fīl-i-mat'f — Ring kī samānyabhlūt aur pūrnakriyā wā pūrvakālikakriyā.*

RŪNG, *n. (rung) a spar, a thwartember of a ship — Dandā^b, jahāz kī chhat kī lakrī — Kārī, māw kī paṭautan kī lakrī.* [juran^b, chrsat, mat'hā^b.]

RŪN'NET, *n. (grennet) a liquor used to change milk into curd — Jāmān^b, jamān^b.*

RŪNT, *n. (D. ruid) a small stunted animal, an old cow — Thiḡnā jān-nar, bārhi gāy^b — Thiḡnā jūta, bārhi gāi wā dhēm.*

RŪ'PEN, *n.* an East Indian coin — *Rūpīgā^b, rūpīgā^b, rūpūgā^b.*

RŪPTURE, *n. (L. ruptum) the act of breaking, the state of being broken, breach of peace, hernia; v. to burst — Shikast, shikastagī, jūdhā gā nifāq, fāt gā bād-khānā; v. tornā^b, phorūā^b — Tor wā tūt, bhāṅg bhāṅjan wā khaṅḡn, sukhabhāṅg maitrībhaṅg wā sukhabhḡd, antraviddhī wā antraviddhīroḡ.*

RŪ'PTION, *n.* the act of breaking — *Shikast, darār^b, tūt^b — Bhāṅg, khaṅḡn.*

RŪ'RAL, *a. (L. ras) relating to the country, suiting the country — Dīhī, dīhātī gā dīhātī — Grāmya, grāmya anāgar wā anāgarik.*

RŪ'RAL-IST, *n.* one who leads a rural life — *Dīhātī gā dīhātī, dīhānī — Grāmyajan, grāmyajan, anāgar vyaktī, grāmavāsī.*

RŪ'RAL-ITY, *ad.* as in the country — *Dīhāt gā dīhāt meṅ — Gāwānīn meṅ, grām meṅ.*

RŪSE, *n. (Fr.) stratagem, trick — Hikmat-i-'umalī gā fann farb, hīk gā fīrat — Vya-pades wā chhālāl, chhāl chhādna wā kaitavaprayog.* [tūk^b.]

RUSH, *n. (S. rics) a plant, any thing proverbially worthless — Nāḡer-mothā^b, khar gā*

RŪSHEN, *a.* abounding with rushes — *Nāḡer-mothē se bhārā huā^b.*

RŪSH'ER, *n.* one who strows rushes — *Nāḡer-mothā bichhān gā chhitrānc w^b.*

RŪSH'Y, *a.* abounding with rushes — *Nāḡer-mothē se bhārā huā^b.*

RŪSH'CAN-DLE, *n.* a taper made of rush — *Nāḡer-mothē aur churbī kī banī huā battī.*

RŪSH-LIKE, *a.* like a rush, weak, impotent — *Nāḡer-mothē kī mānīnd, kam-zm, nī-tarān gā nā-mard — Nāḡer-mothē surīkhī, nākt wā balahīn, asamartī wā nīrvīrya.*

RŪSH, *v. (S. hroson) to move forward with violence or rapidity; n. a violent motion or course — Jhapatnā^b, dāpatnā^b, pīlnā^b, dāpnā^b, tūt pēpnā^b; n. Jhapāt^b, dāpat^b, relā^b, dāw^b, pīlnā^b.* [w^b.]

RŪSH'ER, *n.* one who rushes forward — *Jhapatnē w^b, dāpatnē w^b, pīlnē w^b, dāpnē*

RŪSH'INE, *n.* a commotion or violent course — *Halchal^b, Jhapāt^b, dāpat^b, relā^b, dāw^b, pīlnā^b.* [aur patlī rot^b.]

RŪSK, *n.* hard bread for stores, a kind of light cake — *Karī rotī^b, phulkiā gā hukki*

RŪSSET, *a. (D. russus) of a reddish brown colour, coarse, rustic; n. rustic dress; v. to give a reddish brown colour — Gāndam-gūn gāndam rang gā fīndagī, mot^b, dīhātī gā dīhātī; n. dīhātī gā dīhātī l'bas; v. gāndam-gūn k., gāndam-rang k. — Tāmravarī wā kapiśavarn; n. gāwārī pahīrāw, grāmyavāstra; v. tāmravarī wā kapiśavarn k.*

RŪS'SET, RŪSSET-ING, *n.* a kind of apple — *Ek qism kī seb — Ek bhātī kī sew.*

RŪST, *n. (S.) a crust which forms on the surface of metals, any foul matter contracted, loss of power by inactivity; v. to gather rust, to make rusty, to degenerate, to impair — Zang gā morech, nāl^b, sūstī se zūf; v. zang-ālīda-h. zang-pāpnē zang-lagnā gā zang-pakarnā, zang-dāpnāwā gā zang-ālīda-k., mulbāzāl abtar gā nāḡis h., kharāb gā abtar k. — Sīnhān sīnhān sīnhān wā sīnhān, kīṭa kīṭ wā mal, ilāsyā se balakshay; v. sīnhān wā sīnhān lagnā wā pāpnē, sīnhānānāy sīngūpānāy wā malāvrīt k., mūlasattwabhrašt wā adham h., bigīpnā.*

- RŪST'Y, *a.* covered with rust, impaired — *Zang-ābūda zangārī zang-kharūda zang-ustādū yā murchūhū, kharūb gī abtar* — *Sīhānamay sīnghānamay malin wā samal, bigrā-hūā.* [yatwa samalātī wā malinātā se.]
- RŪST'LY, *ad.* in a rusty state — *Zang-ābūda yā zang-kharūda hīdāt meā* — *Sīhānamay*
- RŪST'NESS, *n.* the state of being rusty — *Zang-ābūdayī, zang-kharūdayī, murchūhū-pān* — *Samalātī, malinātī, malavattwa, sīhānavīsīshītātī.*
- RŪSTIC, *a.* (*L. rus*) pertaining to the country, rude, coarse, simple; *n.* an inhabitant of the country, a clown — *Dihī dīhātī yā dīhātī, nā-tarāshūda, motā^b, sūda*; *n. dīhānī, roshāī* — *Grānya wā grānyasambandhī, asīshṭ aparīshkrīt wā asanskrit, sthūl wā grāmaj, sīdhī*; *n. grānyajan wā grāmavāsī, gāwār.*
- RŪST'CAL, *a.* rude, rough, plain, artless — *Nā-tarāshūda, nā-mulātūm yā dīhī, sūda, be-zeh-o-īnat* — *Aparīshkrīt asābhyā wā asīshṭ, angārā aunchhīlā akomal wā kharāharā, sīdhī, asanskrit gāwārī prākṛīt wā abhīshīt.*
- RŪST'CALLY, *ad.* in a rustic manner — *Nā-tarāshūda dīhī yā sūda taur se* — *Aparīshkrīt asābhyā asābhyā asīshṭ, sīdhī wā gāwārī rīti se.*
- RŪST'ICATE, *v.* to reside in the country, to banish into the country — *Dīhāt yā dīhāt meā rahāt, shahr-bad-dar kar ke dīhāt yā dīhāt ko bhejūā* — *Gāw meā rahūā, nagar se nikalkar gāw ko bhejūā.* [hūd-o-bash — *Grāmavās.*
- RŪST'ICATIO, *n.* residence in the country — *Dīhāt yā dīhāt meā sukūnat iqānat yā*
- RŪST'ICITY, *n.* state or quality of being rustic — *Dīhānīgāt, nā tarāshūdayī, gāwār-pān^b* — (*grānyatī, grānyatī, asābhyatī, asīshītātī.*
- RUSTLE, *rūs'al, r.* (*S. hrishān*) to make a noise like the rubbing of dry leaves — *Kharakharānū^b, mūchmūchānū^b, kharakūnū^b, jharjharānū^b, sarasarānū^b.*
- RŪSTLING, *n.* the noise of that which rustle — *Kharak^b, kharakharānūt^b, marmarmā-hāt^b, jharjharānūt^b.* [ai kā sē utthūā^b.
- RŪT, *n.* (*Fr.*) copulation of deer; *r.* to lust as deer — *Hirnoā kā jorī layūā^b*; *v. hir-RŪT* — *rust, libidinosā — Mast, shuchvatī — Kāmāsaktī wā kāmāt, utthī-hūī malāvīshṭ rātechchūlū rātārthī kamuk wā kāmī.*
- RŪT, *n.* (*Fr. route*) the track of a wheel — *Lok^b, raghūrī^b.*
- RUTH, *n.* (*S. hrōpan*) pity, sorrow — *Tarāshūda rahāt yā dard, afsos gam yā ranj* — *Karūp taur dayā wā antukampā, śok wā khed.*
- RŪT'FUL, *a.* merciful, sorrowful — *Mīh-būn yā shaf'īq, gam gūn yā gūnawūk* — *Dayālū wā kripālū, śokānūt wā śasok.* [wā nūāī se.]
- RŪT'FULLY, *ad.* sadly, sorrowfully — *Ranj se, afsos yā gam se* — *Śok se, khed dukh*
- RŪT'LESS, *a.* cruel, pitiless, barbarous — *Be-rū'at yā sang dīd, be-dard yā be-tars, wahshā* — *Nishṭhur wā pash'pāriday, nirmohī nirday krūr kāthor wā nishkarūp, asābhyā wā kātūr.* [ta, kāthorātī, krūrātī, karūpīhīmātī.
- RŪT'LESSNESS, *n.* want of pity — *Be-dardī, be-rahmī, sang-dīdī* — *Nirdhayatī, nishṭhura-*
- RŪT'LANT, *a.* (*L. rutilū*) shining — *Chamakū hūā^b, tābūn, bāb-nak, darāf'hsūn, rānshū yā rāshūā* — *Dedīpyamān, prākāśamān.*
- RŪTTER, *n.* (*D. ruter*) a horseman, a trooper — *Savār, turk-savār* — *Ghurcharhā, aswārīrhasanīk wā aswārīrhasanīyā.* [kī bol^b.
- RŪTTLE, *n.* (rattle) noise in the throat — *Gūle kī ghurcharāhāt yā gurcharāhāt^b, gūle*
- RYE, *n.* (*S. rigr*) a kind of grain — *Deo-gandum yā dew-gandum* — *Ek prakār kī anāj jo gehūn se nikrīshṭ hotī hāt.*
- RYEGRASS, *a.* a kind of strong grass — *Ek qism kī ghās* — *Ek prakār kī ghūs.*

S.

- SA-BĀ'OTH, *n.* (*H.*) armies, hosts — *Afrāj, harkar* — *Senā, chamū katak wā anik.*
- SĀBĀTIL, *n.* (*H.*) the day of rest and worship, intermission of pain or sorrow — *Roz-ārām-o-īhādūt* [Yahūdīyōn kā shamba yā gāwām s sabb aur 'Isāyōn kā gāk-shamba], *taklīf yā ranj kā nāga yā wā'fa* — *Visrāmavār visrāmavīdas wā visrāmavīdas* [Yīhūdīyōn kā sanivār aur 'Isāyōn kā ravīyār], *kashṭ wā śok kī nivṛtī.*
- SĀB-BĀ'TĪ'AN, *a.* one who observes the sabbath strictly, one who observes the seventh instead of the first day of the week; *a.* relating to sabbatarians — *Roz-ārām o-īhādūt kī mānne w., gāk-shamba ko nā mān-kar shamba kī mānne w.*; *a. roz-ārām o-īhādūt ke mānne-wāloñ se nīshāt-dar, gāk-shamba ko nā mān-kar shamba ke mānne-wāloñ ke mutā'allīq* — *Visrāmavārapratīpalak wā visrāmavāsapalak, sanivārasavak wā sanivārapalak*; *a. visrāmavārapratīpalakasambandhī, sanivārasavakasambandhī, sanivārapalakasambandhī.*
- SĀB-BĀ'TĪ'RI'AN-ISM, *n.* the tenets of those who observe the seventh day of the week — *Shamba mānne-wāloñ ke 'aqāid yā qūl* — *Sanivārasavakamat, sanivārapalakamat.*
- SĀB'BATH-LESS, *a.* without interval of rest — *Bilā-ārām, bilā-wā'fa-i-mīhnāt, bilā-nāga* — *Visrāmāsūnyā, visrāmārāhīt.*
- SAB-BĀ'TIC, SAB-BĀ'TICAL, *a.* belonging to the sabbath, resembling the sabbath —

Roz-i-ārām-o'-ibādāt ke muta'alliq yā mānīnū—Viśrāṇavārasambandhī wā virāma-divasavishayak, viśrāṇavārasa-sūtrī wā viśrāṇavāratulya. [virāpāṣṭan.

SAB'RA-TISM, *n.* observance of the sabbath—*Roz-i-ārām-o'-ibādāt ko mānna*—Viśrāṇa-SAB'RA-TISM-ER, *n.* one who profanes the sabbath—*Roz-i-ārām-o'-ibādāt ko na mānna* *v.*—Viśrāṇavārakūṭhī, viśrāṇavārasabhedhī, virāṇavārasa ko na mānna *w.*

SABINE, *n.* (L. *sabina*) a plant, savin—*Ek qism kī nabāt, ek paudhā*^b—Aushadhivī-śeṣh, ośadhivīśeṣh.

SABLE, *n.* (Ger. *zobel*) a small animal of the weasel kind, the fur of the sable; *a.* black, dark—*Samūr, postū*; *a.* *kālā*^b, *siyāh*—Lomaśanjantu wā lomavīśiṣṭakshudra-jantu, lomāśacharimma paśulomā wā lomavāchecharm; *a.* *syām*, *kṛishṇa*.

SA-BOT', *n.* (Fr.) a wooden shoe—*Kāth kī jūtā*^b, *kāth kī jūtī*^b, *kharāūn*^b—Kāśthapā-ṭhukā, kāśthamayaṭhukā.

SABRE, *n.* (Fr.) a short sword; *v.* to strike with a sabre—*Shamsher, tegā, saif, sam-sin*; *v.* *tegā yā shamsher mārnā, tege yā shamsher se mārnā*—Khayg, kripiṇ; *c.* *khayg mārnā, khayg se mārnā*.

SAC'CHARINE, *a.* (L. *saccharum*) pertaining to sugar, having the qualities of sugar—*Shakkari, shakkor-sifāt yā shirū*—Sarkarasambandhī śarkarik wā chiniśambandhī, Sarkarāṅguṣak sarkarādharmak madhur miṣṭh wā mīṭhā.

SAC'ERDOTAL, *a.* (L. *sacerdos*) belonging to the priesthood—*Imāmi, shaikhāna, muṣṭafidūn, parvān*—Purohitak, yājakiya, yājakasambandhī.

SACK, *n.* (S. *sac*) a large bag, a loose robe; *v.* to put into bags—*Barā*^b, *jāma bahūdā yā atā*; *v.* *thailūn yā borūn meṇ rakhuṇ*^b, *thailūn yā borūn meṇ bharnā*^b—Thailā lōṭhā wā gon, dhūla āngarkhā.

SACK'ET, SACK'ET, *n.* a small sack or bag—*Chhotā barā yā thailā*^b. [we^b.

SACK'FUL, *n.* as much as a sack can contain—*Jitnā ek borī yā thaila meṇ aṅṭe yā amā*.

SACK'CLOTH, *n.* cloth of which sacks are made—*Tūt*^b, *dulq, ajār*^b, *mekhli*^b. [huc.

SACK'CLOTHED, *n.* wearing sackcloth—*Dulq-pash, tūt pahine hue*^b, *ajār yā mekhlī pahine*.

SACK, *v.* (Sp. *sacar*) to take by storm, to pillage; *n.* the pillage of a town—*Halla yā hulla kar ke lenā, tākht-o-tārj k. yā gurat k.*; *n.* *kisi shahr yā garh k. tākht-tārj yā gurat gari*—Ākraman karke lenā, hūṇā wā hūṇpāt-k.; *n.* *nagar kī hūṇpāt*.

SACK'AGE, *n.* the act of pillaging—*Tākht-tārj, tākht-o-tārj gurat yā gurat-gari*—Lūṭ-pāt, nagaralūṭan wā nagaralūṭan.

SACK, *n.* (Fr. *sec*) a kind of sweet wine—*Ek qism kī 'unda yā lasiz angūrī sharāb*—*Ek prakār kī suras drākshāmadirā*.

SACK'POSS-SET, *n.* a posset made of sack and other ingredients—*Angūrī sharāb aur dudh wāgaira kī bana huā shurb*—Drākshāmadirā aur dudh ādi kī banī hūī achwā-nā wā achhamanīyavastu. [Ek prakār kī tūrhi.

SACK'PUT, *n.* (Fr. *sacputate*) a kind of trumpet—*Algūza yā algoza, muṣh-kā*^b—

SACRA-MENT, *n.* (L. *sacer*) an oath, a solemn religious ordinance, baptism, the Lord's Supper; *v.* to bind by an oath—*Qasam yā saugand, ek dinī ān yā qānūn, gota-khorī yā istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke liye khānā khānā*; *v.* *qasam khilānā, saugand khilānā*—Śapath, ek dharmasambandhī vidhi wā saṅskār, Īśūjāla-saṅskār, Kṛishṭmrityusamaranāpārthakabhojan; *v.* Śapath khilānā, śapathabaddha k.

SACRA-MENT'AL, *a.* pertaining to a sacrament; *n.* that which relates to a sacrament—*Kisā dinī ān yā qānūn se nisbat-dār, istibāgi, muta'alliq-istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke muta'alliq*; *n.* *jo kuchh kisi mazhabī ān yā hukm ke muta'alliq ho*—Saṅskārasambandhī, saṅskāravishayak, Īśūjālasaṅskārasambandhī, Kṛishṭmrityusamaranāpārthakabhojanasambandhī; *n.* saṅskārasambandhī wā saṅskāravishayak vastu.

SACRA-MENT'AL-LY, *adv.* after the manner of a sacrament—*Kisī dinī ān yā hukm ke rā se, istibāg ke taur se, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke taur se*—Saṅskār kī riti se, Īśūjālasaṅskār kī riti se, Kṛishṭmrityusamaranāpārthakabhojan kī riti se.

SACRA-MEN-T'AR-AN, *n.* one who differs from the Romish church about the sacraments—*Wah shakhs jo istibāg wāgaira dinī aḥkām ke bāb meṇ Rom ke 'Isā mazhab ke tariq ke mutābiq na chālē*—Wah jan jo Īśūjālasaṅskār ādi ke vishay meṇ Rom ke Īśūdharmamārg kī mānānuṣṭyāi na ho.

SACRA-MENT'AR-Y, *a.* pertaining to a sacrament; *n.* a ritual of sacraments—*Istibāgi, muta'alliq-istibāg, Hazrat 'Isā kī wafāt kī yād-gārī ke khāne ke muta'alliq*; *n.* *isti-bāg wāgaira mazhabī dastūrāt kī kitāb*—Saṅskārasambandhī, jālasaṅskārasambandhī, Īśūjālasaṅskāravishayak, Kṛishṭmrityusamaranāpārthakabhojanasambandhī; *n.* saṅskārapaddhati, Īśūsaṅskārasānhitā.

SACRED, *a.* (L. *sacer*) pertaining to God, relating to religion, holy, devoted, venerable, inviolable—*Rabbānī Khudāt yā Nāhi, mazhabī yā dinī, muqaddas yā pāk, makhṣus yā kisi khāss kām ke liye mu'ayyan, buzurg yā wājibut-tā'im, be-zawāl be-futūr yā qair-mumkinut-faṣkh*—Īśwarasambandhī wā devavishayak, dharmasam-bandhī saṅsārīk dharmavishayak wā pavitrakarmopayogi, punya pāwan wā pavitra,

saṁskṛit pratishṭhit wā samarpit, pūjya wā pūjaniya, alaughaniya anulaughaniya abhedyā wā anatikramaniya.

SACRATE, *v.* to dedicate, to consecrate—*Niyāz k.*, *kist pāk kām ke liye maḥsūs k.*—Charhānā wā saṁkalp-k., dharmārthasamarpan k.

SACRED-LY, *ad.* religiously, inviolably—*Din-glāri-se taqaddus-se yā muta'abbidūna, be-zawālī-se yā gair-mumkin-l-faskhī se*—Iṣwarabhakti se wā dhārmik ke sadriā, alaughaniya wā abhedyā rīti se.

SACRED-NESS, *n.* the state of being sacred—*Taqaddus, pākī, quds, be-zawālī, gair-mumkin-l-faskhī*—Pavitratā, puṇyatā, pūjyatā, alaughaniyatā.

SACRIFIC'E, *sacrific*, *v.* (L. *sacer. facio*) to offer to God, to immolate, to devote, to destroy or give up for something else, to destroy or kill; *n.* an offering made to God, surrender or loss for the sake of something else or any thing destroyed or given up for something else—*Tasadduq yā fidā k.*, *qurbān k.*, *niyāz k.*, *khonā^h, zabh yā kalāl k.*; *n.* *qurbān tasadduq nisār yā fidā, tark yā ziyān*—Balidān k., balī k. wā utsargapūrvak haunā, chahānā arpan-k. wā samarpay k., chhōṛnā wā guṇwānā, mār-dānā; *n.* balī balidān yajña yāg meṭh makh hom havan naivedya nichhāwar chahānā wā utarā wā utāran, utsarg tyag viniyog wā samarpay.

SACRIFIC'E, SACRIFIC'IAL, *n.* used in sacrifice—*Qurbān meṭh musta'mal*—Balikarm yajña yāg makh wā hom ādī meṭh vyavahrit.

SACRIFIC'IAL-BLE, *n.* that may be sacrificed—*Mumkin-l-qurbān, gābil-i-qurbān*—Bali-yogya, homayogya, yajñayogya, yāgayogya, makhayogya.

SACRIFIC'IALIST, SACRIFIC'IAL-OR, SACRIFIC'IAL, *n.* one who offers sacrifice—*Zābih, chahpuran-hār^h, bal d. m^h, sāhibu-l-qurbān*—Yūjak, yājī, yashtā, yājnik, hōtā, yajñakartā, yajñakārī.

SACRIFIC'IAL, *n.* relating to sacrifice or performing sacrifice—*Muta'alliq-i-qurbān, fidā, qurbān-munāsib*—Yajñasambandhī, yajñavishayak, yajñiya wā yājñiya, homavishayak, makhāsambandhī, balikarmavishayak.

SACRILEG'E, *n.* (L. *sacer, lego*) the crime of violating or profaning sacred things—*Tabarrukāt kī chorī, muqaddas yā pāk chizon kī dūzī, tabarrukāt ko kharāb k.*—Devaswāpaharan, devaswāpahār, devaswāpahārā, puṇyavastuharan, pavitravastudūshan, puṇyadravyadūshan.

SACRILEGIOUS, *n.* violating sacred things—*Tabarrukāt-chor, muqaddas yā pāk chizon kī dūzī, tabarrukāt ko kharāb k. w.*—Devaswāpahārī, devaswāpaharak, puṇyavastuhārī, pavitravastudūshak, puṇyadravyadūshak.

SACRILEGIOUS-LY, *ad.* with sacrilege—*Tabarrukāt kī dūzī se, muqaddas yā pāk chizon kī dūzī se, tabarrukāt ko kharāb karne ke taur se*—Devaswāpahār se, puṇyavastudūshan se.

SACRILEGIST, *n.* one who commits sacrilege—[*Sacrilegious ke meṭh dekho*]—[Saceri-]SACRIST, SACRIS-TAN, *n.* (L. *sacer*) an officer who has charge of the utensils or movables of a church—*Girje ke asbāb kī dārga*—Isāibhajanabhawanasimagrirakshak.

SACRIS-TY, *n.* an apartment where the sacred utensils are kept—*Girje ke asbāb ke rakhne kī kumārā*—Isāibhajanabhawanasimagrirakshasālā. [pāwan, puṇya.

SACRO SANC'T, *a.* (L. *sacer, sanctus*) sacred—*Muqaddas, pāk, mutalarrak*—Pavitra, SĀD, *a.* sorrowful, gloomy, grave, melancholy, afflictive, dark-coloured, bad—*Gam-gin yā dil-gir, malūl, sanjida, hazin magmūm andoh-gin māṭamī yā mahzūn, ranj-āwar yā taklif-dīh, kālā^h, kharāb*—Udās, vishādī, gambhīr wā gurnawabdhāw, śokārt-ta wā khinna, śokajanak śokad khetajanak dubkhaḍ kleśak wā kleśakar, krishṇa wā āyāma, burā.

SĀD'DEN, *v.* to make or become sad—*Malūl k. yā h.*, *dil-gir k. yā h.*, *gam-gin k. yā h.*, *ranjula k. yā h.*—Udās k. wā h., vishādī k. wā h., śokārtta k. wā h., khinna k. wā h.

SĀD'LY, *ad.* sorrowfully, miserably—*Gam-gini dil-giri yā malūl se, ranj-āwar se*—Sa-śok sekhūl śok-se vishādī se wā udāsī-se, śokad śokajanak wā kleśakar rīti se.

SĀD'NESS, *n.* sorrowfulness, gravity—*Malūl malūlat ranj afsoṣ malūl gam-gini mag-mūmī huzn gam-nāki yā mahzūn, sanjidaṭi*—Vishād śok udāsī udāsinatā wā khet, gambhīratā gāmbhīrya wā dhiratā.

SĀD'DLE, *n.* (S. *saddle*) a seat placed on a horse's back; *v.* to cover with a saddle, to load—*Zin, sarj*; *v.* *zin-bāndhnā yā zin-d.*, *lādnā^h*—Kāthī, paryyān, paryyāyan, palyān, palyāyan; *v.* palāṇa arthāt kāthī dharmā rakhnā wā bāndhnā, bojhnā.

SĀD-DLER, *n.* one who makes saddles—*Zin-sāz, mochi, sarjāj, zin-gar, zin-doz*—Kāthī banāne w., āswasajjākār wā āswasajjikārak. [kā āyā^h.

SĀD'DLE-BOW, *n.* one of the pieces of wood which form the front of a saddle—*Kāthī*

SĀD'DU-CE'E, *n.* (*Sadoc*) one of a sect among the Jews which denied the resurrection a future state and the existence of angels and spirits—*Ulashr 'aqibat aur firāshon ke wajūd kī munkir*—Yahūdī—Punarutthān paralok aur Iṣwarānūt kī na mānne walā Yihudī, punarutthānābhāvavādiyihudī, paralokābhāvavādiyihudī, Iṣwarādūtābhāvavādiyihudī.

SĀD'DU-CISM, *n.* the tenets of the Sadducees—*Haṣṣr 'aḡibat aur frīshṭon ke tenjūd k munḡir Yahuḡi ke 'aḡūd*—Punarutthān paralok aur īśwarapūṭ ke na mānne wāl Yihūdī kī mat. punarutthānābhāvavād, paralokābhāvavād, īśwaradūṭābhāvanat.

SAFE, *a.* (1. *salvus*) free from danger or injury; *n.* a place of safety—*Be-khatra, be khatar, mahfūz, mānūn, amīn, salāmat, salīm, musallam*; *n.* amn-gāh, panāh-gāh *hifāzat-gāh*—Bhayanukt, bhayātīt, vipadātīt, vipattīnnukt, nīrbhay, suṣṭh, surakṣhit kṣhatih, ajātārās; *n.* nīrbhayasthān. [wā kshem se, binā hīnī wā kṣhatī]

SAFE'LY, *ad.* in a safe manner, without hurt—*Pa-khair-o-khūbī, salāmātī se*—Kṛṣṇa SAFE'NESS, *n.* the state of being safe—*Amniyat yā amn, salāmātī*—Surakṣhitatwa kṣhalat, kshem.

SAFE'TY, *n.* freedom from danger, security—*Amniyat hifāzat yā āmān, salāmat, amān yā amn*—Bhayanukti vipannukti nīrbhayaṭwa bhayābhāv wā bhayahīnatā suṣṭhātī kshem kuṣalātī surakṣhitatwa wā kṣhatihīnatī.

SAFE'CON DUCT, *n.* guard, warrant to pass—*Budriya rāh-bar muhāftz yā hifāzat-kā pahra, rāh-dārī kī parwāna parwāna-i-rāh-dārī yā rawanna*—Rakṣhak, abhaya patra.

SAFE'GUARD, *n.* defence, protection, security, a convoy, warrant to pass; *v.* to protect—*Patnā, hīmāyat yā pūshṭ-panāh, hifāzat amn yā salāmātī, budriya rāh-bar yā muhāftz rāh-dārī kī parwāna parwāna-i-rāh-dārī yā rawanna*; *v.* panāh d., hīmāyat yā hifāzat k.—Rakṣhā, bachāw, trāp āsray wā bhayanivāraṇ, rakṣhak, abhayaṭpatra; *v.* ba chānī.

SAFFRON, *n.* (Fr. *saffron*) a yellow flower; *a.* having the colour of saffron—*Zu'faron*; *a.* *zafarānī*—Kesar, kuṁkum; *a.* kesariyā, kesarī, kuṁkumavarn, kuṁkum

SAFFRON-Y, *a.* having the colour of saffron—*Zu'faranī*—Kauṁkum, kuṁkumavarn, kesariyā, kesarī.

SAG, *v.* (*sagay*) to sink, to yield, to settle, to cause to give way, to load—*Dāmnā yā dūmnā-i-b, dābnā yā dhuknā-b, būṭhnā-b, dhukrānā yā dūbrānā-b, lādnā yā bojhnā-b*.

SAGA MORE, *n.* an Indian chief—*Muk-i-Amerika meṁ ek qaum yā jirge kī sar-dār*—Amerika dēś meṁ ek viśeṣ jātī kī mukhīyā.

SAGA'THY, *n.* a kind of serge—*Ek qism kī unī kappā*—Ek prakār kī unī vastra.

SAGE, *a.* (1. *sages*) wise, prudent, grave; *n.* a man of gravity and wisdom—*'Aqil dān, dānish-mand, yā aql-mand, hosh-yār hosh-mand yā mudabhir, sanjida*; *n.* *sanjida aur 'aqil shakhs, hukm, fīzil, 'ālim, shaikh*—Jānī prajña wā prajña, parīṇāmadarśī dighdharśī pūrvāparavichārī wā buddhīmān, gambhīr wā gambhīraswabhāv; *n.* Prajñ, paṇḍit, budh, jñān, muni, rishi, siddhapurush.

SAGACIOUS, *n.* quick of thought, acute—*Tez-fahm zūd-fahm yā zahīn, zīrak yā zakī*—Tikṣhābuddhī vidagdhābuddhī wā arthajña, chatur sīyānā sīyānā wā syānā.

SAGACIOUS-LY, *ad.* with quick discernment—*Tez-fahmī zīrakī shu'ūr yā frāsāt se*—Buddhīkṣhmatā vidagdhātī chaturāī wā chāturyya se.

SAGACIOUSNESS, *n.* quality of being sagacious—*Tez-fahmī, zūd-fahmī, zīrakī*—Vi-dagdhātī, chaturāī, chāturyya.

SAGAC'ITY, *n.* quick discernment, acuteness—*Zīrakī frāsāt shu'ūr yā dānish-mandī, tez-fahmī yā zūd-fahmī*—Vidagdhātā buddhīkṣhmatā wā chāturyya, chaturāī sīyā-nāpan wā sīyānīpan.

SAGE'LY, *ad.* wisely, prudently—*'Aql-mandī-se dānish-mandī-se yā hakīmāna, dānī-se pesh-hīnī-se yā mudabhirāna*—Paṇḍitavat jñān-se wā prajñātā-se, parīṇāmadarśitī wī pūrvāparavichār se.

SAGE'NESS, *n.* wisdom, prudence, gravity—*'Aql-mandī yā hosh-yārī, pesh-hīnī dānī yā dānish-mandī, sanjida yā*—Prajñatā vijnatā wā hitāhitavivek, parīṇāmadarśitī wā pūrvāparavichār, gambhīratā swabhāvagambhīryya wā dhīratā. [śeṣh, ośadhivīśeṣh.

SAGE, *n.* (Fr. *sage*) a plant—*Ek qism kī nabūt*—Ek bhātī kī paudhā, aushadhīvi-

SAG'IT-TAL, *n.* (1. *sagittae*) pertaining to an arrow, resembling an arrow—*Tir-man-sīb yā mutā'alliq-i-tir, tir kī nūnīn*—Vāṇasambandhī wā vaṇavishayak, ban-sarī-khī bān-sā wā vaṇasandhī. [kuṁdār—Dhanu]

SAG'IT-TARI-US, *n.* (1.) the archer, one of the signs of the zodiac—*Burj-i-qaus, burj-i*

SAG'IT-TA-RY, *a.* pertaining to an arrow; *n.* a centaur—*Tir-mansīb, mutā'alliq-i-tir*;

n. *qautūs*—Vāṇasambandhī, śaravishayak, bān kī; *n.* narāśwa.

SAGO, *n.* the granulated juice of a species of palm—*Sāḡū-dāna, sābū-dāna, ek qism ke khayār ke andar kī ras yā ḡūdā jō dāne-dār banāyā jāta hai*—Sāḡūdūn.

SAID, *sēd, p. t. and p. p. of say*—*Say kā māz-mutlaq aur mīz-mutūf'atāi-hi yā fī'l-i-mutūf*—Say kā samānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

SAIL, *n.* (S. *seel*) the sheet by which the wind impels a ship, a ship, a vessel; *v.* to be moved by sails, to pass by water, to pass smoothly along—*Bād-bān, jahāz, nāw*; *v.* *pāl se jānā*, *daryā se jānā yā ba-rīe-daryā jānā, hanawār se jānā*—Pāl vātavanā wā vātavastra, naukā, pot; *v.* pāl tānkar jānā, nāw par jānā wā jalapath se jānā, sukh se wā binā-klēś jānā.

SAIL'ER, *n.* a vessel which sails—*Jaház*—Nauk, náw.

SAIL'OR, *n.* a seaman, a mariner—*Jaházi yá khalási*, mall'ih kish't-bán yá ahl-i-jaház—Návik wá samudrayáyi, potayih naucháik wá nauvárik.

SAIL'Y, *a.* like a sail—*Bál-bín ki mánind*, pál sá^h—Pál sarkihá, vátavasanasadrís, váyuvastrasadrís, vátavastrasadrís.

SAIL'BROAD, *a.* expanding like a sail—*Pál sá phail't huá^h*, bád-bán k't mánind phailá-huá—Vátavasan wá váyuvastra ke sadrís phailá huá.

SAIL'YARD, *n.* a pole on which a sail is extended—*Pál-dandí^h*, púl-dandá^h.

SÁINT, *n.* (L. *sanctus*) a person eminent for piety and virtue, one of the blessed in heaven; *v.* to number among the saints—*Wálí yá pír, bishit yá jannat ká rahne*—*v. kisi ko wálí yá pír qarár dená*—Siddha siddhajan pavitrajan rishi muni mahapurush sant wá pūyātū^h, swargavāsī wá pūnyalokavāsī; *v. kisi ko siddha logon* meñ sañsthápit k. wá gamaná k.

SÁINT'ED, *a.* holy, pious, sacred—*Pársi, Khulá-tars muttáqí yá 'arif, pák yá muqad-das*—Pūy itná wá dharm itarí, íswarabhakt dharm íchurí wá bhaktimán, payitra wá pāwán. [Sádhusadrís, siddhusadrís, santasadrís.

SÁINT'LIKE, SÁINT'LY, *a.* like a saint—*Pírma, darveshāna, buzurgāna, 'arifāna*—SÁINTSHIP, *n.* the character of a saint—*Wálí-sin'atí, siddhái^h*—Siddhadharm, santāgūn, santidharm.

SÁINT'S BELL, *n.* a small bell formerly rung before the church service began—*Ek ghan'tí jo sabiq m'á, qirje m'á 'ih dat ke shurú hone ke pesh-tar bajti thí*—Ek ghan'tí jo purvakal meñ ísúbhajanabhawān meñ arādhana ārambh hone ke pahile bajti thí. [Gat—Santuríp, sūlharup.

SÁINT'S EEM-ING, *a.* having the appearance of a saint—*Wálí sárat, pír sárat, buglá-há*—SÁKE, *n.* (S. *sara*) final cause, end, purpose, account—*Sabab yá wista, faraz, khātir, líhāz yá mulāhaza*—Kār-p, hetu, prayojan, gamāna lekhl wá nimitta.

SÁK'ER, *n.* (Fr. *sarre*) a hawk, a piece of artillery—*Jurrá báz b-chri yá bisha, ek top*—Šyen wá gh ítipkshít, agnyastra.

SÁL, *n.* (L. *salt*)—*Namak, un^h*, tun^h—Lavan.

[Lavanamāy, lavanagunak.

SA-LINE, SA-LIN'OUS, *a.* consisting of salt—*Namkin, khārā^h, lanchhāhā^h*—Lāvanik,

SÁL-I-NÁ'TION, *n.* a washing with salt liquor—*Khāre pāni se dhonā^h, lone jal se dho-nā^h*.

SAL SĒ'G'IOUS, *a.* saltish, somewhat salt—*Khārā^h, lonā^h*.

[sakt.

SA-LÁ'CIOUS, *a.* (L. *salax*) lustful—*Mast, shahwatí*—Ratārthí, maithunārthí, kām-i-SA-LĀ'CITY, *n.* lust, lechery—*Masti, shahwat yá tamish-bāni*—Ratārthitwa rat chelhlí wá kāmīksakti, strīvyasan strīvyāsang wá kāmātātí. [chār^h, chatni^h.

SÁL'AD, *n.* (Fr. *salade*) food of raw herbs—*Kachhr sāg ká khānā^h, salāta, sig ká a-SA LĀM*, *n.* an Eastern salutation—*Salām*—Namaskār, prayām.

SÁL'A-MĀN DEH, *n.* (Gr. *salamandra*) an animal supposed to live in fire—*Āg ká Khrā^h*—Agnivāsi, agneyagodhí, agneyasarat. [agnēyagodhāsadrís, agnīvāsīsamān.

SÁL'A-MĀN'DRINE, *a.* resembling a salamander—*Āg ke lípe sá^h*—Agnēyasaratasadrís, SÁL'A-RY, *n.* (L. *sal*) stated or periodical payment for services, stipend—*Sāliyāna sālāna yá mushāhara, talab tarākhwah yá wazifa*—Vārshikay, tan māsik wá nirupita-vetan, vetan wá bhriti. [vikray, klām.

SÁLE, *n.* (S. *syālan*) the act of selling, market, auction—*Farokht, buz', nilām*—Bikri, SÁLE'A-BLE, *a.* fit for sale—*Bikāū^h, bikne-jup^h, bikān-hār^h, farokhtanā, qūbil-i-farokht*—Vikreya, vikrayāniya, vikrayayogya, kreya, kretavya.

SÁLE'A-BLE-NESS, *n.* the state of being saleable—*Qūbīliyat i-farokht*—Vikreyatā, vikrayāniyatí, vikrayayogyatā, kreyatwa.

SÁLES'MAN, *n.* one who is employed in selling—*Faroshanda*—Vikretā, vikrayik, vikrayí. SÁLE'WORK, *n.* work made for sale—*Bikāū chiz, bikne ke lípe bāni huí shai*—Vikrayārth nimittavastu, bikri ke lípe bāni huí vastu. [Asamān, únchā-nichā.

SÁLE'EROUS, *a.* (L. *salubre*) rough—*Arbar^h, be har^h, ní-hamwār, nashch-furáz*—SÁLE'EROUS'ITY, *n.* roughness of a path—*Rēh kī ná-hamwāri*—Mūrg kī asamānatí, bát kī kharbānī wá arbarūí.

SÁL'IC, *a.* (Fr. *salique*) denoting the French law which excludes females from the throne—*Mulk-i-Fráns ká wah āin zihir k. w. jiske rá se 'auraton takht-nishini yá sháhí takht se muhrām yá bar-taraf r-chti hain*—Frāns des ká wah vyavahāravādhí prakās karne wálí jiske āmūr se strīyān rájāsīnhāsān par nahīn bāith saktīn.

SÁL'I-ENT, *a.* (L. *salio*) leaping, bounding—*Kādne w. yá kúdtā-huá^h, uchháltí-huá yá SA-LINE'*. See under SAL.

[ubhrā-huá^h.

SA-LI'VA, *n.* (L. *spittle*)—*Thūk^h, rāl^h, tuf, buzq*.

SA-LI'VAL, SÁL'I-YA-RY, *a.* relating to spittle—*Thūk ká^h, rāl ká^h, tuf-mansúb, buzāq-mansúb, mutā'alliq-i-tuf*—Lūlāsambandhí, thūkvishayak.

SÁL'I-VATE, *v.* to purge by the salival glands—*Munh-lānā^h, thukānā^h*.

SÁL-I-VÁ'TION, *n.* the act of salivating—*Munh-ānā^h, munh-ān^h*.

SA-LI'VOUS, *a.* consisting of spittle — *Thūk ká^h, rál ká^h, tuf-ámez* — Thúkamay.

SÁL'LET, *n.* (Fr. *salade*) a helmet — *Khod. migfar, top^h* — Śirastrān, mstakarakaṣaṇī.

SÁL'LOW, *n.* (S. *sa'la*) a kind of willow — *Ek qism kī bed* — Ek prakār kī bet wī beñt.

SÁL'LOW, *a.* (S. *salamiq*) yellow, pale — *Pilā^h, phikī sūhī-sūwāmalū* wā *ka'jahwā^h*.

SÁL'LOW-NESS, *n.* yellowness, sickly paleness — *Pilā^h, sūhī-pan phikā-pan sūwā-pan* wā *phikā^h*.

SÁL'LY, *v.* (L. *salio*) to rush out, to make a sudden eruption; *n.* a sudden eruption, excursion, flight, levity, frolic — *Bāhar uñ daurnā^h, yak-ā yak tikkht yī khurāj k.*; *n. khur-ji-i-nigahūn, sair, bu'and-parwāzi yā khust-khuyāti, subkī yī be-sabūti, lahar yā alol-ka'ol^h* — Bāhar jhapatkar nikahī, ek tēkī ubhārī wā ubhar-paru; *n. ākas-mik vāhirdhāwan wā nishkrāman, bhraman, manovilas mativilās wā urūn, chañcha-latī halkī halkīpan wā oñhīpan, khel alol wā kalol.*

SÁL'LY PÖRT, *n.* a gate at which sallies are made — *Wah phātak jis se nūghahūn khurāj yā tikkht hoti hai, ekā ekī nikat-parne kī phātak^h, chor-khī-ki^h* — Nihśaraṇadwār, nirga-madwār, wah phātak jis se ākasnik nishkrāman wā nirgam hotī hai.

SÁL-MA-GÜN'DI, *n.* (Fr. *salmigondis*) a mixture of chopped meat and pickled her-rings with oil vinegar pepper and onions — *Ek qism kī khānā jo mas-it-dīr gosht aur machhliyon ko milā-kar banāte hain* — Vyāñjan uti se milī huā mas-it aur machhli.

SÁL'MON, sān'mon, *n.* (L. *salmio*) a fish — *Ek qism kī machhli* — Ek bhāntī kī machhli.

SÁM'LET, *n.* a little salmon — *Chhotī sāman machhli^h*.

SÁL-MOY TIOÜT', *n.* a fish — *Ek qism kī machhli* — Ek prakār kī machhli.

SA LÖÖN', *n.* (Fr. *salon*) a spacious hall — *Dālān, shah-nishīn* — Rañgasālā, mahāsālā, darśanasālī, kachahri kī ghar, baithak.

SA-LÖÖP', *n.* (Turk. *salap*) a preparation from the root of a species of orchis — *Sa'-lah misri kī jushāida* — Salab misri kī kīrhi wā kwāth.

SÁLT, *n.* (S.) a substance used for seasoning and for preserving from corruption, taste, wit; *a.* having the taste of salt. impregnated with salt; *v.* to season or im-pregnate with salt — *Namuk, masā yā zaiqa, zarīfat latīfat yā nukta-purdā^h*; *n. namkūn yā namak-dār, khārā^h*; *v. namkin k.* — Lon non wā lavan, swād wā ṣawād, rasikokti wā ras; *a. lonā saloni wā lonchhālā, lavanāman lavanīkt lāvanīk wā lava-nāvisht*; *v. lon d. lon dāni, lavanayukt k., lavanīkt k.*

SÁLT'ER, *n.* one who salts, one who sells salt — *Namkin yā namak-dār k. w., namak-farosh* — Lon-dāne w. lavanīkt-k. w. wā lavanayukt-k. w., noniyā wā loniyā.

SÁLT'ERN, *n.* a place where salt is made — *Lonār^h, namak banāne kī jagah, namak sār, khalā^h* — Lon wā non banāne kī jagah lavanānīmāsthān.

SÁLT'ISH, *a.* somewhat salt — *Kisī qadr namkūn* — Kuchh lonā khārā wī lonchhālā

SÁLT'LESS, *a.* not tasting of salt, insipid — *Be-namak, phikā^h* — Lavanaśūnya wā lava-narहित. [tati, ksharātā.]

SÁLT'NESS, *n.* the state of being salt — *Namkīn, namak-dārī* — Lavanaṭwa, lavanayuk-

SÁLT'ŪL LAR, *n.* a vessel for holding salt — *Namak-dān* — Lavanaṭitṛa, lavanaḥjājan, lavanaśālār. [mānasthān, lon banāne kī jagah.]

SÁLT'PAN, *n.* a place where salt is made — *Namak-sār, lonār^h, khalā^h* — Lavanaṭim-

SÁLT'TIT, *n.* a place where salt is dug — *Namak-sār, lonār^h, khalā^h, wah jagah jahān lon yī non banā^h hai^h* — Lavanaṭimāsthān. [yavaj.]

SÁLT'PÈTRE, *n.* a mineral salt, nitre — *Shora* — Uparas, yavakshār, jawākhār, yavalās,

SÁLT'WORK, *n.* a place where salt is made — *Namak-sār, lonār^h, khalā^h, wah jagah jahān lon yī non banā^h hai^h* — Lavanaṭimāsthān.

SÁLT', *n.* (L. *saltare*) a leap, a jump — *Kud yī phulāng^h, chankari kulāñch yā jhapā^h*.

SÁLT'ANT, *a.* leaping, jumping, dancing — *Kūlne w^h, uñchalne w. yā kulāñch-mirne w^h, nūchne yā nūchne w^h*. [kī dhayak dhayadhayāt yā tarap^h.]

SÁLT-TATION, *n.* the act of leaping, palpitation — *Kūd chankari yā kulāñch^h, dhukdhu-sūl-tēr*, *n.* a term in heraldry, a cross — *Pann-i-ansūl-narīsī aur tagna-dānī kī ek lafz, salt* — Kulīnapadachihnavishayak wā vañśāvalivishayak vidyā kī ek śabd, krūś wā krūś. [mavāidya, mithyāvāidya.]

SÁLT-IN BÂN'CO, *n.* a mountebank — *Kath-baid^h, jhūthā tabib, khud-farosh* — Chhad-

SA-LŪ'BRI-IOUS, *a.* (L. *salus*) healthful — *Sihhat-bakhsh, sihhat-āwar, shāfi* — Ārogya-janak, ārogyavarddhak, swāsthyanak, anāmāyakar, vyādighna, paushṭik, rogahārī.

SA-LŪ'BRI-OS-LY, *ad.* so as to promote health — *Sihhat-āwarī se, sihhat-bakhshī se, musīhīna* — Ārogyajanakatāpūrvak, ārogyavarddhakatvapūrvak, swāsthyanakatā se.

SA-LŪ'BRI-TY, *n.* healthfulness, wholesomeness — *Sihhat bakhshī yā pur-sihhatī, sihhat-āwarī muwāfaqat yī shifā-rasānī* — Ārogyajanakatā swāsthya wā nirmāyātī, hitatī sapathyatī wā upakrātwa.

SÁLTU-TA-RY, *a.* healthful, wholesome or safe, beneficial — *Sihhat-bakhsh yā pur-sihhat, sihhat-āwar shifā-rasān yā shāfi, muṣīd faida-mand yā nāfi* — Ārogyajanak ārogya-varddhak wā swāsthyanak, vyādighna anāmāyakar wā supathya, hitakārī hitakar hitakarak upakārī upakarak wā śreyaskar.

SĀL-U-TĪS'ER-ous, a. bringing health, healthy—*Sikhat-āwar yā shifā-rasān, nihhat-bakhsh muftid fāidu-mand yā shifā*—Ārogyajanak ārogyavarddhak swāsthayajanak wā andinayakar, hitakārī upakārī upakāśrak rogahārī wā rogagūna.

SA-LŪTE', v. (L. *salvus*) to greet, to hail, to kiss; *n.* a greeting, a kiss—*Salām k., taslīm k. yā dust ba-sur-h., bosa-d. yā bosa-lenā*; *n.* *salām bandagi yā kornish, bosa*—*Namaskār wā prapñam k., kuśalavād abhivandan johār wā rāmārām k., chūmnā*; *n.* *namaskār prapñam kuśalavād wā abhivandan, chūmnā chūmnā wā chumban.*

SĀL-U-TĪ'ION, n. the act of saluting, a greeting—*Salām śābh salāmat yā kornish, taslīm yā bandagi*—*Namaskār abhivandan wā kuśalavād, prapñam johār wā rāmārām.*

SA-LŪ'TA-TO-ry, n. place of greeting, a greeting—*Jā-i-taslīm yā jā-i-bandagi, salām bandagi yā kornish*—*Namaskāranasthān prapñamasthān wā abhivandanasthān, prapñam namaskār abhivandan rāmārām wā johār.*

SA-LŪ'TER, n. one who salutes—*Salām k. w., bandagi yā kornish k. w., taslīm k. w.*—*Abhivādi, abhivādī, prapñam namaskār kuśalavād johār wā rāmārām k. w.*

SĀL'VA-BLE, a. (L. *salvus*) that may be saved—*Mumkinu-l-najāt, mumkinu-l-hifūzat*—*Tārānyogyā, rakshanayogyā, nddharānyā, rakshanīyā, brānyogyā.*

SĀL'VA-BIL'ITY, n. possibility of being saved—*Mumkinu-l-najāt, mumkinu-l-hifūzat, imkān-i-najāt, rihāt-pazīrī*—*Tārānyogyā, nistarayogyā, muktīyogyā, nddharānyā, rakshanayogyā, rakshanīyā.* [Dūbī sāmagrī ke bādhāne kī pīritoshik.

SĀL'VAGE, n. recompense for saving goods—*Dūbte māt ke bādhāne kī ajrā yā ajr*—

SĀL-VĀ'TION, n. the act of saving, preservation, deliverance, redemption from eternal death and admission into heaven—*Hifūzat, sigāmat, makhlasī yā rihāt, najāt yā rastagārī*—*Bādhāw, rakshā rakshan wā trān, chhutkārī, muktī moksht tārān wā nistar.* [Bhūmīkār, rakshanasthān, āgār, ādhār, nidhī.

SĀL'VA-TO-ry, n. a place for keeping safe—*Ganjīna, khāzīna yā khāzīna, mukhzan*—

SĀL'VEr, n. a vessel for presenting things on—*Tashī, sinī, khvāncha, kishkī*—*Thūlī, parīt.*

SĀL'VO, n. an exception, a reservation—*Istisnā, shart qaid 'uzr bādhāna hīla yā hīla-i-shar'ī*—*Vyetirek tyag wā chhūt, bādhāw nirgamopāy nistarapadwār wā nikāś.*

SĀLVE, sāv, n. (S. *salv*) an ointment for wounds or sores; *v.* to cure, to remedy—*Malham, marham*; *v.* *ārām k., dāwā yā 'ilij k.*—*Lep, pralep*; *v.* *chaṅgī uchchhā ārogya wā bhūlī k., upāy k.*

SA-MĀRT-TAN, a. pertaining to Samaria; *n.* one of a sect living at Samaria—*Mut'alliq-i-Sameria Sameria-mansūb*; *n.* *Samaria meñ rahne-wāle ek mazhabī firqe kī ek shakhs*—*Samariasambandhī, Samariavishayak*; *v.* *Samaria meñ rahne wāle ek panth kī ek vyaktī.*

SĀME, a. (S.) not different, not another, identical, equal, exactly similar—*Wālī^h, ek-hī^h, yakadī, harābher yā mutasāwī, bi-āinīk yā bī-āinīhī muwāqīf*—*Abhimā, ananya, abhed ananyarūp wā aviparīt, sam samān wā tulya, thik sadris.*

SĀME'NESS, n. state of being the same, identity—*Barābarī gu taxāwī, mutūluqat yā yakadī*—*Samatī samānatī sāmya sūmyatā tulyatā wā sadrisatā, abhimatā abhimābhāv ekatī wā aikya.* [pandhā.

SĀM'PHIRE, SĀM'PIRE, n. (Fr. *St. Pierre*) a plant—*Ek qism kī nabūt*—*Ek prakār kā*

SĀM'PLE, n. (L. *exemplum*) a specimen, an example; *v.* to show something similar—*Nāmūna, misāl yā nāzir*; *v.* *nāzir d., misāl d.*—*Bāngī wā ālārā, drishtānt wā upamā*; *v.* *ālārā drishtānt wā upamā d.* [*namūna*—*Bāngī wā ālārā, silāī kī bāngī.*

SĀM'PLER, n. a pattern, a specimen or piece of needle-work—*Namūna, sūi ke kām kā*

SĀNC'TI-TY, n. (L. *sanctus*) holiness—*Tuqds, pākī, takhīrat, quds*—*Ātipavitrātā, pavitrātī, punyatā, sūddhī, parīsūddhī, sūdhutī, sūdhutwā.*

SĀNC'TI-FI-CATE, v. to make holy—*Muqaddas yā pāk k.*—*Pavitra wā punya k.*

SĀNC'TI-FI-CĀ'TION, n. the act of making holy—*Tuqaddūs, taqdis, takhīr, pāk-sāzī*—*Pavitra k., punyakārān, pīpaharān, pāpān isān, sūchī-arān.*

SĀNC'TI-FY, v. to make holy, to purify—*Muqaddas k. yā muqaddas-jānnā, pāk yā sūf k.*—*Pavitra k., sūdhanā.* [*kunādu*—*Pavitrakārī, punyakārak, sūdhak.*

SĀNC'TI-FY ER, n. one who sanctifies—*Muqaddas yā pāk k. w., pāk sīz, muqaddas*

SĀNC'TI-MO-ny, n. appearance of holiness—*Wālī sīratī, auliyā-sīratī, wālī kī sīrat, baylī-bhaghtārī, quds yā taqdis kī zāhīr-dārī*—*Pavitrāvesādharān, punyāvesādharān, dambh, dīmhb, dhōṅg dharmābhīnān, vakavrittī, vakadhyān.*

SĀNC'TI-MŌ'NI-ous, a. appearing holy, saintly—*Wālī-sīrat auliyā-sīrat yā zāhīr-dārī meñ pāk, pīrāna darveshāna yī muqaddasāna yī*—*Pavitrāvesādharī punyāvesādharī dambhī dīmblī dhōṅgī wā dharmābhīnānī, rishivat sādhusadris wā siddhasadris.*

SĀNC'TI-MŌ'NI-ous LY, ad. with sanctimony—*Wālī-sīratī se, auliyā-sīratī se, b. iqlā-bhag-tāt se^h*—*Pavitrāvesādharān se, punyāvesādharān se, vakavrittī se, vakadhyān se, dambh dīmhb wā dhōṅg se.*

SĀNC'TION, n. ratification, confirmation, authority; *v.* to ratify, to confirm—*Istihkām*

maḥānti yā hukm, manzūr qabūl tasdīq yā taqarrur, sanad; v. *maḥbūt mustahkam yā laḥ il k.*, *manzūr tasdīq yā saḥīḥ k.* — Satyākriti sutyapam wā drīḥikarap, sthīrīkarap *saḥsta* ubh wā drīḥapramāṇavān, pramāṇ; v. Drīḥ wā sthīr k., pramāṇi k. wā swīkāṣ k.

SANCTITUDE, *n.* holiness, goodness — *Quls taḥḍīs taḥīrat yī pīkt, neki khūḥī yī salāhi-yūt* — Pavitrātī wā puṇyātī, sadhutwa sādhitā wā sadhuvrittī.

SANCTUARY, *n.* a holy place, a temple, a place of protection, an asylum, shelter — *Magdīs yā magdas, dargīḥ maḥīd yā ʿibādāt gāḥ, panāḥ-gāḥ, mīmān, panāḥ* — Pavitrālay puṇyālay pavitrasthān wā puṇyāgar, devālay dewāgar wā dewal, āśrayasthān āśrayasthāl wā āśrayasthān, saṁśrayasthān wā nirbhayasthān, āśray.

SANCTUARY, *v.* to shelter by means of sacred privileges — *Magdīs dargīḥ yā maḥīd ke musāle se panāḥ d.* — Pavitrasthān puṇyasthāl wā dewālay ke dwārā āśray d. wā bāḥ mī.

SAND, *n.* (S.) small particles of stone; *pl.* tracts of land covered with sand — *Reg, ret^h, bālū^h, bārū^h, ramī*; *pl.* *reg istān, reg zār* — Sikatā; *pl.* saikatabhūmī, parīpabhū.

SAND, *v.* to sprinkle with sand — *Bālūā k^h, retīlā k^h, bālū dūlūā^h*. [parepabhū, reti.]

SANDED, *a.* covered with sand, barren — *Bālūā yī retīlā^h, shor* — Bālūmay bālūkāvrit wā bālūkāwīn, aḥal.

SANDY, *a.* like sand, loose — *Bālū yī ret sū^h, dhīlā bhrūbhūrā yī bālūā^h*.

SANDY, *a.* full of sand, consisting of sand — *Bālūā kīrkūrā yī retīlā^h, bālū kūā^h* — Bālū-sikat wā bālū se-bhārā hūmī, sī atīmāy bīlūmay wā bālūkāmāy.

SANDYNESS, *n.* the state of being sandy — *Bālū-pan^h, retīlā-pan^h*.

SANDY-LING, *n.* a bird — *Ek gīm kī chirīyā* — Ek prakār ī chirīyā.

SANDBLIND, *a.* having defective sight — *Chondhīlā^h, chūndhīlā^h, ūrmīrā^h, tārīk-chashm* — H. tadristī. [patthar.]

SANDSTONE, *n.* a loose friable kind of stone — *Bālūā patthar^h, ek bhāūt kū pluskā*.

SANDAL, *n.* (Gr. *sandalon*) a kind of loose shoe — *Nāʿlūn, alḡā^h, khayān^h, khayān^h, khayān^h, khayān^h, chupānū jīlā^h*. [gandhasīr, sugandhasakṣhṭh.]

SANDAL, SANDENS, *n.* an aromatic wood — *Sandal, chandān^h* — Mahāj, śrīkhaṇḍ.

SANE, *a.* (L. *sanus*) sound, healthy — *Saḥīḥ-dīmāg durast-i-ḥū yā bā-hosh, tan-durast* — Swasth sūstī avīkshipt anatta wā anumatta. bhala chāṅgī nīranay wā nirogi.

SANABLE, *a.* that may be cured — *Munkīn-sh-shifā, shifā-pazīr, siḥhat-pazīr* — Swasth-shyakhām, chīḥitsyā, sūmanīyā. [k., rogopachār, chikitsā.]

SANATION, *n.* the act of curing — *Shifā, āram-dīkī, tan-durast k.* — Clangī wā bhālā

SANATIVE, *a.* having power to cure, healing — *Shifā-baḥsh yā shifī, siḥhat-āwar yā āram k. w.* — Rogasannak rogānisak wā ārogyākar, rogānīvīrak rogaghna wā ārogyā-janak. [swasthātā, anattatā, anumattatā.]

SANITY, *n.* soundness of mind — *Siḥhat i-dīmāg, durastī i-ḥū, bā-hoshī* — Swasthya,

SANG, *p. t. of sing* — *Sing kī māzi-mutlaq* — Sing kī sāmānyabhūt.

SANGUINE, *a.* (L. *sanguis*) having the colour of blood, abounding with blood, ardent, confident; *n.* blood colour; *v.* to make of a blood colour, to stain with blood — *Sarkī līl khūn-jūn yā khūn-jūn, pur-khūn khūn-dār yā kasīrā-d-dūn, sar-garm yā pur-shauq, ummed-wār wāsiq yā mutawagḡ*; *v.* *sarkhī, khūn kī rang*; *v.* *sarkh-k. yā khūn-jūn k., khūn-ālūda k.* — Raktavarṇ, raktapūrṇ, ushṇaswabhāv amūrāgī praḥaḍ wā utsuk, atīviśwāsi atyāśīwān supratyāśī wā atyākūḥshī; *n.* arūpina, raktimā, lohītatwa; *v.* raktavarṇ wā lohī k., rakta rudhīr lohū wā lehū meṇ bharnā wā sanna.

SANGUIFEROUS, *a.* conveying blood — *Khūn dūrāne w.* — Raktavīhak, raktavālī.

SANGUIFER, *v.* to produce blood — *Khūn paidā k.* — Rakt rudhīr wā lohū barhanā wā utpanna k.

SANGUIFERTION, *n.* production of blood — *Paidāish-i-khūn, afzāish-i-khūn* — Raktotpādān, raktotpattī, raktavarāddhan. [lotpādak, rudhīmavardhak.]

SANGUIFER, *n.* a producer of blood — *Khūn paidā k. w., khūn-āwar, khūn-afzā* — Rakt-

SANGUINAR, *a.* bloody, cruel, murderous — *Khūn-rez, khūn-khwar yā sang-dīl, khūn-fishān qūtīl qūt-dant yā khūnī* — Raktamay wā bahuraktapītasahit, nishīthur krūr pāshānahrīday wā raktapriyā, mīrītūnak ghātuk wā ghātuk.

SANGUINELY, *ad.* with sanguineness, ardently — *Wāsiquna yā qawī ummed-se, sar-garmī dīl-sozi yā shauq se* — Atyākūḥshī atyāśī wā atīviśwā se, anūrīg praḥaḍatā wā ushṇaswabhāvātī se.

SANGUINESS, SANGUINITY, *n.* ardour — *Sar-garmī, dīl-sozi, kamāl shauq* — Anūrīg, uchchaḍatī, utsūh, atyākūḥshī. [pūrṇ, rudhīramay, lohū se-bharā-hua.]

SANGUINEOUS, *a.* abounding with blood — *Pur-khūn, khūn-dār, kastru-d-dum* — Raktas-

SANGUIN-DRIM, *n.* (Gr. *sun, hedra*) the chief council among the Jews — *Yahūdīyōn kī bārī panchāyut^h* — Yihudiyoṇ kī mahāsabha.

SANIES, *n.* (L.) thin serous matter — *Ghāw kū pānī^h, panchhā^h, zard-āb* — Pūyarakt.

SANIOUS, *a.* excreting thin serous matter — *Zard-ābī, panchhā^h, ghāw se pānī chhōr-ne w^h*. — Pūyaraktawān, pūyaraktasrāvī.

- SĀNK**, *p. t.* of *sink*—*Sink ká mūst-mutlaq*—Sink *ká sāmānyabhūt*. [chhoprikar.
SĀNS, *prep.* (Fr.) without—*Ba-quir, ba juz, sinā, bilā, bid-ā, be*—Binā, bin, chhopkar,
SĀNSCRIT, *n.* the ancient language of India—*Zabān-i-Sanskrit*—Sanskrit, sanskrita-
 bhāshā, brāhmaṇabhāshā, devabhāshā, dāivabhāshā, ādibhāshā.
SĀNTON, *n.* a Turkish saint or dervish—*Turkistān ká darresh*—Turkdeś *kā sant wā*
 siddhajan. [twa, niryās, vrikshasir, vriksharas.
SĀP, *n.* (S. *sap*) the vital juice of plants—*Ras^h, pānī^h, dūdh^h, arag, sut^h*—Sār, sat-
 Sār^{LESS}, *a.* wanting sap, dry, old—*Be ras, khushk, purānā^h*—Aras niras niras viras
 rasahin nihsir wā nihsir, sukhi wā kushik, prāchin. [komahvriksha.
SĀPLING, *n.* a young plant or tree—*Pandhā^h, keṛā^h, nihāl, nan-nihāl*—Bilavriksha,
 SĀPY, *a.* abounding with sap, juicy—*'Arag dār yā shādāb, ser-āb yā ras-dār*—Rasikā
 sarawān sattawān wā mujjāwān, rasawān saras wā bahuras.
SĀP'PI-NESS, *n.* the stat- of being sappy—*Ras-d iri, ser-ābi, shādāb, 'arag-dārī*—Sara-
 satī, rasavattwa, rasalātā, bahurusatwa.
SĀP, *v.* (Fr. *saper*) to undermine, to subvert by digging, to proceed by mining—*Su-
 rang-mānā yā surang-k^h, jūṛ khul-kar ulā-d, girā-d, yā dhā-d^h, surang mār-kar āye
 bahnā^h.*
SĀP'PER, *n.* one who saps, a kind of miner—*Surang mārne w^h, surang k. w^h.*
SĀP'ID, *a.* (L. *sapius*) tasteful, palatable—*Khush maza, maza-dār yā khush-zāqa*—Suras
 wā mithā, suswādū ruchiṅkar wā mukhapriya.
SĀP'ID-ITY, SĀP'ID-NESS, *n.* taste, savour—*Maza yā lazzat, zāqa*—Swād, ras wā ruchi.
SĀ'POR, *n.* (L.) taste, savour, relish—*Lazzat, maza, zāqa*—Swād, ras, ruchi.
SĀPI ENT, *a.* (L. *sapius*) wise, sage—*Dīnā dīnīsh mūd yā waḡf dār, 'aql zirak yā
 'aql-mūd*—Buddhimin dhīmā matim in vijñā wā viveki, jñān jñānawān prajñā wā
 prajña. [Buddhi wā vivek, jñān prajñatā wā prajñatwa.
SĀPI ENCE, *n.* wisdom, sageness—*Dīnā dīnīsh-mūd yā waḡf, 'aql yā shū'ār*—
 SĀPI-EN'TIAL, *a.* affording lessons of wisdom—*Khird baksh*—Jñānapadesak.
SĀP O-NĀ'CEOUS, SĀP O-NA-RY, *a.* (L. *sipus*) soapy, resembling soap—*Sābun, sūbun-
 khissīq yā sab-m-kā sū*—Medur, sarjikkisadrīs wā sarjikkisadrīs.
SĀPPHIC, *a.* pertaining to *Sappho*, denoting a kind of verse—*Muta'alliq-i-sāf-
 o, ek qism kī nazm zāhir k. n.*—Sipposambandhī wā sāppovishayak, viśeshbachhan-
 dalpratikāśak wā viśeshapadyadyotak. [nilanapi, nilāśmā, indrautl.
SĀPPHIRE, *sāfir, n.* (Gr. *sappheiros*) a precious stone—*Safir, n'ām^h*—Nīlakānt,
 SĀPPHIRE-INE, *a.* made of sapphire, like sapphire—*Safir yā safir kā banā huā, nīlam
 w^h*—Nīlakāntamay, nīlaguṇak nīlakāmādharmak wā nīlāmānisadrīs.
SĀR'A-BAND, *n.* (Sp. *sarabanda*) a Spanish dance—*Mulk-i-Spen ká ek nāch*—Spen
 deś kī nāch wā nāch.
SĀR'A-ĀEN'IC, SĀR'A-ĀEN'ICAL, *a.* pertaining to the *Saracens*—*Sīrāsēn logūn yā nī
 'Arab ke bāshandūn ke muta'alliq*—Sāras n logūn arthāt Arabdeśavāsīyūn ká sam-
 bandhī wā viśhayak.
SĀR'CAŚM, *n.* (Gr. *sarkasmos*) a keen reproach, a biting expression, a taunt—*Tā'n
 ta'n zam yā kināya, tā'nā-zanī tā'n-tā'n yā tā'n-bashā'*—Mīhmā wā vyaṅgya, karwī-
 bāt aruntadavākya wā tikshnavākya, bolīholī.
SAR'CAŚTIC, SAR'CAŚTICAL, *a.* taunting, satirical—*Tā'nā-zan yā tā'n āmez, tā'nā-go
 ta'n-go yā hajo-āmez*—Avakshēpik aruntad tikshya wā kaṭu, durīchāropanāśak
 sayānj in avakshēpīrthak wā upahāsarūp.
SAR'CAŚTICAL-LY, *ad.* tauntingly, severely—*Tā'nā-zanī ta'n-goī tā'n-āmezi yā hajo-
 āmezi se, sakhtī yā sakht-goī se*—Mīlne bolīholī avakshēp wā vyaṅgya se, karwī
 kaṭabī wā tikshmatā se. [Jhīrjhīrā paṭṭavastra.
SAR'CENET, *n.* (*Saracen?*) fine thin woven silk—*Bārīk reshāī kappā, kapar-dhār^h*—
SAR'COPH'A-GUS, *n.* (Gr. *sarx, phago*) a stone coffin—*Patthar ká yā kī tābūt*—Pat-
 thar ká śavādhar, prastaramay śavādhar, pīshāpamay śavādhar. [bhojan, mānsāhār.
SAR'COPH'AGY, *n.* the practice of eating flesh—*Gosht-khori*—Mānsabhakshan, mānsa-
SAR'COT'IC, *n.* (Gr. *sarx*) a medicine which promotes the growth of flesh—*Gosht-afzā
 dāvā*—Mānsavarddhak anushadhī, mānsavarddhakabhesaj.
SĀR'DINE SĀR'DUS, *n.* (Gr. *sardios*) a precious stone—*Jawāhir, ratun^h, ek qism ká
 jauhar*—Ratna, māniviśesh. [naniviśesh.
SĀR'DO-NYX, *a.* a precious stone—*Ratan^h, ek qism ká jauhar, jawāhir*—Ratnaviśesh,
SAR'DON'IAN, SAR'DON'IC, *a.* (Gr. *sardon*) noting that bitter laugh or smile which
 conceals one's real feelings—*Kāth-hānisi ká^h*—Vikritahās ká, karīflasmit kī, piśācha-
 smit ká.
SAR'TO'R-IUS, *n.* (L. *sartor*) the muscle which throws one leg across the other—*Wah
 patthā jis se log ek tāng dīrī par rakh-sakte haiñ^h.*
SĀSH, *n.* a belt worn for ornament, a silk band; *v.* to dress with a sash—*Paikā yā
 baddhā^h, selī yā jālī^h; v. selī yā jālī pahīnā^h.*
SĀSH, *n.* (Fr. *chassis*) the frame of a window, a window which can be let up and

down by pulleys—*Khiṛki kā dhāncā yā chau-kathā^h, ek khiṛki jo ghirnīyō phirkīyō yā garariyō se ipar yā nichī ho-sake^h.* [kal^h.

SASSE, *n.* (D. *sus*) a sluice, a lock—*Pānt ke nikalne kā phātāk^h, pāni rokne kī ek SĀT. p. t. and p. p. of sit—Sīt kī mizī-mutlāq aur mazi ma'tīf-alu-hī yā fī-lī-ma'tīf*

—*Sīt kā sāmānyabhit aur pūrnakriyā wā pūrvakūlikakriyā.*

SĀ'TAN, *n.* (H.) the devil—*Shaitān*—*Prāch, sūtān wā sātān.*

SA-TĀN'IC, SA-TĀN'IC-AL, *a.* devilish, malicious—*Shaitāni, 'adewāti bad-khvāh bad-andesh yā kīna-war*—*Sāitinasambandhī wā pāisēbhik, dweshī drohī khāl wā hīnsāsīl.*

SA-TĀN'IC-AL-LY, *ad.* with devilish malice—*Shaitāni bad-khvāhī bad-andeshī yā kīna-wari se*—*Pāisachik droh wā dwesh se, atikhalatī wā atidushtatā se.*

SĀ'TAN-ISM, *n.* a devilish disposition—*Shaitāni mizīj kṛo yā kṛaslat*—*Pāisēbhikaswabhāv, pāisachaprakriti, atidushtatā, atikhalatā.* [vyakti, atidurātma, barā durjan.

SĀ'TAN-IST, *n.* a wicked person—*Nihāyat sharīr shakhs, kṛadīs*—*Barī khal, atidushtā-*

SATCH'EL. See under SACK. [nā bharmā wā aghwānā.

SĀTE, *v.* (L. *satis*) to glut, to pall—*Ser k., āsūda k.*—*Atitript wā atitushṭ k., chhakī-SĀTE'LESS, a.* that cannot be satisfied—*Nā-mukēnu-s-serī, nā-ser, nā-āsūda hone kā*—*Atoshapiya, aturapiya, atarpya.*

SĀ'T-ATE, *v.* to fill, to glut, to pall; *a.* glutted—*Pur-k., āsūda k., ser k.; a. āsūda, ser*—*Bharmā, tript k., tushṭ-k., chhakāmī wā aghwānī; a.* tript, atitushṭ, aghānī wā aghwāyā.

SĀ-TI-Ā'TIOS, *n.* the state of being filled—*Āsūdagi, serī*—*Atitriptatī, atitushṭatī, aghāi.*

SA-TI'E TY, *n.* fullness beyond desire—*Seī, āsūdagi, aghāi^h*—*Atitriptī, ntitriptatī, atitushṭatī, atipūrtī, atipūrtatā.* [yāra jo bare ke gird ghūmtī hai—Upgrah.

SĀTEL-LITE, *n.* (L. *satelles*) a small planet revolving round a larger—*Ēī chhotā sa-*

SĀT-EL-LITIOUS, *a.* consisting of satellites—*Chhotē saigere jo beryō ke gird ghūmtē hai*

unkā bunā huā—*Upgrahamay, upgrahoī kī.* [kūl, atiruchiradrakūl.

SĀTIN, *n.* (Fr.) a kind of glossy silk—*Sātin, atlas, istabraq, tāftā*—*Atiśobhanadu-*

SĀT'IRE, *n.* (L. *satira*) a poem censuring vice or folly, severity of remark—*Hajo, mazammat tarz yā tā-n-tashnī*—*Bhānraut durichhōpāhāsakakavitī doshōpāhāsaka-*

kavitī durvrittānvakshepakakavitī wā nindopākhyān, aruntadvākya kāvavākya

mithā boliholī wā karṇī bāt.

SA-TI'R'IC, SA-TI'R'IC-AL, *a.* belonging to satire, censorious, severe in language—*Hajo-*

duz yā hajo-masab, harf-gir yā 'ab-jo, tarz-go mazammat-amez yā sakht-go—*Durichhōpāhāsavishayak nindisambandhī wā upāhasarūp, nindak doshagrāhī wā chhi-*

drānweshī, kutsivādī avakshepak nphāsātma kāvavādī wā upāhasak.

SA-TI'R'IC-AL-LY, *ad.* with severity of remark—*Sakht goī se, tarz-go se, hajo se*—*Avak-*

shōp se, aruntadvākya se, kāvavākya se, upāhas se, boliholī se.

SĀT'IR-IST, *n.* one who writes satires—*Hajo-go, hājī, tarz-go, hajo-gar, zāhik*—*Durichhōpā-*

hāsī, doshōpāhāsak avakshēpārthakavitīkārtī, durichhōpāhāsakakavitīrāchak.

SĀT'IR-IZE, *v.* to censor with severity—*Hajo k., tarz-k., mazammat k.*—*Nindā k.,*

upāhas ke sūth nindā k., hañsī ke sūth nindā k.

SĀT'IS F'Y, *v.* (L. *satis, facio*) to please fully, to content, to feed to the full, to pay to content, to appease by punishment, to free from doubt, to convince—*Ba-khībī*

masrūr yā dil-sh-d k., zāil k., bhār-pet khilānā^h, rāzī kārne ke lipe denā, sāzi se āsūd k., khātīr-jam' k., qail yā qail-ma'qil k.—*Atitushṭ k., tript k., aghwān wā*

chhakkar khilūnī, santushṭ kārne ke minitta denā, dāpī se tript tushṭ wā prasanna k., sahsayaniyritī-k., sahsayachchhed-k. wā sahsayakhaṇḍan-k., manānā man-purā-k. wā viswas-karānā.

SĀT-IS-FĀC'TION, *n.* the act of satisfying, that which satisfies, gratification, conviction, amends, atonement, payment—*Khush yā masrūr k., dil-dārī āsāish yā khush-nūdt,*

tushṭin arūm khushī āsūdagi yā bāshishat, khātīr-jam' qāilī yā imānān, baḥlā yā 'icaz, kuffīra yā kuffīra, adā yā adāi—*Toshan santoshan paritoshan tarpan wā*

iechhāsānti, sukḥ wā chain, tushṭī triptī tosh santosh tushṭatī triptatī wā anurodh,

sahsyanivriti sandehaharay vi-was prabodh parijnay wā pratyay-janmānā, paltī wā

pāritoshik, prāyāschitta wā nishkritī, nistār sūldhī patānā pūāw wā chuk w.

SĀT-IS-FĀC'TIVE, *a.* giving satisfaction—*Khātīr-khvāh, khātīr-pasand, dil-pasand, itmī-*

pān k. w., dil-jam' k. w., khush k. w.—*Tushṭijanak, tushṭikar, santoshad, triptijanak, iechehāpurak.* [arth dekho.]

SĀT-IS-FĀC'TO-RY, *a.* giving satisfaction—[*Satisfactive ke ma'ne dekho*]—[*Satisfactive kā*

SĀT-IS-FĀC'TO-RI-LY, ad. so as to satisfy—*Khātīr-dārī se, khush rāzī yā khātīr-jam' kārne ke tarz se, khush-sāzī se, dil-dārī se*—*Tushṭ wā tript kārne kī riti se.*

SĀT-IS-FĀC'TO-RI-NESS, *n.* power of satisfying—*Rāzī yā khush kārne kī tāqat, khātīr-*

khvāhī, khātīr-pasandī, dil-dārī—*Tushṭijanakatā, tushṭikaratwa, triptijanakatwa.*

SĀT-IS-FĀC'TO-RI-NESS, *n.* one who satisfies—*Āsūda yā rāzī k. w., khush yā khātīr-jam' k. w.*—*Tushṭ tript wā nivrittasandeh k. w., tushṭijanak, tushṭikar, santoshad, sahsayani-*

varttak. [boyā huā.

SĀTIVE, *a.* (L. *satum*) sown in gardens—*Bāgoñ meñ boyā-huā*—*Vrikshavāyika meñ*

- SĀTRAP**, *n.* (Gr. *satrapes*) a governor—*Nāzim, hākim, 'āmil, sūba-dār*—Mandaleśwar, mandakūlhipatī, mandalidhyaksh, chhatrap, chhatrapatī. [mandal, chhatrapapradeś.]
- SĀTRĀPY**, *n.* the government of a satrap—*Sūba dārī*—Chhatrapamandal, chhatrapatī.
- SĀT'U-RATE**, *v.* (L. *satis*) to fill till no more can be received, to fill to excess—*Bhar-dh*, *pārā-k. nākoñ-nak bhurnā yā nuke-nak bharnā*.
- SĀT'U RA-BLE**, *a.* that may be saturated—*Mumkinu-s-erī, bhar diye jāne ke qābil*—Ati-sechanaksham, atipūrapaksham, bhar diye jāne ke yogya.
- SĀT U-RĀ'TION**, *n.* the act of saturating—*Serī, bharāw*, *bharāw*—Atisechan, atipūran.
- SA TŪM TY**, *n.* the state of being saturated—*Serī, pūrī*, *bharāw*—Bhartī, paripūrabhāv. [Sanivār, sanivāsar.]
- SĀTURDĀY**, *n.* (S. *se'ter day*) the 7th day of the week—*Shamba, sanīchar*—
- SĀTURN**, *n.* (L. *Saturnus*) an ancient heathen deity, a planet—*Zuhā, kairān*—Sani, rewatibhāv wā chihāyāsū.
- SĀT UR NĀ'LI-AN**, *a.* like the feasts of Saturn, loose, sportive, dissolute—*Zuhā kī ziyā-fatū kī mānūd, ke qaid fākhish yā mustāna, khush-tab', āmīra yā anūsh*—Sani ke utsav ke sādīs, anīs wā vyasanī, kautukī khilārī kutūhālī wā vīhārī, durāchār vyābhīchārī wā durvritta.
- SA-TŪR'NI-AN**, *a.* relating to Saturn, golden—*Zuhā-munsh yā kairānī, zarīna tilāi yā tilāyina*—Sanisambandhī wā sanivishayak, sonahrī wā sonahlī.
- SĀT'UR-NINE**, *a.* gloomy, grave, melancholy—*'Udās', sanjda, malūl*—Nirānand wā nīfā, gambhīraswabhāv wā bhārī, khinnā visham avasāna wā śokārta.
- SĀT'UR-NIST**, *n.* a person of a gloomy or melancholy temperament—*Malūl hāzn yā dil-afīrī shakhs*—Udās dīmanamāsk wā vīshādī vyaktī.
- SĀT'YR**, *n.* (Gr. *saturōs*) a silvan god—*(gūl yā gol, ek furzi dewtā kī qadr ālmī aur kī qadr bakrī kī sūrat kā, janglī dewtā*—Vamadevatā, aranyadevatā.
- SĀT'YR'ON**, *n.* a plant—*Ek gīsa kī nabut*—Ek prakār kā pūndh, anushadhiyīśah.
- SAUC'E**, *n.* (S. *saṭ*) something to give relish to food; *v.* to accompany with something which gives relish—*Chatnī*, *chashni, go-khūi*; *v. chatnī lagīna*, *chashni-dār-k.*—Vyāñjan, sūp; *v. vyāñjanayukt-k.*, vyāñjan lagānā. [pītrā, pītrādhar.]
- SAUCER**, *n.* a platter for sauce or a tea-cup—*Tashtar, sifīlī, sakorā, sakorī*—Thālī,
- SAUCY**, *a.* insolent, impudent, petulant—*Gustākḥ, shokḥ, shokḥ chashm be adab yā be-tamīz*—Avinūt, avinay wā dhīrshī, pragalbī magarī wā dhīrshī.
- SĀU'CI-LY**, *ad.* impudently, petulantly—*Gustākḥina, shokḥi be-adabī gustākḥi yā be-tamīz se*—Avinay se, dhīrshīyatī pragalbhatī dhīrshī wā magarī se.
- SĀU'CI-NESS**, *n.* impudence, petulance—*Shokḥi, gustākḥi yā be-adabī*—Avinay wā avinūtā, pragalbhatī dhīrshīyatī dhīrshī wā magarīpan.
- SAUCE'BOX**, *n.* an impudent person—*Gustākḥ yā be-adab shokḥ, be-tamīz yā shokḥ*—Avinūtyaktī, pragalbavyaktī, dhīrshī wā magarī jan.
- SĀUCE'BOX**, *n.* a small pan—*Tambū', dabbā', deg-chī, katchhulā*.
- SAUNTER**, *v.* to wander about idly, to loiter, to linger; *n.* the act of sauntering—*Harza-gardī k. yā bād-huādī phirā, makhigīn-mānā*, *mudhāt lagīna*; *n. harza-gardī*—Phirā ghūmnī wā bīnī kām kāj phirā karnā, pāri rahmī, reingmī vilamb-k. wā dhīl-k.; *n.* alasa-parikram, mandaparikraman, ālas se idhar udhar ghūmnā.
- SAUNTERER**, *n.* an idler, a loonger—*Kāhīl yā sust shokḥ, harza-gard*—Ālasyakārī wā alasa-jan. kālakshepak avyāpīrī tāng-phailāne-w. wā parā rahue-w.
- SĀU'SAGE**, *n.* (L. *sal*) a roll of mince dined seasoned—*Kulmī, qulma, laungichā*.
- SĀV'AGE**, *a.* (L. *silva*) wild, uncivilized, barbarous, cruel; *n.* a barbarian, a cruel person; *v.* to make wild—*Janglī*, *nā-tarashīla yā be-tar īyat, wahshī, sang-dīl yā khūn-khwar*; *n. janglī ālmī, sang-dīl yā khūn-khwar shakhs*; *v. wahshī k., janglī-k.*—Ā'anya arnyayā wā vamacharasambandhī asīshī śīkshīn śīkshīn śīkshīn śīkshīn āsa-bhīya wā āchāra-ānya, krūrāchār durāchār kuśīl wā mī chehābī, krūr kaṭṭar pīshāna-brīday wā nīshthūr; *n.* banmānus wā janglī manushya, krūr nīshthūr wā nirday vyaktī; *v. ānya asabhyā wā asīshī k.*
- SĀV'AGE-LY**, *ad.* barbarously, cruelly—*Wahshat se, durushṭī sang-dīlī khūn-khwarī yā be-rahmī se*—Janglīpan asīshīyatī wā asabhyatā se, krūrātī kaṭṭarpan wā nīshthura-tā se.
- SĀV'AGE-NESS**, *n.* wildness, barbarity, cruelty—*Wahshat, be-rahmī yā nā-tarashīdagī, sang-dīlī yā durushṭī*—Janglīpan wā asīshīyatī, asabhyatā śīkshābīyatā wā krūrātī, nīshthurata dīrutatā wā nirdayatā.
- SĀV'AGE-RY**, *n.* barbarity, cruelty, wild growth—*Wahshat yā durushṭī, sang-dīlī yā be-rahmī, ifrāt yā kasrat se paidāish*—Janglīpan asabhyatā asīshīyatā wā śīkshābīyatā, krūrātī nīshthuratā wā nirdayatā, bahuvridhī wā pravridhīyatā.
- SA-VĀN'NA**, *n.* an open plain or meadow—*Maidān-i-wasī', kushāda margzār yā charā-gāḥ*—Samabhūbhāg, barī paṭpar, gopachār, gochar, yavasasthān.
- SAVE**, *v.* (L. *salvus*) to rescue from danger, to preserve from eternal death, to deliver, to hinder from being spent or lost, to spare, to prevent; *prep.* except—*Mahfūz yā*

salānat rakhnā, najāt d. yā k., rastagāri k., pas-andāz yā kifāyat k., rokhnā^h, bāz-rakhnā : prep. *sinā, mā-sinā* :—Bachhnā wā rakshan-k., mukt-k., uddhar wā nistār k., ubārni wā vyay-na k., ārnā, chheṅknā barajni wā nivāran-k. : prep. *chhorkar.*

SĀV'A *n.* *he. a. that may be saved*—*Mumkinu-l-hifāzāt, bachhāye jāne ke qābil*—Raksha-
nīya, bachhāye jāne ke yogya.

SĀV'ING *a.* *being saved*—*Imān-i-hifāzāt, mumkinu-l-hifāzāt, bachhāye jāne kī qābilīyat*—Rakshanīyatī, bachhāye jāne kī yogyatā.

SĀV'IR *n.* *one who saves*—*Ilāfīz, bachhāne w^h, jūz ras, kifāyat-shī'ār*—Rakshak, rak-
shan k. w., ubārne w., rakh chhorne w., parimitavyayī, alpavyayī.

SĀV'ING *a.* *frugal, economical, parsimonious* : *n.* *any thing saved, exception* : prep. *excepting*—*Jūz-ras, kifāyatī yā kifāyat-shī'ār, kanchharch tang-dil yā tang-chushm* : *n.* *pas-andāz, istisnā* : prep. *mā-sinā, sirī, ba-jūz*—Avyayāvil wā alpavyayī, parimita-
vyayī, kripān : *n.* *ubār bachhāw rakshitān wā rakshitādhan avyayitādhan wā sah-
chitādhan, vyatīrek varjjan wā nishedh* : prep. *chhorkar, chhorkār, binī, chhor,*
chhor-ke.

SĀV'ING *LY, ad.* *frugally, so as to be saved*—*Jūz-rasī yā kifāyat-shī'ārī se, rastagāri yā
najāt pīne ke taur se*—Alpavyay parimitavyay wā avyayāsilatī se, moksh muktī
nistār wā uddhar jāne kī rū se.

SĀV'ING *NESS, n.* *frugality, tendency to save*—*Jūz-rasī kam kharchī yā kifāyat-shī'ārī,
bachhne yā najāt deṅ kī raghat yā māl*—Alpavyay parimitavyay wā alpavyayāsilatī,
bachhne mukt-karne wā uddhar-karne kī pravrittī.

SĀV'OUR *n.* *one who saves, the Redeemer*—*Ilāfīz yā shafī, Al Marfī*—Mokshak ba-
chhne-w. trātī uddharak uddhartā muktīdātī nī-tārak wā tārak. fā masī.

SĀV'ĀIL *n.* *a small pan to save the ends of candles*—*Ek pāṇī jo sham-dān meṅ is
garaz se rakhī hai kī battī kī kamīra h ch jāy*—Ek kaṭorī jo dipādhar meṅ is hetu
se rakhī hai kī jisneṅ battī kī tōnk wā chhor bach-jūy.

SĀV'IN. See **SABINE**.

SĀ'VOUR *n.* *(L. sapio. taste, odour* : *v.* *to have a particular taste or smell, to like*—
Maza lazat yā zāiq, ho yā hī : *v.* *maza-rakhnā zāiq-ul-w. bū-dūr-h, ta-nikālā yā
bū-deṅ. posand k.*—Swād, gandh wā vās : *v.* *swādavisishṭ-h. saras-h. mahaknā ga-
mahānā wā gandhavisishṭ h. chhānā wā prem-k.*

SĀ'VOUR *v.* *a. pleasing to the taste or smell*—*Maza-dār, lazīz, khush-zāiq, khush-gu-
wār yā khush-guār, khush-bo-dār*—Suras, saras, suwādūt, mīṭhā, sugandhavisishṭ,
sugandhī, surabhi.

SĀ'VOUR *LY, ad.* *with a pleasing relish*—*Khush-mazagī se, maza-dārī se, lazīzīna,
khush-guārī yā khush-guārī se*—Surasatī se, swādūtī se, sarasatī se, mīṭhās se,
achheṅhe swād se.

SĀ'VOUR *LESS, n.* *pleasing taste or smell*—*Khush-mazagī, maza-dārī, khush guārī yā
khush-guārī, khush-bo-dārī*—Surasatī, sarasatī, swādūtī, sugandhavisishṭatī.

SĀ'VOUR *LESS, a.* *wanting savour, insipid*—*Be-ma a. be-lazat be-khush-bo be-bo be-bū yā
be-mamak, phikā^h*—Swādahiṅ gandhasūnya wā vāsarahī, niras wā niras.

SA VÖY' *n.* *a sort of cabbage*—*Ek qism kī kobī*—Ek bhāntī kī kobī.

SAW *p. t. of see*—See *kā māzi mutlay*—See *kā sūmāyabhiṭ*.

SĀW *n.* *(S. sagat) a cutting instrument with a toothed edge* : *v.* *to cut with a saw* : *p.*
t. SĀWED : *p. p. SĀWED or SĀWS*—*Ārī^h, karāt^h, karot^h, minshār, arra* : *v.* *ārā k^h,
ārā chulānā^h, ārā khichnā^h, āre se chīrnā yā kātā^h.*

SĀW'ER, **SĀW'YER** *n.* *one who saws*—*Āra-kash, ārī-chalāne w^h, ārā-khichne w^h,
āre se chīrne yā kātne w^h, karātī^h.*

SĀW'DUST *n.* *dust made by sawing*—*Lakrī kī baknī^h, būrā^h, būrāda.*

SĀW'TIT *n.* *a pit where wood is sawed*—*Ārā chālāne khichne yā karne kā garhā^h, āre
se chīrne yā phārne kī jagah^h* [ne kī huthiyār yā tukhar^h].

SĀW'WREST *n.* *a tool for setting the teeth of a saw*—*Āre ke dūt chokhe yā pinē kar-*

SĀX'I-FRAGE *n.* *(L. saxum. frango) a medicine which dissolves stone, a plant*—*Kā-
sirū l hajar gānū putharī kī dora, kulṭī^h*—Putharī galā dīlne kī aushadhī, panwār.

SAX'IRA *GOUS, a.* *dissolving stone*—*Patharī galā dātne w^h, patharī galāne w^h, kāsiru-
l-hajarī.*

SĀX'ON *n.* *one of the nation of the Saxons, the language of the Saxons* : *a.* *belong-
ing to the Saxons*—*Sāksan kī qum kā shakhs yā ahl-i-Sāksan, zabān-i-Sāksan* : *a.*
mutā'alliq-i-Sāksan, Sāksan-logūn kā^h—Sāksan jāti kī vyaktī, Sāksanbhāshā : *a.*
Sāksansambandhī.

SĀX'ON *ISM, n.* *an idiom of the Saxon language*—*Sāksan zabān kā muhāwara*—Sāksan
bhāshā kī vāgyayāpī vāgyayavālār vagritī wā vāgdhārī.

SĀX'ON *IST, n.* *one versed in the Saxon language*—*Ahl-i-Sāksan zabān, zabān-i-Sāksan
meṅ mahār shakhs*—Sāksanbhāshājñā, Sāksanbhāshāvetṭā, Sāksanbhāshā meṅ pravīp
vyaktī. [bolnā^h, batlānā^h, kaṇnā bukhānnā bhākhānā yā kuthnā^h].

SĀY *v.* *(S. seegan) to speak, to utter, to tell, to declare* : *p. t. and p. p. SAID*—*Bāt-k^h,*

SĀY, *n.* a speech, what one has to say — *Sākhan, kalām* — Bol wā vachan, vākya wā bāt.
 SĀY'ING, *n.* an expression, a maxim, a proverb — *Sākhan yā kalām. masala qaul yā muqila, zarb-i-masal* — Ukti ukt wā bāt, vachan vākya wā tattwa, kahāwat lokapra-
 vāid janaivād wā lokavākya.

SĀW, *n.* a saying, a maxim, a proverb — [*Saying ke mā'ne dekho*] — [*Saying kā arth dekho*].

SĀY, *n.* (Fr. *soie*) a thin sort of silk, a kind of woollen stuff — *Ek qism kī patli resham kapra, ek qism kā āna kapra* — Ek prakār kī jhīrjīhī wā patil pattavastra, ek

SĀY. See ASSAY. [prakār kī aurnavāstra wā unī kapra.]

SCĀB, *n.* (S. *scabbi*) a crust formed over a sore, the itch, mange, a poultry fellow — *Khatthī gā khūthī^h, khārish yā khārishī, khaurā^h, kamma shafhs* — Dewlī dyūlī chat wā pappi, khasarī, khāj wā khujli, adhamavaktī wā nichajan.

SCĀB'BER, *n.* covered with scabs, poultry — *Khārishī, kamīa* — Khasrahā wā khāj-se bharā, nich wā adham.

SCĀB'BY, *a.* diseased with scabs — *Khārishī* — Khasrahā, khujli wā khāj se bharā.

SCĀ'N OUS, *a.* itchy, leprosy; *n.* a plant — *Khārishī, majām yā churkī* : *n. ek qism kī nabūt* — Khasrahā wā khāj se bharā hūā, torhī wā kushī; *n. ek bhīntī kī pūndhā.*

SCĀ'B'ARD, *n.* the sheath of a sword — *Mīn, nigīm kīthī^h* — Asikosh, khargakosh, khargādhar, [kharaharī asarūn wā ukhar-khābar, rukhī wā karka^h.

SCĀ'BROUS, *a.* (L. *scaber*) rough, harsh — *Nā-hamvīr, saht* — Kharkharī khurkhurā

SCĀ'BRĒ'Ī TY, *n.* roughness, ruggedness — *Nā hamvārī, nasheh-jarīzī yā durushī* — Kharkharāhat wā khurkhurāhat, asamatā asamānī karkasatī wā rukhāī.

SCĀ'FFOLD, *n.* (Fr. *échafaud*) a temporary stage, platform or gallery, a platform for the execution of criminals; *v.* to furnish with a scaffold, to sustain, to uphold — *Mach in dānījā chahūtara yā pāgath^h, phāsi denc kā gory tī^h* : *v. pāgath yā machān bādhū^h, saibhātū^h, thābhū^h yā thāmbhū^h.*

SCĀ'FFOLD-AGE, *n.* a gallery stage or platform — *Machān dānījā yā chahūtara^h.*

SCĀ'FFOLD-ING, *n.* a temporary frame or stage — *Machū^h, dīmājā^h, pāgath^h.*

SCĀLD, *v.* (Fr. *échaulder*) to burn with hot liquor; *n.* a burn by hot liquor — *Garm pāni waqī a se jalānā* : *n. garm pāni waqīra se jalānā kī zahm* — Tapt wā tatte jal dī se jalānā wā chhāmukhī : *n. tapt wā tatte jal dī se jalānā kī ghīw.*

SCĀLD, SCĀLD'ER, *n.* (Dan. *skald*) an ancient Scandinavian poet — *Qadīm zamāne meū mulk-i-Skāndīnāvīā kī shīr, mulk-i-Skāndīnāvīā kī qadīm shīr* — Prākūtīl wā pūrvakāl meū Skāndīnāvīā deś kī kavi, Skāndīnāvīā deś kā prāchin kavi.

SCĀLD'IC, *a.* relating to the scalds — *Mulk-i-Skāndīnāvīā ke qadīm shīr ke mutā'alliy* — Skāndīnāvīā deś ke prāchin kaviyūn kī sambandhī, Skāndīnāvīādeśaprikkālīnakavī-shayak.

SCĀLE, *n.* (S.) the dish of a balance, a balance; *v.* to weigh, to measure — *Palla pullā yā palā, urāzā^h* : *v. jakhū^h yā taulnā^h, mūpnā yā napnā^h* — Tulāhat, dāhī tulā mīpānyāntra wā tulāyāntra.

SCĀLE, *n.* (S. *scale*) a small shell or crust, a thin layer, scurf; *v.* to strip off scales, to come off in thin layers — *Choiyān chiyā sarhū^h yā chhilkā^h, dewlī dyūlī paprī parat yā part^h, paprī rīstī yā lānā^h* : *v. chhilkā^h chhilkā-n'hīnā^h yā chhilkā utārnā^h, utārnā yā jhōrnā^h.*

SCĀLED, *a.* having scales — *Chhilkā-dār, choiyān-dār, dyūlī dār, paprī-dār* — Chhilkā w., choiyān w., vālvāvī, vālvamāy, vālvawān, savālv, paprīmāy, dyūlīmāy, dewlīmāy, choiyāmāy. [kā^h.

SCĀLE'LESS, *a.* destitute of scales — *Bīn choiyān kī^h, hīnā paprī dewlī dyūlī yā part*

SCĀ'LY, *a.* covered with scales — [*Scaled ke mā'ne dekho*] — [*Scaled kā arth dekho.*]

SCĀLE, *v.* (L. *scalē*) to climb as by a ladder, to mount in assault or storm. *n.* a ladder, the act of storming by ladders, series of steps, regular gradation, an instrument marked with lines for measuring extent or proportion, the gamut — *Chārphā yā sīrī se chārphā^h, kīl-phīlū^h* : *n. sīrī^h, sīrī lagā-kar hālā yā hāmā k., sīrī ke dāndē, tadrij darjā sīlā yā zanjīrā, ek alā jis par vus'at yā andāz mīpnē ke līnē khāt khīnche rahtē hūā, sarigam* — Sīrī lagākar chārphā, ākrāmān meū sīrī lagākar blūt ko phānī jānā : *n. sōpām, sīrī lagākar ākrāmān k., sōpānapaddhati, sōpī sōpī lām āmkrām wā āvālī, ek yāntra jo vistār wā parimān mīpnē ke nimit-
tā rekhnākit hotī hai, grām.*

SCĀ'LE'D, SCĀ'LE'DO, *n.* the act of storming a place by ladders — *Sīrīyōn ko lagā-kar kīsī jagath par hāmā yā hālā k.* — Sīrīyān lagākar kīsī sthān par chārphā wā ākrāmān k. [jānasadrī.

SCĀ'LA RY, *a.* proceeding by steps, like a ladder — *Sīrī-dār, sīrī-sū^h* — Sōpanayukt, so-
 SCĀ'LE'NE', *a.* (Gr. *skalenos*) having unequal sides — *Mukhtalifu-l-azlā* — Vishamatri-
 bhuj, asamatribhuj.

SCĀ'LI, *n.* (S. *scal*?) scab, leprosy — *Khatthī khūthī khāj khujli yā khaurā^h, korb^h.*

SCĀLD, *n.* scurf on the head; *a.* scurvy, poultry — *Chīnchūn^h, sir par kā paprā paprī yā rīst^h : a. paprīlā^h, nikammā^h.*

SCALLED, *a.* scabby, scurfy — *Khārishtī, paprīlā^b* — *Khasralā wā khujlī se bharā huā.*
SCALD'HEAD, *n.* a disease — *Chāinchūn^b*. [bhūsi rūsi wā papri se bharā huā.]

SCAL'LOP, *n.* (D. *schelp*) a shell-fish, a curve at the edge of any thing; *v.* to mark the edge with curves — *Sip-dār yā sadaf-dār machhlī, kisi shai ke kaurāre yā kināre kī munhanī yā tēhī shakl*; *v. kināre yā kināre par munhanī yā tēhī shakl'ēn banānā, khandanī katanā^b* — *Kambusth wā sip-wālī machhlī, awānṭh wā anṭh par ka ūmyākāsr bañk wā khaṇḍamanḍalārīp*; *v. khaṇḍamanḍalārīpachhedūkīkī k., ūmyākāsrachhedūkīkī k., kamburūp ke sadris chhedūkīkī k.*

SCALP, *n.* (D. *schelp*) the skin on the top of the head, the skull; *v.* to deprive of the scalp — *Chūnd yā chūndī kā chamr^b, khoprā yā khoprī^b*; *v. khoprī yā chūndī kā chamrī kūt-lenā^b*. [rī — *Astrachukitsak kī chhurī.*]

SCAL'PEL, *n.* (L. *scalpo*) a surgeon's instrument — *Nashṭar yā uishtar, jarrāh kī chhu-*
SCAM'BLE, *v.* (D. *schommelen*) to stir quick, to be turbulent, to scramble, to shift awkwardly, to mangle, to maul — *Chalkalān^b, dhāundhām yā halchal machānā^b, jhupṭājhupṭī k^b, ālītā-phirnā^b, khattharūā yā tukre-tukre k^b, kānā pātūā yā thuthā-nā^b*.

SCAM'BLER, *n.* a bold intruder — *Binā kahe-sure yā pāchhe-pāchhe dhūlūt se ghās-jāne*
SCAM'MO-NY, *n.* (L. *scammonia*) a plant, a resinous juice — *Sagmānīgā, muṇḍā —*
Aushadhivishesh wā oshadhivishesh, ek prakār kī goṇd.

SCAM'MO-NI-ATE, *a.* made with scammony — *Sagmānīgā yā mahanāde se banā huā —* Ek prakār ke goṇd se banī huā. [ho-jinā^b, khisaknā^b, dām-jānā^b.]

SCAM'PER, *v.* (Fr. *escumper*) to run with speed — *Bhāg-jānā^b, salak-jānā^b, champat-*

SCAN. *v.* (L. *scando*) to examine a verse by counting the feet, to examine critically — *Taṭṭī yā wazn k., ba ḥidāi tabyiq yā imḍikan k.* — *Chhandomātrī gūnā wā chhandomātrāgūnā k., jūchmī chhānū wā sukshmaparikshā-k.*

SCAN'sION, *n.* the act of scanning verse — *Taṭṭī, wazn kī wazn-bandī* — *Chhandomātrāgūnā, chhandomātrāparikshā, ślokanimātrāgūnā.*

SCAN'DAL, *n.* (Gr. *skandalon*) offence given by a fault, reproachful aspersion, defamation, shame, disgrace; *v.* to defame, to traduce, to offend — *Kisī qarār se nā-rāz yā beṛz k., tuhmat yā wāḥṭān, nā-haqq ūṭhīn cū ḥṭārā yā bad-nāmī, jazāhat, dīg'aib ruswāi yā be-izāti*; *v. bad-nām k., tuhmat lagānā, wā-rāz yā beṛz k.* — *Kisī aparādhī wā dosh se ruṭhānī wā rusht-k., kalāuk, mīthiyā apavād hīn wā nīndā, apmān, anādar asrītī wā akhyātī*; *v. mīthiyā apavād wā nīndī k., jhūṭhā kalāuk wā hīn lagānā, ruṭhānā rusht-k. wā rusht-k.*

SCAN'DAL-IZE, *v.* to offend, to defame — *Nā-rāz yā beṛz k., tuhmat lagānā yā nā-haqq bad-nām k.* — *Ruṭhānā rusht-k. wā rusht-k., mīthiyā apavād wā jhūṭhā kalāuk lagānā.*

SCAN'DAL-OUS, *a.* giving offence, shameful, defamatory — *Nā-pasand zisht karīh yā nā-rāz-sāz, mī'ghub zabān fāhish yā ruswā-sāz, tuhmat-ānez tuhmatī tuhtanī yā nā-haqq ūṭhānī* — *Kutīb ghripotpadak wā bibhatsajanak, kujjākar burā wā kukhyātijanak, kalāukakar apavādak wā mīthiyānīndak.*

SCAN'DAL-OUS-LY, *ad.* shamefully — *Mī'ghub zabān yā fāhish taur se, karīh taur se —* *Kutīb wā tuhtī rītī se, garhyaprakar se.*

SCAN'DAL-OUS-NESS, *n.* the state of being scandalous — *Mī'ghūb, zabānī, badī, nā-rāz-sāzī, fāhish* — *Gurhāyātā, garhyatī, ghripājauakatā, bibhatsajanakatā.*

SCANT, *v.* (Dan. *skacht*) to limit; *a.* not plentiful, scarce; *ad.* scarcely — *Bī-andāz k., mahūd k., tang k., kam k.; a. qalī, kam yā tang*; *ad. dusharārī se, mushkīl se, kam-tar* — *Parimit k., ghaṭnā, thorā k.; a. alp avipul ābahul wā aprachur, nyūn thorā wā apushkal*; *ad. kasht se, kathinā se, kathinātā se.*

SCANT'LE, *v.* to be deficient, to fail — *Zāl qalī yā kotīh h., kam h.* — *Nyūn h., ghatnā.*

SCANT'LY, *ad.* scarcely, narrowly, sparingly — *Dushedrī yā mushkīl se, kotāhī yā tangī se, kamī yā qillat se* — *Kathinātā wā kathinā se, avistīrnatā avistritī wā sankīrnatā se, nyūnatā wā parimītarup se.*

SCANT'NESS, *n.* narrowness, smallness — *Tangī, kotāhī kamī yā qillat* — *Avistīrnatā avistritī sakrāi wā sañkrāi, nyūnatā alpata avipulātā kshudratā wā chhotāi.*

SCANT'y, *a.* narrow, small, not ample — *Tang, kotāh, qalī yā kam* — *Sakrā sañkrā avistīrnatā wā avistritī, kshudra wā chhotā, avipul thorā nyūn alp wā aprachur.*

SCANT'LY, *ad.* not plentifully, sparingly — *Qillat yā kotāhī se, kamī yā tangī se* — *Thorā, alp wā parimītarup se.*

SCANT'NESS, *n.* narrowness, want of fulness — *Tangī, qillat kotāhī yā kamī* — *Avistīrnatā avistritī sakrāi wā sañkrāi, nyūnatā alpata avipulātā kshudratā aprachurātā wā ābahulya.* [te tukre k^b, thartharānā yā kīnpnā^b.]

SCANT'LE, *v.* (L. *scindo*?) to divide into small or thin pieces, to shiver — *Chhotē chhotē*
SCANT'LET, *n.* a small piece or pattern — *Ek chhotā purā, ek chhotā namūnā* — *Ek chhotā tukrā wā tūk, kshudra ādarā wā chhotī bāngī.*

SCANT'LING, *n.* a small quantity, a certain proportion, a pattern; *a.* small — *Chhotā miq-*

dār, andāza, namāna; *a. chhoṭā^b*—Alp mān mātrā bhāg wā aṁś, parimān, ādarś wā bīngī; *a. kshudra.*

SCAPE, *v. (escape)* to flee, to avoid, to get away from; *n. flight, evasion, freak, loose act*—*Bhāgna^b, bheṇā^b, nīkal-bhāgna^b*; *n. bhājar bhāgar yā bhagechar^b, tālmatol tālā-tālī yā urajhānā^b, lahar yā tarang^b, harā kim^b.*

SCAPEGOAT, *n. a goat set at liberty on the day of solemn expiation among the Jews*—*Bakrā yō Yahūdiyōn mēn kāfīra kaffīrō yā takfir ke roz chhoṛā jūtā thā*—Bakrī jo Yihudiyoṇ mēn prāyāścitta ke diu chhoṛā jāti thā.

SCAP'U-LA, *n. (L.) the shoulder-blade*—*Katīf yā kīṭf, shūna*—Skandh, kaṇḍhe wā kaṇḍhe kī haḍḍī, bāhūmūlāsthī, bahumūl.

SCAP'U-LAR, SCAP'U-LAR-Y, *a. relating to the shoulder*; *n. part of the habit of a friar*—*Katīf-mansūh, kīṭf-mansūh, kāṇḍhe kī haḍḍī ke muntā'ullīq*; *n. gularider kī poshak*—Bāhūmūlāsthīśūnabandhī, skandhasambandhī, kāṇḍhe kī haḍḍī kī vishayak; *n. yogī samyāsī wā tapaswī kī ek prakār kī vastra.*

SCAR, *n. (Gr. ischara)* a mark of a wound; *v. to mark as with a wound*—*Zukhm kā nishān, dāg*; *v. dāg-d., zukhm ke dāg se nishān k., chaktā yā chittī dāḍnā^b*—Kshata-chihna, vranachihna, kshatāṭūk, ghāv kī chihni wā chitti; *n. kshatachihni k., kshatāṅkī k., ghāv kī chihni wā chitti dāḍni.* [Gubrawā^b, gubrilā^b.]

SCARAB, SCARA BEE, *n. (L. scarabæus)* a beetle, an insect with sheathed wings—

SCARA MÖÜCH, *n. (It. scarabæus)* a buffoon in a motley dress—*Bahu-rūpiyā^b, ba-hu rūpiyā^b, bhūṅg^b.*

SCARCE, *a. (It. scarso)* not plentiful, rare—*Kiun tang yā qalīl, kam-yāb nōḍīr shāz nā gūh yā nā pūl*—Thorā nyūn aprachar abahul avipul wā alp, durlabh durlabhya dushprīp dushprāpya anokha virū birkī wā anūthā.

SCARCE, SCARCELY, *ad. hardly, with difficulty*—*Mushkūrī yā sakhtī se, mushkīl se kam yā kam-tar*—Kasht se, kathinatā-se kī hīniya-se wā birkī.

SCARCENESS, SCARCE'ITY, *n. want of plenty*—*Kantī, gillat, kāmī, tengī, gaht, kam-yābī, nā-yābī, ghaṭī yā ghaṭī^b, totā^b, torā^b, tū^b*—Nyūnaktī, alpatwa, alpata, avipulatā, aprachuratā, upashakūtā, abāhūlyā, abahūtwa, durlabhyatā, durlabhabā, virulatā, dush-prāpyatā, anokhapān, anūthapān, akāl, mahāngī, durbhīsh, durbhichh.

SCARE, *v. (It. scurare)* to frighten—*Dar dikhānā^b, darānā^b, darānī^b, bhaykānā^b, chavikānā^b, khauf yā dahshat dikhānā*—Bhay dikhānā.

SCARECROW, *n. an image to frighten birds*—*Bīḥpīḥ^b, dhīhā^b, ka'h-bāgh^b, chiriyōi ke darwāze ke liye putlā^b*—Kikāditrasakamurtī, kikāditrasakavastu, pakshitrāsa-kamurtī.

SCARE'FIRE, *n. a fright by fire*—*Ātash se khauf, āg se dar^b*—Agni se bhay.

SCARF, *n. (Fr. écharpe)* a piece of dress which hangs loose on the shoulders; *v. to dress in a loose vesture*—*I'parnā^b, orhū^b, ek puttā yā ek-patā^b, do-puttā yā du-patā^b, ek lū^b, do lū^b yā du lū^b*; *v. dhīle kapre pahīnūnā^b.*

SCARF'SKIN, *n. the outer skin of the body*—*Jhillī^b, khas, āparī chamṛā^b, bāhrī chām^b*—Vihyacharn, vahyatwak, yahistwak.

SCARIFY, *v. (L. scarifico)* to cut the skin—*Pachhū^b d^b, pichhū^b, khoñchi-mārnā^b.*

SCARIFY-CATION, *n. incision of the skin*—*Pachhū^b, pachhū^b*—Twakchhed, twak-chhedan.

SCARLET, *n. (Fr. écarlate)* a bright red colour; *a. of a bright red colour*—*Qirmizī rang, gul nār yā gul-i nār, nihiyat surkh rang*; *a. qirmizi, surkh, lāl, lū^b*—Sindūra-varn, šōṇitavarṇ, raktavarṇ; *a. šōṇit, rakt, raktavarṇ, šōṇitavarṇ.*

SCARLET-BEAN, *n. a plant*—*Ēk yīm kī nabat*—Anshadhiviseśh, oshadhiviseśh.

SCATTE. See SKATTE.

SCATH, *v. (S. scethan)* to damage, to waste, to destroy; *n. damage, injury*—*Nuqsān k. yā zarar pahūncherna, talāfk. khāk-k. yā kharāb-k., barbad k. yā k.*; *n. nuqsān, zarar yā ziyān*—Apakār kshatī wā hūni k., galānā bigīrnā wā kshay-k., nasht k.; *n. hūni, kshatī wā apakar.* [ghātak ghatuk wā kshatikar.]

SCATHFUL, *a. injurious, destructive*—*Ziyān-kār, muhtik kālīk yā muzīr*—Hānikar,

SCATH'LESS, *a. without harm or damage*—*Be zarar, be-nuqsān, be-ziyān*—Binā hūni wā kshatī k., njātāpakār, akshat, kshatahīn, akshīt.

SCATTER, *v. (S. scateren)* to throw loosely about, to disperse, to spread thinly, to be dispersed or dissipated—*Chhitrānā yā chhitrnā^b, muntashīr muntashar yā parāganda k., mutafarrīq k., muntashīr muntashar yā parāganda h.*—Bithirānā wā chhītkānā, bakhernā wā urānā, bagārnā phailānā wā titarbitar-k., bitharnā chhītnā bikharnā wā titarbitar-h. [alag alag.]

SCATTEREDLY, *ad. loosely, separately*—*Intishār se, judā-judā*—Titarbitar wā tin-terah,

SCATTER'ING, *n. the act of dispersing*—*Intishār, bithrāw^b, chhitrāw^b, chhīṭāw^b, phai-lāw^b.* [bitar, thānwthānw wā dirdūr.]

SCATTER'ING-LY, *ad. loosely, thinly*—*Idhar-udhar yā kahīn-kahīn^b, jā-ba-jā*—Titar-bitar.

SCATTER'ING, *n. a vagabond*—*Awāra, shuhdā^b, luchchā^b, bahetū^b.*

SCAVEN (FER, *n.* (S. *scavan*) a person employed to clean the streets—*Khāk-rob, rāh-rob, mihtar, jī-rab-kash*—Jhāgne bohāne w., biṭ w. māng jhārne w., mīngasodhak, mīngasammarjak.

SCÉL (FER-AT, *n.* (L. *scelus*) a villain—*Thugh, bad-zāt, 'aigāre, fasādī*—Durātunī, pā-

SCÉNE, *n.* (Gr. *skēnē*) the stage of a theatre, a part of a play, the curtain or hanging adapted to a play, the place where any thing is exhibited, any series of actions or objects exhibited—*Nayl-iston yā tamāshā-yāh, jaz-i nayl, parda, jā-i tamāshā, madd-i-nazar manzar tamāshā numāish yā did*—Raṅgabhūmī wā rangasālā, pātrapravēś praveś wā anūkaricichchod, āgāṭī, raṅg wā bhūmī, drikpatavishay wā drishṭipatavishay.

SCÉNÉRY, *n.* the painted representation of places in a theatre, the appearance of places or objects—*Nayl-iston yā tamāshā-yāh ki jagahon ki tasavir, madd-i-nazar yā nī jagahon yā chizō ki numāish yā sūrat*—Raṅgabhūmī wā rangasālā kī chitrit grīhāvrikshādīrachchod, jādrīpavīśādisādishtā parvatavīśādisādishtā drikpatavishaya-sādishtā wā drikpatavishayachar, jādrīparvatavīśādisādishtā.

SCÉNÉ, **SCÉNÉ** CAL, *n.* dramatic, theatrical—*Sarāṅgī, nayl khāna-mansūb yā tamāshā-yāh mansūb*—Nāṭiṭyā wā abhinayavishayak, nāṭakasambandhī nāṭyasanbandhī nāṭyāyishayak wā nāṭyāsādisāmbandhī.

SCÉNÉRA PIV, *n.* the art of perspective—*'Ilm-i-naqqāshī yā 'ilm-i-tasvīr kashī jismūh nazdiki-o dūrī bayān o kumī soh o jibī se sūrat-basta hoī*—Yathāsthānadriśṭīchitra-lekhanavidyā, yathādarsan uchitral-khan.

SCÉN-O GRAPH' CAL, *a.* drawn in perspective—*'Ilm-i-naqqāshī yā 'ilm-i-tasvīr kashī ke us tar se khinchī hoī jismūh nazdiki-o dūrī bayān o kumī soh o jibī se sūrat-basta hoī*—Yathāsthānadriśṭīchitralekhanavidyā ke anusār khinchī hui.

SCÉN-O GRAPH' CAL LY, *ad.* in perspective—[*Scenographic ke mā'ne dekho*]—[Scenographic ka arth de ho.]

SCÉNT, *n.* (L. *scēnt*) odour, smell, the power of smelling; *v.* to smell, to perfume—*Be bo, biś, qō'at i-sh'wāmā gi qurwat-i-shammā; v. bo gi ba hūt, khush-bo dūr yā mu'attar k.*—Gandhī, mahak gamak wā vas, ghrāpasaktī; *v.* sūngṭhū, mahakānī wā sugandhī-k.

SCÉNT PVL, *a.* odorous, quick of smell—*Khush-bo-dūr khush-bā-dūr yā mu'attar, tez-shammā*—Sugandhī sugandhī sugandhawan wā surabhi, sīghr-ghrāp wā ukshn-ghrāp. [irvās.

SCÉNT LESS, *a.* having no smell—*Be bo, be biś, nīr-biś*—Nīrgandhī, agandhī, gandhahīn.

SCÉPTIC, *n.* (Gr. *skēptomai*) one who doubts the truths of revelation, an infidel—*Munkir-i-wahī, kufīr yā qabr*—Vedāviswāsi sāstrāviswāsi sāstrāśradhdhā wā vedāśradhdhā, nāstik wā anīśwaravādī.

SCÉPTI CAL, *a.* doubting, not believing—*Shakkī yā dalīl talab, waswāsi munkir yā 'ilāh-u-k. v.*—Sāndhīdhamatī sānsāyutma wā sānsāyapanna, aīśwāsi wā āpratyayī.

SCÉPTI CAL LY, *ad.* in a doubting manner—*Shakkī yā waswāsi tar se, shakkī yā shubhe se*—Aīśwāsi wā āpratyayī s., sānsāy wā sandeh se, aīśwāsi ruti se.

SCÉPTI CAL-NESS, *n.* doubt, pretence of doubt—*Shakkī shakha yā waswās, shubhe yā shakk kā hīla yā bahāna*—Sānsāy wā sandeh, sānsāy kā chhadna wā ūparī sandeh.

SCÉPTI CISM, *n.* universal doubt, infidelity—*Shakk-i-kullī yā kullī shubha, ilhūd inkār-i-wahī kufī shakk yā be dīnī*—Sārvālukikāviswāsi wā sampūrṇāpratyayī, vedāśradhdhā sāstrāśradhdhā nāstikya nāstikāta nāstikatwa wā anīśwaravād.

SCÉPTI CISM, *v.* to doubt, to pretend to doubt—*Shakk yā shakha k., shubhe kā hīla k. yā shakk kā bahāna k.*—Sandeh wā sānsāy k., sandeh kā chhadna k. wā ūpar se keval dekhne meṭh sānsāy k.

SCÉPTRE, *n.* (Gr. *skēptron*) a staff or baton carried by kings, the ensign of royalty; *v.* to invest with royalty—*Asī-i-shāhī, 'alāmat-i-shāhī; v. shāhī ikhtiyār d.*—Rājādānī, rājachihna wā rājachhatrasambandhī; *v.* rājādhikār d.

SCÉPTRE, *a.* bearing a sceptre—*'Asī-dār, 'asī-i-shakhi-dār*—Rājādānīdhārī.

SCHÉD'OLE, *n.* (Gr. *schēdē*) a scroll, an inventory, a catalogue—*Dafṭar, fard, fihrist*—Pātra lekḥ wā lekhyā, āsthāvaradravyasānikhyāpātra wā āsthāvaravastuganānāpātra, anukramanīkā nāmāvalī kharī wā chitṭhā.

SCHÉME, *n.* (Gr. *schēma*) a plan, a project, a contrivance; *v.* to plan, to contrive—*Nāṭya yā mansūba, tajwīz hikmat nigat trāda fitrat yī band-o-bast, tadbīr yā bandish; v. mansūba k., tadbīr tajwīz yā bandish k.*—Upāy wā ānsaudhān, parikalpanā wā upāyakalpanā, yukti prayukti wā prayog; *v.* upāy k., parikalpanā ānsaudhān yukti wā prayukti k. [Upāy ānsaudhān parikalpanā wā yukti, vinyās, ikār wā rūp.

SCHÉMA TISM, *n.* plan, disposition, form—*Mansūba yā tadbīr, tartīb, shakl yā sūrat*—

SCHÉMA TIST, *n.* one given to form schemes—*Mansūba-bāz yā mansūbe-bāz, katkane-bāz, tadbīrī, hikmatī*—Upāyī, upāyakalpak, parikalpak, kalpanākārī.

SCHÉMER, **SCHÉMIST**, *n.* one who forms schemes—[*Schematist ke mā'ne dekho*]—[Schematist kā arth dekho.]

SCHĒ'SIS, *n.* (Gr.) habitude, state — *Ķho yā 'ādāt, hālat* — *Āchār* charit bān wā prakṛitī, daśā wā avasthā.

SCHISM, *szm*, *n.* (Gr. *schizo*) a division, a division or separation in a church — *Julāi ikhtilāf yā rakhaa, rifz rafz rafaz yā būlat* — *Viyog* phāt wā ammel, dharmabhed matābhed māgabhed dharmavibhed wā matāvibhed. [Ihedak, sthāpitamatatyāgi.]

SCHĪSMA-TIC, *n.* one guilty of schism — *Rifzi, būlatī, khārij* — Dharmabhedak, matā-

SCHĪS-MĀTIC. **SCHĪS MĀT'I-CAL**, *a.* pertaining to schism, tending to schism — *Rafz rafaz rifz yā būlat ke matācattīq, būlat yā rafz ke tarāf māt* — Dharmabhedavishayak māgabhedavishayak wā matābhedasambandhī, matābhedasāl wā dharmabhedasāl.

SCHĪS MĀT'I-CAL-LY, *ad.* in a schismatical manner — *Rafz rafaz yā rifz ke tarāf se, būlat ke tarāf se* — Matābhed dharmabhed wā māgabhed kī rītī se.

SCHĪS MĀT'I-CAL-NESS, *n.* the state of being schismatical — *Būlat yā rafz ke tarāf ragbat, rafz yā būlat ke hālat* — Matābhedakātī, dharmabhedakātwa.

SCHĪSMA-TIZE, *v.* to commit schism — *Rifz, rafaz yā rafz ke būlat k.* — Matābhed k., dharmabhed k., sthāpitamatatyāg k., sthāpitamatatyāg k.

SCHĪS-NESS, *a.* free from schism — *Be rafz, be rafz, be būlat, be dīnī ikhtilāf* — Matābhedabān, dharmabhedasūnya, māgabhedamatī, matāvibhedasūnya.

SCHŌ LI-ON, **SCHŌ LI-UM**, *n.* (L.) an explanatory note, an annotation — *Tufsiir yā hā-shiḡa, sharḥ* — Tīkā bhāṣya wā bhāṣya, tippaṇī wā spāṭṭavivarāṇ.

SCHŌ LI-AST, *n.* a writer of explanatory notes — *Sharḥ, hāshīya-navis, mufasssīr, sharḥ-navis, mufassshā* — Bhāṣyāyā v. tīkākar.

SCHŌ LĀS'TIC, *a.* pertaining to a scholiast — *Shūriḥ mansūb, mufasssīr mansūb, matācattīqī sharḥ-navis* — Bhāṣyakāvishayak, tīkākarasambandhī. [wā tippaṇī likhṇī.]

SCHŌ LĀZĒ, *v.* to write notes — *Sharḥ likhṇā, hāshīya likhṇā* — Tīkā bhāṣya bhāṣya

SCHŌ LY, *n.* an explanatory note; *v.* to write explanatory notes — *Sharḥ, hāshīya; v. sharḥ likhṇā* — Tīkā, bhāṣya, vārttik wā tippaṇī; *v.* tīkā likhṇā, bhāṣya likhṇā, vārttik wā tippaṇī likhṇā.

SCHOOL, *n.* (L. *schola*) a place of education, a state of instruction, a system of doctrine, a denomination or sect, a seminary for theology during the middle ages; *v.* to instruct, to train, to educate — *Madrasa dāshīnā yā maktab, hātī k'ulm yā hālat-i-tarbiyat, q'ulā-i-tā'lim, darjī yā jirgā, dāstānī nū' zāmanū' arī' tasawwuf 'ilm-i-ūhī yā 'ilm-i-ma'rifa' k' maktab yā madrasa; v. talīm k., tarbiyat k., sikhā-nā* — Pāṭhaśālī pāṭhikā vidyalay wā ādhyaśālī, śikhāvasthī, dāsan, varg śikhā śikhāsampradāy wā śikṣāsampradāy, paramārthavidyāyā wā brahmayidyāyā; *v. śikṣa k. wā d., sikhānā*, upades k.

SCHŌ LĀR, *n.* one who learns, a man of learning — *Shāḡird talmīz yā tālīm l'ilm, 'ālim yā fāzil* — Chhātrā śāṣya vidyābhyaṣī pūhārthī wā vidyārthī, paṇḍit vidwājjān wā vidwān.

SCHŌ LĀR-LIKE, *a.* like or becoming a scholar — *Shāḡirdāna yā talmīzāna, 'ālimāna yā fāzilāna* — Chhātrāsāśrīṣ wā chhātrāyogya, paṇḍitātulya wā paṇḍitayogya.

SCHŌ LĀR-SHIP, *n.* learning, literary education, exhibition or maintenance for a scholar — *'ilm yā 'ilmigat, fāzilāt, tālīm l'ilm k., musāhibara yā tawfiq* — Vidyā, paṇḍityā, vidyārthī wā chhātrā kī māsik yotān wā vārtī.

SCHŌ LĀS'TIC, **SCHŌ LĀS'TICAL**, *a.* pertaining to a school or scholar, pertaining to the theology of the middle ages, pertaining — *Maktabī d dāshīnī madrasa mansūb shāḡirdāna yā 'ālimāna, d tarāṭīnī zāmanū' ke 'ilm-i-ūhī 'ilm-i-ma'rifa' yā tasawwuf ke matācattīq, khud farash yā apne 'ilm ke matāfakāhīr* — Pāṭhaśālasambandhī vidyā-layavishayak chhātrāsāmbandhī wā paṇḍitāsāmbandhī, madhyakālīnaparamārthavidyāsāmbandhī wā madhyakālīnabrahmayavidyāvishayak, paṇḍityābhinūnī vidyābhinūnī wā vidyāśāmbhik.

SCHŌ LĀS'TIC, *n.* an adherent of the schools — *Darimiyānī zāmanū' ke un madrasaon yā maktabaon ke tarāṭīnī k' pū-ran jinnah 'ilm-i-ma'rifa' 'ilm-i-ūhī yā tasawwuf k' tālīm hotī thī* — Un madhyakālīnapāṭhaśālīon kā mātāyāmbī wā rityānūyāyī jinnah paramārthavidyā wā brahmayidyā kī śikṣā hotī thī.

SCHŌ LĀS'TICAL-LY, *ad.* in a scholastic manner — *Darimiyānī zāmanū' ke un maktabaon yā madrasaon ke tarāṭīnī k' madhyakālīn 'ilm-i-ūhī yā tasawwuf k' tālīm hotī thī* — Un madhyakālīnapāṭhaśālīon kī rītī ke anusār jinnah brahmayidyā wā paramārthavidyā kī śikṣā hotī thī.

SCHŌ LĀS'TICISM, *n.* the method of the schools — *Darimiyānī zāmanū' ke un maktabaon yā madrasaon k' tarāṭīnī k' madhyakālīn 'ilm-i-ma'rifa' yā tasawwuf k' tālīm hotī thī* — Un madhyakālīnavidyāyāon kī rītī vidhī wā chāl jinnah brahmayidyā wā paramārthavidyā kī śikṣā hotī thī.

SCHŌ LĀS'TICAL, *a.* pertaining to a school or scholar — *Maktabī, madrasa-mansūb, dāshīnī, matācattīqī-madrasa, shāḡird-mansūb, shāḡirdāna, 'ālimāna, fāzil-mansūb* — Vidyālayasambandhī, pāṭhaśālavishayak, chhātrāsāmbandhī, śāṣyāvishayak, paṇḍitāsāmbandhī.

SCHÖD'I'NG, *n.* instruction at school—*Maktub kī ta'lim, dubistānī ta'lim, atāliqī, mak-tubī ta'lim*—Pāthasālī kī śikṣā, adhyāpan. vidyālayiyādhyāpan.

SCHÖD'I'NĀ, *n.* a boy who attends school—*Tijl-i-maktub, maktubī yā dubistānī larkī*—Vidyālayiyādhyāyī, pāthasālīyavidyārthī, wah bālak jo vidyābhyāsārth pāthasālā ko jāti hai, pāthālay kī larkī.

SCHÖD'I'NĀME, *n.* a female who teaches a school—*Ustānī, mullānī, panditāyān^a, ātū^b*—Upādhyāyī, bēlopadēśinī, pāthasālīdhyakṣhā, vidyādatrī.

SCHÖD'I'NĀY, *n.* the time or age when children are at school—*Wah waqt yā 'umr jis-mē lark madrasē yā maktub ko bheje jāte hain*—Wah samay vāyā wā vāyās jis-mē bālak pāthālay ko bheje jātē hain. [pāthasālābhīgāmī, samavidyālayīyā.

SCHOOL-FELLOW, *n.* one taught at the same school—*Ham-maktub, ham-dubistān*—Eka-

SCHOOL-HOUSE, *n.* a house for instruction—*Maktub-khāna*—Śikṣāśālā, śikṣāgrāhī, pāthagrāhī.

SCHOOL-MÄID, *n.* a girl at school—*Maktubī larkī, maktub kī larkī, wah chhokri jo mak-tub ko jāti hai*—Wah larkī jo vidyālay ko jāti hai, vidyālayiyābhī, pāthālay kī larkī.

SCHÖD'I'MAN, *n.* a scholastic divine—*Darimigānī zamānōn kī ahl-i-'ilm-i-ma'rifāt yā si-hib-i-'ilm-i-'ilāhī*—Madhyakālinaparamārthavidyāśikṣak, madhyakālinabrahmavidyāśikṣak, madhyakālinaparamārthavidyājñā, madhyakālinabrahmavidyājñā.

SCHÖD'I'MĀS-TĒK, *n.* a man who teaches a school—*Mu'allim, mullā, mudarris, ākhān yā ākhānūl, ustād*—Pāthasālīdhyakṣh, bālādhyāpak, upādhyāy, śikṣāiditī, vidyāiditī, āchāryya. [Schoolame kī arth dekho.]

SCHOOLMIS-TRESS, *n.* a woman who teaches a school—[Schoolame ke mātne dekho.]

SCHOONTER, *n.* (Ger. *schoner*) a vessel with two masts—*Do-mastālī jahāz, do-mastāl kī jahāz*—Dwikūpakanankī.

SCĪ-Ā'GHĪA-PHY, *n.* (Gr. *skia, grapho*) the art of sketching, the profile or section of a building, the art of finding the hour by the shadows of objects—*Fann-i-taswir-kushī, 'imarāt kī taswir-i-jaw-rushmī yā nīm-rukhi-taswir, ashqā ke sāga se waqt ke andāza karne kī fann*—Chitravidyā, grāhamukhāpārsvālekhyā grāhārdhamukhā-kār wā grāhārdhamukhālekhyā, padārthon kī chhāyā wā parchhān se kalamān wā ghārī ghāntē ke jūmē kī vidyā.

SCĪ-A-THER'IC, SCĪ-A-THER'IC-AL, *a.* (Gr. *skia, therā*) belonging to a sun-dial—*Dhūp-gharī kā^a, sāya-gharī-mansub, matā'alliy-i-sāya-gharī*—Sūryaghatikāsambandhī, dhūpgharī kī sambandhī.

SCĪ-A-THER'IC-AL-LY, *ad.* after the manner of a sun-dial—*Dhūp-gharī ke taur se, sāya-gharī ke taur se*—Sūryaghatī kī rītī se, dhūpgharī kī bhāntī wā rītī se.

SCĪ-Ā'T'IC, SCĪ-Ā'T'IC-AL, *n.* (L. *scientia*) hip gout—*Nigris-i-sarīn*—Chūtār wā kūl kī vīta-rog, kaṭisārvedanā, sronisārvedanā. [chūtār kī, kaṭisambandhī, sronisambandhī.]

SCĪ-Ā'T'IC-AL, *a.* affecting the hip—*Sarīnī, sarīn-mansub, matā'alliy-i-sarīn*—Kūl kī,

SCĪ'EN'CE, *n.* (L. *scire*) knowledge, a branch of knowledge, a collection or system of the general principles or leading truths relating to any subject, art derived from precepts or founded on principles—*Dānish yā dānist, 'ilm, hikmat, hunar yā fann*—Jñān, vidyā, sāstra, kalā.

SCĪ-EN'TIAL, *n.* producing science—*'Ilm-āwar, dānist-āwar, hikmat-āwar, hunar-āwar*—Jñānotpādak, jñānjanak, vidyājanak, kalājanak.

SCĪ-EN-TIF'IC, SCĪ-EN-TIF'IC-AL, *a.* relating to science, according to the principles of science, versed in science, producing certain knowledge or demonstration—*'Ilmī yā 'ilm-mansub, mutābiq-i-qawā'id-i-'ilm, 'alim fāzil yā ahl-i-'ilm, yāqīnī yā ta'yīqun-āwar*—Vidyāvisṣayak jñānavishayak wā sāstrasambandhī, vidyāsūtrānusārī vidyātattvānusārī vidyākramānusārī wā sāstrasānusārī, jñānī vidyāwan vidwān wā jñāna-wān, nischayakārī wā dhīrapramānjanak.

SCĪ-EN-TIF'IC-AL-LY, *ad.* in a scientific manner—*'Ilm ke qawā'id ke mutābiq, hikmat ke qawā'id ke rū-se*—Vidyāsūtrānusārī se, vidyātattvānusārī se, vidyākramān se.

SCĪM'I-TAR, *n.* (Turk.) a curved sword—*Teg, tegā, nīmcha, sarokh*—Vakrakripān, vakrakhang.

SCĪNTIL-LATE, *v.* (L. *scintilla*) to emit sparks, to sparkle—*Chingī chhōynā yā chīn-SCĪNTIL-LANT, a.* emitting sparks, sparkling—*Chingī chhōrne w. yā chingārī urīne w^a, chamaktā-huā yā jhalaktā-huā^b*. [chingī chingārī yā chingārī-kā-urīnā^b.

SCĪNTIL-LĀTION, *n.* act of sparkling, a spark—*Chamuk chamchamahāt yā kiplupāhāt^b, SCĪNTIL-LIST, n.* (L. *scire*) one of superficial knowledge, a smatterer—*Kam-fahm yā kam-dānist, kam-'ilm yā khoshu-chīn*—Alpajñā kiñchijñā wā khañdapāndit, khañda-jñānī wā alpavidyāwān.

SCĪO-LISM, *n.* superficial knowledge—*Kam-fahmī, shud-bud, kam wāqifiyat, dānish-i-khām, dānish-i-saluk*—Alpajñān, kiñchijñān, pāndityābhās, khañdapānditya.

SCĪO-LOUS, *a.* knowing superficially—*Kam-fahm, sabuk-dānish, khām-'ilm, kam-'ilm*—Alpajñā, kiñchijñā, khañdajñān. [se larā^a—Chhāyā se yuddha.

SCĪ-OM'A-CHY, *n.* (Gr. *skia, machē*) battle with a shadow—*Sāye se jung, parchhūn*

SCION, *n.* (Fr.) a small twig taken from one tree to be grafted into another—*Pai-nand, qulam, shāhā*—Pallav, kail, dāli, kalam.

SCIRRHUS, *skī'rhus*, *n.* (Gr. *skirrhus*) an indurated gland—*Gilti^h, gūthi^h, gūnth^h*.

SCIRRHOSITY, *n.* induration of the glands—*Gilti purnā^h, gūlat yā gilti^h k^h*.

SCIRRHOS, *a.* having an indurated gland—*Sāhā gilti-dār, gūnth-dār, gūnthilā^h*—*Gilti w., granthil, kari gilti w., kari gūnth w.*

SCISSILE, *Scissile*, *a.* (L. *scissum*) that may be cut—*Kāte-jāne ke qūbil, kaṭne-jog^h, phatur-jog^h*—Kite jāne ke yogya, ehedaniya, katare jāne ke yogya.

SCISSOR, *n.* the act of cutting—*Kāt^h, kātān^h*.

SCISSORS, *n. pl.* small shears—*Mīrāz, qālichī, sarotā^h, katarā^h*—Karttari, karttani.

SCISSURE, *n.* a crack, a rent—*Shikāf shiqāf yā shagq, chāk yā dur:*—Darar, chir.

SLA-VŌNI-AN, SLA-VŌN'IC, *a.* relating to the *Sclavi* or their language—*Sklavāi logoi ke muta'alliq, Sklavāi logoi kī zabān ke muta'alliq*—Sklavāi logoi kī, Sklavāi logoi kī bhāshā kī.

SCLE-RŌT'IC, *a.* (Gr. *sklerus*) hard, denoting one of the coats of the eye—*Sāhāt, ek-parā-i-phashm shāh k. w.*—Kart wī karri, ek vishesh akshiptatal prakāś k. w.

SCOFF, *v.* (Gr. *skopto*) to treat with insolent ridicule, to mock, to deride; *n.* contemptuous ridicule, mockery, derision—*T'ūn-tashu^h k., istihā yā tazhik k., tā'na-zanī thātthe-bazī yā mazhaka k.; n. tā'n-tashu^h yā tā'na-zanī, ankeṛiga yā tazhik, istihā mazhaka yā thātthe-bazī*—Avajānsahit hañsi k., upahās wā tiraskār k., avalhās avam in thātthā upahāsqwad wā avalhāsahitūni k.; *n.* avajānsahit hañsi, upahās wā tiraskār, avalhās avamūn thāttha wā avajāns. [upahāsak, hañsi k. w.]

SCOFFER, *n.* one who scoffs—*T'ūn-zan, shāhik, tā'in, hazzāl*—Avasheshak, avalhāsak, SCOFFING-LY, *ad.* in mockery, in derision—*T'ūn-zanī tā'na-tashu^h yā istihā se, tazhik yā mazhake se*—Tiraskār avajāns wā upahās se, avahās hañsi thātthe avamūn wā avasheshak se. [sāw wā avasheshak, upahāsak arthūt hañsi k. w.]

SCOFFTR, SCOFF'ING-LY, *a.* scoffing, deriding—*T'ūn-zan, tā'in hazzāl yā shāhik*—Avalhā-SCOLD, *v.* (D. *schelden*) to find fault with rude clamour, to chide; *n.* a clamorous rude woman—*Lathpūn lathpūnā dappahā yā burā bhāṭā kahū^h, jhūpnā jhūpnakā ghuraknā yā dhāmānū^h; n. lathpū yā urānū^h, muhik-kī phūhar^h, jhūpnā^h 'anrat, kulāh^h*—*n.* Durimkhi, karkasā, vigāshūṭ.

SCOLD'ING, *n.* one who scolds—[*Scold jo masdar hai us se ism-i-fī'il ke māt'ne samajh-lo*]—[*Scold jo dhūtu hai us se kartrivichakasahū banā lo wā kartā kā arth jān-lo.*]

SCOLD'ING, *n.* clamorous rude language—*Jhūkī^h, ghurkī^h, dhāmā^h, dūnt^h, dapp^h, turhik.*

SCOLD'LOP. See SCALLOP.

[*gojar^h*.

SCOL-O-PÉN'DRA, *n.* (Gr.) a serpent, an insect—*S'ūp^h, kankhajurā kan-salāi yā SCONCE, n.* (Ger. *schanze*) a fort, a bulwark, a hanging or projecting candlestick, the head, a fine; *v.* to fine—*Qulā yā hisār, qulā-cha yā burj, dīmār-gr yā sham-dān, sar, jarimāna yā tūmā; v. tūmā bāndhū, jarimāna k.*—Durg wā garh, kot garhī wā kothā, dipagrādhār wā vartyngrādhār, sir muhūr wā mastak, dapp wā dhana-dand; *v.* dān bāndhū, dān līgāna, dhana-dand k.

SCOOP, *n.* (It. *scopa*) a large ladle, a surgeon's instrument, a sweep, a stroke; *v.* to lade out, to empty by lading, to make hollow—*Matthū kurehkh kurekhal yā kurekhnū^h, kurn^h, jhūp yā jhapat^h, mūr chapet yā wār^h; v. ulachnū yā ulichnū^h, ulach-kar yā ulich-kar chhūkhchū^h k^h, kornā khukhornī yā kōirvānā^h*.

SCOOPER, *v.* to lade out—*Ulachnū yā ulichnū^h*.

SCOPE, *n.* (Gr. *skopos*) aim, intention, drift, room, space, liberty—*Garaz, maqsad yā munshāt, matlah māt'ni yā fahwā-i-kalām, jāc yā gunjūsh, 'arsa mus'at yā maidān, azādī yā ihtiyār*—Abhipriy, āsāy wā ākūnksha, tātparyya tātparyvārth wā arth, thar jagah wā prasar, vistār phailāw wā avasāś, swādhinātī swachchhandatī kshamatā wā śakti.

SCOP'TIC. See under SCOFF.

[—*Nāvikarakatapittarog, śītād.*

SCOR'BUTE, *n.* (L. *scorbutus*) the scurvy—*Khasrā^h, pittī^h, khārisht, dewlī yā dyūli^h*.

SCOR'BUTIC, SCOR-BUT'ICAL, *a.* pertaining to scurvy, diseased with scurvy—*Khārishtī khasrā-dār yā dewlī-dār*—*Nāvikarakatapittasambandhī, nāvikarakatapittarogī wā śītā-darogī.* [Nāvikarakatapittarog se, śītād se.]

SCOR-BUT'ICAL-LY, *ad.* with the scurvy—*Khasre se^h, pittī se^h, khārisht se, dewlī se^h*—

SCOR'CH, *v.* (S. *scorched*) to burn on the surface, to burn, to be parched—*Jhulasnā yā bhulasnā^h, jalānā bhūjnā yā jalnā^h, jhulasnā bhulasnā yā jhulas-jānā^h*.

SCORE, *n.* (Ic. *skora*) a notch, a long incision, a line drawn, a reckoning, account, sake, twenty; *v.* to cut, to mark, to set down as a debt—*Khundānā^h, darūz burriash, khatt, hisāb, savah yā wājh, khātir yā wasta, bis^h; v. tarāshnā, nishān k., qarz likhnā*—*Khudī wā khūnchi hui lakir, lambī chir wā kāt, rekhā chachir dhārī wā dānir, lekhnā wā ganand, kārap, nimitta wā hetu, korī; v. kātānā, chihna wā ānk k., rīp likhnā wā tāk-lenā.*

SCÖ'RI-A. *n.* (L.) dross, recrement—*Sithi gā kīḥ, mail^h.*

SC'YRI-ous, *a.* drossy, recrementitious—*Mail^h, kīt se bhavā huā^h.*

SCÖRN, *v.* (T. *schernere*) to despise, to disdain, to slight; *n.* contempt, disdain, subject of ridicule—*Haqir jānⁱ, haqirat k., nā-chi sabuk yā khafiz samajhā^h; n. ihānat yā tahqir, haqirat yā karahiyat, wā-jih-l-istihzā shukhā yā wā-jih-l-mazhaka shai*—Ghriṇā wā ghin k., avajhi anāḍir wī tiraskār k., halkā wā tuchehha jānuā; *n.* ghriṇā wā ghin, avajhi an dar avānā wī tiraskār, upahānapātra tiraskāravishay tiraskārspad wī tiraskārpātra.

SCÖRN er *n.* one who scorns, a scoffer—*Mustahzi yā haqarat-k. w., tā'na-zan tā'in yā zāhik*—Ghriṇikar avajnikāri tiraskāri wā ghin-k. w., upahānak avahāsak wā avakshapak.

SCÖRN'FUL, *a.* contemptuous, disdainful—*Mutaanfir, mud'imag yā ihānat-k. w.*—Avajnikāri tiraskāri wā ghin k. w., ghriṇikāri ghriṇāvisishṭ avānūnī wā ahaṇkāri.

SCÖRN'FUL-ly, *ad.* contemptuously, insolently—*Mud'immaginn yā haqarat karne ke tar se, gusākhina yā shakhi-se*—Avajnikāri-bhāv-se avānūnī-rūp-se wā ghin-karne ke prakār se, pragabhatī wī avinay se.

SCÖRN'ING, *a.* act of contempt or disdain—*Haqarat zillat khiflat yā fuzhat, tahqir ihānat yā karahiyat*—Avānā wā ghriṇā, ghin avajhi wī nirikaran.

SCÖR'PION, *n.* (L. *scorpio*) a reptile, one of the signs of the zodiac—*Bichehkhā^h, 'ugrah*—Bichhuwā bichhā bichhū vistaritīkī wī āri, vrischik.

SCÖT, *n.* (Fr. *cot*, payment, tax - *Deut^h, khirij yā mahsūl*—Deyabhāg wā deyāñs, kar.

SCÖT'FREE, *a.* without payment, untaxed—*Muft, be-khirdj yā be-mahsūl*—Señt kā wā hūna den kā, karaśūnya wī karamukt.

SCÖT, *n.* a native of Scotland—*Mulk-i-Skātland kā mutawattin*—Skātland kā deśijan.

SCÖTCH, SCÖT'ISH, SCÖT'TISH, *a.* relating to Scotland—*Mulk-i-Skātland kā, mulk-i-Skātland ke mutawattiq*—Scātland-ke-Samū'sandhi.

SCÖT'IS'ISM, *n.* a Scotch idiom—*Mulk-i-Skātland kī zabān kā mulhāwara, Skātland kī zabān kā mulhāwara*—Skātland deś kā vāgyavahār vādyahārī wā vāgyvitti.

SCÖT'CH, *v.* to cut; *n.* a slight cut—*Kātnā^h; n. halka ghām^h, halkī kāt^h.*

SCÖTCH'UP PERS, *n.* a boy's play—*Larkān kā ek khet^h.*

SCÖT'TIST, *n.* a follower of Duns Scotus—*Duns Scotas kā pai-rau*—Dāns Skōtas kā amāyāi, Dāns Skōtaspanthī, Dāns Skōtas kā mativāmbhī.

SCÖT'O MY, *n.* (Gr. *skotos*) dimness or swimming of the head with dimness of sight—*Daurānī-sar aur kund nigāhi yā kam nazari*—Ghumārī wā ghumtā aur dhumdh-kī wī chūndh-kī.

SCÖU'NDREL, *n.* (L. *obs. conde*) a mean rascal, a petty villain; *a.* base, mean—*Bar-zūt yā laqandā, harām zādā qur'ansiy yā shuhdā; a. kamina, pāji*—Durjān wā durjānā, pūṣṭimāṭ khal dushṭajan wā durvritta; *a.* alham, nich wā tuchehha.

SCÖ'UR, *v.* (S. *scour*) to rub hard with something rough, to cleanse, to purge, to pass swiftly over, to scamper—*Rupnā^h, kīf k., pet chātina yā chātā^h, jad pīr-k. yā tū k., bhigānā yā bhogjānā*—Mūnjā wā malhī, pharehkhānā pharehkhā-k. wā nirmal-k., malaśodhan k., malaśuddhi k. wā pet-jharnā, āghira pīr k. wā lānghuā, champat h. wā dāup-jānā.

SCÖU'ER, *n.* one who scours, a purge—*Mānjne-w. mā'jwainā yā bhāg-jāne-m^h, karā jallih*—Ragāne-w. malne-w. śodhak pharehkhāne w. wā champat ho jāne w., recha-kāushadh.

SCÖU'RING, *n.* a hard rubbing for cleaning, looseness, flux—*Matigāi yā mulā^h, jaryān-i-shikam yā jirgān-i-shikam, is hāl*—Ragay wā ragū, ānābisār, āmarakt wī ānw kā rog.

SCÖURGE, *n.* (Fr. *escourée*) a whip, a lash, a punishment; *v.* to whip, to lash—*Tāziyāna, chābuk, suzā; v. tāziyāna lagānā, chābuk mārnā jaryānā dravā yā lagānā*—Korī, kaśīk keshī wā angī, dānd wā sariradand; *v.* korī lagānā mārnā jarnā wā denā, kaśīghāt k. wā kaśātārān k.

SCÖUR'ER, *n.* one who scourges—*Tāziyāna-zan, korē-hāz, chābuk lagāne w. yā jarye w., sū d. w.*—Korī mārne w., korī jarye w., korī d. w., dānd d. w., sariradand d. w.

SCÖUR'ING, *n.* punishment by the scourge—*Korē-bāzi, tāziyāna-zan*—Kaśāghāt, kaśātārān, kaśāprahār, korē-lagānā, korē mārnā.

SCÖUT, *n.* (Fr. *écouter*) one who is sent privily to observe the motions of an enemy; *v.* to act as a scout, to ridicule, to reject—*Jāsās, khabar-jā; v. jāsāsī k., tazhik yā istihzā k., matrik radd yā nā-pasand k.*—Bhediyā, guptadūt, gūrhādūt, sātruchesh-tānirūpak; *v.* guptavāt sātruchesh-tānirūpak k., thātthā haṇsī wā upahās k., ānūgī-kār k. wā dūr k.

SCÖWL, *v.* (Ger. *schel*?) to look angry or sullen; *n.* a look of anger or sullenness—*Bhāv-terhī k^h, nāk-bhāv chāhānā^h, muh sakornā^h, muh-terhā k^h, n. terhā bhāv^h, kureh-rūt, terhī nazar*—Bhrūbhaṅg k., bhrūkuṭī k.; *n.* bhrūbhaṅg, kudriahṭī, bhrūkuṭī, aprasannadrishṭī.

SCRABBLE, *v.* (D. *krabbelen*) to make unmeaning marks—*Be-hūda nishān k.*, *be-mān nishān k.*—Nirarthakacchihna k., anarthakacchihna k.

SCRAG, *n.* any thing thin or lean—*Koi patlā shai, jo kachh patlā yā dublā ho*—Patlā vastu, kriś wā kshīp vastu.

SCRAGGY, *a.* lean, rough, uneven—*Lāgar, kharakharā yā kharakharā^b, nā hamwār*—Dublā patlā kriś wā kshīp, khardharā wā ruksh, aḷar nichā ūchā wā asan in.

SCRAGGY, *a.* lean, thin, rough, rugged—*Lāgar, patlā^b, kharakharā yā kharakharā^b, nā hamwār*—Kriś wā dublā, kshīp, khardharā rikhtā wā ruksh, aḷar asaman wā nichā-ūchā.

SCRAMBLE, *v.* (D. *schrappen*) to catch, eagerly, to climb; *n.* an eager contest, the act of climbing—*Jhaptā jhaptā chhūnā chhūnā chhūnā-chhūnā yā chhūn chhūn k.*, *chark-nā chhāskān yā bilāngūnā^b*; *n.* *jhaptā jhaptā chhūnā-chhūnā yā lāpātā^b, charknā yā charknā^b* [*jhaptā k.*, *w^b*, *charknā w^b*, *chhūn chhūn w^b*].

SCRAMBLER, *n.* one who scrambles—*Chhūnā-chhūnā k.*, *w^b*, *chhūn chhūn k.*, *w^b*, [*jhaptā*].

SCRAPE, *v.* (S. *scrapare*) to rub off the surface with any thing sharp or hard, to clean by scraping, to make a harsh noise; *n.* the noise made by scraping, a difficulty, a perplexity—*Kharachnā yā gṛās gṛās^b, chhīl-chhūn yā chhīl dātā^b, kirkirānā yā charkharānā^b*; *n.* *kī-kīrānā^b, kash-mā kash, tāngi pēṭ yā dīngi*;—*n.* Charcharā-bat, bhāṅhat wā saṅkat, jūjil ūjherā ka-bat dangai wā durāṣṭ.

SCRAPE, *n.* a small piece, a fragment—*Pārchā, parā vā yā tarāshā*—Tukrā tūk chit chhūlān chhūlān khurehān wā katarān, khaṇḍ lav aṅś bhāg wā vibhāg.

SCRAPER, *n.* an instrument for scraping, a miser, a vile fiddler—*Chhotnā kharpi kha-vechā yā rāpā^b, s. n. yā kāvijā^b, nich yā hokā sirāngijā^b*.

SCRAPE, *v.* (Ger. *kratzen*) to tear or mark with any thing sharp, to wound slightly, to excavate with the nails or claws; *n.* a mark or wound made by scratching, a slight wound—*Bakot chhūnān muckān kharotnā kharotnā kharotnā kharotnā kharotnā kharotnā yā chhīl dātā^b, hokā ghār k^b, aṅś yā makh se khotnā^b*; *n.* *bakot kharot kharot nuch yā makh makh^b, hokā ghār^b*.

SCRAPE, *v.* *p^b*, cracked ulcers in the hoofs of horses—(*chori kī khar ka phate har phate yā ghār^b*) [*scr^b, chhīl dātā^b se^b*].

SCRATCHINGLY, *ad.* with the act of scratching—*Bakot kharot yā makh se^b, chhīl chhīl*.

SCRAWL, *v.* (*scrabble*) to draw or mark clumsily, to write unskillfully; *n.* unskillful and inelegant writing—*Chhīrī kharotnā yā chhīrī kharotnā^b, bad khatt likhnā yā qabā ghasitnā*; *n.* *bad khatt, ghasit hoo khatt*—Kudāl kbiich d., ghasit-kar-likhnā āti-ghar-likhnā wā āpeshit likhnā; *n.* āpeshitalekh, sthūlalekh, sthūlālekshara-likhnā, ghasitkar likhnā, bur. lipi, burā hokālikhar.

SCRAWY, *n.* a bird, the sea swallow—*Ek gism kī chhīyā, durgā abābit*—Ek bhāt kī chhīyā, samudriyatalchhāinipakshī.

SCREEK, *v.* (Sw. *skrik*) to make a shrill loud noise; *n.* a shrill loud noise—*Chhīh-mernā^b, chhīhā^b, kīkū^b, chhīhā^b, chhīhā^b*; *n.* *chhīh^b, chhīghār^b, kāk^b*.

SCREECH, *v.* to cry out as in terror, to cry as an owl; *n.* a cry of terror, a harsh shrill cry—*Chhīyā yā chhīyā ūthā chhīlānā chhīl ūthā chhīh-mānā chhīghārā yā kīkū^b, kāk^b*; *n.* *chhīghār chhīghār yā chhīh^b, kāk yā kāk-patā-bat^b*—Chhīkār chhīkār ārtānā wā ārtānā k., ghūghū wā ūllā sarikā būhā k.; *n.* chhīkār chhīkār wā ārtānā k., kākāsarāy.

SCREECH OWL, *n.* an owl which hoots at night—*Ullā jo rāt ko hū-hū kurtā hai^b*.

SCREAM, *v.* (S. *hryman*?) to cry out with a shrill voice; *n.* a shrill loud cry—*Chhīh-nā^b, chhīh-mānā^b, chhīghārā^b, kīkū^b*; *n.* *chhīh^b, chhīghār^b, kāk^b*—Chhīkār wā chhīkār k.; *n.* chhīkār wā chhīkār.

SCREEN, *n.* (Fr. *écran*?) any thing which affords shelter or concealment; *v.* to shelter, to conceal, to sift—*Chīy, purān, qatā, tatā^b, tatā^b, jhāp^b, āḥ, āḥ^b*; *v.* *oknā āḥnā āḥ k. oḥal-k. yā bāhānā^b, chhīpānā yā bāhānā^b, jhāpā chhīlā yā chhīlānā^b*.

SCREW, *skrū*, *n.* (D. *Schrauf*) a cylinder grooved spirally; *v.* to turn or move by a screw, to fasten with a screw, to distort, to force, to squeeze, to oppress—*Pech, pech*; *v.* *pech se ghumnānā yā pṛnā, pech-d. pech-lagānā, nā pech se-khānā, terā-k. sakornā yā sikornā^b, chālānā^b, dābānā^b, satānā^b*—Vyāvarttanakīl, āvarttanakīl, parivarttanakīl marorī wā marorī; *v.* vyāvarttanakīl wā marorī se ghumnānā wā pṛnā, āvarttanakīl wā marorī se kasnā, bidornā aiñthnā wā marorī, dhakelnā, dābānā, pṛnā-d. wā pṛit k.

SCREW-ER, *n.* one that screws—[*Screw jo maslār hai us se ism-i-fā'il ke mā'ne samajh-lo yā ism-i-fā'il banā-lo*]—[Screw jo dhātu hai us se kartivachakaśabd banā-lo wā kartī kī arth jān-lo.]

SCRIBE, *n.* (L. *scribo*) a writer, a notary, one who read and explained the law—*Kāth yā mukharir, dabir yā sakkāk, fayth*—Lekhak lipīkar lipijivī wā masijivī, lekhyapatrapramānī wā patrapramānjivī, smṛtiśāstraśikshak dharmasāstrājna wā vyavahārapāṇḍit.

SCRIP'BA'GIOUS, SCRIP-RĀ'TIOUS, *a.* fond of writing—*Likhne ká sháiṅ*—likhandaśakt, likhanapriya, likhne kī wā ká chop wā choṅp rakhne w.

SCRIP'BLE, *v.* to write carelessly or hastily; *n.* careless or hasty writing—*Bad-khatt likh-ná, qalam ghasitná*; *n.* bad khatt, kharáb likhí, ghasitá-huá likhā^h—Ghasitkar likhná, atísighradikhná, aspasht likhna, *n.* ghasitá huá lekḥ, aspashtalekh, sthūla-lekh, a-pashtákskhara likhan.

SCRIP'BLER, *n.* one who scribbles—*Bad-khatt likhne w., qalam ghasitne w., qalam-kash*—Ghasitkar likhne w., sthūla-lekhak, aspashtákskhara-lekhak.

SCRIP, SCRIP'T *n.* a small writing—*Chhotá ruṣṭá yá varishta*—Chhotí chitthí, alpalekh, laghu lekhyá, patríkí, patra. [huí, likhit.]

SC'IP-TO-RY, *a.* written, not oral—*Narishṭa, qalamí margim yá qalam-band*—Likhá SCRIP'TURE, *n.* a writing, sacred writing, the Bible—*Narishṭa, kitáb-i muqaddas, taurit taurat yá injil*—Lekhí likhit wā likhá, dharmapustak wā dharmagranth, Isáidharmapustak.

SCRIP'TU-RAL, *a.* contained in the Bible—*Mutábīq-i kitáb-i muqaddas yá mut'alliq-i kitáb-i muqaddas, mutábīq-i injil, mutábīq-i taurat, mutábīq-i taurit*—Sástriya, Sástrí-masrí, Sástrasiddhā, Sástrókt, dharmagranthmasári, Isáidharmapustakaprókt, Isáidharmapustakasambandhí.

SCRIP'TU-RIST, *n.* one versed in Scripture—*Ahl-i kitáb-i muqaddas, taurit-dān, taurat-dān, injil-dān*—Dharmapustakavettá, dharmagranthajña, Isáidharmapustakavettá.

SCR'IMER, *n.* (Fr. *escrimeur*) a fencing-master—*Lakrī-báz, pate-báz, lokri báz yá pate-báz-i ká ast-ál*—Patañ, baneḥī phēn-ne w., patá wā baneḥī phēukne ká sikhak, yashṭikrípáśikhak, yashṭikrípāśeś.

SCRIP'T, *n.* (Sw. *skrappta*) a small bag—*Phaṭṭí*.

SCRIP'TAGE, *n.* what is contained in a scrip—*Jo kuchh thāṭhí meṅ ko^h*.

SCR'IVEN-ER, *n.* (L. *scribo*) one who draws contracts or any writings, one whose business is to place money at interest—*Iqrār-nāma-nāsi, mutasaddi muḥarrir yá 'urā-nāsi, sāt par rāpiya lagá d. w.*—Niyamapatralekhak wā patralekhak, byāj par rāpiya lagá d. w. [qala gund^h, kanth gund^h.]

SCR'OF'U-LIA, *n.* (L.) a disease—*Khanāṣr, ghurghurā^h, kanth-mālā^h, gund-mālā^h*, SCR'OF'U-LOUS, *a.* affected with scrofula—*Kanth mālī^h, gund-mālī^h, gund-mālā-roṣ^h, kanth-mālā-roṣ^h*. [Lapetá huí patra wā lekhyapatra.]

SCR'OLL, *n.* (Fr. *ceroule*) a writing formed into a roll—*Lapetá hoā kágaz, daftar*—SCR'Ö'LE, *n.* (Fr. *cerouille*) a mean fellow—*Pāji yá kamīna shakhs, mardak, pāji ādmi, siḥla*—Nichajan, adhamajan, kutsitajan.

SCR'UB, *v.* (Ger. *schrubben*) to rub hard; *n.* a mean fellow—*Māi-juā^h, ragarṇā^h, ghisnā^h*; *n.* *pāji ādmi, dān, siḥla*;—*n.* Nichajan, adhamajan, pāmar, kutsitakarmā, nichakarmakāri. [pāmar.]

SCR'UB-BED, SCR'UB'BY, *a.* mean, vile—*Pāji, kamīna dān yá zalūl*—Adham, nich wā SCR'UPLE, *n.* (L. *scrupulus*) doubt, hesitation, a weight of twenty grains, any small quantity; *v.* to doubt, to hesitate—*Shubha shakk yá ishtihā, waswas was-wasa taraddud yá pas-o-pesh, qarīb ā h. ratti ká ek wazn, koi chhotí mīqdār*; *v.* *shubha yá shakk k., waswas yá pas-o-pesh k.*—Sandeh wā saṁśay, saṁkā āṅguchh wā āṅg-pichhā, siḥ ratti kē lghbhag ká ek bānt, kē lghluparimāy; *v.* sandeh wā saṁśay k., hadiyāni kachiyāni wā āṅg-pichhā k.

SCR'UBER, *n.* one who has scruples—*Shakkī, waswasī, wahmī, shubha k. w., pas-o-pesh k. w.*—Sandeh saṁśay wā saṁkā k. w., hadiyāne w., kachiyāne w., āṅg-pichhā k. w.

SCR'Ö'LEZE, *v.* to perplex with scruples—*Shakk ishtihā yá waswas se pureshān yá hāṭhān k.*—Sandeh wā saṁśay se vyūḥl k., saṁśayūḥl wā sandehāṅl k.

SCR'PT-LOUS, *a.* doubtful, careful, cautious, nice or exact—*Shakkī waswasī yá wahmī, hosh-yār, khabar-dār, bārik-bīn yá bārik*—Saṁkānwit saṁkāni saṁkāśil saṁśayi wā sandehī, sāvadhdān, chautkas chautkāni sachet wā sachet, sūksmādarśī wā sūksmān.

SCR'PT-LOUS-ty, *n.* nicety of doubt—*Bārik shakk, shakk yá shubhe kī bārikī*—Saṁśay SCR'PT-LOUS-LY, *adv.* carefully, nicely—*Hosh-yārī khabar-dārī yá ihtiyāt se, bārik bīn yá bārikī se*—Sāvdhdāni chautkasāi wā chautkasī se, sūksmādrishṭi wā sūksmādrī se.

SCR'PT-LOUS-NESS, *n.* state of being scrupulous—*Hudiyāhat^h, bārik-bīnī, bārikī, wahmī, waswas, ihtiyāt, hosh-yārī*—Saṁśāsi atā, kachiyānt, chautkasāi wā chautkasī, sūksmādrishṭi, atisūksmānā, sūksmānā.

SCR'U'T-A-BLE, *a.* (L. *scritor*) that may be discovered by inquiry—*Tahqiqāt taftish yá tajassus karne par deryāft hone ke qābil*—Parikshā sūksmāmanīrkshā wā anusandhdān karne par jñn purne ke योग्य.

SCRU'T-OR, *n.* a searcher, an examiner—*Mutālāshī yá talāshī, mumtāhin muḥāsib yá badār-nāsi*—Khojī khojwāiyā dhuṁṁhne-w. wā anweshī, sūksmānusandhdāyī sūksmānirūpāḥ sūksmānusandhdāni sūksmāparikshak wā parikshak.

SCRŪ-TI-NĒER', *n.* one who examines with critical care—*Ihtiyāt se taftish yā imtihān k. w., bā-hosh yār jānchue w., khāb jānchue w., muntahān, badar-nawās, mukāsib—*Sūksma-parikshak, sūksma-mūsandhinī, sūksma-anirūpak.

SCRŪ-TI-NĪZE, *v.* to search, to examine—*Talāsh taftish yā tajassus k., āzmāish-k. imtihān-k., tahqīqāt k. yī khāb jānchue—*Khojā dhūnhrū wā anusandhān-k., chhīnā jānchānā dekhnī bhānī sūksma-parikshā k. sūksma-anirūkshā k. wī sūksma-anirūpak k.

SCRŪ-TI-NŌUS, *a.* closely examining or inquiring; cautious, captious—*Khāb taftish imtihān āzmāish yā talāsh k. w., kosh-yār, aib-jo—*Chhānne-w. jānchne-w. sūksma-parikshak wā sūksma-mūsandhinī, sāvadhān wā chaukas, dushagrāhī wā chhidrān-weshī.

SCRŪ-TI-NY, *v.* search, inquiry, examination—*Just o-jā to āsas yā talāsh, tahqīqāt yā taftish, āzmāish yā imtihān—*Khoj wā dhūnhr, anusandhān jijnāsī wā nirikshā, parikshā parikshan wā sūksma-parikshā. [āmlōy, lī' huc kā sandūg—*Likhanādhār.*

SCRU-TOIRE, *scrutaire*, *n.* (Fr. *ecritoire*) a case of drawers for writing—*Likkhe kī*

SCŪD, *v.* (S. *scutari*) to flee with haste, to pass over quickly, to be driven precipitately; *n.* a cloud driven swiftly by the wind—*Bhānā yā chompat ho-jinā^h, dāyūnā yā pāt-k^h, nūnā yā upāt-k^h; n. utā chālī jātā-huā badāl^h.*

SCŪFFLE, *v.* (S. *scuffa*) to confused struggle; *n.* to struggle or strive confusedly—*Khāichā-khāichī^h, dhakkam-dhakkā^h, dhaut dhappū^h, tāt-mūkī^h, khīchā-khīchā^h, mārā mārī^h, jhaptā-jhaptā^h, puchkārī puchkārī^h, chhīnā-chhīnā^h, dhūng-dhūng^h, dharmādharm^h, jāli pūzār, v. khāichā-khāichī^h, dhakkam dhakkā^h, dhaut-dhappū^h, mārā mārī^h, tāt mūkī^h. [wā tuk-ruhnā ghus-ruhnā yā chhip-ruhnā^h.*

SCŪLK, *v.* (D. *schullen*) to lurk in hiding places, to lie close—*Dabak tāithnā^h, dabak*

SCŪLL. See SKULL.

SCŪLLA, *v.* (ic. *skola*) a small boat, a cockboat, one who rows a cockboat—*Ek chhoṭṭ nāw^h, jahāz kī sīth k., chhoṭī kishī, jahāz ke sāng kī chhoṭī kishī kā khewat yā khewak—*Kshadramāukā, upamāukā, upamāukā kī dāūrī khewat wā khewak.

SCŪLLER, *n.* a cockboat, one who rows a cockboat—*Jahāz ke sīth kī chhoṭī kishī, jahāz ke sīth kī chhoṭī kishī kā khewat yā khewak—*Upamāukā, upamāukā kī khewat khewak wā dāūrī

SCŪLL, *n.* (S. *scor*) a school of fish—*Machhliyaṅ kā jhund^h.*

SCŪLLER-Y, *n.* (Fr. *scuelle*) a place in which dishes are cleaned and kept—*Bāwar-chī-khām kī bhānī bartan wājāira sāf karne aur rukhne kī jagah—*Bhānāsār, bhānāsār, bhānī bāsai, uḍī dhone aur rakne kī jagah, bhānīgār, pānīgār.

SCŪLLION, *n.* a servant who cleans dishes—*Deg sho, bāsai-mānjue w^h, talnā^h, kamār^h—*Bartan wā bāsai mānjue dhone w., bhānīdālimīrjak, bhānīdāliparishkarak.

SCŪLLION-LY, *n.* low, base, worthless—*Past, kumina zālī yā dān, pūch nā kāra yā be-qadr—*Nich, adham, nikamī wā triapariy.

SCŪLPTOR, *n.* (L. *sculptor*) one who carves wood or stone into images—*But-tarāsh, but-sāz, nūgāsh, sang-tarāsh—*Mūrtitakshak, pratimītakshak, kāṭh wā patthar kī mūrtī banāne w.

SCŪLPTILE, *a.* formed by carving—*Kāṭh yā patthar par khod-kar banā-huā^h.*

SCŪLPTURE, *n.* the art of carving, carved work; *v.* to carve, to engrave—*Sang-tarāshī but-tarāshī but-sāzī yā nūgāshī, khudā huā nūgsh; v. kandi k., nūgsh k.—*Mūrtitakshan pratimītakshan wī kāṭh wā patthar par khod-kar mūrtī banāne kī vidyā, takshītakam wā khodī hīrī kām; *v.* khodkar chitra banānā, dhāt kāṭh wā patthar par khodkar mūrtān wā chitra banānā.

SCŪM, *n.* (Ger. *schäumen*) that which rises to the surface of liquor, dross, refuse; *v.* to clear off the scum—*Phoo yā jhōg^h, māl yā kāt^h, talchhat chhāt chhānān yā khāt^h; v. phea ut rūnā^h, māl kātnī^h, māl chhānānā^h.*

SCŪMER, *n.* a vessel for scumming—*Jharū^h, jharū^h, karchhanī^h, karchhī^h, kaf-gir.*

SCŪPPER, *n.* (Sp. *escupir*) a small hole in the side of a ship to let the water run off—*Ab-ec-i jānāz, pūnā kī bach gir ke lig, jahāz kī ek jānīh meṅ ek chhoṭī sūrākh—*Pānī bah jāne done ke nūmittā nīw kī alāng meṅ ek chhoṭā chhod. [bhāsī^h, paprī^h.

SCŪRK, *n.* (S.) a dry scab or crust, any thing adhering to the surface—*Papra rūsi yā*

SCŪRFY, *a.* having scurf, like scurf—*Paprilā^h, paprī yā papre sā^h.*

SCŪR-NESS, *a.* the state of being scurfy—*Paprilā-pau^h.*

SCŪRY, *a.* scabbed, vile, mean; *n.* a disease—*Kharishī, zālī, pūjī dān yā kamina; n. ek marz yā maraz jo jahāz par pūlā hotā hai usmeṅ chhīrā zarī, ho-jātā-hai aur masārōn se khām bahā hai—*Khāj khujī wā khasre se bharā huā, nich wā adham, kutsit tuchchha wā pāmar; *n.* sīdī, nāvīkaraktapitta, ek rog jo samudra meṅ nāw par utpanna hotā hai usmeṅ muṅh pilā ho-jātā hai aur masārōn se lohū wā rakt bahī hai. [dhi, aushadhivīshesh.

SCŪRY GRASS, *n.* a plant—*Ek qim kī nabūt—*Ek bhāntī kī paudhā, oshadhī, osha-

SCŪRRILE, *a.* (L. *scurra*) befitting a buffoon, low, mean, grossly abusive—*Harzāl yā mushhare ke lūg, dān yā zālī, kumina yā pūjī, fush-go dush-nām-āmez darīda-*

dahanu yā zabān-darāz — Bhāūr ke yogya, nich, adham, mukhar durmukh durvāchya katubhāshī wā galēhādī.

SCUR-IL-TRY, *n.* vulgar or abusive language — *Fahsh-goī, fahsh, zabān-darāzī, kallā-bāzī, darīda-dahanu, ta'n-tashnū* — Mukharatwa, durmukhatā, vāgdushātī, durvāchan, duruktī, galī, durbhāshan.

SCUR-IL-LOUS, *a.* grossly abusive, vile, low — *Fahsh-go zabān-darāz durīda-dahanu kallā-zabān sahl-go dush-nām-ānuz yā bi-sukhan-ānuz, pūch yā zālī, kamīna yā pāzī* — Mukhar durmukh katubhāshī durvāchya durukt wā galēhādī, adham kutsit wā pūnar, nich.

SCUR-IL-LOUS LY, *adj.* with gross reproach — *Zabān-darāzī se, darīda-dahanu se, fahsh-go se, fahsh se* — Mukharatwa se, durmukhatā se, durbhāshan se, khaloktī se, durvāchan se, vāgdushātī se.

SCUTT, *n.* (fr. *skott*) a short tail — *Dum-cha, tungā^b, chhotī piūch^b*.

SCUTTAGE. See ESCUAGE.

SCUTTCHEON. See ESCUTCHEON.

SCUTTLE, *n.* (1. *scutella*) a broad shallow basket, a utensil for holding coals — *Daurā* [*yā tokrā^b, tokri yā dauri^b*].

SCUTTELT-ED, *a.* divided into small surfaces — *Chhotī chhotī sāthōn meñ batā hui* — Chhote chhote vāhirbhāgōn wā uparibhāgōn meñ batā hui.

SCUTTLE, *v.* (fr. *cuttīle*) a hole in the deck or side of a ship; *v.* to cut holes, to sink by cutting holes — *Jahāz ki takhta bandī yā pahla ki jhāñjhri yā sārākh; v. ekhed yā jhāñjhri k^b, ekhed yā jhāñjhri kar-ke dābū d^b* — Nauval wā nauvār swa ki jhāñjhri wā ekhed.

SCUTTLE, *v.* (*send*) to run with affected haste; *n.* a quick pace, a short run — *Ichhaltā chahū^b, uchhaltā dāpnū^b; n. jhapat^b, dāpnū yā dāpn^b*.

SCYTHE, *n.* (S *sith*) an instrument for mowing; *v.* to cut down with a scythe — *Dāsū^b, dār^b, hāisū^b; v. dār dāse yā hāisū se kātū^b*.

SCYTHED, *a.* armed with scythes — *Dār dār, hāisū dār, dāse dār* — Dār se yukt, hāisū se yukt.

SCYTHING, *n.* one who uses a scythe — *Laran k. e^b, hāisū yā dār se kātū w^b*.

SEA, *v.* (S *sa*) a large body of water, the ocean, a billow, a lake, any thing rough and tempestuous — *Dargī, bahr yā 'umm-in, manj, jhil^b, koi shui jo manj^bhez aur tund o te; ho* — Samundra wā samundar, ndādhi jalādhi yāridhī arnav jalādhi wā sāgar, hilkorī wā tarang, sarovar, koi yastū jo kshubdhīrnyavavat ho.

SEA-BANK, *n.* the sea shore, a mole — *Lab-i-dargā sāhil yā samundar-kā-kānāva, pushta* — Samudratat samudratīr wā sindhitat, bāndh.

SEA-BATHED, *a.* bathed or dipped in the sea — *Samundar meñ dhoṅā yā dubāyā huā^b*.

SEA-BEAST, *n.* a beast or monster of the sea — *Dargā jānvar yā 'ajāb khilqat* — Samundarī jātū wā ghorarūpī.

SEA-BEAT, SEA-BEATEN, *a.* dashed by the waves — *Manj-khorda, manj zadā* — Taraṅga

SEA-BEAT, *n.* a vessel fit for the sea — *Dargā ke qābil jahāz* — Samundra ke yogya nāv.

SEA-BORDERING, *a.* bordering on the sea — *Lab-i-dargā, muttasil-i-bahr* — Samundra-pariyantasth, samundra se satī hū.

SEA-BORN, *a.* produced by the sea — *Dargā se paidā huā, dargā-zāda, samundar meñ jāyā huā^b* — Samundraj, samundra meñ utpanna huā.

SEA-BOUNDED, SEA-BOUNDED, *a.* bounded by the sea — *Samundar se ghirā huā^b, samundar se gherā huā^b* — Samundraveshit, samudramekhal.

SEA-BÖY, *a.* a boy employed on ship-board — *Ek larkā jo nār par kāj-kām kartā hū^b*.

SEA-BREAUGH, *n.* irruption of the sea — *Samundar ki chaghū^b, samundar ki lāṅh^b, kanāre ko tor-kar samundar ki chā-huā* — Tat ko torkar samundra kā marnā.

SEA-BREEZE, *n.* a wind blowing from the sea — *Dargā karā, karā jo bahr kī taraf se hātī hai* — Samundravāyu, pawan jo samundra kī or se bātā hai.

SEA-BUILT, *a.* built for the sea — *Samundar ke liye banā-huā^b*.

SEA-CALF, *n.* the seal — *Ek qism ki dargā jān-var, samundarī bachhrā^b* — Ek prakār kā samudriyājātū, samundravatsū, samudriyājātuvīśesh.

SEA-CAP, *n.* a cap made to be worn at sea — *Dargā topī, topī jo samundar par pahū^b jāti hai^b* — Samudrī topī, topī jo log samundra par dete hai.

SEA-CARD, *n.* the mariner's card or compass — *Shimāl-numā, qutb-numā* — Diinirūpapa-yantra, diinirūpapa-yantra, diglakshan, samundrapathalakshan.

SEA-CHANGE, *n.* change effected by the sea — *Tabādul yā tabdil jo dargā se ho* — Parivartan wā pher jo samundra se hotā hai.

SEA-CHART, *n.* a chart of the sea-coast — *Sāhī^b kā naqsha, naqsha-i-sāhil, dargā ke kanāre kā naqsha* — Samudratatapat, sindhitatālekhyā, samudratatālekhyā.

SEA-CIRCLED, *a.* surrounded by the sea — *Samundar se gherā huā^b, samundar se ghirā huā^b* — Samudramekhal, samundraveshit.

SEA-COAL, *n.* coal conveyed by sea — *Patthar kā koṛā jo samundar kī rāh se le-jātū hai^b* — Patthar kā koṛā jo samudrapathī se le-jūtū hai.

- SĒA'COAST**, *n.* the shore, the edge of the sea—*Sāhil, dargāi kanāra yā lab-i-dargā*—Samudratāt, samudratīr wā sindhutāt.
- SĒA'COM-PASS**, *n.* the mariner's compass—*Qutb-namā, shimāl-namā*—Dīnirūpapayantra, dīnirūpapayānta, diglakshā, samudrapāthalaashan.
- SĒA'DOG**, *n.* a fish, the shark, the seal—*Ek qism kī machhlī, nahang yā nihang, samundarī machhlā*—*Ek prakār kī machhlī, hāngar grāh wā makar, samundravātsa.*
- SĒA-EX-CIRCLED**, *a.* surrounded by the sea—*Samundar se gherā-huā^h, samundar se gherā huā^h*—Samundrave-shīt, samundramekhal.
- SĒA'FAR-ER**, *n.* a mariner, a traveller by sea—*Mallāh yā ahl-i-jahāz, dargāi musāfir yā nī samundar kī musāfarat k. w.*—Nāvik, samundrayāyī wā samudrag.
- SĒA'FAR-ING**, *a.* travelling by sea—*Samundar kī rāh se musāfarat k. w., jahāz-i-Samudrapāth se samundragamarukārī, samundrayāyī, samudrag, samudragīnī, naukijivī.*
- SĒA'FIGHT**, *n.* a battle on the sea—*Dargā kī lūāi, jung-i-bahr, jahāz kī lūāi, samundarī lūāi*—Samudrayuddhā, naukīyuddh.
- SĒA'FOWL**, *n.* a bird which lives at sea—*Dargāi chī'igī, samundarī chī'igī*—*Samudrapath se samundragamarukārī, samundrayāyī, samudrag, samudragīnī, naukijivī.*
- SĒA'GIRT**, *a.* surrounded by the sea—*Samundar se gherā yā gherā huā^h*—Samundrave-shīt, samundramekhal, samundrūt.
- SĒA'HOB**, *n.* a fabulous deity of the sea—*Samundarī devtā^h, samundar kī devtā^h*—*Samundrave-shīt, samundramekhal, samundrūt.*
- SĒA'HOB**, *n.* a fabulous deity of the sea—*Samundarī devtā^h, samundar kī devtā^h*—*Samundrave-shīt, samundramekhal, samundrūt.*
- SĒA'GOWN**, *n.* a garment worn by mariners—*Dargāi jāma, mallāhōn yā jahāzīyōn kī jāma*—Nāvikōn kī āngarkhī.
- SĒA'GREEN**, *n.* having the colour of sea-water—*Dargā-rāng, dargā-rāngī, pistāi*—*Samundrakukūt, samudravat, vī-wākā, samudraplav.*
- SĒA'GU**, *n.* the porpoise—*Sās^h, jāsh^h*—Sīsumār, sīśuk, jūtsūkār, samudriyāsūkār.
- SĒA'HOLLY**, **SĒA'HOLM**, *n.* a plum—*Ek qism kī nahāt*—Oshadhivīśesh, anshadhivīśesh.
- SĒA'HORSE**, *n.* the horse, the hippocampus—*Dargāi ghorā, samundarī ghorā^h*—Vidūsamūh wā grāh, samudriyāsua.
- SĒA'LIKE**, *a.* resembling the sea—*Dargā ke mūnind, samundarī-^h*—Samundrayat.
- SĒA'MAD**, *n.* the mermaid, a water-nymph—*Būba Uchar yā dargāi 'aurat, samundarī dōh yā samundar kī dōh^h*—Samudriyastri mātasyakumārī wā mātasyakanyā, samundardevī wā jahadevī.
- SĒA'MAN**, *n.* a sailor, a mariner—*Mallāh yā khatī'sī, kishtī-bān jī jāzī yā ahl-i-jahāz*—Nāvik wā samundrayāyī, naukīyāhā, pot-vāhuk, nauvāhuk, samudriyajan wā mānjhī.
- SĒA'MANSHIP**, *n.* skill in navigation—*Mallāhī, jahāz-rānī*—Nāvikavidyā, mānjhānavidyā, mānjhī kī kām.
- SĒA'MARK**, *n.* an object or beacon at sea—*Dargā par kī shai, dargā par kī fanūs-dār minar*—Samudratāsthapadārth, samudratāsthapadīpāstambh.
- SĒA'MCW**, *n.* a bird which frequents the sea—*Dargāi kūguzī*—Samudrakukūt, jahadevī.
- SĒA'MO-STER**, *n.* a huge marine animal—*Dargāi 'ajāb-khībāt*—Samudriyavikāṭikār.
- SĒA'MOSS**, *n.* coral—*Māngū^h*—[samudriyārākshas, samudriyaghorāpūrī.]
- SĒA'NET-TLE**, *n.* a sort of fish—*Ek qism kī dargāi machhlī*—*Ek prakār kī samudriyā machhlī*—[devī—Samundardevī, jahadevī.]
- SĒA'NYMPH**, *n.* a goddess of the sea—*Samundarī dōh yā devī^h, samundar kī dōh yā dōh*—[devī—Samundardevī, jahadevī.]
- SĒA'OÖZE**, *n.* mud on the sea shore—*Samundar ke kanāra kī kich, sāhil par kī yā kī Kichar*—Samudratāt kī Kichar.
- SĒA'PIECE**, *n.* picture of a scene at sea—*Dargāi maulī-i-nazar kī tasvīr, jo kuchh samundar par dekh par uski tasvīr, samundar kī tasvīr yā shabāh*—Samudradrik-pīṭavishay kī chitra, samudriyā drikpīṭavishayasaṁsthā kī chitra, samudra kī chhavi.
- SĒA'POOL**, *n.* a lake of salt water—*Khāre pānī kī jhī^h, tone yā none jal kī jhī^h*.
- SĒA'PORT**, *n.* a harbour for ships—*Bandar, langar-gāh*—Naukāśray, naukāśay, nau-rakshapasthān, naubandhanakhāt.
- SĒA'RISK**, *n.* hazard at sea—*Dargāi khatra, mukhātara jo samundar meṁ hotā hai*—Samudra kī jokhm.
- SĒA'ROB-BER**, *n.* a pirate—*Samundar kī dōkū^h, dargāi dōkū^h*—Samudra kī dakaīt.
- SĒA'ROOM**, *n.* open sea, distance from land—*Khulā dargā yā bahr, sāhil se fāsila yā lab-i-dargā se tafāwat*—Khulā samundar wā samudra, samudratāt se antar dūrī wā pallī.
- SĒA'ROV-ER**, *n.* a pirate—*Dargā dōkū, dargā kī dōkū^h*—Samundar kī dakaīt, samundar kī dōkū.
- SĒA'SH-VE**, *n.* service in the navy—*Baharī khidmat naukārī yā chābarī, jāngī jahāzōn par naukārī yā chābarī*—Yudhānaukāyritī, yudhānaukāśamūhāyritī.
- SĒA'SHARK**, *n.* a ravenous sea-fish—*Ek darunda nihang*—Samudriyagrāh, samudriyana-karāṇī, samudriyannakār.
- SĒA'SHELL**, *n.* a shell found on the shore—*Dargāi sadaf, dargāi kanāra yā sānhk*—*Samudra kī dōh yā dōh*—[Samudriyā sānhk wā kanāri.]
- SĒA'SHORE**, *n.* the coast of the sea—*Sāhil, lab-i-dargā, dargā kī kanāra*—Samudratāt, samudratīr, sindhutāt, samundraveṭ.

- SEA-SICK**, *n.* sick from the motion of a vessel—*Jaház ke chalne se matlaai ká bimár, jaház ke chalne se bimár*—*Nauká kī gotī se samundarchhā kī rogī, samundarozapīlī.* [samundatir, sindhutat, samudravelā.]
- SEA-SIDE**, *n.* the coast of the sea—*Sāhid, lah-i-daryā, daryā kī kanāra*—*Samudratat, SEA-SURGEON*, *n.* a surgeon on board a ship—*Jarrāh jo jahāz par rakhā hai*—*Astrachī itak jo naukī par rakhā hai.*
- SEA-TIDE**, *n.* the ebb and flow of the sea—*Samundar se gherā yā ghērā huā*^h—*Samundravahit, samundranekhal, samundrasan.*
- SEA-TIM**, *n.* a word or term used by seamen—*Mallāhān kī lafz, jahāzī lafz, ek lafz jo jahāzī bolte hai*—*Mānjhiyōn kī sabd, ek sabd jo mānjhi bolte hai*, *saundriya-sabd.* [samudra wā samundar kī daktar.]
- SEA-TURTLE**, *n.* a pirate—*Daryāi dākā, daryā kī dākā*—*Samudrī wā samundarī daktar.*
- SEA-TURN**, *n.* a turn by the sea—*Samundar se torā gā pharā huā*^h, *saundara par torā gā pharā huā*^h. [gagā.]
- SEA-TOST**, *n.* tossed by the sea—*Samundar se pheukī huā*^h, *saundar se uchhūkī*
- SEA-WALLER**, *n.* surrounded by the sea—*Samundar se gherā yā ghērā huā*^h—*Samundravahit, samundranekhal, samundrasan.*
- SEA-WARD**, *n.* directed towards the sea; *ad.* towards the sea—*Daryā kī taraf pherā huā*; *ad. daryā kī taraf*—*Samudra wā samundar kī or phī rī huā*; *ad. samudra wā samundar kī or.* [drājīl, samudrodak, samudravārī.]
- SEA-WATER**, *n.* the salt water of the sea—*Samundar kā khāri jāl*^h, *āb-i-shor*—*Samudra-sāi*
- SEA-WEED**, *n.* a marine plant—*Daryāi nabāt*—*Samudrasāik, samudriyānushadhivīśah, samudratrin.* [yogya, samudragamanayogya.]
- SEA-WORTHY**, *n.* fit to go to sea—*Samundar ko jāne ke qābil*—*Samundra ko jāne ke*
- SEAL**, *n.* (S. seal) the sea calf—*Ek qism-kī daryāi jān-war, samundarī buchhrā*^h—*Ek lahūtī kī samudriyajantu, samudravatsa.*
- SEAL**, *n.* (L. sigillum) a stamp for making impressions, wax stamped or impressed, any act of confirmation; *v.* to fasten with a seal, to affix a seal, to make fast, to confirm, to ratify—*Mahr gā khātīm, lah jis par mahr hotī hai, tasliq gā istikhām*; *v. mahr chipkātā yā lah wagaiva se mahr kar ke band k., mahr k., band k., makhāt gā musqarac k., mustakim gā mustakam k.*—*Mudrī chhīp chhīpā wā thappī, lākh jis par chhīpā mudrī wā thappī hotī hai, drīphapramīpadīn samstambh wā drīphikarān*; *v. lāh adī lagīkar mud d., mudrānikit k., mudrāchilmit k. wā chhāp-k., drīph karke mud d., pushit k., drīph sthīr wā pramīpī k.*
- SEALING WAX**, *n.* wax used for sealing—*Lākh^h, lāh^h.*
- SEAM**, *n.* (S.) the joining of two edges, a scar, a stratum; *v.* to join, to mark—*Dokht gā darz, dāq-i-zakhm, tah*; *n. jurnā^h, dāqā yā nishān-k.*—*Jor wā siwan, sūkhayran kshatāchilma wā ghāw-kī-chilma, part parat astar phalak wā put*; *v. mīkānā, ankit wā chilmit k.* [kā^h—*Sandhīlīm sandhīlāt, nīhsandhī.*
- SEAMLESS**, *a.* having no seam—*Bīnā jor yā siwan kā^h, be-dokht, be-darz, bīnā silāi*
- SEAMSTER**, *n.* one who sews, a tailor—*Darzī, khaigāt*—*Sīnē w., sanākhī sākhī wā sānchī.* [karnop-jivīnī.]
- SEAMSTRESS**, *n.* a woman who sews—*Darzi, sīnē wālī^h, sīnē hārī^h*—*Sūchikā, sāchī-*
- SEAMY**, *a.* having a seam, showing the seam—*Darz-dār, dokht dār*—*Jor-wālī wā sandhiyukt, siwan wālī wā siwanayukt.* [wā med, sūkarned wā sūkarnavasī.]
- SEAM**, *n.* (S. seim) tallow. hog's lard—*Charbī, sūr kī charbī*—*Vapī vasā mīnāsār*
- SEAR**, *v.* (S. searion) to burn, to canterize, to dry, to wither; *a.* dry, withered—*Jhūsinā yā jalānā^h, dāq d. yā gul d., khushk k., parchmurdā k.; a. sakhā^h, kumhlāgā murjhāyā yā jhūrāyā huā^h*—*Jhūlas d., dagdh k. wā tapt lohe se jalānā, sukhnā wā jhūrānā, sūshk-k., kumhlī d. wā murjhā d.* [dagdhāvasthā, jalī hīnī avasthā.]
- SEARED NESS**, *n.* state of being seared—*Jālī huā yā dāgi huā hātāt*—*Dagdhātwa,*
- SEARCE**, *v.* (Fr. sasser) to sift; *n.* a sieve—*Chālā^h, chhānā^h*; *n. chālā^h.*
- SEARCE**, *n.* one that sifts—*Chālne wā^h, chhāne wā^h.*
- SEARCH**, *v.* (Fr. chercher) to look through, to examine, to inquire, to seek for, to try to find; *n.* a looking for, inquiry, quest—*Dekhnā-hālānā yā dekh-bhāl k^h, taftish k., talqīq k., tapasas k., talāsh k., sur-g-jenā yā swāg-tagewī*; *n. just-o-jā yā tajassas, taftish, talāsh*—*Chhān-mīrnā, nīrīkshā wā parīkshā k., anusandhān wā anweshān k., dhūnīrhāt, khojī wā herānā, n. nīrīkshā nīrīkshā wā sanīkshān, anusandhān anweshān wā jījāsā, dhūnīrh dhūnīrh-dhūnīrh wā khoj.*
- SEARCHER**, *n.* one who searches—*Talāshī, mutāl-ashī, khojīyā^h, khojī^h, khojwāiyā^h, dhūnīrh wā^h*—*Anweshā, anweshī, anweshak, nīrīkshak, anusandhātī, anusandhāyī, parīkshak, nīrīpak.*
- SEARCHING**, *a.* penetrating, trying, close; *n.* examination, inquisition—*Tez, āzmāish yā imtihan k. w., tanq yā saht*; *n. āzmāish yā imtihan, taftish, tajwiz yā bāz-purs*—*Tikhi wā chokhi, nīrīkshak wā parīkshak, kathīn wā nīvīr*; *n. nīrīkshā nīrīkshā wā parīkshā, anusandhān sanīkshān wā jījāsā.*

- SEARCU'LESS, *a.* eluding search, inscrutable — *Nā-mānikam t-talāsh, muntanā u-t-taṣṭish* — Anirīkshaniya asamīkshaniya vā amanveśaniya, alakshya durlakshya vā indriya-
 SEARCU'LOTH, *n.* (S. *ser, cloth*) a plaster — *tāhar par kā phāhā*. [gochar.]
 SEA'SON, *sēzu, n.* (Fr. *raison*) one of the four divisions of the year namely spring summer autumn winter, a fit or suitable time, a time not very long, that which gives relish; *v.* to give relish to, to render more agreeable, to moderate, to imbue, to make or grow fit for use — *Mausim gā fast, mē-dāsib waqt, chand-roz gā thori muddat, marā wā lazzat dene wālī shai jāise masālīh waqaira*; *v.* lazzat-dār k. mā-zā-dār k. nankā k. rāshai-dār k. masālīh-d-luā gā masālīh-d., khīb-tar maḥlūl tar gā matbū-tar k., mātādī gā zabt k., rang d. gā bhigōā^b, kām ke lūg k. gā h. — Ritu, avasir avakās susemay upayuktasamay vā suyog, alpakāl vā thore dūn, ruchi-diyak vā swādhūfyak vastā jāise vyanjan baghar dhuṅgārīdī; *v.* ruchi-d. swādhū k. ehlaṅkūnā bagh īnī dhuṅgārī vā ruchi-k., priyatar vā adhik man-bhāwana k., samit prastūit vā nīyat k., dubo-rakhmā vā raṅgī, kām ke yogya k. vā h.
 SEA'SON A BLE, *a.* happening at the proper time — *Bar waqt, hā-maṅgā gā hā-maṅgā*, *bar-mahall, bar-aigam, mauṣimī* — Kālopayukt, samayochit, yuktakālīk, nehitakālīk, prāptāvasar, kālodbhav, sūmayik.
 SEA'SON-A-BLE NESS, *n.* the state of being at proper time — *Bar-waqtgā, bar-mahli, bar-aigamī* — Kālopayuktatā, kālauchītya, kīlochitatvā, kāl prāptatā, samayikatvā, kīlayogyatā. [maṅgā] U'payuktasamay par, yathāvasar, nehit samay meṇ.
 SEA'SON-ALY, *ad.* at the proper time — *Mausim waqt par, bar-waqt, bar-mahall, bar-*
 SEA'SON AGE, *n.* that which gives relish, sauce — *Masālīh, baghār^b* — Vyanjan, dhuṅgār dhuṅgār ehlaṅk vā upaskar. [chhānuk^b, masālīh] — Vyanjan, upaskar.
 SEA'SON ING, *n.* something added to give relish — *Baghār^b, dhuṅgār^b, dhuṅgār^b*,
 SEAT, *n.* (L. *sedes*) that on which one sits, a chair, a throne, a tribunal, a mansion, situation, site; *v.* to place on a seat, to settle, to fix, to rest — *Wah shai jik par nishast hoti hai jāise masālīh waqaira, kursi, takht gā takht posh, masand ī ṭarāf, mahall gā haurāf, jā gā jūt, maṅgām gā maṅgām*; *v.* laithānā^b, maṅgām k. gā ābād k., maṅgār gā gām k., lūā^b — Āsan pīth gābī pāta sīdī, chaunki sūhāsan, dharmāsan udyāsan vā vichārīsan, ghar ilāy āyatan vā māsh, sthiti sthān vā sthāl, jagah thānī vā bhūmī; *v.* baithilīnā vā bithlānā, basant, thāhārīnā tīkūnā vā gūnā, papnā.
 SE'CA'NT, *n.* (L. *seca*) a line which cuts another — *Sahn ī-qas* — Chhēlanarekha.
 SE'CEDE, *v.* (L. *se, cedo*) to withdraw from fellowship or communion — *Alag h^b, bāhar ānī^b, bāhar h^b, khārij h^b, nikal-jānā^b, chhor-jānā^b* — Vibhakt h., tyāgar chhā jūnā, tyāganā.
 SE'CE'ED, *n.* one who secedes — *Khārijī, goshu-gar, kamāra-gar, khatwat-gar, alag h. w^b, bāhar-ānī w^b, khārij h. w.* — Bhīmanmatagrāhī, matāntara-grāhī, sādharanpadharmat-yāgī, vilohat h. w. [vā tyāg, apakraman nīvartan vā hatf.]
 SE'CES', *n.* retirement, retreat — *Itizāl gā inhāf, hattī^b* — Apagām apagāmān aposaran
 SE'CES'SION, *n.* the act of seceding — *Itizāl, inhāf, phāḥ^b, hattī^b, hatf^b, nikal-jānā^b, chhor-jānā^b* — Apagām, apasaran, apakram, tyāg.
 SE'CE'LEN', *v.* (L. *se, cerno*) to separate — *Jadī k., alag h^b* — Prithak k., nyāri k., bhīna k.
 SE'CL'IE, *n.* (L. *seculum*) a century — *Sad sāl, sadī, san baras^b* — Satak, śatavarsh.
 SE'CL'UDE, *v.* (L. *se, claudo*) to shut up apart, to separate, to confine, to preclude — *Kandā band rakhmā, jadī k., maṅgāpāl k., bāz-rakhmā* — Vivikt k., janasānsarga-vivikt k., sabhāvīvivikt k., sabhaprithaksthīt k., vā alag-mūnd-rakhmā, alag nyāri vā prithak k., mūnd d. vā gopān k., ro. nā vā dūr-rakhmā.
 SE'CL'USION, *n.* a shutting out, separation — *Haar' uzlat quid khalwat-nishīnī gā par-dā-nishīnī, jadī k. gā tafriya* — Viviktatā vivīkavrittī prithaksthītī vā prithaksthīta-tvā, algw viyog bhīmanā vā prithagbhāv.
 SE'C'OND, *a.* (L. *secundus*) next in order to the first, next in value or dignity, inferior; *n.* one who attends another in a duel, a supporter, the sixtieth part of a minute or degree; *v.* to follow in the next place, to support — *Duram gā dayam, sūnī, adnā kam-tar gā kīhtar*; *n.* akeli-akelā larn-māle k. hām-rāh, pushtī-bān jānīb-dār madul-gār gā hāmī, sūniya; *v.* dāre ke bād ānā, madul gā pushtī k. — Dwitiya vā dūsrā, antam dwitiyagunak vā dwitiyapadasth, utarī huā halkā oehī vā amukhya; *n.* dwandwayoddhāt kī sāthī, sahakārī upakārī sahīy vā uttarasādhak, vipāl kshay nimesh vā kalā; *v.* dūsrē sth in meṇ vā dūsrē ke pichhe ānī, thāṭbh-nā saibh dūā sāhrī-d. upakār k. vā pakshapāt-k
 SE'C'ON-DA-RY, *n.* not of the first order or rate, subordinate; *n.* a delegate, a deputy — *Awwal nahūn gā darja-i-sānī-kī, kīhtar gā zer-i-hakm*; *n.* pesh-kār pesh-darst gumāshā gā rakīl, nāib — Apratham aprāgnīya vā amukhya, apradhān; *n.* prati-purush, pratindhī. [se, dwitiyakramānsār se, amukhyatā se.
 SE'C'ON-DA-RI-LY, *ad.* in the second degree — *Darja-i-sānī meṇ, sāniyan* — Apradhānīya
 SE'C'ON-DA-RI-NESS, *n.* state of being secondary — *Darja-i-sānī kī hālat* — Apradhānatā, apradhānya, amukhyatā.

SEC'OND-ER, n. one who seconds or supports—*Madad-gár, pushli-bán, hami*—Upakári, pakshapítí, amugrúhí, sañbhánu w., thánbhne w.

SEC'OND-LY, ad. in the second place—*Sánigan, sániga-l-hál, dawum, dásre^h*—Dwitiya, dwitiyapad meñ, dwitiyatáh.

SEC'OND HAND, n. not original, not new—*Sáni q'uñ amwal-nahá q'u a-zligar-qásta, istí máti q'u mustámal*—Anyakalpít anyasiddha anyakrit wá anyokt, anyopabhukt anyopayojit anyavyavalárit wá korá-nahíñ.

SEC'OND RATE, a. of the second order—*Sáni darje ká, dásre darje ká, kam-tar, kihtar*—Madhyam, madhyamagunak, hóká.

SEC'OND-SIGHT, n. power of seeing things future—*I'm i q'ub, pesh-báni*—Ágam-júan, púrvadrishti, bhavishyadarśan, divyadrishṭi, atimūshkabrishṭi.

SECRET, a. (L. *se, eretum*) hidden, concealed, private, secluded, unseen, unknown; n. something concealed or unknown, privacy; v. to keep private—*Pinkáñ q'u níhañ ní, pashéla, mahfi mákañ khañ q'u mastá^h, ná dala q'u q'ub, ná-má^hwa*; n. *vár q'u sarr, parla q'u pashéla^h*; v. *pashéla-rakhoñ, mahfi q'u piñháñ rakhoñ*—Chhipi luti, guhya wá gup, rahasya wá aprakáshít, vivikt esánt wá vijñ, agochar anvalokít alakshit wá andekhá, ayyakt anyávilít anyáññit wá anjani; n. bhed nam rahasya guhyavishay gopanyavi-hay wá pet kí brik gopatáñ rahasyatá vivikt-ta wá vijñat; v. gup rakhoñ, ayyakt wá anyáññit rakhoñ, man meñ rakhoñ, aur kíñ to na janani.

SECRET-CY, n. state of being hidden, privacy—*Ikha ráz-dári parla q'u parla poshi, pashéla^h tá-há khañat q'u gosha giri*—Chhipaw guhyatá rahasyatá wá gopan, gup-tat viviktata wá ekántat.

SECRETARY, n. one who writes for another, one who manages business, a high officer of state—*Sac i dastar, hazzí mawis q'u munshi kár q'ezar q'u kár parlá, diwán*—Lekhak wá vachh, karyádhís wá karyanirvák, rajatarnadar.

SECRETARYSHIP, n. the office of a secretary—*Munshi garí q'u hazzí mawis, kár-parlá q'u diwán garí*—Lekhalapad wá yamikapad, karyanirvákakapad wá rajatarnakarapad.

SECRET-ER, n. a dealer in secrets—*Ráz-farosh*—Rahasyavyavasáyi, bhedoi wá pet, kí

SECRET-LY, ad. privately, not openly, inwardly—*Pashéla^h se q'ubhá q'u bíla-bála, pashéla khañ q'u khañatan, dí-mah q'u amlar*—Chhipke chhipike wá chhipo-chhipo, chori chori upar-upar wá khol-kar nahíñ, man meñ mane man pet meñ wá bhitar.

SECRET-NESS, n. state of being hidden, privacy—*Pashéla^h ráz-dári q'u parla, ikha q'u parla poshi*—Rahasyatá wá guhata, gupatá wá gupatabháv.

SECRETE, v. to hide, to conceal, to separate the various fluids of the body—*Poshi ta k, mahfi q'u piñháñ k, badan kí rutábat ko judá k, q'u paidá k*, Chhipiná wá chhipiñ rakhoñ, kúháñ wá gopan k, sariraras ko prithak k, wá utpanna k.

SECRETION, n. act of secreting, fluid secreted—*Badan kí rutábat kí tafriq q'u paidáish, badani rutábat*—Saririkaras ká bilg wá utpádan, sarirotpádanamal sariramañ wá sariramas.

SECRETIOUS, a. parted by animal secretion—*Badani rutábat kí tafriq q'u paidáish se jud i kíqá-huñ*—Sariraras ko bilgaw wá utpádan se prithak kíñ gayá.

SECRET-TO RV, a. performing secretion—*Badani rutábat ko judá q'u paidá k, w., tafriqi*—Sariramalotpidak, sariramajauak, sariraras ko bilgáne w.

SECT, n. (L. *sectum*) a body of men united in tenets of religion or philosophy—*Mazhabí firqa, hakimoñ ká firqa, panth^h, fariq, qaroh*—Dharmasampradáy, vísésba matávalambiyon kí dal, dharm wá tattvasástra ká bhinnamarg wá sákhá.

SECTARIAN, a. pertaining to a sect—*Kisi khass m chabi firqa ke muta'alliq, hakimoñ ke kisi khass firqa ke muta'alliq, panthí^h*—Dharmasampradáyasambandhí, sákhá-sambandhí, sákhí, sákhik.

SECTARIAN-ISM, n. devotion to a sect—*Kisi khass mazhabí firqa kí taraf fidwiyat, hakimoñ ke khass firqa kí pai cawí, panthí pan^h*—Sákhásevan, sákhánugaman, sákhá-śrayan, bhinnamatávalamban.

SECTARIST, SECTARY, n. a follower of a sect—*Panthí^h, Kisi khass mazhabí firqa ká pai ran, hakimoñ ke khass firqa ká pai ran, ráfi, bí-atí*—Sákhámunyáyi sákhávalambí, sákháśrayi, sákhásevi, bhinnamargmunyáyi.

SECTATOR, n. a follower, a disciple—*Pai ran, murid q'u talimz*—Anuyáyi, chelá.

SECTION, n. the act of cutting, a division—*Qut q'it'a q'u qat'a, hissa jüz báñ maqála q'u fasl*—Vichchhed parichchhed wá kát, káñd khañd adhyáy sarg parv prakarañ wá prastáv.

SECTOR, n. a mathematical instrument—*Qatá, 'ilm-i-risázi meñ mápué kí ek ála*—

SECTULAR, a. (L. *seculum*) not spiritual, worldly, not bound by monastic rules; n. a layman, a church officer—*Dunyári q'u dunyari, dahi, dunyá-dár q'u khañqáh-ke-qacá'id-se-ázá*; n. *dunyá-dár, girje ká ek 'ukde-dár*—Laukik aithalakik wá

nihik, prapanchik sūśārik sānsāri sānsāravishayak wā ihalokasambandhi, vyavahāri vyavahārik wā vyavahārik : n. grihasth sāmānyalok wā sāmānyajan, īśūbhajana-bhawan kā ek adhikāri.

SEC-U-LAR-ITY, n. worldliness—*Dunyā-dārī, dunyā-parastī, zamāna-parastī, girihistī*^h—laukikatā, aihikata, aihikata, aihalaikikatwa, lokāsakti, ihalokāsakti, prapanchā-sakti.

SEC-U-LAR-IZE, v. to convert to secular use—*Dunyāvi yā dunyāvi istīmāl mēh lānā, dahrī k., dunyāvi kīm mēh lagānā*—Sānsāri kām mēh lagānā, laukik kām mēh vyavahār k., apavitra k.

SEC-U-LAR-IZ-ATION, n. act of secularizing—[*Secularize ke ma'ne dekho*]—[Secularize kā arth dekho.]

SECUN-DINE, n. (L. *secundus*) the after-birth—*Lijhā^h, kherā^h, kherhā^h, jhar^h, jhū^h*

SE-CURE, a. (L. *se, cura*) free from danger or fear, safe, confident, certain, careless ; v. to make safe—*Be-khatra, muhfiṣ māmaṁ mamsal'am yā salāmat, mū'ayid yā mastagill, guqini mutayagqin yā qūim, be-parvā yā be-khabar* ; v. *makhfīz rā'haṁ, salāmat rakhū, mungarar k., qūid kar rakhū, hūma k.*—Nirbhay, surakshit nīhsānik wā binā jokhūn kī. sunīschit, nissandeh wā asandigh, asāvadhān allay achet wā asoch ; v. bachānā, nirbhay k., surakshit k., sunīschit k., sthir k., drīṛh k., pakar-rā'haṁ.

SE-CURELY, ad. without danger or fear, safely—*Be-khatra, salāmāt yā amn se*—Nirbhay arthāt binā bhay, kshēm wā kuāl se.

SE-CUREMENT, n. protection, defence—*Hifāzat yā muhāfazat, panāh*—Bachāw, rakshā.

SE-CURENESS, n. want of vigilance or fear—*tiqbat, tagīful, be-khabari, be-bāki*—Asāvadhān, nirbhayāt, nīhsānikā.

SE-CURE, n. one that secures—[*Secure jo masdar hai us se ism i-fā'il ke ma'ni samajh-to yā ism-i-jā'il banā lo*]—[Secure jo dhātū hai us se karta kī arth jān-lo wā kamrī-vichakāśād banā lo.]

SE-CURETY, n. protection, defence, safety, certainty, freedom from fear, any thing given as a pledge, a surety—*Muhāfazat yā hifāzat, panāh, khair amniyat amn amān yā salāmāt, guqin yā tūyagqin, be-bāki yā tūmān, zamānat kafūlat yā zamān, zā-miā yā kafūl*—Bachāw, āsray rakshā trīṇ wā paritrāṇ, surakshitatwa kūsūtā kūsālyā wā kshēmāyā, nīschay wā sandehābhāy, nirbhayāt nīhsānikā sūnikābhāy wā bhayānūtā, lagnak wā bandhak, pratibhū wā pratidhī.

SE-DAN, n. a portable carriage—*Pātkī^h, chav-pātā^h, nātkī^h, dōlā^h, dōlī^h*.

SE-DATE, a. (L. *sedā*) calm, quiet, serene—*Dhurā^h, dhīmā^h, maqr sākin yā qarār-mizāj*—Gambhīr gambhīravrittī gambhīravrittī wā guruvrittī, śānt wā acchānchal, nirā-kul avyākul wā nirudvigna.

SE-DATELY, ad. calmly, without disturbance—*Āhistā yā āhistagī-se, bā-qarār*—Ganrav wā gambhīryya se, dhairyya nīrikulatā avyākulatā dhīratā śāntatā wā sthīratā se.

SE-DATENESS, n. calmness, serenity—*Qarār yā hamwīri, āhistagī tahannut burd-bīri yā sukānt*—Śānti sthīratā wā nīrikulatā, śāntatā akshubhatā vegahīnatā gambhīratā ganrav wā dhairyya.

SE-DENT-AT-ITY, a. (L. *sedeo*) sitting much, motionless, inactive—*Sākin kam-harakat yā nishast-parast, be-harakat, kīhīl yā sust*—Bāsāndhī arthāt bahut bādhīne w., gūṭhīn gūṭhīn wā chalanānāhī, amudyogāśīl nīrudyogī māchetar wā śīṭhīl.

SE-DENT-AT-NESS, n. state of being sedentary—*Bahut bādhīne kī 'ānt yā kīn, nī-shast-parastī, kam-harakatī, be-harakatī, kīhīl, sust*—Bahut bādhīne kī abhyās, bārī bādhī kī bān, gūṭhīnatā, amudyogāśīlatā, śīṭhīlatā, chalanābhāy.

SEDGE, n. (S. *seeg*) a plant, a flag—*Ek bhāūt kā pāndhā^h, kūglā^h*.

SEDGEN, a. composed of flags—*Hogle kā bawī huā^h*.

SE-DGY, a. overgrown with flags—*Hogle se bhārā huā^h*.

SE-DIMENT, n. (L. *sedeo*) that which settles at the bottom, lees, dregs—*Talchhat yā tarchhat^h, dard, kūt yā kūt^h*—Mal, uchchishīṭ wā kalk, kītā wā asar.

SE-DITION, n. (L. *se, itum*) a tumult, an uproar, an insurrection—*Haragīma āshob yā fūśad, shor-shēr yī gū'gāpārā, bagāwat fitna yā war-kashī*—Dangā wā tāūtā, hullār hātūkpukār dūnd haurī kharbārī wā kolāhāl, balwā rājadroh wā raulā.

SE-DITION-ARY, n. a promoter of sedition—*Fusādī, fitna-angez, mufsid, fatūriyā*—Bakheriyā, āg lagīne w., tāūtā kharī k. w.

SE-DITIONOUS, a. factious, turbulent—*Mufsid fitna-angez fatūriyā mufsidāna nā-fur-mān yā fusādī, dange-bīz yā āshobī*—Upadravī kalahakārī prajākshobakar wā rājadrohī, tāūtāt dangūt wā tumulakārī.

SE-DITIONOUS-LY, ad. with factious turbulence—*Fitna-angezi-o-sar-kashī se, fatūr aur 'bagāwat se, fusād se*—Dūnd wā hullār se, kolāhāl wā rājadroh se, raulē se, balwē se, bakherē wā kalah se.

SE-DUCE, v. (L. *se, ducō*) to draw aside from right, to corrupt, to deprave—*Warga-lānnā igwā-k. be-rāh-k. yā gum-rāh-k., kharāb k., bigārnā^h*—Sanmārgachyut-k.

sanmārgabhraṣhṭ-k. dushṭakarm-meṇ-pravritta-k. bahkānā lubhānā phuslānā wā bhaṭkānā, bhrāṣhṭ k., khotā burā wā nashṭ k.

SE-DUCEMENT, *n.* the act of seducing—*Iḡwā, gum-rāhī, be-rāhī, phuslāhat^h, bhulāwā^h, bhaṭkāwā^h, bakkāwā^h, lubhāwā^h, faun-o-fureb*—Pralobhan, sanmārgabhraṣṭān, mohan, lālan, lobhadarsan, vachan.

SE-DUCE, *n.* one who seduces—[*Seduce jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il banā-lo*]—Pralobhak, ākarṣhak, mohan, vimohī, lālī, lālanakārī, pratārak [aurarth seduce jo dhātū hai us se jān lo].

SE-DUCE-BLE, *a.* that may be seduced—*Mumkinū-l-ḡwā, gum-rāhī-pazīr, be-rāhī-pazīr, phuslāge yā kharāb-kiye jāne ke lāiq*—Pralobhaniyā, vilobhaniyā, ākarṣhaniyā, bahkāyē bhulāyē bhaṭkāyē wā bigāre jāne ke योग्य. [arthi dekho.]

SE-DUCTION, *n.* the act of seducing—[*Seduction ke ma'ne dekho*]—[*Sednement kī* SE-DUCTIVE, *a.* tending to seduce—*Wargalāne w., ḡwā k. w., be-rāh k. w., gum-rāh k. w., kharāb k. w., bigāre w., bigāre^h, phoran-kār^h, phuslāne w.^h, bhulāne w.^h, bakkāne w.^h, bhaṭkāne w.^h*—[*Seducer kī arthi dekho.*]

SE-DU-LOUS, *a.* (1. *sedulus*) diligent, industrious, assiduous, constant—*Tau-dih yā sar-garm, mīhnat, koshishī sū'i shāgīl yā masrūf, mustaqīl sāhil-qulam yā ḡim-matī*—Udyamī dhunī wā udyogī, śramī wā vyāsangī, karmāsakt udyamāsakt wā udyogāsakt, sthīranatī dhīr wā dīrīh.

SE-DU-LTY, *n.* diligent application, industry—*Sū'i koshish yā juld-o-jahd, mīhnat yā mashayyat*—Udyogāsaktī prasaktī udyogāsaktī wā vyāsang, śram parīśram wā karmodyog. [o jahd se—Parīśram wā śram se, udyogāsaktī wā udyogāsaktī se.

SE-DU-LOUS-LY, *adv.* diligently, assiduously—*Mīhnat se, mashayyat koshish sū'i yā juld-*SE-DU-LOUS-NESS, *a.* diligence, assiduity—*Mīhnat, mashayyat sū'i koshish yā juld-o-jahd*—Śram wā parīśram, udyogāsaktī praysī wā udyogāsaktī.

SEE, *n.* (1. *sees*) the seat of episcopal power, a diocese—*Sardār pādri kā takht-gāh, sar-dār pādri kī qalam ran yā ta'alluq*—Pradhānadharmādhyak-hasthān, pradhānadharmādhyak-hasthānādē dharmādhyakshāhlikār pradhānadharmādhyakshādhi-patyā wā pradhānadharmādhyakshādhiṇmapāl.

SEE, *v.* (S. *seem*) to perceive by the eye, to behold, to observe, to discover, to remark, to visit; *p. t. SĀW; p. p. SEEN*—*Dekhnā^h, nigāh k., nazar yā gur k., dargāst k., malākka k., mutāqāt k.*—Avalokan k., tāknā, nihānā nīrakṣhā wā chī-taunā, dekh-pānā samajh-jānā wā bīj-jānā, nīrīkshī wā ālokan k., bheṇṭ k.

SEE, *int. lo, look, behold*—*Lo^h, dekh^h, tāko yā nīkāro^h.*

SEE'ING, *n.* sight, vision; *conj. since*—*Nigāh, nazar; conj. chūh-ki*—Drishtī, darśan wā saṁdarsan; *conj. is liye kī, jāb kī.* [pravīṇ, nīpūṇ wā dakṣha.

SEEN, *a.* skilled, versed—*Mukram yā mahram-kār, wāqīf yā wāqīf-kār*—Kusāl wā SEER, *n.* one who sees, a prophet—*Binā, ḡaib-dān*—Draṣṭī darśī wā dekhne-w., bhāvidarśī bhavishyadarśī wā siddhapurnīh.

SEED, *n.* (S. *seed*) the substance produced by plants and animals from which new plants and animals are generated, first principle, original, offspring, race; *v.* to produce seed, to shed seed—*Tukhm bacr yā nufjā, asl yā mabla, bukḥ lunḡūd yā bun, anūd, nasl yā nasab; v. bijpānā yā bij-lānā^h, bij girānā yā jharnā^h*—Vīj bīj biyā śukra viryā dhātū wā manī, mūl, jar ālī yonī wā udbhav, santān wā apatyā, vanē wā kul. [bījār wā bijāhī, idhar-udhar wā thūnū-thūnū milā hūā.

SEED'ED, *a.* bearing seed, interspersed—*Tukhm-dār yā tukhmī, chhātā-huā^h*—Vijawān SEED'LING, *n.* a plant just sprung from the seed—*Chārā^h, ankurā^h*—Vijaprarohī, vijarohī, vijarūh. [panakāl, bone kī samay.

SEED'NESS, *n.* the time of sowing—*Bone kī waqt, zamāna-i-zar'*—Vijakāl, vijāro-SEED'y, *a.* abounding with seed—*Par tukhm yā tukhmī, bījār^h, bijāitā^h*—Vijapurn, vijamay, vijawān, vījī. [muktā, chhotē motī.

SEED'PEARL, *n.* small grains of pearl—*Reza-i-motī, motī ke chhotē dānē*—Kshudra-SEED'PLOT, *n.* ground on which plants are sown—*Bār^h, bīhaur^h.*

SEED'TIME, *n.* the season of sowing—*Bone kī waqt, zamāna-i-zar'*—Bone kī samay, vijakāl, vijāropanakāl, boī kī samay.

SEED'SMAN, *n.* a sower, one who sows seeds—*Tukhm-rez, tukhm-farosh*—Bowaiyā bowānāh bone-w. wā vijāropak, vijavikrayī vijavikretā wā vijavyapārī.

SEEK, *v.* (S. *seem*) to look for, to search for, to ask for, to solicit, to endeavour; *p. t. and p. p. SOUGHT*—*Tālāsh-k. surāg-lagānā yā surāg-lenā, just-o-jū yā tajassus k., talab k., suwāl yā darkhwāst k., koshishī yā sū'i k.*—Dhūnīhni khojnā wā hernā, anweshan wā anusandhān k., māṅgnā wā chāhni, prārthanā k., yatn prayatn udyog wā cheshṭā k.

SEEK'ER, *n.* one who seeks—*Mutālāshī, talāshī, khwāhān, talab-gār, joyāndu yā jōin-da, tālib, mustadā'i*—Anweshī, anusandhātī, dhūnīhne w., khojne w., khojī wā khojī, anweshī, prārthan, māṅgne w.

SEEK'SOR-RW, *n.* one who contrives to give himself vexation—*Wah shakhs jo kḥud*

apne ko taklif dene ki tadbir kartā hai—Wah jan jo apne ko pird wā kleś dene kā upāy kartā hai. [dokhta k., āñkh sinā^h, āñkh si-lenā^h.

SEEL, v. (Fr. *sceller*) to close the eyes—*Āñkh māndā^h, āñkh mūd d^h, chashm-*

SEEL, v. (*S. syllau*) to lean to one side—*Ēk or jhuknā^h. [Nāw ki dagdaghat.*

SEEL, SEEL'ING, n. the rolling of a ship—*Jahāz ki jumbish, jahāz ki dagdaghat^h—*

SEEL, n. (*S. seel*) season, time—*Mausim, waqt—Ritu wā rit, samay wā kāl.*

SEEL'Y, a. lucky, fortunate, silly—*Khush-nasib yā nasib-war, bakhī-yār tālī-mand yā*

humāyūn, be-wuqūf—Bleigyā-sāli, saubhāgyawān bhāgyawān wā śrīmān, mūrkh wā jar.

SEEM, v. (Ger. *ziemen*) to appear, to have a show or semblance, to become—*Ma'lam*

h., nazār-āñā zāhir-h. yā mushābih-lagnā, lāiq sa'ā-wār yā zaba h.—Lagnā wā jān-

parnā, dikhāī d., sajnā phabnā wā yogya-h. [dikhāw k. w^h, inārū kā phal^h.

SEEM'ER, n. one who carries an appearance—*Zāhir-dār, zāhir-numā, dekhāū^h, ūpar*

SEEM'ING, n. appearance, show, opinion—*Sūrat yā zuhūr, numāish zāhir-dār yā*

zāhir-numāī, rāc—Ākūr wā ākritī, ābhās ābhā vāhyarūp wā bāhari-dikhāw, anumati

samajh wā bīj. [se dekhne men, ābhās karke wā bāhari dikhāw men.

SEEM'ING-LY, ad. in appearance, in show—*Zāhiran yā zāhirā, zāhir-dār men—Ūpar*

SEEM'ING-NESS, n. appearance, plausibility—*Sūrat, zāhir-numāī khush-numāī yā nu-*

māish-i-rishti—Ākūr wā ākritī, sadābhās wā satyāsābhiyā.

SEEM'LESS, a. indecorous, unseemly—*Nā-munāsib nā-shāyasta nā-shāista yā gair-wājib,*

nā-ma'qūl yā nā-lāiq—Ayogya, amūhit wā kuśil.

SEEM'LY, a. becoming, decent, proper, fit; ad. in a decent or proper manner—*Sa'ā-*

war khush-numāī mu'āyāt. chā yā irtisā, ma'qūl yā dildārī, munāsib yā wājib, lāiq;

ad. munāsibat se, khush-numāī se, wājib se—Sajili phabnā wā sundar, sohātā subhātī

subhāwan wā yathāyogya, uchiit, yukt upayukt wā yathochit; ad. yathochit rīti se,

upayuktatī se.

SEEM'LI-NESS, n. decency, comeliness, grace—*Ma'qūliyat yā munāsabat, khūb-sūratī*

yā khush-numāī, husn tarāh-dārī ārashtāyī yā zibā—Upayuktatā wā auchiitya, sun-

daratī wā surūpatā, saundaryya lāyayya wā sajiwat.

SEEM'LY-NEED, n. decent or comely appearance—*Ma'qūl yā husn shakl—Sundar rūp.*

SEEN, p. p. of see—[See kā māzi-ma'tūf-alai-hi yā f'l-ma'tūf]—[See ki pūrva-kriyā

wā pūrva-kālikakriyā.

SEE'SAW, n. (*saw*) motion backwards and forwards; v. to move backwards and

forwards—*Jhūlā-jhūlā, jhūnā-jhūnā, talē-āpur-ānā^h; v. jhūlā-jhūlā k., jhūnā-*

jhūnā k^h, talē-āpur-ānā^h.

SEETH, v. (*S. seathan*) to boil, to decoct, to be hot; p. l. SEETHED or SÖD; p. p.

SÖD'DEN—*Khāulnā yā ubālū^h, sījhnā chaurānā yā churrānā^h, sījhnā wadmā*

usjhnā yā ubalnā^h. [hatloht karāh batūā yā hāirī^h.

SEETH'EN, n. a boiler, a pot—*Khāulāne ubālne aulne aulāne sījhnāne yā usjhnē w^h,*

SE-CHAL. See CHAL.

SEG'MENT, n. (L. *seco*) a part of a circle, a part cut off—*Kumār-si-khatt dāire-kā-*

hissa yā sahna, qat'ā qāsh yā hissa—Vrittakhaṇḍ vartulakhaṇḍ wā khaṇḍamandāl,

khaṇḍ wā tukra.

SEG'RE-GATE, v. (L. *se, grece*) to set apart, to separate from others; a. select—*Ēk*

tarāf yā kunāre rakhnā, judā k.; a. muntakhsh, bar gūzida, intikhāsh, mustasnā—

Alag k., prithak k.; a. tukristh, uttam, viśisht. [Viyog, prithagbhāv, algāw.

SEG-RE-GATION, n. separation from others—*Judā, tafarruq, bilyām^h, bichhrām^h—*

SEIGN'IOR, sen'yor, n. (L. *senior*) a lord—*Khūdāwād, khāwīnd, mālīk, āqā, sultān,*

khān, bey, tā'alluqā-dār—Swāmī, prabhu, pati.

SEIGN'IFICANT, a. memorial, independent—*Muta'alliq-i-ta'alluqā yā ta'alluqā-dār ke*

muta'alliq, khud-mukhtār yā mutalag-i-inān—Gīrāmswarabhūmisambandī, apa-

ratantā aparūllū anāsrī wā swādhīn.

SEIGN'IOR-AGE, n. authority—*Iktiyār, hukūmat—Adhikār, śakti.*

SEIGN'IOR-IZE, v. to lord over—*Sāhibi k., hukūmat k., gurūr yā takabbur se sāhibi k.—*

Darp se ādhipatyā k., ādhikār se prabhtwā k.

SEIGN'ION-Y, n. a lordship, a manor—*Ta'alluq, ta'alluqā—Grāmeśwarabhūmi.*

SEINE, n. (*S. seque*) a fishing net—*Jāl^h, mahā-jāl^h, chātār^h. [jaliyā^h.*

SEIN'ER, n. a fisher with nets—*Jālōn se machhli pakarne w^h, jāl se machhli mārne w^h,*

SEIZE, v. (Fr. *seisir*) to take hold of, to grasp, to take possession of by force—*Qabz*

yā qabza k., girift k., qurg k. zabt k. yā ba-zor 'amal kar-lenā—Pakarnā wā dharnā,

hathiyānā wā galnā, chhinūā chhin-lenā chhōrnā dabā-lenā wā bal se le-lenā.

SEIZ-A-BLE, a. that may be seized—*Mumkinu-l-girift, girift-pazir, mumkinu-l-qurg, mum-*

kinu-l-qabziyat—Grahaniyā, dharaniyā, grāhya, haraniyā, apahārya. [lenā.

SEIZ'IN, n. the act of taking possession—*Qabza lenā, qabza k., hāth men k^h—Adhikār*

SEIZ'URE, n. the act of seizing, the thing seized—*Girift qabziyat giriftārī qurg qurgī*

yā zabti, qabz girift qurg yā zabt kī gāi shai^h—Grahān dharān harān apaharān wā

apahār, grihit grast dhrit wā apahrit vastu.

- SE-JÖIN**, *v.* (L. *se, jungo*) to separate—*Judā k.*—Alag k., prithak k. [bhed, asanyog.]
- SE-JÜNCTION**, *n.* the act of separating—*Judā k.*, *algivā^b*—Prithakkarān, viyog, vi-
- SE-JÜN-GI-BLE**, *a.* that may be separated—*Mumkinu-l-judāi*, *judā kiye jāne ke qabil*, *tafarraqa pazir*, *mumkinu-l-tafriq*, *judāi-pazir*—Phuṭne jog, viyojaniya, vibhedya, prithak wā alag kiye jāne ke yogya.
- SEL'DOM**, *ad.* (S. *seldan*) rarely, not often, not frequently; *a.* rare, infrequent—*Nādirun yā bā-andrat*, *nā-bisgar-bār*, *kam-tar kam yā shōiz*; *n.* *nādir*, *tam yā qalīl*—Viral wā kwachit, kabhikabhi wā kadāchit, thoṛā kwāhikadhī wā kadhūkadhū; *a.* anekhi anūthi wā viral, anitya thoṛā wā kwāchitka.
- SEL'DOM-NESS**, *n.* rareness, infrequency—*Nudrat yā nādīrī*, *qillat yā kami*—Viralatā, sim'nyatī anityatā wā kwāchitkatwā.
- SELD'SHOWS**, *n.* rarely shown or exhibited—*Shāz yā lamtar dikh'ayā gayā*—Viral dikhīyā gayā, kwachit wā kabhikabhi dikhīyā gayā.
- SE LECT**, *v.* (L. *se, lectum*) to choose in preference to others; *a.* choice—*Intikhāb k.*, *chūā k.*, *chūnā^b*, *barānā^b*, *chūānā^b*, *bāchhuā^b*, *ubchūā^b*, *chūn-tūā^b*, *barā-tūā^b*, *chūān-tūā^b*, *bāchh-tūā^b*, *ubch-tūā^b*; *a.* *tuhfā*, *nādir*, *pasandida*, *muntakhab*, *chūā^b*, *intikhāb*, *bar-gazida*, *mustasna*;—*a.* Chūnā-huī, chokhā, utkrishṭ, uttām, viśiṣṭ. [rāw bāchh wā chūān meñ sīvadheini wā chaukasi se.]
- SE LECT'ED-LY**, *ad.* with care in selection—*Intikhāb meñ ihtiyāt yā hosh-giri se*—Ba-
- SELECTION**, *n.* the act of selecting, the things selected, choice—*Intikhāb yā bar-gazida*, *muntakhab yā chūānā*, *chūān*, *pasand*—Barāw bāchh chūnāw varān wā chūān, vitta manonit chūnī-huī barāi-huī wā bāchhī huī yastu, bāchhāw chūān-tāw wā chūān. [Chūānne w., barānne w., ubchne w., chūān lene w., barā lene w.]
- SE LECTOR**, *n.* one who selects—*Chūānā*, *chūnne w.^b*, *bāchhne w.^b*, *intikhāb k. w.*—
- SELE-NITE**, **SELE-NITES**, *n.* (Gr. *selenē*) foliated or crystallized sulphate of lime—*Ek gūm kī sang-i-marmar*—*Ek prakār kī patthar*.
- SEL E NÖG'IA-PIY**, *n.* (Gr. *selenē, grapho*) a description of the moon—*Bayān-i-chūān*, *bayān-i-qamar*—Chandraviyārān, somavārān.
- SELF**, *pr.* (S. *syf*) added to certain personal and possessive pronouns to render them emphatic or to denote that the agent and the object of the action are the same; *pl.* **SELFES**—*Ap^b*, *khud*.
- SELF**, *n.* one's own person, one's personal interest; *a.* very particular, one's own [used chiefly in composition]—*Apni zīt tan sōrat yā shakhsyat*, *khāss apni garaz yā khud-garaz*; *a.* *wahī^b*, *kh iss. zātī*—Swakīya aūg wā swīr, swārth wā ātmahit; *a.* soī, vi-sesh, apnā ātmiya wā swakīya.
- SELFISH**, *a.* regarding only one's own interest—*Khud garaz*, *garaz-man t*, *khud-matlab*, *khud-parast*, *tanhā-khor*, *garaz-bāwā*—Swārthī, swārthapar, swārthaparāyān, swār-thīrthī, swāhitapar, swāhitāishī.
- SELFISH-LY**, *ad.* in a selfish manner—*Khud-garazī se*, *garaz-mandī se*, *khud-matlabī se*—Swārth se, mamatī se, swārthanishīthā se, swārth-paratī se, swāhitaparwatī se.
- SELFISHNESS**, *n.* the quality of being selfish, regard for one's own interest only—*Khud-garazī garaz-mandī yā khud-matlabī*, *khud-parastī*—Swārthaparātī wā swār-thanishīthā, swārthālipā mamatī wā swāhitānishīthī.
- SELF-NESS**, *n.* selfishness, self-love—*Khud-garazī yā khud-matlabī*, *khud-parastī tanhā-khōrī yā nafs-parvārī*—Swārthadrishṭī swārthanishīthā wā mamatā, ātmasneha ātmanān wā ātmānūrāg. [thik wahī^b.]
- SELF-SAME**, *a.* exactly the same, identical—*Ek-hī ekī yā wahī^b*, *wahī-wahī yā thūko*—
- SÉLL**, *n.* (L. *sellā*) a saddle, a throne—*Zān*, *lakht*—Kāthī, sūhāsan.
- SÉLL**, *v.* (S. *syllan*) to give for a price, to be sold, to have commerce, to betray for money; *p. t.* and *p. p.* **SÖLN**—*Bāi yā farokht k.*, *bāi yā farokht h.*, *baipir k.^b*, *zar ke lige dūg-bāzī se satūpān*—Bechnā bechhū wā vikray-k., biknī khapnī lagnā kajnā wā vikray-h., vyāpār wā bānījya k., lobh s' vī-wāsaghat karke sanīpanī.
- SÉLL'Y**, *n.* one who sells—*Bāi^b*, *farokshanda*, *bechne w.^b*, *bechhne w.^b*—Vikretā, vikrayī, vikrayik, vikrayakārī, vikrayakartā, vikray k. w.
- SÉL'VEDGE**, *n.* the edge of cloth, a border—*Kapre kā kanāra*, *hāshiya yā qor*—Kapre kī aūnth wā ānwān'h, chhor dasi dasā kagar wā kor. [ānwān'h wā kor w.]
- SÉL'VEDGED**, *a.* having a selvedge—*Kāndra-dār*, *hāshiye-dār*—Dasāyukt, dasī w., chhor
- SÉM'BLE**, *v.* (L. *similis*) to make like—*Mushābih yā muwāfiq k.*—Sadriś k., samān wā tulya k., sarikhā k. [tulya samān wā sarikhā.]
- SÉM'BLA-BLE**, *a.* like, resembling—*Mānind yā mānand*, *mushū ih yā muwāfiq*—Sadriś,
- SÉM'BLA-BLY**, *ad.* with resemblance—*Mushābahat se*, *tashabbuh yā shabāhat se*—Sadriśyā wā sadrisatī se.
- SÉM'BLANCE**, *n.* likeness, appearance—*Mushābahat tashabbuh yā shabāhat*, *sūrat shakl yā zuhūr*—Sadriśyā sadrisatī ābhās upamā pratimā wā ābhā, ākār wā rūp.
- SÉM'BLANT**, *a.* like; *n.* show, figure—*Mushābih*, *mānind yā mānand*; *n.* *zuhūr yā muwāsh*, *shakl yā sūrat*—Sadriś, tulya, samān, sarikhā; *n.* *dikhāw*, *ākār wā rūp*.

SĒM'BLA-TIVE, *a.* resembling, fit, suitable—*Mushābih mānind yā mānand, laiq, mund-sib yā mawcifiq*—*Sudriś* wā *śarikha, yogya, yukt upayukt wā yathocchit.*

SĒM-I-AN'N-U-LAR, *a.* (L. *semi, annulus*) half round—*Nim-dāira-dār, nisf-i-dāira-dār, adh-gol^h*—*Arddhamandalākār, arddhavrittākār, arddhavrittikṛit, arddhachandrakār, arddhagolākār.* [*sur^h, in dīnōh kā sab se barā sur^h*—*Dirghaswar.*]

SĒM-T-BRÈVE, *n.* (L. *semi, brevis*) half a breve, a note in music—*Barje kā ek adhā-*

SĒM-I-ĀR-CLE, *n.* (L. *semi, circus*) half of a circle—*Nim dāiri, nisf-i-dāira, adh-gherā^h*—*Arddhachandra, arddhavartul, arddhamandal, arddhavritta, mandal iddha, vrittārdha.* [*gol^h*—*Arddhamandalākār, arddhavrittākār, arddhachandrakār.*]

SĒM-I-ĀR-CLED, SĒM-I-ĀR-CU-LAR, *a.* half round—*Nim-dāira-dār, nisf-i-dāira-dār, adh-SĒM-T-CO-LON, n.* (L. *semi, Gr. kolon*) a point (:)—*Likkhe meū ragfa-dene ke liye ek aisa nishān jaisā yah (:)—*Likkhe meū ek parichehhdarbhak chihu jaise yah (.)

SĒM-I-DI-AM-E-TER, *n.* (L. *semi, Gr. dia, metron*) half a diameter—*Nim-gatr, nim-i-gatr, nisf-i-gatr*—*Arddhavyās, vyāsārdha.*

SĒM-I-DI-APH-A-NOUS, *a.* (L. *semi, Gr. dia, phaino*) half transparent—*Nim-shaffāf*—*Arddhaprakāśak, arddhaprakāśāroddhak, arddhaprakāśāpratibandhak, arddhaprakāśābhedyā.* [*dey, arddhadriyā.*]

SĒM-I-FLŪ-ID, *a.* (L. *semi, fluo*) imperfectly fluid—*Nim-saigal, nim-soil*—*Arddha-*

SĒM-I-LŪ-NAR, SĒM-I-LŪ-NARY, *a.* (L. *semi, luca*) resembling a half moon—*Nisf-i-gamari, nisf-māhtāh ke māhtāh*—*Arddhachandrakār, arddhachandrikṛit.*

SĒM-I-NAL, *a.* (L. *semen*) belonging to seed, contained in seed, radical, original—*Tukhmī, tukhm ke andar kā, bungādī yā dātī, asī*—*Vijasanbandhī vijavishayak wī vijya, vajik wā vij-ke-bhitar-kā, māulik wā mūlik, mūli.* [*vijagun.*]

SĒM-I-NAL-ITY, *n.* the nature of seed—*Tukhmagat, tukhm kī khāssiyat*—*Vijadharm,*

SĒM-I-NAL-ITY, *n.* a place where seed is sown, the place whence any thing is brought, a place of education; *n.* belonging to seed—*Bihuanr yā wah jagah jahūh hij boyā jātā ha^h, wah magām jahūh se kā shai hī jātī hai, madrasa tā'lim-khāna muktab gā dakh-tān; a. tukhmī*—*Vijāropasthāl vijāropasthāl wī hij bone kā sthāl, wah jagah wā sthān jahūh se kōi vastu hī jay, śikṣāsthān śikṣālay pāthashālā pāthālay wā vidyābhyāsa-sthān; a. vajik, vijasambandhī, vijavishayak.*

SĒM-I-NAL-IST, *n.* a Romish priest educated in a seminary—*Rom kā ek pūtrī yā madrasa kā tā'lim-gāṣṭhā hotā hai*—*Rom kā ek purohit wā dharmopadeśak jo kisi pīthālay kī parhā hotā hai.* [*chhātō^h.*]

SĒM-I-NATE, *v.* to sow, to spread, to propagate—*Bonā^h, phailānā^h, chhitrānā yā*

SĒM-I-NATION, *n.* the act of sowing—*Bonā^h, hotā^h.*

SĒM-INED, *a.* thick covered as with seeds—*Bahat bhārā kōi jaise bhōjī se^h.*

SĒM-I-NIT-ICAL, *a.* producing seed—*Tukhm-kher, tukhm-dār*—*Vijopādak, vijajanak.*

SĒM-I-O-PACOUS, *a.* (L. *semi, oparus*) half transparent—*Nim-shaffāf*—*Arddhaprakāśak, arddhaprakāśāroddhak, arddhaprakāśāpratibandhak, arddhaprakāśābhedyā.*

SĒM-I-PIL-LŪ-ID, *a.* (L. *semi, per, luc*) imperfectly transparent—*Kis qadr shaffāf, kuchh shaffāf*—*Kuchh wā thorā prakāśābhedyā, kuchh pīndārak, thorā prakāśāroddhak.* [*kuchh sāf*—*Kuchh spashī, thorā spashī.*]

SĒM-I-PER-SPI-CU-IOUS, *a.* (L. *semi, per, specio*) imperfectly clear—*Kis qadr sāf,*

SĒM-I-QUA-VER, *n.* (L. *semi, Sp. quibro*) half a quaver, a note in music—*Barje kā ek sur^h.* [*prakār kī jūtī, ek prakār kā śitajwar, ek prakār kā kampjwar.*]

SĒM-I-TERTIAN, *n.* (L. *semi, tertius*) a kind of ague—*Tapī-lorā kī ek qism*—*Ek*

SĒM-I-TONE, *n.* (L. *semi, tonus*) half a tone—*Adha sur^h, nim-āhang*—*Swarān, mūr-chellan.* [*rāste kā dāḥā*—*Isāil-bajanabhiwān ke āre path kī ādhā.*]

SĒM-I-TRAN-SEPT, *n.* (L. *semi, trans, septum*) the half of a transept—*Girje ke āre*

SĒM-I-YŌW EL, *n.* (L. *semi, voco*) a consonant which makes an imperfect sound—*Nim-harfī illat, nim-ēvāb*—*Arddhaswar, antasthī, arddhavyāñjan.*

SĒM-PE-R-VIVE, *n.* (L. *semper, vivo*) a plant—*Ek qism kī nabūt*—*Oshadhivīśesh, anshadhivīśesh.* [*gā dīnī, mudīmī*—*Nitya, nityasthāyī wā anant.*]

SĒM-PI-TER-NAL, *a.* (L. *semper, aternus*) eternal in futurity, everlasting—*Sarmad*

SĒM-PI-TER-NAL-ITY, *n.* endless future duration—*Davām, mudārcumat, be-intihāt*—*Nityatā, anantatā, anantakāl.*

SĒM-PSTER, *n.* (S. *seam*) one who sews—*Darzi, khayāt*—*Sauchik, sūchik.*

SĒM-STRESS, SĒM-STRESS, *n.* a female who sews—*Darzi, siav-hār^h*—*Sūchikā, sūchī-shilopajivī, sūchikaropajivī.* [*rakhne wā.*]

SĒN'A-RY, *a.* (L. *seni*) belonging to the number six, containing six—*Chha kā^h, chha*

SĒN'ATE, *n.* (L. *senatus*) an assembly of counsellors, a body of legislators—*Mushīrōn salāh-karōn yā mudabbirōn kī majlis, wā'iz-u-l-qānūnōn kī jamā'at yā imā-i-shārī*—*Upadeshtāsābhi wā mantrisabha, vyavasthārachakasamudiy.*

SĒN'A-TOR, *n.* a member of a senate—*Ahl-i-majlis-i-kubārā, ahl-i-majlis-i-mudabbirān*—*Mantrisabhasād, pradhināsabhasād, mahāsabhibhyantar.*

SĒN'A-TŌRI-AL, SĒN'A-TŌRI-AN, *a.* belonging to a senator, becoming a senator—*Ahl-i-*

majlis-i-kubará yá ahl-i-majlis-i-mudabbirán ke muta'alliq, mudabbirána yá ahl-i-majlis-i-kubará-ke-lâiq—Mantrisabhasadsambandhī pradhānasabhasadsambandhī wā mahāsabhasadsambandhī, mantrisabhasādyogya wā pradhānasabhasādyogya.

SEN-A-TŌ-RI-AL-IV, ad. in manner of a senate—*Mudabbirāna, ahl-i-majlis-i-kubará ke mānind, ahl-i-majlis-i-mudabbirán ke taur se*—Mantrisabhasad ke sadriś, pradhānasabhasad kī rīti se, mahāsabhasad kī bhānti se.

SEN-A-TOR-SHIP, n. the office of a senator—*Ahl-i-majlis-i-kubará ká 'uhda, ahl-i-majlis-i-mudabbirán ká 'uhda*—Mantrisabhasadpad, pradhānasabhasadpad, mahāsabhasadpad, mahāsabhasadhyantarapad.

SEN'ATE-HŌUSE, n. the house where a senate meets—*Dīvān-khāna, majlis-i-kubará-khāna, mushirōn yā mudabbirōn kī majlis ká ghār*—Mahāsabhasāsthān, pradhānasabhasāsthān, mantrisabhasāsthān.

SEN'D, v. (S. *sendan*) to cause to go, to convey by another, to despatch, to transmit, to commission, to diffuse, to bestow, to inflict, to dismiss; *p. l. and p. p. SĒNT—Bhej'nā, bhej'nā yā bhej'nā-d^h, ravāna k., irsāl k., ikhtiyār yā gulrāt d., mun-tashir yā mun-tashir k., bakhshnā, nāz k., rakhsat k.*—Pathnā, pathvānt, dārnā, prerap k., adhikār śakti wā sāmārthya d., phailnā, denā, dālnā, bidī k.

SĒN'tan, n. one who sends—[*Send jo maslar hai us se jū'il ke ma'ne sunāij-lo yā ism-i-fū'il banā-lo*]—Prerak, presnak, prerapakartā [aur arth send jo dhātū hai us se jūn-lo.] [bārī—Bhandārī, bhāṇḍigārī, bhāṇḍigārī, karmānirvāhak.

SĒN'TES-CHAT, n. (Fr. *sénérchal*) a steward—*Pakārat, khānsānān, iḥtimānchī, kāy-*

SĒN'TILE, a. (L. *senex*) belonging to old age—*Burhāpe kī^h, piri-mutnūb*—Vridhdhātā-sambandhī, vārdhakyasambandhī.

SE-NŪ'ī TV, n. old age—*Burhāpā^h, pāri*—Vridhdhāpā, vridhdhātā, vridhdhāvasthā.

SE-NĒS'ENCE, n. the state of growing old—*Zukūr-i-pīri, namūd-i-pīri, bārhā yā burhā ho chalnā^h*—Vridhdhā ho chalnā, vridhdhāvasthā.

SĒ'ni or, a. (L.) elder, older in office; *n.* one older than another, an aged person—*'Taur yā sinu mēn barā, 'uhde mēn barā*; *n. wah shakhs jo dāre se 'amr mēn barā ho, bārhā shakhs*—Jyeshth wā jethā, śreshth wā adhikārājyeshth; *n. jyeshth jethā wā vājyeshth, gurujan vridhdhajan wā āryajan.*

SE-NŪ'ī-TV, n. priority of birth, priority in office—*'Taur yā sinu kī barā, 'uhde kī harā*—Jyeshthhātā wā jethā, adhikārājyeshthhātā wā śreshthhātā.

SĒN'NA, n. a tree the leaves of which are used as a cathartic—*Sanā*—Sanāy.

SĒN'NIGHT, sēn'nit, n. (sēn, *night*) a week—*Hafta, aḥadārā^h*—Saptāh. [Sharaksh.

SE-NŌC'U-LAR, a. (L. *seni, oculus*) having six eyes—*Shash-chashm, chhu ānk^h w^h.*—

SĒNSE, n. (L. *sensus*) a faculty by which external objects are perceived, perception, understanding, reason, consciousness, judgment, meaning, import—*Hiss, 'ilm wuqūf yā daryāft, fahm, 'aql, khabar, tamiz intiqaz dānist yā idrāk, ma'n^h yā matnūb, matlab*—Indriya jñānendriya wā jñānasūlhan, bodh indriyabodh wā indriyajñān, samajh bīj buddhī wā medhā, tarkasakti yukti wā jñān, chaitanya wā chetānā, vivek vivechan wā vicār, arth, abhipriy vīvaśhā wā āsy.

SĒN'SA-TED, a. perceived by the senses—*Harāss se daryāft-huā yā ma'lūn-kiyē-gayī*—Indriyavag wā indriyagan se jūnā gayā. [jūn, indriyabodh.

SEN-SĀ'TION, n. perception by the senses—*Harāss se daryāft yā wuqūf, hiss*—Indriya-

SĒNSED, a. perceived by the senses—*Harāss se daryāft-huā yā ma'lūn-kiyē-gayā*—Indriyavag wā indriyagan se jūnā gayā.

SĒN'SŪ'ī, a. reasonable, judicious—*Ma'qūl, 'aql-mand bā-tamiz yā hosh-yār*—Nyāyā-musāri wā nyāyavrittī, vivekāmusāri vivekī buddhimū, jūnā wā vijñā.

SĒNSE'LESS, a. wanting sense, foolish, stupid—*Be-khud be-hosh be hiss be-harāss yā be-sūd, be-ma'n^h be-hūda yā be-wuqūf, nā-dān ahmaq yā be-'aql*—Achet achetan vichetan chaitanyahūn wā sun, auarṭhak wā nirbuddhī, nirbodh matibn mūp jar wā mugdh. [Mūrṭhā se, mugdhā se, zvijñavat, anūy se.

SĒNSE'LESS-LY, ad. in a senseless manner—*Be-wuqūfī-se, hamāqat se, bā'd-'aqlī se*—

SĒNSE'LESS-NESS, n. folly, stupidity—*Hamāqat, be-wuqūfī yā nā-dānī*—Mūrkhatā wā unūrṭhā, jarṭā mugdhātā ajñātā wā buddhīnātā.

SĒN'SI-BLE, a. capable of perceiving, perceptible by the senses, intelligent, judicious, convinced; *n.* sensation—*Harāss zi-hiss yā harāss se daryāft k. w., mahāsūs yā qābil-i-hiss, fahm hosh-yār zivak mahram yā wuqūf, 'aql 'aql-mand khabar-mand dānā yā dānist-mand, qūl qūl-ma'qūl yā muqirr*; *n. hiss, harāss se daryāft yā wuqūf*—Vishayagrahanaśakti vishayagrahanaśkham wā indriyārṭhagrāhī, indriyajñeya indriyagochar indriyagan indriyavedya wā pratyaksh, chatur buddhimūn wā matimū, jūnā jñānasūlī prajña wā prajña, niruttarikrit jātāpratyay jātāvisvās wā kritānīś-chay; *n. indriyabodh, indriyajñān, chetānā, chaitanya.*

SĒN'SI-BLĪ-TV, n. acute or delicate feeling—*Tunuk-harāssī, bārīk-harāssī, narm-dīl, zūl-hissī*—Sūkshmandriyatva, chaitanyasūkshmatā, śīghrachetanatva, sūkshmachaitanya.

SĒN'SI-BLE-NESS, *n.* the quality of being sensible—*Hasāsī, hasāsīyat, zī-hissī, mahsū-siyat, hosh-qarī, zirākī, dānāsī, dānīsh-mundī*—Vishayagrahanapakshamatā, indriyajñe-yatwa, indriyaganyatā, indriyagocharatā, prajñatā.

SĒN'SI-BLY, *ad.* in a sensible manner—*Zāhīrā, zihīrān, bā-raqūf, bā-'aql, tez-fahmī se*—Pratyaksh, spashṭarūp se, vyaktarūp se, subuddhi se, subuddhipūrv, vijñavat.

SĒN'SI-TIVE, *a.* having sense or acute feeling—*Zī-hiss, hawāss-dār, zūl-hiss, tunuk-hiss, tunuk-hawāss*—Chetan, suchetan, indriyaviśiṣṭ, jñānendriyaviśiṣṭ, vishayagraha-paksham, śighragrāhī, sūkshmachaitanyawān, sūkshmendriya, komalahriday, karu-pādra.

SĒN'SI-TIVE-LY, *ad.* in a sensitive manner—*Zī-hissī se, hawāss-dārī se, tunuk-hissī se, zūl-hissī se, tunuk-hawāssī se*—Sūkshmachaitanya se, sūkshmendriyatwa se, śighra-chetanatwa se, chaitanyasūkshmatā se, śighragrāhakatā se.

SĒN'SO'R-I-UM, SĒN'SO-RY, *n.* the seat of sense—*Jūe-hiss, mahsas, dimāg*—Chetanāsāy, chetanāsād, jñānāsāy.

SĒN'SU-AL, *n.* pertaining to the senses, pleasing to the senses, carnal, luxurious—*Ha-wāssī hissī yā hawāss-munāsib, mufarrīhu-l-hawāss yā hawāss maybāl, nafsanī yā jis-mānī, shahwatī yār-bāsh yā 'aigūsh*—Jñānendriyasambandhī vaiśvayik vishayasam-bandhī indriyavishayak wā aindriyak, indriyapriya wā jñānendriyapriya, śārīrik dāhik wā kīyik, vishayāsakt vishayaparāyan vishayī kāmī sambhogi bhogāsakt indriyasukhasevī wā indriyasukhāsakt.

SĒN'SU-AL-IST, *n.* one given to carnal pleasure—*Shahwat-parast, nafs-parwar, nafs-pa-rast*—Vishayāsakt, vishayī, vishayasevī, bhogāsakt, indriyādīn.

SĒN-SU-AL-ITY, *n.* free indulgence in carnal pleasure—*Shahwat-parastī, nafs-parastī, nafs-parwarī, nafsānīyat, hawā-o-hawās, nafs-l-am mārā*—Śārīrikasukhāsaktī, śārīri-kasukhasevā, kāmāsaktī, bhogāsaktī, vishayasukhāsaktī, vishayavyāsang, vishayase-vā, vanitojabhog.

SĒN'SU-AL-IZE, *v.* to make sensual—*Shahwat parast nafs-parast nafs-parwar yār-bāsh yā 'aigūsh k.*—Vishayāsakt k., vishayaparāyan k., bhogāsakt k., vishayī k., kāmī k., indriyasukhāsakt k.

SĒN'SU-AL-LY, *ad.* in a sensual manner—*Nafsānīyat se, nafs-parwarī se, nafs-parastī se, shahwat-parastī se*—Vishayāsaktī se, śārīrikasukhāsaktī se, śārīrikasukhasevā se, kāmāsaktī se, vishayavyāsang se.

SĒN'SU-OUS, *a.* tender, pathetic, carnal—*Narm yā mulām, dil-soz yā dard-angez, nafsānī jismīnī yā shahwatī*—Komal wā mridu, karuṇārasamāy rasik karuṇājanak wā hridayavedhak, śārīrik wā vishayī.

SĒN'TI-ENT, *a.* having the faculty of perception; *n.* one who has the faculty of percep-tion—*Sāhīb-i-itrāk, zī-hiss, zī-hosh; n. zī-hiss shakhs, zī-hosh shukhs, sāhīb-i-itrāk*—Chetan, chaitanyawān, chaitanyaviśiṣṭ, vishayagrahanapakshī, vishayagrahanapaksham, indriyajñānāvīśiṣṭ; *n.* chaitanyawān wā chaitanyaviśiṣṭ vyakti, vishayagra-hanapakshanavyakti, prajā, śārī, sarī, delī.

SĒN'TEN(CE), *n.* (*L. sentio*) a judicial decision, doom, judgment, a maxim, any num-ber of words joined together so as to make complete sense; *v.* to pronounce judg-ment, to condemn—*Fatwā yā faisala, hukm yā qarār, tajwīz, masāl zarbu-l-masul maqūla yā qul, jumla kalām yā jipre; v. hukm d. yā k., fatwā d. yā suzā kā fatwā d., Nirnayapād, dandanirnay wā dandājñā, nirnay nīśchay vichār wā nirdhāran, kalāwat wā sūtra, pad wā vākya; v. nirnay wā dandanirnay k., dandājñā wā dandā-bhīdhān k.* [*i-maqūla*—Sūtrasambandhī, vākyaavishayak, kalāwat k.]

SĒN-TĒN'TIAL, *a.* pertaining to a sentence—*Mutā'alliq-i-jumla, jipre-manāsib, muta'alliq-*

SĒN-TĒN'TIOUS, *a.* abounding with maxims, short, energetic, pithy, pointed—*Pur-masāl pur-maqūla yā pur-zarbu-l-masul, mukhlāsar, mazbūt, pur-maq: matnū yā qalī-bu-l-luḡ-o-kasīru-l-mu'īnī, nukūla yā nuk-dār*—Sūtramay sūtraprāy wā vākyaamay, saū-kshipt avistīrṇ sūtraprāyabhīshī wā alpasabdak, śaktimān wā prabāl, sarawān sasār samatwa wā suttawān, rasawān rasik mārminik wā tikhā.

SĒN-TĒN-TIOUS-NESS—*Pur-magzī, matānat, ikhtisār*—Sūtraprāyabhā-shan, sūtabhīshan, sarawān saūkshiptatā, satejasaukshiptī.

SĒN-TĒN'TIOUS-LY, *ad.* with forcible brevity—*Matānat se, pur-magzī se, ikhtisār se*—Sasūtrasaukshiptatwapurvak, sarawān saūkshiptatī se, satejasaukshiptī se.

SĒN-TĒN'TIOUS-NESS, *n.* forcible brevity—*Matānat, pur-magzī, ikhtisār*—Sārāwān saū-kshiptī, satejasaukshiptī, sūtabhīshan.

SĒN-TI-MENT, *n.* (*L. sentio*) a thought, an opinion, a feeling, sensibility—*Khayāl, fikr zann yā qiyās, rāe, fahm yā dil-kā-hāl, tunuk-hawāssī barik-hawāssī yā zūl-hissī*—Kalpanā wā mauzūkhalpanā, bodhī buddhī kalpanā wā vāsānā, matī wā mat, ras bhāv wā man-kī-bāt, chetanī chaitanya wā chitta-kī-saktī.

SĒN-TI-MĒN'TIAL, *a.* having or affecting feeling, pathetic—*Zūl-hiss, riḡqat-angez dard-angez yā shafāyat-angez*—Rasamay rasik saras rasawān rasarūp rasītmak śrīgūri rasītmukārī bhāvanukārī wā vilaksh, karuṇārasamay wā hridayavedhak.

SEN-TI-MENT-ÁL-TY, *n.* affection of feeling—*Zúd-hissí, tunuk-hawássi*—*Rasánukáritá, bhávanukáritá, valakshya, rasikatwa.*

SEN-TI-NEL, SENS-TRY, *n.* (L. *sentio*) a soldier on guard, a watch—*Pás-bán, chaunki-dár*—*Pahriyá wá pahruá, pahru wá chaunkí d. w.*

SEP'A-RATE, *v.* (L. *se. par*) to divide, to disjoin, to part; *a.* divided from the rest, disjoined, disjoined, distinct—*Judá k. yá k., 'aláhida k., mutafarriq yá mahjúr k. yá h., ulag k. yá h.*; *a. mahjúr yá mafarq, munfakk, mutafarriq, judá yá 'aláhida*—*Kátná wá katná, chihurá, algána bilgána biehhorná bilgána biehburá wá biehhorná, prithak wá nyári k. wá h.; a. asumbaddha wá visanyukt, prithak nyára wá alag, bhinna vya'irikt wá vivikt.*

SEP'A-RABLE, *a.* that may be separated—*Mumkinu-t tafriq, mumkinu-t fary, judái-pazír, qábil-i firáq*—*Viyojaniya, vibhedyá, bhedyá, bhinna wá prithak kiye jáne ke yogya, biláque-jog, alag hone ke yogya.*

SEP'A-RABLE-TY, *n.* the state of being separable—*Mumkinu-t tafriq, judái-pazír, qábil-i firáq*—*Bhedyatá, vibhedyatá, viyojaniyatá, prithak wá alag kiye jáne ká yogyatá.*

SEP'A-RABLENESS, *n.* capacity of separation—[*Separability ke ma'ne dekho*]—[*Separability ká arth dekho*]

SEP'A-RATE-LY, *ad.* apart, singly, distinctly—*Judá-judá, jins-wári yá fardan-fardan, munfasalan ná tafsílán*—*Alag alag, ek-ek, prithak wá bhinnabhinna.*

SEP'A-RATE-NESS, *n.* the state of being separate—*Judái, fary, firáq, tafriqa*—*Bhinnatá, pirthakya, prithagbháv.*

SEP'A-RATION, *n.* the act of separating, the state of being separate—*Judá yá 'aláhida k., judái tafriqa fary tafirun firáq yá mafarayát*—*Prithak bhinna wá alag k., bhinnatá viyog prithagbháv pirthakya biláw wá algáw.*

SEP'A-RATIST, *n.* one who separates a seeder—*Judá yá 'aláhida k. w., dín-i-ráij ká munkir yá machab-i munfarar ká mukhílif*—*Prithak bhinna nyára wá alag k. w., súdhápadharnavirodhí upadharnasavi wá matantarivalambí.*

SEP'A-RATORY, *a.* that separates—*Judá yá 'aláhida k. w.*—*Prithak nyára bhinna wá alag k. w.* [ek or k., prithak k., nyára k.]

SE-POSE', *v.* (L. *se, positum*) to set apart—*Kanáre k., judá k., 'aláhida k.*—*Alag k., SEP-o-si'tion, n.* the act of setting apart—*Judá k., 'aláhida k., kanáre k.*—*Alag k., ek or k., nyára k., prithak k.* [yasiniya, bháratadesíyasiniik.]

SE-PÖ Y, *n.* a native Indian soldier—*Sipáhi i Hind, Hind ká sipáhi*—*Bháratavarshí-SEPT, n.* a clan, a race—*Quam, zát khándán jins yá nasal*—*Kul wá juti, vaná vaná-sparampará vanásvilí wá santati.*

SEP-TÉMBER, *n.* (L.) the ninth month of the year, the seventh month from March—*Ángrezí sál ká nawvân mahíná, Márch se sátván mahíná*—*Inglandiyavarsh ká navamamás, Márchmas se septamamás.*

SEP-TEN-A-RY, *n.* (L. *septem*) consisting of seven; *n.* the number seven—*Haft-yá-ne, haftí; n. sattu^h*—*Saptarúp, sapt, saukhyak; n. saptak.*

SEP-TÉN-NIAL, *a.* (L. *septem, annus*) lasting seven years, happening once in seven years—*Haft-sáti yá haft-sála, sát sál meñ ek daf^h h. w.*—*Satbarsá saptavarshik sáptavarshik wá sáptibdik, sát baras meñ ek ber h. w.*

SEP-TÉN-TRI-ON, *n.* (L. *septrio*) the north—*S'amál yá shimál*—*Uttaradiśá.*

SEP-TÉN-TRI-ON, SEP-TÉN-TRI-ON-AL, *a.* northern—*Shimálí*—*Uttar, udichín, uttarasam-bandhí.*

SEP-TÉN-TRI-ON-AL-LY, *ad.* northerly—*Uttar ká or^h.*

SEP-TÉN-TRI-ON-ATE, *v.* to tend northerly—*Uttar ká or jhukná^h.*

SEPTIC, SEP-TI-CAL, *a.* (Gr. *sepo*) having power to promote putrefaction—*Saríne* *or^h, gáláue or^h, galúá^h, sarín^h.* [Saptapárswak, saptabhinj, saptabáhu.

SEP-TI-LÁTER-AL, *a.* (L. *septem, latus*) having seven sides—*Haft-pakúá, sat-koná^h.*

SEP-TU-ÁGE-NA-RY, *a.* (L. *septaagenarius*) consisting of seventy—*Sattar ká^h, sat-tari^h.* [tarí^h.

SEP-TU-A-GÉS-I-MAL, *a.* (L. *septuagesimus*) consisting of seventy—*Sattar ká^h, sat-*

SEP-TU-A-GINT, *n.* (L. *septuaginta*) the Greek version of the Old Testament—*Taurit yá taurit ká Yúnáni tarjuma, Yúnáni zabán meñ taurit yá taurit ká tarjuma*—*Gríkabhashá meñ purátananiyam ká ulthá.*

SEP-UL CHIRE, *n.* (L. *sepulturem*) a grave, a tomb; *v.* to bury, to entomb—*Gur turbat yá mazár, gábr maybara mayad dar-gáh yá rauza; v. dafn-k., gor-d.*—*Sunádhí wá savasthán, ásavas is savagurta mritasárisasthán pretasthán wá ásavamandir; v. gápná, mritasárisasthán savasthán wá ásavas meñ dharná wá gápná.*

SE-PUL-CHRAL, *a.* relating to burial or the grave—*Dafn, turbat, gábrí*—*Samádhisam-bandhí, smáshnik, mritasárisasthánasambandhí, ásavasavishayak.*

SEP-UL-TURE, *n.* burial, interment—*Dafn, tukfin taulfin yá tujhis*—*Gáp-top, smáshán, mritasárisasthán wá savasthán meñ athápan.*

SE-QUÁ-ÇIOUS, *a.* (L. *sequor*) following, attendant, ductile, pliant—*Pai-rau yá pai*

raw, ham-ráh, dam-dár yá narm, muláim—Annyáyi anusári wá anupath, sabagámi wá saluchári, chimrá, konal wá mridu. [nusálatá, anugamanaśilátá.

SE-QUÁ'CI-ŪSNESS, *n.* state of being sequacious—*Pai-ravi karne kī ragbat*—Anusara-SE-QUÁ'CI-ŪS, *n.* disposition to follow, ductility—*Pai-ravi yá pas-ravi karne kī ragbat, dam-dári muláimat yá muláiyamat*—Anugamanaśilátá wá anusarapaśilátá, chimrápan namanaiyatwa wá konalátá.

SE'QUEL, *n.* that which follows, consequence—*Zail ákhir 'aqibat yá akhír-hissa, nati-ja*—Uttarabhaḡ śeśabhaḡ wá śeśh. parinám ant wá phal.

SE'QUENCE, *n.* order of succession, series—*Tasalat yá tawátur, silsila*—Anukram pá-ramparyya wá ánuptyryya, śreṇi ávali wá ávali.

SE'QUENT, *a.* following; *n.* a follower—*Pai-rau pas-ran yá mutawátir*; *n.* *pai-rau*—Anugámi, anusári; *n.* anyáyi, anuchári, anuchar, anuvartti.

SE'QUESTER, *v.* (*L. sequester*) to take possession of property for the benefit of creditors, to deprive of property, to separate, to cause to retire or withdraw, to withdraw, to retire—*Wám-dároñ yá qar-z-khéroñ ke jútír ke liye kisi jáedál ko qurq k., mál amarl gá jáedál le lená yá salh k., judá k. gá h., goshe men bhejní gá gosha-nishkín ikhtiyár karáná, ek t-raf h., konaré ho jiná yá gosha-nishkín ikhtiyár k.*—Byoharoñ ke nimitta wá rípaśodhanárth kisi dhan wá vitta ko chheñkni, dhan wá vitta le lená, prithak k. wá h., viviktaśāñ wá viviktasthan men k., alag h., viviktavrit-tisevan k. wá ekánt men ruhát.

SE'QUESTRA-BLE, *a.* that may be sequestered—*Mumkin-e-qurq, judá-puzir*—Chheñke jāne ke yogya, alag wá prithak liye jāne ke yogya.

SE'QUESTRATE, *v.* to take possession of property for the benefit of creditors—*Wám-dároñ yá qar-z-khéroñ ke jútír ke liye qurq k.*—Rípaśodhanárth wá byoharoñ ke nimitta kisi dhan wá vitta ko chheñkni.

SE'QUESTRA'TION, *n.* the act of sequestering—*Qurq, qurq k., 'nzlat, gosha-nishkín, tan-hái, jud-á*—Chheñkni, chheñk, rok, rípaśodhanárth kisi dhan wá vitta ko alag rukhna, algiw, bilgiw, prithakya, ekántat, viviktavrit-tisevan, viviktavasthā.

SE'QUESTRA-TOR, *n.* one who sequesters—*Qurq k. w., qurq k. w.*—Chheñkne w., rok-ne w., rípaśodhanárth kisi dhan wá vitta ko chheñkne w.

SE-RAGH'IO, se-rá'io, *n.* (It.) the palace of the Turkish sultan, a house for concubines, a harem—*Rám ke sultán ká mahall, chor-mahall, mahall-sarā haram yá zanána*—Turushkadeś ká rájabhawān, upastangriha upastivās wá dhenniyōñ ká ghar, ram-wās antahpur avarodhagriha wá strigriha. [Isvaradūt, Parameswaraprerit.

SER'APH, *n.* (H.) an angel: *pl.* SER'APHIS or SER'APHIM—*Firishht-i-kubúr, Israfil*—SE RÁPH'IC, SE-RÁPH'IC-AL, *a.* angelic, pure—*Firishht kho gá israfilt, táhir*—Devadūta-SERE. See SEAR. [vishayá wá Isvaradūtasambandhi, punya wá pavitra.

SER-E NÁDE', *n.* (*L. serenus*) music performed at night in the open air; *v.* to entertain with nocturnal music, to perform a serenade—*Nih-biláp^h, gáná-bajáná jo rát ko ghaz yá kothá ke bahar hotá hā^h*; *v. rát ko gāne-bājāne se ríjháná^h, nih-biláp k. yá gān^h.*

SER-E-NÉ', *a.* (*L. serenus*) calm, placid, quiet, peaceful, bright or clear; *v.* to calm, to quiet—*Sákin, hálím salím yá burd bār, be-harakat yá áhista, bú-qarír, sáf*; *v. sákin k., be-harakat yá bú-qarír k.*—Śānti wá prasānt, sthír nirákulachitta saumya wá avyákul, dhīma dhīrá thāndhā dhīr vegahín wá akshubdh, nirudveg wá anudvig-na, swachchha vimal amal phareñá nirmal wá viśad; *v. śānt k., sthír thāndhā wá susthír k.*

SE-RÉN'E'LY, *ad.* calmly, placidly, quietly—*Áhistagi-se yá áhista, hálím yá burd-bārí se, sháistagi sháyastagi yá qarár se*—Śānti se, nirákulatá avyákulatá wá chittasāntatá se, dhīre wá dhīme.

SE-RÉN'E'NESS, *n.* the state of being serene—*Áhistagi, qarár, tahammul, be-harakat, burd-bārí, sáfí*—Śānti, śāntatá, veghínatá, nirákulatá, sthíratá, chittasānti, swach-chhatá, nirmalatá, phareñá, vimalatá.

SE-RÉN'I-TUDE, *n.* calmness, coolness of mind—*Áhistagi be-harakatí yá qarár, burd-bārí sanjídagi yá tahammul*—Śānti śāntatá wá sthíratá, nirákulatá akshubdhatá vega-hínatá chittasānti wá chittaprasamnatá.

SE-RÉN'I-TY, *n.* calmness, quietness, peace, clearness—*Áhistagi yá be-harakatí, sukún, qarár qāshak áram tahammul yá burd-bārí, sáfí*—Śānti wá śāntatá, sthíratá wá dhí-ratá, nirákulatá swasthatá akshubdhatá wá chittasānti, swachchhatá nirmalatá wá SERP, *n.* (*L. servio*) a slave—*Gulám*—Dās. [vínalatá.

SERGE, *n.* (Fr.) a kind of woollen cloth—*Ek bháñt ká úní kaprá^h.*

SER'GEANT, SER'JEANT, sér'jent, *n.* (Fr. *sergent*) an officer who attends on magis-trates, a petty officer in the army, a lawyer of the highest rank under a judge—*Názir shahna yá dāroga, daf'-dar yá havál-dár, 'adlalat ká amwal darje ká wakíl*—Nyáyádhīpati ká parichar wá anuchar, kshudrasānuikádhyaksh, pradhānavyavahāra-pandit wá mukhyaparārthavidí.

SER'GEAN-CY, SER'JEAN-CY, *n.* the office of a serjeant—*Názir ká 'uhda, daf'-dárí, ha-wál-dá-rí, addlat ke amral darje ki vakálat*—Nyáýádhípatiparicharapad, kshudra-sainikádhíyakshapad, pradhánavyavahárapaditá ad, mukhyaparátharavádí ká pad.

SER'RI-ES, *n.* (L.) order, succession, course—*Silsila yá sar-rishla, tavátur lar-bandi yá tavalaul, daur*—Kram paripatí wá paripatí, srení srení pañkti parampará ávalí ávalí wá ánu-púrví, anukram wá pragaman.

SER'RI-OUS, *a.* (L. *serius*) grave, solemn, being in earnest, important—*Mutahammil, sanjida, suchchá, muhim wazn yá 'azm*—Dhír gambhír gambhíravritti gambhíra-vritti wá gambhírasíl, aparíhás paríhásarahit wá vástavik, bhúrí bará garú guru wá nlaghu.

SER'RI-OUS-LY, *ad.* gravely, solemnly, in earnest—*Mutahammilina yá tahammul-se, sanjídagi se, ji-l-haqiqat haqiqatan yá ihlthá-bar-taraf*—Dhíratá se, gambhíratá wá gaurav se. aparíhás avinod wá alághav se.

SER'RI-OUSNESS, *n.* gravity, earnest attention—*Sanjídagi wazn yá sangíní, tahammul mutahammilí gaur yá fikr*—Dhíratá gambhíratá gaurav wá gurutá, bará dhyán wá soch.

SER'MON, *n.* (L. *sermo*) a discourse on a text of Scripture; *v.* to discourse—*Wa'z, mazhabí nusihat yá pand, khatba*; *v. wa'z k., diní nusihat yá pand k., khatba parh-ná*—Dharmavishayavákyá, dharmopadesavishayavákyá, dharmopadesakavákyá, dharmopades, dharmakathan; *v. dharmopades k., dharmopadesakavákyá kahná.*

SER-MÖG'I-NÄ'TION, *v.* speech-making—*Kalám-sáz, sukhán-sáz, guftár-sáz, bayán-sáz*—Vákyarachaná, sáhnákiravákyarachaná. [silánkíravákyachak.

SER-MÖG'I-NÄ'T-OR, *n.* a speech-maker—*Sukhan-sáz, bayán-sáz, kalám-sáz*—Vákyarachak.

SER'MON-ING, *n.* discourse, instruction, advice—*Wa'z, pand, nusihat*—Dharmopadesa-vishayavákyá wá dharmakathan, shikshá, upades.

SER'MON-TIZ, *v.* to write or preach a sermon—*Wa'z k., nusihat d., nusihat likhná, khat-ba parháná, khatba likhná*—Dharmopades k., dharmopadesavákyá kahná, dharmopa-des wá dharmopadesavishayavákyá likhná.

SER'PENT, *n.* (L. *serpe*) a reptile without feet, a viper, a snake, a musical instru-ment, a sort of firework—*Sánp, mār yá af'ā, nāg, ek bājī, ek qism kī ātash-bāzī*—Sarp, bhujāug wá bhujag, urag pannag vyāl wá ahi, ek prakār kī vāditra wá vā-dya, ek prakār kī agnikrīpá.

SER'PEN-TINE, *a.* like a serpent, winding; *v.* to wind like a serpent, to meander—*Mīr-sirat yá sānp ke mánind, pech-dār pechida yá pechilā*; *v. sānp ke mánind pech-kháná, chakkar mār-kar jānā*—Sarpavat sarpasulís wá sarpasambandhí, sarpagatí vakra-gatí wá sarpagativat; *v. sarpagati k.* arthāt sānp ke sadris ghúmkar jānā, phor khúkar jānā wá vakragati k.

SER'PEN-TIZE, *v.* to wind, to meander—*Sānp ke mánind pech kháná, chakkar mār-kar jā-nā*—Sarpagati k. wá vakragati k. arthāt ghúmkar jānā, phor khúkar jānā wá tirag-gati k. [sarp-dād.

SER'PIGO, *n.* (L. *serpe*) a kind of tetter—*Ek bhānt ká sephā yá dīnāb, dād, bhūin*—SER'PIG'I-NOUS, *a.* diseased with ser-pigo—*Sehwe wā, dīnā wā*.

SER'LE, SER'RY, *v.* (Fr. *serre*) to crowd, to press or drive together—*Bharnā, thās-nā*.

SER'RATE, SER'RAT-ED, *a.* (L. *serre*) indented like the edge of a saw—*Dandīna-dār*, SER'RA-TURE, *n.* indentation like a saw—*Dandīna-dārī, dāntilā-pan*—Danturatwa, chhinnadhāratwa.

SÉR'UM, *n.* (L.) the thin watery part of blood, the thin part of milk, whey—*Lohú ká panchhā, dūdā ká pānī, ab-i-shir yá mām-l-jubn*—Charnoduk raktadrav wá rak-

SE'ROUS, *a.* thin, watery—*Patlā, panika yá pīnī-sā*. [timbhas, dugdhajal, tor.

SE-RÖS'I-TY, *n.* the watery part of blood—*Lohú ká panchhā*.

SERVE, *v.* (L. *servio*) to work for, to attend at command, to obey, to worship, to supply with food, to assist, to treat, to answer, to suit, to conduce—*Naukar khid-mat yá chākari k., mulāzamat k., tābī-h. yá farmān-bardārī-k., parastish k., khurāk dena, pushit d. yá madad-k., sulūk k., kufī-h. kifāyat k. wafā-k. yā rāst-ānā, muwā-fiq h., musid-h. yā mumid-h.*—Sevā wá kām k., upachār upachārakarn upasam wá paricharyā k., mānā vāsavartī-h. sevi-h. wá adhīn-h., pūjanā pūjā-k. wá ārdhānā-k., āhār-d., upakār-k., ācharaṇ wá vyavahār-k., bannā nibhñā bas-h. bahut-h. wá siddha-k., thik-ān thik-h. upayukt-h. wá uchit-h., upayogī h. anukūl-h. wá sahā-yatī-k.

SER'VANT, *n.* one who serves another—*Naukar, chākār, khādim, mulāzim, khidmat-gūr, khidmat-guzār, banda*—Sevak, kinkar, dās, bhri'ya, karmakārī, kāmājī, kame-rā, karmakar, karmakār, anuchar, parichar, parichār k., parijan, chetāk, cherā, dās.

SER'VEY, *n.* one who serves, a salver—*Naukar yā mulāzim, thālī*—Sevak wá bhritya, thariyā wá tālī.

SER'VICE, *n.* the business of a servant, office, duty, place, use, favour, course—*Nau-*

- kart chākari khidmat khidmat-gāri khidmat-guzāri bandagi mulāzamat yā hāzir-bāshī*, 'uhda, farz yīnī kām jo kisi ko kurnā lāzim aur nā-guzār ho, jagah^b, fūda naf' yā kār, mihr-bīni yā ihsān, daur—Sewā sevā upāsānā upachār upachārā-karū wā paricharyā, kāmāj wā pad, kartavya swakartavya wā swadharmā, thaur wā sthān, upakār upayog prayojan wā vyavahār. anugrah wā kripā, kram.
- SĒR'VICE-A-BLE, *a.* that does service, useful—*Kār-guzār kār-amadanī kār-amad yā chust-chālāk, fūda-mand yā sūd-mand*—Kāryyakshamī karmaksham wā karmopayukt, upayogi upayukt upakarak upakārī prayojya wā prayogi.
- SĒR'VICE-A-BLE-NESS, *n.* usefulness, activity—*Sūd-mandī yā fūda-mandī, chālākī*—Upayogitā upayuktatā wā sopakāratā, phurtī chatakā wā chatakāwāhi. [adhīn.]
- SĒR'VI-ENT, *a.* subordinate—*Zer-i hukm, mungād, tābī*—Chhoṭī, amukhya, vasavartī,
- SĒR'VILLE, *a.* slavish, dependent, cringing—*Gulāmāna yā gulām-sā, tābī, faromāya chāplūs yā khāya-bardār*—Dāsasambandhī adhamabhrītak wā nichl, adhīn parādhiin wā paravas, atyanurodhī atilālanakārī atilālī atichānkārī jigjigi-k. w. wā lurkhurī k. w. [uagi-se—Dāsavat wā atyanurodhī-se, adhamatā wā nichatwa se.
- SĒR'VILLE-LY, *ad.* slavishly, meanly—*Gulāmāna yā gulām-ke-māind, pājīyina yā kamī-*
- SĒR'VILY TY, *n.* slavery, mean submission—*Gulāmī, khāya-bardārī rāplūsī itā at tābī-dārī yā hukm-bardārī*—Dāsabhāw sewakabāw wā dāsātwa, parādhiinatā paravasatī atilālan atyanukūlatā atyanurodhī wā atichānkār.
- SĒR'VI-TOR, *n.* a servant, an attendant, a follower, a student who attends on another—*Naukar yā chākār, mulāzim ham-rāhi ham-rikāb yā khidmat-gār, tābī-dār yā dāman-gir, ek tālibu-l-ilm jo dūsrē kī mulāzamat yā khidmat kartā hai*—Sewak wā bhritya, amehar wā parichar. parijan wā parichārak, ek vidyārthī jo dūsrē kī sewā kartā hai.
- SĒR'VI-TOR-SHIP, *n.* the office of a servitor—*Naukarī, khidmat-gārī, chākari yā naukarī jo ek tālibu-l-ilm ke mutā'alliq hotī hai*—Sewakapad, dāsapad jo ek vidyārthī se sambandh rakhtā.
- SĒR'VI-TUDE, *n.* slavery, bondage, dependence—*Gulāmī, halqa-bagoshī, itā at tābī-dārī yā hukm-bardārī*—Dāsya dāsātwa wā sewa, sewakabhāw dāsabhāw wā sevaka-dāsā, parādhiinatā wā paravasatī.
- SĒR'VING-MĀID, *n.* a female servant—*Khādima, hawārī^b, dāsī^b*—Tahli, cheṭī. [rā.]
- SĒR'VING-MĀN, *n.* a male servant—*Khādīm, gulām, dās^b*—Tahli, cherā, cheṭak, kame-
- SĒSAME, *n.* (Gr. *sesam*?) an oily grain—*Tī^b*.
- SĒS-QUI-AL'TER, SĒS-QUI-XI'TER-AL, *a.* (L. *sesqui, alter*) designating a ratio where one quantity or number contains another once and half as much more—*Aisī nishat zāhir k. w. jismeñ ek miqdār yā 'udud dūsrē kā ḍerhā hotā hai, nishato-wāhidi-ma'a-n-nisfī*—Aisā mātī prakās k. w. jismeñ ek parimāp wā suñkiyā dūsrē kī ḍerhī hotī hai. sārddhagun.
- SĒS-QUI-P'E-DAL, SĒS-QUI-PE DĀ'LI-AN, *a.* (L. *sesqui, pes*) containing a foot and a half—*Ḍerh fūl kā, āḥsarah tassū yā tassū kū^b, al-wāhido-ma'a-n-nisfī l-qudam*—Sārddhapaḍ.
- SĒS-QUI-P'LI-CATE, *a.* (L. *sesqui, plien*) designating the ratio of one and a half to one—*Jo nishat ḍerh ek se rakhtā hai usko zāhir k. w., nishato-wāhidi-ma'a-n-nisfī*—Jo sambandh ḍerh ek se rakhtā hai usko prakās k. w., sārddhagun.
- SĒSS. See CESS.
- SĒSS'ION, *n.* (L. *sessum*) the act of sitting, a stated meeting of a public body, the time during which an assembly meets—*Nishast, julūs ijlās jalsa yā majlis, waqt-i-ijlās yā waqt-i-jalsa*—Bāithak upavās wā upavāsan, sabhā, sabhikāl wā sabhikārya-nirvāhakī. [bhānt kā mudrā.]
- SĒSTERCE, *n.* (L. *sestertius*) a Roman coin—*Rom kā ek qism kā sikka*—Rom kā ek
- SĒT, *v.* (S. *settan*) to place, to fix, to plant, to frame, to regulate, to go down; *p. t.* and *p. p.* SĒT—*Dharmī rakhnā baithānā jorṇā yā lagānā^b, gārṇā jārṇā mārṇā jamkānā jamānā yā dhānsānā^b, baithānā ropṇā yā roṇṇā^b, banānā yā dhānchā-k^b, sādhnā sudhārnā milānā yā ṭhik-k^b, ast-h. lūb-janā chhipṇā yā baithṇā^b.*
- SĒT, *p. a.* regular, formal, fixed, firm—*Murattab rasmi yā ārasta, qānūnī āinī yā bī-qā'idā, qāim mustahkam mustahkam yā muqarrar. mazhūt*—Vyavasthit wā niyāmit, niyāt vaidhik wā rityamāsari, sthāpit sthīr garā-huā wā jarā-huā, driph.
- SĒT, *n.* a number of things suited to each other, a number of persons associated, a ship of a plant for growth, the descent of a heavenly body below the horizon, a game—*Ganj yā dasta, bāfā yā guroh. qalam, gurūb, bāzi*—Jor jorā jorī mel wā šrenī, jathā wā janāsamūh, kalam athawā chhoṭī per jo kahīn laga diyā jātā hai, ast, ek khel.
- SĒT'NESS, *n.* regulation, formality—*Ārūstagi yī durustagi, bā-qā'idagi yā zābitagi*—Vidhinishthā niyamāślatā wā vyavasthiti, niyamasevan wā niyamamātrasevan.
- SET-TĒE, *n.* a large seat with a back—*Chauki jismeñ u'haṅgne ke liye pūth lagī rakhtī hai^b, pūth-wālī chauki^b.*

SETTER, *n.* one who sets, a kind of dog—*Qaim yā bar-pā k. w., ek qaim kā shikiri kutā jo shikar ke nazdik baith-jātā hai*—Baithine-w. game-w. wā kharī-k. w., ek prakār kī mirgayākukkur jo apne ākhet ke nikāt baith jātā hai.

SETTING, *n.* the descent of a heavenly body below the horizon, inclosure—*Qurūb, dhātā*—Ast, gheri berā wā bāri.

SETTLE, *v.* to fix in any place or way of life, to establish, to determine, to compose, to colonize, to adjust, to cause to subside, to fix one's habitation or residence, to become calm, to subside, to sink, to rest; *n.* a seat—*Kisi maqām yā tariq meñ qaim k., mugarrar yā mustahkam k., faisal-k. sibat-k. yā tajriz-k., sākin yā bā-garār-k., ābād-k. yā nau-ābād k., pāk-sāf-k. be hāq-k. yā raf-k., tak-nishīn k., mugim h., sākin yā bā-garār h., tak-nishīn h., baithnā, arām k.; n. chank, kurī*—Thiknā-k. wā thikāne-laginā, thahrānā drih-k. wā sthir-k., nirnay wā nishpati k., swasth wā śnt k., basnā wā tikanā, nipātā nivernā niwārnā mitānā wā bhugtānā, thirwānā, basnā tikuā wā ghar k., swasth wā śant h., thirānā, niehe baith jānā wā jam-jānā, vīrnān k. wā letnā. [sthirātā.

SETTLED-NESS, *n.* the state of being settled—*Mazbūtī, qiyām, istiqlāl*—Drihātā,

SETTLEMENT, *n.* the act of settling, adjustment, a jointure, a colony, subsidence—*Qiyām mugarrarī band-o-bast yā intizām, inhsāl safai raf yā tashīya, nahr yā kāhān, ābādī, tak-nishīn*—Sthirpan pratishthiti avasthapan wā thaur-thikanā, nirnay nishpati bhugtān wā nipātā, stridhan wā dājī, basti, thirwā baithwā niehe-jam-jānā wā tale-baith jānā.

SETTLER, *n.* one who settles in a place—*Khush-bāsh, basne-w^h, bāsi^h, nau-ābādī k. w.*—Adhivāsi, pradesādihivāsi, desādīkshāsth.

SETTLING, *n.* the act of making a settlement: *pl.* dregs, lees—*Nau-ābādī ābādī tashīya yā inhsāl yā raf k.; pl. dard, talekhat^h*—Basti k., nipātā, chukautī, nishpati: *pl. khalī sūthi khud wā mail, kīf chhāntān wā chhānt.* [kauṭilā^h, khurkhurā^h.

SET-TOGETHER, *a.* (L. *setu*) bristly—*Khure-hur kare bālōn se bhārā huā^h, katilā^h*, **SETTON**, *n.* (L. *setu*) a cord to keep a wound open—*Ghāw khulā rakhe ke lye ek dorā thaurā tīgā dhayā yā dorī^h.* [Sūt, sapt.

SEVEN, *sēv'n*, *a.* (S. *sevon*) four and three, one more than six—*Haft, sul^h*—**SEVENTH**, *a.* the ordinal of seven—*Haftam, sātwin^h*—Saptam, saptamik.

SEVENTHLY, *ad.* in the seventh place—*Sātwin^h, sātwin jagah meñ^h*—Saptamasthān meñ. [sat-gunā^h, sat-larā^h; *ad. sat-gunā^h*—Saptagan, saptavidh; *ad. saptavidh se.*

SEVEN-FOLD, *a.* repeated seven times; *ad.* seven times as much or often—*Haft-tah,*

SEVEN-NIGHT, *sēv'nit*, *n.* a week—*Hafta, athvārā^h*—Saptāh.

SEVEN-SCORE, *a.* seven times twenty—*Sāt-korī^h, sat-korī^h, sat-hisī^h, ek-sau-chālts^h.*

SEVEN-TEN, *a.* seven and ten—*Satrah^h, sattarah^h*—Saptadaś.

SEVEN-TEENTH, *a.* the ordinal of seventeen—*Saturahvān^h, haft-dahum*—Saptadaś.

SEVEN-TY, *a.* seven times ten—*Sattar^h, haftād*—Saptati.

SEVEN-TIETH, *a.* the ordinal of seventy—*Sattarvān^h*—Saptat, saptatitām.

SEVER, *v.* (Fr. *sever*) to part by violence, to divide, to separate, to disjoin—*Chīrnā yā chār-dālnā^h, kātnā yā kāt-dālnā^h, algānā yā bilgānā^h, alag k. yā k^h.*

SEVERAL, *a.* different, separate, divers, distinct: *n.* each particular taken singly—*Judā, mutafarrīq, chand yā bāze, mukhtalif yā alāhida*; *n. har ek bāt jo fardan-fardan li-jāy*—Bhīma, prithak, kī kitae kitek kī ek wā thore, nyārā wā alag; *n. pratyek bāt jo ek ek karke li-jāy.* [Pratyek bāt jo ek ek karke li-jāy.

SEVERALLY, *n.* each particular taken singly—*Har ek bāt jo fardan fardan li-jāy.*

SEVERALIZE, *v.* to distinguish—*Pary k., tamiz k., judā k., alag k^h*—Bhed k., prithak k., vyārā k. [nyārā, bhīma-bhīma wā prithak-prithak.

SEVERALLY, *ad.* distinctly, separately—*Judā-judā, fardan-fardan*—Ek-ek wā nyārā.

SEVERALTY, *n.* a state of separation—*Judā, firāq, tafriqā*—Bhīmatā, pīrthakya, pīrthakatva. [vyog, vibhed wā parichehbed.

SEVERANCE, *n.* separation, partition—*Judā, firāq, tafriq yā taqsim*—Bhīmatā wā

SEVERE, *a.* (L. *severus*) rigid, harsh, strict, cruel, painful, afflictive, grave—*Sakht, tez yā tund, durustī shūq yā shadīd, samy-dīl yā be-rahm, pur-dard yā dard-angez, ranj-āwar takīf-dīh yā dīl-āzār, samjuda yā burd-bār*—Karī wā karā, ugra prakhar tīva wā tikshya, kathin, kathor wā nishthūr, pīrīkārak dukkhamay wā pīrjanak, kashītakārak klesad wā klesakar, gambhir wā dhīr.

SEVERELY, *ad.* strictly, rigorously, painfully—*Sakhtī se, durustī yā shiddat se, dard-angez yā dard se*—Karī se, kathīnatā wā kathoratā se, thak-thak pīrī wā kleś se.

SEVERITY, *n.* strictness, rigour, harshness—*Sakhtī, shiddat yā karakhtīgi, durustī tursī yā khushīmat*—Karī, kathīnatā kāthīnya wā kathoratā, nishthuratā kar-kasātā ugratā krūratā wā katutā. [Sīwan-k., sewan-k.

SEW, *sō, v.* (S. *sewian*) to join or fasten with a needle and thread—*Sinā^h, dokht k.*—

SEWER, *n.* one who sews—*Sine w^h, darzi, sijī^h, khaīyāt*—Sūchik, sauchik.

SEWSTER, *n.* a woman who sews—*Sine-wālī^h, darzin*—Sūchikā, sūchikarmopajīvinī.

SEWER, *n.* an officer who serves up a feast — *Bakāwal, parosne w^b*. — *Parosaiyā, pariveshak, pariveshī.*

SEWER, *shōr, n. (issue)* a drain or passage for water — *Ba-dar-ran, nālā^b, nālā^b, panālā^b, panālā^b, panāwā^b, panāwā^b, nālā^b, muhrā^b, moḥrā^b, pan-bāhāw^b.*

SEX, *n. (L. sexus)* the distinction between male and female, womankind — *Jins yā zūt, 'ilam-i-nisā yā nisā* — Stripurushabhed stripurushavyaktibhed liugabhed liug wā jāti, strijiti.

SEX'U-AL, *a.* pertaining to sex — *Jins-mankūb, muta'alliq-i-jins, jinsī* — Stripurushadhar-inasumbandhi, stripurushabhedasumbandhi, stripurushatwasumbandhi, liugasumbandhi.

SEX-ÅQ'E-NA-RY, *a. (L. sexagenarius)* threescore — *Tin-korā^b, sūth^b, tin-lis^b.*

SEX-ÅN'GLED, SEX ÅN'GU-LAR, *a. (L. sex. angulus)* having six angles — *Musaddas, shash-gosha* — Shatkon, chha-kone-kā, shashara, shapbhuj.

SEX-ĒN'NI-AL, *a. (L. sex. annus)* lasting six years, happening once in six years — *Shash-sāla, chha sāl meñ ek ber home w.* — Chhabarkhā shayvarshik wā shayvarship, chha baras meñ ek ber home w.

SEX'TANT, *n. (L. sex)* the sixth part of a circle, an astronomical instrument — *Diire kā chhathwāñ hissa, ek hawāti āla* — Vrittasharāñ wā vrittasharbhāg, ek jyotishavishayanyakyastra.

SEX'TILE, *n.* the position or aspect of two planets when 60 degrees distant — *Do sitā. roñ kī sīrat jāb we ek diire se sīth darje ke fāsile yā mafāsile par hoñ, tādīs* — Do nakshatroñ kī sthiti jāb we ek diire se sīth āñs ke antar wā pallo par hoñ.

SEX'TON, *n. (sacristan)* a church-officer, a grave-digger — *Girje kā ek 'uhda-dār, gor-kan yā qabr-kan* — Isāibhajanabhawan kī ek adhikārī, śavagartakhanak wā samādhihanak.

SEX'TONSHIP, *n.* the office of a sexton — *Girje kā ek 'uhda, gor-kan yā qabr-kan kā kām* — Isāibhajanāsilī kī ek pad, samādhihanak wā śavagartakhanak kā kām.

SEX'TU-PLE, *a. (L. sex. plicu)* sixfold — *Shash-tah, chha-gunā^b, chha-karā^b* — Shargun, sharyidh.

SHĀB'BY, *a. (scabby)* mean, paltry — *Kamīna dūñ haqir yā pāji, khafif past yā damī* — Nīch kutait wā adham, kshudra wā tuchehla.

SHĀN'NI-NESS, *n.* meanness, raggedness — *Kumīnagi yā dīnāt, daiy-poshī* — Adhamatā tuchehhatā wā kripanatī, chithrīlat jirnata wā jarjjaratā.

SHĀCK'LE, *v. (S. secant)* to fetter, to chain, to bind; *n.* a fetter, a chain — *Zanjir dālnā, zanjir se bāndhnā, quid-k yā pā-band k.*; *n. pāc-band, zanjir* — Berī dālnā wā paikare bharnā, sikarī se bāndhnā, bāndhnā wā jakarut; *n.* paikarā wā berī, sikarī. [salmasradānshtra.]

SHĀDE, *n.* a kind of fish — *Ek qism kī machhī* — Ek bhāntī kī machhī, pāthū, śringī.

SHĀDE, *n. (S. secul)* interception of light, obscurity, darkness, a secluded place, a screen, a shelter, the dark part of a picture, gradation of light, the soul, a spirit; *pl.* the abode of spirits, a wine cellar; *v.* to cover from light and heat — *Sāya, tārīkī, tragi, nīrālī-jayā yā kunj^b, purda, panāh yā sāya-bān, tawīr kī tārīk hissa, titar-badlā^b, ruh jūñ yā nafs, bhāt^b*; *pl. maskan-i-arwah, shayrah kā tach-khāna*; *v. sāya k., sāya-dār k.* — Chhāyā chhāñh wā chhāñw, timir, andhakār wā andherā, viviktashāñ wā nirjanashāñ, oṭ tatti wā jhāñp, ār wā āsray, chitra wā chhavi kā chhāyā-may bhāg, chhāñw-dhūp wā ghāñf-chhāñhī, prāp jiv wā ātmā, apachchhāyā wā pret; *pl. pretānīvas, madīnā kī tal-ghar bhuīnghar wā bhoīnghar*; *v. chhāñā, ār k., oṭ k., chhāyā-k.* [oṭ k. w., ār k. w., ār, jhāñp, oṭ, tatti.]

SHĀD'ER, *n.* one that shades — *Sāya k. w., sāya-bān, purda, chhāñe w^b* — Chhāyā k. w.,

SHĀ'DY, *a.* sheltered from light and heat — *Sāya-dār, sāya-gustar, chhāñhārā^b* — Chhāyāmay, chhāyāvrit, chhāyāchchhādīt, nīrāp, ātaparāhit, ātapasūnya, nirghūn.

SHĀD'OW, *n.* a figure or representation formed by the interception of light, a faint representation, a type, an inseparable companion, protection; *v.* to cloud, to darken, to screen, to protect, to represent or typify, to mark or paint with gradations of colour or light — *Zill yā sāya, sīrat yā 'ak, 'alāmāt yā nishān, rafiq-i-nā-munfakk, panāh*; *v. tīru k. yā sāya-dālnā, tārīk k., purda-dālnā, panāh-d. yā hāmāyat-k., dālālat k. yā 'alāmāt se zāhir k., titar-badlā^b* — Par-chhāñ chhāyā pratichchhāyā pratibhās prativimb wā pratrīp, ābhās wā isat-sadrīśārūp, chhūñ wā darsakchhūñ, nityasahavartī wā anbilgāñ sātī, rakshā āsray wā angrah; *v. chhāyā-k. wā ghānghor andherā k., andhakāramay k., chhīpāñā wā ār-k., bāchāñā, chhāyāpradarsan-k. pūrvalakshay-d. wā chhāyābhās-dīkhāñā, chhāñw-dhūp bhāñā.*

SHĀD'OW-ING, *n.* gradation of light and colour — *Titar-badlā^b, chhāñw-dhūp^b.*

SHĀD'OW-Y, *a.* full of shade, dark, typical, not bright, unsubstantial or unreal — *Sāya-dār yā sāya-gustar, tīra yā tārīk, dālā yā tamsīk, be-nūr, hubātī be-unjād yā bād-hawāt* — Chhāyāmay chhāyāvrit wā chhāyāchchhādīt, andherā wā andhakāramay,

- pūrvakāśhanik pūrvasūchak wā prativimbak, nyūnakānti mandatejaak wā dhuñdh-lī, chhīyātmanak wā avastavik. [Chhīyātmanakatwa, avastavikatwa, mandatejaaskatā.
- SHĀD'OW-I-NESS, *n.* state of being shadowy—*Rād-hawāt yā hubābī hālat, be-nūrī*—SHAFT, *n.* (*S. sceffe*) an arrow, the pole of a carriage, the handle of a weapon, any thing straight, a deep perpendicular pit—*Bān yā sarī^h, phar^h, beñt yā mūth^h, chhar dandī yā jā kuchhē sūdhā ho^h, kothī khānkhar yā khakharā^h.*
- SHĀD, *n.* (*S. seraga*) rough woolly hair, a kind of cloth; *a.* hairy, rough; *v.* to make rough, to deform—*Karā jhabrā bāt^h, bānāt hanūt puttī yā ek unī kaprā^h; a. roñāñrā yā lomī^h, khurkhurā kharkharā arbay behar yā iñchā-nichā^h; v. kharādhārā yā nā-hamwār k., bad-shakt k.; —v. Kharkharā khurkhurā arbay wā behar k., kudāl wā kurūp k.*
- SHĀ'GED, SHĀ'GY, *a.* hairy, rough, rugged—*Roñāñrā jhabrā jhabuā jhabuā yā jhāñ-rulā^h, kharkharā khurkhurā yā kharādhārā^h, arbay behar iñchā-nichā yā ikhar-khā-bar^h.* [kharādhārāhat^h.
- SHĀ'GED-NESS, *n.* the state of being shagged—*Roñāñrā-pan^h, jhabrā-pan^h, behar-pan^h.*
- SHA-(GREEN', *n.* (*P. sagri*) a kind of leather made of the skin of a fish—*Kimukūt*—*Banāyā hūf māsyāchārma, kamāyā wā banāyā hūf māchālī kā chām.*
- SHĀKE, *v.* (*S. secacan*) to agitate, to make to totter or tremble, to throw down or away, to weaken, to cause to doubt or waver, to be agitated, to totter, to tremble; *p. t. Shōōk; p. p. SHĀK'EN*—*Hilānā^h, larzanā yā jumbish-ā^h, jhatkinā yā jhār-dalā^h, kam-zor yā kam k., past-himnat k., hīnā^h, thartharānā^h, larzanā—Dulānā dolānā wā dahlānā, kaupīnā jhikornā wā jhijhornā, dānā chhornā dūr-k. jhārnā wā jhatkīrnā, nīrbal-k. hāikā-k. wā ghatānā, sūkān-wit k., dola^h, dagdagīnā dagmagīnā dalmalanā hallulanā wā talmalānā, kīmpnā.*
- SHĀKE, *n.* agitation, concussion, vibratory motion, motion of hands elapsed, a trill—*Jumbish, tazatzul, larzish, dast bāsī yā nī musāfīcha ke waqt hāthū kī jumbish, larānā yā margūl—Hīkī dūhī wā dōl, āndolan, kāmīp kāmīpān kaupkānpī dagmagīhat wā thartharā, hīthī milāne ke samay hāthūn kā jhatkā, gītānī gītānī kārīr wā swam-SHĀK'EN, n.* one that shakes—*Hīlānā n^h, dolānā n^h, hīlāwan-hār^h.* [kāmīp.
- SHĀK'ING, *n.* a vibratory motion, concussion—*Larzish, jumbish yā tazatzul—Kāmīp kāmīpān kaupkānpī thartharā wā thartharāhat, āndolan jhūlāw hīlāw dōlāw wā hīlāloīā.*
- SHĀLE, *n.* (*S. scel*) a husk, clay-slate—*Chhīlkā baklā yā bhūsi^h, ek bhānt kā patthar^h.*
- SHĀLL, *r.* (*S. secal*) an auxiliary and defective verb used to form the future; *p. t. Shoult—Yāh mustaqbil kī ulāmat hai—Bhuvishyatkālmānūchakakriyāvivibakti.*
- SHAL'LOON', *n.* a slight woollen stuff made originally at Chalons—*Ek bhānt kā unī kaprā jo pahīle-pahāl Shālōng mēn banā thā^h.* [pansoi^h.
- SHĀL'LOP, *n.* (*P. chaloupe*) a small boat—*Ek chhofī nām^h, dōngī^h, dēngī^h, dōngā^h.*
- SHĀL'LOT'. See ESCH'LOR.
- SHĀL'LOW, *a.* (*S. seylet*) not deep, not profound, superficial; *n.* a place where the water is not deep; *v.* to make shallow—*Pā-yāh yā pāc-āh, nā-amāg yā kam-amāg, khām yā kam; n. pā-yāh yā pāc-āh; v. chhīchhlā k^h, uthlā k^h—Uthlā wā chhī-chhlā, gūth uttān agambhīr wā agambhīr, kacchēhā hāikā wā alp; n. char, retāl, retī, gūth-bhūmī, uttāmābhūmī.* [Gādhatā se, agambhīratā se.
- SHĀL'LOW-LY, *ad.* with little depth—*Uthlāi se^h, chhīchhlāi se^h, pāc-ābi se, pā-yābi se—SHĀL'LOW-NESS, n.* want of depth—*Uthlāi^h, chhīchhlāi^h, hāikāi^h, pāc-ābi yā pā-yābi—Gādhatā, agambhīratā, uttāmātā, agambhīryā.*
- SHĀL'LOW-BRAINED, *a.* empty-headed, silly, foolish—*Tihī-dināg, kam-aql yā nā-dān, be-waḡif yā ahmaq—Buddhīhīn wā smyamastak, nīrbodh wā alpabuddhī, mūṛh mūrkh jar wā ajnā.*
- SHALM, SHAWM, shām, *n.* (*Ger. schalmec*) a kind of musical pipe—*Ek bhānt kī mūrli bansī bhānsī yā bānsī^h.*
- SHĀM, *r.* (*W. sion*) to trick, to cheat, to delude; *n.* trick, fraud, false pretence; *a.* false, pretended—*Dhokhā d^h, buttā d^h, thagnā dhāñdhāl-k. chhālnā yā kāvā-d^h; n. dhokhā^h, kaput chhāl yā buttā^h, dhāñdhāl pākhanā pekhnā savāṅg orhar bhagal bhagāl banāwat yā dīklāwat^h; a. jhūthā^h, savāṅgī yā ūpar-se-dekhnē-kā^h.*
- SHĀMBLES, *n. pl.* (*S. camel*) a place where butchers kill or sell meat—*Mazbah, manhur, maslakh, qannāra yā qinnāra—Saunikasthān, saunasthān, saunavikrayasthān, sūnā, sūnā.*
- SHĀM'BLING, *n.* (*scamble*) the act of moving awkwardly; *a.* moving awkwardly—*Ku-ḡhab chāl^h, bhaddī chāl^h; a. ku-ḡhab chāl chalne-w^h, bhaddī chāl chalne-w^h.*
- SHAME, *n.* (*S. scama*) the emotion excited by the consciousness of guilt or by the exposure of what ought to be concealed, the cause of shame, reproach, disgrace; *v.* to make ashamed, to disgrace—*Sharm hayā hijāb sharmāndagī sharmāndagī gīrat khajlat khijālat yā inḡāl, mījib-i-sharm yā bā-is-i-hayā, 'ar yā waamat, khīfūt fazāhat rusāt yā rū-siyāhī; v. sharmānda yā sharmānda k., zālī be-'izāt yā ruswā k.—*

Lajjā lā wā vrīrā, lajjāhetu wā lajjākāraṇ, apamān wā kalaṇk, apratishṭhā; v. lajjit k. lajjānwit-k. wā lajjwānā, apamān wā apratishṭhā k.

SHĀME'FUL, *a.* disgraceful, ignominious — *Ma'yūb yā mazmūm, ruswā fazih yā sharm-āwar* — Lajjākar wā kirtināsak, apamānakar wā akirtikar.

SHĀME'FUL-LY, *ad.* disgracefully, ignominiously — *Ma'yūbi yā ruswā se, tafzih zillat yā sharm-āwar se* — Lajjākararūp se, apamān wā apamānakarabhā se.

SHĀME'LESS, *a.* destitute of shame, impudent — *Be-sharm yā be-hayā, be-gairat yā gushākh* — Nirlajj, lajjāhīn alajj wā vilajj. [— Nirlajjātā se. lajjāhīnatā se.

SHĀME'LESS-LY, *ad.* modestly, impudently — *Be-sharm se, be-gairati yā gushākh se*

SHĀME'LESS-NESS, *n.* want of shame, impudence — *Be-sharmā, be-gairati yā be-hayās* — Nirlajjati, lajjāhīnatā.

SHĀME'ER, *n.* one that makes ashamed — *Sharmānda yā sharmānda k.* w. — Lajjit k. w.,

SHĀME'FACED, *a.* modest, bashful — *Sharm-rū yā sharm-sār, hijāb-rū* — Muṇhehor saṅkochi wā lajjāwān, lajjī lajjāsīl wā lajjawān.

SHĀME'FACED-LY, *ad.* modestly, bashfully — *Sharm-rū yā sharm-sār se, hijāb-rū se* — Lajjā wā lajjāsīlati se, salajjātwa saṅkochi wā vrīrā se.

SHĀME'FACED-NESS, *n.* modesty, bashfulness — *Sharm-rū yā sharm-sār, hijāb-rū* — SHĀMOIS, shāmōi. See CHAMOIS. [Lajjāsīlati, vrīrā saṅkochi wā lajjā.

SHĀM'Y, *n.* leather made of the skin of the chamois — *Ek qism ki pahārī bakri ki taigār khāl* — Ek prakār ki pahārī chheri ki banāi hui khāl.

SHĀM'ROCK, *n.* the Irish name for a three-leaved plant — *Ti-patigā ghāṣ*.

SHĀNK, *n.* (*S. sceince*) the part of the leg from the knee to the ankle, the large bone of the leg, a leg or support, the long part of an instrument — *Phillī, pinṛī narhar yā nālī, tāng taigri yā thek, dandī*.

SHAPE, *v.* (*S. scyppu*) to form, to mould, to make, to adjust, to suit; *p. p.* SHĀPED or SHĀ'PEN — *Banānā dandiyānā yā dand-bāndhū^h, garhnā yā dhātū^h, karnā^h, sādhnā yā thik-k^h, thik-h, thik-ānā bhānā ban-pāyā yā phabnā^h.*

SHAPE, *n.* form, external appearance, pattern — *Nūrāt, shakl, namūna* — Ākār wā dāul, ākrti wā rūp, ādarā wā pratimūrti.

SHAPE'LESS, *a.* wanting regularity of form — *Be-dand, ku-dand^h, b-d-qat^h, bad-ustūb, bad-andām, be-shakl* — Kurūp, virūp, aporūp, angār.

SHAPE'LY, *a.* well formed, symmetrical — *Khush-andām yā tarah-dār, khush-dand bā-qarīnā yā khush-qat* — Sudand surūp wā rūpawān, ākarsuddhā suddhākār wā sammitarūp.

SHĀPEŚMITR, *n.* one who undertakes to improve the form of the body — *Wah shakhs jo badan ki shakl ko durust karne kī zimma lēū hai* — Wah jan jo sarir ke ākār ko suandar karne kā birā uṭhātā hai.

SHĀRD, *n.* (*S. secard*) a fragment of an earthen vessel, the shell of an egg or a snail — *Thikrā thikrī khapri siktā yā siktī, ande gā ghoṅghe kī khulrāi yā khapri^h.*

SHĀRD'ED, *a.* having sheathed wings — *Qilāf-dār dūne n., khulrāi yā khapri^h ke bhitār ke dūne w^h.* — Koshasthapakshawān, koshaniveśitapakhshayukt.

SHĀRD'BÖNE, *a.* carried along on scaly wings — *Qilāf-dār dūnōn ke bal jāne w. yā urne w.* — Koshasthapaksh ke bal jāne w. wā urne w.

SHĀRE, *n.* (*S. sear*) a part, a portion, an allotment, a dividend, a part contributed, the blade of a plough which cuts the ground; *v.* to divide, to partake with others, to have part, to cut — *Juz, hissa, bahsh, bahra yā bahrā, chandā^h, phāl^h*; *v. lay-sim k., shavākat rakhnā yā hissa k., sharik h., kūtū^h* — Bhāg, aṇṇ, vibhāg, bhūṭ, behrī bihrī wā pattī, phal phār wā torī; *v. bhāg k. wā bāṇṭā, bhūṭ lenā wā auron ke sath bhog-k. sahabbhāgi bhāgi wā aṇṇ h., katurā.* [sahabhāgi, aṇṇi.

SHĀR'ER, *n.* one who shares — *Qasim, bahhrāt, hissa-dār, sahīm* — Bāṇṭwāiyā, bhāgi,

SHĀR'ING, *n.* participation — *Shavākat, shirkat, hissa-dārī* — Sahabhog, sahabhukti, sājhā.

SHĀRE'BÖNE, *n.* the bone which divides the trunk from the lower limbs — *Peṛū kī had-dī^h.*

SHĀRK, *n.* a voracious sea-fish, a greedy artful person; *v.* to play the petty thief — *Nihang, makkār harraf dagā-bāz yā furchi*; *v. duzdī k.* — Hāngar grūh makar wā nakrarāj, thag dhūrtā-jan wā kapatī-vyakti; *v. chori k.*

SHĀRK'ER, *n.* an artful person, a petty thief — *Farchi makkār yā harraf, chor^h* — Chhālī kapatī wā dhūrtā jan, chotī wā hathlapak.

SHĀRK'ING, *n.* trick, petty rapine — *Dhokhā butti yā chhal^h, hath-lapak yā chorī^h.*

SHĀRP, *a.* (*S. searp*) having a keen edge or fine point, not blunt, not obtuse, acute, quick, acid, shrill, eager, severe, fierce, painful; *n.* an acute sound; *v.* to make keen or acute, to play thievish tricks — *Dam-dār nok-dār noklā yā nuklā, āb-dār, burrān, tez-tez-fahm tez-ziln yā zirak, jald chālāk zūd-fahm yā be-dār-dil, turah, bā-rik, sar-garm mushtāg yā ārzū-mand, sukht, durusht yā tund, pur-dard pur-takht yā dard-angez*; *n. tez āwāz, zir*; *v. burrān āb-dār hadd yā tez k., dagā-bāzi duzdī yā uṭhāt-giri k.* — Tikshṇa tikshṇadhār tikshṇāgra suchyagra wā aniyarā, chokhā,

painā, tikhā prakhar tīva kusāgramati kusāgrabuddhi vidagdha wā tīvabuddhi, chauskas chaūkannā chatpatiyā phurtilā sīghrakarnā sīghrakārī wā sīghragrāhi, khattā katū wā amlā, patlā wā karkas, laulin utsuk wā atyākānkshī. arundt kathin nudra wā duhsah, vyagra ugra wā pruchand, pirākar pirājanak wā dukkhamay; *n.* udātta-sawar, udātta, uchhaswar; *v.* chokhā painā tikhī tikshṇa wī prakhar k., bathlapa-kī wā chori k.

SHARP'EN, *v.* to make or grow sharp—*Tez k. yā h., noklī k. yā h., nok-dār k. yā h., dārkh d^h, ternā^h, painānā^h, chokhānā^h, bāph-rakhnā^h, dam-dār dh-dār yā burra^h k. yā h., sār dharnā^h—Tikshṇa tikshṇadhār tikshṇāgra aniyārī painā chokhī wā prakhar k. wā h.*

SHARP'ER, *n.* a tricky fellow, a cheat, a rascal—*Chhakke-panje-bāz, uchakkā yā^h, harām-zāda mun dak dagā-bāz wāl-i-mardum-khor yā pāji—Dhūrta, vanchal* khat durjan duritnā dushitajan wā pāpātma.

SHARP'LY, *adv.* keenly, acutely, severely—*Tezi se, burrish se, sakhtī turshī yā tun-* —
Tīvatī wā prakharatī se, tikshṇatā wā tikhāī se, kathinatā wā ugratā se.

SHARP'NESS, *n.* keenness of edge or point, acuteness, quickness, severity, painfulness—*Ab-dārī dam-dārī burrish yā nok-dārī, tezi tez-fahmī tez-zihnī yā zirakī, jultī kī zāl-fahmī yā bedār-dilt, sakhtī durashtī yā shiddat, pūr-dardī yā daed-an-* —
Dhārā tikshṇatī chokhāī paināī kāt bāhī wā tikshṇāgratī, tikhāī buddhitiksh-ā wā tikshṇabuddhitwa, sīghratī chatak wāī chatak wāī vidagdhātī nipunatā wāī dhisikshmatā, kathinatā tīvatā tīgnatā wā ugratā, sakashtatwa wā pīrājanakatā.

SHARP'SET, *a.* hungry, ravenous, eager—*Gorsani yā gorsina, mar-bhakā^h, sar-gar yā mushlāq—Bhukhā wā kshudhātur, atik-budhūt wā kshudhāpīrit, laulin utsuk wā atyākānkshī.* [drishṭī, kākadriṣṭī, sukshmatā rsi.]

SHARP-SIGHT-ED, *a.* having quick sight—*Tez-nazar, tez-niyāh—Tikshṇadrishṭī, tīva-*

SHARP'VIS-AGED, *a.* having a sharp countenance—*Tez-rū, paine munh kā^h, patle munh kā^h.* [buddhī, sīghrabuddhī, sukshṇabuddhī.]

SHARP'WIT-TED, *a.* having an acute mind—*Tez-fahm, zāl-fahm, zahin, zirak—Tikshṇa-* SHAST'ER, *n.* a Hindoo sacred book—*Shāstar^h—Śāstra.*

SHAT'TER, *v.* (D. *schatteren*) to break into pieces, to dissipate, to disorder; *n.* a broken piece, a fragment—*Tuke-ṭuke k. yā h^h, phailīnā yā urā-d^h, darham-barham mustarib kam-zor abtar yā bimār k.; n. tukrā^h, chūr^h—Chūrchūr k. wā h. chaknī-chūr-k. wā h. bahukhapdās-k. wā h. sahasrakhapdās k. wā h. wā khapdākhapd-k. wā h., urānī wā chhiharīnī, astavyast asthīr vyākul aswasthī wā rogī k.*

SHAT'TER-Y, *a.* not compact, loose of texture—*Jhirjhirā^h, patlā yā bhurbhurā^h.*

SHAT'TER BRAINED, *a.* disordered, giddy—*Mutarib parashān abtar be-qarār yā darham-barham, sar-gashda garī sāhit gūlīl yā be-kharar—Aswasthī astavyast wā avyavasthit, chhānchal asthīr lol pramādi anavasthī wā alhīr.*

SHAVE, *v.* (S. *scaveo*) to cut or pare off with a razor, to cut in thin slices, to strip, to pillage; *p. p.* SHAVED or SHAVEN—*Hajamat-k., phānk yā phānkī banānā^h, chhīnā^h, lānā^h—Mūnṛp mupdan k. wā kshaur k., katarā wā katari banānā, chhīn lenā wā mūnṛ lenā, lūt-lenā wā lūt-pāt-k.*

SHAVE'LING, *n.* a man shaved, a friar—*Mundā yā mūnṛlā shakhs, darvesh yā qalandar—Mūnṛlī wā mūnṛlī jan, vairagī yogi wā samyāsī.*

SHAV'ER, *n.* one who shaves, a plunderer—*Hajjīm, luterā^h—Nāū nāī nāpīt mundak wā kshaurakārī, dīkū dakait wā lūt-pāt-k. w.* [lan^h, chhīlkā^h.]

SHAVE'ING, *n.* a thin slice pared off—*Phānk^h, phānkī^h, katurā^h, katari^h, tukrā^h, chhī-* SHAWI, *n.* an article of dress—*Shāl—Un kā prīvaran wā uttariya.*

SHAWM. See SHALM. [wā nārī ke arth meṇ] strivāchak wah.

SHE, *pr.* (S. *seo*) the woman, the female—*Wah, (ba-mā'ni 'uwar yā zan ke)—Wah [strī]* SHEAF, *n.* (S. *seaf*) a bundle of stalks, any bundle or collection; *pl.* SHEAVES—*Antī pilā yā gairā^h, kōt gathīā gathīhar gathīrī motrī gathīyā yā pulindā^h.* [barānā^h.]

SHEAF, *v.* to make sheaves—*Antī yā pilā banānā^h, gathīrī yā motrī banānā^h, pulindā* SHEAVE, *v.* to bring together, to collect—*Ekuthā-k^h, batornā^h.*

SHEAVED, *a.* made of straw—*Khar ghās yā phīs kā banā huā^h.*

SHEAR, *v.* (S. *seeran*) to clip or cut from the surface, to cut down, to reap; *p. t.* SHEARED or SHORE; *p. p.* SHORN—*Katarnā^h, kātā^h, launā^h.*

SHEAR'ER, SHEAR'MAN, *n.* one who shears—*Katarnē w^h, kātne w^h, launē w^h.*

SHEARS, *n. pl.* an instrument with two blades—*Mīqrāz, qānchī, katarnī^h.*

SHEATH, *n.* (S. *sceth*) a case, a scabbard—*Gilāf, miyān yā niyām—Kosh kōs puṭ peśī khol wā ghar, khargakosh wā kāthī.*

SHEATHS, *v.* to put into a sheath—*Miyān yā niyām meṇ k., gilāf-k., miyān-k., niyām-k.—Koshasth k., kāthī meṇ k. wā kāthī meṇ rakhnā.*

SHEATHLESS, *a.* without a sheath—*Be-gilāf, be-miyān, be-niyām—Koshahīn, kōsāsū-nyā, binā khol wā kāthī kā.* [khol banne w., koshasadriṣ.]

SHEATHY, *a.* forming or resembling a sheath—*Gilāf banne w., gilāf sū—Kosh kōs wā*

SHĒATH'WINGED, *a.* having cases over the wings—*Ġilāf-dār daine w.*—Koshasthapa-kshawān, kosasthapakshaviśiṣṭ.

SHĒD, *v.* (S. *seeden*) to pour out, to let fall, to scatter, to let fall the parts; *p. t.* and *p. p.* **SHĒD**, *—Dhālānā dhālānā dhalkānā yā bahānā^h, girānā jhārnā yā chūānā^h, phailānā^h, jhārnā girnā chinā tapaknā yā bahnā^h.* [*chūānē w^h*]

SHĒD'DER, *n.* one who sheds—*Dhālne w^h, dhalkāne w^h, bahāne w^h, girāne w^h.*
SHĒD, *n.* (S. *sead*) a slight building or covering—*Chhappar^h, khaprā^h, usārā yā osārā^h, chhān^h.* [*makā, chamkila, bharkila, diptimān, dyutimān.*]

SHĒĒN, **SHĒĒN'y**, *a.* (S. *sciene*) bright—*Roshan yā raushan, tāb-nāk, nūrānī*—**CHASHĒEN**, *n.* brightness, splendour—*Roshni tāb-nāki tāb-dāri yā tāb, jalwa tajalli yā dar chshānī*—*Ujjwalatī jhalak chamkāhat wā chamchānāhat, jagjagūhat bharak prap dyuti wā prakās.*

SHĒĒ'P, *n.* (S. *seep*) an animal—*Gospand, bhar^h, bheri^h, mesh^h.*

SHĒĒ'ISH, *a.* like a sheep, bashful, timorous—*Gospand-sirat yā gospand-ke-mānind, sh-māla sharm-gīn mahjūb yā nazar-chor, khāif buz-dil yā kam-jurat*—*Meshāsil wā na-naswabhāv, muñh-chor sañkochī atilajjāsīl atilajjāwān janabbūt wā sabhābhit, dā-poknā kāyar kādar wā hadiyāthā.*

SHĒĒ'ISH-LY, *ad.* bashfully, timorously—*Ījāb sharm-gīn yā nazar-chorī se, buz-dil yā ramida khoī se*—*Sañkoch atilajjāsīlatā wā meshāsīlatā se, dāpokenpan kādar-pa hadiyāthā kādarī kādarī wā kātaratā se.*

SHĒĒ'ISH-NESS, *n.* bashfulness, diffidence—*Ījāb gospand-siratī sharm-gīnī yā nazar-chorī, buz-dilī yā ramida-khoī se*—*Sañkoch atilajjāsīlatā muñh-chorī wā meshāsīlatā, dāpokenpan kādarpan hadiyāthā kādarī kādarī wā kātaratā.* [*k.*]

SHĒĒ'IBITE, *v.* to practise petty thefts—*Hath-lapak^h, halki chori^h, khāif duzdī*
SHĒĒ'HIT-ER, *n.* a petty thief—*Hath-lapak^h, hālā-chor^h, khāif-duzdī.*

SHĒĒ'ĪCOT, **SHĒĒ'FOLD**, *n.* an inclosure for sheep—*Bher-sar^h, bher-sulā^h, bheron kā bārā^h*—*Meshāsāla, meshasthān, meshālay, meshavraj.*

SHĒĒ'ĪCOK, *n.* a hook for catching sheep—*Bher pakayne ke liye aūkā-wālī chhar yā l-gāh^h, chhar yā laggi jisnē aūgi lagi rakhi hai aur jis se bherēn pakarī jāti hai^h.*

SHĒĒ'ĪMSTER, *n.* a feeder of sheep—*Bheri-hārā^h, bheri-hārī^h, gujriyā yā guñre-riyā^h, chupān, gulla-bān, shubān*—*Meshapāl, meshapālak, mesharakshak, mesha-poshak.*

SHĒĒ'ĪKFE, *n.* a modest, diffident look, a wishful glance—*Ījāb-chashmī, karoshma-nazari*—*Sañkoch kī chitawan, premakāṭkshapit wā prem kī tircchī chitawan.*

SHĒĒ'ISHEAR-ER, *n.* one who shears sheep—*Bheron kā roñān yā ūn katarne w^h, bheron kā roñān kārne w^h*—*Meshalom katarne w.*

SHĒĒ'ISHEAR-ING, *n.* the shearing of sheep—*Bheron kā roñān yā ūn katarne^h, bher-muirān^h*—*Meshalomakarttan, meshalom kā katarne.*

SHĒĒ'STEAL-ER, *n.* one who steals sheep—*Bher-chor^h, gospand-duzd*—*Meshahartā, meshahārī, meshāpahārak.* [*chorī^h*—*Meshachaur, meshaharān, meshāpnūr.*]

SHĒĒ'STEAL-ING, *n.* the crime of stealing sheep—*Gospand-duzdī, bher-chorī^h, bher kī SHĒĒ'WALK*, *n.* pasture for sheep—*Bher-wās^h, bheron ke chuarne kī jagah^h, charā-gāh i-gospand*—*Meshachārānabhūmī.*

SHĒĒER, *a.* (S. *scir*) pure, clear, unmingled; *ad.* clean, quick, at once—*Sirf, sāf, khālī*; *ad. sif, jalb, yak-ā yak yā yak-bārgi*—*Kewal, swachchha, nira wā suddha*; *ad. swachchha, sīgtra, ekā-ekī wā jhatm.*

SHĒĒER-LY, *ad.* at once, quite, absolutely—*Yak-ā yak yā yak-bārgi, bi-l kull yā sar-basar, mahz yā mutlaqan*—*Ekā-ekī wā jhatpat, sampurnarūp se, nitānt.*

SHĒĒET, *n.* (S. *scyte*) a large piece of linen or cotton cloth, as much paper as is made in one piece, any thing expanded; *v.* to cover as with a sheet—*Chaddar chidar yā furd, kāgaz kā tukhti, koi shai jo phaili ho*; *v. ipar se orhānā dhānpnū yā dhānk-nā^h*—*Pallī orhni orhni dohar dupattā dupṭī ekpātā wā pichhaurī, tāw, koi vastu jo phailī wā pasari ho.*

SHĒĒTING, *n.* cloth for making sheets—*Chaddar banāne ke liye kuprā, chādar yā furd banāne kā kuprā*—*Pallā orhan orhni dohar dupattā dupṭī wā ekpātā banāne kā kuprā.* [*niche ke konnī meñ bāndhā rakhi hui^h.*]

SHĒĒT, *n.* (Fr. *écoute*) a rope fastened to the lower corners of a sail—*Rassā jo pāl ke*

SHĒĒ'TAN-CHOU, *n.* the largest anchor in a ship—*Barā langar^h, mahā-langar^h.*

SHĒĒ'EL, *n.* (H.) an ancient Jewish coin—*Ek qism kā qadīm Yahiūi sikkā*—*Ek prakār kī purānī Yihūdīya mudrā.* [*chakrī^h, chakai^h.*]

SHĒĒ'DRAKE, **SHĒĒ'DUCK**, *n.* a kind of wild duck—*Ek qism kī jaṅglī bat, chakwā^h.*

SHĒĒLF, *n.* (S. *scylfe*) a board fixed on supporters for holding any thing, a sandbank or ledge of rocks in the sea; *pl.* **SHĒĒLVES**—*Tāq tabaqā yā tabqā, char^h*—*Tūñ nā-gadant argarā wā bhāndariyā, retī retal wā saikat.*

SHĒĒLY, *a.* full of hidden banks or rocks—*Char yā retī se bharā hui^h, chāṭṭānōn se bharā huā^h, uthlā^h, chhichhlā^h.*

SHĒLVĒ, *v.* to place on shelves, to slope—*Tāq par yā tabaqa par rakhnā, nishēb yā nashēb k.*—*Tānir* nāgadant wā argare par dharmā, dhālū dhilwān wā pātuk h.

SHĒLVING, *p.* a. sloping, inclining—*Dhālū yā dhilwān^h, nishēb yā nashēb*—*Pātuk, pravan wā jhuktī*—*huā^h, uhlā pai-talū yā chhichhlā^h.*

SHĒLVY, *a.* full of banks or rocks, shallow—*Karārōn charōn yā chātānōn se bharā*

SHĒLL, *n.* (S. *scel*) the hard covering of any thing; *v.* to strip of the shell, to take out of the shell, to cast the shell—*Khulrūi^h, chhikā^h,³post, khaprohi^h, kachkupi^h, baklā^h, gishr, khopri^h, sip^h, spt^h, sadaf, sankh^h, kaurā^h, kauri^h, ghōighā^h, muhra, khol^h; v. chhilkā yā baklā udhernā nikālū yā ukhānū^h, chhilkke bakle klaprohi yā sip meñ se nikālū^h, khulrūi yā chhilkā phe^hknū yā utarnū^h.*

SHĒLLY, *a.* abounding with shells—*Sankhoñ sipōn yā kauriyōn se bheri^h hu^h.*

SHĒLL-FISH, *n.* a fish invested with a shell—*Khol-dār yā sakht chhilkē dār machhlī, sip-dār machhlī*—*Kambuvāsi, kambustha, kambusthamatsya, kambukayuktajantu, khol wā kare chhilkē se mañi huī wā ghūri huī machhlī.*

SHĒLL-MEAT, *n.* food consisting of shell-fish—*Gizā jo sip-dār machhlī kī banti hai, khānā jo khol-dār yā sakht chhilkē-dār machhlī kī banti hai*—*Āhar wā bhojan jo kambusthamatsya wā kambuvāsi kī banti hai.*

SHĒLL-TEIL, *n.* (S. *seyl*) a cover, protection, security; *v.* to cover, to protect, to take or give shelter—*Nāga, panāh, amn salāmāt himāyat yā hifāzāt; v. sāya d. yā k., himāyat k., panāh lenā yā panāh d.*—*Ār ot chhāñw chhat chhāñ wā chhapar, bachāw wā rakshā, āsray āsrayan wā āsray; v. chhupāñ lūkinā gopān-k. wā āpnā, bachānā wā rakshā-k., āsray-lenī āsray-lenī āsray-d. wā āsray-d.*

SHĒLL-TEIL-LESS, *a.* destitute of shelter—*Be-panāh, be-ār*—*Nirāsray, anāsray, āsrayahin, nihsāray, nihsāray.* [sarapadāyuk.]

SHĒLL-TEIL-Y, *a.* affording shelter—*Panāh-bāñsh, panāh-dih, himāyat-dih*—*Āsrayadātā.*

SHĒND, *v.* (S. *seendān*) to ruin, to injure, to disgrace; *p. t. and p. p.* **SHĒNT**—*Bār-bād d. yā k., kharāb qā kharāb k., zalil be-izāt be-harmat yā ruswā k.*—*Nashī k., bigūñi wā burā-k., apāñnā apratishthā wā akīrti k.*

SHEPHERD, *shepherd*, *n.* (S. *sheep, hyrle*) one who tends sheep, a swain—*Chaupān galla-bāñ pas-bāñ yā shabāñ, chaupāñi juwāñ*—*Gariyā gariyā bherihārā bherihārā meshapālāk meshapāl mesharakshak mesharakshī wā meshaposhak, charwāñ grāmyajun gāwār wā guñwē.* [rakshīñ, meshapālī.]

SHĒPHERD-ESS, *n.* a female who tends sheep—*Bheri-hārīñ^h, bheri-hārīñ^h*—*Mosha-*

SHĒPHERD-ISH, *a.* like a shepherd, pastoral—*Pās-bāñ-sirāt yā galla-bāñ ke minind, chaupāñi dīñ dīghīñ yā rostāñ*—*Meshapālās-wabhāv meshapālāsīl wā gariyō-ke-sāñrās, meshapālāsambadhlī wā grāmya.* [Sharbat.]

SHĒRBET, *n.* (P. *sharbat*) a drink composed of water lemon-juice and sugar—*SHĒRD*, *n.* a fragment. See **SHARD**—*Tukrā^h, chār^h, purzā.*

SHERIFF, *n.* (S. *seir, gerefa*) an officer who administers the law in each county—*Zil kā hākim*—*Rājyanīyamaprawartak, nirayapīdāprawartanādhlīkārī.*

SHERIFF-ALTY, **SHERIFF-DOM**, **SHERIFF-SHIP**, **SHERIFF-WICK**, *n.* the office or jurisdiction of a sheriff—*Zil ke hākim kī 'ahda 'amal yā 'alāya*—*Rājyanīyamaprawartakapad, rājyanīyamaprawartakādhlīkār, nirayapīdāprawartanādhlīkārī kī pad wā adhlīkār.* [malyaviśesh, drākshisurāviśesh.]

SHERRIS, **SHERRY**, *n.* (Xerez) a kind of wine—*Ek gism kī awjārī sharāb*—*Drīkshā-SHEW*, *shō.* See **SHOW**.

SHERBO-LETH, *n.* (H.) the criterion of a party—*'Alāmat-i-guroh, nishāñ jis se ek jamā'at kī tamiz dīñrī se hotī hai*—*Sākhālukshāñ, pakshalakshāñ, chihna wā liūg jis se ek sākhā wā jathe kī pahchāñ dīñre sākhā wā jathe se ho sakā.*

SHERLD, *n.* (S. *seyl*) a piece of defensive armour, defence; *v.* to defend—*Sīpar, muhāfazat panāh himāyat yā hifāzāt; v. himāyat k., dast-jirī k., pushtī-d., mustah-kam yā mustahkim k.*—*Dhāl phālī pharī pharak phalak wā charuñvārāñ, bachāw rakshā āsray wā ār; v. bachāñā, rakshā k.*

SHIFT, *v.* (S. *seyftan*) to change, to alter, to transfer, to find some expedient; *n.* a change, an expedient, an artifice, a woman's under linen garment—*Badal-dāñnā badl-d. badalū yā badal-jāñī, tabdīl k. yā h., mustaqat k., tadbīr yā chāre k.; n. tabdīl yā tabaddul, tadbīr chāra yā 'ilāj, hikmat fitrat fareb hila-hawāla yā hila, qamīs-i-'aurāt*—*Phirnā wā phernā, palatāñ palat-d. wā parivartan-k, sthāñtār wā sthāñtār k., yatn upay wā yukti k.; n. parivartan wā paltañ, upay yatn yukti gati wā abhyupay, ghāñ chhāl kapāñ tīlbāl wā vyapades, strīyōñ kī bhītārī jhūk.*

SHIFTER, *n.* one who shifts—*Dagā-bāz, hila-hawāla-k. w., hila-sāz, hila-gar, dhokhe-bāz*—*Chhālī, kapāñī, tīlbāl k. w., chhālbal k. w.*

SHIFTING, *n.* act of changing, evasion, fraud—*Tabdīl yā tabaddul, hila hila-sāzī hila-lāzī mugākata yā bahāna, fareb yā dagā-bāzī*—*Parivartan palatāñ wā palat-d., tālmatol urāñjhañ tīltāñlī wā urāñ, chhadnā chhāl kapāñ wā dhokhā.* [tirahit.]

SHIFT-LESS, *a.* destitute of expedients—*Be-tadbīr, be-chāra, be-'ilāj*—*Nirupay, yuk-*

- SHI'LING**, *n.* (S. *scilling*) a silver coin, twelve pence—*Ek qism ká simi sikka, áth-áne yá áth áne ke qurib*—Ek prakár ká rūpyamudrá, áth áne wá áth-áne-ke-lagbhag.
- SHIN**, *n.* (S. *scina*) the fore part of the leg—*Nari^h, nali^h, philli ki haad^h, pesh-i-saq.*
- SHINE**, *v.* (S. *scinan*) to be bright, to glitter, to be glossy, to be eminent, to give light; *p. t.* and *p. p.* **SHONE** or **SHINED**—*Roshan yá rauxhan h., darakhshán yá tabáh h., áh-dár muhré-dár yá jalwa-gar h., mashhár namúd sar-táj mumtáz yá mu'allá h., lámi^h yá shu'le-war-h.*—Chamakná, jagmaginá jhalakná wá laukná, chikni h., prasiddha námi wá yási h., prakásamán, diptimán dyutimán prabháwán kántimán wá prakási h.
- SHINE**, *n.* fair weather, brightness, lustre—*Súkhá mausim yá be-adr aur be-ándhí-páni ká mausim, roshni yá áh-dári, raunaq jilá jalwa yá áh táb*—Nirmulalín wá sudín, dyuti jhalak chamak wá jagmagilát, prabhá wá prakási.
- SHIN'ING**, *p. a.* bright, splendid, illustrious—*Roshan rauxhan yá táhín, darakhsháh raunaq-dár jalwa-gar yá mu'ir, mashhár rauntáz yá mu'allá*—Dyutimán chamaktá-hui laukta jhalaktá jagmagitá diptimán dedipyamán kántimán wá prakásamán, pratápi atibhāswi pratāpawán wá sōbhamán, námi prasiddha yási wá kirtimán.
- SHIN'ING-NESS**, *n.* brightness, splendour—*Roshni áh dári táb-dári yá tajallí, raunaq yá jalwa*—Jagmagilát chamachamāhat dyuti wá dipti, prakás bhāyak pratāp kánti wá prabhá.
- SHIN'Y**, *a.* bright, splendid, luminous—*Mu'ir roshan yá rauxhan, raunaq-dár yá jalwa-gar, táhín táb-dár tábanda darakhsháh shu'le-war yá lámi*—Chamakta laukta jagmagitá jagmagá diptimán wá dyutimán, pratāpamán pratāpi wá prabháwán, prakásamán kántimán dedipyamán virājamán wá dyutamán.
- SHIN'NESS**. See under **SHY**.
- SHIN'GLE**, *n.* (Ger. *schindel*) a thin board for covering houses, round loose stones; *v.* to cover with shingles—*Ghar pātne ke liye lakri ki patari^h, gol gol pathhar yá kankar^h; v. lakri ki patariyon se pātā^h.*
- SHIN'GLES**, *n. pl.* (L. *cingo*) r. disease—*Kachh-dál^h, dād^h.*
- SHIP**, *n.* (S. *scrip*) a large vessel for sailing; *v.* to put into a ship, to transport—*Jaház, samandar ki kishí; v. jaház par-charháná jaház-men-bharná yá jaház-par ládná, jaház par le-jádná*—Pot vrihanauká vrihattarapi wá arnavayán; *v.* pot wá vrihanauká-par-charháná vrihattarapi-men-bharná wá arnavayán-par-ládná, pot wá vrihanauká par karko le-jádná. [kisanavay, sab náv.
- SHIP'PING**, *n.* ships collectively—*Bahr, jaház, sab-jaház*—Potasuníh, naukásuníh, nau-SHIP'BOARD, *n.* a plank of a ship, a ship—*Jaház ká takhta, jaház*—Pot wá vrihanauká ká phalak wá kúñh ká patari, pot arnavayán wá vrihattarapi.
- SHIP'BOY**, *n.* a boy who serves in a ship—*Ek larká jo jaház men kám kartá hai, ek larká jo jaház par-markar kartá hai*—Ek larká wá chhokrá jo nauká par kám wá sevá kartá hai. [vrihattarapiñūnya.
- SHIP'LESS**, *a.* without ships—*Be-jaház*—Potasūnya, naukārāhit, arnavayānāsūnya.
- SHIP'MAN**, *n.* a sailor, a seaman—*Mulláh, jaház-i-dínni khalási yá kishí-bán*—Potavā-hak naukāvīlak wá nauchīlak, návik samudrag samudraginí wá samudragayí.
- SHIP'MASTER**, *n.* a master of a ship—*Ná-ghulá, sahīb-i-jaház*—Naukāpati, nauswímí, naukāsawmí, naukāthipatí.
- SHIP'MENT**, *n.* the act of loading a ship—*Jaház ki bojhai yá bhará, jaház men bharná, jaház par ládná*—Nauká ki bojhai wá bhará, náv ko bojhai wá bharná, naukārō-pai, naukāpraveśan.
- SHIP'MON-ey**, *n.* a tax for sitting out ships—*Jaházon yá bahar ke taiyār karne ke liye mahsúl*—Pota wá nauká prastut karné wá sajāno ke nimitta kar.
- SHIP'WRECK**, *n.* the destruction of a ship on rocks or shallows; *v.* to destroy by dash-ing on rocks or shallows, to be cast away by the loss of a ship—*Jaház-shikani, gar-i-jaház, nūv-tor^h; v. chhattānōh yá reti par takrāne se bar-bān k. tabáh-k. yá toriá, jaház-shikani yá gar-i-jaház se tabáh-h. yá sáhil par phenk-diya-jānā*—Naubhāug, naukābhāug, naukābhājun, naukánis; *v.* naubhāug k. wá chhattān sūla wá char-āli par takrāne se tor-dínná wá nashit k., naubhāug naukābhāug wá naukánās se nashit-h. mārā-phirná wá samudratāt par phenkí jāna.
- SHIP'WRIGHT**, *n.* a builder of ships—*Jaház-sāz, jaház yá kishí bunāne-wālā baphtā*—Naukākār, naukānirmātā, naukārak, nauká banāne wālā baphtā.
- SHIRE**, **SHIRE**, *n.* (S. *scir*) a county—*Zil' yá zil', chuklā^h.*
- SHIRE'WOTE**, *n.* a county court—*Zil' ki 'adulat*—Chakle ká kachahri.
- SHIRK**, *v.* (shark) to practise mean tricks—*Hila-havāla k., hila-sāzi k., hila-havāla yá hila-sāzi se gurez k., khirak-jinā^h, safuknā^h, sikul-jinā^h*—Tilmaṭol k., chhal k., tilmaṭol karke dūr rahni wá bhāgná.
- SHIRT**, *n.* (Dan. *skjorte*) a man's under garment; *v.* to clothe as with a shirt—*Qamis, kurtá, kurta; v. qamis yá kurtá pahiráná*—Antarvastra, antarvasan, bhitar ká aṅgarkhá; *v.* antarvastra antarvasan wá bhitarí aṅgarkhá pahināná wá pahirāná.

SHIRTLESS, *a.* wanting a shirt—*Be-qamīs, be-kurtā*—Antarvasanahin, antarastraarahit.
SHITTAL, **SHITRIM**, *n.* a kind of wood—*Ek qism kī lakri*—*Ek bhāntī kī lakri*, ek prnkār kī kāth.

SHIVE, *n.* (D. *schiff*) a slice, a splinter—*Phōuk chaktī yā tukrā^h, chailī yī khapāch^h*.

SHIVER, *v.* to break into many small pieces, to tremble, to quake; *n.* a fragment—*Tukre-tukre-k. chūr-chūr-k. chaknā-chūr-k. tukre-tukre-h. chūr-chūr-h. yā chuknā-chūr^h, thartharānā shiharnā yā halhulanā^h, kāipnā kāipnā yā kapnā^h; n. tukrā^h, chūr^h, purza, reza.*

SHIVERING, *n.* the act of breaking into pieces, the act of trembling—*Tukre-tukre k. yā^h, tharthari thartharahat kampāhat kāipkāpī kapkāpī hūhūrahāt yā phurphurī^h*.

SHIVERY, *a.* easily falling into pieces, incompact—*Churhurā^h, bhurbhurā^h*.

SHOD, *n.* a train of metallic stones—*Pilizzi pattharon kā silsilā*—Dhātumayapras-tara-sreṇī, dhātu ke pattharon kī sreṇī.

SHODSTONE, *n.* a small metallic stone—*Ek chhotā filizzi patthar*—*Ek kshudra dhātu-mayaprasar, ek chhotā dhātusanbandhi pishān.*

SHOAL, *n.* (S. *seal*) a crowd, a multitude, a shallow; *v.* to crowd; *a.* shallow—*Gol, jhūnū^h, cher^h; v. bhār-jānū^h, pat-jānū^h, chhā-jānū^h; n. uhlā^h, chhichhlā^h—Samūh, saṅghāt wā ugh, retī ret gālbahūmī wā bilū-kā-thek.*

SHOALY, *a.* full of shoals or shallows—*Char yā retī se bhārā huā^h, charhā^h, thalhā^h—Gālbahūmīpūrī, uttābahūmīpūrī.*

SHOCK, *n.* (Fr. *choc*) a violent collision, conflict, concussion, offence, a pile of sheaves of corn; *v.* to shake by violence, to encounter, to offend, to pile sheaves—*Sabina āsēh yā zarh, jung mugābala yā qazīya, tukkar^h, ranjish barhamī yā be-zārī, galle kī āntiyōn kā ambār; v. dhakkā d^h, mugābala k., barham-k. nā-riz-k. be-zār-k. ranj-d. yā mutanāfir-k., āntiyōn kī ambār tadā yā tādā lagānā—Dhamak chot chapet āksanikakshobh wā āghāt, jhugrā tāntī larī yudhā jhūmūt mārāmārī wā muth-bher, dhakkā, bībhatsives^h rosh wā atushī, sasyastambarī sasyastavakachitī wā anāj kī āntiyōn kī rūsi; v. dhakkā-mārni tukkar-mārni wā āksanikakshobh k., sūmū wā sūmūnā k., rusht-k. roshit k. wā aprasanna-k., anāj kī āntiyōn kī rāsi-k. wā anāj kī āntiyōn kī dher-lagānā.*

SHOCKING, *p. a.* extremely offensive, disgusting—*Nihūyat wulshat-angez nā-pasand zabih zisht yā karīh, nafrat-angez nā-guwar yā nā-guwar*—Atyapriya ativipriya arachir trāsajanak wā atushīkar, bībhatsakar bībhatsajanak kutisī garhya wā ghri-ṇotpadak.

SHOCKINGLY, *ad.* offensively, so as to disgust—*Barham nā-rāz be-zār yā mutanāfir karnē ke taur se, nafrat-angez se—Rushtroshit wā aprasanna karnē kī riti se. bībhatsajanakā-se arachījanakātā-se kurhāne-kī riti se wā man-ko-bhagāne-kī riti se.*

SHOCK, *n.* (S. *sceaga*) a rough dog—*Jhalrā kuttā^h*.

SHOE, *n.* (S. *sevo*) a covering for the foot; *v.* to furnish with shoes, to cover the bottom; *p. t.* and *p. n.* **SHOED**—*Jūtā^h, jūtī^h, pā-posh, kafsh, uāl; v. nā-lāhādnā nāl-lagānā nāl-lhōknā yā nāl-bandī k., talī dhāpnā^h—Charnapādūkī, pādūkā, pīdapā, pādātārā, charanātārā, khuratārā; v. pādūkayukt-k. sipādūk-k. pādūkabandhan-k. wā khuratāpnayukt-k., peñdī peñdī talbetī wā talā dhāpnū.*

SHOEBY, *n.* a boy who cleans shoes—*Ek larā jo jūtā sāl kartā harī, larā jiskā kām jūtī jhūne-pōichhūe kā hotī hai^h. [rā yā chhotā jūtā pahīnāne kā sīng^h.*

SHOEING-HORN, *n.* a horn for putting on a shoe—*Jūtā pahīnāne kī sīng^h, kuchh sañk*
SHOELESS, *a.* destitute of shoes—*Be-jūtī, be-jūtā, be-kafsh, be-pā-posh, be-nāl—Pādūkā-hīn, nīlpādūk. [Pādūkakar, charmakār, charmār.*

SHOEMAKER, *n.* one who makes shoes—*Kafsh-doz, kafsh-yar, morhī^h, chamār^h—SHOESTRING*, *n.* a string or riband to tie a shoe—*Jūtī yā jūte kī dorī^h, jūte ko pāw meñ bāndhne kī dorī^h. [ne kī dorī^h.*

SHOOTY, *n.* a string or riband to tie a shoe—*Jūte kī rassī^h, jūte ko pāw meñ bāndh*
SHOG, *n.* (shock) a violent concussion; *v.* to shake, to agitate—*Barā dhukkā^h, bhārī takkur^h; v. hilānā^h, dolānā yā dulanā^h.*

SHOOTING, *n.* concussion, agitation—*Dhakkā yā takkar^h, hilān yā dulan^h.*

SHONE, *p. t.* and *p. n.* of *shine*—*Shine kā mīzi-mutlaq aur mazi-mutlīf alai-hi yā fī-i-mutlīf—Shine kā sāmīnyābhūt aur pūrpakriyā wā pūrvakālikakriyā.*

SHOOK, *p. t.* of *shake*—*Shake kā mazi-mutlaq—Shake kī sāmīnyābhūt.*

SHOOT, *v.* (S. *sceotan*) to discharge as from a bow or gun, to strike or kill with any thing shot, to send out, to emit, to germinate, to sprout, to grow rapidly; *p. t.* and *p. n.* **SHOT**—*Chalānā yā chhornā^h, goli-mārni goli-se-mār-dālnā bān-mārni bān-se-mār-dālnā yā jo kuchh chhorā yā chalāyā jay us se mārni yā mār-dālnā^h, phailānā yā pheiknā^h, nikālnā^h, ugnā yā jamnā^h, panapnā kalīyānā phabaknā nikālnā ugnā ho-utnā yā phūtnā^h, barhnā^h.*

SHOOT, *n.* the act of shooting, a young branch—*Chalānā yā chhornā^h, karīl kuil ankur pallav killā kanāvā yā nat-dāl^h.*

SHŌŌT'ER, *n.* one who shoots—*Chalāne w^h, chhorne w^h, tīr-andāz, gol-andāz, gul-chulā^h*—Gulikāprakshepak, śarapakshepak, bān chhorne w., golī chulāne w.

SHŌŌT'ING, *n.* act of discharging as from a gun—*Bandūq-bāzī, barq-andāzī, tīr-andāzī, sāyādī*—Golī chalānī, bān chhōrnā, gulikāprakshep, gulikāsān, śarapakshepan, vānamokshan, golī wā bīn se aher wā ākhet k.

SHŌP, *n.* (*S. sceppa*) a place where things are sold, a place where mechanics work : *v.* to frequent shops—*Dūkān yā dukān, kār-khāna : v. dūkānoñ yā dukānoñ par āyā-jāyā-k., dūkānoñ kī āmad-raft k.*—Panyasālā vikrayasālā panyavithī vithī vithi wā panyavithikī, śilpasālā wā śilpagrih ; *v.* panyasālāoñ vikrayasthānoñ wā panyavithiyoñ ko āyā jāyā k. [*hotā hai yā kiyā-jāta hai^h*]

SHŌP'BOARD, *n.* a bench on which work is done—*Ek chankī yā patori jis par kam*

SHŌP'BOOK, *n.* a book of accounts—*Hisāb kī kitāb, bahī^h, khātā^h, khātā-bahī^h, dūkān kī bahī.* [*yā^h, modī^h, sūb^h*—Panyasālālikhikārī, panyāvij, krayavikrayopajivī.

SHŌP'KEEP-ER, *n.* a trader who sells in a shop—*Dūkān-dār, dukān-dār, dūkānī, bunī-*

SHŌP'LEFT-ER, *n.* one who steals from a shop—*Dūkān kī chizon kā chor, dūkān ke ashād kī chor k. v.*—Vikrayasāsthiadravyapahartā.

SHŌP'TICK, *a.* low, vulgar—*Kamīna yā pust, pījī yā multazāl*—Nich, adham wā kutsit.

SHŌP'MAN, *n.* one who serves in a shop—*Dūkān-dār kā nankar yā chākar*—Panyasālihdhikārī kī sevak, vikrayasālā kī sevak.

SHŌRE, *n.* (*S. score*) the coast of the sea—*Sāhil, lah-i-daryā, samundar kā kanāra yā kināra, kanīra yā kināra, lob*—Tat, tīr, kūl, velī, samudratīr, samudratat, samudrānt. [*re-dār*—Tatayukt, karīre w., nīrīre w., sāfir, kūlyukt.

SHŌRED, *a.* having a bank or shore—*Karīre-dār, sāhil-dār, lob-dār, kanāre-dār, kinā-*

SHŌRT'LESS, *a.* having no shore, boundless—*Be-sāhil be-lah be-kanāra yā be-kināra, be-intihā li-intihā yā be-hadd*—Tīrahīn tatānīya wā akūl, anant wā āpārimit.

SHŌRY, *a.* lying near the coast—*Sāhil par vāyī yā manzī*—Samudratatānikatasth, samudratatāmanipavartī.

SHŌRE, *n.* (*D. schoor*) a prop, a buttress : *v.* to prop, to support—*Pushla yā pushlī, thēk^h : v. thēk-d^h, chāp yā sahārā-d^h*—Chūp, stambh khambh khambhī tēkan wā thūmī. [*yakriyā wā pūrvakālikakriyā.*

SHORN, *p. p.* of *shear*—*Shear kā mazī-ma'tūf'alai hī yā jī'l-i-ma'tūf*—Shear kī pūr-

SHŌRT, *a.* (*S. scort*) not long in time or space, scanty, deficient, narrow, brittle : *n.* a summary account ; *ad.* not long ; *v.* to abbreviate, to fail, to decrease—*Kotāh yā mukhtasar, kam yā qalīl, qasir maqsūrā yā zāl, tang, nūzūk yā bārik : n. khlāsa, ikhtisār, mukhtasar bayān : ad. kam, qalīl : v. mukhtasar k., qasir yā nūqis-k., kam-k.,*—Chhotā laghu hraswa alp nūā thiṅgā thumkā alp wā adirgh, thōrī, nyūn lūn wā anupayukt, saṅkarā sakarī saṅket saket saṅkīrṇ wā avistīr, bhūrbhūrā bhaṅgṇ wā sabhaṅg ; *n. sār, saṅkshēp, sīrasūgrah ; ad. alp, adirgh, hraswa ; v. saṅkshēp-kī, chhotā-k., wā nyūn-k., thōrī wā nyūn h., ghatnā.*

SHŌRT'EN, *v.* to make or become short, to abridge—*Kam k. yā h., mukhtasar k.*—Chhotā nyūn alp hraswa wā adirgh k. wā h., ghatnā.

SHŌRT'LY, *ad.* briefly, quickly, soon—*Ikhtisār-se yā mukhtasārān, jald, bā-zūlī*—Saṅkshēp-men avistīrnapīr-se alpasabdōn-men wā thōre-men, śighra, jhapṭ wā thōrīber-men.

SHŌRT'NESS, *n.* the quality of being short—*Kotāhī, tanqī, qillat, qasir, kamī, ikhtisār*—Chhotāī, laghutāī, hraswatāī, alpatāī, adirghatāī, kshudratāī, nyūnatāī, hinatāī, nātipan, thiṅgūpan, avistīrnatāī, avistīr, saṅkshiptī. [*kā^h, chand-roza.*

SHŌRT'NĀT-ED, *a.* having little time to run—*Thōrī rahne w. yā tikne w^h, thōre dinōñ*

SHŌRT'HAND, *n.* a short method of writing—*Mukhtasar-nawīst, hurf-i-ishārā yā mukhtasar se likhnā*—Saṅkshiptāksharalīkhan, saṅkshiptāksharalipī, saṅkshiptākshar.

SHŌRT'LIVED, *a.* not living or lasting long—*Nā-pāc-dār, kam-zist, qalīlu-l-hayāt, kam-ūmr*—Alpāyū, alpāyū, alpakālik, achirasthāyī, achirajivī, adirghajivī, kshanasthāyī.

SHŌRT'LY, *n.* one of the lower or false ribs—*Niche kī yā jhūthī pusi yā paistī^h*

SHŌRT'SIGHT-ED, *a.* unable to see far—*Kotāh-nazar, kam-nazar, nazdik-bīn, kotāh-bīn*—Alpadrīshṭī, adirghadrīshṭī, alūrādarśī, adirghadarśī.

SHŌRT-SIGHT'ED-NESS, *n.* defect of sight—*Kotāh-bīn, kotāh-nazari, kam-nazari, nazdik-bīn*—Adīradrīshṭī, alpadrīshṭī, adirghadrīshṭī. [*laghukati, laghusarir.*

SHŌRT'WAST-ED, *a.* having a short body—*Kotāh-kamar, kotāh-jism, kotāh-badan*—

SHŌRT'WIND-ED, *a.* affected with shortness of breath, having a quick respiration—*Ziqū-n-nafas-zada yā ziqū-n-nafasī, haiphaīl^h*—Duhśwāsī wā śwāsārogapirīt, saṅkahi saṅkī wā śwāsākrīchehhragast.

SHŌRT'WINGED, *a.* having short wings—*Chhote dāne w^h, kotāh-par*—Laghupaksh.

SHŌRT'WITTED, *a.* simple, not wise—*Sūda-lūh, nā-dān kam-aql yā be-wuqif*—Bholā bhōrī wā bhōndū, alpabuddhī wā matilūn.

SHŌT, *p. t. and p. p.* of *shoot* : *n.* act of shooting, a missile weapon, small globules of lead, flight of a missile weapon, a marksman or one who practises shooting—*Shoot*

kā māzi-mutlaq aur māzi-mutlūf : *alai-hi yā f'l-i-mā'tūf* ; *n. chhornā chalanā yā chhūt^h, golā yā golī^h, chharre^h, golē golī bān yā chharre kī tappā yā pallā^h, gul-chalā^h*—Shoot kī sāmānyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

SHOOTING, *a. having ejected spawn, sprained—Aulē nikāl-kar^h, tarā-huā khiskā-huā* [chandi, lekhtā gintī wā gānā^h.
morchā huī yā morch-khāyā-huā^h.

SHOT, *n. (Fr. shot) a charge, reckoning—Kharch yā kharij, hisāb—Vyay behri wā* SHOT FREE, *n. free from charge, uninjured—Kharij yā kharch se bari, be-nugsān yā be-zarar—Vyayamukt, akshat abāt wā anāhat.*

SHOULD, *shūl, p. t. of shall—Shall kī māzi-mutlaq—Shall kī sāmānyabhūt.*

SHOUGH, *shōk, n. (shock) a shaggy dog—Ek jhabrā kuttā^h.*

SHOULDER, *n. (S. sculder) the joint which connects the arm with the body, the upper joint of the fore leg, a prominence ; v. to put on the shoulder, to push rudely—Dosh yā shām, kisi jinwar kī aglī tūng ke upar kī girah, tūchāt yā unchāi^h ; v. dosh yā shūne par rakhnā, be tamizī yā be-bihāzi se dhakelnā yā thelnā—Kāndhā kāndh kāndhī mōnīhā mōbhā pukhaurā skandh bhujasikhar wā bālmūl, kisi pasu wā jantu kī aglī tūng ke upar kī jor sandhī wā gūth, ubhār wā tūchā-bhag ; r. kāndhiyānū arthāt kāndhe wā kandhe par rakhnā wā dharnā, kuśilatā se dhakel-d. wā*

SHOULDER-BELT, *n. a belt crossing the shoulder—Portālā^h, dūb^h, [thel-d.*

SHOULDER-BLADE, *n. the bone of the shoulder—Katif, kīf, pakhawre yā kāndhe kī hadlā^h—Skandhaphalak.*

SHOULDER-CLAPPER, *n. a bullift, one who uses great freedom with his friends—Dostekī yā nū' adalat ke hukm ko tāmil k. w., nihāyat be-takalluf dost—Kachahri kī chapeisi, paramamūra wā bari helimeli.*

SHOULDER-KNOT, *n. a knot worn on the shoulder—Jhabhā^h, phundnā^h.*

SHOULDER-SLIP, *n. dislocation of the shoulder—Kūndhe kā sarkāw^h, jor se kandhe kī sarak-jinā yā nkhaj-jinā^h.*

SHOUT, *v. (S. scrofen) to utter a loud cry ; n. a loud cry—Jay-jay-kār k. w., talkārā^h, pukārā^h, chilla^h ulhā^h, nā'ra k., khurosh yā khurosh k., āwāz-d., wālwalā mawhā-nā ; n. jay-jay-kār^h, talkār^h, pukār^h, wālwalā, nā'ra, nā'ra-zan—Jayakolāhul k., mahānād k., mahāghosh k., kolāhāl-k., chitkār k., chitkār k., mahādhwani k., mahāśabd k. ; n. mahādul, mahādhwani, mahāghosh, mahāśabd, kolāhāl, chillāhat, chitkār, chitkār.*

SHOUTER, *n. one who shouts—Jay-jay-kār k. w., nā'ra-zan, nā'ra-kash, wālwalā mawhānē w.—Jayakolāhulakārī, mahānādakārī, kolāhulakārī, chitkārakārī.*

SHOUTING, *n. a loud cry—[Shout jo ism hai uske mā'ne dekho]—[Shout jo sānjhū hai uskā arth dekho.]*

SHOVEL, *v. (S. scufan) to push ; n. a push—Dhakelnā^h, thelnā^h, relnā^h, pelnā^h, tālnā^h, dhakelnā^h, dhakke-d. ; n. dhakke^h, relā^h, pelā^h, rel-pel^h, thelnā^h, dhakel^h.*

SHOVEL, *n. an instrument with a handle and broad scoop ; v. to throw with a shovel—Hatthā^h, kulehhu^h, karehhu^h, bel, belcha, dōhrā^h, dābā^h ; v. hatthe dōhre dābā yā kulehhu se phēknā^h.*

SHOVEL-BOARD, *n. a board on which a play is performed by sliding metal pieces at a mark—Ek takhta jis par log is tar se khelte hai ki jilzi tukron ko ek nishān par khiskā-kar chālātē hai—Ek patari jis par log is rīti se khelte hai ki dhātū ke tukron ko ek laksh par khiskākar chālātē hai.*

SHOVEL-LER, SHOVEL-BOARD, *n. a bird—Ek qism kī chiriyā—Ek prakār kī chiriyā.*

SHOW, *v. (S. searion) to present to view, to exhibit, to prove, to teach, to direct, to bestow or confer, to appear ; p. t. SHOWN ; p. p. SHOWN—Dikhānā dikhānā yā dekhnā^h, numāyān-k. zāhir-k. yā āshkāri-k., sābit k. yā dalālat k., kahānā bolnā batānā yā batānā^h, hidāyat k. yā rāh dikhānā, bakhshnā, mā'ām h.—Lakhnā wā sujhān, prakāś k. pragat k. wā pratyaksh k., thābirnā nishchit k. nirmā-k. nirdish-k. wā siddh-k., samjhnā bijhānā sikhānā sikhānā wā jānānī, path-batānā wā mārgapradarsan-k., karnā wā denī, jān-pānā dikhā-d. wā dikhā-d.*

SHOW, *n. a spectacle, display, exhibition, external or superficial appearance, hypocritical pretence, plausibility, action, phantom, pomp—Tāmāshā did manzar yā nazārā, ishār yā namūl, numā-dāri inkishāf yā numāish, bāharī yā uparī sūrat, hila yā bahānā, zāhir-dāri yā zāhir-numāi, adā, numāi-i-be-būd yā sūrat-i-wahmī, tumtūrāq ihtishām hashnat yā shaukat—Kantuk līlā kutūhāl wā kīrī, dikhāwā dikhā wā dekhāw, dikhāw wā prakāśan, ābhās wā ābhā, chhadnā vyapadē wā orhar, satyābhās wā satyāśādrīyā, bhāw wā mudrā, dhokhā chhāyā wā apachchhā-yā, tūptāt dhūmdhām thātī wā ādambar.*

SHOW'ISH, SHOW'Y, *a. splendid, gaudy, ostentatious—Durafshān durakhshān munir yā rannaq-dār, nāfis 'umda tāb-dār yā zarq-barqī, khud-numā fakkhār yā fākhir—Atisobhan wā atidarāsān, bhārkilī chātkilā wā rangilī, tūmtāmī wā ādambarī.*

SHOW'BEAD, *n. bread presented in the ancient Jewish sanctuary—Roti jo Yihudiyon ke maydis mein chaphāi jāti thī—Roti jo Yihudiyon ke pūnyasthān mein chaphāi jāti thī.*

SHOWER, *n.* (*S. secur*) a fall of rain or hail, a copious fall, liberal distribution; *v.* to water with a shower, to bestow liberally, to rain in showers—*Jhapṛ yā jhisi^b, bārān, inqisam-bā-sukhāwat*; *v. shorbor yā tar-k, bārānā^b, bārānā^b*—Lahdar jhapus jhakorā dhārāsār wā dhārāsapāt, vrishti āvrishti wā barkhā, udārātāpūrvakavi-bhig wā udārātā se bāitnā; *v. bhijāna bhigonā wā odā-k, dālmi wā udārātā se bāitnā, vrishti-h. jhari-bāndhnā wā jhariyānā.*

SHOWER-LESS, *a.* without showers—*Be-jhapi, be-jhisi, be-jhakorā, be-bārān*—Dhārāsāra-hin, vrishtisūnya, hin jāyī wā jhakore kā. [varshik wā vrishtimān, bārātī.

SHOWER-Y, *a.* abounding with showers, rainy—*Bārishā, bārānī*—Bahuvrishti varshuk **SHRANK**, *p. t. of shrink*—*Shrink kī māzi-mutlaq*—Shrink kī sāmnūyaldhūt.

SHRED, *v.* (*S. scradian*) to cut into small pieces; *p. t. and p. p.* **SHRED**; *n.* a small piece cut off, a fragment—*Dhajji k^b, pash-pash-k, katarā^b, tarāshnā, porza-purza k, tukre-tukre k^b; n. tarāsha yā rca, porza wasalcha yā pārchu*—Dhajji urānī, dirghakhandas k.; *n. kataran wā katan. khand wā tukra.*

SHREDDING, *n.* that which is cut off—*Tarāsha. katarā^b, katan^b, tukrā^b.*

SHREW, *shrū, v.* (*S. aggran*) to curse; *n.* a peevish brawling vexatious woman—*Hadī yā bulā chāhnā, lūant k.; n. chirchiri aur jhaprālū aurat*—Amāigal wā anisht chāhnā, śāp d., abhishāp d.; *n. karkasā, kuśilā, kaṭusilā, chipchiri aur kalahakārī stri.*

SHREW, *a.* vexatious, sly, sagacious—*Taklif diḥ yā dil kharāsh, harif āiyāra yā robāh-bāz, zirak yā zakān*—Dukhāī pipjānak dukhakar wā kleśad, chatur siyānā sayānā dhūrtā wā vid ydha, tikshnabuddhi dūradārī wā sukshmadbuddhi.

SHREW'LY, *ad.* vexatiously, sagaciously—*Taklif-dih āzār-dihī yā dil-kharāshī se, zāraki jirāsāt yā tez-fahmī se*—Kleśadhyakatwā wā pīrājānkatā se, chaturāī siyānpān siyānpān sayānpān vidagdhātā chaturātā chāturyā vichakshnātā wā buddhipakwatā se.

SHREW'NESS, *n.* cunning, archness, sagacity—*Hin-bāzī mukhārī yā fīrat, robāh bāzī hīrjat āiyāri yā āiyār-pau, tez-fahmī jirāsāt yā zirakī*—Chaturātā chaturāī syānpān sayānpān wā kutīlatī, dhūrtā wā dhūrtatā, vichakshnātā buddhipakwatā vidagdhātā wā buddhikshnātā.

SHREW'ISH, *a.* peevish, petulant, clamorous—*Tuṇk mizāj, zūl ranj yā gustākḥ, shor-k. w. yā gangūā*—Chirchirā, jhanjhanā jalālā bathlī karkas wā jhanjhanīyā, kolā-halakārī wā hūk-pukīr māhānē-w.

SHREW'ISH-LY, *ad.* peevishly, clamorously—*Zūl-ranjī yā tuṇk-mizājī se, gangūā tuar se yā shor se*—Chirchirāḥat jhanjhanāḥat karkasātā wā jalālāḥat se, hūk-pukīr kolāḥat wā hūk-pukīr se.

SHREW'ISH-NESS, *n.* petulance, frowardness—*Zūl-ranjī yā tuṇk-mizājī, zūl gustākḥī yā shokḥī*—Chirchirāḥat jhanjhanāḥat wā vakrasīlatī, bath bathlāpān karkasāyā karkasātā wā avimayātā. [Vesmanakal, hūgūlikā, chikkā, dūā.

SHREWMOUSE, *shrū'mūse, n.* (*S. servaura*) a small animal—*Ek chhotā jān-var*—

SHRIEK, *v.* (*Sw. shriku*) to utter a sharp shrill cry; *n.* a sharp shrill cry—*Chikḥnā, chikḥnā^b, kikiyānā^b, kākānā^b, chikḥ-mānā, chingḥārānā^b, chingḥārānā^b; n. chikḥ, chingḥārā^b, sant, chikḥāḥat^b, kikiyāḥat^b, kīk^b*—Chitkār k., chitkār k.; *n. chitkār, chitkār.*

SHRILL, *a.* (*Sw. skoerl*) uttering an acute sound, piercing, *v.* to utter an acute sound—*Bārīk yā mihū, tez; v. bārīk mihū yā tez āwāz k.*—Karkas wā patlī, karnakatū karnavedhak wā karnavedhī; *v. karkas wā patlī sād k., karkasawar k., karnavedhakaswar k.* [karnavedhakatwā se, katutī se, karkasātā se, ūchē awar se.

SHRILL'LY, *ad.* with a shrill sound—*Tiz-āwāzī se, āwāz kī bārīkī se*—Karkasawar se,

SHRILL'NESS, *n.* the quality of being shrill—*Tiz-āwāzī, āwāz kī bārīkī, bārīkī*—Karkasātā, karnavedhakatwā, katutā.

SHRIMP, *n.* (*Ger. schrumpp*) a small crustaceous animal, a dwarf; *v.* to contract—*Jhīgā chingḥī jhīgawā yā chingḥā^b, bāwā bānā bānḥat yā bāman^b; v. sikorā^b, sametnā^b.*

SHRINE, *n.* (*S. scrin*) a case in which something sacred is deposited—*Muqaddas chizōn ku zarf, zarf-i-tabarrukāt, dargah, mazār*—Pūnyadravyādhār, pavitradravyādhār, pūnyadravyāyatan, devatāyatan, devāyatan.

SHRINK, *v.* (*S. scrincan*) to cause to contract, to contract itself, to shrivel, to fall back, to withdraw, to recoil; *p. t.* **SHRUNK** or **SHRUNK**; *p. p.* **SHRUNK** or **SHRUNK'EN**—*Sikornā sametnā sikorwānā yā samitnā^b, sikurnā^b, smitnā yā baturnā^b, thahaknā dignā yā katrānā^b, haṭnā yā taṭnā^b, hadiyānā hāchaknā palatnā palat-ānā yā palā-khīnā^b.*

SHRINK, *n.* contraction, corrugation—*Sinaṭ simlūw yā sikorā^b, sikor sikorūw yā jhurī^b.*

SHRINK'ER, *n.* one who shrinks—*[Shrink jo mastar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il banā-lo]*—*[Shrink jo dhātu hai us se kartvīyachakāsābd banā-lo wā kartā kī arth jān-lo.]* [sikor^b, sikorūw^b.

SHRINK'ING, *n.* the act of drawing back—*Hadiyāḥat^b, haṭwā^b, haṭnā^b, katrānā^b, dignā^b,*

SHRIVE, *v.* (S. *scriban*) to hear at confession; *p. t.* **SHRÖVE**—*Qusür yā gunāh ká iqrār smnā*—Pāpaswikārasavay k., pāpaswikār sumā.

SHRĪT, *n.* confession made to a priest—*Pir ke pās ká iqrār, pādri ke rū-ba-rú ká iqrār yā ishār*—Āchāryya ke nikāṭ ká pāpaswikār, dharmopadesak ke sūnne ká aparādhawikār.

SHRĪVET, *n.* a confessor—*Wah pīr jiske pās yā sāmne gunāh qabūl karēn*—Pāpaswikār-rasrotā, wah āchāryya jiske pās wā sūnne aparādhi apnā āsarādhi swikār karni, doshā-śravagurni. [Doshawikārasamay, pāpaswikārasamay.]

SHRÖV'INA, *n.* the festivity of Shrove-tide—*Qusür yā gunāh qabūl karne ká waqt*—**SHRÖVE'TIDE**, **SHRÖVE'** **TÜS DĀY**, *n.* the time of confession, the day before Ash-Wednesday—*Qusür yā gunāh qabūl karne ká waqt, 'Isāigun ke chille ke pahle din ke pesh-tar ká din*—Aparādhawikārakāl doshawikārasamay wā pāpaswikārasamay, Isāigun ke chālā din ke upavās ke prathamadivas ke pūrva ká diyās.

SHRĪVTEL, *v.* to contract into wrinkles—*Sikornā^h, sametnā^h, jhūrī dālnā^h, sikarnā^h, sukarnā^h, samitnā^h, simatnā^h, batnā^h, samit-jānā^h, batn-jānā^h, jhūngurnā^h, chūngurnā^h*.

SHRÖUD, *n.* (S. *scrud*) a shelter, a cover, the dress of the dead; *v.* to shelter, to cover, to clothe, to dress for the grave—*Panāh yā sāya, lifūfa zimu gūlāf yā sar-posh, kafan*; *v. panāh d., chhipnā^h yā dhāpnā^h, pahinā^h, kefnā^h tal-fū-k. yā tū-hiz-k.*—Āśray, ār dhaṇmā dhaknā ohār bethan wā āchchhadan. śavavastra śavavasan śavaparidhān wā śavāchchhadan; *v. āśray d., lukānā mīnidnā dhāpnā^h māpnā^h māpnā^h wā āchchhadan k., ophānā wā pahirānā, śavavastra śavavasan wā pretavastra meṇ lapetnā.*

SHRÖÜS, *n. pl.* ropes extending from the masts to the sides of a ship [the singular form is also used in the same sense]—*Jahāz ke mastūd ke rasse jin se mastūd khayā rahtā hai aur pāl chaphṭā yā chaphṭī hai, labrān*—Naukūpak ke rasse jin se naukūpak khayā rahtā hai aur pāl chaphṭā wā chaphṭī hai. [ksādhāyak.]

SHRÖÜY, *a.* affording shelter—*Panāh-bukhsh, panāh-dih*—Āśrayād. āśrayādāyak, ra-

SHRÜB, *n.* (S. *serot*) a bush, a small tree; *v.* to clear of shrubs—*Jhār yā jhārī^h, būṭā yā ek chhotā per^h*; *v. jhār yā jhārī dūr-k. yā nikāl-dālnā^h.*

SHRÜBER-Y, *n.* a plantation of shrubs—*Jhār-bārī^h*. [jhār jhārī yā būṭe sā^h.

SHRÜBY, *a.* full of shrubs, like a shrub—*Jhārigoṇ jhārōṇ yā būṭōṇ se bhārā huā^h.*

SHRÜB, *n.* (Ar. *shurban*) a liquor composed of spirits acid and sugar—*Ek qism kī sharāb jismēn khatā^h aur chinī paṛī rahtī hai*—Ek prakār kī madirā jismēn khatā^h aur chinī paṛī rahtī hai.

SHRÜD, *v.* to draw up the shoulders, to contract; *n.* a contraction of the shoulders—*Kāndhā-hilānā kandhā-jhārū^h yā morhe chaphānā^h, sikornā^h sametnā^h yā chaphānā^h; n. shāna-kushī, kandhā jhārū^h, kandhā hilānā^h*;—*n.* Skandhokarshay, skandhikmūchan. [—Shrūk kī pūrpakriyā wā pūrvakālikakriyā.

SHRÜNK, **SHRÜNK'EN**, *p. p.* of *shrink*—*Shrink ká māzi-mat'āf'alai-hi yā f'āi-mat'āf'*

SHÜVDER, *v.* (Ger. *schauern*) to tremble with fear or aversion; *n.* a tremor—*Khauf yā nafrat se thartharānā*; *n. thartharī^h, thartharāhat^h, kōpkōpi^h, kōpkapi^h, dal-dalāhat^h, halhālī^h*—Blay wā ghṛnā se kāpnā wā thartharānā, roṇā^h khayā h., harharānā.

SHÜF'FLĒ, *v.* (S. *scufan*) to throw into disorder, to confuse, to change position, to evade fair questions, to struggle, to move with irregular gait; *n.* the act of shuffling, a trick—*Be-tartīb k., abtar k., darham-barham yā zer-zabar k., zabān-badalnā hila-harānā k., hila-bāzī k., fitrat-harānā yā sāf-jarāh se gurez k., jidd-o-jahd mihnat yā koshish k., latpatātī chalnā^h*; *n. abtar yā zer-zabar k., chakar-makar hila-bāzī hila-harānā fitrat yā robāh-bāzī*—Ayyavasthīk. wā garbar-kar-d., astavyast wā agarbagar k., ulatpulat wā ulatpultā k., tālmātōl-k. bāt-khā-jānī bāt-phernā bāt-banīnā vak-chāl-k. wā apālāp-k., dāupdhūp-k. hāth-pānw-mīrnā wā udyog-k., matāktā-chālānī kacchaktā-chālānā wā pānw-ghasitātī chālānā; *n. ulatpulat wā agarbagar, tālmātōl tūlātūlī vākelhāl chhadna wā uranjhān.*

SHÜF'FLER, *n.* one who shuffles—*Ulat-pulat k. w^h, tālmātōl k. w^h, tālmātōliyā^h, tūlū-hilā^h, mūhil, chakar-makar k. w^h, robāh-bāz, bāt pherne w^h, bāt banīne w^h.*

SHÜF'FLING, *n.* confusion, trick, irregular gait—*Be-tartīb^h darhami-barhami yā abtarī, hila-bāzī chakar-makar hila-harānā fitrat yā robāh-bāzī, latpatātī chāl^h*—Agarbagar ghāṇmēl khichīrī garbar wā samūśāraṇ, tālmātōl tūlātūlī chhadna wā uranjhān, matāktā-chāl wā pādāspdhān.

SHÜF'FLING-LY, *ad.* with irregular gait—*Matāktī chāl se^h, latpatātī chāl se^h.*

SHÜN, *v.* (S. *scunio*) to avoid, to decline—*Bāz-rahnā parhez-k. kanārē-rahnā rū-gar-dān-rahnā kanārē-k. kanārē-h. iktirāz k. yā ijtīnāb k., iktirāz i'rtāz inkār yā ghaflat k.*—Dūr bhūgnā taluī alag-rahnā kaniyānā barānā bilagnā phatakūnā wā katrā-jānā, nakarnā wā aswikār-k.

SHÜN'LESS, *a.* unavoidable, inevitable—*Lā-buld yā zarūr, chār-nā-chār lā-radd nā.*

guzir ná-gurez gair-munkim-l-frir muqarrar shartí yá khowáh-na-khowáh—*Atal wá aniyárya, amet awasyabhavaníya awasya awasyak wá awarjaniya.*

SHŪT, *v.* (*S. sciltau*) to close, to confine, to prohibit, to exclude, to contract; *p. t.* and *p. p.* **Suŭt**—*Band k. yá h., mahás-k. quid-k. yá muqayut-k., musdiut k., khárij k. mahárún-k. yá báz-rakhná, mutthi b'ind'ná*—*Lagari bherui michná bhiraná münd-ná dená marna utbāghná-lagari bhirui michná utbāghná wá mündná, atkáná wá kárigár meñ dālná, rūndhaná n-káná wá chhenkná, bíhar-k. níkálná níkálná wá nisár-ná, mutthi bāndhi lená.*

SuŭT, *a.* close, a small door or cover—*Band-k. yá h. intihá ákhir yá tam'imá, parda chiq yá tikhla*—*Bhiraná mündná sesh wá ant, kewári kewár kapit pullá pat khirki tatiya tati tatar tati jhilmil jhup chilwan wá chilwán.*

SuŭTTER, *n.* one that shuts, a door, a cover—*Band k. v., kerárí^b, chiq parda yá takhta*—*Lagari-w. bhirui-w. wá utbāghári-w. pallá pat khirki kewár wá kapát, tati jhilmil jhup chilwan chilwán tati yá wá tatar.* [—*Pharkí^b, murí^b.*]

SuŭT'PIL, *n.* (*S. scotca*) an instrument with which a weaver shoots the cross threads
SuŭT'PIL-COCK, *n.* a cork stuck with feathers and beaten backwards and forwards—*Khat ke ek gad jisko jab dande se maré hui tab idhar-udhar márá phirtí hai^b.*

SHY, *a.* (*Gier. schen*) keeping at a distance through caution or timidity, reserved, cautious—*Bharí^b, kashída mahjá, shakí shem'í yá ná áshwá mizéj, khadar-dar yá hosh-gár*—*Chaluñkel ágamamabhiru wá bhiru. munhehor lajili ra kochi khilchahá amiki bijuk rikhi álpavirakt bháshapavinukh wá álpabháshá, chaukanná sachet sachet wá sívadhán.*

SHYLY, *ad.* in a shy manner, with reserve—*Ramída khot se, hijáb kashída yá ná áshwá-mizéj se*—*Bharkepan chaluñkelpan wá bhirutá se, álpavairaktya sañkoch ká bháshapavinukhatí wá amulanári se.*

Suŭ'SNESS, *Suŭ'SNESS*, *n.* fear of near approach, reserve, coyness—*Ramída-khot, kashída yá ná áshwá-mizéj, hijáb yá sharm*—*Bharkepan chaluñkelpan wá ágamamabhirutá, bháshapavinukhatí rukhí rukhawá wá álpavairaktya, sañkoch lajja wá sahjjati.*

SIBY LANT, *a.* (*L. sibilo*) hissing—*Siskári^b, sansandhatí^b.*

SIBY LANTION, *n.* a hissing sound—*Siskári^b, sansandhatí^b.*

SIB'YL, *n.* (*L. sibylla*) an ancient heathen prophetess—*Qudim zamáne ke hut-parastón meñ ek aurat jo paigambar ká darja ex'hte thí, qudim bat parastón ká mahiya*—*Púrvakálíabhavishyadvaktri, púrvakálíabhavishyadvadlini.*

SIB'YL LINE, *a.* pertaining to a sibyl—*Qudim bat parastón meñ ek aurat jo paigambar ká darja rakhti thí nake mut'atli, qudim bat-parastón ká mahiya se munab*—*Púrvakálíabhavishyadvaktirambandhi, púrvakálíabhavishyadvadlinivistayak.*

SICCITY, *n.* (*L. siccus*) dryness—*Khuski, sakhípan^b, sukhawá^b, gubásat*—*Sushkatá.*

SICE, *siz.* *n.* (*L. sex*) the number six at dice—*Chhokká^b.*

SICK, *a.* (*S. sce*) afflicted with disease, ill, inclined to vomit, disgusted—*Bimír áziri yá mariz, kasal-mand ná bad-digest yá munda, ji maldine w^b, mutamajir bezár diqq ná rá yá ná-khes*—*Rogi wá rogagrasht, rogáritta rogárit rogárit vyádhi wá vyádhiyukt, vamanachchhi wá vamanonmukh, jitalabhatá wá dweshi.*

SICK'ES, *v.* to make or become sick—*Bimír k. yá h., kasal mand k. yá h., mariz k. yá h.*—*Rogi k. wá h., rogáritta k. wá h., rogagrasht k. wá h., vyádhiyukt k. wá h.*

SICK'ISH, *a.* somewhat sick—*Kisi qulr yá quldar bimír, ná-sí, kisi quldar mariz yá kasal-mand*—*Kuchh rogi, ishdrogi, kuchh rogagrasht wá vyádhiyukt.*

SICK'ISHNESS, *n.* tendency to be sick—*Bimír yá kasal-mand hone ká ragbat*—*Rogi hone ká bhir, rogagrasht hone ká prayriti.*

SICK'LY, *a.* not healthy, faint, weak; *ad.* not in health; *v.* to make diseased—*Ná-síz, mariz kasal-mand yá bimír, záif yá sust, ná-tarán; ad. ná-síz, kasal-mandi k. bimír yá ná-tarán meñ; v. mariz yá áziri k.*—*Rogihá rogádhin sakrogi wá nityarogi, áthil wá píli, nichal asumarth wá kshiy; ad. rogádhinapúrvak, sarogati se, rogádhin se; v. vyádhiyukt k., rogagrasht k.* [—*ti, sarogati, rogádhin.*]

SICK'LYNESS, *n.* the state of being sickly—*Ná-síz, sust, kasal-mandi, záif*—*Rogádhina-SICK'NESS*, *n.* disease, malady, nuisance—*Bimír yá kasal-mandi, áziri mariz yá mariz, mut'atí bhaká níki ok yá níki^b*—*Rog aswíathya aswasthatá ragnivasthí wá rogagrashtatá, vyádhi wá úmay, vamanachchhi wá vamanonmukhatá.*

SICK'KLE, *n.* (*S. sicel*) a reaping-hook—*Hansu^b, daránti^b*—*Lavitra, dátra, lavának.*

SICK'KLE, *a.* furnished with a sickle—*Hansu-dár, daránti-dár*—*Lavitrakut, dístravíshit, lavánakayukt.* [—*kári, sasyalavak, sasynasugríh, sasynasugríhak.*]

SICK'KLEMAN, **SICK'LER**, *n.* a reaper—*Drau-gur yá diro-gur, laváiyá^b*—*Lavak, lavana-*

SIDE, *n.* (*S.*) the broad or long part of any thing, the part of an animal in which the ribs are situated, the part between the top and the bottom, any part as opposed to another, margin, edge, party, interest, branch of a family, quarter or part; *a.* lateral, indirect; *v.* to take a party—*Bázú, bagal yá pahlú, bála aur zer ke dar-miyán ká*

hissa yā nashab-dār-hissa, jānib, kawāra yā kināra, hishiyā yā lab, farīq, naf' yā tarāf, nash, nant an rokh yā hissa; a. bagli, tirchhā; v. tarāf-kashī k., tarāf-dār h., jānib dār h., jānib dārī k., kist tarāf yā jānib h.—Pārswa, pañjur wā pārswa-dag, āgar aur nichē ke tēci nā bhāng jaisē nitumb katak dhāl wā utār, paash, krizō tūr wā tat, prānt sīmā wā zōr, pachchhī wā tar, upār hīt arthī wā or, got, gotra kūt wā paash, bhāng kūt wā dīdī; *a. pārswik, pārswiya, pārswa-sth kait-ka wā kagor kūt, tōhī wā pāshik; c. paksh, grahāp k., pachchhī k., pachchhī h., pakshī h., pa-sh-pōt k., hīt dāh; or wā paksh h.*

SIDH, a. one who joins a party—*Jānib-dār, tarāf-dār, tarāf-kash, rafiq, sāthī, sangh,*
—Pakshapatti, pakshī, pakshadhar, pakshad, pachchhī.

SIDH, a. engagement in a faction—*Jānib-dārī, tarāf-dārī, tarāf-kashī*—Pakshapatti,
pakshī, pachchhī, pakshadhar.

SIDH, v. to go side foremost—*Karāf ho chātā, kanchhigā jānī yā chātā, t. hū*
sidhī, ad. with the side foremost—*Kanchhigā, karāfī, karat a.*

SIDH, a. a piece of furniture placed at the side or end of a dining-room—*Jis*
khātā nū khātā khāt, hū wē mē ek tarāf ki ek wē jis par khāt nū sāmā rakhtī
hai, khātā khāt ki khāt ki ek tarāf ki m.—Pārswa-chaphak, pārswachaphak,
pa-haphak, bhajan kī tōthī mē ek lagar kī phalā wā mēch.

SIDH, n. an enclosed seat in a theatre—*Nāch-ghar mē ek or gā dāng ki ek chāukī.*

SIDH, n. an insect—*Ek kīrī, ek kīrī*—Kīrī, kīrī.

SIDH, n. lateral; *ad.* laterally—*Bagli, pahli, jānī ad. ek tarāf, pahle par, kan-*
chhigā, karat se, pānār ki bāl, kōtā kōt—Pārswik, āmpārswik, pārswa-sth; *ad.*
tirchhā, tēphā, pārswadag mē, pārswa mē [strippayān, strī ke chāhine ki kāthī].

SIDH, n. a woman's saddle—*Zinī, ārat kī gāki, zinī, zinī*—Strippayān.

SIDH, n. an assistant to a churchwarden, a partisan—*tirī ke mōhī; kī mōhī-*
gīr, tarāf-dār jānib dār tarāf-kash yā dāmāgīr—Isābhajamathawān ke rakshak
wā adhīyakh kī sulay wā adīyak, pakshī wā pakshak.

SIDH, n. engagement in a party—*Jānib-dārī, tarāf-kashī, tarāf-dārī*—Paksha-
patti, pakshad, pachchhī, pakshadhar.

SIDEWAYS, SIDEWISE, ad. on one side—*Ek tarāf, ek kanārā yā kinārā, pahli par, kar-*
mā, karāfī, pānār ki bāl, karat se, tirchhā, tēphā, ek wā—Pārswa mē.

SIDH, n. a. *(S. sidh)* pertaining to a star or stars, starry—*Sidhā anasā yā karā-*
kī-mansī, pur-kāshī yā karā-kī-dār—Tārisāmbandhī tārīyishayak wā mīkshak
trik, tārīyishayak wā mīkshak, trāyā.

SIDH, n. a planet struck, blasted—*Falak-zād, pōh-mardā*—Grahapīrit, grahopa-
hat wā grahāvishit, kumbhīyā mārjāyā wā jhūlā.

SIDH, n. a sudden mortification—*Nāghīnī, isā yā taklīf*—Ākashuk pīt kles
Sidhī, a. relating to the stars, starry—*Sidhī kī mār dikhō*—[Sidhī kī arth
dekho.] [Chumbak, lohachumbak, chumbakaprastar, ākarākaprastar.]

SIDH, n. a loadstone—*Saṅgi-māgātī, dhan rubī, chumbak, chumbak-pāthār*—

SIDH, n. *(S. F.)* the act of besetting a fortified place, any continued endeavour to get
possession, a seat, a stool, rank—*Mahāsara gird āwārī yā wā-bandi, dāgh-gibi kī*
līp jiddō jidd, takht kursi yā āshast-jāh, sī pāt, dārjā—Gherī chhēkī, bēh avar-
roth rūndhīw prātorōh nāgarāveshtān nāgarāpriveshtān wā durgāveshtān, adhī-
kāprāpī kī nimittā nīrantacheshī, ānāvarānāprāyān wā dhūm, chānkī āsān pītā
wā jārāt, māchīyā mōhī wā tripāī, vāg wā pāt.

SIEVE, n. *(S. siji)* a vessel with a bottom of net-work used to separate the fine part
of any substance from the coarse—*Girbāt, pāznā, chālā, ākhā, jhānā, jhānā,*

SIFT, v. to separate by a sieve, to examine—*Chālā yā jhānā, itāhīn tāhīpāt yā*
āzādāsh k.—Ākhū kapar-chhān-k, pachhōrī phatakāt phātkōr wā nīrgān-k,
chhānā chhān-k, māthān māthān k, māthān k, wā sōkshamāprīksh-k.

SIGH, v. *(S. sican)* to emit breath audibly, to lament; *n.* an audible emission of
breath, a deep respiration—*Āh-zanī-k, āh-kashī-k, āh-mārnī yā āh-khīrhnā, āfās mā-*

hā gam yā nālā k.; n. āh, āh-i-sard, āh-zanī āh-kashī wā dāreg—Āh-mārnī sūs-
hārnī sāns phēknā hūknā dīrghānīswās-k, wā dīrghānīswās-k, vīlāp-k, khēu-k,
sōk-k, wā rōnī; *n. hīy, dīrghānīswās dīrghānīswās dīrghānīswās sāns bhārī-sāns lam-*
bī-sāns wā thāndhī-sāns. [w., dīrghānīswāsi.]

SIGH, n. one who sighs—*Āh-zan, āh-kash*—Āh mārnē w., sāns bhārē w., hūknē

SIGH, n. an audible emission of breath—*Āh-kashī, āh-zanī*—Dīrghānīswāsan, sāns
bhārī, lambī sāns lenā.

SIGHT, v. *(S. gāh)* the sense of seeing, the act of seeing, that which is seen,
view, notice, show—*Basīrat basīrat dābar bīndī yā quwat-i-basīrat, nazar, dīd,*
nigāh yā nazīra, mulāhazā yā wāqīfīyat, tamāshā yā manzār—Chakshurindriya ne-
trendriya dīrksakti drishṭīśakti wā darsanāśakti, ālokan āvalokan darsan ālochan wā
dlochan, kautuk, drishṭī, laksh mīrīkshā vījāpti wā bodhan, kutūhāl līlā prekshā
wā prekshap.

SIGHT'ED, *a.* having sight [this word is used chiefly in composition]—*Basarat-dār, bī-nāi-dār* [yah lafz khiss kar ke dūse ke sath mastā mul hotā hai aur us sivat mein iske ma'ne hū chashm nazar waqaira ke hote hai]—*Drishṭiwān, sadrishtī* [yah sabd dūse ke yog mein atā hai.] [chhadrishtī.]

SIGHT'FULNESS, *n.* clearness of sight—*Sif hindī, sif basrat*—*Nirmaladrishtī, swach-SIGHT'LESS*, *a.* wanting sight, blind, invisible, unsightly—*Nā-bīn, kor, gair-mahish nā-dida gāh yā gair-i-mubsrāt, but-namā yā had sarāt*—*Drishṭihīn* wā *netrahīn, andhā, adrisya alakshya* wā *apratyaksh, kūrūp kundaū kurbīsyā* wā *adarsaniya.*

SIGHT'LY, *a.* pleasing to the eye, comely—*Khash-manzar qasandā yā dīdārū, khūb-sarāt yā khush-namā*—*Darsāyā sud-arsan* wā *sudrisyā, amdar surūp* wā *rūpawān.*

SIGHT'LESS, *n.* appearance pleasing to the eye—*Khash namāi, khūb-sarātī, khush-manzarī, hasn*—*Saudarātā, surūpatā, lāvanya, sundarya.*

SIG'IL, *n.* (L. *sigillum*) a seal—*Mohr*—*Motra, pratyayakārīnī.*

SIG-MOL'PHAL, *a.* (Gr. *signa*, *eblos*) curved like the Greek letter sigma—*Sigma nām Yūnāni harf ī mūlātī khāndā khām yā mahānī*—*Sigma nām Grikakshar ke sadris yakra, sigma nām yavanakshar ke sadris tophā.*

SIGN, *sin*, *n.* (L. *signum*) a token, a mark, an indication, a motion, a symbol, a wonder, a miracle, a proof, a monument, a picture or token of a person's occupation, a constellation in the zodiac; *v.* to mark, to denote, to betoken, to ratify by hand or seal—*Nishān, nishānī, dalālat yā ish-ra, kisi tarah kī imā jaise hāth ākh yā sir se, 'alāmāt, tabaqir tājjub yā 'ajab, karāmāt yā muj'iza, dalāl, qād-gār yā qād-qārī, kisi shakhs ke pehe ke taswir yā taqwa yā ek taswir yā taqwa jis se kisi shakhs kī pe-sha mālūm ho, harj; x. nishān yā 'alāmāt k., nishān d. yā dalālat k., batlānā, dast khāt k. yā sahāh k., Chihna, chinhamī wā aīk, sūchana sūchak wā vyajhak, sain bhāv mudrā saūket īngit wā īng, lakshap wā īng, adbhut chamatkār wā āshcharyya, adbhutakriyā āshcharyyakarūn wā prakṛityatkarūn, pramān wā nirdes, smārṇ arthakāchihna wā smarakavyastī, kisi vyakti ke vyavastī kī chitra wā dhwaṇ arthāt ek chitra wā dhwaṇ jis se kisi vyakti kī vyapir jūn jāy, rāsī; v. chihna aīk wā chinhamī k., sūchana k., dikhānā sūchānā janānā wā jānā, swahastākshara-likhna nāmākshtar likhī wā swahastākshar wā mudrā ke dwārī pramānī k.*

SIG'NAL, *a.* a sign which gives notice, notice given by a sign; *a.* eminent, remarkable—*Isharat ishara yā imā, kharar yā itilā' jo imā ishārat yā ishare se hotī hai; a. mashhūr yā mū'ar se, 'ajab-garīb nādir yā wājibā mulāhaza*—*Sain saūket saūjhā īngit wā prakāśchihna, sūchana vijnaptī saūvat wā bodh jo sain saūket īngit wā prakāśchihna se hotā hai; a. prasiddha wā namī, vīsishṭ utkrishṭ adbhut apūry smārūpya wā vibhāva.* [apūryatā, vīsishṭatā, smārūpyatā.]

SIG'NAL-ITY, *n.* quality of being remarkable—*Nadrāt, nām varī, shahar*—*Prasiddhī,*

SIG'NAL-IZE, *v.* to make eminent—*Mashhūr k., mū'ar k., khush-nām k., nām nikālūā*—*Prasiddha k., namī k., smārūpya k., vikhyāt wā saūhyāt k.*

SIG'NAL-ITY, *ad.* eminently, remarkably—*Nām varī shahar yā mashhūrī se, mudrāt nā-diri yā shīlat se*—*Prasiddhī vikhyātī wā vīsishṭatā se, utkrishṭ adbhut wā smārūpya prakār se.*

SIG'NATURE, *n.* act of betokening, sign given—*Dalālat, ishāra yā imā*—*Sūchana, sain*

SIG'NATURE, *a.* a sign or mark impressed—*Dast khāt, nishānī, nishān, muhr*—*Hastā-kshar, swahastākshar, nāmākshtar, hastalikhān, chhap.*

SIG'NATURE, *n.* one who holds the doctrine of signatures—*Wah shakhs jiskā yah 'ayida hotā hai kī khēsigat yā usūf ke bāb mein aṣhyā wā bī-l-ādīyat yā bī-l-awālat nishān hote hai*—*Swābhāvikalakshamānāvalambī, wah vyakti jiskā yah mat hotā hai kī vastūn mein dharm prakāśak wā gunaprakāśak lakshap hote hai.*

SIG'NET, *n.* a seal, a king's seal—*Mohr khatm yā khatm, muhr i-shāhī*—*Mudrā wā pratyayakārīnī rājamudrā wā rājapratyayakārīnī.*

SIG'POST, *n.* a post on which a sign hangs—*'Alam-i-chah, nishān-i-chah, chah yā par nishān totaktā hai*—*Dhwajastambh, dhwaṇopastambh, chihmastambh, khambā jispar ek chinhamī latakī hai.*

SIG'NIFY, *v.* to make known by some sign or token, to declare, to mean, to import—*Dalālat ishāra yā imā k., zahir yā āshkāra k., ma'ne rakhnā, mawāzaya yā 'alāqa rakhnā*—*Saūket-āididwārā sūchana k., prakāś k., jānā janānā samjhānā batlānā bijhānā wā dikhānā, arthawān-h. sīrth-h. wā arthasūchana k., gurwarth mahārth wā bahwarth h.*

SIG NIF'ICANCE, SIG NIF'ICAN-CY, *n.* meaning, import, force, importance—*Ma'ne yā ma'ni, mayad dalālat mutlab yā garaz, cor tāqat yā mawbūtī, qadr wazn yā mawāzaya*—*Arth vyakshī wā ākānkshā, arthavattā wā abhiprāy, śakti wā samarthya, gaurav wā bhār.*

SIG NIF'ICANT, *a.* expressive, bearing a meaning, betokening; *n.* a token—*Dāl, ma'ni-dār bā-mā'ni yā pur-matlab, jānānā yā jānāne vā; n. nishān, 'alāmāt*—*Sūchak udbolhak lāksanīk vāchak arthasūchak arthaprakāśak pradarsak wā arthabodhak,*

arthān sārth ārthik arthayukt wā arthān wit, uddeśak batāne-w. dikhāne-w. wā jātāne-w. ; *n.* chilina, lakshya, chihāni.

SIG-NI-FI-CANT-LY, *ad.* with force of expression — *Pur-matlabī se, pūre mā'ne se, mā'ne ke zor se, hayin ke zor se, bā-mā'nī* — Sārth, pūrnārth se, śabdāsakti se, śabdasāmarthya se.

SIG-NI-FI-CATION, *n.* act of signifying, meaning — *Dalālat, mā'nī mā'ne mazmān yā matlah* — Sūchāni bājhiñi jātiñi wā jhāpan, ath vivakṣā ākāñkṣā wā abhiprāy.

SIG-NI-FI-CATIVE, *a.* strongly expressive — *Dill, mush'ir, bā-mā'nī, pur-matlab* — Udbodhak, sūchak, vāchak, bhāṣhanik, pradarśak, arthabodhak, arthaprakāśak.

SIG-NI-FI-CATIVELY, *ad.* with significance — *Mā'nī se, mā'ne se, pur-matlabī se, dalālat se, ish'ratān, im'ī se* — Abhiprāy se, arth se, vāchakatā se, sūket se, sūchāni se.

SIG-NI-FI-CATOR, SIG-NI-FI-CATORY, *n.* that which signifies or betokens — *Dill, zāhir k, w, dalālat k, w.* — Sūchak, pradarśak, sūketik, batāne w., jātāne w., jānāne w.

SILENT, *ad.* See SILENTOR.

SILENT, *a.* (*l. silo*) not speaking, mute, still, calm, not making noise — *Pamba-dahā, t'cubān, sūkī, bī qurir, khāmushī yā khāmush* — Māni tūshnik abhāshī wā anāḥī, m'k jāyāyā vākṣhya anbolā aol wā guṅgā, nihśabd nihśabd wā nīrav, sūnt wā thir, chup sunsan wī chupchāp.

SILENCE, *n.* forbearance of speech, taciturnity, stillness, secrecy, oblivion ; *v.* to forbid to speak, to still — *Khāmushī, khāmushī yā k' m'gā, sūkī, pushidagi iḥṣā yā parā, jāmushī yā nīgām* ; *v. khāmush k, yā mūh batol k, sūkī k.* — Māni anāḥī abhāshān bhāṣhābhāṣ wā tūshnibhāṣ, chupī gupchupī māmitwā wā ātipayirakī, śabdābhāṣ nihśabdātī wā nihśabdātī, guptā gopā guphātī guptābhāṣ wā chhipw, vishnirī vishnān wā bōulw ; *v. jibh-pakapā mūh sūnā yigodh k, yigbandhan k, mukharodh k, wā vīstāmbh k, chup k, chupchupārī nihśabd k, wā nihśabd k.*

SILENT-A-RY, *n.* one who keeps silence — *Khāmush k, w, sūkī k, chup k, w.* — Chupāne w., mukharodhak, yigbandhak.

SILENT-LY, *ad.* without speech or noise — *Khāmushī se, sūkī se, khāmushān, chupchup, chupchup, chup chup, gupchup, chup-ke* — Samān, tūshnibhāṣ se, nihśabdātī wā nihśabdātī se.

SILICIOUS, *a.* (*l. cilicium*) made of hair — *Bāl kā banā huā, roṅṅē kā banā huā*.

SILICIOUS, *a.* (*l. sicc*) flinty, stony — *Chumq chumq chumq yā chakmak-sā, sangi yā sangi* — Pathrī-sā wā agniprastanmay, pathrī pashāpanmay wā prastaranmay.

SILI-QUOSE, SILI-QUOUS, *a.* (*l. siliqua*) having a pod or capsule — *Phali-dār, chhāmī-dār, thūthī-dār, ghrīgī-dār, tukhū-dār-dār* — Phali w., chhāmī w., thūthī w., dhrīgī w., vijakṣayukt, vijaputayukt.

SILK, *n.* (*S. serice*) a fine soft thread spun by the silk-worm, cloth made of silk ; *a.* consisting of sill — *Resham yā abresham, reshamānārī yā reshamī kappā* ; *n. reshamī, harir* — Kīṭajāsūtra līṭasūtra wā kīṭānta, patṭa kaṇṭimbar kaushāndar kaṇṭeya kaushya wā chawal ; *a. kaṇṭik, krimīkoshodhāy.*

SILKEN, *a.* made of silk, like silk, soft, dressed in silk ; *v.* to make soft or smooth — *Resham yā harirī, resham yā abresham-sā, nām yā mulām, resham-posh yā harir-posh* ; *v. nām yā sif k.* — Kīṭakoshaj kaṇṭik kaushik kaṇṭeya wā kaushya, kīṭasūtrasūdrī krimījāsūtrasūdrī wā kīṭāntasūdrī, nīlīn wī komal, patṭaveshit kaushikavastaveshit wā kaushikavastānūt ; *v. komal wā chūknā, mridū wā snigdha k.* [shik kaṇṭeya kaushya wā patṭa kī banī-huā, mridū, komal.

SILKY, *a.* made of silk, soft, tender — *Resham yā harirī, nām, mulām* — Kaṇṭik kaushik kaushikā, chū nā chikūlī wā snigdhatī.

SILKMAN, *n.* a dealer in silk — *Resham-jarosh, harir-firosh* — Patṭavikretā, kaṇṭimbaravikrayī, kaushimbaravikrayī, krimījāsūtravikrayī, kīṭāntavikrayī, kīṭāntavikrayī.

SILKMER-CHUR, *n.* a dealer in silk — *Resham-jarosh, harir-firosh* [Silkman kārth dekho.] [Kīṭāntavīp, kaṇṭikapalār, dukūlakār.]

SILKWEAVER, *n.* one who weaves silk — *Abresham-bāf, abresham-sā, reshamān-bāf* —

SILK-WORM, *n.* the worm which spins silk — *Resham kī kīrī, kīrī pila yā kīrī-pela, kīrī-pila* — Koshakār, ko aār, koṣavāsī, koṣasth, tantukrīnī, tantukī.

SILL, *n.* (*S. sāl*) the timber or stone at the foot of a door or window — *Āstān yā āstānā, dīhī, dhrī* — Dehālī.

SILLIA BUB, *n.* a liquor made of milk wine or cider and sugar — *Ek gism kī angārī shērāh jismē dādh aur chorī parī rakhtī hai* — Ek prakār kī drāshamadrī jismē dādh aur chūnī parī rakhtī hai.

SILLY, *a.* (*S. sālī*) weak, foolish — *Nā-tawān kam-zor yā zā'if, nā-dān yā be-wuqūf* — Nirbal nihśakti nīśaktī wā abal, jār mūh māndamātī anārī mugdh mūrkh wā nirbodh.

SILLYLY, *ad.* in a silly manner, foolishly — *Nā-dānī se, be-wuqūfī-se yā ahmagānā* —

SIL'LI-NESS, *n.* weakness of understanding, harmless folly—*Nā-dāni be-wuqūfī yā ab-lahī, sādagi yā sāba-lahī*—Mūrkhātā mūrkhātī mugdhātā jarātā ajñatā buddhihinatā wā anrīpan, bhoḷāpan bhoḷāpan wā silhrī.

SIL'LY-NOW, *n.* the membrane which covers the head of the fetus—*Jhili jis se janin kā sir ghiri ruhā hai*—Khaḷarī wā jhili jis se garbhasthabalak kā mūr lapetā ruhā hai. [hili^h]

SILT, *n.* (Sw. *slitta*) mud, slime—*N'achar yā pānk^h, kādā chihlā chuhlā khāich yā SILVAN*, *n.* (L. *silva*) woody—*Jānglī^h, jānglī^h*—Aranya, vanya, vanash.

SILVER, *n.* (S. *śaṭṭar*) a precious metal, money; *a.* made of silver, white like silver, soft in sound; *v.* to cover with silver—*Sam yā upra, rūpiya yā rūpiya^h*; *a.* *simi simi yā uprai, sim si safai, nara āvāz*; *v.* *simāh k., simāh lagānā, ch chāḍ se māhā^h*—(Hindi rūpā rajat wā sit, rūpyamudrā wā rūpyamudra; *a.* rūpyamay rūpiya rūpyanimit rajatamay rajatkrit rūpālā chāndilā rūpe kā wī chāndī kī, rūpyavarn wā swet, nishkavar wā nishkavar; *v.* rūpyavarn k., rajatāwīt k., rūpe se nighna, rūpe kā pait chāhina, rūpālā pait k.)

SILVER LING, *n.* a silver coin—*Sam sikka, rūpiya yā rūpiya^h*—Rūpyamudrā, rūpyamudrī.

SILVER LY, *ad.* with the appearance of silver—*Simi sarat k., uprai sarat se*—Rūpya-

SILVER Y, *a.* having the appearance of silver—*Simi, chāndilā^h, sim-sarat, sam-sa*—Rūpyavarn, rūp yacān rūpya-satī, swetayān.

SILVER BEATER, *n.* one who beats silver—*Sam waray-siz, chāndī kā waray banue w.*—Rūpyakār, rūpe kā patra banue w. [rūpyakār.

SILVER SMITH, *n.* one who works in silver—*Samār^h, chāndī kā kām k. w.*—Rūpyakar, **SILMAR**—See CYMAR.

SIMILAR, *a.* (L. *similis*) like—*Mur qif, m'and yā mānand, mutāhiy, shabih, barā-bar, gaksān, mutāsān*—Sadrīś tulya sārīkhā, sa. samān, sam.

SIMILARITY, *n.* likeness, resemblance—*Murqifāt mutābiyat gaksān m'andugī mānandagi barābarī yā tat bar, musābāhat shabāhat yā tashabūh*—Sadrīśya sadrīśatā samatā sūnya wā samantā, tulyata sarupatā sarūpya upamānatā upama anūhār wā anū ān. [se. talya, tadvat.

SIMILARLY, *ad.* in like manner—*Usi tar se usi ke m'and*—Usī bhūti se, usī rīti

SIMILE, *n.* a comparison for illustration—*Tamiz, tashbih, nazir, mushabbah*—Upama, upreksā, drishant, udaharan.

SIMILITUDE, *n.* likeness, comparison—*Mushā'ahat mutābiyat tashabūh shabāhat yā barābarī, musābāhat tamiz tashbih mushabbah yā nazir*—Sadrīśya sadrīśatā samatā sūnya wā samantā upamā upamā upreksā wā drishant.

SIMILITUDE, *n.* denoting resemblance—*Tashabbuh nūmā, tamiz-nūmā, mushābāhat-nūmā, mushabbah-nūmā*—Upamaprasāśak, aupamadyotak, sadrīśyasādhak.

SIMILTAR—See SEMITAR. [dhīme chūmā^h.

SIMMER, *v.* to boil gently—*Dhīre dhīre khaulā^h, sansanānā^h, dhīre dhīre yā dhīme*

SIMNEL, *n.* (Ger. *semmel*) a sweet cake—*Mithi purī^h, mithi roti^h, purā yā purā^h, māt-purā^h, māt-purā^h*.

SIMONY, *n.* (Simon) the crime of buying or selling church preferment—*Girje ke mansab ke khawid ke farokht-karne ke gunah*—Dharmapad ke mol lene wā bechne ke aparādh.

SIMONIA, *n.* one guilty of simony—*Girje ke mansab ke khawid ke farokht-karne ke gunah gir yā gunah-gir*—Dharmapad ke mol lene wā bechne ke aparādh.

SIMONIA, *a.* relating to simony—*Girje ke mansab ke khawid ke farokht-karne ke gunah ke māt'ulliy*—Dharmapad mol lene wā bechne ke aparādh kī sambandhī. [farokht-karne ke gunah se—Dharmapad mol lene wā bechne ke aparādh se.

SIMONIA, *a.* with the guilt of simony—*Girje ke mansab ke khawid ke farokht-karne yā*

SIMPER, *v.* to smile affectedly or foolishly; *n.* an affected or foolish smile—*Muskurānā^h, muskānā^h, tabassum k.*; *n.* *muskānā^h, muskurānā^h, tabassum.*

SIMPERER, *n.* one who simpers—*Muskurānā^h, muskānā^h, tabassum k. w., mutabas-sim.*

SIMPERINGLY, *ad.* with a foolish smile—*Muskān se^h, tabassum se, muskurānā se^h.*

SIMPLE, *a.* (L. *simplex*) plain, artless, uningled, silly; *n.* a single ingredient, a drug; *v.* to gather simples or herbs—*Sāda rāst yā saf, be-rigā, be-amezish, qair-murakkab, mufrad khālī basit yā yak-rang, sāba-lahī yā be-wuqūf*; *n.* *juz yā mufrad, juri^h*; *v.* *puri bitornā^h, juri-bi^h, khatthī k.*, *nabatāt jam k.*—Sīdhā spāshit vyakt wā sarad, nishkāpat mīyāhūn chhabhūn sūddhamatī wā amīyik, nīrā amīrit nīravayav nīrād sūddha wā kewal, bhoḷā bhoḷā bhoḷā wā alpabuddhī; *n.* ang, būti oshadhī oshadhī aushadhī wā khar-birā; *v.* aushadhī oshadhī wā oshadhī e'atra k.

SIMPLENESS, *n.* the quality of being simple—*Rāstī, safāi, fardiyat, yak-rangī, sādagi, ablahī, hamāqat yā himāqat*—Saralā, sīdhā, māyāhinatā, nishkāpatya, kapatābhav, amīratatwa, amīratā, kevalatwa, bhoḷāpan, ajñatā, buddhihinatā.

- SIMPLER**, *n.* one who collects simples—*Jari-būti batorne w^h, nabātāt jam^h k. w.*—*Osadhāsiṅgrāhak*, *khar-birai wā jari-būti ekatra k. w.*
- SIMPLETON**, *n.* a silly person—*Sida lauh, anārī^h, zā'ifu-l'ag^h, ohmaq, balid*—*Mārkh, bhondū, māyā, muggh, alpabuddhi, gawdi*. [*lāhān suddhānati wā māyāhīn vyakti*.]
- SIMPLIFY**, *v.* an undesigning person—*Sida lauh, be-riyā shakha*—*Nishkāpāti chha-*
- SIMPLICITY**, *n.* plainness, artlessness, singleness, the state of being not complex, silliness—*Sidagī rāsti gā safai, rast-dili sif-dili gā be-riyā, fardiyat, hālat-i-gair-narākhāch addhi hamagat himagat be-wagāfi gā zā'ifu-l'ag^h*—*Sidhāi spashitai wā saralata, nishkāpātya māyāhīnatā wā chhadāhīnatā, ekatā wā kevalatwa, amirātā anāritatwa wā amirabbav, bholāpan bhorāpan alpabuddhitwa wā buddhihīnatā*. [*suṅgā k.*]
- SIMPLIFY**, *v.* to make simple—*Halkā k^h, sāf k., sahl k., salis k.*—*Laghu k., spashit k.,*
- SIMPLIFICATION**, *n.* the act of simplifying—*Sāf sāzi, sahl-sāzi, salis-sāzi, sāf sahl yā salis k.*—*Laghu-karān, halkā laghu wā spashit k.*
- SIMPLET**, *n.* one skilled in simples or herbs—*Nabātāt-dūn, mālī^h, jari-būti jānne w^h, khar-birai jānne w^h*—*Osadhāhivettā, trimavettā*.
- SIMPLY** *ad.* plainly, artlessly, merely—*Sidagī gā safai se, be-kār-sāzi rāsti rāst-dili saf-dili gā b, riyā se, sif gā fardiyat*—*Spashitāi sīdhāi wā saralātā se, nishkāpātya amāyā kapātibhāy wā chhadāhīnatā se, Lewal wā mātra*.
- SIMPLE MIND ED**, *a.* having an artless mind—*Rist dīl, sāf dīl, sāda lauh, hīnā sāt-pāūch kī^h, sathā^h, bhādā^h, bhorā^h*—*Suddhābuddhī, saralāmatī, saralabuddhī*.
- SIMULATE**, *v.* (*L. similis*) to feign, to counterfeit; *a.* feigned, pretended—*Sarat-banāsi gā māk k., naql k. taqlid k. gā bahāna k.; a. naql gā sikkhā, zāhira zāhīri gā ghara*—*Chhadma k. wā orhar k., sawāng k., dhoūng k., chhadmaves-sudhāra-k. wā kapātyes k.; a. krītrīm wā banānā, jhūthā mithyā wā chhidmuk*.
- SIMULAT**, *a.* one who counterfeits—*Naql k., taqlid k., w., bahāna k. w., makkār, sarat-banāsi w., māk sāz, bahāna-sāz*—*Chhadmaves-sudhāri, kapātyes-sudhāri, sawāng k. w., chhadma k. w.*
- SIMULATIOUS**, *n.* the act of feigning—*Sakkhagī, zamāna-sāz, āhīc dāri, hamirap^h, māk-sāz, bahāna-sāz*—*Chhadma, kapātyes-sudhāra, orhar, krītrīmāyā, avadhā*.
- SIMULTANEOUS**, *a.* (*L. simul*) existing or happening at the same time—*Ham-zamāna, ham-ās, ham-ādih, ham-kār, ham-sāz*—*Samakalik, samakālīn, ekakālīk, eka-kālīn, ekasamay*.
- SIMULTANEOUSLY**, *ad.* at the same time—*Ek hi waqt mē, mē ek-hi samān mē, bād-ādih samān mē*—*Ekawāl mē, zamak d mē, ekhi samay mē, ekhi kāl mē*.
- SIN**, *n.* *S. sin* a violation of the divine law; *v.* to violate the divine law—*Gūnah, mā'irāt, khotā, pap^h; v. guṇāh mā'irāt gā khotā k., pap k^h*.—*Pitak, agh, kahush, kahush, nishkrit, aparādh, dosh, pratyay, asatkarm, pipakarm; v. patāk k., dush-karm k., pipakarm k., aparādh k., dosh k., dushkrit k.*
- SINFUL**, *a.* guilty of sin, unholly, wicked—*Gūnah gār gā jarm ālida, mā-pāk, mā'irāt gā khotā*.—*Pāpā-kakara-kārī punki wā papitri, dūst adhar-machari apunya wā aparātra, dūst dharma-viruddhā aghamay wā pāpāy*.
- SINFULLY**, *ad.* in a sinful manner—*Gūnah-gār, gā guṇāh gār se, bād-rāhi se, pap s^h, jarm ālida se*.—*Pitak se, dushitā se, sathatā se, durjanavat*.
- SINFULNESS**, *n.* the state of being sinful—*Gūnah-gār, jarm-āl, dugī, kharābi, khotā^h*—*Dushitā, sathatā, dharma-viruddhātā, pratyay, pāpavāta, sap-pāt, pipabuddhi*.
- SINLESS**, *a.* free from sin, pure, innocent—*Be guṇāh gā be-jarm, pāk, mā'irāt*—*Nish-pap, pap-pap, papahīn wā piparahit, pavitra nirmal wā swachchha, nirlosh nindoshi wā nish-dāh*.
- SINLESSNESS**, *n.* freedom from sin—*Be guṇāh, be-jarm, pāk, mā'irāt, mā'sūmāyāt*—*Nishpipatā, apipatā, pipahīnatā, pipābhāy*.
- SINNER**, *n.* one guilty of sin—*Gūnah-gār, bād-kār, mujrim, fāsiy, āsi, pāp^h*—*Pāpāt-mā, pipakārī, pipajan, pipakarmā, pitākī*.
- SINOFFERING**, *a.* a sacrifice for sin—*Pāp-dān^h, pāp-bhā^h, guṇāh mitāne ke ligi kaffāra gā kaffāra*—*Pāpānāsakapriyāśchitta, pāpāmanabali*.
- SINAPISM**, *n.* (*L. sinapis*) a mustard poulter—*Rāi kī lubāi gā bā^h*.
- SINCE**, *c. c.* (*S. siththan*) because that; *ad.* from the time that, ago, before this; *prep.* after, from some time past—*Chūā-kī, hāt-āūki, Zira-kī, dar surat, har-pāh-kī, is waste kī; ad. jis waqt se kī, pesh-tar, iske qabl; prep. bād, us waqt se—Is kīran kī, is liye kī, is betā kī; ad. jab se, āge, iske pahile; prep. piche, us samay se wā tab se*.
- SINCERE**, *a.* (*L. sine, cera*) pure, unmingled, honest, not feigned, unhurt—*Khālīs gā sāf, nirā gā nirālā^h, rāst-bāz sāf-dīl sabbī-qadam yā rāfā-dār, rāst be-riyā nāsiq mukhlis gā sādīq, be-zarar yā be-naqsān*—*Kharā nirmal wā swachchha, suddha keval wā amīrit, sūchhā sūchī vimalātmā satyasil wā suddhabhāv, akritrīm nishkāpātya tātāwik amāyik wā amāyī, akshat ahat wā aprāptāpakār*.
- SINCERELY**, *ad.* honestly, unfeignedly—*Rāsti rāst-bāzi wafā-dāri gā safai se, sādīq-*

ánú gí mukhlisúna—Sacháí kharáí wá satyasílata se, nishkápatya yatharthatá máyá-hinatá wá akhírinatá se.

SIN-CÉRE'NESS, SIN-CÉRE'TY, *n.* honesty—*Rásti, rást-bázi, sudáqat gá sidáqat, be-rigái, wafá, íkhlás, sochóní^h, sachíi^h*—Satyasílata, suddhatá, súchitá, kharáí, nishkápatya, máyáhinatá, amáya, satyatá, yatharthatá.

SIN'DON, *n.* (L.) a fold, a wrapper—*Lifáfo, lethan^h*—Put, áveshtan.

SINE, *n.* (L.) *sinus* a geometrical line—*Jeh í-mustám*—Jya, dwiyá, jivá.

SINE'CFRE, *n.* (L.) *sin*, *ence* an office which has revenue without employment—*Baqáre kam karai ka 'nhá dári gá talab-khorí*—Vetanaynketonishkarnádhikár, watanaynketonishkarnádhikár.

SIN'EW, *n.* (S.) *sinew* a tendon, muscle, nerve, strength; *v.* to knit as by sinews—*'Asá, nas, rag ya pái zor í-qat qárat gí 'asarat; v. gútháí^h, gúthua gá gúth-áí^h*—Siri siri wá sandhibandhan, paphá, nári wá niri, sakti wá bál.

SIN'EWE, *n.* furnished with sinews—*str*—*og*—*Pai dár nas dár rag dár gá naslá, qawí zor 'asat gá móbáí*—Sinfákt se-yast wá niyúnay, porhá pushí wá balawán.

SIN'EWELESS, *a.* having no sinews or strength—*Bá í-qat, záif, kam zor, be-nas, be-pai*—Sírán, síránuva, saktihín, íbhín asanarth.

SIN'EWEY, *a.* consisting of sinew, strong—*Nasíi gá qari pái, zor-'asat qawí gá maz-báí*—Snáyumay—sáid wá kuzgarí, prabál balawán porhá wá bál.

SING, *v.* (S.) *sing* to modulate the voice, to utter sweet or melodious sounds, to make a small shrill sound, to relate in verse, to celebrate; *p. t.* SANG or SUNG; *p. p.* SANG—*tanáí^h, chahchaháí^h, barik tez gá mihín árdz ká, nazm gá shír mán báyín ká, bú'at ká*—Alqam wá gúr ká, chahchahá-nurín wá kuhukú, kar-kaswar ká, jadya wá kavití men varman ká, saradú wá pramási ká.

SING'ER, *n.* one who sings—*Mutrí^h, sarad-gá, sarad kháráí, 'atáí, saráinda, saradí, kuganú, qawad, gawagá^h, gáran-kár^h, kaháranú^h, dháphí^h, khabh^h, alapí^h*—Gáyak, gita, garhak, gúthín.

SING'ING, *a.* the utterance of melodious sounds—*Rég ráig^h, sarad pái, taganú, gít^h, gána^h, zamzama, mutrí^h, chahchaháí^h*—Gán, gayan, kalavay, madhurant wá chah-chahí. [kí riti se.

SING'INGLY, *ad.* with a kind of tune—*Sarad gá ke taur sí, gíne ke taur se*—Gán wá gít.

SING'ING BOOK, *n.* a book of tunes—*Mísqí ká kít dh, gít ká kítáí, sor ká kítáí, misqí-nama*—Gán-pustak, gítapustak, gaudharayavidyávis-hayálapustak.

SING'ING-MAN, *n.* one who is employed to sing—*Gá a ká naukar*—Gánajiví, gíne kí bhútiya. [sík-shak, ránavidyásíkshak, gítapadesík.

SING'ING-MAS TER, *n.* one who teaches to sing—*Gán ká ustád, misqí ká ustád*—Gána.

SING'SONG, *n.* bad singing, bad intonation—*Burá gán gá gání^h, burá sor^h*—Kugán, kuswar wá kul-y.

SINGLE, *v.* (S.) *single* to burn slightly, to scorch; *n.* a slight burn—*Jhalsíná gá jhalsíná^h, jhalsíná^h*; *n.* *jahn ká halká zakhm*; - *n.* Halká jahi, laghn agnidah.

SING'LE, *a.* (L.) *singular* one, individual, separate, alone, unmarried, pure, not double; *v.* to choose one from others, to select—*Wahíd, kháss, 'aláhdá gá judá, tanhá fard gá mufrad, mufrad be-'anj gá be-shabí, kháiss be-'anzish gá kháik, yak-gúna gá yak-rukú^h; v. ek-ko judá gá 'aláhdá ká, íntíkháb ká*—Ek wá adwínya, bhíma avyájak wá avyábhakt, prithak wá nyári, nírálá ekiki kowal wá akeli, anyádhá wá avyádhik, súldhá níravayav anú'srit wá anú'sra, adwígup adwábhí adwík ek hara ek lará ek-partá wá phut; *v.* alag ká wá ek ko nírdhí, baehhná chunná wá eháhná.

SIN'GLE'NESS, *a.* state of being single, sincerity—*Tankhí talwarrad mufradí gá tafar-rad, sud í-qat síq be-rigái rísti gá rást-bázi*—Ekata ádjayinatá kowlatwa ekáí ake-lí wá málápan, suddhatá amny-tá nishkápatya máyáhinatá wá satyasílata.

SIN'GLY, *ad.* individually, only, sincerely—*Fardín fardín wahíd-wahíd gá munfarad, síq makor gá papat, sud í-qat rísti rást-bázi gí be-rigái se*—Ek ek prithak prithak wá alag alag, kowal wá nátra, kharáí sacháí nishkápatya máyáhinatá wá satyasílata se.

SIN'GLE'LY, *a.* expressing only one, particular, remarkable, odd, alone—*Wahíd, kháss, wá jha í kháss qarib gá nádir, 'ajb, mufrad gá tanká*—Ekavídhak, víshesh ananya-samánaya wá ananya-adhāran, víshesh adbhut apúrv wá prasiddh, vilakshan anokhá anúthá asúnāya wá alukhík, ek ekáki kowal nírálá akeli wá nira.

SIN'GU-LAR-IST, *n.* one who affects singularity—*Sábib í-mudrat, nudrat-dost*—Vilaksha-natá ká máthyábhínnín wá dhoing ká wá, vilakshyábhínní.

SIN'GU-LAR-ITY, *n.* peculiarity, uncommon character or form, oddity—*Khusúsíyat, nudrat, anokhá-pan gá anokháí^h*—Víseshadharm víseshagun wá 'awádhāranatá, apar-upatá vilakshanya vilakshanatá asaúgati wá ananyasadhāranatá, apúrvatá ad-bhūtātá wá anúthāpan.

SIN'GU-LAR-LY, *ad.* particularly, strangely—*Khusúsán yá kháss-karke, bá-mudrat yá 'ajab-tarah se*—Vísesh karke, apúrv vilakshan adbhut anokhá wá anúthí ríti se.

SIN-IS-TER, a. (L.) being on the left hand, left, bad, dishonest, unlucky—*Yasár kú, chap, zibân yá bad, dug-i-búz yá-rást be-áman yá robáh-báz, mazháb wulís yá ná-máb-ruk*—Bayán, vâm, burî, kutîl terhá kapatî wá adbarnî, amânghalasúchak wá akal-yân. [ta wá an-yáv se.]

SIN-IS-TER LY, *ad.* corruptly, unfairly — *Kharābī* *sc.* *nā-rāstī* *se* — Burāi *se*, ayathārtha-

SIN'IS-TROUS, *a.* perverse, absurd, wrong. *Kuj*, *be hūda yā nā-mā'qid*, *be-jū*—Tirehkhā wā terhei, nirarthak wā anarthak, anuchit.

SIX is THOUS LY, *ml* perversely, absurdly — *Kaji yā zidd se, be-jū yā nā ma'qūlī se* —
Kutilati terhiū wī hath se, nyāvaviruddhata anarthakatī wa amuchitariti se.

SIX'S TER HĀND LĪ, *a* left-handed, unlucky — *Diburiyā yā kharbā^h, manhās yā nā-*
narbarak — Vāmahastasevī, amāṅgalasūchak vā ākalyān.

SĪNK. *c.* (S. *sinuat*) to fall down through any substance, to fall gradually, to decline, to decay, to enter deep, to be depressed, to put under water, to immerse, to depress, to dig; *p. t.* SĪNK or SĀNK; *p. p.* SĪNK or SĪNK'IN - *Dānā* gā baqir^h, *dhīr dhīr gīrā* gā pārnā^h, *dhānā dhānānā dhānā gā nārānā^h, ghatā^h, baithā^h, gārā^h pūthā^h gā phasā^h, dānā^h, dānā^h gā dānā^h, bārānā gā bārā^h, dābānā^h tūrā^h ghatā^h nārānā bāqirā^h baithā^h dhānā^h gā gīrā^h, *khodā dāyā^h gā nārānā^h* *gā pārnā^h nārānā^h pūthā^h gā pūthā^h, sandā^h.**

SINK, *n.*, a drain, a place of filth — *Muhri náhi ráti paṇi bahiṇa paṇiṇā paṇiṇā*

SINUS, *n.*, a bay, an opening — *K'buq, shikaf ná shipif* Kol. darir. sadriš k.

SINCE ATE, *c.*, to bend in and out - *Nāp ki chāl ki sārāt kē k., baharīgā-kh.* - Sarpaṅgi ke

SIXTH ACT, *n.* a bending in and out—*Saap ke chad ke surad, toherint surad*—Sarp-ratt ki sad-ratti.

Siŋ r-əuŋ, a, bending in and out: *Siŋŋ ki chəl ki siŋət ki təhrin*¹⁶ = Sarvagati ke

Six v ös't ty, *n.* the quality of being sinuous—Sānp kichalā srat dāri lohriqī-panh.

SIP, *v.* (S. *sipun*) to drink in small quantities : a. a small draught—*Ch'an t'h*, *sirup-nu^h*, *siraknu^h*, *siraknu^h*, *siraknu^h p'i siraknu^h*, *gh'u^h nu^h* ; v. *gh'u^h p'i gh'u^h*, *sirak-*

kā suṛukki suṛukku yā suṛukkaⁿ, chuskiⁿ, jār'a, [binai hai roḷi kā chhodā tūkri.
 Stripun = a small) one = *binai chid mai li hai* (one) *roḷi* = a small) one = *chhodā tūkri* = a small) one

СИП'ПОН, *n.* (Gr.) a bent tube for drawing off liquids — *qisqān* *al-shib*, *aribat*, *amhib*, *terhi*

SI'OI'S. n. (L.) a vocalization = *ishihir i'um* - Vaidān - i'ām

SIR, n. (fr. *sir*, a word of respect, the title of a knight or baronet - *Sāhīb jā mī-yān*, *ek khitāb jo Baranet kadiyā jāta hai* - Bābū kīā thāku jū j. wā mahāśay, upādhiyāśah).

Sīrak, n. a father, a word of respect to the king; v. to beget, to produce—*Bihā yī*
hīp^h, ek shāh: khitāh jāise jūlāh parāh ha rat āngārā; v. jā-sun¹, jā-sunwī yā
nikālud^h—Janak wā pitā, rājā ki polāxī wā upādhi jāise maharāj sramaddev rājan

Step 4. In a term of $\text{range}(h)$ or $\text{isubst} = d, l, \text{sub}^h, \text{sub}^h, \text{sub}^h, \text{sub}^h$

SURF, *n.* the loin of beef - *Gau ki usht ki picchhi taraf ká gusht, gau ki pusht ki picchhi taraf ká hissa* - *Gopur-wamáns, goparswa, gau ki pith ká picchhi or ká máns, gau ki path ká picchhi bhag.*

SPREN, *n.* (1.) an enticing woman; *a* alluring, bewitching, fascinating; *Mohin^h*, *mohu^h*, *thogut^h*, *bharam-murū^h* *kutū^h*, *phustur-e-til^h*; *n. dī kash, dī robī, mufat-tā* = *Mohakārin*, *miyini* *miyakārin*, *vimohini*; *a. chittākushak wā phustine w.*

manohāri wā manchor, manohar.
 SUPPLY NAME See SUPPLY NAME

SL RŮČTO. *n.* (It) a pernicious wind - *Muzer ná zahnú hury* - Anakarak gbitak $\pi\pi\sigma$

vinasak viyū. [piŋ^h, mi h · rəs^h — Madhuraras.

SĪR'UP, *n.* (Ar *sharaba*) vegetable juice boiled with sugar—*Shīra, rah qirām, rāh^b*,
SĪR'UP'ED, *n.* moistened or tinged with sirup—*Shīra se tar, shīra yā rāh mēn tar kigā*
kuā, mīlke ras mēn bhijoyā kuā^b—*Madhurasasāndrīkrī, madhurasasasikt, madhurasas*

men bligoyñ wā blijāya huñ.
 Śīr'aṭ y, a. resembling sirup—*Śīra-sīrat*, *rub-sīfat*. *śīra* pñ *rub* ke māniñ, *qiwimī*,
pāg-sarakhī h, *rūb-sā* h, *śīrīn*—Madhurasasatris. madhurasasatulya, mīthe ras sā,
 madhura mithi.

SKIN *n.* a bird the greenfinch—*Ek bhūit kī chiriya^b, ek bhūit kī hare pañkh kī*

HISTERIN, n. (S. *sruster*) a female born of the same parents, a female of the same
 faith, one of the same kind; v. to be akin, to resemble closely—*Ham-shira khevāhīr*
yā khevāhīr, ham-mazhīr yā ham-'ugida 'aurat, ham-gism yā ham-nat; v. *mushā-*
bih-h, murāqib h. yā barī mushā-bihāt rakhdā—Bahin bahān bhaginī bhaginī swayonī
 jāmi jāni yami wā yāni, dharmabhaginī, sajāti samānjati samājati samavarn wā

savarn vyakti wā vastu ; r. samādharmak wā sajāti h., sadriś h.

ham'ayida 'auratō ki jamā'at, bahinī-pā yā bahin-pā^h—Dharinabhaginigan bhaginigan wā samajītiyastriṅgan, bhagintwa.

SIS'TER-LY, a. like a sister, becoming a sister—*Ham-shīra ke mānind, ham-shīrāna*—Bahin kā sī wā bahin sarikha, bhaginīyogya.

SIS'TER-IN-LAW, n. a husband's or wife's sister—*Nanad^h, nand^h, sālī^h*.

SIT, v. (S. *sittan*) to rest on the lower part of the body, to perch, to settle, to incubate, to hold a session; *a. t.* and *p. p.* **SĀT**—*Nishast k., chakkas par baithān, maqim h., soranā^h, jibās jūlas yī majlis k.*—Baithnā āsan-naīrnā āsan-jamānī upaveś-k. wā upaveśam-k., adde par baithnā, basnā tiknī wā rahnā, ande par baithnā, sabhā bai-

SIT'TER, n. one who sits—*Baitharainā^h, baithur w^h, baitharā^h*. [thak wā baithakī k.

SIT'TING, n. the act of resting on a seat, a session, the time during which a person keeps his seat, incubation—*Nishast, jibās jūlas jūlas yī qu'nd, waqt-i-nishast waqt-i-jūlas yī waqt-i-jibās, soranā^h*—Upavesan āsan wā baithnā, baithak baithakī wā sabhā, karyanirvahanakī sabhakīl wā sabhānirvahanakī, ande par baithnā.

SIT'U, n. (H. *situs*) situation, position—*Pāikānā^h, jagah^h*.

SIT'ED, a. placed, situated—*Wāqī, manzū*—Sthit wā avasthīt, saṁsthit wā saṁsthit.

SIT'E-ATE, SIT'E-AT-ED, n. placed, seated—*Maqim yī waqī, manzū*—Sthit wā saṁsthit, avasthīt wā saṁsthit.

SIT'E-ATION, n. position, condition, state—*Jā jā anhall manq' darjā yī manzū, hālāt mihīpāt baīpāt yī sūrat, 'otam ahuwat hāl yā wa'*—Sthiti sthān avasthān āspad wā pad, dastī, bhāy wā avasthā. [ki, is hetu se ki.

SITH, con. (S. *sithan*) since, seeing that—*Is wāste ki, āra kī yā, chūn kī*—Is kīraṅ se **SITHE**. See **SETHU**. [n. *chhakki^h, chha^h*—Shat, shatsankhyak.

SIX, n. (H. *sattva*) three, one more than five; *n.* the number six—*Chha^h, shak^h*; **SIXTH, a.** the ordinal of six; *n.* a sixth part—*Shashun, chhatharān^h, chhathān^h*; *n.* *chhatharān bissa*—Shashth, shashthak; *n.* shashbhāg, shashās, chhathwān bhāg.

SIXTHLY, adv. in the sixth place—*Chhath^h, chhatharān^h, chhatharān jagah meā^h*.

SIXTEEN, n. six and ten—*Solāh^h, sorah^h, shūnā^h 'ah*—Shorās, shorāsak.

SIXTEENTH, a. the ordinal of sixteen—*Solāharān^h, solārān^h, soraharān^h, shūnā^h-dahum*

SIXTY, n. six times ten—*Sith^h, shud^h*—Shashti, shashisankhyak. [—Shorās.

SIXTIETH, a. the ordinal of sixty—*Sitharān^h*—Shashitān, shashit.

SIXPENNY, n. a coin, half a shilling—*Ek qism ka sikka, ek sikka jiskī qimāt channani ke qasī hoti hai*—Ek prakār kā mudrā, ek bhārtī kā mudrā jiskī mol channani ke lagbhag hotī hai.mol ka.

SIX PENNY, n. worth sixpence—*Qarīb chār āne kī qimāt kā*—Chār āne ke lagbhag ke **SIX SCENT, a.** six times twenty—*Ek soo has^h, chha kopī^h*.

SIZE, n. (Fr. *taille*) bulk, magnitude, a settled quantity or allowance; *v.* to arrange according to size, to swell, to settle, to fix—*Qadd yī qadr, miqdār andāza yā kibr, manqarar manqim yī ma'ād mādār yā anshāharā*; *v. qadd yī miqdār ke mutabiq muratlab k., phālanā^h, m'ānāze k., manqarar k.*—Dīl wā lambāi-chaurāī, nuahattwanān ākī rangh wā bit, nīrūn nīrūt wā nīschit parimān wā jīvīkā; *v.* parimān dīl wā lambāi-chaurāī ke mas-r yathākrām rashua wā jahūn kā talafū k., barhānā, nīrūt wā nīrūt k., nīschit k. wā thahrānī.

SIX'A BLE, SIZE'A BLE, a. of considerable bulk—*Qadd āwar, baye miqdār yā qadd kī*—Bare dīl wā parimān kā, bahut lambā-chaurāī, barā.

SIZED, a. having a particular magnitude—*Khāss miqdār yā qadd kā*—Viśesh parimān wā dīl kā, viśesh kuntī chaurāī kā, viśesh ākīrparimān kā.

SIZER, n. a student of the lowest rank—*Sab se nīche darje kā talīm-i-ilm*—Sab se nīche yang kī vidyārthī wā chhātma. [sarvash; *v. lāsā lapetnā^h, lāsā potnā^h*.

SIZE, n. (H. *śasa*) a glutinous substance; *v.* to cover with size—*Lāsā^h, sirish yā*

SIZY, a. glutinous, viscous—*Lastasā yā bajrājā^h, chipchīpā yā chikā^h*.

SIZYNESS, n. the state of being glutinous—*Lastasahat^h, chipchīpāhat^h*.

SKÄIN, SKÄEN, n. (Fr. *escargot*) a hank of thread yarn or silk—*Pheñtī^h, karchī^h, āñī^h, lachchhā^h*.

SKÄINSMÄTE, n. a companion, a messmate—*Bafiy sharik yār-qār yā ham-suhbat, ham-namāla yā ham-tabaq*—Sāthī sāngi wā sahavartī, panktibhojī wā sahabbhojī.

SKÄTE, n. (D. *schuats*) a sort of shoe for sliding on the ice; *v.* to slide on skates—*Barf par phisal-kar chalne kī ek qism kī jūtī yā kharānū*; *v. barf par ek qism kī jūtī yā kharānū se phisal-kar chalnā*—Saghanantushār par phisalkar chalne kī jūtā wā kharānū; *v. saghanantushār par ek prakār ke jūtē wā kharānū se phisalkar chalnā*. [sankchi^h.

SKÄTE, n. (S. *sceadda*) a flat-fish—*Ek bhānt kī chapkī machhī^h, lapchī^h, sācūg^h*.

SKÄAN, n. (S. *sagen*) a short sword, a knife—*Ek chhotī talwar^h, kurd*—Kshudra asi wā kharg, chhuri.

SKÄTGJEIT, n. a little salmon—*Chhotī sāman machhī^h*.

SKÄLETON, n. (Gr. *skello*) the bones of a body preserved in their natural con-

bound — *Kúdúh^h, uloróh^h, n-ar-andázi qá qalam-andázi k. ; n. zaywud, kúd^h, kulákká^h, urhá^h —* 'I chahni wá kudáni, kulách-máru^h ehhalángu^h wá kúd-phánu^h k., bhú^h-jina bhúni wá chik-se-ehhorná ; a. ehhaláng.

SKĪPER. *n.* one who skis.—Kūdne *w^h*, ularne *w^h*, uchkalne *w^h*, kulūich-mārne
w^h, chhātūiqat *w^h* uchhāt se^h.

SKIPP, *v.*, *vt.* by skips or leaps -- *Kūḍāṭṭu*^h, *veḷḷaṭṭāṭṭu*^h, *kūḍ-ōḷāṇḍ seḥ*, *kūḍakke seḥ*,
SKIPJACK, *n.*, an upstart -- *Navaṭṭaṭṭaṭṭu*, *navaḷḷaṭṭāṭṭu* -- *Navaṭṭim*, *navaḷḷam*.

SKİPTER. *n.* (D. *skipper*) a. *shipnaster*—*Nā-khūṭā*, *kishṭi bin*—Naukapati, nau-
swāṇḍ, naukidhipati.

SKIRMISH, *n* (Fr. *escarmouche*) a slight fight in war, a contest; *v.* to fight loosely or in small parties. *Jant-i-kh'ir-i' Faris*^h; *x.* *gharpo gharpo k'h*, *halk'i hara tarānā*^h, *kisat-i pakti k'h*. — Hal-i karin, gharpo gharpo khavi nati wi yaddha.

SKIRRI, *v.* to sew, to sew¹ *h̄ap t̄i: i q̄i d̄a: n̄i^h, ch̄amp̄at^h, q̄i u- j̄in^h.*

SKIRP, *n* (Dan. *skjær*) the lower and lower part of a garment, the edge, the border;
 to, to border, to run along the edge, to be on the border - *Dáman, kúára qí kúára*.

[illegible]

SKIPP, *n.* *de*, *skats* a light wanton girl—*Abol yi chouchat i chokri², be 'ibn aur be-*
SKIT²risn *n.* wanton, heale, or is frighted—*Sukh yi be , dd, be-watir yi s'abuk ni²oj,*

SKU'ŋISU LY, *ad.* w mo'u'y beky, shyty — *Stukku uci tohu r, b, qytriri má sohuk*
rachukto — Chan'hai, chupol haki'li wá meol, bhag'el káar wá bháru.

miti, si se ruvira kine, se Chai chelati wā chāo ntya se chapalata hakei holata wā
gonda, se, kigata chur, wā blankoban se

ZKIPPLES, *n. pl.* numerous, a game — Ek q³sa k³ kh³l — Ek blānti k³ kh³l, k³irf-
ZKPLEEN See SHELLEN. [vish.]

SKČEK. See *SKČEK*. [*skoch*]
SKČEK. See *SKČEK*. [*skoch*]

SKŪ¹lā, *n.* (cf. *skola*) the home which includes the brain—*Kāśi i-sar*, ¹capit¹l¹,
SKŪ¹, *n.* (Sw.) the aerial region which surrounds the earth, the heavens—*Asman gā*

jaha, 'id'm i'abbi gi'atam i'w wi — Áas vyom wá garyu, áambh thapathi antauñ
wa antariksh.

SKYED, *a.* like the sky, ethereal -- *Āsmāni jhalakī gā' a'vri* - Antariḥśa-cubriḥ, ākāśīya.
SKYED, *a.* enveloped by the skies - *Āsmānā sa' mu'jīf' bā'ah sa' ghivā' hwa* - Ākāśavesh-

sky's ish, a place or approaching the sky - *Asm in ke minind jalek ke nazdik jate w.* -

SKY (col., *the*), the colour of the sky, azure. *Asana cañga, nīla cañga*—Ākaśavarn, nīlavarn. [*ni ca*] Ākaśavarn va vyomaṣarn, nīlavarn.

SKY-TOL. OURED, *a.* like the sky in colour, azure—*Asmān-rangh, nī quā ab yēn yā ās-*
SKY-TOL. *a.* coloured like the sky—*Asmān-rang, nī quā ā-* *Abāsavān, yvomavān.*

SKĀ'ĪĀK, *n.* a lark which mounts and sings—*Cakāwak*, *qamīn*—Bharatwaj, *vā-*
nilayaru. [ghrāt.]

[illegible]

SKY-ROCK ET, *n.* a kind of firework—*Bân-h, bân-i-huoi, hoi-h*—Aktsavân, ùn ya-S[.A]; *n.* (W. *Hal*) a name or table of stone, the outside plank of a piece of timber

—*Takhta-i-sang, hīmt, pulla-jashakti, sar-chir, tigh-jūt-hai*—*Sil* silaut, silāphalak
 wə pūthar, fā: dāy, kashābi nallī wə bare bābhe se chār livā i tūf hai.

SLÄBTER, *c.* (Ger. *schlethern*) to let saliva or other liquid fall from the mouth, to sneeze with saliva, to shed, to stall, to sob up, hastily. — *Much se fir vil thik uk*

*pīnā girivāṇ^b, hie rāt gō thāk bēgini gi potnā^c; girivā chovāṇ gi tēpkani^d, dhar-
kani dhakni ehhahani vi dhakni; surak ani surak nivi cāt āna vi vāṇi.^e*

SI.ān. a. a paddle; a. thick, viscous—*Dub^h, dab^h, dab^hra^h, dab^hra^hdab^hra^h, jala^h*; a. *matā*
ni mātā^h, *chiruvā^h lasā^h visā^h luvā^h ni chivā^h*, *vātā^h ni vātā^h*.

Sl.AB79, a. thick, viscous; wet—*Motú yí gághá*^a, *hesatá tsilá qú chipchípá*^b, *hhigé*^c
Sl.ACK, a [S *sagá*] not hard drawn beer, ramise, weak, slow—*Dhilá*^d *phusá*^e

STACK, *n.* (S. *stoc*) mu hard drawn, boss, rimms, wags, ze-w — *puuska*,
syed qul gū majhal, *aij gū kam zar*, *nast gū kabil*—Sithil, *adrigh wī ślath*, *dhuuā*
thapāl *maud wī asgādhep nichal dhillar* *lathar ślasi śstari wā githi*

SLÄCK. SLÄCKEN, *v.* to loosen, to relax, to abate, to be remiss, to crumble — *Phili k*,
ni k h k k h i l k n i h k k a m k m i h k s u t s u t s u t s u t h i l n i a h i l k — *re-ta-ge-ka* — *Sithi*

gā h., kānā k. y: h., kām k. gā h., sās sārā mīghā y: gā h., rād-razā h. — Sittil
k. wā h., dhīmā k. wā h., ghātānā wā ghātānā, mānd thāndhā ālāsī wā abavadhān
h. chārdhān h

SLÄCK'Lÿ, *ad.* loosely, negligently, remissly—*Dhile gá dhile-pan-sc^b, gualat sc, susti-sc*

SLACKNESS, *n.* looseness, remissness—*Dhāt yā (dhāla-pan^h, susti sarli kāhili yā gūḥat*
—*Sīhilitā wā saūhilya, dhūnāpan mādātā wā anayadhin.*

SLADE, *n.* (*S. slud*) a little valley—*Chhotā dura yā durra, chhotā nichān^h, chhotā*
vadi—*Chhoti dari wā parvataropi.*

SLAG, *n.* (*Dan. slag*) the dross of metals—*Dhāt kā maīl^h, dhāt ki maīl^h.*

SLAIN, *p. p.* of *slay*—*[Slay kā mātī-matīf; ahi-kī yā jī-ī-matīf]*—*[Slay ki pūr-*
nākriya wā pūrvakālikakriya. (batānā yā thamdhā k^h, pānī se bhigunā yā bhigunā^h.

SLAKE, *v.* (*le. slack*), to quench, to extinguish, to drench with water—*Bujhānā^h,*

SLANDER, *n.* (*Fr. esclandre*) false censure, defamation, detraction, reproach; *v.* to
censure falsely, to defame, to belie—*Tahmat, had-pāi jhōthā-il-ān yā nā-huq iftirā,*
had māmī 'āh-pāi qibat yā 'āmm. be-kzati khifāt ruswāi yā zillat; v. nā-huq had-
mām k. yā itihim k., jhōthā tahmat laginā yā be-jā 'āh laginā, nā-huq ruswā k.
qibat k. yā takhtān laycāt—*Mithyā apavād, mithyā kalaṅk wā him, guṇamindā guṇa-*
ghat wā guṇapavād, apamān wā akhyāti; v. mithyā apavād lagani, jhūthā kalaṅk
lagani, jhūthā him lagani.

SLANDERER, *n.* one who slanders—*Bukhtān-go, tuhmatī, mustarī, tā'in, bul-go, jhōthā*
il-im bygone w.—*Mithyā apavādak, mithyakalaṅkakār, guṇamindak, jhūthā him lagā-*
ne w.

SLANDEROUS, *a.* uttering false reproach—*Bukhtānī, tuhmatī, nā-huq-il-ānī, tuhmat-*
ām—*Mithyāpavādak, mithyāmindak, guṇapavādak, kalaṅkakār, apavādātman,*
kalaṅkaman. [*ām se*—*Mithyā apavād kalaṅk wā him se.*

SLANDEROUSLY, *ad.* with false reproach—*Bukhtān iftirā tuhmat qibat yā nā-huq il-*

SLANG, *p. t.* of *slang*—*[Slang kā mātī-matīf]*—*[Slang ki simāyadāt.]*

SLANT, *a.* (*Sw.*) oblique, sloping; *v.* to turn slant, to slope—*Tirchhā^h, dhālū yā*
dhālūnā^h; v. tirchh nā yā tirchhā-k^h, dhāl-k, dhālū k. yā dhālūnā-k^h.

SLANTING, *a.* oblique; *n.* oblique remark—*Tirchhā^h; n. tā'm, tā'n tā'n, tā'n, ki-*
nāya; n. Mīhna, vakrokti, vyangya.

SLANTINGLY, *ad.* with a slope or inclination, with oblique remark—*Dhāl se^h, tā'nā za-*
n tā'n tā'n tā'n yā kināya se—*U'tār wā jhākāw se, vyangya fusarī wā thesarī se.*

SLANTWISE, *ad.* obliquely—*Tirchhā^h.*

SLAP, *n.* (*Ger. schlappe*) a blow with the open hand; *v.* to strike with the open
hand; *ad.* with a sudden and violent blow—*Dhāt^h, thappā^h thappā^h, chaktānā^h,*
tamāchā yā tamācha, lappā^h; v. dhātānā^h, thappānā^h, chaktānā mārā^h,
thappā yā lappā mārā^h, dhāt mārā^h, tamāchā laginā, tamāchā mārā^h; ad.
nāpāhūn aur sakht tamāchā se; ad. Akasmikapradar se, āksasak aur kathin thap-
pā se. [*yak ho yak, jauran.*

SLAPDASH, *ad.* all at once—*Jhatpat^h, lapjhap^h, dhapdhapā^h kar^h, kī kī^h, tarant^h,*

SLASH, *v.* (*le. slaso*) to cut with long cuts, to strike at random; *n.* a long cut—
Chirā yā phānā^h, kātkat k. yā kātnā^h; n. chī^h, kāt^h.

SLATE, *n.* (*Fr. ébater*) a kind of stone which readily splits into plates, a thin plate
of stone; *v.* to cover with slate—*Ek gisā kā patthar jiskī be asānī takhtigūn bantī*
haiṅ, patthar kī takhtī; v. patthar kī takhtigūn se pātā—*Ek pralār kī patthar jiskī*
patiyān bantī haiṅ, patthar kī patiyā wā patārī; v. patthar kī patiyōn wā patariyōn
se patārī. [*yōn wā patariyōn se pātūr w.*

SLATER, *n.* one who covers with slates—*Saṅgī takhtigūn se pātūr w.*—*Patthar kī pati-*

SLATY, *a.* having the nature of slato—*Saṅgī takhtī-sifat, patthar kī takhtī kī khāssī-*
yat kī, patthar kī patige kī sifat kā—*Patthar kī patiyē patī wā patārē ke guṇ wā*
dharm kā.

SLATTER, *v.* (*Ger. schlottern*) to be slovenly and dirty, to be careless—*Galiz aur*
maīlā ruhā, be-khabar gajī yā be-parwā k.—*Maīlī kuchela h., asāvadhān asoch wā*
alhar h.

SLATTERN, *n.* a careless dirty woman; *v.* to consume carelessly or negligently—*Galiz*
aur be-khabar 'aurat, chirkīn 'aurat, phūhar^h; v. arā-dānā^h, phūnk-ā^h, phūnk-
tāpnā^h, be-khabarī yā gūḥat se sarf kar-dānā—*Maīlī-kuchailī stri, vesapramādīnī,*
avinivāseśīnī; v. asāvadhānī se vyay-kar-dānā.

SLATTERNLY, *a.* not clean, slovenly; *ad.* negligently, awkwardly—*Galiz, najis; ad.*
gūḥat yā gūḥilī se, be-tānir be-tarāh yā be-dhā^h—*Maīlī-kuchela, aparishkrit malin ma-*
lin wā aparishkritaveśī; ad. asāvadhānī wā amanayog se, phūharpan wā bhaddepan
se.

SLAUGHTER, slā'ter, *n.* (*S. slaye*) destruction by the sword, butchery; *v.* to slay
—*Khōn-raz jān-kusht qat qitāl kusht yā mūgātāl, zabh yā qassālī; v. zabh k., qat*
k., halāk k., mār-dānā^h, halāl k.—*Katā wā sauhār, badh; v. badh k., katī k., kāt-*
dānā. [*qatā'*—*Badhak.*

SLAUGHTERER, *n.* one who slaughters—*Khōn-raz, zabh, kushandī, qatīl, zabbāh,*
SLAUGHTERER-ous, a. destructive, murderous—*Muhlik yā halākā, khūn-nshān khūn-khār*
yā khūn—*Nisāk vināsak wā sauharak, ghātuk ghātak ghātī wā hinsak.*

SLAUGHTER-HOUSE, *n.* a place where beasts are killed by the butcher—*Manha*, *mastakh*, *mashah*—*Badhasthān*, *pasumārapasthān*, *pasubadhasthān*, *sūmā*, *sūmā*.

SLAUGHTER-MAN, *n.* one employed in killing—[*Slaughterer ke mā' nā dekho!*]—[*Slaughterer kā arth dekho!*]

SLAVE, *n.* (Ger. *selare*) one held in bondage, a drudge; *v.* to drudge, to toil—*qulām halqa-ba gosh buralā gā bānda*, *mazdār*; *v.* *mazdār gā qulām k.*, *mihnat k.*—*Dās dās kinkar wā chepar*, *ṭahā wā kamērā*; *v.* *mich ṭahā k.*, *daurdhuip k.* wā *barā parisram k.*

SLAVERY, *n.* the state of a slave, bondage—*qulāmī*, *asīrī gā halqa-ba-goshī*—*Dāsya dās-twa wā dās-iyasthā*, *dā-abhāv* *bāḡalluwa vandildhāv wā cherāt*.

SLAV'ISH, *a.* servile, mean, base—*Gobāmīna gā qulām-sūb*, *pāji gā kamīna*, *zālī haqir gā dūa*—*Dāsambandhī daseya adhamā-dhīnā*, *wā atilāḡ*, *mich*, *adham wā kutsit*.

SLAV'ISHLY, *ad.* servilely, meanly—*Gobāmīna*, *parjānā gā kamīnagī se*—*Atilāḡ wā dāsibhāv se*, *adhamā-dhīnā nichātī tuchēkhātī wā pāmārātī se*.

SLAV'ISHNESS, *n.* servility, meanness—*Gōrānā gā khāpī bardārī*, *kāmīnagī khifāt zik-ṭat gā pāji paud*—*Atilāḡ atyanurī ulatī atyanurodī dāsātwa wā dāsabhāv*, *nichātī adhamā-dhīnā bīnālī tuchēkhātī wā pāmārātī*.

SLAV'ER, *n.* (Ger. *schlepper*) spittle running from the mouth; *v.* to emit spittle, to sneeze with spittle—*Lar^h*, *rāl^h*, *mūh kā pām^h*, *l'āb*; *v.* *kīr girāmī gā bahāmūb*, *lār lagāmī gā lār se bhāz āb*.

SLAY, *v.* (S. *slaan*) to kill, to put to death, to destroy; *p. t.* SLEW; *p. p.* SLAIN—*Qatl k.*, *zab^h k.*, *gā khān-k.*, *harāt k.*—*Mār dīmī wā kāt dāmī*, *jī wā prām lenī*, *badh-k.*, *prāghat k.*, *wā jayasthā k.*—[*Qhatk ghātī wā hamā badhak wā prāshantā*].

SLAYER, *n.* one who slays, a killer—*Qā'il gā mātāl*, *khām khān-er*, *gā kashmāl*—*SLÉAVE, n.* (Fr. *slève*) the entangled part of thread; *v.* to separate threads—*Sāt kā ulphā hūā hāw*—*v.* *sāt dīgh tūz gā dūr ulph k.*—[*Dhige tūz wā dōr kā wāh bhīg jō ulph hūā hāw*].

SLÉAVED, *a.* raw, not spun, unwrought—*Karchāb^h*, *an bātā bō kutī gā bīnā-kātā^h*, *ghāb^h*.

SLÉAZY, SLEAZY, *a.* (Silesia) thin, slimy—*Pathā^h*, *jhīrjīrā jhāmī gā patil^h*.

SLED, SLEDGE, *n.* (D. *schide*) a carriage drawn without wheels—*Rīna pahīcē kī gāyī^h*, *vehāb^h*, [per chaplā hūā].

SLEIGHT, *n.* mounted on a sledge—*Be-pahīcē kī gāyī pūr swār*—*Bīm pahīcē kī gāyī*

SLEIGHT, *n.* (S. *slage*) a large heavy hammer—*Bapā huthāpā^h*, *ghāb^h*.

SLEEK, *a.* (Ger. *schlicht*) smooth, glossy, not rough; *v.* to render smooth and glossy—*Chiknā^h*, *jilā dār*, *sūf*; *v.* *chiknā^h*, *chiknā k^h*—*Chiknā wā chiknām*, *unglāḡ*, *anlōspas*, [wā sukhāspasātā se, snigdhātī se].

SLEEKLY, *ad.* smoothly, with glossiness—*Chiknābāt^h*, *jilī gā jilā dārī se*—*Chiknā*

SLEEKNESS, *n.* smoothness, glossiness—*Sūfāi*, *chiknābāt^h*—*Chiknāi*, *sukhaspasātā wā aparushātī*, *snigdhātī*.

SLEEKY, *a.* having a smooth appearance—*Chiknī sūrat kā*—*Chiknē rūp kā*, *snigdhārūp*.

SLEEKSTONE, *n.* a smoothing stone—*Chiknī karuē kā patthār^h*, *chiknīnē kā patthār^h*.

SLEEP, *v.* (S. *slapan*) to take rest by the suspension of the bodily and mental powers, to rest, to be motionless, to live thoughtlessly, to be careless or inattentive, to be dead; *p. t.* and *p. p.* SLEPT—*Sonā^h*, *parā rahnā^h*, *be-harakat gā sāku h.*, *be-jīr rah-*

nā, *be-khawar gā gūḡil h.*, *marda h.*—*Sayan-k.*, *nidrā-k.*, *nīd-lenī sūtra nīndhā wā paunhā*, *parā wā dādhnī*, *nīchal aḡal wā gatīānā h.*, *nīchīnt wā asōh rahnā*, *nāvadhnī amānōyogī wā jilār h.*, *marnā wā mrit h.* [nīdrā, nīnd.

SLEEP, *n.* rest, repose, slumber—*Arām*, *khwāb*, *nam*—*Sayan smṛtī swāp wā śayikā*, *SLEEPER, n.* one who sleeps—*Khwāb-talab*, *sonē wā*, *sonāgī^h*, *sūtan-hār^h*, *nīnd-dās^h*—*Sayī*, *swaptāyāth*.

SLEEPFUL, *a.* overpowered by desire to sleep—*Khwāb-nāk*, *khwāb-dost*, *nīndāsāt^h*, *nīghāsāt^h*, *nīghāgī^h*, *Khwāb-ālādā*—*Atinidrākūt*, *atinidrākūt*, *atinidrāgrast*, *atinidrāt*.

SLEEPING, *n.* the state of being at rest—*Nīnd^h*, *sonā^h*, *khwāb*, *nam*, *sonā^h*—*Nidrā-vāthē*, *śayan*, *nidrā*, [wā nidrārahit, nīndra viindra wā anigat-nidrā].

SLEEPLESS, *a.* wanting sleep, having no rest—*Be-khwāb gā bedār*, *be-ārām*—*Nidrāhīn*

SLEEPLESSNESS, *n.* want of sleep—*Be-khwābī*, *be-dārī*—*Nidrāhīnatā*, *nidrārahītatwa*, *nīndrātā*, *nīndbhāv*.

SLEEPY, *a.* disposed to sleep, drowsy—*Khwāb-nāk gā Khwāb-dost*, *nīghāsāt nīndāsāt gā dāyigī^h*—*Sushupsu nidrāsīl wā nidrāgrast*, *nidrātūr*, *nidrākānt* wā *nidrākūt*.

SLEEPYLY, *ad.* drowsily, lazily, stupidly—*Khwāb-nākī gā Khwāb-ālādāgī se*, *swatī gā kīhīlī se*, *be-wāqūfī gā hamīqut se*—*Unglās nīndās nidrāsīlatā wā nidrākulātā se*, *āskat wā āśasya se*, *mīrkhātī jarātā wā mīrkhātī se*.

SLEEPYNESS, *n.* disposition to sleep—*Unglās^h*, *nīndās^h*, *ūnglā^h*, *ūnglā^h*, *alsāt^h*, *khwāb-ālādāgī*, *Khwāb-nākī*—*Nidrālūtā*, *nidrāsīlatā*, *śayanchehā*.

SLEET, *n.* (S. *slīht*) a fall of hail or snow with rain; *v.* to hail or snow with rain—

SLŎP, *n.* mean liquor or liquid food—*Kharáb sharb*—Kutsit peya.

SI.ÖP. *v.*, trousers, ready-made clothes—*Pác jánut, taigár kaprë*—Súthau wá súthnâ,
banc baníye kapre. [*kaprë jítrosh*—Banc-baníye kapre beinchne w.

STÖP-FEL-LEB, *n.* one who sells ready-made clothes—*Taiyār kapūr beichne w., taiyār*

SLOPE, *u*, (S, *astupani*) inclined, oblique, not perpendicular; *ad*, obliquely; *u*, an oblique direction, a declivity; *x*, to form with a slope, to incline—*Nasich*, *tirchhā^b*, *sar a sar*; *wt*, *tirchhā^b*, *tchhā^b*; *u*, *dhil^b*, *utār gā jhokāw^b*; *v*, *dhil^b* *k*, *gā dhālū^b*, *gādhāw^b*, *dhādhāw^b* *k*, *gā dhālū^b* *k*—*Dhālū*, *dhādhāw*, *thūk*.

SLOPE, *MISS.* *n.* obliquity, declivity — *Tirrhái và tẻchái*^h, *dhát jhukár và utár*^h.

Stump'wre, *not*, obliquely, not perpendicularly – *Tiēchhū nā te hō^h, dho^hlā nā dho^hlā wā^h.*

SLOP' α, p, a , oblique, inclined - *Tirrhā pī dhātū^h, jhukā pī dhātū^h*

SLAPPING, *ad.* with a slope, obliquely - *Dhāl wā utār sr^h, tīrchhā tchā pī dhālārāh*,
SLÖT, *n.* (cf. *slut*) the track of a deer - *Hiran kā nuqsh-i pā* - Harināpachāhina, mri-
gachāhina, haran ke pāw kī chindāni.

SLÓTH. *n.* *S. sloth* slowness, tardiness, laziness, sluggishness, an animal -- *Sustá yá kamal, i káhi, káhá, i, kámal yá máláhi, ik yám lá sust j'inar*—Mandati wá dirghachirati, a'ghat i mandilarua vilamb wá vilambicatwa, alasya, askat alasatá wá jhata parastatig.

Sung-t'ui, a boy, sluggish, indolent.—*Sust.* k'uhit, kasal mamt m'uh-hū yū ā-riem-tahab
As-yū, mand ak-hipa manhar wa chihū, aksī aias aidū wā jiasyas'il.

[illegible]

SLUTTET V. a. Ger. *schlatterig* - squallid, dirty, sluttish - *Gafiz, ná pák yá najis*,
chikhe - Mchhu wa nadin, madyashu gabash wí gadu, maili kuchelá.

SI.Ū'Ū'Ū' *CH*, *n.* a downcast look, clownish look, clown; *v.* to have a downcast clownish look or gait, to press down; *ŕ* chang, crown. *Tai me:ca, gni:ni:ra na njo:di chad^h, gni:ni:ra^h, v. njo:di a:khik: kina ho an:re pa: si a:khik na chetad^h, dadi:ni^h, tat:kani na hwa:wa^h* - Nieke ki or dri:shi, na:di na:di ti chik, an:ni wi ugadi.

SLUGGISH, *loc. v.* S *siŋg* a mry' p'ace - P'ak'ka' j'ayuk^h, d'at'at'p', p'at'ak yú' p'it'k'k'^h,
ak'as'at' q'a d'ak'as'at'.

Stón ch'ý, á, mny, muddy, boggy — *Dabhlai^h, chahinhá gollá yá málí^h, dahlaiyá yá*
patk'at^h.

SKO'GH, shō' n, the skin which a serpent casts off, the part which separates from a food, i. e. *Ki'ch' kichu kichu' shō to wōn' ch'kich'a'*.

SLOUTEN, n. (D. *slout*) a man carelessly or dirtily dressed, one negligent of order—*gic, vinn, mord i bu waiakot*. Kūh antūā māhik-kuchē-i jaw, phūhāḡ aparish-kūtay, 'i wai yinn, yesi.

Stāv īn āt, a neglect of dress or neatness, disorderly; *ad*, in a disorderly manner
 - *Gitā pa māṇaḥ ka sāloṅgaḥ ga chiraḥ*; *ad*, *negāṣat ga gītārat sa*, *gaḍat se*—Kāṇ
 Vesapamūḥ dī wā ayinā-veṣī, apatīṣkṛitaveṣī wā mānā kūchela; *ad*, māle kūchele-
 - *pa*, apatīṣkṛ se, ayavayathī se.

SLÓV'NY LIKSS, *n.*, negligence of dress--*tišč'at, b. uložagi, nač'usat, libás ki b. sulč'-*
qayit, al. b. satharav, poshák ki qayit—Vesajamantatí, aparishkár, ayyavastha,
ayimítatá.

SI.Ō. w. a. (S. *slow*) not swift, late, not ready, dull, not hasty; v. to delay — *Kam rou ahista-ru* pi 'am yudun, *der pa lu wagt, soe mejan* pi kähil, *kwađ kwad zho pi* *hah-itu, wadähil pi zähil k'awad-ru*; v. *der k* — Mandagat mandagat manthar aňghra wā vāmbi, dighasatra dīrhasitri wā digh-k dīn, aksipra atwāt dhlā wā dhlā, mandamati mandabuddhi wā schul-ukthi, dīr apramatta vyagra wā paramadasi; v. *vāmb k*.

Slowly, *ad.* not speedily, not soon — *Ahista, deri se gá xasti se* — Haule-haule wá dhire-dhire, yilamb karke wa atikal karke.

STÖWNESS, *a.* want of speed, dullness, delay – *Āhista-rasī kam-rasī āhistaḥasti kīhi-
li ya kasuṇi, kundi yī bāi zāhu, duri dāvāngi yā dā-* Mandatā dharmāyā manūtharati
wā āsighrati, buddhimandatawā buddhimāndya, dhil dhilānci wā vilamb.

Slōw bāck, *n.* an idle fellow, a lubber—*Kāhīl gū sust shukhs, kām chor^h*—*Āskatī wā*
ālāsī jān, ālāsī jān wā aidhī.

Slōw'wōm, *n.* a kind of viper—*Ek qism iq sūp*—*Ek prakār kī sarp.*

SLÜBBER, *v.* (Ger. *schlubbern*) to stain, to daub, to do lazily — *Dhappā-dāluṇā^h, bhar-*
dāluṇā yā potnā^h, āskat se dhire-dhire karnā yā āskat ke māre jyon-tyon adhūrā kar-
nā^h.

SLĪĖ BER-ING-LY, *ad.* in a slovenly manner—*Phūhar-pan se^h. be-saliqagī se, najāsāt qilāzāt nū qalūt se*—*Āparishkār wā uyyavasthā se. bimī suthrāi ke.*

SLIPPER DE GILLION, *n.* a base poltry wretch—*ḡālī aur saḡīl ādmī, pāji ādmī—*
 Adham aur nikrist vyakti. atinibaiyan.

Sl. ČDGE, u. (S. sloq) mire, mud — *Kich^h yá kichar, pank yá pánk^h.*

- SLŪĠ, *n.* (S. *sluge*) a cylindrical or oval piece of metal shot from a gun—*Dhāt kī tuk-jā pō helu ya aude-si huta hai, chhūtā^h, paisā^h.*
- SLŪĠ, *n.* (Dan.) an idler, a drone, a hindrance, a kind of snail; *v.* to be idle, to move slowly, to make sluggish—*Sust ādmi, kāhil yā majhūl shakhs, rok yā rukawat^h, ek qism kī ghoghā^h; v. sust yā kāhil h., āhista chalnā, majhūl kāhil yā sust k.—*Āskati jān, ālasi wā aidhi jān. bādhā viglha wā vyāghāt, ek prakār kī ghoghā^h; *v.* ālasi wā āskati h., dhīre-dhīre wā haule-haule chalnā, ālas ālasi wā āskati k.
- SLŪĠGARD, *n.* an idler, a lazy person; *a.* lazy—*Sust shokhs, kāhil yā majhūl shakhs; n. sust, kāhil, majhūl—*Āskati jān, ālasi wā ālas jān; *n.* āskati, ālasi, ālas.
- SLŪĠGARD-IZE, *v.* to make lazy—*Sust kāhil yā majhūl k.—*Āskati ālasi wā ālas k.
- SLŪĠGISH, *a.* lazy, slothful, dull, slow—*Sust, kāhil, majhūl, kam-ran āhista-ran yā āhista—*Āskati, ālasi, mānd wā mānthar, dhīrī dhīlī dhīre dhīmi wā mandagati.
- SLŪĠGISH-LY, *ad.* lazily, slothfully, slowly—*Susti se, kāhili se pō kihilāna, āhista kam-ran se pō āhista-ran se—*Āskat se, ālasya wā aidhi jān se, dhīre-dhīre dhīme-dhīme haule-haule māndarīp se wā mandatī-se. [Āskat, ālasya wā mandatī, jāratī.
- SLŪĠGISH-NESS, *n.* laziness, sloth, inertness—*Susti, kāhili yā majhūl, be-harakatī—*SLŪĠA BED, *n.* one who indulges in lying in bed—*Bistar-dost—*Śayyāsevi, bichhaume par parī rahne w.
- SLŪĠICĒ, *n.* (D. *sluis*) a floodgate, a vent for water; *v.* to emit by floodgates—*Pāni kī rāh kī phātak, badar ran; v. pāni kī rāh ke phātak se nikālā—*Jaladwār wā jalabandhanadwār, jalapath paundī prajāla wā jalapavāhī; *v.* jaladwār wā jalabandhanadwār se nikālā.
- SLŪĠEY, *a.* falling or pouring as from a sluice—*Giyā pāni kī rāh ke phātak se girne bahne yā bahayā-kar pāne w.—*Mānōi jaladwār wā jalabandhanadwār se girne bahne wā baharīkar pāne w.
- SLŪMBER, *v.* (S. *slumberian*) to sleep lightly, to repose, to lay to sleep; *n.* light sleep, repose—*Pōghu jhōma jhapki hōd yā kachhī nīnd-tenā^h, sonā^h, solānā yā sulānā^h; n. nīghāī jhapki hōdī nīnd yā kachhī nīnd^h, nīnd^h.*
- SLŪMBER-ER, *n.* one who slumbers—*Pōghne w^h, nīghāne w^h, jhapki hne w^h, kachhī nīnd hne w^h, sonā w^h.* [laghounidravasthā.
- SLŪMBER-ING, *n.* state of repose—*Istirāhat, nīm khrābī—*Nidhrāvasthā, nīnd kī dastī.
- SLŪMBER-OF'S, SLŪMBER-Y, *a.* causing sleep, sleepy—*Khrāb-āwar, khrāb nīk yā khrāb dost—*Nidhrākar wā nidhrānak, nidhragat wā sotī hūā.
- SLŪNG, *p. t.* and *p. p.* of *sling*—*Sling kī mātī-matlaq aur mātī-matīf 'alai-hi yā p'li-matīf—*Sling kī samānyabhit aur pūrvakriyā wā pūrvakalikakriyā.
- SLŪNK, *p. t.* and *p. p.* of *slink*—*Slink kī mātī-matlaq aur mātī-matīf 'alai-hi yā p'li-matīf—*Slink kī samānyabhit aur pūrvakriyā wā pūrvakalikakriyā.
- SLŪR, *v.* (D. *slorling*) to sully, to soil, to pass lightly, to cheat; *n.* slight reproach or disgrace, trick, a mark in music—*Mailā k^h, sānnā bhay dānā yā dhoppī-dānā^h, chhīpnā chhōp-chhōp-k, dhūl-dānā mahitpānā yā jīm bhī-kar yā na dekh-ā^h, chhānā yā thagā^h; n. 'ab musāī fāzhat harf yā dāq, robāb-bāz yā dāq kī 'i, musāī kī ek nishān—*Apanānī kalāuk wā līnchān, chhāl kapāt dhokhā jhānsi wā chhā-dmā, swarāvichhedachhīna.
- SLŪT, *n.* (D. *slut*) a dirty woman—*Chirkīn yā galiz 'aurat, be-saliqa 'aurat—*Phūhar strī, mailī-kuchāilī strī, avinitavesūī.
- SLŪTTER-Y, *n.* the qualities or practice of a slut—*Chirkīn yā galiz 'aurat kī kō yā 'ūdat—*Phūhar strī mailī-kuchāilī strī wā avinitavesūī kī gun wā ācharāy.
- SLŪTTERISH, *a.* dirty, not cleanly, disorderly—*Galiz, najis yā chirkīn, be-saliqa—*Mailī, malīn wā malīn, avyavasthit anavasthit wā garbār.
- SLŪTTER-LY, *ad.* in a slothful manner, dirtily—*Gīlizat se, najāsāt ālādagi yā mā-pākī se—*Phūhar pan mailī-kuchēle-pan wā aparīshkār se, malīnatī wā malīnatā se.
- SLŪTTERISH-NESS, *n.* the practice of a slut—*Chirkīn yā galiz 'aurat kī kō yā 'ūdat—*Phūhar strī mailī-kuchāilī strī wā avinitavesūī kī chāl.
- SLŪY, *v.* (S. *slith*) meanly artful, cunning—*'Aigār yā mākkār, fīratī hīla-bāz harīf robāb-bāz yā aūtafannī—*Kutīl sayānā wā syānā, dhōrt.
- SLŪY, SLŪY, *ad.* with secret artifice, cunningly—*Fītrat yā hīrat se, robāb-bāzī kīlchāzī yā 'aigārī se—*Kutīlatī wā kapāt se, dhūrtatī wā sayān-pan se.
- SLŪY-NESS, *n.* artful secrecy, cunning—*Fītrat yā hīrat, robāb-bāzī hīla-bāzī 'aigārī yā mākkārī—*Kutīlatī kapāt wā sayānāpan, dhūrtatī wā chhāl.
- SMACK, *v.* (S. *smaccan*) to have a taste, to make a noise by separating the lips, to kiss; *n.* taste, tincture, a loud kiss—*Maza yā lazzat rakhnā, labōn se chatākā mār-nā, chīmā^h; n. maza lazzat yā zūyā, bū yā rangat, chatākā yā chatākā^h—*Swād rakhnā wā rasayukt h., chaphap-k. wā oshthāshotan-k., chummā wā chūmā lenā; *n.* swād wā ras, gandh wā raṅg, snābādhachūmban.
- SMACK, *n.* (S. *smacc*) a small vessel—*Ek chhotā jahāz, ek chhotī nām^h.*
- SMALL, *a.* (S. *smel*) little, slender, minute, petty, short; *n.* the small or slender part

of any thing—*Sagtr khurd yā qatlī, patlā^b, bārik, khaṣif yā adnā, kūchak kotāh yā tang*; *n. kisi shai kī chhotā yā patlā hissa*—Chhotā nannhā alp wā thorā, patlā wā jhūnī, sūkshma, kshudra hāḥkā wā ochhā, nātā thiṅguā wā laghu; *n. kisi basti kī SMĀLL'ISH, a. somewhat small—Kūchh chhotī nannhā yā patlā^b.* [chhotā wā patlā bāḥig. SMĀLL'NESS, *n.* the state of being small—*Khurdī, kūchakī, sagirī, kīh tarī, kotāhī, tangī, bārikī*—Chhotā, thorā, alpata, alpatā, patlāpan, tanutā, kshudratā, sūkshmatā, laghutā, thiṅgnāpan, saṅkrātī. [—Kīnchit.

SMĀLL'Y, *ad.* in a small quantity or degree—*Andale, chande, kūchh^b, thorā^b, kist quadr*

SMĀLL'AGE, *n.* a plant—*Ek qism kī nalāt*—*Ek bhūti kī paudhī, oshadhivīśesh.*

SMĀLL'COAL, *n.* little coals used to light fires—*Patthar kī chhotā koylā^b.*

SMĀLL'CRAB, *n.* a vessel of small size—*Chhotā jahāz, chhotī nāw^b*—Kshudra naukā.

SMĀLL'FOX, *n.* an eruptive distemper—*Sitlā^b, mātā^b, goṭā^b, chechak, jadrt*—Sit. lā, visphot, vasantarog, raktavātī.

SMĀLT, *n.* (D. *smalti*) blue glass—*Nilā shisha*—Nīlakāch, nīlayarnakāch, nīlī kīnch.

SMĀR'AGD, *n.* (Gr. *smaragdos*) the emerald—*Zamarrad, jannā^b*—Marakat.

SMART, *v.* (S. *smartan*) to feel sharp pain—*n. quick lively pain*; *a. sharp, pungent, quick, lively, brisk, witty, dressed in a showy manner—Parparānā^b, jalā^b, phatnā^b, charīnā^b, charparānā^b, chhanchhannā^b, dāl hū^b, laṅgā^b, chunchunā^b, kīr-kīrānā^b, kyaṅnā^b, chinung-mārnā^b, chīlaknā^b; *n. parpar-chat^b, chinang^b, chīlak, jala^b, kyaṅk^b, charparākat^b, chunchunākat^b; a. t. talk, jab, zinda-ad, chālāk taad nū jald-hī, hāzīr-jarāh yā nūmkin, khash-poshak yā khash-tibās*;—*a. Tīkshna tīra wā tikhi, chaparā, śighra wā drut, sasattwa wā ady-gaṣil, phurtīlā chatāṭīlā karpī vegawān wā sūk. rī, rasik wā rasivā, suveśī wā solhanavesī.**

SMART'EN, *v.* to make smart or showy—*lhaṭī dā k^b.*

SMART'Y, *ad.* sharply, briskly, vigorously, showily—*Terī se, chālāki yā tandī se, zor se, bharkile-jau se^b*—Tīkshnatī takhīpan wā tivrati se, phurtī śighratā chatākwaī wā veg se, bal se, tarāwe se.

SMART'NESS, *n.* quickness, vigour, briskness, wittiness—*Jaldī yā t. tī, zor, chālāki yā tandī, hāzīr-jarāh yā nūmkin*—Śighratā drutā wā kshīpratā, bal wā saktī, phurtī chatākwaī wā veg, rasikatwa wā sara utwa. [Kuaṭlakhand k.

SMĀSH, *v.* (*maṣh*?) to break in pieces—*Chīr-chūr k^b, tukre tukre k^b, purze purze k^b*—

SMĀT'U, *v.* (*smakt*) to have a taste; *n.* taste, tincture—*Maza latāt yā zāṭīqā rakh-nū*; *n. maza yā zāṭīqā, rangat^b*—Swād rakhnū, rasayaktī b., ras rakhnū; *n. swād wā ras, rang.*

SMĀT'TER, *v.* (Dan.) to talk superficially or ignorantly; *n.* superficial knowledge—*Achhar chatta yā kpar-chat sā bolnā^b, khash-chū sā bolnā^b; n. dānīsh-i-subuk, shamma, khasha-chū, achhar chatta^b, dānīsh-i-khām*—Kīnchijjina wā khaṇḍajjānī ke sudrā bolnā. *n.* alpanān, khaṇḍajjān, kīnchijjīn, khaṇḍajjānītya, khaṇḍavidyā.

SMĀT'TER LK, *n.* one who has a slight knowledge—*Achhar-chatta^b, kpar-chat^b, khasha-chū*—Al'ajjha, kīnchijjina, khaṇḍajjānī, khaṇḍavidyāwān.

SMĀT'TER'ING, *n.* superficial knowledge—[*Smatter jo sam hai uski mā'ne dekho*]—[*Smatter jo samjhnā hai uski arth dekho.*]

SMĒAR, *v.* (S. *smegria*) to overspread with any thing unctuous, to daub, to soil—*Chhapnā muthā yā laṅgā^b, potā^b wā lesā^b, thorna bhār-dālā sūnā yā maṭīlī*—

SMĒAR Y, *a.* adhesive, daubly—*Chipehī^b, lastasā yā hājājā^b.* [k^b.

SMĒELL, *v.* to perceive by the nose, to have a particular scent; *p. t. and p. p.* SMĒLT—*Bālū^b yā bā pīnū, bo-k, bā-rakhnū yā hū-d*—Sūnghna ghrān-k, āghrān-k. wā gandha-grahān k., bās-k, bās-d, bīs-rakhnū gaudh-rakhna nabaḥnā sugandhī^b, gandhavisishṭ^b, wā savas h.

SMĒLL, *n.* the power of smelling, scent, odour—*Qurrat-i-shāmma yā shāmma, bo yā bā, bās^b*—Ghrāṇāsakti ghrāṇendriya wā gandhagrahāṇāsakti, gaudh, vās. [grāhī.

SMĒLL'YR, *n.* one who smells—*Smegh^b, bō-kush^b*—Ghrāṇakārī, gandha-

SMĒLL'ING, *n.* the power of perceiving smells, the act of one who smells—*Shāmma yā qurrat-i-shāmma, shāmīn*—Ghrāṇāsakti wā gandhagrahāṇāsakti, gandhagrahāṇ wā āghrān.

SMĒLL'FEAST, *n.* a parasite, an epicure—*Tufail kasa-ls rikābī-mazhab muft-khor yā tu'īm-talish, shikam parwar yā shikam-bundu*—Parannabhōjī rotītor wā parānna-ruchi, chatarā jibhulī peṭī vishayasevī wā udarapāyan.

SMĒLT, *v.* (S.) a small fish—*Ek bhūti kī chhotī machhī^b.*

SMĒLT, *v.* (D. *smelten*) to melt ore—*Dhāt ko galā-kar khālīs k.*—Dhāt ko galā-ke nirmal k., dhāt kī wā kī mail kātnā wā chhāṭnā.

SMĒLT'ER, *n.* one who melts ore—*Dhāt ko galā-kar khālīs k. w.*—Dhāt ko galā-kar SMĒRK. See SMIRK. [nirmal k. w., dhāt kī wā kī mail kātna w.

SMĒCKER, *v.* (Sw. *smickra*) to look amorously, to smirk—*Ashiqāna-nazar karashma yā kīrīshma se dekhnā, nakhre se tabassum k.*—Kām wā rasikabhāv se dekhnā, choṅchle se muskánā wā muskurānā.

- SMICKER-ING**, *n.* an amorous look — *Āshiqāna-nazar, karashma yā kirishma, sheva-*
Rasikabhāvi ki drishṭi, kām ki drishṭi wā chitwan, kāmadrishṭi.
- SMILE**, *v.* (Sw. *smile*) to express pleasure by the countenance, to look joyous, to be propitious, to express slight contempt by the look; *n.* a look of pleasure or kindness, a joyous appearance, favour — *Tabassum k., khush khurram mahzūz yī bashshādsh nazar ānā, mulārak maimūh natabarrak yā sū'id h., nigah yī nazar se kisi qadr haqirāt zāhir k.; n. tabassum yā ibtisām, khurrami khushī yā bashshāt ki sūrat, mihrbānī yā shafayāt* — Mu skāni wā muskurāni, prasanna harshit wā praphu'lachit dekh-pānā, prasanna-h. prasannamukh-h. tripādrishṭi k. wā subhankar h., ghriyāstichakadrishṭi k. sāmārshās-k. wā saghripāhās-k.; *n.* muskān muskurī wā muskurīhat, prasannavadan, rūpi wā anugrah. [muskurāne w.]
- SMILER**, *n.* one who smiles — *Matābassim, tabassum-rā, tab-issum k. w.* — Muskāne w.,
- SMILE-INGLY**, *ad.* with a look of pleasure — *Tabassum se, muskān muskurāi yā muskurāhat se h.*
- SMIRCH**, *v.* (S. *mirce*?) to cloud, to soil — *Āndherī k^h, bhur-dānā yā mailā-k^h.*
- SMIRK**, *v.* (S. *smiercan*) to smile pertly or affectedly, to look affectedly soft or kind; *n.* an affected smile; *n.* nice, smart — *Nathri bāzi se tabassum k., nazikat yā nakhre-bāzi k. sāth mulīm yā mihrbān nazar-ānā; n. kath haṭṭī; n. 'umda, nafs* — Chōhele ke sāth haṭṭī wā vilakshapāhās k., dambh dūndh wā dhōṛ ke sāth mridu wā day ih dekh-pānā; *n.* vilakshapāhāya, vilakshapāsmi; *a.* uttam, sunder.
- SMITE**, *v.* (S. *smite*) to strike, to kill, to destroy, to afflict, to affect with passion; *p. t.* SMOTE; *p. p.* SMITTEN or SMIT — *Mirānā^h, halik k., ān-lenī wā qatl k., toklit yī sū'id dānā, shauq yī 'ishq waqūfa se musarr k.* — Mir-d. wā āghāt k., mār-dānā wā prīyū-lanā, mashṭ k. wā satyānās k., pīrī wā dand d., kāmārtā wā kīnamolīt k.
- SMITER**, *n.* one who smites — *Mācar w^h, mārā^h, ārib--* Hantā ghātak, ghātī.
- SMITH**, *n.* (S.) one who works in metals — *Lohār^h, sonār^h, dhāt kā kam karne w^h, āhan-gar, zar-gar, hadidā.*
- SMITHERY**, *n.* the workshop of a smith, work done by a smith — *Lohār-khāna āhan-gar khāna yā āhan-gar ki dūkān, āhan-gar yā zar-gar kā banīyā hāt kām* — Lohākārasilā wā dhūmkāsilā, lohār wā sonār kā banīyā hāt kām.
- SMITHY**, *n.* the workshop of a smith — *Lohār-khāna, āhan-gar-khāna, āhan-gar ki dūkān* — Lohākārasilā, lohākārasilā, dhūmkāsilā, lohār wā sonār ke kām karne kā ghar. [zar-garī Lohār ki vidyā, lohārī.]
- SMITH-CRAFT**, *n.* the art of a smith — *Āhan-gar hādīdī yā zar-gar kā jāt, āhan-garī.*
- SMOCK**, *n.* (S. *smock*) a woman's under garment, a shift — *Ek kartī jo 'auratō kapron ke tale pahintī hūnī, 'auratōn ki qamis--* Ek jhūlī jo striyān kapron ke niche pahintī hūnī, striyōn kī adhovasū wā antariyā.
- SMOCK-LESS**, *a.* wanting a smock — *Be-qamis--* Antariyāyūnya.
- SMOCK-FACED**, *a.* pale-faced, maidenly — *Zard rū yī khushk-rū, dosh za ke māmūd--* Pīlāmūh ki sūkhe-mūh-kī mlānavadan wā vīrānavadan, kumārīsadrī wā kumārīkī-mūp.
- SMOKE**, *n.* (S. *smoke*) the sooty exhalation from a burning substance; *v.* to emit smoke, to scent or dry by smoke, to burn, to smell, to find out, to use tobacco — *Dād, dukhān, dhūnā^h, dhūm^h, dhūmā^h, dhūnā^h, dhūnārā^h; v. dhūnānā dhūnānikolnā yā dhūnān-uthnā^h, dhūnān-dhūnān-dikhānī dhūnān khilānī dhūnānī yī dhūnān mē sukhnā^h, jūnā wā salagū^h, gamh yā bēs pānā^h, bhāpūnā khoj-nikālā dhūnān-nikālā yā nikālā^h, tamākū yā tamākū pānā.*
- SMOKER**, *n.* one who smokes — *Dhūnān mē sukhnā w^h, dhūnān khilān w^h, tamākū yā tamākū pine w., huqq-kash.* [dhūmābīn.]
- SMOKELESS**, *a.* having no smoke — *Be-dād, be-dhūn, binā dhūnē kā^h* — Nirdhūm,
- SMOKY**, *a.* emitting smoke, filled with smoke — *Jis se dhūnān nikle yā uthe^h, pur-dād dukhānī yā dād ā'ānā* — Dhūnānā wā dhūmotshepak, dhūnāndhār dhūmanay sūkhām wā dhūnē-se-bharā hut. [khilānā^h.]
- SMOKE-DRY**, *v.* to dry by smoke — *Dhūnē mē sukhnā^h, dhūnān dekhānā^h, dhūnān-*
- SMOOTH**, *a.* (S. *smooth*) even, glossy, soft, bland, not harsh, gently flowing; *n.* the smooth part of any thing; *v.* to level, to make easy, to soften, to calm or allay, to flatter — *Hamrār barābar yā musattah, sif musaffī jūlā-dār yā mubre-dār, mulīm yā narm, latf yā hālīm, shirīn fasih yā mazūn, narm se huklā hāt; n. kist shai kā narm yā sif hisā; v. hamrār barābar musattah musaffī yā sif k., āsān yā sahl k., mulīm yī narm k., taslīm d. wī k., khush-āmud k.* — Sam samīn silpat chauras wā battīdhār, chiknā suigūha chikkan wā chikkan, komal, mridu wā narmā, aruksha wā aparush, dhūrvīdhī visarī samānagatī ākshubdhā śānt nīrveg wā nistarāṅ; *n.* kist vastu kī chiknā wā komal bhāṅ; *v.* sam samīn battīdhār chauras silpat wā chiknā k., sugam k., komal wā mridu k., śānt wā thāndhā k., lūrkhuṭī wā jigjigī k.
- SMOOTHER**, *v.* to make smooth — *Hamrār barābar musattah sif yā musaffī k.* — Sam samān chauras silpat wā chiknā k., chiknānā, chaurasānā.

SMOOTH'EN, *n.* one who smooths—*Hanwār barābar musttāh sáf yā musāfā k. w.*—Chiknāw w. sam sam in chauras battādhār wā silpat k. w., chiknā k. w.

SMOOTH'LY, *ad.* not roughly, evenly, mildly—*Shirīnī sáfī yā fasāhat se, hanwāri yā barābarī se, narmī mulūmat yā mulūyemat se*—Chiknā chiknāhat arukshatā wā aparukshatā se, samatā saminatā chaurasā wā battādhārī se, komalatā wā mridutā se.

SMOOTH'NESS, *n.* evenness of surface, softness—*Hanwāri barābarī yā sáfī, narmī mulūmat mulūyemat shirīnī manzūnī yā fasāhat*—Samatā saminatā chaurasā battādhārī wā chiknāhat, komalatā mridutā arukshatā wā madhurabhishtwa.

SMOOTH'FACED, *a.* having a mild soft look—*Narm-rā, mulūm-rā, zanām-rā*—Komalayadā, mridumukh.

SMOTE, *p. t. of smite*—*Saitr kā māzī-mutlaq*—Smite kā sāmānyabhit.

SMOTHER, *v.* (S. *smoran*) to suffocate by excluding air, to stifle, to suppress; *n.* state of suppression, smoke, dust—*Sāns-rok-kar yā galā ghōst-kar mār-dhūnā^b, dhī^b, cakknā^b, dabānā^b*; *n.* *stabūr yā dāb^b, dhanān dhūnān dhūwā yā dhūwā^b, dhat^b* [*nār dhūnān^b*—Antardhāwan h., antarjwān k.]

SMOTHER, *v.* (S. *smoran*?) to burn and smoke without vent—*Bhitar-hi-bhitar jalā aur dhūnā w^b*—Antardhāwan, antarjwāli, gūhadhāwan, antardāli.

SMOULDERING, SMOLDERING, *a.* burning and smoking without vent—*Bhitar-hi-bhitar jalā aur dhūnā w^b*—Antardhāwan, antarjwāli, gūhadhāwan, antardāli.

SMOULDERING, SMOLDERING, *a.* burning and smoking without vent—*Bhitar-hi-bhitar jalā aur dhūnā w^b*—Antardhāwan, antarjwāli, gūhadhāwan, antardāli.

SMUGGLE, *v.* (Ger. *schmuggeln*) to import or export secretly and unlawfully—*Mahsūd-mānā, chukā mārā^b, ghāt mārā^b, bilā-jawāz khatgatan māl qur-mulk se lūnā yā qur-mulk ko bhajā*—Chupchup wā chori se nishiddhabhāñjyavastu desāntar se lūnā wā desāntar ko bhajā.

SMUGGLER, *n.* one who smuggles—*Chukā mār^b, ghāt-mār yā ghāt mār^b, bilā-jawāz khatgatan māl qur-mulk se lūnā w. yā qur-mulk ko bhajā w., mahsūd chor*—Chori se nishiddhabhāñjyavastu desāntar se lūnā w. wā desāntar ko bhajā w., khatkadasyū.

SMUGGLING, *n.* unlawful importation of goods—*Bilā-jawāz qur-mulk se māl lūnā*—Chori se nishiddhabhāñjyavastu desāntar se lūnā, nishiddhabhāñjyadravyāyan.

SMUT, *n.* (S. *smitta*) a spot made with soot, mildew, obscenity; *v.* to mark with soot, to taint with mildew, to gather soot—*Dudā kā dāg, qur-m, khurāfāt māl fūsh*; *v.* *adān-ātānā k., qur-m īnām yā qur-m se kharāb k., dūnā-ātānā h. yā dūnā-hojānā*—Kajal kajāl wā kākā ka dhappā, tarudhishap kledajamāl leñyā wā hardā, apasānd kutsitavayā kutsitavachan wā durvachan; *v.* kākā kajāl wā kajāl se thar dūnā wā mūlī k., leñhyā wā wā hardā se-shushit k., kākā batūnā wā kākā ho-jānā.

SMUT, *v.* to blacken with soot—*Dhūnā se kākā k^b*.

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SNACK, *n.* (D. *snacken*) a share, a slight hasty repast—*Hissā, nāshā yā nāshā*—Bhag wā aṅś, jalpīn laghubhojan wā alpāhar.

SNARE, *n.* (D. *snare*) a bridle which crosses the nose; *v.* to bridle, to hold—*Unkrī^b, dhātī^b*; *v.* *lūnānā yā zabt-mēn-rakhnā, pakarānā^b*—*v.* Rōknā wā dukri-lagānā, dhārā wā thātūnā.

SNARE, *n.* a sharp protuberance, a rough branch, a tooth left by itself—*Gāthā yā dhīvā^b, khātā-mālī dāl yā chhotī dāl jiskā mūlī chokhā yā pūnā ho^b, bāharī dāl^b* [*khathōā se bhārā huā^b, chhotī aur paine-mūlī-kī dālōn se bhārā-huā^b*].

SNARE, *n.* a sharp protuberance, a rough branch, a tooth left by itself—*Gāthā yā dhīvā^b, khātā-mālī dāl yā chhotī dāl jiskā mūlī chokhā yā pūnā ho^b, bāharī dāl^b* [*khathōā se bhārā huā^b, chhotī aur paine-mūlī-kī dālōn se bhārā-huā^b*].

SNAIL, *n.* (S. *snail*) a slimy slow creeping reptile, a drone—*Ghōnghā yā ghōngā^b, sūt kālī yā majhāl shakā*—Sambūk sambūkayāsi kambuvāsi wā kavachavāsi krimī, jar alās alāsī askatī nīdhī wā atimandagatī jan.

SNAIL-LIKE, *ad.* in the manner of a snail, slowly—*Ghōnghā-wā yā ghōng-sā^b, dhīre-dhīre dhīre-dhīre yā haule-hantē^b* [*vyāl, pamaṅ, vishadhar*].

SNAIL-LIKE, *ad.* in the manner of a snail, slowly—*Ghōnghā-wā yā ghōng-sā^b, dhīre-dhīre dhīre-dhīre yā haule-hantē^b* [*vyāl, pamaṅ, vishadhar*].

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SNAIL-LIKE, *ad.* in the manner of a snail, slowly—*Ghōnghā-wā yā ghōng-sā^b, dhīre-dhīre dhīre-dhīre yā haule-hantē^b* [*vyāl, pamaṅ, vishadhar*].

chutkáná putkáná tarkáná karkáná chatakáná putakáná tarakáná yá karakáná^b, habak-
lená phár-khána chabýá-lená gá kút-khána^b, habakne phár-kháne yá kút-kháne ko
jhapuká yá lupuká^b, n. chutak karkáki chataká turáká tarák tarakáná chutakáná
karakáná yá putakáná^b, habak yá d'it-se-eki-eki-pakar^b.

SNAP'FER, *n.* one that snaps—[Snap jo masalar hai us se ism-i-fa'il ke ma'ne samajh-lo]—
[Snap jo dhātu hai us se kartā kī arth jān-lo.]

SNAP'PISH, *a.* eager to bite, peevish, tart—Katká^b, tursh-mizáj zád ranj yá tunuk-
mizáj, talakh tursh yá saht—Damsasíl, chirehírā jhaujhana jaljalā karkas karkasa-
síl wá kukhinaswabháy, karwá karná titá wá katu.

SNAP'PISH-LY, *ad.* peevishly, tartly—Zád-rauji tursh-mizáj yá tunuk-mizáj se, talakhá tur-
shí gá sahtise—Chirehírlat wí karkasasílatisé, karwáí karnáí khatáí wá katúí se.

SNAP'PISH NESS, *a.* peevishness, tartness—Zád-rauji tursh-mizáj yá tunuk-mizáj, sahtí
turshí yá talakhí—Chirehírlat chirehírlan jhunjhuliyájan wá karkasasílata, karwáí
karwáí wá katúí.

SNAP'DRUG ON, *n.* a plant, a kind of play—Ek gism kī nabát, ek tarah ká khel—Oshu-
SNAP'SACK. See KNAPSACK.

SNARE, *n.* (Dan.) a gin, a noose, any thing which entraps; *v.* to entrap—Dám yá
pit-d-om, kamut, pās^b; *v.* phásánu^b, phásnuá^b, phásnuá^b, phande se pakarú^b,
d'om mēn lūtā—Phandí wá phándí, phansi pháns wá phánsari, pīs.

SNARE, *n.* one who lays snares—Phásane v^b, phásnu v^b, phásne v^b, phande se
pakarú^b, dām mēn lūtā v^b. [Uljhírí wá lapet-d, vyákul-k, vyast-k, wá ghahri-d.]

SNARE, *v.* to entangle, to embarrass—Pech-dar pech k, hairán mazarib yá tang k—

SNARE, *v.* entangling, insidious—Uljhā^b, qunū-jirā qidā-putrast ílratí huft-rauji
māyātmā yá shippa-haz—Phánsān wá lapān, mīyí kapatí mīyānwit wá mayāpāt.

SNARL, *v.* (Ger. *schwarzen*) to growl, to speak roughly—Gurajna gurajná ghorvāná
gurvāná ghoshghoshí wá ghorvāná^b, karvā bolū^b. [karvā bolue v^b,
SNARE, *n.* one who snarls—Gurajne v^b, gurajne v^b, ghorvāne v^b, ghorvāne v^b.

SNAPT, *n.* (Ger. *schman*.) the snuff of a candle—Gul—Battí ká jalā lūm bhāg.

SNATCH, *v.* (D. *sneken*) to seize hastily, to catch at a short fit; *n.* a hasty catch, a
short fit—Chhín lenā chhor lenā chhínmī khírk-lenā yá ánh-le-mí, jhapet-lenā
áthá-lenā yá jhapaká-le lenā^b; *n.* jhapet ánh-le-khānch yá chhín chhón^b, lahar yá
tucung^b.

SNATCH'ER, *n.* one who snatches—[Snatch jo masalar hai us se ism-i-fa'il ke ma'ne samajh-
lo]—[Snatch jo dhātu hai us se kartā kī arth jān-lo.] [chaktí yá phānkí^b.

SNATCH'ING, *n.* (S. *snithan*) a chip, a slice—Tukrá charí yá chhón^b, phānk phānkí
SNACK, *v.* (S. *snick*) to creep slyly, to withdraw meekly, to crouch, to hide; *n.* a
sneaking fellow—Dabak-ánu yá cing ánu^b, chupke se satuk-jāná sarak-jāná tal-jāná
yá khisak-jāná^b, dabak chāpnā chupwá dabak-jāná yá dabak-ehná^b, chhijāna yá
lūkāna^b; *n.* gūlay^b, dabá^b, dabk^b, dabk^b.

SNACK'ER, *n.* a small vessel of drink—Jām, pīgila yá pīgila—Pānāpātra.

SNACK'ING, *p.* *n.* servile, mean, crouching—Khāya barālar farāmāya yá dāni, dān pājí
yá haqí, dabk dab-jānu v^b, dabak-jānu v^b.—Kutsitpakar se atilīnakārí wá
atīśantwānakārí, nēh adham wá kutsit, dabkel dabel wá dalbū.

SNACK'ING-LY, *ad.* servilely, meanly—Khāya-barālarí se gá gulāmāna, pījīlāna yá
kamīnāgi se—Atīlān atīhātukār atīśantwān wá atīyānrōdh se, adhīmarūp wá
nichatwa se.

SNACK'ING-NESS, *n.* meanness, servility—Kamīnāgi pājī-mān yá dānāt, khāya-barālarí
gūlmān yá talī-dārí—Nichatwa adhamatā nichatā kshulratā wá tichchhatā, atīlā-
mā atīyānrōdh atīyānrōdhātā wá atīhātukār.

SNACKS'BY, SNACK'UP, *n.* a sneaking fellow—Gūlay^b, dabá^b, dabk^b, dabkel.

SNAP, *v.* (Dan. *snæbe*) to reprimand, to check, to nip; *n.* a reprimand, a check—
Sar-zawish malāmat yá itāb k, dāntarí yá dātā^b, nochnā^b; *n.* sar-zawish malāmat
yá itāb, zabl—Dapatná vāgday-k, wá mukhadand-k, jhīrakná jhapakná wá jhārnā,
khasotná wá khutakná; *n.* jhīrkí dāpat wá ghurkí rok.

SNAB, *v.* to check, to chide, to reprimand—Dātā yá dāntā^b, jhīrakná yá jharakná^b,
jhārnā dāpatná yá lathernā^b.

SNAB, *v.* to check, to reprimand, to nip—Dāntā yá dāntā^b, sar-zawish malāmat yá itāb
k, nochnā^b—Jhīrakní wá jharakní, dāpatná jhārnā vāgday-k, wá mukhadand-k,
SNED, *n.* (S. *sneed*) the handle of a scythe—Hānsue ká bent^b. [khasotná wá khutakná.

SNEEK, *v.* (L. *snare*.) to show contempt by turning up the nose or by a look, to in-
sinuate contempt by covert expressions; *n.* a look or expression of ludicrous scorn—
Nāk-charhāná nāk sikorā^b yá nāk sikorā^b, mīhnā-phēikná thesrā-k, yá bolī-
phāl-bolnā^b; *n.* nāk-charhā^b, thesrā^b, thenā^b, tanz, istihzā, sukhriga.

SNEER'ER, *n.* one who sneers—Nāk-charhā^b, nāk charhāne v^b, thesarāhā^b, ta-na-zan,
mīhnā phēikne v^b. [ta-na-zan, mīhnā phēikne v^b.

SNEER'FUL, *a.* given to sneering—Nāk-charhāne v^b, thesrā k. w^b, thenā d. w^b.

SNEEING-LY, *ad.* with a look or expression of ludicrous scorn—*Nák-chaphá-kar^h, nák síkap-kar^h, tharé mán^h, mihná pheuk-kar^h, tanzan.*

SNEEZE, *v.* (S. *nísan*) to eject air suddenly through the nose : *n.* a sudden ejection of air through the nose—*Chhiínká^h ; n. chhiínk^h.*

SNIZZ, *v.* *n.* the act of ejecting air suddenly through the nose—*Chhiínká^h, chhiínk^h, SNIZZ*, *v.* under SNEAP. [*Nák se khíínká^h, nák se s ípukná^h ; n. sáínghná^h.*

SNIFF, *v.* (D. *sniff*) to draw air audibly up the nose ; *n.* perception by the nose—

SNIGGLE, *v.* to fish for eels, to snare—*Bám machhli pákarné ká koshish k., pháíná yá pháíná^h—Bám machhli pákarné ká udyog wá prayatn k., pháíná wá phaudó se pákarné.*

SNIP, *v.* (D. *snippen*) to cut at once with scissors ; *n.* a single cut, a shred—*Katar-dhá^h, kat or d^h, katarán^h, katar lená^h ; n. tarish, taráshu reza purza yá pávcha ; n. Kát, kátan chhiín^h chhiín^h wá kataran.*

SNIPPER, *n.* one who snips—*Katarne w^h, katar dólú w^h.*

SNIPPLET, *n.* a small part or share—*Chhóti hissá, báhra—Kshudra bhág, aís*

SNIPSNIP, *n.* tatt chloagn—*Sukht swat-jawab, tursh-guft-yá—Karwi wá karwi bát-chit, Larká-parasoráñip.*

SNIPPE, *n.* (D. *snipe*) a bird, a fool—*Chúhí pankat yá pautohá^h, ohmaq—Dirghachahéhi dirghamni wa dirghachahuvishit pakshibhed, mórkh jar muni wá gáwdi.*

SNIVEL, *v.* (S. *sniff*) to run at the nose, to cry as children with snuffling—*Nák bah-wí nák chahú nák jharú réat jharú yá réat níkalú^h, thínakná thínakná síakná mímínáú nákal, yá lak-sa roná^h. [*w^h, síakné w^h.**

SNIVELLER, *n.* one who snivels—*Thínakhá^h, thínakhá^h, thínakné w^h, thínakné.*

SNORE, *v.* (S. *snore*) to breathe with noise in sleep : *n.* a noise through the nose in sleep—*Khoratá márná^h, ghoratá márná^h, nák kharakharáú^h, nák-bajáná^h, thá rak párná^h, ghoratá^h ; n. kharatá^h, ghoratá^h, tharak^h, nák ki kharakharat^h, nák ká bajáná yá balad^h.*

SNORT, *v.* (D. *snorken*) to blow hard through the nose—*Farráná^h, pharráná^h, pharráná^h, phurki márná^h, phurki márná^h, nák ghuregh cháná^h.*

SNOUTING, *n.* the act of blowing hard through the nose—*Farráná^h, pharráná^h, pharráná^h, nák ghur cháná^h, phurki márná^h, nák ghur cháná^h, phurki márná^h.*

SNOUT, *n.* (S. *snout*) the muzzle of the nose—*Rút^h, réat^h, wá^h, póti^h, sínak^h. [*huá^h.**

SNOUTY, *n.* full of snout—*Póti^h, réat^h, wá^h, póti^h, sínak^h, sínak^h, sínak^h, sínak^h.*

SNOUT, *n.* (Ger. *snout*) the nose of a beast, a nozzle ; *v.* to furnish with a nozzle—*Thathna thathna swat swat yá tauré^h, tóik ápi yá sírá^h ; v. tóik ápi k., tóik-lagíná^h, ápi-lagíná^h. [*tóik ápi yá sírá rukhne w^h.**

SNOUTED, *n.* having a snout—*Thathna wá^h, thathna-dar, thathna wá^h, snout-wá^h.*

SNOUTY, *n.* resembling a beast's snout—*Thathna sí^h, tauré^h, tauré^h, sínak^h.*

SNOW, *n.* (S. *snare*) frozen vapour which falls in white flakes ; *v.* to fall in snow—*Barf ; v. barf párná, barf girná, barf barasná—Him, tushar, tuhni ; v. him párná, tushar girná, tuhni barasná.*

SNOWY, *n.* abounding with snow, white—*Barfi barf-nák barf díe yá pur barf, safed yá safed—Himawán himamay tusharamay wa himavrit, himavari súka swet wá dhaná. [*pind.**

SNOWBALL, *n.* a round lump of snow—*Kura i barf, barfi gólá—Himapind, tushara.*

SNOWBROTH, *n.* very cold liquor—*Nihigat saré shorb—Atáitalapniya, atáitalapniya-draya. [*hot—Himayritasikhar, himasikhar, himasikhar.**

SNOW-CROWNED, *n.* having the top covered with snow—*Barfi álná, barf se dhupá.*

SNOWDROP, *n.* an early flower—*Gul-i-chándni—Ek phul jo bahat hí síghra hotá hai.*

SNOWWHITE, *n.* white as snow—*Barfi sa safed safad yá safad, káfuri rang ká—Himavari, him wa tushar ko sachis swet wa dhaná. [*gulma.**

SNIB, *n.* (D. *snib*) a knot, a snag—*Girah yá girah, gírah^h—Granthi, granthiká wá SNIB-SNIP*, *n.* having a short or flat nose—*Chhoti yá chhoti nák ká^h, chhoti yá chhoti nák wá^h—Natanasiká.*

SNIB, *v.* (Dan. *snibe*) to check, to nip—*Malinat yá sar-zawish k., nochá^h—Dánt-ná áltu jhirkú i jhirkú wá rukná^h, kántakná khóntú wá chóntná.*

SNIDGE, *v.* (Dan. *snijer*) to lie close—*Dabká-pará ráhná^h, dabak ráhná^h, ek kone má párá-ráhná yá dabká-ráhná^h.*

SNUFF, *n.* (D. *snuff*) the burnt part of a candle-wick, powdered tobacco, resentment, huff ; *v.* to inhale, to scent, to crop the candle, to snort, to sniff in contempt—*Gul, roshan-damag yá mag-roshan, lag-yá kina, khaqat yá khaqat ; v. dam ke sáth khíínká^h, bú-lená yá bú lená, gul taráshná gul-lená yá gul-káú^h, fírráwá^h, haqarat ke sáth sáish k.—Batti ká jalí-húf bhág, sūnghani sūnghani nās nasya nāsikachurn wá nās-churn, dwesh wá rosh, krodh ; v. nák se surakná wá sūs ke sáth khíínchá, gandh lená wá sūnghá, batti ke jale hue bhág ko kát-dáú^h, phúnkárná phurki-márná wá pharriti-márná, ghriñá wá ghin se sūnsūn k.*

- SNUFF-ER**, *n.* one who snuffs—[*Snuff jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo.*] —[*Snuff jo dhātū hai us se kartā kā arth jān-lo.*] [battī kāfne kī katarūi.]
- SNUFF-ERS**, *n. pl.* an instrument for snuffing candles—*Gul-gir, gul-tarāsh*—*Jālī* hai
- SNUFF-LE**, *v.* to speak through the nose—*Nāk se boluā^h, nāki de-kaṛ boluā^h, nāki-d^h, bhīnbhīnā-kaṛ boluā^h, mīamīcānā^h.* [Nasyādhār, nasyapātra, nāsīkāchūrpādhār.]
- SNUFF-BOX**, *n.* a box for carrying snuff—*Mogz-roshan-dān, nās-dān, snūghant-dān*—
- SNUFF-TAK-ER**, *n.* one who takes snuff—*Snūghant lene w^h, nās-ene w^h, mogz-roshan lene w.*
- SNUG**, *v.* (Dan. *sniger*) to lie close; *a.* close, concealed, sheltered, convenient or comfortable—*Lag-hai^h huā^h, chīnat^h huā^h, sat-lagū^h*; *n.* *chīnat-huā^h, poshūda, mahfūz, māq^h l pī farah-bakhs*; *a.* *Satī-huā wī nikāṭsiyī, guṇḍ guṇḍ wī chhipī hua, āvrit wī se, prachelhamā, suthrā yathāy-gya suth wī yathāsukh.*
- SNUG-NESS**, *n.* state of being snug—*Māq^h lī, chīnāi hui hūlat, amudagī, farhat-bakhsī*—[*Suthrāi, yathāy-gyati, susādhātāi, satī hui dāsī, susthātā, susthīti.*]
- SŌ**, *ad.* (S. *seo*) in like manner, thus—*Ustaraḥ yā nī tarah, istarah yā lihizā*—*Waisa tūsi wōn ūhlī tūnī tathā wī us prakāṣe, nīsi yōi wī is rīti se.*
- SŌAK**, *v.* (S. *sapiān*) to lie steeped in water or other fluid, to enter into pores or interstices, to draw in by the pores, to steep, to drench—*Bhijā^h, masām se paithnā, jeb k., bhijōnā^h, tar k.*—*Bhignā, chhidradwārā ghusnā wī paithnā, sokhni, bhiginā, bhigōrī.* [Bhijane w, wī sokhne w., bāṇī madhyap wī piakār.]
- SŌAK-ER**, *n.* one that soaks, a great drinker—*Tar k. w. yā, aṭ k. w., bupī shorabā*—
- SŌAP**, *n.* (S. *supr*) a substance used in washing; *v.* to rub over with soap—*Sābū*; *v.* *sābū lagānā, sābū se mahnā*—*Sarvak-har, mārjanalep*; *v.* *mārjanalep lagānā, sarvakshar se mahnā.*
- SŌAP-Y**, *a.* like soap, smeared or covered with soap—*Sābūn-sā, sābūn se potā huā yā bhārā huā*—*Chiknā, sarjikēhpt wī mārjanalep se potā hui wī bhārā-huā.*
- SŌAP-HŪL-ER**, *n.* one who makes soap—*Sābūn gar, sābūn sā., sābūn-chī*—*Mārjanalep-kār, sarvakshar-kār.*
- SŌAR**, *v.* (Fr. *essor*) to fly aloft, to rise high, to tower; *n.* a towering flight—*Baland-parvāz k. yā balaud parvāz k., su'ūd k., bālī rari k.*; *n.* *balaud parvāzī, bālī-rari, su'ūd*—*Utkar ūche jānā wī ur charhnā, ūpar charhnā, ūrdhwhagaman wī ūrdhwharohāp k.*; *n.* *ūrdhwhagaman, ūrdhwharohāp, ūrdhwhagati, ūpar charhnā, ūpar nānkī.*
- SŌAR'ING**, *n.* the act of mounting aloft—*Baland parvāzī, bālī-rari, su'ūd*—*Ūrdhwhagaman, ūrdhwharohāp, ūrdhwhagati, ūpar charhnā, ūpar charhnā, ūpar urāhī.*
- SŌB**, *v.* (S. *sudapanti*) to sigh with convulsion; *n.* a convulsive sigh—*Sisaknā^h, thu nuknā^h, siski bhārā^h*; *n.* *thunak^h, sisak^h, siski^h.*
- SŌB'ING**, *n.* the act of sighing with convulsion—*Thunak^h, sisak^h, siski^h.*
- SŌBER**, *a.* (L. *sobrius*) temperate, calm, regular, serious; *v.* to make sober—*Parhez gir parhezī yā muttagī, bā-hosh hosh gir hamwārī yā bā-qawir, darust mā'qūl yā salīm, sanjida āhista yā mudabbir*; *v.* *parhez-gir parhezī muttagī, bā-hosh hosh-gir hamwārī bā-qawir darust mā'qūl salīm sanjida āhista yā mudabbir k.* *Sānyam pīnasānyam wī amatta, thandhī wī śānt, niyat wī thik, dhīr sthīr niyatavrittī wī gambhīr*; *v.* *sānyam śānt niyat thik dhīr sthīr wā gambhīr k.*
- SŌBERLY**, *ad.* temperately, calmly, seriously—*Parhez-girī parhez yā hosh-girī se, āhista-gir hamwārī yā qawir se, sanjida-gir se yā mudabbirīna*—*Sānyam wī amattatā se, śāntatā sthīratā wī niyatavrittī se, gambhīratā wī dhīratā se.*
- SŌBER-NESS**, *n.* temperance, calmness—*Parhez-girī parhez yā hosh-girī, darust āhista-girī, salīm hamwārī yā sanjida-girī*—*Sānyam amattatā parimitāpan wā pānaprasaktatā, dhīraj dhīratā gambhīratā niyatavrittī sthīratā wā thandhāpan.*
- So BER'E-TY**, *n.* temperance, seriousness—[*Soberness ke ma'ne dekho*]—[*Soberness kā arth dekho.*]
- SŌ-BER MIND'E-NESS**, *n.* calmness, coolness—*Hamwārī āhista-girī mud'imāt yā mulā-yamat, darustī tuqawāt tuqamāt yā sanjida-girī*—*Sūhīrabuddhitwā wā sthīratā, dhīratā dhīraj śāntatā wā gambhīratā.*
- SŌC**, *n.* (S.) jurisdiction, privilege—*'Alāqū yā amul, haqq*—*Ādhiyatya, adhi-kār.*
- SŌC'AGE**, *n.* tenure of lands by a certain or determinate service—*Milkīyat-i-zamīn jo mā'aigan khidmat-qawirī kī shart se qabze meñ rahtī hai*—*Bhūmyadhi-kār jo nischit wā nīripit sevā se hāth meñ rahtā hai.*
- SŌC'MAN**, *n.* a tenant by socage—*Wah shukhs jiske qabze meñ milkīyat-i-zamīn mā'aigan khidmat-qawirī kī shart par hotī hai*—*Wah jan jiske hāth meñ bhūmyadhi-kār nischit wā nīripit sevā kī pratijñā se rahtā hai.*
- SŌC'MAN-RY**, *n.* tenure by socage—[*Socage ke ma'ne dekho*]—[*Socage kā arth dekho.*]
- SŌC'I-A-BLE**, *a.* (L. *socius*) that may be conjoined, inclined to company, familiar—*Itisāl-paṭr yā mumkinu-l-itisāl, suhbatī ulfatī mardum-āmez majlis-dost āshnā-mizāj yā āshnā-parast, mālūf khalāq-malā yā ikhtilāl-dost*—*Milāye jāne ke yogya,*

janasaṅgapriya janasaṅgisakt saṅgaṣī meli milāpi wā saṅgapriya, milansār susaṅsargi wā hilāmilā.

SŌ'CI-A-BLE TV. SŌ'CI-A-BLE-NESS, *n.* inclination to company, good fellowship—*Mardum-āmeri āshnā-mizājī āshnā-parasti yā majlis-dosti*, 'madda suhbat yā khulṭa—Milansārī saṅgapriyatā janasaṅgapriti saṅlāpasakti wā saṅlāpasīlatā, suṣīlatā wā susaṅsarg.

SŌ'CI-A-PLY, *ad.* in a sociable manner—*Mardum-āmeri āshnā-mizājī yā majlis-dosti se, khulṭa se, 'madda suhbat se*—Milansārī saṅgapriyatā janasaṅgapriti saṅlāpasakti wā saṅlāpasīlatā se, suṣīlatā wā susaṅsarg se.

SŌ'CI-AL, *a.* relating to society, ready to join in friendly converse, companionable—*Majlis suhbatī yā suhbat-mausūb, majlis-dost yā mardum-āmeri āshnā-mizājī āshnā-parasti suhbat dost yā ulfati*—Janasaṅsarg-sambandhi saṅgavāsusambandhi saṅgavāsavishayak wā saṅsargik, janasaṅgapriya saṅgaṇī riyā saṅsargaṣī wā saṅgamaṣī, meli milāpi wā milansār.

SŌ'CI-AL TV. *n.* the quality of being social—*Majlisī khāssiyat, majlis-dosti, mardum-āmeri āshnā-mizājī, āshnā-parasti*—Milansārī, saṅsargapriyatā, saṅgamaṣīlatā, janasaṅgapriyatā, suṣīlatā, saṅlāpasīlatā. [kha.]

SŌ'CI-AL-IV, *ad.* in a social manner—*Socially ke mā'ne dekho*—[Socially kī arth de-So'CI-AL, *v.* to mix in company—*Suhbat k.*—Saṅsarg k., janasaṅg k., milansār h.

SŌ'CI-AL TV, *n.* the union of many in one interest, community, company, partnership—*Majlis yā jam'at, pīra purah khaly khilyat yā khāss-a-āmā, musahabat suhbat rafiqat rifiqat musavsiyat yā ikhtilāt, shirk shirkat shurikat yā mushāvakāt*—Sabhā wā samīgam, jathā janasamūh lokasamūh samāj wā maḍalī, sith saṅg saṅsarg saṅgavās wā saṅgatī, sijhī.

SŌ'CI-AN, *n.* a follower of *Sorinus* who denied the divinity and atonement of Christ; *a.* pertaining to Socinianism—*Sorinus jo Harat 'Isā ko fuqat ālmī jāntā thā uskā pūr-ān*; *n.* *Sorinus jo Harat 'Isā ko fuqat ālmī jāntā thā uske pūr-ān ke 'aqāid ke mutā'alliq, Sorinus ke pūr-ān ke 'aqāid ke mutā'alliq*—*Sorinus jo 'Isā ko keval mānushya samajhī thā uskā amayāi wā matvālambī Sosānispantī, Sorinus kā matdāhī wā matvālambī*; *n.* *Sorinus jo 'Isā ko keval mānushya jāntā thā uske mat kā sambandhī, Sosānispantī-vishayak.*

SŌ'CI-AN TV, *n.* the tenets of the Socinians—*Jo log Sorinus ke pūr-ān hatī uske 'aqāid, Sosānispantī, Harat 'Isā ko sirf ālmī jānne-wālon ke 'aqāid—'Isā ko mānushyamātra jānne-wālon kā mat, 'Isā ko keval mānushya samajhne-wālon kā mat wā pantī.*

SŌCK, *n.* (*la. soccus*) the shoe of the ancient comic actors, a short stocking—*Qadīm zamān ke bhāṭpūn ke jūtī, chhota pā tūba pātūba yā jūrib*—Prichinakālī ko bhāṭpūn wā sawāṅgiyon kā jūtī, pūnw kā chhotā mojī.

SŌCK-LESS, *a.* wanting socks or shoes—*Bi jūtī, bi pā tūba, bi-pātūba*—Bina jūtī kī, bina jute kī, bina mojī kī.

SŌCK-LET, *n.* (*Fr. souche*) the hollow of a candlestick, a hollow which receives something inserted, the receptacle of the eye—*Sham-dān kā khāna, pīpālā yā pīdālā, chashm-khāna*—Dīpīdhar wā vartīyādhar kī polī bhīg, katorā wā garbh, ānkī kī ghāt netrakāl wā netragarbh.

SŌCK-LET TV, *a.* a strong sort of chisel used for mortising—*Pophi chhenā tūnkī*

SŌCRATIC, SŌCRATIC-AL, *a.* pertaining to *Socrates*, after the method of *Socrates*—*Suqrāt-mausūb, suqrātī*—Sākratisvishayak wā Sākratisambandhi, Sākra ismatinurūp.

SŌCRATIC-AL TV, *ad.* in the Socratic method—*Suqrātī taur se*—Sākratismatinurūp, SŌCRATIC, *a.* a disciple of *Socrates*—*Suqrāt kā pūr-ān yā murīd*—Sākratis kī chhatra wā chēlā, Sākratismatimūyī, Sākratismatvālambī. [banā huā^h.

SŌD, *n.* (*D. sode*) a turf; *a.* made of turf—*Dūb chaurī^h, chaktī^h*; *a.* *dūb-chaurē kī*

SŌD, *p. t. of seethe*—*Seethe kā mizi-mutlāq*—*Seethe* kā samānyabhūt.

SŌDEN, *p. p. of seethe*—*Seethe kā mizi-mutlāf; alai-hi yā ālī-lī-mutlāf*—*Seethe* kī pūrṇa-kriyā wā pūrṇakālikakriyā.

SŌDA, *n.* (*Ger.*) a fixed alkali—*Khār^h, ek sajjī mittī^h*. [samūh.

SŌDALITY, *n.* (*l. sodalis*) a fellowship—*Firqa, ham-jinsiyat*—Jathā, saṅgajirijana-

SŌDER. See SOLDER.

SŌFFA, *n.* a long covered seat—*Saffa, mihād*—*Keli-āyyā*.

SŌFT, *a.* (*S.*) not hard, not rough, yielding, tender, delicate, smooth, mild, gentle, easy, simple, capable of decomposing soluble soaps or not tinged with salts; *ad.* gently, quietly; *int.* hold, stop—*Pīlpilā^h, sāf, gul-pilā^h, kīgāzī yā panīrī, nazuk, shirīn yā fashī, mulāim, narm āhista yā salīm, hā-qarār, sāda-lānāh yā kam-āqā, be-namak yā shor-nahīn*; *ad.* *āhistaṅ shafāqat yā mulāyamat se, āhiste*; *int.* *thamō^h, rahō^h*—*Pichpichā chiknā chikkā chikkā snigdh wā sukhāspār, gul-gudā sith wā adriph, sukwār, sukumār, akarkā dhārārahī wā mīthā, mridu, komal*

wā sauṇya, śānt swasth wā nirudveg, bhoṇḍū sīdhā wā alpabuddhi, alonā lava-
pasūnya wā khām-nahū; *ad.* mridutā komalatā wā mandatā se, dhīre dhīme haule
rase dabe-pānw wā gatte.

SOFTEN, *sōf* *in*, *v.* to make or grow soft—*Mulāim k. yā h.*, *narmānā*, *mom k. yā h.*,
narm k. yā h., *gulgulānā^h*, *pīlpilānā^h*, *pighlānā yā pighlānā^h*, *dhīmā k. yā h^h*,
āhista k. yā h.—*Mridu k. wā h.*, *komal k. wā h.*, *śānt k. wā h.*, *pīlpilā k. wā h.*,
gudgudā k. wā h., *maṇḍ k. wā h.*, *dhīrā k. wā h.*, *namra k. wā h.*

SOFTEN *ER*, *n.* one that softens—[*Soften jo masdar hai us se ism-i-fū'il ke ma'ne samajh-*
to]—[*Soften jo dhūti hai us se karti kī arth jān lo.*]

SOFT *LING*, *n.* an effeminate person—*Zau ina shokhs, nā-mard, nihāyat nāzūk shakhs*
—*Atisut-unār vyakti, strup, stridharmī, nishpurush, kīpurnsh.*

SOFT *LY*, *ad.* without hardness, gently, mildly—*Pīlpil-chaṭ yā gulgulāhat se^h, shafa-*
qat āhistaṭ yā uṇāṭṭanāt se, narmi se—*Pichpichāhat wā gulgulīhat se, mridutā-*
se swasthāt-se śāntāt-se mandatā se dhīme dhīre haule gatte wā rase, komalatā se.

SOFT *NESS*, *n.* the quality of being soft, mildness—*Narmā uṇāṭṭi narmā^h narmā^h*
safīy yā narmāṭ, uṇāṭṭanāt uṇāṭṭanāt yā shafīqat—*Mridutā pīlpilīhat gulgulīhat*
gulgulīhat chī-nāhat smigdhāt sūkhasparśātī sukhwīrī sukumārātī wā sīthilātī,
komalatī wā akarāśātī.

SOFT *HEART* *ED*, *n.* gentle, meek—*Narm-dīl yā mom-dīl, qarīb salīm halīm yā mulāim*
—*Komalāhriday, mriduswabhāv sauṇya namravrittī wā namrāsīl.*

SOFT *GY*, *a.* (*W. soggy*) moist, damp—*Nam, tar*—*Ōkī wā ārdra, gīlā.*

SO *HO*, *int.* a word used in calling from a distance—*Aho^h, are^h, re^h, ājī^h, kyā ho^h,*
kyā jī^h, hot^h.

SOL *L*, *v.* (*S. sghān*) to make dirty, to foul, to stain; *n.* dirt, foulness, stain—*Mailā*
k^h, āludā yā wā-pik k., dūṭī k. dūṭīlī-k. yā dūṭī-lūṭī^h; *n.* *chirk yā kudrat,*
gīlāzāt, dāḡ—*Malin wā malin k.,* *īharmā bhār-jīhna* apavitrak, kalushit-k, wā
maladūshit-k, *dhappī dāhū^h*; *n.* mail mal wā kalush, samalatā kalushatwa wā
apavitrātī, dhappet. [Dhappī wā mail, samalatī kalushatwa wā apavitrātī.

SOL *L* *NESS*, *n.* stain, foulness—*Dūḡ yā kudrat, gīlāzāt ālūdāṭī chirk yā wā-pikī*—
SOL *URE*, *n.* stain, pollution—[*Soiluress ke ma'ne dekho*]—[*Soiliness kī arth dekho.*]

SOL *L*, *n.* (*L. solus*) ground, earth, land—*Zamin, dhakṭin yā tucīb, barr mulk yā sar-*
i-zamin—*Mritikā mittī wā māṭī, bhūmī bhū wā pāṇsu, dāś wā pradeś.*

SOL *JOURN*, *v.* (*Fr. séjourner*) to dwell for a time; *n.* a temporary residence—(*Chand*
roz ke liye kahū rahū, khush bāshī k., chand-roza iqāmat k.; n. chand-roza iqāmat
yā qiyām, khush-bāshī, khāna-ba-doshī—*Thore din-rahū, thore dinon ke liye vidēs*
meṇ rahū, thore dinon tak pravās k., alpākalānivas k.; n. alpākalānivas, adirgha-
vas, thore dinon ka pravās desantarasevan wā purādesāvas.

SOL *JOURN* *ER*, *n.* a temporary dweller—*Khush-bāsh, khāna-ba-dosh, musafir, chand-roza*
iqāmat yā qiyām k. w.—*Alpākalānivasī wā desantaravāsī, thore dinon tak rahne*
w. wā tikne w., adirghakāladesantarasevī.

SOL *JOURN* *ING*, *n.* the act of dwelling for a time—[*Sojourn jo ism hai uske ma'ne dekho*]
—[*Sojourn jo sunjī hai uskā arth dekho.*]

SOL, *n.* a note in music—*Ek sar^h*—*Ek swar.*

SOL *FA*, *v.* to read the notes in music—*Sar pūṭhū yā uchchhārān^h*—*Swarachchhārān k.*

SOL *ACE*, *v.* (*L. solac*) to comfort, to cheer, to console; *n.* comfort, alleviation—*Khā-*
tir-dācī k., khush yā bakhshish k., tasallī yā taskīn d.; *n. tasallī taskīn khātīr-dārī*
yā khushī, taskīn-bakhshish shai yā wah shai jo taklīf ko takhīf karta-hai—*Dhīraj wā*
dīhāṭ d., ānand d. rījhaṭ wā harsh d., āswāsan k. wā dīhāṭ d.; n. prabodh
dīhāṭ dīhāṭ dīhāṭ dīhāṭ soka-śāntī wā āswāsan. wā vastu jo kashī ko śānt karta hai.

SO *L* *ACIOUS*, *a.* affording comfort—*Taskīn-bakhshish, tasallī-dīh, āram-dīh, āram-bakhsh*
—*Āswāsh, santoshad, prabodhak.* [chīrīyā, jalpakshī.

SOL *AN* *GOOSE*, *n.* an aquatic fowl—*Ābī tāir, ābī murg*—*Pānī kī pakherū, jal kī*

SOL *AR*, **SOL** *AR* *Y*, *a.* (*L. sol*) relating to the sun—*Āftābī, shamsī*—*Sūryyassambandhī,*
sūryyavishayak, saur.

SOL *D*, *p. t. and p. p. of sell*—*Sell kī māzī-mutlāq aur māzī-mā'ūf*—*alau-hī yā fī'l-i-*
ma'tūf—*Sell kī sūmānyabūh aur pūrvakriyā wā pūrvakālīkriyā.*

SOLDAN, * See **SULTAN**.

SOL *DER*, *v.* (*L. solidus*) to unite with metallic cement; *n.* metallic cement—*Milānā^h,*
jorānā^h, jhātānā^h, jhālānā^h, tūke lagānā^h; *n. jhāt^h, jorānā^h, tūkā^h, lahm.*

SOL *DIER*, *sōl* *er*, *n.* (*L. solidus*) a man engaged in military service, a warrior—*Sipā-*
hī lashkāri yā 'askarī, jāngī yā mabārī—*Sūnya sainik śāstrājivī śāstrījiv 'āstropā-*
jivī yuddhopajivī wā yuddhajivī, yodhā wā yodh.

SOL *DIER* *ESS*, *n.* a female warrior—*Sipāhīn, 'aurat jo lashkāri 'askarī yā jāngī ho*—
Yuddhakarīnī, yuddhakartrī.

SOL *DIER* *LIKE*, **SOL** *DIER* *LY*, *a.* becoming a soldier—*Sipāhījāna, bahādurāna, dīl-āwar-*
āna—*Sainyayogya, sainyopayukt, sainik, āyudhiya.*

SOL'DIER-SHIP, *n.* military character or state—*Sipāhī-garī, sipāhī ká 'uhda, sipāh-garī*—Sainyapad sainikavrittī.

SOL'DIER-Y, *n.* soldiers collectively—*Lashkar-pesha lug, sipāh-pesha lug, sipāh, lashkar.*

SOLE, *n.* (*L. solus*) the bottom of the foot, the bottom of a shoe, a fish; *v.* to furnish with a sole—*Kuff-i-pā, talīb, ek qism ki machhli; v. talā-lug-ināb*—Tal pādatal talu-wā talwā wā tarwā, talī wā pādūkātāl, ek bhāntī ki machhli.

SOLE, *a.* (*L. solus*) single, only—*Tanhū yā tan-i-tanhū, wāhūd yā yaqīna*—Ek akeli ikli wā ekli, adwītiya ekki nīrālī wā kewāl. [wal wā mitra.

SOLELY, *ad.* singly, only—*Mujarraban, sirf fuqat yā mahz*—Akelā ilā wā ekla, ke-

SOLENESS **SOLESHIP**, *n.* state of being single—*Tanhūt, tajarrud, iklāi*—Ekatā, aikya, levalat wā adwītiyatā.

SOLECISM, *n.* (*Gr. Soloi, oikos*) impropriety in language, unfitness, absurdity—*Galat bad muhāwara yā zahān kī wā marbūtī, nā-munāsabat yā nā-durastī, be hūlogī*—Aśuddhāśābīl apasābīl upabhāraśā wā aśuddhāprayog, ayogyatā asaūgatatwa wā asunnai-jas, vicārayaviruddhatā amarthak wā asaūgatī.

SOLECIST, *n.* one who commits solecism—*Galat-go, bad-muhāwara kē istīmāl k. w.*—Aśuddhāprayog apasābīl aśuddhāśābīl wā apasāprayog kī vyavahār k. w.

SOLECIST'S CAL, *a.* incorrect, barbarous—*Galat yā nā-durast, bad-muhāwara nā-tarā-shā'ida yā korālī*—Aśuddh, bhāshāsanupradāyaviruddh wā vāgrītiyiruddh.

SOLECIST'S CAL-LY, *ad.* in an incorrect manner—*Nā-durastī se, bure yā bad muhāwara se*—Aśuddhatī se, bhāshāsanupradāyaviruddhatī se, vāgrītiyiruddhatī se.

SOLENESS, *v.* to commit solecism—*Bad muhāwara bolnā yā likhnā, galatī k., bolnē yā likhnā mēn galatī k.*—Aśuddh bolnā wā likhnā, aśuddhāprayog k., apasābīl aśuddhāśābīl wā aśuddhāprayog kā vyavahār k.

SOLEMN, *sōl'm*, *a.* (*L. sollemnis*, religiously grave, ritual, serious, sacred—*Mazhabī yā dīnī, ān-pāwand yā dīn-mansob, sanjda, pāk ra'b-dārī yā ra'b-dār*—Dharmasāns-kārasahit, vidhīpūrv vidhīsambandhī vidhīrōp wā vidhīrīchayak, gambhīr wā dhīr, pavitra punya wā dharmasambandhī.

SOLEMNESS, *n.* the quality of being solemn—*Sanjdagī, ra'b-dārī*—Gambhīratā, dhīratā.

SOLENNITY, *n.* a religious ceremony, gravity—*Dīnī yā mazhabī rasam, sanjdagī ra'b-dārī ra'b-dārī yā 'īhrat-angazī*—Dharmavidhī dharmakriyā punya-kriyā devakriyā wā sānskār, gambhīratā.

SOLEMNIZE, *v.* to perform with religious ceremonies, to celebrate, to make serious—*Dīnī yā mazhabī rasamīyāt ke sath karṇā, khushī ke sath karṇā, sanjda k.*—Yathāśāstra wā yathāvidhī karṇī, vidhī ke sath harsh se karṇā wā mānā, gambhīr k.

SOLEMNIZATION, *n.* the act of solemnizing—*[Solemnize ke ma'ne dekho]*—*[Solemnize kī arth dekho.]*

SOLEMNIZER, *n.* one who performs a solemn rite or ceremony—*Mānne wā, dīnī yā mazhabī rasam k. w., rasam alā k. w.*—Dharmarītī k. w., dharmavidhī wā dharmasāns-kīr k. w. [*angazī se*—Gambhīratā se, gaurav se, vilhīyat, yathāvidhī, yathāśāstra.

SOLICIT, *ad.* in a solemn manner—*Sanjdagī se, ra'b-dārī yā ra'b-dārī se, 'īhrat-*

SOLICIT, *v.* (*L. sollicit*) to ask earnestly, to implore, to entreat, to importune—*Istīdā k., iltīmās k., minnat k., darbhīst k.*—Māṅgnā, prārthanā k., girgīrānā chīraurī-k. wā bīntī-k., chāṅnā wā yachānā k.

SOLICITATION, *n.* earnest request—*Ultīmās, iltījā, istīdā, darbhīst, minnat, ārzū, 'ar*—Prārthanā, savīnayapārthanā, bīntī, chīraurī, yachānā.

SOLICITOR, *n.* one who solicits, an attorney—*Arzū mand talīb yā mulṭamīs, wakīl yā mukhṭār*—Prārthak yāchak wā māṅgne-w., parārthavādī pratipurush wā parākārya-sādhak.

SOLICITOUS, *a.* anxious, careful, concerned—*Fīkr-mand mustarīb mutafakkir ande-shu-mand yā mutawaddīd, mushawwash, khawāsh dil-gīr yā gam-khūār*—Utkapṭhit wā udvig, bhavīt chīntī chīntākṛant wā chīntāgrast, vyagrā wā utsuk.

SOLICITOUSLY, *ad.* anxiously, carefully—*Fīkr khalīsh yā khalīsh se, iltirāb tarad-dud yā be-garāri se*—Utkapṭhī utsukātā wā udvigatā se, vyagrātā udveg chīntī wā chīntavedanā se.

SOLICITRESS, *n.* a female who solicits—*Sāila, māṅgne-wālī, darbhīst yā iltīmās karne-wālī*—Prārthanā wā yāchānā karne wālī, prārthanakartrī, prārthanakirīnī.

SOLICITUDE, *n.* anxiety, carefulness—*Fīkr khalīsh yā khalīsh, ande-shu taraddud-iltirāb yā be-garāri*—Utkapṭhī utsukātā wā udvigatā, vyagrātā udveg chīntī wā chīntavedanā.

SOLID, *a.* (*L. solidus*) not liquid, not hollow, firm, compact, dense, hard, real, grave; *n.* a solid substance—*Munjamīd, nā-mujawraf, qawī mazbūt mustahkam mustahkam matīn yā uṭuwar, pūkhṭa yā sāngīn, thos^h, sakht, haqīqī wāqīf yā ma'nawī, sanjda yā burd-bār; n. munjamīd shai, thos chīz*—Adrav wā apravahī, aśīnya garbhāpūrv wā polā-nalīb, pusht wā porṭhā, drīṭh, ghan wā ghaṇḍ, karā karā wā kathōr, vāstav wā

- śarwān**, bhāri wā gambhīr; *n.* ghanadravya, ghanapadārth, adravapadārth, adravadravya. [*yā ustuwār k., thos k.^h* — Drīph wā porhā k., pusht k., ghan wā ghanā k.
- SŌL'T-DATE**, *v.* to make firm or solid — *Mazbūt yā munjamid k., mustahkim mustahkam*
- SO-LŪ'D-TY**, *n.* firmness, compactness, strength — *Mazbūt yā ustuwāri, sangini yā injimil, qiwat qurwat yā matinat* — Porhū wā pushtatā, ghanatā wā thospan, drīphatā.
- SŌL'ID-LY**, *ad.* firmly, densely, compactly — *Ustuwāri mazbūt yā matinat se, injimād se, saogin yā sangini-se* — Porhēpan wā pushtatā se, ghanatā wā ghanatwa se, drīphatā nivratā wā gajhinā se.
- SŌL'ID-NESS**, *n.* the quality of being firm — *Mazbūtī, matānat, ustuwāri, sangini, thos-pan^h*, — Drīphatā, ghanatā, pushtatā, porhū, porhēpan, adravatā.
- SŌL'T-Ū'S-GU-LOUS**, *a.* having whole hoofs — *Masallan-sum-dār* — Samīche khur wālā, ekasāph, ekakhur.
- SŌL'I FID'T-AN**, *n.* (*L. solus, fides*) one who maintains that faith only without works is necessary to justification; *a.* holding the tenets of solifidians — *Wah shakhs jiskā yah qaul hai ki najāt ke liye sirf 'ītiqād kāfi hai; a. yah 'aqida māne w. ki najāt ke liye sirf 'ītiqād kāfi hai* — Wah jan jiskā yah mat hai ki bina kriyā ke kewal śraddhā se muktī hotī hai; *a.* yah mat māne wālā ki bina kriyā ke kewal śraddhā se muktī hotī hai.
- SŌL'I FID'T-AN ISM**, *n.* the tenets of solifidians — *U'n logon ke 'aqaid jinkā yah qaul hai ki najāt ke liye sirf 'ītiqād kāfi hai* — U'n logon kā mat jo yah mante hai ki muktī kewal śraddhā se hotī hai bina kisi karm wā kriyā ke.
- SO-LŪ'O QUY**, *n.* (*L. solus, loquor*) a discourse of a person alone — *Khud-kalām* — Ātmabhāshān swagatabhāshān, swagatavātya.
- SO-LŪ'O-QUIZE**, *r.* to utter a soliloquy — *Khud-kalām k.* — Ātmabhāshān k., swagatabhāshān k., swagatavākya kahā.
- SŌL'I-PED**, *n.* (*L. solus, pes*) an animal whose feet are not cloven — *Masallan-sum-dār jīnwar* — Samīche khur wālā jantu, ekasāph jantu, ekakhur jantu.
- SŌL'I-TA-RY**, *a.* (*L. solus*) living alone, retired, single; *n.* one who lives alone — *Tan-i-tanhā, tanhā tanhā-khor yā khilwat-guzīn, wihid mufrad yā mujarrad; n. gosha-nishīn, khilwat-nishīn, zahid, 'uzlat-guzīn* — Ekāntavāsī viviktavāsī nirjanasth vijānasth wā vijānasevī, nirjan vijān viviktī nirmānushya nirālā wā ekānt, akelā ek wā ekikī; *n.* vici. tavāsī, vanavāsī.
- SŌL'I-TARU'**, *n.* a recluse, an ornament — *Gosha-nishīn khilwat-guzīn yā 'uzlat-guzīn, ze-war yā zīnat* — Viviktavāsī wā vanavāsī, ihushay wī gahnā.
- SŌL'I-TĀRI-AN**, *n.* a recluse, a hermit — *Gosha-nishīn khilwat-nishīn yā 'uzlat-nishīn, zahid gosha-gir yā sahrī-nishīn* — Viviktavāsī wā vanavāsī, aranyavāsī vanasthādī vānaprasth yogi tapasevī saṁśaratyāgi wā lokatyāgi.
- SŌL'I-TA-RI-LY**, *ad.* in solitude, alone — *Khilwat khilwat yā tanhāt meh, tanhā yā mujarrad* — Ekāntatā ekāntatwa wā viviktatā meh, nirālā akelā ekā wā ikhā.
- SŌL'I-TA-RI-NESS**, *n.* the state of being alone — *Mujarradī, tanhāt, wihidat, khilwat-guzīn, gosha-nishīn* — Ekāntatā, ekāntatwa, ekāntitwa, nirālapan, viviktatā.
- SŌL'I TŪDK**, *n.* loneliness, a lonely place — *Khilwat khilwat tanhāt yā wihidat, gosha yā khilwat-gih* — Ekāntatā ekāntitā ekāntavrittī nirjanatā viviktatā wā nirmānushyatā, vici. tashān viviktasthāl aranya van nirāl-jagah wā ekānt-jagah.
- SO-LŪ'VA-GANT**, *a.* (*L. solus, rager*) wandering about alone — *Akelā ghāṁne-phirne^h, tanhā harza-gird*. [Grām kī punarukti, suron kī punarukti.]
- SŌL-MĪ-ŚĀTION**, *n.* a repetition of the notes of the gamut — *Sargam kī duhrāw^h* — **SŌL'O**, *n.* (*Lt.*) a tune or song by one person — *Ek kūr rūg yā gīt^h, ek jan kūr sur yā gīt^h* — Ekāṁgīn, ekāṁgīt, ekāṁswar.
- SŌL'STICE**, *n.* (*L. sol, sto*) the point on the ecliptic where the sun ceases to recede from the equator, the tropical point — *Rāsu-s-saratān yā rāsu-l-jadī* — Ayan wā ayanint, krāntī. [Ayanasambandhī, ayanāntasambandhī, krāntisambandhī.]
- SOL-STYIAL**, *a.* pertaining to a solstice — *Rāsu-s-saratān-mansūb, rāsu-l-jadī mansūb* — **SOLVE**, *v.* (*L. solvo*) to clear up, to explain — *Saf k., hall k.* — Spasht-k. wā suljhānā, samjhānā buljhānā wā vyākhyā-k.
- SŌL'U BLE**, *a.* that may be dissolved — *Qābil-i-gudāz, qābil-i-tahlit, galne yā ghulne ke qābil, galne-jogh, galan-hār^h, mumkinu-t-tahlit, tahlit-pastr, muhallat* — Galaniya, dravya.
- SŌL'U-BIL'TY**, *n.* the quality of being soluble — *Gal jāne ki qābiliyat, mumkinu-t-tahlit^h, tahlit-pastrī, āsan-tahlit* — Galaniyatā, dravyatā, dravanīyatā, dravanīśakyatā.
- So LŪ'TION**, *n.* act of separating the parts, matter dissolved, explanation, release — *Hall tahlit yī gulāz, pānī^h, tashrīh tashrīh tafsīr inkishāf hall-i-mushkī^h yā kashf, rikht khalāsi yā āzūl-hi* — Dravan galan pighlāw wā ghulāw, dravibhūtavastu wā galī-hui-vastu, suljhāw samjhāw vyākhyā vikhyaṇ wā saṁsayanivrittī, chhuktārā nistār muktī wā udhār. [wā galne w., ārak wā dhilā-k. w.]
- SŌL'U-TIVE**, *a.* causing relaxation, laxative — *Gudāzān, mulaṁyin* — Dravak ghulāne w.

SÖLV'A-BLE, SÖLV'I-BLE, a. that may be solved—*Mumkinu-t-tafsîr, bayân-pazîr, mumkîna-t-tashrîh, samjhaye jân ke qâbil, qâbil-i-tafsîr, qâbil-i-hal, mukallal*—Vyākhyeya, pravaktavya, samjhaye wā samjhāye jāne ke yogya.

SÖLV'EN-AY, n. ability to pay debts—*Qâbilîyat-i-adâ-i-qarz, qarz dene ki qâbilîyat, mâl-dârî, zar-dârî*—Rîpasodhanakshamatî, rîpasodhanasakti, rîp dene ki sakyatî.

SÖLV'ENT, a. having the power of dissolving, able to pay debts : *n.* a fluid which dissolves—*Gindîsh, qâbil-i-adâ-i-mâm qarz-adâ-yi-be-hâq-kar-dene-ke-qâbil mâl-dâr yâ zar-dâr* : *n.* *mukallîl*—Dravak dravakîr sravak wā galine-ke-yogya, rîpasodhanaksham rîpasodhanaksham wā rin-chukî-dene-ke-yogya ; *n.* dravakaras, yogavāhî.

SÖM-BRE, Söm'brous, a. (Fr. *sombre*) dark, gloomy—*Târîk, dhunulâ*—Andherâ, dhûsa-madinapradîh wā dhûndharâ.

SOME, a. (S. *some*) nothing a person or thing indeterminate or unknown, more or less, more or fewer—*Koi^h, kam-besh yâ qatr-i-qatl, chand yâ ta'ze*—Amuk, thoṇî bahut, ko-koi kai ek thope wā kuchh.

SOME-BODY, n. a person unknown or uncertain, a person of consideration—*Kuse, qadr yâ waza kâ shukhs*—Koi kon wā koi-jan, bhāri jan.

SOMEHOW, ad. one way or other—*Kisî tarah, kisî tarah se, kisî na kisî taur se*—Kisî prakār se, kî-i rîti wā bhāntî se.

SOMETHING, n. a thing indeterminate, more or less, a part, a little ; *ad.* in some degree—*Kuchh^h, thoṇî-sâ^h, kuchh ek^h, thoṇî ek^h* ; *ad.* *kisî qatr, kam besh, qatr-i-qatl, thoṇî-bahut^h, thoṇî-ban, qatr* ; *ad.* *Kinchit, yatkinchit*.

SOMETIME, ad. once, formerly, at one time or other—*Ek waqt yâ ek martaba, sâbiq meñ yâ push-tar, kisi-na-kisi-waqt yâ koi-na-koi-waqt*—Ek-ber ek bar wā ek-samay meñ, âge wā pūrvakāl-meñ, kisi na kisi samay kabhî-na kabhî wā kadhî-na-kadhî.

SOMETIMES, ad. at times, not always, at one time—*Gâh-gâh, hâ'ze waqt yâ kisi waqt, waqt*—Kabhî-kabhî wā kadhî-kadhî, jab tâo wā jab na-tab, kisi samay meñ wā ek bar.

SOMETHING, a. something, more or less, a part ; *ad.* in some degree—*Kuchh^h, thoṇî-bahut^h, thoṇî-sâ kuchh-ek yâ thoṇî-ek^h* ; *ad.* *kisî qatr, qatr-i-qatl, thoṇî bahut^h, qatr, thoṇî-ban* ; *ad.* *Kinchit, yatkinchit*.

SOMEWHERE, ad. in some place or other—*Kahî-na kahî^h, kahî^h, kisi jagah^h*.

SOMER SAULT, SOMER SET, n. (L. *super, saltum*) a leap in which the heels are thrown over the head—*Ek kudân jiswên gor âpar ho-jâte hain aur sir nâche ho-jâtâ hai^h, kabaip^h*.

SOM-NAMBU-LIST, n. (L. *sonnus, umbula*) one who walks in his sleep—*Sotâ huâ chalne w^h, atâd meñ chalne w^h*—Nidracharî, swapnachaitî.

SOM-NAMBU-LISM, n. the act or practice of walking in sleep—*Nîd meñ chaluâ yâ phîr-nâ^h*—Nidraçhîr, swapnachar, nidrabhraman.

SOM-NIFER-IOUS, a. (L. *sonnus, ferro*) causing sleep—*Khuchh-âwar*—Nidrakâr, nidra-janak, suptijanak, swapnakârî.

SOMNO-LENCE, n. (L. *sonnus*) sleepiness—*Nîdâs^h, nîdhâs^h, âng^h, nîghâi yâ ângâi^h, âlci^h, khwâb-âlâagi, khwâb-nâki*—Nidr chehâ, nidraluta.

SÖN, n. (S. *sonu*) a male child, a male descendant, a native of a country—*Pisar farzand yâ ðn, wahad, mutawattin*—Putra sut tanay wā âtmaj, beṭî put larkî wā santân, desîjan desâvîsi wā desîyalok.

SÖN-SHIP, n. the state or character of a son—*Înîyat, bêt-pan^h, farzandîyat, pisariyat*—Putrabhāv, putravasthî, putratwā, putradāsî, putradharm.

SÖN-IS-LAW, n. a man married to one's daughter—*Khuchh, damâd*—Jâmatâ, duhitur-bhartâ, duhitupatî.

SÖN-NÂTA, n. (It.) a tune—*Ek sur yâ râg^h, lay tâl yâ tân^h*.

SÖNG, a. (S. *song*) that which is sung, a ballad, a lay, a poem, notes of birds—*Naqma, surud, gazal, qasida yâ masnawî, chuhchahâhu^h*—Gân wā giyan, gît, gâthî wā gîti, kâvyâ wā kavîtâ, chahachahâ kalarav pakshirîv chahachahâ wā chiriyôn ki mithî mithî bolî.

SÖNG-ISH, a. consisting of songs—*Surud-âmez*—Gitamay.

SÖNG'STER, n. one that sings, a singer—*Mutrib yâ surud-khârân, naqme-pardâz yâ zam-zama-pardâz*—Gawâyî wā gâne w., giyâk wā gâthak.

SÖNG'STRESS, n. a female singer—*âîne-râi^h*.

SÖN'NET, n. (It. *sonetta*) a short poem : *v.* to compose sonnets—*Chaudah misra'a kî gazal, chhotî masnawî, khayâl* ; *v.* *chaudah misra'a kî gazal tasnîf k.*—Laghukavitâ, laghugitak, kâvyabandhî ; *v.* laghukavitâ likhnâ, laghugitakarachanâ k., kâvyabandharachanâ k.

SÖN-NET-TÊER, SÖN'NET-IST, SÖN'NET-WRIT-ER, n. a writer of sonnets—*Chaudah misra'a kî gazal tasnîf k. w., chhotî masnawî tasnîf k. w.*—Laghukavitârachak, laghukâvyârabandhak, laghugitakarachak.

SÖ-NÖROUS, a. (L. *sono*) giving sound when struck, loud sounding—*Pur-âvâz yâ*

āvāz-dār, buland-āvāz yā khūb-āvāz—Śabdajanak mādajanak śabdakar śabdlakār w nādī, mahāśabd w bhārī-bol-kā.

So-NŌ'ROUS-NESS, *n.* quality of giving sound—*Par āvāzi, āvāz-dārī, buland-āvāzi*—Śabdajanakatwa, śabdajanaṭwa, mahāśabdatwa, bhārī-bol.

So-NĪ'ER-ORS, *a.* giving or bringing sound—*Āvāz dīh, āvāz-āwar, āvāz-par, āvāz-dār*—Śabdlakar, śabdajanak, dhwānikarak, nādajanak.

SŌ-no-RE'IC, *a.* producing sound—[*Soniferous ka ma'ne dekho*]—[Soniferous kā arth dekho.]

SŌON, *ad.* (S. *sona*) in a short time, early—*Jald shībīb jaldī 'an-qarīb chund-roz-meñ yā hālī, bar-waqt*—Śighra thore dīnoñ-meñ wā bīnā-vilamb, sawere.

SŌOT, *n.* (S.) condensed smoke—*Dūda, kījāl^h, kīlīk^h, kajjāl^h, jhūl^h, sawād*—Dipakajjāl. [jalamay.]

SŌOT'ED, *a.* covered with smoke—*Par dūda. kālī-bharā^h, kālā^h, jhāl se bharā^h*—Kaj-SŌOT'Y, *a.* producing soot, covered with soot, black: *v.* to blacken with soot—*Dūda-āwar, par-dūda, kīlī^h*: *v. dūda se kālā k., par dūda k.*—Kajjalotpīdak, kajjalamay w kālīk se bhārī-bol, kalotā kalatā wā koylē-sī; *v.* kalotā wā kalantī k., koylē sī k., kālīk se bhārī. [āesh, ek prakār kī jūthī jāma.]

SŌOT'ER-KIN, *a.* a kind of false birth—*Ek qism kī jhūthī tarallud*—Mithyājānnavi-SŌOTH, *n.* (S. *soth*) truth, reality, prognostication; *a.* true, faithful—*Haqiqat, haqq rasti yā sīdī, pesh goī yā jū'goī*: *a. rāst goī haqq, wafā-dār yā sūtiq*—Satya wā satyatā, sachāī vāstayatwā yathārthatā wā tattwa, pūrvasūchan agrasūchan wā pūrvalakshay-se-bhaviśhyatsūchan; *a.* satya wā thik, sachchā wā dhārmik. [maeli, satya.]

SŌOTH'LY, *ad.* in truth, really—*Haqiqatan, waqī'ī yā ā-t-haqiqat*—Sach-sach wā sach-SŌOTH'SY, *v.* to foretell, to predict—*Pesh khabarī k. yā pesh-har se battlāñ, pesh-goī yā fāl goī k.*—Āge se kahāñ jātāna wāgān bhāikhūñ, bhāīkathan-k. wā bhaviśhyat-kathan k.

SŌOTH'SY-ING, *n.* a foretelling, prediction—*Fāl goī yā pesh khabarī, pesh-goī*—Anāgata-kathan agrakathan pūrvakathan wā anāgatapradāsan, bhaviśhyatkathan wā bhāvika-

than.

SŌOTH'SY-TH, *n.* a fore-teller, a prognosticator—*Pāl-go, pesh go kāhīn yā rammal*—Bhaviśhyadyaktī anāgatadarśak wā pūrvavādī, bhavīkathak bhaviśhyatkathak bhā-

vīvakī bhāvidarśak wā bhaviśhyatsūchak.

SŌOTHE, *v.* (S. *goshān*) to flatter, to calm, to soften, to mollify, to please—*Khushā-mud yā chūplasi k., taskin d., narm-k., malām-k., takhfīf k. yā kam-k., khash k.*—Jig-jigi wā lūkhūñ k., sānt wā thāndhā k., mīdū k., komal k. wā sūman-k., prasanna-k. santush-k. wā āmand.

SŌOTHER, *n.* one who soothes—*Taskin-bakhsh, narm k. w., kam k. w., khash k. w., khushāmd k. w.*—Lalāk, jigjigi wā lūkhūñ k. w., sūmak, upasamak, nyūn k. w., ghaṭāne w.

SŌOTH'ING-LY, *ad.* with flattery—*Khushāmd se, chūplasi se, narm-goī se, taskin se, taskin-dīh se*—Lūkhūñ wā jigjigi se, lālan se, mīthīmīthī bāton se, priyavākya se, maithu-ravākya se.

SŌP, *n.* (D.) any thing steeped in liquor, any thing given to pacify—*Raqīq chīz meñ bhūgi hū rotī yā nī tar lugma, koi shai jo taskin dena ke ligē dī jig*—Jūsh yūsh wā jal dīlī meñ bhūgi hū rotī, koi vastu jo gīnt karnē ke nimitta dī jāti hai.

SŌPHI, *a.* a title of the king of Persia—*Frān ke bāshāh kī lūqab yā khitāb, sāfi*—Pārasadeī ke rājā kī upādīhī wā padavī. [kshak, jūn wā buddh sikhāne w.]

SŌPHI-CAL, *a.* (Gr. *sophos*) teaching wisdom—*'Aul yā khirād sikhāne w.*—Jīnāsī-SŌPHI, *n.* a student in his third or fourth year—*Tisrē yā chauthē sāl kī tālibū-t'ilm, tālibū-t'ilm jisko sikhte tīn yā chār sāl hūe hoñ*—Tisrā wā chauthē varsh kī vī-dyārthī, chhātrā jisko tīn wā chār varsh sikhte hūe hoñ.

SŌPHISM, *n.* a fallacious argument—*Bahs-i-batīl, bahs-i-be-haqiqat, galat hujjat*—Mithyā hetu, mithyāvād, hetwābhās, siddhāntābhās, satyābhās.

SŌPHIST, *a.* a professor of philosophy, a captious or fallacious reasoner—*'Ilm-i-hikmat kī usūl yā nī sāfi, galat bahās yā be-kūda hujjati*—Tattvājñānāsīkshak wā tattvāsāstrādīyāpik, mithyāhetuvādī satyābhāsavādī wā siddhāntābhāsavādī.

SŌPHIST-TER, *n.* a fallacious reasoner—*Nā-mā'qūl bahās, be-kūda hujjati, jhūthā munā-zir, kathā-mantīqī*—Mithyāhetuvādī, satyābhāsavādī, hetwābhāsavādī, jhūthī vād k.

w.

So-PHIS'TIC, So-PHIS'TI-CAL, *a.* fallaciously subtle, logically deceitful—*Dhokhe-bāz, galat yā nā-mā'qūl*—Jhūthā anr dhūrta, ābhāsātmak satyābhāsak satyapratibhāsak satyābhāsī wā hetwābhāsarūp.

So-PHIS'TI-CAL-LY, *ad.* with fallacious subtilty—*Kaj-bahsī se, dhokhe-bāzī se, galat bahs se, nā-mā'qūl hujjat se*—Mithyāhetu se, hetwābhās se, vākchhal se, satyābhās se, siddhāntābhās se.

So-PHIS'TI-CATE, *v.* to pervert, to corrupt, to adulterate; *a.* adulterated, not genuine—

- Khavāh k.**, *bighrān^h*, *tag-allubī k.* *yā nāqis chizōn se āmezish k.* ; *a. nāqis yā khavāh tag-allubī* - Bhrasht k., dūshit k., khotī-k. khoṇṭī-k. wā buri vastuōn se milānī ; *a. bhūmānīraṇḍushit, khotī wā khoṇṭā.* [k^h.]
- SO PHIS TIC-ŪT ON**, *n.* the act of adulterating - *Bigāpnū^h*, *khotī yā khoṇṭī k^h*, *milāunt*
- SO PHIS TIC-ŪT OR**, *n.* one who sophisticates - *Khavāh k. w.*, *būāne w^h*, *t tag-allubī k. w.*, *n yis chizōn se āmezish k. w.* - Bhrasht k. w., dūshit k. w., khotī wā khoṇṭī k. w., buri vastuōn se milāne w.
- SŌPHIS TRY**, *n.* fallacious reasoning - *Kaj-bahsi*, *galat hujjat*, *bahsi-nā-mā'qūl*, *bahsi-batīl*, *bahsi-ba hujjat* - *Hetwabhas*, *saty-ilhās*, *mithy-ilheta*, *vākehhāl*, *mithyāvād.*
- SO-PŌ'ROUS**, **SŌP-O-LIFER-ŌUS**, *n.* (L. *sopor*) causing sleep - *Khavāb-āwar*, *khavāb-angez*, *sohiā yā sulū^h* - *Nidrājanak*, *nidrakarak.*
- SŌP-O-RIF-Ō**, *n.* causing sleep ; *n.* a medicine which causes sleep - *Khavāb-āwar*, *khavāb-angez*, *sohiā yā sulū^h* ; *n. khavāb-āwar yā khavāb-angez dawā* - *Nidrājanak*, *nidrakarak.*
- SŌR'CE-ER**, *n.* a magician - *Afsūn-gar*, *jādū-gar*, *sāhīr*, *nūirang sār* - *Māyā-kār*, *mīyā'vī*, *āmbhājālik*, *indrajālik*, *abhi-chārī.*
- SŌR'CE-ER-ESS**, *n.* a female magician - *Jādū-garī*, *sāhira*, *tonahīn^h*, *tonahī^h* - *Māyākārīnī*, *māyīnī*, *abhi-chārīnī*, *tonā wā lakṣī k. wālī.*
- SŌR'CE-ER-ŌUS**, *a.* containing enchantments - *Jādū-āmez*, *sīhr-āmez*, *afsūn-āmez* - *Abhi-chāramay*, *indrajānamay*, *mantram-bhūmay*, *indrājālavīśiṣṭ.*
- SŌR'CE-ER-Ō**, *n.* magic, enchantment, witchcraft - *Jādū-garī*, *afsūn-garī yā afsūn*, *jādū nūirang nūirang-sī^h sīhīrī yā sīhr* - *Abhi-chār wā abhi-chāravīdyā*, *māyā wā māyā'vīdyā*, *tonī tōṭkī pīchāvīdyā wā indrajāl.*
- SŌRD**, *n.* (*soured*) turf, grassy ground - *Chakattī yā chaktū^h*, *dīb chavvā^h.*
- SŌR'DES**, *n.* (L.) foul matter, dregs - *Mail^h*, *talchhat tarchhat khālī sīhī khūd kāt yā chhāt^h.*
- SŌR'DID**, *a.* foul, filthy, vile, mean, covetous - *Chirkīn*, *nā-pīk yā najīs*, *kamīna*, *pāji dūnī yā fero māya*, *kvāsis tang-chashm pī ton-dīl* - *Mailā*, *malin wā malīn*, *adham*, *nich wā kutsit*, *līlāhī lōhī kīrip wā kanjus.*
- SŌR'DID-NESS**, *n.* filthiness, meanness, baseness - *Ālādagi nī-pīkī najāsāt yā gīlāzāt*, *kāmīnagi*, *dūdāt* - *Mailīpan malīnatī wā malīnatī*, *nīchāt wā nīchātī*, *adhamatā wā kutsītatwā.*
- SŌRE**, *a.* (S. *sar*) tender to the touch, easily pained, afflictive, severe ; *ad.* grievously, severely, greatly ; *n.* a place tender and painful, an ulcer - *Nāzūk*, *pur-dard*, *taklīf-dīh*, *sūhī yā shūdī^h* ; *ad. sūhī^h se*, *shūdī^h se*, *nīhīyat* ; *n. zakhm*, *nāsār yā garha* - *Sparsāsah* *sparsāsahān wā sparsādūkhī^h*, *vedanīyukt*, *dukhdūi kashṭalāyak wā kleśād*, *ugrā bārī wā kathīn* ; *ad. ngrāt se*, *kathīnatā se wā atīsīy-karke*, *bahūt atyant wā nīpāt* ; *n. phorā vṛaṇ twakshat wā twageraṇ*, *ghaw.*
- SŌR'Ō**, *ad.* with great pain, severely, greatly - *Nīhīyat dard ke sāth*, *sūhī yā shūdī^h se*, *nīhīyat* - *Atīvedanā wā bārī pāṛā ke sāth*, *kathīnatā se wā atīsīy-karke*, *bahūt atyant wā nīpāt.*
- SŌR'E-NESS**, *n.* the state of being sore - *Dard*, *pur-dardī*, *shūdī^h se*, *taklīf dīhī*, *nāzūkī* - *Sparsāsahatwā*, *sparsāsāhanatwā*, *kshatāt wā*, *ngrātī*, *kathīnatī.*
- SŌRE**, *n.* (Fr. *sauré*) a bark of the first year, a buck of the fourth year - *Bāz jo pahīle sāl meṇ ho*, *chanthe sāl kā hīran* - *Prathamvarsh wā pahīle* *baras kā syen*, *chauthē baras kā hīran.*
- SŌREL**, **SŌR'EL**, *n.* a buck of the third year - *Tīsre baras kā hīran^h*. [wā lohīt.]
- SŌR'EL**, **SŌR'EL**, *a.* of a reddish colour - *Surkh sī*, *lū' sī* - *Ishtadrakt*, *kuchh raktavarṇ*
- SO-R'ITES**, *n.* (Gr. *soresites*) an argument in which one proposition is accumulated on another - *Qiyās-l-mur-akab* - *Nyāyīyālī*, *nyāyā'sīnikhālī*. [kīf. āmlīvetas.]
- SŌR'REL**, *n.* (S. *sarp*) a plant - *Humāmā*, *turshā*, *khātā sīp^h*, *chākū^h* - *Chukra*, *chukri*
- SŌR'RŌW**, *n.* (S. *sor*) pain of mind for something lost, grief, sadness ; *v.* to grieve - *Afsos*, *gam yā dīl-gīrī*, *ranj andoh ranjīdagi*, *gā āz-īndagi* ; *v. afsos k.*, *ranjīdū h.*, *gam khūdā* - *Sok*, *manastāp santāp wā kurlān*, *khed wā udāsī* ; *v. sok k.*, *udās h.*, *khed k.*
- SŌR'ROW-FŪT**, *a.* mournful, grieving, sad - *Gam-kīez yā ranj-āwar*, *gam-gīn*, *gam-rada*, *gam-ālīda*, *gī mādīl*, *dīl-gīr*, *andoh-nīk yā āzurā* - *Sōkjanak wā sōsād*, *sōkārta* *sōsī sāsōk* *sōkayukt wā sōkīnīwīt*, *udīs udīsū wā vishīdī.*
- SŌR'ROW-FŪT-LY**, *ad.* in a sorrowful manner - *Gām-kīez se*, *gam-angerī se*, *ranj-āwarī se* - *Sōkajānakatwā se*, *sōsī wā manastāp utpanna karne kī rītī se.*
- SŌR'ROW ING**, *n.* expression of sorrow - *Izh tr-i gīm* - *Sōkaprak īsān*. [wā manastāp kīf.]
- SŌR'ROW LESS**, *a.* without sorrow - *Be gam* - *Nīsōr wā nīhīsōk*, *sōkasūnya*, *bīnī khed*
- SŌR'RY**, *a.* grieved for something lost or past, dismal, vile, mean, worthless - *Malīl*, *pashemān*, *raṇ udā afsūda āzurā dīl-gīr yā gam-gīn*, *gam-kīez yā ranj-āwar*, *dūn yā pāji*, *kamīna*, *pī hājīr*, *nā-bā-kār yā nā-kāra* - *Udīs pashchātīpī sōkārta wā khedāyukt*, *khedajanak wā sōkajanak*, *adham*, *nīch wā kutsit*, *tuchchha wā sāsī.*

SÖR'RI-LY, *ad.* meanly, wretchedly — *Kamnagi-se yá pájijína, danáat-se zaltlan yá ha-yarut-se* — Adhamatá wá nichatwa se, tuchehhat í wá bahut-burái se.

SÖRT, *n.* (1. *sors*) a kind, a species, a class, manner, degree; *v.* to separate into classes, to reduce to order, to conjoin, to select, to suit, to fit — *Qism yá sinf, nav', jins yá qabil, tuur turq wajh raqam súrut tarah yí aslúb, darja qandar qadr yá andáa*; *v.* *qism-qism k. yí raqam raqam k., árista yí murattab k., miláná yí milná, zintikhab k., maw'iq h., mat ibiq h.* — Bhúti bhúit wá prakár, jiti, gan wá varg, riti, parimír; *v.* jatikram wá vargikram se dharná, sudharná wá kram se rakhná. jorúá wá jutná, chhántá chhúni wá karíná, upayukt h., amuríp wá thúk h.

SÖRT'ABLE, *a.* suitable, befitting — *Maw'iq yá mat ibiq, láiq munásib yá sazá-wír* — Yogyá wá upayukt, phabta wá sajta.

SÖRT'AL, *a.* pertaining to or designating a sort — *Qism ke mutá'alliq, jinsi, mau'-mansúb, jins-unud, qism namá* — Játisambandhi, prakárasambandhi, játidyotak, prakáradyotak.

SÖR'TION, *n.* selection by lot — *Chitthi á-l-kor chunáá rhhátná yá báchhná^b.*

SÖR'TILEGE, *n.* the act of drawing lots — *Chitthi dílná^b, chitthi ntham^b.*

SÖR'TILEGE'OUS, *a.* relating to sortilege — *Chitthi w'hine ká^b, chitthi dáine ká^b, chitthi ntham ke mutá'alliq* — Chitthi n.ham ká sambandhi.

SÖSS, *v.* (sosse) to fall at once into a seat, to sit lazily — *Yak-ha yik chanki yá kisi ní-shast qah par gir-papná, susta se yí áhista baithná* — Ekáksi chanki asan wá machiyá ádi par gir papná, áskat-se wá dhire se baithná.

SÖT, *n.* (S.) a stupid person, one stupefied by excessive drinking; *v.* to stupefy, to tipple to stupidity — *Lá uql ye be-waqíf shakhs, dáimá-l khaur mai-khor yá be-hosh mard*; *v.* *be-hosh yá mad hosh k., makhmúr yí be-hosh rahná* — Múrkh jan múrh gawál bhucheh wá bhakná, mady áskat, sad qirí matwálá wá madyapinamír; *v.* madyapinaj wá madyapinamír k., chur rahná wá sadá madya men dubá rahná.

SÖT'ISH, *a.* stupid, dull, senseless, drunken — *Be-waqíf, sust makhúl yá kund, be-khar-bar yá be-hosh, makhmúr khaur-áshiq bad sharáh yá sarshár* — Jir wá múrh, mandamati wá mand, áchetan wá nirbuddhi, matwálá pinasakt mady áskat wá madyapinamír.

SÖT'ISH-LY, *ad.* stupidly, dully, senselessly — *Be-waqíf se, káhili majhúli yá kund zih-ni se, be-hoshi yí be-khabari se* — Jarati múrhata wá múrkhatá se, mandabuddhi wá mundatá se, ajúrti-se wá biná chet.

SÖT'ISH-NESS, *n.* dullness, drunken stupidity — *Susti káhili yá kund-zihni, mai-khori se be-hoshi yí be-khabari* — Mandatá jaratá wá múrhata, pinasakti madyapinajaratá wá madyapinamírhatá.

SOUGH, *suf. n.* a subterraneous drain — *Mori^b, nal^b.*

SOUGH'T, *suf. p. t. and p. p. of seek* — *Seek ká mázi-mutlay aur mázi-mat'f'alui-hi yá j'li-mat'f'* — Seek ká sán'nyabhút aur purpakriyá wá purvakálikriyá.

SÓULA, *n.* (S. *soul*) the immortal spirit of man, the intellectual principle, the mind, life, essence, affection, courage — *Ráh, uql istidrák ziba, yá mudrika, zamir, ján, jathar mihiyat ya asl, dil ye muharbat, dí'ri himmat purat yá jiger* — Átmá pránít-mí jivátni wá chetan, chaitanyakár-ñ wá buddhi, man, pran wá jiv, sir sáráná tattwa wá tattwáná, amrág, víryya kalejá wá hiyáw. [chaitanyayukt]

SÓULED, *a.* furnished with mind — *Ráh-dár, zí ráh, zí zamir* — Átmáy'n't. chetanayáshist,

SÓULESS, *a.* without soul, mean, spiritless — *Be ráh yá be-ján, dan zalil yá kamún, kam-himmat yí be-díl* — Nírvá wá prínálin, adham wá nich, nírvirya wá satwá-hin.

SÓUL'DIS-EASED, **SÓUL'SICK**, *a.* diseased in mind — *Zamir yá ráh ká mariz* — Man ká rogi.

SÓUND, *a.* (S. *sound*) healthy, whole, entire, unbroken, strong, perfect, correct, profound, severe or heavy; *ad.* heartily, profoundly — *Tun-durast, síkht, be-áit yá masallam, be-zarb yá wí-shikista, mazbút, káwál, durast, gáhirá^b, sachí*; *ad. díl-se yá ba-díl, gáhirá^b* — Nírog níranay níruj wá arogi, samúhí, púra, áskhat akhání nirdosh wá nischhidra, pusht akhánaniya wá dirph, sampúr wá anyan, thík wá súd-dha, gáhrá wá gáhr, k.thúu wí bhári; *ad.* man se, gumbiharatipúrvak wá gáhrá.

SÓUND'LY, *ad.* severely, heartily, rightly, profoundly — *Sakhti se, díl-se yí ba-díl, síkht yá durasti se, gáhir-á se yá gáhirá^b* — Kathinatí se wá atáshykarke, man se, thík-thík wá súddh-áti-se, gumbiharatipúrvak wá gáhrá.

SÓUND'NESS, *n.* health, truth, solidity, undecayed state — *Tun-durasti yá síkht-i-badunt, rásti yá síkht, mazbúti, be-áit yá durasti* — Árogya arogitá rogábhav susthatá swisthya wá níranayatwa, sacháí wí satyá, pushtatá dirphatá akhánaniyatá wá sapramánatwa, akhánatwa wá nirdoshatwa.

SÓUND, *n.* (S. *sound*) a shallow strait; *v.* to try the depth of water, to examine — *Tang áh-ná; v. tháh-lená tháh-lená pini-mápná yá pání-attulná^b, toná tatóná tatóná bhed-lená yá pet-men-paithná^b* — Sañkrá jaladamarumadhyá.

SÓUND'LESS, *a.* that cannot be fathomed — *Átháá^b, be-tháh, ámtq* — Ágádh.

SOUND, *n.* (L. *sono*) any thing audible, noise; *v.* to make or emit a noise, to cause to make a noise, to exhibit direct or celebrate by sound—*Sadā bhāṅ nidā lala ihān awāz gā sant, shor; v. āwāz-k. āwāz-d. gā āwāz-lagānā, bajānā gā phāṅkānā^b, āwāz se sāhīr-k. hidāyat-k. hukm-k. tārif-k. gā mashhūr-k.*—Nād ghosh rāw swan bol wā swar, śabd dhwani wā haurā; *v.* bolnā bajnā śabd k. nād-k. wā dhwani k., vādan-k. śabd-nikālnā wā swar-nikālnā, śabd ke dwārā prakāś-k. nirdes-k. ūjñā-k. ādes-k. phāṅlānā prasiddha-k. wā vikhyāt-k.

SOUNDING, *a.* having a sound, sonorous; *n.* the act of emitting sound—*Āwāz-nār, par āwāz gā bahar āwāz; n. bolnā^b, bajnā^b, bol^b, būjā^b*—Śakṣīyaman wā swaramān, nidājanak śabd-ajanak nādī wā dhwani-karak.

SOUNDLESS, *a.* without sound—*Be-āwāz, be-sadā, be-lala*—Nihśabd, niśāld, swanahīn, swarahīn, dhwaniśūnya, nādarahit.

SOUNDING-BOARD, **SOUNDING-BODY**, *n.* a board which propagates the sound in an organ—*E. toḥṭā jiskā bā se se arguān me āwāz phail jātī hai*—Ek paṭarā jiske kārān se sushiravān-sūpnamavēlyā meñ śabd phail jātī hai.

SOP, *n.* (S. *supa*) a decoction of flesh—*Yakhni*—Sūp, mānsajūsh.

SOUR, *a.* (S. *sour*) acid, tart, harsh, crabbed, morose; *v.* to make acid, to make harsh in temper—*Tush, talh gā hāmiz, sakht, nā khush gā turok-mizāj, karakht durasht gā zol canj; v. tush talh gā hāmiz k., karakht bad-mizāj, sakht-mizāj durasht gā tush-e-k.* Khattā, karṇā karwā chok wā amla, karkas, chīchirā kitkitiyā wā jhunjhānā, jājīdā jhunjhaliyā duhsīl vakraswabdhāv rūkhā wā rukshaswabdhāv; *v.* khattā chuk wā amla k., karkas rukshaswabdhāv vakraswabdhāv chīchirā kitkitiyā jhunjhānā wā duhsīl k.

SOURISH, *a.* somewhat sour—*Kisī qadr tush talh gā hāmiz, māl-lā-tushī, tushī-māl*—Kuehī khattī chuk wā amla, ishāl-amlā, khattī sā.

SOURLY, *ad.* with acidity, with acrimony—*Tushī gā talhī se, sakhtī durashtī karakhtī karakhtāṅ tūd-kwā tush-risī gā sakht mizājī se*—Amלטā wā amltahāv se, karṇā wā karkasātī se.

SOURNESS, *a.* acidity, harshness of temper—*Tushī gā tushī, durashtī karakhtī karakhtāṅ tūd khōi sakht-mizājī bad mizājī gā tush mizājī*—Amלטā khattī amltahāv wā amלטā, karkasaswabdhāv karkasātā swabdhāvavakratī chīchirāṅ wā jhunjhāṅ.

SOURCE, *n.* (L. *supra*) a spring, a fountain, origin, first cause—*Chashma-i-āh, sar-i-chashma gā manbū, nasdar nā bīca, asal*—Yoni wā udgamasthān, adī wā utpattisthān, mul vij wā jar, prathamakārān wā mukhyabeta.

SOURCE, *n.* (L. *sals*) pickle made of salt; *v.* to steep in pickle—*Namkin achar; v. achar aur bhīpnā gā dābūtā^b*—Nona wā lūā achar.

SOURCE, *v.* (Ger. *sonnen*) to fall on suddenly, to strike with violence; *n.* a violent attack; *ad.* with sudden violence—*Jhapūtā^b, zor se mānā; n. nāghān hāmā; ad. nāghān zor gā zarb se, gā-ā-gak zor se*—Jhapūt-parnā wā e-ē-ēki tūt-parnā, veg wā hal se mānā; *n.* ākasnik ākrman, ekā-ēki kā dhawā darp wā chaphā; *ad.* ākasnik veg se.

SOUTH, *n.* (S. *suth*) the point in which the sun is at noon to the inhabitants of the northern parts of the globe, a southern region; *a.* pertaining to the south; *ad.* towards the south—*Janub, janūbī-mulk; n. janūb; ad. janūb kī taraf*—Dakshinādīśī avichī apichī dakkhīn dachehkhīn dakkhan wā dakhn, dakshinades; *a.* dakshinātya, dākshinik, avichīn, apichīn, dakshinadesīya; *ad.* dakshinadīśī kī or, dakkhan wā dakkhīn kī or.

SOUTHING, *n.* going towards the south; *n.* motion to the south, passing of a heavenly body over the meridian—*Dakkhīn kī or jāne-w^b, dakkhīn kī or jātī huā^b; n. dakkhīnagān gā dakkhīn kī or chāl^b, khattī-nisfā-n-nahār ke ūpar sr kisi saigare kā gzarānā*—Dakshinādīśipratigamī, dakshinadīśī kī or jāne w., *n.* dakshinītyān, yāniyottaravartta wā khamadhiya ke ūpar se kisi grāh kī gaman.

SOUTHERLY, *a.* lying towards the south—*Janūb kī taraf wāqī gā manzā^a*—Dakshinasth, dakshinadikstha.

SOUTHERN, *a.* belonging to the south—*Janūbī*—Dakkhīn wā dakkhan kā, dakshinātya.

SOUTHERNLY, *ad.* towards the south—*Janūb kī taraf, dakkhīn gā dakkhan kī or^b*—Dakshinadīśī kī or, dakshinadīśiprati.

SOUTHERNMOST, *a.* farthest towards the south—*Janūb kī taraf bahut dūr*—Dakkhīn wā dakkhan kī or bahut dūr, dakshinadīśiprati atyant dūr.

SOUTHERNLY, *a.* farthest towards the south—*Janūb kī taraf nihāyat dūr*—Dakkhīn wā dakkhan kī or bahut dūr, dakshinapratī atyant dūr.

SOUTHWARD, *sūthard*, *ad.* towards the south; *n.* the southern regions—*Janūb kī taraf, dakkhīn kō^b, bā-samt-i-janūb; n. janūbī mulk*—Dakshinādīśī kī or; *n.* dakshinades.

SOUTHEAST, *n.* the point between the south and east; *a.* being midway between the south and the east, coming from the south-east—*Dakkhīn aur pūrab ke bich kā*

kouñ^h, janūñ aur mashriq ke bich ká koná ; a. janūñ aur mashriq ke bich ká, janūñ aur mashriq ke bich se dūc w.—Dakshinapráichí, águēyí, prágaváchí ; *a. dakshinapūrvā, prágavāchín wá águēyā.*

SOUTHWEST, *n.* the point between the south and west ; *a. being midway between the south and the west, coming from the south-west*—*Janūñ aur magrah ke bich ká koná, dakkhin aur pachehham ke bich ká kon^h ; a. janūñ aur magrah ke bich ká, janūñ aur magrah ke bich se átā-huā*—Nairriti, nirriti, dakshinapratichí ; *a. nairritisth, dakshinapratichín.*

SOUTHERN WOOD, *n.* (*S. sutherlandia*) a plant—*Quisiam*—Daman, damanak.

SOVEREIGN, *sūv'er-in or sōv'er-in, a. (l. sup'r)* supreme in power ; *n. a supreme ruler*—*Bartarūñ, mustagill, mutlay ; n. bādshāh, pādshāh, shah, sultān*—*Mukhya, śreshth, sarvasreshth ; n. rāja, mahārāj, adhirāj, adhipati, adhīś, sarvādhikārī.*

SOVEREIGNIZE, *v. to exercise supreme power*—*Farmān-ravāñ hukumat rigusat sadārat pādshāhāt pā amir k.*—*Rājya rāja wā prabhatwa wā adhipatyā k.*

SOVEREIGNLY, *ad. supremely*—*Nihāyat, bahut^h*—*Atisay karke, atyant.*

SOVEREIGNTY, *n. supreme power*—*Sūbāt, farmān-ravāñ, amir, sigādāt, hukumat, rigusat, istigfāl, sultānat, rāj^h, rajauti^h*—*Rājya, rajatwa, adhipatyā, mukhyādhikār, śreshthādhikār, sarvādhikār, prabhatwa, i-atwa.*

SOW, *n. (S. sūp'a)* the female of the swine, an oblong mass of lead—*Sūv'ā^h, sise kī dālī ba-shukl ī-kīlā^h*—*Sūkari sūkari wā varāhī, sise ká dālī jo dirghachaturasrūkar hotā hai.*

SOW, *v. (S. sātvan)* to scatter seed for growth, to spread, to propagate ; *p. t. SOWNED ; p. p. SOWN or SOWED*—*Bon^h, phulitūā^h, baphāwa rūpnat pasarnā pā bichhānā^h.*

SOWER, *n. one who sows*—*Bon^h, phulān^h, bawāñ^h, bawāñh^h, tūkh^h, rez.*

SŌY, *n. a kind of sauce from Japan*—*Ek gism kī chatni jo mukl ī Japan se ātī hai*—*Ek bhāntī kī chatni jo Japan dōs se ātī hai.*

SPACE, *n. (L. spatium)* room, extension, quantity of time, interval—*Maidāñ yā 'ursa, wa'sūt fāsītā pā wasīfāt wad pā mudlat, asnā darmiyāñ pā wāyfa*—*Jagah thaur wā awasāś, phulāw pūltā pasir pasir wā lambā chaurāī, kalāntar wā kālīvādī, antar abhyantar bich wā mālhyā.* { *huā vistiru wā vīsl.*

SPACEFUL, *a. wide, extensive*—*Wasi^h, farākh pā kushāda*—*Chaurā wā chakki, phulā*

SPACIOUS, *a. wide, roomy, extensive*—*Wasi^h, khulāsa pā farākh, kushāda*—*Chaurā, vīsl wā sāvakas, barā chakki vistir pā phulā huā.*

SPACIOUSLY, *ad. widely, extensively*—*Wasi^h se, kushādagi pā farākhī se*—*Chaurāī se, phulāw vistirnatā vīslatā wā chakki se.*

SPACIOUSNESS, *n. wideness, extensiveness*—*Wasi^h, kushādagi pā farākhī*—*Chaurāī, vistirnatā vīslatā phulāw pasir pasir wā vistir.*

SPADE, *n. (S. spad)* an instrument for digging, a suit of cards—*Kulāl kudār kulālī pā phāwā^h, līs jīm khathe chāñg^h.*

SPADICE, *n. a little spade*—*Kulāl^h, chhotā kulāl^h, chhotā phāwā^h.*

SPADE-BLUE, *n. the shallow blue*—*Katīf, kitf, kamthe pā nūph kī hudā^h*—*Skan-dhapalak.*

SPADICEOUS, *a. (L. spadix)* of a light red colour—*Halke surkh rang ká, kumāl, samand, telipā^h*—*Halke lohīt varn ká, kuchh raktavarñ ká, piñgal.*

SPAGYRIC, **SPAGYRICAL**, *a. (Gr. spao, agyros)* chemist—*Kimiyā^h*—*Rasiyana-vidyāsambandh.*

SPAGYRIC, **SPAGYRICIST**, *n. a chemist*—*Kimiyā-gar, kimiyā sáz*—*Rasiyānī.*

SPAHÍ, *n. (T.)* one of the Turkish cavalry—*Rāmī sawar, Rām kī sawar*—*Turk dōs ká ghureharāī wā āsūk.*

SPAKE, *p. t. of speak*—*[Speak ká mazi-mutlay]*—*[Speak ká sāmānyabhūt.]*

SPAN, *p. t. of spin*—*[Spin ká mazi-mutlay]*—*[Spin ká sāmānyabhūt.]*

SPAN, *n. (S.)* the space from the end of the thumb to the end of the little finger extended, nine inches, a short space of time ; *v. to measure by the hand extended*—*Bālisht pā bilisht, wājah, thorā sá wāj pā thot mudlat ; v. bālisht pā bilisht se māpnā*—*Bitā wā bilānd, nau tassū wā tassū, thorā sá kāl wā alpasamay ; v. bitte wā bilānd se māpnā wā nāpnā.*

SPANNER, *n. one who spans, the lock of a fusee*—*Bālisht pā bilisht se māpnē w., bandūg pā qarābīn kī kal pā chānp*—*Bitte wā bilānd se māpnē w. wā nāpnē w., chihote agyāstra kī kal wā chānp.*

SPANKER, *n. one who takes long steps*—*Lambī dag mārne w^h, lambī dag lenē w^h.*

SPANCOUST-ER, **SPANFOUR-THING**, *n. a game*—*Ek gism ká khel*—*Ek prakār ká khel.*

SPANLONG, *a. of the length of only a span*—*Bālisht-bhar-kā, ek bilisht-kā*—*Bitte bhar ká, ek bitte ká.*

SPANNEW, *a. quite new*—*Tah-darz, korā^h, talakā^h, nayā^h.*

SPANG, *n. (Ger. sparge)* a shining ornament, a small plate of shining metal—*Cham-kilā zewar, chumaktī dhāt kī tīklī^h*—*Chamaktā gahnā, dhātutārā wā dhāt-kī-tīklī.*

SPĀN'OLE, n. a small plate of shining metal, any little thing which sparkles : *v.* to set or sprinkle with spangles—*Filizī sitāra, chamakti phālī*^b : *v. filizī sitāra* se āvīsta k., *tiklī-dār k., phālī-dār k., tike-dār k.*—*Dhātutirā, dhātukan tiklī wā dhātu-kā-phālī* ; *r.* dhātukanon se śobhit wā alaṅkṛit k., *phālīyon se saṁwārnā wā sajinā, dhātutāron se śobhit k.*

SPĀN'IEL, n. (*Spain*) a dog used in field sports ; *a.* like a spaniel, fawning—*Ek qism ke shikārī kutā* : *a. ek qism ke shikārī kutte ke mānind, bhāga-bardār chāplās yā khushāmudī*—*Ek prakār kī ākhetī kuttī* ; *a. ek bhāntī ke ākhetī kutte ke sudrīś, lūkhūrī-k. w. jigjīzī-k. w. wā atichātukārī.*

SPAN'ISH, a. relating to *Spain* : *n.* the language of Spain—*Mulk-i-Span ke muta'alliq* : *n. mulk-i-Span kī zabān*—*Spenadeśasambandhī, Spenadeśaviśayak* ; *n. Spenadeśadrishā.*

SPAR, v. (*S. sparrow*) to shut, to close, to bar : *n.* a small beam, a bar—*Band k., bharaḥ, beṅgā yā bittī laṅgā*^b : *n. ek chhotī karpī^b, beṅgā beṅā yā hukā*^b—*Mūḥnā, bhīrnā nūbhinghnā wā dhānpā, b. hū bignā.*

SPAR, n. a crystallized mineral—*Koī mūdānī chiz jo billaur kī sūrat hoī hai*—*Sphatikākritidhātukhand, sphatikākṛitī ākariyadravya.*

SPĀR'AY, n. consisting of spar, like spar—*Billaūri sūrat kī ek mā'danī chiz kī banī hū, billaurī sūrat kī mūdānī chiz ke mānind*—*Sphatikākṛitī ākariyadravyamay wā sphatikākṛitidhātukhandamay, sphatikākṛitī ākariyadravya ke sudrīś wā sphatikākṛitidhātukhand ke sudrīś.*

SPAR, v. to fight, to dispute, to quarrel—*Lawāḥ, jhagarnā yā jharpā jharpā*^b, *la-*

SPĀR'AY, v. (*S. spar*) to use frugally, to do without, to forbear, to grant, to treat with pity, to forgive : *a.* frugal, scanty, lean, superfluous—*Juz-ras k., kifāyat k., yā kifāyat ke sūth istī māt k., chharaḥ, dar-guzarnā yā bīz rahnā, bukhsnā, shafāyat yā rahm ke sūth satik k., mādāf k.* ; *a. kam, qulīl, patlī^b, zigādī afzād yā fūlā*—*Parimitayay parimitayay wā alpayayog k., jāne denī wā tajnā, parityag k. wā tyāgnā, denā, karuṇī anukampī wā anugrah ke sūth vyavahār k., kshamā k.* ; *a. parimit, alp wā thorā, dublā wā krī, adhik atirik wā avāśhit.*

SPĀR'AY, a. frugally, parsimoniously—*Juz-rasī se, kifāyat yā ihtiyāt se*—*Parimitayay wā thorā vyay se, alpayay wā kripāntā se.*

SPĀR'NESS, n. state of being spare, lean—*Patlī-pan^b, dublāi dublāpī yā dublā-*
SPĀR'ER, n. one who spares—*[Spare jo masdar hai us se ism-i-fūl ke mā'ne samajh-lo yā ism-i-fūl banā-lo]*—*[Spare jo dhātū hai us se kartā kī arth jān lo]*

SPĀR'ING, a. scanty, parsimonious, scarce—*Qulīl, kifāyat kam-kharāch yā juz-ras, kam*—*Thorā, parimitayayī kripān kunjās wā alpayayī, alp wā ābahul.*

SPĀR'INGLY, ad. frugally, seldom, cautiously, abstemiously or moderately—*Juz-rasī kam kharchī yā kifāyat se, kam-tar nādiran yā shūz, ihtiyātan ihtiyāt se yā hush-yārī se, fūlūl se*—*Parimitayay wā alpayay se, viral wā kwachit, sāvadhnī wā chaukasī se, sāyam wā parimitarīp se.*

SPĀR'INGNESS, n. parsimony, caution—*Juz-rasī ken kharchī yā tung-dilī, ihtiyāt yā hosh-yārī*—*Parimitayay alpayay wā kripāntā, sāvadhnī wā chaukasī.*

SPĀR'IR, n. a rib with little flesh—*Rind-māns kī paslī yā pūns^b, paslī yā pūns^b*
jismen bahut-lī thorā māns rahā hū^b.

SPARK-FACTION, n. (*La. spargo, facio*) the act of sprinkling—*Chhirkān^b, chhi-*
SPARK, n. (*S. sparc*) a small particle of fire, a small portion of any thing vivid or active, a gay man, a lover—*Chingārī^b, kisi raushan yā tez shai kī chhotā tukrā, chhailā^b, āshiq dī-dār yā mahib^b*—*Chingī lūti lūti lūkī agnikān wā agnikānikā, kisi chatkīl wā satej vastu kī kap lēś wī lav, bankā wī bisnī, vallabh prīyos prītan wā snohī.*

SPĀR'FUL, a. lively, brisk, airy—*Zinda-dil, chālāk yā chust, khush tal^b*—*Sasattwa satvapurn wā tīvra, phurtīlī wā satej, rangilī chhailī wā chhui.*

SPĀR'ISH, a. gay, airy, showy, fine—*Khurram yā dī-shād, khush-tal^b mīmāishi yā rounaq-dār, 'umda*—*Ānandī prapūllā rasik wā rasiyā, chhui wā rangilī, bharkilā, ānūbhav wā chatkīl.*

SPĀR'KLE, n. a particle of fire, a luminous particle, lustre ; *v.* to emit sparks, to shine, to glitter—*Chingārī^b, raushan yā neri tukrī, nīr jilā yā jalvā* ; *v. chingī-chhāitnā chingī-niklānā yā chingī-jharvā^b, chamaknā chamchamānā yā jhamjhamānā^b, jhā'uknā jaymaginā jhaljhalānā yā lauknā^b*—*Chingī lūti lūti lūkī wā agnikān, sphuratan wā tejahkān, jhalak prabhā kāntī dīptī wā pratāp.*

SPĀR'LER, n. one that sparkles—*[Sparkle jo masdar hai us se ism-i-fūl ke mā'ne samajh-lo yā ism-i-fūl banā-lo]*—*[Sparkle jo dhātū hai us se kartā kī arth jān lo.]*

SPĀR'LET, n. a small spark—*Chingī^b, chingārī^b, chhotī chingī^b, chhotī chingārī^b.*

SPĀR'LI-NESS, n. liveliness, vivacity—*Zinda-dilī, dil-shādī*—*Sajivatwa tejovattwa wā tīvratī, tejasvitā magnatā wā ullās.*

SPĀR'LING, p. a. glittering, brilliant, lively—*Chamkilā^b, rounaq-dār yā bā-raunag,*

zinda-dil—Prakāśman jagmagatā wā chamchamātā, atidīptimān jyotirmay wā jhaljhalatā, satej sasattwa tejaswī chañchal wā chatkilā.

SPARK LING-LY, *ad.* with twinkling lustre—*Tintimāhat se^h, jhilmilāhat se^h.*

SPARK LING-NESS, *n.* vivid twinkling lustre—*Tintimāhat^h, jhilmilāha^h.*

SPARR ROW, *n.* (S. *speora*) a bird—*Gauriyā^h, gauriyā^h, garguiyā^h, kunjishk yā kunjashk*—Chatakapukshī, kalavink, kalāvikal.

SPAR ROW-HAWK, *n.* a small kind of hawk—*Chhotā bāz, ek gism kī chhotā bāz, bāsha, shikra, chhippak, chhūk-mār^h, mūsh-gir*—Chhotē prakār kī syen, syen kī chhotī jāti.

SPARSE, *v.* (L. *sparsum*) to scatter, to disperse; *a.* thinly scattered—*Phailānā^h, chhitranā chhitnā yā chhitkānā^h; a. phailā-huā^h, chhitrayā-huā^h, titar-bitar^h, chhitār-bitar^h, alag-alag^h, mutafarriq, muntashir yā muntashar.* [chhitār-bitar^h.

SPARS ED-LY, *ad.* in a scattered manner—*Phailā-huā^h, chhitrayā-huā^h, titar bitar^h.*

SPASM, *n.* (Gr. *spas*) a convulsion—*Jakar^h, āt^h, morop^h, tashannu^h, pechish*—Aṅgikarsk, aṅgasūl, aṅgasūkoch, aṅgagrah, deṅh wā deh kī aṅthan wā muror.

SPAS MOD'IC, *a.* relating to spasm, convulsive—*Tashannu^h, muroric^h, ātṛhān yā jakarā^h*—Aṅgikarsk aṅgikarsk aṅgikarshepak wā aṅgasūkochak, aṅthūe-w. aṅga-grahī wā aṅg pakar-dene w.

SPAT, *p. t.* of *spit*—*Spit kī miz mutaq*—Spit kī samsinyabhiūt.

SPAT, *n.* the spawn of shell fish—*Sip wāli murchh kī āt^h, sip-dār yā sadaf-dār murchh kī āt^h*—Kambush wā sukhashi ke āt^h.

SPAT I ATE, *v.* (L. *spatiare*) to rove, to range, to ramble—*Sair k., phirnā^h, gash k.*—Ghumū, ramū deṅhā wā tṛahā, bharanā k.

SPAT TER, *v.* (S. *spatan*) to sprinkle with dirt, to scatter about, to asperse—*Kichar wagaṛa se ālāda k., chhipaknā^h, tahnat-tahnat yā ātṛ-tapina*—Kich wā mittī ādi men bhar-dāh, chhīnī wā chhitranā, kakaik lagina.

SPAT U-LA, *n.* (L. *spatula*) an apothecary's instrument for spreading plasters—*'At-tarān kī ek kathigir jī se mārham lagitē hain*—Apanayatan, prakapani, lapani.

SPAV IN, *n.* (L. *spavina*) a disease in horses—*Bach^h, mother^h, motra^h.*

SPAY INED, *n.* diseased with spavin—*Bach^h-dār, motra^h-dār*—Hadle ke rog se pīrit.

SPAW L, *v.* (S. *spath*) to eject moisture from the mouth; *n.* spittle, saliva—*Thuk-nā^h, thuk phuknā^h; n. thok^h, lār yā rā^h.*

SPAW ING, *n.* moisture ejected from the mouth—*Thā^h, lār^h, rā^h.*

SPAWN, *n.* (S. *spira*) the eggs of fish or frogs, offspring; *v.* to deposit eggs, to produce, to generate, to issue—*Murhliq nā yā murchh kī āt^h, bac^h, bac^hra yā bach-chā^h; v. ātṛ phuknā^h, pūda k., jannā^h, pūda k.*—Matsyand mīnānd matsyandimb

blekād wā murchhānd, sy tantu wā sarak; *v.* ātṛ d., utpanna k., jannanā, utpanna—*Frāw'kr, n. the female fish—Machhī^h.* [i. wā nikalā.

SPAY, *v.* (Gr. *spao*) to castrate a female animal, to extirpate the ovaries—*Mada jān-woron ko kharā k., batā-dān ko nest nā had k.*—Stigcasuoi ka stritwa nās k., āpā-say āndidhar wā dīnīakoh nās k.

SPEAK, *v.* (S. *spreean*) to express thoughts by words, to talk, to discourse, to harangue, to pronounce, to proclaim; *p. t.* **SPOKE** or **SPARK**; *p. p.* **SPOKEN**—*Botnā^h, bāt k^h, bāchāt k^h, kahnā^h, nṛhāt nā nṛhātā^h, bātānā yā jātanā^h.*

SPEAK'A-BLE, *a.* that may be spoken—*Munkian t guft-gā, bagan pazir, talafuz-pazir, guftani*—Vāchya, nechhāranīya, kathaniya.

SPEAK'ER, *n.* one who speaks, one who presides in a deliberative assembly—*Mutakal-lim gogān kalim yā subhan-sāz, nār i mughis*—Vaktī bhāshi vādī vāchak bolne w.

SPEAK ING, *n.* the act of expressing in words—*Guftār, goi, nātī, bāt^h, bāchit^h.*

SPEECH, *n.* the power of expressing thoughts by words, language, talk, an oration; *v.* to make a speech, to harangue—*Nātīq nātī yā quwat-i-nātīq, zabān, guft-gā guftār kalimā, gogān, qad nā qit-o-qit, sukhan kalim bagān yā tuqrir; v. bagan k., tuqrir yā kalim k.*—Vaksakti vāchī girā wā vānī, bolī wā bhāshā, bāt bāchit bhā-shan bolchīl wā ālāp, sālikāravākya wā ālankāravadvākya; *v.* vākya kahmī wā anu-vād k., sālikāravākya wā ālankāravadvākya kahmī.

SPEECH'LESS, *a.* deprived of speech, dumb—*Bezabān lā-zabān zabān-basta yā gum-za-bān, be-sukhan yā khāmosh*—Vāgrahit vāchān wā stumbhitvāk, chup guṅgī muk wā anbol.

[*be-sukhanī, khāmushī*—Vāchālmātā, vāgrahitavā, chuppi.

SPEECH'LESS-NESS, *n.* state of being speechless—*Bezabānī, lā-zabānī, zabān-bastagī,*

SPEAR, *n.* (S. *spere*) a long pointed weapon used in war and hunting, a lance; *v.* to pierce with a spear—*Ālam, neza; v. bhūlā mārūnā^h, bhūlā lapinā^h, bhūlā d^h, barchhā yā barchhā mārūnā^h, sāng mārūnā^h*—Bhālā barchhā wā barchhī, ballam śakti wā sāng.

SPEAR'MAN, *n.* one who carries a spear—*Neze-bardār, ālam-bardār, ballam-bardār, bhūle-bardār, bhālāit^h, barchhāit^h*—Śaktidhar, śaktigrāh.

SPEAR'GRASS, *n.* long stiff grass—*Lambī aur karī ghās^h, patlau^h.*

SPÉ'CIES, n. (L.) a sort, a kind, a sub-division, a class, an order of beings—*Qism, tarah, nau, sūf yā jins, zāt*—Prakār, bhūnti, śūkhā, varg, jāti.

SPÉ'CIAL, a. denoting a species, particular, appropriate, extraordinary—*Jins-mumá nau-mumá yā sūf-numá, khāss. maḥsūs yā mushakḥkhas. 'ajīb shāzz yā wādīr*—Jāti-vichak wā jātiya, viśeshak asidhāran wā asūmānya, nij ātmaniya ātmiya wā swakiya, anokhā anūthā aprakrīt wā aprasiddha.

SPÉ'CI-AL-TY, SPÉ'CI-AL-TY, n. particularity, a particular case, a special contract—*Khusūsiyat yā takhsis, khāss nuqaddama sūrat yī hāt, khāss shart*—Viśeshatā asidhāranatwa wā asūmānyatā, viśeshavasthā viśeshabhāvy wā viśeshavrittānt, viśeshaniyan viśeshapan wā viśesh hor.

SPÉ'CI-AL-IZE, v. to mention specially—*'Ala-l-khūsūs yā khūsūsan bayān k. yā zikr k.*—**SPÉ'CI-AL-LY, ad.** for a special purpose, chiefly—*Khāss qaraz yā murād ke liye, 'ala-l-khūsūs khūsūsan yā khāss kar-ke*—Viśesh-karke, mukhya karke.

SPÉ'CI-AL, n. coined money—*Naqd, rok yā rokar*^b—Mudrā.

SPÉ'CI-PF, v. to mention particularly—*'Ala-l-khūsūs bayān k., tashkhis k., mushakḥkhas k., tafsīl-wār bayān k., khāss kar-ke yā khūsūsan zikr k.*—Viśesh-karke varpan wā charchā k., viśeshanirdēś k., viśeshavarpan k.

SPÉ'CI-FC, SPÉ'CI-FC-AL, a. that makes a thing of the species to which it belongs, peculiar—*Jinsi qismī zātī yā nau'i, khāss yā maḥsūs*—Jātiya viśeshajātiya wā viśeshajīvitivishayak, viśeshak wā asidhāran.

SPÉ'CI-FC, n. a specific medicine or remedy—*Khāss dawā, hukmī dawā*—Viśesh-hausha-SPÉ'CI-FC-AL-LY, ad. so as to constitute a species—*Az-rū-i-qism, az-rū-i-jins, maḥsūs-āna*—Jātilta se, swabhiy se.

SPÉ'CI-FC-NESS, n. particular mark—*Khāss nishān*—Viśeshalakshan, viśeshachilna.

SPÉ'CI-FC-ATE, v. to designate the particulars—*Mushakḥkhas k., tafsīl-wār kahānā, tashkhis k.*—Viśeshanirdēś k., viśeshavarpan k., viśeshalakshan k., viśeshalakshan k.

SPÉ'CI-FC-TION, n. designation of particulars—*Tashakḥkhus, tashkhis, tafsīl-wār bayān, tafsīl*—Viśeshanirdēś, viśeshavarpan, viśeshalakshan, viśeshaparisaṅkhyā, viśeshoddeś.

SPÉ'CI-MEN, n. a sample, a part like the rest—*Namūna ya chashni, bāngi*^b—Adarś wā **SPÉ'CI-TOUS, a.** pleasing to the view, plausible—*Khush-numā zāhir-numā yā sūrat harām, ummāshī yā zāhir-dār*—Sudriyā vahirdarsaniya wā upar se dekhne meñ achchhā, satyabhiś satyabhiśasak satyasadrīś wā satyābhūśātmak.

SPÉ'CI-TOUS-LY, ad. with fair appearance—*Khush-numā se, zāhir-numā se, sūrat-harām se, zāhir-dār se*—Satyabhiś se, satyabhiśasatwa se, satyasadrīśya se, sudriyati se.

SPÉ'CK, n. (S. *species*); a spot; r. to spot—*Dag, dūnā, chhīṭī^b, būnd^b, chhīṭī^b, khāl^b*; v. *dāgi k., chhīṭī lagānā^b*—Chilna, vinda, chīṭī; e. vinduchilnūt k., kabarā k.

SPÉ'CKLE, n. a small spot; r. to mark with small spots—*Chhoṭā dag yā dāgi, chhoṭī chhīṭī yā būndkī^b*; v. *dāg dār k., khāl-dār k., chīṭīgāh k.^b, chīṭī dār k., abhūg k., chīṭīkubara k.^b*—Vindu, chhoṭā chilna; r. chīṭit k., chīṭiraṅg k., chīṭravichitra k., vinduchilnūt k.

SPÉ'CTA-CLE, n. (L. *spectum*) a show, an exhibition, any thing seen, a sight; pl. glasses to assist the sight—*Tamāshā, uamāddar ya ummāsh, manzar, sūrat yā dīd*; pl. *chashma, chashmak, āinak*—Kautuk, dikhāw wā hīā, drishtivishay, kutūhāl; pl. upanetra, sulochan.

SPÉ'CTA-CLED, a. furnished with spectacles—*Āinak-dār, chashmak-dār*—Upanetra-SPÉ'CT-LAR, a. relating to shows—*Tamāshā-mansūb, manzar-mansūb, nūṭā'allig-i dīd*—Kautukasambandhī, kutūhālavishayak.

SPÉ'CT-TION, n. regard, respect—*Lihāz, 'izzat yā qadr*—Mān, ūdar wā satkār

SPÉ'CT-TOR, n. a looker on, a beholder—*Tamāshāi yā tamāsh-ān, nāzīr*—Drashtā prekshī wā darsī, dekhvāiyā wā dekhne-w.

SPÉ'CT-TORSHIP, n. state of a spectator—*Nāziri, tanzīr*—Dekhāi wā dikhāi, **SPÉ'CT-TRENS, n.** a female spectator—*Dekhne-wālī^b*.

SPÉ'CTRE, n. an apparition, a ghost—*Sūrat sūrat-i-sāya yā 'ifrīt, bhūt yā paret^b*—Chhāyā wā pretachhāyā, pret wā vetāl.

SPÉ'CTRUM, n. (L.) an image, a visible form—*Sūrat, shakt yā sāya*—Mūrti, chhāyā wā

SPÉ'CU-LATE, v. (L. *specio*) to view with the mind, to meditate, to contemplate, to traffic with a view to great profit—*Lihāz yā tasawwur k., taammul qaur yā fikr k., khauz yā khayāl k., bārī munfā'at yā naf' kī ummed par sandāgari k. yā qirānī kī ummed par sandāgari kī chīz kharīd k.*—Vichārnā wā vichār-k., sochnā, kalpanā-k. wā mān meñ taulnā, bare lābh kī āśā se vyāpār wā bānījya k.

SPÉ'CU-LATION, n. mental view, meditation, contemplation, scheme—*Lihāz yā mulā-haza, khayāl yā qiyās, qaur yā khauz, mansūba yā tadbīr*—Vichār, soch, chīntā wā kalpanā, yukti wā upāy.

SPÉ'CU-LA-TIST, n. one who speculates—*Mansūba-bāz, qaur k. n., aṭhāl-bāz*—Sochne

SPĒC'U-LA-TIVE, *a.* given to speculation, ideal—*Fikr-mund mulāhaza-dār yā muta-ammiḥ, khayālī yā tasawwuri*—Dhyānasīl dhyānī chintāwān wā chintāpar, kālpanik mānasik wā avyāvahārik.

SPĒC'U-LA-TIVE-LY, *ad.* ideally, theoretically—*Khayālī taur se, qiyāsān yā qiyāsi taur-se*—Buddhimātra chintā wā chintāmātra se, manahkalpananusār se wā manahkalpanāpūrvak.

SPĒC'U-LĀT-OR, *n.* one who speculates—*Gaur k. w., khauz k. w., lihāz yā mulāhaz k. w., bayi munfat ki ummed o so aligari k. w., girāni ki ummed par sawālgari ki chiz khariḍ k. w., mānsāba-hūt*—Parikalpak, sochne w., vichār k. w., bare lāb ki āsi se vyāpār k. w. wā bānījya k. w. [tāpar, dhyānasīl.]

SPĒC'U-LĀ TO-RY, *a.* exercising speculation—*Gaur k. w., lihāz k. w.*—Sochne w., chin-SPĒC'U-LUM, *n.* (L.) a mirror, a looking-glass—*Āina, mirāt*—Darpan, ālarā mukur wā jūsi.

SPĒC'U-LAR, *a.* having the qualities of a mirror, assisting sight, affording view—*Āina-sifat yā mirātī, mānat-gār ī bādī, nazara lakhsh*—Darpanadharmaḥ wā nu-udharmak, drishitishakti wā drishityupakārik, drishyapātavishayadāyak wā drishitigo-

SPĒECH. See under SPEAK. [charedesadāyak.]

SPĒED, *v.* (S. *spēd*) to make haste, to despatch, to succeed; *p. t.* and *p. p.* **SPĒD**—*Jaldī k., jald bhejā yā hālā-k., māqsad war sar sab, baht wār sukḥ-ra yā kām-rān k., yā h.*—Twarā wā utāwāl k., daurānā sīghra bhejā wā mār-dhānā, ban-paṭwī honā banmī pār-honā nibhānā kām ānā kām-āgnā kām-chānā bāhārī bhara-pura-k., sap-phā k. wā siddhā k.

SPĒED, *n.* quickness, haste, success—*Teti chātāki yā jaldī, shītābī yā ājānūt, kām-rānī kām-gābī baht pāri jaldī 'ohad-barānī yā bahra mudi*—Sīghratā wā twarā, utāwāl harārī wā enay-kwāi, arthasādni saphalātā wā phāsisiddhī.

SPĒED'Y, *a.* quick, swift, nimble, hasty—*Jaldī, tr., chātāk, shītāb*—Sīghra wā sīghra-patī, twarī twarītagatī wā vegawān chatakwaḥ phurtīlī wā chatpāyīyā, utāwāl wā utāhī. [jaldpat, daura daurī harārī wā utāwāl se.]

SPĒED'Y-LY, *ad.* quickly, with haste—*Jaldī wā jaldī, shītāb-se yā shītāb*—Sīghra wā

SPĒED'Y-NESS, *n.* the quality of being speedy—*Ti, chātākī, shītābī*—Satwaratā, sīghra-tā, sīghrasiddhā, chatakwāi.

SPĒED'WELL, *a.* a plant—*Ek qism ki natāt*—Aushadhivāśh, ek bhāntī kī pandhā.

SPELL, *n.* (S.) a story, a charm, a turn of work; *v.* to name: the letters of a word, to write with proper letters, to read, to charm; *p. t.* or *p. p.* **SPELLER** or **SPELT**—*Qissa yā afṣān, jaldī sīhr yā hīz, baddī*; *v. bahujī hīje yā tūlā k., dārust anle yā hīje se tikhā, mutālā k. yā mālā k., jaldī yā sīhr k.*—Kahānī, tōmī totkī totkī lāḥkī mantra wā abhicharamantra, pāri wā bārī; *v. achchharanī wā varṇayojanā k., aksharavinyās varṇavinyās varṇarachand wā akshararachand k., jāghnā wā bāñch-leṇā, tōmī totkī wā abhicharamantra k.*

SPĒND, *v.* (S. *spandhu*) to lay out, to consume, to exhaust, to waste, to pass, to vanish, to prove in the use, to be consumed; *p. t.* and *p. p.* **SPĒNT**—*Kharch yā khurj k., sarf k., khālī k., zōf k. yā talaf k., guzārā, qāb h. yā kufar h., kām ānā, zōf yā sarf h.*—Lagānā wā ūṭhānā, vyay-k, kshay-k, wā nihśesh-k., sab nikāl leṇā wā kūnya k., nash-k., hitānā wā upānā, kāṭnī, up-jānā wā adrisya-h., kām moḥi thaharā wā upayogī h., nashī wā nihśesh h.

SPĒND'ER, *n.* one who spends—*Musrif, upāh, latāh, kharrāj*—Vyay k. w.

SPĒND'ING, *n.* the act of laying out—*Sarf, kharch yā khurj, israf*—Vyay, vinyog.

SPĒND'THIFT, *n.* a prodigal, a lavish—*Musrif, kharrāj, fuzul-kharch yā bar-bāt-k. v.*—Uṭān hitān wā vyayāsīl, ativyayī wā aparimitavyayī. [sakai.]

SPĒR'A-BLE, *a.* (L. *speru*) that may be hoped—*Mumkinat-ummed*—Jiskī āsā ho

SPĒRM, *n.* (Gr. *sperma*) animal seed, spawn, oil from the head of a kind of whale—*Nutfa yā shalk, mārkhligūn yā mārkhkūn ke ande, ek qism ke sab se bāre daryāi jāncar ke sar kā tel*—Śukra viryya vij wā dhātū, matsyānā wā m-phikānā, ek prakār ke sab se bāre samudriya jantu ke sir kā tel.

SPĒR-MĀTIC, **SPĒR-MĀT'IC-AL**, *a.* relating to seed, consisting of seed, seminal—*Tukhmā yā nutfa-mansub, nutfa yā tukhm kā, asī*—Vījasambandhī wā vijavishayak, vijamay, dhātusambandhī wā snkravishayak. [viryyapat k.]

SPĒR-MĀ-TIZE, *v.* to yield seed—*Tukhm-āwar k., nutfa khārīj k.*—Vij utpanna k.,

SPĒR-MA-ŖĒTI, *n.* oil from the head of the whale—*Whale nām sab se bāre daryāi jāncar ke sar kā tel*—Whale nām sab se bāre samudriya jantu ke sir kā tel.

SPEW, *v.* (S. *spiran*) to vomit, to eject—*Qai k., radd k. yā khārīj k.*—Chhāt-k. vaman-k. wā uḡhānī, phenkni dūr-k. wā bāhar-k.

SPEW'ING, *v.* the act of vomiting—*Qai, radd*—Vaman, chhāt.

SPEW'Y, *a.* wet, moist, damp—*Tar, sard, nam*—Bhigā, gili, odā wā ārdra.

SPEW'Y-NESS, *n.* moistness, dampness—*Namī, tari*—Ārdratā, glikān wā odāpan.

SPHĀŖ'E-LUS, *n.* (Gr. *sphakelos*) a gangrene, a mortification—*Sarān, māns kā*

SPHĀŖ'E-LATE, *v.* to affect with gangrene—*Sarānā, galānā*. [sarānā yā sarānā.]

SPHERE, *n.* (Gr. *sphaîra*) a globe, an orb, circuit of motion, circuit of action, province, rank; *v.* to place in a sphere, to form into roundness—*Kura, chamber, siphar, charkh gā dār, masāl bā'allug ikhtiyār gā iqtidār, martaba darja saff gā ta-baqqi*; *v. kura gā chamber meñ rukhnā. mulawwar banād*—Māḍal, golā vimb wā vartul, chukkar wā chakra, vishay prakaran wā dharin, adhikār wā dōṣ, pad shān varg wā gāṇ; *v. māḍal wā vartul meñ dharin, golikār wā gol banānā.*

SPHERIC, **SPHERICAL**, *a.* round, globular—*Mudawwar gā mustadīr, kurū*—Golāḱār gol wā vartulakār, māḍalakār.

SPHERICAL-LY, *ad.* in the form of a sphere—*Mulawwarāna, mustadīrāna, kurai sūrat meñ*—Gol, māḍalakavat, māḍal wā vartul ke sadriā.

SPHERICALNESS, **SPHERICALITY**, *n.* roundness—*Golāḱāḥ, kurawiyat*—Golātwa, golāḱā-mā, vartulakāratwa. [kāragol.]

SPHEROID, *n.* a body like a sphere—*Kura-si shai, baiza-shakl chiz*—Chapatagol, apḍa-

SPHEROIDAL, **SPHEROIDAL-LY**, *a.* having the form of a spheroid—*Kura-si shai ke utarinā, baiza shakl, qutūb gol*—Golāsadrī, golakalḥ, golapriyāḥ.

SPHEROIDALITY, *n.* state of being spheroidal—*Bai'a-shakli, baiza-shakl kālat, baiza-shakl chiz ki masābāhat*—Golāsadrīsātī, golakalpasātī.

SPHERULE, *n.* a little globe—*Chhotā kara, chhotā golāḥ, kura-i-khord, girda-i-kūchak*—laghugol, kshudragol.

SPHERY, *a.* belonging to the spheres, round—*Falaki gā sipār-mansib, mudawwar gā mustadīr*—Māḍalavishayak wā ākāṣanapāḍasambandhi, gol golikār wā vartulakār.

SPHINX, *n.* (Gr.) a fabulous monster having the face of a woman and the body of a lion—*Ek naḥf gā khayāl jān-war jiskā chihra' mrat kāsā thā aur badaw shir kāsā*—*Ek kahātajantu jiskā muḥh shir kāsā thā aur sarir sūḥa kāsā.*

SPICAL. See under **SPY**.

SPICE, *n.* (Fr. *épice*) an aromatic vegetable, a small quantity; *v.* to season with spice, to incense—*Masālīḥ, sarra*; *v. masālīḥ-dar k. rang k.*—*Vyanjan wā masāla, lav wā lōṣ*; *v. vyanjanayukt k. chhaukū wā baghāna, raṅgā.*

SPICER, *n.* one who deals in spices—*Masālīḥ jārash, pasārīḥ, pansārīḥ*—*Vyanjana-* [vikrayī.]

SPICERY, *n.* spices in general—*ṭarṭ-masālīḥ, kirānīḥ*—*Vyanjan.*

SPICY, *a.* abounding in spice, aromatic—*Par-masālīḥ, khash-bā-dār*—*Vyanjanamay* [ashṭipād, ashṭapād.]

SPIDDLER, *n.* an insect—*Aukabūt, makrīḥ, makrāḥ*—*Ūṛnamāḥ, ūṛnamāḥi, hūṭikā, SPIDER-LIKE*, *a.* resembling a spider—*Aukabūt ke mānūd, makrī-sāḥ, makr-sāḥ.*

SPIKE, *n.* (L. *spica*) an ear of corn, a large nail; *v.* to fasten or set with spikes—*Khasha, mēḥ; v. mēḥ mārna, mēḥ jāna, mēḥ sūḥad k.*—*Sikar tūṛ jhōṇpā*

dhūnyāṣirshak kapiṣ wā śasyamājari, kīl lohakīl sūl śauku wā śalākā; v. kīl jārnā, kīl mārnā, lohakīl thōḱna, kīlōṇ se jakarnā.

SPIGULATE, *v.* to make sharp at the point—*Nokilā gā nok-dār k., nok ko tez k.*—*Tikshnāgra k., aṇī painnā, moni chokhi k.* [kā.]

SPIKY, *a.* having a sharp point—*Nokilā, nok-dār*—*Tikshnāgra, chokhi aṇī wā moni*

SPIGOT, *n.* a pin or peg for stopping a faucet or a small hole in a cask of liquor—*Thapīḥ, datāḥ.* [masīḥ, chhar gā chharḥ, jāṭāmāsi gā jāṭāmāsi kāsā telḥ.]

SPIKE-NARD, *n.* (L. *spica, nardus*) a plant and its oil or balsam—*Jatāmāsiḥ, jatā-*

SPILL, *v.* (S. *spillau*) to suffer to fall or run out, to shed, to waste, to be shed—*Chhalkānāḥ, girānāḥ, zai-k. gā juzāl-kharchi-k., chhatakūḥ*—*Dhōḱnā bahānā wā*

dhalkānā, girdāḥ wā jhukāḥ, urānā lutānā wā vrithā-vyay-k., bahūnā gir-paynā

dhālū wā dhalk-jānā. [Fr. *spiller* *v. gā lutān-w.*, *machli mātne kī dorī gā russi.*]

SPILLER, *n.* one who spills, a fishing-line—*Chhalkān-w. dhalkān-w., girān-w. bahān-w.*

SPILT, *n.* any thing spilled—*Jo kuch chhalkāḥ bahūḥ gā girānā jiy.*

SPIN, *v.* (S. *spinnan*) to draw out and twist into threads, to protract, to move rapidly

round; *p. t. SPUN or SPAN; p. p. SPUN*—*Kātūḥ gā kātūḥ-k., khūchnā khūchnā*

barhānā lambānā gā lambā-k., phirānā ghumānā bhūṇānā ghumānā phirānā gā

chukkar-mārnāḥ. [S. *spin* *v. kātne-wālīḥ, kātne-hārīḥ.*]

SPINNER, *n.* one who spins—*Jo kītai barhānē ghumānē phirānē gā bhūṇānēḥ, kātne-*

SPINNY, *a.* small, slender—*Chhotāḥ, patlāḥ.* [an-byāḥi.]

SPINSTER, *n.* a woman who spins, a maid—*Kātne-hārīḥ gā kātne-wālīḥ, kūtānī gā*

SPINSTRY, *n.* the work of spinning—*Kātūḥ, kātne kāsā kāmḥ, kūtānīḥ, kūtāḥ, charkh-*

zauḥ.

SPINDLE, *n.* the pin on which the thread is formed, a long slender stalk; *v.* to shoot

into a long slender stalk—*Takūḥ takūḥ tekūḥ gā phirkīḥ, dānthā dānthi gā*

daṭṭhāḥ—*Tarku wā sūratarkuṭī, māṇjari wā nāl; v. lambē patle dānthē sā honāḥ,*

dānthī sā nikālāḥ, lambelharīḥ.

SPINDLE-LEGGED, **SPINDLE-SUNKED**, *a.* having long slender legs—*Lambī aur patlī*

tāngōḥ kāsā, lambī patlī tāng-wālīḥ, lamb-tāngḥ, lamb-gorāḥ.

SPINDLE-TREE, *n.* a plant—*Ek qism kī nabāt*—*Aushadhivīṣeḥ.*

SPIN'ACH, **SPIN'AGE**, *n.* (L. *spinacea*) a plant—*Ek qism ki nabāt, pālak^h, bathuā^h, soā-pālak^h*—Aushadhivīśesh.

SPINE, *n.* (L. *spina*) the back bone, a thorn—*Rīkh yā kaṅgroḥ^h, kāntā^h*.

SPINAL, *a.* belonging to the back bone—*Rīkh kā^h, kaṅgroḥ kā^h, rīkh-mansūb, kaṅgroḥ-mansūb*—Prishthavāisāsambandhī.

SP'INT, *n.* a place where briars grow—*Kāntāle yā kāntile jhūr se bhūrī hūi jagah^h*.

SP'IOUS, *a.* full of thorns, thorny—*Pur-khūr, kāntāilā yā kāntilā^h*—Kāptakamny, sakantak.

SP'NOST-TY, *n.* the state of being thorny—*Pur-khūr, khār-dār, kāntilā-pan^h, kāntai-*

SP'NY, *a.* thorny, briery, perplexed—*Kāntilā^h, kāntāilā^h, ghabrāyī-huā^h*.

SPINEL, *n.* (L. *spinelus*) a mineral—*Mā'damī shai, dhāt^h*—Akariyadravya, ākaraja-vastu.

SPINET', *n.* (It. *spinetta*) a musical instrument—*Ek bījā^h*.

SPINK, *n.* a finch, a bird—*Ek qism ki chhotī chiriyā, ek chiriyā^h*—*Ek prakār ki kshudra chiriyā, ek pakshī.* [vayunārg, vāyurandhra, sūns lene kā chhod.

SP'IAL-CLIE, *n.* (L. *spiro*) a breathing hole—*Manjās, dam lenē kā sārākh*—Vāyupath,

SP'IRATION, *n.* the act of breathing—*Tunāfus, dam lenā*—Swās, sāns lenā.

SPIRE, *n.* (Gr. *spira*) a winding line, a curl, a twist, any thing which shoots up to a point, a steeple; *v.* to shoot up pyramidically—*Pech-dār yā pechidā-khatt, pech, pe-chish, minār, manār; v. minār-sā batul h, gā'damī shakl ho-kar uthnā*—Vyāvarttakarekhā wā āvartta, maror wā marorī, mūth, sūlhar, sring wā sikhā; *v. sū-chyākār wā sikhārūp uthnā wā ūchā h, sūndhikritī.*

SP'IRAL, *a.* winding like a screw—*Pech-dār, pechidā, pechān, bhaṅkākhā^h, bhaṅtā hūā^h*—Vyāvartti, āvartti, alakākār, parivarttak.

SP'IRAL-LY, *ad.* in a spiral form—*Prēh se, pech-dār-pech, pechidāgī se*—Alakākār se, alakārīp se, vyāvarttakaprakār se, sūchyākār se.

SPIRED, *a.* having a spire or steeple—*Kāngura-dār, minār-dār, manār-dār*—Śikhāviśiṣṭ, sringaviśiṣṭ, sikhāviśiṣṭ.

SP'IRY, *a.* of a spiral form, curled, wreathed—*Pech-dār, pechidā, pechilā yā pechān*—Vyāvartti āvartti wā parivarttak, alakākār, alakārīp.

SPIR'IT, *n.* (L. *spiro*) breath, an immaterial substance, an immaterial intelligent being, the soul of man, a ghost, temper, ardour, turn of mind, eager desire, a person of activity, distilled liquor, courage, genius, cheerfulness; *v.* to animate, to excite, to entice—*Dam yā nafs, jān, zamir yā bātin, ruh, sūrat-i-wahmī yā 'ifrit, mizāj, garmī yā tezī, mail kḥo yā tab', kamāl shay yā barī arzū, tez yā chūlūk shakhs, 'arag yā shaurīb, dilērī himmat yā jān-bāzī, mudrikā yā zih, khawramī yā khāshī; v. dilērī k. yā jurat d., turgīb yā tahrīk d., tahrīs k.*—Sūns wā āwās, prān, sarīrī wā chaitanyakaraṇ, ātmā, bhūt parēt vetāl wā pīśich, swabhāv, ugratā wā utsāh, prakriti chhitta wā man, barī bilāsi kāmārī wā īchchā, phurtilā jān wā satej vyakti, malirā malyā wā surā, sāhas bhāv dhārās wā dhāras, buddhishakti, ānand hūlīs wā barsh; *v. sāhas dhāras wā dhārās d., nekāmī wā ūksāmī, phūlnīn.*

SPIR'IT-TAL-LY, *ad.* by means of the breath—*Dam se, nafs se*—Sāns se, āwās se.

SPIR'IT-ED, *a.* full of spirit, lively, animated—*Jān-dār yā mazbūt, tez-dil yā zinda-dil, dilērī yā quwī*—Satej wā sasattwa, phurtilī tejaswī tivra wā tikshna, viryayawān sāhasī dhithā wā prabāl. [phurtī se^h, dilērānā—Tej se, sattwa se, sāhas se, drīpatī se.

SPIR'IT-ED-LY, *ad.* in a lively manner—*Zinda-dilī se, tezī se, quwat se, chūlūkī se.*

SPIR'IT-ED-NESS, *n.* life, animation, disposition—*Zinda-dilī, jān-dārī jān-bāzī chūlūkī yā dilērī, mizāj yā kḥo*—Tej wā sattwa, viryā pūshṭatā sāhas wā phurtī, swabhāv wā prakriti.

SPIR'IT-FUL, *a.* full of spirit, lively—*Jān-dār jān-bāzī tez dilērī yā himmat-war, zinda-dil yā chūlūk*—Sasattwa pūrṇasattwa tejaswī porhī pusht wā sāhasī, chatpṭayī phurtilī chapal tivra wā satej.

SPIR'IT-FUL-NESS, *n.* liveliness, sprightliness—*Zinda-dilī jān-dārī yā jān-bāzī, chūlūkī tezi yā chūlūkī*—Pūrṇasattwatā tejaswatā phurti wā chapalatā, praphullatā chatāk-wā wā sajjivatwa.

SPIR'IT-LESS, *a.* wanting spirit, dejected, dead—*Kam-himmat past-himmat buz-dil yā kam-jurat, be-dil afsurdā malūl yā āzurda-dil; be-jān yā murda*—Sattwahīn nihstatta nistej niras niras wā virus, udās viśālī wā dīnananask, marit marā-huā muā wā prāpāhī.

SPIR'IT-LESS-LY, *ad.* without spirit—*Kam-himmatī se, kam-juratī se, buz-dilī se, be-dilī se, āzurda-dilī se*—Binā sattwa, binā tej, nirviryyatāpūrvak, binā sāhas, binā man, udāsī se. [dagī, āzurda-dilī—Sattwahīnatā, viryayahinatā, nirviratī, virasatī.

SPIR'IT-LESS-NESS, *n.* want of spirit—*Be-dilī, kam-himmatī, kam-juratī, buz-dilī, afsur-*

SPIR'IT-OUS, *a.* like spirit, refined, pure—*Rūh-ke-mānind yā rūhānī, khālīs, sūf*—Ātma-swarūp wā chidrup, śodhit saṁśodhit wā viśodhit, swachehha wā nirmal.

SPIR'IT-OUS-NESS, *n.* a refined state—*Safāī, sūf hālat, paktzagi*—Śodhitāvasthā, suddhī.

SPÍRÍT-U-AL, *a.* consisting of spirit, immaterial, intellectual, not gross, not temporal, pure, holy, ecclesiastical—*Ráhini, be-jism yá ná-jismáni, bíatini aqlí yá zihní, naf-máni, jáni yá ruhí, pák sáf yá táhír, muqaddas yá mutahhar, díní yá mazahí*—*Át-miya átmik átmá-warip chidrip ádhyátmik wá adhyátmik, amúrttik amúrttimán nírákír wá niravayav, mánasik wá chitsambandhí, píramárhik píramárhavishayak jñanamárgasambandhí píramárhásambandhí wá nirvittimárgasambandhí, asánsárik wá avyavahárik, pávau wá suchi, pavitra, dharmavishayak dharmaprakaraṇasambandhí wá dharmaprakaraṇa.*

SPÍRÍT-U-AL-ISM, *n.* the doctrine in opposition to the materialists that all which exists is spirit or soul—*Yuh 'aqla ki jo kuchh hai so ruh hai, fayal ruh ki 'iláqá*—*Brah-mavád, yah mat ki jo kuchh hai so átmá hai.*

SPÍRÍT-U-AL-IST, *n.* one who is spiritual, one who maintains the doctrine of spiritualism—*Ma-chhi shakhs, sírf ruh ká mutáqid yá qáíl*—*Nivrittimárgi wá jñanamárgi, brahmavádi.*

SPÍRÍT-U-ÁL-ÍTY, *n.* immateriality, intellectual nature; spiritual nature, pure devotion, that which belongs to the church—*Ná jismánigat yá be-jismigat, aqlí yá zihní khashigat, ruhánigat yá nafsánigat. Khális yá sáf ríqat zúhd yá 'ubhádgat, díní ashq yá ma-habí mutá'alliqat*—*Murtilimat tamúrttimátwa wá nírákáratwa, méina-sik prakriti wá buddhivishayátá, píramárhikátá píramárhavishayá wá píramárhá-sambandhí, swachchha Íśvarabhakti táp wá upasana, dharmasúvárh wá dharmasambandhí padárh.*

SPÍRÍT-U-ÁL-ÍZE, *v.* to refine, to extract spirit, to convert to a spiritual meaning—*Síf yá khális k., 'araq khúchh, pák yá muqaddas banáwá*—*Nirmál k., swachchha k. wá sódhni, sírf wá sattwa útmá wá khúchhni, píramárhánishth wá píramárhá-sakt k.* [álize ká arth dekho.]

SPÍRÍT-U-ÁL-ÍZ'VN, *n.* act of spiritualizing—[*Spiritualize ká ma'ne dekho*]—[*Spirita-liz'VN* *U-ÁL-ÍZ, ad.* in a spiritual manner—*Ráhi rabá'at nafsáni ná jismáni báitni yá díní tuar se*—*Paramárh ímsír se, amúrttikaríp se, nírákír, ármiyabhav se, asán-sútkaríp se, dharmavishayakbháv se.* Dharmasamúdhí, dharmasamáj.

SPÍRÍT-U-ÁL-ÍTY, *n.* an ecclesiastical body—*Díní jum'at, ma-habí jirga yá guroh*—**SPÍRÍT-U-ÁL-ÍZ**, *a.* containing spirit, ardent—*Tí, tund*—*Saurik mádkagunavíshít wá tikshma, tívra ugra wá chokhí.* [Mádkagunavíshítá, tívratá, tikshmatá.

SPÍRÍT-U-ÁL-ÍTY, *SPÍRÍT-U-ÁL-ÍZ-NESS*, *n.* the quality of being spiritual—*Tí, tund*—

SPÍRT, *v.* (Sw. *spout*) to throw or spring out in a jet : *n.* a sudden ejection, a sudden effort—*Chhopná^h, chhítkíná^h, pichkúná^h, chhúná^h, chhítúná^h* : *n.* *ikhrají-pak-ba yak, koshish-i-pak-á-yak* :—*n.* Ákasnik níkas wá nirasam, ákasnik udýog wá eka eki kí cheshítá.

SPÍRTLE, *v.* to shoot scatteringly—*Chhítkíná^h, pichkíná^h, chhopná^h.*

SPÍSS, *a.* (*l. spissus*) thick, close, dense—*Mórá yá garhā, kásá huá^h, ghaná yá gujhín^h*—*Sthúl, ghan, nívir.*

SPÍSSI TUDE, *n.* thickness, grossness—*Íshá-pat yá motá-pat^h, mutáí yá mutáí^h.*

SPIT, *n.* (*S. spita*) a long prong on which meat is roasted : *v.* to put on a spit, to thrust through—*Sikh, síkheh* : *v.* *sikh-lagúná yá síkh mán gráuná, chhedni yá bedhná^h*—*Súl, lohe kí salika* : *v.* súl par dharná, píroná godna gáhná gúthná wá gúthná.

SPIT, *v.* (*S. sputa*) to eject from the mouth, to throw out saliva : *p. t.* **SPÍR** or **SPÁT** ;

p. p. **SPIT**—*Ujóná^h, thukni thúkná yá thúk-phúkná^h.*

SPÍT, *n.* what is ejected from the mouth—*Thúk^h, thúkná^h, búáh.*

SPÍTLE, *n.* moisture of the mouth, saliva—*Thúk^h, tír yá ráh^h.*

SPÍT-YÉN-OM, *n.* poison ejected from the mouth—*Záhr jo muh se nikaltá hai*—*Vish wá bikh jo muh se nikaltá hai.*

SPITCH'COCK, *v.* to split an eel lengthwise and broil it : *n.* an eel split and broiled—*Bám machhí lamba-lambá yá khapi chí kar kyon par bháijna^h* : *n.* *bám machhí jisko khapi chí kar kyon par bháijte hai^h.*

SPITE, *n.* (*l. spyt*) malice, incour, hate : *v.* to thwart, to vex, to offend—*Bugz yá kina, 'adawat khushinat 'inad khalish kudarát rusht kárisht khiláf 'aks yá zidd, naf-rat* : *v.* *'aks zidd yá mukhárfat k., bezár k. yá tusrí-d., ná ráz ná-khsh ázarda yá ranjida k.*—*Dvesh wá vair, lig írshyá mitsaryya wá droh, ghin wá ghríní* : *v.* *Kátná torná wá ultáná, chherni kurbáni wá satíní, rusht wá upasanna k.*

SPÍR'FUL, *a.* filled with spite, malicious—*Par kina yá kina-war, kina-kash ziddí 'aksí yá bad-andesh*—*Dveshi wá írshyí, drohi matsarí dáhi wá dushábhív.*

SPÍR'FUL-LY, *ad.* maliciously, malignantly—*Kina-wari se, kina-kash se ziddan yá bad-andeshi se*—*Drohábuddhi wá dvesh se, írshyá wá mitsaryya se.*

SPÍR'FUL-NESS, *n.* malice, malignity—*Kina-wari yá bugz, kina-kashí yá 'adawat*—*Dwe-sla, droh írshyá wá mitsaryya.*

SPLASH, *v.* (*plash*) to spatter with water or mud—*Chhítá dálná^h, chhítki dálná^h, dhabhabáná^h, pánt yá kich se bharná^h, áltúa k., chhítá-márná^h.*

- SPLĀY**, *a.* (*display*) spread, turned outward — *Phailā-huā^b, bāhar ki or jhukā-huā^b —* Pūsarā-huā wā bagarā-huā, bāhar ki or phirā-huā.
- SPLĀY'FOOT-ED**, *a.* having the foot turned outward — *Pānw-phiddā^b, bāhar ki or phire-hue yā jhuk-hue pānw-e^b.*
- SPLĀY'MOUTH**, *n.* a wide mouth — *Chaurā muñh^b, khābā-muñh^b.*
- SPLĒEN**, *n.* (*Gr. spleen*) the milt, anger, spite, ill-humour, melancholy — *Supurz yā tihāl, gussa khushm yā garab, kina yā bugz, bad-mizājī yā nā-khushī, mal'ālat dzurādagī yā ranj* — Pilāi pilāhi tili barwat t'pīllī pīhā pīhā wā udaragranthī, kop krodh wā rosh, dwesh irshyā wā droh, duhsīl asadbhāv wā vakrabhāv, udāsī khed udāsīnatā wā vishādāyritī. [hārahit, pīhāsūnya.
- SPLĒENED**, *a.* deprived of the spleen — *Mas'ūb-supurz, 'adīm-tihāl, tihāl se khālī —* Pī-
- SPLĒEN'FUL**, *a.* peevish, fretful, melancholy — *Zūd ranj, tunuk-mizāj yā tund-kho, mal-lil dil-offīr yā hazīn —* Chirechirā wā jhanjhanā, śighrakopī jhanjhalīyā wā jaljalā, udās udāsīn vishādī wā khinna.
- SPLĒEN'LESS**, *a.* kind, gentle, mild — *Mīr bīn yā shafīq, mulāim yā halīm, narm yā salīm —* Kripālū wā dayālū, komal wā śīnt, mīdul wā suśīl.
- SPLĒEN'T**, *a.* angry, peevish, melancholy — *Khāfī yā khashm-nāk, tund-kho zūd-ranj yā tunuk-mizāj, mal-lil dil-offīr yā munagga —* Kruddha wā rusht, chirechirā jhanjhanā jhanjhalīyā wā jaljalā, udās udāsīn vishādī wā khinna.
- SPLĒN'ETIC**, **SPLĒN'ET'ICAL**, *a.* affected with spleen, fretful, peevish — *Tihāl-zada, tunuk-mizāj, zūd-ranj yā tund-kho —* Pīhāgrast wā pīhāpīrit, chirechirā wā jhanjhanā, jaljalā jhanjhalīyā wā śighrakopī. [ranj shakhs — Chirechirā jan, jhanjhanā jan.
- SPLĒN'ETIC**, *a.* a person affected with spleen — *Tunuk-mizāj yā tund-kho shakhs, zūd-*
- SPLĒN'IC**, *a.* belonging to the spleen — *Tihāl munāsib, mut'alīq-i-tihāl, pīlū kā^b, tāp-tīlī kā^b, barwat kā^b —* Pīhāsambandhī, pīhāvishayak.
- SPLĒN'ISH**, *a.* fretful, peevish — *Tunuk-mizāj yā tund-kho, zūd-ranj —* Chirechirā wā jhanjhanā, jaljalā jhanjhalīyā wā śighrakopī.
- SPLĒN'TIVE**, *a.* hot, fiery, passionate — *Garm yā garm-mizāj, ātash-mizāj, gussa-war tund-kho yā tunuk-mizāj —* Ushp wā ushwaswadhriv, ucheland wā prachapī, śighrakopī roshādī wā kopasīl. [dhivīśeh, pīhārī, pīhaghna, pīhāsātrn.
- SPLĒEN'WORT**, *n.* a plant — *Ek qism ki nabāt, ek bhānt kā pūndhā^b, pilāt-wār^b —* Ausha-
- SPLĒNDENT**, *a.* (*L. splendo*) shining, bright, glossy, illustrious — *Raushan roshan yā tāb-nāk, munawwar saf nardūi yā tābūn, jīlā-dār yā mujallā, mushkīr yā raunaq-dār —* Chamakī hui wā dīptimān, chaṭkīlā kāntimān wā dyntimān, chiknā wā bharkīlī, vikhyāt yaśaswi wā mahīprabh.
- SPLĒN'DID**, *a.* bright, showy, magnificent — *Munawwar tābūn munir tāb-nāk darakh-shān darakhshān yā jīlā-dār, narmāishī yā ārāishī, raunaq-dār 'ālī-shān yā 'azmush-shān —* Chamakī jagmag itā tejonay chamakīlā atikāntimān wā atidīptimān, bharkīlā rangīlā wā chaṭkīlī, pratāpawān pratāpī wā mahātejaswī.
- SPLĒN'DID-LY**, *ad.* magnificently, pompously — *Raunaq se, jāh-o-jalāl tunturāq yā shukoh se —* Mahīpratāp atītej se, tāth wā atīsobhī se.
- SPLĒN'DOUR**, *n.* lustre, magnificence, pomp — *Raushnī roshnī tāb tajallī yā darakhshānt, 'azamat yā jāh-o-jalāl, itihshām tunturāq shukoh shōn yā shaukat —* Dyuti prabhā wā sobhā, pratāp vibhūti vaibhav vibhav wā aīswaryā, tūāth dhūmdhām wā atīsobhī. [wīn, bharkīlī.
- SPLĒN'DROUS**, *a.* having splendour — *Raunaq-dār, tābūn, tāb-nāk —* Dīptimān, pratāp-
- SPLICE**, *v.* (*D. splissen*) to join by interweaving — *Sātnā^b, sāntnā^b, bun-kar yā gūth-kar sātnā^b.*
- SPLINT**, **SPLINTER**, *n.* (*D. splinter*) a fragment split off, a thin piece of wood; *v.* to break into long fragments, to shiver, to secure by splints — *Khapīchi yā pharchat^b, pharūthī kanthī dhajī; kamūch chīt yā phāns^b; v. chīrnā yā phārnā^b, thartharā-nā yā kāpnā^b, khapāchī pharūthī yā kanthī se bāndhnā^b.*
- SPLIT**, *v.* (*D. splitten*) to divide lengthwise, to cleave, to rend, to part, to burst; *p. t.* and *p. p.* **SPLIT** — *Chīrnā yā chīr janā^b, phārnā yā phārnā^b, maskānā tarkānā masaknā yā taraknā^b, tornā yā tītnā^b, phornā yā phūtnā^b.*
- SPLIT'TER**, *n.* one who splits — *Phārne w^b, chīrne w^b, phorne w^b, torne w^b.*
- SPLIT'TER**, *v.* to speak confusedly — *Gīlbi-gīlbi bolnā^b, aīsā bolnā ki jismēn kuchh samajh na parē^b, garbar bolnā^b.*
- SPOIL**, *v.* (*L. spolio*) to plunder, to rob, to take by violence, to corrupt, to mar, to decay; *n.* plunder, pillage, booty — *Ganimat k., gārat k., tārāj k., kharāb k., abtar k., zawal-h. yā bostā-ho-jānā; n. ganimat, gārat yā tārāj, yaqmā —* Lūtnā, lūtpāt k., chhīn-lēnā chhor lenā wā chhīn-chhor-lenā, bigārnā, nashī k., sarnā wā sarānā; *n.* lūt, lupthan wā lupthan, lūtpāt. [dākū^b.
- SPOIL'ER**, *n.* one who spoils, a plunderer — *Chhīn-lēnē-w. bigārne-w. yā bigārā^b, lūterā yā*
- SPOIL'FUL**, *a.* wasteful, rapacious — *Murīf yā mubazzir, gārat-gar yā sakht-gir —* Uṭā, lūterā.

- SPÖ-LI-ĀTION**, *n.* the act of robbery or privation — *Lūt^h, lūt-pāt^h, dākā^h, gārat-garī.*
- SPÖKE**, *n.* (S. *spaca*) a bar of a wheel or ladder — *Chakkar ká arā^h, arā^h, benī^h, dandī^h.*
- SPÖKE**, *p. t. of speak* — *Speak ká māt-mullaq* — *Speak ká sūmūyabhūt.*
- SPÖKEN**, *p. p. of speak* — *Speak ká māt-ma'tāf'alai-hi yā f'it-i-ma'tāf* — *Speak ká pūr-pakriyā wā pūrvakādikakriyā.* [tinidhivakta, pratinidhivadi.]
- SPÖKS'MAN**, *n.* one who speaks for another — *'Arz beś, diśre ká tarāf se bolne v.* — *Praspon'dē.*
- SPÖN'DEĒ**, *n.* (L. *spondens*) a poetic foot of two long syllables — *Sh'r meñ do lambe hīe ká jaz* — *Gurvāksharadway. gag. karp.*
- SPON-DĀ'IC**, **SPON-DĀ'IC-CAL**, *a.* pertaining to a spondee — *Sh'r meñ do lambe hīe ke jaz ke muta'al'iq* — *Gurvāksharadwayasambandhi. gagavishayak, karpasambandhi.*
- SPÖN'DYLE**, *n.* (Gr. *spondulos*) a joint of the back bone — *Rīph ká ek gānth^h, rīph ká ek jar^h.*
- SPÖNGE**, *n.* (L. *spongia*) a soft porous substance : *v.* to cleanse with a sponge, to wipe out as with a sponge, to imbibe, to live by mean arts — *Māi-bātal^h, samundar phen^h, isfanj ; v. isfanj se saj k. gogū isfanj se dho-dālnā, jaz-k., kamūt tūl'iroñ se ta'ām talāshī k. yā mut'āsh hīsīl k.* — *Jalā'soshanī, ispanj wā spanj ; v. jalā'soshanī wā ispanj se parīsharīt k., mīngū jalā'soshanī wā spanj se dho-dālnā wā pōnchh-dālnā, pīnī chonā wā soknā, kutsit wā adham vrittī se jīnā.*
- SPÖN'GER**, *n.* one who sponges — *Tū'ām talāsh, lu pma-jo, muft-khor, tufailī* — *Parānnot-suk, parānnipushī, kutsit wā adham vrittī se jīne w.*
- SPÖN'GI-ous**, *a.* full of cavities like a sponge — *Isfanj-sā sūr'āk^h-dār yā pur-sūrāk^h* — *Ispanj wā spanj ke sadris ehlidramay, jalā'soshanī ke sadris c hedōñ se bhārā hūt.*
- SPÖN'GY**, *a.* soft and full of cavities wet — *Narm aur pur-sūrāk^h, nam yā tar* — *Ispanj wā spanj ke sadris ehlidramay wā ehlidhōñ se bhārī-huā, bhīgī gilā wā odī.*
- SPÖN'GI-NESS**, *n.* the quality of being spongy — *Narmi aur pur-sūrāk^h, namī yā tarī* — *Viralīvayavatwa, sithilīvayavatwa.*
- SPÖN'GING**, **HÖTSE**, *n.* a house to which debtors are taken before being committed to prison — *Wah mukh jismēñ qar-dār rakke jāte hañ qabl quād kiye jāne ke* — *Wah ghar wā grīha jismēñ rūñ kāragār meñ kiye jāne ke pahile rakke jāte hañ.*
- SPÖN'SOLE**, *n.* (L. *sponsus*) one who becomes surety for another — *Zāmin, dharm-bāp^h, dharm-mā^h* — *Pratibhū, pratinidhi, dharm-pratibhū, dharm-pratinidhi.*
- SPÖN'SION**, *n.* the act of becoming surety — *Zāmin honā, zāmānāt k.* — *Pratinidhi h., pratibhū h., dharm-pratibhū h.*
- SPON-TANE-ous**, *a.* (L. *spon-te*) proceeding from free will, acting of itself — *Ikti-garī yā irādī, zātī yā khud-bā-khud* — *Mamūñī swechehhipūrvak wā swach-chhand, swayanikrit wā āp-se-āp.* [Swechehā, swachchhaudatā.]
- SPÖN-TA-NE-ITY**, *n.* quality of being of free will — *Ikti-garī hālat, apnaitī^h, apnā^h* — *SPON-TA-NE-ous-ly*, *ad.* of free will, voluntarily — *Ikti-gār se, ā-khud khud-bā-khud yā apnī-khushī-se* — *Swechehhipūrvak swayam wā swachchhand-se, āp se āp wā āphī.*
- SPON-TA-NE-ous-NESS**, *n.* freedom of will — *Ikti-gār, apnaitī^h, apnā^h* — *Swechehliā.*
- SPON-TOON**, *n.* (Fr. *spontan*) a kind of half pike — *Chhotā nezū, chhotī burchhī^h, chhotā bhīlī^h.*
- SPOON**, **SPOON**, *v.* to go on swiftly, to sail swiftly before the wind — *Jald jānā. hawā ke rukh par jald jīnā yā dāgnā* — *S ghra jānā wā dāgnā, vāyu ke veg se jānā.*
- SPOON**, *n.* (le. *spoon*) a utensil used in eating liquids — *Chamcha, chamach, kufcha, karēhī^h* — *Darvī, darvī, dīrvī, khaj, khajāk, chamasa, palī, kelehlul.*
- SPOONFUL**, *n.* as much as a spoon can hold — *Chamcha-bhar, karēhī-bhar^h* — *Palībhar, kalehlulbhar, chamaspūran, kambipūran, kambipūrak.*
- SPOONMEAT**, *n.* food taken with a spoon — *K'ānā jo chamche se khāyā jūtā hai, lapsī^h* — *Bhogjan jo chamase palī karēhī wā kalehlul se khāyā jītā hai.*
- SPOONFUL**, *n.* a bird — *Ek qism kī chīyā* — *Ek bhānt kī chīyā.*
- SPOONWORT**, *n.* a plant — *Ek qism kī na'āt, ek bhānt kī paudhī^h* — *Aushadhivīśesh.*
- SPO RĀD'I-CAL**, *a.* (Gr. *sporadikos*) separate, single, scattered, not epidemic — *Judā yā 'a'dhida, wīhāl yā tankī, mutafurriq yā parāgunda, nā-dūr-o-sār* — *Alag prīthak wā nyārā, akelā wā ek, tīntarāl tītarbitār chhītā-huā wā idhar-udhar phailā huā, vīśesh asidhārāñ wā asarvatrāg.*
- SPORT**, *n.* (Ger. *spott*?) play, diversion, game, mirth, mockery, diversion of the field ; *v.* to play, to divert, to frolic — *Khel^h, tamāshā yā tafarruj, shikār, khushī khurramī surūr yā masarrāt, zikk tazhik yā sukhrīyā, saūd waqaira ; v. khelnā^h, khush k. yā h., alol-kalol k^h.* — *Krīrā keli wā keli, līlā vīhār wā vilās, aber wā ākhet, ānand chahāl-pahāl wā ānchulāl, hañsī wā thātthāf, mrigayā ādī ; v. krīrā k., man-bahlānā mau-phernā wā ānand-d., līlā vīhār wā vilās k.*
- SPORTFUL**, *a.* merry, ludicrous, done in jest — *Khush mahzūz khush-tab^h yā khurram, khunda-angez yā tamāz, tazhikī yā nāt sukhrīyā meñ kiya huā* — *Vīlāsī vīhārī ānand-vrittī chubālī wā prasanna, hāsyotpādak wā hāsyajanak, hañsī wā thātthē meñ kiya huā.*

- SPÖRT'FUL-LY**, *ad.* in jest, in mirth, playfully—*Tashikan yā sukhrīya-men, khurrami khushi yā tafarruj men, khel men*^b—*Hañsi wā thaṭṭhe men, chuhāl chahālpahāl vilās vihar wā ānand men, kriṭā wā kantuk men.*
- SPÖRT'FUL-NESS**, *n.* playfulness, merriment—*Alol-kalol athkhelt achpāl yā chanchalāt^b, khushi khurrami surār yā masurāt*—*Kriṣṭilātā chochlā wā khelwārpau, chuhāl chuhāl chahālpahāl vilās vinod wā ānand.*
- SPÖRT'ING-LY**, *ad.* in sport, in jest—*Khel men^b, hañsi yā thaṭṭhe men^b.*
- SPÖRT'IVE**, *a.* playful, merry, frolicsome—*Khelcārī khilcārī yā lhelārī^b, khush khush-tab^b khurram yā basharāsh, chanchal yā achpāl^b*—*Kantukī wā kutūhāl, ānandavritti prasanna wā praharshit, viharī kriṣṭil khilārī wā vilāsī.*
- SPÖRT'IVE-NESS**, *n.* playfulness, merriment—[*Sportfulness ke ma'ne dekho*]^b—[*Sportfulness kā arth dekho*]. [*ānnya, udās viśēdī wā khinna.*]
- SPÖRT'LESS**, *a.* joyless, sad—*Nā-bashakhish gam-gin yā ranjida*—*Nirānand wā ānanda-*
- SPÖRTS'MAN**, *n.* one who pursues field sports—*Shikārī, shikār-bāz*—*Mrigayādkārī, mrigayaviharī, mrigayāsāl, ākhetak.*
- SPÖRT'U'LE**, *n.* (L. *sporta*) alms, a dole—*Khairāt, zakāt*—*Dīn bhikh wā bhikshā.*
- SPÖRT'U-LA-RY**, *a.* suit,isting on alms—*Khairāt khor, bhikhārī*^b—*Bhikshopajivi.*
- SPÖT**, *n.* (D. *spat*) a blot, a stain, a fault, a blemish, a small place, a particular place ;
v. to mark, to stain, to tarnish—*Dag, dhappi^b, qusār yā tāsīr, 'aib, zamīn kī chhotā tukrā, khaas maqām ; v. dag-dār yā dag-lak, dagī k., āluda k.*—*Chhitī vindu chhit-kī wā bundkī, kilaūk, agun, dosh, thori jagah wā thori sthān, viśeṣasthal wā viśeṣasthān ; v. aṅk wā chhu k., dhappī dīlī, bharnī dūshit-k. wā kalaūk-lagānā.*
- SPÖT'LE-S**, *a.* free from spots, pure, innocent—*Be-dag yā 'aib, wif yā pāk, be-jurm yā be-gunāh*—*Nishkalaūk nishkalnash wā kalaūkahū, nirmal wā swachchha, nirdosh wā nirloshī.* [*Kalaūkahūnātā, nishkalāukatwa, nirmalatā, swachchhatā.*]
- SPÖT'LESS-NESS**, *n.* the state of being spotless—*Safit, pākizgi, be-jurm, be-gunāh*—
- SPÖT'TY**, *a.* full of spots—*Pur-dag, dag-dār, chitti dār, dhappe-dār, dagī, dagilā*—*Chitrit, chhitit, chhitkiyon se bhārī huā, kabārī.*
- SPÖÜSE**, *n.* (L. *sponsus*) a husband or wife ; *v.* to join in marriage, to wed—*Zawj, khasam jō jorū ; v. nikāh k., shādī k.*—*Patī wā stri, bhartī wā bhūryā, bhatār wā patnī ; v. vivāh k., byāh k.*
- SPÖÜ'S-AGE**, *n.* the act of espousing—*Nikāh, nikāh k.*—*Vivāh, vivāh k., byāh k.*
- SPÖÜ'S-AT**, *a.* nuptial ; *n.* marriage—*Nikāhī, nikāh-mansab ; n. nikāh, shādī*—*Vaivāhik, vivāhī, vivāhasambandhī ; n. vivāh, byāh.*
- SPÖÜ'S-LESS**, *a.* wanting a husband or wife—*Be khasam, be-jorā*—*Patihīn, bhāryyāhīn.*
- SPÖÜT**, *n.* (D. *spuit*) a pipe, a projecting mouth of a vessel, water falling in a body ;
v. to throw out, to issue—*Nāl yā nālī^b, toṭṭī yā toṭṭā^b, pot yā bum'ā^b ; v. fawwara chharnā, fawwara chhitnā ; v. Chhorna, chhitnā wā phūt-nikahnā.*
- SPRÄIN**, *v.* (Sw. *springa*) to overstrain the ligaments ; *n.* strain of the ligaments—*Murkūnā^b, murakūnā^b, kachkūnā^b, kachakūnā^b, perchish k. ; n. moch^b, morop^b, murak^b, perchish.*
- SPRÄNG**, *p. t.* of *spring*—[*Spring kā mūzi-mutlag*]^b—[*Spring kā sānānyabhūt.*]
- SPRAT**, *n.* (D. *sprot*) a small sea-fish—*Ek bhāt kī chhotī samandari machhī^b.*
- SPRAWL**, *v.* (Dan. *spradde*) to lie with the limbs stretched out or struggling—*Chhaṭ-patānā^b, loṭnā^b, hāth-pānw mārūnā^b, hāth-pānw pheṭkūnā^b.*
- SPRAY**, *n.* a small shoot or branch, the foam of the sea—*Sar-i-shākh, daryāi phen*—*Palaī pallav phungī wā upāṣikhi, samundra kī phen.*
- SPREAD**, *v.* (S. *spreadan*) to extend, to expand, to cover by extending, to propagate, to diffuse, to open or unfurl ; *p. t.* and *p. p.* **SPREAD**—*Lambānī yī lambī-h^b, buṭārnā yī buṭārnā^b, bichhānā buṭānā tapetrā chhānā chhānā leṇā yā chhopenā^b, pasārṇā yā chhitṛānā^b, phailṇā^b, kholnā yā tṭhūnā^b.*
- SPREAD**, *n.* extent, expansion, diffusion—*Phailāw^b, tūl, kushādagi*—*Vistīr wā vistritī, prasār prasāraṇ prasār wā pasār, vistīrnatā.*
- SPREAD'ER**, *n.* one who spreads—*Phailāne w^b, pasārne w^b, bichhāne w^b, chhopenē w^b, leṇe w^b, kholne w^b.*
- SPREAD'ING**, *n.* the act of extending—*Phailānā^b, phailāw^b, pasār^b*—*Vistīr, vistritī.*
- SPRIG**, *n.* (S. *spree*) a small branch—*Shākhchū, palai*^b—*Upāṣikhi, pallav.*
- SPRIG'HT**, sprit, *n.* (spirit) a shade, a soul, an apparition, power which gives cheerfulness ; *v.* to haunt as a spright—*Sāya, rīh, bhūt yā paret^b, bushāshut-bāhsh yā khurrami-bāhsh tātāt ; v. bhūt kāsā lagnā^b*—*Chhāyā, ātmā, pret vetāl wā piśach, ānandadaśakti wā harshadaśakti.*
- SPRIG'HT'FUL**, *a.* lively, brisk, gay—*Zinda-dil, tez chālāk chust yā chūhuk, khush-tab^b khurram yā shādman*—*Satej wā sasattwa, phurtilā chaṭakwāh wā chanchal, ānandavritti bahsor rangilā chhabilā ānandī wā vilāsī.*
- SPRIG'HT'FUL-LY**, *ad.* briskly, vigorously—*Tez chustī chābuktī yā chālākī se, zor se yā ba-zor*—*Chaṭakwā wā phurtī se, śakti wā bal se.*

SPRIGHT'FUL-NESS, *n.* briskness, liveliness—*Tezi chālāki chusti yā chābukt, zinda-dil*
—Phurti wā chatakwaī, satejatwa tivrati wā ullasati. [dhilā, nirjiv wā nistej.

SPRIGHT'LESS, *a.* dull, sluggish, lifeless—*Majhūl, kāhil yā sust, bē-jān yā murda*—Mand,

SPRINT'LY, *a.* brisk, lively, gay, vigorous—*Chālāk tez chust yā chābukt, zinda-dil, khush-tab' khurram yā khush, mazbūt qawī yā zor-āwar*—Phurtikī chatpatiyā wā chatakwaī, satej sasattwa wā achipal, ānandavritti hānsor raṅgilā chhabilā vilāsi wā ānandi, porhū pusht wā saktimān.

SPRINT'LI-NESS, *n.* briskness, liveliness, gaiety—*Tezi chusti yā chālāki, zinda dili, khurrami kush-tab' yā bushāshat*—Phurti chatpati wā chatakwaī, satejatwa tivrati wā ullasati, chubhā chahālpahā hūlās nūlās wā vilās.

SPRING, *v.* (*S. springan*) to rise out of the ground, to begin to grow, to issue, to arise, to bound, to start, to discharge or explode, to burst, to bend or warp; *p. t.* *SPRUNG* or *SPRANG*; *p. p.* *SPRUNG*—*Jamnā yā ugnā^h, aikh ugnā^h, nikalnā^h, uhnā^h, kulāch-mārnā chhālāngēi-mārnā chakari-mārnā phāndnā kiḍnā uchhālān lachaknā lapknā jhapnā yā tarpanā^h, chavuk-uhnā bhuraknā nikālnā yā uhnā^h, upnā^h, phorū yā tornā^h, muror-khānā yā aūth-jinā^h.*

SPRING, *n.* the season of the year when plants begin to grow, a source, a fountain, rise, original, a leap, a bound, elastic power—*Bakir yā mauṣim-i-bakir, aṣl masdar yā mambū, sar-i-chashma yā fawwāra, shurū, bunyul bun yā bekh, just, zaṭand, dam*—Vasant vasantakāl vasantāsanay riturij wā madhumās, mūl, sot jhāṣṣā jhārnā bam nirjhar wā jalakar, utpatti udgun udbhav wā ārambh, jar wā ādi, kūd wā phūd, phalīng chankari wā kulāch, lachak wā sthitisthāpakatwa.

SPRING'AT, *n.* a youth, an active young man—*Jamān yā bālig, chust-o-chālāk nau-ārdū shakti*—Kunār wā yavā, achipal wā phurtilā tarunjan.

SPRINGE, *n.* a gin, a noose; *v.* to ensnare—*Phānd phāndā yā phandā^h, phāndi phānsi phānsari yā sarak-phāns^h; v. phāndnā^h, phānsnā^h, phānde meṁ dārnā^h.*

SPRING'ER, *n.* one who springs, a young plant—*Chhālne-w. kiḍne-w. chhālāngēi-mārne-w. tarpane-w. yā uhnāne-w^h, chhotā per yā paudhā^h.*

SPRING'ING, *n.* growth, increase—*Tarraqi yā afzān, ziyadati*—Bārḥ, vridhī.

SPRING'LE, *n.* an elastic noose—*Sarak-phāns^h, sarak-phāsri^h, phāndi^h, phandā^h.*

SPRING'Y, *a.* elastic, full of springs—*Dam-dār, pur-fawwāra yā pur-chashma*—Lachilā lachlāchā wā sthitisthāpakaviśiṣṭ, jalikaramay nirjharamay wā jharon-se-bhārā hūā. [sthitisthāpakatwa.

SPRING'Y-NESS, *n.* elasticity—*Dam-dāri, lachilā pan^h, lachak^h*—Sthitisthāpakagun,

SPRING'YALIT, *n.* a lameness in horses—*Ghoron ki langriḥat yā langriṣi^h.*

SPRING'HEAD, *n.* fountain, source—*Fawwāra yā chashma, aṣl yā bunyād*—Bam nir-jhar jhārnā wā sot, mūl wā jar.

SPRING'TIME, *n.* tide at the new and full moon—*Mudd-i-kimī, kuthāl yā khatāl^h.*

SPRINKLE, *v.* (*S. springan*) to scatter in drops, to wash, to purify; *n.* a small quantity scattered—*Chhirknā^h, skat-o-shū k, sāf k.*; *n.* jo kuchh thorā-sā bithrāyā yā chhirkā jiy^h—Bithrānā chhūtnā wā bhurbhurānā, dhonā, nirmāl wā parishkrit k.

SPRINK'LING, *n.* the act of scattering in drops, a small quantity scattered—*Chhirkāw yā siḥchāw^h, jo kuchh thorā chhirkā yā bithrāyā jiy^h.*

SPRINT, *v.* (*S. springan*) to sprout, to bud, to eject; *n.* a shoot, a sprout—*Panapnā yā jamnā^h, kaliyānā yā mutnā^h, chhornā yā uchhūlnā^h.*; *n.* karil kail gūbh yā gūbhā^h, paudhā dālī koṅpal yā aṅkur^h.

SPRIT, *n.* (*S. sprout*) a pole, a boom—*Dandā laṅgā yā laṅgī^h, lakkar yā bīm^h.* [hāi^h.

SPRIT'SAIL, *n.* the sail on a ship's bowsprit—*Ek pāl jo sabihare par ruktā yā rahti*

SPRITE. See SPRIGHT.

SPROUT, *v.* (*S. sprout*) to shoot, to germinate, to grow; *n.* the shoot of a plant—*Panapnā yā kaliyānā^h, jamnā^h, ugnā yā upajnā^h.*; *n.* gūbh^h, gūbhā^h, kail^h, karil^h, koṅpal^h, perī^h, paudhā^h, aṅkur^h.

SPRUCE, *a.* trim, neat; *v.* to trim—*Suthrā yā banā-chund^h, banā-thanā chhailā chikanīyā hūnkā chhail-chikanīyā yā albelā^h.*; *v.* banānā^h, sānārnā^h, banānā-chunānā^h, sajnā^h, suhnānā^h. [albele-pan se^h, chikūhāt se^h.

SPRUCE'LY, *ad.* in a neat manner—*Ban-chun-kar^h, suthre-pan se^h, sāfū se, banāve se^h.*

SPRUCE'NESS, *n.* neatness, fineness—*Suthrā-pan^h, chiknāhat albelā-pan chhailā-pan banāv yā sajavāt^h.* [viśesh, indravrikshaviśesh.

SPRUCE, *n.* (*Prussia*) a species of fir—*Qism-i-sanaubar*—Devadīruviśesh, indradāru-

SPRUCE'BEER, *n.* beer tintured with spruce—*Bozā yā boza jīamei ek qism ke sanaubar kā joshānda milā rahtī hai*—Yavamadya jīamei ek prakār ke indravrikheha wā indradāru kā kārhā wā kwīth milā rāntā hai. [Prashia deś kā charm.

SPRUCE'LEATHER, *n.* Prussian leather—*Mulk-i-Prashia kā chām*—Prashia kā chamr,

SPRUNG, *p. t.* and *p. p.* of *spring*—[*Spring kā māzi-mutlāq aur māzi-ma'tūf-alai-hi yā kī-i-ma'tūf*]—[*Spring kā sāmānyabhūt aur pūrpakriyā wā pūrvakālikakriyā.*

SPUD, *n.* (*Dan. spyd*) a short knife—*Ek chhotī chhur^h.*

SPUME, *n.* (*L. spuma*) foam, froth—*Phen^b, jhāg^b*.

SPŪ'MOUS, **SPŪ'MY**, *a.* foamy, frothy—*Phenakā^b, phen-kā yā halkā^b*.

SPŪN, *p. t.* and *p. p.* of *spin*—[*Spin kā māzi-mūlaq aur māzi-ma'ūf, alai-hi yā fī-i-ma'ūf*]—[*Spin kā sūnatnyabhūt aur pūrpakriyā wā pūrvakālikakriyā*.

SPUNGEE. See **SPONGE**.

[*yā torā^b*.

SPŪNK, *n.* touchwood, a match—*Lakri jo āg ke chhū-jāte-hi jal uthti hai^b*.

SPŪR, *n.* (*S. spura*) an instrument having a little wheel with sharp points to prick horses, the sharp point on a cock's leg, incitement; *v.* to prick with a spur, to incite, to urge forward—*Mahmud, khār, turgib tahrīs yā tahrīk; v. er yā kāntā mār-nā^b, uksānā uskānā yā chhep-nā^b, chahinā dārpānā yā hūlnā^b*—*Kāñhā er wā aswato-dant, nakh wā nāñh, uttejan parochan uksiw wā uskāw*.

SPŪR'UT-ER, *n.* one who makes spurs—*Mahmud-sāz, kh'ir-sāz, kāntā banāne w^b, er ba-nāne w^b*.

[—*Kāñte wā er se ghīyal wā chotāhā k.*

SPŪR'GALL, *v.* to gall or wound with a spur—*Alahme se zakhmī k. Lhār se zakhmī k.*

SPŪR'RŌY-AL, *n.* an ancient gold coin—*Ek qism ki purāni ashrāfi*—*Ek prakār kā prāchīn suvarṇamudrā*.

[*vīśesh*.

SPURGE, *n.* (*L. purgo*) a plant—*Ek bhūt kī paulhā^b, ek qism kī nabāt*—*Aushadhi-SPUR'ING*, *n.* the act of purging, discharge—*Tanqiyā yā is-kāl, ikhrāj*—*Rechan wā rechanā, nikās wā nikāl*.

SPŪ'RIOUS, *a.* (*L. spurios*) not genuine, counterfeit, false, not legitimate—*Ja'l yā jāl, sākhā, libās, muqallad*—*Jhūthā, banānā, kītrim, kaljāt wā kālpanik*.

SPŪ'RIOUS-LY, *ad.* counterfeitedly, falsely—*Sākhagi se yā libāsī taur se, taqlid yā ta-qallud se*—*Kītrimarūp wā banāwāl se, jhūthī se*.

SPŪ'RIOUSNESS, *n.* state of being spurious—*Taqlid, taqallud, jhūthā^b*—*Kītrimatā, kalpatwa, kālpmikatā, kūṭatā*.

SPŪRN, *v.* (*S. spurno*) to kick, to drive back with the foot, to reject with disdain, to treat with contempt; *n.* a kick, contemptuous treatment—*Lāt mār-nā yā pāt-patakēnā^b, pāt se hatī d^b, ihinat se wā pasand-k., haqīrat-se-sulūk k. yā haqīrat k.; n. laqd, haqīrat ke sāth sulūk*—*Lāt chālānā, pāñw se tāt d., ghrip-pūrvak aswīkār k., avajñā-k. kuyavahār-k. ghūn-k. wā anādar-k.; n. lāt wā lat, avajñā kuyavahār wā anādar*.

SPURT. See **SPIRT**.

SPUTATION, *n.* (*L. sputo*) the act of spitting—*Thūknā^b, thūk pheknā^b*.

SPŪ'TATIVE, *a.* spitting much, inclined to spit—*Bahut thūk pheknē w^b, thūkne ko māil yā ragīb*—*Bahut thūk pheknē w^b, thūkne ko pravartit*.

SPŪRTER, *v.* to emit moisture in scattered drops, to speak rapidly and indistinctly—*Thukthuknā yā thūk-mīrnā^b, jaldī aur nā-sūf bolnā*—*Thuthkār-nā wā thūk se bhar d., sīghra aur asphut bolnā*.

SPY, *n.* (*Fr. épier*) one sent to gain intelligence in an enemy's camp or country, one who watches another's motions; *v.* to discover at a distance, to discover by examination, to search narrowly, to explore—*Jāsīs yā mutajassīs, goganda khufyā khabar-gīr yā rāz-jō; v. tafīwī se daryāft k. yā ma'lūm k., āzmāish, intihān yā tījribē se daryāft yā ma'lūm k., jāsīs yā ba-khābī talāsh k., just-o jū tajassus yā intihān k.*—*Gūrhachār gūrhachārī guptadūt wā gūrhadūt, bhediya; v. dur se dekh pānā, parī-kahā se jānūnā wā dekhnā, jāñchnā khojnā bhed-leuā wā anusandhān-k., chhān-mār-nā dhūmrhūnā wā anweshān-k.*

SPYAL, *n.* a scout, a watcher, a spy—*Khabar-gīr yā khabar-jō, nigāh-bān yā nigah-bān, jāsīs*—*Bhediya, dekhne-w. wā tīrne-w., guptadūt wā gūrhadūt*.

SPY-BŌAT, *n.* a boat sent out for intelligence—*Jāsīsī kishī kishī jo khabar lāne ke liye bhejī jāti hai*—*Naukī jo bhed wā sunāchār ke nimitta bhejī jāti hai*.

SQUAB, *a.* unfathered, thick, fat, bulky; *n.* a young pigeon, a stuffed cushion; *ad.* with a heavy fall—*Be-pur-o-hāl, motā^b, furbih, jāsim yā qud-āwar; n. kahātār kā bachehā, masnad; ad. dhūmāke se^b*—*Gedā wā bin pañkhī kā, ghan wā gārhu, sthūl, sthūlchār wā bhārī; n. kapotāśāvak wā kapot kā bachelā, guldī; ad. dhar se*.

SQUAB'ISH, *a.* thick, fat, heavy—*Gārhu yā ghanā^b, motā^b, bhārī^b*.

SQUAB'RIE, *a.* a pie made of many ingredients—*Ek pūrī jo bahut-sī chitōn kī bantī hai*—*Ek pūrī jīmeh bahut se padārth parṭe hai*.

SQUAB'BLE, *v.* to quarrel, to wrangle, to fight; *n.* a brawl, a quarrel, a scuffle—*Qazi-ya k., takrār k., jang-o-jadāl k.; n. kharkhusha, siteza, qaziya*—*Jhagarnā, kalkalnā kalāh-k. wā mithiyāwāl-k., lārnā wā tañtī k.; n. kalāh wā bakherā, tañtī, jhagrā*.

SQUAD, *n.* (*Fr. escouade*) a company of armed men, any small party—*Musallāh shakhshōn kā yā kī guroh, chhoṭī jamā'at*—*Sāstradhāriyōn kā chhoṭā jhūnd, jathā wā samūh*.

SQUAD'RON, *n.* (*L. quatuor*) a body drawn up in a square, a part of an army or fleet—*Sipāhī jo ba-shakl-i-murabba' murattab hoñ, fauj yā bahr kā ek hissa*—*Samachatushkonḍkār wā vargātmarkarūp sāinyadal, sāinyagap wā naukā-samūh*.

SQUÁD'RONED, *a.* formed into squadrons—*Murabba' shaklon mei band huá*—Sama-chatsnikonákér wá vargátmakarúp band huá.

SQUÁLID, *a.* (L. *squalidus*) filthy, foul — *Mailá^h, ganda yá chirkin* — Malin wá malin, kutsit samal wá apavitra. [natá, samalatá mailápen wá kutsitatwn.

SQUĀ'LOU, *n.* (L.) filthiness, foulness — *Najāsāt yā nā-pukī, gilāzūt* — Malinatā wā mali-
SQUĀ'IL, *v.* (Sw. *squala*) to scream as a child; *n.* a loud scream, a gust of wind —

Chi láau^h, chichigúná^h, chikhúná^h, kíkigúná^h, kúkú^h, chinghárna^h, chíxh márná^h;
n. chichchut chikh kúk yí kúkár^h, jhakorú yá jhapás^h.

Sq̄rā:īy, a. abounding with squalls, gusty — *Jhakorōñ se bharā huī^h, jhakoriyā an-*
dhiyāñ wi jhokōñ wā jhōñkō se bharā huā^h. [ke se bhari huā.

SQU'YMOUS, a. (fr. *squama*) scaly — *Ch'ilike-dir, sip-lár* — Valkawán, valkarip, ehilil.
SQUÁN'DER, v. (Ger. *schrenken*) to spend profusely, to waste, to dissipate — *Be-já*
sir'k', k'harib yi lar-bid k', tutáná yá uráná^h — Aparimitavay k', gánwán wá
khóná, ativay wá atisavavay k.

Squān'bek en, u, a spendthrift, a prodigal — *Fazl-kharj yā fazul-kharj, mubazzir yā musrif* — Urāu wi butāu, aparmittavvayī wi ativvayī.

SQUARE, *n.* (L. *quatuor*) having four equal sides and four right angles, forming a right angle, equal, exact, fair; *n.* a figure having four equal sides and four right angles, the product of a number multiplied by itself, an instrument for forming angles; *v.* to form with right angles, to reduce to a square, to multiply a number by itself, to adjust, to suit, to fit — *Murabbāʾ*, zu-*qāima*, *harābar yā hamwār*, *durust*, *wajīb munāsib pāk yī saf*; *n.* *shakl-i-murabbāʾ*, *matjazir*, *koniqāh*; *v.* zu-*qāima banānā*, *murabbāʾ banānā*, *majzūr*, *k.* *durust k.*, *thik h.*, *munāsib yā muwafiq h.* — *Samachatushkon samachaturbuhj wā varg*, *lambiarur wā samkonapādi*, *tulya wā samān*, *thik*, *nyāyī wā yathānyāyā*; *n.* *samachatushkon samachaturusta wā samachaturbuhj*, *varg*, *samakon* *thik* *karne k.* *ek yautra*; *v.* *samakon banānā*, *varg k.*, *samaginan dwighāt wā dwignūnai k.*, *thik k.*, *yogya h.*, *upayukt h.*

SQUARELY, *ad.* in a square form, suitably — *Bas-shakl i-murabbāʿ*, *muwāʿfaḡat yā munāsabat se* — Sannachatushkonarúp wá sannachaturbhujikár meñ, *yogyatí se wá thík-thík*. [*kon-ā*^h = Chatushkonatwa, sannachaturbhujatwa.

SQUARENESS, *n.* the state of being square — *Hálat-i-murabba'*, *chav-khūntāsh*, *chav-SQUASH*, *v.* (*quash*) to crush; *n.* any thing soft or unripe, a sudden fall, a shock, a

plant—*Kuchalnā^h, dabā d^h, mal d^hlūnā^h, musalnā^h, phaskānā^h*—*n. kōi malūm yā nā-pukhta shai, dharmā^h kū^h, zarb yā sudma, ek nabāt*—*n. Kōi konal wā kachchī vastū, dharrakī chhappakā chhap wā dhap, dhakkā wā chapet, ek prakār kā paudhā wā anushadhiyigesh.*

SQUĀT, *v.* (It. *quatto*) to sit close to the ground; *a.* close to the ground, short and thick; *n.* the posture of sitting close to the ground, a sudden fall, a mineral—*Chār-zān bu'hnā, chankurī-mār-baihnā^h, ukṛā baihnā^h*; *a.* *ukṛā baihih-buā yā chankurī mār-kar baihih hūā^h, nāṭā yī chhoṭā aur noṭī^h*; *n.* *ukṛā yī chauka-i-mār-kar baihih^h, dhamaṭā^h, ek dhāt^h*.

SQUEAK, *v.* (Sw. *squaka*) to utter a quick shrill cry; *n.* a quick shrill cry—*Chichiyini^h*, *chei-chei^h* *k^h*, *chiu-chiu^h* *k^h*, *chikárá^h*, *kikiyáni^h*, *chanchaná^h*, *náki^h* *á^h*; *n.* *chiu-chiu^h*, *chei-chei^h*, *chiká^h*, *náki^h*, *kikiyáhat^h*, *chikráhat^h*, *chikh*.

SQUEAKER, n. one who squeaks — *Chün-chün k. w.*, *chēn-chēn k. w.*, *chikārne w^h.*, *kikiyā-nē-w^h.*, *chanchanūne-w^h.*, *nāki-d. w^h.* | *chichiūnā^h.*

SQUEAL, *v.* (Sw. *sprula*) to cry with a sharp shrill voice—*Kikiyána^h*, *chikurná^h*,
SQUEAMISH, *a.* (*qual/mish*) having the stomach easily turned, nice, fastidious—

Radd yā qāi karne ko māl, mīzā-mizāj, mutakabbir nū-khush-manish nū-khush-mizāj, khush dimoḡ yā mushkil pasund—Vamanechchihū wā vamanonmukh, naksondhū wā atisūkshmadarśī, nakeharhū wā dustoshanivā.

SQVĀM'ISH-LY, *ad.* in a fastidious manner—*Khash-dimāgi nā-khush-manishi mushkil-pasandī yī mirzā-mīdāji se, tukabbur se—Dustoshaniyati se, dustarpaniyati-pūrvak, nakcharhāi se. avamānasilatā se.*

SQUEAMISH-NESS, *n.* nice. fastidiousness—*Mirā-mizājī, nā-khush-manishi mushkil-pasandī* nā-khush-mizājī khush-dim-igī yā takabbur—Atisūksmadrishiṭī wā nak-charhiṭī, dustoshanivātā dinstarpanivātī wā avamānāṣilātā.

SQUEAS'Y, a. queer, nice, fastidious - *Matli-ha^h, mirza-mizij, khush-dimdg na-khush-manish na-khush-mizij yá mushkil-pasand* - *Machlúhi wá vamanechchhi, nti-siksumadarí wá nakcharhá. dustoshaniya dустарпаниya naksoñdhú wá avamánañil.*

SQEAṢṢI-NESS, n. nausea, fastidiousness — *Matlāi yā ubkāi^h, nā-khush-mizāji nā-khush-mawāshī mīshkil-pasandī mirzā-mizāji yā takabbur* — Ubkāi matlāh māchli wā vama-nechchhā, nakcharhāi dustoshanivātā dustarpanivātā wā avamānāsī^latā.

SQUEEZE, *v.* (*S. crysar*) to press between two bodies, to crush, to oppress, to force by pressing; *n.* compression — *Chánpnā^h*, *dubānā yū dābnā^h*, *satānā yū tor-dālnā^h*, *gārnā nichornā pernā malnā yū tīpnā^h*; *n.* *dabāw^h*, *nichor^h*, *chānpnā^h*, *chārw^h*.

- SQUEEZING**, *n.* the act of pressing—*Dabāw^h, dabānā^h, dābnā^h, chānp^h, chānpnā^h.*
- SQUELCH**, *v.* to crush; *n.* a heavy fall—*Dabānā^h; n. dhamākā^h, dham se girnā^h.*
- SQUIB**, *n.* a small pipe of paper filled with combustible matter, a lampoon—*Pulākū^h yā patākā^h, hajo*—*Murrū wā toṭṭā, nindālekh ākshep wā nindāgīt.*
- SQUILL**, *n.* (*L. squilla*) a plant, a fish, an insect—*Isqil 'unsul yā jaṅglī-pīyāz. ek bhāt ki machkī^h, ek kirm*—*Palānduviēsh, matsyaviēsh, ek prakār kā kū^h wā wā kīt.*
- SQUIN'AN-CY**, *n.* (*Gr. kuanachē*) inflammation of the throat, quinsy—*Khunāg, gale kī rā^h*—*Gan lamālī, kantharog.*
- SQUINT**, *a.* (*D. scōūn*) looking obliquely; *n.* an oblique look; *v.* to look obliquely—*Kankhiyōn dekhne w^h, bheigā^h, terā^h, derā^h, dherā^h*; *n. kankhī^h, tīrehlī nazur, terhī nigāh*; *v. kankhiyōn dekhnā^h, tīrehlā dekhnā^h, terhī dekhnā^h, terhī nigāh k.*
- SQUINT'EYED**, *a.* having eyes which squint—*Bhūngē^h, terā^h, derā^h, dherā^h, bhawān-khā^h, ahwal, ahwal-chashm, kaj hū, do nazrā.*
- SQUIRE**, *n.* (*squire*) a gentleman next in rank to a knight, an attendant on a warrior; *v.* to attend as a squire—*Bahādur, sipāhī kā mulāzim yā nankar*; *v. mulāzim yā nankar ke taur par ham-rāh h.*—*Mahāsāy mahānubhāv wā āryya, sīnnahanik*; *v. sīnnahanik ke sā irīs sāth rahnā.*
- SQUIRE'HOOD**, **SQUIRE'SHIP**, *n.* rank of a squire—*Bahādurī*—*Mahāsāyapad, āryyapad.*
- SQUIRE'LY**, *a.* becoming a squire—*Bahādurāna, bahādur ke lāiq*—*Mahāsāy ke yogya, āryyayogya.*
- SQUIRREL**, *n.* (*Gr. skiouros*) an animal—*Gilahrī^h, chikkur^h, chikkurī^h.*
- SQUIRT**, *v.* to eject in a quick stream; *n.* a pipe for ejecting liquor, a small quick stream—*Pichkārī-chhopnā^h, pichkārī-mārnā^h, pichkārā^h*; *n. pichkārī^h, pichkū^h yā pichkū^h.*
- SQUIRTER**, *n.* one who squirts—*Pichkārī chhopne w^h, pichkārī wārne w^h, pichkārne w^h.*
- STAB**, *v.* to wound with a pointed weapon; *n.* a wound with a pointed weapon—*Bhoṅkū^h, hōdnā^h, chubhānā^h, koichnā^h, sālnā^h, choṅknā^h, chhednā^h; n. hū^h, bhoṅk^h, koich^h.* [*sālnē w^h, choṅkne w^h, chhedne w^h.*]
- STAB'BER**, *n.* one who stabs—*Bhoṅkne w^h, hōdnē w^h, chubhāne w^h, koichne w^h.*
- STAB'BING-LY**, *ad.* with intent to wound—*Zakhmī karne kī garaz se, bhoṅkne yā choṅkne ke irāde se*—*Chhedne wā bhoṅkne kī ichelī^h se, sālnē wā chhedne ko abhiprāy se.*
- STABLE**, *a.* (*L. sto*) fixed, firm, durable—*Ustuwār mustaqill mustahkim yā mustahkam, mazbūt yā qāim, bar-qarār pīc-dār yā be-zurāt*—*Achal wā sthāwar, ātal wā sthīr, sthāyī tīkū^h wā thāhīn.*
- STABIL'MENT**, *n.* act of making firm, support—*Ustuwārī yā mazbūtī, pushṭī yā pushṭī-bānī*—*Pushṭ k. wā pushṭī, thek wā saharā.*
- STABIL'ITY**, *v.* to make stable—*Mazbūt yā ustuwār k., pīc-dār yā qāim k.*—*Sthāyī sthīr pushṭī poṭhā wā ātal k.*
- STABIL'ITY**, *n.* firmness, steadiness—*Mazbūtī istiqlāl yā ustuwārī, pīc-dārī qarār yā qāim*—*Dīrghatā sthīratā wā sthāyrya, sthāwaratwā wā sthāyritwā.* [dekho.]
- STABILITY**, *n.* firmness, constancy—[*Stability ke mā'ne dekho*]—[*Stability kā arth*]
- STAB'LISH**, *v.* to make firm, to fix, to settle—*Mazbūt yā pīc-dār k., mustahkam yā mustahkim k., bar-qarār yā qāim k.*—*Dīrgh wā ātal k., thāhīnā, baithīnā.*
- STABLE**, *n.* (*L. sto*) a house for beasts; *v.* to put into a stable, to dwell in a stable—*Istābal, tawāl pie-gāh*; *v. istābal yā tawāl meṅ rakhnā yā bāndhnā, istābal yā tawāl meṅ rahnā*—*Āswāsilī, ghursīl, ghur-sār*; *v. āswāsilī wā ghursīl meṅ rakhnā wā bāndhnā, āswāsilī wā ghursīl meṅ rahnā wā bāndhnā.*
- STABLING**, *n.* house or room for beasts—*Ghur-sāl^h, goruon kā ghar^h, go-sālā^h*—*Āswāsilī, gosālī, gur-sālī.* [pālak, sūyī.]
- STABLE-MAN**, **STABLE-BOY**, *n.* one who attends at a stable—*Sāls, chārwā dār*—*Āswā-*
- STACK**, *n.* (*Dan. stak*) a pile of hay corn or wood, a number of chimneys; *v.* to pile up in stacks—*Ambar toda yā tūda, dūt-kashōn yā dūt-dārōn kā majma*; *v. ambar k., toda yā tūda k.*—*Dher tūl wā rāsī, dhuṅārōn kā samūh*; *v. tūl lagānā, dher k., tūl banānā.* [hūā goṇd.]
- STACTE**, *n.* (*Gr.*) an aromatic gum—*Khush-bū-dār goṇd*—*Sugandhī goṇd, mahaktī*
- STAD'DLE**, *n.* (*S. stathel*) a support, a staff, a small tree; *v.* to leave saddles—*Thek yā tek^h, dandā lāthī yā chharī^h, ek chhōṭā per^h*; *v. chhōṭe chhōṭe per chhōṭnā yā chhōṭnā.*
- STADTHOLDER**, *stāt'höld-er*, *n.* (*D. stadthouder*) formerly the chief magistrate of Holland—*Qādim zamīne meṅ mulk i Hāland kā awal hākim*—*Prāchinakāl meṅ Hālanddes kā pradhānāyāyādhipati.*
- STAFF**, *n.* (*S. staf*) a stick used in walking, a prop, a long piece of wood, a step of a ladder, an ensign of authority: *pl. STAVES*—*Asū yā jartb, rukn yā pushṭī, chob, pāya, nishān-i-ikhṭiyār yā 'alam-i-hukumat*—*Chharī lāthī wā soṭā, thūnī thūnī khambh wā khambhā, laggā laggi bāns wā chhar, sirhī kā daūdā, adhikārachīna.*

- STAVE**, *n.* a thin narrow piece of wood ; *v.* to break in pieces, to pour out, to delay, to furnish with staves, to push away, to fight with staves—*Takhta, patarā^h* ; *v.* *purza-purza k., dhādnā^h, manqūf-rakhnā yā tawayqūf k., pāya lagānā, dhakel-d^h, jaribon yā chobon se larnā*—*Patari^h* ; *v.* *tukre tukre k., ujhalnā wā unjelnā, uthā-rakhnā tūl-rakhnā wā vilamb-k., dānde lagānā, thelnā wā hatā-d., chharīyon wā STAFF, n.* (1c. *stef*) a stanza—*Bait, qit'a, shī'r*—*Slok, totak, tūrnī.* [soiton se larnā.]
- STAVE**, *n.* a metrical portion, the five lines and spaces on which music is written—*Bait qit'a yā shī'r.* 'ilm-i-mūsīqī meñ pāñch mutawāzī khatt aur unke darmīyān kā fāsila jis par sur likhe rakhte haiñ—*Slok wā totak, pāñch samānīntar rekhtā aur unke bich kā antar jin par swar likhe rakhte haiñ.*
- STAFF**, *n.* (Fr. *estaffette*) an establishment of officers attached to an army or commander—*Mulāzīmān i muta'alliq-i fuj yā mulāzīmān-i-muta'alliq-i-sipah-sālār*—*Niyogi-gan, niyogi-samūh, alihikarīs-mūh.* [sing^h.]
- STAG**, *n.* the male red deer, the male of the hind—*Kundār^h, bārāh-singū yā bārā-*
- STAGE**, *n.* (Fr. *étage*) a raised floor, a place of exhibition, the theatre, a place of rest on a journey, a step, a degree of advance ; *v.* to exhibit publicly—*Machān^h, machar, tamish-k-gāh yā tamash-gāh, jū-tarīb nay-i-mukān marhala manzil manzil gāh furat gāh yā muzil-gāh, darjā yā hātāt, tubqā yā tabaqā ; v.* ulāñiyutan *zāhir k.*—*Mācha wā manch, akhīrī wā rangabhūmī, nāṭyāśālā wā rangasālā, utārā tikān avasthān wā vīramasthān, avasthā wā āspad, pad wā kram ; v.* pratyaksh dikhānā, sab ke sānne dikhānā.
- STAGE**, *v.* a. pertaining to the stage—*Tamish-k-gāh manzil, muta'alliq-i-mazhar*—*Nāṭyāśālāsambandhī, rangasālāvishayak, rangabhūmīvishayak.*
- STAGER**, *n.* a player, an old practitioner—*Nayqāl, juhūñ dīda garm-sard-āzmūda yā kār-āzmūda*—*Sawāñgī wā nāt, bahudarsī wā vyavahārājna.*
- STAGER**, *v.* n. exhibition on the stage—*Sawāñg^h, nūql.* [yāñ.]
- STAGECOACH**, *n.* a public coach—*Manzili gīrī, dāk ki gīrī^h*—*Mārgagavāhan, pathika-*
- STAGEPLAY**, *n.* theatrical entertainment—*Sawāñg^h, naql, pakhnā^h.*
- STAGEPLAYER**, *n.* an actor on the stage—*Sawāñgī^h, nāt^h, nayqāl*—*Raṅgāvataraṇajīvī.*
- STAGGER**, *v.* (D. *staggeren*) to move from side to side in standing or walking, to reel, to begin to give way, to hesitate, to make less confident—*Daymaginā^h, larbarā-nā^h, girn lagnā^h, pur-o-pesh yā hūstāis k., dīl meñ shakk dālnā yā waqoāsi-k.*—*Dignā dagdaginā wā larbhānā, latpatnā wā teñwarānā, dabne-lagnā dhañs-ne lagnā dhañsne-lagnā wā dhañsne-lagna, āgā-pīchhā-k. hiehkichānā wā kachiyānā, sañkshwīt k. dagdagī-dī wā man meñ sandeh dālnā.*
- STAGGERING**, *n.* the act of reeling—*Daymagāhat^h, larbhāyāhat^h, larbarāhat^h, lat-patāhat^h, dagdagāhat^h.* [dagdagāhat se^h.]
- STAGGERINGLY**, *ad.* in a reeling manner—*Daymagāhat larbhāyāhat larbarāhat yā*
- STAGGERS**, *n. pl.* a disease in horses and sheep—*Ghorō aur bher ki ek binārī, ek rog jis se ghore aur bher ek-o-ek a-chet gir-parte haiñ^h*—*Aswarogavisesh, mesharogavisesh.*
- STAGNANT**, *a.* (L. *stagnum*) not flowing, motionless, still, not agitated, dull—*Nā-ravāñ, be-harakat yā band, istāda, sākin, sust kāhil yā majhāl*—*Pravāharahit pravāhahin wā apravāhī, gatihīn wā gatihāhit, achal wā nischāl, sthīr rukā khapā wā bandhā, mand dhīrnā wā dhīlā.*
- STAGNANT**, *n.* the state of being stagnant—*Nā-ravāñ, istādagi, sukūnat, rukāw^h, atkāw^h, thakāw^h*—*Nischalatā, ahalatā, gatihinatā, pravāhahinata, sthīratā, apravāh, pravāhābhāv.*
- STAGNATE**, *v.* to cease to flow or move—*Nā-ravāñ h., sākin h., istāda h., ruknā^h, khapā-rahnā^h, khapā h^h, thatakānā^h, ataknā^h*—*Gatihīn h., pravāhahin h., achal h., nischāl h., sthīr h.* [dekho.]
- STAGNATION**, *n.* cessation of motion—[*Stagnancy ke mā'ne dekho*]—[*Stagnancy kī arth*]
- STANDARD**, *a.* (stay) sober, grave, steady—*Sanjīda, mudabhir, qāim qāim-mizāj mustaqill yā sābit-qadam*—*Gambhir, dhīr wā dhīrā, sthīr wā dhaṛīyyawān.*
- STANDARD**, *n.* sobriety, gravity, steadiness—*Sanjīdagi, waqār, istiqlāl yā sābit-qadami*—*Gambhīratā, dhīratā, sthīratā.*
- STAIN**, *v.* (distain) to blot, to tinge, to disgrace : *n.* a blot, a spot, taint, disgrace—*Dagī k. yā dag-lagānā, rangnā^h, harf-ānā dag lānā yā ruswā k. ; n.* dag. dhappā *yā dhabbā^h, harf, ruswāi bad-nāmī yā zillat*—*Bharnā sūnnā dhappā-dālnā wā chhitā-dālnā, rang-d. wā rang meñ bojnā, kalañk-lagānā sakalañk-k. dūshit-k. kalañkī-k. wā lañchhit-k. ; n.* chhitā chhitā chhitā wā chhīnā, līk wā lāñchhan, kalañk, apamān akīrti wā apayās.
- STAINER**, *n.* one who stains—*Bharne w^h, bhar-dālnē w^h, sānne w^h, dhappā dālnē w^h, chhitā dālnē w^h, dag-lagānē w., harf lānē w., rang-rez*—*Kalañk-lagānē w., lañchhan lagānē w., rangnē w.* [lañk, kalañkshīn, nirmal.]
- STAINLESS**, *a.* free from stain—*Be-dag, be-aib, be-dhappā, be-harf, pāk, sāf*—*Nishka-*

- STAIR**, *n.* (*S. stager*) a step by which we ascend, a flight of steps—*Sullam stna yá páni, nard-bán*—*Sirhi wá sopán, sopinapaddhati pairhi pairhi wá pairi.*
- STAIRCASE**, *n.* the part of a building which contains the stairs—*Nard-bán, pairhi^h, pairi^h, pauráth^h*—*Sopinapaddhati, sopinásreni, sopinapankti.*
- STAKE**, *n.* (*S. stare*) a post fixed in the ground, a piece of long rough wood, a palisade, any thing pledged or pledged; *v.* to fasten or support with stakes, to pledge, to wager, to hazard—*Meñ, choh yá chohá, kutahrá yá kuthahrá^h, dáw dínw bázi yá shart*; *v. nakhá yá chohá se mazhi k, yá pushi k, shart k, bárt laginá, tánu yá dām lagáná*—*Khūnti khūntá sañku kíl wá saliká, angayh khambhá wá lakkar, lakarkot katherará wá katherará, pañ wá hor*; *v. khūntōñ kilōñ wá khambhōñ se gherā wá thāñbhā, hor laginá, dharni rakhná lagáná wá pañ k, badná.*
- STA LACTITE**, *n.* (*Gr. st lácteo*) a mineral like an icicle hanging from the roof or side of a cavern—*Dhāt ká tukrá, o bāf ke lambe tukre kī māmāñ kisi gār kī chhat yā bāñ se latki rakhi hai*—*Ákariyavastu jō sughnatashār ke sadris hoti hai aur guphā wá dahak kī chhat wá alāñ se latki rakhi hai.*
- STA LACTICAL**, *a.* pertaining to stalactite—*Is mādanī shui se mānsūh jo bāf ke lambe tukre kī māmāñ kisi gār kī chhat yā bāñ se latki rakhi hai*—*Us ákariyavastu kī vishayak jo sughnatashār ke sadris hoti hai aur guphā wá dahak kī chhat wá alāñ se latki rakhi hai.*
- STALACTITE**, *n.* a mineral formed by drops on the floor of a cavern—*Ek mādanī shui jo kisi gār kī zāmāñ par páñi ke gutrōñ ke tapakne se bantī hai*—*Ek bhūñt kī ákariyavastu jo khōñ kī guch par páñi kī wá ke bīndōñ ke tapāñne se bantī hai.*
- STALE**, *a.* old, long kept, worn out, decayed, trite; *v.* to wear out, to make old—*Dīñh, hīsī tīwōñ ubāñ phikā yā awāñ^h, ghīsā yā khīgāñi huāñ^h, jhurāñi murjhāñā chichukā yā utarāñ^h, purāñā^h*; *v. ghīs-dīñā yā khīgāñi huāñ^h, purāñā bāñi yā tīwōñ k^h.*
- STALELY**, *ad.* of old, of a long time—*Purāñā^h, bahut dīñā káñ^h.*
- STALENESS**, *n.* the state of being stale—*Purāñā-pañ^h, bāñi-pañ^h, phikāñ^h, bosidagi, tīwōñ-pañ^h, doshīyāñi, kuhuñi.*
- STALE**, *n.* something offered as an allurements, a decoy—*Lālch^h, loñh yā phuslāw^h.*
- STALK**, *stāk*, *v.* (*S. stelen*) to walk with high steps, to walk behind a cover; *n.* a high proud step—*Áññh-ke-chalñā akar-kar-chalñā chhātī nikāl kar-chalñā chhātī-phulā kar-chalñā yā sārās chāt-chalñā^h, āñ meñ jahññā yā chalñā^h; n. sārās-chāl^h, aññhi chāl^h, aikar-kar-chāl^h.*
- STALKER**, *n.* one who stalks—*Áññh-ke-chalñe-wāñ, akar-kar-chalñe-wāñ, chhātī-phulā-kar-chalñe-wāñ, chhātī nikāl-kar-chalñe-wāñ, sārās-chāl-chalñe-wāñ.*
- STALKING HORSE**, *n.* horse behind which a fowler conceals himself from game, a mask, a pretence—*Shikāri kī tattī yā uñ ghorā jiske pichhe suitiñd chhip-kar baithā hai, burqā burqāñ yā pardā, hīñ yā bahīññ*—*Ek ghorā jiskī āñ meñ ryāññi aheriyā wā akhet-k, w. lukkar baithā hai, chhāñmaveñ kīrimamukh wā upanukh, chhāñmā kapt wā dhoñg.* [dāññhi dātthā dandī yā boññ^h, nālī yā nāl^h.]
- STALKY**, *stāk*, *n.* (*S. stergy*) the stem of a plant, the stem of a quill—*Dāññh dāññhā*
- STALKY**, *a.* resembling a stalk—*Dāññh-sāñ^h, dāññh-sāñ^h, dāññh-sāñ^h.*
- STALL**, *n.* (*S. stall*) a crib for a horse or an ox, a bench or shed where any thing is exposed to sale, the seat of a dignified clergyman in the choir; *v.* to keep in a stall, to dwell, to invest—*Tawelā, tukhtā jis par yā us rāñ jismēñ kōi chīz bikne ke liye rakhi jay, girje meñ mu'azzaz pādri kī chaukī*; *v. tawelē meñ rakhnā, rakhnā^h, khilāt yā khalāt de-kar kisi 'uhle par muqarrar k.*—*Thāñ argarī ghursāl ghursāl aswasthāñ wā gosthāñ, machāñ wā osārī jahāñ kōi vastu bikne ke liye dhari jāy, utkrishtapadayuktapurohit kī chaukī*; *v. thāñ argarē aswasthāñ wā gosthāñ meñ rakhnā, basnā wā tiknā, vidhipurvak wā sañskārapurvak adhikārayukt k.* [jsthāñ ká bhāññi.]
- STALLAGE**, *n.* rent paid for a stall—*Tawelē kī kirdāñi*—*Thāñ argarē aswasthāñ wā go-*
- STALLATION**, *n.* the act of investing—*Khilāt yā khalāt de-kar kisi 'uhle par muqarrari yā muqarrar-k.*—*Vidhipurvak wā sañskārapurvak adhikārayukt k.*
- STALLFED**, *a.* fed in a stall—*Tawelē meñ motā-tūzā kiñā huāñ, bañdhā khilāyā huāñ*—*Thāñ aswasthāñ wā gosthāñ meñ khilā pilā kar motā kiñā geyā.*
- STALLION**, *n.* (*Fr. étalon*) a horse not castrated—*Ghorāt ká ghorāñ^h, bij ká ghorāñ^h, ghorā jo khasī nahīñ kiñā jāñā, asp-i-nar*—*Vijāsñā.*
- STALWORTH**, *a.* (*S. stal-worth*) strong, brave—*Mazbūt zor-āwar yā qawī, diler javāñ-mard yā jurat-dār*—*Poshā pushā wā balawāñ, sūhāsī sūr wā vīr.*
- STAMEN**, *n.* (*L.*) the filament and anther of a flower, foundation—*Sūñ^h, mūl yā jar^h.*
- STAMINA**, *n. pl.* the first principles of any thing, whatever gives strength and solidity—*Asl yā zāt, quwwat-i-zātī yā aslī tāqat*—*Mūl sār wā sūrāñg, balasādhāñ wā balahetu.* [—*Balasādhāñ denā, balahetu denā, sār denā.*]
- STAMINATE**, *v.* to endue with stamina—*Quwwat-i-zātī yā aslī tāqat denā yā bāñhāñā*

STĀM'MEL, *n.* a species of red colour; *a.* of a reddish colour—*Ek qism kā surkh raṅg*; *a. kist qadr surkh*—*Ek prakār kā raktavarṇ wā lohitarāṅg*; *a. kuchh lohit wā raktavarṇ*.

STĀM'MER, *v.* (*S. stamer*) to hesitate in speaking, to utter with difficulty—*Tutlānā yā tollānā^h, zabān laggā yā luktānā^h*—*Haklānā, larharānā*.

STĀM'MER-ER, *n.* one who stammers—*Tollā^h, haklā^h, luktā^h, haklāhā^h, larharāhā^h*.

STĀM'MER-ING, *n.* impediment in speech—*Luktā^h, haklāhā^h, larharāhā^h, tollāhā^h*.

STĀMP, *v.* (*S. stampen*) to strike downward with the foot, to impress with a mark, to fix deeply, to coin; *n.* an instrument for making an impression, an impression, a thing stamped, character, authority—*Pāṇe se pūṭnā^h, naqsh k. yā nishān-d., ba-ḥḥā qīm k. yā nash k., zarb-k. zarb mānā^h zarb-d. yā sikkā-bandnā^h*; *n. muhr yā sikkā, naqsh naqsha yā qatṭ-zan, muhr-dār shai, nishān qadr sirat yā tarāh, sanad*—*Pāṇ se mānā thoṅknā thāthānā wā patpatanā, chhāpnā wā thāpnā, garmā jarmā wā laḡnā, mudrā bandnā wā thāpnā*; *n. thāpnā chhāpnā wā mudrāṅkanayan-tra, chhāpnānīk chhīma wā mudrā, mudrāṅkitavastu wā chhāpnā-hui-vastu, rūp ākār dand dhaḥ prakriti wā swabhāv, pramāṇ*. [nayantra.]

STĀM'ER, *n.* an instrument for stamping—*Muhr, sikkā*—*Thāpnā, chhāpnā, mudrāṅka-*

STĀN'CH, *v.* (*Fr. stancher*) to stop from flowing, to cease to flow; *a.* firm, sound, trusty, strong—*Band k. yā khān waḡaira k. bahū^h band k., band h.*; *n. mustahkīm yā mustahkam, sūbat, mutṭabar, mutṭat*—*Roknā wā pravāharodh-k., ruknā thambhā wā ruddhapravāh-h.*; *a. porhā, pūshṭ, viśwāsyā wā viśwāsvogya, dīrḡh*.

STĀN'CHON, *n.* a prop, a support—*Dandā thānā yā thānkhā, tek tekū^h āp sahārā^h dāt dāt chāyā yā khambhā^h*. [ho-sake.]

STĀN'CHLESS, *a.* that cannot be stanchd—*A-roḥ^h, jo thambh na-sake^h, jo band na*

STĀN'CHNESS, *n.* firmness, soundness—*Istihkām astuwāri yā pāc-dāri, mazbūtī silhat yā durastī*—*Dīrḡhāṭī, porhā wā pūshṭāṭī*.

STĀND, *v.* (*S. standan*) to be upon the feet, to remain erect, to halt, to continue, to be in a particular state or place, to endure or sustain; *p. t. and p. p.* *Sroōn*—*Khayā^h, khayā rahnā^h, rahnā yā tiknā^h, qīm yā bar-pā rahnā, kisi khāss sūrat hādāt yā jagah meṁ rahnā yā honā, bar-dāst k.*—*Thīrḡh honā, thīrḡh rahnā, thūharṇā, band-rahnā wā chālī-jīmī, kisi viśesh avasthā wā sthān meṁ rahnā wā honā, sahnā*.

STĀND, *n.* a station, a halt, perplexity, a table—*Maqām, yā muqām, istādagi, tangī kūrānī parashānī yā pā-bandī, mez yā takhta*—*Jagah wā sthān, rukaw atkāw stambh wā gatirodh, jhājḡh jāṅḡl uljḡhī vyastatā wā vyagrātā, manḡh phalak patāṭī upastambh wā ghayōchā*.

STĀND'AKH, *n.* an ensign of war, a rule or measure, a rate, a standing stone or tree—*'Alam bairaq yā nishān, dostār yā andāza, nirkh, khayā patthar yā darakhāt*—*Jhaṇḡa patākā dhwaḡa wā vajjayanti, sūtra mām wā parimāṇ, ibhāw, khayā pat-thar wā per*.

STĀND'EIL, *n.* a tree of long standing—*Dīst per^h, purānā per^h, bahut dinon kā per^h*.

STĀND'ER, *n.* one who stands—*Khā ā h. w^h, khayā rahat w^h*.

STĀND'ING, *p.* *a.* settled, lasting, stagnant, fixed; *n.* continuance, station, rank—*Muqarrar, pāc-dār istiwāri bar-qarār qīm yā mudānā, band yā nā-ravān, qār-i-mutaharrir*; *n. qīm pāc-dār istādagi yā bar-pān, muqām yā muqām, darja martaba yā rutba*—*Niyat, chīrasṭhāyī sthāyī wā kalīk, bandhā pravāhān wā pravāharahit, āṭal aḡhal wā sthāvar*; *n. tikāw sthiti avasthiti sthāyitwa wā saṁsthiti, sthān wā jagat, pad*.

STĀND'ISH, *n.* a case for pen and ink—*Qalam-dān*—*Masidhānī, masyādḡhr, masipātra*.

STĀND'ARD BEAR-ER, *n.* a bearer of a standard—*Nishān bard-er, 'alam-bardār, bairaqī, naza-bardār, jhaṇḡdāṭī*—*Patāki, dhwaḡī, patākāvāhī, patākādhārī, dhwaḡadhārī*.

STĀNG, *n.* (*S. steng*) a bar, a pole, a perch—*Dandā^h, chhar laggā laggi yā bāns^h, ek māj yā nāp^h*.

STĀNK, *p. t. of stink*—*Stink kā māzi-mutlaq*—*Stink kī sāmānyabhūt*.

STĀN'NA-RY, *n.* (*L. stannum*) a tin mine: *a.* relating to tin works—*Wīlāyatī lohe kī khān^h*; *a. wīlāyatī lohe ke kām kār^h*. [kī ek jātī.]

STĀN'YEL, *n.* a species of hawk—*Ek qism kā bāz*—*Šyen kā ek bhed, šyenapakshī*

STĀN'ZA, *n.* (*It.*) a distinct part or division of a poem or hymn consisting of a number or series of lines regularly adjusted to one another—*Šēr, bait, qit'a, murabba', musaddas, fard, band, rubāi*—*Shōk, gāthā, toṭak, tūrpi, doḡh, chāupāi, sorthā, chhand*.

STĀ'PLE, *n.* (*S. staple*) a settled mart, the original material of a manufacture, a loop of iron, a principal commodity or production of a country or district; *a.* settled, principal—*Ganj, asl yā jāḡhar, qutḡha, asl saudā*; *a. muqarrar, asl*—*Golī wā arāṅg, mukhavastu, koṅṛh kārī wā sikrī, mukhyavastu wā pradhināsāmāgrī*; *a. niyat wā nirdhārīt, mukhya wā pradhin*. [k. w.]

STĀ'PLEH, *n.* a dealer—*Saudā-gar, kār-bārī*—*Vyavāsiyī, vyāpārī, baniyā, bāpik, lenden*

STĀR, *n.* (*S. steorra*) a luminous body in the heavens, a mark of reference—*Sitāra*

- kaukab najm yā aḥṭṭar, sitāra-numā nishṭn*—Tārī tarāī nakhat nachhattar wā nakshatra, tārasadrischihina arthāt tarāī ke ākār ek chihṇ.
- STĀR'LESS**, *a.* having no light of stars—*Be-sit'ira, be-aḥṭṭar, sitāroṇ kī roshnī ke ba-gair*—Nakshatrahīn, tirāhīn, binā nakhat wā nachhattar kā.
- STĀR'NED**, *a.* decorated with stars—*Sitāroṇ se āraṣṭa*—Nakshatroṇ se suśobhit wā alāṣarīt.
- STĀR'RY**, *a.* abounding with stars, like stars—*Karāḥīb-āḍr, kaw'ikib-numā yā sitāra-numā*—Tārāmay nakshatramay wā nakshatrawān, tārasadris wā nakshatrasadris.
- STĀR'CH'AM BER**, *n.* formerly a criminal court *Zamāna-i salaf meṇ ek fauj-dārī 'adālat*—Purvakāl meṇ ek dāndavidhiseṇbandhī kachahri.
- STĀR'FISH**, *n.* a fish radiated like a star—*Sitāra-numā machhlī, sitāra ke māniud ek machhlī*—Nakshatrasadrikamin, nakshatrasadrisamatsya, nakhat wā nachhattar ke sarikhlī machhlī.
- STĀR'GYZ ER**, *n.* an astronomer, an astrologer—*Sit'ira shindis sitāra-dūn sitāra-bṛī yā 'ilm-i-hisāt-dūn, munajjim qī najmī*—Jyotiṣhī, phalīt wā tirāphalīt kī paṇḍīt.
- STĀR'LIGH**, *n.* the lustre of the stars; *a.* lighted by the stars—*Sitāroṇ kī roshnī, kaukāḥīb kī roshnī*; *x.* *sitāroṇ se munawwar yā roshan*—Tārīprakāś, nakshatraprakāś, naksh draprahā; *a.* nakshatraprakāśīt, nakshatroṇ se pradyoṣīt.
- STĀR'LIKE**, *x.* resembling a star, bright—*Sitāra-numā yā sit'ira sī, roshan raushan yā munawwar*—Nakshatrasadris wā tirāsadris, chamaktā chamkilā wā dīptimān.
- STĀR'FAVED**, *a.* studded with stars—*Pur-sit'ira, pur-karāḥīb*—Nakshatramay, tārāmay, nachhattaroṇ wā nakhatroṇ se bhārī hū.
- STĀR'PROOF**, *a.* impervious to starlight—*Jismūn sitāroṇ kī roshnī na putīkh sake*—Jismūn nakshatraprahāī prayeṣ na kar sake.
- STĀR'SHOOT**, *n.* an emission from a star—*Jo kuchh tārōṇ se nīḥ yā chhūṭe, luk^h, tārūṭūḥ*, [*ke māniud hotā hai*]—Nakshatrasadrisaprasar, tarāī ke sadris patthar.
- STĀR'STONE**, *n.* a stone radiated like a star—*Sitāra-numā patthar, ek patthar jo sitāre*
- STĀR'BOARD**, *n.* (S. *star-board*) the right hand side of a ship when a person stands with his face towards the head—*Jahāz kī dahnā jab koi shakhs apnā rukh uske sīre kī taraf kar-ke khārī hotā hai*—Naukā kā dāhinī wā dāyīnī jab koi jan apnā muṇh uske mathe wā mathe kī or karke khārī hotā hai.
- STĀR'CH**, *n.* (S. *starch*) a substance used to stiffen linen; *a.* stiff, precise; *n.* to stiffen—*K'olap^h, mōrā^h, ahīr^h, dūdhā^h, mōr^h, nishṭa*; *v.* *sakht, qānūnī*; *v.* *karā^h, ahārānā^h, māyiyānā^h, kalap-d^h, kalap charkūnā^h, kalap lagānā^h*—*a.* Kathīn, karā wā karā.
- STĀR'CHEN**, *a.* stiffened, precise, formal—*Kalap-dār yā ahīr dār, sakht, qānūnī yā maqatūl*—Māyiyābī māyīhā wā kalap kā, karā wā karā, niyamaṇishṭh wā āchārāsevi.
- STĀR'CH'LD NESS**, *n.* stiffness, formality—*Sakhtī, rasm-purastī yā sanjidayī*—Karāī, rīti-nishṭhā wā āchārāsevan. [*yā chaphāne w^h*]
- STĀR'CH'ER**, *n.* one who starches—*Kalap chachāne w^h, kalap lagāne w^h, mōrī lagāne*
- STĀR'CH'LY**, *ad.* stiffly, precisely—*Sakhtī se, durnastayī se yā qā'ide se*—Karāī wā kathīnatī se, rīti wā āchār ke anusār.
- STĀR'E**, *v.* (S. *stare*) to look with fixed eyes, to gaze; *n.* a fixed look—*Mūnḥ-dekh rahnā yā takṭakī-lagānā^h, ghūrūn tak lagānā tak-bāndhnā yā ānkh-garā-ke-dekh-nā^h*; *n.* *tak^h, takṭak^h*.
- STĀR'ER**, *n.* one who stares—*Mūnḥ-dekh-rahne w^h, takṭakī lagāne w^h, ghūrne w^h, tak-lagāne w^h, tak-bāndhne w^h, ānkh garā-ke-dekhne w^h*.
- STĀRK**, *a.* (S. *stear*) stiff, strong, deep, mere, gross; *ad.* wholly, entirely—*Sakht, mazḥūt, amīq, fugat mutlaq yā mahz, kabīra*; *w.* *bī-l-kull, tumām-tar yā sarāsar*—Karā wā kathīn, dīrj wā porhā, gahīrā wā gambhīr, kewal wā mātra, nipat wā atyant; *ad.* sab, nipat atyant wā sampūrṇap-se.
- STĀRK'LY**, *ad.* stiffly, strongly—*Sakhtī se, mazḥūtī se*—Karāī se, dīrjhātī porhātī wā porhepan se. [sārikā.]
- STĀR'LING**, *n.* (S. *stare*) a bird—*Ablaq^h, sāru, shārik yā shāruk^h, shāruk*—Sārikā.
- START**, *v.* (D. *storten*) to move suddenly, to shrink, to alarm, to rouse, to dislocate, to bring unexpectedly to view, to set out; *n.* a sudden motion from alarm, a quick spring, a sudden fit, a sally, the act of setting out—*Chauknā chaukn-uthnā yā jhājhaknā, thāṭhaknā yā bhāraknā, darānā darwānā darā-d. chauknānā yā bhār-kānā, uthānā chhērānā yā nikālnā, akhīrnā, ekā ekā sāmnē k^h, nikālnā chhūtānā yā chālānā*; *n.* *chauknī yā bhārak^h, kīul kuḍān phabīng yā kuḍānch^h, chūphāw dām yā tarang^h, jhājhak ubhār jhapat yā luhār, chhūt dāur yā chālānā*.
- STĀRT'ER**, *n.* one who starts—[*Start jo fīl hai us se isn-i-fā'il ke mā'ne samajh-lo*]—[*Start jo dhātu hai us se kartā kā arth samajh-lo*]
- STĀRT'ING**, *n.* the act of moving suddenly—*Chaukn^h, bhārak^h, jhājhak^h*.
- STĀRT'ING-LY**, *ad.* by sudden fits—*Chaukn se^h, jhājhak se^h, lahar se^h*.

STĀR'TLE, *v.* to alarm, to fright, to shock, to deter; *n.* sudden alarm, shock—*Chauñ-kānā^b, bharkānā^b, darānā darwānā yā darā-d^b, dar dekhā-kur nan torā roknā yā ārnā^b; n. chauñk^b, bhark dhark yā jhājhak^b.*

STĀRT'ING-HOLE, *n.* an evasion, a loophole—*Hila mugāḷata bahāna yā fareb, hila-sāzi yā hila-kawāla*—*Tilnatol, uranjhanū urin tālātāl wā chhadma.*

STĀRT'UP, *n.* a kind of high shoe; *a.* suddenly come into notice—*Ek qism kī tūchī jūtī; a. yā-ba-yak mazur āne v.*—*Ek bhūt kā ūchā jūtā; a. ek ek dikhāi dene v.*

STARVE, *v.* (*S. starvan*) to perish or kill with hunger or cold, to subdue by famine—*Bhūkh yā sordī se halāk-h. yā halāk k., qat se zer yā maglūb k.*—*Bhūkh wā than-dhak se marnā wā mār-dānā, dubhuk durbhiksh wā akāl se jīnā tor-dānā wā swādūn k.* [*marnā^b.*]

STĀRV'ATION, *n.* the act of starving or state of being starved—*Bhūkhoñ marnā yā STĀRV'ING*, *n.* a lean weak animal; *a.* hungry, lean, pining with want—*Lāgar aur kam-zor jāneer; a. bhūkhā^b, dubhā^b, sūkhā murjhāyā gulā yā gulā-pachā^b*—*Dubla aur nihāl jantū, kshīn aur saktihīn jantū.*

STĀT'E, *n.* (*l. statum*) condition, pomp, dignity, a political body, a community, a commonwealth, civil power; *pl.* nobility—*Hādāt sōrat arz' rādāt taur yā 'ālam, shaukat tūmtacāy hashmat shikoh yā shukoh, shān rutba yā martaba, khash-o-āmm log, saltanat, jumhūr yā jumhūr-saltanat, dungī dār logū kī ikhtiyār yā mulkī ikhtiyār*; *pl. arkān-i-daulat, umarā, najabā, shurafā*—*Avastha dāsi bhāv wā gati, dhūm-dhūm tīmātīm jhīmjhīm aīswaryya pratip wā sri. pad wā utkrishṭapad, prajidok wā jansamūh, prajāpeditarājya wā prajā, rajya, rajavyāpāravishayak wā purohita-vargabhūmā adhikār; pl. kulinalok, kulinajansamūh.*

STĀT'E, *v.* to settle, to tell, to represent—*Muqarrar k., hayān k., zāhir k. yā 'arz k.*—*Thahrānī nīshit k. nirmīt k. nirdhārīt-k wā niyat k., kahūā wā vrittantavivaran-k., nivedan k. wā vrittāntavākhyā k.*

STĀT'ARY, *a.* settled, fixed—*Muqarrar, mū'ayyan*—*Niyat, nīshit nirmīt wā nirdhārīt.*

STĀT'ED, *a.* settled, fixed, regular—*Muqarrar, mū'ayyan, bi-dastār yā bi-qā'idā*—*Niyat, nīshit wā nirmīt, nitya wā nirdhārīt.* [*wā niyamit rūp se, nitya wā sadā.*]

STĀT'ED-LY, *ad.* regularly, not occasionally—*Bi-qā'idā yā bi-dastār, hamesha*—*Niyat*

STĀT'E-LY, *a.* lofty, majestic, grand, dignified; *ad.* loftily, majestically—*Bahand, 'ālī-shān, 'azim, 'umda yā buzargina; ad. boland se, buzargana yā 'azim-sh-shānī-se*—*Ūpchā, gauravayritī wā sūp, barā utam wā utkrishṭ, pratapavīshṭ wā gauravavīshṭ; ad. uchchatā wā ūchhāi se, aīswaryya gauray wā pratap se.*

STĀT'E-LI-NESS, *n.* grandeur, dignity—*Shaukat shukoh shikoh shān hashmat yā karr-o-farr, tamkānat dā'idaba martaba jalāl yā iqtidār*—*Tīmātīm dhūm-dhūm gaurav wā aīswaryya, pratap wā vibhūtī.*

STĀT'E-MENT, *n.* the act of stating, the thing stated, a series of facts or circumstances—*Bayān, jo kuchh bayān kīyī jāy, tawjīh tawzīh sōrat i hīl rād'id yā kashfāt i mājārā*—*Nivedan wā bukhn, vrittāntavivaran, vrittāntavākhyā i.*

STĀT'E-MŌN GER, *n.* one versed in government—*Ilm-i-siyāsāt-dān, umār-i-mamlukat-dān*—*Rājanitivyājñā, nītiśāstrī, rājanitīśāstrājñā.*

STĀT'E-MŌM, *n.* a magnificent apartment—*'Umā kamarā, mujr-gāh, dirān-khāna, 'ālī-shān kamarā*—*Uttamasālā, bahut uttam kothrī.*

STĀT'E'S-MAN, *n.* one versed in the art of government, one employed in public affairs—*Ilm-i-siyāsāt-dān yā qawā'id-i-saltanat-dān, mudabhir-i-umār-i-saltanat*—*Rājjanitī-jñā rājanitījñā wā rājanitīvisārā, rājākaryyadhuraudhar wā rājākaryyabhārī.*

STĀT'E'S-WŌM AN, *n.* a woman who meddles in public affairs—*Wah 'uwar jo umār-i-sal-tanat mein dakhil dwe*—*Wah stri jo rājākaryya mein hāth dālāi.*

STĀ'TION, *n.* a place where one stands, a post, an office, a situation, rank, condition, character; *v.* to place—*Maqām yā muqām, mutā'ayyan mutaq' yā muqarr, 'ahda yā mansab, mauz' jā yā jic, darjā martaba wazīlat yā rutba, hāt' arz' yā 'ālam, sōrat taur kashfāt yā makhfāt; v. qām k., mutā'ayyan k., nash k., tādān k., bar pā k., khayā k., rakhnā^b, baikhānā^b, thahrānā^b, tikānā^b*—*Jagah thūnw wā thaur, shān, adhikār pad wā vrittī, sthāl wā thikūrī, āspad padavi maryaādā wā mūn, dasā wā avas-thā, dāul bhāv sthiti wā prakritī.*

STĀ'TION-A RY, *a.* fixed, not progressive—*Sikīn yā muqīm, nā rawān yā nā-pesh-rau*—*Sthāvar sthīr gatihīn achal wā stal, āvarddhamān rukā wā atkā.*

STĀ'TION-ER, *n.* one who sells paper &c.—*Kā-jaz qalām waqūirā bechne w., kāgaz-farosh*—*Lekhasmagrivikrētī, likhne kī samagrī bechne w.*

STĀ'TION-ER-Y, *n.* paper pens ink &c.—*Kūgaz qalam siyihī waqūira ajnās*—*Lekhas-magrī, likhne kī samagrī, kāgād kalam masī adi samagrī.*

STĀ'TISM, *n.* the art of government, policy—*Ilm-i-siyāsāt, ātm-i-hukūmat yā qawā'id-i-saltanat-dān*—*Rājjanitī wā rājyasasanaritī, nitividya rājanirviharitī wā rājyanūśāsanam irg.* [*janitījñā, rājanitīvidyājñā.*]

STĀ'TIST, *n.* one skilled in government—*Ilm-i-siyāsāt-dān, qawā'id-i-saltanat-dān*—*Rā-*

STA-TIS-TICS, *n. pl.* the department of political science which treats of the condition strength and resources of nations—*Wah 'ilm-i-jismeh qaumon ki hálát táqat waqáira ká bag'in ráhtá hai, umúr-i-jumhúr-o-má'ámalát-i-sultanat ká hál yá haqiqat*—Wah vídyá jismeh desavásiyón ki avasthá sakti ádi ká vivaran ráhtá hai, desasthítividyá, desasthítirítiprakaran.

STA-TIS-TI-CAL, *a.* relating to statistics—*Us 'ilm ke mutá'alliq jismeh qaumon ki hálát aur táqat waqáira ká bag'in ráhtá hai, umúr-i-jumhúr-o-má'ámalát-i-sultanat ke hál yá haqiqat ke mutá'alliq*—Desasthítividyávisshayas, desávasthávídyásambandhi.

STÁT-ICS, *n. pl.* (Gr. *statikē*) the science which treats of the weight of bodies—*'Ilm-i-wazn-i-ashyá*—Padārthabhairaparimānavídyá.

STÁT-ic, **STÁT-I-CAL**, *a.* relating to statics—*Mutá'alliq i-'ilm-i-wazn-i-ashyá, 'ilm-i-wazn-i-ashyá ke mutá'alliq*—Padārthabhairaparimānavídyávisshayak, padārthabhairaparimānavídyásambandhi.

STÁT-UE, *n.* (L. *statua*) an image, a carved representation of a living being; *v.* to place or form as a statue—*But sanam yí labat, kist jín-dír ke murtat jo khod-kur banáí jiy*; *v.* *murtat sá rakhua yá banáí*—Pratimá murti pratichchháya wá putá, kist jantu ki murti jo khodkar banáte hai; *v.* pratimá wá murti ke sadris dhar-ná wá banána.

STÁT-U-A-RY, *n.* the art of carving images one who makes statues—*But-tarishi naqqí-shí yá sárat-garí, but tarish naqqish yí sárat gar*—Múrat garhai murtitlakshap wá pratimákarap, pratimákar murtikar wá takshak.

STÁT-URE, *n.* the height of any animal—*Qadd, qímat, andám, haikat, kist jínwar ki unehí*—Díl, saríchehat, sáriraparimán, kist jantu ki unehí.

STÁT-URED, *a.* arrived at full stature—*Kamil-qadd-rasáid pári qadd ká*—Púrpa-sáriraparimānaprapt, páre dí ki.

STA-TU-MI-NATE, *v.* (L. *statua*) to support—*Sabhh ilw^b, te'ná^b, tek-d^b*.

STÁT-UTE, *n.* (L. *statua*) a law, an edict—*Áin, qánu ya qá'idá*—Niyam wá vidhán, vyavasthá wá nijayavasthá.

STÁT-U-TA-BLE, *a.* according to statute—*Áin ke mutábíq, qánu ke mutábíq*—Niyam wá vídhí ke anusar, vyavasthá ke anusar.

STÁT-U-TA-BLY, *ad.* agreeably to statute—*Áin ke mutábíq, qánu ke mutábíq*—Vyavas-

STÁT-UT-TO, *v.* enacted by statute—*Áin ke ró se kíyá-gaya yá muqarrar kíyá gayí*—Niyamsthápit, vílhisthápít, vyavasthápírok.

STÁUN-CH. See **STANCH**.

STÁVE. See under **STAVE**.

STÁY, *v.* (Fr. *stayer*) to continue in a place, to remain, to abide, to wait, to dwell, to stop, to delay, to prop, to support; *n.* continuance in a place, stop, fixed state, prop, support—*Kis jagah mé baar-rahna^b, ráhna^b, tikna yá tikár-k^b, thahrná yá khará-rahna^b, hasna^b, ráhna yá rukna^b, thahrná árná yá atkíná^b, sañhálná^b, tharhna tharhna yá sahrí d^b*; *n.* *sa'írat yá búd-hásh, rukná^b, qíyam, rok, pakt yá pushtí*—*n.* Tikáw ráhíw vís wá avasthán, atkíw antkíw ró, wá rodhi, sthítí sañshítí wá sthíraháá, tek thánhi thánhi wá tekan, ár thánhi khambhá khambhíya chír wá ballí. [wá samit, gambhír.

STÁYD, *p. a.* fixed, settled, grave—*Qím, mustaqill, burd-bár yí sanjida*—Sthír, dhír.

STÁYD-NESS, *n.* solidity, gravity, prudence—*Sanjídá yí ijjimát, sanjídá yí burd-bárí, pesh-híntí hosh-gírí yí istíqát*—Thespan wí ghamatá, dhíratá wí gambhíratá, púrvavichár parigámmadrishí wá púrvaparavichár.

STÁY-ER, *n.* one who stays—*Rukne w^b, baú rahne w^b, tikne w^b, thahráne w^b, rokne w^b, atkíne w^b, árne w^b, sabhh ilw^b, thánhi w^b, sahrí d^b*.

STÁY-LESS, *a.* without stop or delay—*Bilá rukáw yá der, ba-gíwr rukáw yá tarwaqquf*—Bíná rukáw thahráw wá yilamb.

STÁYS, *n. pl.* a kind of stiff waistcoat worn by women, ropes to support a mast, any support—*Sina-band yá mahram, rasse jín se mastól khará yí sañbhálá ráhtá hai, tek^b*—*Ángiyá cholí wá kanchhulik, rasse jín se mankúpak khará ráhtá hai wá sañbhálá ráhtá hai, ásray upastambh wá álam.* [yá yá cholí bándhne ká nárá yá sít^b.

STÁY-LÍCK, *n.* a lace to fasten stays—*Ángiyá yá cholí kasne yí bándhne ki dorí*, *ángi-*

STÁY-MÁK-ER, *n.* one who makes stays—*Ángiyá yá cholí banáne w^b*.

STÉAD, *n.* (S. *sted*) place, room, the frame of a bed; *v.* to help, to support—*Maqám muqám jí yí jíc, íewz badlá yí badlá, chíw-pút*; *v.* *madat k. yá d., pushtí k.*—Jugah, thaur thánw sthál wá sthán, palang khatiyá khat wí kntól; *n.* sahayatá k., sañbhálná.

STÉAD-FAST, *a.* firm, fixed, constant—*Qím yá mazbút, mustakkím yá mustakkam, mustaqill s íbít-qadam sanjida yá qáine-mizáj*—Drírh, sthír, átal gambhír wá achánchal.

STÉAD-FAST-LY, *ad.* firmly, constantly—*Mazbúti yá ustuwárit se, istíqlál yá qíyam se*—Drírhápúrvak, sthíratá wá dhíratá se.

STÉAD-FAST-NESS, *n.* firmness, constancy—*Mazbúti yá ustuwárit, qíyam istíkkám istíqlál yá qarár*—Drírhátá, sthíratá dhíratá achánchalatá wá sañshítí.

STEAD'Y, *a. firm, fixed, constant, regular, uniform; v. to make or keep steady* — *Mazbūt, mustahkīm yā mustahkām, mustaqill sābit-qadam sanjida yā qāim-nizāj, barābur yā bi-qā'idā, hamwīr yā yaksūn*; *v. mazbūt mustahkīm mustahkām mustaqill yā sābit qadam k. yā yaksūn* — *Drīḥ, atāl aḥal wā niṣṣal, sthīr wā dhrī, yathāvidhī yathākram niyat wā niyam anasāri, sanānarūp wā ekarūp*; *v. drīḥ aḥal wā sthīr k. wā yaksūn*. [*kām se* — *Drīḥatī sthīratī wā dhrīratī se*.]

STEAD'Y, *ad. with steadiness* — *Mazbūti ustawāri istiqlāl sābit-qadamī qiyām yā istiḥ-STEAD'Y* *NESS*, *n. firmness, constancy* — *Mazbūti yā ustawāri, qiyām istiḥkām istiqlāl sābit qadamī qiyām niṣṣāj yā qawār* — *Drīḥatī, sthīratī dhrīratī wā aḥaṭḥalātā*.

STEAK, *n. (S. steer)* a slice of flesh broiled or fried — *Māns ki bhūngi-huī yā bhūni-huī* *butē*.

STEAL, *v. (S. steal)* to take by theft, to withdraw privily; *p. t. STOLE; p. p. STOLEN* — *Chorāni chorāni churī le jānā māsni chorī-k. chorī-lenā yī hornā^h, ānkh tachā-kar chupke up chupke se gā chhip kar chālā jānā jāti rahnā yā khisak jānā^h*.

STEAL, *th. n. one who steals, a thief* — *Chorī k. v. chor yā chakṭā^h, dūd* — *Chaur, steyī meṭhī hīrī wā haritā*.

STEALING, *ly. ad. by invisible motion, slyly* — *Chupke se chhip-kar chupchāp chorī-se yā ānkh tachā-kar, sūn-pān sūn-pān yā chaturā se^h*.

STEALTH, *n. theft, secret act* — *Dudī, poshūda kīm* — *Chorī, gūḥakarm wā guptkarm*.

STEALTH'Y, *a. performed by stealth* — *Chorī se kiyā-huā^h*.

STEAM, *n. (S. steam)* the vapour of hot water; *v. to send up vapour, to pass in vapour, to exhale or evaporate, to expose to steam* — *Buthār, bhāp^h, bhūp^h, dhūdh jo pānī se uthī hai^h*; *v. bukhār chorānī yā nikālū, bukhār ki sūrat meṭhī ur jānā, bukhār bandū, bukhār-meṭhī-rahnā, bukhār-dikhānā yā bukhār-lagānā* — *Vāship; v. vāshipot-sarg k. vāshipotam k. vāship chorānī wā vāship nikālū, bhīp^h wā bhīp hokar ur-jinā, bhāp^h wā vāship bandū, vāshipyāpt-k. vāshipyāpā-k. bhāp^h meṭhī-dharnā bhāp^h dikhānā wā bhāp^h lagānā*.

STEAMBOAT, *n. a vessel propelled by steam* — *Dukhānī kishtī yā jahāz, dhūdh kī nāw^h* — *Vāshipyānaukā, nāwā jo bhāp^h wā bhīp^h ke bī se chaltī hai, vāshipasānchū-litānaukā*. [*bhāp^h se chaltī hai^h* — *Vāshipyāvantra, vāshipasānchūlitāyantra*.]

STEAM-ENGINE, *n. an engine worked by steam* — *Dukhānī kol, dhūdh kī kol^h, kol jo STEED, *n. (S. steed)* a horse for state or war — *Bād yā, sanand, ghōṛī^h, jāḥis kī ghō-ṛā, jāgh ghōṛā, khīng, tūsan* — *Āi-waryāpātāpasachak āswā, turāng, turag, vijī*.*

STEEL, *n. (S. steel)* a kind of iron, weapons, armour, hardness; *a. made of steel; v. to point or edge with steel, to make hard or firm* — *Paulād yā polād, hathīgīr^h, silāḥ, sakhtī; n. faulād kī banā huā, polādī yā faulādī; v. faulād yā polād churhānā yā lagānā, sakht pāc dār yā mazbūt k.* — *Ispt kherī kherhī wā sirālōh, sāstra, jhīlām wā kanyach. karū kathinātā wā drīḥatī; a. sirālōhamay, kherī kherhī wā ispt kī bānd huā, isptī; v. ispt churhānī wā sirālōh lagānā, lārī kathīm wā drīḥ k.*

STEEL'Y, *a. made of steel, hard, firm* — *Faulādī polādī yā paulād-kī-banā-huā, sakht, mazbūt yā pāc-dār* — *Sirālōhamay isptī wā ispt-kī-banā-huā, karū wā kathīm, drīḥ wā porhā*. [*kā tulādānī*.]

STEEL'YARD, *n. a kind of balance for weighing* — *Ek taur kī tarāz, dhūṛī^h* — *Ek prakār STEEP, *a. (S. steep)* ascending or descending with great inclination, precipitous; *n. a precipice* — *Buḥt dhālū yā dhālūā^h, kharā^h; n. dhāng^h, kandulā^h, tek^h* — *Durī-roh wā pātuk, thāp^h ūchā wā prāvān*. [*lwin pān^h* — *Durīroḥatwā, pātukatī*.]*

STEEP'NESS, *n. the state of being steep* — *Kharā^h, ūchā^h, thāp^h, dhāl^h pāv^h, dhā-STEER'Y, *a. having a precipitous declivity* — *Dhālū^h, kharā^h, thāp^h, ūchā^h, dhālūā^h* — *Pituk, durīroḥ*. [*arth d-kho.*]*

STEEP'NESS, *n. the state of being steep* — [*Steepness ke m'ne dekho*] — [*Steepness ka STEEP*, *v. (Ger. stippen)* to soak, to imbue — *Bhigōnā yā bhījānā^h, dhūdhā dhūdhā yā dabnā^h*. [*dhurahrā yā dhanahrā^h* — *Prāsādasikhar, prāsādasring*.]

STEEP'PLE, *n. (S. steeple)* a turret or spire of a church — *Mīnār, minār, lāt yā līt^h, STEEP'PLED*, *a. adorned with steeples* — *Mīnār-dār, manār-dār, dhanahrār-dār yā dhan-rahre-dār* — *Prāsādasī, haravīsīht, prāsādasringavīsīht, lāt-wālā*.

STEEP'PLE-HOUSE, *n. a church* — *Girjā, kalisā* — *Isāibhajanabliwan, Isāibhajanagriha*.

STEER, *n. (S. steer)* a young bullock — *Khailā^h, doḥā^h, quīnā^h*.

STEER, *v. (S. steer)* to direct, to guide, to direct and govern a ship in its course; *n. a rudder, a helm* — *Hidūyat k., rāh-numāt-k. rah-numāt-k. yā rāh-batānā, jahāz-chālānā yā sukkān-pakāṛnā; n. sukkān, patwāl yā patwār^h* — *Mārgapradarsan-k. wā chālānī, le-jānā, naukānayan-k. wā nāv-chālānā; n. naukāṛ, kenipāt kenipitāk wā potarakah*.

STEER'AGE, *n. the act of steering, direction, an apartment in the fore part of a ship* — *Jahāz-rānī yā sukkān-gīrt, hidūyat rah-numāt yā rāh-numāt, jahāz ke āge ke hīse kī kamarā* — *Chālānī wā nāv chālānā, nirvāh nirvāḥap nirvāḥap nirdēs wā path-dikhānā, naukā ke āge kī kothrī*.

- STEERER**, *n.* one who steers, a pilot—*Chalāne w^b, sukkāni sukkān-gīr mu'allim yā qāul-i-jahāz*—Le-jine w. wā naukāyāhak, māñjhi karnadhār karni wā karnagrāh.
- STEERLESS**, *a.* having no steer or rudder—*Be-patwār, be-sukkān*—Binā patwār kā, naukarnāñhi, naukarnāñyā.
- STEERSMAN**, **STEERSMATE**, *n.* a pilot—*Sukkān-gīr, sukkāni, māñjhi^b, qāul-i-jahāz, mu'allim*—Naukāyāhak, karnadhār, karnagrāh, karni.
- STEG-A-NŌGRA-PHY**, *n.* (Gr. *steganos, grapho*) the art of writing in ciphers or secret characters—*Ram-narīsī, ishāre meñ likhne kā 'ilm*—Gupt aksharon meñ likhne kī vidyā.
- STELLAR**, **STELLAR-RY**, *a.* (L. *stella*) relating to the stars, astral, starry—*Nūjmi yā sitāra-mansūh, mūtī alliq-i-sitāra yā sitārō se nisbat-dār, kawākib-dār yā pur-kawākib*—Tārāñi wā tārāsunbandhī nakshatravishayak, tārāñay wā nakshatravāñ.
- STELLATE**, **STELLATE-D**, *a.* like a star—*Sitāra-numā, sitāre ke mīmūd, sitāra-sā, kiran-dār*—Nakshatrasandris, tārāsandris, tāravat, tārāsār, nakshatrakār.
- STELLER**, *a.* starry—*Karāñkib-dār, pur-karāñkib, sitārō ke māñind, tārāñay, nakshatravāñ, nakshatravāñ*.
- STELLIFEROUS**, *r.* to turn into a star—*Sitāra k., sitāre kī sūrat banāñā*—Nakshatrakār k., tārāñ k.
- STELLIONATE**, *n.* (L. *stellio*) the crime of selling deceitfully—*Dagā-bāzi se bechne kā jurm yā gunāh*—Chhal wā kapat se bechne kā aparādh wā dosh.
- STELLIGRAPHY**, *n.* (Gr. *steli, grapho*) the art of writing on pillars—*Sitāñōñ sūtāñōñ yā sūtāñōñ par likhne kā 'ilm*—Khambhōñ par likhne kī vidyā.
- STEM**, *n.* (S. *stema*) a stalk, a twig, family, race, the prow of a ship; *v.* to oppose a current, to stop, to check—*Dāñthi^b, tāñā yā shakh, Khāñdāñ yā nishād, nast jīñā yā zāt, jahāz kī āpī*; *v. dhāre par chaphñā yā pāñi churñā^b, rokñā^b, āpñi atkñāñā sanbhāññā yā dāññā^b*—Dāñthā dāññā dāññi wā bōñt, dāññi dār dāññi pallav wā lais, vāñā, kul gotra wā jīñi, naukāgrāññi wā nāv kī mātñā.
- STENCH**, *n.* (S. *stenc*) a bad smell, a stink; *v.* to cause to stink—*Bud bū yā bud-bo, nūññāt yā būññāt*; *v. bud-bū karñāñā*—Durgandh, kubās; *v. durgandh karñāñā*.
- STENCHY**, *a.* having a bad smell—*Bud-bū dār, bud-bo-dār*—Durgandhviśiṣṭ, durgandhī, durgandhik, basūñe wā, durgandh k. w.
- STENŌGRAPHY**, *n.* (Gr. *stenos, grapho*) the art of writing in short hand—*Mukhtasar hurof meñ likhne kā 'ilm, mukhtasar hurof kī likhāt*—Sāñkshiptāñksharālīpī, sāñkshiptāñksharālīkṣanavidyā.
- STENTORIAN**, *a.* (Stentor) extremely loud, able to utter a very loud sound—*Darāz-āwāz yā buland āwāz, bāpī shor k. w. yā bāpī āwāz d. w.*—Uchhaswar, uchhaswaravāñ.
- STENTOR-OPHONIC**, *a.* sounding very loud—*Buland-āwāz, darāz-āwāz*—Uchhaswar, uchhaswaravāñ.
- STEP**, *v.* (S. *step*) to move the foot, to go, to walk gravely, to walk a small distance; *n.* a pace, a small distance, manner of walking, gradation, proceeding or act in any business, a stair a round of a ladder—*Qadam chalanā yā qadam uññāñā, jāññā^b, burdbārī, yā sanjidiyā se qadam-rakhñā yā jīñā, thōre jūññā tak jīñā yā tukhñāñi*; *n. qadam, thōre jāññā yā jāññāñi, rawish, martaba tadrij yā derjā, harakat 'amal yā jīñā, sullam yā zina, sullam yā zine kī pāyā*—Pāñw-chalanā phāl-k. wā pāñw-uthāññi, chalanā wā dagarnāñ, dhīrātāñ wā gaubhīrātāñ se tūññāñi dagarnāñ wā chalanā, thōre dūr jāññā wā chalanā; *n. phāl phālās dag pulayās wā padapāt, thōre dūr wā thōre antār, chāl wā dhāj, kram wā pad, kām kartāt kriyā upay wā upachār, sūññi, sīññi kī dāññi wā dāññikā*. [ñā—Phāl k., phāl phāl chalanā.
- STEPPING**, *n.* the act of moving by steps—*Dag mīrñāñ^b, qadam uññāñā, qadam chalanā*.
- STEPPING-STONE**, *n.* a stone laid for the foot—*Pair rakhne ke liye ek patthor jo dharā rahñā hai^b, ek patthor jis par pair rakh-kar uthate-haiñā yā charchate-haiñā*.
- STEPPCHILD**, *n.* (S. *step child*) a son or daughter by marriage only—*Rabīb, rabība, betā yā betī jo jorñ ke pahile shauhar se yā shauhar kī pahli jorñ se ho*—Putra wā putrī jo pati kī pratham patni se wā patni ke pratham pati se ho, bhārtrīsūt, patnīsūt, bhārtrīsūtī, patnīsūtī.
- STEPDAME**, *n.* a mother by marriage—*Santelī-mā^b, māññhi^b, bemāt^b*—Vimātñ.
- STEPDAUGHTER**, *n.* a daughter by marriage—*Rabība*—Bhārtrīsūtā, patnīsūtā.
- STEPFATHER**, *n.* a father by marriage—*Kath-bāp^b, bāp ke marne par mā kī dūrā shauhar, dharam-bāp^b*—Dharmapitā, bāp ke marne par mā kī dūrā pati.
- STEPMOTHER**, *n.* a mother by marriage—*Santelī-mā^b, māññhi^b, bemāt^b*—Vimātñ.
- STEPSON**, *n.* a son by marriage—*Rabīb*—Bhārtrīsūt, patnīsūt.
- STER-CORACEOUS**, *a.* (L. *stereus*) pertaining to dung, of the nature of dung—*Khād pāñs gūñ leññā yā mengñi kā^b, khād pāñs gūñ leññā yā mengñi sā^b*.
- STER-CORATION**, *n.* act of manuring with dung—*Khād yā pāñs dūññāñā, pāññāñā^b*.
- STEREOGRAPHY**, *n.* (Gr. *stereos, grapho*) the art of drawing the forms of solid bodies on a plane—*Murjāmūd chizōñ kī sūratēñ musattah par khīñchne kā hunar*—Ghan wā ṭhōs padārthōñ kī ākriti samatal wā samapriśṭh par khīñchne kī vidyā.

STÉR-E-O-GRÁPH'IC, *a.* delineated on a plane—*Musattah par khiinchá-huá yá mastúr*—Samatal wá samaprishtá par khiinchá huá wá chitrit.

STÉR'E-O-TYPE, *n.* (*Gr. stereos, typos*) a fixed metal type, a plate cast from a mould of a composed page, the art of making plates of fixed metallic types or of executing work on such plates; *a.* pertaining to stereotype; *v.* to make fixed metallic types or plates of type metal corresponding with the words and letters of a book, to print with stereotype—*Chhápe kí gáim yá gair-i-mutaharrik harf, ek safhe ke barábar ek sang jamá-kar dhále-hue chhápe ke haríf, safhoñ ke barábar chhápe ke haríf ek sang jamá-kar dhále-hue chhápe ke haríf se chhápe kí hunar*; *a.* gáim yá gair-i-mutaharrik chhápe ke haríf ke mutáallig, safhoñ ke barábar ek sang jamá-kar dhále-hue chhápe ke haríf ke mutáallig; *v.* safhoñ ke barábar chhápe ke haríf ek sang jamá-kar dhále-hue chhápe ke barábar ek sang jamá-kar dhále-hue chhápe ke haríf se chhápuñ—*Nischalamudrákshar arthit ahal wá atal chhápe kí akshar, ek prishthá ke samán ek sáth jamá-kar dhále hue nischalamudrákshar, prishthoñ ke samán nischalamudrákshar ek sáth jamá-kar dhále kí vidyá wá prishthoñ ke samán ek sáth jamá-kar dhále hue nischalamudrákshar se chhápuñ*.

STÉR'ILE, *a.* (*L. sterilis*) barren—*Shor, kallar^h, báñjh^h, úsar^h, réhar^h, khuskh—Nishphal, aghal, amapatya, bandhya wá bandhyá*.

STÉR'IL-ITY, *n.* barrenness, unfruitfulness—*Barñh-paná^h, kallar-pan^h*—*Nishphalatá wá bandhyatá, aghalatá aghalat wá kallará wá úsará*.

STÉR'IL-IZE, *v.* to make barren—*Shor k., úsar k^h, kallar k^h, báñjh k^h*—*Nishphal wá aghal k., amapatya wá bandhyá k.*

STÉR'LING, *a.* (*costerling*) of the standard weight, genuine, pure; *n.* English coin—*Pure wazn ká, khalis, saf yá pác*; *n.* *Ángrezi sikka yá rúpia*—*Pure bhír wá bháraparinám kí, nishá wá khará, swachchha wá nirmal*; *n.* *Iúgiap-ladésíya mudrá, Iúgi-ladésá kí mudrá*.

STERN, *a.* (*S. stygné*) severe, harsh, rigid—*Durush, talkh yá karakh, sakht*—*Kathor wá nishthar, karkas kapi karrá karwá wá ngra, kathin nirday wá rukhá*.

STERN'LY, *ad.* in a stern manner, severely—*Talkhi se, sakht yá turshí se*—*Kathinatá se, kathoratá rukhá nishthuratá nirdayatá wá karkasatá se*.

STERN'SNESS, *n.* severity, harshness, rigour—*Sakhti, talhi yá khashúnat, karakh-tagt yá durush*—*Kathinatá, karkasatá, kathoratá rukhá nishthuratá wá ugratá*.

STERN, STERN'GE, *n.* (*S. stern gear*) the hind part of a ship where the rudder is placed—*Jaház ke picchá yá picchági*—*Náw ka picchá, náw ka píchálbháig*.

STERNUTATION, *n.* (*L. sternutatio*) the act of sneezing—*Chhínkuá^h*.

STERNUT-TO-RY, *n.* a substance which provokes sneezing—*Chhínkúñ^h*.

STETHO-SCOPE, *n.* (*Gr. stethos, skopos*) an instrument for ascertaining the state of the lungs by sound—*Aráz se shush ká hát daryáft karne ká ála*—*Sabá se phephron wá phusphus kí dást jímne ká yantra*.

STEW, *v.* (*Fr. étou*) to see to in a slow moist heat; *n.* meat stewed, a hot-house, a brothel—*Um pukht k., dhiste-dhiste sijhina*; *n.* *dam pukht puláw yá gukhuñ, ek garm masáw jisimeñ paudhe rakhe jate haiñ aur mewe pukhtá kipe jate haiñ, kasbi-khina yá khar-dút khána*—*Dhíre dhíre sijhinaí wá pakanaí*; *n.* kwatbitamais arthát dhíre dhíre sijhayá hue mán, ek ushapghar jisimeñ paudhe rakhe jate haiñ aur phal pakaye jate haiñ, vesyálav wá gonikagrih.

STEW'ISH, *a.* smiting the brothel or stews—*Kasbi-khána-mansib, kharábút-khána-mansib*—*Vesyálavayogya, gonikágrihayogya*.

STEW'ARD, *n.* (*S. steward*) one who manages the affairs of another; *v.* to manage as a steward—*Kimanda, gumáshta, kár-guzár, kár-pardáz, sarbaráñh-kár, muhtamim, ihtimám chí, khán sámán, bakáwal*; *v.* *kárande gumáshta kár-guzár kár-pardáz muhtamim khán sámán yá bakáwal ke minind kám kár-guzári yá ihtimám k.*—*Káryyádhís, káryyádhipati, bhandári*; *v.* *káryyádhís káryyádhipati wá bhandári ke sadris kím k. wá káryyaniráh k.*

STEW'ARD-LY, *ad.* with the care of a steward—*Kárande gumáshte kár-guzár muhtamim yá khán sámán kí ihtiyát yá hosh-gárt se*—*Káryyádhís káryyádhipati wá bhandári kí sadvadháni se*. [gari—*Káryyádhíatwa, bhandágarádhikár*.

STEW'ARD SHIP, *n.* the office of a steward—*Ihtimám-chi-gari, khán-sámán-gari, bakáwal*.

STIB'IT-UM, *n.* (*L.*) antimony—*Surma, kuht*—*Srotonjan, sauvir, lochak*.

STIB'IAL, *a.* antimonial—*Surme ká ba ú huá*—*Srotonjanamay*.

STIB-I-ÁRI-AN, *n.* a violent man—*Tund tez yá ádash-mizáz shakhs*—*Tivra uchchand wá ugra vyakti*. [wá kithi, dánda.

STICK, *n.* (*S. sticca*) a long small piece of wood, a staff—*Chharí^h, choó yá áad*—*Lakri*

STIC'KLE, *v.* to take part with one side or other, to contend, to contest, to trim — *Taraf-dār h. yā kist-na-kist jānib h., takrār k., qaziya k., durust k.* — Pakshapat-k. kisi-paksh-men-h. wā kisi-or-h., jhagarnā, larū wā vād-k., thik k.

STICK'LER, *n.* one who stands to judge a combat, an obstinate contender — *Khare-ho-kar larū ki tajiz k. w., sakht hujjati yā takrārī* — Mallayuddha kā nirṇay karne ke nimitta kharī hone w., hatn se jhagarne-w. wā durāgrah se vivād-k. w.

STICK, *v.* (*S. stician*) to pierce, to stab, to thrust in, to fasten, to adhere, to stop, to hesitate; *p. t.* and *p. p.* **STĪCK** — *Chhednā bedhnā yā sātnā^h, koichnā hūnā yā khoisnā^h, ghuspnā godnā chubhnā yā bhoiknā^h, atknā bāndhnā laginā chupknā satnā chiptnā sātnā hūnā jamānā yā chepnā^h, satnā jamnā लग्नā chipatnā pakar-lenā chinatnā, jutnā jurnā phasnā phāsnā yā bajhnā^h, ruknā ataknā yā thaharnā^h, kichkichnā hadipnā yā āgā-pichh-i k^h.* [kat^h.

STICK'Y, *a.* adhesive, viscous, glutinous — *Chipechīpā^h, laslasā^h, lajlajā lujlajā yā chik-STIC'KLE-BACK*, *n.* a small fish — *Ek qisu ki chhoti machhli* — *Ek bhaṅti ki chhoti machhli*, **STIFF**, *a.* (*S. stiff*) not easily bent, rigid, inflexible, strong, obstinate, formal — *Sakht, larū^h, nā-malānā tūnd tēz yā zor-āwar, ziddi sar-kash yā mutamarrid, sikhā bā-takalluf yā karokht* — Kathin wā kāsī, kathor karā dirh wā sāthil, anamāniya, baharū wā vegarū, hatthi hatthi magarā hatthilā wā durāgrahī, jabaddī akarī rūkhā wā niyamānsarī. [lakarīgūnā^h, karā k. yā h^h.

STIFF'EN, *v.* to make or grow stiff — *Karrā k. yā h^h, ātūh-jānā^h, akarūnā^h, jakarūnā^h, STIFFLY*, *ad.* rigidly, inflexibly, stubbornly — *Sakhtī se, nā-mulāmat yā nā mulāmat se, ānād zidd, gardan-kashī yā tamarrid se* — Kārū kathinatā kathoratī rukhāī wā sāthilātī se, anamāniyatī se, hatthi wā durāgrahī se.

STIFF'NESS, *n.* inflexibility, obstinacy, formality — *Nā mulāmat yā mulāmat yā sakht-ti, zidd tamarrid yā sar-kashī, sakhtagi, takalluf yā karokhtagi* — Kārū kathinatā kathoratī wā anamāniyatā, hatthi magarāī wā durāgrahī, akārāt rukhāī wā niyamān-tas-vau. [hatthi hatthilā^h, magarī^h — Durāgrahī, stabdhmatī.

STIFF'HEARTED, **STIFF'NECKED**, *a.* stubborn — *Mutamarrid, zidd, sar-kash, hatthilā^h, STIFFLE*, *v.* to suffocate, to stop the breath, to suppress to extinguish — *Sāns rokūnā^h, qūā dūā-ker mārūnā^h, dūānā dūānā yā dī-raknā^h, hū^hānā yā bānā^h.*

STIG'MA, *n.* (*Gr.*) a brand, a mark of infamy, the top of a pistol — *Dīg, harf yā be-izzati kā nichān, qaribā karā dā sir^h* — Kalānk k. nichān wā battā, apakirticūlīna wā apamānchīlīna, pūshpagarbhakesar pūshpagarbhātām wā strikekar bā sirī.

STIG'MATIC, **STIG'MAT'ICAL**, *a.* branded — *Angusht namā, dīgā-huā, kilā munh kīgā-huā^h* — Apamānchīlīmāukī.

STIG'MAT'IC, *n.* one branded with infamy — *Angusht namā shakhs, bad-nām shakhs* — Durāmānchīlīyaktī.

STIG'MAT'ICALLY, *ad.* with a mark of infamy — *Harf se, dīg se, bad-nām yā be-izzati k. nichān se* — Apamānchīlīna se, kalānk se, nichān se.

STIG'MATIZE, *v.* to mark with infamy — *Dīg lānā, dīg chuphtūnā, dīg lānā, angusht-namā k., harf lānā, kilā-munh k^h, munh kilā k^h* — Kalānk lagīnā, nichān lagānā, apamānchīlīmāukī k. [gher yā bāp se dīse mū jāne ke liye sirī^h.

STILE, *n.* (*S. stigel*) a set of steps to pass from one inclosure to another — *Sirī^h, ek STILE*. See **STYLE**.

STILETTO, *n.* (*It.*) a small dagger — *Chhotā chhurā^h, katār^h, katirī^h, khamjar*.

STILL, *v.* (*S. stille*) to make silent, to quiet, to appease; *a.* silent, quiet, calm, motionless; *n.* calm, silence; *ad.* till now, nevertheless, always, after that — *Khāmosh k., sakht sakin yā be-harakat k., āsāda k. yā taskī d., n. khāmosh, sakht, bā-qarār, be-harakat; n. qarār yā sakin, khāmoshī yā sakūt; ad. hamez, bāham, hamesha, uske ba'd* — Chupwānā wā chup-k., sthīr wā sūt k., thāndhā k.; *a.* chup sunsūn gupchup wā chupchāp, manī wā sūt, nirvāt sthīr wā thāndhā, nischal wā achal; *n.* sūnti sūntatā nirvātātwa wā sthīratā, nischalātā manī wā chuppi; *ad.* abhī-tak abhī ab-tak ab-talāb toī ab-talāb wā ab-tān, tis-par-bhī tau-bhī wā tad-bhī, sachī sarvadī wā nitya, uske piche wā tiske piche.

STILL'ER, *n.* one who quiets or stills — *Khāmosh k. w., sakin k. w., be-harakat k. w., āsāda k. w.* — Chupwānā wā chup k. w., sūt k. w., sthīr k. w., thāndhā k. w.

STILL'NESS, *n.* calmness, quiet, silence — *Sakūt, qarār bā-qarārī āsādagi yā be-harakatī, khāmoshī* — Sūnti sūntatā wā nirvātātwa, sunsūni sthīratā nischalātā wā akshobh, chuppi manī wā nischalātā.

STILLY, *ad.* silently, calmly, quietly — *Bā-khāmoshī, sukūt se, qarār yā bā-qarārī se* — Manī se wā chupchāp, sūnti wā sūntatā se, sthīratā dhīratī akshobh nischalātā sunsūni wā nirvātātwa se. [tajāt.

STILL'DORN, *a.* born lifeless — *Murda paidā huā, be-jān paidā huā, mūā jānā^h* — Mri-

STILL' LIFE, *n.* things having only vegetable life — *Nabātāt* — Udbhijja, trinājāti.

STILL'STAND, *n.* absence of motion — *Sukūt, be-harakatī* — Nischalātā, achalātā, sthīratā.

STILL, *n.* (*L. stillo*) a vessel for distillation; *v.* to drop, to extract spirit — *Bhabkā^h;*

v. *tapakná yá chiná^h*, *chuláná chuláná tapakná yá khtichná^h*—Vakayantra, kácha-vakayantra.

STILL-TO-BOY, n. a vessel for distillation—*Bhabká^h*—Vakayantra, káchavakayantra.

STILL-TO-BOY, n. a succession of drops—*Báud-biud tapakná yá chiná^h*.

STILL-TO-BOY, n. falling in drops—*Tapakne v^h*, *chiné v^h*.

STILT, n. (1. *stelt*) a long piece of wood with a rest for the foot used for walking; v. to raise on stilts—*Jānghiyá^h*, *lambí lukri jismeh par rakhur ke liye jagah baní rahti hai aur jo tahabne wai kām áti hai^h*; v. *jānghiyé par uttháná^h*—Pádotthápana-kāshth, pádotthápanakāshth, v. pádotthápanakāshthi wá pádotthápanakāshthi par uttháni wá utthák-k.

STIMULATE, v. (1. *stimulus*) to spur on, to incite, to instigate, to excite—*Er mār-ná^h*, *tahris k.*, *tahrik k.*, *targib k. yá d.*—Er lagíná wá chubháná, uskíná wá uk-síná, chherná wá jagíná, chuláná dangíná uttháni utt-jit-k. wá pravartit-k.

STIMULANT, a. exciting, stimulating; n. a stimulating medicine—*Muharrík*, *tahris yá tahrik k. v.*; n. *muharrík dará*—Uddipak uttejak wá parochak, agnivarddhak uk-siné-w. uskíné-w. chherné-w. wá jaginé-w.; n. agnivarddham, tejovarddham, uddi-pak aushadh, uttejak aushadh, agnivarddhak aushadh.

STIMULATION, n. the act of stimulating—*Tahris*, *tahrik*, *targib*, *chubháná^h*—Uddi-pan, uttejak, parochak, pravarttan, uskíná, uk-síná.

STING, v. (S. *sting*) to pierce or wound with a sharp point, to pain acutely; p. t. and p. p. *STING*—*Dauk mār-ná^h*, *dausá dāusá biadhna yá dukháná^h*.

STING, n. a sharp point with which some animals are armed, any thing which gives pain, remorse—*Nish*, *khār*, *pushemānā nodāimā yá ofos*—*Dauk dāus wá dāus*, *kāntā sāl sāl wá sāl*, *pachitāva pāchitāp wá annok*. [sūnya.

STINGLESS, a. having no sting—*Er nish*, *be-khār*—*Binā dauk ká*, *binā dāus ká*, *dāusā*.

STING, n. old beer—*Parandā bāzā boza yá būzā*—*Parandā yavamālinā*.

STINGY, a. miserably, avaricious—*Bukhl tang-dast tang-chashm tang-dil yá shām-māz*, *shām-tāz tāmī* *hīras yá hīrsi*—*Kūpan sūm kanjūs wá makkhichūs*, *lālehí wá lobhí*. [diti. *hīrs yá tāmī*—*Kripāpatī kanjūs wá sūpanāz*, *lāleh wá lobh*.

STINGINESS, n. niggardliness, covetousness—*Bukhl tang-dast tang-chashm yá tang-*

STINK, v. (S. *stink*) to emit an offensive smell; p. t. *STINK* or *STANK*; p. p. *STUNK*—*Bad-ba yá bad-bā k.*, *durgandh-ānā^h*, *basānā^h*, *guasānā^h*, *ubāsānā^h*—*Purgandhí h.*, *kutisitagandhí h.*

STINK, n. an offensive smell—*Bad-lā yá bad-ba*, *tāffan*, *ufānat*, *bisāhind yá bisā-*

STINK, n. a mean paltry fellow—*Gāndhīlā^h*, *gahí^h*, *sapīyat^h*.

STINKER, n. something to offend the smell—*Jo basiy gā gāndhūy^h*, *durgandhí k. v^h*, *bad-ba yá bad-bā kām-wā shāz*, *basān wā shāz*—*Durgandhí padārth*.

STINKINGLY, ad. with an offensive smell—*Bad-ba yá bad-ba se*, *tāffan se*, *ufānat se*—*Durgandhí se*, *kutisitagandhí se*, *kubās se*.

STINKY, n. a mixture offensive to the smell—*Ek hākrī jismeh bad-bā-dār chī:chī rahti hai*, *bad-bā-dār chī:chī ekārthā sāl hūn*—*Ek hākrī jismeh durgandhí padārth rahti hai*, *kutisitagandhí wá durgandhí padārth ekārthā mile hue*.

STINT, v. (S. *stint*) to limit, to restrain; n. limit, restraint, proportion—*Muqāyad yá mahūd k.*, *rukū yá rukūnā^h*; p. *badī*, *ruk yá rukīn*, *andā: yá andāza*—*Sasīm wá saparimān k.*, *parimīt k.* wá *parichehhd k.*; n. *sīmā bandhej wá avadhí*, *nibandh wá ālkāw*, *parim wá parimīt*.

STINTAGE, n. restraint, stoppage—*Ruk^h*, *rukīn yá rukīnā^h*.

STINTER, n. one that stints—*Mahūd yá muqāyad k. w.*, *rukū v^h*, *chhekkne v^h*—*Saparimān k. w.*, *sasīm k. w.*, *parimīt k. w.*

STIPEND, n. (1. *stipendium*) settled pay, wages; v. to pay by settled wages—*Wazīfā yāfā darwāshā yā sūfīyānā*, *nirāt āqarā yā niknāt-ānā*; v. *darwāshā mushāhara sūfīyānā yā wazīfā dānā*—*Nirūpātavetan*, *vetan wá bhriti*; v. *nirūpātavetan denā*.

STIPENDARY, a. receiving settled pay; n. one who serves for settled pay—*Mushāhara-dār*, *darwāshā dār*, *sūfīyānā dār*; n. *darwāshā dār*, *mushāhara-dār*, *mushāhare sūfīyānā yā darwāshā ke liye markarī k. w.*—*Vaitunik*, *vetanagrāhī*; n. *nirūpātavetan par sevā wá vritti k. w.*

STIPULATE, v. (1. *stipulor*) to contract, to settle terms, to bargain—*Shart k. yá shart bāndhnā*, *ahd-o-paimān k.*, *qaul-qarār k.*—*Hor k.*, *niyām k.*, *pratijñā nibandh bandhej wá sañket k.* [Hor. pan pratijñā niyām wá sañket.

STIR-UP-ATION, n. a contract, an agreement—*Shart*, *qaul-qarār yá ahd-o-paimān*.

STIR, v. (S. *stir*) to move, to agitate, to incite, to raise; n. tumult, bustle—*Jam-bhōsh d. yā k.*, *harakat d. yá mubāhara-k.*, *tahris yā tahrik k.*, *utthānā^h*; n. *haragāma*, *shorshār*, *harjmarj gulgarāyā yā darā-darish^h*—*Sarkānī wá saraknā*, *mathnā bīhānā dulanā chhernā wá vādanuvād k.*, *uttejan k.*, *uksinā wá uskínā*, *utthāpan k.*; n. *ba-kherā tāhtā wá hāchal*, *haurā dhūmdhām kalāh wá kolāhal*.

STIR'NAGE, *n.* the act of stirring, motion—*Jumbish-dihī yā tahrīs-dihī, jumbish yā harakat*—Sarkāw hilāw wā dulāw, gati.

STIR'NER, *n.* one who stirs—*Jumbish d. w., harakat d. w., jumbish yā harakat k. w., maharrik, mubāhasa k. w., tahrīs yā tahrīk k. w., uḥāne w.^h, uḥne w.^h, jaygān^h*—Sarkāne w., khiskāne w., sarakne w., khisakne w., mathne w., hilāne w., dulāne w., chhagne w., vādūnval k. w., uksāne w., uskāne w.

STIR'NICE, *n.* the act of moving—*Sarkānū^h, saraknū^h, khiskānū^h, khisaknū^h, hilānū^h, hilānū^h, dūlānū^h, dūlānū^h*.

STIR'IOUS, *n.* (*St. stiria*) resembling icicles—*Barf ke lambe tukre jo latak parte haiṁ unke sadriā.*

STIR'UP, *n.* (*St. stirrup*) a kind of ring or hoop in which a horseman rests his foot—*Rikāb*—Ghurcharhōn wā aswārohiyōn kī pādagrhaṇī pādadhārāṇī wā pādadhārāṇī, ghurcharhōn ke pair rakhne kā lohavāṇ.

STITCH, *v.* (*St. stich*) to sew, to join, to unite—*n.* a pass of a needle and thread, a link of yarn in knitting, a sharp pain—*Dokht k., jorū^h, milānū^h*; *n. dokht, bānne kā sūt^h, tsak^h*—Sūnī turāqā tūke-mārī tūknī bakhīyānī tūgnī loḥiyānī wā topīyānī, gūṭhūnī, gūṭhūnī wā gūṭhūrī; *n.* sūm tūknī bakhīyā tepehī top wā lapkī, Sūṭhūnī v. *n.* needlework—*Sūī kē kām^h*. [*biṁne kī sūt, kasak chasak hūk wā tīs.*]

STITCH, *n.* (*St.*) an anvil—*Nīkū^h*.

STITCH, *n.* a smith's shop; *v.* to form on an anvil—*Sūnūr yā loḥār kī dūkān yā kār-khān*; *v. aīhū par gaphnū gī bānū^h*—Sūnūr wā loḥār kī nirmānagriha.

STOAT, *n.* an animal of the weasel kind—*Ek qism kā newāl*—Newāl kī ek jāti.

STOCK CATCH, *n.* (*St. stocto*) a thrust—*Bhoṭk^h, hūḥ^h, khaṭk^h*.

STOCK, *n.* a thrust, a stocto—*Khaṭk yā bhoṭk^h, hūḥ^h*.

STOCK, *n.* (*St. stock*) the body of a plant, the trunk, a log, a post, a stupid person, a handle, a hand for the neck, a race, a lineage, a fund, capital, shares of a public debt, a store, cattle; *v.* to store, to supply, to fill, to put in the stocks—*Dand^h, tānā, kaudā, khaṭk^h, be-rūqās yā kund-ihū shakhs, qabā yā dasta, gulū-bānd, jīs yā aī-hād, aīḥ yā thāndān, moḡā, aīḥ yā sar-moḡā, qawmī yā sarkārī qarze ke hīssā, khīzānā ghuzānā yā zakkīrā, mawāḥī yā darāb*; *v. jam' k. yā amār-lagūnā, mawāḥ k. par' k., kāth men thōknū yā kāth mīnā^h*—Dandhī dandhī wā dānth, mīshī wā prakāṇḍ, shulakā-īḥ, stambh, zāwḍī bluchelī mūkh wā mūrkh, mūḥ, grīvāveshtān wā gūḍī hāṭṭe kī kapeḍī, kul, vāṇā, pūḍī, mādadhān mādadhavya wā dhanamūḥ, jīṭiyārīn dīṭiyārīn wā samānyārīn ke anā wā bhūḡ, sūchay sūmagrī wā pākharāpāsūmagrī, godhān pāsūmagrī wā geygōṭī; *v. gūḡhū wā be-rakhnā, bhārnā, pūḡ wā pūrī k., kāth men pāṇw dānā wā har-thōknū.*

STOCKS, *n. pl.* a machine for confining the legs, the frame on which a ship is built—*Kāth yā har'ḥ, chāngūḍī yā dūḥ-ḥī jīs par nār bantī haiḥ*.

STOCK-AND, *n.* an enclosure of pointed stakes—*Kāth-gherā^h, kūḥ-gherā^h, bārā jo lak-gūḡhū ke gūḡ-ḥar bāndī haiḥ*.

STOCK'ISU, *a.* hard, stupid, blackish—*Sakht, be-rūqās yā ahmaq, kund-ihū yā kaudān*—Kārī kārī kāṭhīn vī kāthor, mūḡh wā mūrkh, jar wā mandamātī.

STOCK'Y, *a.* thick and firm, stout—*Motā aur mazbūt, qawī*—Sūhūl aur halawān, ga-ṭhīlī gachaiyā wā porhī. [*bhūḡtān k. w. yā karāne w.*]

STOCK'BOY-KEE, *n.* one who deals in stocks or public funds—*Dandhī, sarkārī nōḥ kā*

STOCK'DOVE, *n.* a species of pigeon—*Qawmī, ek qism kā kahār yā jākhā*—Kapotā.

STOCK'FISH, *n.* dried fish—*Sakhūḥ hūī mūrkhī^h*. [*vīshesh.*]

STOCK'JOB-BER, *n.* one who deals in stocks or public funds—*Sarkārī nōḥ kā ten-den k.*

w., sarkārī nōḥ kā bīkrī-hattā k. w. [*den, sarkārī nōḥ kā bīkrī-hattā.*]

STOCK'JOB-BING, *n.* the act of dealing in stocks or public funds—*Sarkārī nōḥ kā ten-*

STOCK'LOCK, *n.* a lock fixed in wood—*Pālā jo kāth men loḡā-rahṭā hai yā jūḡā-rahṭā-*

haiḥ.

STOCK'STILL, *a.* motionless as a post—*Nagsh-i-dīwār, kāth yā lakrī ke mānīnd be-har-*

ak yā sokin—Kāth wā lakrī ke solrīs nīschal achal wā sthīr.

STOCK'LING, *n.* a covering for the leg; *v.* to dress in stockings—*Pāc-tāla, moza, jur-*

rah; *v. pāc-tāla pahīnū yā pahīnū^h*—Pāṇw kā moḡā, pair kī moḡā; *v. pāṇw ke*

moḡe pahīnū wā pahīnū^h.

STO'IC, *n.* (*Gr. ston*) a disciple of the ancient philosopher Zeno—*Zino nām ek qadīm*

hāṭm kā murīd yā shāḡirdōḥ ke mutā'allīḡ, surt yā be-parwā, sakht, be-dard yā nī-

khāshī yā rāḡ se mutassar nā hūne w.—Jīnopanthasambandhī wā Jīno nām ek prāchīn

pandit wā jīnī ke matānuḡyāyīōn kī vishayak, udāsī wā udāsīn, kāṭhīn wā karī,

indriyānādīn kāmāvesyī jītenḍriya nirmān sūntacchitta sukhadulhkhāḍyanādīn

wā kāmākrodhāḍyanādīn.

STO'IC-AL-ITY, *ad.* in the manner of the Stoics—*Zino nām ek qadīm hakīm ke shāgirdōn yā murīdōn ke taur se, Stoik logn ke mārind*—Jino nām ek prāchin jūāni wā paṇḍit ke mativalambiyōn wā chelōn kī rīti se, Jinopanthiyōn kī rīti se.

STO'IC-ISM, *n.* the opinions of the Stoics—*Zino nām ek qadīm hakīm ke murīdōn yā shāgirdōn ke 'aqīd*—Jinopanthiyōn kī mat, Jinopanth, Jino nām ek prāchin paṇḍit wā jūāni ke anuyāyiyōn wā chelōn kī mat.

STOLE, *n.* (L. *stola*) a long vest, a robe—*Ek taur kī lambā jāma, labāda kurta yā jāma*—Ek prakr kī lambā āngarkhā, lambā jhūlā.

STOLED, *a.* wearing a stole or long robe—*Lambā jāma pahīne hue, jāma-posh*—Lambā āngarkhā pahīne hue.

STOLE, *p. t.* of *steal*—*Steal kī māzi-matlaq*—Steal kī sāmānyahuit.

STOLEN, *p. p.* of *steal*—*Steal kī māzi-matlaq 'alaichī yā jī-i-matlaq*—Steal kī pūrnapakrīyā wā pūrva-kālikakrīyā. [matī jar wā mūrph, gawdī bhuech mūrkh wā nīrbuddhī.

STOLID, *a.* (L. *stolidus*) stupid, foolish—*Ahmaq yā kund-zihā, be-waqūf*—Manda.

STOLIDITY, *n.* stupidity, dullness—*Hamqat yā be-waqūf, kund-zihā*—Japātā buddhi-jarātī buddhihinatā wā nīrbuddhitwa, mūrhatā wā buddhihīmandatā.

STOM'ACH, *n.* (Gr. *stomachos*) the principal organ of digestion, appetite, inclination, anger, sullenness, pride; *v.* to resent, to be angry, to brook—*Mīda, bhūkh^b, ragbat ar:ā mōl mōlān yā maghān, qusa khashm yā qazab, kīna kashīlagī barhamā yā takadbur, takadbur qarār yā dīnāq; v. nā-rāz h., kurhā^b, hard'isht k.*—Jhojh jhojhī ojh 'potā jathar antarjathar wā koshth, kshulhā, kīmanā ichchhā wā pravritī, krodh dweshī wā rosh, antahkrodh, glāmanā darp wā alahkār; *v.* burā mānā, risinā wā krodh-k., sāmā wā sahan k. [dweshī, drohī.

STOM'ACHED, *a.* filled with resentment—*Kīna war, kashīda, barham*—Krudhā, rusht,

STOM'ACH-ER, *n.* an ornament for the breast—*Bar-band, sīna-band, zewar-i-sīna*—Chhātī kī gadnā.

STOM'ACH-FUL, *a.* sullen, stubborn, perverse—*Nā rāz kashīda yā nā-khash, ziddī sar-kash yā gardan-kash, kaj dilā kaj car yā musīr*—Aprasanna rusht wā khīnchā-huā, durāgrahī hatthī hatthī wā hatthī, māgarā tarchhā vakarāīl wā kutīlāīl.

STOM'ACH-FULNESS, *n.* stubbornness—*Ziddī, hatth^b, hatthīlā-pan^b, māgrāī^b, machlāt^b*—Durāgrah, agrah.

STOM'ACH-TO-STOM'ACH-AL, *a.* relating to the stomach, strengthening the stomach—*Mīda-mūsāh, mīda ke tāyat-bākhsh yā qurwat-dih*—Jatharasambandhī, āgnivarddhak āgnyuttejak wā pāchak.

STOM'ACH-TO, *a.* a medicine for the stomach—*Mīda ke liye darā*—Aguivarddhan, rochakaushadhī, jathar wā jhojh ke nimitta aushadhī.

STOM'ACH-TO, *n.* resentment—*Kashīlagī, kua, barham*—Rosh, dwesh, krodh, kop.

STOM'ACH-LESS, *a.* being without appetite—*Be-bhūkh, bīnā-bhūkh-kā^b*—Bīnā kshulhā kā, kshulhīhīn, kshulhīnūya.

STOM'ACH-LESS, *a.* angry, sullen, obstinate—*Khafā yā khashm-nāk, nā-khash yā kashīda, ziddī yā sar-kash*—Rusht wā krudhā, aprasanna wā antahkōpi, hatthī hatthī hatthī māgarā wā agrahī.

STONE, *n.* (S. *stan*) a hard concretion of some species of earth, a gem, a concretion in the kidneys or bladder, a hard shell which contains the seed of some kinds of fruit, a weight of 14 pounds, a funeral monument; *a.* made of stone; *v.* to pelt or kill with stones, to free from stones—*Sang, jārāhī janhar yā ganhar, sang-i-māsāna, guthī^b, sūt ser kī ek wāz, sang-i-kīdāb; a. sangī, pathrīlā^b; v. patharōn yā dhelōn se mārān yā mār-dālū^b, guthī cāthulī chhūpōn yā jūlī nīkālū yā dūr-kh.*—Patthar pāshūn upāl wā prastar, ratna wā mūlī, patharī, kōyī chhīnyān wā ānthulī, sūt ser kī ek hañt wā batkharā, mritājanasamarānaprastar wā smādhiprastar; *a.* prastaramay, pāshānamay. [mār-dālū w^b.

STON'ER, *n.* one who pelts or kills with stones—*Patharōn yā dhelōn se mārē w. yā*

STON'Y, *a.* made of stone, full of stones—*Sang-i-sangan yā sang-bākh, pathrīlā^b*—Pāshānamay prastaramay wā pāshānī, pāshānapūr wā patharōn se bhārā huā.

STON'Y-NESS, *n.* the quality of being stony—*Sang-bākhī pathrāhat^b*—Pāshānapūrnatā, prastarabāhulya.

STONE-BOW, *n.* a bow for shooting stones—*Patthar yā dhelī chhōrē ke liye kamān*—Patthar wā dhelī chhalīne ke nimitta dhanū wā kārāsan.

STONE-CAST, *n.* the distance a stone may be thrown by the hand—*Jitnī dūr dhelā hāth se phēkā jāy^b, wah pallā dūri yā tappā jis par hāth se phēkā huā dhelī jūtā hai^b.* [patthar kātūe w. wā torne w.

STONE-CUT-TER, *n.* one who hews stone—*Sang-tarāsh*—Pāshānatārak, pāshānabhedak.

STONE-FRUIT, *n.* fruit whose seed is covered with a hard shell inclosed in pulp—*Guthī-dār phal, mēra-i-natukhwān-dār*—Guthī wālā phal, ānthulī wālā phal.

STONE-HEART-ED, **STON'Y-HEART-ED**, *a.* cruel—*Sang-dīl, be-dard, be-rakm*—Pāshāpahri-day, kaphorahriday, nishthūr, nirdayī wā nirday.

STÖNK'PIT, *n.* a pit where stones are dug—*Patthar ki khān^h, khān jismēn se patthar khod-kar nikālā jātā hai^h.*

STÖNK'PITCH, *n.* hard inspissated pitch—*Kapī aur gūrhī rāl^h, rāl jo patthar si kapī ho^h.*

STÖNK'SQ'AR-ER, *n.* one who squares or shapes stones—*Pattharon ko shakt-i-murabbā' meñ k. w., pattharon ki shakl-i-murabbā' banāne w., pattharon ko garh-kar darust k. w.*—*Pattharon ko samachatushkop wā vargakār banāne w., pattharon ko garhkar thik dāul par līne w.* [*jo patthar kā hotā hai^h.*]

STÖNK'WÖRK, *n.* work consisting of stone—*Patthar kā kām^h, sangi yā sangin kām, kām STOOL*, *p. t. of stool*—*Stand kā mātī-mutlay*—*Stand kā samrinyabhit.*

STOOL, *n.* (*S. stool*) a seat without a back, a discharge from the bowels—*Si-pāi yā trī-pāi, wast*—*Morhā māchi wā bīnā pith ki chunki, jhūpī madochhār wā purishotsarg.*

STOOL-BALL, *n.* a game—*Ek khol^h, ek bhūnt ká khē^h.*

STOOP, *v.* (*S. stoop*) to bend or lean forward; to yield, to submit, to descend; *n.* the act of stooping, inclination forward, descent—*Age ko jhuknā yā jhukānā^h, zer h., manlāh yā tābī h., utarā^h : n. nihurā^h yā nihurāw^h, jhukā^h, utār^h—Nihurā wānī nihurānī wā māwānā, chupnā wā dabānā, munnā adhin-h. wā vāshihūt-h., nichē jina wā anī.* [*jhuk-kar^h.*]

STOOP'ING-LY, *ad.* with inclination forward—*Nihurāw se^h, jhukāw se^h, nihur-kar^h, STOOP*, *n.* (*S. stoop*) a vessel of liquor—*Sharāb ki bartan*—*Madypātra.*

STOP, *v.* (*S. stop*) to hinder, to repress, to close up, to regulate with the fingers, to cease to go forward; *n.* a pause, a cessation, obstruction, repression, a point in writing, the way by which the sound is regulated in a musical instrument, regulation of musical chords by the fingers—*Ruknā^h, atkānā^h, hāz-rukhnā manūqā^h, yā zāb k., band k., āngurīyā se durast k., raknā wā tiknā^h : n. wājfa, tarāqūf, rok yā ruknā^h, zād, ushā^h i rasafā, khūnā^h, āngurīyā se hāje ke tirōñ yā doriyōñ ki dū^h qatī—Rōd-h., hāt-kānī wā ānī, gātorōd k., āvarōd k., hāt-kānī wā chhēk-nā, dāb-nā mānā wā nivritā^h k., mō^h-hā, āngurīyōñ se thik k., ānā (hamaknā nivritā-h., thaharō thahar jina wā rah jana) : n. ākaw wā ātak, nivritī yānā wā āvasin, rōd āvarōd āw wā gātī-tarōd-h., dābāw, vīr mōchhīnā vīrāmōchhīnā wā āvasnā-chhīnā, hāje ki khūnī, āngurīyōñ se hāje ke tirōñ wā doriyōñ ko thik-k.*

STOP'PAGE, *n.* the act of stopping, obstruction—*Rok rukāw ātak ākār yā āp^h, sadā tā^h urā^h, yā māmū^h at—Rōd prātorōd wā stambh, prātilānāh.*

STOP'PER, **STOP'PER**, *n.* that which stops the mouth of a vessel—*Thēpā^h, dūtā^h, thēkū^h, thēk^h, thānā^h, thānī^h.* [*rok na-sakāin.*]

STOP'LESS, *a.* not to be stopped—*Arāb^h, nā mōmkin-i rok, gair-mōmkin-i-zāb*—*Disko STOP'LOCK*, *n.* a pipe for letting out liquor—*Thēp^h.* [*silāy^h.*]

STÖRAX, *n.* (*S. styrax*) a plant, a resinous gum—*Ek bhāūt ká pav-thā^h, silāras yā*

STORE, *n.* (*S. storā*) large quantity, plenty, a stock provided, a magazine; *a.* hoarded, laid up; *v.* to furnish, to hoard, to lay up—*Dhēr^h, kōsat yā jīcā rānī, zakhīra yā māqā, khāzānā-khōzānā yā mōkō^h an : n. ākhīra kīgā hūā, mā^h wā kīgā-hūā yā jān-kīgā hūā : v. zōr hā rah k., zakhīra l., jūā^h k. wā mūr-k. yā mānā^h k.—Bahūtāt wā bahūtīyat, bahuliyā vipulātī wā prachurātī, pūñj sambhār wā saūgrah, bakhār bhāndār wā kōshūgr : n. sōchhūt, sambhūt wā ekatthā kīdī hūī : v. jūhīnā wā jūgā^h mī, bātorā sanchay k. wā sambhār-k., bhāra gūñjā dher-lagānī ekatthā-k. pāñjā sampannā-k. sampann-k. wā nūlī k.*

STÖRER, *n.* one who lays up—*Zakhīra k. w., mā^h mūr k. w., mānū^h k. w., āmbār k. w., dher lagāne w^h, bātorne w^h.*—*Sāchay k. w., sambhār k. w., saūgrahakārī.*

STÖREHOUSE, *n.* a magazine, a warehouse—*Makhzan, zakhīra gūñjā yā āmbār-ghānā*—*Kōshūgr, khānā bahār kothī wā bhāndārī.*

STÖRK, *n.* (*S. storā*) a large bird—*Laqāq, baklāk, laqāq, dhāns^h, sārās^h*—*Vak.*

STÖRM, *n.* (*S.*) a tempest, assault, commotion, affliction, violence; *v.* to attack by open force, to rage—*Tūfān, gūrish tēkht hālā yā hāmā, gūsher yā hangāmā, taklīf gūñj dīst yā tasdī, zōr sūrat pī jūh^h : v. hālā hāmā gūrish yā tēkht k., qūzab yā gūhr k.—Āndhī wā prachandavāt, ākrāmā wā rēd, bahāl hālālī khālālī wā dūnd, klēs dūbhk wā jūrī, chandātī prachandātā wā veg : v. ākrāmā dhāwā wā charhū^h k., jhūjhiyānā jhūñjhānī wā kop-k.*

STÖRM'Y, *a.* tempestuous, violent—*Tūfānī māñ-khe^h māñ-zan yā māmā^h, tund shādīd yā tēz—Āndhiyālā vātawān vātunay wā vrishtīvātunay, uchchāñd prachāñd ugrā wā tīvrā.*

STÖRM'BEAT, *a.* injured by storm—*Tūfān-zālā, āndhī ká mārā-kūā^h*—*Vātāhat.*

STÖRY, *n.* (*Gr. historīā*) a narrative, a tale, an account of things past; *v.* to relate in history, to narrate—*Kāfiyat yā dāstān, naql afsānā qisā yā hikāyat, tavārīkh yā bayān : v. bayān k., naql yā zikr k.—Upākhyan ākhyān wā kathā, gap wā kahānī, itihās vritānt wā charitra : v. kahnā wā upākhyan k., varṇan wā vivarṇan k.*

STÖRI-AL, *a.* historical—*Tavārīkhī, tavārīkh-mansūb—Āitihāsīk, itihāsasamāndhī, itihāsavishayak.*

STO'RIED, *a.* celebrated in story, adorned with historical paintings—*Naql kiya huā yā tawārikh meñ mushkhar, tarā'ikhī taswīrōñ se āvānta*—Itihās wā kathā meñ prasiddh, itihāsasambandhī chitroñ se sūśohit wā alankrit.

STO'RIO *ER*, *n.* a historian, a relator of stories—*Tawārikh-dān yā muarrikh, nāqil qissa-kharīn yā afsānā-yi*—Itihāsavettā itihāsarahak wā itihāsalekhak, kathopakantlak wā kathākhyāpak.

STO'RIOY TELLER, *n.* one who tells stories—*Afsānā-yi, qissa-kharīn, nāqil*—Kathopaka-

STO'RKY, *a.* a floor of a building : *v.* to range one under another—*Manzil, tabaq, tabaq, unhall, kham^b, kham^b, talā^b* : *v.* ek-dūsr ke tūle rakhnā yā sahwārnā^b—Kothā, gach, ghar kī bhūmī.

STO'UT, *a.* (1.) strong, lusty, brave, bold, proud, obstinate, fat or bulky : *n.* strong beer—*Maibūt, qori qā shah-zor, dilr yā dil āwar, shujā jiwān-mard yā bahādur, magrār yā matakabhar, ziddi, firbah yā tun-āwar* : *n.* tez-bōza bōzā yā bōzā—Bālī badawān wā prabāl, kuṅgrā barnushṭa wā dripṭāṅg, vir wā sūr, nidharak sāhasī wā dhūṭh, gleam-dhī wā alankārī, haṭṭhī haṭhī haṭhīlā wā durāgrahī, moṭī sthūl wā sthūlasarī : *n.* ugra yavamaṭya.

STO'UTLY, *ad.* husily, boldly, obstinately—*Maibūti yā zor se, dilrī yā shujā at se, ziddi se*—Porhāi pūshṭatā wā sthūlatā se, sāhas wā sūratā se, haṭh wā āgrah se.

STO'UTNESS, *a.* strength, boldness, obstinacy—*Qawwat zor lūqat tun-āwarī yā mazbūti, dilrī yā shujā at, ziddi yā ser-kashī*—Bāl kuṅgrā moṭāī wā sthūlatā, viratā sūratā wā sāhas, magrār haṭh wā āgrah.

STOVE, *n.* (S. *stufa*) a place artificially heated, a place for a fire : *v.* to keep warm by artificial heat—*tal-khān, tanūr* : *v.* tanūr kī āg se garam rakhnā—Ang-ṭhī, borsī bhīy chūlṭā wā agnikund : *v.* ang-ṭhī wā agnikund kī āg se ush wā tap rakhnā.

STO'VEY, *n.* (Fr. *stoyer*) fodder for cattle, straw—*Khāra ghās yā ghās-pūt^b, khar-pūt yā pātī^b*—[rakhnā—Dharmā, jamīnā batomā wā tale-ṭipar chumū.]

STO'VEY, *v.* (S.) to place, to lay up—*Rakkā^b, tal-ḥa*—[rakhnā tūhnā yā bā-tarābī]

STO'VEY, *n.* a room for laying up—*Dharmā kī jagh yā kothā^b*.

STRA'DDLE, *v.* (S. *straddle*) to stand or walk with the legs far apart—*Kushāla-rau*

ho kar khārā^b yā chālā^b, tāṅg chhitrākar khārā^b yā chālā^b, tāṅg phailā^b kar khārā^b yā chālā^b.

STRAG'GLE, *v.* (S. *straggle*) to wander from the direct course, to be dispersed—*Bha-taktā-phirnā yā ūhar udhar phirnā^b chhitarā^b bikharnā chhitrā-jānā yā tīrī-bīrī^b*.

STRAG'GLER, *n.* one that straggles—*Baṭatā^b, bhāṭkī phirnā^b, ūhar-udhar phirnā^b, āvānt, chhātā yā phātā huā^b*.

STRAIGHT, *strat. a.* (S. *straight*) not crooked, direct : *ad.* immediately, directly—*Rāst, sūbhā^b* : *ad.* jaurān, jāt jānē yā jāt-bāl—Saral avakra wā rijn, sojhā : *ad.* turant turt wā jhatpat, tabhī tōlhi tatksan wā tatkal meñ.

STRAIGHTEN, *v.* to make straight—*Rāst kī, sūbhā^b, sojhā^b*—Saral wā rijn kī, avakra kī. [rekhā meñ.]

STRAIGHTLY, *ad.* in a right line—*Rīst kiñt meñ, sūbhī dūgr yā bakir mū^b*—Saral

STRAIGHTNESS, *n.* state of being straight—*Rāstī, sūbhā^b, sojhā^b*—Saralāsī, rijntā, avakratā. [turt jhatpat wā tatksan, tab se.]

STRAIGHT'WAY, *ad.* directly, thenceforth—*Faurān yā jāt jānē, ās awāt se*—Turant

STRAIGHT'WAY, *ad.* immediately, directly—*Faurān, jāt jānē yā jāt-bāl*—Turant turt jhatpat wā tatksan, tatkal meñ wā tabhī.

STRAIN, *v.* (1.) *stringo* to stretch, to put to the utmost strength, to injure by stretching, to press through a porous substance, to filter, to be filtered, to make violent efforts : *n.* a violent effort, an injury by stretching, style, song, sound, turn, disposition, race—*Tānā^b, maṭiye bhar kī, morkānā yā kuchkānā^b, gārānā^b, chhānā^b, rasnā yā jharnā^b, jān-jishnā^b kī* : *n.* jān-jishnī wā sakht koshish, meñ yā maror^b, mukhāwarā yā ṭārat, qūt^b, āvāt, ragbat, mīzāj sirāt yā tal^b, must jīrā yā khāndūn—Khīncnā wā phailnā, yathasaktī cheshṭā^b kī, kuchkānā mukhānā wā gar-knā, nichopnā, nikhānā wā rasnā, nichornā wā garnā, haṭh-pūy-mīrnā kadhīn-ndyog-k. atiyatnā-k. wāatisamarthyā-yatn-k. : *n.* kadhīn-ndyog wā atiyatn, kuchak wā kuchak, vāgritī vāgyāpār wā sābdaritī, gān, dhwanī wā sābd, pravriti wā swabhāw, prakriti, kul wā vātā. [yābil—Tanne ke yogya, khīncnē jānē ke yogya.]

STRAINABLE, *a.* that may be strained—*Khīnc^b kar phailāgē jānē ke tāṅg, tanne ke*

STRAINER, *n.* an instrument for filtering—*Sāfi, chhānnā^b*.

STRAINING, *n.* the act of filtering—*Chhānnā^b, gīrnā^b, chhānnā^b, gurā^b*.

STRAINT, *n.* a violent stretching or tension—*Tānā^b, khīncā^b*.

STRAIT, *a.* (1.) *strictum* narrow, close, tight, strict, difficult : *n.* a narrow passage, distress, difficulty : *v.* to put to difficulty—*Tāṅg, kash-mā-kash, chust, sakht, mush-kil yā dushkar* : *n.* tāṅg nāl dārā dārā yā āb-nāc, taklif musibat tangi yā hazārānī, 'usar parakhānī yā zāz, *v.* parakhān yā hazārān kī, taklif yā musibat meñ dālnā—Sānkra wā sakrā, sāṅket wā sānkīr, kasī, kadhīn, dushkar kashṭakar wā klēśad : *n.*

ghatī gālī nāka samudrasaṅkat wā jahalamarumadhya, duhkh pīrā wā kleś, janjāl jhānjhat wā kashī; r. jhānjhat men dīhni, kashī wā pīrā d.

STRAIT'EN, r. to make narrow, to contract, to confine, to distress, to perplex—*Tang k., kam yā makhtasir k., mahādīl k., izā yā taklif d., hāirān yā parachān k.*—Saṅkrānā saṅkra k. sakra-k. wā saiket-k., sametnā sikornā wā ghatīnā, sasiin-k. saprimān k. wā nyūn k., duhkh pīrā kashī wā kleś d., vyākul-k. wā satānā.

STRAIT'LY, ad. narrowly, strictly, closely—*Tangī se yā bū-tangi, saḥtī se, chasti se*—Saṅkraī saiketī wā saikīrpātā se, kathinatī se, saikatatwa se.

STRAIT'NESS, n. narrowness, rigour, difficulty—*Tangī yā chasti, saḥtī, taklif yā masibāt*—Saiketī saṅkraī wā saikīrpātā, kathinatī, jhānjhat kleś pīrā wā duhkh.

STRAIT'UNDED, a. parsimonious, niggardly—*Bakhīl yā tang-chashm, tang-dīl yā shūm-mīdāj*—Kripān, kaṅjūs wā makkhichūs.

STRAIT'UNDED-NESS, n. niggardliness—*Tang dīl, tang-chashmā, bakhīl*—Kripānatā, kaṅjūsī, kārpānya, dīpīhmanushītwa.

STRAIT'LY, a. held tightly, gripped with stays, stiff, rigid—*Choli kasne kī doriyōn se kasā h wā, choli se kasā h wā, karpī, saḥtī*—Aṅgiyā baṇdhne kī rassiyoṅ se jakrā wā baṇdhla huā, aṅgiye se kasā hūrī, karī, kathīn.

STRAMINEOUS, a. (L. *stramea*) strawy—*Khor-kāḥ, khur sḥ, hūkāḥ*.

STRAND, n. (S.) a shore or beach; r. to be driven on shore, to rim aground, to drive on shore.—*Kanara vī kinara, sahil; v. kanāre par charch-jānā, reti par charchnāḥ, kanara par charchnāḥ yā dī warrā*—Tat, samudratīr, tīr; r. tat par charchnā, tīr par charch-jānā wā lagatī, samudratīr par charchnā patakā wā de-mānī.

STRANGE, n. (L. *extrā*) foreign, not domestic, unknown, wonderful; r. to alienate, to wonder—*Ajābī, la gūm, a vishvā yā nā mālām, 'ajāb 'ajāb yā tarfī; v. la-gūm-k-julā k. yā mahabbat athā h wā, hāirān yā muta'ajīb h.*—Paradeśī wā videśī, pariāyā wā parākīyā, aparichit avidit wā ajūn, adbhut amithā anokhā wā āścharyya; r. khūfelmī āgā k. wā pariāy-k., vismayāpanna h. vismay-k. wā āścharyya-k.

STRANGELY, ad. in a strange manner, oddly—*'Ajāb tarīk se, 'ajīb tar se*—Adbhut rīti se, āchambhe se wā anokhī bhūṭī se.

STRANGENESS, n. the state of being strange—*Ajābīgāt, la gūnāyī, mudrat*—Apūrvatā, adbhutatā, vālak-shanya, vilak-shaṇatī, vichīratā, videśiyatā.

STRANGER, n. a foreigner, one unknown, one unacquainted, a guest; r. to alienate—*Be pīnā yā qūr-mukhī, ajābī yā nā-mālām shokhś, nā āshuā nā-raqīf yā nā-shinān, mīmānā nā-ārif; v. la-pīnā k.*—Paradeśī paradeśī videśī, bahriyā wā bahīrī, anjūn aparichit wā any-jan, ajan wā anabījīnā, pāṭum atithī wā abhyāgat; r. pariāyā k., ānya k., mat se uṭhā d. wā dur k.

STRANGLE, v. (L. *strangulo*) to choke, to kill by stopping respiration, to suppress—*Phūnsī d. galā dātānā phūnsī-lagīnā yā galā ghoṭnāḥ, sāns rok-kar yā galā-dabā-kar mār dātāḥ, dabānī yā dāb d.*

STRANGLE, n. one who strangles—*Tu ma kush, ghānsī gar, galā dabāne wḥ, galā-ghoṭne wḥ, galā ghoṭ-kar mār-dātā wḥ*—Śwāsāvarodh, śwāsāroddhak.

STRANGLE, n. death by stopping respiration—*Dam-bastagī yā habsa-n-nafas se marī*—Śwāsāvarodh wā śwāsāroddh se mīch wā mīṛiyū, phūnsī lagīne se mīch, phūnsī kī mīṛiyū.

STRANGLE'MENT, n. the act of strangling—*Dam-bastagī, habsa-n-nafas, khamāq, dam rok-kar, galā dātāḥ, galā ghoṭnāḥ, galā ghoṭ-kar mār-dātāḥ*—Śwāsāvarodh, śwāsāroddh, galagrah.

STRANGURY, n. (Gr. *strangē, uron*) a difficulty in discharging urine—*Taqīr, hab-su-l-baul, 'asara-l-baul, kerk-mātan*—Mūtrāroddh, mūtrāvarodh, mūtrānubandh, a-smān, mūtrakrichchhīr.

STRANGURIOUS, a. pertaining to strangury—*Habsa l baul-mansūb, muta'alliq-'asaru-l-baul*—Mūtrāroddhāvishayak, mūtrāvarodhāvishayak, mūtrānubandhasambandhī.

STRAP, n. (S. *strap*) a long narrow slip of leather, a leather for sharpening a razor; r. to fasten or bind with a strap, to beat with a strap, to rub on a strap for sharpening—*Tasma yā dūāl, chamotīḥ; v. tasme se bāndhnā, tasme yā dūāl se mīrnā, chamote par te k.*—Chām kī dhajjī chīṭ patī wā bādhlī, chamotī; r. bādhlī wā chūn kī dhajjī se bāndhnā wā kasnā, bādhlī wā cham kī patī se mīrnā, chamotī par ṭewnā wā pānānā.

STRAP'ADO, n. a mode of punishment; r. to torture—*Sazā dene kā ek taur; v. 'nqūbat yā tasdī d., shikōja kashī k., dukh dḥ, satānāḥ*—Dand dene kī ek rīti; r. yātānā k., atyantapīrā d.

STRATA'GEM, n. (Gr. *stratos, ago*) an artifice in war, a trick—*Jangī funn-fareb hikmat yā mār-peh, hīla dāgā, tazveir yā fitrat*—Yuddhasambandhī chhalbal upāy wā upākram, dhokhā uranjābān dūāndhal chhal wā chhadma.

STRAT'AGEM'ICAL, a. full of stratagem—*Pur-hikmat, jangī funn-o-fareb se bhārā huā, mār-peh se bhārā-huā*—Yuddhasambandhī chhalbal wā upāy se bhārā huā.

STRĀṆ'g-y, *n.* military science, tactics—*'Ilm-i-jang, fann-i-jang*—Yuddhavidyā yuddha-śāstra wā vyūharachanavidyā, sainyavinīyāsavidyā.

STRĀTH, *n.* (Gael. *strath*) a valley—*Daru yā darra, wādī, do pahār ke darmiyān kī zamin, nichlū*^b—Do pahār ke bich kī bhūmī, dropī, parvatādronī, parvata-dwayamadhyabhūmī. [*hakūnat*—Sainikādhipatyā, sainikaprabhatwa.

STRĀTŌC'RA-CY, *n.* (Gr. *stratos, kratos*) a military government—*Jangī hākīmī yā STRĀTUM, n.* (L.) a bed, a layer: *pl. STRĀTA—Tah, tabaq*—Parat wā paprā, star phalak āsaran wā put.

STRĀT-I-FY, *v.* to arrange in layers—*Tah-ba-tah dharṇā, tahānā, tabaq-ba-tabaq murat-tah-k.*—Phalakarūp wā stararūp rakhnā wā sañwārnā. parat banīnā, parat ke upar parat dharnā. [*tartīb*—Phalakarūp se sthiti, stararūp se sañstithi.

STRĀT-I-FI-CĀ'TION, *n.* arrangement in layers—*Tah-ba-tah se tartīb, tabaq-ba-tabaq se STRĀW.* See STREW.

STRAW'BERRY, *n.* a plant and its fruit—*Strāberī kā per^b, strāberī kā phal^b.*

STRAW, *n.* (S. *strew*) the stalk of corn—*Khar^b, tinkī^b, puāl^b, puāl^b, purāl^b, pugāl^b, bichāl^b, dīnthā^b, danthā^b.* [*khar tink purāl yā danthe kā sāl^b.*

STRAWY, *a.* made of straw, like straw—*Khar tink purāl yā danthe kā banā huā^b.*

STRAW'WILT, *a.* constructed of straw—*Tinke puāl khar ghās yā phās kī banā huā^b.*

STRAW'OF'RED, *a.* of a light yellow—*Halk pīl rang kī^b, purāl tink yā khar ke rang kī^b.*

STRAW'STUFFED, *a.* stuffed with straw—*Tinke khar purāl ghās yā phās se bhara huā^b.*

STRĀY, *v.* (S. *strepō*) to wander away, to err: *n.* an animal lost by wandering—*Be-rāh-k, gum rah h., gum-rah-chalnā yā rāst rah bhāt kur-ghāmnā, khatē qantī sahā sahā gī sahā k. : n. gumrah jo gum-rah ho kar gum ho-jūtā hai, gumrah jo rāst rah bhāt kar gum ho-jūtā hai*—Bhatakna wā bahakna. bhūlnā wā chūknā: *v. pasū jo bhatak kar hiray jūtā hai, pasū jo bhatak jāne se nahīn minā.*

STRĀYER, *n.* one who strays, a wanderer—*Bhātakne yā bahakne m^b, ghumanūtā phī-erūtā ghūman-e, yā phīr-e-m^b.*

STRĀY'ING, *n.* the act of wandering away—*Gum-rāhī, be-rāhī, bhatakna^b, bahakna^b.*

STRĒAK, *n.* (S. *streak*) a line of colour, a long stripe: *v.* to stripe, to variegate—*Kashuk, khatt : v. kashuk-dār yā khatt dār k., gūn-ā gūn rang ba-rang yā bāqul-ūn k., Dhārī wā rekhtī, lahar dāmrī wā lakir; c. rekhtīhitrit rekhtūkīt wā laha-riyā k., chitravichitra mānirang wā lakrī k.*

STRĒAKY, *a.* striped, variegated—*Dhārī-dār lahar-dār yā khatt dār, gūn-ā-gūn rang-ba-rang yā bāqul-ūn.*—Lahariyā, chitravichitra rekhtīchitrit mānirang wā mānirang.

STRĒAM, *n.* (S.) a running water, a current: *c.* to flow, to emit, to issue, to streak or stripe—*Bul rād dargā nahē yā āh jo, tarārā yā dhārā^b : v. bahān yā lahrānā^b, dhālnā^b, jārī k., dhārī dār yā lahar dār k.*—Nadi wā nālā, pravah jalpravah jalveg wā tor; *c. tartarūn wā phalrānā, unchā wā nikāhnā, dhārā bādhlke nikāhnā, lahariyā wā rekhtūkīt k.*

STRĒAM'ER, *n.* an ensign, a flag, a pennon—*Jhondā^b, phorabrā^b, patākā yā patākī^b.*

STRĒAM'LET, *n.* a small stream—*Nadi^b, nālā^b, chikolā āh jo*—Mhasarī.

STRĒAMY, *a.* abounding in streams, like a stream—*Par-dargā, dargā-sā yā āh-jo ke mānirān*—Nālīmāy mānirūp wā nālī-nālōn-se-bhārī hui, nālī-nālōn sukhī.

STREET, *n.* (S. *street*) a way between two rows of houses, a public place—*Kūcha, shārī-i-ūm rasta yā rasta*—Gali nagaramarg vithi wā vithī, sarvajanasādhārana-STREIGHT, *stāt.* See STRAIGHT and STRAIT. [*stlān.*

STRENGTH, *n.* (S.) force, power, vigour, firmness, support, spirit—*Tāqat, zor, zor-āwarī (awarī yā qorwat, mazhātī astawārī yā ishkān, pushtī pushtī-bānī yā taqat-pat, tez tundi yā hildat*—Bal, śakti, sāmārthya prabhatā parikram wā vikram, por-phāt porhapan wā driphtā, tek wā sahārā, sattwa siratī wā ugratā.

STRENGTHEN, *v.* to make or grow strong—*Mazbūt k. yā h., zor d. yā zor pānā, qawī k. yā h., zor āwar k. h., mustahkīm yā mustahkam k. yā h.*—Sabal k. wā h., balawān k. wā h., prabāt k. wā h., pusht k. wā h.

STRENGTHEN'ER, *n.* one that strengthens—*Tāqat-bakhsh, zor-bakhsh, muqawwī maz-būt yā qawī k. w., Balavarddhak, balavarddhikārak, pushtīkārak, balawān k. w., prabāt h. w., pusht k. w.* [*bal, śaktihīn, balabān.*

STRENGTH'LESS, *a.* wanting strength—*Be-tāqat, be-zor, zē'if, nā-tawārā, kam zor*—Nir-

STRENU'OUS, *a.* (L. *strenuus*) brave, bold, active, zealous, ardent—*Diler, jawān-mard mardāna mazbūt yā dī-āwar, chālāk tez yā chust, sar-jurm yā dīl-soz, tund yā shadīd*—Śūr wā vīr, dhīh wā nidhārak, phurtilā chatak wā chapal, utsuk atyutsuk atyudyogi wā vyagra, ugra uttāj wā prachand.

STRENU'OUS-LY, *ad.* vigorously, zealously—*Mazbūtī tāqat yā zor se, sar-jarmī tundi yā dīl-sozī se*—Śakti sāmārthya parākram wā bal se, utsāh ugratā wā prachandatī se.

STREPENT, *a.* (L. *strepō*) noisy, loud—*Shor-āwar, buland-āwāz*—Mahāśabdak wā mahādhwanik, uchhaswar wā ūche-bol-kā.

STRĒP'ER-ous, *a.* noisy, loud, boisterous—*Shor-āwar, huland-īwēd, kalle-dardē hangī-mī yā dange-baz*—Mahāśabdak wā mahādhwaniḥ, uochaswar wā ūnche-bol-kā, kolhulakārī wā daugait.

STRĒSS, *n.* (*distress*) force, violence, importance, weight; *v.* to put to difficulty—*Zor, shiddat, qadr yā girant, mizu*; *v.* *taklif d., izā d., balā yā āfat mei dādnā*—*Bal, veg, prabhāv wā gaurav, gurutwa wā bhār*; *v.* *pīrī d., kasht d., jhanjhaṭ meṇ dādnā*.

STRĒTCH, *v.* (*S. stretch*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRĒTCH'ER, *n.* he or that which stretches—*Phailīnē w^b, tinnē w^b, khichnē w^b, jis*
STREW, strō, strā, *v.* (*S. strewn*) to scatter, to spread. *p. t.* **STREWED; *p. p.* **STREWED** or **STROWN**—*Cihitānā chhītnā bakh'nā yā bithrānā^b, phailnā bichhānā chhā-nā yā dhūpnā^b*. [*vastu jo phailiye jine ke yogya ho*].**

STREWING, *n.* any thing fit to be strewed—*Koi shai jo phailiye jāne ke lāig ho*—*Koi*
STREWMENT, *n.* any thing scattered—*Jo kachh phailiye jāy^b*.

STRIFE, *n. pl.* (*L.*) small channels in shells—*Sūt si chhotī chhotī laktrēn jo stpōn: yā*
kaupiyōn meṇ rakti hai^b.

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIFE, *n.* (*S. strife*) to extend, to draw out, to spread, to expand, to strain; *n.* extension, reach, effort—*Phailānī yā phail'nā^b, barhānā yā khīnch'nā^b, pasurnā yā pasurnā^b, chau-ānī chau-ānī-k. chaklānā chaklā-k. yā bagurnā^b, tānnā^b*; *n.* *phail-lāw^b, pahunch^b, koshik yā sūt*—*n.* *Vistār vistrīti pasār wā tanīw, paryant parimān wā daur, yātā prayātā wā udyām.* [*se phailāwēn yā khicheñ^b*].

STRIDE, *n.* (*S. stride*) a long step; *v.* to walk with long steps, to stand or walk with the legs far apart; *p. t.* **STRIDED** or **STRID**; *p. p.* **STRIDEN**—*Dug^b, phalīn^b, phalās^b, shatir-gām*; *v.* *phalīn-k. dag-bharānā dag-warnā phalīn-warnā yā lambe pānō chālū^b, pūr-pusarānā pūr-pasār-kar-chālū^b tīng-chhitrā-kar khārī h. yā chālū^b*.

STRIDOR, *n.* (*L.*) a creaking noise—*Kharkharāhā^b, charcharāhā^b, karak^b, tarak^b*.

STRID'ERS *a* making a creaking noise—*Karaknē w^b, taraknē w^b, charcharānē w^b, kharkharānē w^b*.

STRIFE. See under STRIVE.

STRIFEMENT, *n.* (*L. strimo*) a scraping—*Chholan^b, chhlan^b*.

STRIKE, *v.* (*S. astrico*) to hit with force, to give a blow, to dash, to impress, to notify by sound, to alarm, to surprise, to lower, to make and ratify as a bargain; *p. t.* **STRUCK**; *p. p.* **STRUCK** or **STRICK'EN**—*Mārnā^b, sadma d., pheiknā yā patak d.^b, naqsh-k. sikka-banānā zarb-mārnā yā massar-k., āwāz d., khauf-zada k. yā dahshat d., mutahaiyir k., utārnā^b, mustahkam yā mustahkim k.*—*Thōnkā^b thāthānā wā pītā^b, āghāt k., kshapanā wā de-mārnā, chhāpī^b upahat-k. mudrā banānā wā kshobhit-k., bajānā wā śabd ke dvarā prakās k., bhay dikhānā wā dārwānā, vismayākul wā ebamatkrit k., girānā girā d. kholnā wā jhukānā, drīh wā pramānī k.*

STRIK'ER, *n.* one that strikes—*Pītne w^b, pītā^b, thōnkā^b, zārīb, thōnkne w^b, mārne w^b*—*Āghātī, prahātī*.

STRIK'ING, *p. a.* affecting, surprising, strong—*Muassir, 'ajīb yā 'ajab, mazbūt*—*Hridayaṅgam wā marmabhedī, vismayotpīdak wā vismapak, drīh porhā wā pushat*.

STRIK'ING-LY, *ad.* so as to affect or surprise—*Muassirānā, 'ajīb taur se*—*Hridayaṅgam wā marmabhedī rīti se, vismayotpīdak wā vismapak bhāw se*.

STRIKE *n.* a bushel, a measure of four pecks—*Battis ser kā ek māp^b*.

STRICKLE, *n.* an instrument for striking the grain to a level with the measure—*Ek āla jis se gallā māp kī barībūr kiye jātā hai*—*Ek yantra jis se anāj māp ke samān kiye jātā hai*.

STROKE, *n.* a blow, a sound, a touch—*Sadma yā zarb, āwāz, qalam markaz khatt yā kāvī-garī*—*Mār choṭ āghāt wā prabār, śabd wā dhvani, kām obhulāi wā sparā*.

STRING, *n.* (*S. streng*) a small rope, a cord, a line, a thread, the chord of a musical

instrument, a fibre, a nerve, a tendon, a set of things filed, a series; v. to furnish with strings, to file on a string, to make tense, to put in tune a stringed instrument; p. t. and p. p. *STRŪSO* - *Rassi*^h, *dor*^h, *qatār*, *sūt*^h, *tār yā tānt*^h, *resha*, 'caah yā rag, nas, zanjir yā natht hui chizen, silsila; v. *tir-charhānā tānt-lagānā yā dori laqānā*^h, *pironā* ponā gūthnā gūnthnā gūnthnā yā *lariyānā*^h, *kasnā t-omā yā khichnā*^h, *tār-wālā yā tānt-wālā hujī bujōnā*^h - Jewari tantra wā rāju, sutlī wā dorak, pañktī, sūtra tantu tagi wā dhigī, dori jot wā tantri, jhothrā wā sūt, sirā wā sirā, mīri snasā snayu wā sandhibandhan, bari tānti wā guthe hue padārth, srenī malī āvalī wā āvalī.

STRINGED, a. having strings - *Tār-dār*, *tūt-dār*, *tānt w*^h, *tār w*^h. - *Tantuvīsāst*, *tantu-STRINGED*, n. one who makes strings - *Rassi dori yā jewari banāne w*^h. [yukt.]

STRINGLESS, a. having no strings - *Be-rassi*, *be-dori*, *be-tānt*, *be-tir* - *Tantubīn*, *binā dori tānt wā tir kā*. [*sha-dar* - *Tantumay wā sūtramay*, *khujrahā wā jhothrīlā*.]

STRINGY, a. consisting of threads, fibrous - *Sūt kā banā hui yā sūt se bhārā-hui*^h, *re-STRINGENT*, a. (L. stringo) binding, contracting - *Bāndhne w. yā jakar-kar bāndh-*

ne w^h, *kasne-w*, *nametne-w. yā sikorne-w*^h.

STRIP, v. (Ger. *streifen*) to make naked, to divest, to deprive, to rob, to peel; n. a long narrow piece - *Uryin k.*, *khālī k.*, *mahrām k.*, *le-enā yā lītnū*^h, *utirnā yā chhōrinā*^h; n. *dhojji*^h, *patti*^h, *dasi*^h - *Vivastra nangā wā nagna k.*, *har lenā*, *chhin-lenā*, *chhinā mār-lenā mūirnā mūir-lenā wā apaharan-k.*, *udhōrnā ukuluf nikhōrnā wā chhīlā*.

STRİPE, n. coloured line, a long narrow piece, a blow, a lash; v. to variegate with lines, to beat, to lash - *Dhōrī dūyir yā lakir*^h, *dhojji yā patti*^h, *mār ghōw yā chot*^h, *korā augi yā kusā*^h; v. *lahariyā yā sūkiyā banānā*^h, *mārā pīrnā yā thōknā*^h, *koriyānā yā korē-mārānā*^h. [*dār*, *lakir-dār* - *Nānīvarnarekhañkit*, *chitrit*, *chitravichitra*.]

STRİPED, a. having stripes of different colours - *Dhārī-dār*, *sūkiyā*^h, *lahariyā*^h, *dūyir-STRİPING*, n. a youth, a lad - *Nin-jawan amrād yā be-risha*, *chhokorā*^h - *Gabrū dhojī mānavak kumār vāpī wā bal*, *līōr wā larkā*.

STRİVE, v. (D. *streven*) to make an effort, to struggle, to contend, to vie; p. t.

STRİVE; p. p. **STRIVEN** - *Koshish qasā yā sa'ī k.*, *jidd-o-jahd k.*, *zor k.*, *zor-mārā jūn-fishānī-k.*, *yā mihnat-k.*, *lagnā*^h, *ham-sari ham-chōshnī yā barābarī k.* - *Udyog udyam cheshat prayās wā āyās k.*, *daurdhūp k.*, *chhatpatānā wā bahut kuchh k.*, *jhagarā wā kalah k.*, *sparddhā hīkā wā dekhādekhī k.*

STRİFE, n. contention, contest, discord - *Tanāzu*^h *qaziya yā munāqasha*, *lhalish nīzā*^h *mujādala yā sileza*, *fasād chakh nifāq khusūmat yā adāwat* - *Bakherā tāntā wā jhag-rā*, *kalah lāpī wā rār*, *bigār anbanāw bair vair wā virodh*.

STRİFEFUL, a. contentious, discordant - *Jang-jo yā takrārī*, *mukhtatīf nā-murāfiq yā bar-aks* - *Lārīnā vivādī bakheriyā kalahakārī wā jhagrālū*, *asangat viparīt wā viruddh*.

STRİVER, n. one who strives - *Koshish k. w.*, *sa'ī k. w.*, *jidd-o-jahd k. w.*, *zor k.*, *zor-mārne w.*, *jūn-fishānī k. w.*, *lagne w*^h, *ham-sari yā ham-chashnī k. w.* - *Cheshat prayās udyam wā yatna-k. w.*, *jhagarne w.*, *kalahakārī*, *daurdhūp k. w.*, *sparddhā dāñj wā dekhād khī k. w.* [*Jhagrā bakherā wā tāntā*, *rār virodh wā kalah*.]

STRİVING, n. contest, contention - *Tanāzu*^h *yā nīzā*^h, *fasād munāqasha yā qaziya* - **STROKE**. See under **STRIKE**.

STROKE, v. (S. *struere*) to rub gently with the hand, to rub in one direction - *Sah-rānā sohrānā sohrānā sahlānā yā hāth-pherne*^h, *ek or malnā yā vagā nā*^h.

STRÖKER, n. one who strokes - *Hāth pherne w*^h, *sohrāne w*^h, *sahrāne w*^h, *sahlāne w*^h.

STRÖKING, n. the act of rubbing gently - *Sohrāī*^h, *sohrāhat*^h, *sahrāhat*^h, *sahlāhat*^h, *hāth-pherne*^h, *dhire-dhire malnā*^h.

STRÖLL, v. to wander on foot, to ramble idly; n. a ramble - *Ramā-phirnā yā pānw-pānw chalnā*^h, *ā'as se idhar-udhar parā-phirnā mārā-phirnā yā dūwādūl ghūmnā*^h; n. *kicha-gardī*, *gashit*, *sair* - n. *Idhar-udhar paribhraman vīhār wā phirnā*.

STRÖLLER, n. a wanderer, a vagabond, a vagrant - *Kicha-gard*, *āwārā*, *dar-ba-dar-ghūmne w. yā saiyir* - *Phiraitā bhramī wā bhramapakārī*, *bahetū wā yatheshat-chātī*, *mārgaparibhramī*.

STRÖNG, a. (S. *strang*) vigorous, powerful, firm, robust, well fortified, violent - *Zor-āwar yā zabar-dast*, *qawī*, *mustahkam mustahkam der-pā yā ustuwār*, *mazbūt*, *hasnī yā pukhta*, *tez tund saht yā shadīd* - *Bulwān wā bālī*, *parākramī prabāl wā virryawān*, *drihī*, *gathilā wā drihāng*, *porhā wā pusht*, *ugra chokhā kaṭu prachand tīvra wā tiksha*. [*tūwārī se*, *zor yā shīdāt se* - *Sabal*, *dirīhati se*, *parākram wā bal se*.]

STRÖNGLY, ad. with strength, firmly, forcibly - *Mazbūtī yā quwat se*, *der-pāt yā us-*

STRÖNGFISTED, a. having a strong hand - *Zabar-dast*, *hath-balā*^h, *hāth kā mazbūt* - *Drihahast*. [wā balistikār.]

STRÖNGHÄND, n. force, violence - *Zor*, *zabar-dast* - *Bal wā parākram*, *pramāth hath* **STRÖNGSET**, a. firmly compacted - *Gathilā*^h, *harmushā*^h, *qawī-haikāl* - *Drihāng*, *drihāsandhi*.

STRÖNG'WÄ-TER, *n.* distilled spirits—*Tez shardō*—Ugra madirā.

STRÖP. See STRAP.

STRÖPHE, *n.* (Gr.) a stanza—*Qit'a, bait, shi'r*—Ślok, totak.

STROVE, *p. t.* of strive—*Strive kā māzi-mullaq*—Strive kā sāmānyabhūt.

STROW. See STREW.

STRUCK, *p. t.* and *p. p.* of strike—*Strike kā māzi-mullaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf*—Strike kā sāmānyabhūt aur pūrṇakriyā wā pūrṇakālikakriyā.

STRUCTURE, *n.* (L. *structum*) act of building, manner of building, form, make, a building, an edifice—*Ti'mir yā tarkib, waṣ-i-ta'mir yā taur-i-ta'mir, shakl, sirat yā sākh, imārat, qasr*—Nirmāṇ nirmāṇī saṁsthiti wā banāwat, banāne wā ūthane kā dāul wā dhab, ākār, rūp wā kit-ehsūt, glār, bhawan wā griha.

STRUGGLE, *v.* to strive, to contend, to labour; *n.* labour, contention, agony—*Jidd-o-jahd yā jān-fishānī k., kushī k., mihnat k.; n. mihnat yā jān-fishānī, qaziya takrār yā munāyasha, siyāsūt naz' yā jān-kardani*—Hāth-pair mārne dāurdhūp k. chhaṭ-pāṭnā wā yatna-k., larnā, pariśram udyog mahāyatn wā tivrāyatn k.; *n.* pariśram aram atiyatn wā tivrāyatn, karī wā yuddha, yātānā wā yantranā.

STRUGGLE, *n.* one who struggles—*Jidd-o-jahd k. w., jān-fishānī k. w., mihnat k. w., chhatpāṭnā w., dāurdhūp k. w., hāth-pair mārne w.*—Udyog k. w., mahāyatnā-kārī, cheshtā k. w.

STRUGGLE, *n.* the act of striving—*Jidd-o-jahd, kushī, jān-fishānī*—Mahāyatn, mā-

STRÜMA, *n.* (L.) a glandular swelling—*Kanth-mālā^b, gand-mālā^b, khaṇāzīr*—Galand-
[rogi.]

STRÜMOS, *a.* having swellings in the glands—*Kanth-mālā^b, gand-mālā^b*—Galandga-

STRÜMPET, *n.* a prostitute; *a.* like a strumpet, false, inconstant; *v.* to debauch—*Fāhisha, quttāma, beṣaṭ, puturiyā^b; a. fāhisha-si yā quttāma-sirat, nā-rūst yā be-wāfā, be qarār yā nā-pāc-dār; v. ekhīnālā k., bigirīnā^b*—Vesāy, ganika, puṁschālī; *a.* vesāyat wā ganika ke sadris, kapatī wā chhālī, chanchāl wā nstlir.

STRÜNG, *p. t.* and *p. p.* of string—*String kā māzi-mullaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf*—String kā sāmānyabhūt aur pūrṇakriyā wā pūrṇakālikakriyā.

STRÜT, *v.* (Ger. *stratzen*) to walk with affected dignity, to swell; *n.* affectation of dignity in walking—*Akarnā akar-kar-chalnā aīthnā aīth-kar-chalnā itrānā yā chhātī-phulā-kar-chalnā^b, phīlnā^b; n. akar^b, aīth^b, itrāw^b.* [ne w^b.]

STRÜTER, *n.* one who struts—*Akarne w., akar-kar-chalne w., chhātī phulā-kar-chal-*

STÜB, *n.* (S. *steb*) the stump of a tree, a log, a block; *v.* to force up, to extirpate—*Ṭund^b, thānth yā thūnth^b, kunda; v. ukhārnā yā ukhār-jālne^b, jar se khodnā yā ukhārnā^b.*

STÜB'ED, *a.* short and thick, hardy—*Chhotā aur motā^b, karā^b.*

STÜB'NY, *a.* short and strong—*Chhotā aur mazbūt*—Chhotā aur porhā.

STÜB'BLE, *n.* (Ger. *stoppel*) the part of the stalks of corn left in the ground—*Khūth^b, khūnti^b.* [hai^b.]

STÜB'BLE GOOSE, *n.* a goose fed on stubble—*Hāns yā hāns jo khūnti yā khūth khūth*

STÜB'BORN, *a.* obstinate, inflexible, refractory, stiff, persevering, hardy—*Ziddī, nāmūlīm, sar-kash yā gardan-kash, sākhī, sabit-qadum mutawāḍi yā musīrr, mazbūt*—Haṭhī haṭhī haṭhīlā magarī arīyāl gariyār machlāḥ wā durāgrahī, anamanīya wā avīneya, duḥsāya, kaṭhīn, dhūmī dirghodyogī wā dīngbaprayantū, karī karī wā drīh.

STÜB'BORN-LY, *ad.* obstinately, inflexibly—*Zidd-se ziddan yā 'inād se, sar-kashī gardan-kashī yā sākhī se.*—Haṭh magarī machlāḥ āgrah wā durāgrah se, karī wā anamanīyatā se.

STÜB'BORN-NESS, *n.* obstinacy, inflexibility—*Zidd sar-kashī gardan-kashī yā 'inād, nāmūlīmāt yā sākhī*—Haṭh arīyālpanā gariyārī machlāḥ magarī haṭhīlāpan āgrah wā durāgrah, anamanīyatā karī wā avīneyatā.

STÜCCO, *n.* (It.) a kind of fine plaster; *v.* to plaster with stucco—*Chūne kā achchhā let lei livār yā chhapan^b; v. chūne kā achchhā let yā chhapan chhpnā^b.*

STÜCK, *p. t.* and *p. p.* of stick; *n.* a thrust—*Stick kā māzi-mullaq aur māzi-ma'tūf'alai-hi yā fī'l-i-ma'tūf; n. dhakel^b, dhakkā^b, thes^b, hūl^b, khōchē^b, khod^b*—Stick kā sāmānyabhūt aur pūrṇakriyā wā pūrṇakālikakriyā.

STÜD, *n.* (S. *studu*) a post, a stake, a nail with a large head, a knob; *v.* to adorn with shining studs or knobs—*Thīnhi thūnī yā khambā^b, khūnti yā khūnti^b, phul phūli yā phuliyā^b, lattā^b; v. phuliyānā^b, jarnā^b, phul yā phūli jarnā^b, phuliyā jarnā^b.*

STÜD, *n.* (S. *stud*) a collection of horses—*Pāgā^b, ghorōn kā jhund^b*—Aśwasamūh, aśwavīnd, aśwagan.

STÜDY, *n.* (L. *studium*) application of the mind to books and learning, attention, meditation, any particular branch of learning, a room for study, the sketched ideas of a painter; *v.* to apply the mind to books, to think closely, to consider attentively, to endeavour diligently—*Mutāla'at-i-kutub tālib-i-'ilm mutāla'a yā takhīl-i-'ilm, ta-*

wajjuh iltifat yā lāhāz, gaur fkr yā taammul, kot 'ilm, dars-khāna yā mutālā'a-khāna, halk' tawtir; v. mutālā'a-k. yā dars-k. gaur k., bā-tawajjuh khauz yā khayāl k., jān-fishāni se koshish qad yā sa' k. — Adhyayan pīth vidyābhyāsan wā vidyābhyās, manoyog wā dhyan, chintā kalpanā soch wā vichār, adhyāyanavishay, adhyāyanigār pīthāgar wā parihā-kī-kothārī, halkā chitra; v. vidyābhyās adhyayan wā pāth k., bahut sochnā, manoyog se chintā dhyan wā vichār k., atiyatn tīvrayatn mahāyatn wā mahācheshṭā k.

STŪ'DENT, n. one engaged in study, a scholar — *Tālīb-i-'ilm yā tālibu-l-'ilm, muta'allam talimz yā shāgird* — Vidyārthī adhyetī wā adhyāyī, nausikhuwā chhātra wā śishya.

STŪ'DIED, a. learned, versed, premeditated — *'Alim khawānd yī fāzil, māhir yā wāqif, pesh bandī se kiya-huā yā pesh-tar se khayāl kiya gayā* — Vidwan vidyawan wā vidyā-vīśiṣṭ, vyutpanna paṇḍit wā jñāni, pūrvakalpit wā pūrvachiutit.

STŪ'DIED-LY, ad. with care and attention — *Ihtiyāt kosh-giri aur tawajjuh se* — Sāva-dhāni aur dhyan se, chaukasī chāukasī aur manoyog se.

STŪ'DIER, n. one who studies — [Student ke ma'ne dekho] — [Student kā arth dekho.]

STŪ'DIOUS, a. given to study, diligent, careful — *'Ilm-dost yā mutālā'a-dost, mihnati yā mashgūl, kosh-yār yā khabar-dār* — Adhyayanaśil vidyābhyāsaśil vidyābhyāsi vidyāvyāsaṅgi wā adhyayanaśakt, śraṇi dhūni wā udyami, chaukas wā savadhin.

STŪ'DIOUS-LY, ad. with study, diligently — *Mutālā'a gaur mutālāt-i-kutub yā tālīb-i-'ilm se, ten diht koshish mihnāt yā mashgūlat se* — Vidyābhyās abhyās wā adhyayan se, śraṇi dhūn wā udyan se.

STŪ'DIOUS-NESS, n. devotedness to study — *'Ilm-dostī, mutālā'a-dostī* — Adhyayanaśilātī, vidyābhyāsaśilātī, vidyāśaktī, vidyāvyāsaṅgi, vidyāparatī.

STUFF, n. (Ger. *stoff*) any matter or body, the material of which any thing is made, furniture, cloth; v. to fill very full, to crowd, to press, to swell out, to obstruct, to feed gluttonously — *Koi chiz shai ya jinā, māda ya ashāb, simān qimāsh yā rakht, kapra; v. bhar-dh., atal-bhar-nā. thūsnā thīsnā ghusepnā dabānā yā hīrnā, phulānā yā phulā-dh., rokni āpnī yā rūndhnā, bahut-khānā* — Koi vastu dravya wā padārth, mūladravya upakaraṇi wā sīdhamadravya, ghar kī sīmagrī, vāstra wā vāsan.

STUFFING, n. that by which any thing is filled — *Bharāwaḥ, bharan, bhartī, wah jis se kuchh bhara jāy* — Pūrakadravya.

STULTI-FY, v. (L. *stultus, facio*) to make foolish — *Be-wuqf k., ahmaq yā nū-dān k., be-aql banānā* — Nīrbuddhī jarabuddhī mandamati wā naup k., ajñān wā buddhībhin banān.

[Bakwād, bakkak.]

STUL-TIL'O-QUY, n. (L. *stultus, loquor*) foolish talk — *Be-hōda gūft-gū, gūwa-gū* —

STŪM, n. wine unfermented, must; v. to renew wine by mixing it with must — *Gair-i-mukhmīr angūri sharāb, shīra-i-angūr yā nai angūri sharāb; v. angūri sharāb ko shīra-i-angūr meḥ milā-kar tāza k.* — Drākshīmadirā jo utīh na ho, nava-drākshāma-dya wā navamadya; v. drākshīmadirā ko navamadya meḥ milākar nūtan k.

STŪM'BLE, v. (L. *stombar*) to trip in walking, to err, to strike upon without design, to obstruct, to confound; n. a trip in walking — *Thokar yā thes khānā, bhūlnā chūkni bhūl-k. yā chūk-k., ā-parnā ā-girnā ā-jānā lagnā mil-jānā yā par-jānā, roknā yā āpnā, ghabrā-dh.*; n. *thokar, thes*.

STŪM'BLER, n. one who stumbles — *Thokar khāne w., thes khīne w., bhūlne w., chūkne w., bhūl k. w., ā-parne w., ā-jāne w.* [khīne kī rīti wā bhūntī se.]

STŪM'BLING-LY, ad. in a stumbling manner — *Thokar khāne ke tur se* — Theś wā thokar

STŪM'BLING BLOCK, STŪM'BLING STONE, n. a cause of stumbling, a cause of error —

Thokar, bhūl kā sabab — Theś wā vyāghātajannakpāśhāp. bhūl wā chūk kā kārap.

STŪMP, n. (Dan.) the part which is left when the main body is taken away; v. to lop, to walk about heavily — *Thūnthō, thū'hā, khūntī*; v. *chūhūntā yā kāpnā, dhīre-dhīre bhar-nāhar takalnā yā ghūmnā*.

STŪMPY, a. full of stumps, short, stubby — *Thūnthōn thūthōn yā khūntīyon se bharā hnā, chhotā, chhotī aur porā yā karā*.

STŪN, v. (S. *stunim*) to make senseless or dizzy with a blow, to confound — *Zarb yā choṭ se be-hosh be-khabar yā sar-gardīn k., hīrān pureshān yā mutohagīr k.* — Mār choṭ wā āghāt se achet-k. murchchhit-k. wā sir-ghūmā-d. vyūkul k. wā ghabrī-d.

STŪNG p. t. and p. p. of sting — *Sting kā māzi-mutlaq aur mīzi-ma'tūf-alai-hi yā*

śī-i-ma'tūf — Sting kā sāmanyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

STŪNK, p. t. and p. p. of stink — *Stink kā māzi-mutlaq aur māzi-ma'tūf-alai-hi yā*

śī-i-ma'tūf — Stink kā sāmanyabhūt aur pūrvakriyā wā pūrvakālikakriyā.

STŪNT, v. (S. *stintan*) to hinder from growth — *Ugne yā barhne na denā, ugne yā barhne se roknā, dabānā*.

STŪPE, n. (L. *stupa*) a medicated cloth for a sore, fomentation; v. to foment — *Lo-thā, tatār tatārī yī seikh; v. seiknā, tatār-nā, sednā*.

STŪPID, a. (L. *stupeo*) dull, heavy, sluggish, senseless, wanting understanding — *Baṭ-zihn yā sust, kahl, majhūl, nā-ma'qūl be-hosh be-khabar yā be-musa, be-wuqif*

kam zihn kund-zihn yá kandan—Mand wá kupthit, dhilá mandamati wá manthar, mandagati úlasyaál wá dhasí, achet jar matibin wá nirarthak, muph mürkh nirboddh nirbuddhi buddhiin wá ajñan.

STÜPID-ÍT, *n.* dullness, heaviness of mind—*Susti káhiñt majhúñt yá kund-zihñt, be-wuqúfi hamúqat be-hoshí yá ná-dúñt*—Mandata wá mandabuddhitwa, jaratá muphata buddhijaratá buddhiinatá ajñatá ajñan wá nirbuddhitwa.

STÜPID-LY, *ad.* dully, heavily, absurdly—*Susti yá kund-zihñt sc, káhiñt be-wuqúfi hamúqat yá ná-dúñt se, ná-mú-júñt yá be-húdugi se*—Mandati wá mandabuddhitwa se, jaratá buddhijaratá muphata wá ajñatá se, nyávaviruddhatá wá avichar se.

STÜPIDNESS, *n.* dullness, heaviness—*Susti káhiñt yá kund-zihñt, be-wuqúfi ná-dúñt yá hamúqat*—Mandata wá mandabuddhitwa, buddhijaratá mürkhata muphata ajñatá wá buddhiinatá.

STÜPID-ÍT, *v.* to make stupid, to dull—*Be-hosh had hucúss yá be-wuqúfi hamúqat yá k., sust kund zihn yá be-hiss k.*—Jarabuddhi muph achet wá mürchehbit k., mand mandamati wá nirbuddhi k.

STÜPID-FAC-TION, *n.* a stupid state, insensibility—*Be hoshí hamúqat ná-dúñt yá be-wuqúfi, be-khabari be-hucússi yá be-hissi*—Mürkhata muphata mandabuddhitwa wá mohtendriyawa, jaratá kuphata wá achaitanya.

STÜPID-FAC-TIVE, *a.* making stupid—*Be-khabar-sáz, be-hosh-sáz, be-wuqúfi ná-dúñt yá be-hiss k. w.*—Jar muph mürkh achet wá mürchehbit k. w.

STÜPID-FAC-IT, *n.* one that makes stupid—*Be hosh be-khabar be-wuqúfi be-hiss kund zihn yá ná-dúñt k. w.*—Jar muph mürkh jarabuddhi mandamati achet wá ajñan k. w.

STÜPENDING, *a.* wonderful, astonishing—*'Ajib yá 'azim, hairat augez hairat-afzá yá midir*—Adbhut wá áscharyyakar, visuayajanak wá vismayotpalak.

STÜPENDING-LY, *ad.* in a wonderful manner—*'Ajib taur se, hairat augezi se, nádírana Adbhut riti se, achambhe se, vismay se.* [—Adbhutata, vismayajanakati.

STÜPENDINGNESS, *n.* state of being wonderful—*Hairat-augezi, hairat-afzá, nudrat*

STÜPENDING, *n.* (L.) insensibility, astonishment—*Be hoshí be-hissi be-hucússi be-khabari yá gush, hairat tájjub yá takatgur*—Jaratá indriyastambh indriyamoh wá vyámoh, achambhi áscharyya wá vismay.

STÜPRATE, *v.* (L. *stupro*) to ravish—*Ba-zor biki torní, chirá pháráh, chirá utár-ná*—Hathasambhog k., balátkárasambhog k., balátkar se safitwanás k.

STÜPRATION, *n.* violation of chastity, rape—*Zina-kári-bi-l jabr, zina-ba-jabr yá fí-l-i-shaú'a-i ba jabr*—Kumáritwaharan, hathasambhog wá balátkárasambhog.

STÜRDY, *a.* (Ger. *störig*) hardy, stout, strong, stiff, obstinate—*Zor-áwar, tan-áwar yá farbih, mazhút, sukht, ziddi*—Drirháng wá kuñgeri, motá sthul wá toidáñi, balawán prabal wá bali, káñhiñ wá kará, batthi hathilá magari machhlá wá duragráñi.

STÜRDY-LY, *ad.* hardily, stoutly, obstinately—*Zor-áwari yá sukht se, tan-áwari yá mazhúti se, ziddi ziddi yá sar-kushi se*—Drirhángatá wá sariradrirhata se, sthulata wá sariravirhattwa se, bati magari wá duragráñi se.

STÜRDINESS, *n.* hardness, stoutness—*Zor-áwari sukhtí yá mazhúti, tan-áwari yá quwat*—Drirhángatá sariradrirhata wá kará, sthulata motá wá sariravirhattwa.

STÜRGEON, *n.* (Fr. *esturgeon*) a fish—*Ek gism ki machhlí*—Ek bhánti ki machhlí.

STÜTTER, *v.* (Ger. *stottern*) to speak with hesitation, to stammer—*Hakláñ, totláñ yá lurbaráñ*.

STÜTTER, STÜTTER-K, *n.* one who stutters—*Totlá, hakláñ, lurbaráñ*.

STÝ, *n.* (S. *stige*) an inclosure for swine; *v.* to shut up in a sty—*Súar-khána, bad-sala, khobár*; *v. súar khánc meñ band k., bad-sale yá khobár meñ band k.*—Súkarasthán, súkarasál; *v. súkarasthán wá súkarasál meñ mündhá wá münd-d, khobár meñ pahan d.*

STÝGIAN, *a.* pertaining to the river Styx, infernal—*Duryá-i-atiks se nisbat dár yá mansab, jahannamí yá dozakhí*—Pretanadí paralokanadí wá vaitariñi ká sambandhi wá vishayak, pitáñiya wá narakasambandhi.

STÝLE, *a.* (L. *stylus*) manner of writing or speaking, mode of painting, title, appellation, manner, form, a pointed instrument for writing, any thing with a sharp point, the pin of a dial, the pistil of a flower, mode of reckoning time; *v.* to call, to term, to name—*'Ibárat istiláh inshá yá tahrir, rañgne yá taswir khuiñcheñ ká taur, laqab, khitáb, waz taur yá tariqa, sórat yá shakl, galam yá chob-qalam, salí, miqyas, phul ki daml, waqt shunár karne ká taur*; *v. laqab d., khitáb d., nám-sal yá mu-laqab k.*—Vagvyápar ábdarachaná ábdariti wá ábdayriti, rañgne wá chitra khññeñ ká riti, nám wá pratishthánám, saññá upádhi wá khyáñi, riti vritti dhab wá prakár, ákir rup wá dawl, kalam wá lekhaní, saláká wá kántá, dhupghari ki súi wá kí, pushpagnirhatantú, kílaurípanariti wá samayaganariti; *v. kabná wá bolná, saññá wá upádhi d., nám-rakhná nám-dharná wá nám-d.*

STÝLAR, *a.* belonging to the style of a dial—*Muta'alliq-i-miqyas, miqyas-mansúb*—Dhupghari ki kí wá súi ká vishayak, saúkuvishayak, kílāsambandhi.

STYPTIC, STYPTICAL, *a.* (Gr. *stuptikos*) astringent—*Qábiz, inqibás k. w., sameṭne w^h, sikuráw*—*Saukocchanasil, dháarak.*

STYPTIC, *n.* an astringent medicine—*Inqibáz karne-wáli dawá, dawá-i-qábiz, sameṭne-wali dawá, jamid*—*Dhárakashaadh, sikorṇe wá khínchne wáli aushadh.*

STYPTICITY, *n.* the quality of astringency—*Qabziyat, sikuráw^h, sameṭ^h, ufúsat*—*Saukocchanasilat.* [Prabodh, dilásí, samjhná, maníná.]

SUASION, *n.* (L. *suasum*) the act of persuading—*Tusalli d., dil jamⁱ, khátir jamⁱ*—*SEASIVE, a* having power to persuade—*Turgibⁱ, muassir, muwassir*—*Vasakítrak, anu-nayí, prayojak, protsáhak.*

SUASORY, *a.* tending to persuade—*Manáne w^h, targib-dih, dil-kash, muharrik*—*Pravritijanak, protsáhak, pravarttak.*

SUAVITY, *n.* (L. *suavis*) sweetness, mildness, softness—*Shírini, muláymat, narmi latifat yá khábí*—*Madhuratá wá mádhyaya, mriduti, namratá.*

SUBACID, *a.* (L. *sub, acidus*) sour in a small degree—*Kisí qadr turah yá hámiz, kuchh-kuchh khattá^h, turshí utíl*—*Íshadamlá, kínchidamlá.*

SUBACRID, *a.* (L. *sub, acer*) sharp and pungent in a small degree—*Kisí qadr tez yá hálid*—*Kuchh kuchh khattá aur títá wá karwá.*

SUBACT, *v.* (L. *sub, actum*) to reduce—*Ghatáwá^h.*

SUBACTION, *n.* the act of reducing—*Ghatáw^h.*

SUBALTERN, *a.* (L. *sub, alter*) inferior, subordinate; *n.* a subordinate officer—*Kihlar yá munqul, zer-i-dast táhí^h zer-i-hukm yá mukhím; n. zer-i-hukm 'uhda-dár, shakhs-i-uhda 'uhda dár. zer-i-dast 'uhda-dár, chhotá 'uhda-dár*—*Chhotá, adhin amukhya nichá wá vasíbhút; n. adhin vasíbhút wá amukhya padasth wá adhikári.*

SUBALTERNATE, *a.* subordinate, successive—*Tahí mukhím yá zer-i-hukm, mutawátir yá mutawáqib*—*Adhin amukhya wá vasíbhút, píramparik yatlimukram wá paramparigat.*

SUBALTERNATION, *n.* state of inferiority—*Kihlari, chhotá^h, zer-i-hukmí*—*Adhinatí, vasíbhútalwa.* [zer-i-áb—*Jalatalasth.*]

SUBAQUEOUS, *a.* (L. *sub, aqua*) lying under water—*Pání ke niche pará huá^h, SUBDEADLE, n.* (L. *sub, S. lydel*) an under headle—*Ek chhotá cheprási^h.*

SUBCELESTIAL, *a.* (L. *sub, celum*) being beneath the heavens—*Ásmán ke tale ká, zer-i-jalak, zer-i-ásmán*—*Vyonatalasth gagatalasth.*

SUBCHANTER, *n.* (L. *sub, cano*) an under chanter—*Chhotá gawaiyá^h, bhajan gane wale ká náib*—*Bhajaník wá gayak ká pratinidhi, chhotá bhajaník wá gayak.*

SUBCLAVIAN, *a.* (L. *sub, clavis*) situated under the clavicle or collar bone—*Hanslí ke tale wáqí*—*Griwásthitalasth.*

SUBCOMMITTEE, *n.* (L. *sub, com, mitto*) a subordinate committee—*Chhotá pan-chayat^h, jamáat-i-khurd*—*Kshudraniyuktasabhá, kshudrakarnamasampádikasabhá.*

SUBCONSTELLATION, *n.* (L. *sub, con, stella*) a subordinate constellation—*Burj-i-khurd, akhtar-i-khurd, chhotá burj yá akhtar*—*Kshudratáranandál, kshudratáragan, chhotá tárisamili wá tárisási.*

SUBCONTRACTED, *a.* (L. *sub, con, tractum*) contracted after a former contract—*Sahí 'uhd-o-paimán yá jare ke béd shart kiya gayá yá qul qarár kiya-gayá*—*Púranyam wá pahile thike ke píchehi niyam wá thika kiya-gayá.*

SUBCONTRARY, *a.* (L. *sub, contra*) contrary in an inferior degree—*Kisí qadr bar-khálif bar-aks muqábil yá mukhtalif*—*Kuchh-kuchh viruddha pratikúl pratimish wá virodhi, kuchh vijarít.* [chamye yá khal ke tale ká^h.]

SUBCUTANEOUS, *a.* (L. *sub, cutis*) lying under the skin—*Chám ke niche ká^h, SUBDEACON, n.* (L. *sub, Gr. dia, koneo*) an under deacon, a deacon's servant—*Chhote pádrí ká náib, chhote pádrí ká naukár*—*Chhote purohit ká pratinidhi wá laghupurohit, chhote purohit ká sewak.*

SUBDEACONRY, SUBDEACONSHIP, *n.* the order and office of a subdeacon—*Chhote pádrí ke náib ká darja aur 'uhda*—*Chhote purohit ke pratinidhi ká varg aur pad.*

SUBDEAN, *n.* the deputy of a dean—*Imám yá mujtahid ke náib ká náib*—*Pradhána-dharmádhyakshádhiikár meñ dwitiyapadasth ká pratinidhi.*

SUBDEANERY, *n.* the office of a subdean—*Imám yá mujtahid ke náib ke náib ká 'uh-da yá martaba*—*Pradhánadharmádhyakshádhiikár meñ dwitiyapadasth ke pratinidhi ká adhikár wá pad.*

SUBDIVERSIFY, *v.* (L. *sub, di, versum, facio*) to diversify again—*Tafriq-i-sání k., phir tarah-ba-tarah yá gún-á-gún k.*—*Phir vibhinna prakarántar chitravichitra wá ná-nárip k.*

SUBDIVIDE, *v.* (L. *sub, divido*) to divide a part into more parts—*Taqsim-i-sání k., hisse ká hissá k., hissá-dar-hissá k.*—*Pratibhág k., anásús k., bhágapratibhág k., kisi bhág ko phir bántná, kisi anús ko aur bhágoñ meñ bántná.*

SUBDIVISION, *n.* the act of subdividing, the part of a larger part—*Taqsim-i-sání, bare hisse ká hissá yá hissá-dar-hissá*—*Bhágapratibhág k., bhágapratibhág upáng pratyáng wá bare bhág-ká-bhág.*

SUB'DO-LOUS, *a.* (L. *sub. dolus*) cunning — *Riyā-kār, robāh-bāz, šitrālī, 'aiyār, mak-kār* — Dhūrta, sayanā wā syānā, chatur, chhālī, kapaṭī, kuṭīl.

SUB-DŪC'E, **SUB-DŪC'**, *v.* (L. *sub. duco*) to take away, to withdraw, to subtract — *Khich-lenā yā khūch-lenā^h, kanāre k., waz' k. yā minhā k.* — Har-lenā wā le-lenā, uṭhā-le-jinā wā le-jinā, ghatnā wā vyavakalan k.

SUB-DŪC'TION, *n.* the act of taking away — *Harnā^h, le-lenā^h, le-jānā^h, haranā^h.*

SUB DŪC'E, *v.* (L. *sub. do*) to bring under, to conquer, to overcome, to tame — *Zer yā zer-i dast k., fath-k., sar-k., past-k. yā dast-burd-k., gūlīb-h. maqlūb-k., faro-k. yā shikust-d., zabt-k. yā tābī-k.* — Nawānī wā adhīn-k., jītnā parājay-k. wā vijay-k., haranā swādīn-k. ātmādīn-k. wā swavās-k., tornī dabānā wā śūt-k.

SUB DŪ'A-BLE, *a.* that may be subdued — *Mumkin-u-l-fath, maqlūb hone ke qābil, sar hone ke lūq, zer hone ke qābil, zabt hone ke lūq* — Jayaniya, jeyā, damaniya, jetavya.

SUB DŪ'AL, *n.* the act of subduing — *Fath k., maqlūb zer yā zabt k.* — Jītnā, daman k., śūt k., swādīn k., vaśikaran, daman.

SUB DŪF MENT, *n.* conquest — *Fath. zafar* — Jay, vijay, jīt, jayan.

SUB DŪ'ER, *n.* one who subdues — *Pīroz-mand, fath-mund, zafar-yāb, muzaffar, fath-na-sīb* — Damnakiri, dam-k. vijayī, jayī, jītnē w., jetā.

SUB'DU-PLE, **SUB DŪ'PLI CATE**, *a.* (L. *sub. duo, plico*) containing one part of two — *Do hison kā ek hisā rakhnē w.* — Do avayavon kā ek avayav dhīran k. w.

SUB FŪSK', *a.* (L. *sub. fuscus*) brownish — *Bhārī-sā^h, kuchh bhārī^h.*

SUB IN-DI CATION, *n.* (L. *sub. in, dico*) the act of indicating by signs — *'Alāmatoṇ se dāhāt yā 'ichār* — Lakṣanādīwārauchanā.

SUB IN-DŪC'E, *v.* (L. *sub. in, duco*) to insinuate, to offer indirectly — *Ishāra yā ramz k., bhātan dene ko kahānā* — Vakrokti se sūchānā k. avyakt-rūp se dene ko kahānā.

SUB IN-GRESSION, *n.* (L. *sub. in, gressum*) secret entrance — *Poshida rusāī, khufya dar-ūmad yā dakhil* — Guptapravēś, chupchāp kī paith. [sthit, adhvartī.]

SUB JĀ'CENT, *a.* (L. *sub. jaceo*) lying under — *Zer, nichā^h, faro* — Adhahstha, adhah-

SUB-JECT', *v.* (L. *sub. jactum*) to put under, to reduce to submersion, to enslave, to expose, to submit — *Tale-k. yā tal-e-rakhnā^h, zer-k. maqlūb-k. mutī-k. yā majbūr-k., halya-bu-gosh yā gulām k., tābī lūq yā mutahammil k., āye-rakhnā^h* — Niche k. wā niche dharnā, bāth-tale lanā swavās-k. swādīn-k. wā tor-dālnā, dās wā bādīhuā banānā, adhīn wā yogya k., āge dālnā wā āge dharnā.

SUBJECT, *a.* placed under, exposed, liable; *n.* one who lives under the dominion of another, that on which any operation is performed that concerning which something is affirmed or denied — *Matī zer-saya yā niche-wāqī', tābī yā zer, mutahammil yā lūq; n. ra'iyat ra'iyat farmān-bardār tābī-dār mutī yā mukhīm, mazmān manshū madda yā muqaddama, fī'il yā mutadā* — Vās vivas anuvās wā adhahsthit, adhīn, yogya; *n.* prajā bhakt vāsya wā upajivī, vishay prakaran prasāng adhishṭhān prastāv sthāl wā vrittānt, anuvīdya sādhyā karttī wā uddeśya.

SUB-JECTION, *n.* the act of subduing, the state of being under government — *Tashkīr, maqlūb, mutīyat majbūrī maqlūbiyat yā tābī-dārī* — Vaśikaran, vaśatā vaśitā vaśyatā wā ājñādīnatā.

SUB-JECTIVE, *a.* relating to the subject — *Mazmīnī, madda yā manshū ke muta'alliq* — Adhikarapasambandhī, adhishṭhānasambandhī, adhishṭhānashīl.

SUB-JECTIVELY, *ad.* in relation to the subject — *Mazmīn madda yā manshū kī nisbat se* — Adhikarapasambandhī se, adhishṭhānasambandhī se.

SUB-JOIN', *v.* (L. *sub. jungo*) to add at the end, to add afterwards — *Akhīr meñ mul-haq k., piche ilhāq k.* — Anubandh-k. wā ant meñ jor-d., piche tūk-d. wā jorā.

SUB-JUNCTION, *n.* the act of subjoining — *Akhīr meñ ilhāq* — Anubandh, ant meñ jor.

SUB-JUNCTIVE, *a.* subjoined to something else, expressing condition or contingency — *Akhīr meñ mulhay yā piche jorā huā, shartīya* — Ant meñ jorā-huā wā sahyukt, sahsayārth wā āśaisārth.

SUBJUGATE, *v.* (L. *sub. jugum*) to bring under the yoke, to conquer, to subdue — *Tukt yā qibū meñ lānā, fath k., mag'ūh zer yā halqa bu-gosh k.* — Bas vās wā bāth meñ lānā, jītnā wā parājay k., jay-k. dabānī tor-dālnā parist k. wā ātmavās-k.

SUB-JUGATION, *n.* the act of subduing — *Tashkīr, halya-bu-goshī, maqlūbiyat, qābū meñ lānā, zer k., fath* — Vaśikaran, daman, jay, vijay, parājay.

SUB-LAP-SĀ'RI-AN, **SUB-LAP'SA-RY**, *a.* (L. *sub. lapsum*) done after the fall of man, relating to the sublapsarians or to their tenets — *Insān ke irtidād ke ba'd kiyū huā, un logon ke muta'alliq yā un logon ke 'aqīd ke muta'alliq jo yah mānte haiñ ki Khudā ne awwal insān ya'nī Adam ko irf murtadā hone diyā 'ekin peshtar se yah nahīn tujrē yā gāim kar-rakkhā thā ki wah bargashta ho* — Manushya ke swadharmatyāg ke paschāt kiya huā, un logon kā sambandhī wā un logon ke mat kā vishayak jo yah mānte haiñ ki Parameśwar ne ādipurush wā prathamapurush ko keval swadharmatyāgi hone diyā parantu pahile se yah nahīn nīrūp rakkhā thā ki wah swadharmatyāgi ho.

SUB LAP-SĀ'RI-AN, *n.* one who maintains that God only permitted the first man to fall without absolutely predetermining his fall—*Wah shakhs jiskā yah 'aqida hai ki Khulā ne awwal insān ya'ni Adam ko sirf murtadī hone diya lekin pesh-tar se yah nahīn tajiz: yā qāim kur-rakkhī thā ki wah bargushta ho*—Wah vyakti jiskā yah mat hai ki Parmeswar ne ādipurush arthāt Adam ko kewal swadharmatyāgi hone diya parantū palule se yah nahīn nirūprakkhī thā ki wah bhraṣhī ho. [harāp, apahar.

SUB-LA'TION, *a.* (L. *sub*, *latum*) the act of taking away—*Le-leuā^h, hāru^h*—Hārū, apa-
SUB-LIME, *a.* (L. *sublimis*) high in place or style, lofty, grand; *n.* the grand in nature or thought, a grand or lofty style; *r.* to raise on high, to exalt, to be raised into vapour by heat and then condensed by cold—*Buland, hālā yā rafī^h, mu'allā^h, umda a'la^h dī yā matīn*; *n.* *utcrīyat yā 'alt-mazmānī, 'alt yā 'umda 'ibarat*; *v.* *buland k., 'umda yā hīk-kar k., kīmīyāt āg se chulāyā jānā*—Uñchā, unnat wā ucheha, atyutkrishī wā adīpaurh; *n.* utkrishatā mahānūbhav wā mahānūmān, utkrishī vāgyyāpār wā sabdarachanā; *v.* uñchī k., uñhānā wā utkrishī k., agnidwārā chulayī jānā. [dwārī chulīye jāne ke yogya.

SUB-LIM'ABLE, *a.* that may be sublimed—*Kīmīyāt āg se chulāyē jāne ke qābil*—Agni-
SUB-LIM'ABLENESS, *n.* the quality or state of being sublimable—*Kīmīyāt āg se chulāyē jāne ki khūssīyat yā hālāt*—Agnidwārā chulīye jāne kā dharm wā avasthā.

SUB-LIMATE, *v.* to exalt, to heighten, to refine, to bring a solid substance into a state of vapour by heat and condense it again by cold; *a.* brought into a state of vapour and again condensed; *a.* a substance sublimated, product of sublimation—*Sar-farāz k. yā rafī^h k., buland k., khālīs yā saf k., kīmīyāt āg se chulānī*; *n.* *kīmīyāt āg se chulāyī huā*; *n.* *kīmīyāt āg se chulāī huā shāi, kīmīyāt āg se chulane kā hūsil*—Uñhānā wā unnat k., uñchī k., uñhānā swachchī k. wā nirmāl k., agnidwārā chulānā; *a.* agnidwārā chulāyā huā; *n.* agnidwārā chulī hui vastu, agnidwārā chulīne kā phal.

SUB-LIMATION, *n.* the act of sublimating—*Kīmīyāt āg se chulānā yā chulāī, irtifā^h, tarāqqī, bihtar k.*—Āg se chulānī, uñchī k., ūrdhwhakarn, uttamar k.

SUB-LIMELY, *ad.* loftily, grandly—*Bulandī se, buland-parwāzī se 'alt-mazmānī-se shān-se yā be-tarāzī 'alt*—Uñchī wā uchehatā se, utkrishatā wā atyutkarsh se.

SUB-LIMENESS, *n.* the quality of being sublime—*'Ucrīyat, buland-parwāzī, hālā-ravī*—Uñchā, uchehatā, utkrishatā.

SUB-LIM'ITY, *n.* loftiness of style or sentiment—*Buland-parwāzī, 'alt mazmānī, 'alt-ibarat*—Sābdarachanā wā vāgyyāpār ki utkrishatā mahānūbhav wā mahānūmān.

SUB-LIM'IFICATION, *n.* the act of making sublime—*Buland 'alt yā 'umda k.*—Uñchā wā utkrishī k. [ek khatt ka nishān—Ek shābd ke tale ek rekha kī chihni.

SUB-LINEATION, *n.* (L. *sub*, *linea*) mark of a line under a word—*Ek lafz ke nche*

SUB-LUNAR SUB-LUNARY, *a.* (L. *sub*, *luna*) situated beneath the moon, terrestrial, earthly, worldly—*Chānd ke-tā'e nūqī tahtā l-qamar yā zer-i-falak, zamīnī, muttā'alliq-i-dunyā, dun sūti yā dūnawarī*—Chandratāsth, laukik wā ālhalaukik, bhāumik, sānsārī wā sānsārik. rikajalārth, sānsāripadārth, ālhalaukikapadārth, laukikapadārth.

SUB-LUNARY, *n.* any worldly thing—*Zamīnī yā dūnyawī shāi, dūnyawī shāi*—Sānsā-
SUB-MARINE, *a.* (L. *sub*, *mare*) being or acting under the sea—*Samundar ke pānī*

ke tale kā^h—Samudratāsth, samudrasth.

SUB-MERGE, *v.* (L. *sub*, *mergo*) to put or plunge under water, to drown—*Garg k. yā gota zani k., saīl āb yā pur-āb k.*—Dubānā boznā burānā wā dubkī-mārnā, jalānāy-k. wā dubo-lahānā.

[Nin-ajjan, āplāv, āplāvan, dubkī, bornā.

SUB-MERSION, *n.* the act of submerging—*Igraq, gota-zani, hīzā^h, dubānā, dubāw^h*—
SUB-MINISTER, **SUB-MIN'ISTRATE**, *v.* (L. *sub*, *minister*) to supply, to subserve—*Muhājīr k. sarbarāh-k. yā buham-pahūchānū, madad yā hukm-barīārī k.*—Juhānā

wā jūhānā, sahāyatā-k. wā upayogi h. [Upakāri, upayogi, adhīn.

SUB-MIN'ISTRANT, *a.* serving in subordination—*Mumidd, madad-gār, hukm-hardār*—
SUB-MIN'ISTRATION, *n.* the act of supplying—*Sar'ar-h k. jū'ār-h, jūhūw^h*—Sambhār.

SUBMIT, *v.* (L. *sub*, *mitto*) to put under, to yield, to be subject, to surrender—*Niche rakhnā^h, hārālā-k. sipurd k. qāil-h. yā qābil-k., tābī^h h. yā mutī-h., talīm-k. tafwīz-k. yā zer-h.*—Tale dharnā, saūpnā dābnā chāpnā wā māmā, adhīn-h. bāth

meñ-h. wā vā meñ-h., denā chhōrnā utsarg-k. wā vasatwa swikār k.

SUBMISS, *a.* humble, obsequious—*'Ajiz gurīh yā khākār, mutī hukmī-banda farmānī-bardār yā khūya bardār*—Dīn nirahānkār: nabhimānī wā namrāsīl. atyanurodhī wā anu-vartī.

SUBMISSION, *n.* the act of submitting, obedience, compliance, resignation—*Tābī-dārī*

yā utā'at, farmānī-bardārī, roz-mandī, tawakkul yā 'ajizī—Vāsātā vāsātā wā vasātwa, ājnāsevan ājnā-ivarttan wā ājnā-ibīnatā, anurodh wā anuvritti, kshānti sūnti īśwa-

rechchāsāntosahavritti īśwarechchānurodh wā īśwarechchānurodh.

SUBMISSIVE, *a.* yielding, obedient, humble—*Dabel^h, farmānī-bardār tābī-lār yā huk-mī-banda, past zālī 'ajiz yā mutī*—Vāsāvartī wā vāsya, ājnākārī ājnāpalak ājnā-nuyāyī wā ājnānusārī, dīn kshānt nirahānkār wā namrāsīl.

SUB-MIS'SIVE-LY, *ad.* with submission, humbly — *Tābī-dāri yā itā't se, 'ājiet garbī inkisāri yī khāksāri se* — Ājñāvarttan ājñāsevan vāsātā adhīnatā wā kshānti se, dīnatā wā vinay se.

SUB-MIS'SIVE-NESS, *n.* obedience, humility — *Iu'tat farmān-dāri yā tābī-dāri, 'ājiet garbī inkisāri yī khāksāri* — Ājñāpālan ājñāsevan ājñānuvarttitwa wā vasavarttitwa, dīnatā vasyatā namratā wā darpahinatā. [sively kī arth dekho.]

SUB-MIS'SLY, *ad.* with submission, humbly — [*Submissively ke ma'ne dekho*] — [*Submis-*
SUB-MIS'S'NESS, *n.* obedience, resignation — *Tābī-dāri itā't yī farmān bardārt, 'ājiet yā tarakūt* — Ājñāsevan ājñānuvarttan adhīnatā wā vasyatā, kshānti dīnatā wā iswa-
rechhānuvritti.

SUB-MIT'TER, *n.* one who submits — [*Submit jo masdar hai us se ism-i-fā'il ke ma'ne sam-*
mājh-lo yā ism-i-fā'il band-lo] — [*Submit jo dhātā hai us se kartā kā arth samājh lo.*]

SUB-MON'TISH, *v.* (L. *sub, moneo*) to suggest, to put in mind, to prompt — *Imād. ishā-*
ra-k. yī ishāre-se-kahā, yād-dilānā, gosh-guzārī k. — Sāuket se kahā sūchan-k.
wā sūchanī-k., chitānī wā jātinī, vismrītasūchan wā vismrītabodhan k.

SUB-MO'NTION, *n.* suggestion, persuasion — *Gosh-guzārī yā ishāra, sulāh-kārī tasallī yā turgīb* — Sūchan wā sūchanī, prabodh nānīw wā dīlās.

SUB-NAS'CENT, *a.* (L. *sub, nascor*) growing beneath something else — *Aur kist shai*
ke tale jagne w. — Anya pālārī ke niche ugne w., aur kist vastu ke tale ugne w.

SUB-OB-SCURELY, *ad.* (L. *sub, obscurus*) somewhat darkly — *Kist qadr tarīkī meī,*
kuchh-kuchh nūdhare meī — Kīchit andhakār meī.

SUB-OC'TAVE, **SUB-OC'TU-PLE**, *a.* (L. *sub, octo*) containing one part of eight — *Āth*
hissā meī se ek hissā rakhne w., samant, samnī, zu-samun, zu-samn — Āth hiss
meī se ek hiss rakhne w., ashtānyatamasambandhī, ashtāhānyatamasambandhī.

SUB-ORDI-NATE, *a.* (L. *sub, ordo*) inferior in rank or power; *n.* an inferior per-
son; *v.* to make subordinate — *Zer-i-hukm, zer-i-dast, munqūd*; *n.* *zer-i hukm shakhs,*
adnī shakhs, chhotā shakhs; *v.* *zer-i-hukm k., zer-i-dast k., munqūd k.* — Chhōṭī, aprā-
dhīn, amukhya, adhīn; *n.* apradhīn jan, nich wā chhōṭī jan; *v.* amukhya aprā-
dhīn adhīn wā chhōṭī k.

SUB-OR'DI-NAT'ION, **SUB-OR'DI-NAT'ION**, *n.* the state of being subordinate — *Inqiyād, zer-i-*
hukmī, zer-i-dastī, mahkūmiyat — Apradhānatā, amukhyatā, adhīnatā.

SUB-ORDI-NATE-LY, *ad.* in a subordinate manner — *Inqiyād se, zer-i-hukmī se, tābī-*
dāre se, itā'tan — Apradhānya se, apradhānatā se, amukhyatā se, chhōṭī se.

SUB-OR-DI-NAT'ION, *n.* inferiority, subjection — *Khurdī pastī yā furo-tān, tā'i-dārf*
mahkūmiyat kalqā-ha goshī yā itā't — L-ghutā kshudratā wā chhōṭī, vāsātā va-yatā
vasūbhūtā paravāsātā wā adhīnatā.

SUB-ORN', *v.* (L. *sub, orno*) to procure privately, to procure to take a false oath —
Khufiyatān hāsīl k. yā poshtidagi se paidā k., darog-halfī-karwānā jhūthī-half-utwānā
yā jhūthī-sangam-khīlānā — Chupchīp chupke-se wā guptarītī-se juhānī wā
pānā, mithyā śapath karwānā wā jhūthī gangā utwīnā. [dekho.]

SUB-OR-NAT'ION, *n.* the act of suborning — [*Suborn ke ma'ne dekho*] — [*Suborn kā arth*

SUB-OR-NER, *n.* one who suborns — *Khufiyatān hāsīl k. w., poshtidagi se paidā k. w., da-*
rog-halfī karwāne w., jhūthī half utwāne w., jhūthī sangam khīlāne w. — Chup-
chīp wā guptarītī se juhāne w., jhūthī gangā utwāne w., mithyā śapath karāne w.

SUB-PŒ'NA, *sub pē'na*, *n.* (L. *sub, pœna*) a writ commanding attendance under a
penalty; *v.* to serve with a subpoena — *Sufina, talab-chī'ghī, hukm-i-talab, talab-nāma*;
v. sufina le ānā yī paku-chānā, talab-nāma le-ānā yī paku-chānā — Prastut hone
wā āne ke nimittā ājñāpatra; *v.* prastut hone wā āne ke nimittā ājñāpatra pahu-ch-
ānā.

SUB-PRI'OR, *n.* (L. *sub, prior*) an under prior, the vicegerent of a prior — *Chhōṭā sar-i-*
kalqā yā dā'ira-dār. nāib-i-sar-i-kalqā yā qāim-mayām-i-dā'ira-dār — Chhōṭī mahant,
mahant kā pratinidhī.

SUB-QUAD'RU-PLE, *a.* (L. *sub, quatuor, plico*) containing one part of four — *Chār*
hissā kā ek hissā rakhne w., rub'ī, zu-r-rub' — Chār bhāg kā ek bhāg rakhne w.,
chaturānyatamasambandhī, chaturāhānyatamasambandhī.

SUB-QUINTU-PLE, *a.* (L. *sub, quintus, plico*) containing one part of five — *Pāñch*
hissā kā ek hissā rakhne w., khamsī, zu-l-khams — Pāñch bhāg kā ek bhāg dhārān
k. w., pāñchānyatamasambandhī, pāñchāhānyatamasambandhī.

SUB-RĒC'TOR, *n.* (L. *sub, rectum*) a rector's deputy or substitute — *Rector kā nāib yā*
qāim-mayām [Rector ke ma'ne dekho] — Rector kā pratinidhī [rector kā arth dekho.]

SUB-RĒPT'ION, *n.* (L. *sub, raptum*) the act of obtaining by surprise or fraud — *Fureb*
se hūsāl, dhokhe se pānā — Chhāl se prāptī. [rakhnā.]

SUB-RO-GATE, *v.* (L. *sub, rogo*) to put in the place of another — *Dūre kī jagah meī*

SUB-SCRIBE, *v.* (L. *sub, scribo*) to consent by underwriting one's name, to attest by
writing one's name, to promise to give by writing one's name — *Dust-khatt yā al'abd*
kar-ke rāzī-h. manzūr-k. taslīm-k. yā qabūl-k., dast-khatt kar-ke sahīk-k. yā tasdīq-k.,

dast-khatt kar ke dene ká iqrār yā wā'da k. — Apnā nām likhkar swikār-k. wā mānnā, apnā nām likhkar wā swaundmānkī karke pramānī k., apnā nām likhkar dene kī prajñā k.

SUBSCRIBER, *n.* one who subscribes — [*Subscribe jo masdar hai us se ism-i-fā'il ke ma'ne samajh-Jo yā ism-i-fā'il banā-lo*] — [*Subscribe jo dhāt hai us se kartā kā arth jān-lo.*]

SUBSCRIPT, *n.* something underwritten — *Jo kuchh niche likhā ho^h.*

SUBSCRIPTION, *n.* the act of subscribing, signature, money subscribed — *Dast khatt kar-ke rāzi-h. manzūr-k. tasdiq-k. yā dene kā wā'da k., dast-khatt yā a'abd, chandā^h —* Nāmānīkan wā apnā nām likhnā, swahastākshar wā nāmākshar, bihrī wā ānsādīsusamarpitadhan.

SUBSEPTU-PLE, *a.* (*L. sub. septem, plico*) containing one of seven parts — *Sāt hissōh kā ek hissa rakhne w., subī, sa-s-subī^h —* Sāt bhāg kī ek bhāg rakhne w., saptānyatamasambandhī, saptānīśānyatamasambandhī.

SUBSEQUENT, *a.* (*L. sub, sequor*) following in time or order — *Pichhlā^h, ākhir, ākhīr, pas-ran, āyanda, parāh, muakhkhīr —* Pāschātkālik, pāschātkālin, pāschātkālimī, anu-gimi, par.

SUBSEQUENCE, *SUBSEQUENT*, *n.* the state of following — *Pas-ravī —* Anugaman, pās-

SUBSEQUENTLY, *ad.* at a later time — *Bād, pichhe^h —* Pāschāt.

SUBSERVE, *v.* (*L. sub, servio*) to serve instrumentally or in subordination — *Madad k., k-km-bard īrī k., mummidd-h., madad-gīr h. —* Upakār k., sahāyātā k., upayogī h.

SUBSERVIENT, *SUBSERVIENT*, *n.* instrumental use or operation — *Madad-gārī, hukm-bardārī —* Upayogitā, upayog, upayuktatā, upakār, anuvartan, sahakī itā.

SUBSERVIENT, *a.* instrumentally useful — *Mummidd, madad-gār, mu'awīn —* Upayogī, upakārī, upakārak.

SUBSEX-TU-PLE, *a.* (*L. sub, sex, plico*) containing one part of six — *Chha hissōh kā ek hissa rakhne w. —* Chha bhāg kā ek bhāg rakhne w., shashtānyatamasambandhī, shashtānīśānyatamasambandhī.

SUBSIDE, *v.* (*L. sub, sideo*) to sink, to settle, to tend downward, to abate — *Baithnā jumnā yā utornā^h, thirīnā^h, niche jīnā yā niche kō jhuknā^h, ghatnā^h.*

SUBSIDENCE, *SUBSIDENCE*, *n.* the act of sinking, tendency downward — *Tuk-nishīnā, niche kī taraf muil yā magālū —* Thirī jumnā wā baithāw, adhogati wā adhogaman.

SUBSIDY, *n.* (*L. subsidium*) aid in money — *Rupai kī madad —* Rupai wā mudrā kī sahāyatā, dhanarūpapakār, dhanarūpasāhitya.

SUBSTANTIAL, *a.* assistant, aiding, furnishing help; *n.* an assistant — *Mummidd, madad-gār, mu'awīn; n. madad-gār —* Upakārī, upayogī, upakārak wā sahāyākārī; *n.* upakārak, sahāyak. [Niche apnā nām wā nāmākshar likhnā.]

SUBSIGN, *sub-sign*, *v.* (*L. sub, signo*) to sign under — *Niche dast-khatt yā a'abd k. —* **SUBSIGNATION**, *n.* the act of signing under — *Niche dast-khatt k. —* Niche nām wā nāmākshar likhnā.

SUBSIST, *n.* (*L. sub, sisto*) to be, to have existence, to live, to be maintained — *Honā^h, wujūd rakhnā, guzārīn k., guzār k. —* Rithnā, thaharnā, jīnā din-kānā wā pē-bharnā, upajīvan k. nirvāh-k. wā udaraposhan-k.

SUBSISTENCE, *n.* real being, means of support — *It-istī yā wujūd, rizq, khurāqī ma'āsh yā madad-i-ma'āsh —* Astī sattwa wā sattī, upajivikā jīvika jīvanopāy jīvasādhan prāpunirvāh jīvanirvāh wā prapādhan.

SUBSISTENT, *a.* having real being, inherent — *Mawjūd, zāti jibillī yā aslī —* Sattawān

SUBSTANCE, *n.* (*L. sub, sto*) being, something existing, something real, essential part, body, means of living, wealth — *Hastī yā wujūd, chiz, kharīdā mādhu shai yā jins, khulāsa janhar yā asl, jīm yā jism, ma'āsh madad-i-ma'āsh yā rizq, māl asbāb dūlat yā jadīd —* Astī sattwa wā sattā, padārth, vastu wā dravya, hīr sir māl wā tattwa, mūrtil wā mūrtilvastu, upajivikā jīvika jīvanopāy wā jīvasādhan, dhan vit-ta wā arth.

SUBSTANTIAL, *a.* real, solid, material, rich or wealthy — *Aslī janharī zāti yā mawjūd, mazbūt natarān puktā matīn yā muhkam, jismīnī yā mādillī qutī māl-dār yā dāulat-mand —* Vastavik, sīrawīn thos wā ghaud, mūrtilmān, dhani wā dhanawān.

SUBSTANTIALITY, *n.* state of real existence — *Mawjūdugi, wujūd, jismīyat, jismāniyat —* Mūrtilmatwa, delawatwa.

SUBSTANTIALITY, *ad.* in substance, really — *Wujūdan, aslan zātan yā haqiqatan —* Vastutāh, sachsach sachmūch tattwa-men wā yatharthatāh.

SUBSTANTIALNESS, *n.* state of being substantial — *Muddiyat, asūlat, māya-dārī, māl-dārī, dūlat-mandī —* Sattwa, sīrawī, sattā, vastavikmatwa, vastawatwa.

SUBSTANTIALLY, *n. pl.* essential parts — *Aslī juz yā hisse, khulāsa, asl, zārīrī hisse —* Tattwa, māl, pradhanīā.

SUBSTANTIATE, *v.* to establish by proof, to make to exist — *Dalīlat k. yā sābit k., pādā-k. mawjūd-k. hastī-d. yā wujūd-d. —* Pramānī-k. wā pramān se siddha k., sattāwān-k. wā sattā-d.

SUB'STANTIVE, *a.* betokening existence, solid; *n.* the name of something which exists — *Wajūd-namā, haqqīy pukhta yā malin*; *n. iam* — Sattwāvachak, sattwik vāstavik wā sāravān; *n. sanjñā, dravyavāchak, viśeshya.* [jñāsadrīś, dravyavāchak ki rīti se.]

SUB'STANTIVE-LY, *ad.* as a substantive — *Ba-taur-i-ism, ism ke mānind* — Sanjñāvat, sañ-

SUB'STITUTE, *v.* (*L. sub, status*) to put in place of another; *n.* one acting in place of another, one thing put in place of another — *Imāz rakhuṁ, badli rakhuṁ, badli-d., badli-k.*; *n. qām mīyār, 'iwāz yā badli* — Pratinidhi *k. wā d.,* parasthīn meṁ *k.,* anya ke sthīn meṁ rakhnā, dūsrē ke thaur rakhnā, dūsrē ke sthīn meṁ dharnā; *n. pratinidhi wā pratipurush, anukalp wā ek vastu jo dūsrī ke thaur dhārī jāti hai.*

SUBSTITUTION, *n.* the act of substituting — *Badli, mū'āwaza, ibdāl, badal, 'iwāz-mū'āwaza, adal-badal* — Upakalpan, upasarjjan, pratyahar, ādeś.

SUBSTRATUM, *n.* (*L. sub, stratum*) a layer lying under another — *Niche ki tah yā tahay* — Niche ki purat star wā phalak. [ghar wā bhawan.]

SUBSTRUCTION, *n.* (*L. sub, structum*) under building — *Niche ki 'imārat* — Niche ki

SUBSTRUCTURE, *n.* an under structure, a foundation — *Niche ki 'imārat, bunyād yā bini* — Niche ki griha wā ghar, new wā grihamūl.

SUBSTYLAR, *a.* (*L. sub, stylus*) denoting the line under the stylo of a dial — *Miqyās ke talē kī khatt z'hir k. w.* — Dhūpgharī ki kīl ke niche ki rekht prakāś *k. w.*

SUBSULTIVE, **SUB-SULTORY**, *a.* (*L. sub, saltum*) moving by starts, bounding — *Uchhal-kar chalne wā, kūlne wā.*

SUBSULTORY-LY, *ad.* in a bounding manner — *Uchhal-kar^h, kūl kar^h, kūd-kūd-kar^h.*

SUBSUME, *v.* (*L. sub, sumo*) to assume a position by consequence — *Natije ke rā se koī bit farz k. yā ikhtiyār k.* — Siddhānt ki rīti se koī bit mut lenā wā gharāp-*k.*

SUBTEND, *v.* (*L. sub, tendere*) to extend under, to be opposite to — *Niche phailnā^h, samne h^h.*

SUBTERFUGE, *n.* (*L. subter, fugio*) a shift, an evasion, an artifice — *Hila yā tadbīr, bahāna hila-hawāla hila-xīzi yā hila-bāzi, hikmat funn-fareb yā rigā* — Chhal wā chhalnā, dhokhī uranjhūn wā tūl mātāl, kapaṭ wā chhalbal.

SUBTER-RANE, *n.* (*L. sub, terra*) a cave or room under ground — *Zamin ke tale kī gir kahf yā kothrī, tah-khānū, bhoṁ-ghaurā^h, tal-ghaurā^h* — Bhūmī ke tale kī guphā gubā khoh wā kothrī.

SUBTER-RANEAN, **SUBTER-RANE-OUS**, *a.* being under the surface of the earth — *Zer-i-zamin, zer-i-khāk, tahta-larz* — Bhūmyantargat, antarlāham, bhūmī ke niche wā talē kā. [zamin — Bhūmyantargatasthal, bhūmī ke tale kī thaur wā sthān.]

SUBTER-RAN-TY, *n.* a place under ground — *Zamin ke niche kī jagah, maqām-i-ser-i-*

SUBTER-RAN-Y, *n.* what lies under ground — *Jo kuchh zamin ke niche wāqī^h ho* — Jo kuchh bhūmī ke tale parī ho.

SUBTILE, *a.* (*L. subtilis*) thin, nice, fine, acute, cunning, artful, deceitful — *Tunuk yā raqīq, latif yā nāznak, bārik mihīn yā duyy, tez shavīd yā sukht, fīratī 'aiyār yā makkār, robūh-bāz yā rigā-kār, dagā-bāz farebī makkār-āmez yā hila-sāz* — Patlī patlā wā jhīrjhīrā, suksmā, tanu atilaghū wā āpuk, tīvra tikshā wā tikhī, dhūrt saydās wā chatur, chhālī, kapaṭī.

SUBTILE-LY, *ad.* in a subtle manner — *Bāriki se, mūla-mū, funn-fareb se, robūh-bāzi se, harrāfi se, rigā-kārī se* — Suksmāti se, jhīrjhīrepan se, chhal se, kapaṭ se.

SUBTILE-NESS, *n.* thinness, acuteness, cunning — *Riqqat yā rigqat, bāriki, fīrat makkār hīrfat robūh-bāzi yā hikmat* — Patlāpan patlā wā jhīrjhīrepan, suksmāta, dhūrttātā syānāpan chaturā wā kapaṭ.

SUBTIL-ITATE, *v.* to make thin — *Patlī yā jhīrjhīrā k^h, bārik k.* — Suksm *k.*

SUBTIL-ITATION, *n.* the act of making thin — *Patlā yā jhīrjhīrā k^h, bārik k.* — Suksm *k.*

SUBTIL-IZE, *v.* to make thin, to refine — *Mihīn k., bārik k.* — Patlī wā jhīrjhīrā *k.,* suksm *k.* [ptil patlī wā suksm *k.*

SUBTILIZATION, *n.* the act of making thin — *Mihīn k., bārik-kāzi, bārik k.* — Jhīrjhīrā

SUBTIL-TY, *n.* thinness, refinement, cunning — *Riqqat, mū-shīqāfi yā bāriki, ro'āh-bāzi makkārī makkār fīrat hīrfat yā funn-fareb* — Jhīrjhīrepan patlāpan wā patlā, suksmāta, dhūrttātā syānāpan chaturā wā kapaṭ.

SUBTLE, *ad.* sly, artful, cunning, nice — *Harrāf, makkār, robūh-bāz fīratī 'aiyār yā rigā-kār, bārik* — Dhūrt, kapaṭī wā syānā, chatur kutīl mīyānwīt wā chhālī, suksm.

SUBTLE-TY, *n.* slyness, artifice, cunning — *Makkārī yā makkār, hīrfat yā funn-fareb, robūh-bāzi rigā-kārī yā harrāfi* — Dhūrttātā, chhalbal wā kapaṭ, chhadma chaturā chhal wā syānāpan.

SUBTLY, *ad.* slyly, artfully, cunningly — *Makkārī yā makkār se, hikmat hīrfat yā funn-fareb se, robūh-bāzi rigā-kārī yā harrāfi se* — Dhūrttātā se, chhalbal wā kapaṭ se, chaturā syānāpan chhadma wā chhal se.

SUBTRACT, *v.* (*L. sub, tractum*) to take a part from the rest, to deduct — *Wāz yā tafriq k., mīnhā k. yā mujrā-lenā* — Rip-k. antar-k. śodhan-k. wā vyavakalan-k., nikālnā nikāl-lenā kāṭnā wā bīd *d.*

- SUB-TRACTION**, *n.* the act of subtracting—*Waz', minhá, tafriq, minháiyat, minhá, waz'at*—*Vynvakalan.* [vinyojak.]
- SUB-TRAHEND'**, *n.* the number to be subtracted—*Mufarraḡ, mafráḡ*—*Rin, šodhak,*
- SUB-TRIP'LE**, *a.* (*L. sub, tres, plico*) containing one part of three—*Tin hisson ká ek hissa rakhe w., usúsi, zu-s-sulá*—*Tin bhág ká ek bhág dhárap k. w., tiyañá uyata-masambandhi, tryanyatamasambandhi.* [śikshak wá upádhyay.]
- SUB-TUTOR**, *n.* (*L. sub, tutum*) an under tutor—*Chhoṭá utád*—*Upaśikshak, chhoṭá*
- SUB'URB**, *n.* (*L. sub, urbs*) a building without the walls of a city, the outpart—*Díman-i-shahr harwáli yá sawád-o-páin-shahr, báhr-i-hissa atrif yá narsáh*—*Nagara-print nagaraparisar upapur wá sákhápur báhari bhág.*
- SUB'URBAN**, *a.* inhabiting the suburb—*Sarád-o-páin-shahr ká rahne w., harwáli-i-shahr ká rahne w., nardh yá díman-i-shahr ká rahne w.*—*Śikhrinagarasth, upanagarasth, nagaropántasth, nagaropútik.*
- SUB'URBED**, *a.* bordering on a suburb—*Díman-i-shahr yá harwáli-i-shahr ke muttasil yá páimasth, sawád-o-páin-shahr ke muttasil*—*Nagaraprint wá upapur se milá huá.*
- SUB-ÚB-BICÁRIAN**, *a.* being in the suburbs—*Díman-i-shahr ká, sawád-o-páin-shahr ká, harwáli-i-shahr ká*—*Nagaraprintasth, upapurasth, nagaropútik.*
- SUB-VENT'ANE OUS**, *a.* (*L. sub, ventus*) windy adle—*Bádí yá bayálah, khálí yá tihí*—*Vá al wá vátanay, chhúchhi chhóuchhi wá nishphal.*
- SUB VENTION**, *n.* (*L. sub, ventum*) the act of coming under, support, aid—*Zer-jíná yá ánd, pushti dast-gíri yá tuḡiyat, madad*—*Niche-jíná tale-ání wá adhogaman, sháir, saliḡyati wá upakár.*
- SUB-VERT'**, *v.* (*L. sub, verto*) to overthrow, to overturn, to destroy, to corrupt—*Radd-k. yá mismár k., zer-o-zabar-k. yá tah-o-álu-k., bar-bád-d. pie-mút-k. yá wárin-k., kharákh k.*—*Gírini girá-d. wá dhúna, úpar-niche-k. nltíni ulatpulat-d. wá aundháná, nasht k. njáni wá tor-dálar, bigírni bigírni wá bhrasht-k.*
- SUB-VÉRSE'**, *n.* to overthrow, to overturn—*Mismár k., zer-o-zabar-k. yá tah-o-bilá-k.*—*Gírini girá-d. wá dhúna, úpar-niche-k. nltíni ulatpulat-d. wá aundháná.*
- SUB-VÉR'SION**, *n.* overthrow, destruction, ruin—*Luḡláh, pie-múti yá bar-bádi, inhidám yá zer zabarí*—*Dhwans wá vidhwáns, nás wá bhaḡ, kshay.*
- SUB-VÉR'SIVE**, *a.* tending to subvert—*Monhadim, zer zabar-sáz, ultíḡh*—*Dhwañsákáiri, viníśak, paridhwañsi.* [kári, nlatpulat-d. w.]
- SUB-VÉR'SER**, *n.* one who subverts—*Ulatne wḡ, násikh, muhtil*—*Viníśak, dhwañsa-*
- SUB WORK'ER**, *n.* (*L. sub, s. vcorre*) a subordinate worker or helper—*Chhoṭá madad-gír yá muniddl*—*Chhoṭá saliḡyak.*
- SUC-CÉED'**, *v.* (*L. sub, cedo*) to follow in order, to come after, to prosper, to obtain the object desired—*Mutarádir h., pai-dar-pai-h. pai rawi-k. yá qáim-majám-h., kám-yákh, maḡad-war-k. yá rast-láud, pesh raft-h. bar-áni yá 'uhda-bará-h.*—*Kram se piche h., piche-ání wá piche-jáni, saphal wá siddhárth k., siddhárth-h. ban-áni ban-pápi sadhni siddh-h. wá ubhina.*
- SUC-CE DÁ'NE-UM**, *n.* (*L.*) that which is used for something else, a substitute—*'Iwaz, bulá*—*Anukalp arthát jo kuchh dásre ke thaur kám áwe, gamaká'p pratíndhi wá pratírítí.* [nidhiswarup, anukalpik, upasarjan, gamabhút.]
- SUC-CE DÁ'NE-OUS**, *a.* acting as a substitute—*'Iwaz yá qáim-majám kám áne w.*—*Prati-*
- SUC CÉED'ER**, *n.* one who succeeds—*Qáim-majám, já-nishín*—*Kramánuḡyáyi, avarádhikári, uttarádhikári.*
- SUC CÉSS'**, *n.* happy termination of any affair—*Kám-yábi, 'uhda-baráti, bahra-mandí, kám-ráni, barakut*—*Arthasiddhi, siddhi, phalasiddhi, saphalatá, kritárthati, kritakrítyati.*
- SUC-CÉSS'FUL**, *a.* prosperous, fortunate—*Pesh-raft kám-yábi yá 'uhda-barí, baht-yár bedár baht bahra-mand yá bahra-war*—*Siddhárth charitárth praptárth krita ritya kritakám saphal saphal wá phalawin, maḡal kalyán subhaḡ wá saubhagyawin.*
- SUC-CÉSS'FUL-LY**, *ad.* prosperously, fortunately—*Pesh-raft kám-yábi yá 'uhda-baráti se. baht-gíri bedár-bahtí bahra-mandí yá bahra-war se*—*Siddhárthati charitárthati kritakámati saphalatá wá saphalatá se, kalyán wá saubhagya se.*
- SUC-CÉSS'FUL-NESS**, *n.* prosperous conclusion—*[Success ke ma'ne dekho]*—*[Success ká arth dekho.]*
- SUC-CÉSS'ION**, *n.* the act of succeeding, a following of persons or things in order, lineage, right of inheritance—*Já-nishíni yá qáim-majám, tasalsul tawátar taráduf yá tawáti khándán yá mal, haḡḡ-i-mírni yá haḡḡ-i-irs*—*Kram se piche áni jáni wá honi, anukram parampari sreni anuvriti anushaḡ anupúrv anupúrví wá paryáy, vaní gotra wá pírhí, uttarádhikár rikthádhikár wá dáyadhikár.*
- SUC-CÉSS'IVE**, *a.* following in order—*Mutarádir, mutá'iqib, musalsul, mutarádir, lagá-tír*—*Anukramik, yatháanukram, kramánusári, kramánuḡyáyi, kramak, kramáḡat, paramparáḡat.*
- SUC CÉSS'IVE-LY**, *ad.* in order, one after another—*Tawátar tasalsul yá taráduf se, pai-dar-pai yá pai-kam*—*Yatháukram wá kram-se, kramánusári wá ek-par-ek.*

- SUC-ĠĠSIVE-NESS**, *n.* state of being successive—*Mutawâtir yâ muta'âqib hâlat*—Anukramikatî, yathânu-kramatî, paramparatwa, kramakatwa.
- SUC-ĠĠSLESS**, *a.* unlucky, unfortunate—*Manhûs yî kam-tûlî, had-bakht yâ kam-bakht*—Durbhâgya wâ amangal, maudabhâgya hatabhâgya wâ akalyâp.
- SUC ĠĠSLESS-LY**, *ad.* without success—*Be-kâm-yâbî se, be-pesh-raftî se, be-'uhda-barât se*—Binî arthasiddhi ke, binî saphalatâ ke.
- SUC-ĠĠS-SON**, **SUC-ĠĠS-SON**, *n.* one who follows in the place or character of another—*Qâim-muqâim, jûc-nishâ*—Uttarâdhi-kîri, avarâdhi-kîri, kramânyâyî.
- SUC-(IN)CT**, *a.* (*L. sub, cinctum*) girded up, short, brief, concise—*Lapetî-huâ^h, kotâh, n. uktasar, tang m'jmal muqtasar yî khulâs*—Pariveshtî, laghu, sañkshipt, avistîp. [see, avistîrnatîpûrvak wâ alp men.]
- SUC-ĠĠCTLY**, *ad.* briefly, concisely—*Qissa-kotâh yâ ikhtisâr se, tho e men^h*—Sanî shep
- SUC-ĠĠCTNESS**, *n.* brevity, conciseness—*Ikhtisâr, j'mâl tangî yâ kotâhî*—Sañkshep, avistîrnatâ wâ sañkshiptatâ.
- SUC-CO-RY**, *n.* (*L. cichoreum*) a plant—*Kâsû*—Śāṭavîśesh.
- SUC-COUR**, *v.* (*L. sub, curro*) to help, to assist, to relieve; *n.* help, aid, relief—*Madad k. yî d. kum d. k., Ênat k.; n. madad, kumak, Ênat*—Sah-iyatâ k., upakâr k., sahîrî d. wâ k.; *n. sahîyatî, upakâr, sahîrî.*
- SUC-COUR-ER**, *n.* one who succours—*Madad gâr, mumidd, mu'âwin, pushî-bân*—Sah-iyak, sahîyatâ k. w., upakârî, puchchî. [sahîyatâsînya, dîn.]
- SUC-COURLESS**, *a.* destitute of help or relief—*Be-châra, lâ-châr, be-madad*—Nirâsray,
- SUC-CU-BA**, **SUC-CU-BUS**, *n.* (*L. sub, cubo*) a pretended kind of demon—*Ek qism kâ jûn yâ 'ifrî*—Ek prakâr kâ bhût pisîch pret wâ asûr.
- SUC-CU-LENT**, *a.* (*L. succus*) juicy, moist—*Ras-dâr ras-gar shâdâh yâ ser-âb, tar yâ nom*—Rasîlî rasbhârî saras wâ rasamay, oâ ândra bhîgî wâ gîlâ.
- SUC-CU-LENCE**, **SUC-CU-LEN-CY**, *n.* juiciness—*Ser-âbî, shâdâbî, ras-dârî, ras-garî*—Rasî-lîpan, sarasatî, rasamayatwa, sîjalatî, rasavattwa.
- SUC-CUM-B**, *v.* (*L. sub, cumo*) to yield—*Dabû^h, châpnû^h, gir-parnâ^h, mutî^h, zer-h., tâhî^h, tâhî-dârî mûn-lenâ*—Adhîn h. vañbhûh h. [tharharî^h, kaupkapi^h.]
- SUC-CUS-SION**, *n.* (*L. sub, quassum*) the act of shaking—*Jumbûsh, hîlâ^h, hîlâw^h, SUC-CUS-SATION*, *n.* a shaking, a trot—*Hîlâ hîlâw dâlâw thartharî yâ kaupkapi^h, dalkî yâ kûlar-châl^h.*
- SUC-ĠĠ**, *a.* (*S. simile*) of that kind, of the like kind, the same that—*Us tarîk kâ, us taur kâ, waîsî^h*—Us ritî wâ bhîntî kâ, tâdrîs îdrîs wâ aîsâ, taîsâ.
- SUCK**, *v.* *S. sucro*) to draw with the mouth; to imbibe; to draw the breast; *n.* the act of sucking, milk given by females—*Chûsnâ chûchorâ suknâ yî suruknâ^h, soknâ sot-lenâ sokhûâ sukh-lenâ khichnâ khîch-lenâ yâ pî-lenâ^h, dâdh-pînâ yâ chusak-nâ^h, n. n. suruk surukâ yî chusâ^h, mâ kâ dâdh jo pîyî jâtâ hui^h.*
- SUCK-ER**, *n.* any thing that sucks, a shoot, a pipe through which any thing is sucked—*Chûsne-c. chusamîyî yâ khîch-wâîyâ^h, kurîl kail gâb'hî yâ kunâwî^h, nali yâ puplî*
- SUCK-ET**, *n.* a sweetmeat—*Mîthûî^h*. [jis se kurch chûâ yâ surkî jây^h.]
- SUCK-LE**, *v.* to nurse at the breast—*Dâdh pîlînâ^h, pîlînâ^h, d. dh d^h.*
- SUCK-LING**, *n.* a young child or animal nursed at the breast—*Shîr-khewâr, shîr-khara, shîr-khewâr, shîr-khewâr, shîr-must, godwânsâ^h, dâdh kâ buchchu^h*—Stanapîyî, stanandhay.
- SUC-TION**, *n.* the act of sucking or drawing—*Chûsî^h, khîchî^h, khîchâw^h.*
- SU DA-TO-RY**, *n.* (*L. sudo*) a hot-house, a sweating-bath—*Garm nakîn, bhukhrâ khâna yûnî pus nâ-âwar hammâm*—Ushnâgrîha wâ ushnâghar, pasînâ hîne-wâlâ nahân-ghar wâ swedajanak sn-nâgar.
- SU-DO-RIF-IC**, *a.* causing sweat; *n.* a medicine which causes sweat—*Pasînâ-âwar, 'araq-angez*; *n. pasînâ-âwar d-wâ*—Swedajana., swedakar, swedotpîdak, pasîjâû; *n. swedakar wâ swedjanak aushadh, swedjanak bheshaj.*
- SU-DOR-OS**, *a.* consisting of sweat—*Pasne kâ^h.*
- SUDD-EN**, *a.* (*S. sudden*) happening without previous notice, hasty, violent; *n.* an unexpected occurrence, surprise—*Nâpîkî nâghân be-khubar yâ nâghant, jald yâ belîhîz, tund yâ tund-kho*; *n. nâpîkî wâq'a, tâ'ajjub*—Akasmîk akasmîdutpanna alakshît achîntî akalpît ekâ-eki wâ akasmâjjât, utâwîlâ, uchchand prachand wâ ugra; *n. akasmîk ghatnâ, achambûl wâ âscharyya.*
- SUDDEN-LY**, *ad.* without notice, hastily—*Be-khabarî-se nâghûh yak-â-yak yak-bar-yak yî nâghî, shîtâbî yâ be-lihîz se*—Akasmât hañhât achînak achînachuk wâ ekâ-eki, utâwîl se. [twa, akalpîtatwa, sâdysakatwa.]
- SUDDEN-NESS**, *n.* the state of being sudden—*Be-khabarî, nâghûhîyât*—Akasmîka-
- SUDS**, *n. pl.* (*S. seothan?*) water impregnated with soap—*Pânî jo sâhun se milâ hâ, sâhun kâ kof, sâhun kâ phoen*—Mârganatâlasahîshâñjal, sarjîvyaptajal.
- SUE**, *v.* (*L. sequor*) to prosecute by law, to seek by request, to entreat, to petition—*Adâlat men khîchnâ nâlish-k. yâ muqaddama-k., suwâl k., darphwâst k., nîyâs*

iltijā minnat yā iltimās k. — Vyavahārābhīyog wā vyavahārābhīṣaṇsaṇ k., māṅgnā wā ch'ihnā, bintī chīraurī wā nivedan k., prārthanā k.

SÜ'ER, *n.* one who sues — *'Adālat meñ khīncne w., muqaddama k. w., dād-khwāh, sāl,* *'ar' k. w.* — Vyavahārābhīyog k. w., vyavahārābhīṣaṇsaṇ k. w., bintī k. w., prārthak, yāchak.

SÜ'IT, *n.* a petition, courtship, an action or process at law, series, a set of the same kind, a number of things corresponding to one another. retinue; *v.* to fit, to adapt, to become, to dress, to agree — *'Arz guzārish iltimās darkhvāst yā istūl'i. by ih ke lige 'ishq-bāzi. muqaddama mudda'i yā mu'annala, silsila, jor yā jorā. chizē jo āpas men muwāfiq yā mutābiq hōn. sawāri jāleh hushmat yā jilau; v. muwāfiq k., mutābiq k., zeh d., poshik yā libās pahīvān-i, durast-ānā yā muwāfiq h.* — Prārthanā wī abhyarthanā, vivāhārth stryupāsān, vyavahārābhīyog wā vyavahārābhīṣaṇsaṇ, śreṇī kari lar wā tūtā, ek hī prakār kī gaṇ wā samūh, vastu wā padārth jo paraspār sadrīs hōn, paricharavarg wā sahacharavarg; *v. thik k., yogya-k, milnā wā banīnī, piabnā khulnā wā solnā, vāstrā wā kapre pahīvānī, mīnī thik-h, bannī wā upayukt-h.*

SÜIT'A BLE, *a.* fitting, agreeable to, proper — *Saz-i-wir yā laiq, muwāfiq, mutābiq yā muwāsih* — *Yogya, upayukt wā yukt, uchit wā thik.*

SÜIT'A BLE-NESS, *n.* fitness, agreeableness — *Saz-i-wirī yī muwāfaqat, liyāqat yā munda-sukat* — *Yogyatā wā yathiyogyatā, yuktatī upayuktatā wā upayogyatā.*

SÜIT'A BLEY, *ad.* fitly, agreeably — *Muwāfiq, mutābiq yā bu-mājib* — *Thik-thik jaisā-chāhiye wā yathochit, yathiyogya amūsr-se wā anurūp-se.*

SÜITE, *n.* retinue, train, series, suit — *Jilau jāleh hushmat yā sawāri, pāc-rikāb, silsila yā silk, jor yā jorā* — *Paricharavarg wā sahacharavarg, anucharavarg, śreṇī lar tūtā āvalī wā āvalī, ek hī prakār kī gaṇ wā samūh.*

SÜIT'OR, *n.* one who sues, a petitioner, a wooer — *Dād-khwāh mudda'i yā muqaddama-dār k. w., sāl yā mu'tamiz, 'ishq yā by ih ke lige 'ishq-bāzi k. w.* — Vyavahārābhīyogī abhyogakārī wā abhiyoktā, prārthak wā yāchak, vivāhārthī wā vivāhārthā.

SÜIT'RESS, *n.* a female applicant — *Sāila* — *Abhiyogakārikā.* [stryupāsak.]

SÜ'ET, *n.* (*W. suet*) hard fat — *Sakht charbī* — *Kay mod.*

SÜ'ET-Y, *a.* consisting of suet, like suet — *Sakht charbī kī, sakht charbī-sā* — *Kay mod kī wā kathinamedamay, kay mod sī wā kathinamedasaurīs.*

SÜ'FFER, *v.* (*L. sub, ferre*) to feel or bear what is painful, to undergo, to endure, to sustain, to allow, to permit, to be injured — *Bar-dāsh k., sahm, tahammul k., sabr k., ijāzat d., jāz-e-rakhnā yā parwānagī d., naps-in-āhūnā gum-khānā yā balā-khānā* — *Amblav k., sahan k., bharnī khīncnā wā bhugatnā, uthnā khānā wā titiksha k., denā wā angikar-k., anumati-d., dukkhabhāgi-h. wā hūm sahm.*

SÜ'FFER A-BLE, *a.* that may be endured — *Qābil-i-bar-dāsh, tahammul-pazīr, bardāsh-tanī* — *Sahaniya, sahya.* [qābil-i-bar-dāshī se — *Sahaniyatipūrvak, jismen sahā-jāy.*

SÜ'FFER A-BLE, *a.* so as to be endured — *Tahammul-pazīr se, bardāshī hone ke qābil,*

SÜ'FFER-ANCE, *n.* endurance, permission — *Bardāsh tahammul yā sabr, ijāzat yā parwānagī* — *Titiksha sahan sahanāilāwī wā kshamā, anumati.*

SÜ'FFER-ER, *n.* one who suffers or endures — *Matahammul, sahwāiyā, dukhī, ijāzat-d. w., parwānagī d. w., dukhī, mazlūm, āzār-gūb* — *Dukkhabhāgi, dukkhabhogi, dukhī, dukhlit, anumati d. w.*

SÜ'FFER-ING, *n.* pain suffered, distress — *Asiyat dard yā izā, āzār taklīf yā ranj* — *Dukh vyathā vednā wā pīrā, kashī kles wā purīp.* [vyathā wā pīrā se.

SÜ'FFER-ING-LY, *ad.* with suffering or pain — *Asiyat dard izā yā taklīf se* — *Dukh*

SUF-FICE, *v.* (*L. sub, facio*) to be enough, to be sufficient, to satisfy, to supply — *Kāfi h. yā kīfāyat-k., wāfir-h, bas-h. yā wafā-k., razi yī ser k., hāqīkhnā muhāiyā-k. yī sar-ba-rāh-k.* — *Yatheshī h., paryāpt upayukt wā prachur h., tript wā santushī k., bharnā wā bhartī-k.*

SUF-FICIENT-QY, *n.* state of being sufficient, supply equal to want, competence, ability — *Kīfāyat wafā yā ruzfār, iktifā, wajh-i-kāfī wajh-i-qizār māt-bihī-līhtiyāj āsādagi āsāda-hālī yā furāqat, qābilīyat hawsila istī-dūl yī ruzī* — *Yatheshī-tatā, paryāptatwa, sāmarthya wā nirvāh, yogyatī yogyatwa wā upayuktatī.*

SUF-FICIENT, *n.* one who is sufficient, equal to the end proposed, competent, qualified — *Wāfir, kāfi zarūrī yā bu-qadr-i-īhtiyāj, laiq, qābil* — *Bas wā balut, yatheshī wā paryāpt, yogya wā samārth, upayukt.*

SUF-FICIENT-LY, *ad.* to a sufficient degree — *Kīfāyatān, zi-bas, az-bas, būyad-o-shāyad, jānā chāhiye* — *Yatheshī wā prachur rūp se, alani, upayukt rūp se.*

SUF-FLAM'I-NATE, *v.* (*L. sub, flo*) to stop — *Roknā, ārnā, band k.*

SUFFO-CATE, *v.* (*L. sub, funx*) to choke, to smother, to stifle, *a.* choked — *Dam-roknā yā dam-band-k., dam-basta yī makhnūq kar-ke mār-dānā, bujhānā yā dabā-nā; a. makhnūq, dam-basta, bujhāyā huā* — *Sāns roknā wā nareti dabānā, galā dabāke mār-dālūā swāsarodh k. wā swāsarodh-k., butānā; a. ruddhāsān, ruddhaprāp, niruddhakaṇṭh, butāyā-huā.*

SŪF-FO-CĀTION, *n.* the act of choking — *Dam-bastapt, habu-n-nafas, habu-i-dam* — Śwāsaroḥ, śwāsāvarodhi, śwāsapratirodhi, kantharodhi, śwāsapratibandhi.

SŪF-FO-CA-TIVE, *a.* having power to choke — *Dam rokne w., dam band k. w., sāns band k. w.* — Śwāsāvarodhak, prapārodhak, śwāsarodhak.

SUF FŌSSION, *n.* (L. *sub, fossum*) the act of digging under — *Niche khodā^h.*

SŪFFRAGE, *n.* (L. *suffragium*) a vote — *Rāc, qaul, rizi, qaul-i-amm* — Sammati, sammat, swikar, sammatasammataprakāśan, swikārāsawikaraprakāś.

SŪF'FRA GAN, *n.* an assistant bishop, a bishop considered as subject to his metropolitan — *Nūh-i nuṭṭahid yā imām kā uāib, burā pūdyt* — Dharmādhyakṣhapratinidhi, dharmādhipati.

SŪF'FRA GANT, *a.* assisting; *n.* an assistant — *Mumidd, madad-gār, mu'āwin*; *n.*

SŪF'FRA-GATE, *v.* to vote with — *Kisi ke sith rāc d.* — Kisi ke sith sammati d.

SŪF'FRA-GĀT-OR, *n.* one who helps with his vote — *Apni rāc se mulad k. w. yā d. w.* — Apni sammati se sahāyatā k. w.

SUFFRAGT-NOUS, *a.* (L. *suffrago*) belonging to the knee-joint of beasts — *Hainān yā dāwah ke zāwā kī girah ke mutā'alliq* — Pāsuwān ke ghutne wā theṃne kī gūthā kī sambandhi.

SUF FŪ-MI-GĀTION, *n.* (L. *sub, fumus*) the act of applying fumes — *Baphārā d^h.*

SUF FŪ-MIG, *n.* a medical fume — *Baphārā jo dārā ke taur diya jātā hai* — Dhūm jo aushadh ke sadrās kām ātā hai.

SUFFUSE, *v.* (L. *sub, fusum*) to overspread — *Phailānā^h, chhānā^h, bharnā^h.*

SUF-FŪSION, *n.* the act of overspreading — *Phailāw^h.*

SŪG, *n.* (L. *sugo*) a kind of worm — *Ek qism kī kirm* — Ek prakār kī kīt wā krimi.

SUG'AR, *shūgar*, *n.* (Fr. *sucré*) a sweet substance manufactured chiefly from a species of cane; *v.* to impr gnatr with sugar, to sweeten — *Shukkar yā shukar, rūb^h, khūn^h, chūn^h, gur^h, būrā^h*; *v.* *chūnise pāgnā^h, mīthā k^h.* — Śarkarā; *v.* śarkarāuwit k., madhur wā miṣṭī k.

SŪG'AR-Y, *a.* tasting of sugar, sweet — *Shakarān, shirū* — Śarkarān-wit, mīthā wā madhur.

SŪG-AR-CĀNDY, *n.* sugar candied or crystallized — *Misri, qaul* — Mākslikaśarkarā, sitīkhaṇḍ.

SŪG'AR-CANE, *n.* the cane or plant from whose juice sugar is obtained — *Ūkh^h, ikh^h.*

SU-GĒS'CENT, *a.* (L. *sugo*) relating to sucking — *Chūsne yā chusāne ke mutā'alliq* — Chūsne pino wā chusāne kī sambandhi.

SUG-QĒST, *v.* (L. *sub, gestum*) to hint, to intimate, to insinuate, to tell privately, to seduce — *Ishārā d. yā k., chitānā^h, imā d. yā canz k., khufyātān kahūā, bahkānā^h* — Sūchan wā sūchanā k., jātānā, vakrokti wā saūket k., chupke se batānā wā kahnā, phuslānā.

SUG-QĒSTER, *n.* one who suggests — *Salāh-kār, ishārā d. w. yā k. w., chitāne w^h, imā d. w., khufyātān kahne w., bahkāne w^h.* — Sūchan wā sūchanā k. w., jātāne w., vakrokti wā saūket k. w., chupke se batāne w., phuslāne w.

SUG-QĒSTION, *n.* private hint, intimation — *Ishārā yā imā, gosā-guzārī kināya yā kha-bar* — Sūchan wā sūchanā, saūket ingit wā vakrokti.

SŪG'GIL, *v.* (L. *sugillo*) to defame — *Jhūthī takmāl lagīnā, be-jā 'aib lagīnā, nā-haqq ruswā k., wā haqq bad-nām k.* — Mithyā apavād k., jhūthī nindā k., jhūthā kalānik wā lūm lagānā.

SŪG-GIL-LATE, *v.* to beat black and blue — *Mār-kar nīlā-pīlā k^h, āsā mīrnā kī nīlā pīlā*

SŪT QĪDE, *n.* (L. *se, cecidit*) self-murder, a self-murderer — *Khud-kushī yā qul-i-nafs, khud-kush yā qātīl-i-nafs* — Ātinaghat ātinahatyā ātinabādhi prānaparityāg wā deha-

SŪIT. See under SEE. [tyāg, ātinaghatī ātinaghatik wā ātinatyāgi.

SŪL'CA-TED, *a.* (L. *sulcus*) furrowed — *Janf-dār, sinke-dār* — Sinke wālā, rekhhāchīn-

SŪLK Y, *a.* (L. *soleo*) silently sullen — *Nā-khush, barham, kashīdā, mukaddār, muh-*

SŪLK'LY, *ad.* in a sulky manner — *Nā-khushī se, barhamī se, kashīdagī se, mukaddār-*

SŪLK'NESS, *n.* silent sullenness — *Barhamī, kashīdagī, takaddur* — Antahkrodh, antah-

SŪL'LEN, *a.* gloomily angry, sour, cross, obstinate, malignant, dark, heavy or mourn-

SŪL'LEN-LY, *ad.* gloomily, intractably — *Kashīdagī barhamī takaddur yā tārīkī se, sar-kashī zūld yā be-zubtī se* — Udāsīnatā antahkrodh antahkopi wā andhakār se, haṭh durāgrah duṣādhyatā wā duṣādsyatā se.

SŪL'LEN-NESS, *n.* gloominess, intractableness — *Kashīdagī barhamī takaddur yā tārīkī,*

sidd gurdan-kashī yā be-zabī—Uddāsīnatī antahkrodh antahkop wā mukhamdīnya, bath durāzrah duhaśdhyatā wā duhāsīyatā.

SŪLĒN, *n.* pl. morose temper, gloominess—*Karakht yā bad-mi-čj, tursh-rūi karakhtgi kashidagi yā takaddur*—Karkasaswabhāw, udāsīnatā antahkrodh wā antahkop.

SŪLLY, *v.* (Fr. souiller) to soil, to tarnish, to spot; *n.* soil, tarnish, spot—*Mailā k^h, ālūda k. yā galiz k., aib-laṭnā yā dāg-laganā*; *n.* mail^h, ālī-dagi, dāg—*Malin wā malin k., kalaik-l-gūni samri wā dūshī k., dhappi wā dhabbā qilūnā*; *n.* mal wā lalish, dūshay wā kalaik, dhappi wā dhabbā.

SŪLĪ-AGE, *n.* foulness, pollution, filth—*Ālīdagi, nū-pāki najāsūt gandagi yā ālāish, mail^h*—*Samaṭatī kalushatwā wā aśuddhatā, dūshay aśūch wā dūshatā, mal.*

SŪLPUR, *n.* (L.) a mineral substance of a yellow colour, brimstone—*Gandhak^h, gogird*—*Gandhāsmā, swarāri wā dhātuvairi.*

SŪLPUR-ATE, *a.* belonging to sulphur—*Gandhaki^h.* [*gandhak leśnā yā potnā^h.*

SŪLPUR-ĀTĪ N., *n.* the act of dressing or anointing with sulphur—*Gandhak lag-nū^h,*

SŪLPURĒOUS, **SŪLPURĒOUS**, *a.* consisting of sulphur, containing sulphur—*Gandhaki^h, gogird-āmez*—*(Gandhakayukt gandhakagunaviśiṣṭā wā gandhakādharmaik, gandhakamay.* [*Gandhakagunaviśiṣṭatā se, gandhaki riti se, gandhakamayatwā se.*

SŪLPURĒOUS LY, *ad.* in a sulphureous manner—*Gogird-āmezi se, gandhaki tar se*—

SŪLPUR V., *a.* partaking of sulphur—*Gandhaki^h, gogird-sirat*—*Gandhakamay, gandhakagunak.*

SŪLTAN, *n.* an eastern emperor—*Sultān*—*Mahārījā.* [—*Mahārānī. rānī.*

SŪLTĀNA, **SŪLTĀNESS**, *n.* the queen of an eastern emperor—*Mulika, bādshāh-beyan*

SŪLTĀNRY, *n.* an eastern empire—*Sultānī. bādshāhat*—*dhīrājya, rājya.*

SŪLTRY, *a.* (S. sultr) hot and close—*Khamas^h, garm o-be-hawā*—*Nirvāt, vātāhīn, uṣṇa aur vyūhiṇ.*

SŪLTRINESS, *n.* the state of being sultry—*Khamasī^h, garmī-o-hawā-bastagi*—*Vatāhī-*

SŪM, *n.* (L. summa) the whole of several numbers added together, the amount, quan-

ntity of money, height, completion, a summary or compendium; *v.* to add together, to compute, to cast up, to collect into small compass—*Junla yā hamagi, jamī*

māya yā aṣṭ, bulandī auj yā intihā, tamāmī. kṛtaka natija mukhtasar yā

mujmal; *v.* *amī k., hisāb k., junla k., kṛtaka-nikānā mujmal-k. yā mukhtasar-k.*

—*Rāsi pānd samuday wā sīkalā, gathri wā mot, dhanabhag wā dhanās, uchehāi*

wā uchehātī, samṣṭī wā samṣṭatā, sār sīrās sīrasaighar wā saighar; *v.* *joṛnā,*

gapanīk, saukhyā k. lekhi k. wā ginnā, thīk-d. wā saikalan-k., saukshep-k.

SŪMLESS, *a.* not to be computed—*Qair-i-munkīnu-sh-shumār, jo ginnā na jay^h*—*Agamīya.*

SŪMMA RY., *a.* short, brief, compendious; *n.* an abridgment, an abstract—*Kotāz, mukhtasar, narkari yā imālī*; *n.* *kṛtaka, mujaz yā ikhtisār*—*Saukshepik, saukshipt, sāmāsik wā saūgrhit*; *n.* *sār wā saukshep, saūgrah.*

SŪMMA-RI-Y., *ad.* briefly, in the shortest way—*Mujmalan, mukhtasaran yā f-i-junla*

—*Saukshep meṇ wā saukshipt rūp se, thore meṇ wā thori bāt meṇ.*

SŪMIST, *n.* one who forms an abridgment—*Kṛtaka-sāz, kṛtaka banāne w., mujmal banāne w.*—*Saūgrahakartā. saukshipt k. w.*

SŪMACH, *n.* a plant—*Samāq*—*Ek bhāntī kī prudhā, aushadhivīśesh, ośadhivīśesh.*

SŪMER, *n.* (S. summer) the second season of the year; *v.* to pass the summer, to

keep during or through the summer—*Garmī, māsim-i-garmā, saif, garmī, t-bistīn,*

grīkham^h, dhīp-kāl; *v.* *māsim-i-garmā kānā yā garmā guzārā, garmī meṇ*

rakhnā yā garmā bhar rakhnā—*Grishm, grīshmākāl, grīshmasamay, uṣṇākāl. uṣ-*

mā; v. *grīshmākāl kānā wā bitānī, grīshmākāl meṇ wā grīshmākāl bhar rakhnā.*

SŪMER-HŪSE, *n.* a house or apartment in a garden used in summer—*Bīrah-darī,*

baūglā^h, baūglā^h, chaubār^h, ghar jo phuldarī yā bārī meṇ banā rakhtā

hai^h.

SŪMMER, *n.* (Fr. sommier) the principal beam of a floor—*Ek baṛī dharan yā kap^h,*

SŪMMER SET. See SOMERSET.

SŪMMIT, *n.* (L. summus) the top, the highest point, the utmost height—*Sar, qulla,*

auj—*Phungī sikhā wā sikhār, sriṅg, chūṛī choṇṭī wā choṭī.*

SŪMITTY, *n.* the height, the utmost degree—*Auj yā sar, intihā*—*Sikhār sriṅg chūṛī*

choṇṭī wā choṭī, paramavādhi.

SŪMON, *v.* (L. sub. moneo) to call with authority, to cite, to call up—*Talab k.,*

hukm se bulānā, bar-pā-k. yā mutaharrik k.—*Āhwān k., bulānā, uṭhānā wā kharā-k.*

SŪMON-ER, *n.* one who summons—*Tālīb*—*Āhwānakārī, āhwāyāk, āhwātā.*

SŪMONS, *n.* a call of authority, a citation—*Talabi-nāma saman yā dastak, ittīlā-nāma*

ittihār wā īlām-nāma—*Āhwān ākāra, wā āvāhan, bulwā.*

SŪMPETER, *n.* (Fr. sommier) a horse which carries clothes or furniture—*Partial kā*

ṭaṭṭā^h, partial kā ṭaṭṭā^h, partial ṭaṭṭā^h, bhāṭhiyāre kā ṭaṭṭā^h.

SUMPTION, *n.* (L. *sumptum*) the act of taking — *Lenā* ^h.

SUMPTUARY, *a.* (L. *sumptus*) relating to expense, regulating the cost of living — *Khurch mansūb yā mutā'alliq-i kharch, guzārān kā kharch dā-hisāb yā dā-intisām k. v.*
— Vyayasambandhi wā vyayavishayak, vyayanīyamakārī.

SUMPTUOUS, *a.* expensive, costly, splendid — *Besh-qimat, besh-bahā, 'umda shāhāna yā fakhīr* — Mahīmūlyā, bahīmūlyā, atiprabhāwan atitejaswī wā atyutkrishṭ.

SUMPTUOUSLY, *n.* expensiveness, costliness — *Besh-qimātī, girān-bahāi* — Mahīmūlyatā, bahīmūlyatā, mahaṅgī wā mahārghatā.

SUMPTUOUSLY, *ad.* expensively, splendidly — *Besh-qimātī yā girān-bahāi se, 'umdagt se* — Bahīmūlyatā mahīmūlyatī wā mahaṅgī s; atyutkrishṭatī wā atisūbhī se.

SUMPTUOUSNESS, *n.* costliness — *Besh-qimātī, girān-bahāi* — Bahīmūlyatā mahīmūlyatā, mahaṅgī.

SUN, *n.* (S. *sunne*) the luminary which gives light and heat to the planets, a sunny place, any thing very splendid; *v.* to expose to the sun — *Āstāb shams khurshed yā mīhr, dhūp kī jagah^h, kōi nihāyat 'umda shai^h; v. dhūp dikhānā^h, dhūp khilānā^h, ghāmānā^h, dhūp khānā^h* — Sūrya rāṣi bhānu bhāskar divākar savitā ādiya wā sūraj, ghām kī jagah kōi atyutkrishṭ vastu.

SUNLESS, *a.* wanting sun, wanting warmth — *Be āstāb, sard* — Sūryahin divākaraśūnya asūrya wā bina sūraj kā, theṇḍhī.

SUNNY, *a.* like the sun, exposed to the sun — *Āstābī yā āstāb-sā, dhūp kā^h* — Sūryasādīś wā bhāṣa aravat, ravitapt wā suryavyāpt. [sūryasāmi.]

SUNBEAM, *n.* a ray of the sun — *Partā, kīrān^h, shu'ā' i āstāb* — Sūryakīrān, bhānkar, Sūryabāt, *a.* shone brightly on — *Āstāb se te: raushan* — Sūrya se atiprabhāsit wā dedīpyam in. [makṭā wā dedīpyam in, sūraj sarīkhā chamaktī huī.]

SUNBRIGHT, *a.* bright like the sun — *Āstāb-sā tābān yā raushan* — Sūrya ke sadīś cha-

SUNBURN, *v.* to discolor by the sun — *Dhūp se jalānā^h, dhūp yā ghām se jhauṇānā^h, dhūp se bad-raṅg kar-d.* — Ghām se vivarṇ k.

SUNBURNING, *n.* discoloration by the sun — *Bad-raṅgī jo dhūp khāne se hotī hai* — Vivarṇatā jo ghām khāne se hotī hai, jhauṇānāt jo dhūp se hotī hai.

SUNBURNED, *n.* discoloured by the sun, tanned — *Dhūp kā jalā^h, dhūp kā jhauṇā^h, huī yā dhūp se kālī kipā-huā^h.*

SUNCLAD, *a.* clothed in radiance, bright — *Tojallī posh, raushan* — Prabhā se prachelbhā-dit wā diptī se veshit, prakāśmān dedīpyamān wā chamaktī huā.

SUNDAY, *n.* the first day of the week, the Christian sabbath — *Icār^h, etvār^h, yak-shambū* — Ravivār, ravivāsar, bhānuvār.

SUN-DIAL, *n.* an instrument which shows the hour by a shadow on a plate — *Dhūp-gharī^h, sāyā-gharī* — Sūryagharīkā, chhāyāyantra, chhāyāmandal. [khāyā-huā^h.]

SUN-DRIED, *a.* dried in the rays of the sun — *Dhūp meṁ sukhlāyī gayā^h, ghām meṁ su-*

SUN-LIKE, *a.* resembling the sun — *Āstāb-sā, āstāb ke mānind* — Sūryasadrīś, sūraj-sarīkhā, sūryavat, sūraj kī nān. [yaprakāś, sūraj kī prabhā wā diptī.]

SUNLIGHT, *n.* the light of the sun — *Āstāb kī roshnī, shu'ā' i āstāb* — Sūryaprabhā, sūryasūrya, *a.* in-pervious to the rays of the sun — *Jismēn sūraj kī kīrān pūṭh-nā-rukēn^h.*

SUNRISE, **SUNRISEING**, *n.* morning, the east — *Subh fajr yā talū'i-āstāb, mushriq yā sharg* — Sūryoday wā arṇoday, pūrah.

SUNSET, *n.* close of the day, evening the west — *Gurūb-i-āstāb, shām, magrib yā mag-rab* — Sūryast, sūnjh dimāśesh dimāvasān wā divasavāsān, pachehīm wā pāschinā-dīdā.

SUNSHINE, *n.* the light and heat of the sun, a place where the sun shines, warmth — *Dhūp^h, wah jagah jukhān dhūp payē^h, garmī* — Ghām, wah thaur wā aṭhāl jabān ghām āwā, ushṭatā. [Sūrya se | rāśāit prakāśmān wā dedīpyamān.]

SUNSHINE, **SUNSHINING**, *a.* bright with the sun — *Āstāb se raushan, dhūp se raushan* —

SUNTLIER, *v.* (N.) to separate, to divide, to part; *n.* two, two parts — *'Alāhida k., do pāra k., judī k.; n. do^h, do hisse* — Aṅg k., do ṭik k. wā phāṇā, bilgānā wā prīthak-k.; *n. dūi, do bhāg.*

SUNDRY, *a.* several, more than one — *Bā'ze, chand* — Kāi ek, do-tin do-chār wā thore-se.

SUNDRIES, *n. pl.* several things — *Bā'zī chṭeṇ, chund chṭeṇ* — Kāi ek vastu, thoṛī sī vastu, kāi ek padārth, thore se padārth.

SUNG, *p. t. and p. p. of sing* — *Sing kā māzi-mutlaq aur māzi-ma'tūf 'alai-hī yā f'l-i-ma'tūf* — Sing kā sāmānyabhūt aur pūrpakriya wā pūrvakālikakriya.

SUNK, *p. t. and p. p. of sink* — *Sink kā māzi-mutlaq aur māzi-ma'tūf 'alai-hī yā f'l-i-ma'tūf* — Siuk kā sāmānyabhūt aur pūrpakriya wā pūrvakālikakriya.

SUP, *v.* (S. *supan*) to take or drink by mouthfuls, to eat the evening meal; *n.* a mouthful, a small draught — *Suruknā ghūṇṭnā chūṇā yā ghūṇṭ-ghūṇṭ pīnā^h, byārt-k. byālū-k. yā rāt kā khānā khānā^h; n. ghūṇṭ^h, suruk^h.*

SUPPAGE, *n.* what may be supped — *Jo kuchh surukī jāy yā rāt ko khāyā-jāy^h.*

SUPPER, *n.* the evening meal — *Byārt^h, byāri^h, byālū^h, rāt kā khānā^h, 'ushā.*

SŪ-PER-LESS, *a.* wanting supper—*Be-byālū, be-byāri, be-biyāri*—Binā byālū, binā byāri wā biyāri.

SŪ-PER-ABLE, *a.* (L. *super*) that may be overcome or conquered—*Maghūb hone ke qābil, sar kiye jāne ke laiq*—Jetavya, paribhavanīya, atikramya, sādhyā.

SŪ-PER-ABUNDANT, *v.* (L. *super, ab, unda*) to be very abundant—*Kasrat se honā, iṭhiyāj se ziyāda honā, bahut honā*^b—Ativipul wā atiprachur honā, atyant karke bahut honā. *bahutāt*^b—Atikāhulya, ādhikya, atiprachurya, atirikṭatā.

SŪ-PER-ABUNDANCE, *n.* more than enough—*Iṭhiyāj se ziyādātī, kasrat, bahutāyāt*^b,

SŪ-PER-ABUNDANT, *a.* being more than enough—*Iṭhiyāj se ziyādu, kasrat yā ifrāt se, ziyāda, bahut*^b—Atiprachur, ativipul, atibahul, atirikṭ, bahut hi adhik.

SŪ-PER-ABUNDANTLY, *ad.* more than sufficiently—*Barī kasrat yā ifrāt se, nihāyat-ziyādātī se, bahī bahutdyut yā bahutāt se*^b—Atikāhulya wā atiprachurya se. ādhikya wā adhikī se. *[jor-dū, ipar se jor-d^b]*—Adhikasañyog k., adhik jorñi.

SŪ-PER-AD, *v.* (L. *super, ad, do*) to add over and above—*Ziyādu k., farz yā fuṣūl*

SŪ-PER-ADDITION, *n.* the act of adding to something, that which is added—*Ziyāda-sīzī yā afzūn, jo kuchh jor diyā jāy*^b—Adhikasañyog, bahṭī wā jo kuchh adhikasañyukt ho.

SŪ-PER-ADVENT, *a.* (L. *super, ad, venio*) coming to increase something—*Kuchh bahāne ke liye āne w^b, madad karne yā dene ke liye āne w.*—Kuchh bahāne ke nimitta āne w., upakār wā sahāyatī karne ke nimitta āne w.

SŪ-PER-ANNUATE, *v.* (L. *super, annus*) to impair or disqualify by age—*Kuhnagī yā pīrī se nā-lūq k., sūl-khurdaṭī ke bā'is nā-lūq k.*—Būbhāpe se ayogya wā asamarth k., vridhdhatwa ke kāraṇ se ayogya wā asamarth k.

SŪ-PER-ANNUATION, *n.* disqualification by age—*Sūl-khurdaṭī yā kuhnagī ke bā'is se nā-lūqat, pīrī yā kuhnā sīlī ke sabab se nā-qābilitiyit*—Vridhdhatwa ke kāraṇ se ayogyatā, vīrdhāyākshamatā, būbhāpe ke liye ayogyatī.

SŪ-PERB, *a.* (L. *superbus*) grand, splendid, magnificent, pompous, stately—*'Azīm, raṇay-dār, dā' shān, numāishi yā muhtashim, 'umda yā kabīr*—Barā, atisōbhan wā atikāntimān, pratāpawān wā pratāpī, thāthī wā ādambarī, vibhūtimān aīswaryawān wā prabhāvi.

SŪ-PERBLY, *ad.* in a superb manner—*Jāh-o-jalālī se, 'umdaṭī se, bā'azamat. bā-shukoh, bā-shantak, bā-hushmat*—Atisōbhā se, pratāp se, satop, ādambar se, thāth se.

SŪ-PER-CAR'GO, *n.* (L. *super, carrus*) an officer who manages the trade in a merchant ship—*Ek 'uhde-dār jo sandā-yārī ke juhū: meṇ tijarātī kār o-bār kā intizām kartā hai, chapdār-dār*—Ek adhikārī jo bānījyanaukā kā kāryanirvāh kartā hai.

SŪ-PER-CELESTIAL, *a.* (L. *super, celum*) placed above the firmament—*Āsmān ke ūpar wāqī, falak ke ūpar kī*—Gaganoparisthīt, akās ke ūpar sthit wā dharā huā.

SŪ-PER-CILIOUS, *a.* (L. *super, cilium*) haughty, dictatorial, overbearing—*Magrūr, khud-namā kashīdār gī khud bīn, mutakabbīr*—Ahañkāri, ājñāpak garvī wā nirdaak, ghamāñdī dūristī wā uddhat. *[se, ghamāñdī se, dūristatāpūrvak]*

SŪ-PER-CILIOUSLY, *ad.* haughtily—*Takabbūr se, mutakabbīrāna, gurūr se*—Ahañkāri SŪ-PER-CILIOUSNESS, *n.* haughtiness—*Gurūr, takabbūr*—Ahañkāri, ghamāñdī, darp, garv.

SŪ-PER-CONCEPTION, *n.* (L. *super, con, captum*) a conception formed after a former conception—*Ek khayāl jo sābiq ke khayāl ke bād ho, pas-andeśī*—Vichār wā bodh jo purv vichār wā bodh se pare ho, uttaravichār, uttarabodh, uttarachintā.

SŪ-PER-CONSEQUENCE, *n.* (L. *super, con, sequor*) remote consequence—*Ba'īd natīja, dūr kī natīja*—Dūramphal, dūr kā phal.

SŪ-PERCRESCENCE, *n.* (L. *super, cresco*) that which grows on another growing thing—*Koi shai jo jamṭī yā barhṭī ho us par jo kuchh jamē*—Koi padārth jo jamṭā wā ūṭṭā ho us par dūsrī padārth jo ūṭṭā wā jamai.

SŪ-PER-EMINENT, *a.* (L. *super, emineo*) eminent in a high degree—*Nihāyat 'umda, afzal, buzurg-tar, bahut hī khūb, aulā-tar, nihāyat 'ālī yā mu'allā*—Atyutkrishṭ, atyuttam, bahut hi barī.

SŪ-PER-EMINENCE SŪ-PER-EMINENCY, *n.* uncommon degree of eminence—*Nihāyat buzurg manzilut qadr yā nām-warī, bartarī, fauṭiyat, aulā-tarī*—Atyutkrishṭatā, atyuttamātā.

SŪ-PER-EMINENTLY, *ad.* very eminently—*Nihāyat khūbī 'umdaṭī yā buzurg se, aulā-tarī bartarī yā fauṭiyat se*—Atyutkrishṭatā se, atyuttamātā se, sarvotkrishṭatā se, sarvasreṣṭhatā se.

SŪ-PER-EROGATE, *v.* (L. *super, e, rogo*) to do more than duty requires—*Zaidū-l-farz kām k., naṭī yā nafal k., fuṣūlī k., istiḥbāb k.*—Kartavyādhikya k., vidhyatīrek k., jītnā chāhiye us se adhik k.

SŪ-PER-EROGATION, *n.* performance of more than duty requires—*Zaidū-l-farz kām k., naṭī yā nafal, istiḥbāb, fuṣūlī*—Vidhyatīrek, kartavyādhikya, niyamātīrek, atirikṭa-charaṇ.

- SŪ-PER-ĒK'O-GA-TIVE, SŪ-PER-ĒK'O-GA-TO-RY, *a.* performed beyond the demands of duty — *Zāidu-l-farz, zāidu-z-zarūrī, tafzīl* — Kartavyātīrīkt, vidhyātīrīkt, niyamātīrīkt.
- SŪ-PER-ĒX-ĀLT', *v.* (*L. super, ex, altus*) to exalt to a superior degree — *Nihāyat buland-k. sar-farāz-k. yā tarāqqī-d.* — Bahut hi chāphānā bahānā ūchā-k. unnat-k. wā barī k. [*farāzī, urūj, irtifā'* — Atyuchchātā, bari ūchāī.
- SŪ-PER-ĒX-ĀL-TĀ-TION, *n.* elevation above the common degree — *Nihāyat bulandī, sar-*
- SŪ-PER-ĒX-ĀL-LENT, *a.* (*L. super, excello*) excellent in an uncommon degree — *Nihāyat kh-b. afzāl, aulā-tar, bahut nafīs, fāiq* — Atyutkrīshī, atyuttam, sarvotkrīshī, sarvottam, sarvasreshth.
- SŪ-PER-EX CRĒSCENCE, *n.* (*L. super, ex, cresco*) something superfluously growing — *Kuchh zāid jamne w. — Kuchh adhik jamne w. wā ugne w.*
- SŪ-PER-FĒTATE, SŪ-PER-FĒTE', *v.* (*L. super, fetus*) to conceive after a prior conception — *Khayāl-i sānī k. — Uttaravichār k., uttarachintī k.*
- SŪ-PER-FĒ-TĀ-TION, *n.* a second conception — *Khayāl-i sānī — Uttarachintī, uttaravichār*
- SŪ-PER-FĒCE, SŪ-PER-FĒ-CE-S, *n.* (*L. super, facies*) outside, surface — *Zāhir sūrat yā bīhārī-taraf, sūth — Vahirbhāg wā bāhārī-bhāg, uparīsthabhāg.*
- SŪ-PER-FĒ-CHAL, *a.* being on the surface, shallow — *Sūthī, nī-amṭq yā khām — Bāharī vāhya vāhik vāhīstha vāhīrbhāgasth wā prīsthasth, ūthlā ūthlā chhīchhlā uparānīchhlā alp wā kachhlā.* [— *Vāhīsthatā, vāhīrbhāgasthatā, prīsthasthatwa.*
- SŪ-PER-FĒ-CHĀL-ITY, *n.* the state of being superficial — *Khāmī, ūthlā^b, uparānīchhlā^b*
- SŪ-PER-FĒ-CHĀL-ITY, *adv.* on the surface — *Bāhar^b, ūpar^b, zāhīran, bāharī taraf meṇ — Vahirbhāg meṇ, uparīsthabhāg meṇ.* [*kachhlā^b, khāmī.*
- SŪ-PER-FĒ-CHĀL-NESS, *n.* shallowness — *Ūthlā^b, uparānīchhlā^b, chhīchhlā^b, ochhlā^b,*
- SŪ-PER-FINE, *a.* (*L. super, Fr. fin*) very or most fine — *Nihāyat ūnda, nihāyat khūṣ, bahut afzāl yā fāiq, nihāy t mīhān, bārīk se bārīk. mīhīn se mīhīn, aulā-tar — Atisūk-shmā, bahut patlī, patle se patlī, atyuttam, atyutkrīshī.*
- SŪ-PER-FLU-OUS, *a.* (*L. super, fluo*) more than enough, unnecessary — *Zāidu-l-ihitīyāj zāid fāzīl yā afzāl, fāzīl nū zarūr yā lā-zarūrī — Prayojanātīrīkt ubārū wā adhik, avāśyakātīrīkt nīshprayojan wā anarthak.*
- SŪ-PER-FLU-ENCE, *n.* more than is necessary — *Zāidu-l-zarūrī, zāidu-l-ihitīyājī, ifrāt, kar-rat, zīgādātī, bahutāyāt yā bahutāt^b — Prayojanātīrīktatā, prayojanātīrīkt, anīrīktatā, adhikya, adhikāī.*
- SŪ-PER-FLU-TANT, *a.* floating above — *Ūpar tairne w^b, ūpar tairnī hū yā utirōtā-huā^b.*
- SŪ-PER-FLU-TANCE, *n.* the act of floating above — *Ūpar tairnā^b, tairnā^b, tairāw^b.*
- SŪ-PER-FLU-ITY, *n.* more than enough, excess — *Zāidu-l-ihitīyājī yā ihitīyāj se zīgādātī, kasrat ifrāt yā fāt — Prayojanātīrīkt wā atīvipulātā, bahutāyāt bahutāt atībāhulya adhikāī wā adhikya.*
- SŪ-PER-FLU-ITY, *n.* what is more than is wanted — *Zāidu-l-ihitīyāj shai, zāid fāzīl yā af-zāl shai — Avāśyakātīrīktapādārth, prayojanātīrīktavastū, adhikāī.*
- SŪ-PER-FŌ-LI-Ā-TION, *n.* (*L. super, folium*) excess of foliation — *Puttiyōn kī bahutā-gat yā bahutāt^b.*
- SŪ-PER-HŪ-MAN, *a.* (*L. super, homo*) being above or beyond what is human — *Fau-qu-l-insāniyat yā fauqu-l-insāniyat — Atimānush, mānushātīg, j-nātīg, purushātīg, ajaurush.*
- SŪ-PER-IN-CŪMBENT, *a.* (*L. super, in, cumbo*) lying on something else — *Bālāt, kī-sī aur chīz ke ūpar rahne w., kīśī aur shai ke ūpar parā rahne w. — Uparīstha, uparī-vartī.* [*kar jōrnā^b.*
- SŪ-PER-IN-DŪCE', *v.* (*L. super, in, duco*) to bring in as an addition — *Lā-milānā^b, lā-*
- SŪ-PER-IN-DŪCTION, *n.* the act of superinducing — *Lā-milānā^b.*
- SŪ-PER-IN-SPECT', *v.* (*L. super, in, spectrum*) to overlook, to oversee — *Nigāh-k., tā-kīd nāzēr yā ihitīmā k. — Dekhnā, kāryadārśan-k. wā ūpar se avalokan-k.*
- SŪ-PER-IN-TEND', *v.* (*L. super, in, tendo*) to take charge with authority — *Nazārat k., nigāh-bānī k., sar-dārī k., sarbārāhī k., tauliyāt k. — Adhyakshatī k., kāryāvek-shan k., adhyaksh h. ūpar se dekhnā.*
- SŪ-PER-IN-TENDENCE, SŪ-PER-IN-TEND-ENCY, *n.* the act of superintending — *Nazārat, nigāh-bānī, sar-dārī, sarbārāhī, tauliyāt, sarbārī — Adhyakshatī, adhikār, adhīshthā-tritwa, kāryādīshatī, kāryāvekshan, kāryadārśan.*
- SŪ-PER-IN-TENDENT, *n.* one who overlooks others; *a.* overlooking with authority — *Nāzīr, sarbār, sar-dār, muhtamīm, dīroga, nigāh-bān, nigāh-bān, sar-bārāh, sar-bārāh-kār, mīr-sāmīn; a. nigāh-bān, nāzīr, nigāh-bānī yā nigāh-bānī k. w. — Adhyaksh, adhīś, adhikārī; a. adhikārī, adhikāryukt.*
- SŪ-PER-IOR, *a.* (*L.*) higher, greater, preferable; *n.* one who is above another — *Bālā-tar bārtar yā ā-lā, buzurg-tar ā-rām yā akbar, aulā-tar gāhī, zāid bīh-tar yā fāiq; n. buzurg, wālī — Adhik ūchā uparīstha wā ūrdhdwa, barā wā jethā, utkrīshī vīśīst uttamatar wā vāśīst; n. jethā, āreshth, jyeshth.*
- SŪ-PER-IOR-ITY, *n.* the state of being superior — *Buzurgī, bālāt, bārtarī, tafzīl, tafaw-*

- suq, sahqat, fauq, fauqiyat, awwalyat* — Barāi, śreshthata, jethāi, jyeshthata, utkrish-tata, pradhnatā, prādhānya, varishthabā, prābalya, adhikāi, utkarsh, pradhnatā.
- SO-PER-LATIVE**, *a.* (L. *super, latum*) highest in degree, supreme, implying or ex-pressing the highest degree — *Afzal, a'lā sadr yī aulā, ism-i-tafzīl, sigā-i tafzīl yā sigā-i mubālagā zāhir k. w.* — Param, atyant atīśay wā sab se barā, atīśayārthavāchak wā param ivadhivāchak. [tyant, atīśay karke, param.]
- SO-PER-LATIVE LY**, *ad.* in the highest degree — *Afzalan, hadd se ziyāda, fāzilān* — **SO-PER-LATION**, *n.* exaltation beyond the truth — *Nikīyat mubālagā, hadd se ziyāda mubālagā* — Barā barhū wā barhūwā.
- SO-PER-LUNAR**, **SO-PER-LUNARY**, *a.* (L. *super, luna*) above the moon — *Chānd ke ūpar kī^b, bālā-i-qamar* — Chandroparisth, gaganoparisth.
- SO-PER-LUNAL**, *a.* (L. *super*) being in a higher place, relating to things above — *Bālā-tar, fulakī yī āsmānī* — Uparisth, nabhasiya antariśha wā gaganasambandhi.
- SO-PER-NATANT**, *a.* (L. *super, natō*) swimming above, floating on the surface — *Ūpar tairne w^b, tīrne w. yī ūpar bahne w^b.*
- SO-PER-NATANTION**, *n.* the act of floating on the surface — *Ūpar tairnā yī tairnā^b.*
- SO-PER-NATURAL**, *a.* (L. *super, natu-n*) being above the powers of nature — *Fauq-l'ādāt, fauq-i-insāniyat, fauq-i-makh'lūqāt* — Mānushāsīdhiya, mānavāsīdhiya, alau-kik, adbhut.
- SO-PER-NATURAL-LY**, *ad.* in a manner above the powers of nature — *Fauq-l'ādatan, fauq-i-insāniyat taur se, fauq-l'ādāt se* — Alaukikaprakār se, adbhutariti se, sānsā-rik riti ke ūpar.
- SO-PER-NUMERARY**, *a.* (L. *super, numerus*) exceeding a stated or usual number; *n.* one above a stated or usual number — *Zāidu-t-tīdād, fāzil, zāid, afzād*; *n.* *zāidu-t-tīdād shukhs, zāidu-t-tīdād shakhs-i-zāid, zāid shakhs* — Niyatasankhyātīritk, sānkhyātīritk; *n.* *niyatasaukhyātīritk, niyamātīritk.*
- SO-PER-PLANT**, *n.* (L. *super, planta*) a plant growing above another plant — *Ek pau-dhā jo dīsar parūhe par jandā hai yā nylā-hai^b.*
- SO-PER-PLUS-AGE**, *n.* (L. *super, plus*) something more than enough — *Pāltūshai, koī shai jo kasrat yā ifrāt se ho* — Koī parārth jo atīśay karke ho, koī vastu jo bahut-hī ho. [ta'rif k. — Atīprasānsa k., atīśay karke barhī wā stuti k.]
- SO-PER-PRÄISE**, *v.* (L. *super, pretium*) to praise beyond measure — *Hadd se ziyāda*
- SO-PER-PRO PORTION**, *n.* (L. *super, pro, portio*) overplus of proportion — *Andāze kī beshī yā ziyādātī, urbā-i-mubtānisiba kī beshī yā ziyādātī* — Parimān kī adhi-kāi wā ādhikya, parimān kī bāhūtī wā bahūtī.
- SO-PER-PURGATION**, *n.* (L. *super, purgō*) more purgation than enough — *Hadd se ziyāda pāk-karī yā sif-sāzī* — Atīśuddhī, atīśodhan.
- SO-PER-REFLECTION**, *n.* (L. *super, re flectum*) reflection of an image reflected — *Mākūs shai kī ālā* — Prativimbī parārth kī prativimb wā ābhās.
- SO-PER-SALIENT**, *n.* (L. *super, salio*) the act of leaping on any thing — *Kis chiz par kīdā* — Kisī parārth par kūnā wā uchhalnā. [likhnā^b, sar-nama likhnā.]
- SO-PER-SCHIBE**, *v.* (L. *super, scribo*) to write on the top or outside — *Ūpar yī bāhar*
- SO-PER-Scription**, *n.* the act of superscribing, a writing on the top or outside — *Bālā-nasī, sar-nama* — Ūpar kī likhāwat wā likhāi, uparilekh uparisthalekh wā vāhirekh.
- SO-PER-SECULAR**, *a.* (L. *super, seculum*) being above the world — *Bālā-i-dunyā, dunyāwī chitsoī ke ūpar* — Alaukik, asānsīrik, aprānchik, asānsāri.
- SO-PER-SEDE**, *v.* (L. *super, sedeo*) to set above, to set aside, to make void — *Ūpar rakhnā^b, bar-taraf k. yā kunāre-k., bātīl k.* — Ūpar bāṭhānā, dūr wā alag k., utḥā-d. vvarth k., wā lop k.]
- SO-PER-SEDEAS**, *n.* (L. *a*) a writ to stay proceedings — *Mugaddama kī kār-rawāt multawī rakhne ke liye purvāna yā hukm-nama* — Arthavād kī kriyā rokne ke nimitta ājñāpa-tra.
- SO-PER-SERVICEABLE**, *a.* (L. *super, serio*) doing more than is required — *Zāidu-l-farz, farz se ziyāda k. w.* — Jitnā chāhiye us se adhik k. w., kartavyātīritk.
- SO-PER-STITION**, *n.* (L. *super, sto*) religious belief or practice not sanctioned by the Scriptures, false religion — *Din-i-bītīl yā 'ibādat-i-bātīl, imān-i-bātīl yā bītīl mashab* — Āsāstriyābhakti avidhāraddhā wā avaidhakriyā, mithyādharm wā anyathādharm.
- SO-PER-STITION-IST**, *n.* one given to superstition — *Ahl-i-din-i-bātīl, sahib-i-imān-i-bātīl, bītīl-parast* — Mithyādharmī, asatyādharmī, anyathādharmī, avaidhakarmī.
- SO-PER-STITIOUS**, *a.* addicted to superstition — *Ahl-i-imān-i-bātīl, sahib-i-din-i-bātīl, bātīl-parast* — Mithyādharmī, asatyādharmī, avaidhakarmī, anyathādharmī.
- SO-PER-STITIOUS-LY**, *ad.* with superstition — *Din-i-bātīl se, imān-i-bātīl se* — Mithyādharm se, anyathādharm se, āsāstriyābhaktī se. [— Avidhāraddhātva, avaidhakriyātva.]
- SO-PER-STITIOUSNESS**, *n.* the state of being superstitious — *Din-i-bātīl yā bātīl-parastī*
- SO-PER-STRAIN**, *v.* (L. *super, stringo*) to strain or stretch too far — *Bahut hī kṛichnā yā tānnā^b, daupr-mānnā^b.*

SÜ-PER-STRÜCT', *v.* (L. *super, str. uctum*) to build upon any thing—*Úpar banáná h.*, *úpar tá mīr k.*—*Úpar nirmān k.*, *úpar ūthina.*

SÜ-PER-STRÜCTION, *n.* an edifice built on something else—*Úpar kī'ímárat*, *'imárat-i-bála*, *'imárat jo dīnī chīz par bantī hai*—*Úpar kī griha*, *griha wā ghar jo anyā kīsi vastu par bantā hai.* [*banā huā*—*Kīsi aur par banā huā wā ūthā huā.*]

SÜ-PER-STRÜCTIVE, *a.* built on something else—*Úpar banā-huā^h*, *kīsi aur shai par*

SÜ-PER-STRÜCTURE, *n.* that which is raised or built on something else—*Úpar kī 'imárat*, *bīlī-khāna*—*Griha wā ghar jo aur kīsi par banā rahatā hai*, *úpar kī ghar*, *úpar kī ban-wat.* [*hārik*—*Atidhūrta*, *atīnīkshina.*]

SÜ-PER-SÜBTLE, *a.* (L. *super, subtilis*) over subtle—*Hudd se zigāda harraf yā*

SÜ-PER-VA-CÁNE-OUS, *a.* (L. *super, vaco*) superfluous, unnecessary—*Zāida-l-ikhīyā*, *zāid yā afzāl*, *ak-arār tā zarīr yā be-fāida*—*Prayojanātrikt wā bahut bī adhik*, *avayakātrikt wā auarthak.*

SÜ-PER-VÉNE', *v.* (L. *super, venio*) to come upon as something extraneous—*Á-par-nā^h*, *á jīnā^h*, *ápar-nuā^h*, *tīd-jar-nuā^h*, *nāgahān dūā*, *nāgahān māqī^h k.*—*Akasmāt ānī*, *achānā*, *wā achānchak ānī wā hōmī.* [*wā úpar se kahī ukt. adhik wā úparī.*]

SÜ-PER-VÉNI-ENT, *a.* added, additional—*Milāyā-huā^h*, *zāid māzīd yā afzāl*—*Jorā huā*

SÜ-PER-VÉNTION, *n.* the act of super-vening—*Supervene ke mā'ne dekho*—[*Supervene* of arth dekho.]

SÜ-PER-VISE', *v.* (L. *super, visum*) to overlook, to superintend, to inspect—*Nigāh k.*, *sur-ba-rāhī ihtimām yā nigāh-karī k.*, *uzar-k. yā nazar-untāz-h.*—*Dekhnā*, *adhyaksh-h.*, *adhyakshatī-k.* *wā karyāvekshap-k.*, *úpar se dekhnā-bhīhūf kuryādarsan k.* *ālochan-k.* *wā ālochan-k.*

SÜ-PER-VISION, *n.* the act of supervising—*Nigāh-hīnī*, *nazar*, *nigāh*, *ihimām*, *úpar se dekhī bhīnā^h*, *sur-ba-rāhī*—*Nirīkshap*, *nirīkshī*, *ālochan*, *ālokan*, *sandarsan*, *adhyā shintā.*

SÜ-PER-VISOR, *n.* an overseer, an inspector—*Nāzīr yā nigāh lān*, *dāroga muhtamim sar-ba-rāhī yā sar-ba-rāh-kār*—*Upadrashī wā adhyaksh*, *nirīkshak*, *saunīkshak wā kuryādhyaksh.* [*h.* *nāzīr-ke mā'ne h.*]

SÜ-PER-VÍVE', *v.* (L. *super, vivo*) to outlive—*Pichhe jītā rahuā^h*, *β-hachuā^h*, *jūn-bar*

SU-PINE', *a.* (L. *supinus*) lying with the face upwards, careless, indolent—*Ī-tānā^h*, *be-khabar jo gāfil*, *sust yā kīhī^h*—*Chit ntlānāyā antāchit wā ūrdhwhamukh*, *asāvalhān*, *dhūā āskatī wā ālāsi.* [*parūpavīśh*, *bhāvavachanavīśh.*]

SÉ-PIKE, *n.* a sort of verbal noun—*Ek qism kī hāsil-masdar yā ism-i-masdar*—*Sād-hāra-*

SÉ-PI-NÁ-TION, *n.* the state of being supine—*Ī-tānā h.*, *chīl jo antāchīl h.*

SU-PI-NÉ-IV, *ad.* carelessly, indolently—*Be-khabarī yī gāfil se*, *sust yā kīhī se*—**A-**

sāvalhānī se, *a kat wā ālasya se.* [*Kīhī*—*Asāvalhānī*, *āskat wā ālasya.*]

SU-PI-NÉ-SS, *a.* carelessness, indolence—*Be-khabarī gāfil yī gāfil, majhālī sustī yā*

SU-PI-NÉ-TY, *n.* carelessness, indolence—[*Supineness ke mā'ne dekho*]—*Supineness kī*

arth dekho.] [*mīthī bitō se phustānā^h*]

SÜP-PAL-PÁTION, *n.* (L. *sub, palpor*) the act of enticing by soft words—*Mīthī*

SUP-PAL-PÁ-SITE, *v.* (L. *sub, Gr. para, sitas*) to flatter, to cajole—*Khashāmād yā*

tamalluq k., *dam-d.*—*Lallapatī-k.* *wā atiprasānsī se santushtī-k.*, *phuslānī wā jhānsā-d.*

SUP-PĀ-A-SI-TÁ-TION, *n.* the act of flattering—*Chāplāsi*, *jhānsā^h*, *tamalluq*, *khash-*

āmād—*Atiprasānsī se tript k.* [*Pādatāstī*, *pāw ke niche.*]

SÜP-PÉ-DĀ-NE-OUS, *a.* (L. *sub, pes*) placed under the feet—*Zer i pā*, *pair ke talē^h*—

SUP-PÉ-DÍ-TATE, *v.* (L. *sub, pes* ?) to supply—*Mukāyā k.*, *baham pahunchānā*, *juhā-*

SÜP-PÉ-RI. See **SUP**. [*nā^h*, *jūtānā^h*, *bhānā^h*]

SUP-PLANT', *v.* (L. *sub, plantu*) to trip up the heels, to displace by stratagem—*Pair*

uthā-d^h, *kār-sāzi fann fāreb hikmat yī fīrat se bar-tarīf-k.*—*Pāw ūthī kar girī-d.*,

upāy wā chhālbal se sarkānī nikālne *hātīnā mār-bāithnā wā sarkā-bāithnā.*

SÜP-PLAN-TÁ-TION, *n.* the net of supplanting—[*Supplant jo masdar hai uske mā'ne dekho*]

—[*Supplant jo dhātū hai uskī arth dekho.*]

SUP-PLÁNT-ER, *n.* one who supplants—*Pair ūthī-kar girāne w^h*, *kār-sāzi fann-fāreb*

fīrat yā hikmat se bar-tarīf yā kānāre k. w.—*Pāw nīthīkar girā d. w.*, *chhālbal*

wā upāy se sarkāne w. hātīne-w. nikālne-w. *wā mār-bāithne-w.*

SUP-PLÁNT-ING, *n.* the act of displacing—*Hātīnā^h*, *sarkānā^h*.

SÜP-PLE, *a.* (Fr. *souple*) pliant, flexible, yielding, soft; *v.* to make or grow pliant—

Narm, *dam-dār*, *mutī yā fārmān-bardār*, *mulāim*; *v. nar-m k. yā h.*, *dam-dār k. yā*

h., *mutī k. yā h.*—*Komal*, *sunamya* *sukhanamya* *namāusil wā lachkilī*, *dabel wā*

anurodhī, *mīrchu*; *v. komal k. wā h.*, *sunamya k. wā h.*, *lachkilī k. wā h.*, *dabel*

k. wā h., *anurodhī k. wā h.*

SÜP-PLÉ-NESS, *n.* pliancy, flexibility, facility—*Narmi*, *dam-dāri* *mulāimat yā mulāya-*

mat, *sukhāt yā āsānīyat*—*Komalatā wā mīrdūtī*, *sunamyatā* *lachkilīpan wā lachak*,

sugamatā wā susādhīyatā. [*Nyūnatāpūran*, *nyūnatādbhāran*, *utārakhāpd.*]

SÜP-PLE-MENT, *n.* (L. *ub, pleo*) an addition to supply defects—*Tatīnma*, *zāmīnā*—

SŪP-PLĒ-MĒNT'AL. **SŪP-PLĒ-MĒNT'A-RY,** *a.* added to supply what is wanted—*Tatimma-paiwand*—*Nyúnatápúrak*, *nyúnatábharak*.

SŪP-PLĒ-TO-RY, *a.* supplying deficiencies; *n.* that which supplies deficiencies—*Nugsán yá 'aib púra k. w., nags yá nugs púra k. w., tatimma-paiwand, zamima-mansúb*; *n.* *tatimma, zamima, jo shai kisí nags yá nags ko púra kare*—*Nyúnatápúrak*, *nyúnatábharak*; *n.* *nyúnatápúray*, *nyúnatábharañ*, *jo kuchh kisí nyúnatá ko purí karai*.

SŪP'PLĒ-ANT, *a.* (*L. sub, plico*) entreating, beseeching; *n.* an humble petitioner—*Niyázi niyáz-mand yá multají, multanis 'arz-gar yá darghawist-kun*; *n.* *multanis, multají, mand-khawáh, niháyat lajájat-o-inkisári se iltimás yá istid'á k. w.*—*Prá-rthak*, *bari dinatá se máñgne-w. binti-k. w. wá chiraurí-k. w.*; *n.* *prá-rthak*, *glighiyáú, gighirné w., sarandárhí, sarandárat, bari dinatá se binti wá chiraurí k. w.*

SŪP'PLĒ-ANT LY, *ad.* in a suppliant manner—*Niyáz-mandí se, iltimás se, inkisári yá khik-sári se, garhí yá 'ájízi se*—*Dínatápúrak*, *kritánjalivat*, *húth jorkar*.

SŪP'PLĒ-CATE, *v.* to implore, to entreat—*Íltimás k., istid'á yá minnat k.*—*Prá-rthané k., bari dinatá se wá húth jorkar máñgná chiraurí-k. wá binti-k.*

SŪP'PLĒ-CANT, *n.* one who entreats—*Multanis, multají* [*suppliant ke ma'ne dekho*]—*Prá-rthak* [*suppliant ka arth de' ho.*]

SŪP'PLĒ-CATION, *n.* entreaty, petition—*Íltimás yá iltijá, istid'á niyáz 'arz darghawást d'wá yá minnat*—*Prá-rthana, yáchná binti wá chiraurí.* [*Prá-rthanamay.*]

SŪP'PLĒ-CATION-RY, *a.* containing supplication—*Íltimás-amez, iltijá-amez, niyáz-amez*—**SŪP'PLĒ-Y,** *v.* (*L. sub, pteo*) to fill up, to afford, to furnish; *n.* relief of want, sufficiency for want—*Ma'múr k., bahkshná, sur-ba-ráh-k. murattá-k. yá khabar-girí k.; n. rasad, ámad ma'múr yá rafáhiyat*—*Bharná bharti-k. wá pírf-k., dená, jutána jutána wá pahuicháñ*; *n.* *púra wá bharti, khep jutáw sambhú wá juháv.*

SŪP'PLĒ-AL, *n.* the act of supplying—*Bharná^h, bharti^h, púra k.^h, jutáw^h, khep^h, rasad, ámad, juháv^h*—*Sambhár.* [*stháytwa, chirastháytwa.*]

SŪP'PLĒ-ANCE, *n.* continuance—*Páe-dárá, der-pái, sábit gadamí, mudáwamat*—*Sáhratá,*

SŪP'PLĒ-ER, *n.* one who supplies—*Muhaiyá k. w., sur-ba-ráh yá sur-ba-ráh-kar, ma'múr k. w., baham-pahuicháne w., juháne w^h, jutánc w^h, púra k. w^h, bharti k. w^h, dene w^h.*

SŪP'PŌRT, *v.* (*L. sub, porto*) to sustain, to uphold, to bear, to endure, to maintain; *n.* the act of sustaining, prop. maintenance, subsistence—*Pushtí k., sañbháñná^h, bar-dáshí k., angné yá tahammul k., parwarish k.; n. taqwiyat yá pushtí-bání, pushtí pushtí yá istáta, rizq qú yá rozí, parwarish yá khabar-girí*—*Tháñbhá wá dhará, utthún takná wá sahárá-d., sahárá wá sahan k., bhogná, púná poshan-k. wá bharan k.; n. álabhan avalamban wá upastambhan, thúní tek thek sahárá wá kham-bhá, ádhár ásaray wá álabh, upajiviká jiviká jivanopáy wá jivasádhán.*

SŪP'PŌRT-A-BLE, *a.* that may be supported—*Tahammul pazír, mumkinu-l-bardáshí, qabil-i-bardáshí, sañbháñle jáne ke láiq, bardáshítaní*—*Sahaníya, sahya, sañbháñle jáne ke yogya.*

SŪP'PŌRT-A-BLE NESS, *n.* state of being tolerable—*Tahammul-pazírí, imkán-i-bardáshí, qabilíyat-i-bardáshí, sañbháñle jáne kí liyáyat*—*Sahaníyatá, sahyaatí, sañbháñle jáne kí yogyatí.* [*parwarish yá khabar-girí.*]

SŪP'PŌRT-ANCE, **SŪP'PŌRT-TĀ-TION,** *n.* maintenance, support—*Taqwiyat rizq yá rozí,*

SŪP'PŌRT'ER, *n.* one that supports—*Pushtí-bán, dast-gír, jáñí-dár, puchkhí^h, sañbháñ-uc w^h.*—*Dhárak, álabhí, upastambhak, álabhakí, poshak, upastambhakí.*

SŪP'PŌRT'FUL, *a.* abounding with support—*Pur-taqwiyat, pur-rizq, pur-rozí*—*Ádhárapúrñ, upajivikápurñ, sambhárápurñ.*

SŪP'PŌRT'LESS, *a.* having no support—*Be-rizq, be-rozí, be-taqwiyat, be-pushtí, be-dast-girí*—*Ádhárahahit, ásarayarahit, álabhanásunya, poshanásunya, upajivanarahit, biná tek kí, sañtambh-máñniya.* [*dekho.*]

SŪP'PŌRT'MENT, *n.* that which supports—[*Support ke ma'ne dekho*]—[*Support kí arth*]

SŪP'PŌSE, *v.* (*L. sub, posita*) to lay down without proof, to admit without proof, to imagine; *n.* position without proof—*Ba gair-i-subút yá bilá-subút hayán k., farz-k. yá ba-gair-i-subút mín lená, qiyás-k. khayál-k. yá tasawwur-k.; n. bilá subút ká da'wá yá masla, khayál, qiyás*—*Biná pramání sañsthápan k., mín-lená wá biná pramání sañgikár k., anumán-k. kalpaná-k. wá bhávaná-k.; n. anumán, kalpaná.*

SŪP'PŌ-A-BLE, *a.* that may be supposed—*Mumkinu-l-khayál, qiyás-pazír, farz kiye jáne ke láiq*—*Mantavya, kalpaníya, bhávaníya.*

SŪP'PŌ-AL, *n.* position without proof—*Bilá-subút ká da'wá yá masla, qiyás, khayál*—*Kalpaná, upanyás, bhávaná.* [*bháváná k. w., kalpaná k. w.*]

SŪP'PŌ-EN, *n.* one who supposes—*Khayál k. w., qiyás k. w., farz k. w.*—*Anumán k. w.*

SŪP'PŌ-ITION, *n.* position without proof—*Bilá-subút ká da'wá yá masla, khayál, qiyás, tasawwur*—*Anumán, kalpaná, bhávaná.*

SŪP'PŌ-ITION-AL, *a.* hypothetical—*Qiyási, furz*—*Anumánik, kalpanik, niahpramán.*

SŪP'PŌ-ITIONOUS, *a.* put by trick in place of another, not genuine—*Dagá-bási yá*

robūh-bāsi se dūre ki jagah meñ rakkhā gayā, sākhta taqlāt yā he-asl—Chhal wā kapaṭ se dūre ke sthān meñ dharā gnyā, kritrim kalpī jhūthā wā banauā.

SUP-POŖ-I-TŖIOUS-LY, *ad.* by supposition—*Farsan, qiyāsan, khayāl se*—Anumān se, kalpanā se, bhāvanā se.

SUP-POŖ-I-TIVE, *a.* implying a supposition; *n.* that which implies supposition—*Qiyās-numā, khayāl zāhir k. v.*; *n.* jo khayāl zāhir karē, qiyās-numā—Kalpanāsūchak, bhāvanāsūchak; *n.* kalpanāsūchak, bhāvanāsūchak.

SUP-POŖ-I-TIVE-LY, *ad.* upon supposition—*Farsan, qiyāsan*—Anumān se, kalpanā se.

SUP-POŖ-I-TO-RY, *n.* a kind of solid clyster—*Lolū^h, batti^h, shāfu*.

SUP-PRESS', *v.* (L. *sub, pressum*) to crush, to subdue, to restrain, to conceal—*Dabdnā dālmā yā malmet k^h, baithāl-d. tornā girānā yā pachhārnā^h, roknā^h, chhipdnā^h*.

SUP-PRESSION, *n.* the act of suppressing—*Dubāw^h, chhipāw^h, ikhḡā, poshidagi, zabt, rok^h*—Nigrah, nirāp, avarodh, gopan, aprakāsan. [rokne w^h.

SUP-PRESSIVE, *a.* tending to suppress—*Dabāw^h, dāhne w^h, torne w^h, chhipāne w^h*.

SUP'PU-RATE, *v.* (L. *sub, pus*) to generate pus or matter, to grow to pus—*Pib-lānā yā pakōnā^h, pibiyānā yā paknā^h*. [pakār yā paknā^h, pib^h.

SUP'PU-RATION, *n.* the process of suppurating, the matter suppurated—*Pibiyāhat*

SUP'PU-RATIVE, *n.* a suppurating medicine—*Pakāne yā pib-lāne-wālī dawā*—Pakāne wālī aushadh, pib-lāne wālī bhesaj.

SUP-POTE', *v.* (L. *sub, puto*) to reckon—*Ginnā^h, ginti k^h, shumār k.*

SUP-POTITION, *n.* reckoning, calculation—*Gintī^h, shumār yā hisāb*—Gapanā, parisanūkhyān.

SU-PRA LAP-SĀ'RI AN, *a.* (L. *supra, lapsus*) antecedent to the fall of man, relating to the Supralapsarians or to their principles; *n.* one who maintains that God had from all eternity decreed the transgression of Adam—*Inān ke irtidād ke pesh-tar kā, un logon ke mutā'alliq yā un logon ke 'aqāid ke mutā'alliq jinkā yāh qaul hai ki Khudā ne amwal se tajvīz kiya thā ki Adam murtadd ho*; *n.* wah shakhs jiskā yāh qaul hai ki Khudā ne amwal se tajvīz kiya thā ki Adam murtadd ho—Manushya ke swadharmatyāg ke pahile kā, un logon kā sambandhī wā un logon ke mat kī vishayak jo yah mānte hai ki Parameswar ne ādī wā pahile se nirūp rakkhā thā ki Adam swadharmatyāgi ho *n.* wah vyakti jiskā yah mat hai ki Parameswar ne pahile wā ādī se yah nirūp rakkhā thā ki Adam swadharmatyāgi ho.

SU-PRA-MUNDANE, *a.* (L. *supra, mundus*) being above the world—*Bālā-i dunyā*—Sānsārparisth, prithwī ke ūpar kā. [n-nās—Sāmūnya logon ke ūpar kā.

SU-PRA-VULGAR, *a.* (L. *supra, vulgar*) being above the vulgar—*Bālā-i awām-mu-*

SU-PREME', *a.* (L. *super*) highest in dignity or authority, most excellent—*A'lā yā sadr. aulī yā nihāyat 'unda*—Sarvapradhān wā sarvoparisth, paramottam param wā sarvotkriṣṭ.

SU-PRĒM'A-ŖY, *n.* state of being supreme—*Awūliyyat, sardāri, fauqiyat, sar-wārī, riyā-sūt, sadārat*—Pradhānat, pradhisūdhikār, mukhyatā, mukhyādhikār, prabhutwā, ādhipatyā, nāswaryā. [karke, atīśay karke, nipat.

SU-PRĒME-LY, *ad.* in the highest degree—*Nihāyat, hudd, ba-karat*—Param, atyant

SUR-AD-DITION, *n.* (L. *super, ad, do*) something added to the name—*Laqab, khitāb, takhlūs*—Upapad, upanām, paddhati wā paddhati.

SURĀL, *a.* (L. *sura*) pertaining to the calf of the leg—*Pīnrlī kā^h*.

SUR'BASE, *n.* (L. *super, basis*) a border or moulding above the base—*New ke ūpar kā kamīra yā nāb*—New ke ūpar kī kor wā khodwān.

SUR'BASED, *a.* having a surbase—*New ke ūpar kā kamīra yā nāb rukhne w.*—New ke ūpar kī kor wā khodwān rukhne w. [dā'nā yā chatnī-k^h.

SUR'BATE, *v.* (Fr. *solbater*) to bruise or batter the feet by travel—*Kuchalnā ragur-*

SUR'CEASE', *v.* (L. *super, cessum*) to be at an end, to stop; *n.* cessation, stop—*Ruk-*

nā^h, roknā thamnā yā thaharnā^h; *n.* rukāw^h, rok^h.

SUR-CHARGE', *v.* (Fr. *sur, charger*) to overload; *n.* an excessive load—*Hadd se ziyā-da bojhā*; *n.* hadd se ziyād se ziyād bojh—Atyant karke lādna, atīśay karke lādna; *n.* bahut-hī barī bojhā wā bhār, atībhār, aparimitabhār.

SUR-ŖING'LE, *n.* (L. *super, cingo*) a girth, a girle—*Tang. kamar-band*—Peṭī, paṭkī.

SUR-ŖING'LEN, *a.* girt, bound with a surcingle—*Lapetā-huā yā ghīrā-huā^h, peṭī yā pat-*

ke se kasī huā^h. [lan^h.

SUR'CLE, *n.* (L. *surculus*) a shoot, a twig—*Ankur karīl yā kail^h, dālt lais yā pal-*

sur-cu-lā'tion, *n.* the act of pruning—*Kāt-kūt^h, chhāntā^h*.

SUR'COAT, *n.* (Fr. *sur, cotte*) a short coat worn over the rest of the dress—*Chhoṭī*

kurtī jo ūpar pahīnī jātī hai—Chhoṭī āngarkhī jo ūpar pahīnī jātī hai.

SURD, *a.* (L. *surdus*) deaf, unheard, not expressed by any term—*Bahīrā^h, nā-shunīda*

yā gair-i-mas'mū', asamm—Badhīr, ansunā sārut wā anākarnīṭ, karanīgāt wā karanī.

SURE, *a.* (L. *securus*) certain, confident, safe, firm; *ad.* certainly—*Yaqīn wāqī'ī yā*

be-zawāl, mu'taqīd yā mu'tamīd, mā'mūn salāmat mahfūz yā be-khatra, sābit qām yā

masht : *ad. yaqinan, be-shakk, tahqiqan* — Nischiit sthir āvaśyak āvaśyak dhruv wā asandigdhi, driḥṇānīśchay sañśayahiṇ nīśchitaman wā sandeśthin, nirbhay, driḥṇā achal atal wā porhā ; *ad. sach karke, dhruv. āvaśya.*

SURELY, *ad.* certainly, without doubt — *Yaqinan tahqiqan alhatta yā fi-l-haqiqat, be-shakk yā be-shubha* — Dhruv sach wā thik thik, nīhsandeh wā binā sañśay.

SURENESS, *n.* the state of being sure — *Tayaqqun, yaqin* — Nīschay. asandigdhatā.

SURETY, *n.* certainty, safety, security against loss or damage, one bound for another — *Tayaqqun yā yaqin, soldāwatī yā amn, zāmānat yā zāmīn, zāmīn kaṣṭl yā hamīl* — Nīschay wā asandigdhatā, nirbhayatā bhayahinatā surakshitatwa wā kuśalatā, bimā la-nak wā pratibhāva, pratibhū wā pratiidhi. [vyatwa, pratinidhitwa.

SURETYSHIP, *n.* the state of being surety — *Zāmīnat, kaṣṭa't* — Lagnakati, pratibhā-

SUREFOOTED, *n.* not apt to stumble or fall — *Sibit-qadam* — Pāyul. pāil. [laraṅ.

SURF, *n.* the swell of the sea which breaks on the shore — *Mawj-i-bahr* — Lahar, lahari,

SURFACE, *n.* (1. *super. facies*) the outside — *Sath, safha, rū, bisāt, bāhar*, *ipar* — Pri-sth, prishṭhabhig, vahirbhāg, tal, uparibhāg.

SURFEIT, *v.* (L. *super. factum*) to feed to excess, to be fed to excess ; *n.* excess in eating and drinking — *Hadd se ziyāda khilānā yā ser-k.*, *hadd se ziyāda khānā yā ser-k.* ; *n.* *ajiran* ^b, *aphrās* ^b, *serī* — Aghwānā chhakkar khilānā aphrānā wā atibhojan se vama-nechchhā jammānā, aghānā apharānā chhakkar khilānā wā atibhojan se vama-nechchhū h. ; *n.* atitripti, ajirū, atibhojan se vama-nechchhā.

SURFEITER, *n.* one who riots, a glutton — *Dhūndhīm machūne w.*, *bisayr khur yā shi-kam parast* — Koldhakarī, khān petū aghori p-tarthū atyāhārī wā atyantabhoji.

SURFEITING, *n.* the act of feeding to excess — *Bisayr-khorī, serī, hadd se ziyāda khilānā* — Atyāhār, atibhojan, atitripti, atibhojan khilānā wā khānā.

SURFEIT-WATER, *n.* water which cures surfeits — *Ajiran dār karne ke liye pānī* ^b, *jal jis se ajiran dār hotā hai* ^b — Ajirānāsakajal.

SURGE, *n.* (L. *surgo*) a large wave, a billow ; *v.* to swell, to rise high — *Barf mauj, barf lahar* ^b ; *v.* *phudā* ^b, *ūchā* ^b, *uthū* ^b — Bāf taraṅg, mahornī argal halorā wā bil-

korā. [nirargal wā binā-hillorē kā, nirvā nistarāṅg wā nirveg.

SURGELESS, *a.* without surges, calm — *Be-barf mauj yā be-lahar, sakin* — Taraṅga-sūnya

SURGEY, *a.* rising in billows — *Pur-mauj, lahārū yā hīkron se bhārā huā* ^b, *mauj-dār* — Taraṅgamay, taraṅgawān, vegawān. [fassād — Śāstravaidya, āstrachikitsak.

SURGEON, *n.* (*chirurgon*) one who cures by manual operation — *Jarrāh, rag-zm*, **SURGERY**, *n.* the art of healing by manual operation — *Jarrāhī, fassādī* — Astrachikits-

sa, śāstravaidyak, śāstravaidyakarm.

SURGICAL, *a.* pertaining to surgery — *Jarrāhī-munāsib, mutā'alliq-i-fassādī* — Astrachi-

kitsāmbandhi, śāst. avaidyakarnasambandhi,

SURLY, *a.* (S. *sur*) rough, uncivil, morose — *Karakht talh-rū tursh yā sakht, be-muraw-wat yā bad khulā, tursh-rū tursh-mizāj durusht yā nī khush* — Kathor kapā nishṭhur wā asikt, asādhya ku-til wā avin't. karkās wā vakraswabdhiv.

SURLY, *ad.* in a surly manner — *Talh-se, tursh-rū se, tursh-mizāj se, durushtī se, karakhtāgi se* — Karkasatā se, kuśilatā se, kathoratā wā nishṭhuratā se, asishṭatā wā asābhyatā se.

SURLINESS, *n.* moroseness, crabbedness — *Talh-rī yā tursh-mizāj, tursh-rī durusht-ṣtratī yā karakhtagi* — Karkasatā, vakāṭikū i kuśilatā kathoratā wā nishṭhuratā.

SURLY, *n.* a morose person — *Tursh-rū talh-rū tursh-mizāj yā karakht shakhs* — Karkās wā vakrasūl vyaṭtī, kuśū jan.

SURMISE, *v.* (L. *super. misum*) to suspect, to imagine ; *n.* suspicion — *Shakk k. yā shubha-rakhnā, khayāl qiyās yā tasawwar k. w.* — Śaṅki āśaṅki wā sañśay k. w., kalpanā k. w., amūmān k. w., atkal k. w.

SURMOUNT, *v.* (L. *super. mons*) to rise above, to overcome, to surpass — [*par chahna yā uthnā* ^b, *sur-k. magtib-k. qātib-h. hall-k. tai k. yā furū-k., ziyāda-h. sabqat-k. subqat-le-jānā yā pesh-qadam h.* — Ūpar jānā, jay-k. parist-k. kānā tor-

dāstī mīrānā wā jīnā, pichhe-dāstī saras-h. āge-jānā āge-h. pūr k. adhik-h. wā barh-chalānā.

SURMOUNTABLE, *a.* that may be overcome — *Hall-pazir, magtib hone ke qābil, tai hall yā furo kiye jāne ke laiq* — Atikramāyīya, atikramya, adhigamya, katne wā pichhe parne ke yogya.

SURNAME, *n.* (L. *super. S. vama*) an additional name, a family name ; *v.* to call by an additional name — *Laqab yā takhallus, khitāb-i-khāndān* ; *v.* *mulāqqab-k., laqab yā takhallus d., laqab yā takhallus se pukārnā* — Upanām paddhati wā paddhati, kulā-

nām ; *v.* upanāmavīśiṣṭ k., upanām d., upanām rakhnā.

SURPASS, *v.* (L. *super, passum*) to go beyond, to excel, to exceed — *Āge-jānā yā*

áge-k^b, 'sabqat-le-jápná pesh-qadam-k. yá taríq-rakhná, siyáda-k. — Píche-dálad
barh-chalná pír-jam wá pír-h., saras áreshth utkrishť charhatá wá barhiyá h.,
adlik-h. wá ba-huá. [kamál — Átyutkrishť, atyut-m.]

SUR-PÁSS'ING, *p. a.* excellent in a high degree — *Niháyat 'umda yá khúb, áfzal, fáiq*,
SUR-PLICE, *n.* (L. *super, pellis*) a white garment which the clergy of some denomi-
nations wear during their ministrations — *Ek taur ká súfuid libás jo pádrí log pa-*
hinte haín — Purohitoñ ká súkla paridhán, purohitoñ ká dhaulk ángarkhá.

SUR-PLICED, *a.* wearing a surplice — *Sufuid-libás-posh* — Dhulá vāstra pahine hue,
súkla paridhán pahine hue.

SUR-PLICE FEES, *n. pl.* fees paid to the clergy — *Mihnat-ána rusím yá ajúra jo pádrí-*
yon to dígá játi hai — Páritoshik jo purohitoñ ko dígá játi hai.

SUR-PLUS, SUR-PLUS-AGE, *n.* (L. *super, plus*) what remains, excess above what is
wanted — *Dágt yá baqíya, beshť fúzil fúltú yá ziyádatt* — Bachtí wá uchchhishť, para-
bhág adhikablag wá larhtí.

SUR-PRISE', *v.* (Fr. *sur, pris*) to take unawares, to come or fall upon suddenly and
unexpectedly, to strike with wonder, to confuse; *n.* the act of taking unawares, the
emotion excited by any thing sudden and unexpected — *Be-khabar-lení, yak-ba-yak*
pahuichná yá girná, mutá'ajíb yá hairán k., pureshín yá mustarib k.; n. be-khabar
lená, tá'ajíb talaiyur 'ajab yá hairat — Eká-ekí lená, achának girná wá akasmát
tútú, chamatkrit wá vismayákul k., ghabrá-d. wá vyákul-k.; *n. akasmát lená wá*
eká-ekí lená, vismay chamatkrit wá á-charya.

SUR-PRIS'AL, *n.* the act of surprising — *Yak-ba-yak lená, be khabar lená yá girná, muz-*
tarib k., mutá'ajíb k. — Eká-ekí lená, achának girná wá akasmát tuttú, chamatkrit
wá vismayákul k., ghabrá-d., vyákul k.

SUR-PRIS'ING, *p. a.* exciting surprise, extraordinary, wonderful — *Hairat-angez, nádír,*
'ajíb yá 'ajab — Vismayajamak wá vismayakarak, anúthá wá anokh, adbhut wá cha-
matkrit. [jannakatá se, vismayakarakatwn se, jisneñ áscharyya ho.]

SUR-PRIS'ING-LY, *ad.* in a surprising manner — *'Ajíb taur se, hairat angez se* — Vismaya-
SUR-RÉN'DER, *v.* (L. *super, re, do*) to yield, to deliver up; *n.* the act of yielding —
Mutí h., sipurd-k. zimma-k. hawála-k. yá tufic-k.; n. itá'at, tufiw, hawála, sipurd
— Adhín wá vásibhút h., sautpná dená wá parityug-k.; *n. adhínatá, vasatí, sautp,*
sautpaw, tyág, parityug, utsarg. [render jo saijná hai uská arth dekho].

SUR-RÉN'DER, *n.* the act of yielding — [*Surrender jo ism hai uske mu'ne dekho*] — [Sur-
SUR-REPT'ION, *n.* (L. *sub, raptum*) the act of getting by stealth, sudden invasion —
Khufiyatn yá fareb se hásil k., naghán tákt yurish yá hamla — Chhal se wá chori
se pína, áksmik ákramp. [chorí se kiya huá.]

SUR-REPT'IOUS, *a.* done by stealth or fraud — *Marrúg, fareb se kiya huá* — Chhal wá
SUR-REPT'IOUS-LY, *ad.* by stealth, by fraud — *Chori se, fareb se* — Chupke se wá chup-
cháp, chhal wá kapať se.

SUR-RO-GATE, *v.* (L. *sub, rogo*) to put in the place of another; *n.* a deputy, a dele-
gate — *Dásre kí jagah meñ rakhná*; *n. náib, gumáshta wakíl yá pesh-kúr* — *n. Prati-*
nidhí, niyogí pratipurush wá pratibhí.

SUR-RO-GÁ'TION, *n.* the act of putting in another's place — *Dásre kí jagah meñ rakhná*.

SUR-RÓUND', *v.* (Fr. *sur, rond*) to encompass, to environ, to inclose on all sides —
Itáta k., nurgí k., mukásara k. yá gird k. — Gherná, rúndhná gher lená wá gúnsná,
chaudis chahúndis wá chároñ or-se chhehkná. [pahine kí ángarkhá.]

SUR-TOUT', *sur tót*, *n.* (Fr.) an upper coat — *Bárání-kurtí, bárání* — Uttariya, úpar ke

SUR-VENE', *v.* (L. *super, venio*) to come as an addition — *Áchúnak yá achánichak á-pa-*
ná, á-jáná, úpar se á-parná yá á-jáná.

SUR-VÉY', *v.* (L. *super, video*) to view, to inspect, to examine, to measure — *Nazar*
k., nigáh k., imtíhán k. yá ba-gaur tajwtz-k., jurib-kashí k. masáhat k. yá jurib-chalá-
ná — Dekhná, nirakhná avalokan-k. wá nirikshá-k., parikshá-k. wá jáñchná, mápná
nápne rassi-chaláná wá latthá-chaláná.

SUR-VEY, *n.* view, examination, mensuration — *Nazar yá nigáh, imtíhán, páimáish jarib-*
kashí yá masáhat — Avalokan wá nirikshap, parikshá, níp wá náp.

SUR-VÉY'AL, *n.* the act of surveying — *Nazar, imtíhán, páimáish, jarib-kashí* — Avalo-
kan, nirikshap, parikshá.

SUR-VÉY'ING, *n.* the act of measuring land — *Jarib-kashí, páimáish-i-zamín, masáhat* —
Bhúmápan, bhúminípan, rassi chaláná, latthá chaláná.

SUR-VÉY'OR, *n.* one who surveys — *Jarib-kash, nádír, nigáh-bán, nazar yá nigáh k. w.,*
imtíhán k. w. — Bhúmápan, mápné w., nápne w., rassi wá latthá chaláne w., nirik-
shak, parikshak, dekhne w.

SUR-VIEW', *v.* to overlook; *n.* survey — *Nigáh k., nazar k.; n. nigáh, nazar* — Dekhná,
avalokan k., nirakhná; *n. avalokan, nirikshá, nirikshap.*

SUR-VISE', *v.* to look over — *Dekhná, nigáh k., nazar k.* — Dekh-jáná, avalokan-k., ni-
rakhná, nirikshá-k.

SUR-VIVE', *v.* (L. *super, vivo*) to live after the death of another, to remain alive—*Ji-buchā yā dāre ke marne ke piche jinā^h, jita-rahnā^h*—Anyamaranottar jinā, uttarajivi h. [—[Survive kā arth dekho.]

SUR-VIV'AL, **SUR-VIV'ANCE**, *n.* the state of outliving another—[*Survive ke ma'ne dekho*]

SUR-VIV'ER, **SUR-VIV'OR**, *n.* one who outlives another—*Ji-bachue w^h, jita-rahne w^h, pas-zinda, dāre ke marne ke piche jita rahne w^h*—Anyottarajivi, paramaranottarajivi, parottarajivi.

SUR-VIV'ER-SHIP, **SUR-VIV'OR-SHIP**, *n.* the state of outliving another—*Pas-zindagi, dāre ke marne ke piche jiti rahnā^h*—Paramaranottarajivan, anyottarajivan.

SUS-CEPT'IBLE, *a.* (L. *sub, cupio*) capable of admitting, capable of impression—*Akhī gā qabūl karn ke liye, mulhim yā mutakammil*—Grāhik grāhi grāhapaśil wā grāhapaśhan, gamaniya wā komal.

SUS-CEPT'IBILITY, *n.* the quality of admitting—*Akhz, taqabbhuz, ist'idād*—Grāhapaśhita, grāhapaśhanatā, grāhapaśakti, grāhakatwa, vedanapātratā.

SUS-CEPT'ION, *n.* the act of taking—*Lew^h, a'iz*—Grāhan. [grāhapaśhan.

SUS-CEPT'IVE, *a.* capable of admitting—*Akhiz, qabūl k. w.*—Grāhik, grāhi, grāhapaśil

SUS-CEPT'IVITY, *n.* capability of admitting—*Taqabbhuz, akhiz, ist'idād*—Grāhapaśhita, grāhapaśhanatā, grāhapaśakti, grāhakatwa. [Vyavasāyi, ārambhak.

SUS-CEPT'OR, *n.* one who undertakes—*Qabūl k. w., birā, uthāne w^h, hāth, lagāne w^h*—

SUS-CEPT'ENT, *a.* receiving, admitting; *n.* one who receives or admits—*Akhiz, qabūl k. w.; n. akhiz, qabūl k. w.*—Grāhik, grāhi grāhapaśil wā grāhapaśhan; *n.* grāhik, **SUS-CEPT'ATE**, *r.* (L. *sub, cito*) to rouse—*Jagīnā^h, uthānā^h*. [grāhi.

SUS-CITATION, *n.* the act of rousing—*Jagīnā^h, uthānā^h*.

SUS-PECT', *r.* (L. *sub, specio*) to mistrust, to imagine to be guilty, to doubt—*Pitāb yā t'īmād un karā, taqar-wār yā qasr-wār qipis k. shakk-k. shubha-k. shubha-rakhnā yā bad-gumān-rakhnā*—Viswas ma k. qarārū jinna wā doshi ammanā, sandeh saukā wā āsāukā k. [hume ke tar se—Aviswas saukit hone ki āsāukit hone ki riti se.

SUS-PECT'ED-LY, *ad.* so as to be suspected—*Shakk-angēz se, muttahim yā muhtamil*

SUS-PECT'EDNESS, *n.* state of being suspected—*Shakk-angēz, muttahim hone ke hālāt*—Saūkitatwa, avi-wastatā.

SUS-PECT'ER, *n.* one who suspects—*Bad-gumān k. w., shubha k. w., shakk k. w., shakk rahne w., t'īmād un k. w., taqar-wār-jann w.*—Āsāukā wā saukā k. w., sandeh k. w., qarārū jinna w.

SUS-PECT'FUL, *a.* apt to suspect—*Shakki, wahmī*—Saūkāśil, sandehāśil.

SUS-PECT'LESS, *a.* not suspecting, not suspected—*Qair-i-shakki nā-muttaḥim yā qair-i-muhtamil*—Āsū āśil wā nissandehāśil, āsāukit niraśān, it wā niravīswast.

SUS-PIC'ABLE, *a.* that may be suspected—*Muttaḥim hone ke qabūl, shakk-pazīr, mum-kīn-sh-shubha*—Sandeh kiye jane ke योग्या, ānukāyogya.

SUS-PIC'ION, *n.* the act of suspecting—*Shakk, shubha, bad-gumāni, wahm, andesha, gumān, wusrās, qair-i-t'īmād*—Saūkā, āsāukā, saūśay, aviśwas, apritay.

SUS-PIC'IOUS, *a.* inclined to suspect, indicating suspicion, liable to suspicion—*Shakki wahmī bad-gumān yā bad-zann, shakk-namā, shakk-āwar yā gumān-āwar*—Saūkāśil saūśayāśil sandehāśil saūśayāśil wā aviśwāśi, saūkāpapakāśak wā sandehadyotak, saūkājarak saūśayājanak saūkāniya wā āsāukāniya.

SUS-PIC'IOUS-LY, *ad.* so as to raise suspicion—*Shakk-āwarī se, shakk-angēz se, shubha-āwarī se, jismēn shakk patīlī ho, wahman*—Saūkājanakatwa se, āsāukāniyatāpūrvak, jismēn sandeh utpanna ho.

SUS-PIC'IOUSNESS, *n.* tendency to suspicion—*Bad-zannī, bad-gumānī, andesha-nākī, shubha-āwarī, gumān-āwarī*—Saūkājanakatā, saūkāśilitā, āsāukāniyatā, saūkotpā-dakatwa.

SUS-PEND', *r.* (L. *sub, pendo*) to hang, to make to depend upon, to interrupt, to delay, to defer for a time from any office or privilege—*Lutkāw^h, mu'allaq rukhnā yā awēz k., rokna^h, der-k. muttari-rakhnā yā mau'inf-rakhnā, mu'attal-k. mu'attal-rakhnā mā'zūl-k. yā mā'zūl-rakhnā*—Tāngna, hilgāw, atkānī āra avalambit-karānī khandan-k. wā vichchhed-k., vilamb-k. wā rokna, kuchh kāl ke niwitta dūr-k. wā alag-rakhnā.

SUS-PEND'ER, *n.* one who suspends—[*Suspend jo masdar hai us se ism-i-fā'il ke ma'ne samajh-lo yā ism-i-fā'il banā-lo*]—[*Suspend jo dhitu hai us se kartā kā arth jān-lo.*]

SUS-PENSE', *n.* uncertainty, indecision, stop; *a.* held from proceeding, held in doubt—*Shakk yā shubha, hāshabā muzāzab pas-o-pash yā tazabzah, tawāqquf*; *a. mā'attal mā'zūl yā mā'allag, muzāzab*—Sandeh saūśay wā anīśchay, anīṛpay wā anīrdhār, rok wā rukāw; *a. bādhit, saūśayasth.*

SUS-PEN'SION, *n.* act of hanging up, act of delaying, temporary cessation, temporary privation of office or privilege—*Lutkāw^h, tawāqquf tā'iq yā tā'iq, chand roz ke liye rukāw, mā'attal yā mā'zūl*—Tāngaw wā hilgāw, vilamban wā vilamb, avasān nivrīti wā rok, kuchh kāl ke liye karmānivrīti wā adhikāranivrīti.

SUS-PEN'SIVE, *a.* doubtful, uncertain—*Mashkūk yā muzabab, gair-i-muqarrar*—Sandigdha, anisहित वा अशिर.

SUS-PEN'SO-RY, *a.* hanging or depending, doubtful—*Mu'allag, mashkūk yā gair-i-muqarrar*—Lambit avalaambit taṅga-huā wā laṭkā-huā. sandigdha anisहित वा अशिर.

SUS-PIRE^d, *v.* (*l. sub, spiro*) to sigh, to breathe—*Āh-márnā āh-bharnā yā hāy-márnā^b, sāns leuā^b*. [hāy^b.

SUS-PER-TION, *n.* the act of sighing, a sigh—*Āh-márnā yā āh-bharnā^b, āh sēns yā*

SUS-PIRED, *a.* wished for, earnestly desired—*Margūb, khwāsta*—Abhihit wā abhilashit, akāmashit wā vāchhit.

SUS-TAIN, *v.* (*l. sust, teneo*) to bear, to uphold, to support, to endure, to maintain; *n.* what sustains—*Bardisht k., qāim rakhuā, takiga yā pushtī-k., tahammul k. yā sdr k., parwarish k. yā bar-pū k.; n. thau yā tūmhā^b, khambhā^b, thok^b, tek^b, pāya*—*Sahunā wā sahn-k., saibhānā, thāibhūnā roknā wā saharā-d., bhognā khūchhuā khānā wā tātikhā-k., pālne wā ārnā.*

SUS-TAIN'ER, *n.* one who sustains—*Bardisht f. w., qāim-rakhuē w., takiga yā pushtī k. w., tahammul k. w., parwarish k. w., bar-pū k. w., rozī, pāya, takiga*—*Sahne w., saibhānē w., thāibhūnē w., rokne w., saharā d. w., bhogne w., pālne w., ādhār, khambhā.*

SUS-TENANCE, *n.* maintenance, support, food—*Parwarish, qāt, gīzā azīqā āzīqā khorāk yā khurāk*—Pratipadan pālan wā poshap, jivikā ādhār sūrakshān wā dhārān, āhār ārnā wā bhojan. [thūmī thūmī ādhār wā khambhā.

SUS-TEN-ANCE, *n.* support, prop—*Parwarish, pushtī*—Pālan wā dhārān, thok tek

SUS-TEN-TION, *n.* support, maintenance—*Pushtī, parwarish qāt rozī yā rīzq*—*Ār* thūmī thūmī ādhār wā ārnā, jivikā upajivikā wā āhār. [kūr banā huā^b.

SC THLE, *a.* (*l. sūo*) done by stitching—*Silāi sr banā-huā^b, sūc sr banā-huā^b, tūk-*

SUTURE, *n.* a manner of sewing wounds, the seam or joint which unites the bones of the skull—*Sūmā sil i jō yā tūki^b, khopri kā jō^b.*

SUTTERED, *n.* sewed together, stitched—*Sipī huā^b, tūkhā-huā^b.*

SUTLER, *n.* (*l. satchar*) one who sells provisions and liquor in a camp—*Lashkarī bānigī yā modī*—*Senā ke sāth kī bānigī wā modī.*

SWAB, *n.* (*S. scrubum*) a mop for cleaning floors; *v.* to clean with a mop—*Puchāpā^b, kūchhā^b, kūchhā^b; v. puchāpā d^b, puchāpā se pūchhūnā^b, puchāpā se sūf k.*

SWABBER, *n.* a sweeper of a deck—*Puchāpā se nam kī chhat sūf k. w.*—*Naukī kī chhat jīrne w. bulārne-w. wā pūchhūnē w.*

SWADDLE, *v.* (*S. swath*) to swathe, to bind; *n.* clothes bound round the body—*Lapetnā yā patī se bāndhūnā^b, bāndhūnā yā kasnā^b; n. kīppē jō badan mein lapetē rahtē huā^b; — n. Vāstra jō sarir mein lapetē rahtē huā^b, patukā.*

SWADDLE-BAND, *n.* a band or cloth wrapped round an infant—*Patī patukā peṭī yā kuppā jis se ek bālak lapetē rahtē huā^b.* [jānā^b.

SWAG, *v.* (*S. sagunt*) to sink by its own weight—*Apur boj se dūb-jānā yā nēche baith-*

SWAGGER, *v.* sinking by its own weight—*Apur boj se dūbne w. yā nēche-baithne w^b.*

SWAGGERT-LIED, *a.* having a large belly—*Bipe pēt kī^b, bar-petā^b, tūndir^b, tūndilā^b, tūndilā^b.* [Ghātīnā wā sānt-k., komaal wā mridul k.

SWAGGER, *v.* (*assuage*) to ease, to soften—*Takht k. wā kam k., narm yā malām k.*

SWAGGER, *v.* (*S. swigan*) to bluster, to bully, to be turbulently proud—*Līf-murnā līf-murnā yā līf : zūi k., kulla zant k., garish yā shukh k.*—*Bannaknī bhābhaknā wā gūdhābhāb f-dikhānā, dhīrīnā wā dhānkānā, dhūndhūn se bāndarghūrkī dikhānā wā ādhānār se rānī machānā.*

SWAGGER-ER, *n.* a blusterer, a turbulent fellow—*Līf-zan kulla-zan yā khud-firosh, shukh-zar yā ākay-bāz*—*Pharphariyā phānsari wā ukpūt, harmushak wā kalahakār.*

SWAIN, *n.* (*S. swan*) a young man, a country servant, a pastoral youth—*Nau-jawān, yā jowān, dīghānī wākar, dīghānī jowān*—*Yuvajun, grāmyasyak, grāmyayuvajun.*

SWAINISH, *a.* rustic, ignorant—*Dīghānī yā dīhī, jāhāl nā-dān yā he musqī*—*Grāma-sambandhī, mūrī wā jūr.* [kachhārī—*Jangal ke kām ke vishay mein ek kachhārī.*

SWAIN-MORE, *n.* a court regarding matters of the forest—*Jangal ke kām ke lāb mein*

SWALE, SWAIL, *v.* (*S. swail*) to waste, to melt—*Ghutnā^b, gultnā^b.*

SWALLOW, *n.* (*S. swallow*) a bird—*Abtāl, sāpabnā^b*—*Tālichānēhupakshī.*

SWALLOW, *v.* (*S. swallow*) to take down the throat, to absorb, to receive implicitly, to engross, to occupy, to seize and waste; *n.* the throat, voracity—*Nigulnā^b, jazū-*

k., qubūl k., hīl-kull le-lenā, mashgūl-rakhuā yā intī mīl mein lānā, pakar-kar khāk-k., talīf-k. yā barād-k.; n. haly yā gulā, jū u-l-bayrī—*Līlā gapaknā wā gūbūnā, pīnā soknā wā sokhūnā, grahān-k. wā māl-le-nā, sab kī sab le-lenā, lagīnā, pakarkar nasht-*

k.; n. nareṭī galā wā teitnā, aghoripānā haukī wā aparimātibhār.

SWAMP, *p. t.* of swim—*Swim kā māzi-matlay*—*Swim kā sāmānyabhūt.*

SWAMP, *n.* (*S. swan*) a marsh, a bog; *v.* to sink as in a swamp—*Daldal^b, dhasan pānk jhābar yā dhasāw^b; v. mānōn daldal mein dhasānā^b.*

SWAMPY, a. boggy, fenny — *Daldalá^b, daldali yá daldaliyá^b.*

SWAN, n. (S.) a large water fowl — *Húis^b, ráj-hans^b, ek qam ká ráj-hans.*

SWAP, v. (S. *swapan*) to strike, to fall down, to exchange; n. a stroke, a blow — *Márná^b, gírná^b, pa'ti yá erápheri k.; u. már chot yá thokar^b, ghúisá thappar yá wáy^b.*

SWARD, n. (S. *sward*) the grassy surface of land, green turf; v. to cover with green turf, to produce sward — *Suh-zár, chaprá^b; v. sabza-zár se bharná, sabza-zár yá chaprá púid k. — Satriyabhúmital wá satriyabhúmitiprishth, chaktá wá chakattá; v. satriyabhúmitiprishth wá satriyabhúmital se bharná, chakattá chaktá wá satriyabhúmital utpanna k.*

SWARE, p. t. of *swear* — *Swear ká mázi-mullag* — Swear ká sámnyabhúit.

SWARM, n. (S. *swarm*) a great number, a multitude, a crowd; v. to collect and depart in a body as bees, to crowd — *Barí kusrat, jhuni^b, izdihám; v. shahú ká makkh-yóni ke mininú jam' ho kar ekut'á nikal jáná yá chala-jána, jam' k. yá h. — Bará samúh, gap wá maundal, vrind wá yúth; v. bhramaramapdal alivind wá madhu-mikhoyi ke sadris ékatthá hokar ekatra jáná, bahut-hi bhar-d. wá bhar-jána*

SWART, **SWARTH**, a. (S. *swart*) black, tawny, being of a dark hue — *Siyáh, bhúrá^b, wá/á^b — Krishnavarna, tūmravarna, śyām wá sūwalá.*

SWART, v. to blacken, to make tawny — *Kalá k^b, bhúrá yá pítá k^b.*

SWARTNESS, n. blackness, darkness — *Siyáhi, káli-pan^b — Krishnatá, śyāmatá.*

SWARTHY, a. dark of complexion; v. to blacken, to make swartly — *Siyáhi, gandum-rañg, pulhā-rañg, sūwalá^b; v. kalá k^b, sūwalá yá bhúrá k^b. — Krishná, krishnavarna, śyām, pakke rañg ká. [sūwalāpan.*

SWARTNESS, n. darkness of complexion — *Siyáhi, siyáh-fáti — Krishnatá, śyāmatá, SWART'ISH*, a. somewhat dark or dusky — *Kist qadr siyáh, kuchh-kuchh-kalá yá dhumi^b, kuchh sūwalá yá matmálá^b. [varn wá śyām, tūmravarna.*

SWARTY, a. dark of complexion, tawny — *Kalá yá sūwalá^b, bhúrá yá pítá^b — Krishná-SWASH, v. (D. *sweten*) to bluster, to make a great noise; n. a blustering noise — *Láf-zaní gurfáh yá kalla-zaní k., shor yá gulgaripá k.; n. shekhi-o-láf-zaní, gurfáh — Bamakná bhabhakná wá bāndarghurki-dikhaní, dhūmdhām haurá wá kolāhal macháná; n. dhūmdhām haurá wá kolāhal. [láf-zan — Pharphariyá, phānkrt, phakorá.**

SWASH'ER, n. one who makes a show of valour — *Kalla-zan, shekhi-báz, gurfáh k. w.,*

SWASH'BUCK-LER, n. a bully — *Shekhi-báz, kalla-zan, láf-zan — Phānkra, pharphariya, pha-ord. [jo kát-kar ek pānti mēi dharte hai^b.*

SWATH, n. (S. *swathe*) a line of grass or corn cut down by a mower — *Ghās yá anāj*

SWATHE, n. (S. *swath*) a band, a fillet; v. to bind, to wrap — *Bandhan^b, patit yá choth-bandhan^b; v. bāidhān^b, lapetnā^b.*

SWAY, v. (D. *swaiajan*) to wave in the hand, to wield, to bias, to influence, to govern, to lean; n. the swing or sweep of a weapon, turn of a balance, rule, dominion, influence — *Háth meñ hiliáná^b, chuláni yá pherná^b, mití yá mutawajjih k., asar k., hukimát yá sarvati k., jhukná^b; n. huthiyar ká jumbish, tarāz ká phirná yá jhukná, farnán-rumí yá hukimat, mulhā-i tasallut amal hukm-rani yá hakimí, asar tásir yá ikhtiyār — Háth meñ jhuláni dulaní wá doláni, bhāinjná wá phirání, jhukant wá khinchná, nirdes-k. wá chalaná, ádhipatyá prabhutwá wá sisan k., dhalná; n. sāstra wá bathiyar ká phailāw wá jhulāw, tulhyautra ká phirná wá jhukná, ádhikar ádhipatyá wá prabhutwá, isatwá rājatwá wá sisan, prabhāy bal bhār wá gaurav.*

SWEAR, v. (S. *swerian*) to utter an oath, to declare or promise upon oath, to bind by an oath, to put to an oath; p. t. **SWORE** or **SWARE**; p. p. **SWORN** — *Qasam khiná yá half k., qasam par kahná yá wá'da k., qasam khil'ni. sangand diláni yá half utwáná — Sapath k., sapath par kahná wá pratijñi-k., sapath kar'ni wá karwáná, divya kar'ni wá Gangá utwáná. [sapath k. w., Gangá-utwāne.*

SWEAR'ER, n. one who swears — *Qasam-khor, half k. w., sangand-khor — Sapathakartá, SWEAR'ING, n. the act of declaring upon oath — *Qasam-khorí, half yá qasam par bayán k. — Sapathakaran. sapath k.**

SWEAT, n. (S. *sweat*) the moisture excreted from the skin, labour, toil; v. to excrete moisture from the skin, to labour, to toil; p. t. and p. p. **SWEAT** or **SWEAT'ED** — *Pasíná^b, mihnát, mashaqqat; v. pasijná yá pasíná-nikálná, mihnát k., mashaqqat k. — Swed pasew wá sitri, śraus wá parisram, āyís wá kleś; v. pasíná-nikálná pasini-girmá pasíná chhútná pasíná-nikálná wá pasíná-kiríná, śraus wá parisram k., mahāyatn wá āyís k. [pasíná gir'ne w., pasíná-kír', araq-āwar.*

SWEAT'ER, n. one who sweats — *Pasijne w^b, pasíná chhorne w^b, pasíná nikálné w^b, SWEAT'ING, n. the act of making to sweat — *Pasíná nikálná^b, pasíná linná^b.**

SWEATY, a. covered with sweat — *Pasine se bhará huá^b, araq álibá, araq-nák — Swedit, sanwed, swedawán. [deś ká ádivási, Swidanadesavási.*

SWEDE, n. a native of Sweden — *Mul-i-Swiden ká mutawattin yá báshanda — Swiden SWED'ISH*, a. pertaining to Sweden — *Muta'alliq-i-mul-i-Swiden — Swidanadesavashayak.*

- SWEEP**, *v.* (S. *sweep*) to clean with a besom, to brush, to drive off at once, to pass with swiftness or violence, to pass with pomp, to move with a long reach; *p. t.* and *p. p.* **SWERT** — *Jhārnā jhārū-d. yā buhārnā^h, ragārnā kūschī-mārnā yā kūschī-pheru^h, urā-le-jānā nūhī-le-jānā jhār-le-jānā yā dūr-kar-d^h, harharā-kar yā gar-garā-kar jānā^h, dhūmdhām yā thūth se jānā^h, bure phailāw yā lambī-dūr se chalnā^h.*
- SWEEP**, *n.* the act of sweeping, the compass of a stroke, violent and general destruction — *Jārūb-kashī khāk-ro^h jhārū-kashī yā jhārū-bardārī, dūr yā pahūch^h, shādī^h ām barbūdī yā halāktī — Jhārjūr jhār-buhār wā jhūrū-buhārā, phailāw vīst prasar wā pasir, prachand sauhār wā pralay.*
- SWEEPER**, *n.* one that sweeps — *Jārūb-kash, khāk-rob, jhārū-kash, jhārū-bardār, buharne w^h.* — Māryak, malikarshī. [karkut^h]
- SWEEPING**, *n. pl.* things swept away — *Jhāran^h, buhāran^h, kiār^h, katwār^h, kurkut yā*
- SWEEPY**, *a.* passing with speed and violence — *Harharā-kar jāne w^h, gar-garā-kar jāne*
- SWEEPNET**, *n.* a net which takes in a great compass — *Mahā-jūt^h.* [w^h]
- SWEEPSTAKES**, *n.* one who wins all, a prize in a horse-race made up of the several stakes — *Sub jīt-ene w^h, ghur dūr meū jo jīne se mile^h.*
- SWEET**, *a.* (S. *sweet*) agreeable to the taste or smell, pleasing to any sense, not sour, fragrant, melodious, beautiful, mild, gentle; *n.* something pleasing, a sweet substance, a perfume — *Shirū, khush āyand khush-āyand yā maybūl, lāzī, khush-bo-dār yā mūtār, khush-ahung yā khush-illūn, khah-sūrāt yā husin, narm yā mūdām, halīm yā salīm; n. khush-āyand shai, shirū chīz, khush-bo yā 'atr — Mithā madhur misht wā swadu, manohar manorahjak ramiya ramapiya wā subhag, suras, subāsī subāsik wā sugandhavisisht, suswar madhuraswar susārya wā srotasukh, sundar wā surūp, komal, mridu wā samya; n. ramapiya palīrth, mithī vastu, sugandh wā suvās.*
- SWEETEN**, *v.* to make or grow sweet — *Shirū k. yā h., mithā k. yā h., khūh k. yā h., mūdām k. yā h., khush-āyand k. yā h., lāzī k. yā h., halīm k. yā h. — Madhur k. wā h., suswādū k. wā h., manohar k. wā h., ramapiya k. wā h., subhag wā suras k. wā h., suswar k. wā h., komal k. wā h., sundar k. wā h.*
- SWEETENED**, *n.* one that sweetens — *Shirū k. w., mithā k. w^h, khush-āyand k. w., lāzī k. w. — Madhur k. w., suswadu k. w., ramapiya k. w.*
- SWEETING**, *n.* a sweet apple, a word of endearment — *Shirīn seh, yāh lafz muhabbat zahīr karne meū mustī mal hotā hai jaise pyārī — Mithā sew, yāh sabī sneh wā anurāg prakās karne meū bolā wā likhā jāti hai jaise pyārī priya hīl wā lālan.*
- SWEETISH**, *n.* somewhat sweet — *Kisī qadr shirīn, kuchh mithā^h, mithū-sā^h, māl-ba-shirīn — Kuchh madhur.*
- SWEETISHNESS**, *n.* quality of being sweetish — *Kisī qadr shirīn, kuchh mithās^h — Kuchh madhuratā madhurya surasatī wā swādutī.*
- SWEETLY**, *ad.* in a sweet manner — *Shirīn se, narmī se, khūbi se — Madhuratī madhurya wā swādutī se, ramapiyatī se, ramyatā se.*
- SWEETNESS**, *n.* the quality of being sweet — *Shirīnī, halāwat, malūhat, mithās^h, fasāhat, narmi — Madhuratā, madhurya swādutī, surasatī, komalati, mishtatā.*
- SWEETBREAD**, *n.* the pancreas — *Lālabā^h, bat^h.* [jūr jhārī wā būtā]
- SWEETBERRY**, *n.* a fragrant shrub — *Ek khush-bo-dār jhār yā būtā — Sugandhavisisht*
- SWEETHEART**, *n.* a lover or mistress — *Pyārū yā pyārī^h, yār, yārni, dil jureb — Priya, priyā, niyāk, niyikā, kānt, kūfāt.*
- SWEETMEAT**, *n.* fruit preserved with sugar — *Mithūt^h, shirīnī, lauziyāt — Mishtānna.*
- SWEETWILLIAM**, *n.* a flower — *Ek qiam kā phūl — Ek prakār kā pushp, ek jāti kā phūl.*
- SWELL**, *v.* (S. *swell*) to grow larger, to be inflated, to increase, to aggravate; *p. p.* **SWELLED** or **SWOLLEN** — *Phūl-jamā yā phūlnā^h, āmās k. yā varam-k., ziyādā-k. ziyādā-h. yā āmās-lāwī, barhānā^h — Barhni charhni barmakni umāhni wā ubhāhni, sūjānā bhābhānā wā bhārkhārānā, phulānā sūjānā adhik-h. barhīnā wā phailānā, adhik-k.*
- SWELL**, *n.* extension of bulk, increase, a billow — *Nafk. ziyādātī yā afzānt, bari mauj — Phulwāt phūlan sūjan wā bhābhārat, bārhtī varddhian vridhī wā barhāw, bārī lahar labrī dheu wā bīkorā. [gilat^h — Sūj sūjan phulwā wā soth, gūnth wā gīltī.*
- SWELLING**, *n.* a morbid tumor, a protuberance — *Warām yā āmās, gumrā dhūka yā*
- SWELT**, *v.* (S. *swell*) to overpower — *Toṛnā^h, dū'ānā^h, tor-dūlnā^h, bas k^h.*
- SWELTER**, *v.* to be pained with heat, to parch — *Garmī se tūng-ānā yā takhtī uṭhānā, bhūjānā yā bhum-jānā^h — Ushnatā wā dīh se pīrt h., jhulsanī wā jhulasnā.*
- SWELTRY**, *a.* suffocating with heat — *Khamas^h, khamā^h, garm-o-be-huavā — Atyushpa aur nīrvāt.*
- SWEPT**, *p. t.* and *p. p.* of sweep — *Sweep kā māzi-mutlag aur māzi-mā'tīf-alai-hi yā fīl-i-mā'tīf — Sweep kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikriyā.*
- SWEERVE**, *v.* (D. *zwoerven*) to wander, to deviate, to depart, to bend — *Phirnā^h, berāh yā bad-rāh h., kich-k. yā ravānā-h., jhuknā^h — Ghūmnā, bhāṭaknā bhūlnā vichālnā wā kupath-jānā, chālā jānā, nawnā wā murānā.*

SWERNING, *n.* departure from rule or duty—*Inhiráf, be-ráhi, bad-ráhi, gum-ráhi*—Kupatlinganan, satyathatyág, swadharm se vichalna.

SWIFT, *a.* (S.) moving rapidly, quick, speedy, fleet, ready; *n.* a current, a bird—*Tez-raftár pá tez-ruu, tez-qudam yá jald, shibáb, sabuk-sair tund-raftár sabuk-pá qudam ház jald-qudam yá bád pá, chalak tez mustá'id yá tuyar*; *n.* *dháwá^h, ek bháut k' chigigi^h*—Sighragamí, síghra wá síghragati, twarit wá vegawán, twaritagati wá daupák, kshipra drut avilambí wí chaunkas.

SWIFTLY, *ad.* rapidly, fleetly, quickly—*Jaldí se yá jald, sabuk-raftári yá sabuk-rauí se, shibáb tez chibáb pá tez-ruuí se*—Sighra, veg se, twarí kshipratá wá chalakwá se.

SWIFTNESS, *n.* speed, rapidity, quickness—*'Ajald jaldí yá tezi, tez-ruuí tez-raftári yá sabuk-rauí, shibáb yá tundí*—Veg, síghratá, utawálí utawal kshipratá twarí wá chalakwá.

SWIFTOOT, **SWIFTHEELD**, *a.* nimble, fleet—*Sabuk-pá yá tez-ruu, tez-raftár bád pá te-qudam tundí raftár qudam-ház yá jald-qudam*—Sighragamí wá daupák, kshipragamí wá twaritagamí.

SWIG, *v.* (Te. *swigti*) to drink by large draughts; *n.* a large draught—*Buye ghúntó se piná^h, dhokná^h, galgalá-kar piná^h, ghat ghat pá-janá^h*; *n.* *bará ghúnt^h*.

SWILL, *v.* (S. *swillan*) to drink greedily, to inebriate, to drench; *n.* a large draught of liquor, wash given to swine—*Shauy se piná, bahut sharáb piná, tar-ba-lar k.*; *n.* *sh-rah k' bará ghúnt, shará pá súar ko di jati hai*—Dhokná galgal-piná gat-gat piná wá khúch-kar piná, atipán k, yatí-sayapán k., bhigoná bhigóna wá bhijána; *n.* *madirá k' bará ghúnt, madirá jo súar ko di jati hai*.

SWIM, *v.* (S. *swimman*) to float, to be supported on a fluid, to glide along, to be dizzy, to overflow, to be drenched, to pass by swimming; *p. t.* **SWAM** or **SWŪM**; *p. p.* **SWŪM**—*Tairná tironá yá pairáruwá^h, bhasná yá utarána^h, bahná^h, gháunú phirná terráná yá rhanthiyáná^h, bhurná bhar púr k, unáirná yá apharú^h, dábnú yá hápná^h, tair-kar pár k, yá utarú^h*. [húw yá bahná^h]

SWIM, *n.* act of swimming, sliding motion—*Pairár pairákí pairái yá tírav^h, ba-swímer*, *n.* one who swims—*Pairuc w^h, pairák^h, tairuc w^h, shináwar*.

SWIMMING, *n.* act of floating, dizziness—*Pairáruw pairákí pairái yá tírav^h, ghurnú ghurní ghurná yá terruc^h*.

SWIMMING, *ad.* smoothly, without obstruction, with great success—*Hamvóri se gá hó isari, tili b'arguz yá muná-ut, bari kám yábi 'uhla-barú yá bahru-mandí se*—Samasparvak wá sukhi se, nirvighna wá biná-badhí, bari arthasiddhi wá phala-labhi se.

SWINDLE, *v.* (D. *swindelen*) to defraud—*Fureh d., fureh se lení, dáb-lená^h, thag-húch^h, chhalná^h*—Chhal se lení, dhúrtatá se apaharap k., dhokhí dekar lení.

SWINDLER, *n.* a cheat, a sharper—*Butte-ház dhokh-ház yá mardum-i-fureh, mál-i-mardum khor yá robáh-ház*—Thag wá chhalí, vañchak uchakká dhúrtta wá parasw qahari.

SWINE, *n.* (S. *swin*) a hog, a pig—*Khúk yá khinzír, gúchú yá n' súar ká bachcha^h*—Súar, súkar wá súkaraśavak.

SWINISH, *a.* like swine, gross, brutal—*Khúkí yá khinzír-sirát, galiz, hajwání*—Súar-sá súkaraśadris súkaraśal wá súkaraśrití, kutsit wá nich, pasuśal wí pasuśadris.

SWINISHLY, *ad.* in a swinish manner—*Khúkí yá khinzírí taur se, khinzír-sirátí se, gílázat se*—Súkaraśrití se, súkaraśilata se, adhamatá se. [rakhwál]

SWINEHERD, *n.* a keeper of swine—*Pási^h, khúk-bán, khinzír-bán*—Súkarapál, súar ká swísestrí, *n.* a sty or pen for swine—*Khobár^h*.

SWING, *v.* (S. *swingu*) to move backward and forward hanging loosely, to vibrate, to whirl round, to wave; *p. t.* **SWŪG** or **SWŪSE**; *p. p.* **SWŪG**—*Jhulná yá dolná^h, dighá hilaú pharaváú phorkaváú dulaná yá hulaná^h, gháunú phiráná yá bhánj-ná^h, laharaú ikmání takkánú baharú yá pherná^h*.

SWING, *n.* motion of any thing hanging loosely, apparatus for swinging, free course—*Jhuláw^h, jhalná yá jhulá^h, ikhtigír yá be-gaúli*—Ándolan, dolá hindolá wá pálná, swachchhá swāntarya wá swachchhandatá. [w^h]

SWINGER, *n.* one who swings—*Jhulac w^h, hiline w^h, dulané w^h, jhulané*

SWINGE, *v.* (S. *swing*) to whip, to chastise; *n.* a sweep of any thing in motion—*Chabuk márná, sa'á d.*; *n.* *jhulíw^h, peng^h*—Korá marná, dand-d. wá tárná-k.

SWINGING, *n.* a great falsehood—*Bará darog*—Bará jhuth, mahāmithyavád.

SWINGING, *a.* great, huge—*'Azim, kalán*—Bará, bhári wá mahán.

SWINGINGLY, *ad.* greatly, vastly—*Niháyat, ziyáda yá gayat*—Nipat, bahut.

SWISS, *n.* a native of Switzerland; *a.* pertaining to Switzerland—*Mulk-i-Switzarland ká mutawattin*; *a.* *Switzerland ke mutawallí, Switzarland ká^h*—Switzarlandadesavási, Switzarlandadesambandhi.

SWITCH, *n.* (Sw. *svage*) a small flexible twig; *v.* to strike with a switch, to lash—*Sutkan^h, patkan^h, chharí^h, bet^h, beí*; *v.* *bet yá chhari se márná^h, korá márná^h*.

SWIVEL, swiv'vl, n. (S. *swifan*) a ring which turns upon a staple, a small canon which turns in a socket—*Rhotimer-kalāḥ, zambūrak yā jazāil*—*Parivarttanavalay, rahkalā*.

SWOTTER. See SWABBER. [*pūrnakriyā wā pūrvakālikakriyā*.]

SWOLLEN, p. p. of *swell*—[*Swell kā māṭi-māṭīf-alai-hi yā ḥl-i-māṭīf*]—[*Swell ki*

SWOON, v. (S. *aswama*) to faint; n. a fainting fit—*Mārchhā-jānāḥ, murchhā-jānāḥ, murchhā yā murchhā ānāḥ, murchhā yā murchhā khānāḥ, jē-dānāḥ, tewarānā yā tparānāḥ, gash ānā, be-kosh-ho-jānā*; n. *murchhā yā murchhāḥ, gash*—*Murchchhit* h.; n. *murchchhit*.

SWOON'ING, n. the act of fainting—*Mārchhāḥ, murchhāḥ, gash*—*Murchchhitā*.

SWOOP, v. (S. *swapan*) to fall on at once and seize, to catch while on the wing; n. the fall of a bird of prey on its quarry—*Jhapat-mārnā yā jhapat-lenāḥ, urte-urte jhapat kar pakapanāḥ*; n. *chiripā ki jhapat yā jhapattāḥ*.

SWOP, v. to exchange, to barter; n. an exchange—*Idlāḥ baullā yā adlā-baullā k., mubādhā yā mu'āwazā-k.*; n. *mubādah, mu'āwazā*—*Palṭā k., eripherī k. wā ek vastu dekar anyavastu lenā*; n. *palṭā, eripherī*.

SWORD, sord, n. (S. *sewri*) a weapon used for cutting or thrusting, destruction by war, vengeance, emblem of authority—*Shamsker tig durvishā kusām samsam yā saif, jayeg se iahimān mirān talāhī gā fawā, indigām muk-jūt gā baullā, 'al'imāt-i-ightiyar gā nishān-i-hukūmāt*—*Talwar tarwar khing asi wā kripan, yuddha se sauhār wā nās, pratihisā wā vārasuddhī, adinikardakshā wā prabhutachihna*.

SWORDED, a. girt with a sword—*Talwar se ghiraḥ-huā lupatā-huā yā kasā-huāḥ*.

SWORNER, n. a soldier, a combatant—*Sipāhī, gā 'askari, hukhārī*—*Yoddhā, sistrā*—*Yoddhā wā sāstrajiyi, galkatī galkatī galkatā bāpār wā bāpār*.

SWORNFISH, n. a fish with a long sharp bone issuing from its upper jaw—*Ek bhānt kī m chhli jiske upar ke jahhse se ek tumbi aur patni gā chokhi haḥḥi niklī rakhtī haiḥ*.

SWORKNOT, n. a riband at the hilt of a sword—*Zulfi, bīrāḥ*.

SWORDED, n. government by force—*'Amal-bazor, sigāsāt buzm, labedḥ*—*Bahadwārī rajatwā adhisatī wā sāsan*.

SWORDMAN, n. a soldier, a fighting man—*Sipāhī, gā 'askari, hukhārī*—*Yoddhā, sistrā*—*SWORDEPLAY-ER*, n. a gladiator, a fencer—*Shamsker-zan tay-zon yā shamsker-baz, pate-hā*—*Asik, asikriyā tarwariyā wā talwariyā*.

SWORE, p. t. of *swear*—[*Swear kā māṭi-māṭīf*]—[*Swear kā sūmānyābhūt*].

SWORN, p. p. of *swear*—[*Swear kā māṭi-māṭīf-alai-hi yā ḥl-i-māṭīf*]—[*Swear kī pūrnakriyā wā pūrvakālikakriyā*].

SWIM, p. t. and p. p. of *swim*—[*Swim kā māṭi-māṭīf aur māṭi-māṭīf-alai-hi yā ḥl-i-māṭīf*]—[*Swim kā sūmānyābhūt aur pūrnakriyā wā pūrvakālikakriyā*].

SWING, p. t. and p. p. of *swing*—[*Swing kā māṭi-māṭīf aur māṭi-māṭīf-alai-hi yā ḥl-i-māṭīf*]—[*Swing kā sūmānyābhūt aur pūrnakriyā wā pūrvakālikakriyā*].

SYB-B-A-RITIC, SYB-B-A-RIT-CAL, a. (*Sybaris*) luxurious, wanton—*'Aqash yā nafs parast, be-qaid yā be-zub*—*Snkhahogāsāt vilāsasakt wā vishayāsakt, lālī kāmachārī wā chārchal*.

SYC-A-MORE, SYC-A-MINE, n. (Gr. *sukon*, *moron*) a species of fig-tree—*Ek qism kā*

SYCO-PHANT, n. (Gr. *sukon*, *phaino*) a mean flatterer, a parasite; v. to play the sycophant, to calumniate—*Khashāmudī yā chāplūs, khāyā-bardār yā tujūlī*; v. *chāplūs yā khāyā-bardārī k., takmat-lugimā ghat-k. gī nā-hayq bad-nām k.*—*Atyanurodhī wā priyavādī, parānabhojī atichātukārī wā atilālī*; v. *atyanurodh atilāl* lūkhurī wā mithyā apavād k.

SYC-O-PHANT-CY, n. mean flattery, servility—*Chāplūsī, khāyā-bardārī*—*Jigjigī wā lūp*—*SYC-O-PHANTIC*, SYC-O-PHANT-CAL, a. flattery—*Chāplūs, khāyā-bardār*. *Khashāmudī*—*Atyanurodhī, atilālī, jigjigī wā lūkhurī k. w.*

SYC-O-PHANT-IC, SYC-O-PHANT-CAL, a. flattery—*Chāplūs, khāyā-bardār*. *Khashāmudī*—*Atyanurodhī, atilālī, jigjigī wā lūkhurī k. w.*

SYLLA-BLE, n. (Gr. *sallabē*) as much of a word as is uttered by one articulation; v. to articulate—*Ek lafz kā utar jay-jitnā ek bar meh bolā jāy, kalimā, hije, jay-i-lafz*; v. *nechchārāḥ, bolnāḥ, talūfāz k.*—*Ek sabd kā utnā jitnā ek bar meh bolā jāy, akshar, sabdāyavay*; v. *nechchārāz k.*

SYLLABIC, SYLLABIC-CAL, a. relating to syllables—*Kalimā-mansūb, hije-mansūb, hije*—*SYLLABIC-CAL-IC*, ad. in a syllabic manner—*Hije-hije*—*Akshar akshar, aksharik riti se*.

SYLLABIC-CATION, n. formation of syllables—*Hije-sūzī, lafzon ke hije yā jay-jitnā judā k.*—*Sabdōn ke avayav prithak k. wā alag alag k.*

SYLLA-BUS, n. an abstract, a compendium—*Khalāsa, muntakhāb yā mūjaz*—*Sār, sā*—*SYLLA-BUS*. See **SILLABUS**.

SYLLO-GISM, n. (Gr. *sul, logos*) a form of reasoning consisting of three propositions—*Qaziyā, qiyās, dalāl*—*Nyāya, avayavaghatitavākya, avayavayuktavākya*.

SYLLO-GISTIC, SYLLO-GISTIC-CAL, a. relating to syllogism, consisting of a syllogism—*Qiyāsī yā qaziyā-mansūb, qaziyā*—*Nyāyasambandhī nyāyavishayak wā avayavayuktavākya-sambandhī, nyāyarup*.

- SYL-LO-GIS'TI-CAL-LY**, *ad.* in form of a syllogism—*Qaziya ki sūrat se, qaziya ke taur se*—Nyāyarūp, avayavayuktavākyarūp.
- SYL-LO-GIZE**, *v.* to reason by syllogism—*Qaziya se baḥs yā munāzara k.*, *qaziya k.*—Nyāyadwārī tark k., avayavayuktavākyadwārī tark k.
- SYL-LO-GI ZĀ'TION**, *n.* a reasoning by syllogism—*Qaziya se baḥs yā munāzara*—Nyāyadwārī tark, avayavayuktavākyadwārī tark.
- SYL-LO-GIZ-ER**, *n.* one who reasons by syllogism—*Qaziya se baḥs k. w. yā munāzara k. w.*, *qaziya ke rā se baḥs k. w.*—Naiḥyik, nyāyadwārī tark k. w.
- SYLPH**, **SYLPH'ID**, *n.* (Gr. *silphē*) an imaginary being inhabiting the air—*Ek qism ki purī jo hawā mein rakhī hai, hawā mein rahne-wālī ek qism ki qiyasī purī*—Kavikalpit
- SYL'VAN**, See **SILVAN**.
- SYM'BOL**, *n.* (Gr. *sun, ballo*) a sign, a representation, an emblem, a type—*Nishān, shabih, 'alāmāt, shi'ār*—Chihna wā chihni, pratimūrti wī prativimb, liṅg, laṭ, laṭaṭ wā pratirūp. [—Udbodhak pradarsak wā sauketātmak, pratirūp wā lakṣaṇik.
- SYM'BOL'ICAL**, *a.* representative, typical—*Dāll yā sūrat-namā, 'alāmāt yā shi'ār-namā*
- SYM'BOL'ICAL-LY**, *ad.* by representation—*Nishān shabih 'alāmāt yā shi'ār se*—Lakṣaṇakarūp se, liṅg lakṣaṇ chihni pratirūp pratimūrti wā prativimb ke dwārā.
- SYM'BO-LIZE**, *v.* to have a resemblance—*Mushābahat rakhnā, mushābih h.*—Sādrīśya rakhnā, sādrīś wā anurūp h. [sādrīśatī, anurūpatā.
- SYM-BOL-I ZĀ'TION**, *n.* the act of symbolizing—*Mushābahat, muwāfaqat*—Sādrīśya,
- SYM'ME-TRY**, *n.* (Gr. *sun, metron*) adaptation of parts to one another, proportion—*Munāzabat i'azn khush-dauli yā qarīna, and iz yā andāza*—Akārasammiti angasahitī ākārasuddhatī ākāra-uddhī sunel wā avayavasāhyog, paraspārānūrūpatā anyonyasamatā wā paraspārasādrīśya. [ham-razn—Samapariimān, samamān.
- SYM-METRIC**, *a.* commensurable—*Mumkin-i-mayām 'alai-hi-mushṭarak, ham-andāz*,
- SYM-METRIC AN**, *n.* one studious of proportion—*Qarīna-dost, andāza-dost*—Anyonyasamitībhyaśī, paraspārasādrīśyābhyaśī, paraspārānūrūpatābhyaśī.
- SYM-METRIC CAL**, *a.* having due proportion—*Bā-andāza, bā-qarīna, bā-andāz, khush-daul, khush-qarīna*—Samūtarūp, śuddharūp, śuddhākār, paraspārānūrūp.
- SYM-METRIST**, *n.* one studious of proportion—*Qarīna-dost, andāza-dost*—Sādrīśyābhyaśī, paraspārānūrūpatābhyaśī, anyonyasamitībhyaśī.
- SYM-METRIZE**, *v.* to make proportionate—*Bā-andāz k.*, *khush-daul k.*, *bā andāza k.*, *bā-qarīna k.*—Samapariimān k., paraspārānūrūp k., paraspārasādrīś k., sunel k., su-daul k.
- SYM'PA-THY**, *n.* (Gr. *sun, pathos*) fellow-feeling, the quality of feeling along with another, agreement of affections—*Ham-dardī, dil-sozi dard-mandi yā riqqat, ham-tub'ī yā ham-mizājī*—Samaduhkhatwā wā sahabdukhhitī, anyaduhkhaduhkhitī anuvedanī karūnya wā anu anūdī, prakṛtisāmya wā swabhāvasamatā.
- SYM'PA-THET'IC**, **SYM'PA-THET'ICAL**, *a.* having feeling in common with another—*Ham-dard, ham q um, dard-sharik, dard-mand, gam-khmar, ham-tub'*—Samaduhkhi, samaduhkhasukh, dōre ke dukh se dukhī, karūṇadrachitta, samaprakṛitī, samaswabhāv, anyaduhkhasukhabhigi.
- SYM'PA-THET'ICAL-LY**, *ad.* with sympathy—*Ham-dardī se, dil-sozi se, ham-tub'ī se, ham-mizājī se*—Samaduhkhatwā se, anuvedanī se, swabhāvasamatā se.
- SYM'PA-THIZE**, *v.* to feel with another—*Ham-dard ham-gam dard-mand yā dard-sharik h.*, *dil-soz h.*, *gam-khmar, riqqat k.*, *ham-tub' h.*, *ham-mizāj h.*—Samaduhkhi h., samaduhkhasukh h., paraduhkhasukh-sahabhigi h., samaprakṛitī h., samaswabhāv h.
- SYM'PHONY**, *n.* (Gr. *sun, phonē*) harmony of sounds—*Ham-āhangī, ham-dwāzī, khush-āhangī, ham-sazī*—Swarasamatā, swarasāmya, tālasamatī, tīnasamatī, tān tīl wā sur kī mel. [dūwāz, ham-nafs—Samaswar, samānaswar, eknay, ektān.
- SYM'PHONIOUS**, *a.* agreeing in sound—*Ham-āwāz, ham-āhang, khush-āhang, khush-*
- SYM'PHONIZE**, *v.* to agree, to be in unison—*Mutābuqat k. yā muwāfiq h.*, *ham-āhang yā ham-āwāz h.*—Milnī sādrīś h. wā samān-h., samaswar ektātī wī ektān h.
- SYM'POSI-UM**, *n.* (L.) a drinking together, a banquet, a merry feast—*Ham-noshī, bazm, jashn*—Sampitī sapitī wā sapin, sahabhojan jewanār wā samōhojan, utsav.
- SYM'POSI-AC**, *a.* relating to a banquet—*Jashnī, bazmī, jashn-mansib, bazm-mansub*—Sahabhojanasambandhī, sambhojanasambandhī, utsavavishayak.
- SYMPTOM**, *n.* (Gr. *sun, ptoma*) a sign—*Nishān, 'alāmāt, shi'ār, tmā, asar*—Lakṣaṇ, chihna, chihni, liṅg, suchanā.
- SYMPTOMATIC**, **SYMPTOMATIC**, *a.* indicating the existence of something else—*Dāll, sūrat-namā, 'alāmāt*—Pradarsak, udbodhak, suchak, likṣaṇik.
- SYMPTOMATIC-LY**, *ad.* by symptoms—*'Alāmāt se, nishān se, āsar se*—Lakṣaṇ se, chihn se, suchan se, suchanīpūrvak, pūrvalakṣaṇ se.
- SYN-A-GOGUE**, *n.* (Gr. *sun, ago*) a place where the Jews meet for worship—*Yahūdīyon kī 'ibadat-khāna*—Yihudiyon kī bhajanālay bhajanabhawan wā pūjāmandir.
- SYN-A-LEPHA**, *n.* (Gr. *sun, aleipho*) a contraction of syllables by suppressing

a vowel or diphthong at the end of a word—*Mahzûf-i-âkhir, âkhir harf yâ hije kî harf*—Antyāksharap, antyāksharalopalañkār.

SYN'AR-CHY, n. (Gr. *sun, arkhē*) joint sovereignty—*Hukumat-i-mushṭarak, hukm-rân-i-mushṭarak* (to bādshāhōn kī shirkat se pādshāhi, mushṭarak hākīmī, shirkat kī hukmāt—Saharājyādlikār, saharājyasāsān, saharāprabhitwa, do rājiōn kī mili hui prabhutā. [dijōn kī aḥchhā sūā huā jor^h].

SYN-AR-TRHŌSIS, n. (Gr. *sun, arthron*) a close conjunction of two bones—*Do ha-l-*
SYN-ĀXIS, n. (Gr. *sun, axis*) a meeting, a congregation—*Majlis yâ ijmā', jamā'at mahfil guruh yâ jam'iat*—Sabhi, samāj wā saṁgam.

SYNCHRONAL, a. (Gr. *sun, chronos*) happening at the same time—*Ham-ahd, ham-wagt yâ ham-zamān, jam'asr*—Samakalik, samakālin, samśukalik.

SYNCHRONICAL, a. happening at the same time—*Ham-ahd, ham-wagt, ham-asr*—Samakalik, samakālin, samśukalik.

SYNCHRONISM, n. concurrence of two or more events in time—*Wāqāt yâ sawānīh kī ham-ahd yâ ham-asr, ek hi zamān meñ sar-guzashtōn kā waqt*—Samakālikatā, ekakālikatā, samśukālikatwa.

SYNCHRONIZE, v. to concur in time—*Wagt meñ mutābaqat k., ham-ahd h., ham-asr h.*—Samay meñ milnā, samakālik h., sukakāl meñ h., ekakāl meñ h.

SYNCHRONOUS, a. happening at the same time—*Ham-ahd, ham-asr, ham-wagt*—Samakalik, samakālin, samśukalik.

SYNCHYSIS, n. (Gr. *sun, chaos*) confusion—*Abtari, maḥlūlagī, āmezish, be-tartīb*—Garbar, sañkar, gubāḥ, khichrī, ngarbagar, golumā.

SYNCOPE, n. (Gr. *sun, koptō*) a contraction of a word, a fainting fit—*Laf: kī tur-khīm yâ haf-i-darimān, qash yâ qash*—Madhyāksharalop, murehchhā murehchhā wā murehchhamā. [Madhyāksharalop k., sañkshap k.

SYNCOPE, v. to contract, to abbreviate—*Haf k., turkhīm k. yâ mukhtasar k.*—**SYNCOPE, n.** a contractor of words—*Haf k. w., haf-fhamāda*—Lop k. w., aksharalopakārī. [sharalop k., sañkshap k.

SYNCOPE, v. to contract, to abridge—*Haf yâ turkhīm k., mukhtasar k.*—Madhyāk-
SYNDIC, n. (Gr. *sun, dikē*) a kind of magistrate—*Ek qism kā hākim*—Vichārādhyakshavīsh.

SYNDICATE, v. to judge, to censure; *n.* a council—*Tajris k. ā hukm d., mulzim k. yâ khariḥ thahranī*; *n. guruh*—*hukmān, majlis i hukmān*—Vichar k. wā vivechanā k., doḥ karāmā wā burā thahranī; *n.* vichārādhyakshasamāh, vichārādhyakshagan.

SYNDICATE, n. (Gr. *sun, deimos*) concurrence—*Itifāq, ittihād, murāfuqat*—Mel, yag.

SYNDOCHÉ, n. (Gr. *sun, ek, dechmai*) a figure by which a part is taken for the whole or the whole for a part—*Zikr-i-juz'irāda-i-kull yâ zikr-i-kull'irāda-i-juz'*—Upalakshan. [da-i-juz; zāhir k. w., Upalakshanmasachak.

SYNDOCHÉ, n. a. implying a synecdoche—*Zikr-i-juz'irāda-i-kull yâ zikr-i-kull'irāda-i-juz'*—Upalakshan. [da-i-juz; zāhir k. w., Upalakshanmasachak.

SYNDICATE, n. (Gr. *sun, ergon*) co-operating—*Mudat'gār, ek-hi mudat yâ kām*—**SYNDIC, n.** (Gr. *sun, hodos*) an ecclesiastical assembly, a meeting, a conjunction—*Majlis-i-mashāikhāna yâ majlis-i-dīn, guruh mahfil yâ majlis, ittisāf yâ qirān*—Dharmādhyakshasabhi wā dharmasabhi, māndali sabhi wā samāj, sāhyog wā saṁgam.

SYNO DAL, n. money anciently paid to a bishop at Easter, a constitution made at a synod—*Zar-i-mud'jū qadīm zamān meñ iwm yâ mutāhid ko Hazrat'Isā ke bār-i-digār zindā haw kī yād-gārī ke towār par diyā jāta thā, majlis-i-mashāikhāna kā banā huā ūn yâ qānūn*—Mudrī wā dhan jo pūrvakāl meñ dharmādhipatī ko Krish-tamārutlānaparva par diyā jāta thā, dharmasabhanīmūtavyavasthā wā dharmādhyakshasabhi dharmachitavyavasthā.

SYNO DAL, SYNDIC, SYNDICAL, a. relating to a synod, transacted in a synod—*Mut'alliy-i-majlis-i-mashāikhāna yâ dīnī majlis ke mut'alliy, majlis-i-mashāikhāna yâ dīnī majlis meñ kiyā huā*—Dharmādhyakshasabhasambandhī wā dharmasabhasavayak, dharmādhyakshasabhi wā dharmasabhi meñ kiyā hui.

SYNDICAL, v. ad. by authority of a synod—*Majlis-i-mashāikhāne ke hukm se, dīnī majlis ke iḥkīyār se*—Dharmasabhi wā dharmādhyakshasabhi ke adhikār wā pramān se.

SYNONYME, n. (Gr. *sun, onoma*) a word having the same meaning as another word—*Laf-i-ham-mā'nī, tarād'uf, laf-i-yak-mā'nī*—Ekārthapad, paryay, samānārthasabd, tulyārthakasabd, upasābd, samārthakasabd.

SYNONYMAL, a. having the same meaning—*Ham-mā'nī, mutarād'if, wāhidu-l-mā'nī, yak-mā'nī*—Tulyārth, samānārth, tulyārthak, ekārth, ekārthak.

SYNONYMIZE, v. to express the same meaning in different words—*Mukhtalif lafzōn se ek hi mā'nī ko zāhir k.*—Ek hi arth ko bhinna bhinna śabdōn se prakāś k.

- SY-SŌN'Y-MŌUS.** *a.* having the same meaning—*Han-ma'ni*, *mutarādif*, *isāhidu-t-ma'ni*, —Tulyārthi, samānārthak, tulyārthak, ekārthi, ekārthak.
- SY-SŌN'Y-MŌUS LY.** *ad.* in a synonymous manner—*Han-ma'ni taur se*, *tarādif se*, *ham-ma'ni tafān se*, *mutarādifiqā*—Tulyārthakariti se, samānārthakabhiāw se.
- SY-SŌN'Y-MY.** *n.* the quality of expressing the same meaning by different words—*Tarādāf*—Samānārthatwa, samārth-twa, ekārthatwa.
- SY NŌP'SIS.** *n.* (Gr. *syn,opsis*) a general view, a collection of all the parts in one view—*Amā waḥid i nazar*, *khulāṣa muḥtasar mujmal yā ijmāl*—Sāmānya drishṭi, pūṭavi-haya wā sārachakra, granthasārātmakapātra wā sārāpatrak.
- SY-NŌP'TI CAL.** *a.* affording a general view—*Ek hi nigāh mraṣ sab zihir k.* *w.*, *mujmal-namā*, *ijmāl-namā*—Granthasārātmikapatraprakāśak, sārāpatrakaparakāśak.
- SY-NŌP'TI CAL LY.** *ad.* in a synoptical manner—*Muḥtasaran*, *ijmāl se*, *sab zihir karne ke taur se*—Sārachakra ki rīti se, granthasārātmakapātra wā sārāpatrak ki bhāṣīti se.
- SŸNTAN.** *n.* (Gr. *syn,taxis*) that part of grammar which treats of the construction of sentences—*Naho*, *nahi*, *figra-bandī*, *tarkīb i figra*—Vākya-vinyās, vākya-rachanā, padavinyās, padarachanā, vākya-yojanā, padayojanā, anwayayojanā.
- SYN TĀC TIC AL.** *a.* pertaining to syntax—*Mutā'alliq i nahā*, *naho manasāb*, *nahr-manasāb*, *tarkīb i figra se manasāb*, *figra-bandī ke mutā'alliq*—Vākya-vinyāśasambandhī, vākya-rachanā-vishayak, padavinyāśa-vishayak.
- SYN TER RĒSIS.** *n.* (Gr. *syn,terro*) remorse of conscience—*Pashemānī*, *taussuf*, *naḥlā-mat*—Manastāp, peshchāṭāp, pa'ebāts ntip, anusok.
- SŸNTHE SIS.** *n.* (Gr. *syn,thesis*) the act of putting together, opposed to analysis—*Tarkīb yā awāzish*, *haiat-i-bilāfi*—Sahyog, sahyojan wā milāwat.
- SYN THĒ TIC.** **SYN THĒ TIC AL.** *a.* pertaining to synthesis, putting together—*Haiat i-bilāfi manasāb*, *tarkīb i*—Sahyogarūp, sahyogasambandhī wā sahyogitmak.
- SYN THĒ TIC AL LY.** *ad.* by synthe is—*Tarkīb se*, *tarkībī taur se*, *haiat-i-bilāfi se*—Sah-sŸPHON. See SIRON.
- SŸREN.** See SIREN.
- SŸR'IC.** *a.* relating to Syria; *n.* the language of Syria—*Shāmī*; *n.* *shāmī zabān*, *surqinī zabān*—Sāmādesī, sāmādesāsambandhī; *n.* sāmādesābhashā.
- SŸR'ISM.** *n.* a Syriac idiom—*Surqinī zabān ka muḥāmara*—Sāmādesāviggyayār, sāmādesāvigdharā, sāmādesābhashās ampradīy.
- SŸR'INGE.** *n.* (Gr. *surina*) an instrument for squirting liquor; *v.* to squirt or wash with a syringe—*Huqqa*, *maḥṭana*, *daṇḍakā*, *pieḥkārī*; *v.* *huqqa māruṇā*, *huqqa mā-rkar sūf k.*, *pieḥkārī se sūf k.*—Antahprakshapanī; *v.* pieḥkārī māruṇā, pieḥkārī dī, pieḥkārī dekar dhonī. {Chor-bāḍi, dhasiāw dhasan pāṭk wā jhābar.
- SŸRTIS.** **SŸRT.** *n.* (L.) a quicksand, a bog—*Chor-zamin yā reg-i-ravān*, *dahlad*—**SŸRTUP.** See SIRTUP.
- SŸSTA SIS.** *n.* (Gr. *syn,stasis*) the consistence of any thing, constitution—*Talī kūt-lat*, *surat jibhāt mājā yā tīnat*—Swābhāvik āvasthā, prakrīti janmaswābhāy wā sūrisṭhiti.
- SŸSTEM.** *n.* (Gr. *syn,histēmō*) a combination of parts into a whole, a connected series of parts, a scheme, a method—*Nizām*, *band o bast*, *naqsha*, *ān qānūn qā'ida yā rasm*—Sānsthān sānsthāti wā m ar. sthiti wā prakrīti, kulpānā anusandhīn wā kat-kamā, rīti kram panth mat vyavasthā wā darsan.
- SŸS-TE-MĀ TIC.** **SŸS-TE-MĀ TIC AL.** *a.* methodical—*Manṭazam*, *qā'ida-murattibī*, *dastūr ke mutābiq*, *qānūn*, *bā-qā'ida*—Niyamāṣil, yathākramukārī, kramānukārī, kramak, kram-mik, yathikram, kramānusārī, vyavasthīt.
- SŸS-TE-MĀ TIC AL LY.** *ad.* in form of a system—*Pā-qā'ida*, *bā-dastūr*, *hush i-dastūr*, *qānūn yā ān ke mutābiq*, *rasm ke murattibī*, *tarkīb se*—Yathākram, yathānukram, anukram se, kram se, yathāmārg, yathāparyay.
- SŸS-TE-MĀ TIC E.** *v.* to reduce to a system—*Bā-qā'ida k.*, *qānūn yā dastūr ke mutābiq k.*, *bā-dastūr k.*, *murattib k.*—Yathākram k., vyavasthīt k., kramānusārī wā kramānusār k., niyām ke anusār k.
- SŸS-TE-MĀ TIC IST.** **SŸS-TE-MĀ TIC IST'ER.** *n.* one who reduces things to a system—*Murattib*, *bā-qā'ida k. w.*, *bā-dastūr k. w.*, *qānūn rasm yā ān ke murattib k. w.*—Vyavasthāpak, yathākram k. w., kramuk k. w., kramānusārī wā kramānusār k. w., kram vyavasthā mārg wā rīti ke anusār k. w.
- SŸS-TE-MĀK-ER.** *n.* one who forms a system—*Qā'ida dastūr yā nizām banāne w.*, *naqsha-siz*, *rasm yā dastūr k. w.*—Vyavasthārachak, mārg wā rīti banāne w., niyamakartā.
- SŸS-TE-MŌN-GEI.** *n.* one fond of forming systems—*Dastūr-dost*, *qā'ida-dost*, *nizām-dost*, *naqsha yā rasm banāne kā shūyq*—Mārg rīti vyavasthā kram panth mat wā katkanā banāne kā anusakt wā anusāgi jan.
- SŸS-TO-LE.** *n.* (Gr. *syn,stello*) the contraction of the heart, the shortening of a long syllable—*Dīl yā qut k.* *nikurnā*, *lambe hīje k.* *ikhtisār yā tarkhīm*—Hritpīṇḍasankoch, dīrghāksar wā dīrghasabdāvayav k.

T.

TAB'ARD, n. (W. *tabar*) a short gown, a herald's coat—*Jāma yā nīma, mundādi yā nassib kī qā'ā yā kurtī*—Āngarkhā, dhahdhoriyā kī āngā wā anarkhī.

TABBY, n. (Fr. *tabis*) a kind of waved silk; *a*, brindled, diversified in colour—*Dhūri dār kūrī yā rashmī-kapṛī*; *a*, *dhūri-dār, gūn-ā-gūn yā raṅg-ha-raṅg*—Lahariyā patravastar; *a*, lahariyā, manāvarū wā chitravichitra.

TABER NA CLE, n. (L. *tabernaculum*) a tent, a temporary habitation, a place of worship; *v*, to dwell, to reside for a time—*Khaima khama yā kharyāp, chand-roza hawelā yā makān, 'ibadat yā mabūd yā imām-kārā*; *v*, *tasnā^b, kuchh dīn tiknā yā ruknā^b*—Tambū derī wā māṇṭp, achirasthāyī grīha wā thore dīmā ke liye gher, dwākyā m'andir bhajanalay wā puṇḍalāy.

TABER-NĀC, LAR, a, latices!—*Mushkūbāl, jhāñjherī dīr*—Jhāñjhariyā, jhāñjhariwāld.

TABID, n. L. *tabes* wasted by disease—*Kūcārī se gūba-hud*—Kshayarog se ghulā hūā, rog se gūlī hūā wā kshīp.

TABIDNESS, n. state of being wasted—*Dūcārī se gūlāw nā ghalāw*—Kshay, kehiti.

TAB'ER-ES, v. to waste, to emaciate—*Gulnā^b, ghalnā yā dabbī^b*.

TABLE, n. (L. *tabula*) a flat surface, an article of furniture with a flat surface used for meals and other purposes, fare or entertainment, the persons sitting at a table, a surface on which any thing is written, a picture, an index, a synopsis; *v*, to live at the table of another, to turn into a table or catalogue—*Sath, mez yā mez kā takhtā, mezhānī zipqat khurāk yā khurāk, we boy jo mez par baithē hūā, lauk takhtī yā takhtā, taswīr yā shabīb, fihrist, nayshta fīwāl yā mujmal*; *v*, *dāsre ke dāstar khawā par gurānā k.*, *fihrist banānā*—Uparibhāg prishthī wā prishthabhāg, bh. jāuph dāk bhojanamūch meṭh chakki wā phalak, bhojan wā jewanir, sāha-bhōgyon kī pūkti wā ek hī chānke par khūne wāle leg, patiyā patarā patī patī wā likhnamphalak, chitra, suchī suchikī sūchīpatra wā anukramanīk, sūchīpatrak sarānī wā sarachakra; *v*, *dāsre ke bhojanaphalak wā chānke par nirvāh wā upajīyan k.*, *sūchī sūchika wā sūchīpatra banānī*.

TABLETTE, n. painting on walls and ceilings—*Dīr-dān aur saqfōn par kī taswīr-kashī wā casār*—Būtōn aur bhītārī or kī chhatōn par kī chitrāṭī wā chitra.

TABLET, n. a small flat surface, a flat surface for writing or engraving on, a medicine or sweetmeat in a square form—*Sath, lauk takhtā yā takhtī, dārā yā mīthāi kī chakktī*—Prishthabhāg prishthī wā uparibhāg, patiyā patarī patī patī wā likhnamphalak, aushadh wā mīthāi kī chakktī. [ke sadris ek khel kī patarā.

TABLES, n. pl. a board used for backgammon—*Takhtā-i mūd*—Chāmpar wā chānsar

TAB'UL, n. a, in the form of a table—*Takhtā namū, mez sarāt, fihrist-namū, fihristī*—Patī surikhi, patre surikhi, phal-kasadrī, patrasthī, patrakārīph, sūchīkārīph.

TAB'ULATI, v. to reduce to tables—*Nayshe yā fihrist kī sarāt kī banānā, mujmal kī sarāt kī banānā*—Sārapatrak sarachakrak wā sūchīpatra ke ākār kī banānā.

TAB'UL-ĀT ER, a, having a flat surface—*Sathī, masatalā, hāmīr*—Sāpātī, sāmin, chūtras. [lauk, takhtī, patarī, patiyā^b.

TABLE BOOK, n. a book on which any thing is written without ink—*Patī^b, patiyā^b*.

TABLE CLOTH, n. a cloth for covering a table—*Dāstar khawā, dastarī, sufra, shālān, mez par kī chādār, kandārī*—Phalakāchchhadanapāt, phalakāvaran.

TABLE MAN, n. a man at draughts—*Gut^b, gotī^b*.

TABLE-TALK, n. conversation at table—*Dāstar-khawā par kī gut-gū, khūne ke waqt kī gut-gū*—Chānke par kī bīchit, bhojan par kī kathopakathan, samābhāshan wā

TAB'OUR, r. (*Polquesion*) to forbid—*Mān k.*, *bāz ruknā*—Ruknā, ārnā, barjānā. [ālūp.

TABOUR, n. (Fr.) a drum beat-n with one stick, *r*, to drum, to strike, to beat—*Tambūr, tablay, tabla, dholak^b, mīrdang^b*; *v*, *dholak bajānā^b, thōuknā^b, mārā^b*—Mīrdang. [dāngī.

TABOURER, n. one who beats the tabour—*Tambūr-chī, mīrdangī^b, dholakīyā^b*—Mīr-

TABOUR-ET, TAB'RET, n. a small tabour—*Chhotā tambūr, chhotī mīrdang^b, chhotī dholak^b, chhotā tablay yā tabla*. [dang^b—Chhotī mīrdang, chhotī dholak.

TABOURINE, n. a small drum, a tabour—*Chhotā tabla tablay yā tambūr, chhotī mīr-*

TAC'IT, n. (L. *tacere*) silent, not expressed—*Sākit, mutasamman*—Chup maun chupkā nīshabd wā nīshabd, arthasiddha anishedharūp wā dhwanit.

TAC'IT-LY, ad. silently, without words—*Ba-sakūt, khāmoshī-se yā zimnan*—Chupchāp wā chupke se, dhwanitīrb-se anishedh-se wā tishnīm.

TAC'IT-TERN, a. habitually silent—*Pumbā-dahan, kaw-sukhan*—Ālāpavimukh, alpaṭhāshī, mānī, tishnik, kathāvirakt, alpavādī, anālāpāṭī.

TAC'IT-TERN-ITY, n. habitual silence—*Khāmoshī, pumbā-dahani, sakūt, chappī^b, chupktī^b, mān^b, maunūtā^b*—Ānlāpāṭīlātī, maunitwā, kathāviraktī, ālāpaviraktī.

TACK, r. (Fr. *attacher*) to fasten, to join, to unite; *n*, a small nail, addition—*Tāknā*

yá bándhná^b, jórñá yá gáñthná^b, miltáná yá lagáná^b ; n. chhoṭá-kāñṭá chhoṭi-kāñṭiyá yá chhoṭi-kīl^b, jor^b.

TACHE, *n.* a loop, a catch, a button—*Halqa, ákriḥ^b, tukma*—Phali, káñṭá wá áñkurá, [ghunḍi].

TACKER, *n.* one who makes an addition—*Jorne w^b*. [ghunḍi].

TACKLE, *n.* (Ger. *tackel*) the rigging of a ship, weapons, instruments of action ; *v.* to supply with tackle—*Jaház ke rasse raqoira, harba ya awar, asháb sámán yá saranjám ; v. rasse yá rasse lagáná^b, kíl káñṭá, utáná^b*—Nauká ke rasse ádi, hathiyár wá sastra, kílkáñṭi kál wá sílhan.

TACK, *v.* to change the course of a ship ; *n.* the act of turning a ship at sea, a rope or corner of a sail—*Jaház pherá ; n. jahat. phiráná. pál ká ek rasse yá gosha*—Nauká phiróni ; *n. nauká pheróni pál ká ek rasse wá jónk*. [huṭ^b].

TACKLED, *a.* made of ropes tacked together—*Jore hue yá gáñthe hue rasseñ ká buñ*.

TACKLING, *n.* the furniture of a mast, instruments of action, harness—*Mastál ká sámán yá ashák, saranjám yá awár, sáz yá samón*—Gunavrikshak wá naukúpak kí sámáñtí sajjá wá upakarón. hathiyár wá sílhan, ghore kí sajj.

TACT, *n.* (L. *tactum*) touch, feeling, nice discernment, peculiar skill—*Mass yá munás-sat, lang yá lámisa, ziraḥ yá sháw, moharat rasáñ yá hunar*—Spars wá chhoṭwat, spars wá sparsábohí, súkshmañvichar wá súkshmañvicharásákti, usálatá vijñá-tá wá yukti. [mass, massi—Sparsáñiya, spriśya, sparsayogya.

TACTILE, *a.* susceptible of touch—*Munásat patir, chhue jāne ke qábil, munáñvichar*.

TACTION, *n.* the act of touching—*Chhoñ^b*—S; arś.

TACTICS, *n. pl.* (Gr. *tasso*) the art of arranging military or naval forces for battle—*Saff-aráñ, fann-i-saff-aráñ, fann-i-jang*—Vyáharachanavidyá, vyáharachaná, sai-nyarachaná, sañnyavinyásavidyá.

TACTICIAN, *n.* one skilled in tactics—*Ahl-i-saff-aráñ, fann-i-saff-aráñ-dán, sáñib-i-fann-i-jang*—Vyáharachanakūśal, vyáharáññit.

TADPOLE, *n.* (S. *taḍa*) a young frog or toad—*Múñḍak ká bocheha^b, meñḍak-bacheha^b, meñḍ machh^b*—Bhāmāññit, meñḍikásáñvak, bhékaśáñvak.

TAFFER EL, *n.* (D. *tafferel*) the upper part of the stern of a ship—*Jaház ke pichháyí ká upari hissa*—Nauká ke pichháyí ká upari bhāg. [tavastra.

TAFFETA, *n.* (Fr. *taffetas*) a thin silk—*Tafta, dargáñ, cheel^b, chihul^b*—Patlá pat-

TAG, *n.* (L. *tag*) a metallic point at the end of a string, any thing paltry and mean ; *v.* to fit with a point, to fit one thing to another, to join—*Ek rasse ke kúñwre par ek jilzi ghunḍi, koi adhi aur be haṭṭat shai ; v. ari yá wam lagáná^b, jorñá yá jor-d^b, miltáná^b*—Ek dori ke chhor wá jónk par dhún kí tikkí, koi tuchcha aur adham vastu. [hoṭi hañ^b.

TAGTAIL, *n.* a worm with a tail of another colour—*Ek kíyá jiski púñch aur-hí rang kí*

TAIL, *n.* (S. *taila*) the part of an animal which terminates the body behind, the lower part, the hinder part, any thing hanging long ; *v.* to pull by the tail—*Dum yá zand, nírhe ká hissa, páñhe lá hissa, dum báñ yá dum-bál ; v. dum pakay-kar khíchná, púñch pakay-kar khíchna^b*—Púñch wá puchha, nírhe ká bhāg, púñcho ká bhāg, puchhálí. [puchháyí áñ, puchháy.

TAILED, *a.* having a tail—*Dum-dár, dum-bál-dár*—Puchchawán, puchchálí, láñgúli.

TAILOR, *n.* (Fr. *tailleur*) one who makes clothes ; *v.* to perform the business of a tailor—*Darzi, khañḍit ; v. darzi ká kám k.*—Sauchik, súchik, sauchi ; *v. súchi-karmakáñi wá sauchik ká kám k., síná.*

TAINT, *v.* (L. *tinctum*) to stain, to soil, to infect, to corrupt ; *n.* stain, infection—*Dag-k, gá dag-lagáná, áñḍa k., losáñ k., kharáb k. ; n. dag, áñḍag gandagí áñḍish kulárat yá siragat*—Dhappá lagáná wá dhabbá áñḍa, dharañ wá mailá-k, saráñ wá dúshit k., doshayukt-k. wá bigirñi ; *n.* dhappá dhabbá kaluk wá mal, dosh dúshan wá sarán.

TAINTLESS, *a.* free from taint, pure—*Be-dag yá be-áñḍagí, pák yá sáf*—Nishkalañk nirdosh wá biná-dhappe-ká, nirmal pharchá wá swachh^b.

TAINTURE, *n.* stain, spot, defilement—*Dag, áñḍagí, kharábí, meñḍat yá ná-pákí*—Dhappá wá dhabbá, kaluash, bhrashtatá malinátá málínatá wá apavitrátá.

TAINTFREE, *a.* free from taint or guilt—*Be-dag, be-áñḍ, sáf, pák, be-gunáh*—Nishka-láñk, nirmal, pavitra, nirdosh wá nirdoshí.

TAKE, *v.* (S. *te-aa*) to receive, to accept, to lay hold of, to seize, to catch, to captivate, to understand, to exact, to employ, to admit, to obtain, to swallow, to choose, to assume, to convey, to require, to hire, to bear, to copy or draw, to suppose, to be fixed, to have the intended or natural effect ; *p. t.* Tóok ; *p. p.* TÁK^{EN}—*Lená^b, qáñḍ k., dharná^b, gírfitór k., pakayná^b, jarefta yá khush k., samajhná^b, jabran yá zabar-dastí se lená, masrif k. yá istí-mál k., dákhil k., hásil k., kháná^b, pasand k., ikhtiyár k., le-jáná^b, talab k. yá zarár h., kiráya k. yá kiráya par lená, bardásh k., khíchná yá khíchna^b, gíyás k. yá farz k., gayná^b, asar-pakayná yá bar-dná—Grabay k., swikár k., hathiyáná, gahná, phasáná phansáná wá bajhná,*

mohit-k. mohná wá moh-lená, bújhná wá jánná. aínth-lená wá chhín-lená, lagúná wá kam men lagún, aínghír-k. wá áno d., pánd wá upárgan-k., lílná wá nígální, chun-lená chhínt-lení wá baráy-lení, lení, le-chálna úthá le-jána vaháná wá pahíncháná, cháháná wá ákáúkshá-k., bhárá k., sahaná, utárá, sochná kalpaná-k. wá anuman-k., thabarná wá lagná, síddhárth-h. phalawán-h. wá phal-utpanna-k.

TAK'ER, *n.* one who takes—*Tece w^b, lecaig^b, qábíz* [aur má'ne take jo masdar hai us se samajh-lo]—Gráhi, gráhak, hartá, pratigrahitá, hári [aur arth take jo dhátu hai us se ján lo.]

TAK'ING, *a.* pleasing, engaging; *n.* the act of gaining possession, distress of mind—*Khush-áyaad gá maghal, dil-rabá gⁱ dil-chasp*; *n.* *akhé sílad gá girist, hairám pare-sháwí gá ranj*—Nandak modak ranya wí ramaniya, manohárit manohar wá manoráñ-jak; *n.* gráhan ádán swikár wá lená, vyákulata wá manastáp.

TAK'ING-NESS, *n.* quality of being pleasing—*Dil-chaspi, dil-rabái, dil-barí*—Ram-yatá, ramaniyatí, manoráñ-jakatí.

TÁLK, *n.* (Ger. *talk*) a numeral—*Talq, abraq*—Abhrak, abhra.

TÁLK'Y, *a.* consisting of tale, like tale—*Abraze, talqi gá abraze-sá*—Abhrakamay wá abhramay, abhrakasadrís wá abhra-sarikha.

TÁLE, *n.* (S.) a story, a narrative, oral relation, information, reckoning, account—*Dástán ayal gá qissa, hikáyat, zabán bagán, khabar, gíatí^b, hisáb*—Upákhyan wá kahání, katha wá ákhyán, mukhakathit varjan wá vivarjan, samíchár, ganání, lekhní.

TÁLEFUL, *a.* abounding in stories—*Par-hikáyat, par-dastán, par-qissa*—Upákhyaná-púrñ, ákhyánápúrñ, kathápúrñ, kathámáy.

TÁLEBEARER, *n.* one who officiously tells tales—*Sakha-chín, gamu-zi, chugl khor*, [tatrá^b]—Písun, upajápak.

TÁLEBEARING, *n.* the act of telling officiously—*Sakha-chín, gamu-zi, chugl khor*, [tatrá^b]—Písunata, padúnaya.

TÁLE TELLER, *n.* one who tells tales or stories—*Qissa-gó, hikáyat-gó, dastán-gó*—

TÁLENT, *n.* (Ger. *talent*) an ancient weight and coin, a faculty, a natural gift—*Qadím zamán lá ek ruz aur sikká, qudrat gá qabilíyat, idrak shu'ar* 'ayl gá jua-har—Práchinakál kí ek háit míp prímán wá mudrá, guj saktí wá kshamatá, dháśakti māndhāśakti wá buddhiprabhav.

TÁLENTED, *a.* possessing talents or abilities—*Qábíl, 'aqíl, shu'ar dár, qudratí, ahl-i-jauhar, sákhí i tyagat*—Ganí, gurwán.

TÁLES, *n. pl.* (L.) men called upon to supply the place of jurors who are not present or are challenged—*We log jo sáteson kí jagah main muqarrar hote hain jab ast salis háir nahon gá nuke báib main koi kuchh 'a-e gá t'ic-i. pesh kare*—We log jo panchon ke áthan men níyukt kíye játe hain jab panch upsthit na hon wá nuke hone men koi kuchh rok-tok kará.

TÁLE-ON, *n.* (L. *talio*) law of retaliation—*Mukáfat gá inteqám kí áw*—Pratíphala-

TÁLESMAN, *n.* (Ar. *talismán*) a magical character or figure—*Tálim, hár, tá-wíz*—Kavach, yantra, gáulí, gúrá.

TÁLESMAN, *a.* magical—*Tálimáti*—Má-yívi, abhichári, abhichárik, ándmájlik.

TÁLK, *talk, v.* (S. *talk*) to speak, to converse, to prate; *n.* mutual discourse, sub-ject of discourse, rumour—*Gúft-gá k., bátchít k^b, gup máru-á^b*; *n.* *gúft-gá, qíl-o-qál gá gúft-gá kí mazmun, afwah gá shuhra*—Bóhi wá kahní, kathopakathan wá sam-bhásan, k., ba'ni wá baháyaná; *n.* bátchít bát borchíl kathopakathan sambhásan wá áláp, kathopakathan áláp wí bátchít kí vishay, gup wá hula.

TÁLK'A TALK, *a.* given to talk, loquacious—*Darúle-dakín, bisqir gó zigída-gó gá fúzúl-gó*—Bítúní bakki wí batakkaj, vichál guppi barbariya bahubhāshī bakwādī mukhar wá ativādī.

TÁLK'A-TIVE-NESS, *n.* loquacity, garrulity—*Bisqir-gó gá zigída-gó, fúzúl-gó yáwa-gó gá b-cháde-gó*—Váchalatí, atibhāshan atyál q bā bahāshat wá bakwād.

TÁLK'ER, *n.* one who talks—*Goyanda, mutakal-ím, guft-gá k. w^b, bátchít k. w^b*—Álapi, vādí, bhāshí, vaktí, kathak.

[kathopakathan, batkalahaw.

TÁLK'ING, *n.* oral conversation—*Gúft-gá, qíl-o-qíl, látchít^b, gup^b*—Sambhāshan, áláp.

TÁLL, *a.* (W. *tal*) high in stature, lofty, bold, spirited—*Qadd áwar daráz-qadd gá áúche qadd kú, buland, díler, ján ház javán-mard gá rust*—Dirghatnu lambá wá

lambahar, únchí, sáhasí wá nidharak, shúr wá vír.

TÁLL'NESS, *n.* height of stature—*Lambái^b, únchái^b, darází, bulandí, qadd kí únchái gá lambái*—Śarīradirghatá, śarīroelchatá, uchelatá, díldaul kí lambái wí únchái.

TÁLLY, *ad.* boldly, with spirit—*Dilerána, javán mardí shuj'at gá shuj'at se*—Śúratá se, viratá wá sáhas se.

TÁLTAGE, *n.* (Fr. *tailler*) impost, excise; *v.* to lay an impost—*Khírāj, máhsúl*; *v.* *máhsúl lagáná, khírāj lagíná*—Kar, sulk; *v.* kar lagíná, kar bāndhna.

TÁLTOW, *n.* (Ger. *tolg*) the grease or fat of an animal; *v.* to smear with tallow—*Charbí, ph, shahm*; *v.* *charbí lagáná gá chuparná, charbí ghisná, charbí se chikná k.*

—Med, máhsasár, vasí; *v.* med-lagáná wá chuparná, med se chikná k.

TAL'LOW-CHAND-ER, n. one who makes and sells candles of tallow—*Charbā kī battī banāne aur bechnē w., charbī kī battī banā-kar bechnē w.*—Med kī battī banāne aur bechnē w., med kī battī banekar uski vyāpar k. w.

TAL'LOW FĀṢĪD, a. having a pale complexion—*Zard rā, khushk-rā, pīle raṅg kā*—Vitaravadan, mūhāvadan, pīle wā sikkhe muh k.

TAL'LAY, n. (Fr. *tailleur*) a stick with notches to mark numbers, any thing made to suit another, *e. to suit, to conform*—*Ek lakṛī jo 'adad zāhir karne ke liye khandānā-dār hotī hai, kōi shai jo dāsī ke barābar gī murāqī; kī gāi ho; v. barābar h., mu-wāqī gī mutābīq h.*—Bent wā lakṛī jisneñ aūk wā saūkhvā jatāne ke nimitta khandane kate rahite haūn, kōi vastū jo dāsī ke tulya wā thīk kī gāi ho; *v. milnā, thīt h. thīk parnā vā amurūph.*

TAL'MUD, n. (Ch.) the book containing the Jewish traditions—*Yahūdīyōn ke tadā-wal hadas qī rivāyat kī kitāb*—Yihūdīyōn ke purāṇ kā granth, Yihūdīyapurāṇa-granth, Yihūdīyōn kī kahīwat kī pothī.

TAL'MUT, n. TAL'MUT'AL, *a.* pertaining to the Talmud, contained in the Talmud—*Yahūdīyōn ke tadāwat kī kitāb ke mutā'allīq, Yahūdīyōn ke tadāwat kī kitāb kī*—Yihūdīyapurāṇagranthasambandhī, Yihūdīyōn ke purāṇagranth kā wā Yihūdīyapurāṇagranthasth.

TAL'MUD-IST, n. one versed in the Talmud—*Yahūdīyōn ke tadāwat kī kitāb se vāqīf shakhs, wāh shakhs jo Yahūdīyōn ke tadāwat kī kitāb khīb papā ho*—Yihūdīyapurāṇavettā, Yihūdīyapurāṇajña.

TAL'MUT-BIS'IT, a. pertaining to the Talmud—*Yahūdīyōn ke tadāwat kī kitāb ke mutā'allīq*—Yihūdīyapurāṇagranthasambandhī. |—Nakh.

TAL'ON, n. (Fr.) the claw of a bird of prey—*Nikhān, chowqul, chawg, nah qū, unāḥ*.

TAM'A RIND, n. (Sp. *tamarindo*) a tree and its fruit—*Tamr-i-hindī, imlāḥ*—Amlikā, amlikā, āmlīkā, āmlīkī, tintīra, tintīlī, āmlādīl.

TAM'A-RISK, n. L. *tamaris* a tree—*Jhāḥ, t-g*—Pichul, pichelhīl, jhāvuk.

TAM'BOUR, n. (Fr.) a little drum—*Chhotā tambar qā tabla*—Chhotī dhoolak, dholkī.

TAM-BOU-RINE, n. a kind of drum—*Khaṇṇārī, Khaṇṇārī, tabla, daph qā daf*—Mridaṅg.

TAME, a. (S. *tam*) not wild, domestic, subdued, spiritless; *v. to reclaim from wildness, to subdue*—*Khāṇṇā, Khāṇṇā qā rām, phareṭī qā pharvīlāḥ, palā-huā qā palāḥ, zer-dast dast-āmo; qā maglāḥ, kum-jarāt qā ban-namak; v. hīlānā qā sūkhāḥ, tādī, Kho-gar qā n-ghlāḥ k.*—Charān w., rūnya, hīlā rachī grīhya wā grīh-paush, damit dāt wā vās, ālīm dābā-huā wā topī huā, sattwahīm niras wā vīras; *v. rachanā, tornī dābā wā vāśībhūt k.*

TAME'A-BLE, a. that may be tamed—*Kho-gar hone ke lāq, palāḥ hone ke qābīl, uns-pār, rām hone ke lāq, dast-āmo; pazir, rām pazir, muskīan-l-dast-āmo, mummī-un-l-rām*—Damanīya, dāmya, sudam, tore hīliye wā rachīye jāne ke yogya.

TAME'LESS, a. wild, untamed—*Walshī, nā-rām*—Janglī, aulhī amrachā anasadhā wā adamit.

TAME'LY, ad. not wilily, meanly, servilely—*Itā'at qā tībī-dārī se, nā-mardī kamīnagī qī zillat se, gulāwān qā pūjigīna*—Vasatī adhinatī wā vāśībhūtātī se, adhamatī-se wā kitaravāt, atīlānapurvak wā dāsavāt.

TAME'NESS, n. the quality of being tame—*Nā-mardī, hīlāḥ, itā'at, rām, dast-āmo; v. Vasatī, vāsyatī, vāśībhūtātī, grīhyatī.*

TAM'ER, n. one who tames or subdues—*Hīlānē wḥ, rachānē wḥ, sūkhā k. wḥ, palnā k. wḥ, torē wḥ, dabānē wḥ, rām dast-āmo; zer-dast qā maglāḥ k. w.*—Dauak, dāmanakārī.

TAM'PER, v. to meddle, to deal or to practise secretly—*Dast-andāz h., kār-sāz k.*—Hāth-dāhī hāth-lagavī chhīm ī wā chhepnā, kukurmasampādānārth grībhavyavahār grībhavyapar wā grībhāsānarg k.

TAN, n. (Fr. *tannin*) to impregnate with bark, to make brown—*n. bark prepared for tanning—Dabāgat k. qā balūt ke bakle ke 'arag meñ dubānā, bhārā kḥ; n. balūt ke bakle kī 'arag jo dabāgat ke liye taigār kiqī jatī hai*—Sijhīna pakānā kasnā wā sindūravriksha ke bakle ke kas wā kasāw meñ churānā, tāuravār-k.; *n. chamṛā sijhane ke nimitta sindūravriksh ke bakle kī kasāw.*

TAN'LING, n. one tanned or scorched by the heat of summer—*Garmī kī garmī se jhālsā huā shakhs, jhānwāyā huā shakhs*—Grishmaritū wā grishmakāl kī ushatā se jhānī-chāṛ hūḥ jān. |chamṛā sijhane w.

TAN'NER, n. one who tans leather—*Dabāg, chamārḥ*—charmakār, charmasandhānī,

TAN'NIN, n. the astringent principle in bark—*Bakle kī kasāw qā kḥ.*

TAN'NING, n. the process of preparing leather—*Dabāgat, sijhāwḥ*—Charmasandhān, chamṛā pakānā kasnā wā sijhānī. [swād.

TANG, n. (Gr. *tangos*) a strong taste—*Kasānīdhḥ, bakthānīdhḥ, ek tes zāiqū*—Ugra
TĀNG, TAN'GLE, n. (Sw. *tang*) a kind of sea-weed—*Ek qism kī daryāī nabāt*—Ek prakār kī samundarī pavīdhā wā chhotī per, samudriya anushadhīviśesh.

- TAN'QENT**, *n.* (L. *tango*) a right line which touches a curve without cutting it—*Khatt-i-manss*—Sparsarekhai, samjstarekhai.
- TAN'QI-RE**, *a.* perceptible by the touch—*Massi, mansis, mumkinu-l-mass*—Sparsani-ya, spriya, sparsayogya, chhu jāne ke yogya.
- TAN'QILE**, *v.* (S. *tang*) to knit together confusedly, to implicate, to ensnare, to embroil; *n.* a knot of things interwoven—*L'jhanā^h, lapetnā^h, phasnā^h yā phasnā^h, ghabrā-d, gū hacharā^h, n. lat^h, jo kuchh lat-pat ho^h, jo kuchh ulāh jāy yā latigāy-jāy^h.*
- TAN'IST**, *n.* (Gael. *tanaist*) a kind of captain or governor—*Ek qism ká nāzim hákim yā sar-dār*—Ek prakār ká adhipati wā adhyaksh.
- TAN'S TRY**, *n.* a mode of succession partly hereditary and partly elective—*Ek qism ká jce-nishini jo kisi qadr manrasi hoti thi aur kisi qadr nasunt par manqif thi*—Ek prakār ká uttarādhiikār jo kuchh to paramparaprapit thi aur kuchh parisrayādhiin thi. [tanig, jalādhar.
- TANK**, *n.* (Fr. *ting*) a large cistern—*Táláb, hauz, pokhnā^h, talár, tá^h*—Sarovar.
- TANK'ARD**, *n.* (Gael. *tanard*) a drinking vessel—*Piyála yā piyáhi, káza, sar-qosh-dár piyála*—Katorā, khori, pānpātra.
- TAN'SY**, *n.* (Fr. *tanaisie*) an odorous plant, a kind of cake—*Ek qism ká khush-bā dār-chohā^h per, ek qism ká roti*—Ek prakār ká sugandhī paudhā wā sugandhavisishit aushadhivishesh, ek bhānt ká roti. [not to be reached—*Tarsinā^h, lalchānā^h, labrinā^h.*
- TAN'TA-LIZE**, *v.* (*Tantalus*) to torment or tease by presenting pleasures which cau-
TAN'TALISM, *n.* torment by false hopes—*Tarsinā^h, lalchānā^h, labrinā^h.*
- TAN'TALIZATION**, *n.* act of tantalizing—*Tarsinā^h, lalchānā^h.*
- TAN'TALIZER**, *n.* one who tantalizes—*Tarsinā^h, lalchānā^h.*
- TAN'TA-MOUNT**, *a.* (L. *tantes, ad, nous*) equivalent—*Ham qadr, ham-qimat, ham-togāt, barādar*—Samānāsakti, samānamūlya, tālya.
- TAP**, *v.* (Fr. *taper*) to strike gently: *n.* a gentle blow—*Thupthapnā^h, thoñknā^h, thakthaknā^h, khatkhatnā^h*; *n.* *thopi^h, thapak^h, thāp^h, thappar^h.*
- TAP**, *v.* (S. *tapana*) to pierce a cask: *n.* a pipe for drawing liquor from a cask—*Pipe ko chhodnā yā bethnā^h, chhodnā^h, bethnā^h, zōcā^h, k*; *n.* *pipa se sharāb khichne ke liye mol yā māl*; —*n.* Pipe se nadirā kī fūelne ke nimittā māl wā māl.
- TAPSTER**, *n.* one who draws liquor—*Sharāb khichnā^h v.*—Nadirā khañfūelne w.
- TAPHOUSE**, *n.* a house where liquor is sold—*Kalwaripā^h.* [mukhya prakrud.
- TAPROOT**, *n.* the principal stem of a root—*Bā^h kī asti yā awal tana*—Mūl ká
- TAPE**, *n.* (S. *toppe*) a narrow fillet or band, a narrow kind of woven work—*Pita yā gor, mēvar yā nīvar*—Nārā dorā wā phitā, patī wā dirghapatta.
- TAPER**, *n.* (S.) a small wax candle, a small light; *a.* regularly narrowed towards the point; *v.* to make or grow smaller—*Chhoti mom batti, chhoti chiriy*; *v.* *gīw-dum*; *v.* *gāw-dum k. gāh*.—Sikth kī chhoti batti, kshudhrap wā chhotā diyā; *a.* *śūndā-kriti, śūndikār, motā-patli, śūndirip*; *v.* *śūndikār k. wā h, śūndirip k. wā h, motā-patli k. wā h.* [motā patlapan.
- TAPERNESS**, *n.* the state of being taper—*Gīw-dum*—*Śūndikāratwā, śūndiripatwā,*
- TAPES TRY**, *n.* (L. *tapes*) cloth woven with figures; *v.* to adorn with tapestry—*Diwār-giri, qili, dirār kō purā jo taswā it waqtira se munqush aur rangia ho*; *v.* *dirār ke purā ko taswāt waqtira se munqush aur rangia k.*—*dirār-giri yā qāli se irāsta k.*—Chitrājavanikā, chitrāyavanikā; *v.* chitrājavanikā wā chitrāyavanikā se blushit k. wā susāñit h.
- TAPRET**, *n.* worked or figured stuff—*Kaprá jis par kām kīnē rahit hū^h.*
- TAPIS**, *tāpe*, *n.* (Fr.) a covering for a table, consideration, discussion—*Mez kī chad-dar, gawr, bahs mobāhaza tahqiqāt yā tajvīz*—Phalakāchchādānapat, viehār wā soch, vādānyāt wā vivechan.
- TAR**, *n.* (S. *tare*) liquid pitch, a sailor; *v.* to smear with tar—*Qitrān yā qir, jahāzī mallāh yā fūlāsi*; *v.* *qitrān lagānā, qir lagānā*—Rāl, mankāvāhāk wā māvīk; *v.* rāl lagānā, dhūpnā.
- TAR'RY**, *a.* consisting of tar, like tar—*Qitrānī, qitrān-sā yā qir-sā*—Rālanay, rāl sarikhā
- TAR'RU'LIN**, *n.* tarred canvas—*Dhopā-huā tāt^h, qitrān ālādā tāt, rāl lagāyā-huā tāt^h, rāl se dhūpā-huā tāt^h.* [dikhhā^h kīrī.
- TARANTULA**, *n.* (It. *Taranto*) a venomous insect—*Zuhr-dār kirm*—Vishadlmr kit,
- TARDY**, *a.* (L. *tardus*) slow, sluggish, dilatory, late; *v.* to delay, to hinder—*Āhista, sust, kahl yā majhāl, dirang*; *v.* *derī yā dirangī k., ruknā^h*—Mand, dhūrā dhūnā wā dhilā, dirghasūtrī, vilambī; *v.* vilamb k., ārnā. [—Dhīme wā dhīre, mandatā se.
- TAR'DI-LY**, *ad.* slowly, sluggishly—*Āhista yā āhista-gī-se, sust derī dirangī yā kahlā se*
- TAR'DI-NESS**, *n.* slowness, unwillingness—*Derī dirangī sust kahlī yā āhista-gī, be-dili yā nā-khushnūdi*—Mandatā dirghasūtratā dhilāpan wā dhīmāpan, asprīhā nishkānatā wā anichehā. [dhīmāpan dhilāpan wā dirghasūtratā.
- TAR'DI-TY**, *n.* slowness, sluggishness—*Āhista-gī yā sust, kahlī yā majhāl*—Mandatā,
- TAR'DI-GRADOUS**, *a.* moving slowly—*Āhista-rav*—Mandagāmi.

- TĀRE**, *n.* a weed, the common vetch—*Ghās^h, latrī, Lurthī, ku'thī yā ankri^h.*
- TĀRE**, *n.* (Fr.) an allowance made for the cask or bag containing any commodity—*Dharā yā dharā^h.* [wā pūrvakalikakriyā.]
- TĀRE**, *n.* *p. of tar*—*Tear kā mā'i mā'tēf-ai-i-hī yā f'l-i-mā'tēf*—Tear ki pūrvakriyā.
- TĀRGĒT**, *n.* (S. *target*) a small shield—*Dhāl^h, pharā^h, pharī^h, sipar, girda.*
- TĀRGĒT**, *n.* a, armed with a target—*Sipar-band*—*īdhāl lagāye hue.*
- TĀRGĒT**, *n.* a, one armed with a target—*Sipar-band, dhātāt^h, pharigūit^h.*
- TĀRGUM**, *n.* (Ch.) a paraphrase of the Scriptures in the Chaldee language—*Kāldī zabān meū Kūthī Maḡaddas yā'nī Taurit aur Tūlī kā tarjuma bā tafsīl*—Kāldī bhāshā meū Isādharmapustak kā ulthāt savistaravivaran wā bhāshīya.
- TĀRGUM**, *n.* a writer of a targum—*Kāldī zabān meū Kūthī Maḡaddas yā'nī Taurit aur Tūlī kā tarjuma bā tafsīl k. w.*—Kāldī bhāshā meū Isādharmapustak kā ulthāt wā savī tarvivaran p. k. w.
- TAR** (Fr.) *n.* (Fr. *tarif*) a table of duties or customs on goods exported and imported—*Jo mad gair-mulk ke varāna kiya jātā hai yā gair-mulk se lāya jātā hai us par ke muhsil kī nichā-nimē*—Jo bānījadravayā parādē ke bhojī jātā hai wā anyadē se liya jātā hai us par ke kar kī sachīpatra sūchī wā amukramanīkā.
- TARN**, *n.* (Ch. *thorn*) a small lake, a marsh—*Chhotī jhī^h, d'ādhā dhasan yā jhāb^h.*
- TARNISH**, *v.* (Fr. *ternir*) to sully, to soil, to lose brightness—*Māldī k^h, āldā k^h, be-rangīyā qī be-jīlā^h.*—Mālin wā mālin k., bharnā bhar-dānā saundnā dūshit k. wā kalankit k., andhā dhundī nishprabhī wā mālin h.
- TARRY**, *v.* (W. *tarior*) to stay, to wait—*Phaharā^h, intizārī yā derī k.*—Tiknā thādhānā wā bilāmbnā, atākānā rāgnā vilāmb k. wā bāt-johmī. [vilāmb.]
- TARRY**, *v.* *n.* stay, delay—*Phaharā^h, dirangī der yā derī*—Tikāw wā rukāw,
- TARRY**, *n.* one who tarrys—*Phaharā^h, intizārī k. w.*—Tikne w., rukne w., vilāmb k. w., bilāmbne w., atākne w., bāt-johne w.
- TARSEL**, *n.* (It. *terzolo*) a kind of hawk—*Ek qism kā bīz*—Ek prakār kī ōyen.
- TARSUS**, *n.* (Gr. *tarsos*) the part of the foot to which the leg is articulated—*Paīr kī muk hissa jisumā tūng jō-kar miltī hai*—Charap-bhāḡ jismeū tūng jūtī wā lūgi rahitī hai. [amla, kām ugra tīvra tikshya wā tikhā.]
- TART**, *n.* (S. *tart*) sour, acid, sharp—*Tursh, talhī, tē: yā sukht*—Khattī, chūk wā Khattī, ad. sourly, sharply, with acidity—*Tārshī se, tē: yā sukhtī se, talhī se*—Khattī wā kappā se, tikshnūtī tīvratī ugratā wā katūtī se, amlatā se.
- TARTNESS**, *n.* sourness, sharpness, acidity—*Turshī, tē: yā sukhtī, talhī*—Khattī wā karwā, tīvratī ugratā tikshnatā tikshpan wā katūtī, amlatī. [chhotī pūrī.]
- TART**, *n.* (Fr. *tarte*) a small pie of fruit—*Mewe kā sambosa*—Phal kī banī-huī ek
- TARTLET**, *n.* a little tart—*Mewe kā chhotā sambosa*—Phal kī banī huī chhotī pūrī.
- TARTAN**, *n.* (Fr. *tartan*) cloth checkered with stripes of various colours—*Raṅg-ārāṅg chār-khūn*—Kappā jismeū chitravichitra dhīrīyān wā lakīrēn hotī hai.
- TARTANE**, *n.* (It. *tartano*) a small constring vessel—*Ek chhotī jhāz jō kamāre kanāre jūtī hai*—Ek chhotī nūnkā jō samūdra ke tīr tīr jātī hai.
- TARTAR**, *n.* (L. *tartarus*) hell—*Dazakh, jahannam, jahīm*—Narak, adholok, rasātāl.
- TARTAREAN**, **TARTAREOUS**, *a.* hellish—*Dazakhī, jahannamī*—Narakīya, rasātālī, nārak, nārakī. [—Madyāmlalavay, madirālvay.]
- TARTAR**, *n.* (Fr. *tartre*) an acid concrete salt deposited from wine—*Durd-i-sharāb*
- TARTAREOUS**, *a.* consisting of tartar—*Durd-i-sharāb-dār, durd-i-sharāb-kā*—Madyāmlalavayamāy, madirālvayavīshī. [—Madyāmlalavayayukt k., madirālvayavayāpt k.]
- TARTARIZE**, *v.* to impregnate with tartar—*Durd-i-sharāb mīlānā, durd-i-sharāb-dār k.*
- TARTARIZATION**, *n.* the act of forming tartar—*Durd-i-sharāb-sāzī, durd-i-sharāb-kā banānā*—Madirālvayavayamāy, madyāmlalavayavayamāy.
- TARTAREOUS**, *a.* containing tartar, like tartar—*Durd-i-sharāb-dār, durd-i-sharāb-sāzī*—Madyāmlalavayamāy, madirālvayavayamāy.
- TARTUFISH**, *n.* (Fr. *tartufe*) precise, morose—*Qinīnī takalluf-mizīj yā ānī, zūd-rangī durush yā tursh-rū*—Sukshmanīyamanīshth, chūrchīyā.
- TASK**, *n.* (Fr. *tâche*) business imposed, employment; *v.* to impose a definite amount of business—*Kār jo kisi ke liye muqarrar kiya jātā hai, shuḡl mīlnat yā ishtīgāl; v. mu'ayyan kām kisi ke zimma k.*—Kartavya wā kām jo kisi ke karne ke nimittā niyukt kiya jātā hai, kāryyakarm wā bhār; *v.* niyat kām niyukt k.
- TASKER**, *n.* one who imposes tasks—*Kār muqarrar k. w., sarkob, muhassil*—Kāryāsā-sak, karmāsāsak. [Kāryāsāsak, karinasāsak.]
- TASKMASTER**, *n.* one who imposes tasks—*Kār muqarrar k. w., sarkob, muhassil*
- TASSEL**, *n.* (Fr. *tasse*) an ornamental bunch of silk or other substance—*Jhabā^h, lūkan^h, phūdnā^h, parcham.* [se anōbhīt, phūdnōn se alāukrit.]
- TASSELED**, *a.* adorned with tassels—*Jhabbe-dār, phūndne-dār, parcham-dār*—Jhabboṅ
- TASSEL**, *n.* (It. *terzolo*) a male hawk—*Bāz*—Ōyen.
- TASTE**, *v.* (Fr. *idter*) to perceive by the palate, to try by a small mouthful, to eat or

drink a little, to relish, to be tinctured, to experience; *n.* the act of tasting, the sense by which we perceive relish, flavour, a small portion given as a specimen, intellectual relish or discernment, the power of perceiving and relishing excellence, style — *Zāiga lenā, lazzat dekhānā yā lenā, andake khānā yā pinā, maza lenā, ālūda-h. yā kōi khāsa khāsiyat rakhnā, mā'lan k. yā bardāsh k.*; *n.* maza yā zāiga lenā, *qu-wat-i-zāiga, maza zāiga lazzat yā mazāg, chāshnū, salīqa, khūbi ke daryāft karne aur maza-lene ki tāyat qu'ni idrāk yā zīrakī, wa'z' yā tawr* — Swād lenā, chikhnā, thorā khānā wā pinā, ras lenā, kuchh vyāpt h. wā viśeshadharm rakhnā, bhogānā bhugat-nā sahnā wā anubhav-k.; *n.* āswādan wā swād-lenā, rasanendriya wā āswādanāśakti, ras, bāngī, rasājūn wā rasājnatā, rasikantā, dhah rīti wā bhānti.

TAST'ABLE, *a.* that may be tasted — *Khush-zāiga* — *Āswādāniya, suras, rasawān.*

TAST'ED, *a.* having a particular relish — *Khush-zāiga-dār* — *Viśeshaswādāviśišt.*

TAST'FUL, *a.* having good taste, savoury — *Khush-zāiga yā khush-maza, laziz yā maza-dār* — *Suras wā mīṭha, suwad wā salanā.* [ras, phikā wā alonā.]

TASTELESS, *a.* having no taste, insipid — *Be-maza, be-lazzat yā be-sawād* — *Niras wā vi-*

TASTELESSNESS, *n.* want of taste, insipidity — *Be-zāigagi, be-mazagi* — *Virasatā wā nira-satā, raschinatā phikāpan āswādūtā wā aliyānya.* [dī, rasāswādī, swād lene w.]

TAST'ER, *n.* one who tastes — *Zawāg, chāshnū-gir, zāiga lene w., maza lene w.* — *Āswā-*

TAT'TER, *v.* (S. *toterai*) to tear to rags; *n.* a rag — *Phār-dālnā^h, chīr-dālnā^h, chithīr-nā^h, tukre-tukre k^h, chithīre-chithīre k^h, dhajjī urdnā^h, purza-purza k., reza-reza k.; n.* chithīrā^h, tukrā^h, dhajjī^h, chirkī^h, lattā^h, purza, gudar^h.

TAT-TER-DE-MAL'ION, *n.* a ragged fellow — *Chitharigā^h, chirkīgiyā^h, gudarigiya^h.*

TAT'TLE, *v.* (D. *tateren*) to talk idly, to prate; *n.* idle talk, prate — *Barbariānā^h, bak-wāt k. gā yip māenā^h; n.* bak yā bak-jhak^h, barbariāt yā bakwād^h.

TAT'TLER, *n.* an idle talker, a prater — *Barbarigiya yā bātānā^h, bakwālī bakki yā gappi^h.*

TAT'TOO, *n.* (Fr. *tapoter, tons.*) the beat of drum by which soldiers are warned to their quarters — *Tambūr ke āwaz jiske sunne se laskkar ke sipāhī apne apne mukān ko jāte haiñ* — *Dhol ke bād jiske sunne se yodhā apne apne dere wā ghar ko jāte haiñ.*

TAT'TOO, *n.* (*Polycastia*) a puncture and stain or a figure formed by puncture and stain in the skin as is the practice among the natives of the South Sea Islands; *v.* to form figures on the body by puncturing the skin and rubbing a stain or dye into the wounds — *Pachnā^h, godnā^h; v.* godnā godnā^h.

TAUGHT, *tāt, p. t. and p. p. of teach* — *Teach kā māzī-matlag aur māzī-mat'f' alai-hi yā p'tī-mat'f* — *Teach kā sūmah-yabūht aur pūrpakriyā wā purvakālikakriyā.*

TACST, *v.* (Fr. *tancer*) to reproach, to revile, to ridicule; *n.* reproach, ridicule — *Tā'na zānī k. tā'na-mānā yā tā'n-k., dushnām d. yā malāmat k., tazhik yā tazakh-khor k.; n.* malāmat tā'na yā tā'n, tazakhkhar yā sukhriga — *Jhiraknā wā lathorinā, gālī-d. wā tiraskār-k., thātthā-k. hānsī-k. mīlnā-mānā mīlnā-phoṅkō upahāsakhū-mī-k. wā avahāsāspad-k.; n.* jhīrkī nindā tiraskār wā dhikkār, hānsī thātthā mīlnā wā upahās.

TAUNTING-LY, *ad.* with reproach, scoffingly — *Tā'na yā tā'na-zānī se, istihsī tanz yā maz-huka se* — *Tiraskār nindā gālī wā jhīrkī se, hānsī upahās mīlnā wā thātthā ki rīti se.*

TĀU'RUS, *n.* (L.) one of the signs of the zodiac — *Burj-i saur, saur* — *Vrish, vrishabh.*

TĀU-RU CORN'OUS, *a.* having horns like a bull — *Bail ke sāng sarikhe sāng rakhne w^h, bail sāngi^h.*

TĀU-TŌL-O-GY, *n.* (Gr. *tautos, logos*) repetition of the same words or of the same meaning in different words — *Takrār, takarrur* — *Punarukti, punaruktatwa, pumah-kathan, punaryachan, anulip.* [bandhī, amuvādivishayak.]

TĀU-TO-LOG'ICAL, *a.* repeating the same thing — *Mukarrar, takrārī* — *Punaruktisam-*

TĀU-TŌL-O-GIZE, *v.* to repeat the same thing — *Takrār k., takarrur k.* — *Anuvād k., pu-narukti k., pumahkathan k., punaryachan k.*

TĀVERN, *n.* (L. *tabe, na*) a house where liquor is sold — *Sharāb khāna, kalwār-khāna, kharābāt* — *Madirāgrīh, madyavikrayasthān.*

TĀVERN-ER, TĀVERN-KEEP-ER, *n.* one who keeps a tavern — *Kalmār^h, kalār^h, sānā^h.*

TĀVERN-ING, *n.* the act of feasting at taverns — *Sharāb khāne meñ ziyāfat k.* — *Madya-vikrayasthān meñ utsav wā sambhojan.* [le chām ko banānā.]

TĀW, *v.* (S. *tawia*) to dress white leather — *Sufed chām ko durust k.* — *Swet wā dhaui-TĀW*, *n.* a marble to play with — *Golī^h.*

TĀW'DRY, *a.* (St. *Audrey*) showy without elegance; *n.* a slight ornament — *Bharang-gi^h, be-nazakat, be-naṣ, be-lutf, nā-latīf; n.* halkā gahnā^h, chhotā zewar — *Mithyāsō-bhāyukt, kusobhan, mithyāsobhan; n.* kshudra alaṅkār.

TĀW'DRI-LY, *ad.* in a tawdry manner — *Bharang se^h, be-nazakat se, be-lutfi se, nā-zebi se* — *Kusobhā se, mithyāsobhā se.* [Kusobhā, mithyāsobhā.]

TĀW'DRI-NESS, *n.* finery without elegance — *Bharang^h, be-nazakatī, be-lutfi, nā-zehāsh-*

TĀW'NY, *a.* (Fr. *tanner*) of a yellowish dark colour like things tanned — *Sānwalā^h, jhānīrā^h, dhīrā^h, pilā^h, gandum rang.*

TAX, *n.* (L. *taxo*) an assessment for the use of the state, impost, tribute, burden, charge, censure; *v.* to assess, to load with imposts, to charge, to censure—*Māl-guzārī yā fotā, kharāj yā khirāj, mahsūl yā khizāna, bār, ilzām, tukmat*; *v.* *mahsūl-lagīnī, khirāj-bāndhnā yā khirāj baithādnā, ilzām-d, taknat bagdnā*—Itājakar wā rājaswa, śulka, kar, bhār wā bojhi, kalmik, mūdā apavād wā tiraskar; *v.* kar lagānā wā kar bāndhnā, śulka lagānā, dōsh d. wā dōsh lagānā, nindā wā apavād k.

TAX'ABLE, *a.* that may be taxed—*Lāiqī-khirāj, mahsūl-pazīr*—Karādhin, śulkadhin, karayogya.

TAX'ATION, *n.* the act of taxing, impost—*Kharāj-bandi khirāj-bandi yā mahsūl-bandi, kharāj khirāj yā mahsūl*—Karsāliyavasthāpan wā śulkadisthāpanī, kar wā śulka.

TAX'ER, *n.* one who taxes—*Mahsūl lagāne w., kharāj yā khirāj bāndhne w.*—Kar lagāne w., kar bāndhne w., śulka lagāne w.

TEA, *n.* a Chinese plant, the leaves of the tea plant, an infusion of tea leaves—*Chā yā chāe kā per^h, chā yā chā ki patti^h, chī kā kāphā yā kvāth^h*.

TEACH, *v.* (S. *tesan*) to instruct, to inform, to show; *p. t.* and *p. p.* *Tāvunt*—*Ta'lim yā tarbiyat k., khabar d. yā talqin-k., dikhānā^h*—Sikhānī sikhānī śikshā-d. wā śikshā-k., samīchī-d. batīnī wā jatīnī, dikhānā wā dekhānā.

TEACH'ABLE, *a.* that may be taught, docile—*Ta'lim-pazīr, tarbiyat-pazīr*—Śikshya, śikshaniya. [*tarbiyat-pazīrī*—Śikshāsāhil wā śikshāuyat wā.

TEACH'ABLENESS, *n.* aptness to learn, docility—*Ta'lim-pazīrī yā sikhne ki tez zihnā*.

TEACH'ER, *n.* one who teaches—*Ustād, mu'allim, mudarris, migān-jī*—Upadeśak, adhyāpak, guru, śikshak.

TEAGUE, *n.* a contemptuous name for an Irishman—*Haqārat ke taur par Mulki-Ayarlant ke bāshandē kā nām, nafrit meū ahl-i-Ayarlant kā nām*—Ghripā wā ghin meū Ayarlantadēsi kī nām.

TEAK, *n.* a tree and its wood—*Ek per aur uski lakṛī^h, sāgūn yā sāgūn^h*.

TEAL, *n.* (D. *talig*) an aquatic fowl—*Mary-ābī, pan-kukri^h*—Kālāhāns, kādamb.

TEAM, *n.* (S.) two or more horses or oxen yoked together, a long line; *v.* to join in a team—*Ghor yā bail jo ek-hi sūth jote hō^h, ek lambī pāntī yā lakīr^h*; *v.* *ghorō^h yā bailō ko ek-hi sūth jōnā^h*.

TEAR, *n.* (S.) water from the eyes, moisture in drops—*Ashk yā sirishk, qatra i-āb*—Āns āns āsen asru asra asra netaṛaj wā mayānvārī, pīnī kī būnd wā jal kā būnd.

TEAR'FUL, *a.* full of tears, weeping—*Pur-ashk, pur-chasha yā ashk-ālūda, ashk-bār āb-duda nam-dīda yā girgān*—Sāsrū āsrūpūrī wā āns-śe-bhara-huā, rotī huā.

TEAR'LESS, *a.* without tears—*Be-ashk, be-āns, khandā rū, hātis mukh^h*—Nīrāsrū, nī-rānsū.

TEAR'FALLING, *a.* shedding tears, tender—*Āb-duda girgān yā ashk-bār, mulāim yā narm*—Āsrūlochan wā rotī-huā, komal.

TEAR, *v.* (S. *tesan*) to rend, to pull or burst asunder, to lacerate, to wound, to pull with violence, to rave, to rage; *p. t.* *Tōre* or *Tāle*; *p. p.* *Tōren*; *n.* a rent—*Chārnā yā phāpnā^h, chohtānā yā taṛnā^h, hithaynā (tāre-tāre-k, yā dhojjiyān-k^h, ghāyal k^h, klānchnā klāchnā khasotnā chhinnā nochā yā bakot kōnā^h, barbarānā yā aṛbar-baknā^h, jhūnjhlānā jal-batnā jal-jal mē yā jal-i^h*; *n.* *chir^h*.

TEASE, *v.* (S. *tesan*) to comb or card, to scratch, to vex, to annoy—*Suljhānā^h, kharotna kharbotnī yā khujlānā^h, diqq k. yā tang k., tēsi-d.*—Jhāpnā tūmnā wā dhunā, kharōchnā wā khasotnī, satānā wā chhepnā, khijlānā wā klō-d.

TEASE'N, *n.* one that teases—*Sātāne w^h, chheṛne w^h, satān^h, khijhāne w^h, diqq k. w., tang k. w., tēsi^h d. w.*

TEASEL, *n.* (S. *tsal*) a plant—*Ek qism kā choṭī per*—Ek prakār kā paudhā.

TEAT, *n.* (S. *tit*) a dug, a pap—*Then^h, chūchi yā chūchī^h*.

TECH'NICAL, *a.* (Gr. *technē*) pertaining to the arts, belonging to a profession—*Hikmatī yā 'ilmī, istilāhī lughatī yā lughatī*—Viśeshavidyāsambandhī wā viśeshakalāviśmayak, lākshanik wā pāribhāshik.

TECH'NICAL-ITY, *ad.* in a technical manner—*Hikmatī yā 'ilmī taur se, istilāhī yā lughatī taur se*—Pāribhāshāmār se, viśeshakalānusār se. [pāribhāshā, lākshanik.

TECH'NICAL-ITY, *n.* a technical expression—*Istilāh*—Lākshanikatwā, pāribhāshikatwā, **TECH'NOL'OG-Y**, *n.* technology—*Bayān i-'ulūm, funan-nāma, risāla-i-funan*—Kālāvivaraṇ. [—Kālāvivaraṇ.

TECH'NOL'OG-Y, *n.* a description of the arts—*Funān-nāma, risāla i-funan, bayān-i-'ulūm*

TECH'Y, *a.* (touchy) peevish, fretful—*Zūd-ran; yā tunuk-mizāj, tund-kho bezār yā bad-kho*—Chirchirā, jhunjhlānā sighrakopī wā dushpraktitī.

TECH'Y-NESS, *n.* peevishness, fretfulness—*Zūd-ranjī yā tunuk-mizāj, bezārī tund-khoi yā bad-khoi*—Chirchirāhat wā chirchirāpan, dushpraktitūwā ātūadroh wā jhūnjhl-

TED, *v.* to spread new-mown grass—*Tāzī ghās phailānā, taṭkī ghās bichhānā^h*. [lāhat.

TEDDER. See **TETHER**.

TED'IOUS, *a.* (L. *tedium*) wearisome by continuance, irksome, slow—*Bhārtī yā tha-*

kāḥ^h, saḥt yā ranj-āwar, tawēl sust yā kīhīl—Śramajanak śramakārak wā dyāsajanak, kleśajanak kleśak kathiin kaṣṭhakar wā dukkhakar, dhīlā dhīmā wā dirghasūtra. **TE'DI-ous-ly**, *ad.* in such a manner as to weary—*Thakāḥ bhānt se^h, thakāne ke taur se, susti se, tauragūf se, kāhīl se*—Thakāne kī riti se, thakāḥ riti se, dhīl se, dhīnepan se, dirghasūtratā se.

TE'DI-ous-ness, *n.* wearisomeness, prolixity—*Malāl-angezī saḥtī yā ranj-āwarī, darīzī tāl yā sustī*—Kleśadātva śramajanakatā kathinā wā bhāripan, dirghasūtratā wā dhīl.

TEEM, *v.* (S. *tyama*) to bring forth, to be pregnant, to be full, to produce—*Janāḥ^h, hāmila h., mī mār h., pūḍa k.*—Prasav k., poṭ se h. wā pūrpagarbh h., bhārā-h. wā atipūrp h., utpanna k.

TEEM'ful, *a.* pregnant, prolific, brimful—*Hāmila, phal-dār bachcha-kash yā kasīru-l-aulād, lab ā lab yā lab-r-z*—Garbhīnī wā garbhavati, bahuphalad wā bahusutī, bharpūr nakanak wā mūḥa-nuūh. [īsar.]

TEEM'less, *a.* unfruitful, not prolific—*Nā bārdār, shor*—Aphal wā aphalad, rehar wā **TEENS**, *n. pl.* the years reckoned by the termination *ten* as thirteen &c.—*Bārāh aur bis baras ke daruigān kī 'aur kā kōi s-d*—Bārāh aur bis baras ke bīch ke vny

TEETH, *pl.* of tooth—*Tooth kī jam', dānt^h*—Tooth kī bahuvachan. [kā kōi burns.]

TEETH, *v.* to breed teeth—*Dānt hāmē, dānt nikālāḥ^h*. [Kavach, puṭ.]

TECU MENT, *n.* (L. *tepa*) a covering—*Chhīkīḥ^h, chhāl^h, līhāf, pashish, bālā-pash*—

TEEL, *n.* (L. *tilia*) the lime or linden tree—*Ek gām kā darukht*—Ek prakār kā peṛ.

TEINT—See **TINT**.

TELA RY, *a.* (L. *tela*) spinning webs—*Jāle bunur w^h*.

TELE-GRAPH, *n.* (Gr. *telē, graphō*) a machine for conveying intelligence to a distance by signals—*Tār-i-har-p, ishare se dār jaldī khabar pahunchāne kā āla*—Sūktatadwīn dūr samāchār pahunchāne kā yantra, dūralekhanayantra.

TELE-GRAPHIC, *a.* relating to a telegraph—*Tār-i-har-p-mansūb, ishare se dār jaldī khabar pahunchāne ke āla ke muta'alliq*—Sūktatadwīn dūr samāchār pahunchāne ke yantra kā sambandhī wā viśhayak, dūralekhanayantraviśhayak.

TELE-SCOPE, *n.* (Gr. *telē, skopō*) an instrument for viewing distant objects—*Dārbin*—Dūralekhanayantra, dūradarsanayantra, chākshuḥ-shayanttra, drishṭisādhakayantra.

TELE-SCOPE, **TELE-SCOPE-CAL**, *a.* pertaining to a telescope, seeing at a distance, visible through a telescope—*Dar-binī yā dūr bin-mansūb, dar bin, dar-bin se dekh-paṛne* *v.*—Dūradarsanayantrasambandhī, dūradarśan, dūradarsakayantra se drīśya.

TELESM, *n.* (Ar. *talism*) a magical charm—*Tilism gā tilism, t'wiz*—Kavach, gūfirā.

TELESMATICAL, *a.* pertaining to telestus—*Tilismātī*—Kavachasambandhī, kavachaviśhayak.

TELESTIC, *n.* (Gr. *telos, stichos*) a poem in which the final letters of the lines make a rhyme—*Qasida yā masnawī jiskī satarōn ki akhīr harf se wān bantā hai*—Ek kāvya wā kavita jiskī pahṛītyōn ke antīsharōn se nam bantā hai.

TELL, *v.* (S. *tellan*) to utter, to express in words, to relate, to inform, to discover, to number, to give an account; *p. t.* and *p. p.* **TOLD**—*Kahāḥ^h, batlānā^h, bayān k., khabar yā ittilāḥ^h, zāhir-k. yā mālūm k., shum'ir-k., khatīyat-d. yā shukrat-k.*—Bolnā, jātānā janānā wā sunnān, varṇan-k. wā bakhānān, samāchār d., prakāś k. wā kholnā, ginnā, bakhn k.

TELLER, *n.* one who tells—*Kahne w^h, ginnne w^h, bolne w^h, jātāne w^h, jānāne w^h*.

TELL-TALE, *n.* one who officiously gives information; *a.* telling tales, blabbing—*Qam-miz, chagut-khor; a. gannūz, barbagīḥ^h*—Lutā, kīwā-lutā, pīsūn, upājāpak; *a.* Inṛā, lūk-wālī.

TEMPERITY, *n.* (L. *temere*) rashness—*Be-līhāzī, be-bākī, be-tadbīrī, tahawwur, jaldī*—Duhāsah, aparīpnamadarśan, avīchār, asanīkshī.

TEMPERIOUS, *a.* rash, heedless—*Be-taammul yā be-ihitgāt, be-līhāz yā be-khabar*—Duhāsahī wā asanīkshyakārī, aparīpnamadarśī wā asāvadhān.

TEMPERIOUSLY, *ad.* rashly, heedlessly—*Tahawwur yā be-bākī se, be-līhāzī se*—Duhāsah se, asāvadhānī wā aparīpnamadarśan se.

TEMPER, *v.* (L. *tempero*) to mix so that one part qualifies another, to compound, to modify, to soften, to form to a proper degree of hardness; *n.* due mixture of different qualities, disposition of mind, moderation, irritation, state of a metal as to its hardness—*Mut-talīl k., mukhlāt k. yā marakkab k., sūrat d. yā muwāfiq k., mulāim yā narm k., saḥt k.; n. sirisht yā sarisht, mizāj kho khuslat nihād yā tab'iyat, i'ti-dāt, khatīyat qassa yā josh-kharosh, āb*—Milānā, sammiśṛan k. wā ekatra k., madhyam k., mridu wā komal k., tawn-i-tiw-d. wā karā-k.; *n.* swabhāv, prakriti sīl bān wā tyoṇ, sūntī wā sahyam, rosh, tāw wā karḍī.

TEMPER-AMENT, *n.* constitution, state with respect to the predominance of any quality—*Mizāj tab' yā tinat, hālat sirisht yā sarisht*—Prakriti, swabhāv bhāv wā janma-prakriti. [bhāvasambandhī, prakritivishayak.]

TEMPER-AMENTAL, *a.* constitutional—*Sirishṭī yā sarishṭī, muta'alliq-i mizāj*—Sw-

TĒM'PER-ANCE, *n.* moderation, sobriety—*I'tidāl, parhez yā parhez-gārī*—Parimitatā, sahyam.

TĒM'PER-ATE, *a.* moderate, calm, sober—*Mu'tadil, shāyasta shūista yā bā-qarār, parhezi yā parhez-gār*—Parimit, thādādhā sānt wā ativra, sahyami sahyatavritti wā sahyamasil.

[tarup wā maḥhyamarup se, sahyam se.

TĒM'PER-ATE-LY, *ad.* moderately, soberly—*I'tidāl se, parhez yā parhez-gārī se*—Parimi-

TĒM'PER-ATE-NESS, *n.* state of being temperate—*I'tidāl, parhez-gārī*—Parimitatā, sahyamasilatā.

[—Parimitakīrī, sānt k. w., konna k. w.

TĒM'PER-A-TIVE, *a.* having power to temper—*Mu'tadil-sās, mu'tadil k. w., narm k. w.*

TĒM'PER-A-TURE, *n.* state as regards heat or cold—*Hālat-i-garmī-o-sarī*—Grishmagri-shmatā, ushpanushijuman, ushmasītamān.

[Sīl wā prakriti (in composition.)

TĒM'PERED, *a.* disposed as to the passions—*Khaslat kho linat yā mizāj* (in composition)

TĒM'PEST, *n.* (L. *tempus*) a violent wind, a storm, a commotion; *v.* to disturb as by a temp-st—*Tāfān, jhakkar^b, hangāma yā iztirār*; *v. gōyā tāfān se mustarib k. yā be-qarār k.*—*Āndhī*, ativāt wā prachandlavāt, kolāḥal halehal kalah dūnd wā khalbālī; *v. mīnoḥ āndhī se udvigna wā vyast k.*

TĒM'PEST-U-OUS, *a.* stormy, turbulent—*Tāfānī, tez yā tund*—*Āndhiyāhā vitawān wā ativātunay, prachand ugra wā vegawān.*

[veg se.

TĒM'PEST-U-OUS-LY, *ad.* with great violence—*Tezi se, tundi se, baye zor se*—Veg se, ati-

TĒM'PEST-IVE, *a.* seasonable—*Bar-waqt, bā-mauq'*—Samayānurup, kālochit, yuktakālīk.

TĒM'PEST-IVE-LY, *ad.* seasonably—*Waqt par, bar-waqt, bā-mauq'*—Upayuktakāl meḥ, samayamūsār se, samay meḥ.

[lochitātwa, kālpraptatī.

TĒM'PEST-IV-TY, *n.* seasonableness—*Bar-waqtī*—Kālopayuktatā, kālanchitya, kif-

TĒM'PEST-BEAT-EN, *a.* shattered by storms—*Tāfān-zada, āndhī kā mārā-hu'*—Pawa-nīlat.

[nakshipt, pawanaḥlūtaprerit, vātyāvegaperit.

TĒM'PEST-TÖST, *a.* driven about by storms—*Tāfān-zada, āndhī kā mārā-hu'*—Pawa-

TĒM'PLE, *n.* (L. *templum*) a building appropriated to religion, a church; *v.* to build a temple for—*Ma'bad 'ibādāt-yāh 'ibādāt-khāna yā but-khāna, girja*; *v. kisi ke liye ma'bad banānā*—Devanandir devlajap māṇṇap wā devyāg, Isābhajanabhawan wā Isābhajanāy; *v. kisi ke nimitta devālay wā devamandir banānā.*

TĒM'PLAR, *n.* a student in the law—*Shur'-āmoz, ān-āmoz*—Smritikāstrābhyāsī, smritisās-trādhyaanamakartā.

[is felt—*Shayiqā, kan-patī*—*Saikh, saikhak.*

TĒM'PLĒ, *n.* (L. *tempus*) the upper part of the side of the head where the pulse

TĒM'PO-RAL, *a.* pertaining to the temple—*Shayiqā-mansab, mata'alliq-i-shayiqā, kan-patī kā*—*Saikhakassambandhī.*

[rakhī haī^b.

TĒM'PLET, *n.* a piece of timber in a building—*Ek chhotī dharan jo ghar meḥ lagi-*

TĒM'PO-RAL, *a.* (L. *tempus*) relating to time, not eternal, not spiritual, secular—*Zamāna-mansab, jāni, jānānī, dunyāwī yā dunyārī*—Kālesambandhī wā samayik, anitya, alīk wā alīhaukik, sānsarik wā laukik.

[dhamadī, alīk dhum.

TĒM'PO-RAL-ITY, *n.* a secular possession—*Daulat-i-dunyā, dunyāwī daulat*—*Sūnārik*

TĒM'PO-RAL-IV, *ad.* with respect to this life—*Be-nisbat-i-dunyā, is zindagi kī nisbat*—*Is lok ke vishay meḥ, alīhikasambandh meḥ, laukik riti se.*

TĒM'PO-RAL-ITY, *n.* the lity—*Dunyā-dār, girhāt*, *'ālamīyān*—Purohitabhinnavarg, dharmanapadasthabhinnavarg, grīhasthavarg.

[sthaiyī.

TĒM'PO-RĀ-NE-OUS, *a.* lasting only for a time—*Chand-roza, fānī*—Achir, anitya, achira-

TĒM'PO-RARY, *a.* lasting only for a time—*Fānī, chand-roza, 'arizi, fuslī, musamī yā musamī*—Achir, anitya, achrasthaiyī, achirakālīk, kshapik.

TĒM'PO-RIZE, *v.* to comply with the time or occasion, to yield to circumstances—*Zamāna-sāzi k., dunyā-sāzi k. yā mauq' ke mutābiq h.*—Samayānurodhī k., kālānu-

rodh wā samayānuvarttan k.

TĒM'PO-RIZ-ATION, *n.* the act of temporizing—*Zamāna-sāzi, dunyā-sāzi*—Kālānurodh,

TĒM'PO-RIZ-ER, *n.* one who temporizes—*Zamāna-sāz, dunyā-sāz*—Kālānurodhī, sama-

yānurodhī.

TĒM'PT, *v.* (L. *tento*) to try, to prove, to entice to evil, to provoke, to allure induce or draw—*Intihān yā āzmāish k., sābit k. yā āzmānā, wargalānnā iqnā-k. yā targib d.. tahrīk-d., khīch-nā*—*Parikshā lemt, parakhnā jānchū wā sawāchnī, phuslānā lūchānā lūblānā pralobhan-k. wā vimohan-k., uṭhānā jagmā wā chharnā, ākarshan-k.*

TĒM'PT-A-BLE, *a.* liable to be tempted—*Targib-pazir, munkinu-t-targib, igwā-pazir*—*Pralobhaniya, phuslāye lubhāye wā khīnche jāne ke yogya.*

TĒM'PT-ATION, *n.* the act of tempting, the state of being tempted, that which tempts—*Targib-dihī yā iqnā-dihī, targib yā igwā, tam*—*Pralobhan ākarshan vimohan phus-*

lāwā wā lubhāw, pralobhitatwa, lobh wā lālach.

TĒM'PT-ATION-LESS, *a.* having no temptation—*Be-igwā, be-targib*—*Pralobhanasūnya.*

TĒM'PT-ER, *n.* one who entices to evil—*Wargalānnē w., phuslānnē w., badi kī taraf targib d. w., muhrīk*—*Burāī kī or lubhāne w., pralobhak, bahkīne w., lobhū.*

TĒM'PTING-LY, *ad.* so as to tempt or entice—*Wargalānnē ke taur se, targib dene ke taur*

- se, *jismēn iḡwā yā targīb ho*—Lubbāne wā phuslāne ki rīti se, pralobhan karne ki rīti se. [*wālī^h, bahkēne-wālī^h*—Ākarshak strī, strī jo pralobhak ho.
- TEMPRESS, *n.* a female who tempts—*'Aurat jo targīb iḡwā yā takrīk dewe, phuslinc-*
TĒN, *a.* (S. *tyē*) twice five, nine and one; *n.* the number ten—*Das^h, dah yā 'ashar*;
n. das^h—Das, dasasankhyak. [*'ashr*—Dasam; *n.* dasamblāg.
- TENTH, *a.* the ordinal of ten; *n.* the tenth part—*Daswān^h, dahum*; *n.* *dahum hissā*,
TĒNTHLY, *ad.* in the tenth place—*Daswēn^h, daswēn jagah meḡ*. [*vidha.*
- TĒNFOLD, *a.* ten times increased—*Dah-chand, dah-gunā, das-gunā^h*—Dasagun, dasa-
TĒNABLE, *a.* (L. *tenco*) that may be held or maintained—*Mustahkam yā mustah-*
kim, sūbī, ustawir, tikdā^h, ṭahṛā^h—Rakahaniya, pratipādaniya, sthāpaniya.
TĒNĀ'CIUS, *a.* holding fast, adhesive—*Sukht-gir yā sukht, laslasā^h*—Sañlag-naṣil
drīrhadhīrak wī drīrḥāvalambī, chipchīpa.
TĒNĀ'CIUSLY, *ad.* with disposition to hold fast—*Sukht-girī se, sakhtī se, laslasāhat*
se^h, haṭh se^h—Sañlag-naṣilātī se, drīrhadhīrakatī se, chipchīpāhat se, āgrah se.
TĒNĀ'CIUSNESS, *n.* the quality of holding fast—*Sakht-girī, sakhtī, chaspidagi, haṭh^h*
—Sañlag-naṣilātī, chipchīpāhat, āgrah.
TĒNĀ'CI-ITY, *n.* the quality of being tenacious—*Lastasāhat^h, chipchīpāhat^h, chaspi-*
dagi, haṭh^h, sakht girī—Sañlag-naṣilātī, āgrah, drīrhabī, dhāraṇī.
TĒNĀ'CY, *n.* the quality of holding fast—*Sakht girī, sakhtī, chaspidagi, haṭh^h*—Sañlag-
naṣilātī, chipchīpāhat, āgrah.
TĒNANT, *n.* one who holds property of another; *v.* to hold as a tenant—*Asānī, ra-*
iyat, ijāra dār, kirāya-dār, putte-dār; *v.* *asānī ijāra-dār yā ra'iyat ke taur par*
qabza rakhuā—Bhāraṭ, adhvāsī, parawānikakshetrādīvāsī, parawānikagrihā-
dhīvāsī; *v.* par ki bhūṭā meḡ vās k., bhāraṭ kī bhūṭā se adhīkār-rakhuā wā bhog-k.
TĒNANTCY, *n.* temporary possession—*Kirāya dārī, ijāra-dārī, ra'iyatī, chand-roza qabza*
—Bhāraṭī, bhāraṭ par kī bhog, thore dīnōn kī adhīkār, parawānikakshetrādīvāsī.
TĒNANTABLE, *a.* that may be tenanted—*Mumkin-ī-kirāya, ijāra-pazir, kirāge par*
diye jāne ke qābil—Bhāraṭ par diye jāne ke yogya, parawānikakshetrādīvāsīyogya.
TĒNANTLESS, *a.* unoccupied, unpossessed—*Khālī, be-kirāya-dār yā gair-i-maqbūz*—
Sūnya, abhukt wā anadhīkrit.
TĒNANTRY, *n.* the body of tenants on an estate—*Ra'āyā, rī'āyā*—Bhāraṭ, parawāni-
kakshetrādīvāsigan, adhvāsigan.
TĒNCH, *n.* (L. *tinca*) a fish—*Ek gism kī machhī*—Ek bhūṭā kī machhī.
TĒND, *v.* (L. *tendo*) to be attentive to or to mind, to move in a certain direction, to
aim at, to contribute, to watch, to guard, to wait on—*Mutawajjih yā mukhātīh-.*
kisī tarf harakat k., mail-k. mayalān-k. yā māl-k., mudat-k. yā mudāt-k., niyāh-
bānī yā niyāh-bānī k., hifāzāt yā khabar-girī k., hāzīr-bāshī k., yā hāzīr rahnā
—Mān-lagāwī dhyan-ī. wā munoyogīh-., kisī or dāurīn wā jūnā, jhuknā wā ḡhalnā,
sahāyatā k., agornā, rakshā k., upasthīt rahnā wā sāth banā rahnā.
TĒNDANCE, *n.* the act of tending, care—*Ilāzīr-bāshī yā hāzīrī, khabar-girī yā muhi-*
fazāt—Anugaman wā sevā, rakshā.
TĒNDENCY, *n.* direction, course, drift—*Mūl, mayalān, murād manshā mayalāt matlah*
garaz yā mudatā—Jhukāw, pravrittī prapaṇatī wā ḡhalāw, āsāy abhiprāy wā
tātparyā.
TĒNDER, *v.* to offer, to present for acceptance; *n.* an offer, a proposal, a small vessel
attending on a larger—*Age rakhuā^h, uār k.*; *n.* *nazr, qaul yā gūzārīsh, ek chhotī*
kashtī jo barī ke sāth rakhtī hai—Sūnne dharmī, bheṇṭ d. wā upharay k.; *n.* bheṇṭ
wā dene-kā-vachan, nivedan upanyās wā vākya, ek chhotī naukā jo barī ke saṅg rakhtī
hai. [*cat*—Anugaman wā sevā, rakshā.
TĒNDMENT, *n.* the act of tending, care—*Ilāzīr-bāshī yā hāzīrī, khabar-girī yā muhi-fa-*
TĒNDRY, *n.* proposal for acceptance—*Nazr, dene kā qaul yā sukhan*—Dene kā vachan
wā bēchit.
TĒNDER, *a.* (L. *tener*) soft, easily injured, easily pained, delicate, young, suscepti-
ble or expressive of soft passions, compassionate, gentle, careful not to hurt—*Mu-*
lāim, shishā-bāshū, pur-dard, nāzūk yā nāznīn, khurī-sāl sagīr yā kam-sāl, dard-
mūlī-pazir yā dardmandī-numā, shafīq yā dard-maul, halīm yā نرم, nā-zarar-
rasān—Komal, sulabhakshat, sulabhāpīṭ sulabhādūhik wā sudūhkhīṭ, sukumar wā
sukwār, hāl kaumār wā thore-dīnōn-kī, anurāgaksham wā anurāgprakūśak, kūrūnik
dayālū wā dayārdar, mridu wā śīnt, alīnsek wā akshatīkar.
TĒNDERLING, *n.* a fondling, the first horns of a deer—*Lārī^h, hiran ke pahile śīng^h*.
TĒNDERLY, *ad.* in a tender manner, gently—*Dard-mandī yā shafāqat se, mulāyamat*
se—Karūṇā wā anukampā se, mridutā wā kōmalatā se.
TĒNDERNESS, *n.* the state of being tender, sensibility, kind attention, cautious care—
Shafāqat ruhān yā mulāyamat, nāzūkī yā tunuk-hawāsī, tavajjuh yā khair-khāhī,
bārī ihtiyāt yā khar-dārī—Karūṇī anukampā wā mridutā, śīghragrāhakatwā
sukshmachaitanya wā chaitanyasukshmatā, āsaktī wā manlagaw, barī sāwadhānī.

- TĒN'DER-HEART-ED**, *a.* compassionate—*Shafiq, rukm-dil, mom-dil, narm-dil, raqiqu-l-qalb*—Karūṣṭānak, komalahriday, komal intahkaray, komalachitta.
- TĒN'DON**, *n.* (*L. tendō*) a sinew—*Nas, 'asab, pai, patthā^b*—Sīrā, sīrā, snāyu.
- TĒN'DI-NORS**, *a.* containing tendons. sinewy—*'Asīb-dār, nasīdā*—Sīrānay wā snāyū-may sīrāl. [*Bel^b, sāt^b, latā^b*; *v. līpat-jāne w. yā banārne w^b, charhne w^b.*]
- TĒN'DRIH**, *n.* (*L. teno*) a spiral shoot of a climbing plant; *a.* clasping, climbing—**TĒN'E BROUS**, **TĒN'E BROUS**, *a.* (*L. tenebrous*) dark, gloomy, obscure—*Tārik, ttra, ghaughor yā dhoṣlā^b*—Andherā, andhakārayukt, satimīr.
- TĒN'E BUDS-TY**, *n.* darkness, gloom—*Tārikī, tiyagī*—Andherā, timir.
- TĒN'E MENT**, *n.* (*L. teno*) any thing that can be held or occupied, a house—*Maqbūza yā jāṣṣād, mukān maqām yā muqām*—Bhūmī ādi, ghar wā griha.
- TĒN'E MENT'AL**, *a.* that may be held by tenants—*Kirāge par qabze meṁ rahne ke qābil, kirāge par diye jāne ke qābil*—Bhāre par bhog meṁ rahne ke yogya, bhāre par diye jāne ke yogya. [*patte yā bhāre par de sukū^b*].
- TĒN'E MENT'ARY**, *a.* that may be leased—*Jiskā thikā yā patlā hu-suk^b, jisko thike*
- TĒN'ET**, *n.* (*L. teno*) an opinion, a principle—*Rāc, 'aṣṭā masla ān yā 'iṭiyād*—Mat, tatwa mīlasāstra wā paribhāshā.
- TĒN'IS**, *n.* (*L. teno*) a play with a racket and ball; *v.* to drive as a ball—*Changīn, bāzī ān*; *v. gend chālān^b*—Gend aur dānde kī khel. [*chār^b*].
- TĒN'ON**, *n.* (*L. teno*) the end of one piece of timber fitted into another—*Chāl^b*.
- TĒN'OR**, *n.* (*L. teno*) continued course, strain, purport, substance, a part in music—*Sikāla yā ravīsh. tarīq, mazmūn yā mānshā, maṭlab muraṭ mudhū^b ast yā garaz, bāje kā ek sur^b*—Chāl wā pravāla, kram dhab anwaya wā prasaṅg, tātparyā wā abhiprīy, aṣṭay wā sār, madhyaswar.
- TĒNSE**, *n.* (*L. tempus*) an inflection of verbs to denote time—*Zamāna*—Kāl.
- TĒNSE**, *a.* (*L. tensum*) stretched, rigid—*Tanū-huā khichā-huā charhā-huā yā kasā^b, karā^b*. [*phāw^b, kashidegi, kashish^b*].
- TĒNSE'NESS**, *n.* the state of being tense—*Tanū^b, khichāw^b, kasāw^b, tanāha^b, cha-*
- TĒN'SI-BLE**, *a.* that may be extended—*Tanne ke qābil, phailne ke lāq*—Tanne ke yogya, phailne ke yogya, kase-jāne phailiye jāne wā khich-jāne ke yogya.
- TĒN'SOR**, *n.* (*L. teno*) continued course, strain, purport, substance, a part in music—*Sikāla yā ravīsh. tarīq, mazmūn yā mānshā, maṭlab muraṭ mudhū^b ast yā garaz, bāje kā ek sur^b*—Chāl wā pravāla, kram dhab anwaya wā prasaṅg, tātparyā wā abhiprīy, aṣṭay wā sār, madhyaswar.
- TĒN'SION**, *a.* capable of extension—*Tensible ke mā'ne dekho*—Tensible kī arth dekho—*kashidagi, kashish^b*. [*w^b, khich-kar karā k. w^b, khich-ke tūne w^b*].
- TĒN'SIVE**, *a.* tending to stretch or contract or giving a sensation of tension—*Kusne*
- TĒN'SURE**, *n.* the act of stretching—*Khichāw^b, khichāw^b, tanāw^b, kasāw^b, tanāha^b*, *phailāw^b, kashidagi, kashish^b*.
- TĒN'T**, *n.* (*L. tendō*) a portable lodging place made by stretching canvass upon poles, any temporary habitation, a roll of lint; *v.* to lodge as in a tent, to search as with a tent, to probe—*Khāima khīma sarācha nam-gīra nam-gīra yā khor gāh, koī chand-rozi makān, fālta jo zakhm meṁ lagāyā jāta hai*; *v. khāime yā khīma meṁ rahnā, zakhm ko fālta se dekhnā, salāi se 'hodnā k. w^b*—Derā derā lambi patakuti vastragrīha wā patamāyap, thore dīnō kī koī vāsasthān, ghāw kī battī wā bātī; *v. dere wā tāmīā meṁ rahnā wā bāsnā, ghāw ko battī se dekhnā, salāi wā salāke se pōnā*.
- TĒN'TAGE**, *n.* an encampment—*Makhāigam, parāw^b*.
- TĒN'TED**, *a.* covered with tents—*Tanbān se dhaṅpā-huā^b, deron se dhaṅpā-huā^b*, *khāime dār, khīme-dār*—Deron wī patamāyapōn se āchchhādīt.
- TĒN'TO BY**, *n.* the awning of a tent—*Shāimīgīma, sāga-bān, chāidra^b*.
- TĒN'TER**, *n.* a hook on which things are stretched; *v.* to stretch by hooks, to admit extension—*Aṅksī^b, meṅk, kāntā^b, konghā^b, khūti^b*; *v. aṅkriyōn yā kīntōn par tāimā khirhā yā phailāw^b, phailuā yā tannā^b*.
- TĒN'TER GROUND**, *n.* ground on which tents are erected—*Zamān jismēn meṅkheṁ gārī rakht hān*—Bhūmī jismēn kānte, gare rahte hān.
- TĒN-TATION**, *n.* (*L. tento*) trial—*Azmāish. imtihan*—Parīkshā, parīchchhā.
- TĒN'TATIVE**, *a.* trying, essaying—*Azmāne w.*, *imtihan*—*'ayār koshish yā qad k. w.*—Parīkshak, jūchne-w. tāwne-w. wā cheshtā-k. w.
- TĒN'TH**. See under **TEN**.
- TĒN'U'ITY**, *n.* (*L. tenuis*) thinness—*Patlā-pan^b, patlāhat^b, patlā^b, raqīqat, bārīkī*—Tanutā, kshīpatā, sūkshmatā. [*kshudra, sūkshmi*].
- TĒN'U'OUS**, *a.* thin, small, minute—*Patlā^b, chhotā^b, bārīk yā tunuk*—Patil wā tanu.
- TĒN'URE**, *n.* (*L. teno*) the manner in which tenements are held of a superior—*Qabza, nau'-i-haqīyat, nau'iyat-i-qabza-o-luṭhīl, patlā^b*—Bhūmī ādi ke adhikār kī niyam wā rīti. [*Kuchh ushn, mandoshn*].
- TĒP'ID**, *a.* (*L. tepid*) moderately warm—*Shīr-garm, nim-garm, gungua yā gungunā^b*
- TĒM'DI-TRY**, *n.* moderate warmth—*Shīr-garmī, nim-garmī, gungundhat^b*—Mandoshnatī, kuchh ushnatā. [*gunāhat*].
- TĒ'POR**, *n.* gentle heat, lukewarmness—*Shīr-garmī, nim-garmī*—Mandoshnatī, gun-

TĒR'A-PHIM, *n.* (H.) household deities or images — *Ghar ke devatā yā mūratan^h, ghar-tēr'ce*. See TIERCE.

TĒR'E-BINTH, *n.* (Gr. *terebinthos*) the turpentine tree — *Turmantin kī darakht, gandu-biroza kī darakht* — Śrīvās kī per, śrīras kī vriksh, tilaparn kī per.

TĒR'E-BINTH-NATE, TĒR'E-BINTHINE, *a.* relating to turpentine, impregnated with turpentine — *Turmantinī, turmantin-āmez yā gandu-biroza-āmez* — Śrīvāsavishayak, śrīvā-savyāpt wā tilaparnāmīśrit.

TĒR'E-BRATE, *v.* (L. *terebro*) to bore — *Chhednā^h, sālnā^h, bedhnā^h*.

TĒR'E-BR'ATION, *n.* the act of boring — *Chhedāi^h, chhednā^h, bedhnā^h*.

TĒR (GI-VĒR)SATE, *v.* (L. *tergna, versum*) to shift, to practise evasion — *Hila-hawīla yā hila k., hila sīzi k.* — Tālābālī k., tālmatol k.

TĒR-GI-VĒR-S'ATION, *a.* shift, evasion, change — *Hila-hawīla yā fītrat, hila-sāzi yā hila-bīz, tabdil yā tabaddal* — Erāphērī wā herāphērī, tālmatol wā tīlābālī, palat wā rūpāntarābhāv.

TERM, *n.* (L. *terminis*) a limit, a boundary, a limited time, the time in which a court or university is open, a word, an expression : *pl. conditions* — *Hadd, sar-hadd yā ihātā, mād nū' i-j-mu'aigana yā maddat i-muqarrara, waqt-i-ijlās yā aiyām-i-jalsa, tafz, istilāh quā' yā sukhu* : *pl. short, 'ahd* — Sūmī, avadhī ant wā paryant, nūpātā-kā wā kālāyadhī, kāryānirvāhakāl, sabd ākhya nām wā sujñā, pad vākya wā vacan : *pl. suñket, pratijñā, niyam*.

TERM, *v.* to name, to call — *Nām rakhnā^h, kahnā yā bolnā^h*.

TERMER, *n.* one who holds for a term of years — *Mī'āl-i-mu'aigana yā muklat-i-mu-qarrara tak rakhar w.* — Nirūpit kāl tak rakhne w. [amant wā apār.

TERMLESS, *a.* unlimited, boundless — *Be-hadd, be-nihāyat yā nā-mahūd* — Niravadhī,

TERMLY, *a.* occurring every term ; *ad.* term by term, every term — *Har waqt-i-ijlās meñ hone w., aiyām-i-jalse meñ hone w.* ; *ad. har waqt-i-ijlās meñ, aiyām-i-jalse meñ* — Pratikāryānirvāhakāl meñ hone w. ; *ad. pratikāryānirvāhakāl meñ, pratiyavahārā-kāl meñ*.

TĒR'MI NATE, *v.* to bound, to limit, to end — *Hadd k. yā hadd bēdhnā^h, mahūd k., ākhir-k. tamām-k. tamām-h. yā ākhir-ko pahnāchnā^h* — Sūmī lēkhlnā^h, sasim k., pūrī-k. nīptnā chuklnā^h sesh k. sanapt-k. chut nā nipatnā samāpt-h. wā sesh-h.

TĒR'MI-NABLE, *a.* that may be bounded — *Mumkin l' hadd, hadd pacir, intihā-pazir, tamām hone ke qā'il* — Sūmīyogya, parimya, nirūpaniya, samanyad.

TĒR MI N'ATION, *n.* a bound, a limit, an end — *Hadd, intihā, tamām ākhir yā khatīma* — Sūmā, avadhī, avasīn ant wā parimān.

TĒR'MI-NATIVE, *a.* directing termination — *Tamām k. w., chukāne w^h, mutlay, gair-i-mashrūf* — Samapt k. w., nīptne w., pūrī, pratibandhahīn.

TĒR'MI N'ATIVE LY, *ad.* absolutely — *Mutlaqan* — Sūmīchayārūp se, pūrī.

TERMA GANT, *a.* (S. *tir, magan*) turbulent, quarrelsome ; *n.* a brawling woman — *Dange baz, jhugālā^h* ; *n. karāñkī 'aayat* — Hupdangī wā dangait, laṛāñka bakhepiyā wā laṛīkī^h ; *n. karkasā, dushitī, laṛāñkī strī*.

TĒR'MA-GAN-CY, *a.* turbulence — *Dangā^h, khalbālī^h, fasād* — Pakherā, tañṭī, raulā.

TĒR'NA-RY, *a.* (L. *ternus*) proceeding by threes, consisting of three — *Tērā^h, tīn kā^h*.

TĒR'NA-RY, TĒR'NI-ON, *n.* the number three — *Tīn^h*.

TĒR'RACE, *n.* (L. *terra*) a raised bank of earth, a balcony or open gallery, flat roof of a house ; *v.* to form into a terrace — *Chabūtara yā chabūtā, hālā-khāna yā haviṁda, bām* ; *v. kothā chabūtārā yā chhat banānā^h, chhat pātnā^h* — Chautārā, varand, chhat wā pātn.

TĒR'R-PIN, *n.* a kind of tortoise — *Ek qism kī kacchhuā^h* — Ek bhūntī kī kacchhuā wā

TĒR-R'QUE-OUS, *a.* (L. *terra, aqua*) composed of land and water — *Barr-o-hahr-dār* — Jalasthānamay, jūlasthālītmak.

TĒR-RĒNE', *a.* (L. *terra*) pertaining to the earth ; *n.* the surface of the earth — *Zamī-nī, khāki* ; *n. rā-i-zamīn, aṭh-i-zamīn* — Bhāumik, aīhalaukik, pāṭhiv, bhāum ; *n. bhūtal, bhūprishth, prithivītal, kshītital*.

TĒR-RĒ-OUS, *a.* consisting of earth, earthy — *Zamīnī, khāki yā mittī-ke-mānind* — Mittī-kā maṭhā wā mittī, pāṭhiv wā mittī-sā.

TĒR-RĒSTR'AL, *a.* pertaining to the earth — *Zamīnī, khāki arzī dunyāwī yā dunyāwī* — Pāṭhiv, prithivīsambandhī, sāṁśrīk, aīhalaukik, bhāumik, bhāum, laukik.

TĒR-RĒSTR'AL-LY, *ad.* after an earthly manner — *Dunyāwī taur se, zamīnī tarīq se* — Sāṁśrīk laukik wā bhāumik rīti se.

TĒR-RĒSTR'IFY, *v.* to reduce to earth — *Khūk k.* — Mittī dhūl wā mātī k. [mitilā.

TĒR-RĒSTR'IOUS, *a.* consisting of earth — *Zamīnī, zamīn kī, khāki* — Mittī kī, maṭhā,

TĒR'R'ER, *n.* a species of dog — *Ek qism kī kutā^h* — Ek jāti kī kutā, ek prakār kī kutā.

TĒR'R'OT-RY, *n.* land country, dominion — *Zamīn yā sar-i-zamīn, mulk, mamlakat*

mamlakat kishwar yā diyār — Bhūmī, deś, rājya.

TĒR-RI-TŪ'RI-AL, *a.* pertaining to territory—*Zamīni, kishwari, diyāri, mulki*—*Daisik, rāshtrasambandhi, rāshtriya.* [Trās wā bhay, dar.

TĒK'KOR. *n.* (1, *terro*) great fear, dread — *Haihat yá dahshat, bím khauf yá huił* —
TĒK'N-ME. *a.* dreadful, frightful, formidable — *Mukib, huił-nák yá huiłat-nák, dahshat-*
angaz sahni nák yá marhib — *Blayánnak, bhím blayánnak wá bhnyáwana, trúsajanak*
daríwna wá dírwn. [horatá, bhímatá, bhayánnakwatwa.

TĒR'HI-BLE-NESS, *n.* dreadfulness—*Haibat-nāki, dahshat-angezi, haul-nāki*—Dīrnapatā,
TĒR'HI-BLY, *ad.* dreadfully, violently—*Haibat-nāki haul-nāki yā dahshat-angezi se,*
shiddat se—Dīrnapatā bhīmatā ghoratā wā bhayīnakatwa se, atyant wā atīśay karke.

TERĀN-FĀ. *r.* to alarm with fear, to frighten — *Khawf-zada k., haihat-zada k. yā dahshat d.* — Darīnā darwīnā wā bharkūnā, dahlīnā bharmānā bhayātur-k. wā bhay-dikhānā.

TER-ri-fic, a. causing terror, dreadful—*Dahshat-angez yā dahshat-nāk, hant-nāk*
muhib yā marhob—Bhayaṅkar wā bhayaṅjanak, ghor dāruṇ bhayaṅak bhīm wā da-
 riwāt. [Śuddha wā parishkrit, suṇdar saṅskrit uttam wā sūtrā.]

TERSE, *a.* (I. *tersum*) neat, elegant—*Sāf yā shukta*, 'nmda nāfis latif yā pākiza—
TERSE'LY, *ad.* neatly, elegantly—*Sāfai yā shustagi se*, latāfat khūbi nāfusat yā pākizagi
se—Suddhatā parishkar wā saṁskṛitatwa *se*, suṇdar rūp *se* wā uttām rūp *se*.

TERSENESS, *n.* neatness of style—*‘Ibhrat ki latāfat yā shuṣṭaṭi, muhāwara ki khābī nojāsāt yā pākīcagī—Śābdaracchana ki śuddhata, vāgyvāpār wa vāgyvritti ki śuddhi wā saṁskṛitatwa.*

TERTIAN, *u.* (L. *tertius*) occurring every other or third day; *n.* a disease intermitting only one day — *Antariyá^h, tin dín kī pári par hone w. yá ánc w^h.*; *n. antariyá^h, tinarí^h, tan-i-aibh.*

TÈR'TIA RV. *a.* third, of the third formation—*Tisrá^h, tisrí bandarat ká^h.*

TĒSSELĪĻĀTĒD, *a.* (L. *tessella*) variegated by squares — *Rāṅg-bā-rāṅg ke chān-kone*
patthar ki sanṃ-bandī se āvāsta — Ashtāpādānukār se mānāvānaprastarakhachhit.

TĒS SE RĀTĪ, *a. (L. tessera)* variegated by squares—[*Tessellated ke mā'ne dekho*]=
[Tessellated kā arth dekho]

TEST, *n.* (L. *testa*) a vessel in which refiners try metals, trial, examination, criterion or standard; *v.* to compare with a standard, to try, to prove—*Filiz jānchne kī pyāli, āz-māish, imtihān, namūna*; v. 'ayār se jānchū, āz-mān, imtihān *k.*—Soni adi dhātū ke śodhane kī khorī par katorī, parīkṣhī, kasautī parakh wā jīnāl, parīkṣhīśāidhān wā gumfūgmūnīrāyākālakhān; *v.* kasū wā wā kasautī par rakhna,

TESTED, a. tried by a test—*Āzmūda, jānchā-huā^h*—Paríkshit. [paríkshā k., jānchnā.

TEST, *n.* (L. *testis*) an oath and declaration against the tenets of popery which public officers were formerly obliged to take before their admission—*Half jo ayle zamane me sar-kārī 'whit-dāron ko na'aukar hone ke peshkar Rom ke sar-dār pādri ke mazhab ke bar-khilāf ya'ni inkār meñ leñā partā thā*—Śaṣaṭh jo prābhukakāl meñ rājābhūṭyo ko ni nyukt hone ke pahile Romiyadharmanat ke viruddha arthāt aswīkār meñ leñā partā thā.

TES TACEOUS, a. (*L. testa*) relating to shells, having a hard continuous shell—*Mutī'allig i-sudaf yā kamṛi-mansūb, sūp-dār sadaf-dār yā khopri-dār*—Śukti-
shayak śaṅkhasambandhī wā kambasambandhī, kambuvisisht wā kambusth.

TĒSTĀMENT, n. (L. *testis*) a will, a covenant, the name given to each of the volumes of Scripture—*Wasyrat-nāma, 'ahid-n-pāindān, tawrat turrit yā injil*—*Mritā-patra maraṇapātra mṛityupātra wā mritalekh, paṇ wā hor, śāhidharmapustak kō* *urātamanivān wā mṛitānāwam.*

TEST A-MĒNT'A RY, a. relating to a will—*Wasiyātī, wasiyat-nāma-mansūb, wasiyat-nāme ke mutā'alliy*—*Mritapatrasambandhī, mritapatravishayak, mritalekhavishayak.*

TEST A-MEN-TĀ'TION, *n.*, the act of giving by will—*Wasiyat se denā, wasiyat se bakhshish*—*Mritapatra wā mritalekh ke dwārā dan.* | *lekhakartā.*

TESTATE, *a.* having made a will—*Wasīyat-kumanda, misī*—Mritalekhakartā, marapa-
 TESTATION, *n.* witness, evidence—*Gawāhi, shahādāt*—Sikshiya wā sākshiti, pra-
 man.

TES-TĀ'TOR, *n.* one who leaves a will—*Musi*, *wasiyat-kunandu*, *wasiyat k. n.*—*Mri*-
TES-TĀ'TRIX, *n.* a female who leaves a will—*Musiya*, *wasiyat karne-wāli*—*Mritale-*

TESTER. n. (Fr. *têtr*) a sixpence, the cover of a bed—*Qimat mein qarīb chār āne ke barābar ká ek sikka, pulang ki chhatrī*^b—*Mol mein chawannī wá charrannī ke lagbhag ká ek madar, klūit ki chhatari*.

TEST ERN, TEST'ON, n. a sixpence—*Qimat meñ qarib chār ānc ke barābar kā ek sikka*—Mol meñ chawanū wā charanū ke lagbhag kā ek mudrā.

TĒST'ERN, v. to present with a sixpence—*Qimat meñ qarib chār āncke barābar jo ek sikka hotā hai usko nāz k., chawannī ke barābar ek sikke ko nāz k.*—*Mol meñ ek charannī wā chawannī ke lagbhag jo ek mudrā hotā hai usko bheñt denā, chawannī ke tulya bheñt denā.*

TESTICLE, *n.* (L. *testiculus*) a stone—*Fota*, *khāya*, *baiza*, *khushya*, *pelhaḥ*^b, and^b, *āṭṭ*^b—Kosh, and, vishan.

TESTIFY, *v.* (L. *testis, facio*) to bear witness, to give evidence, to declare—*ṭharāhi d.*, *shahādāt d. yā k.*, *baḡān k. yā ishār d.*—Sākshya d. wā k., pramāṇ d., prakāś k.

TESTIFY-CATION, *n.* the act of testifying—*Tashahund*, *garāhi*, *shāhīd*—Sikshya d.,

TESTIFIER, *n.* one who testifies—*Shāhid*, *garāh*, *sikḥī*^b—Sikshī, pramāṇ d. w.

TESTIMONY, *n.* (L. *testis*) evidence, proof, attestation, profession, declaration—*Shāhid*, *shahādāt* *g'i garāhi*, *sabūt* *sabūt* *dulil* *yā dābilāt*, *tasdiq* *yā tas-hih*, *baḡān*, *iqār* *yā ṭharāf*—Sikshya wī sākshī, pramāṇ, pratyakshapramāṇ wā sākshipramāṇ, vachan prakāśavachan wā prakāśakhyāpan, drishokti.

TESTIMONIAL, *n.* a writing or certificate in evidence of character—*Shahādāt-nāma*, *garāhi nāma*, *saṇal* *i sirat* *o sifāt*—Pramāṇapatra, pramāṇalekhi, kisi ke gupavyavahāridi ke vishay mein pramāṇapatra.

TESTY, *a.* (Fr. *être*) fretful, peevish—*Zūd ranj*, *nā khush mizāj* *yā tunuk-mizāj*—Śi-ghrakopī, chirehira jhanjhanā nakchapī wā juljālī.

TESTINESS, *n.* fretfulness, peevishness—*Zūd-ānī*, *tunuk mizāj* *yā nā-khush-mizāj*—Chirehiraḥat wā chireh irāpan, dushprakṛitī karkasā karkasāśilātā wī swabhāvyavahāritī, [chirehira, karkas karkasāul wā rūkhā.

TETTER, *a.* captious, fretful, peevish—*Tunuk mizāj*, *zūd ranj*, *juljālā*^b—Sighrakopī,

TETTERY. See **TETTER**.

TETHER, *n.* (W. *tid*) a rope to prevent an animal from pasturing too wide; *v.* to confine with a tether—*Pā-lahang*, *paṇā* *yā pagahā*^b, *garāharān*^b, *garāh*^b, *pā band*, *chāhād*^b, *auri* *yā mure*^b; *v.* *chāhād*^b, *garāharān* *se bāndhnā*^b, *pagah* *se bāndhnā*^b, *garāh* *se bāndhnā*^b. [sukhyā, chatusthay.

TETRAD, *n.* (Gr. *tetra*) the number four—*Chār*^b, *chār* *kā 'ulad*—Chatushk, chār kī

TETRA GON, *n.* (Gr. *tetra, gonía*) a figure with four angles—*Za-arho-tu-n-l-azlā*, *shak*^b *i chān goshā*, *shak* *i-ch-thār goshā*—Chatushkon, chaturasra.

TETRAGONAL, *a.* having four angles—*Chatu-gosht*, *ch-thār-goshā*—Chatushkon, chau-
khūntā, chankūntā.

TETRAMETER, *n.* (Gr. *tetra, metron*) a verse consisting of four feet; *a.* having four metrical feet—*Pard* *i-chān-rukn*, *shīr* *i chahār rukn*; *a.* *chān-rukn* *shīr wālā*, *chahār man-ān rukn* *v.*—Chār charan wā pad kā ślok, chaupāī, chatushpadī; *a.* cha-
tushpadī. [paukhyāḥ, chār patte *v.*, *chān patīḥ*^b—Chatushpan, chatushpatra.

TETRA-PETALOUS, *a.* (Gr. *tetra, petalon*) having four leaves—*Chān barg*, *chān-*

TETREARCH, *n.* (Gr. *tetra, archē*) a Roman governor of the fourth part of a province—*Ek sūb* *ke chauth* *hissē kā Romī nā'im* *yā hākīm*—Ek maṇḍal ke chaturthāns kā Romiya adhyaksh wā adhipati.

TETRECHATE, **TETRECHY**, *n.* government of the fourth part of a province, the office or jurisdiction of a tetrarch—*Ek sūb* *ke chauth hissē kī 'amat-dārī saltanat* *yā hākīmāt*, *ek sūb* *ke chauth hissē ke Romī nā'im* *yā hākīm kī 'uhda* *yā ikhtiyār*—Ek pradeś wā maṇḍal ke chaturthāns kā rājya wā adhipatya, ek pradeś wā maṇḍal ke chaturthāns ke adhipati ke rājya pad wā adhikār kā sambandhi.

TETRECHTICAL, *a.* pertaining to a tetrarchy—*Ek sūb* *ke chauth hissē ke Romī nā'im* *kī 'amat-dārī hākīmāt 'uhda* *yā ikhtiyār ke mut'alliq*—Ek pradeś wā maṇḍal ke chaturthāns ke adhipati ke rājya pad wā adhikār kā sambandhi.

TETRASTIC, *n.* (Gr. *tetra, stichos*) a stanza or epigram of four verses—*Rubā'i*—
Chaupāī, chatushpadī, chār charan wā pad kā ślok.

TETRIC, **TETRICAL**, *a.* (L. *tetricus*) froward, perverse, sour, harsh—*Khud-rāc* *yā gushtākh*, *zūd ranj* *yā tunuk mizāj*, *tursh* *yā tursh-rā*, *nakht*—Teñṭī wā chirehira, magarī haṭhī wā kuṭilāsil, kaṭu, kuṭhīn kathor wā kari.

TETRICALNESS, *n.* frowardness, perverseness—*Gushtākh* *yā zūd-ranj*, *'inād* *yā kaj-rari*—Chirehiraḥat magarāī wā kuṭilāsilātā, vakrasilātā dushṭatā wā daarātunya.

TETTER, *n.* (S. *teter*) a scab, a scurf, ringworm; *v.* to infect with a tetter—*Di-nāi* *yā khasrā*^b, *rāsi* *yā scihwā*^b, *dāl khāj* *yā khuj*^b; *v.* *khasrā* *dināi* *scihwē dād* *yā khuj* *se rog* *k.*^b

TEUTONIC, *a.* pertaining to the Teutones or ancient Germans; *n.* the language of the Teutones—*Mulk-i-Jarmanī* *ke qadīm bāshandōn* *ke mut'alliq*; *n.* *Tyūtan lo-gōḥ* *kī* *ya'nī* *mulk-i-Jarmanī* *ke qadīm bāshandōn kī zabān*—Tyūtan logōḥ kā arthāt Jarmanī ke prāchin desavāsīyōn kā sambandhi; *n.* Tyūtan logōḥ kī bhāshā, Jarmanī ke prāchinadesavāsīyōn kī bhāshā.

TEW, *v.* (S. *tavian*) to work, to tease—*Kām* *k.*, *salānā* *chhernā* *khijānā* *yā khijhānā*^b.

TETAW, *v.* to beat, to break—*Mārānā* *yā thōknā*^b, *torā*^b.

TEWEL, *n.* (Fr. *tuyau*) an iron pipe in a forge to receive the pipe of the bellows—*Lohār* *kī bhāṭhī* *mein lohe kī ek nālī* *jiske munh* *mein dhanuknī* *yā bhāṭhī kī nālī* *jā-miltī* *hai*^b.

TEXT, *n.* (*L. textum*) that on which a comment is made, a verse or passage of Scripture; *v.* to write as a text—*Matn yā asl, kitāb-i-muqaddas ki dyat*; *v. matn yā asl ke taur par likhnā*—Mūl mūlagranth wā prayog, dharmapustak kī vachan vākya wā sūtra; *v. mūl ke sadriā likhnā*.

TEXTILE, *a.* woven, capable of being woven—*Bāfta, hāfta hone ke qābil*—Binā-huā bunā hui tintav wā tantri, bine jāne wā bune jāne ke yoga.

TEXT-TO-AL, *a.* belonging to weaving—*Bāft mansūb, muta'alliq-i-bāft, bindwaṭ kā h*—Tantuvāyavishayak, tantuvāpasambandhi.

TEXTTRINE, *a.* relating to weaving—*Bāft mansūb, bāft ke muta'alliq*—Tāntavavishayak, tantuvāyasambandhi, tantuvāpavishayak.

TEXT-TO-AL, *a.* contained in the text—*Matnī, as'ī*—Vāchanik, maulik.

TEXTUAL-IST, *n.* one ready in citing texts—*Matn-dost, hāftz*—Mūlagranthopāsak, vākya-vaktā, vachanavaktā.

TEXTU-AL, *a.* contained in the text; *n.* one well versed in the Scriptures—*Matnī, aslī*; *n. kitāb-i-muqaddas-dān, ahl-i-kitāb-i-muqaddas, kitāb-i-muqaddas meḥ khūb māhir shakhs*—Maulik, vāchanik; *n. Dharmapustak kī barī pandit*.

TEXT-IST, *n.* one ready in quoting texts—*Matn-dost, hāftz*—Mūlagranthopāsak, vākya-vaktā, vachanavaktā.

TEXTURE, *n.* the act of weaving, that which is woven, connexion of threads, disposition of parts—*Bāftnī, bāft yā pārchā, qumāsh, tarkīb yā sākhṭ*—Bināwaṭ wā bunāwaṭ, jīlā jīlī tintav wā vāstra, tantuyog wā tantugun, banāwaṭ.

TEXTBOOK, *n.* a book used by students—*Tālibu l'ilmoḥ ke pāṭhne kī kitāb*—Chhātrōn wā vidyārthiyoṇ ke pāṭhne kī pustak.

TEXTUAL, *n.* a large kind of writing—*Khatt-i-jalī, bare khurīf kī likhāt*—Bare ak-sharōn kī lipi wā likhāt, barī lipi.

TEXTMAN, *n.* one ready in quoting texts—*Hāftz, matn-dost*—Vachanavaktā, vākya-thān.

THAN, *con.* (*S. thanne*) a particle used in comparison—*Se^h, soṇ^h, seṇ^h, az, ba-nishat*.

THANE, *n.* (*S. thegn*) an old title of honour—*Izzat kā qadīm laqab*—Pratishthān-chak wā maryādāchak prāchīn upādhi wā pakavi. [kī pad wā mān.]

THANESHIP, *n.* the office and dignity of a thane—*Then kā 'uhda aur martaba*—Then

THANK, *v.* (*S.*) to express gratitude—*Shukr k., shukr kulnā, shukr-guzārī k., dhan mānā^h*—Dhanyavād k., upakāraswikār k., prāptopakārasuti k., kritajñatāprakāśan k., kritajñatādārsan k., kritajñatākathan k.

THANK, *n.* expression of gratitude—*Shukr, shukrāna-i-nīmat, shukr-guzārī, haqq-shināsi, dhan^h*—Dhanyavād, kritajñatādārsan, upakārasuti, upakāraswikār, kritajñatākathan.

THANKFUL, *a.* full of gratitude—*Shukr-guzār, shākīr, haqq-shinās, ihsān-mand*—Dhanyavādī, kritajña, upakārajña, kritajñatādārsak, kritajñatāprakāśak.

THANKFUL-ly, *ad.* with gratitude—*Shukr se, shukr-guzārī se, ihsān se, ihsān-mandī se, shākīrāna*—Dhanyavād se, kritajñatāpūrvak, upakārajñavat.

THANKFULNESS, *n.* gratitude—*Shukr, shukr-guzārī, ihsān-mandī*—Dhanyavād, kritajñatā, upakārajñatā.

THANKLESS, *a.* ungrateful. unthankful—*Nā-shukr, nā-shukr-guzār, nā-haqq-shinās yā*

THANKLESSNESS, *n.* ingratitude—*Nā-shukrī, nā-shukr-guzārī, nā-haqq-shināsi, 'adīm-i-shukr-i-nīmat*—Akritajñatā, kritagnatā.

THANKOFFERING, *n.* an offering made in acknowledgment of mercy—*Rahm kī shukr-guzārī meḥ qurbānī yā niyāz*—Dayā ke swikār meḥ bali wā charhāwā.

THANKS-GIVER, *n.* one who gives thanks—*Shukr-guzār, shākīr*—Dhanyavādī, kritajñatāprakāśak, upakārajñatākathan.

THANKSGIVING, *n.* the act of giving thanks—*Shukr-guzārī, adāe-shukr, sipās, shukrāna, shukr-i-nīmat*—Dhanyavād, kritajñatākathan, kritajñatādārsan, kritajñatāprakāśan. [stuti-yogya.]

THANKWORTHY, *a.* deserving thanks—*Wājibū-sh-shukr*—Dhanyavādāyogya, upakārajñatākathan.

THAT, *pr.* (*S. that*) used to point out particularly some person or object or to refer directly to some word or phrase going before; *con.* noting a cause or consequence—*Wah^h, jo^h, so^h, taun^h*; *con. ki^h, is liye ki^h, tūki, to^h.*

THATCH, *n.* (*S. thac*) straw used as the covering of a roof; *v.* to cover with straw—*Ghās^h, puzāl^h, khar^h, phūs^h*; *v. chhānā^h, chhājānā^h.*

THATCHER, *n.* one who thatches—*Chhānē w^h, chhāwāiyū^h, gharāmī^h, chhāpar-band.*

THAUMA-TURGY, *n.* (*Gr. thauma, ergon*) the act of performing wonders—*Qirān k., 'ajāib-i-sūsi*—Āścharyā k., ādbhutakāran. [āścharyajanak, anokhā.]

THAUMA-TURGICAL, *a.* exciting wonder—*Tā'ajjub-angez, tahaiyur-angez*—Ādbhut.

THAW, *v.* (*S. thawān*) to melt after congelation, to cease to freeze; *n.* the melting of ice or snow—*Pighalnā tighalnā pighlānā tighlānā yā galānā^h, galnā ghulnā yā na-jamnā^h*; *n. yakḥ yā barf kī galnā*;—*n. Saghanatushar wā him kī galnā ghulnā pighalnā wā tighalnā.*

THE, (S.) the definite article—*Wah^h, yah^h, harf-i-ta'rif.*

THE'A-TRE, *n.* (Gr. *theatron*) a place where dramatic performances are exhibited, a place of action or exhibition—*Naql-khāna, tamāshā-gāh*—Nātyasālā nātakasālā nātakagriha nṛtyasālā wā nāchghar, raṅgabhūmi wā raṅgasālā.

THE'A-TRAL, *a.* belonging to a theatre—*Muta'alliq-i-naql-khāna, naql-khāna-mansūb*—Nātyasālāsambandhi, nātakagrihavishayak.

THE'ATRIC, THE'ATRI-CAL, *a.* pertaining to a theatre, suiting a theatre—*Muta'alliq-i-naql-khāna yā naql-mansūb, naql-khāne-ke-lāiq tamāshāt yā naql*—Nātyasālāsambandhi nātyavishayak wā nātakasambandhi, sawāṅgi nātakasālāyogya nātakayogya wā nṛtikiya.

THE'ATRI-CAL-LY, *ad.* in a theatrical manner—*Naqlt yā tamāshāi taur se, sawāṅgi tariq se, bhānron ke taur se*—Sawāṅgi riti se, bhānron ki bhānti se, nātakiyabhāv se.

THEĒ, *pr.* objective case singular of *thou*—*Tujhe^h, tujh ko^h.*

THĒFT, See under THIEF.

THEIR, *pr.* (S. *heora*) belonging to them—*Unkā^h, unhoñ-kā^h, inkā^h, inhoñ-kā^h, apnā^h.*

THEIR, *pr.* possessive case of *they*—*Unkā^h, unhoñ-kā^h, inkā^h, inhoñ-kā^h, apnā^h.*

THE'ISM, *n.* (Gr. *theos*) belief in a God—*Pitqad-i-Khudā, Khudā-parast*—Īswaravād, āstikātā, āstikiya, āstikyamat. [āstik, āstikiyavādī.]

THE'IST, *n.* one who believes in a God—*Muta'iqul-i-Khudā, Khudā-parast*—Īswaravādī.

THE'ISTIC, THE'ISTI-CAL, *a.* pertaining to theism—*Pitqad-i-Khudā mansūb, muta'alliq-i-Khudā-parast*—Āstikī, Īswaravādī.

THEM, *n.* objective case of *they*—*Unko^h, unhoñ-ko^h, inko^h, inhoñ-ko^h.*

THEM SELVES, *pr.* the emphatic and reciprocal form of *they* and *them*—*We-āp^h, ye-āp^h, āp^h, apne-ko^h, apne-tāñ^h.*

THEME, *n.* (Gr. *thema*) a subject, a topic, a short dissertation, the original word from which the inflections or the derivatives spring—*Mazmūn yā manshā, muddā'ā yā muqaddama, bayān tayrīr yā risāla, mūdūr yā asl*—Vishay, prakaraṇ, alpaprabandhi alpaprasaṅg alpalekh wā laghuvivarṇ, mūl wā dhātū.

THÉN, *ad.* (S. *thanne*) at that time, afterward, in that case, therefore—*Us-waqt yā tis-waqt, ba'd yā uske ba'd, us-sūrat meñ yā us-kālat meñ, pas yā lihizā*—Jab tadhi talhi us-samay-meñ wā usi-samay meñ, piche us-ke piche tis-par tis-piche wā taduntar, us-avasthā meñ wā to, is-nimitta wā is-lye.

THENCE, *ad.* (S. *thanon*) from that place, from that time, for that reason—*Wahāñ se^h, us-waqt se, us-wāste yā us-sabab-se*—Udhar se wā us jagah se, tab-se tad se talhi-se wā us-samay se, tis-se wā tis-kāraṇ se.

THENCEFORTH, *ad.* from that time—*Ba'd-az-āñ, tis piche^h, tis-ke piche^h, us waqt se*—Us samay se, us kālāvadhi se. [piche, tis piche, tis kālāvadhi se.]

THENCEFORTHWARD, *ad.* on from that time—*Us-waqt-se, uske ba'd*—Us-samay-se, uske-

THE'OCRACY, *n.* (Gr. *theos, kratos*) government immediately directed by God—*Hukūmat-i-Khudā, 'amal-i-Ilāhi*—Īswarakartrikarājya, Īswaraprabhutwa, Īswarakartrikāsān.

THE'O-CRATIC, THE'O-CRAT'I-CAL, *a.* pertaining to a theocracy—*Hukūmat-i-Khudā mansūb, hukūmat-i-Khudā-ke muta'alliq, muta'alliq-i-'amal-i-Ilāhi*—Īswarakartrikarājyasambandhi, Īswaraprabhutwavishayak.

THE'O'DO-LITE, *n.* (Gr. *theomai, dolichos*) an instrument for measuring heights and distances—*Bulandī uar dūri nāpne kī ek āla*—Uinchāi wā antar māpne kī ek yantra, ūrdhwa wā māpne kī yantra, dīratwamāpakayantra.

THE'OG'LO-NY, *n.* (Gr. *theos, gonē*) the generation of the gods—*Devatāñ kī asl-o-nasl kī bayān, devatāñ kī tawallud*—Devavānśivalī, devotpatī.

THE'OLO'GY, *n.* (Gr. *theos, logos*) the science which teaches of God and divine things, divinity—*Ilm-i-Ilāhi, 'ilm-i-ma'rifat 'ilm-i-Khudā yā tasawwuf*—Brahmajñān wā brahmanvidyā, paramārthavidyā paramārthajñān devajñān vedānt wā tat-twavidyā.

THE'OL'O-GAS-TER, *n.* a quack in divinity—*'Ilm-i-Ilāhi kī kachchā jānne w.*, *'Ilm-i-ma'rifat kī jhūthā da'wā k. w.*—Mithyābrahmajñāni, mithyāparamārthajñāni, jhūthī brahmanvidyājñā.

THE'OL'O-GER, THE'O-LŌG'I-AN, *n.* one well versed in divinity—*Ahl-i-'ilm-i-Ilāhi, ahl-i-ma'rifat, ahl-i-tasawwuf, 'arif*—Brahmajñāni, vedānti, paramārthajñāni, brahmanvidyājñā, adhyātmajñāni.

THE'O-LŌG'IC, THE'O-LŌG'I-CAL, *a.* relating to the science of divinity—*'Ilm-i-Ilāhi-mansūb, 'ilm-i-ma'rifat, ma'rifat*—Paramārthavidyāvishayak, paramārthavidyāsambandhi, adhyātmajñānavishayak, āupanishad.

THE'O-LŌG'I-CAL-LY, *ad.* according to theology—*'Ilm-i-Ilāhi ke rū se, 'ilm-i-ma'rifat ke mutābiq*—Paramārthavidyā wā brahmanvidyā ke anusār, paramārthajñān brahmajñān vedānt wā devajñān ke anusār. [arth dekho.]

THE'OL'O-GIST, THE'O-LŌGUE, *n.* a divine—[Theologer ke ma'ne dekho]—[Theologer kī

THE-Ō'Ō GĪZE, *v.* to render theological — *Ma'rifat k.*, 'ilm-i-Ilāhī-mansūb k. — Paramārthavidyāvishayak k., paramārthavidyāsambandhi k., brahmanjñānavishayak k.

THE-ŌM'A-CHY, *n.* (Gr. *theos, mochos*) a fighting against the gods, opposition to the divine will — *Devatān se jang*, 'Ilāhī marzi kī māyābāt — Surōn se yuddh wā devatān se laṭāī, Prameywar-dhāt-hī-virodh. [Vini ke sadris ek prakār kā bāji.]

THE-ŌRĒŌ, *n.* (It. *luteo*) a musical instrument — *Bū ke mānāl ek qism kī bāji* —

THE-Ō-REM, *n.* (Gr. *θεωρεω*) a proposition to be proved by a chain of reasoning — *Nazari, da'wā jo sābit hono ko hō, sābit hono-wālā da'wā* — Prameya, prameyopāśidya, upāśidya.

THE-Ō-REMI, *a* pertaining to a theorem — *Nazari mansūb, sābit hono-wālā da'wā ke muta'alliq* — Prameyavi-hayas, prameyopāśidhyasambandhi.

THE-Ō-RY, *n.* (Gr. *theoria*) speculation, scheme, plan existing only in the mind, science a. distinct and free from art — *Qiyās qā khayāl, mānsūba, khayālī naqsha qā mānsūba, 'Ilm* — Kālpnā, yukti wā prayog, mānas-kālpnā mānahkalpanā wā mānasasishū, upapatti vidyā wā zīstā.

THE-Ō-RĒŌ, **THE-Ō-RĒŌ'Ō CAL**, *a.* pertaining to theory, speculative, not practical — *'Ilm, qiyās, khayālī* — Kālpnik wā mānōmay, mānasik, avyavahārik wā vyavahāragunya.

THE-Ō-RĒŌ, **THE-Ō-RĒŌ'Ō CAL**, *a.* speculative — *Khayālī, qiyāsī* — Kālpnik, mānasik.

THE-Ō-RĒŌ'Ō CAL LY, *ad.* in theory, speculatively — *Khayālī taur-se khayāl se qā khayāl-mēn, qiyāsī* — Kālpnāparyak, mānahkalpanamsār se wā mānahkalpanā se.

THE-Ō-RĒŌ, *v.* to form theories, to speculate — *Khayāl bītānā, qiyās k.* — Kālpnā wā yukti k., mānas kālpnā wā tark k.

THE-Ō-RĒŌ, *n.* one given to speculation — *Sāhib-i-khayāl, sāhib-i-qiyās, ahli-khayāl* — Mānahkalpanakār, amūṣākartā.

THE-Ō-SŌPHĒŌ, **THE-Ō-SŌPHĒŌ'Ō CAL**, *a.* (Gr. *theos, sophos*) divinely wise — *Rubānī taqīq se dūm nā' kō 'Il* — Iswariya prakār se jñānī.

THE-Ō-A-PEŪ'TH, **THE-Ō-A-PEŪ'TH CAL**, *a.* (Gr. *therapeuo*) relating to the cure of diseases — *Ala'ulja mansūb, 'ilm-i-'ilāj se mansūb, shifā bahsh* — Chikitsāsambandhi, rogachikitsāvishayak, rogasāmnak. [us jagah^b.]

THERE, *ad.* (S. *thē*) in that place — *Wahān^b, tahān^b, tidhar^b, udhar^b, us jagah mēn^b*.

THERE-A-BOŪ'T, **THERE-A-BOŪ'TS**, *ad.* near that place, near that number or quantity — *Us girā mēn qā us jagah ke qarīb, 'an qarīb takhmināt qā kam-besh* — *Us thaur ke nūr wā us jagah ke nikat, laḥḥaḡ ghāḥāth ghāḥāth wā nikat.*

THERE-A-FŪ'R, *ad.* after that, accordingly — *Ba'd az ān qā uske ba'd, uske mutābiq qā us mutābiq* — *Tis piche uske piche wā tadmatāt, uske amṣār wā tiske amṣār.*

THERE-AT, *ad.* at that place, on that account — *Wahān tahān qā us-jagah-mēn^b, tab tad us par qā us-līq^b.*

THERE-BY, *ad.* by that, near that place — *Us se qā tis-se^b, us jagah ke pās^b.*

THERE-FŪR, *ad.* for that, consequently — *Us-wāste qā is-wāste, lihāzā* — *Us se is-se wā tis se, is liye us liye wā is nimūn.*

THERE-FROM, *ad.* from that, from this — *Us se qā tis-se^b, is se^b.*

THERE-IN, *ad.* in that, in this — *Us mēn^b, is mēn^b.*

THERE-IN-TO, *ad.* into that — *Uske bēh^b a ch^b, uske bhitar^b, us mēn^b.*

THERE-OF, *ad.* of that, of this — *Uskā^b, iskā^b.*

THERE-ON, *ad.* on that — *Us par^b, tis par^b.*

THERE-OUT, *ad.* out of that — *Us mēn se^b, us se^b.*

THERE-TO, **THERE-UN-TO**, *ad.* to that — *Us mēn^b, tis mēn^b.*

THERE-UN-DEB, *ad.* under that — *Uske niche^b, uske tal^b, tiske niche^b, tiske tal^b.*

THERE-UP-ON, *ad.* upon that — *Us par^b, tis par^b.*

THERE-WITH, *ad.* with that — *Uske sāth^b, tiske sāth^b.*

THERE WITH, *ad.* over and above, with that — *Tis-par uske-ūpar qā tiske-ūpar^b, uske-sāth qā tiske-sāth^b.*

THE-Ō-RI-AŪ, *n.* (Gr. *theriakē*) an antidote against poison — *Tiryaq, pā-zahr, sh-zahr, zahr-muhra* — Vishaghna aushadh, vishahar aushadh. [dhi.]

THE-Ō-RI-A-Ū, *a.* medicinal — *Tiryaqī, tibbi* — Vishaghna, aushadhiya, aushadhasambandhi.

THER-MŌM'E-TER, *n.* (Gr. *thermē, metron*) an instrument for measuring heat — *Garmt-sardī nāpne kī ek āla, harārat-pāimān* — Ushnānushpanāpanayantra, ūto-shpanāpanayantra, ushnātāmāpanayantra.

THER-MŌ-MĒT'RĒ-CAL, *a.* pertaining to a thermometer — *Garmt sardī nāpne ke ek āla ke muta'alliq, harārat-pāimān-mansūb* — Ushnānushpanāpanayantrasambandhi, ūto-shpanāpanayantravishayak, ushnātāmāpanayantrasambandhi.

THER-MŌ-MĒT'RĒ, *n.* (Gr. *thermē, sōpeo*) an instrument for measuring heat — *[Thermometer ke wāne dekho]* — [Thermometer kā arth dekho.]

THESE, *pr.* plural of *this* — *Ye^b.*

THE-SIS, *n.* (Gr.) a position, a theme — *Muqaddama masla yā da'wā, mazmūn mansūb*

bugin pá risála—Paksh púrvapaksh wá pratijná, vishay prakaran prasāṅg alpalekh wá laghuvivaran.

THÉTICAL, *a.* laid down—*Dharā kūt^b, qāim, muqarrar*—Sūhāpit, saṁsthāpit.

THÉTICURGY, *n.* (Gr. *theos, ergon*) the power of doing supernatural things—*Faṅgu-Īśādat pá faṅgu-Īśānāyat bāteṁ karne kī tāqat*, *ujāihāt karne kī tāqat*—Alaukik bāteṁ karne kī śakti, mānuśāsādhya bāteṁ karne kī śakti.

THE THEIC, THE THEICAL, *a.* relating to the power of doing supernatural things—*Faṅgu-Īśādat pá faṅgu-Īśānāyat bāteṁ karne kī tāqat ke mutā'ulliy*, *ujāihāt karne kī tāqat ke mutā'ulliy*—Alaukik bāteṁ karne kī śakti ka sambandhi, mānuśāsādhya bāteṁ karne kī śakti kī vishayak.

THÉTICIST, *n.* one who pretends to theurgy—*Faṅgu-Īśādat bāteṁ karne kī dāwā k. w.*, *ujāihāt karne kī dāwā k. w.*—Alaukik bāteṁ karne kī abhiman k. w., mānuśāsādhya bāteṁ karne kī abhiman k. w.

THEW, *a.* (S. *theoh*) muscle, brawn—*Nis qā 'asab, badan kī wah juz jisim bi l kull qasat aur patthā hai*—Patthā, śarir kī wah bhāg jisimē mās aur patthā rahitā hai.

THÉY, *pr.* plural of *he shā and it*—*H^b, q^b, am^b, anshā w^b*.

THICK, *a.* (S. *thick*) dense, not thin, gross, muddly, close, frequent, dull; *ad.* frequently, closely, to a great depth; *n.* the thickest part—*Kasf, gaj, pakkār, gunda pur dū dūr pā dūz, gullz mukadhar, gunjān pā gichpich, pū ham pā aksar, dhimā dhundhā pā dūdhā^b*; *ad.* *bārah bish tar aksar pā pū ham, gunjān pā gunjān-se, bahut gahirāi tak^b*; *n.* *nihāyat gunjān hisse, nihāyat mutā hisse*—*Gāhā, motā, chakkān, gallā wā chhidhāi, gajhūn ghāmī wā nīvir, bārbār kiya huā dekhā-gayā wā bōhi hūt, mand wā mande, antī*; *ad.* *bārbār bahuvār wā paundpūmah, lagālag gārhe-pān-se gajhūn wā avīradarūp-se, bahut gahirāi*; *n.* *atyant gajhūn wā mutā bhāg, atī-nīvir bhāg.* [qā h^b]

THICKEN, *v.* to make or grow thick—*Gāhā k. pū h^b, jamānā pū jamān^b, gallā k.*

THICKET, *n.* a close wood or copse—*Chhotē chhotē pāṇ kī jungal pā lam^b, gajhūn jungal pā lam^b*.

THICKLY, *ad.* densely, deeply, closely—*Kasāfat se gū gunjān, bahut gahirāi tak pā pāṇ, faṅgūn qasāt pā pāṇasāg se*—*Gajhūn, bahut gahirā wā gunbhīr, nīviratā-se gārhe-pān-se sātesāt wā lagālag.*

THICKNESS, *n.* the state of being thick—*Kasāfat, gīrāyat, dū dūz, dabzīyat, gunjān, mutā^b, gāhā-pūn^b, gallā pūn^b, ghāmī-pūn^b*—*Gīhmāt, ghāmī-wā, sthūlatā, nīviratā.*

THICKSKINNED, *a.* dull, stupid—*Kand ziba la crop^b*—*Mādamatī, mūṛh mūṛh jar wā*

THICKSET, *n.* closely planted—*Gajhūn^b, gunjān^b, Nīvir, mirātār.* [nīrboddhi]

THICKSKIN, *n.* a coarse gross person—*Ha saṅgīl sūkhā^b*—*Gawdī, mūṛkh, jar, mūṛh.*

THIEF, *n.* (S. *theft*) one who steals, a waster in a candle; *pl.* THIEVES—*Dudī, gul jō jhōr-kar pū tāt kar man pū chorī kī battī pōr pītā hūt aur usko galā detā hai*—*Chor chaur nehakī sten haṭhlapak chhotī wā tasār, jaran jō jharkar wā tūtkar madhūchehhi-bhāṭpāp wā gay imayāṭpāp par girt chor aur usko galā detā hai.*

THEFT, *n.* the act of stealing, the thing stolen—*Dudī, chorī kī chiz*—*Chorī tāsakarī tāsakarāt steyā haṭhlapkī tāsakāya wā chaurī ā, chorī kī vastu wā chorīyā huā padārth.* [mīnsī, tāsakāya steyā wā chaurya k.]

THIEVE, *v.* to steal, to practise theft—*Dudī k., chorī k^b*—*Chorānī churī-le-jānī wā*

THIEVERY, *n.* the practice of stealing, theft—*Dudī, chorī^b*—*Tāsakāya, chaurya chaurīkī wā tāsakarāt.*

THIEVISH, *a.* given to stealing, secret, sly—*Mūl-ba-dudī, poshidā, 'aigra*—*Steyā-sakt wā chauryasil, gupt wā chhīpī, chatur sayānī wā sayānī.*

THIEVISHLY, *ad.* like a thief—*Dudān, dudī ke mānūd*—*Chor ke sadris, chhotte-sarikhī, chor kī mīn.* [Dudī qū, chor pakarūp w^b].—*Stenagrāhī, chauragrāhī.*

THIEFCATCHER, THIEFLEADER, THIEFTAKER, *n.* one who catches or takes thieves—

THIGH, *thi*, *n.* (S. *thoh*) the part of a limb between the knee and the trunk—

Jāugh^b, rān—*Jāughī.*

THILL, *n.* (S. *thil*) the shafts of a waggon—*Phar^b, dandā^b*.

THILLER, THILLHORSE, *n.* the horse which goes between the shafts—*Ghorā jō phar ke bich wā jātā hai^b*. [angulī kī tūp^b—*Angulyagrātār.*]

THIMBLE, *n.* (thamb, bell?) a cap or cover for the finger when sewing—*Angushtānā,*

THIME, *tim*. See THYME.

THIN, *n.* (S. *thyn*) not thick, rare, not close, lean, small, slender, slight; *ad.* not thickly or closely; *v.* to make thin—*Patlā^b, jhīrjhīrā^b, ravīq pā parāgunda, lōgar, gallī, bārik panīrī nāzūk pā mīhīn, tanuk pā kām*; *ad.* *parāganda, dūr-dūr^b*; *v.* *patlā k^b, jhīrjhīrā k^b, kām k., ravīq k., tanuk k.*—*Patlī, jhīnā wā viral, chhītā-hmā wā tītābitār, dublā wā kshīn, chhotā, tanu wā asthū, sūksm wā thorā*; *ad.* *vīralarūp-se, tītābitār, chhītā-hmā*; *v.* *patlī jhīnā viral wā thorā k.*

THINLY, *ad.* not thickly, not closely—*Parāganda, dūr-dūr^b*—*Vīralarūp-se wā viral, chhītā-hmā chhītāgrāyā-hmā wā tītābitār.*

THIN'SNESS, *n.* the state of being thin — *Ruqāṭ, kīmī, patlā-pan^b, dublā^b, dublā-pan^b, tunukt, hāṛkī, jhīrjhirāḥa^b, jhīrjhirā pan^b* — Tanutā, sukshmatā, viralatā, krisatā, kshinatā, ushūlatā.

THINE, *pr.* (S. *thīn*) belonging to thee, the possessive case of *thou* — *Terā^b, tor^b*.

THING, *n.* (S.) whatever is, an event or action, a substance, an animal, a part — *Shai, māṭarā yā fī^l, chiz, jānuur, hissā* — Vastu, ghaṭanā vrittānt kām wā kriyā, pādīrth wā dravya, jantu, aṅṣā wā bhāg.

THINK, *v.* (S. *thencan*) to employ the mind, to have ideas, to judge, to intend, to imagine, to reflect, to consider; *p. t.* and *p. p.* **THOUGHT** — *Fikr k., gumān k., tajwiz k., irāda yā quṣd k., qiyās k., gaur k., khayāl tasawwur yā andeshā k.* — Sochnā, bichārnā, jānnā wā samajhā, aḥiprāy k., atkalnā wā chintā-k., vichār wā dhyān k., kalpanā wā anumān k.

THINKER, *n.* one who thinks — *Khayāl k. w., tasawwur k. w., fikr yā andeshā k. w., gaur yā gumān k. w.* — Chintak, sochue w., bichārne w., anumān wā kalpanā k. w.

THINKING, *n.* judgment, imagination — *Tajwiz, andeshā fikr gaur khayāl yā qiyās* — Vichār, kalpanā chintā atkal wā soch.

THIRD, *a.* (S. *thridha*) the ordinal of three; *n.* the third part, the sixtieth part of a second — *Tisrā^b, signm, sālīs*; *n.* *Tisrā hissā, sekand yā n' sūniya kā sūthwān hissā* — Tritiyā; *n.* tritiyānā wā tritiyabhāg, sekand arthāt vipal kā sūthwān bhāg.

THIRDA, *ad.* in the third place — *Tisrā^b, tiser jūghā^b*.

THIRD, *n.* an under constable — *Nāib-kotwāl, nāib-thāne-dār, chhotā mirdahā yā chūki-dār* — Kshudradapāpāni, kshudradapādhar, chhotā gorait wā chuprasī.

THIRST, *n.* (S. *thurst*) desire of drink, eager desire; *v.* to feel want of drink, to have an eager desire — *Tishnagi, bār khwāhish yā kāmāl ārzū*; *v.* *pīyās yā pīyāsā k^b, bār khwāhish rakhnā* — Pīyās pīyās trikhā chatkā wā trishnā, bār chāh wā lālasā; *v.* pīyās trishnā wā trishit h., bār chāh wā lālasā rakhnā.

THIRSTY, *a.* suffering want of drink, very dry — *Tishnā yā tishnā-lāb, bahut khushk* — Pīyās trishnā trishit trishit trishit wā trishit, bahut ushuk wā sūkhā.

THIRSTINESS, *n.* the state of being thirsty — *Tishnagi, tishnā-lāb* — Trishārtatā, trishitātwa, pīyāsitatwa.

THIRTEEN, *a.* (three, ten) ten and three — *Terah^b, sez-dah yā siz-dah*. [hum.]

THIRTEENTH, *a.* the ordinal of thirteen — *Tirhān^b, terahwān^b, sez-dahum yā siz-du-*

THIRTY, *a.* thrice ten — *Tisrā, st.*

THIRTY, *a.* the ordinal of thirty — *Tiswān^b*.

THIS, *pr.* (S.) used to point out particularly some person or object: *pl.* **THESE** — *Yah^b*.

THISTLE, *THIS'SL*, *n.* (S. *thistle*) a plant — *Shaukatul-ba'ir, bharbhān^b, bhaktatāyā^b*.

THISTLY, *a.* overgrown with thistles — *Pur-shaukatul-ba'ir, bharbhān^b yā bhaktatāyā^b* se bharā huā^b.

THITHER, *ad.* (thider) to that place — *Wahān^b, udhar^b*.

THITHERWARD, *ad.* towards that place — *Is or^b, us tarāf*.

THOMIST, *n.* a follower of Thomas Aquinas — *Thomas Aquinas kā pai-rau yā murid* — Thomas Aquinas kā anuyāyi matāvalambī wā chelā.

THONG, *n.* (S. *thuang*) a string of leather — *Tasma, sallā^b, baddh^b, chūm kī patṭī^b*.

THORAL, *a.* (L. *torus*) relating to the bed — *Bichhāne kā^b, bistar-mansū^b*.

THORAX, *n.* (L.) the breast, the chest — *Chhātī^b, peṭī^b* — Vakshasthal, urasthal.

THORACIC, *n.* pertaining to the breast — *Chhātī kā^b* — Vakshasthalayishayak, urasthalasambandhī. [wā kanyak.]

THORN, *n.* (S.) a prickly shrub, a prickly — *Khār-dār jhār, khār* — Kanṭhālī jhār, kāntā

THORNS, *a.* full of thorns, prickly — *Pur-khār, khār-dār* — Kanṭakamay wā kāntōn se bharā huā, kāntālī kāntālī kanṭakit kanṭakī wā bahukantak.

THORNBACK, *n.* a fish — *Ek qām kī machhlī* — Ek jāti kī machhlī.

THOROUGH, *THUR'o*, *a.* (S. *thurh*) complete, perfect, passing through; *prep.* from side to side or end to end, by means of — *Tamām, kāmīl, sar-ā-sar*; *prep.* *sar-ā-sar ek tarāf-se-dūsi-tarāf-tak yā ek kinnāre se dūre kinnāre tak, ba-wasila yā ba-mārifat* — Purā wā sampūrṇ, pakkā wā sampanna, wārpār ārpār wā sūdyant; *prep.* *ek or se dūsi or tak wā ek chhor se dūse chhor tak, dūrā dūr-se wā kār-se*.

THOROUGHLY, *ad.* completely, fully, entirely — *Kāmīlāna yā sar-ā-sar, purā^b, bi-l-kulliya yā bi-tamāmī-hī* — Sampūrṇarūp se, siddharūp wā sampannabhāv se, sab wā nipāt.

THOROUGHLY, *a.* completely educated — *Ba-khūbi ta'lim-yāfta, kāmīl, purā sikhā-yā huā^b* — Suśikshit, sampūrṇarūp se sikhāyā huā, sampanna, pakkā.

THOROUGHFARE, *n.* a passage through — *Guzar-gāh, sair-gāh, rāh, rāsta yā rasta* — Path, bāt, sarvasādharānamārg, sarvasāmanypath.

THOROUGHLY, *a.* lighted on both sides — *Donon tarāf-raushan yā roshan, sar-ā-*

sar roshan yā roushan—Sādyant prakāśit wā uddipit, donoh or prajwalit wā dyotit.

THOROUGH-PACED, *a.* complete, perfect—*Pārā^h, pakka^h*. [nishpanna, sughar.

THOROUGH-SPED, *a.* fully accomplished—*Kāmil, pakki^h, pārā^h māhir*—Sampanna,

THOROUGH-STITCH, *ad.* fully, completely—*Pārā^h, bi-l-kulliya yā bi-tamāmi-hi*—Sam-

pūrnarūp se, sampannabhūv se, nipat wā sab.

THORP, *n.* (*S. thorpe*) a village—*Ek gāw^h, tēhrā^h, mauza'*—Grām.

THOSE, *pr.* plural of *that*—*We^h, tin^h*.

THOU, *pr.* (*S. thou*) the second personal pronoun; *v.* to treat with familiarity, to use *thou* and *thee* in discourse—*Tū^h, tūn^h*; *v.* *kimāl āshudī se yā be-takallufāna sulūk k.*, *tukārā^h*; *v.* Chiramitravat wā sadā ke mitra sarikhā vyavahār k., tūn-tūn wā abe-tabe k. [hāl-ā ki az-bus ki yā magar—Yadyapi, par wā kintu.

THOUGH, *thō, con.* (*S. though*) notwithstanding, however—*Go-ki āgarchi yā jēd-ki*,

THOUGHT, *trāt, p. t. and p. p.* of *think*; *n.* the act of thinking, the image form-

ed in the mind, idea, conception, fancy, reflection, opinion, consideration, design, concern, a small degree or quantity—*Think kā māz mullag aur māz mā'tūf alai-*
hi yā f'it mā'tūf; *n.* *tasawwur, gumān, khayāl, idrāk, qiyās, yād yā andeśa, rāe, gaur yā khaus, ināda yā mallab, fikr garaz yā taraidud, kī zarra yā ramag*—Think kā samānyabhūt aur pūrnakriyā wā pūrvakālikāriyā; *n.* *vichārūp wā vichār, manahkalpanā, manahkalpit wā manahsūkāl, bodh, kalpanā wā bhāvanā, chintā, mati wā anumati, dhyān, abhiprāy wā manorath, khatkā udveg wā vyagratā, kuchh leā wā alpānā*.

THOUGHTFUL, *a.* contemplative, anxious—*Andeśa-nāk andeśa-mand yā mutāammil, fikr-mand mutarib mutaraddid be-garār yā mut-yakkir*—Vichārānil vichārāwān wā chintāyār, udvigna vyagra utkanthit chintit wā bhāvit.

THOUGHTFULNESS, *n.* deep meditation, anxiety—*Barā trammul yā andeśa-nākī, iztī-rāb tashawwush fikr-mandī fikr taraidud yā be-garārī*—Vichārānilatā wā bāpī vichār, udvignatā utkanthā wā vyagratā.

THOUGHTLESS, *a.* heedless, careless, stupid—*Be-lihāzī yā be-khahar, be-parwā be-fikr yā be-taraddud, be-waūf yā kund zikn*—Avichārānil wā vivekahin, nischint achet wā alhar, nirbuddhi maundamati jar wā mūh.

THOUGHTLESSNESS, *n.* want of thought—*Be-lihāzī, be-khaharī, be-parwā, be-fikrī*—Nischintatā, vivekahinatā, avichārānilatā, avichār, nichintā, avivekatā, vichārā-hinatā. [—Soch se udvigna, chintā se utkanthit wā vyagra.

THOUGHTSICK, *a.* uneasy with reflection—*Gaur se mutaraddid fikr-mand yā be-garār*

THOUSAND, *a.* (*S. thousand*) ten hundred; *n.* the number ten hundred—*Hazār, alf*; *n.* *hazār, alf*—Sahasra, dasasat, das sau; *n.* *sahasra*.

THOUSANDTH, *a.* the ordinal of thousand—*Harārum, hazārōwān*—Sahasrāwān.

THRACK, *v.* (*Gr. tract*) to load—*Lādnā^h, bojhnā^h*.

THRAIL, *n.* (*S. thral*) a slave, slavery, bondage; *a.* bond, subject; *v.* to enslave—*Qulām banda yā halqa-be-gosh, qulāmī, giriftārī, 'abidiyat yā qaid*; *a.* *waqaiyad yā giriftār, mulī yā tābi dār*; *v.* *qulām k., halqa be-gosh k., qaid k.*—Dās, dāsyā wā dāsata, baidhuai dāsabhāw wā vandibhāw; *a.* vandikrit, adhiu wā parādhiu; *v.* dās banānī, vās k., baidhuā k. [—Dāsyā wā dāsata, baidhuai, dāsabhāw wā vāsātā.

THRAIDOM, *n.* slavery, bondage, servitude—*Qulāmī, giriftārī yā quid, halqa be-goshi*

THRASH, *See* THRESH. [vit, alaiakārī.

THRA SÓN'I CAL, *a.* (*Thraso*) boastful—*Mutakābhīr, magrūr, lāf-zan*—Dambhi, gar-

THRA SÓN'I-CALLY, *ad.* boastfully—*Mutakabbirāna, gurūr yā lāf-zanī se*—Dambh wā alaiakār se. [—*Shund yā nār^h, pāl^h, dher^h, andī yā khar kā dher^h*.

THRAVE, THREAVE, *n.* (*S. thraef*) a herd, a drove, a heap, a quantity of corn or straw

THREAD, *n.* (*S. thread*) a small line, a filament, any thing continued in a course; *v.* to pass a thread through—*Dhāgā^h, rāt^h, silk yā silsila*; *v.* *piwonā^h, gūthnā^h, guh-nā^h, ponā^h*—Tāgī, tantu sūtra wā dorā, tīr wā lar.

THREADEN, *a.* made of thread—*Sūti^h, sūt kā banā huā^h*.

THREADY, *a.* like thread, slender—*Sūt-ā yā dhāge sarikhā^h, pallā yā patil^h*.

THREADBARE, *a.* worn to the bare threads, trite—*Parsūda yā be-roūnā, ghisā huā^h*—

Jarjar wā binā-roūn-kā, jarjarik ragrā hūi wā khiyā-i-huā.

THREADBARENNESS, *n.* state of being threadbare—*Parsūdāt*—Jarjaratwa, ghisawat.

THREAT, *n.* (*S.*) a menace, denunciation of evil; *v.* to menace, to denounce evil—*Tahdid, takhwif yā zīr*; *v.* *tahdid k., zīr yā takhwif k.*—Dhamkī, dhamak bhabkī wā jhirk; *v.* *dhamkānā, jhirknā dāitnā dābkānā gurernā dhirānā dhamkī-d wā gūkh-dekhānā*. [nā dābkānā gurernā dhirānā yā ānkh-dekhānā^h.

THREATEN, *v.* to menace, to denounce evil—*Dhamkānā yā dhamkī-d^h, jhirknā dāit-*

THREATEN-ER, *n.* one who threatens—*Dhamkāne w^h, dāitne w^h, dhamkī-d. w^h, dhirāne w^h, ānkh-dekhāne w^h*. [arth dekho.]

THREATEN-ING, *n.* menace, denunciation of evil—[*Threat ke mā'ne dekho*]—[*Threat kā*

THREATEN-ING-LY, *ad.* in a threatening manner—*Dhamkī se^h, ghurkī se^h*.

THUKAT'Éŭ, *a.* full of threats—*Tukhuf'ámez, tahdid'ámez, khuf-mumá, pur-tahdid*
—*Dhanki se bhani hóti, dhankáti, dhartsankáti, dharsandmak.*

THREE, *a.* (S. *thry*) two and one—*Tin^b, si, mahis*—Tray.

THREÉ'ŕŕŭ, *a.* three repeated—*Si-chand, ti-gowá^b, tihá^b, ti-lará^b*—Trigan, trividh.

THREÁ'PÉŭ, THREÁ'SS, *n.* sum of threepence—*Qirib du ánc ke bayálar ek sikká*
—*Dóne ke laghag ek mudá.* [kounal jattavastra.

THREÁ'PŬ, *n.* an old name for good velvet—*'Umda mákhwal*—Makkhan ke samán

THREÁ'PŬ, *n.* set with a thick pile—*Gufa, dá-dár, dabz*—Mote dal kí.

THREÁ'SS Őŕŭ, *n.* three twenty, sixty—*Tin kú^b yá tin i'isib^b sáti^b.*

THRENE, *n.* (Gr. *threnos*) lamentation—*Náha, ziri, nauha*—Vilip, roárolat.

THREŔ'ŕŕŭ, *n.* a song of lamentation—*Mátanú gít*—Sokagán.

THRESH, *v.* (S. *thresco*) to beat out grain from the husk, to drub, to labour—*Dár-*
ná gá qháá^b, mácut^b, máhut k.—*Múchra wá kúmpá, kútná wá pítmá, sém-k, wá*
dandhup k. [ek bháat kí muchhiti^b.

THRESH'ŕŭ, *n.* one who threshes, a fish—*Dáru-w, gáhu w, mángur-w, gá dáruwá^b.*

THRESH'ŔŬ ŕŕŕŭ, *n.* a floor or area on which corn is threshed—*Máingé gá dáruw kí*
gáth^b, khatáhu^b, khátháhu^b—*Dhinyadimadanasihau, sasyamadanasisthau.*

THRESH'ŐLD, *n.* (S. *thresold*) the ground or step under the door, entrance, gate—
Ástana, paithae kí rásta, darwáza—*Dihh dehli wá dewhi, pravéshpath, dvar wá*
práthak.

THREW, *p. t. of Throw*—*Throw ká máti matlag*—*Throw ká sámnyabhút.*

THRE'Ŕŭ, *ad.* (three) three times—*Tin bir^b, tin bar^b, si bira, tin daf*—Trivár.

THRID, *v.* (three) to slide through a narrow passage—*Tang reh se sarak-jáat*—*Sáik-*
re path se sarak-jáat.

THRIFT, See under THRIVE.

THRILL, *v.* (S. *thrillare*) to pierce, to bore, to penetrate, to pierce or wound the ear
with a sharp sound, to feel a sharp shivering sensation; *n.* a breathing hole, a
piercing sound—*Bethná^b, ebhedná^b, chókna^b, káuchná gá ghuseyná^b, sansandná^b,*
tirivirná yá sáhrná^b : *n. sáti lea ká ebhed^b, sansandná^b.*

THRIVE, *v.* (Dan. *trives*) to prosper, to grow; *p. t.* Thróve; *p. p.* Thriv'es—*Kám*
gáth k, gá taragá k, sarasab gá tar o-tá h.—*Palut panapna phalná phulná wá*
samridilla h., barhú.

THRIVER, *n.* one who thrives—*Kám gáth sháhs, taragá k, w, sarasab gá tar o-táza*
h, w.—*Palne w., panapna w., pháue w., phulne w., samridilla h. w., barhne w.*

THRIVING, *n.* prosperity, growth—*Kám gáth, tar o-p sarasab gá tar o-tazagi*—*Saurid-*
dhi, vridhli bahiti wá barhú.

THRIFT, *n.* frugality, prosperity, gain—*Jar-rasi kifáyat gá kam-kharéhi, taragá kám-*
páti páti gá sádat másh, sad wá^b gá hásh—*Ahpavyay parimitavyay wá wára,*
samridhí wá barhí, bith.

THRIFTLESS, *a.* profuse, extravagant—*Fazál khareh gá fá'ál khareh, musrif mudazzir*
gá jazib-kharé—*Uru wá laduvyayí, ativyayí wá parimitavyayí.*

THRIFTY, *a.* frugal, sparing, economical—*Jar-ras, kifáyatí gá kifáyat shá'ar, kam-*
khareh—*Ahpavyayí, bachat parimitavyayí.*

THRIFT'LY, *ad.* frugally, carefully—*Jar-rasi kam kharehi gá kifáyat-shá'ar se, bá-ithi-*
yát gá hosh gáre-se—*Ahpavyay parimitavyay wá ware se, sávalháni se.*

THRIFT'NESS, *n.* frugality, good management—*Jar-rasi gá kam-kharéhi, kifáyat kifá-*
yát shá'arí gá khúh intá'm—*Ahpavyay, parimitavyay wá samirváh.*

THROAT, *n.* (S. *thorax*) the fore part of the neck, the gullet, the windpipe—*Gulá,*
halqam, halq—*Gáhi, téntú dhotha wá gávi, nareti wá kaph.*

THROAT'Y, *a.* guttural—*Hál-á*—*Káphya, kaphasthi.*

THROAT'WORT, *n.* a plant—*Ek gism lá chókí per, ek pandhá^b*—*Ansbadhivicsesh.*

THROB, *v.* (Gr. *thorbeo*) to beat, to heave, to palpitate; *n.* a palpitation—*Tapakná^b,*
táud uchhátná gá tis-márná^b, phagakná dharakná thalakná gá dhakdhakáná^b : *n.*
phagak^b, tapak^b, tarák^b, tish^b, dharak^b, phagshat^b, dharak^b.

THROE, *n.* (S. *thorax*) the pain of labour in childbirth, agony; *v.* to put in agony,
to struggle in extreme pain—*Dard i-zih, jin-kabani yá siyásat* : *v. siyásat meñ*
dánu, siyásat-pánu yá jin-kudani-mé h.—*Prasavedaná wá garbhavedaná, yátaná*
wá yantrapá : *v. yantrapá wá yátaná dená, yantrapá pánu wá yátaná meñ chhat-*
pataná.

THRONE, *n.* (L. *thronus*) a royal seat, a chair of state, the seat of a bishop, sovereign
power and dignity, one highly exalted; *v.* to place on a royal seat—*Sháhi takht*
yá takht-i-shahi, aurang, takht-i-najshid, sháhi i-tidár aur kashmat, rah jo niháyat
munáz ho: *v. takht par báithánu, báshkahi darja dená*—*Rájásinhásan wá uripá-*
san, bhadrásan, dharmádhyakshásan, rájadhikár wá rájamahimá, uchhapadastha-
vyakti : *v. síndhasan par báithánu, ráji banána.*

THRÖNG, *n.* (S. *thrang*) a crowd, a multitude; *v.* to crowd, to come in multitudes,

to press—*Izdihām izdihām yā ambōh, hujām : v. bhīr k^h, bhar-ānā bhīr-k. yā bhīr-khāy-h^h, dābānā^b*—*Bhīr*, mekā samūh viṇḍ wā babujanāsamūh.

THRONG'T.Y. *ad.* in crowds—*Bh-ron meñ^b, bhīr kī bhīr^h*. [chiriyā.]

THROSTLE, **THRÖS**'SL. *n.* (S. *throste*) the thrush—*Ek qiam kī chiriyā*—*Ek lūhūt kī*

THROTTLE. *n.* (S. *throte*) the windpipe; *v.* to choke, to suffocate—*Nareti^b, teṭuā^b, dīophā^b : v. galā ghōitnā yā galā dābānā^b, teṭuā-dābānā nareti dābānā yā kās roknā^b*

THROUGH, **THRÜ**'*prep.* (S. *thurh*) from side to side or end to end, noting passage, by transmission, by means of, over the whole extent; *ad.* from one side to another, to the end—*Sar-ā-sar, meñ ho-kar^h, se^h, ke-sabab ke-wasila yā ki-mā-rifat, tamām yā kullu hum : ad sar-ā-sar yā sar tā pā, tā-intihā*—*Sādyant wā ādyant, meñ hoke, kar, dwirā dwir se wā kārā se, bhar meñ : ad. sādyant wārpār wā ādyant, āśha-paryant saṃpṭi paryant wā avasataryant*. [saṃpṭi.]

THROUGH I.Y. *ad.* completely, fully, wholly—*Tamām, kullu-hum, bi-l-kulliyā*—*Sab, pūrā,*

THROUGH ÖT'*prep.* quite through; *ad.* in every part—*Sar-tā-pā, dar-o-bast, tamām : ad. har hisse meñ*—*Sādyant, ādyant, wārpār, nikh sikh se, bhar : ad. pratyek bhāg meñ, sarvatra.*

THROWE. *p. t.* of *thrive*—*Thrive kā mā-rī-matlag*—[*Thrive kā sāmānyādhūt.*]

THROW, *v.* (S. *throwā*) to fling, to cast, to hurl, to toss, to overturn; *p. t. THREW*; *p. p. THROWS*—*Phēknā^b, chāknā yā dālā^b, jhōknā yā phēknā-mārnā^b, uchālā^b yā lūknā^b, ulānā yā ulāt-d^b*. [yā dālā^b.]

THROW, *n.* a cast the act of casting—*Phēk chālā^b yā jhōknā^b, phēknā chālā^b*

THROW'ER, *n.* one who throws—*Phēkne w^b, chālāne w^b, phēkwaīyā^b, dālne w^b, jhōkne w^b*. [wā ānṭhno w.]

THROW STER, *n.* one who winds silk—*Potā^b, reshām bhāṅjne w*—*Patā bhāṅjne w.*

THROW M, *n.* (ie *thram*) the end of a weaver's thread, coarse yarn; *v.* to weave, to twist, to fringe—*Dasi^b, meñ sāt^b : v. būnā yā būnā^b, bhōnā^b yā ānṭhā^b, ghāṭne būnā^b*.

THROW M, *v.* (denā) to play coarsely—*Avāri-pan se būnā^b*. [sīrikā, madanāsīrikā.]

THROW N, *n.* (S. *thrise*) a bird—*Ek qiam kī chiriyā*—*Ek bhāntī kī chiriyā, sīrikā,*

THROW ST, *v.* (H. *tensum*) to push with force, to drive, to impel, to intrude to stab, to attack with a pointed weapon; *p. t.* and *p. p. THREW—*Thelā^b, dhakelā^b, dhakka a^b, ghusnā yā ghus jaynā^b, bhōknā chakchānā yā ghuspā^b, hūlā kōchhā^b yā kōchhā^b*. [kōchhā^b.]*

THROW ST, *n.* a hostile attack, an assault—*Hāl yā dhakel^b, dhakka thel bhōk khōd yā*

THROW'STLE, **THRÖS**'SL. See **THROSTLE**.

THUMB, **THÜM**'*n.* (S. *thuma*) the short thick finger; *v.* to handle awkwardly, to soil with the thumb—*Āngūthā^b, āngūst i-mr, ūhām : v. āngū-pan se hāth denā^b, āngūthe se maīlā k^b*.—*Āngūstī, vīdhāṅgālī.*

THUMB, *n.* having thumbs—*Āngūthe dīr, āngūthe w^b*.—*Vīdhāṅgulivī-śist.*

THUMB'BAND, *n.* a twist as thick as a thumb—*Āngūthe sarikhi moṭ ānṭhā^b*.

THUMB RING, *n.* a ring worn on the thumb—*Āngūthe kī māndrī^b, āngūthe kī chhālā^b, āngūthe meñ pahāne kī chhālā^b*. [khālī.]

THUMB'STALL, *n.* a sheath for the thumb—*Āngūstāna, āngūthe kī top^b, āngūthe kī*

THUMP, *n.* (It. *thombo*) a heavy blow; *v.* to strike or fall with a heavy blow—*Dhamakā^b, gadakā^b, makkā^b, dhau^b, chapetī^b, thopi^b, thōk^b, dhamak^b : v. thōknā^b, pātā^b, thāthānā^b, dhauṭiyānā^b, thupthupnā^b, dhābhalānā^b*.

THUMP'ER, *n.* one that thumps—*Thōkne w^b, pātne w^b, thāthāne w^b, dhauṭiyāne w^b, thupthupne w^b, dhābhalāne w^b*.

THUNDER, *n.* (S. *thuner*) the sound which follows an explosion of electricity or lightning, a loud noise; *v.* to make thunder, to sound as thunder, to emit with noise and terror, to publish a denunciation—*Ra'd tunder yā tunder, bārī āvās : v. garajānā^b, ghaharā karaknā tarapnā ghaygharānā yā garajānā^b, ghaharānā yā karajānā^b, dhanknā yā dhankī-d^b*.—*Goraj garajānā meghanā ghahar wā megha-sāhl, karak tajap wā māhā-abd.* [w^b.]

THUNDER-ER, *n.* one who thunders—*Garajne w^b, ghaharne w^b, tarapne w^b, karakne*

THUNDER-ING, *n.* the emission of thunder—*Garajānā^b, tarapnā^b, ra'd*—*Meghagarjan, garjan.* [notpādak.]

THUNDEROUS, *a.* producing thunder—*Ra'd-khez, ra'd-āwar*—*Garjanajanak, garjan-*

THUNDER-BOLT, *n.* a shaft of lightning—*Sā'iqā, gāj^b, chakki^b, bār^b*—*Vajra, kulis, bhādur, vajragāni.* [ghosh, vajraghāt, vajraniswan.]

THUNDER-CLAP, *n.* an explosion of thunder—*Tarap^b, karak^b, garaj^b*—*Vajranir-*

THUNDER SHOWER, *n.* a shower with thunder—*Garaj ke sāth jhārī^b*.

THUNDER-STONE, *n.* a stone erroneously supposed to be emitted by thunder—*Sang-i-*

ra'd, garaj-patthar^b—*Gāj kī patthar, ek patthar jisko aumān karte the ki vajra se nikaltā hai, vajraprastar.*

THUNDER-STRIKE, *v.* to blast with lightning, to strike dumb, to astonish—*Barq-zada*

- yá ra'd zada k.**, *naqsh-i-diwār k.*, *hairān yā hairat-zada k.*—Vajrahāt k. vajrahāt-k. wā vajra wā gāj se nārnā, gūngā k., chakit wā chakrit k. [pādhir, dhūjapātra.
- THŪRI-BLE**, n. (L. *thus*) a pan for incense—*Dhūp-dān*, *bukhār-i-ān*, 'ad-soz—*Dhū-Thū-ri-fi-cā'tios*, n. the act of fuming with incense, the act of burning incense—*Dhūp-denā^h*, *dhūp-jalānā^h*. [hīphat^h—Vrihaspativir, guruvīsar, lakshuvīsar.
- THŪRS'DAY**, n. (Dan. *torsdag*) the fifth day of the week—*Jum'a-rāt*, *panj-shamba*.
- THŪS**, ad. (S.) in this manner, to this degree or extent—*Is tarah*, *is-qadar yā is-nawāt-ko*—Yon is-dhab-se wā is-riti-se, etti itnā wā yahūn-tak.
- THWACK**, v. (S. *thaccian*) to strike, to beat, to thresh; n. a heavy blow—*Pitnā^h*, *māruā^h*, *thoiknā^h*; n. *dhamākā^h*, *chapet^h*, *chapetā^h*, *dhaul^h*, *thoik^h*.
- THWART**, a. (S. *threor*) being across, perverse; ad. obliquely v. to cross—*Ārā^h*, *terch^h*; ad. *tirchhā^h*; v. *kātnā^h*, *torā^h*, *ult-nā^h*, *metnā^h*, *mukhālafat k.*, *zidd k.*
- THWARTING**, n. the act of crossing—*Tornā^h*, *kūtnā^h*, *metnā^h*, *ult-nā^h*.
- THWARTNESS**, n. perverseness, untowardness—*Inād yā kaj-ravī*, *zidd*—*Kuṭilatī wā val-ratā*, *haṭh ar wā vakraśīlatī*.
- THY**, pr. (S. *thūn*) belonging to thee—*Terā^h*, *tor^h*. [apne^h, apne āp^h, āp^h.
- THY SĒLF**, pr. the emphatic and reciprocal form of thou—*Tū-āp^h*, *tū-hī^h*, *tū-khud*.
- THY'NE WOOD**, n. a precious wood—*Ek qism kī nihāyat 'unda aur besh-qimat lakrī*—Ek prakār kī atyuttam aur bahumūlyā lakrī.
- THYME**, tim, n. (Gr. *thymos*) a plant—*Ipār*—Ek bhāntī kī sugandhī paudhā, ek prakār kī gamkīlī wā mahkīlī paudhā. [kile paudhe se bhārī huā.
- THY'NY**, a. abounding with thyme—*Par-ipār*, *ipār se bhārā-huā*—Ek prakār ke gam-tār.
- TĪ'AR**, **TĪ'ARA**, n. (Gr. *tīara*) a dress for the head, a diadem—*Kulāh ka/qī turra yā sar-pech*, *bij gī 'imāma*—Mukut wā chūūd, kirīt.
- TICK**, n. (ticket) score, trust, credit; v. to run on score, to trust—*Hīsāb*, *tībār*. *t'it-mād*; v. *qarz lenā*, *t'itbār-k. yā qarz-d.*—Lekhā, vīśvās, sikh; v. ulhār lenā, vīśvās-k. wā sikh-mimā.
- TICK** n. Fr. *lique* the louse of dogs or sheep—*Kilnā^h*, *chicknā^h*, *anthnā^h*.
- TICK**, v. (D. *tikken*) to make a small noise; n. a small noise—*Thuk-thuk k^h*, *kit-kit k^h*, *tan-tan k^h*, *tan-tan k^h*; n. *kit kit^h*, *tan-tan^h*, *thukthukāth^h*. [kā ohār^h.
- TICK**, n. (D. *teek*) the case of a bed—*Toshak*, *khol^h*, *bichhaunc kā khol^h*, *bichhaunc*.
- TICK'EN**, **TICK'ING**, n. cloth for a bed case—*Bichhaunc ke khol kā kupā^h*, *toshak bu-nāne kā kupā^h*.
- TICK'ET**, n. (Fr. *étiquette*) a token of any right or debt, a marked card; v. to distinguish by a ticket—*Kist itihāq yā qarz kā dast ārez yā sunat*, *nish-in kiyā huā kōqaz*; v. *nishān kiyā huā kōqaz lagānā*, *nishān dār kōqaz lagānā*—Adhikīrasūcha-kapatra wā rīpasūchakapatra jaise tīp wā buñdī, aūkayuktapatra wā aūkitapatra; v. aūkapatrayukt k., aūkapatraviśish k.
- TICKLE**, v. (L. *titillo*) to touch lightly and cause to laugh, to please by slight gratification; a. unsteady, uncertain—*Gudgudānī yā sahlinā^h*, *rishānā lotānā yā hānsnā^h*; a. *nā pāc-dār yā be-sabāt*, *be-qarār*—a. Chāñchal dagunagatā wā anvas-thit, asthir. [Chāñchalatā wā anavasthītī, asthīratā.
- TICKLE-NESS**, n. unsteadiness, uncertainty—*Nā pāc-dārī yā be-sabātī*, *be-qarārī*.
- TICK'LING**, n. act of causing to laugh by touching—*Gulguli^h*, *gulguddhat^h*.
- TICK'ISH**, a. easily tickled, uncertain, unfixed, difficult, critical—*Gudguliā^h*, *be-qarār*, *nā-pāc-dār yā be-sabāt*, *mushkil yā dushvār*, *bārīk*—Kandūyāsah wā kandū-yānisāhan, asthir, asthīyī wā asthiwār, kathin, sukshma.
- TICK'ISH-NESS**, n. state of being ticklish—*Gudguliā-pān^h*, *be-qarārī*, *be-sabātī*, *dush-vārī*, *bārīkī*—Kandūyāsahatwa wā kandūyānisāhanatwa, asthīratā, asthiawaratwa, kathīnatā, sūkshmatā.
- TICKTACK**. See **TICKTRACK**.
- TID'BIT**, n. (S. *ty-tir bit*) a nice bit—*Achchhā tukrā^h*, 'umda *luqma*, *achchhā kaur^h*, *luqma-i-tar*, *tar-niwāz*—Sugrās, vīśishṭagrās.
- TIDE**, n. (S. *tid*) time, season, the flux and reflux of the sea, stream, course; v. to drive with the stream—*Wagt*, *mausim*, *mudd-ō-jazr*, *sūl āh-jo roā yā rūd*, *dawr^h*; v. *dhārā ke sāth dhakelnā* (*thelnā yā bahā-le-jānā^h*)—Samay, ritu wā rit, juwār-bhūthī wā velā, dhārī wā sotā, pravāh; v. dhārī wā sote ke sāth dhakelnā wā bahā-le-jīnā.
- TIDY**, a. seasonable, timely, neat, ready—*Mausimī*, *bar-wagt*, *saf yā nafis*, *taiyār*—Samayopayukt wā kdlāusārī, samayik wā samayūnurūp, sutharā wā sundar, upas-thit wā prastut.
- TIDINGS**, n. pl. news, intelligence—*Khabar*, *ittilā'*—Samachār, sañvād.
- TID'WARTER**, n. a custom-house officer—*Pachotarā yā ghāt kī 'uhda-dār*, *ghāt-wāl^h*—Pachotare wā ghāt kī ek adhyaksh.
- TIE**, v. (S. *tian*) to bind, to fasten, to knit; n. a knot, a bond—*Bāndhnā gānthnā yā jorā^h*, *kasnā yā jakarā^h*, *binā yā bunnā^h*; n. *giriḥ yā girah*, 'aqd yā band;—n. Gāñṭh, bandhan wā bāndh.

TYER, *n.* one who ties—*Bāndhne w^h, kasne w^h, jakarne w^h, jorne w^h, binne yā hunne w^h.* [āvali, ārepi ārepi rāji rāji āli wā āli.

TYER, *n.* (S.) a row, a rank—*Saff yā qatār, darja yā satar*—*Pāntki pānti āvali wā*

TIERCE, *n.* (Fr. *tiers*) a cask holding one third of a pipe—*Ek pipā jiamen tta mau aur pachis ser amāre yā samāy, ek chhotā pipā.*

TIFF, *n.* liquor, a fit of peevishness—*Sharāb, khafagi khafgi yā tunuk-mi:āi*—*Ma-dya wā madirā, jhaprājhapri wā jhūnjhlālat.* [suśobhit wā alaukrit k.

TIFF, *v.* (Fr. *tifer*) to dress, to deck—*Pahnānā^h, zinat-d. yā ārāsta-k.*—*Pahirānā,*

TIFFA-NY, *n.* a kind of thin silk—*Bārik reshmina, achchhā kapardhū^h*—*Barā patlā*

TIGER, *n.* (L. *tigris*) an animal—*Bāgh^h*—*Vyāghra.* [paṭṭavastra.

TIGRESS, *n.* the female of the tiger—*Bāghin^h, tāghn^h.*

TIGRIS, *n.* resembling a tiger—*Bāgh-sā^h, bāgh-sarikhā^h.*

TIGHT, *tit, n.* (Ger. *dicht*) close, compact, not loose, not leaky, handy, adroit—*Tang, chust masūt mustahkim yā mustahkim, kashida, na-chine w^h, chātik-dast, hunar-mand chātik yā hosh-yar*—*Drīṭh wā āstīlī, ghunā ghan gārū wā sāstīl, kasī tana wā khinchā-hua, nūman porhā nūsandī nūchūān wā chūne-wālī nahīn, karadakhsh, nīpūn wā phurtīlī.* [khīnchnā tūmā wā sikornā.

TIGHTEN, *v.* to make tight, to straiten—*Kasnā^h, chust yā tang k.*—*Jakarnā, khānchēnā*

TIGHTLY, *adv.* closely, not loosely, adroitly—*Tangī yā chustī se, tanūw se^h, hunar-mandī yā chūtālī se*—*Drīṭhāt wā ghamatī se, khīnchāw knāī wā āstīlīlātī se, karadakhshātī wā nīpūnātī se.*

TIGHTNESS, *n.* closeness, straitness, neatness—*Tangī yā chustī, tanūw^h, khūbt yā saftī*—*Dhīrhatī wā ghamatī, khīnchāw wā āstīlīlātī, parishkār wā vīmalātī.*

TIKE, *n.* (C. *tiak*) a clown, a dog—*Dihqānī yā nū-tarāshidū shakhā, kutā^h*—*Gānwār angār wā asabīyān, kīkar.*

TILE, *n.* (S. *tiṭṭi*) a plate or piece of baked clay; *v.* to cover with tiles—*Khaprā^h, khaprā^h, nariyī^h*; *v.* *khaprā chhīnā^h, khaprail banānā^h.* [rāil banāne w^h.

TILER, *n.* one who covers houses with tiles—*Khapr-band, khaprī chhīnē w^h, khap-*

TILING, *n.* tiles, a roof covered with tiles—*Khapre yā khapre^h, khaprail yā khapre-kī chhīnā^h.*

TILIA, **TILIER**, *n.* a money-box in a shop, a small drawer—*Dukīn yā dūkīn meṇ rūpiya paise rakhe kī yā kī sandūq, sandūq-cha*—*Vikrayasālā meṇ rūpiye paise dharne kī petī wā vikrayasālā kī mudrādhar, chhotī petī.*

TILLY, *prep.* (S. *til*) to the time of, to; *adv.* to the time when, to the degree that—*Tak taluk torī te loṇ yā tīhī^h, ko^h*; *adv.* *tīnī^h, torī yā loṇ^h, tak yā taluk^h.*

TILL, *v.* (S. *tīlām*) to cultivate—*Jotnā^h, dhelā phurnā^h, chūs k^h, chāsū^h, chūs phernā^h, qulba-rānī k., hal chālū^h, lālū^h.* [ke yogya.

TILLABLE, *a.* that may be cultivated—*Munkīnū-l-qulba-rānī, zirāt-pazīr*—*Jote jīne*

TILLAGE, *n.* the act or practice of cultivating—*Hal-wāhī^h, jot^h, jutāī^h, jotūī^h, kis-nā^h*—*zirāt kīsh kīr*—*Krishi, krishikarn.*

TILLER, *n.* one who tills, a husbandman, the bar or lever employed to turn the rudder of a ship—*Hal-rāh yā hulmāhā^h, qulba-rānī kīsh kār yā muzīrī^h, sukkan ghumne kī dūm:ā*—*Haljotā wā krishak, kūbī kīchhī kīn wā krishijivī, patwār pherne kī dandā.* [wā krishi, jotāī wā jutāī, joti hūī bhūmī.

TILLIF, *v.* husbandry, culture, tilled land—*Kīsh kīr, zirāt, mazrū-zamīn*—*Kisānī*

TILLMAS, *n.* one who tills, a husbandman—*Halwāh yā halwāhā^h, qulba-rānī yā kīsh-kīr*—*Haljotā wā krishak, kīn wā krishijivī.*

TILLY-VALL-LEY, *adv.* a word of contempt—*Haqarat yā nafrat zāhīr karne meṇ yāh bāz mustāmal hotā hai*—*Yāh ghriyāsūchakāsāb hai, ghriṇā ke prakās karne meṇ is sūbāl kī vyavahār hotā hai.*

TILT, *n.* (S. *te'd*) a tent, a cover, an awning; *v.* to cover with a cloth or awning—*Khuma yā khuma, siya-bān, shāmyānā*; *v.* *ī par se chāndrā tūnā^h, kapre yā chānd-wā se dhānp-d. yā top-d.*—*Tambū, vitān wā āchchhālan, chāndwā.*

TILT, *v.* (S. *teultian*) to incline, to raise one end, to point, to thrust, to run, or ride and thrust with a lance, to fight with rapiers, to rush as in combat; *n.* a military game, a thrust—*Jhukānā^h, urhāk d^h, shast bāndhnā, ghusepnā^h, neza-bāzī k., nīm-cha-bāzī yā pesh-qubz-bāzī k., jhapṭnā jāise lūṛāt meṇ^h; n. neza-bāzī, hāl^h*—*Nihurānā, urkun-d. njkun-d. wā ek-or-uthānā, nūnā wā laksh-k., bēohnā wā chubhānā, bhālātī k., talwārōn se lūṛnā, dāṛnā wā pil-pāṛnā jāise yuddhā meṇ; n. bhālātī, khōnch wā bhōnch.*

TILTERR, *n.* one who tilts—*Neza-bāz*—*Bhālātī.*

TIMBER, *n.* (S.) wood fit for building, the trunk of a tree; *v.* to furnish with timber, to forin, to support—*Hezun yā hima, tana yā sāq*; *v.* *lakrī juhānā yā jufānā^h, banānā^h, sābhālnā^h*—*Lakrī kāth dāru wā kāsīh, perī laṭhā^h wā ballī.*

TIMBERED, *a* built, formed, contrived—*Tā mīr kiyā huā, banā huā^h, sāṅhta yā tad-bīr-kiyā-huā*—*Uṭhāyā huā, nirmīt, rachā-huā wā kulpit.*

TIM'BER-SŌW, *n.* a worm in wood—*Lakri ká ghun^h, lakri ká kirá^h.*

TIM'BREL, *n.* (Sp. *tamboril*) a musical instrument, a kind of tabour—*Tabla, ek qiem ká tablaq yá tambúr*—Mridaṅgá wá pakhiwaj, ek prakár kí dhol.

TIM'BRELLED, *a.* sung to the timbrel—*Tablaq yá table kí áwáz ke sáth gáyá gayá*—Mridaṅg pakhiwaj wá dholak ke sáth gáyá gaya.

TIME, *n.* (S. *time*) the measure of duration, space, interval, season, age, the present life, repetition, musical measure; *v.* to adapt to the time, to do at the proper time, to regulate as to time—*Wagt zamán zamán dahr roz-gár yá 'asr, 'ars, yáh yá hungám, mansim, 'umr, zindagi, daf, sur yá tá^h*; *v.* *wagt ke mutábíq k., waqt par k. yá bar-wagt k., tá^h-ba-tál nápná*—Kál samay wá velí, kálamaryáda wá kálí-vadhí, kálántar wá abhyantarkál, ritn wá rit, vayas vay wá dyn, yah lok, var wá bār, swar wá lay; *v.* *kálayogya-k. kálopayukt-k. wá kálanurúp-k., ucit kál wá upayukt samay meñ-k., tál se nápná wá kálanirnyak.*

TIME'FŪI, *a.* seasonable, sufficiently early—*Bar-wagt yá bá-mauqa^h, ba-khíbi sawerá*—Samayopayukt wá sámayik, bahut sawerá.

TIME'LESS, *a.* unseasonable, immature, endless—*Be-mauqa^h yá be-wagt, khím yá ná-rasda, be íntihá*—Akálin wá akilik, kachehi, anant.

TIME'LESS-LY, *ad.* before the natural time—*Be-wagt, be-mauqa^h*—Asámayik, akálin.

TIME'LY, *a.* seasonable, sufficiently early, keeping measure; *ad.* early, soon—*Bar-wagt yá bá-mauqa^h, ba-khíbi sawerá, bá-tál yá bá-sur*; *ad.* *pesh-az-wagt, jald*—Samayopayukt wá sámayik, bahut sawerá, satál; *ad.* sawere, síghra.

TIME'OUS, *a.* early, seasonable, timely—*Pesh-a-ragt, bar-wagt, bá-mauqa^h*—Sawerá, samayopayukt, sámayik.

TIME'OUS-LY, *ad.* seasonably, in good time—*Ba-mauqa^h, bar-wagt*—Kálinusár se wá **TIM'IST**, *n.* one who complies with the times—*Zamán-sáz, ahl-i-zamán, dunyá-sáz*—Kálinuvartí, kálinurodhí, samayánurodhí, gáwh gíthne w.

TIME'KEEP-ER, **TIME'PIECE**, *n.* a clock or watch—*Íhtútá yá gharí^h.*

TIME'PLEASE-ER, **TIME'SER-VE**, *n.* one who meanly complies with the present time—*Zamán-sáz, ahl-i-zamán, dunyá-sáz*—Kálinuvartí, kálinurodhí, samayánurodhí.

TIME'SER-VING, *n.* mean compliance with the present time or power—*Zamán-sázi, dunyá-sázi*—Kálinurodhí, samayánuvartan, kálinuvartan.

TIM'ID, *a.* (L. *timeo*) fearful, wanting courage, wanting boldness—*Khanf-zada yá kháif, buz-díl, kam-jurát*—Darpokní, káyar wá bhírn, kádar kátar wá asáhsak.

TIM'ID-LY, *n.* want of courage or boldness—*Buz-dílí, kádar-pán^h, kálar-dí^h*—Bhí-rutí, kátarutá. [*darpokná^h*—Káyar, kátar, bhírn, sandehí, sáñkt-í, ásankásil.

TIM'OR-OUS, *a.* full of fears or scruples—*Buz-díl, kháif, wahmí, wasáási, kálar^h.*

TIM'OR-OUS-LY, *ad.* fearfully, with much fear—*Buz-dílí se, bare khánf se*—Kátarutá wá kálarpan se, bap dār se. [kálarpan, bhírná, bhayá-íntá.

TIM'OR-OUS-NESS, *n.* want of courage—*Buz-dílí, kam-jurát, darpokut-pán^h*—Kátarutá, **TIN**, *n.* (S.) a metal; *v.* to cover with tin—*Vilíyati lohá^h, tin*; *v.* *tin se maphná^h, Vilíyati lohe se maphná.* [khodne w^h, tin kí khán meñ kím k. w^h.

TIN'SER, *n.* one who works in a tin mine—*Vilíyati lohe kí khán meñ kím k. w. yá TIN'SY*, *a.* abounding with tin—*Tin se bhari huá^h, Vilíyati lohe se bhari huá^h.*

TIN'ROLL, *n.* tin reduced to a thin leaf—*Tin ká pattar^h, Vilíyati lohe ká pattar^h, panut^h.*

TIN'MAN, *n.* a manufacturer of tin—*Rassís, tin ke bartan banáne w^h, Vilíyati lohe ke háson banáne w^h.* [dhiti.

TIN'CAL, *n.* a mineral—*Ma'dani yá kánt shái, dhút^h*—Ákariyadravya, ákarajavastu, **TIND**, *v.* (S. *tendant*) to set on fire—*Suljíná^h, jaláná^h, áy-lugáná^h.*

TIN'DEN, *a.* any thing very inflammable—*Sokhta—Sighradhiyavastu, síghrajwalaníyavastu.* [síghrajwalaníyadravyádhár.

TIN'DER-BOX, *n.* a box for holding tinder—*Sokhta-dán—Sighradhiyavastupatra, sí-*

TIN'DER-LIKE, *a.* inflammable as tinder—*Sokhtani, sokhta ke manínd—Sighrajwalaníya, síghradhiya.*

TINE, *v.* to kindle, to set on fire—*Suljíná^h, jalíná^h.*

TINE, *n.* (S. *tindas*) the tooth of a harrow—*Hehga kí dánti^h.*

TINGE, *v.* (L. *tingo*) to imbue with a colour or taste; *n.* a slight colour or taste—*Raṅgná^h, kuchh miláná^h, kuchh dálná^h, raṅg d^h*; *n.* *halká raṅg^h, bá, ramaq*; *n.* *Rág, raṅg, chháya.* [táqut rakhne w.—Raṅgne ko samarth.

TIN'GENT, *a.* having the power to tinge—*Raṅg d. w^h, kuchh miláne yí raṅg dene kí*

TINCT, *v.* to stain, to colour, to imbue; *a.* stained, coloured; *n.* stain, colour—*Bhar-ná^h, raṅg d^h, raṅgná^h; a. bhari huá^h, raṅga huá^h; n. dhappá^h, raṅg^h.*

TINCTURE, *n.* a shade of colour, slight taste superadded, slight quality added, extract of drug; *v.* to imbue with a colour or taste, to imbue—*Halká raṅg^h, bá yá bo, ra-*

maq, 'araq; *v.* *raṅgná dálná yá kuchh-miláná^h, chhíná yá bharni^h*—Chháya, kuchh saṅsarg wá saupark, koi guṇ jo úpar se miláyá jáy, kárhá kwáth niryás wá nishkarsh.

TINT, *n.* a dye, a colour; *v.* to colour, to tinge—*Raṅg*^h, *halkā raṅg*^h; *v. raṅgnā*^h, *raṅg d*^h.

TĪN'GLE, *v.* (W. *tincial*) to feel a kind of thrilling sound or pain—*Sansanáná^h*,
ihunjunaná^h, *hanjunaná^h*, *tantaninát^h*. [*tantanáhat^h*, *tuntan^h*.

TIS'LING, *n.* a thrilling sound or pain — *Sansanāhat*^h, *jhunjhunāhat*^h, *jhanjhanāhat*^h,
TIS'KLE, *v.* to make a sharp quick noise, to cause to clink : *n.* a sharp quick noise —

Tantánahat yá th enthanená^b, jhanjhananá yá jhun:jhananá^b: n. tantánahut^b, thm-
thanáhuh^b, tantan^b, thanthan^b, jhan:jhanáhut^b, ihun:jhumáhut^b, thanak^b, thanak^b.

TĪK'LING, *n.* a sharp quick noise—*Tantunāhat^h*, *thanthanākat^h*, *tantan^h*, *thanthan^h*, *jhonjhanākat^h*, *jhunjhanākat^h*, *thumuk^h*, *thatheri^h*.

TINKER, *n.* one who mends old guns, &c. — *Purine tûr-phûte bartan jorne w^h.*, kaserâ^b.

TINKER-ERLY, ad. after the manner of a tinker - *Kasere yá thathere ké mánind, kasere yá thá here ké taur se* - *Kasere wá thathere sí bñáñti se.*

TYNSEL, *n.* (Fr. *étincelle*) a kind of shining cloth, any thing showy and of little value; *a.* showy, gaudy, superficial; *v.* to adorn with lustre which has no value — *Tāsh, koi shai jo bhaskiri, aur kam qiwat ho; a. raunq-dār ya nūmāish, nūmāish, zakhī-nūmā ya sūrat-harām; v. raunq-i-b-e-niṣ o-bahī se āvata k., nūmāish gi sūrat harām k.* — *Lappi wā chamkili-kappa, mithyāśobhanavastu mithyāśobhāyuktadravya wā jagajati; a. bharaṅgi. bharkillā, valihdrasāniya wā uparaṅchā; v. mithyāśobhanavastu se susūdhiti k., mithyāśobhāyuktadravya se alankrit k.*

TĪNTA MAR, *n.* (Fr. *tâtement*) a confused noise — *Shorshar*, *shorsharabā* — Haurā, haurā-ihaurī, hallā.

TÍ'NY, *a.* (S. *thyn* ^h) little, small, puny — (*Yhutá*^h, *nannhú*^h, *teni*^h).

TIP. n. (b.) the end; the point; *c.* to cover the end or point, to strike lightly.—
Nēk, sir; v. sir par lagunā charkunā yā jarnū^b, dhīre yā halke hāth se marnāⁿ—
Ant ehhor wā toh ., agra mukh agra bhāgg wā sirī.

Ek'asā yā chob jiskā sar d'hat sē jāri rahtā hai, ek qism kī 'as-band yā chob-d'r, mirdādā yā chaaki dār - Ek dand sonthā wā chhārī jiskī sirī d'hat sē marhī wā jāri rahtā hai, ek prakār kī dandāphī wā dandādhār, gorāt wā chhaprāsī.

TIP'ŦŦŦ, *n.* the end of the toe—*Pair kī ampu'tiyōu kī sir^h*—Pādāgra, padāgra.

Tīr'tā, *n.* the end of the toe—[*tīr'ki tūṅga tyaṁ ki tīr'*]—[*āṅga*], *paṅga*.
Tīr'tā, *n.* the highest degree; *a.* most excellent—*Sab se buland darja*; *a.* *nihāyat*
'unda—*Sab se ūchā pad, agrāra, agratamabhaḡ*; *a.* *atvintam, sarvotkṛiṣṭ, bahut*
acchhā. [*—(Grivajeebhofan, kaṁthavastra.*

TĪP'PET, *n.* (S. *teppet*) a garment worn about the neck and shoulders—(*Gulū-band*

TIPPLE. *v.* to drink strong liquor habitually, to drink in luxury or excess; *n.* drink, liquor — *Piyāṭa-bhāzi k.*, *nibbiyaṭ sharab pinā*; *n. shurb*, *sharab* — *Piyā-k.* *vār-vār-madya-piṇ-k.* *wā* *sadiṭṭin k.*, *bahut madya-piṇ k.*; *n.* *peyaḍravva wā* *madirā*, *madya*, *luhe wā* *matwīk.*, *madyamatta wā* *madyavāṣ.*

TĪ'PLED, a. drunk, intoxicated—*Makhmūr*, *sar-shūr sar-mast yā madhūs*—Piye-

TĪ'PLEB, *n.* a habitual drunkard — *Sharābī, mai-khar, khammār* — Piakkar, madyapānāsakt, madyap, nityapāvi. | wā matwāli, madonmatta wī madyapā.

TĪP'SY, *a.* drunk, intoxicated — *Makhmār*, *mudhish sar-shār yā sar-mast* — Piye hue

TIPPLING-HOUSE, *n.* a house where liquor is sold—*Sharāb ki dūkān*—*Madyasālā*, *madyavikrayasthān*.

TI-RĀDE, *n* (Fr.) a strain of invective — *Silsila i ta'na-zanī, zabān-darāzi kī silsila, silsila i-shikīnat* — Bhartṣaṇavakprabandh, nīndāvakprabandh.

TĪRE. u. S. tier) a head dress, furniture, a row; v. to dress the head — *Tāj yā kulāh*, sū; o-sūmūn, sūff yā qulār; v. sīr par kaprā dūlūn^h, sīr par top topi yā pagri denā^h, sīr par tāj yā kulāh denā — Mukut kirīt mauli wā maur, sīnagri, pūṭi paṅkti wā greṇi; v. sīr par kirīt wā mukut denā.

TIRE/WŌM-AN, *n.* a woman who makes head-dresses — *Tāj banāne-wālī, kulāh banāne-wālī* — *Tāj* banāne wālī, mukut banāne wālī.

TĪ'ING-HŌ'Ō'Ō. TĪ'ING-RŌ'Ō'Ō, *n.* the room or place where players dress for the stage—
Sawāngiyōn kī kōthri^h, wāh kōthri jisneē sawāngi sawāngi kurne ke lige kappre pahin-
te hui^h. [Parisānt k wā h. samant k wā h.]

TIRE, *v.* (S. *tirūn*) to weary, to fatigue—*Thakina yā thaknā^h, mānda k. yā h.*—
TIRED'NESS, *n.* state of being tired—*Māndagi, thakāi^h, thakāha^h, thakwa^h*—*Klānti,*
gramārtata.

TIRE SOME. *a. wearisome, fatiguing, tedious* — *Thakau^h, nalal-anger ya mända-k. w.*
daxá yá díngat-dih — Klúntiñuak, parigántikar, klesad kashtaiñuk wé kashtapad.

TIS'SUE, n. (Fr. *tissu*) cloth interwoven with gold or silver, a connected series; v. to interweave or variegate — *Zarhaft uo tamat silbi ul silb* — *ti-sib* — *sib* — *sib*

interweave, to variegate — *Zar buft ya tamānt, silsilu yā silk*; v. *binna^h, gūna-gūna*
hūyalamūn yi raṅg-bu-raṅg k. — *Kidala lappā wā būte-wālf-pattū, prabandh wā kram*;
hūnāḥ, chitānāḥ bitā k. [*hūnāḥ, chitānāḥ bitā k.*]

v. bunnā, chitravichitra k. [pakṣī panchhī wā pakherū
TĪT, n. a small horse, a woman, a bird — *Tattū*^b, 'aurat, *chiriyā*^b — Chhotā ghōṛā, strī.

Year	Age	Sex	Height (cm)	Weight (kg)	Body Mass Index (kg/m ²)	Waist Circumference (cm)	Waist-Hip Ratio	Trunk Fat (%)	Visceral Fat (cm)	Subcutaneous Fat (cm)	Visceral Fat Index (cm ²)	Subcutaneous Fat Index (cm ²)	Visceral Fat to Subcutaneous Fat Ratio
2000	20	M	170	65	22.0	85	0.90	15	10	15	1.5	1.5	1.0
2001	21	F	160	55	21.5	75	0.85	12	8	12	1.2	1.2	1.0
2002	22	M	175	70	22.2	90	0.92	18	12	18	1.8	1.8	1.0
2003	23	F	165	60	21.2	80	0.88	14	9	14	1.4	1.4	1.0
2004	24	M	180	75	22.8	95	0.94	20	14	20	2.0	2.0	1.0
2005	25	F	170	65	22.0	85	0.90	16	11	16	1.6	1.6	1.0
2006	26	M	185	80	23.2	100	0.96	22	16	22	2.2	2.2	1.0
2007	27	F	175	70	22.2	90	0.92	18	13	18	1.8	1.8	1.0
2008	28	M	190	85	24.0	105	0.98	24	18	24	2.4	2.4	1.0
2009	29	F	180	75	22.8	95	0.94	20	15	20	2.0	2.0	1.0
2010	30	M	195	90	24.5	110	1.00	26	20	26	2.6	2.6	1.0
2011	31	F	185	80	23.5	100	0.96	22	17	22	2.2	2.2	1.0
2012	32	M	200	95	25.0	115	1.02	28	22	28	2.8	2.8	1.0
2013	33	F	190	85	24.5	105	0.98	24	19	24	2.4	2.4	1.0
2014	34	M	205	100	25.5	120	1.04	30	24	30	3.0	3.0	1.0
2015	35	F	195	90	24.0	110	0.99	26	21	26	2.6	2.6	1.0
2016	36	M	210	105	26.0	125	1.06	32	26	32	3.2	3.2	1.0
2017	37	F	200	95	25.0	115	1.01	28	23	28	2.8	2.8	1.0
2018	38	M	215	110	26.5	130	1.08	34	28	34	3.4	3.4	1.0
2019	39	F	205	100	25.0	120	1.03	30	25	30	3.0	3.0	1.0
2020	40	M	220	115	26.0	135	1.10	36	30	36	3.6	3.6	1.0
2021	41	F	210	105	25.0	125	1.05	32	27	32	3.2	3.2	1.0
2022	42	M	225	120	26.5	140	1.12	38	32	38	3.8	3.8	1.0
2023	43	F	215	110	25.0	130	1.07	34	29	34	3.4	3.4	1.0
2024	44	M	230	125	26.0	145	1.14	40	34	40	4.0	4.0	1.0
2025	45	F	220	115	25.0	135	1.09	36	31	36	3.6	3.6	1.0
2026	46	M	235	130	26.5	150	1.16	42	36	42	4.2	4.2	1.0
2027	47	F	225	120	25.0	140	1.11	38	33	38	3.8	3.8	1.0
2028	48	M	240	135	26.0	155	1.18	44	38	44	4.4	4.4	1.0
2029	49	F	230	125	25.0	145	1.13	40	35	40	4.0	4.0	1.0
2030	50	M	245	140	26.5								

TIT'TLE, *n.* a small particle, a point, a jot—*Zarra, sar-i-má, reza—Apu wá rawá, vin-du, lav leá tinká wá kanamátra.*

TIT'LÁRK, *n.* a small bird—*Ek qism ki chhotí chiriyá—Ek bhánti ki chhotí chiriyá.*

TIT'MÓUSE, *n.* a small bird—*Ek qism ki chiriyá, phudki^b—Ek bhánti ki chiriyá.*

TIT'BIT. See **TIDBIT**.

TITHE, *n.* (*S. tenth*) the tenth part, the part allotted to the clergy; *v.* to levy the tenth part—*'Ushr yá dahyak, wah hissá jo pádrigón ke liye majarrar kiya jātá hai; v. 'ushr yá dahyak lagáná—Dasamāns wá dasamabhāg, wah bhāg jo purohita-varg ko lagí diyá jātá hai; v. dasamāns wá dasamabhāg lagáná.*

TITH'ABLE, *a.* subject to the payment of tithes—*Dahyak yá ushr d. w.—Dasamāns wá dasamabhāg d. w.*

TITH'ER, *n.* one who gathers tithes—*Dahyak jam' k. w., 'ushr jam' k. w.—Dasamāns batorne w., dasamabhāg ekatra k. w. wá ugalne w.*

TITH'ING, *n.* company of ten householders—*Das makán-dáron ki jam'at—Das ghar-wálon ki samúh wá vrind.*

TITH'FREE, *a.* exempt from payment of tithes—*Dahyak yá ushr se barí—Dasamāns se mukht wá bachá-huá, dasamabhāg ke dene se bachá huá.*

TITH'ING MAN, *n.* the head or chief of a tithing, a petty peace-officer—*Das makán-dáron ki jam'at ká amral sherksh, ek chhotá 'uhde-dár jo intáim durust rakhtá hai—Dis ghar-wálon ke vrind wá samúh ká mukhiyá, ek kshudra adhikári jo swisthya rakhtá hai.* [Ek prakár ká pandhá, aushadhivishesh.

TITH'Y MAL, *n.* (*Gr. tithumallos*) a plant—*Ek qism ki naút, ek qism ká paudhá—*

TITIL-LATE, *v.* (*L. titillo*) to tickle—*Gudgudáwá^b, sikháwá^b, khukhuláwá^b.*

TITIL-LATION, *n.* the act of tickling—*Gudgudáhat^b, sikháhat^b, gudgudáwá^b.*

TIT'LE, *n.* (*L. titulus*) a name, an appellation of honour, an inscription, a claim of right; *v.* to name, to call—*Nám^b, khitáb laqab yá alqáb, sar-nawisht yá 'unwá, haqq istihqáq yá dáwá; v. nám dhárná^b, nám rukhná kahná yá bolná^b—Sanjā, upādhi padavi upanám wá upapad, nāmālekhi nānapatra wá mukhapatra, adhikár.* [sanjā trahit, upādhiśūnya, upapadaśūnya.

TIT'LESS, *a.* not having a title or name—*Be-nám, be-laqab, be-alqáb—Nimāhín,*

TIT'U-LAR, *a.* existing in title or name only—*Khitābī, nāmī, farzī, zabānī, munh-bolá^b—Nāmanātradhārī.* [Nāmanātradhāran.

TIT'U-LAR TY, *n.* the state of being titular—*Khitābī yá nāmī hālat, farzī-hālat—*

TIT'U-LAR LY, *ad.* by title only, nominally—*Sirf nám meñ, sirf bolne meñ—Nāma-nātra se, kewal kahne wá bolne meñ.*

TIT'U-LAR Y, *a.* consisting in a title, pertaining to a title; *n.* one who has a title or right—*Khitābī nāmī zabānī yá farzī, khitābī-mansab yá mutā'alliq-i nám; n. khitāb-dār yá haqq-dār—Nāmanātradhārī, nāmasambandhī wá upādhiwishayak; n. upādhiwishisht, padavi w., adhikári, adhikárawishisht.*

TIT'U-PAGE, *n.* the page containing the title of a book—*Sar nāma, sar-i-lauh, 'unwá—Nānapatra, mukhapatra, mukhyapatra.*

TITTER, *v.* to laugh with restraint; *n.* a restrained laugh—*Khilkhiláná^b, munh dāb kar hāsná^b, khukhuláná^b; n. khilkhili^b, khilkhiláhat^b, khukhuláhat^b.*

TITTLE-TATTLE, *n.* (*tattle*) idle talk, an idle talker; *v.* to talk idly—*Bak-jhak gupshap bakbak bakwád yá barbar^b, bakwádi babbakiyá yá barbariyá^b; v. barbar k^b, bakwád k^b, balná^b, barbaráná^b.* [baráhat^b.

TITTLE-TATTLE, *n.* the act of talking idly—*Bakwád^b, barbar^b, bakkhak^b, bar-*

TIT'U-BATE, *v.* (*L. titubo*) to stumble—*Thokar kháná^b, thes kháná^b.* [tak^b, talak^b.

TÓ, *prep.* (*S.*) noting motion addition direction &c.—*Ko^b, lag^b, ke taiiñ^b, ke pás^b, kane^b,*

TÓ-DÁY, *n.* the present day; *ad.* on this day—*Aj^b, im-ro^b—Adya.*

TÓ-AND-FRÓ, *ad.* backward and forward—*Idhar-udhar^b, is-taraf us-taraf.*

TÓ-MOR'ROW, *n.* the morrow; *ad.* on the morrow—*Kal^b.*

TÓ-NIGHT, *n.* this night; *ad.* on this night—*Aj ki rat^b, ad. íj rat ko^b.*

TOAD, *n.* (*S. tade*) a reptile—*Kāth-birúki^b, kāth-menúkh^b, bhek^b, gúk, gúk-i-zahr-dār—Sthūlamanduk, sthūlabhek.*

TOAD'ISH, *a.* like a toad, venomous—*Gúk-sá yá gúk-i-zahr-dār ke mánind, zahr-dār yá nám^b—Kāth-birúki-sá kāth-menúkh-sarikhá wá sthūlamandukassatris, bikhahá wá vishadhar.*

TOAD'EAT-ER, *n.* a mean sycophant—*Páji cháplús khush-ámadi yá khāya-bar-dār—Adham atyanurodhī, nich atiklī, adham jigigī-k. w. wá lurkhurī-k. w.*

TOAD'STONE, *n.* a concretion, a mineral—*Putthar yá guth^b, ek má'dani shai—Koi vastu jo jam jāne se banai, ákariyadravya wá khān-ká-padārthi.*

TOAD'STOOL, *n.* a plant like a mushroom—*Kūkar-mutá^b, kūkar-muttá^b, chatar-már—Gomayachhatra.*

TOAST, *v.* (*L. tostum*) to dry and scorch at the fire, to warm thoroughly, to name when a health is drunk; *n.* bread dried and scorched at the fire, the person or

subject named in honour when drinking—*Sehknā^b, khūb garm k., sharāb pine ke waqt tu'āimān kisi kā nām le-kar uski barakat chāhna*; n. *seiki hui rotī^b, wah shukhs yā mazmūn jiskā nām log mil ke le-kar aur uski barakat māng-kar sharāb pite hain*—*Agniśushk k., dhikānā tapt-k. wā tāt-k., madyapān karne ke samay ādarapūrvak kisi kā nām leni aur uskā kalyān chihna*; n. *roti jo seiki gai-ho, wah vyakti wā viśhay jiskā nām log mil-ke lekar aur uske kalyān ki prarthana kar madyapān karte hain.*

TOAST'ER, n. one that toasts—*Sehne w^b, khūb garm k. w., sharāb pine ke waqt bē'zīmān kisi kā nām le-kar uski barakat chāhne w.*—*Agniśushk k. w., dhikāne w., tapt wā tāt k. w., madyapān karne ke samay ādarapūrvak kisi kā nām le uski kalyān chāhne w.* [*bākā, tamikā*—*Tāmrakutā, tāmrakūt, tāmrāpatrikā.*

TOBACCO, n. (*tobacco*) a plant used for smoking and chewing and in snuff—*Tam-*
TOBACCOIST, n. a dealer in tobacco—*Tambūkū Jarosh, tamākū kā kār-bār k. w.*—*Tāmrakutāvikrayi, tāmrakutāvikayāsiri.*

TOUSIN, n. (Fr.) an alarm bell—*Khauf zāhir k. w. ghañtā, ghañtā jo gohār karne ke liye bajāyā jāti hai^b, ghañtā jo āfāt se khabar dār karne ke liye bajāyā jāti hai*—*Āsamabhayāśāhāgahantā, bhayajūpākhāgahantā, ghañtā jo sir par pahūchei hui vipad se sāvadhān karne ke nimitta bajāyā jāti hai.* [*rī^b; v. tūhū^b.*

TOD, n. twenty-eight pounds of wool, a fox; v. to weigh—*Chudāh ser jū^b, ek tom-*
TODDY, n. a juice drawn from certain species of palm, a mixture of spirits and water sweetened—*Tār^b, sharāb aur sharbat ek-hi mēn mīlā huā*—*Tālī tilaki wā mārike-risav, madya aur mīlā ras ek hi mēn mīlā huā.*

TOE, n. (*toe*) one of the small members which form the extremity of the foot—*Pāno*
gē pair ki nūgli^b. [*laubā jhūlā pahine hue.*

TOGA-TED, *To'garn*, a. (L. *toga*) gowned—*Jāma-posh, jāma pahine hue*—*Sasāyāk,*

TO-GETHER, *ad.* S. *together*) in company, in union, in the same time or place—*Ham-rāh bāham gē ham-digār, mil kar^b, ek-hi waqt gē jāe mēn*—*Ek-sāth ke saṅg*

ke-sāth sahit wā samet, ek hokar wā milkar, ek-hi kāl wā sthān mēn.
TOLL, v. (S. *tollan*) to labour; n. labour—*Mihnat k., zor mārā, dāupdhūp k^b, lohū*
pānī k^b, mashaqqat k.; n. mihnat, dāupdhūp^b, mashaqqat—*Śram k., pariśram k.;*

n. āyās, śram, pariśram, kleś, kashī.
TOLLER, n. one who toils or labours—*Mihnat k. w., zor mārne w., dāupdhūp k. w^b,*
lohū pānī k. w^b, mashaqqat k. n.—*Śram k. w., pariśram k. w., āyās k. w.*

TOLL'FUL, a. laborious, wearisome—*Mihnat talab, thakā^b*—*Kashīāsiddhya wā śrama-*
siddhya, śramajanak āyāsajanak wā śrānti ar. [*siddhya, śrāntikar wā āyāsjanak.*

TOLL'SOME, a. laborious, wearisome—*Mihnat talab, thakā^b*—*Kashīāsiddhya wā śrama-*
TOLL, n. (L. *tela* a net, a snare—*Jāl^b, phandā gē phāndī^b.*

TOLLETT, n. (Fr. *toilette* a dressing-table—*Lihās khone ki mez, mez jis par lihās durust*
karne ki zarūri chīzī rahī hain—*Vāstraparidhīnāsādhānā, mānch wā chānki*
jis par vāstra pahīne ke samay mēn jo vastu upayogi hotī hain so dhārī rahī hain.

TOKAY, n. a kind of wine made at Tokay in Hungary—*Ek qism kī sharāb*—*Madya-*
visesh.

TOKEN, *to'kn*, n. (S. *token*) a sign, a mark; v. to make known—*Nishān 'ulūmat yā*
ishāra, nishānī gē naur; v. *zāhir k., makhkār k.*—*Sain wā saṅket, chihn wā lakshan*;
v. *prāsiddh k., vidit k., prakāśit k., batānā, jānānī.* [*chitti w., vinduchihnit.*

TOKENED, a. having marks or spots—*Nishān-dār, dūg-dār, chitti dār*—*Chilmit, ānkīt,*
TOLD, p. t. and p. p. of *tell*—[*Tell kā mūzi-mutlūq aur mūzi-mutūf 'alai-hi yā fī l-i-*
mū'ūy]—[*Tell kī sāmsūyabhūt aur pūrvakriyā wā pūrvakālikakriyā.*]

TOLE, v. to draw by degrees, to allure—*Dhīre dhīre khīnchnā^b, lūhānā phūslānā*
yā mōhū^b. [*nāmāk sthān ki banī hui tarwār.*

TOL'EDO, n. a sword made at Toledo—*Muqām-i-Tolelo ki banī hui talwār*—*Tolelo*

TOLERATE, v. (L. *tollo*) to allow by not hindering, to suffer, to permit, to endure—*Ra'ed rakīnā, jūz rakhnā, hone d^b, bardāsht k.*—*Anivāraṇ k., anishedh k. wā*
karne-d., apratibandh-k., sahni.

TOLERABLE, a. that may be endured, moderately good, not contemptible, passable—*Tuhammul-pa'ir bardāshtānī gē munikina-t-tuhammul, kisi qadr uchchhā, bain-*
bain, chālī^b—*Sahāniya wā sahya, madhyamagun wā madhyam, ngarhāniya, aisi-*
waisā wā kum-chālā. [*achchhā, madhyamaparakār se wā aisi-waisā.*

TOLERABLY, *ad.* moderately well, passably—*Kisi qadr achchhā, bain-bain*—*Kuchh*
TOLERANCE, n. the power or act of enduring—*Tuhammul, bardāsht, sahāw^b*—*Sahan,*
kahmā, kshānti, titikshā, anivāraṇ, anishedh.

TOLERANT, a. enduring, favouring toleration—*Burd bār mutahammil yā shikēbā,*
nā-mānī yā chashm-poshī-k. w.—*Sahishnu wā sahanāsīl, apratibandhakārī wā*
anishedhakārī.

TOLERATION, n. the act of tolerating, allowance of that which is not approved—*Tuhammul yā bardāsht, 'adam-i-mumāna'at gair-i-intinā'ī yā chashm-poshī*—*Sahan*

titikshá kehánti wá kshamá, apratibandh anishedh wá apratirodh.

TOLL, *n.* (S.) a tax paid for some liberty or privilege; *v.* to pay or take toll—*Mahsúl, ráh-dírí, chíngí^h, múkhí^h*; *v.* *mahsúl dená yá lená, chíngí dená yí lená^h, múkhí dená yá lená^h*—*Kar, ánk*; *v.* *kar dená wá lená*.

TOLL'BOOTH, *n.* a custom-house, a prison—*Chabúlara yá chauki^h, gaid-ghána yá zindán*—*Shukagrāhanasthān wá karagrāhanasthān, kārigār wá vandiālā*.

TOLL'ISH, *n.* a dish for measuring toll in mills—*Ek palará jismēn jo kuchh kar pīnchāre ko diqī jāta hai so tauā jāta hai^h*.

TOLL'GATH ER ER, *n.* one who takes toll—*Zukāti, kar ngahne w^h*—*Shukagrāhī, karagrā-*

TOLL, *v.* (W. *tol*) to sound a bell slowly and uniformly; *n.* the sound of a bell—*Dhī-*
re dhīre ghōrā bājāwā^h; *n.* *ghante ki āwāz*;—*n.* *Ghante kā sabd*.

TOLL' TATION, *n.* (L. *tolutim*) the act of pacing or ambling—*Yargā, āsānī ki chāl*
—*Sunder chāl*.

TOMB, *tōm, n.* (Gr. *tumbos*) a monument over a grave; *v.* to bury—*Rauza, mazār, n qhara, qubr ke úpar ká yād-gār*; *v.* *dafn k., gārnā^h*—*Samādhi ke úpar kí smara-*
nārthakachihna, chitya, chitachurak; *v.* *mitti d., gur d.*

TOMB'LESS, *a.* wanting a tomb—*Be-rauza, be-gād-gārī-sitūn*—*Samādhismanarārthaka-*
chihna-simya, chitachurakarāhit.

TOMB'STONE, *n.* a stone in memory of the dead—*Takhta-i-qabr, yād-gārī-sitūn*—*Chitā-*
churak, samādhi ke úpar ká patthar, samādhiprastar, samādhistambh.

TOMB'Y, *n.* (Tom. *boy*) a mean fellow, a romping girl—*Pájt shokhs, khar-mast larkí*
—*Adham wá nich vyakti, chānchal chhokri*.

TOMB'ING, *n.* a rude wild girl—*Be adab aur khar-mast larkí*—*Dhīth aur chānchal chhok-*
ri.

TOMB'ING, *n.* (Gr. *tomos*) a book, a volume—*Kitāb, jild*—*Ganth, pustak*.

TOMB'TIT, *n.* a small bird, the titmouse—*Pidri^h, phudki^h*.

TON, *n.* (S. *tonne*) a weight of 20 cwt.—*Atthās man ká bát^h, atthās man^h, atthās*
man ká wazn.

TON'NAGE, *n.* weight, duty by the ton—*Wāzn, fī atthās man ká mahsúl*—*Dhīr wá*
TONE, *n.* (L. *tonus*) sound, accent, a whine, elasticity; *v.* to utter with an affected
tone—*Áwāz sulā yá nard, lahja yá tatāfuz, jhankhōnā^h, dam yá dam-dāri*; *v.* *asī*
lahje ko badal-kar bolnā, nakhre-bāzi se bolnā—*Sabd dhwani wá nāl, swar wá uchi-*
chitrau, girgirdhā wá jhikkhri, chūmrāpan lachilāpan wá lachak; *v.* *aswābhāvik swar*
se bolnā, swābhāvik swar ko palatkar bolnā.

TONED, *a.* having a tone—*Áwāz-dār*—*Swaravisishṭ*.

TONE'IC, *TON'ICAL*, *a.* relating to sounds or tones, increasing strength—*Áwāz man-*
sūh yá muta'alliq-i-lahja, muqarrarī yá tāqut-af-ā—*Shabdasaṃbandhī wá swaravisha-*
yak, agniyārdhak rochak paushyik wá balavardhak.

TONE'IC, *n.* a medicine which increases strength—*Muqarrarī dāwā, tāqut-af-ā dāwā*—
Balavardhak anshadh, agniyārdhak anshadh. [huddled—*Chimā^h, syūntā^h, suhri^h*.

TONGS, *n. pl.* (S. *tong*) an instrument with two limbs for taking up what cannot be

TONGUE, *n.* (S. *tunga*) the organ of speech and taste in human beings, the organ of
taste in the lower animals, speech, a language, a point, a projection; *v.* to talk, to
chide—*Lisān, zabān, guftār, bhākhā^h, nok, ubhār^h*; *v.* *guftār k., sar-zanish k.*—*Rasa-*
nā rasānī rasajhī wá lalānā, jīb wá jīhwā, bolī, bhāshā, agrā wá apī, nikāl; *v.* *bāt-*
chit-k, bolnā wá kathopaskathan-k., jhīmknā churaknā wá dhanuknā.

TONGUED, *a.* having a tongue—*Zabān-dār, jīb walā^h*—*Rasanyukt*.

TONGUE'LESS, *a.* wanting a tongue, speechless—*Be-jīb, be-zabān*—*Ajīhwa wá jīhwā-*
hīn, vāchahīn abal wá anibolī.

TONGUE'PAD, *n.* a great talker—*Bakwādī^h, bahbhāgī^h*.

TONGUE'TIE, *v.* to render unable to speak—*Zabān band k., muñh band k.*—*Muñh si le-*
nā, oñth si-d., baddhājīhwa k.

TONGUE'TIED, *a.* unable to speak freely—*Zabān-band, girifta-zabān, tutarāhā^h*—*Bad-*
TON'SIL, *n.* (L. *tonsilla*) a gland in the throat—*Gale ki gitti yá kang^h*.

TON'SILE, *a.* (L. *tonsus*) that may be clipped—*Tarāshe jāne ke qābil, kāte jāne ke*
lāiq—*Chhāñte wá kāte jāne ke yogya*.

TON'SURE, *n.* the act of clipping the hair—*Bāl kītnā katarnā yá chhāñtnā^h*.

TON-TINE, *n.* (It. *tonfi*) a species of life-rent or annuity derived from the fund
of an association formed on the condition that the rents of those of the subscribers

who may die shall accrue to the survivors—*Muqarrar waqt ke ba'd kisi tijarat ke*
jite sharikōn meñ sauphī hui pūñji ká bát-lenā—*Niyamit kālāntar par kisi vyava-*
say ke jite sājhīyōn meñ sauphī hui pūñji ká bát lenā. [mūrḥ.

TON'Y, *n.* a simpleton—*Akmaq, sādā-'auh, anāyī^h, mīrak^h, gāwā^h, bhōndū^h*—*Mūrkh*.

TÓO, *ad.* (S. *to*) over, more than enough, likewise, also—*Fazūl fuzūl yá nihāyat, hadd*
se igādā, nīz, bhā^h—*Bahut, bahutī wá atī, tathā, hū wá apī*.

TÓOK, *p. t. of take*—*Take ká maz-mutlaq*—*Take ká samānyabhūt*.

TÓOL, *n.* (S. *to*) an instrument of manual operation, a person used as an instrument

by another—*Auzir, dūre kē mull' ho kar kām k. w.*—Lokhar bathiyār śāstra sādhanu wā upakaran, dūre ke adhiu boke kāryya k. w.

TŌOTH, n. (S. *toth*) a bony substance growing out of the jaw, taste palate, any thing resembling a tooth, a tine, a prong, the prominent part of a wheel by which it catches a correspondent part: *pl. TĒETH*—*Dandān dandāna yā sinn, maza yā laz-zab, mazāy yā zāiga, dandāna-si shai, kūtā^h, shākh, dūnt^h*—Dānt dant dānan rad wā radan, swād, ras chāt wā chaskā, dānt sarikhā kōi padārth, kaptak, śūl, khūnti.

TŌOTH, r. to furnish with teeth, to indent—*Dandān bandānā, dandāna-dār k.*—Dūnt banāni, lahriyā kātnā.

TŌOTHED, a. having teeth, sharp like a tooth—*Dandān-dār, dandān-sē tez*—Danti radī wā dant-w., dant-usdris-tikshya wā dūnt-sarī-hā-chokhā.

TŌOTH'FUL, a. palatable, pleasing to the taste—*Khush-zāiga, maza-dār yā laziz*—Suswādū, suras ruchikar wā mukhapriya.

TŌOTH'LESS, a. wanting teeth, deprived of teeth—*Poplā^h, baulā thothā wā murlā^h*,—Adant wā nirdant, dantahin nirdānan wā gadant.

TŌOTH'SOME, a. palatable, pleasing to taste—*Khush-zāiga, Khush-maza laziz yā maza-dār*—Suswādū, suras ruchikar wā mukhapriya.

TŌOTH'Y, a. having teeth, toothed—*Dandān-dār, dānt w^h*.—Danti, radi.

TŌOTH'ACHE, n. pain in the teeth—*Dard ī dandān, dānt kā dard, dant-pīr^h*—Danta-śūl, dantavedanā, dantavyathā, dānt kī pīrī wā pīr.

TŌOTH'DRAW-ER, n. one who extracts teeth—*Dānt ukhār-kar nikāl lene w^h*.

TŌOTH'FICK, TŌOTH'FICK-ER, n. an instrument for cleaning the teeth—*Misrāk, dānan^h, kharkā^h, khilāl*—Dantaśodhani.

TŌP, n. (S.) the highest part of any thing, the surface, the highest place, the utmost degree, a plying; *r.* to cover on the top, to rise above, to surpass, to pre-dominate, to crop—*Sar yā qulla, sath yā bālā, anj, hadl yā gāgat darja, latū^h*; *v. sar-pash k., ūpar charhū^h, jāig^h, tarjih rukhū^h yā sar-pat-k., gālū^h h., tarsh-wā*—Sir phumang phumgi agrabhāg śikhī choī choī śikhar chūri wā śrīr, prishth wā uparibhāg, mukhyasthān wā sab se ūchā sthān, paramapad, bhramar bhāntrā wā bhāgī; *r. ūpar se dūhūpani, ūpar ūthni, saras h. wā pēche dūhū, prabā h., chāhūna wā kātni.* [mūh^h, bār yā amūh tak bhārā^h, lab-ā-lab, lab-rez.

TŌP'FUL, a. full to the brim—*Īgar tak bhārā huā^h, nākenak bhārā huā^h, mūh ā-*
TŌP'LESS, a. having no top, supreme—*Be-sar yā be-qulla, a'lā anā yā sadr*—Chūrahin, param pradhān wā sarvapradhān. [se ūchā wā sab se ūpar kā.

TŌP'MOST, a. highest, uppermost—*Sab se bālā-tar, a'lā*—Sarvoparisth wā agratam, sab

TŌP'PING, a. fine, gallant, noble—*Umda, diler, sharif*—Uttam wā bhalā, sāmāi wā sīhasik, kulīn wā utkrishṭ.

TŌP'PLE, v. to fall forward, to tumble down—*Āge girnā^h, gir parnā yā dhahnā^h*.

TŌP'GAILANT, a. highest, elevated, splendid—*Sab se bālā-tar, bulund, darafshān rau-nay-dār yā āli shān*—Sab se ūchā, ūchā, atidīptamān wā solhamān.

TŌP'HEAVY, a. having the top or upper part too heavy—*Sir-bhārī^h, sar-gardā, garān-sar*—Ūrdhwaguru, bhārādūkasirāsik.

TŌP'KNOT, n. a knot worn by females on the top of the head—*Chīrī^h*.

TŌP'PROUD, a. proud in the highest degree—*Nihāyat magrār, hadl se ziyāda mutakab-bir*—Bahut hī ghamandī, atyant ahaṅkāri.

TŌP'SAIL, n. the highest sail—*Sab se ūchā yā ūchī pāl^h*.

TŌP-SY-TĒR'Y, ad. with the bottom upward—*Tuk-o-bālā, zer-o-zabar, tal-ūpar^h, ulat-pulāt^h, ultā-pulā^h*—Adharottar, ūrdhwadhār.

TŌP'ARCH, n. (Gr. *topos, archē*) the principal man in a place or district—*Kisī maqām yā zil' kā sar-dār, zil'-dār*—Kisī sthān wā pradēś kā pradhān purush wā mukhiyā.

TŌP'ARCHY, n. a district governed by a toparch—*Zil'-dārī, zil' jo zil'-dār ke tukṭ meī ho*—Chakā wā pradēś jo ek mukhiyā wā pradhān purush ke adhiṅ ho.

TŌP'AZ, n. (Gr. *topazion*, a gem—*Topāz, zabarjad, pukhrāj yā pokhrāj^h*—Pitānapi, pitasār, pushparig, padmarig, pitasphatik, pūṭimū.

TŌPE, r. (Fr. *tope*) to drink to excess—*Bahut hī pīnā^h, pī-kar mutrālā honā^h, makh-mūr yā sar-mast honā*—Atimadyapān k., madonmatta h. [lyapānāsakt.

TŌ'PER, n. one who drinks to excess—*Bārā piakkar^h, khammār, mai-khor, pīū^h*—Ma-

TŌPH, TŌPHUS, n. (L. *tophus*) a kind of sandstone—*Ēk giṇā kā phuskā pathhar*—Ēk prakār kī phuskā pathhar. [lā^h.

TO-PH'CEOUS, a. gritty, stony, sandy—*Kīrkīrā yā ānkariyā^h, pathrīlā^h, bulād yā relī-*

TŌPHET, n. (H.) hell—*Jahannam, dozakh, narak^h*—Adholok, jātil. [band hūā^h.

TŌPI-ARY, a. (L. *topiarius*) shaped by cutting or clipping—*Kā'ne yā kutarne se*

TŌPIC, n. (Gr. *topos*) a subject of discourse, a general head, an external remedy—*Mazmūn yā nauzū, muddā'ā nanshā zamin yā zikr, lagāne kī dawā*—Vishay wā prasaṅg, prakaraṅ, lagāne kī aushadh.

TŌPIC, TŌPICAL, a. pertaining to a topic, pertaining to a place, local—*Mutā'alliq-i-*

mazmūn yā mazmūn-mansūb, kīsi khāss maqām kā, mukāni mahallī khāss yā mahāss
— Prākaraṇīk prāsāṅgik wā prasāṅgavishayak. viśeshasthāṇik, ekadeśī wā ekasthāṇik.
TŌP'-CAL-ly, *ad. locally* — *Ba-nisbat-i-makūn* — Sthānavishay meṇ, jagah ke vishay meṇ.

TŌ-PŌG'RA-PHY. *n.* (Gr. *topos, grapho*) the description of a particular place — *Jagahon kā bayān, takhtitū-l-bilād* — Viśeshasthānavarṇan, viśeshasthālavivarān, sthānavarṇan.
[varṇanakartā. viśeshasthālavivarānakartā.]

TŌ-PŌG'RA-PHER. *n.* a writer of topography — *Jagahon kā bayān k. w.* — Viśeshasthānavarṇan.
TŌP-O-GRĀPH'ic. TŌP-O-GRĀPH'i-CAL, *a.* pertaining to topography, descriptive of a place — *Takhtitū-l-bilād-mansūb yā mutā'alliq-i-takhtitū-l-bilād, muḥassir-i-bilād* — Viśeshasthānavarṇanavishayak, viśeshasthānavarṇanakarī wā viśeshasthālavivarānakarī.

TŌRCH. *n.* (Fr. *torche*) a large light — *Mush'al, dāmar^b* — Ulkā.

TŌRCH'ER, *n.* one that gives light — *Roshni d. w.* — Prakāś d. w.

TŌRCH'BEAR-ER, *n.* one who carries a torch — *Mush'al-chī* — Ulkādhārī, ulkāvāhī.

TŌRCH'LIGHT. *n.* the light of a torch — *Mush'al kī roshni* — Ulkāprakāś, ulkā kā prakāś.

TŌRE, *p. t. of tear* — *Tear kā māz-i-mulḥaq* — Tear kā sim'nyabhūt.

TŌRS, *p. p. of tear* — *Tear kā māz-i-mā'tif^b alai-hī yā fī-lī-mā'tif* — Tear kī pūrnakriyā wā pūrvakālikakriyā.

TŌRE. *n.* dead grass in winter — *Jāre kī sūkhī ghāss^b*.

TŌRMENT, *n.* (L. *tormentum*) extreme pain, anguish, that which gives pain — *'Uqubat yā 'a'āb, azyat siyāsāt yā jān-so: i. bā'is-i-siyāsāt yā mujīb-i-dard* — Yātana ativedanā wā atiduhkh. atipira tīrvavedanā dāruṇayātana wā yanayātana, kanyak.

TŌR-MENT', *v.* to put to extreme pain, to vex — *Siyāsāt 'a'āb yā azyat d., kughdān^b* — Yātana dāruṇayātana wā atiduhkh d., satāna khijhānā kahānā jalānā dagdhānā wā dukhānā.

TŌR-MENT'ER, TŌR-MENT'OR, *n.* one who torments, one who inflicts pain — *Shikanjakash yā 'ālim, jallād qasāb yā azyat-rasān* — Atipirak wā atipirījanak, atiklēśakar.
[dhā. aushadhivīśesh.]

TŌR-MEN-TIL, *n.* (Fr. *tormentille*) a plant — *Ek qism kā pavulhā* — Ek bhāitī kā pau-

TŌR NĀ'DO, *n.* (Sp.) a hurricane — *Āndhī^b, jhakkay^b, tifān, chandā^b*.

TŌRPID, *a.* (L. *torpido*) numbed, motionless, sluggish, inactive — *Be-hiss yā sarmā-zadā, be-harakat, mast, kāhil yā majhūl* — Thithrā ankāyā-huā wā kaṭhūyā huā, sun, jar, supt wā mud. [hīl] — Thithrā vichetan wā sun, jar wā achal.

TŌR-PES'ENT, *a.* numbed, incapable of motion — *Be-hiss yā sarmā-zadā, be-harakat yā kī-*

TŌR-PES'CENT, *a.* becoming torpid — *Be-hiss yā be-harakat hotā huā, kāhil hotā huā* — Thithrā sun wā jar hotā huā.

TŌR-PID'-TY, TŌR-PID-NESS, TŌR-PID-TUDE, *n.* state of being torpid, inactivity — *Be-hissi be-harakat sarmā-zadagī yā wasmat, kāhili mast yā majhūl* — Thithrāhat ankāyā wā chaitanyanāś, jaratā jadya jarimā wā mandatā.

TŌR'POI, *n.* (L.) numbness, inactivity, dullness — *Be-hissi be-harakatī wasmat yā sarmā-zadagī, mast, kāhili yā majhūl* — Thithrāhat ankāyā wā chaitanyanāś, jaratā wā jarimā, mandatā.

TŌR-PĒ'DO, *n.* (L.) an electric fish — *Ek qism kī muchhī jiske chhūne se dātan be-hiss ho-jātā hai aur jhātkā lgtā huā* — Ek prakār kī muchhī jiske chhūne se śārīr sun wā ankā-jātā hai aur jhātkā lgtā hai.

TŌR'RENT, *n.* (L. *torreo*) a rapid stream : *a.* rolling in a rapid stream — *Tor^b, nadi^b, saul, saulāb, tez dhārā : a. dharādhār-kar bahne w^b, tez-rau* — Jalapravāh, jaladhārā, dhārāsār : *a.* harḥarīkar wā jharjharīkar bahne w.

TŌR'RID, *a.* (L. *torreo*) parched, dried with heat, burning, violently hot — *Biryān yā khushk, garmi se khushk, mahruq, bahut garm* — Sūkhā wā śushk, ushpātā se śushk, jaltā huā, ushpadagdhā wā grishmadagdhā.

TŌR'RE-FF, *v.* to dry by fire — *Ātash se khushk k., mahruq k., bahut garm k.* — Āg se sukhnā wā śushk-k., seṅhnā, āch se sukhnā. [arth dekho.]

TŌR-re-FAC'tion, *n.* the act of drying by fire — *Torrefy ke ma'ne dekho* — Torrefy kī

TŌRT. *n.* (L. *torium*) mischief, injury — *Žarar yā ziyān, nuqsān* — Apakār, hāni.

TŌR'sēc, *n.* any thing in a twisted form — *Koī shai jo aīnḥī ho* — Koī vastu jo aīnḥī wā marorī ho.

TŌR'tION, *n.* torment, pain — *Tuklīf siyāsāt yā 'a'āb, dard yā azyat* — Yātana atiyātana ativedanā wā atiyāthā, atipir atiklēś wā atiduhkh. [kshatikārak.]

TŌR'tIOUS, *a.* injurious, doing wrong — *Muzirr, ziyān-kār* — Apakārak, hānikārak wā

TŌR'tIVE, *a.* twisted, wreathed — *Aīnḥā-huā^b, lapetā-huā yā marorā-huā^b*.

TŌR'tU-ous, *a.* twisted, winding, mischievous — *Bal-dār yā pech-dār, pechīda, muzirr yā ziyān-kār* — Aīnḥā huā wā marorī huā, ghūmtā huā, hānikārak wā kshatikārak.

TŌR-tu-ōs't-ry, *n.* the state of being twisted — *Pechīdagī, pech-dārī* — Vakraṭā, kuṭilatwā.

TORTOISE, tŌr'tis, *n.* (L. *tortum*) an animal covered with a hard shell — *Sang-pusht, bāḥā, kachhuā^b* — Kūrma, kachohap, kamath, kāmāth.

TÓRTURE, *n.* (L. *tortum*) extreme pain, anguish, severe pain inflicted judicially; *v.* to pain extremely, to punish with torture—*Siyásat yá 'a'ad, azyat 'uqubat ján-kani yá ján-kandani, shikanja*; *v. siyásat taklif yá azyat d., shikanja-kashí k.*—Ativeda-ni ativyathá wá atipirá, yátaná atidubkh wá atikléa, yanturá; *v. satiná wá atipirá d., yátaná d.* [*yá 'uqubat d. w.*—Yátanikári, santápak, atipirak.]

TÓR-TU-REER, *n.* one who tortures—*Shikanja-kash, siyásat yá azyat d. w., niháyut-taklif*
TÓR-TU-RING-LY, *ad.* so as to torture—*Siyásat yá azyat denc ke tar se, jismen taklif pahúche*—Yátaná wá yanturá denc kí riti se. jismen atipirá wá atidubkh ho.

TÓR-TU-ROUS, *n.* occasioning torture—*Taklif-rasán, siyásat d. w., shikanja-kash, azyat-dih*—Yátanikarak, atipirajanak, santápak, atipirak. [*kathor.*]

TÓR-VOUS, *a.* (L. *turus*) sour, stern—*Tursh. suht*—Khattá wá katu, korá wá

TÓRY, *n.* a political partisan opposed to Whig—*Sultanat-dost, bádsháh-dost*—Rájapak-shapáti, rájanyáyi, rájahitaishi.

TÓRY-ISM, *n.* the opinions of the Tories—*Ric-i-sultanat dost, bádsháh-dost ke 'a'qid*—Rájapakshapáti wá rájahitaishi kí mat.

TÓSS, *v.* (W. *tosare*) to throw, to agitate, to roll and tumble or be in violent commo-tion; *p. t.* and *p. p.* Tóssed or Tóst—*Pheir na uchhoíná ufná jhoíná yá lokíná, hiláná duláná yá hachal-k.*, *dáwi lotni lotpot-k. chhatpatáná dúnwín-dol-h. hal-chal-h. talmaláni taraphni yá tarapan.*

TÓSS, *n.* the act of tossing—*Tóssál^h phech^h, jhatak^h, lokaw^h.*

TÓSSER, *n.* one who tosses—*Pheekne w^h, uchhoíné w^h, ulíne w^h, jhoíné w^h, lokáne w^h, hiláne w^h, duláne w^h, díne w^h, lotne w^h, chhatpatáne w^h.*

TÓSSING, *n.* violent commotion—*Hachal^h, dúnwín-dol^h, lotpot^h, khadali^h, tazalzul, hilaw^h, dukaw^h.* [*iwálí, madyap wá madyapánáskt.*]

TÓSSRÓT, *n.* a toper, a drunkard—*Shurábi, khammár yá mui-khor*—Piakkar wá mat-TÓSSSEL. See TASSEL.

TÓTAL, *a.* (L. *totus*) whole, complete; *n.* the whole—*Kull yá mutlaq, tamám*; *n. kull jam', jumla*—Sab, sampúrni puri puri wá samagra; *n. mot, samudáy.*

TO-TÁL-TY, *n.* the whole sum or quantity, total—*Kulliyat yá jumlagi, kánámí*—Samu-dáy wá samasti, sákalya.

TÓTAL-LY, *ad.* wholly, completely, tully—*Bi-t-kulliga, kulla-hum yá mutlaqan, sar á-pá jús-u-kull yá tamam tar*—Sab, sampúrmarup se, puri wá nipat.

TÓTTLE, *v.* (T. *touten*) to shake so as to threaten to fall, to stagger, to reel—*Laraz ná, mutaz'az'-h., jumlish-kháná yá lagzish-k.*—Dagmaginá, daglaginá, larkharáná laypatáni larkharána hachal-h. wá dalmáná.

TOUCH, *v.* (Fr. *toucher*) to perceive by the sense of feeling, to come in contact with, to handle slightly, to affect, to reach, to try, to move, to melt, to relate or to con-cern, to delineate slightly, to play on, to treat slightly, to afflict or distress, to meet or be in a state of junction; *n.* the sense of feeling, the act of touching, act of a pencil on a picture, act of the hand on an instrument, feature, stroke, test, proof, a small quantity—*Mass k., layná^h, tou^h, asar k., púná^h, kasná^h, hurakut d., narm k., 'alúya yá sarokár rakhná, siyih-qulam k., bijáná^h, zikr k., taklif d., mitná^h; n. qawwal-i-lámná, mass lamá yá mumássat, kushish, chke^h, khutt-u-khúl yá chihre ká ek hissá, sulma yá zarb, 'ayár, ázmáish subút yá subút, zarra*—Chhúna wá spar-s-k., bhírná, tatóni tatóni wá háth-lagína, vyapana wá phal-utpanna-k., pahunchná wá bheñni, kasauti-par-chaphána táwná wá parakhná, hilána wá dulína, pighlání wá koma-k., sambandh wá sampark rakhná, klínechná, chherná, charcha k. wá laghuvar-nan k., satína wá purá-d., satná; *n.* sparsendriya, spars chhulú wá chhuáwat, kínech, bijáná wá bol, vadhanikriti wá mukharekhú, mír wá chot, táw kasáw wá parakh, pramúp, laghuparinám. [*jhaná wá jaljá, síghrakopí.*]

TOUCH'Y, *a.* peevish, irritable—*Tunuk-mizáj, zúd ranj yá ádash-mizáj*—Chirchirá jhan-Toúch'LY, *ad.* peevishly, with irritation—*Tunuk-mizáji se, zúd-ranjí yá ádash-mizáji se*—Chirchiráhat wá jhunjhanáhat se, kop krodh wá jhunjhláhat se.

TOUCH'INESS, *n.* peevishness, irritability—*Tunuk-mizáji, zúd-ranjí yá ádash-mizáji*—Chirchiráhat wá jhunjhláhat, kopasílati krodhasílati wá chandaswabháw.

TOUCH'ING, *a.* affecting, moving, pathetic—*Dil-soz, riqqat-angez, jigar-soz dil-gudáz yá gum áwar*—Hridayavedhak, manodravak wá chittamohak, karunotpadak wá karuná-rímatmak.

TOUCH'ING-LY, *ad.* with emotion, feelingly—*Josh yá joshish se, riqqat-angezi yá dil-sozi se*—Manovikár wá atahkshob se, karunotpadakata wá manodravakarup se.

TOUCH'WOLE, *n.* the hole by which fire is communicated to the powder in fire-arms—*Ranjak ká súrákh, ranjak ká chhed*—Agyastra ká wah chhed jiske dwára ágneya-churn tak ág pahunchti hai.

TOUCH'STONE, *n.* a stone by which metals are examined, a test or criterion—*Sang-i-'ayár, mihak ká m'ayár*—Nikashapáshán wá kashapáshán, kasauti.

TOUCH'WOOD, *n.* rotten wood used to catch the fire struck from a flint—*Khukst lakri*.

- TOUGH**, *tūf*, *a.* (S. *tōh*) flexible without being brittle, stiff, firm, tenacious, clammy—*Chimā^ā*, *sakht*, *mazbūt*, *chasydū*, *lazij*—*Chimrā wā lachilā*, *karā*, *porhā wā drirh*, *laslasā wā lajlājū*, *chipchīpī*.
- TOUGHEN**, *v.* to make or grow tough—*Chimrānā^h*, *chirā^ā k. yā^h*, *karā k. yā^h*, *chirā^ā nēss*, *n.* the quality of being tough—*Chimrāhat^h*, *chimrā^ā-pan^h*, *chirā^āi^h*, *karā^āi^h*, *sakhtī*, *mazbūt*, *chipchīpīhat^h*, *chasydājī*, *laslasāhat^h*.
- TOU-PEE'**, **TOU-PET'**, *n.* (Fr. *taupet*) a tuft of hair, a lock, a curl—*Sākhta kākul*, *zulf*, *gesū*—*Upakē*, *lat jānā wā kesapī*, *alak wā kākapaksh*.
- TOUR**, *n.* (Fr.) a ramble, a roving journey, an excursion—*Gasht*, *safar yā siyāhat*, *sair*—*Bhraman*, *paribhraman wā paryatan*, *vichār*, *viharan wā ghūmnāphirmī*.
- TOURIST**, *n.* one who makes a tour—*Saiyār*, *sair k. w.*—*Ghūmnepīrme w.*, *paribhramak*, *bhramanākārī*, *vihārī*.
- TOURNAMENT**, **TOURNEY**, *n.* (Fr. *tourner*) a military sport, a mock encounter—*Jangī khel yā neza-lāzī*, *jūthī larāi*—*Ghurcharhōn kā khel*, *krīrāyuddhā wā yuddhābhās*.
- TOURNNEY**, *v.* to tilt in the lists: *n.* a tournament—*Neza-lāzī k.*, *pālā khīnch-kar ek jangī khel khelū yā jūthī luāi larāi*: *n.* *neza-lāzī jangī khel*, *jūthī luāi^h*—*Pālā khīnchkar*, *krīrāyuddhā k.*, *yuddhābhās k.*; *n.* *ghurcharhōn kā khel*, *krīrāyuddhā*, *yuddhābhās*.
- TOURNI QUET**, *tūrni-keṭ*, *n.* (Fr.) a surgical instrument used in amputations—*Jar-rāh kā ek auṭar jo kisi 'uzr se kūt-dā'ne ke waqt khūn band karne ke kām ātā hai*—*Astrachikitsak kī ek yantra jo āngūchchhedn ke samay lohū rokne ke kām ātā hai*.
- TÖUSE**, *v.* (Ger. *zausen*) to pull, to tear—*Khīnchnā ukhṛnā yā nochnā^h*, *chirnā yā phārnā^h*.
- TÖW**, *n.* (S.) the coarse part of flax—*Motā san^h*, [*nā^h*, *gna se khāiṭchnā^h*].
- TÖW**, *v.* (S. *teon*) to draw by a rope—*Russā lagā-kar khīnchnā^h*, *russī lāndh-ke khīnch-*
- TÖWARD**, **TÖWARDS**, *prep.* (S.) in the direction to, near to, with respect to, regarding: *ad.* near, at hand—*Kī-jānūh kī tarāf yā ke-yahān*, *qarīb*, *dar-bāh*, *kī-nisbat*; *ad.* *nazdik*, *qarīb yā au-qarīb*—*Ki or prati wā abhinukh*, *nikat ke-pās wā ke lage*, *vishay mein apēkshā mein*. *ad.* *samīp wā niyare*, *nikat wā lage*.
- TÖWARD**, **TÖWARDLY**, *a.* ready to do or learn—*Karne yā sikhne ko mustā'id āmāda yā taigār*, *tarbiyat pāzīr*—*Karne wā sikhne ko ndyat udyukt wā pravritā*.
- TÖWARDLYNESS**, *n.* readiness to do or learn—*Karne yā sikhne kī āmādaqī*, *tarbiyat-pāzīrī*—*Karne wā sikhne kī pravriti*, *sikshanīyatā*, *sikshāsīlatwā*.
- TÖWARDNESS**, *n.* docility, aptness—*Tarbiyat-pāzīrī yā islāh-pāzīrī*, *lipāyat tezī yā raqbat*—*Sikshāsīlatwā wā sikshanīyatwā*, *yogyatā phurtī kshīpratā wā sīlatwā*.
- TÖWEL**, *n.* (Fr. *tonaille*) a cloth for wiping the hands—*Dast-māl*, *rū-māl*, *āngūchkhā^h*, *āngūchhā^h*.
- TÖWER**, *n.* (S. *tor*) a high building, a building raised above the main edifice, a fortress, a citadel, high flight: *v.* to fly or rise high, to soar—*Buland 'imārat*, *burj*, *mandir yā mīnār*, *qal'at-shahr*, *koṭ*, *buland-parwāzī yā bālā-ravī*: *v.* *bālā-ravī k.*, *buland-parwāzī k. yā buland-parwāz-h.*—*Ūchī grīh wā ghar*, *gargaj wā koṭhā*, *nagar kā garh*, *durg*, *ūchī uṭān wā urīnī*: *v.* *chārṇā*, *nīkar upar ūṭhā wā chārṇā*.
- TÖWERED**, *a.* adorned or defended by towers—*Burj-dār*, *burjōn yā qal'ōn se ārāsta yā mahfuz*—*Gargaj w.*, *gargajōn wā garhōn se snōbhīt wā surakshīt*.
- TÖWER-Y**, *a.* having towers, adorned or defended by towers—*Burj-dār*, *burjōn yā qal'ōn se ārāsta yā mahfuz*—*Gargaj w.*, *gargajōn wā durgōn se snōbhīt wā surakshīt*.
- TÖWN**, *n.* (S. *tuu*) a large collection of houses, the inhabitants of a town—*Qasba*, *balde yā shahr*, *qasbe yā shahr ke bāshande yā bāshinde*—*Nagar pur wā purī*, *nagar ke nivāst*. [*mutā'alliq*—*Nagarajanāsambandhī*, *nagarānīvāsījanāvishayak*].
- TÖWN'SH**, *a.* pertaining to the people of a town—*Qasbe yā balde ke bāshandōn ke*
- TÖWN'SLESS**, *a.* without towns—*Be-qasbe*, *be-balde*, *be-shahr*—*Nagarāśūnya*, *nagararahit*, *nagarahīn*.
- TÖWN'SCLERK**, *n.* an officer who keeps the records of a town—*Shahr-muharrir*, *ek 'uhde-dār jiske taht mein shahr ke daftar rahte hai*—*Ek adhkārī jiske pās nagar ke lekhyapatra rahte hai* [*dhoriyā*].
- TÖWN'SCRI-ER**, *n.* one who makes proclamations—*Shahr kā munādī*—*Nagar kī dhat-*
- TÖWN'SHOUSE**, *n.* the house where public business is transacted, a house in town—*Qasbe yā shahr kī kachahri*, *shahr yā qasbe kā makān*—*Ghar jismein nagar ke log ekatra hokar rājakārya karāin*, *nagar kā grīhā wā pur kī ghar*.
- TÖWN'SHIP**, *n.* the district belonging to a town—*Shahrīyat*, *qasbe ke 'ālāqe kā zil'*—*Nagar ke āspās kā prades*, *wah pndes jo kisi nagar se sambandh rakhtā ho*.
- TÖWN'SMAN**, *n.* an inhabitant of a town—*Qasbe kā bāshanda yā bāshinda*, *shahrī*, *qasbī*—*Nagarajan*, *nagarānīvāsījan*.
- TÖWN'TALK**, *n.* the common talk of a place—*'Āmm guft-gū kā mazmān*, *kisi jagah kī 'āmm guft-gū*—*Sādhārān charchā*, *kisi sthān kī sāmānya vārṭulāp*.

TÖW'S'TÖP, *n.* a large top—*Ek bahut baya lattā^h.*

TÖY, *n.* (D. *tooi*) a plaything, a bauble, a trifle; *v.* to trifle, to dally, to play—*Bāzicha, adni chiz, nā-chiz; v. khelā^h, rawchāw yā lār-pyār k^h, tūpādot yā kulol k^h.*—*Khilāunā, kṛipādravya wā kṛipāvastu, tuchelhapadārth.* [*nakhre-bāz.*]

TÖY'ER, *n.* one who toys—*Khēlne w^h, khilārā^h, rawchāw k. w^h, kalol k. w^h.* [*achpal.*]

TÖY'RIL, *a.* full of tricks—*Khildā^h.*

TÖY'ISH, *a.* trilling, wanton—*Khildā^h, shokh yā nakhre-bāz—Kṛipāsil, chānchal wā*

TÖY'ISH-NESS, *n.* disposition to trifle—*Shokhī, khilār-pan^h, khelār-pand^h, khilār-panā^h, chochlā^h, chōchhlā^h—Kṛipāsilāt.*

TÖY'MAN, *n.* one who deals in toys—*Bāzicha-furosh, bisatī^h, khilāunon ká byohār k. w^h, khilāune w^h, khilāune beichne w^h.*

TÖY'SHÖR, *n.* a shop where toys are sold—*Bāzichon kī dūkān, khilāunon kī dūkān—Khilāunon ke biāne kī jagah, kṛipāvastuvikrayagriha, kṛipādravyavikrayasthān.*

TÖZE. See TOUSE.

TRĀ'Ē, *n.* (L. *tractum*) a mark left by any thing passing, a footstep, a vestige, hardness for drawing a carriage; *v.* to mark out, to follow by footsteps or tracks, to follow by exactness—*Lik^h, naysh-i pā. 'ādamut nishān surāg yā asar, kam-kash yā sarz jis se garī khinchī jāti hai; v. nishān k. yā bāhārī khatt khinchud, surāg nikālā yā naysh-i pā se khoj-lenā, sihhāt ke sāth pai-ravī k.*—*Koi vastu jo jāy uski lakir jo udg meñ hoti jātī hai, pādachihū padāuk wā padachihū, auk chihū wā lakshan, jot; v. bāhārī rekhi khinchī wā bāndlnā, patā lagānū pānre-pānū mārgānusarān k. wā padachihūnusarān k., thikthik nikālā wā piehā^h k.*

TRĀ'Ē'BLE, *a.* that may be traced—*Mamkin-i-patā. mamkin-i-nishān—Patā lagne ke yogya, jiski patā lag sakai, khinchne jāne ke yogya, utāre jāne ke yogya.*

TRĀ'Ē'ER, *n.* one who traces—*Nishān k. w., bāhārī khatt khinchne w., surāg nikālne w., naysh-i pā se khoj lene w., sihhāt ke sāth pai-ravī k. w.*—*Bāhārī reshi khinchne w. wā bāndlne w., patā lagāne w., mārgānusarān k. w., pādachihūnusarān k. w., thikthik nikālne w. wā piehā^h k. w.* [*kā-kām.*]

TRĀ'Ē'ER-Y, *n.* ornamental stone-work—*Zebāishī sangi kām—Sobhādāyag patthar.*

TRĀ'Ē'ING, *n.* course, path, regular track—*Ruflār yī ramish, rāh, mā'mūlī rāsta—Daur*

gati wā mārg, bāt, sidhā path.

TRĀCK, *n.* a mark left by something which has passed along, a beaten path; *v.* to follow by marks or footsteps—*Naysh-i-pā yā nishān, mustak rāh yī rāsta; v. naysh-i-pā kī pai-ravī k., nishān se piehne jānā yā khoj-lenā—Pādachihū padachihū padāuk wā lik, mārg path bāt wā paghānū; v. pādānusarān k., padānusarān k., pādachihūn se patā lagānū, padāuk se dhnū^h nikālne.*

TRĀCK'LESS, *a.* having no track, untrodden—*Be-rāh be-lik be-nishān yā be-naysh-i-pā, gair-i-mustak yā nā-pā māl—Pādānkarahit wā pādānkahin, anekalī nīraunā pādā-sprishit wā apūlāhat.*

TRĀCT, *n.* (L. *tractum*) something drawn out or extended, a region, a short treatise—*'Arsa yā tūl, musk zamīn yā diyār, risāla, nima yī nuskhā—Pallā phailāw wā vistār, deś wā prades, patrikī lekḥ wā alaphabandh.*

TRĀCT'ABLE, *a.* easily managed, docile—*Hukm-pazīr hukm-bar-dār mahkūm yī garīb, dast-āmoz yā tarbiyat-pazīr—Sūksāniyā wā suvidheya, vāsyā sikhānār sikhshāsil wā sikhshāniyā.*

TRĀCT'ABLE-NESS, *n.* state of being tractable—*Hukm-pazīrī, hukm-bar-dārī, dast-āmozi, tarbiyat-pazīrī—Vāsyatā, suvidheyatā, sikhshāsilātī, sikhshāniyatī.*

TRĀCT'ATE, *n.* a treatise, a small book—*Risāla, nuskhā-nāma yā ek chhotī kitāb—Patrikī wā alaphabandh, laghu pustak wā chhotī granth.*

TRĀCT'ATION, *n.* discussion of a subject—*Tazkira, zikr, muhihasa—Vādānūvād, vitark.*

TRĀCT'ILE, *a.* that may be drawn out—*Jo khinchne se bā-āsānī tarh-sake—Sukhakar-shāniyā, ākarshāniyā, khinchne se phailne wā bahne ke yogya.*

TRĀCT'ILITY, *n.* the quality of being tractile—*Khinchne se bā-āsānī tarh-sakne kī līgāgā—Sukhakarshāniyatī, ākarshāniyatā, khinchne se phailne wā bahne kī योग्यता.*

TRĀCT'ION, *n.* the act of drawing—*Khinchnā^h, khinchāw^h, khinch^h, kashish.*

TRADE, *n.* (L. *tractum*) the business of buying and selling, commerce, occupation, particular employment; *v.* to buy and sell, to traffic—*Tijārat, sandū-gari, pesha shema hirfat yā kash, kof khāns kām; v. tijārat k., sandū-gari k.*—*Lenden krayavikray wā bānījya, bānījya bānīj wā byopār, vyavasāy vyavahār wā byohār, koi vivesh kām; v. leuden krayavikray wā vyopār k., byopār vyavahār vyavasāy byohār bānījya wā bānījya k.*

TRĀD'EN, *a.* versed, practised—*Wāqif yī māhir, kār-āzmūda yā mashhāq—Nipun kusal wā abhijñā, vyavahārājñā karmajñā vyutpanna wā bahudrisht.*

TRĀDE'FUL, *a.* busy in trade, commercial—*Suudd-gari meñ mashgūl, tijāratī—Bānījya meñ lagā huā, bānījyasambandhī.*

- TRĀD'ER**, *n.* one engaged in trade—*Tājir, saudā-gar, baipāri^h, kār-bārī, banik^h*—*Banik, bānījīk, byopāri, lenden k. w. kravavikrayak, sāhūkār, vyavasāyak, vyāpāri, vyavasāyī, bānījyopajivī.*
yopāri log. *lenden karne wale. vyavasāyī* log.
- TRĀD'ES' FOLK**, *n.* people employed in trades—*Ah' i-kash, ahl-i-hirfa, tujjār*—*Banik* log.
- TRĀD'ES' MAN**, *n.* a man employed in a trade—*Tājir, saudā-gar, baipāri^h, banik^h, kār-bārī*—*Banik, byopāri, lenden k. w. kravavikrayak, vyāpāri, vyavasāyī.*
- TRĀD'EWIND**, *n.* a periodical wind—*Marsimī hawā*—*Nirūptakālikāvayū, niyamitakālikāvayū, ayavāvayū.*
- TRĀD'ITION**, *n.* (*L. trans, do*) oral account handed down from age to age—*Tulānī, rivāyat, kuhārāt^h, hulis, zabāni bayān jo pusht-dar-pusht chālī jāy*—*Paramparigata-kathā, paramparigatavākya, paramparigatśchār.*
- TRĀD'ITION AL**, *a.* delivered by tradition—*Zubānī, samā'i, naqlī, sunā huā^h, mutadāwal, nash-a-nash, rivāyatī*—*Parampariprāpt, parampariyūt, paramparigat, paramparigataktāhāvishayak.* [se, lahāwat se, paramparigatāktāhī se, paramparigatavākya se.
- TRĀD'ITION-AL LY**, *ad.* by tradition—*Rivāyat se, tulānī, zabānī*—*Paramparikram*
- TRĀD'ITION A RV**, *a.* delivered by tradition—[*Traditional ke ma'ne dekho*]—[*Traditional kā arth dekho.*]
- TRĀD'ITION ER**, **TRĀD'ITION-IST**, *n.* one who adheres to tradition—*With shakhs jo rivāyat jo tulānī kā pā band hotā hai, rivāyat-dost*—*Paramparigatāktāhāvā-lambī, paramparigatavākyaṇṇyāyī.* [kā arth dekho.]
- TRĀD'ITIVE**, *a.* transmitted from age to age—[*Traditional ke ma'ne dekho*]—[*Traditional*
- TRA-DUCE**, *v.* (*L. trans, duco*) to censure, to calumniate, to defame, to vilify—*Ilzām-d. yā mulzim-k., tuhamat lagānā, nā-hayq baht-nām k. yā be-jā 'aib lagānā, nā-hayq raswā k.*—*Nind i-k. dosh-d. wā doshī-k., kulānik lagānā wā mithyā apavād k., jhūṭhā-lim-lagānā dosh-lagānā wā jhūṭhī-nindā-k., mithyā apavād k.*
- TRA-DUCEMENT**, *n.* censure, calumny—*Ilzām yā malāmat, tuhamat iftirā itihām yā buhtān*—*Nindā wā apavād, kulānik lim wā jhūṭhī nindā.*
- TRA-DUCE'R**, *n.* one who traduces, a slanderer—*Shākī 'aib-go yā gila-guzār, ilzām-d. w. tuhamat-lagānē w. nā-hayq baht-go mustarī tuhamat buhtānī yā iftirā-sāz*—*Nindak wā apavādak, kulānik lagānē w. lim-lagānē w. wā mithyāpavādak.*
- TRA-DUCE-BLE**, *a.* that may be derived—*Qābil-i-istikhṛāj, qābil-i-istikhṛāj, hasil hone ke qābil*—*Utpadaniya, prāpaniya, yauktik, vyutpadaniya.*
- TRA-DUCE'T**, *v.* to derive, to transmit—*Hasil k., bhejṇā^h*—*Nikālṇā, pahunchānī.*
- TRA-DUCTION**, *n.* derivation, transmission—*Istikhṛāj yā istikhṛāj, irsāl*—*Nikālṇā wā utpatti, sañchālān sañchārāṇ sañchār wā prerān.*
- TRA-DUCE'TIVE**, *a.* derivable, deducible—*Qābil-i-istikhṛāj yā qābil-i-istikhṛāj, istikhṛājī yā muntij*—*Utpadaniya prāpaniya wā yauktik, avagamyā wā anumeya.*
- TRAFFIC**, *n.* (*L. trans, furio*) trade, commerce; *v.* to trade, to barter—*Tijārat, saudā-garī kharīd-farokht yā kār-bār*; *v. tijārat yā saudā-garī k., mubādala yā 'iwaz-mubāwaza k.*—*Bānījya wā bānīj, bānījya vyāpār vyojār vyavasāy wā kravavikray*; *v. bānījya bānīj bānījya vyāpār vyojār kravavikray wā vyavasāy k., palṭī wā erā-phorī karke vyāpār k.* [kravayogyā.]
- TRAFFIC-ABLE**, *a.* marketable—*Farokhtnī, bāzārī, chālānī^h*—*Vikrayaniya, kravavi-*
- TRAFFICKER**, *n.* a trader, a merchant—*Tājir, saudā-gar*—*Banik wā banik, bānījyopajivī kravavikrayak byopāri lenden-k. w. vyāpāri wā vyavasāyī.*
- TRĀG'E-DY**, *n.* (*Gr. tragos, odē*) a dramatic representation of a calamitous or fatal action, any mournful and dreadful event—*Naql-i-gam naql-i-musibat-āmez yā durd-angez gaziyāt kī kitāb, gam-āwar aur khawf-nik mājārā*—*Duhkhaparīṇamakanātāk wā karuṇārasapradhānātāk, śokajanak aur bhayānak ghaṭanā wā vritānt.*
- TRĀG'E-DIAN**, *n.* a writer or actor of tragedy—*Naql-i-gam kā musannif yā sawāṅgī, naql-i-musibat-āmez kā musannif yā sawāṅgī*—*Duhkhaparīṇamakanātākarakachak, karuṇārasapradhānātākarakachak, karuṇārasaśbhinayakusal, duhkhaparīṇamakanātāk kā sawāṅgī, karuṇārasapradhānātāk kā sawāṅg k. w.*
- TRĀG'IC**, **TRĀG'ICAL**, *a.* relating to tragedy, mournful, sorrowful, calamitous, fatal—*Muta'alliq-i-naql-i-gam yā naql-i-musibat-āmez-mansūb, ranj-āwar, gam-āwar yā gam-ālinda, taklif-dāh zabān yā āfat-rasān, muhlik halākī qātil yā muzīr*—*Duhkhaparīṇamakanātāk-sambandhī wā karuṇārasavishayak, śokajanak, duhkhaparīṇamāk wā śokad, duhkhadāyak, prīṇagbūtāk wā prīṇanāśāk.*
- TRĀG'ICAL-LY**, *ad.* in a tragical manner—*Bure natiye se, ranj-āwārī se, gam-āwārī se, taklif-rasānī se*—*Duhkhaparīṇamāk riti se, durānt bhāv se, duhkhadāyak riti se.*
- TRĀG'ICAL-NESS**, *n.* mournfulness, fatality—*Ranj-āwārī taklif-rasānī yā gam-nābī, halākī*—*Śokajanakatā, arisht nās wā vipat.*
- TRĀG-I-COM'E-DY**, *n.* a drama compounded of serious and humorous events—*Naql-i-musibat-āmez-o-zarīfat angez*—*Duhkhaparīṇamakahasyotpadakānātāk, karuṇārasapradhān aur hāsajanak mīṭāk.*
- TRĀG-I-COM'ICAL**, *a.* relating to tragicomedy—*Muta'alliq-i-naql-i-musibat-āmez-o-zarī-*

fat-angez, naql-i-mushbat-amez-o-zarâfat-angez ke muta'alliq—Duhkhariparimnakahâsyotpadakanatâkasambandhi. karuprasapratilûn aur hâsajanak nâtak kî sambandhi wâ vishayak. [*gez ke taur se*—Duhkhariparimnakahâsyotpadakanitak kî riti se.

TRAGI-COMI-CAL-LY. *ad.* in a tragicomical manner—*Naql-i-mushbat-amez-o-zarâfat-an-*

TRAIL. *v.* (D. *treillen*) to draw along the ground, to be drawn out in length; *n.* anything drawn to length, track followed by a hunter—*Ghasitnâ khînch-le-jânî ghur-rânâ ghis-lânâ ghisvînâ karhilânâ yâ lihârânâ^h, ghasitnâ lotharnâ yâ suharnâ^h; n. silk, shikârî kâ rasta*; — *n.* Tîr, âkhetî wâ aherî kâ mârîg.

TRAIN. *v.* (Fr. *trainer*) to draw, to allure, to exercise, to discipline, to educate; *n.* artificer, something drawn along behind, tail of a bird, retinue, series, course, procession, line of gunpowder—*Khînchnâ^h, lubbânâ^h, sikhînâ^h, tarbiyat k., ta'lim k. yâ d.*; *n.* hila fareb yâ dagâ-bâzi, zail yâ dieman, chiripe kî dam, qor jalch pâ-i-rikâb yâ jilav, silsila tasalsul zanjira-bandi lay-bandi yâ silk, rasta yâ sirat, sarvâz, bârât kî lakr—*Khînchnâ ghasitnâ wâ tannâ, phuslânâ, sikhlinâ, anussân k., sikhâh d. wâ k.*; *n.* ehhal wâ kapat, lothartâ wâ ghasitî hui ebhor, pakshî kî piuchli, parighal wâ parijan, ârenî paukti prabandh malâ wâ tûntâ, kram anukram mârîg wâ dhal, lokârenî wâ lokayitra, igneyachûrnârenî.

TRAIN-A-BLE, *a.* that may be trained—*Tarbiyat-pazîr, mumkinu-l-ta'lim*—*Sikshanîya, sikhshya, sikhaye jâne ke yogya.*

TRAINED, *a.* having a train, educated—*Dâman-dâr, ta'lim-yâfta yâ tarbiyat-yâfta*—*Vasuntayukt wâ lotharte-hue ebhor-w.* sikhshît.

TRAIN'ING, *n.* the act of educating—*Tarbiyat, ta'lim*—*Sikshâ.*

TRAIN'ING, *n. pl.* the militia—*Sibandî, mugarrar lashkar, lashkar-i-mugarrara*—*Niyatasainya, naimittikasent.* [*tel*—*Samudriya bahut bare janta kâ tel.*

TRAIN OIL, *n.* oil drawn from the fat of whales—*Samudari nihâyat bare jânwar kâ*

TRAIPISE, *v.* to walk sluttishly—*Phikhar-pane se chalnâ^h, alhar-pane se chalnâ^h.*

TRAIT, *trâ.* *n.* (L. *tractum*) a stroke, a touch, a line, a feature—*Qalam, kârî-qarî, khatt-o-khâl yâ shakt*—*Ânk, kânn, rekhlî wâ lakîr, lakshap mukhulakshap wâ vadanarekhlî.*

TRAITOR, *n.* (L. *trans, do*) one who betrays trust, one guilty of treason—*Dagâ-bâz khîn be-wafâ qaddâr yâ namak-harâm, pînshâh-dushman watan-dushman yâ bâgî*—*Viśwâsghatî viśwâsaghâtak vachhak thing ehhalî wâ kapatî, rîjadrohi rîjasatru wâ desâdrohi.* [*imân*—*Chhali, kapatî viśwâsghatî wâ aviśwâsya.*

TRAITOR-LY, *a.* treacherous, perfidious—*Dagâ-bâz, khîn be-wafâ daglî qaddâr yâ be-*

TRAITOR-OUS, *a.* guilty of treason, treacherous—*Mulk-dushman yâ pînshâh-dushman, dagâ-bâz khîn qaddâr daglî be-wafâ yâ be-imân*—*Râjadrohi rîjasatru wâ desâdrohi, kapatî chhali wâ viśwâsghatî.* [*harâmî se*—*Kapat se, ehhal se, viśwâsghat se.*

TRAITOR-OUS-LY, *ad.* treacherously—*Dagî-bâz se, be-wafât se, be-imân se, namak-*

TRAITRESS, *n.* a female who betrays—*Dupi-bâz be-wafâ yâ namak harâm 'aurat*—*Chhali wâ kapatî stri.* [*se yâ phirknâ^h.*

TRAJECT, *v.* (L. *trans, jactum*) to throw or cast through—*Âr-pâr yâ wâr pâr dâl.*

TRAJECT, *n.* a ferry, a passage—*Guzar-gâh yâ ma'bar, ruh*—*Ghât wâ utârâ, path bitî wâ mârîg.*

TRAJECT'ION, *n.* the act of casting through—*Âr-pâr wâr-pâr yâ lâch meîn se pheknâ^h.*

TRAJECTORY, *n.* the orbit of a comet—*Saigara-i-dum-dîr kî dâira, dum-dâr saigere kâ dâira yâ rasta*—*Dhûmaketukakshâ, barhani kâ mandal wâ mand, ketutârîpâth.*

TRALATION, *n.* (L. *trans, latum*) a change in the use of a word—*Kisî lafz ke istî-*

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TRAM'PLE, *v.* to tread under foot, to tread in contempt; *n.* act of treading under foot — *Ravindrā khūndānā chahalnā lat-mardan-k. yā lat-gūndhan k^h. pāw se mālnā maulnā kuchalnā yā kāṅrānā^b : n. pāe-mūlt, lat-mardan^b, lat-gūndhan^b, ravindnā^b, chahalnā^b.*

TRANCE, *n.* (*L. trans, itum*) a state in which the soul seems to have passed out of the body, an ecstasy, a state of insensibility; *v.* to put into ecstasy — *Be-ḥudā, sak-ta wajd yā be-ḥushī; v. be khul k., wajd meṇ rakhnā yā dālūd, be-hawās k.* — *Dehī-titavittī, mohāvasthā samādhi wī lokāntarachittavrittī, mūrchebhanā mūrchebhā wī chaitanyahānī; v. ahet k., mūrchehhit k.* [chhit, mohit.]

TRANCED, *a.* lying in a trance — *Be-ḥudā, wajd yā sakte ke 'ālam meṇ* — *Ahet, mūrche-*
TRAN'GRAM, *n.* an odd intricate contrivance — *Ek turfa aur pechīda tadbīr* — *Ek*

alun ik aur gūrh yukti wā upāy.

TRAN'NEL, *n.* a sharp pin — *Sar-tez yā nokli sūi* — *Tikshnāgra sūi.*

TRAN'QUIL, *a.* (*L. tranquillus*) quiet, calm, peaceful, undisturbed — *Sākin, hā-qarār, hā-irīm be harakat yī āsūdā, hawā-basta yī murāṭṭā* — *Sānt, swasth wā sāntīmā, nirveg nirvā wā sūsthir, akshubdh sthir wā nī-chal.*

TRAN'QUILLITY, *n.* quietness, a calm state — *Qarār yā itimīnā, rāhat āsūdagī āsūish āram tasallī taskīn rasāḥ rīfāh yā istirāhat* — *Sāntī, kal nirupadravatā akshobh sthīrātā swasthātā nirvegatā vāyunivrittī wā swāsthya.*

TRAN'QUILIZE, *v.* to compose, to render calm — *Bā-qarār-k. tasallī d. yā taskīn-d., sakin ham-wār be harakat yā hawā basta k.* — *Dhīraj wā dhīksī d., sānt nirveg wā sthir k.*

TRANS'ACT, *v.* (*L. trans, actum*) to do, to perform, to manage, to conduct — *Anjām d. yā k., adā k. yā hajā-lānā. kāz-quzārī yā sar-hā-rīhī k., nibeṛnā^b* — *Karṇā, pūr-lā-gīnā pūrā k. wā niptānā, nirvāh k. wā nībhīmā, chālānā.*

TRANS'ACTION, *n.* management, an affair — *Sar-hā-rīhī kāz-quzārī iktimām yā ijrāe-kārī, mu'āmalā mājūrā aur yā kīr-o-bār* — *Nībhā anushṭhān nibeṛā wā niptārā, kān karm kārya kāj vyāpār wā vrittīnt.*

TRANS'ACTION, *n.* one who transacts — *Karṇe w^h. nībhāne w^h, chālāne w^h, nibeṛne w^h, pūrā k. w^h, pūr laṅgūe w^h, anjām d. w. yā k. w.*

TRANS'ALPINE, *a.* (*L. trans, Alpes*) situated beyond the Alps, barbarous — *Ālps nām qubāḥke ke us pūr wāḡī yā mūzū, wahshī be-salīq yā be-tarbiyat* — *Ālps palā-roṇ ke us pūr sthīt, asābhya asisht wā gāḥwarī.*

TRANS'ANIMATE, *v.* (*L. trans, animas*) to animate by the conveyance of a soul from another body — *Tanāsukh se zinda k.* — *Jannūntaradwārī jilānā, dehāntaragatī ke dwārā jilānā.* [— *Jannūntar, punrjanna, dehāntaragatī, sarirāntaraprāptī.*

TRANS'ANIMATION, *n.* conveyance of the soul from one body to another — *Tanāsukh*

TRAN'SCEND, *v.* (*L. trans, scendo*) to surpass, to exceed, to surmount — *Sabqat-k. tarīḥ rakhnā yā fauqiyat le-jānā, pesh qadam zādūda afzal yā fāiq h., upar charḡ-nā^b* — *Śreṣṭh wā utkrishṭ h., saras charḡtā nikaltā bahiyā bahkar wā adbhik h., upar jānā.*

TRAN'SCENDENCE, **TRAN'SCEND'ENCY**, *n.* superior excellence, exaggeration — *Fauqiyat bālā-dastī tarīḥ sabqat khūbī pesh-dastī faizilāt yā buzurgī, muḥālagā* — *Utkrishṭatā śreṣṭhātā antkarshya chokhāī wā sarasāī, atīvarjan atyukti wā vākyaalāhulya.*

TRAN'SCEND'ENT, *a.* supremely excellent — *Nihāyat khūb khāssa bīh-tar afzal yā fāiq, bālā-dast fāiq-tar, be-nazīr* — *l' tmanottam, sarvotkrishṭ, atyuttam, atyutkrishṭ.*

TRAN'SCEND'ENTAL, *a.* supereminent — [*Transcendent ke mā'ne dekho*] — [*Transcendent kā arth dekho.*] [*se* — *Atyuttam rūp se, atīśreṣṭhātā se, bahut acchehī bhāntī se.*

TRAN'SCEND'ENTLY, *ad.* very excellently — *Nihāyat khāssi tarah se, ba-khūbī, fauqiyat*

TRAN'SCEND'ENTNESS, *n.* superior excellence — [*Transcendence ke mā'ne dekho*] — [*Transcendence kā arth dekho.*] [*iharne se jhārnā^b.*

TRAN'SCO-LATE, *v.* (*L. trans, colo*) to strain through a sieve — *Chālī se chālānā^b.*

TRAN'SCRIBE, *v.* (*L. trans, scribo*) to copy, to write over again — *Naql k., utārnā^b*

— *Mūl dekhkar pratilipi k., anurūp likhnā.*

TRAN'SCRIBER, *n.* one who writes from a copy — *Naql-navis, utārne w^h.* — *Pratilipikār.*

TRAN'SCRIPT, *n.* a copy from an original — *Naql* — *Pratilipi.* [likhnā.]

TRAN'SCRIPTION, *n.* the act of copying — *Naql-narīṭī* — *Mūl dekhkar pratilipi k., anurūp*

TRAN'SCRIPTIVE-LY, *ad.* in manner of a copy — *Naql ke tarah se* — *Pratilipi kī rīti se.*

TRANS'CURE, *v.* (*L. trans, curo*) to run or rove to and fro — *Idhar-udhar daḥṛnā yā ghūmnā-phīrnā^b.*

TRANS'CURSION, *n.* a rambling or roving — *Sair, gasht* — *Bhraman, ghūmnā-phīrnā.*

TRANSE. See **TRANCE**.

TRANS'EL-E-MEN-TATION, *n.* (*L. trans, elementum*) change of one element into another — *Ek 'unsar yā 'unsar kī dīsrā ho-ānī, tabdīl-i-jins* — *Mūlavastwantar h., vāstwantar h., padārthaparivartan, prakritiparivartan.*

TRAN'SEPT, *n.* (*L. trans, septum*) a cross aisle — *Girje kī ek tīrchhā yā āpā bāzū-*

śaśibhajanabhawan ká tircchá paksha wá páśwa, Krishṭyabhajanaśāh ká āśá. wá beśá páśwa wá paksha.

TRANSEX'ION, *n.* (L. *trans, sexus*) change from one sex to another—*Ek jins ká dúsrí jins ho-janá, tabaddul-i-jins*—Lingántar ho-janá, ek líng ká dúsrí honá.

TRANSFER', *v.* (L. *trans, fero*) to convey from one place or person to another—*Ek jagah se aur jagah k. yá ek shakhs se dúsré shakhs ko dená, intiqál k., naql k., sauhip-ná, sarkáná, tál d^h, hawáie k.*—Sthánántar k., athlántar k., hastántar k., ek sthán se dúsré sthán k. wá ek jan se dúsré jan ko dená. [arth dekho.]

TRANSFER, *n.* conveyance to another—*Intiqál, tahwíl*—[Transfer jo dhátu hai uská TRANSFER-ABLE, *a.* that may be transferred—*Mumkinu-l-intiqál, naql-pazír, mumkinu-l-naql, tahwíl-pazír*—Sthánántar wá hastántar hone ke yogya.

TRANSFER-ENCE, *n.* the act of transferring—*Intiqál, tahwíl*—[Transfer jo dhátu hai uská arth dekho.]

TRANS-FIGURE, *v.* (L. *trans, figo*) to change the outward form or appearance—*Shakl badalná, sárat tabdil k.*—Rúpántar k., rúp parivartan k.

TRANS-FIGURATION, *n.* change of form—*Tabdil-i-sárat, tagír-i-sárat*—Rúpántar, rúpa-parivartan, rúpántaragrahan. [wár-pár k^h, choikná^h.

TRANS-FIX', *v.* (L. *trans, fixum*) to pierce through—*Chhedná^h, phorná^h, gáhná^h.*

TRANS-FORM', *v.* (L. *trans, forma*) to change in form, to metamorphose, to be changed in form—*Sárat badalná, shakl badalná, dúsrí sárat ká ho-janá yá shakl meñ badal-jáná*—Rúpántar k., rúp parivartan k., rúpántar h. [parivartan.

TRANS-FORMATION, *n.* change of form—*Tabdil-i-sárat, tagír-i-sárat*—Rúpántar, rúpa-

TRANS FREIGHT, *trans-frat'*, *v.* (L. *trans, Ger. fracht*) to pass over the sea—*Samundar pár jáná^h, samundar ko pár k^h, samundar utarná^h.*

TRANS FRE TATION, *n.* (L. *trans, fretum*) passage over the sea—*Samundar ko pár k^h, samundar pár-jáná^h.*

TRANS-FUND', *v.* (L. *trans, fundo*) to pour from one vessel to another—*Ek bartan se dúsré meñ dhálná^h, ek bartan yá búsan se dúsré meñ uñrhná yá uñhálná^h*—Pá-trántar k. [ná yá uñhálná^h—Pátrántar k.

TRANS-FUSE, *v.* to pour out of one into another—*Ek bartan se dúsré meñ dhálná uñrhná*—*Ek se dúsré meñ dhále wá uñhale jáne ke yogya, pátrintarakarapjya.*

TRANS-FUSION, *n.* the act of transfusing—*Ek se dúsré meñ dhálná yá uñhálná^h, ek bar-tan se dúsré meñ uñrhná^h*—Pátrántar k.

TRANS-GRESS', *v.* (L. *trans, gressum*) to pass beyond, to violate, to break—*Had se báhar jáná yá tarjwuz k., udúl k., radl k.*—Ullaughan-k. laughan-k. atikramap-k.

TRANS-GRESSION, *n.* violation of a law, offence—*Áin-shikani 'udúl-i-hukm-i-shar' tajá-wuz yá tá'addi, khatá 'isyan gunáh yá taqír*—Atikram vyatikram ullaughan laughan vilughan wá atyáchári, chuk bhúl aparádh púp wá pitak.

TRANS-GRESSIONAL, *a.* that violates a law—*Áin-shikan, mujáwiz-i-hukm-i-shar', muta-'addi*—Atyáchári, atikrámak.

TRANS-GRESSIVE, *a.* apt to transgress, faulty—*Mujáwiz-i-hukm-i-shar' yá muta'addi* hone ke qábil. *taqír-wár yá qusúr-wár*—Atikramapasil ullaughanasil wá atikrámak, aparádhí wá doshi.

TRANS-GRESSOR, *n.* one who breaks a law—*Mujáwiz-i-hukm-i-shar', mujáwiz, muta'addi, taqír-wár, qusúr-wár*—Atikrámak, atikramí, ullaughí, atyáchári, aparádhí, doshi, pitaki.

TRANSIENT, *a.* (L. *trans, eo*) passing, short, momentary, hasty, imperfect—*Ni-páe-dar rafsan' fání yá zál, he-baqá, 'arizi be bunyád yá chand-roza, julá yá shítá, ná-tanám yá khám*—Chlá-jitá anitya achirastháyi wá anstháyi, alpakálík wá adirgha-kálík, kshapik kshapanamastháyi wá kshapanastháyi, ághra kshipra wá twarít, adhú-rá wá nyún.

TRANSIENTLY, *ad.* in passage, for a short time—*Ráh meñ yá guzarne meñ, chand muddat yá thore zamáne ke liye*—Márg-meñ bát-meñ wá jíte-hue, thore dinon ke liye wá thore kál ke nimitta. [jítwa, asthiyítá, anityatá.

TRANSIENT-NESS, *n.* shortness of continuance—*Ná páe-dári, be bunyádi*—Achirasthá-

TRANSIT, *n.* a passing, the passing of one heavenly body over the disk of another—*Guzar rafsan' yá rawánagi, ek jirm-i-falak ke girde ke úpar ho-ke dúsré ká guzarná*—Gati gaman wá jáná, snákrám wá sankrátí arthát ek grah ká dúsré ke úpar se jáná.

TRANSITION, *n.* passage from one place or state to another, removal, change—*Murúr yá'nt ek maqám yá hál se dúsré meñ guzar, naql-i-makán, tabdil tagir tagaiyur yá tabaddul*—Sthánántar wá avasthántar, sarkáw wá chalchnáw, parivartan wá víkár.

TRANSITIVE, *a.* having the power of passing, expressing action which passes from the agent to an object—*Guzarne yá jane ki táqat rakhne w., muta'addi*—Jáne ko samarth, sakarmak.

TRĀN'SI-TO-RY, *a.* continuing but a short time — *Nā-pāe-dār, chand-roza, 'ārizī, fīnī, be-baḡā, zāl, raftānī* — *Āsthāyī, āchirasthāyī, anitya, kṣhāṇik.*

TRĀN'SI-TO-RI-NESS, *n.* short continuance — *Nā-pāe-dārī, be-bunṡādī, be-baḡādī* — *Āsthāyitā, anityatā, āchirasthāyitva.*

TRAN-SIL-TEN-CY, *n.* (*L. trans, salio*) a leap from one thing to another — *Ek shai se dūsrī shai par kūdnā* — *Ek vastu se dūsrī par kūdnā.*

TRANS-LĀTE, *v.* (*L. trans, latum*) to remove from one place to another, to render into another language — *Intiqāl k. yā naql k., tarjuma k.* — *Sthānāntar-k. sthahāntar-k. haṡīnā wā sarkūnī, ulthā-k. bhāṡhāntar-k. wā avataraṇ-k.*

TRANS-LĀTION, *n.* the act of translating, that which is translated, a version — *Intiqāl yā naql, tarjuma, tarjuma* — *Sthānāntarakaraṇ wā sthahāntar-k., ulthā, bhāṡhāntar wā avataraṇ.* [— *Parivartit viparyast wā ultipultā huā, sthānāntar kiya huā.*]

TRANS-LĀ-TIOUS, *a.* transposed, transported — *Qalb kiya huā yā muharraf, mutaḡal* *TRĀNS-LĀ-TOR*, *n.* one who translates — *Mutarjim, tarjuma-nawīs, tarjuman* — *Ulthā k. w., bhāṡhāntarakārī, dubāṡhīyā.* [nāntarakārī, bhāṡhāntaropakārī.]

TRĀNS-LĀ-TO-RY, *a.* serving to translate — *Intiqāl k. w., tarjune kī madad k. w.* — *Sthā-TRANS-LĀ-TRESS*, *a.* a female translator — *Tarjuma karne-wālī, 'aurat jo tarjuma kare, mutarjuma* — *Ulthā karne wālī, bhāṡhāntarakārīnī.*

TRANS-LOC'ATION, *n.* (*L. trans, locus*) removal of things to each other's places — *Chroz kī āpas meṡ allā-bullī* — *Pulārthōn kī paras-paraparivartan, vastuon kī āpas meṡ erpher.*

TRANS-LUC'ENT, *a.* (*L. trans, lux*) transparent, clear — *Shaffīf yā barrāq, sāf* — *Pārādarsak prakāśabhedya wā prakāśārodhak, swachchha nirmal wā sphatikaprabh.*

TRANS-LUC'EN-CY, *n.* transparency — *Shaffīfī, barrāqī* — *Prakāśārodhakatā, prakāśabhedyatā, kīraṇābhedyatī, swachchhatā.* [dhak wā pārādarsak, swachchha wā nirmal.]

TRANS-LUC'ID, *a.* transparent, clear — *Shaffīf yā barrāq, sāf* — *Prakāśabhedya prakāśāro-*

TRANS-MAR'INE, *a.* (*L. trans, mare*) lying beyond the sea, found beyond the sea — *Samudrar pār kī* — *Samudra ke pār sthit wā prapt.*

TRĀNS-MIGRATE, *v.* (*L. trans, migro*) to pass from one state or place to another — *Ek hālat yā jagah se dūsrī hālat yā jagah meṡ honā, naql-i-makān k., tanāsukh k.* — *Ek avasthā wā sthān se dūsrī avasthā wā sthān meṡ honā, deśāntar jāna, sarīrāntar wā jāmāntar pānī, yonibhraman k., pumarjann pānī.*

TRĀNS-MIGRANT, *a.* passing into another state — *Dūsrī hālat meṡ h. w., naql-i-makān k. w., tanāsukh k. w.* — *Ek daśī se dūsrī daśī meṡ h. w., deśāntaragāmī, sarīrāntar jāmāntar wā pumarjann pāne w.*

TRĀNS-MIGR'ATION, *n.* the act of passing from one state or place to another — *Ek hālat yā jagah se dūsrī hālat yā jagah meṡ h., naql-i-makān, tanāsukh* — *Ek daśī wā sthān se dūsrī daśī wā sthān meṡ h., deśāntarapṛāptī, deśāntaragatī, deśāntaragaman, sarīrāntarapṛāptī, pumarjanna, jāmāntar, yonibhraman.*

TRĀNS-MIGRATOR, *n.* one who transmigrates — *Ek hālat yā jagah se dūsrī hālat yā jagah meṡ h. w., naql-i-makān k. w., tanāsukh k. w.* — [Transmigrant kī arth dekho.]

TRĀNS-MIT, *v.* (*L. trans, mitto*) to send from one person or place to another — *Bhej-nā^b, pahuñch-nā^b, pathānā^b, chulānā^b, irsāl k., rawāna k., phailānā^b, ārpār jāne d. yā puñthe d^b.*

TRANS-MIS'SION, *n.* the act of transmitting — *Irsāl, bhejān^b, pailhān^b, rawānagī, pār-wār wār-pūr yā ārpār bhej-nā^b, phailān^b* — *Sanchir. sanchāraṇ, sanchālan, preran.*

TRANS-MIS'SIVE, *a.* sent from one to another — *Bhejā huā^b, pahuñchā huā^b, pathiyā huā^b, phailāyā huā^b* — *Sanchārit, prerit.* [sion kī arth dekho.]

TRANS-MIT'TAL, *n.* the act of transmitting — [Transmission ke naṡ ne dekho] — [Transmis-

TRANS-MIT'TER, *n.* one who transmits — *Bhejne w^b, pahuñchāne w^b, irsāl k. w., rawāna k. w., phailāne w^b, ārpār wār-pār yā pār-wār jāne d. w^b* — *Sanchārak, prerak.*

TRANS-MIT'T'IBLE, *a.* that may be transmitted — *Qābil-i-irsāl, munkin-i-irsāl, munkin-i-rawānagī, bheje jāne ke qābil* — *Bheje jāne ke yogya, pahuñchāye jāne ke yogya, sancharanayogya.*

TRANS-MUTE, *v.* (*L. trans, mutō*) to change from one nature or substance to another — *Dūsrī shai kar-dānā, astī hālat badalnā, wāḡdī k., budalnā, jās badalnā* — *Dravyāntar k., vastwāntar k., jātyāntar k., palāt dīhnā, parīṇāmanabhed k.*

TRANS-MUT'ABLE, *a.* that may be transmuted — *Tabaddul-pazīr, munkin-i-tabdīl, dūsrī shai ho-jāne ke qābil* — *Parīṇānāntarayogya, gunāntarayogya, vikārya.*

TRĀNS-MU-TĀTION, *n.* change into another nature or substance — *Ek shai kī dūsrī shai ho-jānā, tabdīl, tabaddul, istihāle, taḡallub* — *Dravyāntar, parīṇānāntar, gunāntarapṛāptī, ek padārth kī dūsrā padārth ho-jānā.* [dandā^b.]

TRANS'OM, *n.* (*L. trans*) a cross beam or bar — *Beṡrī yā ārī dharan^b, tirchā yā ārā*

TRANS-PĀ'RENT, *a.* (*L. trans, parco*) that can be seen through. pervious to light — *Shaffīf, sāf yā barrāq* — *Pārādarsak, prakāśārodhak prakāśabhedya swachchha nirmal wā sphatikaprabh.*

TRANS-PAREN-CY, *n.* the quality of being transparent, power of transmitting light—*Bar-rúqí, shaffíftí yá safát*—Swachchhatá wá nirmalatá, prakāśabhedyatá prakāśro-dhakatá wá páradarsakatwá.

TRANS-PAREN-TLY, *ad.* so as to be seen through—*Shaffíftí se, bar-rúqí se, safát se,*—Swachchhatá se, nirmalatá se, páradarsakatwá se, prakāśabhedyatá se.

TRANS-PASS', *v.* (L. *trans. passum*) to pass over—*Pār k^h, utar jānā^h.*

TRANS-SPICU-OUS, *n.* (L. *trans. specio*) transparent, pervious to the sight—*Shaffáf, saf yá bar-rúqí*—Páradarsak, prakāśabhedyá prakāśārodhak swachchhá wá nirmal.

TRANS-PIERCE', *v.* (L. *trans. Fr. percer*) to pierce through, to pass through—*Chhed-ná bedhná yá phorná^h, wárpār k^h.*

TRANS-PIRE', *v.* (L. *trans. spiro*) to emit in vapour, to pass off in insensible perspiration, to become public, to happen—*Bukhár sá ur-jiná, bukhár sá ur-jáná, zahír ash-kará yá ash-kará h., sar-zad h. yá ráqí h.*—Bhāph sá ur-jiná, bhāph sarikhá ur-jíná, prasiddh wá lokaviddit h., homi á-parná aná parná wá bītná.

TRANS-PIR-ATION, *n.* emission in vapour—*Bukhár sá ur-jná, bukhár kī sūrat meñ ho-kar níke^h jānā*—Bhāph sá ur-jná, bhāph hokar ur-jíná.

TRANS-PLACE', *v.* (L. *trans. Fr. placer*) to put in another place, to remove—*Dúsrí jagah meñ rakhná^h, hatáná yá sarkáná^h.*

TRANS-PLANT', *v.* (L. *trans. planta*) to remove and plant in another place—*Ek jagah se usthá-ker dúsrí jagah meñ tajáná gñná yá rāpná^h.* [plant ká arthi dekho.]

TRANS-PLANT-TION, *n.* the act of transplanting—[*Transplant ke meñ dekho*]—[*Trans-*

TRAN-SPLENDENT, *n.* (L. *trans. splendo*) resplendent in the highest degree—*Ní-háyat tábtá munawwar manir nūroni yá roshan*—Atidēdīpyaman, atiprakāśmān.

TRAN-SPLEN-DEN-CY, *n.* very great splendour—*Bari tajallí roshni yá daraakhshání*—Atīratip, barī chamak, barā tej, barā pratāp.

TRAN-SPLEN-DENT LY, *ad.* with great splendour—*Bari tajallí roshni yá daraakhshání se*—Barē pratāp wá tej se, barī prabhá wá chamak se.

TRANS-PORT', *v.* (L. *trans. porto*) to carry or convey from one place to another, to carry into banishment, to carry away by passion, to ravish with pleasure—*Le-jáná^h, jiltá-watan-k. shahr-badar-k. yá mu'k se khárij-k., be-hosh k., wajd meñ k. ya'ní nihá-yat khushí se be-khud be-ikhtiyár be-harás yá mast k.*—Uthá-le-jáná lál-le-jíni wá bhar-le-jáná, deśantar-k. wá swadés se níkal-d., achot k. wá andhbulh har-lená, harshommatá wá harshamohit k.

TRANS-PORT, *n.* conveyance, a vessel for conveyance, rapture, ecstasy—*Irsál intiqál yá bār-bardári, írsál intiqál yá bār-bardári ke tige jaká, hál wajidán wajidán yá be-hoshí, be-khud be-ikhtiyári yá wajd*—Dholá pahunchána le-jáná wá chalan, nauká, amandamoh harshommat wá romamush, paramamand harshamimagnatá harshommat-tatá wá mohivasthí.

TRANS-PORT-ANCE, *n.* conveyance, removal—*Irsál intiqál yá bār-bardári, sarkáw^h*—[Dholá pahunchána le-jáná wá chalan, taláw hatíw wá utháw.

TRANS-PORT-ANT, *a.* affording great pleasure—*Khushí se mast yá be-khud k. w., niháyat khushí deñe se.*—Paramamand.

TRANS-PORT-TION, *n.* conveyance, banishment—*Intiqál irsál yá bār-bardári, jiltá-watan yá shahr-badarí*—[Dholá hatáw sarkáw utháw taláw wá pahuncháw, deśanilh-saraj wá swadés se níkal wá nírákaran.

TRANS-PORT-ED-NESS, *n.* state of rapture—*'Álam-i-rajá, 'álam-i-be-khudí, khushí ke sabab se mast yá be-hoshí ká 'álam*—Harshommatatá, harshamimagnatá, mohivasthí.

TRANS-PORT-ER, *n.* one who transports—*Intiqál k. w., usthá-le-jáne w^h, lál-le-jáne w^h, pahuncháñe w^h, bhejñe w^h, le chalne w^h.*

TRANS-PORT-MENT, *n.* conveyance in ships—*Jaházon par intiqál yá irsál*—Nauká par bhejñá pahunchána le-chalná wá lál-le-jáná.

TRANS-POSE', *v.* (L. *trans. positum*) to put each in place of the other, to remove—*Qalb-k. jagah-badalná yá ek mayám se dúsré mayám meñ rakhná, hatáná^h*—Sthā-naparivartan sthānaviniṁay pherphār sthānaviparyay wá ulatpūl k., sarkáná uthá-ná wá tháñá.

TRANS-PO-SITION, *n.* the act of transposing—*Jagah kī tabdíl, taqlīb, inqilāb, qalb, adal-badal, pherphār*—Sthānaparivartan, sthānaviniṁay, sthānaviparyay, vyut-thān, ulatpūl.

TRANS-PO-SITION-AL, *a.* relating to transposition—*Inqilāb-mansūb, jagah kī tabdíl ke muta'alliq, taqlīb qalb yá adal-badal ke muta'alliq*—Sthānaparivartanamabandhí, sthānaviniṁayavishayak.

TRANS-SHAPE', *v.* (L. *trans. S. scyppan*) to change into another shape or form—*Shakl yá sūrat badalná, dúsrí sūrat ká k., maskh k.*—Rūpaparivartan k., rūpantar k.

TRAN-SUB-STANTI-ATE, *v.* (L. *trans. sub, sto*) to change into another substance—*Ek shai ko dúsrí shai kar-dálná, aslyat badalná*—Dravyāntar k., vastwantar k., rūpantar k., prakritiparivartan k.

TRĀN-SUB-STĀN-TI-Ā-TION, *n.* change of substance, a supposed change of the bread and wine in the eucharist into the body and blood of Christ—*Tabdil-i-jins yā tabdil-i-jism, ek khayāl ki Hazrat 'Isā ki wafāt ki yād-gārt ke liye jo khānā khāyā-jātā hai uski roti badal kar Hazrat 'Isā kā badan ho-jātī hai aur sharāb unkā khūn—* Padārthaparivartan wā prakritiparivartan, ek anumān wā kalpanā ki Kriṣṭamrityu-smaraṇārthakabhojan ki roti 'Isā kī deh ho-jātī hai aur madya unkā rudhir.

TRĀN-SUB-STĀN-TI-Ā-TOR, *n.* one who holds the doctrine of transubstantiation—*Wah shakhs jo yah māntā hai ki Hazrat 'Isā ki wafāt ki yād-gārt ke liye jo khānā khāyā-jātā hai uski roti badal kar Hazrat 'Isā kā badan ho-jātī hai aur sharāb unkā khūn—* Wah jan jo yah māntā hai ki Kriṣṭamrityusmaranārthakabhojan ki roti 'Isā kī deh ho-jātī hai aur madya unkā rudhir. [senikalnā^h]

TRAN-SCUD', *v.* (L. *trans, sudo*) to pass through the pores—*Risnā^h, pasijnā^h, chhedon*

TRAN-SU-DĀ-TION, *n.* the act of transuding—*Risnā^h, pasijnā^h.*

TRAN-SU-DĀ-TORY, *a.* passing through in vapour—*Bukhār ki sūrat meñ nika'ne w., bukhār ho kar nikalne w.—* Bhūpl hokar nikalne w., bhāpl ke āk meñ ur-jāne w.

TRAN-SUME', *v.* (L. *trans, sumo*) to take from one to another—*Ek se dūre ke pās le-jānā^h.*

TRĀN-SUMPT, *n.* a copy of a record—*Nayl-i-daftar, daftar ki nayl—* Lekhyapratiilipi.

TRAN-SUMPTION, *n.* the act of taking from one to another—*Ek se dūre ke pās le-jānā^h.*

TRANS-VĒCTION, *n.* (L. *trans, rectum*) the act of carrying over—*U'ṭhā-le-jānā^h, le-*

TRANS-VĒRSE', *v.* (L. *trans, versum*) to change, to overturn; *a.* being in a cross direction, lying across—*Budalnā yā tabdil-k., ultānā^h; a. āp konikāni yā terhā^h, beṛā yā tircchā^h—* Palatnā wā parivartan k., amdhānā wā ulatpulat-d.

TRANS-VĒRSE'AL, *a.* running or lying across—*Āpā^h, beṛā^h, tircchā^h, konikāni^h.*

TRANS-VĒRSE'AL-IT, *ad.* in a cross direction—*Āpā^h, beṛā^h, tircchā^h, konikāni^h.*

TRĀP, *n.* (S. *trappe*) an engine which shuts suddenly with a spring used for catching vermin or game, an ambush, a stratagem, a play; *v.* to catch in a trap, to take by stratagem—*Dām yā dubkar, kamū-jāh, hikmat sitrat yā fann-jurh, gulli-dande kā khel^h; v. dām meñ pakarnā, fann-jurh sitrat yā hikmat se pakarnā—* Dabkar phandā wā jantu phānsne kī kal, ghāt kī jagah, chhalbal wā updy, ek bhānti kā khel; *v. phānsnā bajlānā wā phānsnā, chhalbal se pakarnā.*

TRĀ-P'S', *v.* to ensnare; *n.* a snare—*Phānde se pakarnā^h, phānsnā^h, phānsānā^h, phānd-nā^h; n. phandā^h, phāndā^h, dām.*

TRĀ-P'NĒN, *n.* one who ensnares—*Phānsne w^h, phānsne w^h, phāndne w^h.*

TRĀP'DŌOR, *n.* a door in a floor—*Darwāzā jo chhat meñ hotā hai, chor-darwāza, chor-rāh—* Dwar jo chhat meñ hotī hai, choradwar, chorapath.

TRĀP'STICK, *n.* a stick for playing at trap—*Phandā jo gulli-dande ke khel meñ kām dātā hai^h.*

TRĀP, *v.* (Fr. *drap*) to adorn, to decorate—*Āraish khat yā zebāish d., ārustā-k. yā zeb d.—* Alankrit wā bhūshit k., sañwārnā singārnā wā sūbhīt k.

TRĀP'PINO, *n. pl.* ornaments, decoration—*Zewar, zeb zināt zebāish yā āraish—* Alankār bhūshan wā gahne, sūbhī sajāw singār wā sañwār.

TRĀPES, *n.* an idle sluttish woman—*Sust aur chirkīn 'aurat—* Aidi aur phūhar stri.

TRA-PĒ-ZI-UM, *n.* (L.) a plane figure with four unequal sides and none of them parallel—*Shakl-i-munharif, shakl-i-zū-urā'at-tal-azlā—* Vishamachaturbhuj, vishama-chatushtkon, vishamachaturāstra.

TRĀP-E ZŌID', *n.* a solid figure with four sides and none of them parallel, a quadrilateral two of whose sides only are parallel to each other—*Mukhrūt-i-zū-arbū-i-qawā'id, zū-zanāqā zū-zanāqatāin zū-z-zanāqā yā zū-z-zanāqatāin—* Asamāntarachaturbhujaghaṇ, samānālabukshetra.

TRASH, *n.* any waste or worthless matter, loppings of trees, matter improper for food, a worthless person; *v.* to lop, to strip of leaves, to crush, to clog, to follow with bustle—*Kurā yā kūrā-karkat^h, darakhton ke turāshu, kacheche phul waqaira jo khine ke qābil nā hoi, nā-kura yā be kām shakhs; v. tarāshnā, patti chhorānā^h, kuchalnā^h, lād-d. yā atkīnā^h, gulgupāre yā shorsharābe se piche jānā—* Agarbagar ghāspūs kacharī sariyāl ālpālī wā ghāspūt, peron kī chhāt wā chhātān, kutsitadraya wā kacheche phāl ādi jo khāne ke ayogya hoi, kutsitajan tuchchhavayakti wā nikamā jān; *v. chhātnā wā kātā, patti udheṛnā wā ukelnā, dabānā wā masalnā, rokā wā bhīrī-k., dhūmdhām se piche lagnā wā piche jānā.*

TRĀSH'R, *a.* worthless, vile, useless—*Nā-kara kam-qadr yā nā-ba-kār, dūn yā zalil, hech-kara—* Asār nirgūpi wā guṇarहित, adham kutsit wā nich, nikamā nirarthak wā anupayogi.

TRĀU'LISM, *n.* (Gr. *traulos*) a stammering—*Lutnat—* Hakhāṭ, larbāṭ, tutrāṭ.

TRAU-MATIC, *a.* (Gr. *trauma*) applied to wounds; *n.* a medicine for healing wounds

—*Zakhm-mansūb, zakhm ke mutā'alliq*; *n. zakhm ke indimāt ke liye dawā*—Ghaw kī; *n. ghaw pūrā karne ke nimitta aushadh.*

TRAVAIL, *v.* (Fr. *travailler*) to labour, to toil, to suffer the pains of childbirth; *n. labour, toil, labour in childbirth*—*Mihnat k., mashagqat k., dard-i-zih khithchnā yā dard-i-zih meñ h.; n. mihnat, mashuqqat, dard-i-zih*—*Parisram k., sram wā kashī k., pir-meñ-h. prāptaprakavavedanā-h. wā prāptagarbhavedanā-h.; n. parisram wā āyas, sram kashī wā sarirāyas, prasavavedanā prasūtivedanā garbhavedanā wā prasavayātānā.*

TRAVEL, *v.* to walk, to journey, to pass, to move; *n. act of passing from place to place, journey*—*Tahalnā^b, safar yā musāfarat k., guzarnā yā tai-k., dolnā^b; n. sair, sipāhat safar yā musāfarat*—*Phirna, bhrāman desabhrāman wā desaparyātān k., chalnā, saraknā hilmā wā ṭasaknā; n. bhrāman wā paribhraman, desabhrāman yātrā wā desaparyātān.* [bhrāman wā yātrā kar chukā ho.

TRAVELLED, *a.* having made journeys—*Jo sair safar yā musāfarat kar-chukā ho*—*Jo TRAVELLER, n.* one who travels—*Musāfir, sayāh, rāh-gir, rākt, buṭhā^b*—*Pathik, yātrik, serānik, adhwagūnī.* [bhrāman wā desabhrāman se thakā huā.

TRAVEL-TAINT-ED, *a.* fatigued with travel—*Safir yā musāfarat se thakā huā*—*Yātrā*

TRAVE, TRAVIS, *n.* (Fr. *entrave*) a wooden frame for shoeing unruly horses, a beam—*Lakri k. ek dhiñchā jismeñ ghoron ko wāl layāne ke waqt atkā dete hūn, dharam^b*—*Kāth k. ek thāth wā dhiñchā jismeñ ghoron ko pādūkayukt karne meñ atkā dete hūn, kari.*

TRAVERSE, *v.* (L. *trans, versus*) to cross, to lay athwart, to oppose, to obstruct, to wander over; *n.* any thing laid or built across, a cross accident, a turning, a trick, a legal objection; *a.* lying across; *prep.* through, across; *ad.* athwart, crosswise—*Arī rukhnā^b, ār-pār rukhnā^b, bāz rukhnā, muḍhim-h. yā band-k., tai-k.; n. koī shai jo ār-pār rukhī ho wā banāī gai ho, ta'aruz yā hāil, gardish, hila fareb yā bahāna, qānūnī 'uzr; a. ārā^b, beṇrā^b, tirchā^b; prep. ār-pār^b, pār-uḍr yā rār-pār^b; ad. ār-ārī^b, tirchā^b*—*Beṇrā wā āpī lagānā, ārī wā beṇrā dharmā, ārūṭ, rok-nā, phirnā ghumnā wā bhrāman-k.; n. koī padārth jo ār-pār dhārā ho wā banā-ho, bādā vighnā wā kaptak, ghumnā wā phirāw, chhal naṭkhaī wā ṭhagvidyā, vyavahārikaviruddhahetū wā bādhārthakahetu.*

TRAVERSABLE, *a.* liable to legal objection—*Mumkin-ūl qānūnī 'uzr, qānūnī 'uzr ke lāin yā qābil, 'uzr-pāzīr*—*Viruddhahetwadhīn, bādhārthakahetu ke yogya, khaṇḍaniya.*

TRAVES-TY, *v.* (L. *trans, vestis*) to turn into burlesque, to make ridiculous or to copy by way of parody; *n.* a work turned into burlesque, a parody—*Zarīfat-āmez-bayān kar-dālnā, mashkaragī-angez yā lāy-i-tasakhkhur k.; n. tasakhkhur-angez yā zarīfat-āmez bitāb, tazmīn*—*Bhāṇra wā banānā wā parihāsavyakā*—*kar-dālnā, upahāsishay upahāsavyogya hāsyaspad wā hāsajanak k.; n. hāsyarasapradhānānukarāṇa-kavita, vinodārthānukarāṇakavita.*

TRAVEST-ED, *a.* turned into burlesque—*Zarīfat-āmez yā tasakhkhur-angez bayān band hūi*—*Bhāṇra wā band huā parihāsavyakā wā vinodārthakavya band huā.*

TRAY, *n.* (L. *trua*) a shallow vessel—*Khwāncha, khwān, kishī, sīnī, kathrā^b, TRAYTRIP, n.* a game—*Ek khol^b.* [chāṅger^b—*Dronī, thālī.*

TREACHER, *n.* (Fr. *tricheur*) a traitor—*Dagā-bāz, khāin*—*Viśwāsaghatī, chhālī.*

TREACHER-OUS, *a.* faithless, perfidious—*Be-īmān, dagā-bāz khāin be-wafā qaddūr yā daglī*—*Adharmī, kapatī chhālī wā viśwāsaghatī.*

TREACHER-OUS-LY, *ad.* faithlessly, perfidiously—*Be-īmānī yā be-wafāt se, dagā-bāzī daglī yā namuk-harāmī se*—*Adharm wā chhāl se, viśwāsaghatī wā kapāt se.*

TREACHERY, *n.* perfidy, breach of faith—*Dag-i-bāzī daglī yā namuk-harāmī, be-īmānī yā be-wafāt*—*Kapat wā chhāl, viśwāsaghatī wā viśwāsabhang.*

TREACLE, *n.* (Gr. *theriakē*) molasses, a theriac—*Rūb choṭā yā guṛ^b, tiryāq*—*Bhelī, viśaghna aushadh.*

TREAD, *v.* (S. *tredan*) to set the foot, to walk, to trample, to press under the feet, to copulate as fowls; *p. t.* TROD or TRODE; *p. p.* TRODDEN—*Pānw rukhnā^b, chalnā^b, raundnā khundlnā yā chahalnā^b, pairon ke tale dabnā kuchalnā yā malnā^b, jorā khānā^b.* [pādighāt wā tīp.

TREAD, *n.* a step, pressure with the foot—*Qadam, qadam-zanī*—*Padayās wā padapīt, TREADER, n.* one who treads—*Pānw rukhne w^b, chalne w^b, raundne w^b, chahalne w^b, pairon ke tale dabāne-w. kuchalne-w. yā malne w^b.*

TREADLE, *n.* a part of an engine on which the feet act to put it in motion—*Ek khāss kal k. ek juz jisko pānw se dabā-kar kal ko chalāte hain*—*Ek viśesh kal wā yantra k. ek aṅg jisko pair se dabāne se kal chaltī hai.*

TREA'SON, trē'zn, *n.* (Fr. *trahison*) an offence against the security of the state or the life of the sovereign—*Saltanat-dushmanī yā bādshāh-dushmanī, baḡawat*—*Rājdroh, rājavidroh, rājāsārīrābhdroh.*

- TREASON** A. BLE. *a.* pertaining to treason—*Saltanat-dushmani-mansub, bādsūhāh-dushmani ke wate'atlay*—Rājadrohavishayak, rājaviroddhasambandhī, rājāsārīrābhidrohasambandhī, rājaviroddhī, rājadrohī. [arth dekho.]
- TREASON-OUTS**, *a.* consisting of treason—[*Treasonable ke mā'ne dekho*]—[*Treasonable kā*]
- TREAS'URE**, *n.* (Gr. *thesuros*) wealth accumulated, a store, something valued, great abundance; *v.* to hoard, to lay up—*Khizāna yā khazāna, ganj zakhira yā kanz, qimāt chiz, hazi ifrat yā kasrat; v. jam' k., baturnāh*—Dhannasagrāh dhavarāsi wā sañchitadhañ, nidhī nidhān wā kosh, koi bahumūlyā padārth, bābulya adhikār bāhutāt wā bahutāyat; *v. sañchay k., dhar-rakhuā wā rakh-ehhornā.*
- TREAS'URER**, *n.* one who has care of treasure—*Khazānchī, tahwil-dār, ganjūr, roka-rigīh*—Koshādhikāsh, kosādhikāsh, kosādhis, kosāmīyak, ganjādībhikārī, ganjādhip.
- TREAS'URER SHIP**, *n.* the office of treasurer—*Khazānchī-gari, tahwil-dārī*—Koshādībhikār, kosādībhikār, ganjādībhikārī, [ho—Koshādībhikārīni, ganjādībhikārīni.]
- TREAS'URERS**, *n.* a female who has care of treasure—*'Aurat jiske ikhtiyār meñ khazāna*
- TREAS'URY**, **TREAS'URY HOUSE**, *a.* a place where treasure is kept—*Ganjina, khizāna, khazāna*—Dhannāgar, kosh, kos, dhannasikā, ganj, kothī, arthasankhān.
- TREAT**, *v.* (L. *tractum*) to handle, to manage, to use, to discourse on, to negotiate, to entertain; *n.* an entertainment—*Bayān k., chālānāh, sulūk k., zikr k., mu'āmalā, musalāt yā guft yā k., zigīfat k.; n. zigīfat, da'wat, bazm, mihmānī*—Chhernā wā varnan-k., karnā wā nibergnā, ācharan wā vyavahār k., vyākhyā k., bāchit k., khilāt wā satkār k.; *n.* jawnār, khānā, satkār, atithiseva.
- TREAT'ABLE**, *a.* moderate, not violent—*Mā'adil yā qalil, āhista*—Parimit saparimān wā alp, dhimā wā ayyaga. [dhime wā dhire.]
- TREAT'ABLY**, *ad.* moderately, without violence—*I'tidāl se, āhista*—Purimitārūp se.
- TREAT'ER**, *n.* one who treats—*Bayān k. w., chālān w., sulūk k. w., zikr k. w., mu'āmalā k. w., zigīfat k. w.*—Chherne w., varnan k. w., karnā wā, nibergnā w., ācharan wā vyavahār k. w., vyākhyā k. w., bāchit k. w., pan k. w., khilān w., satkārī.
- TREAT'ISE**, *n.* a discourse, a tract, an essay—*Risāla, kitāb yā nūma, nuskhā*—Nibandh wā prabandh, pustak wā granth, lekḥ.
- TREAT'ISER**, *n.* one who writes a treatise—*Risāla banāne w.*—Granthakār.
- TREAT'MENT**, *n.* management, usage—*Kār-quārī ihtimām kār qarār yā intizām, sulūk*—Banāw kartab sudhris prayog wā nirvāh, ācharan vyavahār wā chāl.
- TREAT'Y**, *n.* negotiation, league, compact—*Mu'āmalā, āhol-o-paimān, qul-o-qarār yā qarār-mudār*—Bāchit, mel banāw wā sandhī, niyam wā ekarā.
- TREBLE**, *a.* (L. *tres plicis*) threefold, sharp in sound; *v.* to make thrice as much; *n.* a part in music—*Si-chand, zir-mansub zil-mansub yā tez-āwāz; v. si-chand k.; n. zir, zil*—Tigunā trigun tihā wā trividh, uchhaswar wā tikshaswar; *v.* trigun k., trividh k.; *n.* uchhaswar, tikshaswar. [trigunatī.]
- TREBLENESS**, *n.* the state of being treble—*Si-chandi, tiguwāh, tihvāh*—Trividhatwa.
- TREBL'Y**, *ad.* in a threefold number or quantity—*Si-chand, tiguwāh*—Trigun, trividh.
- TREE**, *n.* (S. *treeṇ*) the largest kind of vegetable, wood, any thing branched out—*Darakht yā shajar, lakriḥ, koi shakh-dār yā darakht-nunā shat*—Per vriksh taru drum pallavi wā birwā, kithi, sākhī wā koi padārth jo vriksh ke sandrīā ho.
- TREE'FOIL**, *n.* (L. *tres, folium*) a plant—*Tarīfat, tarfīl, ek tipatīgā ghās*—Triparn, tripatra. [Jhañjhrī^h, jāti^h.]
- TRELL'IS**, *n.* (Fr. *treillis*) a structure or frame of cross-barred work, a lattice—
- TRELL'ISED**, *a.* having a trellis—*Jhañjhrī-dār, jāti-dār, mushabbak, jhañjhrī w^h, jāti-w^h*—Jālayukt.
- TRELL'AGE**, *n.* (Fr.) a sort of rail-work—*Katahrā^h, kathgharā^h, kathgherā^h.*
- TREM'BLE**, *v.* (Gr. *tremo*) to shake as with fear or cold, to quake, to quiver—*Kāñp-nā^h, larzānā, thartharānā^h*—Daldalānā wā dagdagānā, halhalānā wā halchal-k., larkharānā wā thalaknā. [dagānē w^h.]
- TREM'BLER**, *n.* one who trembles—*Thartharānē w^h, kāñpne w^h, daldalānē w^h, dag-*
- TREM'BLING**, *n.* the act of shaking—*Kāñpkāñpī^h, tharthartharā^h, thartharī^h, larzish.*
- TREM'BLING-LY**, *ad.* so as to shake—*Thartharāhat se^h, thartharātē^h, kāñpte^h, larzish se, jismēñ dagdagāy yā thartharāy^h.*
- TRE-MEN'SIONS**, *a.* terrible, dreadful, violent—*Muhīb yā haihat nāk, haul-nāk, tumā tez yā shadid*—Atidārunā wā darāwnā, bhayānkar wā atibhayaṇak, vegawān tivrā tikshnā wā prachand. [muhībana—Atidārunāt se, atibhayaṇak rūp se.]
- TRE-MEN'SIONS-LY**, *ad.* terribly, dreadfully—*Haul-nākī se, nihāyat haihat-nākī se yā*
- TRE'MOR**, *n.* (L.) state of trembling, a shaking—*Larzish yā ra'sha, kāñpkāñpī^h*—Thartharāhat wā tharthari, halhalāhat dagdagāhat phurphuri wā kañp.
- TREM'ULOUS**, *a.* trembling, shaking, quivering—*Thartharāhat^h, kāñptā-huā yā kāñp-kāñptā^h, larzān*—Kāñpānūt, tarālī, lol lūlī wā tarāl. [larzish se.]
- TREM'ULOUS-LY**, *ad.* with trembling—*Thartharāhat se^h, kāñpte^h, kāñpte^h, tharthari se^h*
- TRENCH**, *v.* (Fr. *trancher*) to cut, to dig, to encroach; *n.* a ditch, a fosse—*Kāñnā^h,*

khodná^b, ghus-parná chaph-jáná yá barh-chalná^b; n. *khandaq, paigár*—n. *Nálá, khái wá kháin*. [shuq.]

TRENC'H'ANT, *a.* cutting, sharp—*Burrán, tez*—*Kátá wá vedhak, chokhá páiná wá tik-*
TRENC'H'ER, *n.* a wooden plate, the table, food—*Kathantá yá kathanti^b, mez, kháná^b*—
Kathará palará wá palári, bhojanaphalak, bhojan. [parimnabhakshí.]

TRENC'H'ER-FLY, *n.* one who haunts tables—*Tufail, kása-les, must-khor*—*Parimnabhhoji,*

TRENC'H'ER-MAN, *n.* a cook, a feeder, an eater—*Báwar-chí yá rasoi-dár, kháne w^b,*
khucanda—*Súpakár wá rasoi^b bamine w., khádk, bhakshak wá bhoktá.*

TRENC'H'ER-MATE, *n.* a table companion—*Ham-dastar-khán, ek chauke par ká kháne*
w^b.—*Sahabhhoji.*

TREND, *v.* to turn, to stretch, to tend—*Phirná^b, tanná yá khúch-jáná^b, jhukná^b.*

TREND'ING, *n.* a particular direction—*Kháss samt simt yá taraf*—*Visesh disá.*

TRE-PAN', *n.* (*Fr. trepan*) a surgical instrument for perforating the skull; *v.* to
perforate with the trepan—*Parmáh*; *v. kása-i sar ko putmáh se chhedná yá kátná*
—*Khopri wá kapál chhedue ke nimitta ek sástravisesh*; *v. ek sástravisesh se Khopri*
chhedná. [nimitta ek chhotá sástravisesh.]

THE PRINE', *n.* a small trepan—*Ek chhotá parmáh*—*Khopri wá kapál chhedue ke*
TRE-PAN'. See **TRAPAN**.

TREPIDATION, *n.* (*L. trepidatio*) state of trembling, state of terror—*Zalzala barza*
larish itl'ia yá itl'ash, khauf adagi—*Tharthari thartharíht káupkúpí hálchal*
wá dagdagáhat, bhayakamp wá dar.

TRESPASS, *v.* (*L. trans, passum*) to enter unlawfully on another's property, to trans-
gress, to offend, to intrude; *n.* violation of another's rights, transgression—*Dukhl-i-*
be-ke yá mudákhlat i-be ju k., khata tajáwez yá gunáh k., qunár yá tapír k., ghus-
pasari; *n. dukhl i-be-já yá mudákhlat i-be ju, gunáh khulá tajáwez yá qunár*—
Paradhan par bhith pháikná, simítikramay k. maryádahághhan k. wá aparádh-k.,
chúk wá dosh k., amadhikárapurvak paith-jáná wá ghus-jáná; *n.* amadhikárapraves,
maryádátikram aparádh wá páitak.

TRESPASS-ER, *n.* one who trespasses—*Martakib-i-mudákhlat i-be-já, gunah-gár, qunár-*
war.—*Amadhikárapravesak, maryádátikrami, amadhikárapurvak ghus-jáne w.,*

TRESS, *n.* (*Fr. tress*) a lock, a curl—*Kakul, zulf*—*Alak, kákapaksh*. [ajurádhí.]

TRESSÉD, *a.* having tresses, curled—*Zulf-dár yá kákul dár, pech-dár yá pechda*—
Alakawán wá kákapakshavisisht ghunghralí wá ghurehíyáha.

TRESSURE, *n.* a kind of border—*Ek qiam ká hashiya*—*Ek bháuti kí anúth wá*
anwáth. [gháñchi, si-pát—*Muñh ká dhúñchá, tripát.*

TRESTLE, *trés'sl*, *n.* (*Fr. tréteau*) the frame of a table, a three-legged stool—*Mez ká*

TRET, *n.* (*L. tritum*), an allowance in weight for waste or refuse—*Úparlap^b, kardá*
yá kurlá^b.

TRÉV'ET, *n.* (*Fr. trépied*) any thing which stands on three feet—*Ti-goyá^b, si-páya.*

TRÉY, *n.* (*L. tres*) a three at cards—*Tirí^b.*

TRÉAD, *n.* (*L. tres*) three united—*Takís, sális-salásu*—*Trik, tray.*

TRI-Á-TÉ, *n.* state of being three—*Hálat i-takís, hálat-i-sális salása*—*Trayatwa.*

TRI-Á-RÍ-AN, *a.* occupying the third place—*Tisri jagah ká^b, Tisrá^b.*

TRÍAL. See under **TRY**. [guft-gá—*Tín janói kí bátchit.*

TRÍA-LOGUE, *n.* (*Gr. tris, logos*) conversation of three speakers—*Tín shakshói kí*

TRÍAN-GLE, *n.* (*L. tres, angulus*) a figure with three angles—*Si-gusha, musallás*—
[konákriti, tribhujákár.]

TRÍAN-GULAR, *a.* having three angles—*Ti-koniyá^b, sulást, si-gusha*—*Trikonákár, tri-*

TRÍAN-GULARLY, *adv.* in the form of a triangle—*Musallás kí súrat par, si-gusha ke*
utáind—*Trikon ke sadris, tribhuj sá.*

TRÍBE, *n.* (*L. tribus*) a distinct body of people, a family, a race, a division, a class; *v.*
to distribute into tribes or classes—*Quom firqa táifá káffu yá tabír, kufá, zát yá*
zumra, faríq yá quch, darja; *v. qaum-ba-qaum k., darja ba-darja k., firqa-ba-firqa*
k., zát-ba-zát yá zumra-ba-zumra k.—*Játi, kul, gotra, varj, varg*; *v. prithak prithak*
játi varj wá varg k.

TRÍBUNE, *n.* a military officer and a magistrate in ancient Rome—*Zamána-i-salaf*
meñ Rom ká ek lúshkari 'uhde-dár aur hákim—*Práchin kál meñ Rom ká ek yud-*
dhádhayaksh aur nyáyádhayaksh.

TRÍB'UNAL, *n.* the seat of a judge, a court of justice—*Musnad-i-insáf, 'adúlat*—*Dhar-*
masan wá nyáyásan, nyáyasabhá vichárásthal wá kachahiri.

TRÍB'UNESHIP, *n.* the office of a tribune—*Qadim zamáne meñ Rom ke ek lúshkari sar-*
dár aur hákim ká 'uhda—*Práchin kál meñ Rom ke ek yuddhádhayaksh aur nyáyá-*
dhipati ká pad.

TRÍB-U-N'IAL, **TRÍB-U-N'ITIOUS**, *a.* relating to or suiting a tribune—*Qadim zamáne*
meñ Rom ke ek lúshkari 'uhde-dár aur hákim ke mutá'alliq yá láiq—*Práchin kál*
meñ Rom ke ek yuddhádhikári aur nyáyádhipati ká sambandhí wá uske yogya.

TRIB-U-LA'TION, *n.* (*L. tribulo*) affliction, distress, vexation, persecution — *Taklif, mushkil áfat yá balá, koft ranj gam yá dard, izá-dihí yá tasdí-rasáni* — Dukh, kles, sañkat, upadrav picchá wá pachherá.

TRIB'UTE, *n.* (*L. tributum*) payment made in acknowledgment of subjection; *v.* to pay as tribute — *Khírúj, báj, na'l-bandí*; *v. khírúj yá na'l-bandí d.* — Kar, sulk; *v. kar d., sulk d.*

TRIB'U-TA RY, *a.* paying tribute, subject, subordinate; *n.* one who pays tribute — *Khírúj-guzár yá báj-guzár, mutí yá tibi-dár, zer-i-hukm*; *n. khírúj-guzár, báj-guzár* — Karv wá sulkad, ulhin wá vas, amukhya wá chhotá; *n. karad, kar d. w.*

TRICE, *n.* a short time, an instant — *Lamha, pal* — Nimesh, kshap.

TRI-CHOT'OMY, *n.* (*Gr. trichè, temno*) division into three parts — *Tin hisson meñ taqsim* — *Tin aña meñ sibhag.*

TRICK, *n.* (*L. tritor*) a sly fraud, a dexterous artifice, a vicious practice, a habit; *v.* to cheat, to defraud, to dress — *Hila fareh fann-fareh hila-bázi maktar buhína yá fitrat, dast-chálákí hikmat yá dáw-pech, shararat yá bad-khoi, ádat*; *v. fareh d., dagá-bázi se le-lená, árásta-k. yá zebáish-d.* — Máya kapať chhal chhadma dhokhá wá thaga-vidyá, hath-phér wá karadakhshat, durvyasan durgun durlakshan natkhatí wá kubán, han tenw chat chaská wá lat; *v. thagná, chhalna jhansná wá dhokhá dekar le-lená, saiwárá singárná wá blúshít-k.*

TRICK'ERY, *n.* artifice, act of dressing up — *Hila fitrat fareh fann-fareh yá dagá-bázi, áráish zebáish yá zinát* — Kapať chhal dhokhá máya wá thagavidyá, saiwár banáw singir wá sajaw. [kapre, bhushan alańkár wá gabná.]

TRICK'ING, *n.* dress, ornament — *Libás yá poshák, áráish zinát yá zewar* — *Vastra* — **TRICK'ISH**, *a.* artful, knavish, cunning — *Áiyar yá farebí, dagá-báz, fitratí hila-báz yá maktar* — Chhali wá máyi, kapaťi sath natkhat wá vanchak, dhurt.

TRICK'MENT, *n.* decoration — *Zebáish, áráish, zinát* — *Saiwár, singár, alańkár.*

TRICK'STEEL, *n.* one who practises tricks — *Hila-báz, fitratí, dagá-báz* — *Máyi, chhali, thag, vanchak.*

TRICK'Y, *a.* pretty, dainty, brisk, lively — *Khúh-súrat, nafis laziz yá latif, chálák, ter yá zinda-dil* — *Sundar, suras wá uttam, phurtilá wá chatákwah, satej.*

TRICK'LE, *v.* (*Gr. trecho*?) to fall or run down in drops, to flow in a small stream — *Tupakná budiđyáná thopyáná dhalukná yá dhaluná, jhirjhiráná tirtiráná yá patlí dhár se bahná*. [chausar-sá ek khel^h.]

TRICK'TRACK, *n.* (*Fr. trietrae*) a game at tables, backgammon — *Chaupar-sá ek khel*, **TRIDENT**, *n.* (*L. tres, dens*) a kind of sceptre with three prongs — *Tri-súl^h, tir-súl^h* — *Trisúl, trisírshak, pinák.*

TRIDENT, **TRIDENT'ED**, *a.* having three prongs — *Tri-súl^h, tir-súl^h* — *Trisúli.*

TRI'EN'NIAL, *a.* (*L. tres, annus*) continuing three years, happening every three years — *Si-sál^h, ti-sála* — *Trivarsáitmak, traivárslik wá tin barsi.*

TRI'E'TER'CAL, *a.* (*L. tres, Gr. etes*) kept or occurring once in three years — *Si-sála, ti-sála* — *Trivarsáitmak, traivárslik, tin-barsi.*

TRI'FAL'LOW, *v.* (*L. tres, S. fedo*) to plough land the third time before sowing — *Bone ke gah zamá ko tisri ber jotná* — *Bone ke pahile bhumi ko tisri ber jotná.*

TRI'FISTU'LAR-Y, *a.* (*L. tres, fistula*) having three pipes — *Tin náli w^h, si-náli* — *Trinali.*

TRI'FLE, *v.* (*D. tryf'en*) to act or talk with levity, to indulge in light amusement, to be or make of no importance; *n.* a thing of no value or importance. — *Be-húda fíl yá guft-gú k., lakh-la'b k., ná-chíz h. yá k.; n. ná-chíz, lá-shai, thori bát^h, halkí lát^h* — *Bálakon ke sadris bina samjhe bújhe kám wá bátchit k., tápátói k. makkhí-márná wá khelná, tuchchha h. wá k.; n. swalpayishay, alpayishay, laghuvisshay.*

TRI'FLER, *n.* one who trifles — *Be-húda fíl yá guft-gú k. w., lakh-la'b k. w., ná-chíz k. w. yá h. w., makkhí-már^h, harzá-kár* — *Bálakon ke sadris bina samjhe bújhe kám wá bátchit k. w., tápátói k. w., makkhí márne w., kílakshepak, tuchchha hone w. wá k. w.*

TRI'FLING, *a.* being of little value or importance — *Be-húda, sabuk yá subuk, adná, be-gadr, sifa, zarra-sá, ná-chíz* — *Triņapráy, laghu, alp, chhotá, halká, ochhá, chlichhorrá, bililá, kshullak, chhuluhlí, aganyaniya.*

TRI'FLING-LY, *ad.* without value or importance — *Subkí se, sabuk-sári se, be-húdagí se, halke-pan se* — *Laghutá se, ochhepan se, chhichhorepan se, bilillepan se.*

TRI'FLING-NESS, *n.* levity, emptiness, vanity — *Subkí, tih-magzí yá be-húdagí, halká-pan^h* — *Laghutá, áunyatá, laghu-prabhávatá wá alpa-prabhávatá.*

TRI'FO-LY, *n.* (*L. tres, folium*) sweet trefoil — *Shirín tarífal yá tarfil, ek qism kí mihí tipatíyá ghás* — *Mithá triparņ, ek prakár kí mihí tipatíyá ghás.*

TRI'FOLI'ATE, *a.* having three leaves — *Tri-patíyá^h, si-barga* — *Triparņ, tripatra, tridal.*

TRI'FORM, *a.* (*L. tres, forma*) having a triple shape — *Si-shakla, tin súrát w.* — *Tryákár, tri-rúp, tin rúp wá ákár w.*

TRIG'A-MY, *n.* (Gr. *treis, gameo*) the crime of having three husbands or wives at the same time — *Ek hi waqt mein tin shauhar ya tin joru rakhe ka gunah* — *Ek hi samay mein tin pati wa tin bharya karne ki aparadh, tripatidhara, tribharyadharan.*

TRIG'GER, *n.* (Dan. *trekker*) the catch in the lock of a musket or pistol — *Banduq ki kul* — *Agyastra mein chahnue wa dabine ki kal.*

TRIG'LYPH, *n.* (Gr. *treis, glupho*) an ornament in the frieze of a Doric column — *Tri-mari mein ek qism ki n qasha ya sa, silan ki zebais* — *Stambh-ilni-karavises.*

TRI'GON, *n.* (Gr. *treis, gonias*) a triangle — *Si-gosha, musallas, si-janib* — *Trikon, tri-bhu*. [kriti, tribhujakar.]

TRI'GONAL, *a.* having three angles or corners — *Si-gosha, ti-konyah*, *sulasi* — *Trikonah* — *TRI'GON'NOM'ETRY*, *n.* (Gr. *treis, gonias, metron*) the art of measuring triangles — *'Ilm-i-paimaish-i-musallas, 'ilm-i-musallas* — *Trikonamiti, trikonamipanaavidya*.

TRI'GONOMETRICAL, *a.* relating to trigonometry, performed by trigonometry — *'Ilm-i-paimaish-i-musallas-mansub ya muta'aliq-i-'ilm-i-musallas, 'ilm-i-musallas ke ru se kiya hu* — *Trikonamitivyashayak wa trikonamitivyasambandhi, trikonamiti ke anusar siddhi.*

TRI'GONOMETRICALLY, *ad.* according to the principles or rules of trigonometry — *'Ilm-i-musallas ke ru se, 'ilm-i-paimaish-i-musallas ke ru se* — *Trikonamiti wa trikonamipanaavidya ke anusar.* [Tribhuj.]

TRI'LATERAL, *a.* (L. *tres, later*) having three sides — *Si-pahal, si-taraf, musallas* — **TRI'LITERAL**, *a.* (L. *tres, litera*) consisting of three letters — *Si-harfi, sulasi* — *Tryaksharak, tryakshararup.*

TRILL, *n.* (It. *trillo*) a quaver, a shake of the voice; *v.* to quaver, to shake, to flow in drops or a small stream — *Tarana, ariz ki tharthari; v. lahakna, lahkana guhga-hana ya gikari-lend, tapakna jhirjhirana tirtirana ya putli dhar se bahn* — *Lahak, gikari wa swarakamp.*

TRILLION, *n.* (L. *tres*) a million of millions of millions — *Das sankh* — *Prayutaghan.*

TRIM, *v.* (S. *tryman*) to put in order, to dress, to decorate, to make neat, to fluctuate between parties; *a.* nice, neat, dressed up, compact; *n.* dress, order — *Durust-k., pahiran, arasta-k. ya zinat-d., nafs ya saf-k., farqin ke darmiyân pas-o-pesh-k. taki har-do-taraf ki janib-dari mutam ho; a. 'unda, pakiza ya nafs. arasta, mazbit; n. libas ya poshak, durusti durustagi ya arastagi* — *Thik-k. wa sudharna, pahiran, sahwarna singarna nalkrit-k. wa bhushit-k., suthra-k. do jano arthat vadi aur prativadi ke bich hichakna wa agpichha-k. jisme dono or pakshapat wa maitri jan parai; a. uttan achchhi wa bhal, suthra, bandhana wa kapre-latte se saji hut, porhi pushi wa drish; n. vatra wa kapre, vyavastha.*

TRIMLY, *ad.* nicely, neatly, in good order — *'Imdagi ya khubi se, pakizagi ya nafsat se, bi-durusti ya ba-arastagi* — *Uttamarup se, suthrapan thah wa bhal-bhanti se, saavyavastha se.*

TRIMMER, *n.* one who trims — *Durust k. w., pahirane w., arista k. w., nafs k. w., farqin ke darmiyân pas-o-pesh k. w. ki har-do taraf ki janib-dari mutam ho* — *Thik k. w., sudhane w., sahwane w., singarne w., bhushit k. w., suthra k. w., do jano arthat vadi aur prativadi ke bich hichakne w. wa agpichha k. w. jisme dono or pakshapat wa maitri jan parai.* [darth, upari blushap.]

TRIMINO, *n.* ornamental appendages — *Zebais ki chize, balat zinat* — *Sobha ke pa-*
TRIMETER, *a.* (Gr. *treis, metron*) consisting of three metrical feet; *n.* a verse consisting of three metrical feet — *Bahr-i-hazaj-i-musaddas; n. bahr-i-hazaj-i-musaddas* — *Shajganatriyati.*

TRINE, *a.* (L. *tres*) threefold; *n.* an aspect of planets forming the figure of a trigon; *v.* to put in a trine aspect — *Si-chand, tikhra, ti-gunah*; *n. saijaron ki musallas-numa shakl, taslis*; *v. taslis ki surat mein rakha ya k. saijaron ki musallas-numa shakl mein rakha* — *Trigon; n. ekapadadrishti; v. ekapadadrishti mein rakha.*

TRI'NAL, *a.* threefold, thrice repeated — *Si-chand, ti-gunah* — *Trigon, tikhra.*

TRI'NETY, *n.* (L. *tres, unus*) the union of the three persons in the Godhead — *Taslis, silis-salasa* — *Vyaktitrayaikatwa, vyaktitrayatmakadevatā, trayakatwa, trimirti.*

TRI'NETYAN, *n.* a believer in the Trinity — *Mutaqid-i-taslis, mutaqid-i-salis-salasa, taslis ya silis-salase ka mutaqid* — *Vyaktitrayaikatwavadi, vyaktitrayatmakadevatā-śrayi, vyaktitrayaikatwanativalaumbi.*

TRINKET, *n.* a small ornament, a toy, a thing of little value; *v.* to give trinkets — *Chhoti gahna, bazicha, adni ya kam-qimat shai; v. chhote gahne-d., khilane-d.* — *Halka gahna wa laghu alankar, khilana, halka wa laghuprabhav padarth.*

TRI'NOMIAL, *a.* (L. *tres, nomen*) consisting of three parts or terms — *Zu-l-ajzai-salās* — *Triyukpad.*

TRI'O, *n.* (L. *tres*) a piece of music for three performers, a triad — *Ek rag jisko tin jan milkar gawe ya bajawe, taslis* — *Tin vyakti ke milkar gane wa bajane ka ek rag, tray.*
TRI'OBOLAR, **TRI'OBOLARY**, *a.* (L. *tres, obolus*) of little value, mean, worthless —

Hech, páji qabih dún yá zallí, ná-kára yá ná-chíz—Laghuprabháv wá tuchehha, nich wá adham, nikammá wá asár.

TRIP, *v.* (D. *trippen*) to strike from under the body, to cause to fall, to stumble, to fail, to err, to run lightly, to take a short journey; *n.* a stroke or catch which causes to fall, a stumble, a failure, a short journey—*Langí-márná^h, giráná^h, thokar kháná^h, khatí k., galatí k., jhanak se chah^há^h, thori dár tak sair yá safar k.*; *n.* *long^h, thokar^h, khat^h, bhut^h, thori dár ki sair yá safar*—Arañg chaprás wá biehhiyá márná, girá d., uphak-khúñ uphaknā wá thes-khānā, bhulnā wá bhul-k., chūkñā wá chūk-k., thiruknā jhanaknā wá thumaknā, thori dár tak bhrāman wá yātrā-k.; *n.* chhalti wá arāga, thes, chūk, thori dár tak ki yātrā wá laghubhraman.

TRIP'ING, *a.* quick, nimble; *n.* a light dance—*Tez tez rau yá chálák, jald yá jald-báz*; *n.* *ek tar* *kó nāch*—Kshipra drutagāmī wá śighragāmī, phurtilā wá chatakwaī; *n.* *ek bhānti ká nāch*. [phurti se.]

TRIP'INGLY, *ad.* nimbly, with agility—*Tez se, chálákí yá chustí se*—Chatakwaī se, **TRIP'AR-TTIE**, *a.* (L. *tres, pars*) having three correspondent parts—*Musallas, tri-bhāg^h*—Tribhāg, trikhañd.

TRIP'E, *n.* (Fr.) the intestines—*Antariyāñ^h, nūtarī^h, āñ^h, āñteñ^h*.

TRI-PERSON-AL, *a.* (L. *tres, persona*) consisting of three persons—*Taslisí, sālís-sā-lās-mansūb*—Vyaktitrayātmak.

TRIP'THONG, **TRI'THONG**, *n.* (Gr. *treis, phthongos*) a union of three vowels in one sound—*Tin harf-i 'illat ki milti hui āwiz*—Yuktatriswar.

TRIP'LE, *a.* (L. *tres, plico*) threefold, three times repeated; *v.* to make thrice as much—*Si-chand, ti-gunā^h*; *v.* *si-chand k., ti-gunā^h k.*—Trigun, trividh tihrá wá tihrá; *v.* trigun wá trividh k., tihráñ wá tehrāñ, tihrá wá tehrá k.

TRIP'LET, *n.* three of a kind, three verses—*Taslis, musallas*—Tray, triyamak.

TRIP'LI CATE, *a.* made thrice as much—*Si-chand, tihrá^h, tehrá^h, ti-gunā^h, tin-larā yá tihará^h*—Trigun, trividh.

TRIP'LI CATION, *n.* the act of making threefold—*Tihráñ^h, ti-gunā tehrā yá tihrá k^h*.

TRIPLI'ITY, *n.* state of being threefold—*Si-chandí*—Trividhatwa, traignya, travi-dhya. [tripad.]

TRI'POD, *n.* (Gr. *treis, pous*) a seat with three feet—*Si-pāya, si-pāt, ti-pāi^h*—Tripad.

TRIPO'LI, *n.* a kind of sand or clay originally brought from Tripoli—*Ek qism ki bālā yā mitti jo arwal meñ Tripoli se lāi gai thi, Tripoli ki bālā yā mitti^h*—Ek bhāñti ki bālā wá mitti jo ādī meñ Tripoli se lāi gai thi.

TRIPO'DIA-RY, *a.* (L. *tripodium*) performed by dancing—*Nāch se kinā gayā^h*.

TRI'REME, *n.* (L. *tres, remus*) a galley with three benches of oars on a side—*Ek qism ká jahāz jisuch ek taraf dāñr ki tin qatārēñ rahi thīñ*—Ek prakār ki naukī jisameñ ek or dāñr ki tin Seññ rahi thīñ. [kā bhajan.]

TRI SAG'ION, *n.* (Gr. *treis, hagios*) a kind of hymn—*Ek qism ká bhajan*—Ek prakār

TRIST, *a.* (L. *tristis*) sad, sorrowful—*Azardu yá malūl, gam-gin*—Udās, śokart wá śokāñwit. [kīrt wá śokāñwit, nūriñand.]

TRIST'FUL, *a.* sad, sorrowful, gloomy—*Malūl, gam-gin, ranjida yá āzardu*—Udās, śo-

TRIS TIT'ATE, *v.* to make sad or sorrowful—*Udās k^h, gam-gin yá malūl k.*—Śokart wá śokāñwit k. [sūl.]

TRI'SULC, *n.* (L. *tres, sulcus*) something having three points—*Tri-sūl^h, tirsūl^h*—Tri-

TRI-SUL'ATE, *a.* having three points—*Trisūl^h, tirsūl^h*—Trisūl.

TRI-SYL'LA-BLE, *n.* (Gr. *treis, syllabē*) a word consisting of three syllables—*Tin hije dár lafz*—Tryaksharasabī, tryaksharaviśiṣṭasābī.

TRITE, *a.* (L. *tritum*) worn out, common—*Sāl-khurda derina yá qadim, 'amm yá mashhūr*—Jirp wá purāñā, sāmānya sālharāp wá prasiddh. [dhatī.]

TRITE'NESS, *n.* state of being trite—*Kuhnagī, qadimat, sāl-khurdaḡi*—Jirnatā, prasid-

TRIT'ICAL, *a.* worn out, common—*Sāl-khurda derina yá qadim, 'amm yá mashhūr*—Jirp wá purāñā, sāmānya sālharāp wá prasiddh.

TRIT'ICAL'NESS, *n.* commonness, triteness—*Aksariyat, kuhnagī sāl-khurdaḡi yá qadā-mat*—Sādhārapatwa, jirnatā wá sāmānyatwa. [bhūknā^h.]

TRIT'U'ATE, *v.* to reduce to powder, to pound—*Chūr buknā yá piśāñ k^h, piśāñ yá*

TRIT'U'ABLE, *a.* that may be reduced to powder by pounding—*Mumkinu-t-safūf, buknā hone ke qābil, buke jāne ke qābil*—Piśāñ wá buknā hone ke yogya, chūr kiye jāne ke yogya, piśe jāne ke yogya. [k^h.—Vinardan.]

TRIT'U'ATION, *n.* the act of reducing to powder—*Safūf-sāz, piśāñ^h, buknā yá chūr*

TRI'THE-ISM, *n.* (Gr. *treis, theos*) the opinion or doctrine that there are three Gods—*Tin Khudā ká 'aqida, yah 'aqida ki tin Khudā haiñ*—Devatrayamat, tridevavād, devatrayavād. [vidī, devatrayamativalambī, tridevavādī.]

TRI'THE-IST, *n.* one who believes in three Gods—*Tin Khudā mēñne v.*—Devatraya-
TRI'THE-IST'IC, *a.* pertaining to tritheism—*Tin Khudā mēñne ke 'aqide ke mutā'alliq*
—Devatrayamatasambandhī, tridevavādvishayak.

TRIUMPH. *n.* (L. *triumphus*) a pompous procession on account of a victory, state of being victorious, victory, conquest. joy for success; *v.* to celebrate victory with pomp, to rejoice for victory, to obtain victory—*Julūs-i-zafar yā firoz-mandi ke sabab se hashmat ke sath sawāri, zafar-mandi yā firoz-mandi, fath, zafar yā firoz, shādi-i-firoz yā manarrat-i-zafar*; *v.* *zafar ke liye hashmat ke sath khushi machānā, shādīyana begīnā yā fath ke liye khushi k., fath-pānā gālīb-h. fath-mand-h. yā firoz-mand h.*—Jayayātrā wā jayotsav, vijayamānatī wā prāptajayatwa, jay, vijay wā jit, jayānand jayaharsh wā jayollās; *v.* jayayātrā wā jayotsav k., jayānand wā jayaharsh k., vijayī-h. wā jītā.

TRI-UM'PHAL. *a.* pertaining to a triumph—*Julūs-i-zafar-mansūb, firoz-mandi ke sabab se hashmat ke sath jo sawāri nikle uske mutā'alliq*—Jayayātrāsambandhi, jayotsavavishayak.

TRI-UM'PHANT. *a.* celebrating victory, rejoicing as for victory. victorious—*Julūs-i-zafar-mansūb yā firoz-mandi ke sabab se hashmat ke sath jo sawāri nikle uske mutā'alliq, firoz yā fath ke liye khushi machāne w., zafar-mand firoz-mand yā fath-mand*—Jayotsavavishayak wā jayayātrāsambandhi, jayānandī, vijayī jayawān vijayamān jayashī wā labhājay. [ana—Jayānand wā jayalarp se, jay se.]

TRI-UM'PHANT LY. *ad.* in a triumphant manner—*Firoz-mandi se, fath-mandi se, gālīb-*
TRI-UM'PHET. *n.* one who triumphs—*Julūs-i-zafar k. w., firoz-mandi ke sabab se hashmat ke sath sawāri niklne w., fath-pān w., gālīb h. w., zafar ke liye khushi machāne w., zafar-mand h. w.*—Jayayātrā k. w., jayotsav k. w., jayānand k. w., jayawān h. w., jītne w., vijayī h. w.

TRI-UM'VIR. *n.* (L. *tres, vir*) one of three men united in office—*Ek waqt ke tīn hākīmūn meū kā ek*—Purushatrayaprabhutwā wā vyaktitrayaprabhutwā kā ek jan.

TRI-UM'VIRATE. *n.* a coalition of three men—*Ek waqt meū tīn shakhsōn kī mushtarak hukumat*—Purushatrayaprabhutwā, vyaktitrayaprabhutwā. [tryek.]

TRI'UNE. *n.* (L. *tres, unus*) three in one—*Ek meū tīn³, taslīsī*—Vyaktitrayātma.

TRI'NI TY. *n.* state of being triune, the Trinity—*Sālis-salīsī, taslīs*—Trayāikatwā, TRIV'ANT. See TRUANT. [vyaktitrayātma-kadevatā.]

TR'VET. See TLEVET.

TRIV'AL. *a.* (L. *tres, cū*) trifling, light, inconsiderable, worthless, vulgar—*Nā-chīz yā heeh, khufīf sabuk yā subuk, kam, be-qadr, adnā*—Laghu wā laghuprabhāv, halkā, thōrā wā chhotā, asir wā nikamūnā, kshudrā wā adham.

TRIV'AL-LY. *ad.* lightly, vulgarly, commonly—*Subkī se, be-qadrī se, aksar yā besh-tar*—Halkā wā halkapan se, laghutā wā kshudratī se, bārbār wā bahudhā.

TRIV'AL-NESS. *n.* lightness, commonness—*Subkī khifīf yā be-qadrī, aksariyat*—Laghutī halkūī halkāpan lighav kshudratī wā atikshudratī, sāmānyatwā.

TRO'CAR. *n.* (Fr. *trois, quart*) a surgical instrument—*Mīnqab*—Astrachikitsak kā ek astra jis se chhedkar sūrīr se jal ādi nikālā jātī hai.

TRO'CHÉE. *n.* (L. *trocheus*) a poetic foot, consisting of a long and a short syllable—*Nazm meū ek rukn kā nūn jismeh do hije yā juz hote hain pūhilā juz lambā aur dūsrā chhotā, bahr-i-salīm-i-basit*—Gurulaghu-harap, dwyaksharpad jiskā pūrvākshar gurū aur pashchimākshar laghu hotā hai. ādigurudwyaksharagapad.

TRO'CH'IC. *n.* a verse consisting of trochees—*Bait fard yā misrā' jiske aise rukn hōn kī ukā pūhilā juz lambā aur dūsrā chhotā ho, bait fard yā misrā' jismeh bahr-i-salīm-i-basit hōn*—Gurulaghupad, gurulaghuharap, ādigurudwyaksharagapad.

TRO'CH'IC, TRO'CH'IC-AL. *a.* consisting of trochees—*Aise ruknōn kā hunā huā jiskā pūhilā juz lambā aur dūsrā chhotā ho, bahr-i-salīm-i-basit kā*—Gurulaghupadī, gurulaghuharapanavisishṭ, ādigurudwyaksharaganavisishṭ.

TRO'CH'IL. **TRO'CH'ILUS.** *n.* (Gr. *trochilos*) a bird—*Ek qism kī khūb-sūrat chhotī chiriyā*—Ek bhāntī kī sunder chhotī chiriyā.

TRO'CH'IL'IC. *a.* (Gr. *trochos*) having power to turn round or draw out—*Ghumāne yā bāhar khīnch-lene kī tāqat rukhne w.*—Phirāne wā bāhar khīnch lene ko samarth.

TRO'CH'IL'ICS. *n. pl.* the science of rotatory motion—*'Ilm-i-harakat-i-mihwārī, mihwārī harakat kā 'ilm*—Chakragatividyā, chakravarttanavidyā, āvarttan kī vidyā.

TRO'CHUSCH. *n.* a kind of tablet or lozenge—*Dawā yā mithāī kī barfi*—Aushadh wā mithāī kī chaktī wā tikki.

TRO'CH'ITZ. *n.* a kind of figured fossil stone—*Ek qism kā ma'dant sang, sang-i-kānt*—Ek prakār kā ākārīyaprarastar, ek bhāntī kā patthar jo khān se khodkar nikālā jātā hai.

TRÖD, TRÖNE. *p. t.* of tread—*Tread kā mazi-mutlag*—Tread kā sāmānyabhūt.

TRÖD'DEN. *p. p.* of tread—*Tread kā mazi-mā'tuf'alai-hi yā fī'l-i-mā'tuf*—Tread kī pūrvākriyā wā pūrvākālikriyā.

TROG'LO-D'YTE. *n.* (Gr. *troglē, duo*) one who inhabits a cave—*Bāshanda-i-kahf, gār kā rahne w.*—Guhīvāsi, guhāgrihāvāsi, dahak wā guphā kā rahne w.

TROLL. *v.* (Ger. *trollen*) to move circularly, to roll, to run about, to utter volubly—

Ghumáná phirúná bhañwáná yá chakkar-d^h, dhulakná yá luyhakná^h, idhar-udhar daurná yá daurná-phirná^h, barbayáná yá bakwá-d-k^h.

TROL'LOP, *n.* (Ger. *trolle*) a slattern, a woman loosely dressed — *Phúhar^h, gegli yá bodli^h.* [nimitta dhile kapre wá vastra.

TROL'LOP-EE', *n.* a loose dress for females — '*Auratoñ ke liye dhile kapre* — Striyon ke

TROL'MY-DAMES, *n.* (Fr. *trou, ma, dame*) the game of nine-holes — *Ek bháñt ká khet^h.*

TROL'N'AGE, *n.* a duty paid for weighing — *Tauláñ^h, bayáñ^h, kayáñt yá kaiyáñt.*

TROOP, *n.* (Fr. *troupe*) a company, a multitude, a body of soldiers, a small body of cavalry; *v.* to march in a body, to march in haste — *Gol yá táifa, halqa jirqa yá jamá'at, sipáhiyon ká guroh yá jaug. risála; v. jathá bándh-kur jáñá^h, daurná^h — Dal wá samúh, vrind gap jathá wá jhuñd, yúth wá sená, ghurchaphon wá áswáru-rhasanikon ká dal.* [sainik.

TROOP'ER, *n.* a horse soldier — *Ek sawár, ghur-chaphá^h — Áswáru-rhasainya, áswáru-rha-*

TROPE, *n.* (Gr. *tropè*) a figure of speech which changes a word from its primary sense — *Kináya, majáz, isti'ára — Rúpak, vyañjan.* [Lákshantik, sarupak, dhwantit.

TROPE'CAL, *a.* changed from its primary sense — *Kináya-mansúb, majáz, mustá'ar —*

TROPE'CALLY, *ad.* in a figurative manner — *Majázan, isti'áratan — Rúpakakram se, rupakapúrvak, vyañjan kí ríti se, upaláshnapúrvak.* [shapik wá sarupak vákya.

TROPE'LO'GY, *n.* a rhetorical mode of speech — *Kálim-i-mustá'ar, majáz, guftár — Lák-*

TROPE'LO'GY'CAL, *a.* varied by tropes — *Majáz, mustá'ar — Lákshapik, dhwantit, sarú-*

TROPHY, *n.* (Gr. *tropè*) a monument or memorial of victory — *Fath ká nishán yá*
TROPHIED, *a.* adorned with trophies — *Path ke nisháñon yá yad-gáron se árásta — Jaya-*
chihnasúsobhit.

TROPIC, *n.* (Gr. *tropè*) a line drawn through the point at which the sun turns — *Khatt-i-saratáñ-o-jadí, dáira-i-rá'u-s-saratáñ-o-dáira-i-rá'u-l-jadí — Ayanasimá, krán-*
tisimá, dakshinottarinyasimá.

TROPIC'AL, *a.* being within the tropics — *Khatt-i-saratáñ-o-jadí-mansúb, khatt-i-saratáñ-*

-o-khatt-i-jadí ke darmiyán ká — Krántivalayasambandhi, krántivrittassambandhi,

TROUSERS. See **TROUSERS**. [krántivalayantargat.

TROT, *v.* (Fr. *trotter*) to move with a jolting pace; *n.* the jolting pace of a horse — *Dulki jáñá^h, dulki chatná^h, dukkiyon jáñá^h, dukkiyon chatná^h; n. dulki^h, kúkar-*
chál^h. [pánw.

TROTTER, *n.* one that trots, a sheep's foot — *Dulkihá^h, pácha — Dulki jáñá w., bher ká*

TROTH, *n.* (S. *treowth*) faith, fidelity — *Imán, wafá rusti yá diyúnat — Vísuvá, pratyay*
sachái wá sachauti. [śwasaghiñi.

TROTH'LESS, *a.* faithless, treacherous — *Be'imán, dagá-báz yá be-wafá — Adharmi, vi-*

TROTH'FLIGHT, *v.* to affiancé, to betroth; *n.* the act of plighting faith or betrothing — *Mañgñ-k^h, mansúb-k. yá nisbat-k.; n. bharosá d^h, bharosá^h, mañgñt yá sagát^h —*
Viváh ká sambandhi k., sagát k.

TROUBA'DOUR, *n.* (Fr.) a name formerly given to a poet of Provence — *Sábíq men*
mulk-i-Provence ká ek shi'ir — Gatakúl men Provence des ká ek kavi.

TROUBLE, *v.* (Fr. *troubler*) to disturb, to afflict, to distress, to vex; *n.* disturbance, affliction, vexation — *Mutaráb k., taklif yá izá d., tasdi' d., diqq k.; n. iztiráb hai-*
ráñt yá be-garári, taklif khulish dard-i-sur yá aziyat. tasdi' izá kulfat ranjidagí gam
alam yá afsos — Vyškul k. wá ghabrá d., píri d., dukkh wá kleś d., satóni kurhaná
khijháná chirhná wá kalpáná; n. vyškulatá wá ghabrábat, vipatti durdasá dukkh
kleś wá píri, kasht vyatná wá santáp.

TROUBLE'ER, *n.* one who troubles — *Ázár-dih, múzi, sitam-gar, dukh-dát^h — Safáne w.,*
khijháne w., dukkhad, kasht wá pírá d. w.

TROUBLE'SOME, *a.* giving trouble, vexatious, annoying, burdensome, importunate — *Ázár-dih yá múzi, taklif-dih yá díl-kharásh, ranj áwar yá tasdi'-dih, sakht yá mush-*
kil, ázár-rasñ yá tuqzáñt — Dukkhdí wá dukkhadáyak, kashtakarak, klesad wá kasht-
takar, bhári wá kathin, pariyásakar wá khijháne-w.

TROUBLE'SOME'LY, *ad.* vexatiously — *Taklif-dih se, ázár-dih se, ranj-áwar se, diqq-*
dári se — Sakantak, kleś wá píri dene kí ríti se, klesakarabháy se.

TROUBLE'SOME'NESS, *n.* vexatiousness — *Ázár-dih, taklif-dih, ranj-áwar, ázár-rasáni*
— Dukkhadayakatwa, kashtakaratawa.

TROUBLOUS, *a.* tumultuous, disordered — *Pur-shor shor-áwar yá áshobi, abtar yá dar-*
ham-barham kiya huá — Halchalí kehudhi wá avyavasth, anavasthit wá avyavasthit.

TROUGH, *tróf*, *n.* (S. *trog*) a long hollow vessel, any thing hollowed longitudinally — *Doñgá yá dhangí^h, kathrá athrá charht yá charñt^h.*

TROUNCE, *v.* (Fr. *trouper* ?) to beat severely — *Bakut márná^h, bakut thónkñá^h.*

TROUSE, **TROUSE'RS**, *n. pl.* (Ir. *tríus*) a garment for the lower limbs, pantaloons — *Pás-jama, isár yá tambán — Súthan wá jañghávasára, súthni.*

TRÖÜT, *n.* (S. *truht*) a river fish—*Ghenñi machhlit^h, nadi ki ek machhlit^h.*

TRÖÜVER, *n.* (Fr. *trouver*) an action for goods found and not delivered to the owner—*Kot mál jo gaur-shakhs páwe uur haqq dár ko dene se inkár kare uske dilá-páne ke liye nálish yá da'wá*—Koi arth wí dhan jo anyavyakti piwai aur adhikári ko na dewai to uske dilápáne ke nimitta arthavivád. [k., bújhná júnna wá víswás-k.

TROW, *v.* (S. *treorán*) to think, to believe—*Khayál k., ítibár k.*—Sochná wá atkal-

TROWEL, *n.* (L. *trulla*) a tool used by masons and bricklayers—*Karni^h, kanni^h.*

TROWERS. See **TROUSERS**.

TROY, **TRÖY** **WEIGHT**, *n.* (Fr. *Troyes*) a kind of weight with 12 ounces in the pound—*Ek wazn jis se sonú rúpá waqaira taule jate haiñ*—Ek bánt wá parimán jis se soná rúpá adi taule jate haiñ.

TRÜ'ANT, *n.* (Fr. *truand*) an idler, an idle boy; a. idle, wandering from business; v. to be absent from duty—*Káhlí shakhs, aurt larká*; a. aurt *káhlí yá majhúl, kúcha-gard áwira yá harza-gard*; v. *kám se bhágná^h, kúcha-gardi yá harza-gardi k.*—*Ká-lakshay-k.* w. *kálakshapuk wá avyápari*, ákasi larká; a. ákasi, karmavimukh kamohor wí bawdándi; v. *kám se munh chorána.*

TRÜ'ANTLY, *ad.* like a truant, in idleness—*Káhlí shakhs yá aurt lárke ke mánínd, aurti yá káhlí men*—*Kálakshapuk wá ákasi lárke ke sadris, álsaya wá kálakshap men.* [vyápir.

TRÜ'ANTSHIP, *n.* idleness, neglect of study—*Káhlí yá aurti, be-shaglí*—*Álsaya, nir-*

TRÜ'CE, *n.* (Fr. *trêve*) a temporary peace, cessation, intermission, short quiet—*Chand-roza-aurl, muhlat yá tanawuq^h, waqfu yá náge, thore dinnh ke liye qarár ándish yá áráam*—*Sávdhlikamandhi wá thore dinoh ke nimitta yuddhanivritti, virám, vísrám wí rukáw, thore kál ke nimitta sánti sukh wá chain.*

TRÜCHMAN, **TRÜCEMAN**. See **DRAGOMAN**.

TRÜCK, *v.* (Fr. *troquer*) to traffic, to exchange, to barter; *n.* traffic, exchange—*Tijá-rat yá suudá-gari k., aultá-hallí yá mulá-dala k., mu'áwaza yá 'iwaz-mu'áwaza k.*; *n.* *suudá-gari yá tijárat, muhádala yá mu'áwaza*—*Bápijya vyápar banij wí byopír k., erápheri wá erpher k., paltá k.*; *n.* *bápijya vyápar wá banij, erápheri erpher wá paltá.* [*'iwaz-mu'áwaza*—*Bápijyasámgrí ká paltá wá erpher.*

TRÜCKAGE, *n.* the practice of bartering goods—*Asláb yá chízhn ká muhádala yá TRÜCKER*, *n.* one who traffics by exchange—*Mulá-dala yá 'iwaz-mu'áwaza k. w., suudá-gar, wah suudá-gar jo mulá-dala kartá hai*—*Wah vyápiri wá baniyá jo paltá kiya kartá hai, paltá wá erpher k. w. byopíri wá baniyá.*

TRÜCK, *n.* (Gr. *trochos*) a small wheel, a kind of carriage with low wheels—*Chhoṭá pahiyá yá chakkar^h, ek gá-i jiske pahiyé chhote hote haiñ^h.*

TRÜCKLE, *n.* a small wheel; v. to yield or bend obsequiously—*Chhoṭá pahiyá^h; v. dubná^h, chápná^h, jýjýgi k^h, dabkná^h.*

TRÜCKLE-BED, *n.* a bed which runs on wheels—*Chor-palang^h, ek palang jisko pahiyon ke bal káiská-kar dúse ke niche kar sakeñ^h.* [thaur wí nirday.

TRÜCU-LENT, *a.* (L. *trúc*) fierce, cruel—*Wakshi yá hau-nák, be-rahm—Kráur, nish-*

TRÜCU-LENCE, **TRÜCU LEN-CY**, *n.* fierceness—*Tundí, durushí, khushúnat, be-rahmí—Kráurati, nishthuratí.*

TRÜDGE, *v.* to travel on foot—*Pair ghasitná^h, pairon jáná^h, páñw páñw jáná^h.*

TRÜE, *a.* (S. *treone*) conformable to fact, not false, genuine, real, faithful, honest, exact, rightfíl—*Sádiq, rást, usli yá wásiq, haqíqi wáq'i yá yaqíní, imán-dár, wafá-dár yá diyánat-dár, durust yá ankíh, haqq-dár á-haqq yá mustahiq*—*Satya, yathárth, akritrim wá vastav, sachchá, dhármik, khará satyasíl wá víswásaya, thík, adhi-kárawín wá swatáddhikári.*

TRÜENESS, *n.* faithfulness, sincerity, reality—*Ímán-dárt, diyánat-dári wafá-dári rástí rást-bázi yá sadáqat, haqíqat*—*Khará, sachái sanchaítí wá satyasílati, satyatá.*

TRÜEHOOD, *n.* a self-evident truth—*Budhka, rást bát, sach bát^h*—*Swayásiddh, sarvasá-dhármasiddhánt, swatáshikábhavíkyá, swatáshpashtavíkyá.*

TRÜELY, *ad.* according to truth, really—*Fí-l-haqíqat, haqíqatan yá wáq'i*—*Sach wá sachmúch, thík satya wá yathárth.*

TRÜTH, *n.* conformity to fact or reality, veracity—*Haqíqat, rástí rást-bázi sadáqat yá síd*—*Satya tattwa wá yathárthya, satyasílatá sachái wá kharái.*

TRÜTHFUL, *a.* full of truth—*Sádiq, rást, haqíqi*—*Sachché, khará, satya.*

TRÜTHLESS, *a.* wanting truth, faithless—*Ná-rást gair-i sádiq yá gulat, be-ímán yá dagá-báz*—*Asatya wí jhúthá, adhariná wá víswáshgháti.* [auras.

TRÜEBORN, *a.* of genuine birth—*Asl-záda, nek-záda, halál-záda*—*Kulín, dharmaj wá*

TRÜEBRED, *a.* of a genuine breed or of good birth—*Asl yá achchéhí zát ká*—*Achchéhí játi wá ját ká.* [dár be-riyá yá sídiq—*Satyasíl sachché wá khará, dhármik.*

TRÜEHEARTED, *a.* honest, faithful—*Rást-báz saf-díl yá diyánat-dár, imán-dár wafá-*

TRÜELOVE, *n.* a sweetheart, a plant—*Mahbúb mahbúba ma'shúq yá ma'shúqa, ek qism ki nabát*—*Náyak náyiká priya wá priyá, ek prakár ká paudhá.*

TRUÉ'LOVE-KNOT, *n.* a knot composed of lines united with many involutions—*Bahut pheron ki gānth^h, ek gānth jo bahut uljhi ho aur khul na sake^h.*

TRUÉ'PEN-NY, *n.* an honest fellow—*Imān-dār yā diyānat-dār shakhs*—Dhārmik vyakti, amtyasīl jan. [dhā^h, kūrkmūtā^h, kukarmuttā^h.

TRUFFLE, *n.* (Fr. *truffe*) a subterraneous mushroom—*Dharti kā phū^h, kukraun-*

TRULL, *n.* (Ger. *trulle*) a low vagrant strumpet—*Māzādī, kasbi, zan-i-fāhisha-o-fājira*—Punīchālī, chhiehhorī paturiyā, nich vośyā.

TRUMP, *n.* (*triumph*) a winning card; *v.* to play a trump card—*Ek tās jis se jit lete hai^h*; *v. aise tās se khelna jis se jit-ek^h.*

TRUMP, *v.* (Fr. *trumper*) to deceive, to obtrude fallaciously, to devise—*Fareb d., da-gā-bāci se be-jā dukh k. yā dikhil k., tajwiz yā namsūha k.*—Thagnā, dhokhe wā dhāndh d se ghusemī wā bīch meū ā-jāna, yatn wā yukti k.

TRUMP'ER *v.* *n.* empty talk, useless matter—*Be-kūda guft-gū yā hara-goī, bogmā*—Bak-wāf bakbak wā barbar, agarbagar.

TRUMP, *n.* (It. *tromba*) a wind instrument of music; *v.* to blow a trumpet—*Turkī^h, torhī^h, nafir, qaradī*; *v. turkī yā torhī bajānā^h, nafir bajānā*—Bheri, bher.

TRUMP'ET, *n.* a wind instrument of music; *v.* to publish by sound of trumpet—*Turkī yā torhī^h, nafir, qaradī*; *v. turkī bajānā^h, dhaudhorā pūmī^h, manādī k., mash-hār k.*—Bheri, bher. [torhī w^h, turhī yā torhī bajāne w^h.

TRUMP'ETER, *n.* one who sounds a trumpet—*Qarnā-dā, nafir bajāne w., singāriyī^h.*

TRUMP'ET TONGUED, *a.* having a tongue vociferous as a trumpet—*Dāranda-i-zubān-i-qaradī, buland ā-āz, sahl-āwāz*—Mahāswar, kōhīhalakārī.

TRUMP'LIKE, *a.* resembling a trumpet—*Turkī yā torhī se^h, qarnāe ke māmūd.*

TRUN'CATE, *v.* (L. *truncus*) to lop, to cut off, to maim—*Chhūtnā^h, kāt-dālnā^h, laṅgā k^h.*

TRUN'CATION, *n.* the act of lopping—*Chhātnā^h, chhūtnā^h, kātnā^h.*

TRUN'CHEON, *n.* (Fr. *tronçon*) a short staff, a club, a baton; *v.* to beat—*Sotā^h, dan-dā^h, lāthī yā chhāṭī^h*; *v. mārnā^h, sotān mārnā^h, sotīyānā^h.*

TRUN'CHEONER, *n.* one armed with a truncheon—*Sotā bāndhne w^h, lāthī bāndhne w^h.*

TRUN'DLE, *v.* (S. *treadle*) to roll, to bowl; *n.* a round rolling body—*Luphānā dha-nagudā dhaḷaknā yā luphānā^h, dāyānā luphānā luphā-d., dhangānā yā dhaḷkānā^h*; *n. koī gol chiz, chhoṭā pahiyā^h*—*n.* Koī gol padārth, chhoṭā chakkar, kshudra chakra.

TRUN'DLE TAIL, *n.* a kind of dog—*Ek qism kā kuttā*—*Ek bhāntī kā kuttā.*

TRUNK, *n.* (L. *truncus*) the stem or body of a tree, the body without the limbs, the main body of any thing, a chest for clothes, the proboscis of an elephant or other animal, a long tube—*Tana yā sāq, dhar^h, usli hissa, sandūy, khurtām, lambī nālī^h*—Prakand kandi perī jarwat wā muskī, sarīrakānd, mukhyabhāg, peṭī wā ādhār, sūnṛ sūndī wā sandūdānd.

TRUNKED, *a.* having a trunk—*Tana-dār, sāq-dār*—Prakāṇḍayukt, musle w., perī w.

TRUNK'HOSE, *n.* large breeches—*Barā pāc-jama, barā sūḥān^h, barī sūḥānī^h.*

TRUN'SION, *n.* (L. *trusio*) the act of thrusting or pushing—*Dhakel^h, dhakelnā^h.*

TRUSS, *n.* (Fr. *trousse*) a bundle, a bandage; *v.* to bind or pack close—*Pālā āñhī gathī matī yā pulindā^h, patī^h*; *v. kas-kar bāndhnā^h, thūs-kar bāndhnā^h.*

TRUST, *n.* (S. *tryasān*) confidence, reliance on another, charge given in confidence, credit; *v.* to confide in, to rely on, to believe, to commit to the care of, to leave to one's self or to itself without fear of consequences, to sell to upon credit, to expect—*Itibār itimād yā bāwar, disre par takīya, hawāla zimma yā tauhad, garz*; *v. Itibār k., takīya k., Itimād yā bāwar k., yaqīn-k., hawāla k., zimma-k., sipard-k., su-pard-k. yā aḥwal-rakhnā, be-bākī se apne upar chhōrnā, garz par bechnā, ummed-k.*—*Viśwās wā pratyaṭ, nishthā āray saṁsray samāśray wā avalamban, nyās wā dha-rohar, udhār*; *v. viśwās k., avalamban āray wā bhārōs k., parīyaṭ wā nishchay k., samīpnā, nidharak wā bīnā dar apne upar chhōr-d., udhār b. chhōnā, āśā k.*

TRUS'TEE, *n.* one intrusted with any thing—*Amānat-dār, zimma-dār, amīn*—Nyās-dhārī, wah jan jiske pās disre kisi kī dharohar rahai. [tyay k. w.

TRUS'TER, *n.* one who trusts—*Mu'tamid, mu'tagid, bāwar k. w.*—*Viśwās k. w., pra-*

TRUS'TLESS, *a.* not worthy of trust—*Be-Itibār*—*Aviśwāsyā, bīnā sakh k.*

TRUSTY, *a.* that may be trusted, honest—*Mu'tabar, imān-dār waḥī-dār yā diyānat-*

dār—*Viśwāsyā viśwāsyagya wā viśwāsapātra, dhārmik khārī wā satya^hāil.*

TRUST'LY, *adv.* honestly, faithfully—*Diyānat-dārī yā waḥī-dārī se, imān-dārī se*—*Satyāsīlata-se bīnā kapt wā bīnā māyā, kharāī wā sachī se.*

TRUST'LESS, *n.* honesty, faithfulness—*Diyānat-dārī yā waḥī-dārī, imān-dārī*—*Satya-*

TRUTH, *See* under TRUE. [sīlati wā sachāī, kharāī.

TRU'TI-NATION, *n.* (L. *trutina*) the act of weighing—*Taul^h, tawnā^h.*

TRY, *v.* (Fr. *trier*) to examine, to prove by experiment, to examine judicially, to re-

fine, to attempt, to endeavour, to strain—*Āzmānā yā āzmāish-k., imtihan yā tajrība*

k., tajvaz taftish tahqiq yā samā'at k., khālīs yā sāf k., koshish k., qasd yā sa' k., dau-rānā^h—Jānchā kasuā sañwānchā tāwnā parakhuā wā kasautī par chāyānā, parikshā-k., vichār-k., swachchha wā nirmal-k., yatn-k., udyog-k. chestā-k. wā hāth-pānw mārā, chālānī. [yogyā, parikshāniyā.

TRIA-BLE, *a.* that may be tried—*Mumkinu-l-āzmāish*—Parkhe jānche wā kase jine ke TRIAL, *n.* act of trying, examination, test—*Āzmāish koshish yā sa' k., tajvaz yā tahqiq, imtihan yā tajriba*—Jānch udyog yatn wā cheshīā, vichār vyavahāradārān wā dhar-mavivechānā, parikshā wā aubhāv.

TRIER, *n.* one that tries—*Imtihan āzmāish yā tajriba k. w., koshish sa' yā qasd k. w., tajvaz yā tahqiq k. w.*—Jānchne w., parkhāiyā, parakhne w., parikshā k. w., udyog yatn wā cheshīā k. w.

TUB, *n.* (1. *tobbe*) a large wooden vessel—*Kathrā^h, kathantā^h, kathantā^h, tagār.*

TUBE, *n.* (L. *tubus*) a pipe, a siphon—*Nāl phōūphī yā choṅgā^h, tōṅṅī yā tēphī nālī^h.*

TUBULAR, *a.* resembling a tube—*Nālī-sā yā nāl-sā^h, nāl-sā^h.*

TUBULAT ED, *a.* made in the form of a tube—*Nāl-sā^h, nāl-sā^h, nāl-sā^h.*

TUBULE, *n.* a small pipe—*Ek chhotī nālī^h.* [Gūthilā^h, girih-dū—(Granthil, kandi.

TUBER OUS, *a.* (L. *tuber*) having prominent knots or excrescences, knobbed.

TUBERCLE, *n.* a small excrescence, a pimple—*Gillī yā gūthī^h, phorī phānī, phariyā*

TUBEROSE, *n.* a flower—*Shāh-bo*—*Ek bhāntī kā phūl, pushpayīsh.* [yā chhālā^h.

TUCK, *n.* (W. *terra*) a long narrow sword, a kind of net—*Saif, ek 'gism kā yā kī jāl*

—Lambī aur thori chaurī talwār, ek bhāntī kā wā kī jāl.

TUCK, *v.* to thrust in or together—*Sikrānā^h, batorānā^h, moy-rakhnā^h, sametnā^h, moṇnā^h, chāghānā^h, dabānā^h athānā^h.* [Striyoṅ kī chhātī dhāupne kī kapṛā.

TUCKER, *n.* a small piece of linen for shading the breast of a woman—*Mahram*—

TUCKET, *n.* (It. *torchetta*) a steak, a collop—*Bhucī yā tali huz bolī yā talne ke liye bolī^h, māns kī dālī^h.*

TUCKET, *n.* (It. *torato*) a flourish in music, a prelude—*Bājā^h, gāt^h.*

TUCKER-SO NANCE, *n.* the sound of the tucket—*Bāje kī āwāz*—(Gāt wā bāje kā āwāz.

TUESDAY, *n.* (S. *tiwes-day*) the third day of the week—*Mangal^h, sh-shamba*—Mañ-galavār, bhāumavāsār, bhāumavār, kulavār.

TUFT, *n.* (Fr. *touffe*) a knot, a bunch, a cluster; *v.* to adorn with a tuft—*Sar-pech yā kalgi, turra yā khoshā, dasta yā majma^h; v. turre se āvāstā k., khoshānā yā dastān se āvāstā k.*—Chūṛī phūl wā śikhā, guchchīā, jhūnd vṛind wā sanūh; *v.* chūṛī wā phūl se ālākṛit k., phūl se sañwārā, śikhāwān wā chūṛāwān k.

TUFTED, *a.* growing in tufts, adorned with a tuft—*Bā-majma^h khoshā-bā-khoshā yā dasta-bā-dasta k. w., kalgi-dār sar-pech-dār yā turre-dār*—Vṛindarūp se utpanna h. w. wā jhūnd ke jhūnd athawā guchchīhe ke guchchīhe honewālē, śikhāwān wā chūṛāwān.

TUFTY, *a.* adorned with tufts, growing in clusters—*Kalgi-dār turre-dār yā sar-pech-dār, khoshā-bā-khoshā dasta-bā-dasta yā bā-majma^h k. w.*—Śikhāwān wā chūṛāwān, vṛindarūp se utpanna h. w. wā jhūnd ke jhūnd athawā guchchīhe ke guchchīhe honewālē.

TUG, *v.* (S. *teogan*) to pull with great effort; *n.* a pull with great effort—*Khīchnā yā khīchnā^h, āichnā^h, nochnā^h, khasotnā^h, tānnā^h; n. khīnch^h, āiñch^h, kashish.*

TUITION, *n.* (L. *tuitum*) care of a guardian or tutor, instruction, the act or business of teaching—*Nigūh-bānī nigah-bānī yā parvarish, tālim, tādīb talqīn yā tarbiyat*—Rakshī wā rakhwālī, śikshā wā upadēś, adhyāpan.

TU-LIP, *n.* (Fr. *tulipe*) a flower—*Lūla, shuqūy*—*Ek bhāntī kā atisundar phūl.*

TUMBLE, *v.* (S. *tumbān*) to fall, to roll about, to turn over, to throw down; *n.* a fall—*Girnā gir-pānā khasnā pachhār-khānā dhamtiyānā yā bhakrānā^h, lotnā yā chhatpatānā^h, ulat-pulat-k. ultānā yā tale-ūpar k^h, girnā patak-d. girā-d. dhā-d. yā pachhārā^h; n. pachhār^h, patkān^h, lotn^h, uṭāduṅī.*

TUMBLER, *n.* one who tumbles, a large glass, a juggler or one who shows tricks or feats in tumbling, a very small variety of the domestic pigeon which falls backwards when on the wing, a sort of dog taught to tumble for the purpose of inveigling game—*Girne w^h, āb-khura yā āb-khura, huṅṅr-bāz yā kalā-bāz, girih-bāz kubdār, ek gism kā kuttā*—Gir-pāne w., katorā, naṭ, ek prakār kī kapṛ, ek bhāntī kī kuttā.

TUMBREL, *n.* (Fr. *tombereau*) a cart, a waggon—*Chhakrā^h, tarhiyā yā dō pahīye kī laduī gārī^h.*

TUMID, *a.* (L. *tumeo*) being swollen, puffed up, protuberant, pompous—*Sijā-huā^h, phūlā-huā^h, ubhṛā huā^h, rangin nundāshī laffāzī yā mubālaga-āmez*—Bhabhriyā-huā, vātapirit wā phaphsiyā, uṭhā huā, thāthī atisobhān wā nirarthakanahāśābdavāsih.

TUMOR, *n.* a morbid swelling—*Gīlat^h, phorā^h, dadorā^h, gumṛā^h, gāñh^h, gulma^h, sijān^h, sij^h, āmās, waram, gillī^h.*

TUMORED, *a.* swollen, distended—*Sijā huā^h, phūlā huā^h.* [huā^h.

TUMOROUS, *a.* swelling, protuberant—*Sijā-huā yā phūlā-huā^h, ubhṛā-huā yā uṭhā-*

TŪ'ME'FF, *v.* to swell, to make to swell — *Bhabhrāṇā sūj-ānā yā phūlnā^b, phūlnā^b.*

TŪ'ME'FAC'TION, *n.* act of swelling, a tumor — *Amās, waram* — *Bhabhrāṇā sūj wā sūjan,*
gilat gīlti phorā dadorā gumrā gulmā wā gūth.

TŪ'MU-LATE, *v.* to swell — *Sājnā^b, sūj-ānā^b, phūlnā^b, bhabhrāṇā^b.*

TŪ'MULT, *n.* (*L. tumultus*) commotion, agitation; *v.* to be in commotion — *Āshob hangāma yā shorish, be-qardār yā iztirār*; *v. hangāma āshob yā shorish k.* — *Jhan-jhat dūnd bakherī khalbālī kolhāl balwā dangā halbālī andher kharbāṭ wā halchal, ghabrāṭ udveg wā vyākulatā*; *v. dūnd bakherī khalbālī wā andher k., khalbhalānā.* [yā, bakherī dangā andher kolhāl wā dūnd k. w.

TŪ'MULT'ER, *n.* one who makes a tumult — *Āshobī, dangait^b, hangāma k. w.* — *Bakherī-TU MŪLT'U-A-RY, a.* disorderly, agitated — *Darham-larham yā be-tartīb, musturiḥ* — *Ultā-pultā anavasthit wā avyavasthit, udvigna vyākul wā ghabrāyā huā.*

TŪ'MŪLT'U-A-RILY, *ad.* in a tumultuary manner — *Be-tartībī yā darhami-barhamī se, iztirār se* — *Avyavasthā wā anavasthitatwa se, ghabrāṭ wā vyākulatā se.*

TŪ'MŪLT'U-A-RINESS, *n.* disposition to tumult — *Dange-bāzī, fasād, hurdangī^b* — *Kalahā-kāritwa.* [*k.* — *Jhanjhat dūnd khalbālī kolhāl balwā dangā halbālī wā halchal k.*

TŪ'MŪLT'U-ATE, *v.* to make a tumult — *Hangāma āshob yā shorish k., bakherī k., fasād*

TŪ MŪLT'U-ATION, *n.* commotion, agitation — [*Tumult ke ma'ne dekho*] — [*Tumult kā arth dekho.*]

TŪ-MŪLT'U-OUS, *a.* disorderly, turbulent — *Darham-barham abtar yā be-tartīb, dange-bāz yā fasādī* — *Avyavasthit ultāpultā wā anavasthit, dangāi hurdangā dangait wā kolhālākārī.*

TŪ-MŪLT'U-OUS-LY, *ad.* in a disorderly manner — *Hurdangī se^b, khalbālī se^b, dange-bāzī se, be-tartībī se, fasād se* — *Avyavasthā se, ultāpultā, agarbagar, kolhāl se, dūnd wā halbālī se.*

TŪ MŪLT'U-OUS-NESS, *n.* state of being tumultuous, disorder, commotion — *Dange-bāzī, be-tartībī abtarī yā darhami-barhamī, hangāma āshob yā shorish* — *Hurdangī wā kalahākāritwa, vyatikram avyavasthā wā ultāpultā, dangā dūnd khalbālī wā bakherī.*

TŪN, *n.* (*S. tunec*) a large cask, a measure of liquids; *v.* to put into casks — *Ek barā pīpā, atkhāis man kā ek māp^b*; *v. pīpān meṇ rukhnā.* [Bhār jo naukā par rahtī hai.

TŪN'NAG, *n.* the content or burden of a vessel — *Bojhī jo jahd par ludī rahtī hai* —

TŪN'NEL, *n.* the shaft of a chimney, a pipe for pouring liquor into vessels, a funnel, an arched way under ground — *Dūd-kash yā dūd-dān, purnī^b, choṅgā^b, zamīn ke niche mīhrāb-dār rāh* — *Dhūnāurā wā dhūmapath, uālī, puplī, antarbhāumamārg.*

TŪN'FISH, *n.* a tunnel, a funnel — *Choṅgā^b, puplī yā nālī^b.*

TŪ'NE, *n.* (*L. tonus*) a series of musical notes with unity of key-note measure and sentiment, harmony, state of giving the proper sounds, fit temper or humour; *v.* to put into a state for producing the proper sounds, to sing with melody or harmony, to form accordant musical sounds — *Ilhān lūhn sarod yā āhang, khush-āhangī yā turāna, dam-sāzī yā ham-sāzī, durust-mizījī*; *v. ham-sāz ham-āhang durust yā barābar k., khush-āhangī se gānā, ek āwāz ke murāfāq dūstī āwāz k.* — *Tūn tūl swar sur lay alāp alāp rīg wā rāgīnī, tālaikya wā swarāikya, samaswaratā, samaswarābav wā thūk swabhāv*; *v. mīlānā wā swarāikya-k., alāpnā alāpnā wā achchhe sur se ṭernā wā gānā, ek śabd dūstre ke sadrīs k.*

TŪN'A-BLE, *a.* that may be tuned, harmonious — *Ham-sāz hone ke qābil yā mumkinū-l-ham-sāzī, ham-āhang yā ham-sāz* — *Samaswar wā ekatāl hone ke yogya, ekatāl ekatāl wā samaswar.*

TŪN'A-BLY, *ad.* harmoniously, melodiously — *Ham-āhangī se, khush-āhangī khush-ilhānī yā khush-āwāzī se* — *Samaswaratā wā tālaikya se, suwaratā suāvayātā wā madhura-swaratā se.*

TŪN'E'FUL, *a.* musical, harmonious — *Khush-āwāz yā khush-āhang, ham-āhang yā ham-sāz* — *Suswar su-āryā srotasukh srotābhīrām srotisukh wā madhuraswar, samaswar ekatāl wā ekatān.* [Kuswar, tālahīn wā bin tūl kā.

TŪN'E'LESS, *a.* unmusical, unharmonious — *Bud-āwāz, be-lahn be-āhang yā be-mel* —

TŪN'ER, *n.* one who tunes — *Ham-sāz barābar yā ham-āhang k. w., khush-āhangī se gāne w., ek āwāz ke murāfāq dūstī āwāz k. w.* — *Mīlne w., samaswar k. w., ek tūl se gāne w., alāpne w., alāpne w., ek śabd dūstre śabd ke sadrīs k. w.* [tāl k.

TŪN'ING, *n.* the act of putting into tune — *Ham-sāzī, ham-āhangī* — *Samaswar wā eka-*

TŪN'IC, *n.* (*L. tunica*) an under garment, a kind of waistcoat, natural covering — *Kurtā, kurtī, chamrā^b* — *Angarkhā, angarkhī, khalārī chām wā jhillī.*

TŪN'ICL, *n.* natural covering, integument — *Chamrā^b, khalārī yā jhillī^b.*

TŪN'NY, *n.* (*L. tynnus*) a fish — *Ek qism kī machhlī* — *Ek bhāitt kī machhlī.*

TŪP, *n.* a ram — *Merhī^b, meṇrhā^b.* [muṇraihā^b, dastār, 'ināma yā 'amāma.

TŪR'BAN, *n.* (*Ar.*) a head-dress worn by Orientals — *Pagrī^b, pag^b, pagiyā^b, chīrā^b,*

TŪR'BAND, *a.* wearing a turban — *Pagrī diye hue^b, muṇraihā bāndhe hue^b, chīrā bāndhe hue^b.*

TURBID, *a.* (L. *turba*) muddy, not clear—*Gadlá yá qharrá^b, malá^b.*

TURBID-LY, *ad.* haughtily, proudly, in a turbid manner—*Takabbur se, gurír se, takoddur yá dhalur se*—*Ahañkár se, ghamañd garv wá darp se, malinatá malinatá mallean wá gadlean se.*

TURBU-LENCE, **TURBU-LEN-CY**, *n.* a disturbed state, disorder, tumult, confusion—*Itiráb yá be-qarári, hangima, fasád, shor-o-shorish intishár yá itirár*—*Avyavas-thitatwa anavasthitatwa v á vyáskulata, khalbali halehal wá düñd, bakherá hurdangi dangi wá balwá, raulá andher wá harbari.*

TURBU-LENT, *a.* disorderly, tumultuous—*Shor-áwar yá be-qá'ida, fasául yá dange-báz*—*Anavasthit wá avyavasthit, hurdangá dangai dangit wá kalahakári.*

TURBU-LENTLY, *ad.* tumultuously, violently—*Dange-bázi yá fasád se, tundi yá shid-dat se*—*Kalahakáritwa wá avyavasthitatwa se, vyagratá veg wá prachandatá se.*

TURBU-NATED, *a.* (L. *turbo*) twisted, spiral, whirling—*Pech dár, pechúñ yá pechída, charakh-zan*—*Aññhi hoñ, alakákár wá ghumánwá, parivartí vyavartí wá ghumtá-*

TURBOT, *n.* (Fr.) a fish—*Ek gism kí machhli*—*Ek bhánti kí machhli.* [huá.]

TURKISM, *n.* the religion of the Turks—*Turki mazhab yá dín, Turkoñ ká dín yá mazhab*—*Turkoñ kí dharm, Turkadharu*

TURF, *n.* (S.) the upper part of the earth when covered with grass or filled with roots, peat; *v.* to cover with turfs—*Chakki chakuttá choir yá chuprá^b, súkhá chakú^b jo údhan ke kam áti hai yí mitti aur uske úpur kí dób jo sab súkh-kar údhan ke kám áti hai^b; v. chaktoñ chároñ yá chaproñ se bharná^b, chakke yá chappe laginá^b.*

TURFY, *a.* covered with turf, like turf—*Chaktoñ yá chaproñ se bhari huá^b, chaktoñ yá chaproñ sí^b.*

TURGENT, *a.* (L. *turgeo*) swelling, tumid—*Phúlá-huá^b, sújá-huá^b.*

TURGES-CENCE, **TURGES-CENCY**, *n.* the act of swelling, empty pomposness—*Áwas yá waruñ, be-hula numáish yá mubálaga ámezí*—*Sújan wá phulaw, chhúñ-chhúñ-tháñ nirarthak-dambh wá asir atisayokti.*

TURGIN, *a.* swollen, bloated, tumid—*Phúlá-huá^b, sújá-huá^b, mubálaga-ámez lástí: numáishi yá rangín*—*Bhabhríyá, phaphsiyí, atisobhan tháthí wá nirarthakamahá-sabdavisishit.*

TURGIDITY, *n.* state of being swollen—*Sújan^b, bhabhráth^b, mubálaga-ámezí rangíní yá numáish*—*Phaphsihát, atisayokti wá nirarthakamalahá-sabdavi-shitatá.*

TURGIN-NESS, *n.* pomposness, bombast—*Záhir-numá yá numáish, rangíní mubálaga yá mubálaga ámezí*—*Tháthí dikhaw wá dambhikatwa, garvvitavákyá wá asiravákyá.*

TURKEY, *n.* a large fowl—*Fil-murg, perá^b.*

TURKOIS, *tür kes'*, *n.* (Fr. *turquoise*) a mineral of a light green or blue colour—*Pírwa, pírewa, firozaj*—*Ek haritavarj wá nilavarj ákariya padirth, ek prakár kí harí wá nilí dhátu.*

TURMERIC, *n.* a medicinal root—*Haridí^b.*

TURMOIL, *n.* disturbance, tumult, trouble; *v.* to harass with commotion—*Shor-o-fasád yá kharakhasha, hangima, tamli tuklif yá izá; v. kairán k., pureshán k., azíyat-d., taslí-ál*—*Vyagratí vyastatá hullav wá muki, táñti bakherá halehal har-barí wá balwá, kleś pípi wá santap; v. táñti wá bakherá karke kleś-d. wá satiná.*

TURN, *v.* (S. *turnan*) to move round, to revolve, to change, to transform, to alter, to form on a lathe, to sour, to infuriate, to direct; *n.* the act of turning, a winding, change, reigning inclination, manner, time—*Ghumná yá ghúmná^b, chakkar-d. yá chakkar márná^b, badal-dáldú yá badal-jáná, wakh-k. yá shukl-badalná, tabdil k. yá mutabaddil-h., kharádná yá kharád pur charháñd, tursh k., díráná yá shufta k., lagáñá^b; n. Gerdish charkh yá dauwa, phe^b, tabdil yá ingiláb, kho mail yá iráda, tur sárat yá waz', rang unáñt yá dím*—*Phirná wá phirná, bhabwána wá chakkar-kláná, palat-d. ultán ulatná wá palat jáñi, rūspariavartan-k. wá rūpantar-k., pari-vartan-k. aur hí-kar-dáñtí wá anr-hí ho-jóná, kharádní, khatpí chuk wá unla k., págal mūñh wá buddhibhāshí k., chaláná; n. ghumnáw parivritti wá chakkar, mor báñk wá vakratá, parivartan palat wá rūpāntarabdh, prakriti wá pravritti, dhab wá daul, bári pári wá samay.*

TURNER, *n.* one who turns, one whose occupation is to form things with a lathe—*Ghumáñe w. yá ghúmnec w.^b, kharáñi yá kharáñt*—*Phiráne w. wá phirne w., kharáñi wá kharáñue-w.* [Báñk pher ghumnáw wá vakratá, kupathaganan wá viclanan.]

TURNING, *n.* a winding, deviation—*Gerdish dauván yá pech, inháraf yá gum-ráñi*—**TURNING-NESS**, *n.* the quality of turning—*Ghumáñe kí kháñsiyat, ghumáñw*—*Phirne ká dharm wá gun, phiraw.* [rád jo lobe kí hotí hai.]

TURN-BENCH, *n.* a kind of iron lathe—*Ek gism kí áhant kharád*—*Ek bhánti kí kha-*

TURN-COAT, *n.* one who forsakes his principles—*Apñi jáñib yá apne áqide turk k. w., zamána-sáz, ahl-t-zamán, rá-gardán*—*Swanátatyági, swapukshatyági.*

TURN-PIKE, *n.* a gate across a road—*Sarak ke ár-pár ká phátak^b.*

TURB-SICK, *a.* giddy, vertiginous—*Sar-gushta, sar-gardán*—*Ghúrparogí, bhrámararogí.*

TURN'SPIT, n. one that turns a spit—*Sikh yá sikh-cha ghumáne w.*—*Súí phiráno w. wá ghumáne w.*

TURN'STILE, n. a kind of turnpike in a footpath—*Pag-dandi ke ár pár kí khiksh^h.*

TURNIP, n. (S. *napa*) an esculent root—*Shalgam, shalgam*—*Sikhámul, gríjan.*

TURPENTINE, n. (L. *terebinthina*) a resinous juice of certain trees—*Turnantim*—*Shivás, shiras, vrikshadhup, sarjjaras, saraladrav.* [paná, dushatát.]

TURPIDITUDE, n. (L. *turpis*) baseness—*Zillat, khubásat, bad-záti*—*Adhamatá, nich-*

TURQUOISE. See **TURKOISE.** [Grihasikhar, koṭhā.

TURRET, n. (L. *torris*) a small tower—*Chhotá burj, burj, kangura yá kangura*—

TURRETTED, a. formed like a tower, furnished with turrets—*Burj ke mániad band*
hú, burj dár—*Grihasikhar wá koṭhe ke sadris baná huṭ, grihasikharayukt.*

TURTLE, n. (S.) a species of dove, a tortoise—*Pákhta yí qumri, song-push*—*Pañduk*
ghoghi kalaray wá kapot, Lachhna kacheldhap wá kúrn.

TUSCAN, a. pertaining to *Tuscany*, denoting one of the orders of architecture—*Mulk-i Taskani mamasih yí Taskani ke malk ká, ta'mir ká rk taur zahir k. r.*—*Tas-*
kandekasambandhi wá Taskani des ká, grih wá ghar ádi banáne ká prakár prakás
k. w.

TUSIL, int. expressing rebuke or contempt—*Chhi^h, chhi-chhi^h, thá-thá^h, tauba-tauba.*

TUSK, n. (S. *tus*) a long pointed tooth; *r.* to gnash the teeth—*Bis^h, khay yá khing^h,*
rk burá dhāt^h, náḥ; v. dhāt pishá^h. [Danti.

TUSKIN, TĒSK'Y, n. furnished with tusks—*Náh-dár, zá-náh, dantail^h, khaingail^h.*

TUT, int. expressing contempt—*Chhi^h, chhi-chhi^h, thá-thá^h, tauba-tauba.*

TUTOR, n. (L. *tutor*) a guardian, an instructor, a teacher; *r.* to instruct—*Atálig*
ákhán ákhánul marabbi nigah bân nigah bân yí higt, m'attim, ustád; v. tálin k.,
sikhául—*Rakshak rakhsail wá pilak, guru, síkshak upadhyaya wá adhyapak; r.*
upadé d. wá k., síkshá-d, síkhláná. [yá pishá^h—*Rakshap wá pilakatwa, rakshá.*

TUTORAGE, n. guardianship, protection—*Marabbi gari atálin yí nigah-bân, hifázat*

TUTORIAL, TUTORIALRY, a. protecting—*Mahágt, nigah-bân, himágt yá hifázat k. w.*
—*Rakshak, pilak, rakshapkarí.*

TUTORAGE, n. the authority of a tutor—*Atálig, ustád, atálig ustád yí nigah bân ká*
ihitgár—*Rakshak adhyapak wá síkshak tá síkshak.*

TUTORER, TUTORIN, n. a female tutor—*Ustáti, atáḥ*—*Guruwáyan, guruwáin, síkshá-*
kari, bilopadesiní, bilopade iká.

TUTORSHIP, n. the office of a tutor—*Atálig, ustá atálig yá nigah bân ká 'uhda, mu-*
allim, nigah bân—*Adhyapekatí, upadéskatá, upadhyayawa, adhyapak ká pad.*

TUTTY, n. a sublimate of zinc—*Dastá julán se jo kuchh us se n-ka- kisi meñ upar*
ji kar jam-jig^h.

TUZZ, n. a lock or tuft of hair—*Zulf*—*Alak.*

TWAIN, a. (S. *taigan*) two—*Doḥ.*

TWANG, r. to sound with a quick sharp noise to make to sound sharply; *n.* a quick
sharp sound—*Phaneká tankor, á yí jhanaká^h, jhanaká^h jhanjhaná^h tantaniná*
yí thanthandá^h; n. tanandá^h, jhanjhaná^h, tankár^h, jhanaká^h, tankor^h, tan^h.

TWANK, r. to make a quick sharp sound—*Phanaká^h, jhanaká^h.*

TWANK, r. to make to sound—*Phanthan iná^h, tantaniná^h, jhanjhananá^h, jhanakrá^h.*

TWATTLE, r. (tattle) to prate, to chatter—*Barbará^h yá bakhak^h, bakrá^h yá*
barbar k^h.

TWATTLE, n. the act of prating, idle talk—*Bakhak barbar yá barbará^h, bakrá^h.*

TWEAQUE, n. (S. *twagta*) perplexity—*Hairáni, parasháni, diqat, itirah, taklif*—
Ujherá, phansiw, kash, jhanjhat, klos. [mochná khúchná yá maroná^h.

TWEAK, r. (S. *twiceen*) to pinch, to twitch—*Daká^h máná malná yá ánthú^h.*

TWEEDLE, r. to affect by fiddling or by some slight influence—*Sáragi bajá-kar*
yá kisi halki sá'i usar k. yá dí oksáná—*Chikára bajákar wá kisi halke dájw se*
man dolan wá man úks-úṭ [yí mochná, chintá^h.

TWEEZERS, n. pl. small pincers to pluck out hairs—*Mochim yá muckána, muckná*

TWELVE, a. (S. *twelf*) ten and two—*Bárah^h, durázlah*—*Dwádaś.*

TWELFTH, a. the ordinal of twelve—*Bárahwán^h, híchú^h, bárahú^h.*

TWELFTH TIME, n. twelfth day after Christmas—*Harat 'Isá kí paidúsh kí khushí ká*
roz jo har sá' mih-i Disambar kí pachisrá^h ko hotá hai uske héd ká bárah-
wán roz—*'Isá ká janmaparwadivas jo Disambar mahine ke pachiswén din hotá hai*
uske piehhe ká bárahwán din.

TWELVEMOON, n. a year—*Ek sál, bárah-más^h, baras-dín^h, baras-bhar^h, baras^h*—
Varsh, dwádasamás, vatsar, parivatsar. [ko bikhre w^h.

TWELVETHENNY, a. sold for a shilling—*Athannihá^h, áth-ánc ká^h, áth-ánc w^h, áth-ánc*

TWELVESCORE, n. twelve times twenty—*Bárah-korí^h, bárah-his^h, do-sau-chális^h.*

TWENTY, a. (S. *twentig*) twice ten—*Bis^h, bist, hist, kort^h*—*Viúsati.*

TWENTY-ETN, a. the ordinal of twenty—*Biswán^h, bistum, bistum.*

- TWIBILL**, *n.* (S.) a halbert, a mattock — *Gairāsā^b, pharad phāwā^a yā kudāl^b.*
- TWICE**, *ad.* (S. *twaga*) two times, doubly — *Do-bira mukarrar du-bāra yā do-daf^a, do-chand yā do-chand* — Do-ber dwi-ber wā dwivār, dūnā dugnā dūmānūn wā dwigun.
- TWIDLE**. See **TWEEDLE**. [śākhā, agrasā^b hā.
- TWIG**, *n.* (S.) a small shoot or branch — *Shākhcha, lais^b, pallo^b, dāl^b* — Pallav, upa-Twig, *n.* a male of twigs — *Pallo lais yā dālī kā banū huā^b* — Pallav wā upasākhā^b kā banū huā. [vapūrn, upasākhānūy, pallavanūy.
- TWIGGY**, *n.* full of twigs — *Par-shākhcha, lais pallo yā dālīgā se bhārī huā^b* — Pallat.
- TWILIGHT**, *twiLit*, *n.* (S. *two, loht*) the faint light before sunrise and after sunset, uncertain view or partial disclosure; *a.* seen or done by twilight, obscure — *Shafay, gaie i-maqarrar nigah yā kam zahar*; *a. shafay meñ dekhā gayā yā kiya gayā, tūn tūn yā lu nūr* — Godhulī gaudhūrī sandhiprakās sandhyā wā sandhyā-kā, aspashtadrishṭi wā apūnaprakās; *a.* godhulī wā sandhiprakās meñ dekhā gayā wā kiya gayā, aindhārā dhumā^b wā aspasht.
- TWIN**, *n.* (S. *gubīnār*) one of two produced at a birth; *a.* noting one of two produced at a birth; *e.* to be produced at the same birth — *Tuam, ham-zād, jamak^b*; *a. ham zād, tuam*; *v. ham-zād h, tuam paidā h.* — Yam, yamak, yamal, yamaj; *a. yamak, yamal, yamaj, jutawī*; *r. yamak yamal wā yamaj utpanna h.*
- TWIN LAMB**, *n.* a twin lamb — *Tuam-halwān* — Yamaak meshasivak, bhey kā bachelā jo jutawā hū^b ho. [Yamak yamal yamaj wā jutawā, sahyukt.
- TWINNED**, *ad.* born at the same birth, paired — *Tuam, jūtā huā yā utā-huā^b* —
- TWINNED**, *n.* a breeder of twins — *Wah jis se tuam paidā hoñ* — Wah jis se yamak yamal wā jutawā utpanna hoñ. [amal, yamaj, jutawā.
- TWINNERS**, *a.* produced at the same birth — *Tuam, ham-zād, jamak^b* — Yamak, ya-
- TWINE**, *v.* (S. *twina*) to twist, to wind, to wrap closely round, to turn round; *n.* a twisted thread, a twist — *Batū yā bhūjūā^b, bat d. batūyigūnā lipmā^b yā bul-khūnā^b, lapetūā^b, phirā^b yā ghūmā^b*; *n. rasmān yā rasmān, puch yā perishk*; *n. Sattī dori wā tharra, bal maror ānṭh wā ānṭh.*
- TWINGE**, *v.* (D. *dringay*) to affect with a sharp sudden pain, to feel a sharp sudden pain, to pinch; *n.* a sharp sudden pain, a pinch — *Marsayā talnā jalinā yā salānā^b, jūnā tūnā kopakū yā chūngūā^b, m-hat dahanā yā kātūā^b*; *n. tis jadan maror karak karakā chilik yā chūngūā^b, chakki chikot, chako davar yā malūā^b.*
- TWINKLE**, *v.* (S. *twintien*) to sparkle, to shine with a quivering light, to open and shut the eye by turns; *a.* a quivering light, a motion of the eye, an instant — *Chaukākā chomchomānā jagmagānā yā jhalakūā^b, jhalitānā jhalatūā^b yā fistimānā^b, mē. mē mutakūā jhapkūā patak-marmā mīlmīlīnā nichmichīnā yā malkānā^b*; *n. tīntīwāhāt, hīlmīwāhāt yā jhaljhalatūā^b, malkā jhapki yā patak^b, pat^b.*
- TWISK**, *n.* a motion of the eye, a moment — *Malki jhapki yā patak^b, pat^b.*
- TWINKLING**, *n.* a quivering light, an instant, a motion of the eye — *Tīntīmāhāt yā hīlmīwāhāt, pat^b, jhapki malki yā patak^b.*
- TWITTE**, *v.* to twitter, to chirp, to quiver, to flutter, to simmer — *Chūn-chūn yā chūn-chūn^b, chavagūā chūn-chūn k. yā chahachahānā^b, thartharūā khalhālūā yā lahakūā^b, phapphādūā tapphagūā yā pūkh phatphatūā^b, muskarīnā^b.*
- TWIRL**, *v.* (D. *dwārīn*) to turn round with rapidity; *n.* a rapid circular motion — *Jād phirānā yā phirānā, ghūmānā yā ghōmānā^b, bhāwānā yā bhāwānā^b, chakkar-d. yā chakkar mārā^b*; *n. chakkar^b, ghūmār^b, phirār^b, toz gardāsh* — Śīghra ghūmānā wā ghūmānā; *n. twaritavrittī, drutaparivartan.*
- TWIST**, *v.* (D. *twisten*) to unite by winding one thing round another, to contort, to writhe, to wind, to pervert; *n.* the act of twisting, any thing made by twisting, a cord, a string, a contortion — *Bat d. batū yā bhūjūā^b, ānṭhūā yā umchūā^b, marmānā^b, lapetūā^b, nṭānā yā bigarūā^b*; *n. ānṭh ānṭhūā bat yā batūā^b, jo kuchh ānṭhūā yā batū se batū^b, durī^b, sallī yā rassi^b, marorā yā maror^b.*
- TWISTER**, *n.* one that twists — *Batne r^b, bhūjne r^b, ānṭhne r^b, batū^b.*
- TWIT**, *v.* (S. *edictan*) to reproach — *Tūn-mārā^b, sar-zanish k., malūmat k.* — Jhiraknā, chūnā, bhārtanā k., ghuraknā, nindī k. [ghurki se, nindā se.
- TWITTINGLY**, *ad.* with reproach — *Sar-zanish se, malūmat se, tā-na-zanī se* — Jhirki se.
- TWITCH**, *v.* (S. *twiceen*) to pull with a sudden jerk; *n.* a pull with a jerk, a contraction — *Jhotakūā^b, khasatūā^b, nijhotūā^b, misnā^b, ānṭhūā^b, kīchēnā^b, nochūā^b*; *n. khasat bakat yā jhatkā^b, maror marorā ānṭhūā simāw jakrāw tanāw kīchēhūā jhatkūā yā sikarāw^b.*
- TWITTER**, *v.* (D. *kwetteren*) to make a sharp tremulous noise, to be agitated; *n.* a sharp tremulous noise, agitation — *Chūn-chūn k. yā kichmichānā^b, muzkarib hāirān yā purshān h.*; *n. kichmichāhāt yā chūn-chūn^b, iztirāb hāirān yā paresānī* — Churagūā chēnchēn-k. chūnchūn-k. wā chahachahānā, ghabrānā wā vyākul-h.; *n. chahachahāt, vyākulatā wā ghabrahāt.*

- TWO**, *tô*, *a.* (S. *two*) one and one—*Do^h*. [dhār.]
- TWO EDGED**, *a.* having an edge on each side—*Do-dhārā^h*, *du-dhārā^h*, *do-dam*—*Dwi-*
- TWO FOLD**, *a.* double; *ad.* doubly—*Dugnā^h*, *dīnā^h*, *dugnā^h*, *do-partā^h*, *do-lavā^h*, *doharā^h*, *dāvidān^h*, *do-chand yā du-chand*; *ad.* *do-chand yā du-chand*, *dīnā^h*, *dugnā^h*, *dūdādān^h*—*Dwigun*, *dwividh*; *ad.* *dwigun*.
- TWO HAND ED**, *a.* employing both hands, having two hands, used with both hands—*Donon bāthōn kā istīmāl k. w.*, *do dust*, *donon bāthōn se mukta'mal k. w.*—*Donon bāthōn kā vyavahār k. w.*, *dwihaat do-hathā wā do-hāth w.*, *donon bāthōn se vyavahrit arthāt kām āne w.*
- TWO PENCE**, *tūp'pence*, *n.* the sum of two pence—*Savā āne se kuchh ipar^h*.
- TWO TONGUED**, *a.* doubled-tongued, deceitful—*Dugā-bāz yā du-zubān*, *farebī makkār yā rigā-kār*—*Dwirasun dwijihwā wā chhālī*, *kapatī wā pravañchak*.
- TYKE**. See **TIKE**. [Bheri, bher, dundubhi.]
- TYMBAL**, *n.* (Fr. *tymbale*) a kettle-drum—*Naggāra*, *tambūr*, *dandim*, *dhankā*—
- TYMPANUM**, *n.* (L.) a drum, a part of the ear—*Tabl yā tambār*, *kān kā parda*—*Dhol duggi wā duggugi*, *karnodur wā karnadundubhi*.
- TYM PANITES**, **TYM PA NY**, *n.* a flatulent distention of the body—*Badan kā phailān yā phulān*—*Sārīr kā phulāw*, *deh kā phulāw wā phailāw*.
- TYMPANIZE**, *v.* to stretch as the skin of a drum—*Tānnā^h*, *phailānā^h*, *marhnā^h*.
- TYPE**, *n.* (Gr. *typos*) an emblem, a symbol, a figure, a sign, a stamp, a printing letter; *v.* to prefigure—*Ālmat*, *nishān*, *sūrat yā shakl*, *nishānī yā asar*, *nagha naghā yā qutl zan*, *chhāpe kā harf*; *s.* *tamsil se prsh numāi k.*, *na'ir se āge jatānā*, *prshatv se tashbih yā na'ir se ma'lūm karānā*—*Lakshan*, *chihm*, *rūpākār wā pratirūp*, *chihmānī lūng wā such k.*, *chhūpī chhūp wā aūk*, *mudrāksar wā chhūpe-kā-akshar*; *n.* *pūrvlakshan d.*, *pratirūpadwārā pahile se dekhānā wā jatānā*, *drishṭāntadwārā pūrvapadarān k.*
- TYPE**, **TYPE CAL**, *n.* emblematic, figurative—*Ālmat-dār*, *naqlī dāll yā tamsilī*—*Lūngī sūchak wā uddeśak*, *lakshanik pratirūpak wā vyavhak*.
- TYPE CALLY**, *ad.* in a typical manner—*Ilutan*, *tamsilun*, *tamsilī taur se*—*Lakshanik bhāv se*, *vyavjanāpūrvak*.
- TYPEFY**, *v.* to represent by emblem—*Ālmat yā nishān se dālat k.*, *tamsil se prsh-numāi k.*, *prshatv se tashbih yā na'ir se ma'lūm karānā*—*Pūrvalakshan d.*, *pratirūpadwārā pūrvapadarān k.*
- TY PHOON**, *n.* (Gr. *typhos*, probably because it was supposed to be the work of the giant *Typhos* or *Typhos*) the name given to a violent tornado or hurricane occurring in the Chinese seas, a name sometimes applied to a hot suffocating wind that blows with great violence in Africa Syria Arabia and Persia more commonly called *Sinoom*—*Ek qism kā tūfān*, *ek qism kī garm aur tund bād*—*Ek bhāntī kā jhakkār*, *ek bhāntī kī tāt bayir*. [wī tūp, jwaravīśesh.]
- TY PHUS**, *n.* (Gr. *typhos*) a kind of fever—*Ek qism kā bukhar*—*Ek bhāntī kā jar*
- TYPOGRAPHY**, *n.* (Gr. *typos*, *kosmos*) a representation of the world—*Nagha-t-dunyā*—*Bhūgolakchya*.
- TYPOGRAPHY**, *n.* (Gr. *typos*, *grapho*) the art of printing—*Chhāpe kī fann*, *chhā-jā-garī*—*Mudrāksharaprayog*, *chhāpne kī vidyā*.
- TYPOGRAPHIC**, **TYPOGRAPHICAL**, *a.* pertaining to printing—*Chhāpe kā^h*, *chhāpe ke mutā'alliq*—*Mudrāksharaprayogasambandhī*, *mudrāṅkanavishayak*.
- TYRANT**, *n.* (Gr. *tyrannos*) an absolute monarch, a despotic and cruel ruler—*Khud-sar bādsah*, *zālim bid'atī jābir sitam gar-jafā-kār mardum-āzar mulk-soz*—*'ulam soz yā khalq-āzar hākīm*—*Swechchhāchārī rājā wā swatantra adhipati*, *prajāpīrak upadravī wā nishthūr swāmī*.
- TYRANNESS**, *n.* a female tyrant—*'Aurat jo zulm yā jā'ir kare*, *zālima*—*Dushtantājūī*, *stri jo prajā ko pīrā dewai wā upadrav karai*, *prajāpīrāharīnī*.
- TYRANIC**, **TYRANNICAL**, *a.* pertaining to a tyrant, despotic, cruel—*Zālim zālimā-na yā jābir-musūb*, *zulmī*, *sitamī gahrī yā bi-rahm*—*Prajāpīrakasambandhī wā prajāpīrakavishayak*, *prajāpīrak wā prajopadravī*, *kāthīm wā nishthūr*.
- TYRANNICALITY**, *ad.* in the manner of a tyrant—*Zālimāna*, *sitam-gar yā zālim ke taur se*, *sitam-garī se*, *zulm se*, *jābran*—*Prajāpīrakavat*, *upadrav se*, *prajopadrav se*, *nishthūrat se*.
- TYRANNING**, *a.* acting the part of a tyrant—*Zālim*, *jābir*—*Upadravī*, *prajāpīrak*.
- TYRANNIZE**, *v.* to act as a tyrant—*Zulm k.*, *gacab k.*, *jabr k.*, *sitam k.*, *zabar disti k.*, *zālim h.*, *jaur-jafā k.*—*Upadrav k.*, *autisāsān k.*, *asanyaksāsān k.*, *prajāpīran k.*, *anyāsāsān k.*, *kusāsān k.*
- TYRANOUS**, *a.* despotic, arbitrary, cruel—*Zālim yā zulmī*, *khud-sar yā sitam-gar*, *sang-dūl be-rahm yā sukht*—*Prajāpīrak wā upadravī*, *prajopadravī swechchhāchārī wā swechchband*, *pāshūpāhriday kāthor wā nishthūr*.

TYR'AN-NOUS *LY. ad.* despotically, cruelly—*Zālimāna yā jabran, sang-dili sitam-gari zulu yā jufā se*—*Prajāpīrakavat wā upadrav-se, krūrātā nishṭhuratā wā nirdayatā se.*

TYR'AN-NY, *n.* absolute monarchy, cruel government, severity, rigour—*Khud-sari kī bādhakhat yā miltanat, zulm, jabr yā sitam, jaur jufā sakhti yā tā'addi*—*Swatantrāyā wā anirbandharājya, kusāsan upadrav prajopadrav wā miltāśāsan, nishṭhuratā wā krūrātā, kathōratā.*

TYR'AN-NI-CIDE, *n.* the act of killing a tyrant, one who kills a tyrant—*Zālim-kushī jābir-kushī yā sitam-gur-kushī, zālim kush jābir kush yā sitam-gur-kush*—*Prajāpīrakahatyā wā prajāpīrakabadhī, prajāpīrakahantā wā prajāpīrakabadhak.*

TY'RO, *n.* (L.) a beginner in learning—*Nau-nimoz, mubtadi, nau sikh^h, sikh-nautā^h*—*Nayachhatra, navasishya, nūtanāśishya, vidyārambhak, nūtanābhyāsi.*

TY'THE. See **TITHE**.

U.

UBER-IOUS, *a.* (L. *uber*) fruitful, copious—*Zar-khez musmir yā phal dār, wāfir kasir yā ziyāda*—*Urvarā bahuphalī phalawin phalanā wā upjñī, bahut vipul wā prachur.* [ṛitwa wā phalotpādakatwa, bāhulya bahutit wā bahutāyat.

UBER-TY, *n.* fruitfulness, abundance—*Zar khez yā bīr-dārī, kasrat yā ifrāt*—*Urva-*

UBI-CATION, *n.* (L. *ubi*) the state of being in a place, local relation—*Kisī jagah meñ hāziri yā manjladagi, mukāni yā jāi nisbat*—*Kisī sthān meñ upasthiti, sthāna-sambandh.*

UBI-QUITY, *n.* (L. *ubique*) existence every where at the same time, omnipresence—*Sub kahin hāziri, hāziri-nāziri*—*Sarvatravidyāmānatā, sarvavyāptī wā sarvatra-nyāpti.*

UBI-QUITY, *a.* existing every where; *n.* one who exists every where—*Sub kahin hāziri, hāziri-nāziri*; *n. hāziri-nāziri*—*Sarvatravidyāmān, sarvavyāpti, sarvavyāpak*; *n. sarvatravidyāmān, sarvavyāpak.* [travidyāmānatā, sarvatravyāpakatwa.

UBI-QUITY, *n.* existence every where—*Sub kahin hāziri, hāziri-nāziri*—*Sarva-*

UDDER, *n.* (S. *udder*) the organ which secretes milk in the cow and other large animals—*Than^h, lewā^h.*

UDDERED, *a.* furnished with udders—*Than-dār, lewā dār, than w^h.*

UGLY, *a.* (S. *ugly*) deformed, offensive to the sight, the opposite of beautiful—*Zisht-rū yā tursh-rū, qabih karīh yā bad-shak^h, bad-surat yā karīh-manzar*—*Kurūp aparūp wā virūp, rūpahin wā kakīkār, kutsitākār kutsitīkritī wā asundar.*

UGLY, *n.* deformity, total want of beauty—*Zisht yā zisht-rū, bad-surat bad-shak^h nāzihāi qabihāt yā karīh-manzari.* [kasht, pīṭivraṇ.

ULCER, *n.* (L. *ulcus*) a sore—*Nāsūr, qarha, phorā^h, pirkā^h, baidar-glām^h*—*Vran, Vran,*

ULCERATE, *v.* to turn to an ulcer—*Nāsūr h. yā k., paknā^h, pakā-d^h, nāsiri h. yā k.*

—*Pirkīyāhā h. wā k., vranī h. wā k., vranamay h. wā k.*

ULCERATION, *n.* the act of ulcerating—*Nāsūr h., paknā^h, paknā^h*—*Savranabhāy.*

ULCERED, *a.* having become an ulcer—*Nāsūr huā, qarha-huā, phorā yā baidar-glām huā^h*—*Vranbhūt, pirkīyāhā, pakā huā.* [vran, pirkīyāhā.

ULCER-IOUS, *a.* affected with ulcers—*Nāsiri, pur-nāsūr*—*Vranī, vranamay, vranit, sa-*

ULGI-TOUS, *a.* (L. *uligo*) muddy, slimy—*Gullā yā chahakā^h, jankahā kichahā yā mūlā^h.*

UL-TERIOR, *a.* (L. *ultra*) further—*Dār-tar, ziyāda, aur^h*—*Dūratar, ndhik, uttar.*

UL-TIMATE, *a.* furthest, last, final—*Dār-tarūn yā sab se dār, ākhiri yā ākhirīn, pas-*

tarūn yā pasūh—*Dūratam wā atyantadūr, antīm, antya wā pichhlā.* [meñ.

UL-TIMATE-LY, *ad.* at last, finally—*Ākhirak, ākhiri-t-amr yā ākhir-ko*—*Ant ko, śesh*

UL-TIMATE, *n.* a final proposition—*Ākhiri bāt, ākhiri tejiz*—*Antyapratijñā, antya-*

vākya, nid māyāka. [wā phal.

UL-TIMATE, *n.* the last stage or consequence—*Ākhiri hālat yā natija*—*Antya avasthā*

ULTRA-MARINE, *a.* (L. *ultra, mare*) being beyond the sea; *n.* a blue colour—

Samundar ke pār kā^h, samundar pār kī^h, daryā pār kā; *n. ek qism kā khāssa nīlā*

rañg—*Samudrapār kī*; *n. nīlavary, nīlā rañg.*

ULTRA-MONTANE, *a.* (L. *ultra, mons*) being beyond the mountains; *n.* a for-

eigner—*Pahīyon ke pār kī^h, pahār pār kī^h*; *n. ājnahī*; *n. Videsī, paradesī.*

ULTRA-MONTANE, *n.* (L. *ultra, mundus*) being beyond the world—*Dunyā pār*

kā. jāhīn pār kā—*Bhūlok wā prithivī ke pār kī.*

ULU-LATE, *v.* (L. *ululo*) to howl—*Bhūknā^h, bhūuknā^h, hūū hūū k^h.*

UMBEL, *n.* (L. *umbellu*) a flower consisting of a number of flower-stalks spreading

from a common centre—*Ek qism kā phūl*—*Ek prakār kā phūl.*

UMBEL-LIFEROUS, *a.* bearing umbels—*Phūl-dār*—*Pushpamay, pushpayukt.*

UMBER, *n.* a fossil of a brown colour first obtained in *Umbria*; *v.* to colour with

umber, to shade, to darken—*Ek qism kī bhūri mā'dant shai jo shurū meñ mulk-i-*

Ambria meñ milt thā ; v. *ek gism kī bhārt ma'dunt shai se rañgnā, siyāh k., kulā k^b.*

—E. prakār kī bhūrt akariyapadārth jo pahilepahil Ambria deś meñ milā thā ; v. *ek pā'ār ke bhūre akariyapadārth se rañgnā, krishnavarn k., śyāma k.*

UM-BILIC, *n.* (L. *umbilicus*) the navel — *Nāf, nā'ah^b, tōnd^b.* [samb-andhi, nālhyā.

UM-BILICAL, *a.* pertaining to the navel — *Nālhi kā^b, tōnd^b kā^b, nāf-mansūb* — *Nāblū-*

UM-BIL, *n.* (L.) the boss or protuberant part of a shield — *Phāl kī phāl^b.*

UMBRAGE, *n.* (L. *umbra*) shade, shadow, suspicion of injury, offence — *Sāga, chhāyā^b, kōd^b rat, be'ara mē rā'ī gā khafayī* — *Chhānw, chhānūh wā nirghām, nsantosh, kop* — *rodh wā rosh.*

UMBRAGIOUS, *a.* forming a shade, shady — *Sāga-gustar, sāga-dār* — *Ushnapratibandha, atapanivārah wā chhāyā k. w., chhāyanay chhāyayuktā wā chhāyā'chchhādit.*

UMBRAGIOUSNESS, *n.* state of being shady — *Sāga-dārī* — *Chhāyāmayatnā, chhāyā-ayasthā, chhāyayuktatā,* [pratinipak, prativimbak.

UMBRATE, UMBRATE-CAL, *a.* shadowy or typical — *Dāll, tū'asāh, tūsh'āh* — *Lik-shayik, Chhāyā'chchhādit, a.* mixed, unsubstantial — *Be'ast gā gūr-i-hafayī, khabāl bād hawā' gā hawā' —* *Avastav, abhāstmadik wā asir.* [chhīr.

UMBRATIONS, *n.* disposed to take umbrage — *Eudā minnā w^b, tū'asāh-wāzāj* — *Chhī-*

UMBRATA, *a.* a screen from the sun or rain — *Chhātā^b, chhātā'ā^b, chhātā^b, chhātā^b — Chhātra,*

CHHATRA, *n.* the visor of a helmet — *Jhātā^b.* [ā, chhāyayuktatā.

UMBRISTY, *n.* state of being shady — *Sāga-dārī* — *Chhāyāmayatnā, chhāyāyivishita-*

UMPIRE, *n.* (L. *impro* ?) one called in to decide a dispute ; v. to decide, to arbitrate — *Sālis, dūrmigatī* ; v. *iqāsal fāsal gā tū'ar k., mawāfī k.* — *Madhyasth, bich-*

wai ; v. nirnay wā nishay k., nishpatti k. wā nipatā.

UN-DECISE, *n.* decision of a dispute — *Sālis, iqāsal, fāsalā* — *Nirnay, nishay.*

UN- — This Saxon prefix is equivalent in meaning to the privative *u* of the Greeks and the privative *in* of the Latins ; and it is placed, almost at will, before adjectives and adverbs, and before perfect participles of active verbs to form adjectives, and also before many present participles, a considerable number of nouns, and a small number of verbs. When prefixed to adjectives, participles, and adverbs, it is uniformly interpreted by *not* ; in substantives, by the *retard* or *obscure* of ; and in verbs it commonly signifies the reversing or annulling of the action or state expressed by the simple verb. The verbs to *unarm, unloose, uncurse, undo, unbind,* and some others, express a positive act of privation. There are some very common adjectives which do not take this negative prefix ; as, *good, bad, little, small, great, long, near, distant, right, wrong,* &c. The adjectives *unusual, undridged, unwin, unsoil,* &c., are purely negative, and imply merely the absence or negation of that which is denoted by the more simple terms *usual, bridged,* &c. But the adjectives *unhappy, unbecoming, unwise,* and some others, have a positive as well as a negative signification, implying not only the want of what is expressed by the simple words *happy, becoming,* &c., but also the presence of the contrary quality. There are a few cases in which the negative prefixes *in* and *un* are used indifferently ; as, *infrequent* or *unfrequent, unexpected* or *unexpect, inexperienced* or *unexperienced, intelligible* or *unintelligible,* &c. The prefix *un* is more commonly used before adjectives derived from the Anglo-Saxon, and *in* before such as are derived from the Latin. [Worcester.]

UN-BASHED, *a.* (S. *un, L. ad, basis* ?) not confused by shame or modesty — *Nā-khū'ā, nā sar-nigūn, surkh-rā, gair-i-mahūb, gair-i-mūdm* — *Alajjit, alajjāman.*

UN-BATED, *a.* (S. *un, beatan*) not abated, not diminished — *Nā-mū'khafayī, pā'ā^b* — *Anym, jyoh kā tyōh.*

UN-ACCOUNTABLE, *a.* (S. *un, L. ad, con, putā*) not to be accounted for, not explicable, not subject to account — *'Ajāb gā muntaw-i-sharh gā muntaw-i-hayin, qisr-i-hayin gā tā bāh, be-hisāb gair-i-arāb-dih gā nā-zimma-dār* — *Avaramniya, auvaramniya, anamuyogidh wā aprasnayogya.* [charyayaprakār se.

UN-ACQUAINTEDLY, *ad.* strangely — *'Ajāb tarāh se, 'ajāb tarāh se* — *Adhūt riti se, ās-UN-ACQUAINTED.* See INACQUAINTED.

UN-ACQUAINTED, *a.* (S. *un, L. ad, con, suctum*) not accustomed, new — *Nā-mustā'at gair-i-mustā'at be-rub gā nā-mahram, nayā^b* — *Anabhyast anabhyāsi wā akritihyās, navin wā nūtan.*

UN-ACHING, *a.* (S. *un, acc*) not feeling or causing pain — *Dard nā-mū'ām k. w., gair-i-talīf-dih* — *Pipā nā bolh k. w., ajārākār akashyakār wā aluhkhud.*

UN-ACQUAINTED, *a.* (S. *un, L. ad, con, notum* ?) not having familiar knowledge — *Nā āshnā, nā-wārif, be-khabar, nā-mahram, ā-jān^b* — *Anabhiññā, āgarichit.*

UN-ACQUAINTANCE. UN-ACQUAINTEDNESS, *n.* want of acquaintance — *Nā-āshnā, nā-wārifiyat, be-khabari* — *Anabhiññatā, āgarichitatwā.*

UN-ACQUITTED, *a.* (S. *un, L. actum*) not actuated — *Nā-mutaharrik, be-tahrīk* — *Aperit, apravritta, apravarttit.* [Be-gadr — *Astut, anādrīt, aprasānit.*

UN-ADMIRER, *a.* (S. *un, L. ad, miror*) not regarded with honour or respect —

- ÜN-A-DÜL'TER ATE, ÜN-A-DÜL'TER-ÄT-ED, *a.* (S. *un.* L. *ad, alter*) genuine, pure—*Äst, khälis*—Adishit wä amärit, chokhā kharā asāharishit wā ändh.
- ÜN-A-DÜL'TER-ATE LY, *ad.* without mixture—*Bilā-äwzish*—Binā milaw.
- ÜN-AD VISA-BLE, *a.* (S. *un.* Fr. *aviser*) not expedient, not prudent—*Nā-munāsib, qur-i-wājib*—Ayogyā, annēhit.
- ÜN-AD VISED', *a.* imprudent, indiscreet, rash—*Be-ḥabār be-'aql be-salib qā be-tallūr, be-lihāz qā be-tawz, be-ihitāt qā be-taammul*—Asāvalhūn, aviveki, utiwlā nidhagāk avicharapūrv wā aparāmarshasiddha.
- ÜN-AD VISED-LY, *ad.* imprudently, rashly—*Be-taammul, be-lihāz qā be-ihitāt se*—Avicharapūrvāk, avichar se wā binā soche-bhāle.
- ÜN-AD VISED-NESS, *n.* imprudence, rashness—*Be-'aql qā be-tallūr, be-lihāz qā tawwār qā jaldī*—Asāvalhūnāt wā avivechanī, avichār aparāmarshān avivek wā utiwlī.
- ÜN-AFFECTED, *a.* (S. *na.* L. *ad, factum*) not affected, plain, natural, sincere—*ḡair-i-muassor be-sikha nā sikha dū ḡair-i-mutaassir, sāda, talā' qā zāti, huq'q' sūf rāst qā be-rigā*—Ajātachay anupdat wā nirvikār, sidha saral wā salhāj, akritrim wā swābhāvik, suchehi dandharahit wā nishkapāt.
- ÜN-AFFECTED-LY, *ad.* really, without disguise—*Huq'qatun qā wāq'f, bilā-rigā qā bilā-makhr bāt*—Sach sachmūch wā yathārth, binā chhadma kapāt wā daubh.
- ÜN-AFFECTING, *a.* not moving the passions—*ḡair-i-dard am'q, nā-risqut-angez, qur-i-dil se*—Achittaprayāk, ahriḡayaveḡlak, nam dolān mahīn.
- ÜN-A-GREEABLE, *a.* (S. *na.* Fr. *agrē*) inconsistent, unsuitable—*Nā-munāfiq, nā-bilāq nā āwāq'f*—Asamāt wā viruddha, ayogyā. [asaṅgati.]
- ÜN-A-GREEABLE-NESS, *n.* unsuitableness—*Nā-munāfiqat, nā-munāsabat*—Ayogyāt.
- ÜN-ÄIMING, *a.* (S. *un.* L. *estimo*) having no particular direction—*Ittiḡāq, 'ar-i-ba ḡadha*—Amābhī hikt, akritābhishēk.
- ÜN-A-NEEDY, *a.* (S. *un.* *an, oian*) not having received extreme action—*Be-tillā, nā-nā-mous*, *a.* (L. *unus, animus*) being of one mind, agreeing in opinion, harmonious—*Yakdī 'e-dil qā ham-dil, ham-musharacat ham-salāh ham-kā'im ham-sukhān qā ham-sabā, mutḡāq qā murāfiq*—Ekachitta wā ekamou, ekamat aviruddha wā sarvasammat.
- ÜN-ÄMITY, *a.* agreement in opinion—*Yak-dili, ham-dili, ittiḡāq, ittihād, ek-dili, ham-kā'im, wif*—Ekachittatā, mutākiyā, chitākiyā, ekamat.
- ÜN-ÄMOURS, *a.* *ad.* with one mind—*Yak-dili se ham-dili se, ham-sabān se, ham-kā'im se*—Ekachittatā se, mutākiyā se, ekamatā se.
- ÜN-ÄNSWER A BLE, *a.* (S. *un.* *answering*) that cannot be refuted—*Lā-jawāb, lā-radd, la-kalām, la-jawāb, muntanā'at-jawāb, muntanā'at-bulān*—Nirntar, amutar, durutar, al haqbanīya.
- ÜN-ÄNSWER A-BLY, *ad.* beyond refutation—*Lā-jawāb se, lā-jawāb, lā-kulām, muntanā'at-bulān se, nā idāl pā'iz se*—Akhapāniyārup se, durutar prakār se, nirantarīya.
- ÜN-Ä-SWERED, *a.* not answered, not refuted—*Be-jawāb, la idāl*—Apratyukt wā apnā.
- ÜN-ÄPPEALABLE, *a.* (S. *un.* L. *ad, pello*) not admitting appeal—*Muntanā'at-murāfā'at*—Punarvichārparthamī ke ayogyā, dhūre ke yāh in vichār ke nimitta prārthanā ke ayogyā.
- ÜN-ÄP-PRE-HENDED, *a.* (S. *un.* L. *ad, percho*) not understood—*Nā-mafhūn, nā-fahmūdā, nā-jāhūb, nā-samjāhūb*—Ajñāt, avidit, ajñānārūp, anamubhūt, binā samjāha hū.
- ÜN-ÄP-PRE-HENDED-ABLE, *a.* that cannot be apprehended or understood—*Muntanā'at-fahm*.
- ÜN-ÄP-PRE-HENSIVE, *a.* not intelligent, not suspecting—*Kand zih qā nā-dān, be-gu-mān nā wahmī nā-musāsi qā be-musās*—Nā-samāj wā mandhamatī, niśāuk āsāukī wā anāśāukī. [Sastrahīn k., nirvindh k., nihāstra k.]
- ÜN-ÄRM', *a.* (S. *na.* L. *arma*) to strip of armour—*Be-ḡāḡir chhīn lew'ḡ, be-silāh k.*
- ÜN-ÄRMED', *a.* not having arms or weapons—*Be-silāh, be-hathḡir qā be-hathḡir*—Nihāstra nā-tra, viśāstra, sāstrarahit, nirvindh, āstrahīn, sāstrahīn, anvindh.
- ÜN-ÄR-RAGNED, *a.* (S. *un.* *regan*) not brought to trial—*Nā-zar-i-tajrīq*—Anābhīyukt, anāhūt. [vastrahīn, vivasan.]
- ÜN-ÄR-RAYED', *a.* (S. *un.* *verigan*?) not dressed—*Be-tibās, qur-i-mathās*—Vivāstra.
- ÜN-ÄS-EMPING, *a.* (S. *un.* L. *ad, sumo*) not arrogant, modest—*ḡarīb qā sukīm, hū-lā qā kam-shān*—Anābhīmānī wā nirḡarv, viṇit nirāhaṡkār anāhaṡkāri wā namrāsīl.
- ÜN-ÄS-SURED, *a.* (S. *un.* L. *ad, securus*) not confident, not to be trusted—*Shukk'ḡ qā musāsi, nā-mulābār*—Sandeḡāḡil wā sāsāuk, aviśākyā.
- ÜN-Ä-TONABLE, *a.* (S. *un.* and *atone*) not to be appeased or reconciled—*Muntanā'at-isāh, nā-taḡḡiq-pazir, nā-sulh pazir, muntanā'at-sulh, nā-taḡḡin-pazir*—Asāmyā, asamānīya, asamādhīya, asandhātavyā.
- ÜN-Ä-VAILING, *a.* (S. *un.* L. *valeo*) ineffectual, useless—*Be-asar qā be-tāsir, be-fāi-da qā lā-hāsil*—Nishphal prabhūvāhīn wā aprabāl, vyarth wā nirarthak.

UN-A-WĀRE', a. (S. *un, var*) without thought, inattentive — *Be-khayāl yā be-khabar, gūfīl be-parwā nā-mukhtā'ib yā nā-mutavajjih* — Nischint, amanoyogi asavadhan pramatta pramēdī wā anavallān.

UN-A-WĀRE', **UN-A-WĀRE'S'**, *ad.* without thought, unexpectedly, suddenly — *Be-khabar, nāghāhū, nāghā yā yāq-ā-yāq* — Achintit, akasmāt daivāt wā bathāt, auchit wā achānak. [*khauf be-kābat yā diler* — Abhit wā uidar, adhasi dīlīth wā nidharak.

UN-ĀWEI', a. (S. *un, epe*) not awed, not restrained by fear or reverence — *Be-huk, be-*

UN-BACKED', a. (S. *un, bore*) not having been backed, not tamed, not supported — *Jis par sarāri nā hūī ho, nā-rām, be-mudal be-dast girī yā be-pushhī* — Ancharhī wā jispar kōī charhā nā ho, anhilā anparchā andabā adanūt alānt wā avasībhūt, asabāy nīradhar andāmb wā anavalamb. [binā bandhan wā patīī kī.

UN-BANDED', a. (S. *un, banda*) having no band — *Be-band, be-pattī* — Baudhanakūnya,

UN-BAR', v. (S. *un, Fr. barre*) to open by removing a bar — *Hupkā kholnā^b, khol d^b, āp sarkīnā^b*. [Amūdit, akritakshaur.

UN-BARBED', a. (S. *un, 1. barba*) not shaven — *Mūyā nā hūā¹, nā mūyā hūā¹* —

UN-BARKED', a. (S. *un, Dan. bark*) stripped of the bark — *Chholā-hūā^b, chhīlī-hūā^b*.

UN-BATED', a. (S. *un, badan*) not repressed, not blunted — *Be-zab, nā-kund* — Andabā angrīhīt wā asāyāt, chokhī patnī wā tikshna. [mīrī yā āp dūr k^b.

UN-BAY', v. (S. *un, bayān*) to open, to free from the restraint of mounds — *Kholnā^b,*

UN-BE-COME', v. (S. *un, becoman*) not to become, not to be suitable to — *Zeh nū d¹, yā nā-munāsīb-h, nā-mutavajjih* k. — Na sajnā phabnī sohanā wā khulnā, ayogya wā anupayukt h. [munāsīb — Ayukt ansohit wā ayogya, anuchit.

UN-BE-COMING, a. unsuitable, improper — *Nā-mutavajjih be-saj nā-zib yā bad-munā¹, nā-*

UN-BE-COMING LY, *ad.* in an unsuitable manner — *Nā-munāsibat se, nā-mutavajyat se, bad-munā¹ se, nā-zibāish se, b¹-jū* — Ayogyatā se, anuchit rīti se. [twa, asamanjas.

UN-BE-COMING-NESS, *n.* impropriety — *Nā-munāsibat, nā-mu'qūl* — Ayogyatā, anuchitā-

UN-BED', v. (S. *un, bed*) to raise from bed — *Bichhanne se utānā^b, hīstare se utānā^b*.

UN-BE-GÉT', v. (S. *un, b. getan*) to deprive of existence — *Nest o-nā-būd k., mīlā-d^b, nūst k.* — Mēud, nūst k.

UN-BE-GÖR', **UN-BE-GÖT TEN**, a. having always been, eternal, not yet generated — *Dāim mūlāmī yī jarid-ān, acā'i-o-abudī, nā-patidā yā nā-mānūl* — Nitya, chivasthāyī, anjanā¹ ajūt wā aj.

UN-BE-GÜLE', v. (S. *un, be. wighlan*?) to undeceive — *Kān kholnā^b, ākh kholnā^b,*

UN-BE-ING', a. (S. *un, beon*) not existing — *Nā-mu'ajūd, be-wajūd* — Avartamūn, avīlyanūn.

UN-BE-LIEVE', v. (S. *un, gelyfan*) not to believe or trust, to discredit — *U'thīr nā k., U'tīnd qā U'tūd nā k.* — Aviswās k. wā vīswās nā k., pratyay nā k. wā apatyay k.

UN-BE-LIEF', *n.* incredulity, infidelity — *Be-U'tiqādī yī be-U'thārī, ilhād kufīr shirk yā be-dīn* — Aviswās wā apatyay, anīswaravād dharmanandī wā devamūda.

UN-BE-LIEV'ER, *n.* an infidel — *Kūfir, be-dīn, gubr, mulhid, gair-i-mu'taqīd* — Nāstik, anīswaravādī, devamūdak, dharmanīdak.

UN-BE-LIEV'ING, a. not believing, infidel — *Munkīr gair-i-mu'taqīd yā nā-mu'taqīd, mul-*

UN-BEND', v. (S. *un, bendan*) to free from flexure, to make straight, to relax — *U'tār-*

UN-BENDING, a. not yielding, resolute — *Sukht yā nā-mulām, mustaqīm sūbit-qadam yā sūhīb-i-istiqāl* — Khafī, drīphanīshay drīphasūkālī sudhīr wā dhairyawān.

UN-BENT', a. not strained, relaxed, not crushed — *U'tārī khulā yā sūkhā^b, dhīlā^b, karā^b*.

UN-BE WITCH', v. (S. *un, be, wice*) to free from fascination — *Jādā yā afsūn se āzād k.* — Tōnā wā tōtkī ehhorān, tōnā utīrnā, abhinantrap se mukt k.

UN-BIAS', v. (S. *un, Fr. biais*) to free from bias — *Be-taraf-dār-k., be-garaz-k., be-laus-*

UN-BIASSED, a. free from prejudice — *Be-taraf-dār, be-garaz, be-laus* — Apakshapātī.

UN-BIASSED-LY, *ad.* without prejudice — *Be-garazī se, be-lausī se, be-taraf-dārī se* — Apakshapātī, samadrishtī. [Apakshapātī, samadrishtī.

UN-BIASSED-NESS, *n.* freedom from prejudice — *Be-taraf-dārī, be-lausī, be-garazī* —

UN-BID', **UN-BID'DEN**, a. (S. *un, biddan*) not commanded, not invited — *Nā jarmūda be-d¹wat yā nā-talabūn* — Anījāpt wā anījūt, anīhūt anīmantrīt wā anbolāyā.

UN-BIND', v. (S. *un, bindan*) to loose — *Kholnā^b, dhīlā k^b*.

UN-BISH'OP, v. (S. *un, epi. skopco*) to deprive of episcopal orders, to divest of the rank of bishop — *Dīn yā mazhabī darje se khārīj k., mīstahīd yā imām ke darje se ma'zūl k.* — Purohitavarg se nikāī d., dharmādīpatīpadāhīn k. wā dharmālyayksh ke pad se girā-d. wā utār-d. [gal, nīrānūs.

UN-BITTEN', a. (S. *un, bitan*) not restrained — *Be-zab, be-lajām, be-qaid* — Avas, anar-

UN-BLENCHED', a. (S. *un, Fr. blanc*?) not disgraced, not injured by stain or soil — *Be-ruswāi yā be-āib, be-dāg* — Anūdīt, nishkalānīk nirdosh wā akalmanash.

- UN-BLEST', a. (S. un, *blestian*) not blest, accursed, wretched, unhappy—*Nā-barakat yā nā-mubārak, mā'ūn, nā-baht-yār yā kam-baht, nā-shād*—Nirāshish wā anāshish, abhīsaṭ wā sarāpā-gayā, atiduhkhi wā atidin, nirānand wā asukhi.
- UN-BLOOD'IED, a. (S. un, *blood*) not stained with blood—*Gair-i-khīm-ālūdā*—Lohū meū nahīn bhārā hūā, lohuluhān nahīn, araktākt, asonitamay. [*khilā*—Avikasit.
- UN-BLOW'N, a. (S. un, *blowan*) not having the bud expanded—*Nā-shigufa, an-*
- UN-BLUSH'ING, a. (S. un, D. *blōsen*) not blushing, destitute of shame, impudent—*Be-hayā, be-sharm, gustākḥ be-hijāb yā be-udab*—Nirlejja, lajjuhīn, vilajja dhiḥ duryiniṭ wā aviniṭ.
- UN-BOD'IED, a. (S. un, *bodig*) having no material body, incorporeal, freed from the body—(*gair-i-mujassam yā be-jism, gair-i-mādli yā be-badan, be-budan kiya hud*—*Amūg, asārīr, vidēh tyaktadeh wā muktadeh.* [*yā ughārnā*].
- UN-BOLT', v. (S. un, *bolt*) to draw a bolt, to open—*Itupkā yā billi khol-d^h, kholnā*.
- UN-BOLT'ED, a. (S. un, Fr. *bluter*) not sifted—*An-chālā^h, an-chhānā^h, be-chālā, chā-li-huā-nahīn^h.* [*be topi, nange-sir^h*—Binā topi, mūn ughāre wā khole.
- UN-BON'NET-ED, a. (S. un, Fr. *bounet*) having no bonnet or hat—*Sir-khulā^h, be-tāj,*
- UN-BORN', a. (S. un, *beran*) not born, not brought into life, future—*Nā-paidā, nā-zīdā, āpandā*—Ajūt wā aj, anjauā, bhaviṣhyat wā āgāmī.
- UN-BOR'ROWED, a. (S. un, *borgūn*) not borrowed, genuine, original, native—*Nā-musta'ār yā nā-qirzī, asil, aslī, zātī*—Udhār liyā huā nahīn wā binā maṅgūl kā, sach-chī khārā wā akritrim, pratham wā maulik, nij-kā wā swābhāvik.
- UN-BOS'OM, v. (S. un, *bosum*) to reveal in confidence, to disclose freely—*I'tibār par rās kholnā, fāsh k.*—Viświs karke bhēd kahīnā, prakat wā pragat k.
- UN-BOUGHT', un-bat', a. (S. un, *byegan*) not bought, obtained without money—*Nā-kharida, muft kā*—Akrit wā kiūā huā-nahīn, soḥt kā.
- UN-BOUN'D, a. (S. un, *bindan*) not bound, loose, wanting a cover—*Be-band, dhlā^h, gair-i-mujallad yā be-jūd*—Abuddha. khulā chhutī wā alandhan, binā pithaṭe kā.
- UN-BOUN'D-ED, a. (S. un, *bunde*) having no bounds, unlimited, infinite—*Be-hadd, gair-i-mahdud, lā itihā yā gair-i-mutanahī*—Niravadhī, asīmā, anant wā apār.
- UN-BOW', v. (S. un, *bogan*) to unbend—*Sādhā k^h, utārā^h, kholnā^h, dhlā^h k^h.*
- UN-BOW'N, a. not bent—*Sādhā^h, dhlā^h, utārā^h, hūā^h.*
- UN-BOW'EL, v. (S. un, Fr. *bogan*) to deprive of the entrails, to eviscerate—*Antarī nikālū^h, peṭ chīr-kar dūtū yā antariyān nikālū^h.*
- UN-BRACE', v. (S. un, Gr. *brachion*) to loose, to relax—*Phīlā k^h, utārā^h yā kholnā^h.*
- UN-BREAST', v. (S. un, *breast*) to lay open, to disclose—*Khol-d^h, zāhir k. yā fāsh-k.*—Ughārkar dhar-d, prakat k. pragat k. wā prakāś-k.
- UN-BREATH'ED, a. (S. un, *breth*) not exercised—*Be-shagl, be-kār, khālī, gair-i-musta'mal*—Nirvāyār, binā kam āyā huā, aprayukt, aprayojit.
- UN-BREATH'ING, a. inanimate—*Be-jān, be-jī*—Nirjiv.
- UN-BREW'ED, un-brūd', a. (S. un, *brūan*) not mixed, pure, genuine—*Khālis, saf, asil*—Amīrit, swachchha, khārā sachchī āuddha wā akritrim.
- UN-BRID'LED, a. (S. un, *bridl*) not restrained, licentious—*Be-zabt, be-qaid be-lagām yā rindānā*—Avas anagad wā nirākuś, vyabhihārī durāchārī ryasani wā viṣhnyī.
- UN-BUCK'LE, v. (S. un, Fr. *boucle*) to loose from buckles, to unfasten—*Baknū kholnā^h, kholnā^h.* [*dhānā yā dhā-d^h*].
- UN-BUILD', v. (S. un, *byldan*) to demolish, to raze—*Girānā tornā yā tor-dānā^h.*
- UN-BUILT', a. not yet erected—*An-būā^h, na-banā-huā^h, na-utā-huā^h.*
- UN-BUR'DEN, v. (S. un, *byrthen*) to free from a burden, to throw off, to disclose what lies heavy on the mind—*Sahuk-bār k., phēk-d^h, dil kī bāt fāsh k.*—Mukta-bhār k. bhāramukta-k. wā bojh-ntārān, dīl d., man kī bāt prakāś-k.
- UN-BUTTON, v. (S. un, Fr. *bouton*) to loose any thing buttoned—*Kholnā^h, khol-d^h, tukma kholnā, ghunṭī kholnā^h.*
- UN-CAGED', a. (S. un, Fr. *cage*) released from a cage or from confinement—*Pīnjre se chhor-diḡ gūyā^h, pīnjre se chhorā huā^h, rihā*—Pañjaramukt, bandhanamukt.
- UN-CALM', un-cām', v. (S. un, Fr. *calme*) to disturb—*Mutarib k., diq k.*—Vyākul k., udvigna k. [*sat-parast*—*Asdīrīk, avishayī*].
- UN-CARNATE, a. (S. un, L. *caro*) not fleshly—*Gair-i-jismān^h, rihā*—Pañjaramukt, bandhanamukt.
- UN-CASE', v. (S. un, Fr. *caisse*) to disengage from a covering, to strip—*Qūlāf se nikāl-nā, udhernā yā nikolnā^h*—Ohār wā bethan se nikālū, ukelnā.
- UN-CAUSED', a. (S. un, L. *causa*) having no cause, existing without an author—*Be-sabab, be-mūjib*—Akārap, nishkārap. [*dāmī*—*Avirat, niraṭar wā nitya*].
- UN-CEAS'ING, a. (S. un, L. *cessum*) not ceasing, continual—*Lagā-tār^h, dām yā mu-*
- UN-CER-E-MON'IOUS, a. (S. un, L. *ceremonia*) not ceremonious, not formal—*Be-ta-kalluf, be-qā'ida nā-zāhir-dāri-parast yā zāhir-dāri-nā-parast*—Andāropachārāsil, āsilīṭ mandār anādar asabhya vidhiviruddha wā ritiviruddha.
- UN-CERTAIN, a. (S. un, L. *certus*) not certain, not sure, doubtful—*Gair-i-muqarrar*

yá gair-i-mu'ayian, be-sabdt yá ná-ba-kár, mashkúk muzabrab ná-mu'lum yá mutarad-did—Anisचित अध्रुव wá asthir, sañsayi anjān wá binā thikāne-kā, sandigdḥ.

UN-CHĒRTAINED, a. made uncertain—Gair-i-muqarrar gair-i-mu'ayian yá mashkúk kiyaḥ huā—Anisचित अध्रुव sandigdḥ wá sañsayi kiyaḥ huā. [dhe wá anisḥay se.

UN-CHĒRTAIN-ly, ad. not certainly, not surely—Bā-shubha, bā-shakk—Sandeh se, dub-

UN-CHĒRTAIN-ty, n. want of certainty, doubtfulness, contingency, something unknown—Gair-i-muqarrari gair-i-mu'ayiani yá be-sabāti, shubha yá ihtimāl, shakk yá tazabzub, ná-mu'lum shai—Anisḥay, anirṇay wá sandeh, sañsay, koī ajnāt wá avidit vastu.

UN-CHĒSSANT, See INCESSANT.

UN-CHĀNGED, a. (S. un, Fr. changer) not changed, not altered—Nā-mubaddal yá ná-baryashta, gair-i-mutaqaiyir yá gair-i-mugaiyir—Avikrit, nirvikār wá avikār.

UN-CHĀNGE'A-BLE, a. not subject to change—Be-tabdīl, lā-tagaiyur, lā-zawāl, mumta-na'u-t-tabdīl—Nirvikār, nitya, aparivartaniya.

UN-CHĀNGE'A-BLE-NESS, n. immutability—Be-tabdīli, 'adam-i-tagaiyur, lā-zawāl se, Nir-vikāritwa, nityatā, vikīrahinatā, aparivartan, sthīratā, amoghātā.

UN-CHĀNGE'A-BLY, adv. without change—Bilā-tabdīl—Binā vikār.

UN-CHĀRGE, v. (S. un, Fr. charger) to retract, an accusation—Inkār-i-tukmat k., tukmat se inkār k., pūrvāpavādakhaḍan k., pūrvāpavādalop k.

UN-CHĀRIT-ABLE, a. (S. un, L. carus) not charitable, contrary to the universal love prescribed by Christianity—'Aib-jā tang-dast past-himmat tang-dil durusht bad-khwāḥ yá ná-sukhi, be-faiz—Chhidrānweshi dosindarsi wá doshatristhi, akripā-drishiti. [matī, be-faiz, 'adam-i-sakhāwat—Akripādrishiti, chhidrānweshan.

UN-CHĀRIT-ABLE-NESS, n. want of charity—'Aib-jā, tang-dasti, tang-dili, past-him-

UN-CHĀRIT-ABLE-ly, ad. in a manner contrary to charity—Tang-dili se, tang-danti se, 'aib-jā se, be-faiz se, 'adam-i-sakhāwat se—Akripādrishiti se, chhidrānweshan se.

UN-CHĀRM, v. (S. un, L. carmen) to release from some charm or secret power—Jādū yā afsūn se āzād k.—Tone wá totke se mukt k., tonā wá totkā chhorānā.

UN-CHASTE, a. (S. un, L. castus) not chaste, not pure, lewd, not continent—Gair-i-pākiza yá ná-shuata, ná-pāk, shakwatī yá nafs-parast, ná-pāk-dāman yā be-'imat—Asādhū, āsuddh wá aswachchiba, kāmuk vyabhichārī wá kāmārt, ajitendriya wá ayatendriya. [Kāmāsakti, lampatātā wá vyabhichār.

UN-CHAST-ty, n. lewdness, incontinence—Nafs-parasti yá shakwat, ná-pāk-dāman—

UN-CHECKED, a. (S. un, Fr. echee) not restrained, not contradicted—Be-zabt, radd na kiyaḥ gayā—Anivirit wá binā-rokāt-huā, avipratikrit wá apratyākhyāt.

UN-CHLD, v. (S. un, child) to deprive of children—Larke le-lenā, larke chhin-lenā.

UN-CHURCH, v. (S. un, Gr. kurios, oikos) to deprive of the rights and character of a church, to expel from a church—Girje ke huqūq waghaira se mahrim k., girje se nikāl-d.—Isāibhajanabhawan ke adhikār chhin lenā, Isāibhajanāsālā se nikāl-d.

UN-CIAL, a. (L. uncia) pertaining to letters of a large size; n. an uncial letter—Bare huruf ke muta'alliq; n. barā harf—Bare aksharōn kā sambandhī wā vishayak; n. barā akshar. [adnā—Halkā, chhotī, laghuprabhāv.

UN-CIRCUM-STANTIAL, a. (S. un, L. circum, stu) not important—Sabuk, be-qudr,

UN-CIVIL, a. (S. un, L. civilis) not civil, not polite, not courteous, rude—Bad-khulq, bad-akhlaq, be-murawwat yá kaj-khulq, be-lāhūz guslāḥ yá be-adab—Asishṭ, asabhya, avinit, gañwārū wā rukhā.

UN-CIVIL-ly, ad. not courteously, rudely—Bad-khulqī bad-akhlaqī yá be-murawwati se, guslāḥī be-lāhāzī yā be-adabi se—Asishṭatī wā asabhyatā se, rukhāwat wā kuśilātī se.

UN-CIVIL-ized, a. not civilized, barbarous—Be-tarbiyat yā be-sulṭa, ná-tarāshida yā wahāt—Asabhya asishṭ wā asikshit, gañwārū angārḥ jaṅgālī wā krūr.

UN-CLE, n. (L. avunculus) a father's or mother's brother—Chāchā, chachchā, cha-chā, khāl, khālī, māmā, māmā—Pītribhrātā, mātītribhrātā, mātul.

UN-CLEAN, a. (S. un, clem) not clean, dirty, impure, foul with sin, lewd—Nā-saf, mailā, ná-pāk yā palid, gair-i-tahīr yā harām, nafs-parast yā shakwatī—Apharchā, malin wā malin, asuchi, apāwan wā apavitra, vyabhichārī kāmuk wā kāmāsakt.

UN-CLEAN-ly, a. foul, filthy, indecent—Nā-pāk yā palid, mailā, ná-shuata fāhish yā ná-shāyasta—Apāwan apavitra wā asuchi, malin malin wā apharchā, ayogya anupa-yukt wā avinit.

UN-CLEAN-NESS, n. foulness, impurity, lewdness, sin—Nā-pākī yā ná-shustagi, ná-safāt kudūrat najāsāt yā laus, mastī nafs-parasti yā shakwat, gunāḥ—Malinatā malinatā wā āsuddhi, āsunch wā apavitrātā, kāmāsaktī wā sambhogīrthitwa, pāp wā aparādh.

UN-CLENCH, v. (S. un, D. klinken) to open the closed hand—Mūḥī kholnā, hāth kholnā.

UN-CLEW, v. (S. un, clive) to undo—Kholnā. [Bandhanamukt k.

UN-CLOISTER, v. (S. un, L. clausum) to set at large—Rihā k., chhor-dh., āzād k.

UN-CLOUD, v. (S. un, ge-kloed) to clear from obscurity, to unveil—Be-abr k. yā suf k., burqa se utārānā—Nirabhā wā anabhāra k., ghūngḥaṭ ughārānā wā uṭhānā.

UN-CLŪTCH', v. (S. *un*, *ge-leccan* ?) to open — *Kholnā^h*.

UN-COIF', v. (S. *un*, Fr. *couffre*) to pull the cap off — *Sir par se topt utār-lenā^h*.

UN-COIFED', a. not wearing a coif — *Sir-nangā^h*, *nange-sir^h*, *topt utārē hue^h*.

UN-COM'FORT-A-BLE, a. (S. *un*, L. *con*, *fortis*) wanting comfort, gloomy, giving uneasiness — *Be-ārām*, *ranj-āwar*, *taklīf-dih* — *Asukhad*, *asāntid*, *asukhajanak wā kieśād*.

UN-COM'MON, a. (S. *un*, L. *con*, *munus*) not common, not usual, not frequent — *Nādir yā kam-yāb*, *khilāf-i-ma'mul yā khilāf-i-dastūr*, *kam-tar yā gair-i-mashhūr* — *Apūrv*, *anūthā wā anokhā*, *nirālī viral asāmānya aprakrit wā aprasiddha*.

UN-COM'MON-LY, ad. to an uncommon degree — *Nirā^h*, *nipat^h*, *bahut^h*, *nihāyat*, *ba-shiddat* — *Atisay karke*, *atyant*. [wā asādhāranatā, viralatā anokhāpan wā anokhāi.]

UN-COM'MON-NESS, n. rareness, infrequency — *Kum-yābi yā nādirī*, *nudrat* — *Asāmānyatā* UN-COM-MUNI-CATED, a. (S. *un*, L. *con*, *munus*) not communicated — *An-kahā^h*, *nā-makhshīf*, *nā-diyā huā^h* — *Akathit*, *asandishit*, *aparakāsit*, *anivedit*.

UN-COM-MUNI-CATIVE, a. reserved, close — *Mahjūb yā kashūla*, *pumba-dahan* — *Anā-lāpi rūkhā wā alpabāshī*, *chuppi kathāvimukh wā ālāpavirakt*.

UN-COM'PA-NIED, a. (S. *un*, L. *con*, *panis* ?) having no companion — *Be-ham-rāh*, *akalā^h* — *Binā sāthī*, *asāng*, *ekākī*.

UN-CON-CERN', n. (S. *un*, L. *con*, *cerno*) want of concern, freedom from anxiety — *Be-parwāi yā be-garāzi*, *be-fikrī yā be-gamī* — *Udāsīnatā virakti viraktatā wā amanoyog*, *nirākulatā anudvignatā wā nichintāi*.

UN-CON-CERNED, a. not concerned, not anxious — *Be-parwāi yā be-garāz*, *be-fikr yā be-gam* — *Udāsīn virakt wā amanoyogi*, *nirākul anudvigna wā nichint*.

UN-CON-CERNED-LY, ad. without concern — *Be-garāzi se*, *be-fikrī se*, *be-gam*, *be-parwāi se* — *Udāsīnatā se*, *virakti se*, *amanoyog se*.

UN-CON-CERNED-NESS, n. freedom from concern — *Be-parwāi*, *be-garāzi*, *be-fikrī* — *Udāsīnatā*, *virakti*, *amanoyog*, *nirākulatā*, *anudvignatā*.

UN-CON-CLUD'ENT, UN-CON-CLUD'ING, a. (S. *un*, L. *con*, *claudio*) not decisive — *Gair-i-qāi^h* — *Anīshāyāk*, *anirnāyāk*, *sandigd^h*.

UN-CON-DITION-AL, a. (S. *un*, L. *con*, *datum*) not limited by conditions, absolute — *Be-qaid yā gair-i-mashrūt*, *mutlaq* — *Apratibandh apratibaddha aniyāmit wā asū-keṭik*, *pūrā bin-bandhej wā pratibandhahin*.

UN-CON-FIN'A-BLE, a. (S. *un*, L. *con*, *finis*) that cannot be confined, unbounded — *Mumtana'u-l-qaid*, *be-hadd yā be-intihā* — *Baddha hone ke ayogya wā akkāye jāne ke ayogya*, *apār anant wā asīnā*. [hadd — *Abaddha wā khulā*, *apār anant wā asīmā*.

UN-CON-FINED, a. not confined, unbounded — *Be-qaid be-band yā gair-i-muqayyad*, *be-UN-CON-FIN'ED-LY*, ad. without confinement — *Bilā-qaid* — *Khulā*, *abaddharup se*.

UN-CON-FORM', a. (S. *un*, L. *con*, *forma*) unlike, dissimilar — *Nā-muwāfiq*, *muḥtaliḥ* — *Asadrīs*, *bhinna*.

UN-CON-FORM'A-BLE, a. not conforming, not consistent, not agreeable — *Nā-muwāfiq*, *be-mel yā bar-khilāf*, *nā-mutābiq* — *Asadrīs*, *asāngat*, *viruddha wā viparīt*.

UN-CON-FORM'-TY, n. want of conformity — *Nā-mutābaqat*, *nā-muwāfaqat* — *Asadrīsya*, *ananurūpatā*. [yā jorū ke nā-lāiq yā nā-zeh — *Patī wā patnī ke ayogya*.

UN-CON-JUGAL, a. (S. *un*, L. *con*, *jugum*) not befitting a husband or wife — *Khasam* UN-CON'QUER-A-BLE, a. (S. *un*, L. *con*, *quero*) that cannot be conquered — *Maglūb*

hone ke nā-qābil — *Ajeya*, *ajayya*.

UN-CON'SCION-A-BLE, a. (S. *un*, L. *con*, *scio*) unreasonable, enormous — *Nā-ma'qūl* *nā-mundāsib yā be-jā*, *be-andāz be-andāza yā be-intihā* — *Ayogya anuchit wā anupa-*

panna, *aparimit wā bahut-hī-barā*. [ti se.

UN-CON'SCION-A-BLY, ad. unreasonably — *Nā-ma'qūlī se*, *be-jā* — *Ayogyatā se*, *anuchit ri-* UN-CON'SCIOUS, a. not conscious, not knowing — *Nā-dān yā nā-muttālī*, *nā-wāqif* — *Achetan wā ajān*, *anjān*.

UN-CON-SENT'ING, a. (S. *un*, L. *con*, *sentio*) not consenting, not yielding consent — *Nā-muttaḥḥ*, *rāzī na h. w.* — *Asammāt*, *sammāt na h. w. wā sammātī na k. w.*

UN-CON-SENT'ED, a. not yielded — *Nā-manzūr* — *Anāugikrit*, *aswikrit*.

UN-CON-STI-TUTION-AL, a. (S. *un*, L. *con*, *statuo*) contrary to the constitution — *Khilāf-i-qānūn*, *khilāf-i-band-o-bast* — *Rājyavyavasthāviruddha*, *rājjanitviruddha*.

UN-CON-STRAIN'ED, a. (S. *un*, L. *con*, *stringo*) free from constraint, voluntary, natural or easy — *Nā-majbūr*, *ikhtiyārī yā az-khud*, *zātī tab'ī yā āsān* — *Abaddha wā apratibaddha*, *buddhipūrvak wā aichchhik*, *swābhāvik wā sugam*.

UN-CON-STRAIN'ED-LY, ad. without constraint — *Be-zor*, *bilā-zor* — *Binā balātkār*, *binā bal*. [twa wā saugamya.

UN-CON-STRAIN', n. freedom from constraint — *Āzādī*, *sukūlat* — *Niravarodhatā*, *sukara-* UN-CON-SULT'ING, a. (S. *un*, L. *consulo*) taking no advice, rash, imprudent — *Salāh*

yā maslahat na lene w., *be-lihās be-ihitāyāt yā jald*, *be-wuqūf yā nā-dān* — *Mantrapā wā upadeś na lene w.*, *utāwā aparīnamadarī wā dūshāhast*, *nirbuddhī wā aivikē*.

UN-CON-TEST-A-BLE. See INCONTTESTABLE.

UN-CON-TROL-LA-BLE, *a.* (S. *un*, Fr. *contr*, *rôle*) that cannot be controlled — *Bilā-ta'arruz*, *be-zabt*, *be-qaid* — *Adamya*, *arok*. [rok, binā nirodh wā atkāw.

UN-CON-TROL-LA-BLY, *ad.* without control — *Bilā-ta'arruz*, *bilā-zabt*, *bilā-qaid* — *Binā* *UN-COR-RÜPT*, *a.* (S. *un*, L. *con*, *ruptum*) not corrupt, not depraved, upright — *'Um-da yā khūh*, *achekhā*, *imān-dār yā diyānat-dār* — *Uttam*, *bhalā*, *dhārmik*.

UN-COR-RÜPT-NESS, *n.* integrity, uprightness — *Imān-dāri yā rāst-bāzi*, *diyānat-dāri* — *Nyāiti*, *natyāsilātā wā wādhutā*.

UN-CÖUN'SEL-LA-BLE, *a.* (S. *un*, L. *consilium*) not to be advised, not consistent with good advice or prudence — *Ba'idu-l-masluhat*, *mumtana'u-l-masluhat* — *Mantriāpā* *ke ayogya*, *anuchit wā ayogya*.

UN-CÖUNT-A-BLE, *a.* (S. *un*, L. *con*, *puto*) that cannot be counted, innumerable — *An-guñit*, *be-shumār* — *Gapanāśakya wā gapanātīti*, *asañkhyā wā aganya*.

UN-CÖUP-L-E, *v.* (S. *un*, L. *copula*) to loose dogs from their couples, to disjoin — *Kut-tōi ko anki sikari se khul-dh*, *alag k*.

UN-CÖURTEÖÜS, *a.* (S. *un*, Fr. *cour*) uncivil, not polite, not complaisant — *Bad-khulq*, *bad-akhūq*, *kuj-khulq yā be-murawwat* — *Asishit*, *asabhya*, *kuñil*.

UN-CÖURTEÖÜS-LY, *ad.* uncivilly, not politely — *Bad-khulq yā kuj-khulq se*, *bad-akh-lāq yā be-murawwat se* — *Asishitātā se*, *asabhyatā wā kuñilātā se*.

UN-CÖURT-LY, *a.* elegant, not refined — *Nā-zeh bad-numā yā nā-ma'qūl*, *nā-tarāshida yā be-adab* — *Kuñlul asuudar wā avinit*, *asabhya wā asishit*. [asaundaryya, alāvanya.

UN-CÖURT-LI-NESS, *n.* inelegance — *Bad-numāi*, *nā-ma'qūl*, *nā-zebāish* — *Asundaratā wā* *UN-CÖUTH*, *a.* (S. *uncouth*) odd, strange, unusual, awkward — *Nādir yā 'ajib*, *'ajab*, *kam-tar yā gair-i-ma'mūl*, *bad-ustūb yā be-dhab* — *Anokhā wā anūthā*, *albhut*, *asā-mānya wā alaukik*, *bhaddit wā kudaul*. [thejan se, adbhut rīti se.

UN-CÖUTH-LY, *ad.* oddly, strangely — *Nudrat se*, *'ajib tarah se* — *Anokhepan wā anū-* *UN-CÖUTH-NESS*, *n.* oddness, strangeness — *Nudrat*, *ajnabiyat yā beyānagi* — *Anokhāpan* *wā anūthāpan*, *āshcharyyatā vichitratā wā albhutatā*.

UN-CÖV'E-NANT-ED, *a.* (S. *un*, L. *con*, *venio*) not promised by covenant — *Be-qaul-qarār*, *be-'ahd-o-paimān*, *be-shart* — *Niyamāsumya*, *binā baidhej kā*, *pratiñārahit*.

UN-CRE-ATE, *v.* (S. *un*, L. *creatum*) to deprive of existence, to annihilate — *Nest-o-nūbūt k.*, *utāh k.* *yā nest k.*, *metnā*. [Anutpanna, asishit.

UN-CRE-AT-ED, *a.* not yet created, not produced by creation — *Nā-paidā*, *nā-makhliq* — *UN-CRÖÖWN*, *v.* (S. *un*, L. *corona*) to deprive of a crown, to pull off a crown — *Tāj se mahram k.*, *tāj utār-lenā* — *Mukut wā kirīt chhin lenā wā le-lenā*, *kirīt wā mukut* *utār lenā*.

ÜNCTION, *n.* (L. *unctum*) the act of anointing, ointment, any thing softening or lenitive, that which melts to devotion — *Mālish*, *marham*, *koī shai jis se ārām mile*, *koī chiz jis se Khudā-tarsi yā ittiqā ki taraf dīl rujū ho* — *Tahnalāi wā ālepan*, *lep* *ubtan wā abtan*, *koī sukhal vastū, koī vishay jis se man īśwarabhakti kī or jay*.

ÜNCTÖÜS, *a.* oily, greasy, fat — *Tilhu yā telhā*, *chiknā*, *motā*.

ÜNCTÖÜS-IT-Y, *n.* oiliness, greasiness — *Chiknāhat*, *chiknā-pan*.

ÜNCTÖÜS-NESS, *n.* oiliness, greasiness — *Chiknāhat*, *chiknā-pan*.

ÜN-CÖL-TI-VÄTED, *a.* (S. *un*, L. *cultum*) not cultivated, not civilized, rude — *Gair-i-mazrū*, *gair-i-ābād yā nā-mazrū*, *be-tarbiyat*, *nā-tarāshida* — *Parti wā anjuti*, *asikshit* *wā asabhya*, *angarh wā asishit*. [tanā'u-l-zabt, jo zabt na ho-sake — *Adamya*.

ÜN-CÖRB-A-BLE, *a.* (S. *un*, Fr. *courber*) that cannot be curbed or checked — *Mum-* *ÜN-CÖRBE*, *a.* not restrained, licentious — *Be-zabt*, *be-qaid yā rindāna* — *Adamit ayan-* *trit wā anargal*, *swechchhāchārī kāmāchārī wā nirāñkūś*.

ÜN-CÖRSE, *v.* (S. *un*, *cursian*) to free from a curse or execration — *Kisī la'nat yā* *bad-du'd se āzād k.* — *Kisī śāp se mukt k.*

ÜN-CÖRST, *a.* not cursed, not execrated — *Nā-māl'ūn*, *gair-i-la'natī yā gair-i-la'tn* — *Āsapt*, *anabhisapt wā adbhikkrit*. [dālnā, kholnā.

ÜN-DÄM, *v.* (S. *un*, *demman*) to free from a dam or mound, to open — *Bāndh tor-* *ÜN-DÄUNT-ED*, *a.* (S. *un*, L. *domito*?) not daunted, not depressed by fear — *Be-bāk*, *jān-bāz yā diler* — *Nidar*, *nidharak abhit wā sāhasi*.

ÜN-DÄUNT-A-BLE, *a.* not to be daunted — *Khanf-zada na hone ke qābil* — *Sāhasi*.

ÜN-DÄUNT-ED-LY, *ad.* boldly, without fear — *Dilerāna*, *be-bāki se* — *Sāhas se*, *binā bhay*.

ÜN-DÄUNT-ED-NESS, *n.* boldness, intrepidity — *Dilērī*, *jawān-mardi yā jān-bāzi* — *Sāhas*, *śūratā wā nirbhayata*. [tarkā h. v. yā na khul parne wā, na jahāljhalāne wā.

ÜN-DÄWN'ING, *a.* (S. *un*, *dagian*) not yet dawning, not growing luminous — *Na* *ÜN-DĒAF*, *v.* (S. *un*, *denf*) to free from deafness — *Bahirā-pan yā bahirāi dār k*.

ÜN-DĒC'A-GON, *n.* (L. *undecim*, Gr *gonia*) a figure with eleven angles or sides — *Zū-ihdā'*, *ashrātā-azlā*, *sū-ihdā'*, *ashrātā-azlā*, *sū-ahdā'*, *ashrātā-azlā*, *shakt-i-yāzdah-* *zil'i* — *Ekādāśikra*. [— *Nā-bosida*, *be-zawāl* — *Akship*, *āsīr* *ājātakshay wā ājīr*.

ÜN-DE-CÄYED, *a.* (S. *un*, L. *de*, *cado*) not decayed, not impaired by age or accident

UN-DE-CAY'ING, *a.* not decaying, immortal—*Be-sawál, dāim mudāmi yá lá-yazál*—*Akshay, avyay wá nitya.*

UN-DE-CEIVE', *v.* (S. *un, L. de, capio*) to free from deception or mistake—*Dhokhá yá bhál dūr k^h, kán kholná^h, ákhkē kholná^h, samjhāná^h, chātāná^h, hosh-yār k^h, ákhkē ke patte kholná^h.*

UN-LE-CEIV'A-BLE, *a.* that cannot be deceived—*Jo fareb na khá-sake, jo dhokhe meñ na á-sake^h, jo dhokhá na í-há-sake^h*—*Avāñchaniya, apratārañiya.*

UN-DECK', *v.* (S. *un, decan*) to divest of ornaments—*Zebāish dūr k^h, be-saj k^h, zewar utārā, gahne utār-leñā^h*—*Alañkārāhī k^h, bhūshāñrahī k^h.* [abhuśhit.

UN-DECKED', *a.* not decked, not adorned—*Be-zewar yá be-zebāish, be-ctnat*—*Niralañkrit,*

UN-DE-CLINED', *a.* (S. *un, L. de, clino*) not deviating, not varied in termination—*Nā-munharif, be-gurdān yá be-tasrif*—*Avipathagāmi, asāñhit.*

UN-DE-CLIN'A-BLE, *a.* that cannot be declined—*Nā-gurdān-past, muntānā-u-l-yardān, muntānā-u-t-tasrif*—*Avibhaktisāñhya, anākhya.*

UN-DEED'ED, *a.* (S. *un, dad*) not signalized by any great action—*Kisí 'azīm kām ke sabb se mushhūr yá nám war nahīn*—*Kisí bāre kām ke kārāñ se prasiddh nahīn.*

UN-DE-FINED', *a.* (S. *un, L. de, finis*) not defined, not described by definition—*Nā-mushakhkhās gair-i-mushakhkhās yá gair-i-mahdūd, gair-i-mubāiyan yá gair-i-munāsif*—*Anirūpit wā anirdishit, alakshit, wā avyākhyāt.*

UN-DE-FIN'A-BLE, *a.* that cannot be defined—*Muntānā-u-l-hadd, bayāñ ke nā-qābil*—*Anirahāñiya, anirvachāñiya, anirūpañiya, avyākhyeya.*

UN-DE-NI'A-BLE, *a.* (S. *un, L. de, nego*) that cannot be denied—*Lā-rañd, gair-i-ī-tirā, muntānā-u-l-inkāir*—*Apratyākhyeya, akhāñdāñiya.*

UN-DE-NI-BLY, *ad.* so as not to be denied—*Lā-kā'ām, bilā-ī-tirāz*—*Akhāñdāñiya-rūp se, apratyākhyeyabhāv se.* [i-hukm, gair-i-tāñi]—*Anavakumbit, anādhiñ.*

UN-DE-PEND'ING, *a.* (S. *un, L. de, pendeo*) not dependent—*Nā luttā huā^h, nā-zer*

UN-DE-PRIV'ED, *a.* (S. *un, L. de, privo*) not deprived, not divested of by authority—*Nā nahīñ, kisí ke hukm ke rū se gair-i-khōrij*—*Anapahrit wā aparihīñ, kisí kī āññā ke dwāra anapahrit.*

UN'DER, *prep.* (S.) beneath, below, in a state of subjection to, in a less degree than; *a.* lower in degree, inferior, subject, subordinate; *ad.* in a state of subjection or inferiority, below, less—*Zer, fero yá pāññ, taht yá tāñi^h, kam; a. kam, kih-tar asfal ulnā yá dūñ, tāñi^h, mungūñ yá zer-i-hukm; ad. tāñi^h, zer, kam*—*Tale, niche wā heth, adhiñ, nyūñ; a. nyūñ, chhotā, adhiñ, adhahsth; ad. adhiñ wā adhahsth, tale wā niche, nyūñ.* [—*Avapadasth, anujīvi.*

UN'DER-LING, *n.* an inferior person or agent—*Zer-dast, taht, tahlūā^h, tahtā^h, kamerā^h*

UN'DER-MOST, *a.* lowest in place or condition—*Zer-tar, fero-tar, kam-tar*—*Sab ko niche ká, sab ke tale ká, sab se chhotā, sarvādharasth, sarvādhar, sarvādharasth.*

UN'DER-A'GENT, *n.* (S. *under, L. ago*) a subordinate agent—*Chhotā gunāshtha kār-kun kār-parāñ yá nāñb*—*Chhotā kāmājī, kshudra karmāñirvāñak, kshudra pratīññhī, chhotā arhatīyā.*

UN-DER-ACTION, *n.* subordinate action—*Chhotā kām^h, hukū kām^h.*

UN-DER-BEAR', *v.* (S. *under, beran*) to support, to endure—*Sāñbhāñnā^h, sahnā^h.*

UN-DER-BUY', *v.* (S. *under, byegan*) to buy at less than a thing is worth—*Kam gmat par kharidnā*—*Thore mol par kinnā, jīñā thik mol ho us se thore par kinnā.*

UN'DER-CLERK, *n.* (S. *under, L. clericus*) a clerk subordinate to the principal clerk—*Muharrir-i-khud, nāñb-i-muharrir, chhoti muharrir*—*Upāñkhab, chhoti lekhak.*

UN'DER-CROFT', *n.* (S. *under, croft*) a vault under the choir or chancel of a church—*Girje kī wah jaguh jahāñ gāñc-wāle bāñhtē hāñ uske tale ká tah-khāñā*—*Isāñbhājā-nasāñlā ká wah bhāñ jahāñ gāñyākachakñā bāñhtā hāñ uske tale ká bhuñghar wā talghar.*

UN-DER-DÓ', *v.* (S. *under, don*) to do less than is requisite, to act below one's abilities—*Jis qadr chāñhiye us se kam k. yá lāññ se kam k., apñi liyāqat se kam k. bhar maqdur kām na k. yá apñi liyāqat se ghat-kar kārñā*—*Jīñā chāñhiye us se nyūñ wā thōrā kārñā, apñi yogyatā se ghatkar kārñā.* [fartig—*Rijya ká chhotā dal wā tar.*

UN-DER-FACTION, *n.* (S. *under, L. factum*) a subordinate faction—*Mulk ká chhotā*

UN-DER-FEL-LOW, *n.* (S. *under, G. felag*) a mean person—*Pāñi yá kāmīñā shakhs*—*Adhamāñjan, adhamavyakti, nichāñjan, nichavyakti.*

UN-DER-FILL'ING, *n.* (S. *under, fyllan*) the lower part of an edifice—*'Imārat ke tale ká hissā*—*Griha ke niche ká bhāñ.*

UN'DER-FÓOT, *ad.* (S. *under, fot*) beneath; *a.* low, base, abject—*Tale^h, niche^h, zer; a. kāmīñā, pāñi, dūñ—a. Nīch, adham, nikrisht.*

UN-DER-FURN'ISH, *v.* (S. *under, Fr. fournir*) to supply with less than enough—*Jis qadr kufi ho us se kam baham pahunchāñd yá sar-bardh k.*—*Jīñā yatheshit ho us se thōrā jutāñā juhāñā wā pahunchāñd.* [Niche lapetnā^h, talā lapetnā^h.

UN-DER-GIRD', *v.* (S. *under, gyrdan*) to gird below, to gird round the bottom—

- ÜN-DER-GO', v. (S. under, gan) to suffer, to endure, to pass through—*Bardūshī k., augeznā, den'ā yā uzhānā^h*—*Sahnā, khīchnā bhognā wā khānā, dekhnā.*
- ÜN-DER-GRADU-ATE, n. (S. under, L. gradus) a student who has not taken his degree—*Tālib-i-'ilm jisnē 'ilmī khītāb na pāyā ho, chhoṭā tālibu-l-'ilm*—*Apadaprāpt apadayukt wā apadawān chhātra wā vidyārthī.*
- ÜN-DER-GROUND, n. (S. under, grund) a place beneath the surface of the ground; ad. beneath the surface of the earth—*Maqām-i-zer-i-zamīn, zamīn ke tale kī jagah*; ad. zer i zamīn, zamīn ke niche—*Bhūmī ke tale kī jagah, bhūmītal; ad. bhūmī ke niche wā tale.*
- ÜN-DER-GROWTH, n. (S. under, growan) that which grows under trees—*Jo kuchh peron ke niche uge^h, jhār^h, jhārī yā chhote chhote per jo bare bare peron ke tale hon^h.*
- ÜN-DER-HAND, a. (S. under, hand) secret, clandestine; ad. by secret means—*Poshida, dar-parla yā khufiyā*; ad. khufiyatan, poshida tadbīr se—*Gupt, chhipī; ad. ārher meñ, chhipī-chhipī, gupt rīti se, chhip-kar.*
- ÜN-DER-KEEP-ER, n. (S. under, cejan) a subordinate keeper—*Chhoṭā rakhwāl^h, chhoṭā mukāf;—Uparakshak, chhoṭī rakshak.*
- ÜN-DER-LABOUR-ER, n. (S. under, L. labor) a subordinate workman—*Chhoṭā kamārī yā tāhlā^h, chhoṭā mazdūr*—*Kshudrakarmmakar, kshudrakarmmakār, upakarmmakar, upakarmmakār.*
- ÜN-DER-LEAF, n. (S. under, leaf) a species of apple—*Ek qism ká seh—Ek prakar ká*
- ÜN-DER-LEET, v. (S. under, letan) to let below the value, to let as a tenant or lessee—*Jitnā chāhiye us se thorē pur thīke yā bhāre ko d^h, ijārā-dār ho-kar thīke yā bhāre ko denā.*
- ÜN-DER-LINE', n. (S. under, L. linea) to mark with lines below the words—*Lafzōn ke niche khatt khīchnā*—*Saklōn ke niche lakir khīchnā, adhorekhānkī k.*
- ÜN-DER-MAS-TER, n. (S. under, L. magister) a master subordinate to the principal master—*Ishtād-i-khurīd, chhoṭā ustād, nāib-i-ustād*—*Upāsikshak, upagurū.*
- ÜN-DER-MEAL, n. (S. under, meal) a repast after dinner—*Chhoṭā khānā^h, khānā khāne ke pichhe jo kuchh khāte hai^h*—*Upabhojan, upāhār.*
- ÜN-DER-MINE', v. (S. under, Fr. mine) to excavate the earth beneath, to injure by clandestine means—*Surang-daurānā surang-mārā yā seṇḍh-mārā^h, jar-kātnā jar-khotnā chhipā-chhipī burā k. yā kannī kātnā^h.*
- ÜN-DER-MIN-ER, n. one who undermines—*Surang-zan, nesh-zan, bekh-kar, jar khodne w^h, jar kātne w^h, kannī kātne w^h, surang mārnc w^h, surang daurāne w^h, seṇḍh-mār^h.*
- ÜN-DER-NEATH', ad. (S. under, nythan) in a lower place, below, beneath; prep. under, beneath—*Tale^h, niche^h, zer yā dar-zer*; prep. tale^h, niche^h—*Adhobhāg meñ, adhar meñ, heth wā heth-meñ.*
- ÜN-DER-OFFIC-ER, n. (S. under, L. oh, facio) a subordinate officer—*'Uhdē-dār-i-khurīd, ek chhoṭā 'uhde-dār*—*Upādhyāks, upādhyāksī.*
- ÜN-DER-PART, n. (S. under, L. pars) a subordinate part—*Zer ká hissa*—*Upabhāg.*
- ÜN-DER-PETTI-COAT, n. (S. under, Fr. petit, cotte) a petticoat worn under another—*Ghāghrī yā lahāngā jo dūre ke tale pahīnā jātā hai^h.*
- ÜN-DER-PIN', v. (S. under, W. pin) to prop, to support—*Saṅbhāl^h, teknā yā tek-d^h.*
- ÜN-DER-PLOT, n. (S. under, plūtan) a series of events proceeding collaterally with the main story of a play, a clandestine scheme—*Tauti-yā-i-kūchak yā fur-i-hikāyat-i-shabāh, khufiyā mansūba yā mansūba-i-poshida*—*Pratimukh pradhānānugēvritta wā upavastu, guptayātī guptayuktī wā guptopīy.*
- ÜN-DER-PRÄISE', v. (S. under, L. pretium) to praise below desert—*Jis qadr munāsib ho us se kam ta'zim k., kam ta'rif k.*—*Jitnā chāhiye us se thorē prāsāns k., nyūn prāsāns k.*
- ÜN-DER-PRIZE', v. (S. under, L. pretium) to value at less than the worth—*Kam-qimat k., ghaṭā-kar jānnā yā qimat k., māliyat yā wasf kī ba-nisbat kam-qadr k.*—*Jitnā ho us se thorē jānnā wā ghaṭ-kar ānkā.*
- ÜN-DER-PROP', v. (S. under, D. proppen) to support, to uphold, to sustain—*Saṅbhāl.*
- ÜN-DER-PRO-PORTIONED, a. (S. under, L. pro, portio) having too little proportion—*Nihāyat hī kam-andāz ká*—*Atilaghuparimān ká.*
- ÜN-DER-RATE', v. (S. under, L. ratum) to rate too low, to rate below the value—*Kam qimat thahrānā, qadr-i-munāsib se kam qimat lagānā*—*Bahut hī thorē mol ānkā, jitnā ho us se thorē dām wā mol thahrānā.*
- ÜN-DER-RATE, n. a price less than the worth—*Qadr-i-munāsib se kam qimat*—*Jitnā chāhiye us se thorē dām wā mol.*
- ÜN-DER-SCORE', v. (S. under, Lc. skorā) to draw a mark under—*Niche khatt khīchnā.*
- ÜN-DER-SÉCRE-TARY, n. (S. under, L. se, cretum) a secretary subordinate to the principal secretary—*Nāib-i-munshī, chhoṭā munshī, munshī-i-kūchak*—*Upalekhak, upavarnik.*

ÜN-DER-SĒLL', v. (S. *under, syllan*) to sell at a lower price than another—*Düsre se kam qimat par bechná*—Düsre se sastá bechná, düsre kí apekshá mol ghatákar bechná.

ÜN-DER-SĒRVANT, n. (S. *under, L. servio*) an inferior servant—*Chhotá naukár, mulázim-i-adná*—Chhotá sewak, kahudrabhritya. [yá thánbhá^{ná}.

ÜN-DER-SĒT', v. (S. *under, settan*) to prop, to support—*Tekná yá tek-d^h*, sañbhá^{ná}

ÜN-DER-SĒTTER, n. a pedestal—*Rukn yá pushtí, pác-sitún yá bun-i-sitún*—Chadr tek wá thini, stambhatal stambhapad wá stambhádho bhág.

ÜN-DER-SĒT'TING, n. the lower part, the pedestal—*Niche ká hissa, pác-sitún yá bun-i-sitún*—Adhobhág wá niche-ká bhág, stambhapad wá stambhatal.

ÜN-DER-SHÖT, a. (S. *under, secotan*) moved by water passing under—*Niche niche páni ke jáne yá bahne se chaltá huá yá chalne w^h*.

ÜN-DER-SÖNG, n. (S. *under, sang*) a chorus, the burden of a song—*Astát^h*.

ÜN-DER-STÄND', v. (S. *under, standan*) to have adequate ideas of, to know the meaning of, to comprehend, to know, to learn, to suppose to mean, to have the use of the intellectual faculties—*Samajhná^h, ma'lüm k., bújhna^h, muttali^h h. yá wáqif h., 'ilm káil k., farz-k. ná qabil k., zí-hosh aur zí-aql honá yá rahna^h*—Avañam k., anubhav k., avadhārañ k., jāna, sikhna, mānta, sachetan wá jñānaśaktisampanna honi wá rahna.

ÜN-DER-STÄND'A-BLE, a. that can be understood—*Mumkinu-l-daryáft, daryáft-pazir, samjhe jáne ke qábil, qábilu-l-fahm, mumkinu-l-fahm, qábil-i-idrák*—Budhaníya, manoganyu, avadhārañiya, samjhe jáne ke yogya.

ÜN-DER-STÄND'ER, n. one who understands—*Samujhne w^h, bújhne w^h, tárne w^h, jāne w^h, sikhne w^h, daryáft k. w., ma'lüm k. w.*

ÜN-DER-STÄND'ING, n. the capacity of knowing rationally, intellect, comprehension, intelligence, the union or agreement of sentiment or mind between different persons or parties; a. knowing, skilful—*Ta'ayyul yá istidrák, mudrika yá idrák, daryáft, fahm* dark hosh-yári zhu 'aql yá wáqif, miláp^h; a. mudrik dána yá wáqif, hosh-yár zitrak yá muhír—Samaji, jñānaśakti wá jñān. bújhi, buddhi medhi chetaná kusalatá vijñatá wá vidagdhātá, bauaw wá suhabhāv; a. prajña wá vijña, pravīn nipuñ wá daksh. [kar^h.

ÜN-DER-STÄND'ING-I-Y, ad. with understanding—*Ján-kar^h, samajh-bijh-kar^h, ján-bijh*

ÜN-DER-STÄPP'EL, n. (S. *under, stroppl*) an inferior agent—*Zer-dast, kár-pardáz, pesh-kár, chhotá gumáshla kár-kun yá náib, tahlá^h*—Kshudra pratindhi, chhotá apha-tiyá, amijví, avarapadasthi.

ÜN-DER-TAKE', v. (S. *under, uecan*) to engage in, to take in hand, to attempt, to venture, to promise—*Qudam dálna yá mashgúl-h., qabúl k. yá ikhtiyár k., qasí yá koshish k., himmat-bádhna yá jurat k., qaul-qarár k. yá ta'da k.*—Háth-lagana pravitá-h. wá páñw-rakhna, swikár k. angikár-k. uñhna wá bipá-uñhna, udyog yatu wá cheshká k., síhas k., pratijñá-k. wá vachan d.

ÜN-DER-TÄK'ER, n. one who undertakes, one who engages to perform any work, one who manages funerals—*Qudam dálna w. yá mashgúl h. w., qabúl k. w. mola'ushid ikhtiyár k. w. yá koi kám karne ko qaul-qarár k. w., tábút-yar kafan-doz yá morda-sho*—Háth-lagane w. páñw-dálna w. árambhak wá pravarttak, koi kám karne kí pratijñá k. w., antyākarmānirvāhak. [—Karm, kāryya, vyavasāy, pravritti.

ÜN-DER-TÄK'ING, n. any work undertaken—*Kár^h, kám^h, jokhim^h, 'azimat, muhāsharat*

ÜN-DER-TĒN'ANT, n. (S. *under, L. teneo*) the tenant of a tenant—*Dar-ijára-dár, ijára-dár kí rá'iyat, ijára-dár-shikmí, darint rá'iyat, kiráye-dár ká kiráye-dár*—Upádhivási, upaparaswámikakshetrádhivási, upaparaswámikagrihádhivási, bharpit ká bharnit.

ÜN-DER-VÄL'UE, v. (S. *under, L. valeo*) to value below the real worth, to treat as of little worth, to despise; a. low rate, a price less than the real worth—*Kam qadr k. yá kam qimat jánná, be-qadr k., haqírat-k. haqír-jánná yá ná-chiz-jánná*; n. kam qimat, jinni wájh ho us se thori qimat—Jinná chahiye us se thori dām wá mol k., chhotá wá balká jinná, tuchchbajján k. wá anádar k.; n. nyūnamol wá ghatkar dām, jinná chahiye us se ghatkar mol wá yathārth mol kí apekshá laghumol.

ÜN-DER-VÄL-U-ÄTION, n. the act of valuing below the real worth—[*Undervalue ke ma'ne dekho*]—[Undervalue ká arth dekho.]

ÜN-DER-VÄL'U-ER, n. one who undervalues—*Kam-qadr k. w., kam qimat jánne w., be-qadr k. w., haqírat k. w., haqír jánne w., ná-chiz jánne w.*—Jinná chahiye us se thori mol k. w. wá jánne w., chhotí wá balká jánne w., tuchchbajján k. w.

ÜN-DER-VÄL'U-ING-I-Y, ad. slightly—*Haqírat se, haqír ján-kar*—Ghriñá wá ghin se, tuchchha wá halká jánkar.

ÜN-DER-WÖÖD, n. (S. *under, wudu*) small trees and shrubs growing among large trees—*Chhote per^h, jhāt^h, jhār^h, jhañkār^h*. [kām^h, halká kām^h.

ÜN-DER-WÖRK, n. (S. *under, weorc*) subordinate work, petty business—*Chhotá*

ŪN-DER-WŌRK', v. to destroy by clandestine measures, to work less than enough, to work at a lower price than another—*Jar-kátná jar-khodná j' chupcháp hurdt k^h, júná cháhije us se thórá kám k^h, díere se thóre dím par kám k^h, j' díere se sastá kám k^h* [ná kár-qar us dúst-kér—Upakarmakár, upasilnakár.

ÜN-DER-WÖRK'MAN, n. a subordinate workman—*Chhotá tahlú tahlúa yí kumerá^h*, ad-

UNDER-WRITE, v. (S. *under, writan*) to write under something else, to subscribe
 — *Niche likhná*ⁿ, *upná nám likhná*ⁿ.

ÜN'DER-WRĪT-ER, *n.* an insurer — *Bime-w^h.*

ŪN DE-SERVED', a. (S. *un*, I. *de*, *servio*) not deserved, not merited—*ġair-i-wājib yá ni-risál*, *ni-haqq ni-sazá yá ġair-i-mustanjib*—Ayogya, anuchit ayukt wá akarmasam-rádit.

ÜN-DE ŠERV'ED-LY, *ad.* without desert—*Be-istihqáqi se, ná-hayq, qair-i-utájib, de-insáfi se, qair-i-mustaujibána*—Ayogya, ayukt, anupavukt wá anuchit riti se. [tathá.

ÜN-DE SĒRV'ED NESS, *n.* want of being worthy—'Adam i-liyáqat—Ayogyatí, anupayuk-

ŪN DE-SĒRV'ING, a. not having merit—*Ná-láiq, ná-qábil, be-liyáqat*—Ayogya, nirgun, gunahin.

UN-DESIGNED', *a.* (S. *un*, L. *de*, *signo*) not designed, not intended — *Be-gard, be-irā-da* — *Asaṅkalapūrvak* wā *abuddhikrit, anabhipret anuddisht amatipūrvak* wā *asāṅkalpik*. [anichehhiṣṭ *sc.* *abodhapūrvak*.]

ÜN-DE SĪON'ED-LY, *ad.* without design—*Bilā-gṛast*, *bilā-irādu*—Abuddhi se, amati se,

ŪN DE-ṢIGN'ING, *a.* not designing, sincere—*Be-riyá, sádlīq*—Nishkapat, khará sādhu
 satyaśil wī sacchehī.

UN-DE TĒRMĪNĒD, a. (S. *un*, L. *de terminus*) not settled, not decided, unbounded—*Nā mustatūll qair-i-muqarrar yā nā-sābit-qadam, guir-i-mu'ajjan be-qavir yā muzab-zib, be-hadd*—Adriphamati, asthiramati anirpit anīśchit sandigulanamati wā āgāpi-chhut k. w. nirayawāli usmā wā apir.

UN-ĎĒVI-ĀT-ING, *a.* (S. un, I. *de, via*) not deviating, not erring, steady—*Nā-mun-harif yā nā-gum-rah, be-khatā yā be-gunāh, mustaqill yā sāsīt-qadam—Avipathagā-mī wa avyabichārī, avichyut wā bhūl-na-k. w., sthūr niśchal wā dbairvawān.*

ÛN DI-GĚSTĚD, *u.* (S. *an*, *l. di*, *gestum*) not digested, crude — *Ná-hazm ná-munha-*
zim yá ná-murattab, khám yá abtar — Apakwa ajirí wá ajitapák, kachchá wá avya-
vashit.

UN-DINTED, *a.* (S. *un, dynt*) not impressed by a blow—*An-pachká^h, chot ká garhá na rakhne w^h, zarb kú nishán na rakhne w.*—Ághít se anáukít wá achihnit.

UN-DIS-ČERNED', *a.* (S. un, I. *dis, cerno*) not discerned, not observed, not seen —
Nā-daryūṣṭa, nā-mā'tim nā-dida—Andekkhā. *avijñat* wā *anālakshīt*, *anīkshīt* wā
adrīshīt. [dīkha *para*, *alakshīt* wā *anīkshīt* *rīti* se.]

UN DIS-CERN'ED-LY, *ad.* without being discerned—*Bilá daryáft yá ma'lúm hue*—Bina-

UN-DIS-GĒRN'-I-BLK, *a.* that cannot be discerned — *Nā-did-āni*, *gair-i-mubṣirāt* — *Adriśya*,
adriṣhtigochar. *śvātā*, *adriṣhtigocharatā*.

ÜN-DIS-ÇERN'İ-BLE-NESS, *n.* the state of being undiscernible—*Nü-didani hâlat*—Adri-

ŪN-DIS-ČĚRN'1-BLY, *ad.* imperceptibly, invisibly – *Bilá-ihśás yá ná-ma'lúm hone ke taur se. gáibána* – Apratyaksharūp se, adriśyārīti-se wī agochar.

Ū-n-dis-čERN'ING, a. not discerning, injudicious—*Nā-anāgīf nā-hosh-yār yā nā-āgūh, be-basīrat be-'aql nā-tez-fahm yā kaudan*—*Aviveki avijña wā aparipāṇadriṣṭi, man-dabuddhi sthūlabuddhi wā avivechanaśakti.*

ÜN-İYS'ÇI-PLINED, a. (S. un, L. disco) not disciplined, not instructed, not taught—*Be-qar'ā'id be-band-o-bust an-jang-āz-mūdu be-zabt yā be rabt, be tarbiyut, nā-āmokhta wā nā-ta'lim-nāfta*—*Āsāsit, asikshit, asikhiḡ.*

ÜN-DIS-CÔRD'ING, *a.* (S. *un*, L. *dis*, *cor*) not disagreeing, harmonious—*Süz-gâr*, *ham-âhang yâ ham-na*—Sainaswar, ekatâl ekaswar wâ ekalay.

UN-DIS-CÓV'ERED, *a.* (S. *un*, L. *dis*, *con*, *operio*) not discovered, not seen—*Ná-ma'-lám yá ná-daryáfta, ná-makhúr ná-díd yá ná-dída*—*Aprakāsit, adrishṭ andekhá wá alakshit.*

UN DIS-COV'ER-A-BLE, *a.* that cannot be discovered — *Nā-yāb, nā-yāftānī, zūhūr hone ke nā-qābīl, mumtana' u-l-zuhūr, nā-mumkin-i-izhār* — *Aprakāśya, aprekshaniya, prakaṭ* wā pragat hone ke avogya.

UN-DIS-GUISED', a. (S. un, Fr. de, guise) not disguised, open, frank, artless — Bilā-jhūhi sūrat banāye hue, be-riyā, sūliq yā sinu-saf, nā-sākhta be-sākhta yā be-fareb — Akaratavasi wā achhinaṁvəsi. saralaśabbhāv. vimalātmā. akritrini wā nishkṛant.

Ākāṅgikāyāni wā śāstrānāyastē, śāstrasādhānā, yināśānā, ākāṅgikā wā nīṣkṛpāt.
ĀN-DIS-PENSED, a. (S. un, L. dis, *pensum*) not freed from obligation—*Qā'ide yā faraz se qair-i bari, nā bartu-z-zimma*—Kartavyatā wā niyam se amukt.

UN-DIS-POSED, a. (S. un, L. dis, positum) not disposed, not bestowed — *Ná-máil yá ná-rágib, ná-bakhshida yá ná-masrúf* — Apravritta vimukh wá nihspríha, adatta na-divá-huá wá na-lagáya huá.

ÜN-DIS-PÜTED, a. (S. *un*, L. *dis*, *puto*) not disputed, not contested, evident—*Lá-kulám, be-bahs yá be-mubāhasa, sáf zāhir yá āshkāra*—Nirvivád, avipratipanna, pratyaksh wá spashṭ.

ÜN-DIS-SEMBLED, a. (S. *un*, L. *dis*, *similis*) not dissembled, open, honest—*Bilá-libāsi sūrat banāye hue, sinā-sáf yá be-riyā, imān-dār yá sādīq*—Binā-jhūthā bhes wá kapāṭaveśi banāye hue, saralawabhāv wá vimalatmā, sachchī kharā wá satyaśīl.

ÜN-DIS-SEMBLING, a. not dissembling, not false—*Libāsi sūrat na banāne w., rāst*—Akapāṭaveśi wá achhachhāveśi, sachchī wá kharā.

ÜN-DIS-TEMPERED, a. (S. *un*, L. *dis*, *tempero*) not diseased, free from malady—*Tan-durust, be-marz yá sahīhu-l-badan*—Bhālā-chaṅgā, nirogi.

ÜN-DIS-TURBED, a. (S. *un*, L. *dis*, *turba*) free from disturbance, calm, tranquil—*Be-hurakat be-gill-o qashsh yá be-hangāma, be-pareshāni bā-ūtmān yá bā-garār, āsūda yá bā-ārām*—Nirupadrav wá upadravahīn, avyagra wá śānt, nīrkul wá avikeshobhit.

ÜN-DI-VERTED, a. (S. *un*, L. *di*, *verto*) not diverted, not amused—*Nā-munharif yá nā-bar-gaṭka, nā-mahzūz*—Anphirā-huā amurā-huā wá anākrishṭ, avinodit.

ÜN-DI-VIDED, a. (S. *un*, L. *divido*) not divided, unbroken, whole—*Gair-t-taqsim, nā-shikasta, tamām kull yá musallam*—Avibhakt avibhājīṭ wá abhinna, antūtā wá akhandit, sārā purī samūchā wá akhand.

ÜN-DI-VID'A-BLE, a. that cannot be divided—*Nā-mumkinu-t-taqsim, gair-i-mumkinu-t-taqsim, gair-i-tafriq-puṭr*—Avibhājya, aprithakkarāniya.

ÜN-DI-VIDED-LX, ad. so as not to be divided—*Jismēn taqsim na-ho-sake, jismēn alag na-ho-sake*—Jismēn prithak wá vibhakt na-ho-sakāi.

ÜN-DŌ, v. (S. *un*, *don*) to reverse what has been done, to loose, to open, to ruin—*Ākāraṭh k. yá kiye hue ko an-kiyā huā k., udherṇā yá dhīlā-k., kholnā, bigārṇā bi-gār-dālnā tor-dālnā yá dhā-d.*

ÜN-DŌER, n. one who undoes—*Ākāraṭh k. w., kiye hue ko an-kiyā huā k. w., udherṇe w., dhīlā k. w., kholne w., bigārṇe w., bigār-dālnē w., tor-dālnē w., dhā-d. w.*

ÜN-DŌING, a. ruining; n. ruin, destruction—*Bar bād k. w., kharāb k. w., tabāh k. w.; n. bar-bādī, kharābī tabāhī yā gārat*—Bigārṇe w., bigārī, tor-dālnē w., ākāraṭh k. w., kiye hue ko an-kiyā huā k. w.; n. nāṣ, vināś kshay wá sañhār.

ÜN-DŌNG, a. not done, not performed, ruined—*Nā-karda, nā-sākhta yā nā-tamām, kharāb bar-bād yā tabāh*—Akrit, nishkrit wá asampādīt, bigarī hat wá nasht.

ÜN-DŌUBT'ED, a. (S. *un*, L. *dubito*) not doubted, not called in question—*Be-shubha yá be-shakk, muqarrar yaqin lā-raib lā-shakk yá be-shakk-o-shubha*—Asandigdḥ, sunīschit.

ÜN-DŌUBT'ED-LX, ad. without doubt—*Be-shakk, be-shulha, lā-raib, bilū-lakrār, lā-jaram. albatā*—Nihsandeh, nissandeh, aur kyā, avāṣya, sunīschitarūp se.

ÜN-DŌUBT'FUL, a. not doubtful, plain, evident—*Be-shakk, yaqin yaqini yā muqarrar, sif zāhir yā āshkāra*—Asandigdḥ wá sunīschit, spashṭ wá khulū, pratyaksh.

ÜN-DŌUBT'ING, a. not doubting—*Shubha yā shakk na k. w.*—Sandeh wá sunāṣy na k. w.

ÜN-DRESS, v. (S. *un*, Fr. *dresser*) to divest of clothes, to strip—*Kuppe utār-lenā yā utārṇā, nangā k.*

ÜN-DRESS, n. a loose or negligent dress—*Phīlī libās, dhīlī kapre.*

ÜN-DRESSED, a. not dressed, not prepared, not pruned—*Nangā yā kapre utāre hue, khām yā nā-tāyār, na-turāshā huā yā qānīchī na kiya huā*—Nagna vivāstra wá vāstra-utāre-hue, apakwa kachchā na-banī-huā wā asiddh, na-chhāntā huā wā anchhāntā.

ÜN-DROSSY, a. (S. *un*, *dross*) free from dross—*Sāf*—Nirmal.

ÜN-DUE, a. (S. *un*, L. *debeo*) not due, not right, not legal, improper, excessive—*Gair-i-wājib, nā-huq, be-jā yā nā-mā'qūl, nā-munāsib, nā-mutadīl fasul yā ziyāda*—Ayo-gya, ayukt wá anupayukt, anyāyya, anuchit, atīṣay atyant wá bahut.

ÜN-DŪLY, ad. not properly, excessively—*Nā-munāsibat-se nā-mā'qūl-se yā be-jā, be-hadd yā nihāyat ziyāda*—Anuchit wá ayogya rīṭi se, atīṣay-karke nipāṭ atyant wá bahut.

ÜN-DŪTE-OUS, ÜN-DŪTI-FŪL, a. not performing duty—*Nā-hukm, nā-farmān-bardār, nā-farmān, sar-kash, nā-hukm-bardār*—Swadharmavinukh, avāṣ, abhakt.

ÜN-DŪTI-FŪL-LX, ad. not according to duty—*Nā-farmān-bardārī se, sar-kashī se, nā-farmānī se*—Swadharmavinukhatī se, abhaktī se, avāṣatwa se.

ÜN-DŪTI-FŪL-NESS, n. violation of duty, disobedience, want of respect—*Nā-farmān-bardārī, nā-farmānī sar-kashī yā nā-hukm-bardārī, be-adabī yā guntākhtī*—Swadharmavinukhatā wá swadharmatyāg, abhaktī śñābhāṅg wá baṭh, duhkīlatā kuśīlatā wá asabhyatā.

ÜN-DU-LATE, v. (L. *unda*) to move backward and forward as a wave—*Laharṇā, lahrānā, hīlorṇā, ulathnā, hīlkorṇā, mauj-zan-k.* [mān, taraldyit.

ÜN-DU-LA-RY, a. moving as a wave—*Laharī, mauj-zan, lahrīyā*—Tarāngit, ūrmmi.

ÜN-DU-LĀT-ED, a. resembling waves—*Lahar-sā, hīlkore-sā, hīlore-sā, mauj-sā*—Tarāngasadrī.

ÜN-DU-LĀ'TION, n. a waving motion—*Lahar, hīlorā, hīlkorā, lahrāhaṭ, mauj-zan.*

- ÜN'DU-IA-TO-RY**, *a.* moving in the manner of waves—*Mauj-san, lahrátá^b, lahriyá^b*—*Urmimán, tarañgit, tarahiyit, utsarpit.*
- ÜN'EARNED**, *a.* (S. *un, earnian*) not obtained by labour or merit—*Mihnát yá liyá-qat se na híail kriyi huá*—*Pariáram wá yogyatá se anupárijit.*
- ÜN'EARTH**, *v.* (S. *un, earth*) to drive from a den or burrow, to uncover—*Bil garhe nánid yá guphe se khadepni yá huikáná^b, khulur yá ngáruvá^b.*
- ÜN'EARTHLY**, *a.* not terrestrial, not human—*Gair-i-dunyári yá bikhshí, ná-bashrí yá ná-insáni*—*Asúshárik wá alakik, amámslik wá amánavin.*
- ÜN'EASY**, *a.* (S. *un, Fr. aise*) feeling or giving some pain, disturbed, constrained—*Be-qarár be-tub be kal be-áram taklif-ilih yá mushkil, mutazarrih purekhán yá muztarib, náht had zeh be-zeh yá had-namód*—*Asukhi kashitajanak kleśad wá kañhin, udvigna vyakul wá aswasth, avinút asundar wá asubhag.*
- ÜN'EASYLY**, *ad.* with some degree of pain—*Be-áramt se, be-qarári se, taklif se, dard se*—*Kles se, dukkh se, píra se, kathinatá se.*
- ÜN'EASINESS**, *n.* some degree of pain, disquiet—*Kuchh taklif yá dard, be-qarári be-áramt yá be-táht*—*Kles kashit wá vyathá, vyakulatá asukhi udvignatá chittavedaná wá ashtirata.* [*d. w. ná-mushit-bákhsh*—*Anupadesak, ajánavarddhak.*]
- ÜN'IMPROVING**, *a.* (S. *un, L. ardes, facio*) not improving to the mind—*Taragqí na*
- ÜN'EMPLOYED**, *a.* (S. *un, L. in, plico*) not employed, not occupied, not busy—*Khálí yá be kár, be shag, nu'attal*—*Nirvyápir, nishkaruak, baithá-huá karmarहित wá káryasunya.*
- ÜN'ENTANGLED**, *v.* (S. *un, in, tang?*) to free from perplexity or difficulty—*Hairánt yá dīqat se najāt d.*—*Uñjhere jhanjhat wá kashit se chhoráná wá mukt-k.*
- ÜN'EQUAL**, *a.* (S. *un, L. aequus*) not equal, not even, inferior, unjust—*Ná-barábar yá ná-munábáq, ná-humvár, kam-tar wá lūiq asfal adná yá post, ná rist ná haqy ná-munábáq be-insáq yá gair-i-wáñh*—*Asamán wá nyūnādhiik, asam wá visham, adham kut-sit wá níkrishit, miyáyya wá ayogya.*
- ÜN'EQUALLED**, *a.* not equalled, unparallelled—*Lá-sáni yá be-hamtá, be-nazir yá be-má-nind*—*Adwitiya wá asadriá, atulya wá anupam.*
- ÜN'EQUALLY**, *ad.* not equally, not justly—*Ná-humwári-se ná-musáwát-se yá ná-bará-bar, be-insáq ná-munábáq yá ná-rast se.*
- ÜN'ERRABLE**, *a.* (S. *un, L. erro*) incapable of error, infallible—*Ná-khatá pazir yá ní khatá karne ke ná-qábil, muqarrar n. khatá yá be-khatá*—*Bhul wá chuk karne ke ayogya, abhramādhiin abhramtisil ní-chut wá anogh.*
- ÜN'ERRABLENESS**, *n.* incapacity of error—*Ná-khatá-paziri, ná-imkán-i-khatá*—*Abhramtisilatá, abhramādhiinata.*
- ÜN'ERRING**, *a.* committing no mistake, certain—*Be-khatá ná khatá ná-khatá-pazir yá nishán andá, muqarrar yá yaqin*—*Abhramt, anogh wá nishit.*
- ÜN'ERRINGLY**, *ad.* without mistake—*Bilá-khatá, nishán-andá-i se, muqarrar, sahith*—*Bhā-chuk bhā-bhram, anogh, nishit rūp se.*
- ÜN'ESCHEWABLE**, *a.* (S. *un, Ger. scheuen*) unavoidable—*Zarúr, lá-budd, lá-radd*—*Apārīharyya, anātikramānya, anivāryya.*
- ÜN'EXAMPLED**, *a.* (S. *un, L. exemplum*) having no example or similar case—*Be-nazir, lá-sani, be-mānūt, be-hamtá, be-misāl*—*Apūrv, adwitiya.*
- ÜN'EXCEPTIONABLE**, *a.* (S. *un, L. ex, ceptum*) not liable to exception or objection—*Bilá-ta'arruz, gair-i-mu'araza, nir-dokhi^b, ná-qábil-i-takrár, ná-nábil-i-istisná, be-gunáh, ná-qábil-i-úir, be'uib, be-khatá*—*Anavadya, niravadya, abādhyā, grāhya, apārīhamānyā, avarjāniya.*
- ÜN'EXCEPTIONABLENESS**, *n.* the state or quality of being unexceptionable—*Bilá-ta'arruzi, ná-qábil-i-istisnái, be-gunahi, be'uib*—*Anavadyata, niravadyatá, abādhyatá, grāhyatá, apārīhamānyatá.*
- ÜN'EXCEPTIONABLY**, *ad.* in a manner not liable to exception or objection—*Bilá-ta'arruzi, ná-qábil-i-istisnái se, bilá-ta'arruzi se, be'uib se*—*Anavadyat. se, niravadyatá se, abādhyatá se, apārīhamānyatá se.* [*śil se bari*—*Akarādhiin, asulādhiyat.*]
- ÜN'EXCISE**, *a.* (S. *un, L. ex, cesum*) not subject to the payment of excise—*Mah-*
- ÜN'EXECUTED**, *a.* (S. *un, L. ex, secutum*) not performed, not done—*Ná-kurda, ná-tamim*—*Akrit, an-kīya wá asiddha.*
- ÜN'EXPECTED**, *a.* (S. *un, L. ex, spectrum*) not expected, not looked for, sudden—*Gair-i-mutaragqab, náguhān, yak-á-yak*—*Anapekshit, alakshit wá achintit, akasmik wá kákātāliya.* [*achānak^b, achānehak^b*—*Hañhāt, akasmāt, kákātālihyavat.*]
- ÜN'EXPECTEDLY**, *ad.* suddenly—*Yak-á-yak, eká ek^b, náguhāni se, ittifāqin, an-chū^b.*
- ÜN'EXPECTEDNESS**, *n.* suddenness—*Náguhānt, achānak^b, auchak^b*—*Ákasmikatwa, anapekshitatwa, alakshitatá.*
- ÜN'EXPEDIENT**. See **INEXPEDIENT**. [*bahá*—*Alpamānya, sastá wá mandá.*]
- ÜN'EXPENSIVE**, *a.* (S. *un, L. ex, pensum*) not expensive, not costly—*Aráñ, kam-*
- ÜN'EXPERIENCED**, *a.* (S. *un, L. experior*) not acquainted by trial or practice—

Nā-tajirha yā khām, nā-wāqif yā nā-āzmūda-kūr—Vyavahārdjānā wā aryutpanna, anubhijānā wā apatā.

UN-EX-POSED, *a.* (S. *un*, L. *ex. positum*) not hid open to view or censure—*Poshida yā mahkfi, be-il-ām yā bad-nānī ke nā-qābil*—Chhipa-huā wā gupt, anapaviddhīn wā anudaniyā.

UN-EX-TENDED, *a.* (S. *un*, L. *ex. tendo*) not extended, having no dimensions—*Bilā-mus'at yā be-miydār, be-'arz tūl'-umūq*—Vistārasūnya, parimāparahit wā binā-lambāf chaurāf gahirāf.

UN-FAIR, *a.* (S. *un*, *ferger*) not fair, not honest, not just—*Nā-rāst yā nā-sāf, be-imān, bad mu'amaia yā nā-mā'qūl*—Anuchit wā ayogya, adhārmik asādhu asaral wā chhālī, anyāya. [—Anyāy se, anuchit riti se.]

UN-FAIRLY, *ad.* not in a just manner—*Be-insāfi se, nā-rāst se, nā-munāsabat se, be-jā*
UN-FAIRNESS, *n.* dishonest conduct, injustice—*Nā-rāstī bad-mu'āmalagī yā be-imānī, be-insāfi*—Adharmyatā wā kapatatwā, anyāyatī wā anyāy.

UN-FĀTHFUL, *a.* (S. *un*, L. *fides*) perfidious, treacherous, negligent of duty—*Be-wafā, daqū-bāz, bad qaul yā bad-'ahd*—Kapatī wā chhālī, viśwāsaghatī wā awiśwāsya, mādhyapatijā. [yā fareb se—Kapat se, chhāl se.]

UN-FĀTHFULNESS, *n.* perfidiousness, treachery—*Daqū-bāzī, be-wafātī yā khyinat*—Kapat, chhāl wā chhadnā.

UN-FAMILIAR, *a.* (S. *un*, L. *familia*) not accustomed, not common—*Be-rāb, gair-i-mu'māl yā nā-rājī*—Anubhyast, asādhran wā usāmniyā.

UN-FASHION-ABLE, *a.* (S. *un*, L. *facio*) not fashionable, not according to the prevailing mode—*Be-rarāj be-rinj yā nā-rarāj, be-chalan yā be-dastūr*—Sabhyavyavahāraviruddha, achalan aprachalit wā avyavahārinnyāyī.

UN-FASHION-ABLENESS, *n.* neglect of fashion—*Be-rarājī, be-rinjī, nā-rarājī, be-chalanī, be-rarāj-dārī*—Sabhyavyavahāraviruddhatā.

UN-FASHION-ABLEY, *ad.* not according to fashion—*Rarāj ke nā-mutābiq, be-rarājī yā be-rinjī se, be-chalan*—Vyavahār wā chalan ke viruddha.

UN-FASHIONED, *a.* not modified by art, not having a regular form, shapeless—*Bad-nūlūh yā nā-tarāshidā, be-chand, be-saj yā bad shakl*—Angarhā wā avirachit, kudaul, kurūp. [dhitā-k^h.]

UN-FASTEN, *un-fās'n*, *v.* (S. *un*, *fast*) to loose, to unfix—*Kholā^h, ukhārū yā*

UN-FATHERED, *a.* (S. *un*, *father*) having no father—*Be-pūdar, bin-būp-kī^h*—Pitrihin.

UN-FATHOM-ABLE, *a.* (S. *un*, *fathom*) that cannot be sounded by a line—*Jiskī-thūh nā lag sake^h, ā thūh^h, agādh^h*—Atalaspārā.

UN-FATHOMED, *a.* not sounded—*Jiskī thūh nā li gai ho^h*.

UN-FEATURED, *a.* (S. *un*, L. *factum*) wanting regular features, deformed—*Bad-nūlūh, bad-sūrat*—Kudaul, kurūp. [sūkahn wā vetanāsūnya.]

UN-FEED, *a.* (S. *un*, *feed*) not feed, not paid—*Be-jāra, be-rasūm*—Pāritoshikāsūnya.

UN-FEELING, *a.* (S. *un*, *felan*) void of feeling, insensible, cruel, hard—*Be-hīn, be-hosh yā be-lūm, sang-dil yā be-rahm, sakht yā be-dard*—Achetan wā vichetan, jar wā chaitanyarohit, nirday wā nirmohī, kathin nīhsneh wā arasik.

UN-FEELINGLY, *ad.* without feeling—*Be-dardī se, be-hisī se, sang-dilt se, sakhtī se, be-rahmī se*—Arasikatwā se, nīhsnehatī se, nirdayatī se.

UN-FEELINGNESS, *n.* want of feeling—*Be-hisī, be-lamī, be-dardī, sang-dilt, be-rahmī, sakhtī*—Arasikatwā, nīhsnehatī, nirdayatī, kathoratī, nīshūratī. [ananubhūt.]

UN-FELT, *a.* not felt, not perceived—*Gair-i-mahsūs, nā-darjīst*—Ajñāt wā anupagat.

UN-FEIGNED, *a.* (S. *un*, L. *fingo*) not feigned, not hypocritical, real, sincere—*Gair-i-sikhta wā sikhta yā be-sākhta, be-riyā yā be-hīn, haqiqī yā rāst, ādiq*—Akritim, abhagadī achhadāwesi wā adāmbhik, sachchā, niryāy kharā nīschhal wā nīsh-kapat.

UN-FEIGN'ED-LY, *ad.* without hypocrisy, really, sincerely—*Bilī-riyā, haqiqatan albatta yā waqtī, mukhlisāna nīd-se yā zūfī se*—Binā-kapat wā chhadnāves, sachchach wā sachmūch, sachhī se kharā se wā anyāy se.

UN-FELLOWED, *a.* (S. *un*, G. *felag*) not matched—*Be-naṣr, be-jorī, lā-sānī, be-mā-*

UN-FENCE, *v.* (S. *un*, L. *defendo*) to take away a fence—*Gherā tūfī of āy yā thathrā dūr k^h*. [rāndhī-huā^h.]

UN-FENCED, *a.* not fenced, not inclosed—*An-gherā yā na-gherā huā^h, an-rāndhī yā na-*

UN-FETTER, *v.* (S. *un*, *fetter*) to loose from fetters, to free from restraint—*Be-zanjīr k., rikā-k. band-kholnā yā be-qaid-k.*—Vīsrīnkhal wā auargal k., bāndhuai wā bandhan se chhorrnā.

UN-FIGURED, *a.* (S. *un*, L. *fingo*) representing no animal form—*Jānwar kī sūrat nā-zāhir k. w., bilā jānwar kī sūrat*—Kīwī prāpī kī chhavi nā prakās k. w., binā kīwī prāpī ke chitra kā.

UN-FILIAL, *a.* (S. *un*, L. *filius*) unsuitable to a son or daughter, undutiful—*Far-*

- sand ke ná-munásib yá bete yá beti ke ná-munásib, ná-farmáh-bardár ná-farmáh yá sar-kash*—Apurayogya wá apuriyogya, abhakt swadharmavimukh wá avas.
- UN-FIT', *a.* (S. un, L. *factum*?) not fit, not qualified; *v.* to disqualify—*Ná-láig yá ná-muwáqif, ná-mundáib ná-sháista yá ná-qábil*; *v. ná-láig k., ná-qábil k., ná-muqdar k.*—Ayogya, ayukt anuchit aksham wá akarmaksham: *v. ayogya k., apátra k., anupayukt k.* [*se ná-muwáfaqat-se yá ná muwáqif*]—Anuchit, ayogya wá anupayuktariip-se.
- UN-FIT'LY, *ad.* not properly, not suitably—*Ná-munásibut-se, ná-liyáqat-se ná-qábilíyat*.
- UN-FIT'NESS, *n.* want of qualification—*Ná-liyáqat, ná-qábilíyat, ná-munásabat, ná-shá-yastagí yá ná-sháistagí, ná-durustí, ná-muwáfaqat, ná-sazá-wári*—Ayogyatí, akshamatá, apátratá, anuchitatwa, anupayuktatá.
- UN-FITTING, *a.* improper, unbecoming—*Ná-munásib ná-sháista yá ná-durust, ná-zeb*—Anuchit, ayogya ansohtá wá amphatá.
- UN-FIX', *v.* (S. un, L. *fixum*) to loosen, to unsettle, to unhinge, to make fluid—*Khol-ná^h, be-bend-o-hast k. yá be-qarár k., utárná^h, raqíq k.*—Algá wá abaddh k., adirip-k. wá áthil k., nikálad wá uklárná, drav k.
- UN-FIXED', *a.* wandering, unsettled, inconstant—*Áwára, ná-páedár, be-qarár yá mula-raddíud*—Dáiwáindol bahetú wá bhramanapakári, anavasthit wá avyavasthit, asthir.
- UN-FIXED-NESS, *n.* the state of being unsettled—*Áwdragí, ná-pác-dári, be-qarári*—Bahetipau wá bhramanapásilatí, asthiratí.
- UN-FLEDGED', *a.* (S. un, *flegan*) not fledged, young—*Be-par-o-bál, bachcha^h*—Ajá-tapakshí wá anagatapaksha, áivak gedá wá potá.
- UN-FLESHED', *a.* (S. un, *flesc*) not fleshed, not seasoned to blood—*Gosht ká gair-i-ádí yá ná-gosht-khor, khán ká gair-i-áulí*—Amánásáhári, arudhirapiya.
- UN-FÖÖL', *v.* (S. un, Fr. *fol*) to restore from folly—*Be-wuqífi dúr k.*—Múrkhatá dúr k., múrkhatá wá jaratá se sanbhádná.
- UN-FÖRESKINNED, *a.* (S. un, *fore, scin*) circumcised—*Makhtún*—Liügágracharmachehlínna.
- UN-FÖRMED', *a.* (S. un, L. *forma*) not moulded into regular shape—*Be-daul, be-úthab, ná-sákhta, bad-shakht, bad-usúh*—Kudaul, kurúp, anákár, an-baná.
- UN-FÖRTU-NATE, *a.* (S. un, L. *fortuna*) not prosperous, not successful, unhappy—*Bad-bakht yá kam-bakht, bad-nasib be-nasib yá ná-kám-yáb, lá-chár mafták yá musi-but-záda*—Durbhágya durdaiv wá mandabhogya, ásríman alakshmiwán akritáarth apráptáarth wá nishphal, vipulgrast ápadgrast anisht amanígal wá asukhí.
- UN-FÖRTU-NATE-LY, *ad.* unhappily—*Bad-bakhtí se, kam-bakhtí se, bad-nasibí se, lá-chári se*—Daurbhágya se, durbhágyatí se.
- UN-FÖUND'ED, *a.* (S. un, L. *fundo*) having no foundation—*Be-bunyád, bitil, be-húda*—Amúlak, nirnúl, avástav. [*torná^h, tháth bigárná^h*].
- UN-FRAME', *v.* (S. un, *fremman*) to destroy the frame or construction of—*Phánchá*
- UN-FRÁM'A-BLE, *a.* not to be framed or moulded—*Jo ban na-suke^h*.
- UN-FRÉQUENT, *a.* (S. un, L. *frequens*) not frequent, not common—*Kam-yáb, khál-khal yá kam*—Viral, asánúnya wá asadháran.
- ÜN-FRE-QUÉNT', *v.* to cease to frequent—*Turk k., ámad-o-rafi mauqúf k.*—Chhorná, ná ánt-jánt, ánt-jántí chhor-d. [*álokasevit*].
- ÜN-FRE-QUÉNT'ED, *a.* rarely visited—*Be-ámad-o-rafi, be-ámad-o-shud*—Nirjan, vijan.
- UN-FRIENDED, *a.* (S. un, *friend*) wanting friends, not countenanced—*Be-dost, be-kam be-mulad yá be-dast-giri*—Mitráhn, anupakrit wá anapugrihit.
- UN-FRIENDLY, *a.* not friendly, not favourable—*Ná-áshná-mizáj ná-áshná yá gair-i-dostána, ná-mihr-bán yá ná-muwáqif*—Alitechobhu wá asnehí, ananukúl vimukh ahit wá niranurodh.
- ÜN-FRIEND'LI-NESS, *n.* want of kindness or favour—*Ná-mihr-báni, rukhá^h, rukhá-wat^h, ná-áshná-mizájí, ná-muwáfaqat*—Amitratá, ananukúlatá.
- UN-FRUIT'FUL, *a.* (S. un, L. *fructus*) not producing fruit, not fertile, barren—*Ná-mumír yá be-fúda, be-samar yá ná-zarkhez, úsar^h*—Aphal wá nishphal, phalahin, aphalad.
- UN-FRUIT'FUL-NESS, *n.* barrenness—*Ná-mumírí, ná-zarkhezi, ná-samar-dári*—Aphal-twa, nishphalatá, anupáidakatá, phalahinatí. [*nikle^h*].
- UN-FÜMED', *a.* (S. un, L. *fumus*) not exhaling smoke—*Jis se dhuán ná uthe yá*
- UN-FÜN'D'ED, *a.* (S. un, L. *funda*) not funded, having no permanent fund—*Be-máya, be-sar-máya*—Biná-púnjí ká, púnjí-biná. [*ná^h, pusárná^h, kholná^h*].
- UN-FÜRL', *v.* (S. un, Fr. *ferler*) to loose and unfold, to expand, to open—*Udhep*.
- UN-FÜRN'ISH, *v.* (S. un, Fr. *fournir*) to strip of furniture, to divest—*Be-asáb yá be-sámán k., utárná yá utír-lenú^h*—Asajja asajjit wá biná-sámagri k., chhin-lená wá nooh-nóh k. [*be-sáz yá ná-árásta*—Asajja, chhuúchhá wá áuuya, asajjit.
- UN-FÜRN'ISHED, *á.* not furnished, empty, unsupplied—*Be-asáb yá be-sámán, kháli*.
- UN-GÁIN'ABLE, *a.* (S. un, Fr. *gagner*) that cannot be gained—*Ná-mumkinu-l-husúl, míne ke ná-qábilí, ná-yáftani*—Alabhya, aprápya.

- UN-GĀN'FŪL, a. not producing gain — *Be-fūda, gair-i-mufūd* — Aphalad, nirarthak.
- UN-GĀIN', UN-GĀIN'LY, a. (S. *un-gagne*) awkward, uncouth, clumsy — *Be-ghab, bad-nalīb, be-nazākat yā bad-numā* — Bhaddī wā kudānī, anāri wā adaksh, asindar.
- UN-GE'NI-AL, a. (S. *un, L. gigno*) not favourable to nature or growth — *Nā-muwā-fiq, nā-paidā-sāz, nā-muwā-fiq-i-tab'iyat* — Aswābhāvik, anamukūl.
- UN-GIRD', v. (S. *un, gyrdan*) to loose from a girdle or band, to unbind — *Kholnā^h, khol-d^h*. [tū^h, dhile kapre pahinā huā^h.
- UN-GIRT', a. not girt, unbound, loosely dressed — *Na-ghirā-hud^h, khulā-hud^h yā chhut-*
- UN-GIV'ING, a. (S. *un, gifan*) not bringing gifts — *Nā-bakhshanda, bakhshish un d. w., bakhshish na lāne w.* — Bheūt na lāne w., bhent na d. w. [nā.
- UN-GLÖVE', v. (S. *un, glos*) to take off a glove — *Dastāna-utārānā, hāth kī moza utār-*
- UN-GLÖVE', a. having the hand naked — *Be-dastāna, nange hāth^h, khule-hāth^h.*
- UN-GLŪE', v. (S. *un, L. gluten*) to separate any thing glued or cemented — *Jute hue ko alag k^h*. [bhagnvattwahin k.
- UN-GÖD', v. (S. *un, god*) to divest of divinity — *Ilāhiyat dūr k.* — *Īswaratwa dūr k.,*
- UN-GÖD'LY, a. impious, wicked — *Nā-Ḳhudā-tars yā be-dīn, gair-i-sālih sharir yā gunāh-gār* — Adharmnachūri wā anīswar, pāpi dushṭ wā pāpātmanā.
- UN-GÖD'LYNESS, n. impiety, wickedness — *Nā-Ḳhudā-tarsi, be-dīnī sharārat yā gunāh-gārī* — *Īswaribhakti wā adharmikatwa, adharmnati wā dushṭatā.*
- UN-GÖRGE'D', a. (S. *un, Fr. gorge*) not gorged, not filled, not sated — *Hālq tak nabharā huā, nā-lab-rez, nā-ser yā gair-i-āsūda* — Gale tak na ṭhusā huā, aparipūrṇ wā an-bharā-buī, atriṭṭ. [huā, nā-pakūlā — Anupārjit, ajanit wā anupādīt.
- UN-GÖT', UN-GÖT'TEN, a. (S. *un, getan*) not gained, not begotten — *Na-hūsil kiyā*
- UN-GÖVERNED, a. (S. *un, L. gubern*) not governed, not restrained, licentious — *Nā-mahkīm, be-zabt, be-qaid* — *Asāsīt, avasīkrit wā ayantrīt, durāchārī swechchhā-chūri vyāsani wā manyādātīkramī.*
- UN-GÖV'ERN-A-BLE, a. that cannot be governed — *Sar-kush, muñh-zor, be-lagām, nā-hukm-pazir* — *Asāsaniya, asāsya, durnigrah, adamiya, anīyattā.*
- UN-GÖV'ERN-A-BLY, adv. so as not to be governed — *Sar-kashī se, muñh-zorī se, be-lagāmī se, nā-hukm-pazirī se* — *Adamiyatī se, asāsaniyarūp se, asāsiyatī se.*
- UN-GRACE'FUL, a. (S. *un, L. gratia*) wanting elegance — *Nā-ārasta, be-zeb, bad-namūd, bad-shukl, be-nazākat, asaj^h* — *Asindar, kutait, kurip.*
- UN-GRACE'FULNESS, n. want of elegance — *Nā-ārastagi, nā-zebāish* — *Asundaratā.*
- UN-GRACE'FUL, a. wicked, odious, offensive, unacceptable — *Sharir, zisht yā makrūh, zobān yā mūch, nā-pasand yā nā-manzūr* — *Anupakārī ananugrahī wā dushṭ, kutait dweshayogya wā apriya, atushṭīkar aruchir aramiya apakīrak wā garhya, agrhya wā agrahaniya.*
- UN-GRATE', a. (S. *un, L. gratus*) not agreeable, displeasing, ungrateful — *Nā-pasand, nā-guwar yā nā-guwar-nā-shukr nā-shukr-guzār yā nā-sipās* — *Apriya, atushṭīkar wā anukhivāh, akritajña wā kritaghna.*
- UN-GRATE'FUL, a. not grateful, not thankful for favours, unpleasing, unacceptable — *Nā-sipās yā be-wafā, nā-shukr namak-harām nā-shukr-guzār nā-haqq-shinās be-ihāsān yā kōfir-i-nī-amut, nā-pasand, nā-margūb yā nā-manzūr* — *Kritaghna wā apratyupakārī, akritajña wā akritavedī, atushṭīkar, apriya.*
- UN-GRATE'FUL-LY, adv. with ingratitude — *Nā-shukr-guzārī se, nā-haqq-shināsī se, nā-sipāsī se, namak-harāmī se, be-wafātī se, nā-shukrī se* — *Akritajñatā se, kritaghnatā se, upakātrānabhijñatā se.*
- UN-GRATE'FULNESS, n. ingratitude — *Nā-shukr-guzārī, nā-haqq-shināsī, namak-harāmī, be-wafātī, nā-sipāsī, nā-shukrī* — *Akritajñatā, kritaghnatā.*
- UN-GROUND'ED, a. (S. *un, grund*) having no foundation — *Be-hunyād, bitil, be-hūda, be-ibāt* — *Amūlak, nirnūl, avastav.* [ihtiyātī — *Amūlakatwa, nirnūlatā.*
- UN-GROUND'EDNESS, n. want of foundation — *Be-hunyādī, be-hūdagi, 'adam-i-ibāt, be-*
- UN-GRUD'GING-LY, adv. (S. *un, W. grog*) without ill will, heartily, cheerfully — *Nek-andeshī-se yā bilā-bad khwīkī, ba-dil yā ba-dil-o-jān, ba-khushtī* — *Binā dwesh, man se, prasannatā wā ānand se.*
- UN-GUARD'ED, a. (S. *un, Fr. garder*) not guarded, not defended, not cautious — *Gair-i-mahfūz, be-pandh, gāfil be-khāhar yā be-lihāz* — *Arakshit, binā-āf wā bind-bachāw, achet wā aswadhīn.*
- UN-GUARD'ED-LY, adv. without caution — *Bilā-ihṭiyāt, bilā-hosh-yārī, be-khābarī se, gafil se* — *Aswadhīnī se, binā chaukasī vichār wā vivechanā.*
- UN'GUENT, n. (L. *ungo*) ointment — *Marham, lep^h* — *Pralep.*
- UN-HAB'IT-ABLE, a. (S. *un, L. habeo*) that cannot be inhabited — *Būd-o-bāsh kar-ne ke nā-gābil* — *Avāsateya, avāsaniya, avāsayogya, anivāsaniya, avāsaksham.*
- UN-HÄLLÖW, v. (S. *un, halig*) to profane — *Nā-pāk k., palid k., ālūda k.* — *Apavitra k.*
- UN-HÄND', v. (S. *un, hand*) to let go — *Chhornā^h, chhor-d^h*. [chhuā-gayā^h.
- UN-HÄND'LED, a. not handled, not touched — *Na-hāth lagāyā gayā^h, an-chhuā yā na-*

- UN-HANDSOME, *a.* (S. *un*, *hand*, *sum*) inelegant, unfair, uncivil — *Bad-súrat yá ná-ma'qál, bad-uslib yá zibht, be-murawwat karakht duruht yá bad-akhláy* — Asundar, kuchal wá kuníp, asishit asabhiya wá avinit.
- UN-HANDSOME-LY, *ad.* inelegantly, illiberally — *Bad-uslibht yá bad-súratí se, kam-ha-uslibht yá past-himantí yá tang-dili se* — Asundaratá se, kripanatí se.
- UN-HANDSOME-NESS, *n.* want of elegance — *Bad-súratí, bad-uslibí, ná-ma'qálí* — Asundaratí, asandaryá. [bhágya.
- UN-HAP, *v.* (S. *un*, W. *hap*) ill luck — *Bad-bakht, bad-nasibí, kam-bakhtí* — Dur.
- UN-HAPPY, *a.* miserable, unfortunate — *Hasrat-zada áfat-zada ná-khush ná-khushmáht ná sháht yá díl tang, bad nasib kam-bakht yá bad-bakht* — Asukhi dukhkhí dukhkhít mirámnd wá shazh, durbhágya mandabhágya wá hatabhágya.
- UN-HAPPY-LY, *ad.* miserably, unfortunately — *Musibat taklif yá tang-hálí se, bad-bakhtí yá kam bakhtí se* — Asukh wá dukhkh se, daurbhágya se.
- UN-HARBoured, *a.* (S. *un*, *here*, *beorgan*) not sheltered, affording no shelter — *Be-panah yá qair-i-mushfá, ná-panáh-dih* — Anásrít wá asánárit, anásríyad.
- UN-HARNNESS, *v.* (S. *un*, Fr. *harnois*) to loose from harness, to divest of armour — *Sáz útarán, síhah yá baktar útarán* — Khol-d. wá saj-utarní, kavach wá jílám utárá. [o-shud. khálí — Alokasevit, mirjan, vijan, sūnya.
- UN-HAUNTED, *a.* (S. *un*, Fr. *haute*) not frequented — *Be-ámáht o-rafi, be-ámáht.*
- UN-HEALTHFUL, *a.* (S. *un*, *heal*) not healthful, unwholesome, sickly — *Ná síh. hat bakhs, ná-sihhat-úwar yá ná-muráqiy, bimári yá maraz se bhará huá* — Rogajanak, rogakar vyádhihar wá anamukúl, roganiy wá vyádhipurn.
- UN-HEALTHY, *a.* wanting health, sickly — *Ná tan-durust yá be-sihhat, ná-sihhat-úwar yá bimári se bhará huá* — Rogi aswasth wá asusth, rogjanak wá rogamay.
- UN-HEALTHY-LY, *ad.* in an unhealthy manner — *Ná-tan-durustí se, be-sihhatí se, bílá-sihhat, ná síhhat-úwarí se* — Aswasthatipurvak, sarog.
- UN-HEALTHY-NESS, *n.* state of being unhealthy — *Ná-tan-durustí, be-sihhatí, ná-sihhat-úwarí* — Aswasthatí, rogjanakatwa.
- UN-HEEDY, *a.* (S. *un*, *heed*) precipitate, sudden — *Be-líhaz be-íhtiyát jald yá ja'd-báz, udgáhi udgáhdn yá yak-á-yak* — Utáwhi harbariyí wá aparimámdarí, ákasnik.
- UN-HELPLEFUL, *a.* (S. *un*, *help*) giving no assistance — *Ná-mulad-gár, kuchh mulad na d. se, kuchh mulad na k. se* — Anupakárák, anupakári, kuchh saháyatá na k. w.
- UN-HESTITATING, *a.* (S. *un*, L. *hesum*) not hesitating, prompt, ready — *Qáim-nizá yá be-pas-o-pash, áwáda, taigir yá mustá'id* — Shír bim-ági-piehá wá drirhamatí, udyat wá udyukt, pratyutpanna. [yot ká'h, chaurá yá bará'h.
- UN-HYPERBOND, *a.* (S. *un*, *hyde*, *bindan*) lax of maw, capacious — *Dhile jhejh yá*
- UN-HINGE, *v.* (S. *un*, *haugkan*) to take from the hinges, to displace, to unsettle — *Chál ukhápá'h, hat-má'h, muzlaríh be-qarár yá be-band-o-bast k.* — Kammí kátná wá utlána, sarkána, ushír wá ayyavasthit k. [phailánu yá chhúrá-d'h.
- UN-HOARD, *v.* (S. *un*, *hard*) to steal from a hoard, to scatter — *Páñj se churá-lená'h.*
- UN-HOLY, *a.* (S. *un*, *haliq*) not holy, profane, impious, wicked — *Ná-muquddas, ná-pák yá ná-mutahhar, be-dín fásiq yá mulhiat, sharír yá zabún* — Apavitra, apunya wá apit, adharmachari adharáni devanindak wá abhakt, dushít pápi wá burá.
- UN-HOLY-NESS, *n.* want of holiness, impiety — *Ná-páki yá 'adam-i-tahárat, ná-khulá-tarí yá illáh* — Apavitrataf wá apunyati, abhakti wá devanindá.
- UN-HOOP, *v.* (S. *un*, *hop*) to strip of hoops — *Chakkar chhín lená'h, gherá khol-d'h.*
- UN-HOPEFUL, *a.* (S. *un*, *hupa*) leaving no room for hope — *Jis se kuchh ummed háfi na rahé* — Jis se kuchh ása na rahat. [phenk-d'h.
- UN-HORSE, *v.* (S. *un*, *hors*) to throw from a horse — *Ghore se girá d'h., ghore se*
- UN-HOSTILE, *a.* (S. *un*, L. *hostis*) not belonging to an enemy — *Dushman ká nahín, dushman ke ná-mutá'alliq* — Šatru kí nahín.
- UN-HOUSE, *v.* (S. *un*, *hus*) to drive from a house or habitation, to dislodge — *Ghar se níkáht-d'h., bhákar k. yá kisi jagah se níkáht d'h.*
- UN-HOUSED, *a.* (S. *un*, *huslian*) not having received the sacrament — *Hasrat 'Isá kí wafát kí yád-gáirí ke býe jo khánu hotá hai us meñ jo sharík na huá ho* — Kristumritiyumarapárhakabhojan kí bhági jo na huá ho.
- UN-HUMBLED, *a.* (S. *un*, L. *humilis*) not humbled, not contrite in spirit — *Ná-mag-láb ná-juratan sar-kash yá magrúr, gair-i-mutaassif gair-i-mustagjir yá ná-pushemán* — Aparábhít wá garvi, ananusócha. wá ananusókasantapt.
- UN-HUSBANDED, *a.* (S. *un*, *hus*, *buán*) deprived of support, neglected, not managed frugally — *Be-dast-girí, jiski koi khub-ar-girí na kare yá jiski taraf koi íltifát na kare, jiz-rasi yá kíráyat shí'arí se na chalayá-gayá* — Apratipálit wá anáth, jiski koi sudh na le, alpayay se na chalayá gayá wá na nibhá gaya.
- UN-HUSKED, *a.* (S. *un*, D. *huldsch*) stripped of the husk — *Jiski bhúst níkáht gát ho'h, jiská chhilká utárá gayá ho yá baktá kholá gayá ho'h.*

- UNI-CORN**, *n.* (L. *unus, cornu*) an animal with one horn — *Gaiṅṛā^b — Ekaśrīṅ*.
- UNI-FORM**, *a.* (L. *unus, forma*) having always the same form or manner, conforming to the same rule, having the same degree or state; *n.* a similar dress, the regimental dress of a soldier — *Ham-wāc, yak-sū, ek-rū ek-sū ek-tarāśh yā barābar*; *n. bānā^b, sipikā kī bānā — Samākār wā samānārūp, sam samān wā ekabhāv, eka-prakār ek-daul wā ek-raṅg*; *n. samāves, sāmyaveshi wā sāmyavēś*.
- UNI-FORM-ITY**, *a.* the state of being uniform — *Ham-wāri, yak-sūri, barābari, ek-daulth, ek-raṅgi^b, murāfapat — Ekaripati, samaripati, samānārīpati, samānatā, samabhāv*.
- UNI-FORM LY**, *ad.* without variation — *Bā-yak-sāci, yak-sān, barābar, humsha ek taur se, barībari yā yak-sāni se, bilā-tabaddul, bilā-tabdil — Samarūp se, samānārūp se, sādā, sarvādā*.
- UNI-GENITURE**, *n.* (L. *unus, genitum*) the state of being the only begotten — *Akelī paidāish, sirf tanhā paidā hone kī kālūt — Akeli utpatti, akela jaum, kevalajā-tatwa. keval akele janamne kī daśā*.
- UNI-IMPASSIONED**, *a.* (S. *un, L. in, passum*) not endowed with passions, calm — *Be-harā^b — be-harās be-harāc-nafsāwī yā be-nafs-i-amārā, phāṇḍā^b — Rāgahin nirāgi wā virāgi, śānt*.
- UNI-IMPOSING**, *a.* (S. *un, L. in, positum*) not imposing, not enjoining, as obligatory — *Hukū-uz-k. w. ipar-bār-na-rakho w. yā fereb-na-d. n., ikhtiyārī — Upar bhār na dharmē w. wā dhokhā na d. w., kāmik wā aichehlik*.
- UNI-INFORMED**, *a.* (S. *un, L. in, forma*) not informed, not instructed, not animated — *Be-khabar yā gair-ī-mullatī, nā-dāu be tā'ūm yā be-tarbiyat, afsarā yā malūl — Ajnāpī ajnāpī wā anivedit, asikshīt wā mūrkh, tejahin mān wā ndas*.
- UNI-INHABITED**, *a.* (S. *un, L. in, habeo*) not inhabited, having no inhabitants — *Nā-ābād, be-bāshanda — Ankasī nirjan wā vasatihin, nirmānushya nishpurush wā prajāhin*. [*jogh^b — Avastavya, avīśavyogya*]
- UNI-INHABITABLE**, *a.* not fit to be inhabited — *Būd-a-bāsh karne ke nā-qābil, nā banac*.
- UNI-INSCRIBED**, *a.* (S. *un, L. in, scribo*) not inscribed, having no inscription — *Jā qalam-band naqsh kaydā yā nishān na kiya gāgā ho, be kitābā yī be laqab — Anabhi-līkhit alīkhit wā anānikit, abhilekhanasūnya mudritalekharahit wā anīkitallekhasūnya*.
- UNI-INSPIRED**, *a.* (S. *un, L. in, spiro*) not inspired — *Nā-mulhum — Anīśwaraprērit, anīśwaropelīshīt, anīśwarasāchit, anīvēśīt, anīśwasīt*.
- UNI-INTERMITTED**, *a.* (S. *un, L. inter, mitto*) not interrupted, continued — *Bilā-nāga, laqā-tār^b — Avichehhiṇna abhagna wā aparichehhiṇna, nīrantar akhaṇḍīt wā avīrat*.
- UNI-INTERRUPTED**, *a.* (S. *un, L. inter, ruptum*) not interrupted, not broken — *Bilā-fasil bilā-nāga bilā-waṣṣa yā be rok, an-īṭā^b — Nīrantar wā avīrat, akhaṇḍīt abhagna wā avichehhiṇna*. [*Nīrantar, avichehhiṇna, avīrat, avīral*]
- UNI-INTERRUPTEDLY**, *ad.* without interruption — *Bilā-nāga, bilā-waṣṣa, laqā-tār^b —*
- UNI-INTRINSECH**, *a.* (S. *un, Fr. en, trancher*) not defended by intrenchments — *Be-khāi, be-fasil, fasīl yā khāi se nā-mahfāz — Binā-khānīn kā, khānīn se rakshīt nahīn kiya hūt*.
- UNI-INTRODUCED**, *a.* (S. *un, L. intro, ducō*) not introduced, obtrusive — *Nā-mad-khūl yā dākhil-na-kiyā-huā, be-jā dākhil yā be-jā-paith-jūne w. — Apravēśīt wā anīvēśīt, dhrīshīt*.
- UNI-INVESTIGABLE**, *a.* (S. *un, L. in, vestigo*) that cannot be searched out — *Mum-ta'at a-t-tafīsh, nā-muankinū-t-tahqīq, nā-qābil-i-tahqīq — Avichāryya, andlochaniya, ajñeya, alochaniya*.
- UNI-IN VITED**, *a.* (S. *un, L. invito*) not invited, not requested — *Be-da'wat, be-dar-khīst — Anīmantrīt anubhīyā wā bin-bulīyā, binī-mūṅgā aprārthīt wā ayīchīt*.
- UNION**, *n.* (L. *unus*) the act of joining two or more into one, concord, junction — *Pairwastgi yā wasl, ittīfāq ittīhād yā jānāgi yā yakīnūt, ittīsāl — Sāiyog, jūr wā yog, mel milāp wā sambhūtā*.
- UNIQUE**, *a.* (Fr.) single in kind or excellence — *Be-nazir, be-misāl, lā-sāni, ikkū^b, yak-kā, yaklā, ektā^b, tāg — Anupam, anūthā, anokhā, ek*. [*wā ekāi*]
- UNIT**, *n.* one, the least whole number — *Ahad yā wāhid, yaklā — Ek wā ekkā, ekan*.
- UNITARIAN**, *n.* one who ascribes divinity to God the Father only — *Muwahhid, munīr-i-tasā — Adwaitavādī, adwayavādī, aīkyavādī*.
- UNITED**, *v.* to join two or more into one, to make to agree, to make to adhere, to con-cure, to coalesce — *Muttasīl k. yā wasl k., pairwasta yā bāham k., sa'ānū yā sātnā^b, mut-tasīq-h. ittīfāq-k. yā muttāhid-h., milnā^b — Milnā, ek-k., gānḥuṣ jorṇā lagūnā wā jūtānā, ek h. sātnā jūtānā wā gānḥuṣ*. [*Ekachitta hokar, ek sāth*]
- UNITEDLY**, *ad.* with union or joint effort — *Bā-ittīfāq, yak-dīlī se, nīl-kar^b, mil-ke^b —*
- UNITER**, *n.* one who unites — *Milāne w^b, jorṇe w^b, sātnē w^b, lagūne w^b, jo milē yā sāte^b*.
- UNITING**, *n.* the act of uniting — *Jor^b, milāw^b, milānā^b, sātnā^b*.
- UNITIVE**, *a.* having power to unite — *Milāne w^b, jorṇe w^b, sātnē w^b*.

- UNI-TY**, *n.* the state of being one, concord, conjunction, agreement, uniformity—*Ah-diyat tauhid wahdāniyyat yā wahdūt, ittifāq, ittisāl, ittihād, yak-sānī yak-sūt yā ham-wārī*—*Ekata aikya ekatwa wā ekāt, mel, sah-yog wā yog, samunati, ekarūpatā sama-rūpatā wā samānarūpatā.* [*jane^h*]
- U-NĪPA-ROUS**, *a.* (L. *unus, pario*) producing one at a birth—*Jo ek ber meh ek kī*
- U-NĪ-SON**, *n.* (L. *unus, sono*) agreement of sounds; *a.* sounding alone—*Ham-āwāzī, ham-āhangī, ham-kāzī, ek sur^h; a. ham-āwāz*—*Swarāikya, nādāikya, mel; a. sama-swar, ekaswar, ekatāl.*
- U-NĪS'O-SOUS**, *a.* being in unison—*Ham-āwāz, ham-sāz, ham-āhang*—*Samaswar, ekatāl.*
- U-NĪ-VERSE**, *n.* (L. *unus, versum*) the whole system of things—*'Alam, kāināt, khal-qa' lāh*—*Sānsār, sarvajagat, viśwa, brahmanḍ, brahmasrīṣṭi, srīṣṭi.*
- U-NĪ-VERSAL**, *a.* extending to all, total, whole; *n.* the whole, a general proposition—*'Alam-gīr yā 'ālam-nāsh, kull yā kullī, jāmi' 'amūm yā mutlaq; n. jumla ijmā' yā kulliyat, qazīya-i-mutlaqa*—*Sarvasambandhī sarvavyūpi sarvasādhāraṇ; wā viśwanāy, sab, sāmpūrṇ wā sakal; n. samudāy wā sakālya, sarvodeśyagatavidheya-bodhak.*
- U-NĪ-VERSAL-IST**, *n.* one who believes that all men will be ultimately saved—*Wah shakhs jiskā yāh 'agida huī kī tamām log ākhīrāsh ko najāt pāwānge*—*Wah vyakti jiskā yāh mat hai kī sab log ant ko mukti pāwānge wā tar jāyenge.*
- U-NĪ-VERSAL-ITY**, *n.* extension to the whole—*Jumlagī, kulliyat, 'amūmiyyat, hamagī*—*Sarvavyāpitā, sarvasādhāraṇya, sarvatratikwa.* [—*Sarvatra, sab kullīn.*]
- U-NĪ-VERSAL-LY**, *ad.* throughout the whole—*'Amūman, min jumla, kullu-hum, bil-kull*
- U-NĪ-VERSAL-NESS**, *n.* state of being universal—*Jumlagī, kulliyat, 'amūmiyyat, hamagī*—*Sarvavyāpitā, sarvasādhāraṇya, sarvatratikwa.*
- U-NĪ-VERSITY**, *n.* an institution where all the arts and sciences are taught and studied—*Madrasa-i-'āzim, madrasat kī jumla*—*Rājavidyālay, mahāvidyālay, vidyālayagan, vidyālayamandal, anekapāṭhaśālāsamūh.*
- U-NĪVO-CAL**, *a.* (L. *unus, vix*) having one meaning only, certain, regular—*Ek-ma'nī-dār yā yak-ma'nī rakhe w., muqarrar, bā-qā'ida*—*Ekārth wā ek-arth w., niśchit, niyamit.*
- U-NĪVO-CAL-LY**, *ad.* in one term, in one sense—*Ek lafz meh, ek ma'nī meh*—*Ek śabd meh, ek arth meh.* [*yā mudāsabat*—*Nūn aur arth kī mel aikya wā samatā.*]
- U-NĪVO-CATION**, *n.* agreement of name and meaning—*Nūn aur ma'nī kī muwāfaqat*
- UN-JOIN'**, *v.* (S. *un, L. jungo*) to separate—*Alag k^h, judā k.*—*Prithak k.*
- UN-JOINT**, *v.* to separate, to disjoin—*Alag k^h, alpinā^h.*
- UN-JOINTED**, *a.* separated, having no joint—*Alag kiya huā^h, binā joṛ yā gānṭh kā^h.*
- UN-JUST**, *a.* (S. *un, L. justus*) not just, contrary to justice or right, wrongful—*Qair-i-munṣif zulm zulmī, jāfī-kār be-'adl yā be-dād-yar, nā-ma'qūl be-jū yā nā-haqq, be-īn-sāf nā-rāst nā-durusṭ be-rūh yā qair-i-wājib*—*Adharmī adhārnuik anyāyāsīl wā anyā-yānuvartī, anyāyā wā nyāyaviruddha, ayathārth.*
- UN-JUST-LY**, *ad.* in a manner contrary to right—*Nā-haqq, be-īnsāfi se, be-jā, haqq-nā-haqq*—*Adharm se, anyāy se, anyāy.* [*nyāy, anirasaniyadosh.*]
- UN-JUSTIFI-ABLE**, *a.* that cannot be justified—*Qair-i-wājib, qair-i-wājibi*—*Ayathā-*
- UN-JUSTIFI-ABLE-NESS**, *n.* the state of not being justifiable—*Qair-i-mumkinu-l-ibrāī*—*Ayathānyāyatā, anirasaniyadoshatā.*
- UN-JUSTIFI-ABLY**, *ad.* so as not to be justified—*Qair-i-wājib yā qair-i-wājibi taur se, jismeh wājib na zāhir ho*—*Anirasaniyadoshatī se, jismeh dosh mūt-na-jāy.*
- UN-KEN'NEL**, *v.* (S. *un, L. canis*) to release from a kennel, to drive from a hole—*Kuttoṅ ko unke ghar se nikālṇā^h, gayhe bil yā māind se nikālṇā yā bāhar-k^h.*
- UN-KIND**, *a.* (S. *un, cyn*) not kind, not benevolent, not obliging, unnatural—*Be-mihr yā nā-mihr-bān, bad-khwāh be-shafaqat be-dard be-faiz yā be-rahm, be-murawwat yā nā-'amīmū-i-ikhsān, qair-i-zatī nā-tabī'ī nā-matbū' yā khilāf-i-tabī'at*—*Nirday wā dayādhīn, anupakāraṣīl, kuṣīl krūr rūkhā wā ananugrahī, manushyadharmaviruddha wā swajātiviruddha.*
- UN-KIND'LY**, *a.* contrary to nature, unnatural, unfavourable; *ad.* without kindness—*Khilāf-i-zatī yā khilāf-i-varīṣht, khilāf-i-tabī'iyat khilāf-i-tab' yā nā-matbū', nā-muwā-fiq nā-mihr-bān yā be-mihr; ad. bilā-mihr-bānī, bilā-mihr, saḥkṭī se, durushtī se, be-shafaqatī se*—*Srīṣṭīkramaviruddha wā srīṣṭīkramavāśya, manushyadharmavirud-dha wā swajātiviruddha, ananukūl kripāhīn akrip dayāhīn wā anupakāraṣīl; ad. binā kripā wā dayā, kathoratā se, nirdayatā se.*
- UN-KIND'NESS**, *n.* want of kindness—*De-rahmt, nā-mihr-bānī, saḥkṭī, durushtī, jāfā, zulm*—*Akripā, adayā, ahitātī, apritātā, apakūr, apakrit.*
- UN-KING'**, *v.* (S. *un, cyning*) to deprive of royalty—*Bādshāhat se mā'zūl k., saltanat yā bādshāhat chhīn lenā*—*Rājapādachyut k., rājya chhīn lenā, rūjyāpabharṇ k.*
- UN-KNIT**, *v.* (S. *un, cnyam*) to separate, to open, to loose; *a.* not united—*Alag k. yā bilgānā^h, kholnā^h, dhīl-d. dhīlā-k. yā udhegnā^h; a. alag^h, judā.*

- UN-KNOT', v. (S. *un, cnotta*) to free from knots, to loosen, to untie — *Gānth chhorā-nā^b, dhilā^b, kholā^b*.
- UN-KNOT'Y, a. having no knots — *Bivā-gānth kā^b, be-girah yā be-girih* — Agranthil.
- UN-LABOURED, a. (S. *un, L. labor*) not produced by labour, spontaneous, easy — *Bili-mihant ke kisil yā paitā hūt, zāti, asin* — Anāyāsotpidit wā ayatnasiddha, swil bhayik swayāntarit wā asvatahsiddha, sugam.
- UN-LAB'IOUS, a. not difficult to be done — *Sail, salts* — Sūśidhya, sugam.
- UN-LACE', v. (S. *un, L. lace*) to loose from laces, to divest of ornaments — *Ban-dhan-kholā yā dōrī-kholā^b, gahnā-ut irnā^b*.
- UN-LADE', v. (S. *un, kladan*) to remove a cargo from a vessel — *Jakūz par se bojh utārnā pōr par se bojh utārnā^b*.
- UN-LAID', a. (S. *un, lēgan*) not placed, not fixed, not pacified, not laid out — *Na rakkhā hū^b, gair-i-mugarrar gair-i-qām yā gair-i-mustakham, be-tashin yā be-tashaffi, be-tashin* — Asthūpit wā avinyast, abaddha wā asthit, asant wā asamit, śavayastalin.
- UN-LARDED, a. (S. *un, L. lardum*) not intermixed — *Bich mēn na milāyā hū^b, bich mēn na dōrī hū^b* — *[kholā^b]*.
- UN-LATCH', v. (S. *un, lōccan*) to open by lifting the latch — *Billi kholā^b, hukā*.
- UN-LAW'FUL, a. (S. *un, lōpā*) not lawful, contrary to law, illegal — *Khā'f-i-shar', karām yā mā'har, gair-i-shar'ī* — Vidhiviruddha rījanīyamaviruddha wā vyavasthāviruddha, adharmya wā dharmanarodhi, dharmasāstraviruddha asmārta wā sāstraviruddha.
- UN-LAW'FUL-LY, ad. in a manner contrary to law — *Filā-shar', harām-kārī se, khilāf-i-shar'* — Adharm se, vidhivirodhi wā smritivirodhi se, dharmasāstraviruddha, vyavasthā-virodhi se.
- UN-LAW'FUL-NESS, n. contrariety to law — *Khilāf-i-shar'ī, nā-dharmī, be-ins'fi, nā-mash-rūtī* — Vidhiviruddhatā, smritiviruddhatā, dharmasāstraviruddhatā, dharmaviruddhatā, adharmyatā. *[huc ke khilāf yā na karā^b]*.
- UN-LEARN', v. (S. *un, lēarnian*) to forget or disuse what has been learned — *Sikhe*.
- UN-LESS', con. (S. *unless*) except — *Idi, magar, ha-qir, apur na, bin^b, binā^b* — *[kurīp, na, yadi na]*.
- UN-LICKED', a. (S. *un, lician*) shapeless — *Bul shakt, bud ustih, be-dant* — *[Kudaul]*.
- UN-LIGHTED, a. (S. *un, lehit*) not lighted — *Bila roshan kiyā hū^b* — Anuddipit, ajwālī. *[kārayukt]*.
- UN-LIGHT-SOME, a. wanting light, dark — *Tārīb, tiru* — Andherī, sūndhakār wā andha.
- UN-LIKE, a. (S. *un, lie*) not like, dissimilar, improbable — *Nā-mushābih gair-i-mushā-bih yā gair-i-mushābah, nā-barābar māshābiy yā nā-murāq, bā'at-az-aql khilāf-i-qiyās yā nā-muhtamil* — Asadrīś wā asan, bhīna, asambhav asambhāvya wā asambhāvanīya.
- UN-LIKE'LY, a. improbable; ad. improbably — *Bā'id a: 'aql, khilāf-i-qiyās yā gair-i-muhtamil*; ad. *bā'id a: fahm se, 'adam i ihtimāl se, khilāf-i-qiyās se* — Asambhav, duhsambhāvya, asambhāvya; ad. asambhav se, duhsambhāvya se.
- UN-LIKE'LY-NESS, n. want of probability, improbability — *'Adam-i-ihimāl, gair-i-muhtamili bā'id a: fahm se, bā'id a: fahm se* — Asambhav, duhsambhāvya, asambhāvya, asambhāvya se.
- UN-LIKE'NESS, n. want of resemblance — *Ikhtilāf, 'adam i mushābahat, nā-murāfagat* — Asadrīśya, asadrīśat, vibhinnatā, asamatā.
- UN-LIMIT-ED, a. (S. *un, L. times*) not limited, boundless, indefinite — *Be-hadd, gair-i-muhdud be-nihāyat yā be-nihā, gair-i-mugarrar* — Niravadhī, anant atyant wā apār, asimā aniyamit anīśhit wā avyavasthit. *[Aparīneya, anirūpanīya]*.
- UN-LIMIT-A-BLE, a. admitting no bounds — *Muntanā u: l-hadd, nā munkin-i-hadd*.
- UN-LINK', v. (S. *un, Ger. gelenk*) to loose from a link, to open — *Kari kholā^b, kholā^b*.
- UN-LIQUORED, a. (S. *un, L. liquor*) not filled with liquor — *Sharāb se na bhārā hū^b, dhā-se-sarāb* — Madya se na bhārā hū^b, matavilā nahīn.
- UN-LIVE', v. (S. *un, lifan*) to live in opposition to a former life, to undo the effects of a former life — *Sābiy ke tarīq ke tar-khilāf rahnā, pesh-tar ke utār ke mutājib ke mīdā-d* — Pūrvavrittī wā pūrvācharan ke viparīt rahī, pūrvavrittī wā pūrvācharan ke phal dho-dālnā. *[atejaswītā, mandatī wā dhilāpan]*.
- UN-LIVE'LY-NESS, n. want of life, dulness — *Majhūti, kahilī yā sustī* — Tejahinatā wā.
- UN-LOAD', v. (S. *un, kladan*) to take a load from, to disburden — *Bār-utārnā, be-bār k* — Bhār utārnā, bojh utārnā.
- UN-LOCK', v. (S. *un, loc*) to open what is fastened by a lock — *Qul kholnā, tāld khol-nā^b*. *[tukre yā chīr-chūr h^b]*.
- UN-LOOSE', v. (S. *un, lysan*) to loose, to fall in pieces — *Kholnā yā dhilā-k^b, tukre*.
- UN-LUCK'Y, a. (S. *un, D. luk*) unfortunate, unhappy, inauspicious — *Kam-bakht, bad-bakht kam-tālī yā bad-nasīb, sah-z-qadam shām bad-yaman siyāh-fāl yā munhūs* — Durbhāgya wā mandabhāgya, asukhī dukhī wā nirbhāgya, amāngal wā asubh.

- UN LUCK'Y-NESS, *n.* ill fortune — *Bad-bakhtī, kam bakhtī, bad-nasībī* — Durbhāgya, nirbhāgya. [alag k^b]
- UN LUTED, *v.* (S. *un, L. lutum*) to separate things luted or cemented — *Sāte hue ko*
- UN MAKE', *v.* (S. *un, unctio*) to deprive of form or being — *Bīgūnā^b, mīṭānā^b, mī-tā d^b, met d^b, be-shukī k., khārāb k.* — Vikrit k., nasht k.
- UN MADE, *a.* not made, not yet formed — *Nā-sākhī, au han-iyā^b* — Anbanā, akrit.
- UN MAN', *v.* (S. *un, man*) to deprive of the qualities of man to disheaven — *Nā-mard-k., be-kimant k. dil gir k. yā dil-tornā* — Paurushahīn-k., paurushabhāṅg-k., wā paurush har-lenā, man tornā wā nd is-k. [yā zanānt — Anamushyavat, strīdharini.]
- UN MANS'LIKE, UN MANS'LY, *a.* not becoming a man, effeminate — *Nā-mardāna, nā-mard*
- UN MANSSED, *a.* not furnished with men — *Be-ādai, bagair logon ke* — Binā-manushya, binā logon ke.
- UN MANAGE-ABLE, *a.* (S. *un, L. manus*) that cannot be managed — *Be-lugīm, be-zant, muhāl, rk baggā^b, garigār^b, sar-kash, māh-zor* — Adanya, avas, abādhiya, asādhiya.
- UN MANS'AGED, *a.* not broken by horsemanship — *Nā-rām-sākhī, an-churhā^b, na-banā-nā kūt^b, na aikātā-kūt^b.*
- UN MANNERED, *a.* (S. *un, Fr. manière*) rude, uncivil — *Bad-akhlay nā tarāshīda yā gushtākh, be-murawwat yā bad-khulq* — Gaiwār wā asabhiya asisht wā kuṣīl.
- UN MANS'NER-LY, *a.* ill bred, rude, uncivil; *ad.* uncivilly — *Bad-akhlay, nā-tarāshīda gushtākh yā be-līhāt, bad-khulq yā be-murawwat*; *ad.* gushtākhī be-murawwatī bad-akhlayī yā bad-khulqī se — Durvritā wā kuṣīl, asabhiya angārī njaḍī wā gaiwār, asisht wā duh-īl; *ad.* kuṣīlat, duhīlāt wā asishtata se, njaḍīpane wā gaiwārpan se.
- UN MANS'NER-LI-NESS, *n.* rude behaviour — *Bad-akhlayī, bad-khulqī, bad-waz^b, bad-khoī, nā-tarāshīdayī* — Asabhiyātī, asishtata, kuṣīlāt, duhīlātī, durvritī.
- UN MARRY, *v.* (S. *un, L. mas*) to divorce — *Kat-khulī ke 'nhd se āzād k., talāq-d.* — Vivāhabandhan se mukt k., dharmīnsār vivāhasambandhī tornā. [ajitavivāh.]
- UN MARRIED, *a.* not married — *Be-nikah, an-bhūṭā^b, mājarrat* — Ayivāhit, akritavivāh.
- UN MAST'U-LATE, *v.* (S. *un, L. mas*) to deprive of virility, to render effeminate — *Nā-mard k., zanāna k.* — Paurush har-lenā paurushahīn-k. wā nupūshak-k., pūshak-tīhīn-k.
- UN MASK', *v.* (S. *un, Fr. masquer*) to strip of a mask, to put off a mask — *Burq'ā utār-nā, burq'ā kawāre k.* — Bhes chhōl, kṛtrīmavās wā kapṭavās dur wā alag k.
- UN M'ASKED, *a.* not masked, exposed to view — *Be burq'ā, sāhir* — Kapṭavāsahīn, khulā.
- UN MATCH'ED, *a.* (S. *un, mātā*) having no match or equal, matchless — *Be-nazir yā be-jor, tā-sānī* — Adwītya, anupam anokhā wā anuṭhī.
- UN MEAN'ING, *a.* (S. *un, manān*) having no meaning, not expressive — *Be-mā'nī, maqīf dānūī yā hosh gāri nā sāhir k. w.* — Anarthak nirarthak wā arthahīn, buddhi-jhīn wā vijñātī na prakāś k. w.
- UN MEAS'URED, *a.* (S. *un, L. metior*) not measured, beyond measure — *Nā-nīpā hūā^b, be-hisāb be-nīhāt yā be-shumār yā be-andāz* — Aparimit wā nā mīpā-huā, apariman aparimeya apār asesh wā anant.
- UN MERC'FUL, *a.* (S. *un, Fr. merci*) not merciful, cruel, severe — *Be-shafaqat yā be-rahm, sang-dil, sakht yā be-dard* — Kṛpāhīn wā nirday, pāshupahriday wā dayā-sūnya, kadhōr wā nishthūr.
- UN-MER'CI-FUL-NESS, *n.* want of mercy, cruelty — *Be-rahmī yā be-dardī, sang-dilī yā sakhtī* — Nirdayātī wā kṛpāsūnyātī, nishthūratī wā kadhōratī.
- UN MÉR'IT ED, *a.* (S. *un, L. meritum*) not merited, not deserved, unjust — *Nā-lāiq, nā-sād, qair-i-rājīb nā-munāsīb yā be-jī* — Ayogyā, ayukt wā anarha, anuchit.
- UN-MIX'N GLE, *v.* (S. *un, mīgca*) to separate things mixed — *Alag k^b, mīlī-hī chīzōn ko judī judī k.* — Mīrāt padārthōn ko prithak pāthak k. [sīkh — Amīrāniya.]
- UN-MIX'GLE A BLE, *a.* that cannot be mixed — *Mant'na-nā-āmezīsh, nā-munkīnī-āme-*
- UN-MIX'LED, *a.* not mixed, pure — *Nā-mukhlī, khāṭis* — Amīrīt, swachchha nīrālā wā andh.
- UN-MO-LESTED, *a.* (S. *un, L. moles*) not molested, free from disturbance — *Nā-muz-tarīb yā be-khar'ī-hushā, be-khālīsh* — Ayighnīt wā aklesīt, nirupadrav wā anupātāgrast.
- UN-MOOR', *v.* (S. *un, L. moror*) to loose from anchorage — *Lungar uṭhānā^b, kishī kholnā, jehāz kholnā, nāw kholnā^b, lungar k. jogah se kholnā^b.*
- UN-MOR'AL-IZED, *a.* (S. *un, L. mos*) not conformed to good morals — *Be-akhlayā* — Anītijnā, nītī wā dharmapades mei asikshit.
- UN-MOUL'D, *v.* (S. *un, Sp. molde*) to change in form — *Shakl yā sūrat badalnā* — Rū-pāntar k., rūp palātnā, dūsrā rūp k.
- UN-MOVED, *a.* (S. *un, L. moreo*) not moved, not affected, unshaken, firm — *Be-hara-kat yā qair-i-mutaharrīk, qair-i-muassar be-shafaqat yā be-rahm, qair-i-mutazalal yā sābit-qadam, sābit-pā yā mustaqī-l-mizāj* — Atal achnal sthīr avichalit wā achnalit, nirday anupahat asprīshṭ ajātadrav wā akshubdh, nīshchal sthīrauatī wā sthīrabuddhī, drīḥ wā drīḥamatī.

- UN-MÔV'ING, *a.* having no motion, not exciting emotion — *Gair-i-mutakarrik yâ be-karakat, nâ-dîl-soz yâ nâ-dard-angaz* — Nischal wâ achal, achittavedhak achittadrâvak ahridayavedhak wâ ahridayangam. [*lenâh, gilâf nikâlnâ.*]
- UN-MUFFLE, *v.* (S. *un, Gr. muf*) to take off a covering — *Bethun yâ ohir nikâl*
- UN-MUZZLE, *v.* (S. *un, Fr. museau*) to loose from a muzzle — *Munh kâ khorit yâ jâb kholnâ, be-musâkâ k.*
- UN-NATIVE, *a.* (S. *un, L. natus*) not native, not natural, forced — *Ajnabi yâ gair-i-jillî, gair-i-zâtî yâ nâ-tabî, sakhta* — Videsî, aswâbhâvik, pratiyatnapûrv kritrin wâ hamaui.
- UN-NAT'U-RAL, *a.* contrary to nature — *Nâ-mathâ, nâ-tabî, khilâf-i-tab'iyat, khilâf-i-'âdat* — Manushyadharmaviruddha, manushyadharnapratikûl, swadharmaviruddha, swajîtiviruddha, srishitikramaviruddha, srishitikramavâhya, pratiyatnapûrv.
- UN-NAT'U-RAL IZE, *v.* to divest of natural feelings — *Nâ-mathâ-k, khilâf-i-tab'iyat-k, khilâf-i-'âdat-k* — Manushyadharmaviruddha k., manushyadharnapratikûl k., swajîtiviruddh k., swadharmaviruddh k.
- UN-NAT'U-RAL LY, *ad.* in opposition to nature — *Khilâf-i-'âdati se, tab'iyat ke bar-khilâf, nâ-mathâ tar se* — Manushyadharmaviruddh, swajîtiviruddha, srishitikramaviruddha, srishitikramavâhya.
- UN-NAT'U-RAL-NESS, *n.* contrariety to nature — *Khilâf-i-tab'iyati, khilâf-i-'âdati* — Manushyadharmaviruddhatâ, swadharmaviruddhatâ, swajîtiviruddhatâ, srishitikramaviruddhatâ, srishitikramavâhyata.
- UN-NEIGHBOUR LY, *a.* (S. *un, ucal, bar*) not becoming a neighbour, not kind; *ad.* in a manner not becoming a neighbour — *Nâ-murâqîp-i-ham sîya, nâ-mîhr-hân yâ nâ-sharîf; ad. nâ-murâqîp-i-hamsâyâ* — Parosî ke ayogya wâ prativisi ke ayogya, nîrday kripâhîn wâ amanukûl; *ad.* jaisâ parosî ke chahiye taisâ riti se nahîn, prativisi ke ayogya.
- UN NERVE, *v.* (S. *un, L. nervus*) to deprive of nerve, to weaken, to enfeeble — *Nâtâ-qut k., nâ-tarâk k., zo'if yâ kum-zor k.* — Bal har lenâ, asakt k., asamarth k. [wâ asakt, UN-NERVED, *a.* deprived of strength, weak — *Kam-zor, nâ-tarâk yâ zo'if* — Balahîn, nîrbal]
- UN-NUMBERED, *a.* S. *un, L. numerus*) not numbered, innumerable — *An-ginâ, be-shumâr* — Angintî agantî wâ asankhyit, agonya wâ asankhya.
- UN-OB-TRU'SIVE, *a.* (S. *un, L. ob, trusus*) not obtrusive, not forward, modest — *Bilâ-ijâzât na-ghus parne w., salim yâ halim, sharmgîn yâ kha-jî* — Dûsse kî ichelhâ ke binâ na ghus jâne w., sînt adhrishî wâ dhimâ, tajilî lajjisîl vîmayî wâ vînit.
- UN-OC'CUPIED, *a.* (S. *un, L. ob, capio*) not possessed, not engaged — *Gair-i-maqbûz yâ khâli, gair-i-mashgûl* — Anadhikrit abhukt wâ sūnya, nirvyâpîr wâ nishkriya.
- UN-OIL, *v.* (S. *un, etc*) to free from oil — *Tel yâ chikui chhopinâ.*
- UN-OILED, *a.* not oiled, free from oil — *Tel na lagiyâ huâ, tîlâ nahâ.*
- UN-ORGAN IZED, *a.* (S. *un, Gr. organon*) not having organic structure — *Be-a'zâ, be-indrî* — Indriyasūnya, indriyarahit, karmasādhanaarahit, karmasādhanaśūnya.
- UN-ORIG'INAL, UN-ORIG'INATED, *a.* (S. *un, L. origo*) having no birth — *Bilâ-paiddâsh yâ tavallud* — Bimî jantî kâ, jamaśūnya.
- UN-ORTHO'DOX, *a.* (S. *un, Gr. orthos, doxa*) not holding sound doctrine — *Râij mazhab qî'âqidi kâ mukhâlif, chatan yâ thik mat na mânne w., nâ-mutadallagîn, gair-i-mâmin* — Asatpathavālambi, vāmanārggūmyāyî, asannārggagānî, asatyadharmānūmāri.
- UN-OWNED, *a.* (S. *un, apuo*) not owned, not claimed, not acknowledged — *Be-mâlik, lā-mâris, qabûl na kiya gupâ* — Aswāmik, anadhikrit wâ anabhiyukt, aswikrit wâ anāyūgikrit. [*yâ motri kholnâ, bojîh utârâ.*]
- UN-PACK, *v.* (S. *un, Gr. park*) to open things packed, to disburden — *Gathri gathiyâ UN-PACKED, a.* not packed — *Na-kasâ huâ, lid phând na kiya huâ, na gathiyâ huâ.*
- UN-PAL'ATABLE, *a.* (S. *un, L. pal'atum*) not palatable, nauseous, disgusting — *Bad-maza yâ nâ-pasand, mukrîh yâ karîh, nâ gurâr yâ nâ-gacâr* — Aruchya aruchir wâ aruchikar, kutsâjanak wâ kutsit, ghriñâjanak garhit wâ apriya.
- UN-PAR'ADISE, *v.* (S. *un, Gr. paradeisos*) to deprive of happiness — *Khushtî se mar-hûm k.* — Nirmand k., amud har-lenâ.
- UN-PAR'AGONED, *a.* (S. *un, Fr. parangon*) unequalled, unmatched — *Be-misâl, be-mazîr yâ lā-sânî* — Abulya, anupam anokhâ anūthâ wâ adwitiya.
- UN-PAR'AL-LELED, *a.* (S. *un, Gr. para, allēlon*) having no parallel or equal — *Be-mazîr, be-misâl, lā-sânî* — Anupam, anokhâ, anūthâ.
- UN-PAR-LIA-MENT'ARY, *a.* (S. *un, Fr. parler*) contrary to the rules and usages of parliament — *Qaumî majlis yâ diwân-i-'amm-o-diwân-i-khâss ke qaw'id aur dastûrât ke bar-khilâf* — Prajâpratinidhisabhâ wâ mahâsabhâ ke niyam aur vyavahâr ke viruddh.
- UN-PAR-LIA-MENT'AR-INESS, *n.* contrariety to the rules and usages of parliament — *Qaumî majlis yâ diwân-i-'amm-o-diwân-i-khâss ke qaw'id aur dastûrât se nâ-mutâbaqat yâ nâ-muwâfaqat* — Prajâpratinidhisabhâ wâ mahâsabhâ ke niyam aur vyavahâr se virodh.

UN-PATHED', a. (S. un, path) not marked by passage, not beaten into a path—*An-chahē gā mī-chahā-huā^h, rāsta na-banā-huā*—Anraundā, mārg wā bāt na banā huā.

UN-PATERNEED', a. (S. un, Gr. pater) having no equal—*Be-misāl, be-naṣir, be-tam-sil, bi-sānā*—Atulya, anuṣam, amūḥā, anukhā. [khānti se khol d^h.]

UN-PEG', v. (S. un, Gr. pugno) to open any thing closed with a peg—*Khānte yā*

UN-PEOPLE', v. (S. un, L. populus) to deprive of inhabitants, to depopulate—*Be-*

UN-PERJURED', a. (S. un, L. per juro) free from perjury—*Darog-halfi se barī, da-*

UN-PER-PLEX', v. (S. un, L. per, plexum) to relieve from perplexity—*Hairānī yā*

UN-PER-PLEXED', a. not embarrassed—*Nā-mustarīb, qair-i-mustarīb, hairin yā pareshān*

UN-PERSUADEABLE', a. (S. un, L. per, suadeo) that cannot be persuaded—*Nā-tar-*

UN-PETRI-FIED', a. (S. un, Gr. petros, L. facio) not turned into stone—*An-pathri-*

UN-PHIL-O-SOPHICAL', a. (S. un, Gr. philos, sophos) contrary to philosophy or

UN-PHIL-O-SOPHY', v. (S. un, Gr. philos, sophos) to degrade from the character of a philosopher—*Hakīm ke*

UN-PIL-TARED', a. (S. un, L. pila, deprived of pillars—*Jiske khambe gira diye gaye*

UN-PILLOWED', a. (S. un, pyle) having no pillow—*Be-takiya, be-bilish, binā-walish*

UN-PIN', v. (S. un, W. pin) to loose from pins, to open what is fastened by pins—

UN-PINKED', a. (S. un, D. pink) not marked with eyelet holes—*Be-roshan-dān, be-*

UN-PLACED', a. (S. un, Fr. place) having no place or office—*Be-jagah yā be-ṭhikānā,*

UN-PLAGUED', a. (S. un, Gr. plagē) not tormented—*Be-taklif, nā-taklif-rasida, qair-*

UN-PLANTED', a. (S. un, L. planta) not planted, of spontaneous growth—*Lugāyā*

UN-PLAUSIVE', a. (S. un, L. plausum) not approving—*Ta'rif un k. w., nā pasand*

UN-PLUME', v. (S. un, L. pluma) to strip of plumes, to degrade—*Be-par-k, gī par*

UN-PO-ETIC', a. (S. un, Gr. poietos) not poetical, not becoming a poet—

UN-PO-ETICAL', a. (S. un, Gr. poietos) not poetical, not becoming a poet—

UN-PO-ETICALLY', adv. (S. un, Gr. poietos) not poetically, not becoming a poet—

UN-PO-ETICALLY', adv. (S. un, Gr. poietos) not poetically, not becoming a poet—

UN-PO-ETICALLY', adv. (S. un, Gr. poietos) not poetically, not becoming a poet—

UN-PO-ETICALLY', adv. (S. un, Gr. poietos) not poetically, not becoming a poet—

UN-PORTIONED', a. (S. un, L. portio) not endowed with a portion or fortune—

UN-PORTU-OUS', a. (S. un, L. portus) having no ports—*Be-bandar—Naukāsayā-*

UN-POS-SESSING', a. (S. un, L. possessum) having no possession—*Be-milk, be-maq-*

UN-PRE-CE-DENT-ED', a. (S. un, L. pre, cado) having no precedent or example—

UN-PRE-JUDIC-ED', a. (S. un, L. pre, iudex) not prepossessed—

UN-PRE-JUDIC-ED', a. (S. un, L. pre, iudex) not prepossessed—

UN-PRE-MED-I-TAT-ED', a. (S. un, L. pre, meditator) not previously prepared in the

- mind, not previously purposed — *Be-tavimul be-pesh-bandī be-fkr yā pesh-tar se na-suchā huā, budhī* — Apūrvachintit, apūrvakalpit wā achintīpūrv.
- UN-PRE POSSESSED, *a.* (S. *un, L. pre, possessum*) not prepossessed — *Gair-i-mūl, nā-rigib, ta-tā-usub* — Anākrishitachitā, anākrishitaman.
- UN-PRETENDING, *a.* (S. *un, L. pre, tendo*) not claiming distinction, modest — *Be-jan-s-hushmat talab, hafm qarib yā be-qurir* — Gauravāikāukshahin wā alpikāukshā, namasīl wā anabhimani.
- UN-PRIEST, *v.* (S. *un, proest*) to deprive of the orders of a priest — *Pīdrī ke durje se klerij se ma'zul k.* — Purohitavarg se nikā-d., purohitagan se bihar k. [ayogyā.
- UN-PRIESTLY, *a.* unsuitable to a priest — *Padrī ke nā-kāy yā nā-zeb* — Purohit ke [ayogyā.
- UN-PRINCELY, *ad.* S. *un, L. princeps, capio*) unbecoming a prince — *Nā-shahana, bād-sāh nā shāh zādē k. nā-kāy yā nā-zeb* — Rājā wā rajakumār ke ayogyā.
- UN-PRINCIPLED, *a.* (S. *un, L. princeps, capio*) devoid of good moral principles — *Bud-nigat, bad zūt, bad-khadat, bad gaurir, bad ghar, mutlaqā l'isān, bad-atwār* — Adharmi, durachārī, durvritta, sadasadvichārāhin.
- UN-PRINTED, *a.* (S. *un, L. proim*) not printed, not stamped with figures — *An-chhap yā nā chhap, huā^a, safid yā bilā-s-ratōn k.* — Amudrit, dhaubī njā wā bin-ehh-qe k. [rihā kīp-gupā — Bandhanamukt, karīgār se chhor diyā gayā.
- UN-PRISONED, *a.* (S. *un, Fr. prison*) set free from confinement — *Qaid yā habs se*
- UN-PROCLAIMED, *a.* (S. *un, L. pro, clamo*) not notified by public declaration — *Gair-i-istihārī* — Anagboshit, rijijūnā wā rijijajayatra ke dwārā prakāsit nā huā.
- UN-PROFIT-ED, *a.* (S. *un, L. pro, factum*) not having profit or gain — *Bilā-fūda, bilā-hasil naf' yā sād* — Binā-lābī wā phal.
- UN-PROMISING, *a.* (S. *un, L. pro, misum*) giving no promise of good — *An-hun-hār^b, jis se bhalāi kī kuchh ummed nā pāi jāy* — Anāsajanak, jis se bhalāi kī āsa nā ho.
- UN-PROVIDE, *v.* (S. *un, L. pro, video*) to divest of qualifications, to furnish — *Nā-lāy-k, yā liqyat se ma'zul k., be-simān nā be-usub k.* — Yogyatā wā kshamatā har-ba nā wa ayogyā-k., asajjit k. wā asajj-k.
- UN-PROVIDED, *a.* not provided, unfurnished — *Be-simān, be-usub* — Asajj, asajjit.
- UN-PUBLIC, *a.* (S. *un, L. publicus*) private — *Gair-i-mushhar, pashida* — Aprakāshit, aprakāt, apragat, gupt. [k., nā-qābil yā nā kāy k., aksham-k.
- UN-QUALIFY, *v.* (S. *un, L. qualis*) to divest of qualifications — *Liqiyat se ma'zul*
- UN-QUALIFIED, *a.* not qualified, not fit, not modified or restricted by conditions or exceptions, not abated — *Nā-lāy, nā qābil, gair i mahid-ad mutlaq yā gair i-sharti, bilā-tahfīf* — Ayogyā, ampayukt, aniyamit wā apratibandh, binā-ghatayā huā.
- UN-QUARREL-ABLE, *a.* (S. *un, L. queror*) that cannot be impugned — *Lā-kalām, be-bukār* — Nirvīad.
- UN-QUEEN, *v.* (S. *un, queen*) to divest of the dignity of queen — *Malika ke murta-be se ma'zul yā khārij k.* — Rānī ke pad se utārni wā girāni.
- UN-QUENCH-ABLE, *a.* (S. *un, quæro*) that cannot be quenched — *Nā-bujhan-hār^b, gair i mumkin-i-ufā* — Asamāniyā, asāniyā.
- UN-QUENCHABLENESS, *n.* the state or quality of being unquenchable — *Gair-i-mumkin-i-ufā, nā-bujhan-hārī* — Asāniyat, asamāniyat.
- UN-QUESTIONED, *a.* (S. *un, L. quesitum*) not called in question, not doubted — *Jā-lī-kulām yā be-shakk ho, be-shabha* — Asūkit, masūkit wā asānsayit.
- UN-QUESTIONABLE, *a.* not to be questioned — *Be-shakk, be-shabha, bilā-ī-tirāz, lā-raib, muqarrar* — Asandigdhi, nihsandeh, nissandeh, asānsay, asūkit.
- UN-QUESTION-ABLE, *ad.* without doubt — *Lā-kulām, be-shakk, be-shabha* — Nihsandeh, nissandeh, bini sānsay.
- UN-QUIET, *a.* (S. *un, L. quies*) not quiet, restless, disturbed; *v.* to make uneasy — *Be-āram, be-qarā, nezārīb*; *v. be-qarīr-k., mazārīb k.* — Asāt, vyākul, vyast wā ghabrāyī-huā; *v. ghabrā d., vyast k., vyākul k.*
- UN-QUIETLY, *ad.* without quiet, without rest — *Be-āram yā be-chāni se, iztirāb yā be-qarīr se* — Bini-sukh wā binā-kāl, vyākulātā vyagrati wā ghabrāyat se.
- UN-QUIETNESS, *n.* want of quiet, restless-ness — *Be-āram yā be-chāni, be-qarīr yā iztirāb* — Vyagrati, vyākulātā wā ghabrāyat. [ukelā^b, suljhānā^b, kholnā^b.
- UN-RAVEL, *v.* (S. *un, D. ravelen*) to disentangle, to clear, to unfold — *l'dherānā yā*
- UN-RAZORED, *a.* (S. *un, L. rasum*) not shaven — *Binā-mūhā huā^b, binā-mūhā huā^b, mōhā nakhū^b, mōhā nakhū^b.*
- UN-REASON-ABLE, *a.* (S. *un, L. ratio*) not agreeable to reason, immoderate — *Be-jā bā'id-i-aql gair-i-ajīb nā-mundāsib yā nā-mā'qul, be-andāz be-andāza yā hadd-se-ziyādā* — Anyāyā wā ayogyā, aparimān aparimīt wā atyant.
- UN-REASONABLENESS, *n.* inconsistency with reason, exorbitance — *Bā'id-i-aqlī nā-mā'qul nā-mundāsab be-jā yā gair-i-icājibi, be-andāz yā ziyādātī* — Anyāyyatā, aparimātā wā ādhikyā.
- UN-REASON-ABLY, *ad.* in a manner contrary to reason, immoderately, excessively —

Ná-mu'qili gair-i-wajibi be-jái yá be-'ulu-l-aqli se, be-andáz se yá be-andáz, ziyádát se
— Anyáyya wá anyáyyatápúrvak, aparimít, atyant wá atisay karke.

UN REAVE', *v.* (S. *un, reafian*) not to tear asunder, to unwind, to disentangle—
Na pú'itá qí tukre tukre na-k^h, ulhepná yá ukéná^h, kholná yí suljháná^h.

UN-RECLAIMED', *a.* (S. *un, L. re, clamo*) not reclaimed, not tamed, not reformed—
Durad na kipi huá, na-rim be-zabí bud-ít yá vashí, biktur na kipi huá
— Kír wá dush, amant wá anrachíyá huá, ansudheirí huá.

UNRELATED', *a.* (S. *un, L. re, latum*) not related or allied, having no connexion with—*Be-rishka, be-nisbat yá be-'alíqa*—Sambandh na rakhne w., sampark wá nati na rakhne w. [Sanya, sambandharahit, samparkarahit.

UNRELATEDLY', *ad.* without relation to—*Be-'alíqa, be-rishka, be-nisbat*—Sambandha-
UNRELATEDLY', *ad.* without relation to—*Bila rishka 'alíqa yá nisbat*—Biná sambandh sampark wá nati.

UNRELENTING', *a.* (S. *un, L. re, lentus*) not relenting, having no pity, cruel—
Na amrit yá be-rahm, be-dard yá be-shafwat, sang dil yá sokht—Kathor wá nishthur, nirdiy wá akarun, páshúníhriday.

UNREMEMBERING', *a.* (S. *un, L. re, memori*) having no memory—*Furímosh-gár, nuspin, bhallá^h, bhollakke^h, gáol na rakhne w.*—Vismátrak, vismaranásil, chet wá sudh na rakhne w.

UNREMITTING', *a.* (S. *un, L. re, mitto*) continued, incessant—*Layí-tár^h, dáimí*
undáti be-nigá yá be-wajib—Avirat wá santatasamán, nitya niranantar wá aviránt.

UNREPENTED', *a.* (S. *un, L. re, pœna*) not repented of—*Ná-pashmán-shudá*—
Akhdit, amanúpit.

UNRESERVE', *n.* (S. *un, L. re, servo*) absence of reserve, frankness—*Be-takallu-
fi yá ná-kushidagi, sáf dilí be-rigái yá kusháde-khátirí*—Áhípásilatá wá akútilatá,
saralántahkarapatá vimalátmatá miyáhinatá wá nishkapatáwá.

UNRESERVED', *a.* not reserved, frank, open—*Musalim kánil yá tamám, sína-sáf,
sáf-dil yá kusháde-dil*—Pura sampáru sakal wá samagra, saralaswalhíw saralánta-
karap wá nishkapat, saralítmá vimalítmá wá miyáhin.

UNRESERVEDLY', *ad.* without reservation—*Bi-l-kull yá kull, sína-safái se, sáf-dilí
se, kusháde-dilí se*—Sakal, samagra, purá, sampáru, vimalátmatá se, miyáhinatá se,
biní kapít, saralántahkarapatá se.

UNRESERVEDNESS', *n.* frankness, openness—*Sína-safái yá be-rigái, sáf-dilí yá kushá-
de-dilí*—Vimalátmata wá nishkapatáwá, miyáhinatá wá saralántahkarapatá.

UNRESOLVED', *a.* (S. *un, L. re, solvo*) not resolved, not determined, not cleared—
Be-qad, qair-i-muqarrar yá ná-mostaqill í'ida, lá-hall be-hall yá ná-sif—Asthir-
matá wá adriphamanask, adriphasaukalp wá chalachitta, avyákyát wá ná-suljhiyá-
huá.

UNRESOLVABLE', *a.* that cannot be solved or dissolved—*Mumtana'ul-hall, ná-hall-
pa'ar, ná-muqarrar 'hall, lá-hall*—Avyákyaya, adrayaniya, adráya, agalaníya.

UNRESOLVING', *a.* not determined—*Ná-nibit-qulam, irade ma' ma'bat muhín, ná-
mostaqill*—Adriphamati, adriphasaukalp, asthiramatá.

UNRESPITED', *a.* (S. *un, Fr. repit*) not respited, admitting no respite or pause
Be-mahat, be-wajib—Dandavilambarahit, virmasunya wá biná yirám wá vilamb.

UNREST', *a.* (S. *un, rest*) dis-quiet—*Be-qarári, tashersh, taradidul, be-kali*—Udveg,
chit-odveg, vyastatá, asthiratá.

UNREVEREND', UNREVERENT', *a.* (S. *un, L. re, rector*) disrespectful—*Be-adab, be-
murawwat, be-tamiz, be-'atíqá: ná-mundiláb*—Anádarakári, apemáni, asisht, asmbhya.

UNREVERENTLY', *ad.* disrespectfully—*Ná-mundabáná, be-adabi se, be-tamizi yá be-
líh-ít se*—Kúsilatá se, anádr se, avajna se.

UNRIDDLE', *v.* (S. *un, radice*) to solve—*Hall k., mu'ammá ke ma'ne samjháná,
kholná^h*—Gúrhavákyaya wá kútaprasna bijhíni wá samjhirí.

UNRIDDER', *n.* one who solves or explains—*Hall k. w., mu'ammá ke ma'ne samjháne
w., kholar w^h*—Gúrhavíkyavyákyáta, kútaprasna kholar samjháne w.

UNRIG', *v.* (S. *un, rigari*) to strip of rigging—*Kishtí ke rasse wajaira kholná—
Nauká wá náw ke rasse khol leua.* [lená^h.

UNRING', *v.* (S. *un, hring*) to deprive of a ring—*Ma'ndarí utár-lená le-lená yá chhén
be-misál, be-gini yá be-rayá*—Adwitiya, anupam anokhá wá anóthi.

UNRIVALLED', *a.* (S. *un, L. rivus*) having no rival, having no equal—*Be-nazir yá
be-misál, be-gini yá be-rayá*—Adwitiya, anupam anokhá wá anóthi.

UNRIVET', *v.* (S. *un, Fr. river*) to loose from rivets—*Kil kháuti yá kánte se kholná^h,
kil kháuti yá kánte ukháp-lená^h, kholná^h, khol-dilná^h* [Vivastra k.

UNROBE', *v.* (S. *un, Fr. robe*) to strip of a robe—*Libis utérwí, kapre utárná^h*

UNROLL', *v.* (S. *un, Fr. rouler*) to open what is rolled—*L'áhná^h, kholná^h*

UNROOF', *v.* (S. *un, hraf*) to strip off a roof or covering—*Chhat chháján chhapar yá
chham utár-lená^h.* [huá^h.

UNROOSTED', *a.* (S. *un, hrost*) driven from the roost—*Basere yá adde se nikálá*

- UN-ROOT, *v.* (S. *un*, Sw. *rot*) to tear up by the roots, to extirpate—*Be-kh kani k.*, *be-bekh-k.* *yā bungāt se khod-dānā*—Nirmoīl k., ukhīr-dānā wā jar se khod-dānā.
- UN-RUFFLE, *v.* (S. *un*, T. *ruffelen*) to cease from being ruffled or agitated—*Thawabnā^b*, *thammā^b*, *qarār pakarnā*—Śint h., akshubdh h., nirvikār h.
- UN-RUFFLED, *a.* not agitated, calm, tranquil—*Be-harakat, śāntā, bā-qarār*—Akshubdh, śhīr, śint.
- UN-RULY, *a.* (S. *un*, L. *regula*) ungovernable, turbulent—*Sar-kash be-zabt be-lajām* *be-hukm be-qaid yā amāh zar, fī-asālī*—Dahsīsan nagari avās wā yāmāsil, burdangī.
- UN-RULINESS, *n.* turbulent, licentiousness—*Fasād yā jītna angzī, le-zabti le-hukmī* *be-lajāmī gā be-qaidī*—Hudungapan wā kalahak irtwa, avāsātī avāsātwa wā duhsā-sanātwa.
- UN-RUMPLE, *v.* (S. *un*, *krig upelle*) to free from ripples—*Sikarun yā siku, dar k^b*, [*barābar k.*, *chunāt yā chunāt dar k^b*].
- UN-SADDEN, *v.* to relieve from sadness—*Udāsī dar k^b*, *afsoy yā ranj dar k.*—Khed dūr k.
- UN-SADDLE, *v.* (S. *un*, *sadel*) to take off a saddle—*Zin utār lenā, be-zin k.*—Kāthī
- UN-SAILABLE, *a.* (S. *un*, *segl*) that cannot be navigated—*Nā mamūta yā jādāz rādī, mamūta nā jāhāz rādī, jāmūn jāhāz nā chāl soke*—Amankūmanya, amīnya, jāmūn mānā nā chāl sūai.
- UN-SAINTE, *v.* (S. *un*, L. *sanctus*) to deprive of saintship—*Wāqat se khātrī yā māzūt*
- UN-SATISFIED, *a.* (S. *un*, L. *satis*; not satisfied—*Nā-se, nā-āsada*—Atrip, amritushī, atushī
- UN-SATISFIED, *a.* not satisfied—*Nā-se, nā-āsada*—Atushī, atript.
- UN-SATISFIED, *a.* that cannot be satisfied—*Nā-āsada, āsada yā ser nā hame kā*—Atar-paīya, atarpya, tarpanāsakya.
- UN-SATISFIED, *a.* not giving satisfaction—*Nā khātīr-pasand, nā khātīr-kharāh*
- UN-SATISFIED, *a.* the state of being unsatisfactory—*Nā khātīr-pasandī, nā khātīr-kharāhī*—Asanto-hakātī, atushījanakātī.
- UN-SAVOURY, *a.* (S. *un*, L. *sapio*) having no taste, having a bad taste—*Be-maza yā be-zāq, bad-maza yā bad-zāq*—Asāchū, Vīras nīras nīras kuswādū wā phikā.
- UN-SAVOURY, *ad.* so as to disgust—*Bad-mazgi se, be-mazgi se, bad-zāqgi se*—Vīrasatī rasahinatī nīrasatī nīrasatī wā aswādūtā se.
- UN-SAVOURY, *a.* a bad taste or smell—*Bad-mazgi, be-mazgi, bad-zāqgi*—Vīrasatī, rasahinatī, nīrasatī, nīrasatī, aswādūtā, phikāpan.
- UN-SAY, *v.* (S. *un*, *retract*) to retract or deny what has been said, to retract—*Rā-phernā^b, bāt ulīnā yā pūtnā^b*.
- UN-SAY, *impr.* *a.* not said, not spoken—*Nā mazkār, nā-gufta*—Amukt, akathit.
- UN-SCHOOLLED, *a.* (S. *un*, L. *schola*) not taught, not educated, illiterate—*Be-tālm, be-tarbiyat, jūhil*—Asikshīr śikshīn wā mūth ampaī wā jar.
- UN-SCHOOLLED, *a.* not bred to literature—*Nā khārida, be-tālm*—Apandit, avidwān.
- UN-SCREW, *impr.* *a.* not screw, *v.* (S. *un*, D. *schroef*) to unscrew by screwing back—*Perk kholnā, kholnā^b*.
- UN-SEAL, *v.* (S. *un*, L. *sigillum*) to open any thing sealed—*Mahr topnā, mahr kholnā, jis chez par mahr ho usko kholnā*—Mudrānkit wā mudrābaddha vastu ko kholnā, jis padarth par mudrā wā chhāpi ho usko kholnā.
- UN-SEALED, *a.* not sealed, open—*Be-mahr, khulā^b*—Mudrānkit, ugharī wā ugharī.
- UN-SEAM, *v.* (S. *un*, *seam*) to cut open—*Silī yā jar kholnā^b, kūt-ke kholnā^b*.
- UN-SEAT, *v.* (S. *un*, L. *sedes*) to throw from a seat—*Kursī yā nīkast-yih se girā-d.*, *chankī se girā-d^b*—Āsan se girā-d.
- UN-SEEMLY, *a.* (S. *un*, Ger. *zieren*) not becoming, indecent; *ad.* unbecomingly, indecently—*Nā sāz-wār nā-shāyasta yā nī-zh, nā mā'qul yā nā mānāsib*; *ad. nā-shāyastagi se yā nā-zhīnā, nā-mā'qulī yā nā-mānāsibat se*—Avyogya anphabī wā anphabī, anuchit ayukt wā anuyukt; *ad. avyogya se, anuchit rīti se*.
- UN-SEEMLY, *a.* indecency, impropriety—*Nā mā'quliyat yā nā-shāyastagi, nā-mānāsibat*—Ayuktatī ayuktī wā ayūthārthya, anuchitātwa anuchitāyā wā ayogya.
- UN-SENSED, *a.* (S. *un*, L. *sensum*) wanting meaning—*Be-nā'at*—Arthasūnya, nirarthak, arthardhit.
- UN-SETTLE, *v.* (S. *un*, *settan*) to unfix, to move from a place—*Be-qarār qair-i-ma'āyā nā muqarrar yā nā-sabit k.*, *sarkānā^b*—Asthir anavasthit wā avyavasthit k., hafnā wā shāhīnāt k.
- UN-SETTLED, *a.* not settled, changeable—*Nā-sabit be-qarār qair-i-ma'āyā yā nā-muqarrar, tabdil-pazīr mutalazzal yā qair-i-mustaqill*—Avyavasthit anavasthit wā asthir, parivartaniya.
- UN-SETTLED, *a.* state of being unsettled—*Be-qarārī, tabdil-pazīrī*—Anavasthītī, avyavasthītī.
- UN-SETTLEMENT, *n.* unsettled state—*Tazalzul, 'adam-i istīqlāl, be-qarārī*—Asthiratā, avyavasthītātwa.
- UN-SEX, *v.* (S. *un*, L. *seus*) to make of the opposite sex—*Bar-khilāf jins kā karnā*

UN SHACKLE, *v.* (S. *un, sceacu*) to loose from bonds—Zanjir se kholuá, sakri yá sikri se kholuá^h, zanjir kholuá, be zanjir k.—Visirikhál k.

UN SHAK'EN, *a.* (S. *un, sceacu*) not shaken, not moved, firm, steady—Be jumbish, gir-i mutakharik gir-i mustarib yá be-rigqat, maz'ut yá mustayill, sábit qudam—Andolá wa akampit, nishal wá akshubdh, drih, driphasaukal sthir dhir wá dhair-yawán.

UN SHAK'ABLE, *a.* that cannot be shaken—Atal^h—Nišchal. [Nirlajja, lajjáhin.

UN SHAMED, *a.* (S. *un, sceacu*) not ashamed, not abashed—Be-sharm, be hayi—

UN SHAMEFACED, *a.* wanting modesty—Be-shurm, be hayu, shuk^h—Nirlajj, dhih, avinit, lajjáhin. [lajjáhinat i. avinay.

UN SHAMEFACEDNESS, *n.* want of modesty—Be-shurmí, be hayi, shoká—Nirlajjati,

UN-SHAPE, *v.* (S. *un, sceppan*) to throw out of form, to confound, to derange—Be-shakt yá be-sirat-k., abtar k., be-barti^h yá darhun barham-k.—Kudal wá kuráp-k., garbar-k., ulatpulat-k. [virip, kudal.

UN-SHAPE, *a.* deformed, ugly, misshapen—Bad-shakt, bad-sirat, bad-numi—Kuráp,

UN-SHEATH, UN-SHEATH, *v.* (S. *un, seath*) to draw from the sheath—Gili^h se nikál-ná, migdu se nikál-ná, khinchuá^h, nangá yá nangí k^h.—Vikosh-k.

UN SHIP, *v.* (S. *un, seip*) to take out of a ship—Jaház se utárná—Nauká se utárná, nív se utárná. [kálalit.

UN SHOD, *a.* (S. *un, seco*) having no shoes—Nange páne^h, be-na^l, be-kafsh—Pádu-

UN SHOOK, *a.* (S. *un, sceacu*) not shaken—Be-jumbish, be-harakat, utal^h, an-dolá^h—Nišchal, akampit. [ho^h, jis par jhisi ná pari ho^h.

UN SHOWERED, *a.* (S. *un, seup*) not watered by showers—Jis par páni ná bars i

UN SHRINKING, *a.* (S. *un, serinean*) not shrinking, not shunning danger or pain—Na digne w^h, khatre yá dard se gurez na k. w.—Na thaktakne-w. wá na hadiyáne w. bhay wá píra se na bligne w. [huá.

UN-SIGHTED, *a.* (S. *un, gesht*) not seen—Ná dida, an-dekhi^h—Adrish, na dekhá

UN-SIGHT, *v.* a. disagreeable to the sight—Bad-zeh, bad-numi, karib-surat, bad-shakt—Kuráp, kudal, kudriya, adarsaniya. [ti.

UN-SIGHTLYNESS, *n.* deformity, ugliness—Bad sirati, bad-shukli—Kudriyatá, kurudá-

UN-SIN'EWE, *v.* (S. *un, sinu*) to deprive of strength—Na-táqat k., ná-tawán k.—Nir-bak, asamarth-k., balahín k. [assamarth.

UN-SIN'EWE, *a.* nerveless, weak—Ná táqat, ná tarán—Nirbal, balahín asakt wá

UN-SINGLED, *a.* (S. *un, l. singular*) not singled, not separated—Ná-muntakhab yá gir-i muntakhab, gir-i mutakharik, yá judá-m-kiya-gaya—Chhantkar wá chunkar níktá na gayá, alag na kiya gay i arthi ek mui.

UN SKILLED, *a.* (S. *un, seplau*) wanting skill, destitute of practical knowledge—Be hunar yá be-sulika, ná wáqif, ná-qábil ná-rasá yá na-kár-azmúdu—Amári, aduksh anipar apurá acyutpanna wá abahindarsi.

UN-SO PHISTICATE, UN-SO PHISTICATED, *a.* (S. *un, Gr. sophos*) not adulterated by mixture, not counterfeit, pure—Be álish yá ná-áláda, an-khoiá^h, khális—Adishit, akritrim, súdhil swachchh wá suchchh.

UN-SORTED, *a.* (S. *un, l. sors*) not distributed into sorts or kinds—Qism-qism na-kiya hwa, nau-nau na-kiya hwa, an-chuvá^h, ragam-ragam na kiya hwa—Varnakram vargakram wá jatikram se na chumá hwa súdhara-hwa wá dhara-hwa, yathávaru na súdhari hwa.

UN-SOUGHT, *un-sát*, *a.* (S. *un, secan*) not sought, had without seeking—Ná-khwista bilá talish yá darkhwist dast-gáb—Aumúnga wá asichit, ankhojá wá bini-khoje milá hwa. [k.—Nirátma k., matihín k.

UN-SOUL, *v.* (S. *un, soul*) to deprive of mind or understanding—Be-ráh yá be-aql

UN-SPARING, *a.* (S. *un, sparau*) profuse, not merciful—Fazá-kharch fuzál-kharch na bezir yá fuziz, be-dard yá be-raim—Bahuvyayi wá urú, urday wá nishtur.

UN-SPEAK, *v.* (S. *un, specan*) to retract, to recant—Bít pherá^h, bát utána^h.

UN-SPEAK'ABLE, *a.* that cannot be uttered—Ná qafani—Akuthaniya. [asiddh.

UN-SPE'D, *a.* (S. *un, sped*) not performed—Ná-karda, an-kiya^h, na-kiya hwa^h—Akrit,

UN-SPHERE, *v.* (S. *un, Gr. sphaira*) to remove from its orb—Be-charkh k., charkh se bahar k., be-chumbar k.—Mandalarahit k., mandal wá vimh se dúr k.

UN-SPIRIT, *v.* (S. *un, l. spiro*) to depress in spirits, to dishearten—Azurda ofsurda yá be-dil-k., shikasta dil k. yá dil-torná—Udis k. wá utsáhabhang-k., wan torná.

UN-SPIRIT-UAL, *a.* not spiritual, carnal—Dunyavi yá dunyavi, jismáni yá nafsáni—Súnsirik, súnsirik wá dailik.

UN-SPIRIT-UALIZE, *v.* to deprive of spirituality—Jismáni yá nafsáni k., ruhántiyat dúr-k.—Sáirík wá kárik-k., átmatawá dúr k.

UN-SQUARED, *a.* (S. *un, l. quatuor*) not made square, not formed, irregular—Mu-

rabba^h na kiya hwa, bad-shakt, ná-durust—Avargit wá samachatushkop-na-kiya hwa, kudal, virup visham wá vidhviruddh.

- UN-STÂNCHE^D, *a.* (S. *un*, Fr. *étancher*) not stanchèd, not stopped — *Na-ruká huá^h*, *na-thamá-huá yá na-thaibhú-huá^h*.
- UN-STÂTE^E, *v.* (S. *un*, L. *statum*) to deprive of dignity — *Zalit-k.*, *be-martaba-k.*, *be-rukha k.* — *Padachyut-k.*, *mánabhrasht-k.*, *gauravahin-k.*
- UN-STÂTU-TA-BLE, *a.* (S. *un*, L. *statuo*) contrary to statute, not warranted by statute — *Be-qá'ida*, *khiláf-i-qá'ida khiláf-i-dastúr yá khiláf-i-áin* — *Vidhiviruddh wá niyamaviruddh*, *vyavasthiviruddh wá avidhi*. [*be-nesh-k.* — *Dnshahin-k.*]
- UN-STING^E, *v.* (S. *un*, *stingan*) to disarm of a sting — *Dank torná^h*, *dank ukhá^hná^h*, *UN-STÍT(H)*, *v.* (S. *un*, *stice*) to open by picking out stitches — *Silát khol-dátná^h*, *jor yá tákke khol-dátná^h*.
- UN-STITCHED^E, *a.* not stitched — *An-siyá^h*, *siyá na huá^h*, *na siyá huá^h*.
- UN-STÓP^E, *v.* (S. *un*, D. *stoppen*) to open — *Kholná^h*.
- UN-STÓPPED^E, *a.* not meeting any resistance — *Hind-rok^h*, *a-rok^h*.
- UN-STRAINED^E, *a.* (S. *un*, L. *stringo*) not strained, easy — *An-chháná^h*, *ásán* — *Na níkhá^h huá wá na níthá^h huá*, *sug-un*.
- UN-STRING^E, *v.* (S. *un*, *string*) to relax, to loosen, to deprive of strings — *Utárná^h*, *dhíla-k.*, *tár-dhíla-k.*, *yá dori-dhí^h k^h*, *dori kholná yá tár-kholná^h*.
- UN-STROCK^E, *a.* (S. *un*, *ustrean*) not struck, not affected — *An-mórá^h*, *gair-i-muas-sar* — *Ahat wá aníhat*, *anupahat wá asprishit*.
- UN-SUBSTÂNTIAL, *a.* (S. *un*, L. *sub, sto*) not substantial, not solid, not real — *Be-ujád.*, *be-magz*, *bád-hawái yá hubá^h* — *Ábhásátmak*, *asír*, *avástav wá asatya*.
- UN-SUGARED, un-shá'gared, *a.* (S. *un*, Fr. *sucré*) not sweetened with sugar — *An-págá huá^h*, *biná-págá huá^h*, *bilá-chíná ká* — *Biná chini ká*.
- UN-SUNG^E, *v.* (S. *un*, *singam*) not sung, not celebrated in verse — *An-gáyá^h*, *shí'r men na kah-i gayá* — *Agit wá aparigit*, *kávy men na bakháná gayá*.
- UN-SUNNE^D, *a.* (S. *un*, *sunne*) not exposed to the sun — *Chám yá dhúp na kháyá huá^h*, *dhúp na dikhlíqá gayá^h*. [*sake^h*]
- UN-SUP-PLI'A-BLE, *a.* (S. *un*, L. *sub, pleo*) that cannot be supplied — *Jo purá na ho* — *UN-SWATHIE^E*, *v.* (S. *un*, *suethil*) to relieve from the folds of a bandage — *Pattí kholná^h*, *bandhan kholná^h*. [*badalná* — *Sapath pherná ultáná wá palláná*]
- UN-SWEAR^E, *v.* (S. *un*, *swarian*) to recall an oath — *Qasam pherná*, *half ultáná yá UN-SWORN^E*, *a.* not sworn, not bound by an oath — *Ná-qasam phurna*, *gair-i-halfi* — *Akri-tasapath*, *asapathabaldh*.
- UN-SWEAT^E, *v.* (S. *un*, *swat*) to ease after toil, to cool after exercise — *Míhnat ke ba'd áram d.*, *kuarat ke ba'd thanhá-k.* — *Sram wá pariáram ko pícho sint-k.*, *ulyam wá vyáyám ke púschát thanhá wá sítal-k.* [*pastná na níkalne w^h*]
- UN-SWEAT'ING, *a.* not sweating — *Na-pasigne w^h*, *jis se pastná na chhúte yá na níkle^h*, *UN-TACK^E*, *v.* (S. *un*, Fr. *attacher*) to separate what is tacked, to disjoin — *Kholná^h*, *alay k^h*. [*jhand^h*, *udherná^h*]
- UN-TAN'GLE, *v.* (S. *un*, *tang'*) to loose from intricacy or convolution — *Kholná^h*, *un-TEACH^E*, *v.* (S. *un*, *tecan*) to cause to forget or lose what has been taught — *Sikhi huá bát ko bhulwáná^h*, *ámokhta ko faránuah karáná* — *Jo kuchh adhyápit wá síkshit ho usko bisarwáná wá avamarshan karwáná*. [*Ásikshaniya.*]
- UN-TEACH'A-BLE, *a.* that cannot be taught — *Ná-tarbiyat-pazir*, *gair-i-ta'lim-pazir* — *UN-TAUGHT^E*, *a.* not instructed, unskilled — *Ná-ámokhta*, *ná-khanda* — *Ansikháya wá ásikshit*, *adakash anipup akusál wá apravin*.
- UN-TEN'A-BLE, *a.* (S. *un*, L. *tenco*) that cannot be held or maintained — *Be-qiyám*, *gair-i-mustahkam yá gair-i-mustahkim* — *Apratipádyn*, *apratipádaniya*, *asthápániya*.
- UN-TEN'ANT-ED, *a.* not occupied by a tenant — *Be-kiráyá-dár*, *be-ra'tyat*, *kháit* — *Biná-bhapit ká*, *áinya*, *jismen bhapit na ho*.
- UN-TEND'ED, *a.* (S. *un*, L. *tendo*) not tended, not having any attendant — *Be-hifuzat*, *be-hum-ráh* — *Arakshit*, *biná kisi annchar wá sáthi ke*.
- UN-TENT^E, *v.* (S. *un*, L. *tendo*) to bring out of a tent — *Kháme ke báhar níkalná*, *dere ke báhar níkalná^h* — *Tambú ke báhar láná*. [*battí^h*]
- UN-TENT'ED, *a.* not having a medical tent — *Jismen batti na dí gai ho^h*, *be-battí*, *biná-UN-THINK^E*, *v.* (S. *un*, *thencan*) to dismiss a thought — *Khayál yá qiyás dúr-k.* — *Kal-paná wá bhávaná dúr k.* [*yát* — *Amanoyogi wá asáwadán*, *aviveki*]
- UN-THINK'ING, *a.* not heedful, inconsiderate — *Jáfil*, *be-líhás*, *be-tudír*, *be-fkr* *yá be-ikhi*.
- UN-THREAD^E, *v.* (S. *un*, *thread*) to draw or take out a thread, to loosen — *Sút yá dhá-gá khínch-lená yá níkal-lená^h*, *dhíla-k^h*.
- UN-THRIFT, *n.* (S. *un*, Dan. *trives*) a prodigal; a wasteful, extravagant — *Uráu^h*, *mubazzir*; *a.* *musrif* *yá be-kifáyat*, *ná-kifáyati mubazzir*, *fazúl-kharch* *yá fuzúl-kharch* — *Ativyayi*, *bahuvyayi*; *a.* *aparimitavyayi*, *ativyayaíl wá mahávyayakári*.
- UN-THRIF'TY, *a.* prodigal, lavish, profuse — *Musrif*, *mubazzir*, *fazúl-kharch*, *fuzúl-kharch* *be-kifáyat yá ná-kifáyati* — *Uráu*, *bahuvyayi wá ativyayi*, *mahávyayakári wá aparimitavyayi*.

- UN-THRIF'TI-LY**, *ad.* without frugality — *Musrifāna, fazūl-kharchi se, fuzūl-kharchi se, be-kifāyat, bilā-juz-rasi* — Bahuvryay wā aparimitavyay se, alpavyay-līnā.
- UN-THRIF'TI-NESS**, *n.* prodigality, profusion — *Fazūl-kharchi yā fuzūl-kharchi, isrūf yā zur-pāshi* — Aparimitavyay wā bahuvryay, mahāvryay.
- UN-THRONE'**, *v.* (S. *un*, L. *thronus*) to remove from a throne, to dethrone — *Bādshāh ko takht se utārnā, be-tāj-o-takht k.* — Rājā ko sinhāsana par se utārnā, sinhāsana-
UN-TĪLE', *v.* (S. *un*, *tian*) to loosen — *Kholnā^b*. [chyt-k.]
- UN-TIED'**, *a.* not tied, not bound, loose — *An-bāndhā^b, kholū^b, chhutū^b*.
- UN-TIL'**, *ad.* (S. *til*) to the time place or degree that; *prep.* to — *Jab lag^b, jab tak^b, jan lag^b, janū-lag^b, jab tak ki^b, jab lag ki^b, jab tulak^b; prep. tak^b*.
- UN-TILE'**, *v.* (S. *un*, *tigel*) to strip of tiles — *Khapre utārnā^b*.
- UN-TIMBERED**, *a.* (S. *un*, *timber*) not furnished with timber, not strengthened — *Be-shakhtir, kam-zor* — Binā-dharan kā, nirbāl bhaṅgur asthāyī wā adriḥ.
- UN-TIME'LY**, *a.* (S. *un*, *tima*) happening before the usual or natural time, premature; *ad.* before the natural time — *Be-waqt be-zamān yā be-hanqam, pesh-az-waqt yā mundaib waqt ke pesh-tar kā*; *ad.* munāsib waqt ke pesh-tar — Akālik, apūrpakālik pūrpakālapūrv wā asampūrpakāl; *ad.* uehit samay ke pahile wā pūrv.
- UN-TIT'LED**, *a.* (S. *un*, L. *titulus*) having no title — *Be lagab, be-khitāb* — Anupādhi.
- UN-TO**, *prep.* (S. *on*, *to*) to — *Ko^b, ke-tāin^b, ke pās^b*. [līnā-pādavi kā, upanānavibin.]
- UN-TOMB'**, *v.* (S. *un*, Gr. *tumbos*) to disinter, to remove from a tomb — *Qabr se mur-de ko khod-nikālnā, qabr se nikālnā* — Samādhisthān se khodkar nikālnā, samādhisthān se bāhar k.
- UN-TOUCHED'**, *a.* (S. *un*, Fr. *toucher*) not touched, not reached, not affected — *Nā-mamās, jisku na-pā-sakeñ^b, gair-i-mutassar gair-i-mutassarir be-shafarat yā sang-dil* — Aspriḥt aspariḥt wā anchhiu, jistak na pāhuñch sakāñ, anupahat wā nishthur.
- UN-TOUCH'ABLE**, *a.* that cannot be touched — *Nā-mumkinu-l-mas* — Asparāya, asparāsaniya.
- UN-TOWARD**, *a.* (S. *un*, *toward*) perverse, froward, awkward, inconvenient — *Ziddi, sar-kash muzāhim yā mukhālīf, nā-zeb bad-numā yā bad-shakl, nā-mā'qul nā-kāra yā dush-rār* — Haṭṭhī wā haṭhīlā, magarā wā durāgrahī, kuḍaul, aughat asamanjas ayukt wā kathin.
- UN-TOWARD-LY**, *a.* perverse, froward, awkward; *ad.* perversely, awkwardly — *Ziddi, sar-kash muzāhim yā mukhālīf, nā-zeb bad-numā yā bad-shakl*; *ad.* zidd yā sar-kashī se, bad-numāi yā nā-zebāish se — Haṭṭhī wā haṭhīlā, magarā wā durāgrahī, kuḍaul; *ad.* haṭh wā durāgrah se, burāi se wā kuḍaul.
- UN-TOWARD NESS**, *n.* perverseness — *Ziddi, sar-kashī, 'inād, kaj-ravī* — Haṭh, durāgrah.
- UN-TRACKED'**, *a.* (S. *un*, L. *tractum*) not tracked, not marked by footsteps, pathless — *Jahān naqsh-i-pā ki pai-ravī na hui ho, be-naqsh-i-pā, be-rāh* — Jahān pādānūsarañ wā pādānūsarañ na hui, pādānūkaralīt wā pādānūspriḥt, apathī amirg wā agamya.
- UN-TRACT'ABLE**, *a.* not tractable, stubborn — *Be-zabt, gardan-kash yā sar-kash* — Duhāsān duhāsāya durnigrah wā durām, haṭhīlā magarā wā durāgrahī.
- UN-TRACT'ABLE-NESS**, *n.* want of docility — *Be-zabti, gardan-kashī, sar-kashī* — Duhāsāyatā, haṭh, magarā, durāgrahī.
- UN-TRANS-LAT'ABLE**, *a.* (S. *un*, L. *trans, latum*) that cannot be translated — *Nā-mumkinu-t-tarjuma, jiskā tarjuma na ho-sake* — Jiskā ulthā wā bhāshāntar na ho sakai, abhāshāntarayogya.
- UN-TRAVELLED**, *a.* (S. *un*, Fr. *travailler*) not travelled, not trodden by passengers, having never seen or visited foreign countries — *Jismē safar na-huā ho, jahān mu-zāfrōn ke naqsh-i-pā na hui, jisme gair-mulkoñ meñ musāfarat yā safar kabhī na kiya ho* — Jismē koī paribhramay wā yātrā na hui ho, anrauḍā wā pādānūkasūnya, jisme vidēś na dekhā ho. [lautnā^b, usi-pānw piche phirnā yā lautnā^b.]
- UN-TREAD'**, *v.* (S. *un*, *tredan*) to tread back, to go back in the same steps — *Pichhe*
- UN-TROD'**, **UN-TROD'DEN**, *a.* not having been passed over, not marked by the feet — *Nā-raundā^b, nā-pā-māl* — Auchalā anrauḍā wā apādāhat, pādānūkahin wā pādāspriḥt. [ke nā-gābil, jo maglūb na-ho-sake — Ajeya, adamyā.]
- UN-TRUM-PHABLE**, *a.* (S. *un*, L. *triumphus*) that admits no triumph — *Maglūb hone*
- UN-TRUSTI-NESS**, *n.* (S. *un*, *trywian*) unfaithfulness in the discharge of a trust — *Namat-hardmī, be-imāni* — Viśwāsaghāt.
- UN-TUNE**, *v.* (S. *un*, L. *tonus*) to make incapable of harmony, to disorder — *Be-tāl yā nā-sāz-gār k.* abtar pareshān yā mustarīb k. — Vitāl viśwar apaswar wā karkasāswar k., garbar asthir wā aswasṭh k.
- UN-TUN'ABLE**, *a.* not harmonious — *Be-tāl, nā-sāz-gār* — Viśwar, karkasāswar. [ratā.]
- UN-TUN'ABLE-NESS**, *n.* want of harmony — *Be-tālī, nā-sāz-gārī* — Viśwaratā, karkasāswa-
- UN-TWINE'**, *v.* (S. *un*, *twinan*) to separate that which winds or clasps — *Kholnā^b, udhernā^b, pech kholnā, ukeknā^b*. [udhernā^b, pech kholnā, ukeknā^b.]
- UN-TWIST'**, *v.* (S. *un*, D. *twisten*) to separate or open any thing twisted — *Kholnā^b*,

- UN-USED, *a.* (S. *un*, L. *usum*) not used, not employed, not accustomed — *Nā-musta'-mal*, *nā-mush-gūl* *yā nā-mas'rūf*, *qair-i-musta'-mal yā qair-i-ādi* — Aprayukt wā aprayojit. avyavahrit wā avyāpīrit, anabhyast.
- UN-UsUAL, *a.* not usual, not common, rare — *De-ravāj yā phīlāf-i-ma'mūl*, *be-qā'ida be-dastūr yā qair-i-na'mūl*, *kam yā nādir* — Avyavaharik, lokarītiviruddh anāchārik wā āsāmpradāyik, qairv alaukik wā viral.
- UN-UTTERABLE, *a.* (S. *un*, *uter*) that cannot be uttered or expressed — *Nā-guftānī*, *be-bayān*, *qair-i-mutalaffāz* — Akathaniya, anivachaniya, anivāchya, anūchchāryya, anūchchirāpiya.
- UN-VALUED, *a.* (S. *un*, L. *valéo*) not valued, not to be valued, inestimable — *Be-qadr yā be-maqr*, *be-bahā hesh-qīmat yā be-qīmat* — Avajñāt avamānit wā avaganit, amūlya, bahumūlya atimūlya mūlyātīt wā atyutkrishit.
- UN-VANQUISHABLE, *a.* (S. *un*, L. *vinco*) invincible — *Maqlūb hone ke nā-qābil*, *jō maqlūb na ho-sake*, *nā-mumkin-i-shikast* — Ajeya.
- UN-VARIED, *a.* (S. *un*, L. *varius*) not varied, not altered — *Qair-i-mutabaddil*, *nā-mutaqayyir* — Avikritkākar, aparīnatārūp wā ananyārūp. [Ekabhāv, ekarūp, avikāryya.
- UN-VARIABLE, *a.* not liable to change — *Nā-tahdīl-pazīr*, *qaksān*, *hamesha ham-war* —
- UN-VARNISHED, *a.* (S. *un*, Fr. *vernir*) not overlaid with varnish, not adorned — *Be-luk yā be-rangan*, *be-zinat be-drāish sādā yā rāst* — Vāhyasobhāhīn wā sobhādāyaka-tailahīn, abhūshīt analañkrit kharī wā sachchā.
- UN-VEIL, *v.* (S. *un*, L. *velum*) to remove a veil from, to uncover, to disclose — *Be-burqā-k. yā burqā-u-utārā*, *zahir-k.*, *dikhlanā* — (Thūngat-uthānā, kholnā, tghārnā.
- UN-VENTILATED, *a.* (S. *un*, L. *ventus*) not fanned by the wind — *Be-havā*, *bilā-havā kī ānat-o-ruf kī* — Aviyuyyāpt, jismen vāyu na āwā jāy.
- UN-VIOLETED, *a.* (S. *un*, L. *violo*) not violated, not injured, not broken — *An-big-rā* *h*, *nā-mazlūm*, *nā-shikant yā nā-shikasta* — Adūshit wā abhrasht, akashit wā ahīshit, antījtā akhādit wā abhagna. [tave wā kītrīmnave utārā.
- UN-VISAR, *v.* (S. *un*, L. *visum*) to unmask — *Burqā-u-utārā*, *bhe-kholnā* — Kapa-
- UN-VOTE, *v.* (S. *un*, L. *votum*) to undo by a contrary vote, to annul a former vote — *Sābiq rāc ke bar-philāf rāc denā*, *peh-tar kī rāc radl k.* — Pūrva anumati ke viruddh anumati denā, pūrv anumati kā khandan wā lop k.
- UN-VOWELED, *a.* (S. *un*, L. *voco*) having no vowels — *Be-harf-i-illat* — Swarāhīn.
- UN-WAITED, *a.* (S. *un*, Fr. *guetter*) not attended — *Be-ham-rāh*, *tankā* — Binā-sāthī, akalā.
- UN-WARLIKE, *a.* (S. *un*, *war*) not fit for war, not military — *Nā-qābil-i-jang yā jang ke nā līq*, *nā-jangi* — Arāṇayogya wā ayuddhopayukt, ayuddhasambandhī wā ayud-
- UN-WARP, *v.* (S. *un*, *veorpan*) to straighten — *Sulhā-k*. [dhavishayak.
- UN-WARPED, *a.* not warped, not biased — *Nā-kuj*, *nā-turaf-kash yā be-mail* — Sidhā wā avakra, apakshajāti wā samadrishtī.
- UN-WARRANTED, *a.* (S. *un*, Fr. *garant*) not warranted, not ascertained, not certain — *Nā-jāiz yā qair-i-mashrū*, *qair-i-tahqiq yā nā-sābit*, *qair-i-muqarrar* — Asāstra-siddh wā avidhī, anīschit, anirpit.
- UN-WARRANTABLE, *a.* not defensible, improper — *Qair-i-mashrū yā nā-jāiz*, *nā-munāsīb* — Asāstrasiddh wā avihit, nishiddh wā anuchit.
- UN-WARRANTABLENESS, *n.* the state of being unwarrantable — *'Adam-i-jawās*, *nā-munāsabat*, *qair-i-mashrū* *hālāt*, *nā-durustī*, *mukhālafat-i-shur* — Dharmavirodh, ās-travirodh, vidhivirodh.
- UN-WARRANTABLY, *ad.* not justifiably — *'Adam-i-jawās se*, *nā-durustī se*, *mukhālafat-i-shar* *se*, *be-jā* — Anuchit riti se, dharmavirodh se, āstravirodh se, vidhivirodh se.
- UN-WEAVING, *a.* (S. *un*, *westan*) not decaying — *Lā-zuvāl*, *kam na hone v.*, *na ghat-ne v*. — Akshay, uyūn na hone w. [harvā — Sāstrahīn, āstrahīn.
- UN-WEAPONED, *a.* (S. *un*, *wepen*) not furnished with weapons — *Be-hathiyār*, *be-*
- UN-WEARY, *a.* (S. *un*, *verig*) not weary; *v.* to refresh after weariness — *Mānda-nahān*; *v. māndagi ke bād āram-d. yā idz-k.*, *thakāhat ke pichhe thandhā-k*. — Thakā-nahān; *v. āram ke pichhe ānt-k. wā vīrām d.* [āsrānt, anthakā.
- UN-WEARIED, *a.* not tired, not fatigued — *Qair-i-mānda*, *na thakā-huā* — Aklānt wā
- UN-WEAVE, *v.* (S. *un*, *vefan*) to undo what has been woven, to unfold — *Udherānā ukelnā yā suljhānā* *h*, *kholnā* *h*.
- UN-WED, *a.* (S. *un*, *wed*) not married — *An-lyāhā* *h*, *mujarrad*, *be-nikāh* — Arivāhit.
- UN-WEDGEABLE, *a.* (S. *un*, *wedge*) not to be split with wedges — *Jō pachchar se na phat sake*. [sohā na ho, jō nīrāyā na ho.
- UN-WEED'ED, *a.* (S. *un*, *weed*) not cleared from weeds — *An-sohā* *h*, *an-nīrāyā* *h*, *jō*
- UN-WEETING, *a.* (S. *un*, *witan*) ignorant — *Jāhīl* — Mūrkh, mūrkh.
- UN-WEIGHED, *a.* (S. *un*, *wege*) not weighed, not considered — *Taulā na huā* *h*, *gaur na kiya gayā* — Atulit, avichārit. [wā avivechak, āsvadhān wā avichāri.
- UN-WEIGHTING, *a.* inconsiderate, thoughtless — *Be-tadīb yā be-iktīyāt*, *be-lihās* — Aviveki

UN-WEL'COME, *a.* (S. *un, wel, cuman*) not welcome, not well received—*Nā-pasand nā-guwar nā-guwar yā nā-dil-pazir, jiskā istigbāl ba-khūbī na huā ho*—Apriya wā anisht, durigat wā jiskā swāgat acchhā na ho.

UN-WHOLE'SOME, *un-hōl'sum, a.* (S. *un, hal*) injurious to health, pernicious—*Nā-sihhat-āwar, muhlik muzir yā mukhill*—Apathyakīrak wā rujākar, apakīrak wā hānikārak.

[*fuqat*—Apathyatā, rujākaratwa, vyādhijanakatwa, akshemyatā. UN-WHOLE'SOME-NESS, *n.* the state of being unwholesome—*Nā-sihhat-āwarī, nā-muwa-* UN-WIELDY, *a.* (S. *un, wealdan*) that is moved with difficulty, weighty, bulky—*'Azim, wazni, qadd-āwar yā jasm*—Bahut barā, bhāri, sthūl sthūl-kār wā lambā-chaurā.

[*pan se wā bhār se, kashṭ wā kathinatā se.* UN-WIELDY-LY, *ad.* heavily, with difficulty—*Wazn se, dushwārī yā diqqat se*—Bhāri- UN-WIELDY-NESS, *n.* difficulty of being moved—*Wazn-dārī, bhāri-pan*—Sthūlatā, sthūl-kāratwa.

[*kum-shauq, nā-khushnūd*—Anichehhu, nishkām, vimukh. UN-WILLING, *a.* (S. *un, villa*) not willing—*Nā-rāz, be-dil, nā-ba-kām, nā-khush,* UN-WILLING-LY, *ad.* not with good will—*Be-dilī se, nā-khushī se, nā-khushnūdī se, karāhatan, karhan, nā-khwaḥ*—Anman, vimukhatā se, anichehhu se, nishkām.

UN-WILLING-NESS, *n.* reluctance, disinclination—*Be-dilī yā nā-khushnūdī, nā-khushī*—Anichehhu vimukhatā nishkāmātā wā akām, asprīhā.

UN-WIND', *v.* (S. *un, windan*) to wind off, to separate what is wound, to become unwound—*Udhepnā yā ukelnā^h, muror yā bal kholnā^h, maror aīnhan yā bal khulnā^h.*

[*—Na hone wā na rahne ki ākāntkshā wā ichelhi k.* UN-WISH', *v.* (S. *un, wiscan*) to wish not to be—*Na-hone yā na rahne ki kharāshish k.*

UN-WIT', *v.* (S. *un, wit*) to deprive of understanding—*Be-aql k., be-wiqūf k., ah-maq kar-denā, 'aql se khārīj k. d.*—Buddhi wā mati har lenā, mathin k.

UN-WITH-STOOD', *a.* (S. *un, with, standan*) not opposed—*Be-rok*—Binā-rok, binā-roktok.

[*na jānkar, mūrkhātī se, ajnān se.* UN-WITTING-LY, *ad.* (S. *un, witan*) ignorantly—*Nā-dānt se, nā-dānista*—Anjune.

UN-WIVED', *a.* (S. *un, wif*) having no wife—*Be-jorū, be-bībī*—Patnīrahit, bhāryārahit.

UN-WOM'AN, *v.* (S. *un, wiman*) to deprive of the qualities of a woman—*'Aurat ki khāssiyat dūr k.*—Strī ke guṇ wā dharm dūr k.

UN-WOM'AN-LY, *a.* unbecoming a woman—*'Aurat ke nā-lāiq*—Strī ke ayogya.

UN-WONT'ED, *a.* (S. *un, wunan*) uncommon, unusual, not accustomed—*(jair-i-ma'-mūl, be-dastūr be-ravāj yā nūdir, be-rabī yā be-'ādāt*—Anokhā wā anūthā, apūrv lokarītiviruddh wā asāmpradāyik, anabhyast.

UN-WONT'ED-NESS, *n.* uncommonness—*Be rawājī, nudrat, be-rabī, be-dastūri*—Lokarī-tiviruddhatā, apūrvatā, avyāvahārikatwa, anāchārikatwa.

UN-WREATH', UN-WREATH', *v.* (S. *un, wrath*) to untwine, to untwist—*Kholnā yā bal kholnā^h, udhepnā ukelnā yā maror-kholnā^h.*

UN-WRIT'ING, *a.* (S. *un, writan*) not assuming the character of an author—*Nā-muamīf, tasnīf nā-k.-n., nā-likhne-v^h.*—Jo granthakār na ho.

UN-WRIT'TEN, *a.* not written, verbal, blank—*Nā-nawishta, zabānī, sāda*—An-likhā wā alikhit, mukhlakathit, korā.

UN-YIELD'ING, *a.* (S. *un, gyldan*) not giving way, firm—*Na-dabne v^h, mazbūt sakht yā ziddī*—Anānya anamāniya na-jhukno w. wā na-chaṇpe w., porhā dirh asīthil karī haṭhīlī wā durāgrahī.

[*Jue se khol-d^h, jūā utār-d^h, alag-k^h.* UN-YOKE', *v.* (S. *un, yoc*) to loose from a yoke, to free from a yoke, to disjoin—

UN-YOKED', *a.* not having worn the yoke—*Jue mēn na lagāyā huā^h, na nādī huā^h.*

UN-ZONED', *a.* (S. *un, Gr. zonē*) not bound with a girdle—*Be-patkā, be-kamar-band*

—Binā patkā mekhalā kakhā wā bethan.

UP, *ad.* (S.) aloft, on high, not down, from a lower place or state to a higher, out of bud, in order; *prep.* from a lower to a higher place—*Ūche^h, ūpar^h, niche na-hīn^h, niche se ūpar ko^h, ūthā jugā yā bichkaune-se-ūthā-huā, saj-kar yā sajāwat-se^h; prep. ūpar^h, par^h.*

UP'PER, *a.* higher in place—*Bālā-tar, ūpar kā^h*—Uparisth, ūrdhwa, ūrdhwaasth.

UP'PER-MOST, UP'MOST, *a.* highest in place—*Sab ke ūpar kā^h, sab se ūchā^h.*

UP'WARD, *a.* directed to a higher place—*Bālā-rau, bālā, ūpar kī taraf kā*—Ūpar kī or kā, charhātī.

UP'WARD, UP'WARDS, *ad.* towards a higher place—*Ūpar kī taraf, ūpar ko^h*—Ūpar kī or.

UP-BEAR', *v.* (S. *up, beran*) to raise aloft, to sustain aloft—*Ūthānā^h, ūpar sañbhāl-nā^h.*

UP-BIND', *v.* (S. *up, bindan*) to bind up—*Bāndh-dālnā^h, bāndhnā^h.*

UP-BLOW', *v.* (S. *up, blawan*) to blow up—*Ūrā-d^h, ūpānā^h.*

UP-BRAID', *v.* (S. *upgebreddan*) to reproach, to reprove, to chide—*Malāmat k., tā-na-mīrnā, sar-zaniāh k.*—Jhīraknā, nindā wā bhartsanā k., gharaknā wā dāntnā.

UP-BRAID'ER, *n.* one who reproaches—*Jhīrakne v^h, malāmat k. w., tā na mārne w., sarzanish k. w.*—Nindā wā bhartsanā k. w., gharakne w., dāntne w.

- UP-BRAID'ING, *n.* the act of reproaching—*Sar-zaniśh*, *malāmat*, *ta'na-zanī*—Ghurki, jhirkī, dhamki. [Ghurki jhirkī wā dhamki so.]
- UP-BRAID'ING-LR, *ad.* by way of reproach—*Malāmat sar-zaniśh yā ta'na-zanī se*—
- UP'CAST, *a.* (S. *up*, Dan, *kaster*) cast up, thrown upwards; *n.* a cast, a throw—*Úpar pheñkā huā^h*, *úpar ko pheñkā gayā^h*; *n.* *pheñk^h*, *pheñkāre^h*.
- UP-DRAW', *v.* (S. *up*, *dragun*) to draw up—*Úpar khñchknā^h*, *úpar ko khñchknā^h*.
- UP-GATH'ER, *v.* (S. *up*, *gaw'crian*) to contract—*Bāṭornā^h*, *sikornā^h*, *saṃcētā^h*.
- UP-GROW', *v.* (S. *up*, *growan*) to grow up—*Burknā^h*.
- UP'HAND, *a.* (S. *up*, *hand*) lifted by the hand—*Úāth se ukhāyā huā^h*.
- UP-HEAVE', *v.* (S. *up*, *heban*) to heave up—*Úpar uthānā^h*.
- UP'HILL, *a.* (S. *up*, *hill*) difficult, laborious—*Dushacār yā mushkīl*, *mīhnat-talab*—Kathin, kashṭasādhya śramasādhya wā duḥsādhya.
- UP-HOAR'Y, *v.* (S. *up*, *horil*) to hoard up—*Jam' k.*, *baṭornā^h*.
- UP-HOLD', *v.* (S. *up*, *healdan*) to elevate, to support, to sustain, to continue—*Úthānā^h*, *taqriyat d.*, *pushṭī k. yā d.*, *qāim yā bar-qarār rakhnā*—*Úñchā k.*, *pushṭ k.*, *sañbhālā wā thñbhā*, *banāye rakhnā*.
- UP-HOLD'ER, *n.* one who upholds—*Úthāne w^h*, *taqriyat d. w.*, *pushṭī k. w.*, *yā d. w.*, *qāim yā bar-qarār rakhne w.*—*Úñchā k. w.*, *pushṭ k. w.*, *sañbhālne w.*, *thāñbhne w.*, *banāye rakhne w.*
- UP-HOL'STER-ER, *n.* (up, *hold*) one who furnishes houses—*Ghar ká sāmān-o-ashāb bechne w.*, *bistara palang waqaira ghar ká sāmān-o-ashāb bechne w.*—*Grīhasajjāvikretā*, *grīhoṃśkarakartā*, *grīha kī sūmagrī ādi bechne w.* wā *jūtāne w.* [kī sūmagrī.]
- UP-HOL'STER-Y, *n.* furniture for houses—*Ghar ká sāmān-o-ashāb*, *sāmān-i-khāna*—*Ghar*
- UP'LAND, *n.* (S. *up*, *land*) high land; *a.* higher in situation—*Úñchī zamīn*; *a.* *ūñchā^h*, *ūñchī jagah ká^h*—*Úñchā dēś*, *ūñchī bhūmī*. [Úñchī bhūmī ká.]
- UP-LAND'ISH, *a.* pertaining to uplands—*Úñchī zamīn ká*, *ūñchī zamīn ke mutā'ullig*—
- UP-LAY', *v.* (S. *up*, *layān*) to lay up—*Bāṭornā^h*, *ekathā k^h*.
- UP-LEAD', *v.* (S. *up*, *ladan*) to lead upward—*Úpar ko le-jānā^h*.
- UP-LIFT', *v.* (S. *up*, *hlifan*) to raise aloft—*Úthānā^h*, *ūñchā k^h*.
- UP-LOCK', *v.* (S. *up*, *loc*) to lock up—*Qaṭṭ lagānā*—*Tālā-denā*.
- UP'ON', *prep.* (S. *up*, *on*) being on the upper part of the surface, on—*Úpar^h*, *par^h*.
- UP-RAISE', *v.* (S. *up*, *G. raisyan*) to raise up—*Úthānā^h*.
- UP-REAR', *v.* (S. *up*, *raran*) to rear up—*Kharā k^h*, *uthānā^h*.
- UP'RIGHT, *up-right*, *a.* (S. *up*, *riht*) straight up, erect, honest, just—*Ístādā*, *musta-qīm*, *rāst*, *rāst-bāz yā sof-dāil*, *nek*, *yāk-saf*, *sālik yā sādīq*—*Sūdhā*, *kharrā wā unnat*, *dharmaik dharīmā wā dharmakārrī*, *kharrā yādhārthik samānavrittī wā samadarśī*.
- UP'RIGHT-LY, *ad.* perpendicularly, honestly—*Mustaqīm*, *rāst*, *rāst-bāzī imān-dārī yā dīgnat se*—*Kharā wā dandavat*, *kharrā se sachāī se wā yathādharm*.
- UP'RIGHT-NESS, *n.* perpendicular erection, honesty, integrity—*Ístādug^h*, *rāstī*, *rāst-bāzī yā imān-dārī*, *dīgnat yā amānat*—*Íjūtā*, *satyaśīlatī wā kapaṭāhīnatī*, *māyādhīnatī*, *akautīlyā kharrā asatthātā wā satyatā*. [uthānā^h.]
- UP'RISE', *v.* (S. *up*, *arisan*) to rise; *n.* the act of rising—*Úthnā^h*; *n.* *uthān^h*.
- UP-RIS'ING, *n.* the act of rising—*Úthnā^h*, *uthān^h*.
- UP'ROAR, *n.* (D. *opror*) tumult, disturbance; *v.* to throw into confusion—*Hañgāma*, *fasād gangā yā mālāla*; *v.* *hañgāme fasād yā gunge meñ dālnā*—*Hullar kolāhal*, *lañk-pukār wā hūhākār*, *upadrav tūntī bakherrī wā haurī-dhūm*; *v.* *ṭaṭṭe hullar*, *bakhere wā kolāhal meñ dālnā*.
- UP-ROLL', *v.* (S. *up*, Fr. *rouler*) to roll up—*Lapetnā^h*. [kanī k.—Nirmūl k.]
- UP-ROOT', *v.* (S. *up*, Sw. *rot*) to tear up by the roots—*Jar se ukhār-dālnā^h*, *beṭh*.
- UP-ROUSE', *v.* (S. *up*, *hroosan* ?) to awake—*Jagānā^h*.
- UP-SET', *v.* (S. *up*, *settan*) to overturn—*Úthānā^h*, *ulat d^h*, *amūdhānā^h*.
- UP'SHOT, *n.* (S. *up*, *secotan*) conclusion, issue—*Ikhtitām*, *khātima ākhir yā natija*—*Ant*, *śeṣ*, *parīṇām wā gatī*. [uprihbāg, úpar ká bhāg.]
- UP'SIDE, *n.* (S. *up*, *sāde*) the upper side—*Úparī hissa*, *úpar ká hissa*—*Úparī bhāg*, *úparī bhāg*.
- UP'SPRING', *v.* (S. *up*, *springan*) to spring up—*Úthnā^h*, *ugnā^h*.
- UP'SPRING, *n.* an upstart—*Nau-daulat*, *nau-barhiyā^h*, *nau-barhā^h*, *kal ká ādmī*—*Nava-*
- UP-STAND', *v.* (S. *up*, *stundau*) to be erected—*Kharā k^h*. [śrīmān.]
- UP-START', *v.* (S. *up*, D. *storten*) to start up suddenly—*Chauñknā^h*.
- UP-START, *n.* one suddenly raised to wealth power or honour; *a.* suddenly raised—*Nau-daulat*, *nau-barhiyā^h*, *nau-barhā^h*, *kal ká ādmī*; *a.* *ekā-ekī barhā-huā^h*—*Navaśrīmān*.
- UP-STAY', *v.* (S. *up*, Fr. *étayer*) to sustain—*Sañbhālānā^h*, *thāñbhānā^h*.
- UP-SWARM', *v.* (S. *up*, *swearm*) to raise in a swarm—*Jhund ká jhund uthānā^h*.
- UP-TAKE', *v.* (S. *up*, *tecan*) to take up—*Le-lenā^h*, *uthā-lenā^h*.
- UP-TEAR', *v.* (S. *up*, *teran*) to tear up—*Phār-dālnā^h*, *chir-dālnā^h*.
- UP-TRAIN', *v.* (S. *up*, Fr. *trainer*) to train up, to educate—*Tarbiyat k. yā d.*, *ta'lim k. yā d.*—*Śikshā d.*, *sikhānā*.

UP TÖRN', v. (S. *up, tyrnan*) to turn up—*Ukelná^b, ulčánd yá palláná^b, kúar yá nári banáná^b.*

UP-WHIRL', v. (S. *up, Ic. whirlu*) to raise up with a whirling motion, to rise in a whirl—*Ghumáti-huá yá phirátá-huá úpar ko uhná^b, ghimáti-huá yá phirátá-huá úpar*

UP-WIND', v. (S. *up, windan*) to wind up—*Lapetná^b, lapet-dálná^b.* [*uthná^b*]

O'RA-NUS, n. one of the planets called also Georgium Sidus or Herschel—*Ek sai-yára & Ek grah.*

UR-BĀNE', a. (L. *urbs*) civil, courteous—*Khalīq narm yá khush-khulq, nek-atvār khush-akhlāq salīm yá sāhib-i-murawwat*—*Šisht wá anunayī, sušil sabhya namra satkāri wá šishtāchāri.*

UR-BĀN'I-TY, n. civility, courtesy, politeness—*Akhlayat yá insānīyat, khulq yá muraw-wat, khush-akhlāqī khush-atvārī nek-nihādī yá akhlāq*—*Šishtatā bhalinansi wá bhalimansit, sabhyatā sanjanyā wá āwābhagat, satkāri sušilatā šishtāchār sabhyā-charap ādarašilatā namratā wá āgatswāgat.*

UR'BAN-IZE, v. to render civil, to polish—*Khalīq narm yá khush-khulq bandná yá k., durast būndná*—*Sabhya wá sušil k., šisht šishtāchāri wá anunayī bandná.*

UR'CHIN, n. (L. *crinaceus*) a hedgehog, a small boy—*Darrāj, ek chhotā larṇā^b*—*Šallakī, ek chhotā bālak.*

URGE, v. (L. *urgeo*) to press, to push, to impel, to provoke, to importune—*Dabáná^b, dhakelná^b, targih d., chherná^b, tákid-k. taqázá-k. yá ba-jidd-k.*—*Dābná, thelná, chālāná huriyáná wá hūkná, uḥlāná uksáná wá uttejit-k., atinirbandh wá āgrah se māngná.*

UR'GEN-CY, n. pressure, importunity—*Zarūrāt tashaddud tangī yá sakhti, taqázá yá tákid*—*Prayod prerānā wá bhār, nirbandh atinirbandh āgrah hatī wá atiyachāná.*

UR'GENT, a. pressing, importunate, vehement—*Zarūr tā-cim yá nū-guzār, mutaḡdī tākūtī ba-jidd yá musīr, shadīd yá sakht*—*Bādhak āvaśyak āvaśyak wá atinirbandhānīl, atiyachak atiprārtlak wá hatūfīl, kathīn wá vyagra.*

UR'GENT-LY, ad. importunately, vehemently—*Ba-jidd zarūr yá tákidān, tashaddud shiddat yá sakhtī se*—*Nirbandh atinirbandh atiyachānā āgrah ragar hatī wá āvaśyakatā se, vyagrātāpūrvak.*

UR'GER, n. one who urges—*Dabāne w^b, dhakelne w^b, targih d. w., chherne w^b, tákid k. w., taqázá k. w., ba-jidd h. w.*—*Dābne w., thelne w., chālāne w., huriyāne w., hūknē w., uḥlāne w., uksāne w., uttejit k. w., atinirbandh k. w.*

UR'INE, n. (Gr. *ouron*) the water of animals; v. to make water—*Pesh-āb, mūt^b, shāsh yá shāsha, baul; v. pesh-āb k., mūt^b, istinjā k.*—*Mūtra, prasarāv; v. mūtra k., prasarāv k.*

U-NE'TER, n. one of the ducts which convey the urine from the kidneys to the bladder—*Nālī jismēn ho kar pesh-āb gurde se masāne yá shāsh-dān meñ jātā hai*—*Nālī jismēn se ho kar mūt mūtrapīnd se mūt kī thālī meñ jātā hai.*

U-NE'THRA, n. the passage for the urine—*Nāīsha, baul-gāh*—*Mūtramārg, mūtrapath, mūtradrwā.* [mūtrapātra, mūtrabhājan, mutahri.]

U'RI-NAL, n. a vessel for containing urine—*Shāsh-dān, baul-dān, qārīra*—*Mūtrādhār,*

U'RI-NA-RY, a. relating to urine—*Pesh-ābī, shāshī, shāsh ke mutā'alliq, baul-mansūb, baulī*—*Mūtrasambandhī, mūt kā.* [—*Mūtravarddhak, mūtrajanak.*]

U'RI-NA-TIVE, a. provoking urine—*Peshāb-āwar, baul-khez, shāsh-āwar, baul-anger,*

U'RI-NOUS, a. relating to urine, like urine—*Peshāb-mansūb shāsh-mansūb yá mutā'alliq-i-baul, pesh-āb-sā yá baul ke mānīnd*—*Mūtravishayak wá mūtrasambandhī, mūtrassadrīs mūtratulya mūt-sarikhā wá kharāēdādhā.*

U-RO'S-CO-PY, n. inspection of urine—*Qārīru-shīnāsī, qārīra-bīnī, shāsh-bīnī*—*Mūtraparikshā, mūtraparikshap, mehaparikshā.* [dubkī wá burkī mārne w., buruā.]

U'RI-NAT-OR, n. (L. *urino*) a diver—*Gota-zan, gota-mārne w., gota-khor*—*Dūbiyā,*

URN, n. (L. *urna*) a kind of vase, a vessel in which the ashes of the dead were formerly kept; v. to inclose in an urn—*Dalv kūza yá surāhī, ek bartan jismēn zamāna-i-salaf meñ murdōn kī khāk rakkhī jātt thī; v. dalv yā surāhī meñ band k.*—*Jalāpātra karnwā wā pātra, bhasmādhār; v. pātra wā bhasmādhār meñ mūd-d-k.*

UR'RY, n. a mineral—*Ma'dani yá kānī shai, dhāt^b*—*Ākariyapadārth.*

US, pr. the objective case of *we*—*Hamko^b, hamēn^b.*

USE, v. (L. *uam*) to employ, to consume, to accustom, to treat, to be wont—*Istī'māl-k., sarf kharch yá tasarruf-k., ma'mūl-k. rabt-k. yá mashq-k., sulūk-k., 'ādī hameśha yá me'mālī k.*—*Kām-meñ-lāná wá bhog k., lagāná bartanā vyay-k. wā uḥlāná, abhyast-k. wā abhyās-k., vyavahār-k. wā chalan-chālānā, abhyast-h. wā sadā-h.*

Use, n. the act of using, employment, need, advantage, convenience, custom, interest—*'Amal yā istī'māl, sarf tasarruf khidmat yá kharch, hājāt zarūrāt garas yā ihtiyāj, fāida yā naf', āram yā āsūdagi, dastūr rabt 'ādat rawāj yā mashq, sūd*—*Prayog wā upayog, bhog upabhog sevān prayukti wā vyāpār, prayojan, upakār phal wā arth, sukh chain wā subhītā, prachār vyavahār abhyās wā rīti, byāj.*

ŪTER-INE, *a.* (*L. uterua*) pertaining to the womb, born of the same mother—*Rikmā, han-rih-u*—(śārbhik yonivishayak wā garbhāśāyasambandhī, sahodar sodar ekodar samānolar wā ek-kokh-kā.

ŪTĪL-TY, *n.* (*L. utor*) usefulness, profitableness, convenience, advantage—*Sūd-mandī, fūda-mandī, ārām āsūdai yā āsūish, sūd naf fūda yā intīfā*—Upayogitā, upakāratwa wā hitatā, sukh chain wā subhītā, lābh jñal upakār wā arth.

ŪTH-I-TĀRI-AN, *a.* pertaining to utility; *n.* one who considers utility the end or purpose of moral virtue—*Fūda-mansūb, sūd-mamī yā fūda-mandī ke mutā'allig*; *n. fūda-parast, naf-parast*—Lābhasambandhī, arthavishayak, upakārasambandhī, upayogitisambandhī; *n.* upayogitāvādī, lābhavādī, hitatāvādī.

ŪTŌ'PI-AN, **ŪTŌ'PI-CAL**, *a.* (*Gr. ou, topos*) ideal, fanciful, chimerical—*Khayālī, qī-yīsī, vakmī*—Kalpit, mānasik, amūlak wā vīsamūkalpit.

ŪTTER, *a.* (*S. uler*) situated on the outside, out of any place, extreme, complete, mere; *v.* to speak, to pronounce, to express, to disclose—*Berīnī tarāf vādī yā mau-zū, berūnī yā nī kīnī yā jāe ke bāhar, nihāyat yā gāyat, tūdm yā kāmī, mahz yā sirf*; *v. kahūā^h, adā yā talāfuz k., zikr k. yā baqān k., zāhir-k. yā mashhūr k.*—Vahīstah vahīrvartī wā vahīrbhāgasth, vāhya wā bīhārī, atīśay wā atyant, sampūrṇ wā jaird, nipat; *v. bolnā, uchchārap k., prakās k., kholnā batīnā prakat-k. wā pragat-k.*

ŪTMŌST, *a.* extreme; *n.* the greatest degree—*Nihāyat, gāyat*; *n. huld-bhar, hatta-l-magdlār, hatta-l-inkān, hadd darja*—Ātyant, atīśay, nipat, param, uttām, nītānt; *n. paramamaryādā, paramāvadhī, paramasūna.*

ŪTTER-LY, *ad.* fully, completely, totally—*Tamām-o-kumāl, mutlaq yā sar-ā-sar, bi-l-kull bi-l-kulliyā nihāyat yā mahz*—Sampūrṇarūp se, niravāśesh, sarvathā wā nipat.

ŪTTER-MŌST, *a.* extreme, being in the greatest degree; *n.* the greatest degree—*Nihāyat, gāyat*; *n. gāyat darja, huld darja, hatta-l-magdlār, hatta-l-inkān*—Param, atyant atīśay nītānt wā nipat; *n. paramamaryādā, paramāvadhī, paramasūna.*

ŪTTER-ANCE, *n.* the act or manner of speaking—*Talāfuz, adā, guftār, lab-o-lahā*—Uchchārap, ullekḥ wā ullekhan, uchchār. [bolne w.]

ŪTTER-EN, *n.* one who utters—*Talāfuz k. w., adā k. w., kahne w.*—Uchchārap k. w.,

ŪVE-OUS, *a.* (*L. uvo*) resembling a grape—*Anjūr sā, anjūr ke mānīnū, anjūr-numā*

—Drākshāsādriś, dāksh surīkhā.

ŪVU-LA, *n.* a soft spongy body suspended from the back part of the palate—*Ghūntī^h, lolī^h*—Pratijihwā, adhojijihwā, tālajihwā, alijihwā, upajihwā.

ŪX-Ō'RI-OUS, *a.* (*L. uxor*) submissively fond of a wife—*Zan-parast, zan-murīd, jurū-parast, jurū-murīd, zan-dost, jurū kā ṭaṭṭā^h*—Bhūryāsakt, jīyasakt, swalāranīrat, dayitādhīn.

ŪX-Ō'RI-OUS-LY, *ad.* with fond or servile submission to a wife—*Zan-parastī se, zan-murīdī se, jurū-parastī se, zan-dostī se*—Bhūryāsaktī se, jīyasaktatā se, dayitādhīnatā se.

ŪX-Ō'RI-OUS-NESS, *n.* fond submission to a wife—*Zan-parastī, zan-murīdī, jurū-parastī, jurū-murīdī, zan-dostī*—Dayitādhīnatā, bhūryāsaktī, jīyasaktatā.

V.

VĀ'CĀTE, **VĀ-CĀTE'**, *v.* (*L. vaco*) to make void, to make empty, to quit possession of—*Mansūkh-k. bātīl-k. yā radd-k., khālī-k., qabza yā dukhl chhornā*—Uthā-d. vyarth-k. khaṇḍan-k. anyathā-k. wā lop-k., śūnya chhūchhā wā chhūūchhā k., alhūkār wā bhog chhornā.

VĀ'CAṬ, *a.* empty, void, not occupied, free, inattentive or thoughtless—*Khālī, tikhī, be-shugl mu'attal yā gair-i-maqbūza. āzād, be-khabar yā gāfil*—Śūnya wā rikt, chhūchhā chhūūchhā wā khilī, niryypār niryudam wā aswāmīk, mukt wā nyārī, amanoyogī asāvadhān wā vicāralakṣhaṇasūnya.

VĀ'CAN-CY, *n.* empty space, a vacant office, leisure, cessation, listlessness—*Khālī yā khulī, khālī 'ukhī, fursat farāgat yā be-shuglī, waqfa muhtat saṭta yā ta'tīl, kāhīlī majhūlī be-khabarī tadāful yā gāfil*—Śūnya śūnyatā wā riktatā, śūnyapad wā koi pad jispār koi niyukt na ho, avakās, chhutṭī wā virām, amanoyog wā asāvadhānī.

VĀ-CĀTION, *n.* intermission, recess, leisure—*Waqfa, nāga yā muhtat, fursat yā zamāna-i-farāgat*—Virām wā antar, nīrīttī, chhutṭī wā avakās.

VĀC'U-ATE, *v.* to make void—*Khālī k., mansūkh k., radd k.*—Śūnya k., anyathā k.

VĀC'U-IST, *n.* one who holds the doctrine of a vacuum in nature—*Mu'taqid-i-khālī, mu'taqid-i-khulī, khālī kā gāil*—Śūnyavādī.

VĀC'U-ITY, *n.* emptiness, space unfilled—*Khālā yā khulū, khālī jagah*—Śūnyatā wā riktatā, śūnya wā śūnyasthān.

VĀC'U-OUS, *a.* empty, unfilled—*Khālī, tikhī*—Śūnya, chhūchhā chhūūchhā wā rikt.

VĀC'U-OUS-NESS, *n.* state of being empty—*Khālā, khulū*—Riktatā, śūnyatā.

VĀC'U-UM, *n.* (*L.*) empty space—*Khālā, khulū, khālī jagah*—Śūnya, śūnyasthān.

VACCINE, *a.* (L. *vaca*) belonging to a cow, derived from a cow—*Gāy kā^h*—Gosambdhi, govishayak.

VACCINATE, *v.* to inoculate with cow pox—*tā than sītā^h kī dyū^h se mātā chhāpnā^h*.

VACCINATION, *n.* inoculation with cow pox—*tā than sītā^h kī dyū^h se mātā chhāpnā^h*.

VACILLATE, *v.* L. *vacillo* to waver—*Paśo-pesh-k.*, *hais-hais-k.*, *shash-o-pa^h-k.*, *metaraddid h.*, *be-garār h.*, *matāzalāt h.*—*Āgāpichha-k.*, *hichaknā.*, *āgāpichh-k.*, *pāchēsāt wā sātāpichh k.*, *asthir h.*, *dignā.*, *dagnmaginā.*, *jhūbrī.*

VACILLATION, *n.* the act of wavering—*Tazabzab.*, *paśo-pesh.*, *shash-pa^h.*, *taraddud.*, *be-garār.*—*Āgāpichha.*, *asthiratī.*, *dagnmagahat.*, *pāchēsāt.*, *āndolan.*, *chāchhalatī.*

VACILLANT, *a.* a state of wavering—[*Vacillation ke mēne dekho*]—[*Vacillation kā arth dekho*].

VAGA BOND, *a.* (L. *vago*) wandering : *n.* a wanderer, a vagrant—*Āvāra.*, *har-jāt.*, *har-za-gard.*, *phirāntā^h.*, *ghūmantā^h.*, *dāwā^h-āndol^h* : *n.* *kāhna-ba-dosh gā swigat.*, *bāt-ho-cāi kucha-gard gā āvāra*—*Paribhramī.*, *bhramanākārī.*, *adhwa^h.* : *n.* *bhramanākārī* *paribhramī* *bhramī* *wā* *ghūmantā.*, *phirantī* *wā* *bahetī.*

VAGABOND, *a.* a wandering, a whim, a freak—*Kūcha-gardī*, *har-za-gardī*, *gā sair.*, *khayāt-ī*, *bēhāda.*, *manj gā wāhā*—*Paribhraman*, *bhraman*, *wā* *ghūmantā*, *phirantā.*, *manolāyā* *wā* *buddhichāyā.*, *lahar* *wā* *tarāng.*

VAGABOND, *a.* wandering, unsettled—*Kūcha-gard*, *har-jāt*, *har-za-gard*, *gā āvāra.*, *be-garār*—*Paribhramī*, *bhraman*, *bhramanākārī* *wā* *ghūmantā.*, *asthir* *wā* *dāwā^h-āndol.*

VAGRANT, *a.* wandering, unsettled : *n.* an idle wanderer, a sturdy beggar—*Kūcha-gard*, *har-jāt*, *har-za-gard*, *gā āvāra.*, *be-garār* : *n.* *kucha-gard*, *āvāra*, *gā* *har-za-gard*, *zād.*, *gadh*, *gā* *khayāt*, *khōr*—*Paribhramī*, *māngaparibhramī*, *ghūmantā*, *wā* *phirantā.*, *asthir* *wā* *dāwā^h-āndol* : *n.* *bahetī*, *phirantā*, *ghūmantā* *wā* *māngaparibhramī.*, *durigadī*, *bhikshak* *wā* *hathibī*, *bhikshamāga.*

VAGRANT, *a.* a state of wandering—*Kūcha-gardī.*, *har-za-gardī.*, *āvārāgī*—*Bahetūpan.*, *adhwa^h-paribhraman.*, *māngaparibhraman.*

VAGRY, *a.* wandering, mixed, indefinite—*Kūcha-gard*, *har-za-gard*, *gā* *har-jāt.*, *gair-ī*, *māngaparibhramī*, *gā* *be-garār*, *gair-ī*, *māngaparibhramī*, *nā* *mā^h-ām*, *gā* *be-thikā^h*—*Bhramī*, *dāwā^h-āndol*

VAIL. See **VIL**. [*ghūmantā* *wa* *bhramanākārī.*, *asthir.*, *anayāt*, *anināt* *wā* *anāchit.*

VALE, *v.* (Fr. *valer* to let fall, to lower, to yield, to give place—*tācā^h*, *uchā^h k^h.*, *mutī* *gā* *ū^h* *h.*, *tastā^h k.*—*Gīne d.*, *utāra* *wā* *jhūkānā.*, *dabnī* *chāipna* *wā* *man-k.*, *mānā* *jhūkni* *wā* *nawān.*

VALTER, *a.* one who yields from respect—*Tashā* *gā* *tā^h-m k.*, *w.*, *d^h-thuc^h*, *chāipne* *w.*, *tā^h-m* *gā* *anāb* *se* *mutī^h k.*, *w.*—*Anmayi.*, *vinayī.*, *kū^h* *kā* *ū^h* *ār* *wā* *mān* *harke* *dub-ne* *w.*

VALTS, *Vails*, *n.* *arā^h*) money given to servants—*Zar* *ī* *anp* *jo* *matkarān* *kā* *diyā* *jātī* *bat-*, *Mudrā* *poswakān* *kā* *dele* *hāt.*, *rupāye* *paise* *jo* *sewakān* *kā* *diye* *jātī* *hāt.*

VAIN, *a.* (L. *vanus*, empty, worthless, fruitless, conceited, proud of petty things—*Khālī* *gā* *lūt.*, *nā* *ba-kār* *gā* *nigis.*, *ba* *fāida* *bā* *bāsit* *be* *hālā* *chāgā^h* *har* *bad* *bātīl* *gāra* *bā* *hācā^h* *gā* *be-mā^h.*, *khud* *nāma* *khud* *bān* *khud* *pasand* *gā* *khud* *parast.*, *dāwā^h* *dimā^h* *gā* *anpār*—*Sūnya* *rikt.* *chhūchhā* *wā* *chhūchhā.*, *asār* *wā* *nihār.*, *nir-rthak* *an-rthak* *vā* *rth* *mogh* *nishphal* *wā* *anyathā.*, *ātma^h-bhīmānī.*, *ānā^h-kārī* *ghama^h-dī* *garvit* *wā* *āhamānī.*

VAINLY, *ad.* without effect, proudly, foolishly—*Be* *hātāgī* *se* *gā* *be* *fāida.*, *lāf* *zani* *garār* *takabbur* *gā* *khud-bīnī* *se.*, *be-umā^h* *gā* *nā-dānī* *se*—*Vyarth* *nishphal* *vrithā* *wā* *mogh.*, *ghama^h* *ātma^h-bhīmānī* *ānā^h-kār* *wā* *garv* *se.*, *mū^h-batā* *mū^h-khatā* *wā* *bilīl-lepan* *se.*

VAINNESS, *n.* the state of being vain—*Khālī* *gā* *Khālī.*, *be-kūdagī.*, *garār*—*Sūnyatā.*, *nishphalatā.*, *nir-rthakatā* *wā*, *ānā^h-kār.*, *ātma^h-bhīmānī.*

VAINRY, *n.* emptiness, idle show, ostentation, conceit or empty pride—*Khālā* *khālā* *be* *hātāgī* *gā* *nā* *kārī* *gā* *nā* *mā^h-gā^h.*, *anmā^h-ish-ī* *be* *hātā.*, *khud* *jiroshī* *gā* *tafākkur.*, *khud* *bān* *hoyāl* *ī* *bātīl.*, *lāf* *zani* *lāf* *garār* *khud* *pasandī* *khud* *parastī* *kār* *garār* *pā^h-dār* *gā* *khud* *pasand*—*Sūnyatā* *riktatā* *nir-rthakatā* *ī* *nihārāt* *ī* *moghātā* *wā* *vyarthatā.*, *jhūthā* *dekhāw.*, *ādū^h-bar.*, *ātma^h-bhīmānī* *ghama^h-dī* *garv* *wā* *ānā^h-kār.*

VAIN-GLORY, *n.* empty pride, pride above merit—*Jhūthā* *fakhr.*, *lāf* *zani* *garār* *zani* *gā* *kālā* *zani*—*Jhūthā* *ghama^h-dī* *wā* *kaūg^h-dīr.*, *nā^h-yā* *ābhīmānī* *wā* *nā^h-yā* *ātma^h-ā^h-ghā^h.*

VAIN-GLOU-RIOUSLY, *ad.* with empty pride—*lāf* *zani* *se.*, *kālā* *zani* *se.*, *garār* *zani* *se.*, *shikā^h* *se.*, *nā* *haq* *gā* *be-jā* *garār* *se*—*Mithyābhīmān* *se.*, *jhū^h-the* *ghama^h-dī* *se.*, *kaūg^h-dīr* *se.*

VALANCE, *n.* (Valencia) the drapery hanging round the tester and stend of a bed : *v.* to decorate with drapery—*Jhālār* *jo* *pālāng* *kī* *chārōn* *or* *lagātē* *hātā^h* : *v.* *jhālār* *lu-gānā^h.*, *pālāng* *kī* *chārōn* *or* *jhālār* *lagānā^h.* [*ho-jū^h* *hātī^h.*]

VALANCE, *a.* a large wig which shades the face—*Bāl* *lā* *ba^h* *topī* *jis* *se* *mū^h-h* *par* *ā^h*

VALLÉ, n. (L. *vallis*) a hollow between hills—*Wádi, dara yá darra, nichán yá nichán^h, do paháron ke darmiyán ki zamin*—Dari, dari, do paháron ke bich ki bhúmi, parvatadwayamadhyabhúmi, parvatadroni.

VALLÉY, n. a hollow between hills, low ground—*Dara darra wádi yá do paháron ke bich ki zamin, nichá zamin*—Parvatadwayamadhyabhúmi dari dará kandar daribhú parvatadroni wá adridroni, nichán nichán wá nichá-bhúmi.

VÁL'E DÍCTION, n. (L. *val'e. dictum*) a farewell, a bidding farewell—*Wá'dá, rukhsat*—Prásthánikaswastivachan, prásthánikásirvachan wá prasthán kál ká ásirvát.

VÁL'E-DÍCTO-RY, n. a bidding farewell—*Wá'dá k. w., rukhsat ke waqt Khulá háft: kah-ne w.*—Ásirvátmak, swastivachanap, ásirvát, swastivachanik.

VÁL'EN-TINE, n. a sweetheart chosen or a letter sent on Valentine's day or 14th Feb.—*Feburári mahine ki chandaharú tarikh ko ikhtiyár kiya gayá wá shujá yá jasad ki goi wá shujá, Feburári mahine ki chandaharú tarikh ká bhé'á huá tá'ashshujá wáma*—Phebruari mahine ke chandaharú din ko swikrit náyak wá mayiká, Phebruari mahine ke chandaharú diu ká bheja huá premapatra. [mishi.]

VA-LÉRI-AN, n. a plant—*Jál-lakri^h, billi-bolan^h, bilát-gand^h*—Mishi, pravrajiti.

VÁL'ET, n. (Fr.) a gentleman's servant—*Khilmat gar, naukár, chákar, dah-báshi, talahú^h*—Sewak, vastraparikalpak, paráwánehár.

VÁL'E-TÚ-DI-NÁ'RI-AN, VÁL'E-TÚ-DI-NÁ-RY, n. (L. *valeo*) sickly, weakly—*Mari'z yá bimar, dáimul-marz dáimul-marz za'ifu l-bunyah yá shikasta-mizáj*—Sadárogi, janamirogi wá árogyarthi.

VÁL'E-TÚ-DI-NÁ'RI-AN, n. one who is sickly—*Shikasta-mizáj, dáimul-marz, za'ifu-l-bunyah, hemsha ká mari'*—Sadárogi, janamirogi, árogyarthi.

VÁL'IANT, n. (L. *valen*) brave, courageous—*Diler yá bahádúr, shujá diláwar yá jawán-mard*—Vikránt wá síhasi, súr wá vír. [mardi—súratá, viratá.]

VÁL'IANÇE, VÁL'IAN-ÇY, n. bravery, valour—*Dilerí, jurat bahádúri shujá'at yá jawán-*

VÁL'IANT-LY, ad. bravely, courageously—*Dilerána, jurat jasúrat mardánagi juráw-mardi yá shujá'at se*—Súratá se, viratá se.

VÁL'IANTNESS, n. bravery, intrepidity—*Dilerí, jurat yá shujá'at*—Súratá wá viratá, dhithái síhas wá nirbhayá.

VÁL'OUR, n. bravery, courage, intrepidity—*Dilerí yá mardumí, shujá'at mardánagi yá jasúrat. jurat bahádúri mazbúti juráw-mardi yá be-báki*—Súratá wá sauryya, viratá wá viryya, parákram síhas dhithái wá nirbhayá.

VÁL'OUR-OUT, n. brave, courageous—*Diler yá bahádúr, shujá'at jawán-mard yá mardána*—Síhasi wá vikránt, súr vír dhithái wá nirbhay.

VÁL'OUR-OUTS LY, ad. in a brave manner—*Dilerána yá mardánagi-se, mardumí shujá'at jasúrat juráw mardí yá jurat se*—Súratá wá sauryya se, viratá síhas dhithái wá nirbhayanti se.

VÁL'ID, n. (L. *valde*) strong, weighty—*Mazbút sahíh durust qáim sahít mustahkam mustahkam yá usturwá, wazú'*—Prabál dríh porhá púshít sapramán akhandaniya nishpanna wá balawán, bhári.

VA-LÍD'I-TY, n. strength, force, justness—*Mazbúti, istihkám ishát síhhat yá usturwá, juráw durustí yá rásti*—Pushatá wá sapramánatá, prabálya prabalatá prabháv saprabhávát wá akhandaniyatá, dharinyatá wá nyáyyatá.

VÁL'ID-LY, ad. in a valid manner—*Istihkám mazbúti yá usturwá se, ishát síhhat rásti durustí yá jurat se*—Prabalatá prabálya sabalatá wá akhandaniyatá se, akhandaniyaríti se, prabal wá dríh prakár se, balawán wá siddhabháv se.

VA-LÍSE', n. (Fr.) a portmantean, a cloak-bag—*Jáma-dáni, jáma-gír*—Poti wá tháli, kaparón ki jholá. [ín. bhít.]

VÁL'LUM, n. (L.) a trench, a wall—*Khandaq, dírár dírál yá sadil*—Khái wá khán-

VÁL'LATION, n. an intrenchment, a rampart—*Khandaq-dár gal'a, shahr-panáh dírár-i-qal'a sulá yá fasil*—Dhus arthát khái wá kháin se ghiri huá kot, kot ki bhít.

VÁL'UE, n. (L. *valde*) worth, price, rate, importance; *n.* to rate at a certain price, to have in high esteem—*Qimat yá wiliyat, suman yá bahá, bháw^h, qadr^h; v. qimat-lagána tashkhis-k. yá qimat tá'ayun-k., qadr-k.* 'aziz-jinná yá 'aziz-rakná—Saratá arth wá argh, mol wá dām, dar, mahimūlya wá bahumān; *v.* mol ānkā mol-nirūpan-k. wá dām thāhrina, barā mān-k. bahut-chālnā wá bahut-māma.

VÁL'U-A BLE, n. having value, precious, worthy—*Qimati, bah-qimat be-bah girān-māya yá girān-bahā, 'aziz khāssa lāiq kīnā yá z-qadr*—Bahumūlya, mahimūlya arghya wá bar-mol-kī, bahumāyitāya mānya gupī wá gupawān.

VÁL'U-Ā'RIX, n. the act of setting a value, the value set, estimated worth—*Tashkhis takhmina takdama yá tá'ayun-i-qimat, mū'ayun qimat, tashkhis ki huí qimat*—Mūlyanirūpan mūlyanirūpay molwāi wā mulāi, nirūpitamūlya wā nirūpitamūlya, ānkā huā mol wā lagāya huā dām.

VÁL'U-ĀT-OR, n. one who sets a value—*Tashkhis-kunanda, takhmina k. w., qimat lagā-ne w.*—Mūlyanirūpak, dām lagāne w., dām thāhrāne w., mol ānkue w.

VAL'UE-LESS, *a.* being of no value—*Nā-kāra, nā-ba-kār, be-qadr, nā-chiz*—*Asār, nih-sār, bir-gap, adham, tripanpiy.*

VAL'U-ER, *n.* one who values—[*Valuator ke ma'ne dekho*]—[*Valuator kā arth dekho.*]

VAL'VE, *n.* (*L. valve*) a folding door, a covering which opens a communication in one direction and closes it in the other—*Ek qism kā darwāza, ek dīpanā jo ek taraf se rāh-i āmad-raft rakhe aur dūsrī taraf se nahīn*—*Dwārāyisesh, ekatodwār.*

VAMP, *v.* to piece an old thing with something new—*Nagā-purānā k^h, gānth-gānth-kar, magā (canānā^h, jor-jār-kar, nagā s i batnānā^h.*

VAMPIRE, *n.* (*Ger. vampyr*) an imaginary demon said to suck human blood, a kind of bat—*Ek khingāl jinn jisk bah meñ gah hayān hai kī insān kā khām chūs letā thā, ek qism kī chamgūhar*—*Ek kalpit piśāch wā bhūt jiske vishay meñ yah varṇan hai kī munshiyā kī rudhir chūs letā thā, ek prakār kī chamgūdar.*

VAN, *n.* (*Fr. avant*) the front of an army—*Harāwal, fanj kī muhrā, talī'a*—*Senā-mukh, senigra, rapamūrdilāi, samaramūrdilāi.*

VAN-COU'REUR, *n.* a precursor, a harbinger—*Pesh rau, harkāra*—*Agragāmī agrag wā agravartī, dandā agwā wā pāyik.*

VAN-GRARD, *n.* the first line of an army—*Talī'a, fanj kī muhrā, harāwal*—*Senā-purāhsar, agragasenā, senāmukh, senā kī muhrā, senagra.*

VAN DÄL'IC, *n.* pertaining to the *Vandals*, ferocious, barbarous, rude—*Vāndal logon kī, wahshī khūn-khūrī yā bahām sīrat, nā-tarāshīda be-tarbiyat yā karākhī, be-murūwat be-salāq bad khūlī yā be-akhīq*—*Vāndal logon kī, atikrūr jāigalī nishthūr wā kappār, asābīyā gānwārū banālī wā nī-day, āsīht angār kūsīl wā nikhā.* [—*Atikrūrātā, kattarpan, nishthurātā.*]

VAN'DAL-ISM, *n.* ferocious cruelty—*Khūn khūrī, wahshī, karākhī, be-durīd, sang-dīlī*

VÄNE, *n.* (*D. raup*) a plate placed on a pin to turn with the wind, a weather-cock—*Bāl-amā, kamā-mamā*—*Vāyavīdīśilakshay, vāyulakshay.* [kī pandhā.]

VA-NIL'IA, *n.* a plant—*Ek nabūt, ek qism kī pandhā*—*Ānshalbhivīśesh, ek bhāntī*

VAN'ISH, *v.* (*L. vanis*) to disappear, to pass away—*Kāfir yā harā ho-jānā, gāib ho-jānā*—*Adrisīya-h. apatyaksh-h. wā bikiy-jānā, jāti rahnā ur jānā uñ-jānā wā champat-h.* [mācmahīll—*Adrisīya ho kar, apatyaksh.*]

VAN'ISHED, *p. a.* having vanished, having no perceptible existence—*Gāib ho-kar,*

VAN'T'Y. See under **VAIN**.

VAN'QUISH, *v.* (*L. vincere*) to conquer—*Shikast d., maglūb-k., sar-k., fath-k., farn-k., zer i-dast-k.*—*Jitnā, harānā, jay-k., parājay-k., dābdnā.*

VAN'QUIS A-BLE, *a.* that may be conquered—*Sar hone ke gāib, maglūb hone ke lāq, munkin-i-fath, shikast-pāzīr*—*Jaya, jāyāyā, jāyā, jetyā, parābhavāyā.*

VAN'QUISER, *n.* a conqueror, a victor—*Muzaffar fath-mand yā gāib, zafar-gāib fath-nasīb yā farn-mand*—*Vijayī wā jāyī, jētī wā jitne-w.*

VÄNT'AJE, *n.* (*advantage*) gain, profit, superiority, opportunity; *v.* to profit—*Hāsil yā sūl, jūda yā naf, bar-tarī buzargī āfātiyat yā fauqiyat, furat ārim āsāish yā mūqā'*; *v. jūda-k.*—*Lābh, phal arth wā upakār, pradānatī wā śreshthātī, sn-bhīt gām wā avasār; v. upakār wā hit k.*

VÄNTAGE-GROUND, *n.* place or state which gives advantage—*Mufid mauq', jūda-mand jāyeh yā hālāt*—*Upakārī sthān wā dāsī, hitakārī sthān wā avasthā.*

VÄNT'BRACE, **VÄNT'BRASS**, *n.* (*Fr. avant, bras*) armour for the arm—*Bāzū ke ligē baktar, bāh ke ligē silāh yī baktar*—*Bāh ke ligē jhilām wā kavach.*

VÄP'ID, *a.* (*L. vapulus*) dead, spiritless, flat—*Sard be-jūn yā be-ras, be-maza, be-zāiqā bad-maza be-nāmak yā be-kāfiyat*—*Asār, nih-sār wā nissār, vīras nīras nīras wā phikā.*

VÄPOUR, *n.* (*L. vapor*) an elastic fluid rendered aciform by heat, an exhalation, fume, steam, flatulence, vain imagination, whim, spleen or hypochondria; *v.* to pass off in fumes, to emit fumes, to scatter in vapour, to bully, to brag—*Bukhār, gūdar, dūd, bukhar jo pinī se uthtā hoī, harā-dārī yā rih, behūda khayāl, khayāl-i-khāmī yā man-man, hawl dīl; v. kāfir ho-jānā harā ho-jānā yā bukhar-shāmī-k, bukhar phenkū bukhar-banīnā yā bukhar-uthnā, bukhar kī sīrat meñ urā-d., lāf-zanī yā gurūsh-k., khul furoshī k.*—*Vāshp, bāph wā bāphīrā, dhūm wā dhūmā, bāphī, vāyupūrnatī wā vātikatwā, vyarth kalpanā wā nīcārtak tarang, manolāyā wā lahar, bāw-jhak; v. dhūmū hokar ur-jānā vāshparip se ur-jānā wā bhāph ho-kar ur-jānā, bāphī-phenkūnā bāphī-banānā wā bāphī uthnā, vāshparip se urā-d., balbalānā balakū dhāmkanā wā dhūmā, dhūm lenā dūng-mānā lāmbī-chaurī-hānkūnā wā āt-māshīgī k.* [uch urnā—*Vāshp wā bhāph hokar ur-jānā, vāshp bāph wā bhāphī b.*]

VÄP-O-RÄTION, *n.* the act of escaping in vapour—*Tabakhkhār, tabkhār, bukhar kī sīrat*

VÄ'POR-ER, *n.* a boaster, a braggart—*Lāf-zan yā kullā-zan, khud-farosh yā khud-sarā*

—*Lāmbī-chaurī hānkū wā wā dūng-mīras wā, āt-māshīgī wā apnī-bārī k. w.*

VÄ'POR-ISM, *n.* full of vapours, splenetic or hypochondriac—*Pur-bukhār, hawl-dīl*

hawl-dīlī saudās yā zī-mākhīdīyā—*Vāshpamay dhūmainay wā bāph-se-bharā-hūā, bāw-jhakī wā kupitavāyugrast.*

VĀ'POR-ous, *a.* full of vapours, fummy, windy—*Par-bukhār, dūd-sāz gā dūd-ārār, bādī*—Vāshpamay dhūmamay wā taph-se-bharā-huī, dhūmajanak wā dhūmotpādnk, vātāt vātawīn vātumay bayālā wā batāhā.

VĀ'POR-ous *NESS*, *n.* state of being vaporous—*Bukhār se bharā h., par-bukhārī, dūd-sāzi, dūd-āwārī, bādī tāsir*—Vāshpamayatwa, dhūmamayatwa, dhūmajanakatwa, vātātātī, vātumayatwa, batāhājan.

VĀ'POR *v.* *n.* full of vapours, whimsical—*Par-bukhār, talawam-mizij gā hur-dam-khugālī*—Vāshpamay wā dhūmamay, tarugī lahārī lol wā chapal.

VĀ'POR-ED, *a.* moist, splenetic or hypochondriac, peevish—*Nam gā tar, hauḍ dīl sandūī gā zi-mukhūlīgā, zūd-ranj gā tunuk-mizij*—Oda gīlā wā ārha, bāwjhakkī wā kupī-tavāyugrast, chīrchīā wā jhaujhanā. [nyāyāllipati kī chhārī.]

VĀ'RE, *c.* (*Sp. vara*) a wand or staff of justice—*'Asī-i-hākīm*—Nyayādhipatidand,

VĀ'RIX, *n.* (*L.*) a dilatation of a vein—*Raj gā nas kī phūl-jānā*—Śirī wā sarīra-nirī kī phūl jānā.

VĀ'RI *COSE, **VĀ'RI** *COUS*, *a.* dilated, enlarged—*Phūlā-huā^b, baḥā^b*.*

VĀ'RI'LET, *n.* (*Fr. valet*) a servant, a footman, a scoundrel, a rascal—*Naukar, chākar gā mulāzīm, harām-zūda gā gurram s.g. cīd gurba-i mēkīn qaddār gā dugā-buz*—Sewak, parīchar amchar wā bhūṛīyā, durātūī, theg wā vāchak.

VĀ'RI'LET *RY*, *n.* rabble, crowd, populace—*Rizāla log, izdihām, awām-m-nās*—Adham log, bhūr, sūlharanālok wā prākritālok.

VĀ'RI'NISH, *n.* (*Fr. vernis*) a glossy liquid substance; *v.* to cover with a liquid for giving a glossy surface, to conceal with something ornamental, to palliate—*Rogan gā rangun, luk; v. rangun-k, rangun k, luk-k luk-charkhāna gā luk-pherwī, zīnat gā zehāish se chhīpāwī, rūsiē ko 'ār se lhaḥif-k, tak'ijf-k, gā noru-k*—Tejodāyālātāl, kalap, śobhādāyākatāl, kukkubh; *v.* Tejodāyākatāl laginī śobhādāyāka-tāl-chūpana kalap charhārā lakkhātā-k, wā lakkhāyānā, uparī wā vāhīyā śobhā wā alaukar se chhīpānī dharupī wā lukanī, nyūn k, ghaṭnā wā doshīchechhīdan k.

VĀ'RI'NISH *ER*, *n.* one who varnishes—*Rogan gā rangun k, w., luk pīrrae w., luk charkhāne w., zīnat gā zehāish d. w.*—Tejodāyākatāl wā śobhādāyākatāl chūpane w, wā lagīnē w, kalap charhāne w., lakkhār, śobhādāyāk.

VĀ'RIY, *v.* (*L. varius*) to change, to alter, to differ, to deviate, to disagree—*Badal-dūlān gā badal jānī, tabdil k., tagayir-k, tabdil h., gā mutagayir-h., mukhtalif h., mutafarīq h., wā ikhtilāf rakhūā qum cūh h. be-rīh-h., gā tajāwuz-k., wā murāḥij-h., khilāf-h., gā be mul h.*—Pāṭhīnī anyarūp-k, palat-jānā wā anyarūp-h., bhīmarūp-k, rūpantar k, bhīmarūp-h. wā rūpantar-h., bhīma h., asadrīsh-h. wā asanān-h., bhā takā nichalāna wā vipath-jānā, bīlagnī bīlagnā wā vīrddh h.

VĀ'RI-ABLE, *a.* changeable, inconstant—*Mutaharīn tabdil pazīr mutagayir gā mutazalzal, be-qarar gā nā pāc-dār*—Parivartaniya wā vikārya, asthīr anavasth chūchal wā anitya. [Parivartaniyātī, asthīnatī, chūchalātā.]

VĀ'RI-A *BLENES*, *n.* changeableness—*Tabdil-pazirī, tazalzal, talawam, be-sabāt*—

VĀ'RI-ANCE, *n.* disagreement, dissension—*Ikhtilāf gā nā-murāḥijāt, nā ittīfāqī mukhtalifāt nīṭij gā jīna*—Vīrodh bhīmatā wā vīrddhātī, vīmatī kalah jhagrā tāntā wā lakheṛī. [k., rūpantar-k. wā anyarūp-k.]

VĀ'RI-ATE, *v.* to change, to alter—*Tabdil k., badal-dūlān*—Palat-dīlnī wā bhīmarūp-

VĀ'RI-ATION, *n.* change, alteration, difference or deviation, a change of termination—*Tabdil gā tagir, tagayir gā tabaddul, farq tafāwat, inkirāf gā tajāwuz, tasrif gā gardān*—Parivartan wā parivartī, epher vikār wā palat, bhēd antar wā vichalan, palasallhan śabdākhyaū wā rūpakaran.

VĀ'RI-E *GATE*, *v.* to mark with different colours—*Bāghamān-k., gūn-ā gūn-k., rang-ha-rang-k., abri k., mulawam-k., mā' ba-naw-k.*—Chitravichitra-k., kabārī k., nīnāvārp-k., nanānīg k., nānāvīdh-k., nānārūp-k., prakārantar k. [nīnāvārpātā.]

VĀ'RI-E *GATION*, *n.* diversity of colours—*Rang-ā-rangī, bāghamān-ā*—(Chitravichitrātī,

VĀ'RI-E *TY*, *n.* change, difference, diversity, deviation, one of many different things, many and different kinds—*Tabdil tabaddul gā tagayir, farq gā tafāwat, ikhtilāf gon-ā gūnī rang ba-rangī gā nāw, inkirāf gā tajāwuz, anwā aysim kī chizān kī ek, anwā-o aysim rangam-ragam qism-qism anwā-anwā gā tarah tarah*—Parivartan vikār wā epher, antar wā vīrodh, bhēd bhīnatā vichitrātī asadrīṣyā asadrīṣyā wā vishamātā, vikriyā wā vichalan, nānāvārp wā nānāvīdhī padārthōn kā ek, bhānt-bhānt bhāntī-bhāntī nānā-bhāntī wā nānāvārp.

VĀ'RI-ous, *a.* different, several, manifold, changeable, diversified—*Mutafarīq gā mukhtalif, judī-judī, gūn-ā gūn, mutaharīn mutazalzal tabdil-pazir be-sabāt gā gair-i-mustaqill, bāghamān gā rang-ba-rang*—Bhīma wā nyāra, anek, vīdhd wā nānāvīdh, parivartaniya wā vikārya, chitravichitra wā nānāvārp.

VĀ'RI-ous *LY*, *ad.* in different ways with change—*Anwā tarah se gā kī sīrat se, tabdil-se tabaddul-se gā mutagayirāna*—Nānārūp-se nānāprakāra-se nānāvīdhī-se wā prithagvīdh se, parivartan wā vikār se.

VĀṢE, *n.* (L. *vas*) a vessel, an ornament—*Zarf, zināt yā zeb*—Bāsan bartan kalaś wā pūtra, bhūṣaṇ wā alankār.

VĀṢE-U-DĀR, *a.* consisting of vessels—*Rag dār, pur-rag*—Nāriviśiṣṭ, nārīmay, nārī-sambandhi.

VĀṢE-U-LĀRĪ TY. *n.* the state of being vaserlar—*Rag-lārī, pur-rag*—Nāriviśiṣṭatā,

VĀṢĀLĀ, *n.* (Fr. one who holds land of a superior, a tenant, a subject, a dependant, a servant, a slave; *v. to subject*—*R'iqat, asatī, lā'f dār, wāḥṣatā, mulāḥṣatā yā u-takar, qalāṭā*; *v. to k., tābī k., qulām bawcārī, amī' k.*—Pragī, parāswāmīkakshe-trādhivāsi parāswāmīkagrīdhivāsi wā bhagāt, pariyattajan, asrīta wā auujivī, bhūṭiya wā nājivī, dīs; *v. vās k., adhm k., dīs bāmī.*

VĀṢĀL-AGN. *n.* state of being a vassel, servitude—*Rā'iqatī, rā'iqat-garī yā tābī dārī, qulāmī*—Parayattatwa parādhnatā parāsrītatwa wā paravāṣitwa, dāsabhāv dāsātwa wā dāsya.

VĀṢT. *n.* (L. *vastus*) great, extensive, numerous, mighty, enormous, immense; *n.* an empty waste—*'Azim, wāṣ' yā kushāda, kasir bā qīrat qī mufrit, zor oḥar yā qadr, be-andāz qā be-andāz, be-hal be-ihlāl āhāyāt qā lā intikā*; *n. bulāghā, wāḥṣatā*—Baḡ wā atimādīn, viśal chaurī vistirī wā vikāṭ, vīpāl wā bahimsaikhyak, bālī wā talawān, aparimīt, amīt aparimādīn wā bahūt hī bārī; *n. marubhīmī, usār.*

VĀṢT LY. *ad.* greatly, to a great degree—*Nihāyat, zigād-e qā gāyat*—Bahūt, atīṣay-karke atyant wā nīpāt.

VĀṢ'NESS. *n.* great extent, immensity—*Kushād-bagī yā wāṣ'at, 'azamat 'azimat zigādātī yā kasir*—Ativistār wā bahūt bārī, aparimīyatwa amītatī atyantatā samabhattwa wā suvrīhātwa.

VĀṢTY. *a.* being of great extent, large—*Kushāda yā wāṣ', 'azim*—Vistirī wā bahūt.

VAS TĀ'ṬION. *n.* (L. *vasio*) a laying waste—*Tahāḡī, wāḥṣat, pāṭ mīṭī*—Ujār, mīs, vīmāḡ.

VĀT. *a.* (S. *vet*) a large vessel or cistern—*Chah-bachcha, chah-bacha, haṭ*—Mādh-

VĀTIC NATE. *r.* (L. *ates*) to prophecy—*Pesh qōi k., qāḡ kī lāt kahēd qā bāḡlād, qāḡ kī khahar kahāt*—Bhavishyat kalmā, āgām bhāḡlūna, bhāṭipradār-sān k., amīgat dikhāmī.

VĀTIC-NAL. *a.* containing prophecy—*Pāt qōi-ān c., pesh-qōi ānec, naharī, paigam-bardān*—Bhavīpradarśan, bhavī-lyadharśak, bhāṭivisūchak, bhāṭivikāṭhanasambandhi.

VĀTIC-NĀṬION. *n.* prophecy, prediction—*Pesh qōi qā qāḡ dāṭī fāt qōi qā khahar-k qāḡ*—Bhavishyadvīṭya bhavishyadvachan bhavishyatkathan wā bhāṭivikāṭhan, bhāṭipradārśan bhāṭivishayapradārśan wā bhavishyatsūchan.

VĀT' QDE. *n.* the murderer of a prophet—*Nabī-kush, paigam-bar kush*—Bhavishyat-kāṭhakoḡhātī, bhavishyatkaṭhakoḡhūna, bhāṭivikāṭhakalanūtī.

VĀULT. *n.* (L. *colatum*) a continued arch, a cellar, a cave, a repository for the dead; *v. to arch*—*Qalḡa qā gumbaz, tah-khāna, kahf qā gār, mayharū raṭṭa yā dakhma*; *v. mīharāḡ hawāḡ, gumbaz sū bawādū*—Arddhagolīkārprāsīdāsīnḡ, khoyakasīrsh barmya-ikhar wā dhanwīkāragrīh, talghar bhūṅghar wā bhūṅgharā, guḡhā guḡhā khoh wā dahak; *v. dhanwīkāṭ pītā.*

VĀUT'AGE. *n.* an arched cellar—*Mīharāḡ-dār tah-khāna, gumbaz-nunā tah-khāna*—Dhanwīkāṭ talghar wā bhūṅghar.

VĀUT'ED. **VĀUT'Y.** *a.* arched, concave—*Mīharāḡ-dār gumbaz-dār yā gumbazī, mayharūf yā qawī*—Dhanwīkāṭ, gaganīkāṭ wā pūtīkāṭ.

VĀULT'. *v.* (L. *colatum*) to leap, to jump—*Kūdaḡ w^h, uchhalur w^h, uchhalūt yā phāṇḡdū w^h.*

VĀULT'ER. *n.* one who vaults—*Kūdaḡ w^h, uchhalur w^h, phāṇḡdū w^h.*

VĀUNT. *r.* (Fr. *vaunt*) to boast; *n.* boast—*Lāf zarī k., kalā zānī-k., shukhī k., khud-faroshī k.*; *n. lāf-zānī, lāf-o-garīf, tafākhur, lāf, garzīf, khud-faroshī, kalā-zānī, shukhī*—Dūn lene, dūn mārna, lamḡ-chaurī hāṅkne, apnī bārī k., ātmashāghā k., galphatāḡī k.; *n. dīṅḡ, galphatāḡī, ātmashāghā, aḡhākārotī.*

VĀUNT EN. *a.* a boaster, a braggart—*Lāf-zān yā kalā zān, khud-faroshī yā khud-sarā*—Galphatāḡī k. w. wā lamḡ-chaurī hāṅkne w., dūn lene w. dīṅḡ māṛne-w. wā apnī bārī k. w.

VĀUNT'EN. *a.* boastful, ostentatious—*Dīmāḡī yā lāf-zān, mutakabbīrī fakhl hār yā khud-nunā*—Galphatāḡī k. w. lamḡ-chaurī hāṅkne-w. wā garvīt, dambhī ādambarī wā garvapūrn.

VĀUNT'ING LY. *ad.* boastingly, ostentatiously—*Lāf-zānī khud-faroshī yā kalā-zānī se, mutakabbīrīna fakhl-sr yā khud-nunā se*—Ātmashāghā galphatāḡī dīṅḡ wā apnī-bārī se, dambhī wā ādambarī se.

VĀUNT. *n.* (Fr. *avant*) the first part—*Pahilā hissa*—Pratham bhāḡ, pahilā bhāḡ.

VĀUNT-COURIER. *S* e **VANCOURIER.**

VĀUNT'URE. *n.* a false wall—*Jhūthī dūcāl*—Jhūthī bhīt.

VĀVA-SOUR. *n.* (Fr. *varoiseur*) one who held of a superior lord and had others holding under him—*Bich ke darje kā zamīn-dār yā patte-dār, aīsā shakhs jo khud kīnī kē*

- asimé ho aur uske zer bhí asimé hoé*—Aisá jan jo úp paráyatta ho aur apní or se aurón ko patná bhí diye ho. [wá bachhíri ká máús.
- VEAL**, *n.* (L. *vitellus*) the flesh of a calf—*Bachhrú yá bachhrye ká gosht*—Bachhrye
- VEER**, *v.* (Fr. *river*) to turn, to change—*Ghúmná yá ghúmná^h, phirná yá pherná^h.*
- VEERA BLE.** *a.* changeable, shifting—*Tabdil-pazir yá mutalawatin, mutazalzul be-qarár yá be-sábat*—Parivartamāya, asthīr.
- VEERING**, *n.* the act of turning or changing—*Ghúmná^h, pheráw^h, ghúmná^h, p. hirná^h.*
- VEGETABLE-BLE**, *n.* (L. *riges*) a plant; *a.* belonging to plants, having the nature of plants—*Nabát, rustant, sabzi, turkárí^h, bháji^h*; *n.* *nabátáti yá nabáti, nabát-sírat yá nabát-khássiyat*—Oshadhí, oshadhí, udbhijja, ndbhíh, triph, sák, ság; *a.* udbhijja wá sákasambandhí, ndbhíh. [sákagun, sákadharin.
- VEGETABLE-TY**, *n.* vegetable nature—*Nabáti yá nabátáti khássiyat*—Udbhijjadharin,
- VEGETAL**, *a.* vegetable—*Nabáti yá nabátáti*—Udbhijja, ndbhíh, sákasambandhí.
- VEGETATE**, *v.* to grow as plants, to germinate—*Jamná yá bahná^h, ugná nikalná kaligíná panapná yá upajná^h.*
- VEGETATION**, *n.* the growth of plants, vegetables or plants in general—*Báldugí rodugí muná námugí yá nasho, nabátát*—Bárh vridhí wá udbhed, udbhijja triph-játi wá triphdíjstí.
- VEGETATIVE**, *a.* having the power of growing, having power to produce growth—*Barhne-w. ugn-w. yá panapne-w^h, barhne-w. ugn-w. yá panapne-w^h.*
- VEGETE**, *a.* vigorous, active, lively—*Ma-bút qari yá zor-áwar, chálák, zinda-díl*—Bál balawán wá porhí, phurtíh, satej.
- VEGETIVE**, *a.* having the nature of plants, growing; *n.* a vegetable—*Nabát-sírat nabáti yá nabátáti, báldá yá rodá h. v.*; *n.* *nabát, rustant, sabzi*—Udbhijja wá sákasambandhí, barhne-w. jamne-w. wá panapne w.; *n.* oshadhí, oshadhí, turkárí, bháji, sák, ság, triph.
- VEGETOUS**, *a.* vigorous, lively, thriving—*Ma-bút qari yá zor-áwar, zinda-díl yá chálák, báldá yá rodá h. v.*—Porhí wá balawán, satej wá phurtíh, barhne-w. wá panapne-w.
- VEHEMENT**, *a.* (L. *vehemens*) violent, ardent, eager, fervent, furious—*Tez yá sukht, garm, sar-garm, tand, shudh yá qatáb-nak*—Balawán wá prabál, ugra, tívra tikshya wá vyagra, nehechapl, prachand.
- VEHEMENCE**, *VEHEMENCY*, *n.* violence, ardour, fervour, force—*Tez yá sukhtí, garmí yá sar-garmí, tandí yá shudhí, zor yá qatábi*—Vyagratá wá veg, ugratá wá tohí, nehechandatí prachandatí tívratí wá tikshyatí, bal wá prabalya.
- VEHEMENTLY**, *ad.* violently, with great ardour—*Shudhí yá zor se, tandí tezí garmí yá sar-garmí se*—Veg wá bal se, ugratí vyagratí tikshyatí tívratí nehechandatí wá prachandatí se.
- VEHICLE**, *n.* (L. *veho*) that by which any thing is carried or conveyed, a carriage, medium—*Markab, sawarí, vasila*—Parohan viman palká nálkí dolí wá yán, váhan bahán giri wá rath ádi, dvár.
- VEIL**, *n.* (L. *velum*) a cover to conceal the face, a curtain, a disguise; *v.* to cover, to hide—*Burqa, pardá, nipat yá rú-band*; *v.* *chhipáná^h, dhápná lukáná yá mándná^h*—Ghúngat, masáhrí ojhál wá ár, kapataves wá anyaves.
- VEIN**, *n.* (L. *vena*) a vessel which receives the blood from the arteries and returns it to the heart, a streak of different colour, course of metal in a mine, tendency or turn of mind, humour—*Rag yá nas, mukhtalíf raqí ká khatt, kán men khás glizí shák, kho manish sírat yá talíyat, mizá yá mau-manj*—Sirá sirá nápi nápi dhamaní dhamaní wá tantukí, bhíma varp kí kaví wá rekhi, khán men mukhya dhátu-rekhá wá ákar men dhátu ká mukhya m írg, prakriti wá swabháv, chittavrittí.
- VEINED**, **VEINY**, *a.* full of veins, streaked—*Rag-dár yá masla, khatt-dár yá dhári-dár*—Sirá dhamaní wá nárimay, lahariyá wá rekhaichilutí.
- VENAL**, *a.* pertaining to a vein—*Muta'alliq í nas, rag-mansúb*—Síravishayak, sirá-sambandhí, nárisambandhí.
- VELIFEROUS**, *a.* (L. *velum, fero*) carrying sails—*Pál dhone w^h, pál t-jane w^h.*
- VELITATION**, *n.* (L. *velitor*) a skirmish, a dispute—*Halkí laráí yá jharpá-jharpá^h, jhagá tautá yá bakherá^h*
- VELLEITY**, *n.* (L. *velle*) the lowest degree of desire—*Niháyat kaní árú yá khevá-hish*—Atinyán akáúkshí ichchhá wá sprihá.
- VELLICATIONE**, *v.* (L. *vello*) to twitch, to pluck, to stimulate—*Misná yá malná^h, khasotná jhatukná yá nijhotná^h, chherná uksíná yá uskáná^h.*
- VELLICATION**, *n.* a twitching, stimulation—*Khasotná yá jhatukná^h, tahris tahrik yá torgh*—Khasot níjhot misná wá malná, uksíw uskíw wá uttejan.
- VELLUM**, *n.* (Fr. *velin*) a fine kind of parchment—*Ragq*—Likkne ke nimitta baná-yá huá uttam pásucharm. [njalut, tez-raví—Sighratí, veg wá gativég.
- VELOCITY**, *n.* (L. *velox*) swiftness, speed—*Shitabí juldí zúdí chudí 'ajalat yá*

VĒL/VET, *n.* (L. *villus*) a rich stuff covered with a short soft nap; *a.* made of velvet, soft, delicate; *v.* to paint velvet—*Maḥmal*; *a.* *maḥmalī*, *mulūm*, *namn*; *v.* *maḥmal par raṅg chāḥānā*, *maḥmal ko munaqqash k.*—*Komalaramaviśiṣṭ* atyuttam paṭṭavastra, *maḥmal*; *a.* *maḥmalā*, *mridu*, *komal*; *v.* *maḥmal ko ruṅgā*, *maḥmal meñ chitrakāri k.* [maḥmal.]

VĒL/VĒTĒN, *n.* a kind of stuff like velvet—*Satt maḥmal*, *naqlī maḥmal*—*Sutī*

VĒ'NAL, *a.* (L. *venor*) that may be sold, mercenary, purchased—*Farokhtān gā qābil-i farokht*, *zar parast zar dost gā sin parast*, *khawidā huā*—*Vikreya paṇitavya vikrayogyā wā vikrayāṇīyā*, *dhanalobhī dhanārthī hībharthī vaitanik wā vetanārthī*, *krit krayakrit wā upakrit*.

VĒ NĀI' TY, *n.* mercenariness—*Zar-parastī*, *zar-dostī*, *sin parastī*—*Izūbhalobh*, *phala-lobh*, *phalīṣā vetanārthīwā*, *dhanalobhīwā*, *dhanalobh*, *paṇyatī*, *kreyatī*, *kreyatwā*.

VĒ'NARY, *a.* (L. *venor*) relating to hunting—*Shikār-masab*, *muta'alliq-i-shikār*—*Akhetavishayak*, *aherasambandhī*, *mrigayasambandhī*.

VĒ NĀI' CAL, *a.* used in hunting—*Shikar-muful*, *shikār meñ kām dūc w.*—*Mrigayopagayī*, *mrigayā aher wā akhet meñ kām dūc w.*

VĒ NĀTION, *n.* the net or practice of hunting—*Shikār*—*Akhet*, *aher*, *mrigayā*.

VĒND, *v.* (L. *vendo*) to sell—*Farokht-k.*, *bēchunī^b*, *bēchū^b*, *ba' k.*—*Vikray-k.*, *bikri-k.*

VĒN'DĒK, *n.* one to whom a thing is sold—*Khariḍ ur*, *mushtārī*—*Krayī*, *kretī*, *krāyak*, *krayik*, *krayakartā*. [vikrayī, vikrayik, vikrayakartā.]

VĒN'DĒR, *n.* one who sells—*Faroshada*, *bechuc w^b*, *ba'ī*, *farokht-kumanda*—*Vikretā*.

VĒN'DĒBLE, *a.* that may be sold, fit for sale; *n.* any thing offered for sale—*Farokhtān*, *farokht kr qābil gā qābil i farokht*; *n.* *farokhtnī shai*—*Vikrayāṇīyā vikreya wā vikretayyā*, *vikrayogyā bikri jog wā bī-anh ur*; *n.* *vikreya wā vikrayāṇīyā* *paḍārth*, *bēchuc wā bechne kī vastu*. [pīyatī, vikrayayogyatā.]

VĒN DI BĪL' TY, *n.* state of being vendible—*Qābilyat i farokht*—*Vikreyatī*, *vikrayā*.

VĒN DI TĒ' TION, *n.* a boastful display—*Mutakabbirām namāish*—*Dāmbhik dikhāw*.

VĒN DĒ' TION, *n.* the act of selling, sale—*Ba'ī*, *farokht*—*Vikray*, *bikri*.

VĒNĒER, *v.* (Ger. *faruher*) to cover common wood with thin slices of fine wood—*Upar se achehī lakri ke patle tukce baithān gā jaruā^b*.

VĒ-NĒ'NATE, *v.* (L. *venenare*) to poison, to infect with poison; *a.* infected with poison—*Zahr milānā gā masām k.*, *zahr āludak*; *a.* *zahr ālāda*, *masām*—*Bikh milānī*, *vishrīkt vishayukt wā vishadigdh k.*; *a.* *vishakt*, *vishayukt*, *vishadigdh*, *vishadipt*.

VĒN-E-NĀTION, *n.* poison, venom—*Zahr*, *samā*—*Vish*, *bikh gural*, *māhur wā kākakūt*.

VĒ-NĒNĒ', **VĒN-E-NĒSE**, *a.* poisonous—*Zahr dar*, *samā*—*Charāḥī*, *vishilū*, *vishularmak*, *bikhālā*. [*lū dīl rudā*—*Vish wā bikh se kām k. w.*, *manohārī wā manohar*.]

VĒN-E-PĒ' QIAL, *a.* acting by poison, bewitching—*Zake se asar gā tūsr k. m.*, *dīl farh*

VĒN E PĒ' CIOUSLY, *ad.* by poison or witchcraft—*Zahr gā jadū se*, *samā gā ufsān-gari se*—*Vish wā abhihar se*, *bikh wā tūc se*.

VĒN'ERATE, *v.* (L. *reueror*) to regard with respect mingled with awe, to revere—*Harmat k. gā mu'azzaz-jānā*, *tū'īm gā ihtirām k.*—*Pūjā-k.* *wā mānā*, *adar mar-yādī sammān wā sammān k.*

VĒN'ER-A-BLE, *a.* worthy of veneration—*Mu'azzaz*, *wājibu-t-tū'īm*, *mukarram*, *mu'azzam*, *buzurg*, *buzurg wār*, *mukhtarim*—*Mānāyā*, *mānyā*, *bhaktiyogyā*, *āryyā*, *sammānyā*, *adarānyā*, *pūjānyā*, *pūjyā*, *archyā*, *archānyā*.

VĒN'ER-A-BĪL' TY, *n.* state of being venerable—*Wājibu-t-tū'īmī*, *buzurgī*, *mu'azzamī*, *mukarramī*, *mukhtarimī*—*Mānyatā*, *sammānyatā*, *āryyatā*, *pūjyatā*, *pūjānyatā*, *archyatā*, *archānyatā*, *bhaktiyogyatā*. [rability kī arthī dekho.]

VĒN'ER-A-BLENESS, *n.* state of being venerable—[*Venerability ke mu'ac dekho*]—**VĒN'ER-A-BĪLY**, *ad.* so as to excite veneration—*Mu'azzazīnā*, *mukhtarimīnā*, *wājibu-t-tū'īmī se*, *buzurgī se*—*Mānyatā* *iprīvak*, *pūjānyatā* *iprīvak*, *archyatā* *iprīvak*, *sammānyatā* *se*. [*parastīsh*—*Pūjā*, *archā*, *adar*, *sammān*, *saklār*, *maryādā*, *bhaktī*.]

VĒN'ER-ĀTION, *n.* respect mingled with awe—*Tū'īm*, *ihtirām*, *tūngir*, *takrīm*, *ikrām*.

VĒN'ER-A-TOR, *n.* one who venerates—*Tū'īm-kumanda*, *takrīm gā tūngir k. w.*, *tū'īm ihtirām gā ikrām k. w.*, *mu'azzaz-jānuc w.*—*Pūjā*, *adar k. w.*, *mānuc w.*, *sammān k. w.*

VĒNĒ'RE-AL, *a.* (L. *Venus*) relating to sexual intercourse, consisting of copper, adapted to excite desire for sexual commerce—*Shahwatī nafsānī muta'alliq-i-hazz-i-nafsānī jimū mānsūb gā mubāsharat-mansūb*, *tābe gā tame kā^b*, *mubakkī*—*Mai-thumāsambandhī maithunavishayak wā ratāsambandhī*, *kūmrāny*, *kūmnigūndīpan*.

VĒNĒ'RE-AN, **VĒNĒ'RE-OUS**, **VĒN'ER-OUS**, *a.* lustful, libidinous—*Mast gā nafsānī*, *shahwatī*—*Kāmuk kāmātūr wā kāmī*, *ratārthī maithunārthī ratābhilāshī kāmārāt wā kūmasakt*. [rati.]

VĒN'ER-Y, *n.* sexual intercourse—*Mubāsharat*, *jimū*—*Patikrīrā*, *maithun*, *sambhog*.

VĒN'ER-Y, *n.* (L. *venor*) the sport of hunting—*Shikār*—*Akhet*, *aher*, *mrigayā*.

VÉN-E SÉCTION, n. (L. *vena, sectum*) the act of opening a vein, blood-letting—*Fand khulāṇ fassādī mshṭar-zanī yā rag zanī. khān-nikābā*—Śirāvedhan śirāvedhan śirāchedh wā śirāchedhan, rakt mukshaṇ raktamochan raktasṭraṇ wā lobh-nisābhā.

VEN'EY, VÉN'EW, n. *Fr. venger* a hont, a thirst—*Phar yā bār^h. hāt^h*.

VENGE, v. L. *vindere* to punish—*Sazā-d., intiqām lenā, badlā-lenā*—Dand il., pratiphat d., pratidhisi k.

VENGEYER, n. a. revengeful, malicious—*Kina-war, kina-kash par-kina yā bagzi*—Pratidhisi-dil wā pratyapakārechehla, drohi dweshi wā pratidrohechehlu.

VENGEYER, n. a. penal retribution, punishment—*Intiqām badlā yā mukāfāt, sazā qahr yā qāṣ*—Pratidhisi vairaṇpratikār vairaśuddhi wā pratidroh, dand.

VENGETTER, a. vindictive, retributive—*Kina-kash yā wāl-kash, intiqām-kash yā kina-war*—Pratidhisi-Sil oratvapakārabaddhi wā pratyapakārechehlu, pratidrohechehlu pratidhisechehlu wā pratyapakāri.

VENGEMENT, n. a. penal retribution—*Intiqām, badlā, sazā*—Pratyapakār, vairaśuddhi, vairaṇpratikār, vairaṇpratikār, vairoddhār, apakāraśuddhi.

VENGING, n. one who punishes, an avenger—*Sazā d. w., muntiqām yā badlā-lene w.*—Dand d. w., pratidhisiak pratidhisi pratyapakārak wā vairaśodhak.

VE NĪ AL, n. (L. *venia*) that may be forgiven, pardonable—*Al-ṣūr yā mu'af hoar-ki lāiq, wajīb al-afā*—Kshamārha wā kshamayogya, kshamāniya kshantavya wā kshamochit.

VENIA BLE, a. that may be forgiven—[*Venial ke mu'm dekho*]—[Venial kā arth dekho.]

VENT'SON, ven'is-zu, n. (L. *venor*) the flesh of beasts of chase, the flesh of deer—*Shi kee gosht, hiran ke gosht*—Jo jantu wā piśu ākhet meñ hāth lagte haiñ unkā mās, mīṅamās wā harimamās.

VEN'OM, n. (L. *venenum*) poison, poisonous matter, malice; *v.* to poison—*Zahr, sumam, kina yā bugz*; *v. musam-k., zahr ālūla k.*—Vish garal wā kalakūt, bikh bis wā mālur, droh wā dwesh; *v. vishakt k., vishayukt k., vishadiglu k., vishadipat-k.*

VEN'OM ORS, a. poisonous, noxious—*Zahr-dār zahr zahr-ālūla musam yā sumam, mutier māt yā tūpā kār*—Savish vishapirṇ vishāht garāl vishagupak vishadharmak vishadhār wā bīchādī, apakarak ahitakāri apakāri ghatak wā upaghatk.

VEN'om ORS v. ad. poisonously, malignantly—*Zahr-dāri yā zahr ālūlapi se, kina kushi kina war yā bugz se*—Vishalātā wā vishapirṇpati se, dwesh droh wā apakāraśilātā se.

VENT, n. (L. *ventus*) a passage for air, an aperture, emission, discharge, utterance, sale, demand; *v.* to let out, to utter, to emit, to publish—*Havā ke liye vāh, sūrāh yā mahab, Ishrāj yā khurāj, intāz, tabayyū: yā ishār, farakt yā baī, talab yā khāsh; v. nikābā^h, talāf, k. yā adā-k., chhorrā^h, zahir-k. yā mashhūr-k.*—Vāyuvāg wā vāyupath, chhel chhidra randhā wā dwār, nirasn utkshap wā chhūṇā, nikāl, nehrānā, vikray wā bikri, chāh māṅ wā khūch; *v. jāne-d., nehrānā k. wā nehrānā, nirasn-k. utsarjjan-k. utkshapjan-k. wā nikāsn, kahā batānī prakat-k., pragat-k. wā prakāśk.*

VENT'AGE, n. a small hole—*Chhotā chhed^h, chhotā sūrāh*—Kshudra chhidra.

VENT'AN, n. the breathing part of a helmet—*Khoṭ yā miṅfar kā wah hisa jis se dam lete haiñ*—Mastakarakshapī wā lohe ke top kā wah bhāg jis se sāns lete-haiñ.

VENT'ER, n. one who utters or publishes—*Zāhir k. w., ishār k. w., mashhūr k. w.*—Kahne wā, batāne wā, prakat k. wā, pratyaksh k. wā, prasiddh k. w.

VENTER, n. (L. the belly, the womb—*Shikam, zih-dān, rihm yā bacha-dān*—Peṭ wā ndar, kohl garbhāṣay garbhasthān wā garbhakoś. [ndarak.]

VEN'TRAL, a. belonging to the belly—*Shikam-maukib, shikam kā, peṭ kā^h*—Aularik,

VEN'TRI CLE, n. a cavity in an animal body—*Al-ḍa, khāna-i-khān*—Koshṭh, raktakosh, kothā.

VEN'TRILO-QUISM, VEN'TRILO-QUY, n. the art of speaking so that the voice seems not to come from the speaker—*Is taur se guft-yā karne kā fenn ki āwāz guft yā karne wāle se āte hue mahiñ ma'lām hoti*—Is rīti se bolne kī vidyā kī śabd bolne wāle se āte hue mahiñ jan partā.

VEN'TRILO-QUIST, n. one who speaks so that the voice seems not to issue from himself—*Is taur se guft yā karne w. ki āwāz guft yā karne wāle ke mahi se nikalte hue mahiñ ma'lām hoti*—Is rīti se bolne w. kī śabd vaktā ke mukh se nikalte hue mahiñ jan partā. [ma'ne dekho]—[Ventriloquist kā arth dekho.]

VEN'TRILO-QUOUS, a. emitting voice or sound as a ventriloquist—[*Ventriloquist ke*

VEN'TI-LATE, v. (L. *ventus*) to fan with wind, to cause the air to pass through—*Havā se thāndhā k., havā dār-k. havā-d. yā bād-kushi-k.*—Vāyu se thāndhā-k., vāyuvāyā wā vāyuvāyāt k.

VEN-TI-LATION, n. the act of ventilating—*Havā dīhā, havā sāzi, bād-kushi*—Vāyu se thāndhā-k., vāyuvāyā k., vāyuvāyāt-k., pawān wā vāyu d.

VEN-TI-LATOR, n. an instrument for ventilating—*Bād-kash, bād-zan, minshār, bādriya, pankhā^h*—Vāyuantra, vyajan.

- VEN-TÖS-IT-TY**, *n.* windiness, flatulence - *Harā-dārī, rīh* - *Vāyupūrṇatā, vātikatwa.*
- VENT-I-DUCT**, *n.* a passage for wind or air - *Harā ke lipe rāh, rāsta-i-bod* - *Vāyuharg, vāyupāth*
- VENTURE**, *v.* (L. *ventum*) a hazard, chance, stake; *v.* to hazard, to dare - *Khatra, manāh yā itijāy, bāzī yā jo shai khatre meñ dāli jāy*; *v.* *khatra-uthānā, khatre-meñ purānā yā khatre-meñ-dānā, jurat k. himmat k. yā dilerī k.* - Jokhim wā bhayahetu, daivagot daivagati wā bhīrya, hor wā jo vastu jokhim meñ dāli jāy; *v.* jokhim-uthānā jokhim-meñ paṇā, jokhim-meñ dānā wā sañsayasth-k., sāhas-k. dharṣha-bādhānā man-chaṭnā wā jī-dāṇṇā.
- VENTURER**, *n.* one who ventures - *Jān-bāz, sāhib-i-himmat, naxī'a bāz, baḥt-bāz, khatre meñ dānā v., khatra uthānā v.* - *Sāhasī, jokhim uthānā v., jokhim meñ jānā v., jokhim meñ dānā v.*
- VENTURE SOME**, *a.* bold, daring - *Diler yā jān-bāz, sāhib-i-himmat qismat-āzmā mar-dānā himmatī yā jānī* - *Dhithā wā sāhasī, sāhasī nirbhāy nidar wā dhrishṭ.*
- VENTURING**, *n.* the act of running risk - *Khatra uthānā, khatre meñ paṇā, jān-bāzī, naxī'a bāz, baḥt-bāzī* - *Jokhim uthānā.*
- VENTUROUS**, *a.* daring, bold, fearless - *Diler, shujā himmatī jān bāz yā sāhib-i-himmat, mardānā jān yā bāzī* - *Dhithā, sāhasī wā sāhasī, nirbhay wā nidar.*
- VENTUROUSLY**, *adv.* daringly, boldly - *Dilerānā, mardānagī himmat jān-bāzī shujā'at jānāt yā bāzī se* - *Dhithā wā dhrishṭatī se, sāhas wā nirbhayātī se.*
- VENTUROUSNESS**, *n.* boldness, fearlessness - *Dilerī himmat yā jān-bāzī, bē bāzī yā shujā'at* - *Sāhas, dhithā dhrishṭas hiyā wā nirbhayātī.*
- VENUE**, *n.* (L. *vicinus*) a neighbouring place - *Jawār yā juādār, qurb* - *Paṛos, paṛos kī jagah, nikutasthān, samijasthān.*
- VENUS**, *n.* (L.) one of the planets - *Zuhra, loḥ i-falak, nāhid* - *Sukra, sukr, bhrigu.*
- VERACIOUS**, *a.* (L. *verus*) observant of truth, disposed to speak truth, true - *Imān-dār, nist-go, siddīp* - *Satyavādī, satyabhūṣī wā satyavādānā, satyasil khārā wā sachchā* [satyabhūṣan, satyavaditwa, satyavaktritwa.]
- VERACITY**, *n.* observance of truth - *Nist, nist-go, vast goṭhārī* - *Sachā, satyasilātā.*
- VERANDA**, *n.* an open portico - *Bar-āmadā, gulām gardish* - *Varand, varandak.*
- VERB**, *n.* (L. *verbum*) a word, a word which affirms asks or commands - *Lafz, fl* - *Ṣabd, kriyā.*
- VERBAL**, *a.* spoken, not written, oral, literal - *Zabānī, nī-nawishta yā qair-i-tahrīrī, manāh-zabānī, lughī lafzī yā harfī* - *Ṣabdudwārak ukt wā vāchanik, anlikhā wā alikhit, mukhakatnī wā śrut, pakṣinupadik wā śabdārūp.*
- VERBALITY**, *n.* mere literal expression - *Lafzīgāt, ligaciyāt, lughī lafzī yā harfī bīgān, nist'alfāz* - *Ṣabdārūp vyākhyā, ṣabdarūp varṇan, śabdāmātra, kewaḥ ṣabd.*
- VERBALIZE**, *v.* to turn into a verb, to be diffuse or verbose - *Fīl tanānā yā fīl kar-dānā, zījāda-goī yā tūl-i-kalām-k.* - *Kriyā bhāṇā, śabdavistār śabdabāluḥyā wā atisayoktī k.*
- VERBALLY**, *adv.* in words, orally, word for word - *Lafzōn-meñ, ba-zabān ba-kalām zabānī yā nā nawishta, lafzan lafz-ba-lafz sukhan-ba-sukhan yā taht-i-lafzī* - *Ṣabdon meñ, alikhitārūp-se anlikhā wā mukhadwārī, ṣablaśābād yāthīśābād wā śabdudwārī.*
- VERBATIM**, *n.* (L.) word for word - *Lafzan, taht-i-lafzī, lafz-ba-lafz* - *Yathāśābden, śabd-śāśabda, śabdād-wirī.* [kathojśakathan wā lekha.]
- VERBIFEROUS**, *n.* empty discourse or writing - *Bē-hūda bayān yā tukhrīr* - *Nirarthak*
- VERBOSITY**, *n.* abounding in words, prolix - *Tūl-kalām yā tūl-tawṭh, lafzāzī pur-go yā zījāda-go* - *Bahūśābdek wā bahūvākya, ativistīrṇ wā atisayoktivistīrṇ.*
- VERBOSITY**, *n.* superabundance of words - *Tūl-kalāmī, tūl-i-sukhan, tūl-i-kalām, zījāda-goī* - *Atisayoktī, śabdavistār, śabdabāluḥyā, śabdādhīḥyā.*
- VERBERATE**, *v.* (L. *verbero*) to beat - *Mārnā^h, pāṭnā^h, thoṭknā^h.* [pṭi^h.]
- VERBERATION**, *n.* infliction of blows, beating - *Pitnā yā ghuṣṭigānā^h, mār yā mār-*
- VERDANT**, *a.* (L. *viridis*) green, fresh - *Ṣabz sar sabz shādāb yā rath, tāza tar yā tar o-tāza* - *Harī hariyālī wā harī, tatki wā nayā.* [jāngal kī ndhikārī.]
- VERDERER**, *n.* an officer of the forest - *Jāngal kī 'nhda-dār, dast-bān* - *Arā-yidhikārī.*
- VERDURE**, *n.* green colour, freshness - *Ṣabz yā sar sabz, āzgi yā shādābī* - *Harāi harerī harājan hariyāwāl hariyārī wā haritatwa, tatkijan amlinatī wā navinatī.*
- VERDURE**, *a.* green, decked with green - *Ṣabz shādāb* - *ā sar-sabz, sabz se drāsta* - *Harī wā harī, hariyārī harāi harerī wā haritatwa se bhūṣit.* [lual, timrakīṭa.]
- VERDURIS**, *n.* the rust of copper - *Zangār, jāngāl, tīnbe yā tāme kā morcha* - *Timra-*
- VERDURE**, *n.* a pale green paint - *Ek qism kā paudhī jo zardī-māl nobz hotā hai, mānūke rang kī ek chhotā per* - *Ek bhāntī kī paudhī jo sīn-wāl rang kī hotā hai.*
- VERDICT**, *n.* (L. *verus, dictum*) the decision of a jury, judgment - *Panchāyat kā infāsil, trijōz fatwā hukm yā qarār* - *Panchāyat kā vichār, nirṇayapad wā nirṇay.*
- VERECUND**, **VERE-CŪN'D-IOUS**, *a.* (L. *vereor*) modest, bashful - *Hayā-dār, sharmilā sharm-gū yā sharm-nāk* - *Lājawan wā lajjāwān, lajlā.*

VÉRGE, *n.* (L. *virga*) a rod, a mace—'Asá, chob—Dandá wá chhari, sohtá wá kithi.

VÉRGE EN, *n.* one who carries a rod or mace—'Asá-bardár, chob-dár—Dandadhar, sohté w.

VÉRGE, *v.* (L. *vergo*) to tend, to incline, to approach; *n.* brink, edge, border—*Shuk-ná^h, shah-i yá tarakná^h, palowichná yá jáni^h*; *n.* kinára yá kanára, lab, hadd;—*n.* Tat tir karavi wá arira, báy wá simá, siwáni kagar dairá-neuira wá ant.

VÉRITY, *n.* (L. *verus*) truth, reality—*Hay yá hayiqat, rást*—Satya wá tathya, yá tharthya tattwa tattwirth tathyatá satyata yatharthatá sach wá sachái.

VÉRITY-BLE, *a.* true, agreeable to fact—*Durust, rást yá hayiqi*—Satya wá nischit, sapramán sach yatharth wá wástavik.

VÉRIFY, *v.* to prove true, to confirm—*Sábt-k. yá rást-thuhráni, muhaqqaq-k. maz-bút k. qáim-k. tasdiq k. yá bar-qarár-rakharí*—Satya thahráni, drish k. shir-k. sthá-jan k. wá pramáni k. [*have ke qábil, qábil-s-sub t*—Pramáni kiye jáne ke yogya.

VÉRIFIABLE, *a.* that may be verified—*Tasdiq-pazir, munikiya t-tasdiq, muhaqqaq*

VÉRIFICATION, *n.* the act of verifying—*Tasdiq, islat, tas-hih, muhaqqaq yá rást thahr-rání*—Satyakriti, satyákarap, satyapan. sth íqam, nirpitan, satya-k.

VÉRIFIABILITY, VÉRIFIABILITY, *n.* probable—*Mumkin, rást-muná, muhtamil*—Hon-har, sambhaviyaya, satyasadrish, sambhavit, amneya, bhavanayogya.

VÉRISIMILITUDE, VÉRISIMILITUDE, *n.* resemblance to truth, probability—*Rást mu-moi yá isbat-paziri, ihtimál*—Satyabhis wá satyasidrisya, sambhaviyanitya sambhaviyá sambhaviyá wá amneyatá.

VÉRJICE, *n.* (Fr. *verde*, *just*) an acid liquor—*Tarzkh 'araq*—Khattá ras.

VERMICULAR, *a.* (L. *vermis*) pertaining to worms, resembling a worm—*Kirmak-mansub yá mata'alliq-i-kirm, kirmak sa yá kirmak-ke-minind*—Krimisunbandhi wá krimivishayak, krimisadrish. [*sewain^h, kirmáni gandum*]

VERMICULAR, *v.* (L. *vermis*) to roll in the form of worms—*Sewain^h*

VERMICULARITY, *n.* motion as of a worm—*Kalbidáhat^h*

VÉRMI, *n.* a little grub or worm—*Kirmak, kirmí, kirmá*—Kshudra krimi.

VERMICIFORM, *a.* producing worms—*Kirmak-áwar, kirmak paidá-k. w.*—Krimijanak, krimyutpidak.

VÉRMI, *n.* (L. *vermis*) a beautiful red colour; *v.* to dye red—*Shangarf, shan-jarf, shup^h*; *v.* *shangarfi raigná, suríh raigná*—Sindúr, sindúriká, hingul; *v.* *paktavari wá lohiti raigná*. [*kye^h, máziyát^h*]

VÉRMIN, *n.* (L. *vermis*) any small noxious animal—*Kíre-makore^h, kire-patange^h*

VÉRMINATE, *v.* to breed vermin—*Kíre-makore paidá k., máziyát yá kire-patange paidá-k.*—*Kíre-makore utpanna k., kire utpanna k.*

VÉRMINATION, *n.* the breeding of vermin—*Paidáish-i-máziyát, kire-makore ki pai-dáish, kire-patange ki paidáish*—*Kíre-makore ki utpatti*.

VÉRMINOUS, *a.* like vermin—*Kíre-makore sí^h, kire-patange sí^h*

VÉRMI, *n.* tending to breed vermin—*Kíre-makore paidá-k. w., kirm-áwar*—*Kíre-makore utpanna k. w., krimyutpidak.*

VÉRNICULAR, *a.* (L. *verna*) native, belonging to one's own country—*Watani, mulki yá apne kássa malk ki*—Jannadesiya wá jannadesi, swadesi.

VÉRNAL, *a.* (L. *ver*) belonging to the spring, appearing in spring—*Bahári, rabí-i*—Vasantik basanti wá vasantakili, vasantaj wá vasantadlabav.

VÉRNANT, *a.* flourishing as in spring—*Sar sabz, tar-o-táza*—Tahtahati, lahlahati, dahdahati, phula huá, praphullit.

VÉRSA-TILE, *a.* (L. *versum*) that may be turned round changeable, variable, turning with ease from one thing to another—*Mumkin-i-gardish, mutalawin yá tabdil-pazir, mutabaddil yá be qarár, haft rangi*—Bhramanaksham wá ghúmmé-ke yogya, parivartaniya wá palp-jáne-ke yogya, athir chapalitmak wá lol, chapal.

VÉRSA-TILITY, *n.* the quality of being versatile—*Togaiyer, haft rangi, mumkin-i-gardishi, tabdil-paziri*—Bhramanakshamatá, ghúmmé ki yogyatá, parivartaniyatá, athirati, lolati, chapalati.

VÉRSE, *n.* (L. *versus*) a line consisting of a certain number and succession of syllables, a short division of any composition, a stanza, poetry, metrical language; *v.* to tell in verse, to relate poetically—*Pard, áyat maqála yá mayá, misrá misrá'a misrá'* bait yá qá'á, nazm yá shí'r. bákr; *v.* *nazm meñ bagán k., shí'r meñ bagán k.*—Kuji páf charan páf wá pad, vachan wá laghugranthakhand, shlok, kavya wá kaviti, padya; *v.* kavya wá kaviti meñ varnan-k., padya meñ vyákhyán k. wá pulyarup kahna.

VÉRSE, VÉRSEMAN, *n.* a writer of verses—*Názim, shá'ir*—Shokarachak, kavi, kabi, kavitarachak, kavitakarti.

VÉRSE-CL, *n.* a little verse—*Chhotá misrá misrá'a yá misrá'* [*bait yá jard*—Chhotá shlok.

VÉRSE-FF, *v.* to make verses, to relate in verse—*Nazm-k. yá bait banána, nazm meñ bayan k.*—Shokarachaná-k. padarachaná-k. wá kavita-k., shlok kaviti wá padya meñ varnan-k.

- VÉR-SI-FI-CĀ'TION**, *n.* the art of making verses—*Qāfiya-bandī, shā'iri, tanīm, 'arūz, kabūtāt*—Ślokarachanā, padarachanā, kāvyarachanā, paḍayojanā, kāvyankarap, kavita-karap.
- VÉR-SI-FI-CĀ'T-OR**, **VÉR-SI-FI-ER**, *n.* one who makes verses, one who turns into verse—
- VÉRSED**, *p. a.* (L. *versum*) skilled—*Māhir, āzmūda-lār, kār-kavīta, kār-dān, vāqīf, mahram*—Nipun, abhijña, kuśal, viśīrad, dakṣh, p.avin.
- VÉR-SI-CŌL-OUR**, **VÉR-SI-CŌL-URED**, *a.* (L. *versum, color*) having various colours—*Gūn ā-qūā, vāqīya-rāq, bīqulāmūn, rāq ā-rāq*—Chitravichitra.
- VÉR'SION**, *n.* (L. *versum*) a turning, a change, a translation—*Phirāw^h, tobḍil tabad-dul nī taqīnūr, torjūnā*—Paḍaṭ wā parivartan, rūpintarabhāv, ulthā wā bhāṣāntar.
- VÉRST**, *n.* a Russian measure of length—*Malk-i-Rūs kī ek nāp*—Rūs deś kī ek nāp.
- VÉR'T**, *n.* (L. *virco*) any green tree—*Koī sabz darakhṭ, koī harā per^h*—Koī harit vriksh, koī harā vriksh.
- VÉRTE BRE**, *n.* (L. *vertebra*) a joint of the spine—*Rīkh lā jor^h*—Prishṭhavyānāsagrān.
- VÉRTE BRAL**, *n.* relating to the joints of the spine—*Rīkh ke jor kā^h, rīkh ke jorūn kā^h*—Prishṭhā, māsā, cranthi, sambandh.
- VÉR'TEX**, *n.* (L.) the top of any thing, the zenith—*Qullā, samtu-r-rās*—Śikhā śikhār wā choṭī, Khamadhyā urdhhwādī wā śirovindu.
- VÉR'TICAL**, *a.* placed in the zenith, perpendicular to the plane of the horizon—*Samtu-r-rās, mustaqīm yā qūma*—Khamadhyasth wā śirovindusth, khaṛā lambarūp saralorddhwādahsthit wā urdhhwādhar.
- VÉR'TICĀL TY**, *n.* the state of being verticā—*Samtu-r-rās hālat, mustaqīm hālat*—Khamadhyasthātā, urdhhwādharātā, śirovindusthātā, lambarūpatā, saralorddhwādahsthitatā.
- VÉR'TICĀLY**, *ad.* in the zenith—*Samtu-r-rās meṁ, mustaqīm yā qūma taur se*—Khamadhyā meṁ, lambarūp se, urdhhwādharūp se, urdhhwādhar.
- VÉR'TIGĀL TY**, *n.* the power of turning, rotation—*Qarwat-i-gardīsh, gurdīsh*—Bhramā-muktī wā chakravartasakti, chakravartan chakravart bhramap, ghūmūw phirāw wā āvartan.
- VÉR'TICLE**, *n.* an axis, a hinge—*Mihwar, qulāba yā qubza*—Aksh dhurī wā dhurī, chūr
- VÉR'TIGO**, **ver tigo**, *n.* (L. *giddiness*)—*Daurān-i-sar, suḍḍ, ghumtā^h, ghumrī^h, tīmīrī^h, ghāṭwar^h, bhūnārī^h, doār yā dauwār*—Ghūrṇī, bhramar, bhramar.
- VÉR'TIGĀ-SŌUS**, *a.* turning round, giddy—*gurdīsh dār, sar-gardīn yā sar-gashṭa*—Ghūmne-w, phirne-w, chakravartī wā chakragatī, bhramārī ghūrṇarogī wā bhramī.
- VÉR'TIGĀ-SŌUS NE S**, *n.* giddiness—*Daurān-i-sar, doār yā dauwār, suḍḍ, ghumrī^h, ghumtā^h*—Vertigo kī arth dekho.
- VÉR'VAIN**, *n.* (L. *vervum*) a plant—*Eṭ qism kī nabāt, ek bhāt kā paudhā^h*—Oshadhi.
- VÉR'VEIL**, *n. pl.* (Fr. *verreilles*) labels tied to a hawk—*Rūz ke pūr kī painjān yā ghuntigūn*—Syeṁ ke pūnw kī painjān wā ghuntiyān.
- VÉR'Y**, *a.* (L. *verax*) true, real, the same emphatically; *ad.* in a great degree—*Rāst yā haqq, durusṭ, haqīqī, yāqīn yā sūliq, waḥī^h; ad. nihāyāt, gāyat, ziyāda, nīpāt^h, bahūt^h*—Thik, satya sach wā vāstāv, wāhī; *ad.* atyant, atisay karke.
- VÉR'T-LY**, *ad.* in truth, in fact, really, certainly—*Haqīqat meṁ, vāqīfī, jī-l-wāqī, yaqī-nam haqīqatan yā albatā*—Satya, sach karke, sachisach wā sachmūch, aya-yā wā nihsanḍeh.
- VÉS'I-CATE**, *v.* (L. *vesico*, to blister)—*Phapholā chhālī papotā yā jhalkī dālnā^h*.
- VÉS-I-CĀ'TION**, *n.* the act of blistering—*Phapholā chhālī papotā yā jhalkī dālnā^h*.
- VÉS'I-CLE**, *n.* a little bladder—*Phapholā^h, chhālā^h, jhalkā^h, ābila*.
- VÉS'I-CULAR**, *a.* having little bladders, hollow—*Abila dār phaphole-dār chhāle-dār yā papote-dār, polā^h*—Charmasphoṭamay wā phapholō-se-bhūrī-buḍ, chhūnchhā wā sūnya.
- VÉS'PER**, *n.* (L.) the evening star, the evening—*Zuhra nihāt yā loli-i-falak, shām*
- VÉS'PERS**, *n. pl.* the Romish evening service—*Namāz-i-shām, namāz-i-maghrub*—Śāyam-pūjī, śāyambhajan, sandhyāpūjī, sandhyābhajan.
- VÉS'PER TISE**, *a.* pertaining to the evening—*Shām kī*—Sānjh kī.
- VÉS'SEL**, *n.* (L. *vas*) a cask or utensil for holding liquids, a canal or tube for containing and conveying blood or sap, a ship, any thing which contains; *v.* to put into a vessel—*Pipi waqūra, rug, kisṭī yā juhāz, zarf; v. kisī zarf yā pipe meṁ rakhnā*—Ādhūr dhārāk bhūn l bhūmī wā bhārīwā, sīrī sīrī nīpī nāpī wā dhamānī, naukā wā nāw, bhajan pitra bartan wā bīsan; *v.* pitra bhajan wā bāsan meṁ dharnā.
- VEST**, *n.* (L. *vestis*) an outer garment, a short garment worn under the coat; *v.* to dress, to clothe in a long garment, to put in possession, to convert into another substance or species of property, to descend to—*Jāma yā alkhalāq, kurtā; v. pahī, nānā^h, jama yā alkhalāq pahīnānā, qūbīz-k. yā qubza-o-dakhl-d., aur kī māl kar-dālnā, nāzil-h.*—Āngarkhā, āngarkhī; *v.* pahīrānā, āngarkhī pahīrānā, adhikārāvi-siṣṭ-k. adhikārāwān-k. wā adhikār-d., dhanāntar-k. wā anyadhanarūp-k., pahūnchānā.

- VĒST'ED**, *a.* fixed, not in a state of contingency—*Muqarrar, mustaqill*—*Sthir, nischit* wā nirpit. [tra wā koi kaprā.]
- VĒST'MENT**, *n.* a garment, a part of dress—*Jāma, poshāk yā poshish*—*Āngarkhā, vās-*
- VĒST'RY**, *n.* a room adjoining a church in which sacerdotal vestments are kept, a parochial assembly—*Girje ki libās khāna, ek mahalle ki dīnt majlis*—*Īs ūbhajana-*
bhawan kā vastrālay, ek tole ki dharmasabha.
- VĒST'URE**, *n.* a garment, a robe, dress—*Jāma, libās, poshāk*—*Āngarkhā, vāstra, kapre.*
- VĒST'AL**, *a.* pertaining to *Vesta*, pure, chaste; *n.* a virgin consecrated to *Vesta*—*Vestā debi ke mutā'aliq, tihir yā pāk, pākiza pāk-dāman yā 'afīfu*; *n. doshīze jo Vestā debi ki khidmat meñ rahtī thī*—*Vestī devi kī, swachchha suddha wā nirmal, nishkalāns sūtī yatendriya dharmachārī wā jitendriya*; *n. kumārī wā kunārī jo Vestā devi kī sēwā meñ lagī rahtī thī.*
- VĒST'IBULE**, *n.* (L. *vestibulum*) the porch or entrance of a house—*Jilā-lhāna, dāhliz yā dikhiz, jānāh, barāthā^b, dgyōhī yā dēwēhī^b, pesh-gāh, riwāq*—*Dehālī, dīwār* par kī usārā wā osārā. *chaupār, dwāramandap.*
- VĒST'IGE**, *n.* (L. *vestigium*) a footstep, a trace, a mark—*Naqsh-i-pā, nishān, 'alāmat*—*Padachihna, padānk, ank lakshan chihni hī wā patā.*
- VĒT'CH**, *n.* (L. *vicia*) a plant—*Kulthī^b, khisārī^b, kurthī^b, latrī bhatwāsī^b, ainkrī^b, mot yā moth^b, arā^b, rekhī yā rahilā^b, dāl^b, masūr yā masūrī^b.*
- VĒT'CH**, *a.* abounding in vetches—*Kulthī khisārī waqārā se bharā huā, [Vetch ke mō'ne dekho]*—*Kulthī kurthī khisārī ādi se bharā huā, [Vetch kī arth dekho.]*
- VĒTER'AN**, *a.* (L. *vetus*) long practised or experienced; *n.* an old soldier—*Kār āz-mūda, āzmūda-kār, kār-dān*; *n. purānā sipāhī*—*Abhyāsavridhī, vyavahāravridhī, jñānavridhī, bahukūlābhyāsi, pakki*; *n. purānā yoddhā.*
- VĒTER'I-NA-RY**, *a.* (L. *veterinarius*) pertaining to the art of healing diseases in domestic animals—*Palne jānvarōn kī tabābat ke mutā'aliq*—*Pasuchikitsāsambandhī, āswādhichikitsāsambandhī.*
- VĒTER-I-NĀ'RI-AN**, *n.* one skilled in the diseases of domestic animals—*Palne jānvarōn kī tabābat*—*Pasuchikitsak, āswādhichikitsak, palne pāsūn kī chikitsak wā vaidya.*
- VĒX**, *v.* (L. *vexo*) to plague, to torment, to harass, to disquiet, to trouble, to be uneasy—*Diq-q-k, tūdī-d, tang-k. yā āziyat-d, be-qarār-k, izī-d, diq-q-h, āzardā-h. yā be-qarār-h*—*Kurhōnī, khijhōnī, satāna, vyākul-k, dagdhāna pīrā-d, wā dukh-d, kurhōn rūthna wā vyākul-h.*
- VĒX-Ā'TION**, *n.* the act of vexing, trouble—*Āziyat āzurdagi ramjidagi yā malālat, tāsdi' izā kulfat taklif diqqat ziq yā halāki*—*Santap, pīrā kleś vyathā wā dukh.*
- VĒX-Ā'TIOUS**, *a.* troublesome, afflictive—*Īzā-rasōn yā tak'if-dih, āzār-dih dīl'kharāsh yā mīz*—*Dukhakar wā dukhdāi, kleśak wā kleśad.*
- VĒX-Ā'TIOUS-LY**, *ad.* in a vexatious manner—*Īzā-rasōnī se, taklif dīhī se, āzār-dīhī se, dīl'kharāshī se*—*Dukhakar wā kleśad rīti se. duah dene kī bhāntī se.*
- VĒX'ING-LY**, *adv.* so as to vex—*Diq-q karne ke taur se, izā yā āziyat dene ke tartq se*—*Dukh dene kī bhāntī se. satīne wā kurhāne kī rīti se.*
- VĪ'AL**, *n.* (Gr. *phialē*) a small bottle; *v.* to put in a vial—*Shishī, qumquma*; *v. shishī meñ rakhnā*—*Kāch wā kāūch kī kuppī*; *v. kāūch kī kuppī meñ rakhnā.*
- VĪ'AND**, *n.* (L. *vino*) food, meat dressed—*Tā'ām ūsh yā māt'āmat, pak'izā hvā yoshī*—*Bhojñ shīr khānā pākānna wā siddhānna, siddhamāns wā pakā-huā-māns.*
- VĪ'AR-Y**, *a.* (L. *via*) happening in roads—*Rāh meñ wāq' h, w., rāh meñ waq' yā zu-hūr meñ āne w*—*Sarak wā bāt meñ bitne w., mīrg meñ ā-parne w.*
- VĪ'ĀT'Ī CRM**, *n.* (L. provision for a journey, the last rites to prepare a passing soul for departure—*Zād i rih zād-i-rāhila tosha yī tosha i-rīh, rasmeñ yō qarībul-marag shakhsa ke haqq meñ adā kī rīti haii*—*Sāmbal sambal wā bāt ke-minīta sāmagrī, marte hūne prīpī kī godhīn-ādī kriyā arthāt we sab kriyā jo marte hūne prīpī se karwāte haii.*
- VĪBRATE**, *v.* (L. *vibro*) to move backward and forward, to quiver, to oscillate—*Jhul ud hīlān lap-ō-pānā lakkānā phorkānā yā jhūlud, jhūrnā dīpnā dag lagānā dāgmagmā phorknā yā bhaknā^b, jhūrnā yā thartharānā^b.*
- VĪBRĀTION**, *n.* the act of vibrating—*Thartharī^b, jhōmān^b, jhulīn^b, dūlān^b, karp-kāpī, luhārān^b [Vibrate ke mō'ne dekho]*—*Āndolan [Vibrate kī arth dekho.]*
- VĪBRA-TIVE**, *a.* that vibrat s—*Jhūltā-huā^b, jhūntī-huā^b, luhātī-huā^b, jhōmne w^b, jhūlne w^b.* [hu^b, jhulīne-w, jhōmne-w, yā luhāne-w^b.]
- VĪBRA-TO-RY**, *a.* vibrating, causing to vibrate—*Jhūltī kī jhūntī huā yā luhaktī.*
- VĪBRĀT'Ī'ON CLE**, *n.* a small vibration—*Thōrī jhūlār yā jhūmār^b, thōrī thartharī^b, thōrī dūpdyūhāt yā dāgmagdhāt^b.*
- VĪCAR**, *n.* (L. *vicis*) a substitute, the incumbent of an improper benefice—*Qīm-māgām, ek gām kā nazr-i-aimma-dār pādri*—*Pratinidhī, ek parkār kā grāmsthā-dharmopadesak, [vriti, grāmsthādharmasāikshakavritti.]*
- VĪC'AR-AGE**, *n.* the benefice of a vicar—*Nazr-i-aimma*—*Grāmsthādharmopadesaka-*

- VI-CĀ'RI-AL**, *a.* belonging to a vicar — *Qīm maqām-mansūb, ek qīm ke nazr-i-aimma-dār padrī ke mutā'alliq* — Pratinidhisambaudhi, grāmaśādharmopadeśakasaubaudhi.
- VI-CĀ'RI-ATR**, *a.* having delegated power; *n.* delegated office or power — *Qīm-maqām, wāḥ, muḥtār*; *n.* *mulhārī, nigābat* — Pratinidhirūp, pratinidhi; *n.* pratinidhi-twa, pratinidhya, pratinidhi kā pad wā adhikār. [dhirūp, pratinidhiik.]
- VI-CĀ'RI-OPS**, *n.* acting in place of another — *Qīm-maqām, jū-nishkīn, wāḥ* — Pratinidhi.
- VI-CĀ'RI-OURS** *LY*, *ad.* in place of another — *Jū-nishkīnī se, qīm-maqāmī se, dōsre ki jagah meḥ* — Pratinidhirūp se, dōsre ke sath meḥ. [Grāmaśādharmopadeśakapad.]
- VICAR-SHIP**, *n.* the office of a vicar — *Ek qīm ke nazr-i-aimma-dār padrī kī 'ukhu* —
- VICE**, *n.* (L. *vitium*) depravity, wickedness, a fault — *Zabānī kharābī yā kharābat, sharīr shur'at hūdī yā bad karī, 'aib wā awj* — Adharm bhrashtatā wā vyabhicār, khotā dushatā wā pāp, dush durlakṣaṇ vyasan durguṇ avagūṇ wā bat.
- VICED**, *a.* having vices, wicked, corrupt — *'Aib-dār, sharīr zabān bad yā usharī, fasādī fasādī bad chūṭ bad zūt yā bad-kār* — Durvritta durguṇī durlakṣaṇī wā vyasani, pāpī dushī wā khotī, bhrasht wā dūṣharitra.
- VICIOUS**, *a.* devoted to vice, wicked, corrupt — *'Aib-dār, sharīr zabān bad yā usharī, fasādī fasādī bad chūṭ bad zūt yā bad-kār* — Durvritta du guṇī durlakṣaṇī wā vyasani, pāpī dushī wā khotī, bhrasht wā dūṣharitra.
- VICIOUSLY**, *ad.* corruptly, wickedly, sinfully — *Kharābī yā bad zātī se, sharīr shur'at bad yā bad karī se, guṇāḥ-guṇī yā wā pāpī se* — Burāī wā bhrashtatā se, dushatā wā khotāī se, pāp pātak pāpavattā wā dhammayiruddhatā se.
- VICIOUSNESS**, *n.* state of being vicious — *Kharābī, bad-zātī, sharīr, shur'at, badī, bad-karī, guṇāḥ-guṇī, guṇāḥ-guṇī, wā-pāpī* — Burāī, bhrashtatā, dushatā, khotāī, durvrit-tatā, pāpavattā, dhammayiruddhatā. [nashī wā khotī k.]
- VITI-ATE**, *v.* to deprave, to corrupt — *Kharāb-k, kharāb-k* — Bhrasht wā dushit k., burāī
- VITI-ATION**, *n.* depravation, corruption — *Kharāb-k, kudārat āludagī yā bad-zātī* — Bhrashtatā dushatā wā dushaṇ, burāī khotāī wā bigar.
- VITI-OSITY**, *n.* depravity, corruption — *Kharābī yā kharābī, āludagī kudārat yā bad-zātī* — Bhrashtatā wā dushatā, dushaṇ khotāī wā bigar.
- VIT-LE**, *n.* (Fr. *vis*) a kind of iron press, gripe, grasp; *v.* to draw by violence — *Āhant shūṇāṇī, qabza yā pūṇj, girift*; *v.* *bat-zor khūṇāṇī* — Sāndāṇī lohe-kā-pīṇanayantra wā chakrayantra, grāhāṇ gahī wā gahāṇ, pakar; *v.* *bat wā veg se khūṇhūī*.
- VICE-ADMIRAL**, *n.* (L. *vicis*, Fr. *amiral*) the second officer in command of a fleet — *Nāib-i-mir-bahr, jagmī juhūzūn kī dogam sar-dār, nāib-i-amir-i-bahr* — Naukāsa-mūh kā dwitīyapadaśthājan, jūlayodhādhipatipratinidhi, vrihannausamūhādhipatipratinidhi.
- VICE-ADMIRAL-TY**, *n.* the office of a vice admiral — *Nāib-i-mir-bahrī, nāib-i-amir-i-bahrī, jagmī juhūzūn kī dogam sar-dār kī 'ukhu* — Vrihannausamūhādhipatipratinidhi-pad, naukāsa-mūh kā dwitīyā padaśthājan kā pad.
- VICE-AGENT**, *n.* (L. *vicis*, *ago*) one who acts in the place of another — *Muḥtār, gumāšta, kā-kun, nāib* — Pratinidhi, pratiparush.
- VICE-CHANCELLOR**, *n.* (L. *vicis*, *cancell*) the second judge in the court of chancery, the second magistrate of a university — *Inglistān kī sab se bari 'adīlat kī dogam hākim, dār-i-'ilm kī dogam hākim* — Ingland kī sab se barī kachaharī wā Ingland kī mahāvichārasthān kā dwitīyā nyāyādhipati, rājavidyālayamaṇḍal kā dwitīyā adhyakṣh.
- VICE-GÉRENT**, *n.* (L. *vicis*, *gero*) one deputed by a superior to exercise power; *a.* having delegated powers — *Qīm-maqām, jū-nishkīn, wāḥ*; *a.* *qīm-maqām, muḥtār* — Pratinidhi, pratiparush, pratibhū; *a.* pratinidhirūp, pratinidhiik. [dhitwa.]
- VICE-GÉRENTY**, *n.* the office of a viceroy — *Nāib, nigābat* — Pratinidhya, pratinidhi.
- VICEROY**, *n.* (L. *vicis*, *rex*) one who governs in place of a king — *Shāhī qīm-maqām, hādshāh kī nāib, sūba-dār, nāwāb* — Rājapratinidhi, rājapratibhū.
- VICEROYALTY**, **VICEROY-SHIP**, *n.* the dignity or office of a viceroy — *Sūba-dārī, hādshāh kī nigābat yā nāibī* — Rājapratinidhitwa, rājapratinidhiya.
- VICINE**, **VICINITY**, *a.* (L. *vicinus*) near — *Nazdīk, qarīb, muttasil* — Nikat, samip, lag-bhag. [aros-paros] — Samipasthān, sannidhān, adhivās, sannidhya, samant.
- VICINAGE**, *n.* neighbourhood — *Qarbat, jawār yā jwār, paros^h, aros-paros^h, paros^h*.
- VICINITY**, *n.* nearness, neighbourhood — *Nazdīkī yā qarbat, qarābat jawār jawār yā ham-sagari* — Samipya samipatī nikatā, naukātya wā samantā, aros-paros aros-paros paros-paros adhivās samipasthān samipades wā samantades.
- VICIOUS**. See under VICE.
- VICISSITUDE**, *n.* (L. *vicis*) regular change, succession, revolution — *Tabdīl-i-hā-gūdu yā inqilāb-i-badāstār, tūsalul tarāduṣ yā tarātur, dāur dāurān yā gardīsh* — Nāyanik parivartan, anukram anuparv paramparā wā āreṇī, āvritti parivritti anuvriti pher wā ghumāw.

- VI-CT-SI-TŪ-DI-NA-RY**, *a.* regularly changing — *Ba-dastār mutalawwī*, *bā-qā'idu ta'dūl h. w., be-sūdāt, qair-i-mustaqill* Niyamapūrvak anyarūp wā rūpāntar h. w., parivartanīya, asthīr, asthīyī. [*yā sadqa* — *Bālī*, nachhītwār nichhāwār wā wīran.]
- VICTIM**, *n.* (*L. victima*) *a.* sacrifice, something destroyed — *Qurbān, tasadduq fīlī*
- VICTOR**, *n.* (*L. victor*) *a.* conqueror — *Fīroz-mand, jath-mand, qālib, zafar-yāb, mu-zaffar, jath-mash* — *Jetā, vijetī, vijayī, jītnē w.*
- VICTRESS**, *n.* (*L. victrix*) *a.* female who conquers — '*Aurat jo fīroz-mand fath-mand qālib zafar-yāb yā fath-nasīb ho* — *Vijayī stri, jītnē-wālī stri, vijayānūn stri.*
- VICTORY**, *n.* conquest, success in contest — *Fath yā fath-mandī, fīroz fīroz-mandī mus-rat nasrat fīr-i-qā'idu yā zafar* — *Jay, vijay wā jīt.*
- VICTORIOUS**, *a.* superior in contest, producing victory or conquest, emblematic of victory or conquest — *Fīroz-mand fath-mand qālib zafar-yāb yā fath-nasīb, zafar-bakshī pī-jūtī-carar, zafar-namā yā fath-namā* — *Jetā vijetī vijayī vijayānūn jaya-wān jayajukt labdhāy wā praptāy, jayaprat wā jay-yāh, jayasūchak wā jayadyo-tak.* [*fīr-i-yā zafar se* — *Jay vijay wā jīt se, jayapūrv wā vijayapūrv.*
- VICTORIOUSLY**, *ad.* with conquest — *Zafar-mandī fīroz-mandī yā fath-gāib se, fath*
- VICTUALS**, *vict'ls, n. pl.* (*L. victum*) food — *Qat, ta'am qizī, khur'k, khur'ish, āzū-qa, āsh, khānā* — *Bhojū, dhīr, āllhār, rasoi, anna, khādyadravya, siddhā.*
- VICTUAL**, *v.* to furnish with provisions — *Rasud baham pukhachān i, khur'k-d., khāne pūr kī chīr'k-d.* — *Khādyadravya d., khāne pine kī sinagī jutūn i wā juhānā.*
- VICTUALER**, *n.* one who provides victuals — *Rasud kī dāraya, rasud baham pukhachān w., modh* — *Annādivikretī, khādyadravyavikretī, khādyapadārth jutūne w. wā juhān w.*
- VIDUAL**, *a.* (*L. viduus*) relating to the state of a widow — *R'ūpē-k' b, beva-mansūb, beva-mansūb* — *Ruplavasthivishayak, vidhavyasambandhī, vidhavyavasthī-sam-bandhī.* [*vasthā, vidhāwītwa.*]
- VIDUITY**, *n.* widowhood. — *R'ūpē-k' b, beva-gī* — *Vaidhavya, vidhavyadastī, rangdī-*
- VIE**, *v.* *is nīpan* to contend, to strive — *Ham sari k., barābarī yā ham-chashmī k.* — *Sparddhā wā sparddhak., hissā dekhādekhī wā dānj k.*
- VIEW**, *v.* (*L. video*) to survey, to look on, to inspect, to see; *n.* prospect, sight, act of seeing, survey, display, opinion — *Nigāh phailānā, nigāh-k. yā lih-z-k., mulāhaza-k., nazar-k.; n. muld-i-nazar, nazar, nigāh, lihāz yā mulāhaza, numāish namūd yā ishār, rāc garaz mat'ah yā mansūba* — *Avāskan-k., drishṭi k. wā tiknī, nī-rakhnā wā nīrīkshī-k., dekhī i wā samīkshī k.; n. drishṭigochar driggochar drīkpāta-vishay drishṭigatades wā drishṭigocharades, drishṭī, chitawan wā ālokan, avālokan, dī-haw wā dikhāwā, mat matī wā biddhī.*
- VIEWER**, *n.* one who views — *De-hue w. b., dekhurānī b., nāzīr, lihāz mulāhaza nazar yā nigāh k. w.* — *Avālokan k. w., ālokan k. w., dīshī k. w., nīrakhne w.*
- VILLESS**, *a.* that cannot be seen — *Qair-i-makās, na-dāda, w-lah b., an-dekhā b., gāib* — *Adīśya, alakshya adar-anya, alokanīya.*
- VIGIL**, *n.* (*L.*) watch, devotion during the hours of rest, a fast before a holiday — *Be-khābī shah-bedārī yā arafa, namāz i shah yā tahajjud, kisi tewhār ke peshtar kī roza* — *Pahār chān i jāgaray rātrījāgaray wā rātrajag, rātrīkāl meh jāwaraseva dharmā-kriyā bhagavatprarthanā wā pūjā kisi tewhār wā parv i e pahile kā upavās wā upās.*
- VIGILANCE**, **VIGILANCY**, *n.* watchfulness — *Bedārī, khabar-dārī, hosh-yārī, āgahī, ihtiyāt, taqquz* — *Jāgaray, jāgartī, jāgarīyā, chānāsī, sāvadhinatā, sāvadhānī, āva-dhān.*
- VIGILANT**, *a.* watchful, attentive, circumspect — *Bedār, mat unjīh yā khabar-dār, hosh-yār āgāh yā matma'īh* — *Jāgaranaśīl prajāgar wā nidravīnuakh, manoyogī, sā-vadhān chāukas wā āpramatta.*
- VIGILANTLY**, *ad.* watchfully, circumspectly — *Bedārī se, hosh-yārī yā khabar-dārī se* — *Jāgaranaśīlā chāukasī se, chāukasī se, sāvadhānī se.*
- VIGNETTE**, *vign'et, n.* (*Fr.*) a print on the title-page of a book — *Tusīr jo kisi kitāb ke sīr-nāmē yā sar-i-kaub par rahī hai* — *Chitra jo kisi pustak ke mukhapa-tra mukhyapatra wā namapatra meh rahī hai.*
- VIGOUR**, *n.* (*L. vigor*) force, energy — *Tiqat yā taqrīqat, zor qūrat quwat yā tāb* — *Bal prabhāv sūttwa wā śakti, pauruṣh sīr hīr wā virrya.*
- VIGOROUS**, *a.* full of force, strong — *Qarī yā zabar-dast, zor āwar shuh-zor turānā yā tarānā* — *Bilawān wā bālī, virryawān sīr-wān mahāvīryya prāpshatwa pōhā wā prāpshasūnārthya.* [*tarānā se* — *Savīryya, bal se, mahiyatī se.*]
- VIGOROUSLY**, *ad.* with force — *Ma'būttī se, shah-zorī se, zor se, tiqat se, turānā yā*
- VIGOROUSNESS**, *n.* force, strength — *Tiqat qūrat yā quwat, zor ma'būttī shah-zorī tarānā yā tarānī* — *Bal, śakti sūmārthya virrya wā pōhā.*
- VILE**, *a.* (*L. vilis*) base, mean, worthless — *Qābīk haqīr-pūjī yā kamīna, rizīla zatīl pāt yā be-qadr, khwār dān karth na, nī-nī-kāra yā nā-bakār* — *Nich, adham kutsit wā khal, tūchechha nīkamāz nīgūn wā nīkrishī.*

VILE'LY, *ad.* basely, meanly, shamefully — *Zillat se, ibtízál yá kaminagi se, gabth kharib yá fúkhish taru se* — Adhamatá se, kutait riti se, garhamiya prakár se wá buri bháriti se.

VILE'NESS, *n.* baseness, meanness — *Kaminagi yá z'ílat, ibtízál khicári haqárat hiqárat be-qadri sílagi zalálat dan int najásat yá khifút* — Adhamatá wá tuchebhatá, nichatá kshudratá hinatá wá shamaratá.

VIL'ITY, *n.* baseness, vileness — [*Vileness ke má'ne dekho*] — [Vileness ká arth dekho.]

VIL'ITY, *v.* to make vile, to debase, to defame — *Zalil haqir qubih yá khafif k., past sabuk yá ba ábrák, bad ním-k, bad kahar yá 'aib-lagán* — Adham wá tuchebhatá k., nich háká sthíabhrasht wá laghu k., kalauk-lagáni him-lagíná wá júthi-nindá k.

VIL'IFY *CA'TION*, *n.* the act of vilifying — [*Vilify ke má'ne dekho*] — [Vilify ká arth dekho.]

VIL'IPEND, *v.* to treat with contempt — *Haqárat yá hiqárat ke sáth sulúk k., haqir júnud* — Avajná wá anádar k.

VIL'IPEN'DEN'CY, *n.* contempt, slight — *Haqárat yá hiqárat, khifút* — Avajná ghírúq

VIL'IA, *n.* a country seat — *Inhi mukán, q'asr, kágh, mufassal ka ghar* — Gáw-wúh ká vib-dagiri ghámyá-mudagiri. [wá ghin, anádar wá apamán.

VIL'IA, *n.* a small collection of houses, a village — *Chhotá dñh yá dñh, mau o'* — Chhotí

VIL'AGE, *n.* a small collection of houses — *G'ráw, kásti, k'hará, k'he áb, mauzá, dñh, dñh, rasta* — Grám, khetak. [gáw-wá-sí, grámikájan, grámyájan.

VIL'IA-GER, *n.* an inhabitant of a village — *Dihyán, rasta, gáwar* — Grámin, grámi,

VIL'IA-GER-Y, *n.* a district of villages — *Dih, dñh* — G'ráw, gram. [gráminik.

VIL'IT *AC*, *n.* pertaining to a village — *Dihí, dñhí, g'har ká* — Grámya, grámya, ámu-

VIL'ITAIN, *n.* (L. *villu*) one who held lands by a servile tenure, a servant, a vile wicked person — *Zalil usámi, wakar yá mál-ím, bal zat namak-harám fajir yá shatár ád-mí* — Adham prajá, sewak wá bháritya, durátmá durvitta durjan khal dusháján pápátmá wá sáth. [já wá durvittá, dasya dástya wá dasabháy.

VIL'ITAPR, *n.* state of a villain, servitude — *Bad áti yá shu'árat, qubámí* — Dushatá-

VIL'ITAZER, *v.* to debase, to degrade, to defame — *Zalil yá khafif k., past yá te-qul k., bad-ním-k, bad-kahar táhmat háqárat yá 'aib-lagán* — Adham k., nich háká wá tuchebhatá k., kalauk-lagíná him-lagíná wá júthi-nindá k.

VIL'ITAZER, *n.* one who debases — *Zalil past khafif be-qul yá sabuk k. w.* — Adham tuchebhatá nich sthíabhrasht wá háká k. w.

VIL'ITOUS, *a.* base, vile, wicked — *Káminá yá zalil, ri'ásh, yá'í yá dñn, sharir bad-zat karám zúdt bad kár júsúdt dagá dñn yá namak-harám* — Adham wá pámar, nich tuchebhatá wá kut-itá, durvittá dusat durátmá wá pápátmá.

VIL'ITOUSLY, *ad.* basely, wickedly — *Dand á z'ílat khifút zalálat yá kaminagi se, sharr shu'árat harám zálagi dagí bá'í yá namak-harám se* — Adhamatá pámaratá wá kut-itatá se, dushatá khalatá durjanatá wá sáthatá se.

VIL'ITOUS, *n.* baseness, wickedness — *Káminagi zálat z'ílat khifút yá dand, sharr shu'árat harám zálagi dagí bá'í namak-harám bad-kár yá bad-zat* — Adhamatá pámaratá nichatá nichatá wá aparishatá, dushatá durátmá durvittatá durjanatá khalatá danditá wá sáthatá. [yá rikhá.

VIL'LOUS, *a.* (L. *villus*) shaggy, rough — *Jhabá yá jh á'u-álá, khurkhurá khokkhurá*

VIL'INE'OUS, *a.* (L. *vimen*) made of twigs — *Paligá ká bará ká'í, hús paló yá pullor ká bará ká'í*. [Jath, sár hóm ke qá'í — Jeyá, jayaniya, jetavya

VIN'DIC-BLE, *a.* (L. *vincta*) that may be conquered — *Mag'ib hár ke qulá, mómkin-*

VIN'DICATE, *v.* (L. *vindex*) to defend, to justify, to maintain, to avenge, to exculpate or exonerate — *Táid k., mubarrá k., pak k durast-thahráná yá be á'ib sábit k., púshít-d., intipán-lená bálhál-léná yá sá'í-d., be-gunáh yá be-jurm thahráná* — Sthépan-k, pratipádn-k, wá púshí k., súddhí wá thik thahríma, pratipádn-k., dand d, pratipádn-k. wá pratyapa-ark., nándoshi wá nishkánauk thahríma.

VIN'DIC-BLE, *a.* that may be defended — *Mómkin-púshít, mómkin-táid, púshít-púshít, táid púshít, á'ir púshít* — Pratipádnáya, pratipádnáya, púshít káye jáne ke yogya.

VIN'DICÁTION, *n.* defence, justification — *Táid yá púshít, yá sá'í á'ir púshít rás sá'í yá durast-sá'ít k.* — Sthápan pratipádn wá pratipádn, parísúddhí parísodhan wá súddhā-thahráná.

VIN'DICÁ-TIVE, *a.* tending to vindicate — *Rasí dár, mujawíz, táid k. w., mubarrá-k. w., durast thahráná w., á'ir-púshít k. w., púshít d. w., intipán yá bálhál lené w., be-gunáh thahráná w.* — Sthip-k, pratipádn-k, pratipádn, súddhí wá thik thahríne w., pratipádn-k, pratyapa-arak., nándoshi thahríne w. [arth dekho.]

VIN'DICÁ-TOR, *n.* one who vindicates — [*Vindicative ke má'ne dekho*] — [Vindicative ká

VIN'DICÁ-TORY, *a.* inflicting punishment — *Sazá-dñh, sazá-d. w.* — Dandiprapéta,

VIN'DICÁ-TIVE, *a.* given to revenge, revengeful — *Kína-war, kína-kash intigám kash wail-kash yá bagzi* — Pratipádn-sá'ít wá pratipádn-sechhu, pratidrohechhu pratyapáká-rechhu wá pratidrohābuddhi.

- VIN-DICTIVE-LY**, *ad.* by way of revenge—*Kina-kashi se, kina-wari se, wail-kashi se*—Pratihinsāsīlatwa se, pratidrohechchhi se, pratidrohasīlatwa se, pratyapakrabandhi se. [addhi, pratidrohechchhi, pratidrohasīlatwa, pratihinsāsīlatwa.
- VIN-DICTIVE-NESS**, *n.* a revengeful temper—*Kina-wari, kina-kashi, hugz*—Pratyapakāra.
- VINE**, *n.* (L. *vinca*) the plant which produces grapes—*Darakht i angūr, angūr kī darakht, tūk, angūr kī per*—Drakshālātā, dāk kī per.
- VINEGROS**, *n.* relating to wine or grapes—*Angūri sharāb yā angūroī ke muti'allig, angūri shāb ch-munāb yā angūr-munāb*—Drakshāmadyasambandhi wā drakshisambandhi, drakshśourivishayak, drakshśivishayak, dāk kī.
- VINEY**, *a.* having leaves like those of the vine—*Angūr ke darakht kī pattiyōn kī pattiyōn vāhuc w.*—Drakshālātā kī pattiyōn sarikhi pattiyān rakhuc w.
- VINOUS**, *a.* having the qualities of wine—*Angūri sharāb sijāt, angūri sharāb-sirūt*—Drakshāmadyagunak, drakshāmādharmak.
- VINY**, *a.* abounding in vines—*Angūr ke darakhtōn se bhari-huā*—Drakshālātīmāy, drakshālātīpūrī, dāk ke per se bhari huā.
- VIN VINTAGE**, *v.* to gather the vintage—*Ek mauṣim yā fast ke angūr jamī-k.*—Ek ritu ke drakshā bātorī, ek ritu ke dīk bātorī.
- VINEGAR**, *n.* an acid liquor—*Sirka, khall, gī khal*—Amṛas, śuktaraś, śukt.
- VINEYARD**, *n.* a plantation of vines—*Angūristān, bāq i-angur, raz, ā-sāl*—Drakshāvātīś, drakshāvātī, drakshodyin, drakshśikshetra, dāk kī khet.
- VINO-LENT**, *n.* given to wine—*Sharābī, mui-khor*—Madyapīnāsakt, piakkar.
- VINTAGE**, *n.* the produce of the vine in one season, the time of gathering grapes—*Ek mauṣim yā fast ke angūr, angūr jamī-karne kā waqt*—Ek ritu ke drakshā wā dāk, drakshśamāyākāl wā dāk bātorī kā samay.
- VINTNER**, *n.* one who sells wine—*Angūri sharāb farosh, kulārī, kulārī*—Drakshāmadyavikrayīnī, drakshāmadyavikretā, drakshasurāvikretī, sūnī, drakshāsūrajivī.
- VIOLA**, *n.* (Fr. *viola*) a musical instrument—*Bīn, sārangī, cabūt, sāra-da*.
- VIOLIN**, *n.* a musical instrument—*Bīn, sārangī, sārinda*, *rebab*.
- VIO-LINIST**, *n.* a player on the violin—*Sārinda nāvāz, sārangī-nāvāz, sārangīyā, bīn sārangī yā sārinda bajane w.*
- VIO-LON CELL**, *vi o lon chēl lo, n.* (It.) a kind of bass violin—*Bārī sīranī, bārī Vīn*.
- VIO-LATE**, *v.* (L. *violā*) to injure, to hurt, to infringe, to profane, to ravish—*Nagān-k, zīgīn k, yā khurāb-k, fuskh-k, yā shikast-k, nā-pūk pādīl yā alada k, nīk-top-nā harmat lenā 'īnat-top-nā parid-darī-k, yā parid-darī*—Apakār-k, hāni-k, wā bigānī, tornī wā top dīlīnī, bhrasht wā apavītra k, satītwā-har-leṇā balitkārasambhog-k, wā hatthasambhog k.
- VIO-LATION**, *n.* act of violating, infringement—*Parid dari zinā-la-jahr naqz yā pāk ko nī pāk-k, shikastagi shikānī yā fuskh*—S tītwā-nām balitkārasambhog hatthasambhog wā bhrasht-k, top nālaṅghān laṅghān wā atikram.
- VIO-LATOR**, *n.* one who violates—*Fusikh, top-dānī w.*, *parid-dar*—Atikramī, ullāghī, bhrasht-k, w., bigīr dīnī w., balitkārasambhogī, hatthasambhog-k, w., kanyadushak, stripramethī satītwahārī.
- VIO-LENCER**, *a.* force, outrage, eagerness, injury or infringement, assault, rape; *v.* to assault, to injure or infringe—*Saurat zor yā shiddat, zulu zohar-dasti sitam tīgīdātī sīnū zorī jaur safā sitam garī gazāl gash gash tā'addī yā jāhr, tundī garīmī sar garīmī yā dīl-so tī, shikastagi fuskh n chikānī, hāmla pāzād o-kob, parid-darī zinā-la-jahr zinā kārī bī'ī jāhr yā jī'ī shāmī'a-ba-jahr; v. hāmī-k, zad-o-kob k.*—Bal veg wā prābālyā, pramāthī upadrav upār anyāy wā atyachār, ugratī prachandātī uchchhandātī vyagrātī tikshnatī wā uttāp, top nālaṅghān laṅghān wā atikram, chāpāhī wā mīrptī, hī chāpāhī hatthasambhog wā balitkārasambhog; *v. chāpāhī-k, mīrptī k.*
- VIO-LENT**, *a.* acting by violence, forcible, outrageous, unnatural, severe, extorted; *n.* an assault; *v.* to urge with violence, to act with violence—*Shiddat tez yā tund, zor āwar nā shah zor, zohar dast zā'im sitam-gar sīnā-zor dast-darīz jāhr yā gazāl-nā, nā talāt yā nā-qazāt, sokht, ba-zor yā zohar-dasti se līgī hūī; n. wār-k, w.*, *choṭ-k, w.*, *v. ba-zor bāqzī yā tikht k, ba-zor kīm-k.*—Tikshā tīvrā ugrā uchchāp kārī kārī prachand āndrā wā vegāwān, prabā wā mah veg, uttptī pramāthī upadravī anyāyī wā atyachārī, sishūkramavibhāyā wā sishūkramaviruddhā, kathīm atyant wā prakhar, chhīnī hūī wā balidgrīhī; *v. veg se nirbandh-k, wā dābīnī, veg wā bal se kām k.*
- VIO-LENT-LY**, *ad.* with force, vehemently—*Ba zor yā ba-shiddat, shiddat sokhtī yā tundī se*—Veg bal wā prabālatā se, tīvratī tikshnatī ugratī wā prachandātī se.
- VIO-LET**, *n.* (L. *violā*) a flower—*Banāfsā, nāfurmān*—Kṛishnabhit pūshp.
- VIPER**, *n.* (L. *viperā*) a kind of serpent—*Afī, afī, tir-mār, ex gīem lā sīp*—Bhuj-jag, bhujjag, sarp, ahi, urag.
- VIRAGOTS**, *a.* having the qualities of a virer—*Afī-sirāt, tir-mār sijāt*—Bhujjagagn-
- VIRAGO**, *n.* (L.) a female warrior, a bold impudent turbulent woman—*Arut jo*

jangi yā mubāric ho, gundi yā gundi—Purushaswabdhāvā sūrin wā birin, karkasāś wā larāhki.

VIR-A-GIN-TAN, *n.* pertaining to a virago—*U's aurat ke muta'alliq jo jangī yā mubāric ho, gundi kā*—Purushaswabdhāvāsambandhi, sūrin wā birin kā, karkasāvishayak, keśī asāmbandhi. [vyabandh wā kāvyabandhi.]

VIRE-LĀY, *n.* (Fr. *viré*) a song, a poem—*tūt^h māmari yā qasida*—Gān, laghukā-

VIRENT, *a.* (L. *virco*) green, not faded—*Sabz mī sar-sabz, tāza yā tur-o-tāza*—Harā harerī hariyār wā harit, tahtahātā lahlahātā dāhdahātā wā amkin.

VIRIDITY, *n.* greenness, verdure—*Safī mī sar-sabzī, shādihī*—Haritawā wā harit-tawā, harerī harāī hariyār hariyārī hariyāwāl amkinī wā sād.

VIRGATE, *n.* (L. *virga*) a yard land or a quantity of land varying from 15 to 40 acres—*Ek pācha i zomia jo pandarah ekar se le kor chāis ekar tak huā kartā hai*—Pan-

VIRGAR. See **VIRAR**. [darah ekar se lekar chāis ekar tak kī bhūmikhand.]

VIRGIN, *n.* (L. *virgo*) a woman who has not had carnal knowledge of man; a maid; *a.* b. coming a virgin, modest, chaste, pure; *v.* to play the virgin, to preserve pure—*Bakira, doshizā yā ārā; a. bakirānā q; doshizā ke laiq, sharmānā huyā-dār yā bhūlī, pāk dīwanī 'c, pā qī shastā, pākizā yā pāk; v. bakirā yā doshizā sī harakat-k, pākizā pāk yī pāt dīman rakhuī*—Kumārī akshatī gaurī akshatayoni aiddhayanī wā purushaspaishitī, kūtārī wā kanyā; *a.* kumār wā akshatayoniogyā, lajj-jāl lajjwāl wā lajjawāt, ayyabhiharī dharmachārī yatendriyā wā jitendriyā, nirmal wā śuddhā; *v.* kumbhāroharān k. wī kūtārī sarikhrī ācharay-k., śuddhī rakhuā.

VIRGINAL, *a.* pertaining to a virgin, maidenly; *n.* a musical instrument; *v.* to strike as on a virginal—*Uk^h se aansub wā muta'alliq i-doshizā, bakirānā yā doshizā ke laiq; n. ek qism ke bāñ; v. ek qism kē bāñē bajāwē*—Kumār wā kumārīogyā, kumārīochī kanyochī kumārīkumār wā kanyāogyā, *n.* ek bhūti kā bāj; *v.* ek bhūti kā bājē bajāwē.

VIRGINITY, *n.* state of a virgin, maidenhood—*Bikr, bikarat bakirat yā doshizā; n.*—Kumārītyā wā akshatayonitwā, kanyitwā aiddhayanitwā purushaspaishitā wā kumārpan. [kanyā, pāthiyā.]

VIRGO, *n.* (L.) one of the signs of the zodiac—*Sambata yā sambata*—Kanyārisī,

VIRILE, *a.* (L. *vir*) belonging to man—*Mard-mansūb, mard sifāt*—Purushasambandhi, purushēyā.

VIRILITY, *n.* manhood, power of procreation—*Mardi yā rajātīq, qumrat i-tarallud yī qarat i-bik*—Paurush-paurushatā wā purushasakti, janmasakti puristwā wā purisakti.

VIRTUE, *n.* (L. *virtus*) moral goodness, a particular moral excellence, a medicinal quality, efficacy, bravery, excellence—*Neki yā nikot, salihyat nek khaslati jachar yā honar, durāt i-kisfat khāssiyat yā wazī, fāsiq qarat qumrat yā, or, jārān-mardi jarat dīlī yā jāsirat, khūbī*—Dharm puṇyā dharmacharāy dharmachār sādhuvrīti sādhu-sālitā sādhanā wā āchharit, sadgūn wā sūlakshay, bhes-hajagūn wā aushadha-dharmapraday sakti bad wā prabalyā, śūratā vīratā wā dīrghā, sugūn wā bhālāi.

VIRTE, *n.* (It.) a love of the fine arts—*Hunar-dastī, 'ilm pasandī, 'ishq i-'ulūm o fānūn*—Upavidyābhāsamūrg, upavidyābhāyasakti.

VIRTE, *nt.* *a.* being in essence or effect though not in fact—*Aslī, sāti, hayqī*—Vāstāvik, vāstāv, arthasādhik, guṇasiddhi, vāstusādhik. [guṇ, dharm.]

VIRTE-ALITY, *n.* efficacy—*Tāsir, qarat yā qumrat, zor, asar*—Prabhāy, pāṭalyā, bal,

VIRTE-ALLY, *ad.* in effect only—*Asl mēn, jī-t-hayqut, mū'man, jī-t-rāqī*—Arth mēn, phal mēn, vāstusādhikā se, vāstutah, phāsisiddhi mēn.

VIRTE-ATE, *v.* to make efficacious—*Maassir kār-gur yā qurī k.*—Sapthal guṇakārī sār-thak amogh saprabhāy wā balawān k.

VIRTE-LESS, *a.* destitute of virtue—*Girādh-qār, gūnah gār, 'aibī, 'aib-dār, be tāsir, nā-bā kār, be-rafq, bi fāhla*—Pāpi, pāpītanā, durātman, durvritta, megh, aprabhal, nishprabhāy. [jīb-i-funūn, āl-pavidyājñā, āl-pavidyājñā.]

VIRTE-ŪS, *n.* (It.) one skilled in the fine arts—*Hunarī, ahl-i-funūn, ahl-i-honar, sād-*

VIRTE-ŪS-ŪSHIP, *n.* the pursuits of a virtuoso—*Ahl i-funūn kā shuqf yā shogh, or bātrū jinki tahsil kī koshish sakhī-i-hunar kartā hai*—Śilpavidyājñābhūyā, upavidyājñābhūyā.

VIRTE-ŪS, *a.* morally good, chaste, efficacious—*Dīn-dār Khudā-tara nek khūb khāssa nek-bakht nek-kho nek-khaslat nek-kirdār nek-nihāl nek-zāt nek-tīnāl sālīh yā mustahsan, pāk-dāman pākizā pārsā sāliha yā āsima, nuwasir kār-gur yā qurī*—Dharmīk dharmī puṇyāsīl sādhuśīl sādhuvrīti sātītwik sātīwāsīl sukrīti sukrīti wā chārueharitā, dharmachārī jitendriyā yatendriyā wā ayyabhiharī, guṇakārī sapthal sārthak wā balawān.

VIRTE-ŪS-LY, *ad.* in a virtuous manner—*Neki se, khūbī se, dīn-dārī se, vafā-dārī se, imān-dārī se, nek-bakhtī se*—Pūnyavat, dharm se, dharmānuśr se, sātīwāsīlatā se, sādhuvrīti se.

VIR-TUOUS-NESS, *n.* the state of being virtuous — *Nēti, imān-dārti, Khudā-tarsi, nek-bakhti, nek-tiatti, pāk-dāmanā, nek-nihādi, pākizgi, nek-kirdāri* — *Punyaśilātā, sā-dhūśilātā, sādhuvrīti, sattwasīlātā, sukriti, jiteन्द्रियatwa, yatēन्द्रियatwa.*

VIRULENT, *a.* (*L. virus*) poisonous, venomous, malignant, bitter — *Zuhri yā zahr-nāk, sinu samu yā zahr ālāda, bad-khrāh bad-andesh kina var yā kinu kash, shadid nakht to: yā tand* — *Viśū vishamay wā bikhbhari, garāl bikhala manhrilā vishagunak wā vishadharma, drohi wā dwesh, tikshna tikhi ugra wā atitikshn.*

VIRULENCE, **VIRULENCEY**, *n.* malignity — *Bad khwāhi, bad andesh, bad-guānā, sakhti, shiddat, hiddat, tezi* — *Droh, dwesh, bahuvishatwa, atikatātī, atyagrātā.*

VIRULENT ED, *a.* filled with poison — *Zahr ālāda, zahr-dār, zahr se bharā huā* — *Bikhbhari, vishamay, vishapūrn, vishadūshit.*

VIRULENTLY, *ad.* malignantly, bitterly — *Bad-khrāhi bad andesh yā bad-guānā se, sakhti shiddat hiddat yā tezi se* — *Dwesh wā droh se, kaṭutā tikshnatī atitikshnatī ugratī wā tīratā se.* [mukh, vālan wā ānān.]

VISAGE, *n.* (*L. visum*) face, countenance — *Chihra, rū rō, manzar yā liqā* — *Mūh wā*

VISAGE, *a.* having a visage or countenance — *Chihra-dār, rū-dār, manzar-dār* — *Savdan, āmanayukt, mukhayukt, mukhaviśīht.*

VIS-A-VIS, *ve za ve', n.* *Fr* a carriage in which two persons sit face to face — *Ek gari jismā do shakhs ek dōsre ke muqābil baithe hai* — *Ek gari jisimē do jan ānne kīnne baithe hai.*

VISCERAL, *a.* (*L. visera*) relating to the bowels, feeling, tender — *Rūda-mansūb yā mutā'alliq-i-auri, z-rīqat qe zi kiss, mūdām yā narm* — *Āntōn āntariyōn wā bid kī, karūm se sikhra dray jāne wā, kōmal wā mīdu.* [chīsi, lajlaji wā lasasā.]

VISCID, *a.* (*L. viscus*) glutinous, sticky — *Chaspāh, lū'āb-dār lū'āhi yā las-dār* — *Chīp-Viscid* *viscid*, *n.* glutinousness, tenacity — *Chaspāgi, lū'āb-dārī* — *Chīpchipāhi, lajhā las-lasāhiat wā las-lasāhiat.*

VISCID, *a.* glutinous, sticky, tenacious — *Chīpchipī^h, lasasī^h, lajlaji^h.*

VISCIDITY, *n.* glutinousness, tenacity — *Chaspāgi, lū'āb-dārī* — *Chīpchipāhi, lajhā las-lasāhiat wā lajlajīhiat.*

VISCOUNT, *viscount*, *n.* (*L. visis, comes*) a title of nobility next below an earl — *Ek amir kītib jo Arl ke 'ain nakh hotā hai* — *Ek kulīnpad jo Arl ke pad ke nīrantar mīche hotī hai.*

VISCOUNTESS, *n.* the lady of a viscount — *Vā'isūnt kī bībi* — *Vā'kūnūt kī strī wā patnī.*

VISCOUNTSHIP, *n.* the dignity of a viscount — *Vā'isūnt kī rūthā yā martabā* — *Vā'kūnt kī pad.*

VISIBLE, *a.* (*L. visum*) perceivable by the eye, that may be seen, apparent — *Mam-kīnā nīgāh, dekh parū ke pābil, āshkārā āshkārā zahir yā sarh* — *Drishṭigrahya drishṭigochar wā lokaniya, drishya lakshya wā darsaniya, pratyaksh prakāt wā pragat.*

VISIBILITY, *n.* the quality of being visible — *Dekh parne kī liyāt, mamkīnā-lā-gāhī, imkīn-i-zuhar, mumūdārī* — *Drishyatā, lakshyatā, darsaniyatwa, pratyakshatā, darsaniyatā.* [prakatārūp se.]

VISIBLY, *ad.* in a visible manner — *Zāhīran, sarīhan* — *Sāksāt, pratyaksharūp se.*

VISION, *n.* the faculty of seeing, the act of seeing, a phantom, a revelation from God, an appearance, that which is seen in a dream — *Quwat-i-bā'ira, nazār nazārīn nāzīra basar basirat yā bināi, sōrat i-wahmī siya khirib-khayāl yā bashāra, ilhām wahī yā tar'īl, sōrat numāish yā namūs, khawā-sōrat yā nī jo kuchh khawā meñ dekhā jāy* — *Chakshurindriya drikṣakti wī drishṭisakti, darsan drishṭi āvalokan wā dekhnā, chhāyā apchēlchāyā wā ābhās, īśwarapratyādes, drishṭivishay rūp wā ākār, swapnadarsan wā swapna.*

VISIONAL, *a.* pertaining to a vision — *Ilhām-mansūb, mutā'alliq-i-wahī, khawāb-sūrat-mansūb* — *īśwarapratyādesavishayak, swapnadarsanasambandhī.*

VISIONARY, *a.* affected by phantoms, imaginary, not real, having no solid foundation; *n.* one whose imagination is disturbed, one who forms impracticable schemes — *Wahmī, khayālī, guānāi yā tasawwuri, be-asl yā be-būyūt; n. dārandā-i-khawāl-i-fāsid yā khayāl-i-fāsidī, man-mauji yā khayāl-parast* — *Ābhāsādhīn chhāyādhīn ābhī-sopalāt wā chhāyāgrast, mīnasik, avīstāvik wā avīstav, nirmūl; n. uchhapādbuddhī wā uttapādbuddhī, bhārī-jan tarāngī-jan wā āsādhīyopāyakulak.*

VISIONIST, *n.* one whose imagination is disturbed, one who forms impracticable schemes — *Khayāl-i-fāsidī yā dārandā-i-khayāl-i-fāsid, man-mauji yā khayāl-parast* — *Uchhapādbuddhī wā uttapādbuddhī, bhārī-jan tarāngī-jan wā āsādhīyopāyakulak.*

VISIVE, *a.* pertaining to the power of seeing — *Quwat-i-bā'ira-mansūb, mutā'alliq-i-quwat-i-bā'ira* — *Drishṭisaktisambandhī, drikṣaktivishayak.*

VISUAL, *a.* pertaining to sight, used in sight — *Bināi-mansūb, mutā'alliq-i-basirat yā bināi meñ kām āne w.* — *Drishṭisambandhī wā chakshurindriyasambandhī, darsanopayogi wā drishṭyopayogi.*

VISIT, *v.* (*L. visum*) to go or come to see, to send good or evil to, to practise going

to see others or to keep up the intercourse of civilities at the houses of each other; *n.* the act of going or coming to see, the attendance of a surgeon or physician—*Mulqūt k. yā mulāhaza ke liye jānā, rahmat yā zahmat bhejnā, āpas meñ mulāqūt yā āmad-raft rakhnā; n. mulāqūt gashṭ sair muṣrā yā mulāzamat, 'iqūdat yā bawir-pursā*—*bheñtā bheñt-k. milnā wā dekhne-jānā. bhalāī wā burāī k., auron se bheñt kiya k. wā paraspar bheñt karne kī vyavahār rakhnā; n. bheñt milāp abhyāgaman abhigaman wā darsanayātrā, vaidyābhigaman wā vaidyābhyāgaman.*

VISITABLE, *a.* that may be visited—*Mamlūkū-l-mulāqūt, mamlūkū-l-mulāhaza, jahāñ d saknā*—*Abhigamaniya, darsanayātriksham, abhyāgamaniya.*

VISITANT, *n.* one who goes to see another—*Mulāqūtī, mujrāī, zawwār, mulāqī, mulāqūt-k. w., mihmān*—*bheñt k. w., abhyāgat, pāhūn.*

VISITATION, *n.* act of visiting, a judicial visit, thing visited, state of suffering retribution or judicial evil sent by God, divine favour bestowed, a festival of the Western Church in honour of the visit of the virgin Mary to Elizabeth celebrated on the 2nd of July—*Mulāqūt 'izārat yā 'imīdat, tabyqūt ke liye dekhne jāna, jis shai yā jagah ko jakar dekhne, muṣabbiḥā ājūt yā taklīf jo Khudā kūsān ko detā hai, rahmat yā rahat jo Khudā bakhshtā hai, 'Isāyōn kā ek toḥār*—*bheñt abhyāgaman abhigaman wā jakar-dekhnā, parikshā ke nimitta dekhne jānā, wah vastu wā jagah jisko dekhne hōn, 'Iswarakartrikadukh, 'Iswarakartrikasukh wā 'Iswārikripā, 'Isāyōn kī ek toḥār.*

VISITATORIAL, *a.* relating to a judicial visitor—*Daur ke hākim ke mutā'alliq, tabyqūt karne wālā hākim ke mutā'alliq*—*Vichāravishayak parikshā karne ke nimitta jāne wālā kī sambandhī.*

VISITOR, *n.* one who visits—*Mulāqī, mulāqūtī, mulāqūt k. w., mulāhaza ke liye jānā w., āpas meñ mulāqūt yā āmad-raft rakhne w., mihmān*—*bheñtwāiyā, bheñt k. w., abhyāgat, gṛihāga, pāhūn.*

VISITING, *n.* the act of going to see—*Mulāqūt, [visit aur visitation ke mutā'ir dekho]*—*bheñt [visit aur visitation kī arth dekho.]*

VISOR, *n.* (*l. visum*) a mask, a movable put in the front of a helmet—*Burqa' yā burqā, khud yā nigār ke āge kī wah hissā jo hiltā hai*—*Kritrimamukhī upamukh wā kapaṭamukhī, mā-takawakshayī wā śirastṛiṇ ke āge kī wah bhāg jo hiltā hai.*

VISORED, *n.* wearing a visor, masked—*Burqa' پوش, bā-burqa'*—*Kupāṭavēśī, kritrimavēśī wā kritrimamukhī.*

VISTA, *n.* (*l. a. vista*) a view, a prospect, a walk or space between an avenue of trees—*Nazar yā nāyah, mudt-i-nazar, her do taraf ke darakhtōn se sāgn dīr rih*—*Drishti, drishṭijātavishay drishṭigatadeś wā drishṭitavishay, donōn or peṭhōn ke bich kī path.*

VITAL, *a.* (*l. vita*) pertaining to life, necessary to life, containing life, essential—*Jān-mansūb yā hayāt-mansūb, jān-bakhsht yā hayāt-bakhsht, jān dār yā zindā, zarūr hīc yā fūrz*—*Prāṇasambandhī wā jīvasambandhī, jīvasādhak jīvasamādhak prāṇarakshak wā jīvanarakshak, prāṇadhārī, āy-āśāsyak wā ātīr-yojanārth.*

VITALITY, *n.* the principle of life—*Rūh-purwārī, jān-dārī, quwat-i-jān, jān*—*Jīva-māśaktī, prāṇamāśaktī, jīva, prāṇa, chetana, chaitanya, sajīvatva.*

VITALITY, *ad.* so as to give life, essentially—*Jān dār yā rūh-purwārī se, zarūratun yā bī-ṭīrī hī*—*Jīvamāśdhakatwa jīvasādhakatwa wā prāṇarakshakatwa se, āśāsyakarūp se wā tattva se.*

VITALS, *n. pl.* parts essential to life—*Jigar, jigar band, jān yā hayāt ke liye zarūrī hissā*—*Marmasthān, marmasthāl.*

VITELLARY, *n.* (*l. vitellus*) the place in the egg where the yolk swims in the white—*Ande ke andar wah maqām jahāñ zarūrī suṣṭī meñ tairtī rakht hai*—*Ande ke bhitar kī wah sthāl jahāñ pītabhāg swetabhāg meñ tairtī rakht hai.*

VITATE. See under VICE.

VITREOUS, *a.* (*l. vitrum*) pertaining to glass, consisting of glass, like glass—*Zujā-jī, shisha kī, shisha sā*—*Kāchasambandhī, kāchamay kāchagūṇak wā kāñch-kā, kāchasandhī wā kāñch-sā.*

VITRIFICATION, *v.* to change into glass—*Shisha kar-dālnā, zujāj kar-dālnā, shisha banānā, kāñch kar-dālnā yā banānā*—*Kāchavat k., kāchaparipāṇ k.*

VITRIFICATION, *n.* production of glass—*Kāñchigāhat, kāñch-banānā, kāñch banānā,*

VITRIFY, *v.* to change into glass—*Shisha banānā yā banānā, shisha-k. yā h., kāñch banānā yā banānā, shisha-k. yā h.*—*Kāchavat k. wā h., kāñchīyānā, kāchaparipāṇ k. wā h., kāñch k. wā h.*

VITRIOL, *n.* (*l. vitriolum*) a mineral substance, a sulphate of certain metals—*Zāj, tūtīyā nilā-thothā mor-tūtā mor-tūtā yā kāsī*—*Tuttha tutthak tāmragarbh tūtak wā nilāñjan, kāsī kāsī wā dhātusekhar.*

VITRIOLATE, **VITRIOLATED**, *a.* consisting of vitriol, impregnated with vitriol—*Zāj, zāj-āmez yā mor-tūtā-āmez*—*Tutthamay wā tūtakamay, kāśīsayukt wā kāśīsākt.*

- VIT-RI-ŌL-IC**, **VIT-RI-O-LOUS**, *a.* containing vitriol, resembling vitriol—*Záj-ámez, tátiyá náh*—Tutthamay wá káśśayukt, káśśasadrís.
- VI TŪTER-ATE**, *v.* (L. *vituperare*) to blame—*Bad-nám-k., malámat-k., sar-zanish-k., 'aib-lagíná, 'il-zám-d.*—Ninú-k., dokhná, dosh-d., kalaúk lagíná, lim lagíná.
- VI-TĒ-PE-XTION**, *n.* blame, censure—*Bad-námi yá 'il-zim, malámat sar-zanish yá shi kiyat*—Nindá wá doshárop, apavád kalaúk wá jhirkí.
- VI-TĒ-PE-R-A-TIVE**, *a.* containing censure—*Malámati, malámat-ámez, shikáyat-ámez, sar-zanish-ámez, malámat yá sar-zanish ká*—Nindárip, mindámay, apavádarip, nindak, apavádak.
- VIVE**, *a.* (L. *vivo*) lively, forcible—*Zinda zinda-dil dil-shád yá chálák, qawí zor-áwar yá mazbút*—Satej phurtilá wá praphulla, balí baláwan śaktimán wá prabal.
- VI-VĒ-XTIOUS**, *a.* lively, active, sprightly—*Zinda-dil yá dil-shád, chálák yá tez, chust shád yá shigufta-khátir*—Tejaswí tejowán wá ullási, phurtilá wá śighrakarma, chaṭ-patiyá praphulla ámandavritti śámand wá ullásavritti.
- VI-VĒXTIOUSNESS**, *v.* **VI-VĒXTITY**, *n.* liveliness—*Zinda-dili, chálákí, tez, chusti, dil shádí, shigufta-dili*—Phurtí, tejaswítá, tejovattwa, ullasítá, ullás, praphullatá, praharsí, kshipratwa.
- VI-VĀ-IV**, *n.* a place for keeping living animals—*Jánaravá ke rukh wá jayab, ján-dár yá rí rukh ke rukh wá jayab*—Jíva wá jantvón ke rukhne kí jvab, janturaksh yasthán.
- VIVELY**, *ad.* in a lively manner—*Zinda-dili s., chálákí se, dil-shádí se*—Phurtí se, praphullatápurvak, ámandavritti se. [shanabhat, jivasádhavarití.
- VIVEN-CE**, *n.* manner of supporting life—*Ráh parvazí yá ján-dári kí tar*—Pránarak.
- VIVID**, *a.* lively, sprightly, bright, strong—*Zinda yá zinda dil, chálák 'aib shád yá shigufta-khátir, shokh roshan yá ranshan, mazbút qawí shuh-zor yá zor-áwar*—Phurtilá ullási wá ámandí, chaṭpatiyá vezi praphulla wá ámandavritti, chaṭak chaṭkílá khutá bhábhuká wá bhábhuká, baláwan balí pshít wá prabal.
- VIVID-LY**, *ad.* with life, with strength—*Zinda dili tez yá chálákí se, zor táyat mazbút yá qurvak se*—Phurtí wá tej se, bal śakti wá śámarthyá se.
- VIVIDNESS**, *n.* life, sprightliness, brightness—*Ján, zinda-dili chálákí chusti yá tez, shokhí yá áb-dári*—Tej wá prán, phurtí wá praphullatá, chamak chamakáhat wá jhalak.
- VI-VIVĒ**, *v.* to make alive—*Zinda-k., ján-d.*—*Sajiv-k., jiv-d., jilíná.*
- VI-VIVĒXTION**, *n.* the act of giving life—*Zinda-k., ján-díhí, ján-d., ih-yá, nashr, hayát-bakhshí*—Jilíná, prínadán, jiv wá prán d., sajiv-k.
- VI-VIVĒXTIVE**, *a.* able to animate—*Zinda karne ke qábíl, ján bakhshur yá dene ke lág*—Jívad, sajiv karne ko śámarth, jiláne ko śámarth.
- VIVĒXTV**, *v.* to make alive, to animate—*Zinda-k., ján-d. yá ján-dár-k.*—Jilíná, sajiv-k.
- VI-VIVĒ**, *v.* giving life, making alive—*Ján bakhsh, zinda-k. w. yá hayát-bakhsh*—Pránad wá prínadátá, jívad wá jiláne-w. [jaryávyaprasá.
- VIVĒXTA**, *n.* a bringing forth living young—*Bachcha-quár*—Sachetanapinjaprasá.
- VIXEN**, *n.* (S. *pixena*) she-fox, a turbulent quarrelsome woman—*Robahí wá rubahí, bapáki yá jhagráli 'anrat*—Lomási wá lomrí, kalahí karkasí elandí jhagráli-stri wá darmukhí stri.
- VIXEN-LY**, *a.* having the qualities of a vixen, snappish—*Jhagráláh, katabáh.*
- VIZ**, *ad.* (L. *a contraction of videlicet*) namely—*Yá'ní, yá'ní*—Arthút.
- VIZARD**, *n.* (L. *visum*) a mask; *v.* to mask—*Barqá yá barqá'n*; *v. barqá yá barqá'n lagíná*—Kritrimamukh, kapātamukh, upamukh; *v. upamukh wá kritrimamukh lagíná.* [Wázir—Mantrí.
- VIZIER**, *n.* (Ar. *wazir, wazir or vizir*) the prime minister of the Turkish empire—
- VOCAL**, *a.* (L. *vox* having a voice, uttered by the voice—*Áwáz-dár, sauti yá naráí*—Vágyukt ványukt wá ványúvísht, ványút yágyát wá swarotpanna.
- VŌCAL**, *n.* a word—*Loz, sukha, kalimá*—Śábel, vákyá, yachán. [kosh, kōś.
- VO-CĀL-LARY**, *n.* a collection of words—*Legat, farhang*—Śábelakosh, śábdasāgrah,
- VO-CĀLITY**, *n.* the quality of being utterable by the voice—*Ím-án-i-talíf, muni-kim-talífí*—Uchchāranīyatí, uchchāryata, udīryyati.
- VŌCULIZE**, *v.* to form into voice, to make vocal, to give a particular sound to as to make S sound like Z—*Narā-k. yá áwáz baná, sauti-k., khāss áwáz dení musalan S ke Z kí áwáz dení yá'ní S kí talíf*—*Z kí mánind k.*—Váni giri wá śáid banáná, uchchāranīyatí wá ványút k., vīshé rítí se uchchāran-k. jāse S ká uchchāran Z ke sadrís k. [vákyadwārí, uchchāranapurvak wá swar-karke.
- VŌCAL-LY**, *ad.* in words, articulately—*Íst yá bol se, bā talíf, yá bā naráí*—Uktá.
- VO-CĀXTION**, *n.* the act of calling, occupation—*Talab yá talabí, hirjā pshā yá shugl*—Bulwá bulíhat buláw pukár háñk wá áhwan, vyápir kām vyavasyí wá vrittí.
- VŌC-A-TIVE**, *a.* relating to calling—*Nálá-mansúb, buláne ke mutá'alliq, hálát-i-núllá*—Sambandhanavishayak, sambuddhivishayak.
- VO-CTER-ATE**, *v.* to cry out vehemently—*Gulqaprá-k., shor-shár-k., háñk-pukár-k., pukáráh, kúkná, kúk-márná, chilkáná, chilká-uthná.*

VO-Ū-ER-Ō-TION, *n.* violent outcry, clamour—*Shor-shār yā shor, gaugā gul gulgarpār yā vāvāidā*—Chill that chitkar chinghār wā chigghār, haurā kōlhal wā hānpukār.

VO-Ū-ER-Ō-ŪS, *a.* clamorous, noisy—*Ruland-ārāz, shorī gaugā yā shor-k. w.*—Mahā-swar wā nūchā-bolne w., kōlhalakārī wā hānpukār-machāne w.

VOICE, *n.* sound uttered by the mouth, a vote, an opinion expressed, language, noise, tone, the form or manner of inflecting or conjugating the verb as being *active* or *passive*; *v.* to rumour, to vote, to clamour, to tune—*Sādā āvāz nidā saut yā naurā, rīzā yā vāvān-rīzā kā i-hār, rār, zabān sukhan yā lisān, shor yā gul, lahja, sīgā yā jāsī*; *v. gaugā k. yā qfrah phā'ānā, rīzā yā rār de-kar pusand-k. yā magarrar-k., shor yā gu' k., ham sār-k.*—Vāpī girā ray yāk sūbd kantharay vachan wā ūkti, sammatī-sammataprapakāśan wā swikārāswikāraprakāś, sammatī sammat wā sammatī-khyāpān, bhāshā wā bolī, haurā chigghār wā kōlhal, sor wā swar, vāchya wā pad; *v. hūhī urīnī wā phāilānā, sammatipūrvak niyukt-k. wā swikār-k., haurā-k. chīlānā wā chīchīy nā, swarāyā-k. wā sanat-k.* [yukt vāpivīśīh]

VOICED, *a.* furnished with a voice—*Āvāz-dār, sadā-dār, naurā-dār*—Vāpīyukt, vāg-

VOICELESS, *a.* having no voice—*Be sadā, be saut, tā-zabān, saktī, khāmosh yā khāmosh*—Girāṣṇya, vāpīhīn, swaravīhīn, kanthadhwanīṣṇya, nīhsabd wā mīhsabd, nirvachan, chup.

VOGUE, *n.* (Fr.) fashion, mode—*Bardī yā rivāj, taur tarāj wa' yā dastār*—Loka-vyavahār lokāchār lankāchār prachār lokaprachār wā chalan, rītī vidhī dhab wā prakār.

VOID, *a.* (*l. viduus*) empty, vacant, null, ineffectual, destitute, unoccupied, unsubstantial; *n.* an empty space; *v.* to quit, to emit, to vacate, to annul, to be emitted or evacuated—*Khālī, tihī, vātīl yā munsakh, tā hāsīl be jānā, nā bā kār yā rāyān, mō'ā yā yā'ār, bātī mālīk yā kīā kīā ke qubā wēh, hūbāhī khyāyī be ast yā be-bhūgūd*; *n. khālā, khālā, khālī, jagh*; *v. tark-k., ikhrāj-k., khālī yā tihī k., bātīl munsakh yā mātātī-k., ikhrāj k.*—Śūnya, rikt chhūñchhā wā chhūñchhā, vyarth lupt nishprabhy wā mogh, nishphal nīrathak wā anarthak, hīn vīhīn wā rahit, nūhīt abhūkt wā bīnī kīfī ke nūhīkār wā hāñh mēh, avistay avistayik wā nīrūl; *n. śūnya, śūnyasthāt*; *v. chhōmā tyagānā wā tyag-k., nikūlmī nikānā gicmī dīhā wā bāhār-k., śūnya rikt chhūñchhā wā chhūñchhā k., vyarth-k. nishprabhy-k. lupt-k. wā ūthā d., nikālmī.*

VOIDANCE, *a.* that may be annulled or made void—*Mansūkh hōm k. qābīl, bātīl kīye jāne ke kīp*—Lupt hōm ke yogya, lopāra, ūthā diye jāne ke yogya.

VOIDANCE, *n.* the act of emptying, ejection—*Khālī-k. yā tihī-k., ikhrāj*—Śūnya-k., nīkal nīsar nīsarap nīshīśīm wā bahār-k.

VOIDER, *n.* one who voids, a kind of basket—*Khālī-k. w. ikhrāj-k. w. tark-k. w. yā bātīl k. w., ek qism kā tokrā*—Śūnya-k. w. chhōrne-w. nikāhne-w. girāne-w. vyarth-k. w. mogh-k. w. lupt-k. w. wā ūthā-d. w., ek bhāntī kī daurī tokrā wā bahār-k.

VOIDNESS, *n.* emptiness, vacuity, inefficacy—*Khālī, khālī, 'ādāmī tāśir be-asarī yā be-sādī*—Śūnyatā, śūnya wā rīktatī, pradhāyāhīnatī aprabhyā moghatwa wā vyarthatā.

VOLENT, *a.* (*l. volō*) flying, nimble—*Parandā, tez chātīk sabak yā sabak*—Urāk ny-

VOLA-TILE, *a.* flying, evaporating quickly, lively, fickle; *n.* a winged animal—*Parandā, bukhār sīfāt kāfūr-sīfāt jald-bukhār-ho jāne-w. yā kāfūr ho-jāne w., zinda dil chātīk dīl-shād yā khush-khurrām, harā-jatvāt sīmāb-tah be qardār matahurrām yā be-sabūt*; *n. parand*—Uṣīk nyne-w. ākāśagāmi wā ākāśayāyī, atīśīghravāyuparīṇamāśīl wā vāyuparīṇamī, phūrtīlā chatpatīyī praphulla ūlāsī wā ānamdī, chāñchal oclhā lōl wā hallā; *n. paksī, chiriyā, pakherā.*

VOLA-TILENESS, **VOLA-TILITY**, *n.* the quality of evaporating quickly, liveliness, fickleness—*Bukhār-sīfātī kīfūr-sīfātī, yā jald-bukhār ho-jāne kī ligīqat, zinda-dilī chātīkī dīl-shādī yā bushādāt, harā-parasī sīmāb-tahī talaurām be sabūtī yā talaurām-nīzājī*—Atīśīghravāyuparīṇamāśīlā wā vāyuparīṇamāśīlā, phūrtī kshīpratā ūlāsī ūlāsātī wā praphullatā, ashīratī chāñchalatā chāñchalāya āmavāśīhī wā lōlatī.

VOLA-TILEZE, *v.* to render volatile—*Bukhār yā kāfūr-k., bukhār kī sīrat urā ū-d., bukhār sīfāt-k., kāfūr-sīfāt-k.*—Vāshparīp se urā-d., bhāphī bhāphī wā vāshp bānāmī, atīśīghravāyuparīṇamāśīl k., vāyuparīṇamī k.

VOLA-TILITY ZATION, *n.* act of rendering volatile, the process by which bodies are resolved into the vaporous or elastic state—*Bukhār-sīfāt-k., kāfūr-sīfāt-k. yā bukhār-bānāmī, bukhār yā bukhār-sīfāt bānāmī*—Vāyuparīṇamī wā atīśīghravāyuparīṇamāśīl-k., vāshp bhāphī bhāphī wā vāyuparīṇamāśīl bānāmī.

VOLE, *n.* (Fr.) a deal at cards which draws the whole tricks—*Tās ke khel kī ek dhab*.

VOLERY, *n.* a flight of birds—*Parvāz, tagarān yā tairān*—Urīn, urāī.

VOL-ITATION, *n.* the act of flying—*Urāī, urān, tair.*

VOLLEY, *n.* a flight of shot, an emission of many things at once; *v.* to discharge in a volley, to throw out at once—*Shalkh shalākḥ shulq yā shulak, bakut sī chīzōn kū*

ek-bārgī chhūtnā; v. *shalakh urānā jhārnā dāgnā yā sar-k.*, *ek bārgī chhornā*—Bārīh wā bār, vrishtī arthāt bahut kā ek sāth chhūtnā wā nikalnā; v. bārīh urānā wā bārīh jhūtnā, ek sāth wā vrishtirip se chhornā.

VOLLEYED, VOLLIED, *a.* discharged in a volley—*Ek-bārgī bahut sā chhorā huā yā nikālā huā*—Ek sāth bahut sā chhorā huā wā barsiyā huā.

VOLCANO, *n.* (It.) a burning mountain—*Atashī-koh*, *koh-i-ātash-andāz*, *koh-i-ātash-afshān*—Jwālmukhī, jwālanapārvat, āgneypārvat.

VOLCANIC, *a.* relating to a volcano—*Koh-i-ātash-andāz-mansūb*, *koh-i-ātash-afshān-mansūb*, *mutāʿalliq-i-koh-i-ātash-afshān*—Jwālmukhisambandhī, jwālanapārvatasambandhī, āgneypārvatavishayak. [saṅkalpāsakti.]

VOLITION, *n.* (L. *volō*) the act of willing—*Khwāhish*, *ikhtiyār*—Sāṅkalp, ichchhā,

VOLUNTIVE, *a.* having the power to will, expressing a volition or act of the will—*Khwāhish yā pasand kā ikhtiyār rakhne w.*, *khwāhish zāhir-k.* w. *yā bayān-k.* w.—Sāṅkalp wā ichchhā kā adhikārī, saṅkalp wā ichchhā prakāś-k. w.

VOLUTILE, *a.* (L. *volvo*) formed so as to roll easily, rolling, nimble as applied to the tongue, fluent—*Luphakne ke gūbil banā huā*, *daurār yā luphakne w.*, *tez chālāk churb-zabān yā zabān-chālāk*, *zabān-darāz*, *zabān-āwar yā tarrāra*—Luphakne dhlakne wā dhlakne ke yogya banā huā, luphakne-w. dhlakne-w. wā lolāmā, vāṅkshipra wā twaritavāk, vāṅkchāpal vāgdrut drutavāk wā chāpalajihwā.

VOLUTIVE, *ad.* in a rolling or fluent manner—*Luphaktē*, *zabān-āwarī charb-zabānī zabān-chālākī yā zabān-darāzī se*—Dhlakte dhlakte wā dhaṅkīte, vāṅkchāpalya vāṅkchāpalatī vāgdrutatwa wā chāpalajihwatwa se.

VOLUTIVITY, *n.* the act or power of rolling, fluency of speech, mutability—*Luphūā yā luphakne kī tāqat*, *tarrāra zabānī zabān-darāzī charb-zabānī yā zabān-āwarī*, *tab-dil-purī tūqayir-purī be qarārī yī be-sabātī*—Luphaknī dhlaknī dhlaknī luph-kōw dhlakw dhlukw wā dhlakne-kī-saktī, vāṅkchāpalatī vāgdrutatā chāpalajihwatwa wā vāṅkchāpalya, asthīratī parivartanīyatā chāpalatā chāṅchalya wā lolatī.

VOLUME, *n.* (L. *volū*) a roll, a turn, a fold, compass, a book—*Daftar yā tānār*, *pher*, *paṭh*, *mīghār*, *jild kitāb darj yā jarāda*—Būrā, ghunnāw wā lapet, part parat kundālī wā geṅgur, parinūn vistrī prast wā phūlīw, pustak wā potlī.

VOLUMINOUS, *a.* consisting of many volumes, consisting of many convolutions or windings, having written much or many volumes, copious or diffusive, vast or bulky—*Bahut jildōn kī*, *perh-dār*, *zīyāda narīs yā bahut kitābōn kī musannif*, *musharrak musassal yā tārī*, *vasī* yā *ʿāim*—Bahupustak wā bahut pothiyōn kī, bahut lapet ghunnaw wā pher kī, bahugranthakārak wā bahugrantharachak, vistrī vistrī wā vistarīnāy, āparinūt wā bahut bād, [bahut pothiyōn meñ.]

VOLUMINOUSLY, *ad.* in many volumes—*Bahut jildōn meñ*—Bahut pustakōn meñ,

VOLUNTARINESS, *n.* the state of being volunuous—*ʿAzmat*, *wasat*, *bayāt*, *bahut jildōn meñ hōm kī hōlat*, *bī-gūr-jīʿd-dārī*—Vrikatwa, mahatwa, bahupustakatwa.

VOLUNTARY, *n.* one who writes a volume or volumes, an author—*Ek jild yā bahut kitāb tāsūf-k. w.*, *musannif*—Ek granth wā bahut granth banāne w., granthakar.

VOLUNTARILY, *ad.* by choice, spontaneous, free, done by design; *n.* one who does any thing of his own free will, a piece of music—*Rīzā-mand varā mānd yā rāzī*, *az khud k. w.*, *az-khud yā ikhtiyārī*, *ʿazād*, *irādī*, *qasdī*, *qasdan*, *ʿamdan yā bil-qasd*; *n.* *az-khud kōi kām-k. w.*, *ek nīzān kī bājā yā bayān-i-musiqī*—Ichchhuk wā sūnrag, swachchhand swachchhāchārī wā swachchhā-se-kām-k. w., nichchhuk ābhikānik swayātīrit wā swābhāvik, swādhn āmadhn wā swatantra, sābhīprīy sāṅkalpik wā buddhipūrv; *n.* swachchhāchārī wā swachchhand, ek prakār kī bājā wā sāṅgitarahānā.

VOLUNTARILY, *ad.* of one's own will—*Qasdan*, *khud-ba-khud*, *dūla-o-dānista*, *az-khud*, *ʿamdan*, *āp se*, *āpī āp*, *khushi se*—Swachchhāpūrvak, ichchhāpūrvak, jān-bhikar. [tā, nichchhikatwa.]

VOLUNTARINESS, *n.* state of being voluntary—*Khud-ikhtiyārī*—Swachchhā, kāmya-

VOLUNTEER, *n.* one who enters into military or other service of his own accord; *v.* to enter into service of one's own free will, to offer or bestow voluntarily—*Khud-ba-khud yā āpne ikhtiyār se sipāhiyōn meñ*, *nām likhwāne-w. yā aur kōi naukarī-k. w.*; *v.* *khud-ba-khud yā apnī khushi se naukar-h.*, *az-khud yā khud-ba-khud prah-k. yā denā*—Āp se āp se nām meñ nām likhwāne w. wā kīśī kā bhritya h. w., swachchhāpūrvakasāyā, swachchhāpūrvakayoddhī, apnī ichchhā se kīśī kā bhritya h. w.; *v.* swachchhāpūrvak wā āp-se-āp kīśī kā bhritya h. wā kīśī kī ṭahāl-k., apnī ichchhā se wā āp se āp āge rakhnā wā denā.

VOLUPTUARY, *n.* (L. *voluptas*) one addicted to pleasure and luxury—*Ahl-i-zaug*, *nafs-parast*, *ʿaiyāsh*, *shahwat-parast*, *yār-bāsh*, *jashnī*, *shikam-parast*, *aubāshī*—Vishayī, vyāsani, bhogī, sambhogī, vishayāsakt, indriyādhn, bhogāsakt, vishayapārāyā, vishayasukhasevī, indriyasukhāsakt. [arth dekho.]

VOLUPTUOUS, *a.* addicted to pleasure—[*Voluptuary ke maʿne dekho*]—[Voluptuary kā

VO-LŪP'TU-ous-ly, *ad.* in a voluptuous manner—'Aiyāshī aubāshī zaug yār-bāshī yā shuhvat-parasti se—Vishayasakti vishayasevā bhogāsakti wā kāmāsakti se.

VO-LŪP'TU-ous-ness, *n.* the state of being addicted to pleasure and luxury—'Aulāshī, 'aiyāshī, shuhvat-parasti, yār-bāshī, shikam-parasti—Bhogāsakti, vishayasakti, indriyasukhāsakti, vishayasevā, indriyādāhīnatā, vishayavyasāng, vishnyaparātā, sīrīrikasukhāsakti, vishayaparayana ī.

VO-LŪ'TE, *n.* (L. *volutus*) a kind of spiral scroll on the capital of a column—*Sitān ke upar ke hisse par ek qism kī pch-dār drāish yā zabāish*—Stambhāsīrsh par ek alakāsar alaukār.

VO-LŪ'TION, *n.* a rolling, a wallowing—*Lotnī^b, lotpot^b*. [*phorā^b*]

VO-MŪ'CA, *n.* (L. *ulcus*) an abscess in the lungs—*Phrephya meñ ek phorā^b, phrephya kā*

VO-MŪ'T, *v.* (L. *vomo*) to throw up from the stomach; *n.* the matter thrown up from the stomach, an emetic—*Rudī-k, quī-k, chhānt k^b, oku^b, istifrāg-k, uchhāt-k^b, ukānā^b, dūkā^b, bayam-k^b, phuknā^b*; *n.* jo kachh quī wā rudī meñ gire, darā ī quī-āwar gā muqīgī darā—Vaman-k; *n.* vāt vānti māvānti arthāt jo kuchh okuo se girā, vamanotpadak aushadh wā chhānt kī aushadh.

VO-MŪ'TION, *n.* the act or power of vomiting—*Istifrāg yā qurwat ī istifrāg, quī-k, yā quī karne kī tāqat*—Vaman wā vamanāsakti, chhānt-k wā chhānt karne kī sakti, uchhāt wā uchhāt kī sakti. [*psidak wā chhānt karne w., vāntid.*]

VO-MŪ'TIVE, **VO-MŪ'T-ry**, *a.* causing to vomit, emetic—*Quī-āwar, muqāgī*—Vamanot-

VO-RACIOUS, *a.* (L. *vorax*) greedy, ravenous, eager to devour, rapacious—*Harī, khān-kharā yā khārī, jū-n l bagar yā jū-n l kēb, darand darind daranda yā darinda*—Maridukhā, kshudhātukhā wā petn, atikshudhāt atibubhukshn wā kshudhāpīrī, amīshalobhī sarvagrāsī wā atibhukshak.

VO-RACIOUS-ly, *ad.* greedily, ravenously—*Hīrs yā tamī se, khān khārī yā jū-n l kālā yā jū-n l bagarī se*—Atilobh se, atikshudhī kshudhāpīrī wā amīshalobh se.

VO-RACIOUS-ness, **VO-RAC-ity**, *n.* greediness, ravenousness—*Hīrs yā tamī, jū-n l bagarī yā jū-n l kālā yā khān khārī*—Atilobh wā hīlch, hūkā atikshudhī kshudhāpīrī atibhukshakatwā petūpan wā amīshalobh.

VO-RTEX, *n.* (L.) a whirlpool, a whirlwind—*Gīrd-āb garq-āb yā warta, gīrd-bād*—Bhāwār mūd wā bhāwārī, bawāndār wā bagūh.

VO-RT-AL, *a.* having a whirling motion—*Bhāwārāt huā^b, ghāntī huā^b, bhāntī yā chakrītī huā^b, chakkar mārītī huā^b, chakkar yā phīrī sū phīrītī yā ghōmītī huā^b*.

VO-TA-ry, *n.* (L. *totum*) one devoted to any service or pursuit; *a.* devoted or promised—*Fīdī, laund, gulām, jū-nisār, sevak^b, dās^b*; *a.* mānūh, mānūd, mānūtī^b—Bhakt, upāsak; *a.* pratijñāt wā kīrāpratijñā.

VO-TA-ress, *n.* a female votary—*Ārat yā hīdvīgāt jū-nisārī yā gulāmī karē*—Bhaktīn, strī jo upāsana karāt.

VO-TA-rist, *n.* one devoted to—[*Votary ke mā'ne dekho*]—[Votary kī arth dekho.]

VO-TIVE, *a.* given by vow—*Mānūtī^b, mānūtī ke ligē dig ī huā^b*—Vratapūrv samarpit, vratānsār se samarpit.

VO-TE, *n.* (L. *totum*) expression of choice or preference, suffrage, a ballot or that by which the will or opinion of a person is expressed, the decision or will of an assembly or of a majority thereof, united voice of persons in public prayer; *v.* to choose by suffrage, to give up vote, to give a vote or suffrage—*Chārī pasand yā chār-ī-rāc, rāc, kārā yā kōi shai jo rāc dīne meñ mastā'māl ho, majlis ke logon kī yā ziyāda logon kī tajvīz, 'idālat ke waqt logon kī milī hūi āwāz*; *v.* rī ā yā rāc de-kar pasand-k yā muqarrar-k, rīzā yā rāc de-kar denā, rāc-d—Sammatīsammataparakāsan swīkārāswīkaraparakāsan wā sammatīīhyāpan, sammatī sammat wā ammatī, golī wā aur kōi pabārth jiskī vyavahār sammatīsammataparakāsan meñ hotī hai, sabhā ke logon wā adhik logon lā vīchār, īśwarapārthana wā bhagavatī rīrthana ke samay meñ logon kī milī hūi vāñī; *v.* sammatīpūrvak swīkār-k wā mīyukt-k, sammatīpūrvak denā, sammatīsammataparakāsan-k wā ammatīprakāś k.

VO-TER, *n.* one who has a right to vote—*Rīc dene kā mastā'hīq, rīzā dīh*—Sammatī-sammataparakāsanādīhīkūrī, ammatī prakāś karne kā adhīkār rakhne w.

VOUCH, *v.* (L. *voco*) to call to witness, to bear witness, to declare, to attest, to warrant; *n.* warrant, attestation—*Gawāhī shāhidī yā shāhidat ke ligē bul-nā, gawāhī yā shāhidāt-d, bayān-k, tasdīq-k, sahīk-k, yā sābit-k, jūz rakhnā yā rāwā rakhnā*; *n.* sanad, tasdīq—Sākshya wā sākshī ke nimitta bulnā, sākshya-d, sākshya-k, sākshītā-d wā sākshī-h, dīhīhokī-k, pramāṇī-k, pramāṇ-d. wā sapramāṇī-k; *n.* pramāṇ, pratyakshapramāṇī wā sākshītā.

VOUCH-ER, *n.* one that vouches, a book paper or other document serving to vouch the truth of accounts or to confirm or establish some fact or facts—*Shāhid gawāh yā tasdīq-k. w., dāfī sanad yā dast-āwez*—Sākshī pramāta wā pramāṇī-k. w., pramāṇapatra pramāṇalekh sīdhanalekh wā nirṇayapatra.

VOUCH-SAFE, *v.* to permit to be done without danger, to condescend to grant, to con-

descend, to deign, to yield—*Bilā khauf yā khatra hone d., farotani yā mīhr-bāni kar-ke bakhshān, apne martube kā khayāl na kar-ke apne khurdai ke sath usi farotani se pish-dān yā usāf yā rovoj ke rā se wājib na ho, haq se zīgāda tarājih yā farotani k., tibi-h, gā-moti-h.*—Binā bhay wā khatke ke hone-d., anugrah karke denā, apne gaurav pād wā māt kā vichār na karke apne se chhotai ke sath usā śištāchār karānā yā nisyā wā lokavyavahār kī rīti se kartavya na ho, anugrah se jhuknā wā jītnā chahiye us se adhik śištāchār wā namratā prakāś-k., dalnā adhūn h. wā cāśi-bhūt h. [—Kripā kī rīti se pralān dān wā denā.]

VŌI CH-SĀFEMENT, n. grant in condescension—*Mīhr-bāni yā farotani ke rā se bakh-hish*
VŌW, v. (L. *voco*) to give or consecrate by a solemn promise, to make a solemn promise: *n.* a solemn promise—*Manāt ke rā se nigāz-k., fīlā k., nazr k. yā nigāz karne kā vāda-k., manāt mānā^b; n. manūt^b, dīnī^b ahd, mazhab yā dīn ke rā se vāda yā ahd o-pāimān—Vratapūrvak chārhanā samarpay-k. utsarg-k. saukalp-k. wā chārhanē kī pratijñā-k., manautī māntā vrat saukalp wā pratijñā k.; n. manautī, māntā, vrat, saukalp, pratijñā.*

VŌW ER, n. one who makes a vow—*Manāt ke rā se nigāz-k. v. fīlā-k. v. nazr-k. v. gā nigāz karne kā vāda-k. v., manāt mānā^b v.*—Vratapūrvak chārhanē-w. samarpay-k. v. saukalp-k. w. wā chārhanē kī pratijñā-k. w., manautī wā māntā mānne w., manautī k. w.

VŌW ERL, n. one bound by the same vow—*Ham-vāda, ham-ahd, vāh jn dāse ke sath ek hi manāt mān hā^b*—Diare ke sath ekhi vrat saukalp wī pratijñā k. w., sahavratī, saha-saukalpī. [—Svar, achvarn.]

VŌW EL, n. (L. *vox*) a letter which can be sounded by itself—*Harāki illat, harakāt*
VŌW ELLED, a. furnished with vowels—*Harakāt dār, ī rāb dār*—Swaraviśiṣṭī, achvar-nayukt.

VŌYAGE, n. (Fr.) a journey by sea: *v.* to travel by sea, to pass over—*Safar-i-dar-gāi, dargāi safar, tari kā safar, jahāz-i-safar, sair-i-dargāi; v. dargāi-safar, jahāz-i-safar, gā tari kā safar-k., tāi k.*—Jalayātrā, samudrayātrā, samudrayān: *v.* jalayātrā-k., samudrayātrī-k. wā samudrayān-k., pārk.

VŌY A GER, n. one who travels by sea—*Dargāi musāfir, jahāzī musāfir, tari kā safar-k. w.*—Samudrayātrī, jalayātrīk, samudrayātrī k. w.

VULGAR, n. (L. *vulgus*) pertaining to the common people, common, vernacular, coarse, rude, low: *n.* the common people—*‘Arāmman nas-munakh yā mūtā‘alliq-i-‘arāmman-n-nis, āmm āmmā yā ‘arfa, watanī, zabān galiz yā kharābī, nā-tarāshidā, kamīnā pīji dān mubtāl yā haqir; n. ‘arāmman n-nās, āmmā, āmm log—Sāmānyalokasambandhī wā prakritalokavishayak, prakrit sālharān laukik wā sāmānyā swadeśiā wā swadeśī, nikriṣṭ būā wā asānskrit, aparishkrit asabhyā anagah wā asishṭ, nich wā adham; n. adhamalok, nich log, sāmānyalok, śādharaṇalok, prakritalok, tēlībābōlī.* [—*qarā karām yā lof*—Apasāb, kusāb.]

VULGARISM, n. a vulgar phrase or expression—*Pāch muhāwara yā lof, bad muhā-*
VULGARIETY, n. coarseness of manners or language—*Nā-tarāshidargī, pastī, kamīnā-pān, kamīnagī, ke murawarī, durashṭī, karakhtī yā karakhtagī, bad muhāwaragī, gāit yā kharābī muhāwara—Asabhyatī, asishṭatā, kusīlatā, nichpān, apasābātwa, kusābātwa.* [—*dhāraṇ laukik prakrit adham wā nich k.*]

VULGARIZE, v. to make vulgar—*Āmm āmmā kamīnā pīji yā dān k.*—Sāmānyā sā-

VULGARLY, ad. commonly, rudely, coarsely—*‘Arāmman ‘arfan yā aqar, nā tarāshidagī yā ke murawarī se, durashṭī karakhtī karakhtagī yā kharābī se—Sāmānyarūp se wā bahudhī, asishṭatā wā kusīlatā se, aparishkar nikriṣṭatā asabhyatā wā mandarūp se.*

VULGATE, n. the common Latin version of the Scriptures used by the Romish church—*Zalānī Lātin mā Injilaur Taurēt kā tarjuma, Lātin Injil-o-Taurit—Lātin bhāshā meḥ Isāidharupustak kā bhāśikūtar wā ulthā.*

VULNERABLE, n. (L. *vulnus*) that may be wounded, liable to injury—*Mumkin-i-murjāh yā mumkin-i-jurh, zaḥm-pāzīr—Bhedya bhedaniya vedhiya wā vedhaniya, ghāw jog.* [—*Ghāw chāngī-k. w.*]

VULNERARY, a. useful in healing wounds—*Zaḥm chāngī-k. w., shifī bakhsh-i-zakha*

VULNERATE, v. to wound, to hurt—*Zaḥmī-k., majrāh-k.*—Ghāyāl wā ghāil k., chītiyānū wā chotiyanū.

VULNERATION, n. the act of wounding—[*Vulnerate ke māne d-kho*]—[*Vulnerate kā*

VULPINE, n. (L. *vulpes*) belonging to a fox, like a fox—*Rolāh-mansāb, rolāh-sīrat rolāh-sīfat makḥār rolāh-bāz yā fīratī—Lomārī wā lokhārī kā, dhūrtta chihālī kapatī wā lomārī-sarikhā.*

VULTURE, n. (L. *vultur*) a bird of prey—*Nasr, kargas, gidh^b, giddh^b*—Gridhra.

VULTUROS, a. like a vulture, rapacious—*Nasr-sīfat kargas-sīrat nasr-sā yā kargas kī mānand, khūn-khūr darand darind daranda darinda yā saḥīr-gīr—Gridhrasadrīs wā gidh-ad, ghūḡghap harapāñ sarvagrāhī sarvahārī apahārak amishalobhī wā lūterū.*

W.

- WÄB'BLE**, *v.* (W. *quiblar*) to move from side to side in walking, to waddle, to wobble — *Hille doltte chadnā^b, ek or se dūsrī or doltte hue chadnā^b, dagmagi chāl chadnā yā motakka chadnā^b.*
- WAD**, *n.* (Ger. *Watte*) a little mass of some soft or flexible material as cotton tow or straw — *Rūi san yā purwāl waqaira ko lepet kar jo goli ki sīrat meñ hane, wadda, zāmin* — Rūi pātū wā trip ādi ki goli. āgneyaachūrnarodhanavastu, chūrnarodhani.
- WAD'DIN**, *n.* formed into a wad, quilted — *Rai san yā purwāl waqaira ki goli ki sīrat ha-nā hua yā mawala yā zāmin hani hūā, nigandā-had^b* — Rūi pāt wā trip ādi ki goli ko akār bāna hua wā āgneyaachūrnarodhani wā āgneyaachūrnarodhanavastu bānā hūā, gullī wā nigandā bānā hūā. [wā gadle ke liye komal vastu.]
- WAD'DUW**, *n.* a soft stuff used for quilting — *Razī ke lip marm ushāb yā shai* — Qudrī
- WADD**, *n.* (S. *ead*) black lead — *Sisā jo lakir khūchm ki kām dā hāi^b.*
- WÄ'DE**, *v.* (S. *wadun*) to walk through water, to move with difficulty or labour — *Pā-gūh gū pū ch chadnā, bakāyagat yā la-mihnat chadnā* — Helnā pātū meñ-maājhiñā wā pūn-maājhi khare pāwē jūtī, kashī dūhī^b wā pārisām se jūnā.
- WÄ'DLE**, *v.* to move from side to side in walking — *Matatū chadnā^b, dagmagi chāl chadnā^b, hille doltte chadnā^b, bakā-chāl chadnā^b* [t^b, chaprā tikī yā tikiyā^b].
- WÄ'FER**, *n.* (D. *saft*) a thin cake, a thin leaf of paste for seeding a letter — *Patī ro-*
- WÄ'FT**, *v.* (ware?) to bear or convey through a buoyant medium as through the air or on the water, to buoy, to float, to bescon; *n.* a floating body, waving motion of a flag or streamer — *Bahā-le-jinā^b, tirinā^b, tairnā^b, ishāra yā imā k*; *n.* *Loi shai jo tairī ho, jhūndi yā jhūndi kī phakarā^b* — Uā le-jinā wā tairā le-jimī. bhāsni wā tairān, utārān bhāsni wā bahni, sain wā ūgit k.; *n.* koi vastu jo bhāsī ho wā ntarāi ho, patāki kī baharāat wā pherāat.
- WÄ'FTAGE**, *n.* carriage by water or air — *Bahā le-jinā^b, urā le-jinā^b.*
- WÄ'FTER**, *n.* one that wfts. a passage boat — *Wah jo tairi yā bahā le-jāwē^b, nāw^b.*
- WÄ'FTURE**, *n.* the act of waving — *L thirihā^b, baharān ch, hīlā^b.*
- WÄ'G**, *v.* (S. *waginn*) to move from side to side, to shake slightly, to be in quick or ludicrous motion, to go, to depart; *n.* a droll a joker, a ludicrous fellow — *Hilānā^b, dūlānā yā dola^b, hīlā yā dola^b, jandā yā chadnā^b, chadā jandā^b*; *n.* *muskhara, thathā^b, hāwif zāfali muskhik yā nappāl* — *n.* Bhāñr, thāthol wā hañsor, thāth-hiyā wā vāhāsik.
- WÄ'GER-Y**, *n.* mischievous merriment, sport — *Zarīfī nakhrā yā nakhra, muskhara yā zarafat* — Thāthī wā hañsi, i hel kād khilī thāthī wā parihās.
- WÄ'GISH**, *n.* mischievous in sport, frolicsome — *Sharārat ke sath zarif yā khush-mas-khara, hañsor yā khrapā^b* — Nākhāyī ke sath hañsor yih īrī wā thāthol, līlāwan kriyā-wan wā vilāsī.
- WÄ'GISH LY**, *ad.* in a waggish manner — *Zarīfāt se, maskhara yā se, chukal chukal yā chokor-pachal se^b* — Parihās kautuk kriyā līlī hañsi wā khilī se.
- WÄ'GISHNESS**, *n.* mischievous sport — *Sharārat ki sath zarīfāt muskhara yā lā^b, zarīfāt, thāthā bāzi khilī-bāzi* — Nākhāyī ke sath parihās kautuk līlī kriyā hañsi chahāl pahāl wā khilī. [chadnā^b, mataktī chadnā^b, hille doltte chadnā^b.]
- WÄ'GLE**, *v.* to move from side to side in walking — *Batak-chāl chadnā, dagmagi chāl-*
- WÄ'TAIL**, *n.* a tail — *Mamālā, māsīcha. Khanjān^b, khaurīch^b* — Khanjārī, khānjakhel, khānjakhēt, kapātūr, kapātūr kākachōbhāl.
- WÄ'IE**, *v.* (Ger. *wagen*) to venture, to hazard, to make, to carry on — *Jokhim ufhānā sū-hāsi^b, gū dh-yas bāndhā^b, badnā lagānā yā hor-badnā^b, karnā^b, makhānā^b.*
- WÄ'IE**, *n.* (Fr. *gager*) pledge, pay given for service; *v.* to hire for pay — *Rihu yā giraw, talab ajrat ajrat mihnat ānā yā makhānā^b; v.* *mākar rakhnā, kirāye par rakhnā* — Bandhāy, vetan wā bhritī; *v.* vetan wā bhāre par rakhnā, thike par rakhnā.
- WÄ'IES**, *n.* pl. hire or reward for service, recompense — *Ajrat ajrat talab makhānā yā mihnat ānā, bādā jorā pādāsh yā samāra* — Vetan wā bhritī, pratiphal wā pātū.
- WÄ'IER**, *n.* a bet, something hazarded on the event of a contest, the subject of a bet; *v.* to bet — *Shart nā dāw, jo kurkh shart yā dāw par rakkhā jay, wah shai jiske bēh meñ shart hoje yā dāw-badā jay*; *v.* *shart badnā, shart lagānā, dāw badnā* — Hor wā par, jo kuchh badājay, wah vastu jiske vishay meñ hor badā jay; *v.* hor badnā, hor lagānā, badnā, par-k. [lagāne w., badne w., par k. w.]
- WÄ'IER-ER**, *n.* one who wagers — *Shart lagāne w., shart badne w.* — Hor badne w., hor
- WÄ'IGON**, **WÄ'GON**, *n.* (S. *wagon*) a four-wheeled vehicle for burdens — *Chau-pahiyā chhakrā^b, chār pahiyē kī lūtū gārī^b, arāba yā 'arāba, chār pahiyē kī bojhāi gārī^b.*
- WÄ'IGON-ER**, *n.* one who drives a waggon — *Chhakrā lāṭī yā gārī hānkne w^b, gārī-bān, gārī-wān, bahāwān^b, sārathī^b.* [dūt gārī^b.]
- WÄ'IS**, *n.* a vehicle for burdens, a waggon — *Bojhāt gārī^b, chhakrā yā chār pahiyē kī la-*
- WÄ'IS'ROPE**, *n.* a rope for binding a load — *Bojhā bāndhne kā rassā^b.*

WĀIF, WĀIFT, n. (*vare*) goods found but not claimed—*Parā pāyā māl, pari pāi chiz, parā huā māl, nāl i be-nālik, māl-i-lā-wāris*—Pari hui vastu, nawnānik dravya, parā pāyā padārth.

WĀIL, v. (*le. vela*) to lament, to moan, to weep; *n.* lamentation, loud weeping—*gām yā nāla k., afsos-k. yā munha-k., nāla-o-zāri yā girya-o-nāla k.*; *n.* nauha gam yā afsos, girya nāla zāri oḥla-o-zāri yā girya-o-nāla—Roni wā khed-k., vilāp k., bil-bilānā; *n.* khed wā vilāp, roḥrohat wā bilbilānat. [khedi vishādī wā sokānwit.

WĀIL'AT, n. sorrowful, mournful—*Dil gir, mugam yā gam gin*—Sokārt wā dukhkhī,

WĀIL'ING, n. lamentation, audible sorrow—*Gām afsos yā munha, zāri mīla girya nāla-o-zāri yā girya-o-nāla*—Khed dukhkh wā vishād, vilāp roḥrohat wā bilbilānat.

WĀIL'MENT, n. lamentation—*Nauha, gam, afsos, zāri, nāla*—Vilāp, vishād, khed, ro-
ḥrohat.

WĀIN'SCOT, n. (*D. wegenschat*) the inner wooden covering of a wall; *v.* to line a wall with boards—*Dīwāl kī-takhta bandī yā khātīm-bandī, takhta-bandī yā āraish-i-takhta jo dīwāl meṁ kar-dete hain*; *v.* dīwāl meṁ takhta-bandī khātīm bandī yā ā-raish i takhta k.—Bhittipatal, patare jo bhīt meṁ sobhā ke liye jare rahte hain; *v.* bhittipatal lagānā, bhīt meṁ patare jānā.

WĀIST, n. (*W. girding*) the middle part of the body, the middle part of a ship—*Ka-mar yā miyān, jahāz ke bich kā hissa*—Kaṭī wā karbhān, naumadhya naumadhya-sthal wā naukā-kī-madhya-bhag. [pukā^b.

WĀIST'BAND, n. the part of a dress which encircles the waist—*Kamur-band, paṭukā^b, kī kurtī*—Angarkhī, choli, karbhān tak kī angarkhī.

WĀIT, v. (*Fr. quieter*) to stay in expectation, to remain, to attend, to delay; *n.* ambush—*Intīzār-k. intīzār-k. intīzārī khātīm intīzār kash-h. mantazir-h. yā rah dekhānī, rahnā^b, mulāzamat k. khidmat-k. mīzār-k. hāzīr-h. ham-rāh-k. yā hāzīr-bāsh-k., tu-wangaf dīrī yā dirangī k.*; *n.* kamā^b gāh. kamā^b—Apekshā-k. asarī dekhnā wā rakhnā parakhnā bhī-dekhnā wā bhī jōhnā, ataknā wā thaknā, baunī-rahnā wā sūth-upas-thit-rahnā, vilānā wā ber k.; *n.* ghāt.

WĀIT'IN, n. one who waits, an attendant, a tray or salver—*Khidmat-gār, hāzīr-bāsh mulāzim yā naukar, khām yā kishī*—Parihar, sewak, thāl thālī parat wā kuthārā.

WĀIT'ING MĀID, n. a female servant who attends a lady—*Mashkhāta*—Dasi, saheli.

WĀITS, n. pl. (*cf. waits*) musicians who go round and play during the night—*Kā-lāwāt kulāwāt yā kathak jo rāt ko ghī^b m ghām kar gāt bajate hain^b.*

WĀKE, v. (*S. waken*) to watch, to be awake, not to sleep, to be put in action or motion, to be roused from sleep, to rouse from sleep, to excite, to watch a corpse, to revive or reanimate; *n.* state of forbearing sleep, the feast of the dedication of a church, the track of a ship—*Bedar rahmā, jāgī-k^b, jāgā^b rahnā^b, mutaharrīk-h. yā tahrīk panā, bedār-h., bedār-k., tahrīk-d. yā mutaharrīk-k., murda yā lish ko vit ke waqt delā karnā, zinda k.*; *n.* bedārī, girje ke ghām hone kī har wāla tew-hār, nishān yā khatt jo pām meṁ jabāz ke piche partī jātā hai—Jāgaruk rahmā, jāgā^b, jāgā^b rahmā, uttejī-h. utjekh-k., wā pravartit-h., nīnd-tīnū jag-utnū wā sokar-utnā, jāgānī wā utnānī, ukseṁ i ukseṁ uttejī-k. wā pravartī k., sāv mrit-garī wā loth ko rātrī ke sonay meṁ dekha karnā, jīlānā wā phir jīlānā; *n.* jāgarap, Isābilajamabhanwān kī pratishthā kī smaranasūchak vārshik parv wā utsavadiyas, lakīr wā chihānī jo pām meṁ naukā ke piche partī jātī hai.

WĀKE'FUL, a. not sleeping, watchful, vigilant—*Bedar, hosh-gir, khabar dār*—Jāgaruk jagtī wā jāgī, jāgarapāsīl nidravimukh wā chankas, sāvadhan sachet wā suchet.

WĀKE'FULNESS, n. forbearance of sleep—*Bedārī*—Jāgarapāsīlatā, rātrījāgarap, jāgīrtī, nidravimukhātī, jāgarukātī, anīdrī.

WĀKEN, v. to rouse from sleep, to excite, to be roused from sleep—*Bedār-k., tahrīk-d. yā mutaharrīk-k., bedār-h.*—Jāgānī wā utnānī, uttejī wā pravartit k., jāgā^b wā jag-utnā. [uthne v^b.

WĀKEN'ER, n. one who wakens—*Bedār-k. a. yā h. v., jagne v^b, jāgāne v^b, jāg-jāg*

WĀK'ER, n. one who wakes or watches—*Bedar rahne w., bedār-k. v. yā h. v.*—Jāgne w., jāgāne w., jag-utnue w. [—Jāgarap.

WĀK'ING, n. the period of continuing awake—*Bedārī, be-khārbī, shab-bedārī, tanayyuz*

WĀLE, n. a ridge or streak in cloth, the mark left on the flesh by a rod or whip; *v.* to mark with stripes—*Kapre meṁ ūchā dorā yā khatt, chābuk kī dāg*; *v.* kope ke dāg-k.—Vāstra meṁ ubhārī hūf dorā wā ubhārī hūf lakīr, kore kī mār kī chihānī; *v.* kore kī mār kī chihān-k. wā chihānī-k.

WALK, wā, v. (*S. walken*) to go on foot, to cause to step slowly, to lead; *n.* the act of walking, manner of walking, the space which one walks, a place for walking, way, road—*Takhlānā chālānā phīrnā yā dagarnā^b, takhlānā phernā yā chālānā^b, le-jānā^b*; *n.* sair gadam-andāz gashī yā chihāl-gadmi, ravish, klārnā yā rastā, kist kī chihāl-gadmi kā fasila, sair-gāh, rāh yā rustā, saruk^b—*n.* Pādaganam pādachār

- pádvavraján wá tahalná, chál, wah pallí wá tappá jítná koi tahalai, vibhāsthān wá tahalne ki jagah, path wá bāt mūg.
- WALK'ER, *n.* one who walks — *Chalne w^h*, *chalacāy^h*, *qadam-bāz*, *tahalne w^h*.
- WALK'ING-STAFF, *n.* a stick used in walking — *Chhāy^h*, *lāthi^h*.
- WALL, *n.* (L. *vallum*) a work of stone or brick erected as a division or defence, the side of a building; *v.* to surround with a wall, to defend by walls — *Saddi diest^h yā dīwār*; *v.* *diwāl^h khīchūnā dārdnū yā usthānā, chār-dīwārī yā chār-diwāl^h k.* — Prākār prāchūr wá purisar, bhūt; *v.* bhūt usthānī, prākāravrit-k. prāchīravrit-k. wá prākāriya-k.
- WALL'EYE, *n.* a disease in the eye — *Āñh ki ek bimārī, kair^h āñh^h* — *Āñh kā ek rog.*
- WALL'VED, *a.* having white eyes — *Sufed chashm* — *Swetachakshu*, *śuklanetra*.
- WALL'WART, *n.* fruit raised from trees planted against a wall — *L'a darakhtōn ke phal jo diwālā se bhīp-ker lagiyē jāte hain* — Phal jinke pakue ke liye unko per bhītōn so bhīp-ker lagiyē jāte hain. [Thailā, jholā wá jholī.
- WALL'LET, *n.* (S. *uallin*) a bag, a knapsack — *Zombi khurji yā khurjin, jāma-dant* —
- WALLOW, *v.* (S. *uallian*) to tumble and roll, to move heavily and clumsily; *n.* a kind of rolling walk — *Lotnā yā lotpōt-k^h, dhanagte latpatāte yā dhanagatē chalnā^h*; *n.* *dhanagte latpatāte yā dhanagatē chāl^h*. [magatē chalne w^h.
- WALLOW'ER, *n.* one that wallows — *Lotnē w^h, lotpōt-k. w^h, dhanagte latpatāte yā dag-*
- WALNUT, *n.* (S. *walh*) a tree and its fruit — *Chārnagz, akhrot^h, giridūn, guaz yā gūz* — Akshat, ākshat, akshod, kandharal, karpōril. [tal sur yā bājā^h.
- WALTZ, *n.* (Ger. *walzen*) a dance, a tune — *Ek bhūst kā nūch^h, ek bhūst kā rāg tām*
- WAMBLE, *v.* (D. *wemelen*) to be disturbed with nausea — *Jā machlānā yā matlānā^h*.
- WAN, *n.* (S.) pale, having a sickly hue — *Zard zard rang yā zard-rū, bimār-gūn* — Pīlī pīlūt wá pandurayn, vivarn wá rogī ke-rang-kā.
- WASSED, *a.* turned wan or pale — *Zard zard-rang zard-rū yā bimār-gūn banā huā* — Pīlī wá vivarn banī huī, rogī ke rang kī banī huā.
- WAN'NESS, *n.* paleness, sickly colour — *Zardi zard-rangi yā zard-rū, bimār-gūn* — Pīlī-jan pīlī pīlāht pīlūt wá vivarnatā, rogī kī varn wā rang.
- WAN'NISH, *a.* somewhat wan, of a pale hue — *Zardi-mūl^h yā kisi qudr zard, zard-rang yā zard-rū* — Kuchh pīlī, pīndurayn vivarn wā baldī ke-rang-kā.
- WAND, *n.* (D. *wand*) a small stick a rod, a staff of authority — *Chhāy^h, qazib yā qamchī, ād* — Lāthī wá bent, sūtan wā chhikmī, dapl.
- WANDER, *v.* (S. *wandrian*) to rove, to ramble here and there, to deviate — *Sair-k., karzā gardī-k. āwārā-h. qashī k. yā jā be-jā phīrī, gum-rīh-h. be-rāh-h. yā khatā-k.* — Bhraman-k., ghūmnā-phīrnā ramnā wā bhaktā-phīrnā, bhūtnā vichalnā wā bhūl-k. [dārān-fo^h, hīr-dand^h, phīrant^h, ramtā^h — Bhramanphāri, paribhramī.
- WAND'ERER, *n.* one who wanders — *Khāma-bar-dost, sāgar, āwārā, āwārā-gard,*
- WAND'ERING, *n.* the act of roving — *Sair, karzā-gardī, āwārāgi* — Bhraman, paribhraman. [Bhramanphāri asthiratā wā chahachalatā so.
- WAND'ER-ING-LY, *ad.* in a wandering manner — *Āwiragī karzā-gardī yā be-sabātī se* —
- WANE, *v.* (S. *wanina*) to decrease, to decline — *n.* decrease, decline — *Kam h., zowāl meū h.; n.* *kamī kāsht yā takhsif, zowāl yā tamazzad* — Ghuṣnā, nyūn-h. wā kshay-h.; *n.* ghaṭī ghaṭīw wā nyūntā, kshay kshatī wā hrās.
- WANT, *v.* (S. *wanian*) not to have, to lack, to need, to wish, to fail, to be deficient; *n.* need, deficiency, poverty, absence — *Qabā meū na rakhoā, khālī yā tihī h., muhtāj-h. zarāwat-h. darkār h. ihtijāj-h. yā ihtijāj rakhoā, khwāhū h. khwāhish-k. khwāhish-rakhnā āzū-rakhnā āzū-wand-h. yā parsūn-h., nāqis yā qāsir h., kam-h.; n.* *ihtijāj zarāwat mutlā^h hūjāt darkār khwāhish yā darkhīrāt, nuqs nuqsān qasir qasr kamī yā qillat, ihtis tangī muṭṭisī yā tihī dastī, āwā* — Hāth meū na rakhnā wā hin-h., rahit wā śūnya h., ākūsh-kī-h. arthī-h. wā prayojan-rakhnā, chahū wā mānūgā, ghatnā wā nā-h., nyūn-h.; *n.* prayojan ākānkshā wā āpekshā, nyūnatā, dārdratā dārdriya kashī wā dhanābhāy. abhāv rahitatwā wā śūnyatwā.
- WAN'LESS, *a.* abundant, fruitful — *Pīrāwā wāṭe yā ziyada, sur-khez kastru-s-samar yā bār-dār* — Bahūt wā vīpūl urvarā phalawān bahuphalī wā upjāū. [jār.
- WAN'T'WIT, *n.* a fool, an idiot — *Ahmāq, ablah yā be-wuqūf shakhs* — Mūrkh, mūrhi wā
- WANTON, *a.* (W. *wanton*) lascivious, loose, frolicsome, sportive, luxuriant; *n.* a lascivious person, a strumpet, a trifler; *v.* to play lasciviously, to revel, to make wanton — *Must yā shahwatī, be-quid be-layim be-zab yā shokh, khelārth^h, lakh-la-b-k. w., wāṭr kasir yā ziyada; n.* *rāndī-bāz yā tamāsh-bīn, fāhiska, be-hūda yā gūlī shakhs*; *v.* *rāndī-bāzī yā tamāsh-bīnī k. bad-mastī-k., bud-must be-zab be-lagām yā shokh k.* — Kāmātūr kāmī kīmāsakt wā kāmuk, kāmachārī swachchhand chanchal swairī wā sweechha, vilāsī wā vibhārī, kantulī kīrāwīn wā kutūhālī, bahut wā adhik; *n.* lampāt vishayī strīvyasani wā strisambhogibhīlshī, paturiyā puñschālī veśyā wā ganikā, vivekahīn wā avichārasīl vyaktī; *v.* lampāt-h. puñschālī-h. vishayabhog k. wā vibār-k., vilās chulab wā chahalpahal-k., kāmuk kāmī sweechha wā chanchal k.

WÂN-TON-IZE, *v.* to behave wantonly — *Randi-lâi-k.*, *tamâsh-bîni-k.*, *bad-manti-k.*, *sho-khi-k.* — *Lampat-h.*, *puñschâlî-h.*, *vishayabhog-k.*, *chañchal h.*, *kâmachârî h.*

WÂN-TON LY, *ad.* lasciviously, loosely, gayly — *Bad-manti se*, *be-zabti be-lugfati be-quidi yâ shokhi ar.*, *lahw-lâh khurrami yâ khush-talî se* — *Kâmasakti se wâ kâmkukavat*, *swachchhandatî-se swechchhâ-se wâ khule-bandhan*, *ânand vilâs ullâs ullâsavritti wâ vihar se.*

WÂN-TON NESS, *n.* lasciviousness, sportiveness — *Masti yâ bad-masti*, *lahw-lâh shokhi yâ be sabati* — *Kâmasakti ratasakti wâ lampatâtî*, *vihârasilâtî krîpâsilâtî lîbîsilâtî kantakâsilâtî wâ chañchalâtî.* [— *Pradesakhând.*]

WÂPEN TAKE, *n.* (*S. wapen-tace*) a division of a county — *Ek zil' kâ ek hissa*

WAR, *n.* (*S. war*) a public contest carried on by force, hostility, enmity, the profession of arms, the weapons of war, army; *v.* to make war — *Jang razm kâr-zâr hach jîhâl judat maharabat yâ purkhâsh, dushmâni*, *adâwat yâ mukhâlatfati*, *sipâh-gari*, *jungî awâr yâ harbi*, *jang yâ lashkar*; *v. jang k.*, *jailat-k.*, *muhârabat k.*, *lorâi-k.*, *lagunâ h.* — *Yuddh* *vigrah rap sangram samar wâ bhinar*, *virôdh hair wâ vair*, *satrîti ripatî wâ aritâ*, *śāstravritti yuddhavritti wâ yuddhopajivani*, *śāstra asra wâ ayudh*, *senâ wâ katak*; *v. yuddh-k.*, *rap-k.*, *sangram-k.*

WÂRFARE, *n.* military service, military life, war or contest — *Sipâh-gari*, *jang-bâzi*, *jang judat yâ maharabat* — *Śāstravritti wâ yuddhopajivani*, *yuddhavritti*, *yuddh sangram wâ larai.*

WÂRLIKE, *a.* relating to war, martial, disposed or fit for war — *Jang-mansûb*, *jangî yâ harbi*, *jang-awâr jai-râr razm-pesha jang-â-mûla jang-dala sipâhigûna yâ jang-ke qabil* — *Yuddhasambandhi sangramik wâ sâmarik*, *rapavishayak rapakâmi wâ rapagogyâ*, *rapapriya rapasukt rapotsuk ramavir rapagogyâ wâ yuddhopayukt.*

WÂRLIKE NESS, *n.* military character — *Jungî khâssiyat* — *Sangramikadharm*, *sangram-nikagun*, *yuddhasilâtî.*

WÂRMAN OR, *n.* a soldier, a military man — *Sipâhi yâ askari*, *lashkarî jangî muhâriz mujîhid qatî mard yâ muhârib* — *Yoddhî yodh yuyudhan bhat vîr bîr wâ astradhârî*, *sânya sânik kōtrajivî astrajivî wâ yuddhopajivî.*

WÂR'ROOF, *n.* valour known by proof — *Jang meâ dîwâlî huî dî'eri yâ bahâduri* — *Sûratâ wâ viratâ jo yuddh meâ nisichit huî ho wâ dekhî gai ho.*

WÂR'WORN, *a.* worn with war — *Jang se be-jân be-hâl yâ gurgâ-guzrâ* — *Yuddha se jîrn jarjar sint wâ thakî huî.*

WÂR-BLE, *v.* (*Ger. wîcheln*) to quaver the voice, to utter musically, to sing; *n.* a song — *Lahaknâ hukknâ gahgharânî yî gittari-huâ^b*, *alîpud^b*, *gûnâ kuhuknâ kuhuknâ phakud chuchakânâ chuchakânâ yâ chuchak-hu-mariuâ^b*; *n. git^b*, *chuchakûhâ-hat^b*, *phak^b*.

WÂR-BLER, *n.* a singer, a songster — *Gawaiyâ^b*, *zanzama-purdâz mutarannim yâ tâir-i-khush-dîr*; — *Giyak*, *gâthak giyakapaksî wâ kalavapaksî.*

WARD, *v.* (*S. wardian*) to guard, to watch, to defend, to be vigilant, to turn aside or repel; *n.* watch, guard, garrison, fortress, a division of a town, one under a guardian, a part of a lock corresponding to the proper key — *Nigâh hîni-k.*, *pâs-lâni-k.*, *hîfâzât-k.*, *hîmîyat-k.*, *muhâfazat-k.*, *yâ purâ-d.*, *khâbar dâr bedar yâ hosh-gîr h.*, *daf-k.*; *n.* *nigâh-bîni*, *pâs-bâni hîfâzât yâ muhâfazat*, *ahl-i-qal'a hîmîyat*, *log yâ qal'a ke log*, *qal'a yâ hîsâr*, *mahalla*, *mâ-âlig yâ wah laykâ jo gaur ke zer-i-nîpîh yâ zer-i-hîfâzât ho*, *jup^b* — *Chauki-d.*, *pahri-d.* wâ *rakhwâlî-k.*, *rakshî-k.* wâ *bachânâ*, *savallan chinkas sachet wâ suchet h.*, *tâl-d.* *kiṭ-d.* *mîr-d.* wâ *barî-jânâ*; *n.* *chauki*, *pahû wâ rakhwâlî*, *garh wâ koṭ*, *ke log*, *garh wâ koṭ*, *ṭolâ wâ pûrdâ*, *nathridhî wâ bolak jo kisi parakîya rakshak ke adhîn ho*, *jhar.*

WÂR-DEN, *n.* a keeper, a guardian — *Nigâh-bân nigâh-ân yî nigâh-dâr*, *amin amânat-dâr dâroga hîfâz muraṭi*; *yî nâ-ir* — *Rakshak*, *rakhwâl nâth adhyaksh wâ odhikârî.*

WÂR-DEN SHIP, *n.* the office of a warden — *Amin dâroga nâzir yâ muhâfîz kâ uhda*, *mudrat* — *Rakshak rakhwâl wâ adhyaksh kâ pad*, *rakshitripad.*

WARDER, *n.* a keeper, a guard, a truncheon — *Nigâh-bân yâ nigâh-bîn*, *pâs-bân wâ muhâfîz*, *asâ-i-hukm wâ choh* — *Rakshas*, *rakhwâl wâ durtwîrik*, *sonṭâ wâ chhari.*

WARD SHIP, *n.* guardianship, pupilage — *Amin amânat dâri mudrat yî dâroga kî'uhda*, *shîpîrî yî hîbat i-talwîz* — *Rakshakatwa palakatwa wâ rakshitripad*, *śishyavasthâ śishyadâsâ wâ saishav.*

WÂR'DRÔBE, *n.* a place where clothes are kept — *Tozha-khâna*, *jâmû khâna*, *qor-khâna*, *WÂRE, *n.* (*S.*) goods, merchandise — *Mâl asbâh jîns yâ chîc*, *saudâ yâ saudâ-garî kâ-mâl* — *Samagri wâ vastû*, *bârijadravya wâ vikreyadravya.**

WÂR'DRÔSE, *n.* a store-house for merchandise — *Jîns khâna*, *dikân*, *saudâ-garî ke asbâh kerakknâ kâ ghar*, *korhâ* — *Bârijadravyâgîr*, *vikreyadravyâsilâ*, *panyadravyâsilâ.*

WÂRE, *a.* (*S.*) cautious, being in expectation of, being prepared against; *v.* to take heed — *Hosh-gîr yâ dâr-andesh*, *muntâzîr yâ mutarâssid*, *pesh-tar se twîgîr yâ mustâ'id*; *v. khâbar-dâr-k.*, *hosh-gîr-h.*, *hosh-gîrî yî khâbar-dârî k.* — *Chaukas sâya.*

dhām chaṅkamaññā vā paripāṇaḍaṇṇī, apekkhakā vā pratyakṣī, pahile se parikalpita vā
yuktā; २. chaṅkamaññā vā siyadhāni h., siyadhāni-k.

WĀRE'LY, *ad.* cautiously — *Hosh-gāri khāber-dāri dūr-andeshi yā ihtiyāt se* — Sāvadhānī āgrasoch chautkasi wā chamakasi se.

WĀRY, *a.* cautious, prudent. *Hosh-gār yā Khā'ar-dār, dār-andesh yā mudabbir-*
sāvalān chankas wa chakannā, dārādārī parīnamadārī bīshahitaviveki wa pūr-
vānvāyichārī.

WĀRI LA, *ad.* cautiously, prudently — *Hosh giri yā' i'tiyāz se, khub-dārī pesh-bīnī yā' dūr-ta'deshī se* — Savādhar chānfast wā' chāukast se, parivāradishī pūrvapā-ravichīr wā' parimāmadarsū se.

Wāḥidast, u. caution, prudence -- *Hosh yūri pā khobar dāri, ihtiyāt pesh-bini pā dār midesā* - Sīyadhā chakasi wi chukasi, pariṇamadrishū pariṇamadarsū porvāpnavichār hitāntavivek wi pūrvavivechān.

WĀRĪ LOCK, *n.* 1c. *curi ook*.) a male witch, a wizard - *Jādū gar yā afšūn-gar, sšhūr*
- Indrajalik aīndrajalik wī abhicharavidyāpī, māyākar miyik miyāvi wī tonabī.

WĀRM, a. *ś.* *u. warm* heated in a moderate degree, ardent, zealous, keen, violent, fanciful or enthusiastic; *tic*, vigorous; *r.* to heat moderately, to excite, to become animated, to become or grow warm: *Kisi qadr hār gā garm, sar garm, jā pishān tādā sī dīl-sar pur-shaw wā mustā'id, tr. tūd, pur-khāqīl gā pur-tapik, zādāt dīl mazhīt gā qawī: s. garm k., tahrīk d., gā tahrīk k., mātahrīk h. gā tahrīk pānd, kisi qadr garm h. —* Kuchih tapī tātī tāt wā ushī, ugra, kulan atyutnsū atyūnurīgī wā atyūmrakī, tīkshūn tīwā wā tīkshā, uchēghād pōchēnd yagwā wā kārā, asūm-bhāwākalpik wā utt qd dāndihī, sūāwan vīryyāwan wā tejōsān; *r.* thōq dīkhīmā tapt-k, tāt-k, tīt-k, wā ushī k., ntejīh k., nksāwā wā uskūnā, ntejīh-, kuchih tapt tāt wā ushī h.

WARMLY, *ul*, with moderate heat, ardently—*Kisī qadr garmī yī harārat se, sar-garm-ud*, so: jīn jīstānī taulī qā tē se—*Therī udhātā se, ugratī vyāgratā uchi-chaudatā prechāndatā tīvratī tīksnatī wī utāp se*.

WÄRMNESS, WÄRMTH, *n.* moderate heat, ardour, zeal, excitement or moderate anger, fancifulness or enthusiasm — *Kiss qulr horical guru gā tapish, sar guru gā dī-suzi, hanqut hiddot tsi shayy gā tishy, jaw gā kiss qulr gussu, tala-guru m ā . yī tapik* — Thorō nshpata wā thorā uttip, ugenta wā vyagrati, nana-g atyutkapāsa atyutmrakti tikshp, tti tivratī wā atyaurag, chittotāp wā rosh, buddhivibhāsa wā buddhivvyagrati.

WARM'ING PĀN. *n.* a pan for warming a bed - *Bistarā gā bistar gurm karnē ke liye ek qism kī anguthī* - Bichhanūrī dhikane wā tattī karnē ke liye ek tāmūtī kī anguthī.

WĀṢN, r. (S. *varianus*) to inform previously, to caution, to admonish — *Agāhī-d.* *yā* *pash-tar se khobar dād.* *khobar-d-ar yā āgāh k.* *washt-d.* *yā metanabbih-k.* — Puhile se jānā denā chetānī chitānī wā jātānā. samjānā wā upadē denā.

WĀR'ING. *n.* previous notice, a caution—*Ittilā' khubir gā agāhī, tumhīh pī nasihat*—
Pūrvaśodhan purvasūchanā pūrvavīmāpti wā pūrvosañviś, chetanmī wā pratyāśeś.

WÁRP, *n.* (S. *warp*) the threads which are extended lengthwise in a loom - *Táid^b*.
WÁRP, *v.* (S. *worpan*) to turn or twist out of shape, to turn aside, to pervert, to

fly with a bending or crooked motion or to turn and wave like a flock of birds or insects. - *Aiñhuá marwina tɛpɛk-h, beñuá-k bəchəwá yá marwəná^b, aiñh jəwá barəc jəwá marəc kəñuá bul-kəñuá tɛpɛk-h, pɛrəwá pɛr d, pɛr jəwá yá beñuá k^b, moynə pətət d, nɛñuá yá biyənə^b, tɛpɛk-urná yá chirigən yá kəyən ke jhənd nɛ kəñuá wə nɛirən^b.*

WÁHP'ING, *n.* the act of turning aside—*Aiñth^h, mæro^h, hal^h, terhá k. yá k^h.*

WARRANT, *v* (Fr. *garantir*), to authorize, to justify, to support, to secure; *n*. a writ conferring authority, a writ of caption, a commission, authority, attestation—*Mukhtar k. yā ikhtiyār-d. jāt durust, āim bi hād kā evrā rakhmā, pashā-d. mā-dād-d. yā tozayāt-d. mahfūz rakmā yā hijāzāt-k.* : *n. firmā yā hukm-wānā, ghirfān-kā pārvānā, hukm, amr-d. taslīm*—*Adhikār-d. adhikāritwa-d. wā adhikārī-k., nish-kalaūk nirdoshī pramāñi wā śuddh thabirfā, sābāhānā thābānā wā pashā-k., bāhānā*; *adhī-arāpatā, pakārne kā ājñ-patrā, amjñā wā ājñā, pramāñ, pratyakshā-bramāñ wā drishhokti.*

WĀK'HANT A BLK. *a.* justifiable, defensible—*Wājih mandāsib jūz yā bar-haqq, insāf-munā shur'i yā lāzime*—*Yathāwajiba wā anaropaniyulosh, pariśuddhiksham.*

WĀRĀNTA-BLENESS, *n.* justifiableness — *Jawāz, durust* — *Parisuddhikshamatā, dosha-mochyatā, śodhyatā.* [ucyā, parisuddhikshamatī se.

WĀH'RĀNT-A-BLY, *ad.* justifiably — *Jawāz se, durustī se, shur'ī yā uḥḍīḥ taur se* — *Yūthā* —
WĀH'RĀNT-Y, *n.* promise, authority, security — *Qaul iqrār yā wa'da, samad, zamānat*
yā kafilit — *Pratijñā wā vāḥan, pramān, lagunā prātibhārya wā pratyayakāriṇi.*

WĀR'REN, n. (Fr. *garenne*) a park or inclosure for rabbits - *Khargoshon ke liye ihāta wā gherā* - Kharahon ke liye bārā wā gherā, śāśakasthān, lambukarnasthān.

WĀR'EN-EN, *n.* the keeper of a warren—*Khargashoh ke ihāte yā ghare ká dāroga—* Śasakasthānarakshak, śasasthānarakshak, kharashoh ke ghare wā bāre ká rakhwāl.

WĀRI-OR. See under WAR.

WĀRT, *n.* (*S. wart*) a small protuberance on the skin, a protuberance on trees—*Ilā telar masi yā massi^b, peroi par ká dhikā yā gumrā^b.* [*gumrā se bhārā huā^b*.

WĀRT'Y, *a.* grown over with warts—*Te'arā yā massā se bhārā huā^b, dhikoh yā*

WĀRY. See under WARE.

WAS, *p. t. of* (to be—*To be ká mizi mutlag, thā^b*—*To be ká sāmāyabhiūt.*

WĀSH, *v.* (*S. wash*) to cleanse with water, to wet, to colour by washing, to perform ablution, to overflow, to dash against, to overlay with a thin coat of metal, to purify from the pollution of sin; *n.* matter collected and deposited by water, a marsh, a fen, a lotion, a superficial stain or colour, a thin coat of metal, feed of hogs, a cosmetic, a washing—*Shust n shā-k. yā pāni se sāf-k., tar-k., ūpar se halkā rang k^b, gusl k., duhānā^b, takkar-nārnā yā lagnā^b, mugraq yā mugarraq k., pāk-k.; n. mīti raqira jo pāni ke sabab se jam ho jiti hāi, duldul^b, jhābar^b, zakhm raqira dhone ke liye ek araq, bālāi rang, jīzi patli gilāf, siarōn kī khurāk, gūza, shastagi—* Dhonā dho-dhūi nikhūnā kachārnā wā phinehni, bhigomī bhigimī bhijonā wā bhijonā, ūpar se halkā rang potnā wā bharna, nahānā wā snūn-k., dabonī dubonā boruī wā boruī, takarānā, marhūnā wā ūpar se pāni phernā, swachchha sūdhli wā nirmal k.; *n.* mīti dli jo jal ke kiran se jam jati hai, pūsk, dhasan, anshadhijayal wā dhūvanushadh, ūpari rang, dhātu ká patli khol wā dhūti kī patli kholī, sūaroh ke pīne ke liye dhowan, abtān bukwa lep wā pralep, dhonā dhāvan prashālan wā mārjan.

WĀSH'ER, *n.* one who washes—*Dhone w^b, dhobī^b, dhobin^b.*

WĀSH'ER-MĀN, *n.* a man who washes clothes—*Dhobī^b, gāzur yā gāzur, safed-gar—* Rajak, vastramārjak, vastradhāvak.

WĀSH'ER WOM-AN, *n.* a woman who washes clothes—*Dhobin^b.*

WĀSH'Y, *a.* watery, soft, weak or liable to sweat profusely with labour—*Āh yā tar, mūlām yā marm, kam-zor zāf yā mihāt payne par bahut pasini line-w.*—*Jalgunak atidravagunak pansor wā bhigi, komal sukumar wā sukuwār, nistej balahin wā śmān ke karān se bahut pasini ehorne w.*

WĀSH'YĀLA, *n.* a ball of soap—*Sābun kī gūl.*

WĀSH'YŌT, *n.* a vessel for washing—*Dhone ká bartan yā bāsan^b, bartan yā lāsan jo dhone ke kām ātā hai^b.* [varal, varol.]

WĀSP, *n.* (*S. wasp*) an insect—*Barerā^b, barrā^b, birn^b, hadlā^b, burli^b*—*Varat, WĀSP'ISH, a* peevish, irritable, like a wasp in shape or having a slender waist—*Tunuk mī-āfī, zūd-ranj, barre kī shakt yā patli kamar kā—* Chirchirā, jhaujham wā āghrakopī, varatākār wā patle karhion-kā.

WĀSP'ISH-NESS, *n.* peevishness, irritability—*Tunuk-mī-āfī, zūd-ranj—* Chirchirāhat wā chirchirāpan, chanduswabdhāv k adhasilātā wā kopasīlātī.

WĀSSAIL, *n.* (*S. wassail*) a liquor made of ale sugar and apples, a drunken bout, a merry song; *v.* to attend at wassails, to tope, to frolic—*Ek gism kī sharāb jo boza chūni aur seb kī banti hai, pīyāla-bāzi yā pīyāla-bāzi, lahre ká git yā lahre kī git^b; v. pīyāla bāzi meñ sharik-h, bahut sharāb pīnā, lahre-lāb-k.*—*Ek prakār kī madirā jo yavasānā chūni aur seb kī banti hai, atimadyapān, ānand wā praharsh ká git; v. madyapachakra meñ npsathit-h., atimadyapān-k., kalol kīpā wā kautuk k.*

WĀSSAIL'ER, *n.* a toper, a drunkard—*Piākar^b, matwālā^b.*

WĀSTĒ, *v.* (*S. waste*) to diminish, to squander, to wear out, to consume, to destroy; *a.* destroyed, desolate, worthless, uncultivated; *n.* the act of squandering, consumption, loss, useless expense, uncultivated ground, a region ruined and deserted, unoccupied space, mischief, destruction—*Kam k. kam-h. takhīl-k. yī takhīl-h., upānā^b, sarf yā isāf-k., kharch-k. gārat k. talaf-k. zāf-k. pāe-mā-k. yāi-mā-h. zāf-k. talaf-h. zāf-h. yā nāpīh-h., khurāb-k. bar-bād-k. yā wīrān-k.; a. bar-bād tah-nahs takht-tārāj yā pāe-māl, wīrān. khurāb nā-ba-kār yā nā-kāra, gūr-i-ābād gār-i-mazrā yā nā-mazrā; n. fuzūl-kharj, isāf sarf yā talaf, nuqsān, be-hāda yā be-fāida kharch, nā-mazrā jagah. wīrān, kholī maidān, ziyān, bar-bādī khurāb yā pāe-māl—* Ghatinā galanā nyūn-k. ghulnā ghatnā galnā nyūn-h. wā ghulnā, lutānā phūknā khonā guñwānā wā phēn-k., kītnā wā bitānā, kshay-k. vyay-k. satyānās-k. nihsekh-h. gal-jānā sūkh-jānā wā kshay-h., nasht-k. vinās-k. ujārnā wā ujār-d.; *a.* nasht, ujār wā nirjan, nikanmā asār wā nirgun, partī wā śunya; *n.* lutāw urāw phēnkāw wā nās, kshay vyay vikshap wā dhwanś, hāni, nirarthak wā vyarth vyay, partī wā śunya bhūmī, ujār jagah, ākās wā śunya des, kshiti wā apakar, vinās.

WĀSTĒRŪ, *a.* destructive, lavish, prodigal—*Muzirr yā ziyān-kār, fuzūl-kharj yā fuzūl-kharh, mubazzir yā musrif—* Hānikārak apakārak vināsi wā dhwanśī, urāū, bahuvyayī aparimitavyayī vyayānīl wā phukkū.

WASTE'FUL-LY, *ad.* in a lavish manner—*Musrifāna, mubazzirāna, fazūl-kharjī se, fazūl-kharājī se*—Bahuvryay *se*.

WASTE'NESS, *n.* desolation, solitude—*Wirdāt, wīrdāt jagah*—*Ujir jagah, nirjanasthān.*

WASTE'N, *n.* one who wastes—[*Waste jo musdar hai us se ism-i-fā'il ke ma'ne jān-lo*]
—[*Waste jo dhātū hai us se kartā kā arth samajh-lo.*] [arthanāsī, arthlaghna.

WASTE'THRIFT, *n.* a spendthrift—*Musrif, mubazzir, upāch, phukkāb*—Bahuvryay.

WAT'CH, *v.* (S. *racina*) to be awake, to be attentive, to observe, to keep guard, to tend, to lie in wait for, to look with expectation; *n.* forbearance of sleep, attention, observation, guard, a watchman or watchmen, a period of the night, a pocket time-piece—*Bedār ruhā qā bedār k., matawajjih hosh-gār qā khabar-dār-h., nazar rakhī qā nigāh k., nigāh-bānī qā pās-banī k., hifāz qā mukāfazat-k., kawnā-gāh meṁ baithā, rāh-dekhā qā muntazir ruhā; n. bedōri qā shah-bedāri, taraw-juh, lihāz nazar qā nigāh, pās-bānī rakhī-dāri qā nigāh-bānī, chāukī-dār pās-bānī qā nigāh-bānī, pās qā usas, jūb ghārī*—*Jigra jagrī jagta-ralmā wā jagtā ralmī, manoyogī sāvadhaṇ wā chāukas ralmā, dekhnā nīrakhnī tiknī wā tignā, chāukī wā pahrad, rakhwālī k., ghāt meṁ baithnā, āsārī-dekhnī apakhālī k. wī bāt jōhnā; n. Jāgarap, manoyog wā sāvadhaṇī, drishṭī nīrakhān āvalokan ālokan wā ālochan, chāukī wā paharī, pashrud gorait wā rakhwāl, pahar wā prahar, kālamāpanī arthāt chhōṭī ghārī jo khalīfī meṁ rahtī hai.*

WAT'CH'ER, *n.* one who watches—[*Watch jo musdar hai us se ism-i-fā'il ke ma'ne samajh-lo*]
—[*Watch jo dhātū hai us se kartā kā arth jān lo.*]

WAT'CH'FUL, *n.* vigilant, attentive, observant—*Bedār, matawajjih qā mustā'id, hosh-gār qā khabar-dār*—*Jāgarap, jigar prabandh wā apramādi, manoyogī wā sāvadhaṇ, chāukas chāukamā wā nīrakhak.*

WAT'CH'FUL-LY, *ad.* vigilantly, attentively—*Hosh gārī qā bedōri se, tan-dihī dil-dihī taraw-juh qā khabar-dāri se*—*Sāvadhaṇī sāvadhaṇatī chāukasī wā chāukasī se, manoyog se man-dekar wā chitta lagī-kar.*

WAT'CH'ING, *n.* inability to sleep—*Bedāri*—*Jāgarap.* [chāukī kā ghar wā adlā.

WAT'CH'HOUSE, *n.* a house where a watch or guard is placed—*Chāukī-khāna*—*Chāukī,*

WAT'CH LIGHT, *n.* a candle with a rush light—*Sham jisko fāṭhā nīqaromthe qā ek ghās kī kōṭī hai*—*Ek battī jo ek triyāvisesh wā dhīrvāvisesh kī bātī rahtī hai.*

WAT'CH'MAK-ER, *n.* one who makes watches—*tihārī-sāz, ghāzī banāne wā*—*Kālamāpanakār.*

WAT'CHMAN, *n.* one who keeps watch—*Nigāh-bān, chāukī-dār, pās-bān*—*Paharī wā pahruā, gorait, rakhwāl, agomiyā, paharī-d. w., chāukī-d. w., praharī.*

WAT'CHTOWER, *n.* a tower on which a sentinel is placed—*Dūd-bān-masār, chāukī-dār kā kōṭhī*—*Chāukī dene kā kōṭhī, kōṭhī jis par se chāukī wā paharī diynī jāy.*

WAT'CHWORD, *n.* the word given to sentinels to know their friends—*Chāukī-dārōn meṁ mustā'id mal isharē kī bāt jis se auko apac dostai ke jāne kī tamiz hotī hai*—*Goraitōn pahruōn wā chāukī demewālōn kā ek sāukelavākya jis se we apne mitrōn ko jān jatē hain ropasambhāshī.*

WAT'CH'WET, *n.* pale or light blue—*Zard, phikāb, sithāb*—*Pihī, pīt, kuchh pihī.*

WATER, *n.* (S. *water*) a fluid, the ocean, a sea, a lake, a river, urine, the lustre of a diamond or pearl; *v.* to supply with water, to irrigate, to diversify us with waves, to get or take in water, to shed moisture, to void urine or make water—*Ab, bahr-i-mahūt, 'ammātū qā yamū, jhīl, dargā, peshāb, āb-i-almūs āb-i-gohar qā āb-i-durr; v. āb-pāshī k., ser āb k., gogī ludhōā kī mānand gūā ā gūā k., pānī leud, pānī tapkūār qā ānkḥ qā mūḥ se pānī chhūṭāwā, peshāb k.*—*Jal nīr vārī ambu salīl udak toya āp jīvan vahnīmīrak wā pīnī, mahāstīgar. samudra, pushkarīṇī wā sarovar, nad wā nadī, prasrāv mūtra wā mūt, hīre wā motī kī jhalak; v. pīnī wā jal d., sūchnā sūchnī pānīyānī wā bhārnā, tarāngavat chitravichitra k., jal leud, jal dhālā wā ānkḥ se wā mūḥ se jal girnā, prasrāv-k. mūtnā wā mūtnā.*

WATER-ER, *n.* one who waters—[*Water jo musdar hai us se ism-i-fā'il ke ma'ne samajh-lo*]
—[*Water jo dhātū hai us se kartā kā arth jān lo.*]

WATER-ING, *n.* the act of supplying with water—*Ab-pāshī, pānī dā.*—*Jalālān, jal d.*

WATERISH, *a.* resembling water, moist—*Ab sā, nam qā tar*—*Pānī sā wā jal sarīkhā, ārdra odā bhīgī wā ghī.* [pān.

WATER-ISH-NESS, *n.* wateriness or moisture—*Tarī, namī*—*Ārdratā, odāpan, bhīgī.*
WATER-Y, *a.* like water, consisting of water, relating to water, liquid, thin, tasteless, wet—*Ab sā, āb-kā, ābī qā āb-mansūb, ragīq, pūthā, be-mazā, tar nam martūb qā ser-āb*—*Pānī sarīkhā wā jalavat, jalamay wā jalarūp, jalasambandhī panīh pānelā salilavishayak wā audak, drava wā dravarūp, patil, phikā niras wā niras, odā ārdra bhīgī wā sajal.* [lāpan wā sajalātā.

WATER-I-NESS, *n.* moisture, humidity—*Tarī, namī qā rutūbat*—*Ārdratā, odāpan gī.*

WATER COLOUR, *n.* colour mixed with water—*Rang kī tikiyā jo pānī dāl-kar banāi*

WATER-CRESS, *n.* a plant—*Devkānpār, lotpūtiyā*. [jātī hai.

WÁTER-FÁLL, *n.* a cataract, a cascade—*Áb-shár, chádur*—Jharná, nirjhar.

WÁTER-FÓWL, *n.* a fowl which frequents water—*Murg-i-ábí, murg-ábí*—Jalavihañ-gam, jalajskshi, jalakukut, pandubbi. [pichh^b, lupsi^b]

WÁTER GRU'EL, *n.* food of meal boiled in water—*Ásh-i-jau, shola, ganji, pich yá*

WÁTER-ING PLÁCE, *n.* a place frequented for mineral waters or for bathing, a place where water is supplied or obtained—*Pan ghar^b, ab-gáh*—Ghát, jalasthán udaksthán wá pání hne ki jagah. [guttá^b, níláfur yí nílqur—Padma, nqal]

WÁTER-LE Y, *n.* a plant—*Nilofar, koi yá koi^b, koi^b*—*jai-kamal^b, kainal^b, kainal*

WÁTER LOGG'D, *n.* lying on the water like a log—*Kande sá pání ke úpar purá huá^b*

WÁTER-MAN, *n.* a boatman, a ferryman—*Kishli-bin, malláh*—Khewat wá kh-wak, dhóji wá máñjhi.

WÁTER-MÁRK, *n.* the limit of the rise of water—*Madd-i-kamál ká nishán, bhargúr parár lá nishán*—Bih ki simá, pání ke úpar chahne ki paramávuñhi.

WÁTER-MEL ON, *n.* a plant and its fruit—*Turbáz, sardá, hindwám yá hindwána*—Tarambij.

WÁTER-MILL, *n.* a mill turned by water—*Pan-chakki^b, ásiyá-i-ábí*—Jalabakra.

WÁTER-MIST, *n.* a plant—*Podna-i-ábí*—Ei. bhánt ká panhá podná wá pudní.

WÁTER-NÁT, *n.* an animal which frequents water—*Ábí cháhó*—Páníh cháhó wá musá. [jo samundar se úpar ko uthtá huá^b]

WÁTER-SPOUT, *n.* a column of water raised from the sea—*Samundarí bambú^b, bambú*

WÁTER-TIGHT, *a.* that will not admit water—*Jiske bhitar páni na jo-sake^b, jismein páni na hñh sake^b*—Jaláshedyá, jalivyápya.

WÁTER-WTH, *n.* a plant—*Ek gism ki madát*—Ek bhút ká pandhá wá chhotá per.

WÁTER-WORK, *n.* an artificial spout of water—*Bannarú bambú^b*.

WÁTTLE, *n.* (*S. watr*) a twig, a hurdle, the fleshy excrescence under the throat of a cock or turkey; *v.* to bind with twigs, to plat twigs—*Dhí^b, tattar^b, gosht jo murg ke gale ke wíche rohtá huí*; *v. daligun se báid'na^b, bet-báfi k.*—Lais wá pallav, tattí, phulí hñá máis jo kukkut ke gale ke tale rohtá huí; *v. láis wá pallav se bhñdhá, dhí biná wá pallav bhñmí.*

WAVE, *n.* (*S. wæg*) a moving swell of water, a billow, unevenness, inequality; *v.* to move like a wave, to float, to undulate, to make uneven, to brandish, to beckon, to put off, to quit, to relinquish—*Hilori halorá hilkorá yá halkorá^b, manj, ná-ham-warí, nashb' farazí*; *n. manj marná, phahr-ia^b, lehravá^b, ná-hamwar k., cháj-na^b, ishára k., mutaw-rakhuá yá konáre-k., chhorna^b, tark k.*—Lahar, úrmi nr-niká tarang jalatarang wá vichi, asmatá wá asam ínatí, vishmatá vaishamya wá únach nichú; *v. halkorní wá hilkorná, phurphurná wá hilmá, uthtná wá dohtá, asmat-k. visham k. wá únach nichí-k., phirná chankáni wá hilmá, sañ wá nigít k., nñi-rakhmí tal-rekhmí wá tál d., tyagmí wá tyág-k., tajmí.*

WAVELESS, *a.* without waves, smooth—*Be-manj, hamwar barabar sákin yá sáf*—Taraúgah tarangasúnya wá bin 'dharon wá bin hilkoron ká, chikná chauras ak-shobh wá nistarang.

WÁVER, *v.* to fluctuate, to be unsettled—*Lahrná^b, be-qarár k. pas-o-pesh-k. yá mutaraddid h.*—Hilkorní wá phurphuraná, ági-pichluá-k. hichakná asthir-h. wá danwadol h.

WÁVERER, *n.* one who wavers—*Lahrne w^b, be-qarár h. w., pas o pesh k. w., mutaraddid h. w.*—Hilkorne w. ági pichlá k. w., hichakne w., asthir h. w.

WÁVER-ING NESS, *n.* state of being wavering—*Be-qarári, be-subúti, tazabzab pas-o-pesh*—Hichkaw, ági-pichhá, asthiratá.

WÁV, *v.* a. rising in waves, playing to and fro or undulating—*Mawwaj yá manj-zan, lahrne-w. phurphurne-w. yá lahakne-w^b*—Taraúgamay taraúgit wá úruimán, ulahne-w. hñne w. wá hilkorne-w.

WÁWL, *v.* to cry, to howl—*Rond^b, pukará chhíláná yá hanú-hanú k^b*.

WAX, *v.* (*S. wextan*) to grow, to increase, to become; *p. p.* WAXED or WAX'EN—*Ho-jná yá ho-uthná^b, bahná^b, ho áná yá honá^b*.

WAX, *n.* (*S. wax*) a tenacious substance formed by bees, a tenacious substance excreted in the ears, a substance used in sealing letters; *v.* to smear or rub with wax, to join with wax—*Mom yá sham^b, kán ká-moil yá lán ki-moil^b, lák^b*; *v. mom k. yá mom lag ná, lák se jora^b*—Sikth síkth madhúchhiisht síkthak uchelchhiastmodan wá madhuj, karnamal wá kán ká khúnt, lík lah wá láshá; *v. síkthak wá síkthakakt k., lík se jorá wí líh se síti.* [sikthis, madhuj ká baná huá.

WAX'EN, *a.* made of wax—*Momí, mom-sakhta, mom ká bawá huá*—Sikthakamay, WAX'Y, *a.* resembling wax—*Mom sá, mom-sarat, mom-sífat*—Sikthasudri. síkthatulya, síkthagonak. [ki murat, síkth murti, síkthamurti.

WAX'WORK, *n.* a figure made of wax—*Mom ki murat, mom ki bani huí murat*—Sikth WÁY, *n.* (*S. wæg*) a road, a passage, method, manner, course or direction, process, distance, advance or progress in life, tendency to any meaning or act, sphere of

- observation—*Sarak, rāh rāsta yā rasta, tarīq 'unwān 'lunwān yā sūrat, taur wājh nahj yā wātra, sarīsh tarīf kunāra kināra sant rukh yā sū, tarkh yā dāura, fāsila tafārut yā masāfat, tarāqqī, mā nī mā nī yā mā ne, nīghā yī madd-i-nazar*—Bāt wā path, mahār pūnār dāhar wā dāgar, vidhān dhūhī wā kram, rītī prakār dhab bhāv wā dāul, chāl or wā dīā, parīpātī parīpātī dhūhī gati wā vrittī, dhūrī pallī tappā wā antār, vridhī wā nūnātī, abhīpray wā arth, drishī. Jamārg, nishpath wā agamya.
- WAYLESS, *a.* having no road, pathless—*Be-rāh, be-rāsta yā lā-guzar*—Apath wā
- WAYFARER, *n.* a passenger, a traveller—*Musāfir yā rāh-ran, rāh-gir yā rāhī*—Pathik, baṭohī wā mārgik. [chalne w. wā baṭohī.]
- WAYFARING, *a.* being on a journey, travelling—*Musāfir, rāh-gir yā rāhī*—Pathik,
- WAYLAY, *v.* to beset by ambush—*Rāh-mārūd, ghāt k^b, ghāt layūd^b, rāh zant k^b, lūtne yī mār-dūluc ke liye, kamūn-gāh meñ baithnā*—Lūtne wā choṭ karno ke liye ghāt meñ baithnā wā dhukkī lagiñā, dākātī baṭpārī wā baṭnārī k.
- WAYMAKE, *n.* one who makes a way—*Sarak banane w^b, rāsta yā rāh banāne w.*—Bāt mārg wā path banāne w.
- WAYMARK, *n.* a mark to guide in travelling—*Safar meñ rāh-numāī kī ek nishān*—Bhānāp meñ path meñ mārgdarsakāchīna.
- WAYWARD, *a.* liking his own way, perverse—*Khud pasand yā khud-rāc, shokh sar-kash yā ziddī*—Kamachārī wā swechebhāchārī, baṭṭhī baṭhī māgārī wā duragrahī.
- WAYWARDLY, *ad.* perversely, forwardly—*Sar-kash yā ziddī se*—*Khud-rāc yā khud-pasandī se*—Kuṭilatā adamyatā baṭh wā teṭṭipān se, vakrasīlatā swechebhāchār wā duragrah se.
- WAYWARDNESS, *n.* perverseness, forwardness—*Sar-kashī yā ziddī, khud-pasandī khud-rāc yā 'inid*—Adamyatā kuṭilatā wā duragrah, vakrasīlatā māgarāpān wā machlāī.
- WE, *pr. the plural of I*—*Hum^b*.
- WEAK, *n.* (S. *vac*) feeble, not strong, infirm, soft, pliant, low, wanting vigour of understanding—*Kam-zor, zā'if, nā-tarāh nā-tāqat yā nā-qawwat, mulāim, narm, dhīmā^b, zā'if n-l-aql yā gubī*—Nirbal wā abal, asamarth wā alpasākti, nīhsattwa wā śaktihīn, komal, uridu, mand wā halkā, alpabuddhī wā vikalanubuddhī.
- WEAKEN, *v.* to make weak, to enfeeble—*Nā-tāqat soluk yā nā-tarāh k^b, kam-zor yā zā'if k^b*—Nirbal asamarth balahīn wā dhīmā k^b, mand-k^b, halkā-k^b wā kshatīkshay k.
- WEAKENED, *n.* one that makes weak—*Zā'if kam-zor nā-tarāh yā nā-tāqat k. w., jān-gulāz, jān-torāsh, tan-gulāz*—Nirbal wā nīhsattwa k. w., gubī.
- WEAKLING, *n.* a feeble creature—*Kam-zor yā nā-tāqat jānwar*—Nirbal wā śaktī jantu, balahīn jivī wā jantu.
- WEAKLY, *ad.* feebly, faintly, indifferently; *a.* not strong, not healthy, infirm—*Nā-tarāh yā kam-zorī se, sukhi yā zūf se, zā'if n-l-aql yā be-saqīfī se; a. nā-tarāh yā nā-tāqat, himār, zā'if yā kam-zor*—Nirbalatā wā śaktī se, balahīnatā-se balakshay-se wā dhīne, alpabuddhīta mandamatīta wā vikalanubhākarapatā se; *a.* śaktī wā nirbal, rogī wā rogāpātī, asamarth balahīn wā nīhsattwa.
- WEAKNESS, *n.* want of strength, feebleness, foolishness—*Nā-tarāh yā nā-tāqat, kam-zorī kam-qawwatī zā'ifī zūfī 'ājīzī zer-dastī narmī mulāimāt yā mulāymāt, be-saqīfī kam-aqlī yā zā'if n-l-aqlī*—Śaktī nirbalatā wā durbalatā, daurbalya balakshay śaktīkshay balahīnatā balakshīnatā balahīnī mandatā wā dhīmāpān, mūrkhātā buddhīhīnatā nirbuddhīta wā jñānābhāv.
- WEAKSIDE, *n.* foible, failing, infirmity—*Aib, quṣūr yā nuqsā, rukhna yā zūf*—Pattā wā chhidra, doṣh wā nūmatā, pay trūṭī wā nirbalatā.
- WEAL, *n.* (S. *veala*) happiness, prosperity, republic, state, public interest—*Raṣṭhīyat kām-yābī yā sa'ādāt, tarāqqī kām-rānī, baḥkt-ārārī baḥkt-yārī tālī-mandī sa'ādāt-mandī yā īqbāl-mandī, jumhūrī saltanat, saltanat, jumhūr khatāy 'awamī yā sa-ba-logh-kī fāide yā nāfī*—Sukh wā ānand, kālyān saubhāgya samriddhī wā saṁvīrīd-dhī, sādhārānajanapālharājya sādhārānajanaprabhūta wā prajāpālitarājya, rājya, sarv-lokahit wā sab-loghī kī bhāhī. [raṣṭr rājanītvīdyājña.]
- WEALTHMAN, *n.* a politician—*Hum-i-rīgīsat dān, 'umūr-i-mamlukāt dān*—Rājanītvigā.
- WEALTH. See WALE.
- WEALTH, *n.* (S. *velg*) riches, opulence—*Daulat māl māya zar māliyat yā matā', zar-dārī tawangarī yā guṇā*—Dravya dhīm sampatī wā vitta, vīstu rikth vibhāv wā vaibhāv.
- WEALTHY, *a.* rich, opulent, affluent—*Qunī yā tarāngar, māl-dār zar-dār yā māya-dār, daulat-mand yā tālī-war*—Dhāwān, dhānī, dhānādīya.
- WEALTHILY, *ad.* richly—*Tawangarī se, māl-dārī se, zar-dārī se, māya-dārī se*—Dhānādhyatā se, mahādhanatā se.
- WEAN, *v.* (S. *venan*) to put from the breast, to withdraw from any desire—*Dūdh chhūrānā yā chhorānā^b, kīśī khwāhish se bāz rakhnā*—Tyaktastanya-k. stanyavi-yukt-k. tyaktastan-k. wā stanya tyāg karānā, virakt viśhaya vimukh wā vimukh k.
- WEANED, WEANLING, *n.* an animal newly weaned—*Thore dīmōn kā dūdh-chhūṭī*

ján-war—Thore dinoñ ká dúdli chhútá jantu, thore dinoñ ká tyaktastanya wá tyaktastan jantu.

[*Siláh, harba*—Śāstra wá āyudh, āstra wá hathiyār.

WEAPON, *n.* (*S. weapon*) an instrument of offence, an instrument for contest—

WEAPONED, *a.* furnished with weapons, armed—*Bā-harba yā bī-siláh, hathiyār-band yā musalláh*—Śāśāstra, āyudhayukt āstrayukt wá hathiyār-bāndhe-hue.

WEAPON-LESS, *a.* having no weapon, unarmed—*Be-harba, be-siláh yā quir-i-musalláh*—Nirāyudh wá śāstrahin, nihśāstra wá missāstra.

WEAPON-SALVE, *n.* a salve which was supposed to cure a wound by being applied to the weapon which made it—*Marham yā malham jiske bāb meñ logon ká yāh khayāl tha ki agar kisi harba se koi zakhm huā ho to us harba meñ us marham ke lagā-dene se wah zakhm chhangī hotā hai*—Lep wá pralep jiske vishay meñ log yāh samajhte the ki jo kisi śāstra se koi ghāw huā ho to us śāstra meñ us lep ke lagāne se wah ghāw chhangī ho jātā hai.

WEAR, *v.* (*S. wear*) to waste by use or time, to impair or lessen gradually, to consume or spend tellously, to affect by degrees, to carry on the body, to exhibit in appearance, to be wasted or diminished by use or time, to be tellously spent or consumed, to pass away by degrees; *p. t.* **WORE**; *p. p.* **WORN**—*Be-jān yā farsāda k., ragarnā yā khā-jinā^h, ba-diqqat ba sar k. yā guzarnā, ba-tadrīj yā rafta-rafta aser-k. tāsir k. yā mit-k., pahirnā yā bāndhnā^h, sīrat yā unāmāsh rakhnā, farsāda yā be-jān h., ba-diqqat ba sar h. yā guzarnā, rafta-rafta guzarnā*—Jīn wá jarjar k., ghisnā kshay-k. wá mitānā, kasht se kītūr, dhire-dhire vyāpanā phal-utpanna k. wá pravartit-k., pahimā orhunā wá rakhnā, ūpar se dikhlanā, jīn-h. jarjar-h. kshay h. khiyā-jinā ghis-jinā ragar janū wá mit-jāmā, kasht se bitnā wá kaṭnā, dhiredhire jātū rahnā utarnā wá chhūṭnā.

WEAR, *n.* the act of wearing, the thing worn—*Ragar^h, پوشش yā libās*—Ghisāw kshay wā gharshap, pahirwā wā vāstra.

WEARER, *n.* one who wears—*Pahirne w^h, pahranhārā^h, pahurwāyā^h, orhne w^h, orhāyā yā uphāyā^h, bāndhne w^h, rakhne w^h.*

WEARING, *a.* denoting what is worn; *n.* clothes, the act of one who wears, the process of wasting or diminishing by attrition or time—*Poshākā, pahirne kā^h*; *n. libās پوشāk yā jīma, pahirnā^h, ragar yā ghisne^h*—Paridhānopayogī paridhānāyogya wā pahirne kā; *n.* kapre wā vāstra, pahimā, kshay gharshap wā āgharshap.

WEAR, *n.* (*S. wear*) a dam to shut up and raise water, a net of twigs to catch fish—*Bāndh^h, paharā^h.*

WEARISOME, *a.* boggy, watery, washy, weak, withered, malicious—*Daldalī^h, ālā, narm yā nāzūk, kam-zor, afsārda yā pashmūrda, mū-irr yā bad-khū^h*—Daldaliyā, panilā wā pahimay, koml, nīrbal wā nihśattawā, murjāyā wā kuuhliyā huā, āpakārak hūhijanak wā dweshī.

WEARY, *a.* (*S. weary*) tired, fatigued, exhausted, impatient of the continuance of any thing, causing weariness; *v.* to tire, to fatigue, to harass—*Mānda, fero-mānda, 'ājiz āzarda yā sust, tong yā bezār, malāl-angez diqqat rasān yā taklif-rasān*; *v. mānda k., fero-mānda yā sust k., 'ājiz āzarda tong yā bezār k.*—Thakā wā thausā, hānī wā śrānt, klānt avasanna wā khimma, akutāyā ghabrāyā wā vyākul, khedajānak śrāntikar wā thakāū; *v. thakānā wā thausānā, harānā śrānt k. wā klānt-k., khimma k. vyākul k. khijhūnā wā sāfānā.*

WEARINESS, *n.* state of being weary, fatigue—*Āzardagi halākā 'ājiz yā susti, māndagi*—Śrānti wā klānti, thakāhat.

WEARISOME, *a.* causing weariness, tedious—*Malāl-angez, diqqat-rasān yā tuklif-rasān*—Khedajānak śramakar śrāntikar wā thakāū, kashtajānak kashtaprad wā āyāsajanak.

WEARISOME-LY, *ad.* so as to cause weariness—*Malāl angez se, diqqat-rasān se, taklif-rasān se*—Thakān riti se, thakāne ki riti se, kashtajānakatā se, śramajanakatā so.

WEARISOME-NESS, *n.* tediousness—*Malāl-angezī, tuklif-rasānī, diqqat-rasānī*—Kashtajānakatā, śramajanakatā, āyāsajanakatwā, śramakaratawā.

WEAVERSAND, *n.* (*S. weasand*) the windpipe—*Halg, naretā^h, nātā^h, trūtū^h, galā^h.*

WEASEL, wēz'l, *n.* (*S. weasel*) a small animal—*Neval^h, newar^h, neur^h, neurā^h, bījī^h, rāsū*—Nakul, sūchivadan, āngūsh.

WEATHER, *n.* (*S. weder*) the state of the air; *v.* to pass with difficulty, to endure, to expose to the air—*Hawā, mausim, mausim ki hālat, mausim ki sardī-qarmi ki hālat, aiyām, rit^h*; *v. ba-diqqat tai k. yā ba-mushkil kātū, bar-disht k., hami khil-ūnā yā hawā meñ dālnā*—Kāl, samay, dīn, ritu, vāyn kā bhāv, ātoshpatī kā bhāv; *v. kasht se pār k., salnā, vāyn meñ dālnā.*

WEATHER-BEAT-EN, *a.* harassed seasoned or tarnished by rough weather—*Mausim-zada, tūfān-zada*—Vātāhat, vātavrishtiyāhat.

WEATHER-COCK, *n.* an artificial cock to show from what point the wind blows—*Bād-numā, hawā-numā, ek āla jis se hawā kā rukh ma'lūm hotā hai ki kis taraf se*

hawā bahī hai—Vāyulakṣaṇ, ek yantra jis se yah jān partā hai ki kis diśā se pa-
wan bahī hai. [māri huā, vātibhāt.]

WEATHER-DRIVEN, *a.* driven by storms—*Tūfān-zada, tūfān kī marā huā*—Āhlī kī

WEATHER-FEND, *v.* to shelter—*Ilfāzat k., mihāfazat k., pañdh d., sāya d.*—Bachā-
pā, oṇā, rakṣā k.

WEATHER-GAGE, *a.* any thing which shows the weather, the advantage of the wind
—*Bād umā gā hawā-umma, hawā kī fāida*—Vāyulakṣaṇ, vāyu kī lābh.

WEATHER-GLASS, *a.* a barometer—*Mizān-i-hawā*—Vatamāpakayantra, vāyugurutwa-
jñāpikayantra, vāyumanḍalagurutvañāyantra.

WEATHER-PROOF, *a.* proof against rough weather—*Jis meṁ tūfān bārish wagaīra*
kurhā aur na kar sake—Vātavrishyabhedyā, vrishyabhedyā, jo ādhī meṁ tūf
na sakai, wā jismeṁ vrishṭijāl pāthī na sakai, jiskī ādhī pāni kuchh na-kar sakai.

WEATHER-SAY, *a.* one who foretells the weather—*Mausim gā tūfān bārish wagaīra*
kā hāt pesh-tar se battām w., *hawā-shinās*—Kāladarsak, āndhī vrishṭi ādi pahile se
batām w., vāyuparikṣak.

WEATHER-WISE, *a.* skilful in foretelling the weather—*Hawā-shinās, mausim gā tūfān*
bārish wagaīra kī hāt pesh-tar se battām w.—Kāladarsaknakṣāl, vāyuparikṣak.

WEATHER-WISER, *a.* an instrument which freshows the state of the weather—*Ek*
dā jis se mausim gā hawā aur bārish wagaīra kī hāt pesh-tar se ma'lim hoā
hai—Kāladarsakayantra, ek yantra jis se vāyu aur vrishṭi ādi kī bhāv pahile se
jān partā hai.

WEAVE, *v.* (S. *weave*) to make threads so as to form cloth, to form by texture, to
work at the loom, to entwine, to insert : *p. t.* Wove; *p. p.* Woven—*Bīnaḥ^b, jāti-*
kāphū gā gūndhū^b, būna^b, batū gā bhātūnā^b, dālū^b.

WEAVER, *a.* one who weaves—*Jūthā, jūthā, jūthā, jāth, hāik, māmin, kolī^b, tāntī^b,*
bāṭmā—Tantuvāy, tantavap, tantavāp, patakār, kuvind, kupind.

WEB, *a.* (S.) any thing woven—*Parcha, biṭī, thān^b, jāla^b, jāli^b*—Tantusantat,
sntasantati, tantra.

WEBBED, *a.* joined by a membrane—*Jhallī se jorā-huā gā jūtā-huā^b*.

WEB-FOOTED, *a.* having webbed feet—*Dhāt-pā, rast-pā, hams-pā^b*—Jhalpāl, jālakāra-
pāl, jor-pāw. [pāpigrāhā-k. wā hyāhānī, milānā gāthnā wā sītā.]

WED, *v.* (S.) to marry, to unite—*Nikāh-k. gā shādī-k., jorā^b*—Vivāh-k., vivāh-k.

WEDDED, *a.* belonging to matrimony—*Nikāh-masūb, nikāhi, nikah-kigā gāgī,*
byāhī^b, byāh^b, byāhī^b, byāhī^b—Vivāhit.

WEDDING, *n.* the nuptial ceremony, marriage—*Rasm i nikāh, shādī gā nikāh*—Vivāha-

WEDLOCK, *n.* marriage, matrimony—*Nikāh gā shādī, byāh^b*—Vivāhasambandh, vivāh
wā pāpigrāhā, vivāhitāvasthā wā vivāhāvasthā.

WEDGE, *n.* (S. *wedge*) a mass of metal, a body thick on the one side and sloping
gradually to a thin edge on the other : *v.* to cleave or fasten with a wedge, to drive
force or fix as a wedge—*Dhāt kī thakkā dālā gā dālī^b, parchar gā phannī^b* : *v.* *parch-*
char se phānā kī kassā gā jakarū^b, parchar gā phannī se thoṭkū thātā gā gāpnā^b.

WEDNESDAY, wēd'nuz dā, *n.* (S. *Wednesday*) the fourth day of the week—*Chahār-*
shamba gā chār shamba, buth^b—Būthavār, saumyavār, saumyavāsar, kulūkūhavār.

WEE, *a.* (Ger. *wenig*) little, small—*Nānū^b, chhōṭā^b*.

WEED, *n.* (S. *weed*) a useless or noxious plant : *v.* to free from weeds—*Ghās^b, ghās-*
pūt^b, khar^b : *v.* *sohnā^b, niranā^b, chikhurū^b, ghās nikālū^b, ghāspāt nikālū^b*.

WEEDER, *n.* one who weeds—*Sohankār^b, soñe w^b, niranāgā^b, niranū w^b*.

WEEDLESS, *a.* free from weeds—*Nī-khar^b, be-khar, be-ghās*—Triṇasūnya, triṇarahit,
bini khar wā glās kī.

WEEDY, *a.* abounding with weeds—*Ghās se bhārā huā^b*—Triṇapūrṇ.

WEED-HOOK, WEEDING-HOOK, *n.* a hook used for extirpating weeds—*Khar-pā^b, khar-*
pā^b, niranā^b. [vesh, anāṅg-lakṣṇiṇavesh.]

WEEDS, *n. pl.* (S. *weed*) a mourning dress—*Māṭmī libās*—Śokasūchakavesh, asūbhā-

WEEK, *n.* (S. *week*) the space of seven days—*Hafta, usb^b, athwārā^b*—Saptāh, vārasap-
tak, dinasaptak.

WEEKLY, *a.* happening or done once a week : *ad.* once a week—*Hafta-wār, har hafte*
kā : *ad.* *har hafta, hafta-hafta, hafta-ba-hafta*—Saptāhik, saptāhnik, sapṭadainik ;
ad. pratisaptāh, athwārā athwārī.

WEEK'DAY, *n.* any day not Sunday—*Yak-shamba ke siva koi din, koi roz jo yak-*
shamba na ho, koi din jo itwār na ho^b, etwār ko chhōp-kar koi din^b—Ravivār ko
chhōrkar koi divas.

WEEK, *v.* (S. *wean*) to think, to imagine, to fancy—*Khayāl-k., qiyās-k., tasavvur-*
WEEP, v. (S. *weep*) to shed tears, to lament, to bewail, to bemoan : *p. t.* and *p. p.*

WEPT—*Ashk-dālū^b āb-dida^b h. nam-dida^b, gā ashk-bār^b, nauka gā nāla k., gam*
k., gīrya afsos gā zārī k.—Ānsū-dālū^b ronē ānsū-girānē bilbilānā wā bilaknā, vildp-
k., śok-k., khēd wā vishād k.

WEEPER, *n.* one who weeps—*Ashk rez, ashk-bâr, zâr-k. w., giryâh, giryâ-nâk, chashm-tar, ashk-afshân, âb-dîda, nauha gam yâ afsos k. w., rone-w^h, rowaiyâ^h, bilakne w^h.*
—*Âsûi dâlne w., âsûi girâne w., vilâp sok wâ vishûd k. w.*

WEETING-LY, *ad.* with weeping, in tears—*Ashk-razî giryânî ashk-hârî yâ chashm-tarî se, âb dîda yâ chashm-tar*—*Vilâp vishûd wâ sok se, rotâ-huâ wâ âsûs-dâlât-huâ.*

WEET. See **WIT**.

WEEVIL, *n.* (S. *wife*) an insect—*Kîrî^h, dhôlâ^h, kirâ^h, shûrî^h, ghun^h.*

WEFT, *n.* (S.) the threads which cross the warp—*Bharnâ^h, bânâ^h.*

WEFTAGE, *n.* texture—*Bunâraq^h, bindawat^h.*

WEIGHT, *wa. v.* (S. *weigh*) to examine by the balance, to be equivalent to in weight, to raise, to ponder, to consider, to have weight, to bear heavily or to press hard—*Wazn-k, hân-wazn yâ hân sang h., ulhânâ^h, gîrîr yâ khîrîr k., khayâl yâ tajvîz k., wazn-rakhnâ wazn-k. yâ girân-k., zor se dabonâ*—*Tanbri jokhî wâ tîl-k., tîl meñ hânî, tîpâr kô khînehnâ ulhârî wâ chârînâ, jânehnâ dhyân-k. wâ vîchâr-k., sochî wâ, bhârî-k. gurî h. wâ gurî wâ rakhnâ, bahut dâbnâ wâ châpnâ.*

WEIGHTER, *n.* one who weighs—*Wazzân, tanbriyâ^h, dînîgî^h, wazn-kush, bayâ^h, knîgâl*—*Tanbri w., talnakârî.*

WEIGHT, *n.* quantity ascertained by the balance, something to examine the weight of other bodies, something heavy, pressure, burden, importance—*Wazn, sang, kô wazn shîrî, dabâw^h, bâr saqâlât yâ girân, qudr yâ mûtabarî*—*Tanî toî wâ jokh, bîrî bîtkhârî batîyâ wâ dhak, kô bhârî padârth, dîb tor wâ chânp, bojh wâ bhâr, gaurav gurutâ gurutwâ prabhâv wâ pramâp.* [*nya, halkâ.*]

WEIGHTLESS, *a.* having no weight, light—*De-wazn, sahuk*—*Bhârâsûnya wâ gurutâsû-*
WEIGHTY, *a.* heavy, important—*Sangîr girân yâ saql, wazn âhamâ yâ natîja-âwar*
—*Bhârî wâ guru, guruprabhâv bahuprabhâv wâ mulâp-prabhâv.* [*wâ se, bal se.*]

WEIGHTY, *ad.* heavily, with force—*Wazn yâ bâr se, zor se*—*Bhâr gurutâ wâ gar-*
WEIGHTLESS, *n.* heaviness, importance—*Wazn-dâvî saqâlât saqlî yâ girân, qudr natîja-âwarî yâ mûtabarî*—*Gurwâ gurutâ gurutwâ wâ bhâr, gaurav prabhâv wâ gurvarthwâ.*

WEIRD, *a.* (S. *wyrd*) skilled in witchcraft—*Jâkû-gîrî yâ sîhr meñ mâhir, tonhâ meñ kâmil*—*Tone takke totke indrajâl wâ abhîchâravidyâ meñ daksh nîpûn wâ pravîn.*

WEL-A-WAY, *int.* (S. *wa, la, wa*) expressive of grief or sorrow—*Afsos, hây^h, hây-hây^h*—*Hâ, âh.*

WELCOME, *a.* (S. *wel, cuman*) received with gladness, grateful, pleasing, free to have or enjoy; *n.* kind reception of a guest; *v.* to salute with kindness; *int.* a form of salutation—*Mubhâl yâ malâtrâk, khush-âgîrî yâ dil-pasand, dil-âwer yâ khâtîr-pasand, be-khâbî ihtîyâr rakhnê w.; n. tarîza, tîzîn, âwâbhagat^h, satkâr^h, âdur-bhâr^h, âdur-byohâr^h; v. mubârak jânnâ, mubârak-bîddî, mubârak-bâd kahîr; int. mubârak, salâmât, marhabâ*—*Manoranjak wâ swâgat, sukhâl, manbhâwnâ ramya ramanyâ wâ manoran, swachchî and adhîkâr rakhnê w.; n. swâgat, abhimandan, âmantrîp; v. swastivachan kahînâ, âwâbhagat-k., âgataswâgat-k., âgatasatkâr-k.; int. bhâlî.*

WELCOMELESS, *n.* kind reception, gratefulness, agreeableness—*Khush âgîrî, dil-pasandî, dil-âwerî yâ khâtîr-pasandî*—*Îtanyatâ, ramanyatâ, manoranjakatî wâ priyatî.*

WELCOMER, *n.* one who welcomes—*Mubârak-bâl kahîr w., mubârak-hâlî-d. w., mubârak jânnê w.*—*Swastivachan kahîr w., âgataswâgat-k. w., âgatasatkâr-k. w.*

WELD, *v.* (Sw. *valla*) to beat one mass into another—*Thônî kar yâ pî-kar do kô aîsâ jorînâ yâ milânâ kî jîsmen do na jân parîr ek kî jân parîr^h.*

WELFARE, *n.* (S. *wel, faran*) happiness, success, prosperity—*Khair-o-âgîyat, khair-âgîyat, khairîyat raz-bîrî khair-khûbî khush-hâlî yâ bakht-âwarî, kîm-yânî kîm-yâbî bakra-manî yâ mûbâ-burâî, tâlî-manî bîh-budî turâqî bakht yârî se âdat sa-âdat-manî îqbâl yâ îqbâl-manî*—*Sakh chahî kshemakusâl wâ ânand, phalâsiddhî sampattî uday wâ ârî, kâ-jân âiswaryya kshem kusâl kusâl kusâlâtî māngal subhî bhadrâ saubhāgya sauriddhî wâ sauriddhî.*

WELKIN, *n.* (S. *valcan*) the visible regions of the air, the vault of heaven—*Namâ-dâr qurâ-i-hawâ yâ kura-i-hawâ kâ ruh hissâ jo mazar âtâ hû, âsmân fuluk yâ samâ*—*Vâyumandâl kî pratyaksh bhāg, khagol wâ nabhomandâl.*

WELL, *n.* (S. *wyl*) a spring, a fountain, a deep pit of water; *v.* to spring, to pour forth as from a well—*Barwârâ, chashmî yâ mambâ, chāk; v. nikalnâ phât-nikalnâ chhîtnâ bahnâ yâ haphayâ-kar nikalnâ^h, dhâlâd uyrnâ yâ haphayâ-kar nikalnâ^h*—*Jharnâ wâ uirjhar, sotâ wâ jalâkar, kûâ kûân kûân kûp indârî indârî andhu kûpâk jalâ-dhâr kûpî wâ bawîl.*

WELL, *a.* (S. *wel*) being in health, fortunate, happy, acceptable or being in favour; *ad.* not ill, properly, skilfully, much, favourably, conveniently, to a sufficient degree, fully, far—*Sakh-o-sâlim sahîm-l-badan yâ tan-durust, mubârak ahsan khûb yâ*

Khāssa, *bā-āram* yā *bih-tar*, maqbūl manzār yā 'azīz ; *ad. khūb se yā khūb*, mundaubat yā durustī se, kharar-mandi wāqif-kārī yā ustādi se, bisyār, mihr-bānī se yā shafīyat-ana, liqāqat yā āram se, ba khūbiyā kusrat-se, tamām-o-kamil bi-l-kulliyā yā bi-tamām-hi, zigāla—Nirānay nīrog nirogi wā swasth, kusal kshem śubh wā maṅgal, sukhi bhālī wā simlar, priya priyapitra wā anugrihit ; *ad. bhale bhālī-bhāntī-se* wā ahechhi rīti se, jaisī chāhiye, nipunatī pravīnatā dakshatā wā kusalatā se, adlik, kripā wā hit se, yogyatā-se sabbhite-se wā yathāyogyā, yatheshī wā yatheshitarup-se, sampurnarup se wā sab, bahut. [hāy, hā wā śh.

WELL-BEING, *int.* expressing grief, alas—*Haif dareg yā dargā, afsos*—*Hāy wā hāy*—*WELL-BEING*, *n.* happiness, prosperity—*Bih-bēdī khair-āyāt khairiyat ro: bihi khair khūb khush hālī yā bašt awarī, i bhāl iqbāl-mandi tālī-mandi tarāqqī sa'ādāt yā sa'ādāt-mandi*—*Sukh chāin kshemasul wā āman, kalyān aīswarya kausāl mānīd subhīgya samiddhi wā suvridhī.* [sādhu, abhīgit, sujānnā.

WELL-BORN, *a.* not meanly descended—*Pāk nihād, nek-asl*—*Kulīn, sarkulīn, sujāt.*

WELL-BREED, *a.* elegant in manners, polite—*Khush atwar yā nek atwar, khush-khaly khush-akhaly sāhib-i-murawwat yā najlis-dila*—*Suymit wā śishtachārī, suśil sūlhaing sabhya wā suśīlit.*

WELL-DONE, *int.* denoting praise—*Shābāsh, āfrīn, zah, zahi yā zihī, wāh-wāh*—*Dhanya-dhanya, sāthū, ahechhi hūā.*

WELL-FAVORED, *a.* pleasing to the eye—*Dil-pasand, hasīn, khīb-sīrat*—*Sudān, sundar, suūp, radapīya.*

WELL-HEAD, *n.* source, spring, fountain—*Asl yā chashma i-āb, chashma, fawwāra yā nambā*—*Mūl wā jar, jharā wā nirjhar, sotā wā jalākār.*

WELL-MANNERED, *a.* polite, complaisant—*Khush-atwar yā nek-atwar, khush-akhaly khush-khaly muaddab sāhib-i-akhaly khaly yā sāhib-i-murawwat*—*Suymit wā sabhya, śīsh śishtachārī suśil amroddhī amūyā wā priyāwad.*

WELL-MEAN, *n.* one who means well—*Khair-khūb, nek-niyat, nek-andesh, nek-nihād*—*Saī isay, śubhachintak, sadabhipriy, hitaishī.* [or kā arthi dekho.]

WELL-MEANING, *a.* having good intention—*Well-meaner kī mā'ne dekho*—[Well-mean-

WELL-MET, *int.* a term of salutation—*Kyā khāb, shābāsh*—*Bahut ahechhi, bhālī.*

WELL-NATURED, *a.* good natured, kind—*Nek-sīrat khush-kho khush-khushat khush-khaly yā nek-tub, mihr-bīn khaly yā mushīq*—*Suswabhāw, suśil suprakriti suprakriti wā suhoday, kriyāh wā dayāh.*

WELL-NIGH, *ad.* almost, nearly—*An-garīb, nazdik*—*Prāy, lagbhag.*

WELL-SPENT, *a.* passed with virtue—*Nikī mā khair kigī gupā, nek kām meī sarf kigī gupā*—*Suyayit, bhālī meī vyay kigī gayā wā uthāya gayā.*

WELL-SPOKEN, *a.* speaking well—*Nek-gāl, khush-guftār*—*Suyaktā.*

WELL-SPRING, *n.* source, fountain—*Asl yā fawwāra, chashma yā nambā*—*Jar mūl wā jharā, sotā wā nirjhar.* [hitaishī.

WELL-WILLING, *n.* one who means kindly—*Khair-andesh, nek-khrah*—*Śubhachintak,*

WELL-WISH, *n.* a wish of happiness—*Khair-andeshī, nek-andeshī, khair-khrahī*—*Hitechehhi, kalyānechehhi, śubhachintan.*

WELL-WISHER, *n.* one who wishes good—*Khair-khrah, khair-andesh, nek-andesh, nek-khrah, dawāt-khrah*—*Hitaishī, priyāishī, śreyārthī, hitakām, hitaprepsu, śubhachintak.*

WELSH, *a.* relating to the people or language of Wales ; *n.* the people or language of Wales—*Mulk-i-Wel: ke bāshandū kr mutā'alliy yā mulk i-Wel: kī zabān kr mutā'alliy, ahl-i-Wel: mansūb, zabān i-Wel: mansūb* ; *n.* Wel: ke bāshandū, Wel: kī zabān—*Welj: ke desījanyavishayak, Welj: kī bhāshā kī sambandī* ; *n.* Welj: ke desījan, Welj: kī bhāshā.

WELT, *n.* a border ; *v.* to sew on a border—*Hāshiyā, kināra yā kināra, hāshiyē par kī dori* ; *v.* hāshiyē yā kandrē par tānkūā yā stūā, hāshiyā layānā—*Amūth wā aṅwāth, kor, ānchal* ; *v.* amūth kor wā ānchal par sūd, kor lagānā.

WELTER, *v.* (S. *weltan*) to roll, to wallow—*Lotnā, chhatpatānā yā lotpot-kh.*

WEN, *n.* (S. *wenn*) a fleshy tumor—*Gumrā, gulmā, massā, māsā, tilā.*

WENISH, **WENSY**, *a.* having the nature of a wen—*Gumrā-sā, gulmā-sā, mase-sā.*

WENCH, *n.* (S. *wenche*) a young woman, a strumpet ; *v.* to frequent loose women—*Jawān 'aurat, fāhishā* ; *v.* randī-bāzī k., zind-kūrī k.—*Chhokrī tarūnī joshā wā kanyā, vēsyā paturiyā wā gayikā* ; *v.* vyathielur k., striviyasan k.

WENCHER, *n.* a lewd man—*Shah-watī, shukwat-parast, randī-bāz, kuniz-dost, bad-mast yā nafs-parast shakhs*—*Strilampat, striviyasānī, strīsambohārthī, kānāsakt.*

WEND, *v.* (S. *wenden*) to go ; *p.* t. **WENT**—*Jānā, chalnā, phirnā, gizarā.*

WENT, *p. t. of go and wend*—*Go aur wend kā māzi-mutlaq*—*Go aur wend kā sāmānyabbūt.*

WEPT, *p. t. and p. p. of weep*—*Weep kā māzi-mutlaq aur māzi-matūf 'alai-hi yā f'li-matūf*—*Weep kā sāmānyabbūt aur pūrpakriyā wā pūrvakālikakriyā.*

- WĒRE**, *p. t. pl. of to be*—*To be ke māzi-mutlaq kī jam'*—*To be ke sāmānyabhūt kī wē'sand.* See WEASAND. [bahuvachan.]
- WEST**, *n. (S.)* the region where the sun sets; *a.* being in the region where the sun sets, coming from the west; *ad.* to the western region—*Garb, magrab yā magrib, pachehham*^h; *a.* *magrabī magribī yā garbī, magrab yā magrib se atā* ^h *hā*; *ad.* *magrab yā magrib ko, magrab kī taraf*—*Pāschimadik, pāschimāsā, pratichī, pāschimadīsā, pachehham, pāschimā*; *a.* *pāschim pratichya wā pratichin, pachehham se atā huā*; *ad.* *pachehham ko, pāschimadīsā ko, pachehham kī or.*
- WEST'ER-ING**, *a.* passing to the west—*Magrab yā magrib kī taraf jātā huā, magrab-ravā, pachehham ko jātā huā*—*Pāschimadīsā ko jātā huā, pāschimadik kī or jātā huā.*
- WEST'ER-ING**, *a.* tending or being towards the west—*Magrab kī taraf kī, pachehhami yā pachehham-kī-oc-kā^h, magrabī, magribī, pachehhami*^h—*Pāschimadīsā kī or kī, pratichya, pāschim.*
- WEST'ERN**, *a.* being in the west—*Magrabī, magribī, magrib kī taraf kī, pachehham yā pachehham kī^h, pachehhami*^h—*Pratichya, pratichin, pratichī, pratyang.*
- WEST'WARD**, *ad.* towards the west—*Magrib kī taraf, ba-sant-i-magrab, pachehham yā pachehham kī or*^h—*Pāschimadīsā kī or, pāschimadik kī or.*
- WEST'WARD-ING**, *ad.* with tendency to the west—*Magrab kī taraf, ba taraf-i-magrib, pachehham yā pachehham kī or*^h—*Pāschimadik kī or, pāschimadīsā kī or.*
- WET**, *n. (S. wet)* moisture, rainy weather; *a.* moist, humid; *v.* to moisten—*Namī tarā yā rutibat, barsāt*^h; *a.* *nam, tar nam-nak rutibat-dar yā nartab*; *v.* *tar-k., nam k., bhigvā^h, bhigvā^h, bhigvā^h*—*Āndratā odīpan gilāpan gilā wā sīsilāhat, varshakāl varshakāl vīshīkāl wā jaladakal*; *a.* *odā wā āndra, gilā bhigā wā bhigā, v.* *odā wā gilā k., āndra k.*
- WETNESS**, *n.* the state of being wet—*Tarī, namī, rutibat, rutibat-dārī, nam-nākī, taravat, gilā^h, gilā-pan^h, āsīsilāhat*^h—*Āndratā, sīktatī, odīpan.*
- WET'SHOE**, *a.* wet over the shoes—*Jūon ke ōpar bhigā huā*^h.
- WETH'ER**, *n. (S.)* a castrated ram—*Ākhta yā akhta kiyā huā mīrhā, badhīyā mīrhā^h*—*Vīshapāhin mīrhā.* [kā sab se barī jantu.]
- WHĀLE**, *n. (S. hwal)* a large animal—*Īlāt, samundarī sub se barā jānvar*—*Samundra*
- WHĀLEBONE**, *n.* the bony lumina of the upper jaw of the whale—*Īlāt ke jabre kī hadī meñ jo sukht aur dam-dār shai hotī huī*—*Samundra ke sab se būrē jantu ke chāubar kī hadī meñ jo kārī aur lachilī vastu hotī hai.*
- WHĀRF**, *n. (S. hwerf)* a place for loading and unloading ships, a quay—*Ghāt^h.*
- WHĀRF'ER**, *n.* one who has the charge of a wharf—*Ghāt-wāl^h, ghatwār^h.*
- WHĀT**, *pr. (S. hwa)* that which, which part, which of several or many, the sort or kind of, to how great a degree, partly or in part, whatever or whatsoever—*In yī jīnā^h, kyā^h, kunn^h, kāsā yā kām sī^h, kīnā^h, kuchh^h, yā kuchh-kuchh^h, jo-kuchh^h.*
- WHĀT-EV'ER**, **WHĀT-SO-EV'ER**, *pr.* being this or that, any thing that may be, all that—*Jo jo^h, jo-kuchh^h, sab kuchh^h.*
- WHEAT**, *n. (S. hwer)* a kind of grain—*Gehū^h, gahū^h, gaudam*—*Godhūm.*
- WHEAT'EN**, *a.* made of wheat—*Gaudamī, gaudam kī, gehū^h kī^h, gchūnā^h, gehū^h kī banā huā*^h—*Godhūmamay, godhūmītmak.*
- WHEATEAR**, *n.* a bird—*Ek qism kī chīrīyā*—*Ek bhāntī kī chīrīyā.*
- WHĒE'DOLE**, *v.* to entice by soft words, to flatter, to coax; *n.* flattery, cajolery—*Mithī mithī bitō se dam-d. farab-d. yā targīb-d., khush-āmad yā chāplāsī k., dam-dīlāsī d.; n.* *khush-āmad, chāplāsī farab yā dāgā*—*Phushkī wā mithī mithī bitō se bhulānā, lūrkhurī jigjigī wā lallopatto k., lallopatto se bahīnā; n.* *lūrkhurī wā jigjigī, lallopatto bhulāwā wā chhal.*
- WHEEL**, *n. (S. hwer)* a circular frame which turns on an axis, a machine for spinning, an instrument of torture, rotation, compass; *v.* to move on wheels, to turn round, to fetch a compass—*Gardūn yā charkh, charkhā yā charkhī, 'aqibat yā aẓīyat dūr ke līgē ek charkh-numā āta, gardīsh, chakkur yā pher*^h; *v.* *chakkur par gargarā-kar chalnā yā pahīgē ke bat jānā^h, phīrnā ghūrnā phīrnā yā ghūrnā, chakkar-mūrnā chakkur-d. chakkar-khānā yā pher-khānā*^h—*Chakra chakkur chāk pahīyā ghīrnī wā garfī, rāhatī rāhatī rāhtī rāhtī wā rāhat, yantranā yātanā wā pīrī dene ke nimitta ek prakār kī chakrakār yantra, chakravartan wā bhraman, ghūrnāw.* [kār wā chakrakār, chakravartan wā bhraman ke yogyā.]
- WHEEL'Y**, *a.* circular, suitable to rotation—*Mudawar, gardīsh ke lāiq*—*Gol vartanī.*
- WHEEL'BAR-RON**, *n.* a barrow moved on a wheel—*Ek pahīgē kī gārī*^h. [krakrī.]
- WHEEL'WRIGHT**, *n.* a maker of wheels—*Pahīyā banāne wā^h, gardūn-sāz, barhā^h*—*Chā*
- WHEEZE**, *v. (S. hweosan)* to breathe with a noise and difficulty—*Zor aur taklīf se dam khūchnā yā chhōpnā, sansanā^h, sahrānā^h*—*Kāsās wā k., kush se sīs se lenā.*
- WHEELK**, *n.* a wrinkle, a pustule—*Jhuri yā sikurā^h, chhīlā dadorā yā phūsi^h.*
- WHEEL'Y**, *a.* protuberant, embossed, rounded—*Ubhārā huā^h, ūchā yā phūā^h, gol kiyā huā^h.*

WHĒLM, *v.* (S. *achyrfon* ?) to cover completely, to immerse, to bury — *Ḍhūip-d. yā ghat'atop māndūhⁿ, dūbānā yā dūbā-dⁿ, gīrnā yā gār-dⁿ.*

WHĒLP, *n.* (D. *welp*) the young of a dog, the young of a beast of prey; *v.* to bring forth young — *Sag-bacha, kis daranda jan-war kā bachecha; v. pille-dⁿ, byānāⁿ, jānāⁿ — Pilla, baghantā baghelā wī bheriye-kā-bachechā.*

WHĒN, *ad.* (S. *hwaṇne*) at the time that, at what time, after the time that, whenever — *Jab ud jōhā jōhā jōhā jīs-gharī yī tis-gharīⁿ, kab kad yā kis-gharīⁿ, tiske pīche yā uske pīcheⁿ, jabhi jabhi yī jat-jahⁿ.* [*jab kabhūⁿ, jah jabⁿ, jīs waqt.*]

WHĒN ĒVĒR, WHĒN-SO ĒVĒR, *ad.* at whatever time — *Jabhiⁿ, jabhiⁿ, jab kabhiⁿ.*
WHĒNCE, *ad.* (S. *hwanan*) from what place, from what source or cause, from which premises or facts — *Jahān se kidhar-se yā kahān-seⁿ, kis hū is se, jīs haqīqat se — Jis-jagah se jidhar-se wī kis-jagah-se, kis mūl wā kārān se, jīs vrittānt-se jīs-bāt-se wī jis-se.* [*usī hū is se — Kisi jagah se, kisi kārān se.*]

WHĒNCE-SO ĒVĒR, *ad.* from whatsoever place or cause — *Kahān-seⁿ, jahān-kahānⁿ seⁿ.*

WHĒRE, *ad.* (S. *hwar*) at which place, at what place, at the place in which — *Jahānⁿ, kahān kidhar yā kis-jagahⁿ, jis-jagahⁿ.*

WHĒRENESS, *n.* locality — *Thikānāⁿ, jagahⁿ.*

WHĒRE-A-BŌT, *ad.* near what or which place, concerning which — *Kis-jagah-ke-nazdik kis-baṛaf yā jis-jagah-ke-qarīb, jis ke bāb meṇ — Kis-sthān-ke-nikāt kidhar-ko wā jis-sthān-ke-samīp, jiske vishay meṇ.*

WHĒRE ĪS', *ad.* the thing being so that, when on the contrary or when in truth — *Chūkī yā aīś sārāt meṇ ki, h'itā-kī bā-wiādē ki a-bus-kī bar-'uks bar-zild yā jab-ī haṇṇāt meṇ — Jab ki wī nīś avasthā meṇ ki, jab iske viparīt wā jai sach-kār-ke.*

WHĒRE-ĪT', *ad.* at which, at what — *Jis-par tis-par jis-pīche yā tis-pīcheⁿ, kis-parⁿ.*

WHĒRE BY', *ad.* by which, by what — *Jis seⁿ, kis seⁿ.*

WHĒRE-FŌRE, *ad.* for which or what reason — *Is wāste, kis wāste — Is liye is-kārān-se wā is-nimitta, kyōn kāl-ko wā kis-kārān-se.*

WHĒRE IN', *ad.* in which, in what — *Jismēn yā tismēnⁿ, kis meṇⁿ.*

WHĒRE IN-TŌ, *ad.* into which — *Jismēnⁿ.*

WHĒRE ŌF', *ad.* of which, of what — *Jiskīⁿ, kiskāⁿ.*

WHĒRE ŌS', *ad.* on which, on what — *Jis-par yā tis-parⁿ, kis-parⁿ.*

WHĒRE-SO ĒVĒR, *ad.* in whatsoever place — *Kahānⁿ, jahān-kahānⁿ, jahān-jahānⁿ, jis-jis-jagahⁿ, jahān-hīⁿ, jabhiⁿ, jahān tahānⁿ.*

WHĒRE-TŌ, WHĒRE-IN-TŌ, *ad.* to which — *Jiskāⁿ.*

WHĒRE-UP ŌS', *ad.* upon which — *Jis-parⁿ, tis-parⁿ, tis-pīcheⁿ, jis pīcheⁿ.*

WHĒRE ĒVĒR, *ad.* at whatever place — [*Wheresoever ke meṇ dekho*] — [*Wheresoever kā arth dekho.*]

WHĒRE-WITH', WHĒRE-WITH-ĀT', *ad.* with which, with what — *Jis seⁿ, kis seⁿ.*

WHĒRRY, *n.* a kind of boat — *Pansāⁿ, pansāⁿ, deṅgīⁿ, dūngīⁿ.*

WHĒT, *v.* (S. *hrettan*) to sharpen, to stimulate, to irritate or make acrimonious; *n.* the act of sharpening, that which provokes or stimulates — *Tez k., tahrīk yā taygīb d., khashm-nāk-k. gar-m. k. yā khashm-gūn-k.; n. tez-k., tez-karne-wālī shai — Chokh-k. chokhā k. pain-k. sūn-dharnā dhūr-d. bār-chirwānā bār-chirnā bār-dilwānā bār-rakhnā wā bār-d., utthānā jagmā chhērnā wā uttejī-k., krudhā wā prachand k.; n. dhūr-d. bār-chirwānā bār-chirnā bār-dilwānā bār-rakhnā bār d. chokh-k. chokhā-k. wā sūn-dharnā, jagmā-wālī bār-chirwānā wā uttejī karnē-wālī vastān.*

WHĒTTER, *n.* one that whets — *Chokh k. wⁿ, chokhā-k. wⁿ, painā k. wⁿ, sūn-dharnē wⁿ, wāh jis se sūn dhūrī jāy yā bār dī jāyⁿ.* [*Sūn, sūn.*]

WHĒTSTONE, *n.* a stone for sharpening — *Sānⁿ, silīⁿ, pathrīⁿ, sohan, fīrān yā farān.*

WHĒTHĒR, *ad.* (S. *hwaṭher*) expressing one part of a disjunctive question followed by *or*; *pr.* which of the two — *Kī wāh, kīⁿ, kyāⁿ, yā; pr. do meṇ se kaun yā kaun-sāⁿ.*

WHĒY, *n.* (S. *hway*) the thin part of milk — *Ab-i-shēr, mān-e-jubn, dūdā k. pānīⁿ, mathāⁿ, mathāⁿ, torⁿ — Dugdhamaul.*

WHĒY'EV, WHĒY'ISH, *a.* resembling whēy — *Āb-i-shēr-sā, dūdā ke pānī sāⁿ — Dugdhamandasadrī, tor māthe wā mathē sarikhā.*

WHĒCH, *pr.* (S. *hyc*) relating to things — *Jōⁿ, jāunⁿ, kaunⁿ, kaun-sāⁿ.*

WHĒCH-ĒVĒR, WHĒCH-SO-ĒVĒR, *pr.* whether one or the other — *Jāun-sāⁿ, jō-hīⁿ, jō-jōⁿ, jāun-jāunⁿ.*

WHĒFF, *n.* (W. *ewiff*) a blast, a puff, a quick expulsion of air from the mouth; *v.* to consume or throw out in whiffs, to carry as by a slight blast or puff — *Jhikor yā jhōnkⁿ, jhukorā yā phūnkⁿ, phis siskār siskārī yā suskārīⁿ; v. phūnk-kar urā-dⁿ, urā-le-jānāⁿ.* [*d. urānā phairānā yā bithrānāⁿ.*]

WHĒFFLE, *v.* to move inconstantly, to disperse — *Pharpharānā yā urā-phirānā, chhitrā-*

WHĒFFLER, *n.* one who whiffles, a triller — *Chibāwlā pharphariyā yā chibillāⁿ, chhullā chhulāⁿ chhulūhlā yā chhulūhlāⁿ.* [*prajopakārak.*]

WHĒG, *n.* a political partisan opposed to Tory — *Ra'iyat-dost — Prajāmitra, prajānugrahī,*

WHIG'SHIP, *n.* relating to the whigs—*Rā'iyat-dost-mansūb, muta'alliq-i-rā'iyat-dost*—*Prājñāmitrasambandhi, prajopakaravishayak.*

WHIGGISM, *n.* the opinions of the whigs—*Rā'iyat-doston ke 'aqā'id*—*Prājñāmitramat, prājñānugrahīyon wā prajopankarakoṇ ke mat.*

WHILE, *n.* (S. *kalā*) time, space of time; *ad.* during the time that, as long as, at the same time that; *v.* to consume the time, to loiter—*Waght, muddat*; *ad.* *jah-tak^h, jah-log jah-talak yā jad-talak-ki^h, jilur-men yā jilur-ber-men^h*; *v.* *wagt zāi^h k., makkhiyān-mārmā^h*—*Kāl, samay*; *v.* *vrithā-kālakshap wā vrithākālakshay k., mak-*
[*muddat qutre*—*Thore din hue, thori ber hue.*

WHILE, *ad.* a little while ago—*Chand muddat āye, thora zamāna hue ki, chand*

WHILE, *ad.* formerly, once, of old—*Sāt^h i mūh yā pesh tar, ek daf^a yā ek martaba, gadim zamāns mūh*—*Age, ek bār wā ek ber, pūrvakāl gatakāl wā prākāl meṭh.*

WHILEST, *ad.* during the time that—*Jah tak^h, jah-talak^h, jah-log^h, jad-talak^h.*

WHIM, *n.* (Je. *hriima*) a freak, an odd fancy—*Wahn man-manj yā manj, khām-khayāl^h*—*Sanak wā lulak, lahar taraṅg wā manolaulya.*

WHIMSICAL, *n.* a freak, a fancy, a caprice—*Wahn man-manj yā manj, khām-khayāl^h, talawrun-mizāj^h*—*Sanak, lahar wā lulak, taraṅg wā manolaulya.*

WHIMSICAL, *n.* full of whims, capricious—*Talawrun-mizāj, har-dam-khayāl^h man-manj yā talawrun-tal^h*—*Sanaki, lol lahari taraṅgi asthir wā chañchalahrday.*

WHIMSICALITY, *n.* in a whimsical manner—*Talawrun-mizāj se, talawrun tal^h se, har-dam-khayāl^h se, man-manj se, he-subūt^h se*—*Lalak sanak taraṅg manolaulya wā asthiratā se.*

WHIMSICALNESS, *n.* state of being whimsical—*Talawrun-mizāj, talawrun-tal^h, har-dam-khayāl^h, he-subūt^h*—*Chittataralatā, asthiratā, chañchalatā.* [khehlaun^h.

WHIMWHIM, *n.* a strange fancy, a toy—*Sanak lulak lahar yā taraṅg^h, khilunā yā*

WHIMPER, *v.* (Ger. *whimern*) to cry with a low whining voice—*Thumuknā^h, thumuknā^h, ririyānā^h, pīnpīnā^h, ginginānā^h, khinkhinānā^h, bilbilānā^h, sisaknā^h, sisuknā^h, susuknā^h.*

WHIMPERING, *n.* a low whining cry—*Thumuk^h, thumuk^h, ririyāhat^h, thunk^h, pīnpīnāhat^h, gingināhat^h, khinkhināhat^h, bilbilāhat^h, sisakāhat^h.*

WHIN, *n.* (W. *ewyn*) furze, gorse—*Ek kañtailā jūnglī per^h, ek kañtailā jhāp^h.* [huā^h.

WHIN'NY, *n.* abounding with whins—*Kañtailē jhāp se yā kañtailē jūnglī per se bhārā*

WHIN'NY, *v.* (L. *hinuo*) to neigh—*Hinkhinaū^h.*

WHINE, *v.* (S. *wanān*) to lament with a plaintive noise, to murmur meekly; *n.* a plaintive noise, affected complaint—*Ginginaū^h ririyānā yā ronā^h, jhikhnd jhikhnd jhikhnd yā jhankhnd yā jhankhnd^h; n. ririyāhat^h gingināhat^h yā bilbilāhat^h, jhikhnd jhankhnd yā jhankhnd^h.* [jkhikhne w^h, jhankhne w^h.

WHINER, *n.* one who whines—*Ginginaū^h w^h, ririyānē w^h, rowaiyā^h, jhikhne w^h.*

WHIN'YARD, *n.* a sword—*Talwar^h, tarwar^h.*

WHIP, *v.* (S. *hucop*) to strike with a lash, to punish with lashes, to move or act nimbly, to sew or stitch slightly; *n.* an instrument of correction—*Chābuk yā tāziyāna mārānā yā lagānā, chāluk se sazi-d., chusti-o-chālāt^h se jānā yā kōi kām k., halki silāt^h-k^h; n. chābuk, tāziyāna, korā^h, ang^h*—*Korā mārānā wā lagānā, kasā wā kashā mārānā, phurti se jānā wā kōi kām k., gūnth-gūnth lenā; n. kasā, kashā.*

WHIPPER, *n.* one who whips—*Chābuk-bāz, chābuk lagāne-w. yā mārne-w., korā lagāne w^h, korā mārne-w^h.* [kasātāran.

WHIP'PING, *n.* correction with a lash—*Chābuk-bāz, korā-bāz*—*Kashāghāt, kasāghāt,*

WHIP'STER, *n.* a nimble fellow—*Chust-o-chālāt shakh^h*—*Phurtilā jan, chapal vyakti.*

WHIP'CORD, *n.* cord for making lashes—*Korē banāne ke liye rasi^h.*

WHIP'POUND, *n.* an advantage over another—*Fauqiyat, sabqat, fāida jo dūstre ke ūpar ho*—*Sarasāt, lābh jo dūstre ke ūpar ho hai.*

WHIP'LASH, *n.* the lash or small end of a whip—*Korē kā phūdnā^h.*

WHIP'PING BÖY, *n.* a boy that was kept in ancient times by kings and nobles to be whipped without fault in the presence of their sons when they neglected their studies so that by seeing him corporally punished they might be threatened, one who suffers for the faults of another—*Ek larka jisko zamāna-i-salaf meṭh bādshāh aur umarā is garaz se rakhte ke ki jab unke bete tahsil-i-ilm kī taraf mutawajjih na hoñ tab unke rā-bārā usko bilā qusūr azā di jāy tā-ki uske dekhne se unko khauf ho, wāh jo dūstre ke qusūr ke liye taklif ūthāwe*—*Ek larka jisko pūrvakāl meṭh rājā aur bare bare log is hetu se rakhte ke ki jab unke putra vidyābhūyās kī or amanooyogi hoñ tab unke sūme us par binā aparādh mār parai jismēn uske dekhne se unko bhay ho, wāh jo dūstre ke aparādh ke ni-mitta dukh bhogai.*

WHIP'PING ROSE, *n.* a post to which criminals are tied when whipped—*Korē mārne kī tikhi^h, tikhi^h, tikhi^h jismēn bāndh-kar korē lagāte haiñ^h.*

WHIP'ROCK, *n.* the handle of a whip—*Dasta-i-chābuk, korē kī mūth^h.*

WHIR, *v.* to fly with noise—*Phuraknā^h, phur-phur urnā^h, hurkurānā^h.*

- WHIRL**, *v.* (To. *whirla*) to turn round rapidly; *n.* a quick rotation—*Phernā^b, phirānā^b, ghumānā^b, bhāwānā^b, phirnā^b, ghūmnā^b, chakkar mārā^b*; *n.* *gardiśh, ghumā^b*; — *n.* Bhraman, āvritti.
- WHIRLWAT**, *n.* any thing moved rapidly round to give a blow—*Jo kuchh mīrne yā choṭ karne ke liye ghumdyā yā phirāyā jāy^b*. [*phirnā^b, bang^b*]
- WHIRLWING**, *n.* a toy which children turn round—*Chakā^b, phirkī^b, bhaurā^b*.
- WHIRLPOOL**, *n.* water moving circularly—*Warta, gird-āb, bhāwār^b*—*Jalāvarta, mūd, jalabhrām*. [*Chukravāt, vātāvarta*]
- WHIRLWIND**, *n.* stormy wind moving circularly—*Gird-bād, bagidā^b, barandār^b*—
- WHISK**, *n.* (Ger. *weisch*) a small besom; *v.* to sweep, to move nimbly—*Chhoti jhārū^b, barhū^b, kuchi yā kūchi^b*; *v.* *seuthnā jhūnā yī kuhānā^b, daupnā phatakā^b, jhatkānā yī pharpharānā^b*.
- WHISKER**, *n.* hair growing on the cheek, mustaches—*Gal-goichh goichh gal-guchekha gal-muchekh gal-muchekha yī gal ke bāl^b, muchh muchh mūchh mūchh yī mūchhā^b*.
- WHISKERED**, *a.* having whiskers—*Gal-goichh w^b, gal-machhe w^b, gal-guchekhe w^b, muchhailā^b, muchhākā^b, muchhailā^b, muchhākā^b, muchh w^b, mūchh w^b, muchh w^b, mūchh w^b*. [*hanti hai*—*Ek prakār ki malinī jo anaj se banti hai*]
- WHISKY**, *n.* (Ir. *uisge*) a spirit distilled from grain—*Ek qism ki sharāb jo andā se*
- WHISPER**, *v.* (S. *hispriat*) to speak with a low hissing voice to prompt secretly; *n.* a low hissing voice—*Phusphusānā kūnākūn k. yī k oū phās k^b, kūn mēn kūnā yā dhire se battā^b*; *n.* *phusphusāhat^b, phusphusāt^b, kūn-phūs^b, kūnākūn^b*.
- WHISPERER**, *n.* one who whispers—*Phusphusānē w^b, phusphusāhā^b, kan-phusā^b, kūn-phūs-k w^b, kūnākūn k. w^b, kūn mēn kūnē w^b, dhire se battānē w^b*.
- WHISPERINGLY**, *ad.* in a low hissing voice—*Phusphusāhat se^b, kūnākūn se^b, kūn-phūs se^b, phusphusāt se^b*.
- WHIST**, *int.* be silent, be still; *a.* silent, still; *v.* to silence, to still, to become silent—*Chup, khāmosh*; *v.* *chup-k^b, khāmosh-k^b, khāmosh-k^b*—*Tūsh-nim-ho, nam ho*; *n.* *tushnik wā nihāb, chupchāp*; *v.* *vāgradh-k. vāgrābandhan-k. wā vikstambh k., chupchāp k., chupchāp h*
- WHIST**, *n.* a game at cards—*Ek taur ki ganjifa-bāzi*—*Tās kā ek khel*.
- WHISTLE** *whisl*, *v.* (S. *hristan*) to form a kind of musical sound by the breath, to sound with a small wind instrument, to sound shrill, to make or execute by whistling, to call or summon by a whistle; *n.* a small wind instrument, a shrill sound—*Safir mīrnā, alqiza bajnā, mansūdā^b, safir-mār-kār karnā, safir se bulānā*; *n.* *alq-zn. safir*—*Siti bajnā wā siti-d., bānsri murlī bānsi wā vānsi bajnā, su-kārā, siti bajr kār karnā, siti se bulānā*; *n.* *bānsri bānsi murlī wā vānsi, siti*.
- WHISTLER**, *n.* one who whistles—*Siti bēz safir-gar, siti bajnār w^b, siti-d. w^b*.
- WHIT**, *n.* (S. *whit*) a point, a jot—*Najta, zarra*—*Vindu, tinka til lē lav wā lavalēs*.
- WHITE**, *a.* (S. *heit*) having the colour of snow, pale, pure; *n.* a white colour, any thing white, a white man; *v.* to make white—*Safaid safed safed sapad yā sapaid, zard, pāk yā tahir*; *n.* *safaidi safedā yā safed rang, safed yā safed shai, gorā ālmā*; *v.* *safed safed yā safaid k.*—*Ujāl ujāl ujāl āulā swēt dhawal d'aulā sit āubhā wā gaur, vivar wā pāk, āubhā āuchī nishkūhik ākalmash wā sāttwik*; *n.* *śukla dhawal swēt wā ujāl, dhawal dhanlā wā ujāl padārth, gaur wā gorā jāi*; *v.* *dhawal śukla gaur gorā dhawal wā ujāl k.* [*dhanlā wā ujāl*]
- WHITELY**, *a.* coming near to white—*Safed-gūn, safed māl*—*Kuchh śukla dhawal*
- WHITEN**, *v.* to make or become white—*Safed safed safaid sapaid yā saped k. yā h.*—*Śukla dhawal gaur ujāl dhanlā gorā wā āubhā k. wā h.*
- WHITENESS**, *n.* the state of being white—*Safedi, safedi, safaidi, sapaidi, sapaidi, gorāi^b, ujālā^b, bagāz, dhawalā^b*—*Śuklatā, ānklīmā, dhavalatā, dhawalatwa, āubhātā, mīmā, sītātwa, swētātā*. [*bhūnt kī machhli*]
- WHITING**, *n.* a kind of soft chalk, a fish—*Khari-mitti chhut yā dūdhī-mitti^b, ek*
- WHITISH**, *a.* somewhat white—*Safed-gūn, safed gūn, safaid māl*—*Kuchh śukla dhawal gaur āubhā dhanlā gorā wā ujāl*. [*tā, kuchh ujāl wā dhanlā*]
- WHITISHNESS**, *n.* the state of being whitish—*Safed-gūni, safed-gūnā*—*Śāchchhukla*
- WHITELEAD**, *n.* a carbonate of lead—*Safedā yī safeda, sapedā*.
- WHITELINED**, *a.* covered with white plaster—*Chhuhā-huā^b chīnē se chhuhā-huā^b*.
- WHITELIVERED**, *a.* cowardly, envious—*Buz-dil, hāsīd, hasīd yā bad-andeh*—*Kūdar kātār kāyār wā darpolnā, dāhi matsārī wā irshyī*.
- WHITEMEAT**, *n.* food made of milk, &c.—*Dūdh vāgāira kā band huā khānā*—*Dugdh idi kā band huā bhogān wā āhār*.
- WHITEROT**, *n.* a kind of food—*Ek mīthūt jo dūdh ande aur chīni kī banti hai^b*.
- WHITETHORN**, *n.* a species of thorn—*Ek qism kā kānā*—*Ek bhānti kā kāntā*.
- WHITEWASH**, *n.* a wash or liquid cosmetic to make the skin fair, a kind of liquid plaster; *v.* to cover with whitewash, to make white—*Uban upān yā tel^b, puchārā pherne kā chīnā^b*; *v.* *puchārā phernā yā chīnā phernā^b, chhuhā ujālā yā ujāl-k^b*.

- WHITEWINE**, *n.* wine made from white grapes—*Safed angúr kī sharāb*—*Śwet drāk-shā kī madirā*, dhaule dākh kī madirā. [*fed-narī*].
- WHITELEATHER**, *n.* leather dressed with alum—*Phāṭkari se sijhāyā huā chamāḥ*, *sa-*
- WHITLOW**, *n.* a swelling on the finger—*Angulī anglī yā wiglī par sūjan*, *chhilorī chhilaurī yā chhālorī*, *ghināhī*. [*dhobī*].
- WHITSTER**, *n.* one who whitens, a bleacher—*Ujlāne m. yā ujā-k. m.*, *dhone-m. yā*
- WHITTEL**, *ad.* (*S. hwyder*) to what place, to which place—*Kidhar kahān yā kis-orh*, *jidhar jahān yā jis-orh*.
- WHITTE**, *ad.* to whatsoever place—*Kidhar hī*, *kisī orh*, *jidhar hī*, *jisī orh*.
- WHITSUNDAY**, *n.* (*white, Sunday*) whitsuntide—*Yahūdigōh kā ek tevhār*.
- WHITSUNTIDE**, *n.* (*white, Sunday, tide*) the feast or season of Pentecost—*Yahūdigōh kā ek tevhār*—*Yihūdiyaparvavīśesh*. [*chhūrī se kātnā*—*Ek chhōṭī chhūrī*].
- WHITTLE**, *n.* (*S. whitel*) a pocket knife; *v.* to cut with a knife—*Ek jehī chhūrī*; *v.*
- WHIZZ**, *v.* to make a humming and hissing noise; *n.* a humming and hissing noise—*Gahghahāḥ*, *sansanāḥ*, *sarsarāḥ*, *pīpīnāḥ*; *n.* *sansanāḥ*, *pīpīnāḥ*, *sarsarāḥ*, *gahghahāḥ*.
- WHO**, *hō*, *pr.* (*S. hwa*) relating to persons; *pos.* **WHOSE**; *obj.* **WHOM**—*Joḥ*, *jamḥ*, *kannḥ*; *pos.* *jiskḥ*, *kiskḥ*, *jiukḥ*, *kinkḥ*; *obj.* *jiscḥ*, *jiakḥ*, *kiscḥ*, *kiskḥ*, *jiukoḥ*, *kinkḥ*, *kiukḥ*.
- WHOEVER**, **WHO'SO**, **WHO'SO EV'ER**, *pr.* any person whatever—*Jo-kḥ*, *jo joḥ*, *joḥ*.
- WHOLE**, *hōl*, *a.* (*S. hal*) all, total, complete, unbroken, sound; *n.* the entire thing, all the parts, combination of parts—*Tamām*, *hamā*, *sar-ā-sar yā kull*, *dur o-bast yā sahīh*, *musallam durast be-unḥ yā be-āḥ*; *n.* *jam' majmū' ijmā' hamagī yā jam'iyat*, *tamām hisse*, *kulligat kulligat yā jumla*—*Sab*, *sagrī wā samagī*, *sarā sampūrṇ purā wā sakal*, *samīchī wā akhṇḍit*, *changī bhālā wā swasth*; *n.* *sākalya wā samasti*, *sab bhāg wā sakal avayav*, *samudiy wā samās*.
- WHOLELY**, *ad.* totally, completely—*Bē-t-kull*, *tamām-tar sar-ā-sar mutlaq yā malz*—*Sagrī wā sab*, *sampūrnīp-se wā sarvathī*.
- WHOLESALE**, *n.* sale in the lump or in large quantities, the whole mass; *a.* buying or selling in the lump or in large quantities—*Yak-musht faroshī*, *thokḥ*; *a.* *yak-musht kharīd yā farokht k. w.*—*Ek-thok bikrī samastavikray wā akhṇḍavikray*, *gadd wā moṭ*; *a.* *thok kā thok besahne w. wā bikrī-k. w.*, *gadd kī gadd mol-lene w. wā behene w.*
- WHOLE-SOME**, *a.* contributing to health, sound—*Sikhat-āwar shifā-bakhsḥ yā shafā-rasān*, *sahīh yā durast*—*Pathyā swāsthya-janak ārogya-janak rogagūṇa wā sarīrahita-kārī*, *viśuddha niśchidra thūk wā bhālā*.
- WHOLE-SOME-LY**, *ad.* in a whole-some manner—*Sikhat-āwarī se*, *shifā-bakhsḥī se*, *sikhat se*, *durastī se*, *Pathyā se*, *swāsthya-janakatī se*, *ārogya-janakatī se*, *viśuddhī se*.
- WHOLE-SOME-NESS**, *n.* the quality of being wholesome—*Shifā-rasānī*, *shafā-bakhsḥī*, *sikhat-āwarī*, *durastī*, *sikhat*—*Pathyātī*, *swāsthya-janakatī*, *ārogya-janakatī*, *viśuddhī*.
- WHOOOP**. See **HOOR**.
- WHOOT**. See **HOOR**.
- WHORE**, *hōr*, *n.* (*S. hure*) a prostitute, a strumpet; *v.* to practise lewdness, to debauch—*Kasbī yā fāhisha*, *yār-bāz yā qahba*; *v.* *qahbayī yār-bāzī yā zinā-kārī k.*, *kharāb yā nā-pāk-dāman k.*—*Paturiyā wā veśyā*, *puñchalī ganikā wā chhināl*; *v.* *chhinālī lampatātā wā kāmisaktī k.*, *blashṭ-k. wā bigār dīlū*.
- WHOREDOM**, *n.* lewdness, fornication—*Shahwat parastī bad mastī yā naḥs-parastī*, *zinā-kārī*—*Kāmisaktī wā ratīśaktī*, *vyabhihār wā lampatātā*.
- WHOREISH**, *a.* lewd, unchaste, incontinent—*Bad-mast yā shahwat parast*, *nī pāk-dāman yā fāhisha*, *fijira fijir be-ismat yā kashiyāna*—*Kāmisakt wā ratīśakt*, *lampat wā vyasani*, *vyabhihārī wā vyabhihātrī*.
- WHOREISH-NESS**, *n.* the practice of lewdness—*Zinā-kārī*, *shahwat parastī*, *bad-mastī*—*Chhinālī*, *kāmisaktī*, *ratīśaktī*, *vishayabhog*, *sambhog*.
- WHOREMASTER**, **WHOREMAST'ER**, *n.* one who practises lewdness—*Randī-bāz*, *tamāsh-bīn*, *puturiyā-bāz*—*Veśyāgini*, *ganikāsevi*, *panyāstrisambhogī*, *lampat*, *vyabhihārī*.
- WHORESON**, *n.* a bastard—*Wādā-z zinā*, *harāmī pūllī*, *chhināl kā jumāḥ*—*Ganikaputra*, *veśyāputra*, *puñchalijā*.
- WHY**, *ad.* (*S. hui*) for what reason, for which reason—*Kis-wāste yā kis-sabāḥ se*, *jis-wāste yā jis-bāḥ se*—*Kyon kyonkar kis-liye kāhe kāhe-ko wā kis-kūru-se*, *jis-liye wā jis-kārū-se*.
- WICK**, *n.* (*S. woc*) the substance round which the wax or tallow of a candle is formed—*Battī*, *bātī*, *palitā*, *palita*, *felita*—*Tailīnī*, *tailānālī*, *dhūā*.
- WICKED**, *a.* (*S. vice*?) morally bad, vicious, mischievous or baneful—*Bad-kār bad jānūl yā mā-yūb*, *bad-zāt khulī bad-kho bad-nihād yā zabūn*, *muzīr yā ziyān-kār*—*Pānar khal durvritta duṣharitra wā burā*, *pāpī papātmā durātmā dushṭ apūya mand wā nindaniya*, *apakārak wā hūnikar*.

WICK'ED-LY, *ad.* immorally, viciously—*Shararat bad-kāri yā ma'yūbi se, bad-zāti badī zabīni yā khabārat se*—Dushatā asādhutā dushkriti kukarn wā burāi se, dushkarn asatkarin wā khalatī se.

WICK'EDNESS, *n.* moral ill, vice, sin, guilt—*Ma'yūbi khabārat yā zabīni, badī, gundh, bad-zāti yā shararat*—Asatkarin asādhutā wa dushitātī, dushkriti daurātmya daur-janya wā durjanatwa, kukarn dushkarn wā pāp, aparādh wā dosh.

WICK'ER, *a.* (Dan, rigre) male of twigs—*Dāli yā pallar kā banī huā^h, dāligon yā laison kā banī huā^h*.

WICK'ET, *n.* (Fr. *guichet*) a small gate—*Khīrkī^h, darīchu*—Kshudradwār, upadwār.

WIDE, *a.* (S. *wid*) extended far each way, broad, distant; *ad.* at a distance, far, with great extent—*Farākī kushādī yā wasī, 'ariz pahū pahū-wār yā pahū, ba'id*; *ad. tafāwat par, ba'idan, kushādī se*—Viśāl prithu vipul vistār wā lambī-chaupī, chakī wā chaupī, dūr wā dūrasthī; *ad.* antar par, dūr wā pallo-par, vistāratā prithutī viśalatī wā lambī-chaupī se.

WIDE'LY, *ad.* with great extent, far—*Kushādī farākī yā was'at se, ba'idan dūrina yā zigida*—Viśalatī prithutā vistāratā wā lambī-chaupī se, antar-par atyant wā atīsy karke.

WIDEN, *v.* to make or grow wide—*Kushādī k. yā h., farākī k. yā h., wasī k. yā h., 'ariz k. yā h., ba'id k. yā h.*—Viśāl k. wā h., vipul k. wā h., vistār k. wā h., prithu k. wā h., chaupī k. wā h., chakī k. wā h., dūr k. wā h.

WIDENESS, *n.* large extent each way, breadth—*Farākī kushādī yā was'at, 'ariz pahū yā pahū*—Vistāratā viśalatī wā lambī-chaupī, chakī chaupī parīsar wā pāt. [pāt, parīsar wā pāt.

WIDEN, *n.* extent from side to side, breadth—*'Ariz, pahū yā pahū*—Chakī wā chaupī.

WIDGEON, *n.* a water-fowl—*Bat, batak, surkhūb, pan dubhī^h, pan-budhī^h*—Hāns, Lalhāns.

WIDOW, *n.* (S. *widua*) a woman whose husband is dead; *v.* to bereave of a husband, to strip of any thing good, to survive—*Bewā yā bewa, be-shauhar, nī khamī, rāhī^h, rāhīgī^h*; *v. le shauhar pī bewā banānā, jo kuchh achchhī ho usko chhīn lenī^h, jū bar h.*—Vidhawī rapdī abhartikā viśwastā viśwasthā mritapatnikā wā viślabhī; *v.* vidhawī rāhī wā abhartikā banānā, jo kuchh achchhī ho usko apaharan k. wā lūt lenā, jūtī-nūnī wā jī-bachnī. [mritapatnik. vidhur.

WIDOWER, *n.* a man whose wife is dead—*Rāhīnī^h, be-zan, be-zunje*—Mritabhārya.

WIDOWHOOD, *n.* the state of a widow—*Bewā, bewā-pan, rāhīgī^h*—Itādīviśthitī, vidhāvātwa, vaidhavya, vaidhavyadāst, rapdīpan.

WIDOW-HUNTER, *n.* one who courts widows for jointure or fortune—*Bewā-parast, be-ua parast, wah shokhs jo jehz ke liye bewon ke sāth, ishī-lāzī kartā hai*—Vidhawī-sevī, rapdīsewī, rapdīpāsak, wah purush jo dāije ke liye rāhīnī kī upāsānā vivāhārth kartā hai.

WIDOW-MAR-ER, *n.* one who makes widows by killing their husbands—*Shauhar ko mār-dāl-kar be-shauhar-k. w., khawām kā jūn le-kar bewā yā bewa k. w.*—Pātī kī pān lekar vidhawī wā rāhī k. w.

WIELD, *v.* (S. *veahlan*) to use with full command or power, to employ, to handle—*Bakhbī chalanā yā uthānā, istīmāl k. yā istīmāl men laud, hāth-lagānā^h*—Bhālī bhālī se chalanā uthānī bhānjnā wā phernā, prayog-k. vyavahār-k. vyāpār-k. wā kīm men lagānā, chhīnī.

WIELDLESS, *a.* that cannot be wielded—*Be-zabī, 'azīn*—Asādhya, durupachār, bhārī.

WIFE, *n.* (S. *wif*) a woman who is united to a man in marriage; *pl.* WIVES—*Jorā, zunja, gobila, manikā, bībī, mīharī^h, jog^h*—Patnī, bhāryā, dāra, badhū, vadhū, kintā, vallabhā, vanitā, vānāng, pīngīrīhītā, dayitā, priyā, mīyikā, prapēsī, strī.

WIFEHOOD, *n.* state and character of a wife—*Zunjī*—Dīravasthā, kintāstī, bhāryāviśthā. [bhāryāhīn wā dārāhīn, anbhāyā wā avivāhīt.

WIFELESS, *a.* without a wife, unmarried—*Be-zunja yā be-jorī, mujerrad yā be-nikāh*—WIFE'LY, *a.* becoming a wife—*Jorā yā zunja ke liye*—Dāryogya, bhāryogya.

WIVE, *v.* to take a wife, to marry—*Jorā-k. yā zunja-k., nikāh yī shālī k.*—Bhāryā wā patnī k., vivāh wī byāh k. [—Dārī wā bhāryī ke yogya chāldhāl wā chālehalan.

WIFEHOOD, *n.* behaviour becoming a wife—*Jorā yā zunja ke liye rāh-ravish yā tariq*

WIFELESS, *a.* without a wife, unmarried—*Be-jorā yā be-zunja, be-nikāh yā mujerrad*—Dārāhīn wā bhāryāhīn, anbhāyā wā avivāhīt. [bhāryāviśhayak, vadhūviśhayak.

WIFE'LY, *a.* belonging to a wife—*Zunja manīh, jorā ke mutā allig*—Dīraisambadhī.

WIG, *n.* (periwig) a covering of false hair for the head—*Bāl kī topī^h, bābrī^h*.

WIGHT, *wit, n.* (S. *wit*) a being, a person—*Jān dār yā mutanuffī, shokhs kas yā bushar*—Prāpī sarīrī wā delhī, vyaktī wā jan.

WILD, *a.* (S.) not tame, not domesticated, propagated by nature or not cultivated, desert, savage, licentious, inconstant, disorderly, fanciful; *n.* a desert—*Wahshī, dushī bayābānī yā sahrāi, khud-ro yā khud-rusta, wirān, be-adab nā-shinās yā nā-*

tarāshūda, shartir sar-kash be-zūht be-lagūm yā be-qaid, be-qarār yā be-sabūt, abtar yā darium-barham, harāt wahmī yā khuyālī; n. *baydān, dasht, sahrā, bādīya wīrāna* — Jaigali vanachhīri vanachhar wā banailā, vanya ārapya wā ārayyak, aranyaj wā vanaj, njar wā nirjan, āsishē asbhyā kuṣīl wā krūr, adamyā swechchhāchārī anāchārī wā durāchārī, chānchal asthir wā chulachitta, visham anavasthit wā avyavasthit, mānsaik avastavik wā amulak; n. jaigal, aranya, maru, marusthal, marubhūmī.

WILDING, n. a wild apple — *Jingli sewā, janyī seh.*

WILDLY *ad.* in a wild manner — *Wahshat se, durushtī se, be-tartībī se, abtarī se, be-zūhtī se, be-lugāmī se, shurūrat se, iztirāb se, be-hūdagi se, be-hūda, khām-khuyālī se, khud ro. khud-rustagi se* — Banailepan se, vanyatā se, āsishatā se, raudratā se, anavasthī se, avyavasthā se, manolanīya se, swechchhāchār se, durāchār se, adamyatā se, nīrjōyā, anjōyā, āp se utpanna.

WILDNESS, n. state of being wild — *Wahshat, durushtī, khud-ro, khud-rustagi, be-adabī, nā shīmī, nā tarāshūdagī, shurūrat, sar-kushī, be-zūhtī, be-lagāmī, be-qarārī, be-sabūtī, abtarī, be-tartībī, tamachhūm, wahm* — Vanyatā, ārapyatā, swatahsiddhatā, vanajata, nirjanatā, āsishatā, asabhyatā, kuṣīlatī, krūratī, adamyatā, chānchalatā, asthīratā, anavasthī, avyavasthī, amulakatwa, vishamatā, minnatatā.

WILDELY, r. to lose or cause to lose the way, to puzzle — *Bhatkūnā yī bhatkūnā^b, pare-shūn yī hatirūn k.* — Bahaknā wā bahaknā, vyākul-k. wā chhakān.

WILDENESS, n. a desert, an uncultivated tract — *Baydānī yā dasht, sahrā yā wīrāna* — Aranya wā śūnyāranya, jaigal van ban maruśā wā marusthal.

WILDFIRE, n. a composition of inflammable materials very hard to be extinguished — *Jūlī sukhtanī chiz jo bā dānī nā bugh sake* — Sighrajwahnīyapadārth jiske butāne men harī kathīnatī pānī.

WILDHOUSE-GRASS, n. a vain foolish pursuit — *Be-fūla sūī, lā hāsīl koshish, bāt-harātī shikār* — Mrigatrishī, hemaurigāmdhāw n. hemaurigānugaman.

WILE, n. (S.) a trick, a stratagem, an artifice, a fraud; r. to deceive, to beguile — *Pitrat, robūh-bāzī yā hīla, bandish yā makt, fareb yā dugā-bāzī*; v. *fareb-d., dugā-d.* — Upāy chhadna wā māyā, chhalāl, vyapālāś wā kapāt, chhal wā dhokhā; v. dhugā wā chhalā; hutā dhokhā wā jūl d. [Dhurtta māyī, kapātī wā chhalī.

WILEY, a. cunning, sly, insidious — *Hīle-sūz, hīle-bāz, fitratī makkār yā mutafūnī* —

WILELY, *ad.* by stratagem, fraudulently — *Robūh-bāzī yī fitrat se, dugā-bāzī yī fareb se* — Māyā se, chhal wā kapāt se. [wā māyā, kapāt chhal wā dhokhā.

WILENESS, n. cunning, guile — *Robūh-bāzī yā makt, fareb hīla yā dugā* — Dhurtatā

WILK, n. (S. *weelw*) a shell fish — *Khul-dār yā sukht chhīlkr-dār māchhī, sip-dār māchhī* — Kambyāśī, kambyūshā, kambyūshamatsya, kambyūyuktajantu, khul wā kapā chhīlke se māhī hūī wā ghīrī hūī māchhī.

WILL, n. (S. *willū*) the power of mind by which we choose to do or forbear, choice, discretion, inclination, determination, power, command, direction, disposition of a man's property after his death; v. to determine, to wish, to desire, to direct, to dispose by will — *Qawrat-i-marzī, pasand khātīr khwahish yā marzī, khushī, irādā istirzā rīzā yā razā, qasī, ikhtiyār yā qāna, hukm, furmān yā irshād, wasiyat yā wasiyat-nāma*; v. *qasīl yā irādā k., khwahish-k., arzū-k., furmān yā hukm-k., wasiyat-nāma likhā yā wasiyat-nāma kar-k. denā* — Saṅkalpśakti wā nīshayaśakti, abhiprat wā abhimat, ichchhī wā swāchchhāndya, ākānkshī abhiprīyā wā abhilāsh, saṅkalp wā drihasaṅkalp, vāś wā śakti, ājñā, ālōṣ wā nirdēś, mṛityupatra mṛitalekh mṛityulekh wā mṛitapatra; v. saṅkalp drihasaṅkalp nīshay wā nīrpay k., ichchhā-k. wā chīhūī, ākānkshā wā abhilāsh k., ājñā ādes wā nirdēś k., mṛitapatra k. wā mṛityupatra se dwārī denā.

WILL, r. an auxiliary verb used to express future time; p. t. WOULD — *Mudūd-gār-i-fīl jī se mustaghīl zāhir hūī hūī, ulāmat-i-istighīl* — Bhavishyatka adyotak kriyāshah-kārk. [khud-rac — Hathīlī wā hatthī, magarī wā māchhī, durāgrahī.

WILFUL, a. stubborn, obstinate, perverse — *Ziddī, sar-kush, khud-pasand khud-war yā*

WILFULLY, *ad.* stubbornly, obstinately — *Zidd se, sar-kushī khud-pasandī yā khud-sarī se* — Hath se, magarī durāgrah wā māchhī se.

WILFULLNESS, n. stubbornness, obstinacy — *Zidd, sar-kushī khud-pasandī yā khud-sarī* — Hath, magarī māchhī wā durāgrah. [chīne w., ākānkshā-k. w., saṅkalp-k. w.

WILLER, a. one who wills — *Khwahish-k. w., irādā-k. w., qasī-k. w.* — Ichchhā-k. w.,

WILLING, a. disposed, desirous, ready, chosen — *Rāghī rāzī rīzī-mand rāzā-mand yā kīush, khwahish-mand mushtiq mutamamī yā shāiq, hāzīr yā mustā'id, manzūr maqbul yā pasand kīpā hūī* — Ichchhuk, kāmuk ākānkshī wā abhilāshī, upasthit klāw amukh wā udyat, yathēsīt yatheshīt abhishīt wā anumāt.

WILLINGLY, *ad.* with free will, by choice — *Khushī se, zuq-se ba-dil-o-jūn yā ta-sar-o-chahm* — Man se wā jī se, sir dūkhōi se.

WILLINGNESS, n. consent, ready compliance — *Rāzā-mamīlī rīzā-mandī yā rāzī, shauq istirzā yā ijābat* — Sammati, ichchhūī wā sdnurāgatī.

WILLOW, *n.* (S. *velig*) a tree—*Bed, bet^h, beit^h.*

WILLOWEN, *a.* abounding with willows—*Pur-bed, bet yā beit se bharā huā^h—Betamay.*

WILLOW-ISU, *a.* like the colour of willow—*Bed-gūh, bed-fām—Bet ke rañg kī.*

WILLOW-Y, *a.* abounding with willows—*Pur-bed, bet yā beit se bharā huā^h—Botamay.*

WIMBLE, *n.* (W. *guimbill*) an instrument for boring holes; *v.* to bore—*Barmā^h, [barmā^h; v. chhednā^h, bednā^h, barmānā^h, sālnā^h.*

WIMPLE, *n.* (Fr. *guimpe*) a hood or veil—*Burqa^h yā burqā^a—Sir kī orlunī, ghūngbat.*

WIN, *v.* (S. *vināci*) to gain in a contest, to gain the victory, to obtain, to allure; *p. t. and p. p.* Wōn—*Jitnā^h, gālīh-k. gālīh ruhā yā bōzī-le-janā, hāsīk-k., girrida-k.—Jit-lena, jayī vijayī prāptarth wā siddhārtth h., jādā wā upārjan-k., lubhā-leñā lubhākar khūch-leñā nuh-leñā wā apnā-k.*

WINNER, *n.* one who wins—*Jitne w^h, jīt-lene w^h, lubhāne w^h, lubhākar apnā-k. w^h, apnī or khūch-lear w^h, jītawīg^h, gālīh—Jētā, jayī, vijayī.*

WINNING, *p. a.* attractive, charming; *v.* a sum won—*Dil-kash yā dil-āwez, dīl-rubā dīl-chasp dīl-bar yā dīl-fureh; n. jū mablag jītā jay yā jītā-huā māl—Chittākar-shak manohar wā amranjak, raniya ramayīya solhāwanā wā manīhāwanā; n. jītū dhau, jītā huī dhau.*

WINCE, *v.* (Fr. *guiche*) to shrink, to start back, to kick with impatience—*Ḍignā hichknā yā sukucnā^h, chaukn-khūā yā chauknā^h, du-latti jhōrnā marnā yā chhōtūā^h.*

WINCE, *n.* one that winces—*Digne w^h, hichakne w^h, chauknke w^h, pushtak-jhārne w^h, du-latti mārne w^h, du-latti chhātne w^h.*

WINCH, *v.* to shrink, to kick with impatience; *n.* a kick of impatience—[*Wince ke mā-ne dekhe*]; *n. pushtak, du-latti^h, līt^h—[Wince kī arth dekho.]*

WINCH, *n.* (S. *wince*) an instrument to turn or strain any thing forcibly—*Charḥh yā charḥī kī dasta, techā beit ga mūth^h.*

WIND, *v.* (S. *windan*) to blow, to sound by blowing, to turn round, to twist, to change; *p. t. and p. p.* Wōḍn—*Phōknā^h, bēpā^h, phirani phernā ghamañā phirñā yā ghamañā, āñhñā mornā marnā marnā lapa-nā kīknā marnā lapañā banuṇa yā ba-khāñā^h, palāñā palat-d. dāsrā kar-dūlā yā car-hī kar-dāñā^h.*

WINDY, *n.* one that winds—[*Wind jo musdar hai us se im-i-jūtī ke māne samajh-lo yā im-i-jūtī lañā-lo*];—[*Wind jo dhātū hai us se kartā kī arth jāñ-lo wā kartriv-chakakād bant-lo.*]

WINDING, *a.* a turning, flexure, meander—*Ghumne w^h, morn^h, bāñk pher bhāñwuk yā*

WINDLASS, *n.* a machine for raising weights; *v.* to act indirectly—*Man-jāñy, bēh atkāne kī kud^h; v. hālaten kām k., fureh se kām k.;—r. Āṇ wā oṭ se kām k., chhipkar wā dhokhe se kām k.*

WINDING-SHEET, *n.* a shroud for the dead—*Kafn—Śavavāstra, śavavasan.*

WIND, *n.* (S.) air in motion, a current of air, flatulence; *v.* to follow by scent—*Chālī hawā, bād, rīh yā hawā dāri; v. ba mālim kar-ke pāi-ranī k. yā pīchhe hūgnā—Pawan vāyū anil marut samiran samir wā samir, layār wā batās, vāyupīrnatī bīt wā vāt; v. gaudh se pīchhe lagnā, sūñgh kar pīchhā k. [būñphīā-huā.*

WINDLESS, *a.* wanting wind, out of breath—*Be hawā, be-dam—Nirvāt wā vāyurahit,*

WINDY, *a.* consisting of wind, next to the wind, tempestuous, flatulent or that causes wind or flatulence, empty—*Ilavā yā bād kā, bād kī tarāf kā yā hawā kē rakh kā, tāsūnī, nūñḥīk rīh-āwar yā rīh-angez, khōlī behūla be-māne yā hawāī—Vātamay wā vāyū-kā, vāyumukh wā batās ke mūñh kā, vātawan vātaviśiṣṭ āndhiyā vātāñt wā āndhī-bankhe-kā, bādī wā vātāj, sūnya chhūchhā chhūchhūā wā nirarthak.*

WINDINESS, *n.* state of being windy—*Ilavā-dāri, rīh-āwarī, rīh-angezī, rīh, behūda-gī—Vātaviśiṣṭatā, vāyupīrnatā, vīdīpan, bayālīpan, sūnyatā, asāratā.*

WINDBOUN, *a.* detained by contrary winds—*Nā mardāñ hawā se rukā huā—Vāyupratibaddha, vātābaddha vātāruddha.*

WINDY, *n.* an egg not impregnated—*Khālī andā, khālī andā—Chhūchhā wā*

WINDFALL, *n.* fruit blown down from a tree, an unexpected benefit—*Ṭapā yā jharā huā phal^h, muf-i-nāghāñī dūd-i-lālī yā Khudā-dād—Chuā huā phal wā wah phal jo jharparai chū parai wā ṭapak-parai, āgantukālāb alabhyālāb wā ākas-mikālāb.*

WINDFALLEN, *a.* blown down by the wind—*Jhar-kar girā huā^h, chuā^h, ṭapā^h.*

WINDFALL, *n.* a soft flatulent tumor—*Huddā^h, gaddā^h, guddā^h.*

WINDGUN, *n.* a gun discharged by air—*Buñḍū jo hawā se chhūte chule yā dāge—Gulī-prakshepapī sushirāñī jo vāyū se chhūtai.*

WINDMILL, *n.* a mill turned by the wind—*Pawan-chakki^h, āsiyā-i-bād—Vāyusanchā-*

WINDPIPE, *n.* the passage for the breath—*Hulq, hulqum, gulī, nālī^h, narkas^h, tēñḍ^h, sāsi^h, dhorā^h, nareñī^h, galāi^h, nālī^h.*

WINDSHOCK, *n.* damage occasioned by the wind—*Sadmu-i-bād, sadma yā nuṣṣān jo bād ke bādīs se huī ho—Vātighāt, āghāt wā kshatī jo vāyū wā āndhī se ho.*

WIND'RIGHT, *a.* not admitting the wind—*Jismēn bād na jā sake, jisē andor bād yā tūjān guzār na kur sake, nā-mumkin-i-guzār-i-bād*—Jiske bhiṭar batīs bayār wā baukhā na jā sakāi, vātābheda, vātāvīpya.

WIND'WARD, *n.* the point from which the wind blows; *a.* being towards the wind; *ad.* towards the wind—*Rukh-i-bād, hawā kē rukh, wah rukh jis se hawā bahe*; *n. hawā ki taraf kī*; *ad. hawā ke rukh, hawā ki taraf*—Vātāliśā, viyudisā, wah diśi jis se bayār wā batīs bahai; *a. vātāliśā kī, batās bayār wā vāyu kī or kī*; *ad. vāyu kī or, batās ke mūlīh, bayār wā batās kī or*.

WIND'OW, *n.* (Dan. *rinḏur*) an aperture for the admission of light and air, the frame of glass which covers an aperture; *n.* to furnish with windows, to place at a window, to break into openings—*Daricha rauzan tīb-dān gurfa yā raushan-dān, shishe kī dhūinchā chankathā yā thāth jo rauzan dariche yā raushan-dān meṇ layā hūi*; *v. darichā tīb-dān yā raushan-dān se ārastu k.* *darichā-dār-k. yā rauzan dīc banānā, rauzan yā raushan-dān par rakhnā, sūrkāh-dār k.*—Khīrkī jharokhā gavāksh gavāksh gavākshak wā vātāyan, kūnch wā kūnch kī (dhūinchā chankathā wā thāth jo khīrkī par lagti hūi); *v. gavākshayukt vātāyanavīśiṣṭ wā khīrkī-wāli banānā, khīrkī par rakhnā wā dharuṭ, jhānjhāriyā k. wā phān i.*

WIND'OW *y.* *a.* like a window—*Khīrkī sā^b, raushan-dān-numā, rauzan-numā*—Gavākshasādīs, khīrkī sarikhāi.

WINE, *n.* (S. *wīn*) the fermented juice of grapes, the juice of certain fruits in imitation of wine—*Angūrī sharāb yā angūr kī sharāb, bāz meṇ kī sharāb jo angūrī sharāb ke mūmil hū*—Drākshāmadya drākshāsura wā drākshāras, kisi phal kī madirā jo drākshāsura ke sadris hū.

WINE, *a.* having the taste or qualities of wine—*Angūrī-sharāb-kā-maza-rakhe-w. yā angūrī-sharāb sī^at*—Drākshāmadyasvādavisīṣṭ wā drākshāsura dharuṭ.

WINE'YER, *n.* one who drinks much wine—*Mai-khor, sharāb-khor, bāda-nosh, shāwā khān, mai-kash*—Matakar, piakkar, madyap, madyapīyī.

WING, *n.* (S. *riḡa*) the limb of a bird by which it flies, flight, the side of an army, any side piece; *v.* to furnish with wings, to transport by flight, to wound in the wing—*Bāz, parād, lashkar kī pahlā bāḡ yā jandh, koi tukrā yā shai jo ek taraf ho*; *v. par-dār yā bāz-dār k., urā-kē jānā^b, bāz meṇ zakhmī k.*—Daimā paksh wā pankh, urān urār wā urārī, senīpaksh wā sāniyapaksh, koi tukrā wā vastu jo ek or ho; *v. pakshayukt pakshawūn wā sapaksh k., urākar le-jānā, daine wā paksh meṇ ghāyal k.*

WINGED, *a.* having wings, flying, rapid, fanned with wings or swarming with birds—*Parandā bāz-dār yā par-dār, parand, tez, chiriyōn se bhārī hnā^b*—Pakshayukt pakshawūn wā sapaksh, urne w. wā urārī, śighrag wā drutagānī, pakshiyōr-se-bhārī hū wā vīkaṅgapānū. [ne kī]

WING'LESS, *a.* not having wings—*Be-bāz, be-dān*—Pakshahīn, pankhahīn, bimā dāi.

WING'Y, *a.* having wings, like wings—*Par-dār parandā yā parand, par-numā yā par-kī mūmil*—Pakshawūn sapaksh wā pakshayukt, pakshasādīs wā daine-sarikhāi.

WIND'FOOTED, *a.* swift, nimble, fleet—*Tez-rau, bād-raštār, bād-pā*—Śighrag, śighragānī, drutagānī.

WIND'SHELL, *n.* the shell which covers the wing of an insect—*Qilāf-i-par, qilāf-i-bāz*—Pakshakosh, pākshakoṣṭ, pākshaput, daine kī kosh wā put.

WINK, *v.* (S. *winḥu*) to shut the eyes, to close and open the eyelids, to give a hint by a motion of the eyelids, to seem not to see, to connive; *n.* the act of closing the eyelids, a hint given by a motion of the eye—*Chashm mūdānā, chashmak mārān, ānkh se ishāra k., ignāz k., chashm-pushī k.*; *n. chashmak yā gamza, ānkh kī ishāra inā yā ramz*—Ānkh mūdānā, palak-mārān palak-mātkānā jhapkānā matkānā wā ānkh-mīlmīlānā, sankaṛnā netrasaṅket k. sankaṛnā wā ānkh se sāin k., ānkh chhīpānā wā maṭiyānā, maṭiyānā wā dekh-kar bhī na dekhānā; *n. jhapkī palak mīnīsh mīnīsh mīnīshak mīmlān mīlān wā smīlān, netrasaṅket akshīsaijūd mātkī wā ānkh kī sāin*.

WINKER, *n.* one who winks—*Palak-zan, chashmak-zanān, ignāz yā chashm pushī k. w.*—Palak māne w., mātkānā, sāinī, netrasaṅket k. w., maṭiyāne w., maṭiyāne w.

WINKING-LY, *ad.* with the eye almost closed—*Palak-zan yā chashmak-zanī se, kisi qadr ānkh mūd-kar*—Ānkh mīlmīlātā, kuchh ānkh mūdān hū.

WIND'NOW, *v.* (S. *windnān*) to separate grain from chaff by the wind. to fan, to sift—*Uśānā osānā yā dānānā^b, pachkōṇā yā sūp se phatkānā^b, chhānā chhān-k. yā jānchā^b*.

WINTER, *n.* (S.) the fourth season of the year; *v.* to pass the winter, to feed or Wmanage during winter—*Sarmā, zamistān, jāyā^b, sīt-kāl^b, thanḍ-kāl^b, jāy-kāl^b, shītā*; *v. zamistān bā-sar k. yā zāt k., sarmā meṇ charānā yā rakhnā*—Hemant, haimant, hemantakāl, himakāl, sitakāl, śisīr; *v. jāyā kāṭnā, jāye moṇ charānā wā rakhnā*.

WINTER-LY, a. suitable to winter — *Sarmāi, zamistānī, shibās, sarmā yā zamistān ke lāiq* — Jure wā sītākāl ke yogva, haimantik, himakālayogva.

WINTER, *a.* suitable to winter. cold, stormy.—*Saradā zamistānti yā śhitāi, thandhā^h, tūfāni*—Haimantik haimant wā himakālasambandhī, śital jūrī wā jūr, andhiyāhā bayilā vātawān vṛśhṭivātavīśhṭ wā ativātunay.

WINTER-BEAT-EN, *o.* harassed by severe weather - *Sarmā-zada, zamistāh-zada, shitā-zada* - Jife kī māfrā hūā, šit-qahat, šit-shat, himakāl ke šit anr bayār kī māfrā hūā.

WIPE, *v.* (S. *wipian*) to clean by rubbing, to cleanse, to clear away, to efface; *n.* the act of cleansing, a blot, a gibe — Po-ehkhá^h, pharehkháñ pharehán phareh-k. yá pharehkhá-k^h, jhárñá yá jhár-dítáñ^h, metáñ miháñ yá mítá-d^h; *n.* pòehkh yá jháy-pòehkh^h, ééyep éhót ghúñá yá makká^h, khillí thatholi boh; thól thérá yá miháñ^h.

WIPE^r, *n.* one that wipes — Po-ehkhán w^h, pharehkhá-k. w^h, pharehkhá-k. w^h, jhárñe w^h, jhárñe w^h, áyoghá yá áyoghá^h, pòehkhán, pòehkháñ, sáñ.

WIPER, *n.* one that wipes—*Pouchhu w^h*, *pharchhā k. w^h*, *pharchā-k. w^h*, *jhāpne w^h*, *jhāron^h*, *āyopchhū yā āyopachhū^h*, *ponchhan^h*, *ponchhnū^h*, *sāfi*.

WIRE, *n.* (Sw. *trå*) metal drawn into a thread; *v.* to bind with wire, to fix or put on a wire, to snare by means of wires.—*Tār*^h; *v. tār se bāndhā*^h, *tār par rakhā*^h,

tír-m̄ s̄ p̄h̄-s̄-s̄-n̄ p̄h̄-ī-d̄-n̄ n̄ p̄-k̄-r̄-n̄^h. [tár-s̄-ad̄-r̄is̄ w̄ī t̄ar̄-ḡ-un̄.
WIRY. *a.* made of wire, like wire—*Tír-ká n̄ t̄ár-ká-ban̄-h̄-n̄*^h, *t̄ár-s̄*^h—Tír-s̄-uay.

Wire-drāw, *v.* to draw metal into wire, to draw into length, to draw by art or violence — *Tār-kashī k., bayhīnā^b, hamur gā* *to* *se khīnchnā* — *Tār khīnchnā, khīnchnā wā sūt sarīklei khīnchnā, kalā wā bal se khīnchnā.*

WĪRE'pĀW-ER, *n.* one who draws metal into wire — *Tār kash* — Tār khínchne w.

WĪs, *v.* (S. *witan*) to think: *p. t.* WĪs—*Sachnā^h, dhyañ k^h, khayāl k.*

WISÉ'ŭ, *a.* full of thought, earnest or wishful, attentive—*Pik-mand yá mutarad-did, sar-gom yá shauqm, nautarajjik*—Chintáwán wá dhyánapár, utkanthit udvigna wá kulin, manovogí.

WIST'FUL-LY, WIST'LY, *ad.* earnestly, attentively — *Sar-garmī shauq zang dīl dīhī yā tam dīhī se, tarajjuh se* — Utkanthī ugratā bhūmatā wā atyabhibhish se, menoyog se.

WISE, *a.* (S. *wis*) having knowledge, making a right use of knowledge, judicious, prudent, learned, skillful, godly, grave—*Zē'ilm dānīsh war yā dānīsh-matut*, 'aḡil 'aḡil matut yā dānū, *Khīrat matut*, 'i-hosh yā zīrat, 'ālim, hawar matut mahīr yā qā'il, *Khodā-taw Khodā-parast sālīh yā dū-dār*, *sojīda*—Vijña wā jñān, viveki, dhīman prajñāman prāṇa wā prājña, matāman buddhiman subodhi wā prajñi, vidvān kovid wā paḡ-dit, guṇi nipuṇ wā dakṣh, śīwārābhakt puṇyātma 'anjanamā wā dhār-mik, dhīr wā gaṇbhīr.

Wishom, n. knowledge rightly used, prudence — *Dānāi dānish yā khirad, 'aql zīrākī wuqūf zi hoshi yī shu'ūr* — *Vijñātā jñān vijñein prajñatā wā prajñatā, hitāhitavivek wā vivek.* [kābhinnamī, jñānābhinnamī.]

WĪSE'JING, *n.* one pretending to be wise—'Aql yá dānái ká jhū'há du'wá k, *w.*—Vive-

WISELY, ad. judiciously, prudently.—*Dhānāi gi dānish-matadi se, shū'ūr se unqūf-se khā-
vād matadi se zī-hoshī se gi 'āgilāna*—Buddhi jānū wā sūvichār se, vivek wā
pariṇāmadriṣhti se, twi gawdi

WISÉ. *Ā-CRE*, *n.* a fool, a dunce — *Almaq, kaudan yā be-wuqāf shakhs* — Múrkhi, jar múnh
WISÉ. *n.* (S.) manner, way of being or acting — *Tarah, tarīq yā taur* — Rīti wa bhānti,
dhab.

WYŚŁ. *v.* (S. *wieszać*) to have a desire, to be disposed or inclined, to long for, to imp-
 pteate, to ask; *n.* desire, desire expressed, the thing desired—*Kłócił się rachmā,*
regiā *ni* *mōi* *h.*, *mushīq* *h.* *yā* *arā* *k.*, *ta* *ni* *yā* *ba* *d* *d'* *k.*, *du* *kh* *r* *ā* *s* *t* *k.*; *n.*
tarāmān *arām* *arā* *istā* *q* *shay* *kh* *r* *ā* *s* *t* *k.* *istā* *z* *yā* *reg* *h* *t* *k.*, *dar* *k* *h* *r* *ā* *s* *t* *k.*, *mu* *q* *h* *r* *ā* *s* *t* *k.*
yā *mu* *l* *l* *ā* *s* *t* *k.*—Abiliāsh akūkhā sōrīhā wā ichehkhā *k.*, ichehkhū wā prawar-
 tīt *h.*, līlā *s* *k.*, kosnā wā abhiāji-*l.*, chāhā wā māghnā; *n.* ākūkhā ichehkhā
 abiliāsh wā sōrīhā. *vā* *ch* *ā* *n* *ā* *s* *t* *k.* *is* *t* *k.* wā mānorāth.

WISH'ER, *n.* one who wishes — *Tuwinná k. w., armán k. w., ishtigáy k. w., khwáhish k. w., dark'hwást k. w.* — *Abbiásh k. w., úkáukshá k. w., lálasí k. w., elshimé w.*

Wish'firi, *a*, having or showing desire, desirable — *Musht'iq arzi-mand riqib mushtahí kamamí* 'ishtiqaq oand qí mutaminná, margib pasandida qú díl pasand — Akáukshí abhiláshí wá ichébbuk, kánya kamaníya wá ákáukshaníya.

WISHFUL-*LY*, *ad.* with desire, earnestly—*Ārzu-mandi gū khwāhish se, sar-garmī shaug ishtigā; nū dil-dihī se*—*Ichchiā wā sprihā se, atyākāṅkshā atyalchish wā utsāh se.*

WÍSP, *n.* (Sw.) a small bundle as of straw or hay — *Púlá^h*, *ántí^h*, *ántiyá^h*, *púli^h*.

WISTFUL. See under Wis.
WIT, *v.* (S. *witan*, to know — *Jánná*h).

WĪT, *v.* (S. *wītan*, to know — *Jānnd*^h. [wī būjhkar, jān-būjh-kar.
WĪT'ING-LE, *ad.* knowingly, by design — *Ḍida-o-dinista*, **amdan yā qamdan* — *Jānkar*
WĪT'TOL, *n.* a tame cuckold — *Ḍaiyis, qaltāban, wah shahs jiski jorū fāhisha ho* — *Vya-*
būjhkarīnpatī, kulāṇpatī, puṇschālpatī.

WYŤTOL-LY, a. cuckoldly — *Duiyis sá páji, qaltabán sá kamina* — Vyabhičharinípatisa-
driś, puñśchalípatisadriś ních wá káyar.

WIT. *n.* (S.) intellect, the power of associating ideas in new unexpected relations, power of invention, sense, judgment, a man of wit, a man of genius—*Zihn 'aql fahm yā zirakī, nukta-parāḏī zarāfat yā latāfat, qur'ant-i-mutakkaifiya, firisat yā tez fahmī, idrak, sihbi-i nukta-parāḏī ahl i zarāfat latīfa go yā latīfa-bāz, zahin-shakhs zirak dāmī yā tez fahm shakhs*—Jñānaśakti bodhaśakti buddhitikṣhapatā buddhikānsal buddhichaturrya wā vilagdhātī, ras wā rasakātī, kalpanāśakti wā upayajñātī, matī dhu bodh wā samajh. vivek viehār wā dhīśaktī, rasajña narmamajña parihāsaśvedī wā narmamabhāshī, buddhisaktimātā dhīśaktīyukt wā yuktabuddhi.

WIT'LESS. *a.* wanting wit or understanding—*Be-wa'qūfī, be-dāniś, nā dān, kam-zarf*—Nirbuddhī, mastihīn, morh. ajñān.

WIT'LESSLY. *ad.* without judgment—*Be-wa'qūfī se, nā-dānī se, bilā tajariz*—Binā vivek, bīnā viehār, bīnā samjhe-būjhe, ajñānatā se.

WIT'LESSNESS. *n.* want of judgment—*Be-wa'qūfī, nā dānt, kam-'aqlī*—Ajñānatā, mūr-khatā, mūrhatā, vivekaśūnyatī.

WIT'LING. *n.* a pretender to wit—*Zarīf-ullā, fahm zarāfat yā latāfat se magrūr shakhs, zarīfa-l-'aql, 'aql-i-be-ha'fiyat*—Rasitābhīmānī, rasibhīmānī, jñānābhīmānī, mithyā-jñānī.

WIT'TING. *n.* an attempt at wit—*Nukta-parāḏī, nukta, latīfa, jugut-bāzī, bazla*—Rasī-

WIT'TY. *a.* full of wit, ingenious, sarcastic—*Zarīf-zarīf latīf yā hāzīr-jarāb, fahīm zakī khush-fahm zahin tez-fahm yā zirak, tā'n-āmez yā saht*—Rasajña rasavedī narmavedī narmabhāshī rasik swas wā rasawān, vilagdh tīkshṇabuddhī nipuṇ vijña wā viehākshap, aruntad avakshepak wā katū.

WIT'TILY. *ad.* with wit, ingeniously, artfully—*Zarāfat latīfat jugut-bāzī yā latīfa-gō se, zirakī firasat hunar-munī yā tez-fahmī se, robāh-bāzī fareb hāh-bāzī yā firat se*—Ras rasikokti wā buddhivilīkṣ se, nipunatā yukti chaturrya patutā wā viehākshapatī se, ehlal ehladna wā kapat se. [—Saraswatwa, rasikatwa.

WIT'TINESS. *n.* the quality of being witty—*Latīfa-gō, latīfat, zarīfat, jugut-bāzī*

WIT'CRACKER. *n.* a joker—*Tha'the-bāz, khillī-bāz, thathol^h, harzāl, mushkharu*—Parihāsaśvedī, parihāsak. vinodabhāshī, vaihāsik. haṁsī thātthī wā khillī k. w.

WIT'CH. *n.* (S. *witch*) a woman given to unlawful arts *r.* to enchant, to bewitch or ravish—*Sihara, jādū-garnī, tunakī^h, dāyan^h, dukkīnī^h*; *v. faresta-k., girveta k.*—Māyini, dākinī, māyākārīṇī, abhicārīṇī; *r. mohat wā moh-lenā, mohit-k. mugdh-k. wā man-har-lenā.*

WIT'CH'ER-Y. *n.* enchantment, sorcery—*Afsūn gurī dīl-farebī dīl rubūī yā dīl-bartī, sihr yā jādū*—Indrajāl mantramohan wā mohan, tonā totkā māyā abhicār māyāvidyā wā māyākriyā. [—Abhicār. abhicāraśvedī, māyākriyā, vāśakriyā, kuvidyā.

WIT'CH'ERY. *n.* the practices of witches—*Tunhā^h, afsūn gurī, sihr, jādū, nairang*

WIT'CH'ISM. *n.* a kind of elm—*Ek gism kā barā jangli darakht*—Ek bhāntī kā barā jangali per. [scū^h, sūn^h, sāth^h, sāng^h, bā, mā^h, ham-rikh.

WITH. *prep.* (S.) noting cause means comparison connexion opposition &c.—*Se^h*

WITH'. *ad.* along with the rest, likewise—*Ham, niz*—Iske sāth wā iske upar, blī tathaiya apicha wā aparāṇcha.

WITH'IN. *prep.* in the inner part, not beyond; *ad.* in the inner part, inwardly—*Andar darūn andarūn yā andarwār, bhitar bich yā meū^h*; *ad. andar, andarūn yā darūn*—Abhyantar meḥ; *ad. abhyantar meṇ.*

WITH'OUT. *prep.* not with or by, not within, on the outside of, beyond; *ad.* not on the inside, out of doors, externally; *conj.* unless, except—*Be ha-gair bilā bidūn siwā yā ha-juz berūn, ba-dar, udhar^h*; *ad. andar nahūn, ba-dar, berūn*; *conj. agar-nu, war-na*—Binā, bāhar, vahirbhāg meṇ, pare wā us-or; *ad. bābar, ghar ke bāhar, vāh-yarip se wā bāhari or se*; *conj. jo-na, yadi-na.*

WITH'DRAW. *v.* (S. *with, dragan*) to take back, to recall, to retire—*Bāz lenā, bāz-k. yā wipax-k., bāz h. bāz-ānā yā kawire k.*—Uthā-lenā wā uthā-lejānā, pher-leuā lautā-lenā wā pher-maṅgwānt, haṇā datnā chhipnā chhip-jānā uth-jānā sūhānā wā phirud.

WITH'DRAW'ER. *n.* one who withdraws—*Bāz lene w., bāz k. w., wāyus k. w., bāz h. w., bāz dūc w., kawire k. w.*—Uthā-lene w., uthā-lejāne w., pher-lene w., lautā-lene w., haṇe w., dabne w., chhipne w., chhip jāne w., uth jāne w., phirne w.

WITH'DRAW'ING-ROOM. *n.* a drawing room—*Dic-in-i-ām, baithak khāna*—Salhābhāwan, baithak, darśanaśālā, logon se ble t karne kī kothrī. [tahnī^h.

WITHER. *n.* (S. *withig*) a willow twig—*Beūt kā pullar yā pallo^h, shākḥ i-bed, beūt kī*

WITHERY. *n.* a willow tree; *a.* made of withes—*Beūt yī bet kā per^h, darakht-i-bed*; *a. beūt kī tahnīgūn yī dīlīgūn kā band hus^h.*

WITHER. *v.* (S. *greytherod*) to fade, to waste, to dry up, to cause to fade—*Kumhlā-nā^h, murjhānā pataknā chhipknā chachuknā yā sūthā-k^h, sūthnā yā jhurānā^h, sukhlānā nukhlānā yā jhurwānā^h.*

WITHERED-NESS. *n.* the state of being withered—*Pazhmurdagi*—Viśirpatā, śushkatā.

- WITHERS**, *n. pl.* the joint which unites the neck and shoulder of a horse—*Ghore ke shan aur garhan ka jar*—Ghore ke kandhe aur glūhūh kā jar.
- WITH-HOLD**, *v.* (*S. with. holdan*) to hold back, to restrain—*Bāz rakhnā, rokhnā^b*—Pher rakhnā wā dāb rakhnā, aikhnā chhehnā wā āp-rakhnā.
- WITH-HOLDER**, *n.* one who withholds—*Bāz rakhne w., rokne w.^b*—Pher rakhne w., aikhe w. āp rakhne w. [*k. bāz rakhna*—Sinnā k., āpnā wā rokhnā.
- WITH-STAND**, *v.* (*S. with. standan*) to oppose, to resist—*Muqābala ya manqaramat*
- WITH-STANDER**, *n.* one who withstands—*Muqābala k. v., bāz rakhne w.*—Samnā k. w., āgne w. āp w.
- WITNESS**, *n.* (*S. witness*) testimony, one who sees, one who gives testimony; *v.* to bear testimony, to see—*Shahādāt shāhidī yā qawāhī, shāhidī hāl, shāhid yā qawāhī*, *v. shāhidāt d. qawāhī d. yā shāhid k., ba-chashm-i-khul niyāh nazar yā mulā-hazir k.*—Sikshya sikshita wī pramān, pratyakshadarsī wā sākshyabhrasht, sākshī pramānī se shiyā ita wā sikshyakrī; *v. saikshya d. sikshya k. sākshita d. pramānī k.* wā sākshī h., pratyakshadarsan k. wā apnī sāksh se dekhnā.
- WITNESSER**, *n.* one who gives testimony—*Shāhid, qawāhī, shahādāt yā qawāhī d. w.*
- WIFE**. See under *WIFE*. [*—Pranāta, sikshyadātā, sākshyakrī.*
- WIZARD**, *n.* (*S. wizard*) conjurer, an enchanter, a sorcerer; *n.* enchanting, haunted by wizards—*Jādo gar, afsūs gar, kīhr*; *v. dīl-farh dīl rubī yī farfah k. w., jāh-jāh-jāh-geron yī sākhrān k. dīmad cast ha*—Mayikār wā mayījīvī, tohāhī abhichārī wā māyāvī, indrajālī, wā indrajālik; *a. mōhī wā manoranjak, mayakāmalhīsarī wī jāhūn niyāvī indrajālī wī āindhajālī gomanāgaman wā awājī karāin.*
- WORD**, *n.* (*S. word*) a plant used in dyeing—*Ek urwat yō rangne men kām ātī hai*—*Ek paandhā wā chhotā per yō rangne men kām ātī hai.*
- WOE**, *n.* (*S. woe*) grief, sorrow, misery, a curse—*Gum yī andoh, ranj afsos alim daryg yā urwat taklif yā m usbat, hānat*—*Šok, khed, durgati dukkh vipatti wā āpad, śāp wā abhishāp*
- WOEFUL**, *a.* grieving, mourning or afflicted, calamitous, wretched—*Gum-gūn andoh-nāk m dām yā taklif zāda, ranj āwat, taklif dīh yā taklif-rasūn, hūgīr zatīl zubān yā khursh*—*Šō ānt šokanwīt wā pīrit, šō ānt dūkhkhadiyak wā dūkhkhā, būrī wā adham.*
- WOEFULLY**, *ad.* sorrowfully, wretchedly—*Gum-nakī gum-gūnī yā taklif-dīhī se, zatīl yā khursh taur se*—*Šokārt wī šokād bhav se, būrī wā adham rīti se.*
- WOEFULNESS**, *n.* misery, calamity—*Taklif yā balī, m usbat yā bad-bakhtī*—*Sānikat wā kles, vipatti durgati dambhīgya wā durgatana.*
- WOE-BORE**, *n.* overwhelmed with woe—*Ranj yā afsos men gurg, nihāgūt ranjda yā dīl gar*—*Šokamagna, šok men dūbī hūī, šokakul, atīšokanwīt.*
- WOLD**, *n.* (*S.*) a plain open country, a forest—*Maidān, junglī^b*—*Samādē patāpar wā samasthāl, han van wā aranya.* [*—Vrik, ih arnig, aranyaswī.*
- WOLF**, *n.* (*S. wolf*) a beast of prey—*Gurg, bherīgā^b, bherdā^b, hūgīr^b, bik yā bik^b*
- WOLFISH**, *WOLF*, *a.* like a wolf—*Gurg sī, gurg sijāt, wakhshī, dardanda dardanda dardand yā dardāt*—*Vrikasadrīs, vrikadharmas, kattar.* [*—bādwān kuttā.*
- WOLFDOG**, *n.* a species of dog—*Ek qiam kā nihāgūt makhshī kuttā*—*Ek jāti kī bārā*
- WOMAN**, *n.* (*S. rīmān*) the female of the human race, an adult female, a female attendant; *pl.* **WOMEN**—*Zan, 'aurat, bātīgī^b*—*Strī wī n urī, ātala mānushi mānushī nārī mānāvī yoshitī joshitī yoshā yānā mīhrīyī wā mīhrārī, dīsī chērī wā*
- WOMAN, v. to make pliant—*Narm yā mulāin k.*—*Mridu wā komal k.* [*—cheṭī.***
- WOMANED**, *a.* united with a woman—*Zan ke sath matukhūl jāise nikah ke rā se*—*Strī ke sath sānyukt wā sānyojit jāise vivāh kī rīti se.*
- WOMAN-HEAD**, **WOMANHOOD**, *n.* the state of a woman—*'Aurat pañā, mīhrā-pan^b, 'aurat kī hātāl, zan kī sifāt*—*Stritā, stritwā, nīritwā, str dharm.*
- WOMANISH**, *a.* suitable to a woman—*Masthārātī, zardān, zan-sifāt, nā-mardī, 'aurat sā, 'auratī, nāzūk, randī sū^b*—*Strīsambandhī, strāin, strīyogya, strīdharmā, komal, sukumār, sukuwār.*
- WOMANISHLY**, *ad.* in a womanish manner—*Zanāna pan se, zanāna taur se, 'aurat ke m anūd, mīhrā-pan se^b, nā-mardī se*—*Strī ke sadrīs, mīhrārū kī nāin.*
- WOMANISHNESS**, *n.* state of being womanish—*Zanāna-pan, mīhrā-pan^b, nā-mardī*—*Randīpanā, stritwā, strāinyatwā.*
- WOMANIZE**, *v.* to render effeminate—*Zanāna nā-mardī nāznūn yā nāzūk k., 'aurat-sifāt yā 'aurat sī k.*—*Randī-sī k., strāin k., mīhrā k., sukurār wā sukuwār k.*
- WOMANLY**, *a.* becoming a woman, feminine; *ad.* in the manner of a woman—*Zan yā 'aurat ke bīg, zanāna 'aurat-sifāt nāznūn yā nāzūk*; *ad. zanāna pan se, 'aurat ke taur se, zanāna taur se, nā mardī se*—*Strīyogya, strāin strīsambandhī mīhrā sukurār wā sukuwār; ad. strī ke sadrīs, ran lipan se, mīhrāpan se, mīhrārū kī nāin, strī kī rīti se, randī kī chīl wā bhāntī se.*
- WOMAN-HATER**, *n.* one who hates women—*Zan-dushman*—*Strīdweshī, abalāsātru, strī-vairī.*

WOMAN KIND, *n.* the female sex — '*Ālam-i-nisā', ālam-i-masīwāt, firqa-i-zanān, randī-logh* — Strijāl. strī-log.

WOMB *wom. n.* (S. *manā*) the part where the young of an animal is conceived and nourished till its birth, the place where any thing is produced, a cavity; *v.* to increase, to breed in secret — '*Zih-dān rikam rikam bacha-dān gā bacha-dān, jā-i-paidā-isk, gir*': *v. gir-d-k, ihāt-k, halqa-band-k, gā halqa-bāndhū, pashidagi men jannā* — Garbhakoś garbhāṣṭy garbhasthan udar jāthar wā kokh, utpattisthān, garāhī kuhār vivar lāi garbhā kandañī wā kandañā; *v. ghermā gher-denā berhmā wā rūndhmā, gupt wā cānt men jannā.*

WOMBY, *a.* ejections — '*Parākh, wāṣṭ, kushāda* — Visāl, visārn, vistrī, prithu, barā.

WON, *p. t.* and *p. p.* of *win* — '*Win kā mā-i-mallaq aur mā-i-sa'ib' alai-kī yā fīl-i-mallaq* — Win kā sāmānyabhūt aur pūrnakriyā wā pūrvakālikakriyā.

WON, *v.* (S. *vanān*) to dwell, to live, to abide; *n.* a dwelling, a habitation — '*Rahāḍ, banāḍ, tikāḍ*': *n. muskan, makān* — *n.* Vāstasthān, ghar.

WONT, *a.* accustomed; *v.* to be accustomed; *n.* custom, habit — '*Ādī*': *v. 'ādī k.*; *n. dastūr, ādat kha-khasat gā mā-mul* — Abhyāsi wā abhyast; *v. aldhayast h., abhyāsi h.*; *n.* abhyāsa vyavahār wā sāmpradāy, lān āchār sīl wā charit.

WONTED, *a.* accustomed, usual — '*Ādī gā mā-mūl, dastūrī* — Abhyast abhyāsi wā vyāvahārik, ābhyāsik sāmpradāyik āchārik wā prachalit. [Abhyastatī, āchārikatwa.

WONTENESS, *n.* state of being accustomed — '*Dastūr, mā-mūl, ādī-pan, kha-garī* —

WONTLESS, *a.* unaccustomed, unusual — '*ġair-i-ādī, ġair-i-mā-mūl* — Anabhyast, avyāvahārik.

WONDER, *n.* (S. *wandā*) the emotion excited by any thing strange and inexplicable, surprise, admiration, astonishment, cause of wonder, any thing strange and inexplicable; *v.* to be affected with surprise or admiration — '*Tā'ajib, takāyir, 'ajab, ha'rat, hā'is i tā'ajib gā sabab i-takāyir, 'ajir o nālir shai*': *v. muta'ajib gā mutahāyir h., tā'ajib k., ha'irā h.* — Āścharya, vishay, chamatkār, achambhā adbhutamā chamatkārī wā chamatkārī, āścharyachetū wā kautuk, adbhutavastu; *n.* vismit h., vishmayāpanna h., vishmayānit h., vishmayākul h.

WONDERFUL, *a.* exciting wonder, astonishing — '*Ha'rat afzī 'ajab gā ha'rat-farz, ha'rat-angez 'ajab 'ajabā gā 'ajabā* — Vishmayajanak vishmayākrak wā adbhut, vishmapak āścharyākrak chamatkārī wā vichitrak. [Adbhut rūi se, vishmayajanakarūp se.

WONDERFUL, *adv.* in a wonderful manner — '*'ajib gā 'ajab taur se, ha'rat-angez se* —

WONDERFULNESS, *n.* state of being wonderful — '*Nadrat, amukhā-pan, ha'rat-angezī* — Vismīkatatwa, vishmayajanakatā, āścharyyatwa, adbhutata.

WONDERMENT, *a.* astonishing, amazement — '*Tā'ajib, takāyir gā ha'rat* — Āścharya, vishmay chamatkār wā achambhā.

WONDEROUS, *a.* marvellous, strange — '*'Ajib gā ha'rat-angez, 'ajab ha'rat-afzī 'ajabā gā 'ajabā* — Vismipak vishmayākrak wā adbhut, vishmayajanak chamatkārī wā vichitrak.

WONDEROUSLY, *adv.* in a strange manner — '*'Ajib gā 'ajab taur se, ha'rat-angez se* — Adbhut wā vichitrak rūi se, vishmayajanakarūp se.

WONDERSTUCK, *a.* astonished, amazed — '*Ha'rat-zada gā muta'ajib, tā'ajib-zada gā mutahāyir* — Vismit wā vishmayānit, vishmayāpanna vishmayākul chamatkārī wā hak-kabakkā. [adbhutakarūp, vichitrakarūp.

WONDERWORKING, *a.* doing wonders — '*Ājāibāt k. w., 'ajib k. w.* — Āścharyak-rmā,

WOOD, *(S. ropan)* to court, to solicit in love, to invite with importunity — '*Isq gā mā-o-nigā: k., nikāh ke liye 'ishq-bāz k., ba-tā-jī a mī ba-jādī bulānā* — Stryupāsak k., vivāh ke nimitta strī kī premasevā premopās. nī wā ārādhanā k., āgrah s: bul-lu.

WOODER, *n.* one who courts a woman — '*Isq bāz, shādī ke liye 'avarat kī khush āmad k. w. gā mā-o-nigā: k. w.* — Stryupāsak, strī-upāsak, vivāh ke nimitta strī kī sevā upā-sanā wā ārādhanā k. w.

WOODING, *adv.* so as to invite to stay, pleasantly — '*Thahrāne gā tūlāne ke liye khush-āmad se, dīl-rubī dīl-bari gā mā-o-nigā: se* — Thahrāne wā tūkūne ke nimitta ārādhanā se, manbhū wā manohar wā manorānjak rūi se.

WOOD, *n.* (S. *rudā*) a large collection of trees, the substance of trees, timber — '*Jāngal gā ban^h, kāṭh^h, lakṛī^h* — Van aranya kūnan wā vipin, kāṭh, dārn.

WOODEN, *a.* supplied or covered with wood or trees — '*Lakṛī kāṭh gā peron se bhavā hūā^h* — Vrikshvrit, savriksh. [ghatit, dāruj.

WOODEN, *a.* made of wood — '*Chobī, chobīn, lakṛī kāṭh, kāṭh kāṭh* — Kāshthānuay, kāshtha-

WOODY, *a.* abounding with wood, consisting of wood, sylvan — '*Jāngal gā peron se bhavā hūā^h, kāṭh-kā lakṛī-kā gā kāṭh-kā^h, banelā banailā gā jāngal^h* — Bahuvrikshvrit, kāshthānuay, āranayak.

WOODYNESS, *n.* the state of being woody — '*Kāṭhailā-pan^h, banailā-pan^h, banelā-pan^h, jāngalī-pan^h* — Bahuvrikshvritatwa, kāshthānuayatwa, āranayakatī.

WOODBINE, *n.* honeysuckle — '*Ek qism kī nabāt* — Lativīśesh.

- WÓÓD'CÖCK, n.** a bird — *Ek qism ká jaghli marg* — Ek bhūnti kī j-ghali chiriyā, *vana-kukkut, aranyakukkut.* [thukwath, aushadh kī kukri kī kārūh.]
- WÓÓD'DRINK, n.** a decoction of medicinal wood — *Darwā ki lakri ká jashā'ida* — Kāsh-Wood-gōn, *n.* a fabled sylvan deity — *Jāgāl kī deatā*^b — Vanadevatī, aranyadevatā.
- WÓÓD'HÖLE, n.** a place where wood is laid up — *Lakri kī āl kī jagah*^b.
- WÓÓD'LAND, n.** ground covered with woods; *n.* covered with woods, belonging to woods — *Darakhil ist'ān, per-wār^b, jāgāl^b, ban^b*; *n.* jāgāl jā ban se bhara hū^b, *jāgāl' bawāl gā bawāl^b* — Vrikshavritabhūmi *n.* vrikshavrit, aranyak.
- WÓÓR'Y'ÁUK, n.** a bird — *Ek qism kī chiriyi jo larā kī mānand hoti hū* — Bharadwāja-sadrishap^b shi, bharadwaj sarishā ek chiriyā.
- WÓÓR'Y'ÉSS, n.** an insect — *Kāth kī kīrā*^b, *lakri ká kīrā*^b.
- WÓÓR'Y'AN, WÓÓR'Y'AN, n.** one who cuts down timber, a forest officer, a sportsman, a hunter — *Hezma kosh wā tabar san, jāgāl ká ek' uhdā dūr, shikār-bāz, shikār' yā saigal* — Per kāmē w. wā lakarhād, vanatikāri wā aranyādhyaksh, urigayākārī wā achetak, cheriyā wī vyāli.
- WÓÓR'Y'AN, n.** one who sells wood — *Hezam-farosh, choh-farosh, lakarhārā^b, lakri-hārā^b, kāth bēhā^b, kuthi hārā^b* — Kāshthavikretā, kāshthavikrayī.
- WÓÓR'Y'ÖRE, n.** wild music — *Jāgālī parand kī sī khush āwāz* — Vanapakshī ká sā madhura-war wā kārāv.
- WÓÓR'Y'ÖPH, n.** a fabled goddess of the woods — *Bau dehi^b* — Vanadevī, aranyadevī.
- WÓÓR'Y'ÖPERING, n.** wood buried on the altar — *Hom kī lakri^b, lakri jo hūi par jālā* *jā hū^b* — Vesh wā yajñ-vedi kī lakri. [ru. kutāku.]
- WÓÓR'Y'ÖCK, n.** a bird — *Kāth phapā^b, kāth phawā^b* — Dār-wāghūt, dār-wāghāt kutā.
- WÓÓR'Y'ÖT, n.** a wild pigeon — *Jāgālī kārāt, golā kārāt* — Bāmālī kapot, vanajō-rōt, vanakapot, hārīt, hārīt. [Aranyādhyaksh, vanarakshak.]
- WÓÓR'Y'ÖRD, n.** a forester — *Dārōpā kī jāgāl, jāgāl ká rakshā^b, jāgāl ká anān* — WÖR^b, *n.* (S. w.) the threads which cross the warp — *Pāt, bhārā^b, hūā^b*.
- WÓOL, n.** (S. w.) the soft kind of hair which grows on sheep, short, thick hair — *Pashm jā sūf, rosh qā cū^b* — Ūrpn in meshalom wā mesharon, lom wā rom.
- WÓOL'EN, n.** made of wool; *n.* cloth made of wool — *Pashm, sefi, wā^b*; *n.* *pashmāna, nū kapot^b* — Ūrpnānūmit, meshalomanūmit mesharonamāy, aurn, aurnak, meshdomak; *n.* aurnat, aurnāna aurnavastā, ūni vāstrā.
- WÓOL'LY, n.** consisting of wool, like wool — *Pashm pashm dār yā sūfi, pashm ká yā sūf kī anamān* — Ūni bonās romis lomewin wā romawān ūrpnasdris meshaloma-sadrīs wā ūn sarikkā.
- WÓOL'COMBER, n.** one who combs wool — *Ūn sūf k. w.* — Ūrpnārishkārak.
- WÓOL'ELA, n.** a skin not stripped of the wool — *Pashm dār chamrā, chamrā jispar ūn hūi hū^b, chām jistī ūn karā na li-nāi hū^b* — Ūrpnāvisishācham.
- WÓOL'EXER, WÓOL'SEX, n.** a bag of wool, the seat of the Lord Chancellor in the House of Lords being a large square bag of wool covered with scarlet cloth — *Bastā-i-pashm, Inglistān meū qāzā kī qāzā kī quddi jis par wah baithā hū* — Ūn kī gathri wā motri, lūglānādes meū pradhānādhyaksh kī gaddi jis par wah baithā hū.
- WÖRD, n.** (S.) an articulate sound which conveys an idea, a single part of speech, a short discourse, talk, dispute, language, promise, a signal, account or message, affirmation, the Scriptures, Christ; *v.* to dispute, to express in words — *Sukhan sukhan sukhan yā kalām, laf, al-aqāl yā bakān, gūft yā mukālamā yā zikr-makār, takrār, zabān, wāda yā īqrār, ishāra, bagān khabar pūgām yā ittild', gūft, kitāb-i-aqāddas qūn tarat yā tarat aur injil, Hezrat 'Isā*; *v.* *takrār yā bahs k., bagān k.* — Vākya wā vichak, śābd, śābdkārnā vākya wā kuthopākathan, bātehit āl ip wā sambhāshar, vād wā vādānyād, bolī wā bhāshā, pratijā, sām saiket wā ūgit, varṇan sāmāchar sūchāi sūdes wā sūdes, drishhokti wā drishhāvachan, īśādharmā-pustak, īśā; *v.* vād vādānyād wā vākkalāh k., śābdadwārī vyākhyā k.
- WÖR'DER, n.** one who uses words, a speaker — *Mutakallim, gūgūn qogūda nātīq yā kalām* — Bolwāyī, vaktī wā bhāshī. [Śābdavishayak, bahusabdak wā atisayoktivist.
- WÖR'DISU, n.** respecting words, verbose — *Laf, tal kōlim zigāda-go yā tal-sukhan* —
- WÖR'DISH-NESS, n.** manner of wording, verbosity — *Tarīq-i-bayān, tal-i-kalām, tal-i-sukhan zigāda gūft yā tal-kalām* — Śābd-yoj-nārīti śābdarāchanārīti wā vyākhyārīti, bahusābdatva śābdabādhulya wā śābdavistār. [wā vāchālīn, clup.]
- WÖR'DLESS, n.** without words, silent — *Be-zabān yā tā-sukhan, khāmōsh* — Śābdarāhit
- WÖR'DY, n.** full of words, verbose — *Tāl-kalām, tal sukhan yā zigāda-go* — Bahusābdak, bahuvākya wā atisayoktivist.
- WÖR'D'CATCH-ER, n.** one who cavils at words — *Lafzōn meū nukta-chīni karf-qiri yā i-ti-rāz-i-lā hāsil k. w.* — Śābdōn meū nirarthak dosh nikāle w. vyarthādushan-d. w. wā mithyāvivād k. w.
- WÖRE, p. t. of wear** — *Wear ká māzi-mutlāq* — Wear ká sāmānyabhūt.

WORK, *n.* (S. *moore*) labour, employment, operation, action, effect, any thing made, a book, embroidery; *v.* to labour, to act, to operate, to ferment, to produce by labour, to manufacture, to keep at work, to influence or prevail upon to some end, to embroider, to cause to ferment, to convert to use by labour; *p. t.* and *p. p.* **WORKED** or **WORKED**—*Mihnat yā mashaqqat, shuṅṅ yā shuṅṅ, amal kār yā kār-guzārī, jī' yā kīdār, tāsīr yā asar, nashā san'at yā kōi banād, huī shai, kītāb, kushidā kār-chō' i zar dōz yā chikan-shōz; v. mihnat-k, mashaqqat-k, shuṅṅ-mē h, shuṅṅ-mē-rāhuī qū nās qol h, kām k, asar yā tāsīr k, josh-k-huī yā josh kv sālth ūthū, mihnat yā mashaqqat se pādā k, banād k, mutatharrīk yā mashaqqat rakhō, mātana jīh rūḡib yā mātīl k, kōzād k kār-chōdī yā chikan dōz k, josh de kār ūthū, mihnat yā mashaqqat se kām mē h hūā*—*Sram parīśram āyās wā yātū, vyavastī wā udyog udyam wā vyā-par, kīrīy kām wā kārya, phal wā prabhas, kritī wā kṛtya, granth, hūte ka kām; v. sram kṛyis parīśram udyog udyam vyavastī wā vyāpār k, kārya wā kāj k, phal ut-panna k, wā vyapār, ūthīl khaū i ūthmā wā phaphūmī, sram se nikālā wā ut-panna k, garhū wā dūbhī, chāṭū i chāṭīy k wā kām mēh bagī-rādīmī, sadhānā wā pravṛtī k, hūṭā rikālū wā bāṭī kārīmī, ūbālū wā ūbdkār ūthāmī, sram wā āyās se kām mēh hūā.*

WORKER, *a.* one who works—[*Work jo unadar hai us se ism-i-fī' il ke mē' nē samajh lo yā ism i jī' il banā lo*] [*Work jo dhātu hai us se karti kā arth jān lo wā kartivichaka-śabd banī lo*]

WORKING, *a.* operation, fermentation—*Kār yā harakat, josh yā takhūār*—*Kām vyā-pār wā cheshmī, ūbāl pāk autāw wā phāpūdw.*

WORKFELLOW, *a.* one engaged in the same work—*Ham kār, ham kīdmat*—*Sahakār-mācīr, ek sālth kī kāmēnī wā rādhāt.*

WORKHOUSE, *a.* a house where any work is carried on, a house of reception for the poor where suitable labour is furnished—*Kār khāna yā kār pāh, langar khāna garīb-khāna yā garībā khāna*—*Karmāśālī wā karmagṛha, dārdīlāy.*

WORKING DAY, *a.* a day for labour—*Rō i mīh ut, mihnat shuṅṅ yā mashaqqat karmē kā ro.*—*Kām karmē kī dīn, vyāpādivās, udyamdivās.*

WORKMAN, *a.* a labourer, an artificer—*Mā dīr yā qul, kīrī gar yā dast-kār*—*Kamērā karmakār karmakār wā tūhū, śīpākār.*

WORKMAN LIKE, *a.* skillful, well performed—*Hosh yār mātīr yā humār-mand, ba-khūbī kīrī hūā*—*Nipūn dakṣh pravīn guṇī wā chatur, ūbāl bhaūti se kiya hūā.*

WORKMANLY, *a.* skillful; *ad.* skillfully—*Makīr, hosh yār, humār-mand; ad. humār-mand hosh gārī yā kīrī gārī se*—*Pravīn, guṇī, nipūn, dakṣh, vīchā shap; ad. nipū-natī pravīnatī dakṣhatī wā yuktī se*

WORKMANSHIP, *a.* manufacture, skill—*San'at, kīrī gārī dast kīrī humār-mandī humār yā kīdmat*—*Nipūn kīrī rādhātā wā banawat, bathūṭī kuśdātī pravīnatī vīchak-sharata wā chaturatī.*

WORKMANSHIP, *a.* the performer of any work—*Kārī-gar, dast-kār, mā dīr, kamērā*—*Karmakār, karmakār, śīpākār.*

WORKSHOP, *a.* a place where work is done—*Kār khāna, kār-gūh, dukān yā dūkūn*—*Śīpāgāh, śīpāgṛh.*

WORKWOMAN, *a.* a woman who performs work, a woman skilled in needle work—*Mā dīrī, chikan kārī yā chikan dōzī wā mā dīrī 'anāt*—*Karmakārī karmakārī i tūhū wā kām karmē wālī, hūte ke kām mēh pravīn wā būṭa kārṇe mēh nipūn strī.*

WORLD, *n.* (S. *loka*) the whole system of created things, the universe, the earth, present state of existence, secular life, public life, the people, mankind, course of life or the general current of things and events, all which the world contains, a large tract of country—*Kīlqat, jāhān yā 'alam, dūnyā yā dāhr, hāstī, dūnyā dārī dūnyā-parastī yā roz gār parastī, khalāq yā sahhāt, khalāq yā khalāqīy jīns i 'alam jīns-i-bāshīr yā khalāqīy, zamānāt yā roz gār, dūnyā kī sob chīzī, barr i 'alam*—*Charī-char wā sṛishṭī vīśwā wā brahmāṇḍ, āllok bhuvān bhū ol wā prithivī, saṁsār saṁsāra-chakra māyāchā wā vīśvayājī pravṛttimūrg wā āllokavās, prapāñchāsaktī ālhalokī atwā saṁsārisaktī wā ālloka-vīśvayāsaktī, lo asar-sarg, log wā sarvalok, mānushy egn, prapāñch, jo kueh prithivī mēh hai so, māhādwīp*

WORLDLING, *a.* one devoted to this world—*Dūnyā-dār, zamānāt-parast, dūnyā-parast, roz gār parast*—*Prapāñchāsakt, ālhalokāsakt, saṁsāranīshṭh, vīśvayāsakt, arthānweshī.*

WORLDLY, *a.* relating to this world, devoted to this world, secular, temporal, human; *ad.* with relation to this world—*Dūnyāwī yā dūnyāwī, roz gār parast, dūnyā-parast yā zamānāt parast, dūnyā-dār, dāhrī, hāstī yā ins-ār; ad. is dūnyā ke bob mēh, is dāhr yā hāstī ke 'ab mēh*—*Laukīk wā saṁsārik, prapāñchāsakt arthānweshī ālhalok-nīshṭh ālhalokāsakt vīśvayādīn wā saṁsāranīshṭh, ālhalokīk wā ālhalokavīśvayak, saṁsārī wā prapāñchī, mānushīk wā mānushīyā; ad. ālhalok ke vīśvay mēh, saṁsāra-chakra ke vīśvay mēh.*

WORLD-LY-MIND'ED-NESS, *n.* the state of being devoted to things of the present world — *Zam-ma-parasti, dunnā-parasti, dunnā-dāri* — *Ihalokāsakti, saṁsāra-nishṭhā, ihalo-*
kanishṭhā, prapñcheisakti, vishvāsakti, arthānveshaṇ.

WORM, *n.* (S. *arṇava*) a reptile, any thing spiral, remorse; *v.* to work slowly and secret-
ly, to expel by slow and secret means, to cut something from under the tongue of
a dog — *Kirā kiramā yā kharātā, pash, pashmāni madāmāt qalyā yā tassaf*; *v.*
āyistā qā aur pashmāni s kēm k., āhistaṁ s ā'ā-sāli khācā k., kutte kī zābān ke ārhe
se kuchh tarāshā — *Kirā kī krīmī mahilātā lēchhā wā kēchhā wā, marorī wā ālakā-*
kārapadārth, pashātā to ānśak mārasāp wā pashāt-wā; v. *dhiredhīre chhipkār*
kūn k., dhiredhīre chhip ke nīcā ā. wā dhiredhīre chorī se bihar k., kutte kī jībā
ke t le se lēchhā kāmī.

WORMY, *a.* full of worms, earthy, grovelling — *Pur kirm yā pur-kirmā, qulī khālī wā*
fuṁ-mānā, pūjī yā kharjī — *Krīmipūrī krīmī krīmī wā krīmimay, maṭhā wā kutsit,*
nīch adham wā nīkrist.

WORM'EATEN, *a.* gnawed by worms — old — *Kirm-khordā, purānā* — *Krīmīkhādīt krī-*
mīkhāsi bhumi wā chātī, jīm jār wā pchān.

WORM'EATEN-NESS, *n.* state of being worm eaten, rottenness — *Kirm-khordāy, hastidāy*
Krīmīkhādītā wā krīmī khakshātā wā, sē jār kshāntā wā putātā.

WORMY, *n.* a plant — *Nādatunā yā mēpāmā, mēpā, āfātun, mēlārā*

WORN, *p. p. of wear* — *Wā kāmī mātī'ādāi kī gā pī'ī mātī'* — *Wear kī pūrpā-*
kriyā wā pūrvakālikat rīvā.

WORTHY, *v.* (S. *arjya*) to deserve, to tear — *Tang zich cā bulak k., phānā yā phāp-*
khāmā — *Khijhānī wā sāt hī, jhānjhāmā wā chūh'pū*

WORTHY, *n.* one who worries — *Tang pā bālā k., wā piyā khāmā, phāpā, phāpā* —
Khijhāmā wā sāt hī, chūh'pū wā, jhānjhāmā wā.

WORSE, *a.* (S. *upar*) the comparative of bad or ill; *n.* the loss, the disadvantage,
something less good; *ad.* in a manner more bad — *Bad tar, tattar, batar, zābā tar;*
n. *aur sāt, aurar zābā qā khatāt, kō bad tar sāt; ad.* *bad tarī se, nān-tar tar* —
Aur burī, dush tar, khatār; n. *bādī, khatī, ghātā wā adīt; ad.* *aur burī*
se, aur burī, dush tar, khatār.

WORSE, *v.* to make or become worse — *Bad tar k, pā h.* — *Aur tarī k, wā h.*

WORTH, *n.* the superlative of bad or ill; *n.* the most disadvantageous state, the utmost
degree of any ill; *v.* to defeat, to overthrow, to overcome — *Bad tarī, bārī se bārī,*
bārī se bārī, nīhāt bārī; n. *nīhāt bārī khatāt, bādī bārī bārī; v.* *shātāt d.,*
hātāt d., gītī h. yā mēpāmā — *Sab se bārī, bādī hī bārī, dush tar, Ihlātām;*
n. *durg, tū wā dush tarāmādāsi, bārī bārī wā kash tarāmādāsi; v.* *bārī wā toṇā,*
bhāgīnī parāyā k., parābhav k., bātānī wā jīmā, par bādī wā vāsi bādī k.

WORTHSHIP, *n.* (S. *aradhya*) dignity, honour, a title of honour, adoration, act of
religious reverence and homage; *v.* to adore, to perform acts of religious reverence
and homage, to honour — *Marthā wāyā nā rathā tū im gā tāt rīm, tātīm kī khatāt*
jānī bātāt, khatāt wāyā khatāt bātāt pūr mārshād khatāt wāyā nā nāt, mārshā,
gaurāsh, tātāt gā sāt; v. *parāshā k., tātāt gā sāt k., tātīm gā tātīm k.,*
Gaurāy māhīmī wā mārshād, ādār wā mīm, m māshāchakapadāy jānī āp bhāg wāyā
bhāwānī, pūjī, archā archan archānā āthyarchā upāsānā bhājan tājān arā-
dhan wā bīrdhām; v. *pūjā wā pūjī k., archā archan archanī upāsānā bhājan pū-*
jān wā ārādhnā k., mīm wā ādār k.

WORTHSHIP, *a.* claiming respect by dignity — *Wā bātāt tātīm, mā'azzā, mā'azzām,*
mā'azzām — *Pūjānīya aradhya, upāsya.*

WORTHSHIP, *v.* *ad.* respectfully — *Bī-adah, adah se, mā'adādānā* — *Sāmanān, archā-*
pūrvak, sāman mā'ārvak, sātār, ādārāpūrvak.

WORTHSHIP, *n.* one who worships — *Āhīd, tātāt qār, pūjātā, pūjārā* — *Pūjār, ar-*
chak, upāsak ārādhak, bhājak, sevak, bhājānī, bhagāt.

WORTED, *n.* woollen yarn — *Wā sāt.*

WORT, *n.* (S. *arvā*) a plant, an herb, unfermented beer — *Ek qām kī nāhāt, nāhā,*
jān, wā khāyā hāt bōzā — *Ek bhāt kī pandhā, jānī bātī wā sig, an uṭhī wā bīnā uṭhī*
hāt yāwāmādirā.

WORTH, *v.* (S. *ararthān*) to beside, to befall — *Wāq' h., sar zād h. yā māt h.* — *Bitnā*

WORTH, *n.* (S. *ararth*) value, price, excellence, importance; *a.* equal in value to, de-
serving of, equal in possessions or wealth to — *Qīmat, bādī, khābī wāyā khatāt fazilat*
hāmār yā jūhār, qātī tātār wāyā gā wāzā; n. *bārābār yā mārshā, wāzānā lāy*
mārshāyā yā māstār, n. *māyāt yā dātāt mēn bārābār* — *Mol wā mūlyā, dām wā*
argh, guṇ māhīmīya wā mānyatī, prabhāw wā gaurāy; a. *sāmān wā tūlyā, yogya wā*
mānyatī, arth wā dhan mēn tūlyā wā sāmān.

WORTHLESS, *a.* having no worth or value — *Be-qātār, nā-bā-kār, nā-kāra, nā-ka, nā-*
lāy, hech-kāra, nā-chiz, nā shāista, kharāb, nā-qābīl — *Nirguṇ, guṇāhīn, guṇarahit,*
nirguṇī, asīr, sirahīn, trīnaprīy, adham, uikāmā.

WORTHLESSNESS, *n.* want of worth or value—*Nā-ha-kārt, be-qadrī, nū-kasī, kam-qadrī*—*Nirgunatwa, gūṇahīnatī, asīratā, nīhsāratā.*

WORTHY, *a.* deserving, valuable, estimable, suitable; *n.* a man of eminent worth—*Mustanājib az-dawār yā mustahiqq, qimātī yā gir'in-māya, hesh-qimāt khāsh khāssu mu-'azzaz yā 'azīz, qābil lāq yā nurwāq; n. murād-i-karīm-i-l-aḥḥliq, lāq yā khāsh shakhs*—*Yogya arāh wā upayukt, bahumūṛiya mahārgh wā bahumūṛinayitavya, pūjya adaranīya mūṛya guṇī wā zupawān, uḥit; n. sajjan, mānapitra, pūjyajan.*

WORTHINESS, *n.* desert, merit, excellence—*Ligūyat, jūhar wasf az-zawārī yā qadr, khāshī fūzilat yā buzurgī*—*Yogyatā, upayuktatā wā guṇ, utkrishṭatā mūḥitnya ut-larsh sreshṭhatī pratip wā prabhāv.*

WOT, *v.* (S. *witan*) to know—*Jīnād^b.*

WOULD, *wōd, p. t. of will*—*Will kā māzi-mutlay*—*Will kā simānyabhit.*

WOUND, *n.* (S. *uranī*) a hurt by violence, an injury; *v.* to hurt by violence—*Zakhm jūhat jūhat yā qurhu, zarar yā zigā; v. zakhmī k.*—*Ghāw kshat wā cran kshatī wā hūnī; v. ghīyā k., chotahī k., chotiṅīnī.* [w^b]

WOUNDED, *n.* one who wounds—*Zakhmī k. w., ghīyā k. w^b, chotahī k. w^b, chotiṅīnī.*

WOUNDLESS, *a.* free from hurt or injury, invulnerable—*Be-zokhm, nū-mūḥim-i-maj-rīh nū-zokhm pazīr yā mūmtanā u l-jarh*—*Bīnā ghaw kā wā bīn choṭ kā, azākyakshat wā kshatāksham.*

WOUND, *p. t. and p. p. of wind*—*Wind kā māzi-mutlay aur māzi-mutlāf alai-hī yā fī lī-mutlāf*—*Wind kā simānyabhit aur pūṇ-kriyā wā pūryakālikakriyā.*

WOVE, *p. t. of weave*—*Weave kā māzi-mutlay*—*Weave kā simānyabhit.*

WOVES, *p. p. of weave*—*Weave kā māzi-mutlāf alai-hī yā fī lī-mutlāf*—*Weave kā pūṇ-kriyā wā pūryakālikakriyā.*

WRACK, *rāk.* See WRECK.

WRANGLE, *rāṅggl, v.* (S. *ringatu*) to dispute angrily, to quarrel noisily; *n.* an angry dispute—*Josh-kharosh se takār yā munāqasha k., qur'ya k.; n. josh-kharosh k. takār qur'ya yā munāqasha*—*R sh se vivād-k., jhagarnī lapā razrī-k. khatpat-k. wā bāḥerī k.; n. jhagrī, tāṭī, bakherī, lapā, kalākahī, mūḥimūṛī.*

WRANGLER, *n.* an angry disputant, one who attains the highest honours in the public mathematical examinations for the degree of bachelor of arts—*Takārī hijatī yā pūrkshāṭī jū, wā tāḥil-i-ilm jisne ilm-i-rīqāzī meḥ fūzbat kā khitāb pāyā ho*—*Vādī vivādī wā kalāhārī, wā vidyārthī jisne rekhāvījādiganitavidyā meḥ bārī pratishṭhī aur padāvī pāi ho.*

WRANGLING, *n.* the act of disputing angrily—*Takār, qur'ya, munāqasha, jhagrī^b, kalākahī^b, pūrkshāṭī khatpat^b, mūḥimūṛī^b*—*Vād, vivād, kalāh.*

WRAP, *rap, v.* to roll or fold together, to inclose or involve, to comprise; *p. t. and p. p.* WRAPPED or WRAP—*Tāḥānā yā tāh k., malfūk k., shūmil k.*—*Lapetnā, mūḥimūṛī kōsh th k. samavishṭ k. ohīmā wā ulīmā, antargat k. wā dhrān-k.*

WRAPPED, WRAPPING, *n.* that in which a thing is wrapped—*Līḡāḡ, bastā yā bastā, be-thān^b, chār yā āḥār^b lapatan^b*—*Veshṭan, āvesṭan, prachelhaḥapat.*

WRATH, *rēth, n.* (S.) violent anger, rage—*Gazab, qahr qahar jazba yā khashm*—*Kop, krodh wā rosh.*

WRATHFUL, *a.* very angry, raging, furious—*Gazab nīk, qahr-nāk yā qahar-nāk, qahr-alāḥā yā khashm-nāk*—*Kop wā kopawān, krodhākul, risāhī krudh wā kopākul.*

WRATHFULLY, *ad.* with violent ang r—*Gazab se, qahr yā qahar se, khashm se*—*Kop se, krodh se, rosh se.*

WRATHLESS, *a.* free from anger—*Be-gzab, shāista, bā qarār*—*Sānt, dhir, sthiraḥitā.*

WREAK, *rēk, v.* (S. *wratan*) to execute, to inflict, to revenge; *n.* revenge—*Chālīn^b, dāina^b, intiqām badlā yā 'īraz tawā; n. intiqām, badlā, 'īraz*—*Karṇā wā sirnā, jhāṇā utarṇā girnā tōṇā nikālṇī wā kāṛṇā, vāirapratikriyā vāirapratikār vāirod-dhār wā vāirodsuddhī k.; n. vāirodsuddhī, vāirapratikriyā, vāirapratikār, vāiroddhār, apakārodsuddhī.*

WREAKFUL, *a.* revengeful, angry—*Kina kash kina-war yā intiqām-kash, gazab-nāk yā khashm-nāk*—*Pratīḥinsāndhī pratidrohābuddhī pratīḥinsāsil wā pratidrohach-chūn, krudh roshī wā kopākul.*

WREAKLESS, *a.* unrevengeful, weak—*Gair-i kina-war yā gair-i kina-kash, za'if kam-zor yā tarāḥ*—*Apratīḥinsāsil wā apratidrohābuddhī, nīrāb wā asmarth.*

WREATH, *rēth, n.* (S. *wrath*) any thing twisted or curled, a garland, a chaplet—*Pech, sīrā, mālā*—*Mārj kpeṭ āvalī wā āvalī, hār, dān wā pushpamālā*

WREATH, WREATHING, *v.* to twist, to curl, to encircle, to be interwoven—*Lapnā^b, mar-ranā^b, gherṇā^b, lipatnā yā banirigānā^b.*

WREATHY, *a.* twisted, curled, having a wreath—*Pech-dār, pechīlī, sīrā-dār*—*Aīnthā ghurchīyā wā lapetā, alākār, mālīvisishṭ wā pushpamālāyukt.*

WRECK, *rēk, n.* (D. *wrak*) destruction by sea, ruin, any thing wrecked; *v.* to destroy by dashing on rocks or shallows, to ruin, to suffer wreck—*Jahāz-shikanī yā jahāz kī*

gāratī, tabāhī kharāba gīrat inhiḥlām fāḥāket gī halālī, kist gārat shai kī baḥṭya; v. *chabānōi gī chātānōi par thokar dē kar gārat k.*, *tabāhī gārat gā bar bād k.*, *gārat tabāhī gā bar-bād k.* — Nāubhaṅg wī samudradwārānās, nās vīnās wī dhwaṅs, kist nashī wī dhwaṅsī padārth kī śeshabhrig; v. *nāubhaṅg-k.*, *naukānās-k.*, wī chātānōi par demīkar tor dānī, nashī dhwaṅsī wī vidhwast k., *vidhwast kshīp wī nashī h.*

WRECK, *rūt*, *n.* (S. *wreck*) a causing wreck — *Jahā; shikanī k. w.*, *bar bād tabāhī gā halāk k. w.* — Nāubhaṅg k. w., naukānās (kfrī, nās), vīnās, kshayalar. [chhotī chirpī]

WREN, *rēn*, *n.* (S. *wren*) a small bird — *Ek qism kī chhotī chirpī* — Ek bhāūtī kī

WRENCH, *rēnch*, *v.* (S. *wring*) to pull with a twist, to distort, to sprain; *n.* a violent twist, a sprain — *Atāth lenā atāth lenā maror-lenā chhū lenā gā khīnch-lenā^b, unethnā unethnā atāthnā gā ku-dān k^b, moror lenā moror lenā moror lenā mīchhānā gā hānchānā^b; n.* *maror maror gā atāth^b, moror gā hānch^b.*

WREST, *rēst*, *v.* (S. *wrest*) to twist by violence, to ta-e by force, to distort, to pervert, *n.* distortion — *Atāthnā unethnā gā moror lenā^b, atāth-lenā maror lenā mīchh lenā khīnch lenā gā chhīnch-lenā^b, ku-dān v. gā bigārnā^b, n'ā d. gā ultānā^b; n.* *maror^b, moror^b, kīrāṭ sātī, inṭilāb, dāṭṭalāt^b.* [jūḍ d. w^b]

WRESTLER, *n.* one who wrests — *Maror lenā^b, unethnā w^b, chhū lenā w^b, bigārnā w^b, WRESTLE, rēstl v.* (S. *wrestle*) to strive who shall throw the other down, to struggle, to contend — *Kushtī k. gā kushtī-lenā, zor mārā, jūḍ-a-jūḍ k., kushish-k. gā mūṭṭalāt-k.* — Pachhāra-pachhāra k., mallayudh k., bahuyudh k., wī bajūnī k., daṇḍ-dāṇḍ k., wī udgō k., chhīṭā k., wā samānā k. [yodhī, malla, jhālā, raugivātārī]

WRESTLER, *n.* one who wrestles — *Kushtī-gar, kushtī-gar kushtī lenā, pah'arān* — Bāhu-

WRESTLING, *n.* an athletic exercise, contention — *Kushtī lenā kushtī-garī kushtī gā zor-zaṇḍī, mūṭṭapashu rudd bādāl gā garīgā* — Pachhāra pachhāra bahuyudh mallayudh wā mahāvī, jharpījharpī wā bhūṭī.

WRETCH, *rēch*, *n.* (S. *wretch*) a miserable person, a worthless creature, a person sunk in vice — *Kam bakhṭī gā bād bakhṭī, na kārā gā nā kax shakhs, lēn gā nīhōyāt khawā shakhs* — Mādabhaṅgā hatādhōyā wī atiduhkhī jan, nīlāmā nīrguṇ kut-sit wī adham jan, papitnā pīpī dushitjan nigārī hatyāra dushitma khal wā chhapāl.

WRETCHED, *a.* miserable, worthless — *Kam bakhṭī bād bakhṭī mīḥkīn mīḥkīn be-bād a-wād hāt parreshan āfāt zālā āfāt rasālā gā zālā nā tawār gā bād bād, parī hayrī at-chīz nā-khīnā khawā gā mādabād* — Atiduhkhī atiduhkhīwī durbhaṅgā wī atidūn, nīrguṇ adhā nīch wā utsit.

WRETCHEDLY, *ad.* miserably, despicably — *Kam-bakhṭī bād-bakhṭī be-kasī be-basī gā be-bādī se, illāt khīṭṭī khawāyī bāḡārāt gā bigārāt se* — Atidūnā atiduhkhī atisayukhōṣ wī guphāṣōk se, adhamānī nichatwā wī tuchchhātā se.

WRETCHEDNESS, *n.* misery, meanness — *Kam bakhṭī bād bakhṭī be-kasī be-basī be-bādī se, illāt gā shī asī bādī, illāt parī kāmānā gā khīṭṭī* — Atidūnā atiduhkhī atisayukhōṣ guphāṣōk vipatī dandā durgatī āpād wā vīṣṭ, nichatwā wā adhamātā.

WRIGGLE, *rīggl*, *v.* (D. *wriggle*) to move to and fro with short motions, to introduce by shifting motion — *Taraphnā taraphnā talaphnā talaphnā chhatpī chhatpī dād talanānā talanānā kalmāḥmā gā kulbāḥnā^b, kīḥnā dolānā dolānā phīrānā chhatkīnā gā mūḥmā^b.* [dīrūd-gar, baphar, satar^b]

WRIGHT, *rīt*, *n.* (S. *wright*) an artificer — *Najār, kārī gar, dard gar, dard gar,*

WRING, *rūz*, *v.* (S. *wring*) to twist, to turn with violence, to squeeze, to wringe, to extort, to distress, to harass; *p. k.* and *p. p.* WRING or WRINGEN — *Moror lenā gā moror lenā^b, mūḥpārā^b, nichapnā d-dhār mīḥpār gā mūḥpār, atāthnā unethnā taraphnā taraphnā talaphnā talaphnā kulbāḥnā gā kulāḥnā^b, chhū lenā gā atāth lenā^b, sātānā^b, kīḥhānā gā dolānā^b.* [maror gā maror^b, chhatpātī^b]

WRING, *n.* action of anguish — *Kalmāḥāt^b, kulbāḥāt^b, talanāḥāt^b, talanāḥāt^b, talanāḥāt^b.*

WRINGER, *n.* one who wrings — *Moror lenā^b, nichapnā w^b, dīḥnā w^b, mūḥpār w^b, atāthnā w^b, taraphnā w^b, talaphnā w^b, kulbāḥnā w^b, kulāḥnā w^b, chhū lenā w^b, sātānā w^b, kīḥhānā w^b.*

WRINKLE, *rīngkl*, *n.* (S. *wrinkle*) a small ridge or furrow on any smooth surface; *v.* to contract into furrows, to make uneven, to shrink into furrows and ridges — *Chīn, shikan, sikor, jhūrī gā jhūr, chawā^b, chawā^b, sikorā^b; v.* *shikan-dār k.*, *nā haw-dār k.*, *shikan dār h.* — Salwāt; v. *sikorā wā jhūrī-dānā, asaman k.*, jhūrī-rīnī chhūguriyānā simatī wī jhūriyānā. [gattī^b, gāwā.

WRIST, *rīst*, *n.* (S.) the joint which unites the hand to the arm — *Kulāḥ^b, pahūnch^b,*

WRISTBAND, *n.* the part of a sleeve which surrounds the wrist — *Angarkhē kī bānḥ kī mōḥī jū kalāī gā gatte par rāḥṭī hū^b.*

WRITE, *rīt*, *v.* (S. *writā*) to express by letters, to perform the act of writing, to engrave or to impress, to compose; *p. t.* WROTE or WRIT; *p. p.* WRITTEN or WRIT — *Irqām-k. tahrīr-k. raqām-k. gā qalam-band k., qalam-kushī k., naqsh k., tasnīf k.* — Likh-dānā likh-d. likh-rakhnī wā likh-lenā, likhnā, garonā garānā wā chhūpūnā, bānānā rachānā-k. wā rachānā.

- WuR**, *n.* any thing written, a judicial writing—*Narishla, parvāna talab-nāma yā dastak*—*Lekh* wā lekhyā, nijalekhyapatra ājñāpatra wā śāsanapatra.
- WritER**, *n.* one who writes—*Rāqim, k-tib, mudawwir, mutasaddi, dābir, mawallif, musannif, munshi, mushā-qardā*—*Lekhāi*, *likhwaiyā*, *likhanbārī*, *likhne* wā, *lipikār*, *granthakār*, *granthakartā*.
- WritING**, *n.* the act of expression by letters, any thing written, a book, a deed—*Ir-qam takhīr bar im tawāif tashā-pirdāzi naqam khatt yā waham kashī, makt'ab q' mawshita kitāb nāma yā naskih, dast-āwaz*—*Likhiwāt* *lekhi* *likham* *rachanā* wā *lipi*, *likhit* *lekhyā* wā, *lekhyapatra*, *granth* wā *pustak*, *lekhyapramā*.
- WritING MAsTER**, *n.* one who teaches to write—*Qabam kashī k'ā ustād, likhnā sikhā-ar tā ustād*—*Leshā-shshak*, *lekham ikshak*, *lekhopadeśak*.
- WRITHE**, *v.* (S. *arithan*) to twist, to distort, to be distorted with agony—*Ānith-nā yā muthnā^b, muthonā marnonā marnonā n'ādā yā biy'ronā^b, aka nā ānāpānā tagaphnā tagapanā tub-phnā tubpnā kulmā'nā tubmā'nā tubmā'nā yā kulbā'nā^b*.
- WRONG**, *rōng, n.* (S. *wrang*) an injury, a violation of right, a trespass, error; *n.* not right, not just, not fit or suitable, erroneous; *ad.* not rightly, amiss, erroneously; *v.* to injure, to treat unjustly—*Zarar zāim yā nāyān, zabar dastī jafā yā zalim, zāimātī yā t'adā, khatī yā galatī; a. nā-darastī yā n'ārist, nā haqq hā jā hā insāf māyā yā q'āwīrī wāq'ib, bar āks nā mutāsāh yā nā mawāzī, gāt'at be sikhāt nā sahāb yā q'āwīrī shah; ad. nā darastī yā nā ristī se, galatī se, galatān khatīnā yā sahānā; v. Zarar yā nāyān jathā'elānā, zalim tā'adā yā hā insāfī k'*—*Apakār*, *anyāy*, *amāridh*, *bhūl* *chuk* *bhrām* wā *bhrāntī*; *a.* *amēhit*, *anyāyā*, *anyāyī*, *ayathī-nyāy* wā *nyāyā-wiruddh*, *ayāt ayo'ya amāyāntī* *ulā* wā *viparī*, *āsuddh* *doshī* *ayathīrth* wā *asāyā*; *ad.* *ayathī'gyā*, *anyāthā*, *ayathīyukt* *vīrthā* wā *mīthyā*, *bhūl* *chuk* wā *bhrām* *se*; *v.* *aparāh k'*, *anyāy k'*, wā *aparādh k'*.
- WRONGFUL**, *n.* one who does wrong—*Zālim, talim ār, nā insāf, mutā'adlī, zabar dastī nā jafā k' wā, nāyān k' wā*—*Apakārān*, *anyāyān*, *anyāyī*.
- WRONGFUL**, *n.* injurious, unjust—*Māzūr yā zāim kār, nā haqq hā jā hā be-insāf*—*K'harik* *or* *apakār* wā *ahit*, *ayathīnyāy* *nyāy-wiruddh* wā *anyāyā*.
- WRONGFULLY**, *ad.* unjustly—*Be-insāfī se hā jā, nā haqq*—*Ayathānyāy*, *anyāy se*.
- WRONGLESSLY**, *ad.* without injustice—*Be-insāf, insāf yā haqq k' rō se*—*Yathīnyāy*, *nyāy wā anyāy se*, *chuk* *bhūl* wā *bhrām se*.
- WRONGLY**, *ad.* unjustly, amiss—*Be-insāfī se, khatīnā sahānā yā galatī se*—*Ayathā-Wrōng*, *miss*, *n.* evil error—*Barā^b, bhūl yā ch'k'*, *[kār*—*Apā ārak* *anyāyī*, *anyāy k' w.*
- WRONGDOER**, *n.* one who does wrong—*Zālim, talim kār, nā insāf, mutā'adlī, jafā*.
- WRONGHEADED**, *WRONGHEADED*, *a.* perverse—*Khud sar, kaj fahm, kaj bhāgil, khud-wastā, k'āli kaj pān*—*Kutlā'āl*, *utlāwaddī*, *val-rsāl*, *kutlā-buddhī*, *durlāuddhī*.
- WRITE**, *rāt, p. t.* of *write*—*Write k'ā māt' mutā'ag*—*Write* *kā* *sāmānyābhūt*.
- WROTH**, *rōra, a.* (S. *wrath*) very angry—*Ānārah nāk, mahr nāk, qahs-dāra, khashm-yā^b, khosh nā, alāghat khaṇā*—*Kapī* *nā* *kruddh* *atikruddh*, *kopāwīshat* *roshāwīshat*.
- WROUGHT**, *rd, p. t.* and *p. p.* of *work*; *a.* formed by work or labour—*Wark k'ā māt' mutā'ag wā māt' mutā'f' alāi hī yā p'āi māt' f'*; *a.* *kashābā*, *sākhā*, *masnā*—*Work* *kā* *sāmānyābhūt* *aur* *pūrpāriyā* wā *pūrvakālikakriyā*; *a.* *sānskrit*, *śānu se* *bana* *hūt*.
- WRING**, *rōng, p. t.* and *p. p.* of *wring*—*Wring k'ā māt' mutā'ag aur māt' mutā'f' alāi hī yā p'āi māt' f'*—*Wring* *kā* *sāmānyābhūt* *aur* *pūrpāriyā* wā *pūrvakālikā* *riyā*.
- WRY**, *ri, a.* (S. *arithan*) twisted, distorted, perverted; *v.* to distort, to pervert, to be distorted—*Ānithā yā terhā^b, mawāzī biyā yā mawāzā^b, biyā yā alāghā huā^b; v. alāghā mawā yā biyā'ānā^b alāghā terhā k' yā alāghā^b, mawā-khīnā yā ānith jānā^b*.
- WRYNESS**, *n.* the state of being wry—*T'harā^b, terhā-pān^b*.
- WRYNECK**, *n.* a bird, a distorted neck—*Ek qism kī chiriyā, kaj-gardān*—*Ek bhāntī kī chiriyā, vakragrīv* wā *terhī ghūch*.

X.

- X'BEC'**, *zā'bec, n.* a small three-masted vessel used in the Mediterranean—*Tin mas-t'at kī chhoṭā jahāz*—*Tin kūpek* wā *gumavriśhak* *kī* *chhoṭī naukī*.
- XEROPHAGY**, *ze-rōfā-jy, n.* (Gr. *zōos*, *phagō*) the eating of dry food—*Sikhā khā-nā khānā^b, khushk chīzā khānā, khushk ch zōn kī khānā*—*Sushk vastā* *kī* *ūhojan* *k.*
- XYLOGRAPHY**, *zī lōg'ra-phy, n.* (Gr. *xulon*, *graphō*) the art of engraving on wood—*Lok'par kanda garī yā qalam kārī*—*Kā'h-par khodkār* *mīrtā* *banīne* *kī* *silpa-vidyā*.

Y.

- YACHT**, *yāt, n.* (Ger. *yacht*) a small ship of state or pleasure—*Sair ke liye ek taur kā bahut arasta chhoṭā jahāz*—*Kripanaukī*, *kripanau*, *kelināu*, *morpānkhī*.

- YAM**, *n.* an esculent root—*Zamīā kand, rattāḥ*—*Ālu, ālū, āluk, madhwāluk, khaṇḍa-kālu, mīṭhī kand.*
- YARI**, *n.* (S. *yard*) an inclosed ground, a measure of three feet, a piece of timber which supports a sail—*Sann pesh-gāh yā pāṭh-gāh, gāz yā zirā, pāl kī dandāḥ*—*Āngan āngmā āngau wā chāuk, gāj, nauvasanandaṇ wā nauvasanakāshīṭh.*
- YARDLAND**, *n.* a quantity of land varying from fifteen to forty acres—*Ek pārchā-i-zamīn jo pancharāḥ ekar se le kar chālīs ekar tak hotā hai*—*Bhūmī jo pancharāḥ ekar se lekar chālīs ekar tak hotī hai.* [gajkathī.
- YARDWAND**, *n.* a measure of a yard—*Gaz bhar kī nāp, gaz kuthī*—*Gāj bhar kī nāp,*
- YARE**, *a.* (S. *gaur*) ready, dexterous—*Amāḥa tez baipar gā cūst, chāḥak chust chā-lāk chāḥuk-dast yā tez dast*—*Nipun wā chapel, daksh pravīn karadakh wā chatur.*
- YARELY**, *ad.* readily, dexterously, skilfully—*Amāḥaḥ dil-dihī yā dil garut se, chāḥā-kī chustī dast kari gā kīrī-garī se, hunar-mandī se*—*Udyuktatī wā sakamātī se, karadakhātī nīpūṇatī wā chapalātī se, kusakūtā chaturatī wā chātūṇyā se.*
- YARN**, *n.* (S. *gaur*) woollen thread—*Ēn kā sūṭḥ, ānī sūṭḥ*—*Ūṇāsāra, aurāsātra.*
- YARROW**, *n.* (S. *gaurer*) a plant, milfoil—*Ek pambāḥ, ek chhōḥ pēḥ*. [aurmatantu.
- YAWL**, *n.* a boat belonging to a ship—*Jahāz ke sāth kī chhōṭī nāw, dōṅṅī, bhauwa-lāḥ, bhāṅṅīḥ*—*Bārī naukā ke sāth kī dōṅṅī.*
- YAWN**, *v.* S. *gūṇan* to gape, to open wide; *n.* a gaping, oscitation—*Jamhānā jamhāṭī-ḥanā āṇṇṇā gā mūḥ pasārṇā, pasārṇā phaitṇā khulṇā khul-jānā phait-jānā yā pasār jānāḥ; n. āṇṇ-pāḥ, jamhā yā jamhāḥatḥ.*
- YAWN'ING**, *a.* gaping, sleepy, drowsy—*Phōṭā hūḡ yā khulī-huāḥ, phrāḥ-ālāla, uṅghā-sāḥ*—*Bāgarī-huā wā pasārā-huā, nidrā il wā nidrīṇa, nīdrīṇā.*
- Y-CLAD**, *p. p.* for clad, clothed—*Mulabbas, malbas*—*Vastānūwit, vastra wā kapṛo pahīne hue, prachchhādīt, pahīnī hūi.*
- Y-CLIMBED**, *p. p.* (S. *elepan*) called, named—*Mausūm, musammā yā nām-zal*—*Prokt wā abhīṇit, achyūt wā saṅjīṇit.*
- YE**, *pr.* (S. *ya*) the nominative plural of *thou*—*Āp-logḥ, tum-logḥ, shunāḥ*—*Yūyam.*
- YEĀ**, *ad.* (S. *gaur*) yes, not only so but more—*Bale, are gā ubhattā*—*Hān, hūn sach wā*
- YEAN**, *v.* (S. *caṇan*) to bring forth young—*Jannāḥ, byānāḥ, bachcha dḥ*. [aur-kyā.
- YEAN'LING**, *n.* a young sheep, a lamb—*Bher yā bherī kā bachchaḥ, lēṭāḥ.*
- YEAR**, *n.* (S. *gaur*) the time in which the earth moves round the sun, twelve months—*Sāl sūḡ yā samāt, barsḥ*—*Vatsar saivatsar abt parivatsar saivād kalazantāḥ rītūvitī wā sarvātparivartta, varsh wā varish.*
- YEAR'LING**, *n.* an animal a year old; *a.* being a year old—*Yak-sālū jōṇṇar, ek sāl kī jāṇṇar; a. ek sāl kī, yak-sālū*—*Ek barsa kā pāṇ wā jantu; a. ek barsa kī.*
- YEAR'LY**, *a.* happening every year, lasting a year, annual; *ad.* once a year, annually—*Har sāl h. w., sāl bhar rahne w. yā tikne w., har-sāla; ad. sāl mēḡ ek daf'a, sāl-ba-sāl yā har sāl*—*Baras-baras āwāḥīr wā h. w., baras bhar tikne w. wā rahne w., saivātī baraswār prativāṣṭhik barsorī vāṣṭhik ābdik saivātsarik wā pratisaivātsarik; ad. baras bhar mēḡ ek bār, prativarsh wā baras-baras.*
- YEARN**, *v.* (S. *gaurān*) to be pained or distressed, to long, to feel an earnest desire, to grieve, to vex—*Khachotnā maroṇā āṇṇṇā maroḥ-khānā taloṇā yā taloḥṇāḥ, chāḥṇāḥ, taras-iḥ, kaphāṇāḥ, satāṇāḥ.*
- YEARN'ING**, *n.* strong emotions of desire tenderness or pity—*Kharāḥish, muḥabbat, shafāqat, dard-mandī*—*Chāḥ, sneh, karuṇā, vatsalātī, vatsalya, kṛpā, anukampā.*
- YEAST**. See **YEST**.
- YELK**. See **YOLK**.
- YELL**, *v.* (S. *gylḥaḥ*) to cry out with a hideous noise; *n.* a hideous outcry—*Chillāṇāḥ, chichiyāṇāḥ, chikhṇāḥ, chikh-māṇāḥ, kīkṇāḥ, chinghāṇāḥ, chinghāyēḥ, mārṇāḥ; n. chillāḥatḥ, chichiyāḥatḥ, chikhḥ, chinghāḥḥ*—*Chitkār wā chitkār k.; n. chitkār wā chitkār.*
- YELLOW**, *a.* (S. *galew*) being of the colour of gold; *n.* yellow colour; *v.* to make or grow yellow—*Pilāḥ, hardiyāḥ, pōṛī yā pōṛayḥ, zard, asfar, zafarānī; n. zafarānī, pilā rainyḥ, zard rang; v. pilā k. yā hḥ, zard k. yā hḥ, zafarānī k. yā hḥ.*—*Pit; n. pitavāṇ; v. pit k. wā h.* [Kuchh pīt, ishātpīt, pilā-sā.
- YELLOW-ISH**, *a.* somewhat yellow—*Zardī-māil, zardī-hye, kuchh pilāḥ, zard-sā*—*YELLOW-ISH-NESS*, *n.* state of being yellowish—*Zardī-māilī, kuchh pilāḥ yā pilā-panḥ*—*īshātpitātī, kuchh pitātā.* [hatḥ—*Pitātī, haridīvarn.*
- YELLOW-NESS**, *n.* the state of being yellow—*Zardī, pilāḥ yā pilā-panḥ, hardiyāḥ, pilā.*
- YELP**, *v.* to bark as a dog—*Bhūṇṇāḥ, bhauṇṇāḥ, hauḡ-hauḡ kḥ, jhauḡ-jhauḡ kḥ.*
- YEOMAN**, *n.* (S. *gemwe*!) a man of a small estate in land, a freeholder, a farmer—*Chhotā zamīn-dār yā 'alāqa-dār, jāgīr-dār, ijāra-dār mustājir māl-guzār mīkṭī yā kashī-kār*—*Kshudra bhūmipatī wā kshetrapatī, swādhīnabāḥ, midhārī, jōṭīhar jōṭū wā kīśān.*
- YEOMAN-LY**, *a.* pertaining to a yeoman—*Chhōṭe zamīn-dār 'alāqa-dār jāgīr-dār mus-*

tājir māl qazār yā kāsht-kār ke muta'alliq—Kshudra blūmipati kshetrapati swādhinabhimūdhari jōtihar wā kisan kā sambandhi.

YEO'MAN-RY, *n.* the collective body of yeomen—*Milkī log, kisan log*^h—Kshetrapatigan.

YÉRK, *v.* to throw out or move with a sudden spring, to lash; *n.* a sudden motion—*Jhatuknā yā jhāpnā^h, korā-satkānā korā-sarsayānā yā korā-mārnā^h; n. jhatak^h.*

YĒS, *ad.* (S. *grec.* a term of affirmation—*Hān^h, hūn^h, hale, āre*—Satya, evam.

YĒST, *n.* (S. *gist*) the foam or froth of liquor in fermentation, larm—*Sharāb kā phen, khamir*—Madyaphen, tīri. [phenahā, phenawān phenamay wā phenī.

YĒST'Y, *a.* like yest, foamy, frothy—*Khamir-sā, kaf-dar, pur-kaf*—Madyaphenasadris.

YĒSTER, *a.* (S. *gyetan*) last, last past, being next before the present—*Guzashta, diroz kā, pichhlē dīn kā^h*—Vyatit wā bitī-huā, hyastan wā hyastya, kal kā.

YĒSTER-DAY, *n.* the day last past; *ad.* on the day last past—*Dī-roz, pichhlā-dīn^h; ad. dī-roz, pichhlē-dīn^h*—Kal, kalya, gatadivas, gatadin; *ad.* kal, gatadivas ko.

YĒSTER-NIGHT, *n.* the night before this night; *ad.* on the night before this night—*Dī-shah, kal kī rāt^h; ad. dī shah ko, kal kī rāt ko^h*—Gataritri; *ad.* gataritri ko.

YĒT, *con.* (S. *ggt*) nevertheless, notwithstanding; *ad.* besides, still, at this time, at least or really, even, hitherto, once more or again—*Ti-ham anuā mayar lekin yā illā, tā-wajūdh kī hālān-kī yā az-bas-kī; ad. āliwa mā sirā yā iske-sira, aur ziyāda yā uske sāth, abhi^h, jī-t-rāqī yā haqīqatan, bhi^h, hamz yā tā hāl, pher^h*—*Tis-par-bhi* dispar purantū wā tathāpi, is bat ke hote bhi wā isko na mānkār; *ad.* iske upar wā tiske upar, aur bhi wā uske sāng, is samay meñ wā itnī-ber, sach sachmuch satya wā satya-karke, tatle, abtak abtorī ablag abloñ abtāñ adyaparyant wā adyāpi, phir wā aur. [thāyī patravīsishī vriksh.

YEW, *n.* (S. *iv*) a tree—*Ek qism kā hamesha-bahār darakhī*—*Ek prakār kā chiras.*

YEW'EN, *a.* made of yew—*Yā kā banā huā^h.*

YĒX, *n.* (S. *grec*) the hiccough—*Hickī^h, hikkā^h.*

YĒLD, *v.* (S. *gyld*) to produce, to afford, to concede, to give up, to surrender—*Paidd-k. yā bar lānā, bahshnā yā zāhir-k. tustim-k. qubāl-k. yā qāil-h. tar-k. sipard k. supard-k. yā gam khānā, harāt-k. tābi-h. yā mutī-h.*—*Upanna-k. uthānā nikānā upajū upajā wā phalūā, denā, swikār-k. wā minā, chhor-d. jīne-d. de-dānā tyāg-k. wā dānā, samarpā samarpā-k. adhiñ-h. vāsibhūt h. hāmā wā chāpnā.*

YĒLD'ER, *n.* one who yields—*Bar lānē w., paidd k. w., qubāl k. w., qāil-h. w., tustim-k. w., sipard yā supard k. w., tābi-h. w., mutī-h. w., gam-khānē w.*—*Upanna-k. w., uthnē w., nikānē w., denē w., swikār-k. w., minē w., chhor-d. w., jāne-d. w., tyāg-k. w., dānē-w., samarpā w., samarpā-k. w., adhiñ-h. w., vāsibhūt-h. w., chāpnē w.* [se, anuvriti se, sammati se.

YĒLD'ING-LY, *ad.* with compliance—*Rizā-mandī se, tābi-dārī se*—Swikār se, anurodh.

YĒLD'ING-NESS, *n.* disposition to yield—*Rizā-mandī yā razā-mandī, tābi-dārī, itā at, qāil hont yā qubāl karne kī tābi at*—Anurodh, anurodhan, anurodhitwa, anuvriti, swikār-karne kī pravriti, swikāras'atā.

YÖKE, *n.* (S. *grec*) a wooden frame by which two oxen are connected for drawing, a mark of servitude, slavery, a chain, a link, a couple; *v.* to bind by a yoke, to put a yoke on, to couple, to enslave, to restrain, to be yoked or joined together—*Jūdā, ālāmāt-i-qulāmā, halqa-ba-qoshā yā qulāmā, zanjir, qulāba yā silsila, jūst; v. nādhnā^h, jūth meñ lagānā^h, jorūā^h, aser halqa-ba-qoshā yā qulām k., rokna^h, jutnā^h*—*Jūth, dīsalakshan, disatwa dīsabhāw wā dīsivasthi, sikrī sikarī wā sriñkhal, kārī, jorā wā yug; v. jorūā, jūye meñ lagānā, milnā wā sañyukt-k., dās banānā wā vās-k., atkānā wā āpnā, milnā wā sañyukt-h.* [sahuvarti, sāngī.

YÖKEFEL-LÖW, YÖKE'MATE, *n.* a companion—*Sāthī^h, ham-kār, ham-inān*—Sahachar,

YÖLK, yök, *n.* (S. *gauler*) the yellow part of an egg—*Ande kī zarbī, zardū-i-baiza*—*Andamadyathā pītabhṛg, andamadyabhṛg, andamadya, andahriday, andakusam.*

YÖN, YÖND, YÖNDER, *a.* (S. *geond*) being at a distance within view; *ad.* at a distance within view—*Wāh^h, wahān-kā^h, udhar-kā^h, sānne yā sāmne kā^h, pailā^h, parlā^h, pur-kā^h; ad. udhar^h, sānne yā sāmne^h, wahān^h, parlā^h or^h.*

YÖRE, *ad.* (S. *geara*) in old time, long ago—*Zamānā-i-salaf meñ yā qadīm zamānē meñ, sābiq-meñ yā burī muddat ke pesh-tar*—*Prāchinakīl meñ wā prākīl meñ, gatakāl meñ wā bahut āge.* [tunheñ^h, āp-kō^h, āp-ke-tāin^h.

YÖU, *pr.* (S. *cow*) the nominative and objective plural of thou—*Tum^h, āp^h, tum-kō^h,*

YÖUR, *pr.* belonging to you—*Tumhārā^h, āp-kā^h, āpnā^h.*

YÖURS, *pr.* the possessive case plural of thou—*Tumhārā^h, āp-kā^h, āpnā^h.*

YÖUR-SĒLF, *pr.* the emphatic and reciprocal form of you—*Tum-hī^h, āp-hī^h, tum-āp^h, āpnē-hī-kō^h, āpnē-hī-tāin^h.*

YÖUNG, *a.* (S. *geong*) not old, being in the first part of life or growth, weak, ignorant; *n.* the offspring of animals, young persons collectively—*Kam-umr kam-sinn sag'ru-sinn yā khurd-sāl, nau nau-khez yā nau-khāsta, zā'if yā kam-zor, nā-wāqif yā nā-dān; n. bachche^h, nau-javān-log yā javān-log*—Tarup bāl kaumār kisor alpava-

- yask yuv yuvá báliś wá abhinavayask, abhinav pratinav wá thore-dinoñ ká, alpá-sakti wá alpabuddhi, aññán añña nirboddh wá nirbuddhi; *n. sávak* ásisu apatyá prithuk wá prithuk, yuvá wá tarup log.
- YOŨ'NÁ'ISI, *a. somewhat young*—*Kisi qadr jarán khurd-sál kam-sinn kam-'umr sagru-s-sinn nau-khez yá nau-khústa*—Kuchh tarup yuvá yuv alpavayask kíśor kaumár pratinav wá abhinav. [sisu, prithuk, prathuk.]
- YOŨ'NÁ'ING, *n. a young animal*—*Khurd-sál yá kam-sinn jánvar, bachcha^b*—*Sávak*, YOŨ'NÁ'Y, *a. youthful*: *ad. early in life*—*Jarón, nau-jarón, khurd-sál, sagru-s-sinn, kam-sinn, táza*; *ad. jaróni yá shabáb meñ*—Tarup, yuv, yuvá, alpavayask, yauvaneyak, bál, bílís, abhinav; *ad. yauvan yauvanavasthá wá yauvanadasá meñ, tárunya wá tárunyadasá meñ*.
- YOŨ'NG'STEH, YOŨ'NK'EH, *n. a young person*—*Nau-jarón shakhs, layká^b, laundá^b, kó-dak, chhokén^b*—Kumfrak, bilajan, xuvajan, tarunajan, vatú.
- YOUTH, *n. (S. geṇath)* the part of life which succeeds childhood, a young person, young persons collectively—*Jaróni shabáb yá buliyat, jarón, jarón log*—Joban yauvan yauvanavasthá yauvanakál yauvanadasá tárunya tárunyakál tárunyaakál wá kaumár, kaumár kumárak bilajan kíśor wá yuvajan, tarunajan tarup-log wá yuvalog.
- YOUTH'FUL, *a. young, pertaining to early life, suitable to the first part of life, fresh or vigorous*—*Khurd-sál kam-sinn kam-'umr sagru-s-sinn yá nau-jarón, shabáb-man-sáb yá muntálly-i jaróni, shabáb yá jaróni ké láty, mayá yá mazhót*—Yauvanawán yauvaneyak alpavayask, bál báliś yuva yuv kíśor kaumár wá abhinavayask, yauvanasambuddhi tárunyaavishayak wá yauvanakálavishayak, yauvanay-gya kaumár wá tárunya-gya, nav abhinav navin nótan viryyawán pramhasatiwá tūñh wá porhú.
- YOUTH'FUL'LY, *ad. in a youthful manner*—*Jaróni se^b, tázagi se, shabáb se, mazbúti se*—Tárunya se, yauvan se, porhapan se, saviryya.
- YOUTH'FUL'NESS, *n. state of being youthful*—*Jaróni, shabáb, bulígat, bulíg*—Tárunya, bíliti, yauvan, bilatan, bílísya, jolan. [yauvanavasthá, joban, bilatá.]
- YOUTH'HOOD, *n. the state of youth*—*Jaróni, shabáb, bulígat, bulíg*—Yauvan, tárunya.
- YOUTH'LY, *a. young, early in life*—*Nau-jarón khurd-sál kam-sinn kam-'umr yá nau-khez, jarón*—Yuvá yuv yauvaneyak wá bál, abhinav wá pratinav.
- YOUTH'Y, *a. young, youthful*—[*Youthly ké m'e n dekho*]—[*Y. uthty ká arth dekho.*]
- YULE, *n. (S. yul)* Christmas—*Hazrat 'Isá ké paidoish ké khushi ká yez jé har sál mál-i Dísanbar ké páchiswén távikh ko hotá hai*—Isá ká janmaparv, Isá ké janm ká Lapá utsav, Isáyon ká bápá diu jé Dísanbar mahine ké páchiswén diu hotá hai.

Z.

- ZĀ'NY, *n. (It. zanni)* a buffoon, a merry-andrew; *v. to mimic*—*Mashkara, naq-qil hazzil yá machik*; *v. mashkaragi-k, mashkará pan-k, suwáng-k^b, bhairait-k^b, naq-k*—Bhúg, thathoi thatholiyá wá vaihásik.
- ZĒ'AL, *n. (Gr. zelos)* ardour, earnestness—*Sar-garmi garmi harárat yá hamíyat, ishti-gyá shauq yá 'ishq*—Uttáp uchchhandatú chhandatú tivrati tikshnatá wá ugratá, atyanurágit atyanurakti utsukatá atyutkanthá atyníhilásh wá utsáh.
- ZĒ'AL'OT, *n. a person full of zeal*—*Niháyat sar-garm shakhs, niháyat tam-dih pur-shauq yá pur josh shakhs, mustá'idh shakhs*—Uttaptabuddhi jan, atyanurakt jan, atyutsúh jan, atyásakt jan, ativyagra jan, paramotsúhí jan.
- ZĒ'AL'OT'ICAL, *a. very zealous*—*Isht sar-garm tund yá díś se, niháyat te: ján-fishán mustá'idh táigir yá ján-saz*—Atyanurágit, atyanurakt, atyutsuk, ativyagra, atichand.
- ZĒ'AL'OT'RY, *n. behaviour of a zealot*—*Tan-dih, tundi, tezi, josh, sar-garmi*—Uttáp, ugratá, atyutsúh, atyásakti, paramotsúh.
- ZĒ'AL'OUS, *a. ardent, eager, earnest*—*Sar garm tund yá tez, úrzú-mand yá shauqín, musthig díś-saz sá'í yá mustá'idh*—Vyagra chand uchchhandí ugra ativyagra uttapt wá tikshn, atyanurakt laulín atyákáukshí atyabíhiláshí atyanurágit wá atyukuk, ut-súhí wá atyásakt.
- ZĒ'AL'OUS'LY, *ad. with ardour, with eagerness*—*Sar-garmi tezi tundi josh yá ján-fisháni se, kamál ishtigád shauq árzú-mandi yá tan-dih se*—Ugratá vyagratá uchchhandatú prachandatú uttáp wá tikshnatá se, atyákáukshá atyabíhiláshí wá líkásá se.
- ZĒ'BRA', *n. an animal*—*Gor khur, khor-i dastí, arar*—Vanagardabh, banailá gadabá.
- ZĒ'CHIN', *n. a gold coin*—*Ashrafí, mahr*—Suvarnamudrá, swarnamudrá.
- ZĒ'DO-A RY, *n. (Fr. zédoaire)* a medicinal root—*Zurumbád, jadwár, nirbisi^b, ambá haldí^b*—Karchurak, karbúrak, vedhamukhyak, satí, satí, drávidak.
- ZĒ'NITH, ZĒ'NITH, *n. (Ar.) the point overhead opposite to the nadir*—*Sambu-r-rás, samn-n-nazar*—Śirovindu, úrdhwadísá, úrdhwastatik, khaswastik, khamadhya.
- ZEPHYR, *n. (Gr. zephyros)* the west wind, a soft gentle wind—*Bád-i-garbí, bád-i-sabá yá nasím*—Páśchinnaváyu, vasantaváyu mandaváyu sukhasparsaváyu sugandha-váyu mandánil wá soháwan-bayár.

- ZĒRO**, n. (It.) the cipher 0, the point from which a thermometer is graduated — *Sifr, harārāt painī ya'ni garmi sardī nāpne ke ek āla kā wah maqām jakān se hisāb ke nishān banē rahē hai* — *Sūnya vīndu wī sunā, ushūnūshmanīpanīyantra wā sītoshmanīpanīyantra kā wah sthāl jakān se krām karke rekhi hui rahī hai*.
- ZĒST**, n. (P. *zistān*) the peel of an orange squeezed into wine, relish, flavour, taste — *Nārangi kā chhilkā jo angūrī sharāb meñ nichor di'ī jātā hai, zūqa, luzzat, mazā* — *Nārangi kā chhilkā jo drīkshānadya meñ gār di'ī jātī hai, swād, ras wā abhīru-chi, āswād wā ruchi*.
- ZĪG'ZĀG**, n. a line with sharp and quick turns; a. having sharp and quick turns; v. to form with sharp and quick turns — *Kaj-o-pech*; a. *kaj-dār-o-pech-dār*; v. *kaj-dār-o-pech-dār banānī* — *Ghūṇākshararekhā, terhī-bhīnī lakir*; a. *ghūṇākshar, kutīlagatī, vakrākār, terhā, bhīnkā*; n. *terhā wā bhīnkā banīnī, ghūṇākshar banīnī, kutīl wā*.
- ZINC**, n. (Ger. *zink*) a metal — *Dhātī^h*. [vakra banīnī.]
- ZŌDĪ-AC**, n. (Gr. *zoon*) a broad circle in the heavens containing the twelve signs — *Mīnagatī-l-burūj, rās-chakr^h* — *Rāsichakra, rāsīmaṇḍal, bhachakra, bhamaṇḍal, jyotiśchakra*.
- ZŌDĪ-A-CAL**, a. relating to the zodiac — *Mīnagatī-l-burūj-mansūb, mutā'alliq-i-mīnagatī-l-burūj, rās-chakr kā^h* — *Rāsichakrasambandhī, rāsīmaṇḍalavishayak*.
- ZŌNE**, n. (Gr. *zonē*) a girdle, a division of the earth, circuit, circumference — *Kumar-band, mīntuqa, dīra, mahīl* — *Kardhanī patakā wā mekhālī, bhūmekhālā bhūvalay wā bhūkaṭībandhī, maṇḍal, gherā wā parīdhī*.
- ZŌNED**, a. wearing a zone — *Kumar-band bīndhē hue, bā-kumar-band* — *Kardhanī pahīre hue, patakā bāndhē hue, mekhalīvīśīst, mekhalāyukt*.
- ZŌ-ŌG'RA-PHY**, n. (Gr. *zoon, graphō*) a description of animals — *Bayān-i-haiwānāt, 'ilm-i-haiwānāt, jānwārūn kā bayān* — *Prānīvarṇan, paśwādivivaraṇ, jīvajantuvivarṇan, jīvajantuvivarāṇ, jīvajantuvīdyā, paśwādivīdyā, paśwādivīdyā, prānīvīdyā*.
- ZŌ-ŌG'RA-PHER**, n. one who describes animals — *Haiwānāt kā hāl bayān karne w., ahl-i-'ilm-i-haiwānāt, 'ilm-i-haiwānāt-dān, sāhib-i-'ilm-i-haiwānāt* — *Prānīvarṇanākartā, paśwādivivarāṇākartā, prānīvīdyājñā, jīvajantuvīdyājñā, paśwādivīdyājñā, paśwādivīdyā-sīstī*. [—[*Zoography ke mā'ne dekho*]] — [Zoography kā arth dekho.]
- ZŌ-ŌL'O-GY**, n. (Gr. *zoon, logos*) that part of natural history which treats of animals — *Zō-o-lōgī^h-CAL*, a. pertaining to zoology — *Bayān-i-haiwānāt-mansūb, mutā'alliq-i-'ilm-i-haiwānāt, jānwārūn ke bayān ke mutā'alliq* — *Prānīvīdyāsambandhī, paśwādivīdyāsambandhī, paśwādivīdyāvishayak, jīvajantuvivarāṇavishayak*. [arth dekho.]
- ZŌ-ŌL'O-GIST**, n. one versed in zoology — [Zoographer ke mā'ne dekho] — [Zoographer kā
- ZŌ'O-PĀTĪTE**, n. (Gr. *zoon, phuton*) a body which partakes of the nature of both an animal and a vegetable — *Wah nabāt jiski haiwānī khāssiyyat hotī hai, wah shai jiski khāssiyyat nabātī aur haiwānī donoñ hotī hai* — *Jantu aur udbhijja donoñ kā dharm wā guṇ rakhne wāī padārth, wah vastu jismeñ jantujīv aur udbhid wā ośadhī in donoñ kā dharm wā guṇ rahatā hai*.

VOCABULARY

OF THE

ROOTS OF ENGLISH WORDS.

A

A (S.), on, in, to, at; aboard abed, afield
astern, afoot, ashore.
A, AB ABS (L.), from, off, away, aside;
avert, abalienate, absorb, abscond, ab-
tain. [chy, abyss.
A, AN (Gr.), not, without; apathy, anar-
-**À** (Fr.). See under **AD**.
ABAL (S.), power, strength; **HABYLIS** (L.),
fit; *able, disable, disenable, inability,*
unable.
ABSINTHIUM (L.), wormwood; *absinthian.*
AC, AAC (S.), an oak; acorn, barnacle.
ACEO (L.), to be sour; **ACIDUS**, sour;
acid, subacid. [overeager, subacid.
ACER, ACRIS (L.), sharp; acrid, eager,
AIGRE (Fr.), sour; *eyriot.*
ACERBUS (L.), bitter; *acerbity, exacerbate.*
ACERHAN (S.), to turn; *ajar?*
ACERVUS (L.), a heap; coacervate.
ACHETER (Fr.), to buy; *cater?*
ACIDUS (L.). See **ACKO**.
ACHYMAN (S.), to crumble; *crimp.*
ACSIAN, ASCIAN (S.), to ask; *unasked.*
ACUO, ACUTUM (L.), to sharpen; *acute,*
exacuate, peracuate.
AIGUILLETTE (Fr.), a point; *aglet, aiglet.*
AD, and its changes into **AC, AF, AG, AL,**
AN, AP, AR, AS, AT (L.), to, at; *adapt,*
adhere, ascend, accede, affect, aggran-
dize, allude, annex, appear, arrest,
assist, attain.
À (Fr.), to; *adieu.*
ADASTRIGAN (S.) to frighten; *dastard.*
ADEPS, ADIPIS (L.), fat; *adipose.*
ADL (S.), diseased, corrupt; *addle.*
ADULOR, ADULTUM (L.), to flatter; *adu-*
lation.
ADULTUM (L.). See under **OLEO**.
ÆCE, ACE (S.); **ACHOS** (Gr.), pain; *ache,*
unaching. [aere.
ÆCER (S.); **AGER** (L.); **AGROS** (Gr.), a field;
ÆDES, ÆDIS (L.), a house; *edify, reedify,*
unedifying, edile.
ÆFER (S.), ever; *every, forever.*
ÆFT (S.), aft, after.
ÆFTAN (S.), behind; *abaft.*
ÆG (S.), an egg; *eyry.*
ÆGE, EGE (L.), fear; *ague.*
ÆLAN (S.). See under **ELE**.
ÆLC (S.), each; *every.*
ÆMULUS (L.), vying with; *emulate.*
ÆMYRIAN (S.), ashes; *embers.*

AHW

ÆOLUS (L.), the god of the winds; *sol-*
an, coapile.
ÆQUUS (L.), equal; coequal, unequal, un-
equal, adequate, inadequate, inequitous.
ÆR (S.), before; *ere, early, or.*
ÆREST (S.), first; *erst.*
ÆR (Gr. L.), air; aerial, artery.
AIR (Fr.), manner; *debonair.*
ÆRUGO, ERUGINIS (L.) rust; *eruginous.*
ÆSCULAPIUS (L.), the god of physis;
esculapian.
ÆSTAS (L.), summer; *estival.*
ÆSTIMO, ÆSTIMĀTUM (L.), to value; *es-*
teem, disesteem, existimation, inestim-
able, preexistimation, aim? misaimed
unaiming. [estuate, exestuation.
ÆSTUS (L.), heat, agitation, the tide;
estuate, exestuation.
ÆTAS (L.), age; coetaneous. [eternal.
ÆTERNUS (L.), eternal; coeternal, semp-
-**ÆVUM** (L.) an age; coeternal, primal.
ÆWERD (S.), perverse; *awkward?*
AFFOLER (Fr.). See under **FOL**.
AFYLAN (S.). See under **FUL**. [unowed.
AGAN (S.), to own; *disown, unowned, owe;*
AGAN (S.). See under **GAN**.
AGEIRO (Gr.), to assemble; *spagyric.*
AGORA (Gr.), a market-place, a forum, a
discourse; *allegory, category, paregoric.*
AGŪNIS (Gr.), an assembly; *panegyric.*
AGER, AGRI (L.), a field; *agrarian, agri-*
culture, peragratiō, peregrine.
PEREGRINUS (L.); **PELERIN** (Fr.), *pilgrim.*
AGGER (L.), a heap; *exaggerate.*
AGO (Gr.), to lead; *anagogics, apagogical,*
dennagogue, epact, isagogical, paragoge,
pedagogue, stratagem, synagogue, syn-
axis.
AGO, ACTUM (L.), to do; *agent, agile,*
agitate, ambiguity, coagulate, cogent,
concoagulate, exagitate, exigent, inco-
aguable, indagation, overagitate, pro-
digm, recoagulation, unambiguous, un-
deragent, viceagent, act, coaction,
counteract, enact, exact, inaction, in-
teract, outact, overact, react, redact,
reenact, retroactive, subact, transact,
unacted, unexact.
AGŌN (Gr.), a contest; *agony, antagonism.*
AGRA (Gr.), a catching; *chirurgical.*
ARWYLAN (S.), to cover over; *whel-*
overwhelm?

AIG

AIGRE (Fr.). See under **ACER**.
AIGU LETTE (Fr.). See under **ACU**.
AIVOS (Gr.). praise; *epænetic, parentic*.
AIR (Fr.). See under **AER**.
AISE (Fr.); **OTIUM** (L.), *ease*; *discre, un-*
AISTHÉTIS (Gr.), sensible, preceptible;
æsthetic, æsthetic.
AITIA (Gr.), cause; *etiology*.
AKADEMOS (Gr.), an Athenian, whose
 garden was converted into a gymnasium;
academe.
AKANTHA (Gr.), a thorn; *pyracanth*.
AKONAI (Gr.), to cure; *panacea*.
AKOULOTHOS (Gr.), an attendant; *acolyte*.
AKOUS (Gr.), to hear; *acoustic, otacous*.
AKROAMAI (Gr.), to hear; *acroamatic*.
AKROS (Gr.), high, extreme; *acronycal*,
acrosopire, acrostatic.
AL (Ar.), the; *alcoran, alkali*.
ALA (L.), a wing; *aisle*.
ALACER, ALACRIS (L.), cheerful; *alacrity*.
ALBUS (L.), white; *alb, dea blation*.
ALCHMY (Ar.). See under **KIMA**.
ALCOBA (Sp.); **AL, KAMBA** (Ar.), to arch;
an alcove.
ALCEPHO (Gr.), to anoint, to daub over;
ALEMBIC; **AL, ANPISON** (Ar.), a chemical
 vessel; *alembic*.
ALISCO (L.). See under **ATO**.
ALEXO (Gr.), to keep off; *alexipharmic*.
ALGEBRA; **AL, GAMBROS** (Ar.), the resolu-
 tion of parts to a whole; *algebra*.
ALIENS (L.). See under **ALLOS**.
ALQUANTUS (L.). See under **QUANTUS**.
ALASSO (Gr.), to change; *parallelus*.
ALIEU (Fr.) a passage; *ally*.
ALLOS (Gr.); **ALUS** (L.), another; *allo-*
ALIEUS (L.), belonging to another;
alien, abalienate, inalienable, unalien-
able.
ALLÉLON (Gr.), one another; *parallel, pa-*
rallelogram, parallelopiped, unparal-
leled.
ALO (L.), to nourish; *aliment inaliment-*
ALISCO (L.), to grow; *coalesce*.
ALP (C), a lofty mountain; **ALPES** (L.),
 the Alps; *alp, transalpine*.
ALTER (L.), another; *alter, altercation*;
altern, adulterate, inadulterate, sesqui-
alter, subalter, unadulterate, unalter-
able.
ALTUS (L.), high; *altitude, exalt, altar*.
HAUT (Fr.), high; *hautboy, hockle*.
AM, AMB OR AMB (L.), around, ab ut; *am-*
putate, ambient, unelation, ambition.
ANARS (L.), bitter; *amaritude*.
ANBAR (Ar.), amber.
AMBRE (Fr.), amber; *pomander*.
AMBEHT, EMBEHT (S.), a message; *ambas-*
sador, embassy.
ANBO (L.), both; *ambidexter, ambience*.
AMBULO (L.), to walk; *amble, ambulant*,
circumambulate, deambulation, cham-
bulation, perambulate, preamble, noc-
tambulation, somnambulist.

APT

AVENTUM (L.), a thong; *amentaceous*.
AMICTUS (L.), a garment; *amice*.
AMICUS (L.). See under **AMO**.
AMITA (L.), a father's sister; *aunt*.
AMMON (L.), a title of Jupiter, near whose
 temple *ammonius* was generated; *am-*
moniac.
AMNIS (L.), a river; *interamni n*.
AMO, AMATUM (L.), to love; **AMOR**, love;
amatory, amiable, amoret, enamour,
inamorato, paramour, unamiable.
AMICUS (L.), a friend; *amicable, enmity*,
inimical.
AMENUS (L.), pleasant; *amenity*.
AMPHI, AMPHO (Gr.), about, round about;
 on both sides, both; *amphibious, amph-*
theatre, &c. [*analog, anatomy, &c*.
ANA (Gr.), again, through, up; *analyze*,
ANALAN (S.). See under **EIE**.
ANCILLA (L.), a female servant; *ancillary*.
AND (S.), through; *along*.
ANER, ANDROS (Gr.), a man; *androgynæ*.
ANGEL ANGI (S.), a hook; *angle*.
ANGÉLOS (Gr.), a messenger; **ANGELLO**,
 to tell, to announce; *angel archangel*,
evangel. [*anguish, anxiety*.
ANGO, ANXI (L.), to choke, to vex; *anger*,
ANGULUS (L.), a corner; *angle, hexangu-*
lar, multangular, pentangular, quad-
rangle, rectangle, sextangle.
ANIMA (L.), air, breath, life, the soul;
ANMUS, the mind; *animate, animal-*
vert, disanimate, examine, inanimate,
magnanimity, pusillanimous, reani-
mate, transanimate, unanimated, un-
animous.
ANNUS (L.), a year; *annals, annate, on-*
niversary, annual, biennial, decennial,
millenary, perennal, septennial, super-
annate, triennial. [*ular*.
ANNULUS (L.), a ring; *annular, semian-*
ANSA (L.), a handle; *hances*. [*&c*.
ANTE (L.), before; *antecede, anticipate*,
ANTHOS (Gr.), a flower; *anther, antholo-*
gy, polyanthus.
ANTHROPÓS (Gr.), a man; *anthropology*,
anthropomorphite, anthropopathy, an-
thropophagi, lycanthropy, misanthropy,
philanthropy.
ANTI (Gr.), opposite to, against; *antipa-*
thy, antagonist, antipodes &c.
ANTIQUUS (L.), ancient; *antic, antique*.
ANTIOS (Gr.), a pump; *exantlate*.
ANUS (L.), an old woman; *anle*. [*overt*.
APERIO, APERTUM (L.), to open; *aperient*,
APHROS (Gr.), foam; *froth*.
APHRODITE (Gr.), Venus; *hermaphrodite*.
APIS (L.), a bee; *apistry*.
APISCOR, APUM (L.), to get, to acquire;
adapt, readeption.
APO (Gr.) from, away; *apocalypse, apoge*,
aphelion, &c.
APPRIS (Fr.). See under **PREHENDO**.
APRO, APTATUM (L.), to fit; *apt, adapt*
attitude, captation, impatide, inept,
unapt.

APT

APTUM (L.). See **APTISOR**.
AQUA (L.), water; *aquatic, inaquate, sub-aqueous, terraqueous*.
AQUILA (L.), an eagle; *aquiline, giorcaigle*.
ARANEA (L.), a cobweb; *araneous*.
ARBOR (L.), a tree; *arbor*.
ARCEO (L.), to drive away; *ererce, exercise, disexercise, unexercised*.
ARCHE (Gr.), beginning, sovereignty;
ARCHOS, a chief; an archy, arch, archangel, archbishop, archdeacon archduke, archetype, archipelago architect, architrave, aristarchy, exarch, gynarchy, heptarchy, heterarchy, hierarch, hyloarch, monarch, antimonarchist, oligarchy, patriarchy, pentarchy, procathetic, synarchy, tetarchy, toparch.
ARCHAIOS (Gr.), ancient; *archaic*.
ARCHION (Gr.), a palace, a public office; *archives*. [cometate.
ARCTO (L.), to crowd; to straiten; *court*.
ARCUS (L.), a bow; *arc, archer, overarch*.
ARDEO, ARSUM (L.), to burn; *ardent, arson*.
ARDUUS (L.), lofty, difficult; *arduous*.
AREO (L.), to be dry; *arid, arefy*.
ARESCO (L.), to grow dry; *parch*?
ARES (Gr.), Mars; *arospagite*.
ARGENTUM (L.), silver; *argent*.
ARGO (Gr.) the ship in which Jason sailed in quest of the golden fleece; *argonaut*.
ARGOS (Gr.), white; *pygarg*.
ARGILLA (L.), white clay; *argil*.
ARGYROS (Gr.), silver; *litharge*.
ARIOS (Gr.), lazy, idle; *lethargy*.
ARGUO (L.), to show, to prove; *argue, redargue, unargued*.
ARGUTUS (L.), sharp, witty; *argute*.
ARISTOS (Gr.) best; *aristarchy, aristocracy*. [geritima.
ARITHMOS (Gr.), number; *arithmetic, lo-arktos* (G.) a bear; *arctic, ant Arctic*.
ARMA (L.), arms; *armis, to arm; disarm, forearm unarm*.
ARME (Fr.), a weapon; *alarm*?
ARMILLA (L.), a bracelet; *armillary*.
ARO (L.), to plough; *arable*.
ARS, ARTIS (L.), art; *inert unarted*.
ARSE (Gr.), masculine, strong; *arsenic*.
ARTHRON (Gr.), a joint; *arthritis, synarthrosis*. [articulate.
ARTUS, ARTICULUS (L.), a joint; *article, artuspe* (L.), a soothsayer; *auspice*.
ARX (L.), a citadel; *arsenal*?
AS (L.), a pound, a unit; *ase*.
ASA, gum; *asafoetida*.
ASKARI (Turk.), troops; *janizary*.
ASKO (Gr.), to exercise, to discipline; *ascetic*.
ASKOS (Gr.), a skin, a bladder; *ascites*.
ASLOPAN (S.), to slip away; *aslope, slope*.
ASPER (L.), rough; *asperate, exasperate*.
ASPIS (G.), a shield, an asp; *hyperaspist*.
ASSASSIN (Fr.); **HASSA** (Ar.), to kill; *assassin*.

BAL

ASTER (Gr.); **ASTRUM** (L.), a star; *asterisk, astral astrolabe, astrology, astronomy, astrotheology, diaster*. [ustragal.
ASTRACILLOS (Gr.), an ankle, a knuckle;
ATLIS (L.), black; *atrabiliarian*.
ATRAMENTUM (L.), ink; *atramental*.
ATHLETES (Gr.), a wrestler; *athlete*.
ATMOS (Gr.), vapour; *atmosphere*.
ATROX (L.), fierce, cruel; *atrocious*.
ATTACHER (Fr.) to tie, to fasten; *attach, tick, unattached, untuck*.
AUCTOR (L.). See under **AUGEO**.
AUDIO, AUDITUM (L.), to hear; *audible inaudible, preaudience*.
AUGEO, AUCTUM (L.), to increase; *augment, auction, exauctorate*.
AUTOR (L.), an author, d'authorize, unauthorized. [augurate.
AUGUR (L.), a soothsayer; *augur, in-*
AULA (L.), a hall; *aularian*.
AULOS (Gr.), a pipe; *hydraulica*.
AURIS (L.), the ear; *auricle, auscultation*.
AURUM (L.), gold; *aurate, inauration, orange, orpiment*.
AUSTER (L.), the south; *austral*.
AUTHENTIS (Gr.), one who does any thing by his own hand or power, an author; *authentic, unauthentic*.
AUTOS (G.), one's self; *autobiography, autocracy, autograph, automation, aut-*
AUXILIUM (L.), help; *auxiliary*. [opsy.
AVALER (Fr.), to fall; *raill*. [che.
AVALENCE, AVALANGES (Fr.), an avalanche.
AVANT (Fr.), before; *advance, a vantage, avant, disadvantage, van, vantage, vantrace, vauit*.
AVARO (L.), to covet; *avarus covetous; avidus, greedy; avarice, avidity*.
AVERGLER (Fr.) to blind; *inirigle*.
AVIS (L.), a bird; *aviary, auspice, inauspicate*.
AVIER (Fr.), to have; *avirdupois*.
AXILLA (L.), the arm-pit; *axillar*.
AXIOMA (Gr.), worth, authority; *axiom*.

B.

BAC (W.), small; *backgammon*. [ed.
BACAN (S.), to bake; *bacon, batch, unbak-*
BACCA (L.), a berry; *bachelor*. [nal.
BACCHUS (L.), the god of wine; *baccata-*
BAD (S.), a pledge; *bet*.
BADINER (Fr.), to jeer; *banter, badinage*.
BEFTAN. See under **BET**.
BELI (S.), a funeral pile; *bonfire*.
BELG (S.), a bay; *bellows, belly, bilge, bil-*
low, bulge.
BAGH (Ir.), life; *usquebagh*.
BAILLER (Fr.) to deliver; *tail; bale*.
BALNO (Gr.), to go; *amphibolans; hyper-*
baton.
BATON (Gr.), a branch; *lay*? [baken.
BALANOS (Gr.), an acorn, a nut; *myro-*
BALC (S.), a beam, a ridge; *balk, balcony*.
BALLO (Gr.), to throw; *ballister, ambob-*
flat, amphibology, amphibolous, ambo-

BAL

ous, hyperbole, parable, parabola, problem, symbol.
DIABOLUS (Gr.), a slanderer, a false accuser, the devil; *diabolic*.
BALNEUM (L.), a bath; *balneal*.
BALSAMUS (Gr.), *balsam, balm, embalm*.
BALTEUS (L.), a belt; *baldrick*.
BALUSTRE (Fr.). See under **PALUS**.
BANC, BENC (S.); **BANCO** (It.), a bench, a bank; *disbench, imbank, mountebank*.
BANDA (S.). See under **Bindan**.
BANDO (It.), a proclamation; *contraband*.
BANNAN, ABANNAN (S.), to proclaim; *ban*.
BAPTO (Gr.), to dip, to plunge; *baptize, anabaptist, catabaptist, pedobaptist, rebaptize, unbaptized*.
BAR (S.), a bar; *brav*.
BAH, BÄR (S.), bare; *barren*.
BARATER (Fr.), to cheat, to exchange; *bar-rator, barter*.
BARBA (L.), a beard; *barb, unbarbed*.
BARGUIGNER (Fr.), to hum and haw, to haggle; *bargain*.
BAROS (Gr.), weight; *barometer, baro-scope, barytes, barytone*.
BARQUE (Fr.), a ship; *bark, disbark, em-bark, disembark, resembark*. [*unbar*.]
BARRE (Fr.), a bar; *debar, embar, outbar*.
BASA (Sw.), to strike; *baste*.
BASALTES (L.), a kind of marble; *basalt*.
BASILISUS (Gr.), a king; *basilic*.
BASIS (Gr. L.), the foot, the bottom, the foundation; *base, debase, embase, sur-base; abash? bashful, unabashed, un-bashful*.
BASIUM (L.), a kiss; *buss*.
BAST (T.), bark; *bass*. [*overbattle*.]
BATAN (S.), to bait; *battell, batten*.
BATTOS (Gr.), a silly poet who used frequent repetition in his verses; *battology*.
BATTRE (Fr.); **BATUO** (L.), to strike; *batter, combat, debate, rebate, unbattered, unbated*.
BAW (W.), filth; *bawd?*
BAYER (Fr.), to gape, to look at for a long time with the mouth open; *abeyance?*
BAYONNE (Fr.), a town in France, where, it is said, bayonets were first made.
BE (S.), by: as a prefix, about, before: besprinkle, bespeak, &c.
BEACON (S.), a beacon; *beck*.
BEAG (S.), a crown, a garland; *badge*.
BEARN (S.), a child; *burnacle*.
BEATAN (S.), to beat; *bate, abate, unabated, unbated, unbeaten*.
BEATUS (L.), blessed; *beatify*.
BEAU (Fr.). See under **BELLUS**.
BECHER (Ger.), a cup; *beaker, pitcher*.
BECCUNAN (S.), to happen; *lecome, mis-become, unbecome*.
BEG (Gael.), little; *flibeg*.
BELANGEN (D.), to concern; *belong*.
BELAGERN (D.), to besiege; *besieger, lea-guer*.
BELLAN (S.), to roar; *bawl, bellow, rebellow*

BLY

BELLE (Fr.). See under **BELLUS**.
BELLUA (L.), a beast; *belluine*. [*rebel*.]
BELLUM (L.), war; *belligerent, imbellie*.
BELLUS (L.), beautiful; *embellish*.
BEAU, BELLE (Fr.), fine, handsome, beau, beauty, unbeauteous, belle, beldam, belles-lettres.
BENC (S.). See **BANC**.
BENE (L.), well; *benediction, benefaction, benevolence, unbeneficed, unbenevolent*.
BENE, BEN (S.), a prayer, a petition; *boon*.
BENIGNUS (L.), kind; *benign, unbenign*; **BENIR** (Fr.), to bless; *benison*.
BEORGAN (S.), to protect, to fortify; *bur-row, harbinger, harbour, hauberk, un-harbour*.
BERAN (S.), to bear; *forbear, misborn, over-bear, unbearable unborn, underbear, up-bear*.
BERE (S.), bere; *barley*. [*mote; abet*.]
BETAN (S.), amend, to restore, to pro-
BEUCHE (Ger.), the act of steeping clothes; *buck*.
BIAIS (Fr.), a slope; *bias, unbias*.
BIBLOS (Gr.), a book; *bible*. [*erage*.]
BIBO (L.), to drink; *bib, imbibes, be-*
BIDDAN (S.), to command; *bid, forbid, outbid, overbid, unbid, unforbid*.
BIGAN (S.), to bow to worship; *bigot unbigoted*.
BIL (S.), steel; *bill*.
BILAÏKAN (G.), to mock; *billk*.
BILBOA, a town in Spain, famous for its swords; *bilbo*.
BILLIS (L.), bile; *atra? ilarian*.
BILLON (Fr.), gold and silver below the standard; *bullion*.
BINDAN (S.), to bind; *unbind, unbound, unhidebound, upbind*.
BANDA, BONDA, BOND (S.), band, bond; *disband, unbanded*.
BUNDE (S.), bound; *imbound*.
BINUS (L.), two and two, double; *binary, binocular, combine, incombine, recom-bine*. [*amphibious, cenoby*.]
Bios (Gr.), life; *biography autobiography*.
Bis, BI (L.), twice, two; *balance, bicipital, bicornis, bidental, biennial, bifid, bifold, biform, bifronted, bifurcated, bigamist, binomial, bipartite, biped, bipennate, bi-quadrate, biscuit, bisect, bisextile, bi-sulcous, bivalve, bivious, outbalance, overbalance*. [*busy, unbusy*.]
BISEG (S.), occupation, employment;
BLAER (D.), a pustule; *blaar*.
BLEST (S.), a blast; *bluster? unblasted*.
BLETAN (S.), to heat; *blatant*.
BLANC (Fr.), white; *blanch, blank, blench? unbleached*.
BLÉ (Fr.), corn; *emblaments*. [*blemished*.]
BLÉMIR (Fr.), to grow pale; *blemish, un-*
BLICAN (S.), to shine, to dazzle; *blink?*
BLOSEN (D.), to blush; *blowse, outblush, unblushing*.
BLUTER (Fr.), to sift; *bolts; unbolled*.
BLYGWAN (G.), to strike; *bludgeon*.

BOC

BŌCAGE (Fr.), a grove; *boscage*, *emboss*, *imbosc*.
BOCK (W.), a cheek; *box*?
BODIAN (S.), to announce, to foretell; *bode*, *abode*, *forebode*, *unforeboding*.
BŌUFF (Fr.). See under *Bos*. [*bough*, *bow*.]
BŌGA (S.), any thing curved, a branch;
BOIS (Fr.), a wood; *ambush*, *enambush*, *hantboy*.
BOLBOS (Gr.), an onion; *bulb*.
BOLLA (S.), any round vessel; *boll bowl*.
BOMBOS (Gr.), a buzz, a noise; *bomb*, *bombilation*. [*bombusin*.]
BOMBYX (L.), a silkworm; *bombycinous*, *BOND* (S.). See under *BINDAN*.
BONUS (L.), good; *bonny*, *bonus*, *boon*, *bounty*, *unbounteous*.
BOŌ (Fr.), good; *bumper*? *debonair*.
BOO, **BOATUM** (L.), to low; *reboation*.
BORD (S.), an edge, a side; *border*, *im-border*.
BŌREAS (L.), the north wind; *boreas*, *hyperborean*. [*vine*, *hecatonib*.]
BOS, **BOVIS** (L.); **BOVS** (Gr.), an ox; **BOEUF** (Fr.), an ox; *beef*.
BOUKŌLOS (Gr.), a herdsman; *bucolic*.
BOSKO (Gr.), to feed; *proboscis*.
BOT (S.), compensation, satisfaction; *boot*.
BŌTANĒ (Gr.), an herb, a plant; *botany*.
BOTRUS (Gr.) a bunch of grapes; *botryoid*.
BŌTTA (It.), a stroke; *bout*.
BOUCANER (Fr.), to hunt oxen; *bucanier*?
BOUCHE (Fr.), a mouth; *diseimbogue*.
BOUCHER (Fr.), to stop; *rebuke*, *unre-bukable*.
BOUKŌLOL (Gr.). See under *Bos*.
BOURDON (Fr.), a drone; *burden*.
BOVS (Gr.). See *Bos*.
BOUT (Fr.), the end, extremity; *but*, *abut*, *buttock*, *buttness*, *rebut*. [*bottle*.]
BOUTEILLE (Fr.), a bottle; *butler*, *em-BOZZA (It.), a swelling; *botch*.
BRACAN (S.). See *BRECAN*.
BRACHION (Gr.), the arm; *brace*, *embrace*, *rebrace*, *unbrace*.
BRAS (Fr.), the arm; *vantbrace*.
BRACHUS (Gr.), short; *brachygraphy*.
BRASILLIAN (S.), to *brustle*; *bustle*?
BRAZA (Port.), a live coal, glowing fire; *brazil*.
BRECAN, **BRACAN** (S.), to *break*; *abroach*, *brack*, *brake*, *bray*, *breach*, *breach*, *out-break*, *unbreached*, *unbroke*. [*brue*?]
BRECHO (Gr.), to moisten; *embrocate*, *im-BREVIS (L.), short; *breve*, *brief*, *abbreviate*, *semibreve*. [*brided*.]
BRIBE (Fr.), a piece of bread; *bride*, *un-BRILLER (Fr.), to shine; *brilliant*.
BROCHE (Fr.), a spit; *broach*, *brooch*.
BRŌNCHOS (Gr.), the windpipe; *bronchial*.
BROSKO (Gr.), to eat, to feed upon; *browse*.
BROUILLER (Fr.), to mix, to confound; *broil*, *disembroil*, *embroil*. [*broke*, *brook*.]
BRUCAN (S.), to use, to employ, to bear;
BRŪTER (Fr.), to burn; *broil*.
BRUMA (L.), winter; *brumal*.***

CAI

BRŪO (Gr.), to bud; *embryo*. [*brusk*.]
BRUSQUE (Fr.), blunt, harsh, sudden; *brisk*.
BRUTUS (L.), irrational; *brute*, *imbrute*.
BRYTAN, **BRYTTIAN** (S.), to break; *brittle*.
BUAN (S.), to inhabit, to cultivate; *hus-band*.
BUBE (Ger.), a boy, a bad boy; *booby*.
BUCAN (S.), to bend; *bay*, *bight*, *bow*, *bugle*, *disembay*, *embay*, *enbois*, *unbay*, *unbow*.
BULLA (L.), a bubble in water; **BULLIO**, to boil; *bullition*, *ebullient*, *reboil*, *un-boiled*. [*bully*?]
BULLA (L.), a stud, a boss, a seal; *bull*, **BUNDE** (S.). See under *BINDAN*.
BUNKE (G.), a heap; *bunch*.
BUNNA (Ir.), a cake; *bun*.
BUH (S.), a dwelling, a *lower*; *neighbour*, *unneighbourly*. [*rough*, *burgh*, *burglar*.]
BURN (S.), a town, a fort, a house; **BO-BURSA** (L.), an ox-hide, a *purse*; *burse*, *disburse*, *rediburse*, *reimburse*.
BUSSOS (Gr.), bottom, depth; *abyss*.
BWG (W.), a goblin; *bug*, *bugbear*, *bugle*, *boggie*. [*pour*.]
BWRW (W.), to throw; *pour*, *outpour*, **BYGGAN** (S.), to build; *big*?
BYLDAN (S.), to confirm; *build*, *outbuild*, *overbuild*, *rebuild*, *unbuild*.
BYRNAN (S.), to burn; *brinded*, *brunt*, *outburn*, *unburned*.
BRYNE (S.), a burning; *brimstone*.

C.

CABALLUS (L.), a horse; *caballine*, *cavairy*.
CHEVAL (Fr.), a horse; *chivalry*. [*tion*.]
CACHINNO (L.), to laugh loud; *cachinna*.
CADAS (Gael.), cotton; *caddis*.
CADO, **CASUM** (L.), to fall; *cadence*, *cas-cade*, *case*, *chance*, *accident*, *coincide*, *decadence*, *decay*, *decidence*, *incident*, *indeciduous*, *mischance*, *occasion*, *occi-dent*, *percase*, *perchance*, *providence*, *re-cidivate*, *undecayed*.
CADĀVER (L.), a dead body; *cadaverous*.
CADŪCUS (L.), ready to fall; *caducous*.
CASUS (L.), a case; *casuist*.
CÆCUS (L.), blind; *cecily*, *occecation*.
CÆDO, **CÆSUM** (L.), to cut, to kill; *circumcise*, *concise*, *decide*, *decide*, *excise*, *homicide*, *incide*, *indecisive*, *interection*, *matricide*, *occision*, *parricide*, *precise*, *regicide*, *suicide*, *uncircumcised*, *unde-cided*, *unexcised*, *unprecise*.
CÆSAR (L.), a name said to have been given because the first who bore it was out from his mother's side; *cæsarcan*.
CÆG (S.), a key; *gag*.
CÆLE (S.), a keel; *calc*.
CÆLEBS (L.) unmarried; *celibacy*.
CÆLO (L.), to engrave; *celature*.
CAHIER (Fr.), a book of loose sheets; *quatre*.
CAIRO, a city in Egypt, whence is derived *carpet*. See *TAFIRO*.
CAISNE (Fr.), a box, a chest, ready money;

CAL

case, cash, cashier, disease, encase, encase, uncase.
CALCULUS (L.), See **CALX**.
CALCULUS (L.), See under **CALX**.
CALBO (L.), to be hot; *calify, calenture, incalcent.*
CALOR (L.), heat; *caloric.*
CALIDUS (L.), hot; *candle, codle?*
CALDARIUM (L.), a *caldron*.
ECALDER (Fr.), to *scald*.
CALIBRE (Fr.), the bore of a gun; *caliber, caliver, callipers.* [galligasins.
CALIGÆ (L.), a kind of shoes or half-boots;
CALIGO (L.) darkness; *caligation.*
CALIX (L.) a cup; *calix, calices.*
CALLUS (L.) hardness, hard skin; *callous.*
CALLIDUS (L.) crafty; *calidity.*
CALO (L.) to *call*; intercalar, miscall, miscalculation, recalc, uncalled.
CANCILIO (L.), to *conciliate*; irreconcilable; reconcile.
CONCILIIUM (L.) an assembly; *council.*
CALX CALCEUS (L.), limestone; *calc, uncalcined.* [calculable, miscalculated.
CALCULUS (L.) a pebble; *calculated, incalc.*
CALX, CALCEUS (L.) the heel; **CALCO**, to tread; **CALCRUS** a shoe; *concalculate, discalculate, incaluate.*
CAN (C.) crooked; *kimbo?*
CAMELUS (L.) a camel; *camelopard.*
CAMERA (L.) an arched roof, a *chamber*; *cameration, comrade, concamerate.*
CAMMAUN (W.) a conflict, a battle; *back-gummon.*
CAMPANA (L.), a bell; *campaniform.*
CAMPUS (L.) a plain; *camp, champion, champert, champion, decamp, encamp.*
CANALIS (L.) a canal; *channel, kennel.*
CANCELLI (L.) cross bars, lattice-work; *cancel, chancel, chance for, uncancelled, vicechancellor.*
CANCER (L.) a crab, a *cancer*; *cranker.*
CANDEO (L.) to be white, to shine, to be inflamed; *candent, candy, cense, accend, discandy, incend, kindle? enkindle, miskindle, reekindle, rekindle.*
CANDELA (L.) a candle; *candler.*
CANDIDUS (L.) *candid*; *uncandid.*
CANIS (L.), a dog; *canine, cannibal; kennel, unkennel.*
CANISTRUM (L.), a basket, a *canister.*
CANNA (L.) a cane, a tube; *cannon.*
CANNABIS (L.) hemp; *cannass.*
CANO, CANTUM (L.) to sing; *canorous, cant, chant, accent, concent, decant, decant, disenchant, enchant, exantation, incantation, precentor, recant, subchanter, unaccented, unenchanted.*
CAPER (L.), a goat; *capser, capricorn, caprification, cheveril.*
CAPILLUS (L.) hair; *capillary.*
CAPIO, CAPTUM (L.) to take; *capable, caption, accept, anticipate, apperception, conceive, deceive, disception, emancipate, exempt, foreconceive, imperceptible, incapable, incception, incipient, inconceive,*

CAV

able, insusceptible, intercept, intromception, intromsception, irrecoverable, mancipate, mancipule, misconceive, municipi, nuncupate, occupy, omnipereipient, participate, perceive, precept, preconceive, preoccupy, prince, principal, recapitulate, receive, recorer, recuperable, superconception, unexceptionable, unoccupied, unperceived, unprincipled, unreceive, unsusceptible.
CATTIVO (It.) a slave, a rascal; *catiff.*
CAPITAINE (Fr.). See under **CAPUT**.
CAPORAL (Fr.). See under **CAPUT**.
CAPSULA (L.), a small chest; *capsule.*
CAPUCE (Fr.) a cowl, a hood; *capouch, capuchin.*
CAPUT, CAPITIS (L.), the head; *cape, capitul, cabbage? chirpiter, chirpiti, decapitate, precipice, recapitulate.*
CAPITAINE (Fr.), a *captain.*
CAPORAL (Fr.) a *corporal.* [chattel.
CAPITALIA (L.) goods, property; *cattle?*
CARBO (L.) a coal, charcoal; *carbon.*
CARCER (L.) a prison; *carceral, disincarcerate, incarcerate.*
CARDO CARDINIS (L.) a hinge; *cardinal.*
CARINA (L.) the keel of a ship; *carven.*
CARMEN (L.) a song, a *charm*; *carminative, countercharm, declarm; uncharm.*
CARO, CARNIS (L.) flesh; *carnal, carrion, crumple, carnal, discarnate, excarnate, incarn, recarnify.*
CARO (L.) to *card.*
CARPENTUM (L.), a chariot; *carpenter.*
CARPO, CARPTUM (L.) to pluck, to cull, to find fault; *carp, decerp, discerp, excerpt, indiscerptible.*
CARRON (L.) a village in Scotland, famous for its iron-works; *curronade.*
CARRUS (L.), a car; *cargo, carry, cart, chariot, miscarry, overcarry, recarry, supercargo.*
CARUS (L.), dear; *caross, charity, cherish, incharitable, uncharitable.*
CASQUE (Fr.) a surcoat; *cassock.*
CASEUS (L.) cheese; *caseous.*
CASTIGO (L.) to chastise; *castigate, chasten, unchastised.*
CASTR (L.), a camp; *castrametation.*
CASTUS (L.), chaste; *incest, in chastity, unchaste.*
CATA (Gr.). See under **KATA**.
CATENA (L.), a chain; *catenarian, concatenate, enchain, interchain, unchain.*
CATTIVO (It.). See under **CAPIO**.
CAUDA (L.) a tail; *caudal, cue.*
CAULA (L.) a fold; *caul.* [ponise.
CAUPO (L.), a vintner, a victualler; *cau.*
CAUSA (L.), a cause; *accuse, excuse, inexcusable, recuse, uncaused.*
RECUSO (L.); **REFUSO** (Fr.) to *refuse.*
CAVEO, CAUTUM (L.) to beware; *caution, caveat, incautious, precaution.*
CAVUS (L.), hollow; *cave; concave, en-*

CAW

CAWL (3) *cule*; cauliflower, *kail*.
CEAPL (3) a beak, a jaw; *chop*.
CEAP (3), cattle, business, a bargain;
CEAPIAN, to bargain, to trade; *cheap*,
chaffer? *chippman* *chop*, *cype*?
CEDO, CESSUM (L) to go, to yield; *cede*,
cease, *abscise*, *accede*, *ancestor*, *antecede*,
concede, *decease*, *dencession*, *discession*,
exceed, *excess*, *inaccessibile*, *inaccessable*,
intercede, *misproceeding*, *precede*, *pre-*
cession, *predecease*, *proceed*, *recede*,
recede, *retrocession*, *scede*, *succeed*, *sur-*
cease *unceasing*, *unprecedented*, *un-*
succeeded.
CELEN (L) with; *celerity*, *accelerate*.
CELESTITER (L) swiftly; *helter skelter*.
CELO (L) to hide; *conceal*, *inconcealable*.
CELSUS (L) high; *elevation*.
CENSLO (L), to think, to judge; **CENSOR**,
a censor; *recense*, *uncensured*.
CENTRUM (L) See **KENTRON**.
CENTUM (L) a hundred; *cent*, *quintal*.
CEOLF (3) the jaw, the cheek; *jawl*.
CEORL (3), a man, a husbandman; *curle*,
churl.
CER (3) a turn, a space of time; *char*.
CERRAN (3) to burn; *char*?
CERA (L) wax; *cere*, *sincere*, *insincere*.
CERASUS (L) a cherry, so called from
CERASUS, a town in Pontus, whence the
tree was imported into Italy. [rus.
CERES (L), the goddess of corn; *ceres*.
CERSO, CRETUM (L) to sift, to see, to
judge; *concern*, *decern*, *decree*, *discern*,
discreet, *excern*, *excrement*, *indiscern-*
ible, *indiscreet*, *recernment*, *recruit* *se-*
cern, *secret*, *unconcern*, *undersecretary*,
undiscreet, *unrecruitable*, *unsecret*.
CERTO (L) to contend, to strive; *discon-*
cert, *concert*, *decertation*, *preconcerted*.
CERTUS (L), certain; *ascertain*, *uncertain*,
uncertain.
CERVIX (L), the neck; *cervical*.
CEPES, CEPSPIS (L), a turf; *cepilitions*.
CETE (L), whales; *cetaceous*. [ful.
CHAIRIO (Gr.), I rejoice; *cheer*? *uncheer*.
CHALCEDON, a town in Asia Minor;
chalcadony. [chalc.
CHALKOS (Gr.), brass; *chalcography*, *ori-*
CHALUIS (Gr.), steel; *chalybeum*.
CHAMAI (Gr.), on the ground; *camomile*,
chameleon.
CHARIS (Gr.), thanks; *eucharist* [i. *iscard*.
CHARTA (L), paper; *chart* *card*, *cartel*.
CHASSER (Fr.), to chase; purchase *repur-*
chase, *unpurchased*. [chuse, *enchuse*.
CHAUFFER (Fr.), **CALEFACIO** (L), to warm;
CHIEF (Fr.), the head; *chief*, *achieve*,
kerchief, *mischiefs*, *unachievable*.
CHIRU (Gr.), the hand; *chirurgial*, *chir-*
ography *chirology*, *chironomy*, *chirur-*
geon, *enphiridion*, *surgeon*.
CHILE (Fr.), a claw; *chely*.
CHEMISE (Fr.) a shift; *chemise*, *camisado*.
CHERCHER (Fr.), to seek; *search*, *insearch*,
research, *unsearched*.

CLA

CHERSOS (Gr.), land, the continent; *cher-*
sonese.
CHEVAL (Fr.). See under **CABALLUS**.
CHEVEU (Fr.), the hair; *dishevel*.
CHIACUS (Turk), a messenger; *chouse*?
CHLOROS (Gr.), green; *chlorosis*.
CHOC (Fr.), a striking against; *shock*, *un-*
shock.
CHOQUER (to strike against; *chuck*.
CHOLE (Gr.), bile; *cholera*, *melaancholy*.
CHOMER (Fr.), to rest; *chum*. [rin.
CHONDROS (Gr.), a cartilage; *hypochond-*
CHORD (Gr.), **CHORDA** (L), a string;
chord, *cord* *clavichord*, *clavichord*, *deca-*
chord, *monochord*, *pentachord*.
CHOROS (Gr.), a place, a district; *cho-*
reepiscopal, *chirography*. [anchorite.
CHOREO (Gr.), to go, to dwell, *amchorite*,
CHOROS (Gr.), **CHORUS** (L), a dance, a
band of singers; *choir*, *quire*.
CHUSE (Fr.), a thing; *kickshaw*.
CHRESIS (Gr.), use; *catuchresis*.
CHRIO (Gr.), to amount; **CHRISTOS**, an-
ointed; *christ*, *antichrist*, *christen*, *un-*
christian. [romatic.
CHROMA (Gr.), colour; *chromatic*, *ach-*
CHRONOS (Gr.), time; *chronic*, *chronicle*,
anachronism, *chronogram*, *chronography*,
chronology, *chronometer*, *isochronal*, *me-*
tachronism, *prochronism*, *synchronal*.
CHRYSOS (Gr.), gold; *chrysalis*, *chryso-*
lite, *chrysoprase*.
CHUFA (Sp), an empty boast; *huff*.
CHUIOS (Gr.), juice; *chyle*, *dinchylon*.
CHUTO (Gr.), to pour; *echymosis*, *pu-*
reuchyma, *synchysis*.
CHUMOS (Gr.), juice; *chyme*, *cacoehmy*.
CIC (W.), the foot; *kick*.
CICATRIX (L), a scar; *cicatrice*.
CICUR (L), tune; *cicurate*. [iculous.
CILICUM (L), haircloth; *cilicious*, *ci-*
CILIUM (L), the eyelid; *ciliary*, *su-*
percilious.
CIMMERII, a people believed by the
ancients to live in darkness; *cimmerium*.
CINCO, CINCTUM (L), to gird; *cincture*,
precinct, *prociuncts* *succinct*, *shingles*,
surcingle. [erate.
CINIS, CINERIS (L) ashes; *cinereous*, *lucln*.
CIRCUS (L) a circle; *circ*, *encircle*, *semi-*
circle. [rummbinate, *circuit*, *ciculate*.
CIRCUM, CIRCU (L) about a round; *cir-*
CIS (L), on this side; *cisalpine*.
CISTA (L), a chest, a basket; *cist*.
CITU (L), a shoot, a spring; *chit*.
CITO (L) to call, to summon, to rouse;
cite, *concentration*, *excite*, *exultation*,
foecited, *forecite*, *incite*, *miscite*, *mi-*
recite, *recite*, *reavacitate*, *uscitate*.
CITRUS (L) a citron; *pomecitron*.
CIVIS (L), a citizen; *civis*, *civil*, *in-*
civility, *uncivil*.
CIVITAS (L), a city.
CLAIDHAM (Gael), a sword; *claymore*.
CLAN (L), secretly; *clanquar*.
CLAMO, CLAMATUM (L), to cry out; *clam*,

CLA

acclaim, chime? conclamation, declaim, disclaim, exclaim, irreclaimable, misclaim, proclaim, reclaim, unclaimed, unproclaimed, unreclaimed.
CLARUS (L.), clear; clarity, *clare-obscure*, *clarichord*, declare, unclarified.
CLAUDO, CLAUSUM (L.), to shut; *clause*, *cloister*, *close*, *clug?* conclude, disclose, enclose, enclose, exclude, foreclose, include, inconcludent, interclude, occlude, overcloy? preclude, reclude, reclose, seclude, unclose, unclude, uncludent, undisclose.
CLAUDUS (L.) lame; *claudication*.
CLAVA (L.) a club; *clavated*.
CLAVIS (L.) a key, *clavicle*, *clarichord*, *subclavian*.
CLAVUS (L.) a nail; *inclavated*.
CLEAFAN (S.) to cleave.
CLEOFAN (S.) to divide; *club?* [inclement.
CLEMENS (L.) merciful, mild; *clement*.
CLEPAN, CLYPAIN (S.) to call; *y-leped*.
CLERICUS (L.) a clergyman; *underclerk*.
CLINO (L.) See **KLINO**. | *procline*.
CLIVUS (L.) a slope; *acclivity*, *declivity*, *clog* (W.) a large stone; *clog*, *unclog*.
CLUD (S.) a stone, a hillock, *clod*, *clot*.
CNEP (S.) a top, a button; *knop*, *knob*, *knop*, *nape*.
CNAFA, CNAFA (S.) a boy, a servant; *knave*.
CNAWAN (S.) to know; acknowledge, disacknowledge, foreknow, interknowledge, misknow, unacknowledged, unknown, *unknown*.
CNIHT (S.) a boy, an attendant, a servant; *knight*, *unknightly*.
COCAGNE (F.) an imaginary country of idleness and luxury; *cockney?*
COCHLEA (L.) a screw; *cochleary*. [code.
CODEX (L.) the trunk of a tree, a book;
CŒLUM (L.) heaven; *cell*, *celestial*, *subcelestial*, *supercelestial*, *uncelestial*.
CŒNA (L.) a supper; *cenation*.
COGITO (L.) to think; *cogitate*, *ex cogitate*, *incogitant*, *unex cogitable*.
COIFFE (Fr.) a hood; *coif?* *uncoif*.
COIFFER (Fr.) to dress the head, to get tipsy; *quiff*. [accolade, decollate.
COLLUM (L.) the neck; *collar*, *collet*, *colo*, *cultum* (L.) to cultivate; colony, auscultation, incult, occult, uncultivated.
COLŒNUS (L.) a husbandman, a rustic; *clown?*
COLO, COLĀTUM (L.) to strain; *colander*, *percolate*, *transcolate*. [caltrop.
COLTRAPPE (S.) a species of thistle;
COLUBER (L.) a serpent; *culverin*.
COLUMBA (L.) a pigeon; *columbary*.
COLUMIS (L.) safe; *incolumity*.
COLUMNA (L.) a pillar, a column; *colonnade*, *intercolumniation*.
COMBLER (Fr.) to heap up; *jumble?*
COMES, COMITIS (L.) a companion, an attendant; *concomitant*, *constable*, *counsil*, *viscount*.
COMITIA (L.) an assembly; *comital*.

CRA

COMPOS (L.) of sound mind; *nincompoop*.
COMPTIS (Fr.) See under **PREHENDO**.
COMPTUS (L.) neat; *quaint*.
COR, and its changes into *co*, *cog*, *col*, *com* and *cor* (L.), with, together; *concede*, *cœqual*, *cognate*, *collapse*, *combine*, *corrode*, &c.
CONCILIO, CONCILIUM (L.) See under **CALO**. [cinnity.
CONCINNUS (L.) neat; *concinuous*, *incon-*
CONCIO (L.) an assembly; *concionatory*.
CONDIO (L.) to season, to pickle; *condi-*
CONDO (L.) See under **DO**. [ment.
CONGRUO (L.) to agree; *congruent* *dis-*
congruity, *incongruent*. [consulting.
CONSŪLO (L.) to consult; *juriconsult*, *un-*
CONSILIUM (L.) advice; *counsil*, *discoun-*
sel, *miscounsel*, *uncounselable*.
CONTAMINO (L.) to pollute; *contaminate*, *incontaminate*.
CONTRA (L.) against; *contrary*, *counter*, *encounter*, *recounter*, *subcontrary* &c.
CONTRE (Fr.) against; *control*, *uncontrollable*.
COPIA (L.) plenty; *copious*.
CORŪLO (L.) to join; *corŪLA*, a band; *copula*, *couple*, *accouple*, *uncouple*.
COQUILLE (Fr.) a shell; *hotcockles*.
COQUIN (Fr.) a pitiful fellow; *coquean?*
COQUO, COCTUM (L.) to boil; *cocction* *coke?*
cook, *biscuit*, *concoct*, *decoct*, *excoct*, *in-*
concoct, *precocious*, *recoct*, *unconcocted*.
COR, CORDIS (L.) the heart; *cordial* *cour-*
age, *accord*, *concord*, *discord*, *discour-*
age, *encourage*, *record*, *undiscording*, *unrecorded*.
CŒUR (Fr.) the heart; *curmudgeon*.
CORIUM (L.) a hide, leather; *coria-*
ceous, *excoriate*, *curry*.
COIRNU (L.) a horn; *corneous*, *corner*, *cor-*
net, *bicorne*, *capricorn*, *unicorn*.
CORŒNA (L.) a crown; *corona*, *decrown*, *unecrown*.
COROLLA (L.) a little crown; *corollary*.
CORPUS, CORPŒRIS (L.) the body; *cor-*
poreal, *accorporate*, *concorporare*, *disin-*
corporate *incorporate*.
CUERPO (Sp.) the body; *cuervo*, *querpo*.
CORS (S.) a curse; *coroned*. [decorticate.
CORTEX, CORTICIS (L.) bark; *cortex*, *cork*,
CORUSCO (L.) to shine; *coruscate*.
CORVUS (L.) a crow; *cormorant*.
CORYBANTES (L.) priests of Cybele; *corybantic*.
COSTA (L.) a rib, a side; *costal*, *coast*, *ac-*
cost, *discoast*, *intercoast*.
COTONEUM (L.) a quince; *cotton?*
COUCHER (Fr.) to lie down; *couch*, *re-*
couch.
COUR (Fr.); **CURIA** (L.) a court; *discour-*
teous, *uncourteous*. [able.
COURBER (Fr.) to bend; *curb*, *uncurb*.
COUTUME (Fr.) See under **SUESCO**.
COUVRIE (Fr.) See under **OPERO**.
CRANIUM (L.); **KRANION** (Gr.) the skull; *craniology*.

CRA

CRAS (L.), to-morrow; procrastinate.
CRASSUS (L.), thick; *crass*, coarse, gross, engross, incassate.
CRATES (L.), a hurdle; *cratch*, grate.
CREBER (L.), frequent; *crebrous*.
CRECIAN (W.), to scream, to crash; *creak*.
CREDO, **CREDĪTUM** (L.), to believe, to trust; *creed*, *accredit*, *concredit*, *discredit*, *incredible*, *miscreant*, *recrunt*, *uncredible*. [able.
CREMO (L.), to burn; *cremation*, *increm*.
CREO, **CREĀTUM** (L.), to create; *increase*, *miscreate*, *procreate*, *recreate*, *uncreate*.
CREPO (L.), to make a noise, to break, to burst; *crevice*, *decrepit*, *discrepant*, *inception*. [culine.
CREPUSCULUM (L.), the twilight; *crepus*.
CRESCO, **CREŪTUM** (L.), to grow; *crecent*, *acrescent*, *concrete*, *decrease*, *excrecent*, *increase*, *supercrecence*, *unincreasable*.
CRĒTRE, **CRĒ** (Fr.), to grow; *acerue*.
CHETA (L.), chalk; *cretaceous*.
CRIBELLO (L.), to sift; *garble*.
CRICC (S.), a staff; *crick*, *cricket*, *crutch*.
CRIMEN (L.), a crime; *discriminate*, *iudis*, *criminare*, *recriminate*.
CRINIS (L.), hair; *crinile*.
CRIONA (Ir.), old; *erone*. [croach.
CROC (Fr.), a hook; *crotch*, *acrocach*, *en*, *croisette* (Fr.). See under **CRUX**.
CRŪ (Fr.). See under **CRESCO**. [CRUX.
CRUCHE, **CRUCHETTE** (Fr.). See under **CRUDUS**.
CRUDUS (L.), raw; *crude*, *curd*? *recrud*.
CRUOR (L.), blood, gore; *crur*. [ency.
CRUENTUS (L.), bloody; *incruental*.
CRUS, **CRURIS** (L.), the leg; *crural*.
CRUTH (S.), a crowd; *crew*, *uncrowded*.
CRUX, **CRUCIS** (L.), a cross; *cruciate*, *crucise*, *crusade*, *discruciating*, *excruciate*, *rosicrucian*, *uncrossed*.
CRUISSETTE (Fr.), a small cross; *crasset*.
CRUCHE, **CRUCHETTE** (Fr.), a pitcher; *cruse*, *cruet*.
CUBO, **CUMBO** (L.), to lie down; *cubicular*, *cumbent*, *accubation*, *concubine*, *corey*, *cub*? *decubation*, *discubitory*, *huraucubation*, *incubation*, *incumbent*, *procumbent*, *recumb*, *succuba*, *succumb*, *superincumbent*.
CUCULLUS (L.), a hood; *cucullate*.
CUCURBITA (L.), a gourd; *cucurbitate*.
CURPO (Sp.). See under **CORPUS**.
CUISSE (Fr.), the thigh, the leg; *cush*.
CULOTTA (L.), the tick of a bed; *quilt*.
CULINA (L.), a kitchen; *culinary*.
CULMEN (L.), the top; *culminate*.
CULMUS (L.), a stalk; *culmiferous*.
CULPA (L.), a fault; *culpable*, *disculpate*, *exculpate*, *inculpable*.
CULUS (L.), the tail; *recoil*. [mulate.
CUMULUS (L.), a heap; *cumulate*; *accu*, *ductor* (L.), to delay; *cunctation*.
CUNEUS (L.), a wedge; *coin*, *recoin*, *un*, *coined*. [ken.
CUNNAN (S.), to know, to have power; *can*,

DEC

CUPPIO (L.), to desire; *cupidity*, *concupis*, *cence*.
CURA (L.), care; *cure*, *accuracy*, *inaccu*, *rate*, *incurable*, *insecure*, *proctor*, *pro*, *cure*, *recur*, *sinacure*, *unrecuring*.
SECŪRUS (L.), secure; *sure*, *assure*, *en*, *sure*, *insure*, *reassure*, *unsure*.
CURRO, **CURSUM** (L.), to run; *current*, *cursor*, *corant*, *corsair*, *courant*, *course*, *concourse*, *concur*, *decurrent*, *discourse*, *discursion*, *excursion*, *inconcuring*, *in*, *cur*, *intercur*, *occur*, *procure*, *recourse*, *recur*, *succour*, *transcur*, *uncurrent*.
CURŪLIS (L.), belonging to a chariot, or magistrate's seat; *curule*.
CURVUS (L.), crooked, bent; *curve*, *in*, *curve*, *recurve*, *recurrate*.
CUSPIN (L.), a point; *cusps*.
CUSTOS, **CUSTŌDIS** (L.), a keeper; *custody*.
CUTIS (L.), the skin; *cuticle*, *intercuta*, *neous*, *subcutaneous*.
CWÆTHAN (S.), to spy; *quoith*. [quaim.
CWEALM (S.), contagion, pestilence;
CWELLAN (S.), to quell; *kill*, *quail*, *un*, *quelled*.
CWEMAN (S.), to please; *comely*, *uncomely*.
CWEN (S.), a woman; *quean*, *queen*, *un*, *queen*. [mythology; *cyclopean*.
CYCLŌPES (L.), certain giants in ancient
CYF (S.), a hog's head; *chuff*?
CYGNUS (L.), a swan; *cynnet*.
CYN (S.), kin; *kind*, *diskindness*, *gavel*, *kind*, *unkind*.
CYTH (S.), a region a place; *kith*.

D.

DÆDALUS (L.), an ingenious artist of Athens; *dædal*.
DAG (L.), a day; *daisy*.
DAGIAN (S.), to dawn; *undawning*.
DÆL (S.), a part; *dælan*, to divide; *deal*, *dole*, *interdeal*.
DAG (Dan.), dew; *daggle*?
DAIMON (Gr.), a demon; *encodemon*.
DAIO (Gr.), to divide; *geodetical*.
DARTŪLOS (Gr.), a finger, a date; *dactyl*.
DAMASCUS (L.), a city in Syria; *dama*, *cene*, *damsou*. [madam, *troimydames*.
DAME (Fr.), a lady; *dame*, *dum*, *beldam*, *damoiselle* (Fr.), a damsel.
DAMNUM (L.), loss; *damno*, to condemn; *damage*, *damn*, *endamage*, *indemnify*, *uncondemned*, *undamaged*.
DANDIN (Fr.), a ninny; *dandy*.
DAPES (L.), food; *dapifer*.
DASKA (Sw.), to strike; *dash*.
DAUPJAN (G.), to besprinkle; *dab*.
DE (L. and F.), down, from, of; *deject*, *descend*, *degrade*, *decry*, *describe*.
DEBEO, **DEBITUM** (L.), to owe; *debenture*, *debit*, *due*, *indebt*, *undue*.
DEVOIR (Fr.), duty; *devoir*, *endeavour*.
DECAN (S.), to cover; *deck*, *foredeck*, *un*, *deck*. [cenial, *decuple*.
DECEM (L.), ten; *december*, *decimal*, *de*.

DEC

DECANUS (L.), a dean; *decanal*.
DENARIUS (L.), containing ten; *denary*.
DECEO (L.), to become; *decent, indecent*.
DECOO (L.), comeliness, grace; *decorate, indecorous*. [*pandect, synecdoche*.]
DECHOMAI (Gr.), to take, to contain;
DECUSSO (L.), to cut across; *decussate*.
DEFENDO, DEFENSUM (L.), to defend; *fence, forefend, indefensible, undefended, unferoc*.
DEGEN (Ger.), a sword; *dudgeon*.
DEIXIS (Gr.), a showing; *apodictical*.
DEIGMA (Gr.), an example; *paradigm*.
DEKA (Gr.), ten; *decade, decachord, decagon, decalogue, decantich*.
DELECTO (L.). See under **LACIO**.
DELEO, DELETUM (L.), to blot out; *delete, indelible*.
DELPHAN (S.), to dig; *delf, delve*.
DELICIAE (L.). See under **LACIO**.
DEMOS (Gr.), the people; *demagogue, democracy, endemic, epidemic, pandemic*.
DENDRON (Gr.), a tree; *rhododendron*.
DENS, DENTIS (L.), a tooth; *dental, bidental, dainty? dedentition, indent, trident*.
DENT (Fr.) a tooth; *dandelion*.
DENSUS (L.), thick, close; *dense, condense, recondense*. [*diadem*.]
DEO (Gr.), to bind; *anademe, sayndeton*.
DESPOTES (L.), a master, a lord; *despot*.
DETERIOR (L.), worse; *deteriorate*.
DEUS (L.), God; *deity, deicide, deiform, deodand*.
DIEU (Fr.), God; *adieu*. [*deuteronomy*.]
DEUTEROS (Gr.), second; *deuterogamy*.
DEUX (Fr.), two; *deuce*.
DEVOIR (Fr.). See under **DEBEO**.
DEXTER (L.), right-handed; *dexter, ambidexter, indexterity*.
DI, DIS, DIF (L.), asunder, apart; *dilacer-dispel, diffuse, disjoin*.
DIA (Gr.), through; *diameter, diocese, diagonal, dialogue*.
DIA (Sw.), to milk; *dairy*.
DIABOLOS (Gr.). See under **BALLO**.
DIATA (Gr.), mode of living; *diet, mis-diet*. [*diaper*.]
DIAPRE (Fr.); Ypres, a town in Belgium?
DIC (S.), a dike, a ditch; *dig, inditch*.
DICHA (Gr.). See under **DIS**.
DICO, DICATUM (L.), to set apart, to devote; *abdicate, contraindicate, dedicate, depredicate, indicate, preach, out-preach, predicate, subindication, undedicated*.
DICO, DICTUM (L.), to say, to tell; *dictation, dictate, dictacy, ditto, ditty? ad-dict, benediction, contradict, edict, indict, indite, interdict, juridical, maledicent, predict, uncontradicted, unpredict, valediction, verdict*.
DIDASKO (Gr.), to teach; *didactic*.
DIES (L.), a day; *dial, diary, dismal? diurnal, nocturnal*.
DIURNUS (L.), daily; **JOUR** (Fr.), a day; *journal, adjourn, journa*.

DOX

QUOTIDIE (L.), daily; *quotidian*.
DIGITUS (L.), a finger; *digit, indigitate*.
DIGNUS (L.), worthy; *dignity, deign, con-dign, disdain, indign, undignified*.
DIKE (Gr.), justice; *syndic*.
DILUVIUM (L.). See under **LUO**.
DMIDIUM (L.). See under **MEDIUS**.
DINASDDYN (W.), a man of the city; *denizen, endenizen*.
DINÈ (Gr.), a whirlpool; *dinetical*.
DINGLER (Dan.), to swing to and fro; *dangle*.
DIPPEL (D.), a sharp point; *dibble*.
DIS (Gr.), twice; *dilemma, dimeter, dimity? dipthong, diptych, distich, di-theism*. [*omy*.]
DICHA (Gr.), in two ways or parts; *dichot-*
DISC (S.), a plate, a table; *dish, desk*.
DISCO (L.), to learn; *disciple, indiscipin-able, undisciplined*.
DISKOS (Gr.), **DISCUS** (L.), a quoit, the orb of the sun; *disk*.
DITO (L.), to enrich; *ditation*.
DIVIDO, DIVISUM (L.), to divide; *divise, subdivided, undivided*.
DIVUS (L.), a god; *divine*.
DO, DATUM (L.), to give; *date, add, ante-date, condition, dedition, deodand, de-perdit, edit, foredate, imperdible, in-condite, unconditional, inedited, mis-date, misedition, outdate, overdate, perdition, postdate, prodiction, reddi-tion, render, subdue, superadd, surad-dition, surrender, tradition, traitor, un-conditional*. [*recondite, scoundrel*.]
CONDO (L.), to lay up, to hide; *abscond*.
TRADO (L.), to give up; *betray? unbetrayed*.
DOCEO, DOCTUM (L.), to teach; *docile, doctor, indocible, indoctrinate*.
DODÈKA (Gr.), twelve; *dodecagon*.
DOK (G.), a deep place; *dock*.
DOL (S.), a dolt; *dull, undull*. [*dolent*.]
DOLEO (L.), to grieve; *dole, condole, in-dolichos (Gr.), long; *theodolite*.
DOLUS (L.), guile; *subdolous*.
DOM (S.), doom; *foredoom, halidom*.
DOMINUS (L.), a master, a lord; *dominate, demain, demesne, domain, dominical, don, predominate*.
DOMO, DOMITO (L.), to subdue; *inademi-tible, daunt? undaunted*.
DOMUS (L.), a house; *domo*.
DONO, DONATUM (L.), to give; *DONUM, a gift; donation, condonation, impardon-able, pardon, unpardoned*.
DORMIO (L.), to sleep; *dormant, obdormi-tion, domitory*.
DORSUM (L.), the back; *dorsal, endorae*.
DŌS (Gr.), **DOS, DORIS** (L.), a gift; *dotal, dower, endow, unendowed*.
DOSER (Dan.), to make sleepy; *dose*.
DOSIS (Gr.), a giving; *DOTOS, given; dose, anecdote, antidote*.
DOULEIA (Gr.), service; *hyperdulia*.
DOUPOS (Gr.), noise; *catadupe*.
DOXA (Gr.), an opinion, glory; *doxology*,*

DRA

heterodox, orthodox, paradox, unorthodox.
DRAALEN (D.), to linger; *drawl*. [*doz.*]
DRAABA (Sw.), to hit, to beat; *drub*.
DRABBE (S.), lees, dregs; *drab*.
DRAGAN (S.), to drag; *draw, draught, drag, undrawn, unwithdrawing, updraw, withdrawn*.
DRAKÖN (Gr.), a dragon; *dragoon*.
DRAN (S.), a drone; *drumble?*
DRAO (Gr.), to do, to act; *DRASTIKOS*, efficacious; *drastic*.
DRAP (Fr.) cloth; *drab, drape, trap*.
DRENCAN (S.), to drench; *drown, indrench, undrowned*.
DREOGAN (S.), to work, to bear; *drudge*.
DRESSER (Fr.). See under **REGO**.
DRIOPAN (S.), to drip; *drib, droop, undrooping*.
DRIUSAN (Gr.), to fall; *drizzle*.
DROIT (Fr.). See under **RAGO**.
DROMOS (Gr.), a race-course; *diadrom, hippodrome, palindrome, prodrome, syndrome*.
DROMAS (Gr.), swift; *dromedary*.
DRUILEN (D.), to mope; *droil*. [*dryad*.]
DRUS (Gr.), an oak; *druid, dryad, hama-*
DUBBAN (S.), to strike; *dub*.
DUBIUS (L.), doubtful; *dubious*.
DUBITO (L.), to doubt; *undubitable, mis-*
doubt, undoubted.
DUCKEN, TUCKEN (Ger.), to stoop; *duck*.
DUCO, DUCTUM (L.), to lead; *DUX*, a leader; *duct, duke, abduce, adduce, arch-*
duke, caliduct, circumduct, conduce, de-
duce, duction, reduce, induce, intro-
duce, irrefucible, manuduction, miscon-
duct, obduce, produce, reconduct, re-
doubt, reduce, reproduce, seduce, sub-
duce, subinduce, superinduce, traduce,
unconducing, uneducatid, unintro-
duced, unproductive, unredueed unseduced.
DUD (Gael.), a rag; *dowdy?*
DULCIS (L.), sweet; *dulcet, edulcorate*.
DUMM (Ger.), dull, stupid; *dump*.
DUN (S.), *dun*; *dingy*.
DUNÄMIS (Gr.), power; *dynamics*.
DUNASTES (Gr.), a ruler, a sovereign; *dyn-*
nasty.
DUO (L.), two; *dual, duet, duo*.
DUELLUM (L.), a battle between two; *duel*.
DUPLEX (L.), twofold; *double, redouble,*
reduplicate, subduplicate. [*trogodyte*.]
DVO (Gr.), to go under; to enter; *douse?*
DURUS (L.) hard; *DURO*, to harden, to
last; dure endure, indurate, obdure,
perdurable, undurable. [*pepay, dysury*.]
DUS (Gr.), evil; *dyscrasy, dysentery, dys-*
DÜSTER (Ger.) dark, gloomy; *dusk*.
DWÄLER (Dan.), to stay; *duell, outdwell*.
DWÄS (S.) stupid, daze; *undazzled*.
DYKE (S.), noise; *DYNAN*, to make a noise;
din, dun. [*undinted*.]
DYFT (S.), a stroke, a blow; *dint, dimple?*
DYRE (S.), dear; *darling, endear, un-*
deared.
DYTAN (S.), to close up; *dot?*

ENT E.

EA (S.), running water; *eddy*.
EAGE (S), the eye; *daisy, ineys, overeye*.
EALD (S.), old; *eld, alderman, coelder*.
EALL (S.), all; also, gavelkind.
EASTER, EOSTER (S.), *Easter*, from the
goddess Eostre, whose festivities were
in April.
EBRIUS (L.), drunk; *ebriety, inebriate*.
ECHAUDER (Fr.). See under **CALEO**.
ECHEO (Fr.), check; *chess, countercheck,*
exchequer, unchecked.
ECHEO (Gr.), to "ound; *catechise*.
ECHO (Gr.), to have, to hold; *catch?*
epoch, eunuch, ophiuchus, uncaught.
ECHOIR (Fr.), to fall, to happen; *escheat*.
ECLATER (Fr.), to split; *slate*.
ECOUTER (Fr.), to hear, to listen; *scout*.
ECRASER (Fr.), to crush; *crash, craze*.
ECRITOIRE (Fr.). See under **SCRIBO**.
ECROUILLES (Fr.), king's evil; *ecroyle*.
ECUELLE (Fr.), a porringer; *skillet, scul-*
lery.
ED (Fr.), again, back; *eddy*.
EDO, ESUM (L.), to eat; *edible, edacity*
comensation, exsion.
EFFRAYER (Fr.), to frighten; *affray, fray*.
EGEO (L.), to need; *indigent*.
Ego (L.), I; *egoist*.
ECOR (S.) the sea; *eagre*.
EIDOS (Gr.), form; *idol, botryoid, gin-*
glymoid, lambdoidal, sigmoidal.
EIRON (Gr.), a dissembler; *irony*.
EIS (Gr.), in, into; *episode, isagogical*.
ESÜLO (L.), to wait; *ejulation*.
EK, EX (Gr.); *E, EX* and its changes into *ec*
ef and el (L.), out of, from; *eccentric,*
exorcise, expel, educe, effect, elipsis.
EKKLESIA (Gr.), a meeting, a church; *ec-*
clesiastic.
ELAION (Gr.), oil of olives; *petrol*.
ELAO (Gr.), to drive; *elastic*.
ELE (S.), oil; *unoil*.
ELAN, ANZLAN (S.), to oil, to kindle, to
inflamm; *anneal, Neal, unaneled*. [*nary*.]
ELEEMOSÜNĖ (Gr.) pity, alms; *eleemosy-*
ELEKTRON (Gr.), amber; *electre*. [*bezzle*.]
EMBLER (Fr.), to steal, to purloin; *em-*
EMENDO (L.). See **MENDA**.
EMEO (Gr.), to vomit; *emetic*.
EMINKO (L.), to excel; *eminent, preemin-*
ent, supereminent.
EMO, EMPTUM (L.), to buy; *emption, co-*
emption, diremption, exempt, irredeem-
able, perempt, preemption, redeem, unex-
empt.
PROMPTUS (L.), ready; *prompt, impromptu,*
overpromptness, unprompted.
EN EM, (Gr.), in, on; EN (Fr.), in, into;
endemic, emphasis, enchase, embroider,
embrace, enclose.
ENS (L.). See under **ESSE**.
ENTERON, ENTERA (Gr.) the bowels; *en-*
terails, dysentery, exenterate, lientery,
mesentery.

ENT

ENTŌMA (Gr.), insects; *entomology*.
 ENVOYER (Fr.), to send; ENVOYÉ, an *envoy*; *invoice*.
 EO, ITUM (L.), to go; *adit, ambient, ambit, circuit, circumambient, coition, commence? exit, exital, imperishable, im- pertransibility, initial, intransient, issue, obit, perish, preterit, recommence, sed- ition, trance, transient, unambitious, unperishable*.
 EPAULE (Fr.), a shoulder; *epaulet*.
 EPI (Gr.), upon, to on; *epitaph, ephemeral, epidemic, epilogue, epistle*.
 EPICŪRUS (L.), an ancient Greek philoso- pher, who held that pleasure was the chief good; *epicure*. [cpy, epic.
 EPOS (Gr.) a word, a heroic poem; ortho-
 EPŪLUM (L.), a feast; *epulation*.
 ERĒMOS (Gr.), a desert; *eremite, hermit*.
 ERGON (Gr.), work; *chirurgion, energy, georgic, liturgy, paregry, synergistic, thaumaturgy, therapy*.
 ERIS (Gr.), strife; *eristic*.
 ERN (S.), a place; *barri, imbarri*.
 EROS (Gr.), love; *erotic*.
 ERRO, ERRĀTUM (L.), to wander, to mis- take; *err, aberrance, arant? inerrable, pererration, unerrable*.
 ESCA (L.), food, a bait; *esculent, inescate*.
 ESCHĀRA (Gr.), a scab; *eschar, scar, un- scarred*.
 ESCLANDRE (Fr.), disaster; *slander*.
 ESCUPIR (Sp.), to eject; *scupper*.
 ESO (Gr.), within; *esoteric*.
 ESSAYER (Fr.), to try; *assay, essay, un- assayed, unessayed*.
 ESSE (L.), to be; *essence, coessential, dis- interest, interest, quintessence, unessen- tial, uninterested*.
 ENS, ENTIS, being; *entity, absent, irrepre- sentable, misrepresent, multipresence, nonentity, omnipresent, present, repre- sent*.
 ESSOR (Fr.), flight; *soar, outsoar*.
 ESTAFETTE (Fr.), a courier; *staff*.
 ESURIO (L.), to be hungry; *esurient*.
 ETAGE (Fr.), a story, a floor, a degree;
 ETAG (Fr.) a pound; *tank*. [stage.
 ETHNOS (Gr.), a nation; *ethnic*.
 ETHOS (Gr.), a custom; *ethic, cacoethes*.
 ETINCELLE (Fr.), a spark; *insel*.
 ETOFFER (Fr.), to furnish; *estovers, stover*.
 ETOS (Gr.), a year; *etesian, triterical*.
 ETŪMOS (Gr.), true; *etymology*.
 ETUVE (Fr.), a stove; *stew*.
 EU (Gr.), well; *eucharist, eulogium, eu- pathy, eucray, euphemism, eurythmy, eutaxy, euthanasia, evangel, utopian*.
 EUCHĒ (Gr.), a prayer; *euchology, eutical*.
 EUDIOS (Gr.), serene; *eudiometer*.
 EUNĒ (Gr.), a bed; *eunuch*.
 EURUS (Gr.), wide; *ancurism*.
 EX (L.). See EK.
 EXAMEN (L.), the tongue of a balance, a trial; *examine, preexamination reexa- mine, unexamined*.

FAR

EXEMPLUM (L.), a model, a copy; *exam- ple, ensample, exemplar, sample, un- exemplated, unexemplified*.
 EXILIS (L.), slender; *exile*.
 EXILIUM (L.), banishment; *exile*.
 EXO (Gr.), without; *exoteric*.
 EXTERIOR, EXPERTUM (L.), to try; *experi- ence, expert, inexperience, unexperien- ced, unexpert*.
 EXTRA (L.), without, beyond; *extraneous, extreme, estrange, strange, extravagant*.
 EXTER (L.), foreign; *exterior*.
 F.
 FABER (L.), a workman; *fabric*.
 FABULA, FABULOR (L.). See under FABL.
 FACIES (S.), deceit, fraud; *fetich*.
 FACIO, FACTUM (L.), to do, to make; *fact, fashon, feasible, feat, feature, fit, alfair, affect, benefaction, coefficacy, comfit, deface, confect, counterfeit, defeasance, defeat, defect, deficient, disaffect, dispro- fit, edify, effuce, effect, efficacious, tor- feit, imperfect, impruvidence, improut- able, insufficient, lanifice, madesfaction, magnify, malefaction, manufacture, mellification, misaffect, misfashon, mo- dify, mollify, mortify, mundify, munifi- cent, nidification, nonpruicient, obstu- pify, office, ofactory, omnific, opificer, orifice, outfeat, outfit, overoffice, pacify, patefaction, perfect, petrify, postfact, pre- fect, presignify, preterimperfect, preter- perfect, preterpluperfect, pretypify, pro- fecton, prouicient, profit, prolific, ramify, rectify, reedify, reflect, refit, repacify, sacrifice, satisfy, spargefaction, stultify, suffice, surfeit, testify, trafic, unaffected, unbefitting, unbenevolent, unoun- terfeit, undefaced, underfaction, un- deroffice, unodifying, unfashionable, unfeasible, unfactured, unfit, unforfeit- ed, uninfected, unperfect, unpruiciency, unprofitable, unprolific*.
 FACIES (L.), the form, appearance, counte- nance; *face, outface, superface, surface*.
 FACILIS (L.), easy; *facile, difficult*.
 FACINUS (L.), a wicked action; *facinorous*.
 FÆGNIAN (S.), to flatter; *fawn, outfawn*.
 FÆX, FÆCIS (L.), dregs; *feces, defecate*.
 FALLO, FALSUM (L.), to deceive; *fail, fal- lacious, false, faultor, fault, defailance, default, infallible, refel, unfailable*.
 FAUSSER (Fr.), to violate; *foist*.
 FALX, FALCIS (L.), a hook, a sickle; *falch- ion, defalcate*.
 FAMA (L.), fame; *defame, infame*.
 FANER (Fr.), to fade, to wither, to decay;
 faint, unfainting. [profane.
 FANUM (L.), a temple; *fane, profane, un- far*.
 FAR (L.), corn; *confarreation*.
 FARAN (S.), to go, to travel, to happen;
 fare, ferry, misfare, welfare.
 FARTO (L.), to stuff; *farce, infarce*.
 FARI (L.), to speak; *sfable, efable, inef-*

FAB

fable, infandous, infant, infantry, multifarious, nefandous, omnifarious, preface. [to talk; *fable*, *fab*, *confabulate*.
FABŪLA (L.), a report, a story; **FABŪLOR**, **FASTIGIUM** (L.), a top, a roof; *fastigate*, **FASTUS** (L.), pride, haughtiness; *fastidious*. [misprofess.
FATORE, **FASSUM** (L.) to confess; profess.
FATIGO (L.), to tire, to weary; *fatigue*, *fatig*! *defatigate*, *indefatigable*, *unfatigued*. [fatuate.
FATUUS (L.), foolish, silly; *fatuous*, **FAUSSER** (Fr.). See under **FALLO**.
FAUX, **FAUCIS** (L.), the jaws; *surfurcate*.
FAVEO (L.), to favour; **FAVOR**, *favour*; *disfavoured*, *unfavourable*.
FAVILLA (L.), ashes; *favillous*.
FEBRIS (L.), fever; *febrile*. [ruary.
FEBRUO (L.), to expiate, to purify; *febr-*
FECHAN (S.), to join; *fudge*.
FELIS (L.), a cat; *feline*. [felicity.
FELIX, **FELICIS** (L.), happy; *felicitate*, **FELS** (Ger.), a rock; *fell*.
FELT (S.) *felt*; *filter*.
FEMINA (L.), a woman; *female*, *effeminate*.
FEMUR (L.), the thigh; *femoral*.
FENESTRA (L.), a window; *fenestral*.
FENGAN (S.), to take, to seize; *fang*, *jungle*.
FEOWER (S.), four; *forty*, *firkin*.
FEORTH (S.), fourth; *forthling*.
FERIALIA (L.), sacrifices for the dead; *feral*.
FERIZ (L.), holidays; *ferial*.
FERO (L.), to bear, to carry, to bring; *circumference*, *confer*, *cosufferer*, *cul-*
miferous, *clapifer*, *deser*, *disfer*, *feraci-*
ous, *fertile*, *glandiferous*, *indiferent*,
infer, *infertile*, *insufferable*, *interferer*,
molliferous, *nisiinfer*, *mortiferous*, *ofer-*
fer, *prefer*, *profer*, *refer*, *romniferous*,
suffer, *transfer*, *unfertile*, *unindiferent*,
unofferer, *untransferable*, *veliferous*.
FEROX (L.), fierce; *ferocious*.
FERRUM (L.), iron; *ferreous*, *farrier*.
FERVEO (L.), to be hot, to boil; *fervent*,
effervesce.
FERMENTUM (L.), leaven; *ferment*, *counter-*
ferment, *ferment*, *unfermented*.
FESCEMIA (L.), a town in Italy; *fesc-*
emine. [tucine.
FESTŪCA (L.), a shoot, a rod; *fescue*, **FESTUM** (L.), a festival; *feast*, *festal*, *out-*
festus (L.), festive, joyful; *infest*. [feast.
FETUS (L.), the young of any creature;
fetus, *efsete*, *superfetate*.
FEU (Fr.), fire; *fuel*, *curfew*.
FIAN (S.), to hate; *fy*.
FIBŪLA (L.), a clasp, a buckle; *apple*.
FIGUS (L.), a fig; *caprification*.
FIDO (L.), to trust; **FIDES**, *faith*; **FIDELIS**,
faithful; *fidelity*, *fealty*, *feoff*, *feud*, *flance*
fest, *affy*, *confide*, *deff*, *disfide*, *enfeoff*,
infundation, *infidel*, *perfidy*, *solifidian*,
unconfidence, *undefted*, *unfaithful*.
FIGO, **FIXUM** (L.), to fix; *afix*, *confix*, *dis-*
comfix, *infix*, *prefix*, *transfix*, *unfix*.

FOC

FIGURA (L.). See under **FINGO**.
FILIUS (L.), a son; *filial*, *unfilial*.
FILLEADH (Gael.), a fold; *fillibeg*.
FILUM (L.), a thread; *file*, *defile*, *enfilade*,
filaceous, *filigrane*, *fillet*, *profile*, *purfle*.
FIMBRIA (L.), a fringe; *fimbriate*. [ned.
FIN (Fr.), fine; *refine*, *superfine*, *unref-*
FINDO, **FISSUM** (L.), to cleave, to cut;
fissure, *bifid*, *multifidous*.
FINGO, **FICTUM** (L.), to make, to form, to
invent; *feign*, *fiction*, *figment*, *offigy*,
misfeign, *unfeigned*.
FIGŪRA (L.), a shape, an image; *figure*,
configure, *disfigure*, *prefigure*, *transfig-*
ure, *unfigured*.
FINIS (L.), the end; *fine*, *affined*, *confine*,
define, *indefinite*, *infinite*, *prefine*, *un-*
confineable, *undefined*, *unfinished*.
FIRMUS (L.), strong; *firm*, *afirm*, *confirm*,
disafirm, *infirm*, *misafirm*, *obfirm*, *reaf-*
firmance, *reconfirm*, *unconfirmed*, *un-*
firm. [confirmate.
FISCUS (L.), a money-bag, a treasury; *fisc*,
FISTŪLA (L.), a pipe; *fistula*, *trifistulary*.
FITH (W.), a gliding or darting motion;
FLABBE (D.), a flap; *flabby*. [flit?
FLACCIO (L.), to wither; *flaccid*.
FLAGAN (L.), to divide; *flag*.
FLAGITIUM (L.), wickedness; *flagitious*.
FLAGRO (L.), to burn; *flagrant*, *conflag-*
rant, *deflagrate*.
FLAGRUM (L.), a whip; *flag*.
FLAGELLIO (L.), to whip; *flagellant*, *flail*.
FLAIR (Fr.), smell; *flavour*?
FLANA (L.), to run about; *flaunt*?
FLKARDIAN (S.), to trifle; *flirt*?
FLECHIE (Fr.), an arrow; *flech*.
FLECK (Ger.), a spot; *frack*?
FLECTO, **FLEXUM** (L.), to bend; *flexible*,
circumflex, *deflect*, *genuflection*, *infect*,
reflect, *superreflection*.
FLEDEREN (D.), to flutter; *flare*?
FLEOGAN (S.), to fly; *flap*, *flodge*, *outfly*,
overfly, *undragging*, *unfledged*.
FLEON (S.), to flee; *flinch*? *fling*?
FLIESSEN (Ger.), to flow; *flush*.
FLIET (S.), a ship; *fleet*.
FLIGO, **FLICTUM** (L.), to dash; *afflict*, *con-*
flict, *inflict*, *profligate*, *unafflicted*.
FLIOTH (L.), swift; *fleet*, *flit*.
FLITAN (S.), to dispute; *flout*.
FLO, **FLATUM** (L.), to blow; *conflation*,
efflate, *exumflation*, *flabulent*, *fute*, *in-*
flate, *insufflation*, *perflate*, *suffuminate*.
FLOS, **FLORIS** (L.), a flower; *floral*, *flour*,
flourish, *deffour*, *efflorescence*, *reflourish*,
undeffoured.
FLUGS (Ger.) quickly; *fluster*? *flurry*?
FLUO, **FLUXUM** (L.), to flow; *fluent*, *flux*,
fluctuate, *affluence*, *circumfluent*, *con-*
fluence, *counterinfluence*, *defflow*, *diffu-*
ence, *effluent*, *influence*, *interfluent*,
mellifluent, *profluent*, *refluent*, *semi-*
fluid, *superfluous*, *uninfluenced*, *unsu-*
perfluous. [cillate.
FOCUS (L.), a hearth, a fire; *focis*, *reso-*

FOD

FODIO, FOSSUM (L.), to dig; *fosse*, *effusion* *refussion*, *auffussion*. [*cund.*]
 FŒCUNDUS (L.), fruitful; *secund*, *infœdus*, *ſœdus* (L.), a league, a treaty; *federal*, *confederate*. [*tion.*]
 FŒDUS (L.), filthy, base; *ſedity*, *deſedatœnus*, *ſœneris* (L.), usury; *ſeneration*.
 FŒTRO (L.), to have an offensive smell;
 FŒTIDUS having an offensive smell; *ſetid*, *anaſetida*.
 FOIBLE (Fr.), weak; *foible*, *feeble*, *enfeeble*.
 FOL, FOU (Fr.) a fool; *beſool*, *outſool*, *unſool*. [*foiled*].
 AFFOLEK (Fr.), to make foolish; *ſoil*, *unfolium* (L.), a leaf; *ſoil*, *ſoliage*, *exfoliate*, *milſoil*, *ſuperfoliation*, *trefoil*, *trifolius* (L.), a bag; *ſollicle*. [*ſoly*].
 FOPPEN (Ger.), to banter; *ſob*, *ſub*.
 FOR (S.), implies privation or deterioration; *forbear*, *forbid*, &c. [*forwarn*, &c.]
 FORAN, FOHE (S.), *before*; *fore*, *afore*, *FORES* (L.), a door; *circumforanean*.
 FORIS (L.), out of doors; *foreign*, *forſeit*, *forinſecal*, *unforſeit*.
 FORM (S.), early. *ſiſt*: *former*.
 FORMA (L.), a ſhape, a *form*; *biſorm*, *campaniſorm*, *conſorm*, *deſorm*, *deſiſorm*, *diſſorm*, *diſconſormity*, *efform*, *inconſormable*, *inform*, *malformation*, *miſſorm*, *miſiſorm*, *multiſorm*, *nonconſorming*, *omniſorm*, *outſorm*, *perform*, *reform*, *transſorm*, *triſorm*, *unconſorm*, *undeſorm*, *unſorm*, *uniſorm*, *uninſorm*, *unperſorm*, *unreſorm*, *ununiſorm*.
 FORMICA (L.), an ant; *ſormication*.
 FORMIDO (L.), fear; *ſormidable*, *informidable*.
 FORNIX (L.), a brothel; *ſornicate*.
 FORO (L.), to bore; *ſoraminous*, *perforate*, *imperforate*.
 FORS, FORTIS (L.), chance; *ſortuitous*.
 FORTUNA (L.), *fortune*; *miſfortune*, *unfortunate*.
 FORTH (S.), *ſorth*; *ſurther*.
 FORTIS (L.), ſtrong; *ſort*, *force*, *comfort*, *deſorce*, *diſcomfort*, *effort*, *enforce*, *perforce*, *recomfort*, *reenforce*, *reſortity*, *uncomfortable*, *unforced*, *unfortified*.
 FORUM (L.) a market-place; *ſorum*, *ſorſic*, *aſord*? *ſair*?
 FOURRER (Fr.), to ſtuff; *ſourrere*, *fur*.
 FOVEO (L.), to warm, to cheriſh; *FOMENTUM*, a ſomentation; *ſoment*.
 FRA, FRO, FRAM, FROM (S.), *ſro*, *ſrom* *ſroward*. [*overſreight*, *transſreight*].
 FRACHT (Ger.), a load; *ſraught*, *ſreight*, *FRÆNUM* (L.), a bridle; *reſrain*.
 FRAGILIS (L.), weak; *ſrail*.
 FRANK (Fr.), expenſe; *deſray*.
 FRANC (Fr.), free; *ſrank*, *ſranchise*, *diſſranchise*, *enſranchise*.
 FRANGO, FRACſTUM (L.), to break; *ſrangible*, *ſract*, *anſractuoſe*, *inſract*, *inſringe*, *irreſragable*, *naufſrage*, *reſract*, *reſſragible*, *exiſſfrage*, *unreſract*.

FUS

FRATER (L.), a brother; *ſratern*, *ſrater*, *conſraternity*. [*ſraud*].
 FRAUS, FRAUDIS (L.), deceit; *ſraud*, *deſrech* (Ger.), raſh, petulant; *ſrean*.
 FREO (S.), free; *ſrolie*. [*transſretation*].
 FRETUM (L.), a narrow ſea, a ſtrait; *ſreith*, *FRICO*, *FRICTUM* (L.), to rub; *ſfrication*, *conſfrication*, *ſfritter*.
 FRIG-DÆO (S.); *ſriga*, the goddess of love, *daeg*, a day; *ſriday*.
 FRIGEO (L.), to be cold; *ſrigid*, *inſrigidate*, *reſfrigerate*.
 FRIGO (L.), to dry, to parch; *ſry*.
 FRIO (L.), to crumble; *ſriable*, *unſriable*.
 FRIPER (Fr.), to wear out; *ſfripper*.
 FRISCH (Ger.), fresh, lively; *ſrisk*.
 FRIVŒLUS (L.), trifling; *ſfrivolous*, *ſfribble*.
 FRONCER (Fr.), to gather, to knit, *ſfrounce* *ſfrown*? *outſrown*.
 FRONS, FRONTIS (L.), the forehead; *ſfront*, *aſfront*, *biſfronted*, *conſfront*, *enſfrontery*, *ſforefront*.
 FRONS FRONDIS (L.), a leaf; *ſfrond*.
 FRUGES (L.), corn, fruit; *ſfrugal*, *inſfrugal*.
 FRUMENTUM (L.), corn, grain; *ſfrumenty*.
 FRUOR, FRUITUM, FRUCTUM (L.), to enjoy; *ſfruition*. [*ful*, *uſufruct*].
 FRUCTUS (L.), *ſruit*; *overſfruitful*, *unſfruit*.
 FRUSTRA (L.), in vain; *ſfrustrate*, *unſfrustrable*.
 FRUTEX (L.), a ſhrub; *ſfruticant*.
 FUGIO (L.), to flee; *ſugacious*, *refuge*, *ſubterſuge*.
 FUL (S.) *ſoul*; *ſulſome*, *unſouled*.
 AFULAN, AFYLAN (S), to pollute; *deſſile*.
 FULGEO (L.), to ſhine; *ſulgent*, *enſulge*, *reſulgent*.
 FULIGO (L.), ſoot; *ſuliginous*.
 FULLAN (S.), to whiten; *ſfull*. [*nate*].
 FULMEN (L.), lightning, thunder; *ſulmi*.
 FUMUS (L.), ſmoke; *ſume*, *enſume*, *inſumed*, *perſume*, *enſumination*, *unſumed*. [*unſunded*].
 FUNDA (L.) a ſling, a net, a purſe; *ſund*, *FUNDO*, *FUSUM* (L.), to pour out, to melt, to caſt; *ſound*, *ſuſe*, *aſuſe*, *circumſuſe*, *conſound*, *conſuſe*, *diſſuſe*, *enſuſe*, *inconſuſed*, *inſuſe*, *interſuſed*, *perſuſe*, *proſuſe*, *reſound*, *reſund*, *ſuſuſe*, *transſund*, *unconſuſed*.
 FUNDUS (L.), the bottom; *proſound*.
 FUNDO, FUNDATUM (L.), to ſound, to eſtabliſh; *ſounder*, *coſounder*, *ſundament*, *unſounded*.
 FUNGOR, FUNCTUS (L.), to diſcharge; *ſunction*, *deſunct*, *perſunctory*.
 FUNIS (L.), a rope; *ſunambuliſt*.
 FUR (L.), a thief; *ſurtive*.
 FUR, FURE (S.), a *ſurrow*; *ſurlong*.
 FURCA (L.), a fork; *ſurcation*, *biſurcated*.
 FURO (L.), to rage, to be mad; *ſury*, *inſus* (S.), ready, quick; *ſuſe*. [*ſuriate*].
 FUSCUS (L.), brown, tawny; *ſuſco*, to *darken*; *ſuſcous*, *obſuſcated*, *ſubſuſk*.
 FUSTIS (L.), a cudgel; *ſuſtigat*.
 FUSUS (L.), a ſpindle; *ſuſe*.

FUT

FÛT (Fr.), a cask, a shaft; *fust*.
 FUTU (L.), to disprove; *confute*, *irrefutable*, *refute*, *unconfutable*.
 FTR (S.), a fire; *bontre*.

G.

GABRAN (S.), to mock, to jest; *gab*, *gibber*, *gibe*, *jabber*.
 GAFIAS (S.), forks, props; *gaffle*.
 GAGE (Fr.), a pledge; GAGER, to pledge; *gage*, *disengage*, *dismortgage*, *engage*, *mortgage*, *preengage*, *reengage*, *unengaged*, *unmortgaged*, *wage*.
 GALA, GALAKTOS (Gr.), milk; *galaxy*.
 GALEA (L.), a helmet; *galeated*, *gulley*.
 GALER (Fr.), to scratch, to rub; *gall*, *ungalled*.
 GALLIA (L.), Gaul, France; *Gaelic*, *Gullic*.
 GALLUS (L.), a cock; GALLINA, a hen; *gallinaceous*. [*ranism*].
 GALVANI, an Italian, who discovered *gal-*
 GAMBA (It.), the leg; *gambadoes*, *gambol*, *gammion*.
 GAMEO (Gr.), to marry; *amalgam*? *bigamist*, *cryptogamy*, *deuterogamy*, *monogamy*, *polygamy*, *trigamy*.
 GAMMA (Gr.), one of the letters of the Greek alphabet; *gamut*. [*go*, *undergo*].
 GAN (S.), to go; *forego*, *gad*? *outgo*, *over-*
 AGAN (S.), gone, past; *ago*; *nonage*.
 GANG (S.), a going, a journey, a path; *gang*.
 GANCIO (It.), a hook; *ganch*.
 GANT (D.), all; *gantlet*.
 GANT (Fr.), a glove; *gauntlet*.
 GARANT (Fr.), a surety; GARANTIR, to make good; *guarantee*, *grant*, *regrant*, *warrant*, *ungranted*, *unwarranted*.
 GARDER (Fr.), to keep; *guard*, *disregard*, *outguard*, *regard*, *unguarded*, *unregarded*.
 GARNIR (Fr.), to furnish, to adorn; *garnish*, *garment*, *disgarnish*.
 GARRIO (L.), to prate; *garrulous*.
 GARTUR (G.), a band; *garter*, *ungartered*.
 GARUM (L.), pickle; *garous*.
 GAST (T.), the breath, a spirit; *gast*, *aghost*, *gas*, *ghastly*, *ghost*.
 GASTER (Gr.), the belly, the stomach; *gastric*, *digestric*, *hypogastric*.
 GAUDEO (L.), to rejoice; *gaud*.
 GAULE (Fr.), a long pole; *goal*.
 GE (Gr.), the earth; *apogee*, *geocentric*, *geode*, *geodetical*, *geography*, *geology*, *geomancy*, *geometry*, *geoponics*, *georgic*, *perigee*, *ungeometrical*.
 GEARD (S.), a yard; *haggard*.
 GEARWIAN (S.), to prepare; *gear*, *garish*, *GEGAR* (S.), base, trifling; *gervaw*.
 GE-HLOD (S.), covered; *cloud*? *overcloud*, *uncloud*.
 GEIER (Ger.), a vulture, a hawk, *gerfalcon*, *giereagle*. [*clutch*? *unclutch*].
 GE-LACCAN (S.), to catch, to seize;
 GELU (L.), frost; GELO, to freeze; *gelid*,

GLE

congeal, *gelatine*, *incongealable*, *jelly*, *uncongealed*. [*misbelieve*, *unbelieve*].
 GELIFAN (S.), to believe; *disbelieve*,
 GEMÈNE (S.), common; *yeoman*.
 GEMINO (L.), to double; *geminat*, *in-*
geminat.
 GEMELLUS (L.), double; *gemel*.
 GENETHLE (Gr.), birth; *genethliacal*. [*gin*].
 GENÈVRE (Fr.), a juniper berry; *gençra*.
 GENOS (Gr.), a kind, a race; *genealog*, *heterogene*, *homogeneal*. [*oxygen*].
 GENNAO (Gr.), to produce; *hydrogen*.
 GENTUS, GENERIS (L.), a kind; *genus*, *gender*, *general*, *generate*, *genorous*, *congener*, *degenerate*, *engender*, *ingenerate*, *outgeneral*, *regenerate*, *ingenerated*, *ungenerous*, *unregenerate*. [*gentel*, *ungenteel*].
 GENS, GENTIS (L.), a nation; *gentile*,
 GENTIL (Fr.), neat, fine; *jenty*. [*lated*].
 GENU (L.), the knee; *genuflection*, *genicu-*
 GROTAN (S.), to pour out; *heriot*.
 GERIFA (S.), a governor, a steward; *recce*,
sheriff, *undersheriff*. [*engrain*, *ingrain*].
 GEREGNIAN (S.), to dye, to stain; *grain*.
 GERO, GESTUM (L.), to bear, to carry on; *gest*, *gestation*, *gesticulate*, *belligerent*, *circumgestation*, *congest*, *digest*, *egest*, *immorigerous*, *indigested*, *ingest*, *jest*? *inorigeration*, *outjest*? *predigestion*, *regest*, *register*, *suggest*, *undigested*, *unregistered*, *viacgerent*.
 GERMEN (L.), a bud; *germ*, *regeneration*.
 GERÛLA (L.), a nurse; y-maid; *girl*?
 GERUNNEN (S.), run together, coagulated;
 GESEAN (S.), to see; *gaze*. [*rummet*].
 GEWANIAN (S.), to diminish; *gaunt*?
 GE-YPPAN (S.), to lay open; *clap*?
 GHOD (P.), a god, an idol; *paygod*.
 GIBIER (Fr.), game, *giblets*?
 GIESSEN (Ger.), to pour; *gush*.
 GIFAN (S.), to give; *forgive*, *gavelkind*; *misgive*, *outgive*, *unforgiving*, *ungiving*.
 GIGAS, GIGANTOS (Gr.), a giant; *gigantic*.
 GIGNO, GENITEM (L.), to beget, to bring forth; *genial*, *impregn*, *indigene*, *primigenial*, *progeny*, *reimpregnate*, *ungenial*,
 GIL (Ic.), a cleft; *gill*. [*unigeniture*].
 GINGIVA (L.), the gum; *gingival*.
 GINGLÛMOS (Gr.), a hinge; *ginglymoid*,
 GINOSKO (Gr.), to know; *gnostic*, *diagnostic*, *prognostic*.
 GNOMÈ (Gr.), an opinion; a maxim; *gnome*.
 GNOMON (Gr.), an index; *gnomon*, *pathognomic*, *physiognomy*.
 GISPER (Dan), to gape, to yawn; *gasp*.
 GITE (Fr.), lodging; *agist*.
 GIUNCATA (It.), cream cheese; *junket*.
 GLABER (L.), smooth; *glabrous*, *glib*?
 GLACIES (L.), ice; *glaciate*, *conglaciate*.
 GLADIUS (L.), a sword; *gladiator*, *di-*
gladiante.
 GLAIVE (Fr.), a sword; *glave*, *morglay*.
 GLANS, GLANDIS (L.), an acorn, a chestnut; *gland*, *glandiferous*. [*glance*].
 GLANZ (Ger.), brightness; *glance*, *over-*
 GLEAW (S.), skilful; *clever*?

GLE

GLEBA (L.), a clod; *glebe*.
 GLĒNOS (Gr.), a star, light; *gleen*?
 GLEMAN (S.), to explain, to flatter; *gloss*.
 GLIDAN (S.), to glide; *glect*.
 GLOMUNG (L.), twilight; *gloom*.
 GLOMUS, GLOMERIS (L.), a clue; *glomerate*, *agglomerate*, *conglomerate*.
 GLOTTA (Gr.), the tongue; *polyglot*.
 GLUKUS (Gr.), sweet; *liquorice*. [*lyph*.
 GLUPHO (Gr.) to carve; *hieroglyph*, *trig-*
 GLUPTOS (Gr.), carved; *glyptography*.
 GLUTEN (L.), *glue*; *agglutinate*, *con-*
glutinate, *unglue*. [*titium*, *enclut*.
 GLUTIO (L.), to swallow; *glut*, *deglu-*
 GNOME, GNOMON (Gr.). See under GINOS-
 KO.
 GNORNE (S.), sorrowful; *gnar*, *gnarl*.
 GOD (S.), *God*, *good*; *demigod*, *godwit*,
gospel, *gossip*, *ungod*.
 GONĒ, GONOS (Gr.), birth, offspring;
theopny, *gonorrhea*.
 GŌNIA (Gr.), a corner, an angle;
coigne, *decagon*, *diagonal*, *dodecagon*,
heptagon, *hexagon*, *octagon*, *orthogon*,
pentagon, *polygon*, *tetragon*, *trigon*,
trigonometry, *undecagon*.
 GORDIUS (L.), a king of Phrygia, in
 the harness of whose chariot was a knot
 so intricate that the ends of it could
 not be perceived; *gordian*.
 GORGE (Fr.), the throat; *gorge*, *disgorge*,
engorge, *regorge*, *overgorge*, *ungorged*.
 GORST (S.), *gorse*; *grouse*?
 GOSPION (L.), cotton; *gossamer*.
 GOZZO (It.), the crop of a bird; *guzzle*?
 GRADIOR, GRESSUM (L.), to go; *GRADUS*,
 a step; *grade*, *grassation*, *aggress*, *con-*
gress, *degrade*, *digress*, *egress*, *grail*, *in-*
gradient, *ingress*, *pedigree*, *progress*, *re-*
grade, *regress*, *retrograde*, *subingres-*
sion, *transgress*, *undergraduate*.
 GRAF (Ger.), an earl, a count; *landgrave*.
 GRAFAN (S.), to carve, dig; *gruft*,
grave, *groove*, *ingraft*, *misgraft*, *regraft*.
 GRAMEN (L.), grass; *gramineous*.
 GRANDIS (L.), great; *grand*, *aggrandize*.
 GRAND (Fr.), great; *grainery*, *grampus*.
 GRANUM (L.), grain of corn; *garner*, *gar-*
net, *grange*, *granite*, *granule*, *filigrane*,
pomegranate.
 GRAIN (Fr.), *grain*; *rogram*.
 GRAPHO (Gr.), to write; *graphic*, *graffier*,
autograph, *bibliographer*, *biography*,
brachygraphy, *cacography*, *caligraphy*,
chalcography, *chirograph*, *chorography*,
chronography, *cryptography*, *engrave*,
geography, *hagiographa*, *hierographic*,
holograph, *horologigraphic*, *hydrogra-*
phy, *ichnography*, *lithograph*, *microgra-*
phy, *orthography*, *paraglyph*, *polygra-*
phy, *pseudography*, *sciagraphy*, *seleno-*
graphy, *steganography*, *stelography*, *ste-*
nography, *stereography*, *telegraph*, *to-*
pography, *typography*, *xylography*,
zoography.
 GRAMMA (Gr.), a letter, a writing; *gram-*

HAF

mar, *anagram*, *chronogram*, *diagram*, *epi-*
gram, *hierogram*, *monogram*, *paragram*, *pa-*
rallelogram, *programme*, *ungrammatical*.
 GRAFFE (Fr.), a bunch, a cluster; *grape*.
 GRATUS (L.), thankful, agreeable; *GRATIA*,
favour; *grace*, *grateful*, *disgrace*, *in-*
grate, *ingratiate*, *reingratiate*, *ungrace-*
ful, *ungrate*.
 GRAVIS (L.), heavy; *grave*, *grief*, *aggra-*
rate, *aggrieve*, *engrrieve*, *ingravidate*, *pre-*
growate, *ungravelly*. [*unagreeable*.
 GRÉ (Fr.), will, accord; *agree*, *disagree*,
GRENIAN (S.), to grow; *grain*.
 GREX, GREGIS (L.) a flock; *gregarious*,
aggregate, *congregate*, *disgregate*, *egregi-*
ous, *segregate*. [*grapple*.
 GRIPAS (S.), to seize; *gripe*, *grapple*, *in-*
 GRIS (Fr.), gray; *gridelin*, *grimalkin*;
grizzle.
 GROS (Fr.) thick, coarse; *grogram*.
 GROSSUS (L.), a green fig; *grocer*.
 GRUMUS (L.), a hillock, a clot; *grumous*.
 GRUPS, (Gr.), a griffin; *hippogriff*.
 GRWG (W.), a murmur; *grudge*, *ungrudg-*
ingly. [*misgovern*, *ungoverned*.
 GUBERNO (L.), to govern; *gubernation*,
 GUBERITE (Fr.), a sentry-box, a turret; *garret*.
 GUINCHER (Fr.), to twist; *vince*.
 GULA (L.), the throat; *gullet*, *gill*, *gules*?
gully?
 GURGES, GURGĪTIS, (L.), a whirlpool, a
 glutton; *gurge*, *ingurgitate*, *regurgitate*.
 GUISE (Fr.), way, manner; *guise*, *disguise*,
undisguised. [*nosophist*.
 GYMNAS (Gr.), naked; *gymnasium*; *gym-*
 GUNE (Gr.), a woman; *gynocracy*, *gynar-*
chy, *misogynist*. [*circumgyre*.
 GUROS (Gr.), CYRUS (L.), a circle; *gyre*,
 GUSTO (L.), to taste; *gustus*, *taste*; *gust*,
degustation, *disgust*, *ingustable*, *pregus-*
tation.
 GUTTA (L.), a drop; *gout*, *guttulous*.
 GUTTUR (L.), the throat; *guttural*.
 GWASG (W.), pressure; *wast*.
 GWLAN (W.), wool; *flannel*.

H.

HABRAN (S.), to have; *behave*, *hobnob*?
misbehave.
 HABE (Ger.), goods; *haberdasher*?
 HABEO, HABITUM (L.), to have; *HABITO*,
 to dwell, *habit*, *adhibit*, *cohabit*, *dis-*
habit, *exhibit*, *inhabitability*, *inhabit*, *inhibit*,
prohibit, *rehabilitate*, *reinhabit*, *unha-*
bitable, *uninhabited*.
 HABILLER (Fr.) to dress; *dishabille*.
 HACHER (Fr.), to hark, to hatch; *gash*?
 HEXAN (S.), to stone; *hone*.
 HEREO, HÆSUM, (L.) to stick; *adhere*,
cohere, *hesitate*, *incoherent*, *inhere*, *un-*
hesitating.
 HERES, HERĒDIS (L.), an heir; *coheir*,
disheir, *disinherit*, *exheredate*, *heredi-*
tary, *inherit*.
 HAFOC (S.), a hawk; *goshawk*, *havoc*?

HAG

HAGA (S.), an inclosure, a *haw*; *haggard*.
HAGIOS (Gr.), holy; *hagiographa*, *trisation*. [*orthoids*, *emeroda*.]
HAIMA (Gr.), blood; *hemorrhage*, *hem-*
HAINÉ (Fr.), hate; *heinous*. [*sis*, *heresy*.]
HAIBEIO (Gr.) to take; *aphæris*, *diere-*
HAL **HEL** (S.) *whole*; **HELAN**, to *heal*;
hul, *hale* (*unhealthful* *wasail*, *un-*
whoksome. [*overhaul*.]
HALER (Fr.), to *hale*, to *haul*; *overhale*,
HALIG (S.), *holy*; *halilom*, *hallow*, *un-*
hallow, *unholy*.
HALO (L.), to breathe; *anhelation*, *ex-*
hale, *halituous*, *inexhalable*.
HALS (S.), the neck; *halbergeon*, *halser*,
hauberk. [*let*.]
HAM (S.), a house, a village; *home*, *ham-*
HAMA (Gr.), with, together with; *amal-*
gam, *hamadryad*.
HAMUS (L.), a hook; *hamate*.
HAND (S.), the *hand*; *handbel*, *handsome*,
unhand, *unhandsome*.
HANGIAN (S.), to *hang*; *hinge*, *overhang*,
unchanged, *unhinge*.
HAF (W.), luck, chance; *hap*, *miskap*,
perhaps, *unhap*.
HAPTO (Gr.), to connect, to bind; *periapt*.
HARCELER (Fr.), to harass, to tease;
haggle. [*harulation*.]
HARIÖLUS (L.), a soothsayer; *arulation*.
HARKE (Ger.), a rake; *harrow*.
HAUCH (Ger.), breath; *huc*? *huck*.
HAURIO, **HAUSTUM** (L.), to draw; *exhaust*,
inexhausted, *unexhausted*.
HAÜSSER (Fr.), to raise; *enhance*?
HAUT, **HAUFES** (Fr.). See under **ALTUS**.
HEAL (S.), *high*; *heighle*.
HEALDAN (S.), to *hold*; *behold*, *forehold-*
ing, *inhold*, *unbeheld*, *uphold* *uphold-*
ster, *withhold*.
HEDDÖMAS (Gr.). See under **HEPTA**.
HEBES (L.), blunt, dull; *hebetate*.
HECHEL (Ger.), a *hatchet*; *huckle*.
HEBRA (Gr.), a seat, a chair, an assembly;
cathedral, *pentahedral*, *polyhedron*,
sanhedrim.
HĒGĒMÖN (Gr.), a leader; *hegemonic*.
HEKĀTON (Gr.), a hundred; *hecetomb*.
HĒLIOS (Gr.), the sun; *aphelion*, *heliacal*,
heliotrope, [*perhelion* *perihelion*.]
HELMINS, **HELMINTHOS** (Gr.), a worm;
anthelminthic.
HEN (Gr.), one; *hyphen*.
HĒMĒRA (Gr.), a day; *ephemera*.
HĒMISUS (Gr.) half; *hemisphere*, *hemi-*
stich, *hemicycle*.
HENDĒKA (Gr.), eleven; *hendecasyllable*.
HEOLSTER (S.), a hiding-place; *holster*.
HEORD (S.), a *herd*; *horde*.
HĒPAR, **HĒPĀTOS** (Gr.), the liver, *hepatic*.
HEPTA (Gr.), seven; *heptagon*, *heptam-*
erede, *heptarchy*.
HEBDÖMAS (Gr.), a week; *hebdomad*.
HERE (S.), an army, a multitude; *harbin-*
ger, *harbour*, *heriot*, *unharbour*.
HERLODES (W.), a hoiden; *harlot*?

HOS

HERMES (Gr.), the god Mercury; *herma-*
phrodite, *hermetic*, *hermeneutic*.
HERSE (Fr.), a harrow; *hearse*.
HETĒROS (Gr.), another, different; *het-*
erarchy, *heteroclite*, *heterodox*, *hetero-*
gene, *heterosian*.
HEX (Gr.), six; *hexagon*, *hexameter*, *hex-*
angular, *hexapod*, *hexastich*.
HEXIS (Gr.), habit; *hectic*, *cachexy*.
HIGUAN (S.), to strive; *kitch*.
HIEMS (L.), winter; *hyemal*.
HIBERNO (L.), to winter; *hibernate*.
HIĒROS (Gr.), holy; *hierarch*, *hieroglyph*,
hierogram, *hierographic*, *hierophant*.
HILĀEIS (Gr.), cheerful; *hilarity*, *ex-*
hilarate. [*ter*?]
HILARITER (L.) cheerfully; *helter-skel-*
HINA (S.), a servant; *hind*, *heuchman*.
HIO, **HIĀTUM** (L.), to gape; *hiatus*, *in-*
hiation.
HIPTOS (Gr.), a horse; *hippocamp*, *hippo-*
centaur, *hippodrome*, *hippogriff*, *hip-*
popotamus. [*unsystematic*.]
HISTĒMI (Gr.), to place; *aposteme*, *system*,
HISTRIO (L.), a stage-player; *histrionic*.
HLAD (S.), a load; **HLADAN**, to load, to lade;
overload, *unload*, *unload*.
HLĀST (S.), a burden, a loading; *last*.
HLAF (S.), a loaf; *lammas*. [*overleap*.]
HLĒPAN (S.), to leap; *elope*, *outleap*,
HLĒO (S.), a shelter; *lee*.
HLĒOR (S.), a face; *leer*.
HLĒER (S.), a cup, a bowl; *hemper*.
HLUT (S.), a nut; *walnut*.
HLÖCKE (Ger.), a hump; *hunch*, *huckle*?
HODIE (L.), to-day; *hodiernal*.
HODOS (Gr.), a way; *episode*, *exode*, *im-*
methodical, *method*, *period*, *synod*.
HOF (S.), a house, a cave; *hovel*.
HOLKAS (Gr.), a ship; *hulk*.
HOLOS (Gr.), the whole; *catholic*, *holo-*
caust, *holograph*.
HOMĀLOS (Gr.) equal, similar; *anomaly*.
HOMĪLOS (Gr.), a multitude; *homilia*,
conversation; *homily*.
HOMO (L.), a man; *homicide*, *homage*,
human, *inhuman*, *superhuman*.
HOMOS (Gr.), similar; *homogeneous*, *homo-*
logous, *homonymy*.
HONOR (L.), honour; *honestus*, honour-
able; *honest*, *dishonest*. [*panoply*.]
HOPLOS (Gr.), a weapon; *hopla*, *arms*;
HOPPAN (S.) to hop; *hobble*.
HORA (Gr.), an hour; *horal*, *horologe*,
horologigraphic, *horometry*, *horoscope*.
HORĀMA (Gr.), a sight, a view; *panorama*.
HORKOS (Gr.), an oath; *exorcise*.
HOROS (Gr.), a boundary, a limit; *arist*,
aphorism, *diorism*, *horizon*.
HORĒO (L.) to dread; *horror*, *abhor*.
HORTOR (L.), to exhort; *dehort*, *hortu-*
tion, *hortation*.
HORTUS (L.), a garden; *hortensial*.
HOSPES, **HOSPĪTIS** (L.), a guest, a host;
hospitable, *inhospitable*. [*hostile*.]
HOSTIS (L.), an enemy; *host*, *hostile*, *un-*

HRE

- HREOPAN (S.), to cry, to scream; *croup*.
 HREOSAN (S.), to rush; *rouse*? uprouse.
 HREOWAN (S.), to rue; *ruth*.
 HREPAN (S.), to touch; *rap*.
 HRIF (S.), the belly; *midriff*.
 HRYMAN (S.), to cry out; *scream*?
 HUÁLOS (Gr.), glass; *hyaline*.
 HUBRIS (Gr.), abuse, injury; *hybrid*.
 HUCKE (Ger.), the back; HUCKEN, to take on the back; *hawk*, *huckster*.
 HUDOR, HUDÁTOR (Gr.), water; *clepsydra*, *dropsy*, *hydralides*, *hydraulics*, *hydrocele*, *hydrocephalus*, *hydrogen*, *hydrography*, *hydromancy*, *hydromiel*, *hydrophobia*, *hydropsy*, *hydrostatics*, *hydrotic*, *hydrus*.
 HUER (Fr.), to shout; *hue*.
 HUGIEIA (Gr.), health; *hygieian*. [scope.
 HUGROS (Gr.), moist; *hygrometer*, *hygro-*
 HULE (Gr.), matter; *hylarchical*, *hylozoic*.
 HULYAN (G.), to cover; *awning*?
 HUMEO (L.), to be moist; humor, moisture; *humid*, *humour*, *dishonour*, *humect*.
 HUMERUS (L.), the shoulder; *humeral*.
 HUMNOS (Gr.), a sacred song; *hymn*, *anthem*.
 HUMUS (L.), the ground; *exhumation*, *humiliation*, *inhumane*, *posthumous*.
 HUMILIS (L.), humble; *humiliate*, *unhum-*
 HUNSKUR (L.), sordid; *hunks*. [bled.
 HUPER (Gr.), over, above; *hyperbole*, &c.
 HUPNOS (Gr.), sleep; *hypnotic*.
 HYPO (Gr.), under; *hypocrisy*, &c.
 HUREA (G.), to drive, to move violently; *hurl*, *hurry*.
 HUS (S.), a house; husband, *hustings* out-
 house, *penthouse*, *unhusbauded*.
 HUSE-EN (Ger.), to beat; *hunch*.
 HUSTERA (Gr.), the womb; *hysterics*.
 HWASS (Sw.), a rush; *hassock*. [ing?
 HYLDAN (S.), to incline, to bend; *hild-*

I.

- ICHNOS (Gr.), a footprint; *ichnography*.
 ICHTHUS (Gr.), a fish; *ichthyology*.
 ICTERUS (L.), the jaundice; *icteric*.
 ICTUM (L.), to strike; *hit*?
 IDEM (L.), the same; *identity*.
 IDIOS (Gr.), peculiar; *idiom*, *idiopathy*, *idiosyncrasy*, *idiot*.
 IGNIS (L.), fire; *ignominia*.
 ILIA (L.), the lower bowels; *iliac*.
 IMBRES (L.), a tile; *imbricate*.
 IMPAR (L.). See under PAR.
 IMPERO (L.), to command; IMPERIUM, command; *empire*, *imperate*, *imperial*.
 IN (L.), and its changes into IM, IL and IR [before a verb] in, into, on, upon; EN (Fr.), in, into, on; in-ject, import, illuminate, irradiate, endanger.
 IN (L.), and its changes into IG, IL, IM, IR, [before a noun, adjective or adverb] not, without, want, want of; infinite, ignoble, illegal, immortal, irregular.
 INTER (L.), between; *intercede*, *interpose*.

JUS

- INTRO (L.), within; *introduce*.
 INTRO (L.), to enter; *misentree*, *reenter*.
 INTRA (L.), within; *interior*, *internal*, *in-*
trinsic.
 INTUS (L.), within; *intestine*, *intimate*.
 INANIS (L.), empty, vain; *inane*, *exina-*
nition.
 INCHOO (L.), to begin; *inchoate*.
 INDUO (L.), to put on; *endue*, *indue*.
 INFRA (L.), below; *inferior*.
 INGENIUM (L.), natural disposition, wit,
 contrivance; *engine*, *ingenious*, *gun*,
disingenuous, *malengine*, *uningenious*.
 INGUEN (L.), the groin; *inguinal*.
 INSIGNE (L.). See under SIGNUM.
 INSULA (L.) an island, *insular isle*, *isle*,
peninsula. [tegrate.
 INTEGER (L.), entire; *redintegrate*, *rein-*
islos (Gr.), equal; *isochronal*, *isocetes*.
 ITLE, ITINERIS (L.), a journey; *itinerant*,
cyre.
 ITERUM (L.), again; *iterate*, *reiterate*.

J.

- JACIO (L.), to lie; *jaacent*, *circumjacent*,
interjacent, *subjarrant*.
 JACIO, JACTEM (L.), to throw; *jactation*,
subject, *adject*, *conjecture*, *counterproject*,
deject, *disjection*, *ejaculate*, *eject*, *inject*,
interject, *jakes*? *jet*, *misconjecture*, *ob-*
ject, *project*, *reject*, *resubjection*, *sub-*
ject, *traject*, *unobjected*, *unprojected*,
unsubject.
 JAMBE (Fr.), a leg; *jamb*, *jamboux*.
 JANUS (L.), an ancient king of Italy,
 afterwards worshipped as a god; *Ja-*
nuary.
 JAUNE (Fr.), yellow; *jaundice*.
 JLU (Fr.), game, play; *jeopard*?
 JOCUS (L.), a jest; *joke*, *joose*.
 JOVE (Fr.), the cheek; *juv*.
 JOUR (Fr.). See under DIES.
 JUBILO (L.), to shout; *jubilce*.
 JUCUNDUS (L.), pleasant; *jucundity*.
 JUDEX, JUDICIS (L.), a judge; *adjudge*,
dijudicate, *extrajudicial*, *forejudge*, *im-*
prejudicate, *injudicious*, *misjudge*, *pre-*
judge, *rejudge*, *unjudged*, *unprejudicate*.
 JUGULUM (L.), the throat; *jugalur*.
 JUGUM (L.), a yoke; *conjugate*, *subju-*
gate, *unconjugal*. [Jul?
 JULIUS (L.), the surname of Caius Caesar;
 JUNGO, JUNCTUM (L.), to join; *junction*,
adjoin, *conjoin*, *disjoin*, *enjoin*, *injoin*,
interjoin, *misjoin*, *reconjoin*, *rejoin*, *re-*
join, *sejoin*, *subjoin*, *unjoin*. [jovial.
 JUPITER, JOVIS (L.), the king of the gods;
 JURGO (L.), to chide; *objurgation*.
 JURK (D.), a frock; *jerkin*.
 JURO, JURĀTUM (L.), to swear; *jurat*, *jur-*
or, *abjure*, *adjure*, *cojuror*, *conjure*,
nonjuring, *perjure*, *unperjured*.
 JUS, JURIS (L.), right, law; *jurist*, *adjust*,
injure, *juridical*, *jurisconsult*, *jurispru-*
udence, *readjust*, *uninjured*.

JUS

JUSTUS (L.), *just*; *unjust*. [cence.
JUVÉNIS (L.), young; *juvenile*, *rejuvenes-*
JUVO, **JUTEM** (L.), to help; *adjutor*, *aid* ?
coadjutant, *unaidable*, *unaided*.
JUXTA (L.), near; *juxtaposition*.

K.

KAIO (Gr.), to burn; **KAUSTOS**, burnt;
cautery, *eneustic*, *holocaust*, *hypocaust*.
KAKOS (Gr.), bad; *cachexy*, *cacochymy*,
cacodemon, *cacochres*, *cacography*, *caco-*
KALEO (Gr.), to call; *paracite*. [phony.
KALOS (Gr.), beautiful; *caligraphy*, *calo-*
mel, *calyses*. [ceal; *apocalypse*.
KALUPTO, **KALUPRO** (Gr.), to cover, to con-
KAMPTO (Gr.), to bend; **KAMPE**, a bend-
ing; *hippocamp*, *phonocamptic*.
KAPTO (Gr.) to eat greedily; *champ* ?
KARDIA (Gr.), the heart; *cardiac*, *pericar-*
dium.
KAROS (Gr.), deep sleep; *carotid*.
KARPOS (Gr.), fruit, the wrist; *pericarp*,
metacarpus. [cataclysm, &c.
KATA (Gr.), down, against; *cataleptist*
KATHĀROS (Gr.) pure; *catharist*.
KĒDOS (Gr.), grief, a funeral; *epiciede*.
KĒLĒ (Gr.), a tumor; *bronchocele*, *hydro-*
cele. ment; *procelusmatic*.
KELEUSMA (Gr.), a command, encourage
KENOS (Gr.), empty; *cenotaph*.
KENTEO (Gr.), to goad, to spur; *centaur*,
hippocentaur.
KENTRON (Gr.), a goad, a point, the cen-
tre; **CENTRUM** (L.); *centrifugal*, *centri-*
petal, *concentrate* *eccentric*, *geocentric*,
insistent, *paracentric*.
KEPHALĒ (Gr.) the head; *cephalic*, *ace-*
phalist, *hydrocephalus*.
KERAO (Gr.), to mix; *oxyerate*. [ceros.
KERAS (Gr.), a horn; *monoceros*, *rhino-*
KERATION (Gr.), a little horn, a pod; *carat*.
KERMES (Ar.), the cochineal insect or ber-
ry; *crimson*. [chemistry.
KIMIA (Ar.), the occult art; *alchemy*,
KIND (D.), a child; *chincough*, *kidnap*.
KITHĀRA (Gr.), a harp; *either*, *guitar*.
KLEPTO (Gr.), to steal, to hide; *clepsydra*.
KLIMAX (Gr.), a series of steps, a ladder;
climax, *anticlimax*.
KLINO (Gr.); **CLINO** (L.), to bend; *clinic*,
clinical, *decline*, *disincline*, *incline*, *in-*
declinable, *recline*, *undeclined*. [mate.
KLIMA (Gr.), a declivity, a region, a cli-
KLITOS (Gr.), a declivity; *enclitic*, *heter-*
oclitic.
KLUMP (Ger.), a lump; *clump*, *clumsy*.
KLUZO (Gr.), to overflow; *cataclysm*.
KNAPPEN (D.), to *knap*; *knab*, *kidnap*,
knapsack.
KŌDEIA (Gr.), a poppy; *diacodium*.
KŌILIA (Gr.), the belly; *celiac*.
KŌINOS (Gr.), common; *cenoby*, *epicene*.
KOLLA (Gr.), glue; *osteoecolla*.
KOLLOPS (Gr.), the thick skin about the
neck of an ox; *collop*.

LÆ

KŌLON (Gr.), a limb, a member, one of
the intestines; *colon*, *colic*, *protocol*,
semicolon.
KOMĒ (Gr.), hair; *comate*, *comet*.
KŌMOS (Gr.), a feast; *comedy*.
KONEO (Gr.), to serve; *deacon*, *diaconal*,
archdeacon, *subdeacon*.
KŌNOPS (Gr.), a gnat; **KONOPEION**, a cur-
tain to keep off gnats; *canopy*, *over-*
canopy, *uncanopied*.
KŌPHINOS (Gr.), a basket; *coffin*, *encoffin*.
KOPTO (Gr.), to cut off, to strike; *apo-*
cope, *coppice*? *cuff*? *cut* ? *syncope*.
KORŪPHĒ (Gr.), the head; *corypheus*.
KOSMOS (Gr.), order, beauty, the world;
cosmetic, *cosmical*, *macrocosm*, *megacosm*,
microcosm, *typocosm*.
KOTĪLE (Gr.), a cavity; *cotyledon*.
KRASIS (Gr.), temperament, constitution;
crasis, *acrasy*, *dyscrasy*, *eucrasy*, *idio-*
syncrasy.
KRATOS (Gr.), power; *aristocracy*, *auto-*
cracy, *democracy*, *gynocracy*, *ochlo-*
cracy, *pancratic*, *stratocracy*, *theocracy*.
KREAS (Gr.), flesh; *pancreas*.
KRINO (Gr.) to judge; **KRITĒS**, a judge;
eritic, *diacritic*, *hypereritic*, *hypocrisy*,
oneirocritic.
KRYPTO (Gr.), to hide; *crypt*, *apocrypha*,
cryptogamy, *cryptography*.
KUCH (D.), a cough; *chincough*.
KUKLOS (Gr.), a circle; *cycle*, *cyclometry*,
cyclopadia, *encyclical*, *encyclopadia*,
encyclicle, *hemicycle*.
KULINDROS (Gr.), a cylinder; *calender*.
KUMBOS (Gr.), a hollow; *catacomb*.
KYŌN (Gr.), a dog; *egne*, *cynoure*.
KYRIOS (Gr.), a lord; *church*, *dischurch*,
unchurch.
KYSTIS (Gr.), a bladder; *cyst*, *encysted*.

L.

LABEIN (Gr.), to take; *astrolabe*.
LEPSIS (Gr.), a taking; *anaesthetic*, *catalep-*
sy, *epilepsy*, *metaleptically*, *prolepsis*.
LABIUM (L.), a lip; *labial*.
LABOR, **LAPSUM** (L.), to slide, to fall;
lapse, *collapsæ*, *de lapsed*, *elapse*, *illapse*,
interlapse, *preterlapsed*, *relapsæ*, *sub*
lapsarian, *supralapsarian*. [tation.
LAC, **LACTIS** (L.), milk; *lactage*, *ablac-*
LACER (L.), torn; *lacerate*, *dilacerate*.
LACERTA (L.); **LACARTO** (Sp.), a lizard;
alligator ?
LACHRYMA (L.), a tear; *lachrymal*.
LACIO (L.), to allure; *alliciency*, *elicit*.
DELECTO (L.), to please; *delectable*.
DELICIE (L.), pleasures; *delicacy*, *indel-*
icate, *undelightful*.
OBLECTO (L.), to delight; *oblectation*.
LECCAN (S.), to seize; *latch*, *unlatch*.
LĒDO, **LĒSUM** (L.), to hurt; *allision*, *col-*
lide, *elide*.
LĒO (S.), a flame; *lowbell*.
LĒVIS (L.), smooth; *levigate*.

LÆ

LÆWD (S.), laical; *lewd*.
LAGENA (L.), a flagon; *gallon* ?
LAGG (Sw.), the end; *lag*.
LAISSE (Fr.), to leave; *leave, release*.
LAKŌN (Gr.), a Lacedæmonian; *laconic*.
LAMBDA (Gr.), the name of the Greek letter λ; *lamdoidal*.
LAMBO (L.), to lick; *lambent*.
LAMINA (L.), a plate; lamella, a small plate; *lamina, lamellar*.
LAMPER (Fr.), to carouse; **LAMPON**, a drunken song; *lampoon* ?
LANA (L.), wool; *lanidice*.
LANGUEO (L.), to fade, to droop; *languish*.
LANIUS (L.), a butcher; *lanner*.
LANTO (L.), to cut up, to tear; *disantiate*.
LANX (L.), a scale; *balance, counter-balance, outbalance, overbalance, unbalanced*.
LAOS (Gr.), the people; *laic, lay*.
LAPIS, LAPIDIS (L.), a stone; *lapidary, dilapidate, inlapidate*.
LAQUEUS (L.), a snare, a net; **LAQUEO**, to ensnare; *ablaycation, illaycraw, lace, inlace, interlace, unlace*.
LARDUM (L.), bacon; *lard, enlard, interlard, unlard*.
LARRON (Fr.), a thief; *burglar*.
LASSUS (L.), weary; *lassitude*.
LATRO (L.), to lie hid; *latent, latitant, delitescence*.
LATER (L.), a brick; *lateritious*.
LATRIA (Gr.), service, worship; *latricia, demonolatory, pyrolatory, idolatry*.
LATRO (L.), to bark; *latrant, oblatration*.
LATUM (L.), to carry; *ablation, collate, correlate, delate, delay, dilation, elate, illation, irrelative, legislate, misrelate, mistranslate, oblate, oblation, prelate, prolate, relate, sublation, superlative, translation, translute, unprelatical, unrelated, untranslated*.
LATVS, LATĒRIS (L.), a side; *lateral, collateral, multilateral, quadrilateral, septilateral, trilateral*. [*latirostrous*.]
LATUS (L.), broad, wide; *latitude, dilate*.
LAUBE (Ger.), an arbour; *lobby*.
LAUREUS (L.), a laurel; *bachelor* ?
LAUS, LAUDIS (L.), praise; *laud, collaud, illaudable*. [*laudem*.]
LAUDO (L.), to praise; **LAUDANDUM**; *laudavo, LOTUM* (L.), to wash; *lare, launder, lotion*. [*lar*.]
LAXUS (L.), loose; *lar, lache, prolix, re-leas* (S.), false; *leaving*.
LEGAN (S.), to lay; *ledge, ledger, leger, ally, acknowledge, disacknowledge, fore-lay, inlay, interknowledge, mislay, outlay, overlay, unacknowledged, un-laid, uplay*.
LECTUS (L.), a bed, a couch; *litter*.
LĒGER (Fr.), light; *legerdemain*.
LEGO, LEGĀTUM (L.), to send, to bequeath; *legate, legacy, obligation, allege, deleg-gate, foreallege, misallege, relegate*.
LEGO (Gr.), **LEGO, LECTUM** (L.), to gather, to choose, to read; *legible, lection*.

LIM

legend, coil ? *colleague, collect, collige, cull, dialect, dilection, diligent, eclectic, eclogue, elect, elegant, eligible, illegible, indiligent, inelegant, ineligible, intellect, lesson, misintelligence, neglect, predilection, preelect, prelect, prolegomena, re-collect, reelect, sacrilege, select, uncollected, unculled, unselected, unintelligent, unlectured, unlessoned*.
LOGIA (Gr.), a collection; *anthology*.
LEICHO (Gr.), to lick; *electuary*.
LĒCHER (Fr.), to lick; *relish, disrelish* ?
LEIOS (Gr.), smooth; *lientery*. [*thymy*.]
LEIPO (Gr.), to leave; *eclipse, ellipsis, lipoleitos (Gr.), public; *liturgy*. [*dilemma*.]
LEMMA (Gr.), an assumption; *lemma*.
LEMPER (Dan.), to bend; *limber*.
LENG (S.), length; *finger*.
LENIS (L.), gentle; *lenient*.
LENTUS (L.), slow, pliant, gentle; *lentar, relent, unrelenting*. [*dium, laid*.]
LEOD (S.), a nation, a countryman; *allo-leod (S.), loved; *leman, lief*.
LEOMAN (S.), to shine; *loom*.
LEŌN (Gr.), **LEO** (L.), **LION** (Fr.), a lion; *chameleon, dandelion, leonine, leopard*.
LEORAN (S.), to depart; *loyn, forloyn*.
LEPSIS (Gr.). See under **LABEIN**.
LESAN (S.), to gather, to loose; *lease lent*.
LETH (S.), a division of a province; *lect*.
LĒTHĒ (Gr.), forgetfulness; *lethargy*.
LETHUM (L.), death; *lethal*.
LEUKOS (Gr.), white; *leucophlegmacy*.
LEUTE (Ger.), people; *loot*.
LEVIS (L.), light; *levity, leaven, lever, lery, alleriate, eferate, illeviable, irrelant, irrelievable, overleaven, relevant, relieve, unleavened, unrelieved*.
LEX, LEGIS (L.), a law; *legal, legitimate, loyal, disloyal, illegal, illegitimate, legislate, preterlegal, privilege*. [*redeliver*.]
LIBER (L.), free; *liberal, deliver, illiberal*.
LIBER (L.), a book; *library*.
LABELLUS (L.), a little book; *libel*.
LĀRIDO, LIBIDINIS (L.), desire, lust; *libidinous, unlibidinous*.
LIBVS, LIBĀTUM (L.), to taste, to pour out; *libation, deliberate, prelibation*.
LIBRA (L.), a balance; **LIBRO**, to weigh; *deliberate, indeliberate, undeliberated*.
LIC (S.), like; *dislike, frolic, unlike*.
LICEO, LICITUM (L.), to be lawful; *license, licit, illicit, unlicensed*.
LIEU (Fr.), a place; *lieu, lieutenant, purlieu*.
LIGNUM (L.), wood; *lignuous*.
LIGO, LIGĀTUM (L.), to bind; *ligament, league, liable, liege, allegiance, alligate, alloy, ally, colligate, deligation, disalliege, disally, disoblige, irreligion, misalliance, oblige, religion, unallied, unallotted, undisobliging*.
LIM (S.), a limb; *limp*.
LIMEN (L.), a threshold; *eliminate, postliminar, preliminary*.
LINES, LIMITIS (L.), a boundary; *limit, illimitable, unlimited*.**

LIM

- LIMUS** (L.), mud, slime; *limous*.
LINEA (L.), a *line*; *delineate*, *interline*, *multilinear*, *outline*, *predelineation*, *rectilinear*, *sublineation*, *trilineate*, *underline*, *unlineal*.
LINGO, **LINCTUM** (L.), to lick; *lincture*.
LINGUA (L.), a tongue; *linguist*, *language*.
LINO (L.), to anoint; *liniment*.
LINQUO, **RELICTUM** (L.), to leave; *delinquent*, *derelict*, *relic*, *relinquish*.
LINUM (L.), **LIN** (Fr.), flax; *line*, *lint*, *lawn*, *griddle*.
LIPPUS (L.), blear-eyed; *lippitude*.
LIQUEO, **LIQUO** (L.), to melt; *liquate*, *colliquate*, *deliquate*, *unliqueted*.
LIS, **LITIS** (L.), strife; *litigate*, *vitiligation*.
LITANEIA (Gr.), supplication; *litany*.
LITĒRA (L.), a letter; *literal*, *alliteration*, *illiterate*, *obliterate*, *triliteral*, *unlettered*.
LITHOS (Gr.), a stone; *chrysolite*, *litharge*, *lithograph*, *lithomaney*, *lithotomy*.
LIXO (L.), to boil; *elization*.
LAB (W.), a strip; *label*.
LAB (W.), a thin strip; *slab*.
LAN (W.), an open place; *lawn*.
LEEC (W.), a flat stone; *league*.
LLERC (W.), a frisking about, a loitering; *lurch*, *lurk*. [*glipant*?]
LIPIANU (W.), to make smooth or glib;
LLYMSI (W.), vain, weak; *flimsy*.
LOCUS (L.), a place; *local*, *allocate*, *collocate*, *dislocate*, *elocation*, *interlocation*, *locanotion*, *translocation*.
LOGIA (Gr.). See under **LEGO**.
LOGOS (Gr.), a word, a discourse, reason; *logic*, *anfibology*, *analogy*, *anthropology*, *apology*, *apologue*, *astrology*, *astrotheology*, *hastology*, *catologue*, *chirology*, *chronology*, *conchology*, *craniology*, *decalogue*, *demonology*, *dialogue*, *doxology*, *entomology*, *epilopism*, *epilogue*, *etiology*, *etymology*, *euchology*, *eulogy*, *genealogy*, *geology*, *homologous*, *horology*, *horologigraphic*, *ichthyology*, *illogical*, *logarithmus*, *logomachy*, *menology*, *monologue*, *myology*, *neology*, *nosology*, *ontology*, *ornithology*, *orthology*, *osteology*, *paralogy*, *pathology*, *philology*, *phrenology*, *physiology*, *phytology*, *polylogy*, *prologue*, *prosyllogism*, *pseudology*, *psychology*, *sylllogism*, *tautology*, *theology*, *trialogue*, *zoology*.
LOMA (S.), utensils; *loom*, *lumber*.
LONGIS (Fr.), a lingerer; *lounge*.
LONGUS (L.), long; *elongate*, *oblong*, *overlong*, *prolong*, *purlain*.
LOOPEN (D.), to run; *gantlope*, *interlope*.
LOQUOR, **LOCŪTUM** (L.), to speak; *loquacious*, *locution*, *alocation*, *circumlocution*, *colloquy*, *elocation*, *eloquence*, *ineloquent*, *interlocution*, *magniloquence*, *obloquy*, *prolocutor*, *soliloquy*, *stultiology*.
LORICA (L.), a coat of mail; *loricate*.

MAJ

- LOTUM** (L.). See **LAVO**.
LUCTOR (L.) to struggle; *luctation*, *col-luctation*, *eluctation*, *ineluctable*, *ob-luctation*, *relect*.
LUDO, **LUSUM** (L.), to play; *ludibrious*, *ludicrous*, *ludory*, *ablude*, *allude*, *col-lude*, *delude*, *elude*, *illude*, *ineludible*, *interlude*, *prelude*, *prolusion*.
LUGEO (L.), to mourn; *lugubrious*.
LYKOS (Gr.), a wolf; *lycanthropy*.
LUMBUS (L.) the loin; *lumbago*.
LUMEN (L.), light; *luminary*, *limn*, *dis-limn*, *releme*.
LUN (S.), poor, needy; *loon*?
LUNA (L.), the moon; *lunar*, *interlunar*, *plenilune*, *semilunar*, *sublunar*, *super-lunar*.
LVO, **LUTUM** (L.), to wash away; *ablu-ent*, *aluvion*, *dilute*, *elute*, *interluency*.
DLUVIUM (L.), a deluge; *antediluvian*, *postdiluvian*.
LVO (Gr.), to loose; *LUSTS*, a loosing; *ana-lyze*, *catlysis*, *palsy*, *paralyze*, *unana-lyzed*.
LUPUS (L.), a wolf; *lupine*.
LUSTRO (L.), to purify, to enlighten; *lustrate*, *illustrate*, *outlustrate*, *perlustration*, *industrous*.
LUTUM (L.), clay; *lute*, *unlute*.
LUX, **LUCIS** (L.), light; *LUCEO*, to shine; *lucent*, *anteluran*, *dislucid*, *elucidate*, *noctilucous*, *pellucid*, *volucant*, *semipel-lucid*, *translucent*, *translucent*.
LUCUBRO (L.), to study or work by candle light; *lucubration*.
LUXO (L.), to loosen; *lux*, *lurate*.
LUXUS (L.), excess; *luxuriant*, *illuxurious*.
LYFAN (S.), to permit; *allow*, *disallow*.
LYFT (S.), the air, the heavens; *loft*, *aloft*.

M.

- MA** (Fr.), my; *madam*.
MACA (S.), a mate; *make*, *match*, *comate*, *immatchable*, *innate*, *mismatch*, *over-match*, *un-matched*.
MACEO (L.), to be lean; *emaciate*.
MACEB (L.), lean; *macerate*.
MACHĒ (Gr.), a battle, a fight, *logomachy*, *monomachy*, *naumachy*, *sciomachy*, *theomachy*.
MACTO (L.), to sacrifice; *mactation*.
MACŪLA (L.), a spot, a stain; *macula*, *emaculate*, *immaculate*.
MADEO (L.), to be wet; *madefaction*.
MADRĒ (Fr.), spotted; *madrepore*.
MÆANDER (L.), a winding river in *Phry-gia*; *meander*.
MAGAN (S.), to be able; *may*, *dismay*? *undismayed*, *termagant*.
MAGISTER (L.), a master; *magisterial*, *overmaster*, *undermaster*, *unmastered*.
MAGISTRA (L.), a mistress.
MAGNUS (L.), great; *magnitude*, *magnani-mity*, *magnify*, *magniloquence*.
MAJOR (L.), greater; *major*, *mayor*.

MAJ

MAJESTAS (L.), greatness; *majesty*.
MAXIMUM (L.), the greatest; *maxim*.
MAISON (Fr.), a house; *messenger*.
MAITAN (Gr.), to cut off; *main*? *unmained*.
MAKROS (Gr.), long; *macrocosm*.
MALLEUS (L.), a hammer; *mall, maul, pallmall, unmallable*.
MALUS (L.), bad; *malady, malice, malign, malison, dismal? malapert, malcontent, maladministration, maleficent, malefaction, malengine, malepractice, malevolent, malformation, maltreat, mulversion*.
MALVASIA, a town in Greece; *malaise*.
MAMMA (L.), a breast; *mammillary*.
MANDO (L.), to bid, to commit; *mandate, command, commend, countermand, demand, discommend, reconmend, redemand, remand, uncommanted, uncommendable*. [*ducate*.]
MANDO (L.), to chew; *mandible, man-manger* (Fr.), to eat; *manger, munch*?
MANEO, MANSUM (L.), to stay; *manse, inmanent, impermanent, permanent, remain, remnant*. [*mania*.]
MANIA (Gr.), madness; *mania, bibliomania (L.), to flow; *emanate*.
MANTEIA (Gr.), divination; *chiromancy, geomancy, hydromancy, lithomancy, necromancy, oneiromancy, onomancy, pyromancy, rhabdomancy*.
MANTHANO (Gr.), to learn; **MATHĒMA, MATHĒSIS** (Gr.), learning, knowledge; **MATHĒMATA**, the sciences; *mathematics, opimathy, philomath, polymathy*.
MANUS (L.), the hand; *monual, manacle, manage, mancipate, maintain, mancipate, maniple, manoeuvre, manufacture, manumit, manure, manuscript, mismanage, unmanageable, unmanured*.
MAIN (Fr.), the hand; *legerdmain, main-pernor, mortmain*. [*ton*.]
MAO (Gr.), to desire, to move; *automan*.
MAPPA (L.), a cloth, a towel; *map, mop*.
MARAINO (Gr.), to wither; *amaranth*.
MARCEO (L.), to wither; *marcid*.
MARCESCO (L.), to decay; *immarcescible*.
MARE (L.), the sea; *marine, maritime, cormorant, mermaid, submarine, transmarine, ultramarine*.
MARS, MARTIN (L.), the god of war; *marital, immartial, March*. [*tomartyr*.]
MARTUR (Gr.), a witness; *martyr, proman, maris (L.), a male; *marty, emasculate, intermarry, malespirited, masculine, remarry, unmarried, unmasculate*.
MARITUS (L.), a husband; *marital*. [*azed*.]
MASE (S.), a whirlpool; *maze, amaze, unan-maser (Ger.), a spot; *masern, measles*.
MASSA (L.), a lump; *mass, mace, amass, massacre*.
MASSO (Gr.), to chew; *masseter*.
MATER, MATRIS (L.), **MĒTER** (Gr.), a mother; *maternal, matron, matricide, matriculate, matrimony, metropolis*.***

MET

MATŪRUS (L.), ripe; *mature, immature, premature*.
MAXILLA (L.), the jaw-bone; *maxillar*.
MAZOS (Gr.), the breast; *amazon*.
MECHANĒ (Gr.), a contrivance; *machinate, mechanic, immechanical*.
MĒCHANT (Fr.), evil; *curmudgeon*.
MEDEOR (L.), to cure; *medical, inmediate, irremediable, remedy, unremedied*.
MEDIUS (L.), middle; *mediate, dimidiate, immediate, intermediate, mean, Mediterranean, melium, moiety*.
DIMIDIUM (L.), the half; *demidevil, demigod, demilance, deminatured, demiwolf*.
MEDULLA (L.), marrow; *medullar*.
MEGAS (Gr.), great; *megacosm*.
MĒKON (Gr.), a poppy, *mercurium*.
MELAS, MELĀN (Gr.), black; *calomet, melancholy*.
MĒLER (Fr.), to mix; **MĒLÉ**, mixed; *meal, medley, meslin, pellmell*.
MELAW (S.), *meal*; *mellow*? *unmellowed*.
MELI (Gr.), **MEL** (L.), honey; *hydromel, melliferous, mellification, mellifluent, molasses*? *oxymel*. [*ate*.]
MELIOR (L.), better; *meliorate, amelior*.
MILON (Gr.), an apple; *melon, canonile*.
MELOS (Gr.), a song; *melody, unmelodious, unmelodious*.
MEMINI (L.), to remember; **MEMOR**, mind-ful; *memory, commemorate, foreremembered, inmemorial, misremember, unre-membered*.
MEN (Gr.), a month; *menology*. [*truum*.]
MENSTRIS (L.), a month; *menstrual, mens*.
MENARAH (Ar.), a lantern; *minaret*.
MENDA (L.), a fault; **EMENDO**, to correct; *mend, amend, emend, unamendable*.
MENDICO (L.), to beg; *mendicant*.
MENER (Fr.), to carry, to lead; *amenable, demean, misdeemean*.
MENGAN (S.), to mingle, commingle, im-mingle, intermingle, mongrel, unmingle.
MENS, MENTIS (L.), the mind; *mental, comment, dementate*. [*lity*.]
MENSA (L.), a table; *mensal, commensa*.
MEO (L.), to go, immeability, impermeable, irremovable, permeate.
MEPHITIS (L.), a bad smell; *mephitic*.
MEPRISER (Fr.). See under **PREHENDO**.
MERCES (L.), a reward, hire; *amere*.
MEREO, MERITUM (L.), to deserve; *merit, demerit, emerited, immerit, premerit, promerit, unmerited*. [*ous*.]
MERĒTRIX (L.), a prostitute; *meretricia*.
MERGO (L.), to plunge; *merge, demerge, emerge, immerge, mersion, submerge*.
MERIDIES (L.), mid-day; *meridian, postmeridian*. [*eredie*.]
MERIS, MERYDOS (Gr.), a part; *heptam*.
MERX, MERCIS (L.), merchandise; *mercantile, commerce, unmerchauntable*.
MESNIE (Fr.), a family; *menial*.
MESOS (Gr.), middle; *mesentery*.
META (Gr.), with, after, change; *method, metamorphose, &c.*

MET

- METALLON** (Gr.), *metal*; *medal*, *mettle*.
METEÖROS (Gr.), *elevated*, *lofty*; *meteor*.
MËTËR (Gr.). See **MATER**.
METHU (Gr.), *wine*; *anethyst*.
METIO & **MENSUM** (L.), *to measure*; *measurable*, *admeasurement*, *commensurable*, *commensurate*, *dimension*, *immeasurable*, *immense*, *incommensurate*, *mis-measure*, *outmeasure*, *overmeasure*, *unmeasured*. [*castrametation*].
METOR (L.), *to measure* or *mark out*.
METRON (Gr.), *a measure*; *metro*, *asymmetry*, *barometer*, *chronometer*, *cyclo-metry*, *diameter*, *diometer*, *endiameter*, *geometry*, *hexameter*, *horometry*, *hygrometer*, *hypermeter*, *pentameter*, *perimeter*, *photo-meter*, *pyrometer*, *semdiameter*, *symmetry*, *tetrameter*, *thermometer*, *trigonometry*, *trimeter*, *ungrometrical*.
MICAO (Gr.), *to stain*; *to pollute*; *anideth*.
MICO (L.), *to shine*; *embication*.
MID (S.), *with*; *midwife*.
MIDDO (S.), *mid*; *amidst*, *midriff*.
MIGRO (L.), *to remove*; *migrate*, *commi-gration*, *emigrate*, *immigrate*, *intermi-gration*, *remigrate*, *transmigrate*.
MIKROS (Gr.), *little*; *microcosm*, *micro-graphy*, *microscope*.
MILES, **MILITIS** (L.), *a soldier*; *militant*.
MILIVM (L.), *willet*; *military*.
MILLE (L.), *a thousand*; *millesimal*, *mil-foil*, *millenary*, *milliped*, *million*.
MIMOS (Gr.), *a mimic*; *pantomime*.
MINISTER (L.), *a servant*; *minister*, *ad-minister*, *antiministerial*, *medicadminis-tration*, *ministrol*? *presadministration*, *subminister*.
MINIUM (L.), *vermilion*; *miniate*.
MINOR (L.), *to threaten*; *menace*, *mi-nacious*, *commination*, *imminent*, *inter-minate*, *proclaimant*.
MINOR (L.), *less*; **MINUS**, **MINUTUM**, *to lessen*; *minish*, *minor*, *minute*, *com-minute*, *diminish*, *imminution*, *indimi-nishable*, *undiminished*.
MENU (Fr.), *small*; *minnow*.
MIRC (S.), *darkness*; *mirck*, *mark*, *smirck*? *unsmirched*. [*admire*, *unadmired*].
MIROR (L.), *to wonder*; *miracle*, *mirror*.
MIS (S.), *error*, *defect*; *misbelieve*, &c.
MISCEO, **MISTUM**, **MIXTUM** (L.), *to mix*; *mixable*, *mixture*, *admixture*, *commix*, *immix*, *incommixture*, *intermix*, *over-mix*, *permixible*, *permixtion*, *promix-cious*, *unintermixed*, *unmixed*.
MISER (L.), *wretched*; *miser*, *commiserate*.
MISOS (Gr.), *hatred*; *misanthrope*, *misogynist*. [*missal*].
MISSA (L.), **MÆSSE** (S.), *the mass*; *lammas*.
MITHRIDATES (L.), *a king of Pontus*, *the supposed inventor of mithridate*.
MITIS (L.), *mild*; *mitigate*, *immitigable*, *unmitigable*.
MITOS (Gr.), *thread*; *dimity*?
MITTO, **MITSUM** (L.), *to send*; *mittent*, *mis-sion*, *message*, *admit*, *commit*, *compro-*

MOR

- mise*, *demise*, *dimit*, *discommis-sion*, *dis-mis*, *emit*, *extramission*, *forepromised*, *inmit*, *inadmissible*, *intermit*, *intromit*, *irremissible*, *manumit*, *omit*, *permit*, *promise*, *presurmise*, *pretermit*, *promise*, *readmit*, *recommit*, *remit*, *subcommitt-tee*, *submit*, *surmise*, *transmit*, *uncom-mitted*, *unintermitted*, *unpromising*, *un-remitting*, *unsubmitting*.
MNEMON, (Gr.), *mindful*; **MNËSTIS**, *memory*; *mnemonics*, *mnemety*.
MODES (L.), *a measure*, *a manner*; *mode*, *moderate*, *modest*, *modish*, *modulate*, *modul*, *accommodate*, *commutations*, *com-mulation*, *disaccommodate*, *discom-mutate*, *immoderate*, *immodest*, *incom-mutate*, *modily*, *overmodest*, *remodel*, *unaccommodated*.
MOEL (W.), *bald*, *bare*; *moold*.
MOKOS (Gr.), *a scollar*; *mark*.
MOLA (L.), *a millstone*, *meal*; *molar*, *mull-er*, *commolition*, *emolument*, *immolate*.
MOLAE (S.), *mould*; *mouldwarp*.
MOLES (L.), *a mass*, *a difficulty*; *mole*, *molest*, *molet*, *denudish*, *undenudish*, *unmolested*.
MOLLIS (L.), *soft*; *emollient*, *mollify*, *mull*.
MOMOS (Gr.), *the god of laughter*, *a buffoon*; *mmm*.
MONEO, **MONITUM** (L.), *to advise*, *to warn*; *monish*, *monument*, *admonish*, *communi-cative*, *exhortationish*, *premonish*, *pre-monish*, *premonitive*, *submonish*, *summon*, *unadmonishful*. [*unmonied*].
MONETA (L.), **MYNET** (S.), *money*; *mint*.
MONOS (Gr.), *alone*; *monad*, *antimony*, *antimonarchist*, *monachal*, *monarch*, *monastery*, *monk*, *monectos*, *monochord*, *monoclear*, *monads*, *monogamy*, *monog-ram*, *monologic*, *monotically*, *monoply*, *monopoly*, *monostich*, *monostrophic*, *monosyllable*, *monothecism*, *monotone*, *unmonopolize*.
MONS, **MONTIS** (L.), *a mountain*; *mount*, *amount*, *dismount*, *insurmountable*, *par-amount*, *promontory*, *remount*, *surmount*, *tantamount*, *tramountane*, *ultramontaine*, *unsurmountable*.
MONTARE (It.), *to mount*; *mountebank*.
MONSTRICO (L.), *to show*; *demonstrate*, *in-demonstrable*, *permonstrate*, *remons-trate*, *undemonstrable*.
MORA (L.), *delay*; **MOROR**, *to delay*, *to stay*; *commorance*, *demor*, *moor*? *unmoor*.
MORBUS (L.), *a disease*; *mordid*.
MORDEO, **MORSUM** (L.), *to bite*; *mordaci-ous*, *morsel*, *remord*.
MORE (Gael.), *great*; *claymore*.
MÖROS (Gr.), *a mulberry*; *mycamore*.
MÖROS (Gr.), *foolish*; *oxymoron*.
MORPHE (Gr.), *shape*; *amorphous*, *an-thropomorphite*, *metamorphose*.
MORS, **MORTIS** (L.), *death*; **MORT** (Fr.), *dead*; *mort*, *mortal*, *mortuary*, *amort*, *dismortgage*, *immortal*, *immortification*, *mortiferous*, *mortify*, *morglay*, *mortgage*,

MOR

- MORTMAIN**, *mortpay*, *unimmortal*, *unmortgaged*, *unmortified*. [rain?]
MORIOR, (L.), to die; *commorient*, *murmur*, *moris* (L.), a manner; *moral*, *demoralize*, *immoral*, *immorigerous*, *morigeration*, *unmoralized*.
MOURS, (L.), manners; *demure*.
MOSUL, a town in Turkey in Asia, *muslin*.
MOTTE, (Fr.), a mound; *mout*.
MOVEO, *MOTUM* (L.), to move; *motion*, *commove*, *emoveo*, *emotion*, *immobility*, *immovable*, *irremovable*, *locomotion*, *promote*, *remove*, *unmoveo*, *unremoval*.
MOBILIS, (L.), movable, tickle; *mob*, *mobility*. [gient].
MUGIO, (L.), to bellow; *mugient*, *remu-*
MULCEO, (L.), to sooth; *dennulcent*.
MULIER, (L.), a woman; *mulicrity*.
MULTUS, (L.), many; *multitude*, *multangular*, *multisarious*, *multididous*, *multiform*, *multilateral*, *multilined*, *multinomial*, *multiparous*, *multiple*, *multipotent*, *multipresence*, *multisyllable*, *multoocular*, *overmultitude*.
MULUS, (L.), a mule; *mulatto*.
MUNDUS, (L.), the world; *mundane*, *antemundane*, *extramundane*, *intermundane*, *supramundane*, *ultramundane*.
MUNDUS, (L.), clean; *mundify*, *imund*, *mundie*. [commutory].
MUNGO, *MUNCTUM* (L.), to wipe, to clean;
MUNIO, *MUNITUM* (L.), to fortify; *munite*, *ammunition*, *premunite*.
MUNUS, *MUNERIS* (L.), a gift; *municipal*, *munificent*, *common*, *commune*, *discommon*, *excommunicate*, *inmunty*, *incommunicable*, *intercommon*, *remunerate*, *uncommon*, *uncommunicated*.
MUO, (Gr.), to shut, to wink; *myope*.
MUS, (Gr.), a muscle; *myology*.
MURIA, (L.), brine; *muriated*.
MUROX, (Gr.), ointment; *myrobalar*.
MURHA, *MURRIA* (L.), a kind of stone; *murchine*.
MURUS, (L.), a wall; *muire*, *circummurat*, *countermure*, *immure*.
MUSA, (L.), a muse; *music*, *amuse*, *im-*
MUSICAL, *unamused*, *unmusical*.
MUSCIS, (L.), moss; *muscation*.
MUSO, (L.), to mutter; *musitation*.
MUTHOS, (Gr.), a fable; *mythic*. *ny*.
MUTIS, (Fr.), refractory, seditious; *muti-*
MUTO, *MUTATUM* (L.), to change; *mut-*
able, *commute*, *immutable*, *incommutability*, *intransmutable*, *permutation*, *transmute*.
MUTUS, (L.), mute; *obmutescence*.
MUTIO, (L.), to speak softly, to mutter.

N.

- NABBAN**; *NE HABBAN* (S.), to have not; *hob-nob*?
NAO, (Gr.), to flow; *noiad*.
NATTE, (Fr.), a tablecloth; *napery*.
NARIS, (L.), the nostril; *sacer*?

NOM

- NARKÈ**, (Gr.), torpor; *narcotic*.
NARRO, (L.), to tell; *narrate*, *enarration*.
NASCOR, *NATUM* (L.), to be born; *nascent*, *natal*, *nation*, *adnascent*, *agnate*, *cognate*, *connascent*, *contranatural*, *dennatured*, *denaturalize*, *disnatured*, *enate*, *innate*, *international*, *nonnatural*, *postnate*, *preternatural*, *renascency*, *subnascent*, *supernatural*, *unnative*.
NASS, (Ger.), wet; *nasty*?
NASUS, (L.), the nose; *nasal*.
NATO, (L.), to swim; *natation*.
NAUS, (Gr.), a ship; *NAUTES*, a sailor; *naumachy*, *nautical argonaut*.
NAVIS, (L.), a ship; *naval*, *arsenal*? *circumnavigate*, *innavigable*, *naufriage*, *un-*
navigate, *innavigable*, *naufriage*, *un-*
navigated. [the, nescience].
NE, (L.), *NĒ* (Gr.) not; *neandous*, *nepen-*
NĒ, (Fr.), born; *puisne*, *pung*.
NEAH, (S.), near; *nigh*, *neighbour*, *unneigh-*
bourly.
NEC, (L.) neither, not; *negotiate*.
NECTO, *NEXUM* (L.), to tie; *annex*, *connect*, *disconnect*, *inconnexion*, *reannex*, *un-*
connected.
NEGO, *NEGITUM* (L.), to deny; *negation*, *abnegate*, *reneg*, *undeniable*.
NEKROS, (Gr.) dead; *neeromancy*.
NEMUS, *NEMORIS* (L.), a grove; *nemorous*.
NEOS, (Gr.), new; *neology*, *neophyte*, *neo-*
teric.
NEPHROS (Gr.), the kidneys; *nephritic*.
NERYUS (L.), a sinew; *nerve*, *enervate*, *nuerve*.
NĒSOS (Gr.), an island; *chersonese*.
NEPOS (Gr.), a string; *neuropast*.
NEX, *NECIS* (L.), death, destruction; *inter-*
tercine, *pernicious*.
NIAIS (Fr.), silly; *egys*.
NICKES (Ger.), to nod; *nick*.
NICOT (Fr.), the name of the person who
 first introduced tobacco into France;
nicotian. [tion].
NIDUS (L.), a nest; *nidification*, *nidula-*
NIGER (L.), black; *denigrate*, *negro*.
NIHIL (L.), nothing; *nihilty*, *annihilate*.
NIMAN (S.), to take; *nim*, *nimble*?
NIQUE (Fr.), a term of contempt; *nick-*
name.
NITEO (L.), to shine; *NITIDUS* *neat*; *nitid*.
NITOR (L.), to endeavour; *nitency*, *re-*
nitent. [ing].
NIVEO (L.), to wink; *connive*, *unconniv-*
NICTO (L.), to wink; *nictate*.
NIX, *NIVIS* (L.), snow; *nivous*.
NOCEO (L.), to hurt; *noceat*, *noisome*,
noxious, *nuisance*, *annoy*, *innocent*, *ob-*
noxious, *overnoise*, *unobnoxious*.
NOXA (L.), hurt, *NOXIA*, a fault; *NOISE*,
 (Fr.), strife; *noisc*, *counternoise*.
NODUS (L.), a knot; *node*, *enodation*,
noose?
NOLO (L.), to be unwilling; *noition*.
NOMAS, *NOMĀDOS* (Gr.), living on pas-
 tures; *nomad*.

OPH

OPHTHALMOS (Gr.), the eye; *ophthalmy*.
OPUS, OPĒRIS (L.), a work; *operate, cooperate, inoperative, opificer*. [*manuere*.]
OPĒRA (L.), work, labour; *manœuvre*.
ORBIS (L.), a circle, a globe; *orb, disorbed, exorbitant*.
ORBO (L.), to deprive; *orlation*.
ORCHEOMAI (Gr.), to dance; *orchestra*.
ORDIOR (L.), to begin; *primordial*.
ORDO, ORDINIS (L.), order; *ordain, coordinate, deordination, disorder, extraordinary, forvordain, inordinate, insubordination, misorder, preordain, reordain, subordinate, unordered*.
ORGANON (Gr.), an instrument; *organ, disorganize, inorganic*. [*orgasme*.]
ORGAO (Gr.), to swell; *ORGAGO, to incite*;
ORGIA (Gr.), the rites of Bacchus; *orgies*.
ORIOR, ORTUS (L.), to arise; *orient, abortion, disorientated*.
ORIGO, ORIGINIS (L.), origin; *unoriginal*.
ORNIS, ORNITHOS (Gr.), a bird; *ornithology*.
ORNO (L.), to deck, ornament, adorn. *disadorn, exornation, readorn, unadorned, unornamental*.
OROS (Gr.), a mountain; *oread, orichalch*.
ORTHOS (Gr.), right; *orthodox, orthoepy, orthogon, orthography, orthology, orthopnea, unorthodox*. [*ostuary*.]
OS, ORIS (L.), the mouth; *oral, orifice, oro* (L.), to speak, to entreat; *oracle, oration, orison, adore, exorable, inexorable, pervoration, unadored*. [*culate*.]
OSCULUM (L.), a kiss; *deosculation, inos*
OSCITO (L.), to yawn; *oscitant*.
OS, OSSIS (L.), a bone; *osseous, ossuary, osseous*. [*periosteum*.]
OSTEON (Gr.), a bone; *osteocolla, osteology*.
OSTRĀKON (Gr.), a shell; *ostracism*.
OTIUM (L.), ease; *negotiate*.
OTILOS (Gr.), whole; *epulotic*.
OUTRA (Gr.), the tail; *cytosere*.
OURON (Gr.), urine; *diuretic, dysury, stranguary*. [*otid*.]
OTS, OTOS (Gr.), the ear; *otacoustic, par-*
OUVRAGE (Fr.), work; *ouvrage*?
OVUM (L.), an egg; *oral*.
OXUS (Gr.), sharp, acid; *oxyerate, oxygen, oxymel, oxymoron, oxymorhodie*.

P.

PACTUM (L.). See **PANGO**.
PADUA, a town in Italy; *paduasoy*.
PAGOS (Gr.), a hill; *areopugite*.
PAGUS (L.), a village, a canton; *pagan, painim*.
PAIO (Gr.), to strike; *anapest*.
PAION (Gr.), Apollo; *peany*.
PAIS, PAIDOS (Gr.), a boy; *pedagogue, pedobaptism, page*?
PAIDEIA (Gr.), instruction, learning; *encyclopedeia, encyclopædia*.
PALE (Gr.), wrestling; *palestral*. [*let*.]
PALEA (L.), chaff, short straw; *paleous, pal-*
PALIN (Gr.), again; *palindrome, palinode*.

PAR

PALLEO (L.), to be pale; *appal, impallid, pall*? *unappalled*.
PALLIUM (L.), a cloak; *pall, palliate*.
PALPO (L.), to touch; *palpable, impalpable, suppal/pation*.
PALUS (L.), a stake; *pale empale, espalier*.
BALUSTRE (Fr.), a rail; *baluster*.
PAMBERE (It.), bread and drink; *pamper*.
PAN (Gr.). See **PAS**.
PAN (Gr.), the god of shepherds, who excited terror by his uncouth appearance; *panic*. [*colour; pennached*.]
PANACHE (Fr.), a plume, a mixture of
PANDICULOR (L.), to yawn; *pandiculation*.
PANDO (L.), to bend in; *bandy*.
PANDO, PANSUM, PASSUM (L.), to open, to spread; *pace, pass, compass, counterpace, encompass, expand, forepast, impassable, outcompass, outpace, overpass, repandous, repass, surpass, transpass, trespass, unexpanded*.
PANGO, PACTUM (L.), to drive in, to fix, to agree upon, to promise; *part, compact, impact, impinge, incompact, recompact, uncompact*.
PANIS (L.), bread; *panada, pannage, pannier, panbler, pantry, accompany? ap-panage, company? impanate, unaccompanied, unpanned*. [*nel*.]
PANNEAU (Fr.), a square; *panel; impan-*
PANNUS (L.), a cloth; *pannel*.
PAPĀVER (L.), the poppy; *papaverous*.
PAPILIO (L.), a butterfly; *papilio, parilion*. [*pupal, autipope*.]
PAPPAS (Gr.), father; *PAPA (L.), the pope;
PAPPUS (Gr.), down; *pappous*.
PAPYROS (Gr.), PĀPYROS (L.), an Egyptian plant; *paper*.
PAR (L.), equal; *par, pair, parity, peer, compeer, dispar, disparage, imparity, inseparable, nonpareil, omniparity, separate, unseparated*.
IMPAR (L.), unequal, not even; *umpire?*
PARA (Gr.), beside, against, like; *parable, paradox, parhelion, parasol*.
PARADISOS (Gr.), a garden, a park; *paradise, imparadise, unparadise*.
PARCUS (L.), sparing; *parsimony*.
PARDUS (L.), a male panther; *pard, cam-clopard, leopard*.
PAREO (L.), to appear; *apparent, disappear, overpeer, peer, reappear, transparent, unapparent, untransparent*.
PARIES, PARIĒTIS (L.), a wall; *parietal*.
PARIO (L.), to bring forth; *parent, multiparous, parturient, puerperal, uniparous*.
PARLER (Fr.), to speak; *parle, enterpar-lance, imparl, unparliamentary*.
PARO (L.), to prepare; *apparel, compare, disapparel, imppreparation, irreparable, pare, parry, reapparel, repair, unapparelled, unprepared*.
PARS, PARTIS (L.), a part; *parcel, parcer, parse, partial, particle, partition, champerty, compar, coparcener, counterpart, depart, dispart, forepart, im-**

PAR

part, impartial, outpart, participate, re-partee, tripartite, underpart, unparted.
PARTIO, PARTITUM (L.), to divide; bipartite, quadripartite.
PAS, PAN (Gr.), all; diapason, panacea, pancreatic, pancreas, pandect, pandemic, pangeyric, panoply, panorama, pansophy, pantheism, pantomime. [*pascal*.]
PASCHA (Gr.), the passover; *pasch*, antepasco, **PASTUM** (L.), to feed; *pastor*, antepast, depasture, repast, unpastoral.
PATEO (L.), to be open; *patent*, *patification*.
PATEO (Gr.), to tread, to walk; *peripatetic*.
PATER (Gr. L.), a father; *patrial*, compaternity, *impatriotize*, *parricide*, *patriarch*, *patrician*, *patrimony*, *patriornation*, *patron*, *patronymic*, *pattern*, *unpatriotized*, *unpatterned*. [*compatriot*.]
PATRIA (L.), one's native country; *patriot*.
PATHOS (Gr.), feeling; *pathos*, antipathy, anthropopathy, apathy, empathy, idio-pathy, monopathy, pathomania, pathology, sympathy, unpathetic.
PATIOR, PASSUM (L.), to suffer; *patient*, *passion*, *compassion*, *compatient*, *dispassion*, *impassible*, *impassion*, *impatient*, *incompassion*, *passport*, *perpassion*, *uncompassionate*, *unimpassioned*, *unpassionate*. [*petrate*.]
PATRO (L.), to perform, to commit; *perpauci* (L.), few; *paucity*.
PAVO (Gr.), to stop; *pause*.
PAUPER (L.), poor; *pauper*, *depauperate*, *dispauper*, *impoverish*, *poverty*.
PAVIO (L.), to beat down; *pare*.
PAVO (L.), a peacock; *paran*.
PAX, PACIS (L.), peace; *appease*, *impassable*, *pacify*, *repassity*, *unappeasable*, *unpacified*, *unpeaceable*.
PECCO (L.), to sin; *peccable*, *impeccable*.
PECTO (L.), to comb; **PECTEN**, a comb; *perctinal*, *depectible*. [*expectorate*, *parapet*.]
PECTUS, PECTORIS (L.), the breast; *pectoral*.
PECULIUM (L.), money, private property; *peculate*, *peculiar*, *depeculation*.
PECUNIA (L.), money; *pecuniary*.
PEDON (Gr.), a plain; *parilloloped*.
PEGNUO (Gr.), to fix; *peg*, *unpeg*.
PEGMA (Gr.), something fixed, a pageant; *peym*, *parapeym*.
PEIRAO (Gr.), to attempt; *empiric*.
PEIRĀTES (Gr.), a robber, a pirate.
PEJOR (L.), worse; *impar*, *unimpaired*.
PELAGOS (Gr.), the sea; *archipelago*.
PÊLE (Fr.), confusedly; *pellucell*.
PELLERIN (Fr.). See under **AGER**. [*plice*.]
PELLIS (L.), a skin; *perl*, *pellicle*, *pelt*, *sarpello*.
PELLO, PELLĀTUM (L.), to call; *appeal*, *appellation*, *compellation*, *interpeal*, *irrepealable*, *peal*! *repel*, *unappealable*, *unrepealed*.
PELLO, PULSUM (L.), to drive; *pulse*, *ap-pulse*, *compel*, *depulsion*, *dispel*, *expel*, *expulse*, *impel*, *impulse*, *propel*, *repel*, *repulse*, *uncompellable*.
PELTĒ (Gr.), a target; *catapult*.

PHI

PENDEO (L.) to hang; *pendant*, *pennant*, *pensile*, *append*, *depend*, *impend*, *independent*, *penthouse*, *pentile*, *perpendicular*, *propend*, *suspend*, *undepending*.
PENDO, PENSUM (L.), to weigh, to pay, to think; *pension*, *penusive*, *compensate*, *dispend*, *dispenze*, *expend*, *indispensable*, *perpend*, *prepenze*, *recompense*, *undispensed*, *unexpensive*, *unpensioned*.
PENE (L.), almost; *antepenultimate*, *peninsula*, *penultimate*, *pennumbra*.
PENNA (L.), a feather, a wing; *pen*, *bipennate*, *impenious*.
PENTE (Gr.), five; *pentachord*, *pentagon*, *pentahedral*, *pentameter*, *pentangular*, *pentarchy*, *pentateuch*.
PENTEKOSTE (Gr.), the fiftieth; *pentecost*.
PENTHOS (Gr.), grief; *nepenthē*.
PEPPO (Gr.), to digest; *peptic*, *dyspepsy*.
PER (L.), through, thoroughly or completely; *percade*, *perfect*, *perambulate*, *pellucid*, &c.
PERDU (Fr.), lost; *jeopard*?
PERE (Fr.), father; *bumper*?
PERI (Gr.), round, about; *perimeter*, &c.
PERICULUM (L.), danger; *perilous*, *peril*, *imperil*.
PES, PEDIS (L.), a foot; *pedal*, *pedestal*, *pedestrian*, *biped*, *expedient*, *expedite*, *impeach*, *impede*, *imexpedient*, *milleped*, *quadruped*, *sesquipedal*, *soliped*, *suppedaneous*, *suppedicate*, *unimpeached*.
PIED (Fr.), the foot; *piepowder*.
PESER (Fr.), to weigh; *poise*, *counterpoise*, *overpoise*, *outpoise*, *unpoised*.
PETĀLON (Gr.), a leaf; *petal*, *apetalous*, *tetrapetalous*. [*ticot*, *petitfog*, *petty*.]
PETIT (Fr.), little; *petit*, *peddle*? *pet*? *pet-*.
PETO, PETITUM (L.), to ask; *petition*, *appetence*, *compatible*, *compete*, *expetible*, *impetuous*, *inappetence*, *incompatible*, *incompetent*, *repel*. [*petrol*, *unpetrified*.]
PETROS (Gr.), a stone, a rock; *petre*, *petrify*.
PELUG (Gr.), a plough; *fluke*.
PHAGO (Gr.), to eat; *osophagus*, *anthropophagi*, *ophiophagous*, *phagedenic*, *sarcophagous*, *xerophagy*.
PHAINO (Gr.), to show; **PHAINOMAI**, to appear; *diaphanous*, *epiphany*, *fanatic*, *faucy*, *fantasy*, *hierophant*, *phantasm*, *phenomenon*, *semidiaphanous*, *sycophant*, *undiaphanous*.
PHASIS (Gr.), an appearance; *phase*.
PHARASH (H.), to separate; *Pharisee*.
PHARMĀKON (Gr.), medicine; *pharmacy*.
PHASIS (Gr.), utterance, assaying; *emphasis*.
PHASIS (Gr.), a river in Colchis; *phasant*.
PHĒMI (Gr.), to speak; *euphemism*, *prophecy*, *unprophetic*.
PIERNE (Gr.), a dowry; *paraphernalia*.
PIERO, PUERO (Gr.), to carry; *adiaphorous*, *diaphoretic*, *metaphor*, *periphery*, *phosphorus*, *plerophory*.
PHILOS (Gr.), a friend; *philanthropy*, *philology*, *philomath*, *philosophy*, *philter*, *unphilosophical*.

PHL

PHLEGO (Gr.), to burn; **PHLEGMA**, inflammation; *phlegm, phlegmon, dephlegmate, leucophlegmacy*.
PHLOGISTOS (Gr.), burned; *phlogiston, antiphlogistic*.
PHLOX (Gr.), a flame, lightning, *flash*?
PHLEPS, PHLEBOS (Gr.), a vein; *phlebotomy*.
PHOBOS (Gr.), fear; *hydrophobia*.
PHOINIKOS (Gr.), red; *phenicopter*.
PHŌNE (Gr.), a sound, the voice; *phonics, antiphon, cacophony, epiphonema, euphony, phonocamptic, polyphonism, symphony*. [tometer.
PHŌS, PHŌTOS (Gr.), light; *phosphor, phosphorus*.
PHRASIS (Gr.), a phrase; *antiphrasis, metaphrase, paraphrase, periphrasis*.
PHRATTO (Gr.), to inclose, to stop up; *epiphractic*.
PHRAGMA (Gr.), a fence; *diaphragm*.
PHRAKTOS (Gr.), fortified; *cataphract*.
PHREN (Gr.), the mind; *frantic, frenzy, phrenetic, phrenology*.
PHTHEGMA (Gr.), a word; *apophthegm*.
PHTHONGOS (Gr.), a sound; *diphthong, triphthong*.
PHULASSO (Gr.), to guard, to preserve; *phylacter, prophylactic*.
PIPO (Gr.), to produce, to grow; *epiphyxis, neophyte*.
PHYSIS (Gr.), nature; *physic, hyperphysical, metaphysics, physiognomy, physiology, unphysicked*.
PHYTON (Gr.), a plant; *phytivorons, phytology, zoophyte*. [room.
PICORER (Fr.), to plunder; *pickeer, pieciga* (S.), a little girl; *pigsney*.
PIGNUS, PIGNORIS (L.), a pledge; *pawn, impawn, oppugnerate, unpawned*.
PILA (L.), a ball; *pill, colipile, palmall, pellet, pelt*. [lared.
PILA (L.), a pile, a pillar; *pilaster, unpililes* (L.), a hat; *pilented*.
PILEO (L.), to pillage, to drive close; *compile, decapillate, expilate, recompilement*.
PILLER (Fr.), to plunder; *pill, piller*.
PILUM (L.), a javelin, the van of an army; *pile, primipilar*.
PILUS (L.), hair; *pile, depilation*.
PINGO, pictum (L.), to paint; *picture, depaint, depict, inpaint, impictured, overpaint, overpicture*.
PIGMENTUM (L.), paint; *pigment, orpiment*.
PINGUIS (L.), fat; *pingual, inpinguate*.
PINNA (L.), a feather, a niched battlement; *pinion, pinnaole*.
PINO (Gr.), to drink; *propine*.
PIOBAREACHD (Gael.), pipe music; *pibroch*.
PIPTO (Gr.), to fall; *ptōsis, a fall; aptote, asymptote*.
PTOMA (Gr.), a fall; *symptom*. [porpoise.
PISCIS (L.), a fish; *piscation, expiscation*.
PISTILLUM (L.), a pestle; *pistil, pistillation*.
PISUS (L.), pious; *pio, to worship, to atone; piety, piacle, expiate, impious, inexpressible*.

POC

PLACEO (L.), to please; *complacent, complaisant, displacency, displease, uncomplaisant, unpleasant*. [implacable.
PLACO (L.), to appease; *placable, placid, PLAGIUM (L.), kidnapping; *plagiary*.
PLANAO (Gr.), to wander; *planet*.
PLANGO (L.), to strike, to lament; *plain, complain*.
PLANUS (L.), plain; *plane, complanate, explain, planisphere, planoconical, planoconvex*.
PLASSO (Gr.), to form, to mould; *plasm, cataplasin, emplaster, proplasm, protoplast*.
PLATUS (Gr.), broad; *plat, plate*.
PLAUDO, FLAUKUM (L.), to clap hands, to commend; *plaudit, applaud, displode, explode, implausible, unplausible*.
PLEBS (L.), the common people; *plebeian*.
PLECTO, FLEXUM (L.), to twist, to plait; *pleuch, plash, complex, impleuch, implex, incomplex, perplex, unperplex*.
PLĒGĒ (Gr.), a blow, a wound; *plague, unplaqued*.
PLĒXIS (Gr.), a striking; *apoplexy*.
PLEION (Gr.) more; *pleomasm*.
PLENUS (L.), full; *plenal, plenty, plenilune, plenipotence, replenish, unreplenished*.
PLEO, PLETUM (L.), to fill; *accomplish, complement, completo, compliment, compline, comply, depletion, expletion, exploit, implement, impletion, incomplete, incompilant, noncompliance, replete, supplement, supply, unaccomplished, uncomplete, uncomplifying, unsupplied*. [plus.
PLEO (Gr.), to sail; *floos, a voyage; periplĒRES (Gr.), full; *plerophory*.
PLEURA (Gr.), the side; *pleurisy*.
PLEVIR (Fr.), to pledge; *replenin*.
PLICO, Plicātum (L.), to fold; *plication, pliable, ply, accomplice, apply, complicate, deploy, display, duple, employ, explicate, implicate, inapplicable, inexplicable, misapply, misemploy, multiple, overply, quadruple, quintuple, reapplication, reply, sesquuplicate, sextuple, subduplicate, subseptuple, subseptuple, subtriple, suppliant, treble, triple, unapplicable, unemployed, unpliant*.
PLIHAN (S.), to pledge; *plight, plot, compplot, counterplot, underplot*.
PLINTHOS (Gr.), a brick, a tile; *plinth*.
PLORO (L.), to bewail; *deplore, explore, implore, inexplorable, undeplored, unexplored, unimplored*.
PLUMA (L.), a feather; *plume, deplume, displume, unplume*.
PLUMBUM (L.), lead; *plumb*.
PLUS, FLURIS (L.) more; *plural, non-plus, overplus, preterpluperfect, superplusage, surplus*.
PLUVIA (L.), rain; *pluvial, plorer*.
PNEO (Gr.), to breathe; *pneuma, breath, wind; pneumatics, orthopnea, peripneumonia*. [pouch, pucker.
POCCA (S.), a bag; *poke, pocket, peck, poach,***

POC

POCULUM (L.), a cup; *poculent*.
PODĀGRA (Gr.), the gout; *podagrical*.
PŒNA (L.), punishment; *penal, penitent, impenitent, irrepentance, repent, sub-pœna, unrepentant*.
PUNIO (L.), to *punish*; *dispunishable, impunity, unpunished*.
POFUS (Fr.), weight; *avoidupois*.
POIKO (Gr.), to do, to make, to compose; *poem, couplet, nosopoetic, prosopopœia, unpoetic*.
POISSON (Fr.), a fish; *grampus*.
POLEMON (Gr.), war; *poletic*.
PŪLEO (Gr.), to sell; *libliopolist, monopoly, unmonopolize*.
POLIO (L.), to *polish*; *impolished, inter-polate, overpolish, repolish uninterpolated, unpolished*. [*ropolis*.]
POLIS (Gr.), a city; *police, impolicy, met-POLLEO (L.), to be able; *rolless, powerful, equipollent, prepollence*.
POLLICITOR (L.), to promise; *pollitication*.
POLTOS (Gr.), a kind of pudding; *pultice*.
POLTRON (Fr.), a coward; *poltron, pALTER (Gr.), many; *polyanthus, polygamy, polyglot, polygon, polygraphy, polyhedron, polylogy, polymathy, polyphonism, polypragmatical, polyptus, polysperum, polysyllabic, polytheism*.
POMUM (L.), an apple; *pomaceous, pomcitron, pomegrinate, pommel*.
POMME (Fr.), an apple; *pomander*.
PONDUS, PONDĒNIS (L.), weight; *pouder, imponderous, overponderous, prepouder*.
PONO, POSITUM (L.), to place; *ponent, position, post, posture, apposite, circumposition, co-ponent, compose, compound, contraposition, decompose, depone, depose, discompose, dispose, exponent, expose, impose, inconposed, indispose, interpose, juxtaposition, misdisposition, oppose, outpost, overpost, postpone, precompose, predispose, prepose, presuppose, propose, provast, purpose, reconpose, redi- pose, repase, sepose, suppose, trans- pose, uncompounded, undisposed, unex- posed, unimposing, unopposed, unpro- posed, unpurposed*.
POSOS (Gr.), labour; *geoponics*.
PONS, PONTIS (L.), a bridge; *pontage*.
PONTIFEX (L.), a chief priest; *pontiff*.
POUT (P.), a house; *pagod*.
POPŪLES (L.), the *people*; *populace, depopulate, dispeople, inpeople, repeople, un- people unpopular*. [*port, portpoise*.]
PORCUS (L.), a hog; *porcine, porcine, POROS (Gr.), a passage; *pore, imporous*.
PORRO (L.), farther, hereafter; *portend*.
PORTO (L.), to carry; *port, asportation, comfort, deport, export, import, im- portune, inopportune, insupportable, misre- port, opportune, passport, rSPORT (L.), to support, transport, unimportant, un- important, unportable, unsupportable.
PORTUS (L.), a harbour; *port, outport, un- portuous*.****

PRI

POSSE (L.), to be able; *possible, puissant, impossible, impuissant, inconpossible*.
POST (L.), after, behind; *postern, postil, postdate, postscript*.
POSTĒRUS (L.), after; *posteriorous*.
POSTŪLO (L.), to demand; *postulate, ex- postulate*.
POTENS, POTENTIS (L.), powerful; *potent, impotent, multipotent, omnipotent, pleni- potence, prepotent*.
POTO (L.), to drink; *POTIO*, a draught; *potable, poison, computation, counter- poison, empoison, unpoison*.
POUDRE (Fr.), dust, *powder*; *piepowder*.
PŪRS, PODOS (Gr.) a foot; *antipodes, hexa- pod, polyptus, tripod*. [*overpower*.]
POUVOIR (Fr.), to be able; *power, empower, PRÆ (L.), before; *precede, predict*.
PRÆEO (L.), to afford; *prebend*.
PRÆCO (L.), a public erier; *preconization*.
PRÆDA (L.), plunder; *predal, prey, de- predate*.
PRÆDIUM (L.), a farm; *predial*.
PRÆTER (L.), beyond; *preternatural*.
PRANGEN (Ger.), to make a show; *prancer, prink*.
PRASON (Gr.), a leek; *chrysoprasus*.
PRASSO, PRATTO (Gr.), to do; *practice, im- practicable, malepractice, unpracticable*.
PRAGMA (Gr.), business; *pragmatic, poly- pragmatical*. [*undepraved*.]
PRAVUS (L.), wicked; *pravity, deprave, PRECOR, PRÆCĀTUM (L.), to pray; *preca- rious, precativ, appreciation, comprehension, deprecate, imprecate, outprug, unpre- carious*.
PREHENDO, PREHENSUM (L.), to take; *pre- sation, apprehend, apprentice, compre- hend, deprchend, impreachable, inappre- hensible, incomprehensible, indeprehen- sible, irreprehenable, misapprehend, pre- apprehension, reprehend, unapprehend- ed, uncomprehensiv*.
PRENDRE (Fr.), to take; *PRIS, taken*; *apprize, comprise, emprise, enterprise, main- penvor, misprise, purprise, surprise, un- apprised, reprieve, reprise, unreprived*.
PREMO, PRESSUM (L.), to press; *print, com- press, counterpressure, depress, express, impress, imprint, incompressible, inex- pressible, insuppressible, irrepresentable, misprint, oppress, overpress, reimpre- sion, reprint, repress, reprint, reprint, re- print, suppress, uncompressed, unpress- ed, unprinted, unsuppress d*.
PRESBUS (Gr.), old; *PRESBUTEROS, old-r; presbyter, compresbyterial*.
PRETIUM (L.), a price; *praise, precious, price, appraise, appreciate, depreciate, disprize, disprize, for-prize, outprize, overprize, superpraise, underprize, un- derprize, unpraised, unprized*.
PRIMUS (L.), first; *prime, premisses, prim- eval, primig-nial, primipilar, primordial, primrose, prince, principal, unprincipely, unprincipled*.**

PRI

PRI (Gr.), to saw; *prism*.
PRION (Lc.), a needle; *prong*?
PRIVUS (Lc.), one's own, peculiar; *private*, *privilege*.
PRIVO (Lc.), to take away; *privation*, *deprive*, *indeprivable*, *undeprived*.
PRO (Lc.), for, forth, forward; *pronoun*, *provoke*, *proceed*, *protrude*. [*purchase*.
PROB (Fr.), for; *purchase*, *surprise*, *reprob*, *probatum* (Lc.); *PROFAN* (S.), to *prince*; *probable*, *probate*, *proof*, *approbation*, *approve*, *comprobate*, *disapprove*, *disimprove*, *disprove*, *improbable*, *improve*, *irreproachable*, *misimprove*, *reprobate*, *reprove*, *unimproved*, *unimproved*, *improved*, *unimproved*. [*probrious*.
PROBIBITUM (Lc.), *reproach*; *exprobrate*, *opprobrio* (Lc.), to ask; *prong*?
PROFAN (S.). See **PROB**.
PROLEX (Lc.), offspring; *proletary* *prolific*.
PROMPTUS (Lc.). See under **EMO**.
PROPE, **PROPELUS** (Lc.), near; *propinquity*.
PROPTIO (Lc.), to appease; *propitiate*, *proptious*, *unpropitious*.
PROPRIUS (Lc.), one's own; *proper*, *proprietor*, *appropriate*, *disappropriate*, *disproperty*, *expropriate*, *improper*, *impropriate*, *unappropriated*.
PROSPERUS (Lc.), successful; *prosper*, *improsperous*, *unprosperous*.
PROTOS (Gr.), first; *protomatory*, *protocal*, *protomartyr*, *protoplast*, *prototype*.
PROVIGNER (Fr.), to propagate the vine; *prune*? *repuce*, *unpruned*.
PROXIMUS (Lc.), nearest; *proximate*, *approach*, *approximate*, *irreproachable*, *reproach*, *unapproachable*, *unreproached*.
PRUDENS (Lc.), prudent; *imprudent*, *jurisprudence*.
PRURIO (Lc.), to itch; *prurient*.
PSEUDOS (Gr.) a falsehood; *pseudoapostle*, *pseudography*, *pseudology*.
PSUCHÉ (Gr.), the soul; *psychology*, *metempsychosis*.
PTERON (Gr.), a wing; *aptera*, *phénicopter*.
PTISSO (Gr.), to bruise, to pound; *ptisan*.
PTOSIS (Gr.). See **PIPTO**.
PTICHE (Gr.), a fold; *diptych*. [*unpublic*.
PUBLICUS (Lc.), public; *republic*, *republish*.
PUDEO (Lc.), to be ashamed; *repudiate*.
PUDENS (Lc.), modest, bashful; *pudency*, *impudent*.
PUER (Lc.), a boy; *puerile*, *puerperal*.
PUGE (Gr.), the buttocks; *pygarg*.
PUGILLUM (Lc.), a little fist, a handful; *pugil*.
PUGMÉ (Gr.), a cubit; *pigmy*.
PUGNO (Lc.), to fight; *pugnacious*, *expugn*, *impugn*, *inexpugnabile*, *oppugn*, *propugn*, *repugn*, *unrepugnant*.
PUIS (Fr.), afterwards; *puisne*, *puny*.
PULCHER (Lc.), fair; *pulchritude*.
PULLUS (Lc.), a chicken, a sprout; *pullet*, *poult*, *pulletate* *repulletate*.
PULMO (Lc.), the lungs; *pulmonary*.
PULVIS, **PULVERIS** (Lc.), dust; *pulverize*.
PUMEX (Lc.), a pumice-stone; *pounce*.

QUE

PUNGO, **PUNCTUM** (Lc.), to prick; **PUNCTUM**, a point; *pungent*, *punctual*, *pounce*, *punch*, *appoint*, *compunction*, *contrapunctist*, *counterpoint*, *counterpunch*, *disappoint*, *dispunge*, *expunge*, *join*, *interpoint*, *interpunction*, *poignant*, *unpointed*.
PUNIO (Lc.). See **PŒNA**.
PURON (Gr.), purulent matter; *empyema*.
PUPUS (Lc.), a little boy; **PUPA**, a little girl; *pupa*, *puppet*, *puppy*.
PUR (Gr.), fire; *pyre*, *empyreal*, *pyracanth*, *pyrolatry*, *pyromancy*, *pyrometer*, *pyro-PURĀMIS (Gr.) a *pyramid*. [*technics*.
PURGO (Lc.), to purge; *compurgation*, *expurgate*, *spurge*, *superpurgation*, *unpurged*. [*purified*.
PURUS (Lc.), pure; *depurate*, *impure*, *unpur* (Fr.), pure; *parlien*. [*purate*.
PUS, **PERIS** (Lc.) matter; *pus*, *pustule*, *suppessus (Lc.), cowardly; *pusill/unimous*.
PUTEO (Lc.), to have an ill smell; *putid*.
PUTIŌN (Gr.), Apollo; *pythiness*.
PUTO (Lc.), to prune, to think; *putative*, *account*, *amputate*, *compute*, *count*, *depute*, *discount*, *dispute*, *disrepute*, *impute*, *indisputable*, *irreputable*, *recount*, *repute*, *suppute*, *unaccountable*, *unaccountable*, *undisputed*, *unrecounted*, *unreputable*.
PUTRIS (Lc.), rotten; *putrid*, *unputrefied*.
PYNDAN (S.), to shut in; *pound*, *pen*, *pin*, *pound* ' *impound*.
PYNGAN (S.), to prick; *pang*.**

Q.

QUERO, **QUÆSITUM** (Lc.), to ask; *query*, *acquire*, *conquer*, *disquisition*, *exquisite*, *inquire*, *perquisite*, *prerequisite*, *quarry*? *reconquer*, *require*, *unconquerable*, *uninquisitive*, *unquestioned*, *unrequested*.
QUALIS (Lc.), of what kind; *quality*, *disqualify*, *unqualify*.
QUANTUS (Lc.), how great; *quantity*.
ALIQUANTUS (Lc.), some; *aliquant*.
QUANTŪLUM (Lc.), how little; *cantlet*.
QUATIO, **QUASSUM** (Lc.) to shake; *quassation*, *commotion*, *discuss*, *excuss*, *inconscussible*, *indiscussed*, *percuss*, *repercuss*, *succession*.
QUATUOR (Lc.), four; *quadrant*, *quart*, *quadrangle*, *quadrilateral*, *quadrupartite*, *quadrivial*, *quadruped*, *quadruple*, *quaternary*, *squadron*, *square*, *subquadruple*, *unsquared*. [*quadrare*.
QUADRO, **QUADRĀTUM** (Lc.), to square; *bi-QUADRUM (Lc.), a square; *quarrel*.
QUADRAGENI (Lc.), forty; *quadrage-ne*.
QUARANTAINÉ (Fr.), forty; *carentaine*, *quarantine*.
QUART (Fr.), fourth; *trocar*. [*quandary*, *QU'EN DIRAI JE* (Fr.), what shall I say of it;
QUER (Ger.), cross; *querer*.
QUEROR (Lc.) to complain; *quarrel*, *querimony*, *querulous*, *quiritation*, *unquarrelable*.*

QUI

QUID (L.), what; *quiddit*.
 QUIDLIBET, QUODLIBET (L.), what you please; *quibble, quillet, quodlibet*.
 QUIEBRO (Sp.), a musical shake; *quarr*.
 QUIES, QUIETIS (L.), rest; *quiet, acquiesce, coy? disquiet, overquickness, inquiet, unquiet*.
 QUINQUE (L.), five; *quinary, quinquangular, quinquarticular, quinquennial*.
 QUINTUS (L.), fifth; *quint, quintessence, quintuple, subquintuple*. [*requited*.]
 QUITTER (Fr.), to quit; *acquit, requite, unquot* (L.), how many; *quota, quotient*.
 QUOTIDIE (L.). See under DIES.

R.

RABO (L.), to be mad; *rabid, rabble*.
 RACĒMUS (L.), a cluster; *racemation*.
 RACHIS (Gr.), the backbone; *rickets*.
 RADIUS (L.), a ray; *radiate, corradialion, eradiate, irradiate*.
 RADIX, RADĪCIS (L.), a root; *radix, race, raze, deracinate, eradiate*.
 RADO, RASUM (L.), to scrape, to shave; *rase, raze, abraze, erase, outaze, unrazed*.
 RAKTOS (Gr.), a precipice; *cataract*.
 RAMUS (L.), a branch; *ramage, ramify*.
 RANCEO (L.), to be stale or rank; *rancid*.
 RANG (Fr.), a row; RANGER, to put in order; *range, rank, arrange, derange, disarrange, disrank, enrank, forerank, misarrangement*.
 RAPIO, RAPTUM (L.), to snatch, to take by force; RAVIR (Gr.), to ravish; *rap, rapacious, rape, rapid, rapine, rapture, ravage, abruption, arruption, corruption, direction, encapture, enravish, subreption, surreption*. [*rate, underrate*.]
 RATUM (L.), to think; *rate, misrate, over*.
 RATIO, RATIONIS (L.), reason; *ratio, irrational, outrageous, unreasonable*.
 RAUSCH (Ger.), intoxication; *rouse*.
 RE (L.), back, again; recall, rebuild, redeem, revert, reform.
 REDOUTER (Fr.), to fear; *redoubtable*.
 REPTER (Fr.). See under CAUSA.
 REGO, RECTUM (L.), to rule; *regent, rector, regiment, region, regnant, reign, atrect, coregent, correct, direct, erect, incorrect, indirect, miscorrect, misdirect, sabrector, uncorrected, undirected*.
 RECTUS (L.), straight; *rectitude, rectify, rectangle, rectilinear*.
 REGULA (L.), a rule; *regular, contraregularity, extraregular, irregular, misrule, overrule, unrulid*.
 REX, REGIS (L.), ROI (Fr.), a king; *regal, realm, regicide, royal, unroyal, viceroy*.
 DIRIGO, DIRECTUM (L.), to direct; DRESSER, (Fr.), to make straight; DROIT (Fr.), straight; *dress, address, adroit, redress, overdress, undress*. [*grooves; rifle*.]
 REIFFELN (Ger.), to furnish with small
 REIN (S.), clean; *rinse*.

RUT

REMUS (L.), an oar; *trireme*.
 REPERIO, REPERTUM (L.), to find; *reperitory*.
 REPTO, REPTUM (L.), to creep; *reptile, irrep-titious, obreption*.
 REPTUS (Fr.). See under PREHENDO.
 RES (L.), a thing; *real, rebus, republic, unreal*.
 RETE (L.), a net; *reticle*. [*grade, &c.*.]
 RETRO (L.), backward; *rear, arrear, retro*.
 RHABDOS (Gr.), a rod; *rhabdomancy*.
 RHAPTO, RHAPSO (Gr.), to sew, to patch; *rhapsody*.
 RUEXUSO (Gr.), to burst; *hemorrhage*.
 RUFO (Gr.), to flow; *catarrh, diarrhura, emerald, gonorrhura, hemorrhoids*.
 RUFO (Gr.), to speak; *rhetoric*.
 RUIN (Gr.) the nose; *erichne, rhinoceros*.
 RHODON (Gr.), a rose; *rhododendron, oxyrhodine*. [*my*.]
 RHUTHMOS (Gr.), cadence; *rhythm, euryth*.
 RIDEO, RISUM (L.), to laugh; *ridicule, risible, deride, irrisio, unridiculous*.
 RIGEO (L.), to be stiff; *rigid*.
 RIGO (L.), to water; *rigation, irrigate*.
 RIPA (L.), the bank of a river; *arrive, un-arrived*.
 RIVUS (L.), a river; *rival, corrival, corrivate, derive, misderive, outriver, under-rired, unrivalled*.
 RIVULES (L.), a little river; *rill*.
 RIZA (Gr.), a root; *liquorice*.
 ROBOR, ROBŌRIS (L.), strength; *robust, corroborate*.
 RODO, ROSUM (L.), to gnaw; *corrode, erode*.
 ROGO, ROGĀTUM (L.), to ask; *rogation, abrogate, arrogate, derogate, erogate, in terragate, prerogative, prerogue, subrogate, supererogate, surrogate, inter-rogatory*.
 RŌLE (Fr.), a roll; *control, disenroll, enroll, uncontrollable, uncontrollable*.
 ROSER (Fr.), to gnaw; *aroynt?*
 ROS, ROBIS (L.), dew; *rural, rosiernian*.
 ROSA (L.), a rose; *primrose*.
 ROSTRUM (L.), a beak; *latirostrous*. [*tion*.]
 ROTA (L.), a wheel; *rotation, circumvota*.
 ROTUNDUS (L.), ROND (Fr.), round; *rotund, enround, surround, unrounded*.
 ROUE (Fr.), a wheel; *roucel*.
 ROVER (Dan.), to rob; *rove*.
 RUBER (L.), red; *ruby, rubin*.
 RUCTO (L.), to belch; *eructate*. [*ment*.]
 RUDIS (L.), rude, ignorant; *erudite, rudiruga* (L.), a wrinkle; *rugose, corrugate*.
 RUMEN (L.), the end of beasts; *ruminate*.
 RUMPO, RUPTUM (L.), to break; *rupture, rout, abrupt, corrupt, disruption, eruption, incorrupt, interrupt, irruption, prruption, uncorrupt, uninterrupted, unrouted*. [*rume*.]
 RUN (S.), a letter, a magical character;
 RUNCO (L.), to weed; *averruncate*.
 RUO (L.), to fall down; *ruin*.
 RUS, RURIS (L.), the country; *rural, rustic*.
 RUSTRE (Fr.), rude; *roister*.
 RUTĪLO (L.), to shine; *rutulant*.

SAC S.

SACCHARUM (L.), sugar; *saccharine*.
SACER (L.), *sacred*; *sacrament*, *sacrifice*, *sacrilege*, *sacrist*, *consecrate*, *desecrate*, *exsecrate*, *obsecration*, *reconsecrate*, *sacrosanct*, *unconsecrate*. [dotal].
SACERDOS, **SACERDOTIS** (L.), a priest; *sacer* **SACU** (S.), a cause or suit in law; *sake*.
SADOC, a Jew, founder of the sect of the *Sadducees*.
SACK (Sw.), a sack; *hassock*.
SÆL (S.), a lope; *halser*.
SÆLI (S.), happy; *silly*.
SAGA (S.), a *saga*; *jug*?
SAGITTA (L.), an arrow; *sagittal*.
SAGUS (L.), wise; *sage*, *prexage*.
SAL (L.), salt; *sal*, *saltary*, *sauce*, *sauzage*, *souse*, *insulse*. [salchrous].
SALEBRA (L.), a rough or rugged place;
SALIO, **SALITUM** (L.), to leap; *salient*, *sally*, *salt*, *assail*, *assault*, *desultory*, *dissillation*, *exultation*, *exult*, *insult*, *resalt*, *result*, *romersault*, *subsalutive*, *supersaliency*, *transiency*, *unassailed*.
SALUS, **SALUTIS** (L.), safety, health; *salute*, *salubrious*, *insalubrious*, *resalute*, *unsaluted*.
SALVUS (L.), *safe*, *salvable*, *save*, *unsafe*.
SANCTUS (L.), holy; *sanctity*, *saint*, *sacro-sancit*, *unsaint*, *unsanctified*.
SANGUIS, **SANGUINIS** (L.) blood; *sanguine*, *consanguineous*, *ensanguined*, *exsanguinous*.
SANUS (L.), sound; *sane*, *insane*.
SAPIO (L.), to taste, to be wise; *sapid*, *sapient*, *savour*, *insapory*, *insipid*, *resapiscence*, *unsapoury*.
SAPO (L.), soap; *saponaceous*.
SAR S., *sare*; *scarvecloth*.
SARDON (Gr.), a plant found in *Sardinia*, which causes convulsive motions of the face; *sardonian*.
SARTOR (L.), a tailor; *sartorius*.
SARX, **SARKOS** (Gr.), flesh; *sarcotic*, *anarsarx*, *hypersarcosis*, *sarcophagus*.
SATELLES (L.), a body-guard; *satellite*.
SATIS (L.), enough; *sate*, *satisfy*, *saturate*, *assets*, *dissatisfy*, *insatiable*, *unsated*.
SATUM (L.). See **SERO**.
SAUSEN (Ger.), to rush; *souse*.
SAXUM (L.), a rock, a stone; *saxifrage*.
SCEO (Gr.), to extinguish; *asbestos*.
SCAFAN (S.), to scrape, to shave; *scavenger*.
SCALA (L.), a ladder; *scale*, *escalade*.
SCALPO (L.), to scrape, to carve; *sculptel*.
SCAMEL (S.), a bench; *shambles*.
SCANDO, **SCANSUM** (L.), to climb; *scan*, *ascend*, *condescend*, *descend*, *reascend*, *redescend*, *transcend*, *unscanned*.
SCARPA (It.), a slope; *counterscarp*.
SCELUS, **SCĒLERIS** (L.), wickedness; *scelerat*.
SCOPTA (S.), a treasury; *shop*.
SCOOTAN (S.), to shoot; *scud*, *shout*, *shuttle*, *outshoot*, *overshoot*, *undershot*, *unshot*, *unshout*, *upshot*.

SEM

SCHEDÈ (Gr.), a sheet, a tablet; *schedule*, *enschedule*.
SCHËL (Ger.), looking askance; *scowl*?
SCHIZO (Gr.), to divide; *schism*.
SCHLICH (Ger.), artifice; *sleight*.
SCHLICHT (Ger.), plain, smooth; *sleek*, *slight*. [slatter].
SCHLOTTERN (Ger.), to hang loosely;
SCHRUMPF (Ger.), shrivelled; *shrimp*.
SCHUIN (D.), oblique; *squint*, *askance*, *asquint*.
SCINDO, **SCISSUM** (L.), to cut; *scissible*, *abscind*, *chisel*, *discede*, *excind*, *prescind*, *rescind*, *scantle*?
SCINTILLA (L.), a spark; *scintillate*.
SCIO, **SCITUM** (L.), to know; *science*, *sciolist*, *conscience*, *inconscience*, *nescience*, *omniscient*, *prescient*, *unconscienceable*. [alscitionis].
SCISO, **SCITUM** (L.), to inquire, to ordain;
SCIR (S.), a shire; *sheriff*, *undersheriff*.
SCORBŪTUS (L.), scurvy; *scorbute*, *antiscurbutic*.
SCRIBO, **SCRIPTUM** (L.), to write; *scribe*, *scriener*, *antiscripturism*, *ascribe*, *circumscribe*, *conscrip*, *describe*, *exscribe*, *imprescriptible*, *incircumscribable*, *in-describable*, *inscribe*, *manuscript*, *misascribe*, *nondescript*, *postscript*, *prescribe*, *proscribe*, *rescribe*, *subscript*, *super-scribe*, *transcribe*, *unincircumscribed*, *un-described*, *uninscribed*, *unscriptural*.
SCRUTOR (L.), to search; *scrutable*, *inscrutable*.
SCULPO (L.), to carve; *sculptor*.
SCURRA (L.), a scoffer; *scurvile*.
SCUTUM (L.), a shield; *escuage*, *escutcheon*, *esquire*.
SCYLAN (S.), to distinguish; *skill*, *unskilled*.
SCYPTAN (S.), to form; *shape*, *misshape*, *transshape*, *unshape*.
SE (L.), aside, apart; *secede*, &c.
SECAN (S.), to seek; *beseech*, *forake*, *unbesought*, *unforsaken*, *unsought*.
SECO, **SECTUM** (L.), to cut; *secant*, *sect*, *segment*, *bisect*, *dissect*, *excise*, *insect*, *inter-sect*, *venesection*.
SECLŪM (L.), an age, the world; *seclē*, *secular*, *supersacular*. [conded].
SECUNDUS (L.), *second*; *secondine*, *unse-*
SECŪRUS (L.). See under **CURA**.
SECUS (L.), by, nigh to; *extrinsic*, *forinsecal*, *intrinsic*.
SEDEO, **SESSUM** (L.), to sit; *SEDES*, a seat; *sedentary*, *sediment*, *see*, *session*, *assess*, *assiduity*, *assize*, *disassiduity*, *dissat*, *dissident*, *insidious*, *nonresidence*, *ob-*
sess, *preside*, *presidial*, *rescat*, *reside*, *supercede*, *unseat*.
SEDO (L.), to allay, to calm; *sedate*.
SELÉNĒ (Gr.), the moon; *selenite*, *selenography*.
SEMEN, **SEMĪNIS** (L.), seed; *seminal*, *dis-*
seminate, *prosemination*.
SEMI (L.), half; *semiannular*, *semibreve*, *semicircle*, &c.

SEM

SEMPER (L.), always ; *sempiternal, semper-*
live.
SENEX (L.), old ; *senile.*
SENIOR (L.), older ; *seignior.*
SENTIO, SENSUM (L.), to perceive, to think ;
scent, sense, sentence, sentiment, senti-
nel, assent, consent, dissent, dissent,
insensate, nonsense, preinsensation, resent,
unconsenting, unresented, unensued.
SEPO (Gr.), to putrefy ; *septic, antiseptic.*
SEPTEM (L.) seven ; *septenary, septennial,*
septilateral, subseptuple.
SEPTUAGINTA (L.), seventy ; *septuagint.*
SEPTUM (L.), an inclosure ; *transept, sep-*
entransept. [*sempiternal.*]
SEPULCRUM (L.), to bury ; *sepulchre, un-*
SEQUESTER (L.), an unipire ; *sequester.*
SEQUOR, SEQUITUR (L.), to follow ; *sequ-*
acious, sue, association, consecutive, con-
sequence, ensue, execute, exequies, in-
consequent, inexecution, insuitable, non-
suit, obsequent, obsequies, persecute,
prosecute, pursue, subsequent, supercon-
sequence, unexecuted, unobsequiousness,
unpursued, unsuitable.
SECTOR (L.), to follow ; *sectary.*
SERENUS (L.), serene ; *serenade.*
SERO, SENTUM (L.), to thrust, to join ; *assert,*
confection, desert, dissent, exert, insert,
intertert, reassert, unexecuted.
SERO, SATUM (L.), to sow ; *sative, insition.*
SERPO (L.), to creep ; *serpent, serpigio.*
SERRA (L.), a saw ; *serrate.*
SERVIO (L.) to serve ; *serv, deserve, desert,*
disserve, undesert, inservient, misdesert,
misserve, subserve, superserviceable, un-
derservant, undeserved, unserviceable.
SERVO (L.), to keep ; *conserve, inobserant,*
misobserve, observe, preserve, reserve,
unobserved, unreserved.
SESQUI (L.), one and a half ; *sesquialter,*
sesquipedal, sesquiplicate.
SETA (L.) a bristle ; *setaceous, seton.*
SEVERUS (L.), severe ; *assever, perservere.*
SEX (L.), six ; *sextant, vice, bissectile, sex-*
angled, sexennial, sextuple, subsextuple.
SENI (L.), six ; *senary, senocular.*
SHARABA (Ar.), to drink ; *sirap.*
SHARBAT (P.), sherbet.
SHURBON (Ar.), drink ; *shrub.*
SIB (S.), adoption, companionship ; *gossip.*
SIBILO (L.), to hiss ; *substant.* [*ricate.*]
SICCO (L.), to dry ; *siccity, desiccate, ex-*
SIDO (L.), to settle, to sink ; *reside, subside.*
CONSIDERO (L.), to consider ; *inconsider-*
able, unconsidered. [*desire.*]
DESIDERO (L.), to desire ; *denigrate, un-*
SIDUS, SIDERIS (L.), a star ; *sideral.*
SIGAN (S.), to sink ; *swag.*
SIGNO (L.), to mark ; *signum, a mark ;*
sign, assign, consign, consignification,
countersign, design, ensign, foredesign,
foresignify, insignificant, misassign, ob-
signate, presignify, resign, subsign, un-
designed. [*enseal, unseal.*]
SIGNILLUM (L.), a seal ; *sigil, counterscal,*

SOL

SILEX (L.), flint ; *silicious.*
SILVUA (L.), a pod ; *siliqueose.*
SILPHÈ (Gr.), a moth ; *syph.*
SILVA (L.), a wood ; *silvan, savage.*
SIMILIS (L.), like ; *similar, semble, simul-*
ate, assimilate, consimilar, dissemble,
disimilar, resemble, undissembled.
SIMUL (L.), at the same time ; *simultane-*
ous, assemble reassemble.
SIMON the person who wished to pur-
 chase the power of conferring the
 Holy Spirit ; *simony.*
SINAPIS (L.), mustard ; *sinapiism.*
SINE (L.), without ; *sincere, sinecure, in-*
sincere.
SINO, SITUM (L.), to permit ; *desinence,*
desitive, indemin. [*insinuate.*]
SINUS (L.), the bosom, a bay ; *sine, sinus.*
SISTO (L.), to stop ; *assist, coexist, consist,*
consistory, consubstist, desist, exist, in-
coexistence, inconsistent, inexistant, in-
sist, irresistible, nonexistence, nonre-
sistance, persist, postexistence, preex-
ist, resist, subsist, unassisted, unexist-
ent, unresisted.
SITIS (L.), thirst ; *insitency.*
SITOS (Gr.), corn ; *parasitic, supparasite.*
SKANDALON (Gr.), a stumbling-block,
scandal.
SKELLO (Gr.), to dry ; *skeleton.*
SKELOS (Gr.), a leg ; *isocoles.*
SKENE (Gr.), a tent, a stage ; *scene.*
SKOPTOMAI (Gr.), to look about, to con-
 sider ; *scaphic.*
SKIA (Gr.), a shadow ; *amphiscia, antiscia,*
ascia, heteroscan, periscian, sciagraphy,
scatheric, sciomachy.
SKOPEO (Gr.), to look ; *antiepiscopeal, arch-*
bishop, baroscope, bishop, chorepiscopal,
episcopacy, metoposcopy, horoscope, hy-
grosscope, microscope, stethoscope, tele-
scope, thermoscope, umbishop.
SKLĒROS (Gr.), hard ; *sclerotic.*
SKOTOS (Gr.), darkness ; *scotomy.*
SLITH (S.), smooth, slippery ; *sty.*
SLOF (D.), careless ; *sloven.*
SLORDIG (D.), sluttish ; *slur.*
SNÆD (S.), a morsel ; *coraned.*
SNITHAN (S.), to cut off ; *snattock.*
SOCIUS (L.), a companion ; *sociable, asso-*
ciate, consociate, disassociate, dissociate,
inociable, unociable.
SODĀLIS (L.), a companion ; *sodality.*
SOLE (Fr.), silk ; *paduasoy.* [*sol, solstice.*]
SOL (L.), the sun ; *solar, insolation, para-*
SOLEO (L.), to be accustomed ; *insolent.*
SOLIDUS (L.), solid ; *solder, consolidate,*
unsolid, insolidity. [*dier, unsoldiered.*]
SOLDUS (L.), a piece of money, pay ; *sol-*
SOLOI (Gr.), a town in Cilicia, the inhabi-
 tants of which, originally from Attica,
 lost the purity of their language ; *sole-*
cism.
SOLOR (L.), to comfort ; *solace, console,*
disconsolate, inconsolable, reconsolate.
SOLUM (L.), the ground ; *soil.*

SOL

SOLEA (L.), a slipper; *sole*.
SOLUS (L.), alone; *sole*, *solitary*, *desolate*, *solifidian*, *soliloquy*, *soliped*, *solivagant*.
SOLVO, **SOLUTUM** (L.), to loose; *solve*, *absolve*, *assail*, *dissolve*, *indissoluble*, *insoluble*, *irresoluble*, *nonolvency*, *pre-resolve*, *resolve*, *undissolved*, *unresolvable*, *unsolved*. [*soliferous*, *somnolence*.]
SOMNUS (L.) sleep; *somnambulist*, *somnoso* (L.), to sound; *sonorous*, *absorant*, *consonant*, *dissorant*, *inconsonant*, *out-sound*, *resound*, *unconsonant*, *unison*.
SOPHOS (Gr.), wise; *sophia*, wisdom; *sophical*, *gynosophist*, *panosophy*, *philosophy*, *theosophic*, *unphilosophical*, *unsophisticate*.
SORIO (L.), to lull asleep, *consopile*.
SOPOR (L.), sleep; *soporuous*. [*resorb*.]
SORBEO (L.), to suck in; *absorb*, *reabsorb*, *SORS*, *SORTIS* (L.), a lot; *sort*, *assort*, *con-sort*, *resort*, *sorterer*, *unsorted*.
SOUCHE (Fr.), a stick; *socket*.
SPADIX (L.), a light red colour; *spadiceous*. [*spagyric*.]
SPAO (Gr.), to draw; *spasm*, *neurospast*, **SPARGO**, **SPARSUM** (L.), to scatter; *asperse*, *disperse*, *indisperm*, *inspersion*, *intersperse*, *resperse*, *spurfaction*, *undisperm*. [*interspace*.]
SPATIUM (L.), *space*, *spatiate*, *expatiate*, **SPECTO**, **SPECTOR** (L.), to see; *spectacle*, *speculate*, *aspect*, *auspice*, *circumspect*, *conspicuous*, *despise*, *despite*, *disrespect*, *expect*, *imperspicuity*, *inauspicate*, *incircumspection*, *inconspicuous*, *unexpected*, *inspect*, *introppection*, *irrespective*, *perspective*, *prospect*, *respect*, *retrospect*, *semperspicuous*, *superinspect*, *suspect*, *transpicuous*, *unaspicive*, *uncircumspect*, *unexpected*, *unrespected*, *unspeculative*, *unsuspect*. [*ries*, *especial*, *unspecified*.]
SPECIES (L.), an appearance, a kind; **SPELL** (S.), history, speech, a message, a charm; *spell*, *gospel*. [*polysperm*.]
SPERMA (Gr.), seed, offspring; *sperm*, **SPERO** (L.), to hope; *sperable*, *despair*, *un despairing*.
SPHAERA (Gr.), a sphere; *atmosphere*, *en-sphere*, *hemisphere*, *insphere*, *planisphere*, *unsphere*. [*porcupine*.]
SPINA (L.), a thorn, the backbone; *spine*, **SPIRO** (L.), to breathe; *spiracle*, *spirit*, *aspire*, *conspire*, *dispirit*, *expire*, *inspire*, *malespirited*, *perspire*, *reinspire*, *respire*, *aspire*, *transpire*, *unspirated*, *unconspiringness*, *uninspired*, *unexpirable*, *unspirit*. [*inpsissate*.]
SPISSUS (L.), thick; *spiss*, *conspissation*, **SPLENDO** (L.), to shine; *splendent*, *resplendent*, *transplendent*.
SPOLO (L.), to plunder; **SPOLIUM**, *spoil*; *despoil*, *exspoliation*, *unspoiled*.
SPONDEO, **SPONSUM** (L.) to promise; *sponsor*, *spouse*, *correspond*, *despond*, *desponation*, *disespouse*, *espouse*, *irresponsible*, *respond*, *unresponsibleness*.

STO

SPONTE (L.), of one's own accord; *spon-taneous*.
SPORTA (L.), a basket; *sportule*. [*sport*.]
SPOTT (Ger.), mockery; *spot*; *disport*, *out-spuma* (L.), foam; *spume*, *despumate*.
SPUTO (L.), to spit; *spitulation*.
SQUAMA (L.), a scale; *squamous*.
STAGNUM (L.), standing water; *stagnant*, *restagnate*.
STALASSO (Gr.), to drop; *stalactite*.
STANNUM (L.), tin; *stannary*.
STASIS (Gr.), a standing; *apostasy*, *ecstasy*, *hypostasis*, *ystasis* [*tica*, *hydrostatics*.]
STATIRE (Gr.), the science of weights; **STATUO**, **STATUTUM** (L.), to set up, to appoint; *statue*, *statute*, *statuminate*, *constitute*, *counterstatute*, *destitute*, *institute*, *prostitute*, *restitute*, *substitute*, *unstatutable*, *unconstitutional*.
STEAL (S.), a place, a state; *stall*, *fore-stall*, *install*, *pedestal*, *reinstall*.
STEGASOS (Gr.), secret; *steganography*.
STILE (Gr.), a pillar; *sticlography*.
STELLA (L.), a star; *stellar*, *constellate*, *interstellar*, *subconstellation*.
STELLIO (L.), a knave; *stellionate*.
STELLO (Gr.), to send; *apostle*, *diastole*, *epistle*, *peristaltic*, *pseudoapostle*, *ystole*.
STENOS (Gr.), narrow, close; *steno-graphy*.
SPECTOR, a Greek, remarkable for the loudness of his voice; *stecorian*.
STERCUS, **STERCORIS** (L.), dung; *stercoraceous*. [*stereotype*.]
STEREOS (Gr.), firm, solid; *stereography*, **STERNO**, **STRATUM** (L.), to throw down; *constermation*, *prostermation*, *prostrate*.
STERNITO (L.), to sneeze; *sternutation*.
STETHOS (Gr.), the breast; *stethoscope*.
STICHOS (Gr.), a verse; *decastich*, *distich*, *hemistich*, *hexastich*, *monostich*, *ogdoastich*, *telostich*, *tetrastich*.
STIGO (L.), to push on; *instigate*.
STILLO (L.), to drop; *still*, *distil*, *extilla-tion*, *instil*. [*exstimulate*.]
STIMULUS (L.), a goad, a spur; *stimulate*, **STINGO**, **STINCTUM** (L.), to put out light; *contradistinguish*, *distinct*, *extinct*, *indistinct*, *inextinguishable*, *instinct*, *interstinctive*, *misdistinguish*, *rextinguish*, *undistinguishish*, *unextinguishish*.
STIPIO (L.), to stuff; *constipate*, *costive*.
STIPEN (Ger.), to dip; *steep*, *insteep*, *unsteep*.
STIRIA (L.), an icicle; *stirious*. [*ped*.]
STIRPS (L.), the root of a tree; *extirpate*.
STO, **STATUM** (L.), to stand; *stable*, *state*, *arrest*, *circumstance*, *coestablishment*, *constant*, *constabstantial*, *contrast*, *distance*, *establish*, *estate*, *extant*, *incon-stant*, *indistance*, *instable*, *instant*, *in-state*, *insubstantial*, *interstice*, *misstate*, *obstacle*, *obstinate*, *preestablish*, *reestablish*, *reestate*, *reinstute*, *rest*, *soistice*, *substance*, *superstition*, *transubstantiate*, *uncircumstantial*, *unconstant*, *unestablished*, *unstable*, *unstate*, *unsubstantial*.

STA

STABŪLUM (L.), a *stable*; *constable*.
STOA (Gr.), a *porch*; *stoic*.
STOR (S.), great; *store*, *overstore*.
STOW (S.), a *place*; *stow*, *bestow*, *misbestow*, *unbestowed*.
STRAMEN (L.), *straw*; *stramineous*.
STR. NX (Gr.), a *drop*; *strongury*.
STRATOS (Gr.), an *army*; *stratagem*, *stratocracy*.
STRECCAN (S.), to *stretch*; *straight*, *outstretch*.
STREPO (L.), to *make a noise*; *strepent*, *obstreperous*.
STRINGO, STRICTUM (L.), to *hold fast*, to *bind*; *strait*, *strait*, *strict*, *stringent*, *stringent*, *adstriction*, *strict*, *astringe*, *constrain*, *distrain*, *district*, *obstriction*, *overstrain*, *perstringe*, *prestriction*, *restrain*, *superstrain*, *unconstrained*, *unrestrained*, *unstrained*, *unstrained*.
STROPHÉ (Gr.), a *turning*; *strophe*, *ana strophe*, *antistrophe*, *apostrophe*, *catasrophe*, *monostrophe*.
STRUO, STRICTUM (L.), to *pile up*; *structure*, *construct*, *deconstruct*, *destroy*, *in destructible*, *instruct*, *instrument*, *misconstruct*, *obstruct*, *uninstructed*, *preinstruct*, *substruction*, *superstruct*, *undesstroyed*, *uninstructed*, *unobstructed*.
STYLOR (Gr.), a *pillar*; **STYLUS** (L.), a *style*, *epistyle*, *instyle*, *peristyle*, *substylar*.
STULTI (L.), a *fool*; *stultify*, *stultiloquy*.
STUPA (L.), *tow*; *stope*.
STUPEO (L.), to be *stupid*; *obstupify*.
SUADEO, SUASUM (L.), to *advise*; *suasion*, *dissuade*, *impersuadable*, *mispersuade*, *persuade*, *unpersuadable*.
SUAVIS (L.), *sweet*; *suavity*? *assuage*? *insuavity*. [*suggest*, *support*, *suspend*.
SUB (L.), and its changes into *sub*, *sub*, *sub*, *sub* and *sub*, *under*; *subject*, *succeed*, *suffer suggest*, *support*.
SUBTER (L.), *beneath*; *subterfuge*.
SUCCUS (L.), *juice*; *succulent*, *exsuccous*.
SUDO (L.), to *sweat*; *sudatory*, *exude*, *transude*.
SUESCO, SUECTUM (L.), to *accustom*; *assuetude*, *consuetudinary*, *custom*, *desuetude*, *unaccustomed*.
COUTUME (Fr.), *way*, *habit*; *costume*.
SAFFRAGO (L.), the *bough*; *saffraginous*.
SUGO, SUCTUM (L.), to *suck*; *suction*, *sug*, *sugeseent*.
SUKON (Gr.), a *fig*; *sycamore*, *sycophant*.
SULCUS (L.), a *furrow*; *sulcated*, *bisulcous*, *triale*.
SULLABE (Gr.), a *syllable*; *disyllable*, *hendecasyllable*, *monosyllable*, *multisyllable*, *octosyllable*, *poly syllable*.
SUMMUS (L.), *highest*; *summit*, *consummate*, *inconsummate*, *unconsummate*.
SUMO, SUMPTUM (L.), to *take* *sumption*, *absume*, *assume*, *consume*, *desume*, *inconsumable*, *insume*, *introsume*, *presume*, *reassume*, *resume*, *subsume*, *transume*, *unasuming*, *unconsumed*, *unpresumptuous*.

TEG

SUMPTUS (L.), *expense*; *sumptuary*.
SUO (L.), to *sew*; *sutile*.
SUPER (L.), above; *superable*, *supernal*, *superabound*, *exsuperance*, *insuperable*, *sovereign*.
SUPRA (L.), above; *supramundane*.
SUR (S.), *sour*; *sorrel*, *surly*, *unsoured*.
SURA (L.), the *calf* of the *leg*; *sural*.
SURDUS (L.), *deaf*, *insensible*; *surd*, *absurd*.
SURGO, SUBRECTUM (L.), to *rise*; *surge*, *source*, *insurgent*, *resource*, *resurrection*.
SURINX (Gr.), a *pipe*; *syringe*.
SWAM (S.), a *mushroom*; *swamp*.
SWEGAN (S.), to *make a noise*; *swagger*.
SWIFAN (S.), to *revolve*; *swivel*.
SWOLATH (S.), *heat*; *sultry*.
SYBĀRIS, a *town* in *Italy*, the *inhabitants* of which were remarkable for their *luxury* and *effeminacy*; *sybaritic*.
SYLLAN (S.), to *give*, to *sell*; *sule*, *handsel*, *outsell*, *oversold*, *resale*, *undersell*, *unsold*.
SYN (Gr.) and its changes into *sy*, *syl* and *sym*, with, together with; *synthesis*, *system*, *syllable*, *sympathy*.
SYRWAN (S.), to *churn*; *shrew*, *beskrew*.

T

TABES (L.), *consumption*; *tabid*. [*blature*.
TABŪLA (L.), a *table*; *contabulate*, *entabulate*.
TACEO (L.), to be *silent*; *tacit*, *reticence*.
TEDIUM (L.), *weariness*; *tedious*.
TAILLE (Fr.), to *cut*; *tailor*, *tailage*, *tally*, *detail*, *entail*, *retail*.
TALIS (L.), *such*, *like*; *talion*, *retaliante*.
TANG (S.), *toys*; *tangle*? *disentangle*, *entangle*, *interentangle*, *mentangle*, *untangle*.
TANGO, TACTUM (L.), to *touch*; *tangent*, *tact*, *contact*, *contiguous*, *contingent*, *incontiguous*, *intangible*.
TANTALUS (L.), an *ancient king* of *Lydia*, represented by the poets as having been punished with *insatiable thirst*, and placed up to the chin in a pool of water, which flowed away whenever he attempted to taste it; *tantalize*.
TANTUS (L.), so *great*; *tantamount*.
TAPETO (It.), *tapestry*, *carpet*.
TAPHOS (Gr.), a *tomb*; *cenotaph*, *epitaph*.
TAPOTER (Fr.), to *beat*; *tuttoo*.
TARANTO (L.), a *town* in *Italy*; *tarantula*.
TARASSO (Gr.), to *disturb*; *alarary*.
TARDUS (L.), *slow*; *torpid*, *retard*.
TARSOS (Gr.), the *upper surface* of the *foot*; *tarsus*, *metatarsus*.
TARTUFE (Fr.), a *hypocrite*; *tartufish*.
TASSO (Gr.), to *arrange*; *tactics*.
TAXIS (Gr.), *order*; *ataxy*, *eutaxy*, *syntax*.
TAUROS (Gr.) a *bull*; *centaur*, *minotaur*.
TAUSCHEN (Ger.), to *barter*; *haberdasher*?
TAUTOS (Gr.), the *same*; *tautology*.
TECHNÉ (Gr.), *art*; *technical*, *pyrotechnics*.
TEGO, TECTUM (L.), to *cover*; *tegument*, *detect*, *integument*, *protect*, *retection*, *unprotected*.

TEI

TEINO (Gr.), to stretch; *hypotenuse*, *peritomeum*.

TEKTON (Gr.), a workman; *architect*.

TELA (L.), a web; *telury*, *toil*, *entail*.

TĒLE (Gr.), at a distance; *telegraph*, *telescope*.

TELOS (Gr.), an end; *telescic*.

TEMĒRE (L.), rashly; *temerity*.

TEMĒTUM (L.), wine; *abstemious*.

TEMNO (Gr.), to cut; *TOME*, a cutting, *anatomy*, *apotomy*, *atom*, *bronchotomy*, *di-*
chotomy, *epitome*, *lithotomy*, *phleboto-*
my, *trichotomy*. [*uncontemned*.

TEMNO, TEMPTUM (L.), to despise; *contemn*.

TEMPĒRO (L.), to mix, to moderate; *tem-*
per, *attemper*, *contemper*, *distemper*, *in-*
temperance, *mistemper*, *undistempored*,
untempered. [*template*.

TEMPLUM (L.), a temple; *antetemple*, *con-*

TEMPUS, TEMPŌRIS (L.), time; *temporal*,
tempest, *temple*, *tense*, *contemporary*,
extempore, *intempesitive*.

TENDO, TENSUM, TENTUM (L.), to stretch;
tend, *tendon*, *tense*, *tent*, *attend*, *coex-*
tend, *contend*, *distend*, *extend*, *inatten-*
tion, *intend*, *misattend*, *nonattendance*,
obtend, *ostent*, *portend*, *subtend*, *super-*
intend, *unattended*, *unextended*, *unin-*
tentional, *unostentatious*, *unpretending*,
unattended, *unattend*. [*tebration*.

TENĒBRÆ (L.), darkness; *tenebrous* *obten-*

TENEO, TENTUM (L.), to hold; *tenable*, *ten-*
drill, *tenement*, *tenet*, *tennis*? *tenon*, *ten-*
or, *tenure*, *abstain*, *appertain*, *attain*,
contain, *content*, *continue*, *countenance*,
countertenor, *detain*, *discontent*, *discon-*
tinue, *discountenance*, *entertain*, *imper-*
inent, *inabstinence*, *incontinent*, *inten-*
able, *irrelative*, *maintain*, *malcontent*,
obtain, *pertain*, *purtenance*, *reobtain*,
retain, *sustain*, *unattainable*, *uncontent-*
ingness, *undertenant*, *unentertaining*,
unobtainable, *unsustained*, *untenable*,

TENANT (Fr.), holding; *lieutenant*.

TENER (L.), tender; *entender*, *intenerate*.

TENTO (L.), to try; *tempt*, *temptation*, *at-*
tempt, *pretentative*, *retempt*, *unat-*
tempted, *untempted*. [*tenuate*.

TENUIS (L.), thin; *tenuity*, *attenuate*, *ex-*

TEPKO (L.), to be warm; *tepid*.

TEREO (Gr.), to keep; *artery*, *synteresis*.

TERGO, TERSUM (L.) to wipe; *terse*, *abs-*
terge, *deterge*.

TERGUM (L.), the back; *tergiversate*.

TERMINUS (L.), a boundary; *term*, *conter-*
minable, *determine*, *determinate*, *exter-*
minate, *foredetermine*, *indeterminable*,
interminable, *misterm*, *predetermine*,
determinable.

TERNUS (L.), three by three; *ternary*.

TERO, TRITUM (L.), to rub; *trite*, *tret*? *at-*
trite, *contrite*, *uncontrite*.

TERRA (L.), the earth; *terrace*, *terrene*,
circumterreneous, *conterrenean*, *coun-*
try, *deterretation*, *disinter*, *dister*, *inter*,
mediterranean, *subterranean*, *terraqueous*.

TIT

TERREO (L.), to frighten; *terror*, *deter*,
unterrified.

TERTIUS (L.) third; *tertian*, *semitertian*.

TESSERA (L.), a square; *tesseraic*, *con-*
sevation. [*tated*.

TE-SELLA (L.), a small square stone; *tesel-*

TESTA (L.), an earthen pot, a shell; *test*,
testaceous.

TESTIS (L.), a witness; *test*, *testament*, *tes-*
tify, *testimony*, *attest*, *contest*, *detest*, *in-*
contestable, *intestable*, *obtest*, *protest*, *un-*
attested, *uncontestable*, *undetesting*.

TĒTE (Fr.), the head; *tester*, *teaty*.

TETRA (Gr.), four; *tetrad*, *tetragon*, *tetra-*
meter, *tetrapetalous*, *tetrarch*, *tetrastic*.

TEUCHOS (Gr.), a book; *octateuch*, *penta-*
teuch. [*intertexture*, *pretext*.

TEXO, TEXTUM (L.), to weave; *text*, *context*,

THACCIAN (S.), to stroke; *thwack*.

THANĀTOS (Gr.), death; *ethanasia*.

THAUMA (Gr.), a wonder; *thaumaturgy*.

THAOMAI (Gr.), to see; *theodolite*.

THĒKĒ (Gr.), a chest, a repository; *apothec-*
ary, *bibliotheca*, *hypothecate*.

THEŌHOE (Gr.), to view; *theorem*, *theory*.

THEOS (Gr.), a god; *theism*, *apothensis*,
astrotheology, *atheism*, *dithicism*, *enthu-*
siasin, *monotheism*, *pantheism*, *polythe-*
ism, *theocracy*, *theogony*, *theology*, *theo-*
machy, *theosophic*, *theurgy*, *tritheism*.

THĒRA (Gr.), a hunting; *soiatheric*.

THERAPEUO (Gr.), to serve, to heal; *thera-*
peutic. [*son*: *theriac*, *treacle*.

THENIAKĒ (Gr.), an antidote against poi-

THERMĒ (Gr.), heat; *thermometer*, *thermo-*
scope. [*untreasured*.

THESAUROS (Gr.), a treasure; *intreasure*,

THESIS, THĒTOS (Gr.). See under TITHĒMI.

THING (S.), a thing, a cause, *hustings*, *noth-*
thorubro (Gr.), to disturb. *throb*? [*ing*.

THRĀEL (S.), a slave; *thrall*, *disenthrall*,
enthrall, *unenthrall*.

THRASO (L.), a boasting character in an-

cient comedy; *thrasonical*.

THRONUS (L.), a throne; *dethrone*, *dis-*
enthron, *enthron*, *inthrone*, *reenthron*,
reinthron, *unthrone*. [*pothymy*.

THUMOS (Gr.), the mind; *enthymeme*, *li-*
thus, *thuris* (L.), incense; *thurbile*.

TIGNUM (L.) a beam; *conignation*.

TIMEO (L.), to fear; *timid*, *intimidate*.

TINGO, TINCTUM (L.), to dip, to stain; *tinge*,
taint, *attaint*, *distain*, *unstained*, *un-*
tainted, *untinked*.

TINNIO (L.), to tinkle; *tinnient*,

TIR (S.), a leader; *termagant*.

TIRER, (Fr.), to draw; *retire*.

TIRETAINÉ (Fr.), linsey-woolsey; *tartan*.

TIRIAN (S.), to vex; *tire*, *overtire*, *untired*.

TITHĒMI (Gr.), to put, to place; *epithem*.

TITHIS (Gr.), a placing; *thesis*, *antithesis*, *apo-*
thesis, *hypothesis*, *parentesis*, *synthesis*.

THĒTOS (Gr.), placed; *epithet*, *nomothetic*.

TITILLO (L.), to tickle, *titillate*.

TITŪLUS (L.), a title; *disentitle*, *distitle*,
entitle, *overtitle*, *untitled*.

TOG

TOGA (L.), a gown; *togated*.
TOLLO (L.), to lift up; *attolent, extol*.
TOLĒRO (L.), to bear; *tolerate, intolerable*.
TOLŪTM (L.), with an ambling pace; *to-lutation*.
TONDEO, TONSUM (L.), to clip; *tonsile*.
TONO (L.), to thunder, to sound loudly; *astonish, detonate, intonate*.
TONOS (Gr.), **TONUS** (L.), a *tone*; *tune, at-tune, barytone, mistune, monotone, semitone, untune*. [tine].
TONTI, an Italian, the inventor of the *ton*.
TOOI (D.), an ornament; *toy*.
TOPOS (Gr.), a place; *toparch, topic, topo-graphy, utopian*.
TORNO (L.), to turn; *attorn*.
TOURNER (Fr.), to turn; *tournament*.
TORPEO (L.), to be benumbed; *torpid*.
TORQUEO, TORTUM (L.), to twist; *tort, tor-toise, torture, contort, detort, distort, entortilation, extort, intort, retort, un-distorted*. [rent, torrid].
TORREO, TOSTUM (L.), to parch; *toast, tor-torus* (L.), a bed; *thall*.
TOUT, TOUTS (Fr.), all; *tatton*.
TOXICUM (L.), poison; *intoxicate*.
TRAAS (L.), *architrave*.
TRADO (L.), See under *Do*.
TRAGOS (Gr.), goat; *tragedy*.
TRAHISON (Fr.), See under *TRAHO*.
TRAHO, TRACTUM (L.), to draw; *trace, tract, trade, trait, treat, abstract, at-tract, contract, counterattraction, de-tract, distract, entreat, estreat, extract, incontracted, intractable, maltreat, ob-tractation, portray, precontract, pro-tract, relace, retract, retreat, subcon-tracted, subtract, unattracted, undis-tracted, unretracted, untraced, untrad-ing, untreatable*.
TRACTO (L.), to handle; *contractation*.
TRAHISON (Fr.), *treason*.
TRANCHER (Fr.), to cut; *trench, intrench, re-trench, unintrenched*. [alpine, transport].
TRANS (L.) over, beyond; *transom, trans-TAUMA (Gr.), a wound; *traumatic*.
TRECHO (Gr.), to run; *trickle* ?
TREIS (Gr.), **TRES** (L.), three; *trex, triad, trine, trio, subtriple, treble, trefoil, tria-logue, triangle, trident, triennial, tri-terical, trifallow, trifistulary, trifoly, triform, trigamy, triglyph, trigon, tri-gonometry, trilateral, trilateral, trillion, trimeter, triunity, trinomial, triobolar tripartite, tripersonal, triphthong, tri-ple, tripod, trireme, triaegion, trisulc, trieyllable, tritheism, triumvir, trine, trivial*.
TRICHE (Gr.), thrice; *trichotomy*.
TROIS (Fr.) three; *trocar*.
TREKKER (Dan.), to draw; *trigger*.
TRENDEL (S.), a round body; *trundle*.
TREPHO (Gr.), to nourish; *atrophy*.
TREPIDO (L.), to tremble; *trepidation, in-trepid*. [tical].
TREPO (Gr.), to turn; *heliotrope, protrep-**

UMB

TROPĒ (Gr.), a turning; *trope, trophy, tropic*.
TRIBŪLO (L.), to beat, to vex; *tribulation*.
TRIBUO, TRIBŪTUM (L.), to give; *tribute, at-tribute, contribute, distribute, retribute*.
TRICE (L.), an impediment; *extricate, in-ex-tricable, intricate, intrigue, unintricate*.
TRICHE (Gr.), See under *TRIES*.
TRIER (Fr.), to choose *try, untried*.
TRIPUDIUM (L.), a dance; *tripudary*.
TROCHOS (Gr.), a wheel; *trochilic, truck*.
TRŌGLĒ (Gr.), a hole, a cave; *troglodyte*.
TROIS (Fr.), See under *TRIES*.
TRONÇON (Fr.), a broken piece; *trounce* ?
trunchcon.
TROU (Fr.), a hole; *troimydames*.
TROUVER (Fr.), to find; *contrive, retrieve, irretreivable, trover*.
TROYES (Fr.), a town in France; *troy*.
TRUDO, TRUSUM (L.), to thrust; *trusion, abstruse, detrude, extrude, intrude, ob-trude, protrude, retrude, unobtrusive*.
TRUNCUS (L.), a trunk; *truncate, detrunc-ation, obtuncate*.
TRUTINA (L.), a balance; *trutination*.
TRYWSIAN (S.), to confide; *trust, distrust, intrust, mistrust, overtrust, untrustiness*.
TUBER (L.), a swelling; *tubercous, extuber-ant, protuberate*.
TUEOR, TUITUM, TUTUM (L.), to see, to pro-tect; *tuition, tutor, intuition, mis tutor, subtutor, untutored*.
TUMEO (L.), to swell; *tumid, contumacy, contumely, intumescence*.
TUMŪLUS (L.), a tomb; *intumulate*.
TUNDO, TUSUM (L.), to beat; *contuse, ob-tund, pertusion, refund*.
TUNKEN (Ger.), to dip; *dank* ?
TUPHOS (Gr.), smoke, stupor; *typhus*.
TUPOS (Gr.), **TYPUS** (L.), a mark, a figure; *type, antitype, archetype, ectype, pre-typify, prototype, stereotype, typocomy, typography*.
TURBA (L.), a crowd, confusion; *turbid, disturb, imperturbable, indisturbance, perturb, undisturbed*.
TURBO (L.), a whirling round; *turbinated*.
TURGO (L.), to swell; *turgent, inturges-cence*.
TURPIS (L.), base; *deturpate, turpitude*.
TWEGEN (L.), *twain*; *twice, between*.
TWEO (S.), doubt; *twilight*.
TYDDR (S.), tender; *tidbit*.

U.

UBER (L.), fruitful; *uberous, exuberant*.
UBI (L.), where; *ubication*.
UBIQUE (L.), every where; *ubiquity*.
UISGE (Ir.), water; *whisky, usquebaugh*.
ULCUS, ULCĒRIS (L.), an ulcer; *exulcerate*.
ULIGO (L.), moisture, ooze; *uliginous*.
ULTRA (L.), beyond, farther; *ulterior, ultramarine, ultramontane*. [multimate].
ULTĪMUS (L.), last; *penultimate, antepe-UMBRA (L.), a shadow; *umbrage, adumb-rate, obumbrate, penumbra*.*

UMB

UMBELLA (L.), a screen; a fan; *umbel*.
 UNCIA (L.), an ounce; *uncial*.
 UNCUS (L.), hooked; *aduncity*.
 UNDA (L.), a wave; *abound, exundation, inundate, overabound, redound, redundant, superabound, undulate*.
 UNDECIM (L.), eleven; *undecagon*.
 UNGO, UNCTUM (L.), to anoint; *unction, unguent, oint, disanoint, invinction*.
 UNUS (L.), one; *union, adunation, coadunation, disunite, reunite, trinity, trine, unanimous, unicorn, uniform, uniparous, unison, universe, univocal, uniform*, [suburb].
 URBS (L.), a city; *urbane, inurbanity, URO, USTUM (L.), to burn; ustorious, adust, combust, exustion, incombustible, oast?*
 UTOR, USUM (L.), to use; *utensil, utility, weary, abuse, disabuse, disunure? disuse, inure? inutile, misuse, peruse, uninured? inabusively, unused, usufruct*.
 UVA (L.), a grape; *verous*.
 UXOR (L.), a wife; *uxorious*.

V.

VACCA (L.), a cow; *vaccine*.
 VACO (L.), to be empty; *vacate, evacuate, supervacaneous*. [fade? unfaded].
 VADO (L.), to go; *evade, invade, persuade*.
 VAGOR (L.), to wander; *vagabond, evagation, extravagant, noctiragation, soliragant*.
 VALEO (L.), to be strong; *valetudinarian, valiant, valid, avail, conralescent, counterrail, disralue, imprvalence, invalid, invaluable, outralue, overralue, pararail, prearail, unavailable, undervalue, unprerailing, unralued*.
 VALJE (L.), farewell; *valediction*.
 VALLUM (L.), a rampart; *vallum, wall, circumvallation, contracvallation, interval, inwall, outwall, unwallled*.
 VALVÆ (S.), folding-doors; *valve, bivalve*.
 VANUS (L.), ruin; *vanish, evanescent*.
 VAPOR (L.), steam; *vapour, evaporate*.
 VAPPA (L.), a spendthrift; *fop*.
 VARICO (L.), to straddle; *dicaricate, pravaricate*. [unvaried].
 VARIUS (L.), different; *vary, invariable*.
 VAS (L.), a vessel; *vase, extravasate*.
 VASCONES, VASCONUM (L.), the people of Gascony; *gulligaskins*. [vastation].
 VASTO (L.), to lay waste; *vastation, devates (L.), a prophet; vaticinate*.
 VEHO, VECTUM (L.), to carry; *vectionation, vehicle, convey, convey, convey, invehigh, planoconvey, reconvey, transvection*.
 VELTOR (L.), to skirmish; *velitation*.
 VELLO, VULSUM (L.), to pull; *vellicate, avulsion, convulse, divel, evulsion, revel, revulsion*.
 VELOX (L.), swift; *velocity*.
 VELUM (L.), a veil; VELO, to cover; *inveil, overveil, reveal, unrevealed, unveil, veliferous*.

VID

VENA (L.), a vein; *extraveneate, venesection*.
 VENENUM (L.), poison; *venenate, venom, envenom, outvenom*.
 VENEROR (L.), to worship, to honour; *venerate, invulnerable*.
 VENIA (L.), pardon; *venial*.
 VENIO, VENTUM (L.), to come; *venture, advente, adventure, avenue, circumvent, coadventurer, contravene, convene, covenant, corin, disconvenient, event, inconvenient, intervene, introvenient, invent, misadventure, obvention, peradventure, prevene, reconvene, revenue, subvention, superadvenient, supervene, survive, unadventurous, uncovenanted, uninvented, unpreented*. [ison].
 VENOR (L.) to hunt; *venary, venery, venter*.
 VENTER (L.), the belly; *venter, eventerate*.
 VENTUS (L.), the wind; *vent, ventilate, eventilate, subventaneous, unventilated*.
 VENUS, VENËRIS (L.), the goddess of love; *venereal*.
 VER (L.), the spring; *vernal*. [berate].
 VERBERO (L.), to strike; *verberate, rever*.
 VERBUM (L.), a word; *verb, adverb, dinerb, proverb*. [unrevertend, revercund].
 VEREOR (L.), to fear; *irreverent, revere*.
 VERGO (L.), to lie or look towards, to tend; *verge, converge, diverge*. [lion, vermin].
 VERMIS (L.), a worm; *vermicular, vermiverna (L.), a home-born slave; vernacular*.
 VERTO, VERSUM (L.), to turn; *versatile, reversed, version, adverse, advert, advertise, animadvert, anniversary, avert, contraversion, controvert, converse, convert, divert, divorce, ervert, extraversion, inadvertent, incontravertible, inconversible, intervert, introvert, invert, irreversible, malversation, obvert, pervert, readvertency, reconvert, revert, subdiversify, subvert, tergiversate, transverse, traverse, uncontroverted, unconvertable, unconverted, undiverted, undivorced, unverse, unreversed, unversed, versicolour*.
 VERUS (L.), true; *veracious, verity, very, arer, unveritable, verdict*.
 VESICA (L.), a bladder; *vesicate*.
 VESTIGIUM (L.), a trace; VESTIGO, to trace; *vestige, investigate, perestigation, uninvestigable*.
 VERTIS (L.), a garment; *vest, circumvest, direct, invest, reinvest, revest, travesty*.
 VETERINARIUS (L.), a farrier; *veterinary*.
 VETUS, VETËRIS (L.), old; *veteran, inveterate*.
 VIA (L.), a way; *viary, bivious, deviate, impervious, invious, obviate, pervious, previous, quadrivial, trivial, underviating, unobvious*. [convicinity].
 VICINUS (L.), a neighbour; *vicine, venue*.
 VICIS (L.), a turn; *vicar, vicissitude, vice-admiral, vicagent, vicechancellor, vicegerent, viceroi, viscount*.
 VIDEO, VISUM (L.), to see; *visible, visage, visit, visor, vizard, counter-evidence, devise, envy, evident, improvident, ineri-*

VUE

dent, invidious, invisible, prevision, pro-
render, provide, purvey, resurrey, revise,
revisit, superrise, surrey, unenvied, un-
provide, unvisard, unvisited. [review.
VUE (Fr.), a view; counterinterview, interview;
VIDUUS (L.), deprived; VIDUO, to deprive;
vidual, void, avoid? devoid, unavoidable.
VIGEO (L.), to grow; *vegetable.*
VIGOR (L.), strength; *rigour, invigorate.*
VILLA (L.), a country-seat; *villa, villain,*
outvillain.
VILLUS (L.), hair, nap; *rillous, velvet.*
VIMEN (L.), a twig; *vineous.*
VINCO, VICTUM (L.), to conquer; *vincible,*
victor, vanquish, comporincial, con-
vince, evict, evince, extraprovincial, in-
convincible, invincible, province, uncon-
vinced, unconquished.
VINDEX (L.), a defender; *venge, vindicate,*
avenge, revenge, unavenged, unrevenged.
VIR (L.), a man; *virile, decemviri, invir-*
ility, triumvir.
VIRTUS (L.), virtue; *unvirtuous.*
VIREO (L.), to be green; *virant, verdant,*
vert, verdant.
VERD (Fr.), green; *verjuice.*
VIRER (Fr.), to turn; *verer, environ.*
VIRGA (L.), a rod; *verge, virgate.*
VIRUS (L.), poison; *virulent.*
VISCERA (L.), the bowels; *visceral, vis-*
cerate, inviscerate.
VISCUS (L.), glue; *viscid, inviscate.*
VITA (L.), life; *vital.* [vitellary, veal.
VITELLUS (L.), the yolk of an egg, a calf;
VITIUM (L.), *vice; unvitiated, vitiligation.*
VITO (L.), to avoid; *evite, inevitable.*
VITRUM (L.), glass; *vitreous.*
VIVO, VICTUM (L.), to live; *vire, victuals,*
viant, convivial, revictual, revive, sem-
perlive, superlive, survive.
VOCO, VOCATUM (L.), to call; *vox, a voice,*
vocal, vouch, vamel, advocate, avocation,
avouch, convoke, devocation, disavouch,
disrouch, evoke, foreconched, innocate,
irrevocable, outvoice, provoke, revoke,
semivowel, univocal, unpromoked, unre-
voked, unrevocated.
VOGUE (Fr.), to row; *pattifog.*
VOLO, VOLATUM (L.) to fly; *volant, avola-*
tion, evolution.
VOLO (L.), to will; *volition, volutary,*
benevolence, involutary, malevolent,
unbenevolent.
VELLE (L.), to will; *vellity.*
VOLUPTAS (L.), pleasure; *voluptuary.*
VOLVO, VOLUTUM (L.), to roll; *voluble,*
volume, volute, vault, circumvolve, con-
volve, devolve, disinvolve. evolve, inter-
volve, involve, irrevolvable, revolve.
VOBO (L.), to devour; *voracious, carni-*
vorous, omnivorous, phytivorous.
VOVO VOTUM (L.), to vow; *votary, vote,*
advowson, avow, countervote, covet, de-
vote, disavow, indevote, misdevotion, out-
vote, overvote, undevoled, unvote.
VUE (Fr.). See under VIDEO.

ZUM

VULGUS (L.), the common people; *vulgar,*
divulge, supravulgar, undivulged, un-
vulgar. [able, invulnerable.
VULNUS, VULNERIS (L.), a wound; *vulner-*
VULPES (L.), a fox; *vulpine.*

W.

WAGE (S.), a balance; *weigh, counter-*
weigh, outweigh, overweigh, unweighed.
WES (S.), water, liquor; *ooze? wassail.*
WAITS (G.), watch; *waits.*
WALN (S.), foreign; *walnut.* [want.
WANIAN (S.), to decrease, to decay; *wane.*
WAZARA (Ar.), to bear, to administer; *vizier.*
WEALCAN (S.), to roll; *walk, outwalk.*
WEALJIAN (S.), to travel; *wallet.*
WEARD (S.), motion or direction towards;
forward, inward, &c.
WEARD (S.), watch; WEARDIAN, to watch;
ward, award, reward, unwarded.
WED (S.), a pledge; WEDDIAN, to contract,
to marry; *wed.*
WELIG (S.), rich; *wealth.*
WEORPAN (S.), to throw; *warp, unwar-*
p. [wicked?
WICKE (S.), a witch; *benitch, unbewitch,*
WIGLIAN (S.), to conjecture; *guile? be-*
guile, unbeguile. [whit.
WIHT (S.), a creature, a thing; *godwit,*
WIS (S.), wise; *overwise, unwise, wizard.*
WISE (S.), way, manner; *wine, guise.*
WITAN (S.), to know; *wit, wis, unmeeting,*
unwittingly. [withstand.
WITH (S.), against; *withdraw, withhold,*
WREATH, WREATH (S.), a wreath; *raddle.*
WREGAN (S.), to accuse; *arraign? be-*
cray? unarraigned.
WRIGAN (S.), to cover, to clothe; *rig, ar-*
ray? disarray, unarrayed, unrig.
WRINGAN (S.), to wring; *wrench, wrangle?*
unwring.
WRITHAN (S.), to writhe; *avry.*
WUNIAN (S.), to dwell, to remain; *won,*
diswont, unwonted.
WYRD (S.), fate; *weird.*

X. Y. Z.

XALAPA (Sp.), a province in Mexico; *jalap.*
XERES, a town in Spain; *sherry.*
XEROS (Gr.), dry; *xerophagy.*
XULON (Gr.), wood; *zylography.*

YENI (Turk.), new; *janizary.*
YREE (S.), anger; *jar?*

ZEO (Gr.), to boil; *apozem.*
ZIEMEN (Ger.), to be suitable, to become;
seem, boseem, misbeacem, misseem, unbe-
seeming, unseem.
ZISTAN (P.), to peel; *zeat.*
ZOE (Gr.), life; *azote, hylozoic.*
ZÖON (Gr.), an animal; *zodiac, zoography,*
zoology, zoophyte.
ZUME (Gr.), leaven; *asyme.*

ABBREVIATIONS

USED IN WRITING AND PRINTING.

A, *aa*, or *ana*, of each a like quantity.
A, or @, at. [Arts.
A. B. *Artium Baccalaureus*. Bachelor of
Arts.
A. abbr. Abbreviated.
Abp. Archbishop.
Abr. Abridged. [Christ.
A. C. *Ante Christum*. Before the birth of
A. C. Arch-Chancellor.
Acct. Account. [our Lord.
A. D. *Anno Domini*. In the Year of
A. D. Archduke.
Adm., or Adml. Admiral.—Admiralty.
Adm. Co. Admiralty Court.
Adm^{rs}. Adm^{rs}. Administrators.
Adv. *Ad Valorem*. At the value.—Also,
Æt., or *Æ. Ætat*. Aged. [Advent.
Agric. Agriculture.
A. H. In the Year of the Hegira.
Ald. Alderman.
Alt. Altitude. [Arts.
A. M. *Artium Magister*. Master of
A. M. *Ante Meridiem*. Before noon.
A. M. *Anno Mundi*. In the Year of
the World.
Amb. Ambassador.
Amt. Amount.
An. *Anno*. In the Year.
An., or Ans. Answer.
Anat. Anatomy.
Anon. Anonymous.
Ant. Antiquities.
Ap., Apr., or Apl. April.
Ap. Apostle. [Gresham College.
A. P. G. Professor of Astronomy in
Apo. Apogee.
A. R. *Anno Regni*. In the Year of the
Reign.
Ar., or Arab. Arabic.
Arch. Architecture.
Arith. Arithmetic.
Arr. Arrived.—Arrs. Arrivals.
Astrol. Astrology.
Astron. Astronomy.
A. T. Arch-Treasurer.
Att., or Atty. Attorney.
A. U. C. *Anno Urbis Condite*. In the
Year from the Building of the City,
[Rome.]
Aug. August.
Aust. Austria, or Austrian.
Av. Average.

B.

B. *Basso*. Bass, in Music.
B., or Bk. Book.—b. Born.
B. A. Bachelor of Arts.
Bal. Balance.
Bart., or Bt. Baronet.
B. C. Before Christ.
B. C. L. Bachelor of Civil Law.

B. D. *Baccalaureus Divinitas*. Bachelor
of Divinity.
Bd. Bound.
Bk. Bank.—Book. [of Laws.
B. L. *Baccalaureus Legum*. Bachelor
Bl. Barrel. [of Medicine.
B. M. *Baccalaureus Medicinæ*. Bachelor
B. M. S. Baptist Missionary Society.
Bot. Botany.
Bp. Bishop. [or Queen's Bench.
B. R. *Banco Regis*, or *Reginæ*. King's,
Br. Brother.
Brig. Gen. Brigadier-General.
B. V. *Beata Virgo*. Blessed Virgin.
B. V. *Bene Vale*. Farewell.

C.

C. *Centum*. A hundred.—Cent.—Cen-
time.
C., or Cap. *Caput*. Chapter.
Cant. Canticles.
Capt. Captain.
C. B. Companion of the Bath.
C. C. Caius College.—Account Cur-
rent.—County Commissioner.
C. C. C. Corpus Christi College.
C. C. P. Court of Common Pleas.
C. E. Civil Engineer.
Cent., or Ct. *Centum*. A Hundred.
Chap., or Ch. Chapter.
Chas. Charles.
Chem. Chemistry.
Chron. Chronicles.—Chronology.
Cit. Citizen.
C. J. Chief Justice.
Cl. Clerk.—Clergyman.
Clk. Clerk.
Co. Company.—County.
Cochl., or Coch. *Cochleare*. A spoonful.
Col. Colonel.—Colossians.
Coll. College.—Collector.
Com. Commissioner.—Commodore.—
Commerce.—Committee. [tion
Con. *Contra*. Against, or in opposi-
Con. Cr., or C. C. *Contra Credit*.
Conch. Conchology.
Cong., or C. Congress.
Cons. Constable.
Cor. Corinthians. [etc.
C. P. Common Pleas.—Court of Prob-
C. P. S. *Custos Privati Sigilli*. Keeper
of the Privy Seal. [the Rolls.
C. R. *Custos Rotulorum*. Keeper of
Cr. Credit.—Creditor. [Adultery.
Crim. Con. Criminal Conversation, or
C. S. *Custos Sigilli*. Keeper of the Seal.
—Court of Sessions.
Ct., or Cts. Cent.—Cents.
Cur. Current, or this month.
Cwt. Hundred Weight.

D.

D., or d. *Denarius*. Penny, or pence.
D., or d. Day.—Died.—Dime.
D., or Deg. Degree.
Dan. Daniel.—Danish.
D. C. L. Doctor of Civil Law. [Divinity.
D. D. *Divinialis Doctor*. Doctor of
Dea. Deacon.
Dec. December.—Declination.
Deg. Degree, or Degrees.
Dep. or Dept. Department.
Dep. Deputy.
Deut. Deuteronomy.
D. F. Dean of the Faculty. [God.
D. G. *Dei Gratia*. By the Grace of
D. G. *Deo gratias*. Thanks to God.
Dict. Dictation.—Dictionary.
Dis. Disc., or Disc. Discount.
Div. Dividend.
D. M. Doctor of Music.
Do., Ditto. The same; as aforesaid.
Dols., or \$. Dollars.
Doz. Dozen.
D. P. I. Department Public Instruction.
D. P. W. Department Public Works.
Dr. Doctor.—Debtor.—Dram.
D. T. *Doctor Theologus*. Doctor of
Divinity.
D. V. *Deo Volente*. God willing.
Dwt. Pennyweight.

E.

E. East.—Earl.
Ecc., or Eccles. Ecclesiastical.
Eccl. Ecclesiastes.
Eccles. Ecclesiasticus.
Ed. Edition.—Editor.
E. E. Errors excepted. [ample.
E. G., or e. g. *Exempli Gratia*. For ex-
E. G., or e. g. *Ex grege*. Among the rest
(literally from the flock).
E. I. East Indies, or East India.
E. I. C. East India Company.
Elec. Electricity.
E. Lon. East Longitude.
Eng. England.—English.
Ent. Entomology.
Env. Ext. Envoy Extraordinary.
Ep. Epistle.
Eph. Ephesians.
Esq., or Esqr. Esquire.
Et al. *Et alii*. And others.
Etc., or &c. *Et cætera*. And others;
and so forth.
Ex. Example.—Exodus.
Exc. Excellency.
Exch. Exchequer.
Exr. Executor.
Ez. Ezra.
Ezek. Ezekiel.

F.

F., or f. Franc.—Florin.
Far. Farthing.
F. A. S. Fellow of the Society of Arts.

F. D. *Fidei Defensor*. Defender of the
Faith.

Feb. February.
Fem. Feminine. [Society.
F. E. S. Fellow of the Entomological
F. G. S. Fellow of the Geological Socie-
ty. [Society.
F. H. S. Fellow of the Horticultural
Fig. Figure.
Fir. Firkin.
Fl., or fl. Flourished.—Florin.
F. L. S. Fellow of the Linnæan Society.
Fo. or Fol. Folio.
Fort. Fortification.
Fr. France.—French.—Francis.
F. R. A. S. Fellow of the Royal Astronomi-
cal Society. [phical Society.
F. R. G. S. Fellow of the Royal Geogra-
F. R. S. Fellow of the Royal Society.
F. R. S. E. Fellow of the Royal Society,
Edinburgh. [of Literature.
F. R. S. L. Fellow of the Royal Society
F. R. S. & A. S. Fellow and Associate of
the Royal Society.
F. S. A. Fellow of the Society of Antiqua-
ries.—Fellow of the Society of Arts.
F. S. A. E. Fellow of the Society of An-
tiquaries, Edinburgh.
Ft. Foot, or Feet.—Fort
Fth. Fathom.
Fur. Furlong.
F. Z. S. Fellow of the Zoological Society.

G.

Gal., or Geo. Georgia.
Gal. Galatians.—Gallon.
G. B. Great Britain.
G. C. B. Grand Cross of the Bath.
G. C. H. Grand Cross of Hanover.
Gen. General.—Genesis.
Geog. Geography.
Geol. Geology.
Geom. Geometry.
Ger. German.—Germany.
Gov. Governor.
G. R. *Georgius Rex*. George the King.
Gr. Greek.—Grains.—Gross.
Gram. Grammar.

H.

H., h., or hr. Hour.
Hab. Habakkuk.
Hants. Hampshire.
H. B. C. Hudson's Bay Company.
H. B. M. His or Her Britannic Majesty.
H. E., or h. e. (*Hoc*, or *hic est*.) That
is or This is.
Heb. Hebrews.—Hebrew.
Her. Heraldry.
Hf. bd. Half-bound.
Hhd. Hogshead.
Hil. Hilary.
Hist. History. [bured.
H. J. S. *Hic jacet sepultus*. Here lies
H. M. His or Her Majesty.

H. M. S. His or Her Majesty's Ship.
Hon. Honorable.
Hon'd. Honored.
Hort. Horticulture.
Hosa. Hosea.
H. P. Half Pay.
H. R. House of Representatives.
H. R. H. His Royal Highness.
H. R. I. P. *Hic requiescit in Pace.* Here rests in peace.
H. S. (*Hic situs.*) Here lies.
Hund. Hundred.

I.

I. Island.
Ib. or Ibid. *Ibidem.* In the same place.
Ich. Ichthyology.
Id. *Idem.* The same.
I. E., or I. e. *Id est.* That is.
I. H. S. or J. H. S. *Jesus Hominum Salvator.* Jesus the Saviour of Men.
Imp. Imperial.
In. Inch.
Inc. Incorporated.
Incog. *Incognito.* Unknown.
Inst. Instant, or of the present Month.
Isa. Isaiah.
It. Italy. Italian.
Itin. Itinerary.

J.

J. Judge.
J. A. Judge Advocate.
Ja., or Jas. James.
Jac. Jacob.
Jam. Jamaica.
Jan. January.
J. D. *Jurum Doctor.* Doctor of Laws.
Jer. Jeremiah.
Jno. John.
Jona. Jonathan.
Jos. Joseph.
Josh. Joshua.
J. P. Justice of the Peace.
J. Prob. Judge of Probate.
Jr., or Jun. Junior.
J. U. D. *Juris Utriusque Doctor.* Doctor of both Laws; i. e., the Canon and the Civil Law.
Jul. July.—Julius.
Jul. Per. Julian Period.
Jun. June.—Junius.
Jus. P. Justice of the Peace.

K.

K. King.
K. A. Knight of St. Andrew of Russia.
K. A. N. Knight of Alexander Newski of Russia.
K. B. Knight of the Bath.
K. B. King's Bench. [Portugal.
K. B. A. Knight St. Bento d'Avis of
K. B. E. Knight of the Black Eagle of Russia.

K. C. King's Council.
K. C. Knight of the Crescent of Turkey.
K. C. B. Knight Commander of the Bath. [over.
K. C. H. Knight Commander of Han-
K. C. S. Knight of Charles III. of Spain. [mark.
K. E. Knight of the Elephant of Den-
K. F. Knight of Ferdinand of Spain.
K. F. M. Knight of St. Ferdinand and Merit of Naples.
K. G. Knight of the Garter.
K. G. C. Knight of the Grand Cross.
K. G. C. B. Knight of the Grand Cross of the Bath. [of Spain.
K. G. F. Knight of the Golden Fleece
K. G. H. Knight of the Guelph of Han-
over. [Sweden.
K. G. V. Knight of Gustavus Vasa of
K. H. Knight of Hanover.
K. J. Knight of St. Joachim.
K. L. Knight of Leopold of Austria.
K. L. H. Knight of the Legion of Honor.
Kin. Kingdom.
K. M. Knight of Malta.
K. M. H. Knight of Merit of Holstein.
K. M. J. Knight of Maximilian Joseph of Bavaria. [of Austria.
K. M. T. Knight of St. Maria Theresa
K. N. S. Knight of the Royal North Star of Sweden.
Knt., Kt., or K. Knight.
K. P. Knight of St. Patrick. [sia.
K. R. E. Knight of Red Eagle of Prus-
K. S. A. Knight of St. Anne of Russia.
K. S. E. Knight of St. Esprit of France.
K. S. G. Knight of St. George of Rus-
sia. [of Persia.
K. S. L. Knight of the Sun and Lion
K. S. P. Knight of St. Stanislaus of Poland.
K. S. S. Knight of the Sword of Swe-
den. [Russia.
K. S. W. Knight of St. Wladimir of
K. T. Knight of the Thistle.
K. T. S. Knight of the Tower and
Sword of Portugal. [erlands.
K. W. Knight of Willam of the Neth-
K. W. E. Knight of the White Eagle
of Poland.

L.

L. or Lib. *Liber.* Book.
L., Lib., or lb. *Libra.* Pound in weight.
L. l., or £. Pound sterling.
Ladp. Ladyship.
Lam. Lamentations.
Lat. Latitude.—Latin.
Lb., or lb. Pound in weight.
L. C. Lord Chancellor.
L. C., or l. c. *Loco citato.* In the place
before cited.
L. C. J. Lord Chief Justice.
Ldp., or Lp. Lordship.
Leg., or Legis. Legislature.

Lev. Leviticus.
 -Lib., or L. *Liber*. Book.
 Lieut. or Lt. Lieutenant.
 Lieut. Col. Lieutenant-Colonel.
 Lieut. Gen. Lieutenant-General. [Laws.
 LL. B. *Legum Baccalaureus*. Bachelor of
 LL. D. *Legum Doctor*. Doctor of Laws.
 L. M. S. London Missionary Society.
 Long. Longitude.
 Lond. London.
 L. S. *Locus Sigilli*. Place of the Seal.
 Lv. Livres. [Pounds, Shillings, Pence.
 L. s. d. (Fr.). Livres, Sous, Deniers,

M.

M. Marquis.—Monsieur, Sir, or Mister.
 ---Morning.—Month.—Minute.—Mile.
 ---Married.
 M. *Mille*. A thousand. [Noon.
 M. *Meridies*. Meridian. Mid-day, or
 M. *Manipulus*. A handful.
 M. A. *Artium Magister*. Master of Arts.
 M. A. Military Academy.
 Mac. Maccabees.
 Mad., or Madm. Madam.
 Maj. Major.
 Maj. Gen. Major-General.
 Mal. Malachi.
 Mar. March.
 Mas. Masculine.
 Math. Mathematics.—Mathematicians.
 Matt. Matthew.
 M. B. Bachelor of Medicine.
 M. B. Bachelor of Music.
 M. C. Master Commandant. [cine.
 M. D. *Medicina Doctor*. Doctor of Medi-
 Mech. Mechanics.
 Med. Medicine.
 Mem. *Memento*. Remember.
 Memo. Memorandum. [Sirs.
 Messrs., or MM. *Messieurs*. Gentlemen;
 Met. Metaphysics.
 Meteor. Meteorology.
 Min. Mineralogy.
 Min. Plen. Minister Plenipotentiary.
 MM. Messieurs; Gentlemen.
 M. P. Member of Parliament.
 Mr. Master, or Mister.
 M. R. A. S. Member of the Royal Asiatic
 Society. [College of Surgeons, London.
 M. R. C. S. L. Member of the Royal
 M. R. C. S. E. Member of the Royal
 College of Surgeons, Edinburgh.
 M. R. I. Member of the Royal Institu-
 tion. [Academy.
 M. R. I. A. Member of the Royal Irish
 Mrs. Mistress. (*pron. missis*.)
 M. R. S. L. Member of the Royal Socie-
 ty of Literature.
 M. S. *Memoria Sacrum*. Sacred to
 the Memory.
 MS. Manuscript.
 MSS. Manuscripts.
 Mt. Mountain.
 Mus. D. Doctor of Music.
 Myth. Mythology.

N.

N. North. Note.—Number.
 Nah. Nahum.
 Nat. Natural. [tice.
 N. B. *Nota bene*. Mark well; take no-
 N. E. North East.
 Nem. con. *Nemine contradicente*. No
 one contradicting; unanimously.
 Nem. diss. *Nemine dissentiente*. No
 one apposing; unanimously.
 N. Lat., or N. L. North Latitude.
 No. *Numero*. Number.
 Nom. Nominative.
 Nov. November.
 N. P. Notary Public.
 N. S. New Style; (after 1752.)
 N. T. New Testament.
 Numb., or Num. Numbers.
 N. W. North-West.

O.

Ob. *Obit*. Died.
 Obj. Objection. Objective.
 Obs. Observation.
 Obt. Obedient.
 Oct. October.
 O. F. Odd Fellows.
 Opt. Optics.
 Ord. Ordinary.
 Ornith. Ornithology.
 O. S. Old Style; (before 1752.)
 O. T. Old Testament.
 Oxon. *Oxonia*. Oxford.
 Oz. Ounce, or Ounces.

P.

P., or p. Page.—Pole.—Pint.—Pipe.—
 pp. pages.
 P.—*Pagillus*. A pugil; as much as can
 be taken between the thumb and two
 forefingers.
 Parl. Parliament.
 Payt. Payment. [thers.
 P. C. *Patres Conscripti*. Conscript Fa-
 P. C. Privy Councillor.
 Pd. Paid.
 Per; p., or p^{r} . By the; as, *per yard*.
 Per An. *Per Annum*. By the Year.
 Per Cent., or Per Ct. *Per Centum*. By
 Peri. Perigee. [the Hundred.
 Pet. Peter.
 Ph. D., or P. D. *Philosophiæ Doctor*.
 Doctor of Philosophy.
 Phil. Philosophus.—Philip.—Philosophy.
 —Philosophical. [ing.
 Philom. *Philomathes*. Lover of learn-
 Philomath. A Lover of the Mathematics.
 Phren. Phrenology.
 Pl. Plural.—Place.
 P. M. *Post Meridiem*. Afternoon. [man.
 P. M. Postmaster.—Passed Midship.
 P. M. G. Postmaster-General.
 P. M. G. Professor of Music in Gresh-
 am College.

P. O. Post Office.
 Pop. Population.
 Pos. Possessive. [leave.
 P. P. C. *Pour prendre congé*. To take
 Prep. Preposition.
 Pres. President.
 Pret. Preterite.
 Pro. Tem. *Pro Tempore*. For the time.
 Pro. In favor of, or for.
 Prob. Problem.
 Prof. Professor.
 Pron. Pronounced.—Pronoun.
 Prop. Proposition.
 Prot. Protestant.
 Prov. Proverbs.—Provost. [Month.
 Prox. *Proximo*. Next, or of the next
 P. S. *Post Scriptum*. Postscript.
 P. S. Privy Seal.
 Ps. Psalm, or Psalms. [—Payment.
 Pt., or Pts. Pint, or Pints.—Part, or Parts.
 Pub. Published.

Q.

Q., or Qu. Question.—Quecn.
 Q., or q. *Quadrans*. Farthing.
 Q. B. Queen's Bench.
 Q. C. Queen's Council. [should say.
 Q. D., or q. d. *Quasi dicat*. As if he
 Q. E. *Quod est*. Which is.
 Q. E. D. *Quod erat demonstrandum*.
 Which was to be demonstrated.
 Q. E. F. *Quod erat faciendum*. Which
 was to be done. [as you please.
 Q. L., or q. l. *Quantum libet*. As much
 Qm. *Quomodo*. By what means,
 Q. P., or q. pl. *Quantum placet*. As much
 as you please. [things.
 Qr., or qrs. Quarter, or Quarters.—Far-
 Q. S. Quarter Section.
 Q. S., or q. s. *Quantum sufficit*. A suf-
 ficient quantity.
 Qt., or qt. Quart.
 Qu., or Qy., or q. *Quere*. Query.
 Q. V. *Quod vide*. Which see.
 Q. V. *Quantum vis*. As much as you
 please.

R.

R. *Rez*. King.—*Regina*. Queen.
 R. A. Royal Academy.—Royal Artil-
 lery.—Royal Arch.
 R. E. Royal Engineers.
 Rec., or R. Recipe.
 Recd. Received.
 Recpt. Receipt.
 Ref. Reformed.—Reformer.
 Reg. Prof. *Regius Professor*.
 Regr. Register.—Registrar.
 Rep. Representative.
 Rep., or Repub. Republic.
 Rev. Reverend.—Revelation.
 Rhet. Rhetoric.
 R. M. Royal Marines.
 R. N. Royal Navy.
 Ro. *Recto*. Right-hand Page.

Robt. Robert.
 Rom. Romans.
 R. P. *Regius Professor*. King's Profes-
 R. R. Railroad. [sor.
 R. S. Right Side.
 R. S. S. *Regius Societatis Socius*. Fel-
 low of the Royal Society.
 R. S. V. P. *Répondez, s'il vous plaît*.
 Answer, if you please.
 Rt. Hon. Right Honorable.
 Rt. Rev. Right Reverend.
 Rt. Wpful. Right Worshipful.

S.

S. South.—Shilling.—Seconds.—Sign.—
 S., or St. Saint. [Art.
 S. A. *Secundum Artem*. According to
 Sam. Samuel.
 Sax. Saxon.—Saxony. [the Senate.
 S. C. *Senatus consultum*. A Decree of
 Sch., or Schr. Schooner.
 Seil., or Se. *Scilicet*. To wit.
 Scot. Scotland; Scotch, or Scottish.
 Scr. Scruple.
 S. E. South-east.
 Sec. Secretary.—Section.—Second.
 Sec. Leg. Secretary of Legation.
 Sect., or §. Section.
 Sen. Senior.—Senator.
 Sept., or Sep. September.
 Sept. Septuagint.
 Serg., or Serj. Sergeant, or Serjeant.
 Servt. Servant.
 Sh., or S. Shilling.
 Sing. Singular.
 S. Lat., or S. L. South Latitude.
 S. N. *Secundum Naturam*. According
 to Nature.
 Sol. Solomon.—Solution.
 Sp. Spain.—Sanish. [the Gospel.
 S. P. G. Society for the Propagation of
 S. P. Q. R. *Senatus Populusque Romanus*.
 The Senate and Roman People.
 Sq., or Sqr. Square.
 Sq. M. Square mile.
 Sr. Sir.
 S. R. I. *Sacrum Romanum Imperium*.
 Holy Roman Empire.
 SS., or S. *Semis*. Half.
 SS., or ss. *Scilicet*. To wit; namely.
 St. Saint.—Street.—Stone.
 S. T. D. *Sacra Theologia Doctor*. Doctor
 Stg. Sterling. [of Divinity.
 S. T. P. *Sacra Theologia Professor*.
 Professor or Doctor of Divinity.
 Sup., or Super. Superior.—Superfine.
 Surg. Surgery.—Surgeon.
 S. W. South-west.

T.

T., or t. Town, or Township. [by will.
 T. L. *Testamento legavit*. Bequeathed
 Theo. Theodore.
 Theol. Theology.
 Theoph. Theophilus.

Theor. Theorem.
 Thess. Thessalonians.
 Thos. Thomas.
 Tim. Timothy.
 Tit. Titus. [er.
 Tr. Translator.—Translation.—Treasur-
 Trin. Trinity.

U.

U. E. I. C. United East India Company.
 Ult. *Ultimo*. Last, or of the last Month.
 U. S., or *U. S.* *Ut supra*. As above.
 U. S. United States.
 U. S. A. United States Army.—United
 States of America.
 U. S. N. United States Navy.
 U. S. S. United States Ship.

V.

V., Vi., or Vid. *Vide*. See.
 V., or vs. *Versus*. Against.
 V., or Ver. Verso.—v. Verb.
 V. C. Vice-Chancellor.
 V. D. M. *Verbi Dei Minister*. Minis-
 ter, or Preacher of God's Word.
 Ven. Venerable.
 Vis., or V. Viscount.
 Viz. *Videlicet*. To wit; namely.
 Vo. *Verso*. Left-hand Page.
 Vol. Volume.—Vols. Volumes.
 V. P., or Vice-Pres. Vice-President.
 V. R. *Victoria Regina*. Queen Victoria.
 Vs., or v. *Versus*. Against.

W.

W. West.
 W., or Wk. Week.
 W. I. West Indies.
 W. Lon. West Longitude.
 Wm. William.
 W. M. S. Wesleyan Missionary Society.
 Wp. Worship.
 W. S. Writer to the Signet.
 Wt. Weight.

X.

Xmas. Christmas.
 Xn., or Xtian. Christian.
 Xnty., or Xty. Christianity.
 Xper. Christopher.
 Xt. Christ.

Y.

Y., or Yr. Year.
 Y. B., or Yr. B. Year Book.
 Yd. Yard. - Yds. Yards.
 Ya. The.
 Ym. Them.
 Ya. Then.
 Yr. Your.
 Ya. This.
 Yt. That.

Z.

Zech. Zechariah.
 Zeph. Zephaniah.
 Zool. Zoology.
 &c. *et cetera*. And the rest;
 And so forth.
 4to Quarto.—8vo. Octavo.—
 12mo. Duodecimo.—16mo.
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A DICTIONARY OF QUOTATIONS,

TAKEN FROM THE

LATIN, FRENCH, ITALIAN, SPANISH AND PORTUGUESE LANGUAGES.

- À barbe de fou, on apprend à raire. (Fr.) Men learn to shave on the chin of a fool.
- À bas les ministres. (Fr.) Down with the ministers.
- À beau jour beau retour. (Fr.) One good turn deserves another. [abed.
- À beau se lever tard qui a bruit de se lever matin. (Fr.) He whose name is up my lie
- À beau mentir qui vient de loin. (Fr.) Travellers have the privilege of lying.
- À bis et à blanc. (Fr.) From brown bread to white; by fits and starts.
- À bon chat bon rat. (Fr.) To a good cat a good rat; well-matched; well-attacked, well-defended. Also, Set a thief to catch a thief. [denials.
- À bon demandeur bon refuseur. (Fr.) Inordinate demands should meet with sturdy
- À bon marché. (Fr.) Cheap.
- À brebis tondue, Dieu mesure le vent. (Fr.) God tempers the wind to the shorn lamb.
- À capite ad calcem. (L.) From head to heel. [ous man may sin; avoid temptation.
- À casa (or ad arca) aperta il giusto pecca. (It.) At an open house, or chest, a righte-
- À causa persa parole assai. (It.) When the cause is lost, words are useless.
- À chaque saint sa chandelle. (Fr.) To each saint his candle.
- À cheval. (Fr.) On horseback. [with a head-ache.
- À chi consiglia, non duole il capo. (It.) He who gives advice is not often troubled
- À cœur jeûné. (Fr.) Fasting. [ness.
- À cœur ouvert. (Fr.) Open-heartedly; with the most perfect candour or unreserved-
- À contre cœur. (Fr.) Against the grain; against one's will; with a bad grace.
- À compte. (Fr.) On account; in part payment.
- À corps perdu. (Fr.) Headlong; neck or nothing.
- À coups de bâton. (Fr.) With blows of a stick.
- À cruce salus. (L.) Salvation is from the cross.
- À casque coroné. (L.) A crown from the spear: the reward of valor or suffering.
- À demain. (Fr.) Until to-morrow.
- À Deo et regn. (L.) From God and the king.
- À fin de. (L.) To the end that.
- À fleur d'eau. (Fr.) Level with the water.
- À fume le bon mustard. (Port.) Hunger is good mustard: Hunger is the best sauce.
- À force d'ennuyer. (Fr.) By dint of wearying.
- À fortiori. (L.) From the stronger; with stronger or greater reason.
- À gorge déployée. (Fr.) Immoderately; to or in an immoderate degree.
- À grands frais. (Fr.) At great expense; very expensively.
- À gusto. (It.) To one's heart's content.
- À jamais. (Fr.) For ever.
- À l'abandon. (Fr.) At random.
- À la belle étoile. (Fr.) In the open air; in the street.
- À la bonne heure. (Fr.) At an early hour; well timed: an exclamation of joyful surprise
- À l'abri. (Fr.) Under shelter.
- À la barba dexadla cuando mas agrada. (Sp.) Leave a jest when it pleases you best.
- À la dérobée. (Fr.) By stealth; stealthily; on the sly; privately.
- À la française. (Fr.) According to the French fashion.
- À la lettre. (Fr.) Word for word; literally.
- À la maison. (Fr.) At the house; at home.
- À l'Anglaise. (Fr.) In the English style.
- À la maître d'hôtel. (Fr.) In the style of the steward of an hotel.
- À la mode. (Fr.) According to the fashion; in the fashion; fashionably.
- À la rigueur. (Fr.) Rigorously; strictly.
- À l'envi. (Fr.) Emulously.
- À l'improviste. (Fr.) On a sudden; unawares.
- À loisir. (Fr.) At leisure; leisurely: at one's own convenience.
- À l'outrance. (Fr.) To the very death; to the utmost.
- À main armée. (Fr.) By force of arms; armed; in arms.
- À ma puissance. (Fr.) To my power.
- À méchant chien court lien. (Fr.) A short chain for a snappish cur.
- À mené et thoro. (L.) From bed and board.
- À merveille. (Fr.) To a wonder; marvellously; admirably well.

- À mon avis.* (Fr.) In my opinion.
À multo fortiori. (L.) On much stronger grounds.
À nouvelles affaires, nouveaux conseils. (Fr.) New circumstances, new counsels.
À parte ante. (L.) Of the preceding part.
À pas de géant. (Fr.) With a giant's stride.
À peindre. (Fr.) For painting: fit to make a picture of.
À peu près. (Fr.) About; very nearly; almost.
À pied. (Fr.) On foot.
À pobreza no hay vergüenza. (Sp.) Poverty has no shame.
À posteriori. (L.) From the latter: from the effect to the cause.
À priori. (L.) From the former: from the cause to the effect.
À propos de rien. (Fr.) Apropos to nothing; a pointless remark. [tunely.
À propos. (Fr.) In reference to; with regard to; speaking of; to the purpose; oppor-
à propos de bottes. (Fr.) Speaking about boots; a ludicrous expression used when a
 person introduces an observation irrelevant to the subject:] by the bye; now I
À tâtons. (Fr.) Groping. [think on't.
À tendris annis. (L.) From tender years.
À tergo. (L.) In the rear; on the back; behind.
À tête perdue. (Fr.) Recklessly.
À tort et à travers. (Fr.) Without consideration; at random.
À tort et à droit. (Fr.) Right or wrong.
À tort ou à droit.—À tort ou à raison. (Fr.) Reason or none.
À tout jamais. (Fr.) For ever and ever; evermore; everlastingly; always.
À tout propos. (Fr.) At every turn; ever and anon.
À toutes jambes. (Fr.) As fast as one's legs can carry one.
À tutiori. (L.) The safer side to take.
À verbis legis non est recedendum. (L.) There is no departing from the words of the law.
À vieux comptes nouvelles disputes. (Fr.) Old accounts cause new disputes.
À vincula matrimonii. (L.) From the bond, chain or tie of matrimony.
À vostra salute. (It.) }
À votre santé. (Fr.) } To your health.
À vuestra salud. (Sp.) } [what may be.
Ab actu ad posse valet consequentia. (L.) It is fair to argue from what has been, to
Ab alio expectes, alteri quid feceris. (L.) Expect to be treated as you have treated
Ab ante. (L.) Before hand. [others.
Ab asino lanam. (L.) Wool from an ass. An impossibility.
Ab extra. (L.) From without.
Ab hac et ab hac. (L.) From this and from that; confusedly.
Ab inconvenienti. (L.) From the inconvenience.
Ab incubulis. (L.) From the cradle.
Ab initio. (L.) From the beginning.
Ab integro. (L.) Afresh; anew.
Ab irato. (L.) From an angry man.
Ab officio et beneficio. (L.) From his office and his benefice.
Ab origine. (L.) From the origin; from the very first.
Ab ovo. (L.) From the egg; from the beginning. [end.
Ab ovo usque ad mala. (L.) From the egg to the apples; from the beginning to the
Ab uno disce omnes. (L.) From one specimen judge of all the rest.
Ab urbe condita. (L.) From the building of the city; i. e. Rome. B. C. 753.
Abandon. (Fr.) Ease of manner; freedom from restraint.
Abandon fait larron. (Fr.) Opportunity makes the thief.
Abattoir. (Fr.) A public slaughter-house for cattle.
Abnormis sapiens. (L.) Wise without schooling.
Abondance de bien ne nuit pas. (Fr.) Never too much of a good thing.
Abreuvoir de mouches. (Fr.) A drinking-place for flies.
Absence d'esprit. (Fr.) Absence of mind.
Absente reo. (L.) While the defendant was absent.
Absit invidia. (L.) All envy apart.
Abundat dulcibus vitiis. (L.) He abounds in pleasing faults.
Accapareurs. (Fr.) Monopolisers; engrossers.
Accedas ad curiam. (L.) You may come into court: an original writ.
Accessit. (L.) He come nearly up to; a testimonial to one second in merit.
Accoucheuse. (Fr.) A midwife. [less it be before God.
Accusare nemo se debet nisi coram Deo. (L.) No man is bound to accuse himself, un-
Accusare nemo se debet. (L.) No one is bound to criminate himself. [bitter.
Acerrima proximorum odia. (L.) The hatred of the nearest relations is the most
Accerta errando. (Sp.) He blunders into the right.

Acharnement. (L.) Rabidness; desperation; excitement.
Acme. (G.) The highest point; the highest degree.
Acquit. (Fr.) Receipt. *Pour acquit.* (Fr.) Received payment.
Acribus initiis, incurioso fine. (L.) Alert in beginning, but negligent in the end.
Acta exteriora indicant interiora secreta. (L.) By the outward acts we are to judge of the inward secrets.
Actio personalis moritur cum persona. (L.) A personal action dies with the person.
Actus Dei nemini facit injuriam. (L.) No one shall be injured through the act of God.
Actus legis nulli facit injuriam. (L.) The act of the law does injury to no man.
Actus me invito factus, non est meus actus. (L.) An act done against my will is not my act. [less the mind be also guilty.
Actus non facit reum, nisi mens sit rea. (L.) The act does not make a man guilty, unless the mind be also guilty.
Actionnaire. (Fr.) Shareholder; stockholder.
Actum est de republica. (L.) It is all over with the Republic.
Acumen. (L.) Skill; accuracy of discrimination; shrewdness; sharpness; subtlety.
Ad absurdum. (L.) To an absurdity.
Ad aperturam libri. (L.) At the opening of the book, or opening the book at random.
Ad captandum vulgus. (L.) To insuare the vulgar; to captivate the masses.
Ad clerum. (L.) To the clergy.
Ad calamitatem quilibet rumor valet. (L.) Any rumor is sufficient against calamity.
Ad eundem. (L.) To the same.
Ad eventum festinat. (L.) Hastens to the end.
Ad finem. (L.) Towards the end.
Ad hoc. (L.) For this purpose.
Ad infinitum. (L.) Without end; to infinity.
Ad invidiam. (L.) Invidiously; spitefully; maliciously.
Ad interim. (L.) In the mean while.
Ad interuentionem. (L.) To extermination. [Kalenda.
Ad Kalendas Græcas. (L.) At the Greek Kalends; i. e., never, as the Greek had no
Ad libitum. (L.) At pleasure.
Ad nauseam. (L.) Enough to make one sick.
Ad ogni uccello il suo nido è bello. (It.) With every bird its own nest is charming.
Ad patres. (L.) Gathered to his fathers: dead.
Ad populum. (L.) To the people. [accrue from a grant.
Ad quod damnum. (L.) To what damage: a writ to ascertain what injury would
Ad referendum. (L.) For further consideration.
Ad rem. (L.) To the purpose.
Ad summum. (L.) In short; in a word; in conclusion.
Ad unguem factus homo. (L.) A man of the most polished manners.
Ad unguem. (L.) To the touch of the nails; thoroughly; with perfect accuracy.
Ad usum fidelium. (L.) For the use of the faithful.
Ad valorem. (L.) According to the value.
Ad vitam. (L.) To the life.
Addenda. (L.) Additions.
Addicti jurare in verba magistri. (L.) Bound to swear to the opinions of a teacher.
Ad eo in teneris consuescere multum est. (L.) It is of so much importance to become accustomed at an early age.
Adhuc sub iudice lis est. (L.) The dispute is still pending, or undecided.
Adieu la voiture, adieu la boutique. (Fr.) Farewell coach, farewell shop.
Adieu paniers, vendanges sont faites. (Fr.) Farewell baskets, the vintage is over.
Adieu pour toujours. (Fr.) Farewell for ever.
Adolescentem verecundum esse decet. (L.) It becomes a young man to be modest.
Adorer le veau d'or. (Fr.) To worship the golden calf, or Mammon.
Adscriptus glebæ. (L.) Attached to the soil.
Advenæ. (L.) Strangers; foreigners; settlers in a country.
Adversus majorem, par secundis. (L.) Superior to adversity, equal to prosperity.
Ægloga. (L.) An eclogue, idyl, or bucolic.
Ægrecit medendo. (L.) The remedy is worse than the disease.
Ægri somnia vana. (L.) The idle dreams of a sick man.
Æquam servare mentem. (L.) To preserve an equable mind.
Æquanimiter. (L.) With equanimity. [the poor.
Æquè pauperibus prodest, locupletibus æquè. (L.) Equally profitable to the rich and
Æqualiter et diligenter. (L.) Equally and diligently. [not to override it.
Æquitas sequitur legem. (L.) Equity follows the law; i. e., to supply its defects,
Æquo animo. (L.) With equanimity. [one an enemy.
Æs debitorem leve, gravior inimicum facit. (L.) A light debt makes a debtor, a heavy
Ætatis suæ. (L.) Of his or her age.

- Affaire du cœur.* (Fr.) An affair of the heart.
- Affirmatio.* (L.) Affirmatively.
- Affiché.* (Fr.) Displayed; exhibited.
- Aflatus.* (L.) Inspiration.
- Afflavit Deus, et dissipantur.* (L.) God sent forth his breath, and they are dispersed.
- Agent de change.* (Fr.) A stockbroker.
- Agiotage.* (Fr.) Gambling in commercial shares, stocks and Government securities.
- Agnosco veteris vestigia flammae.* (L.) I recognize traces of my old flame.
- Agnus Dei.* (L.) 'Lamb of God;' an image of wax, impressed with the figure of a lamb, and consecrated by the pope.
- Aide-toi, et le ciel t'aidera.* (Fr.) Help thyself, and Heaven will help thee.
- Aide-de-camp.* (Fr.) An officer who attends a General to carry orders.
- Air de fête.* (Fr.) A festive or joyous appearance. [unction.
- Air distingué.* (Fr.) A distinguished appearance; the appearance of a person of distinction.
- Air distrait.* (Fr.) An absent look; a look expressive of absence of mind.
- Air noble.* (Fr.) A noble, distinguished, patrician air.
- Ajustez vos flûtes.* (Fr.) Put yourselves in accord.
- Al buco, vino non bisogna frasca.* (It.) Good wine needs no bush.
- Al fresco.* (It.) In the open air.
- Al hombre bueno no le busquen abuelo.* (Sp.) A good man's pedigree is little hunted up.
- Alia tentanda via est.* (L.) Another way must be tried.
- Alias.* (L.) Otherwise; at another time.
- Aliibi.* (L.) Elsewhere; in another place.
- Alienū optimum frui insuād.* (L.) It is well to profit by the folly of others.
- Alienū appetens, sui profusus.* (L.) Coveting the property of others, lavish of his own. [thyself art full of sores.
- Alto sub sole.* (L.) Under another sun.
- Aliorum medicus ipse ulceribus scates.* (L.) Though the physician of others, yet thou
- Aliquando bonus dormitat Homerus.* (L.) Even the good Homer sometimes nods.
- Aliquid inane.* (L.) An indescribable degree of folly; trifling. [evil.
- Aliquis malo sibi usus ab illo.* (L.) Some benefit may possibly be derived from that
- Aliquis non debet esse iudex in propria causa.* (L.) No man should be a judge in his own cause.
- Aliter vitium, vivitque legendo.* (L.) Vice thrives and lives by concealment.
- Aliud corde premunt, aliud ore promunt.* (L.) They cherish one thing in the heart, and express another thing with the mouth.
- Aliud et idem.* (L.) One and the same thing, though under different aspects.
- Aliunde.* (L.) From some other quarter or person.
- Aller bride en main.* (Fr.) To go with a loose rein.
- Alma mater.* (L.) A mild, gentle mother. Used by students to designate the University in which they were educated.
- Alia sedent civilis vulnera dentra.* (L.) The wounds of civil war are deeply felt.
- Alter ego.* (L.) My other self.
- Alter idem.* (L.) Another exactly similar. [the University of Oxford.
- Alterum lumen Angliæ.* (L.) The other light or luminary of England. Applied to
- Alterum alterius auxilio eget.* (L.) The one needs the help of the other.
- Alumnus.* (L.) Pupil.
- Amantium irac amoris integratio est.* (L.) The quarrels of lovers is the renewal of love. [the highest.
- Amare et sapere rix deo conceditur.* (L.) To love and be wise is scarcely granted to
- Ambiguus in vulgum spargere vocæ.* (L.) To spread doubtful rumors among the populace.
- Ambulantes.* (Fr.) Itinerant or movable military hospitals.
- Ame de boue.* (Fr.) A soul of mud; a miscreant.
- Ame damnée.* (Fr.) A tool; drudge; one who will do any dirty work.
- Amemus.* (L.) A person who writes what another dictates.
- Amicus certus in re incerta cernitur.* (L.) A real friend is discovered in adversity.
- Amicus curiæ.* (L.) A friend of the court.
- Amicus humani generis.* (L.) The friend of the human race.
- Amicus Plato, amicus Socrates, sed magis amicus veritas.* (L.) Plato is my friend, Socrates is my friend, but truth is more my friend.
- Amicus usque ad aras.* (L.) A friend even to the altar, or to the last extremity.
- Ami des noirs.* (Fr.) A friend of the blacks.
- Ami de mouvement.* (Fr.) A friend of progress; a reformer.
- Ami du peuple.* (Fr.) The people's friend.
- Ami jusqu'aux autels.* (Fr.) A friend even to the altar.
- Amo.* (L.) I love.
- Amor nummi.* (L.) The love of money.
- Amor patriæ.* (L.) Patriotism; the love of our country.

Amor e signoria non vogliono compagnia. (It.) Love and Lordship like no fellowship.
Amor et delicia. (L.) The loved one and the darling favourite.
Amor tussisque non celantur. (L.) Love and a cough cannot be concealed.
Amoto quæramus seria ludo. (L.) Setting jesting aside, let us attend to serious matters.
Amour fait beaucoup, mais argent fait tout. (Fr.) Love is potent, but money is omni-
Amour-propre. (Fr.) Self-love; vanity. [potent.
Amphora. (L.) An earthen vessel or measure for liquids with two ears, or handles.
An nescis longas regibus esse manus? (L.) Do you not know that kings have long
Anchylōsis. (Gr.) A stiff joint from bony union. [hands?
Ancien régime. (Fr.) The old or former Government.
Ancienne noblesse. (Fr.) The old nobility.
Anguillam caudâ tenes. (L.) You hold an eel by the tail.
Anguis in herbâ. (L.) A snake in the grass.
Aniles fabulæ. (L.) Old wives' stories.
Animal implume, bipes. (L.) A biped animal, without feathers.
Animal risibile. (L.) An animal which can laugh.
Animi cultus humanitatis cibus. (L.) Mental culture is the food of humanity.
Animis opibusque parati. (L.) Ready to stake life and property.
Animo et fide. (L.) By courage and faith.
Animo, non astutia. (L.) By courage, not craft.
Animum picturâ pascit inani. (L.) He fills his mind with a vain picture.
Animus regis, qui, nisi pareat, imperat. (L.) Govern your mind, which, unless it obeys,
Animus. (L.) Mind; intention; feeling; disposition. [will command.
Animus furandi. (L.) The intention of stealing.
Animus imponentis. (L.) The intention of the imposer.
Animus non deficit æquus. (L.) An equal mind does not fail.
Anno ætatis. (L.) In the year of his, or her, age.
Anno Christi. (L.) In the year of Christ.
Anno Domini. (L.) In the year of our Lord.
Anno urbis conditæ. (L.) In the year since the building of the city, i. e., Rome.
Annus mirabilis. (L.) The year of wonders.
Ante lucem. (L.) Before daybreak.
Ante omnia. (L.) Before every thing else; first and foremost.
Ante tubam trepidat. (L.) He trembles before the trumpet sounds.
Anti. (Gr.) Against.
Antipodes. (Gr.) People on the opposite side of the globe.
Antiquâ homo virtute et fide. (L.) A man of ancient virtue and fidelity.
Antiquarian. (Gr.) Relative to antiquities.
Aperçu. (Fr.) A sketch; abstract; summary.
Aperto vivere voto. (L.) To live with every wish freely expressed. [on the vast deep.
Apparent rari nantes in gurgile vasto. (L.) They appear swimming, here and there one.
Appartement. (Fr.) Two or more rooms. The French for a single room is *Chambre*.
Appetitus rationi pareat. (L.) Let the appetite be obedient to reason.
Appui. (Fr.) Point of support; purchase; prop.
Aqua fortis. (L.) Strong water; nitric acid.
Aqua regia. (L.) Royal water; nitro-muriatic acid.
Aquila non capit muscas. (L.) An eagle does not catch flies.
Arbiter elegantiarum. (L.) A judge in matters of taste; the master of the ceremonies.
Arcana celestia. (L.) Heavenly secrets, or mysteries.
Arcana imperii. (L.) State secrets.
Arcanum demens delegit ebrietas. (L.) Mad drunkenness discloses every secret.
Ardentia verba. (L.) Words that burn; glowing words.
Argent comptant. (Fr.) Ready money.
Argent comptant porte médecine. (Fr.) Ready money brings a remedy.
Argillâ quidvis imitaberis udd. (L.) You can imitate any thing with moist clay.
Argumentum ad crumenam. (L.) An argument to the purse;—*ad hominem*, to the
man;—*ad ignorantiam*, to ignorance, or founded on an adversary's ignorance of
facts;—*ad iudiciûm*, to the judgment;—*ad verecundiâ*, to modesty; *argumentum*
baculum, an appeal to force; club law.
Argumentum a particulari ad universale. (L.) An argument that attempts to show
from a single instance that all other instances are the same or alike.
Ariston metron. (Gr.) The medium is best; the golden mean.
Armes blanches. (Fr.) Hand weapons; cold steel.
Arrière-garde. (Fr.) The rear guard.
Arrière pensée. (Fr.) Mental reservation.
Arrondissement. (Fr.) In France, a district, or subdivision of a department.
Arte est celare artem. (L.) The perfection of art is to conceal art.

Artes honorabit. (L.) He will honor the arts.
Arte perire sua. (L.) To perish by their own machinations.
Arts d'agrément. (Fr.) Accomplishments [in ladies' schools].
Asperca facies, ubi nimis ex vero traxere, acrem sui memoriam relinquunt. (L.) A bitter jest, when the satire comes too near the truth, leaves a sharp sting behind it.
Assui ben balla a chi Fortuna suona. (It.) He dances well, to whom Fortune pipes.
Assignat. (Fr.) Paper money; a note.
Astra castra, humen lumen. (L.) The stars my camp, the Deity my light.
Astra regunt homines, sed regit astra Deus. (L.) The stars govern men, but GOD At spes non fracta. (L.) But hope is not yet broken. [governs the stars.
Attache. pl. *attachés.* (Fr.) One of the higher class of subordinates of an embassy, or [representative mission.
Au bon droit. (Fr.) To the just right.
Au contraire. (Fr.) On the contrary.
Au courant. (Fr.) Aware of; acquainted with; familiar.
Au désespoir. (Fr.) In despair.
Au fait. (Fr.) Skilful in; expert; up to the mark.
Au fond. (Fr.) To the bottom.
Au jour la journée. (Fr.) From hand to mouth.
Au sérieux. (Fr.) Seriously; in a serious manner.
Au naturel. (Fr.) In its, or their, natural state.
Au pis aller. (Fr.) At the worst.
Au plaisir de vous revoir. (Fr.) Till I have the pleasure of seeing you again.
Au reste. (Fr.) In addition to this; besides; moreover.
Au revoir. (Fr.) Good, bye; farewell.
Aut Caesar, aut nullus. (L.) Either Caesar, or nobody.
Aut insanit homo, aut versus facit. (L.) The man is either mad, or he is making verses.
Aut nunquam tentes, aut perfice. (L.) Either never attempt anything, or accomplish it
Aut vincere aut mori. (L.) Either to conquer or to die.
Auctor pretiosa facit. (L.) The giver makes the gift more precious.
Aucun chemin de fleurs ne conduit à la gloire. (Fr.) No flowery road leads to glory.
Audaces fortuna juvat, timidosque repellit. (L.) Fortune favors the bold, but repels [the timid.
Audacter et sincere. (L.) Boldly and sincerely.
Aulax at cantus. (L.) Bold but wary.
Audendo magnus tegitur timor. (L.) Great fear is often concealed by a show of daring.
Aude sapere. (L.) Dare to be wise.
Audi alteram partem. (L.) Hear the other side, or party. [that hear.
Auditoria. (L.) Schools; professor's lecture rooms; auditories or assemblies of those
Augusta Trinobantum. (L.) The designation of "LONDON" by the ancient Romans.
Aujourd'hui roi, demain rien. (Fr.) To-day a king, to-morrow nothing.
Aula regia. (L.) The court; the monarch's court; Court of the sovereign.
Aula regis. (L.) The king's court.
Aura popularis. (L.) The popular breeze.
Auro seminalis. (L.) The impregnating air.
Aurea mediocritas. (L.) The golden mean.
Aureo homo piscari. (L.) To fish with a golden hook.
Auribus tenemus lupum. (L.) We hold a wolf by the ears.
Auri sacra fames. (L.) The accursed appetite for gold.
Auriga. (L.) A chariotser; wagoner.
Aurum omnes, rectâ pietate, colunt. (L.) All worship gold, piety being set aside.
Aurum potabile. (L.) Liquid or drinkable gold.
Auspicium melioris avi. (L.) A pledge of better times.
Aussitôt dit, aussitôt fait. (Fr.) No sooner said than done.
Autant d'hommes, autant d'avis. (Fr.) So many men, so many minds.
Autant de têtes, autant d'opinions. (Fr.) So many men, so many minds.
Autobiographia literaria. (L.) The literary account of one's own life.
Auto-da-fé. (Sp.) An act of faith.
Autrefois acquit. (Fr.) Formerly acquitted.
Aux armes. (Fr.) To arms.
Auxilium ab alto. (L.) Help is from on high.
Avant-coureur. (Fr.) A harbinger or forerunner.
Avant-garde. (Fr.) The van-guard.
Avant propos. (Fr.) The preface or introduction to a book.
Avec nantissement. (Fr.) With security.
Avi numerantur avorum. (Fr.) They number ancestors upon ancestors.
Avise la fin. (Fr.) Consider the end.
Avito vires honore. (L.) He flourishes with ancestral honors.
Avoir la langue déliée. (Fr.) To have a loose tongue; ready elocution.

B.

- Bacio di bocca spesso cuor non tocca.* (It.) A kiss of the mouth often touches not the heart. [thing and every thing.]
- Badanderie.* (Fr.) Silliness; doltishness; boobyism; a foolish admiration of any-
- Badinage.* (Fr.) Jocularly; mirth; gaiety; merriment; pleasantry.
- Bugatelle.* (Fr.) Trifles.
- Bal abonné.* (Fr.) A subscription ball.
- Bal champêtre.* (Fr.) A country ball.
- Balivernes.* (Fr.) Stuff; humbug; nonsense of any kind.
- Banco regis.* (L.) On the king's bench.
- Barbouillage.* (Fr.) Scrawl; bad-writing; rignarole; confused discourse.
- Bas bleu.* (Fr.) Blue-stocking; a literary woman.
- Basis virtutum constantia.* (L.) Constancy is the foundation of all the virtues.
- Bathos.* (Gr.) Profundity; depth.
- Battre la campagne.* (Fr.) To beat about the bush.
- Bayer aux cornilles.* (Fr.) To gape at the crows.
- Beati possessores.* (L.) Happy are the actual possessors.
- Beau désordre.* (Fr.) Beautiful disorder.
- Beau idéal.* (Fr.) The very pink or flower; true realization.
- Beau monde.* (Fr.) The fashionable world; world of fashion.
- Bel esprit.* (Fr.) A brilliant mind.
- Bella matribus detestata.* (L.) Wars detested by mothers.
- Belles lettres.* (Fr.) Polite literature; learning.
- Bellum internecium.* (L.) A war of extermination or mutual destruction.
- Bellum lethale.* (L.) A deadly war.
- Bellè e follia vanno spesso in compagnia.* (It.) Beauty and folly are frequent companions.
- Ben trovato.* (It.) Well feigned or invented.
- Ben vengas, si vengas solo.* (Sp.) Thou comest well (misfortune) if thou comest alone.
- Beneficium accipere, libertatem rendere est.* (L.) To receive a benefit is to sell your [liberty.]
- Benigno numine.* (L.) By the favor of Providence.
- Bibliomania.* (from the Greek.) A rage for possessing books.
- Bien-aimé.* (Fr.) The beloved; well-loved.
- Bien perdu bien connu.* (Fr.) Once lost, then prized.
- Bienheureux qui peut vivre en paix.* (Fr.) Happy he who can live in peace.
- Billet d'amour.* (Fr.) A love letter.
- Billets d'état.* (Fr.) Government paper; bank-notes.
- Bis.* (Fr. & L.) Twice, or repeated.
- Bis dat, qui cito dat.* (L.) He gives twice who gives quickly, or seasonably.
- Bis est gratum, quod opus est, si ultro offeras.* (L.) Doubly grateful is a needful favor, if proffered spontaneously.
- Bis proci in bello non licet.* (L.) It is not permitted to err twice in war. [victory.]
- Bis vincit, qui se vincit in victoria.* (L.) He conquers twice, who conquers himself in
- Boca de mel, coração de fel.* (Port.) A honey tongue, a heart of gall.
- Bocca truciata mosca non ci entra.* (It.) A close mouth catcheth no flies.
- Botum in crasso jurares aëre natum.* (L.) Thou wouldst swear that he had been born in the thick air of the Boeotians.
- Bois ont oreilles et champs ocillets.* (Fr.) Fields have eyes, and woods have ears.
- Bois tortu fait feu droit.* (Fr.) Crooked wood makes a straight fire.
- Bon avocat, mauvais voisin.* (Fr.) A good lawyer is a bad neighbour.
- Bon-bon.* (Fr.) A sweetmeat; confectionary.
- Bon bourgeois.* (Fr.) A substantial or rich citizen.
- Bon diable.* (Fr.) A good, jolly fellow.
- Bon fait avoir ami en cour, car le procès en set plus court.* (Fr.) 'Tis a good thing to have a friend in court, as it shortens the process.
- Bon gré, mal gré.* (Fr.) With a good or ill grace; willing or not willing. [deed.]
- Bon jour, bon œuvre.* (Fr.) A good day, a good work—The better day, the better
- Bon soir.* (Fr.) Good evening.
- Bon vivant.* (Fr.) A high feeder or liver.
- Bon voyage.* (Fr.) A pleasant journey or voyage.
- Bon fide.* (L.) In good faith; actually; in reality.
- Bonhomme.* (Fr.) Good-natured simplicity.
- Boni principii finis bonus.* (L.) A good beginning makes a good ending.
- Bonus nocet, quiquis pepercerit malis.* (L.) He hurts the good who spares the bad.
- Bonus quod benefi, haud perit.* (L.) The kindness which is bestowed on the good is [never lost.]
- Bonne.* (Fr.) A governess; a nurse; a lady's maid.
- Bonne bête.* (Fr.) A silly, stupid creature; a good-natured fool.

- Bonne et belle assez.* (Fr.) Good and beautiful enough. [golden girdle.
Bonne renommée vaut mieux que ceinture dorée. (Fr.) A good name is better than a
Bonnes nouvelles adoucissent le sang. (Fr.) Good news sweetens the blood.
Bonne-bouche. (Fr.) A delicate bit; a sweet morsel.
Bonne-chère. (Fr.) Good cheer or entertainment.
Bonne foi. (Fr.) Good faith; sincerity; honest dealing.
Bonnet de nuit. (Fr.) A nightcap.
Bons esprits. (Fr.) Sensible minds.
Bons-mots. (Fr.) Witticisms; jests; jokes.
Bonum summum, quo tendimus omnes. (L.) That supreme good, to which we all aspire.
Bourgeois. (Fr.) A citizen; a freeman.
Bourgeoisie. (Fr.) The people of a city: the middle classes: the moneyed class.
Bourse. (Fr.) The Exchange.
Boutade. (Fr.) A sally; invective.
Boule-feu. (Fr.) An incendiary; a fire-band.
Boute en avant. (Fr.) Push forward.
Bravo. (It.) Well done!
Brevet d'invention. (Fr.) A patent.
Brevet. (Fr.) Patented.
Brevi manu. (L.) With a short hand; summary.
Brevis esse laboro, obscurus fio. (L.) I labour to be concise, but I become obscure.
Brochure. (Fr.) A pamphlet.
Brûler la chandelle par les deux bouts. (Fr.) To burn the candle at both ends; to squander.
Brusquerie. (Fr.) Bluntness; abruptness; gruffness; roughness.
Brutum fulmen. (L.) A harmless thunderbolt.
Buen principio, la mitad es hecho. (Sp.) Well begun is half done.
Buona mano. (It.) A slight present.
Bureau, pl. Bureaux. (Fr.) An office, public office.
Bureau de la guerre. (Fr.) The war office.

C.

- Cabellero.* (Sp.) A Gentleman.
Carœthes. (L.) An evil custom; *Carœthes carpentii*, a rage for collecting; *Carœthes loquendi*, a rage for speaking; *Carœthes scribendi*, a rage for writing.
Cada gallo canta en su muladar. (Sp.) Every cock is proud on his own dunghill.
Cada hom em sui casa e rey. (Port.) Every one is a king in his own house.
Cada uno sabe adonde la apricita el capato. (Sp.) The wearer best knows where the shoe pinches him.
Cada uno tiene su algarazil. (Sp.) Every one has his governor.
Cadit questio. (L.) The question or case drops to the ground.
Cæca invidia est. (L.) Envy is blind.
Cæca regens resistit filo. (L.) Directing his blind steps by a thread.
Cæcus iter monstrare vult. (L.) A blind man wishes to show the road.
Cætera desunt. (L.) The remainder is wanting.
Cæteris paribus. (L.) Other things being equal. [public work is to be contracted for.
Cahier des charges. (Fr.) A schedule of the clauses and conditions, on which any
Caisse d'amortissement. (Fr.) The sinking fund.
Callida junctura. (L.) Skillful arrangement [of words in literary compositions].
Camera lucida. (L.) An instrument for making the image of an object appear on the wall of a light room.
Cautila pax. (L.) Fair peace.
Cautilè et constanter. (L.) Cautilly and with constancy.
Canes timidi vehementius latrant. (L.) Timid dogs bark the loudest.
Canis, che abbai, non morde. (It.) The dog that barks does not bite. [robber.
Cantabit vacuus coram latrone cithon. (L.) The empty traveller will sing before the
Capius ad respondendum. (L.) A writ holding the defendant to answer to the suit.
Capius ad satisfaciendum. (L.) A writ for taking and holding the body of the defendant
Capitulus, or Caput. (L.) Section; chapter. [till satisfaction is given.
Captus niore cufine. (L.) Captivated by the smell of the kitchen.
Caput scabere. (L.) To scratch one's head.
Cur tel est notre plaisir. (Fr.) For such is our pleasure.
Carbonaro. (It.) A charcoal-burner. [is most free from danger.
Caret periculo, qui etiam tutus caret. (L.) He who, even when safe, is on his guard.
Caret. (L.) It is wanting:—pl. *carent.* [ing that which is to follow.
Carpe diem, quam minimum credula postero. (L.) Enjoy the present day, as distrust.
Carpere et colligere. (L.) To gather and bundle up.
Carte blanche. (Fr.) A blank sheet of paper.
Carte du pays. (Fr.) The map of the country.

Casa de pupilos. (Sp.) A boarding house.
Cassia tutissima virtus. (L.) Virtue is the safest shield.
Causa belli. (L.) A plea for going to war.
Causa foederis. (L.) A case of conspiracy.
Causa interventionis. (L.) A plea for interference.
Causa necessitatis. (L.) A case of necessity.
Causa provius. (L.) A case for which provision has been made.
Catalogue raisonné. (Fr.) A catalogue of books arranged by subjects.
Causa causans. (L.) The great first Cause; the Supreme Being.
Causa latet, vis est notissima. (L.) The cause is secret, but the effect is known.
Cause célèbre. (Fr.) A celebrated trial in a court of justice.
Causeries. (Fr.) Familiar conversations; chit-chat.
Caval non morire, che erba de renire. (It.) While the grass grows, the steed starves.
Cave quid dicis, quando, et cui. (L.) Take heed what you say, when, and to whom.
Caveat actor. (L.) Let the actor or doer beware.
Caveat emptor. (L.) Let the buyer beware.
Cavendo tutus. (L.) Safe by caution.
Cara de consolidacion. (Sp.) The sinking fund.
Calant arma togæ, concedat laurea lingue. (L.) Let arms yield to the gown, [or the military to the civil authority] and the laurel to the tongue.
Cede Deo. (L.) Yield to Providence. [obtain the victory.
Cede repugnanti, cedendo victor abibis. (L.) Yield to the opposer, by yielding you will
Cedite. Romani scriptores, cedite Graii. (L.) Yield, ye Roman, and yield, ye Grecian writers.
Ce monde est plein de fous. (Fr.) This world is full of fools. [case.
Ce n'est pas être bien aise que de rire. (Fr.) Laughter does not always prove a mind at
Ce n'est que le premier pas qui coûte. (Fr.) Only the first step costs, or is difficult.
Ce n'est qu'un centon. (Fr.) It is a mere patchwork.
Censure littéraire. (Fr.) Literary censorship. — *Politique*, Political censorship.
Centum. (L.) A hundred.
Certamina ditiarum. (L.) Unwearied struggles after wealth.
Certiorari. (L.) To be made more certain.
Cernit omnia Deus vider. (L.) God, the avenger, sees all things.
Certum-cito pete finem. (L.) Learn to set bounds to your desires.
Cessante causa, cessat effectus. (L.) When the cause ceases, the effect ceases.
Cetera desiderantur. (L.) The rest is wanting.
Chacun à son goût. (Fr.) Every man to his taste.
Chacun est artisan de sa fortune. (Fr.) Every man is the architect of his own fortune.
Chacun tire de son côté. (Fr.) Every one draws towards his own side.
Chamade. (Fr.) A parley.
Champ clos. (Fr.) The lists.
Champ mortel. (Fr.) A mortal combat.
Champs Elysées. (Fr.) Elysian fields; paradise.
Changer de note. (Fr.) To turn over a new leaf.
Chansons à boire. (Fr.) Drinking-songs.
Chaque pays a sa guise. (Fr.) Every country has its ways, or customs.
Char-à-bancs. (Fr.) A pleasure-car.
Charlatanerie. (Fr.) Quackery; empiricism.
Chasse-cousin. (Fr.) Bad wine, such as is given to drive away poor relations.
Chat échaudé craint l'eau froide. (Fr.) A scalded cat dreads cold water.
Châteaux en Espagne. (Fr.) Castles in the air. Lit. Castles in Spain.
Che sura sura. (It.) What will be, will be.
Chef d'œuvre. (Fr.) A masterpiece.
Chef de cuisine. (Fr.) A head cook.
Cher cher une aiguille dans une botte de foin. (Fr.) To seek a needle in a load of hay.
C'est à dire. (Fr.) That is to say,—namely.
C'est égal. (Fr.) No matter; 'tis all the same.
C'est du blé en grenier. (Fr.) There is grain in the granary.
C'est fait de lui. (Fr.) It is all over with him. [scaffold, which constitutes the shame.
C'est le crime qui fait la honte, et non pas l'échafaud. (Fr.) It is the crime, not the
C'est le refrain de la ballade. (Fr.) The old story over again.
C'est le ton qui fait la musique. (Fr.) It is the tone that makes the music.
C'est une autre chose. (Fr.) That is quite a different thing.
C'est une grande habileté que de savoir cacher son habileté. (Fr.) The greatest skill is shown in disguising our skill.
Cheval de bataille. (Fr.) A war horse; main dependence.
Chevalier d'industrie. (Fr.) A knight of industry :—one who lives by persevering fraud.

Chi non sa niente, non dubita di niente. (It.) He who knows nothing, doubts about nothing.

Chi tace confessa. (It.) He who is silent, confesses. [you.]

Chi t'ha offeso, non ti perdona mai. (It.) He who has injured you, will never forgive you.

Chi tutto abbraccia, nulla stringa. (It.) He who grasps at every thing catches nothing.

Chose qui plat est à demi vendue. (Fr.) Pleasing ware is half sold.

Cicerone. (It.) A guide; attendant.

Cicisbeo. (It.) A dangler after a lady.

Ci-devant. (Fr.) Formerly.

Cid che Dio vuole, io voglio. (It.) What God wills, I will.

Citius venit periculum, cum contemnitur. (L.) Danger comes sooner when it is despised.

Citius usura currit quam Heraclitus. (L.) Usury runs quicker than Heraclitus.

Citò maturum, citò putridum. (L.) Soon ripe, soon rotten.

Civiliter mortuus. (L.) Civilly dead.

Clarius e tenebris. (L.) More bright from obscurity.

Clarum et venerabile nomen. (L.) An illustrious and venerable name.

Classes aînées. (Fr.) Classes having a competence.

Clavis regni. (L.) The key of the kingdom. Applied to the great Seal.

Clîque. (Fr.) A set; party.

Colèls quid agam? (L.) Being a bachelor, what shall I do.

Cœlitus mihi vires. (L.) From heaven is my strength.

Cœlum non arminum mutant qui trans mare currunt. (L.) They who cross the sea, change their sky, not their affections. [die.]

Cogi qui possent, nescit mori. (L.) The man who can be compelled, knows not how to die.

Cognoscente. (It.) A connoisseur.

Cognovit actionem. (L.) He has acknowledged the action.

Colluxes vitiorum. (L.) A sink or kennel of vices.

Colubrem sinu fovere. (L.) To cherish a snake in your bosom.

Colui è il mio zio, che vuole il bene mio. (It.) He is my uncle, who wishes my good.

Comes jucundus in viâ pro vehiculo est. (L.) A pleasant companion on the road is as good as a coach.

Comites inter gentes. (L.) Politeness between nations.

Comité de Salut Public. (Fr.) The Committee of Public Safety.

Commandez à vos vâlets. (Fr.) Command only those who owe you obedience.

Comme il faut. (Fr.) As it should be.

Comme je fus. (Fr.) As I was.

Commencement de la fin. (Fr.) The beginning of the end.

Commune bonum. (L.) A common good.

Commune periculum concordiam parat. (L.) A common danger produces unanimity.

Communia propriè dicere. (L.) To express common things with propriety.

Communî consensu. (L.) By common consent.

Communibus annis. (L.) One year with another; on the annual average.

Communis error. (L.) A common mistake; a mistake common to every one.

Compagnon de voyage. (Fr.) A travelling companion.

Componere lites. (L.) To settle disputes. [the king.]

Componitur orbis regia ad exemplum. (L.) The world forms itself after the example of the king.

Compos mentis. (L.) A man of a sound and composed mind.

Compositum jus fasque auiat. (L.) Law and equity.

Con amore. (It.) With love. *Con scienza.* With a thorough knowledge of the subject.

Concille. (Fr.) Rabble: mob. [Con spirito. With spirit; in a spirited manner.]

Concordia res parvae crescunt, discordia maximæ dilabuntur. (L.) By union the small est states thrive and flourish, by discord the greatest are wasted and destroyed.

Concordia discors. (L.) Discordant concord; dissonant harmony.

Concours comparatif. (Fr.) Competitive examination for Government appointments.

Conditio sine qua non. (L.) An indispensable condition.

Confido et conquiesco. (L.) I confide and am content. [be of any avail.]

Confiteor, si quid prodent delicta fateri. (L.) I confess my delinquencies, if confession [tances.]

Congé. (Fr.) Leave of absence; dismissal.

Congé d'élire. (Fr.) A writ granting permission to choose a bishop.

Conocidos muchos, amigos pocos. (Sp.) Have but few friends though many acquaintances.

Conscia mens recti famæ mendacia ridet. (L.) The mind, which is conscious of undeviating integrity, treats lying rumours with contempt.

Consensus facit legem. (L.) Consent makes the law.

Consequitur quodcumque petit. (L.) He attains whatever he pursues.

Consilio et animis. (L.) By wisdom and courage.

Consilio et prudentiâ. (L.) By counsel and prudence. [require.]

Constant et lenis, ut res exposulet, esto. (L.) Be firm or mild as the occasion may require.

Constantiâ et virtute. (L.) By constancy and virtue.

Conto spesso e amicizia lunga. (It.) A short reckoning makes long friendship.
Contra bonos mores. (L.) Contrary to good manners.
Contra quoscunque. (L.) Against every body.
Contra torrentem nit. (L.) To strive against the stream.
Contrabandista. (It.) A smuggler.
Contra stimulum calcas. (L.) You kick against a spur.
Contre fortune bon cœur. (Fr.) A good heart against fortune.
Contre-temps. (Fr.) A mischance; mishap.
Conversazione. (It.) A conversational party of a literary or scientific cast.
Cor unum, rit una. (L.) One heart, one way.
Coram domino rege. (L.) Before our lord the king.
Coram nobis. (L.) Before us; before the court of law.
Coram non iudice. (L.) Before one who is not a judge.
Coram populo. (L.) Before the people; used to signify, in newspapers, &c.
Cordon sanitaire. (Fr.) A line of guards against contagion or pestilence.
Corps d'armée. (Fr.) A military force:—*d'empire*, a common political body:—*d'observation*, a body of observation;—*de garde*, a guard room:—*de logis*, a main building:—*diplomatique*, the diplomatic body:—*dramatique*, a dramatic company.
Corpus delicti. (L.) The main offence; the body of the crime.
Corpus juris. (L.) The body of the law; the whole mass of the law.
Corpus sine pretore. (L.) A body without a soul.
Corregidor. (Sp.) A magistrate.
Corruptio optimi pessima. (L.) The corruption of the best is productive of the worst.
Cortes. (Sp.) The parliament of Spain.
Cosa fatta capo ha. (L.) A thing which is done has a head.
Couleur de rose. (Fr.) Rose color; flattering hue.
Coup d'œil. (F.) A quick glance of the eye.
Coup d'état. (Fr.) A stroke of policy in state affairs.
Coup d'essai. (Fr.) A first attempt or essay.
Coup de soleil. (Fr.) Sun-stroke.
Coup de théâtre. (Fr.) Theatrical effect; claptrap.
Coup de grâce. (Fr.) A stroke of mercy; the finishing stroke.
Coup de main. (Fr.) A bold effort; a sudden assault.
Coupe-gorge. (Fr.) A cut-throat place.
Coupons. (Fr.) Dividend-warrants; papers, or parts of a commercial instrument bearing interest, of which a part is cut off as it falls due.—*Coupon détaché.* (Fr.) Ex-dividend.—*Détacher un coupon.* (Fr.) To detach, to take off a coupon, a dividend, [or a dividend-warrant.
Courage sans peur. (Fr.) Courage without fear.
Courseurs des bois. (Fr.) Forest-runners; Canadians employed by the fur companies.
Coûte que coûte. (Fr.) Let it cost what it may.
Craignez honte. (Fr.) Fear shame.
Cres credemus, hodie nihil. (L.) To-morrow we will believe, but nothing to-day.
Crassa minerva. (L.) A man of strong, common sense.
Credat Judæus Apella non ego. (L.) Let the Jew Apella believe it, I do not.
Crede quod habes, et habes. (L.) Believe that you have it, and you have it.
Credo quia impossibile est. (L.) I believe because it is impossible.
Credula res amor est. (L.) Love is a credulous thing. [of it increases.
Crescit amor nummi quantum ipsa pecunia crescit. (L.) As money increases, the love
Crescit cundo. (L.) It increases in its course.
Crescit sub pondere virtus. (L.) Virtue grows under the imposed weight.
Crescit indulgens sibi dirus hydrops. (L.) The fatal dropsy gains on the patient from his gratifying his thirst. [lucky or unlucky days.
Credidit, an carbone notandum. (L.) Whether to be marked with chalk or charcoal: as
Crier famine sur un tas de blé. (Fr.) To cry famine over a heap of grain.
Crimen læste majestatis. (L.) The guilt of high treason.
Cruci dum spiro fido. (L.) While I breathe, I trust in the cross.
Cruda viridisque senectus. (L.) Robust and green old age. [Physician cruel.
Crudelem medicum intemperans aeger facit. (L.) A disorderly patient makes the
Crux criticorum. (L.) The puzzle of critics;—*medicorum*, of physicians;—*mathematicorum*, of mathematicians.
Cucullus non facit monachum. (L.) The cowl does not make the monk.
Cui bonis? (L.) For what good; what use was it.
Cui fortuna ipsa cedit. (L.) To whom fortune herself yields.
Cuisine. (Fr.) Kitchen; cookery.
Cul-de-sac. (Fr.) A street or lane that has no outlet or thoroughfare.
Cum grano salis. (L.) With a grain of salt; with some allowance. [avoid it.
Cum licet fugere, ne quære litem. (L.) Do not seek a suit or quarrel, when you may

Cum nota rariorum. (L.) With the notes of various editors.
Cum privilegio. (L.) With privilege, or license.
Cumulatum usuris. (L.) [A debt] increased by arrears of interest.
Cunctando restituit rem. (L.) He restored his cause by delay.
Cupido dominandi cunctis affectibus flagrantior est. (L.) The lust of power is the most flagrant of all the affectious of the mind. [before the trumpet sounds.
Cur ante tubam tremor occupat artus? (L.) Why does trembling seize the limbs
Cur omnium fit culpa paucorum scelus? (L.) Why should the wickedness of a few [are silent.
Curve lere loquuntur. ingentes stupent. (L.) Light griefs are loquacious, great ones
Curiosa felicitas. (L.) A lucky hit; happy idea.
Currente calamo. (L.) With a running pen; off-hand.
Custos morum. (L.) The guardian of morals.
Custos rotularum. (L.) The keeper of the rolls.

D.

D'accord. (Fr.) Agreed; in tune.
Da locum melioribus. (L.) Give place to your betters.
Da spatium tamenque iorem: male cuncta ministrat impetus. (L.) Allow time for deliberation: all things are done badly, that are done with violence and precipitation.
Dabit Deus his quoque finem. (L.) God will also put an end to these things.
Damec de comptoir. (Fr.) A bar-woman; shopwoman.
Dames quêtesuses. (Fr.) Money gathering or collecting ladies.
Damnant quod non intelligunt. (L.) They condemn what they do not understand.
Dammum appellandum est cum mala fama luorum. (L.) The gain, which is made at the expense of reputation, should rather be set down as a loss.
Danari funno danari. (It.) Money begets money. [the art of writing.
Dans l'art d'intéresser consiste l'art d'écrire. (Fr.) In the art of interesting consists
Dans les petites boîtes les bons onguens. (Fr.) Good ointments are in small boxes.
Dar del naso dentro. (It.) To thrust one's feet under another man's table.
Dare pondus idonea fumo. (L.) [A book] fit only to give weight to smoke.
Dat Deus inmiti cornua curta bovi. (L.) God gives short horns to the mischievous ox.
Data. (L.) Things granted; allowed premises.
Data fata secutus. (L.) Following his declared destiny.
Dede obolum Belisario. (L.) Give a farthing to Belisarius. Applied to fallen greatness.
De auctoritate mihi commissi. (L.) By the authority intrusted to me.
De bonis non. (L.) Of the goods not yet administered on.
De bonne vie bonne fin. (Fr.) A good life make a good, happy, death.
De cauda equina. (L.) Of, about, concerning, a horse's tail.
De court plaisir long repentir. (Fr.) Short pleasure, long lament.
De cualquier manera que vaya vestido sere Sancho Panza. (Sp.) However I am dressed.
De die in diem. (L.) From day to day. [ol, I shall still be Sancho Panzo.
De facto. (L.) From the fact; in fact; actually.
De quieté de cœur. (Fr.) From quiety of heart, sportively.
De gustibus non est disputandum. (L.) There is no disputing about tastes.
De haute lutte. (Fr.) By a violent struggle.
De integro. (L.) Afresh; anew.
De jure. (L.) From the law. [a man's mind.
De lunatico inquirendo. (L.) [A Commission appointed] to inquire into the state of
De mal en pis. (Fr.) From bad to worse.
De monte alto. (L.) From a high mountain.
De mortuis nil nisi bonum. (L.) Concerning the dead, say only what is favourable.
De novo. (L.) Anew; afresh; over again.
De omnibus rebus. (L.) On, or about everything; all kinds of matters.
De vive voix. (Fr.) Orally; by word of mouth.
Début. (Fr.) Appearance in, or entrance on, public life.
Deceptio rarus. (L.) Optical illusion; a deceiving of the sight.
Decies repetita placebit. (L.) Ten times repeated, it will still please.
Decipimur specie recti. (L.) We are deceived by the appearance of rectitude.
Decori decus addit arto. (L.) He adds honor to hereditary honors.
Decrevi. (L.) I have determined. [it has long learned.
Deliscit animus sero quod didicit diu. (L.) The mind unlearns with difficulty what
Degeneres univus timor arguit. (L.) Fear is the proof of a degenerate mind.
Déjeuner. (F.) Breakfast.
Delectando pariterque monendo. (L.) To give equal pleasure and instruction.
Delenda est Carthago. (L.) Carthage must be destroyed.

- Devotement.* (Fr.) Unravelling of a plot.
Deo adjuvante, non timendum. (L.) God assisting, there is nothing to be feared.
Deo date. (L.) Give to God.
Deo duce, ferro comitante. (L.) God for my leader, my sword for my companion.
Deo favente. (L.) God favoring;—*monente*, warning;—*juvante*, helping;—*volente*, [willing].
Deo, non fortunâ. (L.) From God, not fortune.
Depressus extollor. (L.) Having been depressed, I am now exalted.
Dernier ressort. (Fr.) A last resource, expedient, or shift. [another.
Deshabiller un saint pour en habiller un autre. (Fr.) To undress one saint to dress up
Desideratum. (L.) A thing desired, or much wanted. pl. *desiderata*.
Desipere in loco. (L.) To play the fool at the right time.
Desunt cetera. (L.) The remainder is wanting. [of every thing.
Desunt inopine multa, avaritiæ omnia. (L.) Poverty is in want of much, but avarice
Détour. (Fr.) A circuitous march.
Detur digniori. (L.) Let it be given to the more worthy.
Detur pulchriori. (L.) Let it be given to the fairest.
Deum cole, regem serve. (L.) Worship God, and serve the king.
Deus avertat. (L.) God forbid.
Deus major columnâ. (L.) God is the greatest support.
Deus nobis hæc otia fecit. (L.) God has given us this tranquillity.
Deus sibi reservavit ex nihilo aliquid fieri, et conscientiam regere. (L.) God reserved
for himself the power of making something out of nothing, and also of ruling the
consciences of men.
Deus vult utque juret modo propitius. (L.) When God wills, all winds bring rain.
Deus vobiscum. (L.) God be with you.
Dictum sapienti aut est. (L.) A word to the wise is sufficient.
Dies faustus, — infaustus. (L.) A lucky day, — an unlucky day.
Dieu avec nous. (Fr.) God with us.
Dieu défend le droit. (Fr.) God defends the right.
Dieu à mon droit. (Fr.) God and my right.
Dieu vous garde. (Fr.) God guard you. [great and worthy man.
Dignum laude virum Musa retat mori. (L.) The Muse preserves the memory of a
Dignus rindere nodus. (L.) A knot worthy of being untied by such hands.
Di grand' eloquenza pierola coscienza. (It.) Great eloquence, little conscience.
Di novello tutto par bello. (It.) All that is novel seems fine.
Dii penates. (L.) Household gods. [tion.
Dilectanti. (It.) Persons who devote themselves to art or science merely for recrea-
Dios me libre de hombre de un libro. (Sp.) God deliver me from a man of one book.
Dire des fleurttes. (Fr.) To say pretty or gallant things.
Dirigo. (L.) I guide.
Dix ulter vitum. (L.) The gods were pleased to order it otherwise. [which preceded.
Discipulus est prioris posterior dies. (L.) Each succeeding day is the scholar of that
Diseur de bons mots. (Fr.) A sayer of good things.
Disiecta membra poetæ. (L.) The scattered remains of the poet.
Disponendo me, non mutando me. (L.) Disposing of me, not changing me.
Divide et impera. (L.) Divide and govern.
Docet ut discas. (L.) Teach, that you may learn. [that which is base and depraved.
Dociles imitandis turpibus ac pravis omnes sumus. (L.) We are all too apt to imitate
Dogma. (Gr.) An opinion; principle of belief; tenet.
Dolce cose, a redere, e dolci inganni. (It.) Things sweet to see and pleasing deceptions.
Dolore affici, sed resistere tamen. (L.) To be affected by grief, but still to bear up
Dolus versatur in generalibus. (L.) Fraud lurks in loose generalities, [against it.
Donat omnia virtus. (L.) Valour conquers every thing. [possession.
Dominiuum a possessione enepise dicitur. (L.) Right is said to have its beginning from
Dominus providet. (L.) The Lord will provide. [his own affairs.
Dominus videt plurimum in rebus suis. (L.) The master is the most sharp-sighted in
Domus, et placens uxor. (L.) Your house and your pleasing wife.
Don de plaisir. (Fr.) The art of pleasing.
Donde fuego se haze humo sale. (Sp.) There is no fire without some smoke. [given.
Dono molto aspettato e venduto. non donato. (It.) A gift long waited for is sold, and not
Drpâ il cattivo ne vien il buon tempo. (It.) After bad weather comes good. [dies.
Do-mit aliquando jus, moritur nunquam. (L.) A right sometimes sleeps, but never
Dorer la pillule. (L.) To gild the pill.
Dos d'âne. (Fr.) A shelving ridge. [or portion.
Dos est magna parentum virtus. (L.) The virtue of parents is in itself a great dowry
Double entendre. (Fr.) Double signification; two fold meaning. [tongue.
Douce, or, belles paroles n'écorchent pas la langue. (Fr.) Soft words scald not the

Douces promesses obligent les fols. (Fr.) Fair promises gratify fools.
Douceur. (Fr.) A present or bribe.
Doux yeux. (Fr.) Soft glances.
Dove l'oro parla, ogni lingua tace. (It.) Where gold speaks, every tongue is silent.
Dramatis personæ. (L.) Characters represented; representatives of characters on [the stage].
Droit au travail. (Fr.) The right of living by labor.
Droit d'aubaine. (Fr.) The right of escheat.
Droit et avant. (Fr.) Right and forward.
Droit et loyal. (Fr.) Upright and loyal.
Droits d'auteur. (Fr.) Copyrights of authors.
Droits des gens. (Fr.) The law of nations.
Ducit amor patriæ. (L.) Patriotism guides me, or leads one on.
Du dire au fait y a grand trait. (Fr.) Saying and doing are very different things.
Du fort au faible. (Fr.) From the strong to the weak; one with another.
Due tordi ad una pania. (It.) To stop two gaps with one bush.
Due visi sotto una beretta. (It.) To carry two faces under one hood.
Duelos con pan son necros. (Sp.) Sorrows with something to eat are endurable. [try].
Dulce et decorum est pro patria mori. (L.) It is sweet and honorable to die for one's country.
Dulcis inexpectis cultura potius amici: expertus metuit. (L.) The friendship of the great seems inviting to those that have never made trial; but he who has had experience of it is cautious.
Dulcis iuventus. (L.) The bright days of one's youth. [the body is the worse for it].
Dum caput infestat, labor omnia membra molestat. (L.) When the head aches, all
Dum in dubio est animus, paulo momento huc illuc impellitur. (L.) Whilst the mind is in a state of uncertainty, the smallest impulse directs it to either side.
Dum lego, assentior. (L.) Whilst I am reading, I assent.
Dum spiro, spero. (L.) Whilst I breathe, I hope.
Dum tacent, clamant. (L.) Their silence speaks aloud.
Dum vita est, spes est. (L.) Whilst there is life, there is hope. [run into an opposito one].
Dum vitant stulti ritus, in contraria currunt. (L.) While fools avoid one vice, they
Dum vivamus, vivamus. (Fr.) Whilst we live, let us live.
Durante bene placito. (L.) During our good pleasure.
Durante vita. (L.) During life.
Durum telum necessitas. (L.) Necessity is a hard weapon.
Dux femina facti. (L.) A woman was the leader of the deed.

E.

E contra. (L.) On the contrary; on the other hand. [risk].
E flamma petere cibus. (L.) To get a livelihood with extreme difficulty; to run any
E meglio cader dalle finestre che dal tetto. (It.) Better fall from the window than the roof. [than wise].
E meglio esser fortunato che sario. (It.) 'Tis better to be lucky [in good circumstances]
E meglio piegar che scavezzar. (It.) Better to bow than break.
E meglio tardi che mai. (It.) Better late than never.
Ea sub oculis posita negligens: proximorum incuriosi longinqua sectantur. (L.) We neglect the things that are placed before our eyes, and, regardless of what is within our reach, we pursue whatever is remote.
Eau bénite de cour. (Fr.) The holy water of the court; court-promises.
Eau sucrée. (Fr.) Sugared water.
Eccè homo! (L.) Behold the man!
Ecce signum! (L.) Here is the proof.
Eclaircissement. (Fr.) An explanation; a throwing light upon a subject.
Eclat. (Fr.) Distinction; grand style.
Eclat de rire. (Fr.) A burst of laughter.
Editiones expurgatæ. (L.) Purified editions.
Egli fa come la volpe dell' uva. (It.) He acts like the fox with the grapes.
Ego de caseo loquor, tu de creta respondes. (L.) I talk of chalk, and you of cheese.
Ego et rex meus. (L.) I and my king.
Ego hoc feci. (L.) I did this: I was the man to bring this about.
Ego illum periisse duco, cui perit pudor. (L.) I deem him lost whose shame is lost.
Ego meorum solus sum meus. (L.) I am myself the only friend I have at home.
Ego spem pretio non emo. (L.) I do not buy hope with money.
Egom et mi ignosco. (L.) I overlook my own faults; I myself pardon myself.
Eheu! fugaces labuntur anni. (L.) Alas! how swiftly the years glide by.
Ejusdem farinae. (L.) Of the same meal:—*generis*, of the same description.
El ciego mal juzgura de colores. (Sp.) The blind man is a bad judge of colours.

- El consejo de la mujer es poco, y el que no le tomo, es loco.* (Sp.) A woman's counsel is not worth much, but he that despises it is no wiser than he should be.
- El pie del dueño estiercol es para la heredad.* (Sp.) The foot of the owner is the best [manure for his land.
- Elite.* (Fr.) The best part; the flower.
- Eloignement.* (Fr.) Estrangement.
- Embonpoint.* (Fr.) Plumpness; fleshiness.
- Embouchure.* (Fr.) The mouth [of a river].
- Emeute.* (Fr.) A civil commotion; insurrection; riot; disturbance.
- Employé.* (Fr.) A clerk; a person who is employed pl. *Employés.*
- Empressement.* (Fr.) Eagerness; haste; zeal; earnestness.
- Empta dolore docet experientia.* (L.) Experience bought with pain is instructive.
- En bon train.* (Fr.) In a fair way.
- En cachette.* (Fr.) In concealment.
- En cueros, or, en cueros vivos.* (Sp.) Stark naked.
- En dernier ressort.* (Fr.) As a last resource or expedient.
- En déshabille.* (Fr.) In undress.
- En Dieu est ma fiance.* (Fr.) In God is my trust.
- En Dieu est tout.* (Fr.) In God is every thing.
- En tête.* (Fr.) With guns on the upper deck only.
- En foule.* (Fr.) In a crowd, or mass.
- En grace affie.* (Fr.) On grace depend.
- En grand.* (Fr.) Full size.
- En la rose je fleuris.* (Fr.) I flourish in the rose.
- En mangeant l'appétit se perd.* (Fr.) The appetite goes away by eating.
- En masse.* (Fr.) In a body.
- En mauvaise odeur.* (Fr.) In bad odour or repute.
- En parole je vis.* (Fr.) I live in the word.
- En passant.* (Fr.) By the way; by-the-bye.
- En plein jour.* (Fr.) In open day.
- En rapport.* (Fr.) In communication.
- En revanche.* (Fr.) In return; as a requital;—route, on one's way.
- En suivant la vérité.* (Fr.) In following truth.
- Encore.* (Fr.) Again.
- Enfants de famille.* (Fr.) Children of the family.
- Enfants perdus.* (Fr.) Lost children; the forlorn hope.
- Enfant gâté.* (Fr.) A spoiled child.
- Enfant trouvé.* (Fr.) A foundling.
- Enfants et fols sont dervins.* (Fr.) Children and fools speak the truth.
- Enjouement.* (Fr.) Infatuation.
- Enjouement.* (Fr.) Cheerfulness; gaiety; mirth, sprightliness; good humour.
- Ennui.* (Fr.) Weariness; the not knowing what to do with one's self.
- Ense petit placidam, non libertatem, quietem.* (L.) He seeks to attain peace by the sword, and not by giving liberty.
- Entre deux vins.* (Fr.) Between two wines; neither drunk nor sober.
- Entre nous.* (Fr.) Between ourselves. [sest.
- Entremets.* (Fr.) Dainties between the courses; dishes between the roast and the dessert.
- Entente cordiale.* (Fr.) A true or cordial understanding.
- Entremetteuse.* (Fr.) An intermediate agent; a go-between.
- Entrepôt.* (Fr.) A mart.
- Entresol.* (Fr.) A low-studded story between the basement and second story.
- En nomine.* (L.) By that name; on this account, for this or that reason.
- Epinuthion.* (Gr.) That which is subjoined to a fable; the moral.
- Epithalamium.* (Gr.) A hymn in honour of a marriage.
- Equanimiter.* (L.) With equanimity.
- Erba mala prout cresc.* (It.) An ill weed grows apace.
- Ergo.* (L.) Therefore. [and the sceptre from tyrants.
- Eripuit coelo fulmen, sceptrumque tyrannis.* (L.) He snatched lightning from heaven, [virtue.
- Errata.* (L.) Errors or misprints; table of errors or misprints.
- Erubuit, saltem res est.* (L.) He blushed, all is safe:—where their is shame, there is virtue.
- Escapade.* (Fr.) Prank; frolic; lark; spree.
- Essayer.* (Fr.) Try; attempt.
- Esse quam videri.* (L.) To be, rather than to seem.
- Espérance et Dieu.* (Fr.) Hope and God.
- Espionnage.* (Fr.) Spying; the spy system.
- Esprit de corps.* (Fr.) Brotherhood; brotherly feeling: Lit. the spirit of the body,
- Esprit fort.* (Fr.) A freethinker; a rationalist.
- Est modus in rebus.* (L.) There is a medium in all things.

Est natura hominum novitatis avida. (L.) Human nature is fond of novelty.
Est proprium stultitiae aliorum cernere vitia, oblivisci suorum. (L.) It is the peculiar faculty of fools to discern the faults of others, while they forget their own.
Est quaedam flere voluptas. (L.) There is a certain pleasure in tears.
Eto quod esse videris. (L.) Be what you seem to be.
Et cetera. (L.) And the rest.
Et cum spiritu tuo. (L.) And with thy spirit.
Et decus et pretium recti. (L.) The ornament and the reward of rectitude.
Et hoc genus omne. (L.) And every thing of this kind.
Et nati utrorum, et qui nascentur ab illis. (L.) Both grandsons and their posterity.
Et nos quoque tela sparsimus. (L.) We too have flung our weapons.
Et sic de similibus. (L.) And so of the like:—*de ceteris*, of the rest.
Et tu, Brute. (L.) And even you, Brutus. [risk of life.
Et ritam impendere vero. (L.) To pay even life for the truth; keep the truth at the
Etourderie. (Fr.) Giddiness; imprudence; thoughtlessness.
Evénement. (Fr.) An event; a grand affair.
Eritata Charybdi in Scyllam incidere. (L.) To fall into Scylla after escaping Charybdis.
Ex abrupto. (L.) Abruptly.
Ex abundantia. (L.) Out of the abundance. [thing against its use,
Ex abusu non arguitur in unum. (L.) No argument can be drawn from the abuse of a
Ex animo. (L.) Heartily; sincerely; conscientiously.
Ex cathedra. (L.) From the professional chair; with an air of authority.
Ex concessio. (L.) From what has been admitted.
Ex curia. (L.) Out of court.
Ex delicto. (L.) From the crime.
Ex dono Dei. (L.) By the gift of God.
Ex facto jus oritur. (L.) The law arises out of the fact.
Ex fide fortis. (L.) Strong through faith.
Ex fumo dare lucem. (L.) Out of smoke to bring glorious light.
Ex hoc malo proveniunt aliquid bonum. (L.) From this evil some real good may spring.
Ex mero motu. (L.) From a mere motion; from his own free will.
Ex necessitate rei. (L.) From the necessity of the case.
Ex nihilo nihil fit. (L.) Nothing can come out of nothing.
Ex officio. (L.) By virtue of his office; officially.
Ex parte. (L.) Partly; on one side. [of the whole from the specimen.
Ex pede Herculeum. (L.) From the size of the foot we recognize a Hercules; judge
Ex uno discere omnes. (L.) From one learn all; from this specimen judge of the whole.
Excelsior. (L.) Higher; more elevated.
Exceptio probat regulam. (L.) The exception proves the rule.
Excitare, non hebescere. (L.) To be spirited, not inactive.
Excudit. (L.) He cut or engraved it:—*pl., excuderunt.* [than brass.
Exegi monumentum ære perennius. (L.) I have built myself a monument more durable
Exemplo plus quamra time vivimus. (L.) We live more by example than by reason.
Ereunt. (L.) They go out.
Ereunt omnes. (L.) All go out.
Exigant. (Fr.) Exacting; requiring too much attention. [valour.
Eriqui numero, sed bello virida virtus. (L.) Small in number, but of tried and war proof
Exordium. (L.) A beginning; preface; preamble; introduction to a discourse.
Experientia docet stultos. (L.) Experience teaches even fools.
Experimentum crucis. (L.) The experiment of the cross: a decisive experiment.
Experto crede Roberto. Believe one who has had experience.
Expertus. (L.) An expert, or an experienced person.
Expertus metuit. (L.) Having experience, he dreads it.
Extinctus amabitur idem. (L.) The same man when dead will be loved.
Extra muros. (L.) Beyond the walls [of a city]. [preposterous.
Extravaganza. (It.) A thoroughly outrageous performance; any thing outrageous;

F.

Faber fortunæ suæ. (L.) The architect of his own fortune; a self-made man.
Fac simile. (L.) Do the like thing; a close imitation; an engraved or lithographed
resemblance of a person's handwriting.
Façade. (Fr.) The front of a building. [sayings.
Facetiae. (L.) Jests; jokes; repartees; facetiousness, raillery; witty and pleasant
Facietiarum apud præpotentes in longum memoria est. (L.) The powerful hold in deep
Facienda. (L.) Things to be done. [remembrance an ill timed pleasantry.
Facies tui computat annos. (L.) Your face proclaims your years.

Facies non omnibus una. (L.) All have not the same face.
Facile est inventis addere. (L.) It is easy to add to things already invented.
Facile princeps. (L.) The admitted chief. [culty.
Facilis descensus Averni. (L.) The descent into hell is easy:—it is easy to get into diff-
Facilius crescit quam inchinatur dignitas. (L.) It is more easy to obtain an accession
of dignity than to acquire it in the first instance.
Facinus, quos inquinat, aequat. (L.) Those whom guilt stains it equals.
Facit indignatus versus. (L.) Indignation makes me a poet.
Facon de parler. (Fr.) A manner of speaking; a form of speech.
Factotum. (L.) One who does all sorts of work; a drudge; a do-all.
Faxe populi. (L.) The dregs of the people.
Fainéantise. (Fr.) Idleness; sluggishness; laziness.
Faire bonne mine à mutais jeu. To set the best face on the matter.
Faire de l'esprit. (Fr.) To be witty:—*planche*, to pave the way.
Faire l'homme d'importance. (Fr.) To assume an air of importance.
Faire son devoir. (Fr.) To do my duty.
Faire sans dire. (Fr.) To act without ostentation or display.
Fait accompli. (Fr.) A deed brought to completion.
Fallacia alia aliam trahit. (L.) One imposture or fallacy produces another.
Fallentis semita ritae. (L.) The path of an humble life.
Falsum in uno, falsum in omni. (L.) False in one point, false in every point.
Fama semper vivat. (L.) May his fame live for ever.
Fammi libelli. (L.) Libels on the state; scurrilous pamphlets.
Farfaronnade. (Fr.) Swaggering; boasting; bragging.
Far niente. (It.) A do nothing, frivolous kind of fellow.
Farrago. (L.) A mixture; jumble; hodgepodge.
Fare, far. (L.) Speak, do.
Fari quæ sentiat. (L.) To say what one thinks.
Fax est et ab hoste doceri. (L.) It is well to learn, even from an enemy.
Faviculus. (L.) A packet; mass of [literary] information; particulars.
Fasti et nefasti dies. (L.) Lucky and unlucky days.
Fata obstant. (L.) The Fates oppose it.
Fata riam invenit. (L.) The Fates will find a way. [unwilling.
Fato volentem docent, nolentem trahunt. (L.) The fates lead the willing, and drag the
Fatetur furinus, qui judicium fugit. (L.) He who flies from judgment, confesses his
[crime.
Fauborg. (Fr.) A suburb; a little way out of town.
Fauteuil. (Fr.) An armchair; an easy elbow-chair.
Favete lingua. (L.) Favor by tongues; be silent while the business is proceeding.
Fax mentis, incensum glorie. (L.) The flame of glory is the torch of the mind.
Felices ter et amplius, quos irrupta tenet cupula. (L.) Thrice happy they whose marri-
Felicitas multos habet amicos. (L.) Prosperity has many friends. [age tie is unbroken.
Felicitas matris est interundine. (L.) Prosperity is the nurse of anger.
Felicitas est sapit, qui periculo alieno sapit. (L.) To some purpose is that man wise who
gains his wisdom at another's expense.
Felicitum multi copulati. (L.) The wealthy have many who claim kindred with them.
Felix quem faciunt aliena pericula cautum. (L.) Happy is he who learns prudence
from the dangers of others.
Felix qui nihil debet. (L.) Happy is he who owes nothing. [in a sound state of mind.
Felo de se. (L.) A felon of himself; one who is supposed to have killed himself when
Femme coquette. (Fr.) A married woman:—*Sole*, an unmarried woman; a spinster.
Fondre un chereu en quatre. (Fr.) To split a hair:—a distinction without a difference.
Feræ naturæ. (L.) Of a wild, or savage, nature. [they wish to be true.
Fere libenter homines id, quod volunt, credunt. (L.) Men are quite ready to believe what
Ferme ornée. (Fr.) An ornamented farm:—*modèle*, a model farm.
Ferret opus. (L.) The work is warmly plied; the work thrives.
Festina lente. (L.) Hasten slowly.
Festinatio tarda est. (L.) Haste is slow.
Fête champêtre. (Fr.) An entertainment given in the open air.
Fenilleton. (Fr.) The bottom of the pages of French newspapers, which is generally
devoted to light literature or criticism.
Fiançailles. (Fr.) A betrothal; betrothing; an affiancing.
Fiat justitia, ruat cælum. (L.) Let justice be done, though the heavens should fall.
Fiat lux. (L.) Let there be light.
Fide et amore. (L.) By faith and love.
Fide et fiducia. (L.) By fidelity and confidence.
Fide et fortitudine. (L.) By faith and fortitude.
Fide, non armis. (L.) By faith, not arms.

- Fide sed cui vide.* (L.) Trust, but see to whom.
Fidei ceticula crux. (L.) The cross is the touchstone of faith.
Fideli defensor. (L.) Defender of the faith.
Fideli certa merces. (L.) To the faithful, reward is certain.
Fidelis ad urnam. (L.) Faithful unto death.
Fideliter. (L.) Faithfully.
Fides ante intellectum. (L.) Faith before intellect.
Fides probata coronat. (L.) Proved faith crowns.
Fides sit penes auctorem. (L.) Let the responsibility, or credibility, rest on the author.
Fidus Achates. (L.) Faithful Achates; a true friend.
Fidus et audax. (L.) Faithful and daring.
Fidus interpres. (L.) A literal translator.
Fiel, pero desdichado. (Sp.) Faithful, but disinherited.
Fieri facias. (L.) Cause it to be done: a writ empowering the sheriff to levy the amount of a debt or damages to be recovered. [the earth.
Filius nullius. (L.) A son of nobody; a bastard:—*populi*, of the people:—*terra*, of
Fille de chambre. (Fr.) A Chamber-maid; a lady's-maid.
Fille de joie. (L.) A Prostitute;
Finale. (L. and It.) The conclusion.
Finem respice. (L.) Look to the end.
Finesse (Fr.) Artifice; slyness; cunning.
Finis. (L.) The end.
Finis coronat opus. (L.) The end crowns the work.
Firmior quo paritor. (L.) I am stronger by being well prepared.
Fit fabricando fideri. (L.) A workman is made by working; practice makes perfect.
Flagrante bello. (L.) While the war was raging.
Flagranti delicto. (L.) In the commission of the crime.
Placuit. (Fr.) A longer.
Flebile ludibrium. (L.) A sad mockery:—*remedium*, a lamentable remedy.
Flectere si nequeo Superos, Acheronta movebo. (L.) If I cannot influence the gods, I
Flecti, non frangi. (L.) To be bent, not broken. [will move all hell.
Pleur de lis. (L.) Lillies.
Plur de bouche. (Fr.) An inordinate flow of words. [eloquent?
Precundi calices quem non fecere disertum? (L.) Genial cups, whom have they not made
Penum habet in cornu. (L.) He has hay on his horns:—a sign of a dangerous bull.
Pogir do fumo, e cair no fogo. (Port.) To escape from the smoke, and fall into the fire.
Poi est tout. (Fr.) Faith is every thing.
Pons et origo. (L.) The source and origin.
Pons malorum. (L.) The source of evils or vices. [inmendation.
Formosa facies muta commendatio est. (L.) A pleasing countenance is a silent recom-
Foras et hinc olim meminisse juvabit. (L.) Perhaps it will hereafter be pleasant to
remember these things.
Fortè scutum salus ducum. (L.) A strong shield is the safety of commanders.
Fortem puer animam. (L.) Pray for a bold spirit.
Fortes fortuna adjuvat. (L.) Fortune assits the brave.
Forti et fideli nihil difficile. (L.) To the brave and faithful nothing is difficult.
Fortis cadere, cadere non potest. (L.) The brave may fall, but cannot yield.
Fortiter et recte. (L.) With fortitude and rectitude.
Fortiter, fideliter, feliciter. (L.) Boldly, faithfully, successfully.
Fortiter geret crucem. (L.) He will bravely support the cross.
Fortiter in re. (L.) Vigorous in execution.
Fortuna favet fatuis. (L.) Fortune favors fools. [to none.
Fortuna multis dat nimis, satis nulli. (L.) Fortune gives too much to many, enough
Fortuna opes auferre, non animum, potest. (L.) Fortune can take away riches, but
Fortunæ filius. (L.) A son of Fortune. [cannot deprive of courage.
Fortune du pot. (Fr.) Pot-luck.
Foy pour devoir. (Old Fr.) Faith for duty.
Frangas, non flectas. (L.) You may break, but shall not bend me.
Frax est celare fraudem. (L.) It is fraud to conceal a fraud.
Froides mains, chaud amour. (Fr.) Cold hands and a warm heart.
Fronti nulla fides. (L.) There is no trusting to appearances.
Fruxes consumere nati. (L.) Men born only to consume food.
Fugam fecit. (L.) He has taken to flight.
Fugit hora. (L.) The hour flies.
Fugit irreparabile tempus. (L.) Irrecoverable time flies on.
Fuit Ilium. (L.) Troy has been.
Functus officio. (L.) Having discharged his office or duty; exempt from duty.

Furor arma ministrat. (L.) Rage furnishes weapons.
Furor loquendi. (L.) A rage for speaking;—*scribendi*, for writing.
Fusillade. (Fr.) A discharge of musketry.
Fuyez les dangers de loisir. (Fr.) Avoid the dangers of leisure.
Fuyez les procès sur toutes choses : la conscience s'y intéresse, la santé y altère, les biens s'y dissipent. (Fr.) Avoid law-suits above all things : they affect your conscience, impair your health, and dissipate your property.

G.

Gabelle. (Fr.) The salt tax.
Gage d'amour. (Fr.) Pledge; token of love; keepsake.
Gageure est la preuve des sots. (Fr.) A wager is a fool's argument.
Gaieté de cœur. (Fr.) Gaiety of heart.
Galantuomo. (Fr.) An honest man.
Gallicé. (L.) In French.
Gamin. (Fr.) A young blackguard.
Garçon. (Fr.) A boy :—*de bureau*, an office boy :—*d'esprit*, a clever fellow.
Garde à vous! (Fr.) The military order of ATTENTION.
Garde mobile. (Fr.) Guards liable to general service.
Gardez bien. (Fr.) Guard well; take care.
Gardez la foi. (Fr.) Guard the faith.
Gardez la langue, ouvrez les yeux, si vous désirez être heureux. (Fr.) Keep your mouth shut, and your eyes open, if you will lead a peaceful life.
Gasconade. (Fr.) Boasting; bragging.
Gaudet riuum fecisse ruina. (L.) He rejoices to have made his way by ruin.
Gendarme. (Fr.) An armed policeman.—*Gendarmerie.* The armed police force.
Generalissimo. (It.) A commander-in-chief.
Genius loci. (L.) The tutelary deity of a place.
Gens de condition. (Fr.) People of rank;—*d'église*, churchmen;—*de guerre*, the military;—*de langues*, linguists;—*de lettres*, literati;—*de peu*, the meaner sort.
Gens de même famille. (Fr.) Birds of a feather.
Gens togatæ. (L.) Townsmen; civilians; the gowned nation, *i. e.* the Romans.
Genus dicendi. (L.) A style of speaking.
Genus, et prouos, et quæ non fecimus ipsi, viz ea nostra voco. (L.) Birth [high birth as it is called] and ancestry, and all other things which we ourselves have not acquired, can scarcely be called our own.
Genus humanum ingenio superavit. (L.) He surpassed the human race in ability.
Genus irritabile satum. (L.) The irritable race of poets.
Germanicé. (L.) In German.
Giovane ozioso, vecchio bisognoso. (It.) A young man idle, an old man needy.
Gibier de potence. (Fr.) Gallows-birds; scapegraces.
Gioco di mano, gioco di villano. (It.) Practical jokes belong to the vulgar.
Gist. (Fr.) Gist.
Gilacier. (Fr.) Permanent ice.
Gli assenti hanno torto. (It.) The absent are in the wrong.
Gloria in excelsis. (L.) Glory to God in the highest.
Gloria vana floreæ y no grana. (Sp.) Vain-glory flowers, but yields no fruit.
Gloria virtutis umbra. (L.) Glory is the shadow of virtue.
Gnothi seauton. (Gr.) Know thyself.
Gobe-mouches. (Fr.) Persons who have no opinions of their own; gulls; triflers.
Gourmand. (Fr.) Glutton; gastronomist; gastrophilist.
Goute à goutte. (Fr.) Drop by drop.
Gradiu diverso, via una. (L.) The same road by different steps.
Graius dedit ore rotundo musa loqui. (L.) The muse granted the Greeks to speak with a round mouth, or in rounded periods.
Gratias and Grumercy. (Fr.) Great thanks to you.
Grand bien vous fasse! (Fr.) Much good may it do you!
Grand diseur n'est pas grand faiseur. (Fr.) Great talkers are but indifferent doers.
Grande arma es la necessitud. (Sp.) Necessity is a powerful arm.
Grande chère et beau feu. (Fr.) Good cheer and good quarters.
Grande parure. (Fr.) Full dress.
Grandes promesses et peu d'effets. (Fr.) Great promises are but little deeds.
Grand placer comer y no escotar. (Sp.) A great pleasure to eat and not pay the sent.
Gran victoria es la que sin sangre se alcanza. (Sp.) Great is the victory that costs no blood.
Grasse panse, maigre cervelle. (Fr.) A fat belly, a lean brain.
Gratia gratiam parit. (L.) Kindness begets kindness.

Gratis dictum. (L.) Said for nothing; mere assertion. [disease.
Graviora quædam sunt remedia periculis. (L.) Some remedies are worse than the
Gravis ira regum semper. (L.) The anger of kings is always terrible.
Grosse tête, peu de sens. (Fr.) A great head and little brains.
Guerra al cuchillo. (Sp.) War to the knife.
Guerre à mort. (Fr.) War till death.
Guerre à outrance. (Fr.) War to the uttermost, or war of extermination.
Gutta cavat lapidem non vi sed sæpe cadendo. (L.) A drop [of water] hollows the stone
not by its force, but by the frequency of its falling.
Guerrilla. (Sp.) Little war; petty warfare.

H.

Habeas corpus ad prosequendum. (L.) You may have the body, in order to prosecute.
A writ for the removal of a person for the purpose of prosecution and trial in the pro-
per county.
Habeas corpus ad respondendum. (L.) You may have the body to answer. A writ to
remove a person confined in any other prison, to answer an action in the King's Bench.
Habeas corpus ad satisfaciendum. (L.) You may have the body to satisfy. A writ
which lies against a person in prison, to charge him in execution.
Habent et sui fata libelli. (L.) Books have their peculiar phases. [with treachery.
Habent insidius hominis blanditiæ mali. (L.) The fair speeches of a bad man are replete
with treachery.
Habet in adversis auxilia, qui in secundis commodat. (L.) He who lends in the day of
prosperity, meets with assistance in the day of adversity.
Habitat. (L.) Literally, He dwells, inhabits, lives [at such a place]; but is used to
signify a dwelling place or abode.
Habitat. (Fr.) A frequenter, particularly of places of amusement.
Habla poco y bien, teurte la tu por alguna. (Sp.) Speak little and well, and people will
take you for somebody. [ing without taking aim.
Hablar sin pensar es tirar sin cazar. (Sp.) To speak without thinking is like shoot-
ing without taking aim.
Hablen cartas, y callen barbas. (Sp.) Let writings speak, and beards (mouths) be silent.
Hæc mercede placeat. (L.) I am pleased with such conditions.
Hæcenus. (L.) Thus far.
Hæc nugæ seriæ ducent in mala. (L.) Trifles such as these will lead into serious evils.
Hæc generi incremento fides. (L.) This faith will furnish new increase to our race. [ter
Hæc olim meminisse juvabit. (L.) It will be pleasant to remember these things hereaf-
ter.
Hæc sunt solatia, hæc fomenta dolorum. (L.) Such things as these, afford one some
degree of consolation, and tend to allay sorrows.
Hæret lateri letalis arundo. (L.) The deadly arrow sticks in her side.
Hæreticis non est servanda fides. (L.) No faith should be kept with heretics.
Hagiographa. (Gr.) The writings of holy men; the Holy Scriptures.
Hælyonæi dies. (L.) Hælyon days; a term used to express any season of happiness,
prosperity, or peace. [indulgence.
Hanc veniam petimusque damusque vicissim. (L.) In turn we both give and receive this
indulgence.
Hardi comme un coq sur son fumier. (Fr.) Brave as a cock on his own dunghill.
Hardi payeur, hardi mangeur. (Fr.) Quick at meat, quick at work.
Haro. (Fr.) Hue and cry. [rise in the world, whose talents are depressed by poverty.
Haud facile emergunt, quorum virtutibus obstat res angusta domi. (L.) They do not easily
emerge, of whom the narrowness of their domestic resources stands in the way.
Haud facile esse vicem voluit. (L.) The Almighty hath willed it that the way [to accom-
plish any thing great] should not be without difficulty. [succeed the miserable.
Haud ignara mali miseris succurrere disco. (L.) Not ignorant of misfortune, I learn to
succour the miserable.
Haut et bon. (Fr.) Lofty and good.
Hecatomb. (Gr.) A sacrifice of a hundred oxen or victims.
Heimweh. (Ger.) Home-grief; an inordinate and morbid desire of returning to one's
home; called by medical men "NOSTALGIA."
Heluo librorum. (L.) A great reader: lit. a glutton with respect to books.
Heredis fletus sub persona risus est. (L.) The weeping of an heir is laughter under a mask.
Heres jure representationis. (L.) An heir by the right of representation.
Heu! quam difficile est crimen non prodere vultu! (L.) How difficult, alas! to pre-
vent the countenance from betraying guilt. [glory.
Heu! quam difficilis gloriæ custodia est! (L.) How difficult, alas! is the custody of
glory.
Heureka. (Gr.) I have found it. [battle.
Heureux commencement est la moitié de l'œuvre. (Fr.) A good beginning is half the
work.
Heureux hasard. (Fr.) A fortunate chance.
Hiatus maxime, or, valde, defendus. (L.) A chasm, or deficiency, very much to be
defended.
Hibernis ipsis Hiberniores. (L.) More Irish than the Irish themselves. [lamented.
Hic est, aut nunquam, quod quaerimus. (L.) What we want is either here or nowhere.

- Hic et ubique.* (L.) Here and there and everywhere.
- Hic jacet.* (L.) Here he, or she, lies;—*sepultus*, buried.
- Hic labor, hoc opus.* (L.) This is labor, this is work.
- Hic murus æneus esto, nil conscire sibi, nulla pallescere culpa.* (L.) Be this thy brazen wall of defence, to be conscious of no guilt, and not to turn pale on any charge [being brought against thee]. [you, Roman, beware of him.
- Hic niger est: hunc tu, Romane, caveto.* (L.) This fellow is of a black character: do
- Hic patet ingenuis campus.* (L.) Here is a field open to talent. [tious poverty.
- Hic viribus ambitiosa paupertate omnes.* (L.) Here we all live in a state of ostentatious poverty.
- Hidulgo.* (Sp.) A person of noble birth:—*Hidulguia*, Nobility.
- Hinc p' læ lacrimæ.* (L.) Hence these tears.
- Hinc subitæ mortes, atque intestata senectus.* (L.) Hence proceeds the number of sudden deaths, and of old men dying intestate.
- Hippodrome* (Gr.) A race-course. [den deaths, and of old men dying intestate.
- His saltem accumulæ donis, et fungar inani munere.* (L.) I may at least bestow upon him these last offerings, and discharge a vain and unavailing duty. [will.
- Historia quæquo mudo scripta delectat.* (L.) History is always pleasing, write it as you
- Hoc age.* (L.) Do this; attend to what you are doing.
- Hoc erat in votis.* (L.) This was in my wishes. [recollection of your former life.
- Hoc est vivere bis, vita posse priore frui.* (L.) It is living twice, when you enjoy the
- Hoc inductum robo.* (L.) I wish such language to be unsaid.
- Hoc jure, et meli est.* (L.) This is a source of delight, and is extremely pleasing to me.
- Hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari.* (L.) It is a principal point of duty to assist another most, when he stands most in need of assistance.
- Hoc opus, hic labor est.* (L.) This is, indeed, a task, this is a work [of no little difficulty].
- Hoc saxum ponit.* (L.) He placed this stone. [should befall you.
- Hoc sustinete, majus ne veniat malum.* (L.) Submit to this misfortune, lest a greater
- Hoc robo—sic jubeo—sit pro ratione voluntas.* (L.) I will it—I insist on it!—let my will stand instead of reason!
- Hodie mihi, eras tibi.* (L.) To-day to me, to-morrow it belongs to you.
- Hoi polloi.* (Gr.) The many; the multitude.
- Holocaust.* (Gr.) A sacrifice, in which the whole victim was burnt.
- Homine imperito nunquam quidquam injustius, qui, nisi quod ipse facit, nil rectum putat.* (L.) There is nothing more unreasonable than a man without experience of the world, who will allow nothing to be right but what he does himself.
- Hominem pagina nostra sapit.* (L.) Our page relates to man.
- Homines nihil agendo discunt male agere.* (L.) By doing nothing, men learn to do ill.
- Homini homo quid præstat? stulto intelligas quid interest?* (L.) How much does one man excel another! What a difference there is betwixt a wise man and a fool!
- Hominis est errare.* (L.) To err is human. [erity of talent.
- Homine instruit.* (Fr.) A man of learning:—*mediocres*, a man who has but a mediocre
- Homme propose, mais Dieu dispose.* (Fr.) Man proposes, but God disposes. [self.
- Homo doctus in se semper ditius habet.* (L.) A learned man has always riches in himself.
- Homo extra est corpus suum cum irascitur.* (L.) A man, when angry, is beside himself.
- Homo factus ad unguem.* (L.) A man complete, even to his nails.
- Homo homini aut deus aut lupus.* (L.) Man is to man either a god or a wolf.
- Homo multarum literarum.* (L.) A man of great learning.
- Homo nullorum hominum.* (L.) A man fit for nobody's acquaintance.
- Homo perpaucorum hominum.* (L.) A man of very few men.
- Homo solus aut deus aut daemon.* (L.) Man alone is either a god or a devil.
- Homo sum: humani nihil a me alienum puto.* (L.) I am a man, and nothing that relates to man is foreign to my sympathies.
- Homunculorum quanti sunt?* (L.) How numerous are the little minded men!
- Honesta mors turpi vita potior.* (L.) An honourable death is preferable to a base life.
- Honesta quædam scelera successus facit.* (L.) Success makes some species of wickedness appear honourable.
- Honestum non est semper quod licet.* (L.) What is lawful is not always honorable.
- Honi soit qui mal y pense.* (Old Fr.) Evil be to him that evil thinks.
- Honor est a Nilo.* (L.) Honor is from the Nile. An anagram on *Horatio Nelson*.
- Honores mutant mores.* (L.) Honours change manners.
- Honos alit artes.* (L.) Honor cherishes the arts.
- Honos est præmium virtutis.* (L.) Honour is the reward of virtue.
- Hora è sempre.* (It.) It is always time.
- Horæ momento aut cita mors venit, aut victoria laeta.* (L.) In a short space of an hour comes either a speedy death, or joyful victory.
- Horresco referens.* (L.) I shudder while I pen these words.
- Horribile dictu.* (L.) Horrible to tell.

Hors de combat. (Fr.) Out of condition for fighting :—*propos*, not to the purpose ;—*la Hors d'œuvre.* (Fr.) Something out of the course. [*roi*, out of the pale of the law.
Hospice d'accouchement. (Fr.) A lying-in Hospital :—*allaitement*, a foundling Hospi-
Hospitium. (L.) An inn : a place where travellers are entertained. [tal.
Hostis honoris invidia. (L.) An enemy's envy is an honor.
Hostis humani generis. (L.) An enemy to the human race.
Hôtel de ville. (Fr.) The town-hall ; city-hall.
Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcumque ageret. (L.) This man's talents were so convertible to all uses, that you would have declared him to have been born for that particular object on which he was at
Huissier. (Fr.) Door-keeper ; usher. [any time engaged.
Humani nihil alienum. (L.) Nothing which relates to man is foreign to me.
Humanitati qui se non accommodat, plerumque poenas oppetit superbiae. (L.) He who in his intercourse with others shows a want of good breeding, is, generally speaking, in the long run, punished for his haughty demeanour.
Humani est errare. (L.) It is human to err. [in alms.
Hurtar el puerco, y dar los pies por Dios. (Sp.) To steal a hog, and give away the feet
Hurtar para dar por Dios. (Sp.) To steal in order to give to God.
Huyendo del toro, cayó en el arroyo. (Sp.) Flying from the bull, he fell into the brook.
Hygienæ. (Fr.) The art of estimating the bodily powers, of exciting and sustaining them so as to preserve life as much as possible, as well as possible, and as long as
Hysterion proteron. (Gr.) The last put first. [possible.]

I.

I fatti sono maschi, le parole femine. (It.) Deeds are males, and words are females.
I frutti proibiti sono i più dolci. (It.) Forbidden fruits are sweetest. [enjoy them.
I matti fanno le feste, ed i savi se le godono. (It.) Fools make feasts, and wise men
Ibidem. (L.) In the same place. Abridged thus, *Ibid.*
Ich dien. (Ger.) I serve.
Ici on parle Français. (Fr.) Here French is spoken.
Id facere bonus est quod decet, non quod licet. (L.) It is praiseworthy to do what is proper, and not merely that which the law allows.
Id genus omne. (L.) All persons of that description.
Id usitatissimum. (L.) That most trite or hackneyed phrase.
Idem sonans. (L.) Sounding alike.
Idoneus homo. (L.) A fit man.
Ignis fatuus. (L.) Literally. A foolish fire : igneous meteors seen in moist places.
Ignobile vulgus. (L.) The rude multitude ; the mob ; the rabble.
Ignorantia legis neminem excusat. (L.) Ignorance of the law excuses nobody.
Ignorantia non excusat legem. (L.) The ignorance of the individual does not prevent the operation of the law.
Ignorare mala, bonum est. (L.) To be ignorant of evil is a positive good. [thyself.
Ignoscere aliis multa, nil tibi. (L.) Forgive many things in others, but nought in
Ignosco sepe aliis, nunquam tibi. (L.) Often forgive others, but never thyself.
Ignoti nulla cupido. (L.) No desire is felt for that which is unknown. [known.
Igotum per ignotius. (L.) That which is unknown, by that which is still more un-
Il a la mer à boire. (Fr.) He has to drink up the sea. [the lazy man tempts the devil.
Il diavolo tenta tutti, ma l'azioso tenta il diavolo. (It.) The devil tempts every one but
Il en est d'un homme qui aime, comme d'un moineau pris à la glu ; plus il se débat, plus il s'embarrasse. (Fr.) It is with a man in love as with a sparrow caught with bird-
Il est plus aisé d'être sage pour les autres que pour soi-même. (Fr.) It is easier to be
Il est plus heureux de se défier de ses amis que d'en être trompé. (Fr.) It is more dis-
Il faut attendre le bœuf. (Fr.) We must wait for the lame man.
Il n'a ni bouche ni éprou. (Fr.) He has neither mouth nor spur ;—neither wit nor
courage. [conjurer.
Il n'a pas inventé la poudre. (Fr.) He was not the inventor of gunpowder : he is no
Il ne faut jamais défier un fou. (Fr.) Never defy a fool. [himself so.
Il n'est d'heureux que qui croit l'être. (Fr.) The only happy man is he who thinks
Il n'est rien d'inutile aux personnes de sens. (Fr.) No kind of knowledge is useless
Il n'est sauce que d'appétit. (Fr.) Hunger is the best sauce. [to persons of sense.
Il sabio nuda concio, il nesio no. (Sp.) A wise man changes his mind, a fool never.
Il sangue del soldato fa grande il capitano. (It.) It is the blood of the soldier that makes the general great.

Il savio udendo più savio diventa. (It.) The wise man by listening becomes still wiser.
Il se noyerait dans un verre d'eau. (Fr.) He would drown himself in a glass of water.
Il sent le fagot. (Fr.) He smells of the fagot.
Il vaut mieux tâcher d'oublier ses malheurs que d'en parler. (Fr.) It is better to forget one's misfortunes, than to talk about them.
Il vino è un mezzo corda. (It.) Wine brings out the truth.
Il volto sciolto ed i pensieri stretti. (It.) The countenance open, the thoughts close.
Illicus intra murus peccatur, et extra. (L.) They sin both within and without the walls of Troy.
Ille dolet vere, quae sine teste dolet. (L.) She who grieves unseen grieves sincerely.
Ille crucem pretium sceleris tulit, hic diadema! (L.) One man receives crucifixion as the reward of his villany; another, a regal crown!
Imitatores, servum pecus. (L.) Ye imitators, a servile herd.
Immer wird, nie ist. (Ger.) [Truth] never is, always is a-being.
Imperiosus in imperio. (L.) A government existing within another government.
Impossible! c'est le mot d'un fou! (Fr.) Impossible! that is the word of a fool.
Impraeus. (L.) A man who has not dined. Pl. *Impransi.*
Imprimatur. (L.) Let it be printed.
Imprimis. (L.) In the first place; first of all. [thou not impel the human breast?
Improbe amor, quid ann mortalia pectora cogis! (L.) O wretched love! to what dost
Improbe Neptunum accusas, qui naufragium iterum facit. (L.) The man improperly
 blames the sea, who is a second time shipwrecked.
Improbis aliqua virtus semper formidolosa est. (L.) To the wicked the virtue of other
 men is ever formidable.
Impromptu. (L.) Without study; off hand.
Improvisatore. (It.) A composer without previous study.
In articulo mortis. (L.) At the point of death.
In capite. (L.) In chief. [quent.
In causa facili cuius licet esse disertu. (L.) In an easy cause any man may be elo-
In cula quies. (L.) There is rest in heaven.
In curia. (L.) In the court.
In disciplinis mathematicis et physicis. (L.) In mathematics and natural philosophy.
In dubiis. (L.) In matters of doubt. [exist in the same thing.
In eadem re utilitas et turpitudine esse non potest. (L.) Usefulness and baseness cannot
In extenso. (L.) In full; at length.
In extremis. (L.) At the point of death.
In ferrum pro libertate rubant. (L.) For freedom, they rushed upon the sword.
In flagranti crimine. (L.) In the very commission of the crime.
In fore. (L.) In prospective.
In forma pauperis. (L.) As a pauper.
In fora conscientiae. (L.) Before the tribunal of conscience;—*divino*, before a di-
 vine tribunal;—*humano*,—a human tribunal;—*poëtico*,—a poetic tribunal.
In futuro. (L.) At a future period.
In hoc signo spes mea. (L.) In this sign is my hope.
In hoc signo vinces. (L.) In this sign thou shalt conquer.
In initio. (L.) In the beginning;—*linio*, from the very first;—*loco*, in the place;—
loco parentis, in the place of a parent.
In literis humanioribus. (L.) In classics; in classical literature; in Greek and Latin.
In medio tutissimus ibis. (L.) You will go safest in a middle course.
In nomine Domini. (L.) In the name of the Lord.
In nubibus. (L.) In the clouds.
In omnia paratus. (L.) Prepared for all things.
In otio et negotio probus. (L.) Upright in business and out of business.
In pari materit. (L.) Of a similar nature.
In partibus transmarinis. (L.) In countries beyond the sea. [perpetuity.
In perpetuum.—*In aeternum.*—*In omne aevum.* (L.) For ever; for ever and ever; in
In perpetuam rei memoriam. (L.) In perpetual remembrance of the thing.
In petto. (L.) Within the breast; in reserve; kept back.
In praesenti. (L.) At the present [time].
In primis hominis est propria veri inquisitio atque investigatio. (L.) The searching out
 and thorough investigation of truth is [or ought to be] the primary study of man.
In procinctu. (L.) In readiness.
In propria persona. (L.) In his own person.
In puris naturalibus. (L.) In a purely natural state; stark naked.
In re. (L.) In the act; in reality; in the matter of.
In rerum natura. (L.) In the nature of things.
In secula seculorum. (D.) For ages on ages; for ever and ever.

In solo Deo salus. (L.) In God alone is safety.
In statu quo. (L.) In the position in which it was, he was, they were.
In statu quo ante bellum. (L.) In the same state as before the war.
In te, Domine, speravi. (L.) In thee, O Lord, have I put my trust.
In tempore veni. (L.) I came in good time.
In terrorem. (L.) As a warning;—*toto*, wholly, altogether;—*transitu*, on its passage.
In un batter d'occhio. (L.) In the twinkling of an eye.
In usum vulgi. (L.) For the use of the people at large.
In utraque fortuna paratus. (L.) Prepared for either fortune.
In utroque fidelis. (L.) Faithful in both.
In vacuo. (L.) In a vacuum.
In verbo principis. (L.) On the word of a prince.
In vino veritas. (L.) There is truth in wine.
In vitium ducit culpae fuga. (L.) The avoiding of one fault may lead to another.
Incedimus per ignes suppositos cineri doloso. (L.) We walk over fires placed beneath deceitful ashes. [He falls upon Scylla.
Iacit in Scyllam, qui cult evitare Charybdis. (L.) In striving to avoid Charybdis
Incredibile dictu. (L.) Strange to say; incredible.
Inde itae. (L.) Hence [proceed] these resentments.
Indigante invidia flore et justus. (L.) The just man will flourish in spite of envy.
Iustis clementia forti. (L.) Clemency belongs to the brave.
Iust sua gratia parvis. (L.) Even little things have their peculiar grace.
Iustitiae operis summa. (L.) Unfortunate in the close of his work.
Infra dignitatem. (L.) Below one's dignity.
Ingenii torquitor esur. (L.) The belly [hunger] is the bestower of genius.
Ingenio stat sine morte decus. (L.) The honours of genius are eternal.
Ingenium res adversae nudare solent, celare secundae. (L.) Adversity is apt to discover the genius, prosperity to conceal it.
Ingens telum necessitas. (L.) Necessity is a powerful weapon.
Ingrato homine terra pejus nil creat. (L.) The earth produces nothing worse than an ungrateful man. [thing against him.
Ingratum si dixeris, omnia dicis. (L.) If you call a man ungrateful, you say every
Iniqua nunquam regna perpetua mutant. (L.) Authority maintained by injustice, is never of long duration. [the most just war.
Iniquissimum pacem iustissimum bello antefera. (L.) I prefer the most unjust peace to
Iniquitatum remedium est oblitio. The best remedy for injuries is to forget them.
Inopem cupia fecit. (L.) Abundance made him poor. [monious trifles.
Inopes rictum, inopemque rictum. (L.) Words destitute of sense combined with har-
Inops, potentem dum vult imitari, perit. (L.) A poor man, who aspires to imitate the rich, is sure to be ruined. [addition of pride.
Inquinat egregius adjunctu superbia mores. (L.) The best manners are stained by the
Insanire certa ratione morboque. (L.) To play the madman in accordance with fixed reason and measure. [are mad.
Insanus omnis furor credit ceteros. (L.) Every madman believes all other persons
Insculpit. (L.) He engraves pl., *insculperunt*.
Insignia. (L.) The distinguishing emblems. [reckless.
Insolent. (Fr.) Carelessness; thoughtlessness;—*Insolent*, careless; heedless;
Intaminatis fulget honoribus. (L.) He shines with unstained honours. [possession.
Integra mens augustissima possessio. (L.) A mind fraught with integrity is the noblest
Integros haurire fontes. (L.) To drink from overflowing fountains.
Inter alia. (L.) Among other things.
Inter arma silent leges. (L.) The laws are not regarded in the midst of arms.
Inter causas malorum nostrorum est quod vivimus ad exempla. (L.) Among the causes of our misfortunes may be reckoned the circumstance of our living by the example
Inter porula. (L.) In his cups. [of others.
Inter se. (D.) Among themselves;—*nos*, between ourselves;—*vivos*, among the living.
Interdum lacrymae pondera vocis habent. (L.) Tears are sometimes equal in weight to words.
Interdum stultus bene loquitur. (L.) Sometimes a fool speaks to the purpose.
Interdum vulgus rectum videt. (L.) Sometimes the rabble discover what is right.
Intima prae cordia. (L.) The innermost thoughts and affections.
Intra parietes. (L.) Within walls; in private.
Intuta quae indecora. (L.) Things disgraceful are unsafe.
Inveniam viam aut faciam. (L.) I will either find a way or I will make one.
Invitum sequitur honos. (L.) Honour follows him against his inclination.
Ipsa dixit. (L.) He himself said it; one's own assertion.
Ipsissimum verba. (L.) The very words.

Ipso jure. (L.) By the law itself;—*facto*, In the fact itself.
Ir por lana y volver trasquilado. (Sp.) To go for wool and come home shorn.
Ira furor brevis est. (L.) Anger is a short madness. [his greatest enemy.
Irans qui vincit, hostem superat maximum. (L.) He who subdues his anger conquers
Iras et verba locutus. (L.) They let out for hire their words and passions.—applied to
Ist dir wohl, so bleib. (Ger.) Are you well off? be satisfied. [lawyers.
Ita lex scripta est. (L.) Thus the law is written.

J.

J'ai bonne cause. (Fr.) I have a good cause.
Jacta est alba. (L.) The die is cast.
Jactantia. (L.) A boasting.
Jamais arrièrè. (Fr.) Never behind. [tongue.
Jamais beau parler n'arrachera la langue. (Fr.) Fair words will never pluck out the
Jamais bon courrouc ne fut pris. (Fr.) An old bird is never caught with chaff.
Janus mentis. (L.) Gates of the mind.
Janus clausis. (L.) With closed doors.
Jardin des plantes. (Fr.) A botanical garden.
Je maintiendrai le droit. (Fr.) I will maintain the right.
Je me fie en Dieu. (Fr.) I put my trust in God.
Je ne cherche qu'un. (Fr.) I seek but one.
Je ne sais quoi. (Fr.) I know not what.
Je n'oublierai jamais. (Fr.) I will never forget.
Je suis prêt. (Fr.) I am ready.
Je ris en espoir. (Fr.) I live in hope. [vulgar fare.
Jejunus rarus stomachus vulgaris tenuit. (L.) The hungry stomach seldom despises
Jeu de thêâtre. (Fr.) A stage trick; clap-trap; dumb show, attitude.
Jeu de main, jeu de vilain. (Fr.) } Practical jokes, or horse-play, belong only
Juego de manos juego de vilanos. (Sp.) } to the vulgar.
Jeu d'esprit. (Fr.) A witticism; *de mots*, a play upon words; a quibble.
Jour de fête. (Fr.) A festival;—*de l'an*, new year's-day;—*gras*, a flesh day;—*maigre*,
a fast day. [ills that are past.
Jucunda est memoria præteritorum malorum. (L.) Pleasing is the remembrance of
Jucunda et idonea dicere vitæ. (L.) To describe whatever is pleasing and proper
for regulating the conduct of life.
Jucundi acti labores. (L.) Past toils are pleasing to the recollection.
Juramentis quædam. (L.) A certain pleasingness. [is acquitted.
Judex damnatur cum nocens absolvitur. (L.) The judge is censured when a criminal
Judicium Dei. (L.) The judgment of God. [the land.
Judicium parium, aut leges terræ. (L.) The judgment of our peers, or the law of
Juncta jurant. (L.) These things, when conjoined, mutually aid each other.
Jure humano. (L.) By human law;—*divino*, by divine law.
Jus civile. (L.) The civil law.
Jus et norma loquendi. (L.) The rule and law of speech.
Jus possessionis. (L.) The right of possession;—*proprietas*, of property.
Justitia regnorum fundamentum. (L.) Justice is the foundation of kingdoms.
Justitia virtutum regina. (L.) Justice is the queen of the virtues.
Justitiæ soror fides. (L.) Faith, or fidelity, is the sister of justice.
Justum ac tenacum propositi virum. (L.) The man who is just and firm to his purpose.
Justus, propositi tenax. (L.) A just man, steady to his purpose.
Jurabile vitium regere non posse impetum. (L.) It is the fault of youth, that it cannot govern its own violence.

K.

Kairon gnothi. (Gr.) Know your opportunity.
Kat' analogian. (Gr.) According to analogy [reasoning by comparison].
Kat' emphasin. (Gr.) Emphatically.
Kat' exocheen. (Gr.) By excellence; pre-eminently.
Kata stagona. (Gr.) By drops; drop by drop.
Koinos nous. (Gr.) Common sense.

L.

L'abito è una seconda natura. (It.) Habit is second nature. [prosperity makes monsters
L'adversité fait l'homme, et le bonheur les monstres. (Fr.) Adversity makes men, but

- L'affaire s'achemine.* (Fr.) The business is going forward. [fool in another.
- L'aigle d'une maison est un sot dans une autre.* (Fr.) The eagle of one house is but a [fool in another.
- L'amour de la justice n'est, en la plupart des hommes, que la crainte de souffrir l'injustice.* (Fr.) The love of justice is, in most men, nothing more than the fear of suffering injustice. [cannot be concealed.
- L'amour et la fumée ne peuvent se cacher.* (Fr.) Love and smoke are two things which [cannot be concealed.
- L'amour propre est le plus grand de tous les flatteurs.* (Fr.) Self-love is the greatest of [all flatterers.
- L'argent.* (Fr.) Silver; money. [all flatterers.
- L'argent est un bon serviteur et un méchant maître.* (Fr.) Money is a good servant, [but a bad master.
- L'empire des lettres.* (Fr.) The republic of letters. [but a bad master.
- L'espérance est le songe d'un homme éveillé.* (Fr.) Hope is the dream of a man awake.
- L'homme propose, et Dieu dispose.* (Fr.) Man proposes, and God disposes.
- L'hypocrisie est un hommage que le vice rend à la vertu.* (Fr.) Hypocrisy is a homage that vice pays to virtue. [the judgment only goes a foot pace.
- L'imagination galoppe, le jugement ne va que le pas.* (Fr.) The imagination gallops, [the judgment only goes a foot pace.
- L'inconnu.* (Fr.) The unknown. [a flower without perfume.
- L'incomparable.* (Fr.) The incredible. [a flower without perfume.
- La beauté sans vertu est une fleur sans parfum.* (Fr.) Beauty without virtue is like [a flower without perfume.
- La casa que mata acañor con el agua.* (Sp.) To run with water after the house is burnt down. [more to conversation than wit.
- La confiance fournit plus à la conversation que l'esprit.* (Fr.) Confidence contributes [more to conversation than wit.
- La critique est aisée, et l'art est difficile.* (Fr.) Criticism is easy, art is difficult.
- La décence est le teint naturel de la vertu, et le fard du vice.* (Fr.) Decency is the genuine tint of virtue, and the false colouring of vice.
- La faim épouse le soif.* (Fr.) It is hunger marrying thirst.
- La fame non tuol leggi.* (It.) Hunger will obey no laws.
- La fleur des pois.* (Fr.) The very pink of the fashion.
- La fortune passe partout.* (Fr.) Fortune passes every where: all suffer vicissitudes.
- La grande nation.* (Fr.) The great nation. The designation given by Frenchmen to France. [of man consists in the knowledge of his follies.
- La grande sagesse de l'homme consiste à connaître ses folies.* (Fr.) The great wisdom [of man consists in the knowledge of his follies.
- La langue des femmes est leur épée, et elles ne laissent pas rouiller.* (Fr.) The tongue is a woman's sword, and she never suffers it to rust.
- La libéralité consiste moins à donner beaucoup qu'à donner à propos.* (Fr.) Liberality does not consist so much in giving a great deal, as in giving seasonably.
- La mala llaga sana, la mala fama mata.* (Sp.) A bad wound heals; a bad name kills.
- La maladie sans maladie.* (Fr.) The no-malady malady; hypochondria.
- La moitié du monde prend plaisir à médire, et l'autre moitié à croire les médisances.* (Fr.) One half of the world takes pleasure in detraction, and the other half in believing all that detraction utters. [is sweet.
- La patience est amère, mais son fruit est doux.* (Fr.) Patience is bitter, but its fruit [is sweet.
- La pauvreté est la mère de toute le art.* (It.) Poverty is the mother of all arts.
- La vérité est figlia del tempo.* (It.) Truth is the daughter of time.
- La vérité est cachée au fond du puits.* (Fr.) Truth lies hidden at the bottom of a well.
- La vertu est la seule noblesse.* (Fr.) Virtue is the only nobility.
- Labitur, et labetur in omne volubilis aequum.* (L.) The stream flows, and will continue [to flow through every age.
- Labor ipse voluptas.* (L.) Labor itself is a pleasure. [to flow through every age.
- Labor omnia vincit.* (L.) Labor conquers all things.
- Labore et honore.* (L.) By labor and honor.
- Laborum dulce lenimen.* (L.) The sweet solace of our labors.
- Lacune.* (L.) Gaps or empty places.
- Laisser-aller.* (Fr.) To let matters go on as they list.
- Laissez-faire.* (Fr.) Let or leave doing alone. [us alone.
- Laissez-nous faire.* (Fr.) Let us act for ourselves; leave this matter to us; let [us alone.
- Langage des halles.* (Fr.) Language of the market; billingsgate.
- Lapsus lingue.* (L.) A slip of the tongue.
- Luteat scintilla forsan.* (L.) A small spark may yet lurk unseen.
- Lutet anguis in herba.* (L.) A snake lies hid in the grass.
- Latine dictum.* (L.) Said in Latin.
- Laudari a viro laudato.* (L.) To be praised by a man who is himself praised.
- Laudator temporis acti.* (L.) One who praises times which are past. [wine.
- Laudibus arguitur vini vinorus.* (L.) The drunkard is discovered by his praises of [wine.
- Laudum immensa cupido.* (L.) Insatiate thirst for applause.
- Laus Deo.* (L.) Praise be to God.
- Laus propria sordet.* (L.) Self-praise defiles.
- Le beau monde.* (Fr.) The gay world; people of fashion.
- Le bon estomac et le mauvais cœur.* (Fr.) A good stomach and a bad heart.

Le bon temps viendra. (Fr.) The good time will come.

Le bonheur de l'homme en cette vie ne consiste pas à être sans passions : il consiste à en être le maître. (Fr.) The happiness of man in this life does not consist in the absence, but in the mastery, of his passions.

Le dessous des cartes. (Fr.) The under side of the cards ; the secret.

Le diable boiteux. (Fr.) The lame devil.

Le grand œuvre. (Fr.) The great work :—the philosopher's stone.

Le Jésuitisme est une épée, dont la poignée est à Rome, et la pointe partout. (Fr.) Jesuitism is a sword, the handle or hilt of which is at Rome, and the point every where.

Le jeu est le fils de l'avarice, et le père du désespoir. (Fr.) Gaming is the child of avarice, and the father of despair.

Le jeu ne vaut pas la chandelle. (Fr.) The game is not worth the candles.

Le monde est le livre des femmes. (Fr.) The world is the women's book.

Le plus lent à promettre est toujours le plus fidèle à tenir. (Fr.) The man who is the slowest in promising, is the surest to keep his word.

Le plus sage est celui qui ne pense point l'être. (Fr.) The wisest man is generally he who does not think that he is so.

Le refus des louanges est souvent un désir d'être loué deux fois. (Fr.) The refusal of praise often intimates nothing less than that the praise is regarded as insufficient.

Le renard prêche aux poules. (Fr.) The fox preaches to the hens.

Le roi et l'état. (Fr.) The king and the state.

Le roi le veut. (Fr.) The king wills it.

La roi s'en avisera. (Fr.) The king will consider it.

Le sage entend à demi mot. (Fr.) The sensible man understands half a word.

Le savoir faire. (Fr.) The knowing how to act.—*vivre*, to live.

Le silence est le parti le plus sûr de celui qui se défie de soi-même. (Fr.) To be silent is the safest choice for the man who distrusts his own powers.

Le temps présent est gros de l'avenir. (Fr.) The present time is big with the future.

Le travail éloigne de nous trois grands maux, l'ennui, le vice, et le besoin. (Fr.) Labour rids us of three great evils—boredom, vice and poverty.

Le travail du corps délivre des peines de l'esprit ; et c'est ce qui rend les pauvres heureux. (Fr.) The labour of the body relieves us from the fatigues of the mind, and this it is which forms the happiness of the poor.

Lector benevole. (L.) Kind or gentle reader.

Lion tormentum. (L.) Gentle violence. [hungry lion.

Leoni carientia ex ore cessante pradam. (L.) To tear the prey from the mouth of a lion.

Les absens ont toujours tort. (Fr.) The absent are always in the wrong.

Les affaires font les hommes. (Fr.) Business makes men.

Les bras croisés. (Fr.) With folded arms ; idle. [exhausted.

Les eaux sont basses chez lui. (Fr.) The waters are low with him ; his resources are exhausted.

Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée. (Fr.) Men of confined understandings generally find fault with every thing that is beyond their comprehension.

Les extrêmes se touchent. (Fr.) Extremes meet. [men eat them.

Les fous font des festins, et les sages les mangent. (Fr.) Fools make feasts, and wise men follow them. [but the English make them perfect.

Les Français inventent, mais les Anglais perfectionnent. (Fr.) The French invent things, but the English make them perfect.

Les gens qui ont peu d'affaires sont de très grands parleurs. Moins on pense, plus on parle. (Fr.) Men who have little business are great talkers. The less one thinks, the more one speaks. [from the heart.

Les grandes pensées viennent du cœur. (Fr.) Great or sublime thoughts come, or spring, from the heart.

Les hommes sont égaux : ce n'est point la naissance, c'est la seule vertu, qui fait la différence. (Fr.) All men are equal : it is not birth, but virtue alone, that makes the difference.

Les jeunes gens disent ce qu'ils font, les vieillards ce qu'ils ont fait, et les sots ce qu'ils ont envie de faire. (Fr.) Young folks tell what they are doing, old ones what they have done, and fools what they wish to do.

Les murailles ont des oreilles. (Fr.) Walls have ears. [they are abused.

Les plaisirs sont amers sitôt qu'on en abuse. (Fr.) Pleasures become bitter as soon as they are abused.

Les plus courtes folies sont les meilleures. (Fr.) The shortest follies are the best.

Les plus sages ne le sont pas toujours. (Fr.) The wisest are not always wise.

Les querelles ne dureraient pas longtemps, si le tort n'était que d'un côté. (Fr.) Disputes would not continue so long, if the wrong lay but on one side.

Les talents sont distribués par la nature, sans égard aux généalogies. (Fr.) Talents are distributed by nature, without the slightest regard to ancestry.

Lettres de cachet. (Fr.) Sealed letters of the king, containing private orders.

Leve fit, quod bene fertur onus. (L.) The burden that is cheerfully borne, becomes light.
Levis est dolor qui capere consilium potest. (L.) That grief is light, which can take
Lex loci. (L.) The law of the place; — *terrae*, the law of the land. [counsel.
Lex neminem cogit ad impossibilia. (L.) The law compels no man to do impossibilities.
Lex non scripta. (L.) The unwritten law; the common law: — *lex scripta*, statute law.
Lex universa est quae facit nasci et mori. (L.) Universal is the law which summons us
into existence and calls us hence.
Libertas est potestas faciendi id quod jure liceat. (L.) Liberty consists in the power of
doing that which is permitted by the law.
Libertas et natalis solum. (L.) Liberty and my native soil.
Libertas sub rege pio. (L.) Liberty under a pious king.
Libretto. (It.) A little book; a pamphlet.
Limbo labor ac mora. (L.) The labor and delay of the file [of correction].
Lingua mali pars pessima servii. (L.) The tongue is the worst part of a bad servant.
Litem lite resolvere. (L.) To settle one quarrel by another.
Littera scripta manet. (L.) The written letter remains.
Litterim. (L.) Word for word.
Litteratur. (Fr.) A literary man. *Literati.* (L.) Learned men.
Livres defendus. (Fr.) Prohibited books.
Loci nocte silentii, or, occubii late. (L.) Places where the silence of night prevails.
Loci paralleli. (L.) Parallel passages in the works of authors.
Locus citato. (L.) In the place before cited: abridged *Loc. cit.*
Locus tenens. (L.) One who fills [often only for a time] the place of another.
Locus criminis. (L.) The place of the crime.
Locus in quo. (L.) The place in question.
Locus signi. (L.) The place of the seal.
Longa est injuria, longa umbragis. (L.) The injury is great, and its story long.
Longum iter est per praecepta, breve et efficax per exempla. (L.) Instruction by precept
is long, by example, short and effectual.
Loyal en tout. (Fr.) Loyal in every thing.
Loyal je serai durant ma vie. (Fr.) Loyal will I be during my life.
Loquax obligat. (Fr.) Loyalty binds me.
Loquax n'a honte. (Fr.) Loyalty has no shame.
Lucerna Dei, spiraculum hominis. (L.) The breath of man is the lamp of God.
Lucidus ordo. (L.) A lucid arrangement.
Lucri bonus est odor ac re qualibet. (L.) The smell of gain is good, whencesoever it
Ludibria ficta et composita. (L.) Cunningly devised tricks. [proceeds.
Luget, Veneris Cupidinesque. (L.) Weep, all ye Venuses and Cupids.
Lumina civitatis. (L.) Ornaments to the state.
Lunette d'approche, or, Lunette de longue vue. (Fr.) A telescope.
Lupus pilum mutat, non mentem. (L.) The wolf changes his coat, not his disposition.
Lusus naturae. (L.) A sport of nature.
Lux intellectus, lumen siccum. (L.) The pure and impersonal reason.

M.

Macte virtute. (L.) Go on increasing in virtue.
Maculae, quas incuria fudit. (L.) Blemishes which carelessness has produced.
Magasins de nouveautés. (Fr.) Repositories for the sale of fancy goods.
Magister artis, ingenique largitor venter. (L.) The belly is the master of all art, and
the bestower of genius.
Magistratus indicat virum. (L.) Magistracy shows the man.
Magna civitas, magna solitudo. (L.) A great city is a dreary solitude.
Magna est veritas, et praevalabit. (L.) Truth is powerful, and will prevail.
Magna minaris, extricas nihil. (L.) You promise great things, and in reality accom-
plish nothing.
Magna servitus est magna fortuna. (L.) A great fortune is a great slavery.
Magnanimitate crucem sustine. (L.) Bear the cross with magnanimity.
Magnus inter opes inops. (L.) Poor in the midst of great wealth.
Magnates. (L.) Great men; peers; nobles; grandees; dons.
Magni nominis umbra. (L.) The shadow of a great name. [terms of intimacy.]
Magni refert quilibetum vixeris. (L.) It is of great importance with whom you live [on
Magnos homines virtute metimur, non fortuna. (L.) We estimate great men by their
virtue, and not by their success.
Magnum est rectique parcimonium. (L.) Economy is of itself a great income.
Magnum opus. (L.) The great work.
Maintien le droit. (Fr.) Maintain the right.

- Maison de campagne.* (Fr.) A country-seat.
- Maison de ville.* (Fr.) A town-house. [a steward.
- Maitre des hautes œuvres.* (Fr.) A hangman;—*des basses œuvres*, a nightman;—*d'hôtel*.
- Major e longinquo reverentia.* (L.) Respect is greater when coming from a distance.
- Major hereditas venit unicuique nostrum a jure et legibus, quam a parentibus.* (L.) A greater inheritance comes to each of us from our rights and laws, than from our parents.
- Majora canere.* (L.) To sing higher strains. [guin.
- Magiore fama quam emolumento docuit.* (L.) He taught with greater reputation than
- Majus et minus non variant speciem.* (L.) Greater and less do not change the nature [of a thing.
- Mal à propos.* (Fr.) Unseasonably; ill timed; out of place.
- Mala fide.* (L.) Fraudulently; falsely;—*fides*, want of good faith.
- Mala grammatica non vitiat chartam.* (L.) Bad grammar does not vitiate the deed.
- Mala mens, malus animus.* (L.) An evil head, an evil heart:—in other words, a wicked heart always suggests wicked projects.
- Malales imaginaires.* (Fr.) Hypochondriacs; persons who fancy themselves ill.
- Maladresse.* (Fr.) Unskilfulness; want of tact; awkwardness.
- Mal-entendu.* (Fr.) Mistake; misunderstanding.
- Malis cuncta ministrat impetus.* (L.) Anger manages every thing badly.
- Malis pactis, male dilabuntur.* (L.) Things ill acquired are as badly expended.
- Maledicus a maligno non distat, nisi occasione.* (L.) An evil-speaker differs not from an evil doer, except in opportunity.
- Malis facere qui vult nequam non causam invenit.* (L.) He who has a mind to do mischief will always find a pretence.
- Malheur ni rien jamais seul.* (Fr.) Misfortunes never come single.
- Malheureux celui qui est en avance de son siècle.* (Fr.) Unfortunate is he who is in advance of his age. [to loquacious folly.
- Malo insistantem prudentiam, quam loquacem stultitiam.* (L.) I prefer silent prudence
- Malo mihi male quam mollior esse.* (L.) I would rather be sick than idle.
- Malo mori quam foedari.* (L.) I would rather die than be debased. [den.
- Malum in se.* (L.) A thing evil in itself:—*prohibitum*, a thing evil because forbid
- Malum nascens facile appropinquat, incertatum fit robustius.* (L.) An evil at its birth is easily crushed, but it grows and strengthens by endurance.
- Malum vas non frangitur.* (L.) A bad vessel is seldom broken.
- Mant alid mente repostum.* (L.) It remains deeply fixed in the mind.
- Mange-tout.* (Fr.) A spendthrift; squanderer.
- Manger son blé en vert.* (Fr.) To eat one's grain before it is ripe.
- Mania a potu.* (L.) Madness from drink; delirium tremens.
- Manibus pedibusque.* (L.) With hands and feet.
- Manner d'être.* (Fr.) Peculiar manner; deportment; bearing.
- Mann forti.* (L.) With a strong hand.
- Mannus hinc inimica tyrannis.* (L.) This hand is hostile to tyrants.
- Mannus justa mordet.* (L.) The just hand 's as precious ointment. [I'll tickle you".
- Mannus manum fricat.* (L.) One hand rubs the other: same as "Do you tickle me, and
- Mare, ignis, et mulier sunt tria mala.* (L.) The sea, fire, and woman are three evils.
- Maria tuu fide quand tu voudras, mais ta fille quand tu pouras.* (Fr.) Marry your son when you will, and your daughter when you can.
- Marqué au bon coin.* (Fr.) Marked with a good stamp; a man of the right stamp.
- Mars gravior sub pace latet.* (L.) Under the show of peace, a more severe war is hid.
- Mas cura la dicta qui la lanceta.* (Sp.) Diet cures more than the lancet.
- Mas vale saber que haber.* (Sp.) Better be wise than rich.
- Materfamilias.* (L.) The lady, or mistress of the house; the mother of a family.
- Materiam superabat opus.* (L.) The workmanship surpassed the material.
- Mature, fias senex.* (L.) May you early prove an old man. [ners.
- Mauvais goût.* (Fr.) Bad taste:—*pas*, a dilemma;—*sujet*, a bad fellow;—*ton*, ill man-
- Maxima illecebra est peccandi impunitatis spes.* (L.) The greatest excitement to guilt is the hope of sinning with impunity.
- Maximas virtutes facere omnes necesse est, voluptate dominante.* (L.) Where pleasure is the all engrossing consideration, the fairest virtues will, as a matter of course, be lost sight of.
- Maximus in minimis.* (L.) Very great in very little things.
- Maximus novator temporis.* (L.) Time is a very great innovator, or redresser of faults.
- Mea maxima culpa.* (L.) Through my very great fault; that is, "I am the most to blame in the matter."
- Mea virtute me involvo.* (L.) "And virtue, though in rags, will keep me warm."
- Méchant écrivain.* (Fr.) A poor writer; a mere scribbler; a mere paper stainer.
- Medea agan.* (Gr.) Too much of one thing is good for nothing.

- Medica manus.* (L.) The healing hand.
Medio tutissimus ibis. (L.) The middle course will be the safest.
Mediocria firma. (L.) The middle station is the safest.
Mega biblion, mega kakon. (Gr.) A great book is a great evil.
Mel in ore, verba lactis; fit in corde, fraus in factis. (L.) Honey in his mouth, words of milk; gall in his heart, and fraud in his acts.
Meliores priores. (L.) The better men, the better or prior claim.
Melitum crenum, blanda oratio. (L.) A smooth speech is honeyed poison.
Melius est cavere semper quam pati semel. (L.) It is better to be always on our guard, than to suffer once.
Melius non tangere, clamo. (L.) I cry out, it is better not to touch me.
Meminerunt omnia amantes. (L.) Lovers remember everything.
Memor et fidelis. (L.) Mindful and faithful.
Memoria in æternam. (L.) In eternal remembrance.
Memoriter. (L.) By rote.
Mens agitat molem. (L.) Mind moves the mass.
Mens invicta manet. (L.) The mind remains unconquered. [which is harsh.
Mens pati durum sustinet ægra nihil. (L.) The sick mind cannot bear any thing
Mens sana in corpore sano. (L.) A sound mind in a sound body.
Mens sibi conscia recti. (L.) A mind conscious to itself of rectitude.
Mentis gratissimus error. (L.) A most gratifying mental delusion.
Meo periculo. (L.) At my own risk.
Meo sum pauper in urbe. (L.) I am poor, 'tis true: but I owe nothing.
Mercatura non derogat nobilitati. (L.) Trade is no abatement of honour.
Mero motu suo. (L.) Of his own accord.
Metempsychosis. (Gr.) The transmigration of souls.
Metri se quemque suo modulo ac pede rerum est. (L.) It is just that every man should measure himself by his own last and foot.
Metuenda corollæ draconis. (L.) Fear the dragon's crest.
Meum et tuum. (L.) Mine and thine.
Mezzo termino. (It.) A middle course.
Mihi cura futuri. (L.) My care is for the future.
Miles perpetuus. (L.) A standing army.
Minimum. (L.) Smallest; very small.
Mirabile dicta. (L.) Wonderful to tell. [us.
Miramur ex intervallo fallentia. (L.) We admire at a distance the things that deceive
Misericordiam portus est patientia. (L.) Patience is the asylum [place of refuge] of
Miseri succurrere diaro. (L.) I learn to relieve the wretched. [affliction.
Misericum est aliorum incumbere funera. (L.) It is a wretched thing to live on the fame of others. [to prison.
Mittimus. (L.) We send:—the writ by which a magistrate commits an offender
Mollia tempora fungi. (L.) The favourable occasions for speaking.
Moustrum eruditionis. (L.) A prodigy of learning; a literary prodigy.
Monumentum ære perennius. (L.) A monument more durable than brass.
Mors janua vitæ. (L.) Death is the gate of life eternal. [insult a dead lion.
Mortuo leoni et lepores insulant. (L.) Even hares [the most timid of animals] can
Mots d'usage. (Fr.) Phrases in common use.
Mureo et propitiior. (L.) I rise and am appeased.
Multa docet fumes. (L.) Hunger teaches many things.
Multa gemo. (L.) Groaning deeply.
Multis ille bonis flebilis occidit. (L.) He died lamented by many good men.
Mulum in parvo. (L.) Much in little.
Munus Apolline dignum. (L.) A gift worthy of Apollo.
Murus arcus conscientia sana. (L.) A sound conscience is a brazen wall.
Mutare vel timere sperno. (L.) I scorn to change or fear.
Mutatio elenchi. (L.) A change, or shifting, of the argument.
Mutatis mutandis. (L.) After making the necessary changes. [plies to you.
Mutato nomine, de te fabula narratur. (L.) The name being changed, the fable ap-
Mutum est pictura poema. (L.) A picture is a poem without words.

N.

- Naieté.* (Fr.) Artlessness; unaffected simplicity.
Natale solum. (L.) Natal soil.
Natura beatiss omnibus esse dedit, si quis cognoverit uti. (L.) Nature has granted all to be happy, if they did but know how to use her benefits. [mould.
Natura lo fecce, et poi ruggia la stampa. (It.) Nature after making him, broke the

- Naturam expelles fured, tamen usque recurret.* (L.) You may drive out nature with
Ne cede malis. (L.) Yield not to misfortunes. [violence, yet she will again return.]
Ne fronti crede. (L.) Trust not the face, or first appearances.
Ne plus supra. (L.) Nothing above [one]; superior to [one].
Ne plus ultra. (L.) Nothing more beyond.
Né pour la digestion. (Fr.) Born merely to eat and drink.
Ne puro gladium. (L.) Trust not a sword to the hand of a boy. [injury.]
Ne quid detrimenti respublicæ capiat. (L.) [To take care] that the republic receive no
Ne quid nimis. (L.) Do not pursue an object too eagerly. Avoid extremes.
Ne sus Minervam. (L.) Let not a pig presume to teach Minerva.
Ne sutor ultra crepidam. (L.) Let not the shoemaker go beyond his last.
Ne tentes, aut perfice. (L.) Attempt not, or accomplish.
Ne vile fano. (L.) Let nothing vile come into the temple.
Ne vile velis. (L.) Desire nothing base.
Nec bella, nec puella. (L.) Neither beautiful nor young [not a girl].
Nec cupias nec metuas. (L.) Neither desire nor fear.
Nec deus interest, nisi dignus vindice nodus incidat. (L.) Nor let a god interfere unless
a difficulty present itself worthy of such intervention.
Nec lex est æquior ulla quam necis artifices arte perire sua. (L.) Nor is any law
more just, than that the plotters or contrivers of death [and destruction] should
fall by their own machinations.
Nec lasse pudet, sed non iridere ludum. (L.) Nor is it a shame to have been a little
wild, but it is a shame not to put an end to such follies.
Nec me pudet, ut istos, fateri nescire quod nesciam. (L.) I am not ashamed, as some
men are, to confess my ignorance of that which I do not know.
Nec mora, nec requies. (L.) There is neither delay nor repose.
Nec pluribus impar. (L.) Not an unequal match for numbers.
Nec prece, nec potio. (L.) Neither by bribe nor entreaty.
Nec querere, nec sperare honorem. (L.) Neither to seek nor to despise honors.
Nec scire jus est omni. (L.) We cannot know all things.
Nec semper feriet quodcumque minabitur arcus. (L.) The arrow will not always hit
the object which it threatens.
Nec si non obstat, propterea etiam permittitur. (L.) On the supposition that an act
is not expressly forbidden, we must not therefore imagine that it is allowed.
Nec sibi, sed toti gentium se credere mundo. (L.) To think that he was born not for
himself alone, but for the whole human race.
Nec temere, nec timide. (L.) Neither rashly nor timidly.
Nec tibi quid liceat, sed quid fecisse decebit occurrat: mentemque domet respectus ho-
nesti. (L.) Do not consider what you may do, but what it will become you to do,
and let the sense of honour govern your mind.
Nec verbum verbo curabis reddere, filius interpres. (L.) Do not, faithful translator
though you are, aim at rendering the original word for word.
Nec vixit male, qui natus moribusque fefellit. (L.) Nor has he spent his life badly
who has passed it from his birth to his burial in privacy.
*Necesse est, cum insanantibus furere, nisi solus relinque-
ris.* (L.) It is necessary to be
mad with the insane, unless you would be left quite alone.
Necesse est, facere sumentum, qui quaerit lucrum. (L.) It is necessary that he who looks
for gain should incur expense. [is master of a monarchy.]
Necesse est, qui mare tenet, cum rerum potiri. (L.) He who is in possession of the sea,
Necesse est ut nullus timeat, quem multi timent. (L.) He that is feared by many,
Necessitas non habet legem. (L.) Necessity has no law. [must be in fear of many.]
Necios y porfiados hacen ricos a los letrados. (Sp.) Fools and obstinate people make
lawyers rich.
Nefasti dies. (L.) Unlucky days. [crime.]
Nemo bis puniatur pro eodem delicto. (L.) No man can be twice punished for the same
Nemo me impune lacessit. (L.) No man shall provoke me with impunity.
Nemo mortalium omnibus horis sapit. (L.) No man is wise at all times. [lish.]
Nemo repente fuit stultissimus. (L.) No one ever became, in an instant, utterly foo-
Nemo repente fuit turpissimus. (L.) No one ever became thoroughly vicious all at
Nemo tenetur ad impossibile. (L.) No one is bound to an impossibility. [once.]
Neque caecum ducem neque amentem consultorem. (L.) Do not take either a blind
guide, or a weak adviser.
Neque culpa neque lauda teipsum. (L.) Neither blame nor applaud thyself.
Neque semper arcum tendit Apollo. (L.) Apollo does not always bend his bow.
Nequeo monstrare, et sentio tantum. (L.) I cannot embody it in words, but can feel
it in my soul. [for himself.]
Nequiquam sapit, qui sibi non sapit. (L.) To no purpose is he wise who is not wise

Nervis alienis mobile lignum. (L.) A puppet moved by wires in the hands of others.
Nescio quid curta semper abest rei. (L.) Something is always wanting to our scanty fortune. [with how little wisdom the world is governed!]
Nescis, mi fili, quantula sapientia gubernatur mundus! (L.) Thou knowest not, my son, *Nescit vox missa reverti.* (L.) The word which has once escaped can never be recalled.
Ni firmes carta que no leas, ni debes agua que no reas. (Sp.) Sign no paper without reading it, and drink no water without looking into it.
Ni l'un ni l'autre. (Fr.) Neither the one nor the other.
Ni plus ni moins. (Fr.) Neither more nor less.
Niaiseries. (Fr.) Follies; fooleries; absurdities; nonsense.
Nihil ad rem. (L.) Nothing to the purpose.
Nihil agas quod non prosit. (L.) Do nothing but what may be profitable.
Nihil erat quod non tetigit: nihil quod tetigit non ornavit. (L.) He touched on every subject: and naught did he touch upon without adorning it.
Nihil eripit fortuna nisi quod et dedit. (L.) Fortune takes naught from us but what she first gave us. [many things which are small.
Nihil est aliud magnum quam multe minuta. (L.) Everything great is composed of
Nihil est in intellectu quod non prius fuit in sensu. (L.) There is nothing in intelligence, which did not previously exist in sense. [fitable when carelessly read.
Nihil est tam utile quod in transitu prosit. (L.) No book can be so good as to be prof-
Nihil est tam volvere quam maledictum: nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur. (L.) Nothing is so swift in its progress as calumny; nothing is more easily circulated, nothing more readily received, and nothing can be more widely spread abroad.
Nihil quod tetigit non ornavit. (L.) He touched nothing without embellishing it.
Nihil sub sole novi. (L.) There is nothing new under the sun.
Nihil tam firmum est, cui periculum non sit citius ab invalido. (L.) Nothing is so firm or secure, as to be impregnable to the attacks even of the very weakest.
Nihil tam firmum est, quod non expugnari peritiam possit. (L.) Nothing is so secure, or stable, as not to be overcome by means of money.
Nil actum reputans, dum quid superesset agendum. (L.) Thinking that nothing was done, whilst any thing remained to be done.
Nil admirari. (L.) To be astonished at nothing. [pale at no charge.
Nil conscire sibi, nulla pallescere culpa. (L.) To be conscious of no crime, and to turn
Nil delet. (L.) He owes nothing: *dicit*, he says nothing.
Nil desperandum. (L.) Never despair.
Nil dictu fadum visuque huic limina tangat, intrat quae puer est. (L.) Let nothing offensive to eye or ear, be seen or heard under the roof where your child resides.
Nil fuit unquam sic impar sibi. (L.) Nothing was ever so unlike itself.
Nil nisi cruce. (L.) No dependence but on the cross. [be transferred.
Nil proprium duces, quod nutari potest. (L.) Never deem that your own which can
Nil similis insani quam ebrius. (L.) Nothing is more like a madman than a man who is drunk. [without great labor.
Nil sine magno vita labore dedit mortalibus. (L.) In this life, nothing is given to men
Nil tam difficile est, quod non solertia ruerat. (L.) Nothing is so difficult but that by diligence and practice it may be overcome.
Nimum altere odo veritas amittitur. (L.) In excessive alteration truth is lost.
Nimum ne erit color. (L.) Trust not too much to color, or appearance.
Nimm die Zügelnde zum Rath, nicht zum Werkzeug deiner That. (Ger.) Take plenty of time to consider your plan [in any thing you project], but not in carrying out your
N'importe. (Fr.) It matters not; never mind; it does not signify. [operations.
Nisi Dominus, frustra. (L.) Unless the Lord be with you, all your efforts are in vain.
Nitor in adversum. (L.) I strive against it.
No saber firmar. (Sp.) Not to know how to sign one's name.
Nobilitas sola est atque unica virtus. (L.) Virtue is the true and only nobility.
Nobilitatis virtus, non stemma, character. (L.) Virtue, not pedigree, should characterize
Noblesse oblige. (Fr.) Nobility binds to noble conduct. [nobility.
Noblesse vient de vertu. (Fr.) True nobility consists in virtue.
Noceat differre paratis. (L.) Those who are prepared should never delay. [of pain.
Noceat emta dolore voluptus. (L.) That pleasure is injurious, which is bought at the price
Nocturna versate manu, versate diurna. (L.) Be these your studies by day and by night.
Nolens volens. (L.) Whither he or she will or not: pl., *volentes volentes*, whether they
Noli me tangere. (L.) Do not touch me. [will or not.
Nolle prosequi. (L.) To be unwilling to proceed.
Nolo episcopari. (L.) I wish not to be made bishop.
Nom de guerre. (Fr.) A war-name; an assumed travelling title.
Nomina stultorum parietibus haerent. (L.) Fools' names are written on walls.

- Nominis umbra.* (L.) The shadow of a name.
- Non assumit.* (L.) He did not assume;—a plea in personal actions.
- Non compos mentis.* (L.) Not of sound mind.
- Non constat.* (L.) It does not appear.
- Non cuius homini contingit adire Corinthum.* (L.) Every man cannot go to Corinth.
- Non deficiente eremena.* (L.) Not with an empty purse; if the money holds out.
- Non domus et fundus, non aeris aceruus et auri aegroti domini deduxit corpore febres,*
non animo curas. (L.) Neither houses, nor lands, nor heaps of gold and silver,
 can fence the body against the attacks of fever, nor can they free the mind from
 anxiety and corroding cares.
- Non ego illam mihi dotem esse puto, quae dos dicitur, sed pudicitiam, et pudorem, et*
sedatam cupidinem. (L.) A woman's true dowry, in my opinion, is not that which
 is commonly so called; but virtue, modesty, and desires kept in due subjection.
- Non est inventus.* (L.) He has not been found.
- Non est vivere, sed valere, vita.* (L.) Life is not life but with the enjoyment of health.
- Non gemmis, neque purpura venale, neque auro.* (L.) Not to be purchased by gems,
 nor by purple, nor by gold.
- Non generant aquilae columbas.* (L.) Eagles do not produce pigeons.
- Non ignara mali miseris succurrere disco.* (L.) Not being myself a stranger to suffer-
 ing, I have learned to relieve the calamities of others.
- Non inferiora secutus.* (L.) Not having followed mean pursuits.
- Non libet.* (L.) It does not please me. [unexpectedly.]
- Non magis pendis, quia contigit.* (L.) You do not value it highly, because it came
- Non misera cutem, nisi plena cruoris, hirudo.* (L.) Like a leech, which does not
 quit the skin until it is full of blood.
- Non multa, sed multum.* (L.) Not many things, but much.
- Non nobis solum, sed toti mundo uiti.* (L.) Not born for ourselves alone, but for the
 whole world. [grave disputes between you.]
- Non nostrum inter vos tantas componere lites.* (L.) It is not for us to adjust such
- Non numero haec iudicantur, sed pondere.* (L.) These things are not judged of by
 their number, but by their weight.
- Non obstante.* (L.) Notwithstanding. [their number, but by their weight.]
- Non omnia possumus omnes.* (L.) We cannot all of us do every thing.
- Non omnis error stultitia est dicenda.* (L.) Every error is not to be called folly.
- Non omnis moriar.* (L.) I shall not altogether die.
- Non quo, sed quomodo.* (L.) Not by whom, but how. [deduction.]
- Non sequitur.* (L.) It does not follow as a matter of course: it is not a necessary
- Non si male nunc et olim sic erit.* (L.) If matters go on badly at present, they may
 take a better turn hereafter.
- Non sibi sed patriae.* (L.) Not for himself, but for his country.
- Non sum qualis eram.* (L.) I am not now what I once was.
- Non tali auxilio, nec defensoribus istis tempus eget.* (L.) The occasion does not require
 such aid, or such defenders. [to live long, as to live to some purpose.]
- Non ut diu vicemus curandum est, sed ut satis.* (L.) Our care should be not so much
 to live long, as to live to some purpose.
- Non vi, sed suapte cadendo.* (L.) Not by force, but by frequent falling.
- Nonchalance.* (Fr.) Coolness; indifference. *Nonchalant,* Cool; sluggish; inactive.
- Non obstant clamor de haro.* (Fr.) Notwithstanding the hue and cry.
- Nonumque prematur in annum.* (L.) Let your piece [literary composition] be kept
 from the public eye for nine years.
- Nos besoins sont nos forces.* (Fr.) Our wants are our strength.
- Nosce teipsum.* (L.) Know thyself.
- Noscitur ex sociis.* (L.) He is known by his companions.
- Nosce omnia haec salus est adulescentulis.* (L.) To know all these things is the sure
 preservation of young men.
- Nonni farrago libelli.* (L.) The hotch-potch of my book.
- Nonno periculo.* (L.) At our own risk.
- Nota bene.* (L.) Abridged thus, *N. B.* Mark well; pay particular attention.
- Notanda.* (L.) Remarks, matters, or things deserving of notice. [others.]
- Notre défiance justifie la tromperie d'autrui.* (Fr.) Our mistrust justifies the deceit of
 others.
- N'oubliez pas.* (Fr.) Forget not.
- Nourriture passe nature.* (Fr.) Nurture goes beyond nature.
- Nous.* (Gr.) Mind.
- Nous aurions souvent honte de nos plus belles actions, si le monde voyait tous les motifs*
qui les produisent. (Fr.) We should often be ashamed of our brightest actions,
 were the world but to see the motives by which they are produced.
- Nous avons donné à penser.* (Fr.) We have given [our readers] materials for thought.
- Nous avons tous assez de force pour supporter les maux d'autrui.* (Fr.) We have all of us
 [strength enough to bear the woes of others.]
- Nous verrons.* (Fr.) We shall see.

- Nouvellette.* (Fr.) A tale; a short novel.
Novissima verba. (L.) The last words [of a person on earth].
Novos amicos dum parās, ceteros cole. (L.) Whilst you are seeking new friendships, take [care to cultivate the old].
Novus homo. (L.) A new man.
Nucca relinquere. (L.) To abandon our childhood's nuts:—i. e. to cease to be children.
Nucleus. (L.) The germ of any thing. [ligation].
Nudum pactum. (L.) A naked agreement; a promise unconfirmed by any written ob-
Nugæ canoræ. (L.) Melodious trifles.
Nugis addere pondus. (L.) To give weight to trifles.
Nul n'est content de sa fortune, ni mécontent de son esprit. (Fr.) No one is either sat-
 isfied with his fortune, or dissatisfied with his understanding.
Nulla aconita bibuntur fictilibus. (L.) No wolf's-bane is drunk out of earthenware.
Nulla bona. (L.) No goods, effects, or assets.
Nulla est tam facilis res, quin difficilis siet, quam irritus facias. (L.) There is nothing
 so easy but it becomes difficult when we set about it unwillingly.
Nulla falsa doctrina est, quæ non permisceat aliquid veritatis. (L.) There is no doc-
 trine so false, but that it may be intermixed with some degree of truth.
Nulla fere causa est, in qua non femina litem morerit. (L.) There are few disputes in
 life which may not, on investigation, be found to originate with a woman.
Nulla unquam de morte hominis cunctatio longa est. (L.) Where man's life is at stake
 or in question, no deliberation can be too long.
Nulla virtute redemptum. (L.) A monster with no redeeming points in his character.
Nullius addictus jurare in verba magistri. (L.) Not being bound to swear according to
 [the dogmas of any master].
Nullius filius. (L.) A son of nobody.
Nullam medicamentum est idem omnibus. (L.) No medicine is equally adapted to all
 persons. [unity is wanting].
Nullum nomen abest, si sit prudentia. (L.) If prudence is present, no protecting divi-
Numeri innumeri. (L.) The innumerable numbers.
Numerus certus pro incerto ponitur. (L.) A certain is put for an uncertain number.
Nunc aut nunquam. (L.) Now or never. [never at variance].
Nunquam aliud natura, aliud sapientia dicit. (L.) Nature and sound philosophy are
Nunquam minus solus, quam cum solus. (L.) Never less alone than when alone.
Nunquam non paratus. (L.) Always ready.
Nusquam tuta fides. (L.) Our faith is nowhere safe.

O.

- O curas hominum! O quantum est in rebus inane.* (L.) O the vain cares of men! how
 unsatisfying their enjoyments. [did they but know their own blessings!]
O fortunatos nimium, sua si bona norint, agricolas. (L.) Thrice happy the farmers,
O imitatores, servum pecus! (L.) Away, ye imitators, servile herd!
O lepidum equit! (L.) O you clever fellow!
O miseræ hominum mentes! O pectora cæca! (L.) How wretched are the minds of
 men, how blind their understandings!
O, si sic omnia! (L.) O that he had always spoken or acted thus!
O tempora, O mores! (L.) O the times and the manners! [and discoverer of virtue].
O vitæ Philosophia, dux, virtutis inlustratrix! (L.) O philosophy, thou guide of life
Obiter dictum. (L.) A thing said by the way, or, by-the-bye. [forgot].
Oblitusque suorum, obliiscendus et illis. (L.) His friends forgetting, by his friends
Obra de comun, obra de ningun. (Sp.) What is every body's work, or business, is no-
 body's. [you will throw your money away].
Obsecro a no ver, dineros a perder. (Sp.) Neglect watching over your workmen, and
Obscuræ veræ involvens. (L.) Involving the truth in obscure terms.
Obscurum per obscurius. (L.) Explaining what is obscure by something more obscure.
Obsequium amicos, veritas odium parit. (L.) Obsequiousness gains friends, but truth
 begets hatred. [stood on end, and my voice stuck in my throat].
Obstupi, steteruntque comæ et vox faucibus hæsit. (L.) I was astounded, my hair
Occasiones manquées. (Fr.) Favourable opportunities missed.
Occurrent nubes. (L.) Clouds will intervene.
Ocroi. (Fr.) A municipal tax, which articles pay on entering the barriers of a town.
Oculi sunt in amore duces. (L.) The eyes are the organs that first whisper the "soft
 tale" in love affairs.
Oderint dum metuant. (L.) Let them hate me, provided they do but fear me.
Odi profanum vulgus et arceo. (L.) I loathe and repel the profane vulgar.
Odia in longum cocta. (L.) Long-cherished resentment.
Odius quem læsinus. (L.) We hate the man whom we have injured.
Oeil de bœuf. (Fr.) Bull's eye.

- Officina gentium.* (L.) The workshop of nations. [to tyrannise over him.]
Ogni debole ha sempre il suo tiranno. (It.) The weak man will always have some one
Ogni medaglio ha il suo reverso. (It.) Every medal has its reverse.
Ohe! jum satis est. (L.) O! enough and more than enough. [rest not.]
Ohne Hast, aber ohne Rast. (Ger.) Without haste, but without repose:—haste not,
Olim. (L.) Formerly; in time passed; some time since.
Olim meminisse juvabit. (L.) The future recollection will be pleasant.
Olla patrida. (Sp.) A heterogeneous mixture.
Omne bonum desuper. (L.) All good is from above. [alike.]
Omne capax movet ura nomen. (L.) The capacious urn [of death] shakes every name
Omne ignotum pro magnifico. (L.) Every thing unknown is held to be magnificent.
Omne scibile. (L.) Every thing that may be known.
Omni solum forti patria est. (L.) Every country is the brave man's land.
Omne supereruum plenum de pectore manat. (L.) Whatever is superfluous soon flows
away, and is forgotten.
Omni tulit punctum, qui miscuit utile dulci. (L.) He has gained every point, who has
blended the useful with the agreeable.
Omnis exceptione major. (L.) Superior to all exception.
Omnia bona bonis. (L.) All things are good with good men.
Omnia mecum attulit porto. (L.) I carry all I have with me: i. e. my learning.
*Omnia, quæ nunc relaxatissima creduntur, nova fuerint; et quæ hodie exemplis tuetur
inter exempla erit.* (L.) Everything, that we now deem of antiquity, was at one
time new; and what we now defend by examples will, at a future period, stand as
precedents.
Omnia tuto timeas. (L.) Fearing all things, even those which are safe. [yield to love.]
Omnia vincit Amor; nos et cedamus Amori. (L.) Love conquers all things; let us, too,
omnibus. (L.) For all persons; for every body. A name given to a carriage.
Omnes hoc vitium est. (L.) This vice is common to all.
Omnes invidios; nemo tibi. (L.) Thou enviest all men; but no man envies thee.
Omnes notum inscriptas. (L.) A thing well known to every barber.
On dit. (Fr.) It is said; report; rumour. [cheapest.]
On n'a jamais bon marché de mauvaise marchandise. (Fr.) The best is always the
On n'est guères d'être empoisonné même avec esprit de rose. (Fr.) We by no means
like to be poisoned even with the very essence of rose. [existence of light.]
On ne cherche point à prouver la lumière. (Fr.) There is no necessity for proving the
On ne donne rien si libéralement que ses conseils. (Fr.) Men give away nothing so
liberally as their advice.
On peut mépriser le monde, mais on ne peut pas s'en passer. (Fr.) We may despise
the world, but we cannot do without it. [patience.]
On prend souvent l'indolence pour la patience. (Fr.) Indolence is often taken for
On touche du côté où l'on penche. (Fr.) One falls to the side towards which one leans.
Onus. (L.) A burden: task:—probandi, the burden of proving.
Opera illius mea sunt. (L.) His works are mine.
Opera omnia. (L.) The entire works [of an author].
Operæ pretium est. (L.) It is worth while.
Opinionum commutata delet diis, naturæ iudicia confirmat. (L.) Time obliterates spec-
ulative opinions, but confirms the judgments of nature.
Opprobrium. (L.) A reproach; disgrace; taunt; scandal.
Opprobrium medicorum. (L.) The reproach of the physicians.
Optimum est pati quod emendare non possis. (L.) It is the best thing you can do to
bear patiently what you cannot make better.
Opum furiata cupido. (L.) An ungovernable craving after wealth.
Opusculum. (Fr.) Opusculum. (L.) A tract; a small treatise or work.
Ora e sempre. (It.) Now and always.
Ora et labora. (L.) Pray and labor. [a poet.]
Orator fit, poëta nascitur. (L.) An orator may be made by education; a poet is born
Ore tenus. (L.) From the mouth; by word of mouth.
Origo mali. (L.) The origin of the evil.
Os rotundum. (L.) A round mouth;—a flowing and eloquent delivery.
Otium cum dignitate. (L.) Ease with dignity.
Otium sine dignitate. (L.) Ease without dignity.
Otium sine literis mors est. (L.) Leisure without literature is death.
Oublier je ne puis. (Fr.) I cannot forget. [must browse.]
Où la chèvre est attachée il faut qu'elle broute. (Fr.) Where the goat is tied, there it
Outré. (Fr.) Outrageous; unreasonable.
Ouvrage de longue haleine. (Fr.) A long-winded business; a work too tediously spun out.
Ouvriers. (Fr.) Artisans; workmen.

P.

- Pabulum.* (L.) Food; aliment.
Pabulum Acherontis. (L.) Food for the Acheron, or the grave.
Pace tanti nominis. (L.) By leave or permission of so great a man.
Pace tua. (L.) With thy permission.
Pacta conrenta. (L.) Conditions agreed upon.
Pactum illicitum. (L.) An illegal agreement.
Palladium. (L.) A protection.
Pallida Mors aequo pulsat pede pauperum tabernas, regumque turres. (L.) Pale Death knocks with impartial foot at the cottages of the poor and the palaces of kings.
Palma non sine pulvere. (L.) The palm is not gained without effort.
Palnam qui meruit, ferat. (L.) Let him who has won it, bear the palm.
Panacea. (L.) A general or universal remedy.
Papier mûché. (Fr.) A substance made of paper reduced to pulp.
Par-ci par-là. (Fr.) Here and there.
Par excellence. (Fr.) By way of eminence; preëminently.
Par exemple. (Fr.) For instance; *hasard*, by chance.
Par le droit du plus fort. (Fr.) By the right of the strongest.
Par manière d'acquit. (Fr.) By way of discharge:—carelessly.
Par negotiis, neque supra. (L.) Neither above nor below his business.
Par nobile fratrum. (L.) A noble pair of brothers. [*vilege*:—*profession*, by profession.
Par parenthèse. (Fr.) By the way:—*principe*, on principle;—*privilège*, by way of pri-
Par pari refero. (L.) I return like for like.
Par signe de mépris. (Fr.) As a token of contempt. [vice.
Parcere personis, dicere de vitiis. (L.) To be sparing of persons, but to denounce their
Parcere subjectis, et debellare superbos. (L.) To spare the humbled, but to crush the
proud.
Parcite paucorum diffundere crimen in omnes. (L.) Ever abstain from laying the fault
Pari passu. (L.) With an equal pace;—*ratione*, by like reasoning.
Paritür pax bella. (L.) Peace is procured by war.
Parla bene, ma parla poco, se vuoi esser stimato. (It.) Speak to the purpose, but speak
little, if you wish to be esteemed.
Parlez du loup, et vous verrez sa queue. (Fr.) Speak of the wolf, and you will see his tail.
Parole. (Fr.) Word.
Para pro toto. (L.) A part for the whole.
Pars sanitatis velle sanari est. (L.) To wish to be cured is of itself an advance to health.
Parla tuus? (L.) To defend what has been obtained.
Partage du lion. (Fr.) The lion's share.
Particeps criminis. (L.) An accomplice in the crime. [bring forth a mouse.
Parturiunt montes, nascetur ridiculus mus. (L.) The mountains are in labor, and only
Parva levis capinnt animos. (L.) Little minds are pleased with trifles.
Parvenu. (Fr.) A new comer; an upstart.
Parris componere magna. (L.) To compare great things with small.
Parvum parva decet. (L.) Little things become a little man.
Pas à pas on va bien loin. (Fr.) Step by step one goes very far.
Passé-partout. (Fr.) A master-key; a pass-key; universal passport.
Passim. (L.) Every where; all through; in many places or passages.
Passim spargere lucem. (L.) Every where to throw light [on a subject].
Paterfamilias. (L.) The father of the family.
Pater patriæ. (L.) The master, head, or father of one's country.
Patience passe science. (Fr.) Patience surpasses knowledge. [endurance of poverty.
Patentia paupertatis ornati. (L.) Men distinguished and adorned by their patient
Patria cara, carior libertas. (L.) My country is dear, but liberty is dearer.
Patriæ fumus igne alieno luculentior. (L.) The smoke of one's own country appears
brighter than the fire of any other country.
Patriæ pietatis imago. (L.) An image of paternal tenderness.
Patrius est filius. (L.) He is the son of his father:—"a chip of the old block."
Patrius virtutibus. (L.) By hereditary virtue.
Paucis carior est fides quam pervia. (L.) There are few who do not set a higher value
Paucis verbis. (L.) In a few words. [on their money than on their good faith.
Paullo majora canere. (L.) To sing somewhat higher strains. [ency for all his wants.
Pauper non est, cui rerum suppetit usus. (L.) That man is not poor, who has a suffici-
Paupers necessitas, divites satius in melius mutat. (L.) Necessity reforms the poor, and
Pauvrete n'est pas vice. (Fr.) Poverty is not a vice. [satiety the rich.
Pax potior bello. (L.) Peace is preferable to war.
Pax vobiscum. (L.) Peace be with you.

- Pays de Cocagne.* (Fr.) A country in which things are to be had for nothing.
- Peccavi.* (L.) I have sinned.
- Pedir peras al olmo.* (Sp.) To ask pears of the elm.
- Peine forte et dure.* (Fr.) Harsh and severe pain.
- Penchant.* (Fr.) Inclination; propensity.
- Pendente lite.* (L.) While the suit is pending.
- Pennis incidere alicui.* (L.) To clip one's wings.
- Per acclamationem.* (L.) By shouts of applause;—*adoptionem*, on account of adoption;—*aetatem*, by reason of one's age;—*aeternum*, eternally;—*annuum*, annually; by the year;—*capita*, by the head;—*centum*, by the hundred;—*contra*, on the other side;—*diem*, daily;—*plures*, by a majority;—*saltum*, by a leap;—*se*, by itself.
- Per devia loca vagamur.* (L.) We wander through trackless wilds.
- Per far cfitto.* (It.) To do the thing in style.
- Per fas et nefas.* (L.) Through right and wrong; justly or unjustly.
- Per legem terrae.* (L.) By the law of the land.
- Per mare, per terras.* (L.) Through sea and land. [be able to discover a fool.
- Per multum risum patris cognoscere stultum.* (L.) By his incessant laughter, you will
- Per quod servitium amisit.* (L.) By which he lost her services.
- Per se aut per alium.* (L.) By himself or by another.
- Per se sibi quisque carus est.* (L.) Every one is naturally dear to himself.
- Per varios casus, per tot discrimina rerum.* (L.) Through various accidents, and through so many dangerous vicissitudes. [is also a tattler.
- Percontatorem fugito, non garrulus idem est.* (L.) Shun an inquisitive person, for he
- Pater de famill.* (Fr.) The father of a family.
- Periculosae plenum opus aleae.* (L.) A work full of hazard and danger.
- Periculum ex aliis facito, tibi quod ex usu siet.* (L.) Learn from the example of others what may be to your own advantage.
- Permitte Divis cetera.* (L.) Leave the rest to the gods.
- Pernicibus alis.* (L.) With swift wings; with rapid flight.
- Perrenques.* (Fr.) Wigs; but used to signify "Prejudiced old men."
- Personam.* (Fr.) Body or staff.
- Pessimum genus inimicorum laudantes.* (L.) Flatterers are the worst kind of enemies.
- Petit maître.* (Fr.) A top; a cockcomb; a conceited puppy.
- Petitio ad misericordiam.* (L.) An appeal to mercy.
- Petitio principit.* (L.) A begging of the question.
- Petits soins.* (Fr.) Little attentions.
- Peu de bien, peu de soin.* (Fr.) He who has not much property, has not much care.
- Peu de gens savent être vieux.* (Fr.) Few persons know how to be old.
- Philosophia simulatrix potest; eloquentia non potest.* (L.) Philosophy may be feigned, eloquence cannot.
- Philosophia stemma non inspicit.* (L.) Philosophy does not look into genealogies.
- Pia fraus.* (L.) A pious fraud.
- Pic poudre.* (Old Fr.) "Dusty foot;":—the lowest court recognized in England.
- Pietra mossa non fa muschio.* (It.) A rolling stone gathers no moss.
- Piquant.* (Fr.) Pungent.
- Pis-dller.* (Fr.) A last shift; make-shift.
- Place aux dames.* (Fr.) Room for the ladies. [ing to man.
- Placeat homini quidquid Deo placeat.* (L.) Whatever is pleasing to God should be pleasing to man.
- Plein pouvoirs.* (Fr.) Full power; authority;—a diplomatic phrase.
- Pleonasm.* (Gr.) Redundancy; superfluity. [tears.
- Ploratur lacrymis amissa pecunia reris.* (L.) The loss of money is deplored with real
- Plura faciunt homines e consuetudine quam e ratione.* (L.) Men do more things from custom than from reason.
- Plura sunt quae nos terrent quam quae premunt; et saepius opinione quam re laboramus.* (L.) Our alarms are much more numerous than our dangers, and we suffer much oftener in imagination than in reality.
- Plures cupula quam gladius.* (L.) Gluttony kills more than the sword.
- Plurima sunt, quae non audent homines pertusa dicere lucra.* (L.) There are very many things, which men dare not give utterance to when in rags and tatters.
- Plurimum facere, et minimum ipso de se loqui.* (L.) To do the most and say the least of himself. [weight than ten who give evidence merely from hearsay.
- Pluris est oculatus testis unus quam auriti decem.* (L.) One eye-witness is of more
- Plus aloes quam mellis habet.* (L.) He has more gall than honey in him.
- Plus dolet quam necesse est, qui ante dolet quam necesse est.* (L.) He who grieves before it is necessary, grieves more than is necessary.
- Plus in amicitia valet similitudo morum, quam affinitas.* (L.) Similarity of manners and congeniality of taste are stronger motives to friendship than mere relationship.

Plus ratio quam vis caeca valere solet. (L.) Reason can generally do more than blind
Plutôt mourir que changer. (Fr.) Sooner die than change. [force.]
Poca barba poca vergüenza. (Sp.) Little beard, little shame.
Poco à poco. (Sp.) Little by little; softly.
Poco curante. (It.) Listless; free from care.
Pena ad paucos, metus ad omnes. (L.) Punishment for the few, fear for all.
Poëta nascitur, non fit. (L.) A poet is born, and not made by education.
Point d'appui. (Fr.) Point of support; a rallying point.
Point d'argent, point de Suisse. (Fr.) No money, no Swiss [to fight for you].
Pons asinorum. (L.) The asses' bridge.
Popularis aura. (L.) The breath of popular applause.
Porte-monnaie. (Fr.) A flat purse; a coin holder.
Possunt, quia posse videntur. (L.) They are able because they think they are so.
Post bellum auxilium. (L.) Help after the war.
Post cineres gloria sera venit. (L.) Glory comes too late when we are naught but ashes.
Post factum nullum consilium. (L.) After the deed is done, consultation is useless.
Post homines natus. (L.) Since the creation of the world. [again.]
Post malum septem arandum est. (L.) After a bad crop, you should instantly sow
Post mortem, or, obitum. (L.) After death;—*prandium*, after dinner.
Post tenebras lux. (L.) After darkness comes light.
Post tot naufragia portum. (L.) After so many shipwrecks, we get into port.
Postulata. (L.) Things required or concealed without proof.
Potentissimus est qui se habet in potestate. (L.) Most powerful is he who has himself
in his power.
Pour connaître le prix de l'argent, il faut être obligé d'en emprunter. (Fr.) In order
to know the value of money, a man must be obliged to borrow some [from his friends].
Pour faire de l'esprit. (Fr.) To be witty; to show off one's wit.
Pour faire rire. (Fr.) To excite laughter.
Pour la représentation. (Fr.) To do the honours.
Pour passer le temps. (Fr.) To while away the time.
Pour se faire valoir. (Fr.) To make one's self of value.
Pour toujours. (Fr.) For ever.
Pourparler. (Fr.) A parley; oral treaty; private consultation.
Praemia virtutis. (L.) The rewards of virtue. [ted.]
Praemissis praemittendis. (L.) Passing over those things that may reasonably be omit-
Praemoniti, praemoniti. (L.) Forewarned, forearmed. [of the protection of the law.]
Praemonire. (L.) The first word of a writ, by which offenders are, in certain cases, put out
Praeses. (L.) One who presides; a chairman; a magistrate.
Praestat amicitia propinquitati. (L.) Friendship is better than kinship.
Praestat cautela potius quam medela. (L.) Prevention is better than cure.
Praeteriti anni. (L.) The years that are passed.
Praeva diligentia. (L.) Misplaced labour.
Præcepto commence, exemplo uclère. (Fr.) Precept begins, but example completes.
Preces armatae. (L.) Armed prayers.
Præcise. (Fr.) A prude, concealed, or precise woman.
Præcis. (Fr.) An abstract; an epitome. [possibilities.]
Prendre la lune avec les dents. (Fr.) To take the moon by the teeth;—to aim at im-
Prepense. (Fr.) Premeditated.
Prestige. (Fr.) Magic charm, spell, value, importance.
Prima donna. (It.) The chief female singer of the Italian opera.
Prima facie. (L.) On the first face; at first sight.
Prima vice. (L.) The first passages;—the intestinal canal.
Primus inter pares. (L.) The first among his equals.
Principiis obsta. (L.) Resist the first beginnings.
Principiis obsta. Sero medicina peratur, cum mala per longas convaluerit morus. (L.)
Meet the disorder at its outset. Medicine may be too late, when the disease has
gained ground through delay.
Præquam incipis consulti, et ubi consuleris, mature facto opus est. (L.) Advise well
before you begin; and when you have well considered, act with decision.
Pro aris et focis. (L.) For our altars and our hearths;—for religious and civil liberty.
Pro bono publico. (L.) For the public good.
Pro confesso. (L.) As if conceded.
Pro Deo et ecclesia. (L.) For God and the church.
Pro et con. (L.) For and against.
Pro forma tantum. (L.) Only for form's sake.
Pro pudor. (L.) Shame! Shame!
Pro rata. (L.) In proportion.

Pro ratione voluntas. (L.) The will instead of reason.
Pro rege et patria. (L.) For my king and my country.
Pro rege, lege, grege. (L.) For the king, the law, and the people.
Pro re nata. (L.) For special business; as occasion calls for.
Pro salute animæ. (L.) For the health or safety of the soul.
Pro tanto. (L.) For so much;—*tempore*, for the time;—*virili*, to his utmost.
Probatum est. (L.) It has been proved [beyond a doubt].
Probitas laudatur et alget. (L.) Honesty is praised and starves.
Process verbal. (Fr.) An officially attested statement.
Procul, O procul este, profundi! (L.) Far, far hence retire, ye profane!
Proficere quam conspici. (L.) To do good rather than to be conspicuous.
Profanum vulgus. (L.) The profane common people.
Projet de loi. (Fr.) A legislative bill or draft.
Pronunciamento. (Sp.) A public declaration. [for Propagating the Faith.]
Propaganda, or, Congregatio de Propaganda Fide. (L.) The Roman Catholic "Society
Proprium humani ingenii est odisse quem laeseris. (L.) It is the nature of man to
hate those whom he has injured.
Protégé. (Fr.) A person patronised by some one of distinction. [private advantage.
Publicum bonum privato est preferendum. (L.) The public good is to be preferred to
Pudor rusticus. (L.) Rustic bashfulness. [turn!
Pulvis es, et in pulverem reverteris. (L.) Dust thou art, and unto dust shalt thou re-
Punica fides. (L.) Punic or Carthaginian faith;—treachery. [hands.
Purus Deus, non plenus, adspicit manus. (L.) God looks only to pure, and not to full

Q.

Quæ caret ora cruore nostro? (L.) What coast is not stained with our gore? [day.
Quæ fuerant vitia, nunc sunt. (L.) What were once vices, are now the manners of the
Quæ volumus et credimus libenter, et quæ sentimus ipsi reliquos sentire putamus. (L.)
What we wish to be true we readily believe to be true, and whatever opinions we
form we fancy that every one else must, as a matter of course, form the same.
Quærenda pecunia primum? virtus post nummos! (L.) Is money first to be sought?
virtue after dollars! [yet fears to use what he has acquired.
Quærit, et inventis miser abstinet, ac timet uti. (L.) The miser is ever on the search,
Quis ab incepto. (L.) The same as at the beginning.
Qualis vita, finis illa. (L.) As is the life, so is its end.
Quam maxima possumus celeritate. (L.) With the greatest possible haste.
Quam multa injusta ac prava sunt moribus! (L.) How many unjust and wicked
things has custom introduced! [out a rival.
Quam seipsum amans sine rivali. (L.) How much in love with himself, and that with-
Quamdiu se bene gesserit. (L.) As long as he shall conduct himself properly;—during
good behaviour. [When vices quit us, we flatter ourselves that we quit them.
Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons. (Fr.)
Quand on emprunte, on ne choisit pas. (Fr.) When one borrows, one cannot choose.
Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs. (Fr.)
When a man finds not repose in himself, it is in vain for him to seek it elsewhere.
Quand on voit la chose, on croit. (Fr.) What we see, we believe.
Quando ullum inveniemus parem! (L.) When shall we look upon his like again?
Quandoque bonus dormitat Homerus. (L.) Sometimes even the good Homer nods.
Quantum a rerum turpitudine abes, tantum te a verborum libertate sejungas. (L.) We
should be as careful of our words as of our actions, and as far from speaking ill as
from doing ill. [men!
Quantum est in rebus inane humanis! (L.) How much folly there is in the affairs of
Quantum libet. (L.) As much as you please.
Quantum meruit. (L.) As much as he has deserved.
Quantum mutatus ab illo! (L.) How much changed from what he once was!
Quantum Religio potuit suadere malorum. (L.) To how many crimes does not what
is called Religion persuade mankind!
Quantum valeat. (L.) For what it is worth. [be your own.
Quas dederis solas semper habebis opes. (L.) The wealth which you give away will ever
Quasi. (L.) As it were; in a manner.
Quasi in loco parentis. (L.) As it were in the place of a parent.
Quem res plus nimio delectavere secundæ, mutatae quætiunt. (L.) The man who is too
much elated with prosperity will most acutely feel the shock of adversity.
Quemcumque miserum videris, hominem scias. (L.) When you see a man in distress,
acknowledge him at once your fellow-man.
Qui capiti, ille facit. (L.) He who takes it, makes it.

Qui dedit beneficium, taceat : narret, qui accepit. (L.) Let him who has done another a kindness, say naught about it : let the receiver, however, proclaim it to the world.

Qui donne tôt donne deux fois. (Fr.) He who gives quickly, gives twice.

Qui facit per alium facit per se. (L.) What a man does by another, he does by or through himself.

Qui invidet minor est. (L.) He who envies is inferior.

Qui male agit odit lucem. (L.) He who commits evil actions shuns the light.

Qui n'a point de sens à trente ans, n'en aura jamais. (Fr.) He who has no sense at thirty years of age, will never have any.

Qui nescit dissimulare nescit regnare. (L.) He who knows not how to dissemble, knows not how to reign.

Qui nil molitur inepte. (L.) Who attempts nothing injudiciously.

Qui non libere veritatem pronunciat, proditor est veritatis. (L.) He who does not freely and boldly speak the truth is a betrayer of the truth.

Qui non proficit, deficit. (L.) He who does not progress, retrogrades.

Qui perdit pêche. (Fr.) Losers are always in the wrong.

Qui prête à l'amî perd au double. (Fr.) He who lends his money to a friend, is sure to lose both.

Qui se fait brebis, le loup le mange. (Fr.) Whoever makes himself a sheep, is devoured by the wolf.

Qui se sent galeux se gale. (Fr.) He who feels himself scabby, let him scratch.

Qui se sert de la lampe, au moins se l'huile y met. (Fr.) He, who makes use of the lamp, should at least supply it with oil.

Qui sentit commodum, sentire debet et onus. (L.) He should endure the burden who derives the advantage.

Qui sibi amicus est, scio hunc amicum omnibus esse. (L.) He who is his own friend, is a friend to all men.

Qui timide rogat, doctet negare. (L.) He who asks timidly, teaches a denial.

Qui transtulit sustinet. (L.) He who brought us over, still sustains us.

Qui uti scit, ei bona. (L.) He should have wealth who knows how to use it.

Qui vive. (Fr.) 'Who goes there?'—on the alert.

Quicquid præcipies, esto brevis. (L.) Whatever precepts you give, be short.

Quid de quoque viru, et cui dicas, sæpe videtur. (L.) Be very careful what you speak of any one, and to whom.

Quid dem? quid non dem? rennis tu, quid jubet alter. (L.) What shall I give? what shall I not give? when you refuse, another imperiously calls for.

Quid mentem truciore polo, quid profuit altum crevisse caput, peculum si moer præceat? (L.) What profits it a man to have had a soul infused into him, and to have had the privilege of walking with head and brow erect, if he goes as ray like creatures devoid of reason.

Quid non mortalis pectora cogis, auri sacra fames? (L.) Accursed thirst for gold! to what dost thou not compel human hearts?

Quid nunc? (L.) What now? what is the news at present?

Quid plura? (L.) Why should I say anything more?

Quid rides? (L.) Why do you laugh?

Quid Romæ faciam? mentiri nescio. (L.) What should I do in Rome? I cannot lie.

Quid times? Cæsarem vehis. (L.) What do you fear? you carry Cæsar.

Quien tien tienda, que tienda. (Sp.) If one has a shop, let him tend it.

Quis custodiet ipsos custodes? (L.) Who shall keep the keepers?

Quis expectivit psittaco suum? chaire? (L.) Who taught that parrot his "how d'ye do?"

Quis fallere possit amantem? (L.) Who can deceive a lover?

Quis talia fando temperet u lacrimis? (L.) Who, in relating such things, can refrain from tears?

Quis tulit Gracchos de seditione querentes? (L.) Who would endure the Gracchi complaining of sedition?

Quis vituperavit? (L.) Who has found fault with it—who has disparaged it—who has questioned it?

Quo animo. (L.) With what mind.

Quo fata vocant. (L.) Whither the Fates call.

Quo jure. (L.) By what right.

Qui mihi, fortuna si non conceditur uti? (L.) Of what use is fortune to me, if I am not permitted to make use of it?

Quo nihil majus meliusve terris. (L.) Than whom (or which) was never anything greater.

Quo pax et gloria ducunt. (L.) Where peace and glory lead.

Quo semel est imbuta recens, servabit odorem testa diu. (L.) The jar will long retain the flavour of that with which it was first filled.

Quo warranto. (L.) By what warrant. A writ lying against the person who has usurped any franchise or liberty against the sovereign.

Quod decet honestum est, et quod honestum est, decet. (L.) What is becoming is honourable, and what is honourable is becoming.

Quod Deus avertat! (L.) Which God forbid!

Quod erat demonstrandum. (L.) Which was to be demonstrated;—*faciendum, donec.*

Quod est violentum, non est durable. (L.) What is violent is not durable.

Quod fuit durum pati, meminisse dulcor est. (L.) That which was harsh or severe to suffer is pleasing to remember.

Quod male fers, annuesce : feres bene. (L.) Accustom yourself to that which you bear ill, and you will bear it well. [often been cured by delay.]
Quod ratio negavit, sæpe sanavit mora. (L.) That which reason could not cure, has Quod ratio negavit, sæpe sanavit mora. (L.) That which reason could not cure, has
Quod natis est, cui contigit, hic nihil amplius optet. (L.) He who has enough should wish for nothing more. [what by all has been held to be true.]
Quod scilicet, quod ubique, quod ab omnibus. (L.) What always, what every where, Quod scilicet, quod ubique, quod ab omnibus. (L.) What always, what every where,
Quorum pars magna fui. (L.) In which I bore a conspicuous part; in which I participated. [makes mad.]
Quos Deus vult perdere, prius dementat. (L.) Those whom God would destroy, he first Quos Deus vult perdere, prius dementat. (L.) Those whom God would destroy, he first
Quot homines, tot sententiae. (L.) Many men, many minds.

R.

- Rabido ore.* (L.) With rabid, furious, or foaming mouth.
Rabies canina. (L.) Canine madness; the madness of dogs.
Raison froide. (Fr.) Indifference.
Rampant. (Fr.) Ready for action, for fighting. [like a black swan.]
Rara avis in terris, nigraque simillima cygno. (L.) A rare bird on the earth, and very Rara avis in terris, nigraque simillima cygno. (L.) A rare bird on the earth, and very
Rari nantes in gurgite vasto. (L.) Swimming, here and there, in the wide waters.
Rara antecessorem seclorum deservit pede Pæna clundo. (L.) Justice, though moving with tardy pace, has seldom failed in overtaking the wicked in their flight.
Ratio suavis. (L.) The reason which persuades.
Ratio ultima legum. (L.) The last resource of the law;—military force.
Ratione soli. (L.) In respect of the soil.
Re ipsa repperi facilitate nihil esse homini melius neque clementia. (L.) I have found by experience that nothing is more useful to man than an easy temper and an obliging disposition. [and not by words.]
Re opitulandum, non verbis. (L.) We should assist those who need our help by deeds, Re opitulandum, non verbis. (L.) We should assist those who need our help by deeds,
Rebus non me trado, sed commendo. (L.) I do not give, but lend, myself to business.
Réchauffé. (Fr.) Dressing-up in a new style; giving as new what is old.
Reckeché. (Fr.) Uncommon and desirable.
Réclame. (Fr.) A puff.
Recte fronte. (L.) Manifestly; evidently; at first sight of it.
Recte et suaviter. (L.) Justly and mildly.
Rectus in curia. (L.) Upright in the court; with clean hands.
Receder pour mieux sauter. (Fr.) To retreat a few paces in order to leap the better.
Rédacteur. (Fr.) Editor of a newspaper;—*en chef*, chief editor.
Reductio ad absurdum. (L.) Reducing the position to an absurdity.
Refugium peccatorum. (L.) A refuge for sinners or delinquents.
Régime. (Fr.) Form of government.
Régis ad exemplum. (L.) By or according to the example of the king.
Régisseur. (Fr.) A manager.
Régium donum. (L.) 'Royal gift': an annual grant of public money, in aid of the maintenance of the Presbyterian clergy in Ireland.
Rélation historique. (Fr.) A personal narrative. [carved.]
Relievo. (It.) That part of a figure which projects beyond the ground, on which it is Relievo. (It.) That part of a figure which projects beyond the ground, on which it is
Religentem esse oportet, religiosum nefas. (L.) A man should be religious, but not Religentem esse oportet, religiosum nefas. (L.) A man should be religious, but not
Religio loci. (L.) The religion of the place;—*temporis*, of the day. [superstitious.]
Rem acu tetigit. (L.) You have touched the matter with a needle.
Remissus tessera. (L.) A ticket of leave.
Renaisance. (Fr.) Regeneration or revival [of any thing which has long been in decay].
Renascitur. (L.) They will be born to another life.
Rencontre. (Fr.) A meeting.
Rendez-vous. (Fr.) An appointment; meeting place.
Renovare animos. (L.) Renew your courage.
Rentes. (Fr.) Funds bearing interest; stocks.
Repente dives nemo factus est bonus. (L.) No good man ever became rich on a sudden.
Répondre en Normand. (Fr.) To give an indirect or evasive answer.
Réponse sans réplique. (Fr.) An answer that admits of no rejoinder.
Requiescat in pace. (L.) May he rest in peace.
Res angusta domi. (L.) Narrow circumstances.
Res angustæ. (L.) Straits; pecuniary difficulties.
Res est sacra miser. (L.) A person in affliction is a sacred thing.
Res est solliciti pleni timoris amor. (L.) Love is an affair full of anxious fear.
Res gestæ. (L.) Transactions; deeds.
Res incognitæ. (L.) Things that are unknown.
Res magna. (L.) An ample fortune;—*secundæ*, prosperity;—*averæ*, business.

Res, non verba. (L.) Deeds, not words.
Respice finem. (L.) Look to the end.
Respublica. (L.) The commonwealth.
Respuce quod non es. (L.) Reject, throw off, what you are not.
Restaurateur. (Fr.) An eating-house keeper.
Résumé. (L.) An abstract; a summary.
Resursum. (L.) I shall rise again.
Retineas vestigia famæ. (L.) Keeping in the steps of an honorable ancestry.
Retrahit. (L.) (*Lar*) He has revoked;—he will proceed no farther in the suit.
Réunion. (Fr.) An assembly or party.
Revenons à nos moutons. (Fr.) Let us return to our sheep, or to the matter in hand.
Revocare gradum. (L.) To retrace one's steps. [your care.
Revocate animos, incertumque timorem mittite. (L.) Resume your courage and dismiss
Ride si sapias. (L.) Laugh if you are wise.
Ridentem dicere verum, quid vetat? (L.) What hinders one though laughing from
speaking the truth? [ready money.
Rien de plus éloquent que l'argent comptant. (Fr.) Naught is more eloquent than
Rien ne pèse tant qu'un secret. (Fr.) Nothing is so oppressive to the mind as a secret.
Rien ne ressemble mieux à un honnête homme qu'un fripon. (Fr.) Nothing more
closely resembles an honest man than a knave.
Rien n'est beau que le vrai. (Fr.) Nothing is beautiful but truth.
Réformato. (It.) A remodelling; a dressing up in a somewhat different manner.
Rira bien, qui rira le dernier. (Fr.) He laughs best who laughs last.
Rire sous cap. (Fr.) To laugh in one's sleeve.
Risum tacitis, amici? (L.) Friends, can you refrain from laughing?
Rixator de lana caprina. (L.) A quarreller about goat's wool,—about a mere trifle.
Robur et corporis et animi. (L.) Strength both of body and of mind.
Roborantule. (It.) An empty boast.
Roué. (Fr.) A scamp; a profligate.
Rouge et noir. (Fr.) Red and black;—a game so called.
Routinier. (Fr.) A man of business habits.
Rubor efflorescens. (L.) The crimson blush.
Rudis indigestaque moles. (L.) A rude and undigested mass.
Ruit mole sua. (L.) It falls to ruin by its own weight.
Rus in urbe. (L.) The country in the city.
Ruse contre ruse. (Fr.) Trick against trick; a counterplot.
Ruse de guerre. (Fr.) A stratagem of war. [rules, and of strong sense.
Rusticus, abominis sapiens, crassaque Minerva. (L.) A peasant, a philosopher without
Rusticus expectat dum defluit amnis. (L.) The rustic waits for the river to flow by.

S.

Sæpe est sub sordido pallio sapientia. (L.) Often is wisdom found under a shabby
coat. [others become the victims of their own machinations.
Sæpe intrant alii meditantes nocem. (L.) Often do they who plot the destruction of
Sæpe stylum vertas. (L.) You must often turn your pen; i. e., to erase or to re-write.
Sævis inter se concitât ursis. (L.) Even bears with bears agree.
Salus et sanus. (Fr.) Safe and sound.
Sal Atticum. (L.) Attic salt; wit.
Salle à manger. (Fr.) A dining room;—*d'asile*, an infant school.
Salus populi suprema est lex. (L.) The welfare of the people is the supreme law.
Salve, Magna Parens! (L.) Hail, Mighty Parent!
Salvo jure. (L.) Without detriment to the right.
Salvo pudore. (L.) Without offence to modesty.
S'amusser à la moutarde. (Fr.) To stand on trifles.
Sancti sanctorum. (L.) The holy of holies.
Sanctio justa, jubens honesta, et prohibens contraria. (L.) A just ordinance, command-
ing what is honest, and forbidding the contrary.
Sanctum est vetus omne poema. (L.) Every ancient poem is sacred and venerable.
Sang-froid. (Fr.) Indifference; apathy; coolness. [nious.
Sans cérémonie. (Fr.) Without ceremony;—*forte*, undoubtedly;—*façon*, unceremo-
Sans peur et sans reproche. (Fr.) Without fear and without reproach.
Sans tache. (Fr.) Without spot.
Sapere aude. (L.) Dare to be wise.
Sapere et fieri quæ sentiat. (L.) To be wise and to say what he really thinks.
Sapiens dominabitur astris. (L.) The wise man will govern the stars.
Sapientia prima stultitia caruisset. (L.) The first step to wisdom is not to be a fool.

- Sapientissimus inter sapientes.* (L.) The wisest of the wise.
Sat cito, si sat bene. (L.) Quick enough, if well enough.
Satis dotata, si bene morata. (L.) Well enough dowered, if well principled.
Satis loquentiae, sapientiae parum. (L.) Plenty of eloquence, but little wisdom.
Satis superque. (L.) Enough, and more than enough.
Satis verborum. (L.) Enough of words.
Savoir qui peut. (Fr.) Let him save himself who can.
Savant. (Fr.) A learned man:—pl., *savants*.
Savoir. (Fr.) * Learning; scholarship; erudition.
Savoir-faire. (Fr.) Tact; skill; industry.
Savoir-vivre. (Fr.) Good breeding, or behavior.
Scelere velandum est scelus. (L.) One crime has to be concealed by another.
Scinditur incertum studia in contraria vulgus. (L.) The uncertain multitude is divided into opposite opinions. [are willing to pay the price.
Scire volunt omnes, mercedem solvere nemo. (L.) All wish to possess knowledge, but few [scribbling verses.
Scrībendi recte sapere est et principium et fons. (L.) The first principle and source of all good writing, is to think justly.
Scrībimus indocti doctique poemata passim. (L.) Learned and unlearned, we are all
Se non è vero, è ben trovato. (It.) If it is not true, it is well feigned.
Secret de la comédie. (Fr.) Every body's secret. [them openly.
Secrete amicos admone, lauda pulam. (L.) Admonish your friends secretly, but praise
Secundum artem. (L.) According to art; scientifically;—*usum*, according to usage.
Sed fugit interea, fugit irreparabile tempus. (L.) But time flies meanwhile, never to be recalled. [forelock.
Sed post est occasio calva. (L.) But opportunity is bald behind:—seize time by the
Senal in anno. (L.) Once in the year.
Semel insanivimus omnes. (L.) We have all, at some time, been mad.
Semper avarus eget. (L.) The avaricious man is always in want.
Semper fidelis. (L.) Always faithful;—*paratus*, always ready.
Semper idem. (L.) Always the same [man or character].
Semper inops quicumque cupit. (L.) The man who desires more is ever poor.
Semper timidum scelus. (L.) Guilt is always cowardly.
Semper vivit in armis. (L.) He ever lives in arms.
Sempre il mal non viene per nuocere. (It.) Misfortune does not always come to injure. [steps.
Senatus consultum. (L.) A decree of the senate.
Sequiturque patrem non passibus aequis. (L.) He follows his father, but not with equal
Seriu cum possum, quod delectantia malim scribere, tu causa es, lector. (L.) That I prefer writing on lighter topics, when I could handle those of a more serious cast, thou, reader, art the sole cause.
Seriatim. (L.) In regular order; one after the other.
Series implexa causarum. (L.) The complicated series of causes. [to a future age.
Serit arbores, quae alteri seculo prostant. (L.) He plants trees, which may be profitable
Sero adveniat! (L.) Late may it occur!
Sero venientibus ossa. (L.) The last comers shall have the bones.
Serus in caelum redeas. (L.) Late may you return to heaven.
Servare modum. (L.) To keep within bounds.
Sereum pecus. (L.) A slavish body [of imitators, of worshippers of rank and fashion].
Sesquipedalia verba. (L.) Words a foot-and-a-half long.
Si ad naturam vivas, nunquam eris pauper; si ad opinionem, nunquam dives. (L.) If you live according to the dictates of nature, you will never be poor; but if according to the opinions of the world, you will never be rich. [fully meet the hazard.
Si cadere necesse est, occurrendum discrimini. (L.) If a man must fall, he should man-
Si Deus nobiscum, quis contra nos? (L.) If God be with us, who shall stand against us?
Si dixeris, 'Aestuo,' sudat. (L.) If you say, 'I am warm,' he sweats.
Si genus humanum, et mortalia tenuit arma, at sperate deos memores fandi atque nefandi. (L.) If you remember the human race and mortal arms, yet remember that there is a God who is mindful of right and wrong. [monarch, command.
Si iudicas, cognosce; si regnas, jube. (L.) If you are a judge, inquire: if you are a
Si leonina pellis non satis est, assuenda vulpina. (L.) If the lion's skin is not enough, sew the fox's to it.
Si mens non laeva fuisset. (L.) If the mind had not been perverted.
Si parva licet componere magnis. (L.) If small things may be compared with great.
Si quaeris monumentum, circumspice. (L.) If you seek his monument, look around.
Si quieris rer quanto vale un ducado, buscadlo prestado. (Sp.) Would you like to know how much a ducat is worth, try to borrow one.
Si sit prudentia. (L.) If there be but prudence. [yourself first shed tears.
Si vis me flere, dolendum est primum ipsi tibi. (L.) If you wish me to weep, you must

Sic tunc ad astra. (L.) Such is the way to the stars, or to immortality.
Sic passim. (L.) So every where.
Sic præsentiis utaris voluptatibus ut futuris non noceas. (L.) Enjoy your present pleasures so as not to injure those which are to follow.
Sic semper tyrannus. (L.) Thus always with tyrants.
Sic transit gloria mundi. (L.) Thus the glory of the world passes away.
Sic volo, sic jubeo: stet pro ratione voluntas. (L.) Thus I will, thus I order; let my will stand for a reason.
Sic vobis. (L.) So we will it.
Sic vos non vobis. (L.) Thus you toil, but not for yourselves.
Sicut patribus, sit Deus nobis. (L.) Let God be with us, as he was with our fathers.
Siccle d'or. (Fr.) The golden age.
Siesta. (Sp.) Mid-day repose; a nap.
Silent leges inter arma. (L.) In war, laws are silent, or disregarded.
Similia similibus curantur. (L.) Like is cured by like.
Similibus simili gaudet. (L.) Like is pleased with like.
Simplex munditiis. (L.) Simple in neatness.
Sine cura. (L.) Without care;—*id est*, without a day;—*invidia*, without envy;—*odio*, without hatred;—*qua non*, an indispensable condition.
Singuli de nobis anni præceduntur cuncta. (L.) Each passing year robs us of something.
Siste, viator. (L.) Stop, traveller.
Sit meae sedes utinam senectutis. (L.) May such a retreat be the dwelling place of my old age.
Sit mihi fas audita loqui. (L.) May it be allowed me to state what I have heard.
Sit tibi terra levis. (L.) Light lie the earth on thee, or on thy remains.
Sobriquet. (Fr.) A nickname.
Soi-disunt. (Fr.) Self-called; self-styled.
Soirée. (Fr.) An evening party.
Sola nobilitas virtus. (L.) Virtue is the only true nobility.
Solamen curarum, or, mali. (L.) A soother of one's cares.
Soli Deo gloria. (L.) Glory to God alone. [it peace.
Solitudinem faciunt, pacem appellant. (L.) They make a desert of a country, and call Solvuntur tabulae. (L.) The bills are dismissed:—the defendant is acquitted.
Sors tua mortalis, non est mortale quod optas. (L.) Thy lot is mortal; that which thou desirest belongs not to mortals.
Sortie. (Fr.) A sally.
Sotto voce. (It.) In an under-tone; in a whisper.
Souvenir. (Fr.) A remembrance; memorial. [the masses.
Spargere voces in vulgum ambiguas. (L.) To disseminate ambiguous rumours among.
Spectas, et tu spectare. (L.) You see, and you shall be soon.
Spectemur agendo. (L.) Let us be tried by our actions.
Spem pretio non emo. (L.) I do not buy hope at a fixed price.
Sperate, et vosmet rebus servate secundis. (L.) Live in hope, and reserve yourselves for more prosperous times. [their guard.
Sperate, miseri; cave, felices. (L.) Let the wretched hope, and the prosperous be on
Spero meliora. (L.) I hope for better things.
Splendide mendax. (L.) Egregiously mendacious or false.
Spolia opima. (L.) The richest booty.
Sponte sua, sine lege, fidem rectumque colebant. (L.) Of their own accord, without law, they cherished fidelity and rectitude.
Spretæ injuria formæ. (L.) The insult to her slighted beauty.
Stans pede in uno. (L.) Standing on one leg.
Stare super vias antiquas. (L.) To stand to the old paths.
Stat magni nominis umbra. (L.) He stands the shadow of a mighty name.
Stat mole sua. (L.) Firm in its impregnability, unmoved it stands.
Stat pro ratione voluntas. (L.) My will stands in the place of a reason.
Statim daret, ne differendo videretur negare. (L.) He would give at once, lest, by delaying, he might seem to deny the favour.
Statu quo ante bellum. (L.) In the state in which things were before the war.
Status. (L.) Position.
Status in quo. (L.) The state in which. [I am here:—an epitaph.
Stavo bene, ma, per star meglio, sto qui. (It.) I was well,—I wished to be better,—and
Stellas inter Luna minores. (L.) As the moon [shines] among the smaller stars.
Stemmata quid faciunt? (L.) Of what value are pedigrees?
Sternitur aliomo vulnere. (L.) He is slain by a blow aimed at another.
Stet. (L.) Let it stand.
Stratum super stratum. (L.) One layer upon another.
Studio fallente laborem. (L.) With a zeal which beguiles labor.
Studiosus emeritus. (L.) A student who has gone through his collegiate career.
Studium immane loquendi. (L.) The insatiable desire of talking.

Stultitiam patiuntur opes. (L.) Riches bear out folly.
Stultus labor est ineptiarum. (L.) Silly is the labour that is bestowed on trifles.
Stultus, nisi quod ipse facit, nil rectum putat. (L.) The fool thinks nothing well done but what is done by himself.
Sua cuique voluptas. (L.) Every one has his own pleasure.
Sua si bona norint. (L.) If they did but appreciate the blessings they enjoy.
Suaviter in modo, fortiter in re. (L.) Gently in manner, forcibly in deed.
Sub dio. (L.) In the open air;—*rosa*, under the rose; privately;—*silentio*, in silence.
Sub hoc signo vinces. (L.) Under this sign thou shalt conquer.
Sub iudice lis est. (L.) The cause is yet before the judge.
Sublata causa, tollitur effectus. (L.) The cause being removed, the effect ceases.
Sublatam ex oculis quaerimus. (L.) When taken away from us, then do we know how to appreciate it, or them; and in vain regret the loss.
Succedaneum. (L.) A substitute. [nature requires.
Sufficit ad id, Natura quod ponit. (L.) We have a sufficiency, when we have what
Sufre por saber, y trabaja por tener. (Sp.) Suffer to know, and toil to have.
Suggestia falsi. (L.) The suggestion of a falsehood.
Sui generis. (L.) Of its own kind.
Suite. (Fr.) Retinue; attendants.
Sum quod eris; fui quod es. (L.) I am what you will be; I was what you are.
Summi honores medicinae. (L.) The highest honours in the faculty of medicine.
Summum bonum. (L.) The chief good.
Summum jus summa injuria. (L.) The rigor of the law may be the greatest wrong.
Suo Marte. (L.) By his own exertions.
Suo sibi gladio hunc jugulo. (L.) I cut his throat with his own sword.
Super subjectam materiam. (L.) On the matter submitted.
Suppressio veri. (L.) The suppression of the truth.
Surgit amari aliquid. (L.) Something bitter rises.
Suum cuique. (L.) Let every one have his own.
Suus cuique mos. (L.) Every one has his peculiar habit.

T.

Table d'hôte. (Fr.) An ordinary; a dinner at which the landlord of an inn presides.
Tableau de genre. (Fr.) A painting of any kind except *history* and *landscape*.
Tabula rasa. (L.) A shaved (smoothed) tablet.
Tacent, satis laudant. (L.) Their silence is sufficient praise.
Tâche sans tache. (Fr.) A work without blemish.
Taciturni vivit sub pectore vulnus. (L.) The secret wound rankles in the breast.
Tedium vitae. (L.) Weariness of life.
Tam deest avaro quod habet quam quod non habet. (L.) The miser is as much in want of that which he has as of that which he has not.
Tam Marte quam Minerva. (L.) As much by courage as genius.
Tam Marti quam Mercurio. (L.) As fit for war as business.
Tandem fit surculus arbor. (L.) The shoot at length becomes a tree.
Tant mieux. (Fr.) So much the better;—*pis*, the worse.
Tantaene animis coelestibus irae? (L.) Can such wrath dwell in heavenly minds?
Tanto buon, che val niente. (It.) So good, that he is good for nothing.
Tantum series juncturaque pollet. (L.) Of so much force are system and connection.
Turde, quae credita laedunt, credimus. (L.) We are slow to believe that which, if believed, would hurt our feelings.
Te Deum Laudamus. (L.) We praise Thee, O God.
Tel brille au second rang qui s'éclipse au premier. (Fr.) A man may shine in the second rank, who would be eclipsed in the first.
Tel maître, tel valet. (Fr.) Like master, like man.
Telum imbellis, sine ictu. (L.) A feeble weapon, thrown without effect.
Tempestivus usus. (L.) The suitable time for using any thing. [them.
Tempora mutantur, et nos mutamur in illis. (L.) Times change, and we change with
Tempus edax rerum. (L.) Time that devours all things.
Tempus omnia revelat. (L.) Time discloses all things.
Tenax propositi. (L.) Tenacious of his purpose.
Tentanda via est. (L.) A way must be tried.
Teres atque rotundus. (L.) Smooth and round in himself.
Terminus a quo. (L.) Starting point;—*ad quem*, end of one's journey.
Terra firma. (L.) Solid land; the continent.
Terra incognita. (L.) An unknown land.
Terrus filius. (L.) A son of the earth:—an Oxford phrase for a man of no birth.

Tertium quid. (L.) A third something.
Tertius e caelo cecidit Cato. (L.) A third Cato has dropped from the clouds.
Tête-à-tête. (Fr.) A private interview; conversation between two individuals.
Têtes montées. (Fr.) Over-excited persons.
Tibi seria, tibi metis. (L.) You sow for yourself, you reap for yourself.
Tiens ta foy. (Old Fr.) Keep thy faith. [nobility and the higher clergy.
Tiers-état. (Fr.) The third estate;—the people of France as distinguished from the
Timeo Danaos et dona ferentes. (L.) I fear the Greeks, even when bringing gifts.
Timidus se vocat cautum; purcum, sordidus. (L.) The coward says that he is cautious;
Tirade. (Fr.) An invective. [the miser, that he is sparing.
Tirer à boulet rouge. (Fr.) To shoot with a red bullet.
To kalon. (Gr.) The beautiful; the chief good.
To prepon. (Gr.) The becoming; the proper.
Toilette. (Fr.) Dress and every thing connected with it.
Tot homines, tot sententiæ. (L.) So many men, so many minds.
Tota sua vita durante. (L.) During the whole of one's life.
Totidem verbis. (L.) In so many words.
Totis viribus. (L.) With all his might.
Toto caelo. (L.) By the whole heavens.
Totus in toto, et totus in qualibet parte. (L.) Whole in itself, and whole in every part.
Totus mundus agit histrionem. (L.) Every body is an actor;—"all the world's a stage."
Toujours prêt. (Fr.) Always ready:—*propice*, propitious.
Tour d'adresse. (Fr.) A sleight-of-hand trick;—*d'impuissance*, a feat displaying a
 signal want of capacity:—*de force*, a feat of strength.
Tourner casaque. (Fr.) To turn the coat.
Tous frais faits. (Fr.) All expenses paid.
Tout ensemble. (Fr.) Whole appearance.
Tout le monde se plaint de sa mémoire, et personne ne plaint de son jugement. (Fr.)
 Every body complains of his memory, but no man complains of his judgment.
Tout le monde est sage après coup. (Fr.) Every body is wise after the event.
Tractant fabrilia fabri. (L.) Let mechanics use mechanics' tools.
Trahit sua quæque voluptas. (L.) Every one is attracted by his peculiar pleasure.
Transcat in exemplum. (L.) May it pass into an example.
Tria juncta in uno. (L.) Three joined in one. [treated by me without distinction.
Tros, Tyrrinque, mihi nullo discrimine agetur. (L.) The Trojan and Tyrian shall be
Trouseau. (Fr.) A lady's marriage outfit.
Trouvaille. (Fr.) A God-send.
Truditur dies die. (L.) One day is pressed onward by another.
Tu ne cede malis. (L.) Do not yield to evils.
Turpia decipiunt cæcæm vitia. (L.) The blemishes of a beloved object escape the
 notice of a blinded admirer.
Tuta timens. (L.) Fearing even that which is safe.
Tutor et ultor. (L.) The protector and the avenger.
Tuum est. (L.) It is thine own.

U.

Uberima fides. (L.) A superabundant faith.
Ubi bene, ibi patria. (L.) Where one is well off, there is his country.
Ubi jus incertum, ibi jus nullum. (L.) (*Law*) Where the law is uncertain, there is no law.
Ubi lapsus? Quid feci? (L.) Where have I fallen? What have I done?
Ubi libertas, ibi patria. (L.) Where liberty is, there is my country.
Ubi mel, ibi apes. (L.) Where the honey is, there are the bees.
Ubi reddunt ova columbae. (L.) Where the pigeons lay their eggs.
Ubi supra. (L.) Where above mentioned.
Ubique patriam reminisci. (L.) Every where to remember our country.
Ultima Thule. (L.) The extremity of the earth.
Ultimatum. (L.) A final proposition.
Ultimum remedium. (L.) A last resource.
Ultra. (L.) Beyond; extreme.
Un bienfait n'est jamais perdu. (Fr.) A kindness is never lost.
Un Dieu, un roi. (Fr.) One God, one king.
Un homme coçu. (Fr.) A rich, substantial man.
Un je servirai. (Fr.) One I will serve.
Un roy, une foy, une loy. (Old Fr.) One king, one faith, one law.
Un sot à triple étage. (Fr.) A most egregious fool. [to admire him.
Un sot trouve toujours un plus sot qui l'admire. (Fr.) A fool always finds a greater fool

Un tiens vaut mieux que deux tu l'auras. (Fr.) One *take it is* worth more than two
Una voce. (L.) Unanimously; with one voice. [thou shalt have it.]
Unguis et rostro. (L.) With talons and beak;—tooth and nail.
Unguis in ulcere. (L.) A claw or nail in the wound.
Uni aequus virtuti, atque ejus amicis. (L.) Friendly only to virtue, and to her friends.
Unica virtus necessaria. (L.) Virtue is the only thing necessary. [wanting.]
Uno amulo, non deficit alter. (L.) When one is plucked away, another will not be
Uno ictu. (L.) At one stroke;—*impetu*, at once.
Unoculus inter caecos. (L.) A one-eyed man amongst blind men. [left it of marble.]
Urbem lateritiam invenit, marmoream reliquit. (L.) He found a city of bricks, and he
Usque ad aras. (L.) To the very altars;—*ad nauseam*, even to sickness.
Usus loquendi. (L.) Usage in speaking.
Ut amaris, amabilis esto. (L.) That you may be loved, be deserving of love.
Ut apes geometriam. (L.) As bees practise geometry. [wards him.]
Ut homo est, ita morum genus. (L.) As the man is, so you must conduct yourself to
Ut infra. (L.) As stated or cited below.
Ut metus ad omnes, paena ad paucos perreniret. (L.) That fear should reach all per-
sons, and punishment be inflicted but on few.
Ut pictura, poësis. (L.) As is painting, so is poetry. [self.]
Ut pluceas debes immemor case tui. (L.) Do you wish to please? be then regardless of
Ut quisque, quando ut volumus non licet. (L.) When we cannot do as we wish, we
must do as we can. [is he.]
Ut quisque suum vult esse, ita est. (L.) As every man wishes his [offspring] to be, so
Ut quocunque paratus. (L.) Prepared for every event, or on every side.
Ut saepe summi ingenia in occulto latent. (L.) How often are men of the greatest
genius buried in obscurity!
Ut sementem feceris, ita et metes. (L.) As you have sown, so shall you reap.
Ut supra. (L.) As above stated, or cited.
Utique placuerit Deo. (L.) As it shall please God. [as time passes swiftly away.]
Utendum est actute; cito pede labitur actas. (L.) We should make good use of our time,
Ut possidetis. (L.) As you possess:—let each party keep what is in its possession.
Utile dulci. (L.) The useful with the agreeable.
Utinam noster esset. (L.) Would that he were ours, or on our side.
Utitur in re non dubia testibus non necessariis. (L.) He uses unnecessary proofs in a
matter that is not called in question.
Utrum horum navis accipie. (L.) Take which you like.

V.

Vacuus cantat errans latrone. (L.) The traveller who has an empty purse, may sing
Vade mecum. (L.) Go with me; pocket companion. [before the highwayman.]
Vae victis. (L.) Woe to the vanquished.
Valde deplendum! (L.) Greatly to be deplored!
Vale! (L.) Farewell!
Valeat quantum valere potest. (L.) Let it pass for what it is worth.
Valeat anchora virtus. (L.) Virtue is an anchor.
Valete ac plaudite. (L.) Farewell and applaud. [thing.]
Varium et mutabile semper femina. (L.) Woman, ever a changeful and capricious
Vastus animus. (L.) A vast mind; an ambition that knows no bounds.
Vaudeville. (Fr.) A ballad or popular song easy to sing.
Velle suum cuique est, nec vota viritur uno. (L.) Every one has his own peculiar
fancy or whim, and there is in all a diversity of taste.
Velis et remis. (L.) With sails and oars. [repentance.]
Velox consilium sequitur penitentia. (L.) Hasty counsels are generally followed by
Velut aegri somnia, vanae finguntur species. (L.) Their ideas, like a sick man's dreams,
are formed without any regard to sober reality.
Veluti in speculum. (L.) As in a looking-glass. [equally venal.]
Venalis populus, venalis curia patrum. (L.) The people are venal, and the senate is
Vendidit hic auro patriam. (L.) This man sold his country for gold.
Venerum in auro bibitur. (L.) Poison is drunk from a golden vessel.
Veni, ridi, vici. (L.) I came, I saw, I conquered.
Venienti occurrere morbo. (L.) Meet the disease at its approach.
Veniunt a dote sagittae. (L.) The arrows, or incitements to love, come from the dower.
Ventis secundis. (L.) With favorable winds.
Ventre affamé n'a point d'oreilles. (Fr.) A hungry belly has no ears.
Ver non semper viret. (L.) The spring does not always flourish.
Vera incessu patuit dea. (L.) The goddess was known by her walk.

- Verba animi proferre, et vitam impendere vero.* (L.) To give utterance to one's real sentiments, and to stake one's life for the truth.
- Verbatim.* (L.) Word for word.
- Verbiage.* (Fr.) Wordiness; verbosity.
- Verbum sat sapienti.* (L.) A word to the wise is sufficient.
- Veritas nihil veretur nisi abscondi.* (L.) Truth fears nothing but concealment.
- Veritas odium parit.* (L.) Truth begets hatred.
- Veritas praevalerebit.* (L.) Truth will prevail.
- Veritas vincit.* (L.) Truth conquers.
- Veritas visu et mora, falsa festinatione et incertis valescent.* (L.) Truth is confirmed by inspection and delay: falsehood avails itself of haste and uncertainty.
- Veritatis simplex oratio est.* (L.) The language of truth is simple.
- Vérité sans peur.* (Fr.) Truth without fear.
- Versatile ingenium.* (L.) A versatile genius.
- Versus.* (L.) Against. [hope for earnestly.]
- Verum putas haud aegre, quod valde crepetis.* (L.) You believe that easily, which you
- Vestigia nulla retrorurum.* (L.) There are no traces backward, or returning footsteps.
- Vetera extollimus, recentium incuriosi.* (L.) We extol what is ancient, and neglect [what is modern.]
- Veto.* (L.) I forbid; prohibition.
- Vexata quaestio.* (L.) A disputed question.
- Vi et armis.* (L.) By force and by arms; by main force.
- Via.* (L.) By way of.
- Via media.* (L.) A middle course.
- Via militaris.* (L.) A military way.
- Via trita, via tuta.* (L.) The beaten path is the safe path.
- Vice versa.* (L.) The terms being reversed; reversely.
- Vicissim.* (L.) By turns.
- Victoria concordia crescit.* (L.) Victory increases by concord.
- Victrix fortunae sapientia.* (L.) Wisdom [frequently] conquers fortune.
- Vide et crede.* (L.) See and believe.
- Videlicet.* (L.) Namely; that is to say. Abridged, viz. [I follow the worse.]
- Vide meliora proboque, deteriora sequor.* (L.) I see and approve the better things, but
- Viejo amor, invierno con flor.* (Sp.) An amorous old man is like a winter flower.
- Vigilantibus.* (L.) To the watchful.
- Vigilantibus, non dormientibus, scribit lex.* (L.) The law protects those who watch, not the negligent against their own carelessness.
- Vigilate et orate.* (L.) Watch and pray.
- Viguer de dessus.* (Fr.) Strength is from above.
- Vincit amor patriae.* (L.) The love of our country prevails.
- Vincit omnia veritas.* (L.) Truth conquers all things.
- Vincit, qui se vincit.* (L.) He conquers, who conquers himself.
- Vir sapit qui parca loquitur.* (L.) He is a wise man who says but little.
- Vires acquirit cundo.* (L.) It acquires strength as it goes.
- Virescit rubere virtus.* (L.) Virtue flourishes from a wound.
- Viri infidelis procul amici.* (L.) Friends are far from a man who is unfortunate.
- Virtuoso.* (It.) One who has a talent or taste for the fine arts. Pl., *virtuosi*.
- Virtus acrie fortior.* (L.) Virtue is stronger than a battering-ram.
- Virtus in actione consistit.* (L.) Virtue consists in action.
- Virtus in arduis.* (L.) Virtue or valor in difficulties.
- Virtus incendit vires.* (L.) Virtue rouses strength.
- Virtus laudatur et adest.* (L.) Virtue is praised and freezes.
- Virtus nullia scuta.* (L.) Virtue is a thousand shields.
- Virtus requiesci necia sordidat.* (L.) Valor which knows not mean repose.
- Virtus semper viridis.* (L.) Virtue is always flourishing.
- Virtus sola nobilitat.* (L.) Virtue alone ennobles. [looks to heaven.]
- Virtus sub cruce crescit, ad ethera tendens.* (L.) Virtue grows under the cross, and
- Virtus vincit invidiam.* (L.) Virtue overcomes envy. [industry.]
- Virtute et fide.* (L.) By virtue and faith;—*labore*, toil;—*numine*, heaven;—*opera*,
- Virtute, non astutia.* (L.) By virtue, not by craft.
- Virtute, non verbis.* (L.) By virtue, not by words.
- Virtute officii.* (L.) By virtue of his office.
- Virtute quies.* (L.) Content in virtue.
- Virtute securus.* (L.) Safe through virtue.
- Virtuti nihil obstat et armis.* (L.) Nothing can resist valor and arms. ?
- Virtuti, non armis, fido.* (L.) I trust to virtue, not to arms.
- Virtutis amore.* (L.) Through the love of virtue.
- Virtutis avorum premium.* (L.) The reward of the virtue of ancestors.

Virtutis fortuna comes. (L.) Fortune is the companion of virtue, or valor.
Vis conservatrix naturæ. (L.) The preserving power of nature.
Vis inertiae. (L.) The power of inertness; the power of a stationary body to resist that which would set it in motion.
Vis medicatrix naturæ. (L.) The healing power of nature.
Vis motrix. (L.) The moving power;—*vitalis*, the vital energy.
Vis unita fortior. (L.) United force is the stronger.
Vincere à deux buls. (Fr.) To aim at two marks. [in the memory of the living.
Vita mortuorum in memoria vivorum est posita. (L.) The life of the dead is stored up [scenes.
Vita sine literis mors est. (L.) Life without literature is death.
Vitæ postscenia celant. (L.) They conceal that part of life which is passed behind the
Vitæ via virtus. (L.) Virtue is the way of life.
Vitam impendere verum. (L.) To stake one's life for the truth.
Vitiis nemo sine nascitur. (L.) No man is born without his faults.
Vitium fuit, nunc mos est, aulentatio. (L.) Flattery, which was formerly a vice, is now
Viva voce. (L.) By the living voice; by word of mouth. [grown into a custom.
Vivat respublica. (L.) Long live the republic;—*regina*, the queen;—*rex*, the king.
Vive la république. (Fr.) Long live the republic.
Vive, vale. (L.) Live, and be well :—*pl.*, *vivite et valete*.
Vivendi recte qui prorogat horam, rusticus expectat, dum defluat annis. (L.) He
 who postpones the hour of living rightly is like the rustic who waits till the river
 shall have passed away.
Vivere sat vincere. (L.) To conquer is to live enough.
Virida vis animi. (L.) The strong force of the mind; fervour of imagination.
Virt post funera virtus. (L.) Virtue survives the grave.
Vivre ce n'est pas respirer, c'est agir. (Fr.) To live is not merely to breathe, but to act.
Vix ea nostra voco. (L.) I can scarcely call these things our own.
Vocabula artis. (L.) Professional terms.
Voilà une autre chose. (Fr.) That is quite another thing. [cret.
Voir le dessous des cartes. (Fr.) To see the other side of the cards :—to be in the se-
Volo, non valeo. (L.) I am willing, but not able.
Voltigeur. (Fr.) A light horseman. [are but rarely used.
Voluptates commendat rarior usus. (L.) Our pleasures have a higher relish when they
Volventibus annis. (L.) In the course of years.
Vota vita meæ. (L.) My life is devoted.
Vous y perdrez vos pas. (Fr.) You will there lose your steps, or labor.
Vox et præterea nihil. (L.) Voice and nothing more; sound without sense.
Vox faucibus hæsit. (L.) The voice, or words, stuck in the throat.
Vox populi, vox Dei. (L.) The voice of the people is the voice of God.
Vox stellarum. (L.) The voice of the stars.
Vraisemblance. (Fr.) Probability; likelihood.
Vulgo. (L.) Commonly.
Vulnus alit venis, et caeco carpitur igni. (L.) She [or he] nourishes the poison in her
 [or his] veins, and is consumed by the hidden fire.
Vulnus inmedicabile. (L.) An incurable wound.
Vultus est index animi. (L.) The countenance is the index of the mind.

Z.

Zollerelein. (Ger.) The Prusso-Germanic Customs League.
Zonam perdidit. (L.) He has lost his purse.
Zonam solvere. (L.) To unloose the virgū zone.

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